



# 金山聖寺通訊

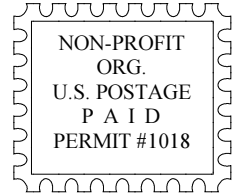
## GOLD MOUNTAIN MONASTERY NEWS

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上 卍 雙 語

## 長白乞士記

### RECORDS OF THE MENDICANT CHANG BAI (ALWAYS WHITE)

中國有山，連年積雪不消，故名長白。山根有縣，東西二城，故名雙城。縣有農民，白氏子，名山。幼而憨直，家貧乞食，故名乞士。及稍長，好騎馬舞劍，尚武善鬥。路見不平，挺身相助。為友犧牲，引為榮耀；吃虧利人，乃覺樂事。

#### Text :

A mountain in China, since the snow accumulated on it year after year without ever thawing, was named Changbai (Ever White) Mountain. There was a county at the foot of the mountain with two cities, one in the east and one in the west. Thus, it was named Shuang-Cheng (Twin Cities) County. In this county lived a peasant of the Bai (White) family whose name was Shan (Mountain). As a child, he was simple and honest. Since his family was so poor that he virtually had to beg for food, he was nicknamed "The Mendicant." When he grew older, he took delight in horseback riding and swordplay. He had a military spirit and was an expert fighter. If he saw injustice on the road, he would go out of his way to aid the victim. He considered it an honor to give up his life for the sake of his friends. He found happiness in taking losses and benefiting others.

十五就讀私塾，略有所成；十七成立義學於鄉里，親任教師。十九母故，廬墓居喪。出家修道，果為乞士矣。

有這麼一個人，我寫幾句偈紀念紀念他。在中國有一座山，這個山在東北叫長白山。為什麼叫長白山呢？終年積雪，一天到晚雪不消，常常有雪，所以就叫長白山。山下有個縣，在東邊有個城，西邊也有個城，所以叫雙城縣。

這個縣有個老百姓，姓白名山。他年幼的時候很愚癡的，怎麼愚癡呢？和小孩子在一起玩，小孩子用口咬他的腳後跟，他就會哭，不懂得去打對方，所以很憨直。他家裡很窮的，要去做工才有飯吃，這就等於和要飯的是一樣的，所以叫乞士；你看，那麼小的時候就叫乞士！等長到十三、四歲的時候，喜歡騎在馬背上，站著跑，願意拿刀弄槍學武術。看見有什麼不平的事，不要命也要去幫助人；和人打架，也不怕死，他認為為友犧牲最光榮。吃虧利人，這是快樂的事。

他十五歲才讀書，略微認識一點字。他注重教育，讀了二年書後，十七歲成立義學在鄉里之中，他在那個時候就教書了。十九歲母喪廬墓，出家修道，果然做了一個要飯的了。你看這個人，是不是一點出息也沒有？！

At the age of fifteen, he attended a private school and gradually had some achievement. At seventeen, he founded a free school in the village, personally serving as the teacher. When he was nineteen, his mother passed away. He built a simple hut by her grave and lived there in mourning. Later, he left the home-life to cultivate the Way. Indeed, he did become a mendicant [a Buddhist monk is also referred to as a mendicant].

#### Commentary:

I'd like to write a few verses to remember this person. There was a mountain, called Mount Changbai (Ever White) in Manchuria. Why was the mountain called "Ever White"? It is because the mountain was covered with snow that never thawed all year long. At the foot of the mountain, there was a county with a city in its east and another in its west. Therefore, it is called Twin-Cities (Shuang-Cheng) County.

There was a citizen with the surname Bai and first name Shan. He was rather dull at a young age. How dull-witted was he? When he played with other children, he would cry if another child bit his heel. He did not know how to fight back since he was very naïve. His family was so poor that he had to work in order to put food on the table. It was virtually the same as begging for food; therefore, he lived like a beggar from his youth. When he was about 13 or 14 years old, he liked to mount a horse and stand on its back. He was also fond of martial arts and learned how to use spears and knives. When he saw injustice, he would help others even at the risk of losing his life. In fighting with people, he had no fear of death. He thought that sacrificing his life for friends was the greatest honor and benefiting others by taking a loss made him extremely happy.

He did not study or learn to read until the age of fifteen. He valued education highly. After studying for two years, he established a free school in his own town and taught other villagers. At the age of nineteen, he lost his mother and stayed by her grave as a form of filial respect. Eventually, he entered the monastic life and truly became a mendicant. You see, isn't this person unpromising and useless?

頌曰：

長白乞士性憨直，  
助人利他唯恐遲；  
為法忘軀捐生命，  
應病與藥捨髓皮。  
願同十萬成一體，  
行盡虛空攝萬機；  
無去無來無現在，  
亦無南北與東西。

長白乞士性情很憨直，憨就是愚癡，直就是不會轉彎，說一就是一，說二就是二，不會變化的。因為這樣子，所以到處沒有人緣，不是被人罵就是被人看不起；這也因為他是乞士，一般人是看不起乞士的。他有一個毛病，什麼毛病呢？就是幫助人。把自己的生命犧牲了，他也願意幫助旁人；他願意把自己忘了，去利益人，就怕幫助人這個事做晚了。你看，這世界哪有這麼愚癡的人，幫助人還怕晚了，利益他人還怕遲了；人都願意幫助自己、利益自己，他卻相反。

他捨命為佛事，造命為本事，正命為僧事；即事明理，明理即事，推行祖師一脈心傳。他為法忘軀，不要生命也都可以的。誰要有病需要藥，甚至於要他的骨髓，他也願意給，要他的皮毛更沒有問題。他願把十方世界，所有的國家民族都融為一個，沒有中國、美國、日本、暹羅、緬甸之分。

Verse:

*The Mendicant Changbai was simple and honest in nature.  
He was always quick to help people and benefit others.  
Forgetting himself for the sake of the Dharma, he was willing to sacrifice his life.  
Bestowing medicines according to people's illnesses, he gave up his own marrow and skin.  
His vow was to unite in substance with millions of beings.  
His practice exhausted empty space as he gathered in the myriad potentials.  
There is no past, no future, and no present,  
No north, no south, no east, or west.*

Commentary:

Mendicant, Changbai's temperament was very naïve and straightforward. Being naïve meant he was dull-witted; whereas being straightforward meant he was scrupulous and methodical without knowing how to adapt to changes. Because of this, he did not have good affinities with people. He was either scolded or scorned due to being a mendicant, whom ordinary people looked down upon. He had a problem. What was it? He liked to help others even if it meant losing his own life. He was willing to forsake himself to benefit others only worrying that his help would come late. You see, there was such a fool, who was afraid the aid he provided people would come too late. All people wished to help themselves, but he was just the opposite.

He renounced his life to do the Buddha's work, molded his destiny as his basic duty and rectified his life to fulfill the Sangha's role. Encountering specific matters, he understood the principle. Understood the principles, he applied them to specific matters. He carried on the single pulse of the Patriarchs' mind transmission. He forsook his body for the Dharma. He was willing to give up his life. Whoever needed medicine or even his bone marrow, skin and hair, he was willing to give it to them. His wish was to help all countries and all races in the ten directions to unite as one, until there were no distinctions of China, United States, Japan, Thailand, or Burma.

我知道我說這話，很多人都反對。很多人都不到這個境界，他們以為我就是我、你就是你；我這個國家是我的，我愛我這個國家，我不愛旁人的國家。今天單愛自己的國家，只顧自己國家好，而旁人的國家沒有好，這是不行的。要整個世界、每一個國家都好，每一個人都好；不是單單這個國家和那個國家要好，我們往小的說，每一粒微塵都要教它平安、沒有災難，令每一粒微塵都是平安無事的地方。

度人，不要只度一個國家的人，要度全世界的人類；不是單單度人，一切飛潛動植都包括在內；所以沒有過去，也沒有未來，連現在都沒有了。有人說：“那真是糊塗了！”只怕你不能這樣糊塗，你要能這樣糊塗，那什麼問題也沒有了。沒有西方，也沒有東方，也沒有南方，也沒有北方，大家都是一樣的，不用分別那麼多；沒有你，沒有我，沒有他，就沒有爭了。這個世界為什麼爭？就是因為有你我他，才造成這個世界一塌糊塗。你們究竟懂不懂這個道理？我也不知道。

I know many people who disagree with what I said and who have not reached this frame of mind. They think I am I, you are you; this country is mine and I love my own country not others'. Having the mindset of only loving and caring for my own country and not others' is not right. We should have the heart to wish good for every country and every individual - and not limit ourselves to wishing our own country's allies well. Going down to a smaller scale, we should ensure that every particle of dust is peaceful and free from disasters.

As far as liberation is concerned, we are not just liberating people in a single country but all human beings in the entire world; not only all human beings, but all creatures whether they fly or swim including plants. There is no past, no future and not even the present. Some say, "You are really muddled!" I only fear that you cannot become this muddled. If you can be muddled like this, there are no more problems. There will be no west, no east, no south, and no north, and everyone is just the same without so many distinctions being made. There are no notions of I, you, and he; as a result, there will be no fighting. Why is there contention in the world? It is because of the notions of I, you, and he that there is such chaos in the world. Do you really understand this principle? I am not sure if you do.



虛雲禪師表信偈 *Verse in Expression of Faith from Venerable Master Yun* —

宣漁妙義振家聲，化承靈嶽法道隆，  
度以四六傳心印，輪旋無休濟苦倫。

Proclaiming (Hsuan) Wei's wonderful meaning,  
Causes the sect's reputation to be echoed far and wide.  
The transformations (Hua) inherited from Ling Peak exalt the Dharma Path.  
Taking across (Du) the forty-sixth, the mind seal is transmitted.  
The wheel (Lun) revolves unceasingly, rescuing the suffering hordes.

# 諸佛的母親：華嚴經

## THE MOTHER OF ALL BUDDHAS: THE FLOWER ADORNMENT SUTRA

這部《華嚴經》，也就是法界經，也就是虛空經。盡虛空遍法界，沒有那一個地方不是《華嚴經》的所在處。《華嚴經》的所在處，就是佛的所在處，也就是法的所在處，也就是賢聖僧的所在處。所以，在佛始成正覺的時候，就說這部《華嚴經》，教化所有《華嚴經》的法身大士。這一部經，因為它是不可思議的妙經，於是乎，就把它保存在龍宮裡邊，龍王護持它。以後，由龍樹菩薩到龍宮把這一部經以記憶的方式帶出來。

這一部《華嚴經》，也就等於虛空裡邊的祥雲，遍照三千大千世界，如甘露的法雨般潤澤一切一切的眾生。這一部《華嚴經》也等於太陽，普照大千世界，令一切眾生都得到溫暖。《華嚴經》也就等於大地，能生長一切萬物。所以，有《華嚴經》存在可以說是正法久住的時候。

我們每天講解《華嚴經》，研究《華嚴經》，主要是要依照經典的道理去修行，要用經典來對治我們自身的毛病。我們自身有貪心的，聽到《華嚴經》，應該把貪心去了；有瞋心的，聽到《華嚴經》，應該把瞋心除去；有愚癡心的，聽到《華嚴經》，應該把愚癡心消滅。

The *Flower Adornment Sutra* is the Sutra of the Dharma Realm and the Sutra of Empty Space. To the exhaustion of the Dharma Realm and empty space there is no place where the *Flower Adornment Sutra* is not present. Wherever the *Flower Adornment Sutra* is found, the Buddha is to be found, and also the Dharma and the Sangha of Worthy Sages. That is why when the Buddha accomplished Proper Enlightenment, he wished to speak the *Great Flower Adornment Sutra* to teach and transform the Great Knights of the Dharma Body. Since this Sutra was a Sutra of inconceivable wonder, it was then concealed within the Dragons' Palace for the Dragon King to protect. Afterwards, Nagarjuna—"Dragon Tree" Bodhisattva went to the Dragons' Palace, memorized it, and brought it back.

The *Flower Adornment Sutra* is like an auspicious cloud in empty space, which extends throughout the Three Thousand Great Thousand World-System, raining down the sweet dew of Dharma rain to moisten all living beings. The *Flower Adornment Sutra* is also like the sun, which everywhere illumines the Great Thousand World-Realm, bringing warmth to every single living being. The *Flower Adornment Sutra* is also like the great earth, which can produce and grow the myriad existing things. Therefore, it can be said that any period in which the *Flower Adornment Sutra* exists is a period in which the Proper Dharma long remains.

Consequently, in our daily investigation and lecturing of the *Flower Adornment Sutra*, it is essential to rely upon the Sutra's principles to cultivate and to use the Sutra as a cure for our own personal faults. Those who are greedy, after hearing the *Flower Adornment Sutra*, should rid themselves of greed. People who have hatred, upon hearing the Sutra, should give up their hatred; and those who are stupid should stop being stupid.

這部經典所講的道理，就是對治我們的習氣毛病。不要以為經典所說的，只是為菩薩而說，對我沒有關係；或者是給羅漢所說的法，對我也沒有關係；我們凡夫聽這部經，只是聽聽而已，自認做不到聖人的境界。你要是這樣的想，那就是自暴自棄，自絕於聖人。

《華嚴經》從一開始到現在（編註：現在講到善財童子參訪善知識），每一句經文，都是無上法寶。我們若能躬行實踐，依照經的義理去修行，一定會成佛的。所以《華嚴經》也可以說諸佛的母親，《華嚴經》就是諸佛的法身。佛讚歎《金剛經》，

**凡是經典所在之處，則為有佛，**

這部《華嚴經》所在之處，即為是佛——就是佛在這裡。不過你自己的業障深重，對面也見不到佛，所謂

**「對面不識觀世音」。**

你們看這位觀世音菩薩，千手千眼常常放出無礙的光明，遍照三千大千世界有緣的眾生。可是我們天天在這裡拜佛、念佛、拜觀世音、念觀音，也不見觀音，而成為一個循例，就是人家拜，我也跟著拜；人家念，我也跟著念，這是隨著他人的境界轉，而沒有真正歸納到自己的身心上。

我天天拜觀世音菩薩，我應該怎樣呢？我不是應該有很大的脾氣？我是不是那老毛病不改？這樣，你就是拜到盡未來際，你也見不到觀世音菩薩。你能改惡向善，能真正去了自己的習氣毛病，儘量地改過自新，那麼，觀世音菩薩一定會加被你的。所以有人修了很多年，一點智慧也沒有開；有的人修行不知不覺就開了智慧，得到辯才無礙。所以我們沙門是要勤修戒定慧。息滅貪瞋癡，一舉一動，都要迴光返照，這樣的修行，才会有進步。

The principles discussed in the Sutra are designed to correct our faults and bad habits. It is absolutely not the case that the Sutra was Dharma spoken for Bodhisattvas with no relation to us, or that it was Dharma spoken for Arhats with no relevance for us. Don't think, "All I as an ordinary person can do is listen to the Sutra. I could never aspire to the states of a Sage." To think that way is to throw yourself away, to separate yourself from the Sages.

From the beginning to the end of the *Flower Adornment Sutra*, every phrase of the Sutra is an unsurpassed Dharma jewel. If we are able actually to apply and cultivate according to the principles in the Sutra, then we are certain to become Buddhas. For that reason the *Flower Adornment Sutra* can be called the Mother of all Buddhas. The *Flower Adornment Sutra* is the Dharma Body of all Buddhas. The Buddha praised the *Vajra Sutra* saying:

**In any place where the Sutra text is found, there is the Buddha.**

Wherever the *Flower Adornment Sutra* is, there is the Buddha. The Buddha is right there. It is just that your karmic obstacles are too deep and heavy, so although you are face-to-face with him, you do not see the Buddha. As it is said,

**Face-to-face, not recognizing Guanyin Bodhisattva.**

Right now our thousand-handed, thousand-eyed image of Guanyin Bodhisattva constantly emits unobstructed light which reaches all living beings with affinities throughout the entire Three Thousand Great Thousand World Realm; yet we here daily bow to the Buddha, recite the Buddha's name, bow to Guanyin, and recite Guanyin's name, but do not see Guanyin Bodhisattva. We just follow along with the crowd, bowing when people bow, reciting when people recite, which is just to be turned by the states of others and not actually to take it up into our own persons and minds.

"How, then, should I be in my daily bowing and recollection of Guanyin Bodhisattva? Should I continue to have a huge temper? Should I still retain my old faults and not change them?" If you are that way, you could bow to the exhaustion of the boundaries of the future, but you would never see Guanyin Bodhisattva. If you can change from evil and go towards the good, and truly rid yourself of your faults and bad habits - doing your best to reform and become a new person - Guanyin Bodhisattva is certain to come to your aid. That is why some people cultivate a good many years without opening the least bit of wisdom, while others cultivate and, without being aware of it, open their wisdom and acquire unobstructed eloquence.

我們講《華嚴經》、聽《華嚴經》、拜《華嚴經》、念《華嚴經》，可是不依照《華嚴經》的道理去修行，那麼，經是經，你是你，我是我，他是他，一點也沒有合而為一。我們要把經典和我們自己合而為一。依照經典的道理去做，就合而為一；你沒有依照經典去實行，慈悲心也不夠，喜捨心也不多，只有無明煩惱惱跟著自己，這是沒有明白經，也是不會聽經。會聽經，聽了一句，就要想一想我怎樣去做？我是不是跟著自己的習氣毛病跑？還是依照經典的道理去修行呢？常常這樣問自己，一定會得到大利益。為甚麼沒有得到大利益呢？就因你把經看成經，我和這經沒有關係。其實，佛當初說《華嚴經》，也就是為著你、我、他現在這法會所有的眾生說的，這是佛面對我們金口說的。我們聽這經文，等於親耳聽到佛對我們耳提面命說這個道理，教我們依照這個法門去修行。

無論甚麼法，都沒有超出我們每個人的自性，我們的自性，也是盡虛空遍法界。所以，你若能把你的心量放大，你就和《華嚴經》合而為一，所謂二而不二。人人都能依《華嚴經》的境界做為自己的境界，收攝為自己的智慧。你看！這有多麼的廣大！所謂

致廣大而盡精微，  
放之則彌六合，  
卷之則退藏於密。

真是妙不可言。

We Shramanas should diligently cultivate precepts, samadhi, and wisdom, and put to rest greed, hatred, and stupidity. In every move we make we should return the light and look within. If you cultivate that way, you will make progress. If we listen to the *Flower Adornment Sutra*, lecture the *Flower Adornment Sutra*, and recite the *Flower Adornment Sutra*, but fail to practice according to the principles of the *Flower Adornment Sutra*, the Sutra remains the Sutra, you remain you, I remain myself and others remain themselves, and we cannot unite as one. If we ourselves can become one with the Sutra by acting according to its principles, that is actual union with the Sutra. If you are unable truly to practice in accord with the Sutra, but instead are deficient in kindness and compassion with a dearth of joy and giving, having ignorance and afflictions as your only companions, then you have failed to understand the Sutra and lack the ability to listen to the Sutra. Upon hearing one phrase of the Sutra we should ask ourselves, "How should I act? Should I run after my faults and bad habits, or should I rely upon the principles of the Sutra and cultivate?" If you can constantly ask yourself that question, you will certainly obtain great benefit. The reason you have not obtained great benefit is simply that you look upon the Sutra as the Sutra, having no connection with yourself. Actually, when the Buddha spoke the *Flower Adornment Sutra*, it was spoken for all living beings including you, me, and everyone else of the present. The Buddha is face-to-face with us, speaking it for us from his golden mouth. When we listen to the Sutra, it is the same as having the Buddha take us by the ear and speak the principles right to our face, telling us to use the Sutra's Dharma doors to cultivate.

None of the Dharma doors goes beyond the self-nature of each one of us. Our self-nature, too, exhausts empty space and the Dharma Realm. Therefore, if you can expand and enlarge the measure of your mind, you will unite with the *Flower Adornment Sutra*, being two and yet not two. If all people can make the states of the *Flower Adornment Sutra* their own states and receive the *Flower Adornment Sutra*'s limitless principles and infinite wisdom as their own, how vast and great that will be. As it is said,

*It is vast and subtle.  
Let it go, it fills the whole universe.  
Roll it up, it secretly hides away.*

That is ineffably wonderful!

# 2018 暑期班招生

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暑期班招生 Summer School Enrollment



課程：靜坐、倫理、背誦般若心經、遊藝

**Curriculum: Meditation, Moral Studies,  
Recite The Heart of Prajna Paramita Sutra,  
and Recreation**

**6/23/2018 - 7/28/2018 每星期六 (Every Saturday)**

\* 學費全免，隨緣樂助，座位有限，報名從速 \*

Tuition is Free . Donation is Welcome . Limited Space .  
Please Register Early

招生對象：五歲至十四歲學齡兒童。

**Age Criteria:** Children of age five to fourteen

報名截止日期：6月9日或額滿即止。

**Registration Deadline:** June 9, 2018 or earlier when space is full.



## 心經非臺頌解

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

並不是把這三苦、八苦沒有了，就可以了生死、出輪迴，要怎麼樣子呢？要把見愛苦了了、欲愛苦了了、色愛苦了了、無色愛苦了了、無明愛苦了了，這五住要究竟，二死永亡，才能了生死。

五住，就是方才說的，也有的叫見愛住，就是見愛的煩惱；欲愛住，欲愛的煩惱；色愛住，色愛的煩惱；無色愛住，無色愛的煩惱；無明的煩惱，這是五住。怎麼叫「住」呢？「住」就是堅牢、堅固的意思，在這兒不動了。譬如這個「見」，你一見到這個境界，就對境起貪愛，對著這個境界生出一種貪愛心。沒有看見的時候，沒有這種貪愛，一看見了生出一種貪愛，這叫「見愛住的煩惱」。欲愛住這是欲界天，色愛住這是色界天，無色愛住這是無色界天。這無色界天雖然它壽命長，但是煩惱還沒有斷，無明也沒有斷。無明愛住是無明煩惱。這五住也叫無明苦、無色愛苦、色愛苦、欲愛苦、見愛苦。我們一般人都著住到這上面，著住得非常堅牢，所以叫五住。這五住的煩惱若詳細講，很久也講不完的，現在就講講這個名字。

二死永亡，「二死」，有的沒有聽過經的人就說：「喔！二死，要死兩次？」這個是兩種的死，不是死兩次。人有兩種的生死，不是一種的生死。兩種的生死是什麼呢？分段生死和變易生死。

How do you remove the three kinds of suffering and the eight kinds of suffering? How do you put an end to birth and death and get out of the revolving wheel? These five dwellings must be ended:

1) The suffering caused by love of views (also known as the affliction of the love of views);

2) The suffering caused by love of desire (also known as the affliction of the love of desires);

3) The suffering caused by love of form (also known as the affliction of the love of form);

4) The suffering caused by love of formless (also known as the affliction of the love of formless);

5) The suffering caused by love of ignorance (also known as the affliction of the love of ignorance ).

There must be an end to the five dwellings, and the two deaths must disappear forever.

The five dwellings were described earlier. The world “dwelling” indicates solidity and durability, a place that does not move. Because of the solidity, a kind of craving arises in your mind for situations that you come face to face with. Before you have encountered the situation, the craving doesn’t exist. As soon as you encounter it, the craving is generated. That is what is called dwelling in the affliction of the love of views. Dwelling in the love of desire refers to the heavens of the desire-realm. Dwelling in the love of form refers to the heavens of the form-realm, and dwelling in the love of formless refers to the heavens of the formless realm. Although lifespans are long in the heavens of the formless realm, affliction and ignorance have not yet been cut off. These are called the five dwellings in affliction, because most people are very firmly attached to dwelling in them. If they were explained in detail, it would take a very long time to talk about them, so I am now just mentioning their names.

“The two deaths disappear forever.” Some people who have not listened to sutras before hear “two deaths” and think, “Oh , do you have to die twice?” The reference is to the two kinds of dying, not to dying twice. As I explained earlier, there is the birth and death of the delimited segment and the birth and death of the fluctuations.

什麼是「分段生死」？就是你有你一分，我有我一分，這叫分；你有你的身段，我有我的身段，這叫段。我五尺八寸高，他就六尺多，比我更高，所以我叫他將來作一個高僧，現在還不是高僧，等將來。由生那一天到死那一天，這也是一段；由你腳下邊到你頭上邊，這都是段，這叫「分段生死」。「變易生死」，四果阿羅漢斷了分段生死，但還沒了變易生死，這變易生死要菩薩才能了。

分段生死了了，變易生死也了了，五住也究竟了，二死永亡了，這才真正叫除一切苦；輪迴了了，這才是真正的菩提薩埵。

**真實不虛各向前。**「真實不虛」，絕對不是假的。「各向前」，你趕快向前去修行。你願意做菩提薩埵嗎？願意做菩薩，就向前去修行、向前勇猛精進；不要學那個懶惰的沙彌、懶惰的比丘、懶惰的居士，一天到晚睡大覺，眼睛總睜不開。我踢他兩腳，他也不知道是怎麼回事。我說：「就快變蛇了，你趕快的醒來。」也不知道他看清楚沒看清楚，就「呀呀呀」的，我看了就很好笑的。

**以上顯說深般若。**以上所說的《般若波羅蜜多心經》都是顯說，後邊這幾句就是密說了。

What is the birth and death of the delimited segment (in Chinese literally “share-section”)? You have your share and I have my share; that is called “share.” You have your body section and I have my body section; that is called “section.” I am five feet eight inches tall, and there is a person here who is more than six feet tall. That is what is meant by you having your section and me having mine. That is what is called the birth and death of the delimited segment (i.e., of the share-section). From the day of birth to the day of death is a section, and from the bottom of your feet to the top of your head is also a section. Both are delimited segments. At the fourth stage of Arhatship, the birth and death of the delimited segment is cut off, but the birth and death of the fluctuations has not yet come to an end. Only the Bodhisattva is able to end the birth and death of the fluctuations.

The birth and death of the delimited segment and the birth and death of the fluctuations have come to an end. “The five dwellings are ended, and the two deaths disappear forever.” That is genuine enlightenment. “All suffering is removed, and the turning wheel comes to rest:” that is the genuine Bodhisattva.

*“Genuine and not false”*: everyone progresses. “Genuine and not false:” it’s for certain that he isn’t phony. “Everyone progresses” - immediately go forward in your cultivation. Do you want to be a Bodhisattva? Then go forward and cultivate. Go forward with diligence and vigor. Do not follow the lazy novice, the lazy monk or the lazy lay person, sleep all the day long and cannot open the eyes. He even do not know what happened when I kicked him twice. I said, “please wake up quickly, otherwise you are about to turn into a snake.” I do not know if he see it clearly or not, he just made sound of “ya ya ya”. It is quite amusing when I see that.


*What has been spoken discloses the profound prajna.* The section of the *Heart of Prajna Paramita Sutra* which has already been discussed was spoken exoterically, while the part that follows was spoken esoterically.

(待續 To be continued)

# 6月份 金山寺法會時間表


## June 2018 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUES二	WED三	THURS四	FRI五	SAT六
<p>萬佛聖城 CTTB 06/17/18 (日 Sun) 宣公上人涅槃二十三週年紀念法會 CTTB 23rd Anniversary of Venerable Master Hua's Entering Nirvana 請與金山寺聯絡交通安排 (415-421-6117) Please contact us if you would like to participate!</p>					十八 1 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	十九 2 <u>9:00 AM</u> 華嚴法會 Avatamsaka Sutra Recitation
二十 <u>9:00am</u> 3 華嚴法會 Avatamsaka Sutra Recitation <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	廿一 4 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	廿二 5 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation			廿三 6 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	廿四 7 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation
廿七 <u>9:00am</u> 10 華嚴法會 Avatamsaka Sutra Recitation <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	廿八 11 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	廿九 12 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	三十 13 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初一 14 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初二 15 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初三 16 <u>9:00 AM</u> 華嚴法會 Avatamsaka Sutra Recitation
初四 17 金山寺本日法會暫停 全體參加萬佛聖城 宣公上人涅槃 二十三週年紀念法會 <b>No Assembly today</b> Going to CTIB for 23rd Anniversary of Venerable Master Hua's Entering Nirvana	初五 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 <u>9:00am</u> 23 宣公上人涅槃 二十三週年紀念法會 23rd Anniversary of Venerable Master Hua's Entering Nirvana <u>10:15 am</u> 傳供 <u>1:10 pm</u> 楞嚴咒法會 Shurangama Mantra Recitation
十一 <u>8:30am</u> 24 藥師懺 Medicine Master Repentance <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	十二 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 <u>9:00am</u> 30 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture

 : 六齋日 (Six Vegetarian Days)

# 7月份 金山寺法會時間表

## July 2018 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUES二	WED三	THURS四	FRI五	SAT六
十八 <u>9:00am</u> 1 誦地藏經 Earth Store Sutra Recitation <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	十九 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿一 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿二 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿三 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance  🌸	廿四 <u>9:00am</u> 7 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
廿五 <u>9:00am</u> 8 誦地藏經 Earth Store Sutra Recitation <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	廿六 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿七 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿八 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance  🌸	廿九 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance  🌸	初一 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 <u>9:00am</u> 14 讀誦楞嚴經 Shurangama Sutra Recitation
初三 <u>9:00am</u> 15 讀誦楞嚴經 Shurangama Sutra Recitation	初四 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance  🌸	初九 <u>9:00am</u> 21 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
初十 <u>8:30am - 3:30pm</u> 22 藥師懺 Medicine Master Repentance <u>1:00 pm</u> 聽經 《佛說無量壽經》 Dharma Lecture on 'Infinite Life Sutra'	十一 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance  🌸	十五 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance  🌸	十六 <u>9:00am</u> 28 預祝觀音菩薩 成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment
十七 29 金山寺本日法會暫停 全體參加萬佛聖城 慶祝觀音菩薩成道法會 <b>No Assembly today</b> Going to CTTB for Celebration of Guan Yin Bodhisattva's Enlightenment	十八 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 <u>9:00am</u> 31 慶祝觀音菩薩 成道法會 (正日 Actual Day) Celebration of Guan Yin Bodhisattva's Enlightenment			萬佛聖城 CTTB 07/29/18 (日 Sun) 預祝觀音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment 請與金山寺聯絡交通安排 (415-421-6117) Please contact us if you would like to participate!	

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