



# 金輪通訊

## Gold Wheel Sagely Monastery Newsletter

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### 宣公上人—修菩提道

#### 出玄入牝

出玄入牝遊虛空  
四大幻化現神通  
沉浮生死非究竟  
依然輪迴六道中

#### *Cultivating the Bodhi Path*

Composed by Venerable Master Hsuan Hua

#### *From Physical to Metaphysical*

*Out from the physical and into the metaphysical, roaming the empty space.*

*The Four Elements, illusionary transformations, spiritual skills manifested.*

*Bobbing up and down in birth and death is not at all ultimate,*

*Transmigration in the Six Paths still keeps cycling on.*

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# The Shurangama Sutra

A Simple Explanation by  
Venerable Master Hsuan Hua

(Continued from issue #265)

(接上期)

佛摩阿難頂，告示阿難，及諸大眾：佛不單指示阿難，還有在這法會一切的大眾，就是大比丘、大菩薩、長者、居士以及國王，都涵蓋在內。告訴大眾什麼呢？有三摩提，名大佛頂首楞嚴王：「三摩提」，就是定。這個定的名字，就叫「大佛頂首楞嚴王」。這楞嚴王定，就是究竟堅固，定的一個王。具足萬行：「具足」，就是包括的意思。萬種的行門它都包括了，就是無量無邊萬行，這麼多的三昧，這些定都包括在內了。十方如來，一門超出妙莊嚴路：所有十方的佛，都是從首楞嚴王定這一門超出去的，這真是一個妙莊嚴路，是特別莊嚴而微妙的。

汝今諦聽：你現在審諦而聽「諦聽」，就是你注意聽，不要馬馬虎虎地聽我講經。我現在講經，你要注意聽，你要審諦而聽，要把你的精神貫注到耳朵上來聽，不要打妄想，不要在這兒聽經，心跑到街上去看東西！

The Buddha rubbed Ananda's crown and said to Ananda and the great assembly, "There is a samadhi called The King of the Foremost Shurangama at the Great Buddha's Summit Replete with the Myriad Practices; it is a path wonderfully adorned, it is the one door through which the Tathagatas of the ten directions gained transcendence." Not only Ananda but everyone in the great assembly as well – the great bhikshus, great Bodhisattvas, the king, elders, and laypeople – were instructed by the Buddha in the "ultimately durable" king of samadhis, which includes all the samadhis of all the myriad methods of cultivation. All Buddhas of all places have reached Buddhahood along this wonderful, splendid path and through this one door.

**You should now listen attentively.** "Listen carefully. Pay attention," the Buddha told Ananda. "Don't be nonchalant when you listen to me speak Sutras. Direct all of your essential energy to your ears. Don't strike up false thoughts. Don't be physically present here in the Sutra lecture but mentally gallivanting to see what is happening outside in the streets."

大佛頂首楞嚴經淺釋



阿難頂禮，伏受慈旨：阿難聽佛這樣一講，於是就又起身，向佛叩頭，趴到地上，聽佛講這種楞嚴王的定。

【編按】以下節自一九八八年春「主觀智能推動力」講座

阿難尊者遭受黃髮外道的先梵天咒來迷惑他，這一方面，是那個咒有一種邪魔的力量，能把阿難尊者的思想給顛倒了，沒有正念。一方面，也是阿難尊者平時不好好修行，只貪多聞，把定力都忘了。因為他沒有定力了，所以就受不了先梵天咒這種邪魔的咒術；因為他功力不夠，所以就被這個邪咒所迷。那麼回來，阿難尊者就大慚愧，要求怎樣能修定力；佛就把「楞嚴王」這種的定力，來傳授給阿難聽。

楞嚴，就是「究竟堅固」；究竟堅固，就不會被外境所搖動。這種的定是最堅固的，可是也要由最堅固的心，來修這個堅固的定。你沒有堅固的心，也得不到堅固定。所以要定堅固，先要你心堅固；你心不堅固，就沒有定的堅固。堅固心先要從甚麼地方著手呢？要先從「諸惡不作，眾善奉行」著手。你諸惡不作，就是善；眾善奉行，就是沒有惡了。我們人做事，就怕善惡夾雜，善裏頭藏著一點惡的因，惡裏頭又有點善的因。這善惡夾雜分不清，就沒有堅固心，也沒有堅固定了。

**Ananda bowed down to receive the compassionate instruction humbly.** When Ananda heard the Buddha say that, he stood up, bowed, and humbly awaited the holy teaching. He remained kneeling ready to listen to what the Buddha was about to say about the Shurangama, the King of Samadhis.

**Editor's note:** The following is an excerpt from the 'Driving Force of Subjective Wisdom' seminar from-spring,1988

Venerable Ananda was held spellbound by the Yellow Hair heretic's Former Brahma Heaven mantra. On one hand, this mantra had a demonic power that could mesmerize Ananda's proper mindfulness and turn it upside-down. On the other hand, it was because Ananda did not cultivate well. He only craved for erudition and forgot about samadhi power. Being without samadhi power, he could not withstand the demonic curse of the Former Brahma Heaven mantra. Because his skill was insufficient, he got confused by this deviant mantra. On his return, Venerable Ananda felt great shame and remorse so he beseeched the Buddha on how to cultivate samadhi power. The Buddha then transmitted and spoke the Shurangama king of samadhis power to Ananda.

Shurangama is 'ultimately durable'. Being ultimately durable, one will not be swayed by external influences. This kind of samadhi is utmost durable. However, one must first possess a durable mind to cultivate this durable samadhi. If you don't have a durable mind, you will not obtain the durable samadhi. Likewise, if your mind is not durable, your samadhi is also not durable. How can we gain a durable mind? First, you must "refrain from all evils and do the myriad wholesome deeds". When you refrain from all evils, this is goodness. When you do the myriad wholesome deeds, you are without evil. When we people do things, it is feared that it is a mixture of good and evil. That is to say, within the good lies a bit of bad cause; and within the evil lies a bit of good cause. The good and the evil is mixed and cannot be clearly separated. Hence, there is no durable mind and no durable samadhi.

佛現在指示阿難，就是要他本著「四種清淨明誨」，來修這堅固的定力；你若不依照「四種清淨明誨」來修行，就得不到這究竟堅固的定力。那麼佛先摩阿難的頂，用慈悲心來安慰阿難，令他不要著急，不要上火，不要後悔，現在修行還沒有晚；因為這個，所以摩阿難頂，告訴他這種的定力。阿難聽佛這樣指示，所以他就頂禮，很誠懇地接受佛的教誨。

你們必須要「依教奉行」，然後才能得到感應道交這種力量。所以我們無論講經也好，念經也好，還是研究經典也好，都要去躬行實踐，不能盡在口頭上說得「天花亂墜，地湧金蓮」，這是不適用的。你口吐蓮花空談，難達佛國；一定要實實在在去做，天天要除去自己的習氣毛病，這種種黑暗的東西，都要把它收拾乾淨。這樣，無論你研究什麼經典，都會很快把經的意思明白了。

——「主觀智能推動力」講座至此

**佛告阿難：汝我同氣，情均天倫，當初發心，於我法中，見何勝相，頓捨世間深重恩愛？**

阿難伏承聖旨，就等著佛給他說法，佛就先徵問他出家的原因。

**佛告阿難：汝我同氣，情均天倫：**釋迦牟尼佛告訴阿難：你我是堂兄弟，這一種親情就好像親兄弟一樣。「汝」，就是阿難；「我」，就是佛自稱。「情」，是親情；「均」，是平均。怎麼叫「同氣」呢？因為阿難尊者和佛是堂兄弟，所以這有一種血統的關係。

The Buddha now instructed Ananda to cultivate the durable samadhi power based on “The Four Clear and Unalterable Instructions on Purity”. If you do not follow “The Four Clear and Unalterable Instructions on Purity” to cultivate, then you will not gain the ultimate durable samadhi power. The Buddha first rubbed Ananda’s crown. With a compassionate heart, he comforted Ananda not to be anxious, overexcited, or have regrets, it’s still not too late to cultivate now. For these reasons, He rubbed Ananda’s crown and told him about this samadhi power. After Ananda heard the instructions, he bowed and earnestly received the Buddha’s teachings.

You must ‘practice in accordance to the teaching’, then you will be able to obtain the intertwined power of response and the Way. Whether we are lecturing on the sutras, reading the sutras, or investigating the sutras, we must actually apply it in practice. Even if you speak to the point that ‘heavenly flowers rained down and golden lotus welled up from the ground’, it does not count if you don’t apply the principles in practice. If a lotus flower emerges from your mouth but all you do is empty talk, it is still difficult to reach the Buddhaland. You must honestly apply the teachings in down-to-earth practice. Every day, get rid of your habitual faults. You must purify and expunge all the dark elements. In this way, no matter what sutra you investigate, you will have a quick understanding of its principles and meanings.

-End of the ‘Driving Force of Subjective Wisdom’ seminar

**The Buddha said to Ananda, “You and I share the same breath of a natural (familial) relationship. At the time of your initial resolve, what outstanding characteristics did you see in my Dharma that made you abruptly cast aside the deep affection and love found in the secular world?”**

Ananda waited humbly to receive the Buddha’s sagely instruction. The Buddha first asked him the reason he left the home-life.

**The Buddha said to Ananda, “You and I share the same breath of a natural (familial) relationship.”** Ananda and the Buddha were paternal first cousins. They were blood relatives. The Buddha was saying, “You and I are like brothers.”

怎麼叫「天倫」呢？就是天然的倫常。中國不是說有天倫之樂？按照世間法來講，這是一種最應該的事，這就是天；天以自然為義，天就是自自然然的，說自自然然有這麼一種倫常。「倫」，也可以當輪迴那個「輪」講，這兄、弟、父、母、祖，又有子女，再有孫，總這麼輪著。你做完了子女，將來又做父親；做父親，又做祖父、祖母，這輪著來的，互相遞償。所以中國人講孝道，也就是你現在若孝順父母，將來你的子女也孝順你；如果你不孝順父母，你的子女也不孝順你。

在中國尤其最重視孝道，有一句俗語說：「百善孝為先，萬惡淫為首。」一百種的善事，以孝順父母是最根本的善，最根本的道理。

在中國，有「唐湘哭瓜」。唐湘，是人名，姓唐名湘。他的父母有病，想要吃瓜。在中國北方有那種很甜的瓜，他的父母想吃那種東西，可是冬天下雪怎麼會有瓜？這根本就沒有的。他就將一粒瓜籽種到地下，趴在那個地方搗著瓜，就在那兒哭，說：「這瓜快點生出來！結了瓜，好給我父親、母親吃啊！」他這麼一哭，很奇怪的，也不知道是菩薩的感應、佛的感應，還是鬼神的感應？總而言之，這瓜就開花、結果。結了瓜，他拿回去就給父母吃了。這就是因為他一念的孝心，為父母這一點的真心，就有這種的感應。

What is a “natural(天) relationship (倫)”? It refers to a natural order of the relationship. Chinese people speak of bliss that comes from a natural relationship. This is in accordance to worldly ways. The Chinese character 天 means heaven. Heaven is spontaneous by nature. Following the course of nature, it spontaneously gives rise to relationships. The Chinese character 倫 can also refer to a wheel, analogous to the revolving wheel of transmigration. After being a son or daughter, you become a father or mother, and then you become a grandfather or grand mother. It continues on a cycle of successive repayment. Hence, Chinese emphasizes on filial piety. Now, if you are filial to your parents, in the future, your children will be filial to you. If you are not filial to your parents, your children won't be filial to you.

In China, filial piety in particular is greatly valued. There is a saying:

*Of all the good deeds,  
filial piety is foremost.  
Of all the myriad evils,  
licentiousness is the worst.*

Being filial to one's parents is the root of goodness and the most basic principle.

In China, there is an anecdote “Tang Xiang Cried for Melons.” Tang Xiang's father and mother were sick and longing for some sweet melon, the variety grown in Northern China. However, it was winter and heavy snow covered the ground. How could there be any melons? Nevertheless, Tang Xiang planted a melon seed in the frozen earth, laid down on top of it to warm the ground, and cried out, “Please grow into a melon so I can harvest the fruit for my parents to eat!” He cried and cried until suddenly something very strange happened. It is not certain whether it was a response from a Bodhisattva, from a Buddha, or from a ghost or spirit, but the melon seed sprouted flowers and bore fruit. Tang Xiang harvested the melon and offered it to his parents. This demonstrates a miraculous response from his sincere filial piety.

在中國《二十四孝》中，還有「孟宗哭竹生筍」。孟宗，是人的名字，他的父母想要吃竹筍，他在那兒一哭，這竹子就生筍了。所以這事情很奇怪的，你不能以思想來了解它。

還有「王祥臥冰求鯉」。王祥的父母想吃鯉魚，他沒錢買鯉魚，這又是冬天，你說怎麼辦呢？他就把衣服都打開來，趴到冰上；冬天北方的冰都凍得很厚，他不穿衣服躺在冰上來臥冰。臥冰做什麼？想得到一條鯉魚。在這個時候，冰被臥溶化了，果然就得到鯉魚。等他回到家裏，對父母一講，他父母說：「那不要吃這條魚囉！這魚大約是龍王送出來的，這是龍子龍孫哪！」於是他的父母沒有吃這條魚，病也就好了。這就是說孝順父母有這種感應，孝感動天。

大舜因為孝順，所以感應得「象為之耕，鳥為之耘」。為人子的，一定要對孝道特別注意的，這是「天倫」，天倫最注重的就是孝道。

(下期待續)

In China's "Twenty-four Paragons of Filial Piety", there was an anecdote "Meng Zong Cried for Bamboo Shoots". Meng Zong's parents wanted to eat bamboo shoots. Unable to find any, he began to weep. He wept until he suddenly saw tender bamboo shoots sprouting out from where his tears had fallen. Such strange events are incomprehensible. Do not try to use your rational mind to figure them out.

Here is another anecdote "To Catch a Carp, Wang Xiang laid down on ice." In the dead of winter, Wang Xiang's parents fell ill and wanted to eat some carp. Wang Xiang did not have any money to buy carp, and all the waters were frozen. What did he do? He took off clothes and laid down on top of the ice-covered water. In Northern China, the ice gets very thick in the winter. Why did he do that? He was hoping to catch a carp. Eventually, his body warmth melted the ice and created a hole. Suddenly, a carp jumped out of the hole by itself. Wang Xiang hurried home with it and told his parents what had happened. "We won't eat this carp," his parents decided, "because it is probably the son or grandson of the Dragon King who sent it to us." Therefore, they did not eat the carp, and Wang Xiang's parents recovered from their illness. This is to say filial piety evokes responses. True filial conduct can move the heavens.

The great Emperor Shun of China was so filial that elephants were moved to plow for him and birds cleared the weeds. Sons and daughters should pay particular attention to the practice of filial piety. Filial piety is most emphasized in a familial relationship.

(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

(Continued from issue #265)

(接上期)

大師先天二年癸丑歲。八月初三日。於國恩寺齋罷謂諸徒眾曰。汝等各依位坐。吾與汝別。法海白言。和尚。曾何教法。今後代迷人得見佛性。

六祖大師在先天二年八月初三，在新州（他的家鄉）國恩寺，吃完午齋後，對所有徒眾說：「你們各人依次而坐（在佛教先授戒者坐前邊，後受戒的坐後邊，以戒律為尊卑的次序）。我現要與你們告辭了。」

法海在六祖座下是位長老，比一般人都高，時時都是他出來講話，故他對六祖大師說：「不知和尚要留何教法，使後代迷人能明心見性呢？」

師言。汝等諦聽。後代迷人若識眾生。即是佛性。若不識眾生。萬劫覓佛難逢。吾今教汝識自心眾生見自心佛性。欲求見佛但識眾生。只為眾生迷佛。非是佛迷眾生。自性若悟眾生是佛。自性若迷佛是眾生。自性平等眾生是佛。自性邪險佛是眾生。汝等心

On the third day of the eighth month of the year Gui Chou, the second year of the Xian Tian reign (A.A. 713), after a meal in Guo En Temple, the Master said, "Each of you take your seat in proper order, for I am going to say goodbye."

Fa Hai said, "What teaching dharma will the High Master leave behind so that confused people can be led to see the Buddha-nature?"

The Great Master (Sixth Patriarch) instructed his disciples to take their seats. In Buddhism, everything has a proper order. Those who first take the precepts stand or sit in front of those who take them later. The rank in seniority follows the time you took the precepts.

Fa Hai was an elder amongst the Six Patriarch's disciples and highest in hierarchy. Hearing that the Sixth Patriarch was about to depart, he acted as spokesperson, as usual. "What Dharma will you leave us, High Master, so that the deluded ones of future generations can clearly understand the mind and see the nature?"

The Master said, "All of you listen carefully. If the deluded ones of future generations recognize living beings, they will have perceived the Buddha-nature. If they do not recognize living beings, they may seek the Buddha for many eons, yet find it difficult to encounter the Buddha. I will now teach you how to recognize the living beings within your mind and how to see the Buddha-nature there. If you wish to see the Buddha, simply recognize living beings, for it is living beings who are confused about the Buddha and not the Buddha who is confused about living beings. When enlightened to the



若險曲。即佛在眾生中。一念平直即是眾生成佛。我心自有佛。自佛是真佛。自若無佛心。何處求真佛。汝等自心是佛。更莫狐疑。外無一物而能建立。皆是本心生萬種法。故經云。心生種種法生。心滅種種法滅。吾今留一偈。與汝等別。名自性真佛偈。後代之人識此偈意。自見本心。自成佛道。

大師說：你們各位好好注意聽，在將來後代迷昧的人，若認識眾生，就是認識佛性。若不認識眾生，也就不認識佛性。假設你不認識眾生而去找佛，就是找一萬個大劫也找不著。你想找佛，就要在眾生裡邊找。常不輕菩薩見到眾生就叩頭，就因他認為一切眾生都是佛，所以他才能成佛。若他見一切人都是魔，他自己也就是魔。

我現在教你們要認識自己心內的眾生，要見自己心裡的佛性，不要向外馳求。你想見佛，就要先恭敬眾生，認識眾生是佛，那你也就能明心見性。眾生不認識佛，而非佛不認識眾生，你若自心覺悟，那麼你這個眾生就是佛。若你自己愚癡，不明白不覺悟，雖你本來是佛，現在也就變為眾生。自己佛性是平等平等的，真正平等視眾生，眾生也就是佛。若你心邪險，儘看人不對，你縱是佛，現在也變為眾生，所以佛和眾生是在一念之間。你心若不直，彎彎曲曲，佛就在眾生裡；你若能直心，眾生就成佛

self-nature, the living being is a Buddha. If confused about the self-nature, the Buddha is a living being. When the self-nature is impartial, the living being is the Buddha. When the self-nature is iniquitous, the Buddha is a living being. With thoughts that are devious and malicious, the Buddha is a living being. With one straightforward thought, the living being becomes a Buddha. There is a Buddha in our self-nature, that self-nature Buddha is the true Buddha. If the mind does not have its own Buddha, where can you seek the true Buddha? Your own minds are the Buddha; have no further doubts. Nothing can be established outside the mind, for the original mind produces the ten thousand dharmas. Hence, the Sutras say, 'With the arising of the mind, all dharmas are produced; with the cessation of the mind, all dharmas are extinguished.' Now, in parting, I will leave you a verse called 'Verse of the Self-Nature's True Buddha'. People of the future who understand its meaning will see their original mind and realize the Buddha Way.

The Master said, "All of you should listen attentively. In the future, people who recognize living beings recognize the Buddha-nature. People who do not recognize living beings do not recognize the Buddha-nature. If you do not recognize living beings and set out in search of the Buddha, you will not find the Buddha even if you spend a hundred thousand great kalpas in your search. If you want to find the Buddha, you must look among living beings. Bodhisattva Never-Slighting bowed before everyone he met because he deemed everyone is a Buddha; thereby, he attained Buddhahood himself. If he regards everyone as a demon, he himself would become a demon.

I now teach you to recognize the living beings within your own mind and to see the Buddha-nature of your inherent mind. Do not seek outside. If you wish to see the Buddha, you must first respect living beings and recognize them as the Buddha; then you have understood the mind and seen your self-nature. Confused living beings do not recognize the Buddha, but the Buddha recognizes living beings. If your inherent mind is enlightened, you are a Buddha. If you are stupid and do not understand or awaken, you are a living being even if you are originally a Buddha. Your inherent Buddha-nature is impartial. When you regard living beings with true impartiality, living beings are Buddhas. If you are iniquitous and only focus on other people's faults, even if you are a Buddha, you turn into a living being. Living beings and the Buddha are apart by a single thought. If you are not straight-minded but crooked, then the Buddha is a living



了。每個人心裡都有個真佛，自己這個佛才是真佛。若你自己心裡連一個佛都沒有，那你又到那裡去找真佛呢？真佛就要你心有一真佛。佛即心，心即佛，你存個正念就是佛，存個邪念就是魔。生一清淨念就是佛，生一染污念就是魔，就看你生什麼念？若你能自淨其心，這才是真正佛呢！你若心不清淨，沒有一正心、佛心，那你到什麼地方去找真佛？找不著的，所以說：『佛在心頭坐。』

你們各位自心就是佛，不要向外馳求，更不要生懷疑心。若向外馳求，則沒有一物可以建立成功。萬法都是從自己心裡生出來。故經上說：「因為心生，所以種種法生。若心滅，則種種法滅。」所謂：「佛說一切法，為度一切心，若無一切心，何用一切法？」所以說，一切法不離自心，亦不離自性。「我現留下一首偈頌，和你們分別了。」各位要注意這首偈頌，壇經最重要的，就是最後這首偈頌，這首太好了！

六祖大師不但留給當時的人，亦是留給我們現在修行人。此偈名叫：「自性真佛偈」。六祖大師，當時就看見你們在這兒聽，所以說我們現在都有份呢，都應該依照這首偈頌來修行！因為我們都是後代之人，不是後代的畜生，所以都有份。後代的畜生，得要做了人，才可以有份。六祖大師，是給人說的偈，不是給畜生說的，所以我們現在都有機會成佛。在畜生道裏，畜生想成佛，也要轉生到人道來，才能成佛。我們現在都不要放棄這個機會。

being. If you have a straight mind, living beings become Buddhas. Within everyone's mind dwells a true Buddha. Your self-nature Buddha is the True Buddha. If you have no Buddha in your mind, then where can you find the true Buddha? True Buddha must come from the true Buddha in your mind. The Buddha is the mind; the mind is the Buddha. With proper thoughts, you are a Buddha; with deviant thoughts, you are a demon. Giving rise to clean and pure thoughts, you are a Buddha; having defiled thoughts, you are a demon. It all depends on the thoughts that arise in your mind. If you can purify your mind, that is the real Buddha. If your mind is impure and filthy, and does not have proper mindfulness or a Buddha-mind, then where can you find the True Buddha? You'll never find him. Hence, it is said: The Buddha sits in your mind.

Your inherent mind is the Buddha; do not seek the Buddha outside. Moreover, do not have any doubts. If you seek outside, there is nothing upon which to establish your success. The myriad dharmas all arise from your mind. Therefore, the Sutras say, 'With the arising of the mind, all dharmas are produced; with the cessation of the mind, all dharmas are extinguished.' As stated:

*The Buddha spoke all dharmas  
To deliver us from all kinds of minds.  
Without the multitude of minds,  
What use would the dharmas be?*

Nothing is apart from the self-nature. Nothing is apart from your own mind. In parting, I now leave you a verse – Verse of Self-Nature's True Buddha. All of you should pay attention to this verse. This verse is the most important part of the *Platform Sutra*. This verse is superb!

The Sixth Patriarch imparted this verse not just for people of his day, but also for us, the present generation of people who cultivates of the Way. He had foreseen you would all be here listening. Therefore, we all have a share and we should cultivate according to this verse. Since we are all 'people of future generations', not animals of future generations, we have a share of the verse. The animals of future generations will have to be reborn as people before they can have a share. The Sixth Patriarch spoke this verse for people, not for animals. Animals who wish to become Buddhas must first be reborn as human beings. Now, we should not forego this opportunity to become Buddhas.

偈曰。

真如自性是眞佛  
邪見三毒是魔王  
邪迷之時魔在舍  
正見之時佛在堂  
性中邪見三毒生  
即是魔王來住舍  
正見自除三毒心  
魔變成佛眞無假  
法身報身及化身  
三身本來是一身  
若向性中能自見  
即是成佛菩提因  
本從化身生淨性  
淨性常在化身中  
性使化身行正道  
當來圓滿眞無窮

什麼叫眞佛呢？人人都有個眞如自性，它又叫實相，又叫如來藏，又叫佛性。眞如就是你的自性，自性也就是你的眞如，自性眞如也就是眞佛。眞佛你已認識，就應知魔王是什麼，魔王就是你的邪見，你的三毒。而三毒也就是你的邪見，邪見也就是你的三毒，有邪見，也就有三毒，就是魔王。三毒就是貪心——貪財、貪色，貪一切都是三毒。有如出家後貪著攀緣，到處想多收幾個徒弟，這都是三毒。像在這個道場這麼久，誰皈依都是自己發心皈依，若不發心也不勉強。若我叫你皈依我，你問說：「你夠不夠作師父的資格？你夠不夠作一好善知識？」那我就沒有話講，我不知道我自己是不是好的善知識，所以不叫的。

The verse runs:

*True Suchness self-nature is the true Buddha.  
Deviant views and the three poisons are the demon king.  
In times of deviant confusion, the demon king is in the house.  
When you have proper views, the Buddha is in the hall.  
With deviant views in one's nature, the three poisons arise,  
It is the demon king dwelling in the house.  
Proper views cast out the three poisons of the mind,  
The demon turns into a Buddha—true, not false.  
Dharma-body, Reward-body and Transformation-body,  
three bodies yet fundamentally one.  
Seeing that for yourself within your own nature  
It is the Bodhi-cause for realizing Buddhahood.  
Pure nature originally arises from  
the Transformation-body.  
Pure nature is constantly within  
the Transformation-body.  
Pure nature makes the Transformation-body  
walk the Proper Path.  
In the future, absolute perfection is truly without end.*

What is called True Buddha? Every person has a True Suchness self-nature, also called the real mark, the Tathagata Treasury, the Buddha-nature. True Suchness is your self-nature; your self-nature is your True Suchness. Your self-nature's True Suchness is the true Buddha. Having recognized the True Buddha, you should know what the demon king is. Your deviant views and your three poisons are your demon king. The three poisons are your deviant views; your deviant views are the three poisons. The three poisons are present when there are deviant views. That's the demon king. The three poisons are greed, hate, and delusion. Greed for riches, greed for sex, greed for anything is nothing but poison. If people who have left the home-life climb on conditions and covet for more followers, that belongs to the three poisons. You see, we have been here for a long time and those who took refuge did it out of their own volition. If they don't want to take refuge, no one coerced them. If I told you to take refuge with me, you might ask, "Are you qualified to be my master and Good Knowing Advisor?" Then, I have nothing to say. I don't know whether or not I am a Good Knowing Advisor, and so I do not go about calling people to take refuge with me.

當邪迷時就生出無明，一有無明就生出愛欲，一有愛欲就是魔在你家裡。你有正見而沒有貪心瞋心癡心，沒有邪知邪見，將心裡收拾得乾乾淨淨，這時就是佛在堂。

佛和魔是由你自性所顯現，你自性若生邪見，就有貪瞋癡三毒生出。若無邪見，三毒就不生。若生三毒就是魔王來住你的房子裡，你的房子也就是你的身體。若有正見，就將三毒除去。沒有三毒心時，魔王就變成佛祖，這個道理是最真而不虛假，你只要存正見就是佛，若你存邪見就是魔。

清淨法身、圓滿報身和千百億化身，雖說是三身，而這三身是由你一身變化出來的，這叫三而一，一而三，三身即是一身，一身就是三身。若在自性裡，見自性的真佛，這就是將來成佛的菩提種子。你有菩提種子，將來定結菩提果，結菩提果也就是成佛。

你本來的自性，是從你化身生出清淨的自性。你清淨的自性，清淨法身也在你化身中。自己的自性，能使你的化身行正道，將來就能圓滿你的菩提自性，這種量也是無窮的。

(下期待續)

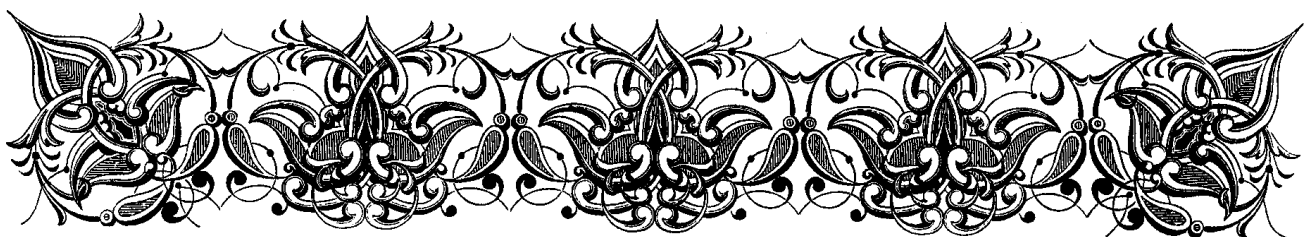
In moments of deviant confusion, ignorance is produced. With ignorance comes love and desire. With love and desire, the demon king is dwelling in your house. If you have proper views and free from greed, hate, delusion, deviant knowledge and deviant views, and you have thoroughly swept clean your mind, then the Buddha is in the hall.

The Buddha and the demon are both manifested from your self-nature. When you hold deviant views, the three poisons arise, and the demon comes to dwell in your house. What is your house? Your body. When you uphold proper views, the three poisons are expelled. Without the three poisons, the demon becomes a Buddha. This principle is most genuine, not bogus. Upholding only proper views, that is the Buddha. Harboring deviant views, that is the demon.

Although spoken of as three, the clear, pure Dharma-body, the perfect, full Reward-body, and the hundred thousand myriads of Transformation-body are fundamentally one. These three bodies are transformed from your one body. Hence, "Three in one, one in three." Three bodies are fundamentally one; one body encompasses all three. If you see the true Buddha within your self-nature, that is the Bodhi-seed which will attain Buddhahood in the future. If you have the Bodhi-seed, you will certainly attain Bodhi-fruit, meaning to say, you will become a Buddha.

Your original self-nature originates from your transformation-body giving rise to a clean and pure self-nature. Your clean and pure self-nature, your clean and pure Dharma-body, is within your Transformation-body. Your own self-nature can make your Transformation-body walk the Proper Path and perfect your Bodhi self-nature in the future. This measure is indeed inexhaustible.

(To be continued ...)



## 佛門的不幸

### *The Misfortune of Buddhism*

宣公上人開示

An Instructional talk given by Venerable Master Hua

**到死時，還是密！密！密！  
密到地獄裏去了！**

剛才所述的公案，諸位不相信猶可，但接下來所討論的問題，是絕不可以不相信的。

人爲什麼學佛？其最初的動機不外乎要「離苦得樂，了生脫死」。可是有些人很不幸地，他志欲出迷，反而入迷。

在佛教界裏，本想脫輪迴，但一不小心，很容易就掉入迷魂陣。若不善用擇法眼，就會被邪知邪見所蠱惑，而做出不可告人的事情。

譬如，本來想離苦得樂，可是卻一失足而鑽到地獄門頭裏去。還有更壞的事情，就是密宗裏教人的雙修法，說念什麼密咒，男女互修「歡喜禪」，沒有比這個更上的啦！不但能解決欲念，又能即身成佛。成佛那有那麼容易！既不斷淫，又可成佛，那是絕不可能的事，天下無此道理。

今人多數貪僥倖、貪捷徑，一聽到什麼玄妙法，就被迷惑而陷入魔網，到死時，還是密！密！密！密到地獄裏去了！

(全文完)

**Right up to their death, they are still  
practicing the Secret School —  
Secret! Secret! Secret! all the way to the hells!**

As to the incident I just mentioned, if you choose not to believe it, that's okay, but what I am about to tell you now, you must absolutely believe.

Why do people study the Buddhadharma? Their initial motivation is none other than to leave suffering and attain bliss, and to end birth and death. It is unfortunate that some people want to evade confusion, but get immersed right in confusion!

In Buddhism, the original intent is to get out of the cycle of birth and death. However, if people are not careful, they easily fall into a maze of confusion. Not utilizing the Dharma-selecting Vision, one becomes bewitched by deviant knowledge and views, and end up doing unspeakable things.

For example, one starts out wanting to leave suffering and attain bliss, but loses one's footing on the way and ends up boring right into the hells. There's something even worse than that which is — the dharma of "paired cultivation" taught in the Secret School, in which they recite certain mantras where both men and women cultivate the "Dhyana of Delight" together. They say, "Nothing can beat this! Not only can we satisfy our desire, we can also become Buddhas in this very life!" How can it be that easy to attain Buddhahood! Without cutting off desire, it is absolutely impossible to become a Buddha. There's no such thing in the world.

Nowadays, many people are greedy for lucky breaks and short cuts. When they hear about some occult dharma, they are bewitched and fall into the net of demons. Right up to their death, they are still practicing the Secret School ---Secret! Secret! Secret! all the way to the hells!

(The End of the Article)

## 善惡因果

### *Good and Evil, Cause and Effect*

恒貴法師開示於二〇一六年十一月二十七日金輪聖寺梁皇寶懺午齋期間  
Instructional Talk by Dharma Master Heng Gwei on November 27, 2016,  
during Lunch at Gold Wheel Sagely Monastery Emperor Liang's Jeweled Repentance Dharma Assembly

(接上期)

講到這裡，我又想到我父親。我父親往生二十年了。他往生的時候毫無徵兆，非常健康、開朗的一個人。往生之前有一點感冒而已，非常輕微。結果他有一次出門，在街上就不舒服了。一個店舖的老闆問：「老先生，怎麼了？」給他椅子坐。他坐下來，不到 10 分鐘就往生了。馬上叫救護車送他去醫院。已經來不及了。

辦完後事之後，我親自去那個地方看看。人的生死是有命的。他頭暈的時候，對面根本就三兩步路，就有兩個診所，一個在地面，一個在二樓。醫生、護士都馬上趕來了。都沒有辦法。辦完後事之後，我親自去那個地方看過，問過。他不是街上怎麼樣，只是覺得不舒服。那老闆也很好意，拿個藤椅讓他坐下來。不到 15 分鐘，人就走了。家人一點徵兆都沒有。醫院通知家人的時候，我的姐姐還嚇一跳。剛剛才跟爸爸講完電話，怎麼可能呢？所以「壽夭窮通」都是有定數的。

幾年前（我父親雖然往生了二十年），有一天我母親跟我講：「人真的有命運的」。你父親小時候，你祖父有幫他們批命的。告訴過他死在街上的。我還說：「哎呀！你怎麼

(Continued from issue #265)

Speaking of this topic brings back to mind my father who had passed away twenty years ago. There was no foreboding whatsoever at the time of his passing. He was very healthy and always in good spirits. Before his passing, he only had very mild symptoms of a cold. One day he went out and started feeling unwell while walking down a street. A store owner noticed and offered him a chair to sit down in, asking "Sir, are you okay?" In less than ten minutes after my father sat down, he passed away. An ambulance sped him to the hospital, but to no avail.

After the funeral, I personally went to look at the place where my father died. A person's birth and death are predestined. At the time my father was feeling dizzy, there were two medical clinics two or three steps ahead, one on the ground floor and one on the second floor. Doctors and nurses came immediately, but there was no way they could save my father. I talked to the people who had witnessed the event. They said nothing happened to my father on the street at the time. He was just not feeling well. The storeowner was very nice to pull out a wicker chair for my father to sit down in. In less than fifteen minutes, my father passed away. Family members did not see it coming at all. When the hospital called to inform of my father's passing, my older sister was startled. How could it be? Just moments ago, she was on the phone with him. Hence, whether a person lives a long or short life, is rich or poor, is all predetermined.

A few years ago (though it's been twenty years since my father passed away), my mother told me one day, "Everyone really has his/her own fate. When your father was a child, your grandfather brought him to a fortune teller, who predicted that your father would die in the streets." I said, "Oh my! Why are

現在才告訴我？」不然這麼多年我一直還很擔心，死在街上一定不是好事。

我要說的，其實是大如國家，小如個人，我們都是有定數的。吃多少，穿多少，死在哪裡，怎麼死等等，都是自作自受，都是按照自己給自己寫的劇本進行的。所以我們要趁我們的業果還沒有完全成熟的時候，還可以改的時候，就應該要爭取所有的機會，來給我們寫一個更完美的劇本。就是從這個世界到往生要去的世界。不要花這麼多精力時間為兒孫作馬牛。兒孫自有兒孫福。我們以為費點心機，幫他們安排好。也要看他們有沒有這個福報。我們不要這麼偉大，犧牲自己的時間、精力。應該花在自己的法身慧命上。這是非常要緊，要緊的。

還有一支香。我們應該開足馬力，珍惜這個機會。拜一尊佛有一尊佛的功德，誦一句經有一句經的受用。希望大家努力，好好珍惜等一下這一支香。也真的懺悔。不是每年梁皇寶懺才懺的。我們每天都應該反省一下今天的所做所為，三業是否清淨，有過則改，無過則嘉勉。希望我們能夠珍惜這一生的生命。說實在，我們大家是非常非常幸運。為什麼呢？我們能夠遇到正法，遇到明眼善知識。明明白白一條路，告訴我們這麼清楚。但是為什麼我們眾生還是千千萬萬不罷休。真的很勞累佛菩薩。

最近跟同參講水鏡回天錄。在看民國的時候，一些國事等等。現在

you telling me this just now?" All these years, I had been really worried, thinking that it was not good to die in the streets.

What I'm trying to say is that – whether we're discussing matters as great as national affairs or matters as small as personal ones – everything is predetermined. How much we eat, how much we wear, where and how we die and so forth, are all the consequences of our own doing. Everything goes according to the script that we have written for ourselves. Therefore, we have to make the most of every opportunity – especially while our karmic obstacles are still amenable to changes and have not yet fully matured – to revise our script so that it's closer to perfection and accounts for where we'd like to be rebirthed in. We should not spend so much time and energy drudging away as our children and grandchildren's workhorses. Children and grandchildren have their own blessings. We may think that we are taking paramount measures to provide them the best arrangements for a bright and secure future. However, whether they have a bright and secure future very much depends on their own blessings. Do not be too chivalrous in sacrificing our time and energy. We should channel our time and energy into nurturing our dharma body and wisdom. This is very, very important.

There is one more incense session. We should apply all our energy cherishing this opportunity. Each time you bow to a Buddha, you gain merit and virtue. Each time you recite a line from the Sutra, you obtain benefit. I hope everyone will vigorously treasure the next incense session and truly repent. Repentance is not to be done only during our annual Jeweled Repentance of Emperor Liang. On a daily basis, we should reflect on our actions and introspect whether we have upheld purity in our body, mouth, and mind. If we have created offenses, then we should reform. If we have not created offenses, we should encourage ourselves to keep up the good work. I hope we can cherish our lives we have in this lifetime because we are all very, very lucky. Why? We have encountered the proper dharma and a clear-eyed, good knowing advisor who has given us clear instructions regarding the path we should take. However, we living beings are headstrong and won't change our ways. Truly, we are tiring out the Buddhas and Bodhisattvas.

Recently I had a discussion with my fellow cultivator on *Water-Mirror Turning Back the Tide of Des-*

再回頭看，虛雲老和尚的年譜。虛雲老和尚真是給我們眾生受罪。他的一生是一部中國的近代史。生在道光年間，一直到1959年，中華人民共和國成立了。

沒有菩薩的願力，我們眾生所受的苦更慘，更不可想像。佛菩薩他們的慈悲，真的不忍眾生苦。一個一個的大德高僧像接力賽一樣。虛雲老和尚、上人等等。一直接力，都是為了不忍眾生苦。一定要把佛的悲心大願告訴我們，生死是人生最大的事。要我們好好提醒自己生死才是最大的問題。「名利小事人人好，生死大事無人防。」我們不要勞累佛菩薩這麼多了。我們應該負起自己的責任，好好珍惜我們的善根，好好地求懺悔，發大願，行大道。

我們在座有很多父母，很多爺爺奶奶都不同意的。他們目前都非常投入他們的角色。沒辦法，我們各自負責任。記得當時我們在歐洲的時候，在座有位居士問上人。他說怎樣能把貪嗔癡除掉，有沒有什麼辦法？師父說：「出家人每天都要除掉貪嗔癡。你連家都不出，怎麼能夠除掉呢？」上人說：「你先把你的財產扔到河裡邊好了。」他說：「你應該跟龐居士學，把珠寶都扔到海裡面。」那位居士說：「單身還可以。有家人怎麼可以呢？」上人就說：「那你懷疑龐居士證道啦，是不是？你比龐居士更聰明？龐居士很笨，所以他成道。你聰明所以不能成道。」阿彌陀佛。

(全文完)

*tiny*. I looked back at the national events during the beginning period of the Republic. Then I looked back at the chronicle of Venerable Master Xuyun's life. Venerable Master Xuyun truly underwent a lot of suffering on behalf of us living beings. His entire life represents the recent history of China. Born during the reign of Emperor Daoguang of the Qing dynasty, he lived until 1959, after the establishment of the People's Republic of China.

Without the mighty vows of the Bodhisattvas, the suffering we living beings endure would be more harrowing and unimaginable. The Buddhas and Bodhisattvas are kind and compassionate; they cannot bear to see living beings suffer. One by one, the Greatly Virtuous Sanghans come to this world as if in a relay race, such as Venerable Master Xuyun and Venerable Master Hua. They come because they cannot bear to see living beings suffer. They have to let us know about the Buddha's compassion and great vows. They want us to know that birth-and-death is life's greatest matter. They want us to be reminded that birth-and-death is life's biggest problem. "Fame and gain are trivial matters, yet loved by all; birth and death are great matters, yet not paid attention to." We should not tire out the Buddhas and Bodhisattvas so much. We should take our own responsibility, cherish our good roots, sincerely repent, make great vows, and walk the great path.

There are many people here who are parents and grandparents who do not agree with what I just said. They are very much into playing their roles. Nothing can be done about that – we have to be responsible for our own lives. I remember the time in Europe when a layperson asked the Venerable Master, "How can we get rid of greed, anger, and delusion? What's the best way to go about it?" Shr-Fu answered, "Left-home people work on getting rid of greed, anger, and delusion every single day. If you won't even leave the home life, how can you get rid of them?" The Venerable Master continued, "Start with dumping all your wealth and possessions into the river. Learn from Upasaka Pang and throw all your treasures and gems into the ocean." The layperson said, "If I am single, I can do it. But with a family, how can I?" The Venerable Master said, "Do you doubt that Upasaka Pang had been certified to the Way? You think you are smarter than Upasaka Pang? Upasaka Pang was very stupid, so he accomplished the Way. You are smart so you are not able to accomplish the Way." (Upasaka Pang had a family with children). Amitofo.

(The End of the Article)





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金輪聖寺

2019年7、8月每週法會時間表 Schedule of Weekly Events – July and August of 2019	
日期	法會
7/7 (星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:00 pm
7/14 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
7/21 (星期日)	慶祝觀世音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 普門品 Recitation of Universal Door Chapter 8:00 am — 10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:00 pm
7/28 (星期日)	地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm
8/4 (星期日)	普賢行願品 Chapter of the Conduct and Vows of Universal Worthy Bodhisattva 8:00 am — 10:00 am 大悲咒 Great Compassion Mantra 1:00 pm - 3:00 pm
8/11 (星期日)	慶祝盂蘭盆節法會 Celebration of Ullambana 8:00 am — 3:00 pm ( 誦盂蘭盆經、報父母恩真言 ) Recitation of Ullambana Sutra, True Words for Repaying Parent's Kindness
8/18 (星期日)	楞嚴咒 Recitation of Shurangama Mantra 8:00 am — 3:00 pm
8/25 (星期日)	慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 地藏經 Recitation of Earth Store Sutra 8:00 am — 3:00 pm

～常將有日思無日，莫待無時想有時～  
*Always think of the day as if there is no tomorrow.  
Do not wait until there is no time and try to find time.*