

# 金山聖寺通訊

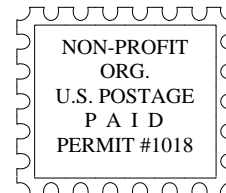
## GOLD MOUNTAIN MONASTERY NEWS

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主 持 禪 語

### 明因果，了因果

#### Understanding Cause and Effect as well as Ending Cause and Effect

《華嚴經》上說：「了知眾生種種異。悉是想行所分別。  
於此觀察悉明了。而不壞於諸法性。  
智者了知諸佛法。以如是行而迴向。  
哀愍一切諸眾生。令於實法正思惟。」

The Avatamsaka (Flower Adornment) Sutra says:

They fully realize that the various differences among beings  
Arise entirely from distinctions in their thinking and activities.  
Contemplating thus, they perceive with clarity  
The nature of all dharmas without harming it.  
The wise ones fathom the Dharma of all Buddhas.  
They dedicate the merit from their practice of it,  
Empathizing with all beings,  
And thus enabling them to properly contemplate dharmas as they actually are.

眾生起惑、造業、受報，種什麼因，就結什麼果，這是自然的道理。譬如，種佛因，就結佛的果；種菩薩因，就結菩薩的果；種緣覺因；就結緣覺的果；種聲聞因，就結聲聞的果，這是四聖道。

還有六凡道，就是三善道——天、人、修羅；三惡道——畜生、餓鬼、地獄。總之，種三善道的因，就結三善道的果；種三惡道的因，就結三惡道的果。這種因果的道理是絲毫不爽，千真萬確的，絕無迷信的色彩。

愚癡的人不知道因果的厲害，隨便錯因果，甚至不相信因果，撥無因果。有智慧的人知道因果報應的厲害，就怕錯因果，無論做什麼事情，都三思而後行。出世聖人修行為「了因果」，一般凡夫就「造因果」，沒有罪過，他要造出罪過。造出罪過，自己還不承認是罪過，反而認為理所當然，沒有任何慚愧之心，這是罪上加罪，不可饒恕。

眾生有種種的異別，包括善惡的種子，都是各有不同，各造各的業，各受各的報，這些都是在色受想行識五蘊法中，所分別而成就的。若能在種種業果報應之中，觀察明白，就能了知一切法性，而又不破壞它。

Beings become deluded, create karma, and undergo retribution. They plant causes and then reap the corresponding results. This is a natural principle. If they plant the causes for being Buddhas, they reap the result of Buddhahood. If they plant the causes of being Bodhisattvas, they reap the result of Bodhisattvahood. If they plant the causes for being Ones Enlightened by Conditions, they become Ones Enlightened by Conditions. If they plant the causes for being Hearers, they become Hearers. Those are the Four Sagely Realms.

The Six Common Realms are the Three Good Realms of gods, humans, and *asuras*, and the Three Evil Realms of animals, hungry ghosts, and hell-beings. In general, if one plants the causes for the Three Good Realms, one is reborn in these realms. The same applies to the Three Evil Realms. The principle of cause and effect is never off but the least bit. It is not a superstition.

Not knowing the seriousness of cause and effect,

deluded people causally make mistakes in cause and effect or even deny the law of cause and effect. Wise people, knowing that the law of cause and effect re-

出世聖人修行為「了因果」，  
一般凡夫就「造因果」。

*Sages cultivate in order to fathom the process of cause and effect.*

lentlessly metes out the deserved retribution, dare not make mistakes in cause and effect. They always consider carefully before doing anything. Sage cultivates in order to understand the process of cause and effect. Ordinary people continue to create causes and undergo effects. Originally their offenses did not exist until they committed them. Once they have committed them, they refuse to acknowledge them as offenses, insisting they have done nothing wrong. Being devoid of shame and conscience compounds their offenses beyond the point of forgiveness.

Beings are different in various ways, including the good and bad seeds they possess. Each being creates its karma and undergoes its individual retribution. This process evolves from distinctions that occur in the five skandhas of form, feeling, thinking, activities, and consciousness. If one can contemplate and comprehend the various karmic retributions, one will fathom the nature of all dharmas without destroying it.

有智慧的人，明白、瞭解諸佛所說的法，修菩薩行，把所聚集的善根，為眾生迴向。為什麼為眾生迴向？因為哀愍一切眾生。

菩薩看眾生太愚癡了，所做的事都是顛倒倒，怎麼樣教化，也不明白。教他「捨己為人，捨末求本，擁護正法，令正法住世。」他不相信。所以眾生是可憐愍者。勸他「諸惡莫作，眾善奉行。」對於真實法，應該往對的來做。怎樣是不對？應該反省一下，仔細想一想，不是只想一次，要時時想，自己是不是錯了因果？自己是不是對佛教沒有盡應盡的責任和義務，反而造出種種罪過呢？要這樣時時刻刻迴光返照，反省又反省，檢討又檢討，這才算是真正的佛教徒。

Wise people clearly understand all the Dharmas spoken by the Buddhas. Out of pity of beings, they cultivate the Bodhisattva conduct and dedicate all their accumulated good roots to them. Bodhisattvas see beings doing foolish things and so try to teach them, but beings are very deluded and do not understand.



Bodhisattvas teach beings to make sacrifices for the sake of others, to renounce the superficial aspects and seek the root of the matter, and to support and protect the Proper Dharma so that it will long abide in the world. But beings lack faith. That's why they are to be pitied. They should be exhorted to refrain from all evil and to practice all good. We should try to practice in

accord with the true Dharma, constantly reflecting and asking ourselves: "Have we made mistakes in cause and effect? Instead of fulfilling our responsibilities within Buddhism, have we created all kinds of offenses?" We should constantly look within and examine ourselves again and again. Only then can we be considered genuine Buddhists.

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 文接上期 Continued from last issue

你若是心理上沒有執著，就是污濁也沒有什麼問題的，因為污濁和潔淨是一樣的。「不垢不淨」，這是自性的本體；在事物上雖然是有垢有淨，但你能從中會得這個不垢不淨的道理，你的心理不為垢淨所轉變，這就合乎你自性了。

你能達到這種程度，就可以「與天地合其德」，你的德行就和天地一樣。「與日月合其明」，你的光明，也能和日月一樣光亮。佛為什麼可以入百千萬日呢？就因為他會得不垢不淨這樣的道理。

If your mind does not have that kind of attachment, there is no problem. For even where there is filth, filth is just the same as purity. The original substance of one's won nature is neither defiled nor pure. Therefore, all is without characteristics and originally has no defilement or purity.

If you are capable of attaining the principle of the Way of neither defilement nor purity, so that your mind is not affected by defilement and purity, you will unite with your own nature; your virtue will equal that of heaven and earth, and your light, that of the sun and moon. How can the Buddha be like infinite suns? Because the Buddha was able to attain the principle of the Way of neither defilement nor purity.

你能會得這種天然的、不垢不淨的道理，就和春夏秋冬也都變成一個了，「與四時合序」，和春夏秋冬四時的時序都相合了。你和鬼神也可以合其吉凶。為什麼你還不能這樣呢？就因為你還有執著心，有偏計執性。沒有了偏計執性，你就會返本還原，離開這個染污了。

「不增不減悟玄中」。你若能悟得這個自性是也不增也不減了，你就了悟最微妙的中道理體了。方才講龍樹菩薩所說的無生的道理，提到佛在說方等法門的時候，說法有八種相，就是

「不生不滅、  
不斷不常、  
不一不異、  
不來不去。」

「不生不滅」已經講過了。「不斷不常」。一般的人不是執斷就是執常，斷就是斷滅，常就是永遠存在的，這是外道的理論。外道不是執著斷見，就是執著常見；佛說法是不斷不常的。

就拿我們這個人來講，你說他斷，我們這個人死了就沒有了嗎？我們現在人吃的這個米，還是古人所吃的米。古人吃這個米，我們現在也吃這個米，這是不斷。你說他不斷，那就是常了。若說他是常的，現在的人怎麼見不著古人呢？沒見著古人就不是常；我們現在還吃古人所吃的東西，這又是常。所以佛說法說的是不斷不常，不要執著斷見，也不要執著常見，要合乎中道，所以說「悟玄中」。

If you are capable of attaining this kind of natural principle of the Way, which is neither defiled nor pure, you and the four seasons – spring, summer, fall, and winter – have all been united and transformed into one. You can be united with the auspiciousness and misfortune of gods and ghosts. Why are you unable to accomplish this? Because you have the kind of nature which is attached to accounting for things in a one-sided manner. If you didn't, you could return to the original source and so leave defilement.

*“They neither increase nor diminish” – enlighten the dark and mysterious middle.* When you have attained enlightenment, there is neither increase nor decrease in your own nature. You have become enlightened to the most subtle and wonderful noumenal substance of the Middle Way. I spoke earlier about Nagarjuna Bodhisattva and the doctrine of non-production which he proclaimed. I also mentioned the dharma of the eight characteristics explained by the Buddha during the Vaipulya period.

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

Most people are attached either to annihilation or to permanence. Annihilation and permanence are the views of external paths, but the Dharma which was spoken by the Buddha is neither annihilationism nor externalism; it is a dharma of neither unity nor differentiation.

Let's talk about us. Would you say that people are annihilated? When people die, do they then not exist? Or would you say that people live eternally? If so, then why don't we see any people from ancient times right now? We don't see them because people don't live forever. Would you say then that people do not live eternally? The rice which we now eat is the same rice as the ancients ate. The rice has not been annihilated. If you say that it has not been annihilated, you must say that it is eternal. The ancients are not eternal, but we are eternally eating the rice the ancients ate! Since we eat it, how is it still eternal? We eat it all the time! Therefore, the Dharma spoken by the Buddha is neither annihilationism nor eternalism. So you should not be attached either to a view of annihilationism or to a view of eternalism; you should unite instead with the Middle Way. And so the verse says, “enlighten the dark and mysterious middle.”

(待續 To be continued)

## 以平常心學佛

### Study Buddhism with an Ordinary Mind

佛法就是如此，沒有值得驚恐的地方，沒有值得哭或值得笑的地方。

「路遙知馬力，

日久見人心。」

學佛的人不是一朝一夕就學得了佛，必須用長遠的時間來體驗佛教的道理，依教修行，久而久之才能有所成就。

真正認識佛法的人，也不驚，也不怖，也不哭，也不笑。佛法就是如此，沒有值得驚恐的地方，也沒有值得哭或值得笑的地方。能時時保持如如不動，了了常明，這就是佛法的本性。

Buddhism is about the way things are. It's not something to fear or to cry or laugh about.

Over a long journey, a horse's stamina is tested.  
After a long time, a person's mind can be seen.

People who study Buddhism cannot learn all there is to know about Buddhism in just a day and a night. One must gradually experience the principles of Buddhism over a long period of time. After cultivating according to the teachings for a long time, one will have some attainment.

Those who truly understand the Buddhadharma will neither be frightened, nor alarmed, nor be given to crying or laughing. The Buddhadharma is about the way things are, and there is nothing to be frightened of. Nor is there anything to cry or laugh about. One should remain in a state of unmoving suchness and be clear and lucid at all times. That is the basic nature of the Buddhadharma.

### 2013 浴佛節照片 Bathing Buddha Ceremony





## 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。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 Mahasattva.**

**彌勒菩薩：**名阿逸多，梵語 Ajita，翻譯為「無能勝」。「彌勒」是姓，梵文 Maitreya，意譯為慈氏。釋迦佛時，生於印度波羅奈國婆羅門家。現住在兜率天內院，是一生補處菩薩。將來當於住劫中的第十小劫，人壽減至八萬歲時，下生此界。繼釋迦牟尼佛之後，為賢劫之第五尊佛。

**Maitreya Bodhisattva:** The Sanskrit name is Ajita, translated in Chinese as “Invincible”. Maitreya is the family name, it is a Sanskrit word and translated as “Clan of Kindness”. In the Shakyamuni Buddha’s era, he was born in a Brahma family in Varanasi of India. He now lives in the internal courtyard of Tushita Heaven, and he is the next Buddha. In the future tenth small kalpa during the dwelling period of kalpa, when the human lifespan decreases to eighty thousand years, he will be born in this world, and will become the fifth honored Buddha after Shakyamuni Buddha in the kalpa of worthiness.

彌勒菩薩以修慈心觀見稱，他於久遠劫前，已不食眾生肉<sup>1</sup>。在《華嚴經·修慈分》裡，佛答彌勒問：「佛子，若有眾生，為求菩提，而修諸行，願常安樂者，應修慈心，以自調伏。」<sup>2</sup>

Maitreya Bodhisattva is renowned for his cultivation of contemplating with Metta. He stopped eating living beings’ meat many eons ago. In *Avatamasaka Sutra, section of cultivating kindness*, The Buddha answered Maitreya’s question: “Disciple of Buddha, if any living beings cultivate various conducts for the sake of Bodhi and seeking permanent peaceful bliss, he should nurture the mind of kindness to subdue himself.”

**普賢菩薩：**梵語 Samantabhadra 音譯為三曼多跋陀羅；曾譯為遍吉菩薩。所以在拜三昧水懺或藥師懺時，都會念到「若我宿福，應見普賢，願尊者遍吉，示我色身。」<sup>3</sup>

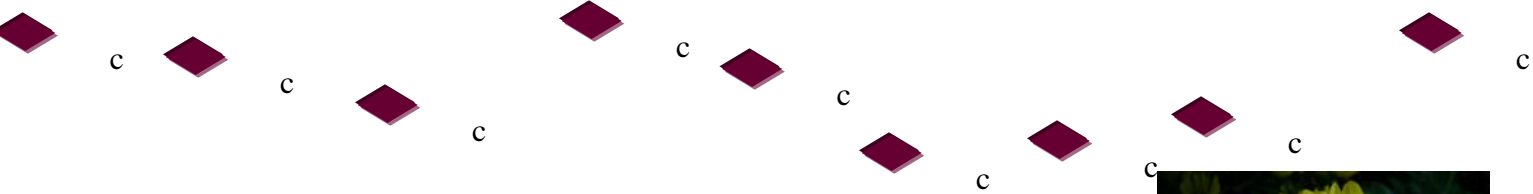
**Universal Worthy Bodhisattva:** The transliteration of Sanskrit Samantabhadra is San Man Duo Ba Tuo Luo; it has been translated as *Everywhere Auspicious Bodhisattva*. Therefore, in the *Samadhi Water Repentance* or *Medicine Master Repentance*, we will encounter text “If I was endowed with blessings in past lives and deserve to see Universal Worthy, I wish the honored one, Everywhere Auspicious, show me his physical body.”

《華嚴經》的《普賢菩薩行願品》裡，有指導我們效法普賢菩薩的十大願王。佛門的早課也念一者禮敬諸佛，二者稱讚如來，三者廣修供養，四者懺悔業障，五者隨喜功德，六者請轉法輪，七者請佛住世，八者常隨佛學，九者恆順眾生，十者普皆迴向。

In the *Chapter of Universal Worthy Bodhisattva's conduct and Vows of Avatamsaka Sutra*, it mentions the Ten Great Foremost Vows, which instruct us to emulate Universal Worthy Bodhisattva. In the Buddhist morning recitation, it says, first, pay respect to all Buddhas; second, praise Tathagatas; third, extensively make offerings; fourth, repent and reform all karmic hindrance; fifth, follow and rejoice in merit and virtue; sixth, request the Dharma wheel be turned; seventh, request the Buddha's staying in the world; eighth, follow the Buddha's teaching always; ninth, constantly accord with living beings; tenth, make transference universally.

**文殊師利菩薩：**梵語「Man~jusri」的音譯，簡稱文殊，意譯為「妙德」或「妙吉祥」。是過去七佛之師。文殊師利菩薩三世在果地位上成佛：過去世在南方平等國成佛，名「龍種上佛」；現在世在北方常喜國成佛，名「歡喜藏摩尼寶積如來」；當來世在南方離塵垢心世界成佛，號「普現如來」。由此可知，文殊師利菩薩有大智慧大功德，為幫助釋迦佛宏化，故化現菩薩身。我們一般只見文殊師利菩薩騎獅子和普賢菩薩騎白象，為釋迦佛左右脅侍，這是聖人的境界，無我的智慧。

**Manjusri Bodhisattva:** The abbreviated transliteration of Sanskrit Manjursi, is called Wen Shu, means *wondrous virtue* or *wondrously auspicious*. He is the teacher of the past seven Buddhas. In his three lifetimes, Manjusri Bodhisattva realized Buddhahood on the fruition ground. In the past life, he became a Buddha in Land of Equality in the south, called “Supreme Dragon Seed Buddha”; In the present life, in the Land of Eternal Bliss in the north, he became a Buddha named Treasury of Joy and Accumulation of Mani-pearl Tathagata”; In his future life, in the land of south, The Mind Free of Defilement and Stain, he will become a Buddha named “Appearing Everywhere Tathagata”. From this, it can be known that Manjusri Bodhisattva has great wisdom and great meritorious virtue, and he appears as a Bodhisattva in order to assist Shakyamuni Buddha in propagating Dharma. We ordinarily only see that Manjusri Bodhisattva riding on a lion, and Universal Worthy Bodhisattva riding on a white elephant, and that they are attendants on the left and right side of Shakyamuni Buddha, but actually this manifests the state of sages and the wisdom of no-self.



<sup>1</sup> 見《一切智光明仙人慈心因緣不食肉經》

<sup>2</sup> 《乾隆大藏經:大乘華嚴部》--《大方廣佛華嚴經修慈分》

<sup>3</sup> 出自《佛說觀普賢菩薩行法經》



(待續 To be continued)

# 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

眼，鼻，舌，身，意也同樣。為什麼有妄想。因為沒有將色聲香味觸法六塵的境界打破，所以眼為色塵所污，耳為聲音所惑，鼻為香塵所誘，舌為味塵所移，身為觸塵所迷，意為法塵所動。被六塵顛倒會所出種種煩惱，生煩惱就會失去自性法寶。」所以我覺得念了心經後感到自己一直被六塵所顛倒，現在是覺醒的時候了。

Eyes, nose, tongue, body and thought are the same. Why are there false thoughts? It is because we have not broken free from the conditions created by the six dusts of forms, sounds, smells, taste and touch. Therefore the eyes are defiled by the form dusts, the ears are deceived by the sound dusts, the nose is seduced by the smell dusts, the tongue is moved by the taste dusts, the body is confused by the touch dusts, and the thought is influenced by the dharma dusts. When we are distorted by the six dusts, we will give rise to all kinds of afflictions, when we give rise to afflictions, we will lose the precious gem of our self-nature. “ After reciting the Heart Sutra, I realized I have always been distorted by the six dusts. Now it is time to wake up.

上人開示：「福不可享盡，享盡就沒有福了。苦可受盡，受盡便沒有苦。故在困難的環境中，歡喜接受逆境，這樣便無怨恨。要逆著生死來消業。無論在什麼境界，處之泰然，心安理得，便不覺得苦。要忍耐去受，若是能忍，能破除我執。若沒有一個我的執著，向內觀心，心也沒有了，向外觀形，形也沒有了。向遠觀一切物，物也沒有了。這時內無身心，外無世界，就是一個空。這個空還不能執著，若有一個空的存在，那還是一個執著。要把空也沒有了，才能與法界合而為一，與虛空沒什麼區別。」修行要心清淨，不知道，不煩惱，就無掛礙。心經上指出『無掛礙故，無有恐怖，遠離顛倒夢想，究竟涅槃』

Ven. Master Hua said: “Blessings should not be exhausted, once we exhaust our blessings, we will not have any blessings left. Suffering can be endured to its limit; once we endured all sufferings, there will no more suffering left. Therefore in adversities, we should accept it with a cheerful mind, in this way there will be no grudges. We must eradicate our karma by going against the stream of birth and death. Under any circumstances, we should deal with it at ease; when our minds are calm, we will not perceive it as suffering. We should endure with patience, if we can endure, it will break our self-attachments. If there is no more self-attachment, when we contemplate the mind within, the mind disappears. When we contemplate the marks externally, the marks are gone too. When we contemplate all things from afar, they no longer exist. At this time, there is no mind or body within and there is no world externally, there is only emptiness. Nonetheless, we should not be attached to this emptiness; if there is an emptiness that exist, that is still an attachment. When this emptiness is gone, only then can we be one with the Dharma Realm and yet have no difference from emptiness.” When we cultivate, we need to purify our minds, when we do not distinguish nor get afflicted, then we would have no worries. The Heart Sutra points out: “Because there is no impediment, one is not afraid and one leaves distorted dream-thinking far behind, ultimately nirvana”.



等到我明白了這些道理，我感到不再煩惱，反而有一種輕鬆的感覺。也明白了法師要我念心經是要我擺脫苦惱，好好修行。

當浴佛節我去聖城，許多法師說誦經迴想給我時。使我體會到了法師們有上人說的廣大心，無量心。視眾生如親人，有自利利他，自覺覺他。自度度他的菩薩心。也使我感到最大的供養就是出家，法師們為了度眾生把自己的一生都奉獻出來，所以我們應該尊敬法師，向法師們學習他們的菩薩心，行菩薩道。也更使我下定決心要更好地為法師們服務。

When I understood all these principals, I no longer became afflicted. On the contrary, I had a sense of relief. I also understood the reason the Dharma Master wanted me to recite the Heart Sutra; it is to help me get rid of my sufferings and to cultivate diligently.

When I went to CTTB for the Bathing Buddha Ceremony, a lot of Dharma Masters told me they transferred the merit of reciting sutra to me. I realize the Dharma Masters have the expansive and unlimited mind as mentioned by the Ven. Master. They treat all living beings like their kin, they have the Bodhisattva's mind state where they benefit others just as benefitting themselves, they wake up others to wake up themselves, they crossover other to crossover themselves. This made me realize the biggest offering one can make is to leave home. In order to crossover all living beings, the Dharma Masters contributed their entire life, therefore we should respect the Dharma Masters and to learn from them the Bodhisattva's mind state and to practice the Bodhisattva's path. This made me more determined to serve the Dharma Masters better.

不但如此，我還要向許多忘我的行菩薩道的居士們學習。當我們在車禍發生的那一個晚上，急診室的醫生說我有大片挫傷但不需要住院，我的女兒需要住院。那時一到急診室護士們第一件事就是把我們身上的衣服全部剪掉，所以沒有衣服，車已拖走，腿又受傷，無法回去。我打了電話給金山寺的一位居士，她晚上不能開車，但她毫不猶豫地說馬上過來。那時已經半夜 12 點多，該醫院離三藩市有一個半小時的路程。她不但趕了過來，帶來了衣服還帶來了食物，而送她個過來的是一個我不認識的一位年輕居士。還向我道歉說，因為不認識路所以找了好久而來晚了。我感動非凡。如果是我，我不會在半夜三更開 1-2 個小時的車去接一個自己不認識的人。說明這兩位居士在行菩薩道，等到送我到家已經 3 點多了，與她們相比，我真是感到慚愧。

Aside from this, I would like to learn from a lot of laypeople who forgo themselves and practice the Bodhisattva's path. On the night of the accident, the emergency room doctor said I suffered from a big bruise but did not need to be admitted. However, my daughter had to be admitted. When we arrived at the ER, the first thing the nurse did was to cut out all our clothes. We had no clothes, our car was towed and my leg was injured; I had no means to go home. I called a layperson from Gold Mountain Monastery, she could not drive during the night but she agreed to come without a second thought. It was already past midnight, the hospital was about 1.5 hours drive away from San Francisco. Not only she came but also brought along clothes and food. The person who drove her there was a young layperson whom I have never met. She was apologetic for not being familiar with the directions and therefore caused them arrive late. I was so touched. If it was me, I would not drive 1-2 hours to pick up someone I don't know in the middle of the night. It is evident that these two laypersons are practicing the Bodhisattva's path. When they brought me home, it was already 3 o'clock in the morning. I feel ashamed comparing with them.

在我的女兒不能開車期間，一位金山寺的居士每天都來接我上下班。因為我家門口是個斜坡，而我的左腿走路不便，有一天我下車時，我覺得要摔倒，我說不行了，這位居士飛快地過來想要拉住我，但是她力量不夠，而我身後是一根粗大的電線桿，她用雙手護著我的頭與我一起摔倒在地。這又是一個忘我的救人的菩薩道的行為。迴想自己，不會為了怕別人的頭撞到電線桿而這樣做的。我遠遠不及這幾位居士的忘我精神。還有法師和好幾位居士知道我們不能買菜做飯而送菜送飯，使我感恩！她們的這種行為是行菩薩道是在自度度人。

During the period when my daughter could not drive, a layperson from Gold Mountain Monastery drove me to and from work every day. The front door of my house is on a slope and my left leg was not mobile. One day when I got out of the car, I felt I was falling and I said "I cannot make it". The layperson immediately came over and tried to pull me up. However, since she was not strong enough and there was a large electrical post right behind me, so she protected my head with both of her hands and fell with me together to the ground. This was another conduct of Bodhisattvas who forgot themselves to save others. Reflecting upon myself, I would not have done this out of fear that the other person might hit his/her head on the electrical post. I fell very short of these laypeople's spirit of forgetting oneself. Also, the Dharma Masters and a few laypeople brought over food for me because they knew I could not go grocery shopping nor cook, I am so grateful! These kinds of conduct belong to those who practice the Bodhisattva's path of crossing over others to cross over themselves.

我發願要往生極樂世界，可是還不夠資格。還有許多該做而還沒有完成的事，所以佛菩薩救我，給我一個機會好好修行，我應該用功誦經，要去除貪嗔癡，不斷地迴光返照，多做有利於眾生的善事。不能辜負佛菩薩，法師和居士們對我的幫助和期望。

I vow to go to the Land of Ultimate Bliss, yet I am still not qualified. There are still many things I ought to do, but have not yet completed, therefore the Buddhas and Bodhisattvas give me a chance to really cultivate. I should diligently recite the Sutra, get rid of my greed, anger and stupidity, reflect within myself continuously and do more wholesome deeds that benefit living beings. I cannot let down the support and expectation of the Buddhas, Bodhisattvas, Dharma Masters and the lay people.

終 The End

上人的叮嚀—

You must be a dragon or elephant for Buddhism, not a mouse

要做法門的龍象，  
不要做法門的老鼠

—Kind Reminder from Ven. Master Hua



# 6 月份 金山寺法會時間表

## June 2013 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
 <p><b>萬佛聖城 CTTB</b></p> <p><b>6/16/13 (日 Sun) 宣公上人涅槃十八週年紀念法會</b> CTTB 18th Anniversary of Venerable Master Hua's Entering Nirvana</p> <p><b>請與金山寺聯繫交通安排</b> Please contact us if you would like to participate ! 415-421-6117</p>						<p>二十三 1</p> <p><u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation</p> <p><u>10:00 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>二十四 2</p> <p><u>9:00am - 3:10pm</u></p> <p><b>誦地藏經</b> Earth Store Sutra Recitation</p> <p><u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>二十五 3</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>二十六 4</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>二十七 5</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>二十八 6</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>二十九 7</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>初一 8</p> <p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation</p> <p><u>9:45 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>初二 9</p> <p><u>9:00am - 3:30pm</u></p> <p><b>藥師懺</b> Medicine Master Repentance</p> <p><u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>初三 10</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>初四 11</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>初五 12</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>初六 13</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>初七 14</p> <p><u>1:00 PM</u></p> <p>大悲懺 Great Compassion Repentance</p>	<p>初八 15</p> <p><b>宣公上人涅槃十八週年紀念法會</b> 18<sup>th</sup> Anniversary of Venerable Master Hua's Entering Nirvana</p> <p><u>8:30AM</u> 普賢行願品/普佛</p> <p><u>10:00 am</u> 傳供</p> <p><u>1:10 pm</u> 華嚴懺</p>
<p>初九 金山寺本日法會暫停 16</p> <p>全體參加萬佛聖城 宣公上人涅槃 十八週年紀念</p> <p><b>No Assembly today</b> Going to CTTB for 18<sup>th</sup> Anniversary of Venerable Master Hua's Entering Nirvana</p> <p><u>7:00pm</u> 華嚴法會灑淨</p>	<p>初十 17</p> <p><u>8:00am - 4:10pm</u></p> <p>宣公上人涅槃 十八週年紀念 華嚴法會</p> <p>18<sup>th</sup> Anniversary of Venerable Master Hua's Entering Nirvana</p>	<p>十一 18</p> <p><u>1:00pm- 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十二 19</p> <p><u>1:00pm- 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十三 20</p> <p><u>1:00pm- 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十四 21</p> <p><u>1:00pm- 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十五 22</p> <p><u>8:00am - 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>
<p>十六 23</p> <p><u>8:00am - 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十七 24</p> <p><u>1:00pm- 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十八 25</p> <p><u>1:00pm- 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>十九 26</p> <p><u>1:00pm- 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>二十 27</p> <p><u>1:00pm- 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>二十一 28</p> <p><u>1:00pm- 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>二十二 29</p> <p><u>8:30am - 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>
<p>二十三 30</p> <p><u>8:30am - 4:10pm</u></p> <p>華嚴法會 Avatamsaka Sutra Recitation</p>	<p>所有十方世界中，三世一切人師子， 我以清淨身語意，一切遍禮盡無餘。</p> <p>普賢行願威神力，普現一切如來前， 一身復現刹塵身，一一遍禮刹塵佛。</p> <p>Before the Lions Among Men throughout the worlds of the ten directions, In the past, in the present, and also in the future, with body, mouth, and mind entirely pure, I bow before them all, omitting none</p> <p>With the awesome spiritual power of Samantabhadra's vows, I appear at the same time before every Thus Come One, And in transformed bodies as numerous as motes of dust in all lands, Bow to Buddhas as numerous as motes of dust in all lands.</p>					

# 7 月 份 金 山 寺 法 會 時 間 表

## July 2013 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
	二十四 1 <u>1:00pm- 4:10pm</u> 華嚴法會 Avatamsaka Sutra Recitation	二十五 2 <u>1:00pm- 4:10pm</u> 華嚴法會 Avatamsaka Sutra Recitation	二十六 3 <u>1:00pm- 4:10pm</u> 華嚴法會 Avatamsaka Sutra Recitation	二十七 4 <u>8:30am - 4:10pm</u> 華嚴法會 Avatamsaka Sutra Recitation	二十八 5 <u>1:00pm- 4:10pm</u> 華嚴法會 Avatamsaka Sutra Recitation	二十九 6 <u>8:30am - 4:10pm</u> 華嚴法會 Avatamsaka Sutra Recitation
三十 7 <u>8:30am - 4:10pm</u> 華嚴法會 Avatamsaka Sutra Recitation	初一 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 13 <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
初七 14 <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	初八 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 20 <u>9:00am - 3:10pm</u> 預祝觀世音 菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment
十四 21 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩成道法會 No Assembly today Going to CTTB for Celebration of Guan Yin Bodhisattva's Enlightenment	十五 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 26 <u>9:00am - 3:10pm</u> 觀世音 菩薩成道法會 (正日 actual day) Celebration of Guan Yin Bodhisattva's Enlightenment	二十 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
二十一 28 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十二 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	萬佛聖城 CTTB 7/21/13 (日 Sun) 預祝觀音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment 請與金山寺聯繫交通安排 Please contact us if you would like to participate ! 415-421-6117		