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上 卍 樂 語

觀世音菩薩 隨類應現，隨方教化

Guanshiyin Bodhisattva Manifests Appropriate Forms to Teach Beings

觀世音菩薩在佛教裏，是佔很重要的地位的。這觀世音菩薩，有的人說他是中國的，有的人說他是外國的；有的人又說他是男人，有的人又說他是女人。現在我告訴各位，這觀世音菩薩，他也不是中國人，也不是外國人。那麼他是哪兒的人呢？他是盡虛空、遍法界，哪個地方都是他，哪個地方也都不是他。他是隨類應現，眾生應該以什麼身得度的，他就示現什麼身而為說法。所以觀世音菩薩沒有一定的。

Guanshiyin Bodhisattva holds a very important position in Buddhism. Some people say Guanshiyin bodhisattva is Chinese, while others say he is another nationality. Some people say this Bodhisattva is a man, while others say the Bodhisattva is a woman. Now I will tell all of you: Guanshiyin Bodhisattva is neither Chinese nor any other nationality. Where is he from then? He can be found everywhere throughout space and the Dharma Realm, and yet there is no place where he is. He manifests in response to different kinds of beings, appearing in whatever form is most appropriate to speak Dharma for living beings. Therefore, his appearance is not fixed.

這觀世音菩薩，他也示現佛身來度一切應該成佛的眾生，也現菩薩身來度一切應該成菩薩的眾生，也現天上的天王身來度一切眾生。總而言之，這個眾生應該以什麼身得度的，觀世音菩薩就示現什麼身，來給這一類的眾生說法。

Guanshiyin Bodhisattva appears in the body of a Buddha to cross over all the living beings who are meant to become Buddhas. He also appears in the body of a Bodhisattva in order to cross over all the living beings who are meant to become Bodhisattva. He also manifests the body of a heavenly king to cross over all living beings. In general, Guanshiyin Bodhisattva appears in whatever form a living being needs to see in order to be crossed over, and comes to speak dharma for that kind of living being.

在佛教裏，觀世音菩薩各處去教化眾生。所以，他要度一切眾生發菩提心，先看這個眾生歡喜什麼，投其所好，他就說什麼法；這個人也都歡喜聽，於是就把這個眾生度了。所以說，觀世音菩薩也不一定是男身，也不一定是女身，他也是男身，也是女身，不過都是變化的。觀世音菩薩的本體，是如如不動的，和佛是一樣。並且觀世音菩薩在很久以前，就已經成佛，佛號為「正法明如來」。

現在他化菩薩身來教化眾生，在佛教中，他現菩薩身；在外道裏，他也現外道的身，所以往往有一位穿著白衣服的，在耶穌教裏就說她是聖母。其實，這位聖母是誰呢？就是觀世音菩薩，去教化那一類的眾生。他示現穿白衣服的樣子，一般的耶穌教說這是聖母，其實就是觀世音菩薩去顯現，令這個眾生來發心。無論早晚，都會令他明白佛法；明白佛法之後，就要發菩提心。這是觀世音菩薩這種妙用無窮的不可思議境界。

今天我就給各位講一講 「觀世音菩薩」這幾個字。

怎麼叫「觀」呢？這「觀」是一種觀智，能觀的智慧；「世音」是所觀的境界。這能觀的智慧，觀這個所觀的境界，觀這個世間所有一切的境界、所有一切的音聲。這音聲，有苦聲、樂聲，有善聲、惡聲，有好聲、壞聲，觀世音菩薩觀看世界種種的音聲，他就遂心滿願——眾生無論求什麼，向觀世音菩薩祈求，觀世音菩薩一定會遂心滿願。

In Buddhism, Guanshiyin Bodhisattva goes everywhere to teach and transform living beings. He wants to cross over all living beings and cause them to bring forth the resolve for Bodhi. He first contemplates to see what a living being likes and then caters to his likings. When he caters to that person's likings, the person feels happy and is glad to listen to whatever Dharma he speaks. Thus he successfully crosses over that living being. So I said Guanshiyin Bodhisattva is not necessarily male or female; he is both male and female, but that's just his transformation. In his fundamental identity, Guanshiyin Bodhisattva is thus and unmoving, just like the Buddhas. What is more, Guanshiyin Bodhisattva became a Buddha long time ago by the name of Light of Proper Dharma Tathagata. Now he is manifesting as a Bodhisattva to come teach and transform living beings.

He appears as a Bodhisattva in Buddhism, but he also appears in other religions as personages of those religions. There is a white-robed figure known in Christianity as the Holy Mother. Who was the Holy Mother in fact? She was just Guanshiyin Bodhisattva coming to teach and transform that class of living beings. He appeared as a person in white robes and the Christians all said that was the Holy Mother, but in fact it was Guanshiyin Bodhisattva appearing to inspire those living beings to bring forth resolves. Sooner or later, they would come to understand the Buddhadharma, and they would bring forth the Bodhi resolve. That's the inconceivable state of Guanshiyin Bodhisattva's inexhaustible, wonderful functioning.

Today I will briefly explain the name of Guanshiyin Bodhisattva, the "Bodhisattva Who Contemplates the Sounds of the World."

What is contemplation? It refers to a contemplative wisdom, the wisdom that is able to contemplate. The sounds of the world are the state that is contemplated. The wisdom that is able to contemplate is used to contemplate the state that is contemplated—all the states within this world, all the sounds. The sounds include sounds of suffering, sounds of happiness, wholesome sounds, evil sounds, good sounds, bad sounds. Guanshiyin Bodhisattva observes all the various sounds of the world. He fulfills all wishes. No matter what living beings seek from Guanshiyin Bodhisattva, he will grant their wishes for sure.

「世」有過去世、現在世、未來世。觀世音菩薩觀一切眾生過去世的因緣、現在世的因緣、未來世的因緣，觀看這三世的因緣，然後應該用什麼方法去救度和教化這個眾生。觀世音菩薩，用他所修行成就的神通救度眾生，所以這叫「觀世音」。

「菩薩」是半梵語，具足叫「菩提薩埵」。「菩提」就是覺，「薩埵」就是有情。菩提薩埵，就是覺有情——覺悟一切的有情；凡是你有這個情的，他都會令你得到覺悟。又有一種講法，是有情覺——有情裏邊的一個覺悟者。有情，就是一切有知覺性的，有感覺的，有氣血的，這一些個有生命的東西，都叫有情。觀世音菩薩，他還沒有成道前和我們是一樣來著，因為他不怕這苦難去修行而覺悟了，是有情的眾生裏邊的一個覺悟者。也就是他以他這個覺悟的這種智慧，再來覺悟我們這一切的眾生，所以叫菩薩。

菩薩，另一個名稱，叫大道心的眾生。大道心，他的道心最大了。有大道心的眾生，這就叫菩薩。觀世音菩薩也就是這一類的眾生。

在沒有成佛以前，所有的菩薩也都叫眾生，不過他是眾生裏邊一個覺悟的眾生，而不是迷昧的一個眾生。迷昧的眾生，他遇著一切境界就執迷不悟，遇著一切的事也都看不破、放不下。觀世音菩薩對一切的事，也都看得破、放得下，無所執著了，所以他覺悟。不單自己覺悟，而且又覺悟其他一切沒有覺悟的眾生，所以叫做「觀世音菩薩」。

The Chinese character *shi* for “world” can also refer to “period of time,” as in the three periods of time – past, present, and future. Guanshiyin Bodhisattva contemplates the past causes and conditions, present causes and conditions, and future causes and conditions of all living beings. Observing the causes and conditions in the three periods of times for each living being, Guanshiyin Bodhisattva employs whatever method is suitable for saving and teaching that being. He uses the spiritual powers he has accomplished through cultivation to rescue living beings. Thus, he is called the One Who Contemplates the Sounds of the World.

Pusa is an abbreviated transliteration of the Sanskrit word “Bodhisattva” in Chinese. The meaning is translated thus: “Bodhi” means enlightenment and “sattva” means sentient being, so it means “one who enlightens sentient beings,” and also “an enlightened one among sentient beings.” What is meant by “sentient being”? It refers to any living thing endowed with awareness, sentience, breath, and blood. Guanshiyin Bodhisattva used to be the same as all of us, but because he cultivated without fear of suffering or hardship and became enlightened, he is an enlightened one among sentient living beings. Moreover, he uses the wisdom of his enlightenment to further enlighten all of us living beings. Such a one is called a Bodhisattva.

Bodhisattvas have another name: They are called beings with a great resolve for the Way. They have the greatest resolve for the Way. Beings with a great resolve for the Way are Bodhisattvas. Guanshiyin Bodhisattva is such a being.

Before they become Buddhas, Bodhisattvas are called living beings, but they are enlightened living beings, not confused ones. When confused beings encounter any kind of state, they cling to it and fail to awaken. No matter what situation they come across, they cannot see it for what it is and let go of it. Guanshiyin Bodhisattva is able to see through and let go of all matters. Since he is not attached to anything, he is enlightened. Not only is he himself enlightened, he can also enlighten all other unenlightened beings. Therefore, he is called Guanshiyin Bodhisattva. That’s a general explanation of the Bodhisattva Who Contemplates the Sounds of the World.

觀世音菩薩觀一切眾生過去世的因緣、然後應該用什麼方法去救度和教化這個眾生。用他所修行成就的神通救度眾生。

Observing the causes and conditions in the three periods of time of each living being, Guanshiyin Bodhisattva employs appropriate methods for saving and teaching that being. He uses the spiritual powers he can cultivate to rescue beings.

菩提心

發菩提心之後，好像放下麵種，久而久之，麵便會長大。

Bringing forth the Bodhi resolve is like adding yeast to the dough, so that it will rise and expand over time.

什麼是菩提心？我有一個很簡單的比喻：未發菩提心前，好像麵粉未下發粉；一旦發菩提心之後，好像放下麵種。久而久之，麵便會長大。若問菩提心像個什麼樣子？本來它是無形無相，只是個覺道。覺者，覺悟也，就是明白，明白道理。不單是明白，還要修這條道。

What is the Bodhi resolve? I have a very simple analogy: Before we bring forth and Bodhi resolve, we are like flour before yeast is added. Bring forth the Bodhi resolve is like adding yeast to the dough, so that it will rise and expand over time. What is the Bodhi resolve like? It is without any form or mark; it is only the enlightened Way. To be enlightened means to understand; to understand the principles of the Way. Yet we should not stop at understanding the principles; we must also cultivate the Way.

也可以用寶塔來比喻菩提心：這一座寶塔，無論它多高多大，必要從地上修起；地，就是我們的心地。要從地上建這座寶塔，使它一層比一層高。菩提心，也是從心地上建起，愈發愈大，愈發愈高；本來只是一點點，很小的，但逐漸膨脹、發大；等到功德圓滿了，最後可以成佛。這只是我一個很粗淺的看法，一個簡單的比喻。

The Bodhi resolve can also be compared to a pagoda: no matter how tall a pagoda you plan to build, you have to start from the ground. The ground is analogous to our “mind ground.” Just as we have to build a pagoda story by story from the ground up, the Bodhi resolve is similarly built up from the mind ground. Starting very small, it gradually grows greater and higher. And eventually, when we perfect our merit and virtue, we will become Buddhas. This is only a very simple and rough analogy.

What is the foundation for being a human?

It is kindness, righteousness, the Way, virtue, loyalty and filiality.

When we are born,

We are influenced by what we see and hear.

We should pay attention to filiality.

If you can practice filiality,

The god of heavens will be pleased with you.

If you can practice filiality, the Bodhisattvas will be pleased with you.

If you can practice filiality, the Buddhas will be pleased with you.

If you can practice filiality, you parents will not become upset with you.

If you can practice filiality, you will not fight with your brothers and sisters.

Filiality is the soul of heaven and earth; it is the basis for being a human.

Filiality

我們做人的基礎是什麼？

就是仁義道德忠孝。

我們每個人出生以來，

耳濡目染所應該注意的，就是這個「孝」。

你若能盡孝道，天主就喜歡你；

你若能盡孝道，菩薩就喜歡你；

你若能盡孝道，佛就喜歡你；

你若能盡孝道，父母一定不會對你發脾氣的；

你若能盡孝道，一定不會和兄弟姐妹爭利益。

心經非臺頌解

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

經文:

行深般若波羅蜜多時。

偈:

行道修身莫外尋
自性般若深密因
白浪沖霄黑波止
涅槃彼岸任運登
時兮時兮勿錯過
慎之慎之取天真
杳杳冥冥通消息
恍恍忽忽見本尊

註解:

「行」就是修行。「深」是對淺而言深。「般若」就是智慧。「波羅蜜多」就是到彼岸。「時」就是這個時候。這是說觀自在菩薩他所修行的是深般若，不是淺般若。

什麼叫深般若？就是妙智慧。什麼叫淺般若？就是小乘四諦、十二因緣。那麼，有妙智慧才能真正到達彼岸，若沒有真正的妙智慧，就不能達到彼岸。那麼誰能達到彼岸呢？就是這位觀自在菩薩，所以釋迦牟尼佛才舉出觀自在菩薩來，因為這一位大菩薩他是修行深般若的，而且已經到達彼岸了。

Sutra-

When Avalokiteshvara Bodhisattva was practicing the profound prajna paramita.

Verse:

Practice the Way, cultivate yourself,
And do not search outside.

The prajna of your own nature is the deep and secret cause.

White billows soar to the heavens,
the black waves cease;

Nirvana, the other shore,
effortlessly is climbed.

Time and again, time and again,
don't miss the chance;

Care for it, be diligent,
take hold of the divine innocence.

Unclear mirage:

thus the news arrives;

Now it's there, now it's not--
see what is originally esteemed.

Commentary:

The word **practicing** in the sutra is simply what we understand as cultivation. As to **profound** it is the opposite of superficial. **Prajna** means wisdom, the **paramita** means to reach the other shore. The text says that Bodhisattva Avalokiteshvara cultivates profound, not superficial prajna.

What is profound and what is superficial? Profound prajna is wonderful wisdom. Superficial prajna is limited to an understanding of the Four Truths and Twelve Links of Conditioned Causation (*pratityasamutpada*) as studied in the Hinayana, the Small Vehicle. But only the wonderful wisdom of profound prajna can cause you to actually reach the other shore. Who is it who can arrive at the other shore? Avalokiteshvara Bodhisattva. When Shakyamuni Buddha spoke this sutra, he took special note of the great Bodhisattva Avalokiteshvara, who practices profound prajna and who has already reached the other shore.

二乘的人只修淺般若，而不知道修深般若。什麼叫淺般若？就是修析法空觀。析就是分析，細細的分析開。分析什麼呢？分析色法和心法。

什麼叫色法？色法就是有形有相，可以看得見的。什麼叫心法？心法是你看不見的。有形的就是色法，無形的就是心法。什麼叫有形？就是一切有相、一切有為，這都叫有形。心法是無形無相的，它只是一種知覺。所以有知覺，無形相，這就叫心法；有形相，無知覺，這就叫色法。

按照色、受、想、行、識五蘊來說，這個色是有形相的，所以是色法；受、想、行、識是無形相的，所以是心法。觀世音菩薩在「行深般若波羅蜜多時，照見五蘊皆空」，他把五蘊都照空了，所以說「色不異空，空不異色，色即是空，空即是色，受想行識，亦復如是。」受、想、行、識也和色法一樣，都是空的。

講到這個空上，般若就是談空的。本來空有很多很多種的，在這兒就簡單的講講五種的空。

第一叫頑虛空。頑虛空，就是我們一般人所知道的、眼睛所見到的這個虛空。為什麼叫頑虛呢？就表示這個虛空是無知無識的，沒有知覺性存在。凡夫所執著的，就是這個頑虛空。什麼叫虛空？就是什麼也沒有，在這兒沒有了。可是這是個真空嗎？不是的，這是頑虛空，凡夫所知道的就是這個虛空。

Those of the two vehicles, Arhats and Condition-Enlightened Ones, are unaware of profound prajna and cultivate only a superficial prajna, which is concerned with the analysis of emptiness. In their contemplations they make a very fine analysis of all form-dharmas and mind-dharmas.

When are form-dharma and mind-dharmas? Form-dharmas are perceptible, while mind-dharmas are not. To make the distinction even clearer, everything that has perceptible characteristics and is conditioned is said to possess form. Since mind-dharmas are not perceptible objects, they can only be recognized as kinds of awareness. The fact that an awareness lacks any perceptible characteristics indicates that it is a mind-dharma, while what has perceptible characteristics but lacks awareness is called a form-dharma.

Form-dharmas make up the first of the five skandhas, while feelings, cognition, formation, and consciousness, the remaining four skandhas, are all mind-dharmas, since they lack perceptible characteristics. Therefore, **when Avalokiteshvara Bodhisattva was practicing the profound prajna paramita, he illuminated the five skandhas and saw that they are all empty.**

To talk about prajna is to talk about emptiness. Fundamentally, there are many kinds of emptiness, but now for simplicity's sake, I will explain five basic kinds:

1) Insensate emptiness. This kind of emptiness lacks any knowing consciousness; it has no awareness. This emptiness, the ordinary emptiness known to most people, is called insensate emptiness because it consists merely of the emptiness we can see with our eyes, and it lacks its own awareness. It is the false, insensate emptiness people see in places where there is nothing at all. That lack of anything in a place is not the true emptiness.

(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

釋文 Explanation of the Text

「南無大悲觀世音菩薩」釋義

Explanation on the meaning of “Homage to the Great Compassion Avalokitesvara Bodhisattva”

「南無」是梵語 Namas，譯曰歸命、敬禮、救我、度我等。南無之「無」字，音模，莫胡切。

The Sanskrit word “Namas” is translated to Chinese as “Homage” meaning “return my life to”, “pay my respect to”, “saving me” or “cross me over” etc. “Ma” in Namas is pronounced as “Mo”.

「大悲」前面釋題時解釋過，「財施」和「無畏施」只能解決眾生苦難於一時

或一生，只有「法施」，教導眾生怎樣出離三界¹才是大悲。大毗婆沙論²裡有指出「悲」與「大悲」的不同層次：「問：以何義故，名為大悲？答：拔濟大苦諸有情類，故名大悲；大苦者，謂地獄、傍生、鬼界中苦。」

Great Compassion had been explained in the section of *Explanation of the Title*. The giving of financial assistance and the giving of undauntedness can solve sufferings and difficulties of living beings at one time or one lifetime, only by the giving of Dharma can one teach living beings how to leave the Three Realms, that is Great Compassion. *The Mahavibhava Shasta* points out that there are different level of Compassion and Great Compassion: “Question: What is the meaning of great compassion? Answer: Saving all sentient beings from great sufferings is called great compassion. Great Sufferings means the sufferings in the realm of hells, animals and ghosts.

「觀世音」的梵文是 Avalokiteśvara，又譯為「光世音」、「觀自在」。唐太宗時，為避諱皇帝的名字——「李世民」，除去“世”字，略稱「觀音」。

The Sanskrit name for “Guan Shi Yin” is Avalokitesvara, another translation is “Guang Shi Yi n (worldly sounds of light), Guan Zi Zai (contemplating at ease). During the Tang Dynasty, the name of Emperor Tai Zhong is Li Shi Ming. To avoid the taboo of his name, the word “Shi” in “Guan Shi Yin” was removed and the name was shortened to “Guan Yin”.

我們念的《妙法蓮華經普門品》裡說：「若有無量百千萬億眾生，受諸苦惱，聞是觀世音菩薩，一心稱名，觀世音菩薩，即時觀其音聲，皆得解脫。」可見觀世音菩薩是救苦救難的！究竟觀世音菩薩是男人還是女人呢？

It was stated in *The Chapter of Universal Door of the Lotus Sutra (the Saddharma Pundarika Sutra)*: “If there are hundreds of millions of living beings suffering from all sorts of afflictions who hear the name of Guan Shi Yin Bodhisattva and calls this name single-mindedly, Guan Shi Yin Bodhisattva immediately contemplates their sounds and gets them all liberated.” From this, we learn that Avalokitesvara Bodhisattva is saving people from sufferings and disasters. But, is Avalokitesvara Bodhisattva a male or female? (待續 To be continued)

1. 欲界、色界、無色界。《法華經·譬喻品》說：“三界無安，猶如火宅，眾苦充滿，甚可怖畏。”

2. 大毗婆沙論八十三卷六頁

憶父母恩 Recalling my parents' kindness

尤家錚 You Jia Zheng

媽媽往生后的頭七在金山寺做了佛事。第二天清早，我在家禮佛時，並沒有點香，卻突然聞到了香味。後來，不只一次，全家在不同的地方，差不多同時聞到了香味。奇怪的是，有一次，我和姐姐在通電話，當時我正在閱讀一本關於舍利的經本。經本的名字叫“一切如來心秘密全身舍利寶篋印陀羅尼經”我已聞到香味，以為是經書上發出的，並沒有告訴她。她已在電話上說：“奇怪，我怎麼聞到了香味！”真是不可思議！電話能傳聲音，難道還能傳香味？

Her seventh-day ritual was held at Gold Mountain Monastery. Next morning, I suddenly smelled fragrance without burning incense while I was bowing to Buddhas at home. Later, on more than one occasion, all of my family members, being in different places, smelled fragrance at the same time. The strange thing was that once while I was talking to my older sister on the phone, I also was reading a book about Sharira. The title was *The Sutra of the Whole-Body Relic Treasure Chest Seal Dharani, the Heart Secret of All Tathagatas*. I had already smelled the fragrance and thought it came from the Sutra, but I didn't tell her. "How strange? How come I can smell the fragrance?" she said on the phone. It's really incredible. The telephone can transmit sound, but can it transmit the fragrance as well?

媽媽的遺體火化后三星期，骨灰仍是溫熱的，顏色是綠的，並放射出能量。我們請示了法師，把骨灰帶到了金山寺。經法師觀察，從骨灰裏發現一千顆各色舍利子和舍利花。我們把數顆舍利子帶往中國給大姐時，途中，有兩次海關檢查的螢幕發現我的手提包裏面放光，不讓我通過。一次是在韓國轉機時，問我是否帶了激光物。一次是從上海到北京的機場上，問我是否帶了手電筒，把我的手提包倒出來查了一遍。我心裏很清楚，一定是舍利子在發光。

Three weeks after the cremation, her ashes were green and were still warm and radiating energy. We brought the ashes to Gold Mountain Monastery after obtaining instructions from the Dharma Masters. With their careful observations, we discovered 1000 varicolored shariras. We took some of her shariras to China for my eldest sister. Twice on our way through customs, the inspection screens discovered light emitting from my handbag, so initially customs wouldn't let me through. The first instance occurred while I was transferring in Korea, when their customs agents asked me if I was carrying some sort of a laser. The second one happened at the airport from Shanghai to Beijing, where I was asked if I carried a flashlight. They searched everything in my handbag. I knew clearly that it was the shariras emitting light.

据我的姐姐說，她有一個朋友胃痛，拿了媽的舍利子按在胃上，祈求保佑。結果，胃馬上不痛了。這位朋友現在天天在朝舍利子叩頭。我和姐姐，女兒，拜師父。拜父母遺像和舍利子。我們都覺得舍利子比過去大了點。

According to my older sister, one of her friends had a stomachache and put my mom's shariras on her stomach and prayed. Her pain stopped right away. Now this friend kowtows to the shariras every day. My sister, my daughter, and I bow to the Master and to the portraits and the shariras of our deceased parents. We all think that the shariras are a little bigger than before.

我們過去雖然信佛，卻很少到金山寺來，自以為媽做了七次佛事後，全家都覺得道場很殊勝。媽媽往生激勵了我們要精進修行。所以常到道場來參加誦經，聽法師講經，并向同修們學習。

Although we believe in Buddhism, we rarely come to Gold Mountain Monastery in the past. However, after the monastery held seven Buddhist ceremonies for my mom, our family feels that this is a very auspicious way-place (Bodhimanda). The passing of my mom really motivated us to cultivate vigorously. So now we have come quite often to this way-place to recite sutras, to listen to lectures by Dharma Masters, and to study with fellow cultivators.

下面我想講講我追思父母教養之恩：

Now I'd like to talk a little about my parents' kindness in my upbringing and education:

我的父親是個著名的醫生。父母又都是著名的武士師和氣功師。他們以特有的技能，辛勤地培養了許多學生，能成為他倆的女兒，我感到很榮幸。我愛他們，敬佩他們。回憶我這一生，從他們給以為生命的一刻開始，一直到現在的我，已成了一個年邁的老人。最使我刻骨銘心，難以忘懷的是雙親對我生養，教養，培養成長，並引我進佛門的恩德。

My dad is a well-known doctor. Both of my parents are also famous martial art and Qi Gong instructors. They worked diligently to train and develop a lot of students. It is my honor to be their daughter. I love and respect them. Reflecting on my life—from the time they gave me life till now, when I have already become an elderly woman—the most unforgettable of their kindness is that they raised me, taught and educated me, and led me to Buddhism.

爸媽信奉佛教，記得幼年時，帶我去廟宇拜見他們的師父，還給我去了法名。爸在修佛法時，有時會例外地讓我坐在他身旁，還教我背誦咒語。我七歲時，父母曾吃素，我也跟著發願吃素，得到了他們的支持，就這樣，我帶著吃素的習慣，一直到現在。

My mom and dad believed in Buddhism. I remember they took me to the temple when I was little to pay respect to their Master, who gave me a Dharma name. My dad would sometimes let me sit next to him while he was practicing the Buddha-Dharma. He also taught me how to memorize and recite mantras. When I was seven years old, my parents were both vegetarians, so I also vowed to be a vegetarian and had their full support. It became a habit; I am still a vegetarian now.

爸媽注重教育，培養我到大學畢業，叮囑我努力學習，認真工作，但又不要好高騖遠，一切隨緣。爸媽很少用責備，打罵的方式來教育我。現在回想起來，我有錯誤，他們常常用無言的責備和等待，讓我慢慢地自己感到羞愧，從而懺悔。我做得對，則常表揚。實際上，他們深信身教重於言教，多用以身作則的方式來教育子女。印象最深的是，從我有記憶力開始，就記得媽總是在半夜才上床睡覺，清晨四、五點鐘就起床。一天花上十幾個小時練習武功。氣功及坐禪。爸曾多次長期閉關修行。

My parents emphasized education. They taught me until I graduated from college and urged me to study hard and be serious and diligent about my work. They also reminded me not to set unrealistic goals and just take things as they come. They did not believe in verbal or physical punishment and would not blame me for my mistakes; they would rather wait for me to reflect on myself and realize my own mistakes and subsequently repent. On the other hand, if I did something right, they would always praise me. In fact, they truly believed in leading by example rather than just preaching to their children. As far back as I can remember, one of my deepest impressions was that of mom going to bed at midnight and getting up at around 4 or 5 o'clock early before dawn. They spent more than 10 hours a day practicing Kung Fu, Qi Gong, and meditation. On many occasions, dad even went into solitary seclusion to cultivate for long periods of time.

爸媽孝順父母、尊重師長可說是典範。他們對師父及長輩的供養，極其慷慨。對在大陸的氣功學生，則挑選忠厚、老實、心地善良的，不分性別、年齡、學歷、貧富，一律免費教學。教學又教人，勸人為善。凡是練到一定程度，又有素養的學生，因緣成熟，就引進佛門。

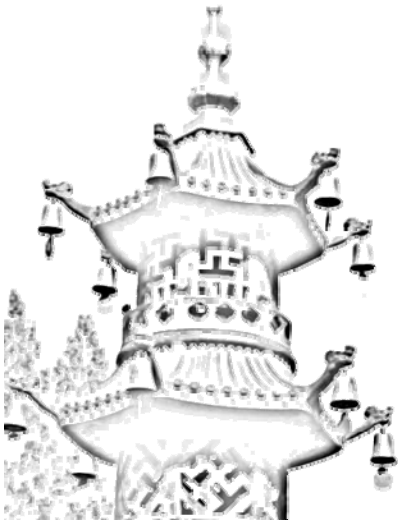
Mom and dad exemplified filial piety and respectfulness towards teachers and elders. They were awfully generous in making offerings to their teachers and elders. They provided free Qi Gong instructions to selected groups of honest, frank, and kindhearted students in China regardless of their gender, age, educational background, or wealth. They also urged them to be good people. All those students who had practiced up to a certain level, when their causes and conditions have matured, would be introduced to Buddhism.

爸的后半生，遇到許多不如意的事，多次慘遭政治迫害、抄家、掃地出門，受到牢獄式的隔離審查、人格侮辱，戴上反革命份子的帽子，限制自由行動等等，但是他從不抱怨，也不發脾氣，他總是默默地忍受著。可以說，忍辱到了極點。因為他相信佛教因果報應的道理，所以他能包容一切。爸常說，這是他自己前幾世做錯了事，現在應得的惡果報。他對人、對事都看得很淡，認為世事一切都是虛妄的，假的。他經常說：“一切唯心造。”當時，我受共產黨唯物主義教育，不懂這句話的真實意義，直到現在，才慢慢的懂了一點。

Dad encountered several adversities in the latter half of his life. He suffered time and again from political persecution, the confiscation of his house, and home evictions. The government took him into custody and placed him in isolation for investigations; they denigrated his moral character; they labeled him as a counter-revolutionist and restricted his freedom, etc. Yet he never complained or lost his temper. He just quietly endured their harsh treatments. It was the ultimate test of his tolerance and temper. Because he believed in the teachings of cause and effect and retribution in Buddhism, he was able to tolerate everything. He had always said that this was his retribution for all the wrongs that he committed in his past lives. He treated people and things with no emotional attachment, realizing that all worldly matters are just an illusion and false. “Everything is created from the mind alone,” he would say. Back then, I was being taught in school the materialist way of life by the Communist government and did not understand the true meaning of this saying. I have only begun to slowly understand it a little more now.

爸媽一生，有許許多多的煩惱，但他們最終都能把煩惱轉為菩提。我想，爸媽在人世間的這些年，就好像是菩薩到人世間，以他們親身的經歷及作為警示，現給我們看人生的苦、空、無常、無我。

My parents had many afflictions in their lives, but they were able to turn their afflictions into Bodhi. I think they are like Bodhisattvas who have descended onto this world: by living through their own afflictions as examples, they help us see the suffering, emptiness, impermanence, and selflessness of life.

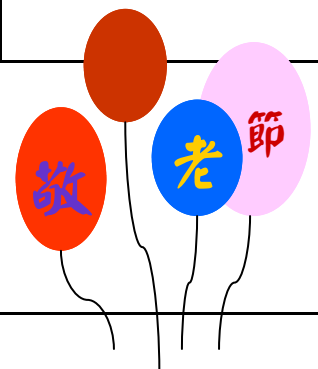


To be continued (待續)

10月份 金山寺法會時間表

October 2010 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
10/24/10 星期日 Sunday 萬佛聖城預祝觀世音菩薩出家法會 10/26/10 星期二 Tuesday 金山寺慶祝觀世音菩薩出家法會			請與金山寺聯繫交通安排 Please contact us if you would like to participate ! Welcome! 415-421-6117		二十四 1 1:00 PM 大悲懺 Great Compassion	二十五 9:00-10:00am 2 楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
二十六 3 9:00am - 3:20pm 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討	二十七 4 1:00 PM 大悲懺 Great Compassion Repentance	二十八 5 1:00 PM 大悲懺 Great Compassion Repentance	二十九 6 1:00 PM 大悲懺 Great Compassion Repentance	三十 7 1:00 PM 大悲懺 Great Compassion Repentance	初一 8 1:00 PM 大悲懺 Great Compassion Repentance	初二 9:00 am 念佛法會 9 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 阿彌陀經講解 Discussion on Amitabha Sutra
初三 10 9:00am - 3:20pm 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討	初四 11 1:00 PM 大悲懺 Great Compassion Repentance	初五 12 1:00 PM 大悲懺 Great Compassion Repentance	初六 13 1:00 PM 大悲懺 Great Compassion Repentance	初七 14 1:00 PM 大悲懺 Great Compassion Repentance	初八 15 1:00 PM 大悲懺 Great Compassion Repentance	初九 9:00 am 念佛法會 16 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 阿彌陀經講解 Discussion on Amitabha Sutra
初十 17 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 10:00 am 佛學研討 Dharma Lecture	十一 18 1:00 PM 大悲懺 Great Compassion Repentance	十二 19 1:00 PM 大悲懺 Great Compassion Repentance	十三 20 1:00 PM 大悲懺 Great Compassion Repentance	十四 21 1:00 PM 大悲懺 Great Compassion Repentance	十五 22 1:00 PM 大悲懺 Great Compassion Repentance	十六 9:00AM 23 預祝觀世音菩薩 出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home Day 1:10 pm 大悲懺 Great Compassion Repentance
十七 24 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩出家法會 No Assembly today Going to CTTB for Cele- bration of Guan Yin Bodhisattva's Leaving Home Day	十八 25 1:00 PM 大悲懺 Great Compassion Repentance	十九 26 9:00AM 慶祝觀世音菩薩 出家法會 (正日) Celebration of Gwan Yin Bodhisattva's Leav- ing Home Day (actual day)	二十 27 1:00 PM 大悲懺 Great Compassion Repentance	二十一 28 1:00 PM 大悲懺 Great Compassion Repentance	二十二 29 1:00 PM 大悲懺 Great Compassion Repentance	二十三 30 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
二十四 31 9:00am - 1:30pm 慶祝敬老節 Celebration of Honoring of the Elderly	十月三十一日 敬老聯歡會 十月九日開始接受報名，敬邀六十五歲以上的貴賓 名額二百位，額滿為止，歡迎親自報名。					



11月份 金山寺法會時間表

November 2010 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
	二十五 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 <u>9:00-10:00am</u> 6 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>2:45pm</u> 淨業社共修 Pure Karma Society Class
初二 7 <u>9:00am - 3:20pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	初三 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 <u>9:00 am</u> 念佛法會 13 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> 阿彌陀經講解 Discussion on Amitabha Sutra
初九 14 <u>9:00am - 3:20pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	初十 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 <u>9:00 am</u> 念佛法會 20 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> 阿彌陀經講解 Discussion on Amitabha Sutra
十六 21 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	十七 22 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	十八 23 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	十九 24 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	二十一 25 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	二十二 26 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	二十三 27 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony
二十四 28 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十五 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	11/21/10—11/27/10 金山寺禮拜梁皇寶懺			