



# 金山聖寺通訊

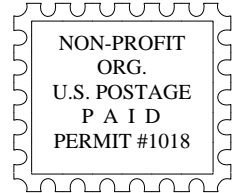
## GOLD MOUNTAIN MONASTERY NEWS

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卍 佛 語

### 毋臨渴而掘井

#### Don't Wait Till You're Thirsty to Dig a Well

病後始知身是苦，  
死後方知錯用心。

這是眾生的通病，在沒有病時，滿以為在世間非常快樂和滿足，到有病的時候，不能動，也不能吃，一切都不自由了，再加上種種難以忍受的痛苦，才覺得原來這個身體是令我們苦的，可是呢？已經太遲了。所謂：

臨崖勒馬收韁晚，  
船到江心補漏遲。

Only after being sick you do realize  
the body is miser.

Only after dying you do realize  
you applied your effort wrongly.

Living beings all have this problem. When you are not sick, you think the world is a happy and satisfying place. But when you get sick, you cannot move around, eat, or have the freedom to do what you want, and you endure all kinds of unbearable pain and misery. That's when you discover that this body actually causes us a lot of suffering, but it's already too late. As it is said,

When the horse is on the edge of the cliff,  
it's too late to draw in the reins.  
When the boat is in the middle of the river,  
it's too late to patch the leaks.

誰叫你自己在沒病的時候，任作胡為，不好好地珍惜自己。病是這樣，生死大事也是這樣。

「死後方知錯用心」，平時不加檢點，等到見了閻王時，才知自己生前所行所事及存心都不正當。生前看見別人念佛，自己反而去譏諷他，說他迷信，笑他愚癡，但現在後悔已晚了！刀山油鑊之苦，都是自己招來的。就像剛才所說「臨崖勒馬收韁晚，船到江心補漏遲」，誰叫自己事前沒有準備？

所以朱子說：「宜未雨而綢繆，毋臨渴而掘井。」我們在未下雨時，早就應該顧慮到下雨時可能發生的事。譬如北方的窗戶，都是用紙糊的，所以在未下雨時，就應把窗紙糊好，省得雨水濺濕了屋內的東西；若是等到下雨時才趕忙去糊窗，那未免太遲了一點。又好像在窮鄉僻壤的地方，沒有自來水管的設備，所以你在蓋房子時，就要考慮水源的問題；若是到了渴時，才記得去掘井，那不是太晚了嗎？

我們學佛的人，都明白一切無常，不免一死。可是！為什麼不為自己的「死」先下一番工夫呢？所謂：

若要人不死，  
先下死工夫。



死工夫，就是譬如今天的打七念菩薩名號。我們打七，第一，是為求世界

和平；第二，是為自己的身後打算，這就是「未雨而綢繆」了。我們打七要年年參加，不可中斷。

Who told you to act so recklessly and brashly when you were free of sickness, instead of cherishing and taking care of yourself? This is true not only with sickness, but also with the great matter of birth and death.

“Only after dying do you realize you applied your effort wrongly.” During ordinary times, you failed to examine and rectify yourself. But when you see King Yama, you realize that everything you have done in your life, and all your intentions, were improper. When you saw people reciting the Buddha's name, you slandered them, called them superstitious, and laughed at them for being fools. But now it's too late for regrets. You have brought the suffering of the Mountain of Knives and the Cauldron of Oil upon yourself. As it was said above, “When the horse is on the edge of the cliff, it's too late to draw in the the reins. When the boat is in the middle of the river, it's too late to patch the leaks.” Who told you not to prepare ahead of time?

So Zhuzi said, “Make preparations before it rains. Don't wait until you're thirsty to dig a well.” Long before it starts to rain, we should consider the problems that might occur when it rains. For example, in northern China we use paper windows. Before it rains, we have to make sure the paper windows are pasted up well, so the rain will not wet the things inside the house. If we wait until it rains and then rush to paste up the windows, it's a bit too late. Also, in poor villages where there is no running water, you have to consider the water source when you build a house. If you wait until you're thirsty to dig a well, isn't it too late?

When we study Buddhism, we understand that all things are impermanent and death is inevitable. So why don't we first spend some time to look into the problem of our own death? It's said,

If you don't want to die,  
You must first work “dead hard.”

Working “dead hard” is just like joining this session to recite the Bodhisattva's name. We are holding this session first of all to pray for world peace, and secondly, to prepare for our future after this life. This is just to “Make preparations before it rains.” We should participate in this session every year. Don't skip a year.

這樣才能與阿彌陀佛、觀世音菩薩結大因緣。我們必須念到好像阿彌陀佛是我們的師父，觀世音菩薩好像是我們的朋友一樣親切，既然能做佛的弟子，做菩薩的朋友，而且能年年月月日日都是如此，自然會成為老友了。這樣，佛、菩薩一定會在我們臨命終時，接引我們到西方淨土去的，這點大家切莫懷疑。所謂：

修道之人心莫疑，  
疑心一起便途迷。

我們聽善知識的話，不應該存有半點疑心。譬如善知識說：「修行要下苦功。」你就應該相信。若是你能信得徹底，那麼你一定可以明心見性，返本還原。所以我們要常聽善知識的開導，他教你「念佛」，你就應該依教來念佛；善知識他叫你「不要任性」，你就不要任性。這就是修道的要訣。

方才說：「病後始知身是苦」，可是呢？人若是不經過一番的病苦，是絕不肯發心修行的；因為在沒病時，他不知痛苦。

又有一句話說：「富貴學道難」，若是一個人很富有，那麼他樣樣如意，你叫他如何會想修道呢？所以，貧病都是我們修道的助緣。病來了，也不必憂；貧來了，也不用愁。有一首偈頌這樣說：

我見他人死，  
我心熱如火；  
不是熱他人，  
看看輪到我。

Then we will have great affinities with Amitabha Buddha and Guanyin Bodhisattva. We should recite until we see Amitabha Buddha as our teacher and Guanyin Bodhisattva as our close friend. If we can be the Buddha's disciple and the Bodhisattva's friend year after year, month after month, and day after day, we will naturally become old pals. Then when our life is about to end, the Buddha and Bodhisattva will surely come to lead us to the Pure Land in the West. No one should have doubts about it. It is said,

Cultivators should be careful not to doubt.  
Once they doubt, they will be lost.

When we listen to a Good and Wise Advisor, we should not be the least bit skeptical. For example, if the Good and Wise Advisor says that cultivation requires arduous effort, you should truly believe it. If you believe completely, you will surely be able to understand the mind and see the nature, return to the origin and go back to the source. Therefore, we should always listen to the instructions of a Good and Wise Advisor. If he tells you to recite the Buddha's name, you should follow the instruction and recite. If he tells you not to be stubborn, then don't be stubborn. This is the essential secret of cultivation.

Earlier we said, "Only after being sick do you realize the body is suffering." If people don't go through some pain and suffering, they will not want to cultivate, because they don't know what pain is if they have never been sick.

It's also said, "It's hard for the rich and honorable to cultivate." If a person is wealthy, he can have everything the way he wants, so why should he want to cultivate? So poverty and illnesses are all aiding conditions to our cultivation. When we get sick, there's no need to be depressed. If we're poor, there's no reason to be worried. There's a verse which goes,

When I see someone die,  
My heart burns like fire.  
It's not burning because of him,  
But because I know it will soon be my turn.

自己貧、病，固然應增長修道的心，就是看見別人貧病老死，也要引以為惕。人生有如「長江後浪推前浪」，若能及時發願往生，則事前有個準備，不至臨時手足無措，手忙腳亂了。好像國家若不經過一番變亂，人民都會耽娛愛樂，不曉得愛國衛土。現在的佛教也是如此，現在的人都不謀復興佛教，所以佛教便顯得萎靡。

要知道提倡佛教，責任不單單在比丘或比丘尼身上，而是在每一個佛教徒的身上，若是我們每個人都這樣引咎自責，那麼，還愁佛教不發展嗎？

現在有些佛教徒以為佛教不及外教時髦，所以不敢對人說自己是個佛教徒，甚至於還附和別人說佛教是迷信的，你說，這樣可悲不可悲？譬如九龍的道風山上有一個外道的團體，專門收容那些佛教的比丘及比丘尼，經過他們一番「改造」之後，那些忘本的人竟然毀謗佛教。

所以真心信佛的人，應寧死不變，提起勇氣來，不可因為別人的譏笑或利誘而變志。如果每個人都不忘記自己是個佛教徒，那麼佛教復興是必然的。

一般的外道雖然目前盛極一時，可是天道循環，物極必反，大家切不可被外表的興衰而動搖自己的心志啊！真理是不滅的，佛教的復興全憑大家的努力！

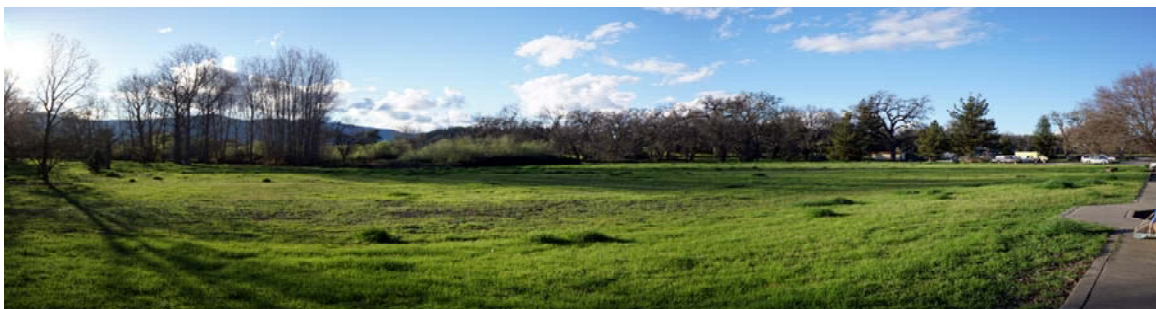
If we are poor or sick ourselves, of course we should quickly resolve to cultivate. If we see others who are poor, sick, aging and dying, we should also take it as a warning. Life is like a succession of waves. If we can make a vow to be reborn, then we will be prepared in advance. We won't be in a frantic scramble when it comes time to die. It is just like if a country hasn't passed through times of disorder, the people will indulge in pleasures, and not know that they should be patriotic and defend their country. That's the situation Buddhism is in right now. Currently no one is working to make Buddhism prosper, so Buddhism seems rather low in spirit.

We should realize that it is not only the Bhikshus and Bhikshunis who are responsible for promoting Buddhism. It is the responsibility of every Buddhist. If each and every one of us can take up the responsibility, how can we worry that Buddhism will not thrive?

But now, there are some Buddhists who think Buddhism is not as fashionable as other religions, so they don't dare to tell anyone they are Buddhist. In fact, they even agree with others that Buddhism is mere superstition. Isn't that pathetic? For example, there's a non-Buddhist group at Daofeng Shan in Jiulong (Hong Kong) which specializes in accepting Buddhist monks and nuns. After they are brainwashed, they forget their roots and actually slander Buddhism.

People who truly believe in Buddhism would rather die than change their faith. We should pluck up our courage, and not let our resolve waver even if others make fun of us or tempt us. If every Buddhist remembers that he is a Buddhist, Buddhism will naturally prosper again.

Although other religions may experience temporary prosperity, the way of Heaven is a cycle, and when one extreme is reached, things turn around. No one should let their resolve be influenced by superficial signs of prosperity or decline. The truth is never extinguished. The flourishing of Buddhism depends on everyone's hard work!



# 心經非臺頌解

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

跑到哪一個「○」字去呢？跑到六道輪迴這個「○」字裏頭去了。在六道輪迴轉來轉去，忽然而天，忽然而地；忽然而餓鬼，忽然而畜生；忽然而天堂，忽然而地獄；忽然而阿修羅，忽然又做人了，在這個裏頭輪來輪去，跳不出去這個輪迴。你跳出去這個輪迴，你打破那個「一」字，返本還源，再回到如來大光明藏，那就是你本地風光、本有的家鄉，你自己本有的家鄉就在那個地方。

上期提到

## 無苦集滅道。

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

「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，所以叫「諸苦逼迫各相攻」，每一種苦都攻得你苦得苦上加苦。

Into what 0 do you jump? Into the O of revolving of the six paths, which turns you back and forth. Suddenly you are in the heavens; suddenly you are back on earth; suddenly you are a hungry ghost; suddenly you are an animal; suddenly you are a god; suddenly you are in the hells, suddenly you are an *asura*; suddenly you are a person again. You revolve back and forth inside it, unable to jump out in order to keep from spinning around. If you can jump out, destroy the remaining straight line 一, and return to the Origin, then you will have returned to the great Treasury of the Thus Come One, which is your original ground, your originally existent homeland.

From Previous Issue-

**There is no suffering, no accumulating, no extinction, no Way.**

Each of the sufferings exerts pressure, and all attack together,  
Accumulating is feelings which beckon, each unlike the other.

Only through extinction 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.

**Each of the suffering exerts pressure, and all attack together.** “Each of the sufferings” refers to the three kinds of suffering, the eight kinds of sufferings, and all the infinite kinds of suffering Each comes to oppress people, and they all attack together.



**聚集招感自不**  
同。「聚集」，就是聚合到一起，也就是「集」諦。煩惱聚合到一起呢。

**惟滅可證究竟**  
樂。證得滅諦，你就得

到真正的快樂了，所謂「涅槃四德，常樂我淨」，得到這常樂我淨，就是證得寂滅的果。

**三轉四諦法輪運**。「三轉四諦」，前面已經講過，就是三轉四諦法輪。「法輪運」，就是來回轉來轉去，轉四諦法門。

**七覺八正意念勤**。「七覺」就是七覺支，也就是七菩提分；「八正」，就是八正道分。再加上五根、五力、四如意足、四念處、四正勤，合起來叫三十七助道品。

七菩提分就是擇法覺分、精進覺分、喜覺分、除覺分、捨覺分、念覺分、定覺分。修行就要依照這七種的方法去修。

一、擇法覺分。怎麼叫「擇法覺分」？

「擇」就是選擇；「法」就是方法；「覺」就是明白，也就是覺悟。對於修行的方法，你應該要有正確的選擇，要有擇法眼。有了擇法眼，你就知道什麼是法、非法、善法、惡法、黑法、白法，有一種選擇的力量。你不能以是為非、以黑為白、以善為惡，你若是這樣子，就是沒有擇法覺分，你選擇法就選擇錯誤了。

**Accumulating is feeling which beckon, each unlike the other.** Whatever affliction you have beckons more of that affliction. Thus they accumulate.

**Only through extinction can the ultimate joy be attained.** Only through extinction can the ultimate happiness of Nirvana be attained.

**Through three turnings of the Four Truths, the Dharma wheel revolves.** These have been explained before.

**Seven shares in enlightenment, the eightfold upright Path, intention, mindfulness, and diligence.** The thirty-seven categories of the Way are comprised of seven divisions: the seven shares in enlightenment (sometimes called the seven shares in Bodhi), the eightfold upright Path, the five faculties, the five powers, the four bases of psychic power, the four dwellings in mindfulness, and the four types of upright diligence.

The seven shares in enlightenment are:

Choosing a dharma;  
Vigor;  
Joy;  
Rejecting;  
Giving up;  
Mindfulness;  
Samadhi

Your cultivation should be in accord with these seven dharmas.

Choosing a dharama, the first share in enlightenment, means the choosing of a method. The Chinese word jiao 覺, “Enlightenment,” also means “understanding.” You should choose a method for cultivation. You should have the selective dharma-eye which knows right and wrong dharma, good dharma and evil dharma, black dharma and white dharma. When you have the power of selection, you are incapable of taking right as wrong, black as white, and good as bad. Without the share in enlightenment for choosing a dharma, you pick the wrong method.

二、精進覺分。你選擇了法之後，必須要依法修行去；依法修行，就要精進，所以要有「精進覺分」。你精進，要有正精進，不要有邪精進。正精進，就是無論你是坐禪，或者持咒，或者學教，或者持戒律，或者修忍辱，都要有一種精進來幫著你，不懈怠。你若沒有精進，今天坐禪，明天又不坐了；今天持戒，明天又不持了；今天修忍辱，明天又不修了；這就沒有精進覺分。有精進覺分，就是晝夜六時恆精進，晝三時、夜三時，常常都是精進不休息的。

三、喜覺分。你有精進了，然後就會有一種禪悅。這個禪悅就是「喜覺分」。你譬如坐禪坐得有一點工夫了，就覺得非常快樂、非常自在、非常舒服，比吃鴉片煙還舒服，甚至比任何事情都覺得快樂，這就叫「喜覺分」。

也就是，在這個坐禪得到輕安的境界，是非常快樂的，但是這種境界，有的時候是正確的，有的時候也容易走火入魔。怎麼會走火入魔呢？這時候，你若生出一種執著心，生出一種追憶的心，追憶：「我頭先那個境界是什麼樣子的？」總想這個是不錯的，就執著了，這時候就容易走火入魔。怎麼叫「走火」？走火，就是你一執著，那個魔王就入竅了，就有一種境界現前；。你若沒有執著，魔王他就沒有辦法。



. Once you pick a method, you must cultivate according to it. If you cultivate according to a dharma, then you should have *vigor*, the second share in enlightenment. You vigor should be upright and not deviant. Upright vigor may refer to your sitting in meditation, or to your holding mantras, or studying the teachings, or maintaining the precepts, or cultivating patience – all the kinds of vigor which are a help to you. If you don't have vigor, then today you sit in meditation and tomorrow you don't; one day you maintain the precepts and the next day you don't; today you cultivate patience and tomorrow you don't. That is to lack the vigor share in enlightenment. If you have the vigor share in enlightenment, in the six periods of time, that is, in the three periods of the day and in the three periods of the night, you are constantly vigorous and never at rest.

Once you have vigor, you can obtain the dhyana bliss that is the share of enlightenment called *joy*. For instance, when you sit in meditation and develop a little spiritual skill, a little gong fu, you feel happier than you would be doing anything else. The attainment of that kind of happiness is the share of enlightenment called *joy*, a kind of clear, tranquil, and especially happy state which is attained in dhyana meditation.

Some experiences in meditation are real, but sometimes it is easy to “let the fire go so the demons can enter” – to become possessed and go crazy. That can happen when you get into a frame of mind in which you chase after experiences and get attached to them. You think to yourself, “Oh, what was that experience like?” To always be thinking about how good it was is simply to be attached to it. Since you are attached, it is easy to become possessed and go crazy. The demon king comes to disturb you. If you have any attachments, the demon king is in a good position. He may appear whatever situation you are attached to. In response you should make sure of the share of enlightenment for vigor and also the share of enlightenment for rejecting.

四、除覺分。那麼境界現前怎麼辦呢？這時候你就要用這個「除覺分」。

「除」就是審查，審查諸惡覺觀，就是不對的要把它除去，對的當然要保存。不對的就是有所執著，要把執著除去。

五、捨覺分。你除了執著，這個時候又有一種「捨覺分」。捨，就是叫你捨去妄想、執著，你如果不捨去妄想、執著，也就不能得到這個三昧了，不能得到這七菩提分。

*Rejecting*, the fourth share in enlightenment, means to look deeply into every evil, illuminating and contemplating what is not right, and rejecting it, while, or course, keeping and protecting what is right.

What is not right is whatever you are attached to. You should get rid of attachment, too. Letting attachment go is the share of enlightenment called *giving up*. Letting go teaches you to give up both your false thinking and your attachments. If you don't give them up, you won't be able to attain samadhi and will not obtain the share of enlightenment called giving up.

(待續 To be continued)

居士專欄 Laity Corner

文接上期 Continued from last issue

## 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

悉願斷除三障，歸命懺悔。Take refuge and repent, wishing all cut off the three obstructions.

眾生有三障：煩惱障（貪、瞋、癡等煩惱）；業障（五逆十惡等之業）；報障（地獄、餓鬼、畜生等之苦報）。我今歸命懺悔（見前一節解釋），願求法界眾生，三障悉皆斷除。

Living beings have three kinds of obstacles: the obstacles of afflictions (afflictions such as greed, anger and delusion); karmic obstacles (karma such as the five rebellious offenses and the ten evils.); the obstacles of retributions (retributions of sufferings, such as the hell, hungry ghosts and animals) I now take refuge and repent (please refer to explanation in the previous section), praying that the three kinds of obstacles of all living beings in the Dharma Realm will be all eradicated.



(唱已，五體投地，心復念云： After chanting, bowed down and reflect silently)

我與眾生。無始來今。由愛見故。內計我人。外加惡友。不隨喜他。一毫之善。唯遍三業。廣造眾罪。事雖不廣。惡心遍布。晝夜相續。無有間斷。覆諱過失。不欲人知。不畏惡道。無慚無愧。撥無因果。故於今日。深信因果。生重慚愧。生大怖畏。發露懺悔。斷相續心。發菩提心。斷惡修善。勤策三業。翻昔重過。隨喜凡聖。一毫之善。念十方佛。有大福慧。能救拔我。及諸眾生。從二死海。置三德岸。從無始來。不知諸法。本性空寂。廣造眾惡。今知空寂。為求菩提。為眾生故。廣修諸善。遍斷眾惡。

Along with living beings, from time without beginning until the present, because of love and views, I make distinction between me and others within, and company with bad friends outside, I do not rejoice compliantly in even a hair's breadth of others' goodness, but commit all manner of offenses on a wide scale with the three karmic actions. Although what I do is not a very great matter in itself, my evil mind pervades everywhere. It continues day and night without cease, covering up its transgressions, errors and mistakes, not wanting people to know, not fearing evil destinies, not ashamed, without remorse, denying cause and effect.

Therefore, on this day, I deeply believe in cause and effect. I give rise to deep shame and great fear and repent. I cut off that incessant mind, bring forth the Bodhi-mind, cut off evil and cultivate good, diligently regulate three karmic actions, correct all my past errors, and rejoice compliantly in the slightest hair's breadth of goodness of sages and ordinary people. I am mindful of the Buddhas of the ten directions who have great blessings and wisdom, and they can extricate me and all other living beings out of the sea of the two deaths, and can place me on the shore of the three virtues. From time without beginning onward, I did not that all dharmas are fundamentally empty and still in nature, and I have committed all kinds of evil on a wide scale. Knowing now that all dharmas are empty and still, for the sake of seeking Bodhi and for the sake of living beings, I completely cut off every evil, and cultivate all good on a wide scale. I only pray that Guan Yin compassionately gather us in.



上文這一段舉出作罪的細節，以順逆生死流的十心來懺悔。前半是眾生順生死流作諸罪愆，後半是逆生死流破惡修善。見下表：

The above passage lists the details of committing offenses, which will be repented using ten kinds of mindset that follows or goes against the flow of birth and death. The first half is about how living being created offenses by following the flow of birth and death. The later half is about breaking the evil and cultivating the good by going against the flow of birth and death. Please refer to the following table:

**順逆生死 Follow or Goes against the flow the birth and death**

	順生死流 Follow the flow the birth and death	逆生死流（順涅槃道）Goes against the flow the birth and death (follow the path of Nirvana)
	我與眾生，無始來今。 Along with living beings, from time without beginning until the present	從無始來。 From time without beginning
1	由愛見故，內計我人。 Because of love and views, make distinctions of self and others	不知諸法。本性空寂。廣造眾惡。今知空寂，為求菩提，為眾生故，廣修諸善，遍斷眾惡。 Not knowing all dharmas are fundamentally empty and still in nature. Commit offenses extensively. Now I know the empty and stillness, for the sake of achieving Bodhi and living beings, do all kinds of good and end all evil everywhere.
2	外加惡友。 Accompany with evil friends	念十方佛，有大福慧，能救拔我，及諸眾生。從二死海，置三德岸。 Be mindful of the Buddhas of the ten directions who have great blessings and wisdom, able to rescue me and other living beings out of sea of two deaths, and place us on the shore of three virtues.

(待續 To be continued)