



金山聖寺通訊

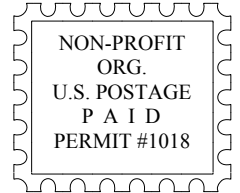
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Address correction requested

上 卍 讚 語

求菩薩為全球消毒

Asking the Bodhisattva to Disinfect the Planet

為 什麼打地藏七？因為現在世界災難太多了，所以祈禱地藏菩薩本願的力量，將一切災難消滅。

地藏菩薩所注重的就是孝道，因為他生生世世都是孝順父母。可是這並不容易，都是在困苦難艱中鍛鍊出來的。他的父母不信三寶，然而他能順承其意，用種種善巧方便法門來誘導他們生正信三寶之心。他到處所行的菩薩道是無相無著。

Why are we holding a session to recite the name of Earth Treasury Bodhisattva? It's because there are too many disasters in the world now. We want to ask Earth Treasury Bodhisattva, based on the power of his past vows, to dispel all the calamities.

What Earth Treasury Bodhisattva values most is the practice of filiality, because he was filial and compliant to his parents in life after life. But it wasn't easy—he perfected this practice by undergoing many ordeals and hardships. When his parents did not believe in the Triple Jewel, he would respect and comply with their wishes, while using various skillful and expedient Dharma-doors to lead them to have faith in the Triple Jewel. Everywhere he goes, he practices the Bodhisattva path but never gets attached to appearances.

無相是因他所行所作都不居功，不讚自己德行。就算救度眾生，他也說是眾生自度的。而不要眾生來感謝他，叩頭頂禮。

他在菩薩的行列裏，沒有覺得自己比其他的菩薩高明，或願力大，或慈悲大，或神通廣，他沒有這樣的想法。他的一舉一動、一言一行都是行所無事，都認為是自己的本分，而不居功，所以感動一切眾生稱揚讚歎，甚至佛也讚歎他。佛不是隨便讚歎某人，而是要有值得讚歎的資格與價值才去讚歎，因為地藏菩薩不居功、不宣傳自己的功德，所以感應道交。這是一種自然的感應道交，並非用任何手段或方法而獲得的感應，而是很自然的。所以我們人修道應學習地藏菩薩的精神與無邊誓願：

「地獄不空，誓不成佛；
眾生度盡，方證菩提。」

每年我們打七，這是為虛空世界消毒。現在世界空氣染污，宇宙間醞釀著一種毒氣，任何方法都無法消除，只有誠心請求諸佛菩薩放光消除這種毒氣，把這種無影無形的戾氣消滅。所以萬佛聖城所行所作，關係全世界的安危。這個道場的人再不誠心，世界將更危險了！



That is, he doesn't get attached to the merit of his deeds. He doesn't praise his own virtuous conduct. Even when he saves living beings, he says that the living beings saved themselves; he doesn't want living beings to thank him or bow to him.

Among the ranks of Bodhisattvas, he doesn't feel that he is more eminent than the other Bodhisattvas. He doesn't entertain the idea that his vows are bigger, or that his kindness and compassion are vaster, or that his spiritual powers are greater. No matter what he says or does, he doesn't make a big deal out of it, because he feels he is just carrying out his duty. He doesn't dwell on his own merit. For that reason, all living beings are moved to praise him, and the Buddha himself lauds him. The Buddha does not casually praise a person; he only praises those who are worthy of it. Since Earth Treasury Bodhisattva does not dwell on or advertise his own merit and virtue, he can obtain a response in the Way. Such a response comes naturally; he doesn't use any special method to obtain it. In our own cultivation, we should imitate the spirit of Earth Treasury Bodhisattva and his boundless vow:

As long as the hells are not empty, I vow not to become a Buddha.

Only when all living beings have been saved will I accomplish Bodhi.

Every year, we hold the session for the sake of dispelling the poisons in space and in the world. The atmosphere is now very polluted, and there is a poisonous energy brewing in the universe which can't be dispelled. We can only sincerely ask the Buddhas and Bodhisattvas to shine their light and cause the invisible but lethal toxic energy to disappear. Therefore all the activities at the City of Ten Thousand Buddhas have a direct impact on the state of peace or danger in the world. If the people in this Bodhimanda are not sincere, the world will be in even greater danger!



世界人類所造的罪業太多，人的力量無法將其免去。今天正逢地藏菩薩聖誕，大家異口同音誠念「地藏王菩薩」，期望能感動菩薩而生慈悲心，那麼世界就得到平安。這種感應

要看我們的誠心與否？單單一人的力量是不夠的，還須大眾的力量。所以說眾志成城、群策群力，共同來祈禱世界和平。

現在的人默默中都有個感覺，都知道這世界不和平，岌岌可危。所以現在所有的道場都說祈禱世界和平。最初是由佛教講堂、金山禪寺提倡，以後跟著香港、臺灣都學會了，這就證明世界就快面臨大災厄，所以要祈禱和平。可是真正祈禱世界和平的道場是萬佛聖城，為什麼？因我們作什麼法會，並沒有希望大護法供養多少錢，每年都是無聲無息的做，到時就做。不管有沒有齋主，都照樣舉行，當成自己的本份事，而不存絲毫之企圖。我們只希望得到佛光加被，將全世界毒氣消除。

觀音菩薩用甘露水來灌頂，令眾生災消痛除，罪滅福生。地藏菩薩願力廣大，希望他使眾生離苦得樂，把災難厄劫化為烏有。念觀音菩薩、地藏菩薩是給世界消毒，不用殺蟲水，而是用甘露和法水來消世界的毒氣，消一分，世界就多得一分平安，全世界的毒氣都消了，則眾生受福，人類幸甚矣！

Mankind has committed too many offenses, and does not have the power to evade the retribution. Today, on the birthday of Earth Treasury Bodhisattva, everyone is reciting the name of Earth Treasury Bodhisattva in unison, hoping the Bodhisattva will be compassionate and cause the world to be peaceful. The possibility of such a response depends on our sincerity. One person's strength is not enough; the entire assembly's strength is required. It is said, "The unity of purpose is like a strong fortress." With united strength and wisdom, let us pray for world peace together.

Nowadays, people all have the feeling that the world is not at peace, and is in fact in imminent peril. Therefore, all the temples are praying for world peace now. It was the Buddhist Lecture Hall and Gold Mountain Monastery that started it, and then the temples in Hong Kong and Taiwan followed suit. This confirms that the world is on the brink of disaster, and we must pray for peace. The Bodhimanda that is truly praying for world peace is the City of Ten Thousand Buddhas. That's because whenever we hold any Dharma event, we don't hope that a great Dharma-protector will come and give us a large donation. Every year when the time comes, we just organize the Dharma event without making a lot of commotion. We conduct the affair as usual, whether or not there is a sponsor, because we see it as our obligation and don't expect any reward for doing it. Our only hope is that the Buddha's light will aid us and purge the world of poisonous energy.



We hope Guanyin Bodhisattva will anoint our crowns with sweet dew, dispel the disasters and illnesses of living beings, and cancel their sins and increase their blessings. We also hope Earth Treasury Bodhisattva, with the great strength of his vows, will enable living beings to leave suffering and attain bliss, and eradicate all calamity and peril. Reciting the names of Guanyin Bodhisattva and Earth Treasury Bodhisattva is a way to disinfect the world without the use of pesticides or chemical sprays. Rather, sweet dew and Dharma-water are used to dispel the poisonous energy in the world. For each bit that is dispelled, the world obtains a bit of peace. When all the poisonous energy has been purged from the world, living beings will be blessed and mankind will be lucky indeed!

小毛病並不容易改，
但改了小毛病即會有定力。

**Minor bad habits are not easy to change.
However, once we have changed these minor bad habits,
we will have samadhi.**



2014宣化上人十九週年傳供
19th Anniversary of Venerable Master Hua's
Entering Nirvana



心經非臺頌解

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

偈誦：

諸苦逼迫各相攻
聚集招感自不同
惟滅可證究竟樂
是道應修悟法空
三轉四諦法輪運
七覺八正意念勤
一旦貫通成聖果
偏真有餘乃化城

Verse:

Each of the sufferings exerts pressure,
and all attach each other,
Accumulating is feelings which beckon,
each unlike the other.
Only through extinction can the ultimate joy
be attained.
Therefore, this is the Way that should be practiced
to awaken to the emptiness of dharmas.
Through three turnings of the Four Truths
the Dharma wheel revolves,
Seven shares in enlightenment,
The Eightfold Upright Path,
intention, mindfulness, and diligence,
One day connect right through
And ripen the fruit of sagehood;
Partial truth with residue is just a conjured city.

解釋：

在第三次證轉說：「此是苦，汝應知；我已知，不復更知。」這個苦，你應該知道，我是已經知道了，不需要頭上安頭再知道了。「此是集，汝應斷；我已斷，不復更斷。」我叫你斷，那麼我自己斷了沒斷？我已經斷了，不需要再斷，現在就等著你斷哩！「此是滅，汝應證；吾已證，不復更證。」我已經證得這個滅，證得涅槃的快樂了，不需要再證，現在就等著你證了。「此是道，汝應修；我已修，不復更修。」這個道我已經修了，不需要再修。證轉就證明他自己得到了，所以才叫你去修去；如果他自己沒有得到，就不會叫你去修去。

四諦法的第一是苦諦。你說這苦是真的假的呢？「諦」就是真的，苦是真的，真苦。好像我的一位弟子說：「你這個客塵快走吧！快走吧！我太苦了！你如果不走啊，我真太苦了。」真是這麼一回事，這叫現身說法。客塵若不去就會苦，客塵去了，苦就會減少了。你說這個事奇怪不奇怪？

Commentary:

The turning verification runs as follows: “This is suffering; you should know about it. I already know about suffering and have no need to know more about it. In other words, now it is you who should know about suffering. For me to know about it again would be to add a head on top of a head. Second, this is accumulating; you should cut it off. I have already cut it off and need not cut it off again. Now it is I who am telling you to cut it off, and I am just waiting for you to do so. Third, this is extinction; you should verify it. I have already verified extinction, that is, the happiness of nirvana. I am just waiting for you to verify it. Fourth, this is the Way; you should cultivate it. I have already cultivated it and need not cultivate it further.” The turning by verification attests that he himself has already reached attainment, and he tells you to cultivate. If he had no attainment, there would be no need for him to teach you to cultivate.

Suffering is the first of the Four Truths. Would you say that this is real? Suffering is real, as one of my disciples told her “guest-defiler” – her boyfriend. “Hurry up and go away, guest-defiler! I am suffering too much! If you don’t go, I will suffer too much.” “Guest-defiler” is a way of referring to an object of perception, and so that is a case of appearing in a body to speak the Dharma. This kind of phenomenon really exists. If the guest-defiler doesn’t go you will suffer. Wouldn’t you say that’s strange? The guest-defiler goes, making it possible for the suffering to decrease.



這個苦有「三苦」：苦苦、壞苦、行苦。又有「八苦」：生苦、老苦、病苦、死苦，這四種苦啊，是在本身生出來的；外邊的境界又有四苦，就是愛別離苦、怨憎會苦、求不得苦、五陰熾盛苦。還有無量諸苦。這個

苦諦呀，是很多。

所以呀，這苦把人壓迫得透不過氣來，幾幾乎乎這個氣都要被這個苦給壓斷了，受不了了！

「哎呀！客塵哪！你快去了，快走了，我太苦囉！」這個苦諦，前邊講過很多，不再詳細講了。

「諸苦逼迫各相攻」：這所有的一切苦，這「諸苦」就是三苦、八苦、無量諸苦，這所以叫「諸苦逼迫」。這個逼迫呀，就壓迫得你透不過氣來，都來攻擊你，都來和你好像作戰似的，這客塵也來，是什麼都來呀！啊，七拼八湊的。這外邊的六識，又有六塵，這種種的境界來向你這兒進攻，所以叫「諸苦逼迫各相攻」，每一種苦都攻得你苦得苦上加苦。

聚集招感自不同。「聚集」，就是聚合到一起，也就是「集」諦。什麼聚合到一起呢？煩惱。這煩惱啊，比客塵又厲害了。那個客塵，僅僅讓你在形式上受一點刺激；這個煩惱，簡直就被這個客塵攻到裏邊來了，攻到裏邊，生了煩惱了，所以這個煩惱比那客塵更厲害。

There are three kinds of suffering: the suffering of suffering itself; the suffering of decay; and the suffering of the activity of the five skandhas. There are also the eight kinds of suffering, of which the first four are produced from your own body: the suffering of birth, the suffering of sickness, the suffering of old age, and the suffering of death. The second four kinds of suffering are caused by external situations: the suffering of being apart from those you love, the suffering of being together with those you detest, the suffering of not obtaining what you seek, and the suffering of the flourishing of the five skandhas. Then there are all the infinite kinds of suffering. The truth of suffering includes a lot of suffering.

Sufferings oppress people until they can't breathe. The suffering press down and cut off the breath until it is unbearable. "Guest-defiler, go away fast, fast! I am suffering too much." That is the truth of suffering. I have spoken about it a good deal before, so I need not speak about it in detail now.

Suffering is piled upon suffering: this is the truth of accumulating. *Each of the sufferings exerts pressure, and all attach together.* The three sufferings, the eight sufferings, and all the infinite sufferings press down on you so that you can't breathe, all attacking you at once as if they were fighting with you. The guest-defiler comes, everything comes, grabbing a little here, grabbing a little there. The six consciousnesses and the six objects of perception and every kind of situation come from outside to attack you. Therefore, the verse says, "Each of the sufferings exert pressure, and all attack together." Each kind of suffering attacks you, and each is too much suffering. Suffering is added upon suffering.

Accumulating is feelings which beckon, each unlike the other. What accumulates is affliction. Afflictions are even more terrible than guest-defilers. Guest-defilers can only give you a little external provocation, but they also make afflictions attack from the inside. When the attack of the guest-defilers is carried to the inside, afflictions are generated.

(待續 To be continued)

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

「法性身」，又稱「法身」。法性，就是一切法的畢竟空性。由於空性，故不可破壞，也沒有老病死。如果是我們五蘊而成的色身，緣聚則生，緣散則滅，生滅無常。所以我們發願要了脫生死，「早同法性身」。為甚麼我們可以同佛的法性身呢？《華嚴經》云：「一切眾生皆有如來智慧德相，但以妄想，執著而不能證得。」原來所有眾生都是平等無異，皆有佛性，都可以成佛。

Dharma-nature body is also called *Dharma body*. *Dharma-nature* is the ultimate nature of emptiness of all dharmas. Because it is the nature of emptiness, it cannot be destroyed, and it is free of old age, sickness and death. Our physical body, however, is composed of five skandhas. It came into being when conditions gather, it will decay when conditions fall apart, thus it undergoes the impermanence of birth and death. Therefore we should make a vow to end birth and death. *Quickly attain the same Dharma-nature body*. How come we have the same *Dharma-nature body* as the Buddha's. In the *Avatamsaka Sutra*, it says, *all living beings are inherent with virtue and wisdom of the Tathagata, however, they fail to realize them because of their deluded thoughts and attachments*. Originally all living beings are equal and level without distinctions, they all have Buddha nature, and are capable of becoming a Buddha.

一切都是以度眾生為前題。這四句是所求「果」，也就是「佛道無上誓願成」，不過須要先乘般若船，才能越過苦海，要達到般若的智慧，就要持戒習定，修行三十七道品。

Everything is for the sake of taking cross living beings. The *fruition* one seeks in these four sentences refers to *the Buddha path is unsurpassed, and I vow to accomplish*. However, we should firstly take the ship of prajana, then we can cross the ocean of sufferings. If we want to achieve the prajana wisdom, we should keep precepts, cultivate Samadhi, and practice according to Thirty-seven Factors of Enlightenment.

上面發的十願，是「於諸眾生，起慈悲心」，祈求無上菩提的願。下面發的是六回向心，乃大悲拔苦，由大悲心為一切眾生除苦的願。

The great vow above are vows made out of compassion toward living beings, to pray for unsurpassed *Bodhi*. Below are six kinds of dedications, which are vows out of compassion to extinguish sufferings of all living beings.



我若向刀山，刀山自摧折。
我若向火湯，火湯自枯竭。
我若向地獄，地獄自消滅。
我若向餓鬼，餓鬼自飽滿。
我若向修羅，惡心自調伏。
我若向畜生，自得大智慧。

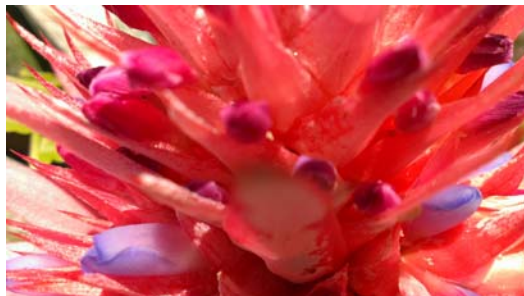
If I face a mountain of knives, the mountain of knives will break by itself.
If I face the boiling oil, the boiling oil will dry up by itself.
If I face hells, hells will disappear by themselves
If I face hungry ghosts, hungry ghosts will be filled by themselves.
If I face asuras, their evil thoughts will be tamed on their own.
If I face animals, the animals will attain great wisdom by themselves.

我若向刀山，刀山自摧折。我若向火湯，火湯自枯竭。殺業重的人，前多少生以武器殺害一切人，受報的時候，也是有這些武器來傷害他。火湯是說地獄的炎熱。

If I face a mountain of knives, the mountain of knives will break by itself. If I face the boiling oil, the boiling oil will dry up by itself. Those who have heavy karma of killing killed people with weapons many lives ago, so when it is time for them to receive the retributions, they also will be harmed by these weapons. The boiling oil describes how hot it is in the hell.

「上刀山、下油鍋」，想起這兩句，也就聯想到酒樓廚房裡烹炸海鮮：魚蝦蟹的情景。再說地獄，在人間已經看到。只要你上網看一看殺雞殺牛的現代屠場，真是目不忍睹。只要有一點良知的人，還怎能吃得下眾生肉？美國每天要宰殺將近十萬頭牛，二千三百萬只雞，還沒有算豬和羊及其他牲畜。不信因果，一定會鑄成大錯。

Being driven up to the mountain of knives, being casted down into the pot of oil. These two sentences can trigger your thinking about how sea creatures-fish, shrimp and crabs are fried in the kitchen of restaurants. The hells can be seen in the world. Just go online and take a look at the modern slaughterhouse where chickens and cows are killed, really cruel. How anyone who has just a bit of wholesome consciousness can stand eating the meat of living beings? In USA, nearly a hundred thousand cows and two thousand and three hundred million chickens are killed every day, and this does not count in pigs, sheep and other animals. If you do not believe in principles of cause and effect, you will surely make a big mistake.



(待續 To be continued)

My Cause and Affinity of Learning Buddhism -

spoken by Situ Shaohui on the Nirvana Memorial Day of Venerable Master Hua

文接上期 Article Continued from Previous Issue-

在書的一面，有打印萬佛聖城的字樣，於是我就上網查詢萬佛城的資料，又查詢萬佛城創辦人的資料，很有興趣地在閱讀宣化上人的事蹟。對於上人，一私不苟地嚴守戒律，遵循佛制，一生的修行有所感動。以前我曾經拜讀過釋迦佛的修行，也曾經拜讀過憨山大師和虛雲老和尚的修行事蹟，深深被這兩位大德的修持和德行所感動，但他們距離現在有很久的一段時間了，而且在中國，好像距離自己很遙遠；那時，又沒有善知識可探討，去學習，所以只有把修行的念頭藏在心裡。現在閱讀了上人的事蹟，好像看到了佛陀的修行和古代大德影子。我心中一直有很多對人生的疑惑，看佛書的不明解。在那段時間，我一有空，就打開電腦，在 **google search** 上以中文，打入自己的問題，來請教宣公上人。很奇妙，我就像與上人對話一樣，我的疑問慢慢得到答案。那段短短的時間，內心充滿以前所沒有的歡喜心，就像厚厚的雲層擋著陽光，現在撥開烏雲見到燦爛的陽光一樣。

On the back cover, there was a printed design that says the City of 10,000 Buddhas (CTTB), so I search on the internet and checked about the information of the City of 10,000 Buddhas as well as its founder. I read about the biography of Venerable Master Hua with great interest. I was impressed by the Venerable Master's strict upholding of Buddhist precepts and law, and his lifetime cultivation. I had read the cultivation of Shakyamuni Buddha as well as the Great Master Han Shan and Honorable Monk Xu Yun in their biographies. I was deeply moved by these two great virtuous ones' cultivation and virtue. However, it seemed these happened long time ago and were far away in China. I didn't have a mentor to ask questions and to study with, so I had to hide the thought of cultivation in my mind. I now read the biography of Venerable Master. It is like seeing the silhouette of Buddha's cultivation and that of the ancient great ones. I had a lot of doubts about life and questions on the Buddhist texts. During that time, whenever I was free, I would turn on the computer and google in Chinese those questions that I wanted to ask the Venerable Master for answers. It was a wonderful experience as if I was talking with Venerable Master. My doubts were gradually solved. During that short period of time, my mind was so delighted. It is like a thick black piece of cloud blocking the sunlight has been shuffled away and now I can see the bright sunshine.

例如有一些問題：

問：如何讓人安心？

上人：為前途莫如為後途。後邊有什麼，前邊就有什麼；前邊有什麼，後邊也有什麼。天下本無事，庸人自擾之。有德者降祥，無德者降殃。

Questions such as these:

Question: How to set one's mind at peace?

Venerable Master: Look for things happened in the past instead of looking for what will happen in the future. What you have done now is what you will have in the future. What you will have in the future is what you have done now. Nothing is happening in the world until a mediocre person messes things up for him or herself. The virtue ones will receive auspicious response while the unethical ones will attract disasters.

問：末法時期怎樣找一位良師？

上人：末法時候邪正不分，你就看他有沒有貪心，有沒有爭心，有沒有痴心，有沒有求心，有沒有自私心，有沒有自利心，是不是盡在那裡打妄語騙人？

Question: How do we find a good teacher in this Dharma-ending age?

Venerable Master: There is no distinction between evil and good at the Dharma-ending age. You have to know whether or not he or she has a mind of greediness, of fighting, of stupidity, of seeking advantages, of selfishness, of interest in self-benefit, and of lying and cheating people.

問：如何修持才可以了生脫死？

上人：吃飯、穿衣、睡覺。

Question: How do I cultivate in order to end birth and death?

Venerable Master: eating, dressing, and sleeping.

問：業障怎麼樣來的？

上人：從財色名食睡這兒來的。你貪財，造業；貪色，又造業；貪名也造業；貪吃的造業更多；貪睡，造的愚癡業。

Question: Where does karmic obstacle come from?

Venerable Master: It's from money, lust, fame, food, and sleeping. You create karma when you are craving for money. You create karma again when you fond of lust. Seeking fame also creates karma. You even create more karma when you are longing for food. Yearning for excess sleep would create the karma of imbecility.

(待續 To be continued)