



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

行深般若波羅蜜多時

行道修身莫外尋 自性般若深密因 白浪沖霄黑波止 涅槃彼岸任運登
時兮時兮勿錯過 慎之慎之取天真 杳杳冥冥通消息 恍恍忽忽見本尊

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

Composed by Venerable Master Hsuan Hua

Profound practice towards Prajna Paramita

Practice the way to cultivation, seek not the external.

Within one's innate prajna lies a deep, secret cause.

White waves rise to the heavens as the black waves recede.

Nirvana on the other shore awaits your board.

Time and time again, do not let it pass over.

Take heed as always, get hold of true purity.

Darkness about surrenders to the news

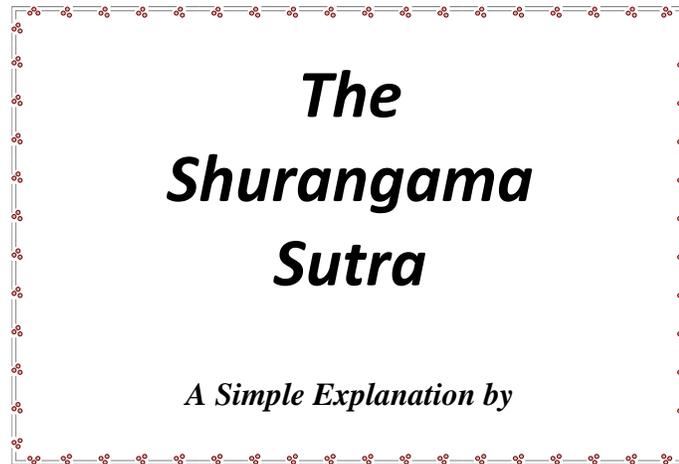
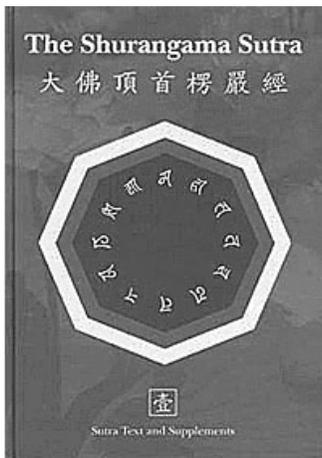
So indistinguishable until from nowhere appears the revered Source.

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(接上期)

(Continued from issue #219)

(五) 禪定波羅蜜：禪定有「四禪、八定」，在《楞嚴經》上又講有「九次第定」。等講到正文的時候，這些個道理都會說的，現在不說那麼多。

The fifth paramita, dhyana concentration, is also known as dhyana samadhi. There are Four Dhyanas and Eight Samadhis. The Nine Successive Stages of Samadhi are discussed in the text of the *Shurangama Sutra*, so they will not be handled in detail now.

弟子：四禪、八定？

Disciple: Four Dhyanas and Eight Samadhis?

上人：四禪，有四種禪——初禪天、二禪天、三禪天、四禪天。你到初禪的境界，這叫「離生喜樂地」；得到一種歡喜的境界，你的脈搏就停止了，但是自己覺得非常之歡喜。

Venerable Master: There are four kinds of Dhyanas: First Dhyana Heaven, Second Dhyana Heaven, Third Dhyana Heaven, and Fourth Dhyana Heaven. When you reach the state of First Dhyana, it is called the 'Ground of Joy Apart from Production', and you will attain a blissful state. Also, during this state, one will no longer have any pulse, yet feel very happy.

到二禪的程度上，就「定生喜樂地」；在初禪的定力還不堅固，等到二禪，這個定就比初禪堅固了，所以氣息就停止了，鼻孔沒有呼吸氣了。那是不是死了呢？不是死，這是一種境界；外邊的呼吸氣斷了，內裏邊的呼吸氣活起來了、生起來了。我們人都是外邊呼吸氣，內不能呼吸；你若裏邊的呼吸氣會呼吸了，那人就不會死的，你願意活多少年都可以的。可是你活得時間久，那變成一

When one reaches the level of the Second Dhyana, it is called the 'Ground of Joy from Achieving Samadhi'. Here, his or her samadhi is more highly developed than the one's in the First Dhyana. Also, in the Second Dhyana the person stops breathing. It does not mean death, but is of another state. When outer breathing ceases, inner breathing, in turn, commences to sustain life. Ordinary people rely solely on external breathing. If a person is able to breathe internally, he can avoid death. He can live as many years as he pleases. However, if he persists

個「守屍鬼」，就看守著這個臭皮囊，那是沒有用的。

等到三禪，你這個識也斷了，念頭也斷了；三禪叫「離喜妙樂地」，這個喜也離開了。一般修行的人，他說 happy 就是歡喜、很歡喜的。三禪這種快樂是非常妙的，離喜，離開那歡喜了，得到妙樂這種的境界。

第四禪，叫「捨念清淨地」，把念頭、識這種種都離開，放下了。入四禪天這種的定，這才是在修道裏邊好像走了一步似的。你不要以為到了四禪就不得了了，這還是初步——向佛的果位上走的第一步呢！這還不是證得阿羅漢果。這個時候，天上人間的事情，你都可以知道了。但是知道了，還不要著住到這個境界上。這是四禪，那麼八定說起來太長了，現在不講。

(六)般若波羅蜜：般若是印度語，翻譯到中文叫「智慧」。一般人都以為世間人的聰明，就是智慧。不是的！聰明，是世間智；智慧，是出世間智。世間智，好像一般的科學、哲學、聲、光、電、化，所有這些科學發明出來的，都是叫「世間的智慧」，不是出世的智慧。現在這種智慧，是出世的智慧。什麼叫「出世的智慧」？就是「成佛的智慧」。成佛的智慧也不是一種，有多少種呢？有三種。為什麼這「般若」沒有把它翻譯過來？因為這是

on living indefinitely, he will turn into a 'corpse-guarding ghost' too obsessed with keeping his 'stinking skin-bag'. This is totally useless.

When the Third Dhyana is reached, one's consciousness and thoughts are severed. This Third Dhyana is called the 'Ground of Wonderful Bliss Detached from Joy'. People have a preference for joy from their cultivation. In the Third Dhyana, the experience of detachment of joy is extremely wonderful. Furthermore, one's conscious thought is also severed, causing him or her to attain the state of wonderful bliss.

The Fourth Dhyana is called the 'Ground of Pure Renunciation of Thought'. All thoughts and consciousness are abandoned. Even in this stage when one would begin to sense all events in both heavenly and human realms, he or she must not be attached to the experience. Entering the samadhi of the Fourth Dhyana represents only a first step in cultivating the Way. One should not think that reaching the Fourth Dhyana is a special attainment. It is just the first step toward realizing Buddhahood. It is not even close to accomplishing Arhatship. I will not explain the Eight Samadhis at this time since doing so would constitute a lengthy discussion.

The sixth paramita is prajna. Prajna is a Sanskrit word which can closely be rendered as wisdom. Most people regard mundane intelligence as wisdom. It is not! Intelligence is a worldly knowledge acquired through various fields of advanced learning, e.g., science, philosophy, sound, light, electricity, chemistry, and so forth. "Wisdom" refers to the world-transcending wisdom-- the wisdom to become a Buddha. This is prajna. The word prajna is not translated because it holds many meanings and falls under the 'Five

「五不翻」之中的「多含不翻」，它含多重的意思，所以就不翻譯它。這三種般若是什麼呢？

第一種，「文字般若」。所有一切經典，都屬於文字般若。

第二種，「觀照般若」。就是讓你觀照的智慧反聞聞自性，能以迴光返照。你眼睛本來是往外看的，這回不向外看，而是看你裏邊，這叫「迴光返照」——返回來照你的自性。你能以迴光返照，這叫「觀照般若」：觀，就是「觀察」；照，就是「光明普照」。那麼你以「觀察」的這種光明智慧，來照破自己裏邊的黑暗，把自己裏邊照得非常清淨，沒有污濁邈邈那些個垃圾，這也就是一種觀照的智慧。

還有一種是最妙的、最不可思議的般若，是什麼呢？是「實相般若」。什麼叫「實相」呢？這實相般若，也就是我們本經所講的這個「了義」；了義也就是實相，實相也就是了義。你若不懂什麼叫「實相」，說：「這個名稱我很生疏的，我不知道它怎麼解法？」它就是「了義」，了義就是實相。實相是什麼呢？「實相者，無相也」，沒有相，可是「無所不相」。你說它沒有相嗎？它什麼都相，所以這叫「實相」。

「實相者，無相也，無所不相也。」這種的境界，你若明白

Kinds of Terms not Translated', namely (1.) terms that are secret; (2.) terms that have many meanings; (3.) terms that are unavailable in the translator's country; (4.) terms that have never been translated; and (5.) terms that are honorifics.

There are Three Kinds of Prajna: 1. literary prajna; 2. contemplative prajna; 3. true-appearance prajna.

Literary prajna refers to the wisdom contained in all the sutras.

Contemplative prajna refers to the wisdom gained through returning to the light and illumining within, and through reversing the hearing to hear the self-nature. It arises when your eyes do not look outward but inward. With the light of wisdom of contemplative investigation, you can illumine and dispel darkness within you. When that happens, you will become clear and pure inside, and will no longer be afflicted by impurities.

True-appearance prajna, the most wonderful inconceivable kind of prajna, is as the same as the "complete meaning" of which this Sutra speaks. Complete meaning is just the true appearance. True appearance is just the complete meaning. If you don't understand what the true appearance is, and say: "I am not very familiar with this terminology. I don't understand how it can be explained?" That is the complete meaning. What is the true appearance? "The true appearance has no appearance; and nothing is without an appearance." If you say that it has no appearance, everything thereupon appears. Thus it is the true appearance.

"The true appearance has no appearance; and nothing is without an appearance." If you understand this, then you are right next to the Buddha, only a step away. Such experience is

了，那你就是和佛做了鄰居了，離佛只有一步了。可是這種境界，說是很容易的，證得這種境界是不容易的。那麼不容易，我們也要去想辦法往那條路上走。如果說不容易，我就不去了，好像說我要到紐約去，可是心想：「這麼遠，搭飛機要很多錢，坐巴士也要很多錢，我不要去了！」你不要去，永遠都到不了紐約；紐約是個什麼樣子，你不知道。成佛，亦復如是。你想要成佛，但是因為這個路途太遙遠了，經過的時間又很長，你望洋興嘆，說：「哦，這個這麼樣困難！我不學佛法了，我找一點容易幹的事去做一做啦！」那你永遠都不會成佛的。你若不想成佛，那有什麼話講呢？那就隨便你了！你若想成佛的話，就要勉為其難，「仁者先難而後獲」，一定要經過一番的「難」，然後才能得到「容易」呢！

中國有一句話說：「不是一番寒徹骨，怎得梅花撲鼻香？」你若不受這一種凍，凍到骨頭裏頭去了，怎得梅花撲鼻香？中國有一種梅花，這梅花非常之香，不像美國這種梅花不香。中國的梅花，你若有一棵梅花樹，離得一、兩 miles (哩) 遠，都可以聞得到這股香氣，非常之香。為什麼它那麼香呢？因為它受得住凍，在冬天開花，所以就非常之香了。方才所講的「實相般若」，是不是有的人有，有的人就沒有呢？不是的！每一個眾生都有

easy to talk about, but difficult to attain. Yet the difficulty must never deter you from finding ways to lead yourself along that path. Moreover, you cannot simply understand it by listening to lectures alone; you must work yourself to reaching that path. To illustrate the point, one might say, "I'd like to travel to New York, but it's too far away and too expensive for me to get there by plane or by bus. I'm afraid I won't go." If you don't go, you will not know much about New York.

The realization of Buddhahood shares the same approach above to imperatives. For instance, you want to become a Buddha, but you find such endeavor too taxing for you. It is like you are looking at the sea, then heaving a great sigh, saying to yourself, "Studying the Dharma is too difficult; I'll find something else easier to do." With that frame of mind, you will never realize Buddhahood. If you do not want to become a Buddha, then there is no need to discuss it. But if you do, then you must endure difficulties, as the saying goes: 'A humane person undergoes difficulties first before reaching attainment'. By overcoming difficulties will a person become at ease with his attainment.

In China, there is an adage, "Without enduring winter's bone-piercing cold, how could the plum blossoms be so fragrant?" The blossoms of extremely sweet-smelling Chinese plum tree, after subjecting itself to bitter winter cold, give off the most exquisite fragrance that its American counterpart lacks. In China where a plum tree is found, you can smell its fragrance one or two miles away. It is extremely fragrant. Why? Because withstanding the cold has caused this tree to bloom with sweet-smelling flowers.

Just now we are talking about 'True-appearance prajna'. Does it have to do with those who have it and those who don't? No! Every living being is endowed with true-appearance prajna, Like the

這種般若，每一個眾生都有實相的智慧，可是也就像本經這個「密因」似的，沒有把它顯現出來。自己本有的家珍，自己不知道，所以就做了一個窮人；我們自性的般若，是本具的實相，而自己不自覺，所以也就變成一個對於法上貧乏的人了。

在《金剛經》上說：「凡所有相，皆是虛妄；若見諸相非相，即見如來。」所有一切有相的，都是假的；你若能在這個有相上邊知道它是無相的，那就是見到佛了。你明白法的本體，窮究到法的根源上了，你就等於見佛一樣了；你見到一切法的本源，就是見佛。所以這個「般若」，就是我們每一個人固有的智慧，我們若把這個智慧的寶藏打開，才能顯現出來我們本來的面目。這就好像什麼呢？在過去，我們不知道有實相般若，就好像金礦裏邊有金子，可是沒有人知道，它就現不出來。那麼有的人知道這礦裏有金子，可是知道是知道，他不開採這個金礦，這還等於不知道是一樣的，也沒有得到這個金子。那麼必須怎麼樣呢？必須要開這個礦，用一些個人工來採取這個金，這個金才能顯現出來，才能變成精金。這也就是什麼呢？我們每個人都有這個金礦，可是不知道；這金礦是什麼呢？就是那個「實相般若」。

那麼我們現在聽經，知道實相般若了；知道可是知道，我們

“secret cause” as described in this sutra, it is not revealed. Living beings are unaware of their own inheritance. We do not recognize the prajna of our own nature, our inherent true-appearance. So, we become poverty-stricken within the Dharma. The prajna of our inherent nature is the true-appearance that dwells in all of us. Unfortunately, our failure to bring it to fore makes us like a poor person in the dharma.

The *Vajra Sutra* says, “All that has appearance is empty and false. If you see all appearances as no appearance, then you see the Tathagata.” Everything that has an appearance is false. If you can understand that the midst of appearances has no appearance, then you see the Buddha. You will have understood the basic substance of the Dharma and penetrated to the Dharma’s source. To see the source of all dharmas is to see the Buddha. Prajna is the wisdom we all have. We must open this vault of wisdom to reveal our true form.

What is this analogous to? In the past, we do not know about the true-appearance prajna. This prajna can be compared to a gold ore in the mine. If no one knows about the gold, it will never be discovered. In similar vein, if a person who knows about the gold, but does not mine it, then that is the same as he does not know about it being ever existed. Thus, he will never get the gold. What is to be done? One must encourage people to mine the gold and turn the gold ore into pure gold. What does this mean? All of us have gold mines of which we are not aware. What is this gold mine? It is the ‘true-appearance prajna’.

As we listen to the sutra, we come to know about the true-appearance prajna. Regardless of our complete knowledge of it, if we don’t make use of the

若不利用這個實相般若，也不去發掘開採我們自己這個實相般若的礦，那你還是等於不知道一樣的。而有的人就加功進步，發勇猛心去修行，開採自己自性裏頭這個實相的礦，把這礦一開開了，現出本有的佛性：「哦，我本來就是佛啊！」不錯了！有一些人就說：「我本來是佛！一切眾生皆有佛性，皆堪作佛。佛說我是佛，那我就是佛了，我也不用修了！」你不用修，這就等於你知道有金礦而不開採；你說，那個金子你能不能得到呢？得不著的。所以還得修啊！這個「六度」是這樣子。

至於「波羅蜜」，什麼叫「波羅蜜」呢？就是「究竟的一種成功」。你做什麼事情，做成功了、圓滿了，這就叫「波羅蜜」。你想要成佛，成佛了，這是波羅蜜了；你想要去讀大學得一個博士的學位，你得著了，這也是波羅蜜了；你肚子餓了，說我想要吃飯，吃飽了，就是波羅蜜；你想要睡覺，你躺那兒就睡著了，這也是波羅蜜——所以這都是波羅蜜。忍辱也是波羅蜜，精進也是波羅蜜，禪定也是波羅蜜，布施、持戒都是波羅蜜；什麼事情你做成了、圓滿了，這都叫「波羅蜜」了。印度話叫「波羅蜜」，中國也有一種水果叫「波羅蜜」，是甜的；我們什麼事情做圓滿了，得到那個甜的果了，這都叫「波羅蜜」，就是到達那個圓滿的地方。這六度波羅蜜，是菩薩所修的。

true-appearance prajna nor discover our own true-appearance-prajna mine, that is the same as we don't know a thing about it. Some people apply more effort than others to advance forward as they learn to resolve with a vigorous mind to cultivate and to mine their true-appearance that lies deep within their inherent nature. Once it is revealed, it will manifest the inherent Buddha-nature. "Oh, I'm basically a Buddha!" That's good. But another may say, "I'm basically a Buddha! All living beings have the Buddha-nature, all can become Buddhas. If the Buddha said that I am a Buddha, then a Buddha I am. I don't have to cultivate!" If you do not cultivate, then that, by analogy, is the same as you know about the gold, but do nothing to mine it. Will you get the gold? You won't, unless you cultivate! This has been a general explanation of the Six Paramitas.

What is paramita? It is a form of ultimate success. It means bringing to perfect completion of your undertakings. If you choose to become a Buddha, then realizing Buddhahood is paramita. If you want to attend a university and pursue a doctorate degree, then earning the latter is paramita. If you are hungry and want to eat, then filling your belly is paramita. If you feel sleepy, then lying down to sleep is paramita. Patience being tested is also paramita. Vigor is also paramita. Chan Dhyana is also paramita. Giving and upholding precepts are also paramita. That which you succeed is paramita. Paramita is a Sanskrit word, transliterated into Chinese as *bwo lwo mi* (波羅蜜). *Bwo lwo* is Chinese for pineapple, and *mi* means honey. Once you reach a perfect completion, you will relish its sweet taste. These Six Paramitas are practiced by the Bodhisattvas.

我們每一個人都可以學菩薩發心，行菩薩行、做菩薩事，那你就是一個初發心的菩薩。菩薩不是自私的，說：「只可以我做菩薩，你不能做菩薩。你啊，不能和我比！」不是的。不但我們可以做菩薩，而且還可以作佛，人人都可以作佛的。我相信在座的每一個人都知道自己可以成佛的，尤其有一些對於佛學研究很多年的人，更知道這個道理了，所以我也不多說。

(下期待續)

Everyone of us must emulate how Bodhisattvas had brought forth their bodhi resolve, and must cultivate their practices. If you carry out the deeds of Bodhisattva, then you are a Bodhisattva with an initial resolve. Bodhisattvas do not give such selfish remarks, "Only I can become a Bodhisattva. You can't be a Bodhisattva. You can't compare yourself to me." Everyone not only can become a Bodhisattva, but also a Buddha. I believe that you are all aware of your potential to become a Buddha. And especially those who have had since investigated the Buddhadharma for many years, they would have already known about the principle. So there is no need for me to say more of this.

(To be continued ...)

(上承自第 11 頁)

(Continued from Page 11)

你有貪心有瞋心就一定會下地獄，因現已種了下地獄的種子——貪心瞋心，那將來一定會下地獄的。

but thoughts of greed and hatred will certainly send you to the hells. When you plant the seeds of hell now with thoughts of greed and hatred, in the future you will surely descend into the hells.

「愚癡是畜生」：我常對你們講經說那人像豬似的愚癡。有人說豬很聰明，說牠知道除吃東西、睡覺外什麼也不做，說牠什麼也不做就是聰明。所以有人要學豬，一天到晚吃完了就睡，睡完了就吃，到時候就給人宰殺而被人吃。所以說愚癡就是畜生，你想畜生的一生有何意義呢？但雖沒意義牠也願意活著，如殺豬時牠就吱吱哇哇的叫說：「我不願意死啊！」牠雖這樣哀求，但因人不曉牠的言語，故不明白。若你能懂牠的語言，就會生出慈悲心來不殺牠。

Delusion is animals. Oftentimes when I explain Sutras, I say, "That person is as stupid as a pig." Some people disagreed, "Pigs are intelligent. Besides eating and sleeping, they do nothing." These people think that not doing anything is being intelligent. Such people would like to be like pigs. After eating, they go to sleep. Upon waking up, they eat. When the time comes, they are slaughtered for food.

Animals are stupid and yet, as meaningless as their lives are, they still wish to live. When you kill a pig, he screams, "I don't want to die! I don't want to die!" He begs for his life, but you don't understand his language. What a pity. If you understood, you might be merciful and spare him.

(To be continued ..)

(下期待續)

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 #219)

自性迷即是眾生。自性覺即是佛。慈悲即是觀音。喜捨名為勢至。能淨即釋迦。平直即彌陀。

人我是須彌。貪欲是海水。
煩惱是波浪。毒害是惡龍。
虛妄是鬼神。塵勞是魚鱉。
貪瞋是地獄。愚癡是畜生。

你不明白自己的自性，迷失了自性，忘了你的自性，這就是眾生。若自性覺悟，覺悟諸惡莫作，眾善奉行，所以斷惡修善，這就是佛。

能行慈悲法、存慈悲心，這就是學觀音菩薩。有次我的徒弟對我說：「慈悲對我來講是很新奇的，以前我不知道這慈悲的意思。」我想不但是我的徒弟不明白，很多其他的西方人對慈悲都很生疏的。為什麼呢？因他們不講慈悲，所以就對面不認識觀世音菩薩。若想要認識觀世音菩薩，就要去行慈悲法，因慈能予樂，悲能拔苦。慈悲能給他人快樂，這個樂是真正的快樂，而非

Confused, the self-nature is a living being: enlightened, it is a Buddha. 'Kindness and compassion' are Avalokiteshvara and 'sympathetic joy and giving' are Mahasthamaprapta. 'Purification' is Shakyamuni, and 'impartiality and directness' are Amitabha.

'Others and self' are Mount Sumeru. 'Deviant thoughts' are ocean water; 'afflictions' are the waves. 'Grave harm' is an evil dragon. 'Empty falseness' is ghosts and spirits. 'Mundane dust' is fish and turtles, 'greed and hatred' are hell, and 'delusion' is animals.

Confused, the self-nature is a living being. When you do not understand your self-nature, or have lost your self-nature, or have forgotten your self-nature, then you are just a living being. *Enlightened, the self-nature is a Buddha.* If you awaken to the understanding to refrain from doing any evil and offering up everything that is good, then you cut off all that is evil and practice everything that is wholesome. Just that is the Buddha

Kindness and compassion are Avalokiteshvara. Do you wish to be like Gwan Yin Bodhisattva (Avalokiteshvara)? It's easy! Practice the way of kindness and compassion towards all living beings. One of my disciples once said to me, "Kindness and compassion is something new to me. In the past, I never understood what is kindness and compassion." Not only is my disciple like that, but many Westerners are unfamiliar with the principle of kindness and compassion. Why? They never discussed about kindness and compassion. Alienated from kindness and compassion, they fail to recognize Avalokiteshvara. If you wish to know Avalokiteshvara Bodhisattva, you should practice the way of kindness and compassion. When you practice kindness, you bring joy to oth-

世間的娛樂如賭錢、看跑馬、跳舞等。能真正覺悟再不做糊塗事，這才是真正的快樂，所謂：斷無明顯法性即是。

什麼叫大勢至菩薩呢？就是喜捨，歡喜布施。慈無量心、悲無量心、喜無量心、捨無量心——四無量心，你若能慈悲喜捨，這就是學大勢至菩薩。你能自淨其意，自淨其心，返本還原到如來藏性，見本妙明心，真明覺性，這就是釋迦牟尼佛，也就是能仁寂然。

若你能以公平正直，沒有一點偏私，對任何人都是大慈平等，這就是阿彌陀佛的行爲。這都是比喻，你不要以爲平直就是阿彌陀佛。不要生出執著來，聽經聞法就怕有執著，不要說我聽法師說平直就是阿彌陀佛，那你把彌陀佛形容得太沒價值了。你能心裡平直這就是阿彌陀佛的行爲。你說這是六祖講的，這有什麼不可信的呢？六祖幾時講的，我怎沒聽見呢？

「人我是須彌」：有人有我這就有須彌山。人有人的相，我有我的相；人有人的架子，我有我的架子。這架子有須彌山那麼高。須彌翻譯爲妙高，妙高不知它有多高，因它太妙了，所以人貢高我慢就是須彌。在前邊的平直和這裡的須彌都是比喻。這是在自性上就見阿彌陀佛，在自性上就見一切的毛病。

ers; when you practice compassion, you relieve their sufferings. This is genuine happiness, not like worldly pleasures such as gambling, horse-racing, dancing, etc.. To be truly enlightened and be free from muddled affairs is genuine bliss. Hence, sever ignorance and manifest the Dharma nature.

Sympathetic joy and giving, Mahasthamaprapta. To delight in giving is just Mahasthamaprapta. Kindness, compassion, sympathetic joy, and giving are the four unlimited minds of the Buddhas. If you can cultivate these four, you are learning to be like Mahasthamaprapta. If you can cleanse your mind and purify your heart, return to the original source of your Tathagatha Treasury, see your originally wonderful bright mind, and truly understand your awakened nature, all of that is just Shakyamuni Buddha, meaning “able to be humane”.

If you can be perfectly impartial, without the slightest prejudice, equally compassionate and fair towards all, then you are following the conduct of Amitabha. This is an analogy. Do not be limited to equating impartiality and directness to Amitabha. When listening to Sutras and Dharma, avoid giving rise to attachments. If you go around claiming that you have heard the Dharma Master saying that impartiality and directness is Amitabha, then you have just made an ultra low assessment of Amitabha. As long as you are fair-minded, you are emulating the conduct of Amitabha Buddha. You may insist, “But the Sixth Patriarch said this! What is there not to believe?” Did he really say that? How come I didn’t hear it?

‘Others and self’ are Mount Sumeru. Sumeru is a Sanskrit word which means “wondrously high.” It is wondrous because no one knows just how high it is. Nothing is higher than Mount Sumeru. Every person has his self-image. Every person has his valuation. Inflated egos lead to arrogance and conceit, which can run as high as Mount Sumeru. The aforementioned analogy on impartiality and directness is telling you to search for Amitabha Buddha in your self-nature. The analogy here on Mount Sumeru is teaching you to recognize the imperfections in your self-nature.

「邪心是海水，煩惱是波浪」：你有邪心就如大海水，你有煩惱就是海水裡生出波浪。小波浪就很平靜沒有聲音，大波浪衝起有十幾丈高，能將大輪船捲到海底去。就像人煩惱大了，能將智慧光明遮蓋，所以我們要小心點，不要生煩惱。

「毒害是惡龍」：有了波浪就會發生危險，這就是毒害。毒害就是惡龍，所以龍宮的惡龍要請客時，就捲起一大波浪，將船上所有人都請到龍宮去赴宴喝龍酒。

「虛妄是鬼神」：一般人說：「我不信有鬼，我不信有神，因我看不見。」根本不要看見，因它就是虛妄的嘛！你看它做什麼？即使看見也是虛妄的。鬼是不能用手抓，你見到好像有個形像，而用手一抓它是的確在那兒，因它只是一個影，是虛妄的，而不是實在的。我告訴你們如何看鬼看神，鬼是黑色、黑影子，因它屬陰之故。神是白色的，屬陽。你看時是有那形像，但視之可見，取之不可得，故它們是虛妄的。

「塵勞是魚鱉」：塵勞在我們自性就是魚鱉蝦蟹。我對你們講經講這麼久都沒告訴你們說貪瞋是地獄，這不是說貪瞋是地獄，而是說當

'Deviant thoughts' are the ocean water. Your deviant thoughts are the vast expanse of ocean water. Your afflictions are the waves tossing atop the water. Ripples are gentle and quiet. Giant waves may surge tens and hundreds of feet high and sink big ships to the ocean floor. Such is the comparison when people are beset with afflictions, the brilliance of their wisdom gets obscured. Hence, it is important that we take heed not to have waves of affliction.

Grave harm is an evil dragon. When there are waves, there is danger. This is what Grave harm refers to. When the wicked dragons in the Dragon Palace plan on a feast, they would send a giant wave to bring your ship to the ocean floor and bring everybody in the ship to the Dragon Palace for the feast and some dragon wine.

'Empty falseness' is ghosts and spirits. Some people say, "I don't believe in ghosts and spirits. I have never seen one." Well, you do not have to see them since they are illusory. If you try to catch a ghost, you cannot grab him. You may see what appears to be a physical shape, but when you reach out to grab it—he remains right where he was. He is just a shadow, empty and false. He is not actually there.

I will tell you about ghosts and spirits. Ghosts are black, because they belong to the *yin*; whereas spirits are white, because they belong to the *yang*. You may see them, but you cannot touch them. They are illusory.

'Mundane dust' is fish and turtles. Weariness of defilement is represented by fish and turtles. I have been explaining Sutras to you for a long time and I have never told you that greed and hatred equate to hell. It is not that greed and hatred are hells,

(Continuing on page 8)

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

(接上期)

我所行所做的，如果要完全說，那麼會有一部藏經那麼多。

現在有人說，你儘講這個，你答應我們講中國一百年來的風雲人物，怎麼還不講呢？有人打這個妄想吧？我知道有很多人打這個妄想的，因為我這個電報收了很多。所以現在我就繼續講「袁世凱」：

吉士懷柔，三十年變；
豈凡人哉，曇花一現。
南北東西，龍爭虎鬥；
七八數定，山川初奠。

「吉士懷柔」，「懷」字底下像衣字似的，上頭沒有一橫，沒有一點，那麼就「衣」字下邊這一撇、一豎，加到「吉」字下面是個「袁」字，所以叫「吉士懷柔」，而不說是「袁」。叫你推測，看這個字形，知道是個「袁」字。怎麼知道呢？下邊說「三十年變」，一般人以為到三十年就會變了，其實不是，變是指「卅」字底下加一橫，就成「世」字。「豈凡人哉」，豈敢的「豈」再加上一個「凡」

(Continued from issue #219)

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

Right now, some of you are probably thinking, “You made a promise to share with us about historical people and events of this century in China. Why are you talking about these other things instead?” I know many of you are having such thought, because I have been receiving your mental “telegrams.” So now I am going back to the original topic.

*With appeasing reforms, a gentleman
generates changes from thirty years.
How could he be a common person?
The night-blooming cereus briefly appears.
In the east, west, north, and south,
dragons spar and tigers battle.
At seven and eight the fate is fixed.
Throughout the land,
things are roughly stabilized.*

In the opening line of the verse “with appeasing reforms,” the lower radical 衣(yī) of the compound character 懷(huái), when it is placed, without the determinative (亻), under another character 吉(jí), would form the compound character 袁(yuán). The compound character “yuán” is not provided until you infer the meaning of the whole phrase “a gentleman with appeasing reforms”. How could this be figured out? Consider the subsequent line “changes from thirty years,” for instance. Many think that it describes changes in thirty years to come. But an inference can also be drawn when the horizontal strokes are added at the lower ends of the character 卅(sà) to form the compound character 世(shì). As for the following line, “How could he be a common person?,” combining together both characters 豈(qǐ) and 凡(fán) would come to form the compound character

字，就是個「凱」字。所以「吉士懷柔，三十年變，豈凡人哉」，就是「袁世凱」三個字。「曇花一現」，曇花是一種花，開得很快，落得也很快。爲什麼這樣說呢？因爲他才做了八十三天的皇帝，連登基，再垮臺一共八十三天。

「南北東西，龍爭虎鬥，七八數定，山川初奠」，南北東西指在這個時候，山西、山東、北方、南方，你和我戰爭，我和你戰爭，所以叫「南北東西、龍爭虎鬥」。「七八數定」，就是中華民國，七年加八年合在一起就是十五年。在民國十五年這個數早就定了。「山川初奠」，中國在這個時候，稍微平安一點。蔣介石北伐成功。山東馮玉祥，山西閻錫山，南邊就是吳佩孚，北方就是張作霖，都互相作戰。

我再講「袁世凱」的一個故事給你們聽。袁世凱本來沒有那麼大的膽子，敢做皇帝。可是有一天，他喝茶專用的一個玉杯——這是他最愛惜的一個茶杯，就像是他的生命一樣，是價值連城的。有一天，一個服侍他的工人，用這個茶杯送茶去。一進他的門，看見袁世凱在睡覺；一看，睡的不是袁世凱，而是一隻癩蛤蟆。這個人一看，主人怎麼變成癩蛤蟆？嚇得手一震，就把翠玉茶杯摔到地下，摔碎了，那個

凱(*kai*). Taken as a whole, the three formed characters lead us to the name of Yuan Shikai. Meanwhile, the line, “the night-blooming cereus briefly appears,” mentions of a cereus flower that is known to bloom once, then wither away very quickly. The flower alludes to Yuan Shikai’s short-lived reign, lasting for only eighty-three days. Eighty-three days are calculated from the day he assumed power to the day he lost it.

“In the east, west, north, and south, dragons spar and tigers battle,” this line denotes that everyone was fighting against one another in Shanxi, Shandong, the north, and the south. And the verse’s closing line, “at seven and eight the fate is fixed” makes reference to the numbers, “seven and eight,” representing the fifteenth year of the founded Republic (1926) long predetermined. Lastly, the line, “throughout the land, things are roughly stabilized,” indicates that China was beginning to enjoy a relative amount of peace.

Unlike Chiang Kaishek’s successful campaign of unifying the northern part of China, the battles (for unification) were still being waged across the country between Feng Yuxiang in Shandong Province and Yan Xishan in Shanxi Province, and Wu Peifu in the south and Zhang Zuolin in the north.

Let me tell you a story about Yuan Shikai. Yuan Shikai was once diffident about the idea of being an emperor. What was also known about him is that he owned an expensive, jade teacup he deemed so valuable. He cherished it as much as his own life. One day when the servant had entered Yuan Shikai’s chamber to serve him tea with his favorite teacup, he caught the master sleeping, only to discover that the body was not that of Yuan Shikai, but a toad. Horrified to see his master turned into a toad, the servant lost his composure as his hands soon trembled, knocking over the jade teacup to the floor and causing it to break to

蛤蟆精還是在那兒睡覺。這個工人就向總管求救，說我把主人的玉茶杯給摔碎了，這下子我的命一定沒有了，你有什麼辦法可以救我的命呢？

總管一聽就說：「我給你一個妙法，可是你要給我一萬兩銀子，我才告訴你。」那時，都是行賄受賂的。這個工人天天都有一些外快，收入很多。一萬兩銀子，也不是很大的一個數目。他說：「好，我給你一萬兩銀子，買我的命回來。」這總管就教他說：「你見到主人時，就這麼說：『我一進門時，看見主人變成一條五爪金龍，在那兒睡覺，我想主人一定可以做皇帝。』我保證這一定可以救回你這一條命。」

這工人就這樣跪在主人面前，說他看見主人變成五爪金龍，嚇了一大跳，就把玉茶杯給摔碎了。袁世凱一聽就樂了，還賞給他十萬兩銀子，說沒關係，也沒有殺他。所以他以後就一心一意想要做皇帝，就因為他的工人說看見他變成五爪金龍，因此就一定要實現做皇帝的美夢。在中國，一般人都認為做皇帝是要真龍天子，而五爪金龍，就是龍轉來做人的結果，因此可以做皇帝。

(全文完)

pieces. Yet the toad spirit remained asleep. The servant left and sought the household manager for help, saying, "I broke the master's jade teacup; my life would be ruined. Do you know of a way to save me?"

The manager answered, "I know of a good way, but you have to pay me ten thousand taels of silver to hear it." Even during their time corruption and bribes were not uncommon. And those employed by the nobles usually had extra money and large incomes. Ten thousand taels of silver was not that large of a sum. So the servant said, "Okay, I will pay you ten thousand taels as a ransom for my life." The manager instructed him, "When you see your master, say as follows: 'When I entered your chamber, I saw you as a sleeping five-clawed golden dragon. I think you will definitely become the Emperor.' 'I guarantee,'" the manager said, "that this will save your life."

So went the servant who then knelt before his master, explaining to him, as instructed, that seeing the master as a five-clawed golden dragon had startled him and caused him to break the jade teacup. Yuan Shikai was so moved by his servant's words. He even awarded him a hundred thousand taels of silver, and pardoned him from being executed. Since then, Yuan Shikai finally came to a decision to become an emperor. And it was the personification of himself as a golden dragon described by the servant that led Yuan Shikai so determined to make his dream of becoming an emperor a reality. In China it is said that only a real dragon can become the Son of Heaven (the Emperor), and that a five-clawed golden dragon manifested to a human form is destined to be the Emperor.

(The End of the Article)

2011年11月法會時間表 Schedule of Events – November of 2011

| 日Sun | 一Mon | 二Tue | 三Wed | 四Thu | 五Fri | 六Sat |
|--|--|--|--|--|---|--|
| | | 1◎ | 2◎ | 3◎ | 4◎ | 5◎ 初十 宣公上人涅槃 每月紀念日Monthly Memorial of Venerable Master Hua |
| 6 夏令時間結束 (撥回1小時) Return to Standard Time at 2:00 am 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm | 7◎ | 8◎ | 9◎ | 10◎十月十五 | 11◎ | 12◎ |
| 13 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm — 3:00 pm | 14◎ | 15◎ | 16◎ | 17◎ | 18◎ | 19◎ 梁皇寶懺灑淨 The Jeweled Repentance of Emperor Lyang Purifying the Boundaries 7:30 pm |
| 20 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:20 am - 5:00 pm | 21 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:20 am - 5:00 pm | 22 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:20 am - 5:00 pm | 23 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:20 am - 5:00 pm | 24 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:20 am - 5:00 pm | 25 十一月初一 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:20 am - 5:00 pm | 26 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:20 am - 5:00 pm |
| 27 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:20 am - 5:00 pm | 28◎ | 29◎ | 30◎ | | | |



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金輪聖寺

2011年12月法會時間表 Schedule of Events – December 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◎ | 2◎ | 3◎ |
| 4★ 初十 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm | 5◎ | 6◎ | 7◎ | 8◎ | 9◎ 十一月十五 | 10◎ |
| 11 十七 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday (Actual Day) 8:00 am - 3:00 pm | 12◎ | 13◎ | 14◎ | 15◎ | 16◎ | 17◎ |
| 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 | 19◎ | 20◎ | 21◎ | 22◎ | 23◎ | 24◎ |
| 25 十二月初一 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm | 26◎ | 27◎ | 28◎ | 29◎ | 30◎ | 31◎ |