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上 下 獎 語

了生死要做內聖外王的功夫

To End Birth and Death, One Must
Have the Skill of Being a Sage Inside and a King Outside

內聖就是格物、誠意、正心；

外王就是修身，就是要立功。

Inner sagehood consists of investigating things, rectifying the mind, and making the will sincere.

Outer kingliness means cultivating the body by performing meritorious deeds.

人修道要將基礎打穩，想要了生死就要做些功夫。什麼功夫呢？就是「格物、誠意、正心、修身。」什麼是格物？就是格除物欲，格除自己的私欲、雜念。物欲包括一切財、色、名、食、睡的欲，你都要將它革除。

In cultivating the Way, we must lay a solid foundation. If we want to put an end to birth and death, we must exert effort. This effort consists of “investigating things, making the will sincere, rectifying the mind, and cultivating the body” [The Great Learning]. What does investigating things mean? It means getting rid of our lust, random thoughts, and materialistic desires. Materialistic desires include the desires for wealth, sex, fame, food, and sleep. We should get rid of all those desires.

「誠意」，就是永遠都是如此。信佛要永遠信，拿出真心來信，要有堅定的信心。不要總是狐疑不信，怕自己會吃虧上當；又懷疑有沒有佛或菩薩，怎麼我都沒見過？好像狐狸走在冰上，兢兢業業的，若是冰一響，就趕快向後轉，所以說「如履薄冰」。人信佛不要戰戰兢兢、如臨深淵、如履薄冰，而要有堅定的信心。

然後要「正心」，也就是不自私，你若有自私心，就不是正心。「修身」，凡是對身體有害的東西都不用它，要時刻謹慎小心，

身體髮膚，
受之父母，
不敢毀傷，
孝之始也。

修行是修內聖外王的功夫，內聖就是格物、誠意、正心，修身是外王的工作，就是要立功。要勤勞工苦作，不怕活計多。要什麼事都能做，不是說我天天打坐就是修行，我不做旁的。若真懂修行的人，起居動作都是修行。

修行，就是心裏時刻平平靜靜，沒有煩惱，沒有無明，沒有貢高我慢，沒有妒忌障礙。如果你有這些毛病，即使你坐八萬大劫，還是那麼大脾氣、那麼多妒忌障礙，這樣你也不會修成功的。

修行，是要真正地去習氣毛病，檢點自己，才是用功人的態度。

Making the will sincere means being always the same. Your faith in Buddhism should be everlasting, true-hearted, and firm. Don't be so cynical, as if you're afraid you might be swindled and have to take a loss. You doubt the existence of the Buddhas and Bodhisattvas, wondering, "Why haven't I seen them?" You are just like a fox treading across the ice, running back onto solid ground as soon as it hears the ice crack. We should not be so fearful in our belief, as if we were walking along a cliff or over thin ice. Our faith has to be firm.

Next, we should rectify the mind, which means being unselfish. If we are selfish, we cannot rectify our minds. In cultivating our bodies, we should avoid using things that harm the body. We have to be cautious and alert at all times.

*My body, hair, and skin were given to me
by my parents,
And I dare not harm them.
This is the beginning of filiality.*

We should cultivate the skill of "being a sage inside, and a king outside." Inner sagehood consists of investigating things, rectifying the mind, and making the will sincere. Outer kingliness means cultivating the body by performing meritorious deeds. We should diligently toil and labor, and not be afraid of too much work. We should be able to do every kind of work, not just meditate all day long and call that cultivation. If a person truly understands how to cultivate, he can cultivate in everything he does.

Cultivation means being calm and peaceful at all times, without affliction, ignorance, arrogance, jealousy, or obstructiveness. If you still have those problems and are still hot-tempered, jealous, and obstructive, you wouldn't succeed in your cultivation even if you sat in meditation for eighty thousand great eons!

In cultivation, we must get rid of our faults and bad habits, and examine ourselves. That's the attitude of a diligent cultivator.

所以說「君子不器」，君子不是只像個器皿，如茶杯只能喝茶用，飯碗只能吃飯用，而不能用在其他地方。君子是文武雙全，高低都能做，他能治國平天下，也能拿刀上陣，殺退敵人，所以修道是要天天打起精神來努力。

精進就是修行，修行最大的毛病就是怕有煩惱；若無煩惱就得自在解脫，就是大修行人。最要緊的是在任何情形之下，都要很有定力，不生煩惱，這就是修行得力處。

沒有煩惱，真正智慧就生出來了。君子可大可小，小如微塵，大如須彌、如法界。大丈夫志能屈能伸，誰冤枉自己，也不生煩惱，伸屈自如，方的、圓的、直的都可以，所以說「君子不器」。

「君子不重則不威，學則不固。」就是你若不檢點自己，就無威儀，所學的也都是假的。君子是不苟言笑的，絕不輕舉妄動，這都是君子的行為。我們修道人要學佛、學菩薩、學聖人，更應該超過君子的程度。學佛法的人要天天如此，不可有絲毫躲懶偷安。



It is said, “A superior person is not a utensil that has just one use.” A superior person is not like a teacup, which is only used for drinking tea, or a bowl, which is only good for eating and cannot be used for anything else. Rather, a superior person has both literary and military skill. He can operate at a high level as well as at a low level. Not only is he able to govern the country and bring peace to the world, he can also take up the sword and charge onto the battlefield, slaying his enemies until they retreat. We should rouse our spirits and work diligently at our practice.

Vigor is essential to cultivation. The greatest thing to be feared in cultivation is affliction. If we have no affliction, we will obtain mastery and liberation and be great cultivators. The most important thing is that we must be very concentrated and calm in all situations, and not give rise to afflictions. This will give us strength in cultivation.

If we are free of affliction, true wisdom will come forth. A superior person is able to be great as well as small; he can be as small as a speck of dust, or as great as Mount Sumeru or the Dharma Realm. With great heroic spirit he can adapt to any conditions. People may accuse him unjustly, but he does not become afflicted. He is always flexible and can meet every need. That's why he is not like a utensil that has only a single use.

“If a superior person is not serious, he will not inspire awe, and his learning will not be solid.” If you don't examine yourself critically, your deportment won't inspire awe, and the knowledge you gain from your studies will also be false. A superior person does not thoughtlessly laugh or make careless gestures. A cultivator should transcend the level of a superior person and learn from the Buddhas, Bodhisattvas, and sages. People who study the Buddhadharma should be this way every day and not be the least bit lazy.

八德是做人的基礎

The Eight Virtues Are the Foundation for Being a Person

凡是不合道理的事，違背良心的事情，絕對不做。

Never do anything that goes against reason and conscience.

小朋友！你們知道什麼是做人的根本嗎？就是八德：孝、悌、忠、信、禮、義、廉、恥。我今天將八德的意義簡單地解釋，你們要注意聽！

（一）孝：就是孝順。孝順父母，這是為人子女的本份，孝順就是報答父母養育之恩。

（二）悌：就是悌敬。悌敬兄長，這是做弟弟的本份，悌敬是報兄長的恩。

（三）忠：就是盡忠。盡忠國家，這是做國民的責任，盡忠是報國家的恩。

（四）信：就是信用。信用朋友，對朋友言而有信，行必篤敬，不可以失信用。

（五）禮：就是禮節。見到人要有禮貌，應該鞠躬，不行禮就是野蠻的行為。小朋友！見到師長要敬禮，見到父母也要敬禮。

（六）義：就是義氣。要有見義勇為的精神，無論誰有困難，要盡力去幫助他解決問題。對朋友要有道義，無條件來援助，絕無任何企圖的心。

（七）廉：就是廉潔。有廉潔的人，無論見到什麼，都不起貪求之心，沒有想佔便宜的心，而養成大公無私的精神。

Young friends, do you know what the foundation for being a person is? It is comprised of the eight virtues: filiality, fraternal respect, loyalty, trustworthiness, propriety, righteousness, incorruptibility, and a sense of shame. Today I will briefly explain these eight virtues. Listen well!

(1) Filiality: As a son or daughter, it is your duty to be filial and compliant to your parents. By being filial and compliant, you are repaying your parents' kindness for raising you

(2) Fraternal respect: As a younger sibling, you should be respectful to your elder siblings and to your elders, in order to repay their kindness.

(3) Loyalty: As a citizen, it's your duty to loyally serve the country, in order to repay the country's kindness.

(4) Trustworthiness: When you are with friends, you should be trustworthy and live up to your words. Your actions should be sincere and respectful, and you should not cause others to lose faith in you.

(5) Propriety: This refers to etiquette. You should treat people courteously. If you are discourteous, then you are no better than a savage. Young friends, you should greet your teachers, elders, and parents with proper respect.

(6) Righteousness: Be righteous in spirit and courageously do what should be done. When people are in difficulty, do your best to help them resolve their problems. Treat your friends with a sense of right and honor. Help them unconditionally, without ulterior motives.

(7) Incorruptibility: This refers to being pure and honest. No matter what they see, incorruptible people are never greedy or opportunistic. Rather, they are public-spirited and unselfish.

(八) 恥：就是羞恥。凡是不合道理，違背良心的事情，絕對不做。人若無恥，等於禽獸一樣。

這八個字是做人的基礎，你們不要把它忘記。將來到社會服務時，要「言必忠信，行必篤敬」，說出來的話，一定要有忠有信，不打妄語；所做的事，必須以恭恭敬敬的態度，認真去做，絕對不敷衍了事。

(8) A sense of shame: Never do anything that goes against reason and conscience. People who have no sense of shame are no better than beasts.

These eight virtues are the foundation of being a person. Don't forget them. In the future, when you go out to work in society, "your words must be trustworthy, and your actions respectful." Speak sincerely and don't lie. Work with a reverent and diligent attitude. Don't be negligent.



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

農曆七月十五日 是摩訶目犍連超度他母親的一個紀念日。他母親在生時，不信三寶，殺了許多魚鱉蝦蟹，又慳吝不肯施捨，因為這些罪過，而墮餓鬼地獄。目犍連尊者趕快送飯給他母親吃，她左手遮著飯，右手將飯放進口中；但飯一入口就馬上變為火炭，不能吞食。尊者往求於佛，佛告訴他應設齋供養十方自恣僧（自恣是在僧團結夏安居的最後一天，對眾懺悔的儀式）。因為他們德行大，有威神力能使現在父母、七世父母和六親眷屬得出三途。

任何人，若覺得自己脾氣很大，無明火太重，由這就知道你的過去父母、祖先沒有離苦得樂，所以他整天幫著你發脾氣，叫你造罪業，好快一點和他在一起。那麼你有這種感覺，就應該在這一天，做功德，來超度他們。超度他們，皆離憂苦，罪障消除。我們在這一天要能供養三寶，這功德是勝過平日好幾百萬倍！

The fifteenth day of the seventh lunar month is the anniversary of the day when the Venerable Mahamaudgalyayana saved his mother from the hells. When his mother was alive, she didn't believe in the Triple Jewel. She killed many fish, turtles, shrimp and crabs and she was stingy and unwilling to give to those in need. Because of these offenses, she fell into a hell of hungry ghosts. The Venerable Mahamaudgalyayana quickly sent her a bowl of food. She shielded the bowl with her left hand and used her right hand to take the food. However, once in her mouth, the food turned into burning coals which were impossible to eat. The Venerable One went to seek the Buddhas's help, and the Buddha told him to make offerings to the Sangha of the ten directions during the Pravaraṇa (the last day of the summer retreat when Sangha members repent of their offenses before the assembly). Because of the Sangha's great virtue and awesome spiritual power, if one makes offerings to the Sangha, his parents and close kin in this life and seven lives past, will escape the three evil paths.

If you feel you have a big temper and too much "fire of ignorance," it is because your parents and other relatives from the past have not left suffering and attained bliss. Every day they help you get angry, and encourage you to commit offenses so that you can hurry up and join them. If you feel that this may be the case, you should take advantage of this opportunity to do merit and virtue to cross them over; and will cause all those in difficulty to leave worry and suffering and to eradicate obstacles from offenses. Moreover, on this day the merit and virtue derived from making offerings to the Triple Jewel is several million times greater than that on ordinary days.

受法香薰陶能開悟

Permeated by the Fragrance of Dharma, We Can Become Enlightened

我們在這裏天天學法、行法，天天在這裏被香薰陶，久而久之，就能和法合而為一。

佛法有五分戒香，所謂：戒香、定香、慧香、解脫香、解脫知見香，以這五種香來薰，時間久了，就能開悟。

剛來的人，覺得格格不入，香是香，是我，互不相關。但是在這裏常薰，不知不覺中便和香氣成為一體。古人說：

與善人居，如入芝蘭之室，
久而不聞其香；
與不善居，如入鮑魚之肆，
久而不聞其臭。

為什麼？因為合而為一，成為一體的緣故。

有善根的人，在這裏薰久了，就能豁然大悟，也就是開悟了。開悟有什麼好處呢？開悟了就能把一切理論都明白，不再糊塗了，破了無明，顯出智慧。無明好像黑漆桶一樣，裏邊烏黑一片，什麼也看不見。開悟時，就露出光明，破了黑暗，一切一切都清清楚楚，洞然悉見。

As we study and practice the Dharma in the Way-place every day, we are being permeated by incense, and eventually we will become one with the Dharma.

In Buddhism there are the fivefold fragrances: the fragrance of precepts, the fragrance of samadhi, the fragrance of wisdom, the fragrance of liberation, and the fragrance of the liberation of knowledge and views. After being permeated by these five kinds of fragrances for a long time, we can become enlightened.

Newcomers cannot accept this idea. They think that incense is just incense, and they are just themselves, and there's no relation between the two. However, through constant permeation, we become one with the fragrance before we know it. The ancients said,



*Living with good people is like being in a house of orchids;
After a while, one no longer smells the fragrance.
Living with those who are not good is like being in a fish market;
After a while, one no longer smells the stench.*

This happens because you become one with them.

People who have good roots can experience sudden awakening (enlightenment) after being permeated for a long enough time here. What advantages are there to being enlightened? They will understand all theories and principles, and will no longer be muddled. They will shatter ignorance and reveal their wisdom. Being ignorant is like being in a dark cave where one cannot see anything. Enlightenment is the coming of light, which drives out darkness. It's a state in which one sees everything with perfect clarity.

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：

寂滅性中隨飲啄者：謂此寂滅性，乃隨緣不變，任運自如，穿衣、吃飯、飲茶，無非中道，本地風光，固有家珍。（註：靜坐時，或休息時，將地水火風四大假合之身，一齊放下、放鬆，從肉體內的肉團心，和緣慮心（即念頭）放鬆。放鬆，有無不著，身心如化，空與不空，任運騰騰，自在無礙。）

諸行無常一切空者：謂諸般行業，本屬無常，故云一切空也。

即是如來大圓覺者：謂即於真空中具足妙有功德，亦即是如來圓滿大覺之佛性也，乃至三覺圓、萬德備，則名佛陀耶。（三覺者，乃自覺、覺他、覺行圓滿也。）

歌文：

決定說 表真乘
有人不肯任情徵
直截根源佛所印
摘葉尋枝我不能

文解：

決定說表真乘者：謂此斷然絕對之說，乃表顯最上真乘。

有人不肯任情徵者：謂若有人於此義理，仍存狐疑不信，可任意提出徵問，以釋疑情。

Commentary:

THE NATURE OF STILL QUIESCENCE ACCORDS WITH DRINKING AND EATING. The nature of still quiescence accords with conditions, yet does not change. Unperturbed, it is always Thus. Wearing clothes, eating a meal, drinking tea--none are not the Middle way. Right in your native surroundings is your inherent family treasure.

ALL ACTIVITIES ARE IMPERMANENT; EVERYTHING IS EMPTY. Every kind of activity belongs fundamentally to impermanence, so the verse says that everything is empty.

THAT IS THE GREAT AND PERFECT ENLIGHTENMENT OF THE THUS COME ONE. The merit and virtue of wonderful Existence are entirely complete within True Emptiness, and just that is the Thus Come One's perfect, great Enlightenment of the Buddha-nature. When there is the perfection of the Threefold Enlightenment and repleteness with the ten thousand virtues, then one is called the Buddha. The Threefold Enlightenment is Enlightenment of self, Enlightenment of others, and the Perfection of Enlightened Practice.

TEXT:

IT IS CERTAIN THAT THESE WORDS EXPRESS THE TRUE VEHICLE,

WHOEVER DOES NOT ACCEPT THEM MAY INQUIRE AS THEY WISH.

IT CUTS DIRECTLY THROUGH TO THE SOURCE; IT IS SEALED BY ALL BUDDHA.

I CANNOT PLUCK LEAVES AND SEEK OUT BRANCHES.

Commentary:

IT IS CERTAIN THAT THESE WORDS EXPRESS THE TRUE VEHICLE. These words definitely do express the most supreme True Vehicle. However, WHOEVER DOES NOT ACCEPT THEM MAY INQUIRE AS THEY WISH. That is, if there are people who still harbor doubts and do not believe these principles, they may raise questions as they wish in order to air their misgivings.

直截根源佛所印者：謂此法乃最直截了當，究竟徹底，直達寶所之根源，為諸佛所印證，而非出於私人杜撰，以博名聞利養。

摘葉尋枝我不能者：謂至於枝末小乘之義，迂曲之理，我則不願浪費時間及語言也。十方諸佛發明向上一法，大師竟一口道盡無餘，余今雖欲贅述數言，亦無開口處。（註：禪宗內傳心印，印契本心，直指人心，見性成佛，直下截斷生死無明的根源，用功日久，偶爾觸機，無明當下打破，因得見性，則為諸佛所印可，與一切如來無二無別。）

歌文：

摩尼珠 人不識
如來藏裏親收得
六般神用空不空
一顆圓光色非色

文解：

摩尼珠人不識者：謂此如意摩尼寶珠神妙難思，竟無人識得。

如來藏裏親收得者：謂若識得此珠，應於你自己的無垢本性如來藏中親自拾取。（註：梵語「摩尼珠」，華言「如意珠」，喻佛性。誌公十四科頌曰：眾生與佛無殊，大智不異於愚，何須向外求寶，身內自有明珠。）

六般神用空不空者：謂此珠具足天眼、天耳、他心、宿命、神足、漏盡通等神用，雖空而卻不空。（註：眾生眼耳鼻舌身意等六根，乃至得六神通，當體本空，而有妙用。蓋空是體，不空是用；空不空，是體用不二。）

IT CUTS DIRECTLY THROUGH TO THE SOURCE; IT IS SEALED BY ALL BUDDHAS. This is the Dharma that cuts through most directly, that penetrates completely to the very bottom, that goes directly through to the treasure's source. It is sealed and certified by all Buddhas. It does not arise out of some selfish individual's contrivances to gain fame and fortune.

I CANNOT PLUCK LEAVES AND SEEK OUT BRANCHES. As for the purport of the Small Vehicle--those twigs and branches, those distorted principles--on that I will not waste time and words. The Buddhas of the ten directions elucidated the one Supreme Dharma; and in speaking of the Way with a single voice, the Great Masters left nothing out. Now, unless I wish to reiterate those many words, there is no call for me to open my mouth.

TEXT:

PEOPLE DO NOT RECOGNIZE THE MANI-PEARL,
THEY MAY RECEIVE IT IN PERSON IN THE TREASURY OF THE THUS COME ONE.
THE SIX KINDS OF SPIRITUAL FUNCTIONINGS ARE EMPTY, YET NOT EMPTY.
THIS PEARL OF PERFECT BRIGHTNESS HAS FORM, YET HAS NO FORM.

Commentary:

PEOPLE DO NOT RECOGNIZE THE MANI-PEARL. This precious wish-granting Mani-pearl is spiritual, miraculous, and hard to conceive of, and the result is that people do not recognize it.

THEY MAY RECEIVE IT IN PERSON IN THE TREASURY OF THE THUS COME ONE. If you can recognize this pearl, you should retrieve it from within your own undefiled original nature's Thus Come One's treasury.

THIS SIX KINDS OF SPIRITUAL FUNCTIONINGS ARE EMPTY, YET NOT EMPTY. The heavenly eye, the heavenly ear, the ability to know others' thoughts, the ability to know past lives, the exhaustion of out-flows, and spiritual completeness are all perfect spiritual functionings of this Mani-pearl. Though empty, they are yet not empty.

(待續 To be continued)

佛說阿彌陀經淺釋

A General Explanation of The Buddha Speaks of Amitabha Sutra

悲有三種：

一、**愛見悲**。愛，就是這種情愛的愛；見，就是看見了的這個見；悲，就是悲愍。這是什麼人所具有的？這是一般凡夫所具有的；也就是一種同情的心，又叫愛見同情。

怎麼叫愛見悲呢？因為我們人類，和你近的，你就愛他，就憐愍他；和你遠的，你就不愛他，不憐愍他。所謂親，如果有什麼困苦、艱難，你可以幫助他；你這個親戚朋友和你最好的朋友，你都可以幫助他，看見他有痛苦，你會盡你的力量去幫助他，這都叫愛見悲。可是和你遠的呢？沒有什麼相干的人呢，你就見到他受苦，你也不管他。為什麼呢？你對他沒有一種愛心。有這愛心，你才能有這個悲。

還有，和你同類的，你就有這種愛見悲；不同類的呢，你就沒有這種愛見悲了。好像對一切的畜生，牛呀、豬呀、雞呀、鵝呀、鴨呀……，你不單對牠沒有一種愛見悲，而且還要吃牠的肉！要把牠的生命奪取了，來滋養你自己的生命，這也是沒有這種愛見悲了。人哪，幸而還不吃自己；不吃自己，就吃羊呀，吃牛呀，吃雞鴨魚呀，還沒有人吃人。沒有說是，人看見一個人，把他捉住了，就把他殺了，吃他的肉，這還比豺狼虎豹好一點。可是這個虎豹，牠也不吃牠自己同類。我們雖然沒有自己吃自己，沒有吃人，但是對於眾生、對於畜生，可就沒有這種愛見悲了。

There are three kinds of compassion:

- **An Attitude of Loving Compassion.**

Average men love and sympathize with those close to them, but not with strangers. Seeing relatives or friends in distress, they exhaust their strength to help them, but when strangers are suffering, they pay them no heed. Having compassion for those you love is called an Attitude of Loving Compassion.

There is as well an Attitude of Loving Compassion which extends to those of the same species, but not to those of other species. For example, not only do people have no compassion for animals such as oxen, pigs, chickens, geese, or ducks, but they even go so far as to eat animals' flesh!

They snatch away animals' lives in order to nourish their own. This is not a true Attitude of Loving Compassion. Fortunately, people rarely eat each other. They may eat pork, mutton, beef, chicken, duck, and fish, but they don't catch, kill, and eat each other, and so they are a bit better off than animals that turn on members of their own species for food. People may not eat each other, but they certainly have no true Attitude of Loving Compassion towards animals.



二、法緣悲。法是佛法的法，緣是十二因緣的緣，這是屬於二乘的。二乘人，就不單有這個愛見悲，而且還有法緣悲。二乘人，他觀一切的法都是從因緣生，但是

「因緣無性，
當體即空」，

因緣它自己沒有自性，所以當體即空，他就觀這個法緣悲。所以他教化眾生，而不著教化眾生這個相，認為一切都是空的。這是二乘人有法緣悲。

三、同體悲。那麼菩薩、佛的悲又不同了。菩薩和佛這種悲，就叫同體悲，同體大悲。諸佛菩薩和眾生是一個的，因為佛的法身遍滿一切處，佛的心性也是遍滿一切處。因為這個樣子，所以我們眾生都在佛的心性裏頭包容著。我們是佛心裏頭的眾生，佛是我們眾生心裏頭的佛。因為我們這個心，和佛的心是一樣的，是豎窮三際、橫遍十方的；佛的心是豎窮三際、橫遍十方的，我們這個心也是豎窮三際、橫遍十方的。所以佛和眾生是同體的，沒有分別，這叫同體大悲。

那麼釋迦牟尼佛這個能仁，就具足這三種的意思。要是往寬廣了說，那是無量無邊，這意思是很多很多的。釋迦牟尼佛的這個「釋迦」，是他的姓。

「牟尼」是佛的一個名字，這也是梵語，翻譯成中文就叫「寂默」。寂是寂然不動；默是口不言，不單口不言，心也不思，這種境界就是不可思議的一種境界。所以釋迦牟尼佛雖然說法，但說而未說；雖然未說，可是未說而說。那麼「說而未說，無說而說」，這叫寂默，寂然不動。雖然不動，但是感而遂通；雖然感而遂通，可是常常寂默。這是釋迦牟尼一個特別的名字，只有這一位佛叫這個名字，其他的佛就都不叫這麼一個名字。所以「釋迦牟尼」這四個字是別名，「佛」是個通名，每一位佛都叫「佛」，這是一個通稱。

• **Compassion which comes from understanding conditioned dharmas.**

Those of the Small Vehicle have compassion which comes from understanding conditioned dharmas as well as the attitude of loving compassion discussed above. They contemplate all dharmas as arising from causes and conditions and they know that:

*Causes and conditions have no nature;
Their very substance is emptiness.*

Contemplating the emptiness of conditioned dharmas, they compassionately teach and transform living beings without becoming attached to the teaching and transforming. They know that everything is empty.

• **The Great Compassion which comes from understanding the identical substance of all beings.**

Buddha and Bodhisattvas have yet another kind of compassion. The Buddha's Dharma body pervades all places and so the Buddhas and Bodhisattvas are of one substance with all beings; the Buddha's heart and nature are all-pervasive and all beings are contained within it. We are living beings within the Buddha's heart and he is the Buddha within our hearts. Our hearts and the Buddha's are the same, everywhere throughout the ten directions, north, east, south, west, the directions in between, above, and below. Therefore the Buddha and living beings are of the same substance, without distinction. This is called the Great Compassion.

Sakya, the Buddha's family name, includes these three kinds of compassion. If one chose to speak about it in more detail, there are limitless and unbounded meanings.

Muni is the Buddha's personal name. It means "still and quiet." Still and unmoving, he is silent. No words from the mouth, no thoughts from the mind – this is an inconceivable state. The Buddha speaks Dharma without speaking; he speaks and yet does not speak, does not speak and yet he speaks. This is still and silent, still, still, silent and unmoving, yet responding in accord; responding in accord and yet always, always silent and still. This is the meaning of the Buddha's personal name, Muni. All Buddhas have the name Buddha in common, but only this Buddha has the special name Shakyamuni.

(待續 To be continued)

八月份 金山寺法會時間表

August 2019 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
<p>言詞虛妄狡辯多 Language is only figments and fabrications, we use it to make excuses. 寶貴精神可成佛 Let us value our energy more, for we all can become Buddhas. 夢中止語無利念 During this dream, stay silent, have not the slightest thought. 覺後原來一字無 Awake to find that all along even a single word is naught.</p>				七月初一 1 1:00 PM 大悲懺 Great Compassion Repentance	初二 2 1:00 PM 大悲懺 Great Compassion Repentance	初三 3 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
初四 9:00am 4 誦地藏經 Earth Store Sutra Recitation 1:00 pm 聽經 Dharma Lecture	初五 5 1:00 PM 大悲懺 Great Compassion Repentance	初六 6 1:00 PM 大悲懺 Great Compassion Repentance	初七 7 1:00 PM 大悲懺 Great Compassion Repentance	初八 8 1:00 PM 大悲懺 Great Compassion Repentance	初九 9 1:00 PM 大悲懺 Great Compassion Repentance	初十 10 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
十一 9:00am 11 預祝盂蘭盆法會 Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation	十二 12 1:00 PM 誦地藏經 Earth Store Sutra Recitation	十三 13 1:00 PM 誦地藏經 Earth Store Sutra Recitation	十四 14 1:00 PM 誦地藏經 Earth Store Sutra Recitation	十五 9:00am 15 慶祝盂蘭盆法會 (正日 Actual Day) Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation	十六 16 1:00 PM 誦地藏經 Earth Store Sutra Recitation	十七 9:00am 17 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture
十八 8:30am - 3:30pm 18 藥師懺 Medicine Master Repentance 10:00 am 聽經 Dharma Lecture	十九 19 1:00 PM 大悲懺 Great Compassion Repentance	二十 20 1:00 PM 大悲懺 Great Compassion Repentance	廿一 21 1:00 PM 大悲懺 Great Compassion Repentance	廿二 22 1:00 PM 大悲懺 Great Compassion Repentance	廿三 23 1:00 PM 大悲懺 Great Compassion Repentance	廿四 9:00am 24 預祝地藏菩薩 聖誕法會 Celebration of Earth Store Bodhisattva's Birthday
廿五 25 金山寺本日法會暫停 全體參加萬佛聖城 地藏菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Earth Store Bodhisattva's Birthday	廿六 26 1:00 PM 大悲懺 Great Compassion Repentance	廿七 27 1:00 PM 大悲懺 Great Compassion Repentance	廿八 28 1:00 PM 大悲懺 Great Compassion Repentance	廿九 9:00am 29 慶祝地藏菩薩 聖誕法會 (正日 Actual Day) Celebration of Earth Store Bodhisattva's Birthday	八月初一 30 1:00 PM 大悲懺 Great Compassion Repentance	初二 9:00am 31 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance

🌸 : 六齋日 (Six Vegetarian Days)

九月份 金山寺法會時間表

September 2019 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
初三 <u>9:00am</u> 1 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	初四 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 <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
初十 <u>9:00am</u> 8 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	十一 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 <u>9:00am</u> 14 讀誦楞嚴經 Shurangama Sutra Recitation
十七 <u>9:00am</u> 15 讀誦楞嚴經 Shurangama Sutra Recitation	十八 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿一 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿二 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿三 <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
廿四 22 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>1:00 pm</u> 聽經 Dharma Lecture	廿五 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿六 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿七 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿八 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿九 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 <u>9:00am</u> 28 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
九月初一 <u>9:00am</u> 29 誦六字大明咒 Six-Character Great Bright Mantra <u>1:00 pm</u> 聽經 Dharma Lecture	初二 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance			千間房屋一張床，家財萬貫三餐飯。 急急忙忙苦追求，寒寒暖暖度春秋。 朝朝暮暮營家計，味味昏昏白了頭。 是是非非何時了，煩煩惱惱幾時休。 人間富貴花間露，世上功名水上鷗。		

🌸 : 六齋日 (Six Vegetarian Days)