



# 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

以無所得故。菩提薩埵。依般若波羅蜜多故。心無罣礙。

無修無證無所得 有相有為有盡時 菩提薩埵悟斯理 依據般若彼岸齊  
心無罣礙離報障 性具真空泯言思 寄語來賢求諸己 頭上安頭最愚癡

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

*Because nothing is attained, the Bodhisattva,  
through reliance on prajna paramita, is unimpeded in his mind.*

*There is no cultivation, verification, or attainment.  
Those having characteristics and those being conditioned  
come a time for their demise.*

*Bodhisattvas, awakened to this truth, reach the other shore through prajna.  
A mind without impediments abandons the retribution-generated obstacles;  
A nature replete with true emptiness silences words and thoughts.*

*Imparting the future worthy ones with these words:*

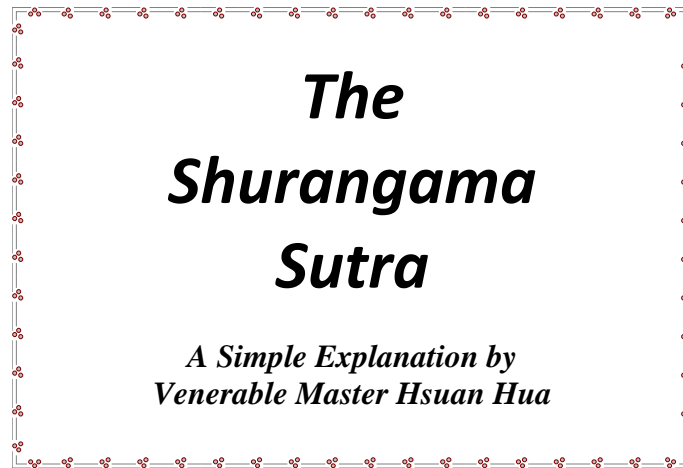
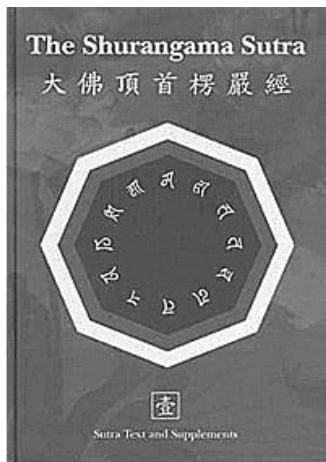
*Seek within yourself.*

*Mounting an existing head with another one is the height of stupidity.*

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(接上期)

### 肆·義理深淺

第四門，是講「義理深淺」：它的義理，究竟講得是深、是淺？這一部經所講的道理，是屬於哪一教？

按照天臺宗來判斷，有「藏教、通教、別教、圓教」。藏教，就是小乘法，屬於三藏教。這三藏教所說的是什麼經典呢？就是「阿毗達磨」，又叫「阿含經」。阿含，是印度語，翻到中文就叫「無比法」；雖然是無比法，但是在天臺教來判，還是屬於小乘教，所以這部《阿含經》叫「三藏教」。

三藏教之後，又有「通教」：通，就是「通達」，它前邊通到三藏教，向後邊又通到別教去，通前、通後，所以叫「通教」。通教之後，又有「別教」--特別的這個教。怎麼叫「別教」呢？它是「別前、別後」，和前邊的通教也不同，和後邊的圓教又不同，所以它是特別的。別教之後，就是「圓教」。藏、通、別、圓，天臺講這四教。這部經應歸屬別教。

(Continued from issue #229)

### Fourth, The Depth of the Meaning and Principle

The fourth door discusses 'the depth of the meaning and principle': Is the meaning profound or shallow? To which of the teachings do the principles discussed in the Sutra belong? The Tian Tai School describes the following Four Teachings:

1. the Storehouse Teaching;
2. the Connecting Teaching;
3. the Separate Teaching;
4. the Perfect Teaching.

The Storehouse Teaching, or Tripitaka Teaching, refers to the Dharmas of the Small Vehicle. It includes the Abhidharma and the Agama sutras. Agama is sometimes interpreted as "incomparable Dharma" but even so it is still the teachings of the Small Vehicle.

The Connecting Teaching connects with the Storehouse Teaching that precedes it and with the Separate Teaching that follows it. The Separate Teaching differs from what comes before and after it. It is not the same as the Connecting Teaching that precedes it nor the Perfect Teaching that follows. The fourth of the teachings as described by the Tian Tai is the Perfect Teaching. Of these four, the Shurangama Sutra belongs to the Separate Teaching.

那麼按照賢首宗來判斷,這一部經的教理,是屬於哪一教呢?賢首宗講「五教」。什麼叫「五教」?就是「小教、始教、終教、頓教、圓教」這五種。小教,就是天臺所判斷的「藏教」;始教,就是天臺所說的「通教」和「別教」;終教、頓教、圓教,都在天臺的「圓教」裏頭包括著。所以這五教和四教,名稱是不相同,但是理論是一樣的。那麼,始教就是大乘教的一個開始,而小教只知道人空,不知道法空--知道人是空的,而法還沒有空,對於法還有一種執著,沒有空。終教,這就已經到大乘這個教裏邊了,所以他既知道人空,又知道法空;人也空了,法也空了,人空、法空,人法雙亡,這是屬於大乘的一種道理了。

=講到「人法雙亡」這個地方,我又想起來一個公案。在釋迦牟尼佛住世的時候,常常有人請齋--請佛去吃飯,供養佛。佛吃完了飯,就給齋主說法。那麼齋主(就是請佛吃飯、供養齋飯的這個主人)要向佛叩頭頂禮,然後請求佛說法。佛若不在,就請這一些個佛的弟子、羅漢去應供;應供完了,也要說法的。

有一天,佛和諸大比丘都出去應供了,廟裏就剩一位小沙彌。這個小沙彌在廟裏看門口,又來一個齋主請齋,要供養。供養,就是做一點好的菜、好的飯,請佛或者比丘、沙彌到家裏來吃,這就叫「供養三寶」。那麼

According to the SyanShou School, to which of the teachings do the principles discussed in the Sutra belong? The Syan Shou School makes Five Divisions:

1. the Small Teaching;
2. the Beginning Teaching;
3. the Final Teaching;
4. the Sudden Teaching;
5. the Perfect Teaching.

The Small Teaching coincides with the Storehouse Teaching of the Tian Tai division. The Beginning Teaching includes both the Connecting and the Separate Teachings of the Tian Tai. The Final, Sudden, and Perfect Teachings are all contained in the Perfect Teaching division of the Tian Tai. Although the names differ, the principles are the same. The Small Teaching refers to the Small Vehicle Teachings. The Beginning Teaching refers to the beginning of the Great Vehicle Teaching. It was spoken for those who understood only the emptiness of people and had not yet realized the emptiness of dharma. They were not yet free of their attachment to dharma. The Final Teaching is the Great Vehicle Dharma. It is for those who understand the emptiness of people and the emptiness of dharma, the doctrine of the Great Vehicle.

Speaking of the emptiness of people and of dharma, I am reminded of a story that is on public record. When Shakyamuni Buddha lived in the world, people often asked him to accept vegetarian meal-offerings. Following the meal it was customary for the host to go before the Buddha, bow, and request Dharma. If the Buddha was not present, then the host would ask the Buddha's disciples to accept the offering and in turn the disciples would speak Dharma for the host.

One day the Buddha and his great Bhikshus left the Jeta Grove at the city of Shravasti where they dwelt, and went out to accept an offering of food, leaving behind only one small Shramanera (novice monk) to watch the door. After the Buddha had left, a Upasaka (layman) came to the monastery to request that a member of the Sangha come and accept offerings at his home on behalf of the Triple Jewel. Seeing that the Bhik-

佛和比丘都到外面去了，廟裏就剩這位小沙彌，這個齋主說：「你是沙彌，也好！我就請你這位沙彌去應供囉！你同我去了！」這小沙彌戰戰兢兢地就去了。怎麼戰戰兢兢呢？他沒有自己去應過供，都是同比丘去的，現在人家請他吃飯，也不知道到那地方說個什麼好？說法，不知道法怎麼說？那麼不知道也去囉！這個齋主就很誠心地請他到家裏吃飯。

吃完了飯，齋主就很恭敬地向這位小沙彌叩頭頂禮求法，等著他說法。這小沙彌在座上，一看這個人叩了頭，然後在那個地方低著頭，也不起身，就等著他說法呢！你說，這小沙彌怎麼樣啊？哈，他沒有什麼話講，下了座就跑！跑回祇樹給孤獨園佛住的地方去了。吃完了飯，不說法就跑了！心裏一定覺得很慚愧的、很不好意思。

供齋這位齋主在這地方跪了很久，低著頭，也聽不見講什麼。「啊，這個沙彌說什麼法呢？」偷偷地抬起頭：「我看他究竟說什麼法？」一看，座上什麼也沒有，這位小沙彌沒有了！他看這位小沙彌沒有了，當下就開悟了。開什麼悟了？悟到「人空、法空」--人也沒有了，法也沒有了。「啊！」他說：「原來這樣！」就開悟了。這光開悟不行，得要去求證明；他就跑到祇樹給孤獨園，去追這位小沙彌了。

這小沙彌跑回祇樹給孤獨園自己房裏，進去把門門就插上了，

shus and the Buddha had all gone out, he said to the one small Shramanera who stayed, "That's okay, I'll invite you, Shramanera, to come and accept my offering. Come with me." The small Shramanera hesitantly gave his consent to accompany him. He was very nervous because he had never gone out by himself to accept an offering before. He had always gone with the other Bhikshus. Once he found himself obligated to speak Dharma, he realized he didn't have any idea what to say. Overwhelmed by this occasion, he still went along to attend the host who had so sincerely asked him to go and accept the meal-offering.

After they had eaten, the inevitable happened. The host turned to the small Shramanera very respectfully, bowed deeply, and requested Dharma. As an expression of his sincerity, the host kept his head bowed as he knelt before the small Shramanera, waiting for him to speak Dharma. There sat the small Shramanera staring at his host who had prostrated before him. And then what do you suppose would happen next? Without uttering a word, he quietly slipped off his chair, tiptoed outside, and beat a hasty retreat to the Jeta Grove. Soon, he felt ashamed about having eaten his fill and running away without speaking the Dharma.

Meanwhile, the host was still kneeling down with his head bowed for an extended period of time. Then, having heard nothing, he lifted his head to steal a glance and saw that there was no one in the seat facing him. The small Shramanera had disappeared. Momentarily, realizing that the Shramanera was gone, he became enlightened. He awoke to the emptiness of people and to the emptiness of dharma. "Ha! So that's the way it is!" he exclaimed, and immediately wished to seek certification of his enlightenment. So, he headed for the Jeta Grove in search of the small Shramanera.

At that time, the small Shramanera finally returned to the Jeta Grove, headed straight to his room, shut the door, and

在裏邊就 lock(鎖上)。爲什麼把門鎖上了呢？他就怕這個齋主來找他要法的債，再找他說法；他無法可說，所以就把門鎖上，就怕這個人來找他。殊不知，他剛鎖上沒有好久，這個人果然就來了！來到這兒，就敲他的門，他也不敢出聲，在裏邊就戰戰兢兢的，恐懼得不得了：「啊，這怎麼辦呢？把人家飯也吃了，人家現在來逼著要法，這怎麼辦哪？」這一著急，怎麼樣啊？小沙彌也急得開悟了！兩個一起開悟，他也悟到「人空、法空」這個道理了。

所以不知道有什麼因緣，或者你一著急也會開悟，或者你一歡喜也會開悟，或者你覺得有什麼境界來了，磕著、碰著，都會開悟的；所以這開悟，不是一樣的開悟--有的人聽見颯風的聲音，就開悟了；有的人聽見流水的聲音，就開悟了；有的人或者聽風鈴一響，也開悟了；或者聽鐘一響，也開悟了。說：「那我聽這麼多，怎麼沒有開悟呢？」我怎麼知道你怎麼不開悟啊？(上人敲鐘)現在聽這個聲音，有沒有開悟啊？所以這開悟，要等著你時候到了，好像煮飯似的，你煮飯，飯熟了的時候才能吃。你這開悟，也要等機緣成熟了；機緣成熟了，磕著、碰著，或者怎麼樣，都會開悟的。

中國在過去，歷代祖師開悟的情形有很多很多種，不是一樣開的悟。所以只要你能專心致志去修行，去研究佛法，總有一天你會開

locked himself inside, fearing that the host would again pursue him in quest of the Dharma. Who would have anticipated that not long after he had locked the door, he would hear a knock? The little Shramanera stood frozen with fear, making no sound behind the door. He was panic-stricken. After all, he had eaten the host's food; and now the host had come, demanding the Dharma. His anxiety reached a point that during this terrifying ordeal he suddenly became enlightened and awakened to the emptiness of people and to the emptiness of dharma as well.

So, as the story reveals a turn of events, there is no way of knowing beforehand on how one becomes enlightened. Perhaps you may become enlightened when being in a tense situation, or during a moment of sheer happiness. A particular experience you encounter may bring enlightenment. Some hear the sound of the wind and become enlightened. Some listen to the flow of water and become enlightened. Some become enlightened upon hearing a wind-chime; others upon hearing a bell ring. You begin to ask yourself, "I have heard all those things many times. Why haven't I become enlightened?" How should I know why you haven't become enlightened? (The Venerable Master strikes the bell) Now you hear this sound, are you enlightened or not? You must wait for enlightenment until your time comes, just as waiting for food to be cooked before you can eat it. You must wait for the opportunity to ripen. When the opportunities are ripe, then anything you come across can cause you to become enlightened.

In China, the Patriarchs of the past become enlightened through many kinds of situations they each had experienced. It is only necessary that you continue to cultivate and investigate the Buddhadharma with determined and

悟，會明白的。你現在如果開悟了更好，沒有開悟呢？你先慢慢等著，不要著急！不要急得睡不著覺、吃不飽飯，不要這麼樣子！我知道 Loni (果逸) 不著急，所以她睡得著覺，總想要睡覺；因為不著急，所以就要睡覺。

在「終教」，既悟人空，又悟法空，這是到大乘的教海裏邊。這一種的終教還不算究竟，還有頓教比終教又較高一步；這終教，是教菩薩法。又有圓教，是一切一切都圓融無礙，一切一切都「本來是佛」。《法華經》是屬於圓教，所以《法華經》上說，一切眾生將來皆當作佛。經上說：「若人散亂心，入於塔廟中，一稱南無佛，皆共成佛道。」這是說人到塔裏邊和廟裏邊去拜佛，心本來要誠、要專一的，可是這個人他沒有什麼誠心，到這廟裏邊，就念「南無佛」；但就這麼一念「南無佛」，將來就成佛的。

(下期待續)

concentrated effort. If you do that, then one day you will become enlightened. If you are already enlightened, so much the better. If you aren't enlightened, you should go slowly and wait. Don't be nervous. Don't be so anxious that you cannot be able to sleep or eat! I know that Loni (Gwo Yi) is not nervous; and so she is likely to sleep well. She always wants to sleep because she is not nervous.

The Final Teaching is for those who have awakened to the emptiness of people and of dharma. It is the entrance into the Great Vehicle Teaching. The Final Teaching instructs Bodhisattvas. It is not, however, the ultimate teaching. It is surpassed by the Sudden and Perfect Teachings. The Perfect Teaching explains the unobstructed perfect interpenetration of all things. Everything is originally the Buddha. The *Dharma Flower Sutra*, a Perfect Teaching, says that all living beings will become Buddhas in the future. That sutra says: "If people lacking direction and sincerity enter a stupa or temple and say only 'Namo Buddha' once, they can all realize the Buddha's Way." It is usually the other way around that people who enter the stupas or temples are to have sincerity or resolve towards their attainment when bowing to the Buddha. However, such is not the case in the *Dharma Flower Sutra* that describes an insincere person entering a temple and casually reciting "Namo Buddha;" and by reciting "Namo Buddha" one time only, he will become a Buddha in the future.

(To be continued ...)

(上承自第 14 頁)

你們諸惡莫作，眾善奉行，我願意替你們去做畜生。所以只要你們改過自新，無論以前造的什麼罪，我都願意承擔過來。

今天，在全世界這麼多的人中，我們雖然是少數，但是人定勝天，我們要以少數人祈禱十方諸佛菩薩，把戰爭息滅了。要息滅這種戰爭，我們就要拿出萬分誠心來，這樣就一定有感應的；所以大家要跟著一起來祈禱。(全文完)

(Continuing on page 14)

but you practice good deeds and refrain from evil after you have taken refuge, I'm willing to stand in for you in becoming an animal. Whatever the offenses you committed in the past, I'm willing to be responsible for them.

Within the vast population of the world, we are but a few. However, we can succeed against all odds. As a small group of people, we want to pray to the Buddhas and Bodhisattvas of the ten directions to put an end to all wars. If we are extremely sincere in our wish to end wars, there will definitely be a response. So let us all pray together.

(The End of the Article)

# 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)

善知識。既懺悔已。與善知識發四弘誓願。各須用心正聽。自心眾生無邊誓願度。自心煩惱無邊誓願斷。自性法門無盡誓願學。自性無上佛道誓願成。善知識。大家豈不道。眾生無邊誓願度。怎麼道。且不是惠能度。

各位善知識，你們既知懺悔後，再與你們發四宏誓願。你們每人要正心誠意地聽。(1)自己心裡頭的眾生無邊要發願度。(2)自心煩惱無量要發願斷。(3)自性法門無盡誓願學。(4)自性裡無上佛道，各人皆要發願來成就。各位都是有智慧的人，你們不是發願說眾生無邊誓願度嗎？怎樣度眾生呢？這不是惠能我來度你們各位眾生，而是自性自度。

善知識。心中眾生所謂邪迷心。誑妄心。不善心。嫉妒心。惡毒心。如是等心盡是眾生。各須自性自度。是名真度。

自己心裡的眾生，有善、有惡。善的眾生他自己知道求無上道發菩提心，但惡的眾生就要依你來度

(Continued from issue #229)

**“Good Knowing Advisors, as you have repented and reformed, I will now teach you to make the Four All-encompassing Vows. You should all listen attentively and sincerely.**

*I vow to take across the limitless living beings of my own mind.*

*I vow to cut off the inexhaustible afflictions of my own mind.*

*I vow to study the immeasurable Dharma-doors of my own nature.*

*I vow to realize the supreme Buddha Way of my own nature.*

**“Good Knowing Advisors, did all of you not just say, ‘I vow to take across the limitless living beings’? What does it mean? You should remember that it is not Hui Neng who takes them across.**

You must vow to cross over the beings within your own heart, to cut off the afflictions within your own mind, and to study the immeasurable Dharma-doors within your own nature. Within each person's self-nature lies the unsurpassable Buddhahood, which everyone should vow to accomplish. All of you are people with wisdom. Didn't you just make the vow to save the limitless living beings? How? It is not the Sixth Patriarch who's coming to rescue you all. Rather, you have to cross over your self-nature by yourself.

**Good Knowing Advisors, the ‘living beings’ within your mind are your deviant and confused thoughts, your deceitful and false thoughts, your unwholesome thoughts, your jealous thoughts, your vicious thoughts. You need to cross over your self-nature yourself. That is true crossing over.”**

Good and bad living beings exist within your own mind. The good ones, by themselves, know to seek the

了。故要發願度自己心裡的眾生。講到這個地方，我們每人都要迴光返照自己省察一下：我自己心裡的眾生度了沒有？我自己的思想是否純正？行爲是否高尚？我是不是有嫉妒心、障礙心，和種種無明的心？自己心裡的眾生，本是無量無邊的。現舉出要點：所謂邪迷的眾生，要用正當的智慧來度。要用謙恭真實心來度憍慢誑妄的眾生。要用善心來度不善心的眾生。要用恭敬心來度嫉妒心。若嫉妒此人比我好，就要用恭敬心來化解。惡毒心，舉例來說：就像菩提流支用毒藥毒害菩提達摩，這種狠毒的心。各位聽經要迴光返照，問問自己究竟有沒有這些毛病。經上講度眾生，我心裡是否有這些眾生呢？要是有的就要想辦法度。你要不度它就把你拖到地獄去，出不來而受苦無窮。像前邊所說種種的心，這都是眾生，你們各人要把這些眾生度到明白為止，不要明知故犯，這就是真度眾生。

何名自性自度。即自心中邪見煩惱愚癡眾生。將正見度。既有正見。使般若智打破愚癡迷妄眾生。各各自度。邪來正度。迷來悟度。愚來智度。惡來善度。如是度者。名爲真度。

什麼叫自性自度呢？即自己心中的邪見、煩惱、愚癡的眾生，你要用正見教化他們。你有正見了，就用般若的智慧將愚癡、迷妄的眾生打死。有人說：打死眾生不是犯戒嗎？答：這個犯戒一點也不要緊。在不應犯戒時你又不怕

unsurpassed Way and bring forth the Bodhi mind; the bad ones need you to cross them over. That is why you need to vow to cross over the living beings within your mind. Speaking of this, we should all ponder ourselves, "Have I saved the living beings within my own mind? Is my mindfulness chaste and proper? Am I honorable in my conduct? Do I harbor jealousy, obstruction, and other various dispositions of an ignorant mind?" The living beings within the mind are limitless. I am now imparting the following important points: to cross over the deviant and confused living beings by means of proper wisdom; the arrogant and the deceitful by means of humility and honesty; the unwholesome by means of goodness; the envious by means of respectfulness. A case in point, when you think someone is better than you, employ a mind of respectfulness to counteract a mind of jealousy reminiscent of Bodhiruci, for example, a Dharma Master who envied other Dharma Masters and viciously tried to poison Bodhidharma. When you listen to the sutra, you should reflect within yourself and examine if you have these faults. The sutra speaks of crossing over living beings. Ask yourself, "Do I have these living beings within my own mind?" If yes, then you should find a way to cross them over. Otherwise, they will drag you into the inescapable and endless misery of hell. The various kinds of minds aforementioned are all living beings within your mind. Each one of you should cross over these living beings to the point of clarity. Do not knowingly make offenses. This is called true crossing over.

**What is meant by 'crossing over your self-nature by yourself'? It is to take across by means of Proper View the living beings within your self-nature. These refer to the deviant views, afflictions and delusions within your own mind. Crossing them over by means of Proper View, they gain Proper View. Use Prajna Wisdom to smash the living beings of delusion, confusion, and falsehood. Each one of you should take yourself across. Cross over the deviant with the proper; the deluded with wisdom; the evil with wholesomeness. Such crossing over is a true crossing.**

Once the Proper View is attained, employ Prajna wisdom to crush into pieces the living beings of delusion, confusion, and falsehood. Beat them to death! One may question, "But isn't that a violation of the precept against killing?" This kind of breaking the precept is permissible. You are indeed hard to teach!



犯，在不犯戒時你又說犯戒了——你這種人真難教化！你自己自性裡的壞眾生，應該將其除去。將壞眾生除去，好眾生就安樂了，所以可以殺，可以打死它。你們每一個人要自性自度。當邪的眾生來了，應用正的眾生度它。迷的眾生來了，就用悟的眾生度它。愚癡的眾生來了，你就用智慧來度，惡的眾生就用善的眾生來度。像這樣度眾生，才叫真正度眾生呢！

又煩惱無邊誓願斷。將自性般若智除卻虛妄思想心是也。又法門無盡誓願學。須自見性常行正法。是名真學。又無上佛道誓願成。既常能下心行於真正。離迷離覺常生般若。除真除妄即見佛性。即言下佛道成。常念修行。是願力法。

煩惱是沒有窮盡的時候，但你要斷了它，「斷」其實就是變，怎麼變呢？即將煩惱變成菩提，因為煩惱即菩提，若將煩惱斷了，也就斷了菩提。所以我們現在不要斷，留著一點點，因為你若把煩惱斷盡，也就成佛了。現在不想那麼快成佛，就留頭髮絲這麼多的煩惱，其餘的，都把它變成菩提。這一點點，然後也把它變成菩提，就是煩惱即菩提了。誓願斷，誓願變，把煩惱變成菩提。什麼叫斷煩惱呢？即用自性真正的智慧，除卻虛妄的思想——妄想，也就是你的邪念、無明。將無明除去，就是斷煩惱。

什麼叫「法門無盡誓願學」呢？你應該識自本心，見自本性，常依正法去行，不要行邪法，這就是真正學佛法。若你單學不行，所學佛法很多，但卻不能實際上應用實行，這不是真

When you break precepts, you don't worry about breaking them, but when you do not break precepts you worry about breaking them. For the good beings to dwell peacefully and happily within your nature, you should rid yourself of the bad beings. That's why you are allowed to destroy them. Every one of you should cross over your own self nature. Cross over deviant living beings with proper living beings; the confused with the enlightened; the foolish with the wise; the wicked with the good. This manner of crossing over is called true crossing over.

**Furthermore, 'I vow to cut off the inexhaustible afflictions.' Use the Prajna Wisdom of your own self-nature to cast out the deceitful and false thoughts in your mind. Next, 'I vow to study the immeasurable Dharma doors.'** You must see your own nature and always practice the proper Dharma. That is true study. Next, 'I vow to realize the supreme Buddha way.' With a humble mind, always practice the true and the proper. Be apart from both confusion and enlightenment, and always give rise to Prajna. Cast out both the true and the false, and you will see your nature and realize the Buddha-way at the very moment it is spoken of. Always be mindful and cultivate the Way. This is the Dharma of the power of this vow.

Afflictions never end, but you must cut them off. Actually, "cut off" means to "transform." Transform your afflictions into Bodhi. Afflictions are actually Bodhi, and if you cut off all afflictions you cut off Bodhi. If you cut off all afflictions you would become a Buddha, and you don't want to do that just yet, do you? So leave just a hair's worth of afflictions and transform the rest into Bodhi. What is 'cutting off afflictions'? It is using the genuine wisdom of your self-nature to get rid of all delusive, deviant, deceitful and ignorant thoughts. Once you eradicated your ignorance, you have cut off afflictions.

What is meant by 'Vowing to study the immeasurable Dharma-doors'? You should recognize your inherent mind, see your inherent nature, and always conduct yourself in accord with Proper Dharma. Do not practice the deviant dharma. This is truly the way to learn the Buddhadharma. However, you may study much Buddhadharma, but if you do not practice it, it is not considered as a true study.

學佛法。真學者就要去行，好像有些人，來佛教講堂學佛法，在未學之前抽煙、喝酒、吃毒藥，什麼毛病都有，但學佛法後煙也不抽，酒也不喝，肉也不吃，毒藥那更不用講了。並且以前都很懶的，從早睡到晚，沒有事做就睡覺，但現在不是看經，就是打字、聽經、打坐。若不是真學，就不這樣苦幹了。

四宏誓願就是菩薩所應該發的願。「常行下心」，就是地藏經上所說，若有國王、宰輔大臣、百官眾，或者長者、居士、婆羅門、刹帝利，遇最貧窮、癱殘瘡啞者，能親手布施，含笑慰喻，歡歡喜喜地來安慰他，曉喻他，令他有快樂的感覺，這種功德就如供養百恆河沙諸佛一樣。所以想要「佛道無上誓願成」，就如萬丈高樓從地起。有某個人回香港後講些很不合邏輯的話，他說：「紐約的摩天樓不是從地建起的，而是在空中打的地基。」他造出這麼一種謠言，只能迷惑一些愚夫愚婦罷了。又有人造出另些謠言說：美國真是美啊！美國的雲彩和中國不同，它是花花綠綠什麼色都有。又說美國的月亮不是圓的而是三角形，美國的太陽是方的。你相信這些話嗎？

所以成佛要下心，不要貢高我慢而說你看我如何如何，而要低聲下氣，行於真法，行於正法，行於真正的法，離開迷，離開覺。這個「覺」是指覺官的覺，是惡覺而非正覺。覺有正覺和邪覺之分，邪覺就像有些人，你叫他學正法，他怎樣學也學不會，但一學旁門左道很

Truly studying the Buddhadharma includes both study and practice. For instance, we have some people who once engaged in smoking, drinking, taking drugs and other vices. They stopped doing so after they came to the Buddhist Lecture Hall and studied the Buddhadharma. They even refrained from eating meat! Those who were lazy in the past and did nothing but sleep all day long are now very occupied in studying the sutras, translating the sutras, listening to sutra lectures, and sitting in meditation. Had they not immersed themselves in their true study, they would not have worked so hard.

The Four All-encompassing Vows as mentioned earlier are the basic vows to which all Bodhisattvas should commit. As to conducting oneself with a humble mind, it is stated in the *Earth Store Sutra*: “The Buddha told Earth Store Bodhisattva, ‘Perhaps there are kings of countries in Jambudvīpa, or noblemen, great ministers, great elders, great Kshatriyas, great Brahmans, and the rest who encounter the tired, the poor, and those who are hunchbacked, crippled, dumb, mute, deaf, retarded, eyeless, as well as all others who are handicapped. Perhaps these kings and great men will wish to give and will be able to do so with great compassion, a humble heart, and a smile. Perhaps they will give personally with their own hands or arrange for others to give, speaking gentle and sympathetic words. Such kings and others will obtain blessings comparable to the meritorious virtue they would gain by giving to the Buddhas as numerous as the sand-grains in a hundred Ganges Rivers.’” Therefore, if you want to accomplish your vow to realize the unsurpassed Buddha Path, you should start from the bottom going up. As it is said, *A ten-thousand-story building is built from the ground up*. There was a person who contrived an illogical tale upon his return to Hong Kong from New York. “In New York,” he said, “the skyscrapers were not built from the ground up. They started building the foundation in mid-air.” Only the fools can fall prey to his false claim. Another person feigned one story, saying, “America is indeed beautiful! The clouds in America differ from those in China. In America, the clouds are multicolored; the moon is triangular-shaped, not round; and the sun is square-shaped.” Do you believe his words?

In order to realize Buddhahood, one must begin with a humble mind. Do not be arrogant or boastful such as, “Look at me!” Practice the true and proper Dharma with a contrite heart and modest manner. Separate yourself from confusion and enlightenment. The latter implies not proper enlightenment, but deviant enlightenment that we should avoid. Deviant enlightenment, for instance, is seen in those who simply cannot understand the Buddhadharma, but who without

快就學會了。就拿賭錢來說，他一看就學會了，不用教。這些不正當的很快就學會，這就叫「惡覺」。修道人要離開惡覺。

如何知道離開惡覺呢？要常生般若，般若即是智慧，智慧即是明白，明白就是覺。所謂「除真除妄」，這個「真」是指似是而非的真，而不是真真。若將真除去，妄也除去，那就是本來的真如自性。真如自性不是真或妄，因有真就有妄，有妄就有真，若沒有妄也就沒有真了，故真如自性是無妄亦無真。楞嚴經上說：「妄顯諸真，妄真同二」。妄就是顯真的，妄和真這兩個都是妄，要知「真真」是沒有對待的，沒有一個真也沒有一個假。所以這個真要除，妄也要除。所謂：「真不立，妄本空，有無俱遣不空空。」真也不立，妄也本空，有和沒有都不要了，這時不空也要空了。你能如此，就可見到自己的佛性。言下佛道自成。常念念要修行，要常修四宏誓願。有願有誓，才能有修有行的。

善知識。今發四弘願了。更與善知識授無相三歸依戒。善知識。歸依覺兩足尊。歸依正離欲尊。歸依淨眾中尊。

各位聽完四宏誓願了，我再為你們各位授無相的三歸依戒。歸依覺兩足尊。覺就是佛，佛就是覺。何謂兩足尊呢？即是福慧具足圓滿了。

difficulty learn the ways of the heretics. Another example is those who ease into gambling without the need to be taught. They learn illicit practices easily. This is a manifestation of deviant enlightenment. Again, people who cultivate the Way should stay away from deviant enlightenment.

How can you stay away from deviant enlightenment? By constantly giving rise to Prajna. Prajna is wisdom; wisdom is clear understanding; clear understanding is enlightenment. It is said 'Cast out what is true; cast out what is false.' Here, 'what is true' refers to what seems true but actually is not. When the true and the false are eliminated, the original inherent True-Suchness-nature manifests. The inherent True Suchness-nature is neither true nor false. Whenever 'the true' exist, 'the false' co-exists, and vice-versa. If 'the false' does not exist, then 'the true' neither exist. That is why the inherent True Suchness-nature is devoid of both 'the true' and 'the false'. *The Shurangama Sutra* says,

*Falseness itself manifests all truth;  
The false and the true are the same.*

Through falseness, the truth is revealed. Both the false and the true are false. You should know that Genuine Truth has no corresponding counterpart. It is devoid of the true and the false. Hence, you should get rid of both the true and the false. The Great Master Yung Chia in his "Song of Enlightenment," said:

*When truth is not postulated,  
falseness is basically empty.*

*Existence and non-existence both rejected:  
what is not empty, make empty.*

If you can practice this teaching, then you will be able to see your Buddha-nature and accomplish the Buddha Way. Constantly be mindful to cultivate the Way. Always practice the Four Great All-Encompassing Vows. With your commitment to these vows, you will be able to carry out your cultivation and practice.

**“Good Knowing Advisors, now that you have made the four All-encompassing Vows, I will transmit the No-Mark Precepts of Triple Refuge. Good Knowing Advisors! Take refuge with the enlightened, the honored one who is doubly-replete. Take refuge with the proper, the honored one who is apart from desire. Take refuge with the chaste, the honored one amongst the multitude.”**

As all of you have already heard the explanation of the Four All-Encompassing Vows, I will now impart the No-Mark Precepts of Triple Refuge. “Take refuge with the enlightened, the honored one who is doubly-replete.” The enlightened is the Buddha; the Buddha is the enlightened. What is meant by ‘the honored one who is doubly-replete’? This refers to the Buddha who has perfected both blessings and wisdom.

歸依正，離欲尊。正也就是法，法也就是正；正法，法正。要歸依真正佛法，不要歸依邪法、天魔外道的法。離欲尊，人人都有一種欲，而這欲真是害死人。人爲何不成佛？就因有這欲，有欲就有貪心、瞋心、癡心。而學佛法就要離欲、斷欲去愛，沒有貪欲，所以這叫離欲尊。

歸依淨，眾中尊。淨者僧也，僧者淨也。歸依僧，因僧人是清淨福田僧，而清淨就是不染污。真正的修道人要持銀錢戒，身上沒有錢那就是淨，有錢就邋邋不乾淨，故真正修道要和錢離開。但話又說回來，所謂無財不養道，若沒有錢而想修行也不能生存，所以又要有錢。故不要著住到錢，不要一天到晚儘想攀緣，說某人銀行裡有幾百萬，我向他化一筆來造廟、蓋學校、請一部大藏經。這雖都是功德，可是卻忘了這是攀緣，錢是不淨物。

講到這兒，想起我在東北，曾有一段時期和錢分家，手不摸錢。爲何那時我持銀錢戒呢？因那時我出家的廟上有四、五十個和尚，當我出家時方丈和尚不在廟裡化緣去了，而其他的人也不認識我。在廟上出家要做苦行，我做的苦行和你們不同，你們現在是打打字，念念經或者是其他的工作，而我出家的廟是在鄉下的一個大廟，就是掃廟的院子也要一個鐘頭。我在廟上收拾廁所，這是我第一個工作。那種廁所不像你們現代化的廁所，而是毛坑，故要將糞挑到別處，否則是很香的，而修道人是不願意聞

“Take refuge with the proper, the honored one who is apart from desires.” Proper refers to Dharma, and Dharma is proper. Hence, Proper Dharma or Dharma Proper. Take refuge with the genuine and the proper Buddhadharma. Do not take refuge with deviant dharma, or the dharma of the demons and the heretics. Everyone has desires which can be really destructive. What is the reason that people do not become Buddhas? It is the imputation of having desires, which engender greed, hatred and stupidity. We study the Buddhadharma in order to get rid ourselves of desires and love. The absence of lust is “the honored one that is apart from desires.”

“Take refuge with the chaste, the honored one amongst the multitude.” The chaste refers to the Sangha; the Sangha is pure and whose members are called “pure fields of merit.” Chaste means undefiled. Genuine cultivators of the Way should maintain the precept against handling money. Without money, you are pure; with money you are filthy. Members of the Sangha who truly wish to cultivate should part with money. But without money, you cannot nourish the Way, nor can you cultivate. Even though you need money, you should not be attached to it or be depended on it, wondering, for instance, “Who has several millions in the bank? I’ll go and solicit from him. Then I can help build a temple, a school or publish the Tripitaka texts.” Indeed these are considered meritorious acts, but keep in mind that you are still clinging to conditions. Remember, money is a filthy thing.

This discussion brings to mind my time spent in Manchuria when I had parted with money. During that time my hands never held or handled money. Why? When I became a monastic, the temple where I once stayed had about forty or fifty monks. When I first arrived there, the abbot went out for alms, none of the monks knew me. Monastic life in the temple included ascetic practices. What I did then is far different from what you do these days. Now, it involves typing, translating, reciting or other similar tasks. Back then, I stayed at the temple that was located in a large rural area; and there was a lot of outside work to be done. Sweeping the courtyard alone took an hour to complete. My first job was to clean the toilets; these weren’t flushing toilets, but pits as toilets. Each day I had to clear away the waste to keep the cultivators from smelling the odor. I took this responsibility because I was recently a left home and

香。因為我是初發心，對香塵還沒有斷，所以天天收拾這個工作也不太討厭。

除此之外還做掃地和其他種種的事。有時天下雪，我在早上兩點鐘就起床，將路打掃乾淨好讓大眾上殿做早課。這樣過了一時期，方丈和尚回來，一見到我就說：「喔！你來了。」我說：「我來了。」後來方丈和尚和大家開會，要選廟上首座和尚，這是次於方丈和尚的位置，當方丈退位，首座就做方丈和尚。廟裡有很多和尚，他誰也不選，而要選我，問大家的意見如何？大家都反對說：「他剛出家怎可做首座和尚？」方丈和尚說：「那我們到韋陀菩薩前抽籤，將幾個人的名字放在籤筒裡搖。」搖了三次，很奇怪我的名字都跳出來，於是大家也不反對了，因這是韋陀菩薩所安排，所以我就留在廟上做首座。

後來方丈和尚又想叫我當家，我一想這個太麻煩了，我就想說我手不拿錢，看這如何能當家。我到什麼地方都不拿錢，以此條件我當這個家就可以。就這樣而持銀錢戒了。當我出去搭火車要買票時，我就在那兒等著，看有熟人來就幫我買票，若沒熟人來我就等著。但是很奇怪，每逢我到火車站等火車，一定有人來問我到什麼地方去，然後買票給我。這是講一個「淨」。你要不拿錢，這是真正淨，若有一分錢也沒有淨。所以歸依淨，就是歸依僧。怎麼說淨就是僧呢？僧就是清淨，僧人是眾人中最尊貴、最高尚的人，所以說眾中尊。

(下期待續)

had yet to sever my attachment to smell. Every day I performed this task and didn't mind too much about it.

Besides cleaning toilet pits, I did other chores as well. During snowy days, I would rise at two in the morning, shoveling the snow to clear a path for everybody to walk towards the Buddha Hall for Morning Recitation. This went on for a period of time. When the abbot returned and saw me. He said, "So you have come!" I answered, "Yes, I have come."

Later, the abbot held a meeting with everyone and sought to appoint a manager for the temple. This managerial role is next in authority after the abbot. When an abbot retires, the manager becomes the abbot. Meanwhile, among the monks in the temple, I was chosen for the role by the abbot. Everyone protested, "He's recently a left-home. Why should he be the manager?"

"Very well," said the abbot. "Let's go before the image of Wei T'ou Bodhisattva and draw names." They drew three times and, strangely, my name came up each time. No one said a word because Wei T'ou Bodhisattva responded that I be the manager.

After some time, the abbot wanted to make me the temple administrator, I refused to be involved with it, but I thought of a requisite. I said, "All right, under one condition I will not handle the money. Let other people manage it." This had initiated my practice of not handling money. While such practice was observed, a very unusual event unfolded. Whenever I was at the train station I would normally sit and wait until someone who knew me would come and offer to buy me a ticket, but for sure somebody would always come, ask where I wanted to go, and purchase a ticket for me.

If you don't handle money, you are chaste. However, if you own even a cent, you are not. So, "to take refuge with the chaste" means to take refuge with the Sangha. Why? Sanghans are the noblest of all people, the most honored ones among the multitudes.

(To be continued ...)

## 我願承擔眾生的罪業

### I Want to Take on the Karmic Offenses of Living Beings

宣化上人一九九〇年十月十一日開示於英國倫敦中國城新世界餐廳

A talk given by Venerable Master Hsuan Hua, on October 11, 1990, at the New World Restaurant in Chinatown, London

**你只要能改過自新，  
無論以前犯什麼罪業，  
我都願意替你們擔負。**

現在你們已皈依三寶，要做好的佛弟子，要諸惡莫作，眾善奉行。凡是對人有益的事情，去做；對人有害的事情，不要去。你們如果能這樣子，以前所做的罪業過錯，我願意替你們承擔過來；可是，以後不可以再造罪業過錯了。大家聽得懂嗎？你只要能改過自新，無論以前犯什麼罪業，我都願意替你們擔負。因為以前你們不懂，所造的罪業，是因為不明白，沒有學過佛法。

可是，你們皈依佛法之後，再不要造罪業了；這樣你們以前所造的罪業，絕對是算我的，為什麼？因為在這之前我沒有教化你們，但是你們皈依之後，不可再造罪業了，要做種種的善事，不要做種種的惡事，聽得懂嗎？假如你們以前造的罪業應該墮地獄，我現在保證你們不墮地獄。你們以前造的罪業應該轉餓鬼；能改過自新，我願意做餓鬼，替你們受罪。假如你們造的罪業應該去做畜生，皈依之後，

(下轉至第6頁)

**As long as you can rectify your faults  
and renew yourself,  
no matter how serious your offenses were,  
I'm willing to be responsible for them.**

Now that you have all taken refuge with the Triple jewel, you should be good Buddhist disciples. You ought to refrain from evil and practice all good deeds. Do all the things that benefit others, and avoid doing anything that hurts other people. If you can be this way, then I will be responsible for all the offenses and mistakes you committed in the past. But be sure that you do not commit those offenses or mistakes again. Do you all understand? As long as you can change your faults and renew yourself, no matter how serious your offenses were, I'm willing to be responsible for them. The offenses you had previously committed were attributed to your lack of understanding and of study of the Buddha dharma.

Now that you have taken refuge in the Buddha dharma, do not commit any more offenses. This way, all your past offenses will definitely count as mine. Why? Because prior to this, I have not taught and transformed you. Now that you have taken refuge, you must not create any more offenses. You should perform all kinds of good deeds, while refraining from all bad deeds. Do you understand? If you were supposed to fall into the hells as retribution for your past offenses, I guarantee that you won't fall into the hells. If you were supposed to become a hungry ghost, but you truly reform, I'm willing to become a hungry ghost in your stead and undergo your retribution. If you were supposed to become an animal because of your past offenses,

(Continued from Page 6)

2013年 7月法會時間表 Schedule of Events – July of 2013

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎	2◎	3◎	4◎	5◎	6◎
7 楞嚴法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	8◎ 六月初一	9◎	10◎ 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday	11◎	12◎	13◎
14 念佛法會 Amitabha Buddha Recitation 1:00 pm — 3:00 pm	15◎	16◎	17◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	18◎	19◎	20◎
21 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	22◎ 六月十五 常仁大師 悟道日 Great Master Chang Ren's Enlightenment Day	23◎ 十六 宣公上人日 Venerable Master Hua's Day	24◎ 十七 常智大師誕辰 Great Master Chang Jr's Birthday	25◎	26◎ 十九 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	27◎
28 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	29◎	30◎	31◎	◎禮拜大悲懺 Great Compassion Repentance 12:30 pm		



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金輪聖寺

2013年 8月法會時間表 Schedule of Events – August 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 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	5◎	6◎	7◎ 七月初一	8◎	9◎	10◎
11 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	12◎	13◎	14◎	15◎	16◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	17
18 慶祝盂蘭盆暨地藏法會 Celebration of Ullambana and Dharma Assembly of Earth Store 8:00 am — 3:00 pm	19◎ 十三 大勢至菩薩聖誕 Great Strength Bodhisattva's Birthday	20◎	21◎ 七月十五	22◎	23◎	24◎
25 念佛法會 Amitabha Buddha Recitation 1:00 pm — 3:00 pm	26◎	27◎ 廿一 普庵祖師誕辰 Patriarch Pu An's Birthday	28◎	29◎	30◎ 廿四 龍樹菩薩聖誕 Dragon Tree Bodhisattva's Birthday	31◎

~常将有日思無日，莫待無時想有時~