



# 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

無無明。亦無無明盡。乃至無老死。亦無老死盡。

無無明盡本性空 妄行了別名色從 六入觸受愛取有 來生老死盡相同  
萬里晴空絕雲影 滿潭澄水顯月明 如人渴飲知冷暖 說食助長總乏功

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

Composed by Venerable Master Hsuan Hua

*No ignorance or ending of ignorance, up to and including  
no old age and death or ending of old age and death*

*No ending of ignorance — its basic nature is empty  
False activity, discrimination, followed by name and form;  
The six entrances, contact, feeling, love, grasping, having;  
Rebirth, old age and death are each that way too.*

*For tens of thousands miles the sky is clear,  
Without any hint of a cloud;*

*Still water in the pool reveals the brightness of the moon.*

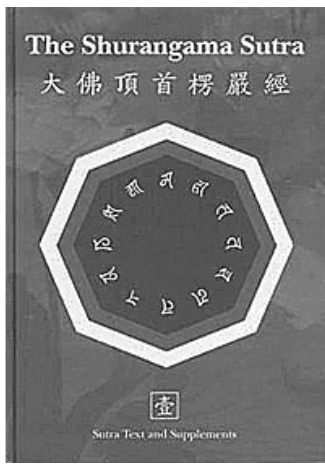
*Like people who thirst and drink, they know whether the water is hot or cold.*

*Simply talking about food does not make you full;  
Pulling the seedlings up does not aid their growth.*

### 本期內容

### Table of Contents

- |    |           |    |  |
|----|-----------|----|--|
| 2  | 大佛頂首楞嚴經淺釋 | 2  | The Shurangama Sutra   |
| 9  | 六祖法寶壇經淺釋  | 9  | The Sixth Patriarch's Dharma Jewel Platform Sutra            |
| 12 | 弘揚佛法 人人有責 | 12 | Propagation of the Buddhadharma Is Everyone's Responsibility |



# The Shurangama Sutra

*A Simple Explanation by  
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(接上期)

(Continued from issue #226)

很奇怪的，一出門口，這個腳就不沾地了，雖然不是坐飛機，可是也到了虛空裏頭了；但是又不是騰雲駕霧，就在虛空裏頭跑，走的時候，就從房子頂上走。哦，往下邊一看，那個房子都很小的了，也看到很多人！就這麼樣走，走到什麼地方去呢？走到所有的廟裏。中國的名山大川——五臺山、峨嵋山、九華山和普陀山，四大名山都去遍了。到什麼地方，都見到很多人，也見到很多的廟宇。那時候，各處去參觀，不但到中國的地方，也到了很多外國的地方，白頭髮、白眉毛、綠眼睛的西方人，也見到很多。

到那個地方，很快就走了，就好像什麼樣子呢？我告訴你，就好像看電影，看完了這一幕，那一幕又來了；看完那一幕，這一幕又來了。就是走到這個地方，看完了，又到那個地方。看電影，是那個銀幕一幕一幕地轉變，不是你看電影的人到銀幕那兒去；我看這個電影，是我到銀

It was very strange! Out of the door, my feet weren't touching the ground. I was not flying in a plane, but I was traveling in space. It wasn't like mounting the clouds or driving the fog; it was simply roaming in space. We walked across the tops of houses and soon they looked very small, and I could see lots of people below. We went to all the temples and all the famous landscapes in China. We went to the four sacred mountains in China -- *Wu Tai* (Five Peaks), *E Mei*, *Jyou Hua* (Nine Flowers), *Pu Two*. Wherever we went, we saw lots of temples and lots of people. Not only did we travel within China; we also went to many foreign lands where the people have blue eyes and light-colored hair.

We went from place to place so quickly that it was like watching a movie, where different sceneries flashed with each change of screen. When you watch a movie, you are outside of the screen as a viewer. When I watched this movie, I was inside the screen together with the other three people, traveling to various places shown in this



幕那兒去，不是那個銀幕動，而是自己覺得同這三個人，連我四個，各處去看這些個電影。那時候，看見很多很多東西，也聽見很多很多的事情。

之後就回來了，回到自己的門前，把自己的門開開，向房裏一看，怎麼床上還有一個我在那兒呢？正當覺得還有一個「我」的時候，本來是兩個我，現在又變成了一個了——就這麼一覺得的時候，就變成一個了！這時候就有了呼吸，也有了動轉。當時我父親在我身邊，我母親也在我身邊看著我，就說：「他沒有死，又活了！」我想：「什麼叫沒有死，又活了？」一看自己，啊，躺在床上，不會動彈了！自己一想起來：「啊，我是有病了！」一問我父親、母親，說我已經有七、八天的時間，和我講話也不知道了，一切一切都人事不省了，現在又有知覺了，知道我還沒有死。

那麼由這一趟之後——我前一堂不是講嗎？就變成了一個活死人；我自己想我已經死了，我這是又生出來一個人。由此之後，也不那麼狂了，不說：「我不怕魔，是魔怕我。」現在我告訴你們每一個人，千萬不要說這種話，不要說「我什麼也不怕」；你什麼也不怕，那將來就有所怕了。那麼說：「我什麼都怕。」你什麼都怕，那也不對的。總而言之，不要講這些個話，這是沒有用的話！

movie. We saw a lot and heard a lot, too.

Afterward, I returned home. Arriving at my front door, I opened the door and looked inside. "How come there's another me lying on the bed?" I wondered. The instant I realized there were two of me, the two became one. At that moment, my body regained breathing and movement. "He hasn't died! He's alive!" exclaimed my father and mother, who were watching by my side. "What do you mean by that?" I pondered. Then I took a look at myself and realized that I had been sick and I was not able to move. I asked my father and mother what happened. They said I had been in a state of coma for seven or eight days. Now that I have regained consciousness, they knew I did not die.

As I have mentioned in an earlier lecture, I became a living dead man after this experience. I thought, "I have been dead, then I was born anew." From then on, I toned down my condescending behavior. I no longer say haughty statements such as 'I have no fear of demons. Demons fear me.' Now, I am telling each one of you, do not say things such as 'I am not afraid of anything.' because in the future you will encounter something that will scare you. You should neither say 'I am afraid of everything.' since that is also wrong. In short, do not engage in such worthless talk.



不過當時，我還有一件事情，講起來真奇怪。什麼事情呢？我那時候修行，覺得自己有點功夫了。因為在我東北，在我沒病以前，我就在道德會上；在道德會上做什麼的呢？就講道德、說仁義的，專門勸人家做好事。那麼勸人家做好事，我自己做不做好事呢？我自己更做好事；不是單勸人家做好事，自己不做好事。

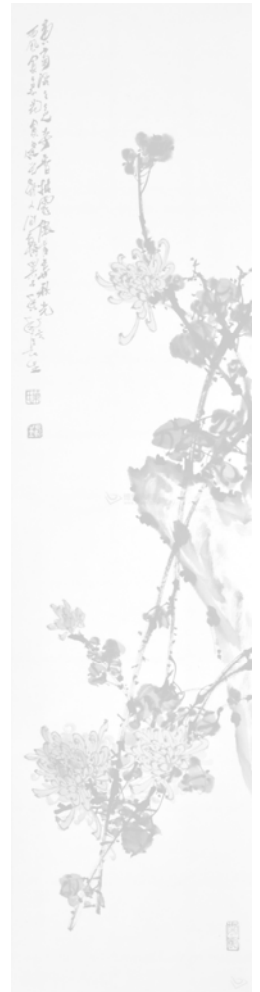
這個時候，我看書看到有一篇講到張雅軒這種很好的行為，我看見他的行為這樣好，於是我就發願了。發什麼願？我就對天說：「天哪！天哪！張雅軒這一件事情，我一定要學他！」說完了之後，自己就覺得後悔了：「你要學他這件事情，又有什麼用呢？」說完了這個話之後，你說怎麼樣啊？很奇怪地，隨著這一天晚間，就遇著魔考來試驗我，看我究竟能不能效法張雅軒？這是我知道你如果有什麼願力，默默中，菩薩或者就來試驗你，所以不要說自滿的話！究竟我遇到這件事情和張雅軒那件事情，是什麼事情呢？很對不起，現在我還不要講，為什麼？沒有到講的時候，我不需要講這件事！

你們每一個人切記：不要說「我歡喜什麼」，也不要說「我不歡喜什麼」。你若歡喜什麼，隨時就會有一個令你歡喜的境界來考驗你；你不歡喜什麼，隨

At that time, I encountered another incident that was really strange. What was it? During that period in my cultivation, I felt that I had attained some skill. Before I got sick, in Manchuria, I was an instructor at the Way-Virtue Society. I talked about morality, humaneness and righteousness. I exhorted people to do good deeds. Since I exhorted others to do good deeds, I myself perform even more good deeds to exemplify my teaching. It is a matter of walking the talk.

One day I read an article about Zhang Ya Xuan's exemplary way of life and I decided I wanted to be just like him. I vowed to heaven that I would practice the deeds of Zhang Ya Xuan. But after I made the vow I regretted it. "Of what use is imitating him?" I wondered doubtfully. And, strangely enough, that very evening a demon came to test me to see if I really could keep my vow. I know that if you make vows, the Bodhisattvas may come to test you. Hence, do not speak arrogantly! So, what exactly did I encounter and that of Zhang Ya Xuan? I am very sorry but I won't speak of them now. Why? The time has not come for that to be spoken so there is no need to talk about it!

Each one of you should remember this: Don't say 'I like such and such ...' or 'I don't like such and such ...'. If you have things that you like, at any time, a state that makes you happy will appear to test you. If you have things that you don't like, at any time a state that you don't like will also appear to test you. In general,



時也就有一個你不歡喜的境界來考驗你。總而言之，沒有意義的話，就不要講。那麼要怎麼樣呢？要一心修道，不用人心，而用道心；就是要修「性定」，而求「實證」。什麼實證呢？實證就不是虛妄的，和虛妄的就不同。

虛妄的，你或者正打一個妄想：「啊，我現在成佛囉！」於是在坐禪裏邊，就覺得自己這個身像佛一樣了，也放光，也動地；其實沒有這麼回事，這是一種虛妄的，這不是證果的境界。有的時候，又打了妄想，說：「我正坐禪，看見佛來給我授記說：『你就快成佛了！你不要修了，你現在就是佛了！』」這也不是實在的，這都是一種妄，不是證果的實證。

釋迦牟尼佛證果，是在菩提樹下坐了四十九天，夜睹明星而悟道——晚間看明星而開悟了。開悟了之後，他就說：「奇哉！奇哉！一切眾生，皆有佛性，皆堪作佛。」

在佛沒有證得佛果以前，這時候天上的魔王就來試驗佛。這魔王試驗佛，變成什麼呢？變成一個美女，生得非常地美貌，到佛的面前就向佛講，一定叫他不要修道，和她結婚去。有這麼美貌的一個女人，來要求佛和她結婚，佛當時在定中，也不被她所搖動。佛就想：「喔，妳自己覺

don't speak of anything meaningless. So, what should it be? One must single-mindedly cultivate the Way. Don't use the mind that ordinary people use. Instead, use the mind that is intent on the Way. Cultivate the samadhi of the nature and seek actual accomplishment. What is actual accomplishment? Actual accomplishment is the opposite of what is empty and false.

One whose accomplishment is empty and false may suddenly think, "Ah, I have just realized Buddhahood!" and while sitting in dhyana he may feel that his body is like the Buddha's, emitting light and moving the earth. Actually there isn't anything going on at all. The experience is empty and false: it is not the accomplishment of the Way. Sometimes, one may also strike up polluted thoughts such as: "Sitting here in dhyana, I saw the Buddha come and gave me a prediction, saying, 'You will soon realize Buddhahood! Don't bother to cultivate. You are a Buddha now!'" This, too, is a delusive experience; it is not genuine accomplishment of the Way.

Shakyamuni Buddha accomplished the Way beneath the Bodhi tree. He sat there for forty-nine days, and then one evening, he saw a star and awakened to the Way. "Strange indeed! Strange indeed!" he said, "All living beings have the Buddha-nature. All can become Buddhas."

Before the Buddha certified to Buddhahood, a heavenly demon king came to test him. This demon king transformed into a very beautiful woman, went before the Buddha, spoke seductively, insisted that the Buddha abandon his cultivation and marry her instead. But the Buddha, from within his samadhi, was not moved. He made this contemplation, "You think you are

得妳這麼美貌，生得這麼樣地好！其實妳就等於一個老太婆一樣，面上的皺紋也不知多少？妳眼睛裏頭眼眵和眼水、眼淚，往下流得也很多了！妳鼻子也有鼻涕，口裏黏痰、唾沫也多得不得了！周身都是污濁邋遢的，妳還來騙我呢？」

佛因為在定中這麼一觀察，把魔這個力量就給轉變過來了，魔王果然就變成一個老太婆，髮也白了，牙也掉了，鼻子也淌鼻涕了，不知怎麼難看了！佛對魔王說：「你看看你自己！」這魔王自己一看，生了慚愧心，就跑了。其他還有種種的魔來考驗佛，佛都不被魔所動搖；因為不被魔所動搖，所以就證果、成佛果了。

我們現在每一個人用功修道，在那緊要的關頭，就會有魔考。在你那功夫沒有現前，沒有什麼成績的時候，不會有什麼魔考；你有了一點功夫了，就會有魔考了。魔考一來了，你如果不認識，就方才講的，跟著魔就跑到魔的眷屬裏邊去了。所以，你若想修實證，一定得要有性定。你修得有性定的功夫，你性不搖動了，有定力了，你所證的果也自然是真實的，不會是假的。如果你被魔所搖動，那就不是真正的定了，那就變成一種外道的邪定，外道邪定不能證得佛果。

方才所說，這個外道的人看見牛生天了，他就學牛；看見狗

really beautiful, but actually you are an old hag. Countless wrinkles line your face. Filthy tears and mucus flow from your eyes and nose. Snot fills your nose. Phlegm and saliva sit in your mouth. Your whole body is filthy. Yet you come to cheat me?"

With this contemplation in his Samadhi, the Buddha transformed the demon's power. The demon king turned into an old woman. Her hair turned white, her teeth fell out, and her nose began to run with snot. She looked wretched. "Look at yourself," the Buddha told the demon king. After taking a look at himself, the demon king was so ashamed and ran away. There were many other kinds of demons that came to test the Buddha. Nevertheless, the Buddha was never moved. Because he was never moved by the demons, he accomplished the Buddha-Way.

When people work hard cultivating the Way, they are likely, at crucial stages of advancement, to undergo the tests of demons. Before you have any skill, the demons won't test you, but once you develop a little skill, they will try you out. If you don't recognize it as a test, then you may run off and join the retinue of demons. If you want to cultivate to the point of actual accomplishment, you must develop the samadhi of the nature. When you cultivate by working on the samadhi of the nature, and your nature is not moved, you will naturally have samadhi-power and your accomplishment will naturally be true and actual, not false. If you are moved by demons, then your samadhi is not true and proper but is rather a deviant samadhi, which will not lead you to Buddhahood.

Earlier I mentioned about the heretics who studied and followed the behavior of cows and dogs after seeing

生天了，他就學狗。究竟這牛和狗怎麼會生天呢？這頭牛，因為牠在前生的時候，修十善道。可是牠在沒修十善道之前，做了很多惡事，這個果報應該墮落牛身；因為牠修十善道，牛身報完了之後，就應該生天了，所以就生天了。這隻狗呢？也是這個樣子。外道不知道這牛、狗前生的因果，以為牠今生做牛、做狗就會生天，於是他就盲目地去學習牛、狗的這種行為，結果也就毫無成就，不能得到實證，不能得到真正的好處。

實證，就是實實在在地證得了；證得什麼呢？證得自己真正本有的這種智慧，本有的這種定力。所謂「定慧圓明」，定就幫助慧，慧也幫助定，互相圓融無礙的；證得這個真寂的理體，得到自己這個真心。

#### （五）銷倒想，除細惑

什麼叫「倒想」呢？倒，就是「顛倒」，不是正確的。說：「你這個人真顛倒！」不是他這個「人」真的顛倒，而是他這個「想」顛倒。所以阿難尊者由摩登伽女那兒回到佛的地方，就向佛頂禮叩頭，說：

「妙湛總持不動尊」，總持，就是陀羅尼；不動尊，這是楞嚴一種定的表現，這個定就叫「不動尊」。「妙湛總持」、「不動尊」合起來，這也就是「佛」，釋迦牟尼佛可以稱「妙湛總持不

them ascend to the heavens. Now, how did the cow and the dog get reborn in the heavens? In a former life, the cow had cultivated the Ten Good Deeds. However, prior to that, it had done so many bad things that warrant his retribution to incarnate as a cow. But due to his cultivation of the Ten Good Deeds, when his life as a cow ended, he got reborn in the heavens. The same was true for the dog.

Not knowing the past causes and conditions of the cow and the dog that led to their rebirth in the heavens, these heretics thought that merely being a cow or a dog in the present life led them to their heavenly reward. So they blindly imitated the behavior of cows and dogs. In the end, they attained nothing. They couldn't obtain true and actual accomplishment.

Actual accomplishment means the genuine realization of one's own perfect, clear inherent wisdom and samadhi-power. As the saying "Samadhi and Wisdom Perfected and Realized" where samadhi aids wisdom and wisdom aids samadhi in a mutual, perfect, unobstructed interpenetration. It is to realize the substance of genuine stillness; it is to obtain one's own true mind.

#### V. To Destroy Upside-down Thoughts and Dispel Subtle Delusions.

What is "upside-down thinking"? Upside-down means topsy-turvy. It is not proper. When you tell somebody, "You are so upside-down." you are referring to their upside-down mode of thinking. When Ananda returned to the Buddha after leaving Matangi's daughter, he bowed to the Buddha and asked for instruction, saying:

*The wonderfully deep dharani,  
the unmoving honored one,  
The foremost Shurangama King  
is rare in the world.*

*It melts away my inverted thoughts  
gathered in a million kalpas.*

The "unmoving honored one" is the Shurangama Samadhi. The entire sentence *The wonderfully deep dharani, the unmoving honored one*, refers to Shakyamuni Buddha. *The foremost Shurangama King is rare in the world*. This refers to the Shuran-

動尊」。 「楞嚴王世稀有」，就是楞嚴這個定，這是世間最稀有的。怎麼會稀有呢？「銷我億劫顛倒想」，能銷除我以前生生世世、無量無邊這麼久時間的顛倒想。想不正當的事情，這都叫「顛倒想」。究竟什麼叫「顛倒想」？我們世間人所想的，都是顛倒想；你盡打妄想，這都叫「顛倒」。這一部《楞嚴經》的功用可以銷我們每一個人這顛倒的妄想，把我們這種微細微細，眼睛所看不見，耳朵所聽不見，心裏邊想不出來的那種疑惑，都銷除去。

(下期待續)

gama Samadhi which is most rare in the world. Why is it rare? It is rare because, as the third line of the verse says, “It melts away my inverted thoughts gathered in a million kalpas.” It can eradicate all the upside-down thoughts that I have made for life after life, for an infinite span of time. When you think improper thoughts, it is upside-down thinking. So, what is “upside-down thinking”? Actually, all the thoughts that worldly people have are upside-down thinking. When you keep striking up delusive thoughts, it is upside-down thinking. The function of the *Shurangama Sutra* is to eradicate all these inverted and polluted thoughts and to dispel all of our subtle delusions. Subtle delusions are so subtle that the eyes can’t see them, the ears can’t hear them, and the mind cannot form thoughts about them.

(To be continued ...)

(上承自第 11 頁)

(Continued from Page 11)

善知識。外離相即禪。內不亂即定。外禪內定是為禪定。菩薩戒經云。我本元自性清淨。善知識。於念念中自見本性清淨。自修自行自成佛道。

外邊離開一切相，這就叫「禪」；而心裡邊不亂，這就是「定」。外邊有禪，內裡有定，這就是真正的禪定。在維摩經上說：即刻豁然貫通，明白自己的本心。梵網經說：我本來的自性，原是清淨的。

善知識，在每一念中，自見本性是清淨的。故自己修，自己行，自然就可成就佛道了。

(下期待續)

**Good Knowing Advisors, being apart from all external marks is Dhyana and being inwardly unconfused is concentration. External Dhyana and internal concentration constitute Dhyana concentration. The *Bodhisattva-shila Sutra* states, ‘Our basic inherent nature is pure by itself.’ Good Knowing Advisors, in thought after thought, see your own clear and pure inherent nature. Cultivate, practice, realize the Buddha Way!”**

Genuine Dhyana concentration is having dhyana externally and concentration internally. The *Vimalakirti Sutra* states, ‘It is a sudden break through and enables one to understand one’s original mind.’ The *Bhrama Net Sutra* states, “Originally, my inherent nature is clean and pure.”

Good Knowing Advisors, in thought after thought, see your own originally clean and pure self-nature. Hence, when you cultivate the Way and put them in practice, you will naturally achieve Buddhahood.

(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 #226)

## 坐禪品第五

## CHAPTER V SITTING IN CH'AN

禪，不一定限於默然靜坐，而是行住坐臥都有禪，所謂「行亦禪，坐亦禪，語默動靜體安然」。會用功的人，不僅限於靜坐時才用功，而是隨時隨地都可以用功。

Dhyana (Ch'an) is not necessarily limited to silently sitting in meditation. One may practice Dhyana while walking, standing, sitting, and reclining. As in a saying:

*In Dhyana while walking; in Dhyana while sitting.  
In speaking, in silence, in movement, in stillness,  
The body is at peace.*

If you know how, you can practice Dhyana at all times, not just while sitting in meditation.

師示眾云。此門坐禪。元不著心。亦不著淨。亦不是不動。若言著心。心元是妄。知心如幻故。無所著也。若言著淨。人性本淨。由妄念故蓋覆真如。但無妄想性自清淨。起心著淨卻生淨妄。妄無處所著者是妄。淨無形相卻立淨相。言是工夫。作此見者障自本性。卻被淨縛。

The Great Master instructed the assembly, "Fundamentally, this dharma door of sitting in Dhyana is neither attached to the mind nor to purity. It is neither non-movement. One might speak of becoming attached to the mind, yet the mind is fundamentally false. You should know that the mind is like an illusion, and there is nothing to which you can become attached. One might say that to practice Dhyana is to attach oneself to purity, yet the nature of people is basically pure. It is because of false thinking that the True Suchness of one's pure inherent nature is obscured. In the absence of false thinking, one's nature will be naturally pure. If an attachment to purity arises in your mind, a deluded idea of purity will result. What is delusory does not exist, and such attachment is false. Purity has no form or mark and yet there are those who set up the mark of purity as an achievement. Those with this view obstruct their own original nature and become fettered by purity."

大師開示大眾說：坐禪原是不著於心，也不需要著於清淨。爲什麼呢？若著住到心上，就有兩個心。若

The Great Master said, "Do not become attached to the mind or to purity. Becoming attached to the mind, you have two minds; becoming attached to purity, you have two purities. Do

著到淨上，就有兩個淨。也不是說我總坐著不動。你若著到心上，就有兩個心，這就成了妄心，應知心本來是幻化不實，不是真心，故你就不應著住它。

人的自性本來是清淨的，既然是清淨的，你為什麼要著到淨上呢？若著到淨上，就有兩種淨，即有真有妄了。因為有個妄念的緣故，就把真如自性遮蓋住。若你沒有妄想，就能還復清淨本來的面目。如果你生出心而著到境上，在本來清淨上頭上安頭，又生出一個淨來，這就是一個妄，這就不是本來清淨的本體了。可是這個妄本來沒有一個地方，若你著到妄或淨上這就錯了。這就是頭上安頭。

什麼叫清淨呢？它本是無形無相的，而你卻立出一個淨形相來，觀淨而著到淨上，說這是功夫。有這種的見地，便是障礙自己的本性，而被淨所綁住。因你已著到淨上，這也是一種執著。

善知識。若修不動者。但見一切人時。不見人之是非善惡過患。即是自性不動。善知識。迷人身雖不動。開口便說他人是非長短好惡。與道違背。若著心著淨。即障道也。

所謂修不動，不動什麼呢？不是叫你坐在那兒不動，而是在動中修不動，在日用中不動。見一切人時，不要看人的是非，儘

not think, 'I will sit here and not move.' Becoming attached to the mind, you have two false minds, neither of which is the true mind. You should know that the mind is originally an illusion and not real. It is not the true mind. Hence, do not be attached to it.

The inherent nature of people is basically clean and pure. Since it is clean and pure, why do you want to attach to purity? When you attach to purity, then you have two purities in which one is real and one is false. Because of your false thinking, the True Suchness in your inherent nature gets obscured. Without false thinking, you will be able to retrieve your originally clean and pure self-nature. If you give rise to false thinking and become attached to states, it is like adding a head on top of the original clean and pure head. You created another purity which is false and which is not the basic substance of the original purity. This falseness basically has nowhere to dwell upon. However, when you become attached to falseness or purity, then you are in the wrong. It becomes a case of adding a head atop an existing head.

What is purity? Originally, purity has no form or mark, but you postulate a mark to it. You contemplate on purity and become attached to the mark of purity; you think that is a skill. When you are grounded in this kind of view, you obstruct your inherent nature and become fettered by the mark of purity. This is a form of attachment.

**Good Knowing Advisors, one who cultivates stillness does not see other people's right/wrong deeds, goodness/wickedness, or mistakes/faults. That is the stillness of the self-nature. Good Knowing Advisors, the confused ones may physically remain still, but as soon as he opens his mouth he speaks of what is right and wrong about others, of their good points and shortcomings. This is in contrary to the Way. Attachment to the mind and attachment to purity are obstructions to the Way."**

Cultivation of stillness does not mean that you simply sit there and not move. It is to practice stillness in the midst of goings-on, in the midst of your daily activities. When you see people and you do not dwell on their right and wrong deeds, their

分別人的善惡，儘找人的過錯，這才是自性真正不動。迷人身雖不動，但一開口就隨便講他人的是非、長短、好壞，這種的行為是與道相違背的。你再要著心、著淨，這就是障道法。

師示眾云。善知識。何名坐禪。此法門中無障無礙。外於一切善惡境界心念不起名爲坐。內見自性不動名爲禪。

什麼叫「坐禪」呢？在這個法門裡，是無所障礙，對外一切好、壞境界，心念均不被其所動搖，這個名字就叫「坐」。並不是一定要坐在那個地方，才叫坐。你能內裡見到自性而不搖不動，這就叫「禪」。

善知識。何名禪定。外離相爲禪。內不亂爲定。外若著相內心即亂。外若離相心即不亂。本性自淨自定。只爲見境思境即亂。若見諸境心不亂者。是真定也。

什麼叫禪定？即外不執著一切的相，而心裡不亂打妄想，不起雜念，這就是定。若外邊著相，那麼裡邊就沒有定了。若外邊不著住一切相，心就不亂。本來自己的靈明覺性是自然清淨，自己會生出定來的，但你就因見著這種境界，而執著到這種境界，回憶這種境界，故心就亂了。若你能在外邊見一切境界而心裡不亂，這就是真正的定。

wholesomeness and wickedness, and their offenses and mistakes, then that is genuine stillness of your inherent nature. The confused ones may remain physically still, but when they open their mouth, they carelessly let loose their criticisms of others. This behavior is contrary to the Way. On top of this, when you add your attachments to the mind and to the mark of purity, you have obstruction of the Way.

**The Master instructed the assembly, “Good Knowing Advisors, what is meant by ‘sitting in Dhyana?’ This dharma door is without obstructions and impediments. When the mind is not stirred by external states, whether they are good or bad, that is called by ‘sitting’. When inwardly you can perceive your unmoving self-nature, that is called by ‘Dhyana’.**

What is ‘sitting in dhyana’? ‘Sitting’ refers to the mind staying unmoved by external states. It is not limited to physically sitting still in one spot. ‘Dhyana’ refers to perceiving the unmoving self-nature inwardly.

**Good Knowing Advisors, what is meant by ‘Dhyana concentration? Dhyana is being apart from marks externally. Concentration is being unconfused inwardly. If you become attached to external marks, inwardly your mind will be confused. If you are apart from external marks, inwardly your mind will be unconfused. The original nature is naturally pure, in a natural state of concentration. Confusion arises merely because states are seen and attended to. If the mind remains unconfused no matter what state is encountered, that is true concentration.”**

When you are not attached to external marks, you have attained dhyana. When inwardly you have no illusions or scattered thoughts, you have attained concentration. Originally, your efficacious, bright, enlightened nature is by itself clean and pure. Originally, you are able to attain concentration. However, you become attached to the states you encounter and you muse over them, causing your mind to become confused. If you can maintain an unconfused mind no matter what external states you encounter, then that is genuine concentration.

## 弘揚佛法 人人有責

### Propagation of the Buddhadharma Is Everyone's Responsibility

宣化上人一九九〇年十月六日開示於英國永生佛教中心

A talk given by Venerable Master Hsuan Hua, on October 6, 1990, at the Amaravati Buddhist Centre  
in Great Gaddesden, Hemel Hempstead, Hertfordshire, England

把佛法推行到每一個人的  
心裏，我認為這事情是  
非常重要的。

**I feel that it's extremely important to  
spread the Buddhadharma  
so that it can flow into the hearts of all  
people.**

我到什麼地方都是和在萬佛城一樣，沒有什麼分別。我們和法界是一體的，所以今天有此千載難逢之緣來到這兒，我心裏非常歡喜。我們要把佛教南傳和北傳互相溝通起來，南傳也不要儘往南走；北傳也不要儘往北走，大家都往中間走，因為南傳北傳都是佛的弟子、佛的子孫。我們在佛教裏頭，應該做佛教的事，如果你說我不是真的，我說你不是真的，這樣做，就等於對佛教不認識。

Wherever I go, I feel just the same as being in the City of Ten Thousand Buddhas. There is no difference. We are one in substance with the Dharma Realm, and so I am very happy to have this rare opportunity to come here today. We have to enhance the communication between the northern and southern traditions of Buddhism. The southern tradition shouldn't keep going south; the northern tradition shouldn't keep going north. Everyone should walk toward the middle. Followers of the northern and southern traditions are all disciples of the Buddha. They are all descendants of the Buddha. Being a part of Buddhism, we should do the work of Buddhism. If you say I'm not genuine and I say you're not genuine, then we basically don't recognize what Buddhism is.

佛說一切法，為對一切眾生機，所以無論南傳、北傳，都是要為眾生發菩提心，了生脫死，離苦得樂。南傳、北傳都應該明白真正的佛教，不要自殘骨肉。不要我說你們不是正宗佛教，我才是正宗佛教，這樣對佛教本身沒有益處。所以我生來就是想叫南傳佛教不再向南走，北傳的佛教不再往北走，我們大家都往中間一湊合，互相瞭解，這對佛教是有用的；否則的話，你做你的，我做我的，分門別戶，把佛教的力量都分散了。

The Buddha spoke the myriad Dharmas in response to the needs and potentials of living beings. Therefore, whether we are of the northern or the southern tradition, we should bring forth the Bodhi resolve to help living beings end birth and death, leave suffering, and attain happiness. Everyone should understand the genuine teachings of the Buddha. Do not say, "We represent orthodox Buddhism and you don't." Inflicting harm upon ourselves like that is of no benefit to Buddhism. Ever since, I have been saying that the southern tradition shouldn't keep going south, and the northern tradition shouldn't keep going north. Everyone should converge in the middle and unite as one, with mutual understanding of each other. This would be beneficial to Buddhism. Otherwise, if we remain divided -- you do your thing, and I do mine -- the strength of Buddhism weakens through dispersion.

我一出家時,就研究爲什麼佛教這麼圓滿,而世界上這麼少人學習佛法,到底是什麼原因呢?研究之後,我發覺是佛教的經典沒有普遍地翻譯成各國的語言文字。因此雖然佛教這麼圓滿,對人類是時刻不可離的宗教,是一種法。可是全世界的人類,真正懂得佛教的佔少數,就是因爲佛經沒有翻譯成各國的語言文字,所以不能普及全世界。你看天主教、耶穌教爲什麼能這樣普及?因爲它一本《聖經》翻譯成各國的語言文字,每一個國家的人,一看就都懂了。而佛法呢,就沒有翻成這麼多國的語言文字。

因爲這個原因,我就發願,雖然我是個不懂得英文的人,我也想把佛教的經典譯成各國的語言文字,這是我出家時的一個願力。雖然我有這個願力,但是直到現在仍然沒有完全達到,不過只是在往這條路上走。希望有一天能把佛教的經典翻譯成各國的語言文字,各國志同道合的人不妨站到一起,共同努力來翻譯經典。

因此我在三藩市南邊的 Burlingame (柏林根市) 成立了一個國際譯經學院,從事翻譯經典工作。我希望無論是南傳的佛教徒、北傳的佛教徒,一起合作來把佛教的經典翻譯成各國的語言文字,這是很重要的。我們不要自己分門戶,說你是真的,

When I first left the home-life, I looked into why it was that there are so few people in the world who study Buddhism even though the doctrines of Buddhism are so perfect and complete. What was the reason for this? I discovered that it was because the Buddhist scriptures have not yet been translated into every language. Even though Buddhism is so perfect, and is a religious teaching that humanity cannot be without for a single moment, yet only a small minority of the world's population genuinely understands Buddhism. Since the Buddhist canon hasn't been translated into every language, it has not become widespread in the world. Why are Catholicism and Protestantism so widespread? It's because the Bible has been translated into every language, so that the people of all nations can read it and understand it. The Buddhadharmas on the other hand, has not been translated into that many languages.

For that reason, I made a vow that, although I didn't understand English, I wanted to see the Buddhist scriptures translated into every language. That was the vow I made when I left the home-life. Although it has not completely been fulfilled up to this day, I continue to walk upon this path, and I hope one day the Buddhist canon will be translated into every language. To all people who share this same resolve, no matter what country you come from, I urge you all to stand together and work hand-in-hand diligently to accomplish this important task.

For this reason, I have founded the International Institute for the Translation of Buddhist Texts in Burlingame, south of San Francisco, to carry out the translation work. Whether you are Buddhists of the northern or southern tradition, I hope that everyone can work in close cooperation to translate the Buddhist scriptures into the world's languages. This is a very important task. We should not cause schisms among ourselves, saying that you're true

我是假的，或我是真的，你是假的；這是浪費時間，浪費精神，把什麼都空過，一點都沒有用。

你看佛當初度眾生的時候，說法四十九年，談經三百餘會，度的都是外道的人來皈依佛教，如摩訶目犍連尊者、舍利弗尊者、摩訶迦葉尊者，這些本都是外道，卻都來皈依佛教。我們佛教徒本身爲什麼還不能互相容納，不能互相勉勵，互相往前求進步，反而都站在半路上，你是我非，我是你非，互相指責？這豈不是自殘骨肉嗎？

以我這個不懂得外國語言文字的人，就這麼大膽還要翻譯佛經，要把它翻譯成世界各國的語言文字，單就我這個思想，佛已經歡喜了。我不懂外國語言文字的人都要做這件事情，那懂得外國語言文字的人，更應該努力，實實在在地去做這事情。弘揚佛法是很重要的任務，而我認爲翻譯經典對佛教的弘揚，更是重要。

當然我們每個人的自修也非常重要。你要是能修得證果成道了，那對於佛教當然更是大幫助，可是那是一時的。我們若能把佛經都翻譯成各國的語言文字，則是永遠的。因爲這樣可把佛法推行到每一個人的心裏，所以我認爲這事情是非常重要的。

(下期待續)

and I'm false, or that I'm true and you're false. That's only a waste of time and energy, and therefore totally useless.

When the Buddha was teaching living beings, he spoke Dharma for forty-nine years and expounded the Sutras in over three hundred assemblies. The people he initially crossed over to Buddhism were originally heretics. Mahamaudgalyayana, Shariputra, and Mahakashyapa used to be followers of external paths, but they all came to take refuge in Buddhism. As Buddhists, why can't we be tolerant of one another and encourage each other to advance? Why do we stop halfway down the road denouncing and criticizing each other instead? Doesn't that amount to harming our own kin?

As a person who does not know foreign languages, I am compelled to sponsor the translation of the Buddhist canon into all languages of the world. This very idea by itself has already made the Buddhas rejoice. If someone like me who doesn't know foreign languages wants to do this, then how much more should those who do know foreign languages apply themselves to this work with serious and diligent effort. The propagation of the Buddhadharma is a very important mission. What's more I consider translating the Buddhist canon an even greater significance toward the propagation of the Buddhadharma.

Of course our personal cultivation is extremely important as well. If you can cultivate and attain the Way, you can naturally be of great help to Buddhism. However, that counts as one person at one time. If we can translate the Buddhist canon into the languages of the world, then the Buddhadharma can flow into the hearts of all people. That constitutes a perpetual support toward the propagation of Buddhism. Hence, I deem this matter of extreme importance.

(To be continued ...)

2013年1月法會時間表 Schedule of Events – January of 2013

| 日Sun  | 一Mon   | 二Tue   | 三Wed | 四Thu | 五Fri | 六Sat  |
|---|--|--|------|------|------|---|
|   |  | <p>1◎<br/>元旦<br/>New Year's Day</p> <p>消災吉祥神咒法會<br/>Auspicious Spirit<br/>Mantra of<br/>Eradicating Disaster<br/>8:00 am - 3:00 pm</p> | 2◎   | 3◎   | 4◎   | 5◎  |
| <p>6<br/>楞嚴咒法會<br/>Recitation of Shurangama<br/>Mantra<br/>8:00 am - 3:00 pm</p>  | 7◎   | 8◎   | 9◎   | 10◎  | 11◎  | 12◎ 十二月初一   |
| <p>13<br/>念佛法會<br/>Amitabha Buddha Recitation<br/>8:00 am - 3:00 pm</p>           | 14◎  | 15◎  | 16◎  | 17◎  | 18◎  | 19◎ 初八<br>釋迦牟尼佛成道日<br>Anniversary of<br>Shakyamuni<br>Buddha's<br>Enlightenment |
| <p>20<br/>大悲法會<br/>Great Compassion Dharma<br/>Assembly<br/>8:00 am - 3:00 pm</p> | 21◎ 初十<br>宣公上人涅槃<br>每月紀念日<br>Monthly<br>Memorial of<br>Venerable<br>Master Hua | 22◎  | 23◎  | 24◎  | 25◎  | 26◎ 十二月十五   |
| <p>27<br/>地藏經法會<br/>Recitation of Earth Store<br/>Sutra<br/>8:00 am — 3:00 pm</p> | 28◎  | 29◎  | 30◎  | 31◎  |      |   |



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金輪聖寺

2013年2月法會時間表 Schedule of Events – February of 2013

| 日Sun   | 一Mon  | 二Tue  | 三Wed | 四Thu | 五Fri  | 六Sat   |
|--|---|---|------|------|---|--|
| ◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm   |   |   |      |      | 1◎  | 2◎   |
| 3<br>楞嚴咒法會<br>Recitation of Shurangama Mantra<br>8:00 am—10:00 am<br>大悲咒法會<br>Recitation of Great Compassion Mantra<br>1:00 — 3:00 pm                                      | 4◎  | 5◎  | 6◎   | 7◎   | 8◎<br>新春<br>消災吉祥法會<br>New Year<br>Auspicious Spirit Mantra of Eradicating Disaster<br>8:00 am—3:30 pm | 9◎ 廿九<br>華嚴菩薩聖誕<br>Avatamsaka Bodhisattva's Birthday<br>新春消災吉祥法會<br>New Year Auspicious Spirit Mantra of Eradicating Disaster<br>8:00 am—3:30 pm |
| 10 正月初一<br>春節<br>Chinese New Year<br>彌勒菩薩聖誕<br>Maitreya Bodhisattva's Birthday<br>新春消災吉祥法會<br>New Year Auspicious Spirit Mantra of Eradicating Disaster<br>8:00 am—3:30 pm | 11◎   | 12◎   | 13◎  | 14◎  | 15◎ 初六<br>定光佛聖誕<br>Samadhi Light Buddha's Birthday  | 16◎  |
| 17<br>消災延壽藥師寶懺<br>Eradicating Disaster and Lengthening Life Medicine Master Repentance<br>8:00 am — 3:30 pm  | 18◎ 初九<br>帝釋天尊聖誕<br>Venerable God Shakra's Birthday | 19◎ 初十<br>宣公上人涅槃<br>每月紀念日<br>Monthly Memorial of Venerable Master Hua | 20◎  | 21◎  | 22◎   | 23◎  |
| 24 正月十五<br>地藏經法會<br>Recitation of Earth Store Sutra<br>8:00 am — 3:00 pm   | 25◎   | 26◎   | 27◎  | 28◎  |   |  |

～常將有日無日，莫待無時想有時～