

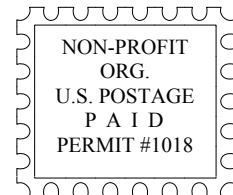


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Address correction requested

卍 讚 語

何謂六大宗旨？

What Are the Six Guidelines?

你們看！現在世界上的人們，多數都在發顛發狂，像犯了精神病，世界將變成瘋狂世界。無論男女老幼，都不認識做人的基本條件，所以你爭我奪，為達個人的目的，不擇手段，見利忘義，出賣朋友，多麼可怕呀！那到底什麼是做人的基本條件呢？就是萬佛聖城六大宗旨。若人人能遵守，天下就太平了。

Take a look around, and you'll see that most people in the world are crazy. They seem to be mentally ill. This world is going mad. Neither men nor women, neither young nor old, know the basic rules that human beings should follow. Therefore, people fight among themselves. They will stop at nothing to fulfill their own aims, forsaking justice in the pursuit of profit, and doing so at the expense of their friends. How awful this is! So, what are the basic rules that people should follow? They are simply the Six Guidelines of the City of Ten Thousand Buddhas. If everyone can observe these guidelines, there will be peace in the world.

何謂六大宗旨？

The Six Guidelines are:

第一不爭：不和任何人去爭。我取自己應該得的，不應該得的不要。絕對不發脾氣。

第二不貪：無論什麼物質，夠用就可以了，什麼也不貪。我的東西，你需要就送給你，沒有吝嗇的表現。

第三不求：不向外邊去求東西。所謂「人到無求品自高。」不求就有高尚的人格；凡是有人格的人，都是少欲知足。不貪財、色、名、食、睡的人，心中多麼安樂，內心沒有恐懼。

第四不自私：無論什麼東西，屬於大家的，公共使用，不必藏於己。能布施，就沒有自私心。所謂「老吾老，以及人之老；幼吾幼，以及人之幼。」這就是沒有自私心的表現。萬佛聖城所成立的大、中、小學及安老院，就是本著這種思想去做。

第五不自利：就是捨己為人。有利益之事，讓給他人做；沒有利益的事，留著自己做。絕不貪圖名聞利養，或有沽名釣譽之事，這是自私自利的思想。

第六不妄語：口有四惡——妄言、綺語、惡口、兩舌。犯了一惡，將來便墮拔舌地獄。妄語是五戒之一，學佛法的人，一定要嚴守五戒。什麼是妄語？就是不說假話。

1. Not to contend: Never fight or quarrel with anyone. Accept your rightful due, and do not hanker for what is not yours. Avoid losing your temper at all costs.

2. Not to be greedy: In all things, don't be greedy for more than what you need. Give your own possessions away to people who need them; don't be stingy.

3. Not to seek: Don't seek for external things. It's said, "When you reach the state of seeking nothing, your character will naturally be noble." If you don't seek things, you'll have a lofty character. People of integrity desire little and are content with what they have. Those who don't covet wealth, sex, fame, food, or sleep are peaceful and happy, and never troubled by fear or anxiety.

4. Not to be selfish: Things that belong to the public should be used by everyone and not stored in your own private place. If you are able to practice giving, then your heart is not selfish. We ought to "care for all elders as we would care for our own elders, and love all children as we would love our own children." This is an expression of unselfishness. It is also the philosophy followed by the university, the secondary and elementary schools, and the senior home at the City of Ten Thousand Buddhas.

5. Not to pursue personal advantage: Renounce your own benefit and work for the good of others. Yield benefits to others, keeping unbeneficial things for yourself. Never crave fame or offerings, and never fish for praise and reputation, for such behavior is motivated by the selfish pursuit of personal advantage.

6. Not to lie: The mouth is capable of four evils: lying, indecent speech, harsh speech, and divisive speech. Committing any one of these will send you to the Hell of Pulling Tongues. Not lying is one of the Five Precepts. Buddhists should observe the Five Precepts carefully. What is not lying? It means never saying anything untrue. The following are all instances of lying:

修行三祕訣：真、誠、恆

The Secret to Cultivation: Be True, Sincere, and Constant

修行不可各處賣修行，賣廣告；一賣修行，就會著魔。有些修行人是諸佛來護持，有的是菩薩來護持，有的是阿羅漢來護持，有的是天人來護持，有的是鬼神來護持，有的是人來護持。有的則是邪魔鬼怪來護持，因為他們看你心邪怪僻，就想來與你作伴。一旦有邪知邪見，就生很多魔——貢高我慢心、狂傲心。若不能謙虛忍讓，不肯承認自己的過錯，就會有很多障礙。所以我今天要告訴你們最真實的修行法，修行有三祕訣：

(一) 真：不能虛偽，什麼事都要往真的做。

(二) 誠：要必恭必敬，很誠懇，不懈怠，不馬虎。

(三) 恆：恆常不變，恆遠不逾。

凡是一舉一動、一言一行，都要有堅、誠、恆三心。做什麼事都有這三心，將來一定會有成就。

We should not go around advertising our cultivation. If we sell our cultivation, we may become possessed by demons. Some cultivators are protected by Buddhas, while others are protected by Bodhisattvas, Arhats, gods, ghosts, spirits, or people. Some cultivators are protected by demons and ghosts; such beings draw near to cultivators who have deviant minds. When you embrace deviant views, you may encounter demonic states of arrogance and pride. If you are not humble, gracious, and willing to admit your mistakes, you will encounter many obstacles.

Today I want to tell you about the most honest kind of cultivation. There are three secrets to it:

1. Be true in everything you do; don't be hypocritical.
2. Always be extremely sincere and respectful; don't be lazy or negligent.
3. Be constant, persevering, and steadfast.

In every move you make and every word you say, be true, sincere, and constant. If your mind is true, sincere, and constant, you will certainly succeed at whatever you do.



修道人，要有「只問耕耘，不問收穫」的心理，無論做什麼事情，盡力而為之，不管後果如何。反正光明磊落，出發點為公不為私，不存私心用事，成敗不去計較，給公家做事，亦復如是。不要前怕狼，後怕虎，有事發生，誰也不敢擔當一面，互相推卸責任，小事如此，大事可想而知。

不要有癡人妄想的念頭，沒有念書，就想得博士學位；沒有種田，就要收五穀；沒有買馬票，就想中頭獎，那有這樣的便宜事。在春天要播種、耕耘、灌溉、施肥，秋天才能有所收穫，所謂「一分耕耘，一分收穫」，這是自然的道理。

各位注意！不要有貪求之心，貪成就，貪感應，那是夢中之夢，渺茫之至！不要騙自己。如果認不清目標，捨本逐末，把大好時光空過，那是一無所得的！



Cultivators should “concern themselves only with tilling and weeding, not with reaping a harvest.” In everything we do, we should try our best and not worry about the outcome. We should be open and aboveboard, work for public rather than private gain, have unselfish intentions, and not worry about whether we succeed or fail. We should also be like this when working for the public. We shouldn’t be afraid, as if there were a wolf facing us and a tiger behind us. It shouldn’t be that when problems come up, no one dares to come out and take care of them and everyone tries to evade responsibility. If we act like this with petty matters, imagine what will happen when it comes to big issues.

Don’t indulge in foolish fantasies, thinking you can receive a Ph.D. without studying, reap a harvest without planting, or win first prize at the horse races without buying a ticket. There are no free lunches. You have to sow in the spring, then till, weed, irrigate, and fertilize the fields, before you can expect to reap a harvest in the fall. As it’s said, “For every share of tilling, you reap a share of harvest.” This is a principle of nature.

Everyone, pay attention! Don’t be greedy or seek for anything. If you’re greedy for attainments and responses, you’re just dreaming within a dream — it’s nothing but fantasy. Don’t fool yourself. If you don’t see your goal clearly and lose the substance for the shadow, then you’ll have wasted all your time and have nothing to show for it.

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 -

經文：

無罣礙故。無有恐怖。遠離顛倒夢想。

偈誦：

無罣礙名真放下
再無恐怖業障除
遠離顛倒生相破
夢想粗細沙惑如
三障消融圓三德
六根互用證六通
會此妙理親受用
知者易悟味難途

文解：

無罣礙名真放下。什麼都不執著了。

再無恐怖業障除。為什麼恐怖？就因為有業障；你沒有恐怖，業障也沒有了。

遠離顛倒生相破。我們眾生就是顛倒；若能離開顛倒，就是生相無明也破了。

Previously discussed -

Sutra:

Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind.

Verse:

Having no impediments is the true letting go;
When fear is no more, the activity-obstacles depart.
Distortion left far behind,
the characteristic of production perishes;
The coarse, fine, and dust-and-sand delusions of your
dream-thoughts become Thus.
The three obstacles are dissolved,
the three virtues perfected.
The six faculties are used interchangeably,
Certifying the attainment of the six psychic powers.
When you are capable of this wonderful truth,
You yourself enjoy its use;
Those who know easily
enlighten the dark and difficult path.

Commentary:

Having no impediments is the true letting go. One isn't attached to anything at all.

When fear is no more, the activity-obstacles depart. Why is there fear? Because there are activity-obstacles---karmic obstacles. When you are no longer afraid, there are no longer any karmic obstacles.

Distortion left far behind, the characteristic of production perishes. We living beings are distorted (dian dao, literally, "upside down"). If we are able to separate ourselves from the distortion, then the ignorance characterized by production perishes.

夢想粗細沙惑如。你若沒有顛倒，就沒有夢想了；沒有夢想，也就沒有粗惑、細惑，也沒有塵沙惑了，都是合真如的妙理了。

三障消融圓三德。這時候你的業障、報障、煩惱障都消融了。「圓三德」，解脫德、般若德、法身德，這三德也圓滿了、圓融了。

六根互用證六通。你能以六根互用，每一根有六根的這個妙用，這你就能得到六通了。「六根」就是眼、耳、鼻、舌、身、意。每一根有每一根的妙用，但是現在六根互用，每一根都有六種的妙用。「證六通」，你這時候天眼通、天耳通、他心通、宿命通、漏盡通、神足通，都會證得了。

會此妙理親受用。你明白這種微妙的道理，你自己就會得到真正的受用。

知者易悟昧難途。你明白了，就容易覺悟這個道理；你若不明白，就會誤入歧途，就會走錯路。

The coarse, fine, and dust-and-sand delusions of our dream thoughts become Thus. If you are without distortion, then you don't have any dream-thoughts. If you are without dream-thoughts, then you don't have any coarse delusions, any fine delusions, or any dust-and-sand delusions. Everything has merged with the wonderful truth of true thusness.

The three obstacles are dissolved, the three virtues perfected. At that time your three obstacles, the karmic obstacle, the retribution-obstacle, and the affliction-obstacle, have dissolved. The three virtues which are perfected are the virtue of liberation, the virtue of prajna, and the virtue of the Dharma-body. All three virtues have been fully perfected, perfectly fused.

The six faculties are used interchangeably, certifying the attainment of the six psychic powers. If you are able to use the six faculties interchangeably, then in a wonderful manner each of the faculties has the function of all six. That is to say, you have been able to obtain the six psychic powers. The six faculties are the eye, ear, nose, tongue, body, and mind. In a wonderful manner, each faculty functions in six ways. This is a certification that you have obtained the six psychic powers. At that time, you are able to make use of the power of the heavenly eye, the power of the heavenly ear, the power with regard to past lives, the power with regard to the minds of others, the spiritually based psychic powers, and the power of the extinction of outflows. You have been certified as having obtained them all.

When you are capable of this wonderful truth, you yourself enjoy its use. When you understand this kind of subtle and wonderful truth, you personally experience its benefit.

Those who know easily enlighten the dark and difficult path. When you understand, it is easy to awaken to this truth (dao li, literally, "Way-principle"). If you don't understand then you will be mistaken and take the wrong turn; you will choose the wrong road.

(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

迴向。出懺

Dedication of merit and end of repentance

最後是皈依佛、法、僧三寶，念迴向偈。拜懺圓滿，業障消除。出懺後接着修止觀。

The last part is taking refuge with the Tripe Jewel, the Buddha, the Dharma and the Sangha, then reciting the verse of dedication merit. When bowing the repentance is done, one's karmic obstacles are eradicated. After finishing repenting, one continues on cultivating Stopping and Contemplating.

自皈依佛，當願眾生，體解大道，發無上心。¹

自皈依法，當願眾生，深入經藏，智慧如海。

自皈依僧，當願眾生，統理大眾，一切無礙。

和南聖眾。

To the buddha I return and rely,

Vowing that all living beings understand the great way

Profoundly, and bring forth the Bodhi mind. (bow)

To the dharma I return and rely, vowing that all living beings

Deeply enter the sutra treasury and have wisdom like the sea. (bow)

To the Sangha I return and rely, vowing that all living beings, form together a great assembly, one and all in harmony.

「什麼是皈依呢？皈就是終歸的意思，終歸就是究竟；依是依靠，合起來；皈依就是「究竟依靠」。我們皈依佛，是皈依佛圓滿的慈悲和智慧；這才是我們皈依佛的真諦。同時，當我們皈依佛，我們也是皈依我們自己。為什麼呢？因為我們是未覺悟的佛。」²

What is taking refuge? It means return, return is ultimate; it also means rely on; combining these two meanings, it means ultimate rely on. We take refuge with the Buddha is to take refuge with the Buddha's perfect compassion and wisdom, which is the true meaning of our taking refuge with the Buddha. At the same time, we are taking refuge with ourselves. Why? Because we are Buddhas yet to be awakened.

自皈依佛，當願眾生，體解大道，發無上心。

To the Buddha I return and rely, vowing that all living beings understand the great way profoundly, and bring forth the Bodhi mind.

「自」可以說是「自己」。也可以說「自從」皈依佛，當願眾生都能體悟修行解脫的大道，發起無以上之三藐三菩提心。

I can be said to be myself. It also can be said ever since I have taken refuge with the Buddha, I wish all living beings will awaken to and cultivate the Great Way leading to liberation, and give rise to the unsurpassed resolve for Anuttarasamyaksambodhi.

自皈依法，當願眾生，深入經藏，智慧如海。

To the Dharma I return and rely, vowing that all living beings deeply enter the sutra treasury and have wisdom like the sea.

要修行就要知道門路，要知道門路就要研究佛法，深入經教的大藏，當願眾生都能研究佛法，修習正法，得到如海深廣了達諸法的智慧。

To cultivate, one needs to know the method, to know the method, one needs to study Buddhadharma and deeply enter into the great treasure of sutras. Wish all living beings can study Buddhadharma, practice the proper Dharma and attain the ocean-vast wisdom of understanding all Dharma.

自皈依僧，當願眾生，統理大眾，一切無礙。

To the Sangha I return and rely, vowing that all living beings form together great assembly, one and all harmony.

承擔如來家業，負責教化眾生的人就是「僧伽」。僧伽梵語為 Saṃgha, 翻譯為「和合」或「眾」，故三或四人以上方能稱為僧伽。華言簡稱「僧」。如今皈依十方一切賢聖僧後，當願眾生，依循修行正法的清淨僧眾領導，大眾和合，一切無有障礙。

Those who take on the home business of Tathagata and take responsibility of teaching living beings are called Sangha. The sanskrit for sangha is Saṃgha, which is translated as harmony or assembly. Therefore only a group of at least three or four person are qualified to be called Sangha. The Chinese abbreviation is Seng. Now having taking refuge with all the worthy and sage Sangha of the ten directions, one wishes all living beings are led by the Sangha who cultivate according to the proper Dharma, and all the assembly are in harmony without any obstructions.

和南聖眾。

和南，梵云 Vandana，譯曰稽首、敬禮，亦即問訊。聖眾指佛、菩薩、緣覺聲聞等。

The Sanskrit for Henang is Vandana, translated as bowing respectful, making bows. The assembly of sages refer to Buddhas, Bodhisattvas, those awakening to conditions and Hearers, and so on.

南無大悲觀世音菩薩。(三稱)

Na mo Guan Shr Yin Bodhisattva of great compassion. (3 times)

三稱懺主「觀世音菩薩」，然後念迴向偈。

Recite the name of repentance host three times, Guan Shr Yin Bodhisattva, then chant the verse of dedicating merit.



1. 參閱 60 卷大方廣佛華嚴經第七卷淨行品

Please refer to the Vol 7 Chapter Pure Conduct of the Sixty rolls of Avatamsaka Sutra.

2. 擇自 [HTTP://WWW.CTIBCHINESE.ORG/UPDATE/INDEX.PHP/ARCHIVES/4153](http://www.ctibchinese.org/update/index.php/archives/4153) 花蓮監獄殊勝的三皈五戒法會

THE SUPREME DHARMA ASSEMBLY OF TAKING REFUGE AND FIVE PRECEPTS IN HUALIEN JAIL.

(待續 To be continued)