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法界佛語

什麼是佛法

What is Buddhadharma?

修道，就是要「倒過來」。

Cultivating the Way simply means to "turn ourselves around."

什麼叫佛法？佛法，就是世間法；不過是世間人所不願意行的法。世間人忙忙碌碌、奔奔波波，出發點無非是自私，是為了保護自己的生命財產。而佛法，是大公無私，是為了利益他人。學佛法，一舉一動都要為他人著想，把自我看輕了，捨己為人，不令他人煩惱，這就是佛法。

What is Buddhadharma? Buddhadharma is simply worldly dharma, but it's a variety of worldly dharma that most people are unwilling to use. Worldly people are always busy running here and there, constantly hurried and agitated. The source of all this activity is invariably selfishness, motivated by a concern to protect one's life and possessions. Buddhadharma, on the other hand, is unselfish and public-spirited, and springs from a wish to benefit others. As we learn the Buddhadharma, our every action gradually comes to include in its scope a concern for others. The ego gradually loses its importance. We should give up our own interests in service to others, and avoid bringing affliction to others. These are the hallmarks of Buddhadharma.

一般人往往對於這一點認識不清楚，所以在佛教裏爭爭吵吵、煩煩惱惱、是是非非，跟一般世俗人沒有兩樣，甚至於有過之而無不及。一邊學佛，一邊造罪業；一邊立功，一邊損德。這樣，對佛教不但沒有利益，反而有大害。這就是佛所說的：「獅子身中蟲，自食獅子肉。」

身為佛弟子，在佛教裏這麼自私自利，看不破，放不下，怎會與佛法有所相應？學佛的人要：

真認自己錯，
莫論他人非；
他非即我非，
同體名大悲。

要徹底瞭解佛教的真理，自己必須先要修忍辱、布施，才能有所成就。必須要「翻過來」，這也就是與世俗的人有所不同，不要同流合污。修道，就是要「倒過來」，這是什麼意思呢？就是「好事給他人，壞事與自己。」捨棄小我，完成大我。

你們皈依我的人，都是我身上的血和肉。無論把哪一塊肉割去，都是很痛的。無論哪一個地方流血，元氣都會受損傷的，所以你們要互相團結。為了要使佛教發揚光大，就要吃人所不願意吃的虧，受人所不能受的侮辱。心量要放大，行為要真實。如果不向真的去做，佛菩薩是知道的，我們不能欺騙佛菩薩。大家要檢討己過，痛改前非，真正認識自己以往的顛倒和不合理的作風。要老老實實，忘記自己，而為整個佛教、整個社會服務。

But most people fail to clearly understand these basic ideas. As a result, within Buddhist circles we find struggle and contention, troubles and hassles, quarrels and strife. We find an atmosphere not at all different from that of ordinary people. Sometimes the relationships within Buddhist groups don't even measure up to the standards of ordinary social conduct. Such people study Buddhism on the one hand and create offenses on the other. They do good deeds, and in the next breath destroy the merit and virtue they've earned. Instead of advancing the cause of Buddhism, such behavior actually harms it. The Buddha referred to such people as “parasites on the lion, feeding off the lion's flesh.”

We Buddhist disciples cannot expect any results from our cultivation if we're selfish and profiteering, unable to put things down and see through our attachments. The motto of Buddhists must be:

*Truly recognize your own faults,
And don't discuss others' wrongs.
Others' wrongs are just my own:
Being of one substance with all things is called
Great Compassion.*

If we want to thoroughly understand the truths of Buddhism, then we must first cultivate patience and giving. Then we can come to accomplishment. We must turn ourselves around and be different from ordinary people. We can no longer flow along with the turbid currents of the world. Cultivating the Way simply means to “turn ourselves around.” What is that? It means to “give desirable situations and benefits to other people, while absorbing the unfavorable situations ourselves.” We renounce the petty self in order to bring to perfection the greater self.

All disciples who have taken refuge with me are like the flesh and blood of my own body. No matter which piece of flesh is severed from my body, it hurts me just the same. No matter where I bleed, the wound injures my constitution. Because of this, all of you must unite together. To make Buddhism expand and flourish, you must take a loss in places where most people are unable to sustain a loss. You must endure the insults that ordinary people find unendurable. Expand the measure of your minds, and be true in your actions. When you're not trying to be true, the Buddhas and Bodhisattvas are aware of it. No one can cheat them. Each of you should examine your own faults and earnestly remedy the flaws in your character. Truly recognize where in the past you've been upside-down and where your behavior has departed from principle. Be honest, forget about yourself, and work for the sake of all of Buddhism and all of society.

本來在世界上，無論哪一個團體，哪一個社會，都是錯綜複雜，互相勾心鬥角。在金山聖寺、萬佛聖城、金輪聖寺，以及隸屬法界佛教總會的所有道場，都要把這種情形改善。當然，不能馬上改得很圓滿，可是也要一步一步做去，改到最圓滿、最徹底、最究竟的地步。然後，還要念茲在茲保存這種良好的行為、志願，去推展佛教，令佛教發揚光大。這是每個佛弟子應有的責任。佛教若不興旺，乃是因為我本人沒有盡到責任。不要把責任推諉到他人身上。若能這樣，不久的將來，佛教一定能發揚光大，推行到世界每一個角落！

身為佛弟子，天天求佛庇佑，不外求佛幫助我，或者助我發財，或者助我陞官，或者助我開智慧——只知道求佛幫助自己，但沒有想想我們對佛教有什麼貢獻？是不是拿出真心來？就在這個地方我們要常常迴光返照。

皈依時發菩薩四宏誓願：

（一）眾生無邊誓願度。問問自己：「我度了眾生嗎？」若度了，不妨再多度一點；若沒有度，就要趕快發心度眾生。

（二）煩惱無盡誓願斷。煩惱是無窮無盡的，但要把它反過來，化為菩提。反過來沒有？若還沒有，就快點把它反過來。

（三）法門無量誓願學。自我檢討：有沒有學佛法？有沒有為佛教出點力？是不是學了死刻板板的佛法，不懂得活用，一日曝之，十日寒之？

（四）佛道無上誓願成。天下沒有比佛道更超脫、更究竟的法門。我有沒有真正發願去成佛？不但是自己成佛，還要度一切眾生成佛！

No matter where you look in the world, every organization and every society has its own complications and power struggles. At Gold Mountain Monastery, Gold Wheel Monastery, the City of Ten Thousand Buddhas, and the other Way-places that belong to the Dharma Realm Buddhist Association, we must correct these faults. Naturally we can't expect perfection immediately, but we can hope to improve step by step. We can change things until we reach the ultimate point of perfection. Then in thought after thought, we must preserve this wholesome behavior and maintain our resolve and purpose as we go about disseminating Buddhism, so that its light spreads far and wide. All disciples of the Buddha share this responsibility equally. We must think, "If Buddhism fails to flourish, I haven't fulfilled my responsibility." Don't pass your duty to others. If we can shoulder our responsibility in this way, then in the near future, Buddhism will certainly expand and spread to every corner of the world!

As Buddhist disciples, do we seek the Buddhas' aid every day? Do we pray that the Buddha will help us get rich, help us rise to power, or help us develop wisdom? Are we concerned only with personal advantages? Do we forget all about making a contribution to Buddhism? Have we brought forth a genuine resolve or not? Right at this point we must reflect inwardly.

When we took refuge with the Triple Jewel, we made the four vast vows of Bodhisattvas:

1. *Living beings are numberless, I vow to save them all.* Ask yourself, "Have I saved any living beings?" If so, then why not save a few more? And if not, then all the more reason to quickly resolve to rescue living beings
2. *Afflictions are infinite, I vow to cut them off.* There is a limitless quantity of afflictions, but we must reverse them, transform them into Bodhi. "Have I reversed them?" If not, then quickly turn them over right away!
3. *Dharma-doors are measureless, I vow to learn them all.* Ask yourself, "Have I learned any of the Buddhadharma? Have I brought forth the slightest bit of strength for Buddhism? Have I been too rigid and inflexible in my study of the teachings? Isn't it the case that my study of Dharma-doors is off and on?"
4. *The Buddha's Way is supreme, I vow to realize it.* There is no dharma on earth that surpasses the Buddha's Way, nor one that is more ultimate. Have I really made a resolve to accomplish Buddhahood? What's more, we shouldn't resolve to accomplish Buddhahood for ourselves alone, but to take all living beings across to Buddhahood.

且看，釋迦牟尼佛往昔「三祇修福慧，百劫種相好。」為半句偈而捨生命，這種精神是多麼偉大！為法之誠，多麼高超！大家要效法這種精神。洛杉磯的金輪聖寺，我每個月來一次，差不多有三、四年了。我覺得你們每個人沒有從佛法得到真正的利益，沒有真正體會到佛法偉大的精神。還是把自己畫到佛法的外邊去，未能深入。

要想佛教興盛，首先要從自己身上做起，要獻出真心，為佛教犧牲、努力，不要在小圈子裏混。應以法界為體，虛空為用，「應無所住而生其心」，每個人果真能這樣，那麼佛教就會發達。

In the past, Shakyamuni Buddha “cultivated blessings and wisdom for three great innumerable eons, and developed the fine features and hallmarks for one hundred eons.” He gave up his life for half a verse of Dharma. How great his spirit was! His sincerity in seeking the Dharma was truly noble. We should all imitate his model of vigor. I come to Gold Wheel Monastery in Los Angeles once a month, and have done so for nearly four years. I feel that none of you has gained any genuine benefit from the Dharma. You haven't truly experienced the greatness of the Buddhadharma's spirit. Instead you have placed yourselves outside the Buddhadharma, without being able to deeply enter it.

Our attitude should be, “If Buddhism is going to flourish, then it must begin with my own person.” What we need are true hearts, endowed with a genuine spirit of devotion to the Buddhadharma. Work hard and break free of the small circles that you've drawn around yourselves. Take the entire Dharma Realm as your own body! Let all of empty space be your field of action! This means, “bring forth thoughts that linger nowhere.” If every person would really do this, then Buddhism could truly flourish in this country.



金山聖寺新年活動

農曆新年 — 點吉祥燈 (1/25/2020)
Lunar New Year — Lighting of Auspicious Lamps

千佛懺 (1/24/2020 – 1/26/2020)
One Thousand Buddhas Repentance

參禪要迴光返照

To Investigate Chan, We Must Look Within Ourselves

要迴光返照，認清自己的過錯，痛改前非，不要緊抱著臭習氣而放不下。

We must look within ourselves and clearly see our own faults. Then we need to earnestly repent of these past mistakes. We must not hold onto our stinking habits and fail to let them go.

行住坐臥，
不離這個；
離了這個，
便是錯過。

A verse goes,

*While walking, standing, sitting, and reclining,
Never stray from "this."
Once you stray from "this,"
You've gone amiss.*

「這個」是什麼？就是用功參悟的話頭。用真心來辨道，提起綿綿密密不斷的話頭來參悟，來研究。一時一刻，一分一秒，也不生雜念妄想，總是念茲在茲去參悟自己的話頭，哪有時間講話、打閒岔？也沒有時間躲懶偷安，更沒有時間說人家的是非，只是專一其心在參悟話頭。所謂：

What does "this" refer to? It's talking about the meditation-topic that we work at in our investigation. We use a true mind to practice the Way. Constantly and ceaselessly, we look into the topic and investigate it. In each successive hour, minute, and second, we allow no scattered or idle thoughts to occur. In thought after thought, we only investigate our meditation topic. Who has time left over to casually talk, or to disturb others? Even less are we at leisure to take a break, or gossip about people. We simply concentrate our minds and investigate the meditation topic, seeking understanding. There is a verse that reads,

事事都好去，脾氣難化了，
真能不生氣，就得無價寶。
再要不恨人，事事都能好，
煩惱永不生，冤孽從哪找？
常揪人不對，自己苦沒了！

*Things pass by quite easily,
But a bad temper's truly hard to change.
If you can never get angry,
You've got a pearl beyond price.
Then, if you can never know hatred,
Everything will go your way.
Since afflictions never bother you anymore,
Your evil karma no longer comes to call.
But someone who knows only to criticize others
Is one whose own suffering has not yet ended.*

參禪打坐，具有這種思想，才能入門。在禪堂裏，每個人都要迴光返照，反求諸己，問問自己，是在用功？還是在打妄想？看看自己，是迴光返照照自己？還是反光鏡照外邊？這一點要特別注意。

Only if you maintain these attitudes as you meditate, do you have hope of "entering the gate." People in the Chan Hall must reflect inwardly and seek within themselves. Introspect and ask, "Am I working hard, or am I engaging in idle thoughts?" Take a close look at yourself: are you reflecting the light inwardly, or shining it out to mirror the exterior surroundings?

在禪堂裏，要記住這兩句話：

摩訶薩不管他，
彌陀佛各顧各。

時時刻刻管自己，不要去管他人。更不可打閒岔，障礙人家用功修道，耽誤他人開悟的時光，這種行為最要不得。我常對你們說：

真認自己錯，
莫論他人非；
他非即我非，
同體名大悲。

人人有這種思想，就會一心一意用功辦道，並無二想，不會亂講話、打閒岔。

參禪的人，要把根本問題認識清楚，什麼問題？就是習氣毛病。我們打禪七，就是打掉惡習氣、壞毛病，洗心滌慮，解除妒賢嫉能的心理。把嫉妒障礙心、無明煩惱心，統統滅盡，這樣真心現出，智慧現前，才有好消息。

人為什麼講是講非？因為愚癡。為什麼嫉妒障礙？因為愚癡。為什麼有害人心？因為愚癡。凡是做出不合理的事，都因為愚癡。為什麼愚癡？因為沒有禪定的功夫，所以沒有智慧，在人我是非圈中轉，跳不出圈外。對於這一點，我們要迴光返照，認清自己的過錯，痛改前非，不要緊抱著臭習氣而放不下。

打坐的時候，為什麼要睡覺？因為求法心不真實；如果真心求道，絕對不會睡覺。大家不妨試一試這個道理正確不正確？

Remember this statement as you work in the Chan Hall:

*Mahasattvas pay no attention to others;
Amitabha! Every man for himself!*

At all times watch over yourself, and don't supervise others. Even less should you disturb others, obstructing them from diligently cultivating the Way and denying them their chance to get enlightened. Such behavior is most despicable. As I often say to you all:

*Truly recognize your own faults,
And don't discuss the faults of others.
Others' faults are simply my own faults:
Being one in substance with all is called Great Compassion.*

If we can all think this way, then everyone will work hard, with single-minded concentration. No one will have any interest in idle chatter or disturbing others.

People who practice Chan meditation should be clear about the basic problem. What is the basic problem? It is our bad habits and faults. When we attend a Chan meditation session, we aim to eliminate those bad habits and faults. Wash the mind clean and purify your thoughts. Purge yourself of jealousy towards worthy and capable individuals. Banish forever all thoughts of envy and obstructiveness, of ignorance and afflictions. If you can do this, then your true mind, your wisdom, will manifest, and then there will be good news.

Why would people gossip? Only due to their stupidity. Why would they indulge in envy and obstructiveness? Because of stupidity. Why would they want to harm others? Because of stupidity. In fact, we do all sorts of unreasonable things because of our stupidity. Why are we stupid? It's because we lack the skills of Chan samadhi, and so we have no wisdom. We turn forever in the little sphere of self and others, rights and wrongs, and can't find our way out of that tight circle. This is the place where we must look within ourselves and clearly see our own faults. Then we need to earnestly repent of these past mistakes. We must not hold onto our stinking habits and fail to let them go.

Why do we fall asleep when we should be meditating? It's because we aren't sincere in seeking the Dharma. Someone who is sincere in seeking the Dharma would definitely not fall asleep. Why don't you all check this principle out and see if it is correct?

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：

調古神清風自高者：謂此等調曲既古，而神韻更清，能和此歌韻者，由來鮮矣，豈非風自高乎？所謂曲高和寡者也。

貌頹骨剛人不顧者：謂此修行道人，外貌雖然枯悴清瘦，而骨氣節操則堅逾金剛鑽石，非凡夫俗子所能認識，而望其項背也。

歌文：

窮釋子 口稱貧 實是身貧道不貧

貧則身常披縷褐 道則心藏無價珍

無價珍 用無盡 利物應機終不吝

三身四智體中圓 八解六通心地印

文解：

窮釋子 口稱貧者：謂修道之士，自稱貧衲。

實是身貧道不貧者：謂其實身雖似貧窮，而道則富有。何以言之？

Commentary:

THEIR TUNE IS ANCIENT, THEIR EXPRESSION PURE, THEIR BEARING NATURALLY LOFTY. Although their song is ancient, their expression is pure, and those who can harmonize with this song have always been rare. How can their bearing not be lofty of itself? So it is said, *There are very few who are in tune with the highest songs.*

THEIR APPEARANCE HAGGARD, THEIR INTEGRITY UNSHAKEABLE. PEOPLE IGNORE THEM. The external appearance of these cultivators of the way is haggard and emaciated, but their principles and moral integrity are as solid as Vajra and diamond. Common, ordinary people cannot recognize them, and when they seem them they turn their backs on them.

TEXT:

THE SHAKYAN DISCIPLES SAY THAT THEY ARE POOR, THEY ARE INDEED POOR IN BODY, BUT NOT POOR IN THE WAY.

AS TO POVERTY, THEIR BODIES ARE EVER WRAPPED IN COARSE RAGS. AS TO THE WAY, A PRICELESS JEWEL IS STORED IN THEIR HEARTS.

A PRICELESS JEWEL. ITS USES INEXHAUSTIBLE, FOR BENEFITTING BEINGS, RESPONDING TO POTENTIALS ALWAYS GENEROUSLY,

THREE BODIES, FOUR WISDOMS ARE COMPLETE IN THE SUBSTANCE. EIGHT LIBERATIONS, SIX SPIRITUAL POWERS ARE IN THE MIND-GROUND SEAL.

Commentary:

THE SHAKYAN DISCIPLES SAY THAT THEY ARE POOR. Cultivators of the way call themselves "poor robes."

THEY ARE INDEED POOR IN BODY, BUT NOT POOR IN THE WAY. Actually, although they seem to be poor, they are rich in the way. Why is this said?

貧則身常披縷褐者：謂因身常穿糞掃、百衲千縷、襤褸之衣，故似貧耳。

道則心藏無價珍者：謂若論道德、自性受用，則心地法門無量無邊，無價珍寶皆在此中包藏。何謂貧？貪心是。何謂富？無貪心是。何謂道？修行是。何謂珍？無自私自利是。吾故曰：「心止念絕真富貴，私欲斷盡真福田。」

無價珍 用無盡者：謂此功德法財，取之不盡，用之不竭。

利物應機終不吝者：謂以之普濟群機，決不吝嗇也。

三身四智體中圓者：三身，法、報、化也。四智，轉前五識為成所作智，轉第六意識為妙觀察智，轉第七末那識為平等性智，轉第八阿賴耶識為大圓鏡智。體中圓，謂此本性體圓滿，無欠缺者。



AS TO POVERTY, THEIR BODIES ARE EVER WRAPPED IN COARSE RAGS. They are poor in that they always wear tattered rags from the garbage heap, with hundreds of patches and thousands of stitches.

AS TO THE WAY, A PRICELESS JEWEL IS STORED IN THEIR HEARTS. But in terms of virtue in the Way, and of being at ease in the inherent nature, there is a priceless jewel stored in the immeasurable, boundless Dharma door of the mind-ground. What is poverty? Poverty is an attitude of greed. What are riches? They are a mind without greed. What is the Way? It is cultivation. What is the jewel? It is to be without selfishness or self-seeking. Therefor I say, *To stop the mind and cut off thought is true wealth and honor; to put a complete end to selfish lust is the true field of blessings.*

A PRICELESS JEWEL, ITS USES INEXHAUSTIBLE. It is the Dharma wealth of merit and virtue. Taking from it does not use it up. Using it does not exhaust it.

FOR BENEFITTING BEINGS, RESPONDING TO POTENTIALS ALWAYS GENEROUSLY. With it, they universally rescue beings everywhere in response to myriad opportunities; they are never stingy.

THREE BODIES, FOUR WISDOMS ARE COMPLETE IN THE SUBSTANCE. The three bodies are the Dharma-body, the Retribution-body, and the Transformation-body. The Four Wisdoms are these:

1. Turning the five consciousnesses around, which is the Wisdom of Accomplishing what is to be Done.
2. Turning the sixth or mind-consciousness around, which is Wisdom of Wonderful Contemplation and investigation.
3. Turning the seventh or *manas* consciousness around, which is the Wisdom of Equality.
4. Turning the eighth or *alaya* consciousness around, which is the Wisdom of the Great Perfect Mirror.

The substance of this original nature is perfect and full, and lacks nothing.

(待續 To be continued)

佛說阿彌陀經淺釋

A General Explanation of The Buddha Speaks of Amitabha Sutra

阿彌陀佛的福德無量，智慧也無量，所以叫「阿彌陀」。

阿彌陀佛和釋迦牟尼佛，都是人成的佛，不是從天上生出來，也不是從地上長出來，就從人修行成佛的，這叫個「果人」。所以在七種立題裏邊，這部《阿彌陀經》是叫單人立題，這個單人的這個「人」，和我們這個人不同，他叫「果人」——果上的人，不是因上的人。我們現在眾生未成佛，這是「因人」；修成佛了，才叫「果人」。以果人為這部經的名字，這叫單人立題。

通名：經

經，梵語叫「修多羅」，此云「契經」。怎麼叫契經呢？契，契者合也，就是上契合諸佛的妙理，下契合眾生的機緣。

經有五種的意思。以前我講很多次了，不過這個意思都沒有完全講完。為什麼呢？我預備每講一部經的時候就加一點，一點一點地往上加。因為要是一次全部都講出來，人記不了那麼多，並且以後再聽經，說：「哦，這個「經」字，我懂了，就是那麼樣子嘛！貫、攝、常、法，法師常常就是這麼講。」這次就不是這樣子。這一次講《彌陀經》，講「經」字有五個意思：

第一、法本義。經，是法的根本。佛知道一切法的根本，所以必須要來說教；這個教，是法的根本，以四悉檀的方法來說這個經教。什麼叫悉檀？悉，是普遍的意思；檀，是布施。所以悉檀，是普遍來布施給一切眾生。這普遍布施給一切眾生有四種：

Numbers go on infinitely and in this way we can understand the vast expanse of Amitabha Buddha's blessedness, his virtue, and his wisdom. Therefore he is called Amita.

Both Amitabha and Shakyamuni Buddha were people who became Buddhas. They did not descend from the heavens or ascend from the depths of the earth. As people they cultivated the Dharma and now they are sages, people who have realized the result. According to the classification of sutra titles, this sutra is established by reference to a person, but not a person like us. He is a Buddha, one who has realized the result. We are living beings; we have not realized the result, but are cultivating the cause of Buddhahood. Once Buddhahood is realized, we will be sages. This sage's name, Amitabha, is used to classify the title of the sutra.

The Common Title: Sutra

A sutra is called a "tallying text." It tallies with the wonderful principles of all Buddhas above and with the opportunities for teaching living beings below.

Each time I explain a sutra, I add more meanings to the word. If I told you all of the meanings at once, you would never remember them, or if you did, the next time I spoke about it you would say, "I know all about it, a sutra strings together, attracts, is permanent, and is a method. The Master certainly is repetitious." So I explain the term "sutra" bit by bit. In this commentary on the Amitabha Sutra I will discuss five of its meanings:

(1) Basic Dharma. The Buddha reveals the origin of Dharma with his teaching by means of Four Kinds of Complete Giving:

- (一) 世間悉檀：講世間的法。
- (二) 對治悉檀：對治一切眾生的毛病。
- (三) 為人悉檀：為一切眾生來說法。
- (四) 第一義悉檀：以第一義來普遍布施給一切眾生。

法本來是不可說的，沒有法可說，因為以四悉檀的道理，所以佛才說法。這是法本的義。

第二、微發義。微，就是「無上甚深微妙法」的那個微；發，發明，就是把那最微細的道理，發明出來。微發，一切玄妙的道理，你要是不講，沒有人知道。所以，經典就能發揮這最微妙的道理。

第三、湧泉義。經，猶如湧泉一樣的。湧泉是個譬喻，經典就好像在地裏頭有水泉，水湧上來一樣，滔滔不斷的，所以這叫湧泉義。

第四、繩墨義。繩，就是一條繩的那個繩；墨，就是寫字的墨。繩墨，是古來做木匠，或者石匠，必須要有那個墨斗。墨斗，就是在裏邊放上印色，放上墨，把線一拉出來，這個線上就有墨；再用手往前拎起來，往下把它一放，就有一趟線打出來了，這叫繩墨，也就是一種規矩。現在這種圓規的樣子，也就是一種規矩，所謂「不以規矩，不能成方圓」，必須要用規矩。這個經典呢，也就是人的一個規矩。這是繩墨的意思。

第五、結鬘義。結，就是結集經藏的「結」，也就是六結一亡的那個「結」。鬘，就是花鬘的鬘。結鬘，就是用種種的花，來結成一個花鬘，香花鬘。這個經典也猶如花鬘一樣，所以這叫結鬘義。

「經」有這五種的意思。

又者，這個經典是一個貫穿義。貫穿什麼呢？貫穿所說的義理。

又者，這個經典是攝持義，攝持所應該教化的一切眾生。

又者，這個經也就是一個方法。經者法也，這個法是從古到現在，人都依照這個法去修行。所以有法的意思。

又者，這個經是一個常的意思。常，就是恆常不變的。經典是一字不可去，一字不可添，是天魔外道所不能破壞的，所以叫「經」，這是常意。

- a) Mundane Complete Giving, using ordinary methods of expression,
- b) Curative Complete Giving, curing each living being of his particular problem,
- c) Complete Giving that is for everyone, teaching for the sake of all living beings,
- d) The Complete Giving of the Primary Meaning, giving the highest principle to all beings.

Ultimately, the Dharma cannot be spoken because there is no Dharma to speak; but by practicing the Four Kinds of Complete Giving, the Buddha reveals it. Thus the word sutra has the meaning of Basic Dharma.

(2) **Subtle Dharma.** Unless the profound and wonderful doctrines are elucidated in the sutras, no one can know of them.

(3) **Bubbling Spring.** Principles flow from sutras like gushing water from artesian wells.

(4) **Guideline.** To make guidelines, ancient carpenters and stonemasons used a string covered with black ink, held the string taut, pulled it up, let it snap and made a straight, black line. A sutra is also like a compass and square, used for guiding people

(5) **A Garland.** The principles are linked together in the sutras like flowers woven into a garland.

The word sutra also has four additional meanings:


- **Strings Together.** Sutras string together the principles of the Buddhadharma.
- **Attracts.** Sutras attract living beings who are in need of the teaching.
- **Method.** The methods used in cultivation which have been employed from ancient times right up until the present are set forth in the sutras.
- **Permanent.** Sutras are permanent and unchanging; not one word can be left out or added to them, and heavenly demons and non-Buddhist religions cannot harm them.

(待續 To be continued)

十二月份 金山寺法會時間表

December 2019 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
初六 <u>9:00am</u> 1	初七 2	初八 3	初九 4	初十 5	十一 6	十二 <u>9:00am</u> 7
誦地藏經 Earth Store Sutra Recitation <u>1:00 pm</u> 聽經 Dharma Lecture	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	預祝阿彌陀佛 聖誕法會 Celebration of Amitabha Buddha's Birthday
十三 8	十四 9	十五 10	十六 11	十七 <u>9:00am</u> 12	十八 13	十九 <u>9:00am</u> 14
金山寺本日法會暫停 全體參加萬佛聖城 阿彌陀佛聖誕法會 No Assembly today Going to CTTB for Celebration of Amitabha Buddha's Birthday	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	慶祝阿彌陀佛 聖誕法會 Celebration of Amitabha Buddha's Birthday 正日 (Actual Day)	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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
二十 <u>9:00am</u> 15	廿一 16	廿二 17	廿三 18	廿四 19	廿五 20	廿六 <u>9:00am</u> 21
誦地藏經 Earth Store Sutra Recitation <u>1:00 pm</u> 聽經 Dharma Lecture	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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
廿七 <u>9:00am</u> 22	廿八 23	廿九 24	三十 25	十二月初一 26	初二 27	初三 <u>8:30am</u> 28
<u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>1:00 pm</u> 聽經 Dharma Lecture	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<u>1:00 PM</u> 大悲懺 Great Compassion Repentance	誦法華經 Dharma Lotus Flower Sutra Recitation
初四 <u>8:30am</u> 29	初五 30	初六 31	萬佛聖城 CTTB 12/08/19(日 Sun) 預祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 請與金山寺聯絡交通安排 (415-421-6117) Please contact us if you would like to participate!			

 : 六齋日 (Six Vegetarian Days)

一月份 金山寺法會時間表

January 2020 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
01/25/2020 (正月初一) 點吉祥燈， 吉祥偈，念消災吉祥咒，普佛 Lighting of Auspicious Lamps Chanting Auspicious Verse Disaster Eradicating Auspicious Spirit Mantra Recitation Universe Bowing			初七 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 <u>9:00am</u> 2 釋迦牟尼佛 成道法會 Celebration of Shakyamuni Bud- dha's Enlightenment 正日 (Actual Day) 	初九 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 <u>9:00am</u> 4 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
十一 <u>9:00am</u> 5 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	十二 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	十五 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	十六 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 <u>9:00am</u> 11 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
十八 <u>9:00am</u> 12 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture	十九 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿一 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿二 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿三 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	廿四 <u>9:00am</u> 18 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
廿五 19 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 聽經 Dharma Lecture	廿六 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿七 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿八 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿九 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 	三十 24 <u>1:00 PM</u> 千佛懺 One Thousand Buddhas Repentance 	正月初一 <u>9:00am</u> 25 <u>7:45am</u> 點吉祥燈、吉祥偈 Lighting of Auspicious Lamps Chanting Auspicious Verse <u>8:00am</u> 念消災吉祥咒 Disaster Eradicating Auspicious Spirit Mantra Recitation <u>9:20am</u> 普佛 Universal Bowing <u>1:10pm</u> 千佛懺 One Thousand Buddhas Repentance
初二 <u>9:00am</u> 26 千佛懺 One Thousand Buddhas Repentance	初三 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	千佛懺 One Thousand Buddhas Repentance 01/24/2020 - 01/26/2020

: 六齋日 (Six Vegetarian Days)