



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--般若波羅蜜多心經

妙智方可達彼岸 真心自能契覺源 法喻立名超對待 空諸法相體絕言
宗趣原來無所得 力用驅除三障蠲 熟酥判作斯教義 摩訶逆轉般若船

Verse on *The Heart of Prajna Paramita Sutra*
Composed by Venerable Master Hsuan Hua

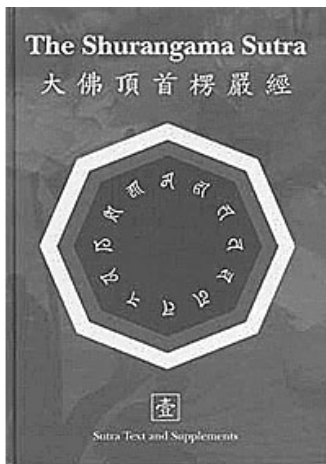
*With wonderful wisdom, one can reach the other shore
With a true mind, becomes one with Enlightenment's source.
Dharma and allegory, the title so named transcends the relative.
Empty are the marks of all dharma; this substance is beyond words.
The principle aims towards non- attainment
through which its power drives away the Three Obstacles.
Clarified Butter (ghrta) state attests to this teaching's intent
Greatly turning around — the vessel of Prajna.*

本期內容

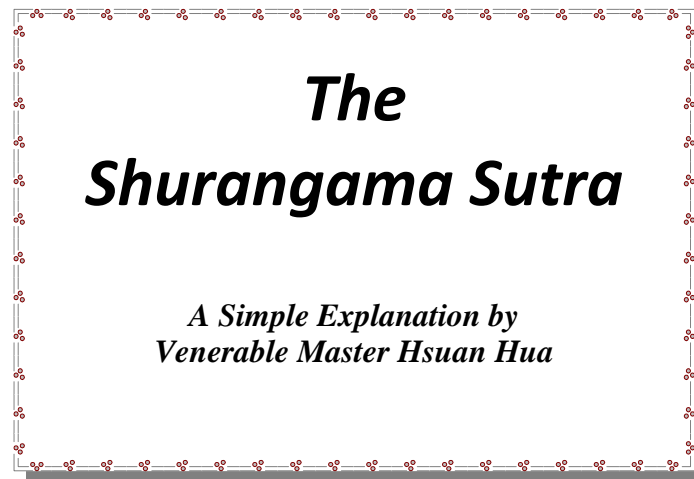
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(Continued from issue #217)



四、釋「修證了義」

修證了義：這個「密因」是做什麼的呢？是叫你修，才能證得。你修，怎麼修呢？你修參禪或者念佛，這都是修；可是這一個「修」，是專門修參禪的，要專門修參禪才能證得。這個「證」，是「證得」。證得什麼？證得「了義」這種的義理上。

什麼叫「了義」呢？義，就是「意義」，這個意義了了，就是沒有意義了。那麼「沒有意義」，說是：「我們普通的人做事情，總說一點意思都沒有。這也是『沒有意思』？」但是這個「了義」，是把世間、出世間法完全都證得無餘了，再沒有法可修，再沒有法可證了！也就是〈永嘉大師證道歌〉上所說的：「君不見，絕學無爲閒道人，不除妄想不求真。」「絕學」，不學了；「無爲」什麼也不做了；「閒道人」，他什麼事情也都不做了。「不除妄想不求真」，他

4. Explanation of 'Cultivating, His Certification to the Complete Meaning'.

Cultivating, His Certification to the Complete Meaning: The secret cause must be cultivated and certified. How do you cultivate? Although investigation of Dhyana and mindfulness of the Buddha are both means of cultivation, the cultivation referred in here is exclusively that of investigating Dhyana. Through exclusive cultivation of Dhyana one can be certified to and obtain the complete meaning.

What is called the *Complete Meaning*? 'Meaning' refers to the essence. When you are thoroughly done with the essence, then there is no more essence. Commoners may correlate this with a hackneyed remark 'Totally meaningless!' Nevertheless, the *Complete Meaning* is a complete certification to and realization of all worldly and world-transcending dharmas. There is no further dharma that can be cultivated, no further practice that one can be certified as having attained. As stated in Great Master Yung Chia's "Song of Enlightenment":

*Have you not seen people --
who are beyond study, who do nothing,
Who abide in the Way at ease?
They neither banish false thoughts
nor seek the truth.*

People who are beyond study have nothing more to learn. They do nothing at all. They do not cast out false thoughts because they have al-

也不除妄想，也不求真理了。爲什麼他「不除妄想」了呢？因爲除盡了，妄想沒有了，所以他才不除了。「不求真」，因爲「真」他已經得到了，所以就不求了。沒有得到，才要求；他已經得到這個真理了，所以就不需要求了。沒有除盡妄想，才要除妄想；妄想沒有了，就不需要除了。所以「了義」也就是這個意思，也就是因爲把佛所說的義理已經證得無餘，沒有法可證了，學到那個極點了！

那「不了義」，就是說還有意思呢！現在這個，就是什麼意義都沒有了，乾而潔淨，這時候，到「密因」那個正定的本體上。所以這是修證，才能得到了義；如果你不修，就不能證得了義的這種境界。那麼「了義」，這是個大義；大義，是包括一切義。說是：「了義，沒有了！」沒有了，這才是一個「真有」；你若有的時候，那就不是「真有」。所以證得這個「了義」了，再無義可證，就是到那個極點了！到極點，是到什麼程度上呢？也就是到佛的境界上，到佛的果位上。

五、釋「諸菩薩萬行」

可是你想到佛的境界上，還得要行菩薩道，所以才說《諸菩薩萬行首楞嚴經》。

ready gotten rid of them. Only those who have not rid themselves of false thoughts need to cast them out. The person of the Way does not seek after truth because he has already obtained it. Only those who have not obtained it need to seek it. These lines speak of the complete meaning. The complete meaning, which is certified to, is also said to be “complete” because the principles spoken by the Buddha are so complete that an exhaustive study of them would reach to the end of all “meaning”. When one has certified to the exhaustion of all the principles spoken by the Buddha, then one has reached the highest level of cultivation in which there is no more dharma to certify to.

An ‘incomplete meaning’ still has unfinished meaning in it. The *Complete Meaning* has exhausted all meanings. It is pure. When it is reached, it is the secret cause, the basic substance of proper samadhi. To certify to the complete meaning, you need to cultivate. If you do not cultivate you cannot attain the realm of the complete meaning, the great meaning which encompasses all meanings. It is said, “Having exhausted all meanings, there is none existent.”

Indeed! It is this very non-existence that comprises true existence. Relative existence is not true existence. When you have been certified as having understood the complete meaning, there are no further meanings for you to understand. You have arrived at the ultimate point.

“What is the ultimate accomplishment?” It is the state of Buddhahood, the realization of Buddhahood.

5. Explanation of ‘All the Bodhisattvas’ Myriad Practices’.

But if you wish to reach the state of Buddhahood, you have to practice the Bodhisattva Way. Therefore, the title speaks of *All the Bodhisattvas’ Myriad Practices Foremost Shurangama Sutra*.

諸菩薩：這個「諸」字，是「很多很多」這麼樣解法，又可以說是「一切菩薩」。這「一切菩薩」，包括多少呢？這個數目數不盡這麼多，總起來有五十五個位子。這五十五個位子，後邊的文裏邊都會講到的，現在就不要詳細講它。這五十五個位子，有「十信、十住、十行、十迴向、十地」，加「四加行」，再加上「等覺」。每一個位裏邊，就包括千千萬萬的菩薩；所以這五十五個階級，不是就單單五十五個菩薩，是包括無量無邊那麼多的菩薩，總起來它有五十五個位子；因為包括這五十五個位子，所以叫「諸菩薩」。

萬行：什麼叫「萬行」呢？萬行，就言其「修行的行門多」。行門有多少呢？這個行門多得有八萬四千種那麼多。本來可以說八萬四千行門，那麼現在只說「萬行」，這是菩薩所修的。菩薩不但修萬行，而且還修六度波羅蜜。六度：（一）布施、（二）持戒、（三）忍辱、（四）精進、（五）禪定、（六）般若。

3 布施波羅蜜：布施有三種，不是單單就有一種。三種是什麼呢？有（1）財施，（2）法施、（3）無畏施。

（1）財施：財，就是所有的金錢、所有的財產。這個「財」是我們人最愛惜的東西，也是世界上最骯髒、最不潔淨的一個東西。你

All the Bodhisattvas: 'All' refers to the incalculable number of Bodhisattvas. In general there are fifty-five Bodhisattva strata, which will be explained in detail later in the text. They include the Ten Faiths, the Ten Dwellings, the Ten Practices, the Ten Transferences, the Ten Grounds, the Four Aiding Practices and Equal Enlightenment. Within each stratum are millions of Bodhisattvas. The Fifty-five Strata are not limited to a mere fifty-five Bodhisattvas, but rather to fifty-five strata which consist of an infinite number of Bodhisattvas. Hence, *All the Bodhisattvas*.

The *Myriad Practices* are the numerous ways in which Bodhisattvas cultivate. There are said to be eighty four thousand methods of practice, but they are simply referred to as "Myriad Practices". In addition to their Myriad Practices, Bodhisattvas also cultivate the Six Paramitas. The Six Paramitas are as follows, namely: 1. Giving, 2. Upholding moral precepts, 3. Patience under insult, 4. Vigor, 5. Dhyana concentration, 6. Prajna.

I. Paramita of Giving: There are three kinds of giving -- the giving of wealth, the giving of Dharma, and the giving of fearlessness.

(1) The Giving of Wealth -- Wealth includes all monetary funds and properties. This 'wealth' is most cherished by us people. It is also the dirtiest thing in the world. Just consider how many hands it passes

看人數錢，那個錢不知經過多少人的手，這麼數來數去的，那個錢上邊，我相信會有很多小小的微生物、小小的病菌，very dirty. (很髒) Money is very dirty. (錢很髒) Why is it very dirty? (為什麼很髒) It's touched by every person's hand. (它被每一個人摸過) There are germs in this money. (錢上面有細菌) 在佛教裏，管這錢叫「不淨物」，就是「不潔淨的東西」，就是 not clean。為什麼叫它「不潔淨的東西」呢？它來源不淨；有的或者是偷來的、或者搶來的，這來路不正當，所以叫「不淨」。那麼有的人說：「我做工賺來的錢，這是淨了吧？」你做工賺來的錢，雖然來路是正了，但是錢的本身，有很多的病菌在上邊。所以你看，錢這麼樣子不潔淨！可是每一個人都歡喜它，數過來、數過去。你看有的人數錢，就沾點口水來數，這其中很容易就染上傳染病；為什麼？那個錢上有病菌的。

這錢是一種不潔淨的東西，可是每一個人都歡喜錢，多多益善；所有美國的錢都給我，我也不嫌它多；都給你，相信你也不嫌多、也不怕多。可是錢若多了，也有毛病。有什麼毛病？也會睡不著覺的！算來算去，我那麼多錢，放到什麼地方去呢？總要打這個算盤。所以錢本來是一種不好的東西，雖然是不好的東西，人人都愛錢而不能捨。你若能

through and how many germs it gathers. In Buddhism, money is considered unclean. Why? First of all, its source is often unclean. It may have been stolen or embezzled. "I've earned every penny of my money," someone may complain. "It's clean!"

Even if your money comes from legitimate sources, you still can't deny that the money itself is filthy and covered with germs. Even so, everyone still likes it. People enjoy counting their money again and again. Some have the habit of licking their fingertips to moisten them with their saliva to facilitate counting the bills. This makes them prone to catching infectious diseases because the bills are covered with a lot of germs.

In spite of its filthiness, money is loved by all, the more of it, the better. No one complains of having too much money. If you gave someone all the US dollars, he would not complain it was too much. But when you have a lot of money, you run into problems. You can't sleep at night, pre-occupied with figuring out where to put all your money.

Even though money is not a good thing, people love it and cannot give it up. A person who can give away money practices the paramita of giving and is cultivating the Bodhisattva Way. Bodhisattvas cultivate the myriad practices of the Six Paramitas. The first one is to practice giving.

捨，這就是「布施」；布施給人，這就是「行菩薩道」。菩薩修六度萬行，第一就是要施捨，把自己的錢拿出來捨給人家，幫助其他的人，這是「財施」，用金錢去做布施。

可是人做布施，這不容易的！人心，是個「陰陽交關處」--陰和陽的一個界限；又是一個「理欲戰爭場」--理，就是道理；欲，就是desire。照道理、天理來講，說是：「我想布施給人，我看見那個人很困難的，沒有飯吃，我送給他一塊錢，叫他吃飯去。」手往袋裏這麼一掏錢，第二念生出：「哦，不可以的！我如果捨給他這一塊錢，一陣間（等一下），我搭巴士沒有錢了，那我要走路。這個……，我還是不捨給他這一塊錢了！」這第一念想捨，第二念呢？又想起自己要坐巴士來了，所以又把錢放回袋裏邊，不捨了！就這樣子。

這由小而大，由這一塊錢，乃至於到十塊、百塊、千塊、萬塊、萬萬塊錢，都是這樣子。頭一念想捨，第二念想起自己來了：「我要到飯館子去吃飯，我沒有錢呢！」於是就不幫助別人了。財施是不容易的。又有的想：「啊，我這個錢給你？那我太愚癡了！你怎麼不給我一點呢？」這就生出一種自利的心。所以這布施，你說得是很容易的，做的時候卻不容易。

When you give your own money to help others, you are practicing the giving of wealth.

However, it is not easy for people to practice giving. Their hearts are the seat of *yin* and *yang*, a battleground between reason and desire. For instance, when someone sees another in bitter straits without a bit of food, he, being a principled person, decides to give the poor person a dollar. But as he reaches into his pocket, his desire suddenly seizes him, giving way to second thoughts. "Wait a minute. I can't give him that dollar. It's the last bit of change I've got. If I give it away, I won't have any money for the bus and I'll have to walk. I can't do it." His first impulse was to be generous to others, but it was followed immediately by a second thought: his own welfare. So he puts the money back in his pocket and chooses not to give it away. That's the way it goes.

What takes place on a large scale, the same holds true on a small scale, starting from a penny all the way to a million dollars. The first thought is to give, the second thought concerns oneself: "I want to go and eat in a restaurant. Then I won't have money!" So he refrains from giving to help others. The giving of wealth is not easy. Some people even go so far as to think, "I'd be stupid to give my money to you. Why don't you give yours to me?" This is giving rise to a self-benefiting mind. It is easy to talk about giving, but when the time comes to do it, it is difficult.

我告訴你們，我在年輕的時候就很不會算數的--就是「不識數」，I don't know how to figure。怎麼不識數呢？我有錢就給人；除非沒有錢，否則有一塊錢給人一塊、有兩塊錢給人兩塊錢，自己就不願意要錢。你說，若照一般人來講，這是不是太愚癡了？自己不曉得幫忙自己，盡去幫助人！我在很小的時候，就這樣子，就願意幫助人。那麼幫助人，這就是利益人；利益人，這就是菩薩發心。菩薩發心，是要對人有利益，不是對自己有利益的。我自己忍苦耐勞，受點苦、受點委屈都可以的，我不叫人受委屈、受苦；所以就要發這種心，這叫「利他的心」。利他的心，就是菩薩心；這菩薩心，就是「眾善奉行」，所有的好事都要去做。

不要說：「啊，這一回我要算一算，我會不會吃虧呢？」吃虧，就是自己沒有佔到便宜；佔便宜，就是一切的事情都要算算，算著自己：「這個對我自己有沒有便宜？」好像去買一點東西，要走很多很多家公司；看看這家公司，再看看那家公司的東西，比較一下：「哦，這家公司便宜，東西又好，錢又用得少！」於是就買了。買了，殊不知這是一種化學的東西；化學的東西，你看著它是很靚、很美麗的，可是一用，不久就壞了。所以雖然你算著想佔便宜，結果還是吃了虧，這就是盡為自

Let me tell you, ever since I was young, I have been inept at mathematical calculations. Whenever I got some money, I gave it away. If I had one dollar, I gave away one dollar. If I had two dollars, I gave away two dollars. I didn't want money. Most people would consider my behavior very stupid, because I didn't know how to help myself out. I only knew how to help others. Ever since I was little, I have been willing to help others.

By helping others, you are bringing them benefit. By benefiting others one brings forth the heart of a Bodhisattva, and those who bring forth the heart of a Bodhisattva benefit others rather than themselves. They say, "It's all right if I have to suffer and endure distress, but I don't want others to suffer." Bodhisattvas always benefit others by practicing wholesome conduct and carrying out good deeds.

Don't say, "Oh, this time let me think about it, will I take a loss?" To take a loss means you have not gain any bargain. Don't reckon whether you will profit from what you do. For example, some people would spend a lot of their time comparing between stores to ensure their purchase of goods a wise investment. But it is not uncommon that the product for which they spent turns out to be of poor quality. Even an upgraded, "synthetic" derivative from which a product claimed to be manufactured, it usually is marketed for attractiveness, and not for durability. At bottom, the consumers are held sway by such form, thinking they're getting a good deal. But they take the loss in the end. Instead of indulging in such calcu-

己打算。人應該為人做打算，不應該為自己做打算。

(2) 法施: 怎麼叫「法施」呢? 就好像現在我講經說法, 這叫「以法來布施」。「諸供養中, 法供養最」, 你以錢布施, 這有數量的; 以法來布施, 這是沒有數量的。好像我現在講經, 你們聽一句經典, 要是能開了悟、能真正明白了, 那時候我功德就大了。為什麼? 我講一句話, 能令你去成佛了; 你成佛, 就因為我這講經說法幫助你成佛的, 所以法施這功德是最大的。

(3) 無畏施: 什麼叫「無畏施」呢? 就是人有了飛災橫禍, 或者有橫逆的事情來了, 譬如被賊搶、打劫, 或者被火燒了, 或者遇著什麼恐懼的事情, 就在這恐懼驚慌的時候, 你能給他一點安慰, 說:「你不要生恐懼心, 什麼事情慢慢就可以解決問題了!」就好像有位太太把手袋丟了, 那天我看她面色很擔心的樣子, 問我說:「哦, 我手袋丟了, 怎麼辦呢?」我當時告訴她:「你不要憂愁! 你會找到的。」結果, 我說這話果然就靈驗了, 她到那個地方一找, 還沒有丟; 這就叫「無畏施」, 告訴她不要害怕。這是個小問題, 其他大的問題那更多了; 不過你知道這個小的問題, 那麼大的問題你也可以明白了。

(下期待續)

lated selfish behavior, you should work for the good of others .

(2) The Giving of Dharma --

The lecturing of Sutras and explaining of Dharma are the giving of Dharma. It is said:

*Of all the kinds of offerings
The gift of Dharma is foremost.*

The money you give can be counted, but the gift of Dharma can't be reckoned. If someone comes to a Sutra lecture and hears something that causes him to become enlightened – to genuinely understand, can you imagine how great the merit derived from such a gift would be? Because the gift of a sentence of Dharma can cause people to realize Buddhahood, the merit and virtue in the giving of Dharma is the greatest.

(3) The Giving of Fearlessness --

The giving of fearlessness takes place when you bring consolation and calmness to the victims of fire or burglary or any other catastrophe that causes them to be terrified or panic-stricken. You can calm them and comfort them by saying something like, "Don't be afraid. No matter what the problem is, it can eventually be resolved."

Once there was a lady who had lost her handbag. She looked very worried and asked me, "Oh, I have lost my handbag, what should I do?" At that time I told her, "Don't worry! You will find it." In the end, it was just as I said. The lady found her handbag. It was not lost after all. This is called the giving of fearlessness. Telling her not to be afraid is just a trivial matter. There exist bigger problems than that. However, if you can comprehend the small problems, then you can also comprehend the big problems.

(To be continued ...)

The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #217)

人有兩種法無兩般。迷悟有殊見有遲疾。迷人念佛求生於彼。悟人自淨其心。所以佛言。隨其心淨即佛土淨。

人有兩種，這並不是指白種人和黃種人，而是指有智慧的人和愚癡的人。可是法沒有兩種法，無論是有智慧或愚癡的人，都修這種法，故說法無兩般。迷和悟是不同的，但見解有遲有速。迷人念佛求生西方極樂世界，而有智慧開悟的人就自淨其心，所以說當心裡清淨那就是極樂世界。你若明白了，那極樂世界當下就是，並非十萬佛土那麼遠。若你不明白，那就不知有多少億佛土那麼遠，所以說：

「迷時千卷少，悟後一字多。」

迷時又研究這個經典那個經典，但也不明瞭，若真正覺悟了，不要說研究一切經典，甚至一個字都是多餘的。但這要真明白才算，而不能冒充明白，說我不用看經念佛，其實那是懶蟲在作怪。有某人對我說：「我從前看了很多書，那

There are two kinds of people, but not two kinds of Dharma. Enlightenment and confusion differ; realization can be quick or slow. The deluded person recites the Buddha's name, seeking rebirth there; the enlightened person purifies his own mind. Therefore the Buddha said, "As the mind is purified, the Buddhaland is purified."

The two kinds of people referred here are not about white people and yellow people, but about wise people and deluded people. Dharma, however, is only of one kind. Both the deluded and the wise cultivate the same Dharma. While enlightenment differs from confusion; reaching towards realization can be either immediate or gradual. The confused ones recite the Buddha's name in hopes to be reborn in the Western Paradise; whereas, the wise ones recite the Buddha's name to purify their own minds. A pure mind is, indeed, the Western Paradise. If you understand that, then the Western Paradise is right within, not 10,000,000,000 Buddhalands away. If you don't understand, however, then the Western Paradise can be as far as thousands Buddhalands away. It is said,

*Confused, a thousand books are not many;
Enlightened, one single word is more than enough.*

When you are confused, you would study one Sutra and then another, investigating back and forth. And you still do not understand. But when you are truly enlightened, one word is sufficed. This only applies to those who truly understand. Do not pretend to understand or try to excuse yourself as would a lazy person from reciting the Buddha's name or from studying the sutras. A person once who told me, "In the past, I have read many books. Now, I realized

都錯了,我現在什麼書也不看。」言下表示他已成佛,故什麼都不需要了——這簡直是愚癡到極點!根本什麼都不明白而冒充明白,就像「涼水泡茶,硬沖」,用涼水來沖茶那根本沖不開的。所以啊!世界上奇奇怪怪的人多得很。

使君東方人。但心淨即無罪。雖西方人。心不淨亦有愆。東方人造罪。念佛求生西方。西方人造罪。念佛求生何國。

這段文六祖大師所說的意思是:無論你是在東方或在西方,必須要造罪業。你若要造業,則那一方也不可以往生,會生到餓鬼方、畜生方、地獄方去。所以你若修念佛而想生西方極樂世界,也是要修善。就是修禪宗也要修善,不修善不做功德是不能成就你的道行。

使君!六祖大師叫韋刺史,說東方人只要心裡清淨,即沒有雜念、自私心、自利心、嫉妒障礙心、貪心、瞋心、癡心,若沒有一切的邪念,這就是無罪。

雖然西方極樂世界的人,如果他心裡不淨,也是有罪的。但這是個比喻,大家不要認為六祖大師說西方人若心不淨亦有愆。要知西方極樂世界的人,跟我們這娑婆世界的人不同,他們根本不需要自淨其心,因他心本來就是淨,而沒有貪、瞋、癡,沒有三惡道,所以此段只是個比喻,

that was a mistake. So, I no longer read books.” He was implying that his realization of Buddhahood no longer required of him to need anything more. This is an extremely stupid behavior. So, by understanding nothing, he appeared to have already acquired understanding. You may try to brew tea in cold water and force it to steep, but, in so doing, you will never be able to make tea. How can you brew tea in cold water? There are just too many strange people in the world.

Magistrate, if the person of the East purifies his mind, he is without offense. Even though one may be of the West, if his mind is impure, he is at fault. The person of the East commits offenses and recites the Buddha’s name, seeking rebirth in the West. When the person of the West commits offenses and recites the Buddha’s name, in what country does he seek rebirth?”

This is what the Sixth Patriarch meant in this section. Whether you are in the East or in the West, you must not commit offenses. If you do, you won’t be reborn in any direction but in hells, as animals, or as hungry ghosts. Your recitation of Buddha’s name and your hope to be reborn in the Western Paradise behoove you to cultivate goodness as well. When you cultivate Dhyana meditation, you must also practice good deeds. Unless you nurture merit and virtue, you would not have been successful in your cultivation.

Magistrate, if the person of the East purifies his mind, he is without offense. The pure mind is devoid of confusion, selfishness, and profit-seeking. It is without jealousy, obstruction, greed, hatred and delusion. Purify your mind and get rid of all deviant thoughts. Then you will be free from offenses.

When someone of the West has impure mind, he is at fault. This serves as an analogy. The Sixth Patriarch does not imply that those of the West have impure minds. It must be known that the ones of the Western Paradise are completely different from those of this Saha world. Unlike the latter, the former would not need to purify their minds, since their minds are absolutely pure, free of greed, hate, and stupidity. And the three evil paths are non-existent to them as well. Do not use this passage as

不要以六祖壇經爲據，說西方人心也不淨，要知西方人心沒有淨也沒有不淨的分別。

六祖大師又作一譬喻說：你要是執著東方人一定要念佛求生西方，那麼，西方人造罪念佛，又求生到那個國家呢？這只是個比喻，根本西方人不會造罪業，不過六祖大師爲要破人的執著，就故意這樣講。如果你在東方念佛，想生西方，就先要沒有罪。你要有罪，那不只西方，那一方也到不了。你在的那個方向就是地獄。所以六祖大師說東方人造罪，念佛求生西方。西方人造罪，念佛求生何國？難道去極樂世界？所以啊！不要這麼執著。

凡愚不了自性。不識身中淨土。願東願西。悟人在處一般。所以佛言。隨所住處恆安樂。使君心地但無不善。西方去此不遠。若懷不善之心。念佛往生難到。

凡夫俗子不知修自性，不知自己先自淨其心就是淨土，於是發願要生東方，要生西方。但開悟的人無論在何處都是一樣的，他是隨遇而安，在什麼地方也沒有分別。所以佛常說隨所住處恆安樂。使君你啊！若心地沒有不善的地方，而只存善心，那西方離此不遠。你要是盡懷不善的心，常做不善的事，就是念佛想往生也到不了的。

(下期待續)

a proof to justify the claim made by the Sixth Patriarch that those of the West have impure minds. Instead, take into consideration that they had long transcended the distinction between purity and impurity.

The Sixth Patriarch made a distinction by saying “The person of the East commits offenses and recites the Buddha’s name to be reborn in the West. When the person of the West commits offenses and recites the Buddha’s name, in what country does he seek rebirth?” This is just an analogy, since those of the West never commit offenses. The reason behind the Sixth Patriarch’s statement is to break the attachments people have. If people of the East, on one hand, recite in order to be reborn in the West, then where will those sinful people of the West be reborn when they recite? If you wish to be reborn in the West, you must first have no offenses. If you have offenses, you will go nowhere but to hell. Wherever you would be is hell. If those of the East are reborn in the West, where will those of the West be reborn? Is there some other paradise for them? Do not be so attached.

Commoners and deluded people do not understand their self-nature. They do not know that the Pure Land is within themselves. Therefore they make vows to be reborn in the East and they make vows to be reborn in the West. For those enlightened ones, everywhere is the same. As the Buddha said, “In whatever place one dwells, there is constant peace and happiness.”

Magistrate, if the mind-ground is wholesome, the West is not afar. If one harbors unwholesome thoughts, one may recite the Buddha’s name, but it will be difficult to attain that rebirth.

Commoners and worldly people do not know the importance of disciplining their self-nature. They do not know that purification of their own mind is the Pure Land. They make vows to be reborn in the East and to be reborn in the West. Yet, for those who are enlightened, everywhere is the same. They are at ease wherever they are. If your mind is wholly good, you are not far from the Western Paradise. But if you continually have evil thoughts and commit evil deeds, you will never arrive in the West.

(To be continued ..)

萬佛城是獻給全世界的

The City of Ten Thousand Buddhas is being offered to
All living beings in the world

宣化上人一九九〇年十月十六日開示於波蘭

A talk given by Venerable Master Hua on October 16, 1990 in Poland

(接上期)

(Continued from issue #217)

中國共產黨說：「你也沒有毛澤東的年紀大，怎麼會是共產黨的祖宗呢？」

我說：「毛澤東是看馬列主義的書看來的，而我是一出生就如此。我有東西就給人家，我甚麼都不要了，出家了。我不是共產黨的老祖宗是甚麼？」

毛澤東是把有錢、沒錢的人的錢，都供給他自己一個人，而我是自己根本就不要錢，有錢沒錢都給人家。可是我再告訴你們一件事，一九七九年，我在三藩市時，我告訴三藩市的參議員柯普先生，我對他說：「十年以後，共產黨就會逐漸沒有了，你相信不相信？」他當然不相信了。爲甚麼呢？因爲那時候共產黨正是日正當中，就像太陽在正午似地旺，誰也想不到十年之後就會沒有了，那時我就敢這麼，也不怕被共產黨殺頭。如果被共產黨知道是很危險的，是不是？所以這個世界上生所造的罪業都在輪流轉變，一個時候是這個黨，換個時候又是那個黨。

The Chinese Communists asked, “You are not even as old as Mao Zedong. How can you be the father of the Communist Party?”

I replied, “Mao Zedong learned communism by reading the works of Marx and Lenin. I’ve been a communist ever since I was born: I [have learned to] give to others whatever I own, and I don’t want anything for myself. I’ve even renounced the home-life. So if I’m not the father of communism, what am I?”

Mao Zedong took money away from both the rich and the poor for his personal use. I, however, don’t even want money. Even if I have much money or less, I will have given all of it to others. Let me tell you something else. In San Francisco in 1979, I told Supervisor Quentin Kopp, “Ten years from now, communism will gradually start to disappear. Do you believe it?” But he didn’t. Why not? Because communism at that time was like the sun at high noon, flourishing in its heyday. Who would have envisioned of its dissolution after ten years? Still, I was undaunted for saying thus, even if it meant losing my life at the hands of the Communist Party. Such remark, if brought to the Communist’s attention, would have been considered dangerous. [The communist’s predicted decline draws an analogy to] the karmic offenses of living beings in this world taking turn in circles. As one party falls in power, another rises.

我今天跟你們講一講，中國近一百年來的變化。我們現在先從宣統講起，就是清朝。清朝是這麼講的：

雲暗暗 霧愁愁
龍歸泥土塑獼猴
三歲孩童 三載福
月下無主水空流
萬頃煙波一旦收

「雲暗暗」，雲就是天上的雲，暗暗的。「霧愁愁」，霧也像發愁的樣子。「龍歸泥土塑獼猴」，說天上的龍，跑到地裏頭去，變成泥土，這泥土再用來塑一個小猴子。「三歲孩童三載福」，三歲的孩童有三年的福報（宣統是三歲登基，六歲退位）。「月下無主水空流」，月字下邊沒有「主」字，可是這「主」字不是在月下而是在月上。「三點水」也沒有了，就是大清朝那個「清」字，水也乾了，表示清朝也沒有了。「萬頃煙波一旦收」，萬頃就是整個中國江山。一旦，就是宣統的「宣」字，沒有寶蓋頭就是一旦，「宣統」快要完了。

第二段講的是孫逸仙。

君作祖 質彬彬
萬里長虹破浪征
黃鶴樓中吹玉笛
八方齊奏凱歌吟
旌旗五色換新新

Let me tell you about some of the changes that occurred during this century in China. I'll begin with the reign of Emperor Xuantong (1908-1911) of the Qing Dynasty. The verse about the Qing Dynasty goes:

*Clouds heavy and dark,
Fog dense and gloomy.
The dragon has gone back to the earth,
and mud is modeled into a monkey.
A three-year-old child enjoys
three years of blessings.
Under the moon there is no ruler,
and the waters dry up.
In a single day, the vast expanse of mists
and ripples is taken over.*

The clouds were dark and dismal, alongside a somber fog. A dragon from the heavens burrowed into the earth and turned into mud. Then the mud was molded into a shape of a little monkey [personified as the] three-year-old child Emperor Xuantong who has only three years of blessings for his governance. [He was three when he ascended the throne only to relinquish it after he turned six]. In the following line “under the moon there is no ruler,” there is no compound Chinese character in which the determinative (主) for “ruler” is placed under the rebus (月) for “moon.” Instead, it is semantically arranged as the “ruler” (主) governs not under but over the “moon”. And the “waters” radical (水) as being parched is simplified to three dots (丶). So, the line translates into a created compound character “qing” (清) in reference to the Qing Dynasty. As the phrase of “waters dry up” refers to the impending fall of the Qing Dynasty, “the vast expanse of mists and ripples” represents the entire domain of China. In the last line, the characters for “a single day” (一旦) are taken from a compound character xuan (宣) whose top radical is then removed(亘), signifying the Emperor Xuantong’s reign coming to an end.

The second verse describes Sun Yat-sen.

*You, sir, are the grandfather,
Whose inner qualities are balanced.
A ten-thousand-mile rainbow
breaks the waves in its quest;
From the top of Yellow Crane Tower,
a jade flute is played.
Throughout the land people sing the song of victory,
As a new flag of five colors is unfurled.*

「君作祖」，你是祖宗，當然我就是孫子。這裏就包藏著一個「孫」字。「質彬彬」，這是半句話，原句是「文質彬彬」，是《論語》上的句子。他不說出「文」字，但是語句裏頭暗寓「文」字，所以就藏著「孫文」的名字。

「萬里長虹破浪征」，萬里是指從檀香山到中國。長虹是說乘著輪船在海裏來回來回地跑，就像空中的一道虹，乘風破浪出征。「黃鶴樓中吹玉笛」，在中國的黃鶴樓吹玉笛，就是吹號角（武昌起義）。

「八方齊奏凱歌吟」，八方都響應來創革命。「旌旗五色換新新」，那時是中華民國剛成立的時候，旗幟是五色的（紅、黃、藍、白、黑，代表五族共和）。

我們大家有緣，今天能談談天下大事，講講前因後果的事；我所講的就是那些有學問的人，博士、學者，都不懂的，不是誰都可以講的。

(全文完)



The first line, “you are the grandfather,” implies that there is a grandchild because the character *sun* (孫) is associated with “grandchild.” “Whose inner qualities are balanced” is an except found in the *Analects*. from which the full line reads, “His external accomplishments (文) and inner qualities (質) are balanced.”

The character *wen* (文) of the preceding verse is omitted in the second line of the verse above. In all, the first two lines of the verse contain the name Sun Wen, also known as Dr. Sun Yat-sen, who became the founder of the Republic of China.

“Ten thousand miles” refers to the distance between Honolulu, Hawaii, and China. This line narrates how Sun Yat-sen, braving the wind and the waves for the sake of revolution, traveled back and forth by ship across the ocean between Honolulu and China, like a rainbow in the sky. The jade flute alludes to a call for revolution at the Yellow Crane Tower, an incident that took place during the Wuchang Uprising in Hubei Province on October 10, 1911. People in all directions responded the call and took part in the revolution. After the founding of the Republic of China, the “new flag of five colors” was adopted as the national flag. The “five colors” refer to the alliance of the five major ethnic groups within China: the Manchus, the Han Chinese, the Mongols, the Tibetans, and the Muslims, along with their corresponding colors of red, yellow, blue, white, and black.

We all have affinities with each other, and so today we have talked about some important world affairs and some matters of cause and effect. The matters I have talked about are not understood even by scholars or by those with Ph.D. s. Not everyone can explain these matters.

(The End of the Article)

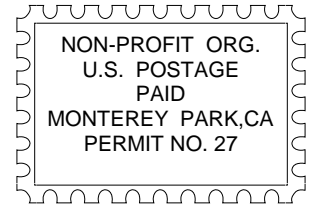
2011年7月法會時間表 Schedule of Events – July of 2011

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ※ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua					1◎ 六月初一	2◎
3 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	4◎ 美國國慶日 U.S. Independence Day 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—10:00 am	5◎	6◎	7◎	8◎	9◎
10 ※ 初十 藥師懺法會 Medicine Master Repentance 8:00 am - 3:00 pm	11◎	12◎	13◎	14◎	15◎ 六月十五 常仁大師悟道日 Great Master Chang Ren's Enlightenment Day	16◎ 十六 宣公上人日 Venerable Master Hua's Day
17 十七 常智大師誕辰 Great Master Chang Jr's Birthday 慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 誦普門品 Recitation of Universal Door Chapter 8:00 am—10:00 am 大悲懺法會 Great Compassion Repentance 1:00 pm —3:00 pm	18◎	19◎ 十九 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	20◎	21◎	22◎	23◎
24 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 —3:00 pm	25◎	26◎	27◎	28◎	29◎	30◎
31 七月初一 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm						



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金輪聖寺



2011年8月法會時間表 Schedule of Events – August of 2011

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm	1◎	2◎	3◎	4◎	5◎	6◎
7 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 10:00 pm 大悲懺法會 Great Compassion Repentance 1:00 pm — 3:00 pm	8◎	9◎※ 七月初十	10◎	11◎	12◎ 十三 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday	13◎
14 七月十五 盂蘭盆法會 Celebration of Ullambana 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	15◎	16◎	17◎	18◎	19◎	20◎ 廿一 普庵祖師 誕辰 Patriarch Pu An's Birthday
21 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 — 3:00 pm	22◎	23◎ 廿四 龍樹菩薩聖誕 Dragon Tree Bodhisattva's Birthday (Actual Day)	24◎	25◎	26◎	27◎
28 廿九 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday 虛雲老和尚誕辰 Venerable Master Hsu Yun's Birthday 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	29◎八月初一	30◎	31◎ 初三 六祖惠能大師 涅槃日 Venerable Six Patriarch's Nirvana day	※ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua		

~常將有日無日，莫待無時想有時~