

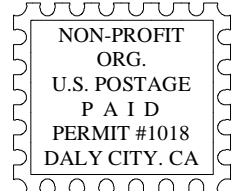


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上人法語

諸佛的母親：華嚴經

The Mothers of All Buddhas: The Flower Adornment Sutra

Words from Venerable Master Hua

《華嚴經》也就等於虛空裡邊的祥雲，遍照三千大千世界，如甘露的法雨般潤澤一切一切的眾生。

The Flower Adornment Sutra is like an auspicious cloud in empty space, which extends throughout the Three thousand great thousand world-system, raining down the sweet dew of Dharma rain to nourish all living beings.

這部《華嚴經》，也就是法界經，也就是虛空經。盡虛空遍法界，沒有那一個地方不是《華嚴經》的所在處。《華嚴經》的所在處，就是佛的所在處，也就是法的所在處，也就是賢聖僧的所在處。所以，在佛始成正覺的時候，就說這部《華嚴經》，教化所有《華嚴經》的法身大士。這一部經，因為它是不可思議的妙經，於是乎，就把它保存在龍宮裡邊，龍王護持它。以後，由龍樹菩薩到龍宮把這一部經以記憶的方式帶出來。

The *Flower Adornment Sutra* is the Sutra of the Dharma Realm and the Sutra of Empty Space. To the exhaustion of the Dharma Realm and empty space there is no place that the *Flower Adornment Sutra* is not present. Wherever the *Flower Adornment Sutra* is found, the Buddha is to be found, as well as the Dharma and the Sangha of Worthy Sages. That is why when the Buddha accomplished Proper Enlightenment, he wished to speak the Great Flower Adornment Sutra to teach and transform the Great Bodhisattvas at the higher level. Since this Sutra was a Sutra of inconceivable wonder, it was then concealed within the Dragons' Palace and the Dragon King had been protecting it.

這一部《華嚴經》，也就等於虛空裡邊的祥雲，遍照三千大千世界，如甘露的法雨般潤澤一切一切的眾生。這一部《華嚴經》也等於太陽，普照大千世界，令一切眾生都得到溫暖。《華嚴經》也就等於大地，能生長一切萬物。所以，有《華嚴經》存在可以說是正法久住的時候。

我們每天講解《華嚴經》，研究《華嚴經》，主要是要依照經典的道理去修行，要用經典來對治我們自身的毛病。我們自身有貪心的，聽到《華嚴經》，應該把貪心去了；有瞋心的，聽到《華嚴經》，應該把瞋心除去；有愚癡心的，聽到《華嚴經》，應該把愚癡心消滅。

這部經典所講的道理，就是對治我們的習氣毛病。不要以為經典所說的，只是為菩薩而說，對我沒有關係；或者是給羅漢所說的法，對我也沒有關係；我們凡夫聽這部經，只是聽聽而已，自認做不到聖人的境界。你要是這樣的想，那就是自暴自棄，自絕於聖人。

《華嚴經》從一開始到現在（編註：現在講到善財童子參訪善知識），每一句經文，都是無上法寶。我們若能躬行實踐，依照經的義理去修行，一定會成佛的。所以《華嚴經》也可以說諸佛的母親，《華嚴經》就是諸佛的法身。佛讚歎《金剛經》，凡是經典所在之處，則為有佛，這部《華嚴經》所在之處，即為是佛——就是佛在這裡。不過你自己的業障深重，對面也不見不到佛，所謂「對面不識觀世音」。

Afterwards, Nagarjuna- “Dragon Tree”- Bodhisattva went to the Dragon’s Palace, memorized it, and brought it back.

The *Flower Adornment Sutra* is like an auspicious cloud in empty space, which extends throughout the Three Thousand Great Thousand World-System, raining down the sweet dew of Dharma rain to nourish all living beings. The Flower Adornment Sutra is also like the sun, which illumines everywhere the Great Thousand World-Realm, bringing warmth to every single living being. *The Flower Adornment Sutra* is also like the great earth, which can produce and grow the myriad things. Therefore, it can be said that any period in which the Flower Adornment Sutra exists is a period in which the Proper Dharma long remains.

Consequently, in our daily investigation and lecturing of the *Flower Adornment Sutra*, it is essential to rely upon the Sutra’s principles to cultivate and to use the Sutra as a cure for our own personal faults. Those who are greedy, after hearing the Flower Adornment Sutra, should rid themselves of greed. People who have hatred, upon hearing the Sutra, should give up their hatred; and those who are stupid should stop being stupid. The principles discussed in the Sutra are designed to correct our fault and bad habits. It is absolutely not the case that the Sutra was Dharma spoken for Bodhisattvas with no relation to us, or that it was Dharma spoken for Arhats with no relevance for us. Don’t think that, “as an ordinary person all I can do is listen to the Sutra, I could never aspire to the states of a Sage.” To think that way is to degrade yourself, or to separate yourself from the Sages.

From the beginning to the end of the Flower Adornment Sutra, every phrase of the Sutra is an unsurpassed Dharma jewel. If we are able actually to apply and cultivate according to the principles in the Sutra, then we are certain to become Buddhas. For that reason the *Flower Adornment Sutra* is the Dharma Body of all Buddhas. The Buddha praised the *Vajra Sutra* saying: *In any place where the Sutra text is found, there is the Buddha.* Wherever the Flower Adornment Sutra is, there is the Buddha. The Buddha is right there. It is just that your karmic obstacles are too deep and heavy, so although you are face-to-face with the Buddha, you do not see the Buddha. As it is said, “*face-to-face, not recognizing Guanyin Bodhisattva.*”

你們看這位觀世音菩薩，千手千眼常常放出無礙的光明，遍照三千大千世界有緣的眾生。可是我們天天在這裡拜佛、念佛、拜觀世音、念觀音，也不見觀音，而成爲一個循例，就是人家拜，我也跟著拜；人家念，我也跟著念，這是隨著他人的境界轉，而沒有真正歸納到自己的身心上。

我天天拜觀世音菩薩，我應該怎樣呢？我是不是應該有很大的脾氣？我是不是那老毛病不改？這樣，你就是拜到盡未來際，你也見不到觀世音菩薩。你能改惡向善，能真正去了自己的習氣毛病，儘量地改過自新，那麼，觀世音菩薩一定會加被你的。所以有人修了很多年，一點智慧也沒有開；有的人修行不知不覺就開了智慧，得到辯才無礙。所以我們沙門是要勤修戒定慧。息滅貪瞋癡，一舉一動，都要迴光返照，這樣的修行，才會有進步。

我們講《華嚴經》、聽《華嚴經》、拜《華嚴經》、念《華嚴經》，可是不依照《華嚴經》的道理去修行，那麼，經是經，你是你，我是我，他是他，一點也沒有合而爲一。我們要把經典和我們自己合而爲一。依照經典的道理去做，就合而爲一；你沒有依照經典去實行，慈悲心也不夠，喜捨心也不多，只有無明煩惱惱跟著自己，這是沒有明白經，也是不會聽經。會聽經，聽了一句，就要想一想我怎樣去做？我是不是跟著自己的習氣毛病跑？還是依照經典的道理去修行呢？常常這樣問自己，一定會得到大利益。爲甚麼沒有得到大利益呢？就因你把經看成經，我和這經沒有關係。

Right now the Guanyin Bodhisattva with thousand hands and thousand eyes constantly emits unobstructed light which reaches all living beings with affinities throughout the entire Three Thousand Great Thousand World Realm. Though we bow to the Buddha daily, recite the Buddha's name, bow to Guanyin, and recite Guanyin's name, yet we still do not see Guanyin Bodhisattva. We just follow along with the crowd, bowing when people bow, reciting when people recite. This is just to be turned by the states of others and not actually take it up into ourselves and into our minds.

“How, then, should I be in my daily bowing and recollection of Guanyin Bodhisattva? Should I continue to have a huge temper? Should I still retain my old faults and not change them?” If you are that way, you could bow to the exhaustion of the boundaries of the future, but you would never see Guanyin Bodhisattva. If you can change from evil and go towards the good, and truly rid yourself of your faults and bad habits- doing your best to reform and become a new person— Guanyin Bodhisattva is certain to come to your aid. That is why some people cultivate a good many years without opening a bit of wisdom, while others cultivate and, without being aware of it, open their wisdom and acquire unobstructed eloquence. We shramanas should diligently cultivate precepts, Samadhi, and wisdom, and stamp greed, hatred, and stupidity. In every move we make we should return the light and look within. If you cultivate that way, you will make progress.

If we lecture on the Flower Adornment Sutra, listen to the *Flower Adornment Sutra*, and recite the *Flower Adornment Sutra*, but fail to practice according to the principles of the *Flower Adornment Sutra*, the Sutra remains the Sutra, you remain you, I remain myself and others remain themselves, and we cannot unite as one. If we live according to the principles of the sutra, we can become one with the sutra. If you are unable to truly practice in accord with the Sutra, instead you are deficient in kindness and compassion, lack of joy and giving, having ignorance and afflictions as your only companions, then you have failed to understand the Sutra and lack the ability to listen to the Sutra. Upon hearing one phrase of the Sutra we should ask ourselves, “How should I act? Should I run after my faults and bad habits, or should I rely upon the principles of the Sutra and cultivate?” If you can constantly ask yourself that question, you will certainly obtain great benefit.

其實，佛當初說《華嚴經》，也就是為著你、我、他現在這法會所有的眾生說的，這是佛面對我們金口說的。我們聽這經文，等於親耳聽到佛對我們耳提面命說這個道理，教我們依照這個法門去修行。

無論甚麼法，都沒有超出我們每個人的自性，我們的自性，也是盡虛空遍法界。所以，你若能把你的心量放大，你就和《華嚴經》合而為一，所謂二而不二。人人都能依《華嚴經》的境界做為自己的境界，收攝為自己的智慧。你看！這有多麼的廣大！

所謂

致廣大而盡精微，
放之則彌六合，
卷之則退藏於密。
真是妙不可言。

The reason you have not obtained great benefit is simply that you look upon the Sutra as the Sutra, having no connection with yourself. Actually, when the Buddha spoke the *Flower Adornment Sutra*, it was spoken for all living beings including you, me, and everyone else of the present. The Buddha is face-to-face with us, he is speaking it to us from his golden mouth. When we listen to the Sutra, it is the same as having the Buddha takes us by the ear and speaks the principles right to our face, telling us to use the Sutra's Dharma doors to cultivate.

None of the Dharma doors goes beyond the self-nature of each one of us. Our self-nature, too, exhausts empty space and the Dharma Realm. Therefore, if you can expand and enlarge the measure of your mind, you will unite with the *Flower Adornment Sutra*, being two entities and yet not two entities. If everyone can make use of the states of the Flower Adornment Sutra as their own states and received the *Flower Adornment Sutra's* limitless principles and infinite wisdom as their own, how vast and great that will be! As it is said,

*It is vast and yet subtle.
Let it go, it fills the whole universe.
Roll it up, it secretly hides away.
That is ineffably wonderful!*

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

為什麼在網孔裏頭都鑲上這個珠寶呢？這個網羅幢比方是菩薩戒，就因為每個戒，本來就是有個窟窿的。這個戒怎麼有個窟窿？也就是有個漏洞在那個地方。雖然是一個個的漏洞，但是你守了戒律後，它就變成一粒粒的寶珠了。你若犯了一條戒，你就有一個漏洞；你若守著這個戒，就好像寶珠放光似的，而且光光相照、孔孔相通。這表示什麼呢？表示這個佛的心、菩薩的心和眾生的心，心心都是相應的。佛是怎麼成的佛？都是從這個戒律修成的，菩薩也要從這個戒律修成佛，眾生也要守著這個戒律才能修成佛，這表示化化無窮，這個意思是沒有窮盡的。

Why is it that the precious pearls are inlaid in the holes of the net? It indicates to use that originally, before we keep the Bodhisattva precepts, there are holes. How do we know there are holes? Because there are leaks, also called outflows (āsrava). Yet the leaks can be transformed into precious shines. If you break a precept, there is a leak. "The lights illuminate each other and the emptiness interpenetrates" represents the Buddhadharma, the minds of the Buddhas, the minds of the Bodhisattvas, and the minds of all living beings—every mind responding to every other, mind with mind. How did the Buddhas realize Buddhahood? It was through the cultivation of the precepts. And Bodhisattvas as well must cultivate the precepts to become Buddhas. Living beings must also keep the precepts; then they can cultivate and become Buddhas.

所以《梵網經》是單喻立題，單單以一個比喻來命題。以上這三種立題叫單三。

第四：人法立題。譬如《文殊問般若經》，「文殊」是個人，「般若」是法，是法的相，所以叫人法立題。

第五：人喻立題。譬如《如來師子吼經》，「如來」是個人，「師子吼」是個比喻，言其佛說法好像師子吼似的。獅子一吼，百獸皆懼。

第六：法喻立題。本經《般若波羅蜜多心經》，就是以法喻立題。「般若波羅蜜多」是個法，「心」是個比喻，所以這一部經是以法喻立題。以上這三種立題叫複三。怎麼叫複呢？複就是重複，也就是兩種合到一起，又叫重三。

第七：人法喻立題。有人、也有法、也有喻，又叫具足一。譬如《大方廣佛華嚴經》，「大方廣」是個法，「佛」是個人，「華嚴」是個喻，表示「以萬行的因華，莊嚴無上的果德」。又「大方廣」是說這法的體，「華嚴」表示用。佛是修大方廣六度萬行這種法而成的佛，修六度萬行是成佛的因，就好像花是果的因似的，這叫萬行因華，用好像花似的這種萬行的因，來莊嚴這無上的果德，就成這種佛果的德行。

現在就用我所作的偈頌來解釋本經。每一段文都有八句偈頌，來解釋這一段經文。這八句偈頌是我自己作的，以前講過一遍，這是第二次了。

般若波羅蜜多心經

妙智方可達彼岸 真心自能契覺源
法喻立名超對待 空諸法相體絕言
宗趣原來無所得 力用驅除三障蠲
熟酥判作斯教義 摩訶逆轉般若船

All this represent transformation, endless transformation. Thus the title of the Brahma Net Sutra is comprised exclusively of analogy. The first three of the seven kinds of Sutra titles are called the unitary three, while the next three kinds are called the dual three:

4) The first of the three kinds of dual title makes reference to both persons and Dharmas. The Manjushri Asks about Prajna Sutra is an example, since Manjushri is a person and prajna is particular Dharma.

5) The next kind of title refers to both person and analogies: the Lion's Roar of Thus Come One Sutra is an example. The Thus Come One (tathāgata) is a person, and the lion's roar is an analogy. The Buddha's exclamation of the Dharma is likened to a lion's roar: "When the lion roars, the hundred beats are terrified."

6) The sixth kind of title is established by reference to Dharma and analogy. In The Heart of Prajna Paramita Sutra, prajna paramita is the Dharma and heart is the analogy.

7) The one remaining variation combined all three unitary elements: person, Dharma, and analogy. The Sutra of the Flowering Adornment of the Buddha of Great Expanse, commonly known as the Avatamsaka Sutra, is the example here. This kind of title is said to be "complete in one." Great expanse symbolizes the substance of the Dharma, and Flowing Adornment represents its function. The Dharma of great expanse was cultivated by the Buddha in order to realize Buddhahood. He cultivated the six paramita and the ten thousand practices and used the flowing of those causes to adorn the attainment of the supreme fruit, which is Buddhahood.

Now I will explain the text of the Sutra by means of eight-line verses, which I wrote some time ago. I used them once before to lecture on this Sutra. This is the first verse:

Verse:

Wonderful wisdom can reach the other shore right now;
The true mind itself can merge with enlightenment's source.
Dharma and analogy comprise its title, which transcends the
relative.

Empty of the characteristics of all dharmas is this substance
beyond words.

Fundamental non-attainment is its purpose and intent,
And by using its power of eradication, the three obstacles are
cleansed away.

The "butter division" is determined to be the meaning of this
teaching,

A māha turning around: this is the prajna boat.

(待續-To be continued)

提倡義務教育

Promoting Volunteer Teaching

不要入寶山空手而回

萬佛城是一九七四年買下來的，到七六年接收過來。這個地方很大，可是人很少，為什麼叫萬佛城？有的人說：「我知道了，將來萬佛城可能有一萬尊佛在這兒成佛」。不是！人人來到萬佛城啊，都有份成佛，將來必定成佛，不是僅僅一萬尊佛，那麼十萬尊、百萬尊、千萬尊、萬萬尊、千百億萬尊佛都在這兒成佛。

萬佛城是一個總的名稱，若分析來講可以說是恆河沙數。為什麼這樣說？因為《華嚴經》上說得明明白白，說「無不從此法界流，無不還歸此法界」，所以人到了萬佛城，就是入聖流的一份子。無論你善的、惡的、好的、壞的，都有成佛的因。種這個因，將來就會結這個果。

凡是到萬佛城的，勤力的、躲懶的、好的、壞的，我都拿他們當佛來看。佛經上說得很明白，一切眾生都是我們宿世的父母，未來的諸佛。修道人要看每一個人都要這樣想，你若能這樣想，你能尊重其他的人，也就是成就自己的道業。到這兒的人要認識自己，不要入寶山空手而回。



On Not Returning From The Jeweled Mountain Empty-Handed

We bought the City of Ten Thousand Buddhas in 1974 and took possession in 1976. The City is big, but holds only a few residents. Why is it called the City of Ten Thousand Buddhas? Someone said, "I know, in the future there will be ten thousand people here who will become Buddhas." Not so! Everybody who comes here will have a chance to become a Buddha. As long as you come here, someday, surely you will be a Buddha. And it is not only ten thousand people, but a hundred thousand, a million, ten million, one hundred million, billions and millions of billions of people here in the City will become Buddhas.

The City of Ten Thousand Buddhas is a generic name. You may say the number of Buddhas here is as many as the grains of sand in the Ganges River. Why? Because as it is said in The Flower Adornment Sutra, "There is nothing that does not flow forth from the Dharma Realm, and there is nothing that will not return to this Dharma Realm."

Therefore, anyone who arrives at the City of Ten Thousand Buddhas will eventually enter the stream of Sagehood. So! No matter whether you are wholesome or evil, good or bad, you all have planted the seed of Buddhahood. When you plant such seeds, they will surely bear fruit in the future.

I consider as future Buddhas all people who have come to the City of Ten Thousand Buddhas, whether they are diligent or lazy, good or bad. As the Sutra clearly say, all living beings have been our parents in the past and will be Buddhas in the future. Cultivators must contemplate everyone in this manner. If you can do so, you will be able to respect others and at the same you will also be making progress in the Way! Everyone who comes here must recognize himself, and not leave the Jeweled Mountain empty-handed.

爲什麼成立義務學校

我十五歲讀書，讀了半年；十六歲讀了一年；十七歲讀了一年書；讀書的時間只有兩年半。十八歲時，因爲我母親有病，不能走路，大小便都要人照顧，所以我就輟學了，就沒有讀書，在家裡侍候我的母親。侍候母親，那麼有多餘的時間，我就成立一個義務學校。爲什麼成立義務學校呢？因爲我讀書讀得晚，我就想：沒有錢讀書的人，都是家裡很困苦艱難的。所以十八歲就在自己的家裡成立義務學校。「義務學校」就是不收費，也不收紙、筆、墨的雜費，什麼費都不收。我一個人當然不收費就沒有錢賺啦！紙、筆、墨我都給預備好。這麼樣在十八歲那一年，也常常打餓七；這打餓七，有時候是七天，有的時候是十八天，有的時候是三十六天，這麼一邊教學，還一邊打餓七。爲什麼打餓七呢希望用至誠懇切的心，感應道交，令我母親的病早一點痊癒。我又想這世界爲什麼壞的呢？世界壞的原因，就因爲這一個「錢」字；這個錢哪，把各行各業都支配得顛顛倒倒。（待續）

Why Are We Establishing Free Schools With Volunteer Teachers?

When I was fifteen, I went to school for half a year, then studied for one year at age sixteen; and another year at age seventeen. My total formal education lasted two and half years. When I was eighteen, my mother got sick and could not walk. She needed help whenever she had to relieve herself, and so I quit school and stayed home to attend to her needs. In my spare time, I established a free school. Why? Because I began my education only after I was already grown up. And I saw that most people in my area couldn't afford to go to school simply because their families were too poor. So, at age 18 I set up a free school at my home. "Free school" means that I charged no tuition and no material fees for stationery and pens. To come to my school required no money at all. Of course, I made no profit, since I received no payments. Furthermore, I supplied all the papers, pens, and ink. In that year, I would often practice fasting, sometimes for seven days, sometimes eighteen days and sometimes for thirty-six days. I would teach the students while I was fasting. I was fasting because I wished with utmost sincerity to evolve a response from the Way so that my mother would quickly recover from her illness. I also realized that the only reason the world was in such bad shape was money. Money had turned all occupations and professions in society upside-down. *(To be continued)*

萬佛聖城三十週年慶

Celebration of CTTB's 30th anniversary

萬佛聖城將於七月四、五日舉辦開光三十週年系列活動，回顧過去，展望未來。三十週年籌備小組特爲信眾及青少年設計以下活動：

In remembering the past and looking forward to the future, there will be a series of activities on July 4th and 5th to observe CTTB's 30th anniversary. The 30th year subcommittee prepared the following activities for everyone and for the youths to participate in:

徵文比賽- 題目：「我心目中的萬佛聖城」

背經示範表演、書法展示、童畫聖城及佛學常識比賽。

Essay Writing Contest-topic: My Vision of The City of Ten Thousand Buddhas

Sutra Recitation from Memory Performance, Calligraphy Exhibition, Youth Drawing of CTTB, and Buddhist Knowledge contest.

此次是法總首度之大型藝文活動，歡迎所有信眾及青少年踴躍參加，共襄盛舉。

This will be DRBA's first substantial literary arts activity. Please encourage all disciples and youth to participate.

如有任何問題，歡迎來信詢問，來信請寄 zhengwen@drba.org

If you have any questions or concerns regarding the event please email: zhengwen@drba.org

華嚴法會的心得

Thoughts

on

Avatamsaka Sutra Recitation

-Chin Sahn Ng

今天跟大家講講我在剛剛結束了的華嚴法會的心得。這次可以參加三個星期的法會，我覺得背後有很多善因緣在幫助我，我很感恩。

從第一天讀經典開始，我便很開心。當我讀菩薩的行和願，真令我有受寵若驚的感覺。我覺得自己是搖籃中的嬰孩，很有安全感和快樂。但這種快樂來得非常強烈和特別。我提醒自己要小心自己的言行舉止，不要得意忘形。但在法會最後的一個星期，我犯了口業，說了一些不適當的話，我是明知故犯的。第二天起床後，我的喉嚨很痛。我立刻知道我犯錯了，但不知為什麼我不想懺悔，我反而覺得我沒錯，為什麼罰我喉嚨痛呀？我有幾天的時間去反省和懺悔。但我只是在發脾氣，給自己的無明和傲慢做主人。在法會結束的前三天，我沒有聲音。我不能和法師和大眾們一齊誦經了。當時我在想：「沒關係！我用心念都可以呀！」

Venerable Master Hsuan Hua, Dharma Masters, wise advisors, and fellow cultivators:

I am going to talk about my thoughts on the recently completed Avatamsaka Sutra Recitation. I feel blessed and am very grateful for all the good affinities that had enabled me to attend these three weeks of recitations.

From the moment I opened the Sutra, I felt joy, elation, and happiness. When I learned of the Bodhisattvas' practices and vows, I was overwhelmed. I felt like a baby in a swinging basket, so safe and joyful. During the first two weeks of the Recitation I was submerged in a state of joy. But I must say this joyful feeling was a bit extreme and unusual at the time. I kept reminding myself to be mindful of my speech and action, but in the last week of the Recitation, I said something improper which I should not have said. Worse, I was totally aware at the moment that I should not have said it. The next morning I woke up with a bad sore throat. I knew right away it was my retribution of improper speech. Normally I would have kneeled in front of Buddha and repent. But I don't know why at the time I did not want to. In fact, I got mad and thought "Why was I being punished? I did not do anything wrong." I had plenty of time to reflect and repent if I wanted to but I did not. Instead I just got mad for having a sore throat. I was guided by my stupidity and arrogance.

但當我用心唸經時，經文進不了我的心了，在那一刻我才知道害怕，才知道怕。這次慘了！想想我在道場不可以不聞法。我當時的恐怖不是言語可以形容的，當大眾們離開佛堂時是法喜充滿，而我是垂頭喪氣。當天回到家，第一件事我便跪在佛前懺悔，一拜下去，便不再起來。我哭了，像一隻受了傷的野獸，只能喘氣。

第二天，星期六，我還是沒有聲音。更可怕的是我翻開經典，我的頭便痛，好像幾個大鐵錘不停在打我的頭。我又開始打瞌睡，我誦經從來也不打瞌睡。真可怕！當天我是懷著沉重的心情回家。晚上，恆實法師在柏克萊的道場講華嚴經十地品。雖然自己的心情很低落，我還是去聽經。實法師說了一個比喻令我受益很深，我在這裡和大家分享。法師說有一天他經過一個竹園，這竹園清靜和幽雅，他一看便知道竹園的主人一定不停的修理亂雜的竹和草，使竹子強壯和健康。如果不打理的好，亂雜的竹枝便會四處生長。久而久之，這個竹園便會亂七八糟，陽光也不能照射進來，竹園便會生蟲和病。一點也不高雅！更不是一個令人嚮往的去處。作為一個修行者要不停的割除自己的雜草毛病，這樣才會見到自己的本來面目。法師這番話好像一隻慈悲的手把低落的我從地下提起來，告訴我不要執著這沮喪的心境，要改過自新，繼續學習。

回家後，看電視的新聞才知道 Santa Cruz 山林大火，記者說山火是雷電引起的。其實火場、戰場、屠場都是從我們的瞋恨心而成的。

Three days before the completion of the Recitation, I lost my voice completely. I no longer could recite the Sutra with the Dharma masters and my colleagues. But I told myself "that's OK, I could recite it in my mind." However, I was not able to take in anything from the Sutra no matter how hard I tried. At that instant I panicked. Imagine being in a way-place and not being able to learn any Dharma. I cannot describe in words how frightened I was at that moment. My colleagues left the monastery filled with the joys of Dharma while I left disheartened. When I got home, the first thing I did was to bow in front of Buddha and repent. I was crying so hard I could not get up, like an injured animal, just panting.

The next day, which was Saturday, my voice still had not recovered. Worse, the minute I opened the Sutra, my head started aching, as if several hammers were banging on my head. I also became sleepy. I had never felt sleepy reciting the Sutra before. It was horrible. Again, I left the monastery with a heavy heart that day. I felt so lost and sad. That evening Dharma Master Hung Sure lectured on the Ten Grounds of the Avatamsaka Sutra at the Berkeley Monastery. Although I was very depressed I did not hesitate to go to the lecture. That night D. M. Sure told a story and I would like to share it with you because it touched me deeply. Master Sure said one day he passed by a bamboo garden. The garden was very pleasant and clean with exquisite calmness. By the appearance of the main trunk, Master Sure knew that the owner of this garden took special care pruning the wild growth of the new bamboo branches. It had to be a continual task getting rid of the wildly grown and unwanted branches. If left unattended, the garden would be messy and one could never be able to see the main trunk. As time passes, the overgrowth of wild branches would block the sunlight and the garden would be dark and full of harmful insects and diseases. D.M. Sure was telling us that a good cultivator should always be attentive to his/hers bad habits and defilements and get rid of them, and that only through this diligence can we see our true nature. Master Heng Sure's words were like a compassionate hand lifting me from the ground, telling me not to be attached to any state, happy or sad, and correct my mistakes and continue the journey.

That evening after the lecture, I watched the news on TV at home. There was a forest fire in Santa Cruz County. They said it was caused by thunder and lightning.

如果我們繼續吃眾生肉，剝他們的皮，和喝他們的血。他們也會生瞋恨心，而這個世界又怎麼會無戰爭呢？我看著燒的烘烘的山火，聽著無數雀鳥的哭叫聲，我告訴自己真的要下點功夫「修」我的壞脾氣和傲慢心，會很困難，但也要去做。

隔天是法會最後一天了，我的聲音還沒回來，但我的心境已不同。我不再執著這個、那個的。只是用心誦經，在內心深處感到佛菩薩對我們的無微不至。我打了一個妄念「我要報恩」，接著我注意到兩句經文「眾生快樂，菩薩便快樂」呀！我便在這裡下功夫。從現在開始，每天我要令最少一個眾生快樂。我相信有很多人已經這樣做，但是如果你沒有的話，不妨嘗試，不是很困難的。

法師在法會開示時說過每個人的華嚴境界也不同。我今天說的是我這次的華嚴心得。在這裡我誠心的感謝法師們的教導，希望在不久的將來我們又會在一起參加華嚴法會，到時我們的境界會更加成熟。

Actually all the fire, war, and disaster zones and slaughterhouses derive from our hateful and angry heart. If men continue to eat other beings' bodies, wear their skins, and drink their blood, then these beings' suffering will give rise to hatred and anger in their hearts. How can there not be wars on earth? Looking at the blazing fire and listening to numerous birds crying in the background, I told myself I have to attend to my bad habits and get rid of my bad temper and arrogance. It is difficult but I have to do it.

The next day, or the last day of the Recitation, my voice had yet to recover but I felt much different. I was not attached to this state or that state. I just recited the Sutra with my heart. I felt the Bodhisattvas' profound compassion, like water, penetrating everywhere. "I need to repay their kindness," a thought arose. Then I noticed a sentence from the Sutra: "When sentient beings are happy, the Bodhisattvas will be happy." Ah! This is it. I told myself that from now on, each day I will make at least one sentient being happy. I am sure many people have already done so. But if you have not, maybe you should try it. It's not that difficult.

Dharma Master said during the Recitation ceremony that each of us has different Avatamsaka states. Today I spoke of mine. Here, I would like to express my deepest gratitude to all the Dharma masters for their teachings and guidance. I hope in the very near future we will again attend another Avatamsaka Sutra Recitation and our states would be more mature.

Compassion

上人法語 Venerable Master's Dharma Rain

人要有慈悲心，對人對事，
要和平相處，以誠相待，
一切替人著想，
不能用毒辣的手段來壓迫人。
學佛法的人，不可撥無因果，
要對因果之事，特別注意！
假如有人對你無理的攻擊，
或用言語來毀謗，或用行動來迫害，
要處之泰然，不可還擊，
應以慈悲心感化之。

People should use a compassionate heart
with other people and other matters.
People should interact with others peacefully
and sincerely.
People should think of others
and not oppress them in a vicious manner.
Those studying Buddhism must believe in a
cause and result,
and must be careful of cause and result.
If someone attacks you without cause,
or slanders you or oppresses you,
you must deal with it calmly.
One cannot return the attacks.
One must use compassion to influence the other
person.

慈

6月份 金山寺法會時間表

June 2009 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
	1 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	2 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	3 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	4 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	5 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	6 <u>8:00AM-4.30PM</u> 華嚴法會 Avatamsaka Sutra Recitation
7 <u>8:00AM-4.30PM</u> 華嚴法會 Avatamsaka Sutra Recitation	8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	13 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance
<u>9:00am - 3:30pm</u> 14 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	20 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance
<u>9:00am - 3:30pm</u> 21 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	27 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance
<u>8:30am - 3:30pm</u> 28 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	西方佛法露曙光 東度眾生壽而康 悟得本來無生面 與爾同登萬佛邦			

7月份 金山寺法會時間表

July 2009 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
			1 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	2 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	3 金山寺本日 法會暫停 No Assembly today	4 金山寺本日法會暫停 全體參加 萬佛聖城 三十週年紀念法會 No Assembly today Going to CTTB for CTTB 30th Anniversary Celebration
	5 金山寺本日法會暫停 全體參加 萬佛聖城 三十週年紀念法會 No Assembly today Going to CTTB for CTTB 30th Anniversary Celebration	6 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	7 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	8 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	9 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	10 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance
<i>9:00am - 3:30pm</i> 12 誦地藏經 Earth Store Sutra Recitation <i>10:00 am</i> 佛學研討 Dharma Lecture	13 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	14 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	15 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	16 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	17 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	18 <i>9:00 am</i> 念佛法會 Amitabha Buddha Recitation <i>10:00 am</i> 聽經 (Lecture) <i>1:10 pm</i> 大悲懺 Great Compassion Repentance <i>2:45 pm</i> 大悲懺講解 Discussion on Great Compassion Repentance
<i>9:00am - 3:30pm</i> 19 誦地藏經 Earth Store Sutra Recitation <i>10:00 am</i> 佛學研討 Dharma Lecture	20 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	21 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	22 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	23 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	24 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	25 <i>9:00 am</i> 念佛法會 Amitabha Buddha Recitation <i>10:00 am</i> 聽經 (Lecture) <i>1:10 pm</i> 大悲懺 Great Compassion Repentance <i>2:45 pm</i> 大悲懺講解 Discussion on Great Compassion Repentance
<i>8:30am - 3:30pm</i> 26 藥師懺 Medicine Master Repentance <i>10:00 am</i> 佛學研討 Dharma Lecture	27 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	28 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	29 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	30 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	31 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	請與金山寺聯繫 交通安排 Please contact us if you would like to participate !