

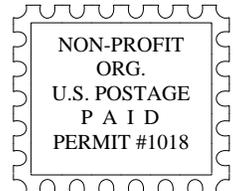


# 金山聖寺通訊

## GOLD MOUNTAIN MONASTERY NEWS

Issue 261 期  
8月 & 9月 11年  
Aug & Sep 2011

800 Sacramento Street  
San Francisco, C.A 94108 U.S.A.  
Tel: (415) 421-6117  
E-mail: [newsletter@goldmountainmonastery.org](mailto:newsletter@goldmountainmonastery.org)  
Web Site: <http://www.goldmountainmonastery.org>



Address correction requested

上 卍 讚 語

## 大道廢，有仁義

### When the Great Way Declines, Humaneness and Righteousness Arise

「人心不古，道德淪亡。」世界一天比一天往下流，而不知往上達。以前沒有這麼多學校，沒有這麼多人讀書，人反而沒有這麼顛倒卑劣；現在學校多了，讀書人也多了，世界壞人反而一天比一天多。

When the great Way disappears, people start talking about humaneness and righteousness. When the great Way prevails, humaneness and righteousness are not obvious because everyone takes them for granted. "People no longer follow ancient ways; Moral values declined." The world continues to decline, and there's no sign of improvement. Although education is more widespread than before, people seem more confused and depraved than ever. Even with more schools and students, there are more wicked people.

古來的人讀書是要明理，明白做人的道理，怎樣諸惡莫作，眾善奉行，學習孝悌忠信、禮義廉恥。現在的讀書人都為名利，「明理」與「名利」兩個音差不多，但做起來是大相逕庭，相離十萬八千里。

The ancient studied in order to understand principles. They wished to understand how to be human, and how to refrain from evil and to practice good. They learned the virtues of filial piety, fraternity, loyalty, trustworthiness, propriety, righteousness, incorruptibility, and a sense of shame. Nowadays, people study in order to attain fame and profit. In Chinese, "understanding principles" and "fame and profit" sound almost similar in pronunciation, but their meaning are vastly different.

為名利而讀書的人，只想著要讀什麼書才可以賺大錢，譬如讀醫學，或科學，都可以賺大錢；而沒有想，我讀書是將來要為人群謀幸福；學醫是要濟世救人，利人利己。現在的讀書人只會利己，而不知利人。甚至有一些教學者公開鼓勵學生吃迷幻藥、行淫欲，或做種種擾人亂世的事，所以將世界弄得一天不如一天。。

老子說：

「大道廢，有仁義；智慧出，有大偽；六親不和，有孝慈；國家昏亂，有忠臣。」

當大道沒有了，才講仁義；若有大道時，仁義一點也顯不出來，因為仁義都在道裏邊包括著。當有智慧的人出現時，也就有虛偽的人同時出現，他會欺騙其他的人。

六親和睦，家庭不爭，父慈子孝，兄友弟恭，這才是和樂的家庭。但若六親不和，父不慈、子不孝、兄弟不友愛時，這時就有真正的孝子顯現出來。

就好像大舜，「父頑、母嚚、弟傲，舜為克盡孝道。」

大舜的父親頑古不化，名叫瞽叟，意謂他雖然有眼睛，但如同瞎子一樣，不認識黑白是非、曲直善惡，自己有個好兒子，卻不知道。大舜的後母，淫亂陰險，不講道理，很偏見的。大舜的後弟（象），非常傲慢，不恭敬大舜。大舜雖然生在這樣的家庭中，但他還是盡孝道，孝順父母，友愛弟弟。

Those who crave fame and profit study medicine or science in order to make lots of money. They don't think, "I'm studying so that I can benefit society. I'm studying medicine in order to save lives and benefit others." They don't think about benefiting others. Some professors even encourage students to take drugs, be promiscuous, or take part in socially disruptive activities. As a result, the world grows worse day by day.

Lao Zi said,

When the great Way declines, there is humanness and righteousness.

When wisdom appears, there is great deceit.

When the six types of relatives are not in harmony, there are filial children and caring parents.

When the country is in chaos, loyal ministers come forth.

When the great Way disappears, people start talking about humanness and righteousness. When the great Way prevails, humaneness and righteousness are not obvious because everyone takes them for granted. When wise people appear, charlatans also show up to cheat others.

When the six types of relatives are in harmony, there is no fighting in the family. Parents are loving and children are filial; elder siblings are friendly and younger siblings are respectful. Families are truly happy and harmonious. However, during a time when relatives are not harmonious, when parents are uncaring, children are unfilial, elder siblings are mean, and younger siblings are disrespectful, then truly caring parents and filial children will appear.

Consider the case of Great Shun [Emperor of China 2255-2205 B.C.]: His father was foolish, his mother licentious, and his younger brother arrogant. Yet Shun was able to fulfill his filial duties to perfection.

The Great Shun's father was an obstinate and bigoted man named Gu Sou (Blind Old Man), meaning that even though he had eyes, he was just like a blind man. He couldn't tell white from black, right from wrong, straight from crooked, or good from bad. He didn't realize that what a fine son he had. Great Shun's stepmother was a promiscuous, crafty, unreasonable, and prejudiced woman. His younger stepbrother, Xiang, was haughty and disrespectful. Even though his family was so terrible, Great Shun was filial to his parents and kind to his stepbrother.

當時，大舜的後弟與後母就想把他害死，所以有一天教他去收拾穀倉，等他進去倉房之後，象即刻點火燒燃倉房。整個倉房火勢烈烈，他以為把舜燒死了，就回去家裏，歡心暗喜，但不久舜也回來了，象非常驚訝地問：「你去收拾倉房，怎麼沒被燒死？」舜說：「我眼見火起了，就拿了兩個草帽從倉房上邊跳出來，所以也沒有摔傷，也沒有燒著。」於是這件事就這麼過去了。

又有一次，舜去淘井，他們又想把舜害死。當舜下井之後，他們三人就用一個大石頭把井口堵住，他們以為這回舜一定會死掉。所以說「落井下石」，這典故就是從這兒來的。可是偏偏井旁有個窟窿，所以舜得以從井旁的地道出來。（有人說這地道是有隻白狐狸鑽出來的，所以把帝舜給救出來了。）雖然他們處心積慮想把舜害死，但舜一點瞋恨心也沒有，仍然照常孝順父母，友愛弟弟。

當象以為舜已經死了，就要和父母分家，他說：「牛羊父母，倉廩父母；干戈朕，琴朕，張朕，二嫂使治朕棲。」他的意思就是「牛羊給父母，倉房裏的糧食也分給父母，我不需要。可是舜的五弦琴、吹笛、練武用的干戈，我都要。舜的兩位妻子，我也要，教她們來侍候我。（帝舜的兩位太太是娥皇、女英，是帝堯的女兒，特意許配給帝舜，來服侍帝舜。）象說完之後，就到舜的房間去，可是一看，卻見到舜坐在床上好好的。象這回嚇壞了，以為舜的冤魂不散，回家來了。但舜卻開口安慰他，教他不用害怕。

當時在堯舜期間，人心就有這樣的壞法，可是舜能克盡孝道，所以說：「六親不和，有孝慈；國家昏亂，有忠臣。」

One day his stepbrother and stepmother plotted to kill him. They told him to repair the granary, and after he stepped inside, Xiang set the granary on fire. The entire structure was soon in flames. Thinking that Shun would surely be burned to death, Xiang returned home, secretly delighted at heart. When Shun himself showed up a little later, Xiang asked in astonishment, "You were repairing the granary—how come you didn't get burned to death?" Shun replied, "When I saw the fire coming, I grabbed two straw hats and I jumped out from the roof. That's why I wasn't burned or hurt." And so the incident passed.

On another occasion, his family plotted to kill him when he descended into a well to clean it. They blocked the well with a large stone. They were certain this time, Shun would die. The Chinese expression, "to throw a rock down on a person trapped in a well" comes from this story. There just happened to be a hole in the wall of the well, and Shun escaped through a tunnel which led from it. (Some said that tunnel was created by a white fox, and that saved the future Emperor, Shun.) Yet Shun did not hate his relatives for trying to kill him. Instead, he continued to be filial to his parents and affectionate toward his stepbrother.

Thinking that Shun was dead, Xiang had started to divide Shun's possessions with his parents. He said, "My parents can have the cattle and sheep. They can have the grain in the granaries, too, for I have no need of it. But I want Shun's five-string lute, his flute, and his shield and swords. I also want his two wives. Tell them to come and attend upon me." (Emperor Shun's two wives were E Huang and Nu Ying. Emperor Yao had purposely betrothed his two daughters to the future Emperor Shun so that they could wait upon him.) Having said this, Xiang went into Shun's room, and there was Shun, sitting on his bed alive and well. Xiang was terrified, thinking it was Shun's spirit coming for vengeance. Shun reassured him, telling him not to be afraid.

Even in the time of Emperors Yao and Shun, there were such wicked people. Yet Shun was able to practice filial piety and behave as a filial child should. Thus it is said,

When the six types of relatives are not in harmony, there are filial children and caring parents. When the country is in chaos, loyal ministers come forth.

在國家平安時，就是有忠臣，也顯不出來。但在國家昏亂時，哪個是忠臣，哪個是奸臣，就可以很容易辨別出來。好像南宋時，國家迷亂非常，奸臣秦檜把岳飛害死。岳飛流芳千古，而秦檜則遺臭萬年。「流芳千古」與「遺臭萬年」都是名，但一個是好名，一個是壞名。

又好像南宋的文天祥，在國家昏亂時，仍是忠誠於宋天子，始終保民衛國，總也不投降，這也是一位忠臣。所以國家昏亂時，才能顯出忠臣來。

那麼我們現在建立道場，也是在困苦艱難的時候，這時才能看出真假護法。真護法的人，他要以佛教為己任，以護持三寶做為自己的責任。萬佛聖城現在一天比一天發展，需要人來擁護，有力出力，有錢出錢，誰也不要互相觀望著，你望我，我看你，這樣未免沒有在立功方面盡到心。我們應該把弘揚佛教做為自己的任務，把護持佛教做為自己的責任，這樣子，佛教一定會發展，一定會發揚光大的。

Loyal ministers are not obvious in peaceful times. But in times of turmoil, they can be distinguished from the treacherous ones. During the Song Dynasty (960-1279 A.D.), a period when north and south China were divided and the country was in extreme turmoil, the treacherous official Qin Kui had General Yue Fei executed. Yue Fei's glory and Qin Kui's notoriety will both last forever. One leaves a good name to posterity and one leaves a bad name that stinks for thousands of years. It is just a name, but one is a good name and one is a bad name.

Another example is that of Wen Tianxiang of the Southern Song Dynasty (1127-1129 A.D.), a minister who remained loyal to the emperor when the country was thrown into chaos. From the beginning to the end, he protected the people and defended the country, refusing to surrender. Loyal ministers become apparent only in times of chaos.

In these present difficult times as we struggle to establish this Way-place, we can see which Dharma protectors are real and which are phony. A real Dharma protector takes Buddhism as his personal responsibility. He regards protecting and upholding the Triple Jewel as his obligation. The City of Ten Thousand Buddhas is expanding and needs people to support and protect it. Those who have strength can contribute their strength, and those who have money can donate money. People shouldn't just stand around looking at each other. If we just stand around staring at each other, we certainly aren't creating any sort of merit. We should consider it our personal responsibility and propagate and protect Buddhism so that it will flourish and prosper.

放下真心佛自成

*If you set aside your  
body and mind, then you  
will become a Buddha*



# 心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 文接上期 Continued from last issue

上期講到這首偈頌:

度過苦海出輪迴 雨霽天晴月正輝

乾元道體人中聖 不壞金軀世上稀

脫生何須千年藥 證滅豈待萬劫期

二死永亡五住盡 逍遙法界任東西

釋文:

**度過苦海出輪迴。**一切苦厄就是苦海。你想度過這一切的苦厄，就要怎麼樣呢？就要脫出六道輪迴去，脫出地獄、餓鬼、畜生、天、人、阿修羅這一切的這個苦厄，超出這個輪迴。

**雨霽天晴月正輝。**這個時候就好像雨霽。「雨霽」就是不下雨了，雨停了，天也晴了，就是雨過天晴。「月正輝」，月亮在空中正發出一種光輝。這比方什麼呢？比方我們這個五蘊皆空了；五蘊皆空就沒有雲，也沒有雨了。沒有雲雨，這個天就晴了，也就是「皓月當空，萬里無雲」，這種境界就是你生出真正的智慧，照耀一切。



Verse from last issue:

Across the sea of suffering, one leaves the revolving wheel.

The rains disperse, the heavens clear; just then the moon is fully bright.

The *qian* source is the Way-substance, among people the sage.

His undecaying golden body is rare in the world.

Cast of life; what need of thousand-year drugs?

Attain extinction; why wait ten thousand kalpas?

Five dwellings ended, the two deaths disappear forever.

Roam at will from East to West, throughout the dharma realm.

Commentary:

*Across the sea of suffering, one leaves the revolving wheel.* “The sea of suffering” is just **all suffering and difficulty**. If you wish to cross beyond all suffering and difficulty, you must first be released from the revolving wheel of the six paths of rebirth: gods, asuras, people, animals, hungry ghosts, and hell-dwellers.

*The rains disperse, the heavens clear; just then the moon is fully bright.* The time of release from the paths of rebirth is likened to the time when the rain stops, the heaven clear, and the full moon is filling the sky with its radiance. The line represents the emptiness of all five skandhas:

*The bright moon stands out upon the sky;  
There are no clouds for ten thousand miles.*

That is what you experience as soon as you give birth to genuine wisdom and enlightened to all. Then you have **crossed beyond all suffering and difficulty**.

**乾元道體人中聖。**這個時候，因為你已經度過一切苦厄，證得初果，所以身體可以說是純陽了。「乾元」，乾是屬於陽數，在《易經》上它是純陽體，所以叫乾元。「道體」，修道的這個體。「人中聖」，這就是人中的一個聖人。

**不壞金軀世上稀。**你這時候證得初果須陀洹，斷了八十八品的見惑，你這個身體就是不壞金軀了，世上很少很少的。

**脫生何須千年藥。**古代的秦始皇，要到蓬萊仙島去找長生不老的藥，以求長生不死。現在你不必到處去找長生不老的藥，你只要度一切苦厄，就可以願意活著就活著，願意死就死，這生死由自己，閻羅王他管不著了，就好像菩提達摩一樣的

**證滅豈待萬劫期。**你證得這個滅，就是苦、集、滅、道四諦法中的滅，成了道了，就可以證得無餘涅槃，而且不需要百千萬劫那麼長的時間，很快就可以證得這種無餘涅槃。

**二死永亡五住盡。**你能度一切苦厄，超出輪迴，得到金剛不壞軀，這時候就二死永亡了。「二死」，什麼叫二死？是不是死兩次？不是死兩次，而是有兩種的生死。一種是分段的生死，另一種是變易的生死。證得羅漢就了了分段生死，變易生死必須要證得菩薩的果位時才能了。現在這是觀自在菩薩，所以這變易生死也了了，也亡了。這個「亡」不是死亡的亡，只是當「沒有」，講但是講就要當「沒有了」講，兩種死都沒有了。

*The qian source is the Way-substance, among people the sage. When you have been certified as having reached the first stage of Arhatship, it can be said that your body is pure yang. In the I Ching (the Book of Changes), qian, the first hexagram, represents pure yang substance.*

*His undecaying golden body is rare in the world. When you have been certified as having reached the first stage, that is, when you have cut off the eighty-eight categories of deluded views, your body is flawless gold, very rare in the world.*

*Cast of life; what need of thousand-year drugs? The first emperor Qin Dynasty (221-207 B.C.) sought the Taoist elixir of immortality, and even sent an expedition to the Isles of the Peng Lai Immortals. Yet you do not need to search for elixirs of immortality. Just cross beyond all suffering and difficulty, and then if you wish to live, you can live, and if you wish to die, you can die. Birth and death will be on your own, and Yama, the lord of death, won't be able to have anything to do with you.*

*Attain extinction; why wait ten thousand kalpas? Extinction is the third of the Four Truths of suffering, accumulating, extinction, and the Way. If you can have your extinction certified, you can attain nirvana. Having realized the Way, you don't need ten thousand kalpas but can quickly attain the nirvana without residue (anupadisesanirvana)*

*Five dwellings ended, the two deaths disappear forever. When you have really crossed beyond all suffering and difficulty, have left the revolving wheel, and have obtained an indestructible vajra body, "the two deaths disappear forever." "Two deaths," you say. "Does that mean that you have to die twice?" No, it refers to the two kinds of birth and death: the birth and death of various forms of reincarnation, and the birth and death of the fluctuations of thoughts. the birth and death of various forms of reincarnation is ended by those who have been certified as having attained Arhatship. To end the birth and death of the fluctuations, Bodhisattvahood must first be attained. Avalokitesvara has attained Bodhisattvahood, and so the birth and death of the fluctuations is no more. The two deaths disappear forever as five dwellings ended.*

「五住盡」，這五住是指五住的煩惱。五住的煩惱是什麼呢？第一是見住煩惱，本來叫見愛住；第二是欲愛住；第三是色愛住；第四是無色愛住；第五是無明愛住。因為有這五種的愛住，有所執著，所以就變成五種的煩惱。觀世音菩薩把這五種的煩惱都沒有了，下面這一句我們要注意一點。

**逍遙法界任東西。**這一句，你們要注意，逍遙也就是那個自在的意思，自在也就是這個逍遙的意思，逍遙也就是自由的意思，自由也就是快樂的意思，所以這很快樂的。怎麼快樂呢？可以隨便到各處去旅行。

「任東西」，就是你願意到西方極樂世界，隨時歡喜去就去；你歡喜到東方藥師佛那個琉璃世界，也隨時都可以去；你歡喜到娑婆世界，那更不成問題，更沒有問題了！也不需要到領事館去申請護照，辦這一些麻煩的手續，隨時你想要去就可以去，這叫「逍遙法界」。

這個法界，不只東西，就連南北也包括在內；不單南北包括在內，乃至於上下、十方都包括在內。你願意到什麼地方，什麼地方都歡迎你。不會說你想到某一方去，某一方說你是一個不受歡迎的人物，不給你入境。不會的！你願意到什麼地方都可以，所以叫「逍遙法界任東西」。你看！這種境界多快樂、多自在、多逍遙，多自由、多平等。這真是一個真正的平等法界性！你到這「二死永亡五住盡」的時候，就能得到這樣的自由，這是真正的自由、真正的快樂、真正的平等、真正的自在、真正的逍遙！

(待續 **To be continued**)

The “five dwellings” refer to the five dwellings in affliction, which are,

1. dwelling in views, which originally was called dwelling in the love of views;
2. dwelling in love of desire;
3. dwelling in the love of form;
4. dwelling in the love of formless;
5. dwelling in the love of ignorance.

Those five ways of abiding in love cause attachments which change into five kinds of affliction. Avalokiteshvara makes the five afflictions cease, and from that follows the last line of the verse, to which you should pay attention:

*Roam at will from East to West, throughout the dharma realm.* “Roam” indicates ease, freedom, and being very, very happy. In what way? You can travel wherever you wish. “At will from East to West”: you can go to the Western Paradise any time you want, or you can travel to East, to the crystal world of Medicine Master Buddha. There’s even less problem about going to this suffering Saha world right here. You have avoided the troublesome preparation of applying at a consulate for a visa. You just wish to go and then go. This is called “roam throughout the dharma realm”.

Not just to the east and west, but to the north and south, up and down, to the ten directions all around; the whole dharma realm is included. Whenever you go you are welcome. It’s not that you want to travel to someplace, but find yourself unwelcome. Wherever you want to go you can go, and you are never unwelcomed. To roam at will from East to west throughout the dharma realm is to be genuinely happy, genuinely carefree, truly at ease, truly free and equal; it is the truly real and equal nature of the dharma realm. When the two deaths disappear forever and when the five dwellings have been ended, this kind of freedom is attained.



## 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

## 讚嘆輸誠 Praising and delivering your sincerity

南無過去正法明如來。現前觀世音菩薩。成妙功德。具大慈悲。於一身心。現千手眼。照見法界。護持眾生。令發廣大道心。教持圓滿神咒。永離惡道。得生佛前。無間重愆。纏身惡疾。莫能救濟。悉使消除。三昧辯才。現生求願。皆令果遂。決定無疑。能使速獲三乘。早登佛地。威神之力。歎莫能窮。故我一心。歸命頂禮。 這一段讚嘆觀世音菩薩文，是知禮法智大師自己寫的。

*Homage to the former Light of Proper Dharma Thus Come One, , the present Guan Shi Yin Bodhisattva, perfect in miraculous merit, complete in great compassion, who in a single body and mind manifests a thousand hands and a thousand eyes; who illumines and looks upon the Dharma Realm and protects and upholds living beings and causes them to bring forth the great mind of the way; who teaches them to hold the perfect spiritual mantra, to leave forever the evil paths, and to be reborn at the time of a Buddha. Grave offenses which deserve the Uninterrupted Hells and evil ills which bind the body, from which no one can be saved or extricated, are caused to melt away. Samadhi, eloquence, and whatever is sought in this present life are all brought to accomplishment. There is no doubt whatever that the Three Vehicles can be quickly attained and that the ground of the Buddhas can soon be reached. No one can exhaust the praises of his awesome spiritual might. Therefore with one mind I return my life in worship.* This paragraph of praising Bodhisattva Avalokiteshvara was written by Great Master Zhi Li , posthumously named FaZhi.

南無過去正法明如來。現前觀世音菩薩。

Homage to the former Light of Proper Dharma Thus Come One,the present Guan Shi Yin Bodhisattva.

這裡包括了《妙法蓮華經》所說的開權顯實、開迹顯本的道理。觀世音菩薩過去已成佛，號正法明如來<sup>1</sup>。為了救拔被塵勞所污的苦難眾生，權現菩薩，實則已證如來法身，究竟權實二智。金剛經上說：「如來者，無所從來，亦無所去，故名如來。」「如」是體，「來」是用。過去是本，現在是迹。

This sentence includes the doctrine of using skillful means to manifest the true essence; showing the tracks to open up the origin. Bodhisattva Avalokiteshvara had already realized Buddhahood in the past, His name was “Light of Proper Dharma Thus Come One”. For the sake of saving suffering living beings polluted by dust, he manifested as a bodhisattva by expedient means. He had already realized the Dharma body of the Thus Come One, ultimately acquired the skillful, original wisdom. It was mentioned in the Vajra Sutra: “The meaning of the Thus Come One is he who is without coming or leaving; thus he is named.”

“Thus” is the substance, “Come” is the function. The past is the source, the present are the tracks.

**成妙功德。具大慈悲。Perfect in miraculous merit, complete in great compassion.**

如來三祇修福慧，已成就法、報、應三身，圓證法身、般若、解脫三德。然而為眾生故，起大慈悲，方便示現各種應身，度脫一切眾生，令離生死，得究竟解脫。

The Thus-Come-One had cultivated blessings and wisdom for three asankeya kalpas. He had achieved the three bodies --- the Dharma body, the transformation body, and the reward body; and three virtues --- the virtue of the Dharma body, the virtue of prajna, and the virtue of liberation. He skillfully manifests various transformation bodies for the sake of living beings with great mercy and compassion to cross over and save all living beings, to cause them leave birth and death, and to gain the ultimate liberation.

慈以與樂，悲以拔苦。慈悲心可分為三種：

- (一) 「生緣慈悲」。緣想六道眾生之苦而生起之慈悲心
  - (二) 「法緣慈悲」。見眾生不悟法理，迷執顛倒，自然生起的慈悲心。
  - (三) 離一切緣想之「無緣慈悲」，這是已證無生法忍的菩薩所具足之慈悲心。
- 「緣」的意思就是我們的心念落在的那個地方。

“Great kindness” brings happiness to all sentient beings, whereas “great compassion” liberates all living beings from suffering. There are three kinds of merciful and compassionate mind:

- 1) For the sake of living beings, one brings forth the mind of kindness and compassion by thinking of the suffering of living beings in the six paths.
- 2) For the sake of Dharma: one naturally brings forth the mind of kindness and compassion by seeing that living beings don't realize the truth of Dharma and are lost and attached to upside-down thoughts.
- 3) The unconditional kindness and compassion that is independent of all conditions and thoughts: this is the complete compassionate mind that a bodhisattva has because he has certified to the patience of unproduced dharmas. “Conditions” means places that our mind falls upon.

於一身心，現千手眼。照見法界。護持眾生。

**Who in a single body and mind manifests a thousand hands and a thousand eyes who illumines and looks upon the Dharma Realm and protects and upholds living beings...**

觀世音菩薩以一大慈悲心故，發願利樂所有眾生，一聞《大悲心陀羅尼》，即超第八地菩薩階位，身生千手千眼。手能護持，眼能照見。菩薩悲智雙運，以智慧照見法界，因大悲而護持眾生。

Bodhisattva Avalokiteshvara with a greatly compassion mind vows to benefit and bless all living beings. When he heard “the Dharani of the Great Compassionate Mind”, he immediately transcended to the eighth ground of the bodhisattvas, manifesting the thousand hands and thousand eyes on his body.

His hands can protect and uphold while his eyes can illuminate and see. A bodhisattva possesses compassion and wisdom; hence he can illuminate the dharma realm by wisdom, and protect and uphold living beings by his great compassion.

法界又是甚麼呢？這裡借宣化上人部份的解釋：「『法界』即是盡虛空，遍宇宙，囊括萬有的一個代名詞。」<sup>2</sup> 觀世音菩薩要保護加持的是盡虛空，遍法界一切眾生啊！。

What is the “Dharma Realm” then? I borrowed a partial explanation by Venerable Master Hua: “The Dharma Realm” is a term that covers everything, including the exhaustion of empty space and the entire universe. Bodhisattva Avalokiteshvara wants to protect and bless all living beings in all the Dharma Realms until empty space is exhausted and the universes are pervaded.

令發廣大道心。教持圓滿神咒。

…and causes them to bring forth the great mind of the way; who teaches them to hold the perfect spiritual mantra...

觀世音菩薩怎樣護持眾生呢？菩薩見六道眾生流轉生死，故起無緣大慈，同體大悲，想盡辦法，令我們發「上求佛道，下化有情」的廣大菩提願心。教導我們誦持這圓滿的大悲心陀羅尼。何謂圓滿？就是誦持這神咒的功德能達到完善無缺的成果。

How does Bodhisattva Avalokiteshvara protect and support living beings? When a bodhisattva sees the living beings of the six paths flowing through the cycle of reincarnation of birth and death, he brings forth the unconditional great mercy, and the great compassion of treating other people as you would yourself. He uses all kinds of methods to help us make the great, vast, Bodhi resolve of looking up towards Buddhahood and taking across other sentient beings lower than us. He teaches us to recite this perfect dharani of great compassion. What is “perfect”? The result of the merit and virtue of reciting this spiritual mantra is that one can attain to total perfection.

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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》此觀世音菩薩……已於過去無量劫中。已作佛竟號正法明如來。

2 詳見《法界唯心》-1981年12月18日宣化上人開示於馬來西亞「一真法界」道場。

(待續 To be continued)



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# 8月份 金山寺法會時間表

## August 2011 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
	初二 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 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> 百法明門論講解 Discussion on Hundred Dharma
初八 7 <u>9:00am - 3:10pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:00pm</u> 淨業社共修 Pure Karma Society Class	初九 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 13 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45pm</u> 百法明門論講解 Discussion on Hundred Dharma
十五 14 <u>8:30am - 3:10pm</u> <b>慶祝盂蘭盆法會</b> Celebration of Ullambana <b>誦地藏經</b> Earth Store Sutra Recitation	十六 15 <u>1:00 PM</u> <b>誦地藏經</b> Earth Store Sutra Recitation	十七 16 <u>1:00 PM</u> <b>誦地藏經</b> Earth Store Sutra Recitation	十八 17 <u>1:00 PM</u> <b>誦地藏經</b> Earth Store Sutra Recitation	十九 18 <u>1:00 PM</u> <b>誦地藏經</b> Earth Store Sutra Recitation	二十 19 <u>1:00 PM</u> <b>誦地藏經</b> Earth Store Sutra Recitation	二十一 20 <u>9:00am - 3:10pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am</u> 聽經 (Lecture)
二十二 21 <u>8:30am - 3:30pm</u> <b>藥師懺</b> Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十三 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 27 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 百法明門論講解 Discussion on Hundred Dharma
二十九 28 <u>9:00am - 3:10pm</u> <b>慶祝地藏菩薩</b> <b>聖誕法會 (正日)</b> Celebration of Earth Store Bodhisattva's Birthday (Actual day)	初一 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<b>8/14 ~ 8/20/2011</b> <b>金山寺地藏法會</b> <b>8/28/2011</b> <b>萬佛聖城慶祝地藏菩薩聖誕法會</b> 請與金山寺聯繫交通安排 <b>Please contact us if you would like to participate !</b>		

# 9月份 金山寺法會時間表

## September 2011 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
9/10/2011 9:00am - 3:00pm 金山寺念佛法會 Amitabha Buddha Recitation  9/11/2011 9:00am - 3:30pm 金山寺念六字大明咒 Great Bright Mantra Six Syllables Recitation				初四 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 3 <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> 百法明門論講解 Discussion on Hundred Dharma
初七 4 <u>9:00am - 3:10pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:10pm</u> 淨業社共修 Pure Karma Society Class	初八 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 10 <u>9:00am - 3:00pm</u> <b>念佛法會</b> Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>3:00 pm</u> 百法明門論講解 Discussion on Hundred Dharma
十四 11 <u>9:00am - 3:30pm</u> <b>六字大明咒</b> Great Bright Mantra Six Syllables Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	十五 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 17 <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> 百法明門論講解 Discussion on Hundred Dharma
二十一 18 <u>9:00am - 3:10pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十二 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 24 <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> 百法明門論講解 Discussion on Hundred Dharma
二十八 25 <u>8:30am - 3:30pm</u> <b>藥師懺</b> Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十九 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	