



# 金山聖寺通訊

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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>

上 卍 讚 語

### 要修般若波羅蜜多

#### Cultivate the Prajnaparamita (Perfection of Wisdom)!

迴光返照，觀察觀察自己在不在？

Look within and contemplate whether or not you're here.

「觀自在菩薩。行深般若波羅蜜多時。照見五蘊皆空。度一切苦厄。」這四句是《心經》的精華要理。略釋如下：「觀自在」，是教你迴光返照，觀察觀察自己在不在？自己若在，就不會向外馳求，到處攀緣。若是不在，則容易妄想紛飛，甚至發神經，總要找機會，令人供養。有這種思想，那就不自在。

When the Bodhisattva Avalokiteshvara was cultivating the profound Prajnaparamita, he illuminated the Five Aggregates (Skandhas), saw that they were all empty, and crossed beyond all suffering and difficulty..." This line is the *Heart Sutra's* essential message, and it can be explained as follows: The Contemplator of Self-Presence (Avalokiteshvara) wants you to reflect inwardly and contemplate whether or not you're here. If you're here, then you won't be seeking outside and exploiting situations. If you are not here, then your idle thoughts will be running wild, to the point that you have a nervous breakdown. You'll always be looking for chances to obtain offerings from people. With such thoughts, you will not be at ease.

「菩薩」的行為，一切是利益眾生，以眾生為前提，絕對不是為利益自己。我們凡夫的思想，恰好相反，總想利益自己，而不利益眾生。無論做什麼事，先要計較一番，有利的就做，沒有利的就不做，這就是自私自利的表現。世界為什麼不能和平相處？就因為這種關係。你爭我奪，互不相讓，所以就發生戰爭，造成國破家亡的殘局。

這位菩薩，他能「行深般若波羅蜜多」，從無始劫以來，一直到現在，生生世世都修深般若法，沒有間斷的時候。修深般若法，（一）沒有驕傲心；若有驕傲心，就是愚癡。（二）沒有自滿心；若有自滿心，就是愚癡。（三）常生慚愧心；不生慚愧心，就是愚癡。（四）不生攀緣心；若生攀緣心，就是愚癡。（五）不生瞋恨心；若生瞋恨心，就是愚癡。（六）不生顛倒心；若生顛倒心，就是愚癡。

我們修道人，以這六種心做為標準，衡量自己所行所作，是否如法？如法就是智慧，不如法就是愚癡。也就是說，勤修戒定慧，息滅貪瞋癡，就是智慧；不修戒定慧，不滅貪瞋癡，就是愚癡。智慧和愚癡的分別，就在這個地方。

要修深般若，才會照破五蘊中的五十種魔境：在色蘊中有十種陰魔，在受蘊中有十種陰魔，在想蘊中有十種陰魔，在行蘊中有十種陰魔，在識蘊中也有十種陰魔。總括來講，有這五十種；分開來講，有無數無量種，如有不慎，就墮入魔境。總而言之，凡是有邪知邪見的人，都是屬於魔的眷屬；有正知正見的人，都是屬於佛的眷屬。

In everything a Bodhisattva does, he benefits others. Living beings are his *raison d'être*, and he would never act for his own benefit. We common people think in exactly the opposite way: we think first of benefiting ourselves and never think of benefiting living beings. In everything we do, we first count up the profits: if the deed is profitable, we go ahead and do it. If it isn't, we don't do it. This is a selfish and self-gratifying attitude. Why can't the world find peace? Precisely because of this attitude. We strive and compete, and refuse to yield to one another. Thus wars break out, and we witness the tragedy of families being torn apart and nations collapsing.

This Bodhisattva can practice the profound Prajnaparamita. From beginningless time in the past up to this present moment, in life after life, he has practiced the method of Prajna, cultivating it without pause. The first requirement for cultivating profound Prajna is to avoid arrogance. Being arrogant is stupid. Secondly, one must avoid complacency. Being complacent is stupid. The third requisite is to always feel shame and remorse. Not feeling shame and remorse is stupid. The fourth requisite is to avoid exploiting situations. Exploiting situations is stupid. The fifth requisite is to avoid anger and hatred. Feeling anger and hatred are stupid. The sixth requisite is to not be disoriented. Being disoriented is stupid.

Cultivators of the Way make these six requisites their standard in judging to see whether their own behavior accords with the Dharma. If it accords with the Dharma, then that behavior is considered wise. In other words, to diligently cultivate precepts, concentration, and wisdom, and to put an end to greed, hatred, and stupidity is wise behavior. To fail to do this is stupid behavior. The difference between wisdom and stupidity lies right here.

One must cultivate profound Prajna before one can "illuminate and shine through" the fifty states of the skandha-demons found amid the Five Aggregates (skandhas). Ten demonic states appear in each of the Aggregates of Form, Feelings, Thoughts, Activities, and Consciousness. Generally speaking there are fifty states, but when we look into each case separately, there are measureless, innumerable varieties of states. If a cultivator is not careful, he can easily fall into the demons' snares. In general, all people who make use of deviant knowledge and views belong to the retinue of demons. People with proper knowledge and viewpoints, however, belong to the retinue of Buddhas.

行深般若波羅蜜多時，才能認清魔的境界，不會被其動搖。這時候，不但照見五蘊皆空，也度一切苦厄。五蘊皆空，即是真空，所謂：

真空無人我，  
大道無形相。

一切苦厄，就是三災八難之苦厄。

若能將這四句經文的法，修到爐火純青的時候，就證得八風吹不動的境界。何謂八風？就是稱、譏、苦、樂、利、衰、毀、譽。這八種風，能把沒有定力的人，吹得昏頭轉向，不知東西南北。今將這八風淺釋如下：

(一) 稱：就是稱讚。人家稱讚你一聲，覺得比吃蜜還甜，心裏很舒服。

(二) 譏：就是譏諷。人家諷刺你一句，就受不了，心裏就不舒服。

(三) 苦：就是苦惱。受一點苦楚，煩惱就起來了；一切苦來折磨你，看你受得了受不了。

(四) 樂：就是快樂。受一點快樂，不要得意忘形；一切樂都是考驗，看你怎麼辦？

(五) 利：就是利益。得到利益就高興，失去利益就悲哀，這是沒有定力的表現。

(六) 衰：就是衰敗。無論遇到什麼艱難，要損失不計較，失敗不動心。

(七) 毀：就是毀謗。有人毀謗你，說你的壞話，無所謂！應該處之泰然，自然風平浪靜。

Only when we practice the profound Prajna-paramita can we recognize the demons clearly and not be shaken or influenced by them. When we practice thus, not only can we shine through the Five Aggregates and see how they are all empty, but we also cross beyond all suffering and difficulty. The emptiness of the Five Aggregates is True Emptiness. As a saying goes,

*True Emptiness is free of self and others;  
The great Way is free of shape and features.*

Suffering and difficulty refers to the three disasters and the eight types of difficulties.

If we can cultivate the Dharma in this verse to perfection, we will attain a state in which the Eight Winds cannot affect us. What are the Eight Winds? They are praise, ridicule, pain, pleasure, gain, loss, defamation, and honor. The Eight Winds blow people who lack samadhi-power head over heels, until they cannot tell east from west. Let's look more closely at these eight winds:

(1) Praise: This means adulation. When others praise you, it tastes as sweet as honey; it's a comfortable sensation.

(2) Ridicule: This means somebody makes fun of you. If someone mocks you, even a little, you can't stand it, and it's a very uncomfortable sensation.

(3) Pain: This means suffering. When you experience a little bit of suffering, you become afflicted. Whenever suffering befalls you, it is a test to see whether or not you can forbear it.

(4) Pleasure: This refers to happiness. You should not let a little happiness overwhelm you. All kinds of happy states are tests, to see what you will do with them.

(5) Gain: This refers to getting advantages. You become pleased when you gain benefits and are sad when you lose them. This shows a lack of samadhi-power.

(6) Loss: This refers to failure. No matter what difficulties arise, we ought to take them in stride and not be upset when we lose out.

(7) Defamation: This means slander. If someone insults you and spreads tales about you, you shouldn't mind. You should let it pass, come what may. The entire episode will eventually calm down all by itself.

(八) 譽：就是榮譽。有人讚歎你，宣傳你的名望，仍要無動於衷，視功名猶如瓦上霜。

這八種風，是考驗「心」的法門，在逆境不動心，在順境也不動心。若是動心，就是修持不夠，沒有定力的功夫；若是不動心，便證明有功夫。但是不能自滿，自我宣傳：「八風也吹不動我，我的定力猶如金剛一般地堅固。」這樣也不對。

在宋朝有位蘇東坡居士，他對佛學略有研究。雖然他禪定功夫還不夠，卻自覺定力到了相當程度。有一天，心血來潮，靈感忽至，寫了一首偈頌：

「稽首天中天，  
毫光照大千，  
八風吹不動，  
端坐紫金蓮。」

他以為自己已經開悟，所以請佛印禪師給他印證，於是派遣侍者過江，把偈頌送到金山寺。

老禪師一看，在原紙上寫上：「放屁！放屁！」四個字，交給來人（侍者）帶回。蘇東坡一看，無明火冒三丈高，大發雷霆，豈有此理！這是開悟的偈頌，怎說是放屁？於是過江來找佛印禪師算賬。

不料，來到金山寺的山門時，佛印禪師已在那裏等待他的光臨，就大笑地說：「好一位八風吹不動的蘇大學士，竟被屁風吹過江來，歡迎！歡迎！」（因為他們二人是老道友，時常開玩笑）蘇東坡滿肚子的火，剛要爆炸，被老禪師一說，覺得有理，於是承認自己定力不夠，乃向禪師頂禮謝罪。從此之後，不再說口頭禪了。禪是行的，不是說的，能說不能行，是無有是處的。

(8) Honor: This refers to situations of exaltation. If you are praised by someone and he makes your name known, you should take it in stride and regard glory and honor as no more important than frost on the windowpane at dawn.

The Eight Winds are dharmas that test your mind, to see whether adverse or favorable situations will upset your equilibrium. If they upset you, your cultivation still lacks maturity and you are deficient in the power of samadhi. Someone who remains unmoved by such states has realized genuine skill. Even so, he can't feel complacent and boast "The Eight Winds cannot blow me over, because my samadhi is as solid as Vajra." That is also wrong.

In the Song Dynasty, the layman Su Dongpo was adept in Buddhist study. Although his skill in Chan concentration was immature, he felt himself to be quite accomplished. One day, feeling exuberant and possessed by a sudden inspiration, he penned a verse:

*I pay my respects to the chief of gods,  
Whose hairmark-light illumines the universe;  
The Eight Winds blow me not, as I  
Meditate on this purple-golden lotus.*

He thought he'd already gained enlightenment, and he wanted this enlightenment certified by Chan Master Foyin (Buddha-seal). Thereupon, he sent his servant to Gold Mountain Monastery across the river from his home.

The elderly Chan Master took one look at the verse the messenger handed him and wrote two words on the paper: "Fart! Fart!" and told the attendant to take the message back. Su Dongpo read the reply and blew up in a fit of anger. He thundered, "How dare you! This is my enlightenment testimonial; how dare you call it a fart!?" He promptly rowed across the river to settle accounts with Chan Master Foyin.

Unexpectedly, as soon as he reached the gate of Gold Mountain, Chan Master Foyin was waiting for him, to say "Oh, welcome! Welcome to the Great Adept Su Dongpo, one who is unmoved by the Eight Winds, but who lets a couple of tiny farts blow him all the way across the river. Welcome!" The two were old friends and fellow cultivators, and they were in the habit of joking with each other. Su Dongpo's volcanic anger, right on the verge of exploding, was cooled off completely by the truth of the Chan Master's statement. All he could do was admit that his samadhi still lacked maturity and bow to Master Foyin. He apologized for making a scene, and thereafter he avoided bragging. Chan skill is proven by practice, not by prattle. If you can't practice what you preach, it doesn't count.

# 佛法最平等

## The Buddhadharma is Completely Fair

佛法是很微妙的，在佛法裏，感覺不到有什麼好處，在佛法外，也不覺得有什麼壞處。可是在佛教裏，一分功，一分過，絲毫不會差錯。佛教裏，亦是最自由、最平等，沒有專制，毫不偏袒。

為什麼說最平等呢？因為一切眾生，無論餓鬼地獄，凶神惡獸，惡人壞人，如果肯發心修行，回頭是岸，都可成佛。不像外道說：「惡人壞人，永遠都壞，無法可度；猛虎惡獸，性情殘暴，亦不可救。」

中國明朝時代，有蓮池大師，他便收了一隻老虎徒弟，護持左右。可是老虎是惡獸，人見人怕，所以大師就教牠出入不要直行，虎亦遵命，出入退行，人們也就不怕，知為善虎。老虎徒弟還會到各處為蓮池大師化緣。人們見到善虎，還爭相布施供養呢！所以虎亦能皈依三寶，護持佛法，亦可成佛。

佛教最自由，因佛教裏，只是勸人行善，不要做惡。做惡會自作自受，自取其報。但佛教不會強迫人去行善，亦不會說，你不聽話，專造惡業，我會造一所牢獄把你關進去。因為一切唯心造，天堂、地獄，皆是依人的思想和業力造成。故佛法教人「諸惡莫作，眾善奉行」，並闡明絲毫不爽的因果律，教人認識真理而超出輪迴。

The Buddhadharma is very subtle and wonderful. When you are inside the Buddhadharma, you can't detect any advantage, and when you are outside the Buddhadharma, you don't feel any disadvantage. But in Buddhism, the retribution you receive for each share of merit and each share of offense you create will not be off by a hairsbreadth. In Buddhism, there is also the greatest freedom and the greatest equality. It is not despotic or biased in the least.

Why is it said to be equal? It's because if any living being, whether it's a hungry ghost, hell-being, evil spirit, ferocious beast, wicked person, or bad person, brings forth the resolve to cultivate, then "a turn of the head is the other shore," and that being can become a Buddha. Buddhists are unlike externalists who advocate that bad or wicked people are eternally bad and beyond redemption, and that ferocious tigers and evil beasts, being wild by nature, cannot be saved.

During the Ming dynasty, there was the Great Master Lianchi who accepted a tiger as his disciple. This tiger disciple accompanied him around and protected him. As tigers are known to be vicious beasts, everyone was terrified upon seeing it. Thereupon Great Master Lianchi told the tiger to walk backwards instead of forward. When the tiger did this, the people felt assured that it was tame, and they were no longer afraid of it. The tiger went everywhere to raise funds for the Great Master. People all crowded in to make offerings when they saw this good tiger coming. So it is said that tigers can also take refuge with the Triple Jewel, protect the Buddhadharma and become Buddhas.

Buddhism gives people the greatest freedom, because in Buddhism, people are only exhorted to practice good deeds and abstain from evil deeds. If you do evil, you yourself must suffer the retribution. But Buddhism doesn't force people to do good, and would not say, "If you don't listen, and you keep making bad karma, I'll build a prison and lock you up in it." That's because everything is made from the mind alone. The heavens and the hells are created based on people's thoughts and the force of their karma. Thus the Buddhadharma teaches people to "Abstain from all evil and offer up all good conduct," and explains the law of cause and effect, which never misses by even a hairsbreadth. It teaches people to recognize the truth and transcend the cycle of birth and death.

# 修道要惜福求慧

## In Cultivation, Cherish Your Blessings and Seek Wisdom

不可把「福」隨便浪費，不可把「慧」隨便放棄。

Don't waste your blessings and neglect wisdom in a careless manner.

我們佛教徒在沒有成佛之前，應當惜福求慧。惜福能增長福報，求慧能增長智慧。你們看世上的人，有種種不同的環境，有的人有很大的福報，不需要做什麼，便能萬事如意，種種現成，生活富裕，無憂無慮，快樂無窮，這是因為他在往昔修福修得多的緣故，所以得到這種大福報。

有的人記憶力特別強，過目不忘，又聰明又健康，又辯才無礙；說法時，有天花亂墜，地湧金蓮的境界，為什麼他會這樣子？因為他在往昔修慧修得多的緣故。怎麼樣修慧？從什麼地方修慧？先從大乘經典開始，讀誦大乘經典，把三藏研究得非常透徹，到圓滿的程度，口能背誦，心能思惟，朝於斯，夕於斯，把三藏讀透了，就開大智慧，來生一定又聰明，又有辯才。

我們既然知道惜福求慧的法門，就應該愛物、不糟蹋物質、修橋鋪路、造塔建廟、捨衣施食、救濟貧人，這都是種福田。講經說法、印經流通、翻譯經典、繪畫佛像，這都是修慧的法門。假使你不想有福報，不想有智慧，那就無話可說；若想有福報、有智慧，那麼就趕快修福求慧，不可把福隨便浪費，不可把慧隨便放棄，惜福求慧是佛教徒必行的一件大事。

Before we Buddhists become Buddhas, we must cherish our blessings and seek wisdom. Fostering blessings increases blessings; seeking wisdom increases wisdom. Look at all the people of the world: they live in different environments. Some, who have great blessings, don't need to work hard to have everything they wish readily available, to have an affluent, carefree life of boundless happiness. That's because in the past they cultivated lots of blessings, so now they have this kind of prosperous reward.

Some people have extraordinarily keen memories. They can retain anything they have glanced at. They are smart, healthy, and eloquent without any impediments in their speech. When they speak Dharma, a golden lotus sprouts from the ground and flowers fall in luxuriant profusion from the sky. Why is this? Because they cultivated lots of wisdom in the past. Well, how do we cultivate wisdom? Where do we start? You begin with the Sutras of the Great Vehicle. Recite the Great Vehicle Sutras, learn the Tripitaka until you master it perfectly, so that you can recite it with your mouth and contemplate it with your mind. By being mindful day and night, thoroughly penetrating the Tripitaka, you will develop great wisdom. Then you'll definitely be smart and eloquent in future lives.

Since we know this Dharma-door of fostering blessings and seeking wisdom, we should conserve things and not waste anything. Repairing bridges, paving roads, building stupas and temples, giving clothes and food to the poor—these are all acts of planting fields of blessings. Speaking Dharma, printing and circulating Sutras, translating Sutras, making Buddha images—these are ways of cultivating wisdom. If you don't want blessings or wisdom, there's nothing I can say. But if you do want blessings and wisdom, then quickly cultivate blessings and seek wisdom. Don't waste blessings and neglect wisdom in a careless manner. For Buddhists, fostering blessings and seeking wisdom is a most important task.



# 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：

八解六通心地印者：謂八解：一者、內有色想觀外色，二者、內無色想觀外色，三者、淨解脫身，作證具足住，四者、空無邊處，五者、識無邊處，六者、無所有處，七者、非想非非想處，八者、滅受想定身，作證具足住。

六通：一者、天眼，二者、天耳，三者、他心，四者、宿命，五者、神足，六者、漏盡也。然此亦為心地之法印所本具也。



歌文：

上士一決一切了  
中下多聞多不信  
但自懷中解垢衣  
誰能向外誇精進

文解：

上士一決一切了者：謂上等善根之士，一聞千悟，一切法洞悉明了，而不懷疑。

Commentary:

EIGHT LIBERATIONS, SIX SPIRITUAL POWERS ARE IN THE MIND-GROUND SEAL. The Eight Liberations are these:

1. *The contemplation of external form when there are internal thoughts of form.*
2. *The contemplation of external form when there are no internal thoughts of form.*
3. *The complete state of personally accomplishing pure liberation.*
4. *The place of boundless emptiness.*
5. *The place of boundless consciousness.*
6. *The place where nothing exists.*
7. *The place where there is neither thought nor lack of thought.*
8. *The complete state of personally accomplishing the samadhi of the extinction of feeling and thought.*

The Six Spiritual Powers are these:

1. *The heavenly eye.*
2. *The heavenly ear.*
3. *The knowledge of others' minds.*
4. *The knowledge of past lives.*
5. *The attainment of spiritual states.*
6. *The exhaustion of outflows.*

All of them are inherently complete in the Dharma seal of the mind-ground.

**TEXT:**

CERTAIN ABOUT ONE THING, SUPERIOR PEOPLE UNDERSTAND EVERYTHING, MIDDLING AND INFERIOR PEOPLE LEARN MUCH, YET DOUBT MUCH.

SIMPLY CAST OFF YOUR OWN CHERISHED DIRTY CLOTHES,

WHO COULD GO OUT AND BOAST ABOUT HIS VIGOR?

Commentary:

CERTAIN ABOUT ONE THING, SUPERIOR PEOPLE UNDERSTAND EVERYTHING. People with superior wholesome roots hear one thing and awaken to a thousand things. They thoroughly understand all dharmas and harbor no doubts.

**中下多聞多不信者**：謂中下劣根之士，雖然多聞，而多疑惑，不生信心。

**但自懷中解垢衣者**：謂此等修道之士，祇是求明自本心，見自本性，猶如解除懷中垢污衣服耳。

**誰能向外誇精進者**：謂此事乃係各人本分天職，又何須向世俗自我介紹，誇耀精進，而不注重躬行實踐乎？

## 歌文:

從他謗 任他非  
把火燒天徒自疲  
我聞恰似飲甘露  
銷融頓入不思議

## 文解:

**從他謗任他非者**：謂心地法門甚深微妙，非二乘中下之士所能明瞭，故妄生譏謗；然亦聽之而已，焉用辯哉！

**把火燒天徒自疲者**：謂彼雖譏謗，亦猶如執火把而燒天，徒自疲勞，天豈有所損傷乎？

**我聞恰似飲甘露者**：謂真修之士，聞彼橫逆瑕疵之非言，應生感恩想，恰似飲甘露之味，入清涼之池。

MIDDLING AND INFERIOR PEOPLE LEARN MUCH, YET DOUBT MUCH. Middling and inferior people, having poor roots, may be learned, but they have many doubts and do not grow in faith.

SIMPLY CAST OFF YOUR CHERISHED DIRTY CLOTHES. Cultivators of the Way seek only to understand their own basic mind and see their own basic nature. That is like removing filthy clothes from oneself.

WHO COULD GO OUT AND BOAST ABOUT HIS VIGOR? Since cultivation is naturally each individual's own responsibility, why would anyone find it necessary to introduce himself to the world, boast about his vigor, yet not be serious about really practicing himself?

## TEXT:

LET OTHERS SLANDER ME; I BEAR THEIR CONDEMNATION.

THOSE WHO TRY TO BURN THE SKY ONLY EXHAUST THEMSELVES.

WHEN I HEAR IT, IT'S JUST LIKE DRINKING SWEET DEW.

THUS SMELTED AND REFINED, SUDDENLY ONE ENTERS THE INCONCEIVABLE.

## Commentary:

LET OTHERS SLANDER ME; I BEAR THEIR CONDEMNATION. The Dharma door of the mind-ground is profoundly subtle and wonderful, and it cannot be understood by common people or those of the Two Vehicles. Thus their baseless slander ends with the hearing of it. Why should anything be said in return?

THOSE WHO TRY TO BURN THE SKY ONLY EXHAUST THEMSELVES. People who malign others are like people who try to burn the sky with a torch. They tire themselves out with their futile efforts. How could they possibly injure the sky?

WHEN I HEAR IT, IT'S JUST LIKE DRINKING SWEET DEW. When he hears irritable and fault-finding words, a true cultivator should feel thankful. since for him, it is the same as drinking sweet dew, or entering a cool, refreshing pool.

(待續 To be continued)



# 佛說阿彌陀經淺釋

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

又有一個意思，經者徑也，就是修行的一條徑路。我們人無論想到什麼地方去，必須要知道去的一條徑路。好像你想要到紐約去，你若不知道這條徑路，紐約本來是向東方走，如果你往西方跑去了，你跑了一輩子也到不了紐約。成佛也是一樣，你修行想要成佛，必須要知道成佛這條道路；你若不知道成佛這條道路的話，你走來走去，也走不到佛的果位上去。所以經是一條徑路。

又者，這個經，是一種典。典，就是典籍的典，就是一種一定的典籍。所以你必須要依照這個法去修行。那麼這是經的大概的意思。

又者，這個經也可以說是世界。在經裏邊所說的，就是世界法。又者，這個經也可說是一部大字典，你無論想要找什麼道理，都可以到經上去找。你有哪個字不認識，你可以去這個大字典上去查。

這個經，也可以說是我們每一個人，所需要的這種真正的氣。你若沒有這個氣了，就將會到死亡的邊緣。這個經也可以說，它是虛空裏頭真正的空氣。這都是經的意思。所以我們人來學經，就是換一口新鮮的空氣。好像你在屋裏很悶倦，到外邊去吸一點新鮮的空氣。經也就是新鮮的空氣，我們人哪，誰也不能離了新鮮的空氣。所以這個經，也是人人不能離的。

那麼說：「我也不學佛經，我也沒有學佛法，我就不吸這個空氣了嘛！」你也是一樣吸。因為法沒有滅，這個法在世間，這個氣就充滿世間。你學不學，也都要吸收這個空氣，因為人與人之間，都是互相交流這個空氣的。好像我這口氣出去了，或者你就吸到你那個肚裏頭去，互相交換這個空氣。那麼，我學佛法的這個人，懂佛法了，出去的這個空氣裏頭就有佛法。你沒學過佛法的人，也一樣要呼吸這個空氣，所以人與人不能斷絕這種互相連帶的關係。這個經，也是這個意思，就好像我們的新鮮空氣，也就是我們的食糧——精神食糧。

The word sutra also means “a path.” If you wanted, for example, to go to New York and didn’t know the way, you might run west instead of east. You could run all your life, but you would never get to New York. Cultivating is also like this. Unless you know the road, you may practice forever, but will never arrive at Buddhahood.

Sutras are also a canon, fixed documents to rely upon when cultivating according to Dharma.

Sutras also explain worldly dharmas. You can find any doctrine you wish in the sutras.

Sutras are everyone’s breath; without them men are lost. We should step outside of our stuffy rooms to breathe the fresh air of the sutras. People can’t live without air or sutras.

You ask, “I don’t study sutras or the Dharma, so I don’t breathe that air, do I?”

Your breathe it, too, because the Dharma air fills the world, and whether or not you study it, you breathe it all the same. Everyone shares the air. Students of the Buddhadharma exhale Buddhadharma air and non-students breathe it in. You can’t avoid this relationship.



所以，你若有愁悶的時候，有不明理的時候，你一念經，這個經上講的道理非常明了，哦，就把你這個悶氣給解散了！把你這個心給開開了，把你這個心給通達無礙了，所以這個經的用處是很多的。「經」有這種種的意思。

「經」是一個通名，「阿彌陀」是個別名，所以經有通有別。「經」這一字，是通於諸經的名字；別，就是別於此經，單單這一部經叫這個名字，其他的經就不叫這個名字了。

談起佛經的名字，是很多很多的。因為佛所留下的財產——這種法寶就是佛的財產，也就是佛教的財產，有無量無邊的，有很多很多的，所以這個名字也有很多，有千百種名字那麼多。雖然有千百種名字，但把它總括起來，不超出七種立題。

這七種立題就有單三，又有複三和具足一。單三，就是單人給它起個名字，單法給它起個名字，單喻給它起個名字。單人，用這一個人來代表這一部經的名字；單法，用這一種的方法，來代表這部經的名字；單喻，用一種譬喻，因為這種道理很微妙，就這麼講你沒有法子懂，所以舉出來一個比喻，令你明白這個經的意思了。

什麼叫單人立題呢？現在我就告訴你了，就是這一部《佛說阿彌陀經》。「佛」也是個人，是個果人，「阿彌陀」也是個果人。這果人與果人，所以叫單人立題。單用這兩位果人，來代表這部經的名字。釋迦牟尼佛是能說的佛，阿彌陀佛是所說的這一位佛。因為眾生不知道阿彌陀佛有這種願力，他攝受一切眾生，所以釋迦牟尼佛以金口，宣說這部經。

單法立題呢，就譬如《涅槃經》。「涅槃」就是不生不滅之法，以這個不生不滅之法，來代表這個經的名字，叫單法立題。

單喻立題，譬如《梵網經》。梵網，就是大梵天王前邊掛的網羅幢。這個網羅幢，怎麼叫網呢？就像打漁那個網似的，有很多窟窿，它是用那種最貴重的東西織成的網。羅，它是圓圓的，在大梵天王頭上罩著。就好像皇帝戴那個紅羅傘似的，也都是仿照大梵天王的網羅幢。

這網羅幢沒有什麼出奇，可是這個網的孔上，每一個孔就鑲一粒寶珠。這一粒寶珠是夜明珠，比這個電燈的光還亮。不只是一顆夜明珠，每一個網，每一個孔上，在那孔上都鑲一粒寶珠。這一粒寶珠放光，就照著那一粒寶珠，那一粒寶珠又放光，照這一粒寶珠，這叫光光相照、孔孔相通。交光互映，光和光互相接連到一起；光和光也都不發生衝突，這叫互相和光。你看這個燈光，它不是說：「唉，你這個燈光真討厭。我這兒有光，你也有光，真是混帳！只可以我有光，不許可你有光！」沒有這個分別心，所以光與光是不相衝突。我們人與人之間，有的時候就發生意見了，你和我吵起來，我和你就鬧起來了。那個燈，那個光和光，它是不相衝突的，不會作戰的，不會打仗的。

所以這一部《梵網經》呢，就比喻這個網羅幢。這個網羅幢，上頭是寶珠放光；這一部經，每一條戒律，也好像那一粒寶珠似的放光。所以，出家人怎麼叫三寶呢？就因為他持清淨的戒律，能以對境無心，對境界沒有這種的心，這就是超然物外，和一般的人不同。超然物外就得到清淨，得到清淨就好像大梵天王那個網羅幢一樣的。所以這叫單喻立題。

Sutras are also food for the spirit, and have many uses. When you're melancholy or depressed, recite sutras, for they explain the doctrines in a wonderful way, which dispels your gloom and opens your heart.

Sutra is the common name of all sutras; this sutra's particular name is the *Buddha Speaks of Amitabha*. There are many sutra names, because the Buddha left limitless unbounded Dharma-jewels in the world; but of these hundreds and thousands of sutras, none go beyond the Seven Classifications.

## The Seven Classifications of Sutra Titles

In order to clarify their content, sutra titles are divided into seven types by their reference to person, dharma, and analogy.

(1) Single Three. Three of the seven titles are established by reference to either person, dharma, or analogy.

- The *Buddha Speaks of Amitabha Sutra* refers only to people. Shakyamuni Buddha and Amitabha Buddha are both people who cultivated and became Buddhas.
- The *Great Parinirvana Sutra* is an example of a title classified by reference to a dharma. Nirvana is the dharma of non-production and non-extinction.
- The *Net of Brahma Sutra* is a title established only by reference to analogy, the analogy of the net of the Great Brahma King. The net in the Brahma heaven has many holes in it, like a fish net, and there is a gem in every hole. Each gem radiates more brilliantly than an electric light and they shine upon each other – light shines upon light, reflected through the interstices of the net. They interilluminate, without conflict. One light, for example, would never say to another, “I hate your light, lamp. It's terrible! I'm the only one who can shine around here.” Lamps don't fight with each other like people.


The net of Brahma is an analogy for the precepts. Each precept is like a gem, and those who have left home are one of the Three Jewels because they keep the precepts purely. Members of the Sangha cultivate to have no improper thoughts concerning their environment. Thus they transcend the material world, attain purity, and shine like gems in the net of Brahma.

(待續 To be continued)

# 二月份 金山寺法會時間表

## February 2020 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六
<p>真認自己錯， 莫論他人非； 他非即我非， 同體名大悲。</p> <p>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.</p>						<p>初八 <u>9:00am</u> 1 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</p>
<p>初九 <u>9:00am</u> 2 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>初十 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十一 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十二 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十三 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十四 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十五 <u>9:00am</u> 8 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</p>
<p>十六 <u>9:00am</u> 9 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>十七 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十八 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十九 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿一 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿二 <u>9:00am</u> 15 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</p>
<p>廿三 <u>9:00am</u> 16 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>廿四 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿五 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿六 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿七 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿八 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>廿九 <u>9:00am</u> 22 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</p>
<p>二月初一 23 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 聽經 Dharma Lecture</p>	<p>初二 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初三 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初四 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初五 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初六 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初七 <u>9:00am</u> 29 讀誦楞嚴經 Shurangama Sutra Recitation</p>

 : 六齋日 (Six Vegetarian Days)



# 三月份 金山寺法會時間表

## March 2020 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUES 二	WED 三	THURS 四	FRI 五	SAT 六	
初八 <u>9:00am</u> 1 讀誦楞嚴經 Shurangama Sutra Recitation 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day 🌸	初九 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 <u>9:00am</u> 7 預祝觀音菩薩 聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday 🌸	
十五 8 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Guan Yin Bodhisattva's Birthday 🌸	十六 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 <u>9:00am</u> 12 慶祝觀音菩薩 聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday 正日 (Actual Day)	二十 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿一 <u>9:00am</u> 14 楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion	
廿二 <u>9:00am</u> 15 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture	廿三 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 🌸	廿四 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿五 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿六 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿七 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	廿八 <u>9:00am</u> 21 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 <u>9:00am</u> 22 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance 10:00 am 聽經 Dharma Lecture 🌸	三十 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 🌸	三月初一 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 <u>9:00am</u> 28 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 Dharma Lecture 1:10 pm 大悲懺 Great Compassion Repentance	
初六 <u>9:00am</u> 29 誦地藏經 Earth Store Sutra Recitation 10:00 am 聽經 Dharma Lecture	初七 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance 🌸	萬佛聖城 CTTB 03/08/20 (日 Sun) 預祝觀音菩薩聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday 請與金山寺聯絡交通安排 (電話: 415-421-6117) Please contact us if you would like to participate!				

🌸 : 六齋日 (Six Vegetarian Days)