

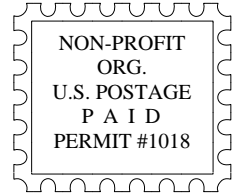


# 金山聖寺通訊

## GOLD MOUNTAIN MONASTERY NEWS

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Address correction requested

上 卍 樂 語

### 學佛法貴在實行

## The Most Important Thing in Learning Buddhism Is Practice

**我們**天天在一起研究佛法，雖然每個人各有心得，可是如果不去實行，那也是沒有用的。應當研究之後，依法修行，腳踏實地去做，才有受用；若是不去做，單單會說，這就好像石頭人一樣，對佛法沒有多大的幫助。

若想對佛法有所幫助，就要真正弘揚佛法，以身作則，注意四大威儀，持守五大戒律，用慈悲喜捨四無量心來度眾生；用不爭、不貪、不求、不自私、不自利、不妄語，這六大宗旨為律己的準繩。

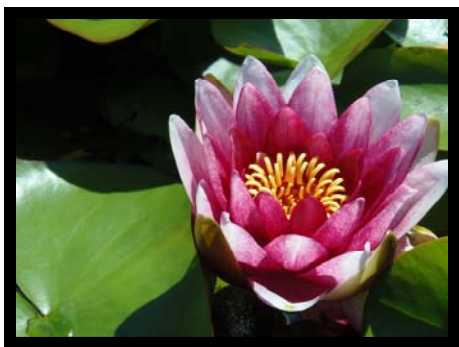
*We* study Buddhism together every day, and every one of us has his or her own understanding. However, if we don't actually practice, our understanding is useless. Having studied the Dharma, we should practice it in a down-to-earth manner in order to benefit from it. If we merely talk about it without practicing, we are like “stone men” who aren't of much help to Buddhism.

If we want to benefit Buddhism, we should propagate the Dharma by setting an example with our own conduct, by observing the four great deportments; upholding the five precepts; and using the Four Unlimited Minds of kindness, compassion, joy and giving to rescue living beings.

用這樣的法則去推行佛法，那無論在什麼時候，都是正法，不會有末法出現，所有一切邪魔外道都會恐怖毛豎，望影而逃，並不是你的神通妙用令他懼怕，而是你的德行所致。

「知行合一」的修行，一定會有成就，妖魔鬼怪都會望風投降，為什麼呢？因為你有真正的智慧，認識真假的事理，什麼應該做，什麼不應該做，都認識得清清楚楚，不會做顛倒事，沒有一切的煩惱麻煩，可以說到了如如不動，了了常明的境界。若能這樣子，十方諸佛都會歡喜無量，鼓掌稱讚你；若是不能這樣，反而自甘墮落，不求上進，諸佛也會落淚地說：「啊！我費了多大的精神，連一個眾生也度不了，實在太難啦！」

所以我們要知道一點，就去行一點，積少成多，聚沙成塔，久而久之，功到自然成。我們在這裏修學，有得天獨厚的環境，所以不要辜負大好的時光，不要辜負師長的期待，要勇猛精進來修行無上道，早成佛果。



We should discipline ourselves by means of the Six Guiding Principles of not fighting, not being greedy, not seeking, not being selfish, not pursuing self-benefit, and not lying. If we use these guidelines to propagate the Buddhadharma, we can sustain the Proper Dharma Age and keep the Dharma-ending Age at bay. Demons and externalists will be so terrified that their hair will stand on end, and they'll run off as soon as they catch sight of us. It's our virtuous conduct, not the use of spiritual powers, that scares them so.

If we can combine understanding with practice, we will surely succeed in our cultivation. Demons and evil spirits will surrender right away, because we will have true wisdom; we'll be able to distinguish true from false, and we'll know what should and should not be done. Having this clear understanding, we won't do muddled things, nor will we have any troubles or afflictions. We'll have reached the state of continual clarity

and unmoving brightness. If we can be like that, the Buddhas of the ten directions will joyfully applaud and praise us. But if we demean ourselves and don't seek to advance, the Buddhas will tearfully sigh, "We spent so much energy, but not a single living being has been liberated. This is really too difficult!"

We should practice every little bit that we learn; in this way we can gradually accumulate learning, just as one gathers sand to build a pagoda. When our skill matures, we'll naturally succeed. We are extremely fortunate to be able to cultivate here, so we shouldn't waste precious time and fall short of our teachers' expectations. We must advance vigorously in our cultivation and attain Buddhahood soon.

**依法修行，腳踏實地去做，才有受用。**

*We have to practice the Dharma in a down-to-earth manner in order to benefit from it.*

# 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。

誰叫你自己沒有病的時候，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？

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

Only after dying do you 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 the reins.

When the boat is in the middle of the river,  
it's too late to patch the leaks.

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?

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，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。

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. 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.

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。

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。

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.

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.

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！

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 Jiulung (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!

Venerable Master's Talk on Sutra 上人經典開示一

## 心經非臺頌解

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

於一毫端現寶剎。證得這個境界，就可以在一個毫毛的梢上現出來一個寶王的剎，這是小中現大。

*He made a jeweled realm appear on the tip of a single hair. When there has been certification to the attainment of such a state, the King's jeweled realm can appear on the tip of a single hair. That is the great manifesting within the small.*

坐微塵裏轉法輪。坐在一粒微塵裏，可以轉大法輪，這是《楞嚴經》上的道理。

*And he turns the Dharma wheel while sitting on a speck of dust. This is the doctrine of the Shurangama Sutra.*



此語說出鮮誠信。這種話說出來，很少人能相信的。

未悉知音有幾人。既然很少人相信，可不知道有多少個是知音人，也就是說明白這個道理的，不知道會有多少人。虛老說：「走遍天涯尋知己，未知若個是知音。」「天涯」就是天的邊，走到天邊去找知己。知己，就是知道你的朋友。「未知若個是知音」，不知道哪一個是知音的。怎麼叫知音呢？就是知道我說的這個話的意思，這叫知音。我說出的話沒有人懂，這就沒有知音；有人明白這個話的意思、道理，這就有知音了。

有人說：「法師！你這一講呀，我明白你說什麼了。」那你就是我的知音。若說：「我不明白！」那你就不是知音了。或說：「我也明白，也沒有明白。」那你也是知音，也不是知音。知音、不知音，在什麼上看呢？我說偈頌，講道理，誰依照這個道理去修行，誰就是知音；誰不依照這個道理去修行，誰就不知音。知音、不知音，就是你信不信，你信我所說的道理，就是知音；不信我所說的道理，就不是知音。我所說的是什麼道理？

是「於一毫端現寶王剎」，在一個毫毛的頭上現出一個諸佛國度。寶王剎就是佛說法教化眾生的一個國度。「坐微塵裏轉大法輪」，坐到一粒微塵裏邊，在那裏邊說法教化眾生。這些境界都是小中現大的境界。你明白這些境界，就是知音；若不明白，就要學佛法，等你也可以坐到微塵裏轉大法輪的時候，就明白了。

*These words are spoken, yet few have faith; I do not know how many know my sound.* There are very few people who believe, so I don't know how many people there are who "know the sound," that is who understand these principles. The Venerable High Master Hsu Yun said, "I have gone everywhere within the boundaries of the heavens in search of someone who knows 'me', but I still don't know if anyone knows my sound." Someone who knows "me" is a friend who knows "himself." The one who knows my sound knows the meaning of what I say. If no one knows my sound, then no matter what I say, nobody understands it. People who understand the principle of what has been said are said to know my sound.

You say, "Dharma Master, I understand what you are saying." Then you know my sound. If you say that you don't understand, then you don't know my sound. If you say, "I understand, yet do not understand," then you know my sound, yet do not. How to distinguish who knows my sound and who does not? I recite verses and talk about the principles, whoever cultivates according to them knows my sound. Whoever is not in accord with the principles, and does not cultivate, either, does not know my sound. Whether you know my sound or not is simply whether you believe me or not. If you believe in the principles I have talked about, you are one who knows my sound. If you don't, then you are not one who knows my sound. What principles am I talking about?

"He makes a jeweled realm appear on the tip of a single hair." On the tip of a tiny hair there manifests a Buddha-country, a country where the Buddha proclaims Dharma to teach and transform living beings. "And he turns the Dharma wheel while sitting on a speck of dust." Seated upon an 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 that state, you are one who knows my sound. If you don't understand, then you should study the 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)

# 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

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。

**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.**

無始以來，因為一念闇昧，也就是「癡」，也叫「無明」，迷真逐妄，障蔽了靜寂光明的真性，以致接觸任何事物都產生昏亂迷惑。偶爾心念一起，便做成繫縛執著。本來佛與眾生自性是平等，無二無別，但是我們卻生起了自、他之別。心裏對事物起根本的貪愛染著；對義理錯亂推度，造成謬誤的見解。心意上有了執著，加上身和口作助緣。所以在三有（欲有、色有、無色有）中。沒有罪不作。

**From time without beginning**, because of the darkness of one thought, the delusion or ignorance, one gets confused about the true and pursue the false, obstructing the tranquil, still and radiant true nature, so that one gives rise to confusion and delusion no matter what things or affairs one encounters. Upon the movement of one thought, the fetter and attachment form. Originally the essential nature of Buddhas and living beings are equal, no-dual and not different, however we give rise to distinctions of self and others. Our mind gives rise to rooted greed, love and attachment to things; It creates wrong views by mistakenly making conjecture toward principles. Once the attachment arises on the mind, together with the assisting conditions of body and mouth, therefore, one commits every kind of evil in the Three Existences. (The existence of desire, form and formless)





## 十惡五逆

### The ten evils, the five rebellious offenses

甚麼罪呢？從身口意犯的十惡罪「身：殺、盜、淫，口：妄語、兩舌、惡口、綺語，意：貪、瞋、痴」；五逆罪（殺父、殺母、殺阿羅漢、出佛身血、破和合僧）。犯五逆罪直接破壞佛寶與僧寶。

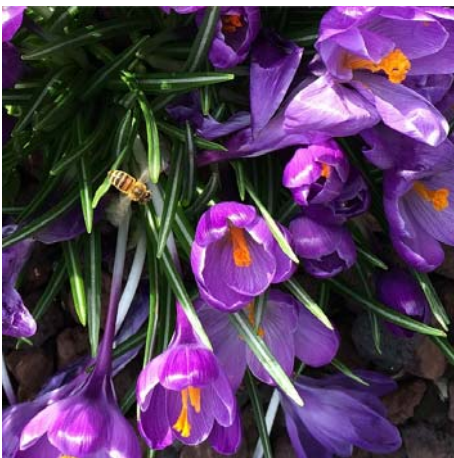
What kind of offenses? The ten evil offenses committed by body, mouth and mind (body: killing, stealing, sexual misconduct, mouth: lying, double-tongue speech, harsh speech, frivolous speech; mind: greed, anger, delusion; Five rebellious offenses (killing father, killing mother, killing Arhats, shedding the blood of Buddha, breaking harmony among Sangha). Committing the five rebellious offenses is directly destroying the Buddha Jewel and Sangha Jewel.

謗法謗人、破戒破齋、毀塔壞寺、偷僧祇物、

**Slandering dharma, slandering people, breaking the precepts, breaking the rules of pure eating, destroying stupas, ruining temples, stealing from the sangha.**

跟著是謗佛法，謗說法的人；更開了齋、破了戒；塔寺是奉佛的場所，弘揚佛法之地，毀壞塔寺，就是毀佛像，破佛教；偷是盜戒，不論受戒與否，偷他人之物，是須要償還的，何況僧祇物是來自十方，供養出家大眾之物？（「僧祇」是梵語，譯曰「眾」）；

Then the offenses of slandering Buddhadharma or those who speak Dharma; Moreover, breaking precepts and breaking the rules of pure eating; Stupas and temples are where Buddhas are venerated and Buddhadharma are propagated. Destroying stupas and temples is destroying Buddha statues and Buddhism; Stealing refers to the precepts of stealing. No matter whether if one has taken the precepts or not, stealing other peoples' objects will surely be subject to repaying back, how much more if one steals the possessions of the Sangha, which are offered to the monastic assembly by people from the ten directions. (Sangha is a Sanskrit, translated as assembly);



汗淨梵行、侵損常住飲食財物。

**Defiling the conduct of the pure, destroying property of the sangha, eating and drinking the sangha's food.**

梵行是清淨行，智度論曰：「斷婬行法，名為梵行」。人家修清淨行，你令人蒙汗，不清淨；侵損常住，就是剝削廟上的財產。「一草一木，不得不予而取」，人家沒給你，你就拿了，這就是偷盜<sup>1</sup>。東方妙樂世界有一位華聚菩薩發願說：「若有眾生，但作一念：我當書寫陀羅尼經受持讀誦。臨終之日，我(菩薩)必往彼人所。拔其精神，令生妙樂世界。除二種人我所不攝：一者謗方等經。二者用僧祇物乃至一比丘物。若用如是之物，不得往生妙樂世界。」<sup>2</sup>

Brahma conduct is pure conduct. In the *Shastra on Perfection of Wisdom*, it says, "stopping the sexual conduct is called pure conduct." Others are cultivating the pure conduct, however you make them impure and defiled. Decreasing the belongings of residents is taking away the properties, belonging to the temples. "Without permission, one should not take even one blade of grass or one piece of wood. "If others do not give the object to you, but you take it, then you are stealing. In the eastern Wondrous Bliss world, a Bodhisattva Flower Gathering made a vow: if any living being has such a thought: "I shall write down the Dharani sutra so that I will read, recite and uphold it. Then at the end of his/her life, I (Bodhisattva) will surely go to where he/she is, liberating his/her spirit so that he/she can get reborn the in Wondrous Bliss world. However I would not take two kinds of people: one who slanders the Mahayana sutras. The other one is who uses the things of Sangha, even one thing of the Bhikshu. If people use these things, they won't get reborn in the Land of Wondrous Bliss."

1. 宣化上人 [經典開示選輯\(三\)——地獄不空—侵損常住罪最重](#)。Selections from commentary on sutras, Vol 3, by Venerable Master Xuan Hua- The hell is not empty- The offense of decreasing the monastic residence property is the heaviest.

2. 見《大方等陀羅尼經夢行分卷第三》



(待續 To be continued)