



# 金山聖寺通訊

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主 佛 語

### 為世界和平而努力

## Working Hard For World Peace

**現** 在的世界，是由許多的國家組織而成；一個國家，是由許多的家組織而成；一個家，又是由許多人組織而成。所以，每個人與世界所有的人，都有連帶關係。

世上的人心，若是清淨，沒有污染的思想，這世界一定和平無戰爭；反之，人人的心都染污，這世界也跟著壞了。這個道理，人人都曉得，可是不實行，明知故犯，實在可憐！

**T**he modern world is made up of many countries. Each country is made up of many families. Each family is made up of many people. Therefore, each person is very closely related to all the other people in the world.

If the minds of the people in the world are pure and free of defiled thoughts, this world will certainly be peaceful and free of war. On the other hand, if every person's mind is defiled, the world will consequently go bad. Everyone knows this principle, but no one applies it. We all know it clearly and yet go against it. That's truly pitiful!

所謂好，要從心做起；  
所謂壞，也從心做起。

現在的世界，已經到了朝不保夕的時候了。為什麼？因為地球快要爆炸，已經到萬分危險的程度。地球為什麼要爆炸？因為被「貪瞋癡」三毒的戾氣所壓迫的緣故。地球如果被毀滅，我們人類當然也不存在。

但是世人還不研究這個問題，終日醉生夢死在混光陰，猶不知危機重重。有人只顧目前的問題，不想將來的處境，他們擔憂人類一天比一天多起來，沒有飯吃，沒有衣穿，沒有屋住，沒有能源，認為這是嚴重的問題，其實這些問題是小問題，到時候，自然會解決。

我們的「生死」，才是大問題。在這一分鐘有，在那一分鐘就沒有了，轉眼之間，生離死別之苦便降臨。可是人人對這嚴重的問題，反而冷淡，好像在作夢似的。生從何處而來？死往何處而去？一概不知。那麼，知道了又怎麼辦呢？唯一解救的辦法，就是「改惡向善」，改造自己，不要有自私自利，要有慈悲心，一切為眾生，學習菩薩的精神。

每個人的行為，乃是由心念來支配，令他到十法界去。一念善，可以生天上；一念惡，可以墮地獄，所謂：

一念覺就是佛，一念迷即眾生。

That which is called “good” begins with the mind,  
That which is called “bad” also begins with the mind.

The modern world has already reached the point of impending death, when one cannot be sure in the morning whether there will be an evening! Why is this? It's because the planet is on the verge of blowing up; the danger has reached an extreme. Why is the earth about to blow up? Because it has been oppressed by the violent forces of the three poisons: greed, anger, and stupidity. If the earth is destroyed, the human race will certainly not survive.

But the people of the world still refuse to face this situation. They still pass their time in drunkenness and die in a dream, totally oblivious to the crisis. Some are only concerned about what lies before them and have no regard for the future. They worry that the human population is increasing daily, and that there are people with no food to eat, no clothes to wear, no houses to live in, and no energy to supply; they think that those are the most serious problems. Actually, those are relatively minor problems which will naturally resolve themselves in time.

Our birth and death is really the big problem. One minute we're here, but the next minute we're gone. In the twinkling of an eye, the suffering of separation while alive or when nearing death comes upon us. But people all treat this serious problem with indifference, as if it were a dream. Where did we come from when we were born? Where will we go when we die? We have no idea. Even if we understood the situation, what could we do? There's only one way to save ourselves, which is to correct our faults and go towards the good, to reform ourselves. We shouldn't be so selfish and greedy for personal profit. Be kind and compassionate and do everything for the sake of other living beings. We should imitate the spirit of the Bodhisattva.

Each person's behavior is controlled by his thoughts, which cause him to enter the Ten Dharma Realms. With one good thought, one can be born in the heavens. With one evil thought, one can fall into the hells. It's said,

With one enlightened thought, you are a Buddha.  
With one confused thought, you are a living being.

簡單說，一念利益眾生，就是菩薩；一念利益自己，就是眾生；一念能迴光返照，反求諸己，就是阿羅漢和毘支佛。選擇在你自己，背覺合塵是凡夫，背塵合覺是聖人，如反掌之易。

世界好或壞，乃由一念心而起。「人人心善，世界永住；人人心惡，世界毀滅。」這是必然的道理。佛教是勸人向善，瞭解因果，多作善功德，也就是不爭、不貪、不求、不私自、不自利、不打妄語，世界自然轉危為安，所謂：「一切唯心造」。心能造世界，心能毀世界；心能造天堂，心能造地獄。

To put it simply, with one thought to benefit living beings, you are a Bodhisattva. With one thought to benefit yourself, you are a living being. With one thought of turning the light inwards to reflect on yourself, you are an Arhat or Pratyekabuddha. The choice is yours. If you turn your back on enlightenment and unite with defilement, you are a common person. If you turn your back on defilement and unite with enlightenment, you are a Sage. It's as easy as turning your hand over.

Whether the world is good or bad also depends on a single thought. If every person's mind is good, the world will abide eternally. If every person's mind is bad, the world will be destroyed. This is the law of nature. Buddhism exhorts people to go toward the good, to understand cause and effect, to create abundant wholesome merit and virtue. That is, if people refrain from contention, greed, seeking, selfishness, self benefit, and lying, the danger in the world will naturally become peace. It's said, "Everything is made from the mind alone." The mind can create the world, and it can destroy the world. The mind can create the heavens, and it can create the hells.

### 宇宙若充滿祥瑞之正氣，地球就不會爆炸了。

*If the universe is filled with auspicious proper energy, then the earth will not blow up.*

家由人而成，人由妄想而成。要是能將惡的妄想改為善的妄想，就是好人；要是能將善的妄想改為惡的妄想，就是壞人；這是好人與壞人的關鍵。

我們修行人，就是「勤修戒定慧，息滅貪瞋癡」，這是基本條件。學佛法的人，首先要「諸惡莫作，眾善奉行」，這也是基本條件。如果人人能如此去實行，世界就會轉好，瑞氣增多，戾氣減少。宇宙若充滿祥瑞之正氣，地球就不會爆炸了。

Families are made up of people, and people are made up of idle thoughts. If you change evil idle thoughts into good idle thoughts, you become a good person. If you change good idle thoughts into evil idle thoughts, you become a bad person. That's the pivotal point between being a good person and a bad person.

Cultivators should diligently cultivate precepts, samadhi and wisdom, and put greed, anger, and stupidity to rest. Those are basic requirements. People who study the Buddhadharma should first of all abstain from all evil and offer up all good conduct. That is a basic requirement. If everyone can really practice in that way, the world will become good, the auspicious energy will increase, and the violent energy will decrease. If the universe is filled with auspicious proper energy, then the earth will not blow up.

怎樣令世界安穩？唯一辦法，來正法道場學佛法，悔過自新。人人改惡向善，世界就沒有三災八難，人人和睦相處，無爭無貪，成為大同世界。

希望沒有宗教信仰的人士，為家為國為世界，放下貪心，多為社會做點有福利的事業，要知道「財是身外之物」，生帶不來，死帶不去。

惡人借著善人的光，這世界才沒有三毒的戾氣，才不致毀滅。這個道理雖然很淺，但用功很深，才能有效果。各位！要從「心」著手，改造世界，化干戈為玉帛，令世界平安。

每個人的領袖，就是「心」。心若壞了，身體就疾病叢生，或遭意外災難。我們要反省，要檢討，如有罪過，趕緊懺悔！所謂：

「彌天大罪，一懺便消。」

可是要有誠心來懺悔，才能消災，不可當作兒戲，白天做惡事，晚間懺悔，認為可以消災。如果有這思想，罪不但不能消，反而更加一級，為什麼？因為知法犯法，不可饒恕。



How can we make the world peaceful and stable? There is only one way: to come to a Way-place of the Proper Dharma to study the Buddhadharma, reform your faults, and renew yourself. If everyone mends his way and becomes good, the world will be free from the three calamities and the eight difficulties, and all people will live together harmoniously, without greed or contention, in a world of Great Unity.

I hope the people who have no religious faith will, for the sake of the family, the country, and the world, renounce greed and do some work for the welfare of society. You should realize that money is an external thing which you did not bring with you at birth, nor can you take with you when you die.

If the light of the good people can counteract the darkness of bad people, this world will be free of the violent forces of the three poisons and will not be on the verge of extinction. Although this principle is very simple, it requires a profound effort to apply it successfully. All of you! You must begin with the mind and reform the world, changing hostility into harmony and bringing peace to the world. The master of each person is his mind. If the mind is corrupt, the body will be plagued with sickness and prone to accidents and disasters. We must reflect within and examine ourselves. If we have faults we should hurry and repent! It is said,

Offenses that fill up the skies are dissolved by a single thought of repentance.

But you must sincerely repent if you want to quell disasters. You can't treat it as a joke, doing evil during the day and repenting at night, thinking you can quell disasters. With that kind of attitude, instead of getting rid of your offenses, you only increase their severity. Why? It's because you deliberately break the law, and therefore, you cannot be forgiven.

## 心經非臺頌解

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

上期提到 From previous issue -

前邊又說色即是空，現在說受想行識和色蘊一樣，也是空的。色蘊是從什麼地方來的呢？六根對著六塵就生出六識，就生出一種色蘊。但是六識——見、聞、嗅、嚐、覺、知——的性是空的。色是由性而顯色，性既然是空，色當然也是空的。而且在這個色上就是空的，不要離開這個色才能取空。

就拿色和見性來講，你說是先有色？還是先有見性？若先有色，但沒有見，又怎麼能顯出色呢？若說先有見，那麼沒有色的時候，這個見性又到什麼地方去了呢？沒有色，見性也沒有用了。所以見性本來就是空的，色也是空的。你不要生一種偏計執性，執著有的就是有的、空的就是空的，這空有本來不二。空有不二就是真空妙有的作用。沒有明白佛法的人，見到空就一定是空，見著有就一定是有，他沒了解這空有不二的道理，所以就向外馳求、頭上安頭，跟著妄想跑。因此佛才說這一部《心經》，說這個空有不二的道理，色空不二的妙法。

再呼舍利汝諦聽。

再叫一聲舍利子，你注意聽一聽。

We discussed that form is emptiness, so are feeling, thinking, action, and consciousness. They are the same as form, which is an object of perception. Where does the form which is an object of perception come from? The pairing of the six forms which are objects of perception with the six perceptual faculties produces the six consciousnesses, in which there arises discrimination of the form. The specific nature of each of the six perceptual faculties (i.e. the consciousness associated with each) – seeing, hearing, smelling, tasting, feeling, and knowing – is empty. Since the nature is empty and the form is manifest from the nature, form is also empty. In other words, in form there is emptiness. You do not have to leave form to find emptiness.

Now I shall talk about form and the seeing-nature. Which of the two would you say exists first? If form exists first, then how can it manifest when there is no seeing? If you say that seeing exists first, then where does the seeing-nature has no function. Therefore, both the seeing-nature and form are fundamentally empty. You should not give rise to a one-sided nature given to attachment and become attached to the idea that existence itself is existence and emptiness itself is emptiness. The original non-duality of emptiness and existence is true emptiness and wonderful existence giving birth to wonderful functioning. Some people who do not understand Buddhadharma see emptiness and think that is is certainly empty; they see existence and think that it is certainly existent. Not understanding the principle of the non-duality of emptiness and existence, they seek outside themselves, they look for another head to put on top of the head they already have, and they get caught up in false thinking. When the Buddha spoke the *Heart Sutra*, he proclaimed the wonderful Dharma, the principle of the non-duality of emptiness and existence.

Again he calls, “Shariputra, pay attention, listen”

是諸法空相無性。

色、受、想、行、識這五蘊法都是空的，它沒有自性，當體就是空的。這五蘊的法，是諸法的一個總法。受、想這兩蘊，是屬於五十一個心所法。所謂「色法十一、心法八，五十一個心所法，二十四個不相應，六個無為成百法。」

色法十一，就是五根對著六塵，五根和六塵都是色法，共是十一種的色法。心法八，心法就是眼識、耳識、鼻識、舌識、身識、意識、末那識、阿賴耶識，這是八種心法。五十一個心所法，受、想這兩蘊詳細分析，就有五十一個心所法。行，就是二十四個不相應法。識，就是前邊說的八個心法。那再加上六個無為法，總合起來就成為百法。這百法是天親、無著兩位菩薩整理出來的。彌勒菩薩把釋迦牟尼佛所說的一代時教，編成六百六十種法。六百六十種法也太多了，所以後來天親菩薩和無著菩薩，才把彌勒菩薩的六百六十法，總括成為百法。

不生不滅寂然通。

龍樹菩薩有幾句偈頌，把生滅法說得很詳細。

(待續 To be continued)

*“All dharmas are empty of characteristics,” lacking a nature of their own.*

The five skandhas – form, feeling, cognition, formation, and consciousness – are a general categorization of all dharmas, which can be further divided into the 100 dharmas: eleven form-dharma (*rupa*), eight mind-dharmas (*citta*), fifty-one dharmas belonging to the mind (*caitasika*), twenty-four non-interacting dharmas (*citta viprayukta*), and six unconditioned dharmas (*asamskrta*)

The eleven form-dharmas, which were discussed above, refer to the pairing the five perceptual faculties with the six perceptual objects. The eight mind-dharma are these:

the eye-consciousness;  
the ear-consciousness;  
the nose-consciousness;  
the tongue-consciousness;  
the body-consciousness;  
the mind-consciousness;  
the defiling mind-consciousness (*manas*);  
the storehouse-consciousness (*alaya*)



There are fifty-one dharmas belonging to the mind. They comprise the two skandhas of feeling and cognition. The skandhas of formation consists of the twenty-four non-interacting dharmas. In addition there are the six unconditioned dharmas. Together they make 100 dharmas.

Maitreya Bodhisattva transformed all the teachings of Shakyamuni Buddha's lifetime into 660 categories of dharma. Since 660 categories were still too many, later on the Bodhisattvas Vasubandhu and Asanga summarized them into 100 dharmas.

The verse says, “All dharmas are empty of characteristics,’ lacking a nature of their own.”

*“Not produced, not destroyed,” they silently pervade.*

Nagarjuna Bodhisattva recited a verse of several lines which explains in detail the dharmas of production and extinction. How did he put it?

## 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。寶王菩薩、藥王菩薩、藥上菩薩摩訶薩。

**Single-mindedly I bow in respect to, Jewel King Bodhisattva、Medicine King Bodhisattva、Superb Medicine Bodhisattva Mahasattva.**

**寶王菩薩** 的珍寶就是高深的佛法，學習無量佛法而得超越。**藥王菩薩、藥上菩薩** 過去無量阿僧祇劫，有星宿光長者，聞大乘平等大慧，心中歡喜，用雪山良藥，供養日藏比丘及眾僧。這個藥可以除掉兩種病。一是身病，地水火風四大不調的病；二是心病，瞋恚煩惱的病。長者弟「電光明」，也跟隨兄長持醍醐良藥，一同供養。二人發願以此功德，迴向無上菩提。若有眾生聞己名者，願其得滅除病苦。於是眾僧稱他們為藥王、藥上菩薩。藥王菩薩於未來世成佛，號淨眼如來，藥上菩薩亦成佛，號淨藏如來。

**Jewel King Bodhisattva:** His precious jewel is the lofty and profound Buddhadharma. He gained transcendence by studying immeasurable Buddhadharma. **Medicine King Bodhisattva, Superb Medicine Bodhisattva.** In the immeasurable asamkya eons before, an honored elder whose name was Light of Stars and Constellations, felt joyful upon hearing the equal and great wisdom of the Mahayana, and he offered exquisite medicine from the snow mountain to Bhikshu Treasury of Sun and other Sanghas. The medicine can cure two kinds of illness. One is the illness of body, which is caused by the earth, water, fire and wind being not in harmony; the other is illnesses of mind, which are anger, hatred and affliction. His younger brother, Bright light of Lightning, joined him and took refined cream cheese and superb medicine to make offerings as well. They two made a vow to dedicate the resulting merit and virtue to unsurpassed Bodhi. They wish that whoever hears their names will be free from the sufferings of sickness. For this reason, the sangha assembly called them Medicine King Bodhisattva and Superb Medicine Bodhisattva. Medicine King Bodhisattva will become a Buddha in the future, with name *Eyes of Purity Tathāgata*; and Superb Medicine Bodhisattva will also become a Buddha, his Buddha-name will be *Treasury of Purity Tathāgata*.

一心頂禮。華嚴菩薩、大莊嚴菩薩、寶藏菩薩摩訶薩。

**Single-mindedly I bow in respect to, Flower Garland Bodhisattva, Great Adornment Bodhisattva, Treasury of Jewels Bodhisattva, Mahasattva**

**華嚴菩薩**：這位菩薩以修行六度萬行之因華（古「花」字），來莊嚴無上菩提的果德。

唐朝時，印度有位證得羅漢果的僧人，來中國弘揚佛法，路過蔥嶺，忽見有兩個童子凌空而過，這位僧人用神通制住二童子，問他們前往何處？所為何事？二童子答道：「我們到震旦請華嚴菩薩的牙齒，擬在印度文殊堂供養。」僧人又問：「何人是華嚴菩薩的化身？」二童答：「澄觀國師。」言畢，二童凌空而去。這位羅漢來到長安（唐朝的國都，唐明皇帝，准許開棺，果然發現門牙少了二顆。由此大家才知澄觀法師是華嚴菩薩的化身。

**Flower Garland Bodhisattva:** This Bodhisattva uses the flower of cultivating Six Paramitas and myriads of practice on the cause ground, to adorn the resulting virtue of unsurpassed Bodhi. In Tang dynasty, an Indian monk who had already become an Arhat, came to propagate Buddhadharma in China. When he passed by Congling (Onion Range), he suddenly saw two youths flying by, so he stopped them with his spiritual power, and asked them where they were going and what for. The two youths replied: "We are heading toward China to get the Flower Garland Bodhisattva's teeth, then we will put them in the Manjusri Hall of India, so that we can venerate and make offerings to them. The monk asked again: "Who is the transformation body of Flower Garland Bodhisattva?" The two youths answered: "National Master Cheng Guan." Then they flew away. After the Arhat arrived in Chang An (Capital of Tang dynasty), he reported to the emperor and got the permission to open the confine, and it turned out two front teeth were missing. From this, people got to know the Dharma Master Cheng Guan was a transformation body of Flower Garland Bodhisattva.

(待續 To be continued)

居士專欄 Laity Corner-

## 佛菩薩加被救了我

### **Saved by the Kindness of Buddhas and Bodhisattvas**

文接上期 *Continued from previous issue* -

By 尤果鈴 You Guo Ling

而最近的經歷更是不可思議。我看到上人說到萬佛城去發生車禍只要是念南無觀世音菩薩就會平安無事，如果真的車禍車毀而人平安。今年2月份一個晚上，我到萬佛城，正好下大雨，剎車失靈，為了避開撞到插進來的大車，撞到了旁邊的大樹。我的女兒的駕駛座位被樹撞到只剩了三分之一，座位中間的地位全部打掉了。我的女兒的左臉因為車窗全部碎了，玻璃都進到她的皮膚裡流著滿臉的血。過了10分鐘左右，來了一個男的聲音說千萬不能睡著，要保持清醒，他去叫人，又過了5分鐘，一個女的聲音問是否需要幫助，然後她打了911後，等警察來就消失了，那時門都毀得打不開，警察們只好把門撬掉，他們說“你們很幸運，車撞到這樣，人還能活著出來的很少見！”我的女兒斷了6根肋骨。可是她在醫院裡一點也不叫，護士說如果每個病人都那麼安靜就好了。我問她痛不痛，她說念了大悲咒就不太痛。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，是觀世音菩薩的心咒。

The most recent experience is nonetheless incredible. I once read an article by Master Hua, he said that if one encountered an accident while traveling to the City of Ten Thousand Buddhas, all they need to do is to recite Namō Gwan Shi Yin Bodhisattva and all will be safe; if indeed a car accident occurred, the car would be ruined but the people would be safe. One night this February, I went to the City of Ten Thousand Buddhas. It was raining very heavily and the brake of our car failed. In order to avoid a car which suddenly swayed into our lane, we hit a tree next to the driver's side. My daughter was driving and the driver's seat was smashed so badly only a third was left; the space between the seats was completely destroyed. The windows were shattered and the broken glass got into my daughter's skin. Her left cheek covered with blood. After about 10 minutes, I heard a male voice telling us not to fall asleep and to keep awake; he told us he was going to call for help. After five minutes, I heard a female voice asking if we needed help. She called 911 and waiting until the police arrived then she disappeared. The destroyed doors could not open so the police had no choice but to pry it out, they said, "you are very lucky, it is very rare to see people walking away from such a bad accident". My daughter had six broken ribs but she did not make any noise while in the hospital. The nurse said it would be awesome if all patients were as quiet as she was. I asked her if it hurt, she said it did not hurt much after reciting the Compassion Mantra. The Great Compassion Dhāraṇī Sūtra mentioned those who recite the Great Compassion Mantra can eliminate all difficulties. If they encounter fire, it will not burn; if they encounter water, it will not drown, that is the heart mantra of Gwan Shi Yin Bodhisattva.

我的左腿因受座位中間物的撞擊而受傷但沒有住醫院。3天后，我的乾妹妹帶我去拖車場去料理廢車。車場的人說從沒有見過車毀得那麼厲害的。在車裡所有的東西全部毀掉了，只有兩樣物件卻是神奇地完好無缺。因為法師鼓勵我們要背楞嚴咒，可是我一直背不出，所以在我的車上放著楞嚴咒可以隨時念，還有上人的錄音帶我隨時都聽。那時我看到我的一本楞嚴咒，直直地站立在已經毀壞的兩個座位之間的手剎車的上，並且放著光，真是不可思議！這車經過吊車拖拉了十幾里，竟然會在這麼細窄的你要放上去都放不上的地方直直地站著，如果不是親眼見到是想像不到的。

My left leg was injured after gotten hit by something between the seats, but I was not kept in the hospital. 3 days later, my god-sister took me to the tow car lot to check on our car. The people there said that they had never seen any car destroyed in such a state like ours. The entire interior of the car was destroyed, except two items were miraculously undamaged. Because the Dharma Masters had previously encouraged us to memorize the Shurangama Mantra, but I was unable to recite it by heart, therefore I put a copy of the Mantra in my car for easy access whenever I wanted to recite it. I also had the Ven. Master Hua's audio tape, which I listened to often. At that time, I saw the copy of the Mantra stood upright on the hand brake, in between two smashed seats, emitting light. It truly was inconceivable! This car had gone through over ten miles of towing, you could not even put anything in such a narrow space, but there it (the Mantra) stood straight and right. I could not have imagined it if I had not seen it with my own eyes.

我想到了上人的開示：「楞嚴經就是佛的真身，就是佛，就是法，就是僧，也就是戒定慧。你想恭敬佛法僧，先要恭敬楞嚴經」；「楞嚴經的相貌是大而無外，小而無內的」；「楞嚴經的義理就好像人身上的骨頭，人若是沒有骨頭只有皮肉筋血，就不像一個人，也無法站立了。所以楞嚴經是諸經典骨髓。」本來只是字面上的認識，而通過親眼看到站著的楞嚴咒本，我真正地體驗到楞嚴咒的威力---是楞嚴咒使我們躲過了一場劫難。楞嚴經是骨頭，是鋼筋。我的錄音機已經砸爛了，可是上人的錄音帶卻是絲毫無損。我的女兒雖然斷了6根肋骨，由於她一直背誦大悲咒並喝法師們送來的大悲水，所以恢復得很快。是佛菩薩救了我們。

I remembered the Ven. Master once said, "The Shurangama Sutra is the true body of the Buddha. It is the Buddha. It is the Dharma. It is the Sangha. It is also morality (precepts), concentration, and wisdom. If you want to pay respect to the Buddha, the Dharma and the Sangha, you must first respect the Shurangama Sutra". "The manifestation of the Shurangama Sutra is big, yet no boundary; small, yet no center." "The doctrine of the Shurangama Sutra is like the skeleton of a human body. If a person has only the skin, flesh, muscle and blood, but no bones, he would not look like a human and would not be able to stand up. Therefore, the Shurangama Sutra is the bone marrow among all the sutras." Actually, I only know the words superficially, but after having seen with my own eyes the standing Shurangama Mantra, I truly realized the power of the Mantra. It was the Mantra helped us escaped this calamity. The Shurangama Sutra is bone, is steel muscle. My tape deck destroyed, yet the Ven. Master's tape was undamaged. Although my daughter had six broken ribs, because she was continuously reciting the Great Compassion Mantra and drank the Great Compassion water brought over by the dharma masters, her recovery was quick. The Buddhas and Bodhisattvas rescued us.

大悲水是神奇的水，去年，我不慎摔交，摔斷了尾骨，既不能坐也不能平躺，疼痛嚴重。金山寺的法師給了我幾瓶大悲水，我虔誠地喝了下去，疼痛馬上減輕。一般尾骨骨折需半年以上才能好，而我因為喝了大悲水3個月不到就好了。

The Great Compassion Water is magic water. Last year, I carelessly fell and broke my tailbone. I could not sit or lie down flat. I was in excruciating pain. The dharma masters at Gold Mountain Monastery gave me a couple bottles of Great Compassion Water. I drank them with great sincerity. Immediately the pain reduced. Normally broken tailbone would take at least half a year to heal, but because I drank the Great Compassion Water, I recovered in less than three months.

由於業障太重，劫難還沒過去。兩週後。我又發生了一次事故。我從樓梯上摔下去，頭敲在石頭的牆上，再碰到了我的鄰居門口的鞋架的柱子上，耳，鼻出血，因為我的女兒還不能開車，馬上打了電話給金山寺的一個居士，她馬上送我去急診室，經掃描診斷為顱底骨折，顱內出血，右側耳後骨折經過內耳向前到顱骨並延伸到前額，左側從左耳向下到左下頷骨，大量出血。

Due to heavy obstructive karma, the adversities were not over. I met with another accident only after two weeks. I fell from the stairs. My head hit the stone wall and subsequently hit on the bar of my neighbor's shoe rack. My ears and nose were bleeding from the fall. Since my daughter cannot drive, she immediately called a layperson from Gold Mountain Monastery. The layperson came and took me to the emergency room right away. The diagnosis from the MRI determined I have a basal skull fracture and internal bleeding. On the right side of the skull, the bone fracture started from the behind the ear to the temporal bone and extending to the forehead; on the left side, the fracture started from the left ear down to the left mandible. I lost a lot of blood. (待續 To be continued)

## 2 月份 金山寺法會時間表

### February 2013 SCHEDULE OF ACTIVITIES

S U N 日	M O N -	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
<p><b>時時佛光普照 日日如意吉祥</b></p> <p><b>月月福慧雙增 年年壽祿無量</b></p> <p>Every moment the Buddhas' light shine, every day is auspicious. Every month blessings and wisdom increase, every year longevity expands.</p>					二十一 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 2 <u>9:00 am</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 <b>The Sixth Patriarch's Sutra</b>
二十三 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 <b>Pure Karma Society</b>	二十四 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 9 <u>8:20 am</u> 點燈 Lighting of Auspicious Lamps <u>8:30am - 4:00pm</u> <b>三千佛懺</b> Three Thousand Buddhas Repentance
正月初一 10 <u>8:00am</u> <b>念消災吉祥咒</b> Disaster Eradicating Auspicious Spirit Mantra Recitation <u>9:30am - 4:00pm</u> <b>三千佛懺</b> Three Thousand Buddhas Repentance	初二 11 <u>1:00 PM</u> <b>三千佛懺</b> Three Thousand Buddhas Repentance	初三 12 <u>1:00 PM</u> <b>三千佛懺</b> Three Thousand Buddhas Repentance	初四 13 <u>1:00 PM</u> <b>三千佛懺</b> Three Thousand Buddhas Repentance	初五 14 <u>1:00 PM</u> <b>三千佛懺</b> Three Thousand Buddhas Repentance	初六 15 <u>1:00 PM</u> <b>三千佛懺</b> Three Thousand Buddhas Repentance	初七 16 <u>8:30am - 4:00pm</u> <b>三千佛懺</b> Three Thousand Buddhas Repentance
初八 17 <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	初九 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 23 <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 <b>The Sixth Patriarch's Sutra</b>
十五 24 <u>8:30am - 3:30pm</u> <b>藥師懺</b> Medicine Master Repentance <u>9:45 am</u> 佛學研討 Dharma Lecture	十六 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance		

# 3 月份 金山寺法會時間表

## March 2013 SCHEDULE OF ACTIVITIES

S U N 日	M O N -	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
	妙音觀世音 梵音海潮音 勝彼世間音 是故須常念  Fine and wondrous sound: Guan Shi Yin! Brahma-sound, steady as the tides. A name transcending every worldly sound, Guan Yin! Stay forever in my mind.				二十 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 <u>9:00 am</u> 楞嚴咒法會 2 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 <b>The Sixth Patriarch's Sutra</b>
二十二 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 <b>Pure Karma Society</b>	二十三 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 <u>9:00 am</u> 念佛法會 9 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 <b>The Sixth Patriarch's Sutra</b>
二十九 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	三十 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 <u>9:00 am</u> 念佛法會 16 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 <b>The Sixth Patriarch's Sutra</b>
初六 17 <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	初七 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 23 <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
十三 24 <b>金山寺本日法會暫停</b> 全體參加萬佛聖城 觀音菩薩聖誕法會 <b>No Assembly today</b> Going to CTTB for Celebration of Guan Yin Bodhisattva's Birthday	十四 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 30 <u>9:00am - 3:10pm</u> <b>慶祝觀音菩薩</b> <b>聖誕法會 (正日)</b> Celebration of Guan Yin Bodhisattva's Birthday (actual day)
二十 31 <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	 3/24/13 CTTB 萬佛聖城慶祝觀音菩薩聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday 3/30/13 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! 415-421-6117					