



# 金山聖寺通訊

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上 卍 讚 語

### 學佛要修戒定慧

To Study Buddhism, We Must Cultivate Precepts, Samadhi, and Wisdom

常常拿「戒定慧」來警惕自己，這對於修行是會有所幫助的。

Always use precepts, samadhi, and wisdom to alert yourself; this will help you in your cultivation.

戒、定、慧三無漏學，是修行人所必須具有的。

Every cultivator needs to have the Three Non-Outflow Studies of precepts, samadhi, and wisdom.

戒，雖然有五戒、十戒、菩薩戒等等，然而最基本的，要算是五戒，那就是戒殺、戒盜、戒邪淫、戒妄語和戒飲酒。能持戒，就不會造罪。

Precepts: Although there are the Five Precepts, the Ten Precepts, the Bodhisattva Precepts, and so on, the Five Precepts are the most fundamental. They are: do not kill, do not steal, do not engage in sexual misconduct, do not engage in false speech, and do not take intoxicants. If one can hold the precepts, one will not make transgressions.

什麼是「定」呢？照普通來說，就是禪定。範圍廣一點來說，就是不變的意思。有些人修行，妄想很多，今天參禪，明天聽說念佛的功德大，於是便捨參禪而念佛，過兩天又聽說念咒的功德殊勝，於是又不念佛而念咒，諸如此類。今天修這個法門，明天又修那個法門，結果一事無成。又有些人對於念佛和念菩薩，一曝十寒，今天念，明天便不念，這都是沒有定力的緣故。定力對於我們修行，是非常重要的，如果沒有定力，那麼，修道一定不成，而且也會因為缺乏定力、道心不堅的緣故，很容易受到外來的引誘而墮落。

其次，說到「慧」，就是智慧。世界上的人，有賢愚之分，究竟為什麼有些人聰明，而有些人卻愚癡？當然有其中的因果，凡是在過去生中修行念佛的人，今生較有智慧，反之，不曾種下善根的，智慧便遜人一籌了。

《大學》裏說：

定而後能靜，  
靜而後能安，  
安而後能慮，  
慮而後能得。



所以由「定」中，也可以產生出「慧」，若是不「定」的話，那麼雜念叢生，奔波勞碌，又怎能冷靜地判別是非、明白真理呢？

What is samadhi? Ordinarily, samadhi refers to Dhyana (Chan) samadhi. Generally speaking, it means “unchanging.” When some people cultivate, they do a lot of idle thinking. Today they practice Chan meditation, but tomorrow they hear that reciting the Buddha's name has a lot of merit and virtue, so they give up Chan and go recite the Buddha's name. Two days later they hear the merit and virtue of reciting mantras is supreme, so they stop reciting the Buddha's name and start reciting mantras instead. In general, that's how they carry on. Cultivating this Dharma-door today and that Dharma-door tomorrow, they end up achieving nothing. There are also some people who recite the Buddha's or Bodhisattva's name with the attitude of “sunning it one day and freezing it for ten.” They recite today, but quit tomorrow. This is because they have no samadhi. Samadhi is extremely important in our cultivation. If we have no samadhi, we will surely have no success in cultivation. Moreover, if we do not have sufficient samadhi and we lack a firm resolve in the Way, external temptations can easily influence us and cause us to fall.

Next there is “wisdom.” In the world, there are wise people and stupid people. Why is it that some people are smart and some are stupid? Of course, it involves cause and effect. All those who cultivated by reciting the Buddha's name in former lives have comparatively more wisdom in this life. But those who didn't plant good roots in the past have less wisdom than most people.

*The Great Learning* says,

*When a person has concentration,  
he can be still.  
When he is still, he can be at peace.  
When he is at peace, he can reflect.  
Upon reflection, he can obtain what he  
wants.*

If you are in samadhi, you can produce wisdom. But if you are not concentrated, if you produce droves of scattered thoughts, if you are hasty and flighty, then how can you calmly distinguish right from wrong and understand the truth?

「戒」，是一種規律，防止我們犯罪的；在不犯罪中，我們又要修道。而修道的祕訣是「定力」。有了定力，便能產生智慧，更能進一步地了道，成佛。所以，「戒定慧」這三個字，是修行人所必須具有的條件。不持戒，就會造罪招業；缺乏定力，就會修道不成；沒有智慧，便會愚癡無知。

我勸在座各位，都能把「戒定慧」這三個字，作為修道的座右銘，常常拿來警惕自己，那麼，我相信對於修行，是會有點幫助的。

Precepts are rules which keep us from committing offenses. While refraining from committing offenses, we should also cultivate the Way, and the secret to cultivating the Way is samadhi power. Once you have samadhi power, you can develop wisdom, and if you can progress one step further, you can understand the Way and become a Buddha. That is why the three studies of precepts, samadhi, and wisdom are the essential requirements which all people who cultivate the Way should possess. If you do not hold the precepts, then you can create offenses and call forth karma. Lacking samadhi power, you will not be able to accomplish cultivation of the Way. You will not have any wisdom and will become dull-witted.

I exhort you all to take special note of the three studies of precepts, samadhi, and wisdom in your cultivation; always use them to alert yourself and I believe it will help you in your cultivation.

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## 修行如何開智慧？

### How Can We Cultivate to Bring Forth Wisdom?

為什麼要修行？為了求智慧，所以要修行。因為愚癡，就盡做顛倒事，在輪迴中受苦，不得自在。有了智慧，才不會被魔境所轉，也不會認賊做子，更不會一邊修行，一邊起貪心，而能認識得清清楚楚。因為有擇法眼，何者是正法，何者是邪法，一目了然，不會有魚目混珠的現象。

怎麼樣能開智慧？唯一的辦法，就是參禪打坐，就可以轉識成智；或者誦〈楞嚴咒〉，這是開智慧的咒；或誦《楞嚴經》，這是開悟的經，開悟之後，智慧就現前；或者研究三藏十二部，所謂「深入經藏，智慧如海。」

Why do we cultivate? It's because we seek wisdom that we cultivate. Because we are stupid and we exclusively do inverted things, we suffer in samsara and cannot gain freedom and ease. If we had wisdom, we would not be disturbed by the states of demons, nor would we look upon thieves as our sons. We wouldn't cultivate on the one hand, and indulge in greed on the other. We would distinguish things clearly. With the Dharma-selecting vision, we would be able to identify at a single glance the proper Dharma and the deviant Dharma. We wouldn't mistake fish eyes for pearls.

How can we obtain wisdom? The only method is to practice Chan meditation. That way, we can turn our consciousness into wisdom. We can also recite the Shurangama Mantra, the mantra for opening wisdom. Alternately, we can recite the Shurangama Sutra, the Sutra for bringing enlightenment. When we become enlightened, our wisdom will appear. Or, we can investigate and study the Three Treasuries and Twelve Divisions of the Canon. That is to say, we should "deeply fathom the treasury of the Sutras and have wisdom like the sea."

# 拜《萬佛懺》的妙用

## The Wonders of Bowing in Repentance Before Ten Thousand Buddhas

我們過幾天也要開始打一個念佛七，凡是信佛的人都應該參加念佛七，來克期取證。在念佛七的期間，或者得到念佛三昧，或者見光、見華就能消除你的業障。念佛七是難遭難遇的，你看一切的天王都念佛，我們在人間若不念佛，那豈不是更要墮落了！所以希望每一位佛教徒都不要錯過這個機會。在這個佛七之後，又有一個禪七。我們大家共同來修行，在一起用功。還有《佛說佛名經》已經來了，我們最好在晚間，大家共同來拜這個《萬佛懺》。

拜《萬佛懺》的功德是沒有辦法可以說得完的，有罪業的，罪業就沒有了；沒有善根的人，善根就有了；沒有修行的人，藉此來修行，增長善根，善根圓滿了就會開悟。所以拜《萬佛懺》的功德是不可思議的。每天我們先試驗著在晚間拜一個鐘頭《萬佛懺》。明年我們就開始正式拜《萬佛懺》。各位對拜懺都應該看得特別重要，才能得到拜懺的好處。

現在我們每天晚間都拜《萬佛懺》。這個《萬佛懺》的力量是不可思議的，有萬佛來擁護你，所以你求什麼都能隨心滿願。



In a few days we will commence the session of recitation of the Buddha's name. Every Buddhist should participate in the Buddha recitation session to seek certification. During the recitation session, one may gain the Buddha recitation samadhi, or see bright lights or flowers - these images can all help reduce one's karma. It is very rare to encounter a Buddha recitation session. All the heavenly kings recite the Buddha's name. If we people in the world don't recite the Buddha's name, then we will fall into lower realms. Therefore, I hope each and every Buddhist won't miss this chance. After the Buddha recitation session, a Chan session will be held. We come together to practice and work hard. Copies of the Sutra of the Names of Ten Thousand Buddhas have arrived, and it would be best for everyone to bow in repentance before the Buddhas through a section of this sutra each evening.

The merit and virtue derived from bowing this repentance can never be fully expressed. Bowing in repentance can eradicate people's karma; bowing in repentance can nurture people's good roots. Bowing in repentance can help people who have never done any spiritual practice learn how to practice and help people without good roots to develop them. When our good roots are full and complete, we will become enlightened. Therefore, the merit and virtue of bowing in the Repentance Ceremony before Ten Thousand Buddhas is inconceivable. We will experiment with bowing in repentance for one hour every evening. Next year we can start to officially bow the repentance. Everyone should recognize the importance of bowing in repentance; only then can you derive its benefits.

We bow in the repentance ceremony before Ten Thousand Buddhas every evening. The power of this sutra is inconceivable. Ten thousand Buddhas come to protect you; therefore, you can gain everything you seek.

你求開大智慧，就會得大智慧；你求消除你的業障，就能消除你的業障；你求增長你的善根，就會增長你的善根。不是這個《萬佛懺》能增長你的善根，是十方諸佛都來加持你，令你的病沒有了，業障也消除了，所以這個《萬佛懺》是非常重要的。過去諸佛也是拜《萬佛懺》，現在諸佛還是拜《萬佛懺》，未來諸佛也都是拜《萬佛懺》而成就的。你看，虛老和尚以前也拜《萬佛懺》。

從前我遇見過一個福建人，他原來有心臟病，病得很厲害。他就拜《華嚴經》，一個字一拜、一個字一拜，一天就拜一千多拜。後來他的心臟病不知不覺就沒有了。所以修持佛法，必須要有一份至誠懇切的心，自然就有感應。以後每天請法，一個人請就可以了，因為我們這兒人不太多，一個一個輪著來就可以了。等人多的時候，再兩個人一起請。這法無定法，要合乎中道。拜佛、拜《萬佛懺》都是非常重要的。我們修道的人，不拜《萬佛懺》就談不上修行。我以前也拜《萬佛懺》。修行必須要經過一番艱苦奮鬥，才能有成就。你若不誠心，根本就不會有成就。

我們每天晚間拜《萬佛懺》，拜《萬佛懺》的功德是沒有法子能說得完的。有的人壽命本來是很短的，若能拜《萬佛懺》，壽命就可以延長了；有的人有很多的病痛，若能誠心拜《萬佛懺》，病痛就可以沒有了；有的人這一生也沒有什麼幸運的事情，所行所作、所遭所遇都很不吉祥的，若能誠心拜《萬佛懺》，就可以一切一切都如意吉祥。修道的人常常拜《萬佛懺》，很快就可以開悟了。

If you seek to open up your wisdom, you will gain wisdom. If you seek to eliminate your karma, you will eliminate your karma. If you seek to gain good roots, you will gain good roots. The Ten Thousand Buddhas will help you gain good roots, and the Buddhas will come bless you to help your illness and to eliminate your karma. Thus, the repentance is extremely important. The Buddhas of the past bowed in this repentance ceremony before Ten Thousand Buddhas, as do the Buddhas of the present. The Buddhas of the future will realize Buddhahood through bowing this repentance. You see, Venerable Master Xuyun bowed in this repentance ceremony before the Ten Thousand Buddhas.

I encountered a person from Fujian Province who had severe heart disease and was very sick. He bowed to each word of the *Flower Adornment Sutra*, making about 1000 bows each day. His heart disease disappeared. It is very important to have a sincere heart when you practice Buddhism. Sincerity will bring a response. From now on, one person at a time can request the Dharma. You can take turns. Since we don't have many people right now, one person will suffice. If there is a larger crowd, then two people can request the Dharma. Nothing is certain -- simply follow the Middle Way. Bowing in the Repentance before Ten Thousand Buddhas is very important. If you don't participate in this repentance, you can't really be called a practitioner of the Way. In the past, I also did this repentance practice. Therefore, in spiritual practice, you must undergo a process of hardship and exertion, and then you'll have some achievement. If you aren't sincere, you won't achieve anything at all.

We do the repentance before Ten Thousand Buddhas each night, and the merits and benefits are tremendous. Those who are destined to have short life spans can increase their life spans if they bow. If those who have many illnesses honestly bow in repentance to the Ten Thousand Buddhas, their illnesses will disappear. Some people do not have any luck in their life, and everything they do or experience is unfortunate. If they sincerely do this repentance before Ten Thousand Buddhas, they will enjoy good fortune. Practitioners who frequently do this repentance will soon attain awakening.

拜懺的這種功德是不可思議的，就拿這位成祥法師來講，我在香港認識他的時候，他什麼也不會說、不會講，連字都沒認識多少。後來他到了加拿大，沒有什麼事就天天拜《萬佛懺》，他一個人拜。前後拜了五年，拜了二十六部。現在看他的樣子，比以前是聰明得多了。虛老在過去也拜《萬佛懺》。西方人不願意禮拜、叩頭，所以也沒有人懂得叩頭的這種功德。拜《萬佛懺》的時候，大家要特別拿出一份誠心來拜，無論你有什麼病痛，你誠心拜都會好的，不知不覺病就沒有了。現在成祥法師在宏福寺那兒還是天天拜《萬佛懺》，前幾天他拜了一部《梁皇懺》，現在又拜《萬佛懺》。懺就是懺悔，「彌天大罪一悔便消」，你能懺悔，罪業就消除了。罪業消除，善根就會增長。

The merits of bowing in repentance are inconceivable. I will talk about Dharma Master Cheng Xiang. I first met him in Hong Kong. He did not have much to say because he did not know many words. Later he came to Canada where he began his daily routine of bowing in repentance for five years. He finished bowing the repentance ceremony 26 times. When I see him now, he is much smarter than before. Venerable Elder Master Xuyun also bowed in this repentance. Westerners tend not to like to bow; therefore, they do not experience the merits of bowing. When bowing in repentance before Ten Thousand Buddhas, have a sincere heart. No matter what kind of illnesses you have, if you sincerely bow, you will become well and your illnesses eventually will disappear. Dharma Master Cheng Xiang is at the Vast Blessings Monastery every day, bowing the repentance before Ten Thousand Buddhas. For the last few days, he has been there bowing the Emperor of Liang Repentance, and now he is bowing in repentance before Ten Thousand Buddhas. To repent also means to reform. There is a saying, "Offenses that fill the skies disappear with a single thought of repentance and reform." If you can repent of your offenses, they will be eliminated and your good roots will grow.



佛他是個大覺者，是個真正明白的人。本來，也不須要我們浴，佛的身體是清淨的，為什麼又要來浴佛呢？『浴』就是舉行個紀念，慎終追遠這種孝念，這也是一種孝道。釋迦牟尼佛出生那一天，九龍吐水，所以以後佛教徒就傳留下來這一個儀式來浴佛。我們是佛教徒，對於我們的師父就應該有一種孝念，所以就浴佛。

The Buddha is a greatly enlightened individual, someone who has truly understood. There's no need for us to wash his body, which is clean and pure. Yet, why do we bathe the Buddha? To do so symbolizes the bathing of our mind and its return to purity. It is also a form of commemoration, in memory of our teacher who passed away long ago; it is one way to be filial to the Buddha. Buddhists have this tradition of bathing the baby Buddha because on the day the Buddha was born, nine dragons spouted water. This is how this ceremony came down through the ages.



# 永嘉大師證道歌註釋

Song of Enlightenment by Great Master Yung Chia of The T'ang Dynasty

Commentary by Tripitaka Master Hua

文解：

**剎那滅卻阿鼻業者**：謂於短暫時間，消滅無間地獄罪業。梵語阿鼻，即中譯無間，謂無間地獄。何以故？仗以金剛王寶劍，斬斷無始業識種子耳。

**若將妄語誑眾生者**：謂余所說者，乃真實證悟之道，如果我用誑語來欺騙眾生。**自招拔舌塵沙劫者**：謂自己本人必招受墮入拔舌地獄，如塵沙之多劫，而受無量之苦報。

此乃婆心切切，恐人懷疑不信，故發誓以堅固眾生之信心，使克證無為之覺果。大師悲心深矣哉！

歌文：

頓覺了 如來禪  
六度萬行體中圓  
夢裏明明有六趣  
覺後空空無大千

文解：

**頓覺了如來禪者**：謂豁然大開圓解，即不歷漸次，而覺悟此心地法門。

Commentary:

THE KARMA OF THE AVICHI IS CANCELLED IN KSHANA. In an instant, the offense karma deserving the uninterrupted Hell, is wiped out. How can this be? The Superior One cuts out the consciousness-seeds of beginningless karma with the Royal Vajra Jewelled Sword.

IF I WERE DECEIVING LIVING BEINGS WITH UNTRUE WORDS. What I, Master Yung Chia, now say is the true and genuine testimony of Enlightenment. If I were cheating living beings with lies, I'D INVITE UPON MYSELF THE RIPPING OUT OF TONGUES FOR AEONS AS MANY AS DUST AND SAND. Then I'd certainly cause myself to fall into a hell where my tongue would be ripped out for as many ages as there are particles of dust and sand, and I would undergo unlimited suffering in retribution.

These lines express the Master's kindheartedness and concern. He was afraid that people would be skeptical and disbelieve what he said, so he make this vow to strengthen the faith of living beings and enable them to be certified to Unconditional Enlightenment. The Great Master's compassion for living beings was extremely deep.

TEXT:

WITH SUDDEN ENLIGHTENED UNDERSTANDING OF THE DHYANA OF THE THUS COME ONES,  
THE SIX CROSSINGS-OVER AND TEN THOUSAND PRACTICES ARE COMPLETE IN SUBSTANCE.  
IN A DREAM, VERY CLEARLY, THERE ARE SIX DESTINIES;  
AFTER ENLIGHTENMENT, COMPLETELY EMPTY, THERE IS NO UNIVERSE.

Commentary:

WITH SUDDEN ENLIGHTENED UNDERSTANDING OF THE DHYANA OF THE THUS COME ONES. Suddenly there is a great opening up of complete understanding: then there are no gradual steps to Enlightenment to this Dharma-door of the Mind-ground.

**六度萬行體中圓者**：謂至此始知，舉凡布施、持戒、忍辱、精進、禪定、智慧等六度，乃至萬行功德等，皆自性本具圓滿，無欠無餘。

**夢裏明明有六趣者**：謂人在迷夢中，天、人、阿修羅、地獄、餓鬼、畜生，六道宛然。

**覺後空空無大千者**：謂及至覺悟之後，迷夢已醒，虛空粉碎，家破人亡，又豈有三千大千世界哉！故曰覺後空空無大千也。

### 歌文:

無罪福  
無損益  
寂滅性中莫問覓  
比來塵鏡未曾磨  
今日分明須剖析

### 文解:

**無罪福無損益者**：謂於自性理體，本無罪福、生滅、損益、增減之相可得也。

**寂滅性中莫問覓者**：謂諸法寂滅性，不可以言宣，故云莫問覓也。

THE SIX CROSSINGS-OVER AND TEN THOUSAND PRACTICES ARE COMPLETE IN SUBSTANCE. We should know from the beginning that the merit and virtue of the six crossings-over -- giving, holding Precepts, patience, vigor, Dhyana samadhi, and wisdom -- and the ten thousand practices, are all in our inherent nature, fundamentally complete and perfect. They are not lacking, nor are they in excess.

IN A DREAM, VERY CLEARLY, THERE ARE SIX DESTINIES. While people are in a confused dream, the six paths of gods, humans, asuras, hells, hungry ghosts, and animals, are distinctly evident.

Yet AFTER ENLIGHTENMENT, COMPLETELY EMPTY, THERE IS NO UNIVERSE. After one becomes Enlightened and is roused from the confused dream, emptiness is pulverized, home is broken, and people vanish. Then how could the Three Thousand Great Thousand World system exist?

### TEXT:

NO OFFENSES OR BLESSINGS,  
NO BENEFIT OR LOSS,  
IN THE STILL, EXTINCT NATURE NO QUESTIONS OR SEEKING,  
RECENTLY THE DUSTY MIRROR HAS NOT BEEN POLISHED,  
TODAY WE MUST ANALYZE AND MAKE CLEAR DISTINCTIONS.

### Commentary:

NO OFFENSES OR BLESSINGS, NO BENEFIT OR LOSS. In the principle and substance of the inherent nature, the creation and destruction of offenses and blessings and the increase or decrease of benefit and loss, are fundamentally intangible characteristics.

IN THE STILL, EXTINCT NATURE NO QUESTIONS OR SEEKING. The still, extinct nature of all dharmas cannot be explained with words, so the verse says that there are "no questions or seeking."

(待續 To be continued)



# 佛說阿彌陀經淺釋

## A General Explanation of The Buddha Speaks of Amitabha Sutra

六度就是：

（一）**布施就度慳貪**。你這個人，要是盡貪，盡想貪心，捨不得，那你就捨；你若不捨，這個慳貪就度不了。所以布施度慳貪。

（二）**持戒就度毀犯**。

（三）**忍辱就度瞋恚**。你這個人要是脾氣太大了，就應該修忍辱行，凡事忍耐一點，不要一天到晚都是那個阿修羅的樣子，總想發脾氣。和任何人，不講話則已，一講起話來，那個牛眼睛就瞪起來了，眼睛瞪得像牛眼睛那麼大。這都是修羅的境界，修羅的樣子現出來了。這就要修忍辱。

（四）**精進就度懈怠**。你懶惰嗎？懶惰就要學得精進一點，就把這個懶惰度過去了。

（五）**禪定就度散亂**。你東想西想，盡打妄想，那你就修禪定。你有了定力，這妄想就休息了；你定力沒有，這個妄想它就作怪、造反了。你有定力，這些個妄想、散亂都沒有了。

（六）**智慧就度愚癡**。最要緊的，你要有智慧，要有般若的智慧。你有智慧就不愚癡了，你若愚癡就沒有智慧。所以我本來沒有智慧，但是現在我生出來智慧；生出來智慧，就把這個愚癡度了，沒有愚癡了。你光明就把這黑暗給度過去了。光明就是智慧，黑暗就是愚癡。

所以菩薩就修六度萬行——自覺、覺他了，這和二乘人不同了。

三、覺行圓滿。覺滿，就是妙覺了，就是佛。佛，是既能自覺圓，又能覺他圓，所以也叫覺行圓滿。覺也圓滿，所行的也圓滿，覺行圓滿，所以成佛。

**The Six Perfections are:**

- **Giving.** Giving transforms those who are stingy. Greedy people who can't give should practice giving, for if they do not learn to give they will never get rid of their stinginess.
- **Morality.** The precepts are guides to perfect conduct and eliminate offenses, transgressions, and evil deeds. Keep the precepts.
- **Patience.** Patience transforms those who are hateful. If you have an unreasonable temper, cultivate being patient and bearing with things. Don't be an asura, a fighter who gets angry all day and is not on speaking terms with anyone unless it's to speak while glaring with fierce, angry eyes. Be patient instead.
- **Vigor.** Vigor transforms those who are lazy. If you're lazy, learn to be vigorous.
- **Dhyana meditation.** Dhyana meditation transforms those who are scattered and confused.
- **Wisdom.** Prajna wisdom transforms those who are stupid; the bright light of wisdom disperses the darkness of stupidity.

Bodhisattvas cultivate the Six Perfections and the Ten-thousand conducts. Self-enlightened, they enlighten others, and are therefore unlike those of the Small Vehicle.

Complete Enlightenment. This is wonderful enlightenment, the enlightenment of the Buddha. The Buddha perfects self-enlightenment and the enlightenment of others, and when his enlightenment and practice are complete, he has realized Buddhahood.

佛的大概的意思就這樣子。要是具足說起來，「佛」就叫「佛陀耶」，也就是 *Buddhaya*。因為有的人歡喜簡略，不單中國人，就是西方人也有的歡喜簡略，所以不說 *Buddhaya*，就說 *Buddha*，中國人就說「佛」。

那麼佛，講來講去，我還是不懂什麼叫佛？你不懂嗎？我告訴你，你就是佛！你說，我怎麼不知道呢？你不知道，就是佛。但是你這個佛，不是說你現在已經成的佛了，你是沒成的佛。講到這個地方，你應該懂了：啊，佛原來是人成的！人就可以修行成佛。所以說「覺者佛也」，人要是覺悟了，就是佛；要沒覺悟呢？那就是眾生嘛！這是佛字的大概意思。

這個佛，還有三身、四智、五眼、六通。你雖然是佛，但你是沒成的佛，佛是已成的佛，佛是已經成佛了。你因為是沒有成的佛，所以你就沒有三身，沒有四智，沒有五眼，沒有六通。佛因為從凡夫修到佛的果位上，所以佛具足三身、四智、五眼、六通。

有的人說自己就是佛了，這是愚癡到極點的一個人！為什麼？他沒有成佛，就說他是佛，這豈不是自欺欺人——既騙自己又騙他人，既騙他人又騙自己，這豈不是世界上的一個大愚癡者？雖然人人都可以成佛，但是你要修行；你要有三身、四智，才可以稱得為佛，不是單單有了五眼或者有點神通，這就算佛了。不是的。

三身，什麼叫三身呢？就是法身、報身、化身。

四智，就是大圓鏡智、妙觀察智、成所作智、平等性智，有這四種的智慧。

“You keep talking about the Buddha,” you say, “but I still don’t know who the Buddha is.”

You don’t know? I will tell you.

*You are the Buddha.*

“Then why don’t I know it?” you ask.

Your not knowing is just the Buddha! But this is not to say that you have already reached Buddhahood. You are as yet an unrealized Buddha. You should understand that the Buddha became a Buddha from the stage of a common person. It is just living beings who can cultivate to realize Buddhahood. The Buddha is the Enlightened One, and when a human being becomes enlightened, he’s a Buddha, too. Without enlightenment, he’s just a living being. This is a general explanation of the word “Buddha.”

The Buddha has Three Bodies, Four Wisdoms, Five Eyes, and Six Spiritual Penetrations. You may be a Buddha, but you are still an unrealized Buddha, for you do not have these powers. The Buddha cultivated from the stage of a common person to Buddhahood, and has all the attributes of Buddhahood.

Some who haven’t become Buddhas claim to be Buddhas. This is the height of stupidity; claiming to be what they are not, they cheat themselves and cheat others. Isn’t this to be a “Greatly Stupid One?” Everyone can become a Buddha, but cultivation is necessary. If one has the Three Bodies and the Four Wisdoms one may call oneself a Buddha. If one has just the Five Eyes, or a bit of spiritual penetration, one may not.

**The Three Bodies are:**

- The Dharma body,
- The Reward body,
- The Transformation body.

**The Four Wisdoms are:**

- The Great Perfect Mirror Wisdom,
- The Wonderful Observing Wisdom,
- The Wisdom of Accomplishing What is Done, and
- The Equality Wisdom.

(待續 **To be continued**)

# 4 月 份 金 山 寺 法 會 時 間 表

## April 2019 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	F R I 五	S A T 六
廿六 1  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿七 2  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿八 3  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿九 4  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	三月初一 5  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	初二 6 <b>9:00am</b> 楞嚴咒法會 Shurangama Mantra Recitation <b>10:00 am</b> 聽經 Dharma Lecture <b>1:10 pm</b> 大悲懺 Great Compassion Repentance	
初三 7 <b>9:00am</b> 誦地藏經 Earth Store Sutra Recitation <b>1:00 pm</b> 細談佛德無邊 Investigation of The Buddhas' boundless virtue	初四 8  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	初五 9  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	初六 10  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	初七 11  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	初八 12  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	初九 13 <b>9:00am</b> 念佛法會 Amitabha Buddha Recitation <b>10:00 am</b> 聽經 Dharma Lecture <b>1:10 pm</b> 大悲懺 Great Compassion Repentance
初十 14 <b>9:00am</b> 誦地藏經 Earth Store Sutra Recitation <b>10:00 am</b> 聽經 Dharma Lecture	十一 15  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十二 16  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十三 17  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十四 18  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十五 19  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十六 20 <b>9:00am</b> 念佛法會 Amitabha Buddha Recitation <b>10:00 am</b> 聽經 Dharma Lecture <b>1:10 pm</b> 大悲懺 Great Compassion Repentance
十七 21 <b>9:00am</b> 誦地藏經 Earth Store Sutra Recitation <b>10:00 am</b> 聽經 Dharma Lecture	十八 22  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十九 23  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	二十 24  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿一 25  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿二 26  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿三 27 <b>9:00am</b> 念佛法會 Amitabha Buddha Recitation <b>10:00 am</b> 聽經 Dharma Lecture <b>1:10 pm</b> 大悲懺 Great Compassion Repentance
廿四 28 <b>8:30am - 3:30pm</b> 藥師懺 Medicine Master Repentance <b>10:00 am</b> 聽經 Dharma Lecture	廿五 29  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿六 30  <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	是日已過命光微 當勤精進修淨土 無常忽至誰為主 寄望諸賢時警惕		如少水魚最堪悲 如救頭燃改過非 放逸結果自吃虧 深淵薄冰好自為	

: 六齋日 (Six Vegetarian Days)

# 5 月份 金山寺法會時間表

## May 2019 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	F R I 五	S A T 六
<b>萬佛聖城 CTTB 05/12/19 (日 Sun)</b> <b>慶祝釋迦牟尼佛聖誕法會</b> Celebration of Shakyamuni Buddha's Birthday 請與金山寺聯絡交通安排 (電話: 415-421-6117) Please contact us if you would like to participate!			廿七 1	廿八 2	廿九 3	三十 4 <i>9:00am</i>
			<i>1:00 PM</i> 大悲懺 Great Compassion Repentance	<i>1:00 PM</i> 大悲懺 Great Compassion Repentance	<i>1:00 PM</i> 大悲懺 Great Compassion Repentance	楞嚴咒法會 Shurangama Mantra Recitation <i>10:00 am</i> 聽經 Dharma Lecture <i>1:10 pm</i> 大悲懺 Great Compassion Repentance
四月初一 5	初二 6	初三 7	初四 8	初五 9	初六 10	初七 11 <i>9:00am</i>
<i>8:30am - 3:30pm</i> 藥師懺 Medicine Master Repentance <i>10:00 am</i> 聽經 Dharma Lecture	<i>1:00 PM</i> 大悲懺 Great Compassion Repentance	<i>1:00 PM</i> 大悲懺 Great Compassion Repentance	<i>1:00 PM</i> 大悲懺 Great Compassion Repentance	<i>1:00 PM</i> 大悲懺 Great Compassion Repentance	<i>1:00 PM</i> 大悲懺 Great Compassion Repentance	念佛法會 Amitabha Buddha Recitation <i>10:00 am</i> 聽經 Dharma Lecture <i>1:10 pm</i> 大悲懺 Great Compassion Repentance
初八 <i>9:00am</i> 12	初九 13	初十 14	十一 15	十二 16	十三 17	十四 18
慶祝釋迦牟尼佛 聖誕法會 (正日 Actual Day) Celebration of Shakyamuni Buddha's Birthday	<i>1:00 PM</i> 大悲懺 Great Compassion Repentance	<i>1:00 PM</i> 大悲懺 Great Compassion Repentance <i>7:00 pm</i> 華嚴法會灑淨 Purify the boundaries for Avatamsaka Sutra	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>9:00 AM</i> 華嚴法會 Avatamsaka Sutra Recitation
十五 19	十六 20	十七 21	十八 22	十九 23	二十 24	廿一 25
<i>9:00 AM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>9:00 AM</i> 華嚴法會 Avatamsaka Sutra Recitation
廿二 26	廿三 27	廿四 28	廿五 29	廿六 30	廿七 31	
<i>9:00 AM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	<i>1:00 PM</i> 華嚴法會 Avatamsaka Sutra Recitation	金山聖寺 華嚴法會 Avatamsaka Sutra Recitation <b>05/15 - 06/08</b>

: 六齋日 (Six Vegetarian Days)