



金輪通訊

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Newsletter

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宣公上人--般若波羅蜜多心經非臺頌

是故空中無色。無受想行識。無眼耳鼻舌身意。
無色聲香味觸法。無眼界。乃至無意識界。

是故空中無色相 受想行識亦亡 六根六塵並六識 三心三止透三關
白牛大車轉轉轉 黃臉小兒跳跳鑽 若問個中何旨趣 前三三接後三三

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

Composed by Venerable Master Hsuan Hua

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no fields of the eyes, up to and including no fields of mind-consciousness.

Therefore, in emptiness, there is no characteristic of form.

Feeling, cognition, formation, and consciousness all vanish as well.

The six faculties, the six objects, together with the six consciousnesses,

With three minds in three ceasing, three closures are passed through.

The great cart of the white ox turns with the sound lin-lin.

A little yellow-faced child jumps and thumps.

What instructive meaning is there in this?

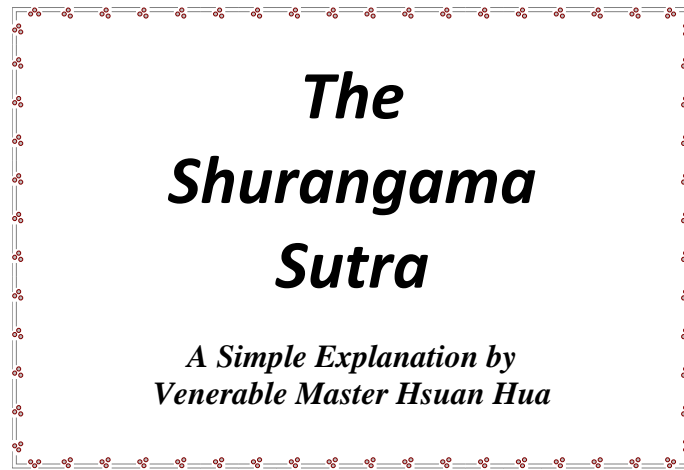
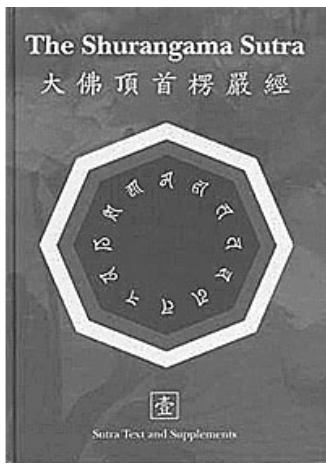
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(三) 指真心，顯根性

這《楞嚴經》是直指人心、見性成佛的一部經。直指人的什麼心呢？直指人的真心。人的真心是什麼樣子呢？人的真心你看不見的。說：「我有一個心，我看得見的。」你看得見你那個心，是什麼樣子啊？說：「在我身體裏頭，像一個倒掛蓮花那個樣子，我知道我有這個心。」那個不是你的真心，那個只是你一個肉團心。這個肉團心，並不會有什麼作用，不過維持你這個生命生存而已，它並不是能支配你，能令你真正知道一切的心。為什麼？如果這個心是你的真心，你人死了，這個心也不會沒有啊！你這個人還在這個地方，這個心還在你的身裏頭，為什麼它就不能支配你了？這是很明顯的，這個肉團心不是你的真心。

真心，也就是你本有的佛性，所以要顯出你的根性來。本有的佛性在什麼地方？就在你

III. To Point to the True Mind and Manifest the Basic Nature.

The *Shurangama Sutra* points directly to our mind so we may see our nature and realize Buddhahood. "What is this mind? It is the true mind, which cannot be seen. Someone may say, "I have a heart (mind). I can see it." Well, what is it like? "It's inside my body in the shape of an upside down lotus. I know I have this heart."

The heart (mind) within your chest is merely your flesh-heart, the only function of which is to keep you alive. It is not the true mind. It cannot lead you to genuine understanding of all things. If it were the true mind, it should remain functional even after you passed away. If it were the true mind, it should be able to steer you since it stays within the dead body. Why can't it steer you then? Obviously the flesh heart is not your true mind.

Your true mind is your inherent Buddha nature. So it is to reveal your fundamental nature. "Where is the inherent Buddha nature?" It is right within you. It is not outside of your body, it is not inside of your



自己那裏；不在身外邊，也不在身裏邊，也不在中間。你等到經的正文上，就明白這種道理了，那裏說得很詳細。所以「十番顯見」，顯出見性；這個「見性」，才是你的真心。這一部經的經文，正是在講這個「見性」；所以這部經的因緣，也就是要指明我們每一個人的常住真心、性淨明體。我們的心是不去不來、不動不變的，它沒有變化，所以這才是一個常住真心；性淨明體，是說那個本體是沒有染污的。所以這是指示出來我們每一個人自己本有的真心，而顯出這個根性，這是第三種的因緣。

(四) 示性定，勸實證

修定的法門有很多種，就是外道也有他修的定；不過這個定裏邊，差之絲毫，就謬之千里，所以必須要修正定，而不要修邪定。小乘所修的定不究竟，外道所修的定是一種邪定，而不是正定；因為他不是正定，就是修到什麼時候，也不能成聖果的。為什麼說他不能成聖果呢？因為他這個定不是「性定」，而是一種邪定。什麼又叫「性定」呢？我有這麼兩句話，很重要的，你們每一個人應該把它寫下來：

性定魔伏朝朝樂
妄念不起處處安

為什麼我們人修行有魔障、有業障發現？就因為我們性還

body, it is neither in between. When you get to the sutra text, you will understand this principle as the Sutra text will explain this principle in great detail. The Sutra will also explain the “ten instances of manifesting seeing-the-nature,” that is, one’s true mind. This Sutra text precisely explains about seeing-the-nature. This is the third causal condition for expounding this Sutra - to clearly point out the pure nature and bright substance of the eternally dwelling true mind, which neither comes nor goes, neither moves nor changes. It stays unchanged. Hence, it is the eternally dwelling true mind. The pure nature and bright substance refers to the undefiled nature of the fundamental substance. This is to elucidate that each one of us has an inherent true mind through which our fundamental nature is manifested.

IV. To Display the Samadhi of the Nature and to Exhort Us to Actual Certification.

There are many Dharma-doors for cultivating samadhi. Even heretics have their own samadhi that they practiced. However, in cultivating samadhi, if one is off at the beginning even by a hair’s breadth, one will miss the mark in the end by a thousand miles. Therefore it is necessary to cultivate proper samadhi, and not deviant samadhi. Samadhi practiced by followers of the Small Vehicle is not ultimate. Samadhi practiced by heretics is a form of deviant samadhi, not proper samadhi. Since it is not proper samadhi, the heretics will never achieve sagehood even if they cultivate for lengthy periods of time. Why? The samadhi of heretics is not Samadhi of the Nature. What is Samadhi of the Nature? I have a two-line verse that is very important. You should all write it down.

*When the nature is in samadhi,
demons are subdued and every day is blissful;
When false thoughts do not arise,
everywhere is peaceful.*

Why do people have demonic obstacles along their path of cultivation? Why do karmic

沒有定呢！性如果定了，什麼魔都會降伏了。你為什麼不能降伏一切的魔呢？就因為你性沒有定，魔就不伏了。講起魔，有好多種。在本經的文裏邊講有「五十種陰魔」，其實魔多得很！很多很多種，有天魔、地魔、人魔、鬼魔、妖魔。天魔，是天上的魔王，他來惱亂你的禪定；地魔，是在地上所居住的魔，他來惱亂；又有人魔、鬼魔，也來惱亂你的禪定；又有妖魔——說「妖魔鬼怪」，這種魔也來惱亂你的禪定。

為什麼這些個魔要惱亂你的禪定呢？因為我們每一個人在沒有成佛、沒有信佛以前，和所有的魔王是一家人，互為眷屬。你現在想要和他分家了，你要修禪定以了生死、脫輪迴，因為他對你有一種愛念，捨不得叫你走，因此就來惱亂你的精神，惱亂你的禪定。因此，你若沒有定力，就會被這個魔境界轉，就跟著魔跑了；你若有定力，如如不動、了了常明，就不會跟著魔跑。你如如不動，這就是個定力；了了常明，這就是個慧力——智慧力。你能有定、慧的力量，什麼魔也都魔不動你；你若沒有定力、沒有慧力，就會跟著魔跑了。跑到什麼地方去呢？跑到魔的家鄉去做魔子魔孫，輾轉不已，所以這是很危險的。

外道修習定力，他不知道這個性定，而從末梢上著手，在這

obstacles arise? It is because our nature is lacking samadhi. If the nature is in samadhi, all demons will be subdued. There are many kinds of demons. This sutra explains fifty kinds of “skandha demons”. Actually there are many, many demons: heavenly demons, earth demons, human demons, ghost demons, weird demons. Heavenly demons are the demon-kings in the heavens. They come to disturb your dhyana concentration. The other kinds of demons also come to disturb your dhyana concentration, i.e. earth demons that dwell on the earth, human demons, ghost demons, weird demons, strange creatures.

“Why are they doing this?” The time before you attain Buddhahood, the time before you believe in the Buddha, you are a member of the demons’ family. Now that you want to cultivate dhyana concentration in order to end birth-and-death and to break free from transmigration, you decide to leave the family of demons. But the demons are fond of you and they won’t let you go. Therefore they come to bother your spirit and disturb your dhyana concentration. If you have no concentration-power, you can be turned by the demon-states and end up following them. If you have concentration-power, you won’t be turned. You will be “thus, thus unmoving; clear and eternally bright.” To be “thus, thus unmoving” is to have concentration power. To be “clear and eternally bright” is to have wisdom-power. With the combined powers of concentration and wisdom, no demon can move you. But if you have no concentration or wisdom-power, you will follow the demons and become their children and grandchildren in a continuous cycle. It is extremely dangerous.

When heretics cultivate samadhi, they know not the Samadhi of the Nature. They apply their effort in the tip of the branches instead of the root; they

個假軀殼上用功夫。頭一樣，他認他這個「識」——心意識做他的真心，他以為這個識就是真心，所以就弄錯了；就算修道上有一點寂滅的境界，也都是不實在的。這就好像用一塊石頭把草壓上，草雖然暫時不生出來，但如果石頭一搬開，草還是一樣生出來。他硬用一種強制的辦法，令他這個妄想不起，這不是徹底的辦法，所以就不能了生死；他沒有把妄想的根給截斷了，所以生死就不能了。

在禪宗裏頭，說：「念佛是誰？」參悟這個話頭；話頭，就是掃一切法、離一切相，找這個「誰」字，這是徹底把妄想的根給刨出去了！所以你有一天就會豁然開悟、豁然貫通了；豁然開悟之後，你才知道你的鼻孔是衝上、還是衝下。現在你不知道你的鼻孔是衝上、是衝下；你如果知道鼻孔是衝上、衝下的，那就有辦法了！那麼鼻孔是衝上、衝下？這個問題，要等到你開悟才能知道。

可是在當時，印度有一些個外道，他不講開悟，他學什麼呢？學牛、學狗。為什麼學牛、學狗呢？因為有個外道，有一回在定中看見一頭牛生天了，他說：「喔，這牛都生天了，我要學牛那個樣子！」於是就牛不吃的東西，他也不吃，學牛吃草，又學著牛睡覺，也在外邊牛棚裏住。在那兒住，當然也就學牛那

work on the false shell of a body. They mistook consciousness as the true mind. Although they may attain a little bit of still quiescence in their cultivation, it is not an actual state. It is like using a rock to prevent grass from growing. When the rock is removed, the grass grows right back. They force themselves to keep false thoughts from arising, but they haven't dug out the root of their polluted thinking. Their methods are not ultimate. As a result, they can't end birth and death.

In dhyana cultivation, one investigates the meditation topic, "Who is mindful of the Buddha?" By investigating this topic one sweeps away all phenomena and leaves all appearances. In seeking for "who?" one penetrates to the root of all polluted thinking and rips it out. If you use this method, the day will come when your contemplation will suddenly penetrate through and you will suddenly become enlightened. Then you will know whether your nostrils are pointing up or down. At present you don't know whether your nostrils face up or down. Once you are enlightened, you will know, and then you're on your way.

At that time, there were in India various external sects that did not discuss enlightenment. Rather, they imitated the behavior of cows or dogs. This strange practice came about because someone, while sitting in samadhi, had seen a cow reborn in the heavens, and this person concluded, "I should learn the behavior of cows." He began to eat grass, to live in a cowshed, and to learn how to sleep like a cow. When he couldn't sleep, he cultivated a bit of samadhi, but he had



種睡覺的樣子；睡不著，就修一點定，結果他也不成功，這也是一種邪定。又有的外道，他或者做夢，夢見有狗生到天上去了，於是他說：「這狗可以生天，我學狗吧！」於是他就學狗守門口，也學狗吃東西，學狗睡覺，學狗的行動，一切一切都模仿狗，狗不吃的東西，他也不吃；這都是一種修外道法的，結果也不能成功。

又有一個老修行是修外道法，修這個無想定；無想定，就是什麼也不想。他以爲人會打妄想，他就不打妄想，什麼也不想；就在這個地方修修修，修來修去，想生到無想天去。結果呢？生到無想天，然後也是一樣墮落的，這都是邪定。

邪定，就是專門修外道法、不徹底的這種法門，不是從根本上入手。你從自性上修自性，這是從根本上入手。你用妄想心來修佛法，修來修去，就好像你煮沙子想它成飯一樣，你就是修塵沙劫那麼長的時間、那麼多的劫亦難脫出輪迴，也不能成佛的。所以修行一定要遇到真正的明師，你才能得到真正的定力。談到「真正的定力」，你若想有真正的定力，一定還有魔的。方才不是說有種種的魔嗎？這都是外來的魔，還有自心魔；從外邊來的魔，容易降伏；從你自心裏生出來的魔，那是不容易降伏的。還有一種魔，也是最難降伏的，什麼魔呢？病魔。

no genuine accomplishment; it was deviant samadhi. Another heretic may have experienced a dream in which a dog was born in the heavens. This person decided that if he imitated the behavior of dogs, he too would be born in the heavens. He started to model himself after a dog in every way; guarding the door, eating things dogs eat, and sleeping the way dogs do. This is another practice of heretics. In the end, such cultivation did not bring accomplishment.

There was an old cultivator who followed the external path and cultivated No-Thought Samadhi, in which he didn't think of anything. He did not have polluted thoughts or any thoughts at all. He kept on with his practice, wishing to be born in the No-Thought Heaven. Finally, he got reborn in the No-Thought Heaven, only to fall down afterwards. This is also a form of deviant samadhi.

Deviant samadhi, as practiced by heretics, is not an ultimate dharma door. It is not applied to the basics. If you apply your effort into cultivating your self-nature, then that is applying effort in cultivating the basics. Using a delusive mind to cultivate the Buddhadharma is comparable to cooking grains of sand with the hope that it becomes rice. If you cultivate this way, you may cultivate for countless aeons, but you won't be able to break free from transmigration, nor can you realize Buddhahood. Therefore, in cultivating the Way, it is imperative to meet a master who has genuine and proper understanding, in order for you to attain genuine samadhi power. To attain genuine samadhi-power, you will have to undergo the tests of demons. As I have mentioned earlier, there are many kinds of demons. The ones that I mentioned are external demons. In addition, there are internal demons. External demons are easy to subdue; whereas, the demons produced in your own mind are not easy to subdue. There is another category of demons that is very hard to subdue. What is it? Demons of sickness.

我記得我在很年輕的時候，那時候大約十七、八歲，學習佛法，自己以為自己不得了了，很自滿的，就說起狂話來了。說什麼狂話呢？我說：「一般人都是怕魔，我就是魔怕！」說魔怕我，不是我怕魔。你說，這話說得狂不狂？我說：「天魔、地魔、神魔、鬼魔、人魔，無論什麼魔，我也不怕的。」

說完了這話之後，這魔就來了。你猜什麼魔來了？病魔來了。這病魔一來，這回我也怕魔了，不是魔怕我了！因為這個病一來，行動也不自由了，好像披枷戴鎖似的，身體也不聽話了。你叫它走，它就是走不動；你叫它坐著，也坐不起來。一天到晚就躺在炕上，也不能飲水，也不能吃飯，讓這病魔纏住了。這時候我一想，我是說錯話了，現在這個病魔來找我來了，我還是抵抗不住這個病魔。

這一病，你說病得怎麼樣子？病得什麼也不知道了，就是奄奄一息，就要死了。可是在將要死而沒死這個時候，又生出一種境界來了。什麼境界呢？就見著我東北的三個王孝子。我東北有三個王孝子，其中兩個是出家人，一個在家人；出家這兩個王孝子，有一個是老道，一個是和尚，在家這個王孝子是一個老年人。他們三個人來，就把我帶著走了，叫我出去和他們玩一玩，我隨著也就跟他們出去了。

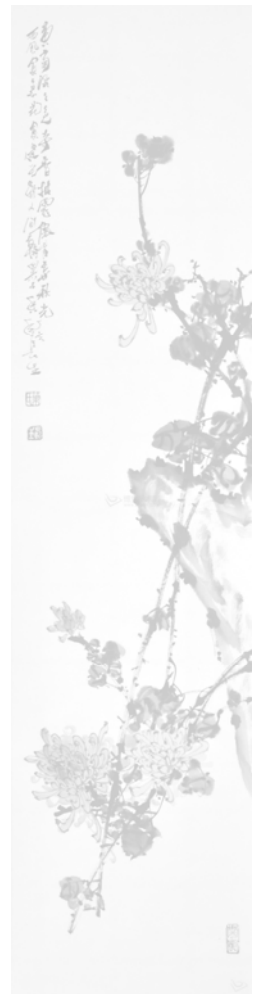
(下期待續)

I remember when I was at the young age of seventeen or eighteen, I studied the Buddhadharma. Then, I became so full of my self, and that prompted me to utter haughty claims. "Most people are afraid of demons, but I have no fear of them. In fact, demons fear me!" Wouldn't you say that was an insane remark? "No matter what kind of demons they are – heavenly demons, earth demons, spirit demons, ghost demons, human demons, I fear them not."

After I finished spouting off, the demon came. Guess what kind of demon. It was the demon of sickness. Then, it was I who feared the demons, not otherwise. With the onslaught of sickness, my mobility was impaired; it was like being constrained by yokes and chains. My body wouldn't obey my commands. I ordered it to walk, but it couldn't. I ordered it to sit, but it couldn't. From morning to night I laid down in bed, unable to eat or drink. I was under the strong hold of the demon of sickness. Then I realized that I have said something wrong. Now, the demon of sickness came for me and I was totally defenseless.

I was so sick that I was oblivious to everything. It seemed certain I would die. As I was hovering at the brink of death, another phenomenon emerged. I saw the three filial sons Wong of Manchuria. In Manchuria, we have three filial sons Wong. Among them, two were monastics and one a laity. Of the two monastics, one was a Taoist Master and the other a Buddhist Bhikshu. The three came and brought me out. They told me to go out and have fun with them. So, I followed them outside.

(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 #225)

善知識。云何立無念爲宗。只緣口說見性。迷人於境上有念。念上便起邪見。一切塵勞妄想從此而生。自性本無一法可得。若有所得妄說禍福。即是塵勞邪見。故此法門立無念爲宗。

爲什麼要立無念爲宗啊？只因爲有一等人，口裏自己說自己見性，自己開悟。這種愚癡的人，在境界上，就生出種種的念來；在念上，又生出種種的邪見來，所有一切的妄想、塵勞，都是從念上生出來的。自己的清淨本源、妙明覺性，本來一個法也沒有，它是本來無一物的。

假使有所得的話，就說：「喂！你明天就要死了，你知道嗎？你若今天做一個大功德，送給我一百萬，你明天就不死了。如果你不買啊，你一定死的。」這個人一聽，自己要死了，留這麼多錢也沒有用，就拿了一百萬塊錢買，到明天果然沒有死。「啊！這個人講話真靈了！」他不說這個人騙他一

“Good Knowing Advisors, why is no-thought established as the doctrine? Because there are confused people who speak of seeing their own nature, and yet they produce thought with regard to states. Their thoughts cause deviant views to arise, and from that all defilement and false thinking are created. Originally, not one single dharma can be obtained in the self-nature. If there is something to attain, if there is false talk about misfortune and blessing, then that is just defilement and deviant views. Therefore, this Dharma-door establishes no-thought as its doctrine.

Why is no-thought established as the doctrine? Some people say that they have seen their self-nature. They say they are enlightened. However, when it comes to states, these deluded people come up with all kinds of thoughts, which in turn give rise to deviant views. All false thinking and defilements arise from those thoughts. The inherent self-nature is originally clean and pure, replete with the wondrous and bright enlightenment. Originally, there is not one single dharma within it. Originally, there is not one single thing.

Under the false assumption that there is something to attain, some people declares, “Hey! You are going to die tomorrow. Do you know that? However, if you do a great merit today by giving me a million dollars, then you won’t die tomorrow. Otherwise, you will certainly die.” Hearing such talk, the victim deems that he has no use of his money after his death, so he gives the person a million dollars to buy some merit. Sure enough, he did not die the next day. So, the victim claims, “Wow! That

百萬塊錢，他反說這個人講話真靈。又見那個人說：「你啊！是個有福報的人，你現在要做點功德，你就差一點點。你若拿出十萬塊錢，來做一個功德，下屆總統一定是你的。」所以這個人想：「總統這麼便宜，十萬塊錢，我可以拿得出，拿出十萬，我還有幾百萬。」要買個總統做，這都叫講禍福的。這都是塵勞邪見。

善知識無者無何事。念者念何物。無者無二相。無諸塵勞之心。念者念真如本性。真如即是念之體。念即是真如之用。真如自性起念。非眼耳鼻舌能念。真如有性所以起念。真如若無眼耳色聲當時即壞。

現我再為你們講無念、無相、無住。你若能無念也就無相，能無相也就無住了。無念也就無生，無相也就無滅，無住——本來就沒有生滅，也沒有是也沒有非。無念、無相、無住也就無是、無非、無善、無惡、無男、無女。念就是個邪念，當邪念都沒有了那怎會有男女，這個法真是妙。若無相，根本沒有個我相，那誰又生出淫慾心呢？淫慾心就是念，沒有個「念」也就沒有淫慾心，沒有淫慾心就沒有我相，就根本無所著住了。當沒有所執著時，你說這是不是真正的自由呢？是不是得到解脫呢？所以無相、無念、無住，也就是無動、無靜、無是、無非、無男、無女、

person gives efficacious prediction.” What he omits to mention is the fact that he was cheated out of a million dollars. Spotting a second victim, the swindler says, “You have great blessings, though off by just a little bit. If you can dole out a hundred thousand dollars to gain merit, you will surely become the next president.” This gets the second victim thinking, “The presidency is certainly cheap. If I buy it for a hundred thousand dollars, I still have several millions left.” So, he doles out the money to buy his presidency. These are illustrations of false talk of misfortune and blessings. These are all defilements and deviant views.

Good Knowing Advisors, ‘No’ means no to what; ‘Thought’ means thought of what? ‘No’ means no to the two marks. It means no thoughts of defilement. ‘Thought’ means thought of the original nature of True Suchness. True Suchness is the substance of thought; thought is the function of True Suchness. The self nature of True Suchness gives rise to thought, which is not the same as those arising from the eyes, ears, nose, or tongue. Through the nature of True Suchness, thought arises. Without True Suchness, the eyes, ears, forms and sounds get wasted straight away.

I will speak to you again about no-thought, no-mark, and no-dwelling. If you can be of no-thought, then you are also of no-mark. If you can be of no-mark, then you are also of no-dwelling. With no-thought, there is no production; with no-mark, there is no extinction. No-dwelling is the fundamental absence of production and extinction. With no-dwelling, there is neither right nor wrong. No-thought, no-mark, and no-dwelling are tantamount to having neither right nor wrong, neither good nor evil, neither male nor female. Without deviant thought, how could there be male and female? This dharma is truly wonderful. If you master the dharma of no-mark, you will not have the mark of self. Without the mark of self, ‘who’ would give rise to sexual desires? Sexual desire is a thought. With no-thought, there is no sexual desire. Without sexual desire, there is no mark of a self and there is nothing to be attached to. When freed of attachments, is this not true freedom and true liberation? Therefore, no-thought, no-mark, and no-dwelling equate to no movement and no stillness, no right and no wrong,

無善、無惡，這真是妙到極點！你只要能用無念，就無相了；無相了，就無住了。你沒有相：「我沒有一個身體呢！」那住到什麼地方呢？是不是？你要往深的去研究，就可受用無窮。

六祖大師又說：各位善知識，我講這個「無」，是沒有什麼呢？這個「念」，是念什麼東西啊？「無」就是沒有兩個相，不但沒有兩個相，連一個相也沒有，無諸塵勞之心，塵勞之心就是指不正確的心，也就是邪心，邪心也就是慾心。

什麼叫念呢？念即要念真如自性，但什麼是真如自性呢？即本來就有的性，也就是如來藏性，也就是佛性。真如就是念的本體，而念就是真如的運用。有人說，那無念也就沒有真如了。你要知道無念也就是無二相，而教你念真如，不要忘了，真如是你自己的本性，而自己本性是清清淨淨，無所染的。

真如自性的念，是個真念，這不是眼、耳、鼻、舌所生出的念。真如有性，所以起念。真如也就是性王，也就是前邊所講的，性在王在，性去王無，所以說真如若無，眼耳鼻聲當時即壞。

善知識。真如自性起念。六根雖有見聞覺知。不染萬境。而真性常自在。故經云。能善分別諸法相。於第一義而不動。

no male and no female, no good and no evil. This is extremely wonderful! If only you can utilize no-thought, then no-mark comes along. With no-mark, no-dwelling comes along. With no-mark comes the realization 'I do not have a body!' Without a body, where do you dwell? Is this not so? Investigate this doctrine deeply and you will benefit immeasurably.

The Sixth Patriarch told the assembly, "Good Knowing Advisors! When I explained the doctrine of no-thought, what does 'no' refer to, what does 'thought' refer to? 'No' refers to not having the two marks; actually, not having even one mark. It refers to entirely having no thoughts of defilement. Thoughts of defilement refer to improper thoughts, deviant thoughts, lustful thoughts.

'Thought' refers to the thought of our inherent nature of True Suchness. What is this inherent nature of True Suchness? It is the nature that we are replete with originally. It is the nature of the Tathagata Treasury. It is the Buddha nature. True Suchness is the basic substance of thought; thought is the function of True Suchness. Some people may say, "Then, if there is no thought, there is no True Suchness?" You should be cognizant that no-thought refers to not having the two marks; while 'thought' refers to being mindful of True Suchness. Do not forget that True Suchness is your inherent nature, and that your inherent nature is clean, pure and undefiled.

Thought arising from the nature of True Suchness is true thought. It is not the same as thoughts arising from the eyes, ears, nose, and tongue. As aforementioned, True Suchness is the king of nature. When the nature is present, the king is present; when the nature leaves, there is no king. Hence, in the absence of True Suchness, the eyes and the ears, forms and sounds are wasted away.

Good Knowing Advisors, the inherent nature of True Suchness gives rise to thought. The Six Faculties, although they see, hear, feel, and know, are not defiled by the ten thousand states. Your true nature is constantly at ease. Hence, the *Vimalakirti Sutra* states: If one is well able to differentiate all marks of dharmas, yet stays unmoved, one is in accord with the Supreme Truth."

真如本體，雖起了這個念，在六根門頭雖有見聞覺知但不執著，因為你沒有邪念，就不著到萬境上。真如自性常自在，所以經上說為什麼能善於分別諸法的相？因這就是真如的用。能分別諸法相而不著於萬境，故在第一義而不動。

(下期待續)

Although thought arises from the basic substance of True Suchness, and seeing, hearing, feeling and cognition are present by the gates of the Six Faculties, there is no attachment. You are not attached to the myriad states because you do not have deviant thoughts. The inherent nature of True Suchness is constantly at ease. Through this function of True Suchness, you are well able to differentiate the myriad marks of dharmas, yet not attached to the multitude of states. You accord with the Supreme Truth and stay unmoved.

(To be continued ...)

(上承自第 14 頁)

(Continued from Page 14)

因此無論修哪一個法門，都要生出信心來，「信為道元功德母，長養一切諸善根。」我們為什麼信心不堅固？就因為根紮得淺，對佛教不能深入，這時要怎麼樣？就要立功、立德、立言。立功是幫助他人；立德是默默中幫助旁人，不一定叫旁人知道；立言，我們：

慈悲口，方便舌，
有錢沒錢多作德。

我們能說真話，不打妄語，說得實實在在，這樣經過千錘百鍊，那道理一講出來，任何人都推不倒這個真理。因為真理是不變的，是隨緣的，是隨緣而不變，不變而隨緣，這就是真理和虛偽的道理不同的地方。你若認識真理了，天天去研究這個真理，自然就生出信心來。

(全文完)

For that reason, no matter what method you practice, it's necessary to have faith. "Faith is the source of the Way and the mother of merit and virtue. It nurtures all roots of goodness." Why is our faith not strong and firm? Because our roots are not planted deeply, so we cannot deeply enter the Buddha's teachings. What should we do about this? We should create merit, foster virtue, and establish good speech. To create merit means to help other people. To foster virtue is to quietly benefit others without letting them know. And to establish good speech means:

*Speak with kindness and compassion using
skillful and expedient speech,
With or without money,
do more virtuous deeds.*

If we can speak true words and not tell lies, and speak them realistically, then after going through countless hammering, no one will be able to refute the true principle that you deliver. True principle is unchanging, yet it accords with conditions. It accords with conditions, but never changes. That's the difference between truth and falsehood. If you recognize the true principle and investigate it day after day, you'll naturally give rise to faith.

(The End of the Article)

如何消除恐懼心與業障

How to Get Rid of Fear and Karmic Obstacle

宣化上人一九九〇年十月十日開示於英國 Chithurst

A talk given by Venerable Master Hsuan Hua on October 10, 1990, in Chithurst, England

有憂愁才有恐懼，
沒有憂愁，就沒有什麼恐懼；
沒有自私心，
也就沒有恐懼心。

問：我們常討論羅漢和菩薩的果位，兩者不同的地方和相同的地方，請上人開示關於羅漢和菩薩果位有什麼不同之處？

上人：羅漢、菩薩都是個名詞，這是人智慧的不同。菩薩是要利人，羅漢只修持自己，這是修行的階段。你在做凡夫的時候，不知道羅漢的境界是什麼樣子，在那兒算來算去，推度想像，把光陰都浪費掉了。你想像菩薩是什麼樣子？羅漢是什麼樣子？你怎樣想也達不到那個境界。

就好像讀書，沒有入學的時候，你想：「我入學後，要怎樣讀書？中學又讀什麼書？大學又讀什麼書？」你只是想而不努力，想到什麼時候也不能畢業。若你不想中學讀什麼書，大學讀什麼書，就是到學堂裏，天天努力學習；到達那境界時，你讀到那書，自然就會知道是怎麼一回事了。現在揣測是浪費精神，就好像吃飽飯沒事幹，沒有工作

Worry begets fear.
Without worries, you fear nothing.
Without selfishness,
you also fear nothing.

Question: We often discuss about Arhats and Bodhisattvas. Could the Master please explain the differences and similarities between the two? What are the differences between Bodhisattvahood and Arhatship?

Venerable Master: “Arhat” and “Bodhisattva” are nomenclature, brought on by the different levels of wisdom people possess. Bodhisattvas want to benefit others; Arhats only cultivate to benefit themselves. These are stages along the path of cultivation. As an ordinary person, you don’t know what the state of an Arhat is like. You may speculate all you want, but you’re only wasting your time. No matter how you try to imagine what Arhats and Bodhisattvas are like, you cannot fathom their states.

You’re like someone who hasn’t been to school yet, but who thinks he knows what it will be like to study and what books he will study in high school and college. If you merely think about it without really studying hard, you can fantasize forever, but you still won’t be able to graduate. Instead of spending your time and effort thinking about what you’re going to study in high school or college, just dutifully attend classes every day and study hard. When you have reached the level in your studies, you’ll very naturally know what it’s all about. All your speculations are just a waste of energy. It is like having eaten your fill and having nothing

做，要找一點沒有價值的工作做，這是我的看法。

所以我們出家，先要做個好比丘，把比丘做好了。比丘比如小學，把小學的書都讀好了，當然就可以入中學。到了中學不必想像博士畢業時該怎麼樣，雖然要有這個計劃，但這是還沒有到來的事，雖有計劃了，卻不一定成事實。所以先把比丘做好了，比研究羅漢、研究菩薩更好。

問：我父母不贊成我出家，認為出家是不好的事情。我很想用佛教來感化父母親，但出家很容易使他們產生反感，所以請師父開示一個方法，使他們慢慢接受佛教和打坐。

上人：可以，很容易地可使你父母不反對你出家。以前馬來西亞有一位出家人，他看萬佛城的出家人搭衣，他也要搭衣。可是他的師父無論如何不許可他搭衣，說出家人不需要搭衣。他問我怎麼辦？我就告訴他：「你對師父說，你若搭上衣就知道自己是出家人，就不生淫欲心；若不搭衣，就總想要去找女人，問問你師父怎麼辦？他是許可你搭衣，或不許可你搭衣？」他回去問他師父，他師父聽他這麼一說，就不阻止他搭衣了。

你這個問題，可以對父母說：「我如果不出家，就想去吃、喝、嫖、賭、吸毒、殺人、放火，

better to do, you just look for some useless activity to occupy yourself. That's the way I see it.

And so as ordinary people who have left the home-life, we first want to be good Bhikshus. Being a Bhikshu is like being an elementary school student. After we have finished studying the elementary school curriculum, of course we can enter high school. In high school we need not think about what we're going to do after we have earned a Ph.D. Although we should have a plan, we have to realize that when the time comes, things may not happen the way we plan. So it's better to concentrate on doing a good job of being a Bhikshu than to investigate the states of Arhats and Bodhisattvas.

Question: My parents don't approve of my leaving the home-life. They don't think leaving home is a good thing. I really wish to use Buddhism to influence my parents, but if I leave home they will probably become even more opposed. Will the Master please tell me how I can help them to gradually accept Buddhism and meditation?

Venerable Master: Yes. It's very easy to convince your parents to not oppose your leaving the home-life. In Malaysia there was a left-home person who, upon seeing left-home people from the City of Ten Thousand Buddhas wearing precept sash, also wanted to wear his sash. But his teacher wouldn't allow him to wear the sash under any circumstances. His teacher maintained that left-home people didn't need to wear the sash. When he asked me what he should do, I said, "Tell your teacher that if you wear the sash, you'll be reminded that you are a monk and you won't have thoughts of lust; if you don't wear it, you keep thinking about women. Tell your teacher that, and see if he'll let you wear the sash." When he went back and told this to his teacher, his teacher didn't stop him from wearing the sash anymore.

As for your question, you can tell your parents, "If I don't leave home, then I'll want to indulge in food, wine, women, gambling, and drugs. I may even commit murder, arson and all

什麼都想幹。出家了因為戒殺放生,就自然而然不要幹這些黑暗的事情。」你問問父母怎麼辦?是不出家好?還是出家好?

問:念佛法門,南傳佛教比較少用,想請問上人應修何種法門,來發起信仰心?

上人:信仰好像五味似的,佛所說的各種法門也就好像味道的。酸甜苦辣鹹,你不能說酸的是第一,也不能說甜的是第一,也不能說苦的是第一,也不能說辣的是第一,也不能說鹹的是第一,這是人各有所好。好吃酸的就說酸的對他好;好吃甜的就說甜的對他好;好吃苦的就覺得苦的對他好;好吃辣的,沒有辣的就吃不下飯。我們無論信仰哪一個法門,若用得適當,自然就會相應;用得不當,就不相應,這是看個人的根性。

好像各有各的因緣,無論哪個法門,你若能專一,都有感應,也就是相應。你修哪一個法門,譬如念佛,又省工,又省錢,又不障礙其他的事情,行住坐臥,都可以念佛,很多人都可以做到的,所以這個法門對於一般是相應的。你若不專一,那麼也有不相應的時候。有句話說:

口念彌陀心散亂
喉嚨喊破也徒然

(下轉至第11頁)

kinds of crime. But if I leave home, then I have to refrain from killing and I have to liberate life, so naturally I won't do any shady acts." Tell your parents that and then ask them if they think leaving home is a good idea or not.

Question: Reciting the Buddha's name is not a common practice in Theravada Buddhism. What method of practice would the Master recommend to help one develop faith?

Venerable Master: Faith can be compared to the five flavors. All the different Dharma-doors (methods of practice) that the Buddha taught are like the different flavors, i.e. sour, sweet, bitter, spicy, and salty. You can't say that sour flavor is the best, nor can you say that sweet flavor is number one. You can neither say that bitter, spicy, or salty flavor is number one. Each person has his personal preference. Those who like to eat sour things say that sour flavor is good for them. Those who prefer sweet things feel that sweet flavor is good for them. People who like to eat bitter-tasting things think bitter flavor is good for them. And those who like spicy food finds non-spicy food unappetizing at all. No matter what Dharma-door we believe in, if we apply it correctly, there will naturally be a response. If we don't use it appropriately, there will be no response. This varies according to people's fundamental nature.

Every individual has his or her causes and conditions. No matter which Dharma-door it is, if you can concentrate on it, you will obtain a response. For example, let's take the Dharma-door of reciting the Buddha's name. This dharma door doesn't take a lot of work or money, and it doesn't hinder your other activities. Whether you are walking, standing, sitting, or reclining, you can recite the Buddha's name. This is a practice that many people are able to do, so it is suitable for people in general. But if you don't concentrate, you might not have a response. There's a saying that goes,

*If your mouth recites "Amitabha,"
but your mind is distracted,
Then even if you recite till your throat is sore,
it's no use.*

(Continuing on page 11)

2012年 11月法會時間表 Schedule of Events – November of 2012

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 夏令時間結束 (撥回1小時) Return to Standard Time at 2:00 am 慶祝敬老節 Respecting Elders Day 9:00 am—2:00 pm	5◎	6◎	7◎	8◎	9◎	10◎
11 廿四 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	12◎	13◎ 三十 藥師佛聖誕 Medicine Master Buddha's Birthday (Actual Day)	14◎ 十月初一	15◎	16◎	17◎ 梁皇寶懺灑淨 The Jeweled Repentance of Emperor Lyang Purifying the Boundaries 7:30 pm
18 初五 達摩祖師誕辰 Venerable First Patriarch Bodhidharma's Birthday 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	19 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	20 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	21 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	22 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	23 ★ 初十 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	24 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm
25 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	26◎	27◎	28◎ 十月十五	29◎	30◎	



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金輪聖寺

2012年12月法會時間表 Schedule of Events – December of 2012

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	3◎	4◎	5◎	6◎	7◎	8◎
9 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	10◎	11◎	12◎	13◎ 十一月初一	14◎	15◎
16 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am — 3:00 pm	17◎	18◎	19◎	20◎	21◎	22◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua
23 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday	24◎	25◎	26◎	27◎ 十一月十五	28◎	29◎ 十七 阿彌陀佛聖誕 Amitabha Buddha's Birthday (Actual Day)
30 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	31◎					

~常將有日無日，莫待無時想有時~