

〔 ACKNOWLEDGEMENT (感謝詞) 〕：

本書參考以上書籍，並包括《慈雲、總持寺、慧炬、慧炬通訊、十方、明倫、龍樹、弘裔、密藏院、華藏世界、法光、革心、三乘、智慧之源、南海、菩提長青、利生、禎域、千佛山、佛弟子、佛印、安祥、現代禪、本地風光、現代佛教、中國佛教、十方大法、清淨慈門、牟尼、慈濟、法鼓、中華佛學、中外論壇、慧光、慈音、佛教世界、彰化佛教、覺風、蓮花、東山、善有善報、佛音日報、牛頓、大地》等各種月刊、季刊、期刊、雜誌四十四種，請有興趣更深入研究者自行參考。

《四十二章經 The Sutra of 42 Sections 》說：「……飯千億三世諸佛，不如飯一無念、無住、無修、無證之者。」唯有《心經》之徹底了悟，才能達無念慮之心，無執著之境，無漸次之因，無有相之果。

《證道歌》唱曰：「君不見，絕學無爲閒道人，不除妄想不求真。無明實性即佛性，幻化空身即法身。法身覺了無一物，本源自性天真佛。五陰浮雲空去來，三毒水泡虛出沒。證實相，剎那滅卻阿鼻業。若將妄語誑眾生，自招拔舌塵沙劫。頓覺了如來禪，六度萬行體中圓。覺後空空無大千，無罪福、無損益，寂滅性中莫問覓。比來塵鏡未曾磨，誰無念、誰無生，若是無生無不生……。」

謝謝大家！看完了本書所引用的一神教教徒徹底檢討教義的努力，對佛教顯密之心法應該有了頭緒，但如何面對往後的人生？也惟有從正智、正見的法門起修，達到理事圓融、事事無礙。了知空性、有大慈悲心，更要爲使眾生覺悟而努力。

不可因爲「口口相傳」就信以爲真。

不可因爲「奉行傳統」就信以爲真。

不可因爲「轟動一時，流傳廣遠」就信以爲真。

不可因爲「引經據典」就信以爲真。

不可因爲「合乎邏輯—或自己觀點」就信以爲真。

不可因爲「根據哲理」就信以爲真。

不可因爲「引證常識」就信以爲真。

不可因為「符合先入為主的觀念」就信以為真。

不可因為「說者的威信」就信以為真。

不可因為「他是導師」就信以為真。—佛陀向葛拉瑪族人所作開示

為迎接兩年後的二十一世紀來臨，它是不同的時代，但絕對不是末日。雖然已進入佛教所謂末法萬年初期之第 1043 年，美麗晶藍色的地球仍然隨著掛在銀河 Galaxy 外臂上的太陽系，在太空中運行，而六年後銀河系將從雙魚星座（陽升、並顯、對立、物質文明）完全轉入寶瓶星座（陰升、心靈文明、內在豐盛），其銜接「欲迎還拒」過度期，宇宙引力難免會對地球有不同的影響，人類應該可以適應，是有別於今天以前的新時代，將有物種共生 **biota symbiosis**、宇宙共感的體認。

根據物理學的「超弦理論 **super string theory**」——自然界的根本定律，下世紀將要解開宇宙創世之迷，很可能的本世紀的文明認知會有重大的轉變，可能連宗教思想都要重新修正，才能跟上科學的腳步。

人類文化的提升，特別是對宗教的認知、心靈上的追求，將要有很大的變革，我們要完全認清以往的暫說、假說、神話……並寬恕已往的錯誤，面對現在和未來。「決心寬恕」能療傷止痛。本世紀以前所有的宗教、種族、文化等不同的仇恨，應該一筆勾銷。

人類唯有清涼、唯有覺醒，然後才能快樂的：「活在今天、面對現實、駕馭自己、接受別人、熱愛生命。」心靈信仰乃是起床後至就寢前的一種生活態度，當一覺醒來，我們的心靈極其清明，我們尚未被我們的思想中那些人為的、知性的、汙染的因素所影響時，要安祥、明智地去迎接每一個快樂的一天，迎接第二個千禧年 **millennium** 的來臨。

末了借用歌德的話：「理論是灰色的，但樹木永遠是青翠的。」作為本書的結尾。謝了！辛苦了大家。

〔後記〕：

一般讀者如果從書店購買書籍，大都會從頭到尾看完它。印贈的書，卻常往書架一擺何時會看？是「天」才知道的，本書也曾想交由出版社印行，但出版者後來都退卻了，認為本書講了太多「實話 **True、Reliable words**」會帶來許多無謂的或氣憤的指責、爭辯，或許會把許多人的飯碗敲得叮噹響、或敲破了，不想惹禍上身。不過考慮到正信的佛教徒是不會無理取鬧的，如書中所提到的犯錯者，也早該羞愧的躲起來懺悔，不會出來顯世。

如果諸位大德認為本書，能使更多人知道覺悟以及實修教法的必要，歡迎贊助增版，請利用郵政劃撥帳號捐助。

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附記：讀者柯教授提供英文心經新譯

## Heart Sutra

心經 第七次修改本

依貢嘎仁波切漢譯譯自藏續本

(柯自其漢譯本譯成英文)

**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

經

依唐三藏法師玄奘譯本

## 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.’