



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668

宣公上人--般若波羅蜜多心經非臺頌

無智亦無得

藏教菩薩事六度 圓修妙覺理頓明 無智破執空諸相 不得非證了法融
於一毫端現實剎 坐微塵裏轉法輪 此語說出鮮誠信 未悉知音有幾人

The Heart of Prajna Paramita Sutra with "Verses Without a Stand"
Composed by Venerable Master Hsuan Hua

No Understanding and No Attaining

*The Storehouse-Teaching Bodhisattvas
embrace the six phenomenal paramitas.*

*They cultivate to the point of wonderful enlightenment
to their immediate grasp of the noumenon.*

Free of understanding, they eliminate attachment and empty every characteristic.

*Free of attainment, they disregard their certification
despite their comprehension of the totality of Dharmas.*

*They cause a jeweled realm to appear on the tip of a single strand of hair,
and the Dharma-Wheel to turn while sitting on a speck of dust.*

Their words are thus expounded; few are those who believe.

Unsure if how many truly fathom what was said.

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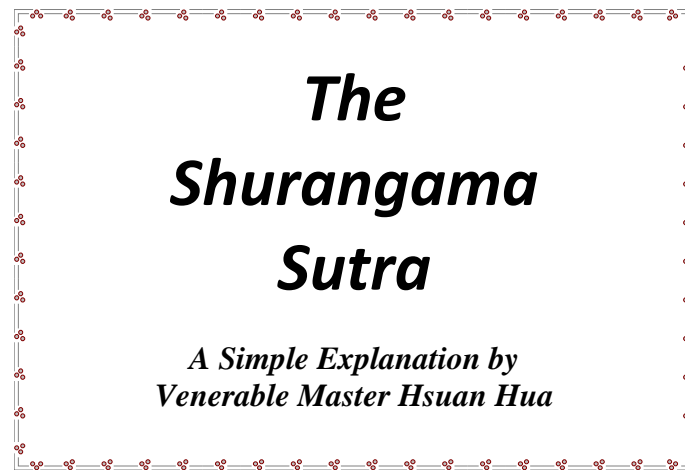
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(Continued from issue #228)



參·藏乘攝屬

第三個門，叫「藏乘攝屬」，也可以說是「藏乘分攝」。藏，就是「經藏、律藏、論藏」，這叫「三藏」。這三藏又屬三無漏學，三無漏學就是「戒、定、慧」；經藏就屬於定學，律藏就屬於戒學，論藏是屬於慧學。在中國的經典上常常看見「三藏法師」，就是這三藏——經藏、律藏、論藏。

經藏裏邊所詮、所屬的，是定學，它所講的，多數屬於修定的法門。就像本經，這部《楞嚴經》就是教人修禪定的，前邊不是說「示性定，勸實證」？所以這一部經就屬於定學。那麼其中也兼有戒學，兼，就是兼詮；在經文裏邊，不是有〈四種清淨明誨〉嗎？這就是講戒律的。這部經也有慧學，不過不多。因為戒、慧它不多，所以這一部經典，就屬於定學，不屬於戒，也不屬於慧；在三藏裏邊，是屬於經藏所攝，不是論藏，也不是律藏。

III. The division in which it is included and the vehicle to which it belongs

The third door is called “The Division in which it is included and the vehicle to which it belongs”. It can also be said as “The distinctions and gatherings of the division and vehicle”. The “division” refers to the *Tripitaka*, the Three Treasuries of the Buddhist canon: the *Sutra* Treasury, the *Vinaya* Treasury, and the *Shastra* Treasury. The Three Treasuries correspond to the Three Non-outflow Studies: precepts, samadhi, and wisdom. The *Sutra* Treasury teaches samadhi, the *Vinaya* Treasury, precepts, and the *Shastra* Treasury, wisdom. In sutras one often sees the title “*Tripitaka* Master.” This refers to one who has mastered all three treasuries.

Although sutras may include sections dealing with the vinaya or with wisdom, they predominately deal with the study of samadhi. For instance, the *Shurangama Sutra* teaches people how to cultivate dhyana concentration. This has already been mentioned as the fourth reason that the Buddha spoke this sutra: to display the samadhi of the nature and to exhort us to actual accomplishment. There is a one section in this Sutra known as the Four Unalterable Aspects of Purity, and this is an explanation of Vinaya. But since the Sutra is primarily devoted to a discussion of samadhi, it is not classed as Vinaya, or Shastra, but as a sutra.

什麼叫「乘」呢？乘就比方一輛車，車有大車、有小車，小車只能坐一個人或兩個人，好像腳踏車只能一個人在車上。這個「小乘」，不是單單指腳踏車，就是普通的小車，小車它能坐人，而不能多，所以叫「小乘」；小乘，就是「聲聞、緣覺乘」。大乘，就是「菩薩乘」，菩薩乘就比方大車，這一輛大車可以載很多人。所以在佛所講的教裏邊，有大乘、小乘。

那麼這一部經是屬大乘經典？是小乘經典呢？這一部經是教菩薩法，佛所護念的，是屬於大乘菩薩法，是大乘所攝。

怎麼說這一部經是「教菩薩法」呢？這是因為一些阿羅漢都要迴小向大，發菩薩心、行菩薩道。阿難尊者由摩登伽女的家裏，回到佛所住的地方，就啓請釋迦牟尼佛，指示他過去一切如來所修的菩提道路，釋迦牟尼佛就答覆他的所問。這種法，都是菩薩所修的法，所以這一部經就屬於菩薩乘，而不屬於小乘法。這一部經既然屬菩薩法，那它的藏乘分攝是明白了。

【編按】以下錄自一九八七年四月六日「主觀智能推動力」講座

在翻譯的時候，可有說這個人要舍利弗尊者的右眼？沒有。我們應該要注意這一點。如果這個人要求右眼，而舍利弗尊者也已經給了他右眼，那這樣，這個人是不對的。爲什麼？舍利弗尊者已經給這個人他所要的，所以這個人就不可以

What is a 'Vehicle'? The "Vehicle" refers to the Two Vehicles in Buddhism: the Great Vehicle (*Mahayana*) and the Small Vehicle (*Theravada*). The Small Vehicle is like a very small cart, which can only seat a few people. It is the vehicle of the Sound-Hearers and Pratyekabuddhas. The Great Vehicle is the Bodhisattva Vehicle, that is, like a limousine, which can seat many people.

Is this sutra belongs to the Great Vehicle or the Small Vehicle? This sutra expounds Great Vehicle Dharma for teaching Bodhisattvas, of whom the Buddhas are protective and mindful. As instruction for Bodhisattvas, it causes arhats to turn from the small and go toward the great, to resolve their minds on Bodhi and cultivate the Bodhisattva Way. For instance, when Ananda returned from the house of Matangi's daughter to where Shakyamuni Buddha was, he respectfully requested the Buddha to instruct him in the "path to Bodhi, which all Thus Come Ones of the past have cultivated." Shakyamuni Buddha's answer to his question is the *Shurangama Sutra*, a Dharma cultivated by Bodhisattvas. Therefore this sutra is classed as a Great Vehicle rather than a Small Vehicle Dharma.

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

We should pay attention to our translation: Does it say, for instance, that the person is asking for Shariputra's right eye? No. If it was evident that this person asked for a right eye, and Shariputra gave him his right eye, then this person's request would imply a fallacy. Why? Shariputra had already given what he wanted. Further, the person would not have to protest for

說所給的是不對的。由於他沒有說明他要的，而舍利弗尊者也沒有問清楚他要哪一隻眼睛，就挖出右眼給他。所以這個人就說：「我要的是左眼！」而踩碎了他的右眼。這樣我們不能說這個人首先是要右眼，而依他所要求的給了他之後，他卻不要。這樣是很矛盾的。

練習講法的這個人沒提到，要求眼睛的這個人實際上是天人來試驗舍利弗尊者，看看他是不是真正要行菩薩道，想修大乘法。講法的人沒有提，這會令人不敢行菩薩道。如果舍利弗尊者不敢行菩薩道，那我們是誰？我們又怎麼敢行菩薩道呢？這會令人不發菩提心的。所以講法的人，應該在結束的時候說明，實際上這是天人來試驗舍利弗尊者。

那麼舍利弗尊者把這個眼睛捨了，然後就退到二乘，不行菩薩道。他的眼睛不是沒有了，那隻右眼又恢復了，還是有的；但是他考試沒通過，所以他仍然還是一個小乘人。在我們這裏邊講法，一定要把這個邏輯學明白，如果你不懂邏輯而說法，這會令人退心。

還有，有人說小乘是邪定。小乘不是邪定，但是他的心量小一點，定是一樣的，沒有大乘那麼廣大。「那伽常在定，無有不定時」，正定是行、住、坐、臥都在定中，都不能輕舉妄動，在任何的場合都不能隨隨便便地嘻嘻笑，好像現出一個諂媚的樣子給人看，或亂講話，這都是沒有定力的。

receiving the wrong eye, because he did not clearly state what he wanted, nor did Shariputra ask which one of his eyes was desired before gouging out his right eye. The person could have said: "I want a left eye!" and crushed his given right eye. So the whole point is that we cannot say one thing for another without confirming if this person initially wanted the right eye that he later rejected when it was given to him. That would be very contradictory.

The person in training to give the lectures did not specify that the man asking for the eye was in fact a heavenly being coming to test Venerable Shariputra to see if he truly wanted to practice the Bodhisattva Way and cultivated the Great Vehicle Dharma. The lecturer's grossly omission of this detail would incite trepidation in people towards practicing the Bodhisattva Way. If Venerable Shariputra would dare not practice the Bodhisattva Way, then who are we in pursuit of such a practice? This will cause people to refrain from resolving their Bodhi Mind. Hence the lecturer should have stated in his concluding remark that it was in fact the heavenly being who had come to test Venerable Shariputra.

After Venerable Shariputra had offered his eye, he retreated to the Small Vehicle instead of practicing the Bodhisattva Way. Even when he regained his right eye, he failed his test and remained a cultivator of Small Vehicle. When we speak the dharma, we have to be clear on the logic. Otherwise, we will cause people to retreat from their resolution.

Some people said that the Small Vehicle is a deviant samadhi. The Small Vehicle is not a deviant Samadhi, nor is it magnanimous. Though it is not as magnanimous as the Great Vehicle, the samadhi between them is the same. "Naga is constantly in samadhi, there is no time that it is not". Proper Samadhi is found when one is walking, standing, sitting and reclining; they never act rashly or move about without careful thought. Under no circumstance would they casually poke fun at and laugh, as if displaying a derisive look, or engaging in frivolous talk. All these are without samadhi power.

所以由這一點，你們這些學習佛法的人，首先要學沒有脾氣。什麼事情有脾氣還可以，可是修道不可以有脾氣。六大宗旨就是教人除脾氣的，你若不除脾氣，你就什麼人都不行；什麼人有脾氣，什麼人就不能修行！旁的事情可以用脾氣，唯獨這修道不能用脾氣，在任何的場合無論是誰，一發脾氣那就很臭的，就沒人理睬的。在佛教裏頭，對惡性比丘是「默擯之」，沒有人和他講話，惡性比丘尼更沒有人願意和她講話，或和她來往，所以不要動不動就耍脾氣，那是不行的！

——「主觀智能推動力」講座至此
(下期待續)

Hence, to all of you who are studying the Buddhadharmā, you must first learn not to have a temper. Although you may have a temper in everything else you do, you must not have a temper when you cultivate the Way. The Six Great Guiding Principles teach people unto ridding themselves of their temper. Not giving up your temper is never allowed, no matter who you are. Whoever has a temper, he will not be able to cultivate! You can throw a tantrum at other things you do. But in cultivation one is forbidden to have temper. In any occasion, regardless of anyone, once he loses this temper he will reek and no one will pay attention to him. In Buddhism, the way to treat evil-nature bhikṣu is to 'exclude him in silence'. No one will talk to him. Likewise for evil-nature bhikṣuṇī, no one will want to talk to her or get along with her. So do not casually lose your temper, this is not permissible!

This concludes to the excerpts from the seminar on 'Driving Force of Subjective Intelligence'.
(To be continued ...)

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實法師：萬佛城上次傳戒時，用巴利文、英文、中文三種語言來傳菩薩戒，是非常殊勝的，從來也沒有過的事。

Dharma Master Sure: At the last precept transmission ceremony held at the City of Tan Thousand Buddhas, the Bodhisattva precepts were transmitted using the three languages of Pali, English, and Chinese; it was a rare and special event-something that had never been done before.

上人：這不是故意標新立異，故意做人家沒做過的事。這只是人家忘了，我們把它撿起來用而已。並不是要表示我們特別和別人不同。我們和大家是一樣的。不要以為我行事歡喜標異現奇，不是那麼回事。我是做人不願意做的事，大家或許忘了，我只是幫忙他們想起來而已。

Venerable Master: We weren't attempting to be different by doing something unprecedented; we were just picking up on something that others had forgotten about. We weren't boasting that we were special and different from others. We are the same as everyone else's; don't get the impression that I like to be unusual; that's not what it's about at all. I just do what others aren't willing to do. Perhaps people did not remember, so I just wanted to help refresh their memories.

其實我個人沒有意見，也沒有什麼想法。這些都是大家的意見，我相信大家都已經想過，所以才會一致同意。

Actually I don't have any ideas or opinions myself. These are everyone's ideas. I think everyone has already thought about these things, so that's why we're all in agreement.
(The End of the Article)

(全文完)

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 #228)

要識自本心，通達一切的佛理，和光接物。什麼叫和光呢？如這裡有個燈，那裡也有燈，燈都有光，你看有沒有燈和燈打架，或起衝突而說：「你這個光比我亮，不可以的，你快把你的光收回去！」或說：「你這燈光那麼小，可以再亮一點，不然的話，你不可和我在一房裡發光。」沒有的。就是大家在這世界，你行你的道，我行我的道，各行其道而不相妨礙。你不障礙我，我也不障礙你，這就是和光。光就是光明，不能說你的名譽比較高，就要將你打倒，而顯出我有名譽。你行你的事，我行我的事，好像有人嫉妒我，是可以的，但我不嫉妒人。你比我好，我愈歡喜；你愈成功，我愈高興，這樣就是沒有嫉妒心了。有人說：「我和他和光，但他不同我和光。」答：「若你與他和光，就不會知道他不同你和光，你若知他不與你和光，那就表示你還未與他和光。若他不和光是他的事，不要管，只要我與他和光就好了。」

Recognize your inherent mind. Thoroughly understand all the principles in Buddhism. Be in harmony with all and reach out in assistance to all. The Chinese term for 'be in harmony' is 和光, which literally means unite the light. What does that mean? All lamps give off light, but have you ever known of one light fighting with another light? Has a light ever said, "You are brighter than I am! I won't allow it. You better retract your light!" Or, "Your light is too dim. Make your light brighter or I won't allow you to be shining in the same room as myself!" None of that goes on between lights. Do you understand? This principle applies to everyone in the world. You practice your way; I practice my way. There should be no hindrances between each other. 'Light' refers to brilliance. When you see a person with high reputation, do not strike him down simply because you cannot stand seeing another person better than you. It is permissible for others to be jealous of me, but I am not jealous of anyone. If you are better than me, the happier I am. The more successful you are, the more delighted I am. This shows that there is no jealousy.

You might say, "I am 'uniting the light' with him, but he is not 'uniting the light' with me." If you were truly uniting the light with him, you wouldn't know that he wasn't uniting the light with you. Do you understand? If you unite the light with him, how can you know that he is not uniting the light with you? Whether or not he 'unite the light' with you, that's no problem. Just continue to unite the light with him.

接物，什麼叫接物？接，是接引；物，是眾生，就是機；接引眾生。你歡喜大乘佛法，我就給你說大乘佛教；你歡喜小乘佛教，我就給你說小乘的四諦法；你歡喜行菩薩道，我就給你講六度萬行；你歡喜辟支佛法，我就給你說十二因緣。應眾生機而給他說種種法。有弟子找 dictionary (字典)，說：「接物是 help other people (幫助他人)。」這不僅僅是 help，不僅僅是幫助，簡直就是接引眾生，令眾生離苦得樂，這就叫和光接物。

要能無我無人才能和光接物，你不要說接了一個人就計算自己又度了一個眾生，有很大的功德。不要以為說我現在度三個比丘，二個比丘尼出家，我的功德很大了。一有這種思想，連一微塵的功德都沒有。要怎樣呢？要無人無我，行所無事，乃至度人成佛，也不執著度眾生的功德。所以金剛經上說：「滅度一切眾生已，而無有一眾生實滅度者。」不要早也念金剛經，晚也念金剛經，念來念去對金剛經的義理都不明瞭，到時還說：「你看我如何如何！」還有個「我」呢！什麼東西都把「我」擺到前邊。那你念什麼金剛經啊！金剛經所闡述的是：無人、無我、無眾生、無壽者，一切是諸法空相。你看這多妙啊！所以要明白真義，真性不易——真性也不變異，這就叫解脫知見香。連知見都解脫，無所執著，「無人無我

Reach out in assistance to all living beings. If you like Great Vehicle Buddhism, I will explain the Great Vehicle Buddhism. If you like the Small Vehicle, I will explain the Small Vehicle's Four Noble Truths. If you like the Bodhisattva Way, I will explain the Six Paramitas. If you like the way of the Pratyeka Buddhas, I will explain the Twelve Conditioned Causes. Respond to the needs of living beings in a way that accords to their potential. One of my disciples said that the dictionary translation of the Chinese term 接物 is "to welcome living creatures", meaning to help other people. However, 接物 is not just helping living beings, it is reaching out to them and leading them to leave suffering and obtain bliss.

To be able to 'unite the light' and reach out to all, you need to be without the mark of 'self' and 'others'. Having helped one person, you should not say, "I have taken a bhikshu across! How great is my merit?" If one thinks like that, he does not have even a dust mote of merit. Once you are done helping, forget all about it. If you lead people to Buddhahood you should not be attached to the merit gained from it. Therefore the *Diamond Sutra* says "I must take all beings across to Nirvana... and yet not a single living being has been taken to Nirvana."

You recite the *Diamond Sutra* from morning to night, yet do not understand its meaning in the least. "Look at ME!" you say. There is still "me," and "me" comes before everything else. What *Diamond Sutra* do you recite anyway? The *Diamond Sutra* speaks of having no mark of self, of people, of others, of living beings or a lifespan, perceiving the empty appearance of the myriad dharmas. See how wonderful this is! Hence, you should understand the true principles and proceed directly to Bodhi, the unchanging true nature. This is called the Fragrance of Deliverance Knowledge and Views. Even your knowledge and views obtained deliverance. You are free from attachments.

*Without the mark of the self and
the mark of others,
You can contemplate at-ease,
Without attachment to emptiness and form,
You can see the Thus Come One.*

觀自在」：誰能無人無我，就是觀自在菩薩。「非空非色見如來」：不執著空也不執著有（色就是有，有色相），不落於空也不落於有，就見到佛了。

各位善知識，這五分法身香是在個人法身裡，故應用這種法身香在自性裡邊薰，不要往外馳求。

今與汝等授無相懺悔。滅三世罪。令得三業清淨。

我現在傳授你們無相懺悔，什麼叫「懺」呢？即懺其前愆，什麼叫「悔」呢？即悔其後罪。懺悔可以滅三世罪，現在世、過去世、未來世的罪都可以滅的。但你要清淨其心而來懺悔，使你們的身、口、意三業都能清淨。

善知識。各隨我語一時道。弟子等。從前念今念及後念。念念不被愚迷染。從前所有惡業愚迷等罪。悉皆懺悔。願一時銷滅。永不復起。

「各位善知識，你們跟著我說，同時各自稱法名。」現在六祖大師授這些善男、信女三皈依、懺悔及發四宏誓願。

以前的念、現在的念及將來的念，念念不被愚癡所轉，念念都生智慧。從前我所造的惡業愚迷等罪，就是殺盜淫、貪瞋癡等十惡的罪，我要統統悔改，並願

Whoever can be without the mark of self and the mark of others is the Bodhisattva Who Contemplates-At-Ease (Bodhisattva Avalokiteshvara). If you do not dwell on either emptiness or existence, you can see the Buddha.

Good Knowing Advisors, the Five-fold Fragrance of the Dharma Body is inherent in each person's dharma body. Therefore, you should permeate your self-nature with this Five-fold Fragrance. Do not seek externally.

“I will now transmit to you the Repentance-and-Reform with No Marks to eradicate the offenses done within the three periods of time, so that your three karmas will be purified.”

Repentance is to repent of past misdeeds; reform is to refrain from committing future misdeeds. If you receive it with a sincere mind, this repentance and reform can wipe away the offenses of the Three Periods of Time - the past, present and future. However, first you ought to cleanse and purify your mind, then repent-and-reform. This way, the Three Karmas – that of the body, mouth and mind, will be purified.

Good Knowing Advisors, repeat after me: ‘May this disciple be, in thought-after-thought from the past, the present, and the future, not be tainted by foolishness and confusion. May all the evil offenses committed in the past, brought forth by foolishness and confusion, be completely eradicated once and for all, never to be perpetrated again.’

To all the good men and women of faith, the Sixth Patriarch now transmits to them Refuge with the Triple Jewel, Repentance-and-Reform with No Marks, and leads them in making the Four Great Vows. He starts by calling out, “All Good Knowing Advisors! First, state your dharma name. Then, repeat after me.”

Let every thought, whether from the past, the present or the future, not be veered by foolishness and confusion. Let every thought brought forth wisdom. All the evil offenses that I have committed in the past, brought about by foolishness and confusion, I want to reform them all. Included are the Ten Evil Deeds resulting from killing, stealing, licentiousness, greed, hatred, foolishness, mendacity, filthy language, harsh

其在一剎那間都消滅無餘，從今以後再不造愚迷的罪了。

弟子等。從前念今念及後念。念念不被憍誑染。從前所有惡業憍誑等罪。悉皆懺悔。願一時銷滅。永不復起。

「憍」就是很驕傲，只知有己而不知有他人，目空一切，天上天下唯我獨尊。「誑」，就是誑妄自大，也可說是打妄語，覺得自己不可一世，全世界我是最第一、偉大的人物，甚至世界各國領袖，都沒有我大，這樣子就叫憍誑。念念不被憍誑染，就是不被它所轉。從前所犯的驕傲誑妄等罪，也都統統懺悔，願其在一剎那間都消滅，再不起來了。

弟子等。從前念今念及後念。念念不被嫉妒染。從前所有惡業嫉妒等罪。悉皆懺悔。願一時銷滅。永不復起。善知識。已上是為無相懺悔。

前邊是說愚迷、憍誑；現在是懺嫉妒。嫉妒是最壞的東西，人人修道都被嫉妒障住了。看人比我好，就生出嫉妒心；看人比我聰明，就生出嫉妒心；看人學東西比我快，就生出嫉妒心；看人修道打坐，坐得如如不動，也生出一種嫉妒心；看人吃飯吃得多，也生出嫉妒心；看人睡覺睡得多一點，也生出嫉妒心。總之，像人家有自己做不到的就生出嫉妒心，甚至看別人生病生得

speech, and divisive speech. At the same time, I want to instantaneously eradicate all these offenses to oblivion, never to repeat the transgressions due to foolishness and confusion.

‘May this disciple be, in thought-after-thought from the past, the present, and the future, not be tainted by arrogance and conceit. May all the evil offenses committed in the past, brought forth by arrogance and conceit, be completely eradicated once and for all, never to be perpetrated again.’

Arrogant people are only cognizant of themselves, to the exclusion of others. They look down on everything, claiming, “In the heavens above and on the earth below, I alone am honored.” Self-condescending people are very conceited. It can also be equated to lying. Conceited people think that they are the best in the world. They are so full of themselves to the extent that they claim, “I am the greatest person in the entire world. None of the world leaders can compare with me.” These are manifestations of arrogance and conceit.

‘May this disciple be, in thought-after-thought from the past, the present, and the future, not be tainted by jealousy and envy. May all the evil offenses committed in the past, brought forth by jealousy and envy, be completely eradicated once and for all, never to be perpetrated again.’

In the preceding section, we talked about foolishness, confusion, arrogance and conceit. Now, we will talk about jealousy and envy. Jealousy and envy is the very worst thing! Along the way of cultivation, people run into hindrances brought about by jealousy and envy. When people see others who do better than they, they are jealous. When they see someone who is more intelligent than they, they are jealous. When they see someone who learns faster than they, they are jealous. When they see someone doing sitting-meditation “thus, thus unmoving”, they are jealous. When they see someone who can eat more food than they, they are jealous. When they see someone who can sleep more hours than they, they are jealous. In any situation where they see

久，也生出嫉妒心，說爲什麼我不生病呢？所以說嫉妒是最壞的東西，故你不要被它所轉。從前所有嫉妒惡業，現統統懺悔，願在一剎那間都消滅殆盡而不再起。各位善知識，以上我所說的就是無相懺悔的法門。

云何名懺。云何名悔。懺者。懺其前愆。從前所有惡業。愚迷僞誑嫉妒等罪。悉皆盡懺。永不復起。是名爲懺。悔者。悔其後過。從今以後。所有惡業愚迷僞誑嫉妒等罪。今已覺悟。悉皆永斷。更不復作。是名爲悔。故稱懺悔。凡夫愚迷。只知懺其前愆。不知悔其後過。以不悔故前愆不滅。後過又生。前愆既不滅。後過復又生。何名懺悔。

什麼叫懺呢？什麼叫悔呢？「懺」就是改過以前的罪業。從前所作的惡業，愚迷僞誑嫉妒等罪，全部都懺悔，永不復起，這就叫懺。「悔」，就是悔將來所犯的過錯，從今天開始，所有的惡業、愚迷、僞誑、嫉妒等罪，我都明白了，且永遠將其割斷，再不去做錯事了，這就叫悔。總而言之，這就叫懺悔。凡夫因爲太愚癡，只知做錯後才知道改過，而不知道要改過自新，以後不要再犯。因爲他不悔過，故以前所造的罪也沒有滅，而後邊的過錯又生出來。所以前罪既沒有滅，而後過反繼續增加，那就愈造愈多，愈積愈深，這樣怎能說是懺悔？

(下期待續)

others doing better than they, they become jealous. They would even go in the extreme as to becoming jealous of those who have been sick for an extended period of time, thinking, "Why can't I get sick, too?" This shows why jealousy and envy is the very worst thing. Therefore, do not be veered by them.

All Good Knowing Advisors! What I have just taught you is the Dharma Door of Repentance-and-Reform with No Marks.

What is repentance? What is reform? Repentance is to repent of past misdeeds. It is to entirely repent of all evil offenses committed in the past due to foolishness, confusion, arrogance, conceit, jealousy, envy and other such offenses, that they never arise again. Reform is to refrain from such transgressions in the future. From now on, one is roused from the evil offenses brought about by foolishness, confusion, arrogance, conceit, jealousy and envy. One cut off all these transgressions completely and never commits them again. Together, this is called repentance-and-reform.

Common people, foolish and confused, only know to repent of past transgressions. They do not know they have to reform and refrain from committing transgressions in the future. Because they do not reform, their past offenses are not wiped away, and they commit transgressions again in the future. If past offenses are not wiped away and transgressions are again committed, how can that be called repentance-and-reform?

Because of tremendous stupidity, common people only know of repentance after they have committed an offense. They do not recognize the need to reform and renew, and to refrain from repeating the offenses in the future. Without rectifying themselves, their past offenses are not eradicated. On top of that, they added more offenses with subsequent transgressions. This leads to more and more offenses. This cannot be called repentance-and-reform.

(To be continued ...)

佛教新紀元

A New Era in Buddhism

宣化上人一九九〇年十月七日開示於英國永生佛教中心

A talk given by Venerable Master Hsuan Hua, on October 7, 1990, at the Amaravati Buddhist Centre in Great Gaddesden, Hemel Hempstead, Hertfordshire, England

我們要把所有的宗教融合在佛教裏，這就是佛教的新紀元。

We want Buddhism to encompass all religions as Buddhism is entering a new era.

上人對 Sumedho(蘇美度)法師說：我們回萬佛城後，要改變做早、晚課的方法，一天用中文、英文，一天用巴利文、英文；一天北傳儀式，一天南傳儀式，如此開啓新的風氣，要開始把大乘、小乘的界限消滅。我們對所有的宗教，天主教、基督教都要攝受，何況佛教本身，更不應分派別。如以前舍利弗尊者、目犍連尊者、迦葉尊者，都是外道，後來都成爲佛的大弟子，所以我們也希望能像以前那樣，攝受各宗派，真正地實行一天採用北傳儀式，一天採用南傳儀式，不要有大、小乘的執著。

The Venerable Master to Venerable Ajahn-Sumedho: When we return to the City of Ten Thousand Buddhas, we're going to change the way we do our morning and evening recitations. We will alternate days, using Chinese and English on one day, Pali and English the next day; we will alternate between the northern and southern styles of chanting. We want to take a new approach to eliminating the boundaries between the Mahayana and the Theravada traditions. We want to include Catholicism, Protestantism, and all other religions, so how much more should we dissolve sectarian divisions within Buddhism. Just as in the past, Shariputra, Maudgalyayana, and Kashyapa who were followers of other religions later became the Buddha's great disciples; we also hope to draw in all traditions by initially incorporating the use of northern and southern style ceremonies on alternate days without attachment to discriminations between Mahayana and Theravada.

我這個提議，各位如有反對意見，可以提出反對的理由，大家可以研究。早、晚課可以做多一點，不可做少一點，好像吃東西似的，每餐要吃多一點，不願意吃少一點，如果你願意只吃八分飽，就可以吃少一點，不過〈楞嚴咒〉及其他等咒仍要天天念。

If anyone disagrees with my suggestion, you can bring up your reasons and everyone can look into it. We can add more to our morning and evening recitations, but we can't lessen them. It alludes to eating: at each meal we want to eat more, not less. If you're willing to eat only till you're eighty percent full, you can eat a little less. But we still have to recite the Shurangama Mantra and the other mantras every day.

現在是太空時代，所以佛教也進入新的紀元，我們要把所有的宗教融合在佛教裏。因此佛

This is the Space Age, and Buddhism is also entering a new era. We want Buddhism to encompass all religions. Within Buddhism, we should communicate among our-

教本身應該先互相溝通,不要有大乘、小乘的執著,要互相學習。我們所不會的,要向他們學習,旁人學不學我們所知道的,那不管,這就是佛教的新紀元。

(編者註:自一九九〇年十一月法界佛教總會訪歐返美後,即積極推行南北傳佛教融合的使命。於一九九一年二月份開始,萬佛城早課曾經也部分採用巴利文。五月份接受南傳衣鉢。六月份舉行南傳方式禪七。七月份的三壇傳戒大典邀請南傳高僧擔任戒師。在在皆顯示法界佛教總會努力打破南傳、北傳教派的區別,使佛教更團結合作。)

上人:以前 Mahayana(大乘)認為自己是大乘,已包括小乘;小乘則執著小乘,不承認大乘,這等於自殘骨肉。大家都是佛的弟子,應該互相包容,互相感化,沒有大乘、小乘門戶之見。佛教教內先要沒有門戶之見,進而對世界所有宗教人士,都要當他們是摩訶迦葉尊者,是佛的子孫;當他們是舍利弗尊者、目犍連尊者,是我們學習的對象,不起絲毫的分別。

在任何情況之下,我們都存這種思想和志願,則將來佛教一定會發揚光大。如果執著分別彼此,那雙方永遠只是一半一半的,不會圓滿。我們要融會貫通,令佛教本身真正達到圓融無礙,達到無緣大慈,同體大悲,有情無情,同圓種智,這是我的志願。我所講的並不是新的,而是舊的,只是人早都忘了,現在把它想起來而已。

selves and give up our attachments to Mahayana and Theravada. We should learn from each other. We should learn from others what we don't know ourselves; it doesn't matter whether or not they learn from us. This is what the new era in Buddhism is all about.

[Editor's note: After its European delegation returned to the United States in November 1990, the Dharma Realm Buddhist Association actively began carrying out its mission of bringing together the northern and southern traditions of Buddhism. From February to December 1991, the City of Ten Thousand Buddhas included Pali chants as part of its morning recitation. On May 3, 1991, the Sangha at the City accepted a gift of Theravadan robes and alms bowls from the Amaravati Buddhist Centre. From June 21 to July 6, 1991, a Theravadan meditation retreat was held at the City, and Theravadan monks were asked to serve as Precept Masters in the Ordination Ceremonies held in July 1991. These attest to the Association's diligent efforts to eliminate sectarian differences and promote cooperation and unity in Buddhism.]

Venerable Master: In the past the Mahayana Buddhists considered themselves the Greater Vehicle, which included the Lesser Vehicle. Those of the Lesser Vehicle were attached to their own ways and did not acknowledge the existence of the Greater Vehicle. It was like killing our own kin. We are all disciples of the Buddha. We should incorporate all; we should mutually influence one another. Do not discriminate between the Greater and Lesser Vehicles. First of all, we should get rid of sectarian views within Buddhism. The next step will be to regard the followers of all religions as if they were Mahakashyapa, Shariputra, or Maudgalyayana. We should look upon them as the Buddha's disciples, from whom we should learn. We shouldn't harbor a slightest trace of discrimination.

If we can always embrace this concept and resolution under all circumstances, we can be certain that Buddhism will flourish. If we insist on discriminating between ourselves and others, then we would never become a perfect entity, but remain instead as incomplete fragments. It is my wish that we can see how everything is interconnected, that we can make Buddhism all-encompassing and unimpeded, so that its great kindness is felt even by those who have no affinities with it, and all creatures are seen as sharing the same substance. Then all beings, both sentient and insentient ones, will be able to achieve perfect wisdom. This is my resolution. All these ideas are old, nothing new, but I'm bringing them up because people have forgotten about them.

順法師：我認為用佛教的音樂唱讚及儀式，做為團結所有宗教及佛教自身的方法是很好的。

上人：現在我願意把萬佛城獻給 Mahayana(北傳)、Theravada(南傳)。什麼時候北傳願用萬佛城，就可以用萬佛城；南傳什麼時候願用萬佛城做任何的事情，就可以用萬佛城，我都歡迎的，我們那兒是開從未有之先河。但要遵守不賭錢、不吸毒等規矩，要遵照佛所說的戒律去行。

兆法師： Ven.Sumedho(蘇美度法師)想在明年借用萬佛城打兩個禪七。

上人：不要說兩個星期、兩個月，兩年都可以。

(編者註：萬佛城已於一九九一年六月二十一日至七月六日，舉行第一個南傳方式的禪七，為期十六天。由來自英國的蘇美度法師(Ven. Ajahn Sumedho)偕同安瑪若法師(Ven. Ajahn Amaro)領導。

兆法師：他們要求一個特別的地方，或許我們可以一起參加。

上人：我們跟著他們做。他們怎麼做，我們就怎麼做。

朝法師：真是不可思議。聽法時常聽說不要執著，經上也如此說：「若人言，如來有所說法，即為謗佛。」上人如此建議，真把經書用活了。我們想不出這種融會貫通的方法，一向只會吹毛求疵。

Dharma Master Shun: I think it's a good idea to use Buddhist music, chanting, and ceremonies as a way to bring Buddhism and all other religions together in harmony.

Venerable Master: I would now like to present the City of Ten Thousand Buddhas as a gift to all Mahayana and Theravada Buddhists. Anytime the Mahayana Buddhists want to use the facilities of the City, they can do so. And the Theravadan Buddhists are also welcome to use the City's facilities for any activity they like. The only conditions on this unprecedented offer are that people must refrain from gambling, inhaling toxic substances, and so forth, and that they should honor and abide by the Buddha's precepts in their practice.

Dharma Master Jau: Venerable Sumedho would like to hold a two-week meditation retreat at the City of Ten Thousand Buddhas next year.

Venerable Master: Not to mention two weeks, he can use the City for two months or even two years if he wants.

[Editor's note: The Ven. Ajahn Sumedho and Ven. Ajahn Amaro led a sixteen-day Theravada-style meditation retreat at the City from June 21 to July 6, 1991.]

Dharma Master Jau: They are requesting a special area and invite us to attend as well.

Venerable Master: We will follow their lead and do whatever they do.

Dharma Master Chau: It's truly inconceivable. We often hear in Dharma talks that we should not have attachments. And it also says (in the *Vajra Sutra*), "If someone says that the Thus Come One has spoken the Dharma, he is slandering the Buddha." The Master's suggestion is really making the Sutras come alive. We would never have thought of this method to bring everyone together. We have only known how to pick on others' faults.

來法師：以後要注意，不要用大、小乘，可用南傳、北傳之名詞。

上人：所以昨天晚上才說南傳不要儘往南走，北傳也不要儘往北走，兩邊要合於中道。所謂：

敬人者，人恆敬之；
愛人者，人恆愛之；
打人者，人恆打之；
罵人者，人恆罵之。

所以不想人打我，就不要打別人；不要人罵，我就不要罵別人；我不想人家不恭敬我，我就要恭敬別人。

明昭法師：師父所講的話，真能夠這樣實行，是很不容易的，能使他們受感動更不容易。昨天看到南傳比丘們，對上人由衷地佩服恭敬，很歡喜接受上人，那種被上人感動得五體投地的情形，是我生平第一次看到，所以很感動。我相信這是因為上人的心不分門別類，可以包容他們，這不是一般人可以做到的事。

上人：這並不是今天一朝一夕的事，而是我向他們叩頭叩來的，所以他們都受感動。南傳的出家人，對北傳的出家人，一向就是你向他叩頭，他理都不理你的。

Dharma Master Lai: In the future we should take care not to use the names “Great Vehicle” and “Small Vehicle.” We can use the terms “northern tradition” and “southern tradition” instead.

Venerable Master: So last night I said the southern tradition shouldn’t keep going south, and the northern tradition shouldn’t keep running north. They should accord with the Middle Way. As it is said,

*Those who respect others will always be respected.
Those who love others will always be loved.
Those who hit people will always get hit.
Those who scold people will always be scolded.*

If we don’t want other people to hit us, we shouldn’t hit others. If we don’t want to be scolded, we shouldn’t scold other people. If we don’t want others to be disrespectful towards us; we should be respectful to others.

Dharma Master Ming Jau: What the Master just said is not at all easy to put into actual practice. And it is even more difficult to influence people through practicing it. Yesterday I saw that the Theravadan Bhikshus were very respectful towards the Master. They were totally moved by him. They were delighted to listen to the Master and admired him greatly. This is the first time I have witnessed such respect for someone; it’s very touching. I believe it is because the Master does not discriminate between different sects; he can encompass them all. This is not something most people can do.

Venerable Master: This is not something that happens overnight; it came about because of my bowing to them—that’s why they were moved. In the past, if you were a left-home person of the northern tradition and you bowed to left-home people of the southern tradition, they just ignored you.

(Continued from Page 5)

(下轉至第5頁)

2013年 5月法會時間表 Schedule of Events – May 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◎	4◎
5 楞嚴法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	6◎	7◎	8◎	9◎	10◎ 四月初一	11◎
12 母親節 Mother's Day 慶祝釋迦牟尼佛聖誕法會 暨浴佛節 Celebration of Shakyamuni Buddha's Birthday 8:00 am - 10:00 am 念佛法會 Amitabha Buddha Recitation 1:00 pm — 3:00 pm	13◎ 初四 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday	14◎	15◎	16◎	17◎ 初八 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birthday (actual day)	18◎
19 初十 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	20◎	21◎	22◎	23◎	24◎ 四月十五	25◎
26 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	27◎	28◎	29◎	30◎	31◎	