



金山聖寺通訊

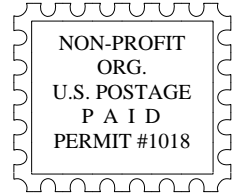
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800 Sacramento Street
San Francisco, C.A 94108 U.S.A.
Tel: (415) 421-6117
E-mail: newsletter@goldmountainmonastery.org
Web Site: <http://www.goldmountainmonastery.org>



Address correction requested

上 卍 樂 語

認識自己本有的家珍

Recognizing Our Inherent Treasures

胡大川先生在幻想詩裏，又有幾句說得很好：

「生不願為上柱國，
死更不願作閻羅；
閻羅點鬼心殘忍，
柱國憂民事更多。」

Mr. Dachuan Hu has a few more lines in his "Fantasy Poem," which states things quite well:

I don't wish to be a prime minister in life,
Nor do I wish to be King Yama after I die.
King Yama is cruel in sentencing the ghosts,
And a prime minister is too busy worrying about his people.

他說：我活著的時候不願意做上柱國（宰相），死後更不願做閻王爺。為什麼？閻羅王很殘忍，他一發脾氣便把這個小鬼投到油鍋裏，又把那個小鬼拋到刀山上。他這樣殘忍，所以我死後不願做閻羅王。宰相呢？時刻憂國憂民，沒有一刻空暇，我也不願意當這個差事。還是好好地修心養性，涵養玄德，更為實用！所以在這首詩上，又有兩句：

「但願百年無病苦，
不致一息有愁魔。」

胡大川先生又為那些好酒、色、財、氣之徒，作一個生動的寫照。

好色的人就打這個妄想：「好花常令朝朝艷」，好色的人最喜歡花常年開得燦爛，爭妍鬥麗，永不凋謝。這好比一個人願望他的妻子青春常駐，永不衰老；或者有人希望自己的丈夫永遠少年英俊，頭髮不白，皺紋不生，是同一個道理。

好氣的人打這個妄想：「明月何妨夜夜圓」，這個人說：「月圓的晚上雅緻極了，月白風清，星影流光；在園子裏悠閑賞月，好不寫意，為什麼月兒不能夜夜圓滿？太陽天天是圓的，為什麼月兒不能夜夜圓呢--太不公平了！」

好酒之徒又這麼想：「大地有泉皆化酒」，這個人最愛喝酒，於是他便打個妄想：「假設大地所有的川河池沼都化為酒泉，那麼每當我渴了，只要伸手往泉裏一汲，便能搯取美酒來喝--這不是最方便的辦法嗎？」

好財的人又這樣想：「長林無樹不搖錢」，他說：「假若林中的樹木，統統長滿了鈔票，要用時只須搖搖樹幹，錢便會紛紛而下，這樣不是很省事嗎？」

He said, "While I am alive, I have no ambition to be a prime minister, and after I die I don't want to be King Yama. Why? King Yama is very cruel. When he gets angry, he dumps this little ghost into the pot of boiling oil and throws that little ghost onto the mountain of knives. I wouldn't want the job of a prime minister either, for he has to worry constantly about national affairs and has no time to rest. It's more practical for me to spend my time cultivating the inner nature and fostering its inherent virtues." The poem also says,

I hope to be free from illness for a hundred years, And not troubled by grief for even one moment.

Mr. Dachuan Hu vividly portrayed those who are fond of wine, beauty, wealth, and fame in his poem.

He said that those who like beauty may wish: "Beautiful flowers should stay abloom every day. Flowers should bloom all year round and never wither." This also refers to a man wishing his wife would stay young forever, or a woman wishing her husband would stay handsome and never get gray hair or wrinkles.

People with big tempers may indulge in this wish: "Why can't the moon be full every night? It's so nice to sit outside and gaze at the full moon on a night when there is a gentle breeze and the stars are shining. Why can't the moon be full every night, just as the sun is full every day?"

People who like wine fantasize: "What if all the springs on earth turned into wine? If all the water in the rivers, streams, ponds, and lakes became wine, I could just reach out and scoop up wine to drink whenever I felt thirsty. Wouldn't that be convenient?"

People who are fond of wealth think: "What if money grew on every tree in the forests? Whenever I needed money, I could just shake the trees and money would fall. That would save me a lot of trouble."

可是，這都是愚夫愚婦盲目的狂想而已。一般人只懂得求假的，而忘卻真的，都忘了我們的真如自性才是本有的家珍，是取之不盡、用之不竭的。什麼是真如自性？就是每個人本有的佛性。這個佛性，是不生不滅、不垢不淨、不增不減，圓陀陀、光灼灼，在佛的分上沒有增加一點，在眾生分上也沒有減少一點，是如如不動，了了常明的。

可是，一般人被自私自利心所蒙蔽，加上嫉妒障礙，心眼變得比一粒微塵還要小，所以只懂得看眼前的，長遠一點的道理便不認識了。為了這個原因，所以不能返本還原。我們若能

「悟以往之不諫，
知來者之可追，
實迷途其未遠，
覺今是而昨非。」

我們能夠覺悟以往的過錯，便可以轉過頭來，重新做人。做新人，就是要沒有自私自利心，沒有嫉妒障礙，沒有貢高我慢。

修道人志願在明心見性，不是口頭上說：「我已明了心，見了性，我已經開悟了！」不是單在口頭上用功夫，而是要有真修實證。明心的人，覺得天下任何事也不困難，也不怕苦。為什麼呢？因為他已通達萬物之本體，徹法底源，所以凡事都任運自在。見性的人不憂愁，心如明鏡，又心如止水，事來則應，事去則靜，這就是最實際的證明。人沒有無明煩惱，般若智慧便現前，自然現出自性的大光明藏。

These thoughts are the fantasies of fools. Ordinary people seek after the false and forget about the true. They forget that their inherent true nature is an inexhaustible treasure trove. What is the inherent true nature? It's the Buddha nature within each one of us. The Buddha nature is neither created nor destroyed; it is neither defiled nor pure; and it neither increases nor diminishes. It is perfect and bright; the Buddhas do not have more of it, and living beings do not have less of it. It is unmoving and constantly clear.

Blinded by selfishness, greed for personal gain, jealousy, and obstructiveness, our minds have become smaller than a speck of dust. We see only what is immediately in front of us and fail to understand far-reaching principles. That's why we cannot return to the origin. As the [classical Chinese] poet Tao Yuanming said,

Realizing what I have done in the past is not right,
I know I can still catch up on the future.
I have not strayed too far.
I recognize my past errors and know what I am doing now
is proper

If we realize our past mistakes, we can turn around and reform. To reform and become a new person means getting rid of selfishness, greed for personal gain, jealousy, obstructiveness, and arrogance.

The goal of a cultivator is to understand his mind and see his nature. That doesn't mean simply saying that you understand your mind, see your nature, and are enlightened. You must have genuine achievement in your practice; don't just pay lip service. Once you understand the mind, nothing will present any difficulties. You won't fear any hardships. Why not? Because you will understand the essence of all things. You will have penetrated to the source of the Dharma. You will be free and at ease in everything you do. Once you see the nature, you won't have any worries. Your mind will be like a clear mirror or like calm water, reflecting states when they come and becoming still when they pass. This is the most genuine proof of skill. Once ignorance and afflictions are gone, prajna wisdom will manifest and the brightness of the inherent nature will shine forth.

什麼是自性的大光明藏？裏面無人相、無我相、無眾生相、無壽者相；可是，也有人相、也有我相、也有眾生相、也有壽者相。雖然無相而不滅相，有相不礙無相，無相不礙有相，有無自在，有無如如。在這個境界分上，心佛與眾生，是三無差別的。

學佛的人，應該問問自己：「我布施是為了求名，還是為了真心修行？我持戒、忍辱、精進、禪定、修智慧，是為了要給人家看，還是為了真心修行？」修道不是戴面具，不是裝模作樣，專給人家看的。修道全靠自己用功夫，付出一分功夫，便有一分收穫；拿出一分誠心，則有一分感應。一切一切，都要真實不虛，切勿自欺欺人！願共勉之。

What is the brightness of the inherent nature? It's the absence of attachment to the appearances of self, others, living beings, and life span. And yet these appearances still exist. Despite the lack of attachment to them, they are not destroyed. Appearances do not obstruct non-appearances, and nonappearances do not hinder appearances. One is free and at ease between existence and non-existence. In this state, there is no difference between mind, Buddha, and living beings.

Students of Buddhism should ask themselves, "Am I practicing giving just to make myself look good? Am I holding precepts and practicing patience, vigor, samadhi, and wisdom just to show off? Or am I really sincere about cultivating?" Cultivation doesn't mean putting on a show for others. It requires genuine effort. For every bit of effort we put in, we gain a corresponding bit of skill. For every bit of sincerity we muster, we obtain a bit of response. We must be completely true in all we do. We shouldn't cheat ourselves or others. Instead, we should mutually encourage one another.

每個人的面目不同，其因果也不一樣。
每個人在往昔生生世世所欠下的債也不同。
有的人欠債欠太多了，
到這個世上來，還也還不了。
所謂 [債臺高築] —
也就是業障之臺，一天比一天高，一天比一天深，債上加債，糾纏不清。這是什麼緣故呢？
是因為往昔專門放高利貸，利上加利。
貪的無厭，以為佔了便宜，
結果是自己吃虧—業障一天比一天重，結果拔不出腿來。

People's faces are different, and their destinies differ.
From countless past lives, the debts people owe are different.
Some people have huge debts that they cannot pay off in this lifetime.
They are "up to their ears in debt."
The mountain of debt piles higher and higher every day.
There is debt upon debt and they cannot extract themselves from it.
What caused this?
This is because in the past, they charged high interest.
They charged interest on top of interest.
They were greedy for a good deal.
As a result they are suffering because their debts is increasing daily and they can't get out from under it.



Debts

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

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。

六、念覺分。捨去這個妄想執著以後，要保存一種念念精進的念，不要忘了精進，總要念茲在茲的，念念不忘地修精進，這就是「念覺分」。

七、定覺分。修精進，然後就得到一種定，也就是「定覺分」。這是七菩提分，又叫七覺分。

八正道：第一個是正見。這個「見」是意見的見，還沒有發諸於外，只是在你的意念裏邊有這麼一個見解，這個見就是見解。你的見解要正確，要正當，如果不正當就容易走入邪途，見解正當就走到正當的途徑上。怎麼叫正見？譬如佛法是正當的，我應該去學去，這是正見。什麼叫邪見？譬如去學習賭錢、學習遊手好閒、學習懶惰、學習害人，這都叫邪見，所以正見是很要緊的。

From Previous Issue-

The seven shares in enlightenment are:

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

If you give up your attachment of false thinking, you will be able to guard a vigorous *mindfulness* in every thought. This is the vigor mentioned above. You should never forget it, and in thought after thought you should be mindful of the here and now.

And if you cultivate vigorously that way, you will attain the samadhi share of enlightenment.

The *Eightfold Upright Path* consists of the following:

1) Upright Views. "Views" refers to your opinions. They have not yet become external; upright views are held in the mind. The meaning is that you should have a proper viewpoint. If your views are not upright, then it is easy to take a deviant road. If they are upright, then you take the right road. Which views are upright and which are deviant? An upright view would be: "I should study the Buddhadharma, because Buddhadharma is upright." What is a deviant view? For instance, you gamble or do whatever is enjoyable and leisurely, you are lazy or you harm people- these are all activities born of your deviant views. Therefore, upright views are very important.

第二是正思惟。「見」是意見剛發現，有了見了，然後就要有正思惟。有了見解，然後就要想一想，這是對呢？是不對？

譬如：「我想學佛法是人生最正確的一件事，沒有錯。」這是正思惟。邪思惟呢？「我想學佛法這件事情，恐怕沒有什麼用處。現在都科學時代，這佛法講來講去的，都是教人做好事、做好人，現在哪一個人是好人呢？沒有什麼人做好人的，都是做壞人。他做的事情也不好，然而他又有錢用、又有酒喝，什麼他都有了。」這一想學佛法沒有那麼好，於是乎就跟著走上邪路去了。若有正思惟就不會這樣了。

第三是正語。有正思惟然後才能說「正語」。正語就是所說的話都是正確的，不會引人入邪途，入那不正當途。說出的話都很正確，也不講一些好像醉話似的，或者好像那個瘋癲的話似的，就講很正確的這種語言，令一切的人聽見，都很歡喜聽，很願意依照著去做去。

第四是正業。「業」是指身口意三業所造出來的業力，所以我們要有正確的行為，不但要正語，而且身和意也要清淨。身口意三業都清淨，業也就正了。

第五是正命。正命是指正當的活命職業。正當的職業就是一般正常人都適合的職業，不是那一些個犯法的職業。你有了正當的職業，生命也就正了。

第六是正精進。你做正當的事才應該精進，做不正當的事就不應該精進。

第七是正念。

第八是正定。

這是八正道。

2) Upright consideration. No sooner do your proper opinions come into being then you think, "Is it right or wrong?" An upright consideration would be: "I think that studying the Buddhadharma is the most genuine business of humanity, and there is nothing wrong with it."

Perhaps you have deviant considerations: "I am afraid that this business of studying the Buddhadharma isn't of any use. Now it is the scientific age. The Buddhadharma talks this way and that about teaching people to do good deeds and to be good people. Nowadays, who is a good person? There aren't any. What everybody does is evil. I see that people commit all sorts of evil deeds, but at the same time these people have money to spend and liquor to drink." Since they have everything, they think that studying the Buddhadharma is not that good, so they run off down a deviant road. If your consideration is upright, you won't.

3) Upright speech. If you have upright thought, you are capable of upright speech. What you say doesn't induce people to take deviant paths; it isn't drunken or mad, but always very precise and correct. You make everybody listen and like to listen and like acting in accordance with what you say.

4) Upright occupation. Upright speech leads you to an upright occupation, which is to say, one which most people think is wholesome and not one which is against the law.

5) Upright living. If your occupation is upright, then your lifestyle will be upright also.

6) Upright vigor. You should be vigorous in doing what is upright, not in doing what is improper.

7) Upright Mindfulness.

8) Upright Samadhi.

These are the Eightfold Upright Path

四如意足就是：欲如意足、精進如意足、念如意足、思惟如意足。

四念處就是：念身、受、心、法這四處：觀身不淨、觀受是苦、觀心無常、觀法無我。

四正勤就是：還沒有生的善根令它生，已生的善根令它增長，這是從善的方面來講；從惡的方面來講，還沒有生的惡要令它不生，已經生出來的惡念令斷，要令它斷了。

五根就是：信、進、念、定、慧之根，也就是信根、進根、念根、定根、慧根。

這五種的根生出來了，就會產生五種的力量，信有個信力，進就有個進力，念有個念力，定有個定力，慧有個慧力，這就叫五力。



The Four Bases of Psychic Power are:

1. The desire-basis. This desire is wholesome, a hoping for good things.
2. The vigor-basis.
3. The mind-basis.
4. The volitional basis.

The Four Dwellings in Mindfulness concern body, feeling, mind, and dharmas:

1. Contemplate the body as impure.
2. Contemplate feeling as suffering.
3. Contemplate the mind as impermanent.
4. Contemplate dharmas as having no self.

The Four Types of Upright Diligence are:

1. Good roots which have not yet been grown are caused to grow
2. Good roots already growing are caused to grow further.
3. Evil which has not yet been done is kept from being done.
4. Evil thoughts which have already been generated are cut off.

The Five Faculties are:

1. The faculty of faith.
2. The faculty of vigor.
3. The faculty of mindfulness.
4. The faculty of samadhi.
5. The faculty of wisdom.

The Five Powers are:

1. Faith has the power of faith.
2. Vigor has the power of vigor.
3. Mindfulness has the power of mindfulness.
4. Samadhi has the power of samadhi
5. Wisdom has the power of wisdom

五根、五力合起來是十個；四念處、四正勤、四如意這是十二個；再加七菩提分、八正道分這十五個；共成三十七道品。

一旦貫通成聖果。你修三十七道品，有一天就會豁然貫通，忽然間你就明白了，明白就證得聖果了。

偏真有餘乃化城。你可不要住到偏真有餘的涅槃上，因為偏真有餘涅槃是化城，是變化出來的，不是真正的城。偏真有餘的涅槃不是究竟的涅槃，所以你還要往前去修行。

Together the five faculties, the five powers, the four types of upright diligence, the four dwellings in mindfulness, the four bases of psychic power, the seven shares in enlightenment, and the eightfold upright paths make the thirty-seven categories of the Way.

One day connect right through and ripen the fruit of sagehood. If you cultivate the thirty-seven categories of the Way, then one day you will “suddenly connect right through” and be certified as having attained the fruition of sagehood.

Partial truth with residue is just a conjured city. You shouldn't dwell in the kind of nirvana which is a one-sided truth and has residue. That nirvana is a city which has been conjured up; it is not a genuine city. When your attainment of that kind of non-ultimate nirvana has been certified, you must still go forward and cultivate

(待續 To be continued)

居士專欄 Laity Corner

承接上期 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

3	不隨喜他，一毫之善。Do not follow and rejoice in a hair breadth of goodness	隨喜凡聖，一毫之善。Follow and rejoice in a hair breadth of goodness
4	唯遍三業，廣造眾罪。Commit offenses extensively with three kinds of karma.	勤策三業，翻昔重過。Diligently regulate the three karmas and correct the heavy faults
5	事雖不廣，惡心遍布。Although matters are not great, the evil mind pervades everywhere.	發菩提心，斷惡修善。Bring forth the Bodhi resolve, cut off evil and do all good.
6	晝夜相續，無有間斷。Continue day and night without stop	斷相續心。Stop the incessant mind

7	覆諱過失，不欲人知。Covering faults, not wanting others to know.	發露懺悔。Disclose and repent
8	不畏惡道。Not fearing evil destinies.	生大怖畏。Give rise to fear
9	無慚無愧。Having no shame or remorse.	生重慚愧。Give rise to deep shame
10	撥無因果。Denying cause and effect	深信因果。Deeply believe in cause and effect.

以上「順逆十心」是懺悔法的條件，在其他懺儀中如地藏懺、藥師懺都可以找到。《摩訶止觀》卷四云：「順涅槃道逆生死流，能滅四重（殺、盜、邪淫、妄）、五逆（殺父、殺母、殺阿羅漢、出佛身血、破和合僧）之過。若不解此十心，全不識是非，云何懺悔？」，故試依表釋之：

The above [the ten mindset of following along or going against] are the conditions of doing repentance, they can be found in other repentance ceremonies such as Earth Store Repentance, Medicine Master Repentance. In the volume four of *Maha Stopping and Contemplating*, it says “going against the flow of birth and death while follow the path of nirvana can eradicate four kinds of heavy offenses (killing, stealing, sexual misconduct and lying), and five rebellious offenses (killing father, mother, Arhat, shedding the Buddha's blood, break the harmony of Sangha)”. If one do not understand this then mindset, and do not know the right or wrong, how can one repent?” Therefore I try to explain the lists in the table.

懺悔無始來今，以十心「順生死流」

Repent that one has followed “the flow of birth and death” with ten kinds of mindset since time without beginning.

因此行者須明白此順逆十心。知作惡之因，由于貪愛與邪見，心裡執著自身為我，之外為他。智度論說：「煩惱有二種，一屬愛，二屬見」。心既分別人我，再加上惡友，就算是一絲毫髮之善事，也不願意對他人讚嘆隨喜。以身、口、意三業大量造罪。縱使不是廣大的事情，可是只存惡心。這種惡念晝夜無有間斷。明知是過失，瞞著不給人知道。不畏三惡道之報，也不知慚愧，便成無慚、無愧。「無慚」是對自己而言，不怕對不起自己的良心，甘心作惡，自暴自棄。「無愧」是對他人而言，不怕人家的謾罵與指責，害己害人。這樣的人，與禽獸無別，可以撥開因果，甚麼也不怕。

Therefore a cultivator should understand the ten mindsets of going with or against. One should know that the causes of doing evil are greedy desire and wrong views, and one is attached to the view that one's body is one-self and other than that is others. In the *Shastra on the Perfection of Wisdom*, it says there are two kinds of afflictions, one is love and the other is view. With the discrimination of self and others, and the influence of unwholesome friends, one is reluctant to praise and follow others' good deeds as small as as a strand of hair. One creates tremendous offenses by body, mouth and mind. Although those offenses are not heavy matters, one harbors unwholesome intention.

Such unwholesome thoughts are incessant through day and night. One knows clearly they are faults and mistakes, one covers them up without telling others. One does not afraid of the retributions of the three evil destinies, nor does one feel shameful or remorseful, therefore one becomes shameless without remorse. Feeling no shame is an attitude toward oneself. Since one is not afraid of letting down one's conscious, one is intentionally do evil and let oneself morally astray and dissolute. Lacking remorse is an attitude toward others. Since one is not afraid of being scolded by others, one harms oneself and others. Such kind of person is no different from animal, denying cause and effect, fearing nothing.

以堅決十心「逆生死流（順涅槃道）」

With firm ten kinds of mindset, one goes against the flow of birth and death (Following the path of Nirvana)

將順生死流每一心翻過來，就是逆生死流。我們就有了改往修來的觀念。明白是與非，方合《摩訶止觀》裡說的「懺悔」。我們現已知諸法空寂，無有自性，如幻如化，故不愛著。為求菩提，為念眾生，便決心廣修諸善，遍斷眾惡。從前與惡友為伴，現在我與眾生念及十方諸佛有大福慧，能把我們眾生，從分段生死與變易生死的苦海拯救出來，安置我們在彼岸，也就是到達像佛陀具備三德（法身、般若、解脫）的境界。

Turning around each mindset of following with the flow of birth and death is going against the flow of birth and death. Thus we have the notion of correcting the past faults and cultivating in the future. Understanding what is wrong and what is right, then one accords with the repentance mentioned in the *Maha Stopping and Contemplating*. Now we have already known that all dharma are empty and still without essential nature, like illusory and transformation, we do not give rise to attachment and love toward them. In order to achieve Bodhi for the sake of living beings, we make resolve to cultivate all kinds of good deeds extensively, and cut off all evils. We were associated with unwholesome friends before, now living beings and I know that all Buddhas in the ten directions have great blessings and wisdom, and that they are able to rescue us from the ocean of suffering of fragmentary and Transformational birth and death, and place us in the other shore, reaching the state of being complete with the same three virtues (Dharma Body, Prajna, and liberation) as that of the Buddha.



(待續 To be continued)