

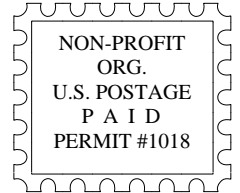


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主 持 禪 語

控制妄想的祕訣

The Secret to Controlling Random Thoughts

萬

佛聖城每年都有幾個禪七，每次七天。每年在彌陀聖誕時，先打一個佛七，然後連著又打三個禪七，為期二十一天。每年參加者，都是有始有終，功德圓滿。今年希望參加者，也要貫徹始終，不可半途而廢，退出禪堂；否則，前功盡棄，浪費時間，一無所得。

The City of Ten Thousand Buddhas holds several Chan Meditation Sessions each year, each session lasting seven days. Every year when its' time to celebrate Amitabha Buddha's Anniversary, we first hold a seven-day Buddha Recitation Session, and then we hold a Chan Meditation Session for three weeks in a row, lasting a total of twenty-one days. Every year, those who take part come at the start and stay till the finish, so that their merit and virtue is complete. I hope this year's participants will plan to stay for the duration of the session, and not quit half-way through and leave the Chan Hall, or else they'll lose the virtue they have amassed. Having wasted their time, they'll gain no benefit at all.

打坐的姿勢，要端然正坐，腰要直，頭要正，不可前俯，不可後仰，不可左斜，不可右歪，然後結雙跏趺坐，就是把左腳放在右腿上，再把右腳搬到左腿上，這才合乎標準。因為結雙跏趺坐，容易入定，所以叫「降魔坐」，又叫「金剛坐」，又叫「蓮華坐」，這種姿勢能消滅無量劫的業障，能了生死，生出無量功德。

在一開始打坐時，必須練習這種基本的坐姿，再調整身體，眼觀鼻，鼻觀口，口觀心，這是控制妄想的祕訣。然後將呼吸調勻，不急不緩，使其自然。這時再參「念佛是誰？」時間久了，就會起作用。

參禪，好像「母雞孵蛋」一樣用功夫。母雞雖在想雞子，可是體不離蛋，專心致意在孵蛋。不是孵了五分鐘，就跑出去，過了一個時候，又回來孵蛋，不到五分鐘又跑了，這種情形，永遠孵不出小雞來。

我們參禪打坐也是這樣，要念茲在茲，不怕腰痠，不怕腿疼，不怕苦，不怕難。一心一意在參，為什麼？參「念佛是誰？」參到山窮水盡，水落石出的時候，便是開悟時。

The posture of meditation is to sit up straight and erect. Straighten your back, hold your head properly, and don't tip forward or tilt backwards. Lean neither to the left nor to the right. Cross your legs into the full-lotus position, that is, put your left foot on top of your right thigh, then your right foot on top of your left thigh. This is the standard posture for meditation. Because the full-lotus posture makes it easier to enter samadhi, it's known as the "demon-quelling posture" or the "Vajra posture." It's also known as the "lotus posture." Sitting this way can eradicate limitless karmic obstacles gathered over eons; it can put an end to birth and death, and generate a limitless amount of merit and virtue.

It's necessary to practice this posture when you first begin to meditate. When the body has been arranged this way, let your nose contemplate your mouth, and let your mouth contemplate your mind. This is the essential secret for controlling your idle thinking. Finally, make your breath harmonious and balanced, neither hurried nor suppressed; let it be natural. Then use the meditation topic of "Who is reciting the Buddha's name?" And after a suitable period of time, your meditation will start to take effect.

The work of Chan meditation resembles a mother hen sitting on her nest. As the mother hen is thinking of her eggs, she never leaves the nest; she simply concentrates and keeps the eggs warm. She wouldn't sit on the eggs for five minutes, then run away to do some other business, and later return to sit on the eggs once again, only to run away again five minutes later. The chicks would never hatch at that rate.

The principle we observe in Chan meditation is the same. We must concentrate in each successive minute. Don't fear an aching back or sore legs. Don't be afraid of difficulty or pain. Simply concentrate with single-minded effort. Why? We investigate "Who is reciting the Buddha's name? Until "The mountains topple, the waters dry up, the tides recede, and the rocks appear," and it is at the moment that we can get enlightened.

結雙跏趺坐，能消滅無量劫的業障，能了生死，生出無量功德。

Sitting in the lotus posture can eradicate karmic obstacles gathered over limitless eons, end birth and death, and generate limitless merit and virtue.

參禪，又像「龍養珠」一樣用工夫。龍時時刻刻保護牠的寶珠，沒有不注意不謹慎的時候。所以這個寶珠，一天比一天光明，牠晝夜六時精心的保護。參禪的人，也是這樣，時刻不能生雜念。古德說：「一念不生全體現」，可以說妄念不生全體現。沒有妄想，就會有所成就。

參禪的人，不想成佛，不想開悟，不想得智慧，只是努力用功，勤加修行，到時候自然會開悟。不可去想什麼時候能開悟？如果這樣一想，想到無量劫，也不會開悟。在禪堂裏，行行坐坐，坐坐行行，時間久了，自然會有成功的機會。所謂「久坐有禪。」

參禪，又好像「貓捕鼠」一樣用工夫，要聚精會神守在老鼠洞旁，等待老鼠出來，一爪捕之，不可懈怠，散亂其心就不能注意了。參禪的人，亦復如是，時時刻刻提起正念，不生妄念。這是參禪初步入門的知識。

修道人，不要到南山去找「道」，也不要到北海去找「道」。道，就在你的身邊。你能結雙跏趺坐，專心致意參禪，這就是道。不要有好高騖遠的心，向外馳求去找道，那是永遠找不到，捨近求遠，到處找困難的事。這就是自找麻煩，自討苦吃。

Investigating Chan is also similar to the way dragons nurture their pearls. Dragons watch over their precious pearls at all times; they carefully attend to them at every moment. Therefore these precious pearls glow brighter each day, as the dragons guard them attentively day and night. People who practice Chan meditation are just the same, they never allow their minds to ramble with scattered thinking. An ancient worthy said, "When not even a single thought arises, the entire substance comes into view." We can rephrase it to say, "When idle thoughts no longer arise, then entire substance comes into view." When one is free of idle thoughts, then one can have some success.

Meditators don't think about becoming Buddhas, getting enlightened or gaining wisdom. They simply work hard and cultivate vigorously. When the time comes, they naturally become enlightened. You can't think about when you will get enlightened. If you think like that, you can think to the ends of time, but you will never get enlightened. If you stay in the Chan Hall, and sit and walk, walk and sit, then after a long time, you will have a chance to get enlightened. As it's said, "Chan comes with long-time sitting."

Investigating Chan is done the way a cat stalks a mouse. The cat concentrates its energy and focuses its attention, patiently sitting beside the mousehole, waiting for the mouse to appear. As soon as it comes out, the cat pounces on it. The cat cannot slack off; once it becomes distracted, it will no longer be able to concentrate. Chan meditations are the same: at all times, they maintain proper thoughts and avoid idle thoughts. This is basic knowledge for beginners in Chan meditation.

Cultivators should not go running off to the mountains in the south or to the ocean in the north to seek the Way. The Way is right with you at all times. If you can sit in full lotus and concentrate your mind as you investigate Chan, just that is the Way. Don't let your mind hanker after remote mysteries, running outside in search of the Way, for you will never find it there. You will be forsaking what's near to search afar; and everywhere you go, you will be searching for trouble. You will be causing yourself needless hassle and making your life miserable.

心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 文接上期 Continued from last issue

上期提到 From previous issue -

想。想要享受就不得不打妄想：「我怎麼樣想法子才能買一輛汽車呢？怎麼樣才能買一棟洋房呢？怎麼樣才能買一艘汽船呢？買一架飛機呢？」想來想去，打妄想打得頭髮都白了。啊！怎麼白的？就是打妄想打的。

我以前不是講過，晚上躺在床上想了千條計，一早又不願意起身去實行這一千個計劃，還是睡覺最好了。這都是妄「想」。

行。行也就是去實行去。實行什麼呢？實行你的妄想。現在我給你們講，五蘊就是我們人的身心。我們這個身體就是色蘊，由這個色蘊，然後就有了享受的這種思想，這是受蘊。想享受就要打妄想：「我怎麼樣才能實踐我這個享受？才能達到我的目的？」這是想蘊。想了以後就要去做去，這是行蘊。

識。去做去就多少要有點智慧。這個識就是一種小聰明，大約像頭髮這麼多的聰明。小智慧就住小智慧樓，辦小智慧事。這小小的智慧在小小的樓裏邊，會有什麼大發展呢？沒有什麼大發展。小小的公司成不了大事業。

As for **cognition**, you certainly must have false thoughts if you want enjoyment. You can't be without it. "How can I think of a way to buy a car? How I can buy a beautiful home? How Can I think of a way to buy a steamship? An airplane?" Your false thoughts fly back and forth and your hair turns white. Why? It turns white from false thinking. As soon as you begin false thinking, your hair starts turning white.

When you lie in your bed at night you have a thousand plans, as I've said before. Sometimes you get up early to act on them. Sometimes sleeping seems nice, and you just sleep.

Formation is basically to act out karma, that is, to really act upon your false thinking. Now I will tell you about the five skandhas as they are found in your body. The body is the form-skandha. Once you have the form-skandha, you then have feelings of enjoyment and pleasure. You want pleasure, and so you give rise to false thinking, which is cognition. How can I get what I want? How can I actually indulge in pleasure? You have to go and do it; this is formation.

Acting requires a certain amount of wisdom, a consciousnesses which is a kind of small intelligence, about a hair's worth. If you live in the "small wisdom loft", then you only take care of small wisdom understandings with your small wisdom, a small bit of wisdom in a small, small loft. Can there be any great development? No. No big business is done by the very small company in the very small loft.

所以你要智慧，才能幫著你實行你的計劃。你的計劃實行了，才能達到你的妄想；達到你的妄想之後，才能得到享受；得到享受了，才滿足你這個身體的需要。這一享受大約有五分鐘，因為操勞過度，得了爆血管就死了。這個享受也不久，有什麼意思？

這五蘊和合，共同合作來開這麼一個公司，這個公司開了又開、開了又開，昨天講《地藏經》不是說「因蔓不斷」嗎？就是說這個五蘊的公司，開了總也不停止，總覺得有這樣一個希望。什麼希望？今生沒有賺錢，等到來生一定會賺多一點。

誰不知來生更賒本，就好像賭錢似的，以為是贏錢，結果到那兒一扳 machine(吃角子老虎)，美金就掉到下邊去給人家了，沒有流出來。本來以為會贏錢，結果輸了。我們這個身體也是這樣的，也是在賭錢。為什麼你要賭錢呢？就因為你沒有看破，不知道天地間有這麼多微妙不可思議的境界。

你不可以這樣往前去左一步、右一步地越陷越深，要怎麼辦呢？要把你這貪心沒有了，這就不會賺錢也不會賠錢，你再能守一點本分去修行，這叫返本還原，才可以回家。

You must have wisdom to help you actually carry out your plans. When you have a plan and actually put it into effect, then you can accomplish the aim of your false thinking and obtain the pleasure you sought. You then supply your body with what it needs and seeks. Your body achieves it aims. “Oh...enjoyment! Ahhh!” The enjoyment lasts about five minutes. Because of the excessive exertion, your blood vessel rupture and then death comes. You can say that the enjoyment didn't last long. What's the fun of it?

The five skandhas are just five ways of uniting, of working together to open a company. The company, once opened, opens again and again. In a lecture on the *Sutra of the Past Vows of Earth Store Bodhisattva*, I explained it this way: the skandhas-company grows everywhere like a wild vine which is never cut. Once opened, the Five Skandhas Corporation, Inc. always stays open, always feeling there is hope. What hope? “Ah! This life I didn't make money, but wait until next life and I will be able to make some.” Who can know whether there will be even less capital in the next life?

It's just like gambling. You expect to win money, but as soon as you pull the handle on the slot machine, the money falls down into the machine and the house wins. It didn't last long. At first you expected to win, but you lost. It is the same with your body, yet you gamble with it. Why do you want to gamble with it as if it were money? Because you haven't seen through it, you don't know that there are so many subtle, wonderful, and inconceivable states between heaven and earth.

You cannot go one step on the left, and one step on the right, and get stuck deeper and deeper. What should you do? Just make the greed in your mind disappear. That is to neither make money nor lose it. Moreover, if you can keep your duty of life well and cultivate, that is, what is called “returning to the original source”. Then you can return home.

大悲懺淺說

A Basic Introduction to the Great Compassion Repentance

譚果正講於金山聖寺 2008年8月 果殊譯，果進Stross 校正
 A Talk by Upasika Stella Tan on August, 2008 at Gold Mountain Monastery.
 Translated by Guo Shu, edited by Guo Jin Stross

一心頂禮。大勢至菩薩摩訶薩。

Single-mindedly I bow with respect to, Attaining Great Strength Bodhisattva Mahasattva

大勢至菩薩：觀世音菩薩和大勢至菩薩是阿彌陀佛座下的左右脅侍。《觀無量壽經》云：此菩薩……舉身光明，照十方國，作紫金色，有緣眾生，皆悉得見。……此菩薩名無邊光，以智慧光，普照一切，令離三途，得無上力，是故號此菩薩名大勢至。《思益經》云：「我投足一處，震動大千，及魔宮殿，故名得大勢。」

Attaining Great Strength Bodhisattva: Guanyin Bodhisattva and Attaining Great Strength Bodhisattva are two assistants on left and right side of Amitabha Buddha. *The Sutra of Contemplating Limitless Lifespan* says, *this Bodhisattva...the bright light of his whole body, in purple gold color, shines upon lands of the ten directions, and is visible to whoever has affinities with him...This Bodhisattva is called boundless light, he universally illuminates all beings with the light of wisdom, enable them to leave behind the three evil paths and attain unsurpassed strength, therefore this Bodhisattva is named Attaining Great Strength.* In *Viśeśacintabrahma-pariprcchā Sutra*, it says, *wherever I make a step, thousands of worlds and the Demon's Palaces will be trembling, that is why I am called Attaining Great Strength.*

《悲華經》卷三說，當阿彌陀佛入滅後，由觀世音菩薩補其位，號「遍出一切光明功德山王如來」；觀世音菩薩入滅後，則由大勢至菩薩補處成佛，號「善住珍寶山王如來」。

In roll three of *the Flower of Compassion Sutra*, it says, Guan Yin Bodhisattva will become a Buddha after Amitabha Buddha enters Nirvana, the Buddha name is *Universally shines all bright lights, mountains of merit and virtue king Tathāgata*; After Guan Yin Bodhisattva enter Nirvana, Great Strength Bodhisattva will become a Buddha, the Buddha name is *Skillfully dwelling in mountain of precious treasury king Tathāgata.*

一心頂禮。總持王菩薩摩訶薩。

Single-mindedly I bow in respect to, Mastering All and Upholding King Bodhisattva Mahasattva

總持王菩薩：總持，也就是梵語「陀羅尼」。總，就是總一切法；持，就是持無量義。這位菩薩於一切法門都能了達受持。在《大悲心陀羅尼經》裡，總持王菩薩可以說是當機眾之一。他見到三千大千世界皆作金色，大地震動，前所未見時，便問佛是何因緣。

佛就告訴他是觀世音菩薩為安樂諸眾生，密放神通。觀世音菩薩隨即稟佛：「我有大悲心陀羅尼咒。今當欲說。」

Mastering All and Upholding Bodhisattva: In Sanskrit, Mastering All and Upholding is *Dharani*. Mastering all is to master all the Dharma; Upholding, is to uphold limitless principles. This Bodhisattva is able to understand, accept and uphold all the Dharma doors. In the *Great Compassion Mind Dharani Sutra*, Mastering All and Upholding Bodhisattva is the one of those who requested the Dharma. When he saw that all the three thousand great thousand worlds were turning gold, and the earth was quaking, which had never been seen before, he asked the Buddha what causes and conditions made that happen. The Buddha told him that it was because Guan Shri Yin Bodhisattva mysteriously displayed his spiritual power in order to bring peaceful bliss to living beings. Immediately after, Guan Shri Yin Bodhisattva told the Buddha: "I have great compassion mind Dharani mantra, now I should speak."

一心頂禮。日光菩薩、月光菩薩摩訶薩。

Single-mindedly I bow in respect to, Sunlight Bodhisattva · Moonlight Bodhisattva Mahasattva.

日光菩薩：後面這些菩薩，都出現在《大悲心陀羅尼經》裡。日光菩薩說了〈日光菩薩陀羅尼〉來擁護誦持〈大悲咒〉的人。咒曰：「南無勃拖瞿那迷。南無達摩莫訶低。南無僧伽多夜泥。底哩部畢薩咄檐納摩。」（譯音：Namo Buddha Kunami, Namo Dharma Mahadi, Namo Sangha Tayeni, DhriBhuBhi Sattva Yam Namo）¹

Sunlight Bodhisattva: The following Bodhisattvas were all mentioned in *Great Compassion Mind Dharani Sutra*. Sunlight Bodhisattva speaks the *Dharani of Sunlight Bodhisattva* to guard and protect those who recite and uphold *Great Compassion Mantra*. The mantra goes: *Namo Buddha Kunami, Namo Dharma Mahadi, Namo Sangha Tayeni, DhriBhuBhi Sattva Yam Namo*

月光菩薩：為擁護持〈大悲咒〉的人，也說咒：「深低帝屠蘇吒。阿若蜜帝烏都吒。深耆吒。波賴帝。耶彌若吒烏都吒。拘羅帝吒耆摩吒。沙婆訶。」（譯音：Sumdhidi Tusuzahajamidi Uduza SumKiza Bolaidi Yemijaza Uduza Kuladiza Kimoza Svaha）²

Moonlight Bodhisattva: In order to support and protect those who uphold *Great Compassion Mantra*, he also speaks a mantra: *Sumdhidi Tusuzahajamidi Uduza SumKiza Bolaidi Yemijaza Uduza Kuladiza Kimoza Svaha*

1. [Great Compassion Dharani Sutra](#) translated by Silfong Tsun

2. <http://www.fodian.net/world/index.html> translated by Silfong Tsun

(待續 To be continued)

佛菩薩加被救了我

Saved by the Kindness of Buddhas and Buddhisattvas

By 尤果鈴 You Guo Ling

我是一個不用功的居士，我出生在一個佛教的家庭，我的父母親都是虔誠的佛教徒。從我開始會說話，我的父親就開始教我念六字大明咒和地藏王菩薩並叫我從早念到晚。所以我從小就養成習慣只要不講話就在念咒。我的父親說觀世音菩薩和地藏王菩薩在你有急難時一定會救你的，但是不能臨時抱佛腳。我的父親經常帶我去上海龍華寺，他與方丈下棋，我就去各大殿拜佛，儘管佛教在我的心裡深深地紮根，但是我從來不誦經。我的母親帶領了她的幾個學生和我於 92 年皈依上人，皈依後我還是沒有誦經，只是念六字大明咒。一直到我的母親往生後我才到金山寺，每週來誦地藏菩薩本願經和拜藥師懺。所以我真的是一個不用功的居士。儘管我是如此地不用功，但是佛菩薩卻是大慈大悲救了我無數次。

I am not a diligent layperson, I was born into a Buddhist family and my parents are devout Buddhists. Ever since I started talking, my father began to teach me to recite the Six-Syllable Great Bright Mantra (Om Mani Padme Hung) and Earth Store Bodhisattva's name and he asked me to recite them from morning to night. Therefore, at an early age, I developed the habit of reciting mantras whenever I was not speaking. My father said that Gwan Shi Yin Bodhisattva and Earth Store Bodhisattva for sure would rescue me if I was in any critical danger, but I should not cram the recitations at the last minute. My father often took me to Shanghai Longhua Temple, while he was playing chess with the Abbot, I would bow to the Buddha at the Buddha hall. Although Buddhism is deeply rooted in my heart, but I never took up reciting sutras. Along with a few of her students, my mother and I took refuge with Ven. Master Hua in 1992. I still did not recite sutras after taking refuge but only recited the Six-Syllable Great Bright Mantra. Only after my mother passed away, I started to attend the weekly Earth Store Bodhisattva Sutra Recitation Session and the Medicine Master Buddha Repentance session at Gold Mountain Monastery. Therefore, I am not really a diligent layperson. Even though I was not diligent, the Buddhas and Bodhisattvas are greatly compassionate and they saved me countless times.

第一次是在 1975 年，我得了肺炎而住醫院。我對青黴素過敏，所以用的是氯黴素。每天 3 點鐘是打針的時間，那一天護士沒來，我去護士站問原因，值班的護士告訴我，正好 3 點鐘時突然來了個急診病人把全體護士叫去搶救病人了，所以沒人給我打針。

The first time was back in 1975, when I got pneumonia and was hospitalized. Since I am allergic to penicillin, I was treated with chloramphenicol. The nurses would administer the medicine via injection daily at 3 o'clock. One day, the nurse did not come so I went to the nurses' station to inquire about it. The nurse told me that exactly at 3 o'clock the emergency room suddenly paged all the nurses to attend to the patients there, so no one was available to give me the injection.

我經常自己打針，所以就自己動手。但卻發現針管裡是青黴素。值班護士說是一個新來的小護士準備的，搞錯了。我想如果3點鐘沒有急診病人來，這針打下去，我就已經一命嗚呼了。這是觀世音菩薩派人救了我。

I often self-administer injections, so I proceeded to do it myself. However, I found out the syringe was filled with penicillin. The nurse on duty told me that a new nurse prepared the syringe and she apparently made a mistake. I think if the emergency patients did not arrive at 3 o'clock, I would have died after given that shot. Gwan Shi Yin Bodhisattva had sent someone to save me.

第二次是在1978年，在中國下鄉勞動時發生的。去勞動地方的大卡車已經滿了，我坐的是拖拉機，司機在一個大溝前突然跳了下去，拖拉機繼續向前滑行到了大溝向下滑行已成45度，眼看馬上掉進溝裡，突然有一個人過來用手把剎車按住，他把車扶正後就消失了。

The second incident occurred in 1978 during the Chinese "Down to the Countryside Labor Movement". The big trucks were full so I was riding in a tractor. Right before we reached a big ditch the driver suddenly jumped out of the tractor; however, the tractor continued taxiing into the ditch and even reached a 45-degree downward glide. Just when the tractor was about to fall into the ditch, out of nowhere a person suddenly came over and pulled the hand brakes; he disappeared after settling down the vehicle.

上人也救過我。那是在1991年，一輛大車把我的車撞倒轉了360度，我全身疼痛，路也不能走。坐了站不起來，站著又坐不下去，治療都沒效果。一次母親去拜見上人時，上人看到我還沒有說話就用他的拂塵向我揮了幾下。因為我全身疼痛不能向上人頂禮，我的母親稟告上人我的病情，上人沒等母親說完就說“回去就會好了。”果然，不到兩個星期就完全好了。

Ven. Master Hua also saved my life. It was in 1991, my car collided with a big truck which caused my car to spin 360-degree. After the accident, my body hurt and I could not walk. I could not stand up after sitting; and after standing up I could not sit down. None of the treatments was effective. One day my mother went to see Master Hua. Master Hua saw me and before I could say anything, he brushed his whisk at me a few times. Since I could not bow to Master Hua due to the pain, my mother told him about my condition. Master Hua did not wait for my mother to finish and said, "All will be well after you go back". Sure enough, I was healed in less than two weeks.

(待續 To be continued)

2012 金山寺敬老節 Honoring Elders' Day at Gold Mountain Monastery

