

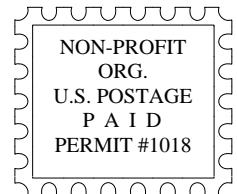


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上刊獎語

萬物的主宰者

The Lord of All Things

要知道一切的一切，都是從「一」聚集而成，又要知道多是由很多的「一」而成就的，以前所講的〇字，那是超出數外，所謂「超出三界外，不在五行中。」三界就是欲界、色界、無色界，五行就是金、木、水、火、土。

Everything is formed from the “one”. The “many” are formed from the accumulation of many “ones.” Earlier I mentioned that the zero is beyond numbers, “beyond the Three Realms and outside of the five elements.” The Three Realms are the realm of desire, the realm of form, and the formless realm. The five elements are metal, wood, water, fire, and earth.

所有的人，都在五行中，每個人的相貌，都具足五行，臉瘦身高，屬於木形；頭尖下巴寬，屬於火形；面方色黃，屬於土形；面白屬於金形；面黑而肥，屬於水形。有人是木火土，有人是木火金，有的人本身金木相剋，自己和自己鬥爭。水形和火形在一起，木形和土形在一起，便會常發生鬥爭，但〇字就超出這些數目之外。

All people are included within the scope of the five elements. Our features are characterized by the five elements. For example, tall people with thin faces are predominately of the wood element. Those with pointed heads and wide chins belong to the fire element. People with squarish faces and yellow complexion are earthy; those with whitish or pale complexions are metal, and those with plump and dark-complexioned faces are of the water element. Some people are a combination of wood, fire, and earth; others may be wood, fire, and metal.



一般人認為命運有一定的安排，所謂「命有八尺，難求一丈。」不錯！但這是指平常人而言，若是修道人，就不在此數中。修道人不要問易經，那是一般凡夫俗子所用的，修道人的生死尚且能了，何況其他的數呢？更應該超出去，所以不要理會這些。

講五行不過明白其理而已，其實認真去修行，什麼道理自然而然就會明白。這個〇字是最要緊的法門！各位若對〇字用功夫，仔細研究一番，將來一定會有辦法。因為它不在數中，數目一開始，就有個「一」，可是〇字，連「一」也沒有了。

要知道「一」多了，就是眾多，眾多是由「一」成就的，所謂「一本散為萬殊，萬殊仍歸一本」，「一為無量，無量為一。」

為什麼有無量？因為有一，為什麼有一？因為有無量。若是「一」生出來，就有很多麻煩事，從一生出二三四，乃至八九十，無窮無盡的數目就跟著來了；若是「一」沒有了，其他當然也沒有了；眾多微塵空了，一粒微塵也沒有了。

People who are a combination of the mutually destructive elements of metal and wood often fight with themselves. If water-type people are put together with fire-type people, or wood-type people meet earth-type people, many quarrels and arguments may ensue. However, the zero transcends all these kinds of fate.

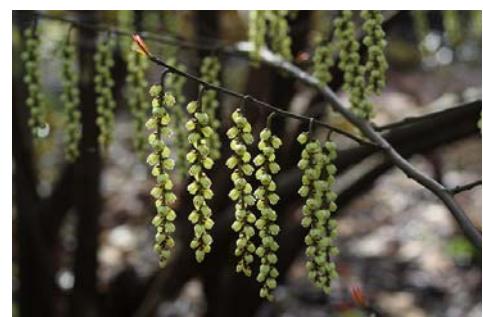
Most people think that destiny is fixed. There is a saying, "If something is fated to be eight feet, it's hard to ask for ten feet." That is true, but only for ordinary people. Genuine cultivators aren't bound by fate. Cultivators don't need to consult *the Book of Changes*; that's for ordinary people. Cultivators are able to end birth and death; how much the more can they alter other aspect of their fate. Thus, we should transcend fate and pay no attention to it.

We have discussed the five elements to understand their principles, but in fact, if we earnestly cultivate, we will spontaneously understand all principles. The zero is essential. If we work on it and investigate it, we will certainly find a way. The zero transcends all numbers. The numbers begin with one, but the zero is beyond even the one.

When there are many "ones," it becomes a multitude. The "many" are formed from "one." As it is said,

*One root spreads into ten thousand branches,
Yet the ten thousand branches return to the one root.
The one is limitless, the limitless are one.*

How can there be the limitless? Because of the one. How can the one exist? Because of the limitless. Once the "one" comes into being, there are many troubles. From the one comes two, three, four, ...eight, nine, ten, and all the numbers up to infinity. Without the "one," the other numbers cannot exist either. When all dust motes are gone, the not even one dust mote exists.



諸法沒有一個自性，所以無所依賴，但是從互相假和合，而成就一切方便法。天地間一切萬事萬物，有些人說在冥冥中有主宰操縱，這是能作。一切萬事萬物，這是所作。有個主宰它能作一切萬事萬物，一切萬事萬物是它所作出來的，一般宗教，都是這樣說法。可是往真實來講，沒有哪個人能主宰一切萬事萬物，所以才說無能作所作，沒有一個能作者，也沒有所作。

那是怎樣呢？所有一切的一切，都是起惑、造業、受報。業是從什麼地方生出來？是從妄想所感召出來的。在最初是不覺，不覺就是無明，因為無明，就生出迷惑。要是沒有無明，就沒有迷惑；有了迷惑，就生出妄想；有了妄想，就造出種種的業。

所造的業，是善因，就有善的果報；是惡因，就有惡的果報；是不善不惡因，就有不善不惡的果報。

所以眾生所遭所遇，無非是自己所造的，並不是其他人所造、所支配的，一切都是自己。乃至在輪迴中轉來轉去，不能出離，隨業而受果報，生生死死，死死生生，永不離開生死，都是自己所造的。怎能知道是這樣呢？因為要是離開這種道理，就沒有其他道理可講了。

有的宗教，主張世間一切都是受神的支配；既然是受神的支配，那麼造善造惡與自己就沒有關係。但是到時候受果報，還是要自己去受，神幫不了忙，可見這是不合理的道理。因為這個緣故，所以說果報是從自己的業感召而生出來的，正所謂「如是因，如是果。」

All dharma (phenomena) have no intrinsic substance, nothing to depend on. They arise expediently through a false process of combination. Some people say that everything in the universe is invisibly controlled by a Lord. This is the ability to create; all the myriad things are object created. Most religions say that there is a Creator who creates the myriad things, and that everything in the world is created by him. In reality, no one can be the lord of the myriad things. There is no creator and nothing that is created.

How do we explain things, then? We can explain everything in terms of becoming deluded, committing offenses, and undergoing retribution. Where does karma come from? It comes from deluded thinking. Initially there is non-enlightenment, or ignorance. Ignorance gives rise to confusion. Without ignorance, confusion would not arise. When there is confusion, we engage in deluded thinking, and then create all kinds of karma.

If we create good karma, we receive a pleasant retribution. With evil karma, we undergo an unpleasant retribution. If the karma is neither good nor evil, the retribution will also be neutral.

Everything that happens to us is a result of the karma we created ourselves; we are not controlled or created by anyone else. We go round and round on the wheel of rebirth, receiving retributions according to our karma, never managing to escape from birth and death. This is also our own doing. How do we know? There is no other logical explanation of the matter.



Some religions say that everything in this world is controlled by God. If that were true, it wouldn't matter whether we did good or evil. But the reality is that, when the time comes, we ourselves have to undergo the retribution for our own deeds and God cannot help us. Therefore it's not sensible to say that God controls everything. Rather, we bring the reward or retribution upon ourselves through what we do. "As you sow, shall you reap."

好像有人主使別人去殺人，這人雖然犯罪，可是主使人也有罪；如果神來支配我們，一切一切都由神來作主，那麼我們所造的業，神應該分一半果報，才合情理。如果不是這樣，神教我們所做的事情，罪全歸我們受，這就不平等、不合理了！

我們自己所造的業，與他人無關，我們所作的是善事，就得善的果報；所作的是惡事，就得惡的果報，這是很合理的因果。所以我們一舉一動，並不受任何人或神來支配。如果真是受神支配的話，那神就不應該教我們做種種惡，應該只教我們做種種善，這樣才對。因為神不願意人做惡事，希望人做善事。如果神沒有這個能力，那麼我們做惡，還是自己受報，做功德是祂的，做惡是我們自己承擔的，這太不合邏輯學了。

Miraculous 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

見色即空受納是。「見色即空」，這個「見」可以見到色，但是見到的這個「色」，本來就是空的。怎麼說色就是空呢？我們凡夫都執著這個色，執著什麼色呢？這個色法雖然有很多種，但它的總體就是我們這個身體，這叫色身。有人說：「色身怎麼是空的呢？實實在在的在這兒有呀！它會穿衣服，又會吃飯，又會睡覺，怎麼會空呢？」怎麼會空？你若明白這個色是怎麼樣有的，你就會空了。就像方才講的析法真空，就這樣分析。

If one person tells another to commit murder, the first person is also guilty. By the same principle, if we are controlled by God, then it is only reasonable that God share half of our karmic retribution. We simply did what God told us to do, so we should not have to suffer the consequences alone- it wouldn't be fair!

Actually, the offenses we commit have nothing to do with anyone else. If we do good deeds, we receive good results' evil deeds reap bad results. This principle of cause and effect is very reasonable. We are not controlled by any person or any god in what we do. If we were ruled by a god, he should keep us from doing evil and causes us to do good. Gods and spirits like to see people do good and refrain from evil. But since they don't have the power to control us, we must still take the retribution for our evil deeds. For them to take the credit for our meritorious acts, while we bear the consequences for our evil

*See that form is emptiness and feeling is the same way. You can see form, yet it is fundamentally empty. The sutra says that **form itself its emptiness**; what does this mean? We common people are attached to form, to a general form-body in which the many kinds of form-dharmas are united. This is what we call our physical body. "How can we say that the form-body is empty?" someone says. "It's really here! It wears clothes, eats, sleeps, so how can it be empty?" When you understand how form can exist, you can be empty. I spoke earlier about the emptiness of analyzed dharmas.*

這個身體是色的總相，地、水、火、風是色的別相，一個分開的相。我們這個身體，是由地、水、火、風和合而成的。我們身上的皮、肉、筋、骨，這就是地大；吐沫、大小便溺、水份、汗液，這就是水大；身上的溫度，這就是火大；我們身體又有呼吸、運轉，這就是風大。在這四大和合，就成立了一個身體；四大若分張，這個身體就滅了，沒有了--火就歸於火大，水歸於水大，風歸於風大，地歸於地大，各有所還，都回到它的本位去了，那麼這就是空了。

所以一般凡夫執著「這個身體是我」，是個錯誤！這身體不是我嗎？身體不是我，那麼什麼才是我呢？你能以支配身體，能以有見、聞、嗅、嚥、覺、知，有這種知覺的，這知覺性才是我。

那麼這身體是什麼呢？這身體只可以說是「我的」，我的身體，不能說這個身體就是我。就好像什麼呢？這身體就好像一棟房子似的，你住在房子裏頭，不能說這個房子就是你。你若說這個房子就是你，那將來恐怕人人都會笑的，甚至於把人家的牙都笑掉了。

可是你說這個身體是我，一般人都不會笑你。為什麼沒有人笑你呢？因為一般人都不明白，都以為這身體就是我了。這就好像住到房子裏，就叫這房子是我了。在這個身體裏邊，有個見、聞、嗅、嚥、覺、知的性，這就是佛性，這佛性才是你自己。至於這個身體，只不過因緣和合而成而已，因緣別離就分散了。所以你不能說這個身體是我，只可以說是我的。這是我的身體，我可以不要它，我可以再換一個。你有這種的權利，可是你自己不知道，就因為你住在房子裏邊，不知道外邊的事情，就以為這個房子就是我了，所以不要執著這個房子是我。

The body is analyzed as the summation of the characteristics of form which are united together. This is the way it is. Earth, water, fire, and wind, the four great elements (*mahabhuta*), are the differentiated characteristics of form. The form-body comes into being when earth, water, fire, and wind unite. The skin, flesh, muscles, and bones of our bodies are the great element earth. The saliva, urine, excrement, water, and sweat are the great element water. The heat of our bodies is the great element fire, and the circulation of the breath is the great element wind. The four great elements unite to become a body, and when they separate, the body is destroyed. Each of the four elements returns to its original position, which is emptiness.

Most people are attached to the body as "me". That's wrong; the body is not "me". "That what is 'me'?" you ask. You can control your body and have the perceptions of seeing, hearing, smelling, tasting, touching, and knowing. It is the perception-nature which is me. "So then what is the body?" One can only say, "This body is mine," not "This body is me." The body is like a house; you live in a house, but you do not say, "This house is me." If you were to say that, everyone would laugh their teeth right out of their mouths.

But when you refer to your body as "me", most people don't laugh, because they also live with the same supposition. But it is just the same as supposing that your house is you. Because you live in a body-house, you say it is you. In the body there are seeing, smelling, hearing, tasting, feeling, and knowing. That's from the Buddhanature. It is the Buddhanature which is you. The body comes into being merely through the gathering together of conditioned causes. If the conditioned causes set themselves up in a different manner, then the form-body disperses. That is the reason one cannot say, "My body is me." One can only say, "It's mine. This is my body, and I can disown it or exchange it for another." You have that kind of authority, but you yourself don't know it yet. Because you live in the house, you don't know about the events which go on outside. You still suppose, "This house is me." Don't perceive the house as being you.

這個色，你把它分析開，這個色也就空了，沒有了。雖然它空，但由這空裏邊，又會變出這個色法--地、水、火、風，和合又成一個身體。有人問：「上帝造人，用什麼造呢？」就是用地水火風來造的。我們也可以用點地、用點水、用點火、用點風來造成一個人。用上一點材料，人人都可以造成很多人。

我們這個人身，是由因緣和合而成，因緣別離就散了，因此你不能叫這個身體是我，所以說「見色即空」。你若明白色即是空，就不要再執著這個身體為我了，或是我的，歸我所有。即使歸你所有，你也不要執著，不要執著說：「這身體是我所有的，我得好好幫忙它。」那你又變成心為形役了。你那個心就是那種的覺知性，你明白這個身體是個色法，是個假的，就不要執著它。不執著它，就把這個色蘊破了，色蘊就空了。「受納是」，受蘊也是這樣子的，和色蘊一樣。

妄想遷流行業排。「妄想」就是想蘊；「遷流」這是行蘊；「行業排」這個行蘊，也是和它排列到一起。

識乃了別五陰具。「識乃了別」，這個識蘊是個了別的作用，了別就是分別。「五陰具」，這樣五陰就具足了。五陰就是色、受、想、行、識。

鏡花水月絕塵埃。「鏡花」，色、受、想、行、識這五陰，就好像鏡中的花似的，鏡裏頭照出來的花。「水月」，又像水裏頭的月。「絕塵埃」，沒有一點塵埃的染污，這也就是五蘊皆空的意思。

If we take a look into form and analyze it, form itself is empty- it doesn't exist. Therefore, it follows that emptiness can be changed into form-dharma. How does the change take place? Earth, water, fire, and wind merge to become a body. It has been said that God created people. His work of creation was just a matter of putting earth, fire, water, and wind together. If we use earth, fire, water, and wind, we can also create a person, or a lot of people. Anybody could do it. A few materials are used, and a person is created. When the conditioned causes come together, a person comes into being; when the conditioned causes disperse, the person ceases to exist.

If you understand that form itself is emptiness, then you shouldn't perceive the body as "me". It is only a possession; it just belongs to "me". But here especially you should not be attached. If you take the attitude that "the body is what I have," then you will want to help it a lot, and you will "make your mind your body's slave." Here "mind" means your awakened mind, which can understand that your body is a form-dharma and thereby unreal. Therefore, don't be attached to it. Destroy the form skandha, and the form skandha will be empty.
"See that form is emptiness and feeling is the same way." Feeling, the second of the five skandhas is like form; it's empty.

False thoughts are the shifting currents; this refers to the cognition-skandha. While formation is the arranger of karma; this is the formation-skandha. The karma created from formation is arranged together in an orderly fashion.

With consciousness which understands differences: the consciousness-skandha is fine discrimination and understanding of differences. *The five shadows are completed.* Form, feeling, cognition, formation, and consciousness are the five skandhas, which are often represented in Chinese by the character yin which literally means shadow.

Mirror-flowers and water-moon, beyond defiling dust. The five skandhas -form, feeling, thought, formation, and consciousness- are like flowers reflected in a mirror, or like the image of the moon on the surface of the water. No dust at all defiles them, for the five skandhas are all empty.

To be continued (待續)

大悲懺悔說

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

我此香華遍十方。以為微妙光明臺。諸天音樂天寶香。諸天肴膳天寶衣。

不可思議妙法塵。一一塵出一切塵。一一塵出一切法。旋轉無礙互莊嚴。

遍至十方三寶前。十方法界三寶前。悉有我身修供養。一一皆悉遍法界。

彼彼無雜無障礙。盡未來際作佛事。普熏法界諸眾生。蒙熏皆發菩提心。

同入無生證佛智。

The incense and flowers pervade the ten directions, making a tower of subtle, wonderful light.

All heavenly music, jeweled heavenly incense, rare heavenly delicacies, and jeweled heavenly garments, all inconceivably wonderful dharma-objects, each object emitting all objects, each object emitting all dharmas, revolving unobstructed and adorning each other, are offered everywhere to the Triple Jewel of the ten directions.

Before the Triple Jewel of the Dharma Realm of the ten directions, my body everywhere makes offerings.

Each one entirely pervades the Dharma Realm, each one unalloyed and unimpeded, exhausting the bounds of the future, doing the Buddhas' work, and spreading fragrance everywhere over all living beings in the Dharma Realm.

Having received the fragrance, they bring forth the Bodhi-mind, and together they enter the Unproduced and are certified to the Buddhas' wisdom.

「我此香華遍十方」，這是總觀想，總括了前面「願此香華雲…」六句，也分別描述了下面微妙的法塵供養。

The incense and flowers pervade the ten directions. This is the summarized contemplation, summarizing the aforementioned six sentences “May this fragrant flower-cloud...” and individually describing the wonderful dharma object offerings that follow:

「以為微妙光明臺。諸天音樂天寶香。諸天肴膳天寶衣。不可思議妙法塵」。這兒開始是觀想上供十方常住三寶。

“…making a tower of subtle, wonderful light, all heavenly music, jeweled heavenly incense, rare heavenly delicacies, and jeweled heavenly garments, all inconceivably wonderful dharma-objects.” This is the beginning contemplation of offering to the permanently dwelling Triple Jewel of the ten directions.

現在我們觀想捧著的這一小碟香花，會變成無量無邊很大的光明臺，像《觀無量壽佛經》¹第二觀「水想觀」裡描述那樣：「一一寶中，有五百色光，其光如華，又似星月，懸處虛空，成光明臺。」光明代表智慧，也就是由眼觀色塵；「諸天音樂」是聲塵；「天寶香」是香塵；「諸天肴膳」是味塵；「天寶衣」是觸塵；再加上「不可思議妙法塵」，以六塵法相作供養，成就福德。

We now meditate holding a small dish of fragrant flowers transforming into limitless very large and bright platforms as described in the Second Contemplation, the Perception of Water in the Sutra on the Contemplation of Buddha Amitayus. It says, "Each jewel has rays of five hundred colors which look like flowers or like the moon and stars. Lodged high up in the open sky these rays form a bright platform." Brightness represents wisdom. It is through the eyes that one perceives the sight of objects; "all heavenly music" is the object of sound; "jeweled heavenly incense" is the object of smell; "rare heavenly delicacies" are objects of taste; "jeweled heavenly garments" are objects of touch. Adding to "all inconceivably wonderful thoughts -- dharma-objects", there will be six dharma objects as offerings to accomplish blessings and virtue.

前面說的是「法相」，又稱「事相」。現在我們須要明白的是「理體」，所謂即事明理。《無量義經》裡說：「一切諸法，自本來今，性相空寂。………猶如虛空無有二法。」那就是說宇宙一切都會經過生、住、異、滅，還歸空寂。所以宇宙萬物的真實相貌就是無相，無相就是空：無不相（有相）就是一個假相。能够達到空不礙假，假不礙空，這就是中道，也就是實相、真如、如來藏或佛性-----人人本具的真實理體。明白這個道理，就能隨緣不變，不變隨緣。這是事理無礙的境界。

Aforementioned are marks of dharma or they may be called "the phenomena". Now what we need to understand is "the substance of the principle (noumenon). That is to understand the principle when we are in contact with specific matters. The Sutra on Limitless Principle states: "The nature and characteristics of all dharmas are empty from beginningless time to the present... like empty space, without dualistic dharmas." This means that the universe will experience existence, dwelling, changing, and extinction, finally returning to emptiness. Therefore, the true appearance of myriad objects of the universe is without a mark (characteristic). "No mark" means emptiness. "Nothing without a mark (having a mark)" is a false mark. If one can reach the level of realizing emptiness, but not be hindered by the existence of the false state of things, and while realizing the false states, not be hindered by the principle of emptiness, then he understands the middle way. The middle way is the true mark, the true thus, the Tathagata storehouse or the Buddha Nature. This is the true noumenon that every one of us originally possesses. If you can understand this principle, then you can accord with conditions without being changed by them. You will not change, yet accord with conditions. This is the state of specifics and principle without obstruction.

再來研究「一一塵出一切塵，一一塵出一切法，旋轉無礙互莊嚴。」這幾句表達了華嚴經法界觀事事無礙，重重無盡的境界。我們一般的概念是：大的可以裝很多小的東西；但是，反過來，我要說一粒小如芥菜的種子可以把須彌山或者是無限量的東西裝進去，你一定不相信。所以我們要明白無盡事相，都是緣起緣滅，同一空性。

Let's study "**each object emitting all objects, each object emitting all dharmas, revolving unobstructed and adorning each other**" These few sentences express the contemplation of the Dharma Realm, that is, the state of objects not obstructing other objects, and infinite layers upon layers as mentioned in the Avatamsaka Sutra. Our general concept is that a big container can hold many small things; however, what if it were the opposite? If I said a small grain of mustard seed can hold a Sumeru Mountain or limitless objects, you would not believe it. Hence, we need to understand that limitless marks of objects exist and go extinct according to the conditions, and they all have the same empty nature.

1. 大正新脩大藏經第九冊 No. 276 《無量義經》

(待續 To be continued)

我的學佛心得

My reflection of learning Buddhism

By 張芳玲 Fan Ling Zhang

諸佛菩薩，師父上人，各位法師，各位善知識，阿彌陀佛！

我叫張芳玲，法名親法，這次法師讓我來結法緣。其實我覺得蠻慚愧的，我學佛的時間不長，2005才接觸佛法，而真正開始學也不過是近兩三年的事情。這次就當和大家聊聊天，講講自己是為什麼開始學佛以及學佛後的一點改變，如果有什麼不妥的地方還請大家多指正。

All Buddhas and Bodhisattva, Venerable Master, all Dharma Masters, and all Good Advisors, Amitabha! My name is Fan Ling Zhang, my Dharma name is Chin Fa. Dharma Master asks me to give a talk this time, I actually feel ashamed. I have started to learn about Buddhism since 2005, not that long. But it is only these two or three years I really begin to study. I just want to chat with you about why do I start learning Buddhism and the little changes after that. Please correct me if something I said is wrong.

其實小時候我不信佛，當時大家都認為這是迷信，以為是老奶奶們的活動。記得小時候，我最崇拜的是科學家，曾經夢想著作一名像居里夫人那樣的人。為了這個夢想，我很努力的學習，事實上我也是很幸運的，進入了自己理想中的學校。不過，現實並不是像我想像的那樣，儘管學習條件各方面都很好，但我卻很不開心。曾經有一段時間我感覺生活中的問題很多，就像波浪一樣，好不容易解決了一個，下一個馬上就接上來，真是一點喘息的機會都沒有。隱隱的，我也感覺自己好像哪裡出了問題。那時，我曾經很努力的去找解決辦法，記得學校圖書館的書幾乎都被我翻了個遍，可最後我還是覺得很迷茫。

I didn't believe in Buddhism when I was little. At that time, everyone thinks it is superstitious; it is only an activity for grandmas. I adored scientists the most when I was little. I had dream of being a person as Madame Marie Curie. I had made great effort in studying for this dream. I, in fact, was lucky to get into my ideal school. However, reality is not like what I think. I wasn't happy even though my study and other conditions were good. I had once felt there were many problems like waves in life. It was not easy to have solved one but the next one immediately came up. There was no chance for me to breathe. I vaguely felt something was wrong with me. I worked hard to find solutions at that time. I almost read all the books in the school library, but I was still perplexed.

在這裡，我希望感恩一下領我進佛門的朋友。我們是室友，也是同鄉，當時她學佛。有一次，我第一位皈依師父也是她的師父從深圳來到北京，她去拜訪的時候就叫我。說起來挺慚愧的，當時我也不信佛，只是帶著試試看的心情就去了。我記得師父當時沒有說幾句話，只是看了看我說：你這種狀態已經有一段時間，可能是一年多了。當時我就覺得心裡一驚，好像被師父看穿了。記得當時師父開示也不多，不過他反覆說了好幾遍，要我放下、放下。也就在那一天我稀里糊塗的走進佛門，皈依三寶成為了一名佛弟子。

Here I want to express my gratitude to the friend who led me to Buddhism. We were roommate and classmates, and she was studying Buddhism. My first Master as well as her Master too, came from Shenzhen to Beijing one time. She went to pay respect and asked me to go. I am ashamed now because I didn't believe in Buddhism at that time, I just wanted to take a look. I remembered that Venerable Master didn't talk much; he just looked at me and said, "You are in such condition for a period of time, perhaps a year." I was shocked in my mind, as being seen through by the Master. He didn't lecture that much either. But he kept repeating several times asking me to let go, to let go. Yet it was on that day, I muddle-headed stepped onto the door of Buddhism, took refuge and become a Buddhist disciple.

我想人生中有很多需要感恩的東西，一路走來，有同行善友的提攜，還有師父的幫助。那天的皈依就像給我生命中打開了一扇窗戶。記得那時見完師父回來，我就開始去搜索了解佛教的東西，慢慢的很多問題開始有了答案，我的生活也輕鬆了很多，不再是那樣壓著人喘不過氣的感覺，我也越來越感覺這就是我一直在尋找的東西。不知不覺中，我的生命也走上了一條完全不同的軌道。

There are many things in my life needed to be thankful. There are good friends to guide me and support me and the help of Master all the way. Taking Refuge on that day really open another window in my life. I started to search and tried to understand Buddhism after I came back from seeing the Master. I gradually have an answer for many problems. My life was much easier after that, I didn't have the feeling of hard to breathe. I also felt that it is the 'thing' I was seeking for. My life was totally run on another path unknowingly.

學佛後我發現自己在慢慢發生著改變，真是感恩佛菩薩，像我這樣剛強難化的眾生他們都不捨棄的慈悲救度。因為這次時間關係，我就簡單說一下我感覺轉變比較大的幾個方面：

I discovered myself slowly changes after studying Buddhism. I am very thankful to the Buddhas and the Bodhisattvas for mercifully saving me and not abandoning such stubborn living being as me. I simply talk about the few aspects that I have huge changes due to that the time is limited.

(1) 開始有了感恩的心。我這個人貪心很重，不知滿足；對於自己擁有的東西，也不知道珍惜。譬如，對於父母的付出，我從來都覺得是理所當然，很少考慮他們的辛苦。記得以前有一次生病，媽媽每天要為我熬中藥，而且當時是夏天，我家在鄉下，也沒有空調，每次弄下來媽媽都很辛苦。而當時因為中藥有些苦，我還經常任性的不喝，或者將熬好的藥倒掉。以前還經常會覺得生活不如意，甚至抱怨命運不公平。但現在細數自己所擁有的東西，我真的覺得是好幸運。看看自己四肢健全，也沒什麼大病，還能學佛，生活也能自足，父母健在，周圍還有很多很好的朋友師長，真的是很幸運。

I begin to express my grateful mind. With a heavily greedy mind I was never satisfied. I didn't cherish what I had possessed. I felt as if it ought to be like this for all that my parents had offered. I rarely considered their laborious work. I recalled one time when I was sick, my mom had to boil Chinese herbal medicine for me every day. It was in summer and my home was in countryside without air condition. Preparing this, my mom was so tired every time, yet I was capricious, either not taking these bitter medicines, or tossing it away. I always felt life wasn't turn out as I wish, even complained fate wasn't fair. Now counting back everything I am possessing, I feel so lucky. Looking at myself, I have healthy body without any serious illness, can study Buddhism, support my own life, parents are still alive, many good friends and teachers around. I am really fortunate.



(待續 To be continued)

4月份 金山寺法會時間表

April 2011 SCHEDULE OF ACTIVITIES

S U N 日	M O N -	T U S 二	W E D 三	THU 四	F R I 五	S A T 六			
<p>奧妙無窮實難猜， 金剛密語本性來； 楞嚴咒裏有靈妙， 五眼六通道凡開。</p>	<p><i>The esoteric wonder is inexhaustible. It is truly difficult to fathom. The secret words of Vajra come from the inherent nature. The Shurangama Mantra contains miraculous wonders. Cultivators and ordinary people can open the Five Eyes and Six Penetrations.</i></p>	<p>二十八 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>1 <u>1:00 PM</u> 二十九 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 楞嚴咒背誦法會 <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 淨業社共修 Pure Karma Society Class</p>						
<p>初一 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 佛學研討 Dharma Lecture</p>	<p>3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初二 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初三 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初四 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初五 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初六 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初七 <u>9:00 am - 4:30 pm</u> 楞嚴法會 Surangama Sutra recitation</p>	<p>9</p>	
<p>初八 <u>9:00 am - 4:30 pm</u> 楞嚴法會 Surangama Sutra recitation</p>	<p>10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初九 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初十 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十一 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十二 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十三 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十四 <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> 阿彌陀經講解 Discussion on Amitabha Sutra</p>	<p>16</p>	
<p>十五 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 佛學研討 Dharma Lecture</p>	<p>17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十六 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十七 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十八 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十九 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十一 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十二 <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> 阿彌陀經講解 Discussion on Amitabha Sutra</p>	<p>23</p>
<p>二十二 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十三 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十四 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十五 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十六 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十七 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十八 <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> 阿彌陀經講解 Discussion on Amitabha Sutra</p>	<p>30</p>	

5月份 金山寺法會時間表

May 2011 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六	
二十九 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00am</u> 佛學研討 Dharma Lecture	1三十 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	2初一 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	3初二 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	4初三 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	5初四 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	6初五 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 預祝釋迦牟尼佛聖誕法會 Shakyamuni Buddha's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 淨業社共修 Pure Karma Society Class	
初六 金山寺本日法會暫停 全體參加萬佛聖城 釋迦牟尼佛聖誕法會 No Assembly today Going to CTTB for Celebration of Shakyamuni Buddha's Birthday	8初七 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	9初八 <u>9:00 am</u> 慶祝釋迦牟尼佛聖誕法會 Shakyamuni Buddha's Birthday (actual day) <u>1:10 pm</u> 華嚴懺 Avatamsaka Repentance	10初九 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	11初十 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	12十一 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	13十二 <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> 阿彌陀經講解 Discussion on Amitabha Sutra	
十三 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00am</u> 佛學研討 Dharma Lecture	15十四 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	16十五 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	17十六 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	18十七 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	19十八 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	20十九 <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> 阿彌陀經講解 Discussion on Amitabha Sutra	
二十 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00am</u> 佛學研討 Dharma Lecture	22二十一 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	23二十二 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	24二十三 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	25二十四 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	26二十五 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	27二十六 <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> 阿彌陀經講解 Discussion on Amitabha Sutra	
二十七 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00am</u> 佛學研討 Dharma Lecture	29二十八 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	30二十九 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	31三十 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	 5/8/2011 萬佛聖城 預祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate ! 415-421-6117			