



# 金山聖寺通訊

## GOLD MOUNTAIN MONASTERY NEWS

Issue 308期

6月 & 7月19年

Jun & Jul 19

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>

法界佛語

### 法法皆通念觀音

Penetrate Every Dharma: Recite the Name of Guanyin Bodhisattva

無論什麼法門，只要你有忍耐心，都會有所成就。

As long as you have patience, you'll succeed at whatever Dharma-door you practice .

從無量劫以來，生了又死，死了又生，經過有百千萬劫這麼長的時間，也沒有遇到過觀音法會，所以我們的習氣毛病絲毫沒有減少，而無明煩惱一天比一天多。現在既能遇到觀世音菩薩法會，這也可以說是在無量劫以前所種的善根，到今天才成熟，所以才能參加這樣微妙不可思議的法會。

From beginningless eons in the past, we have died and been reborn, over and over, passing through hundreds of thousands of myriads of eons. During all this time, we've never encountered a Guanyin Bodhisattva Dharma Session, so our bad habits and faults have not decreased by the slightest bit. In fact, our ignorance and afflictions have increased day by day. Now that we've encountered a Guanyin Bodhisattva Dharma Session, we might say that the roots of goodness we've planted throughout measureless eons in the past have matured, enabling us to join this wonderful and inconceivable Dharma session.

如果你沒有善根，沒有德行，是沒有機會讓你打觀音七的，所以要珍惜這七天的寶貴時間，不要打妄想，虛度光陰。如果盡打妄想，雖然參加這個法會，也等於沒有參加一樣，因為你不會得到什麼好處。

雖然這法會才開始兩天，可是我知道有人已經見到菩薩、見到光……，有種種不可思議的境界現前；又有人將要開五眼。所以沒有得到好處的人，應該生大慚愧；不要以為自己沒有得到好處，其他人也是這樣子，不是的。

金山聖寺也可以說是沙裡澄金的工廠，誰想要真修行，就不能離開金山聖寺。離開金山聖寺，想再找修行的地方，就不容易找了。金山聖寺的人，都是有道心的修行人，縱使在極度艱難困苦的環境，也要用功修行。

修道的法門，有八萬四千那麼多種。每一種法，你都要明白一點，不要單單知道一種而已。你若能每一種法門都知道一點，久而久之，就能把所有的法門都明白了。

單單只明白一個法門，就不容易體會佛法深如大海的境界。就好像愚人「以管窺天」，還以為天只有管口那麼大而已。你要是不用竹管子，你看天究竟有多大！所以學佛，不要單單知道一種法門，應該法法皆通，法法皆明。

Someone who lacked these roots of goodness, who has no virtuous practices, would never have the chance to attend a Guanyin Recitation Session. Since this is the case, we must cherish every minute of these seven days. Don't indulge in idle thinking, or let the time pass in vain. If all you do is indulge in idle thinking, then even though you may take part in this Dharma session, it's just as if you hadn't come at all, because you won't gain any advantages whatsoever.

Although this Dharma session began only two days ago, I know that some people have already seen the Bodhisattva, and other people have seen lights. A variety of inconceivable states have occurred. Some people are on the verge of opening their five spiritual eyes. People who haven't gained any advantages should feel deeply ashamed. Don't assume that just because you haven't experienced any benefits, the same goes for everyone else. That's not the case.

Gold Mountain Monastery, you might say, is a gold refinery. Whoever wants to cultivate should not leave Gold Mountain Monastery. If you want to find another Way-place in which to cultivate, it may not be so easy. Cultivators at Gold Mountain Monastery have a "mind" for the Path. Even though they are in an environment where conditions are extremely difficult, they still want to cultivate hard.

There are as many as eighty-four thousand Dharma-doors for cultivating the Path. You should be familiar with each one of these Dharma-doors. It shouldn't be the case that you only know a single method of cultivation. If you know something about the cultivation of each Dharma-door, then over time you'll understand all the myriad Dharma-doors.

But if you only understand one Dharma-door of cultivation, then it won't be easy for you to experience the state of the Buddhadharma, which is as deep as the sea. You'll be like a foolish person who peers at the sky through a tube and assumes the sky is no bigger than the little circle of light he sees at the end of his tube. If he doesn't use his bamboo tube, then he can see how vast the sky really is. So we who cultivate the Buddhadharma should not know how to practice only one method, we should penetrate every Dharma and understand every kind of practice.

現在我們打觀音七，這是佛法的一部分。你如果沒有修過這個法，就一定要來試驗一次，不要沒有試驗，就不修了。如果能圓滿打完這七天，對你身心一定有好處。諸位千萬不要當面錯過，失之交臂！

菩薩所修的是六度萬行，六度就是：

(一) 布施：自己要布施給其他人，不是要其他人布施給自己。

(二) 忍辱：現在是打觀音七的時候，就看你能不能忍。要是能忍，就能圓滿地打完觀音七。要是不能忍，就一天到晚打妄想，譬如：「我等一會兒要到某一間餐廳去大吃一頓。」或者想：「我在這裏念觀音，有什麼用？簡直是胡鬧，趕快跑！」這都是沒有忍。沒有忍的人，不能修道。你修坐禪也可以，念佛也可以，念觀音菩薩也可以，這都是一樣的法門，根本上沒有什麼分別。無論什麼法門，只要你有忍耐心，都會有所成就。你要是沒有忍，什麼法門也修不了。沒有忍耐心，常常覺得這樣也不對，那樣也不好，事事不如你的意，那麼你能修什麼呢？道是沒有我見，沒有我執。如果有所執著，就永遠不能修道。有人說：「我要參禪。」你要參禪，更需要有忍辱心。

(三) 持戒：就是「諸惡莫作，眾善奉行。」

(四) 精進：就是不懶惰。

Now we're reciting the name of Guanyin Bodhisattva, which is a part of the Buddhadharma. If you've never cultivated this method before, then you should try it! Don't stubbornly refuse to try it. People who fully participate in this Dharma session to its end will surely get benefits for both body and mind. Under no circumstances should you pass up this opportunity which is right before you!

Bodhisattvas cultivate the six perfections (*paramitas*) and the myriad practices. The six perfections are:

(1) Giving: This means that we should give to other people, not that other people should give to us.

(2) Patience: During this Guanyin Recitation Session, we'll see whether or not you can be patient. A patient person will successfully complete this session, while an impatient person will indulge in idle thoughts all day long. He might think, "I'll wait awhile, and then go to a restaurant and have a big feast." Or maybe he'll think, "What's the use of my being here, reciting Guanyin Bodhisattva's name? It's a lot of nonsense. I'm leaving right away!" These are the thoughts of an impatient person. An impatient person cannot cultivate the Way. It doesn't really matter whether you sit in meditation or recite the Buddha's name or Guanyin Bodhisattva's name. These are really the same Dharma-door; there's basically no difference between them. No matter which Dharma-door you cultivate, you need to have patience before you can succeed. If you have no patience, then you'll never cultivate any Dharma-door successfully. A person who has no patience always feels that everything is wrong and bad. Nothing ever suits him. If this describes you, then what method could you hope to cultivate? There is no mark of self within the Way, and no ego to attach to. One who is attached will never be able to cultivate the Way. Someone may say, "I want to meditate!" Well, if you want to meditate, then even more do you need patience.

(3) Holding precepts: This means "Do no evil and respectfully practice all good deeds."

(4) Vigor: This means not being lazy.

(五) 禪定：我們念觀世音菩薩，就是求觀世音菩薩幫助我們獲得禪定。

(六) 智慧：有了禪定，就生出智慧。所以六度是有連帶關係的。

有人說：「我喜歡專門修禪定。」那麼我告訴你如何修禪定？就是一進入禪堂，不論怎麼樣，也不能出禪堂一步。有人說：「假如有病了，怎麼辦？」有病你就病，有病也要參禪！「要是死了，怎麼辦？」死了也不可以抬到禪堂外邊去。參禪的人死了，就把他的屍體放到空的坐單底下；縱使發臭了，也放在那兒，不往外抬。人死了，也不准出去。

有人說：「那不等於監獄一樣嗎？」等於監獄？你現在以為你沒有坐監獄嗎？每一個人都在監獄裏頭，不過你自己不知道而已。你的自性想出也出不去，想回來又不能回來。出去了，不能回來；回來了，不能出去，這是自由嗎？每個人的身體就是個監獄，只是你不了解。

我們現在坐禪，一進禪堂，就不准出禪堂的門口。誰一出去，香板就往頭上、背上打下去，這就是打七。打觀音七也是一樣不准出禪堂，誰一出去，就要打，因為誰叫你來的！有人說：「我是看到公告，所以才來。」可是公告上面，並沒有寫來了就可以走。走，可以的，但是要付大家的伙食費，才可以走；否則是不可以走的。為什麼呢？因為你一走，旁人看你走，也跟著走了。你也走，他也走，大家都走了，這叫做破壞道場。因為免得你有破壞道場的罪，所以你需要負擔大家的伙食費。如果你付不起，那就最好不要走！

(5) Vigor: This means not being lazy.

(6) Wisdom: Once we have Chan samadhi, we can bring forth wisdom. These six perfections are inter-related.

Someone says, "I'd like to specialize in Chan samadhi." Well then, I'll tell you how to cultivate Chan samadhi: once you enter the Chan hall, you may never under any circumstances set foot outside it again. Someone asks, "But what if I get sick? What will I do then?" If you get sick, then you are simply sick. Even if you are sick, you still must meditate. And if you die, what'll you do then? Even if you die, we won't carry you out of the meditation hall. When a Chan cultivator dies, his corpse is placed under an empty seat. Even though it stinks, it isn't carried out of the hall. Our rules say that even when somebody dies, he is not allowed to leave.

You say, "Isn't that just like being in jail?" I ask you, "Do you really think you're not in jail right now?" Every person is locked in his own jail, only he's not aware of it. When your self-nature wants to leave, it cannot go freely. When it wants to return, it cannot return. If it goes out, it cannot come back; when it comes back, it cannot leave again. Is this what you call freedom? Every person's body is a jail, but you don't understand this.

Therefore, during our Chan session, once you enter the Chan hall, you stay. You're not allowed to go out of the door whenever you want. Anyone who wants to leave will be hit on the head, shoulders, and back by the proctor's stick. This is during a Chan Meditation Session. When we hold a Guanyin Recitation Session, it's also the same way: no one is allowed to leave the hall. Anyone who leaves is in line for a beating, because who told you to come in the first place? You say, "I saw the announcement; that's what brought me here." Well, the announcement didn't say that you're free to leave after you come. Actually, you may leave, but only on the condition that you pay everyone's food bill for the entire session. Otherwise, you can't go. Why not? Because as soon as you go, other people will watch you leave and they'll want to go, too. Once you leave, another person will leave, and then everybody will go. That's called "destroying the Way-place." So in order to avoid creating the offense of destroying the Way-place, you should pay for everyone's food. If you can't afford it, then the best thing would be for you not to go!

你們各位都是有緣，才到金山聖寺來。要是沒有緣，連金山聖寺的門口也沒法子進來。既然有緣，大家不妨做觀音法會上的朋友。大家手拉著手，一起向前開步走。到什麼地方呢？到每個人心中想要到的地方。我們每個人都要幫助其他人，為什麼我要這樣說呢？因為我怕你們走錯路。



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

凍死不攀緣，餓死不化緣，窮死不求緣；隨緣不變，不變隨緣，抱定我們三大宗旨。  
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。

Freezing to death, we do not scheme. Starving to death, we do not beg.

Dying of poverty, we ask for nothing.

According with conditions, we do not change. Not changing, we accord with conditions.

We adhere firmly to our three great principles.

We renounce our lives to do the Buddha's work. We take the responsibility to mold our own destinies. We rectify our lives to fulfill the Sangha's role.

Encountering specific matters, we understand the principles.

Understanding the principles, we apply them in specific matters.

We carry on the single pulse of the patriarchs' mind-transmission.

# 如何斷煩惱

## How to Cut Off Afflictions

若想沒有煩惱，唯一的辦法，就是勤修戒定慧，息滅貪瞋癡。

If you want to be free of afflictions, the only way is to diligently cultivate precepts, samadhi, and wisdom, and extinguish greed, hatred, and stupidity.

菩薩見三界的眾生，都患了貪瞋癡三毒的毛病，有種種的苦惱，在長夜漫漫中被煎熬和壓迫。

按理來說，出家修道人不應該有煩惱，可是也有種種煩惱，為什麼呢？因為心不清淨。這個不好啦！那個不對啦！這個人又有什麼過錯，那個人又有什麼毛病，總而言之，有很多煩惱來纏繞，使得身心不得自在。

各位想一想，每個人有每個人的煩惱，上自總統，下至乞丐，都有他們的煩惱。世界各國的元首，今天憂國，明天憂民，有很多煩心的事；乞丐向人家討飯，人家不布施，他會發脾氣，生出煩惱。若想沒有煩惱，唯一的辦法，就是勤修戒定慧，息滅貪瞋癡。如果修行到家了，自然不生煩惱。

菩薩發大悲心，為有三毒煩惱病的眾生，廣說對治的方法。佛說八萬四千法門，就是對治眾生八萬四千煩惱病；這八萬四千種的藥方，能滅除眾生一切的苦患。研究藥方而不吃藥，那是無有是處；所以學佛法，要有信解行證的功夫，才能成就。

The Bodhisattvas understand that living beings of the three realms are all ill with the afflictions of the three poisons: greed, hatred, and stupidity. They have all kinds of bitter afflictions that oppress and torment them throughout the long, dark night.

In principle, people who have left the home-life to cultivate should not have any afflictions. However, they still do, because their minds are not pure. They complain that this is no good and that is wrong; this person made such and such mistakes, and that person has some other faults. Anyhow, they are caught up in many afflictions and cannot be free mentally or physically.

Let's think about it. Everyone has his own afflictions. From the President to the panhandler, everyone has afflictions. The leaders of all the nations of the world worry about their nation one day, and their people the next. Many matters vex their minds. Panhandlers beg for food; if people don't give them food, they lose their tempers and get afflicted. If you want to be free of afflictions, the only way is to diligently cultivate precepts, samadhi, and wisdom, and extinguish greed, hatred, and stupidity. When you become skilled at cultivation, your afflictions will naturally cease.

Bodhisattvas bring forth great compassion towards living beings who are afflicted with the three poisons. They vastly proclaim the cure for these sicknesses. The Buddha spoke 84,000 Dharma-doors to cure living beings' 84,000 illnesses of affliction. These 84,000 prescriptions can eradicate all living beings' sufferings. But if we study the prescriptions without taking the medicine prescribed, it will be useless. So in order to achieve anything in studying Buddhism, we must have skill in faith, understanding, practice, and certification.

# 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：

**比來塵鏡未曾磨者：**謂此寂滅性，人人本具，個個不無；惟如鏡被塵封，有光難現。必藉磨拭修禪習定之力，甘露法水灌溉之功，切而復磋之，琢而復磨之，俾能返本還原耳。

**今日分明須剖析者：**謂往昔醉生夢死，不思出離三界火宅，認苦為樂，不遇善知識化導。今已了了分明，豈可再事因循，蹉跎歲月，而不痛下針砭，速自剖判分析進止乎！

歌文：

誰無念 誰無生  
若實無生無不生  
喚取機關木人問  
求佛施功早晚成

文解：

**誰無念 誰無生者：**謂誰能無妄念塵勞流轉生死乎？

**若實無生無不生者：**謂假如果然無者，亦即不滅而無不生矣。

Commentary:

RECENTLY THE DUSTY MIRROR HAS NOT BEEN POLISHED. Fundamentally, everyone is replete with the still, extinct nature. No one lacks it. However, it is like a mirror covered with dust; it is hard for its light to appear. One must polish it by the power of cultivating Dhyana samadhi and pour over it the efficacious Dharma-water of sweet dew. Having polished it, having rubbed and burnished it, one will be able to go back to the origin and return to the source.

TODAY WE MUST ANALYZE AND MAKE CLEAR DISTINCTIONS. In past lives we were born drunk and died dreaming. We did not consider escaping from the burning house of the three realms. We mistook suffering for bliss, and we did not meet a good Knowing One to guide and transform us. But now we must make distinctions very clearly. How can we just let things slide again, letting the months and years slip by, numb to the piercing needle's pain? We should analyze ourselves without delay and proceed to stop this vicious cycle.

TEXT:

WHO IS WITHOUT THOUGHT? WHO IS WITHOUT BIRTH?

IF THERE IS REALLY NO PRODUCTION, THERE IS NOTHING NOT PRODUCED.

SUMMON A WODDEN STATUE AND INQUIRE OF IT.

APPLY YOURSELF TO SEEKING BUDDHAHOOD; SOONER OR LATER YOU WILL ACCOMPLISH IT.

Commentary:

WHO IS WITHOUT THOUGHT? WHO IS WITHOUT BIRTH? Who can be without false thinking, wearisome sense impressions, and not turn in the revolving wheel of birth and death?

IF THERE IS REALLY NO PRODUCTION, THERE IS NOTHING NOT PRODUCED. If there is indeed no production, there is both no destruction and nothing that isn't produced.

**喚取機關木人問者：**謂個中消息機關，請向木人詢問，當有最妙之答案也。（註：誌公和尚《大乘讚》：歛容入定坐禪，攝境安心覺觀，機關木人修道，何時得達彼岸。）

**求佛施功早晚成者：**謂不宜偏重二邊，只知求佛，或單求己，不會中道了義，以致倒見橫生。求佛者，則著於他相，而生依賴心，自不計早晚亦可成功。求己者，則著於自相，而生固執，豈論迷悟遲疾。此等行人，仍在六根門頭做功夫，猶如揚湯止沸，而非釜底抽薪之善法也。

再者，汝若能一心求佛用功，早晚自成矣。  
（註：不著佛求，不著法求，不著僧求。只要一心如如，勇猛精進，遲早必得成就。）

## 歌文：

放四大 莫把捉  
寂滅性中隨飲啄  
諸行無常一切空  
即是如來大圓覺

## 文解：

**放四大 莫把捉者：**謂吾人由堅固地性、濕潤水性、溫暖火性、呼吸風性組合而成，當莫拘束；若執著於相，則自生葛藤。

SUMMON A WOODEN STATUE AND INQUIRE OF IT. If you want to understand this principle, you can ask a wooden statue. He will give you a most wondrous answer.

APPLY YOURSELF TO SEEKING BUDDHAHOOD; SOONER OR LATER YOU WILL ACCOMPLISH IT. One should not incline to either extreme of knowing only to seek the Buddha or only seeking the self, or one will be unable to reach the ultimate meaning of the Middle Way. The result will be perverse arisal of inverted views. In seeking the Buddha, one becomes attached to the characteristic of "otherness" and gives rise to an attitude of dependence. If one does not make reckonings of "Sooner" or "later," there can be accomplishment. But if one seeks the self, one will become attached to the characteristic of self and give rise to an obstinate grasping. How can confusion and Enlightenment be spoken of as slow or quick? People who incline to extremes keep working at the gates of the six sense-organs, which is like stirring water to stop it from boiling instead of using the sensible method of putting out the fire under the pot.

The verse also says that if you apply yourself single-mindedly to seeking Buddhahood, you will be successful sooner or later.

## TEXT:

LET THE FOUR ELEMENTS GO, DO NOT GRASP AT THEM.

THE NATURE OF STILL QUIESCENCE ACCORDS WITH DRINKING AND EATING.

ALL ACTIVITIES ARE IMPERMANENT; EVERYTHING IS EMPTY.

THAT IS THE GREAT AND PERFECT ENLIGHTENMENT OF THE THUS COME ONE.

## Commentary:

LET THE FOUR ELEMENTS GO. DO NOT GRASP AT THEM. We people are made from the combining of the solidity of earth, the moisture of water, the warmth of fire, and the breath of wind. We should not grasp and become attached to these characteristics or to the complications which arise from having a self.

(待續 To be continued)

# 佛說阿彌陀經淺釋

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

### 六通：

- 一、**天眼通**：得到天眼通，可以看見天人一切的動作。
- 二、**天耳通**：可以聽見天上的人所說的話、一切的聲音。
- 三、**他心通**：是你心裏沒講出的話，他就知道了。
- 四、**宿命通**：他心通是知道現在的，而宿命通不單現在的知道，過去的也知道。宿命通就知道過去的，通於過去。
- 五、**神足通**：又叫神境通，這個通就是不可思議一種妙的境界。
- 六、**漏盡通**：漏盡了，不是說好像一個瓶子裏邊裝了水，瓶子底下有個窟窿，把水都漏出去了，叫漏盡。漏盡通，是沒有漏了——本來是有漏的，現在把漏補上，沒有漏了。什麼叫沒有漏？我說了很多次了，你沒有淫欲心就是沒有漏了，你沒有貪心也是沒有漏了，沒有瞋心也是沒有漏了，沒有癡心也是沒有漏了。總而言之，你有八萬四千種的毛病，現在這個毛病都沒有了，這就叫無漏了，漏盡通。

五眼：是天眼、佛眼、慧眼、法眼、肉眼。

那麼講起這五眼，就有首偈頌說：

天眼通非礙，肉眼礙非通，  
法眼唯觀俗，慧眼了真空，  
佛眼如千日，照異體還同。

### The Six Spiritual Penetrations are:

- **The Heavenly Eye.** The Heavenly Eye can see the gods and watch all their activities.
- **The Heavenly Ear.** The Heavenly Ear can hear the speech and sounds of the gods.
- **The Knowledge of Others' Thoughts.** Thoughts in the minds of others which they have not yet spoken are already known. This refers to the present.
- **The Knowledge of Past Lives.** With this penetration one can also know the past.
- **The Complete Spirit.** Also called the Penetration of the Spiritual Realm, this is an inconceivably wonderful state.
- **The Extinction of Outflows.** To be without outflows is to have no thoughts of greed, hate, stupidity, or sexual desire. In general, once one gets rid of all one's bad habits and faults, one has no outflows. Outflows are like water running through a leaky bottle; at the stage of no outflows the leaks have been stopped up.

### The Five Eyes are:

- The Heavenly Eye,
- The Buddha Eye,
- The Wisdom Eye,
- The Dharma Eye, and
- The Flesh Eye.

### A verse about the Five Eyes says,

*The Heavenly Eye penetrates without obstruction.  
The Flesh Eye sees obstacles but does not penetrate.  
The Dharma Eye only contemplates the mundane.  
The Wisdom Eye understands True Emptiness.  
The Buddha Eye shines like a thousand suns.  
Although the illuminations differ,  
Their substance is one.*

「天眼通非礙」，這個天眼是通，通就是通達無礙，所以叫通非礙。他能看見八萬大劫的事情，但是八萬大劫以外就看不見了。「肉眼礙非通」，這個肉眼是看得見有所障礙的東西，天眼是能看無所障礙的東西。

「法眼唯觀俗」，這個法眼，是觀俗諦理的，是觀察世間一切的俗諦，觀察世俗的道理。「慧眼了真空」，這個慧眼，又叫智慧眼，它了達真空的境界。

「佛眼如千日」，佛眼，不是說在佛面上長的眼睛。每一個人都有這種佛眼，可是有的開，有的沒開。你開佛眼了，就好像一千個太陽那種光度，非常強烈。「照異體還同」，照雖然是不同，但是它那個本體是相同的。

所以佛有三身、四智、五眼、六通。你若說你成佛了，那你要具足這個本領，才可以說成佛了。若沒有這個三身、四智、五眼、六通，那你還好好做一個凡夫，不要盡欺騙人，那是最好的一件事。

「佛」是釋迦牟尼佛，是娑婆世界的教主。他所說的極樂世界，是以阿彌陀佛為教主，其國土莊嚴。

娑婆世界，怎麼叫娑婆呢？「娑婆」是印度話，翻譯成中文就叫「堪忍」，言其娑婆世界這麼樣的苦，這個眾生真難為，怎麼樣忍受這種的苦呢？那麼娑婆世界，也就是我們現在所住的這個世界，是以釋迦牟尼佛為教主。

「釋迦」是佛的姓，「牟尼」是佛的名字。「釋迦牟尼」是梵語，「釋迦」翻譯成中文就叫「能仁」。怎麼叫能仁呢？就是能以仁來愛人，以仁愛這種的心來教化眾生。「能仁」也就是慈悲，慈能予樂，悲能拔苦，能拔除眾生的苦，而給眾生快樂。悲能拔苦。

The Heavenly Eye penetrates without obstruction and sees the affairs of eighty-thousand great aeons. It cannot see beyond that. The Flesh Eye can see those things which are obstructed; the Heavenly Eye only sees those things which are not obstructed.

The Dharma Eye contemplates the “mundane truth”, all the affairs of worldly existence. The Wisdom Eye comprehends the state of True Emptiness, the “genuine truth.”

Not just the Buddha, but everyone has a Buddha Eye. Some have opened their Buddha Eyes and some have not. The open Buddha Eye shines with the blazing intensity of a thousand suns. Although the Five Eyes differ in what they see, they are basically of the same substance.

So the Buddha has Three Bodies, Four Wisdoms, Five Eyes, and Six Spiritual Penetrations. If one has such talent, one may call oneself a Buddha, but if not, one would be better off being a good person instead of trying to cheat people.

In this sutra, Shakyamuni Buddha, the teacher of the Saha world, speaks of the adornments of the Land of Ultimate Bliss and of its teacher, Amitabha Buddha.

Saha is a Sanskrit term which mean “to be endured.” The world in which we live has so much suffering that living beings find it hard to endure, and so it is named Saha.

Shakyamuni Buddha’s name, also Sanskrit, is explained in two parts. Sakya, his family name, means “able to be humane.” The Buddha shows his humanness as compassion which relieves suffering, and kindness which bestows happiness by teaching and transforming living beings.

(待續 To be continued)

# 六月份 金山寺法會時間表

## June 2019 SCHEDULE OF ACTIVITIES

S U N 日	M O N -	T U E S	W E D 三	T H U	F R I	S A T 六
萬佛聖城 CTTB 06/09/2019 (日 Sun) 宣公上人涅槃二十四週年紀念法會 CTTB 24th Anniversary of Venerable Master Hua's Entering Nirvana 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!			金山聖寺 GMM 05/16 - 06/08 華嚴法會 Avatamsaka Sutra Recitation 傳供 & 華嚴懺 06/08/2019 Special Meal Offering Ceremony & Avatamsaka Repentance			廿八 1 9:00 AM 華嚴法會 Avatamsaka Sutra Recitation 藥王菩薩聖誕 Medicine King Bodhisattva's Birthday
廿九 2 9:00 AM 華嚴法會 Avatamsaka Sutra Recitation	五月初一 3 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初二 4 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初三 5 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初四 6 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初五 7 1:00 PM 華嚴法會 Avatamsaka Sutra Recitation	初六 8 9:00 AM 華嚴法會 Avatamsaka Sutra Recitation 9:45 AM 普佛 Universal Bowing 10:40 AM 傳供 Special Meal Offering Ceremony 1:10 pm 華嚴懺 Avatamsaka Repentance
初七 9 金山寺本日法會暫停 全體參加萬佛聖城 宣公上人涅槃 二十四週年紀念法會 No Assembly today Going to CTTB for 24th Anniversary of Venerable Master Hua's Entering Nirvana	初八 10 1:00 PM 大悲懺 Great Compassion Repentance	初九 11 1:00 PM 大悲懺 Great Compassion Repentance	初十 12 9:00 AM 宣公上人涅槃 二十四週年 紀念法會 (正日) 24th Anniversary of Venerable Master Hua's Entering Nirvana (Actual Day)	十一 13 1:00 PM 大悲懺 Great Compassion Repentance	十二 14 1:00 PM 大悲懺 Great Compassion Repentance	十三 15 9:00am 楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance
十四 16 9:00am 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture	五月十五 17 1:00 PM 大悲懺 Great Compassion Repentance	十六 18 1:00 PM 大悲懺 Great Compassion Repentance	十七 19 1:00 PM 大悲懺 Great Compassion Repentance	十八 20 1:00 PM 大悲懺 Great Compassion Repentance	十九 21 1:00 PM 大悲懺 Great Compassion Repentance	二十 22 9:00am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance
廿一 23 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 10:00 am 聽經 Dharma Lecture	廿二 24 9:00am 1:00 PM 大悲懺 Great Compassion Repentance	廿三 25 1:00 PM 大悲懺 Great Compassion Repentance	廿四 26 1:00 PM 大悲懺 Great Compassion Repentance	廿五 27 1:00 PM 大悲懺 Great Compassion Repentance	廿六 28 1:00 PM 大悲懺 Great Compassion Repentance	廿七 29 9:00am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance
廿八 30 9:00am 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture	兄道友 弟道恭 Good elder brothers should be friendly with their younger brothers, and good younger brothers should respect their elder brothers. 兄弟睦 孝在中 If all brothers can live in harmony, They are at once filially pious. 財物輕 怨何生 If people can make light of money and property, they won't have hatred of each other. 言語忍 忿自泯 If people can exercise forbearance in words, they won't bear resentment against one another.					

🌸 : 六齋日 (Six Vegetarian Days)

# 七月份 金山寺法會時間表

## July 2019 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS	FRI 五	SAT 六
莫說他人短與長 說來說去自招殃 若能閉口深藏舌 便是修行第一方	廿九 1  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	三十 2  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	六月初一 3  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初二 4  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初三 5  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance  <small>韋陀菩薩聖誕 Wei Tou Bodhisattva's Birthday</small>	初四 6 <i>9:00am</i> 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
初五 <i>9:00am</i> 7  誦地藏經 Earth Store Sutra Recitation <i>10:00 am</i> 聽經 Dharma Lecture	初六 8  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初七 9  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初八 10  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初九 11  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	初十 12  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十一 13 <i>9:00am</i> 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
十二 <i>9:00am</i> 14  誦地藏經 Earth Store Sutra Recitation <i>10:00 am</i> 聽經 Dharma Lecture	十三 15  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	十四 16  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	十五 17  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	十六 18  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	十七 19  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	十八 20 <i>9:00am</i> 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
十九 <i>9:00am</i> 21  慶祝觀音菩薩 成道法會 (正日) Celebration of Guan Yin Bodhisattva's Enlightenment (Actual Lunar Day)	二十 22  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	廿一 23  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	廿二 24  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	廿三 25  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	廿四 26  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	廿五 27  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
廿六 28 <i>8:30am - 3:30pm</i> 藥師懺 Medicine Master Repentance <i>10:00 am</i> 聽經 Dharma Lecture	廿七 29  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	廿八 30  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	廿九 31  <i>1:00 PM</i> 大悲懺 Great Compassion Repentance Recitation	<b>萬佛聖城 CTTB 07/21/19 (日 Sun)</b> <b>慶祝觀音菩薩成道法會 (正日)</b> Celebration of Guan Yin Bodhisattva's Enlightenment (Actual Lunar Day) 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!		

: 六齋日 (Six Vegetarian Days)