



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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宣公上人--般若波羅蜜多心經非臺頌

觀自在菩薩

迴光返照觀自在 覺諸有情即薩埵 如如不動心君泰 了了常明主人公  
六種神通渾閒事 八方風雨更無驚 卷之則退藏於密 放之則彌六合中

*The Heart of Prajna Paramita Sutra with "Verses Without a Stand"*

Composed by Venerable Master Hsuan Hua

*Avalokiteshvara Bodhisattva*

*Reversing the light to reflect within, contemplating at ease,  
Avalokiteshvara enlightens all the sentient beings; hence, a Bodhisattva.*

*With a mind that is thus, thus, unmoving, a superior one at peace;*

*With total understanding of the ever-shining, he is host and master.*

*Six types of psychic powers are nothing unusual;*

*Winds and rains of the eight directions are neither alarming.*

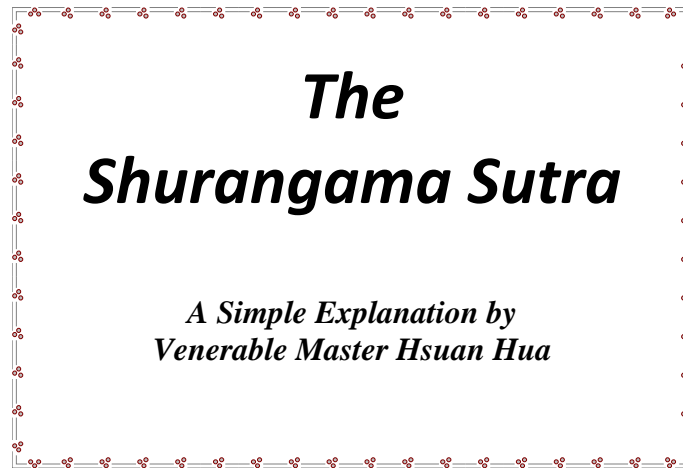
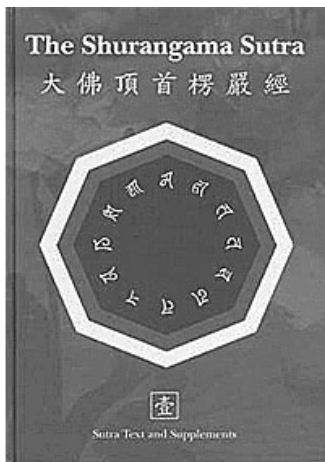
*Rolled up, it is hidden in secrecy;*

*unfolded, it fills the entire world.*

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(接上期)

(Continued from issue #218)

(二) 持戒波羅蜜：在佛教裏，最重要的是「戒律」，戒就是「止惡防非」——止惡，止住一切的惡，把惡事都止住、停止了；防非，防備著有過錯，非就是「過錯」，做得不對了，這就叫「非」；做得對了，這就叫「是」——也就是「諸惡不作」，所有一切的壞事都不要做；「眾善奉行」，所有一切好事都要去做。

持戒是「諸惡不作，眾善奉行」。究竟「戒」有多少種？戒有很多種，最基本的是「五戒」。在家人凡是皈依三寶的，要是想再往前研究、進步的話，就要受五戒；受五戒之後，再往前進步，受八戒，然後受十戒；十戒，就是沙彌戒了。受完沙彌戒，做出家人，就要再受二百五十條戒，這是比丘；比丘尼有三百四十八條戒。菩薩也有戒，菩薩有十重四十八輕戒；十種是重的，四十八種是輕的。十種是很重的罪，你若犯了，是不通懺悔的；

The second paramita practiced by Bodhisattvas is keeping moral precepts. This is one of the most important aspects of Buddha's teachings. What are precepts? Precepts are rules of moral conduct to which Buddhist disciples must firmly adhere. The precepts can direct you at deterring evil and defending against mistakes. When you uphold the precepts, you are required to restrain yourself from committing bad actions, thus conducting yourself properly towards practicing wholesome deeds.

How many kinds of precepts are there?

Laypeople who already took refuge with the Triple Jewel – the Buddha, the Dharma, and the Sangha – and wished to make progress should take the Five Precepts, namely, no killing, no stealing, no sexual misconduct, no lying, and no intoxicants. After having received the Five Precepts, laypeople can proceed even further by taking the Eight Precepts. Another stage surpassing the Eight Precepts is the Ten Precepts of a Shramanera (novice). When the Shramanera Precepts are received, those who wish to become fully-ordained, i.e., leaving the home-life, can take the Two Hundred Fifty Precepts of a Bhikshu (monk) or the Three Hundred Forty-Eight precepts of a Bhikshuni (nun). There are also the Ten Major and Forty-Eight Minor Bodhisattva Precepts. The first ten are called “major” because one cannot repent and reform for violation of any of these

那些輕的罪，你若犯了，還可以改過自新。

在佛入涅槃的時候，阿難尊者以四事請問，說：「佛在世的時候，以佛為師，佛是我們的師父；佛入涅槃之後，誰是我們的師父呢？」佛就告訴他：「我入涅槃之後，你們以戒為師。」這是告訴出家人——告訴所有的比丘、比丘尼，要「以戒為師」。那麼在家人若想要求戒，一定要向出家人來求戒的。授戒，就是把戒授給你這個人，這一定要比丘才能授戒；在佛的戒律上，本來是不准比丘尼傳戒的。所以戒律也有沙彌戒、比丘戒、菩薩戒，有很多種。

我們人若想修道，一定要受戒；你若能守住清淨戒體，就像琉璃寶珠那麼美麗——言其你這個人能守戒，這就猶如寶珠一樣，是非常有價值的。前幾天我不是講過，終南山道宣律師就因為持戒持得好，感得天人來給他送供養，給他送飯吃。所以這個戒德，是最要緊、最要緊的。你學佛法，如果不守戒律的話，那你學什麼都好像瓶子在漏水——瓶子底下有個窟窿，你裝上水，它就漏了；你若能守著戒呢？久而久之，就無漏了。我們人這個身體，都是有漏的身體；這個有漏的道理，我現在不能公開對你們講的。你們哪一個人若想學無漏的法門，要個別一個人一個人地來請問：「這怎麼樣子

ten. In contrast, violating the minor precepts allows the possibility for one to reform and begin anew.

When the Buddha almost entered Nirvana, Venerable Ananda asked him four questions, one of which was: "When the Buddha was in the world, he was our master; after the Buddha enters Nirvana, who will be our master?" The Buddha told him, "After I enter Nirvana, you should take the precepts as your master." He meant to say that those who had left the home-life, namely, Bhikshus and Bhikshunis should take the precepts as their master.

Laypeople can receive precepts they wish to seek only from those who has left the home-life. When the precepts are transmitted, the precept-substance must be bestowed on the recipient and certified by a Bhikshu. According to the Buddha's precepts, Bhikshunis cannot transmit precepts. Besides these precepts, there are also, as mentioned earlier, the Shramanara precepts, Bhikshu precepts, and Bodhisattva precepts. There are many kinds.

Absolutely essential is the receipt of precepts for those who wish to cultivate the Way. If you can guard the pure precept-substance, then you are as valuable as a precious pearl. As I have told you several days ago, Vinaya Master Dau Hsuan ("Proclaimer of the Way"), who lived on Jhong Nan Mountain during the Tang Dynasty, held the precepts so well that gods made offerings of food to him. The precept virtue is extremely important. If you study the Buddhadharma but fail to uphold the precepts, then the study you have acquired is analogous to a leaky bottle. And the water you pour still drains through the hole at the bottom of the bottle, for example. But if you abide the precepts at all times, there will be eventually no outflows.

The human body has outflows. In the meantime, I will not discuss publicly the principle of outflow now. Those who want to know more about the dharma-door of non-

才能無漏？」那我就講給你聽。因為現在這兒公開講，沒法子講；你們誰若想要無漏，不妨有時間的時候來和我講。

現在我們講這個法是很妙的，可是法雖然妙，還需要有妙人來請這個妙法。這個「妙人」就是易象乾，他的法名叫「果容」。他大約是四、五年前來的，那時候佛教講堂還在薩德街，他來佛教講堂學打坐，學了一陣子。現在放暑假又來了，要是以前，大約就是看看戲，或者是賭賭錢；總而言之，找一點娛樂。這一回怎麼樣啊？他上當了！上了什麼當呢？要學《楞嚴經》的當。

一般人聽見「上當」，這心裏都涼了，說：「啊，這回不得了了，上了這個當！」為什麼上當呢？這個「楞嚴法會」是一個最苦的法會，也是一個最難的法會，由早起六點鐘，到晚間九點鐘。你說，這到學校裏也沒有這麼多的課程！可是我們現在是「要了生死」的學校，我們現在是「行解相應」的學校，要行解相應。

所以講《楞嚴經》，這就是「解」；我們坐禪，這就是「行」。要解行並進，這才叫腳踏實地躬行實踐那麼去做，一點也不馬虎的，一點也不能騙自己的。這不能騙人，你若騙人，就是騙自己。現在我說你上當了，正是不上

outflow may come forward individually and request from me for answers to your questions in mind such as: "How can I be without outflow?" Then I will tell you. Again, I cannot talk about it in public now. But anyone who wants to attain non-outflow can come and ask me if you have time.

Now we are speaking of a very wonderful dharma. The dharma is indeed wonderful; requesting thus requires a wondrous person. And this wondrous person happens to be Yi Xiang Qian. His dharma name is Guo Rong. He came here four or five year ago when the Buddha Lecture Hall was once located on Sa De street. Since then, he's been coming here intermittently to learn meditation. It is now summer break for some; yet for him, he chooses to return here. If he does not come as he often has in the past, he might have instead gone to a movie theater, to a gambling place, or to other entertainment centers. What happened to him this time? He got tricked! How so? In his willingness to study the Shurangama Sutra.

People would usually freeze over the notion of 'getting tricked'. Someone may say, "Oh no! I got tricked!" Why did he get tricked? This Shurangama Dharma Assembly is the most bitter dharma assembly. It is also the most difficult dharma assembly. Its schedule consisting of daily sessions that begin at 6:00 a.m. and conclude at 9:00 p.m. is much more rigorous than regular school's. Nevertheless, it is a school that aims to end birth and death. It is a school that concentrates on practice and understanding.

From the study of the *Shurangama Sutra* we derive understanding; from investigating dhyana we set our practice. By combining practice and understanding, we practically set a firm footing in cultivation, impregnable to oversight or deceit. This is something you cannot cheat on others. If you cheat on others, you are cheating yourself. What I said earlier about your being

當，這是要解決你生死的問題，將來那是你最大的一個利益，所以一定要解行並進的。

講起這「解行並進」，我舉一個比喻。什麼比喻呢？有一個盲人和一個癱子，兩個人住在一起，還有其他很多人也來幫他們的忙，很多人住在這棟房子裏邊。有一天，其他的人都出去玩了，不是去三藩市佛教講堂學《楞嚴經》，是做什麼去了呢？大約或者去釣魚，或者買東西，或者去……，總而言之，這個世間上什麼事情他們都要去做一做，就剩下這一個癱子、一個瞎子在家裏了。你說，就這麼巧，這間房子就著火了！你說怎麼樣？瞎子看不見，沒有法子逃跑；這個癱子有眼睛看得見，但是沒有腿，所以也不能走。啊，你說這糟糕不糟糕？這是真糟糕了——臺灣人會講這句話，說：「真糟糕了！」怎麼樣呢？瞎子也要被燒死了，癱子也要被燒死了！

可是在這個時候，就有一個善知識來告訴他們說：「你們兩個人現在可以不死，可以逃出這個火宅的。怎麼辦呢？你這個癱子的眼睛給瞎子來用，這瞎子的腿給癱子來用，你們兩個人就像狼狽互相幫助，互為表裏。」

那麼瞎子的腿借給癱子用，癱子的眼睛借給瞎子來用，怎麼借啊？是不是把癱子的眼睛挖

tricked is the fact that you were not tricked at all. This will help solve your problem on issues about birth and death. In the future, it will be to your greatest benefit. Therefore you must simultaneously advance in both understanding and practice.

The following example will help illustrate the importance of exercising understanding along with practice. In a family compound lived a blind man and a crippled man. There were also several other people living with them and assisting them. One day, everyone had gone out to go fishing, or shopping or attend other activities that most people usually enjoy doing, leaving the blind man and the crippled man at the compound. That day a fire broke out in the house. While the blind man lacked sight to find his way out, the crippled man who could see lacked feet to run away. What a predicament that befell them! Both of them would surely be burned to death.

Inexplicably, a good and wise Advisor came to their aid and told them, “the two of you can escape from your looming death and this burning house. And how could that be feasible?” Crippled man, “said the good and wise Advisor, “be the sight for the blind man. Blind man, be the feet for the crippled man. That way, both of you could serve each other well like hand in glove.”

They followed his advice. Did the crippled man literally gouge out his eyes and fasten them in the eye sockets of the blind man? Without the expertise and

出來，補到瞎子的眼睛裏頭？那時也沒有醫生，也不能動手術；你自己要是挖出來，根本就沒有用了。你若把瞎子的腿現接到癱子的腿上，也不容易辦得到的，也沒有醫生。這怎麼辦呢？這才叫「因事制宜，通權達變」：這癱子就趴在瞎子的身上，指揮這個瞎子，說你現在往左邁步，或者向右邁步，或者向前邁步；這個瞎子有腿，但是眼睛看不見，就聽癱子來指揮。於是這個善知識就這樣來指示他們，他們兩個就把自己救出這個火宅了。

那麼講這個道理，你不要誤會說：「哦，你說我是瞎子啊？你說我是癱子啊？」不是你是瞎子、你是癱子；我也是瞎子、我也是癱子。不過現在我知道這個道理，來講一講，這也不是說的你、也不是說的我；也就是說的你、也就是說的我。我們每一個人不要自滿，不要以為我自己是明白人，不要以為我自己智慧大。為什麼我們沒有成佛？就因為自己太自滿了：「哦，我學了這麼多的知識，我現在啊……。」學什麼，就被什麼障礙——你知識多了，就被知識障礙；你能力多了，就被能力障礙。因為這一些障礙著你，所以就不成道了。現在我們把「你、我、他」這個思想都不要了它，把這個思想平定下來，我們把自己的思想清淨了，把自己肚裏空了。做什麼呢？頭先我叫你們少吃點東西，留著裝法；現在我叫你們把你

care of a surgeon, performing such transplant operation on their own would be just as equally life-threatening as severing the blind man's feet to be attached onto the crippled man. What did they do? They seized the situation to their advantage. The blind man carried on his back the crippled man who, in turn, helped guided the blind man their way out to safety. Thanks to the timely advice from the wise Advisor, both managed to flee from the burning house.

When you hear this, don't be mistaken to think that I am referring you as blind or crippled. The truth is that I could be just as blind and crippled as you. I had brought up the analogy by which the principle was understood. Though it may not address to you or me as such, it addressed the *representation* of you and me.

No one should be arrogant. Do not declare yourself as a know-it-all and having such great wisdom. Why haven't we realized Buddhahood? It is because we are too arrogant. "I am so learned," you exclaimed. Arming yourself with much knowledge may burden you with the obstruction to pure knowledge. And acquiring many abilities may obstruct you from realizing the Way. Now, we should rid ourselves our thoughts of you, me, and him or her. Subside those notions. Cleanse your thoughts. Empty your belly. For what purpose? I once asked of you to fill your belly with less food, leaving enough room for the dharma. Now, I asked of you

們的思想都弄乾淨了它。弄乾淨了它，好裝什麼呢？好裝醍醐妙味，裝這個無上的妙法。

我還記得去年有一位小姐，她講的話我還記得。她說她那個腦袋裏頭很多垃圾、很多 garbage，清理不淨。是不是啊？她現在是修 Doctor degree (博士學位)。那麼現在我就根據她這一句話，我們每一個人把腦袋裏頭的 garbage 先丟到外邊去，然後你再聽經；那你一聞千悟，就容易明白了。今天這一堂只是開始，還沒有正式講入經文；今天晚間，我一定會講得比現在好。不是騙你，也不是騙我自己，我知道我講得還不錯的！

(三)忍辱波羅蜜：忍辱有「生忍、法忍、無生法忍」這三種。

(四)精進波羅蜜：精進，就是向前去精進，不向後退。最有精進心的就是在《妙法蓮華經》〈藥王菩薩本事品〉中的那位藥王菩薩焚身供佛；他把身上纏上棉花、沾上香油，在佛前把整個身體點著來供佛。你若想知道這詳細的情形，可以研究《法華經》，在〈藥王菩薩本事品〉上說得很詳細。為什麼他要焚身來供佛呢？因為他覺得佛恩太高了、太深了、太大了，無法報答這個佛恩，所以他用自己的身心性命、整個身體，燒了

to cleanse your thoughts to hold the unsurpassed wonderful Dharma, the wonderful flavor of clarified butter known as “ghee” that alludes to an analogy of refinement of milk, and is regarded as the most refined in the five stages of development to Buddha’s teaching.

I could still recall the lady’s remark last year. She complained that her mind had so much garbage she could not clear away. She was studying at that time for her Ph.D. I will apply her words today and say, “We should first throw out the ‘garbage’ from our minds, and then listen to Sutras.” By then, each line from the Sutras you hear will have unfolded into a thousand awakenings, and you will have found no difficulty to achieve understanding. Today is the beginning of the class, and I have not yet lectured on the text proper. This evening, I will lecture better than I have now. I am not kidding you or myself. I know my lecture has merits!

The third paramita of the Bodhisattva is patience. There are three kinds: patience with beings; patience with phenomena; and patience with the non-existence of beings and phenomena.

The fourth paramita is vigor. To be vigorous is to advance forward and never retreat. An example of such extreme vigor is found on the *Wonderful Dharma Lotus Flower Sutra* in the *Chapter on the Past Deeds of Medicine King Bodhisattva*. This Bodhisattva wrapped his body in cotton saturated with fragrant oils, went before the Buddhas, and burned his body as an offering. You may ask yourself, “Why did he do that?” Because he felt the Buddhas’ kindness was so sublime, so profound, and so great that he was unable to repay it. So, he used his own body, heart, nature, and life as an offering to the Buddhas. You may also

來供佛。那麼燒了有多長的時間呢？這個時間可就非常之長了，數都數不過來那麼多的時間。

所以天臺智者大師看這部《妙法蓮華經》，讀到藥王菩薩這一品的時候，讀到「是真精進，是真法供養」——這是真正地用出真心來為佛法，來供養佛——讀到這個地方的時候，智者大師就入定了。在定中，看見「靈山一會，儼然未散」，看見釋迦牟尼佛仍然在那兒說法，轉大法輪、教化眾生，於是他就入了「法華三昧」，而得到「一旋陀羅尼」這種境界。到出定的時候，他智慧就大開，所以就建立「天臺宗」，成為天臺宗的初祖。

藥王菩薩焚身供佛，這種功德是不可思議的，這才是真正的精進。不是像我們有的人，拔一根汗毛也捨不得，所謂「拔一毛以利天下，不為也」，拔去一根毫毛，要是對天下人都有利益，他也不幹的。這是什麼呢？這是只知自利，而不知道利他，所以這就談不到「精進」了。

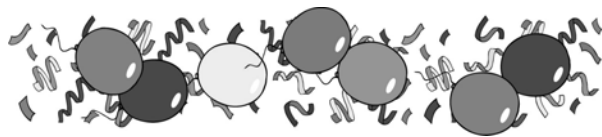
(下期待續)

ponder, "How long was his body on fire?" It was so for an extended period of time. It could not be determined how long his body had been burning.

When Great Master Zhi Zhe ("Wise One"), the First Patriarch of Tian Tai School, read the *Chapter on the Past Deeds of Medicine King Bodhisattva*, he entered samadhi as he came across a passage: "This is true vigor. This is a true offering of Dharma." In his state of samadhi, he saw the assembly was still in session at Vulture Peak where the Buddha was speaking the *Dharma Flower Sutra*. Upon seeing Shakyamuni Buddha speaking the Dharma, turning the Great Dharma Wheel, teaching and transforming living beings, Master Zhi Zhe entered the Dharma Flower Samadhi and obtained the Once-Revolving Dharani. After experiencing this he came out from his samadhi state. Gaining a great wisdom as a result, he founded and systematized Tian Tai School. He was known as the first Patriarch of Tian Tai School.

This undertaking that led to setting his body ablaze as offering to the Buddhas evoked the vigor of Medicine King Bodhisattva's inconceivable merit and virtue. This is true vigor. Such instance would rouse certain reactions from some people who might say, "If pulling a single hair strand out of my body benefits the entire world, I still will not do it." It proves that they seek to benefit only themselves and not others. For that reason, their lack of understanding would fall short of this kind of vigor that it demands.

(To be continued ...)



金輪寺將於10月30日舉辦敬老節，誠摯邀請年滿六十五歲長者蒞臨，請及早報名。

Gold Wheel Monastery will be celebrating Respecting Elders Day on Sunday, October 30. Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure accommodation.





# 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 #218)

今勸善知識先除十惡即行十萬。後除八邪乃過八千。念念見性常行平直。到如彈指便睹彌陀。使君但行十善。何須更願往生。不斷十惡之心。何佛即來迎請。

今勸善知識，要先去除了十惡不做，就是行十萬里路。後除八邪，就是過八千里路。你若念念見自本性，常行事公平正直，那麼，到西方極樂就如一彈指那麼短的時間，便會看到阿彌陀佛。

使君！你做十善，何須更願往生？你看人就不敢做十善，說我一做善就會有魔障，但他反而不怕做惡會有魔障，因為惡就是魔做的，所以也不怕做惡。唉！人就是那麼顛倒！

你若不斷十惡的心，則你渾身都是罪業，從頭到腳每根汗毛都帶著一大堆罪業，那你怎可到西方呢？那個佛會來

Good Knowing Advisors, I now exhort you all to first get rid of the ten evils and you will have walked one hundred thousand miles. Next get rid of the eight deviations and you will have advanced another eight thousand miles. If in every thought you see your own nature and always practice impartiality and straightforwardness, you will arrive in the Western Land of Ultimate Bliss in a finger-snap and see Amitabha. Magistrate, provided you practice the ten good deeds, there is no need for you to vow to be reborn there. But if you do not rid the mind of the ten evils, no Buddha will come to welcome you."

Good Knowing Advisors, I now exhort you all that by ridding yourself of the ten evils first, you will have walked one hundred thousand miles. By ridding yourself of the eight deviations next, you will have further advanced to another eight thousand miles. And by seeing your own nature in every thought, as well as constantly practicing impartiality and straightforwardness, you will have arrived in the Western Land of Ultimate Bliss in an instant and seen Amitabha.

Magistrate, provided you practice the ten good deeds, there is no need to vow to be reborn in the West. There are a number of people who are fretful towards their practice of the ten good deeds, claiming it would cause "demonic obstacles to arise." Yet, they are not afraid of doing evil. In fact, their evil-doing does not cause them to fear demonic obstacles that will have arisen, because they are demons themselves. People can certainly be so confused. They aren't afraid of doing evil, but fear doing good!

If you do not sever the mind of the ten evils, your whole being is permeated with karmic offenses. Every pore in your body from head to feet carries the monstrous karma

迎接你呢？你做善事，即使不求生西方也會生的。你若不做善事，而想求生西方，那也生不了。因為你有罪業將你綁著，雖說帶業往生，只是這樣講罷了，還需要你自淨其心才可以。所以說那個佛會接你這個儘造罪的罪人呢？

若悟無生頓法。見西方只在剎那。不悟念佛求生。路遙如何得達。惠能與諸人。移西方於剎那間。目前便見。各願見否。眾皆頂禮云。若此處見。何須更願往生。願和尚慈悲。便現西方普令得見。

你若明白自性無生的頓法，那你就會很快看到西方極樂世界。你若不悟自心，又不做善事，而光念南無阿彌陀佛求生西方極樂世界，那路程就遙遠得很，沒有法子到得了。

我惠能（六祖大師自稱）說我和諸位在剎那間，將西方移到這個地方來，使每個人都能見到西方極樂世界，你們願不願見呢？大家一聽說可見到西方極樂世界，都生出貪心來，於是就叩頭頂禮說：若在此處可見，那我們何必發願往生西方極樂世界呢？我們現願和尚您大發慈悲，使西方極樂世界現出來，給我們大家看一看。

師言。大眾。世人自色身是城。眼耳鼻舌是門。外有五門內有意

of offensive acts, how can you expect yourself, given your such actions, to seek rebirth in the West? Which of the Buddhas will come to welcome you? If you do good, you will be reborn in the West even if you do not wish for it. But if you do evil and still wish to be reborn in the West, you will never get there because you are bound by your karmic offenses, however fitting the contrary statement that follows, “You may go to rebirth carrying your offenses.” The latter is just a manner of speaking. Regardless, you must still purify your own mind before heading to where you wish to be. Which of the Buddhas would welcome a habitual sinner who does nothing but evil deeds?

**If you become enlightened to the sudden dharma of the unproduced, you will see the West in an instant. Unenlightened, you may recite the Buddha’s name seeking rebirth, but how can you reach your end destination which is extremely far off? Hui Neng will move the West here in the space of an instant so that you may see it right before your eyes. Do you wish to see it? The entire assembly bowed and said, “If we could see it here, what need would there be to vow to be reborn there? Please, High Master, be compassionate and make the West appear so that we might see it.”**

If you understand the instant dharma of the self nature being unproduced, you will quickly see the Western Land of Ultimate Bliss. However, if you are not enlightened to the self nature, and fail to do wholesome deeds, mere recitation of the Buddha’s name seeking rebirth cannot get you there, since you are extremely far from your destination.

The Sixth Patriarch said, “I, Hui Neng, will move the Western Paradise here in an instant so that you may see it right before your eyes. Do you wish to see it?” The assembly became fervent. They bowed and said, “If we can see it here, then we don’t need to vow to be reborn in the West! Please be greatly kind and compassionate, and let us see the Western Paradise.”

**The Master said, “Great assembly, the worldly person’s own body is the fortress; the eyes, ears, nose, tongue, and body are the gates. Externally, there are five gates; internally, there is the mind-**

門。心是地性是王。王居心地上。性在王在。性去王無。性在身心存。性去身壞。佛向性中作。莫向身外求。

六祖大師說要將西方極樂世界搬到眼前，我昨天也答應將西方極樂世界搬到佛教講堂來，但搬要費很多手續和麻煩，故現在我們就地取材，不要搬了，而將我們本身變為極樂世界就最好了！

六祖大師說：各位，在你自己色身就是極樂世界。你心淨則佛土淨，佛土淨就是快樂。心淨就是沒有一切的染污法，即使在染污上也會變成清淨，而不被染污法所轉，故說自己的色身是城。

「外有五門，內有意門」：五門是指眼耳鼻舌身。內有意門，內有意念，它有開有合，意念有時想，有時又不想。人心就譬如地，就是極樂世界的黃金為地，性就是國王，即阿彌陀佛。阿彌陀佛就住在自心裡邊，當性明白了，你知自性是存在的，是如如不動，了了常明，這也就等於王在這裡一樣。當性去了，王也就沒有。你能明心見性，這就是彌陀現前。當自性在身上時，身心也就存在；若當自性走了，身心也就壞了。

gate. The mind is the 'ground' and one's nature is the 'king'. The 'king' dwells on the mind 'ground.' When the nature is present, the king is present, but when the nature is absent, there is no king. When the nature is present, the body and mind exist. When the nature is absent, the body and mind are destroyed. The Buddha is made within the self-nature. Do not seek externally.

The Sixth Patriarch claimed that he would be able to move the Western Paradise to the assembly. Yesterday, I agreed to move the Western Paradise to the Buddhist Lecture Hall. But if I were to move it, it would require a lot of work and trouble. So now let us draw ourselves into what we have at hand. Instead of moving the Western Paradise, it would be best if we transform ourselves into the Western Paradise.

The Sixth Patriarch said, "The Western Paradise dwells in your own body. When your mind is pure, the Buddhaland is pure. When the Buddhaland is pure, it is bliss. In the pure mind there are no defiled dharma. Even in the midst of defilement, a pure mind will not be turned. Hence, our body is our own fortress."

"Externally, there are five gates; internally, there is the gate of the mind." The five gates refer to our eyes, our ears, our nose, our tongue and our body. The gate of the mind opens and closes, depending on the arising or non-arising of thoughts. The mind is the 'ground'; the nature is the 'king.' The mind itself is the fine golden sand of the Western Paradise and the nature is Amitabha Buddha. "The 'king' dwells on the 'mind-ground.' Amitabha, your nature, dwells within your own mind. When the nature is present, the 'king' is also present; whereas, when the nature is absent, so is the 'king'. If you know that your own nature is constantly present, "thus unmoving and eternally shining," then the king is present. If you understand the mind and see the nature, Amitabha Buddha will manifest. When the nature is present, the body and mind remain. But when the nature is absent, the body and mind are destroyed.

要知佛是向自性裡修，自心是佛，自性是佛，要在自性上用功夫，那才能成佛，而莫向身外馳求。自性就是佛性，佛性也就是自性，自性和佛性是無二無別的，所以你若想成佛就必須在自性裡用功夫，就是自淨其意，自淨其心，要將所有的習氣毛病去除，若不除自己的十惡八邪和毛病，而想成佛無有是處，故說莫向身外求。

(下期待續)

Buddha is made within the self-nature.” The Buddha is to be cultivated within your self-nature. Your mind is the Buddha. Your self-nature is the Buddha. If you tend your self-nature, you can realize Buddhahood. The self-nature and the Buddha-nature are not two, but one entity. Therefore, if you wish to be a Buddha, you must take the effort to realize your self-nature by purifying your mind and your heart.

Rid yourself of bad habits and rectify your faults. If you do not rid yourself of the ten evils, the eight deviations, and your own imperfections, you will never become a Buddha. Do not seek that which is external to yourself!

(To be continued ..)

(上承自第14頁)

(Continued from Page 14)

最初我每天講一次，講了半個月；覺得講不完，就講兩次。又講了半個月，覺得還是講不完，就講三次；最後那一個月，就每天講四次《楞嚴經》。

我一個人，連煮飯，帶燒水，又做菜，又洗廁所，又洗碗盤，都是我一人做。我不准這些學生到廚房來，他們就是在那裏寫筆記，整理講義，研究戒律。我講完了，就做旁的事情。我還記得最後那一天，其中有一個進到廚房，想幫我把盤子、碗拿出來，結果在廚房碗櫥一拿，把所有的盤子、碗「叭」一聲都摔碎了，所以最後那一天，誰也沒有飯吃。

(下期待續)

In the initial phase of instruction, I gave only one lecture each day. After a half month had soon passed, I discovered that I wouldn't be able to finish within the specified date, so I started giving two lectures a day instead. One half month after another, I still felt that I couldn't meet that time frame, so I began lecturing three times a day. And for the remaining months, I was giving four lectures daily on the Shurangama Sutra.

Only I took the responsibility of preparing meals, boiling the water, making tea, cleaning the lavatory, and washing the dishes. The students were restricted to access the kitchen. They were obligated to spend their time taking notes, organizing their notes, and studying the precepts. When I wasn't lecturing, I handled the chores. I could still recall the last day [of instruction] when one of the students offered to assist me in the kitchen to take the plates and the bowls out of the cupboard. And then--crash!--the plates and the bowls all fell to the floor and broke into pieces. And on that last day, no one had anything to eat.

(To be continued ..)

## 中國近百年風雲人物

### Major Figures and Events in China During the Past Century

宣化上人一九九〇年十月十六日開示於波蘭 Jelenia Gora (Wroclaw 附近)

A talk given by the Venerable Master on October 16, 1990, in Jelenia Gora (near Wroclaw), Poland

**我所行所做的，如果要完全說，那麼會有一部藏經那麼多。**

各位善知識，現在我們每一個人，都說一說自己的出家因緣。我的出家因緣，本來我也想說一說，不過太長了，我就不講它了。有一本書是關於我的事蹟，誰願意詳細知道，可以看一看，但那也只是一個大概。實際上，我所行所做的，只記錄下很少很少的部分，如果要完全說，那麼會有一部藏經那麼多。

我先說一說我剛到美國時，有些中國人來聽我講經。那時我先講《金剛經》，每天有十五人來聽經。我不管有多少人聽，人多我也照常講，人少我也照常講，所以十五、六個人也不算少數。講完後，中國人就很少再來了，為什麼？因為中國人都想要發財，認為比學佛更為重要。

之後，我又講《般若波羅蜜多心經》。《心經》中每一句經文，我用八句偈頌來解釋。這是幾千年以來沒有的，叫做《般若波羅蜜多心經非臺頌解》。所以《般若波羅蜜多心經》是我在美國講的第二部經。那時每星期六、星期天各講二次，所以兩天

**If everything that I have done were to be compiled, the record would be as long as one entire Buddhist canon.**

Good and wise advisors! Today each person has talked about how he or she left the home-life. Initially, I too have intended to share my own conditions for leaving home, but it's too long a story that I don't need to tell it. There is a book describing the events of my life, and anyone who wants to know the details can read it. However, it would reveal just a general sketch of my life because only a few of what I have done has ever been documented. So, if everything that I have done were to be compiled, the record would be as long as one entire Buddhist canon.

Let me start off with my first arrival in the United States. At that time there were several Chinese people listening to my lecture. I lectured on the Vajra Sutra. During my lecture back then, there were about fifteen people who came to listen. I paid no attention to the number of people being present. No matter how many or how few there were, I carried on with my lecture as usual. Fifteen or sixteen is not really small in number. When I concluded my lecture on the Sutra, the Chinese people who came never returned. Why? Because the Chinese people were more interested in making money than in studying the Buddhadharma.

Afterwards, I lectured on the Prajnaparamita Heart Sutra. I wrote an eight-line verse to explain each line in the Heart Sutra. Such explanation was never made available for thousands of years. It was called the Prajnaparamita Heart Sutra with "Verses Without a Stand" and Prose Commentary. The Heart Sutra was my second lecture in the United States. I lectured twice on Saturdays and Sun-

內就講四次。當時中國人不來聽經，而美國人卻來了，但是只來了三個人。這三個人，你猜他們怎麼樣？我坐在上面講經，他們就躺在樓板上睡覺。一個睡覺，一個歪著坐，一個把腿搭在桌子上。他們就這個樣子聽經。雖然這樣，我也忍著，也不說他們不對，都由他們去。

以後，有一個替我翻譯英文的人，說要到臺灣去讀中文。當時他天天來打坐，我就對他說：「你應該去臺灣皈依三寶。」等到他要去臺灣讀書時，我便介紹他臺灣一些廟上的老法師、大法師、有名望的法師，他在臺灣時也都去拜候過，可是並沒有皈依。

回來後我問他，為什麼不皈依？他說他沒有紅包，所以他們都不願意收他。因為這個原因，他就沒有皈依。回來美國後，就要求皈依我。我說等一等，慢慢地再找一找再說，找一個比我更有智慧的人。過了一個時期，他又求我，我還是沒答應。直到又過了一個時期，第三次求我時，我才答應。

他帶了三十幾個學生，從西雅圖到三藩市來跟我學《楞嚴經》。有些是讀博士，有些是讀碩士，有些則是大學還沒畢業。我為他們講《楞嚴經》，講了九十六天。

(下轉至第12頁)

days, giving four lectures every weekend. In that time, however, among the audience who came for my lecture were not the Chinese, but the Americans. And there were only three of them. And guess what each three did? As I gave lectures from the platform, I saw one of them lying on the floor, falling asleep, another sitting but leaning to one side, and the other one resting his feet on the table. Such manner they had exhibited themselves while listening to the sutra. Even though they behaved thus, I tolerated it and didn't criticize them. I just let them do as they pleased.

Later on, someone responsible for translating my lectures to English wanted to go to Taiwan to further study Chinese. During that time, he would come to meditate every day. I imparted him, "You should go to Taiwan to take refuge with the Triple Jewel." As he prepared to leave for Taiwan to study, I mentioned him of all the elder, great, and notable Dharma Masters in various Taiwanese temples. While in Taiwan, he paid his respects to the Dharma masters. However, he didn't take refuge with any one of them.

When I inquired of him about his action, he indicated that his lack of "red envelopes" [donations of money] needed for the sake of offering had impeded each Dharma master to accept him as his disciple. And for that reason, he could not take refuge. When he returned to the United States, he requested to take refuge with me. I urged him to wait, to take things slowly and look around [as time would eventually reveal to him] someone with greater wisdom. Later, he made the same request once again, still he did not have my consent. Shortly after he requested for the third time, I finally agreed.

In 1968, he accompanied more than thirty students from Seattle bound for San Francisco to learn under my instruction about the Shurangama Sutra. Some of whom were studying to complete their doctorate degrees; others, their Master's degrees; and the rest, undergraduates. They received my lecture on the Shurangama Sutra for a period of ninety-six days.

(Continuing on page 12)

2011年9月法會時間表 Schedule of Events – September of 2011

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm</p> <p>金輪寺將於2011年11月19日灑淨, 11月20至11月27日上午8:30 am 至下午5:00 pm 啓建梁皇寶懺慈悲道場, 歡迎佛友信眾踴躍參加。</p> <p>November 20th - 27th, 2011 (8:30 am - 5:00 pm) Gold Wheel Monastery will be holding the <b>Jeweled Repentance of Emperor Lyang</b>. All faithful ones are welcome to participate.</p>				1◎	2◎	3◎ 育良中文小學開學 Instilling Goodness Chinese School — Semester Begins  國學研討—論語 Chinese Classics — Confucian Analects 2:30 —4:00 pm
4 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm 國學研討—易經 Chinese Classics — The Book of Changes 3:10 —4:30 pm	5◎ 勞工節 Labor Day	6◎	7◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	8◎	9◎	10◎ 國學研討—水鏡回天錄 Chinese Classics — Reflections in Water and Mirrors Reversing the Tide of Destiny 2:30 —4:00 pm
11 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am - 3:00 pm 佛學研討—華嚴經淺釋 Buddhism Study — The Flower Adornment Sutra 3:10 —4:30 pm	12◎ 八月十五 中秋節 Mid-Autumn Festival	13◎	14◎	15◎	16◎	17◎ 佛學研討—法華經淺釋 Buddhism Study — The Dharma Flower Sutra 2:30 —4:00 pm
18 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 佛學研討—華嚴經淺釋 Buddhism Study — The Flower Adornment Sutra 3:10 —4:30 pm	19◎ 廿二 燃燈古佛聖誕 Burning Lamp Buddha's Birthday	20◎	21◎	22◎	23◎	24◎ 佛學研討—楞嚴經淺釋 Buddhism Study — The Shurangama Sutra 2:30 —4:00 pm
25 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm 佛學研討—華嚴經淺釋 Buddhism Study — The Flower Adornment Sutra 3:10 —4:30 pm	26◎	27◎九月初一	28◎ 孔子誕辰 紀念日 Confucius' Birthday	29◎	30◎	



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金輪聖寺

2011年10月法會時間表 Schedule of Events – October 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 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm 國學研討—易經 Chinese Classics — The Book of Changes 3:10 —4:30 pm	3◎	4◎	5◎	6◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	7◎	8◎◇ 十二 國學研討—論語 Chinese Classics — Confucian Analects 2:30 —4:00 pm
9 慶祝觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home 8:00 am—10:00 am 大悲懺法會 Great Compassion Repentance 1:00 pm —3:00 pm 佛學研討—華嚴經淺釋 Buddhism Study —The Flower Adornment Sutra 3:10 —4:30 pm	10◎	11◎九月十五 常仁大師 出家日 Great Master Chang Ren's Leaving Home Day	12◎ 十六 宣公上人 出家日 Venerable Master Hua's Leaving Home Day	13◎ 十七 常智大師 悟道日 Great Master Chang Jr's Enlightenment Day	14◎	15◎★ 十九 國學研討— 水鏡回天錄 Chinese Classics — Reflections in Water and Mirrors Reversing the Tide of Destiny 2:30 —4:00 pm
16 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 佛學研討—華嚴經淺釋 Buddhism Study — The Flower Adornment Sutra 3:10 —4:30 pm	17◎	18◎	19◎	20◎	21◎	22◎ 佛學研討— 法華經淺釋 Buddhism Study — The Dharma Flower Sutra 2:30 —4:00 pm
23 藥師懺法會 Medicine Master Repentance 8:00 am - 3:00 pm 佛學研討—華嚴經淺釋 Buddhism Study — The Flower Adornment Sutra 3:10 —4:30 pm	24◎	25◎	26◎ 三十 藥師佛聖誕 Medicine Master Buddha's Birthday (Actual Day)	27◎十月初一	28◎	29◎ 佛學研討— 楞嚴經淺釋 Buddhism Study — The Shurangama Sutra 2:30 —4:00 pm
30 慶祝敬老節 Respecting Elders Day 9:00 am—1:00 pm	31◎☆ 初五	★觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day ☆達摩祖師誕辰 Venerable First Patriarch Bodhidharma's Birthday ◇虛雲老和尚涅槃日 Venerable Master Hsu Yun's Nirvana day				

~常將有日尙無日，莫待無時想有時~