

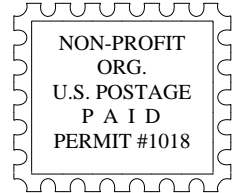


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上 卍 讚 語

大悲咒能消災難

The Great Compassion Mantra Can Dispel Calamities

在天氣炎熱中，大家能不畏熱，也不怕山高路遠地趕來參加打七，究竟有什麼好處？真正的好處，是說不出來的，如人飲水，冷暖自知，唯有真心的人，才能自然而然地領會到其中的妙處。

Despite the hot weather, people have not been put off and have rushed here to attend the session, undaunted by the long journey and arduous climb. Ultimately, what advantages does this have? One cannot speak of true advantages. Just as someone will know the warmth or coolness of a glass of water only after drinking from it, true-hearted people will naturally understand the wonder in this.

怎麼樣才能獲得好處呢？沒有其他，正如方才所說，只要真心地念菩薩的名號。真心，換句話來說就是專心；所謂「專一則靈，分歧則蔽」，能夠專一，就自然能夠感應道交，這種感應道交的力量，是不可思議的，可是這卻要自己用功，旁人無法代替你，更不是可以僥倖的。

How can one obtain the advantages? There's no way aside from what I just said-you must recite the Bodhi-sattva's name with a true heart. A true heart is just a concentrated mind. It is said, "When one's mind is concentrated, it is efficacious. When one's mind is scattered, there will be obstruction." If you can be single-minded, you will obtain a spontaneous response in the Way. The power of the response in the Way is inconceivable. However, you must apply the effort yourself; no one can do it for you, and even less can you attain it by chance.

就拿「說食數寶」作一個譬喻，譬如一個人，光是說吃飯怎麼樣有營養，可是始終都不去吃，那麼，飯縱使真有營養，而說的人能得其營養嗎？所謂：

終日數他寶，自無半分錢；
於法不修行，其過亦如是。

我們念菩薩，也是這個樣子，不能只是知道，或談論念菩薩的功德就算了，我們要能真正地念到一心不亂，甚至於，更進一步地連水流、風動，在我們的耳中聽來，也無不是稱誦菩薩洪名的聲音，所謂：

有情無情，同演摩訶妙法。

如果不能做到這一地步，不能一心不亂的話，那麼，各相雜陳，風吹就是呼呼聲，水流就是淙淙聲，就不能領略其中的妙處了。所以，我們應真實地念，而且在念的時候，不要摻入其他的妄念，這樣才能夠獲得其中的法益。

其次，在打七時，應該重視打七的規矩，所謂：「無規矩不成方圓」，至於西樂園一向的規矩，就是不得喧嘩吵鬧，以免障礙他人的修行。

在這七天的期間，我們又念〈大悲咒〉。這個〈大悲咒〉的功德，是不可思議的，如果沒有相當善根，就連「大悲咒」這三個字，也不能輕易聽到，現在大家不但能聞其名，而且更能受持讀誦，足見各位具大善根，曾於諸佛時種諸善根了，既然有大善根，那麼大家便不可輕易空過此生。

Consider the example of "talking about food and counting others' wealth." If someone talks about how nutritious the food is, but doesn't eat it, then even if it really is nutritious, how can the person get the nutrition? It is said:

All day long you count the money of others,
But you don't own half a cent yourself.
If you don't cultivate the Dharma,
You make the same mistake.

It is also the same when we recite the Bodhisattva's name. If we just know and talk about the merit and virtue of reciting the Bodhisattva's name, it doesn't count. We have to truly recite until we are single-minded and unconfused, and even further, until the sounds of the water and wind in our ears are just the recitation of the Bodhisattva's vast name. It is said,

Sentient creatures and insentient things,
All proclaim the wonderful Dharma of the Mahayana.

If you have not reached that level of being single-minded and unconfused, then everything will be jumbled together. When the wind blows, you just hear a whooshing sound; when the water flows, you just hear the gurgling sound. You cannot perceive the wonder in it. So we should honestly recite and not let any idle thoughts mingle in our recitation. Only then can we derive the benefits of the Dharma.

In addition, when we hold a session, we should pay attention to the rules for the session. As it is said, without a compass and a ruler, you can't draw circles and squares. The traditional rule of this temple is to avoid causing a disturbance, so that you won't hinder others from cultivating.

During these seven days, we will also recite the Great Compassion Mantra. The merit and virtue of the Great Compassion Mantra is inconceivable. Without considerable good roots, it's not easy to even hear the three words "Great Compassion Mantra." Now everyone can not only hear the name, but also uphold and recite it. That proves that you all have tremendous good roots, which you planted when there were Buddhas in the world. Since you have such great good roots, you should not casually let this life go to waste.

記得最初在西樂園打七，居士十有八九是不會念〈大悲咒〉的，可是，到了今天，十個裏有八個以上都會念了，這就是眾居士們顯著的進步。

現在我說一段故事，來證明〈大悲咒〉的功德：在我們東北地方，有一個財主，他擁有很多田產，有一年的秋天，這個財主他親自隨著四、五輛大貨車，滿載著高粱到市上去賣。因為鄉間和城市的距離有一百五十多里路，所以，他在凌晨一時多，就趕車起程，可是在半途中不幸遇賊，那財主見前面有賊，就念起〈大悲咒〉。說也奇怪，那幫土匪竟然像瞎子一樣，看不見他的車，於是乎，他們便安全渡過難關，這是我所見聞〈大悲咒〉的靈感之一。

《大悲心陀羅尼經》上說：「誦持大悲咒者，能消諸難，遇火不焚，遇水不溺。」所以，我勸已經會念的居士，每日應最少誦持三遍，至於不會念的，也應趕快學。誦持〈大悲咒〉的功德，不但能退盜賊，更能消除百病，平諸魔難，所以我們應該誠心地誦持。

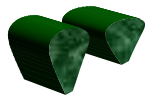
在這開始打七的今日，法會的氣氛很好，很能鄭重其事，希望各位再接再勵，更圖精進！

I remember that when the temple held the first sessions, eight or nine out of ten laypeople didn't know how to recite the Great Compassion Mantra. And now, eight or more out of ten laypeople can recite it. That shows the progress made by the laity.

Now I'll tell a story which proves the merit and virtue of the Great Compassion Mantra. In Manchuria, there was once a wealthy man who owned a great deal of land. One autumn, he accompanied four or five large cargo trucks carrying full loads of sorghum to be sold in the city. Since the city was over a hundred and fifty li from the village, he started out at a little past one o'clock in the morning. Unfortunately, he ran into some bandits on the road. Seeing them up ahead, the rich man started reciting the Great Compassion Mantra. Strangely enough, the gang of bandits were just like blind men and didn't notice his trucks at all. Thus, they passed safely through the difficulty. That's one of the efficacious responses of the Great Compassion Mantra that I have personally seen about.

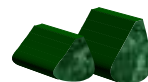
In the Great Compassion Mind Dharani Sutra, it says, "Those who recite the Great Compassion Mantra can dispel all disasters. They will not be burned by fire or drowned by water." So I urge the laypeople who can already recite it to do so at least three times a day. Those who cannot recite it should learn quickly. The merit and virtue of the Great Compassion Mantra can not only make thieves and robbers go away, it can also dispel the myriad illnesses, and resolve all demonic troubles. So we should sincerely recite it.

On this starting day of the session, there is a very optimistic spirit in the Dharma Assembly, and everyone is taking it very seriously. I hope everyone will make a determined effort, and strive to be ever more vigorous.



真正的好處，是說不出來的，
如人飲水，冷暖自知

One cannot speak of true advantages. It is just as
someone will know the warmth or coolness of a glass
of water only after drinking from 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

上期偈頌：

色不異空有若無
空不異色體用殊
色即是空真源徹
空即是色妄流枯
山河大地唯識現
夢幻泡影如是乎
慎勿外求持中道
放下染緣即來如

解釋：

所以說「色不異空」，色和空是不二，是沒有兩樣的。「空不異色」，這空和色也沒有兩樣，是一個的。這空包著色，這色也包著空，在表面上看是兩個，但實際上本來是一個。

就拿這張桌子當個色來講，這張桌子就放在這個地方，這個空的位子就被它佔領，沒有了。你把這個桌子一拿開，這個地方就空了，空即刻又現出來了。那麼沒有拿開桌子的時候，這個空有沒有呢？也是有的，不過被這個色給佔領了，那個空間並不是沒有。那麼有空的地方有沒有色呢？有空的那個地方，也就是色的根本。「色即是空」，我們把色分析開，就變成空了。

我們這個身體是屬於色法，心就屬於空法。心法也就是空法，你得到空理，得到真空的理就是心。

Verse from the Last Issue:

“Form does not differ from emptiness”:
“is” is like “is not.”
“Emptiness does not differ from form”:
The distinction is of substance and function.
“Form itself is emptiness”:
its true source is fathomed.
“Emptiness itself is form”:
The false flow has dried up.
Mountains, rivers, and the great earth
are only manifestations of consciousness.
“Dream, illusion, bubble, shadow” – so it is!
Be careful not to seek outside;
maintain the Middle Way.
To cast down stained threads of cause
Is to come toward the Thus.

Commentary:

Emptiness does not differ from form also indicates that emptiness and form do not have different characteristics. They are one. Emptiness contains form, and form contains emptiness. On the surface, two are seen, yet the actuality is one.

To discuss form, let us consider the example of a table. Put it in a certain empty place, and it occupies the emptiness of that place so that the emptiness no longer exists. Take the table away and the emptiness immediately reappears. The place is then empty. Before the table was taken away, did the emptiness exist? Yes, there was emptiness, but it was occupied by the form. The empty space certainly was not non-existent. Now, where there is emptiness, is there form? Just there lies the origin of form. That is the form which is emptiness. We have taken a look into form and analyzed it so that it has become empty.

What are they like? The body is characterized as a form-dharma, while the mind is categorized as emptiness. Mind-dharma is emptiness-dharma; the attainment of the principle of true emptiness is mind.

身體既然是色法，它是由什麼而成的呢？是由四大而成的。這個色身是由地、水、火、風四大集聚而成的，這是色。若再把它分析開，四大又各有所還——人到死的時候，火就還於火大，風就還於風大，水還於水大，地還於地大，各有所還，這個色就沒有了。雖然現在有這個色相，將來是空的，所以說「色即是空有若無」，雖然是有，也和沒有是一樣的。

空不異色體用殊。空雖然不異色，但是有體、用的分別；空是空體，色是空的用。這體用雖然是兩樣，可是它本來是一個。

色即是空真源徹。你若知道色就是空，就「真源徹」，真的源頭，你也就得到了，也就徹底明白了。

空即是色妄流枯。你若明白空即是色，就沒有妄想了，所以就「妄流枯」，妄的源流就乾枯了。

這個「色不異空，空不異色」，也可以說是修道得到的一種境界。這色也可以說就是美色。在中文美色就代表男女的問題。你若是真正得到修道的這種境界、這種快樂，和這種色法的快樂是一樣的，所以色不異空。空不異色，你修行得到的這種的快樂，比男女問題的那種快樂，還要強勝百千萬倍都不止，所以空不異色。

色即是空，即色是空。你在色上若能明白空理，不著住，無所執著，不取不捨也不受，這就是空。空不異色，空即是色。

Since the body is a form-dharma, from what does it come into existence? It is composed of earth, water, fire, and wind, the four great elements, which come together and become a form-body. Further, there is a place to which each of the four great elements returns. When a person dies, the water returns to the great element water, the earth returns to the great element earth, the fire returns to the great element fire, and the wind returns to the great element wind. Each has a place it turns to, so that the form no longer exists. Thus the sutra says that **form itself is emptiness** and that **form does not differ from emptiness**. Although there is the characteristic of form now, in the future it will be emptied. Thus the verse says, “Form does not differ from emptiness. Although there is the characteristics of form now, in the future it will be emptied. Thus the verse says, “*Form does not differ from emptiness;*” “*is*” is like “*is not*”. Although something “*is*”, the “*is*” is the same as “*is not*”.

“*Emptiness does not differ from form*”: the distinction is of substance and function. Emptiness and form are not different, yet they may be considered in terms of substance and function. Emptiness refers to empty substance, while form is the function of emptiness. Although substance and function appear to be distinct, they are fundamentally one.

“*Form itself is emptiness*”: its true source is fathomed. When you actually know that **form itself is emptiness**, its true source is fathomed. Your true source is reached and you thoroughly understand.

“*Emptiness itself is form*”: the false flow has dried up. When you actually understand that **emptiness itself is form**, there is no false thinking: the “false flow” ceases.

Form does not differ from emptiness; emptiness does not differ from form. It can be said that this experience is a particular attainment in your cultivation of the Way. It might also be said that the form referred to is all the varieties of “beautiful form,” a Chinese figure of speech for sexual matters. **Form does not differ from emptiness.** The kind of pleasure obtained from real experience of attainment from cultivating the Way may seem the same as the happiness derived from “form-dharmas.” Therefore, **form does not differ from emptiness, and emptiness does not differ from form.** Here you have obtained bliss from your cultivation which surpasses that of male-female relations more than a hundred trillion-fold.

Therefore, if in form you are able to understand the principle of emptiness and not get attached, neither grasping nor rejecting nor receiving, that is emptiness. Emptiness does not differ from form, for emptiness itself is form.

你在空理上得到真正的快樂，就會「妄流枯」，妄想的思想這時候就沒有了。為什麼呢？因為你已經得到比那種色的快樂更快樂的了，所以把那種的妄想心就給放下了。

「山河大地唯識現」：山河大地都是色法，這個色法又是什麼現出來的？是我們這個分別的識心現出來的。我們如果能把這個分別的識心變化過來，那個山河大地也就都沒有了。

夢幻泡影如是乎。這一切都好像是夢。我們人人都知道夢，都作過夢，可是你問問他：「怎麼樣作的這個夢？為什麼你就有這個夢？」你就是能答覆你也是似是而非，不一定正確的。或者說：「喔！我白天想什麼，晚間就作什麼夢。」或說：「我或者以前見過這種境界，所以我就作這種夢。」但是有的時候你沒有想過這個事情，就作這種夢，這又怎麼講呢？有的時候你也沒有見著這種境界，你就作這種夢，那又怎麼講呢？講不出來了。怎麼作的夢是講不出來了，那麼這個夢是怎麼樣醒的呢？也是很糊塗，糊里八塗的，甚至於作完了夢，就不記得了！忘了！你想想，我們從作夢到醒來，相隔連十個鐘頭都沒有，就會把它忘了，一點都不記得了。

In emptiness you experience genuine happiness, and “the false flow has dried up.” At that time your false thinking has ceased to exist as well. Why? You have obtained a happiness which is even greater than that derived from form. You have let go of the false-thinking mind.

Mountains, rivers, and the great earth are only manifestations of consciousness. Mountains, rivers, and the great earth are all form-dharmas which appear because of the consciousness in your minds which makes distinctions. If we can transform the consciousness which makes distinctions, all the mountains and rivers and the great earth will not exist.

“Dream, illusion, bubble, shadow” –so it is! All is like a dream. Everyone knows about dreams because everyone has them, but if I ask you why you had a particular dream, your reply may seem to be correct, but it will not necessarily be accurate. You might say, “What I do during the day I dream about at night.” Or perhaps you will say, “In the past I experienced something, and as a consequence I had a dream about it.” However, you sometimes dream about things that you have no previous experience of. How do you explain that? You can’t, and you can’t say how you awoke from the dream either. This is to be murky and mixed up. As soon as you awake from a dream, you forget it. Think about that. You have a dream, and after less than ten hours have passed you have forgotten it entirely.

(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

故我一心。歸命頂禮。

一心是專一其心，放下萬緣。我以真信至誠之心修懺法，把身心性命歸投三寶。五體投地，致最高敬禮。

Therefore with one mind I return my life in worship

“With one mind” is to concentrate my thoughts and let go of all conditions. I cultivate the repentance with real faith and sincerity, devote my whole body and mind to return to the Three Jewels. I prostrate my body to the ground in highest worship.

D. 作禮，以下是依佛、法、僧(菩薩、祖師)三寶之次序頂禮。

Bowing, in the order as follows to the three jewels: the Buddhas, the Dharma and the Sangha (Bodhisattvas and Patriarchs)

一心頂禮。本師釋迦牟尼世尊。(三稱三拜)

With one mind I bow to my original teacher Shakyamuni Buddha, world-honored one. (3 times)

一心頂禮：〈見前「一心頂禮十方常住三寶」釋義。以下同。〉行者清淨身口意三業，運想釋迦牟尼佛，影現道場，我則五體投地。

With one mind: As a cultivator with three pure karmas of body, mouth, and mind, reflecting that Shakyamuni Buddha appears in the way place, I prostrate myself before him.

本師釋迦牟尼世尊：「本師」就是我們娑婆世界所有眾生的根本老師。

「釋迦」是一個部落的名稱〈印度那時很多小國，一個部落是一個小國，行政獨立〉。釋迦的意思是能，「牟尼」也可譯作「文」，意思是仁、忍、寂默等…，「釋迦牟尼」是尊稱，意謂是釋迦族的聖人。他的名字叫「悉達多」，姓「喬答摩」或譯為「瞿曇」。

Original Teacher Shakyamuni Buddha: “Original Teacher” is our fundamental teacher of all sentient beings in this Saha World. “Shakya” is a name of his tribe (There were many small countries in India, and each tribe was a small independent country .) Shakya means “capable”; “Muni” can be translated as “gentleness” which carries the meaning of “humanity”, “patience”, and “silence”, etc.. “Shakyamuni” is an honorific title, meaning the sage of Shakya clan. His name was Siddhartha, last name Gotama, or Gautama.

「世尊」是佛號之一。佛有十號¹，就是：如來、應供、正等覺〈正遍知〉、明行足、善逝、世間解、無上士、調禦丈夫、天人師、佛世尊。佛陀具足萬德，為世所尊重，故世尊已概括十佛號之德。

World Honored One is one title of Buddha. There are ten of them: Thus Come One, Worthy of Offerings, Of Proper and Universal Enlightenment (Of Proper and Universal knowledge), Perfect in Understanding and Conduct, Skillful in Leaving the World Through Liberation, Unsurpassed Knight, Taming Hero, Teachers of Gods and People, Buddha, World Honored One. Buddha is perfect in myriad virtues; therefore he is respected by the world. So World Honored One already includes the virtue of these ten Buddha titles.

(諸眾皆須五體投地，勤重致禮，想云：) 能體所禮性空寂。感應道交難思議。我此道場如帝珠。〈如來名號〉影現中。我身影現〈如來名號〉前。頭面接足歸命禮。

(Reflecting silently as we bow with the highest respect and sincerity): **The worshipper and the worshipped are empty and still in nature. The response and effect of cultivation is unlimited. This Way-place of mine is like a wish-fulfilling pearl; The Buddha (name of Buddha) appears in it. My body appears before (name of Buddha) Bowing down with my highest respect, I return my life in worship.**

能體所禮性空寂：「能禮」是拜懺的大眾，「所禮」是所拜的佛。能禮、所禮本性空寂，無所執著於我相，佛相。「感應道交難思議」：因為不執著有相，感應道交就無可限量。眾生心誠能感，佛才能應。所謂「洪鐘在簾，有叩則鳴；寶鏡當台，無形不映。」「我此道場如帝珠」：觀想此行道之場，如帝釋之網，網孔有摩尼寶珠。光光相映，重重無盡。無量道場無數的佛影現其中。無數的我、無數的眾生都在禮佛。「頭面接足皈命禮」：五體投地接佛足的最尊敬的禮拜。

一心頂禮。西方極樂世界阿彌陀世尊。

With one mind I bow to Amita Buddha of the Western Land of Ultimate Bliss, World Honored One.

西方極樂世界阿彌陀世尊：釋迦牟尼佛在《佛說阿彌陀經》裡就告訴我們裡就告訴我們關於阿彌陀佛及極樂世界的依正莊嚴：「從是西方，過十萬億佛土，有世界名曰極樂，其土有佛，號阿彌陀。」「阿彌陀佛，梵語 Amitabha，意思是「無量光」、又曰 Amitayur，「無量壽」；又曰甘露（密教稱為甘露王）。他原是世自在王如來時的法藏比丘，發願成就一個盡善盡美的佛國，並要以最善巧的方法來度化眾生，後來成佛，號阿彌陀，為西方極樂世界的教主，也是觀世音菩薩的師父²。拜大悲懺法門也是教我們求生淨土-----極樂世界，所以第二就要頂禮阿彌陀佛。

Amitabha Buddha of the Western Land of Ultimate Bliss, World Honored One: Shakyamuni Buddha told us in the “The Buddha Speaks of Amitabha Sutra” about the transformation and reward adornment of Amitabha Buddha and World of Ultimate Bliss: “Passing from here through hundreds of thousands of millions of Buddhalands to the West, there is a world called Ultimate Bliss. In this land is a Buddha called Amitabha.” “Amitofo” is the Chinese transliteration of the Sanskrit Amitabha, and it means “infinite light.” He is also called Amitayur, “Limitless longevity,” or “Sweet Dew” (as in the Secret School he is called King of Sweet Dew). He was a Bhiksu named Dharma Storage in the period of Universal Self-mastery King Thus Come One, vowing to accomplish a perfect good and beautiful Buddha land, using the cleverest methods to save living beings. He later became a Buddha named Amitabha, the founder of Western Land of Ultimate Bliss. He also is the teacher of Bodhisattva Avalokiteshvara (Guan Yin). Hence, bowing the dharma door of Great Compassion Repentance is also teaching us to seek rebirth in the pure land- the World of Ultimate Bliss. Therefore, we secondly bow to Amitabha Buddha.

1. 大正新脩大藏經 第十七冊 No. 782 《佛說十號經》
2. 「至心稱念我之名字。亦應專念我本師阿彌陀如來。然後即當誦此陀羅尼神咒。」見《大悲心陀羅尼經》。

(待續 To be continued)



懺悔的力量 The Power of Repentance

By Olivia Tong 唐淑儀

身為一個佛教徒，我以為我理解業和因果的道理。對我來說，從書本和開示中學到的佛教理念和在日常生活裏實踐是兩回事。當事情發生時，我不但忘掉我所學的，我會生氣，悲傷，和疑惑。

在 2011 年六月 10 日，當我在做早課時，我聽到前門傳來急促的敲門聲，接著門鈴響起來。一位穿著汗衫和牛仔褲的年輕人找我，手上拿著一個白色的信封，一份要簽收的文件。

As a Buddhist, I thought I understood the concepts of karma, cause and effect. Learning Buddhist concepts from books and lectures and practicing those principles through my daily activities seemed like two separate matters to me. One time, when a situation arose, not only did I forget what I had learned, but I was angry, upset and in disbelief.

On June 10, 2011, while I was doing my morning recitation, I heard a rapid knocking at my front door, followed by the door bell ringing. A young man with a worn T-shirt and blue jeans asked specifically for me. Holding a white envelope in his hand, he requested my signature for the hand-delivered documents.

文件大概有四分之一寸厚，在第二頁的粗黑的標題寫著 - 洛杉磯高級法庭傳票，被告唐奧利維亞。根據這民事案的首頁簡介，投訴和提出控告原因，我可以推測到是在 2009 年 9 月 19 日，有關原告在加州威尼斯市曾經發生一場車禍，於是她控告我沒有限額的個人受傷和財產損失的賠償，也就是說超過 \$25,000，當中包括工資損失，賺錢能力，財產損失，醫療和住院的費用

The documents were about ¼” thick, and the bold heading on the second page read, “SUMMONS from the Los Angeles Superior Court. DEFENDANT: Olivia Tong.” Based on the Civil Case Cover Sheet, the Complaint, and the Cause of Action papers, I surmised that on September 19, 2009 there was a motor vehicle accident involving the plaintiff in Venice, CA, and that she was suing me for an unlimited amount of monetary damages, which means in excess of \$25,000, for personal injury and property damage, which includes losses in wages, earning capacity, and property damage, and medical and hospital expenses.

原告是 2009 年 9 月 19 日發生在加州威尼斯的車禍中受傷，導致她要住院，醫療費用，收入損失。在 2009 年 9 月車禍的 21 月后，律師要為原告尋求賠償，很不幸的是找不到在車禍中的駕駛者。我在星期五早上做早課時受到這個傳票，這件事不但打斷我的早課，而且令我憂愁。對我來說，這個傳票根本說不過去。我沒有牽涉在 2009 年南加州的車禍。我沒有去洛杉磯幾年了。

The plaintiff was involved in a September 2009 auto accident in Venice, CA, and the accident did result in her being injured, requiring hospitalization, incurring medical expenses, and losing income. After 21 months from the date of accident, September 2009, the attorney was now seeking compensation for the plaintiff, and unfortunately, could not locate nor serve the driver that was involved in the auto accident. I received the summons on Friday morning while I was doing my morning recitation, and this matter interrupted my morning routine and got me upset. To me, the court summons did not make any sense at all. I was not involved in an auto accident in Southern California in the year 2009. I had not been in Los Angeles for several years.

因為這個傳票已經簽字生效，我在一定的時間內不能不處理或回覆，不然就會招來不良後果。我要全部否認控罪，便須要證明 2009 年 9 月 19 日我在哪裏，讓律師承認他們認錯人，我不是這件案件的被告。

當我冷靜下來，我第一個念頭就是我那時可能在万佛城，因為我在過去 5 年里參加了大部分的法會。不幸的是我沒有保留万佛城 2009 年的日曆或住宿收據。在接下來的星期六和星期日，我去參加金山寺的法會，忘記了我的法庭傳票。在星期日下午，我開車去万佛城住了一個星期。

Because the summons was served and signed for, I could not ignore it, nor not respond to it in a timely manner without subjecting myself to some future consequences. I had to deny all charges, prove where I was on September 19, 2009, and have the attorney acknowledge that I'd been misidentified and no longer a defendant in this case.

After calming down, my first thought was that I could've been at City of Ten Thousand Buddhas (CTTB) since I'd been attending most of their special celebrations for the last 5 years. Unfortunately, I did not keep my 2009 calendar, nor most of my dated room and board receipts from CTTB. The following days, Saturday and Sunday, I attended services at Gold Mountain Monastery (GMM) and forgot about my court summons. On Sunday afternoon, I drove to CTTB, and stayed for a week.

在万佛城安頓下來，我問一位朋友開始找 2009 年的日曆。她指引我去祖師殿但是找不到。我然後去問一位長老法師。在我解釋一點關於我的法院傳票，這位法師就走進去佛殿后的辦公室，然後拿著一本 2009 年的日曆回來，2009 年 9 月 19 日是地藏七的最後一天。長老法師給我這本日曆，叫我去懺悔。我很訝異的說，“法師，你弄錯了。我沒有在哪裏。她告錯我啦。我沒有做錯。”那位長老法師看著我，說，“那是你前世的事。現在去跪下懺悔。”我服從但是不服氣的跪下開始懺悔。在懺悔時，我在想怎樣來證明 2009 年 9 月 19 日我是在万佛城。

Once I settled down at CTTB, I started to look for a 2009 calendar by asking a friend. I was directed to the Patriarch Hall, but was unable to find one. Then I asked a Senior Dharma Master whether she could help me find a 2009 calendar. After explaining in some detail about my court summons, the Senior Dharma Master walked to the office behind the Buddha Hall, and returned with a 2009 calendar, which indicated that September 19, 2009 was the last day of the Earth Store Recitation.

Then, the Senior Dharma Master handed me the calendar, and told me to repent. I was surprised and said, “Dharma Master, you are mistaken. I was not there. She wrongfully accused me of committing the crime. I did not do anything wrong.” The Senior Dharma Master looked at me, and said, “It is from your previous life. Now kneel down and repent.” I complied and unwillingly knelt down and started to repent. While repenting, I was thinking about how I could prove I was at CTTB on September 19, 2009.

懺悔完后，我走去行政辦公室，我們在哪裏付住宿費用。我問一位在辦公室的師兄幫我找 2009 年的收據存底。他找了差不多一個小時，但沒有找到。我很失望的回到我的房間，我很肯定我在過去 5 年都有參加地藏七。我要找另外的方法證明我在 2009 年 9 月 19 日在万佛城。我問我的朋友有沒有見過我，但是她不肯定。在過去幾年來，我有開車送人來參加法會，但我不記得那次有送誰過來。我打電話問安排接送人來万佛城的人，她也不記得在 2009 年 9 月我送那些人。但是，她提議我可以去找負責賬戶的法師，但我不想這樣做。

After repenting, I walked to the Administration Office where we make our room and board payments. I asked a Dharma Brother who was working in the office to help me find the copy of my 2009 receipt. He spent almost an hour trying to locate the copy, but was not successful. Disappointed, I went back to my room. I was sure I've attended the Earth Store Recitation for the last five years. Looking for alternative ways to prove that I was at CTTB on September 19, 2009, I asked my friend whether she recalled seeing me, but she could not say for certain. In the last few years, I've been driving lay-members to CTTB for special ceremonies, but I could not recall who I drove there that particular time. I called the person who arranges rides to CTTB, and she could not recall whom I drove in September 2009. However, she did suggest that I contact the Dharma Master in charge of accounting, which I did not want to do.

(待續 To be continued)

2 月 份 金 山 寺 法 會 時 間 表

February 2012 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUS 二	WED 三	THU 四	FRI 五	SAT 六
<p><i>Why bother to argue over right and wrong? True or false will eventually become clear themselves. Wise people see the truth; Fools practice what's false. Wholesome ones emulate the Bodhisattvas; Evil ones dare to slight the Buddha. With an impartial, greatly compassionate mind, Universally gather in all sentient creatures.</i></p>			初十 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 <u>9:00-10:00am</u> 4 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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
十四 5 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:10pm</u> 淨業社共修	十五 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 11 <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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
二十一 12 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十二 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 18 <u>9:00am - 4:30pm</u> 讀誦楞嚴經 Shurangama Sutra Recitation
二十八 19 <u>9:00am - 4:30pm</u> 讀誦楞嚴經 Shurangama Sutra Recitation	二十九 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 25 <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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
初五 26 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	初六 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<p>是非何須辯，真偽久自明。 智者見真實，愚者行虛偽。 善者學菩薩，惡者敢罵佛。 平等大悲心，普攝諸含識。</p>		

3月份 金山寺法會時間表

March 2012 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
 <p>3/11/12 CTTB 萬佛聖城 慶祝觀音菩薩聖誕法會(正日) Celebration of Guan Yin Bodhisattva's Birthday (actual day) 與金山寺聯絡交通安排 Please contact us if you would like to participate!</p>				初九 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 3 <u>9:00 - 10:00am</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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
十二 4 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:10pm</u> 淨業社共修	十三 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 10 <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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
十九 11 <u>9:00am - 3:10pm</u> 慶祝觀音菩薩聖誕法會(正日) Celebration of Guan Yin Bodhisattva's Birthday (actual day)	二十 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 17 <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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
二十六 18 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十七 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 24 <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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra
初四 25 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	初五 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 31 <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> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra