



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

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### 宣公上人—修菩提道

#### 弗忘法王

心心相印為知己 念念弗忘法王親  
真如了性無生滅 空假中觀有化身

#### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

#### *Never Forget the Dharma King*

*The mind of a bosom friend equals mine.*

*In thought after thought, forget not the Dharma King family.*

*True Suchness sees nature*

*Neither coming into being nor going into extinction.*

*Amid the Contemplation of Emptiness, Falseness, and the Middle Way,*

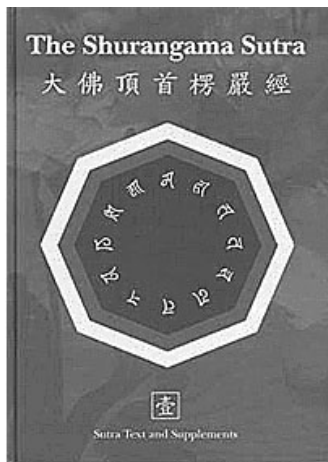
*There is a presence of the transformation body*

#### 本期內容

- 2 大佛頂首楞嚴經淺釋
- 5 六祖法寶壇經淺釋
- 10 念菩薩能明心見性
- 12 真正的佛法是教人了生死

#### Table of Contents

- 2 The Shurangama Sutra
- 5 The Sixth Patriarch's Dharma Jewel Platform Sutra
- 10 Recite the Bodhisattva's Name to Understand the Mind and See the Nature
- 12 True Buddhadharma teaches living beings to End birth and death



# The Shurangama Sutra

*A Simple Explanation by  
Venerable Master Hsuan Hua*

大佛頂首楞嚴經淺釋

(Continued from issue #239)

(接上期)

「如是」是信成就，「我聞」就是聞成就。本來是耳聞，為什麼不說「耳聞」，而說「我聞」呢？因為耳朵根本就聽不見的，能聞的是那個「性」，而不是「耳」，耳不過是一個聞的門戶而已。這種聞性是常在的，因為「我」是一身之總，所以就說「我聞」。「我聞」也就是「心聞」，心裏頭聞見的，而不是由耳朵聞見的。

為什麼阿難尊者要有個「我」？阿難尊者這個「我」，是個「假我」之「我」，而不是「真我」。這個「我」，頭先講過，凡夫執著有個「我」--這是我，這個也是我的，那個也是我的。一切的物質都放不下，自己的身體更放不下，這是「執著的我」。外道有個「神我」，他說這個「我」是誰呢？就是神。這是外道的一種「神我」，若細分析，那有很多，不要詳細講它。

菩薩有個「假我」--說那個「我」，是個假的。為什麼是個假的？菩薩怎麼還做假事呢？因為他無我相，這個「我」，他認為是個「假我」，而不是「真我」。由假才能到真的我上，你知道有假了，才能找著真的；你不

“Thus” is the Fulfillment of Faith. The phrase “I have heard” indicates the Fulfillment of Hearing. “Now, basically,” you may say, “the ears hear. Why doesn’t it say, ‘Thus the ears have heard,’ instead of ‘Thus I have heard.’?” Actually, the ears cannot hear. They are merely the organ of hearing. What hears is the nature, which is eternally present. It is the mind that heard. Since ‘I’ include my overall body, hence it is said: “I heard” which means the mind that hears. I hear it from my mind, not from my ear.

Ananda says, “Thus I have heard.” In saying “I have heard,” he is simply following worldly custom and assuming a hypothetical self in order to be comprehensible to ordinary people who have an attachment to the self, and so he no longer has any “I”—any ego. Non-Buddhist religions speak of a “divine self”. “What is the self?” they say. “It is God.” There are many varieties of this kind of self, but they will not be discussed at this time.

What is the “hypothetical self” of the Bodhisattva? Bodhisattvas do not have the characteristic of a self. They recognize the ordinary attachment to the self as false, and they seek the true self of one’s own nature. It is from the false self that you can arrive at the true self, for only if you recognize the false can you find the true. If you don’t recognize the false as false, how can you find the truth? Why are we now investigating the Buddhadharma? It is because we are

知道有假，就找不著真的。我們現在為什麼研究佛法？就想要追求真理。為什麼要追求真理？因為我們知道世界上一切一切都是假的了，就要在假的上面找真的。所以菩薩認為身體這個「我」，是個「假我」，他要找自性那個「真我」。自性的真我是誰呢？就是成佛。佛才是真我；你若沒有成佛以前，你那個「我」都是假的。

所以頭先有人問我，菩薩怎麼還有「假我」呢？就因為他是菩薩，所以才知道這是假我。若不是菩薩，凡夫說：「喔，你說是假的，我看看！我這個身體最好了，又強壯，又高又大，儀表堂堂，你說我這是假的？我可認為這個是真的。」他看不破，所以就放不下；放不下，就得不著自在。你到成佛，那才得到「真我」了；沒有成佛以前，那都是「假我」。這是說四種的「我」。

「如是我聞」，說是如是之法——就是這一部《楞嚴經》。印度般刺密諦法師把它用細絹寫好後，將胳膊割開，藏在裏面，帶到中國去，翻譯成中文。現在這部經又傳到美國來，又要翻譯成英文了，所以就是這一部經。我告訴你，你現在明白了嗎？這「如是之法」，就是《楞嚴經》這個法。這個法怎麼樣？這個法是我阿難親自聽佛所講的，是佛傳授給我的，不是我自己杜撰出來的，而是佛以前講的法。

為什麼要用「如是我聞」這四個字？佛經用「如是我聞」開始，有四種的意思：（甲）息眾疑、（乙）遵佛囑、（丙）息諍論、（丁）異外道。

searching for true principle. Why do we seek true principle? Because we know that everything in the world is false, and we want to find the truth within falsity. What is the true self of one's own nature that the Bodhisattva seeks? It is the Buddha. The Buddha is the true self. Before you have realized Buddhahood, your "I" is false.

Just now someone asked me how come a Bodhisattva has a "hypothetical self"? It is because he is a Bodhisattva that he knows the self is false. But the ordinary person says, "You say the self is false, but as I see it, my body is excellent. It is strong, tall, well-proportioned and handsome. You may say it is false, but I think it is true." He can't see through it, and so he can't put it down. Unable to put it down, he cannot become truly independent and at ease. It is only when you have become a Buddha will you gain a 'true self'. Before you realized Buddhahood, it is only a "hypothetical self". This is saying the four kinds of 'self'.

"Thus I have heard", what it heard was the Dharma which is "thus". Which Dharma is "thus"? It is the *Shurangama Sutra* Dharma Master Paramiti had written out on a sheer silk that was inserted in the incision he made to his arm, brought to China, and translated into Chinese. Now it has come to America, where it has been translated into English. Now that I have told you, do you understand? This 'Dharma which is thus' is just the dharma of the *Shurangama Sutra*. What about this dharma? It is what Ananda himself heard the Buddha spoke. It is what the Buddha has transmitted to me. It is not something that Ananda as an individual put together and made. It is the Dharma the Buddha spoke.

All sutras that the Buddha spoke begin with the four words "Thus I have heard." There are four reasons for that. 1. To put the doubts of the assembly to rest. 2. To honor the Buddha's instruction. 3. To resolve the assembly's disputes. 4. To distinguish Buddhist sutras from the writings of other religions.

(甲) 息眾疑。怎麼叫「息眾疑」呢？因為佛入涅槃後，結集經藏的時候，阿難尊者陞了佛的座位說法。阿難尊者一陞座時，所有佛的弟子頓然起了三種的疑惑：(一)「啊，釋迦牟尼佛又再活了吧？」他們因為看阿難尊者一陞座，相貌圓滿，和佛的相貌是一樣了，也有三十二相，八十種好，放光動地。佛的弟子因為想佛想得大約也都頭腦昏了，所以就以為釋迦牟尼佛又來了。(二)以為阿難尊者成佛了，所以才有這樣的相好莊嚴，相貌才這樣圓滿。(三)又以為他方佛來，說是：「哦，這不是釋迦牟尼佛，也不是阿難成佛，或者是東方佛、南方佛、北方佛、西方佛來到這兒了吧？」

為什麼大眾有這三種的懷疑？因為阿難尊者陞座的時候，先要顯現入定相，大約五分鐘沒有講話，這麼入定；在他一入定，相貌就和佛一樣了，所以每一個人心裏生出來這三種懷疑。等到阿難尊者一說「如是我聞」這四個字，大眾三疑頓息，這三種的懷疑都沒有了。為什麼沒有了？因為他說：「『如是』，如是這樣的法，『我聞』，是我阿難親自聽到佛所講的，是佛所傳授給我的。」因為有這四個字，把這三疑頓息，這是第一個意思。

(下期待續)

(上承自第11頁)

世界上誘人的罪惡多得很，若是一不小心，掉進了罪惡的深淵，失掉了人身，那便是萬劫不復，千古遺恨了。居士們！趕快接受菩薩的勸諭，常常持誦菩薩的洪名，讓菩薩快些救度我們脫離這生死的苦海吧！

(全文完)

1. To put the doubts of the assembly to rest. After the Buddha had entered Nirvana, and the time had come to compile the sutras, Ananda ascended the high seat to speak Dharma. He was endowed with the Thirty-two Marks and Eighty Subtle Characteristics of a Buddha; he emitted light and moved the earth. The great assembly of disciples immediately gave rise to three doubts: a) Some thought that Shakyamuni Buddha had come back to life because they saw that Ananda had taken on the perfect features of the Buddha. The disciples had probably been thinking so much about the Buddha that their faculties were a bit murky, causing them to reach such a conclusion. b) Some thought that the reason Ananda now had such perfect features was that he, Ananda, had himself realized Buddhahood. c) Some thought a Buddha had come from another region. "It isn't Shakyamuni Buddha, and Ananda hasn't become a Buddha," they thought. "Perhaps it is a Buddha from the north, south, east, or west of the ten directions."

Why did the great assembly of disciples give rise to three doubts? It was because when Ananda ascended the high seat to speak Dharma, he first manifested the appearance of entering samadhi and sat there for perhaps five minutes without speaking. Once he had entered samadhi, his appearance became identical with the Buddha's. But as soon as Ananda said, "Thus I have heard," the three doubts of the assembly were suddenly resolved. Why? Because Ananda said: "Thus". Thus is the Dharma. "I have heard". This is what "I" Ananda personally heard from the Buddha when he spoke. It was transmitted to me by the Buddha. Because of these four words, the three doubts were put to rest. This is the first meaning.

(To be continued ...)

(Continuing from page 11)

There are plenty of offenses which we may be tempted to commit in this world. If we are not careful, we could fall into the abyss of offenses and lose our human form, unable to regain it in tens of thousands of eons, and we will regret it for ages. Laypeople! Quickly accept the Bodhisattva's exhortations. Constantly recite the Bodhisattva's great name. Let the Bodhisattva quickly save us from the bitter sea of birth and death!

(The End of the Article)

# The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(Continued from issue #239)

(接上期)

僧智通。壽州安豐人。初看楞伽經。約千餘遍。而不會三身四智。禮師求解其義。

師曰。三身者。清淨法身汝之性也。圓滿報身汝之智也。千百億化身汝之行也。若離本性別說三身。即名有身無智。若悟三身無有自性。即名四智菩提。聽吾偈曰。

自性具三身 發明成四智  
不離見聞緣 超然登佛地  
吾今爲汝說 諦信永無迷  
莫學馳求者 終日說菩提

僧智通，壽州安豐人，他看楞伽經有一千多遍，還不能領會三身四智，於是來禮請大師，懇求解釋真義。大師就開示說：三身就是法身、報身、化身。這清淨法身就是你的本性，圓滿報身就是你的智慧，千百億化身就是你的本行。如果離開本性而說三身，這就是有身而沒有智慧。你若悟得三身沒有自性，就能擁有四智菩提。現聽我偈言：

Bhikshu Chih T'ung, a native of An Feng in Shao Chou, had read the *Lankavatara Sutra* over a thousand times but still did not understand the Three Bodies and the Four Wisdoms. He made obeisance to the Master, seeking an explanation of the meaning.

The Master said, "The Three Bodies comprise the clear, pure Dharma-body, which is your nature; the perfect, full Reward-body, which is your wisdom; and the hundred thousand myriad Transformation-bodies, which are your conduct. To speak of the Three Bodies as separate from your original nature is to have the bodies but not the wisdoms. To understand that the Three Bodies have no self-nature is to fathom the Four Wisdoms of Bodhi. Listen to my verse:

*Three Bodies replete in your own self-nature  
When understood become Four Wisdoms.  
They are not apart from seeing and hearing.  
Transcend them and arise to the Buddha realm.  
I now explain for you.  
With faith, you will never be deluded.  
Don't run outside in search of them,  
Lip-servicing 'Bodhi' all day long.*

Despite reading the *Lankavatara Sutra* for more than a thousand times, Bhikshu Chih T'ung still struggled to understand and asked the Master about the Three Bodies and the Four Wisdoms. "The clear, pure Dharma-body is your own original nature," the Master said, "The perfect Reward-body is your wisdom. The Transformation-bodies are your conduct; you are transformed by what you practice. When you try to explain the Three Bodies as separate from your self-nature, you have the bodies without the wisdoms.

當你了解三身是自性本具，你就明白四智。它並沒有離開聽和視的緣，而能直超佛法界，但你必須拿出信心來聽，那就不會再迷惑而像一般世俗人終日「菩提！菩提！菩提！」而不實際去了解實行菩提。不要儘學口頭禪，而要真正明白三身那才對的。

六祖大師又說：你既了解三身，就應同時明白四智。若你嘗試離開三身而解釋四智，縱使你明白四智的名相，也得不到真實的體用，就算有了智慧也就等於沒有智慧一樣，徒勞無益。

通再啓曰。四智之義可得聞乎。師曰。既會三身便明四智。何更問耶。若離三身別談四智。此名有智無身。即此有智還成無智。復說偈曰。

大圓鏡智性清淨  
平等性智心無病  
妙觀察智見非功  
成所作智同圓鏡  
五八六七果因轉  
但用名言無實性  
若於轉處不留情  
繁興永處那伽定

佛有四智即大圓鏡智、平等性智、妙觀察智、成所作智。什麼叫大圓鏡智呢？它是由第八識所轉的，所謂轉識成智。你不會用時就是識，當你返本還原即轉第八識而成大圓鏡智，故其本性清淨沒有染污，故說「大圓鏡智性清淨」。

However, when you understand that the Three Bodies are devoid of self-nature, you possess the Four Wisdoms of Bodhi. Hence, your understanding of the Three Bodies being inherent within self-nature leads to your knowledge of the Four Wisdoms. Without being separated from the conditions of sight and hearing, you ascend directly to the Buddha-realm. Listen, and truly believe it. You must truly understand the Three Bodies to see their significance, so you will never again be confused. Nor will you behave like those people who chant 'Bodhi, Bodhi, Bodhi' all day without understanding it.

The Master continued, "You need to understand not only the Three Bodies, but also the Four Wisdoms. If you see the Four Wisdoms as one thing and the Three Bodies as another, then you don't really grasp their actual essence. Even though you know the nomenclature of the Four Wisdoms, you are without wisdom. Thus your effort toward understanding becomes fruitless."

Chih T'ung asked further, "May I hear about the meaning of the Four Wisdoms?"

The Master said, "Since you have understood the Three Bodies and the Four Wisdoms, why do you ask again? To speak of the Four Wisdoms as separate from the Three Bodies is to have the wisdoms but not the bodies, in which case the wisdoms become non-wisdoms."

The Master followed with this verse:

*With Great-Perfect-Mirror Wisdom,  
the nature is clear and pure.  
With Impartial Nature Wisdom,  
the mind is free of disease.  
With Wonderful Contemplation Wisdom,  
observation is effortless.  
Perfecting-All Wisdom is like a perfect mirror.  
Five, Eighth, Sixth, Seventh ---  
the Effect and the Cause both turn.  
Merely nomenclatures, they are without realistic nature.  
If, in the turning spot, no emotion is attached,  
in Naga concentration you will forever dwell.*

The Buddha has Four Wisdoms. The *Great-Perfect-Mirror Wisdom* is transformed in the Eighth Consciousness (alaya consciousness) when consciousness is turned into wisdom. When you are unable to use it, it is merely consciousness; when you return to the source, the Eighth Consciousness is transmuted into the Great-Perfect-Mirror Wisdom, which in its essence is intrinsically pure and undefiled. Hence, *With Great-Perfect-Mirror Wisdom, the nature is clear and pure.*

平等性智是由第七識所轉的。在你未明白之時就叫第七識，一開悟後就叫平等性智。第七識又叫末那耶識，又叫傳送識，它由第七識傳給第八識，故叫傳送識。而第八識又叫含藏識，梵語叫阿賴耶識，所作善惡的種子，都藏在第八識裡，故種善因就結善果，種惡因就結惡果，所以叫八識田。此識好像一塊田，你種什麼它就生什麼。「平等性智心無病」，平等即諸佛和眾生的心是平等的，無病就是沒有障礙、嫉妒、貪瞋癡。你若能沒有障礙、嫉妒、貪瞋癡就能轉第七識成平等性智。

「妙觀察智見非功」，妙觀察智就是第六意識所轉的，第六意識它什麼都分別，分別善惡是非男女，所以它看起來好像很聰明，實際上已變成意識。若轉識成智，成妙觀察智——它見一切境界不用分別就能知遣。妙觀察和分別心是不同的，所以證果阿羅漢要作意觀察，作意就是從靜裡觀察，而能知道八萬大劫內的事，就是用這妙觀察智而能知道，但他若不作意觀察，還是用意識，即一般人所具有的。

「成所作智同圓鏡」，成所作智，是由前五識，即眼耳鼻舌身所成的，就好像一個圓鏡一樣。

「五八六七果因轉」，五就是前五識，八就是第八識，五八就在果上轉大圓鏡智和成所作智，

The *Impartial Nature Wisdom* is transformed in the Seventh Consciousness. Before enlightenment, it is the Seventh Consciousness; after enlightenment, it transmutes into Impartial Nature Wisdom. The Seventh Consciousness is also called the “transmitting consciousness” because it acts as a transmitter between the Seventh and Eighth consciousness. The Eighth Consciousness is also called the “Storehouse Consciousness”. It keeps all the good and bad seeds you have planted. If you plant good causes, you will reap good effects. Conversely, if you plant bad causes, you will reap bad effects. For this reason, it is also called the “field of the eighth consciousness,” because whatever you plant in this field eventually grows. ***With Impartial Nature Wisdom, the mind is free of disease.*** Impartial means that the minds of all Buddhas and living beings are equal. Free of disease means that there is no obstruction, no jealousy, no greed, no hatred, and no foolishness. Without these diseases, you can transform the Seventh Consciousness into Impartial Nature Wisdom.

***With Wonderful Contemplation Wisdom, observation is effortless.*** Wonderful Contemplation Wisdom is transformed in the Sixth Consciousness. The Sixth Consciousness discerns all differences. It discriminates between good and evil, between right and wrong, and between male and female. Such discrimination is not actually the work of intelligence, as it seems to be, but is merely a kind of consciousness. Turning this consciousness into Wonderful Contemplation Wisdom, one can see through all realms without discriminating. Wonderful Contemplation is different from discriminative thinking. In order for certified Arhats to observe all events within the past eighty thousand great kalpas, they must first be in silent meditation and then contemplate in stillness, by means of Wonderful Contemplation Wisdom. Otherwise, their minds are no different from those of ordinary people, who merely use consciousness.

***Perfecting-All Wisdom is like a perfect mirror.*** Perfecting-All Wisdom is transformed from the first five consciousnesses (eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness).

***Five, Eighth, Sixth, Seventh --- the Effect and the Cause both turn.*** Five refers to the first Five Consciousnesses; Eighth, the Eighth Consciousness; Sixth, the Sixth Consciousness; Seventh, the Seventh Consciousness. Perfecting-All Wisdom and Great-Perfect-Mirror Wisdom are transformed in the Five Consciousnesses and the Eight Consciousness respectively during the period of reaping

六七就在因中先轉,即第六識、第七識。

「但用名言無實性」,雖然說是在因上轉,果上轉,實際是沒有什麼實性的,只不過是一些名詞而已。

「若於轉處不留情」,假設你在轉的地方不停止,不用凡夫的心情來測度這種情形。

「繫興永處那伽定」,「繫」當多字講,「興」當興起講,即很多時候都在那伽定中——那伽定就是龍的定。龍為何能大能小?就是由定中化出的變化,所以龍叫神龍,因牠能變化無窮。就像序言所說六祖大師用鉢來降伏龍,相信此龍有很大的脾氣和無明。牠想:你說我不敢到你鉢裡?我就要試試看,於是就跳到鉢裡,但跳進去後沒有法子跳出來了。該龍聽六祖大師說法後,就往生去了。雖此龍常在定中,但未破無明,所以還會發脾氣,要顯顯神通。若牠有定力,即使聽六祖說你不能化小身之語,也不會被動搖的。

那伽定就是不可思議的定。龍是如何成的?就是牠以前在因地中學佛法非常精進,但不守戒律。牠想:一般人要守戒律,但我可以不守,所謂「乘急戒緩」,於是就變成龍了。

原註如上,轉識為智也。教中云,轉前五識為成所作智。轉第六識為妙觀察智。轉第七識為平等性智。轉第八識為大圓鏡智。雖六七因中轉,五八果上轉但轉其名,而不轉其體也。

effects. Wonderful Contemplation Wisdom and Impartial Nature Wisdom are transformed in the Sixth and Seventh Consciousness respectively during the period of planting causes.

*Merely nomenclatures, they are without realistic nature.* Although they are said to be transmuted during the periods of causes and effects, there is nothing in actuality but nomenclatures.

*If, in the turning spot, no emotion is attached.* If you don't employ the mind of a commoner to evaluate conditions and are not attached to the turning spots.

*In Naga concentration you will forever dwell.* All the time you are in Naga samadhi. Naga means "dragon." Dragons usually have magical power to transform into big or small bodies. In the beginning part of this Sutra, there was a story about the Sixth Patriarch who defeated a dragon in his bowl. This dragon was ignorant and had a temper. The Sixth Patriarch tempted the dragon to get inside the bowl, "If you are really a magic dragon, you should be able to appear in a large body as well as a small one. The dragon retorted, "Are you saying that I cannot get inside your bowl? I'll show you." So, the dragon transformed into a small body and got inside the bowl. Afterwards the dragon couldn't get out. Then the Master imparted the Dharma to the dragon that soon entered rebirth. Although this dragon was always in Samadhi, it had not breakthrough ignorance that caused it to have temper flare ups and to show off its magical prowess. Had the dragon developed a greater Samadhi power, it would have not taken up on the challenge made by the Patriarch.

Naga samadhi is an inconceivable state. How do dragons become dragons? By studying the Buddhadharma rigorously without upholding the precepts. "Precepts are for common people," they say. "I do not have to keep precepts!" That's how they turn into dragons.

**Note:** The transformation of consciousness into wisdom has been described. The teaching says, "The first five consciousnesses turned becoming the perfecting-all wisdom; the sixth consciousness turned becoming the wonderful contemplation wisdom; the seventh consciousness turned becoming the impartial nature wisdom, the eighth consciousness turned becoming the great-perfect-mirror wisdom." Although the sixth and seventh are turned in the cause and the first five and the eighth in the effect, it is merely the names which turn. The basic substance does not turn.



這一段經文，不是原來經上的，是後人加上去的。按以上六十七字，考大藏經刻本，及明刻本，均作小字。惟近刻本誤作大字，與壇經原文相混。非是。故仍作小字而冠原註二字以別之。像上面所說，就是轉識成智的方法。在教裏說，「轉前五識為成所作智，轉第六識為妙觀察智，轉第七識為平等性智，轉第八識為大圓鏡智。雖六七因中轉，五八果上轉」，轉識和智的名字，本體根本就沒有動，沒有轉。

通頓悟性智。  
遂呈偈曰。

三身元我體	四智本心明
身智融無礙	應物任隨形
起修皆妄動	守住匪真精
妙旨因師曉	終亡染污名

智通聽偈之後，就明瞭三身四智的意義，故說偈頌：三身原來在我體中而非在外找的。這四智——大圓鏡智、平等性智、妙觀察智、成所作智，是在心裡明白後就生出這四種智慧。三身和四智是圓融無礙，故能觀機逗教，因人說法，隨緣不變，不變隨緣。如果生出心來說我如何修三身四智。這都是妄想。若守住成見有所執著，這都不是真正的精華。這種奧妙無窮的道理，旨趣都是從六祖大師那兒學後才明白的。自性始終沒有染污的，不被世俗情感所纏。除非你沒有染污了，才能返本還原，所以說終亡染污名——即清淨本源，沒有一點染污。

(下期待續)

The passage above containing a total of sixty seven characters was added later to the original text. Based on the Great Canon text and the Ming text, they appeared in small characters. The word “note” indicates the restoration of said characters to their appropriate size after they were mistakenly made larger and combined with the original text in the Platform Sutra. Meanwhile, the aim of the passage is to transform consciousness into wisdom. The teaching says, “The first five consciousnesses turned becoming the perfecting-all wisdom; the sixth consciousness turned becoming the wonderful contemplation wisdom; the seventh consciousness turned becoming the impartial nature wisdom, the eighth consciousness turned becoming the great-perfect-mirror wisdom.” The sixth and the seventh are the cause, whereas the first five and the eighth are the effect. Only the names turn, but not the basic substance.

**Instantly enlightened to the nature of wisdom, Chih T’ung offered up the following verse:**

*Three Bodies within my basic substance,  
Four Wisdoms within my original bright mind.  
Body and wisdom in unobstructed fusion:  
In response to beings I accord with conditions.  
Deliberating to cultivate them is false movement.  
Holding onto them is not real vigor.  
Through the Master  
I learn such wonderful principle.  
In the end, all defilements cast away.*

After listening to the Master’s verse, Chih T’ung finally understood the meaning and essence of the Three Bodies and the Four Wisdoms. He then composed a verse: “The Three Bodies are originally within my own substance. They cannot be found externally. The Four Wisdoms manifest when my mind understands them. The Three Bodies and the Four Wisdoms come together without obstacles and correspond to living beings’ potentials. Thus, the Dharma abides by arising that accords with conditions and by unceasing that also accords with conditions. If you wonder, “How can I cultivate the Three Bodies and Four Wisdoms?” then that is nothing but false thinking. The same is true of holding to them and being attached to them. All these principles I learned from the Great Master, the Sixth Patriarch. The inherent nature is originally free of defilements and not attached to world emotions. When you are free of defilements, you return to the source. So, rid yourself of the names of defilement and return to your original nature, clean and pure.

(To be continued ...)

## 念菩薩能明心見性

### Recite the Bodhisattva's Name to Understand the Mind and See the Nature

宣化上人一九五八年六月十七日下午開示於香港西樂園寺

A talk given by Venerable Master Hsuan Hua on the afternoon of June 17, 1958  
at Western Bliss Garden Monastery in Hong Kong

**眾生的心性，本來也是屬落光明，只是被無數的罪障、妄念遮蔽罷了。**

歡喜快樂，而厭惡痛苦，這是眾生的習性。然而，因為眾生是愚癡的，他們不知道怎樣才可以獲得他們所歡喜的快樂，脫離他們所厭惡的痛苦。所以，雖然眾生口裏，老是喊著尋求快樂的口號，可是很不幸地，卻愈來愈痛苦。

菩薩是慈悲的先覺者，他知道怎樣才可以離苦得樂，面對著一般可憐的苦惱眾生，菩薩便本著大悲的心腸，發出了聞聲救苦的宏誓。所以，我們眾生，也不是完全沒有希望。只要我們至誠懇切地念誦「南無觀世音菩薩」的名號，菩薩便會用他無邊的法力，度脫我們，使我們離苦得樂。這種樂，是究竟之樂，是西方的極樂。換句話說，念菩薩的名號，不但能夠脫離世間一切痛苦，並且能夠往生極樂世界，花開見佛，得到「常樂我淨」的清淨和究竟之樂。

念菩薩就能離苦，就能了悟心性，恐怕沒有這樣便宜的事情吧！多疑的鈍根眾生，也許會這樣地問，可是呢？菩薩就是立志要做便宜眾生的事；所以，才說出這個方便的法

**Originally bright and clear, the minds and natures of living beings become obscured by their countless karmic obstacles and delusive thoughts.**

Living beings seek happiness but shun suffering. Because of their stupidity, they don't know how to attain the bliss they ought to receive and how to be liberated from suffering they wish to avoid. Hence, they always say they are "pursuing happiness," but they incur only misery.

Bodhisattvas are kind and compassionate beings who have already become enlightened. They know how to leave suffering and attain bliss. Seeing all the pathetic living beings, the greatly compassionate Bodhisattvas vow to listen to their cries and save them from suffering. So, living beings are not totally hopeless. If we sincerely recite 'Na Mo Guanyin Bodhisattva', he will save us with his limitless Dharma-power, and enable us to leave suffering and attain bliss—this kind of bliss is the ultimate bliss of the Western Land. By reciting the Bodhisattva's great name, not only can we transcend all the pain and suffering of this world, we can also be reborn in the Land of Ultimate Bliss, see the Buddha when our lotus flower opens up, and attain the pure and ultimate happiness of permanence, bliss, true self, and purity.

It is said that by reciting the Bodhisattva's name, we can leave suffering and understand our own mind and nature. "Is there such a bargain?" a skeptical and dull living being might ask. In spite of such skepticism, the Bodhisattvas are determined to give living beings a bargain. That's why they spoke this

門。然而有些眾生，連這種絕頂便宜也不知道，這是多麼可惜啊！

有些人又會說：「念菩薩的名號，能消罪除苦，這點我相信，可是為什麼念菩薩的名號，也能使我們明心見性？」幾天前，我曾說過「打電話」的譬喻，現在我再說一個更簡單的比喻吧！

譬如，一個人被蒙上了眼睛，於是乎他就覺得四周都是漆黑一片，走起路來，到處碰壁，碰得焦頭爛額，苦不堪言，可是自己卻不曉得解除眼睛上的束縛。幸好遇著一個慈悲的人，看見他這副可憐相，便走上前，替他除下眼睛上的束縛。所以，這個曾經看不見的人，現在可以看見了，不再痛苦，也不會到處碰壁。

「念菩薩能明心見性」的道理也是這樣。我們眾生，就譬如方才所說那個蒙上眼睛的人，這個人本來沒有盲，只不過受一塊布帛的遮掩。眾生也是如此，我們的心性，本來也沒有失掉，本來也是磊落光明，只是被無數的罪障、妄念遮蔽罷了。菩薩，譬如那位慈悲的人，他替我們解除那些掩蔽著我們光明本性的業障；於是，我們便可以返本還原，恢復到本來的面目了。

所以，我們不可不念菩薩的名號，就像那個被蒙上眼睛的人，若是不肯求援，也不肯接受別人的幫助，那麼碰壁事小，可是若因為看不見路途而掉進深淵，那豈不是危害了自己的性命！

(下轉至第 4 頁)

expedient Dharma-door. Even so, some living beings are still unaware of this supreme bargain. What a pity!

Some people say, "I believe that reciting the Bodhisattva's name can expunge offenses and eradicate suffering, but how can it cause us to understand the mind and see the nature?" A few days ago I used the analogy of making phone calls. Now I will give a simpler analogy.

Suppose a person is blindfolded so that he only sees total darkness. When he tries to walk, he keeps bumping into the walls until he's bruised and terribly sore. Still, it doesn't occur to him to remove the blindfold. Luckily, he meets a kind person who sees his miserable state and removes the blindfold for him. Now he can see, and he won't hurt himself by bumping into the walls anymore.

The same principle holds true in reciting the Bodhisattva's name. We living beings are like the blindfolded person. He isn't really blind; his eyes are merely covered by a piece of cloth. Likewise, we living beings haven't lost our mind and nature. They are originally clear and bright, but they have been obscured by countless karmic obstacles and delusive thoughts. The Bodhisattva is like the kind person, for he removes the karmic obstructions covering our inherent bright nature, allowing us to return to the source and regain our original face.

Therefore, it is imperative that we recite the Bodhisattva's name, or it would be like the blind man refusing to be helped by others. Bumping into the wall is a small matter, but if he can't see where he's going and he walks into an abyss, his life is certainly in danger.

(Continuation in Page 4)

## 真正的佛法是教人了生死

### True Buddhadharma teaches living beings to end birth and death

恒是法師開示於二〇一三年十二月一日金輪聖寺梁皇寶懺午齋期間

Instructional Talk by Dharma Master Heng Shr on December 1, 2013,  
during Lunch at the Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

這麼多的佛友，或者是今天有空來參加，或者是從我們灑淨、起香一路用功到現在，可以說是大家隨份隨力，這是我們每一個人的發心，每一個人的因緣福報。今天聽上人講三寶，我很想跟大家談一談，經文裡面告訴我們皈依三寶。那麼我們有沒有投靠佛法跟三寶呢？我們說：「有啊，因為我是三寶弟子，或者是我是一個出家人。」但是，如果我們真的皈依佛了，我們相不相信佛是大醫王，能夠醫治我們眾生生死的病？如果我們皈依法了，我們相不相信法就是療治我們眾生病的藥？如果我們皈依僧了，我們相不相信一切的賢聖僧，就好像是看護我們生病的眾生的母親一樣？生病的孩子是不能夠離開母親的。我們應該對自己反省，想想我們是如何皈依三寶的。

我們很多人，特別是眾生在末法時代，很不容易遇到正法的道場，很不容易聽聞正法，最不容易值遇的是明眼善知識。只有明眼善知識才能夠教我們真正的佛法，唯有明眼善知識令正法住世，我們才能有清淨的道場可以如法地清修。這一切一切都是最不容易的。我個人覺得，所有最難的就是這個，所有最值得自己慶幸的就是這一件事

So many dharma friends have gathered here along with those who have recently arrived to participate in today's session, while the rest have been in attendance since the very start- from the ceremony of Purifying the Ground and the 1st Incense Praise. Your participation that accords with your ability is the testament of your sincerity, blessings and causal conditions. Now that we've heard our Venerable Master's lecture on the Triple Jewel, I wish to discuss with everyone the meaning of taking refuge with the Triple Jewel. We begin with a question: Have we truly taken refuge with the Buddhadharma and the Triple Jewel? We might answer, "Yes, of course. We are all disciples of the Triple Jewel, or I am a monastic." But let us put our faith to the test. If we have truly taken refuge with the Buddha, do we believe that the Buddha is the Great Physician, who can cure the disease of birth and death? If we have truly taken refuge with the Dharma, do we believe that the Dharma is the medicine to cure all living beings' ailments? If we have truly taken refuge with the Sangha, do we believe that all the Sagely Sangha are like our caring mothers who look after us when we are sick? A sick child cannot leave his mother's side. Therefore, we should reflect and look within ourselves to see how we have truly taken refuge with the Triple Jewel.

It is very difficult now, especially in the dharma-ending age, to encounter a Way Place with proper dharma, very difficult to hear proper dharma, and even more so to encounter a Clear-eyed Good-knowing Advisor who has the dharma discerning eye (true clarity). Only a Clear-eyed Good-knowing Advisor can truly teach us the proper dharma and enable Proper Dharma to flourish in this world, so that we may have a pure Way Place to cultivate in peace. To have such conditions is not easy. I personally feel that having these conditions and blessings is the most difficult and the most valuable and fortunate event that has ever happened to me. Be-

情。可是【眾生暴惡難可忍】。我們末法時代的眾生，是違背我們的佛性的，是違背我們良知良能的，所以我們的身口意不是在修佛法，我們的身口意是在造無量無邊的罪業。因為我們眾生不知道自己是一個病危的人，不知道自己是一個很重病的人，所以遇到大醫王也沒有用，遇到真正妙藥也沒有用，遇到能夠細心照料我們的慈愛母親也沒有用。因為我們非常的剛強，非常的顛倒，我們是心外求法，但是菩薩對我們是永遠不會棄捨的，永遠給我們希望的，希望眾生都有回頭的一天。

我們眾生因為情跟想，我們的七情，我們的種種妄想，成就了我們這個不真實的色身，那麼三業六根去追逐無邊的塵惱，所以生死沒有辦法去了。要了生死，是我們學習佛法唯一的、最重要的目標。但是我們對於學習佛法都是用一種貪求的心，都是希望自己得到安樂，都還是在五欲裡面去找佛境。我們不是用一個出離的心來了生死，所謂【人人有個靈山塔，好向靈山塔下修】。我們都是放縱自己的貪嗔癡，在生死裡面，我們不知道那正是苦惱，所以，我們拜懺句句都是告訴我們：眾生要回頭，因為苦海無邊。我們知道這是苦海，就要趕快回頭。回頭之後，還有無量無邊、莊嚴清淨、無法言說的諸佛功德法海、佛的清淨國度、菩薩的莊嚴智慧在等著我們回家，作為佛、菩薩永遠的法親。一念之間可以說是佛國跟地獄，完全不相同。釋迦牟尼佛為什麼叫做寂默、能仁？因

sides this experience, I find that “tolerating evil and violent people is also difficult”. Many people in the dharma ending age have turned their backs on their Buddha nature as well as their intrinsic wholesomeness. Instead of cultivating the Buddhadharma, they commit karmic offenses without end through their bodies, mouths and minds. Unaware of their “grave illness” born of their offenses, they disregard the Great Physician, ignore the best medicine prescribed for them, and take no notice of the compassionate mother who has provided them the greatest care. Being stubborn and muddled, they seek outside for dharma. But the compassionate Bodhisattvas never lose hope to help them.

Our emotions, desires, and delusive thoughts are the reasons we have obtained this physical body however illusory. In addition to the three karmic obstructions and the six roots, we continue to pursue the dusts of afflictions, thus keeping us from ending the cycle of birth and death. So, learning the Buddhadharma is your goal to help end birth and death. Sadly, many of us approach the Buddhadharma with a greedy mind, expecting only comfort and happiness, and seeking the state of Buddhahood in the five desires. We do not strive for developing a transcending mind to end birth and death. It is said that “everyone has a Magic Mountain Pagoda. Everyone cultivates under his Magic Mountain Pagoda”. We give in to greed, hatred and stupidity. We are not aware that those are the causes for our misery. Boundless is the sea of suffering as mentioned in the repentance text, reminding us constantly to quickly turn around and reach the other shore. What awaits us on the other shore is the pure Buddhaland filled with infinite Dharma Sea of the Buddhas and bodhisattvas’ virtues. We should hurry back to become dharma relatives of the Buddhas and Bodhisattvas. Yet in a single thought, one can reach either the realm of Buddhaland or of Hells. If we are able to

為如果我們能夠轉我們的念頭，我們就可以有成佛的希望。

我們應該藉助種種的因緣。上人剛剛說：「佛法就是在我們日用平常當中。世間法就是佛法。」可是我們是用我們的佛性把世間法清淨了，成為佛法？還是把我們的佛性迷失墮落了，在世間法裡面沉溺？真正的佛法是教人了生死的，假的佛法是教人輪溺生死的。我們什麼時候可以心甘情願發大菩提心，把假的統統放下，向真正的佛法，在我們自性裡面，不假他求，在自己的自性裡面用功夫？這是幫助自己了生死，真正的知了。要去西方極樂世界更應該如此。

今天我們還有下午兩支香，希望大眾倍加虔誠，千萬不要千日打禪，一日焚之。我們用功就要用到底。一個懺也只不過是八天。一年三百六十五天，這個八天比例太小了。但是在這八天當中，我們懂不懂得自己用功呢？我們有沒有訓練自己三業六根，在自性裡面去用功呢？還是我們的三業六根都去幫我們造作更多的災殃呢？所以我們自己想一想，我們是捋勞忍苦嗎？真的是非常談不上的。只不過是藉著三寶力，大眾的誠心，幫助自己有一個如法薰修的機會。什麼時候，我們會藉著一念的真誠，能夠幫助自己超出生死苦海，那我們用功就有著落了。希望大家都能夠提起精神，保持正念。我們才起香，今天要圓滿了，所以非常的寶貴。希望我們都不會錯過。

(全文完)

turn our thoughts, we can become a Buddha. That is why Shakyamuni Buddha is also called the Solitary One and the Humane One.

We should take advantage of all causal conditions. As the Venerable Master once said in his lecture, "The Buddhadharma exists in our everyday lives. Worldly dharma is likewise Buddhadharma." We need to reflect upon ourselves. Have we made use of our Buddha nature to purify the Worldly dharma, transforming it into the Buddhadharma? Or, have we indulged in the Worldly dharma and allowed our Buddha nature to perish? True Buddhadharma teaches living beings to end birth and death, whereas false Buddhadharma teaches living beings to continue the cycles of birth and death. When are we going to bring forth a great Bodhi resolve and be among the Proper Dharma? Renounce that which is false. Cultivate diligently within our true nature without the need to look for answers external to us. If you follow this, you will gain insight with certainty on ending your cycle of birth and death, thence go to the Western Land of Ultimate Bliss.

There will be two more incense sessions to take place this afternoon. I hope that all will bring forth their utmost sincerity. You have come this far with your hard work, so don't lose your thousand days of rigorous meditation to a single day of reckless wrongdoing. We must be as diligent as possible. This Repentance Dharma Assembly only lasts eight days which, compared to 365 days in a year, is of short duration. So in these eight days, have we applied our efforts diligently? Have we trained ourselves with our six faculties well? Have we worked on our inherent nature? Or have we allowed the three karmic obstructions and six roots to lead us to create more offenses? Let's think about this. Have we really worked hard and endured all the suffering we are subject to endure? I'm afraid we have not. Because we have simply "borrowed" the strength from the Triple Jewel and everyone's sincerity to help with our cultivation. Only when we end birth and death with a single thought of true sincerity do all our efforts pay off. I hope that everyone will strike up your spirit and maintain proper mindfulness. Today's repentance session we started not too long ago is coming to a close. I hope no one let this precious opportunity pass in vain.

(The End of the Article)

2015年3月法會時間表 Schedule of Events – March of 2015

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 藥師寶懺 Medicine Master Jeweled Repentance 8:00 am — 3:00 pm	2◎	3◎	4◎	6◎ 正月十五	6◎	7◎
8 夏令時間開始(撥快一小時) Daylight Saving Time begins 2:00 am  楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	9◎	10◎	11◎	12◎	13◎	14◎
15 大悲法會 — 普門品 Dharma Assembly of Great Compassion (Recitation of Universal Door Chapter ) 8:00 am — 10:00 am  大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	16◎	17◎	18◎	19◎	20◎ 二月初一	21◎
22 預祝釋迦牟尼佛出家日/ 六祖慧能大師誕辰 Celebration of Shakyamuni Buddha's Leaving Home/ Venerable Sixth Patriarch's Birthday  念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	23◎	24◎	25◎	26◎	27◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day  六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday	28◎
29 初十 預祝釋迦牟尼佛涅槃日 Celebration of Shakyamuni Buddha's Nirvana  宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua  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			



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金輪聖寺

2015年4月法會時間表 Schedule of Events – April of 2015

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
			1◎	2◎	3◎ 二月十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nirvana Day	4◎
◎禮拜大悲懺 Great Compassion Repentance 12:30 pm						
5 預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  大悲懺 Great Compassion Repentance 1:00 pm - 3:00 pm	6◎	7◎ 十九 觀音菩薩聖誕 Gwan Yin Bodhisattva's Birthday	8◎	9◎ 廿一 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday	10◎	11◎
12 楞嚴法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	13◎	14◎	15◎	16	17	18
19 三月初一 地藏法會 Recitation of Earth Store Sutra 8:00 am — 3:00 pm	20◎	21◎	22◎	23◎	24◎	25◎
26 念佛法會 Amitabha Buddha Recitation 8:00 am — 3:00 pm	27◎	28◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memo- rial of Venerable Master Hua	29◎	30◎		

～常將有日無日，莫待無時想有時～