



# 金山聖寺通訊

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主 刊 獎 語

### 佛性：是一切眾生的本源

#### The Buddha-nature: the Original Source of All Living Beings

天地間所以能生生不息，化化無窮，就因為有佛性。

There can be endless births and infinite transformations in the world, all because of the Buddha-nature.

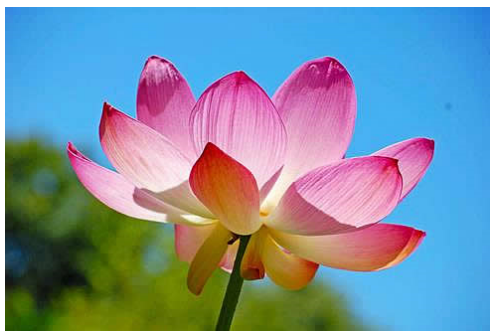
最初，宇宙鴻濛，開天闢地時，沒有人，也沒有什麼眾生，也沒有所謂世界或不世界，根本什麼都沒有。以後在「成」劫裏，一點一點有了眾生。眾生究竟從何而有？有人說從猴子，可是猴子又從什麼變的？若是以前猴子可變人，為什麼現在就不能變人？奇怪！這都是一些無知無識之士，標異現奇，另立一種別開生面的學說，說人是猴子變的，那你怎麼不說人是老鼠變的？或毛毛蟲變的？你怎不知老鼠是人變的？

In the very beginning, the universe was nebulous and indistinguishable. When Heaven and Earth were created, there were no people and no living beings. You can't really say that there was a world or there wasn't a world. There was basically nothing at all. Later, during the phase of becoming, living beings came into being bit by bit. Ultimately, where did human beings come from? Some people say they evolved from apes. But what did the apes evolve from? If it was possible for apes to turn into people in the past, why can't they change into people now? Strange! Ignorant people who were trying to be different invented this unusual theory that people evolved from apes. Why don't they just say people evolved from mice, or from caterpillars? How do they know that mice didn't evolve from people?

所有飛潛動植：天上飛的羽禽類，水裏游行的魚鱉蝦蟹類，人與其他有血氣的動物，與花草樹木等一切植物，這些飛潛動植的老祖宗都是誰呢？就是佛性。

天地間所以能生生不息，化化無窮，就因為有佛性。若是沒有佛性，一切都毀滅，唯有佛性是歷千古而不滅，經萬世而長存。所以由佛性裏變化出十法界，這十法界 皆不離一念心，一念心即是佛性，也是佛性的別名。所以人是由佛性變的，而畜生是由人墮落而成的，在十法界中說得很明白。

愚癡的人硬把人的老祖宗說是猴子，回教說是豬，印度說牛是神，這都是一種偏見，只知一點而不知全體大用，所以把世界弄迷惑了。還著書立說，說這是科學，那是哲學，分門別類，其實都是無事找事做，吃飽了沒事做而來迷惑人。



究竟人是怎麼有的？

你看雞是怎麼有的，先有雞或先有蛋？沒有雞就沒有蛋，沒有蛋就沒有雞，這是雞的問題，也說不出一個所以然來。至於人，是先有男或先有女？若是說先有男，男是從女腹來的；若是說先有女，但要有男，才会有孕。因為時間久了，人也忘了究竟人是怎麼回事了。

Who is the original ancestor of all the flying, swimming, and roaming creatures and the plants--the birds in the sky, the fish, turtles, shrimp, crabs, and other creatures in the water, the people and other creatures endowed with blood and breath, and the flowers, grasses, trees, and all the plants? The Buddha-nature is.

There can be endless births and infinite transformations in the world, all because of the Buddha-nature. If the Buddha-nature did not exist, everything would cease to be. The Buddha-nature alone endures without perishing for thousands of ages, and exists eternally through myriads of generations, and so the Ten Dharma Realms are transformationally produced from it. The Ten Dharma Realms are not apart from a single thought. That single thought is the Buddha-nature--it's another name for the Buddha-nature. Thus, people are evolved from the Buddha-nature, and animals come into being when people fall lower in the cycle of rebirth. The theory of the Ten Dharma Realms explains it very clearly.

Stupid people insist that apes were the ancestors of people. Islam has a story about pigs, and Hinduism says cows are gods. These are all partial views. They only know a little, but they don't realize the great functioning of the whole reality. And so they have deluded the world, writing books and preaching their doctrines, saying, "This is science. That is philosophy," classifying things into categories. Actually, they are just looking for something to do when there is nothing to do. Having nothing better to do after eating their fill, they go around confusing people.

Ultimately, how did people come into being? Let's look at how chickens came into being. Which came first, the chicken or the egg? Without a chicken, there's no egg. Without an egg, there's no chicken. That's the "chicken question," which has no final answer. Regarding people, did the man or the woman exist first? If you say the man was first, a man is born from a woman's womb. If you say the woman was first, it takes a man for there to be a conception. Because it was so long ago, people have forgotten just how humans came into being.

萬事萬象，根本皆是從佛性中自有化無，自無化有，生生不息，化化無窮，所以愈化愈多。好像米中生蟲子，從無情而生有情；佛性能自無化有，化出一切眾生、人類，也是同一個道理。

若說是猴子變的，這個理論完全不成立。你看，每一個國家的人民面目各不同，有黑、黃、白、紅種人，他們都是什麼變的？說來說去找不出一個頭緒。若歸佛性：自無化有，自有化無，化化無窮，生生不息，這理論則可以講得通，但很少人有智慧達到這個水準。

人是自無化有，一切眾生亦復如是。修道呢？就是要自有化無，返本還原，回到本有的佛性，你說這有何用？那你做人又有何用？返回本有的佛性，就能早成佛道。佛性是長存的，就算一切眾生都死光了，可是佛性仍然永不磨滅。為什麼我要說這個？因為今天是地藏誕，地藏菩薩的願力催促我講些真實做人處事的根本道理。也就是「自無化有，自有化無」。你若不相信，那為什麼米裏會生蟲？人在世上也好像蟲子一樣，只不過他的知覺性、靈性多一些；可是和佛比起來，就差得太遠囉！相形之下，就像人和蟲子相比是一樣的。

你要是懂了，就可以修行。修行要像秤一樣平衡，平平靜靜的，於自性裏一點波浪也沒有。你若真懂佛法，我可以與你說佛法，研究如何修道。若是沒有真懂，還在名利中搞問題，財、色、名、食、睡，什麼都放不下，那我如何與你說真佛法與修道呢？各位要猛省！猛省！

The myriad phenomena fundamentally come from the Buddha-nature, coming into being and returning to nothingness, in an endless series of births and transformations, ever increasing in number like bugs born in rice, which is a case of something insentient producing something sentient. By the same principle, the Buddha-nature can transform nothing into something, producing all living beings and humankind.

The theory that humans evolved from apes is totally groundless. You can see that the people of different countries have different appearances--there are black, yellow, white, and red-skinned people. What did they evolve from? You can talk about it this way and that, but you'll never find an answer. If we return to the Buddha-nature--which can transform nothing into something, and something into nothing, in endless births and transformations --this is a theory which can explain it, but few people have the wisdom to reach that level of understanding.

People came into being from nothingness, and all other living beings are that way, too. Cultivation is just turning existence into nothingness, returning to the origin, and going back to the inherent Buddha-nature. "What use is that?" you ask. Well, what use is your being a person? If you can return to your inherent Buddha-nature, you will quickly be able to accomplish the Buddha Way. The Buddha-nature exists eternally. Even if all living beings die, the Buddha-nature will never perish. Why am I talking about this? It's because today is the anniversary of Earth Treasury Bodhisattva, and his vows urge me to speak some truly fundamental principles about being a person and handling affairs, that is, about the principle of "nothing turning into something, and something turning into nothing." If you don't believe that principle, then how do you explain bugs being born in rice? People in the world are also like bugs, except that they have a higher level of perceptive ability and a soul. But they are still a long way from the Buddha. Comparing people to the Buddha is just like comparing bugs to people.

If you understand this, then you will be able to cultivate. In cultivation, you must be as steady as a balance, calm and peaceful, with no waves in your own nature. If you truly understand Buddhism, then I can discuss the Buddhadharma with you, and together we can investigate how to cultivate. If you do not truly understand, and you are still involved in seeking name and gain, and you cannot put down wealth, sex, fame, food and sleep--you can't put anything down--then how can I tell you about the true Buddhadharma and cultivation of the Way? All of you should wake up and be alert!

# 感化婦人孝公婆

## How One Woman Became a Filial Daughter-in-law

因你不孝順公婆的緣故，所以你的小孩子病了。

Because she had been unfilial to her parents-in-law, her child became ill.

我在東北三緣寺依止常仁大師（王孝子）的時候，有一次因為建廟，便到村莊借車運建築材料。離廟十五里有個村莊，叫大灞。當時正是春耕的時候，農人很忙，所以沒有借到車。我到村長家裏，他也說現在太忙了，哪有時間為廟上去運料？

就在這時，村長的弟媳來見我。她說：「老修行，我的小孩子病了，醫生不能治。您能不能發慈悲心，把我小孩子的病治好？」

我對她說：「因你不孝順公婆（丈夫的父母）的緣故，所以你的小孩子病了。你想要小孩子病好，一定要懺悔——在祖先牌位前叩頭祈禱：『自今以後，孝敬公婆，和睦妯娌。』然後跪在公婆面前認錯：『發誓不惹公婆生煩惱。』如果真心去做，你的小孩子一定會好。」

她即時照樣做了，可是小孩子病還沒有好轉。她又跑來見我，敘述這種情形，我對她說：「妳把小孩子抱來給我看看！」她立刻把小孩子抱來，是一個年約三、四歲的小男孩，眼睛閉著，嘴巴張著。我在小孩的頭頂拍三下，不一會兒工夫，小孩子睜開眼睛，東看西望。約過了五分鐘，便離開他媽媽的懷抱，下地能跑跳，活潑如初。

When I was in Manchuria, I went to stay with Great Master Chang Ren (Filial Son Wang) at Three Conditions Monastery. Once when the temple was under construction, I went to a nearby village to borrow some carts for transporting construction materials. About fifteen miles from the temple, there was a village called Daba. It was spring, tilling time. The farmers were very busy, and I couldn't come up with any carts. I went to the village leader's house. He said, "We're really busy now. How can we find time to transport materials for a temple?"

Then his sister-in-law came to see me. She said, "Old cultivator, my child is sick and the doctors can do nothing. Can you be merciful and cure my child's illness?"

I told her, "Your child is ill because you've been unfilial to your parents-in-law. If you want him to get well, you must repent. Kneel and bow in front of the ancestral tablets and pray. From now on, be filial and respectful to your parents-in-law, and be amicable with your sisters-in-law. Kneel before your parents-in-law and confess your faults, and vow not to distress them again. If you do that with a sincere heart, your child will get well."

She immediately did as she was told. But the child did not get better, so she came to see me again and described the situation. I told her, "Bring your child here and let me take a look at him." She brought her child over at once. The child was a boy of about three or four years of age. His eyes were shut, but his mouth was open. I tapped the little boy three times on the head. After a while he opened his eyes and looked around. About five minutes later, he jumped down from his mother's arms and ran around as if he had never been sick.



這時村長高興地對我說：「老修行！您把我姪兒的病治好，我們全村的車，明天到廟上幫忙運材料。」第二天早晨，來了九輛大車，晚上回去的時候，有輛車的騾子被壓到而腿跛。車主感到奇怪，他在想：「替廟上做工，應當有功德，為什麼反遭意外之災？」他百思不解這個因果，乃來問我：「老修行，這是什麼緣故？」

我對車主說：「你不要著急，你的騾腿雖然撞傷，不久就會好的，這可是救了你家人的性命。」他聽了我這樣說，很受感動，決定第二天再來運材料。

這件事發生之後，無論到哪個村莊借車運材料，他們都樂意幫忙，知道給廟上做工能有無量的功德，甚至有的人，爭先恐後出車出人來到廟上作功德。

The village leader then said to me happily, "Old cultivator, you cured my nephew's sickness. Tomorrow, all carts from the village will go to the temple to help you transport materials." The next morning, nine large carts showed up. But that evening, as the carts were being returned, a mule pulling one of the carts hurt its leg, which caused it to limp. The owner couldn't understand it. He thought, "Working for the temple should have created a lot of merit and virtue. How come this accident occurred instead?" He couldn't understand the cause and effect, so he came and asked, "Old cultivator, what's the reason for this?"

I told him, "Don't worry. Even though your mule hurt its leg, it will get well soon. But the life of your family was saved." When he heard that, he was moved and decided to come and help again the next day.

After that incident, no matter what village I approached to borrow carts for transporting materials, the people there were all willing to help. Knowing that there was boundless merit and virtue in working for the temple, people were eager to lend their carts and men.



# 梁皇寶懺

## Emperor Liang Repentance Ceremony

懺悔業障，普利冥陽，離苦得樂

The faithful can thus repent their karmic obstacles,

Benefit the living and the underworld,

Leave suffering and attain bliss

時間：11/24 — 11/30



# 貪瞋癡是害人的魁首

## Greed, Anger, and Stupidity Harm Us the Most

人有貪心，永遠不快樂；若是不貪，就有快樂，所以要止貪。

貪心有如無底坑，  
填之難滿瞋恨生；  
五欲紛陳顛倒想，  
癡然不覺法器崩。

因為貪心起，多少人為它身敗名裂！多少人為它國破家亡！它是害人的東西，不可不謹慎。

瞋要化為烏有，瞋火能燒燬一切功德，所以修道人首先要修忍辱波羅蜜，等修到爐火純青的時候，就能化「瞋」為「慈」。瞋火就好像水變成冰，我們要把冰化成水，水能利益萬物。

癡若破除，智慧就現前。我們為什麼有那麼多的妄想？就因為太愚癡了。愚癡的原因就是無明，無明發動，催起欲念，就發生癡心妄想，想入非非，理智控制不了感情，就做了顛倒的事。這太危險了，容易令我們喪失道業。若把妄想除掉，愚癡自然消滅。

總之，我們要息滅貪瞋癡，何時將三毒消除殆盡，何時就能身心清淨，沒有煩惱；沒有煩惱，就得輕安的境界。到那時候，無憂無慮，無罣無礙，多麼自在，多麼逍遙！這個意義很深遠的，希望各位仔細琢磨一番，把它研究明白，必能受益匪淺。

Greedy people are never happy. Only those without greed can be happy. Therefore, we should not be greedy.

*A greedy mind is like a bottomless pit.  
Because it is hard to fill, anger arises.  
A profusion of the five desires deludes our  
mind,  
And the Dharma vessel disintegrates before  
we realize it.*

How many people have ruined their health and reputation because of greed? How many have caused their countries to perish and their families to break up? Greed is a harmful thing, and we must certainly be wary of it.

We should quell our anger. The fire of anger can burn up all our merit and virtue. The first thing that cultivators should practice is patience. With great patience, we can turn anger into kindness. Anger is like ice; we have to melt it into water, for water can benefit many things.

If we can get rid of anger, our wisdom will manifest. Why do we have so many idle thoughts? Because we are very stupid. Stupidity is caused by ignorance. Ignorance sets off thoughts of desire. We entertain foolish, idle thoughts and go off on wild flights of fancy. Our rational mind cannot control our emotions, so we are led to do upside-down things. This is extremely dangerous, as we could easily lose our resolve to cultivate. Yet if we can cast out those idle thoughts, our stupidity will naturally cease.

In general, we must dispense with greed, anger and stupidity. When we completely wipe out these three poisons, we will be pure in body and mind and free of afflictions. Having no afflictions, we will experience a state of lightness and ease, free of worries and obstructions. How carefree we'll be! This is a profound principle. I hope you will carefully reflect upon what I have said. If you understand, you will gain considerable benefit.

# 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：

一顆圓光色非色者：謂珠雖色法，而此顆圓光之珠，則即色離色，即相非相。

《金剛經》（法身非相分第二十六）云：

「若以色見我，  
以音聲求我，  
是人行邪道，  
不能見如來。」

今於此珠，亦復如是，既不可以空求，更不可以色見，究竟如何？且向如來藏裏親自領取此寶珠，然後自能了了。

## 歌文：

淨五根 得五力  
唯證乃知難可測  
鏡裏看形見不難  
水中捉月怎拈得

## 文解：

淨五根 得五力者：謂既得六般神用，更淨佛、法、慧、天、肉等五眼，而得生信、進、念、定、慧等五力以助之。

唯證乃知難可測者：謂此種境界，唯須親證，乃能明瞭，非思量分別所可測度也。（註：五眼偈——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。）

## Commentary:

THIS PEARL OF PERFECT BRIGHTNESS HAS FORM, YET HAS NO FORM. The Mani-jewel belongs with the form dharma, and yet this pearl of perfect brilliance is actually form which is apart from form; an appearance which has no appearance.

The *Vajra Sutra* says,  
*One who sees me in form,  
or seeks me in sound,  
Practices a deviant way  
and cannot see the Thus Come One.*

The same is true of the Mani-pearl; since it cannot be sought in emptiness, it even less can be seen in form. Ultimately, then, what is it like? You simply go in person to retrieve this precious pearl in the Treasury of the Thus Come Ones. After that, you will be able to comprehend it clearly for yourself.

## TEXT:

PURIFY THE FIVE EYES; ATTAIN THE FIVE  
POWER,  
SIMPLY ACCOMPLISH THEM AND KNOW  
WHAT'S HARD TO FATHOM,  
SHAPES IN A MIRROR ARE NOT HARD TO  
SEE,  
BUT THE MOON IN THE WATER--HOW CAN  
ONE PLUCK IT OUT?

## Commentary:

PURIFY THE FIVE EYES; ATTAIN THE FIVE POWERS. Having attained the six kinds spiritual functionings, then purify the five eyes: the Buddha-eye, the Dharma-eye, the Wisdom-eye, the Heavenly-Eye, and the Flesh-Eye; and then to aid them, bring forth the five powers: faith, vigor, mindfulness, concentration, and wisdom.

SIMPLY ACCOMPLISH THEM AND KNOW WHAT'S HARD TO FATHOM. To be able to understand these states, one simply needs to accomplish them oneself. They cannot be fathomed by thinking or by making distinctions.

**鏡裏看形見不難**者：謂藉鏡鑑形，人人可見，並非難事。比喻見賢思齊，見不賢而迴光返照，求己內省也。

**水中捉月怎拈得**者：謂勿如愚人，妄認水中之月為真月，雖然捨命而往捉之，又焉能有所獲乎？故曰怎拈得耳。比喻盲修瞎煉，旁門外道行無益苦行，著相著空，猶如癡人撈月，究竟豈能拈得乎？

## 歌文:

常獨行 常獨步  
達者同遊涅槃路  
調古神清風自高  
貌頹骨剛人不顧

## 文解:

**常獨行 常獨步**者：謂修道必選寂靜處，習定經行，契悟禪那三昧，證得相應智慧。

**達者同遊涅槃路**者：謂倘遇志同道合之達者，則不妨一同徜徉，遊此清淨涅槃之正路。

SHAPES IN A MIRROR ARE NOT HARD TO SEE. Everyone can see shapes which are reflected in a mirror; there is nothing difficult in that. The meaning here is that when one sees a Sage, one should aspire to be like him; and when one sees someone who is not a Sage, one should reflect the light inward and examine oneself.

BUT THE MOON IN THE WATER--HOW CAN ONE PLUCK IT OUT? One shouldn't be like a dolt who mistakes the moon in the water for the real moon. Even if he were to give up his life trying to grab it, how could he succeed? Therefore it says, "How can one pluck it out?" This is an analogy for cultivating blindly and smelting recklessly; for taking side doors and externalist paths, for practicing austerities which are not beneficial, and for being attached to characteristics or attached to emptiness. Such are the foolish people who try to pull the moon out of the water; how could they possibly pluck it out?

## TEXT:

EVER PRACTICING IN SOLITUDE, EVER WALKING ALONE  
THOSE WHO HAVE PENETRATED, ROAM NIRVANA'S ROAD TOGETHER.  
THEIR TUNE IS ANCIENT, THEIR EXPRESSION PURE, THEIR BEARING NATURALLY LOFTY.  
THEIR APPEARANCE IS HAGGARD, THEIR INTEGRITY UNSHAKEABLE. PEOPLE IGNORE THEM.

## Commentary:

EVER PRACTICING IN SOLITUDE, EVER WALKING ALONE. To cultivate the Way, one must choose a still and quiet place to practice concentration and regularly cultivate. When one tallies with enlightenment through Dhyana Samadhi, one certifiably attains the mutually responding wisdom.

THOSE WHO HAVE PENETRATED, ROAM NIRVANA'S ROAD TOGETHER. If those who have understanding, who are of like resolve, and whose paths are the same should meet, they do not hinder one another in roaming the proper path of pure Nirvana.

(待續 To be continued)

# 佛說阿彌陀經淺釋

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

現在講這個「說」字。怎麼叫「說」呢？為什麼又要說呢？中文的「說」字，是「言」字加上一個「兌」字。這個「兌」呢，上邊那兩點，本來也是個「人」字，底下那個一撇，又一挑，也可以把它寫成一個「人」字。這個「兌」，是「人」的「口」對著「人」來「言」，這就是個「說」。

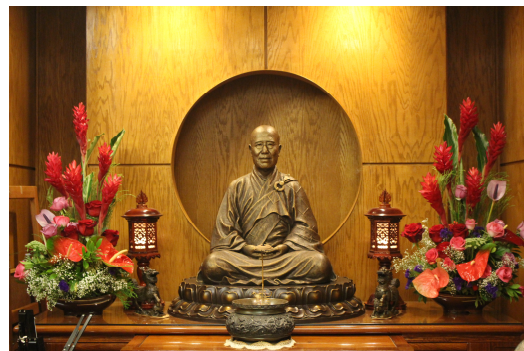
那麼說什麼呢？說你願意說的話，所謂「說者悅所懷也。」這個「說者，悅也」，就是一個喜悅的悅，也就是一個快樂的意思。快樂什麼呢？快樂把你想要說的話說出來了，這就叫一個「說」。所以「悅所懷也」，你把你所想要說的話說出來，你就快樂了；說不出來呢，就不快樂了。也就是怎麼樣呢？「暢所欲言」，暢是「暢快」，把你所想要說的話都說出來了，所以叫「悅所懷也」。單這一個「說」字，就叫「悅所懷」。懷，就是你所懷念的。

釋迦牟尼佛和十方諸佛，已經成佛了，這叫一個「先覺」。先覺者，先先的明白了，也就是在夢裏邊他先醒了。我們這一些人，在這個夢裏邊，還是睡大覺呢！睡大覺，這個夢沒有醒，這就是「不覺」，還沒有覺悟。佛呢，就是覺悟者，大覺悟者；不單是個覺悟，而且還是個大覺悟。大覺悟，是無所不知，無所不見；以佛知，所以無所不知；以佛見，所以無所不見。

那麼佛覺悟了，是因為他自己修行證果，由這條路走過來，是個過來人，是個先覺者。他想用他所修的這個方法，得到覺悟的這種果位，使令一切眾生都得到這種修行的方法，證得究竟圓滿的菩提佛果，所以佛才要說法。那麼佛想要說的法已經說了，所以這叫「悅所懷」。

Continuing the explanation of the title, we shall now investigate the meaning of “speak.” In Chinese, the word speak 說 *shuo* is made up of the radical 言 *yan* which means “word,” and the element 兌 *dui*. *Dui* has two dots on the top which were originally the word 人 *ren*, person. The strokes below could also represent the word person.

What does the Buddha say? Whatever he pleases, but happy to say what he wants to say, he always speaks the Dharma.



Having already become Buddhas, Shakyamuni Buddha and the Buddhas of the ten directions are called “already enlightened ones,” as they have already understood and awakened from their dreams. While we are still sound asleep and dreaming, the Buddha is greatly enlightened, greatly awakened. With his Buddha-wisdom there is nothing he does not know; using his Buddha-vision there is nothing he does not see.

This is the meaning of his great enlightenment which came from cultivating, and this is the result to which he has certified. He has walked the road, he has been through it, he is an “already enlightened one.” The methods of cultivation he used to attain the fruit of enlightenment he then teaches, to lead all living beings to attain and certify to that ultimate, complete result of Bodhi. That is why he speaks the Dharma, and why, having done so, he is happy to have spoken.



佛說什麼呢？現在就說「阿彌陀」——《佛說阿彌陀經》。

「阿彌陀」是梵語，翻譯成中文就叫「無量壽」，又叫「無量光」。什麼叫無量壽？說是《阿彌陀經》上面說：「阿彌陀佛成佛以來，於今十劫。」這十個劫，亦有數量啊，為什麼又叫無量壽呢？

無量壽，這個「壽」就是他的福德。因為有壽就有福，所以這是福德無量。無量光，什麼叫光呢？光者智也，就是智慧光，智慧光明無量。無量壽、無量光，不僅僅就是福德智慧無量，乃至於神通也無量，辯才也無量，相好也無量，道力也無量，一切一切都是無量。所謂無量無量，就是沒有數量，你沒有法子知道這種邊際，這是所謂的「無量」。這無量，也就是沒有一個邊涯，也沒有一個所在，無在無不在。

那麼無量從什麼地方來的呢？讀算術的人應該知道，無量就從「一」那個地方生出來的。「一為無量，無量為一」，這是無量。以前有個程曦教授，他寫了一本《新禪語》。他說，這個算數若寫個大數目，這個大數目畫一個圈呢，這個數目就大一點。譬如這一個「一」，畫「○」，把這個天地的圈都畫滿了，這究竟是多少？你畫，總沒有邊際。這一個數目，這個大數目，畫一個圈就多一個數目，畫一個圈就多個數目。你在牆上畫，把這個地下也畫滿了，天上也畫滿了，究竟是多少數目啊？所以這個數目是無窮無盡的。

阿彌陀佛的壽命、智慧、功德、道力，都是無量無邊的。所以你想寫一個大的數目，你就儘量可以畫圈，畫○○○○……，把這個○的數目也都沒有了，不知多少○了。你畫這個圈，畫了不知多少圈，所以這個數目也不知道是多了。那麼不知道多少？佛很聰明的，就說「無量」，沒有數量了，無量無邊。所以這個數學，也沒有窮盡的。現在打到太空去，這太空裏頭還有太空呢！那又打到什麼地方去？打不完。這個數量呀，是算不窮盡的。

What does he say? Right now he speaks of Amitabha: the *Buddha Speaks of Amitabha Sutra*.

Amitabha, the next word in the title, is a Sanskrit word which means “limitless light.” Amitabha’s other name, Amitayus, means “limitless life.” “But,” you might ask, “the sutra says that it has been ten kalpas since Amitabha realized Buddhahood. Ten kalpas is a definite length of time. Why do you speak of ‘limitless life’ and then measure it out in time?”

Amitayus, “limitless life,” refers to his blessings and virtue. “Limitless light” refers to his wisdom. His wisdom light is limitless and bright. Limitless life, limitless light. Not only are his blessings, virtues, and wisdom limitless but so are his spiritual powers, his eloquence, his attributes, and his teachings. There is no way to count them because they are infinite, nowhere present and nowhere absent.

Where did the limitless come from? Mathematicians should know that the limitless comes from the one. One is many and many are one. A scholar once wrote a book and said, “Large numbers are written by starting with one and then employing many place holding zeros. Keep adding zeros until the space between heaven and earth is filled. When you have written all over your walls and covered your floors, can you determine the total? Couldn’t you still add another zero? Numbers are endless.”


Amitabha Buddha’s life, wisdom, merit, virtue, and Way-power are all infinite and unbounded. If you want a big figure, go ahead and write columns of zeros. Knowing that there can be no definite total, the Buddha, who is the perfection of intelligence, just said, “Limitless and uncountable.” Mathematics can explain infinity, and scientists have sent men into space to study it, but having arrived in empty space, there’s still more empty space beyond. There’s no end to it.

(待續 To be continued)

# 十月份 金山寺法會時間表

## October 2019 SCHEDULE OF ACTIVITIES


SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
<b>10/13/2019 (日 Sun) 萬佛聖城</b> <b>慶祝觀音菩薩出家法會</b> Celebration of Guan Yin Bodhisattva's Leaving Home at CTTB 請與金山寺聯繫交通安排 (電話: 415-421-6117) Please contact us if you would like to participate!	初三 1	初四 2	初五 3	初六 4	初七 5	楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance
初八 6 9:00am - 1:30pm <b>慶祝敬老節</b> Celebration of Honoring of the Elderly	初九 7 1:00 PM 大悲懺 Great Compassion Repentance	初十 8 1:00 PM 大悲懺 Great Compassion Repentance	十一 9 1:00 PM 大悲懺 Great Compassion Repentance	十二 10 1:00 PM 大悲懺 Great Compassion Repentance	十三 11 1:00 PM 大悲懺 Great Compassion Repentance	十四 12 9:00am <b>預祝觀音菩薩出家法會</b> Celebration of Guan Yin Bodhisattva's Leaving Home Day
十五 13 9:00am 金山寺本日法會暫停 全體參加萬佛聖城 <b>觀音菩薩出家法會</b> No Assembly today Going to CTTB for Celebration of Guan Yin Bodhisattva's Leaving Home Day	十六 14 1:00 PM 大悲懺 Great Compassion Repentance	十七 15 1:00 PM 大悲懺 Great Compassion Repentance	十八 16 1:00 PM 大悲懺 Great Compassion Repentance	十九 17 9:00am <b>慶祝觀音菩薩出家法會</b> (正日 Actual Day) Celebration of Guan Yin Bodhisattva's Leaving Home Day	二十 18 1:00 PM 大悲懺 Great Compassion Repentance	廿一 19 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
廿二 20 9:00am 誦地藏經 Earth Store Sutra Recitation 1:00 pm 聽經 Dharma Lecture	廿三 21 1:00 PM 大悲懺 Great Compassion Repentance	廿四 22 1:00 PM 大悲懺 Great Compassion Repentance	廿五 23 1:00 PM 大悲懺 Great Compassion Repentance	廿六 24 1:00 PM 大悲懺 Great Compassion Repentance	廿七 25 1:00 PM 大悲懺 Great Compassion Repentance	廿八 26 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
廿九 27 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 1:00 pm 聽經 Dharma Lecture 藥師佛聖誕 Medicine Master Buddha's Birthday	十月初一 28 1:00 PM 大悲懺 Great Compassion Repentance	初二 29 1:00 PM 大悲懺 Great Compassion Repentance	初三 30 1:00 PM 大悲懺 Great Compassion Repentance	初四 31 1:00 PM 大悲懺 Great Compassion Repentance	老吾老，以及人之老 Honor old people as we do our own aged parents. 幼吾幼，以及人之幼 Care for other's children as one's own.	

 : 六齋日 (Six Vegetarian Days)

# 十一月份 金山寺法會時間表

## November 2019 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
		<b>金山聖寺</b> <b>11/24/19 — 11/30/19</b> <b>禮拜梁皇寶懺</b> <b>Emperor Liang</b> <b>Repentance Ceremony</b> <b>Ceremony</b>			初五 1 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance  <small>達摩祖師誕辰 Venerable First Patriarch Bodhidharma's Birthday</small>	初六 2 <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
初七 <b>9:00am</b> 3 誦地藏經 Earth Store Sutra Recitation <b>1:00 pm</b> 聽經 Dharma Lecture	初八 4 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	初九 5 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	初十 6 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance  <small>上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua's Entering Nirvana</small>	十一 7 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十二 8 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十三 9 <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
十四 <b>9:00am</b> 10 誦地藏經 Earth Store Sutra Recitation <b>1:00 pm</b> 聽經 Dharma Lecture	十月十五 11 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十六 12 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十七 13 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十八 14 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	十九 15 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	二十 16 <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
廿一 17 <b>8:30am - 3:30pm</b> 藥師懺 Medicine Master Repentance <b>10:00 am</b> 聽經 Dharma Lecture	廿二 18 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿三 19 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿四 20 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿五 21 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿六 22 <b>1:00 PM</b> 大悲懺 Great Compassion Repentance	廿七 23 <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
廿八 24 <b>8:30 AM</b> 梁皇寶懺 Emperor Liang Repentance Ceremony	廿九 25 <b>8:30 AM</b> 梁皇寶懺 Emperor Liang Repentance Ceremony	十一月初一 26 <b>8:30 AM</b> 梁皇寶懺 Emperor Liang Repentance Ceremony	初二 27 <b>8:30 AM</b> 梁皇寶懺 Emperor Liang Repentance Ceremony	初三 28 <b>8:30 AM</b> 梁皇寶懺 Emperor Liang Repentance Ceremony	初四 29 <b>8:30 AM</b> 梁皇寶懺 Emperor Liang Repentance Ceremony	初五 30 <b>8:30 AM</b> 梁皇寶懺 Emperor Liang Repentance Ceremony

 : 六齋日 (Six Vegetarian Days)