

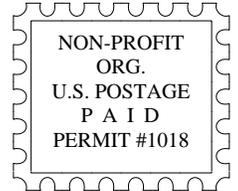


# 金山聖寺通訊

## GOLD MOUNTAIN MONASTERY NEWS

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上 卍 樂 語

## 福從何來？慧由何生？

### From Where Do Blessings and Wisdom Come?

釋

迦牟尼佛在往昔時，曾經「三祇修福慧，百劫種相好。」所以才成就三十二相、八十種

好，莊嚴其身，無有等倫。我們修道人，必須修福慧。如何修法？多做功德事，凡是對眾生有利益的事，盡力而為之，這是修福。讀誦經典，研究佛理，所謂「深入經藏，智慧如海。」這是修慧。

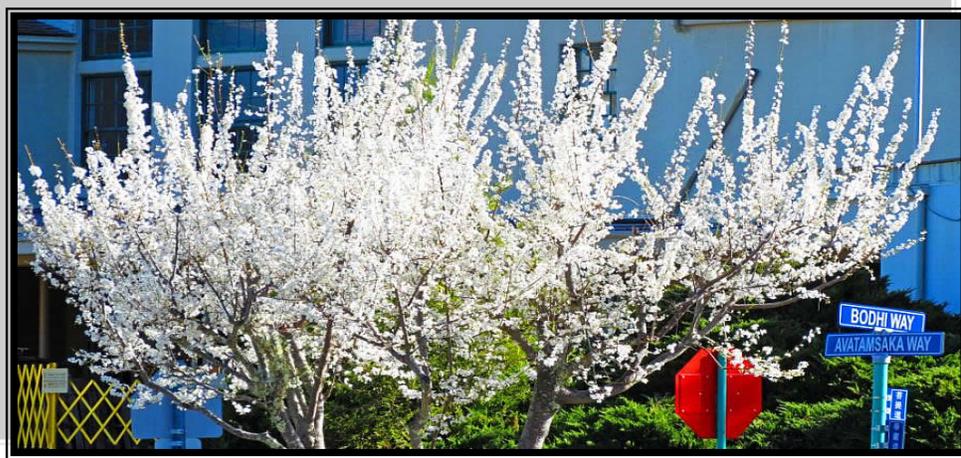
In the past, Shakyamuni Buddha “cultivated blessings and wisdom for three *asamkhyeyas* of eons, and planted the seeds for good appearance for a hundred kalpas.” And so he attained the Thirty-two Hallmarks and Eighty Subsidiary Characteristics as peerless physical adornments. Cultivators must cultivate blessing and wisdom. How? By doing meritorious works. We should do our best to do any and every deed that brings benefit to living beings. This is cultivating blessing. When we study and recite Sutras and investigate the principles of the Buddhadharmā, “deeply entering the Sutra Treasury to attain wisdom like the sea,” we are cultivating wisdom.

淺言之，多立功德，就有福報；聽經說法，就有智慧，這是自然的道理。

福慧是栽培而來的，若不栽培，始終沒有福慧。修

道人，不要以為福小而不為，更不能以為惡小而為之。若能天天惜福、修福、種福，將來定有大福報。否則，福從何來？慧由何生？想福想慧，如同癡人說夢，妄想中之妄想，永遠不能成事實。所謂「緣木求魚」，這是癡人的思想，無有是處！

To put it simply, if we do a lot of meritorious deeds, we'll have blessings; if we listen to Sutra lectures and speak the Dharma, we'll have wisdom. It's a very natural principle.



Blessings and wisdom come from cultivation. If you don't cultivate, you'll never have any blessings or wisdom. Cultivators shouldn't feel that they

can get away with an evil deed, however small it may be; nor should they neglect doing a good deed even if it is small. If you can cherish, cultivate and plant blessings day after day, you will certainly have great blessings in the future. If you don't do that, where could blessings and wisdom come from? If you merely wish for blessings and wisdom without doing anything, you're just foolishly indulging in idle fantasies that will never come true. It's like looking for fish in trees – something that could never be.



**MAY EVERY LIVING BEING,  
OUR MINDS AS ONE AND RADIANT WITH BRIGHT.  
SHARE THE FRUITS OF PEACE,  
WITH HEARTS OF GOODNESS, LUMINOUS AND BRIGHT.**



願一切衆生心光朗耀，  
以仁慈光明之心，同享  
和平的果實。

## 忍不了，就不能「了」

### If We Can't Bear It, We Can't Put an End to It

身為佛教徒，一定要忍。忍什麼？忍人所不能忍。有人說：「我實在忍不了。」忍不了，那就不能「了」。了什麼？就是了業障。若是業沒消，情未空，那就有生死。所謂「業不重不生娑婆，愛不斷不生淨土。」到了業盡情空的時候，便了生死，真正解脫。

修道人，就要修忍的功夫，忍飢忍渴，忍風忍雨，忍熱忍寒，甚至還要忍罵忍打，這些境界都是考驗。我常說：

「一切是考驗，  
看爾怎麼辦？  
觀境若不識，  
須再從頭煉。」

無論怎樣的逆境來臨，都要用「逆來順受」的心理來接受，不要被境界所轉，向他們豎白旗，俯首稱臣。古人說：「小不忍，則亂大謀。」忍是無價寶，

「忍片刻，風平浪靜；退一步，海闊天空。」

釋迦牟尼佛住世時，有一天，經過河岸，見一隻野干（狐一類），想吃烏龜，可是烏龜將頭足縮回殼內，多時不動，沒有忍耐心的野干，棄牠而去，有忍耐心的烏龜，保存性命。佛對阿難尊者說：「修行人亦應如是。」古德說：「近來學得烏龜法，得縮頭時且縮頭。」

As Buddhists, we have to be able to bear things. What kind of things? The things that other people cannot bear. Sometimes people say, "I really can't bear it." If you can't bear it, then you won't be able to put an end to it. Put an end to what? To karmic obstacles. If you can't get rid of your karmic obstacles and empty your emotions, then you have to undergo birth and death. As it's said, "If one's karma weren't heavy, one wouldn't be born in the Saha world. If love is not ended, one cannot be born in the Pure Land." When you have exhausted your karma and emptied your emotions, you will have ended birth and death and will be truly liberated.

Cultivators should cultivate endurance. They should be able to endure hunger, thirst, wind, rain, heat, and cold, as well as beatings and scolding. All these states are tests. I often say,

Everything's a test  
To see what you will do.  
If you don't recognize the state,  
You'll have to start anew.

No matter how bad the situation is, we should be able to smile at our troubles and accept them. We shouldn't let adversity upset us, nor should we bow our heads and surrender to them. There's an ancient saying, "If one cannot be patient with small issues, one will ruin a great plan." Patience is a priceless jewel.

Be patient for a moment, and the storm and waves will subside.

Take a step back, and you'll see the vastness of the sea and sky.

When Shakyamuni Buddha was in the world, one day he walked by a river and saw a fox trying to eat a turtle. However, the turtle withdrew its head and legs into its shell and remained motionless for a long time. Eventually the fox ran out of patience and left, and the patient turtle's life was saved. The Buddha said to the Venerable Ananda, "That's the way a cultivator should be." A virtuous man once said, "Recently I learned the turtle's trick, which is to withdraw one's head when it's time to do so."

忍得一時之氣，免得百日之憂。如果有人罵你，當做聽流行曲來欣賞；如果有人打你，當做走路不小心，撞到門柱上。如是觀想，自然化干戈為玉帛。否則，無名火三丈高，大發雷霆，大戰一場，結果兩敗俱傷，不但傷了感情，又失去人格，受人批評沒有涵養的功夫。所謂

「受盡天下百般氣，養就胸中一段春。」

可以做為座右銘，這是金玉良言。

If you can be patient through a moment of anger, you'll avoid a hundred days of sorrow. If people scold you, imagine that they are singing a popular song for your enjoyment. If they beat you, pretend you weren't careful when walking and bumped into the door. If you contemplate in this way, you'll naturally transform a hostile situation into a peaceful one. On the other hand, if the fire of ignorance is allowed to blaze up and tempers explode, there will be a war with the consequent that both sides are hurt, the relationship is ruined, your integrity is sabotaged, and you get criticized for lacking self-composure. As it's said,

Have taken flak from every person,  
One discovers a joyful vitality of heart.

This can serve as a motto. It's a valuable piece of advice.



上期提到 From previous issue -

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

龍樹菩薩有幾句偈頌，把生滅法說得很詳細。他說：

已生無有生，  
未生已無生，  
離已生未生，  
生時即無生。

怎麼叫「已生無有生」呢？它已經生了嘛，既然已經生了，怎麼還會有生呢？就拿一棵樹來講，這樹已經生出來了，你就不能說它在出生。「未生已無生」，沒有生的呢？沒有生的，它還沒有生嘛，怎麼能說它生呢？所以還未生的也沒有生。

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

Birth in the past is not birth.  
Birth in the future is not birth  
either.

Apart from birth in the past and birth in the future  
No mark of birth can be outlined as at birth.

“Birth in the past is not birth.” When birth has already taken place, how can there still be birth? Take for example, a tree, once a tree has been born, you cannot say it is being born. “Birth in the future is not birth either.” If there is no birth for the already-born, the not-yet-born has not been born either, has it? How can it have a birth if it still has not been born?



「離已生未生」，離開已生和未生。「生時即無生」，那麼生的時候就是沒有生，這就好像「過去心不可得、現在心不可得、未來心不可得」一樣的道理。龍樹菩薩這首偈頌，把不生不滅的道理，說得很徹底。

佛說法有八種相，就是

不生不滅，  
不常不斷，  
不一不異，  
不來不去。

龍樹菩薩再用這四句偈頌來形容無生。生是這樣子了，那麼滅呢？也可以這麼說：

「已滅無有滅，  
未滅已無滅，  
離已滅未滅，  
滅時即無滅」。

這種理論，我相信一般人不會太明白，所以我總也不講這種的理論，就是這個道理。不過現在講到不生不滅了，就要把它講一講。

**不垢不淨離染污** 我們本來的自性是不垢不淨的，可是我們一出生做了人，就有了垢、有了淨。這種垢淨也是不垢不淨的，不過我們人有偏計執性，執著這就是污垢的，那就是清淨的，有這種執著心，所以變成有垢有淨。

怎麼說是一種執著心呢？就拿這隻手來做比喻，有的時候在一種特別的情形之下，你的手會抓到屎糞，或者豬糞、或者人糞，當時覺得很污濁、不潔淨了。

*“Apart from birth in the past and birth in the future/ No mark of birth can be outlined as at birth.” There is birth in the present, and that is no-birth” is the same principle as “The past mind cannot be obtained, the present mind cannot be obtained, and the future mind cannot be obtained.” Thus Nagarjuna Bodhisattva made clear the doctrine of no production and no extinction. This expression of the theory is quite complete.*

The Dharma spoken by the Buddha has eight characteristics:

No production and no extinction;  
No permanence and no annihilation;  
No unity and no differentiation;  
No coming and no going.

With his four-line verse, Nagarjuna Bodhisattva described birth; extinction can be described in the same way:

Extinction in the past is not extinction;  
Extinction in the future is not extinction either.  
Apart from extinction in the past and extinction in the future,  
No mark of extinction can be outlined as being extinct.

When such a doctrine is proclaimed, most people are not very clear about it. That is the reason I never talk about this kind of doctrine. Nevertheless, now I will talk about no production and no extinction.

*“Not defiled, not pure,” they are separate from corrupting filth. Our fundamental nature is without defilement or purity. But as soon as we are born and become people, there is defilement and purity. Yet the defilement and purity are **not defiled** nor **pure**. Nonetheless, as people, we have the kind of nature which is attached to accounting for things in a one-sided manner, and so we say, “This is defiled and that is pure.” It is our attachment-nature which causes the change of defilement and purity.*

How can we say that it is the way that our minds become attached? Take, for example, our hands. Sometimes, in particular circumstances, hands become smeared with various kinds of excrement: for instance, pig’s excrement or human’s. While your hands are smeared with it, you think they are very filthy.

但是你用水一洗，洗完了認為這隻手就乾淨了。可是若是一個手巾，把它拿來包屎，或者包其他什麼不乾淨的東西，過後無論你用什麼肥皂、蘇打水洗，洗完了你也覺得它不乾淨，於是乎就把這條手巾扔了。所以手巾若接近過人糞或者豬糞、狗糞，就是洗過之後，心裏也總覺得它不乾淨；可是對自己的手，就沒有這種的執著，沒有說因為它不乾淨了，就要把它用刀割下來掉了它，不要了。為什麼呢？就因為這個東西不能掉，所以心理上就認為它乾淨了。就是它不潔淨，也捨不得把它剝下來掉了它。但若是手巾，就是洗乾淨了，也不歡喜要了，不願意再拿著它擦面了。一擦面就想起：「這條手巾包過狗糞，把我的面都擦臭了」，所以就不要它了。這都是一種心理作用。若沒有這種執著心呢？把這種執著心沒有了，這就是「不垢不淨離染污」。

But once you have washed them off with water, you consider them clean. However, if you use a washcloth to wrap excrement or some other impure substance, you still feel that it is unclean even after you have finished washing it with soap or detergent. You feel that if the washcloth has touched excrement of men, pigs, or dogs, you cannot get it clean, so you throw it out. Even though the washcloth has been washed, you always feel in your mind that it is not clean. But after people wash their hands with water, their minds are not attached in the same way. They don't talk about taking a knife and cutting off a hand to get rid of it, not wanting it because it is not clean. But why is the hand considered clean when the washcloth isn't? It's that you can't get rid of your hand, so your mind considers it clean. If it were not clean, you still could not give it up and throw it out. But even when the washcloth is washed clean, you don't want it. Nor do you wish to rub your face with it. As soon as you rubbed onto your face, you would feel that the stench had been rubbed into your face. Originally, there was excrement wrapped in the washcloth, so in your mind you do not want it; it is too unclean. Yet it is all in your mind. If there is not that kind of attachment in your mind, then there is no defilement and no purity. When the attachment is made to disappear, the state is reached when "Not defiled, not pure," they are separate from corrupting filth."

(待續 To be continued)

### Art works by Students at Gold Mountain Monastery Instilling Goodness School



圖為金山寺高良學校學生的作品

# 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

**大莊嚴菩薩：**《大般涅槃經疏卷第二》云：「菩薩已階十地，安住不動，不證涅槃，寧入生死……上求下化，故言大莊嚴。未來作佛，相好嚴身；十力無畏，以莊嚴心。名大莊嚴。」

**Greatly Adorned Bodhisattva:** The volume 2 of *Explanation on Mahapranirvana Sutra* says, The Bodhisattva has already ascended the tenth ground, peacefully abiding there, not moving. He prefers undergoing birth and death without realizing Nirvana..... He seeks Buddhahood above, and transforms living beings below, therefore, he is addressed as Greatly Adorned. In the future, he will become a Buddha, adorned with Hallmarks, using fearless ten powers to adorn his mind, therefore he is called greatly adorned.

**寶藏菩薩：**這個無量無邊的法門功德，叫寶。你得到這些法寶，而不失掉，那叫藏。「藏」也有積聚的意思。<sup>1</sup>

**Treasury of Jewels Bodhisattva:** The immeasurable and boundless merit and virtue of Dharma doors is referred as Jewels. By treasury, it means you have attained these Dharma Jewels and will never lose it. It also has the meaning of accumulation.

一心頂禮。德藏菩薩。金剛藏菩薩。虛空藏菩薩摩訶薩。

**Single-mindedly bow in respect, to Treasury of Virtue Bodhisattva, Treasury of Vajra Bodhisattva, Treasury of Empty Space Bodhisattva.**

**德藏菩薩：**這菩薩成就涅槃之常、樂、我、淨四德。

**Treasury of Virtue Bodhisattva:** This Bodhisattva accomplishes the four kinds of virtues of Nirvana: Permanence, Bliss, True-self, Purity.

**金剛藏菩薩：**金剛，是古印度礦石，堅硬無比。梵文曰 *vájra*，漢語音譯為「嚩日羅」或「伐折羅」。金剛表示堅固，無有能壞者，喻菩薩功德力。

**Treasury of Vajra Bodhisattva:** Vajra is a mineral in ancient Indian, with unmatched hardness, the Chinese transliteration of the sanskrit Vajra is *Wa Ri La* or *Fa Zhe La*.

Vajra represents being firm and solid, indestructible, which is an analogy for the Bodhisattva's strength of merit and virtue.

**虛空藏菩薩**：最好描述的這位菩薩，他就是在楞嚴經裡對世尊報告空大法門的行者：「我與如來，定光佛所，得無邊身。爾時手執四大寶珠，照明十方微塵佛刹，化成虛空。又於自心現大圓鏡。……諸幢王刹來入鏡內，涉入我身，身同虛空，不相妨礙。」那就是說虛空藏菩薩成就的功德。他的身也就是虛空，虛空也就是他的身；虛空和身體沒有一個界線的分別。身體和虛空互相不發生妨礙，你不障礙我，我也不妨礙你，互相融通。<sup>2</sup>

**Treasury of Empty Space Bodhisattva:** He is the one who described to the World Honored One, the Dharma door of great Emptiness in Surangama Sutra, “*When the Thus-come one and I were with the Buddha Light of Samadhi, my body became infinite. Then four great and precious pearls that I held in my hands illuminated countless Buddha-lands throughout the ten directions, and I saw that all these lands were as empty as space. Then my mind was like a great flawless mirror in which there shone ten kinds of subtle, wondrous, magnificent lights that illuminated all ten directions to the ends of space. All the Royal Banner Lands were reflected in this mirror and thereupon were drawn into my body without conflicting with it, since my body was the same as space.*” This passage indicated the merit and virtue accomplished by Treasury of Empty Space Bodhisattva. His body is the empty space, and empty space is his body, there is no distinctive boundary in between. Body and space do not obstruct each other, you do not obstruct me, me neither obstruct you, but merging and penetrating with each other.

佛在《虛空藏菩薩經》裡，讚嘆虛空藏菩薩能滅罪救苦。衆生「有如是等諸所求欲，稱虛空藏菩薩摩訶薩名，恭敬供養虛空藏菩薩摩訶薩，皆令滿願」。

*In the Treasury of Empty Space Bodhisattva Sutra, the Buddha praised that he can eradicate offenses and rescues those in suffering. Living beings who have wishes such as these, if they recite Treasury of Empty Space Bodhisattva's name, respectfully make offerings to him, all their wishes will be fulfilled*

一心頂禮。彌勒菩薩。普賢菩薩。文殊師利菩薩摩訶薩。



**Single-mindedly bow in respect, to Maitreya Bodhisattva, Universal Worthy Bodhisattva, Manjusri Bodhisattva Mahasatva.**

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(待續 To be continued)

1. 妙境長老宣講《大悲心陀羅尼經》

2. 見 [http://drbachinese.org/online\\_reading/sutra\\_explanation/Shu/volume6.htm](http://drbachinese.org/online_reading/sutra_explanation/Shu/volume6.htm) 《大佛頂首楞嚴經淺釋》卷六

# 佛菩薩加被救了我

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

文接上期 *Continued from previous issue* -

By 尤果鈴 You Guo Ling

住院後，因為病情危重，血壓極高，醫生準備要開顱放血，否則很可能會昏迷，並問我是否需要牧師禱告，我說不要，我是佛教徒。那時頭疼欲裂，不斷地嘔吐，右耳失去聽力，右眼睛複視，一個人影看出去有 5 個。我想大概到往生的時候了。我的母親往生前看到房間裡全是佛菩薩，我就一直看房間裡有沒有阿彌陀佛，但是沒看到。我自己就念往生咒，心想都怪我平時不用功，阿彌陀佛不來接我了。後來有法師來看我，我想法師來幫我助念了！但是法師們叫我好好休息念南無觀世音菩薩，第二天，又有法師來，帶來了六字大明咒的碟片，每天都有法師來看我，都叫我念南無觀世音菩薩。兩天來我就一直念觀世音菩薩，地藏王菩薩的名號和六字大明咒。第三天醫生說，「這真是奇蹟，竟然沒有開顱，出血減少了，再觀察兩天吧。像這樣嚴重的顱底骨折生還的不多，你的運氣真好」。那天有一位法師來問我的病情時，我說有好轉但是左耳沒有聽力，眼睛看不清，沒有味覺，也沒有嗅覺。她叫我念心經，要明白每一個句子，每一個字的真正意思，等到全懂了，你也就好了。我一直知道這全文 260 個字的心經能開智慧，但是從來沒有字字句句地仔細地體會過。於是我就反復地聽著心經。

After I was admitted to the hospital, due to my critical condition and extremely high blood pressure, the doctors were ready to perform a craniotomy for bloodletting, if not I might become unconscious. They asked if I would like to request prayers from a pastor. I said no because I am a Buddhist. At that time, I had splitting headache and was vomiting continuously. My right ear lost hearing and my right eye had diplopia where I would see 5 images of the same person. I thought I was near death. Right before my mother passed away, she saw a roomful of Buddhas and Bodhisattvas. I kept looking for Amitabha Buddha in the room but to no avail. I started to recite the Spirit Mantra for Rebirth in the Pure Land. I had only myself to blame for not working hard previously, therefore Amitabha Buddha has not come to welcome me to the Pure Land. Later, the Dharma Masters came to visit. I thought they had come to help me recite Amitabha Buddha's name at my death bed. However, the Dharma Masters asked me to rest well and to recite Namu Guan Shi Yin Bodhisattva's name. The next day, other Dharma Masters came and gave me a music CD of the Six-Syllable Great Bright Mantra. The Dharma Masters came to visit every day and they had all asked me to recite Guan Shi Yin Bodhisattva's name. During the two days, I kept reciting Guan Shi Yin Bodhisattva's name, Earth Store Bodhisattva's name and the Six-Syllable Great Bright Mantra. On the third day, the doctors said: "This is a miracle, the bleeding reduced without a craniotomy! Let's monitor your condition for two more days. It is very rare to survive such serious basal skull fracture. You are very lucky!" On that day, a Dharma Master asked about my condition. I replied I was getting better but my left ear has no hearing, my vision is blurry, I have lost the sense of taste and the sense of smell. She asked me to recite the Heart Sutra and to understand the true meaning of each sentence and each word. When I understand them all, I would be healed. I always know the Heart Sutra which consists of 260 words will lead to wisdom, but I have never contemplated each sentence and each word in such detail. So I began to listen to the Heart Sutra over and over again.

『般若波羅密多』，意謂以智慧修習之正道，遠離顛倒夢想，由生死迷界此岸而至涅槃解脫的彼岸。『心』（梵 hrdaya ），指心臟，含有精要心髓等意。『經』，徑也，是以虔誠大悲心學習修行成佛的徑路。『觀自在菩薩，行深般若波羅密多時，照見五蘊皆空，度一切苦厄。』『觀自在』，是教我要迴光返照，觀察自己在不在，自己若在，就不會向外馳求；若是不在，則易妄想紛飛！『舍利子，色不異空，空不異色。色即是空，空即是色，受想行識，亦復如是。』

上人開示說：「『舍利子，是諸法空相』，若能照見一切諸法是虛幻飄渺，就會放下，得到解脫。」  
「人的眼、耳、鼻、舌、身和意，其實是壞東西。『眼不見口不饞，耳不聽心不煩』，一看見好東西就想嚐嚐，生出貪吃的念頭」

‘Prajna paramita’ refers to cultivating the proper path with wisdom, to leave distorted dream thinking behind, to go from the confused shore of birth and death to the other shore of nirvana and liberation. The Heart Sutra means the ‘Heart’ has all the essence and ‘Sutra’ relies on the sincere and great compassion mind to learning the path. ‘When Bodhisattva Avalokiteshvara was practicing the profound prajna paramita, he illuminated the five skandhas and saw that they are all empty and he crossed beyond all suffering and difficulty.’ ‘To contemplate at ease’ taught me to shine the light within and contemplate if the ‘self’ is there. If the ‘self’ is there, then there will be no seeking externally; if the ‘self’ is not there, then it is easy to have a swirling of false thoughts!

“Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So too are feeling, cognition, formation and consciousness.” Ven. Master Hua said: “Shariputra, all dharmas are empty of characteristics’. If one sees all Dharmas as empty, or if one can see through all Dharmas as illusory and ethereal, he or she will be able to put down and attain liberation. Human’s eyes, ears, nose, tongue body and thought are in fact bad company. ‘When the eyes don’t see, the mouth will not crave; when the ears don’t hear, the mind will not be afflicted’. When we see good food we want to taste it, thereafter we will give rise to voracious thoughts.”

上人開示：「修行的秘訣就是要少吃，因為少吃少生慾念，少欲就能知足，知足就能常樂，常樂就沒有煩惱，沒有煩惱就生菩提，生菩提就得解脫，得解脫就能任運自在，生死自在，智慧自在。我很喜歡吃巧克力，冰淇淋，不由自主，現在沒有味覺了吃冰淇淋就好像是冰的泥土一樣，巧克力就好像烤焦的泥土，於是就不想吃了。我不能自覺地做到控制吃，現在就被動地不想吃，是壞事變成好事。人的耳朵也不好，聽見順耳的便生喜歡，聽到逆耳的就生嗔怒。眼，鼻，舌，身，意也同樣。」

Ven. Master also said: “The secret to cultivation is to eat less. When we eat less, we will have fewer desires, if we have fewer desires, we can be content. When we are content, we can be happy all the time. When we are happy all the time, we will not have any afflictions. If we have no afflictions, we will give rise to the Bodhi mind. When we have the Bodhi mind, we will be able to attain liberation. When we gained liberation, we will have liberation of our destiny, we have liberation of our birth and death and we will have liberation of wisdom. I really like to eat chocolates and ice cream, to a point where I have no self-control. Now I have no sense of taste, eating ice cream is like eating iced mud. Chocolate is like burned mud, therefore I don’t feel like eating it anymore. Previously, I could not control my eating habits consciously. Now passively I don’t feel like eating it anymore. It is a bad circumstance transformed into a good incident. Human’s ears are not good. When it hears soothing sounds, it will be happy; when it hears irritating sounds, it will be angry. Eyes, nose, tongue, body and thought are the same.

(待續 To be continued)

# 4 月份 金山寺法會時間表

## April 2013 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUS 二	WED 三	THU 四	FRI 五	SAT 六	
	二十一 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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>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> 聽經 (Lecture)	
二十七 7 <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	二十八 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 13 <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> 聽經 (Lecture)	
初五 14 <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	初六 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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>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> 聽經 (Lecture)	
十二 21 <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	十三 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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>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> 聽經 (Lecture)	
十九 28 <u>9:00am - 3:10pm</u> <b>誦六字大明咒</b> Six-Character Great Bright Mantra <u>10:00 am</u> 佛學研討 Dharma Lecture	二十 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	大地春回百物生 粉碎虛空自在翁 從此不落人我相 法界雖大盡包容			When spring returns to the earth, the myriad things are born. Smashing empty space to pieces, one is free and at ease. One will never again become attached to self or others. Although the Dharma Realm is vast, one can encompass it all.	

# 5 月份 金山寺法會時間表

## May 2013 SCHEDULE OF ACTIVITIES

SUN 日	MON -	TUS 二	WED 三	THU 四	FRI 五	SAT 六
<b>5/12/2013 CTTB 萬佛聖城</b> <b>慶祝釋迦牟尼佛聖誕 浴佛節法會</b> Celebration of Shakyamuni Buddha's Birthday  <b>請與金山寺聯絡交通安排</b> Please contact us if you would like to participate! 415-421-6117			二十二 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 4 <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> 聽經 (Lecture)
二十六 5 <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 Class	二十七 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 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
初三 12 <b>金山寺本日法會暫停</b> <b>全體參加萬佛聖城</b> 釋迦牟尼佛聖誕法會 <b>No Assembly today</b> Going to CTTB for Celebration of Shakyamuni Buddha's Birthday	初四 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 <u>9:00 am</u> 17 <b>慶祝釋迦牟尼佛</b> <b>聖誕法會 (正日)</b> Celebration of Shakyamuni Buddha's Birthday (actual day) <u>1:10 pm</u> 楞嚴咒法會 Shurangama Mantra Recitation	初九 18 <u>9:00 am</u> <b>慶祝釋迦牟尼佛聖誕法會</b> Celebration of Shakyamuni Buddha's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 佛學研討 Dharma Lecture
初十 19 <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	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>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 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> 佛學研討 Dharma Lecture
十七 26 <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	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	二十 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	