



# 金山聖寺通訊

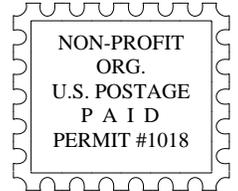
## GOLD MOUNTAIN MONASTERY NEWS

Issue 283期

4月 & 5月 15年

Apr & May 15

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 樂 語

### 忍辱法門

## The Practice of Patience

你們要知道，你們這個師父很辣，不是甜的，有時辣到我的弟子眼淚、鼻涕一股腦兒都跑出來了。告訴你，我怎樣學得這麼辣？

我十六歲便開始為人講《金剛經》，經上講忍辱仙人被歌利王割去四肢，也不生瞋恨心。從那時候我便發願效法，一心去修這個忍辱法門。我知道自己生來性情那麼辣，這麼剛強，最適合修忍辱法門。一旦下了決心，考驗就從四面八方蜂湧而來。本來不罵我也罵我，本來不打我也打我；本來對我最好的朋友，結果專門來攻擊我。

You know this teacher of yours is very “spicy”, not sweet. I am so spicy that sometimes I cause my disciples’ tears and nasal discharge all come out. Let me tell you how I came to be so spicy.

I lectured on the Vajra Sutra when I was sixteen years old. That Sutra talks about the Patient Immortal, who endured being dismembered by King Kali without giving rise to anger. When I read that story, I vowed to emulate the Patient Immortal and wholeheartedly devote myself to the practice of patience. I had always had a harsh and stubborn character, and the practice of patience was just what I needed. Once I made up my mind, challenges came from all directions to test my resolve. I was scolded by people who had never scolded me before, beaten by others who had never struck me before, and assaulted by friends who previously had treated me well.

於是我自己就想：「我為別人講《金剛經》，說忍辱仙人被割截身體而不生瞋恨。現在這些人只是罵罵我、攻擊我，還不致於割斷我的四肢，我若是不能忍辱，還講個什麼《金剛經》？」

於是就下定決心要忍辱，無論誰對我不客氣，甚至要害我，也都忍受了，結果終於能夠不為境界所動。其實，這些人並不是要來害我，而是反面來教化我，看看我是否能接受這種考驗。誰罵我，我便向他叩頭；誰打我嘛！我就睡著了給他看看！在家的時候便時常受這種打擊；出家之後，善知識更是往來不絕，左右前後的出家人，沒有一個瞧得起我，都視我為眼中釘，都給我氣受。有個出家人看我上一炷香，便破口大罵：「你出什麼家？連一炷香也不會上，真笨！還說出家！」

這時我心裏想：「嗯，考驗又來了。忍辱仙人被歌利王割去肢體，也不生瞋恨，現在我尚不致如此，好吧，向他叩個頭！」於是就向這個人叩頭，謝謝他幫助我。那時候，無論出家、在家的善知識，都不斷地來幫助我，但我對他們不曾生出絲毫瞋恨心。每次都是這樣迴光返照：「一定是我在往昔沒有幫助他們，現在他們反來幫助我，應該感謝他們才對。」

諸位現在明白了嗎？你們的師父就是這樣的一個師父，是專門修忍辱行，專門受人家氣的師父，專門忍人不能忍，讓人不能讓。這樣的人，有什麼出息呢？可是你們很不幸，遇上這麼樣一個沒有出息、這麼愚癡的師父，還要跟我來學習。既然要跟我學，我就不能不把我過去的經歷和盤托出，我是從修「忍辱行」這條路走過來的。

I thought to myself, "I explained the Vajra Sutra to people, and that Sutra says that the Patient Immortal didn't feel hatred even when his limbs were chopped off. I have only been scolded and assaulted, but no one has chopped my limbs off. If I cannot endure this, how can I be qualified to explain the Vajra Sutra to others?"

Thus, I resolved to be patient. No matter who bullied me or tried to harm me, I endured it. I learned to remain unaffected by external states. Instead of harming me, these people were teaching me by testing me out. I bowed to those who scolded me and lay down when I was beaten. I encountered frequent tests like this as a

layman, and I was never short of "good advisors" after I left the home-life either. All the other monks looked down on me and bullied me, considering me a thorn in their flesh. One monk saw me light incense and railed, "What kind of monk are you that you don't even know how to light incense? What an idiot! How dare you talk about leaving home!"

I said to myself, "Here it comes again. The Patient Immortal didn't feel anger even when King Kali cut off his limbs. This isn't half as bad as that. Fine, I'll just bow to him." Then I bowed to the monk and thanked him for his help. Both left-home and lay "good advisors" constantly came to "help me," and I never got angry at them. Each time I would reflect: "I must not have helped them in past lives. Now they're coming to help me, so I ought to thank them."

Do you understand now? Your teacher is one who specializes in practicing patience when he is bullied by other people. I specialize in bearing what others cannot bear, and in yielding where others cannot yield. What use is this kind of person? You all are pretty unfortunate for having encountered such a useless and stupid teacher and deciding to study with him. Nevertheless, since you came to study with me, I have to tell you about my past. I travelled the path of patience.

**切記！學佛的初步，一定要修忍辱！  
就算他人真的要殺你，也不應該  
生出瞋恨心。**

**Remember, the first step in studying Buddhism is to practice patience.**

**Even if someone wants to kill you, you shouldn't get angry.**

切記！切記！學佛的初步，一定要修忍辱！就算他人真地要把你殺了，也不應該生出瞋恨心。我們甚至要比忍辱仙人所修的行門，更進一步。但也不是說：「忍辱仙人被人割斷四肢而不生瞋恨，現在你可以割去我的身體，我也不生瞋恨！」這是跟人學的，不是出於自己，又落到第二義了。要真正依教修行，不要說單割斷四肢，甚至粉身碎骨，我也不生瞋恨！所以往往有人譏謗我，或者對我不客氣，我也不生瞋恨心。

Remember, the first step in studying Buddhism is to practice patience. Even if someone wants to kill you, you shouldn't get angry. We should go one step further than the Patient Immortal in practicing patience. However, that doesn't mean saying, "The Patient Immortal didn't get angry when his four limbs were severed. Now you can hack up my body and I won't get angry." That's still copying someone else; it doesn't come from yourself, so it's already second-rate. Not only should we feel no anger when people chop our limbs off, we shouldn't resent it even if they pulverize our body. That's why, when people slander me or treat me rudely, I don't get angry.



上人法語 Words from Venerable Master

**修行人，就要修行忍的功夫**

**忍熱忍寒，忍風忍雨，**

**忍飢忍渴，忍罵忍打。**

**Cultivator must develop patience.**

**You must be able to endure heat, cold, wind, and rain. Be able to bear hunger, thirst, scolding, and beatings.**

## 心經非臺頌解

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

「愧」，這愧是心字邊加一個鬼神的「鬼」字，就是說你心裏不光明，可是你還認為是對的，這就叫無愧。愧就是愧疚、內疚。內疚就是心裏有一種很抱歉的感覺，好像很對不起人似的。無愧就是很對不起人，可是他也不說「I am sorry」，還覺得自己沒有對不起人。「無慚」、「無愧」這是兩個中煩惱。

再有八個大隨煩惱。第一個大隨煩惱就是「不信」。你想不到「不信」是一個煩惱吧？你講什麼他也不相信，你講對的他不相信，你講不對的他更不相信；你講得有道理他也不信，你講得沒有道理他更不信；你講多一點他也不信，講少一點他也不信；你講有他也不信，講無他也不信；講空他也不信，講不空他也不信。無論講什麼他都不相信；你說得天花亂墜、地湧金蓮，他也好像沒聽見似的。總而言之，他的這個宗旨就是不信。這是第一個大隨煩惱。

第二個是什麼呢？第二個大隨煩惱就是「懈怠」。人人都想不到這個懈怠是個大隨煩惱。什麼叫懈怠？「懈怠」就是懶惰。懶惰就是不勤學法門，無論做什麼他都懶惰，甚至吃飯他都懶得吃，吃一口要等五分鐘，再吃一口再等五分鐘；睡覺他也懶得睡，幹什麼他就不懶惰呢？中國那個打麻雀；打麻雀，就是那麻將，就是玩那種牌。幾個人坐在那個地方打麻將，那個時候他就有精神，不懶惰、沒有懈怠了。他這種的懈怠，在法上也懈怠，在修行上也懈怠。他不單自己懈怠，還要影響其他的人也懈怠，不單要影響其他的人懈怠，他根本就不願意任何人去做什麼事情。這個放逸是這樣子的。

What is meant by a lack of humility? The Chinese character kui 愧, translated as “humility” or “remorse” is written with an element meant heart on the left and the character for ghosts on the right. In other words, there is no light in your heart, but you nevertheless consider it right to have no light. That is to lack humility. Although you have a bad conscience and feel that you should apologize to other people, you still don't say “I'm sorry,” but think to yourself, “I'm not going to apologize to those people!”

Next are the eight large subsidiary afflictions.

The first is *disbelief*. You never would have thought that the lack of belief is an affliction, would you? Someone afflicted by disbelief doesn't believe anything you say, no matter what it is, whether it is right or wrong. If you speak so that “heavenly flowers fall this way and that and golden lotus spring forth from the earth,” he still acts as if he didn't hear. If you explain something that contains the principles of the Way, he doesn't believe it. If you explain something that is unprincipled, he believes that even less. You explain a little more, you explain a little less, in either cases he doesn't believe it. If you talk about existence, or nothingness, or emptiness, or non-emptiness, he won't believe any of it. In short, the essential tenet of his principles is disbelief.

The second of the large subsidiary affliction is *torpor*. None of you thought that torpor was one of the large subsidiary afflictions. To be torpid is not to study the dharma-doors diligently. A person afflicted by torpor is always torpid, whatever he does. He eats lazily, waiting five minutes between mouthfuls. When he sleeps, he is in a stupor. The only time he is energetic is when he plays mah-jong. This affliction makes one lazy about the Dharma and lazy in cultivation. The laziness has the nature of an affliction. Not only is he lazy himself, but he also wishes to influence others to be lazy. He basically doesn't want anybody to do anything at all. “However, you people cultivate, I will not cultivate. I will influence you not to cultivate either. I am so lazy that if you are near me for two days, before the third day is up you will be lazy too.” He wants other people to follow him in his laziness, so it is called a “following” affliction.



第三個大隨煩惱叫「放逸」，也叫放蕩。什麼叫放逸？「放」就是放開，「逸」就是散漫。散漫、

放逸也就是不守規矩了，不願意守規矩。他不單自己不守規矩，而且也希望人人都不守規矩；譬如他自己歡喜喝酒，他想把一切的人也拖到酒海裏頭去，用酒把他泡起來。他自己歡喜什麼事情，就把一切人都拖到那裏邊去。他歡喜跳舞，就把一切人都拉到跳舞廳去；他歡喜看電影，就把所有他認識的人都拖到電影院裏去；他歡喜下地獄，就把一切的人也拖得下地獄裏去。他歡喜做餓鬼，就說：「餓鬼是最好的，你快來、快來啦！」把他所有的親戚朋友都拖到餓鬼道裏邊去了。他歡喜做畜生，就說：「我做人做夠了，還是做狗最好。你看那狗不需要做工，就有人給牠東西吃，又有人來保護牠，這多好啊！」就去做狗去了。不單他自己做狗去，把親戚朋友也都拖到狗道裏頭去了。

第四個是什麼呢？這回都到每一個人的身上去了，是什麼呢？昏沉！什麼叫昏沉？你看他聽經，聽著聽著，頭就垂下去了。打坐也是這樣，他自己還以為這是入了定了，其實這是昏沉。自己還說：「我聽經聽得清清楚楚的，但是這個頭大了起來，想和腳去做朋友，去接近這個腳了。」這都是昏沉。昏沉就是你無論做什麼事情，都打不起精神來，就是想睡覺，睡又沒有睡著，聽經又聽不太清楚，聽人家說「如是我聞」，「唉！我有沒有聞？」這就叫昏沉。

The third large subsidiary affliction is *laxity*. People afflicted by laxity don't want to behave properly. Not only do people with this affliction not behave properly themselves, but they also hope that no one else will, either. For example, someone who likes to drink would like to cast everyone into a sea of liquor and pickle them in it. He pitches everyone else into whatever he likes himself. He wants to go dancing, so he drags everyone off to the dancehall. When he goes to the movies, he takes everyone he knows to the movies. He likes going down to the hells, so he drags everyone down to the hells. He wants to be a hungry ghost, so he says, "There is no one better than a hungry ghost. Come on, come on, right away!" Then he takes all of his friends and relatives off to the path of the hungry ghosts. Or he wants to be an animal and says, "I have certainly had enough of being a person. It is best to be a dog. Look at the dog. He doesn't have to work, and on top of that people give him food to eat and take care of him. That's very good. Let's be dogs." Not only does he wish to be a dog himself, but he drags his friends and relatives off on the path to the canine kingdom where they all become dogs together. That is what laxity is about.



*Drowsiness*, the fourth large subsidiary affliction, can get into anyone's body. For example, someone is listening to the sutra, or sitting in meditation, and he supposes that he has entered samadhi, but has merely dozed off. "I heard what was said very, very clearly," he insists. "My head just fell over; it wished to draw near to my feet and make friends." That is drowsiness. No matter what you are doing, you don't have any energy, and you just want to go to sleep. You go to sleep, yet still feel that you didn't sleep. Even if you didn't actually go to sleep, you are still not too clear in listening of sutra. You listen to someone saying, "Thus I have heard," yet you would think, "Oh, I have heard?"

(待續 To be continued)



新年慶祝法會  
Chinese Near Year Celebration  
Gold Mountain Monastery



居士專欄 Laity Corner-

文接上期 Continued from last issue

## 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

誦持大悲神咒，若不得無量三昧辯才者，我誓不成正覺。  
**by reciting and upholding the Great Compassion Spiritual Mantra, does not attain  
immeasurable Samadhi of Eloquence, I vow to never realize right awaking.**

無量三昧辯才 Immeasurable eloquence of Samadhi

無量三昧：《妙法蓮華經》〈從地湧出品〉雲：「……諸菩薩等……勤行精進，善入出住無量百千萬億三昧，如法性三昧、首楞嚴三昧等。」

Immeasurable Samadhi: In the Wondrous Dharma Lotus Sutra, the chapter of welling forth from the ground, it says, “Bodhisattvas...diligently practice, skillfully enter, exit and dwell in immeasurable hundred, thousands, ten thousands trillions of Samadhi,” such as Dharma-nature Samadhi, Foremost Surangama Samadhi etc.

梵語Samadhi，音譯為「三昧」，又名三摩地」。意譯為「正定」。正定是證入清淨自性之中，見其自性究竟湛寂，如如不動，是名正定。以心合法，離於邪亂，故曰三昧。《大智度論》曰：「善心一處住不動，是名三昧。」又曰：「一切禪定，亦名定，亦名三昧。」

Sanskrit Samadhi literally is San Mei, or called Samadhi, and translated as “Right Concentration”. Right concentration is in oneness with the pure inherent-nature, one sees that nature is ultimate clear and tranquil, thus thus unmoving, then one is in the state of Right Concentration. Because the mind unites with the Dharma, and is free of deviant confusion, therefore it is called Samadhi. In the Treatise on the Great Perfection of Wisdom, it says, “focusing one’s wholesome mind single-mindedly without moving, is called Samadhi.” Also it says, “All Dhyana concentration is called concentration, or Samadhi.”

無量辯才：無有限量善巧說法義之才能也。參考IV C 下「三昧辯才」。約自證而言，若無三昧之定慧力，菩薩不能趣入解脫境界。約利他而言，若無辯才，菩薩不能說法利益眾生，成就福德。受持大悲神咒，便能成就福慧二種功德。

Immeasurable Eloquence: “It is the infinite capacity of skillfully speaking Dharma. Please refer to “The Samadhi of eloquence” under section IV C. In terms of personal realization, without the power of concentration and wisdom from Samadhi, a Bodhisattva is unable to realize the state of liberation. In terms of benefiting others, without eloquence, a Bodhisattva is unable to benefit living beings by speaking Dharma, thus accomplish blessings and virtue. By holding the Great Compassion mantra, one is able to accomplish blessings and wisdom, the two kinds of meritorious virtue.

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。」

**by reciting and upholding the Great Compassion Spiritual Mantra, does not get whatever wishes fulfilled in this life, then it is not up to Great Compassion Darani.”**

在《大悲心陀羅尼經》上跟著還有兩句話：「唯除不善，除不至誠」。換句話說，如果有不善之心--- 內心充滿貪瞋癡，三業不淨；或是半信半疑，未存恭敬之心，雖持誦大悲神咒，也不會感應道交啊！又曰：「若諸眾生，現世求願者，於三七日，淨持齋戒。誦此陀羅尼，必果所願，……一切惡業，並皆滅盡。」持誦大悲咒的行者，於現在這一生中，不是未來，都能夠所求順遂，不過還要清淨地守齋持戒。齋是不吃葷腥、蛋、酒和常摻入食物的、蔥、蒜、韭和洋蔥；戒是要嚴守三皈五戒，使三業清淨。

Two more sentences follow in the Great Compassion Darani Sutra, “Except for those who are unwholesome or not the most sincere”. In other words, if one has unwholesome mind, or one is full of greed, hatred, delusion inside, not pure in the three kinds of karma; or one is doubtful without being respectful, although one recites and upholds the Great Compassion Spiritual Mantra, one won’t get any response! It also says: “If any living beings would like to have their wishes fulfilled, they go on a pure vegan diet and strictly keep precepts for 21 days, as well as recite the Darani, their wishes will be fulfilled,.... and all their evil karma will be extinguished.” A cultivator, who recites and upholds the Great Compassion Mantra, will have his/her wishes fulfilled in this very life, not in the future life, however he/she should purely keep a vegetarian diet and observe precepts. Being a vegetarian means one does not eat meat, egg, Chinese onion, garlic, leek, onion or drink alcohol; Precepts means strictly keeping the Three Refuges and Five Precepts so as to purify the three kinds of karma.

綜觀以上數點，如果我們生在地獄、餓鬼、畜生三惡道就難以修行，所以進一步更希望能生在其他佛國，如阿彌陀佛淨土，方能不退轉，繼續重修，直至能跳出三界。然後再回歸娑婆度生。那時是需要三昧辯才，方能易於度化衆生。持誦大悲咒的力量，就如知禮大師在 IV C 觀音讚嘆文裡說的：「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。」

In all, if we get reborn in the three evil destinies-hells, hungry ghosts and animals, then it will be difficult for us to cultivate, therefore we wish we could get reborn in other Buddha-lands, such as the Pure Land of Amitabha Buddha, then we can continue cultivating without retreat, all the way till we leave the Three Realms. Then we can come back together to the Saha world to save living beings. At that time, eloquence of Samadhi will be required for us to teach and save beings easily. Just as what Great Master Zhi Li said in the GuanYin Praise in section IVC: “Leave the evil path forever and attain rebirth in front of Buddhas. Heavy offenses of Avici and incurable disease, which no one can rescue, will all be cured and eradicated. Samadhi and eloquence, and all that one wishes, shall be certainly fulfilled without any doubt.”

乃至說是語已，於眾會前，合掌正住。於諸眾生，起大悲心，開顏含笑。即說如是廣大圓滿無礙大悲心大陀羅尼。

**After saying these vows to the Buddha, before the assembly, with both palms together and a kind smile, giving rise to great compassion toward all beings, she spoke this vast and great, perfect and unobstructed Dharani of Great Compassion.**

觀世音菩薩在說這些話的時候，正是在補陀落迦山觀世音宮殿寶莊嚴道場釋迦牟尼佛法會中。於是合掌當胸，表示對佛、對神咒的尊敬。為憫念衆生而發大悲心，知現正是時宣說神通妙用的陀羅尼章節句語，能令衆生離苦得樂，早證菩提，故歡欣微笑。

Guan Yin Bodhisattva said this in Shakyamuni Buddha’s Dharma Assembly in Guan Yin Bodhisattva’s palace, an awaking-place adorned by jewels at Potalaka Mountain. So he put his palms together to show respect for the Buddha and the spiritual mantra. Out of compassion and sympathy for living beings, he knows that it is right timing to speak the Darani, which has wonderful functions and can enable living beings to leave sufferings, attain bliss and realize Bodhi soon, therefore he smiles with delight.

This vast and great, perfect and unobstructed Dharani of Great Compassion.

---見前II B及IV D 作禮。Please refer to previous section II B and IV D- bow respectfully.

這是伽梵達摩的陀羅尼經譯本，所以這「大悲咒」是84句。不空大師譯的《聖千手千眼觀自在菩薩廣大圓滿無礙大悲心陀羅尼》則是96句。

This version is translated by Bhagvaddharma, it has 84 sentences. The Vast, Perfect, Unobstructed Great Compassion Dharani of Sagely Bodhisattva Contemplating At Ease with A Thousand Eyes and A Thousand Hands, is translated by great master Not Empty and has 96 sentences.

(待續 To be continued)

接著是念大悲心陀羅尼21遍：

Then, recite the Great Compassion Darani for 21 times. (For English transliteration, please refer to page 222, DRBA Handbook: [http://www.drba.org/online\\_reading/drba\\_others/CTTB\\_Recitation\\_Handbook.pdf](http://www.drba.org/online_reading/drba_others/CTTB_Recitation_Handbook.pdf))

# 我受菩薩戒的心得

## My Insight on Taking the Bodhisattva Precepts

By 張芳玲 Fangling Zhang

文接上期 *Article Continued from previous issue*

到後來，等到我畢業要工作之前，因為我想可能工作後環境會比較複雜，所以就去受了五戒。受了五戒後，生活中要注意的事情又多了一些，不過慢慢我發現其實這些注意都是對自己的一種保護。比如：不飲酒，工作的同事一起吃飯的時候，我會和大家說因為受戒不能飲酒，大家也都能接受，真的保護自己不去碰這個東西。最開始受戒後會守的不是很好，但是慢慢的，總是有點進步，也覺得好像無形中避開了很多不好的緣，我想這應該是下意識的保護戒體吧。

Later, before I graduated and entered the workforce, I took the five precepts being afraid of the complicate working environment. There are more things I need to pay attention after receiving the five precepts. But slowly I discovered that these attentions in fact are kinds of protection. For example, on upholding the precept of “Do not drink”, I would say to my colleagues I can’t drink because I have received the precepts when I have lunch with them. They all understand. It really protects me from touching alcohol. At first, I did not uphold them well, but slowly, there is always a little progress. I feel like automatically I can avoid a lot of bad affinities. I think this should be the subconscious protection of the precept substance.

再後來就想如果有機會，希望能受菩薩戒。因為五戒只對於今生有效，而菩薩戒卻是生生世世的。古德說：「人身難得，佛法難聞。」今生能聽聞佛法，真的非常幸運，所以也希望生生世世都能學習佛法，永不退失，而受菩薩戒無形中讓我們在學佛路上多了一重保障。之前 Annie 有和我說可能不久會傳菩薩戒，當時我們也約定到時一起受。現在 Annie 已經出家了，真的為她高興，上週去聖城觀禮了他們出家並受沙彌、沙彌尼十戒，非常莊嚴。

I later thought if I got a chance, I would take the Bodhisattva Precepts. Because the five precepts only valid for this life, Bodhisattva Precepts is effective life after life. As the saying goes, “It is rare to have a human body; it is difficult to get to hear the Buddhadharma.” It is fortunate that I get to hear the Dharma in this life, so I hope I can learn Dharma life after life, and never will retreat. Taking Bodhisattva Precepts is like having additional safeguard in the learning of Buddhism. Earlier when Annie told me that there might be Bodhisattva Precepts transmission, we agreed to take it together when the time comes, but now Annie has left home, I am really happy for her. I went to the City of Ten Thousand Buddhas to observe the Ceremony of Leaving Home, and the receiving of the Ten Precepts by the Shramanera and the Shramanerika. It was very awesome.

迴想自己的過往，我覺得很感恩，感恩父母師長，還有很多的同行善友。生活中有時會看到或者聽到很多不幸的事情，很多時候我發現自己真是一點都幫不上忙，我覺得很慚愧，同時我也感覺自己很幸運，並希望自己能夠好好修行，今後能有一份力量去利益自己或者幫助別人。另外我也看到上人和很多大德們的修行事蹟，我很羨慕，羨慕他們自在的人生，不像一般的凡夫總是煩惱不斷；也羨慕他們深遠的慈悲與智慧，能幫助眾生脫離苦海。希望自己學習，能像他們。

I feel very grateful when recalling my past. I need to thank my parents, my teachers, and many fellow cultivator friends. I sometimes see or hear a lot of unfortunate things in life, when I realize I really can't help them at all, I feel very ashamed. I also feel very lucky and hope that I can make progress in cultivation, so that I may benefit myself and have power to help others in the future. I much admire the ease of life style of Venerable Master Hua and other Great Virtuous masters when I read their biographies. They weren't like ordinary people who have lots of affliction. I also admire their deep mercy and compassion, and wisdom. They help living beings get rid of suffering. I hope I can learn from them and be like them.

俗話說：「沒有規矩，不成方圓」。佛陀入滅之前也說要以戒為師，想來也是很有道理的。我想說個比喻，不知道是否恰當。我覺得人生就如在山間走路，周圍都是懸崖峭壁，稍有不慎就會墮入萬丈深淵。而戒律就如同小路邊的護欄，它保護著我們不掉到懸崖下去。等下次有受戒的機會，不管菩薩戒或者五戒都好，希望有更多的人都可以去受。好，我就分享到這裡，謝謝大家，阿彌陀佛！

As the saying goes: "No rules, no standards." It is very reasonable that Buddha wants us to use precepts as our teacher before he enters Nirvana. I want to use a metaphor but I don't know whether it is appropriate. I think life is like walking in the mountains, surrounding by cliffs. We might fall into the abyss with a little carelessness. And the precepts are like the roadside fence that protects us from falling down the cliff. I wish there are more people going to take the precepts next time when there is either Five Precepts or Bodhisattva Precepts transmissions.

I will stop here and thanks to everyone, Amitabha! (全文完 - The End)

上人叮嚀 -  
**Kind Reminder of Venerable Master Hua**

一念善， 天地間就吉祥：  
一念惡， 天地間就有狂風暴雨。

**One good thought can bring peace to the world.  
One evil thought can cause terrible storms and gales.**



# 4月份 金山寺法會時間表

## April 2015 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<b>4/5/15 (日 Sun) 萬佛聖城</b> 慶祝觀音菩薩聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday at CTTB 請與金山寺聯繫交通安排 Please contact us if you would like to participate! 415-421-6117			十三 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 <u>9:00am</u> 4 預祝觀音菩薩聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 聽經 (Lecture)
十七 5 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Guan Yin Bodhisattva's Birthday	十八 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 <u>9:00am</u> 7 慶祝觀音菩薩 聖誕法會 (正日 actual day) Celebration of Guan Yin Bodhisattva's Birthday	二十 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 11 <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
二十四 12 <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	二十五 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 18 <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
初一 19 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	初二 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 25 <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
初八 26 <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	初九 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance		

🌸 : 六齋日 (Six Vegetarian Days)

# 5 月份 金山寺法會時間表

## May 2015 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	
 <b>5/24/2015 CTTB 萬佛聖城</b> 慶祝釋迦牟尼佛聖誕 浴佛節法會 Celebration of Shakyamuni Buddha's Birthday <b>請與金山寺聯絡交通安排 (415-421-6117)</b> Please contact us if you would like to participate!						十三 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 2 <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 
十五 <u>9:00am - 3:10pm</u> 3 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 <b>Pure Karma Society Class</b> 	十六 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 9 <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	
二十二 <u>9:00am - 3:10pm</u> 10 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十三 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	二十四 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 16 <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 	
二十九 <u>9:00am - 3:10pm</u> 17 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture 	初一 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 <u>9:00 am</u> 23 預祝釋迦牟尼佛 聖誕法會 Celebration of Shakyamuni Buddha's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
初七 24 <b>金山寺本日法會暫停</b> <b>全體參加萬佛聖城</b> <b>釋迦牟尼佛聖誕法會</b> <b>No Assembly today</b> Going to CTTB for Celebration of Shakyamuni Buddha's Birthday	初八 <u>9:00 am</u> 25 <b>慶祝釋迦牟尼佛</b> <b>聖誕法會</b> (正日 actual day) Celebration of Shakyamuni Buddha's Birthday 	初九 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 30 <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	
十四 <u>8:30am - 3:30pm</u> 31 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture 	<b>我今灌浴諸如來</b> <b>淨智莊嚴功德聚</b> <b>五濁眾生令離垢</b> <b>同證如來淨法身</b> Now do I bathe the Tathagatas Adorned with Pure Wisdom, Oceanwide Storehouse of Merit and Virtue May sentient beings of five turbidities steer off defilement Together attaining the Tathagata's Pure Dharmakaya						

 : 六齋日 (Six Vegetarian Days)