

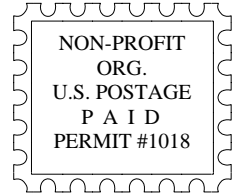


# 金山聖寺通訊

## GOLD MOUNTAIN MONASTERY NEWS

Issue 237期  
8月07 & 9月07年  
Aug & Sep 07

800 Sacramento Street  
San Francisco, C.A 94108 U.S.A.  
Tel: (415) 421-6117  
E-mail: goldmountain6117@sbcglobal.net  
Web Site: <http://www.drba.org>



Address correction requested

上人法語

## What is Earth Store Bodhisattva?

Venerable Master Hua's Dharma Talk

# 何謂地藏？

這一位菩薩，就像大地一樣，能生長一切的萬物。

This Bodhisattva is named after the earth, which not only give birth to things and makes them grown but can store a great many things within itself as well.

爲什麼叫「地藏」呢？因爲地能生長萬物。「藏」是寶藏，一切的寶藏都在地裏邊。這個藏，也可以說是藏起來，就是隱藏起來，一切寶藏萬物，都可以在地裏埋藏起來。又有無量無邊這麼多寶藏，在地裏邊任人去發覺；而這一位菩薩，就像大地一樣，能生長一切萬物。

The Earth Store Bodhisattva's Sanskrit name is Ksitigarbha, which means "Earth Store." It can also mean "Earth Treasury" since the earth stores limitless treasures. Because this Bodhisattva is like the earth, he can produce myriad things and make them grow.

誰要是相信這一位菩薩，就可以得到其中的寶藏。這個寶藏，要什麼就有什麼；名貴的如：鑽石、金、銀、琉璃、碑磬，無所不具，什麼都有的。現在再講一講「地」字。「地」有十種的意思，但這十種的意思，也無法講完「地」的功能，不過我講一個大概。

(一) 廣大。你看地是不是廣大？有人說：「法師你不要講了，這地廣大的意思，人人都知道，你何必講？」人人都知道，我更應該講，讓大家知道得更多一點。(二) 眾生依。所有的眾生都依靠地而生。你說！哪一個眾生不是在地上活著？沒有能在虛空裏頭活著的。(三) 地無好惡。地沒有所好，也沒有所惡，它不會選擇地說：「哦！你這個眾生，我叫你在這個地方；那個眾生，我不要你。」沒有！無論是好的眾生、壞的眾生、善的眾生、惡的眾生，老虎也在這個地上，梅花鹿也在這個地上，仙鶴也在這個地上，所有的眾生都在這個地上，依靠這個地，並且它還不生一種好的心，也沒有一種惡的心。有人說：「那我懂，這個地根本沒有知覺。」你知道它沒有知覺嗎？地的知覺，不是我們的知覺所能知道的；地也有它的知覺，地也是眾生之一。(四) 受大雨。天降下再大的雨，地也能承受。(五) 生草木。(六) 種所依倚。種是種子，一切的種子也都埋在地裏頭。

(七) 生眾寶。地裏頭有很多寶貝。這個本來應該不講的，講了，你們人人都想去取寶。(八) 產諸藥。一切的藥品，都是從地裏頭產生出來的。(九) 風吹不動。這個地，風是吹不動的；再大的颶風，也不能把地吹動。地震呢？那不是風吹的。(十) 獅子吼不驚。獅子一吼，什麼眾生都怕，但是地不驚。地有上列十種的意思，所以地藏王菩薩就用「地」來代表他的名字；因為具足上列種種美德，所以這位菩薩叫「地藏」。

Anyone who believes in him may obtain the treasures stored in the earth: diamond, gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls, and carnelian. There are ten aspects of the earth: it is wide and extensive, it supports all living beings, it is impartial to all living beings, it receives the rain, it produces grass and trees, it holds all planted seeds, it holds many treasures, it produces medicines, it is not moved by the wind, and it does not tremble at the lion's roar. Someone asked, "Isn't the reason for the earth's impartiality, its immobility in great wind, and its other characteristics, simply that the earth is an inanimate object without any feelings at all?" The feelings of the earth are not those that we humans feel, but it does have feelings. The earth is also a sentient being. Because the Earth Store Bodhisattva fulfills the ten virtues listed above, he uses "earth" to represent his name.



此圖為葉加讓先生雕刻和提供  
The picture is sculpted and provided by Mr. Jia Rang Ye

## 誦持地藏經二十八種利益

一者。天龍護念。二者。善果日增。三者。集聖上因。四者。菩提不退。  
五者。衣食豐足。六者。疾疫不臨。七者。離水火災。八者。無盜賊厄。  
九者。人見欽敬。十者。神鬼助持。十一者。女轉男身。十二者。爲王臣女。  
十三者。端正相好。十四者。多生天上。十五者。或爲帝王。十六者。宿智命通。  
十七者。有求皆從。十八者。眷屬歡樂。十九者。諸橫消滅。二十者。業道永除。  
二十一者。去處盡通。二十二者。夜夢安樂。二十三。先亡離苦。二十四者。宿福受生。  
二十五者。諸聖讚歎。二十六者。聰明利根。二十七者。饒慈愍心。二十八者。畢竟成佛。

## Twenty-eight advantages of Reciting Earth Store Sutra

1. They will be remembered and protected by gods and dragons.
2. Their good roots will increase daily.
3. They will accumulate superior cause of wisdom.
4. They will not retreat from Bodhi.
5. Their food and drink will be abundant.
6. Epidemics will not touch them.
7. They will not encounter disasters of fire and water.
8. They will not be troubled by thieves.
9. They will be respected by all who see them.
10. They will be aided by ghosts and spirits.
11. Women will be reborn as men.
12. If born as women they will be daughters of kings and ministers.
13. They will have upright and proper appearances.
14. They will often be born in the heavens.
15. They may be emperors or kings.
16. They will know their past lives.
17. They will attain whatever they seek.
18. Their families will be happy.
19. All disasters will be eradicated.
20. They will eternally be apart from the paths of karma.
21. They will always arrive at their destinations.
22. At night their dreams will be peaceful and happy.
23. Their deceased relatives will leave suffering behind.
24. They will receive the blessings from their past lives.
25. They will be praised by the sages.
26. They will be intelligent and their roots will be keen.
27. They will have magnanimous, kind, and sympathetic hearts.



此圖爲葉加讓先生雕刻和提供  
The picture is sculpted and provided by Mr. Jia Rang Ye



## 革新教育 (三)

### Reform on Education (III)

世界人類真正的絕症並不是愛死病或癌症；真正的絕症應該是教育破產，斯文掃地，師生個個吸毒，互相欺騙，男女學生們恣情縱慾，狼狽為奸，使得一座清幽美好的校園成了一個販毒走私的市場；一座莊嚴肅穆的學府成了一個煙花柳巷的火坑。

爲了杜絕這種極其嚴重的病患，人們不求根治的辦法，而捨本求末讓避孕藥品流行，結果無非是「揚湯止沸」〔意思是：把熱水舀上揚開，再落回鍋裡，以爲這樣就可以令水涼了〕，而同性愛的彼此摧殘，更是妖魔鬼怪橫行世間的怪現象，人們簡直防不勝防，禍害達到了極點。

少年兒童幼小的心靈受到環境的污染，青年壯年的志氣也遭到腐風敗俗的傷害。一個人這樣做，大夥兒都跟著這樣做；大國這種現象普遍風行，小國也紛紛仿效。於是一顆正在茁壯成長的幼苗沒等到成熟就枯焦而死；許多莘莘向學（意思是：努力求學）的青少年學生都被引入歧途，而不能回返，結果是病入膏肓（意思是：索命鬼已經在肓之上、膏之下心肺之間的致命處，什麼人也不能治了）、無藥可醫（意思是：沒有任何藥物能夠治好），最後走上死亡的道路，而不知反悔。唉！真讓人悲哀啊！這是誰的過錯呢？誰的過錯呀？

The truly fatal illness of humans in the world is not AIDS or cancer, but the bankruptcy of education. In schools now the decadence of our intellectual can be seen in the teachers who take drugs with their students, and in the mutual deceit that is fostered between people. For example, children are instructed to form relationships, so that boy and girl students learn to indulge in careless sexual conduct. This turns a quiet and beautiful school campus into market-place for selling drugs; it makes a serene and adorned place of learning a pit of fire, a red-light district.

In our effort to eradicate this most serious disease, people are searching through the branch tips and overlooking the fundamental problem: we make contraceptives available for students. This turns out to be no more effective than trying to stop water in a pot from boiling by dipping it out one spoonful at a time- a stupid and ineffective way of solving a problem. Moreover, homosexuality mutually harms and destroys its partners. This is another weird situation that shows the existence of demons and ghosts running amok in the world. The harm to the world done by this practice can no longer be prevented, the damage they have caused is extreme!

Children minds are easily tainted by their environment. The character and the will power of teenagers have already been harmed by the corrupt and rotten habits they witness in society. A person's behavior encourages others to imitate him. For rampant sexuality and homosexuality to be so popular in this major nation will certainly influence smaller countries to follow without hesitation. A ripening young sprout, consequently, gets dried out before it has a chance to mature. Hard-working students get led astray in large numbers and are unable to return to the path of goodness again. This is a serious disease which enters the vital region between the heart and the diaphragm, and there is no medicine which can cure it. Finally, these children will walk on the path of death and we still don't know enough to repent. Oh, how sorrowful it is! Whose fault is this? Whose fault?



# 十法界不離一念心

## The Ten Dharma Realms Are Not Beyond a Single Thought

**這十法界從什麼地方生出來的？**

Where do the Ten Dharma Realms come from?

**就從我們人現前一念心生出來的。**

They originate from the single thought presently in your mind.



若人欲了知，三世一切佛；  
應觀法界性，一切唯心造。

「若人欲了知」：假設一切的人若想要知道、要明白「三世一切佛」：三世一切佛都是人成的。

「應觀法界性」：應該看看這個法界性。這法界的眾生，各有個性。你有你的性，我有我的性。你的脾氣就比我大一點，我的脾氣就比你深一點。你說是不是不一樣的。豬有豬性，馬有馬性；男人就有男人的性，女人就有女人性，各有其性。歡喜吃甜的，這是有個甜性；歡喜吃酸的，就有個酸性；有的歡喜吃辣的，就有一個辣性。歡喜吃苦的，就有一個苦性，這個修行也是苦行。樹有樹的性，花有花的性，草有草的性，各有其性，所以說「法界性」。你們現在明白了沒有？說：「萬法唯心造」，佛就是由你心造成的。你心要是修佛法，就成佛道，你心歡喜菩薩，就行菩薩道，成菩薩。乃至於你心願意墮地獄，你就往地獄那兒跑，將來就墮地獄。所以說「十法界不離一念心」。

*If you wish to understand  
All Buddhas of three periods of time,  
You should contemplate the nature of the Dharma Realm:  
Everything is made from the mind alone.*

*If you wish to understand, if anyone wants to know all Buddhas of the three periods of time, the Buddhas of the three periods of time were all originally people who became Buddhas.*

*You should contemplate the nature of the Dharma Realm. Take a look at the nature of the Dharma Realm. Each living being in the Dharma Realm has its own nature. You have your nature, and I have my nature. For example, your temper is a bit bigger than mine, and my temper is a little deeper than yours. Would you say that they're the same? Pigs have pig-natures, horses have horse-natures, men have a masculine nature, and women have a feminine nature. Each kind has its own nature. Those who like to eat sweet things have sweet natures. Those who like sour things have sour natures. Those who are fond of hot flavors have hot natures. And those who prefer to eat bitter things have bitter natures. Cultivation is also bitter in nature. Trees have the nature of trees, flowers have the nature of flowers, and grasses have the nature of grasses. Each kind has its own nature, so we call it the nature of Dharma Realm. Do you understand now? .*

以前你們都以爲是法界性，現在是那法界之中的「眾生性」。

「一切唯心造」《華嚴經》上說：「萬法唯心造」，佛就是由你心造成的。你心要是修佛法，就成佛道，你心歡喜菩薩，就行菩薩道，成菩薩。乃至於你心願意墮地獄，你就往地獄那兒跑，將來就墮地獄。所以說「十法界不離一念心」。

## 一、佛法界

不大不小，非去非來；  
微塵世界，交映蓮台。

「不大不小」：當我第一次聽到梵文「佛陀」（Buddha），就聽成一個「不大」。「不大」是什麼？是佛；就是沒有貢高心、沒有我慢心、沒有一個我。「不小」，也不小；所以也不大也不小。

「非去非來」：佛的法身是盡虛空遍法界的，無在無不在的，不是單單就在我們這一個世界，所以說「微塵世界」：這個法界是所有微塵那麼多的世界，無量無邊那麼多的世界。

「非去非來」：佛的法身是盡虛空遍法界的，無在無不在的，你若說他去，去個什麼地方？你若說他來，又來到一個什麼地方？根本他的法身是周遍的，不是單單就在我們這一個世界。而是所有像微塵那麼多的世界，無量無量、無邊無邊那麼多的世界，都是佛的法身。所以說「微塵世界」。

「交映蓮臺」：交映，就是這個法界的佛的光照著那個法界的佛。那個法界的佛的光又照著這個法界。

In the past, you thought that this referred to the nature of the Dharma Realm, but now I've explained it as the "nature of the living beings" in the Dharma Realm.

The *Avatamsaka Sutra* says, "The myriad dharmas are made from the mind alone." The Buddha is created by your mind. If your mind cultivated the Buddhadharma, then you will accomplish the Buddha Way. If your mind is delighted by Bodhisattvas, then you will practice the Bodhisattva Path and become a Bodhisattva. And if your mind wishes to fall into the hells, then you'll head in the direction of the hells, and eventually fall into them. That's why it's said, "The Ten Dharma Realms are not beyond a single thought."

### (1) The Dharma Realm of Buddhas

*Neither great nor small,  
Neither come nor gone.  
In worlds as many as motes of dust,  
They shine upon each other's lotus thrones.*

*Neither great nor small:* When I first heard the Sanskrit word "Buddha," it sounded like *bu da* (Chinese for "not big.") What is not big? The Buddha. That means he has no arrogance, no pride, and no ego. He is not small either. If he weren't big, but he was small, then he wouldn't be the Buddha either. The Buddha is neither big nor small.

*Neither come nor gone:* The Buddha's Dharma-body reaches to the end of space and pervades throughout the Dharma Realm. It is nowhere present and yet nowhere absent.

If you say it goes, to where does it go? If you say it comes, to where does it come? The Buddha's Dharma-body is universally pervasive; it is not only in this world, but in worlds as many as tiny specks of dust. Limitlessly and boundlessly many worlds are all the Buddha's Dharma-body; that's why it is said to be in worlds as many as motes of dust.

*They shine upon each others' lotus thrones.* The light emitted by the Buddhas in this Dharma Realm shines on the Buddhas in other Dharma Realms; and the light of the Buddhas in those other Dharma Realm also shines on this Dharma Realm.

佛在蓮臺上坐著，互相放光動地，不但六根門頭來放光動地，每一個毛孔上都是放光動地的。每一個毛孔又現出來微塵世界無量無邊那麼多的佛，諸佛就在每一個毛孔上現出來。每一個佛都是這樣子放光，無量無邊的。光與光不衝突，光與光都是和合的，所以我們佛教是和光的。我們人與人也不要互相衝突，這個交映就是你的光照著我，我的光又照著你，光光相照，孔孔相通，和大梵天王那個網羅幢一樣的，帝網重重，無盡無盡，這是第一個：「佛法界」是這樣子的。

## 二、菩薩法界

有情覺悟，跳出塵埃；  
六度萬行，時刻培栽。

「有情覺悟」：菩薩是梵語，翻譯過來叫「覺有情」，一個是覺悟一切有情，令一切有情都覺悟了，這是一個講法。第二個講法是有情中的一個覺悟者。這兩個講法我們都有份了，有份成菩薩。因為我們都是一個有情的眾生，我們也可以在這個眾生裏邊，做一個覺悟者。我們又可以用這個覺悟的道理，去覺悟一切眾生。同樣的，佛就譬如大人，我們就譬如小孩子，天天要吃奶，天天要聽法。聽法是特別能增長人的善根的，特別能開人智慧的。所以你若有機會聽法，那比你賺多少錢都有價值。有這個時間來研究佛法，你說多好！ (待續)

The Buddhas are seated on lotus thrones, shining their lights upon one another and causing the earth to shake. Not only do their six sense organs emit light and shake the earth, their every hairpore emits light and shakes the earth. Furthermore, in each hairpore appear limitlessly and boundlessly many Buddhas in worlds as many as motes of dust. They all manifest in a single hairpore. And every one of the Buddhas emits infinite and boundless light. These lights do not obstruct one another. The lights mutually unite, and so we Buddhist disciples should also unite our light. There shouldn't be clashed between people. This "shining" means your light shines on me, and my light shines on you. The lights shine on one another, similar to the way the holes are mutually connected in the circular net canopy of the Lord of the Great Brahma Heaven. The multiple lawyers of his imperial net are infinite and inexhaustible. The first Dharma Realm, the Dharma Realm of the Buddhas, is also that way.

### (2) The Dharma Realm of Bodhisattvas

*Sentient beings when enlightened  
Leap out of dust.  
Their six perfections and ten thousand practices.  
At all times are nurtured.*

*Sentient beings when enlightened:* Bodhisattva is a Sanskrit word which translated as "enlighten sentient being" or "enlightener of sentient beings." A Bodhisattva is one who teaches all sentient beings to become enlightened. That's one explanation. Another explanation is that a Bodhisattva is an enlightened one among sentient beings. We have a share in both explanation; we can also become Bodhisattvas. Since we are living beings endowed with sentience, we can also become enlightened ones among living beings. Similarly, a Buddha can be compared to a grown up, while we are like small children. Every day we must drink milk, and every day we must listen to the Dharma. Listening to the Dharma is especially helpful in making our good roots grow and bringing out our wisdom. Therefore, if you have the opportunity to listen to the Dharma, it will be worth more than any amount of money you could make. How fine it is if you can have the time to investigate the Buddhadharma.

*(To be continued)*

# 書



# 展感言

## Thoughts

## on

## Book Exhibition

【本刊訊】金山寺在Sherman馮居士的發心下，於六月十六、十七日，在聖馬刁市的華人工商展中辦了第一次書展，讓佛法可以和灣區的民眾結緣。因為這是第一次，所有的人都不知道該準備什麼，只知道跟著法師在聖城的書庫搬書就對了。經過幾次往來萬佛城及金山寺，我們終於把書展的書搬齊。而書展的日期也隨之到來，以下是輪值兩天的志工們的感言。

[Editor's Note] Due to Sherman Fong's sincere offering, Gold Mountain Monastery had its first book exhibition at the Asian-American Expo in the city of San Mateo on June 16 and 17. The event gave Bay Area residents an opportunity to learn about Buddhism. Since this was the first time Gold Mountain Monastery has this kind of event, nobody was quite sure what to do. We simply followed Dharma Master's lead to move books for the exhibition in the Loading Deck at City of Ten Thousand Buddhas (C.T.T.B.). After going back and forth several times between Gold Mountain Monastery and C.T.T.B., we finally gathered everything for the event. Below are the volunteers' thoughts on the event:

### Michael Law-

已經很久沒有在法總的道場幫忙了，前幾個禮拜讓我有機會再次為道場服務。在書展的會場上，Nancy 和Jennifer的精力和歡喜心令我很感動。場裡又悶又熱，加上人聲吵雜，站了大半天的她們並沒有怨言，反而面帶微笑隨時準備為大家服務。這些都使我不得不從新檢討自己對道場的態度：如：「為什麼道場從不幫我？」或「為什麼好的事都不會發生在我身上？」經由這次的因緣，我對以下這兩句話又有更深的認知：「助人為快樂之本」，「不要問道場能為你做什麼」，而是感恩，經過那麼多年我和我的家人都安好！最後，感謝金山寺和Jennifer讓我有機會知道自己失去了什麼。



It has been a long time since I volunteered at a DRBA monastery to help out. A couple of weeks ago, I had the chance to do just that. The energy and joy that Jennifer and Nancy showed that day were so amazing. Their work really touched me. It was noisy, hot, and we needed to stand all day. However, rather than complaining, they always carried a smile on their face and were ready to answer any questions. They made me rethink my attitude towards the monastery (Why did the monastery never help me? Why did good things never happen to me and so on...). It helped me to better understand the quotes "Happiness comes from helping others" and "Rather than asking how the monastery can benefit me, be happy and grateful that over the years, my family and I are safe and sound." Thank you, Gold Mountain Monastery and Jennifer for giving me that chance to realize what I had missed."

### 綠萼 Green Petal-

6月16和17日兩天，在 San Mateo 的 Expo Center 裡面舉辦華人工商展，馮先生提供了一個攤位給金山寺參加展覽，於是法師派了我們幾位去書展的現場負責贈書活動。在贈書的書展中，我們的攤位人潮擁擠，特別是星期日有更多的人聞風而來，因此送出了很多的書和人結緣。有的來賓對萬佛城的學校特別有興趣，Betty很有耐心的講給他們聽。雖然我們有一條大的布條寫著法界佛教總會，但還是有不少人問我們從那裡來？我們就回答說是萬佛城，他們一聽，就說，"哦！從那麼遠來的。"另有一位女眾拿了書離開，轉身就拿了幾杯有機豆漿來給我們喝，因為她的攤位是賣豆漿的。還有的人就問吃素的問題：怎麼吃才有營養？會不會不健康？Jennifer和我就解釋給他們聽。原本想要拿自己做例子，但想想還是不要，因為我那麼矮，不夠說服力。我就指著 Nancy說，她從小就是吃素長大的，還長得很高呢！有位男眾在我經過他的攤位時，要送我們公司的贈品，我原本說不要，剛好迎面有人走來，誤以為送給她的，就很高興的接了，沒想到那位男眾說不是給你的，拿了回來給我。有的人說拿了很多書，覺得不好意思，便要捐錢給我們，我們只好解釋不能收錢的理由；但他們堅持要給，我們就將法總的名片附上，請他們自己寄過去。也有人沒拿書，卻在我們的攤位裡外走一圈，之後來問，"你們的功德箱在那裡？"我就說我們沒有功德箱。他們有點訝異。有一位在矽谷工作的男眾，看上這次書展的海報，而問我們可不可以送給他？他說上班的壓力很大，有時有點煩躁，看了這個海報，心裡很平靜。我們說那不是贈品，無法送他，他就說要買。我們說也不能賣。最後，我們唯一想到的辦法，就是請他去金聖寺看看有沒有。有一位跳舞的女孩，來問是否有贈送佛書，她要請一些回去送她爸爸，因為她的父親有看佛經。我就給她一些上人的開示，當她看到越南文的書籍時，說她能閱讀越南文，可以拿一些回去看？她拿了很多本，高高興興的走了在此特別感謝馮先生，他不但提供攤位給金山寺，還處處照顧我們。在星期日快收攤時，他還派人叫我過去，問我們當中有誰不是義工，他會付這兩天的工錢。我說都是義工。他有點不相信地說，"全部義工？are you sure?"我點點頭，就離開。雖然書展後我們都很累，但內心非常高興，因為有那麼多人請書回去，種下菩提種子。



On June 16 and 17, 2007 Mr. Fong provided a booth for Gold Mountain Monastery to join the Asian American Expo at San Mateo Expo Center. The dharma masters sent some of us there to give out complimentary Buddhist books. Our booth was packed with people during the two days of the Expo, especially on Sunday when many people heard about our booth and came over.

We distributed many books and created affinities with all sorts of people. Some people were interested in the schools at the City of the Ten Thousand Buddhas (CTTB) and Betty patiently talked to them all about it. Despite our big Dharma Realm Buddhist Association (DRBA) banner, many people still asked where we came from. We all replied that we were from CTTB. After hearing it, they all said, “Oh, you come from far away?” One of the ladies left our booth with some books, and brought back several cups of organic soy milk for us to drink because that was what her booth was selling. Some people asked questions about being a vegetarian: How can you eat nutritionally? Is it healthy to be a vegetarian? Jennifer and I explained to them how to eat a nutritionally balanced diet. I originally wanted bring up myself as example, but I thought better of it because I am kind of short, so I did not think I was a convincing example. Instead, I pointed at Nancy saying she had grown up eating vegetables and was tall. One of the men gave me free presents when I passed his booth. Before I said no, a woman who was walking by thought it was given to her, and happily took it. I was so surprised when the man took it back from the lady and put it in my hand. Some people said that they felt guilty after taking many books from us, and wanted to donate money. We explained to them that we weren’t taking donations, but if they insisted we gave them the DRBA’s business card so they donate it directly. Some people did not take any books from us. They just walked around our booth, then came and asked us where our donation box was. When I told them we did not have one they were shocked. One of the gentlemen working at Silicon Valley liked our poster and asked us to give it to him. He said that there was a lot of pressure working in Silicon Valley and sometimes he felt annoyed or vexed. He felt peaceful inside after seeing our poster. We explained to him that we could not give it to him. He then asked us how much we wanted because he wanted to buy it. We told him that it was not for sale either. Finally, the only way we could help him was by telling him to go to Gold Sage Monastery to see whether they had it or not. One of the dancing girls came and asked me whether we gave out free Buddhist books; she wanted to get some for her Dad because that was what he read. I gave her some of Shr Fu’s recorded talks. When she saw our Vietnamese books, she said she could read and understand Vietnamese and she took some. She left happily with many books.

We appreciated Mr. Fong’s good gesture, besides taking care of us and providing the booth, he sent someone over and asked me to see him when the event was near the end on Sunday. He told me that he would pay these two days’ salary to those who were not volunteers. I told him, “We are all volunteers.” He could not believe it and said, “All of you are volunteers, are you sure?” I nodded and left.

We were happy even though we were all tired after the book show, because through these books we were able to spread many Bodhi seeds. (To be continued 待續)



### 重要活動 Important Events

地藏法會 Earth Store Bodhisattva Session

日期 Date: 八月二十五日至三十一日 Aug. 25-31

時間 Time: 1:00-4:00PM

書展 (星島日報)

Book Exhibit at San Mateo Event Center

日期 Date: 九月一日和二日 Sept. 1 & 2

時間 Time: 10:00AM-6:30PM

中文學校秋季班 Chinese School-Fall Semester



日期 Date: 九月十五日至十二月二十二日

Sept. 15 - Dec. 22 (每個星期六 Every Saturday)

時間 Time: 9:00AM-2:00PM



# 8月份 金山寺法會時間表

## August 2007 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
			<p><u>9:00 am</u> 1 慶祝觀音菩薩 成道日 Gwan Yin Bodhisattva's Enlightenment (actual day) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>3 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>楞嚴咒法會 4 <u>9:00 am-10:00 am</u> Shurangama Mantra Recitation <u>10:00 am -11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>5 <u>8:30 am -3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am-11:00am</u> 佛學研討 Dharma Lecture</p>	<p>6 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>7 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>8 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>9 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>10 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>念佛法會 11 <u>9:00 am-10:00 am</u> Amitabha Buddha Recitation <u>10:00 am-11:00 am</u> <u>2:40 pm-3:40 pm</u> 佛學研討 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>12 <u>9:00 am -3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am-11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>13 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>15 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>17 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>念佛法會 18 <u>9:00 am-10:00 am</u> Amitabha Buddha Recitation <u>10:00 am-11:00 am</u> <u>2:40 pm-3:40 pm</u> 佛學研討 Dharma Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>19 <u>9:00 am -3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am-11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>20 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>21 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>22 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>23 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>24 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>25 <u>9:00 am</u> 慶祝盂蘭盆法會 Celebration of Ullambana <u>1:00 -400 pm</u> 誦地藏經 Earth Store Sutra Recitation</p>
<p>26 <u>9:00 am -3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am -11:00 am</u> 佛學研討 Dharma Lecture</p>	<p><u>9:00 am</u> 27 慶祝盂蘭盆法會 Celebration of Ullambana <u>1:00 -400 pm</u> 誦地藏經 Earth Store Sutra Recitation</p>	<p>28 <u>1:00 -400 pm</u> 誦地藏經 Earth Store Sutra Recitation</p>	<p>29 <u>1:00 -4:00 pm</u> 誦地藏經 Earth Store Sutra Recitation</p>	<p>30 <u>1:00-4:00 pm</u> 誦地藏經 Earth Store Sutra Recitation</p>	<p>31 <u>1:00-4:00 pm</u> 誦地藏經 Earth Store Sutra Recitation</p>	

# 9月份 金山寺法會時間表

## September 2007 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
 						<b>楞嚴咒法會 1</b> <u>9:00 am-10:00 am</u> Shurangama Mantra Recitation <u>10:00 am -11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
<b>2</b> <u>8:30 am -3:30 pm</u> <b>藥師懺</b> Medicine Master Repentance <u>10:00 am-11:00 am</u> 佛學研討 Dharma Lecture	<b>3</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>4</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>5</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>6</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>7</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>念佛法會 8</b> <u>9:00 am-10:00 am</u> Amitabha Buddha Recitation <u>10:00 am -11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
<b>9</b> <u>9:00 am -3:30 pm</u> <b>慶祝地藏菩薩 聖誕法會</b> Celebration of Earth Store Bodhisattva's Birthday	<b>10</b> <u>1:00 -400 pm</u> <b>慶祝地藏菩薩 聖誕 (正日)</b> Celebration of Earth Store Bodhisattva's Birthday (actual day)	<b>11</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>12</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>13</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>14</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>念佛法會 15</b> <u>9:00 am-10:00 am</u> Amitabha Buddha Recitation <u>10:00 am -11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
<b>16</b> <u>9:00 am -3:30 pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am -11:00 am</u> 佛學研討 Dharma Lecture	<b>17</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>18</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>19</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>20</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>21</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>念佛法會 22</b> <u>9:00 am-10:00 am</u> Amitabha Buddha Recitation <u>10:00 am -11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
<b>23/30</b> <u>9:00 am -3:30 pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation <u>10:00 am -11:00 am</u> 佛學研討 Dharma Lecture	<b>24</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>25</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>26</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>27</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>28</b> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<b>念佛法會 29</b> <u>9:00 am-10:00 am</u> Amitabha Buddha Recitation <u>10:00 am -11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance