



# 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

故知般若波羅蜜多。是大神咒。是大明咒。是無上咒。是無等等咒。  
能除一切苦。真實不虛。

是大神咒難窮測 是大明咒照三千 是無上咒臻覺果 無等等咒至極巔  
除一切苦輪迴息 真實不虛各向前 以上顯說深般若 略解東西祖師禪

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

*Therefore, know that prajna paramita is a great spiritual mantra,  
a great bright mantra, a supreme mantra, an unequalled mantra.  
It can remove all suffering; it is genuine and not false.*

*As a great spiritual mantra, it is indeed unfathomable.*

*As a great bright mantra, it illumines the great Trichilocosm.*

*As a supreme mantra, it leads to the fruition of enlightenment.*

*As an unequalled mantra, it reaches the ultimate summit.*

*Eradicating all suffering, it brings samsara to an end.*

*Since it is genuine and not false, everyone should make progress.*

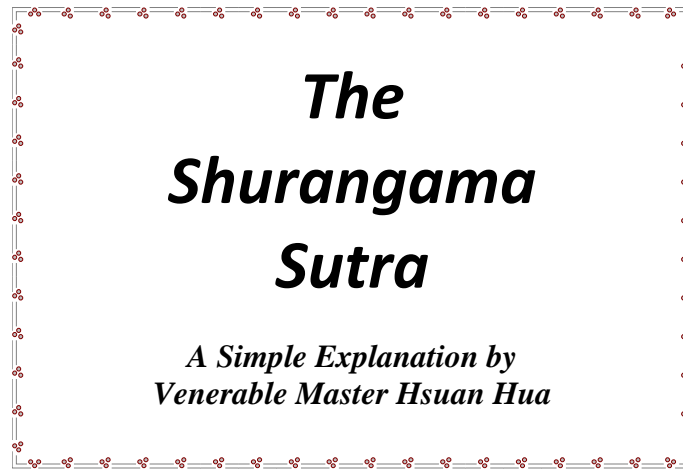
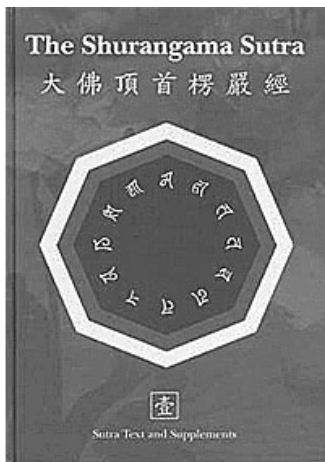
*Above are the spoken manifestations of the profound prajna,  
Disclosing in brief the dhyana of the Patriarchs of the East and West.*

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【編按】以下錄自一九八七年五月二十四日「主觀智能推動力」講座

《楞嚴經》的教理是要教人修定、開智慧；修定、開智慧先要持戒律，這在〈四種清淨明誨〉中說得很清楚。如果我們能依照〈四種清淨明誨〉修行，就是《楞嚴經》所被之機；誰不依照〈四種清淨明誨〉修行，誰就不是《楞嚴經》所被之機--主要的地方就是在這兒！

那麼你持戒律，依照清淨明誨來修行，還要有正知正見。那怎麼樣能知道你是正知正見？正知正見就是要守規矩，一切時、一切處都要守規矩，戒律就是規矩。為什麼你必須守規矩？因為你不守規矩，就會走火入魔，所以提出來〈五十種陰魔〉。在〈五十種陰魔〉的變化裏邊，這都很容易誤入歧途。

如果你沒有真正的戒力、定力、慧力，就會盲從。所以經典所被的機，無論是聲聞、緣覺、菩薩或凡夫，誰能夠守戒律、守規矩，就是這部經所包括、所教化的人。

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

The teaching principle of the Shurangama Sutra is to teach people how to cultivate Samadhi and to open wisdom. In order to cultivate Samadhi and to open wisdom one must first uphold the precepts. In the 'Four Clear and Decisive Instructions on Purity' text, it has clearly indicated that if we follow this 'Four Clear and Decisive Instructions on Purity' with our cultivation, then we are the primary recipients of the Shurangama Sutra. Whoever does not cultivate in accordance with the 'Four Clear and Decisive Instructions on Purity' will not be a primary recipient of the Shurangama Sutra. That's the main difference!

Beside upholding the precepts and following the Clear and Decisive Instructions on Purity, you also need to have proper knowledge and proper view. How does one ascertain of having own proper knowledge and proper view? Proper knowledge and proper views means one has to abide by the rules at all times and all places. Precepts are rules. Why must you abide by the rules? It is because if you fail to do so, you will 'catch the fire and possessed by the demon'. We discussed earlier about the Fifty Skandha Demons. Within the transformations of the Fifty Skandha Demons, one would easily go astray.

If you don't have genuine precept power, samadhi power, or wisdom power, then you will follow blindly. Therefore, to be the primary recipients of this Sutra, whether they are Sound Hearers, those Enlightened by Conditions, Bodhisattvas or commoners, whoever uphold the precepts and abide by

如果你這樣一想，就知道經典是很重要的，為什麼重要？就是要守規矩，不要喜虛榮、好誇張，這就是所被的機。

今天有人講得井井有條，也有人講得格格不入，那麼希望不懂的人，就要問懂的人；懂的人教不懂的人，要彼此互相幫助，這樣就都是《楞嚴經》所被的機。

-- 「主觀智能推動力」講座至此

### 柒·宗趣通別

怎麼叫「宗」呢？「尊崇曰宗」，崇尚它，這叫一個「宗」；「宗之所歸，叫趣」，宗所趨向，叫「趣」。什麼叫「宗」？好像二乘的人專門講因果——二乘就是權乘的人。佛所說的教法有權乘、實乘，權就是暫時的，實就是永遠的。暫時所說的權乘法門，就多數講「因果」；因就是宗，果就是趣。到實乘上，就講「悟入」；悟就是宗，入就是趣。這部經以阿難尊者當機被難，這個時候佛救他，教他迴小向大，這是宗；及至他到達極果，這是趣。這種宗趣，是通於佛道的；不像其他小乘的經典，僅拘於小乘，不能達到佛果，所以與小乘教理有分別的。

弟子：宗趣？

上人：「尊崇曰宗」，你很尊崇他，這就叫做「宗」，就是你崇拜這個人。「宗之所歸」就是「趣」，趨

the rules will be designated as one being taught and transformed by this Sutra. If you think this way, you will know that this Sutra is of deemed importance. Why is it important? It's because one must follow the rules, and not covet for vainglory and adulation. These are the individuals who will be able to receive the teaching.

Today, there are people who give explanation that is coherent and lucid, and there are also those who give explanation that seems unconventional. I hope that those who don't understand will ask those who do understand. Those who understand should teach those who don't understand. We must help out one another. This way we are all primary recipients of the Shurangama Sutra.

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

#### The similarities and differences between the principle and its implications.

What is the principle? The principle is that which is held in honor. What the principle leads us back to is called its implication. The teaching of the Two Vehicles (Sound-Hearers and Pratyekabuddhas) is concerned primarily with cause and effect. This is a provisional teaching. The Dharma the Buddha spoke includes both provisional and actual teaching. The provisional is temporary, the actual is eternal. With the provisional teaching, cause is principle, the effect is its implication. When true appearance is reached, the provisional becomes actual. When the actual is reached, one is said to have awakened and entered. Thus the awakening is the principle, the entering is its implication. When Ananda, the protagonist of this sutra, ran into trouble, the Buddha rescued him and then taught him to turn from the small toward the great. That is the principle. Ananda's arrival at the ultimate fruit is its implication. The principle and its implication thus penetrate to the Buddha-Way, and are the Way to Buddhahood, and are thus distinguished from the various Small Vehicle sutras which only discuss the Small Vehicle and cannot penetrate to the Buddha-position.

**Disciple:** The principle and its implication?

**Venerable Master:** The principle is that which is held in honor. You respect and look up to him. This is called principle. It means that you admire this person. What the principle leads us back to is called its implication. To

就是「往前」，宗的歸趨，就是一個「趣」——這是一種學問。

【編按】以下錄自一九八七年五月二十六日「主觀智能推動力」講座

「宗趣通別」，這是《楞嚴經》的宗趣通別，不是《法華經》的宗趣通別。每一部經也都有它的「宗」，這是「通」；每一部經也都有它的「趣」，這是「別」。這部經的宗和其他經的宗，宗與宗是一樣的，但意義在那部經本身是不一樣的。也就像我們每個人是做什麼用的，每個人的工作不同，工作就是他的宗；工作雖然不一樣，卻都是在工作，作完了工就是趣。又如現在我們研究佛法，研究期間就是宗，研究明白了就是趣，宗趣都是不一定的。

這部經簡單說來，是以破迷顯正為主，破阿難尊者的迷，顯出真心來、正路來。什麼是這部經的趣？可以說以返迷歸覺為趣，由迷路走到覺道上，這就是個趣。現在依古德講，局限於六對：破顯、偏全、悟入、體用、行位、分滿。但如詳細認識，則怎麼講怎麼有理，無入而不得。況古德所舉都是大同小異的道理，不要名詞一不一樣，就不明白，而看成很深、很難懂的。

再拿做工的比喻來說，做電腦是做工，研究科學也是做工，工作的性質不同，但都是在做工，而最終的目的都是為賺錢。我們研究佛法的最終目的，不是為了賺錢，而

lead means to go forward. What the principle leads to is this implication. This is one kind of learning.

**Editor's Note: The following is an excerpt taken from a seminar on 'Driving Force of Subjective Intelligence' held on May 26, 1987.**

“The similarities and differences between the principle and its implications” are of the Shurangama Sutra and not those of the Dharma Lotus Sutra. Every sutra has its own principle that is similar. Likewise every sutra has its implication that is different. The principle of this sutra and other sutras is the same. But the meaning of the sutra is not the same. It's like every one of us has different work and jobs. Work is like the individual's principle. Although each one's work is different, they are all regarded as work. After work is done, it is its implication. It's also like we are investigating the Buddhadharma now. The period of our study is the principle. The attainment of our understanding is its implication. Hence the principle and its implication are unfixed.

To put it simply, the main theme of this sutra is to destroy delusions and reveal the proper. It is to smash delusion that once gripped Ananda and reveal the true mind and the proper path. What is the implication of this sutra? It is to return to enlightenment by turning away from delusions. In other words, walking from a deluded path into an enlightened one. Following the instruction of the ancient virtuous ones, it is prescribed in pairs of six: Smash and reveal, partial and complete, awakened and entering, substance and function, conduct and position, share and perfection. However, if one is to understand them in detail, then it becomes irrational no matter how it is spoken; and ‘there is no entry without gain,’ meaning one that enters has no achievement. Since the principles illustrated by the ancient virtuous ones were much the same, one should not struggle just because the terminology is not the same, and regard it as profound and hard to understand.

Take work into account. Working with computers is a job, so is working on scientific research. The nature of their tasks, however different, is simply work; their ends is for one to acquire income. Speaking of work, the ultimate goal on our investigating the Buddhadharma is not for money to be earned, but for wisdom to be gained. We aspire to open our wisdom

是爲了得到智慧。我們的趣向，就是爲了走向般若之地，以開智慧爲趣向，這是人人所希望的，不然我們研究佛法做什麼？研究佛法就是要去愚癡，轉成智慧。

愚癡要怎麼去呢？就是要去迷，迷就是愚癡；不迷、不顛倒就是智慧，這是很簡單的道理，不用高談闊論去講這部經的宗趣。這部經以破迷顯正爲宗，以成佛爲趣，究竟是要成佛的，類似於此都可以講，不一定要按照註解講。註解只是引導我們一條路，如果明白了，怎麼講怎麼有道理；但是要有根據，講出來合理，合乎經義，這就可以了。

再舉個更簡單的例子，如小孩子說：「媽媽！我餓了。」這就是以吃飯爲宗，吃飽了就是趣。又如：「媽媽！我冷了。」這就是要穿衣服爲宗，不冷爲趣。如說：「媽媽！我睏了。」就是以要睡覺爲宗，睡著了爲趣——上列的道理是很容易明白的。

經典就是叫我們迷了就要學明白，所以迷的時候要以研究佛法爲宗；研究明白了，有了正知正見，就是趣；明白這點，也就是明白經典的宗趣了。

又說「喫飯、穿衣、睡眠皆宗趣」，這並不是笑話，能真明白這句話，宗趣也就懂了。你們不要以爲你們都會吃飯、穿衣、睡覺，其實你們都不會。真正會吃飯的，

by treading the path towards Prajna. This is what we are striving for. If it isn't, why do we even bother ourselves to investigate the Buddhadharma? It is to get rid of our stupidity and to gain wisdom.

How to rid oneself of stupidity? One must get rid of delusion. Delusion is stupidity. Without delusion and inversion, it is wisdom. This is a very simple principle that requires no high pitch tirades on discussing its principle and its implication. The principle of this sutra is to eradicate delusion and to reveal the proper; its implication is to realize Buddhahood. Ultimately, one must accomplish Buddhahood. Following every annotations for the lecture is not necessary. The explanatory notes are just to lead us to a path. Unless you understand, your lecture would still make sense. But you must have the basis; and your lecture must be reasonable and tally with the meaning of the sutra. Then it is permissible.

Again, let's take another example that is even simpler. Consider a little child who said, "Mother! I'm hungry." The maternal response by providing food is perceived as its principle. The child having his fill is its implication. Another example: "Mother! I'm cold." In this scenario, putting on clothes is its principle, and not feeling cold is its implication. Another example: "Mother! I'm sleepy." Needing to sleep is its principle, and being sound asleep is its implication. The meaning of the above examples are very easy to understand.

Sutra can cause us to learn and understand when we are confused. When we are deluded, we should investigate the Buddhadharma as a principle. After we have mastered and understood, we will gain proper knowledge and proper view, and that is its implication. If we understand this point, then we will also understand the principles and implications of the sutra.

Another saying is: "Eat food, wear clothes, and sleep are all principles and implications". This is no laughing matter. If you can truly comprehend these words, you would have understood the principle and its implication. Don't think that you all know how to eat, to wear clothes and to

不吃也不餓；會穿衣的，不穿也不冷；會睡覺的，不睡也不睏。

——「主觀智能推動力」講座至此

### 捌·說時前後

佛說這部經，是在什麼時候？若就這一部經，佛開示迴小向大之說，應該是在方等的時候說的。而佛說法四十九年，在這個時候，波斯匿王六十二歲；波斯匿王和佛是同歲，若依波斯匿王的年歲，應該是在般若的時候說的這部經典。所以這說時前後，就定它在方等或般若的時候，所以判它在終教的裏邊，是一個實法，這是「說時前後」。

編按】以下錄自一九八七年六月四日「主觀智能推動力」講座

說時前後第八門，《楞嚴經》是屬於方等教。方等教還是屬於通教，「通」是通達無礙，又是通前通後，往前可以通到小乘去，往後可以通到大乘。所以《楞嚴經》的教義，可以說是方等時或般若時，這都可以。方等的時候它是通於阿含時，所以它是教小乘迴小向大。怎麼又說它是通後？通於後面的般若時。方等時是大乘的一個初門，初發大乘菩提心的時候。所以可以說這部經屬於方等或般若時，它是通著的。我們看經典要把它看活起來，不要單執著一部分；單執著一部分，這是一廢百，以這個一樣就把一百樣廢了，也可以說是固執不通。

sleep. In fact, you don't. Those who truly know how to eat will not feel hungry even if they don't eat; those who know how to wear clothes will not feel cold even if they don't wear clothes; those who know how to sleep will not feel sleepy even if they don't sleep.

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

#### The determination of the time.

When did the Buddha speak this Sutra? If the Buddha spoke the Shurangama Sutra for the sake of turning the Small (Vehicle) to the Great (Vehicle), it would be during the period of Vaipulya. Then, the Buddha had since spoken the dharma for forty-nine years. On the other hand, if he spoke this Sutra at the time when King Prasenajit was sixty-two years old, the same age as the Buddha's, then this would have taken place in the period of Prajna. The determination of the time is to date whether it was during the period of Vaipulya or of Prajna when this sutra was spoken. Therefore, to date this Sutra in the Final Teaching is the real dharma. This is the determination of the time.

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

The eighth door is the Determination of the Time. The Shurangama Sutra is classified as the Vaipulya teaching. The Vaipulya teaching belongs to the Connecting teaching. 'Connecting' means penetrating without obstruction. It also connects those going before and going after. Going before, it can connect the Small Vehicle. Going after, it can connect the Great Vehicle. Therefore it can be said that the teachings of the Shurangama Sutra was during the period of Vaipulya or Prajna. Both are correct. In the Vaipulya period, it connects to the Agama period and is teaching those of the Small Vehicle to turn from the Small to the Great. Why do we say it also connects after? It connects to the period of Prajna that follows. The period of Vaipulya is the introductory door of the Great Vehicle. It's the time when people brought forth their initial resolve of the Great Vehicle Bodhi mind. Hence it can be said that this sutra tallies with the period of Vaipulya and of Prajna. It is connected. When we read the sutra we should read it in a lively way. Do not get attach only to a certain part. That is like taking one and discarding hundreds, or describing a person as being stubborn and not making sense.

所以這個說時前後，它是什麼時候呢？就是說《楞嚴經》那個時候。那個時候可以說是方等時或般若時，它們是通著的。當時波斯匿王是六十二歲，所以佛也應該是六十二歲。本來佛說完方等時是五十歲，佛三十成道，十二年說阿含，八年說方等，所以佛是五十歲。可是波斯匿王說他是六十二歲，所以也可能是般若的時候，但是當時佛說這部經典，它不屬於般若教，還是屬於通教，所以判它為方等時，這是一個大概的意思。

我們不要鑽牛角尖，很執著這個「時候」，這個時候不是一個問題。古來這些大德高僧分科判教，有的地方是正確，有的地方是很多此一舉，不需要的。後人要把那個道理看得很活動地，也不要說它一定怎麼樣，或一定不怎麼樣，用你自己的我見，說它不是那個時候，或是那個時候，這是無有定法的。

(下期待續)

With regard to this 'Determination of the Time', what is the time? It is the time when the Shurangama Sutra was spoken. The time can be during the period of Vaipulya or of Prajna since they are connected. At that time, King Prasenajit was sixty two years old and the Buddha would also be sixty two years old. Originally, when the Buddha had finished speaking the Vaipulya he was already fifty years old. It took him twelve years to speak the Agama and eight years to speak the Vaipulya. Hence the Buddha should be fifty years old. But King Prasenajit said he was sixty two years old, so it is also likely that the time was during the period of Prajna. However, when the Buddha spoke this Sutra, it did not belong to the Prajna teaching. It still fits in as the Connecting teaching. Therefore it is being classified as the period of Vaipulya. This is a general idea.

We should not confine ourselves or get attached to this so called 'time'. That is not an issue here. In the past, the great virtuous ones and the lofty Sanghas' categorizing the teachings was correct at one point, but unnecessary and needless at another. The descendants must view the principles with flexibility. You should not say that it has to be this way, or not to be this way. Nor should you draw on your ego to make distinctions if it is during this time or that time as this is without a fixed dharma.

(To be continued ...)

(上承自第 11 頁)

(Continuing on page 11)

你們要是遠來到我這兒，不明白偈頌就像離我千里遠一樣。所以你們大家要珍重，自己要看重自己，不要看輕自己說我也不修行。好像一隻狗一樣，不要把自己看成一隻狗，要看成一個人。珍重好去，到好的地方去，不要到壞的地方。大家聞法，都開悟了。但是只有我沒開悟，所以到現在還陪著你們。大家聽後都很高興而遵奉實行。

(下期待續)

If you have come all the way here but fail to understand this verse, then we are still a thousand miles apart. Therefore, you should all cherish yourselves. Do not underestimate yourself and decide not to cultivate. Don't look down on yourself and say, "I'm nothing but a dog anyway." See yourself as a person, not a dog, and go to a good place, not a bad one. Everyone who listened to the dharma has awakened. I am the only exception, that's why I am still here in your company. The whole assembly rejoiced upon hearing this. Everyone reverently follow in accordance to the teaching.

(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 #232)

吾有一無相頌。若能誦持。言下  
令汝積劫迷罪一時銷滅。頌曰。

迷人修福不修道  
只言修福便是道  
布施供養福無邊  
心中三惡元來造  
擬將修福欲滅罪  
後世得福罪還在  
但向心中除罪緣  
各自性中真懺悔  
忽悟大乘真懺悔  
除邪行正即無罪  
學道常於自性觀  
即與諸佛同一類  
吾祖唯傳此頓法  
普願見性同一體  
若欲當來覓法身  
離諸法相心中洗  
努力自見莫悠悠  
後念忽絕一世休  
若悟大乘得自性  
虔誠合掌至心求

“I have a verse without marks. If you can recite and memorize it, it will wipe away-accumulated eons of confusion and offenses as soon as the words are spoken. The verse runs:

*A confused person will foster blessings,  
but not cultivate the Way;  
And say, “To practice for the blessings  
is practice of the Way.”  
While giving and making offerings  
brings blessings without limit,  
It is in the mind that the three evil have their origin.  
By seeking blessings you may wish to obliterate offenses;  
But in the future, though you are blessed,  
offenses still remain.  
You ought to simply strike the evil  
conditions from your mind;  
By true repentance and reform  
within your own self-nature.  
Suddenly awakening to the Great Vehicle,  
Truly repent and reform.  
Cast out the deviant, practice the right,  
and be without offense.  
To study the Way, always look within your own self-nature;  
You are then the same in kind and lineage as all Buddhas.  
Our Patriarch passed along only this Sudden Teaching;  
Wishing that all might see the nature  
and be of one substance.  
In the future if you wish to find the Dharma body;  
Detach yourself from Dharma marks  
and inwardly wash the mind.  
Strive to see it for yourself and do not waste your time,  
For when the final thought has stopped  
your life comes to an end.  
If you want to enlighten to the Great Vehicle  
and see your nature,  
Reverently join your palms and seek it with all your heart.*



六祖大師說：我有一首無相頌，若你們大家能念熟並背出來，當我說完了就能令你們從無量劫、無始劫、多生多劫到現在所積劫的迷罪，立刻就消滅無餘。

「迷人修福不修道」：修福德而不修行。好像我們現在舉行暑假班，人人都不怕苦不怕難，不怕腿痛不怕腰痠，就是全身痛亦不怕，豁出命來也要修行，這種志願真是難得，令我很高興。「只言修福便是道」：好像梁武帝說：你看我度僧、造廟、布施，這種功德有多大啊！恐怕比釋迦牟尼佛都大。「布施供養福無邊」：不錯，布施供養是求福。「心中三惡元來造」：心中三惡即貪、瞋、癡三毒。只知修福不知修慧，就愚癡到這程度，連吃東西都放不下，而反說要行苦行，你想這可憐否？

修福來抵消罪過，那是不可能的。現在種福將來會得福，但是它不能消去罪。你一定要自己的心裡除去罪緣——嫉妒、障礙、貪心、瞋心、吾我貢高心、諂曲心、毒害心、邪心、不善心。你說這怎麼可以啊！他們都是我的老朋友，經幾千萬個大劫，跟著我這麼久，我怎能將它們捨了？如果不捨？就陪著它下地獄去，沒有旁的方法。

你們各自要在心中生出懺悔心。你忽然了悟大乘佛法而真正懺悔，並且除去邪心而行正大光明的路，那就沒有罪了。

The Great Master said, “I have a verse without marks. If you can learn this verse by heart, the muddled offenses you have accumulated from beginningless time, passing through limitless ages, for life after life, will be eradicated immediately.

*A confused person will foster blessings, but not cultivate the Way.* The resolve that I see amongst you who came to attend this summer retreat is truly commendable. You do not fear leg-pain, back-pain, or any pain whatsoever. You are ready to even give up your life for the sake of cultivating the Way. Such rare determination makes me truly happy. Deluded ones say that to practice for blessings is practicing the Way. They are just like Emperor Wu of Liang who bragged, “I have taken Bhikshus across and have built many temples. I have made offerings and practiced charity and arranged vegetarian banquets. What great merit I must have! It’s probably even greater than Shakyamuni Buddha’s!” *Giving and making offerings bring blessings without limit.* This is true. However, *it is in the mind that the three evils have their origin.* What are the three evils? Greed, hate, and delusion. Greed: “I’ll eat some more peanuts and then I won’t be hungry today.” Hate: “I want to eat more peanuts, but he finished it all. Grrrh!” Delusion: Hating the one who ate the peanuts, you become unreasonable. This is stupidity. Cultivating blessings while neglecting wisdom has made you so stupid that you can’t get over food, yet have the gall to speak of cultivating ascetic practices. Isn’t this pathetic?

Do not think that you can offset your offenses by cultivating blessings. It does not work that way. By planting the seeds of blessings now, you will reap your blessings in the future. However, the offenses you have created still remain. It is imperative that you get rid of all the conditions of your offenses, i.e. jealousy, obstructiveness, greediness, hatred, arrogance, conceit, obsequiousness, viciousness and wickedness. “But they’re my old friends,” you say. “We’ve been together for many great kalpas. How can I part with them?” Well, if you can’t part with them, then there’s nothing else but to accompany them to the hells.

You should all bring forth sincere repentance. Having suddenly awakened to the Great Vehicle Dharma, truly repent and reform, and get rid of all wickedness. At the same time, thread the proper great bright road. This way, you will free from offenses.

學道的人要常迴光返照，問問自己做了些什麼事，是做人事？是做鬼事？或是做畜生事？你做了什麼事就是什麼，你做佛事就是佛，做人事就是人。什麼是佛事？即慈悲喜捨。對人人都慈悲，這是真慈悲，非假慈悲，不是慈悲裡還摻雜貪心，企圖拋磚引玉。學道要常迴光返照，問問自己是存什麼心？是魔王心還是佛心？是自私自利的心還是大公無私的心？你能大公無私，那就和諸佛同樣。但要做佛事才可成佛，儘做些鬼事，怎能成佛呢？祖師菩提達摩就單單傳這法門啊！普願一切的人都見佛性，同成佛道。

你要想將來得覓法身，就要離一切的法相，不要執著而生嫉妒障礙、無明煩惱，而覺得自己是天上天下唯我獨尊。要離一切相——沒有法執和我執，洗心滌滌。要努力用功，不要偷懶，要勇猛精進，不要悠悠然說等一等再翻譯，或明天再打字，什麼都等一等，等到死就由不得你了。「後念忽絕」，就是死的時候，等到後念斷的時候，一世就完了。這時名也沒有，利也沒有，什麼東西都要放下。你若明白大乘見性的法門，要很虔誠恭敬合掌求無上道。

師言。善知識。總須誦取。依此修行言下見性。雖去吾千里。如常在吾邊。於此言下不悟。即對面千里。何勤遠來。珍重好去。一眾聞法靡不開悟。歡喜奉行。

People who study the Way should always look within their self-nature. Ask yourself, "What am I doing? Am I behaving like a person, a ghost, or an animal?" You are what you do. If you do the Buddha's work, then you are a Buddha. If you do human chores, then you are a human. What is the Buddha's work? The Buddha practices kindness, compassion, sympathetic joy, and giving. His compassion is genuine, not bogus. It has no greed and it is not attached to any ulterior motives. It does not seek for anything in return. Cultivators of the Way should do introspection. Ask yourself, "What is in my mind? Am I thinking like a demon or a Buddha? Am I harboring selfish thoughts or magnanimity?" If you are public-minded and selfless, then you are the same as all the Buddhas. To become a Buddha, you have to do the Buddha's work. If you act like a ghost, how can you be a Buddha? Patriarch Bodhidharma transmitted only this Sudden Teaching Dharma-door, wishing everyone to see the Buddha nature and realize the Buddha Way together.

If you wish to find the Dharma-body, then separate yourself from all marks. Do not be attached and give rise to jealousy, obstructiveness, ignorance and afflictions. Do not think, "In the heavens above and the earth below, I alone am honored." Be apart from all marks. Do not be attached to the dharma. Do not be attached to the self. Cleanse and purify yourself. Be diligent and vigorous. Do not be lax, saying, "I will do the translation later, or I will type it up tomorrow." You'll never succeed if you're lax and waste your time postponing every task. You may even say, "Wait, I'll eat later." Wait, wait, until it's time to die and King Yama won't listen to you when you say, "Wait! I'll die later." If you are truly free, you come and go in birth and death and yet are not subject to birth and death. King Yama has no control over you. This is like the Third Patriarch, who said, "You see others sit in lotus posture to die and think it special. Watch this!" and grabbed a tree branch with one hand and went to Nirvana, just hanging there. Truly self-at-ease! *When the final thought has stopped, your life comes to an end.* In the earlier part of the sutra, you are taught not to cut off your thought, because when the last thought is cut off you die and then undergo rebirth in some other place? At the time of death there is nothing—no fame, no gain. Everything has to be let go. You'll be forced to put down what you can't put down. No matter how dear your loved ones are, you'll have to part with them. If you understand the Great Vehicle Dharma Door of Seeing the Nature, then reverently join your palms and beseech for the Unsurpassed Way.

The Master said, "Good Knowing Advisors, all of you should take up this verse. If you practice in accordance with this, you will see your nature at the moment these

我相信六祖大師也是很會說的,所以說出一部壇經。若不會說,什麼經也不會有。六祖大師接著說:「各位都是聰明、有善根的人啊!你們和我在多生多劫都是有善緣的,所以大家都能聚到一起。」而那時沒有外國人,統統是中國人。我現在遇到你們都是西方人,那更有緣了。

你們必須將「無相頌」背出來,並依此修行。你一誦就明白,如你能明白「除邪行正即無罪」,這就是除邪,這就是行正,那你罪業就滅了。你若明心見性明白偈頌,雖離我一千里,就好像在我身邊一樣。而我的徒弟若明白我所說的經我所說的道理,而不到處攀緣,嫉妒障礙,那就沒有白學道。若你不明白這偈頌,即使面對著我,也像離我一千里。你們若相信我,就像面對我一樣;若不相信我,就像離一千里。若你相信我,即使離一千里,也像面對我一樣。

問:你是不是要叫人相信你呢?

答:我不喜歡人相信我,為什麼呢?你為什麼要相信我呢?相信你自已比相信我更好。因為你行道是你自已行,而不是替我行。修行是你自已修,而不是替我修行。吃飯是你自已飽,不是你吃飯我飽,我現在不過給你們講方法而已。

(下轉至第7頁)

words are spoken. As such, even if we are a thousand miles apart, it will be like we are together. If you do not awaken, even though we are face to face, we are a thousand miles apart. So, why did you bother to come from afar? Take care of yourselves and go well." The united assembly heard this Dharma and there were none who did not awaken. They received it with delight and practiced in accord with it.

I believe the Sixth Patriarch is very eloquent and so he delivered this *Platform Sutra*. Otherwise, he wouldn't have taught any Sutra at all. The Sixth Patriarch continued, "You are all people with wisdom and good roots! Our affinities date back for many lifetimes and many kalpas. Hence, we are gathered here today." At that time, there were no foreigners in the Master's Dharma assembly; all were Chinese. That I have now met with so many Americans must be a case of even greater affinity.

You should all memorize this Verse-without-Marks and cultivate accordingly. If you understand the line *Cast out the deviant, practice the right, and be without offense*, that means ridding the deviant, practicing the proper, and eradicating all offenses. If you understand your mind and see your nature, you are right beside me though we may be thousands of miles apart. If my disciples understand the Sutras and the principles I have explained, and accordingly refrain from taking advantage of external circumstances, getting jealous and angry, then they have not studied the Way in vain. If they don't understand this verse, then even if we should stand face to face, we would still be a thousand miles apart. If they believe in me, although we are a thousand miles apart, we are face to face.

"Are you trying to make people believe in you?" you ask.

A: I do not like people to believe in me. Why should I want you to believe in me? You're better off believing in yourself than believing in me. When you walk the Way, you do it for yourself, not for me. When you cultivate, you do it for yourself, not for me. When you eat, you fill up yourself, not me. All I am doing now is teaching you the methods.

(Continued from Page 7)

## 極樂世界在眼前

### *The Land of Ultimate Bliss Is Right Before Our Eyes*

宣化上人一九五八年六月十四日上午開示於香港西樂園寺  
A talk given Venerable Master Hsuan Hua on the morning of June 14, 1958  
at Western Bliss Garden Monastery in Hong Kong

**只要肯努力精進，我們仍是可以「歸去」的！**

「歸去來兮，田園將蕪胡不歸，既自以心爲形役，奚惆悵而獨悲？悟已往之不諫，知來者之可追；實迷途其未遠，覺今是而昨非。」

這幾句話，是五柳先生（陶淵明）所說的，可是不知道他在說這幾句話時，是不是真的能夠了悟到其中的意義？因爲按照佛法來說，他這幾句話是極爲契理的。

什麼是「歸去來兮」呢？我們知道，自性法身，是從十方諸佛常寂光中流露出來，經上說：「一切眾生皆有佛性」，我們的自性，是與諸佛無異無別的，若是不這樣，就不能稱爲「皆有佛性」了。我們現在不能了悟自性，這是因爲我們染雜了這個娑婆世界的塵勞五欲，以至於背覺合塵，所以便不能了悟自心，識見本性。

可是我們千萬不能就這樣顛倒沈淪，應該返本還原，背塵合覺，所以說「歸去」，意思是叫我們恢復自家的本來面目，或

**Only through our vigorous resolve we can certainly “go home.”**

“I am going home! My fields and gardens are inundated with weeds. Why not return? My mind has been enslaved by my body; how sad and lamentable! Realizing that the past is gone, I am prepared to rectify what is to come. I have since treaded within the path, ever awakening to today's rights and yesterday's wrongs.”

Those words were spoken by Mr. Wuliu (Tao Yuanming). I don't know whether he was enlightened to their meaning at the time he spoke them, because his words, when regarded in the light of the Buddhadharmā, tally with the ultimate principle.

What does “I am going home” mean? We know that the self-nature of the Dharma body originates from the constant, tranquil light of the Buddhas of the ten directions. The sutras say, “All living beings have the Buddha nature.” Our basic nature is not different from the Buddha's. If this were negated, then “all having the Buddha nature” would not have been emphasized in the first place. We would be unable to understand and become enlightened to our self-nature. Because of our defilement with the five desires and the dust of the Saha world, we retreat from our enlightenment and join instead with the dust. Our minds, therefore, cannot be awakened, nor are our basic natures recognized.

Certainly, we should not allow ourselves to be submerged and become inverted. We must return to our source by turning our backs on the dust and uniting with enlightenment. So, the words “going home” remind us to return to our original face, to our original home. They also

者仗著佛、菩薩的願力，念誦佛菩薩名號的功德而得生淨土，這也可以稱為「歸去」。

在已悟自心，已生淨土之後，發大願心，倒駕慈航來救度眾生，這就叫「來」。那麼，「田園將蕪胡不歸」中的田園，又是指什麼而言呢？田，就是說「心田」，這個道理很淺顯的，我們平常聽人說：「茅塞頓開」，若是我們不好好地修心，那麼，雜念叢生，好像田園裏頭長滿了茅草一樣，把大好的心田都荒蕪了，這就是「茅塞不開」，再也不能返本還原，明心見性了。

「胡不歸」，這三個字，是十方諸佛、一切聖人苦口婆心之語，他們都說：「可憐愚癡的眾生啊！你為什麼不快些回頭是岸呢？」

「心為形役」，就是說眾生既著六塵之境，不能了悟自心，所以處處都被塵境所轉；為吃的奔馳，為利忘軀，流轉於生死的苦海中，受種種的苦，所以萬悲俱生，苦不堪言，這又是「惆悵而獨悲」的意義了。

那麼，我們這一般眾生，是不是註定無藥可救呢？註定永遠陷於六道輪迴的深淵呢？絕對不是的。過去的，雖然錯了，可是我們還可以寄望於將來，應知「來者可追」。

come to mean as our reliance on the strength of a Buddha or Bodhisattva through our merit accrued from reciting Buddha's or Bodhisattva's name to attain rebirth in the Pure Land.

After being awakened to one's own nature and born in the Land of Ultimate Bliss, one would have likely made his or her own great vows and fulfilled them by embarking on the ship of compassion to return to the Saha world and rescue sentient beings. This is what is meant by "coming back again." In the line, "My fields and gardens are inundated with weeds," what are "fields and gardens" referring to? "Fields" are referring to the field of the mind. The principle here is very straightforward. We often allude the phrase "suddenly clear away the underbrush" to the gaining of new insight. When our minds are not cultivated well, they turn into a thicket of scattered thoughts like the neglected fields and gardens overgrown with grass and weeds. These scattered thoughts stifle the good field of the mind. As long as you have not "cleared away the underbrush" you will not be able to return to the source, to understand your mind and to see your nature.

"Why not return?" is a three-word question to gently remonstrate us by the Buddhas and sages of the ten directions who are literally saying, "How pitiful and foolish living beings are! Why don't they hurry up and turn their heads around to see the other shore?"

The phrase, "My mind has been enslaved by my body," means that living beings are drawn to the phenomena replete with six defiling objects known as the objects of the senses that keep them from being awakened to their own minds. Constantly being turned by defiling objects, they strive towards their preservation along with the goal of making profits, for instance, until they exhaust their bodies. We undergo numerous sufferings as we toss and turn in the sea of birth and death. Unspeakable are myriad agonies and sufferings. This is also meant by the expression "how sad and lamentable!"

Is this the outcome that we living beings are beyond salvation? Or that we are to subject ourselves to the turning wheel of the six paths forever? Absolutely not! Our mistakes in the past are acknowledged, yet there is still hope for the future. You should know that you "can surely rectify what is to come."

在未來的日子裏，我們更不能像以往一樣地背覺合塵，心為形役了，以前的一切不信因果、不勤修行、造業、殺生等等，都是不對的；而今日的打七、念佛，卻是對的。所以我們應該「覺今是而昨非」，對於善的，便要保留；對於惡的，立刻痛加悔改。

古人說：「一寸光陰一寸金」，其實，在我們修行人的眼中，一寸光陰簡直就是我們的一寸命；少了一寸光陰，就等於我們短了一寸命一樣。

是日已過，  
命亦隨滅；  
大眾！  
當勤精進，  
如救頭然。

要改惡遷善的，趕快吧！我們「實迷途其未遠」，極樂世界在望了！只要肯努力精進，我們仍是可「歸去」的！

(全文完)

In the future, we must neither turn our backs on enlightenment nor join with the dust, as we had done so in the past. Nor should we let our minds become slaves to our bodies. Most of our deeds in the past were in the wrong such as the doubts we had with the laws of cause and effect, the lack of diligence in our cultivation, and the karma we had created from killing and other offenses. Today during this session, we are reciting the Bodhi-sattva's name. This is what is right. So we should "awaken to today's rights and yesterday's wrongs." We must strongly uphold the good with care and quickly reform the bad in us with firmness.

The ancients said, "An inch of time is worth an inch of gold." In the eyes of a cultivator, however, an inch of time is perceived to be worth an inch of life. For every passing moment, our life is already shortened by an inch.

*This day is already passed,  
and life is consequently shorter.  
Everyone should diligently cultivate,  
as if trying to save his very head.*

If we wish to change our errors and tend towards the good, we must do so quickly! We "have not actually strayed too far from the path"; so we can still reform. The Land of Ultimate Bliss is within sight! Only through our vigorous resolve we can certainly "go home."

(The End of the Article)



2014年1月法會時間表 Schedule of Events – January of 2014

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
			1◎ 十二月初一 元旦 New Year's Day  消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm	2◎	3◎	4◎
5 預祝釋迦牟尼佛 成道紀念法會 Celebration of Shakyamuni Buddha's Enlightenment 8:00 am — 10:00 am  念佛法會 Amitabha Buddha Recita- tion 1:00 pm — 3:00 pm	6◎	7◎	8◎ 初八 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment	9◎	10◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	11◎
12 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	13◎	14◎	15◎ 十二月十五	16◎	17◎	18◎
19 念佛法會 Amitabha Buddha Recita- tion 8:00 am — 3:00 pm	20◎	21◎	22◎	23◎	24◎	25◎
26 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	27◎	28◎	29◎ 廿九 華嚴菩薩聖誕 Avatamsaka Bodhisattva's Birthday	30◎	31◎ 正月初一 春節 Chinese New Year  慶祝彌勒菩薩聖誕法會 Celebration of Maitreya Bodhisattva's Birthday 8:00 am — 9:40 am  消災吉祥神咒法會 Auspicious Spirit Mantra of Eradicating Disaster 1:00 pm — 3:00 pm	



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金輪聖寺

2014年2月法會時間表 Schedule of Events – February of 2014

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 ★ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua						1◎ 正月初二 消災吉祥法會 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am — 3:00 pm
2 正月初三 藥師寶懺 Medicine Master Jeweled Repentance 8:00 am — 3:00 pm	3◎	4◎	5◎ 初六 定光佛聖誕 Samadhi Light Buddha's Birthday	6◎	7◎	8◎ 初九 帝釋天尊聖誕 Venerable God Shakra's Birthday
9★ 初十 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	10◎	11◎	12◎	13◎	14◎ 正月十五	15◎
16 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	17◎	18◎	19◎	20◎	21◎	22◎
23 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	24◎	25◎	26◎	27◎	28◎	

~常将有日思無日，莫待無時想有時~