

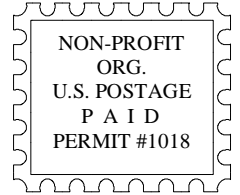


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上 几 樂 語

學法界之法

LEARNING THE DHARMA OF THE DHARMA REALM

所有一切的萬法都從法界流出來，即所謂「一能化為無量」。「無不還歸此法界」，所謂「無量還歸於一」，還歸於法界。法界是大而無外，小而無內。你往大了說，也沒有再比它大的了；往小了說，也沒有再比它小的了。究竟是大是小呢？也不大也不小，這叫法界。

法界是什麼呢？就是《大方廣佛華嚴經》，《大方廣佛華嚴經》就是法界。所以，一切法沒有不是從《華嚴經》流出來；一切法也沒有不是歸回來到《華嚴經》這個法裏邊來。所以這是法界之法。法界之法——包羅在法界裏邊的一切法

All the myriad dharmas flow forth from the Dharma Realm. It is said, “One transforms to the myriad.” “There is nothing that does not return to the Dharma Realm.” And that “the myriad things return to one”—they will return to the Dharma Realm, which is so great that there is no outside and yet, it is also be so small that there is no inside. If we speak of it from the perspective of its smallness, there is nothing smaller than it, either. It is great or it is small? It’s neither great nor small—thus it is the Dharma Realm.

What is the Dharma Realm? It’s the Great Expansive Buddha Flower Adornment Sutra (Avatamsaka Sutra). Hence, there is no dharma that does not flow forth from the Avatamsaka Sutra and yet there is not dharma that does not return to the Dharma of the Avatamsaka Sutra. This is the Dharma of the Dharma Realm which is inclusive of all dharmas.

學《大方廣佛華嚴經》這個法，也就是學我們自性裏邊的法。《大方廣佛華嚴經》是法界之法，它沒有離開我們的自性。我們自性和法界是一個的。所以，我們人學佛法，必須要學《大方廣佛華嚴經》，因為它是法界之法。

老人也可以學這個法，因為老人在世間上時間很少了，應該學這個法界法。為什麼呢？無不還歸此法界，你要找著這個法界的法。年輕的人也應該學這個法。為什麼呢？無不從此法界流，你應該學這個法，從這個法界流出來。流出來，你學會這個法了，不孝順父母的人，就會知道孝順父母了；不會利益人的人，也會利益人了。

為什麼？行菩薩道就要自利利他，所以這好處太多了。你想要父母壽命長一點嗎？說我想盡孝道，但是我怕父親很快就死了。那沒有關係，你就來學《華嚴經》，華嚴菩薩是滿一切願的。你願意你父母壽命長，就會遂心滿願，那麼你就多孝順幾年。

你願意父母無災無病，那你就學《華嚴經》，聽華嚴法。聽華嚴法，你明白華嚴的法了，你給父母親也說一點法，令他少生一點煩惱，就少生一點毛病。病就是從煩惱來的，沒有煩惱就沒有病了。所以你想孝順父母，就趕快學《華嚴經》。

一世界既是一切世界
一切世界既是一世界
看見一個世界，便見一切世界
看見一切世界，仍歸一世界
這就是華嚴的境界

Learning the Dharma of the Great Expansive Buddha Flower Adornment Sutra is to learn the dharma of our inherent nature. The Great Expansive Buddha Flower Adornment Sutra is the Dharma of the Dharma Realm which is not apart from our intrinsic nature that is one with the Dharma Realm. Therefore, when we study the Buddhadharma, we must learn the Great Expansive Buddha Flower Adornment Sutra because it is the Dharma of the Dharma Realm.

Elders can also learn this Dharma since their time left in the world is very little. They should study the Dharma of the Dharma Realm. Why? There is nothing that does not return to this Dharma Realm. Elders should pursue to the Dharma of the Dharma Realm and so should the youth. Why? There is nothing that does not flow forth from the Dharma Realm. As the dharma flows forth, those who are not filial and respectful to the parents will become filial and respectful. Those who do not know how to benefit others will naturally come to know how to do so.

Why is that? Practicing the Bodhisattva Path is to benefit others and self. There are simply too many advantages. Do you wish that your parents have longevity? You may say, "I want to be filial, but my father is dying." It does not matter – you should come and study the Avatamsaka Sutra because Avatamsaka Bodhisattva fulfills all wishes.

If you wish your parents have long lives, your wish will be satisfied so that you will be able to pay filial respect to them for a few more years. If you wish your parents to be free from sickness and disasters, you should study the Avatamsaka Sutra and listen to lectures about this particular sutra. When you fathom the Avatamsaka Dharma, you can also speak this Dharma for your parents so that they can decrease their afflictions. As a result, they will not be ill as often. Illness comes from afflictions. Where there are no afflictions, there is no illness. Therefore, if you wish to be filial, you should quickly study the Avatamsaka Sutra.

One world is all worlds, all worlds are one world.
When we see one world, we are as if seeing all worlds.
Seeing all worlds, we realize they return to one world.
This is the state of Avatamsaka.

你想要自己前途光明，說我將來希望一切事情都成功，也要學華嚴法，學這個法界之法。你學會了，什麼你都會做的，一切吉祥如意的事情都來了，這就都是從聽《華嚴經》這兒來的。這所謂「無不從此法界流，無不還歸此法界。」

你學會了做人，又學會了做菩薩，將來就做佛了。你看這個利益有多大啊！所以你們來聽華嚴法的人，都是最好的青年、世界的領袖。

If you want a bright future and hope that you will be successful in everything you do, you should also learn the Avatamsaka Dharma, the Dharma of the Dharma Realm. Once you comprehend this Dharma, you will understand and know how to do everything. All will be auspicious and accord with your wishes. This comes from listening to the Avatamsaka Sutra. Thus, it is said “there is nothing that does not flow forth from this Dharma Realm and yet there is nothing that does not return to this Dharma Realm.”

When you know how to be a person, then you learn to be a Bodhisattva. Eventually, you will become a Buddha. You see how great the benefits are! Therefore, those of you who come to listen to the Avatamsaka Sutra lectures are the elite among young people and the leaders of the world.

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

什麼事情都是活的，不是一定死死板板的！你不要以為有人說末日，就真是有了末日了。它是可以有，也可以沒有。若是人人都學佛法，末日就沒有了；人人不學佛法，末日就來了，所以這是很活動的，你不要把它看得死板了。

好像在過去，三藩市盛傳一種謠言，說是在四月間就會有地震，三藩市就搬到海裏去了。這個謠言不是今年才開始的，前幾年就有這種謠言了，因此三藩市很多人搬走的，很多有錢的、怕死的人都跑了。為什麼呢？就怕三藩市搬家搬到海裏去了。那麼這個在去年我也講過，今年我又講過。去年這個安西給易象乾寫信，就說 Abbot（方丈）不能到西雅圖去；若到西雅圖，三藩市就會搬到海裏去，所以我不能去。那時候，他本來預備給我買飛機票到西雅圖，是不是啊？（弟子：是！）

All such matters are living; they're not fixed, certain, and dead. Don't think that what is called the Last day is the Last Day, for then there will in fact be a final day. Now, which is more probable: that there will be a final day or won't be one? If everyone studies the Buddhadharma, then they day of destruction won't come. It's all very alive, so don't see it as fixed and dead.

For instance, from time to time people have pread the rumor that there is going to be an earthquake in San Francisco that will cause it to fall into the sea. For several years now people have been talking about this, and a lot of wealthy people who are afraid of dying have moved away.

I spoke about this last year, too, and at that time one of my disciples in San Francisco sent another disciple in Seattle a letter saying that I couldn't go to Seattle, because if I didn't, San Francisco would fall into the sea. I was unable to buy a plane ticket, and even though they were going to give me a plane ticket, I couldn't go.

我就對大家講：「你們只要好好學習佛法，三藩市絕對不會搬家的，因為我還沒有在三藩市住夠呢，所以它不可以搬家。」

今年我又對各位講，我說：「你們放心！你們只要誠心念〈楞嚴咒〉，誠心學佛法，我保證三藩市不搬家的！」這是我早就說過的。到現在為什麼三藩市還沒有搬家？這豈不也是默默中有一種變化？可見大家念〈楞嚴咒〉、學佛法都很誠心的，天龍八部就在這裏擁護道場，所以沒有什麼事件發生。這也和末日是一樣的意思，末日都可以不末日，何況想要三藩市不搬家就不可以嗎？也可以的！好像我們本來要搬家，但沒有找到相當的地方就不搬，也一樣的。這三藩市沒有找到相當的地方，大約沒有租賃到這麼好的地方，所以也就不搬了。

2. 別解文義

經文：

觀自在菩薩

迴光返照觀自在	覺諸有情即薩埵
如如不動心君泰	了了常明主人公
六種神通渾閒事	八方風雨更無驚
卷之則退藏於密	放之則彌六合中

迴光返照觀自在 覺諸有情即薩埵 如如不動心君泰 了了常明主人公
六種神通渾閒事 八方風雨更無驚 卷之則退藏於密 放之則彌六合中

現在講這「觀自在」，你笑，你觀自在了嗎？這觀自在才可以笑；不觀自在就不可以笑，要觀自在了。「觀自在菩薩」，「觀」就是觀想，「自在」就是一切一切都很快樂的，也無憂也無愁，也無罣也無礙。

At that time I told everyone, "If you really study the Buddhadharma, San Francisco won't be allowed to move, because I haven't lived here long enough." Why did I say that? Well, this year I said to everyone, "Relax, all you have to is recite the *Shurangama Mantra* and study the Buddhadharma with a sincere mind, and I will guarantee that San Francisco won't budge." I said that.

Why hasn't San Francisco moved up till now? Because there are some people who have changed a little. Everybody recites the *Shurangama Mantra* and studies the Buddhadharma with a very sincere mind, so the gods, dragons, and the rest of the eightfold division of gods and ghosts are here to protect our *Bodhimanda*, our place of cultivation, to see that there are no disruptions. The meaning is the same as for the Last Day. If it is possible for the Last Day not to be the Last Day, it is even more possible that San Francisco won't move, even if it wants to. It can't find some other suitable place to rent, and it already has such a good place that it isn't moving.

Explanation of the Meaning of the Text

Sutra:

When Avalokiteshvara Bodhisattva

Verse:

Reversing the light to shine within,
Avalokiteshvara enlightens all the sentient beings;
thus he is a Bodhisattva.
His mind is thus, thus, unmoving,
a superior one at peace;
With total understanding of the ever-shining,
he is host and master.
Six types of psychic powers are an ordinary matter,
and even less can the winds and rains
of the eight directions cause alarm.
He rolls it up and secretly hides it away;
and let it go to fill the entire world.

Commentary:

The name *Avalokiteshvara* is Sanskrit; in Chinese it is rendered *guan zi zai*, "Contemplating Ease." To be at ease is to be happy about everything and to be without worries or obstacles. To be unimpeded is to contemplate ease. If you are impeded, then you are not contemplating ease.

無罣礙就是觀自在，有罣礙就不是觀自在。迴光返照觀自在。你迴光返照就是觀自在，你不迴光返照就不是觀自在。

什麼叫迴光返照呢？迴光返照，就是無論什麼事情，都要問問自己。好像有人對你不起，你自己要想一想：「爲什麼他對我不起呢？喔！原來是我自己不對了！」這就叫迴光返照。

若是有人對你不起，我也不管自己對不對，就一炮轟過去，把對方打得頭破血流，這並不是勝利，這就是自己太沒有理智了。你迴光返照，就是有理智，所以說「迴光返照觀自在」；你迴光返照，看看你自己自在不自在啊？！

現在我給你們一個字、一個字的講。「自」就是自己，「在」就是在這個地方。怎麼在這個地方呢？就是迴光返照，看看自己打妄想沒打妄想。你若打了妄想，這就不自在了；沒打妄想，這就是自在了，就在這個地方。你看！多簡單！多妙！這個說得真是很不錯的！

覺諸有情即薩埵。「薩埵」也就是菩薩。什麼叫菩薩？菩薩就是要覺有情。這個「覺」是叫人明白，不是胡攪的那個攪，「覺」字若加上一個提手邊，就變成胡攪的攪。「好的我也要把你搞壞了！」這叫胡攪，就不是覺有情了，而是令有情的都愚癡了。覺悟有情是要令一切有情都覺悟、明白。

有情是什麼呢？有情就是眾生。你不要又誤解文義，說：「喔！這有情大約是講情、講愛吧！」不是的！覺悟有情，正是要把你這個情愛都空了。見愛若空了，「即薩埵」，這就是菩薩了。**(待續 To be continued)**

Reversing the light to shine within is contemplating ease. If you don't reverse the light to shine within, you're not contemplating east.

What is meant by “reversing the light to shine within”? Regardless of what the situation is, examine yourself. If someone has wronged you, you should think to yourself, “Basically, I was wrong.”

If you say, “When people don't act properly toward me, I don't look to see whether I'm right myself; I just smash them right away, smash their heads in so that blood flows”- then you haven't won a victory, but have only shown your complete lack of principles and wisdom. To reverse the light to shine within is to have principles and wisdom. Reverse the light and contemplate whether or not you are at ease.

I will explain the two character *zi zai*, which together mean “ease.” The *zi* is oneself, and the *zai* is where one is. I'll say it word for word. Are you right here (*zai*), or aren't you? In other words, do you have false thoughts, or not? If one has false thoughts, then one (*zi*) is not right here. It's very simple. To reverse the light to shine within is simply to see whether you have false thoughts. If you have false thoughts, then you aren't at east. If you don't have false thoughts, then you are at east. That's how wonderful it is.

Avalokiteshvara enlightens all the sentient beings; thus he is a Bodhisattva. What is a Bodhisattva? A Bodhisattva is somebody who wants to enlighten sentient beings. The Chinese word for “enlighten” is *jiao* 覺, to make people understand. It isn't the *jiao* 攪, which means to stir up trouble. Add the element “hand” to the character *jiao* 覺, meaning to enlighten, and it becomes another *jiao* 攪: it turns into a lot of trouble. The stirring-up-trouble *jiao* 攪 is not to enlighten sentient beings, but to make them stupid and to try to turn what is good in their lives into what is evil. But here in the verse, *jiao* means to bring understanding to all sentient beings.

What is meant by “sentient?” Be careful not to misunderstand the text here by hastily assuming the word “sentient” (you qing) means emotional love (qing ai) as the Chinese characters can be interpreted in another context. No, to enlighten sentient beings is to empty yourself of love. You must see love as empty. That is to be a Bodhisattva.

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

這十種心對修持大悲心咒是非常重要的。宣公上人在解釋《大悲心陀羅尼經》¹時說：「大悲心就是《大悲咒》，《大悲咒》就是大悲心。你有大悲心，就是念《大悲咒》；你沒有大悲心，就是沒有念《大悲咒》。……你若沒有大慈悲心哪，那就不是念《大悲咒》；你就是沒有念《大悲咒》，你盡存著大慈悲心，那也就是念《大悲咒》。明白了嗎？」希望大家不明白也要研究明白！

These ten states of mind are important for cultivating the Great Compassion Mind Mantra. Venerable Master Hua said thus when he explained *the Dharani Sutra of Great Compassion Mind*, “The Great Compassion Mind is the Great Compassion Mantra; the Great Compassion Mantra is the Great Compassion Mind. You are reciting the Great Compassion Mantra if you have a Great Compassion Mind. You are not reciting the Great Compassion Mantra if you do not have a Great Compassion Mind. ... You are not reciting the Great Compassion Mantra if you don't have the Great compassion and merciful mind. Even though you had not been reciting the Great Compassion Mantra, but you carry a mind of great compassion and mercy, you are reciting the Great Compassion Mantra.. Do you understand? If you don't understand, I hope you will investigate it until you do.

我試寫了一首每句七字的偈頌，幫忙自己把大悲咒相貌顯示的十種心記下來，順便也跟大家分享：

(大) 慈悲、平等、無爲心，無染（著）、空觀、恭敬心，
卑下、無雜（亂）、無見取，無上菩提是十心。

I tried to write a seven syllable verse to help myself to memorize the ten mind of appearance of Great Compassion Mantra. I want to share with you today.

(great) Compassion and mercy, equal and non-active,
Non-polluted, empty contemplation, respectful mind,
humble, non-chaos, and non-perverted view,
With unsurpassed Bodhi are the ten states of mind.

其次，我們看看「咒」字的意義。梵語陀羅尼 dhāraṇī，一譯曰咒。咒是四種陀羅尼之一：1. 法陀羅尼，對於佛之教法，聽聞後行持不忘。2. 義陀羅尼，對於諸法之義理，總持而不忘。3. 咒陀羅尼，依禪定發秘密語，神驗無比，能除非一種種災患，而於咒總持不失。4. 忍陀羅尼，於法之實相安住，謂之忍。²

Next, let's take a look at the definition of Mantra. The Sanskrit word dhāraṇī, may be translated as Mantra. Mantra is one of the four dhāraṇīs. 1. the Dharma Dhāraṇī, a person who reaches this stage will never forget cultivating the teachings of Buddha once he has heard it. 2. the Truth Dhāraṇī, this person will hold on to all the truths of Dharma and will not forget. 3. the Mantra Dhāraṇī, the incomparably efficacious secret words that evolved from samadhi may get rid off many disasters, and he who has attained this can always recite mantras without forgetting, 4. the Forbearance Dharani, he who has reached this state can dwell in the reality (true characteristic) of the Dharma.

陀羅尼 (Dhāranī)，意譯為能持，總持。能持集種種善法，不令散失；能遮除各種惡法，持令不作；總持就是總一切法，持無量義。其他含有「咒」的意義者，有「真言」(梵語 mantra，音譯為曼怛羅)、「神咒」、「明」(梵語 vidya，意譯為明)。長句者為陀羅尼，短句者為真言，一字二字者為種子。

Dharani means “able to uphold” or “totally uphold”. At this stage one can uphold all kinds of wholesome dharma without losing them; one can dispel all kinds of evil dharmas and insist on not doing them. “Totally uphold” means summing up all dharmas and to maintain their infinite meaning. Other meanings of mantra are: true word, spiritual mantra and vidya. Long mantras may be called “dhāranī”, while the short ones are termed “true words”. One or two words is called “the seed”.

佛滅後窟外大眾部結集出五藏，除經、律、論之三藏外，還有雜藏和陀羅尼藏。陀羅尼藏就是集聚咒之記錄，也稱明咒藏或禁咒藏等。真言是源自古印度吠陀時代的婆羅門教根本經典。佛在世時，禁止弟子修習咒術，以咒術謀生，僅允許以咒治病或護身。

The disciples collected five tripitakas after Buddha entered Nirvana. There are *the* Miscellaneous Tripitaka and the Dharani Tripitaka besides the Sutra, the Vinaya, and the Shastra Tripitakas. The Dharani tripitaka is the a collection of all records of the mantras, also known as the Vidya Mantra Tripitaka or the Forbidden Mantra Tripitaka. The “True Words” came from the fundamental scripture of Brahmanism of the Vedas period in ancient India. Buddha prohibited his disciples from practicing mantras or using them to earn a living when He was alive. He only permitted them to use the mantras to cure sickness or for self-defense.

「行法」：就是修行之法。修行之次序應該是教、理、行、果。研究經教，明白義理，依理發心修行，由行方能證果。這說的修行之法，就是以祈望諸佛及觀世音菩薩，以慈悲願力，幫助我們能事理並進，誠懇懺悔夙業，並以持念大悲咒的功德，消除魔障，決定得生阿彌陀佛國土所以又稱為「大悲懺法」。

The “Practice Dharma” is the dharma for cultivation. The order of cultivation is teaching, principle, practicing, and attainment. One can gain attainment through studying sutras, understanding their meaning, so as to bring forth the mind to cultivate according to principle. The method to cultivate we mention here is to pray for all the Buddhas and Bodhisattvas to realize their vowing power of compassion and to help us improve in practice and theory. We definitely can be reborn in the land of the Amitabha Buddha through sincerely repenting our karma and eliminating demonic obstacles by our merit and virtue of reciting the Great Compassion Mantra. Therefore, it is called *the Great Compassion Repentance Dharma*.

《摩訶止觀》中是以行、坐來區分諸經的行法，略分為四種：一常坐、二常行、三半行半坐、四非行非坐。而《大悲心陀羅尼經》是屬於非行非坐三昧。也就是《摩訶止觀》說的「隨自意三昧」，不像般舟三昧常行不坐不臥的辛苦艱難，非每個人都可以做得得到，這也是大悲懺法之所以能在末法時期普遍適合大眾的原因之一。

It has been classified into four methods of cultivation practice in the *Maha Book of Meditation and Contemplation by the Tiantai Sect* according to the walking and sitting methods of practice mentioned in the Sutras. There are four categories: First is always sitting, second is always walking, third is half walking and half sitting, and the fourth is non-walking and non-sitting. The method of practice in *the Dharani Sutra of Great Compassion Mind* belongs to the samadhi of non-walking and non-sitting. It is also the samadhi of “going along with one’s wish” mentioned in the *Maha Book of Meditation and Contemplation*. It is not as hard and difficult to practice as the Prajna Samadhi which requires always walking without sitting or lying down, and not everyone can make it. That is one of the reasons of why *the Great Compassion Repentance Dharma* is suitable for the general public in this Dharma-Ending Age.

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1. 《千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經淺釋》http://drbachinese.org/online_reading/index.htm
 2. 《大正新脩大藏經》Vol. 44, No. 1851 《大乘義章卷十一》。

III 大悲懺本編纂者 Author and Editor of the Great Compassion Repentance

四明尊者法智大師 (960-1028 A.D.)

The Venerable Great Master Fa-Zhi of the Si-Ming Mountain

我們拜大悲懺的時候，爲了感謝法智知禮大師最初編寫這本懺儀，所以懺文內有一句：「一心頂禮闡天臺教觀，四明尊者，法智大師」。法智知禮大師是宋朝四明山地區（即今浙江寧波市城鄞州區）人，「法智」是宋朝真宗皇帝賜給他的德號。

When we are bowing the Great Compassion Repentance, there is one sentence saying, “With one mind I bow to the Venerable One of Si-Ming Mountain, expounder of the the Tiantai teaching and contemplations, Great Master Fa-Zhi’ that in order to appreciate the Great Master Fa-Zhi, original named Zhi-Li who wrote and edited this repentance ritual. Great Master Fa-Zhi Zhi-Li is the resident of Si-Ming Mountain in the Song Dynasty (now is known as the Yin-Zhou district, in the city of Ningbo of the Zhejiang Province). Fa-Zhi is the honorary title given to him by the Emperor Zhen-Zong of the Song Dynasty.

大師因母親病故，七歲便發心求父允許出家。二十歲時依止寶雲寺義通法師，修學天臺教觀，大開圓解。自此闡揚天臺教義及止觀法門。大師並非常重視懺悔之修持，以之爲助行，所以他依據唐朝伽梵達摩翻譯的《千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經》，制成了《千手眼大悲心咒行法》。除了大悲懺法外，他還編寫了《金光明最勝懺儀》，《禮法華經儀式》及《修懺要旨》等。大師教闡天臺，行歸極樂，曾建立念佛施戒會，結集萬人共修淨土。

大師示現圓寂時，結跏趺坐，召集大眾說法完畢，面對佛像，稱念阿彌陀佛聖號，端坐往生。火化後舌根不壞，狀似蓮花。

The Great Master begged his father to allow him to leave home life at seven when his mother passed away. At the age of twenty he studied under Dharma Master Yi-Tong in the Treasure Cloud (BaoYun) Monastery to learn the teachings of the Tiantai sect and the Dharma door of Meditation and Contemplation which caused him open his perfect wisdom. He then propagated the teachings of Tiantai and the dharma door of Meditation and Contemplation. The Great Master also emphasized in the cultivating of repentance as a helping practice. Therefore, he composed *the Practice of the Great Compassion Mantra of a Thousand Hands and Eyes* from the translation of *the Dharani Sutra of the Great, Vast, Perfect, Unobstructed, Great Compassion Mind of a Thousand Hands and a Thousand Eyes of Avalokiteśvara Bodhisattva* by Dharma Master Bhagavaddharma of the Tang Dynasty. He also compiled *the Repentance Ritual of the Unsurpassed Golden-Light Sutra, the Ritual of Bowing to the Dharma Flower Sutra, and the Essential Points on Cultivating Repentance* besides *Great Compassion Repentance Dharma*. The Great Master taught Tiantai teaching but practiced the Dharma of the Ultimate Bliss. He once established a ceremony of upholding precepts along with reciting the name of the Buddha. Twenty thousand people gathered to cultivate the Dharma door of the Pure Land.

The Great Master manifested in the position of full lotus when he entered nirvana. He passed away by sitting upright and facing the Buddha statue while reciting the holy name of Amitabha Buddha after he had finished an instructional Dharma talk to the assembly. His tongue is undamaged like a lotus after cremation.

(待續 To be continued)

能聽到佛法是最大的幸福

Be able to learn Buddhadharma is the most wonderful thing.

家玲 Jia Ling

聽法使我由不懂，不理解佛法到懂得應如何修行，如何做人，如何能夠與眾生一起進入極樂世界。

Listening to Dharma allows me learn from not knowing, not understanding Buddhism to knowing how to cultivate, how to be a person, and how to reach for the World of Ultimate Bliss.

我們是有福的人，因為我們在佛前佛後的時代能聽到佛法；在非佛教的國家裡能聽到佛法。因為“天人”也不一定聽到佛法。雖然天人很快樂，但只能是享福，消福，而我們卻可以修福。所以我們慶幸我們像是生長在佛法時代的有聽佛法機會的人！而且每週可以到金山寺來與佛友們同修，一起聽法，一起禮拜！我們雖然看不到佛的金色身，但看到了莊嚴的佛像可以增長我們恭敬禮拜之心！人生難得而佛法更難聞。我們可以來聽法師們弘揚佛法，這是修了多生，好不容易才修來的福報。我們來拜懺、誦經，消除我們的罪障。

We are the blessed people because we can still hear the Buddhadharma even being born in the period before and after Buddha's existence in this world and hear Buddhadharma in the non-Buddhist countries. Heavenly gods may not hear the Buddhadharma, even though they are very happy. They enjoy a happy life with blessings gradually diminished, whereas, we can cultivate blessings. Therefore, we are lucky to be born in the period like still having Buddhism and we are the people who have chances to listen to Dharma. In addition, we can come to Gold Mountain Monastery to cultivate, listen to Dharma, and bow to the Buddhas with fellow cultivators together every week. Even though we can't see the golden-light body of the Buddhas, yet we can see and bow to the dignified Buddha statues. It is hard to attain the human form and it's even harder to hear Dharma. We can hear Dharma Masters propagate Dharma. It requires cultivation of many life spans to gain such blessings. We shall bow repentance and recite sutras to eradicate our offenses.

我們拜了梁王寶懺；我們也拜了千佛懺。道場殊勝！通過了聽法，明白了拜懺的重要性，而最重要的是放下自我，要有慈悲，要發願，要為一切眾生拜佛，一切迴向給眾生。要首先解決我相，就應至誠地多禮佛。當然，講容易，做起來就難。工作忙是個難、不能請假是個難、家中事多是個難、交通不便是個難、時間不夠更是難。但再難也沒有比佛度眾生難。主要的是在於“心”。發菩提心，發大願，一切為眾生。“一切唯心造”，則沒有時間也能擠出時間。工作再忙也能抽出空來。家中有事也會安排妥當。

We have bowed the Emperor Liang Jeweled Repentance ; we have also bowed the Thousand Buddhas Repentance. Our way place is extremely wonderful, we know the importance of bowing repentance via listening to Dharma. But, the most important thing is to let go of self. The first thing to let go the mark of self is to have to be mercy, make vows, bow to Buddhas for the sake of living beings, and transfer all merit and virtue to living beings. We have to sincerely bow more to the Buddhas sincerely. Of course, it's easy to talk but it's difficult to act. It is difficult to do so when one is so busy at home, when one can't have a day off and many house chores to do. Other problems are inconvenient transportation, not having enough time. However, it is not harder than Buddha crossing over living beings. The principle is one's "mind". You can bring forth the Bodhi mind, making vast vows. Do everything for the sake of living beings. "Everything is created from the mind alone." You can squeeze some time out from your busy schedule. You can get some time off from work, manage well your house work.

我發願：

我今普禮一切十方三世諸佛，願三塗休息，國豐民安。邪見衆生，迴向正道，發菩提心，持此功德，願共六道，一切衆生皆生無量壽佛國。立大誓願，使諸衆生悉生彼刹，身諸相好，智慧辯才，如阿彌陀佛。所獲果報，巍巍堂堂壽命無量。

I vow:

I now universally bow to all Buddhas in the ten directions of three generations. I wish the three evil paths at ease. All countries are rich and the people enjoy peace. All deviant living beings can return to proper path and bring forth their Bodhi mind. This merit and virtue of vowing will be transferred to all beings of the six paths and to all living beings. Together we shall be reborn in the Buddha Land of Infinite longevity. I make great vows that all living beings born in this land will have fine characteristics and appearance, with eloquence and wisdom such as that of the Amitabha Buddha. The consequences they gain are lofty and dignified with limitless lifespan.

Venerable master hua
said-

Ceasing

上人說—

世界為什麼有戰爭？

就是因為我們心裡天天都在那兒和自個很矛盾的行
心裡的妒忌障煩都消除了，這就是心裡的彈都消除
因此每一個



天都在那兒戰爭，已過不去，這真是一為。
礙、恨怨惱怒
原子彈、核子
了。
人都要知道世

界的大戰爭，
就由我們心裡的小戰爭引起的。

Why are there wars in the world?

Is it because every day we are at war in our hearts/
We cannot get along with ourselves.

This really is contradictory behavior.

If the jealousy, obstruction, hatred,
and anger in our hearts cease,

It is like an atom bombs or nuclear bomb disappearing.

Therefore, everyone should know that all the big wars in
the world start from the small wars within our hearts.
So we must first subdue the small wars within our hearts,
and then the big wars will cease to be.

6月份 金山寺法會時間表

June 2010 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<p>請與金山寺聯繫交通安排 Please contact us if you would like to participate! Welcome! 415-421-6117</p>	<p>十九 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十一 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十二 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十三 5 <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> 淨業社共修 Pure Karma Society Class</p>	
<p>二十四 6 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Lecture</p>	<p>二十五 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十六 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十七 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十八 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十九 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初一 12 <u>9:00 - 10:30am</u> 念佛法會 Amitabha Buddha Recitation <u>1:10 pm</u> 聽經 (Lecture)</p>
<p>初二 13 <u>8:30am - 2:00pm</u> 藥師懺 Medicine Master Repentance <u>2:00 pm</u> 聽經 Lecture</p>	<p>初三 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初四 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初五 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初六 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初七 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初八 19 <u>8:30AM</u> 宣公上人涅槃 十五週年紀念法會 Fifteenth Anniversary of Venerable Master Hua's Entering Nirvana <u>10:00 am</u> 傳供 <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>初九 20 金山寺本日本法會暫停 全體參加萬佛聖城 宣公上人涅槃 十五週年紀念法會 No Assembly today Going to CTTB for Fifteenth Anniversary of Venerable Master Hua's Entering Nirvana</p>	<p>初十 21 <u>8:30AM</u> 華嚴懺 Avatamsaka Repentance <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十一 22 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十二 23 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十三 24 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十四 25 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十五 26 <u>8:30AM-2:30PM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>2:30PM</u> 聽經 (Lecture)</p>
<p>十六 27 <u>8:30AM-2:30PM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>2:30PM</u> 聽經 (Lecture)</p>	<p>十七 28 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十八 29 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十九 30 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation</p>	<div style="border: 3px double black; padding: 10px;"> <p>金山寺華嚴法會 6/21-7/17/2010 Avatamsaka Sutra Recitation</p> </div>		

7月份 金山寺法會時間表

July 2010 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六	
<p>請與金山寺聯繫交通安排 Please contact us if you would like to participate ! Welcome! 415-421-6117</p>					二十 1 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十一 2 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十二 3 <u>8:30AM-2:30PM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>2:30PM</u> 聽經 (Lecture)
二十三 4 <u>8:30AM-2:30PM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>2:30PM</u> 聽經 (Lecture)	二十四 5 <u>8:30AM-2:30PM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>2:30PM</u> 聽經 (Lecture)	二十五 6 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十六 7 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十七 8 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十八 9 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十九 10 <u>8:30AM-2:30PM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>2:30PM</u> 聽經 (Lecture)	
三十 11 <u>8:30AM-2:30PM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>2:30PM</u> 聽經 (Lecture)	初一 12 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初二 13 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初三 14 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初四 15 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初五 16 <u>12:50 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初六 17 <u>8:30AM</u> 華嚴懺 Avatamsaka Repentance <u>1:10 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	
初七 18 <u>8:30am - 2:00pm</u> 藥師懺 Medicine Master Repentance <u>2:00 pm</u> 聽經 Lecture	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>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 24 <u>9:00AM</u> 預祝觀世音菩薩 成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
十四 25 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 CTFB for Celebration of Guan Yin Bodhisattva's Enlightenment	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</u> 慶祝觀世音 菩薩成道法 會 (正日) Celebration of Gwan Yin Bodhisattva's Enlightenment (actual day)	二十 31 <u>8:30AM-4:30PM</u> 楞嚴法會 Surangama Sutra recitation	