

（ ACKNOWLEDGEMENT（感谢词） ）：

本书参考以上书籍，并包括《慈云、总持寺、慧炬、慧炬通讯、十方、明伦、龙树、弘裔、密藏院、华藏世界、法光、革心、三乘、智慧之源、南海、菩提长青、利生、祯域、千佛山、佛弟子、佛印、安祥、现代禅、本地风光、现代佛教、中国佛教、十方大法、清净慈门、牟尼、慈济、法鼓、中华佛学、中外论坛、慧光、慈音、佛教世界、彰化佛教、觉风、莲花、东山、善有善报、佛音日报、牛顿、大地》等各种月刊、季刊、期刊、杂志四十四种，请有兴趣更深入研究者自行参考。

《四十二章经 The Sutra of 42 Sections 》说：「……饭千亿三世诸佛，不如饭一无念、无住、无修、无证之者。」唯有《心经》之彻底了悟，才能达无念虑之心，无执着之境，无渐次之因，无有相之果。

《证道歌》唱曰：「君不见，绝学无为闲道人，不除妄想不求真。无明实性即佛性，幻化空身即法身。法身觉了无一物，本源自性天真佛。五阴浮云空去来，三毒水泡虚出没。证实相，刹那灭却阿鼻业。若将妄语诳众生，自招拔舌尘沙劫。顿觉了如来禅，六度万行体中圆。觉后空空无大千，无罪福、无损益，寂灭性中莫问觅。比来尘镜未曾磨，谁无念、谁无生，若是无生无不生……。」

谢谢大家！看完了本书所引用的一神教教徒彻底检讨教义的努力，对佛教显密之心法应该有了头绪，但如何面对往后的人生？也惟有从正智、正见的法门起修，达到理事圆融、事事无碍。了知空性、有大慈悲心，更要为使众生觉悟而努力。

不可因为「口口相传」就信以为真。

不可因为「奉行传统」就信以为真。

不可因为「轰动一时，流传广远」就信以为真。

不可因为「引经据典」就信以为真。

不可因为「合乎逻辑—或自己观点」就信以为真。

不可因为「根据哲理」就信以为真。

不可因为「引证常识」就信以为真。

不可因为「符合先入为主的观念」就信以为真。

不可因为「说者的威信」就信以为真。

不可因为「他是导师」就信以为真。——佛陀向葛拉玛族人所作开示

为迎接两年后的二十一世纪来临，它是不同的时代，但绝对不是末日。虽然已进入佛教所谓末法万年初期之第 1043 年，美丽晶蓝色的地球仍然随着挂在银河 Galaxy 外臂上的太阳系，在太空中运行，而六年后银河系将从双鱼星座（阳升、并显、对立、物质文明）完全转入宝瓶星座（阴升、心灵文明、内在丰盛），其衔接「欲迎还拒」过度期，宇宙引力难免会对地球有不同的影响，人类应该可以适应，是有别于今天以前的新时代，将有物种共生 *biota symbiosis*、宇宙共感的体认。

根据物理学的「超弦理论 *super string theory*」——自然界的根本定律，下世纪将要解开宇宙创世之迷，很可能的本世纪的文明认知会有重大的转变，可能连宗教思想都要重新修正，才能跟上科学的脚步。

人类文化的提升，特别是对宗教的认知、心灵上的追求，将要有很大的变革，我们要完全认清以往的暂说、假说、神话……并宽恕已往的错误，面对现在和未来。「决心宽恕」能疗伤止痛。本世纪以前所有的宗教、种族、文化等不同的仇恨，应该一笔勾销。

人类唯有清凉、唯有觉醒，然后才能快乐的：「活在今天、面对现实、驾驭自己、接受别人、热爱生命。」心灵信仰乃是起床后至就寝前的一种生活态度，当一觉醒来，我们的心灵极其清明，我们尚未被我们的思想中那些人为的、知性的、污染的因素所影响时，要安祥、明智地去迎接每一个快乐的一天，迎接第二个千禧年 *millennium* 的来临。

末了借用歌德的话：「理论是灰色的，但树木永远是青翠的。」作为本书的结尾。谢了！辛苦了大家。

〔后记〕：

一般读者如果从书店购买书籍，大都会从头到尾看完它。印赠的书，却常往书架一摆何时会看？是「天」才知道的，本书也曾想交由出版社印行，但出版者后来都退却了，认为本书讲了太多「实话 **True、Reliable words**」会带来许多无谓的或气愤的指责、争辩，或许会把许多人的饭碗敲得叮当响、或敲破了，不想惹祸上身。不过考虑到正信的佛教徒是不会无理取闹的，如书中所提到的犯错者，也早该羞愧的躲起来忏悔，不会出来显世。

如果诸位大德认为本书，能使更多人知道觉悟以及实修教法的必要，欢迎赞助增版，请利用邮政划拨帐号捐助。

户名：王武烈 邮政划拨帐号：1105702—1

般若金鑰

附记：读者柯教授提供英文心经新译

Heart Sutra

心经 第七次修改本

依贡嘎仁波切汉译译自藏续本

（柯自其汉译本译成英文）

This is so I heard.

Once Bhagavan was getting together with senior bhiksu and senior bodhisattvas at Mount Ghridrakuta in the Radjagriha City.

He got into bright deep meditation samadhi. At the same time, Saint Avalokitesvara bodhisattva mahasattva was also observing a way to achieve the profound wisdom prajna paramitta. He found the five instinct senses stored in living beings practically did not exist. They were unreal by nature.

Then Sariputra, an elder senior ordinary person, with the help of Buddha`s power, had the power to speak to Saint Avalokitesvara bodhisattva mahasattva. He said “There are kind men hoping to achieve the profound wisdom prajna paramitta. What shall they learn and how shall they practise”

Saint Avalokitesvara bodhisattva mahasattva told elder Sariputra, “ Those kind men and women who are glad to practise and gain the profound wisdom prajna paramitta should first learn to have the following view and idea. They must understand the fact that five instinct senses in living beings are naturally unreal. They must realize that one`s seeing sense is unreal; unreality is ones seeing sense. Seeing sense is not different from unreality; unreality is not different form seeing sense.

So is the sense of feeling, of thinking, of acting, and of recognition. They are unreal, too.”

“ Sariputra, all dharma ways nature to form an aspect is unreal. Therefore, there is no existence of anything, no destruction of anything, no dirt and no free from dirt of anything, no increasing and decreasing of anything. ”

“ Sariputra, in the world of unreality, there is no seeing sense, no feeling sense, no thinking sense, no acting sense and no recognition sense. This no seeing eye, no hearing ear, no smelling nose, no savoring tongue, no feeling body, no intention of mind. No things that eyes see, no sound that the ear hear, no flavor that the nose smells, no taste that the tongue savours, no touches that the body feels, no dharma way that comes out of the mind. There is no world that the eyes see, no recognition world of seeing, even no recognition world of intention of mind. There is no being ignorant of living beings, no ending of being ignorant..., until there is no aging and death of living beings, and also no ending of aging and death. There are no sufferings from sorrow, no accumulation of causes of sorrows, no sorrow-extinguishing, no way to extinguishing sorrow. There is no wisdom in unreality, no things to get and also nothing to lose in unreality.”

“Sariputra, as nothing is available in unreality, so bodhisattvas depend on the wisdom prajna paramitta of unreality. Nothing they have to care and nothing in their mind they have to worry about; therefore, nothing they are to be afraid of. They are far free from mistaking the dreaming illusion life for a real one. They are absolutely relieved from birth and death and are forever in the state of eternality nirvana. All incarnation Buddhas in there periods of the past, current and future also depend on this prajna paramitta wisdom. Because of depending on such wisdom,

they achieve a complete utmost right Buddhahood awakening called anuttara samyak sambodhi. They successfully become perfectly enlightened Buddhas. We must realize that the sacred spell prajna paramitta is a brilliant dharani, is an utmost dharani, is an unequaled dharani, which relieves a person of all sorrows. It is true beyond doubt. Now I will say to you the sacred prajna paramitta dharani. The dharani goes, ' Oom gate gate paragate parsamgate bodhi svaha.' Sariputra ! This is a perfect way to achieve the profound nihility wisdom prajna paramitta. So shall bodhisattvas learn. So shall bodhisattvas practise. ”

Just then Bhagavan was back from deep meditation samadhi. He told Avalokitesvara bodhisttva mahasattva, “Kind enough” He repeated, “You are kind enough, good boy! This is really so; this is really true. The profound wisdom prajna paramitta you have just mentioned is what one should learn, is what one should practise. All Tathagata Buddhas are so pleased at your teaching the crowd the way to wisdom prajna paramitta.”

After Bhagavan giving a proof of the correct way to practise wisdom prajna paramitta, the elder senior Saripuera, Avalokitesvara bodhisattva with their family, living beings in all heavens, human beings, Asura, Gandharvas, every crowd in each of their world were so pleased to deliver and preach Bhagavan`s teachings and will.

心

经

依唐三藏法师玄奘译本

The Buddhist Heart Sutra of the prajna paramitta

Saint Avalokitesvara bodhisttva was meditating into deep wisdom prajna paramitta. His mind lit up and he found all five instinct senses stored in living beings were unreal. To set living beings free from all sorrows, he said, “Sariputra, one`s seeing sense is not different from unreality; unreality is not different from one`s seeing sense. One`s seeing sense is unreal; unreality is one`s seeing sense. Similarly,so is the sense of feeling, of thinking, of acting, and of recognition. ”

“Sariputra, as no aspect is a real fact, so nothing exists, nothing is destrustible. Nothing becomes dirty; nothing is free from dirt. Nothing increases, nothing decreases. Therefore in the unreality, there is no seeing sense, no feeling sense, no thinking sense, no acting sense, no mind-recognition sense. There is no seeing eye, no hearing ear, no smelling nose, no trying tongue, no feeling body, no willing mind. No things that the eyes see, no sound that the ears hear, no flavor that the nose smells, no taste that the tongue tries, no feeling that the body touches. no limitation of dharma way that the mind reaches. There is no area that eyes contact and even no area that mind contacts. There is no being ignorant of living beings and no being ignorant is not a dead end, even until there is no aging and death. No aging and death of living beings is also not a dead end. In the unreality world there is no sorrow, no accumulation of sorrows, no destruction of any creature, no approach to destruction. There is no wit, no things available in the unreality. ”

“As there is nothing available in unreality, bodhisattvas base on the wisdom prajna paramitta and worry about nothing in their mind. As they worry about nothing, so nothing in their mind they are to be afraid of. They are far free from mistaking the illusion life for a fact; they are free from dreaming in the unreal life. They completely escape from birth and death and are forever in the state of eternity nirvana.”

“All incarnation Buddhas in three periods of the past, current and future also depend on the wisdom prajna paramitta and achieve the utmost unequaled right wisdom Buddhahood awakening called anuttara samyak sambodhi. So we know the wisdom prajna paramitta is a spell of great sacred dharani, is a brilliant dharani, is an utmost dharani, is an unequaled dharani. It releaves a person from all sorrows. It is absolutely true; there is no doubt.”

So Avalokitesvara bodhisattva announced the dharani of prajna paramitta. The dharani goes, ‘Gate gate pargate parasamgate bodhi svaha.’