



金山聖寺通訊

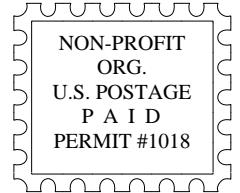
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Address correction requested

上 卍 樂 語

什麼是性定？

What is Samadhi?

性定魔伏朝朝樂，
妄念不起處處安；
心止念絕真富貴，
私慾斷盡真福田。

When one's nature is settled,
Demons are subdued,
And every day is happy.
If false thoughts do not arise,
Every place is peaceful.
When the mind stops and thoughts cease,
That is true wealth and honor.
Complete severance of selfish desires
Is truly the field of blessings.

我們為什麼有魔障？就因為「性」沒有定。如果性定，時時刻刻都是明明瞭了，清清楚楚。到了這種程度，內觀其心，心無其心；外觀其形，形無其形；這時身心皆空，遠觀其物，物也沒有了，身心物這三種都沒有了，這時只有空理，依空理而起中道。這個中道，沒有喜，沒有怒，沒有哀，沒有懼，沒有愛，也沒有惡，更沒有欲，在喜、怒、哀、懼、愛、惡、欲七種感情上，沒有波浪。那麼在內沒有妄想，在外也沒有貪求，內外身心都清淨，這種境界就是性定，性定就是中道的本體。性定，就不會被七情的境界所動搖，堅固如金剛山一樣。若是見喜時，你知道喜；見怒時，你知道怒，這就證明你還沒有性定。或者境界來了，你就生一種貪愛的執著，或生一種憎惡的執著，這就是沒有性定。

七情好像海中的波浪，若是白浪滔天，可能將船打翻；若是風平浪靜，船就能平安抵達彼岸。修道人首先要將七情認識清楚，但不是知道七情的道理，就沒事了，還要控制七情的引誘，調伏七情的作怪，如果不被七情的境界所動搖，那就是性定。

性定了之後，魔就降伏了，他不能再興風作浪，擾亂修道人的身心。降魔之後，順境來了也快樂，逆境來了也快樂，無論喜的境界，惡的境界，統統快樂。這種快樂乃是真快樂，不是被外物所誘的快樂，而是內心得到其樂無窮的滋味，時時在快樂，天天在快樂，憂愁、煩惱統統沒有了。

性定魔伏就時時快樂，妄念不生就處處得到平安，所謂：

念動百事有，
念止萬事無。

Why do we have demonic obstructions? They occur when our nature is not settled. If our nature were stable, it would be lucid and clear at all times. In that state, one inwardly observes the mind, yet there is no mind; one externally observes the physical body, yet there is no physical body. At that time body and mind are both empty. One observes external objects, and they are non-existent too. The body, the mind, and material objects, all three have vanished. There is only the principle of emptiness, and the Middle Way arising from it. In the Middle Way, there is no joy, no anger, no sorrow, no fear, no love, no disgust, and no desire. The seven emotions of joy, anger, sorrow, fear, love, disgust and desire make no waves. At this point, internally there are no idle thoughts, and externally there is no greed. The body and mind are all clear and pure. This is the state of having a settled nature. A settled nature is the essence of the Middle Way.

When the nature is stable, it is as firm as a vajra mountain, not swayed by the states of the seven emotions. If you are delighted by pleasant states and upset by states of anger, your nature is not settled. If you experience greed or disgust when states appear, your nature is not settled.

Once our nature is settled, the demons are subdued. They can't make waves to disturb cultivators' minds and bodies. With the demons subdued, we'll be happy, whether a good or a bad state manifests. Whether it's a joyful situation or an evil one, we'll be happy either way. This kind of happiness is true happiness, unlike the happiness brought about by external things. Our mind experiences boundless joy. We are happy all the time, and never feel any anxiety or affliction.

When the nature is settled and demons are subdued, one is always happy. If idle thoughts do not arise, every place is peaceful. It is said,

When the mind moves, everything appears;
When the mind stops, all things disappear.



若能不起心動念，身心自然清淨平安，所以說：「心止念絕真富貴，私慾斷盡真福田。」這是修道的圭臬。不要認賊作子，他會將你的財寶偷光；不要聽魔鬼的話，他會欺騙你上當，你中他的詭計便會吃大虧。不要和魔鬼的眷屬做好朋友，他們只會陷害你，令你做些顛顛倒倒的糊塗事。

修道人要性定，才能反迷歸覺，捨邪歸正。時時刻刻正念現前，就沒有任何的煩惱，事情來了，應付一下，不要存攀緣的心；事情去了，不留痕跡，心淨如洗。要曉得「三心了不可得」的道理——過去心不可得，現在心不可得，未來心不可得。性定之後，才能破無明，顯法性。我們一定要把無明破除，一定要把法性顯現，這才達到學佛的目標。

明白之後，依法實行，才算是真正懂佛法了。如果學而不行，無論學多少佛法，無明煩惱還是一大堆，那也是無有是處，這樣就算學到盡未來際，也得不到相應處，你真正智慧也不會現前，就算有點智慧，也不過是在皮毛上打轉轉，不是真的。

凡是在萬佛聖城修道的人，要愛惜光陰，不可以浪費寶貴的時間，所謂，「一寸時光，一寸命光。」我們在道場所學的佛法，要真真實實地躬行實踐，不要敷衍了事混光陰，那就和道相違背了。

學佛法最忌諱的就是有始無終，半途而廢。我們若是中道自劃，停止前進，就會前功盡棄，始終到不了寶所。

If our minds don't move and thoughts don't arise, our bodies and minds will naturally be pure and peaceful. That's why it's said, "When the mind stops and thoughts cease, that is true wealth and honor. Complete severance of selfish desires is truly the field of blessings." This is the criterion of cultivation. Don't take a thief for your son. He will steal all your treasures and leave nothing behind. Don't listen to the devil for he will cheat you. If you fall for his schemes you will lose in a big way. Don't befriend the followers of demons, for they'll only ensnare you and cause you to do muddled things.

Cultivators should make their natures settled so that they can return from delusion to enlightenment, renounce evil and return to propriety, and have a proper mind at all times. Then there won't be any afflictions. When a situation arises, deal with it, but don't try to exploit it. When the situation is gone, it leaves no trace, and the mind is as pure as if newly washed. Realize that the mind of the past is unattainable, the mind of the present is unattainable, and the mind of the future is unattainable. We should be determined to destroy ignorance and reveal the Dharma-nature. This is our goal in studying Buddhism; however, it can be done only if our nature is settled.

Once we understand the Dharma, we should put it into practice, for only then can we be said to truly understand the Buddhadharma. If we study but don't practice, then no matter how much Buddhadharma we learn, it's all useless. We'll still have plenty of ignorance and afflictions, and we'll never obtain any response or be able to reveal our real wisdom. Even if we do gain a little wisdom, we're just skimming the surface.

People cultivating at the City of Ten Thousand Buddhas should cherish this precious time and not waste it. It is said, "An inch of time equals an inch of life." We should truly and actually practice the Buddhadharma that we learn in this Way-place. Don't dawdle and be perfunctory about things; that would be going against the Way.

If you want to study Buddhism, you should certainly not give up halfway and fail to finish what you started. If you draw a line halfway and stop advancing, all your previous efforts will come to nothing. You will never get to the treasure trove that way.

切記！切記！無論做什麼事，都要有始有終，不要被外境所動搖而退失自己的志願。發願立志要如同金石，不要被逆境和不如意所搖動，而忘失菩提心。如果失去菩提心，這才是最大的損失。真正明白佛法的人，無論在任何情形之下，都保持菩提心，不會退轉菩提心。

如果不懂修行的方法，無論做什麼事情，都是虎頭蛇尾，有始無終，開始時很勇猛，終了時卻很懈怠，那一切就不會圓滿，為什麼呢？因為「如是因，如是果」，因果是絲毫不爽的。學佛法，就要相信因果，不可錯因果，更不可撥無因果，當知因果是萬世不變的定律。

Please remember this. Whatever you are doing, finish the job you have started. Don't be moved by external states and lose your resolve. Your resolve should be as firm as steel; don't be swayed by bad states and disappointments and lose your resolve for Bodhi. The loss of the resolve for Bodhi is the greatest loss. People who truly understand the Buddhadharma will hold on to the Bodhi resolve and not retreat under any circumstances.

People who don't understand the proper way to cultivate will be vigorous in the beginning but lazy toward the end. As a result of their sloppy practice, the outcome of their cultivation will be far from perfect. The principle of cause and effect never fails. In learning Buddhism, one must believe in cause and effect. Don't make mistakes in cause and effect and, above all, don't dismiss it. You should be aware that cause and effect is an unchanging law for all time.



把心的開關打開

Flipping on the Switch in Our Mind

佛光普照，佛的智慧光明，普照一切眾生心，把眾生的心照亮了，把貪瞋癡消滅除盡，把黑暗照成光明，息滅眾生八萬四千種的習氣毛病。我們學佛法，就是要滅除貪瞋癡，不要執著。

The Buddha's light shines everywhere. The light of the Buddha's wisdom illumines all living beings' minds, purging them of greed, hatred, and delusion. That light dispels the darkness and eradicates 84,000 bad habits and faults. We are studying Buddhism because we want to get rid of greed, hatred, and delusion, and cast off our attachments.

你說：「我怎麼沒看見佛呢？」

"Why haven't I seen the Buddha's light?" you ask.

研究佛法，開了智慧，這豈不是佛光嗎？若越研究越糊塗，不懂真正佛法的道理，是因為自己沒有滅除習氣毛病，不能說佛光不普照。自己不開智慧，貪瞋癡還是老樣子，一點也沒有改，那佛光普照，也非所照。不是有照，也不是無照，是照而不照，無照而照。這就是說，自己的智慧光明現出來，就是佛光普照；自己的智慧光明不現出來，就是佛光不普照。

佛光譬如電力公司，在我們所住的房子裏，將電線、電燈的開關等等，都已裝妥，接通電力了。但是如果不去按開關，這電燈始終不會明亮，這屋內也永遠是黑暗的。為什麼？因為電不通，不起作用。若按開關，立刻燈光明亮，照破黑暗。我們眾生的心，就是開關，把心的開關打開，佛光就亮了。若心的開關不開，就是有佛光，也照不到。這個譬喻雖淺，但有相同之理。各位！快把心的開關打開，接受佛的智慧光來引證，這樣就得到佛光普照。

.Isn't studying the Buddha's teachings and uncovering our wisdom seeing the Buddha's light? If you don't understand the teachings and studying them only makes you more confused, it's because you haven't renounced your bad habits and faults. You can't say that the Buddha's light doesn't shine everywhere. If you don't develop your wisdom and hang on to your greed, hatred, and delusion, then even though the Buddha's light shines everywhere, it can't shine on you. It neither shines nor doesn't shine; it shines without shining. When the light of your wisdom appears, just that is the Buddha's light shining everywhere. Before your own wisdom light has come forth, for you the Buddha's light doesn't shine everywhere.

The Buddha's light is like the electricity from the power company. The cables and switches may be installed in the house, but if we don't switch on the lights, the house will remain dark. Why? Because the power isn't connected. As soon as we flip on the switch, the lights go on and the darkness is gone. Our mind can be compared to a light switch. If we turn on the switch in our mind, the Buddha's light will shine forth. If we can't flip the switch, then even though the Buddha's light is there, it can't connect. This is a simple analogy, but it conveys the principle. Everyone should quickly turn on the switch in his or her mind and receive the guidance of the Buddha's wisdom light. That's what it means to be illumined by the Buddha's universal light.

**自己的智慧光明現出來，
就是佛光普照。**

When the light of your wisdom appears, just that is the Buddha's light shining everywhere.



心經非臺頌解

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

無智亦無得。

藏教菩薩事六度
圓修妙覺理頓明
無智破執空諸相
不得非證了法融
於一毫端現寶剎
坐微塵裏轉法輪
此語說出鮮誠信
未悉知音有幾人

「智」就是智慧；「得」就是證得的果位。那麼到這種的境界，智慧也不要了，所證得的果位也沒有了，什麼希望也沒有。我們一般學佛的人都想要學智慧，有了智慧，就證得佛果。現在這個般若智也沒有了，所想要得的佛果也沒有了，無所得了，這是空了。但這不是沒有智，也不是沒有得，就是沒有這種執著這個智慧，也不執著我要有所得了。

藏教菩薩事六度。這一個階段，是說的這個藏教菩薩，藏教菩薩就是三藏教的菩薩。藏教菩薩所修的，是有智、有得的法門，這叫事六度。

Sutra: And no understanding and no attaining.

Verse:

The Tripitaka-Teaching Bodhisattvas:
Practice six phenomenal paramitas.
The Perfect cultivates to the point
of wonderful enlightenment,
where noumenon is suddenly clarified.
Without any wisdom, he destroys attachment
And empties every characteristic;
Without attainment, he has no verification
And comprehends the fusion of dharmas.
He makes a jeweled realm appear
On the tip of a single hair.
And he turns the Dhrama wheel
While sitting on a speck of dust.
These words are spoken, yet few have faith;
I do not know how many know my tune.

Understanding means wisdom. **Attaining** refers to certification to the attainment of a particular fruition of enlightenment. When you reach this state, you do not want wisdom, and you do not have a fruition which is verified. There isn't any hope at all. Most people who study the Buddhadharma suppose that they should first study wisdom, and that only after they have learned to be wise will they realize the fruition of Buddhahood. This sutra says that the wisdom of prajna does not exist. There isn't any attainment either. All is empty. It isn't that there isn't any wisdom or attainment but there isn't any attachment to wisdom, and there isn't any attachment to the place one has attained.

The Bodhisattvas of the Storehouse or Tripitaka Teaching practice the dhrama-doors of having wisdom and having attainment. These dhrama-doors are called the phenomenal paramitas. Thus the verse says, The Storehouse-Teaching Bodhisattva: six phenomenal paramitas.

有事六度，有理六度。理六度，就只有一個理，沒有事相，沒有執著了。事六度，就還有所執著，執著什麼呢？執著有眾生可度，執著有佛道可成。執著有眾生可度，這是有智；執著有佛道可成，這是有所得。那麼現在是無智，沒有執著這個事六度了。

什麼叫「事六度」呢？事六度就是：

第一、以佈施度慳貪。你若佈施人，行這個佈施度，你就不能慳貪，你若慳貪就不能佈施了，所以你這一佈施，把慳貪心就度去了。

第二、以持戒度毀犯。你受持戒律，就沒有染污，非常清淨，好像寶珠那麼樣光明。你若不持戒就染污，染污就是骯髒，也就是不潔淨、不乾淨了。你不持戒，就好像一張白紙染上黑墨，越染越黑；你持戒，那白紙本來就是白的，是清淨的。所以持戒就度染污，染污就沒有了。

第三、以忍辱度瞋恚。你修忍辱就沒有脾氣，你若有脾氣就沒有忍辱，所以修忍辱瞋恚就沒有了。

第四、以精進度懈怠。為什麼我們天天要精進、精進、勇猛精進、勇猛精進，因為你這一精進就不懈怠、不懶惰了。不精進就是懶惰，精進就把懶惰給度過去了。



These are six phenomenal paramitas and six nounmenal paramitas. The six nounmenal paramitas have no phenomenal characteristics and are without attachments have no phenomenal characteristics and are without attachment to anything. On the other hand, the six phenomenal paramitas entail attachments. To what? There is attachment to living beings who can be saved and to the Way of the Buddha, which can be realized. To be attachment to the Buddha-fruit which can be realized is to have attainment. Now the sutra says, and no understanding and no attaining, which indicateds that there is no longer an attachment to the six phenomenal paramitas.

The six phenomenal paramitas are:

- 1) **Giving**, which crosses you beyond miserliness and greed. If you cultivate the paramita of giving, you will not be miserly and greedy. If you are miserly and greedy, you will not give. As soon as you give, you cross beyond the mind of miserly greed.
- 2) **Maintaining the precepts**, which crosses you beyond defilement and damaging transgressions. When you cultivate and maintain the precepts, you become extremely pure and clear, like a bright pearl. To maintain the precepts is to be without defilement. If you do not maintain the precepts, you will become dark and dirty from your defilements. Maintaining precepts crosses you beyond defilements. If you do not maintain the precepts, you will become a white piece of paper smudged with black ink: the more stain, the blacker. If you maintain the precepts, the white piece of paper retains the original purity.
- 3) **Patience** under insult, which crosses you beyond anger. If you cultivate patience, you won't have any temper. If you have a temper, then you don't have patience.
- 4) **Vigor**, which crosses you beyond laziness. You should be vigorous and courageous every day. To the extent that you are vigorous, you won't be lazy.

第五、以禪定度散亂。修禪定修的時間久了，有工夫就會定住了，有了定力，就不散亂了。

第六、以般若度愚癡。般若把愚癡就給度過去了。這是事六度。

事六度就是有事相可見，有形象可表現的。譬如你佈施就不慳貪了，但還有一個執著，「我這回做佈施，我就沒有慳貪了。」你若是行理六度，根本就施而未施，佈施也就像沒有佈施似的，無所執著了。這理六度也就是圓教修的「無作六度」，一點執著也沒有，作了等於沒有做一樣。所以叫「無作」。施而未施是可以，但是不能說未施而施，不能說沒有佈施也就是佈施了，不能這麼樣子講的。你佈施瞭然後像沒有佈施可以，不能說沒有佈施就是佈施了。這事六度，是藏教菩薩所修的，所以說「藏教菩薩事六度」。

圓修妙覺理頓明。圓教菩薩修理六度，圓教菩薩也就是妙覺菩薩，和別教菩薩都是修的理六度，所以能「理頓明」，他即刻就明白這是施而未施、度而未度，所以說「無智亦無得」，根本就沒有事六度的執著了。

無智破執空諸相。「破執」，無智就是破還有般若這個執著。「空諸相」，一切相都空了，所以說「無智亦無得」了。

5) **Dhyana samadhi**, which crosses you beyond distraction. If you wish to cultivate dhyana samadhi, you must first sit for a long time until you acquire the ability to enter samadhi. When you have entered samadhi, you will no longer be distracted; you will have samadhi-power.

6) **Prajna**, which crosses you beyond stupidity.

The Chinese character 度 *du*, “to cross beyond” or “to take across,” that is, to save, is used to translated “paramita,” but the crossing beyond refers to the six phenomenal paramitas, not to the noumenal ones. The six phenomenal paramitas have perceptible characteristics which can be ascertained in one’s behavior. For instance, though you are generous and not miserly, you are still attached to the thought, “Oh, I can give and am not miserly.” If you practiced the six noumenal paramitas, your giving would be the same as your not having given. You shouldn’t be attached.

The six noumenal paramitas are characterized by there being no attachment anywhere. The non-doing of the six paramitas, are cultivated by the Perfectly enlightened and the Specific-teaching Bodhisattvas. Basically there is no attachment whatever to what is done; it is equivalent to not having done anything. You say, “When I haven’t done something, then, can I say that I have done it? What principles am I talking about?”



不得非證了法融。「不得」，就是無所得；無所得，也就是不執著證得佛果，就是「上無佛道可成，下無眾生可度」。這不是說沒有眾生可度，只是度而未度，雖然滅度一切眾生，而「無一眾生實滅度者」，沒有一個眾生是他所度的，這就是沒有執著。「無智亦無得」，就是不要執著這種的智和得。這個「無」就是一個大圓鏡智。在大圓鏡智裏沒有一切執著，這就叫「了法融」。

“He makes a jeweled realm appear on the tip of a single hair.” On the tip of a tiny hair is manifest a Buddha-country, a country where the Buddha proclaims Dharma to teach and transform living beings. “And he turns the Dharma wheel which sitting on a speck of dust.” Seated upon on extremely small speck of dust – how small is it? You turn the great Dharma wheel to teach and transform living beings. In this kind of state, the large appears within the small. If you understand the state, you are one who knows my tune. If you don’t understand, then you should study Buddhadharma. Study until you too can sit on a speck of dust and turn the Dharma wheel. Then you will understand.

(待續 To be continued)



惟願觀音，慈悲攝受。

Pray Guan Yin compassionately gather us in (末句眾和

Everyone chants along)

惟願觀音，慈悲攝受。

觀想已。大眾唱和：但願觀世音菩薩慈悲，方便攝引，接受我們。

After contemplation. The assembly chant along: Only wish Guan Shi Yin Bodhisattva compassionately gather us in, guide and accept us.

(觀已眾跪唱雲： After contemplation, the assembly kneel down and chant:)

以三業造罪，以三業懺悔，故身恭敬跪唱。上文是意念，下文再舉出五逆十惡之重點，以至誠心，發露披陳：

Create offenses by three kinds of karma, and repent with the three kinds of karma, therefore, respectfully kneel down and chant. The above passage is using the mind. The following text list the major five rebellious offenses and ten evils. One discloses these offenses with utmost sincerity.

至心懺悔，弟子(某甲)等，與法界一切眾生，現前一心，本具千法，皆有神力，及以智明，上等佛心，下同含識。無始闇動，障此靜明。觸事昏迷，舉心縛著，平等法中，起自他想。愛見為本，身口為緣，於諸有中，無罪不造。十惡五逆，謗法謗人、破戒破齋、毀塔壞寺、偷僧祇物、汙淨梵行、侵損常住飲食財物。千佛出世，不通懺悔。如是等罪，無量無邊。捨茲形命，合墮三塗，備嬰萬苦。復於現世，眾惱交煎。或惡疾縈纏，他緣逼迫，障於道法，不得熏修。

With the utmost sincerity, I disciple (so and so) repent. This every mind, shared by all living beings of the Dharma Realm, is fundamentally complete with the thousand Dharma. It has in full all spiritual strength and the use of bright wisdom. Above, it equals the Buddha-mind; below, it is identical to all that lives. Dark movement from time without beginning blocks this still brightness. Contact with things dims and confuses it, and thoughts arise and bind it in attachments. In the midst of the sameness of dharmas arise the notions of self and other. In all existence, love and views are the basis and the body and mouth are the conditions: with them no offense is not created. The ten evils, the five rebellious offenses, slandering Dharma, slandering people, breaking the precepts, breaking the rules of pure eating, destroying stupas, ruining temples. Stealing from the Sangha, defiling the conduct of the pure, destroying property of the Sangha, eating and drinking the Sangha's food. And failing to know repentance though a thousand Buddhas appear in the world. Offenses such as these are measureless and boundless. When this body is cast aside, it is fitting that I fall into the three paths of rebirth and there be entangled in a myriad of ills. Moreover, in this present life, because a swarm of troubles embroils me, foul illness which bind me up, and oppressive conditions brought about by others, I am obstructed in the dharmas of the path, and do not become well-seasoned in my cultivation.

至心懺悔，弟子(某甲)等，與法界一切眾生，現前一心，本具千法，皆有神力，及以智明，上等佛心，下同含識。

With the utmost sincerity, I disciple (so and so) repent. This every mind, shared by all living beings of the Dharma Realm, is fundamentally complete with the thousand Dharma. It has in full all spiritual strength and the use of bright wisdom. Above, it equals the Buddha-mind; below, it is identical to all that lives.

我及法界一切眾生以至誠心來懺悔。我們現前的一心，本來也具足觀世音菩薩千手千眼的功德法力，及觀世音菩薩所具有的智慧光明。這現前一念心性，向上與諸佛相等，向下是與含有靈識的眾生相同。

All living beings in the Dharma Realm and I repent with utmost sincerity. Our present mind is originally complete with the same meritorious power of Dharma as that of Guan Shr Yin Bodhisattva who has a thousand eyes and a thousand hands, it has the same radiance of wisdom as that of Guan Shr Yin Bodhisattva. The present mind-nature, is equal with that of all Buddhas above ; below it is the same with that of all living beings who has spiritual consciousness.

(待續 To be continued)