



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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

## 宣公上人--般若波羅蜜多心經非臺頌

究竟涅槃。三世諸佛。依般若波羅蜜多故。得阿耨多羅三藐三菩提。

德無不備諸障蠲 究竟圓寂號涅槃 過去未來及現在 三世諸佛本同源  
依此般若波羅蜜 至正等覺無上仙 行人但能勤精進 何愁不獲法性田

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

Composed by Venerable Master Hsuan Hua

*Ultimately Nirvana!*

*All Buddhas of the Three Periods of Time attain annuttara-samyak-sambodhi  
Through reliance on Prajna Paramita.*

*With perfected virtue, all obstacles vanished.*

*This finality of perfect stillness is called nirvana.*

*The past, the future, and the present embody*

*All Buddhas of the three periods of time,*

*Rooted in a common source*

*Whereupon this Prajna Paramita is relied*

*To attain the genuine and equal enlightenment of Supreme Immortal.*

*For those who practice with diligence and vigor,*

*What is there to worry about not attaining*

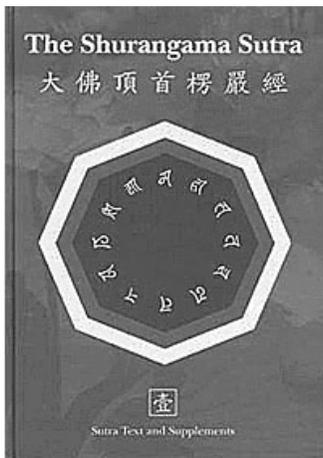
*The field of the dharma-nature?*

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# The Shurangama Sutra

*A Simple Explanation by  
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #231)

(接上期)

## 伍·能詮教體

## V. The Teaching Substance

什麼叫「教體」？為什麼又要有教體呢？所有佛所說的法，都有它的教體。這一部經的教體是什麼呢？是「聲、名、句、文」。聲，就是「聲音」；名，就是「名字」；句，就是「一句話、一句話」；文，是「文章」。

在文殊菩薩答覆釋迦牟尼佛所問時，說：「我今白世尊，佛出娑婆界。」如來出現於世，所說的教體是什麼呢？又說：「此方真教體，清淨在音聞。」此方，就是娑婆世界；真教體，真正的教體是什麼呢？清淨在音聞；這個「音聞」就是教的體。音聞就是聲音，可是單有聲音，不能謂之教體，好像風也有聲、水也有聲，可是那不能成爲教體。

什麼是教體呢？「聲、名、句、文」。聲，就是佛說法時的聲音，佛所說法，有一種聲音；有聲音，然後就有了名目；有名目，就有了句讀，一句一句的；因爲有一句一句的，然後就變成了文章，就有文

What do you call the 'teaching substance'? Why is it necessary to have it? All dharmas spoken by the Buddha have a teaching substance. What is the teaching substance of this sutra? It consists of words, sentences, writings, and sound.

When Manjushri Bodhisattva replied Shakyamuni Buddha's question, he said: "I now speak to the World Honor One. The Buddha Appears in the Saha world." When the Thus-Come-One appears in the world, what teaching substance will he impart? He also said: "The true teaching-substance of this region, its purity resides only in sound hearing." The region meant is the Saha world, our world of suffering. What is the true teaching-substance? Its purity resides in sound hearing. This sound hearing is the teaching substance. Sound hearing is the sound. However, sound alone cannot be considered the substance of the teaching. Wind and water also make sounds, but they cannot be called the substance of the teaching.

What is the teaching substance? More specifically, then, the substance of the teaching consists of sound, words, sentences, and writings. The sound is that of the Buddha's first speaking this Dharma. Once it was spoken, sound became words. And the words formed sentences, which were then written down. Once it was written down, the

采可觀了！所以這一經的教體，就是以「聲、名、句、文」，做為本經的教體。

這聲、名、句、文叫「隨相門」。又有「唯識門」，這部經又以唯識為它的教體。又有「歸性門」，歸性門不講相，而歸這個性，以歸性為它的教體；歸，是歸回來；性就是自性。又有「無礙門」，以無礙為它的教體。

「唯識門」講三界唯心，萬法唯識。釋迦牟尼佛觀察機緣，應以何法得度的，他就於「淨識」裏邊，生出這一種的說法，而教化這個眾生；這個眾生在這個「識」裏邊，也就得到這種法的利益。所以這叫唯識門，以唯識為它的教體。

「歸性門」，這是圓融無礙，就把識也沒有了，返識歸性，歸到性上，以歸性為它的教體。

怎麼叫「無礙門」呢？前邊那個有事、有理，歸性門就是一種理。那麼這四種（隨相門、唯識門、歸性門、無礙門）合起來，有「事事無礙、理事無礙、理事俱無礙」，這叫無礙；以無礙為這一部經的教體，沒有障礙，一切事都圓融無礙了。

**【編按】**以下錄自一九八七年五月四日「主觀智能推動力」講座

所有的大乘經典你都可判它為實相，以實相為體；實相是無相，可是無所不相。這個實相，就

teaching became available. So the Sutra's teaching substance is composed of sound, words, sentences, and writings.

The teaching substance can be divided into Four Doors. The first is the Door of Accompanying Phenomena; in this case, the sound, words, sentences, and writings. The Shurangama's teaching substance is based also on the Door of Consciousness Only, and on the Door of Returning to the Nature, which is not concerned with appearances but returns directly to the nature. The Sutra also takes the Door of Non-obstruction as its teaching substance.

The Door of Consciousness Only discusses how the 'three realms arise only from the mind and the myriad dharmas only from consciousness.' Shakyamuni Buddha contemplated the conditions to see which dharmas he should employ to rescue beings. Then from within 'Pure Consciousness', he spoke the Dharma to teach and transform living beings, and their consciousness gained the benefit. This is the Door of Consciousness Only, taking consciousness-only as the substance of its teaching.

The Door of Returning to the Nature is completely interpenetrated without obstruction. In it the consciousness disappears and returns to the nature. Returning to the nature is also the substance of the teaching.

What is the Door of Non-obstruction? The former doors include both phenomena and noumena, with the Door of Returning to the Nature being noumena. When the four doors combine, phenomena and noumena are non-obstructive. This non-obstruction, then – the perfect fusion and indestructibility of all phenomena and of noumena – comprises this sutra's teaching substance.

**Editor's Note: The following is an excerpt taken from a seminar on 'Driving Force of Subjective Intelligence' held on May 4, 1987.**

All the Great Vehicle sutras can be denoted as the real mark; that is, using the real mark as its substance. Real mark is formless,

是天地間那個「能」，「能」是視之不見。那麼《楞嚴經》的體，說是有四門，而歸納起來是圓融無礙的，就是以實相為體。所以這個經典講來講去，還是以實相為體。你們若明白它以實相為體，那就知道經典裏邊的意思都與實相有關，都由實相所生出來的。所以無論你是隨相門也好，唯識門也好，或是歸性門、無礙門，都沒有出這個實相。凡是大乘經典，無論哪一部經，都可以用實相作它的體。這部經以這四門來解釋實相，詮顯實相。

根本說起來，連實相也無相。實相無相的，圓融無礙，就是教你不執著這個有相的。用四門來解釋這部經的體，那就是詮顯實相的道理，也是這樣子。而經上每一卷所說的道理，都是歸納到實相上，講來講去，無非顯實相。詮是詮顯，顯出這部經實相的道理，令人們明白實相的道理：「喔，這個原來是這樣！」就好像認識人似的，白人、黑人、黃人、紅人，究竟是哪一種人。

這部經的體是實相，《楞嚴經》屬於大乘經典，你用實相為體就可以了，它那一種分別出四門，無非教你顯明了實相的道理。

--「主觀智能推動力」講座至此  
陸·所被機宜

什麼叫「所被機宜」呢？就是所教化的眾生，所教化的這種機，這叫「機宜」。這個機宜--這一部經所教化的，是什麼眾生呢？這一部經所教化的是「情與無情，同圓種

yet there is no form it will not include. This is the real mark. It is just the force between heaven and earth. The force cannot be seen. Hence, though the substance of the Shurangama Sutra is divided into Four Doors, inductively it is completely interpenetrated without obstructions. This is using the real mark as its substance. No matter how this Sutra is presented, it still uses the real mark as its substance. If all of you can understand that it is using the real mark as its substance, then you will know the meaning of the Sutra are all related to the real mark. They are all produced from the real mark. Therefore, whether it is the Door of Accompanying Phenomena, or the Door of Consciousness Only, or the Door of Returning to the Nature, or the Door of Non-obstruction, they are never beyond the real mark. All Great Vehicle sutras can use the real mark as its substance. This Sutra uses the Four Doors to explain and reveal the real mark.

Fundamentally speaking, even the real mark has no mark. It is completely interpenetrated without obstruction. This is to teach you not to get attached to any form. Using the Four Doors to explain the substance of this sutra, this is to illustrate the principles of the real mark. Likewise, the meanings in every volume of the sutra can all be induced to the real mark. No matter how it is spoken, it is just to reveal the real mark and to make people understand the principles of the real mark. "Oh, originally it is so!" It is like recognizing whether a person is white, black, yellow, or red, in other words, what type of people this person belongs to.

The substance of this Sutra is the real mark. The Shurangama Sutra belongs to the Great Vehicle sutra. It's all right to use the real mark as its substance. The fact that it is divided into Four Doors is to teach you by revealing the principles and meanings of the real mark.

### End of 'Driving Force of Subjective Intelligence' Seminar

#### VI. Individuals Able to Receive the Teaching

This refers to the living beings being taught and transformed. To whom is the teaching of this sutra directed? The Shurangama Sutra causes sentient and insentient creatures to perfect all-wisdom at the same time. Both sentient and insentient beings can

智」，有情、無情都可以成佛的。那麼所教化的，主要是聲聞、緣覺和有學。

什麼叫「聲聞」？聲聞是聞佛的聲音而悟道的，修四諦法--苦、集、滅、道。什麼叫「緣覺」？緣覺又有兩個名稱：生在有佛出世的時候，修十二因緣而悟道就叫「緣覺」；在無佛出世的時候，修十二因緣而悟道，這叫「獨覺」。這個獨覺住在深山穹谷裏邊，隱於岩穴之間，他看天地間的萬事萬物，生生滅滅、滅滅生生，所謂「春觀百花開，秋睹黃葉落」，他看這種的境界，而自己悟道了。

那麼這一部經，正是教化聲聞和緣覺這兩種的機，又教化有學的機。什麼叫「有學」？他是還有所學呢！這就是菩薩。因為在佛的果位上來說，菩薩還有所學，所以叫「有學位」；到佛的果位上，才是「無學位」。

又教化一種，就是「定性聲聞」；定性聲聞，他是不願意迴小向大的。那麼不定性的聲聞呢？他迴小向大；這迴小向大就可以由聲聞的果位，經過緣覺，而成菩薩。這一部經，正是教化這些個機的。可是雖然說這四種機是當機者，要是往寬廣的來說，所有三界的眾生，都是這一部經的當機眾，都可以教化的。那麼這能令定性聲聞也迴小向大，發菩薩心、成菩提果，所以這一部經是無機不被、無人不得的。

(下期待續)

realize Buddhahood. Those who are taught specifically here are the Sound-Hearers, those Enlightened-to-Conditions, and those with something left to learn.

Sound-Hearers hear the Buddha's sound and awaken to the Way. They cultivate the Dharma-door of the Four Noble Truths: suffering, accumulation, extinction, and the Way.

Those Enlightened-to-Conditions are Pratyekabuddhas born at a time when there is a Buddha in the world. They cultivate the Twelve Causes and Conditions and awaken to the Way. When there is no Buddha in the world, Pratyekabuddhas are called Solitary-Enlightened-Ones. Solitary-Enlightened-Ones live deep in the mountains in the remote valleys where they hide away in caves. There they watch the myriad things between heaven and earth continually live and die. In the spring the hundred flowers open, in the autumn the yellow leaves fall. Watching these changes, they awaken to the Way.

Besides teaching the Sound-Hearers and those Enlightened-to-Conditions, this sutra also teaches those with something left to learn, which in this case refers to the Bodhisattvas. The Buddha is the only one who has nothing left to learn.

The Sutra also transforms the fixed-nature Sound-Hearers, those who do not wish to turn from the small vehicle toward the great. A Sound-Hearer whose nature is flexible turns from the small toward the great and can pass from the position of Sound-Hearer through that of one Enlightened-to-Conditions on to become a Bodhisattva. Although Sound-Hearers, those Enlightened-to-Conditions, Bodhisattvas, and fixed-nature Sound-Hearers can be said to be the primary recipients of the Sutra's teaching, all living beings of the three realms – the desire realm, the form realm, and the formless realm – are the primary recipients of the teaching. This sutra accords with all opportunities and takes everyone across without exception.

(To be continued ...)

# The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #231)

善知識。智如日慧如月。智慧常明。於外著境被妄念浮雲蓋覆自性。不得明朗。若遇善知識。聞真正法。自除迷妄內外明徹。於自性中萬法皆現。見性之人亦復如是。此名清淨法身佛。

你若有智就像有太陽，有慧就像月亮一樣。雖般若智慧常常明照，但若執著外邊的境界，則被妄念的浮雲覆蓋自性，變得愚癡而得不到大智慧。假設你遇到明眼善知識，聽聞真正的法，而把自己的無明煩惱及迷妄除去，則內外明徹猶如琉璃一樣，在自性中萬法朗然。你能識自本心，見自本性，也就像天空無雲，所以說：「心平百難散，意定萬事吉。」心若平時什麼災難也沒有，意若定時什麼事都吉祥了。又清淨的心現前，就像晴天無雲。所以說：「心清水現月，意定天無雲。」又說：「心止念絕真富貴，私慾斷盡真福田。」你妄想心止了，貪念也絕了，這才是真正富貴的人。有貪心的人就是窮人，即使他

Good Knowing Advisors, intelligence is like the sun and wisdom is like the moon. Intelligence and wisdom are constantly bright, but if you are attached to external states, the floating clouds of false thought cover the self-nature so that it cannot shine. If you meet a Good Knowing Advisor and you listen to the true and proper Dharma, and cast out your own confusion and falseness, then inside and out there will be penetrating brightness, and within your self-nature all the ten thousand dharmas will appear. That is how it is with those who see their own nature. This is called the Clean-and-Pure Dharma-body Buddha.

Prajna-wisdom is constantly illuminating, but can be obscured by your attachment to external states. As a result, your self-nature is covered by the drifting clouds of delusive thoughts, making you foolish and obstructing your attainment of great wisdom. But if you happen to encounter a clear-eyed Good-knowing advisor, listen to the true and proper dharma, and eradicate all your ignorance and afflictions. In so doing, you will be thoroughly crystal-clear inside and out. All the myriad dharma will be reflected in your self-nature. Those who see their nature and know their original mind are like the cloudless clear sky, hence goes a saying: "When the heart is tranquil, all difficulties disperse. When the mind is quiescent, everything is auspicious." Once again, when the mind is clean and pure, it is analogous to a clear sky with no clouds.

It is also said, "When the heart is clean and pure, you can see the moon's reflection on the water. When the mind is still, it is like a sky with no clouds." Furthermore, "True wealth is when the mind is stilled and thoughts cut off. True blessing is when all selfish desires are put to an end." When your delusive thoughts are stilled and your greedy notions severed, then you are truly wealthy. A perfect wealth in-

有些錢，但並不知足，所以就生出貪心來。私慾就是自私和慾念，若能沒有私慾，就是真正的福田，你能這樣就是清淨法身佛了。

善知識。自心歸依是歸依自性。是歸依真佛。自歸依者。除卻自性中不善心嫉妒心諂曲心吾我心誑妄心輕人心慢他心邪見心貢高心及一切時中不善之行。常自見己過。不說他人好惡。是自歸依。常須下心普行恭敬。即是見性通達更無滯礙，是自歸依。

你們各位，自心歸依自性，自己能迴光返照，這是歸依真佛。什麼叫自歸依呢？就是不要自性裡存不正當的心。什麼叫不善心？就是惡心。嫉妒心，切記不要嫉妒他人，為什麼你愚癡呢？就因你生生世世嫉妒人家聰明，所以自己就愚癡了。嫉妒人有才能，所以自己就什麼能力也沒有，就不如人。

諂曲心：不要有諂媚彎曲的心。吾我心：即什麼都有個我，吾我都是一種貢高的心。誑妄心：不要有誑妄自大的心。輕人心、慢他心：即輕視他人的心，和驕慢的心。邪見心：即無論見到什麼境界，不往正當的地方想，而想到邪的不正當的地方，貢高心：即總覺得自己比旁人都高都大，這些心都要除掉。及所有一切不善的行為都要捨卻。要常知自己有過錯，不說他人是非善惡，能如此就是自歸

spires no greed. Being greedy, however, renders one as poor. Even having sufficient wherewithal, one never learns to be contented. When you are free of selfishness and desires, you are truly a field of blessings. As such, you are the Clean-and-Pure Dharma-body Buddha.

**Good Knowing Advisors, when your own mind takes refuge with your self-nature, it takes refuge with the true Buddha. It is to rid your self-nature of egotism and unwholesome thoughts as well as of jealousy, obsequiousness, deceitfulness, contempt, pride, conceit, and deviant views, and all other unwholesome tendencies whenever they arise. To take refuge is to be always aware of your own transgressions and never to speak of other people's good or bad traits. Always being humble and polite is to have penetrated to the self-nature without any obstacle. That is taking refuge with your own self-nature.**

When taking refuge with your own self-nature, turn the light around and reverse the illumination. This is called taking refuge with the true Buddha. What is meant by taking refuge with your own self-nature? It means to have no improper mindfulness in your self-nature. What is an unwholesome mind? It is an evil mind, an envious mind. Always remember not to envy others. Have you ever wondered why you are so dull? It is attributed to your past lives, life after life, during which you were envious of other people's intelligence. Your envy of their talent in the past has now deprived you from having one.

Do not have an obsequious and crooked mind. Do not be devious and scheming. Rid yourself of egoism. "I, me, myself, everything revolves around me!" reveals an arrogant mind. Do not be self-conceited. Do not look down on others. Do not give rise to deviant thoughts. To have deviant views is to get the wrong idea about every situation you encounter, thereby leading you in the wrong direction. You should get rid of all these. You should also get rid of all unwholesome acts. At all times, recognize your own faults and lay no blame on other people's shortcomings. If you can do this, you are able to

依。其次常要存謙下的心，對任何人都要恭敬，這是見性通達無礙，也就是自歸依。

何名圓滿報身。譬如一燈能除千年闇。一智能滅萬年愚。莫思向前已過。不可得常思於後。念念圓明自見本性。善惡雖殊本性無二。無二之性名為實性。於實性中，不染善惡。此名圓滿報身佛。自性起一念惡。滅萬劫善因。自性起一念善。得恆沙惡盡。直至無上菩提，念念自見不失本念。名為報身。

什麼叫圓滿報身佛呢？譬喻說：只要有一盞燈，就能破除一千年的黑暗，只要你有智慧，就可滅除一萬年的愚癡。你不要存一個過去心，過去心不可得，不要回憶過去的事，也不要追將來。將來要怎麼辦？將來你種善因就結善果，種惡因就結惡果，沒有其他。所以說念念圓明，你要有一種正念，要有圓明燦爛的念、光明磊落的念，不要有邪知邪見、自私自利、嫉妒障礙，就怕旁人比我好。

人自性裡雖有善性、惡性，善惡的性是不一樣的。生出善就有善性，生出惡就有惡性。但本來沒有善、沒有惡的性是無二的。這個無二的性就叫做實性，也就是真如自性。就如證道歌上說：

無明實性即佛性  
幻化空身是法身

take refuge with your own self-nature. Next is to nurture humility. Regard all people with respect. This is seeing the nature clearly and without obstructions. This is taking refuge with your self-nature.

**What is the Perfect-Reward-body Buddha? Just as one lamp can disperse the darkness of a thousand years, one thought of wisdom can destroy ten thousand years of delusion. Do not think of the past; it is gone and can never be recovered. Do not think of the future; future thoughts cannot be ascertained in your grasp. In every thought, perfect and clear, see your own original nature. Although good and evil differ, the original nature is non-dual. That non-dual nature is the real nature, which remains undefiled by either good or evil. It is the Perfect-Reward-body Buddha. One evil thought arising from the self-nature destroys ten thousand eons' worth of good karma. One good thought arising from the self-nature ends evils as numerous as the sand-grains in the Ganges River. To reach the unsurpassed Bodhi directly, self-examine your every thought. Do not let the original thought disappear. That is the Reward-body Buddha.**

What is the Perfect-Reward-body Buddha? It is that which being alluded to a single lamp that dispels a thousand years of darkness, and the beginning of wisdom that stamps out ten thousand years of delusion. You should not let your mind cling to the past as it can no longer be reclaimed, nor should you pursue the future. Then, what shall become of the future? If you plant good causes, you will reap good results in the future; however, if you plant bad causes, you will reap bad results in the future; and there's nothing more to it. Hence it is said, "Let every thought be perfect and clear." You should have thoughts that are proper, that are perfectly clear and radiant, and that are forthright and honest. Do not harbor thoughts of deviancy, selfishness, self-benefit, jealousy, and obstructions, fearing that others will surpass you.

A person's self-nature clearly manifests between goodness and evil that are contingent upon the kind of thoughts that arise, but nature itself is without the duality of good and evil. This non-dual nature is the real nature. It is the self-nature of True Suchness. As written in the *Song of Enlightenment*:

*Ignorance and the real nature are just the Buddha nature;  
The illusory empty body is just the Dharma body.*

本來實性中，是沒有善也沒有惡，它是純圓獨妙的，圓陀陀、光灼灼。這個就是圓滿報身佛。你自性裡若生出一念惡心，即毒害心，則能滅萬劫的善因。但若自性起一念善，則能滅恆河沙惡。所以說：一念善是成佛之因，一念惡是墮地獄之種。你要成佛或墮地獄，就看你自己生的是什麼心。念念要識自本心，見之本性，不失你自己本來的真念、真性，這就是圓滿報身佛了。

何名千百億化身。若不思萬法。性本如空。一念思量名為變化。思量惡事化為地獄。思量善事化為天堂。毒害化為龍蛇。慈悲化為菩薩。智慧化為上界。愚癡化為下方。自性變化甚多。迷人不能省覺。念念起惡常行惡道。迴一念善。智慧即生。此名自性化身佛。

善知識。法身本具。念念自性自見。即是報身佛。從報身思量。即是化身佛。自悟自修自性功德是真歸依。皮肉是色身。色身是宅舍。不言歸依也。但悟自性三身。即識自性佛。

圓滿報身，圓滿即是無欠無餘，無得無失，不生不滅，不垢不淨，不增不減，無男無女，無善無惡，圓滿菩提歸無所得之意也。什麼叫千百億化身呢？怎會一個身而有千百億化身呢？說佛有千百億化身，但這與你和我有什麼關係

Originally, good and evil have no place in the real nature. The real nature is entirely perfect and wonderful in itself, far reaching in its penetration, and broad in understanding. It is the Perfect-Reward-body Buddha. A single vicious thought within your self-nature destroys ten thousand eons of good karma, whereas one good thought eradicates evil karma as immense as the number of sand grains in the Ganges. Therefore it is said: One good thought creates a cause for attaining Buddhahood, and one bad thought starts the seed for descending into hells. To know if you are going to become a Buddha or going to hell, just simply look at what kind of thoughts you have. In every thought, you should be able to recognize your inherent mind and see your inherent nature. Not deviating from your original true mind and true nature is the Perfect-Reward-body Buddha.

**What is the Myriad-Transformation-body Buddha? If you are free of any thought of the ten thousand dharmas, then your nature is basically like emptiness. However, with one calculating thought, transformation occurs. Evil thoughts bring on transformation into hell-beings; good thoughts, into heavenly beings. Viciousness brings on transformation into dragons and snakes; compassion, into Bodhisattvas. Wisdom brings on transformation into the upper realms; delusion, into the lower realms. Transformations within the self-nature are extremely many, yet the confused person, unawakened to that truth, continually gives rise to evil and walks evil paths. Turn a single thought around to goodness, and wisdom is produced. That is the Transformation-body Buddha within your self-nature.**

**Good Knowing Advisors, the Dharma body is basically complete. To see your own nature in every thought is the Reward-body Buddha. When the Reward-body speculates, it turns into the Transformation-body. The meritorious virtue of cultivating and awakening your self-nature is the true Taking Refuge. Our skin and flesh constitute our physical body, which serves like a house. It is not what we can return and rely upon. Simply awaken to the three bodies of your self-nature and you will come to recognize your self-nature Buddha.**

Having discussed the Perfect-Reward-body that is neither scant nor superfluous, neither gained nor lost, neither produced nor extinct, neither defiled nor pure, neither increased nor reduced, neither male nor female, and neither good nor evil, but also a perfect Bodhi that returns to non-attainment, the Sixth Patriarch asks, “What is the Myriad-Transformation body?” “How can one body produce myriad transformation bodies? What do the Buddha’s transformation bodies have to

呢？答：沒有什麼關係。所謂千百億萬化身就是千百億萬的思想、思量。佛的千百億化身，可化身成佛、菩薩、緣覺、聲聞，也可化身為天上的人、人間的人、阿修羅、地獄、餓鬼、畜生。他既無處不現身，所以說有千百億萬化身。這是一種講法。還有另一種講法，即是我有千百億化身，你也有千百億化身。我收了千百億個徒弟，個個徒弟都學師父的修行，如師父日中一食，徒弟也學日中一食，這是我的化身。師父不攀緣，徒弟也不攀緣，所以我也有些化身。總而言之，誰跟你學佛法，將來就是你的化身。現在你是我的化身，將來你也有你的化身，所以你也有千百億化身。總之你有一個好榜樣，別人照著學，這就是你好的化身，若你有一個壞榜樣，像鬼一般，別人若跟你學鬼樣，這就是壞的化身。

若什麼也不想，「一念不生全體現」：一念不生，本來佛性就現。但你是否能不生呢？你是否能沒有妄想呢？你若能沒有妄想，這就是佛了。但若未達到這境界，就要修行。若不修行則人還是人，狗還是狗。「六根忽動被雲遮」：一動六根、六塵、六識，就是被雲遮起來了。

你有思量就有化身，化成什麼？一想惡事，例如用何方法可得名，得利益，或者打劫、放火、殺人這都是惡，這就是地獄。若你思量善事要幫助人，這就是造天堂。你有毒害的心，這就是龍，就是蛇。你若發慈悲的心，這就是菩

do with you or me?” you asked. The answer is that it has nothing to do with you or me. These so-called myriad transformation-bodies are simply the myriad thoughts and speculations. The Buddha can transform himself anywhere to appear in any one of the ten Dharma Realms. That is, he can transform to a Buddha, a Bodhisattva, a Pratyekabuddha, an Arhat, a celestial god, an asura, a human being, a hell-being, a hungry ghost, or an animal. You might also say that you and I have a hundred thousand myriad transformation-bodies. Let's say, I welcome a hundred thousand myriad disciples who embark on emulating their teacher into their cultivation. Seeing their teacher eating only one meal before noon each day would prompt them to say, “I'm going to do that too.” When they see their teacher who is not climbing on conditions, i.e. not asking for solicitations, they follow suit. Because they replicate my actions, they are my transformation bodies. In the future you will have transformation bodies, too. Your good example will inspire followers whom you regard as your good transformation bodies. Similarly, followers of your wicked examples are your wicked transformation bodies.

*One thought not produced, the entire substance manifests.* If you bear no thoughts at all, if you do not give rise to a single thought, your original Buddha nature appears. The question is: Can you do it? Can you not give rise to a single thought? Can you not have false thinking? Without false thinking, you are a Buddha. But if you can't sever your false thinking, you must cultivate the Way. Otherwise, a human remains a human; a dog remains a dog. *Sudden movement of the six roots brings a covering of clouds.* In other words, when you are moved by the six sense organs, the six sense objects and the six consciousness, you will be veiled by the clouds of obscurity that are made to appear.

Every thought you conceive brings about transformation. Transformed into what? One thought of evil deeds, for instance, transforms into hell; such unwholesome thought would also include pursuing fame or committing burglary, arson and murder. On the other hand, when you have wholesome thoughts on helping people, then the heavens are created. With a vicious mind, you are transformed into a dragon or a snake. With a

薩。你有智慧聰明，就向上爬，若你愚癡到極點就往下降，這叫「君子上達，小人下達」。

自性變化甚多，都是千百億化身。迷人他自己不知道省醒覺悟，故念念都是惡，如神秀大師在當時想盡方法來破壞六祖大師，時時都派人去殺他，這就是常行惡道。你若能迴光返照，生一念善，智慧就生出來了，這就是自性化身佛。

法身是自己本有的，只要念念都識自本心，見自本性，即是圓滿報身佛。從報身再有所思量，就有變化身，這就是化身佛了。你應該覺悟自己應該修行，以身作則，而非儘講口頭禪。所謂「說得一丈，不如行一尺。」你們聽我講經不要看我講得好不好，就看我天天有沒有騙你們。

自己自性功德能真正明白，這就是真歸依。自己歸依自己，並不是歸依這個身體，否則就是頭上安頭了。這個皮肉是有形有色的色身，而這色身僅是自性的舍宅非主人翁，故不要將這身體認為就是我了。這身體不是你，而是我的。你住在這房子裡，這房子雖然是你的，但不能說這房子就是你。所以歸依並不是歸依自己的色身，而是歸依自性。若識得自性佛，就是具足三身佛了。

(下期待續)

mind of kindness and compassion, you are a bodhi-sattva. With wisdom, you ascend; with stupidity, you fall. This agrees with the saying 'A superior person mounts on high; a petty person travels the lower path.'

Events from such transformations within the self-nature are copious in which a confused person never understands how to be awakened and continually dwells on evil thoughts. One instance is the Great Master Shen Hsiu who had made numerous attempts on the Sixth Patriarch's life by sending people to kill him. That is an example of constantly walking the evil path. If you can turn the light around and illumine within, bring forth a mind of goodness, then wisdom is produced. That is the Transformation-body Buddha within your self-nature.

The dharma body dwells within us. In thought after thought, being aware of your original mind and your original nature is the Perfect-Reward-body Buddha. From the reward-body come contemplations, forming transformation-bodies. That is the Transformation-body Buddha. You yourself must awaken and cultivate the Way. Lead by example. Do not engage in intellectual conversations all day long with no actual practice. Hence goes a saying, 'Walking a foot distance is better than talking a yard length.' So you do not need to judge whether my lectures on sutras are good or otherwise, but instead see if I have ever deceived you.

By truly fathoming your self-nature is the act of taking refuge. To return and rely upon yourself does not mean to take refuge with your physical body, doing so would be just like adding a head atop another head. Your body of flesh and skin is just a physical entity that functions as a house, a temporary dwelling place for your self-nature. It is not the master host. Do not say, "My body is me." Your body is not you. Then is it someone else's? No. Your body is yours, but it is not you. If you live in a house, you can say the house is yours but you certainly cannot say the house is you. Therefore, taking refuge means to return and rely on your self-nature, not on your form-body. When you become aware of the Buddha in your self-nature, then you would be replete with the three-body-Buddha -- the Clean-and-Pure-Dharma-body Buddha, the Perfect-Reward-body Buddha, and the Myriad-Transformation-body Buddha.

(To be continued ...)

## 大悲咒能消災難

### The Great Compassion Mantra Can Dispel Calamities

宣化上人一九五八年六月十三日下午開示於香港西樂園寺  
An afternoon talk given by Venerable Master Hsuan Hua on June 13, 1958  
at Western Bliss Garden Monastery in Hong Kong

**真正的好處，是說不出來的，如  
人飲水，冷暖自知。**

在天氣炎熱中，大家能不畏熱，也不怕山高路遠地趕來參加打七，究竟有什麼好處？真正的好處，是說不出來的，如人飲水，冷暖自知，唯有真心的人，才能自然而然地領會到其中的妙處。

怎麼樣才能獲得好處呢？沒有其他，正如方才所說，只要真心地念菩薩的名號。真心，換句話來說就是專心；所謂「專一則靈，分歧則蔽」，能夠專一，就自然能夠感應道交，這種感應道交的力量，是不可思議的，可是這卻要自己用功，旁人無法代替你，更不是可以僥倖的。

就拿「說食數寶」作一個譬喻，譬如一個人，光是說吃飯怎麼樣有營養，可是始終都不去吃，那麼，飯縱使真有營養，而說的人能得其營養嗎？所謂：

終日數他寶，自無半分錢；  
於法不修行，其過亦如是。

我們念菩薩，也是這個樣子，不能只是知道，或談論念菩薩的功德就算了，我們要能真正地念到一

**True advantage is beyond words.  
It is just as someone will know the warmth or  
coolness of water only after drinking it.**

Even in hot weather, some people would not be kept from attending the session, nor would they be daunted by a long journey and strenuous climb to the hilltop. So, what advantages does this bring? Genuine advantages are beyond words. Just as a person whose palate can grasp between the warmth and coolness of water after drinking it, the wonder behind this session is realized by those coming here with sincerity.

How can one obtain the advantages? As I have said earlier, there's no other way except reciting the Bodhisattva's name with a true heart. 'With a true heart' means with single-mindedness. It is said, "With single-mindedness comes efficacy. With distraction comes futility." If you retain a single mind, you will receive a spontaneous response of the Way; the power in its response is truly inconceivable. However, you must apply the effort yourself; no one can do it for you, much less attaining it by chance.

Consider the example of "talking about food and counting others' wealth." If someone talks about how nutritious the food is, but doesn't eat it despite its nutritional value, how else would a person obtain the nutrition? There is a saying:

*All day long you count the money of others,  
But you don't own half a cent yourself.  
If you don't cultivate the Dharma,  
You make the same mistake.*

Such talk of nutrition earlier, for instance, can also relate to reciting the Bodhisattva's name. Simply knowing and talking about the merit and virtue from reciting the Bodhisattva's name would not at all make a difference unless we recite to a point when

心不亂，甚至於，更進一步地連水流、風動，在我們的耳中聽來，也無不是稱誦菩薩洪名的聲音，所謂：

有情無情，同演摩訶妙法。

如果不能做到這一地步，不能一心不亂的話，那麼，各相雜陳，風吹就是呼呼聲，水流就是淙淙聲，就不能領略其中的妙處了。所以，我們應真實地念，而且在念的時候，不要摻入其他的妄念，這樣才能夠獲得其中的法益。

其次，在打七時，應該重視打七的規矩，所謂：「無規矩不成方圓」，至於西樂園一向的規矩，就是不得喧嘩吵鬧，以免障礙他人的修行。

在這七天的期間，我們又念〈大悲咒〉。這個〈大悲咒〉的功德，是不可思議的，如果沒有相當善根，就連「大悲咒」這三個字，也不能輕易聽到，現在大家不但能聞其名，而且更能受持讀誦，足見各位具大善根，曾於諸佛時種諸善根了，既然有大善根，那麼大家便不可輕易空過此生。

記得最初在西樂園打七，居士十有八九是不會念〈大悲咒〉的，可是，到了今天，十個裏有八個以上都會念了，這就是眾居士們顯著的進步。

現在我說一段故事，來證明〈大悲咒〉的功德：在我們東北地

we have become single-minded and are no longer confused. We could pursue even further by honing our sense of hearing to the sounds of the water and wind being resonated with the chanting of the Bodhisattva's great name. As stated in the following verse:

*Sentient creatures and insentient things,  
All proclaim the wonderful Dharma  
of the Mahayana.*

If you have not yet reached that level of being single-minded and unconfused, then everything will be chaotic: you hear only the howl of a blowing wind or the splash of a flowing water as you're unable to discern the wonder in them. Hence, we should not allow idle thoughts to mingle with our recitation. Only then can we receive the benefits of the Dharma.

During this time, we should abide by the rules set forth for the session. Since it is said that no circles and squares can be drawn without a compass and a ruler respectively, no accord is possible for others when being disrupted in their cultivation without the rules long implemented by this temple.

In these seven days, we will also recite the Great Compassion Mantra. The merit and virtue of the Great Compassion Mantra is inconceivable. Without considerable good roots, it's not easy to even hear the three words "Great Compassion Mantra." Now, everyone will not only hear the name of this mantra, but also uphold and recite it. This proves that you all have once planted tremendous good roots in the time of the Buddhas in the world. Since you have such great good roots, you should not casually let this life pass in vain.

I remember when the temple first held the sessions with ten laypeople, there were eight or nine of them who didn't know how to recite the Great Compassion Mantra. But now, in every ten laypeople, more than eight of them can recite it, indeed a marked progress among the laity.

Now I'll narrate a story that attests the merit and virtue of the Great Compassion Mantra. In Manchuria, there was once a wealthy man who

方，有一個財主，他擁有很多田產，有一年的秋天，這個財主他親自隨著四、五輛大貨車，滿載著高粱到市上去賣。因為鄉間和城市的距離有一百五十多里路，所以，他在凌晨一時多，就趕車起程，可是在半途中不幸遇賊，那財主見前面有賊，就念起〈大悲咒〉。說也奇怪，那幫土匪竟然像瞎子一樣，看不見他的車，於是乎，他們便安全渡過難關，這是我所見聞〈大悲咒〉的靈感之一。

owned a great deal of land. One autumn, he accompanied four or five large cargo trucks carrying full loads of sorghum to be sold in the city. Since the travel distance from the village to the city was over a hundred and fifty li (Chinese miles), he set out his business road trip at past one o'clock in the morning. Somehow along the way he caught sight of some bandits far ahead. As he drew closer to them, he began reciting the Great Compassion Mantra. So strange was this turn of event that the gang of bandits, as if they were blind, looked past his trucks and noticed nothing. As a result, the wealthy man accompanying his trucks evaded danger. Such was the efficacious response of the Great Compassion Mantra that I have heard about.

《大悲心陀羅尼經》上說：「誦持大悲咒者，能消諸難，遇火不焚，遇水不溺。」所以，我勸已經會念的居士，每日應最少誦持三遍，至於不會念的，也應趕快學。誦持〈大悲咒〉的功德，不但能退盜賊，更能消除百病，平諸魔難，所以我們應該誠心地誦持。

**誦持大悲咒者，  
能消諸難，  
遇火不焚，  
遇水不溺。**

***Those who recite  
the Great Compassion Mantra  
can dispel all disasters.  
They will not be burned  
by fire or drowned by water.***

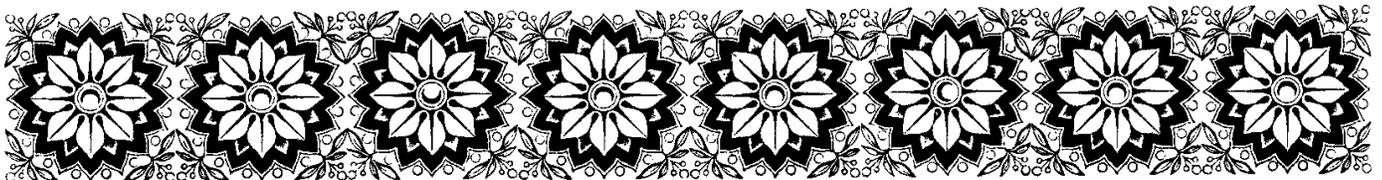
In the Great Compassion Mind Dharani Sutra, it says, "Those who recite the Great Compassion Mantra can dispel all disasters. They will not be burned by fire or drowned by water." So I encourage laypeople who can recite it to do so at least three times a day. Those who cannot should learn it quickly. The merit and virtue of the Great Compassion Mantra dispels not only thieves and robbers, but also myriad illnesses and demonic troubles. So we should recite it with a true heart .

在這開始打七的今日，法會的氣氛很好，很能鄭重其事，希望各位再接再勵，更圖精進！

At the starting day of this session, the Dharma Assembly already exudes such wonderful and solemn ambience. I hope everyone is committed to their effort and striving to be more vigorous!

(The End of the Article)

(全文完)



2013年11月法會時間表 Schedule of Events – November 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◎ 廿九 藥師佛聖誕 Medicine Master Buddha's Birthday
3 十月初一 夏令時間結束 (撥回1小時) Return to Standard Time at 2:00 am  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	4◎	5◎	6◎	7◎ 初五 達摩祖師誕辰 Venerable First Patriarch Bodhidharma's Birthday	8◎	9◎
10 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	11◎	12◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	13◎	14◎	15◎	16◎
17 十月十五 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	18◎	19◎	20◎	21◎	22◎	23◎ 梁皇寶懺灑淨 The Jeweled Repentance of Emperor Lyang Purifying the Boundaries 7:00 pm
24 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	25 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	26 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	27 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	28 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	29 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	30 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm



Dharma Realm Buddhist Association  
**Gold Wheel Sagely Monastery**  
 235 North Avenue 58, Los Angeles, CA 90042  
 Telephone: (323) 258-6668 ( www.goldwheel.org )

金輪聖寺

2013年12月法會時間表 Schedule of Events – December of 2013

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 5:00 pm	2◎	3◎ 十一月初一	4◎	5◎	6◎	7◎
8 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	9◎	10◎	11◎	12◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	13◎	14◎
15 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 8:00 am — 3:00 pm	16◎	17◎ 十一月十五	18◎	19◎ 十七 阿彌陀佛聖誕 Amitabha Buddha's Birthday (Actual Day)	20◎	21◎
22 大悲法會 Great Compassion Dharma Assembly 8:00 am — 3:00 pm	23◎	24◎	25◎	26◎	27◎	28◎
29 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	30◎	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm			

~常將有日無日，莫待無時想有時~