

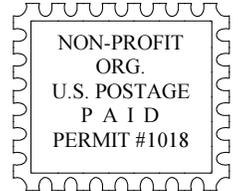


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上 卍 梵 語

為什麼要念佛？

Why Recite the Buddha's Name?

為什麼我們平時要念佛呢？平時念佛，就是為臨終時作一個準備。為什麼不等到臨終時才念呢？因為習慣是日積月累而成的。你平時沒有念佛的習慣，等到臨命終時，就想不起來要念佛，或根本不知道要念佛。所以平時要學著念佛，修淨土法門，等到臨命終時才不會驚慌失措，而得以平安往生極樂世界。

Why do we recite the Buddha's name in ordinary times? Reciting in ordinary times prepares us for our final hour. Why don't we wait until the last hour to recite? Because habits are formed by gradually through the days and months. If you're not in the habit of reciting at ordinary times, at your last moment you won't remember to recite, or won't even know what to recite. So it's important to practice reciting the Buddha's name and cultivate the Pure Land Dharma-door on a regular basis. Then you won't panic at the time of death, and you'll be able to attain peaceful rebirth in the Land of Ultimate Bliss.

為什麼要往生西方極樂世界？

Why do we want to get reborn in the Land of Ultimate Bliss?

因為阿彌陀佛在因地，為法藏比丘時，曾發四十八大願，其中說，我成佛之後，十方所有的眾生，若有稱念我名號者，我一定接引他到我的世界來，將來成佛。在我的世界裏，眾生都是由蓮華化生，故身體清淨無染。因為阿彌陀佛發這種大願，所以一切眾生都應該修念佛法門，這是很對機，很容易修的一個法門。

在經上又說：

末法人修行，一億人修行，
罕一得道，唯以念佛得度。

這就是說一億人修行，一個得道的都沒有，只有念佛才能往生極樂世界而得度。尤其現在末法時代，念佛正與一般人的根機相應。

但在西方，現在不是末法時代，可以說是正法時代。為什麼說是正法時代？因為佛法剛剛傳到西方國家來，正當興旺。所以現在美國有很多人歡喜參禪打坐，這也是正法的表現。在正法時期也可修念佛法門，末法時期也可以修念佛法門，什麼時代都可以修行，如果有人對其他法門，功夫用不上，可以修念佛法門。

永明壽大師說：「有禪有淨土，猶如帶角虎；現世為人師，將來作佛祖。」又參禪又念佛，好像老虎有犄角似的；現世可以為人的師表，將來可以成佛作祖。

Because when Amitabha Buddha was the Bhikshu Fazang (Dharma Treasury) in a past life, he made forty-eight great vows. In one of these vows he said, “After I have become a Buddha, if there are living beings in the ten directions who recite my name, I will receive them and bring them to my land, and they will become Buddhas in the future. In my land, all living beings are born transformationally from lotus flowers, so their bodies will be pure and have no defilement.” Because of these great vows made by Amitabha Buddha, all living beings should cultivate the Dharma-door of reciting the Buddha’s name. This is a very appropriate and easy Dharma-door to cultivate.

The Sutras also say,

“In the Dharma-ending Age, it will be rare even for one out of a hundred million cultivators to attain the Way. Only by reciting the Buddha’s name can living beings be saved.”

Only those who recite the Buddha’s name can be reborn in the Land of Ultimate Bliss. Reciting the Buddha’s name is especially appropriate for people in the present Dharma-ending Age.

However, in the West, it’s not the Dharma-ending Age right now. It’s the Proper Dharma Age, because the Buddhadharma has just been transmitted to the West, and it has just started to flourish. Therefore, many Americans like to sit in meditation and investigate Chan. This is an indication of the Proper Dharma Age. During the Proper Dharma Age, people can also cultivate the Dharma-door of reciting the Buddha’s name, as can people in the Dharma-ending Age. In fact, people of all ages can cultivate this Dharma-door. If people have difficulty developing their skills in other Dharma-doors, they can cultivate the Dharma-door of reciting the Buddha’s name.

Great Master Yong Mingshou said, “With Chan and with Pure Land, one is like a tiger wearing horns — In this life a teacher of people, in the future a patriarch and a Buddha.”

所以真正參禪的人，就是真正念佛；真正念佛的人，也就是真正參禪。再深一層地說，真正持戒的人，也就是真正參禪；真正參禪的人，也就是真正持戒。那麼真正講經說法的人，他是為講經而講經，也就是真正參禪。

《永嘉大師證道歌》上說：

宗亦通，說亦通，
定慧圓明不滯空。

又會參禪，又會講經，這是宗說兼通。再進一層說，真正持咒的人，真正修密宗的人，也就是真正參禪。

禪、教、淨、律、密，雖說五種，歸根究底說的都是一個，沒有兩個。其實再深一層說，連一個也沒有，怎麼會有五個呢？真正學佛法的人，在這一點上應該明白。所以有的人有門戶之見，認為念佛法門最高，參禪不對；或者有人說參禪最高，念佛錯誤，這都是沒有明白佛法的人。應知一切皆是佛法，皆不可得，既無法可得，何必又在頭上安頭呢？何必無事找事做呢？你若真明白法了，無法可得。可是對一些不明白法的人，你對他說「根本什麼也沒有。」他就會失望。所以佛說「權法」，就是為了說「實法」；說「權智」，為的是「實智」。實智是什麼呢？實智是一個「歸無所得」。實相無相，無所不相，這才是真實的智慧。

One who truly investigates Chan is really reciting the Buddha's name, and one who really recites is truly investigating Chan. Let me explain further: one who truly upholds the precepts is really investigating Chan, and one who really investigates Chan is truly upholding the precepts. A true Sutra lecturer who speaks Sutras for the sake of speaking Sutras is also truly investigating Chan.

The "Song of Enlightenment" by Great Master Yongjia says:

*The (Chan) school penetrated and the doctrines
penetrated.*

*Samadhi and wisdom are completely clear;
I do not stagnate in emptiness.*

One who is capable of investigating Chan and explaining Sutras has mastered both the practice of Chan and the doctrines. Further, one who truly recites mantras, a true cultivator of the esoteric school, is also truly investigating Chan.

Although there are the five schools—Chan, Doctrines, Vinaya [Ethics], Esoteric, and Pure Land—fundamentally there is only one. Actually, if we take it one step further, there isn't even one, so how could there be five? A person who is truly studying Buddhism should be very clear about this. People with sectarian prejudices may think that the Dharma-door of reciting the Buddha's name is the best and investigating Chan isn't right, or others may say investigating Chan is the best and reciting the Buddha's name is a mistake. These people haven't understood the Buddhadharma yet. We should be aware that it's all Buddhadharma, all equally unattainable. Since there is no dharma to be attained, why add a head on top of a head? Why look for something to do when there's nothing to be done? If you truly understand the Dharma, there isn't a dharma to be attained. However, if you tell people who don't understand the Dharma that there is nothing, they will be very disappointed. So the Buddha used provisional Dharma in order to speak the actual Dharma; he spoke expedient wisdom for the sake of real wisdom. What is real wisdom? Real wisdom is "returning to attaining nothing." Absolute reality has no characteristics, and yet it characterizes everything. This is true and real wisdom.

彌陀佛七開示

Instructions During an Amitabha Buddha Recitation Session

娑婆世界的人，都歡喜快樂，不歡喜苦惱；地獄的眾生，歡喜苦惱，不歡喜快樂；餓鬼道歡喜瞋恨，不歡喜慈悲；畜生道歡喜愚癡，不歡喜有智慧，所以牠才跑到畜生道去。

我們人雖說歡喜快樂，不歡喜苦惱，但卻不知道怎樣才能沒有苦惱；天上的眾生，也是歡喜快樂，不歡喜苦惱。

在佛和菩薩的境界上，沒有苦惱，也沒有快樂，苦樂俱忘。眾生多數是顛倒，以是為非，以非為是；將黑作白，將白作黑。究竟他知不知道這是顛倒呢？知道的。雖然他知道，他仍然去做不對的事；明明知道不合法，可是他專門去做；知道什麼是對的，他卻不去做。

譬如，念佛時去喝茶。喝茶有特別的時分，不是隨時隨地可以喝。用念佛的時分去喝茶，是躲懶偷安。念佛念得倦了，就去喝一杯茶休息休息，懶惰一下。要是真心念佛，怎麼會想起去喝茶？早就把喝茶忘了，更不用說喝牛奶，他什麼都忘了。真正在念佛，吃飯了沒有也不知道，更何況喝茶？

All the people here in the Saha World enjoy happiness and dislike suffering. Beings in the hells enjoy suffering and dislike happiness. Hungry ghosts enjoy hatred and anger, and dislike kindness and compassion. Animals enjoy stupidity and dislike wisdom. That's why they've descended to the destiny of animals.

Although we say that people enjoy happiness and dislike suffering, none of us really know how to end our troubles. Living beings who dwell in the heavens also prefer happiness to suffering.

The state of Buddhas and Bodhisattvas is such that they are free of suffering, and they are also free of happiness. They've forgotten both joy and sorrow. Most of us living beings are inverted. We take right for wrong, and see wrong as right. We turn black into white and white into black. And yet, are we aware that this is inverted behavior? On the one hand, you might say we do know. But even though we know, we still insist on doing wrong things. We clearly know that something is not in accord with Dharma, yet we do these deeds more often than not. We know what's right, but we cannot bring ourselves to do it.

An example would be somebody who goes off to drink tea when it's time to recite the Buddha's name. There's a special time reserved for drinking tea; people can't drink whenever they feel like it. A person who drinks tea when it's time to recite the Buddha's name is just being lazy. He gets tired of reciting the Buddha's name, so he decides to take a rest and help himself to a cup of tea. If someone is reciting the Buddha's name true-heartedly, how could he possibly think of drinking tea? He'd have forgotten about drinking tea altogether. Even less would he think of drinking milk. He'd have forgotten everything else. When a person is truly reciting the Buddha's name, he's not aware of whether or not he's eaten. Even less would he think of drinking a cup of tea.

人說：「念佛太危險了，連飯也不知道吃了沒有。」這就是功夫。真正用功的人，吃飯沒吃飯他不知道，穿衣沒穿衣也不知道，睡覺沒睡覺也不知道—什麼都忘了。是白天？不知道；是黑夜？不知道。上不知有天，下不知有地，中不知有人，一切都空了。一切都空了，怎麼會想起要喝茶、要喝牛奶？

金山聖寺有位法師便不敢喝牛奶。一喝牛奶，欲念便高升，他控制不住，於是不敢喝。我們吃東西只為維持生命，以食物作藥品。不吃東西會死亡，所以吃一點維持生命；並不需要什麼營養的食物來滋補身體。營養一多，麻煩就大了。修念佛法門，就要時時刻刻都念這一句「南無阿彌陀佛」，沒有停止的時候。醒時也念，睡覺時也念。這一句「南無阿彌陀佛」六字洪名，拉也拉不斷，扯也扯不斷，用劍斬也斬不斷。它的力量，比鑽石還堅固，你沒有任何方法能破壞這句「南無阿彌陀佛」，這才叫做「念佛三昧」。

凡是對身體有營養的東西，你身體若不缺，都不能用的。用了，就有很多麻煩，所謂「過猶不及」，太過和不及都是不好的。

娑婆世界的眾生，一舉一動，都是貪，都是瞋，都是癡。世間法，他用貪瞋癡去修行；出世法，他還是用貪瞋癡去修行。修行，他貪著開悟，坐了兩天半禪，想要開悟；修了兩天半法，想要有神通；念了兩天半佛，便想得到念佛三昧！你看這貪心多大，都是貪心鬼的表現。

Someone may say, "Reciting the Buddha's name must be dangerous if you don't even know whether or not you've eaten." Nonetheless, this "not knowing" reveals true skill. Someone who understands cultivation isn't aware of whether or not he's eaten, gotten dressed, or slept. He's forgotten everything. He doesn't know if it's day or night. He is not aware of the heaven above, the earth below, or the people in between. Everything is empty. Everything being empty, how could he possibly think of drinking tea or milk?

One Dharma Master at Gold Mountain Monastery doesn't dare to drink milk, because as soon as he does, his thoughts of desire multiply and he cannot control them. So he doesn't dare to drink it. We should eat only enough to sustain our life. We should take food as medicine, taking a bit to sustain ourselves because if we didn't eat, we'd die. However, there's no need to eat very nutritious food to bolster our body. If we eat excessively nutritious food, we'll have a lot of trouble. When we cultivate the Dharma-door of reciting the Buddha's name, we should be constantly mindful of the phrase, "Namo Amitabha Buddha," and never stop reciting it. We recite the name both when we are awake and when we are asleep. We recite this eight-syllable great name "Namo Amitabha Buddha" continuously, until our recitation cannot be cut even with a sword, and the power of our recitation is even more solid than a diamond. Then there is no way to interrupt our recitation of "Namo Amitabha Buddha." This state is known as the Buddha Recitation Samadhi.

As long as our diet isn't deficient and our bodies are in balance, we don't need to eat any food that is rich in nutrition. If we do, we'll have a lot of trouble. That is to say, "Too much is the same as too little." Neither excess nor deficiency is good.

The deeds of living beings in the Saha World are, without exception, full of greed, hatred, and stupidity. We pursue worldly matters with that greed, hatred, and stupidity. We also use greed, hatred, and stupidity when we cultivate world-transcending dharmas. As we cultivate, we're greedy to get enlightened. We sit in meditation for two and a half days, and expect to get enlightened. We cultivate a Dharma for two and a half days, and want to gain spiritual powers. We recite the Buddha's name for two and a half days, and want to master the Samadhi of Buddha Recitation. Look at how huge that greed is! These are the thoughts of a greedy ghost!

修行，要把它看作各人的本分，不需要貪，久而久之，功德自會圓滿，菩提果也會成就。本來應該成功的，貪多卻嚼不爛，吃飯要一口一口吃，把一碗飯統統塞到嘴裏去，擠得口裏一點地方也沒有，你說這怎樣吃？嚼也嚼不動，更嚥不下去。吃飯是最簡單的比喻。這叫「貪多嚼不爛」。

修行，要行所無事，不要有貪心，不要想我要如何如何？我想開悟，我想得神通。哪會這樣快？把種子種到地下，要等它慢慢長出來；時間到了，它自然成熟。古人說：「鐵杵磨繡針，功到自然成。」但是你要不怕費事，時間久了，自然會磨成針。

所以修道，就要去毛病。什麼是毛病？你歡喜喝茶，這是毛病；歡喜喝牛奶，這是毛病；歡喜打妄想，也是毛病。如果你一切貪圖自在，用功便不相應。用功，是不怕苦、不怕難、不怕疲倦，才会有成就。在這裏要向你們諸位道歉，因為我歡喜說笑話，所以你們胖的人，聽我說了以後，不要急著去減肥。要不然又變成頭上安頭，弄出很多麻煩來。

全世界都充滿天災人禍，黯淡無光，這表示人類的生命都有危險。這種殺人的戾氣，前所未有。我們知道有原子彈、氫氣彈、核子武器，現在還有雷射。這些殺人的利器，一旦使用起來，人類可能同歸於盡。所以，時到今日，全世界充滿黑氣，黑業瀰漫，唯有依照佛法修行，才能消滅災禍於無形。哪個地方真有修行人，哪個地方的災難就少一點，若是遇到很多人聚在一起修行，共同的力量，便能消災化劫，無形中把暴戾之氣，改為祥和之氣。可是必先要腳踏實地，躬行實踐，依照佛法去修行。

We should see cultivation as our basic duty. There's no need to be greedy. Over time, our merit and virtue will naturally be perfected, and we'll accomplish the fruition of Bodhi. It may be that we were due to accomplish it, but then we bit off more than we could chew. We must eat one mouthful at a time. If we try to stuff too much food into our mouth at once, leaving no room for chewing, how can we eat it? We can neither chew nor swallow it. Eating is a very simple analogy. This is called "biting off more than you can chew."

When we cultivate, we should feel as if nothing special is going on. We shouldn't be greedy and calculate, "What's in it for me? Can I get enlightened? Can I get spiritual powers?" Who could expect results so quickly? A farmer plants the seeds in the ground and waits patiently until they sprout. When the time is right, they will ripen by themselves. The ancients had a saying, "Rub an iron pillar down to the size of a sewing needle. When your spiritual skill is mature, you will naturally succeed." You should not fear that you might be wasting effort. Over time, you will naturally rub the iron pillar down to the size of a needle.

In our cultivation of the Way, we have to get rid of our faults. What are our faults? Liking to drink tea is a fault. Liking to drink milk is a fault. Liking to entertain idle thoughts is a fault. If you always crave comfort and ease, then your efforts will never evoke a response. If you don't fear suffering, difficulty or fatigue, you'll succeed in cultivation. Now I want to apologize to all of you here. You see, I like to joke around, so those of you who are overweight should not immediately go on a diet after listening to my advice on eating. If you do, you will be "adding a head on top of the head you already have," and causing yourself much vexation!

Calamities now fill the entire world. Our world has become a dark place without any light. The continued existence of humankind is seriously threatened. We are engulfed by a killing energy that has never existed before. We know about atomic bombs, hydrogen bombs, nuclear weapons, and even laser-cannons. If one of these lethal weapons were set off, the entire human race could easily be wiped out. In the present time, a black miasma covers the entire world, and this karma of black deeds surrounds every land. The only way we can avert calamity is to cultivate according to the Buddhadharmā. In any location where there are genuine cultivators, the disasters will be slightly lessened. If many, many cultivators could gather together and unite their efforts, they'd be able to eradicate disasters, invisibly transforming the violent energy into a positive, beneficial atmosphere. To make it happen, however, we must do real work, take firm strides, and honestly cultivate according to the Buddhadharmā.

大家拿出真心來念佛，念一句佛，虛空裏便有一度光明。若能懇切至誠地念佛，這光明便遍照三千大千世界，令三千大千世界的空氣化為吉祥，把染污、暴戾、災難的空氣改變過來。

萬佛聖城是世界上最光明的一個地方，因為萬佛放光，遍照寰宇。你在萬佛聖城，就算是打妄想，也比在世界上做最大的功德，還有功德。為什麼這樣說？因為萬佛聖城的人，人人向善，就是打妄想，多數打善的妄想，很少打惡的妄想。所以萬佛聖城，可以說是世界的太陽，世界的月亮，遍照大地，令一切眾生普獲清涼。

所以住在萬佛聖城的人，皆是往昔種諸善根，發過願，願意改造這個世界，令世界的災難，化為烏有。所以，在萬佛聖城的人，一舉一動，一言一行，都要往正確的去做，不要同流合污，不要像一般人一樣。萬佛聖城裏的住眾，都是很善良的人；若有劣性眾生，早晚他是不能存在的，他會自己遷單。

萬佛聖城在西方從地湧出，將來全世界所有的佛教徒，都聚會到一起，共同在此地修行，共同研究佛法，令佛教發揚光大。既然能在萬佛聖城出家修道，將來一定會成佛。為什麼？所謂「近水樓臺先得月」，你先到了萬佛聖城，會先得道；後來的，便會晚一點。

有些人來到萬佛聖城，覺得住不下來，因為他們覺得這個城市沒有很多活動，很呆板，沒有很多娛樂。但是你應該知道，只向外求娛樂，反而把你真正的快樂耽誤了。在這世界上，要找假的，會把真的丟了；要找真的，先要放下假的。

So let us bring forth true minds and recite the Buddha's name! When we recite the Buddha's name even once, a ray of bright light appears in the air. If we can recite the Buddha's name with utmost sincerity, the light can shine throughout the trichiliocosm. It can transform the atmosphere of the entire cosmos into auspicious energy, neutralizing the energy of violence, pollution, and disasters.

The City of Ten Thousand Buddhas is the one place in the world right now that shines with a bright light. When ten thousand Buddhas emit their effulgence, the radiance illuminates the entire universe. If you are at the City of Ten Thousand Buddhas, then even when you indulge in delusive thinking, your merit and virtue is still greater than any merit and virtue you could create elsewhere in the world. Why do I say this? Because the people at the City of Ten Thousand Buddhas all wish to be good. Even if they entertain idle thoughts, those thoughts, by and large, are wholesome thoughts; rarely are they evil thoughts. So we can rightly say that the City of Ten Thousand Buddhas acts as both a sun and a moon for the world, shining everywhere on the globe, and bringing clarity and coolness to all people.

Residents of the City of Ten Thousand Buddhas have all planted roots of goodness in the past. They've all made vows to reform and to rescue the world, to eliminate disasters on the planet. That's why every word spoken and every deed done by the people here must be correct. We may not mix with the rabble and conduct ourselves like everyone else. The residents of the City of Ten Thousand Buddhas are all wholesome and good people. Any evil-natured person, sooner or later, will voluntarily remove himself from the community. Such a person will not be able to remain here.

The City of Ten Thousand Buddhas has welled up from the ground here in the West. In the future, Buddhists from around the world will assemble here to cultivate and investigate the Buddhadharma together. The Dharma will flourish and grow great. We who are able to leave the home-life and cultivate at the City of Ten Thousand Buddhas are guaranteed to become Buddhas in the future. Why? There's a saying that captures it: "Those who draw near the pagoda at the pond will get to see the moon's reflection first." Those who arrived first at the City of Ten Thousand Buddhas will attain the Way first. Those who come later will attain it a little later.

Some people come to the City of Ten Thousand Buddhas, but they feel they cannot stay. They may feel that there aren't enough activities going on, or that the rules are too inflexible, or that there's not enough entertainment. But you should realize that any entertainment that you seek outside of yourself will interfere with your own true happiness. In this world, those who seek what's false will lose what's true. If one wants to find what's true, the first step is to put down what is false.

不可以又想修出世法，又放不下世間法，腳踏兩條船，又要到江北，又要到江南，這是辦不到的。

現在打佛七，要一門深入，憑著真心、誠心、虔心，修念佛法門，不要空過一時一刻。要知道一寸光陰，是一寸命光，不用功，便增長罪業；真用功，便增長善根。要老老實實地念佛，才不致浪費光陰，生命才有點價值。

It won't work to cultivate world-transcending dharmas on one hand, and still be unable to put down mundane dharmas on the other. Such a person has one foot in each boat. He wants to go to the northern bank and also to the southern bank of the river, but that's impossible.

We are now holding a Buddha Recitation Session, and our goal is to concentrate intensively on this one method. We cultivate the method of reciting the Buddha's name with a true, sincere, earnest mind. We don't want to waste even a minute of time. We should realize that "an instant of time is an instant of life." If we fail to work hard, then our karmic offenses will increase. If we do work hard, then our good roots will increase. If we honestly recite the Buddha's name, then we can say we haven't wasted this time, and our lives will have some real value.



上人的叮嚀 *Reminder from Venerable Master Hua* —

要迴光返照，認清自己的過錯，痛改前非，
不要緊抱著臭習氣而放不下。

We must look within ourselves and clearly see our own faults. Then we need to earnestly repent of these past mistakes. We must not hold onto our stinking habits and fail to let them go.

心經非臺頌解

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

經文：

故知般若波羅蜜多。
是大神咒。是大明咒。
是無上咒。是無等等咒。
能除一切苦。真實不虛。

偈誦：

是大神咒難窮測
是大明咒照三千
是無上咒臻覺果
無等等咒至極巔
除一切苦輪迴息
真實不虛各向前
以上顯說深般若
略解東西祖師禪

文解：

「故知般若波羅蜜多，是大神咒」；「故知」，因為上邊所說這種種的道理，所以就知這個般若波羅蜜多，這個妙智慧到彼岸這個法，這就是大神咒。

什麼叫大呢？大，是對小而言大。這個大是大而無外的大，再沒有什麼東西在這個大的外邊，若有東西在這個大的外邊的，這個大就不算大，它是小。因為它是大而無外，就沒有再比它大的了。

Sutra:

Therefore, know that prajna paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false.

Verse:

It is "a great spiritual mantra," hard to fathom fully; "A great bright mantra," illuminating a thousand times A thousand times a thousand world systems. "A supreme mantra," the utmost fruition of enlightenment; "An unequalled mantra," reaching the ultimate peak. All suffering is removed, and the turning wheel comes to rest. "Genuine and not false": everyone progresses. What has been spoken discloses the profound prajna, And briefly explains the dhyana of the Patriarchs of the East and West.

Commentary:

Therefore, know that prajna paramita is a great spiritual mantra. Because of all the various principles discussed above, one knows that the prajna paramita, the wonderful wisdom, a dharma which arrives at the other shore, **is a great spiritual mantra.**

What is the meaning of **great**? This is the great with nothing beyond it; if there were something beyond this great, it would not count as great, but would be small. Since this great has nothing beyond it, there is nothing greater.

「神」，怎麼叫神呢？神就是不可思議。這個「神」字和「妙」字的意思差不多，不過「妙」是個不動的意思，「神」是個動的意思，有一種動。「妙」是在那兒不動而洞了一切、明了一切，所以它不用動。這個「神」呢，不動它就不神了。所謂「神通神通」，通就是通過去了，這個「通」也就是動的意思。

佛在他方國度教化眾生、成道、入涅槃，這個「妙」在這兒不用動就知道了；這個「神」呢要到那個地方才知道。好像火箭要到月宮裏去，才知道月宮的泥是什麼樣、土是什麼樣、月球是什麼構造的，怎麼一回事他知道了，這是有一點「神」。這個「妙」是不用到那地方，就已經知道月球是怎麼回事，也不必用算術來算，也不必用科學的理論來推論就知道了，這就是「不動道場，而覺了一切」。「神」就要動道場，要到那個地方才知道。

究竟「神」是個什麼樣子的呢？它有形相沒有？這大神咒是沒有形相的，所以說「難窮測」。「咒」，什麼叫咒？英文叫什麼？*mantra*。什麼叫 *mantra*？*mantra*，叫你慢慢的念？不是的。這個咒有一種不可思議的境界，它有四個意思。

第一個意思，所有的咒都有鬼神王的名字，好像毗舍遮、鳩槃荼，這都是鬼神王的名字，你一念這些鬼神王的名字，那些小鬼、小神、就都老實了。為什麼？他會想：「喔！你怎麼認識我們這個鬼王？你怎麼認識我們這個神的王？」所以這些小鬼和小神就不敢不守規矩了，就要老老實實的。

What is the meaning of **spiritual**? “Spiritual” is inconceivable. The meaning is just about the same of “wonderful”; nonetheless, “wonderful” has the meaning of “unmoving”, while “spiritual” has the meaning of “moving”; there is a kind of movement. The wonderful is unmoving, yet moves everything totally and comprehends everything totally. It doesn’t function through movement. However, if the spiritual doesn’t move, then it is not the spiritual. The spiritual must move. The same word appears in the compound *shen tong* 神通, which means psychic power; the Chinese literally is “spiritual penetration”. The “penetration” means a going through; there is movement. But in the wonderful, there is knowledge without movement.

The Buddha teaches and transforms living beings in other Buddha-countries to realize the Way and to enter nirvana. He knows everything. The wonderful is right here; without using movement, he knows. But with the spiritual you must go to the place to know about it. The spiritual gets to wherever it is going like a rocket going to the moon. When you arrive on the moon, you know what the moon is made of and you know what the creation of the moon was about. That is to have a little bit of the spiritual. With the wonderful, without having to go there, you still know what the moon is like and what it is all about. It is not necessary to use the powers of science to come to a conclusion about it. You just know. Without moving the Bodhimanda, the Way-Place, you are enlightened about everything and understand everything. With the spiritual, it is necessary to move Bodhimanda.

Someone with the psychic power of the heavenly eye should go to the space center and tell them beforehand what the moon is like. He should discuss the matter with them and tell them, “I have proof, and if you don’t believe me, I will bring back a clump of moon for you to see.” *Hard to fathom fully*: that is what the spiritual is like. In the last analysis, it has no perceptible characteristics. It is a **great spiritual mantra**. What is **mantra**? Does it tell you to recite it slowly, slowly (*man-man* in Chinese)? No. A mantra is also something inconceivable. It has four meanings.

1) All mantras are the names of god-kings and ghost-kings, like the *pisaca* and *kumbhanda*. You recite the names of god-kings and ghost-kings, and the small gods and ghosts all act reliably. Why? They wonder, “How do you know our ghost-king? How do you know our god-king?” When you recite the mantra, the little gods and ghosts don’t dare break the rules.

(待續 To be continued)

12月份 金山寺法會時間表

December 2017 SCHEDULE OF ACTIVITIES

S U N 日	M O N -	T U E S	W E D 三	T H U R S 四	F R I 五	S A T 六
<p>正法就是： 不爭、不貪、不求、不自私、不自利、不打妄語。 The proper dharmas are: not fighting, not being greedy, not seeking, not being selfish, not wanting personal advantages, and not telling lies.</p>					十四 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 2 <u>9:00am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
十六 <u>9:00am</u> 3 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	十七 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿一 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿二 <u>9:00 am</u> 9 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
廿三 <u>9:00am</u> 10 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	廿四 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿五 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿六 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿七 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿八 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿九 <u>9:00 am</u> 16 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
三十 <u>9:00am</u> 17 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 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 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
初七 <u>8:30am - 3:30pm</u> 24 藥師懺 Medicine Master Repentance <u>10:00 am</u> 聽經 Dharma Lecture	初八 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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 <u>9:00 am</u> 30 預祝阿彌陀佛 聖誕法會 Celebration of Amitabha Buddha's Birthday
十四 31 金山寺本日法會暫停 全體參加萬佛聖城 阿彌陀佛聖誕法會 No Assembly today Going to CTTB for Celebration of Amitabha Buddha's Birthday	<p>萬佛聖城 CTTB 12/31/17 (日 Sun) 預祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 請與金山寺聯絡交通安排 (415-421-6117) Please contact us if you would like to participate!</p>					

🌸 : 六齋日 (Six Vegetarian Days)

1 月 份 金 山 寺 法 會 時 間 表

January 2018 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U E S 二	W E D 三	T H U R S 四	F R I 五	S A T 六	
廿一 <u>9:00am</u> 7 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	十五 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 3 慶祝阿彌陀佛 聖誕法會 (正日 Actual Day) Celebration of Amitabha Buddha's Birthday	十八 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 <u>9:00am</u> 6 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
廿二 <u>9:00am</u> 7 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	廿二 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿三 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿四 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿五 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿六 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿七 <u>9:00am</u> 13 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
廿八 <u>9:00am</u> 14 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	廿九 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 <u>9:00am</u> 20 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
初五 <u>9:00am</u> 21 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	初六 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 24 釋迦牟尼佛 成道法會 Celebration of Shakyamuni Buddha's Enlightenment	初九 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 <u>9:00am</u> 27 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
十二 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 聽經 Dharma Lecture	十三 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	心要正大光明， 方能照破一切黑暗。 When your mind is proper, great, and bright, you can shine right through all the darkness!			

🌸 : 六齋日 (Six Vegetarian Days)