

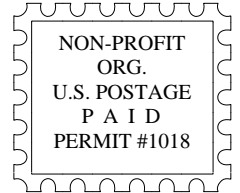


金山聖寺通訊

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主 卍 贊 語

尋聲救苦念觀音

Recite the Name of the Guanyin Bodhisattva

從無量劫以來，生了又死，死了又生，經過有百千萬劫這麼長的時間，也沒有遇到過觀音法會，所以我們的習氣毛病絲毫沒有減少，而無明煩惱一天比一天多。現在既能遇到觀世音菩薩法會，這也可以說是在無量劫以前所種的善根，到今天才成熟，所以才能參加這樣微妙不可思議的法會。如果你沒有善根，沒有德行，是沒有機會讓你打觀音七的，所以要珍惜這七天的寶貴時間，不要打妄想，虛度光陰。如果盡打妄想，雖然參加這個法會，也等於沒有參加一樣，因為你不會得到什麼好處。

From beginningless eons in the past, we have died and been reborn, over and over, passing through hundreds of thousands of myriads of eons. During all this time, we've never encountered a Guanyin Bodhisattva Dharma session, so our bad habits and faults have not decreased by the slightest bit. In fact, our ignorance and afflictions have increased day by day. Now that we've encountered a Guanyin Bodhisattva Dharma session, we might say that the roots of goodness we've planted throughout measureless eons in the past have matured, enabling us to join this wonderful and inconceivable Dharma session. Someone who lacked these roots of goodness, who has no virtuous practices, would never have the chance to attend a Guanyin Recitation Session. Since this is the case, we must cherish every minute of these seven days. Don't indulge in idle thinking, then even though you may take part in this Dharma session, it's just as if you hadn't come at all, because you won't gain any advantages whatsoever.

雖然，這法會才開始兩天，可是我知道有人已經見到菩薩、見到光……有種種不可思議的境界現前。又有人將要開五眼。所以沒有得到好處的人，應該生大慚愧；不要以為自己沒有得到好處，其他人也是這樣子，不是的。

金山聖寺，也可以說是沙裏澄金的工廠。誰想要真修行，就不能離開金山聖寺，想再找修行的地方，就不容易找了。金山聖寺裏的人，皆是有道心的修行人，縱使在極度艱難困苦的環境下，也要用功修行。

修道的法門，有八萬四千那麼多種。每一種法門，你都要明白一點，不要單單知道一種而已。若能每一種法門都知道一點，久而久之，就把所有的法門都明白了。

單單只明白一個法門，就不容易體會佛法深如大海的境界。就好像愚人「以管窺天」，還以為天只有管口那麼大而已。你要是不用竹管子，且看天究竟有多大？所以學佛法，不要單單知道一種法門，應該法法皆通，法法皆明。

現在打觀音七，是佛法中的一部分。你如果沒有修過這個法，就一定要來試驗一次，不要沒有試驗，就不修了。如果能圓滿打完這七天，對你身心定有好處。諸位千萬不要當面錯過，失之交臂！

Although this Dharma session began only two days ago, I know that some people have already seen the Bodhisattva, and other people have seen lights. A variety of inconceivable states have occurred. Some people are on the verge of opening their five spiritual eyes. People who haven't gained any advantages should feel deeply ashamed. Don't assume that just because you haven't experienced any benefits, the same goes for everyone else. That's not the case.

Gold Mountain Monastery, you might say, is a gold refinery. Whoever wants to cultivate should not leave Gold Mountain Monastery. If you want to find another Way-place in which to cultivate, it may not be so easy. Cultivators at Gold Mountain Monastery have a "mind" for the Path. Even though they are in an environment where conditions are extremely difficult, they still want to cultivate hard.

There are as many as eighty-four thousand Dharma-doors for cultivating the Path. You should be familiar with a little of each one of these Dharma-doors. It shouldn't be the case that you only know a single method of cultivation. If you know something about the cultivation of each Dharma-door, then over time you'll understand all the myriad Dharma-doors.

But if you only understand one Dharma-door of cultivation, then it won't be easy for you to experience the state of the Buddhadharma, which is as deep as the sea. You'll be like a foolish person who peers at the sky through a tube and assume the sky is no bigger than the little circle of light he sees at the end of his tube. If he doesn't use his bamboo tube, then he can see how vast the sky really is. So we who cultivate the Buddhadharma should not know how to practice only one method, we should penetrate every Dharma and understand every kind of practice.

Now we're reciting the name of Guanyin Bodhisattva, which is a part of the Buddhadharma. If you've never cultivated this method before, then you should try it! Don't refuse to try without experiencing it. People who fully participate in this Dharma session to its end will surely get benefits for both body and mind. Under no circumstances should you pass up this opportunity which is right before you!

菩薩是修六度萬行。六度：

(一) 佈施：自己要佈施給其他人，不是要其他人佈施給自己。

(二) 忍辱：現在是打觀音七的時候，就看你能不能忍。要是能忍，就能圓滿的打完觀音七。要是不能忍，就一天到晚打妄想。譬如：「我等一會兒，要到某一間餐廳去大吃一頓。」或者想：「我在此處念觀音，有什麼用？簡直是胡鬧，趕快跑！」這都是沒有忍。沒有忍的人，不能修道。你修坐禪也可以，念佛也可以，念觀音菩薩也可以，這都是一樣的法門，根本上沒有什麼分別。

無論什麼法門，只要你有忍耐心，都會有所成就。你要是沒有忍，什麼法門也修不了。沒有忍耐心，常常覺得這樣也不對，那樣也不好，事事不如你的意。那麼，你能修什麼呢？道是沒有我見，沒有我執。如果有所執著，就永遠不能修道。有人說：「我要參禪」，你要參禪，更需要有忍辱心。

(三) 持戒：即「諸惡莫作，眾善奉行。」

(四) 精進：即不懶惰。

(五) 禪定：我們念觀世音菩薩，就是求觀世音菩薩幫助我們獲得禪定。

(六) 智慧：有了禪定，就生出智慧。所以六度是有連帶關係的。

Bodhisattvas cultivate the six perfections (*paramitas*) and the myriad practices. The six perfections are:

1) Giving: This means that we should give to other people, not that other should give to us.

2) Patience: During this Guanyin Recitation Session, we'll see whether or not you can be patient. A patient person will successfully complete this session, while an impatient person will indulge in idle thoughts all day long. He might think, "I'll wait awhile, and then go to a restaurant and have a big fest," Or maybe he'll think, "What's the use of my being here, reciting Guanyin Bodhisattva's name? It's a lot of nonsense. I'm leaving right away!" These are the thoughts of an impatient person. An impatient person cannot cultivate the Way. It doesn't really matter whether you sit in meditation or recite the Buddha's name or Guanyin Bodhisattva's name. These are really the same Dharma-door; there's basically no difference between them.

No matter which Dharma-door you cultivate, you need to have patience before you can succeed. If you have no patience, then you'll never cultivate any Dharma-door successfully. A person who has no patience always feel that everything is wrong and bad. Nothing ever suits him. If this describes you, then what method could you hope to cultivate? There is no mark of self within the Way, and no ego to attach to. One who is attached will never be able to cultivate the Way. Someone may say, "I want to meditate!" Well, if you want to mediate, then even more do you need patience.

3) Holding precepts: This means "Do no evil and respectfully practice all good deeds."

4) Vigor: This means not being lazy.

5) Chan samadhi, or concentration: We are now reciting Guanshiyin Bodhisattva's name and seeking Guanshiyin Bodhisattva's help so that we can obtain Chan samadhi.

6) Wisdom: Once we have Chan samadhi, we can bring forth wisdom. These six perfections are interrelated.

有人說：「我喜歡專門修禪定」，那麼我告訴你如何修禪定，就是一進入禪堂，不論怎麼樣，也不能出禪堂一步。有人說：「假如有病了，怎麼辦？」有病你就病，有病也要參禪！要是死了，怎麼辦？死了也不可以擡到禪堂外邊去。參禪的人死了，就把他的屍體放到空的坐單底下。縱使發臭了，也放在那兒，不往外擡。人死了，也不准出去。

有人說：「那不等於監獄一樣嗎？」等於監獄？你難道不覺得你現在是在監獄嗎？每一個人都在監獄裏，不過你自己不知道而已。你的自性想出也出不去，想回來又不能回來。出去了，不能回來；回來了，不能出去，這是自由嗎？每個人的身體就是個監獄，只是你不了解。

我們現在坐禪，一進禪堂，就不准出禪堂的門口。誰一出去，香板就往頭上、背脊打下去，這就是打七。打觀音七，也是一樣不准出禪堂。誰一出去，就要捱打。誰叫你來的？有人說：「我是看到公告，所以才來。」可是公告上面，並沒有寫來了就可以走。走，可以的，但是要付大家的伙食費，才可以走，否則是不可以走的。為什麼呢？因為你一走，旁人看你走，也跟著走了。你也走，他也走，大家都走了，這叫做破壞道場。為了避免你破壞道場的罪，你需要負擔大家的伙食費。如果你付不起，那就最好不要走！

Someone says, "I'd like to specialize in Chan samadhi." Well then, I'll tell you how to cultivate Chan samadhi: once you enter the Chan hall, you may never under any circumstances set foot outside it again. Someone asks, "But what if I get sick? What will I do then?" If you get sick, then you are simply sick. Even if you are sick, you still must meditate. And if you die, what'll you do then? Even if you die, we won't carry you out of the meditation hall. When a Chan cultivator dies, his corpse is placed under an empty seat. Even though it stinks, it isn't carried out of the hall. Our rules say that even when somebody dies, he is not allowed to leave.

You say, "Isn't that just like being in jail?" I ask you, "Do you really think you're not in jail right now?" Every person is locked in his own jail, only he's not aware of it. When your self-nature wants to leave, it cannot go freely. When it wants to return, it cannot return. If it goes out, it cannot come back; when it comes back, it cannot leave again. Is this what you call freedom? Every person's body is a jail, but you won't understand this.

Therefore, during our Chan session, once you enter the Chan hall, you stay. You're not allowed to go out of the door whenever you want. Anyone who wants to leave will be hit on the head, shoulders, and back by the proctor's stick. This is during a Chan Meditation Session. When we hold a Guanyin Recitation Session, it's also the same way: no one is allowed to leave the hall. Anyone who leaves is in line for a beating, because who told you to come in the first place? You say, "I saw the announcement; that's what brought me here." Well, the announcement didn't say that you're free to leave after you come. Actually, you may leave, but only on the condition that you pay everyone's food bill for the entire session. Otherwise, you can't go. Why not? Because as soon as you go, other people will watch you leave and they'll want to go, too. Once you leave, another person will leave, and then everybody will go. That's called "destroying the Way-place." So in order to avoid creating the offense of destroying the Way-place, you should pay for everyone's food. If you can't afford it, then the best thing would be for you not to go!

你們各位都是有緣才到金山聖寺。要是沒有緣，連金山聖寺的門口也沒法子進來。既然是有緣，大家不妨作為觀音法會中的朋友。大家手拉著手，一起向前開步走。到什麼地方呢？到每個人心中想要到的地方。我們每一個人，都要幫助其他人。為什麼我要這樣說呢？因為我怕你們走錯路。

All the people who've come to Gold Mountain Monastery for this session have deep affinities with one another. If you didn't share these affinities, you wouldn't have entered the door of Gold Mountain Monastery. Since we have these ties, why don't we become friends within this Guanyin Dharma Session? Let's all join hands and go forward together. Where are we going? We're going wherever each of us wants to go. Each one of us should help the others out. Why am I saying this? Because I don't want you to go down the wrong path.

Venerable Master's Talk on Sutra 上人經典開示一

心經非臺頌解

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

經文：

受想行識。亦復如是。舍利子。是諸法空相。不生不滅。不垢不淨。不增不減。

偈頌：

受想行識如空色
再呼舍利汝諦聽
是諸法空相無性
不生不滅寂然通
不垢不淨離污染
不增不減悟玄中
湛然靜極超造化
頓覺我法本圓融

Sutra:

So too are feeling, cognition, formation, and consciousness, Shariputra, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure, and they neither increase nor diminish.

Verse:

Feeling, cognition, formation, and consciousness are like emptiness and form.
Again he calls,
“Shariputra, pay attention, listen!”
“All dharmas are empty of characteristics,” lacking a nature of their own.
“Not produced, not destroyed,” they silently pervade;
“Not defiled, not pure,”
They are separate from corrupting filth;
“They neither increase nor diminish” – enlighten the dark and mysterious middle.
In the pure and deep ultimate silence, all creation is transcended:
A sudden awakening to the original perfect fusion of self and dharmas.

前邊講「色不異空，空不異色，色即是空，空即是色。」這個「色」字雖然有種種的色法，但是總括起來不超出三種。這三種就是可對可見色、可對不可見色、不可對不可見色。什麼是可對可見色呢？就是可以和你自己成為一個對待法，也可以看得見的。可對不可見色法，對是可以對上，但你看不見它。不可對不可見色，就是對也不可對，見也不可見的這種色。這三種從什麼地方分出來呢？就在色、聲、香、味、觸、法這六塵的境界上來分別。

可對可見色，譬如人、我、他、眾生、山河、大地、森羅萬象，這些都有形色可對，也有色相、有形質可見，所以叫可對可見色，這屬於色法。

那麼，還有這個屬於色法而可對不可見，對是可以對，但是你看不見它，只能聽見，這是什麼呢？就是聲、香、味、觸。這可對，可是你不可見。好像這個聲塵，確實有個聲塵可以對，音聲一響你就可以聽見，並且可以對著而生一種分別的識心，分別這個聲音是好、是不好。可是你可看不見這個聲音，你說這個聲音是什麼顏色的？是青色的、黃色的、赤色的、還是白色的呢？沒有顏色！那個聲音是方的？還是圓的呢？還是三角形的呢？還是長形的呢？你也不知道！就是看不見，你看不見它的這種的聲塵的體相。這叫可對不可見色。

這個聲，也屬於色塵；在色受想行識這個五蘊裏頭，它屬於色。

The form-skandhas is this way and **so too** are the other four skandhas: **feeling, cognition, formation, and consciousness**. They are of the same nature as form. Just as form does not differ from emptiness. Although there are all kinds of form-dharmas, in general the form-skandha can be described in three broad classifications:

Form which can be seen and complemented, called complementary (*sapratigha*) and visible (*sanidarsana*).

Form which can be completed but not seen, called complementary and invisible (*anidarsana*);

Form which can neither be seen nor completed, called non-complementary (*apratigha*) and invisible.

The three kinds of form-dharmas are discriminated within the fields of the six objects and perception: sights, sounds, smells, tastes, object of touch, and dharmas.

What are complementary, visible forms? They are dharmas which you can see and with which you can form a dharma-pair. People, self, other, and living beings; mountains, rivers, and great earth; and the ten thousand phenomena all have visible form, so they are all called complementary, visible dharmas, and are classified among the form-dharmas.

As to complementary, invisible forms, you can pair yourself with them, but you cannot see them. They include sounds, smells, tastes, and objects of touch all of which can be complemented but not seen. For instance, to pair yourself with a sound which is an object of perception is to enter into a complementary relationship with what you hear: “Oh, this sounds good”; or, “That doesn’t sound so good.” You pair yourself with it and discrimination arise in the conscious mind, yet you are unable to see the sound. Tell me, what color is sound? Green, yellow, red, or white? It doesn’t have a color. Well, then, is it square or round? Again you can’t answer. No substitution visual appearance comes into being from the sound. Thus, the form-dharmas of this category are called complementary and invisible.

Sound is a kind of form that is an object of perception, that is, it belongs to the form-skandhas of the five skandhas-form, feeling, cognition, formation, and consciousness.

(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

圓滿：圓滿具足一切功德。無礙：無有障礙。「廣大圓滿無礙」形容了大悲心，也同樣讚嘆這由大悲心說出的大陀羅尼。

Perfect and full implies the perfection and completion of all merit and virtue, lacking nothing. Unimpeded means no obstructions. This whole phrase, “Perfect, full, unimpeded, vast and great, offers the description of the great compassion mind and the great dharani spoken by the great compassion mind.

大悲心：見前 II B 大悲心咒。

The great compassion mind: See IIB under “the great compassion dharani”.

大陀羅尼：稱這陀羅尼為大，因為它含蓋廣大圓滿無礙的功德；陀羅尼，見前 II B。

The great dharani: See IIB .

神妙章句：神奇微妙的章節與句讀。章是詩文意義的一個段落，句是語意完全的詞組。由於斷章分句的不同，所以大悲咒有 75 句、82 句、84 句、88 句，94 句不等。傳統伽梵達磨譯之 84 句，流行最為廣泛。

The spiritual, wonderful words: These words are spiritually powerful and subtle. They may be grouped into chapters, sections, sentences and phrases. A chapter is a section of prose or poetry with meanings. A sentence is a group of phrases expressing an independent complete thought. Because of different judgment in separating sentences in classical Chinese essays, it ends up with a different amount of sentences, such as 75, 82, 84, 88 and 94 sentences in the Great Compassion Dharani. Traditionally we have adopted the most popular 84-sentence Dharani translated by Shramana Bhagavat-dharma.

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。

上面是我們在懺本裡禮敬法寶時常見的偈誦。教我們禮法的時候依照《法華三昧行事運想補助儀》作觀想：按理：諸法乃因緣所生，性如虛空，不可得、不可見。十方世界處處有佛坐道場，成等正覺，說法度生，所以說常住法寶。這種境界非凡夫可以思量想像到的（見前「一心頂禮方常住三寶」釋文）。按事：我今身口意三業清淨，如法禮請三寶降臨道場，受我等供養。

The above is a verse that we have always come across when we do the repentance ceremony. This verse shows us how to contemplate according to the *Book of Dharma Flower Samadhi Practice Ritual Appended Aid* when we bow to the Dharma.

According to principle, all dharmas originate from causes and conditions, and their nature is empty. They cannot be reached or seen. There are Buddhas sitting in Bodhimandas, having attained proper enlightenment and speaking Dharma to rescue living beings everywhere in the worlds in ten directions. That is why we say “the everlasting Dharma-Jewel”. This kind of state is not within the speculation of an ordinary person (Refer to the commentary of “With one mind I respectfully bow to the permanently dwelling three treasures in the ten directions”)

According to practice, I follow the Dharma by abiding by the three pure karmas of body, mouth and mind, and politely invite the three jewels (Buddha, Dharma and Sangha) to descend to this bodhimanda and accept my offering.

一心頂禮。觀音所說諸陀羅尼。及十方三世一切尊法。(拜起問訊)

真空法性如虛空。常住法寶難思議。我身影現法寶前。一心如法歸命禮。

Single-mindedly I bow with respect to all the Dharani spoken by Guan Yin and all the honored Dharma of the three periods of time in ten directions (Bow down, rise up and make a half bow)

True Emptiness, the Dharma nature, is like empty space; the ever-dwelling Dharma Jewel is Inconceivable. My body appears as an image before the Dharma Jewel. With one mind, in accord with Dharma, I return my life and bow with respect.

觀音所說諸陀羅尼及十方三世一切尊法：早課十小咒《如意寶輪王陀羅尼》,出自《如意輪陀羅尼經》，乃觀世音菩薩為利益六道眾生而說。經雲：「世尊，是陀羅尼明，有大威神，……所欲皆得，等摩尼珠，能滿一切有情，一切勝願。」在藏教中《六字大明咒》稱為觀音心咒，謂是觀世音菩薩說的。其他多劫以來，觀世音所說之諸陀羅尼神咒，和十方三世一切諸佛出世所說無上甚深微妙至尊法寶，我們都以三業至誠頂禮。

All the Dharanis spoken by Guan Yin and All the honored Dharmas of the three periods of time in ten directions: One of the ten minor mantras included in morning recitation ceremony, *the Wish-fulfilling Jeweled Wheel King Dharani* is derived from the *Wish-fulfilling Wheel Dharani Sutra*. It is spoken by Guan Shr Yin Bodhisattva for the sake of benefiting living beings on the Six Paths. The sutra says: "World Honored One, this bright Dharani has greatly mighty spiritual power ...what one wants will be attained, being the same as the Mani-pearl, it can fulfill all sentient beings' good wishes." In the Tibetan tradition, the *Six-syllable Greatly Bright Mantra* was called the Heart Mantra of Guan Yin, it is said that it was spoken by Guan Shr Yin Bodhisattva. We respectfully bow with three kinds of karma and utmost sincerity to all the other spiritual Dharani mantras spoken by Guan Shr Yin ever since many eons ago, as well as all the unsurpassed, truly profound and wondrous, utmost honorable Dharma Jewels, which was spoken by all the Buddhas of the three periods of time in the ten directions when they appeared in the world.

真空法性如虛空。常住法寶難思議。我身影現法寶前。一心如法歸命禮。

True Emptiness of Dharma Nature is like Space. Constantly-dwelling Dharma Jewel, how Inconceivable. My body appears in image before the Dharma Jewel. In accordance with Dharma, I return my life to, and single-mindedly I bow with respect.

法性雖然是真空，卻能生妙有，妙有不礙虛空。這種境界非凡夫可以思量想像到的。上文觀想法寶降臨道場，現在是歸命頂禮。（最初的大悲懺法是先禮請每位佛菩薩及法寶降臨，再一心頂禮。）

Though the Dharma nature is truly empty, it is able to engender wonderful existence, and wonderful existence does not obstruct emptiness. This kind of state is beyond the imagination and thinking of the ordinary people. The earlier text mentions about contemplating that the Dharma Jewel arrives at the Way-place, now it is that we return our lives and bow with respect. (In the original *Great Compassion Repentance*, cultivators respectfully request the presence of the Buddhas and Bodhisattvas, and the Dharma Jewel before bowing in respect with one mind.)

(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

文接上期 Continued from Last Issue

上期提到修行要發菩提心。 Last Issue the article stopped at Cultivating has to bring forth the Bodhi Mind.

上人把菩提心總結為四宏誓願：

1. 眾生無邊誓願度
2. 煩惱無盡誓願斷
3. 法門無量誓願學
4. 佛道無上誓願成。

.Venerable Master concluded these aspects of the Bodhi Mind into Four Vast Vows:

- 1) Living beings are limitless, I vow to cross them over;
- 2) Afflictions are inexhaustible, I vow to cut them off;
- 3) Dharma-doors are immeasurable, I vow to learn them;
- 4) The Buddha-path is unsurpassed, I vow to realize it.

總之上求佛道，下化眾生。我現在懂了，信佛不能只求佛菩薩保佑自己個人的利益，或者做個自了漢，要發菩提心，必須要開拓自己的心量，要念念不忘法界眾生，要學菩薩，菩薩對於眾生的祈求是”有求必應”，甚至於佈施出自己的頭，目，手，足，國城，妻子。

In other words, it is seeking the Buddha Way above, and transforming living beings below. I now understand believing in Buddhism is not just asking Buddhas and Bodhisattvas protect us and for self-profit, or to be a self-enlightened person, I have to bring forth my Bodhi mind. I must open up my mind and must not forget the living beings in the Dharma Realm. I need to learn from the Bodhisattvas, because Bodhisattvas would fulfill all wishes of living beings, some even give away their head, eyes, hands, feet, countries, wives and sons.

法師在開示時提示我們，華嚴經中佛說：“菩提屬於眾生，若無眾生，一切菩薩終不能成無上正等正覺。”法師說：“所以對待眾生，無論他是善，不善，對你好，對你不好，都不能因個人感情而生分別心。”我開始認識到，在日常生活中，要尊重每個眾生。學佛，首先要改正自己的習氣毛病，發願回向時，應該把功德迴向給眾生，包括法界冤親債主，希望他們和我一起發菩提心，盡此一報身，同生極樂國。

Dharma Master pointed out to us in the lectures that Buddha had said in the Avatamsaka Sutra, “Bodhi belongs to living beings, all Bodhisattvas couldn’t accomplish unsurpassed proper equal and proper enlightenment if without living beings.” Dharma Master said, “Therefore, when we treat living beings, no matter whether they are good or evil, or treating you well or bad, we can’t have a discriminating mind because of self emotion. I begin to realize that we should respect each living being in our daily life. When we study Buddhism, we should correct our bad habits, making vows and transferring merit and virtue to living beings including our enemies and relatives in the dharma realm. I hope they and I will bring forth the Bodhi mind, and together we will be reborn in the Land of Ultimate Bliss after this life.

*修行要精進

Cultivating diligently

我修行至今沒有成就，主要原因一是過去沒有發起菩提心，又不夠精進。普賢菩薩警眾偈言『是日已過，命亦隨滅，如少水魚，斯有何樂？』地藏經中佛言，『無常大鬼，不期而至，』要『聞健自修』印光法師提醒我們時刻想到個『死』字。佛菩薩這些警言，值得我們深思，我們信了佛，又發了願要往生極樂世界，就應該加緊修持。『當勤精進，如救頭然，但念無常，慎勿放逸』阿彌陀佛！

I haven’t succeeded in cultivation. The main reason is because I have never brought forth my Bodhi mind and have not diligently cultivated in the past. Universal Worthy Bodhisattva’s Verse of Exhortation said, “This day is already done, our lives are that much less. We are like fish in a shrinking pond. What joy is there in this?” In Earth Store Sutra, Buddha said, “The ghost of Impermanence would come without announcement,” therefore, “we have to cultivate while we are still healthy once we heard it.” Dharma Master Yin Guang reminded us that we always have to remember the word ‘dead’. We have to ponder these verses of exhortation by the Buddhas and the Bodhisattvas. We should cultivate diligently once we enter the door of Buddhism, and make a vow to be reborn in the Land of Ultimate Bliss. “We should be diligent and vigorous, as if our own heads were at stake. Only be mindful of impermanence and be careful not to be lax.” Amitofo!

終 The End

8 月份 金山寺法會時間表

August 2012 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUS 二	WED 三	THU 四	FRI 五	SAT 六
萬佛聖城 CTTB 8/5/12 (日 Sun) 預祝觀世音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment 8/26/12 (日 Sun) 預祝盂蘭盆法會 Celebration of Ullambana 請與金山寺聯絡交通安排 Please contact us if you would like to participate! 415-421-6117			十四 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 4 <u>9:00 am</u> 預祝觀世音菩薩 成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment <u>1:00PM</u> 聽經 Lecture
十八 5 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩成道法會 No Assembly today Going to CTTB for Cele- bration of Guan Yin Bodhisattva's Enlightenment	十九 6 <u>9:00AM</u> 慶祝觀世音菩 薩成道法會 (正日) Celebration of Guan Yin Bodhisattva's Enlightenment	二十 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 11 <u>9:00 - 11:00am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
二十五 12 <u>9:00am</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00PM</u> 聽經 Lecture	二十六 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 18 <u>9:00 - 11:00am</u> 念佛法會 Amitabha Buddha Recitation <u>1:00PM</u> 聽經 Lecture
初三 19 <u>8:30am</u> 藥師懺 Medicine Master Repentance <u>2:00PM</u> 聽經 Lecture	初四 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 25 <u>9:00 - 11:00am</u> 念佛法會 Amitabha Buddha Recitation <u>1:00PM</u> 聽經 Lecture
初十 26 <u>9:00am</u> 預祝盂蘭盆法會 Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation	十一 27 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十二 28 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十三 29 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十四 30 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十五 31 <u>9:00am - 3:30pm</u> 慶祝盂蘭盆法會 (正日) Celebration of Ullambana (Actual Day) 誦地藏經 Earth Store Sutra Recitation	

9 月份 金山寺法會時間表

September 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
	萬佛聖城 CTTB 9/9/12 (日 Sun) 預祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva'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					十六 1 <u>9:00am</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00PM</u> 聽經 Lecture
十七 2 <u>9:00am</u> 慈悲三昧水懺 Compassionate Samadhi Water Repentance	十八 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 8 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:00PM</u> 聽經 Lecture
二十四 9 金山寺本日法會暫停 全體參加萬佛聖城 地藏菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Earth Store Bodhisattva's Birthday	二十五 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 15 <u>9:00am - 3:10pm</u> 慶祝地藏菩薩聖誕 法會 (正日) Celebration of Earth Store Bodhisattva's Birthday (Actual day)
初一 16 <u>9:00am</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00PM</u> 聽經 Lecture	初二 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 22 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>1:00PM</u> 聽經 Lecture
初八 23 <u>8:30am</u> 藥師懺 Medicine Master Repentance <u>2:00PM</u> 聽經 Lecture	初九 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 29 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>1:00PM</u> 聽經 Lecture
十五 30 <u>9:00am</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00PM</u> 聽經 Lecture	漢朝造罪唐代還 袁盎晁錯互相殘 人面惡瘡喫豬肉 聖水善浴洗災殃 奇症能言說因果 妙法施度解仇怨 自古眾生馬後課 明哲保身防未然 <i>Committing offenses in the Han Dynasty, being repaid in the Tang. Ywan Yang and Chao Tswo injured one another. The evil, human-faced sore ate pork, Holy water washed away the calamity. The strange disease illustrated cause and effect; The wonderful Dharma bestowed salvation and dissolved enmity. From ancient times, living beings learn their lessons after the fact. The wise preserve themselves and prevent what has not yet occurred.</i>					