

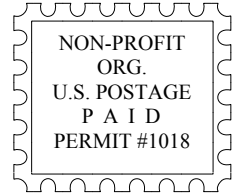


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主 持 禪 語

自性裏的音樂

The Music of Our Own Nature

中

國字都有它的意思，造字循著一定的法則，造每一個字時都有解釋。中國文字依六法構成：象形、指事、會意、形聲、轉注、假借。象形，如「馬」字有四條腿，「鹿」字上有一點，「羊」字上有兩點，都表示鹿和羊都有角。「牛」有一撇，因為牛往旁邊的那股牛勁很大，所以每個字都有它的意義。這六法都要懂。

All Chinese characters have their own meaning. Characters are created according to certain rules. Each character's formation has an explanation. Chinese characters are classified into six types according to their forms: 1) the form resembles the object (pictographs); 2) the form indicates the meaning; 3) the components suggest the meaning; 4) the form reflects the sound; 5) it has various pronunciations and meanings; and 6) the form is borrowed only for its sound. Some examples of pictographs are the character 馬 "horse" depicting for legs, the character 鹿 "deer" with one dot on top, and the character 羊 "sheep" with two dots on top representing horns. The character 牛 "cow" has a stroke slanting to the left, representing the cow's strong inclination to go sideways. Every character has its own meaning. We should understand the six types of characters.

此外，還有六藝，就是禮、樂、射、御、書、數。孔子有三千學生，通六藝的只有七十二人。禮是禮儀，樂是音樂；射是射箭，也包括武術。御，在古時是指駕馭馬車，現在則包括開汽車、飛機、輪船等。書是書法，大體上分為篆、隸、楷、行、草五種。數是數學，所謂「知某數，識某文。」現在人造火箭、飛彈，都是本著數理發明而來的。好像用電腦按鈕，來控制火箭飛得多遠，這都不超出數理之外。

至於音樂，在佛教的唱念，就是屬於音樂。敲木魚有節奏，便有功德；若敲木魚有脾氣，或敲太大聲，或太小聲，便有罪過。唱讚是以音樂來供養佛，若一邊供佛，一邊發脾氣，你想佛會高興嗎？本來用音樂供養佛是很有功德的，可是你一發脾氣，唱也不好好唱，打法器也打得烏煙瘴氣，那就有罪過了。

There are also six arts: rites, music, archery, charioteering, calligraphy, and mathematics. Among Confucius' three thousand disciples, only seventy-two had mastered all six. Rites are ceremonial rituals; archery includes martial arts; charioteering referred to driving chariots in ancient times, but now can be expanded to include driving automobiles, piloting airplanes, steering ships, and so forth; there are generally five styles of calligraphy: seal, square or plain, regular, correspondence, and running-hand. As for mathematics, there is a saying that goes. "One should understand some mathematics and be acquainted with some literature." Modern rockets and missiles were invented according to mathematical principles. For example, the computers controlling the flight of a rocket operate according to mathematical principles.

As for music, Buddhist chants and recitations are also a kind of music. When we hit the wooden fish with the right rhythm, there is merit and virtue in it. If we hit the wooden fish with a bad temper, or hit it too loudly or too softly, we create offenses. When we sing praises, we are making a musical offering to the Buddhas. If we make offerings to the Buddha on the one hand and lose our temper on the other, do you think the Buddha will be happy? Making a musical offering to the Buddha is basically a meritorious deed, but if you get angry and sing poorly and play the Dharma instruments sloppily, then you are creating offenses.



因為你心不平和，所以要假借外邊的音樂來平衡自己。

It's only because we're not peaceful and serene that we need external music to balance ourselves.



修行是從各方面著手的，無一處不是修行處；並不是打坐或拜佛才是修行，吃飯、穿衣，乃至一舉一動都是修行。修行就是要調身、調心。調身是令身體不生疾病，保持健康，但不是矜矜貴貴，冷也不行，熱也不行，渴也不行，餓也不行，把身體慣壞了。要用克制鍛鍊的功夫，只要不傷害它就可以了，不是把身體珍貴得像一塊玻璃，碰也碰不得。要在日常生活裏來鍛鍊，才是修行；行住坐臥，無時無刻不在修行。

修行不是說做早晚課才是修行，平時的一舉一動，一言一行，都要合節奏、合規則，因為我們每個人自性，都有自己的「音樂」。要修得心平氣和，不生煩惱，無人無我，沒有無明。若嫉賢妒能，或好高騖遠，或想出風頭搞個名堂，這些都不是音樂。每日修行合法，那就是音樂。把自己修得心平氣和，陶冶性情，則根本不需要到外邊去找音樂。就因為你心不平和，所以要假借外邊的音樂來平衡自己。若心能平和，時常洋溢著一股祥和之氣，那就是真「音樂」。

禮、樂、射、御、書、數這六藝，全都包括在自性當中了。你若能終日不說一句廢話，不打無謂的妄想，能把自己的心調得安穩泰然，無拘無束，無罣無礙，無人無我，無是無非，你說這不是音樂是什麼？孔子在齊聞韶，三月不知肉味。你若懂得自性的音樂，不要說肉味，連水味也不知了，酸甜苦辣也不知道了。這可以說是達到「視而不見，聽而不聞，食而不知其味」的境界了！各位要注意，切勿將自性當戰場來鬥爭，那就不是音樂了！

Cultivation should be a part of everything we do. There is no place that is not a place for cultivation. Cultivation is not limited to meditation or bowing to the Buddha. Eating, putting on clothes, and every single deed and activity we do is cultivation. Cultivation involves regulating the body and mind. We regulate the body to keep it healthy and free from sickness. But that doesn't mean pampering and spoiling the body until it can't take the slightest cold, heat, thirst, or hunger. We should rigorously discipline our body, as long as we don't hurt it. We shouldn't treat our body as if it were a fragile piece of glass that can't be touched. Cultivation means discipline and training ourselves in our daily lives. Whether we are moving or still, awake or asleep, there should never be a moment when we are not cultivating.

Cultivation doesn't just mean doing morning and evening recitations. In our every move, in everything we say and do we should accord with the rhythm and rules, for we each have our own music in our inherent nature. We should cultivate a peaceful serenity, devoid of afflictions, discriminations between self and others, and ignorance. If we envy others' talents, wish to accomplish great things without laying the groundwork, or always try to get into the spotlight and become famous, we are not making music. Music comes from practicing the Dharma every day. If we can regulate ourselves so that we are always peaceful, serene, and mellow, then we need not seek outside for music. It's only because we're not peaceful and serene that we need external music to balance ourselves. When our minds are peaceful, serene, and always in harmony, we are experiencing true music.

At that point, the six arts—rites, music, archery, charioteering, calligraphy, and mathematics—are all found within our nature. If we refrain from useless chatter and meaningless, discursive thoughts, so that our minds are calm and steady, with no hang-ups or worries, no discriminations between self and others or between right and wrong, what could that be, if not music? When Confucius heard the music of Shao while he was in the state of Qi, he was so enchanted that he couldn't taste the flavor of meat for three months. If you understand the music of your own nature, then not to mention meat, you won't even know what water tastes like, nor will you taste the flavors of sour, sweet, bitter, or hot. At that time, you will "look without seeing, hear without listening, and eat without tasting your food." Please pay attention to this. Do not treat your own nature as a battle ground on which to fight, for that wouldn't be music!

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 -

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 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 p three kinds of form-dharma as perfect fusion of self and dharmas.

那麼鼻子嗅香。所以它鼻子一嗅這個香塵，你就可以知道它是香的，可是你看不見這香塵的相貌。香是個什麼樣子？看不見！是不是就沒有呢？不是的。雖然看不見，它還是有，只是它沒有形相，所以你視之不見。但是你用鼻子一聞：「啊！這麼香呢！」就知道有這麼個香塵存在 所以香塵也是可對不可見色。

味，這個味就是：「這個東西好滋味！」好滋味什麼樣子呀？也是看不見的，只可以在口裏這麼咀嚼，用舌頭嚐一嚐，舌頭就知道可是酸、甜、苦、辣、鹹，這五味有沒有一個形色呢？它是什麼樣子的呢？你看不見的，所以味塵也是對不可見色。

至於觸，身上穿上綢緞的衣服，貼著皮膚很溫暖，很滑膩的，很自然就有一種快感、很舒服的。你看一看這個舒服的樣子是什麼樣子？這個觸塵是什麼樣子？看不見的！所以觸塵也是可對不可見色。色、聲、香、味、觸這五塵，在色、受、想、行、識五蘊裏都屬於色蘊。

色、聲、香、味、觸這前五塵，或者已經過去，或者沒有過去，在你的意識裏邊都會有一個影子留下來，有個影子。什麼影子呢？譬如眼睛看見顏色了，意識裏頭就知道：「我早先看見紅色的。啊！我又看見黃色的，又看見綠色的。」這個色塵過去以後，但是這個影子還會落在你的意識裏邊。你說沒有吧，他又記得這麼一回事；你說有吧，這個境界又過去了。這叫前五塵落謝的影子。色塵是這樣，聲塵、香塵、味塵、觸塵也都是這樣。雖然事過境遷，可是在意識裏邊還存留下一個影子，這就叫法塵。

And so it is with smells. You can pair yourself with smells which are objects of perception and know that there is a certain fragrance, yet what does it look like? You cannot see it. Nevertheless, it still exists; but since it has no visible appearance, you are merely conscious of it; you recognize it without seeing it.

You use your tongue to taste; only the tongue can tell the palatable from the unpalatable. But do the five flavors- sour, sweet, bitter, hot, and salty – have a visible appearance? What do they look like? You cannot see them.

You cover your body with fine silks which are warm and comfortable. Their smooth touch on your skin gives you a very natural, happy feeling. What is the feeling like, the object of touch which is the object of perception? What visible appearance does it have? You can't see it. An object of touch which is the object of perception is also a complementary, invisible form which you can pair yourself with but cannot see.

Perhaps sight, sounds, smells, tastes, and objects of touch, the first five of the six objects of perception, has passed by, or perhaps they persist in your mind-consciousness, where they leave a shadow. What is the shadow? Your eyes, for example, see a color, and your mind-consciousness knows, "What I just saw was red. I also saw yellow and green." Although the color has gone by, its trace remains in the mind-consciousness. Only its shadow is left. The same is true of sounds, smells, tastes, and object of touch. Maintain that a certain phenomenon exists, and it has already gone past; maintain that it does not exist, yet you remember it. Although the objects of perception are no longer present, although the events are past and the feelings gone by, shadows are stored in the mind-consciousness, and there are called dharmas, the sixth of the six objects of perception.

這個法塵也屬於色法，但它是不可對不可見色。它不可對，一對，它已經過去了；又不可見，見不著。但你若說沒有，在意識裏邊又明明有這麼一回事，好像刻的一個板似的，在那兒存住了。雖然存住了，但你沒有法子看見它，沒有法子聽見它，也沒有法子找到它的真正相貌，它只是前五塵的印象，落到第六識裏邊的一些影子，所以它是不可對不可見色。

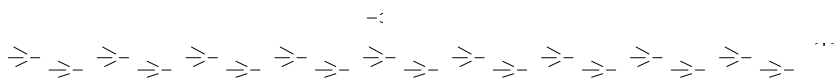
受想行識如空色。經文上說：「受想行識，亦復如是。」色蘊是這樣，其餘的受想行識也是一個樣的。受不異空，空不異受，受即是空，空即是受；想不異空，空不異想，想即是空，空即是想；行不異空，空不異行，行即是空，空即是行；識不異空，空不異識，識即是空，空即是識，就和這個色與空的關係是一樣的，所以說「受想行識如空色」。

那麼，講這個色受想行識已經講了很多次，究竟什麼叫色受想行識？色受想行識是從什麼地方來的？又到什麼地方去呢？我們若能把色受想行識的體弄明白了，就知道它的作用；知道它的作用，

It belongs to the form skandhas, but is classified as non-complementary and invisible, because as soon as you try to pair yourself with a dharma which is an object of perception, you find that it has already disappeared and no longer exists. You say that it doesn't exist, yet there in your mind-consciousness it still persists, as if it were carved on a wooden board. The shadow exists, but there is no way to see it, hear it, or seek out its genuine character. Thus the shadows of the first five objects of perception fall into the mind-consciousness and become non-complementary, invisible forms.

Form itself is emptiness, and feeling, thinking, action, and consciousness are also empty. 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.

I have spoken about feeling, cognition, formation, and consciousness many times. From where do feeling, cognition, formation, and consciousness come, and to what place do feeling, cognition, formation, and consciousness go? Ultimately what are feeling, cognition, formation, and consciousness? We should understand what their substance is, for through understanding their substance, we will understand their function.



上人的叮嚀 —

Kind Reminder from Venerable Master Hua

**修行是平平靜靜，
無煩惱，無貢高我慢。**

Cultivation means being
at peace.
Free from afflictions and
arrogance.



就知道怎麼樣降伏它。我現在就用很淺顯的道理，來講一講色受想行識。

什麼叫「色」呢？我們這個身體就屬於色法，就是個色，所謂色身。雖然這個色身是有形象的，可是溯本窮源，追求它的根本是空的。怎麼說呢？以前講過好多次，這個身體是四大和合而成的，是由地水火風共同合作成立的一個有限公司。換句話說，這個有限公司是由四種的因緣合成的，由地的堅固緣，火的熱緣，水的溼緣，風的動緣，由這四種緣合成一個有形色的身體。

這四種的緣若分開，就都各有所還，這個身體就又歸於空了，所以說「色不異空，空不異色。」

「色不異空」，是個真空；「空不異色」，是個妙有。真空也就是妙有，妙有也就是真空。不是離開真空而另外有一個妙有，也不是把妙有搬到一邊去，才現出一個真空。這個真空就是那個妙有，這個妙有也就是那個真空。這個就是天地沒有開闢以前，父母未生以前的本來面目，也就是佛和眾生沒有分別的那個本體，所以說「色不異空，空不異色」。

受。四大和合變出我們這個色身，有形色可見。有了這個身體，它就歡喜享受。受有三種的受，三種受也就是三種苦。這三種受就是苦受、樂受、不苦不樂受。

. When we understand their function, we will know how to defeat them. I will employ some rather superficial levels of reasoning to explain this.

What is **form**? The body is included among the form-dharmas; since it is form, it is called the “form-body”. Your form-body has an appearance, but when you seek for its origin you will find that it is empty. This, too, I have explained many times. When the four great elements, namely earth, water, fire, and wind, unite, the body comes into being. This is what is meant by having a form. Working together, the elements establish a corporation. The corporation comes into being from the four conditioned causes: earth, which is characterized by solidity and durability; water, which is characterized by moisture; fire, which is characterized by warmth; wind, which is characterized by movement.

When the four conditioned causes disperse, each has a place to which it returns; therefore, the body becomes empty. As the sutra says, **form does not differ from emptiness; emptiness does not differ from form.**

Form does not differ from emptiness: this is true emptiness. **Emptiness does not differ from form:** this is wonderful existence. True emptiness is wonderful existence, and wonderful existence is true emptiness. It is not the case that outside true emptiness there is a separate wonderful existence; it is also not the case that moving wonderful existence to one side reveals true emptiness. What is true emptiness is just wonderful. Existence! Before the creation of the universe, before one's parents bore one, in the substance of the original face, the Buddha and living beings are not the slightest bit different. Thus the sutra says, **form does not differ from emptiness; emptiness does not differ from form.**

The four great elements transform themselves and unite into a form-body, a corporeal body which has a visible appearance. Once the body manifest, it likes pleasurable **feelings**. There are three kinds of feelings, which correspond to the three kinds of suffering: Feelings of suffering; Feelings of happiness; Feelings which are characterized by neither suffering nor happiness.

苦受。你怕苦嗎？你越怕苦，苦就越多。那麼說：「我不怕苦」，苦就少了嗎？雖然苦沒有少，可是苦會沒有的，因為你不怕苦，就根本沒有苦嘛！

你若怕苦，越怕就越覺得苦，越覺得苦就越苦，甚至覺得自己是這個世界上最苦的人，對所有一切都覺得苦。好像我有一個皈依弟子，他覺得一切都是苦，他講 lecture 都是講苦，吃東西也歡喜吃苦的，但是做工就不歡喜做苦的工，歡喜做樂的工。可是世間很少樂的工，樂的工也就是苦的因，結果還是苦。

樂受。樂受就是快樂、享受。覺得有一輛汽車是快樂，但是汽車買了之後，又想要一架飛機，有了飛機又想買一艘汽船，到海上去玩一玩，有了汽船又想坐火箭，到月宮去旅行去。你說這種妄想怎麼會停止呢？雖然說享受是快樂，但是把你那個心越撐越大、越撐越大，撐到月宮裏頭去了。結果，哈！到了月宮，不服水土，就得了病了；得了病，在月宮又沒有醫生，結果就死在月宮裏，做一個月鬼。你說這是樂？是苦？所以樂受也是苦的因。

不苦不樂受。有人說：「我不想吃苦，也不想太快樂，就平平常常過這一生就算了！」不錯，你這一生可以說是夠本了，廣東話叫「夠數」。作生意沒有賺錢也沒有賠錢，本錢是五千萬，現在你還有五千萬，也沒有賺、也沒有賒，但是賺一個白忙，這叫夠本。你到這個世界上，迷迷糊糊來了，又迷迷糊糊走了，所有的財產也沒有處理好，帳目也沒有安排好，糊塗來糊塗去，這叫不苦不樂受，但是賺了一個糊塗，沒有什麼大意思。

(待續 To be continued)

Are you afraid of suffering? The more you fear suffering, the more suffering there is. So you reply, "I am not afraid of suffering." Is the suffering diminished? Because you don't fear suffering, although the suffering is no less, it can be said that it does not exist. For if you do not fear suffering, then at its origin there is no suffering. If you are afraid of suffering, there more suffering there is, the more you are aware of it. The more you are aware of suffering, the more and more and more suffering there is.

When you experience the feeling of suffering, you feel that of all the people in the world you are the one who suffers most. Everything is felt to be suffering. I have a disciple who feels this way. When he lectures, he lectures on suffering. When he eats, he likes to eat bitter things. (In Chinese, the character ku 苦 means both "bitter" and "suffering.") But when it comes to doing work, he doesn't like suffering, and he is annoyed by hard work; he likes happy work. In this world happy work is rarely encountered, and if it is, it is simply the result of having suffered.

"Feeling of happiness" refers to all the kinds of pleasure. You feel that owning a car will make you happy, but after you buy the car, you want an airplane. When you own an airplane, you want to buy a sailboat; you want to take a rocket to the moon. But you get sick, and there are no doctors on the moon, so you die on the moon and become a moon-ghost. Is that being happy or is it suffering? You have become the "ghost in the moon." Happy feelings are a cause of suffering.

Should one have feelings which are characterized by neither happiness nor suffering? One could say, "I don't wish to suffer and I also don't wish to be happy; I just want to make it through one very ordinary life and forget it." Not bad. In this life you can say that you broke even. You did business and didn't make a profit, but you didn't take a loss, either. You didn't make money, but you didn't lose any. The initial assets were fifty million and you still have fifty million. No gain and no loss: that is what is meant by feelings which are characterized by neither happiness nor suffering. But you wasted effort and did business in vain. You came into this world all confused, and you leave it all confused. Your wealth has not been well established and your accounts have been mismanaged. It earns more confusion, and there is no interest in 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。千手千眼大慈大悲觀世音自在菩薩摩訶薩。(三稱三拜，想云：)

能體所禮性空寂。感應道交難思議。我此道場如帝珠。〈菩薩名號〉菩薩影現中。我身影現〈菩薩名號〉前。為求滅障接足禮。

Single-mindedly bow in respect, to Greatly Kind and Greatly Compassionate, with Thousand Hands and Thousand Eyes, Guan Shr Yin, Peaceful At-ease Bodhisattva Mahasattva. (Recite the Name and bow down three times, contemplating as follows :)

The one who makes bows and whom one bows to are empty and tranquil in nature
The interactive telepathic response is inconceivable.
My Way-place is like the Shakra's pearl
The image of (*The name of the Bodhisattva*) Bodhisattva appears within
My body image appears before (*The name of the Bodhisattva*)
For the sake of seeking eradication of obstacles,
I bowed respectful at his feet

一心頂禮：釋義見前。現在是開始頂禮菩薩及僧眾了。**Single-mindedly Bow With Respect:** Please refer to previous text for explanation. From here on, bowing with respect to Bodhisattvas and Sanghas starts .

千手千眼：釋義見前 IIA 釋題。**Thousand Hands and Thousand Eyes:** Please refer to previous IIA (explanation of title)

大慈大悲：見前 II A 及 II C 「成妙功德。具大慈悲。」下。

Greatly Kind and Greatly Compassionate: Please refer to previous IIA and IIC (Perfect in miraculous merit, complete in great compassion.)

觀世音自在菩薩：**Guan Shr Yin Peaceful At-ease Bodhisattva:**見前 II A。Please refer to IIA

觀世音，又名光世音，又名觀自在。[竺法護和尚](#)譯為「光世音」，[鳩摩羅什法師](#)譯為「觀世音」。唐[玄奘](#)法師譯為「觀自在」。這位菩薩自行化他，自在無礙。宣化上人在《般若波羅蜜多心經非臺頌解》偈頌裡解釋說：「『迴光返照觀自在』，迴光返照，看看自己打妄想沒打妄想。你若打了妄想，這就是不自在了；沒打妄想，這就是自在了。」雖然這麼簡單，卻表達了「自在」的深義！

Guan Shr Yin(Avalokiteshvara), is also called *Illuminating the sounds in the world*, or *Contemplating Peaceful At-ease*. The Monk Dharmarakṣa translated it as *Illuminating the sounds in the world*, and Dharma Master Kumārajīva translated as *Contemplating the Sounds in the World*, Dharma Master Xuan Zhuang in Tang Dynasty translated it as *Contemplating Peaceful At-ease*. This Bodhisattva practices by himself and also transforms others, with effortless mastery and without any obstruction. In the Non-Platform Verse Explanation on Prajna Paramita Heart Sutra, the Venerable Master Xuan Hua mentioned: “Return the light and illuminate within to contemplate peacefully at-ease”. Returning the light and illuminate within is to check whether one is giving rise to deluded thinking or not. If you are having deluded thoughts, then you are not present peacefully at-ease; if not, then you are present peacefully at-ease. It sounds simple, but it conveys the profound meaning of “Peacefully at-ease”!

摩訶薩：是摩訶薩埵 mahāsattva 的簡稱。梵語 mahā，譯曰大； sattva 譯曰眾生或有情。即大眾生，大菩薩之通稱。

Mahāsa is the abbreviation of mahāsattva, Mahā is Sanskrit, it is translated as great, sattva is translated as living beings or sentient beings. In other words, it is a general name for great living being and great Bodhisattva.

摩訶曰大，十地論云：大有三種：願大、行大、度眾生大。所以一般指進入聖位的大菩薩，七地以上的菩薩。

Maha means great. In the *Shastra on the Ten Grounds*, it mentions three kinds of greatness: Great Vow, great practice and great in taking across living beings. Therefore, in general, it means the great Bodhisattvas who already realize sagely positions, the Bodhisattvas above the Seventh Ground.

能體所禮性空寂。感應道交難思議。我此道場如帝珠。〈菩薩名號〉菩薩影現中。我身影現〈菩薩名號〉前。見前 IV D 〈一心頂禮。本師釋迦牟尼世尊〉下。

最後一句「**為求滅障接足禮**」是我等對懺悔之主觀音菩薩請求滅除罪障。禮拜其他菩薩，觀想時仍用「頭面接足歸命禮」。

The worshipped and the worshipper are empty and still in nature.

The response and the Way are intertwined, inconceivably.

This Way-place of mine is like a wish-fulfilling pearl; the Bodhisattva(s) (reflect on names) appear before me.

I appear before (name of Bodhisattva(s))

Please refer IV D (Single-mindedly I bow with respect to the Fundamental Teacher Shakyamuni World-Honored One) The last sentence For the sake of seeking eradication of obstacles, I bowed respectfully at his foot, is that I request to the host of repentance-Guan Yin Bodhisattva, for eradicating offenses and obstacles. When we bow to other Bodhisattvas and make contemplations, we still use I return my life to and bow respectfully with my face and head down at his feet.

(待續 To be continued)

10月份 金山寺法會時間表

October 2012 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
	十六 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 2 <u>1:00 PM</u> 大悲懺 Great Compassion 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>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)
二十二 7 <u>9:00am - 3:10pm</u> 誦地藏經 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	二十三 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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>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)
二十九 14 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	初一 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 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
初七 21 <u>9:00am - 1:30pm</u> 慶祝敬老節 Celebration of Honoring of the Elderly	初八 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 27 <u>9:00AM</u> 預祝觀世音菩薩 出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home Day <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 聽經 (Lecture)
十四 28 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩出家法會 No Assembly today Going to CTTB for Celebration of Guan Yin Bodhisattva's Leaving Home Day	十五 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	萬佛聖城 CTTB 10/28/12 (日 Sun) 預祝觀音菩薩出家法會 Celebration of Guan Yin Bodhisattva's Leaving Home 請與金山寺聯繫交通安排 Please contact us if you would like to participate! 415-421-6117		

11月份 金山寺法會時間表

Nov 2012 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
金山聖寺 11/18/12—11/24/12 禮拜 梁皇寶懺 Emperor Liang Repentance Ceremony				十八 1 1:00 PM 大悲懺 Great Compassion Repentance	十九 2 9:00AM-3:00PM 慶祝觀世音菩薩出家法會 (正日 Actual Day) Celebration of Gwan Yin Bodhisattva's Leaving Home Day	二十 3 9:00-10:00am 楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
二十一 4 9:00am - 3:10pm 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture 3:10pm 淨業社共修 Pure Karma Society Class	二十二 5 1:00 PM 大悲懺 Great Compassion Repentance	二十三 6 1:00 PM 大悲懺 Great Compassion Repentance	二十四 7 1:00 PM 大悲懺 Great Compassion Repentance	二十五 8 1:00 PM 大悲懺 Great Compassion Repentance	二十六 9 1:00 PM 大悲懺 Great Compassion Repentance	二十七 10 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 聽經 (Lecture)
二十八 11 9:00am - 3:10pm 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture	二十九 12 1:00 PM 大悲懺 Great Compassion Repentance	三十 13 1:00 PM 大悲懺 Great Compassion Repentance	初一 14 1:00 PM 大悲懺 Great Compassion Repentance	初二 15 1:00 PM 大悲懺 Great Compassion Repentance	初三 16 1:00 PM 大悲懺 Great Compassion Repentance	初四 17 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 聽經 (Lecture)
初五 18 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初六 19 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初七 20 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初八 21 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初九 22 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	初十 23 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony	十一 24 8:30 AM 梁皇寶懺 Emperor Liang Repentance Ceremony
十二 25 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 10:00 am 佛學研討 Dharma Lecture	十三 26 1:00 PM 大悲懺 Great Compassion Repentance	十四 27 1:00 PM 大悲懺 Great Compassion Repentance	十五 28 1:00 PM 大悲懺 Great Compassion Repentance	十六 29 1:00 PM 大悲懺 Great Compassion Repentance	十七 30 1:00 PM 大悲懺 Great Compassion Repentance	