



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

故說般若波羅蜜多咒。即說咒曰。揭諦揭諦。波羅揭諦。
波羅僧揭諦。菩提薩婆訶。

咒乃密分匪思量 如王詔旨僉同遵 亦似軍中祕密令 問答不符便執行
大乘妙理離分別 凡夫知見妄緣真 因指望月指非月 藉咒明心咒即心

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

That is why the mantra of prajna paramita was spoken.

Recite it like this:

Gate gate paragate parasamgate bodhi svaha.

Being esoteric, the mantra surpasses contemplation.

Like an imperial decree, it is abided by all.

Like a secret code among the troops,

it sends a quick response to amend the misguided.

The Mahayana's wonderful principle is apart from distinctions.

Yet ordinary people see delusions as real.

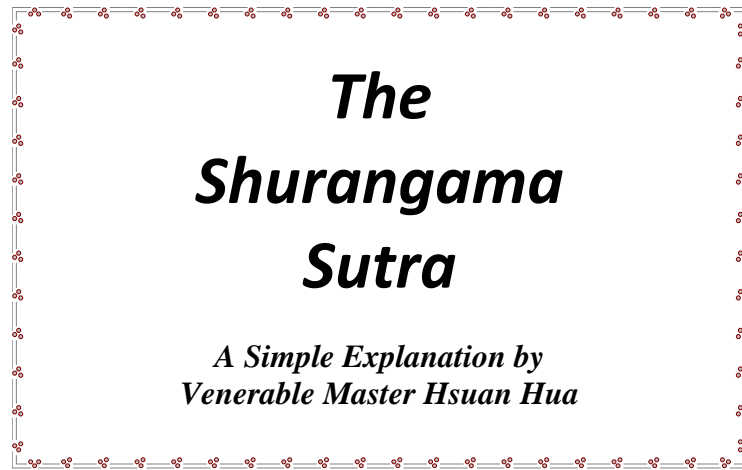
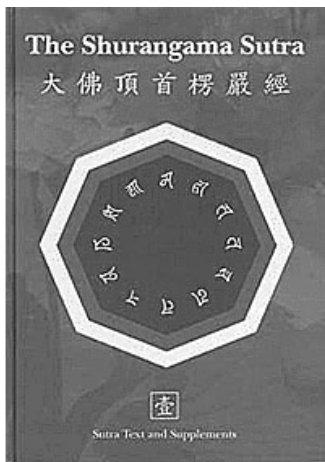
A finger that points to the moon is not a moon.

Bring the mantra to light the mind, the mantra is thus your mind

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(接上期)

(Continued from issue #233)

時間本來也沒有過去，也沒有現在，沒有未來。那麼現在可以說就好像這個時候——現在研究《楞嚴經》，現在就是說《楞嚴經》的時候；不過是在佛入涅槃之後，說我們研究《楞嚴經》。所以這個「時候」是不要執著的，我們要是因噎廢食，在那個地方以噎不吃飯，那是太可惜；所以不要以噎廢食。

佛說法，古德雖然分為五時——華嚴時、阿含時、方等時、般若時、法華時，但是經典不一定在哪一時講，就是屬於哪一類的，就歸到哪一時。能這樣想，那真是圓融無礙，才能前後貫通，真正得到經義。舉例來說，雖說佛二十二年說般若，但我不相信佛二十二年只說般若。在二十二年中必定含有其他的教義，如方等教，所以不要這麼執著時候。可能佛在般若時也講一些方等教，或者在方等時也講一些般若教。如果以耶輸陀羅授記作為標準，就說它是為法華涅槃時，那你怎麼知道佛以前沒有為她授記？這都不一定的；這就是以凡夫的思想來測量佛的境界。

Basically, time has no past, no present and no future. We can apply the 'present' to the time when we are investigating the Shurangama Sutra, when the Shurangama Sutra is being spoken after the Buddha had already entered Nirvana. Nevertheless, we must not attach to the 'time'. If we give up eating for fear of choking, then it would be too pitiful. So don't refrain yourself from eating for fear of choking.

The virtuous ones in the past created a timeline during which the Buddha had expounded the dharma into divisions of Five Periods: Avatamsaka Period, Agama Period, Vaipulya Period, Prajna Period and Dharma Lotus Period. Such classification to determine each corresponding period for the sutra when it was spoken was unnecessary. If one shares that sentiment, then one has completely penetrated without obstruction; and one will be able to see a correlation between a period that precedes it and another that succeeds it, thus gaining the principles of the Sutra. It is said that the Buddha had expounded the Prajna teaching for twenty two years. I believed, however, that the Buddha expounded not only the Prajna teaching during that period of twenty two years, but also other teachings and principles as well like the Vaipulya teachings, for instance. Therefore, do not be attached to a particular time. It is possible that the Buddha in the Prajna Period had also spoken the Vaipulya teaching; or the Buddha might have spoken some Prajna teaching during the Vaipulya Period. If we consider Yashodhara's prediction as a benchmark and determine that it took place during the Dharma Lotus Nirvana Period, would you still have known whether the Buddha may not have bestowed prediction upon her in the past? These are mere speculations, the very kind of mindset drawn up by commoners to fathom the state of the Buddha.

佛的境界是不可思議的，我們沒有辦法知道。我們不要太執著佛什麼時候說什麼經典，我們也不能說佛說過一部經後，就不再說它了。總之，我們現在研究《楞嚴經》，這就是說《楞嚴經》的時候；什麼時候沒有研究，就不是說《楞嚴經》的時候。

你怎麼知道波斯匿王不是再請教《楞嚴經》的？那時波斯匿王說他是六十二歲，所以你怎麼知道佛在般若時，不會再說《楞嚴經》，再次研討《楞嚴經》的道理？因此我們不能說佛說過後，就不再重提它的道理。例如以前我講《楞嚴經》，那時是一九六八年；現在又講，而現在是一九八七年，這樣怎能說我們研究《楞嚴經》是在哪一個時候呢？這不是限定就是哪一個時候。就如果北，她一九六八年在北邊，現在到了南邊，那麼對她而言是一九八七年聽到《楞嚴經》。還有也可能佛講《般若經》時，大家對《楞嚴經》的道理不懂，所以又重新研究，這樣怎麼能夠確定是哪個時候？

——「主觀智能推動力」講座至此

玫·歷明傳譯

「歷」，就是經歷；「明」，就是叫我們每一個人明白「傳」，是傳授；「譯」，就是翻譯。說起這一部經的因緣，是很遠的——天臺智者大師當時遇到一位從印度來到中國的法師，這位法師告訴他，印度有一部《楞嚴經》，這部

The state of the Buddha is inconceivable. We have no way to comprehend it. Therefore we should not get too attached on figuring out the period when and which sutra the Buddha had expounded, nor should we presuppose that the Buddha would not repeat a sutra that was already imparted. So, upon our investigating the Shurangama Sutra, it is this time when the Shurangama Sutra is now spoken. If we are not investigating the Sutra, then it is not the time when the Shurangama Sutra is spoken.

How do you know that King Prasenajit was not asking again for the teaching of the Shurangama Sutra at a time when he said he was sixty-two years old. How do you know that during the Prajna Period, the Buddha would no longer speak the Shurangama Sutra? We cannot say with certainty that once the Buddha had spoken the Sutra, he would not speak it again. Let's say, I lectured on the Shurangama Sutra in 1968. Now I am lecturing it again in 1987. Here, can we really justify the finality of time when we are investigating the sutra? Time is not confined to a specific event. Another example is Guo Bei who was previously at the North border in 1968, and has now arrived at the South border. For her, she heard the Shurangama Sutra lecture in 1987. At the same time, it is possible that when the Buddha lectured on the Prajna Sutra, the assembly may not have understood the other principles of the Shurangama Sutra and so they were likely to return at a different period to study that Sutra again. So, how could one assent to the one occasion that had occurred?

End of 'Driving Force of Subjective Intelligence' Seminar

The History and Understanding of the Transmission and Translation

'History' refers to experience. 'Understanding' means to cause every one of us to comprehend. 'Transmission' means to convey; and 'Translation', to interpret. The cause and condition of this sutra can be very remote. For instance, a dharma master traveling from India to China met Great Master Jr Je of Tien Tai who was made aware of the Shurangama Sutra in India that was

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。天臺智者大師聽這樣說法，於是他每一天就向西方叩拜，求能看見這部《楞嚴經》的經典。一拜，拜了十八年這麼長久，可是拜了十八年，也沒有看見過這一部《楞嚴經》。

因為印度國王認為這一部經典是一個國寶。怎麼說國寶呢？這一部經典是龍樹菩薩到龍宮裏取出來的，所以這個國家就把這一部經典也定為國寶了，不准流通到外國去。而現在譯經的這位般刺密諦法師，他想把這部經流通到其他國家去，尤其是中國。他就把這部經典帶著，想要到中國來，殊不知在海關上，就被檢查的人查獲了，帶不出來。

那麼他回去就想種種的方法，想把這部經帶到外國去。他想種種方法也想不出來，後來他就用最小的字，把這部經寫到最細的絹綢上，然後用蠟把它封好了；把臂割開，將這部經放到肉的裏邊，之後再用膏藥貼上。等傷已經好了，這就把這部經藏到胳膊裏邊了。有的人說是藏到腿裏邊，我想：因為藏在腿裏邊不恭敬，所以他一定是藏到臂，或者身上肉厚的地方；割開肉，把這部經放到裏邊。等傷口好了的時候，他這回到中國來，因為這一部經在他肉裏邊，海關檢查不出來了，於是就帶到中國來。

帶到中國來，就帶到廣東這個地方，正趕上丞相房融被貶到廣東

deemed most concrete, most ultimate, most profound, most wonderful, and most inconceivable in its principle. When Great Master Jr Je heard of the existence of the Shurangama Sutra, which he had never seen, he was moved to bow to the west every day for eighteen years, hoping that he would one day see this Sutra. But he never had the chance to see it.

The historical account of the Shurangama Sutra that was brought back from the Dragon Palace by Nagarjuna Bodhisattva prompted the King of India to proclaim it as a national treasure, prohibiting anyone to bring it out of the country. Dharma Master Paramiti, on the other hand, intended to have this Sutra propagated in other countries, particularly China. So, he set out for China with a copy of the Sutra, only to be confronted by border guards blocking him from carrying the Sutra across to another country.

Failed at his first attempt, he returned back, pondering how to bring the Sutra out of the country. Finally, he found a way. He copied the Sutra in minute characters on a very fine silk, rolled it up into a small scroll, then sealed it with wax. Thence he cut open his arm and inserted the scroll under his flesh. Next, he applied medication for the wound to heal. Some people believe that the Sutra was hidden in his leg, but I think that it was somewhere in the upper region of his body since placing the sutra text below the waist is considered disrespectful. When the wound was already healed, he embarked for China once more. This time, he was able to pass through the border guards without incident, eluding detection since the sutra was perfectly concealed.

Eventually, he arrived in Guangdong province where he happened to meet the Prime Minister Fang Yung

來，於是就把般刺密諦法師請到廣東的一座廟裏邊，翻譯這部經典。這翻譯經典的經過是這麼樣困難，所以我們現在能研究這一部經典，都幸虧這位法師能用這種的苦心，把這一部經典帶到中國來。你想想，這一部經典多麼重要呢！智者大師聽說有這一部經，他就向西方叩拜，天天望空遙拜這部經典，結果也沒有讀誦過這一部經。而我們現在也沒有拜這一部經，就遇到這一部經，又可以讀誦，你說這個因緣是多麼殊勝呢！

唐·中天竺沙門·般刺密諦譯

唐：就是中國唐朝的時候。中天竺：這是中印度的一個名稱。這是在唐朝什麼時候呢？在唐朝武則天退位了之後，神龍元年這個時候，有一位印度的沙門：「沙門」也是印度話，翻譯到中文就叫「勤息」；就是勤修戒定慧，息滅貪瞋癡。佛也叫「沙門」，以前佛住世的時候，馬勝比丘穿著袍、搭著衣，在印度的街上走，舍利弗尊者見到他，就問他說：「啊，你這麼樣莊嚴，威儀這麼好！你一定有個師父，你跟誰學的呢？」馬勝比丘就說：

諸法從緣生 諸法從緣滅
我佛大沙門 常作如是說

說這一切法，都是從因緣生出來的，一切法也從因緣滅；我的師父叫「佛」，是個大沙門，他常常是這樣講的。舍利弗尊者聽他這樣一講，也就跟著他到祇樹給孤獨園去拜佛做師父，出家了！所以佛也叫「沙門」。

who was demoted to Guangdong. The Prime Minister then asked Dharma Master Paramiti to reside at a temple to help translate the Sutra. At that time, many difficulties were encountered in quest for translating the Sutra. How fortunate for us that the Dharma Master had taken great risk to bring the Sutra to China. From this account you can see the profound significance of this Sutra. Unlike the Great Master Jr Je who had only heard about it, in spite of bowing every day while facing the West in hopes for the Sutra to reach him, we are now able to encounter, read, recite, and have yet to bow to this Sutra. Wouldn't you say that the cause and condition is most supreme!

Translated during the Tang Dynasty by ShramanaParamiti from Central India.

It was during the Tang Dynasty, marking the first year reign of the Shen Lung after Empress Wu Tzai Tyan had retired, that a Shramana named Paramiti translated this sutra from Sanskrit into Chinese. Shramana is a Sanskrit word meaning "diligent and putting to rest", that is, diligently cultivating precepts, samadhi, and wisdom, and putting to rest greed, hatred, and stupidity. The Buddha is also called a Shramana. When the Buddha was in the world, there was a Bhikshu Ashvajit ("Master of Horses"), well-clad in his robes and sash, walking down the road in India. When Shariputra saw him, he asked, "so majestic you look, so perfect in your deportment, you surely have a master. Whom do you study with?" Bhikshu Ashvajit answered,

*All dharmas arise from conditions, all
dharmas cease because of conditions.
The Buddha, the great Shramana,
always speaks this way.*

Upon hearing those words, Shariputra soon joined with the bhikshu to the Jeta Grove in the Garden of Anathapindaka, bowed to the Buddha as his master, and left the home-life.

翻譯《楞嚴經》的這位沙門，叫**般刺密諦**：這是梵語，譯成中文就叫「極量」；言其智慧和才能都極其豐富，非常圓滿，他的才能也到極點了，他的智慧也到極點了。譯：是「翻譯」，也就是「易」，就是把它調換過來了。換什麼呢？就是將印度的文，換過來變成中文。

般刺密諦法師是譯經的一個譯主，怎麼叫「譯主」呢？就是當時在一起翻譯經典，不是就只他一個人，而是有很多的法師集會在一起，大家共同來翻譯這一部經典。究竟有多少呢？大約當時有兩百多位法師，共同在一起來研究、翻譯這部經典。當時在廣州，他住在制止寺裏邊；制止寺是廣州的一個大寺院，在那個地方翻譯這部經典。

他把這部經帶到中國來，翻譯成中文，但是他翻譯的時候，很快很快就把它翻譯完了。爲什麼他要很快把它翻譯完呢？因爲他把這部經典帶出來之後，印度的國王也知道了，國王就責備守關的這一些官吏說：「你們爲什麼放這個和尚出去，把這個國寶也帶走了？」所以這位法師願意快點回去認罪，寧可國王怎麼樣罰他自己，也不希望國王罰守關的這一些人。因此，他很快地把這部經典翻譯完了之後，就又回到印度去請罪，任憑國王怎麼樣懲罰他，他就接受怎麼樣的懲罰。這位法師對於這一部經的貢獻，功德是非常之大的，我們現在能得到研究這一部經典，都應該先感謝這位沙門這種的功德，因此把這位沙門的這種經過，先向大家來介紹。

(下期待續)

The person responsible for translating this Shurangama Sutra was a shramana named Paramiti, which is of Sanskrit origin. In Chinese translation, the name is called 'Utmost Capacity,' meaning that both his wisdom and talent are extremely abounding, perfect and complete. His talent had reached the ultimate limit, as had his wisdom. As previously mentioned, to translate means to interpret, or to convert. To convert what? To convert the text from the Indian language to Chinese language.

Dharma Master Paramiti was a host for the translation. What is a host for translation? It means that during the translation of the Sutra, there were not only one but many dharma masters working altogether. How many of them? There were approximately more than two hundred dharma masters investigating and translating this Sutra. This Dharma Master took residence at the Jr Ji ('Forbidden') Monastery, a large monastery in Guangdong where this Sutra was being translated.

Dharma Master Paramiti brought this Sutra to China and translated it into Chinese. He completed the translation rather quickly. Why was he in such a hurry? He knew that his bringing the Sutra to China may have caught the attention of the King in India as the border guards who let him pass were later interrogated. So, after completing his translation of the Sutra, he soon returned home in India and wanted to come clean with the King for what he had done, anticipating the punishment that would befall him, not the border guards who let him enter China. Nevertheless, this Dharma Master's merit in his contribution to this sutra is great. We should be grateful for his meritorious work, allowing us today the opportunity to investigate it. And for this reason, I introduced to all of you a brief story about him.

(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 #233)

機緣品第七

CHAPTER VII PROSPECTS AND CONDITIONS

什麼叫「機」呢？即所教化的一切眾生，什麼叫「緣」呢？即是有緣的眾生，堪來接受教化，所以才叫做機緣。

Prospects refer to all recipients of the transformational teaching. Conditions refer to those who have the affinity to come and receive the transformational teaching.

師自黃梅得法。回至韶州曹侯村。人無知者。有儒士劉志略。禮遇甚厚。志略有姑爲尼。名無盡藏。常誦大涅槃經。師暫聽即知妙義。遂爲解說。尼乃執卷問字。

The Master obtained the Dharma at Huang Mei and returned to Ts'ao Hou Village in Shao Chou where no one knew him. But Liu Chih Liao, a Confucian scholar, received him with great courtesy. Chih Liao's aunt, Bhikshuni Wu Chin Tsang, constantly recited the *Mahaparinirvana Sutra*. When the Master heard it, he instantly grasped its wonderful principle and explained it to her. The Bhikshuni then held out a scroll and asked about some characters.

師曰。字即不識。義即請問。尼曰。字尚不識。焉能會義。

The Master said, "I cannot read; please ask about the meaning."

師曰。諸佛妙理非關文字。

"If you cannot read, how can you understand the meaning?" asked the Bhikshuni.

尼驚異之。遍告里中耆德云。此是有道之士。宜請供養。有魏武侯玄孫曹叔良。及居民競來瞻禮。時寶林古寺。自隋末兵火已廢。遂於故基重建梵宇。延師居之。俄成寶坊。

The Master replied, "The subtle principles of all the Buddhas are not confined in words."

The Bhikshuni was startled. She widely announced to all the elders and virtuous ones in the village, "Here is a gentleman who possesses the Way. We should request him to stay and receive our offerings." Ts'ao Shu Liang, the great grandson of Marquis Wu of Wei dynasty, came rushing to pay homage, along with the people of the village. At that time the pure dwellings of the ancient Pao Lin Temple, which had been ravaged by war and fire at the end of the Sui dynasty, were rebuilt on their old foundation. The Master was invited to stay and soon the temple became a revered place.

六祖大師從五祖弘忍大師得以心印心法門後，回到廣東韶關曲江縣的曹侯村——即南華寺鄉下。沒有人知道他是傳

After receiving the mind-seal Dharma from Fifth Patriarch Hung Jen, the Sixth Patriarch returned to Shao Chou. He

承五祖衣鉢的人。當時有一儒士——即讀書人，曾做大官後退休的學者，名叫劉志略，他很喜歡研究佛法，他對六祖大師特別地恭敬護持。志略他有一姑姑出家做比丘尼，叫無盡藏——意謂沒有窮盡的寶藏。她常念誦大涅槃經。六祖大師一聽涅槃經，就知其最妙的道理，隨著就為這位比丘尼解說經文。

這比丘尼拿著經卷問六祖大師某字怎麼讀，大概她也沒識得多少字，但她的修行也是不可思議。她亦是行持日中一食，常坐不臥（因當時道信大師提倡人人坐單）。她家裡非常富裕，但她也持銀錢戒，非常認真，一天到晚就是念經和研究佛法，總也不懈怠。故到現在這位比丘尼還是真身——肉身不壞，臨終也是端坐往生的。往生幾年後，她的身體沒有臭也沒有爛，就因她用功修行沒有淫慾心，所以肉身變成金剛不壞之身，到現在無盡藏比丘尼還供在曲江某一廟上。廟名我忘了，但我見過她的肉身，非常莊嚴。

六祖大師在南華寺時，這比丘尼很護持，各處去為六祖作宣傳說：六祖惠能是五祖弘忍真正衣鉢傳人。你們要知道，好花一定要有綠葉陪襯，才顯出這花的美麗。六祖大師雖是位祖師，如果沒有人來護持他，一定會被神秀和當時的外道殺了。但因六祖大師的弟子和護法居士擁護他，所以才沒有遇難。

thereupon went to Ts'ao Hou Village, the present day Shao Kuan in Chü Chiang District. When he arrived in the vicinity of Nan Hua Temple, which before had been Pao Lin Temple, no one knew that he was the one who received the transmission of the robe and bowl. At that time, there was a Confucian scholar by the name of Liu Chih Liao. He was a retired high-ranking official and he enjoyed studying the Buddhadharma. He welcomed the Master reverently and made offerings to him. Chih Liao and his aunt, Bhikshuni Wu Chin Tsang, meaning "Limitless Treasury," were the Sixth Patriarch's great Dharma protectors. Wu Chin Tsang frequently recited the *Mahāparinirvāna Sūtra*. Hearing the sutra recitation, the Sixth Patriarch understood the subtle principle and explained it to the Bhikshuni.

Although she can read only a limited number of characters in the sutra text, Wu Chin Tsang was nevertheless an incredible Bhikshuni. She ate one meal a day and never lay down to sleep, because at that time Great Master Dao Xin promulgated Sitting Meditation. Although her family was wealthy, she kept the precept of never holding money. From morning to night, she earnestly recited sutras and studied dharmas. She never slackened in her cultivation. When the time came, she died sitting up in meditation. Many years have passed and her physical body has not decayed. Through her diligent cultivation, she was devoid of sexual desire. That's why her flesh body turned into an indestructible vajra body. Up to now, Bhikshuni Wu Chin Tsang is still venerated in a temple in Chu Chiang District. I don't remember the name of the temple, but I did see her vajra indestructible body. It is truly awesome.

During the time the Sixth Patriarch was in Nan Hua Temple, Bhikshuni Wu Chin Tsang was a staunch supporter. She widely proclaimed, "The Sixth Patriarch Hui Neng is the true successor of Fifth Patriarch Hung Ren. He is the one who received the transmission of the robe-and-bowl. You should know that a nice flower exudes more splendor in the presence of green foliage. Even though the Great Master was a Patriarch, he would have been killed by Shen Hsiu and other heretics, had it not been for the protection and support given him by his monastic and lay disciples..

還有六祖大師不能自己爲自己宣傳說：「你們知道嗎？我就是第六代的祖師，你們現在應該認識我。」他不會這樣說的。再者印宗法師在光孝寺知道他是五祖傳人，當時又有荊州通應律師帶著他的學人數百，來跟六祖學佛法。這幾百人每人都各有同參道友和親友，皆通知他們來親近六祖大師。所以當時法會盛極一時，每天午齋時大概有一千五百人至二千人。

無盡藏比丘尼拿著經卷問六祖大師，某字怎麼念。六祖大師說：「字我不認識，但經的大意倒可解說。」

無盡藏比丘尼說：「連字都不認識，那經的大意你怎會懂？」

大師答：「諸佛心法的妙理——即以心印心頓教的法門，與文字沒有什麼關係，因為這是直指人心，見性成佛，不立文字的頓教法門，所以識字與否是不重要的。」

這位比丘尼聽六祖大師這樣一講，很驚訝，覺得此事很不平凡。所以她就遍告曹侯村有道德名望的長者說：「這位法師雖不識字，但他是位開悟有道的人，你們大家應發心來供養！」

於是魏武侯的玄孫曹叔良，魏武侯就是曹操。他非常聰明，但是有妒忌人的心。當地的居

Furthermore, the Sixth Patriarch would not proclaim himself as the Sixth Patriarch and asked to be recognized as such. He simply would not act that way. Dharma Master Yin Zhong of Guang Xiao Temple knew that he was the successor of the Fifth Patriarch. Vinaya Master T'ung Ying brought several hundred of his students to study with the Sixth Patriarch. These students, in turn, informed their fellow cultivators, family and friends to come and draw near the Sixth Patriarch. Hence, the dharma assembly flourished at that time. It was customary to have about 1,500 to 2,000 attendees daily at lunchtime.

Bhikshuni Wu Chin Tsang approached the Sixth Patriarch with a sutra scroll, asking, "What is this word?"

"I don't recognize the words," said the Master, "but I can explain the meaning."

"If you can't even read it, how can you know what it means?" she asked.

The Master said, "The wonderful principle of the Mind-Dharma of all the Buddhas is irrelevant of words. It is the Mind-Seal Dharma Door of Sudden Teaching. It aims directly to the mind so that we can see our own nature and become Buddhas. Since it is not based on words, it doesn't matter whether you can read or not."

Bhikshuni Wu Chin Tsang was very surprised upon hearing this. She realized that this was no ordinary matter. Therefore, she widely spread the word to all the virtuous elders in the village, "Although this Dharma Master could not read, he is nonetheless enlightened and has attained the Way. You should all make offerings to him."

Among the villagers who paid homage to the Great Master was the great-grandson of Marquis Wu. Marquis Wu was Cao Cao. His great grandson, Wei Shu Lyang, was very smart but had an envious mind. Since Nan Hua Temple was ravaged by war, eve-



民,都爭先恐後來瞻仰禮拜六祖大師。當時寶林山南華寺,因為隋末戰火連天,故被兵火燒成一廢墟。大家發心捐金、銀來重建佛寺,延請六祖大師住持,沒有多久這個地方就成爲一所大叢林。

師住九月餘日。又爲惡黨尋逐。師乃遯於前山。被其縱火焚草木。師隱身挨入石中得免。石今有師跌坐膝痕及衣布之紋。因名避難石。師憶五祖懷會止藏之囑。遂行隱於二邑焉。

你們想想,在當時黃梅有幾百人出去追趕六祖大師,追到大庾嶺。黃梅到大庾嶺要跑兩個多月的路。若不是存心將六祖殺了,追一兩天追不上就會回去的。但這幾百人都回去,可見當時他們對衣鉢特別重視,都想搶著作祖師。六祖大師,在這兒九個多月,道場也建成了,又被神秀的黨徒找來了。那已經過了十六、七年的時間,六祖到這兒來,他們還來找他。你們大家想一想,做祖師不是這麼容易的;你除非是假祖師,真祖師,很危險的。

六祖大師聽說惡徒來了,因他有神通,故在他們未到之前就隱藏到前山,然而神秀這批惡徒又縱火燒山,你想若他們來眾不多,那廟裡有一兩千人,怎會讓他們燒山呢?幸虧大師把身硬擠入石頭裡,幸免於難。現那塊石頭還有大師結跏趺坐的痕跡,及所穿衣服的摺紋。大概六祖大師太用力,故石頭

ryone made heartfelt offerings of gold and silver to help rebuild it. They requested the Master to reside there. Before long, this place became a great Bodhimanda.

The Master dwelt there a little over nine months when he was once again pursued by evil men. He hid in the mountain in the front of the temple, and when they set fire to the brush and trees, he escaped by crawling into a rock to hide. The rock still bears the imprints of the Master's knees and of his robe where he sat in lotus posture. Because of this it is called "The Rock of Refuge." Remembering the Fifth Patriarch's instructions to stop at Huai and hide at Hui, he went to conceal himself in those two cities.

A little over nine months later, several hundred of Shen Hsiu's men left Huang Mei, passing through the Ta Yü mountain range on their way to Nan Hua Temple. They traveled for over two months. If they hadn't been intent on killing the Master and stealing the robe and bowl, they would have given up after a couple of days. Think it over: Sixteen or seventeen years had passed since the dharma transmission, and the Master had only been staying at Nan Hua for nine months when the evil men caught up with him. It's not easy to be a Patriarch, unless you are a phony. Real Patriarchs live in great danger.

The Sixth Patriarch had spiritual powers and he knew that those pursuing him were getting close. Before they arrived, the Sixth Patriarch had headed to the mountains to hide. These wicked followers of Shen Shiu set fire to the whole mountain. Think about this: If this wicked group consisted of only a few men, the temple residents would have been able to stop them from setting the mountain ablaze. But no, they were several hundred in number. Luckily, the Sixth Patriarch was able to squeeze himself into a rock crevice and stayed unharmed. For this reason, this rock is named 'Rock of Refuge'. Perhaps the



都印有細紋。這個地方我也到過，亦坐了一個時候，但我可不是避難而是在那裡試一試而已。坐在裡邊，外邊人是看不見的。所以這個窟窿就叫避難石。六祖回憶起五祖囑咐的「逢懷則止，遇會則藏」的話，於是六祖大師又隱藏了一個時期，到新州懷會去避難。

(下期待續)

Sixth Patriarch had exerted a lot of effort inside this rock crevice, consequentially leaving imprints of his sitting meditation and of the creases of his robe, onto the rock surface. When I was at Nan Hua Temple I sat inside the rock crevice for some time, but I wasn't seeking refuge, I was just trying it out. When you sit inside it, no one can see you. Remembering the Fifth Patriarch's instructions to stop at Huai and hide at Hui, he went into hiding for a period of time to stay away from danger.

(To be continued ...)

(上承自第 14 頁)

(Continuing on page 14)

「盜用僧物」，就是用不正當的手段來奪取常住的財物，這種人心裏所存的，都是一些邪知邪見，自以為是，常常說著無因果的曲調，於是倒行逆施，無惡不作，無所不為，這樣又怎能不墮落呢？

Stealing the property of the Sangha refers to scheming to take that which belongs to the wealth and property of the permanent dwelling. Such perpetrators hold deviant knowledge and deviant views, thinking they are without faults, and insisting there is no cause and effect. They act defiantly and still are committed to doing evil acts; there's nothing they won't do. How can they not fall?

最後，要說到「狎近惡友，違背良師」了，「惡友」，在儒家稱為「損友」，好像時下的「阿飛」，以及黑社會的人物等，我們都不應該與之為伍，因為這都是惡友之類。有些人交上了這些損友，就漸入歧途，不聽師長的勸告，為非作歹，黑白不分，冠履倒置，你說多麼可憐！

Lastly, we'll talk about *being intimate with evil friends and turning away from good teachers*. Confucianism regards evil friends as harmful. Hence, we should not draw ourselves towards drifters, gangsters, and so forth, for they are considered evil friends. Those who associate with such harmful friends will remain on the wrong path. The exhortations from their teachers fall on their deaf ears. They commit all kinds of evil with greater impunity, unable to differentiate between right and wrong. They act waywardly. Wouldn't you say they are pathetic?

以上所說的這種種罪愆，都是非常要不得，但卻很容易犯的，那麼，若是不幸地已經犯了又怎樣呢？也不要灰心，所謂「彌天大罪，一懺便消。」罪，本來是無形的，如果能真正生出懺悔心，也未嘗沒有商量之處。大家切不可自暴自棄，自甘墮落啊！

All the offenses mentioned above are serious and usually carried out without difficulty. If one has committed them blindly, what should be done? Don't be disheartened. As stated, "Offenses can fill the skies. Repent, and they disappear." Offenses take no shape or form; and if one is truly repentant, it can certainly be worked out. Don't give up and resign to falling!

(The End of the Article)

(全文完)

懺悔就是改過自新

To Repent and Reform Means to Rectify Our Faults and Turn Over a New Leaf

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

如果能真正生出懺悔心，也未嘗沒有商量之處。

佛之「法力」極大，而眾生的「業力」卻與之相等，所以說凡夫是「業重情迷」，而佛卻是「業盡情空」，所以聖、凡之分，在於「業」是不是已經盡了，「情」是不是已經空了。又說：

覺者，佛也；
迷者，眾生。

就好像上午所說的，眾生因為背覺合塵，被一切塵勞五欲所轉，所以業障愈來愈深，而佛能超脫一切五欲塵勞，不再造業。眾生因為業重的緣故，所以凡是想成佛了道的，必須先要懺悔自己的罪業，如果不生懺悔心就想成佛，這就猶如「煮沙成飯」，雖然煮到恆河沙那麼多的劫，也不可能成功的。

所謂「懺」，是懺其前愆；對以往所犯的罪業生大慚愧心。「悔」，是悔其後過；立定主意，改過自新，永遠不再犯錯，正如袁了凡居士所說：

If one is truly repentant, it can certainly be worked out.

The Dharma-power of the Buddhas is as equally tremendous as the karma-power of living beings. Living beings are said to be “weighed down by karma and confused by emotions,” whereas the Buddhas “have ended their karma and emptied their emotions.” So the difference between a sage and a commoner is the one who has ended karma and emptied out emotions. Another saying goes,

*Enlightened, one is a Buddha.
Confused, one is a living being.*

As we mentioned earlier about living beings who turn their backs on enlightenment and unite with the defilement of the five desires, causing their karmic obstacles to become deeper and deeper, the Buddhas, however, can transcend the defilements of the five desires and avoid creating karma. Given that living beings have created such heavy karma, one who wishes to become a Buddha and realize the Way must first repent of his karmic offenses. Becoming a Buddha without being repentant is likened to obtaining rice from cooking sand. You can cook for many eons the sand as immense as that of the Ganges, but you'll never succeed.

“Repentance” means repenting of transgressions made in the past with a sense of great shame and remorse; while “Reform” means preventing future transgression with a firm resolve to turn over a new leaf and to keep from repeating those mistakes. Just as layman Yuan Liaofan said,

以前種種，譬如昨日死；
以後種種，譬如今日生。

如果我們不勤懺悔，那麼，我們所造的罪業，就會使我們墮落，不知「伊於胡底，莫知所止」了。凡是佛教徒都會記得，在皈依時，把自己的姓名報上後，便懺悔說：

從於無始。以至今生。
毀壞三寶。作一闍提。
謗大乘經。斷學般若。
弑害父母。出佛身血。
污僧伽藍。破他梵行。
焚毀塔寺。盜用僧物。
起諸邪見。撥無因果。
狎近惡友。違背良師。

現在，爲了重新喚回大家的記憶，我且把這段〈懺悔文〉，很簡單地向大家解釋一下：

我們從無始劫以來，直至現在，所做的罪業，真是不可勝數。第一，是毀謗佛、法、僧三寶，其中又以毀謗「僧寶」的罪爲最大，因爲僧人是代表佛陀來傳揚佛法的，所以，謗僧的罪是「不通懺悔」的。什麼叫「闍提」？這是梵語，翻譯成中文是「信不具」或「無善根」；譬如你對這種人說法，他不歡喜聽，甚至於乾脆就說：「我不信！」你說，這是不是把自己的善根都給斷送了呢？

*Regard everything in the past as
if you died yesterday.
Regard everything in the future as
if you were born today.*

If we do not repent with diligence, then our past karmic offenses will send us falling, unaware of how deep we would fall or when it would end. All Buddhists can recall upon taking refuge with the Triple Jewel when they stated their full name and then repented by saying the following:

*From time without beginning
until the present life,
I have slandered the Triple Jewel,
been an icchantika,
Slandered the Great Vehicle Sutras,
Cut off the study of Prajna,
Killed my father and mother,
shed the Buddha's blood,
Defiled the Sangharama,
Ruined the pure conduct of others,
Burned and wrecked stupas and temples,
Stolen the property of the Sangha,
Held deviant views, denied cause and effect,
Been intimate with evil friends,
Turned away from good teachers...*

Now, to refresh everyone's memory, I will very briefly explain this passage of repentance.

From beginningless kalpas up to today, the karma from the offenses we have had committed cannot be reckoned. To begin with, we have slandered the Triple Jewel: the Buddha, the Dharma, and the Sangha. Of those three, slandering the Sangha is the gravest, because Sangha members represent the Buddha as the vessels for propagating and transmitting the Buddhadharma. And repentance cannot purge the offense of slandering the Sangha. What is an "icchantika"? It's a Sanskrit word meaning "incomplete faith" or "lacking good roots." If you wish to impart the Dharma to these people lacking faith or good roots, they will not listen. They would even say bluntly, "I don't believe it." Wouldn't you say they've severed their good roots?

「謗大乘經」,就是誹謗大乘經典;譬如有人說佛經的道理是假的,或者說大乘經是魔王所說的等等,這也是一種「不通懺悔」的罪行。至於「般若」也是梵語,翻譯成中文是「智慧」。般若,又分實相般若、觀照般若、文字般若三種,可是無論哪一種都好,若是斷學(不去學),就會愚癡。愚癡的果報,是會淪為畜生道。

「弑害父母」,這一句包含了殺阿羅漢和殺聖人的罪;譬如,提婆達多殺四果阿羅漢,這就是其中的一個例子。

其次,「出佛身血」,也是一種「不通懺悔」的罪過,可是有許多人誤解了,以為這只是指佛在世時,用刀割截佛陀的身體,才算是犯了這條罪行。其實在佛滅度後,凡是有毀壞佛像者,都算在內;譬如故意去剝落佛像的金漆、損毀佛像等都是。雖然,這不是損害佛的肉體,可是,這個罪卻和用刀宰割佛的真身一樣。

「污僧伽藍」,是指褻瀆了寺門梵寺;譬如,在寺廟上住的在家夫婦,若在廟內做出不正當的事,吃肉殺生等等。至於「破他梵行」,是引誘本來清淨不染的出家人破犯戒律,這也是「不通懺悔」的。

「焚毀塔寺」的意義很明顯,就是說焚燒及毀壞寺門佛刹;譬如,昔日馮玉祥火燒白馬寺和少林寺等。

Slandered the Great Vehicle Sutras involves with sacrilegious remarks about the principles in the Buddhist Sutras as being bogus, for instance, or the Great Vehicle Sutras as being spoken by demon kings, and so forth. Such offense cannot be expunged through repentance as well. Meanwhile, "Prajna" is of Sanskrit origin, meaning "wisdom." There are three kinds of Prajna: Real Mark Prajna, Contemplative Prajna, and Literary Prajna. If you don't study any of these kinds of Prajna, you will be stupid. The retribution of stupidity is your descent into the realms of animals.

Killed my father and mother is same as the offenses of killing an Arhat and killing a sage. One example is Devadatta killing a Fourth Stage Arhat.

Next, *Shedding the Buddha's blood* is another offense impermeable to repentance. Many people ascribed this offense to an actual cutting of the Buddha's body with a knife when the Buddha was in the world. But it comes to mean, even past the Buddha's entry into Nirvana, as defacing the Buddha by peeling off the gold paint of his image, destroying his images, and so forth. Such wrongdoings do not harm the Buddha physically, but they are equal to that of cutting the Buddha's body with a knife.

Defiling the Sangharama refers to desecrating the pure temple. One example would be a married couple on sacred ground engaging in indecent activities, eating meat, killing living creatures, and so on. *Ruining the pure conduct of others* means encouraging the members of pure monastics to violate the precepts. These types of offenses cannot be pardoned through repentance.

Burning and wrecking stupas and temples means setting fire to and damaging Buddhist temples, a heinous act that once took place long ago at the White Horse Monastery and the Shaolin Monastery in the hands of Feng Yuxiang.

(Continued from Page 11)

2014年3月法會時間表 Schedule of Events – March of 2014

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎禮拜大悲懺 Great Compassion Repentance 12:30 pm</p>						1◎ 二月初一
<p>2 慶祝釋迦牟尼佛出家紀念法會 Celebration of Shakyamuni Buddha's Leaving Home 8:00 am — 10:00 am</p> <p>楞嚴咒法會 Recitation of Shurangama Mantra 1:00 pm — 3:00 pm</p>	3◎	4◎	5◎	6◎	7◎	<p>8◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day</p> <p>六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday</p>
<p>9 夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am</p> <p>慶祝釋迦牟尼佛涅槃紀念法會 Celebration of Shakyamuni Buddha's Nirvana 8:00 am — 10:00 am</p> <p>念佛法會 Amitabha Buddha Recitation 1:00 pm — 3:00 pm</p>	10◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	11◎	12◎	13◎	14◎	15◎ 二月十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nirvana Day
<p>16 慶祝觀音菩薩聖誕法會 — 普門品 Celebration of Gwan Yin Bodhisattva's Birthday (Recitation of Universal Door Chapter) 8:00 am — 10:00 am</p> <p>大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm</p>	17◎	18◎	19◎ 十九 觀音菩薩聖誕 Gwan Yin Bodhisattva's Birthday	20◎	21◎	22◎
<p>23 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm</p>	24◎	25◎	26◎	27◎	28◎	29
<p>30 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm</p>	31◎ 三月初一					



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金輪聖寺

2014年4月法會時間表 Schedule of Events – April of 2014

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎	2◎	3◎	4◎	5◎
	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm					
6 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 10:00 am	7◎	8◎	9◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	10◎	11◎	12◎
13 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	14◎ 三月十五 常智大師出家日 Great Master Chang Jr's Leaving Home Day	15◎ 十六 準提菩薩聖誕 Cundi Bodhisattva's Birthday 宣公上人誕辰 Venerable Master Hua's Birthday	16◎ 十七 常仁大師誕辰 Great Master Chang Ren's Birthday	17◎	18◎	19◎
20 普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	21◎	22◎	23◎	24◎	25◎	26◎
27 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	28◎	29◎ 四月初一	30◎			

~常將有日無日，莫待無時想有時~