



# 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

無罣礙故。無有恐怖。遠離顛倒夢想。

無罣礙名真放下 再無恐怖業障除 遠離顛倒生相破 夢想粗細沙惑如  
三障消融圓三德 六根互用證六通 會此妙理親受用 知者易悟昧難途

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

Composed by Venerable Master Hsuan Hua

*Because there is no impediment, he is not afraid, and he leaves distorted  
dream-thinking far behind.*

*Having no impediments is truly letting go.*

*When fear is gone, activity-borne obstacles depart,  
Leaving distortion far behind, ceasing the characteristic of production.  
The coarse, the fine, and the subtle-as-dust-and-sand delusions of  
your dream-thoughts become Thus.*

*The three obstacles are dissolved, the three virtues are perfected.*

*The six faculties which can be employed interchangeably  
certify to one's attainment of the six psychic powers.*

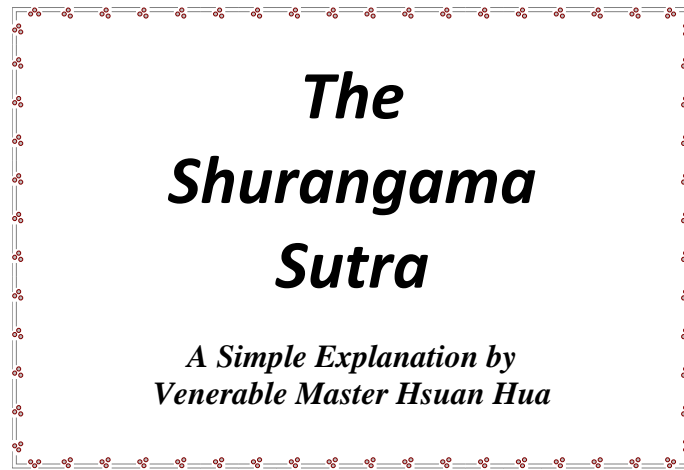
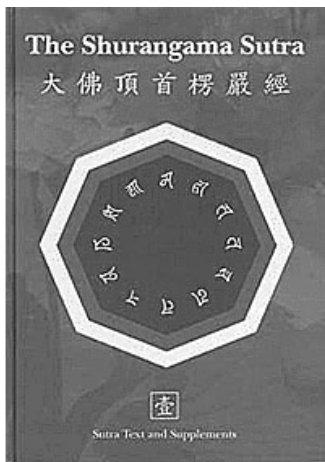
*As this wonderful principle is grasped, you yourself benefit from its use.*

*Those who understand are enlightened to this principle,  
whereas deluded ones can easily go astray.*

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(接上期)

(Continued from issue #230)

講到這個地方，我又想起來一個公案。念佛，應該給眾生來迴向，不為自己來念佛，要為大眾念佛。我念一聲佛，就迴向這個功德給一切眾生，這個功德更大，更是圓融無礙。為什麼這樣講呢？

因為以前釋迦牟尼佛，帶著一班徒弟到了一個國家去化緣，沒有人布施，任何人都不能供養佛，也不供養佛的弟子。當時目犍連尊者沒有跟著佛一起去，等到摩訶目犍連尊者最後來了，你說怎麼樣啊？這城裏所有的人，國王、大臣、老百姓恭恭敬敬地向摩訶目犍連尊者來叩頭歡迎，又問他：「您用什麼，我都供養您；您所需要的什麼東西，我都給您！」一般佛的弟子就不明白這件事，請問佛說：「以佛這麼樣大的德行，到這個城裏邊，沒有人來供養；摩訶目犍連尊者是佛的弟子，反而這麼多人恭敬他。這是什麼道理呢？」

佛向弟子就說了：「為什麼我來，這些個國王、大臣、老百姓不供養我呢？因為我和他們在過去

I am reminded of another story that is a matter of public record. When you recite the Buddha's name, you should transfer the merit to all living beings; you shouldn't just recite for your own sake. When you recite the name of a Buddha even once and dedicate the merit and virtue from your recitation to all living beings, you thereby increase the merit and virtue of the recitation, and you make it penetrate without obstruction. Why do I say that?

Once, Shakyamuni Buddha went to a certain country to collect alms, accompanied by all of his disciples except Mahamaudgalyayana only to find that no one there would give them offerings. Neither the king, nor his government officials, nor the citizens made offerings to the Buddha or his disciples. Later, however, when Mahamaudgalyayana arrived in that country, there was a complete change of heart. The king, the officials, and all the citizens very respectfully gathered around to welcome Mahamaudgalyayana and to bow to him. They beseeched him to let them know what he needed so they could make offerings to him. The Buddha's disciples did not understand why the Buddha, one of such great virtue, received no offerings from the people of this country, while when the Buddha's disciple arrived, the whole town turned out to greet him and everyone made offerings to him. "What's the meaning of this?" the disciples asked the Buddha.

The Buddha told his disciples: "The great officials and the citizens made no offerings to me because in a past life I failed to establish

生中沒有種下善緣，和他們都是什麼緣也沒有的。那麼，摩訶目犍連同他們有什麼緣呢？

在往昔無量劫以前，摩訶目犍連尊者那時候做一個砍柴的樵夫，到山上去砍木頭（firewood）回來燒火。有一次，在砍柴的時候，他碰到一窩蜂子要來螫他，他當時就念佛，又發願說：『南無佛啊！你們這一班蜂子不要螫我，等我將來得道的時候，我先度你們成佛去！你們不要有這種惡心來害人！』他發了這種願，所以這一班蜂子也就不螫他了。後來這隻蜂王就做這一個國家的國王，這一班蜂子就做國王的大臣或者老百姓，繁殖很多人民在這個地方。現在目犍連尊者出家做了比丘，到這個城裏來，就因為宿世他發願度這一班的眾生成佛，所以今天他來了，這一窩蜂子都向他叩頭頂禮，這樣地歡迎他。」

由這一件事情看來，我們每一個人修道，都應該結緣，應該要對任何人都好，發願令每一個人成佛；不但令每一個人成佛，所有的眾生成佛。你發這個願，無形中你看不見，但是人與眾生心裏邊，都有一個無線電通著的——你看不見，但是你對他好，他默然中一定會知道的。

你應該對一切眾生都存一種度脫他成佛的心，我們每一個人若存這種心，到任何地方都有緣。說：「我到某一個地方去，沒有人招呼我，也沒有人理我。」為什麼？就因為宿世同這個地方的人沒有

conditions with them and consequently we have no affinity with one another. Well then, what affinity did Mahamaudgalyayana have with them?

Once long, long ago, ages prior to this one, Mahamaudgalyayana was a firewood gatherer. One day while picking up firewood he bumped against a nest of bees, and they swarmed out to attack him. Mahamaudgalyayana simply recited the Buddha's name and made a vow saying, 'Namo Buddha. You bees, don't sting me! In the future when I have realized the Way, you will be the first ones I take across to Buddhahood. Renounce your evil thoughts and stop harming people.' As a result of this vow, the bees did not sting him. Eventually the queen bee became the king of this country and the drones and workers became the officials and citizens. When Mahamaudgalyayana, now a Bhikshu, came to this city, the former bees whom he had to take across all bowed and welcomed him. Such is the power of his former vow."

Taking this situation to heart, we should always establish wholesome affinities by being kind to everyone. We should vow to lead all people and all living beings to Buddhahood. A vow is invisible, but living beings have the equivalent of a radio receiver in their minds, so they can tune in to it. A vow is not tangible or visible, but beings will instinctively know if you are good to them.

You should resolve to rescue all living beings and lead them to become Buddhas. Anyone who maintains this frame of mind will have affinities wherever he goes. "I went to a certain place and no one came to my aid. Why was that?" someone may ask.

It is because you didn't develop any affinities with the people there in the

緣。所以這個「緣」是最要緊的，我們每一個人修道，必須要與一切眾生結緣。所謂「未結菩提果，先結眾生緣」，沒有到成佛以前，必須要先和眾生結緣。

與眾生結緣，怎麼樣結法呢？就是要對所有的眾生都好，以好心對待一切眾生，以好事來待一切眾生；力量能做到的事情，就應該儘量去做好事。這都是大乘菩薩的發心，不要做小乘那個羅漢、自了漢，只顧自己、不顧他人。

「欲結菩提果，廣結眾生緣」，就是對眾生要結緣。為什麼？眾生就是佛，你對眾生好，就是對佛好；你若對眾生不好，那也就是對佛不好。所以你若能看一切眾生都是佛，這眾生見到你也是佛；你若見眾生都是魔王，眾生看見你也是魔王。這就像什麼呢？你戴著綠眼鏡，看見人都是綠的；那人來反看你呢？也是綠的。你戴紅眼鏡呢？看人都是紅色的。你眼睛看人家是什麼樣子，人家也就看你是什麼樣子。

所以我方才說，一切眾生的心裏，都有無線電互相通著的。你不要以為我這兒動一個惡念，他不知道。不錯，他不知道，但是他那個自性上有一種感覺，會知道的！所以人對人，你若對人好，這就屬陽；對人不好，這就屬陰的。

那麼第四門「義理深淺」，義，就是經上所有的意義；理，就是道理。這一部《楞嚴經》的義理，究

past. Creating affinities is especially important for cultivators of the Way. So it is said, “If you haven’t harvested the fruit of Bodhi, first create affinities with living beings.” If you haven’t realized Buddhahood, you must first create affinities with living beings.

How? By being good to everyone.

*You should treat all living beings  
With good thoughts and good deeds*

One should use all one’s strength to do good deeds. Such is the resolve of a Great Vehicle Bodhisattva. Don’t be a Small Vehicle “self-ending” Arhat who only takes himself across to enlightenment and doesn’t take others across, too.

‘If you wish to harvest the Bodhi fruit, you must tie up extensive affinities with living beings’. Why is this necessary? Living beings are the Buddha. Being good to them is simply being good to the Buddha. If you’re not good to them, you’re not being good to the Buddha. If you can see all living beings as Buddhas, living beings will see you as a Buddha. If you see all living beings as demon kings, living beings will see you as a demon king. It’s just like putting colored glasses on. If you put on green glasses, everything you see is green. What if others see you? It is also green. If you wear red glasses, everyone turns red. Not only that, but the way you see others is the way they see you.

That’s why I said earlier that living beings have radio receivers in their minds, which let them tune into each other. Don’t think the other person is not aware of your bad thoughts. Although he may not actually know what you are thinking, his self-nature detects it. Being good to people is *yang*-light. Not being good to people is *yin*-shadow.

The fourth door is ‘The Depth of the Meaning and Principle’. The meanings and principles of the *Shurangama Sutra* are as deep as the sea. Although some people claim

竟是深、是淺呢？它這個理是深的，就好像大海那麼深。你知道大海有多深？有的人測量說是多深；但你測量這個地方是這樣深，那個地方或者又淺一點、或者又深一點，所以測量不出來究竟有多深。《楞嚴經》這個道理，亦復如是，也就是你不容易窮盡這個道理。你們每個人，這個人在《楞嚴經》上得到這個好處，那一個人又得到他的好處，各人所得的不同；但是這種的智慧，都是在這一部《楞嚴經》裏邊所得的。因為經典深，我們得的智慧也就會大，得的定力也就堅固，所以叫「一切事究竟堅固」，也就是這個道理。

那麼這個深而又堅固的定力，我們每一個人研究這部經典都會各有所得。但是對這部經的義理，你也得到了，他也得到了，是不是這個經上就少了一點？不是的。這個理也就像大海的海水，你取去了一些，這大海裏的水還是這麼多；他取去這海裏的水，又有他的用途，海裏的水還是這麼多，它無窮無盡的。這經上的道理也是不能窮盡的，你開悟了嘛，這個經上的道理還是這麼多；你沒有開悟嘛，它也是這麼多。你就取出去多少的智慧，這個經裏頭還是包藏這麼多智慧，也沒有增、也沒有減，所以這個經的義理，就比如大海那樣地深，無窮無盡的。

【編按】以下錄自一九八七年四月六日「主觀智能推動力」講座

to have fathomed the depths of the ocean, actually its depth varies so much from place to place that it's impossible to say just how deep it is. The doctrines of the *Shurangama Sutra* are the same way. It's not easy to fathom them. Each person gains his or her own particular advantages from the Sutra. From person to person the advantages differ, but all come forth from the wisdom of the Sutra. Because the Sutra is deep, the wisdom we can obtain from it is great and the samadhi-power we gain is solid and durable, and so it is called "the ultimate durability of all phenomena."

Hence this deep and solid Samadhi can be obtained if every one of us investigates this sutra. "If each of us obtains something from the Sutra, are its meanings and doctrines diminished?" No. The meanings and doctrines are like water in the sea. When someone goes to the shore and dips out a bucketful of water, the amount of water left in the sea is still great. If another person takes some water for his purposes, the water in the sea is still abundant. The sea is inexhaustible and unending.

The doctrines of this sutra are also inexhaustible and unending. When you become enlightened, the sutra's doctrines are still as complete as they were before your enlightenment. You can extract any amount of wisdom, but the wisdom obtainable from the Sutra remains the same – it neither grows nor diminishes.

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



現在我們研究經典，誰都不一定講得正確，所以誰講得不正確的，都必須把他糾正一下，不要以訛傳訛，這一點是很重要的！如果不把他糾正，到外面一說，彷彿是對的，就會鬧笑話。

法雖然是圓融無礙的，可是它也有它本來的面目、本身的這個樣子，不能雷同，一概而論。不能隨隨便便的，理是圓融無礙的，但事上有很多不同的。好像這個「義理淺深」，就是說這部《楞嚴經》的本身是深、是淺，不是說旁的，不是說小乘怎麼樣、大乘又怎麼樣；它是說這部經的本身。就如這個人究竟是長得多高多矮？是肥是瘦？那個淺的就像瘦的，深的就像肥的；淺也可以說是矮的，深也可以說是高的。

這部經有多深？不錯，它是開智慧的，還有修定。開智慧須修定，要修定你要有戒，有戒來幫助這個定，有定才能幫助這個慧，所以這樣到極點是深。而且《楞嚴經》上也講到〈四種清淨明誨〉，那是由淺入深的地方，這個很簡單的，很容易認識它；所以說〈四種清淨明誨〉是《楞嚴經》的基本。也可以這麼說，這部經是開悟成佛的，這是一個深的地方。

經典的道理，智者見智、仁者見仁、深者見深、淺者見淺，大人看就是大人的道理，小孩看就是小孩的道理——就像知貞所說的，她的看法是對的，從一個沒有學過佛法的人來說，是很有邏輯的。

Now we are investigating the sutra, it's not certain that any one will speak correctly. Therefore it is necessary to correct those who had spoken inaccurately. One should not have baseless assertion. This is a very important point! If the person is not corrected now, and if he is to speak in the open while thinking that he is correct, he will make a fool of himself.

Although the dharma is perfectly penetrated without obstruction, however, it also has its original characteristics. The original characteristics are not identical and cannot be casually generalized. Though the meaning is perfectly penetrated without obstruction, but the phenomena can be very different. Just like the "Depth of the Meaning and Principle" of the *Shurangama Sutra*; it explains whether the sutra itself is deep or shallow. It does not state whether it is a Small Vehicle or a Great Vehicle. It is explaining the sutra itself. It is like looking at a person whether he is tall or short, fat or thin. The 'shallow' is likened to a skinny person; whereas the 'deep' a fat person. It can also be said that the 'shallow' is likened to the short one, and the 'deep' the tall one.

How deep is this sutra? That's right. It can open up one's wisdom. In order to gain wisdom one must cultivate Samadhi. In order to cultivate Samadhi one must uphold precepts. Precepts can help one's Samadhi. Samadhi can help open up one's wisdom. Hence to the ultimate it is deep. Moreover the *Shurangama Sutra* also mentions the 'Four Kinds of Clear Instructions on Purity'. That is where one can go from the shallow to the profound state. It is very simple and easy to comprehend. So it can be said that the 'Four Kinds of Clear Instructions on Purity' is the foundation of the *Shurangama Sutra*. You can also say that this sutra enables us to gain enlightenment and realize Buddhahood, and that is a deep state.

The principles of the sutra vary among people; the wise sees wisdom, the benevolent sees benevolence, the profound one sees the depth, the shallow one sees the shallow. The adult sees the doctrines of the adults. A small child sees the principles of the small child. It is like Jr Jing said that her point of view is correct. From the point of view of a person who has not yet study the Buddhadharma, it is very logical.

爲什麼佛說這部《楞嚴經》？是爲了開悟成佛，開大智慧的！所以這部經是究竟堅固，是最究竟、最深、最奧妙的，它這種的道理是不可思議的。雖然有人說是通教，它通前通後，它能通於前邊的藏教，和通於後邊的別教，但是那不是正題，是附帶的意義。

所以，看法要看得圓融無礙，然後認識、了解它。好像我們認識人一樣，看這個人是高矮胖瘦、黑白紅，知道什麼是外表，什麼是內在。如果我們拿一部經當一個人看，內外都認識了，然後才能了解經義，就不會差到哪裏，沒有旁的要訣。每個人有一部經，他這部經是義理淺深、是藏乘所攝的，這都有的。所以看法你要把它看得活動的，可是雖然活動又不可亂講，必須要有條不紊。

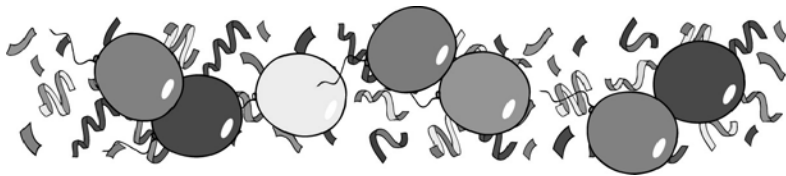
——「主觀智能推動力」講座至此

(下期待續)

Why did the Buddha speak of this *Shurangama Sutra*? It is for the sake of gaining enlightenment and realize Buddhahood, and to open up great wisdom! Hence, this sutra is ultimately solid and durable. It is the most ultimate, most profound, most esoteric and wonderful. Its principles are inconceivable. Although someone had said that it belongs to the Connecting School, yet it connects before and after; it connects the Storehouse Teaching before it and the Separate Teaching after it. But that's not the main point. It is only a collateral meaning.

Therefore, one must first view it as perfectly penetrated and without obstruction. Then one must recognize and understand it. It's like when you get to know a person. We'll see whether this person is tall, short, fat, skinny, black, white, or red. We'll know the appearance and the character of this person. If we apply the same observation of a person to a sutra, and understand it inside out, then we will be able to understand the principles of the sutra, and we won't be off too far. There is no other key to it. Everyone has a sutra replete with both deep and shallow doctrines, and is gathered in by the Storehouse Canon. So you have to view it with flexibility. Although it is flexible, yet you must not speak nonsense. It must be presented thoroughly in an orderly way.

End of 'Driving Force of Subjective Intelligence' seminar.



金輪寺將於10月13日舉辦敬老節，誠摯邀請年滿六十五歲長者蒞臨，請及早報名。



**Gold Wheel Monastery will be celebrating Respecting Elders Day on Sunday, October 13. Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure accommodation.**

# 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 #230)

從今日去。稱覺為師。更不歸依邪魔外道。以自性三寶常自證明。勸善知識。歸依自性三寶。佛者覺也。法者正也。僧者淨也。自心歸依覺。邪迷不生。少欲知足能離財色。名兩足尊。自心歸依正。念念無邪見。以無邪見故即無人我貢高貪愛執著。名離欲尊。自心歸依淨。一切塵勞愛欲境界自性皆不染著。名眾中尊。

從今天開始，稱「覺」作師父，不再歸依天魔外道，不再做旁門外道的徒眾了。常證明自己有自性三寶。今勸各位善知識，歸依自性佛寶、歸依自性法寶、歸依自性僧寶。佛就是覺，法就是正，僧就是淨。你歸依覺，就不要生邪迷的心，要少欲知足。人不是不吃肉就是少欲，不是多看點經就是少欲，少欲就是要離去淫慾心。在《楞嚴經》上這樣說：「淫慾不除，塵不可出？」淫慾不除而想出三界，那是無有是處。要知足就是沒有貪心，窮死也不貪，餓死也不貪，無論如何困難都不生貪心。不貪財、不貪色、不貪名，這就是兩足尊——福慧具足。自己心歸依正法，念念不

From this day forward, call enlightenment your master and never again take refuge with deviant demons or heretics. Always attest to the presence of your inherent nature's Triple Jewel. Good Knowing Advisors! I exhort you all to return and rely on the Triple Jewel of your own nature --- the Buddha, which is *enlightenment*; the Dharma, *proper*; the Sangha, *pure*. Returning and relying on *enlightenment*, do not give rise to deviant and muddled thoughts. By lessening desires and knowing contentment, you will be able to break free from wealth and lust. That is called the honored, the doubly complete. Returning and relying on the *proper*, you should have no deviant views in thought after thought. In the absence of deviant views, you have no discrimination between self and others, no arrogance, no greediness, no attachments. That is called the honored one who is apart from desires. Returning and relying on the *pure*, your self-nature is not tainted by attachment to any state of defilement, desire or love. That is called the honored among the multitudes.

Starting today, let *enlightenment* be your teacher and never again learn under the heavenly demons and the heretics. Always demonstrate the Triple Jewel's presence within your inherent nature. I am now exhorting all of you, "Good-Knowing Advisors! Return to and rely on your inherent nature's Buddha Jewel. Return to and rely on your inherent nature's Dharma Jewel. Return to and rely on your inherent nature's Sangha Jewel." Buddha is *enlightenment*. Dharma is the *Proper*. Sangha is the *Pure*. Firstly, when returning to and relying on *enlightenment*, you should not give rise to deviant and muddled thoughts. You should lessen your desires and know contentment. Lessening desires is not simply abstaining from meat consumption, or reading more sutras. Lessening desires refers to severing sexual desires. It is stated in the *Shurangama Sutra*:



要有邪心、邪見。因為沒有邪見的緣故，所以沒有人我的分別、貢高我慢，貪、愛和執著了。你能這樣，這就叫離欲尊，離開一切的欲。

自心歸依清淨，則面對一切所有的塵勞——社會上所有的境界，不被流俗所轉，不被社會潮流所腐化。你應教化社會、教化眾生，而不要被眾生教化了。好像以前有人在此學佛法，我看她和男朋友在電話談一個多鐘頭，她說她想度他信佛。我問：「他信什麼的？」她說：「他信天主教。」當時我說：「你不要反被他度而信天主教，那就已經不錯了，你還想度他信佛？你小心一點。」果然沒有多久，她也跑了，不知她是度人了或被人度了。能自性不染著，這就叫眾中尊——眾生中最最尊貴者。因眾生都是染著，若想出乎其類，拔乎其萃，與眾不同，就要離欲。能沒有欲念，才是真正的大丈夫，真正學佛法。若毛病不去，只會說幾句法，那一點用處都沒有。

若修此行。是自歸依。凡夫不會。從日至夜受三歸戒。若言歸依佛。佛在何處。若不見佛。憑何所歸。言卻成妄。善知識。各自觀察。莫錯用心。經文分明言自歸依佛。不言歸依他佛。自佛不歸無所依處。

如果照此去修行，就是自歸依的道理。但一般凡夫不明白歸

*If one does not cast out thoughts of lust,  
One never will escape the dust.*

Unless you rid yourself of sexual desire, you will never get away from the Triple Realm --- Desire Realm, Form Realm, and Formless Realm. Knowing contentment means not being greedy. No matter how dire a situation you are in, be it dying from destitution or from starvation, you should not give rise to thoughts of greed. Not being greedy for wealth, for lust, and for fame, one is the Doubly-perfected Honored One, replete in wisdom and blessings. Secondly, when returning to and relying on the Proper Dharma, you should not have in your mind any trace of deviant thoughts or deviant views. Without deviant views, there is no discrimination between self and others; there is no arrogance, greediness and attachments. Such a person has severed all desires, and is called *the honored one who is apart from desires*.

Thirdly, when returning to and relying on *Pure*, you should remain unaffected by all forms of defilement. This includes every facets of situation in society. Do not be swayed by the flowing tide of mundane conditions, nor be corrupted by them. You should teach living beings and transform society without being transformed by them. In the past, I saw one of my students talking on the phone for over an hour. "I'm trying to convert my boyfriend to Buddhism," she said. "What is he now?" I asked. "He's a Catholic," she said. "Be very careful!" I said. "If you're not being converted by him, that is good enough." But before long she ran off. Still unknown was whether she was converted or she converted others. If one maintains a self-nature free of defilements, it is called *the honored among the multitudes*. Living beings are all defiled. If you wish to rise above all others, you must forego desires. One who is without desires is truly a great hero and truly studies the Buddhadharma. Unless your faults are rectified, even saying a bit of Buddhadharma is of no use.

**If you cultivate this practice, you take refuge with yourself. Common people do not understand that, and so, from morning to night, they take the triple-refuge precepts. They say they take refuge with the Buddha, but where is the Buddha? If they cannot see the Buddha, how can they return to him? Their talk is absurd. Good Knowing Advisors, each of you examine yourself. Do not make wrong use of the mind. *The Avatamsaka Sutra* clearly states that you should take refuge with your own Buddha, not with some other Buddha. If you do not take refuge with the Buddha in yourself, there is no one you can rely on.**

If you follow this practice, you are in accord with the principle of taking refuge within yourself. Unfortunately,

依的道理，從早到晚受三歸戒。假設你要說歸依佛，佛在那個地方？若你沒看見佛，你憑著什麼去皈依呢？若你說我見佛了，那你就是打妄語。各位善知識，你們要自己深入觀察，不要錯用心意。華嚴經上說得很明白，要你歸依自己的佛，不是叫你歸依他佛。自性佛本來就有的，可是因沒有善知識指點你，所以不知道。現在你既已歸依，就要歸依自己的佛，不要歸依其他的佛。自己的佛你不歸依，那你要依靠到什麼地方去？你依靠外邊，這都是向外馳求。

今既自悟。各須歸依自心三寶。內調心性外敬他人。是自歸依也。善知識。既歸依自三寶竟。各各志心。吾與說一體三身自性佛。令汝等見三身了然自悟自性。總隨我道。於自色身歸依清淨法身佛。於自色身歸依圓滿報身佛。於自色身歸依千百億化身佛。

現在你自己應該明白，要自己歸依自性三寶——歸依覺、歸依正、歸依淨。歸依覺，就不應該做糊塗事。歸依正，就不應該做邪事。歸依淨，就不應做骯髒的事。內要調伏心性、要覺悟，外敬他人。真正明白佛法的人，不但要對朋友、親戚存恭敬心，就是對不認識的人亦要和藹相待。不可板起臉來，尤其對最不好的人，你應該對他最好，這才是真正學佛人的本色。你說：「我對你不好，那我怎沒見到你

ordinary people do not understand this principle. They keep taking Triple Refuge and precepts from morning to night. If you say that you take refuge with the Buddha, then where is the Buddha? If you have never seen the Buddha, then how could you take refuge with him? If you say, "I have seen him!", then you will be lying. Good Knowing Advisors, you should all look deeply within yourselves. Do not misuse your mindful intention. As stated in the *Avatamsaka Sutra*, you should take refuge with your own Buddha, not with some other Buddha. The Buddha of your self-nature is always present, but you didn't know this because until now you never received the instruction of a Good Knowing Advisor. Now that you have taken refuge, you should be returning to and relying upon the Buddha in your self-nature. Otherwise, whom will you be relying upon? If you rely on what is external of yourself, you are simply seeking for peripherals.

**Now that you are self-awakened, you should each take refuge with the Triple Jewel of your own mind. Internally, regulate your mind and nature; externally, regard others with respect. That is to take refuge with yourself. Good Knowing Advisors, now that you have taken refuge with your inherent Triple Jewel, you should fortify your resolve. I am going to explain to you the *Three Bodies of a Single Substance* of the Buddha in your inherent nature. After you have seen the three bodies, you will become completely enlightened to your own self-nature. Repeat after me:**

*I take refuge with the clean, pure Dharma-body of the Buddha within my own body.*

*I take refuge with the perfect Reward-body of the Buddha within my own body.*

*I take refuge with the myriad Transformation-body of the Buddha within my own body.*

Now you have understood about taking refuge with the Triple Jewel of your inherent nature namely, with *enlightenment*, with the *Proper*, and with the *Pure*. When taking refuge with *enlightenment*, you should not do stupid things. When taking refuge with the *Proper*, you should not do deviant things. When taking refuge with the *Pure*, you should not do dirty things. Regulate your own mind and nature. Be awakened. Treat others with the utmost respect. If you really understand the Buddhadharmā, you will respect not only your relatives and friends, but everyone, including people unknown to you. Be in harmony with everyone. Do not put on a stern face. You should treat others well, especially the terrible ones. This is the duty of a person who truly study the Buddhadharmā. One may say, "I treat you badly. How come I don't see

對我好呢？」你根本也沒有對我不好，那我怎麼對你好呢！你看這妙不妙。這就是自己皈依自性的三寶。歸依自性三寶後，大家都要有一種誠心。我再為你們說一體三身自性佛，令你們能清清楚楚，明明瞭瞭，真真實實得見三身佛。你們各人應該覺悟自己的性。現在大家都跟著我說：「於自色身歸依本有的清淨法身佛，於自色身歸依圓滿的報身佛，於自色身歸依千百億化身佛。」

善知識。色身是舍宅。不可言歸。向者三身佛在自性中。世人總有。為自心迷不見內性。外覓三身如來。不見自身中有三身佛。汝等聽說。令汝等於自身中見自性有三身佛。此三身佛從自性生。不從外得。

何名清淨法身佛。世人性本清淨。萬法從自性生。思量一切惡事即生惡行。思量一切善事即生善行。如是諸法在自性中。如天常清日月常明。為浮雲蓋覆上明下暗。忽遇風吹雲散上下俱明萬象皆現。世人性常浮游如彼天雲。

色身就像房子，不是叫你歸依色身，而要歸依你的自性。向來我所說的三身佛，是在你的性裡邊，不過它暫時住在你的色身罷了！世間所有人都有這三身佛，不過不認識，忘了。因為他自心迷昧，故不見本有的自性，而向外找清淨法身佛、圓滿報身佛和千百億化身佛，而不知本有自身中的三身佛。現在你們聽我講後，就知道在你們

you treating me nicely?” Basically, You did not treat me badly, so how should I treat you nicely? Isn't this simply wonderful? This is taking refuge with the Triple Jewel of your self-nature. Now that you have taken refuge with the Triple Jewel of your self-nature, you should bring forth your sincerity. I will explain to you the *Three Bodies of a Single Substance* of the Buddha vested within your self-nature so that you would truly and clearly understand the Triple-body Buddha. Once you have perceived the three bodies, you should aspire to enlighten to your own self-nature.

**Good Knowing Advisors, the form-body is a house; do not take refuge with it. The Triple-body Buddha exists within the self-nature of all worldly people. But because they are confused, they do not see their inherent nature and seek for the Triple-body Buddha outside of themselves. They do not see that the Triple-body Buddha within their own bodies.**

**Listen to what I say, in order for you to see the Triple-body Buddha of your own self-nature within your own body. The Triple-body Buddha arises from your own self-nature and are not obtained from outside.**

**What is the clean, pure Dharma-body Buddha? The worldly person's nature is originally clean and pure, and the myriad dharmas are produced from it. Thoughts of evil produce evil actions; thoughts of goodness produce good actions. Thus all dharmas exist within the self-nature. This is like the sky which is always clear, and the sun and moon which are always bright, so that if they are obscured by floating clouds it is bright above the clouds and dark below them. But if the wind suddenly blows and scatters the clouds, there is brightness above and below, and the myriad forms appear. The worldly person's nature constantly drifts like those clouds in the sky.**

The physical body is like a house. Take refuge with your own self-nature, not your physical body. The Triple-body Buddha I mentioned earlier is present in your self-nature, dwelling only temporarily in your physical body. All persons have the Triple-body Buddha within them. Because of delusions they fail to recognize it, and consequently forget about it. Unable to recognize their inherent self-nature, they instead seek externally for the Clean and Pure Dharma-body Buddha, the Perfect Reward-body Buddha, the Myriad Transformation-body Buddha. Now that you have heard me explain about this,

自己本有的色身中能見本性的三身佛。要知這三身佛，是從自性中生出的，而不是從外得來的。

什麼叫清淨法身佛呢？即是說一切的世人，他的自性本來是清淨的，所有的萬法，都是從自己本性生出。怎麼說呢？當你想一切惡事的時候，就有一種惡事行為現出。若你心裡思量一切善事，就有善的行為表現出來。所以一切善惡諸法是由你自性中生出來，這就像天常是清朗，日月常是明照。但因為虛空中有浮雲，將太陽光覆蓋，所以就上邊明朗，下邊黑暗。若忽然遇到一股風將雲吹散，使得上下都明徹，那所有萬事萬物都會朗然俱現。人性常浮游，就像天上雲彩似的。

(下期待續)

(上承自第 14 頁)

同時，西樂園從來沒有用帖子請過任何一個，大家都是自動發心來參加打七，這點可見大家並不是沒有誠心，而這種自動發心的精神，也很值得嘉許。既然這樣，我們更不要讓這分真誠白費了，我們都要發願念個「水落石出」，念至菩薩現身說法，才不枉這次參加打七一場。

今天是打七的第一天，在這開始打七的今天，我預祝各位今年能有所成就，否則，我要和大家算帳，要是帳算不清，可別後悔！閒話不多講了，還是多念幾句菩薩的洪名吧！

(全文完)

you should know that you can see the Triple-body Buddha of your self-nature within your physical body. You should know that the Triple-body Buddha arises from your self-nature, not from externally.

What is the Clean and Pure Dharma-body Buddha? It is contended that a person's self-nature is originally clean and pure as all the myriad dharma originates from the self-nature. How could this be? Evil things when conceived cause evil events to emerge, whereas wholesome things bring out wholesome events. Good and evil, and the myriad of all dharma arise from your self-nature. It is likened to so clear the sky, and so bright the sun and the moon. Only the appearance of clouds blocks the light from the sun. Even though the sun continues to shine as brightly above, everything under the clouds will be dimmed. If there be a gust of wind to blow the clouds away, everything would be clear and bright. The nature of people is like the clouds in the sky, constantly drifting.

(To be continued ...)

(Continuing on page 14)

Moreover, everyone attends the session at will; Western Bliss Garden Monastery never sends invitations to anyone. This shows that everyone is certainly not lacking in sincerity. This kind of initiative is very commendable. Therefore, we should not let this sincerity be withered away. We should all vow to recite until "the waters recede and the rocks appear", meaning the truth is brought to light, where the Bodhisattvas appear before us to speak the Dharma, so that our aim from this session would not have been fruitless.

This is the first day of the session. On this day, I am wishing you all to reach attainment this year. Otherwise, you have to settle that account with me. If your account is still unresolved, you will be sorry. I don't need to say much now. It is better to recite the Bodhisattva's name more!

(The End of the Article)

## 佛法在行不在說

### The Buddhadharma Relies On Practice, not Words

宣化上人一九五八年六月十三日上午觀音七開示於香港西樂園寺  
A talk given by Venerable Master Hsuan Hua, on the morning of June 13, 1958,  
during a Guanyin Session at Western Bliss Garden Monastery in Hong Kong

**道德是為人的根本，有了道德，  
我們才能立得住腳。**

光陰似箭，日月如梭，江河之水後浪推前浪，韶華易逝，世上青年逐老年，這樣隨之逐之，漸漸又歸於老死朽滅，無蹤無影，足見一切無常。

正因為一切無常，所以我們應該趕快找一個歸宿，在座各位，總算幸運，找來找去，終於信佛了。信佛，能令我們得「常樂我淨」——究竟之樂；所以我們應信佛。可是，也並不是說只是「信」便可以了，也要依法修行，若是只信而不修行，有如說食數寶，於自己本身了無益處。所以古人說：

道是行的，不行何用道？  
德要修的，不修哪有德？

所以，我們應該躬行實踐，常把「生死」二字掛在眉梢，把「道德」二字放在腳下。這句話看起來很難懂，為什麼說應該把「道德」二字放在腳下呢？因為，道德二字是為人的根本，好像樹木的根一樣，所以有了道德，我們才能立得住腳；反之，腳下無根，那麼則無處可立，進退維谷，不能有所作為了。若是我們能把這二字實踐了，

**The Way-virtue is a person's  
foundation. Only when Way-virtue exists can  
A person stand his ground.**

Time is like an arrow; the days and months fly by like a shuttlecock. The waves in the river roll in succession. The prime time of life passes quickly. This world, tender years are eclipsed by golden years; such is the process where we gradually return to aging and death, to decay and extinction, leaving neither a trace nor a shadow. Clearly, everything is impermanent.

Since everything is impermanent, we ought to seek refuge right away. All of you should consider yourselves lucky, for you have searched around and finally come to believe in the Buddha. Faith in the Buddha enables us to attain the ultimate happiness of permanence, joy, true self, and purity. Simply believing in the Buddha will not suffice. We also have to cultivate in accordance with the Dharma. If you believe but don't cultivate, it's like talking about food without eating it, or counting the wealth of others—it doesn't benefit you in the least. So the ancients said:

*The Way must be practiced. If not practiced,  
What's the use of the Way?  
Virtue must be cultivated. If not cultivated,  
How is virtue possible?*

Hence, we should personally practice. Always drape the words "birth" and "death" on our brows; always lay the words "Way" and "virtue" beneath our feet. It may seem difficult to understand as to why we should put the words "Way" and "virtue" under our feet. It is because Way-virtue is a person's foundation. It is to us what roots are to a tree. When we have attained the Way-virtue, we can stand on a firm footing. Otherwise, we would find ourselves without such support that we need to journey forward or backward, thus keeping us from accom-

那麼，人格更可以立得住，而一切亦自然可以成功了，所以說：「道德二字，是做人的根本。」《論語》上說：「君子務本，本立而道生。」務本才能生出道，這是古有明訓的。

正如剛才所說，日子是似箭般在不知不覺間過去了，過去的且讓它過去了，可是來者可追，對於未來，我們應立下宗旨，不讓它糊里糊塗地度過。

西樂園一向的宗旨是提倡「淨土法門」，主張大家精進念佛。所以每年的六月十九日和十一月十七日（農曆），都照例地舉行觀音及阿彌陀佛七的念佛法會，可是呢？大家不可以就「照例參加」，馬馬虎虎地敷衍一下就算了，應該一年比一年精進，念茲在茲，在這七天裏頭，在在處處、時時刻刻我們都要勤念菩薩的名號，不可以懈怠。

我們要念菩薩，而不是要菩薩念我們，為什麼說不要令菩薩念我們？因為，在這打七的期間，你若是掛打七的名，而雜念紛紛，也不勤稱誦菩薩的洪名，那麼大慈大悲的菩薩，一定會為你這個可憐的眾生而可惜，為你不是誠心來打七而焦急，所以，大家應該至誠懇切地念，而且更進一步地要有一顆慈悲喜捨的心，如果能夠這樣，我敢肯定地說一句：「菩薩是絕對會加被各位的。」

plishing anything. If we can actually practice these two things, then we can develop ourselves into a good character and strive to be successful in our endeavors. As it is said “The Way and virtue are the foundation of a person.” The *Analects* of Confucius also say, “The superior person attends to the root. When the root is established, the Way comes forth.” Only when the fundamentals are cultivated can the Way come forth. This is a wise advice from the ancients.

As mentioned earlier, a day passes by as swiftly as an arrow, yet we often don't notice it. As for the days long gone, just let them go. Only the future is worth pursuing. We should set guidelines for the future, so we won't let our time pass in vain.

Western Bliss Garden Monastery always promotes the Pure Land Dharma-door and exhorts everyone to vigorously recite the Buddha's name. Each year, on the nineteenth of the sixth lunar month and the seventeenth of the eleventh lunar month, the Seven-Day Dharma Sessions for reciting the names of Guanyin Bodhisattva and Amitabha Buddha are usually held. Everyone should not just casually “attend as usual” and take it less seriously, or let it pass lightly. Rather, with each passing year we should be even more vigorous than we were before. We should work intensively. During these seven days, no matter when and where we are, we should be diligently reciting the Bodhisattva's name and never become lax.

We should be mindful of the Bodhisattva; but the Bodhisattvas shouldn't have to be mindful of us. Why don't we want the Bodhisattvas to be mindful of us? If you're abound with idle thoughts thus affecting your diligent recitation of the Bodhisattva's far-reaching name during this session, then the greatly kind and compassionate Bodhisattva will certainly take pity on such a pathetic creature that you are, and become distress over your lack of sincerity. So, everyone should earnestly and sincerely recite, and take a step even further by nurturing in your mind kindness, compassion, joy, and giving. If you can do that, then I assure you that the Bodhisattva will come to your aid.

2013年 9月法會時間表 Schedule of Events – September of 2013

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 8:00 am — 3:00 pm	2◎	3◎	4◎ 廿九 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday  虛雲老和尚誕辰 Venerable Master Hsu Yun's Birthday	5◎ 八月初一	6◎	7◎
8 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	9◎	10◎	11◎	12◎	13◎	14◎ 初十 宣公上人涅槃每月 紀念日 Monthly Memorial of Venerable Master Hua
15 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	16◎	17◎	18◎	19◎ 八月十五 中秋節 Mid-Autumn Festival	20◎	21◎
22 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	23◎	24◎	25◎	26◎ 廿二 燃燈古佛聖誕 Burning Lamp Buddha's Birthday	27◎	28◎ 孔子誕辰紀念日 Confucius' Birthday
29 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am — 3:00 pm	30◎	◎禮拜大悲懺 Great Compassion Repentance 12:30 pm				



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金輪聖寺

2013年10月法會時間表 Schedule of Events – October of 2013

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎	2◎	3◎	4◎	5◎ 九月初一
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm						
6 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 10:00 am  大悲法會 Great Compassion Dharma Assembly 1:00 pm — 3:00 pm	7◎	8◎	9◎	10◎	11◎	12◎
13 敬老節 Respecting Elders Day 9:00 am — 2:00 pm	14◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	15◎	16◎ 十二 虛雲老和尚涅槃日 Venerable Master Hsu Yun's Nirvana day	17◎	18◎	19 九月十五 常仁大師出家日 Great Master Chang Ren's Leaving Home Day
20 十六 宣公上人出家日 Venerable Master Hua's Leaving Home Day  預祝觀音菩薩出家紀念法會 Celebration of Gwan Yin Bodhisattva's Leaving Home 8:00 am — 10:00 am  念佛法會 Amitabha Buddha Recitation 1:00 pm — 3:00 pm	21◎ 十七 常智大師 悟道日 Great Master Chang Jr's Enlightenment Day	22◎	23◎ 十九 觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day	24◎	25◎	26◎
27 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	28◎	29◎	30◎	31◎		

~常將有日無日，莫待無時想有時~