



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

無苦集滅道

諸苦逼迫各相攻 聚集招感自不同 惟滅可證究竟樂 是道應修悟法空
三轉四諦法輪運 七覺八正意念勤 一旦貫通成聖果 偏真有餘乃化城

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

Composed by Venerable Master Hsuan Hua

There is no suffering, no accumulating, no extinction, no way.

*Myriad sufferings assail all at once,
together they are linked, yet each is distinct.*

Extinction by way of stillness, attained is the ultimate joy.

*Such is the practice of the Way,
awakening to the emptiness of dharmas.*

*The three turnings of the Four Noble Truths
cause the Dharma Wheel to revolve.*

*With the Seven Bodhi Shares and the Eightfold Path,
one's resolve in due diligence*

*will one day gain perfect understanding
toward the fruition of sagehood*

as Incomplete Truth with Remnants is merely a dwelling of illusions.

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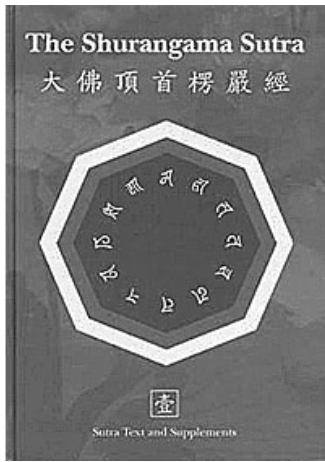
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The Shurangama Sutra

*A Simple Explanation by
Venerable Master Hsuan Hua*



(接上期)

(Continued from issue #227)

我們人，在這一念你不覺的時候，就會生出三種細惑。一念，是很短的一個時間，在這很短的時間，就可以生出三種微細的疑惑，就是幫助你有三種的不明白。就好像什麼呢？惑，就比方塵土。如果房裏邊有塵土的話，這一秒鐘，很多的塵土就掛到那鏡子上。可是掛得少的時候還不怎麼覺得，塵掛得多了，這鏡子也就沒有光了。我們這個細惑，也就和微塵掛在鏡子上一樣。本來我們自性的大圓鏡智好像明鏡，可是就因為生出這種細惑，就把明鏡給遮住了；遮來遮去，是越遮越厚。所以神秀法師那首偈頌才說：

身是菩提樹 心如明鏡臺
時時勤拂拭 勿使惹塵埃

有的人就說這首偈頌是不對的，我說這首偈頌是對的。為什麼？這個身，是菩提的一個種子，就比方菩提樹一樣；人的心，就好像一個明鏡一樣。所以他說「時

As soon as we give rise to one unenlightened thought, the Three Subtle Delusions arise, even if that thought is of short duration. Delusion is similar to dust. If the dust enters a room with a mirror, the mirror will gather dust particles. These dust particles remain invisible until they turn so thick, eventually clouding the mirror. Like the dust on the mirror, our subtle delusions behave the same. Our own nature is like a bright mirror, referred as the Great Perfect Mirror-Wisdom. Because of the buildup of these minute delusions, the bright mirror becomes obscured. The more the time passes, the greater these layers of dust accumulate. It is for this reason that Great Master Shen Xiu composed the verse:

*The body is a Bodhi tree,
The mind is like a
bright mirror stand.
Time and again brush it clean;
And let no dust alight.*

Some say this verse is incorrect. But I am of the opinion that the verse is correct. Why? The body is like a seed from a Bodhi tree, and the mind, a bright mirror. When Great Master Shen Xiu said 'Time



時勤拂拭」,就是叫你常常修行,時時都要修行。「勿使惹塵埃」,你不要叫它掛上塵埃了。所謂「今日擦,明日蹭,擦來擦去如明鏡」,你把塵土都擦去,那個明鏡光就現出來了,就沒有細惑了。所以說「時時勤拂拭,勿使惹塵埃」,這也對的;這是在沒有開悟以前的人,應該遵守這種的道理。

可是六祖大師就說了:

菩提本無樹 明鏡亦非臺
本來無一物 何處惹塵埃

「菩提本無樹」,沒有一個菩提樹。「明鏡亦非臺」,那個明鏡就是明鏡,沒有臺。「本來無一物」,你本來就沒有塵土,你何必又去擦呢?「何處惹塵埃」,什麼都沒有了,你塵埃又惹到什麼地方去呢?所以這首偈頌,是開悟的人所應該知道、遵守的。這所謂「一念不生全體現,六根忽動被雲遮」,你這一念不生,佛性就現前了,定也就現出來了;你六根忽動,你要是在眼、耳、鼻、舌、身、意六根門頭去做主,那就是好像虛空裏頭生出雲彩來,被雲遮了。

那麼顛倒的妄想銷了,細惑也除了,這就很快會成佛果了。可惜我們每一個人不願意去成佛,而願意留戀這個五濁惡世,在這個世界流連忘返,染苦為樂,背覺合塵,生死也不了,自己以為還不錯呢!以為:「喔,

and again brush it clean', he was reminding us to cultivate relentlessly as a way to keep the mind clean at all times and to prevent it from gathering any dust. Brush it morning and night, for when the dust of the subtle delusions is cleared away, the mirror of your own nature will shine brightly. Thus correct is the verse, 'Time and again brush it clean; And let no dust alight.' As one is to become enlightened, one's cultivation must be in accord with this doctrine.

On the other hand, the Sixth Patriarch Great Master said:

*Originally Bodhi has no tree,
The bright mirror also has no stand.
Originally there is not a single thing,
Where can the dust alight?*

This verse is acknowledged by those who are already enlightened. They would have understood and cultivated in accord with this verse. There is a saying:

*When not one thought arises,
The entire substance manifests.
When the six faculties
suddenly move about,
One is covered by clouds.*

If not a single thought is produced, your Buddha-nature and Samadhi will appear. When your eyes, ears, nose, tongue, body, and mind cannot be controlled, they become like clouds appearing in empty space and thereafter covering the empty space.

So it is necessary that these inverted false thoughts and subtle doubts be dispelled for the sake of realizing Buddhahood. It is unfortunate that many people are indifferent towards becoming a Buddha, being lost instead in the evil world of the Five Turbidities. They take suffering as bliss, turn their backs on enlightenment and adhere themselves to defilements. There could never be an end to their cycle of birth and death as long they continue, for example, to think highly of

你看我這個人啊！又聰明、又美貌，人人見著我都歡喜；人人不明白的事情，我都明白！」以為不得了了。實際上，就好像鏡子上沾了塵，越沾越多、越多越沾，沾得自己一點光明都沒有了。現在你覺得聰明，你等著看，再過十世以後，或者變成豬那樣愚癡也不一定的。不要不注意我們今生的去處，我們今生要決定我們到什麼地方去；認明了路線，認明了去處，那才能有辦法呢！

(六) 明二門，利今後

二門，就是平等門和方便門：「平等門」就是一種實的法，「方便門」就是權的法。權，就是權變之法，不是實在的。這權變的法是偶爾的，在實法裏邊行一種權法；這是暫時的法，不是永遠的。實法，就是實實在在的法，是永遠不會變的。所以法有權法、實法；這個方便法門就是權法，權巧方便。

怎麼叫「權法」？我舉一個例子：釋迦牟尼佛「空拳度子」。有一個小孩子爬到井邊，已經就要掉到水裏了，那就會淹死的。釋迦牟尼佛如果叫他回來，他不會回來，他還是會往前爬的。於是，釋迦牟尼佛握了一個空的拳頭，說：「我手裏頭有糖，你快回來！我把這個糖給你！」這小孩子一聽說有糖吃，於是就回來了。實際上，佛的手裏什麼也沒有。那這是不是佛打妄語欺騙這

themselves, saying, “Look at me, I’m intelligent or I’m good-looking. I am loved by everyone who sees me and I am smarter than anyone!” Such people are like mirrors that attract dust. The more dust the mirrors gather, the poorer their reflection. They may be smart in this present life, but in the next life, they would be as stupid as pigs. In this life, we ought to determine our path and apprehend it with diligence and understanding. Only then could there be a way!

VI. Clarifying the Two Doors, Benefiting Living Beings of the Present and the Future.

These “two doors” are known as ‘Equality Door’ and ‘Expedient Door’. The former is the actual method, whereas the latter is the provisional method through the use of expedients. The provisional method even when applied within the actual method is temporary, unlike the actual method that is real and eternal. So, the method is either provisional or actual. The expedient dharma door is the provisional dharma utilizing skillful means.

What is the provisional method? The following scenario will help clarify the issue. One time, Shakyamuni Buddha spotted a child crawling towards a well. The child was close to falling down the well. The Buddha knew that if he were to simply call the child to turn back, the child would not likely to listen to him. So, the Buddha held out his closed fist and said to the child, “I have a candy in my hand. Come back quickly! I will give you a candy.” Upon hearing that there was candy to eat, the child quickly moved away from the well. In truth, there was nothing in the Buddha’s hand. Did the Buddha lie? Did he deceive the child?

個小孩子呢？不是的！因為這小孩子已經要掉到井裏邊了，如果不用一種吸引他的力量，令他很快就回來，他就會掉到水裏，所以用這種空拳。空拳裏頭，什麼也沒有，而佛說這個拳裏邊有糖，這小孩子就回來了。為什麼回來？想要吃糖。

那麼對一切的眾生，也就是用這種法門來教化眾生。本來什麼也沒有，對眾生說：「啊，我這兒有寶貝，你到我這兒來，我就有寶貝給你！我這兒有無價的寶珠，又有什麼最好的東西。」因為眾生都有一種貪心，一聽說有好處，就來了；來了，結果還是一種方便法門，這是權巧。權巧方便度眾生，這就是用一種方便法門。這第二門，就是方便法門。

利今後，利就是「利益」，利益今後。這個「今後」，在那時候，可以說是「今」；在現在，也可以說是「今」。由今到將來的一切眾生，都可以得到利益，得到法的灌溉，所以這叫「明二門，利今後」，這是前邊第二「教起因緣」的第六種。因為有這一種的因緣，所以就說這部《楞嚴經》。說《楞嚴經》，就是用平等的法門和方便的法門。這個平等的法門，也就是一種實的法；而方便法門，就是權的法。用這兩種法門來教化一切眾生，令一切眾生都離苦得樂；那麼離苦得樂，將來就是證果成

No! His concern was the child in danger of falling into the well. Without the Buddha's use of expedients to lure the child out of harm's way, the child could have drowned. To reiterate, the Buddha extended his closed fist and indicated there was a candy in it. And, as a result, the child returned. Why? Because the child wanted to eat candy.

As discussed on using expedients, the aim of the provisional dharma door is to teach and transform all living beings. There is really nothing more than what has been acknowledged. To revisit, the Buddha said to living beings, "Ah, I have treasures. You come over here and I have a jewel to give you. I have a priceless precious pearl and other fine things." These living beings, covetous of gain, were eventually drawn to the expedient dharma door without their knowledge. Henceforth, the provisional method by which skillful means was employed had truly rescued them. This concludes the discussion on the second door referred as the expedient dharma door.

The two methods benefit living beings of the present and future. 'Present' signifies either the Buddha's or current period. Living beings of the present and future are benefited by being enriched and nurtured by the dharma. 'Clarifying the Two Methods and Benefiting Living Beings of the Present and Future' is the final of the six reasons for 'the Arising of the Teaching.' Upon speaking this Shurangama Sutra, the two dharma doors, equality and expediency, are utilized, thus teaching and transforming all living beings and causing them to leave suffering and attain bliss. In the future they will be certified to fruition and will real-



佛，這是這部經利益眾生的道理。

因為有以上六種的因緣，所以說這部《楞嚴經》。

【編按】以下錄自一九八七年四月二日「主觀智能推動力」講座

各位一定很不希望我來，為什麼不希望我來？因為每次我來，你們都手忙腳亂，驚心動魄，忐忑不安，吃不安，睡不著，也不知道有沒有穿衣服。但是你們又很矛盾地希望我來，所以我又不能不來，這就是矛盾中的矛盾。世界上很多事情都是很矛盾的，但是也由矛盾中才能顯出不矛盾。現在我們講：

(一)「恃多聞，忽定力」。這是第一個教起因緣，因為阿難尊者一開始就不修行，只多學，學外邊的文字，落文字障，所以沒有定力，境界一來，差不多就倒下去了。為什麼？這是他忽略定力，沒有定力的緣故。

(二)「警狂慧，護邪思」，如果一個人多聞，就很容易有狂慧；可是阿難尊者雖然多聞，但是沒有狂慧，所以還有救。狂慧的人不一定多聞，只憑記聞之學，就發狂了；他保護他那一種邪知邪見，明明說得不對，但是會辯護，就這麼狡辯！

「警狂慧，護邪思」可以改為「警狂慧，勿邪思」，警告狂慧的人

ize Buddhahood. This is how living beings are benefited by this sutra.

As discussed earlier, the six kinds of cause and condition prompted the Shurangama Sutra to be spoken.

Editor's Note: The following is an excerpt taken from a seminar on 'Driving Force of Subjective Intelligence' held on April 2, 1987.

All of you certainly wish me not to come. Why? Because it causes you a lot of disquietude. It disrupts your appetite, your rest, and your judgment, for example, whether to dress up for the occasion. Yet, contradictively, you are enthused by my arrival. How can I afford not to come? This is called contradiction within contradiction. Many matters in this world are contradictory. But it is through these contradiction that non-contradictions are revealed.

I. 'Reliance on Erudition and Negligence of Samadhi-Power'. This is the first of the causes and conditions for the Arising of the Teaching. In the past, Venerable Ananda was devoted to erudition. Studying only the husk of the texts, he became lost in grasping what the texts convey. This attributes to his deficiency in Samadhi power. When a particular state arose, he found himself almost falling for it. Why? He lacked Samadhi power as a result of his neglect of developing it though his cultivation.

II. 'Warning on Having Insane Wisdom and Cherishing Deviant Thoughts': Even if a person is erudite, he can easily fall prey to having an insane wisdom. Unlike Venerable Ananda who was erudite, he had no insane wisdom and could be saved when beset with troubles. People with insane wisdom do not necessarily have erudition. Scholarly knowledge and memorization upon which they rely may sometimes drive them to insanity. Still, they remain adamant in upholding their deviant knowledge and deviant views. Even if it is clear that what they hold is wrong, they are adept at debating and defending themselves. They are quite cunning!

'Warning on Having Insane Wisdom and Cherishing Deviant Thoughts' as a whole can also be called as 'Warning on Having Insane Wisdom and Refraining from Deviant Thoughts.' It is to dissuade one with insane wisdom from having reckless

不要胡思亂想；「護」很容易讓人誤以為要保護邪思，然後他們就認為保護他們的邪思是對的，不能叫人破除他們的邪知邪見；這真是狂中狂、迷中迷，所以改成「勿」。

(三)「指真心，顯根性」，這就是經中的七處徵心、十番顯見。

(四)「示性定，勸實證」，這是你那個性應該定，不要那麼浮，不要那麼不老實，要老老實實。「定」就是老實，不是其他，就是守規矩、守戒律，這叫做定。不胡思亂想，東張西望，前俯後仰，這都叫做定。不是我要打坐才是定，平時行、住、坐、臥都守規矩，不要浮躁，就叫做定。「示性定」就是指示性要定，不要有脾氣，不要有煩惱；要老實，才能有真實的證。

(五)「銷倒想，除細惑」，銷你無量劫以來的顛倒想，除你看不見、覺察不到的那種微細惑。惑有粗惑、細惑、塵沙惑。細惑是你所看不見、察覺不到的，也就是思惑，就是迷理起分別；見惑，就是對境起貪愛。

(六)「明二門，利今後」，我們要明白方便門、平等門，才能夠利益現在、未來一切眾生。

——「主觀智能推動力」講座至此

(下期待續)

thoughts. As the Chinese character 護 ('cherishing') in the phrase is often taken literally, people with insane wisdom would be more than encouraged to 'cherish' their deviant thoughts without end. Lest this seemingly sanctioned principle would engender the most fanatical person among the fanatics, the nuanced word is instead modified to the character 勿 ('refrain').

III. 'Pointing to the True Mind; Manifesting the Basic Nature' refers to the Sutra's Seven Places to Locate the Mind and Ten Manifestations of Seeing.

IV. 'Instructing on Samadhi of the Nature; Exhorting on Actual Certification'. Your nature should be in a state of Samadhi, not fickle. Samadhi itself is integrity. Abiding to the rules, upholding the precepts, giving rise not in reckless thoughts, casting your sights not in all directions, or settling not in motion are examples of 'Samadhi'. Samadhi is not achieved only when you sit in meditation. It can also be applied in walking, standing, sitting, or reclining. When you adhere to rules of conduct and do not drift about, that is Samadhi. 'Instructing on Samadhi' teaches that one's nature should be settled, devoid of temper and afflictions. If one is honest, one can be certified to true attainment.

V. 'Eradicating Inverted Thoughts and Dispelling Subtle Delusions'. 'Eradicating Inverted Thoughts' is to eradicate your inverted thoughts effected from immeasurable kalpas in the past. 'Dispelling Subtle Delusions' is to dispel those subtle delusions that you do not see nor feel. There are coarse delusions, subtle delusions, and other forms of delusions as many as motes of dust and grains of sand. Subtle delusions, for instance, are those of which you are not aware. They are your thought delusions, opposite to the principles, thus giving rise to differentiation. Another, a view delusion occurs when one in a particular state gives rise to greed and emotional love.

VI. 'Clarifying the Two Doors, Benefiting Living Beings of the Present and Future'. We must understand 'expedient door' and 'equality door' in order to benefit all living beings of the present and the future.

This concludes to the excerpts from the seminar on 'Driving Force of Subjective Intelligence'.

(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

(Continued from issue #227)

(接上期)

懺悔品第六

時大師。見廣韶洎四方士庶駢集山中聽法。於是陞座告眾曰。來諸善知識。此事須從自性中起。於一切時念念自淨其心。自修自行見自己法身。見自心佛。自度自戒始得。不假到此。既從遠來一會於此。皆共有緣。今可各各胡跪。先為傳自性五分法身香。次授無相懺悔。眾胡跪。

這個時候，六祖大師在南華寺見廣州和韶關（即曲江），和全國四面八方知識人士和老百姓，紛紛雲集到山中請法。所以就陞上法座，登台說法：各方來的諸善知識，修坐禪的心地法門，要從自性中修起。無論在何時，念念都要有正念，不要有邪念。你有正念，就是自淨其心；你有邪念，就不是自淨其心。此法門要你自己修自己行，旁人不能替代，要見自己的法身——即自性，你要見自己心裡的真佛，自己度脫自己，自己守持戒律，這樣才不辜負各位千里迢迢，來到此山。

CHAPTER VI REPENTANCE AND REFORM

At that time, seeing the scholars and common people of Kuang Chou and Shao Kuan and the four directions assembled on the mountain to hear the Dharma, the Great Master ascended to the dharma seat and spoke to the assembly, saying, "All of you, Good Knowing Advisors, who have come here! This practice must begin within your self-nature. At all times, in every thought, purify your own mind, cultivate your own conduct, and see your own Dharma-body and the Buddha of your own mind. Take yourself across; abide by the precepts. Only then will your coming here not been in vain. You have come from afar to attend this gathering because we all have affinities. Now all of you kneel down. I will first transmit to you the Five-fold Fragrance of the Dharma-body, and then the Repentance-and-Reform with No Marks."

The scholarly ones and the commoners, coming from every direction and everywhere, including those from Gwang Zhou and Shao Guan (present day Ju Jiang), all congregated at Nan Hua Temple in Pao Lin Mountain to hear the Great Master explain the Dharma. The Master said, "The practice of sitting in Dhyana meditation, the mind-ground Dharma-door, must start within your self nature. At all times, your thoughts should be proper, not deviant. Proper thoughts purify the mind; deviant thoughts defile it. You yourself have to apply effort in cultivating this dharma-door; no one can substitute for you. You have to work on seeing your own dharma-body – your inherent nature. You have to see the genuine Buddha within your own mind. If you take yourself across, if you uphold the moral precepts, then your coming here from afar would not have been in vain.

既然大家都從遠方來，聚會在此，我們都是很有緣，都是多生多劫種下善緣，今生才會聚在一起。現你們每個人都胡跪（即右膝著地）。我先傳給你們自性法身五分香，然後再授與無相懺悔，所以你們各各胡跪。

師曰。一戒香。即自心中無非無惡。無嫉妒無貪瞋無劫害。名戒香。二定香。即睹諸善惡境相自心不亂。名定香。三慧香。自心無礙。常以智慧觀照自性不造諸惡。雖修眾善心不執著。敬上念下矜恤孤貧。名慧香。

第一戒香，就是自己心裡沒有一切的是非，沒有一切的善惡，沒有嫉妒心。你欲持戒，就要沒有嫉妒心，沒有貪心、瞋心，沒有劫害，而且沒有土匪打劫害人的事，這就是戒香。

第二定香，就是觀看一切善惡境界，心裡不動搖，這就是定香。

第三智慧香，即是自己不要障礙自己，不要自己對自己過不去，要常用智慧灼破無明，觀照自性，諸惡不作。可是要廣修眾善，而心不執著。像梁武帝問達摩祖師說：「我造寺、度僧、布施、供養有什麼功德呢？」這就是有所執著，他執著說他有功德。你若做善事，做完要把它忘了，不要說我布施伍佰元、一仟元，而覺得自己功德很大，大得

Our gathering here is brought about by our affinity, which results from wholesome conditions we have sowed for many lives in many kalpas. Now, all of you kneel down with your right knee touching the ground, for I will first transmit to you the Five-fold Fragrance of the Dharma-body in your inherent nature, followed by the transmission of Repentance-and-Reform with No Marks.”

The Master said, “First is the Fragrance of Precepts. This refers to your own mind which is devoid of faults, wickedness, jealousy, greed, hatred and hostility. Second is the Fragrance of Samadhi. This refers to your own mind which does not become confused when seeing the marks of all good and evil conditions. Third is the Fragrance of Wisdom. This refers to your own mind which is without hindrances, which constantly uses wisdom to contemplate and illuminate the self nature, which does no evil, which does the myriad good without becoming attached, which is respectful of superiors and considerate of inferiors, and which is sympathetic towards orphans and widows.”

First is the Fragrance of Precepts. This is the absence of all discriminating thoughts of right-and-wrong, good-and-evil, and also the absence of an envious mind. If you want to uphold the precepts, your mind should be without jealousy, greed, hatred, and any thoughts of harm and hostility like the bandits.

Second is the Fragrance of Samadhi. This is the ability to observe all the good and evil states, yet remain unperturbed.

Third is the Fragrance of Wisdom. Do not be your own obstacle. Do not be unforgiving to yourself. Always use wisdom to do away with ignorance. Contemplate and reflect on your inherent nature. Refrain from all evil deeds. Vastly practice all good deeds, yet with no attachment in your mind. Do not be like Emperor Wu of Lyang, who asked Patriarch Bodhidharma, “I have built temples. I have supported the sangha. I have given donations. I have made offerings. What merit do I have?” This showed his attachment. He was attached to the thought of having merit. When you do good deeds, forget all about it once it’s done. When you make a donation of,

將天都頂破了，幾乎要跑到三十三天上去。你若有這樣的思想，就沒有智慧，這就和梁武帝一樣。

「敬上念下」：敬上，就是對比你高的人 好像父母師長 都要恭恭敬敬的。對父母師長，必須要恭敬，無論何時，你也不應該講父母的過錯；父母有什麼過錯，你不要講。

不要像古時那個「其父攘羊，而子證之」。他爸爸去偷人家一隻羊，警察來調查，問他爸爸：「你是不是偷人一隻羊了？」他父親說：「沒有，我沒有偷羊。」他兒子說：「怎麼沒有啊？我親自看見你偷人一隻羊，你把羊殺了，把羊肉都吃了，羊皮給賣了。你怎麼說你沒有偷？」兒子給他去作證，說他父親偷羊。不應該這樣子，你就明明知道你父親偷羊，有人來調查，你趕快跑，不要去當證人，說：「我看見了，是他偷的。」不要這樣子。所以不要「其父攘羊，而子證之」。這叫敬上。

念下，念就是慈悲，對下邊的小孩子，對在你以下的人，你都應該對他慈悲一點，不要有不愛護的心。

「矜恤孤寡」：矜，是憐憫；恤，是周濟，就是布施給他一點東西，幫助他。「幼而無父曰孤」，小孩子沒有父親，叫孤兒；「老而無夫曰寡」，老年的

for an example, \$500 or \$1000, do not be so self-absorbed thinking that you have tremendous merit, feeling that the immensity of your merit runs sky high to the extent of almost reaching the Heaven of the Thirty-Three. If you think this way, it is the absence of wisdom, and you are just like Emperor Wu of Lyang.

Respect people who are your superiors, e.g. your father, mother, teacher, and elders. At any given time, you should not criticize your parents' faults.

Do not be like the boy who testified against his own father. The police asked the father if he had stolen a sheep. "No," said the father. "What do you mean 'no'?" cried his son. "I personally saw you stole the sheep, killed it, ate it, and sold its hide. How can you deny that you stole it?"

This is wrong. Even if you are certain that your father had stolen a sheep, you should flee when you see investigators coming. Do not be a witness! This is called "respecting your superiors."

Regard those beneath you with kindness and compassion. Be caring towards them.

"A child who has no father and mother is called an orphan. A woman whose husband has died is called a



女人沒有丈夫，叫寡婦。這兩等人，都是很值得可憐的，所以要矜恤孤寡。「名慧香」：這就叫智慧香。

四解脫香。即自心無所攀緣。不思善不思惡。自在無礙。名解脫香。五解脫知見香。自心既無所攀緣善惡。不可沈空守寂。即須廣學多聞。識自本心達諸佛理。和光接物無我無人。直至菩提真性不易。名解脫知見香。善知識。此香各自內熏。莫向外覓。

第四解脫香，就是沒有攀緣心，若有所攀緣，就是沒有放下，總想著這件事，這就是邪念，而不能得到解脫。不思善也不思惡，完全能自在而無所障礙，這就是解脫香。

第五是解脫知見香，即不攀緣善也不攀緣惡，但也不可執著到空上而頑守空寂。不可說我就坐在這個地方，什麼也不學，這就空了。其實這是頑空，毫無用處，好像皮球裡也是空，但那個空什麼用也沒有。這個耽空守寂的境界，也就和皮球裡的空一樣。這是頑空，雖一樣是空，但它和虛空的空不同。這表示一個人整天就在那裡死坐，百物不思，什麼也不想，到吃飯時就吃飯，睡覺時睡覺，什麼也沒有做，白空過光陰，你看這可憐不可憐？

應該如何呢？即要廣學多聞。現在我們聽經，學習佛法，

widow.” We should be sympathetic to them and help them. All these are categorized under the Fragrance of Wisdom.

“Fourth is the Fragrance of Deliverance. This refers to your own mind which is devoid of seeking, which does not think of good or evil, which is free and unobstructed. Fifth is the Fragrance of Deliverance Knowledge and Views. It is simply your own mind which does not grasp at either good or bad conditions. Do not dwell on futile emptiness or to stillness. Harness erudition by studying in depth and listening vastly. Recognize your original mind, and thoroughly understand all the principles of the Buddhadharma. Unite the light with all. Reach out in assistance to all. Do not have the mark of ‘self’ and ‘others’. Proceed straight to Bodhi, the unchanging true nature. This is the Fragrance of Deliverance Knowledge and Views. Good Knowing Advisors, this fragrance is inherent in each of you within. Do not seek externally.”

The Fragrance of Deliverance refers to having a mind that neither think about goodness nor wickedness, being able to be completely at ease and free from impediments. It is a mind that does not climb on conditions. If you climb on conditions, you are unable to put everything down. You are always thinking of the things you seek. This is deviant thinking, and with it, there is no deliverance.

Do not grasp at either good or bad conditions. At the same time, do not be attached to emptiness and stillness. If you say, “I will just sit here and not study anything. I am into emptiness!” well, that kind of emptiness is futile. It is like the emptiness inside a ball, simply useless. Although it is emptiness, it is entirely different from the void in empty space. When people sit all day thinking of nothing and doing nothing except eating at mealtime and sleeping at bedtime, they are wasting precious time. Don't you think they are pathetic?

What should you do then? You should harness your erudition. Listen to dharma lectures,

廣泛地去多聽多聞。有些人也想學佛法，但又不聽經，也不學佛法，對佛法一竅不通，卻又說都明瞭，這一類就是耽空守寂的人。

(下期待續)

vastly study the Sutras. There are people who thought of learning the Buddhadharma, but they would not listen to dharma lectures or study the sutras. They do not understand the Buddhadharma and yet they claim to know it all. These are the people who dwell on futile emptiness.

(To be continued ...)

(上承自第 14 頁)

(Continued from Page 14)

常不輕菩薩，我也不是某一個比丘，但是我要恭敬一切眾生，所以無論誰，我都願意向他叩頭。第五個頭是頂禮盡虛空、遍法界、十方三世無盡無盡、一切諸佛所說的波羅提木叉，諸佛所說的戒。因為有佛的戒律，我們才能依教修行，才能學習佛法，所以我要頂禮。雖然我年紀老了，我還是要這樣子。我要告訴大家，我是沒有貢高我慢心的。

佛臨入涅槃時，阿難以四事問佛。其中一問是佛入涅槃之後以誰為師？佛答：「我入涅槃後，所有佛的弟子都以戒為師。」波羅提木叉（戒）就是其中一個學習佛法的師父。

（編者註：一九九〇年十月，宣公上人首度到歐洲弘法時，大約有五十名的波蘭人皈依了上人。之後，他們成立了一個團體，專門將有註解的佛經翻譯成波蘭文。目前他們已經將上人講述的《地藏經淺釋》譯出，並印刷出版。現在正進行翻譯上人講述的《楞嚴經淺釋》。）

(全文完)

I don't see myself as a Never-Slighting Bodhisattva, a Bhikshu, and the like. I always pay respect to all living beings by bowing to them, irrespective of their background. Meanwhile, returning to the aims of bowing, the fifth bow is to the Pratimoksha — the moral precepts — spoken by the infinitely many Buddhas throughout empty space and the Dharma Realm, in the ten directions and the three periods of time. Through Buddha's precepts, we can cultivate according to the teaching and study of the Buddhadharma. Such is the reason for my continuous bowing, impervious, I hope, to my aging body. I wish to let everyone know that I have no conceit in mind.

Prior to the Buddha entered Nirvana, Ananda asked him about four matters. One of his questions was who would be their teacher after the Buddha entered Nirvana. The Buddha replied, "After I've entered Nirvana, all of the Buddha's disciples should take the precepts as their teacher." The Pratimoksha is a teacher for those who study the Buddhadharma.

[Editor's note: In October 1990, during the Venerable Master's first Dharma tour in Europe, about fifty people from Poland took refuge with the Master as his disciples. They were later responsible for translating Buddhist Sutras with the Venerable Master's commentaries into Polish, and have since translated and published the Venerable Master's commentary on the *Earth Store Sutra*. They are currently working on the Master's commentary of the *Shurangama Sutra*.]

(The End of the Article)

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。

(接上期)

中國有一句話說：「天下興亡，匹夫有責。」就是說國家的興亡，每一個人都有責任的。我們每個人都要以弘揚佛法、發揚光大佛教這個責任，作為自己應有的天職、義務、責任，那佛教就一定會興旺，一定會推行到每一粒微塵裏，進入每一個人心裏頭去，盡虛空、遍法界都充滿佛法，大放光明。因此我到現在還是要到處講經說法。

台灣有位李老居士，九十多歲走不動路了，還是照常講經說法。怎麼講？每逢講經時，就有兩個人把他抬到法座上；講完後再有兩個人把他抬下來。九十多歲還這麼精進！他以講經說法作為自己的責任，到臨死都還是講經說法。你看居士都這麼地勇猛精進，我們出家人怎能不做我們應該做的事？這不是像下棋時將軍一樣，我現在講的話不是和人下象棋，所以我說了之後，歡喜做的就做，不歡喜的也沒關係，絕對不勉強；因為勉強的事，不會成功的。

For the Buddhadharma to flow into the
hearts of all people, I believe
it is essential that it be proliferated.

(Continued from issue #227)

There's a Chinese saying, "The prosperity or decline of a country is every man's responsibility." We are all responsible for whether our nation flourishes or declines. If each person dedicates his or her own duty and obligation to the propagation of the Buddhadharma and the development of Buddhism, then Buddhism will definitely flourish everywhere, spread to every atom, enter every person's heart, and shine radiantly beyond the breadth of the Dharma Realm. To date, I have been committed, in each and every of my journey, to speaking the Dharma and expounding the Sutras.

In Taiwan, there was an elder Upasaka Li who, over ninety years of age and unable to walk anymore, still continued to expound the Sutras and speak the Dharma. How did he do it? Whenever he was to give a lecture, he would ask to be carried up by two people to the Dharma seat, then carried down after the lecture had completed. Even at his age, he was still so vigorous in speaking the Dharma and explaining the Sutras, for he deemed it his personal responsibility. Seeing how vigorous that layperson was, how can we left-home people not do what we're supposed to? Would this indicate a checkmate? I'm not talking about playing chess with people. As I have mentioned about what needs to be done, if you commend it, you can pursue it; but if you don't, it doesn't matter. Insisting on the issue at hand is hardly profitable, much less a desired action being done by force.

凡事一定要自己願意才行。好像我要做這件事，沒有人催著我去做，這是我自己願意做的，一定要做的。因為我既然出家做佛的弟子，不管我夠不夠資格做佛的弟子，我都願意為佛教做一點事情。就算佛不要我做弟子，我也要做這件事情。我希望世上會有多幾個這樣的人，因此今天晚上我對大家說一說，希望南傳、北傳的佛教徒早日從迷夢醒來，大家一起來做一點應該做的事情。你們說對不對？「是道則進，非道則退。」

我坐在上座，你們都坐在下面，我覺得不好意思，我是願意和大家平等的。我還有幾句話要說，我不管佛承認不承認我是弟子，在十二歲時就給所有的眾生叩頭，每一次叩八百三十幾個頭。我都給誰叩頭？太多了，數不過來，可是我現在把它濃縮起來叩五個頭。

我第一個頭是頂禮盡虛空、遍法界、十方三世無盡無盡一切諸佛。第二個頭是頂禮盡虛空、遍法界、十方三世無盡無盡一切諸佛所說的法。第三個頭是頂禮盡虛空、遍法界、十方三世、無盡無盡一切賢聖僧及凡夫僧。第四個頭是頂禮盡虛空、遍法界、十方三世、無盡無盡一切諸眾生，包括人與非人，所以我這個出家人沒有一個架子。我雖不是

(下轉至第12頁)

In every course of action to take, it must be one's choosing to do it. A case in point, this is what I aspire to do without being told by others. It is I alone who can fulfill this undertaking. Leaving the home-life and becoming a disciple of the Buddha, I pay no attention to whether I'm worthy of being the Buddha's disciple, but I wish to do something for Buddhism. Even if the Buddha doesn't want me as his disciple, I still want to do what is to be done with a view to good. I hope such an ideal is still seen in a number of people across the world. That's why I've shared my thoughts with everyone today, hoping to see the Buddhists of the southern and northern traditions waking up from their confused dreams, and everyone doing what we ought to do together. Do you agree? "If it's the Way, advance. If it's not the Way, retreat."

My sitting up here while the rest of you are sitting down below gives me a sense of discomfort, as I wish to be regarded only as your equal. I do have a few things to say. It doesn't matter whether the Buddha acknowledges me as his disciple. I have been, since twelve, bowing to all living beings. Each time I do my bowing routine, it consisted of over eight hundred and thirty bows. To whom was I bowing? Too many to count. Nevertheless, I have summarized them all into five groups, so now I am making five bows.

The first bow is to all the infinitely many Buddhas throughout empty space and the Dharma Realm, in the ten directions and the three periods of time. The second bow is to the Buddhadharma spoken by the infinitely many Buddhas throughout empty space and the Dharma Realm, in the ten directions and the three periods of time. The third bow is to all the infinitely many worthy sages and ordinary members of the Sangha throughout empty space and the Dharma Realm, in the ten directions and the three periods of time. The fourth bow is to all the infinitely many living beings, human and nonhuman, throughout empty space and the Dharma Realm, in the ten directions and the three periods of time. Being a left-home person, I've remained humble.

(Continuing on page 12)

2013年3月法會時間表 Schedule of Events – March 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 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	4◎	5◎	6◎	7◎	8◎	9◎
10 夏令時間開始 (撥快一小時) Daylight Saving Time begins 2:00 am 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am — 3:00 pm	11◎	12◎ 二月初一	13◎	14◎	15◎	16◎
17 念佛法會 Amitabha Buddha Recitation 8:00 am - 3:00 pm	18◎	19◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day 六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday	20◎	21◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	22◎	23◎
24 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	25◎	26◎ 二月十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nirvana Day	27◎	28◎	29◎	30◎ 十九 觀音菩薩聖誕 Gwan Yin Bodhisattva's Birthday
31 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm						



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金輪聖寺

2013年4月法會時間表 Schedule of Events – April of 2013

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎ 廿一 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday	2◎	3◎	4◎	5◎	6◎
7 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	8◎	9◎	10◎ 三月初一	11◎	12◎	13◎
14 念佛法會 Amitabha Buddha Recitation 8:00 am - 3:00 pm	15◎	16◎	17◎	18◎	19◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	20◎
21 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	22◎	23◎	24◎ 三月十五 常智大師 出家日 Great Master Chang Jr's Leaving Home Day	25◎ 十六 準提菩薩聖誕 Cundi Bodhi- sattva's Birth- day 宣公上人誕辰 Venerable Master Hua's Birthday	26◎ 十七 常仁大師誕辰 Great Master Chang Ren's Birthday	27◎
28 地藏經法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	29◎	30◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm			

～常將有日思無日，莫待無時想有時～