



# 金山聖寺通訊

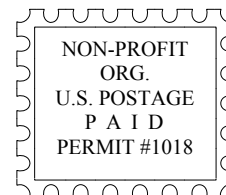
## GOLD MOUNTAIN MONASTERY NEWS

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800 Sacramento Street  
San Francisco, C.A 94108 U.S.A.  
Tel: (415) 421-6117  
E-mail: [newsletter@goldmountainmonastery.org](mailto:newsletter@goldmountainmonastery.org)  
Web Site: <http://www.goldmountainmonastery.org>



Address correction requested

上 門 贊 語

### 萬死千生百磨鍊

## Ten Thousand Births and Deaths and Hundreds of Difficult Ordeals

我來美國弘揚佛法，為救眾生離苦得樂。「萬死千生百磨鍊」，這個對聯是我一生的寫照，我經過千辛萬苦才有萬佛聖城，所以你們不要把它拆毀了。我當初來美國時，曾發下很大的願心：

**我要來做一個塑造師，我要來塑造活佛、塑造活菩薩、塑造活祖師。**

I came to America to propagate the Buddhadharma and to rescue living beings from suffering and bring them happiness. "Ten thousand births and deaths and hundreds of difficult ordeals" is a perfect description of my life. I underwent countless hardships to establish the City of Ten Thousand Buddhas. Don't let it be destroyed. When I came to America, I made a great vow:



*I wanted to be a sculptor who would mold living  
Buddhas,  
living Bodhisattvas, and living Patriarchs.*

過去的已不濟事了，現在要造活的來濟世救人。我還要把整個世界的眾生都變為活佛、活菩薩、活祖師。有人說我辦不到，這願心發的太狂，我認為一定辦得到。我若不把整個世界的眾生都變成活佛、活菩薩、活祖師，我就永遠不成佛。

Those who lived in the past are no help now. Now we have to create living ones to save the world and its people. I want to turn all the living beings in the world into living Buddhas, living Bodhisattvas, and living Patriarchs. Some people think it's impossible to fulfill such a crazy vow, but I'm certain that I can. If I can't transform all the living beings of the world into living Buddhas, living Bodhisattvas, and living Patriarchs, I'll never become a Buddha myself.



凍死不攀緣，  
餓死不化緣，  
窮死不求緣；  
隨緣不變，不變隨緣，  
抱定我們三大宗旨。

捨命為佛事，  
造命為本事，  
正命為僧事；  
即事明理，明理即事，  
推行祖師，一脈心傳。

Freezing to death, we do not scheme.  
Starving to death, we do not beg.  
Dying of poverty, we ask for nothing.  
According with conditions, we do not change.  
Not changing, we accord with conditions.  
We adhere firmly to our three great principles.

We renounce our lives to do the Buddha's work.  
We take the responsibility to mold our own destinies.  
We rectify our lives as the Sangha's work.  
Encountering specific matters,  
we understand the principles.  
Understanding the principles,  
we apply them in specific matters.  
We carry on the single pulse of the patriarch's mind-  
transmission.

## 國際道場十方叢林 萬佛聖城氣象更新

### An International Way-place of the Ten Directions, The Sagely City of Ten Thousand Buddhas Has a New Energy and Appearance

【南無薩怛他蘇伽多耶，  
阿囉訶諦三藐三菩陀寫】（三遍）

以後我們萬佛聖城的人，在裡邊、在外邊，講法的時候，都應該先念「十方無盡無盡三寶」的名號。這一句咒文就是「盡虛空遍法界，十方三世，無盡無盡一切的佛法僧三寶」。我們說法的時候，必須要稱讚三寶的名號，然後為大家來說法，這是我們萬佛聖城獨有的一種家風。以後誰到外邊講法，必須先要稱三遍。這是我們萬佛聖城提倡的一種家風。

萬佛聖城由現在開始要有十方叢林的規矩，十方道場一切一切都是平等的，沒有說是師父、徒弟，就是師父和徒弟也都是很平等的。拿十方人，都當自己人看。不分彼此，不分種族，不分國籍，不分人我，一律平等相待。這是十方道場的規矩。我在前一次，已經對大家說過了，我說以後不收徒弟了，這不收徒弟的意思，是在萬佛聖城我不收徒弟了。不收出家徒弟，也不收在家徒弟，男的不收，女的也不收了。在萬佛聖城這兒關門了，這所謂退休，退休是不負任何的責任。這是在萬佛聖城，因為我把萬佛聖城改為西方的十方道場。

Na mwo sa dan two su chye dwo ye,  
e la he di san myau san pu two sye. (3x)

In the future, when people from the Sagely City of Ten Thousand Buddhas are going to speak the Dharma, whether inside or outside the City, we should first recite the name of the inexhaustible, boundless Triple Jewel of the ten directions. This line of mantra text means "the inexhaustible, boundless Triple Jewel of all the Buddhas, the Dharma and the Sangha in the ten directions and three times, which fills empty space and pervades the Dharma Realm." Before speaking Dharma for the great assembly, we should first praise the Triple jewel three times. This is our special custom at the Sagely City of Ten Thousand Buddhas. This is a kind of tradition which we uphold at the Sagely City of Ten Thousand Buddhas.

From now on, the Sagely City of Ten Thousand Buddhas will be regulated as a Way-place of the ten directions. In a Way-place of the ten directions, everything is equal. There's no mention of master and disciples, for the master and disciples are also equal. We should regard people of the ten directions as our own people, without making distinctions of you and I, of race, of nationality, of self and others. We should treat everyone the same way. These are the rules of a Way-place of ten directions. I have already told everyone that I will not be accepting disciples in the future. What this means is that I will no longer accept disciples at the Sagely City of Ten Thousand Buddhas, whether lefthome or lay disciples, men or women. I'm closing shop at the Sagely City of Ten Thousand Buddhas. This so-called retirement means I'm not taking on any responsibility whatsoever here at the Sagely City, because I have made the Sagely City into a Way-place of ten directions in the West.



以後我們的分支道場，是法界總會的分  
支道場，並不是萬佛聖城的分支道場。不過我  
們分支道場是要護持萬佛聖城的，對萬佛聖城  
每年要有所表現。現在女界人多，分支道場可  
以暫時由女界去管，男界集中到萬佛聖城來，  
所有的分支道場派女界去。到那兒所有的帳  
目、收入和支出，要每半個月向法界佛教總會  
報告，不可以隨便浪費錢，以後要認真弘揚佛  
法。

我在幾十年以前，已經說過萬佛城是法  
界的佛教。所謂「無不從此法界流，無不還歸  
此法界。」世界的佛教徒，都是從這兒一路一  
路演變出去的，那麼世界所有的佛教徒，都是  
要歸到萬佛聖城的。這萬佛聖城是人人的萬佛  
聖城，不是一個人的，不是私有的，是公有  
的。所謂「大道之行也，天下為公」。萬佛聖  
城是公共的。



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 交接上期 Continued from last issue

這個空是個真空，色就是個妙有。真空不  
空，因為妙有；妙有非有，也就是真空。從什麼地  
方顯出來的一個空？從「有」的地方顯出來的，也  
就是從色法上顯出來的。從什麼地方又有這個色？  
也就是從空上顯出這個色法。所以才說「色不異  
空，空不異色，色即是空，空即是色。」也就是  
「真空不空，妙有非有」。

In the future, our branch Way-places will be  
branches of the Dharma Realm Buddhist Association, not  
the Sagely City of Ten Thousand Buddhas. Nevertheless,  
they should support and demonstrate commitment  
throughout the year to the Sagely City of Ten Thousand  
Buddhas. Currently, since there are more women, the  
branch Way-places will be managed by women, and the  
men will gather at the City. Women will be sent to all the  
branch Way-places. Once there, they should make semi-  
monthly reports on their income and expenditures to  
Dharma Realm Buddhist Association. They cannot waste  
money, and must diligently propagate the Buddhadharma.

Several decades ago, I said that the Sagely City of  
Ten Thousand Buddhas is the Buddhism of the Dharma  
Realm. As it is said, "There is nothing which does not  
flow from the Dharma Realm, and nothing which does not  
return to it." All the world's Buddhist disciples came from  
here, and all the world's Buddhists will return to the  
Sagely City of Ten Thousand Buddhas. It is like the say-  
ing, "When the Great Way prevails, every person is a part  
of society, and society belongs to everyone. This Sagely  
City of Ten Thousand Buddhas belongs to the public.

**Emptiness** is true emptiness, and **form** is won-  
derful existence. True emptiness is not empty, because  
it is wonderful existence. Wonderful existence is not  
existence, because it is also true emptiness. From what  
place does emptiness appear? It appears where there is  
existence, from form-dharmas. Because form-dharmas  
also appear within emptiness, the sutra says, **form does  
not differ from emptiness; emptiness does not differ  
from form. Form itself is emptiness; emptiness itself  
is form.** That is to say, true emptiness is not empty, and  
wonderful existence is not existence.

你若是明白了這個不空不有的道理，這就徹法底源了，就真正明白佛法了。

好像方才說的這個夢，你連夢的來源和去脈都不知道，怎麼樣有的夢？怎麼樣夢又醒了？也不知道！我們現在是怎麼生的？又怎麼死的？就更不知道！你在這個不知道的地方，若是明白了，這就是覺悟。所以說「色即是空真源徹」，你若知道色和空的道理，就明白那個真理了；「空即是色妄流枯」，妄想也就斷了、沒有了。



你要想明白空和色的這種道理，就要在非空非色這個地方來見取，來領會其中的道理。這也就是六祖大師所說的：「不思善，不思惡，正在這個時候，如何是明上座的本來面目？」不思善，也就是不空；不思惡，也就是不色。在這個非空非有的地方，你來把它研究一下，也就是在亦空亦有這個境界上來覺悟，你就能明白色不異空，空不異色。

真空中有真色，真色中有真空。色法也就是空的本體，空法也就是色的一個面目。所以方才我說，就在這個色法上，也就是空；就在這個空法上，也就是色。

好像一座山，這山是個色法，你把山剷平了，這個空就有了。在山還沒有剷平的時候，空有沒有？也是在那個地方的。那麼這空顯出來了，那個色是不是沒有呢？色也在那個地方。你看那個地方只有空嗎？不是的，色也在那個地方。這空和色是一個的，不是兩個。

To understand in the midst of unknowing: that is to fathom the fundamental source of the Dharma; that is your genuine understanding of the Buddhadharma.

Take the example, the dream I just discussed. If you don't understand dreams and the source of their coming and the veins of their going- if you don't understand how you had the dream and how you awakened from the dream- then you don't know how you came to be born, either, or how you will die. To understand where you are not knowing: that is enlightenment. Therefore, the verse reads,

“Form itself is emptiness: its true source is fathomed.” In enlightenment you understand this truth.

“Emptiness itself is form: the false flow dries up.” False thinking is cut off, so that it's no longer exists.

If you want to comprehend the doctrine of emptiness and existence, you should take a look at that very place where there is neither emptiness nor form. The Great Master Hui Neng, the Sixth Patriarch, said, “With no thoughts of good and no thoughts of evil, at just this moment what is the Superior One Hui-ming's original face?” “With no thoughts of good” is not being empty, and “with no thoughts of evil” is not having form. The place where there are enlightened thoughts of good nor thoughts of evil is where there is neither emptiness nor existence. You should come and look into it, and become enlightened where there is both emptiness and existence. Then you will be capable of understanding that **form does not differ from emptiness, and emptiness does not differ from form.**

In true emptiness is true form; in true form is true emptiness. It follows that the form-dharma is the original substance of emptiness, and the emptiness-dharma is the face of form. Therefore, I have said that in the form-dharma there is emptiness, and in the emptiness-dharma there is form.

For instance, a mountain is a form-dharma; if you level the mountain, the emptiness appears. Before the mountain was leveled, did that emptiness exist or didn't it? Yes, it did. “When there is emptiness, does form exist as well?” Form is there, too. So you can see that where there is emptiness, form can also exist. Emptiness and form are one.

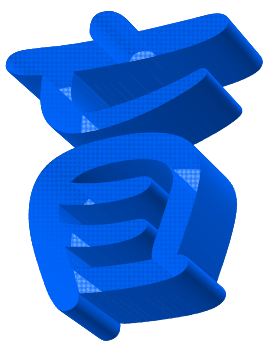
那空和色是一個的，也就和那個冰水一樣的。為什麼它有了色了？在這空裏邊變成冰了。空裏邊微塵積聚到一起，就變成一個色相，散了就又是空了，所以空就是色，色也就是空。怎麼樣變成色的？這就好像空氣和水一樣，空氣一遇到冷就變成水，再冷就變成冰。怎麼樣這個色又變成空了？天氣熱了就把它化了。有人說：「塵土不能化！」我這說的是這比喻，並不是說塵土就是冰。

這是恐怕你不明白這個理，所以藉著冰和水來比喻，你不要認為塵和空也變成水和冰了。你若這麼一想，那又是頭上安頭了。本來沒有這種執著，我給你講這個道理，你卻多了一層執著。你有這麼多的執著，我就沒有法子教你明白空色不二的道理，還得慢慢等什麼時候你自己參悟到這個道理上，或者就明白了。

Form and emptiness are analogous to ice and water. Why is there form? In emptiness occurs the transformation into ice. In emptiness a fine dust collects, congeals together, and becomes a form. When it disperse, there is emptiness. Therefore, emptiness is form, and form is emptiness. How does the transformation into form occur? When the weather is cold, the cold in the air changes water into ice. That is the way the transformation from emptiness to form occurs. How does form change into emptiness? The weather gets hot and melts the ice. "But," you say, "dust cannot melt." Remember, this is just an analogy and does not imply that dust is ice.

Because I was afraid that you wouldn't understand the principle, I lent you the analogy of ice and water. Don't seize upon it and suppose that dust and emptiness can be transformed into water and ice. Thinking that way is just piling another head on top of your head. Such attachments are fundamentally non-existent; yet when I explained the principle to you, you added one more level of attachment. If you want so much attachment, I have no way to teach you to understand the doctrine of the non-duality of emptiness and form. So you must wait until you look into it yourself and wake up to the principle. Perhaps then you will understand.

(待續 To be continued)



我們本有的自性都是清淨的，  
但因為有了貪欲、愛欲、財  
欲、色慾，  
才把這清淨的自性都弄得邈邈了  
這一邈邈就變成黑夜茫茫，  
沒有智慧，沒有光明，  
常在黑暗的境界裡面見不著光，  
生死的疲勞因此而起。  
所以，  
多欲就是造生死。

Our original nature is pure.  
Because of greed, desire for love, desire for wealth, and  
desire for sex, we defile our pure nature. This defile-  
ment is as dark as night, without wisdom and light. The  
weariness of birth and death arises  
because we cannot find our way out of this darkness.  
So desires create birth and death.





## 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

一心頂禮。賢劫千佛三世一切諸佛世尊。(拜起問訊)

*With one mind I bow to all thousand Buddhas of the three periods of time in the Worthy Kalpa, World-Honored Ones.* (Stand and half-bow)

賢劫千佛：現在說到賢劫，也得將佛教說的「劫」詳細解釋一下。以娑婆世界而言，劫可以分為：

**Thousand Buddhas of the Worthy Kalpa:** I need to explain in detail about kalpas in Buddhism, since we are mentioning the Worthy Kalpa here. A kalpa can be divided into the following in the Saha World:

小劫：人壽自十歲起，每百年增一歲，至八萬四千歲，為小劫中之增劫。人壽自八萬四千歲起，每百年減一歲，至十歲，為小劫中之減劫。一增一減，算出來是 1,680 萬年 ( $1.68 \times 10^7$ )，名一小劫。

Small kalpas: counting from 10 years old in human life, increasing 1 year old in every 100 years till it reaches 8,4000 years old as the increasing kalpa in a small kalpa. Counting from 8,4000 years old in human life, subtracting 1 year in every 100 years until when it is 10 years old, as the decreasing kalpa in a small kalpa. It is called a small kalpa by counting one increasing and one decreasing in 1,680 million years ( $1.68 \times 10^7$ ).

中劫 = 20 小劫，算出來是 33,600 萬年 ( $3.36 \times 10^8$ )

Medium kalpas: 20 small kalpas are one medium kalpa, calculating result is 33,600 million years ( $3.36 \times 10^8$ ).

大劫 = 成、住、壞、空四個中劫，算出來是 134,400 萬年 ( $1.344 \times 10^9$ )。只有住劫，才可以有人類生。我們現在是大劫中的住劫名為「賢劫」，住劫有 20 小劫，目前我們是在第九小劫的減劫時期。彌勒菩薩是在賢劫第十小劫的增劫人壽八萬歲時下生人間的第五位佛。

Big Kalpas: one big kalpa equals 4 medium kalpas of formation, dwelling, living, decaying, and emptiness. It is 134,400 million years ( $1.344 \times 10^9$ ). Kalpas of dwelling can nurture human beings. We are now in the dwelling kalpa of the Worthy Kalpa in the big kalpas. There are 20 small kalpas. We are currently in the period of decreasing kalpas of 9<sup>th</sup> small kalpas. Maitreya Buddha is the 5<sup>th</sup> Buddha who will be born in this world in the period of increasing kalpas of the Worthy Kalpa when a human being's life is 80,000 years old.

過去的大劫是「莊嚴劫」。未來的大劫是「星宿劫」。這三個大劫內都有一千位佛出世。釋迦牟尼佛是賢劫中第四位佛，前有拘留孫佛、拘那含尼佛和迦葉佛；後來的還有 996 位佛出生人間。怎樣同一時頂禮賢劫千三世一切諸佛呢？那就是要像前面來一心觀想「能禮所禮性空寂，感應道交難思議；我此道場如帝珠。賢劫千佛三世一切諸佛影現中。……」

The past big kalpa is the ‘Adornment Kalpa’, and the future big kalpa is the ‘Constellation Kalpa..’ 1000 Buddhas who will be born in these three big kalpas. Shakyamuni Buddha is the 4<sup>th</sup> Buddha of the Worthy Kalpa. There was Krakucchanda Buddha, Kanakamuni Buddha, and Kāśyapa Buddha; there will be 996 Buddhas who will be born in the world later. How can we bow to all thousand Buddhas of three periods of time in the Worthy Kalpa at the same time? We need to single-mindedly contemplate as before, ‘The worshipped and the worshipper are empty and still in nature. The response and the Way are intertwined, inconceivably. This Way Place of mine is like a wish-fulfilling pearl. All thousand Buddhas of three periods of time in the Worthy Kalpa manifest in it. ...’

三世一切諸佛：過去、現在、未來是三世。前一句是頂禮「橫遍十方」的一切諸佛；這一句是頂禮「豎窮三際」的一切諸佛。這裡說的三世，可以說是賢劫中過、現、未來千佛，也可以說賢劫的過去劫及未來劫一切諸佛；全看我們的心念吧！

**All Buddhas of the ten directions and the three periods of time:** Past, present, and future are the three periods of time. The previous text refers to bowing to all Buddhas in the ten directions; this refers to bowing to all Buddhas of the three periods of time. The three periods of time here are the thousand Buddhas of past, present, and future in the Worthy Kalpa; it also means all Buddhas of the past kalpas and future kalpas. It all depends on our thoughts!

一心頂禮。廣大圓滿無礙大悲心大陀羅尼神妙章句。(三稱三拜，想雲：)

法性如空不可見。常住法寶難思議。我今三業如法請。唯願顯現受供養。

**With one mind I bow to the spiritual, wonderful words of the dharani of the greatly compassionate mind, perfect, full, unimpeded, vast and great.** (Bow three times, reflecting: The Dharma-Nature, like emptiness, cannot be seen. The everlasting Dharma-Jewel is difficult to conceive of. With my three karmas now in accord with Dharma, I pray that it will manifest and accept this offering.)

一心頂禮：釋義見前。不過，下面兩句是頂禮法寶了。

**With one mind I bow:** Refer to the beginning of Section D. “Bowling”.

廣大圓滿無礙：表達觀世音菩薩所證的法身功德，也形容了菩薩的大悲。廣大是寬廣、高大，那就是「橫遍十方，豎窮三界（欲界、色界、無色界）」。

**Perfect, full, unimpeded, vast and great:** These terms demonstrate the merit and virtue fulfilled by the Dharma body of Avalokitesvara (Guan Shi Yin) Bodhisattva. They also describe the great compassion of the Bodhisattva. Vast and great refers to width and height. That is, “Horizontally it covers the ten directions, vertically it extends to the three realms (the realm of desire, of form and of formless).”

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7 見《佛光大辭典》、摩訶般若波羅蜜經卷六。智顗之法華玄義卷四下、摩訶止觀卷六上。謂菩薩依方便力修六波羅蜜，同時順次行四念處乃至十八不共法，經前九地至佛地——佛的修行境界。

Bodhisattvas can rely on the power of cultivating six paramitas, four noble truths, on up to the eighteen exclusive dharmas, passing through the first nine grounds to the Buddha-ground, the state of cultivation of Buddhahood.

8 大正新脩大藏經 第十七冊 No. 782 《佛說十號經》

9 「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》。

10 見《佛光大辭典第三版》

(待續 To be continued)



# 學佛的點滴

## My Experience of Studying Buddhism

尤家錚 2011,11,13 講於金山聖寺

Jia Zhen You talked at Gold Mountain Monastery on November 13, 2011

今天我向大家彙報學佛的點滴體會,我把我學佛的過程分成三個階段,

第一個階段, 幼年跟隨父母禮佛, 誦六字大明咒.

第二個階段, 父親去世後, 深感人生無常, 正式皈依了佛門.

第三個階段, 母親的去世, 鞭策自己要精進學佛,於是常到金山聖寺參加法會, 並閱讀上人講解的經書, 以加深對佛法的理解.

Today, I am going to report my feeling of studying Buddhism, which can break into three stages. First stage: Following my parents to bow to Buddhas and recite Six Words Mantra when I was a kid. Second stage: Taking refuge in Buddhism because I felt life is impermanent after my dad passed away. Third stage: Going to GMM to participate in dharma activities diligently, reading sutra commentaries of Venerable Master Hua to further explore my understanding of Buddhidharma after my mom passed away.

下面向各位彙報, 我怎麼會吃素的:

我從小就體弱多病,吃了魚腥肉食後,身體更不舒服, 記得我在七歲時,有一次在夢裡見到有人正在餐桌上吃我的肉, 夢醒後, 我想人們為什麼要吃肉? 既殘忍又不好吃,於是就稟告父母, 決定吃常素,但那時我吃素不忌蔥蒜, 皈依了佛門後, 才懂得蔥蒜是小葷, 吃了會容易上火, 晚上魔鬼還會來舔嘴唇, 這才戒了五小葷, 以後讀了上人的開示,解釋”肉”這一個字, 表示人吃人的意思, 這一世,人吃羊,下一世羊轉胎做了人, 再來吃你, 這樣生生世世脫不了六道輪迴. 這才真正地懂得了吃素的重要性.

I now going to tell you how I become a vegetarian: I was in infirmity condition when I was a kid, it was worsen after eating fish or meat. I remember one time I dreamt someone was eating my flesh at the table when I was seven years old, I thought why people have to eat meat when I woke up? It was merciless and tasteless, so I consulted my parents that I decide to become a permanent vegetarian, but I was still taking onion and garlic at that time. I found out that onion and garlic are stuffs with pungent odors after taking refuge. It makes people easy to get angry after eating. There are even demons dropped by in the evening to lick your mouth, I then stop eating the five kinds of pungent smelling veggies. I later read the lecture by Venerable Master explaining the character “meat”, representing people eating people. People eat lamb this life, lamb would reincarnate into people and eat you next life time. You then cannot get rid of the six path samsara. I then really understand the importance of being a vegetarian.

有朋友問我, 怎樣可以不想吃肉?我回答,你想在吃肉時就好像活生生地咬動物的肉,痛得牠們急叫,你就住口了.再說,動物和我們一樣,也有佛性眾生是平等的為什麼要為了自己的一點口味,而去殺害牠們呢?生點慈悲心吧.

A friend once asked me, how can I not long for meat? I answered, “You can imagine yourself biting the flesh of animal alive when eating meat, they were shouting in pain, you then can stop and think that animal and we are the same, the Buddha nature of all living beings are equal, why would you kill them for the sake of taste flavor? Your mercy thought might arise.

我是怎麼樣禮佛的：

以前我練習叩大頭,是為了鍛鍊身體,皈依佛門後禮佛時,自認增加了一份恭敬心.上人在講解普賢菩薩十大願王中, 提到有七種不同的禮敬諸佛,其中的第三種是”身心唱和禮”上人說:沒有功過,平平常常而已.我想我就是這一種. 上人教導說”一禮一切禮, 一佛即一切佛, 盡上我們眾生恭敬之心, 心裏要觀想我在佛前,佛也在我面前.”所以現在我禮拜時, 觀想心性充滿法界, 在每一尊佛前,都有我的化身在頂禮叩頭, 供養, 我還觀想, 我帶領冤親債主一起禮拜, 希望他們和我一起”為求滅障, 接足皈命禮.”

How do I bow to Buddha:

When I practiced kowtow before, it was for the sake of exercising my body. I thought I had the mind of respect after taking refuge. When Venerable Master explained The Ten Vows of Samantabhadra Bodhisattva, he had mentioned there are seven kinds of respecting to all Buddhas. The third one is “chanting and bowing with body and mind”. Venerable Master said, “there is no merit and fault, only ordinary mind.” I think I belong to this category. Venerable Master taught us, “One bow is all bowing, one Buddha is all Buddhas, paying the utmost respect with our living beings’ mind , contemplating I am in front of the Buddha, the Buddha is in front of me.” Therefore now when I bow, I contemplate my mind nature fills the Dharma Realm, my transforming body is bowing and making offering in front of every Buddha. I further contemplate that I lead all my enemies, relatives and debtors bowing together, hoping they and I together ‘pray to get rid of obstacles, and touch the feet of Buddha when bowing (showing the highest form of respect)’.

修行要發菩提心：

過去信佛,想求解脫, 但更多的是求佛菩薩保佑自己和家人健康平安, 最近在讀誦阿彌陀經時, 經中佛說:”不可以少善根福德因緣得生彼國.”又讀到華嚴經中海雲比丘言:”若諸眾生不種善根,則不能發阿耨多羅三藐三菩提心.”我才認識到,種善根福德,與發菩提心是一回事.我們想往生極樂世界就必須發菩提心. 什麼是菩提心呢?海雲比丘言:”發菩提心者, 所謂發 大悲心、 大慈心、 安樂心、 饒益心、 哀憐心、 無礙心、 廣大心、 無邊心、 寬博心、 清淨心、 智慧心.”

Cultivating has to bring forth the Bodhi Mind

I pray for liberation when believing in Buddhism in the past, more tending to ask Buddhas and Bodhisattvas protect and bless my family and myself being healthy and safe. I recently recited *Amitabha Sutra*, Buddha mentioned in the Sutra, “One can’t have few good roots, blessings, virtues, and causal connections to attain birth in that land.” I have also read in *the Avatamsaka Sutra* that Bhikshu Ocean Cloud had said , “If all living beings haven’t planted any good roots, they then can’t bring forth the Anuttarasamyaksambodhi Mind. What is the Bodhi Mind? Bhikshu Ocean Cloud said, “A person who has brought forth his/her Bodhi Mind, means having a great compassionate mind, a great merciful mind, a peaceful mind, a beneficent mind, sympathetic mind, unobstructed mind, generous mind, unlimited mind, forgiving mind, pure mind, and wise Mind.” (待續 To be continued)

# 6 月 份 金 山 寺 法 會 時 間 表

## June 2012 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
	<b>6/23/12 萬佛聖城紀念宣公上人傳法西方五十週年 *</b> CTTB 50th Anniversary Celebration of Venerable Master Hua's Arrival in America* <b>6/24/12 萬佛聖城宣公上人涅槃十七週年紀念法會</b> CTTB 17th Anniversary of Venerable Master Hua's Entering Nirvana  <b>*請與金山寺聯絡交通安排</b> *Please contact us if you would like to participate! <b>415-421-6117</b>				十二 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 2 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <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 3 <u>9:00am - 3:10pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:10pm</u> 淨業社共修 Pure Karma Society	十五 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance
二十 9 <u>9:00 - 10:00am</u> <b>楞嚴咒法會</b> 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	二十一 10 <u>9:00am - 3:10pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十二 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance
二十七 16 <u>8:30AM</u> <b>宣公上人涅槃十七週年紀念法會</b> 17 <sup>th</sup> Anniversary of Venerable Master Hua's Entering Nirvana <u>10:00 am</u> 傳供 <u>1:10 pm</u> 大悲懺 <u>2:45 pm</u> 六祖壇經講經 Discussion on The Sixth Patriarch's Sutra	二十八 17 <u>8:30am - 3:30pm</u> <b>藥師懺</b> Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十九 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance
初四 23 <b>金山寺本日法會暫停</b> <b>全體參加萬佛聖城</b> <b>紀念宣公上人傳法</b> <b>西方五十週年</b> <b>No Assembly today</b> Going to CTTB for 50 <sup>th</sup> Anniversary of Venerable Master Hua's Bringing the Dharma to the West	初五 24 <b>金山寺本日法會暫停</b> <b>全體參加萬佛聖城</b> <b>宣公上人涅槃</b> <b>十七週年紀念</b> <b>No Assembly today</b> Going to CTTB for 17 <sup>th</sup> Anniversary of Venerable Master Hua's Entering Nirvana	初六 25 <u>1:00 PM</u> <b>華嚴法會</b> Avatamsaka Sutra Recitation	初七 26 <u>1:00 PM</u> <b>華嚴法會</b> Avatamsaka Sutra Recitation	初八 27 <u>1:00 PM</u> <b>華嚴法會</b> Avatamsaka Sutra Recitation	初九 28 <b>宣公上人</b> <b>涅槃十七週年</b> <b>紀念法會(正日)</b> 17 <sup>th</sup> Anniversary of Ven- erable Master Hua's Entering Nirvana (Actual Day) <u>9:00 am</u> 華嚴法會 <u>10:00 am</u> 普佛 <u>1:00 pm</u> 華嚴法會	初十 29 <u>1:00 PM</u> <b>華嚴法會</b> Avatamsaka Sutra Recitation
十一 30 <u>8:00AM</u> <b>華嚴法會</b> Avatamsaka Sutra Recitation <u>1:00PM</u> 聽經 Lecture						

## 7月份 金山寺法會時間表

## July 2012 SCHEDULE OF ACTIVITIES