

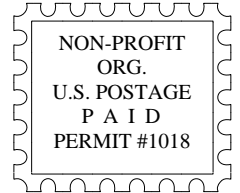


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上 卍 樂 語

參禪要先打地基

In Investigating Chan, First Lay the Foundation

學佛的人，有人歡喜參禪，有人歡喜學教，講經說法，有人歡喜研究律宗，有人歡喜密宗，有人歡喜淨土宗。無論歡喜哪一宗，你都要專心致志，用功修行，才能達到目的，成就自己的希望。

Among the students of Buddhism, some like to investigate Chan; some like to study the teachings, speak the Dharma, and lecture on the sutras; some like to investigate the precepts; some enjoy cultivating the Secret School; and some like to practice the Pure Land School. No matter which school you like, you must concentrate single-mindedly and cultivate with diligence. Then you will be able to achieve your goal and realize your hopes.

若不專心致志，學什麼也等於沒有學一樣。參了二天半禪，就想去念佛；念佛念了半天，又想去學律；學律不久，又想學密。常把自己的目標弄亂，而不能專一。

But if your mind isn't concentrated, then no matter what you study, it's the same as not studying. So after investigating Chan for two and a half days, you decide to recite the Buddha's name; after reciting the Buddha's name for half a day, you wish to study the Vinaya (moral code). After studying the Vinaya for a while, you decide to study in the Secret School. Since you keep changing your goal, you cannot concentrate.

為什麼不能專一？就因為向外馳求，腳踏兩條船，不知到江北好？或江南好？這樣就會自誤一生。

所以參禪就要時時刻刻精進，一分一秒也不躲懶偷安。參到：

山窮水盡疑無路，
柳暗花明又一村。

就別有洞天，別有一種天然妙趣。但必定要參到極點，到登峰造極，然後才有一點點希望，但並不多。雖有一點點的希望，也不要抱著希望，否則又變成頭上安頭。參禪，就是要老實用功。

首先，要把腿練得聽話，不搗亂也不痛，怎麼腿會不痛？是否有個咒可以念一念，腿就不痛了？或者吃個什麼藥令它不痛？不是的。必須要經過這個痛，然後它才聽話不痛。你要是忍不住，一痛你就要換腿，休息一下，那麼腿永遠不會聽話，因你已慣壞它。它一痛，你就哄它，好像哄小孩子似的，小孩知道父母怎樣也捨不得他受苦，所以將來他就什麼苦也不能受了。腿也像小孩子一樣，你若怕它痛，它什麼時候都會痛，痛時也要痛，你不想痛時也要痛，就都因為慣壞了它。

你把腿練得聽話，把腰也練得聽話，不痠也不痛。眼、耳、鼻、舌、身、意也都聽話，六根不向外馳求，不被色、聲、香、味、觸、法所轉，六根不為六塵所轉，而能轉回來，這就是聽話了。

The reason you cannot concentrate is because you are seeking outside. You have your feet in two boats, and you can't decide whether you want to go north or south on the river. In that way, you end up wasting your whole life.

In investigating Chan, you must be vigorous at all times; don't be lazy for a single minute or second. You should investigate until:

The mountains disappear and the waters vanish, and you doubt there is a road ahead. Beyond the dark willows and the bright flowers is another village.

At that point there is another heaven, another natural wonder. But you must investigate to the utmost point and reach the summit. Then there's a bit of hope, but not much. Although there's a tiny bit of hope, don't hang onto it, because that would be superfluous (adding a head on top of a head).

To investigate Chan, you must honestly put in the effort. First of all, you must practice sitting until your legs are compliant — until they don't hurt or cause any trouble. How can you get your legs to stop hurting? Is there a mantra you can recite to stop the pain? Is there a medicine you can take

地基沒打好，房子必不堅固，
風一吹就倒，雨一沖就散。

If you don't lay a good foundation, your house will not be sturdy; the wind will blow it down and the rain will wash it away.

to keep them from hurting? No. You must endure the pain, and then they will become obedient and stop hurting. If you cannot endure it, and you move your legs and let them rest as soon as they start hurting, your legs will never become obedient because you are spoiling them. Whenever they hurt, you simply placate them as if placating an unhappy child. If the child knows his parents cannot bear to see him suffer, he won't be able to endure any suffering in the future. Your legs are just like a child; if you fear the pain, they will hurt all the time, even when they aren't supposed to hurt. That's because you've spoiled them rotten.

ever they hurt, you simply placate them as if placating an unhappy child. If the child knows his parents cannot bear to see him suffer, he won't be able to endure any suffering in the future. Your legs are just like a child; if you fear the pain, they will hurt all the time, even when they aren't supposed to hurt. That's because you've spoiled them rotten.

You must train your legs and your back to be compliant, so that they won't ache or hurt. When your eyes, ears, nose, tongue, and mind are all compliant, so that they don't seek after sights, sounds, smells, tastes, objects of touch, or dharmas; when you are not influenced by the six sense organs and six sense objects, and you can turn your mind inwards, that's true obedience.

所謂：

眼觀形色內無有，
耳聽塵事心不知。

要常常迴光返照，不向外馳求，總是抓住自己的根本法門：「念佛是誰？」抓住根本，就是「但得本，莫愁末」，對於枝末的問題，也不用再憂愁了，這樣一點一點慢慢都會明白的。

你修參禪法門，不要連坐都還未練好，也不能結雙跏趺坐，連單跏趺坐都結不起來，就想學怎樣參，又如何如何？你的基礎都未打好呢！參禪要先打地基。

第一個禮拜，就是在整地。造房子先要整一整地，等到地差不多平了。

第二個禮拜就可打樁。打樁須費一番功夫，就是修忍，忍痛、忍餓、忍飢、忍寒，什麼都要忍，這是很費力的，雖然費力，但這是必經之路。必須把地基打好，立好樁，否則造出的房子必不堅固，風一吹就倒，雨一沖也就散了，這都是因為樁未打好，基礎沒建立好的緣故。

第三個禮拜才把樑、棟、柱腳石等都安好，把所有的柱子都豎建起來。

第四個禮拜就可以造牆、裝門、安窗戶、蓋上屋脊。所以是一點一點地造起來，不是「一鍬就挖個井」，不是一下子就可以成功的。

As it is said,

The eyes see forms, but inside there is nothing.
The ears hear sounds, but the mind does not know.

You constantly reflect within instead of seeking outside, and you always stick to your basic Dharma-door: "Who is mindful of the Buddha?" Holding to what is basic, you "only attain the root, and don't worry about the branch tips." There's no need to worry about unimportant matters; bit by bit, everything will become clear to you.

In cultivating the Dharma-door of investigating Chan, you shouldn't try to learn the details of how to investigate when you haven't learned how to sit in full lotus, or even half lotus. You haven't finished laying the foundation yet! To investigate Chan, you must first lay the foundation.

During the first week, you can clear the land. When you want to build a house, you must first make the land level.

In the second week, you can drive in the stakes. Driving in the stakes requires some effort--this is where you must cultivate patience and endure the pain, hunger, and cold. You must endure everything, and it takes a lot of strength. It's arduous, but you must travel this path. You have to lay a good foundation and drive the stakes in well. Otherwise, your house will not be sturdy; the wind will blow it down and the rain will wash it away. That's the consequence of not driving in the stakes well and not setting a good foundation.

In the third week, you can put up the beams, rafters, column bases, and columns.

During the fourth week, you can erect the walls, install doors and windows, and put up the ridgepole. That's how a house is constructed, step by step. You can't "dig a well with one thrust of the shovel"; there's no instant accomplishment.



參禪如此，念佛是如此，學教、修密、習律也是如此，都要念茲在茲的，把心弄老實，不教它好高騖遠，不要聽人說密宗好啊！就跑到密宗。我們人不要迷得死不開竅，食古不化。明明眼前都擺著事實，還迷頭迷腦地密密密，密來密去也不知怎麼就死了，這真是密！這不是「密」，是「迷」——糊里糊塗！

各位信佛的人，要研究真理，不要盲從。要「親近有德，遠避凶人」，凶人就是專門欺騙人；有德之人就是不欺騙人。無德的人專用奸詐手段，所以德存不住；唯獨不欺騙人的人，才能日積月累地修功立德，故其德行存在。

所以你們觀察人就是從這兒著眼。不是單單在表面上看，說：「我看這人有德，是善知識。」根本沒有確實的標尺。你必須要設身處地，真正了解那人才算。末法時代，人都犯了一種通病，就是好高騖遠，以耳代目，聽人家說什麼好，就往那兒跑。跑到那兒，好不好也不知道，甚至被人騙了還不醒覺。學這種迷信財色，迷信風水，是非常可憐的。



This is true not only of investigating Chan, but also of reciting the Buddha's name, studying the teachings, cultivating the Secret School, and practicing the Vinaya — in any of these, you must devote your full attention to the task at hand. Make your mind honest, and don't yearn for what is lofty and distant. Don't run over to join the Secret School just because you hear someone talk about how wonderful it is. We shouldn't get so deluded that we obstinately refuse to see the truth and rigidly hold onto old ways. The facts are right in front of us, but with addled brains, we still chase after what's "secret, secret, secret" until we die for no apparent reason. That's truly secret! Actually, it's not secret, it's confusion; it's totally muddled.

Buddhists should study true principles. Don't blindly follow others. You should draw near virtuous people and stay away from bad people. Bad people are those who do nothing but cheat others. Virtuous people do not cheat others. People without virtue use all sorts of fraudulent means — that's why they can't preserve their virtue. Only those who don't cheat people can store up the merit and virtue they cultivate over the days and months. That's why their virtue endures. Pay attention to this when you observe people.

Don't just judge by appearances and say, "That person looks virtuous; he seems to be a Good and Wise Advisor." You don't have any real way to determine that. You must really get to know him thoroughly before you can make such a statement. In this Dharma-ending Age, we all have the same problem, which is that we like to seek what is lofty and distant. Instead of using our eyes to see, we let our ears do the "seeing" for us. When we hear someone say something is good, we rush over. When we get there, we have no idea of whether it's really good or not, and without realizing it, we get duped. People who confusedly put their faith in wealth and sex and in geomancy are really pathetic!

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- 十個小煩惱的兩個煩惱

第三個是什麼呢？第三個更厲害了，不單恨，還惱了，生了煩惱了，第三個就是「惱」。苦惱也是這個惱，煩惱也是這個惱，惱怒也是這個惱。無論是苦惱也好、煩惱也好，惱怒也好，都是不自在。這個惱是很不自在的。怎麼叫惱呢？惱者，腦也。什麼叫「腦」呢？就是頭。你這一惱，唉呀！頭也痛了，眼睛也發火了，這個頭就不知道有多大了。這都是惱出來的，越惱頭就越大，惱到極點，這個頭一直大大大，大到極點就生腦溢血，血就流出來，死了。也就是因為惱，所以才會有腦溢血病。這個腦子的煩惱，有人歡喜嗎？有人歡喜我現在就做布施，這二十個煩惱我今天要做布施用，布施給人煩惱。

第四個是什麼？第四個煩惱是「覆」，覆藏。「覆」就是蓋覆、遮蓋住了。這個覆比忿、恨、惱更厲害。忿、恨、惱是發到外面去。這個「覆」是不叫人知道，是把它圈到自己心裏邊，蓋上它，不歡喜人知道，這叫覆藏。這覆藏啊，對自己很受傷的。傷什麼呢？一覆就生胃病。這個毛病美國人很少，中國人尤其出家人很多。為什麼很多呢？就因為它有個覆，都把煩惱包藏在裏邊，不叫人知道。明明他有煩惱，他把它藏到裏邊蓋住不露出來，在裏邊憋著憋著，就憋出胃病了。一生胃病，就常常「呃！呃！呃！」，就生這種病了。有這種病的人，你就知道他有這一種覆藏的煩惱。

Last issue - first two afflictions of the ten small afflictions.

3) The third, *annoyance*, is even fiercer than enmity. When you are annoyed, you are not at all at ease. The Chinese character for “annoyance” (nao 惱)* is related to the word for brain (nao 腦), that is, your head. As soon as you become annoyed, your head hurts and your eyes burn. You can't tell how big your head is. The more you are disturbed, the bigger your head gets, and when you are extremely disturbed, you get hemorrhage in your brain.

*The Chinese word nao 惱, “annoyance,” is used in the compound fan nao 煩惱, which means affliction.

4) *Repression*. The literal meaning is “to cover”, as “Heaven covers over and Earth contains.” Repression is even more harmful than upset, enmity, and annoyance, which are all externalized. Repression, on the other hand, implies a wish that others will not know. To cover up and to hide something inside is very harmful to you. It gives you ulcers, Americans don't get them as much as Chinese people, especially those who have left the home-life. Why? Because they repress their afflictions and do not let others know, and no one asks them about it. It isn't important, but they hide it inside; they are very clearly afflicted, but they cover it up so it cannot flow out. So inside they get ulcers. When people have this type of illness, you know they are repressing afflictions.

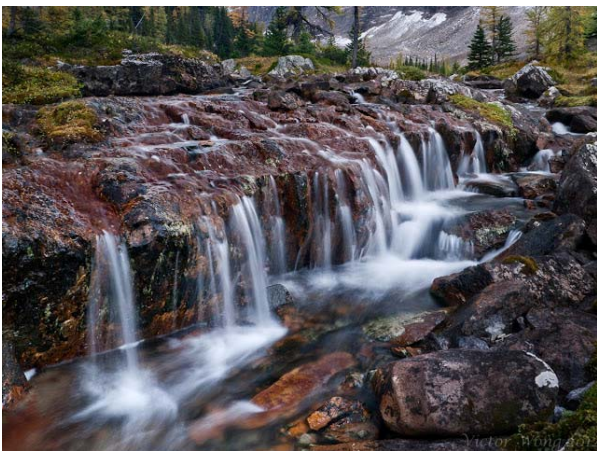


第五個是什麼呢？第五個「誑」。這個覆，他不叫人知道，外邊也沒有人問他，它總在裏邊圍著，還不要緊。這個誑，也就是妄語。本來他生了煩惱了，這時候有人問他：「你為什麼生煩惱？」「沒有呀！我沒有生煩惱呀！誰生煩惱了？」還反問你，誰生煩惱了！他自己裏邊這無名火把天都拱破了，你問他，他不但說沒有，還反問誰生煩惱，這是打妄語。

所以呀，我因為不願意給你們講，也就怕你們到那時候會打妄語，我如果一問，「你發什麼脾氣？」「沒有啊！我沒有發脾氣啊！」會先有這個覆藏，而後就打妄語了。我如果不講呢，你們不懂這個方法，也就免得打妄語了。

第六個是「諂」。諂就是諂媚。怎麼叫諂媚呢？諂媚於人就是明明心裏不歡喜這個人，見著他還要給他講好話，現在流行話就叫「拍馬」。就像窮人見到有錢人：「啊！張先生，您到什麼地方去呀？」，總是諂媚的樣子，那種邪奸諂笑就是諂。

第七個小煩惱是什麼呢？就「驕」，驕傲。「哼！我睬都不睬你，你有錢是你的事，關我什麼事！」「你看我多大！這個世界我是最第一了！啊！我這個身體比須彌山還大，我為什麼要對你客氣呢？」這個驕傲，以為自己的身體大過須彌山。前一個是諂，這個他不諂，他就「哦！你好給人家拍馬，我才不睬人哩！」變成個驕了。



5) Lying. The Chinese character kuang 誑, “lying” is made up of two characters, yan 言, “speech”, and kuang 狂, “crazy”. False speech becomes an affliction. When a person is upset, someone asks him, “Why are you afflicted” and he replies, “I am not afflicted. Who’s afflicted?” He even asks, “Who’s afflicted?” The fire of ignorance inside him attacks and destroys even the heavens. But when you asked him again, he still denies any affliction and say “Who’s afflicted?” That is the fifth affliction, lying.

I didn’t want to tell you about that affliction because I was afraid that when the time came to speak falsely, you might be like a certain one of my disciples. Now if he were to get angry, I might ask if he is angry, and he might say, “No, no, I didn’t get angry.” Then he would be lying. First, he would repress his anger, and then he would speak falsely. Because he didn’t understand the method before, I would have kept him from lying about not explain it. But now I have already talked about it.

6) *Obsequious flattery*. In your heart you simply don’t like someone, but when you see him, you still want to speak to him nicely. The colloquial Chinese expression “to pat the horse” refers to this sort of flattery. When someone who is poor sees someone who is rich, he is particularly likely to say “Aaah, Mr. Chang, where are you going?”—all in that tone of voice. His manner is one of constant obsequious flattery. He pats you on the shoulder and laughs in an ugly way.

7) Arrogance is the seventh small affliction. “I won’t even pay any attention to you. If you are rich, that’s your affair. I will just attend to whatever I have to do. See how big I am; I am Number One in the whole world. My body is even bigger than Mount Sumeru, so why do I have to be polite to you?” That kind of arrogance makes you think that your body is bigger than Mount Sumeru. The previous affliction of obsequious flattery is changed into arrogance. “You pat the horse, yet I don’t pay any attention to anyone.”

(待續 To be continued)

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

南無觀世音菩薩。(十聲) Na Mo Guan Shr Yin Bodhisattva (Ten Times)

南無阿彌陀佛。(念十聲，拜下，起立，問訊。)

Na Mo Amitabha Buddha (Recite ten times, bow down, rise up and half bow)

大悲心陀羅尼經云：「發是願已。至心稱念我之名字。亦應專念我本師。阿彌陀如來。」知禮大師說：「行者想身對此佛菩薩前稱念尊名，唯在哀切。如遭焚溺，求於救濟。」然後誦此陀羅尼。所以稱名時要至誠懇切。

In the *Great Compassionate Heart Darani Sutra*, it says: “After making these vows, one should recite my name with utmost sincerity, also should single-mindedly recite the name of my fundamental teacher, Amitabha Buddha.” Great Master Zhi Li (Knowing propriety) said: “When a cultivator contemplates that his body is before the Buddhas and Bodhisattvas reciting their holy names, the point is that he should be sincere in great earnest, as if he was being burned or drowned and asking for help.” Then start reciting the Darani. Therefore when one recites the name, one should be utmost sincere and in earnest.

持咒 Recite the Mantra



觀世音菩薩，白佛言：「世尊。若諸眾生，誦持大悲神咒，墮三惡道者，我誓不成正覺。誦持大悲神咒，若不生諸佛國者，我誓不成正覺。誦持大悲神咒，若不得無量三昧辯才者，我誓不成正覺。誦持大悲神咒於現在生中，一切所求若不果遂者，不得為大悲心陀羅尼也。」

Guan Shr Yin Bodhisattva said to the Buddha, “World Honored one, if any living beings, by reciting and upholding the Great Compassion Spiritual mantra, falls into the three evil paths, I vow to never realize the Right Awakening; by reciting and upholding the Great Compassion Spiritual Mantra, does not get reborn the Buddha lands, I vow to never realize the Right Awakening; by reciting and up holding the Great Compassion Spiritual Mantra, does not attain immeasurable Samadhi of Elo- quence, I vow to never realize right awakening; by reciting and upholding the Great Compassion Spiritual Mantra, does not get whatever wishes fulfilled in this life, then it should not be acclaimed as the Great Compassion Dharani.”



觀世音菩薩，白佛言：「世尊。

Guan Shr Yin Bodhisattva said to the Buddha, “World Honored one.

前面在 IV. C, 「讚嘆輸誠」項下曾列出誦持大悲咒可得十五種善生和不受十五種惡死。觀世音菩薩過去劫蒙千光王靜住如來為他宣說大悲心陀羅尼，便即時從初地超第八地，即發誓言：「若我當來，堪能利益安樂一切眾生者，令我即時身生千手千眼具足。」那時是因，現在他對世界上最尊貴的釋迦牟尼佛說誦持大悲神咒所感的果。

In previous section IV. C, *Praise with utmost sincerity*, it lists the fifteen kinds of wholesome rebirths one obtains and the fifteen kinds of evil rebirths one avoids by reciting the Great Compassion Mantra. In the past kappa, when Guan Yin Bodhisattva heard the Tathagata King of Thousand Lights Dwelling Peacefully speaking the Great Compassion Dharani for him, he immediately ascended the Eighth Ground from the First Ground, and he made a vow, “If in the future I am capable of bringing peace to and benefiting all living beings, I will have a thousand hands and a thousand eyes immediately. “At that time, he was planting a cause. Now he is telling the most honorable one in the world, Shakyamuni Buddha, the effect of reciting and upholding the Great Compassion Spiritual Mantra.

在還沒有誦咒之前，我們先研讀《大悲心陀羅尼經》上說觀世音菩薩因地修學時的願力：

Before reciting the mantra, let us study the *Great Compassion Dharani Sutra*, which describes Guan Yin Bodhisattva’s vows when he was practicing in the cause ground:

普為未來惡世一切眾生，作大利樂。

Bring great benefits and bliss to all future living beings in the evil world everywhere.

於無量佛所……重更得聞，親承受持是陀羅尼，復生歡喜，踊躍無量。

Repeatedly hear the Darani from infinite Buddhas, receive, accept and uphold it, then give rise to limitless joy.

常所誦持，未曾廢忘。由持此咒故，所生之處，恒在佛前，蓮華化生。

Recite and uphold it constantly without any lapse or negligence. By virtue of reciting the mantra, wherever being reborn, I will always be born in the presence of Buddhas, and from a Lotus Flower by transformation.

以上三點，我們是不是要效法？第一要利樂眾生。第二在在處處受持。第三常誦持，不廢忘。

Shouldn’t we emulate the above three points? First, we should benefit and bring happiness to living beings. Second, accept and uphold it at all times and all places. Third, constantly recite it without lapse or forgetting.

以下略舉在《大悲心陀羅尼經》內說如法誦持大悲神咒，必能獲感應的重要四事：

Below are the four important effects one will surely attain if one properly recites and upholds the Great Compassion Spiritual Mantra, which is mentioned in the *Great Compassion Darani Sutra*.

(待續 To be continued)

My Cause and Affinity of Learning Buddhism -

spoken by Situ Shaohui on the Nirvana Memorial Day of Venerable Master Hua

文接上期 Article Continued from Previous Issue-

我記得聽法時有講到：要滅一切戲論分別。什麼是戲論呢。顧名思義，就是遊戲之言論，也就是錯誤而無意義之言論，故稱為戲論。從佛法的角度看，一切使我們違背明白真理方向的言論，不能增進善法，都是無意義的言論。所以我盡量少說話，特別是來到佛堂，在佛殿，我們都與三寶--- 佛、法、僧那麼接近，我們要存一份恭敬心，因為佛殿是清淨莊嚴的，所以我們也要學佛的清淨，最基本可以做到的是暫時守住我們的口，讓他不要再造業。所以我就儘量不在佛殿講話，多念一句阿彌陀佛。我想這是我能夠做到的一種恭敬三寶的心。

I remembered one time during lecture we came across a saying of destroying all frivolous talking. What is frivolous talking. It is playful talking, or wrong and meaningless speech. From the point of Buddhism, all speeches that are against the true principle, that can't accumulate wholesome dharma are all frivolous talking. Therefore, I rarely talk, especially in the Buddha Hall. We have to maintain a mind of respect when we are in the Buddha Hall because we are near the Triple Jewel – Buddha, Dharma, and Sangha. It is because the Buddha Hall is pure and awesome, so we have to learn to be pure. The basic thing we can do is to temporarily guard our mouth from creating karma. Hence I try my best not to talk in the Buddha Hall and recite more the name of Amitabha Buddha. I think this is the mind of respecting the Triple Jewel and I can do it.

另外，我還學到我們要深信因果：種如是因，得如是果。我們對一切好的，順的境界，別人的讚嘆，認同就很歡喜；但對逆境，苦的、惡的境界，甚至別人罵你，給你一個不好的臉色看，一句難堪的話都會很不高興，很惱怒，自己也會跟著這個境界所轉，越想越氣，即使口不回敬他，心也會不舒服，什麼佛法都忘了。

In addition, I also learn that we have to believe in cause and effect. We reap what we plant. We are happy to all states that are agreeable to our mind, as well as praises and recognition from others. We are mad and unhappy to all states that are unpleasant, such as suffering, and misfortune. When someone scolds us, gives us a dirty look, or utter words that are unbearable, we will be turned by these states and will be so angry that the more we think about it, the more we will be infuriated. We have emotions in our heart even though we won't say something back and we forget all about Buddhism.

聽經時，法師就告訴我們，我們要這樣觀察：我們以前可能也曾經這樣對待過別人，罵過別人，打過別人，讓別人也難堪過，現在別人也這樣對待我們。

A Dharma master told us in the lecture that we have to observe and reflect that we might have done these things such as scolding, hitting, embarrassing others before. Other people treat us the same now.

我一直在想每人的惡，那些種子種在我們的八識（阿賴耶識）田中，以後遇到境界會翻出來，又造惡的因，不能自在。所以我們不要去製造一些惡的環境。例如在家看電視或上網，看到一些報導打打殺殺的片子，也是惡境。所以我在家不看電視，少上網，在家多念佛，多誦經，或多去道場拜佛，親近善知識。

I always think that the seeds of our bad karma have been planted in the field of our eighth consciousness. They will appear again when encountering the right circumstances. Then we may start the cause of bad karma again and can't be at ease. Therefore, we must not create evil environment. Evil environment are watching TV or going online at home, or watch movies involving fighting and killing. Hence, I don't watch TV at home and I spend lesser time on the internet. I will recite more Buddhas' names or sutras, or go to the temple more often to draw near to good advisors.

有一句話：「菩薩畏因，凡夫畏果。」凡夫只怕惡果，不知惡果起緣於惡因，平常任意胡為，以圖一時快樂，不知樂是苦因；菩薩則不然，平常一舉一動，謹慎守持戒律。

There is a saying: "Bodhisattvas fear cause while ordinary people fear effect". Ordinary people only scare effect but don't know it comes from evil cause. So they do whatever they want to do to pursue momentary happiness. They don't know happiness is the cause of suffering. Bodhisattvas won't do such things. They are cautious upholding precepts in every move or behavior.

上人有一句話：「不要把別人的惡和黑暗蓋著自己。」所以我們要撥開烏雲見太陽，多來金山寺，萬佛聖城參加法會，多聽上人的開示，和看上人的經書淺釋。所謂：「勤修戒定慧，息滅貪瞋癡。」我很喜歡上人作的一首偈頌，與大家共勉：「真認自己錯，莫論他人非，他非即我非，同體名大悲。」

Venerable Master once said, "Don't cover yourself with other people's evils and darkness." Therefore we have to shove away the dark cloud to see the sun. We have to come to Gold Mountain Monastery, the City of Ten Thousand Buddhas more often to participate in the Dharma sessions. We have to listen to lectures by our Venerable Master and read more of his commentaries. As it is said, "Diligently cultivate precepts, samadhi, and wisdom; eradicate greed, hatred, and ignorance." I really like one of the verses by the Venerable Master and I want to share with all of you for encouragement: "Truly recognize our own faults, Do not discuss the faults of others. Others' faults are just my own. Identity in substance is called great compassion.

講得不如法之處，請各位法師指正，各位善知識和各位師兄包容。謝謝！祝願大家身體健康！發心持長素，受持三皈五戒，好樂念佛，護持正法，願正法常住在世。阿彌陀佛！

I beg all Dharma Masters correct me if there is something that does not accord with the Dharma. I would like to thank all good advisors and all fellow cultivators for your patience. Amitabha!