

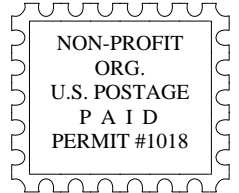


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上人法語

元旦吉日談佛理

A Talk on Buddhism on Lunar New Year's Day

種善因結善果，種惡因結惡果。我們所遭所遇，都是往昔所造成的，今生應該受這個果報。在受果報時，不要怨天尤人，要處之泰然，心安理得來接受果報。命運沒有一定，完全由自己創造。多做善事，惡運變好運。多做惡事，好運也變惡運，所以命運是操之在自己手裏。

所謂「命由我立，福自己求。禍福無門，唯人自招。」命運的安排，普通人是在命數之內，大善人的命數，卻不受限制，超出數外。大惡人的命數，也不受限制，超出數外。這是什麼道理？譬如，這個人，生來不應該做惡，可是他做了惡；那麼，就超出命數之外。這個人，生來不應該做善，可是他做了善；那麼，也就超出命數之外。因為超出數外，所以命運就有所改變。

Performing good deeds builds good karma; committing bad deeds builds bad karma. All the things that we encounter or experience are the consequences of various actions in our past lives. When we suffer our retributions, we shouldn't complain; we should accept our retributions and take them in stride. Our destinies are not fixed and can still be changed. Perform some good deeds and our bad karma can become good karma. Perform some bad deeds and our good karma can become bad karma. Therefore, we control our own destinies.

做善事的人，有善神來擁護來護法，做惡事的人，有惡神跟著。所謂「善惡之報，如影隨形。」總而言之，做善事能增壽，做惡事能減壽，人的壽命操之在己。想要改造自己的命運，請看了凡四訓，在那本書中，說的很詳細，在此不贅言。

今天是農曆新年第一天。所謂「一元復始，萬象更新。」我們要從今天開始，重新修行，一切往好的地方去做，不要再浪費光陰，不要再像去年空過，一無所得。今年一定要開悟，先發此願，有志者事竟成！

大家住在冰庫裏修道，要勇猛精進。否則，白受了一番冷凍，一點代價也得不到，枉費一番心血，辜負當初的意志。金山禪寺是雪櫃、萬佛聖城是冰庫。所以來萬佛聖城的人，挨不了冷、受不了凍，多數都走了。只有幾個不怕冷不怕凍的愚癡人，留在冰庫裏用功修道。但是有人，咬著牙，挺著身，與寒氣爭，雖然有不屈服的精神，可嘉之至，可惜還是愛睡覺，不想修道。既然要睡覺，為何不到暖室去睡，為何在冰庫裏睡覺？那多不舒服。

我們為什麼要這樣的苦修？因為要生道心。若在這道場裏住，要天天修道，不要在這裏胡鬧，天天睡大覺，把寶貴的光陰浪費掉了。在苦的環境中，才能啟發修道心，發菩提心，不貪享受，不圖安樂。雖然在苦的環境中，可是處之泰然，不被環境所轉變，而能轉一切境界。

There is a Chinese saying: "I make my own destiny and seek my own fortune; fortune and misfortune are not predetermined but acquired by my own actions." Ordinary people are bound by their destinies; however, a greatly virtuous person, as well as a deeply immoral person, is beyond his destiny. Why? For example, if a person isn't meant to do bad deeds but decides to do them, he is beyond his destiny. On the other hand, if a person isn't meant to do good deeds but decides to do them, he is also beyond his destiny. Once a person is beyond his destiny, his destiny will consequently change.

People who do good deeds are protected by good gods and spirits; people who do bad deeds are followed by evil gods and spirits. The saying goes, "karma follows an individual the same way an object is inseparable from its shadow." In short, doing good deeds increases one's lifespan and doing bad deeds decreases it—it is under one's own control. So if you wish to change your destiny, please read "Liao Fan's Four Lessons," which illustrates this in great detail.

Today is the New Year on the lunar calendar. To quote a Chinese saying: "On the New Year, everything starts anew." We should renew our resolve to cultivate and do only good deeds. We shouldn't waste any more precious time. We should make vows to attain Enlightenment this year. When there is a will, there is a way!

We live and cultivate in an icehouse, and we should be vigorous in our pursuit to make progress. Otherwise, we are suffering the chills for no reason and paying the price without gaining anything in return, and we also end up falling short of our initial goals. Gold Mountain Monastery is a freezer, and the City of Ten Thousand Buddhas (CTTB) is an icehouse. Thus, those who came to CTTB and couldn't withstand the cold and the freezing temperatures have already left. Only the few who can withstand the hardships are staying in this icehouse to cultivate. Although some are able to sit up straight, gnash their teeth and fight the chills, which are admirable acts of determination, they still like to sleep and don't want to cultivate. If you want to sleep, why don't you go sleep in a warm place? Why are you sleeping in a cold place where it is uncomfortable?

Why do we want to put ourselves in such hardship? The reason is that we want to bring forth the resolve to attain the Way. If we live in a Way place, we want to cultivate daily. We shouldn't be goofing around or sleeping all day and wasting precious time. Only by living in hardship can we bring forth the resolve to attain the Way, bring forth the Bodhi mind, and refrain from seeking worldly pleasures. .

所謂「逆境造英雄」。我們在困苦艱難環境裏，發大菩提心，把世間一切的一切，都看空了。我們要這樣發覺悟心，在困苦的環境中，用功來修道。要好好看守自己的門口，不要把寶貝丟了。這個寶貝，就是你自己的本性真寶貝，也就是本有的智慧。不要丟掉了，要把六根門頭看守住，不要把自己無價寶貝失去。自利利他是行菩薩道，是唯心所現，並不是在外邊有的。希望大家愛惜光陰，不要再像去年一樣，把寶貝的光陰，空空過去。今年一定要好好努力，用功參禪，發願開悟。祝各位春節快樂，萬事如意！

Although we live in a difficult environment, we should still remain calm and remain unmoved by our surroundings. There is a saying that “heroes are made only through adversities.” While in this difficult environment, we should bring forth the Bodhi mind and realize the emptiness in all things. We want to bring forth the resolve to attain Enlightenment and cultivate diligently in this difficult environment. We need to be mindful and guard our six sense organs (eyes, ears, nose, tongue, body, and mind). We don't want to lose our own priceless treasure, a treasure found only in our own true human nature—Enlightened Wisdom. To benefit oneself and others is to practice the Way of the Bodhisattva. I hope everyone will cherish his time and don't just let it pass by uselessly like last year. This year, all of us should cultivate and meditate diligently and vow to attain Enlightenment. Happy New Year, everyone!



日期：二零零八年一月十五日

Date: January 15, 2008

地點：金山聖寺

Place: Gold Mountain Monastery

時間：上午九點

Time: 9.00 am



教育就是要愛國、愛家、愛生命〔上〕

Education: Teaching People to Love the Country, Love the Family and Cherish Life

古聖先王有至德要道

《孝經》上說：「仲尼居，曾子侍。子曰：先王有至德要道，民用和睦，汝知之乎？」孔子閒居無事，曾子在旁邊就服侍他。孔子就說，古聖先王有一個「至德要道」，這是最要緊的道理，也是建立德行的一個地方。「民用和睦」，老百姓用這個道，大家都相安無事，都和平不爭了，上下無怨，無論上邊對下邊，下邊對上邊，都沒有一種怨言。「汝知之乎？」曾參你知道這個事情嗎？「曾子避席曰」，曾子是孔老夫子的弟子，避席就是離開他的坐位站起來。他站起來說：「參不敏，何足以知之！」我曾參不是很聰明，我怎麼能知道這麼高深的道理，我還不夠這個程度呢，我還沒有這種知識。孔老夫子就說了，你這個「身體髮膚」，頭髮、皮膚是誰給你的呢？是父親、母親給你的：

「受之父母，不敢毀傷」，你不敢把它毀傷了，「孝之始也」，這就是孝的一個開始。

小學的宗旨是盡孝道

我們萬佛城，設立的有小學、中學、大學。辦小學就是儘量教這些學生，怎麼樣愛護他的身體，為什麼要愛護身體呢？你愛護身體，這就是一個「孝」的開始。小學的責任，就是老師儘量灌輸他們孝道的道理，令他們知道守身如玉，知道愛惜自己的身體，還要愛惜自己的家庭。

Ancient Sages and Kings Had the Highest Virtue and the Way

In the Classic of Filial Piety, it says, “Dzeng Dz attended on Confucius. Confucius said, ‘The ancient sages and kings had the most exalted virtue and most important Path. The people applied it and lived in harmony. Did you know that?’”

When Confucius was at leisure, Dzeng Dz waited on him. Confucius told him that the ancient sages and kings had “the most exalted virtue and the most important Path.” “The people applied it and lived in harmony.” When the people practiced this Path, they all got along well. Peace reigned, and there was no fighting. No enmity existed between superiors and inferiors. Neither side had any complaints. “Did you know that?” Dzeng Dz, are you aware of this?

Dzeng Dz stood up and said, “I am not intelligent, how could I possibly know!” Dzeng Dz was a student of Confucius. He stood up and said, “I am not very smart, so how could I know such a deep and profound principle? I am not up to that level, and I don’t have that knowledge.” Confucius said, “Your body, hair and skin are a gift from your parents, and you should not dare harm them. That is the beginning of filial piety.” Who gave you your hair and skin? Your parents did. You do not dare harm them. That is the starting point of practicing filial piety.

The Aim in Elementary School is to Teach Filial Piety

At the City of Ten Thousand Buddhas, there is an elementary school, a high school and a university. In the elementary school, we have to teach our students to cherish their bodies. Why? Cherishing one’s body is the beginning of filiality. The responsibility of a teacher in elementary school is to educate students about the principle of filial piety, so they will keep themselves as pure as jade, care about their bodies and cherish their family.



(待續 *To be continued*)

十法界不離一念心

(續)

The Ten Dharma Realms Are Not Beyond a Single Thought

(continued)

十二因緣：(續上期)

(七) 受。碰了之後，就有了受。沒有碰壁，就覺得很舒服。一碰壁，就覺得很不舒服。有人說：「我不好啊！」「我覺得很不歡喜了！」這就是受。

(八) 愛。有了領受就生出一種愛著來。我們人為什麼有一種不平安的感覺？就因為有這種愛。有了愛就有了惡，也就是有了討厭。對於順的境界，就生出一種愛著來。對於不順的境界，就生出一種厭惡來。為什麼有個高興？為什麼有個不高興？就因為有一個愛，有一個惡。那個惡就是個不願意、厭惡，所以這麻煩就一天比一天多起來了。

(九) 取。所要愛的東西，就想要得到，就生出來一個取了。(十) 有。你得到了，就滿足自己的這種欲望。那麼為什麼要滿足自己的欲望？就因為想要擁有它，就有個有了。

(十一) 生。因為有這個有，你想要得到屬於你自己的。這一屬於你自己的，就有了來生。

(十二) 老死。有來生，又有了老死了。所以這十二因緣呢，是緣覺聖人所修的。



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Twelve Conditions:
(Continued from last issue)

7. Feelings: After we touch something, there is feeling. Before we run into difficulties, we feel very comfortable. Once we encounter difficulties, we feel very uncomfortable. When no one criticizes us, we feel very happy. But if anyone says something bad about us, we get upset. That's feeling.

8. Love: When we have feelings, love and attachment arise. Why do people feel insecure? It's because of love. Once there is love, there is also hatred, or aversion. We like and cling to favorable situations, but detest adverse states. Why do we feel happy? Why do we feel unhappy? It's because we have feelings of love and hate. Hate refers to dislike and loathing. Because of these, our troubles increase day by day.

9. Grasping: When we see something we like, we want to grasp it. What is grasping? It is action motivated by the wish to obtain something. Because you are fond of something, you wish to obtain it.

10. Becoming: Once you obtain it, you have satisfied your desire. Why do you want to fulfill your desire? It's because you want to possess things. With that wish for possession, "becoming" occurs.

11. Birth: Because of becoming, you want to possess things. Once you want to possess things, there is birth into the next life.

12. Old age and death: With another birth, there is also old age and death again.

These twelve links of conditioned co-production are cultivated by Those Enlightened to Conditions.



四、聲聞法界

聲聞眾僧，不論男女；
四諦觀行，隱實示權。

在這個聲聞的人，又叫阿羅漢，或叫羅漢，他能以飛行變化，有神通。證果的人，不是隨隨便便就說誰證了果了，我是阿羅漢了，不可以的。因為證果的聖人，走路他的鞋不沾地。你看他像在地上走路，但是呀，他是在虛空裡頭，那個鞋不沾地，也不沾泥土，甚至於在濘泥裡走，他的鞋都很乾淨的。好像法順和尚他在那個很稀的泥上面走過去，鞋上也不沾泥。這是證果聖人的一種表現。

初果要斷見惑；二果要斷思惑；三果要斷塵沙惑；四果也是斷了塵沙惑。無明呢？他破了一點，但是沒有完全的破，沒有完全把無明都破盡了。這無明破盡了，就是成佛了。所以在等覺菩薩，還有一分的生相無明沒有破，所以就不能成為佛。那麼這個四果聖人，他所修的是什麼？四諦法，即苦、集、滅、道。

釋迦牟尼佛最初到鹿野苑度五比丘，這五個比丘，本來都是佛的親戚。可是跟著佛去修道，有的就受不了苦。釋迦牟尼佛在雪山的時候，一天只吃一麻一麥，餓得骨瘦如柴。所以就餓跑了三個，受不了苦了，只剩兩個。以後，釋迦牟尼佛在臘八那一天，天女送牛奶去，釋迦牟尼佛把牛奶喝了，這兩個也跑了，

(4) The Dharma Realm of Hearers

*The Shravaka Sangha
Both men and women.*

*Contemplate and practice the four holy truths,
Concealing the real and displaying the provisional.*

The Dharma Realm of Hearers consists of Hearers of the First Fruition, Hearers of the Second Fruition, Hearers of the Third Fruition, and Hearers of the Fourth Fruition. These can further be divided into the threshold to the first fruition (those who haven't actually realized the first fruition), the first fruition, the threshold to the second fruition, the second fruition, the threshold to the third fruition, the third fruition, the threshold to the fourth fruition, and the fourth fruition. Those in the thresholds are turning away from the small and tending toward the great.

Hearers are also called Arhats. They can fly through the air and manifest transformations, and they are endowed with spiritual powers. People who have realized a certain fruition in their cultivation will not casually say, "I have certified to the fruition; I have attained Arhatship." They cannot do that. When those who have certified to the fruition of sagehood walk, their feet don't touch the ground. They seem to be walking on the ground, but actually they are walking on air, and their shoes stay very clean. Even when it's very muddy, their shoes stay very clean. For example, even when the Venerable Fashun walked across very soft mud, his shoes didn't get muddied at all. That's a sign of one who has certified to sagehood.

Those of the first fruition have to sever the delusions of views. Those of the second fruition have to sever the delusions of thoughts. Those of the third fruition have to sever the delusions as many as dust and sand. As for ignorance, they have destroyed a bit of it, but they haven't pierced through it completely. They haven't exhaustively destroyed ignorance. Once they do, they will attain Buddhahood. Even Bodhisattvas at the state of equal enlightenment still have a small amount of production-mark ignorance which keeps them from becoming Buddhas. What do the sages of the fourth fruition cultivate? They cultivate the Four Noble Truths of suffering, accumulation, cessation, and the Way.

In the beginning, Shakyamuni Buddha first went to convert the five bhikshus in Deer Park. These five bhikshus were the Buddha's relatives. They had been cultivating the Way with the Buddha, but some of them couldn't endure the bitterness. When Shakyamuni Buddha was in the Himalayas, he ate one sesame seed and one grain of wheat each day, and he became as thin as a matchstick. Three of his relatives left because they were starving and couldn't endure the suffering, and only two remained.

說：「修行要行苦行，你現在喝牛奶，這是不能修行的，不能受苦了。」所以也就跑了。這五個人一跑就跑到鹿野苑去了。

釋迦牟尼佛成佛之後，先說了《華嚴經》，沒有人聽，以後就隱實示權，就說《阿含經》，要對誰說呢？一觀察，我以前那五個同參，應該先去度他們去。因為在往昔釋迦牟尼佛發了這個願：「我若成佛了，我要先度毀謗我的人，殺我的人，對我最不好的這個人，我要先去度他去。」誰對佛最不好呢？《金剛經》有個歌利王。釋迦牟尼佛在因地做忍辱仙人的時候，身上的塵土修的也很厚，也不下山，在那兒用苦功，修苦行。這個歌利王就把老修行的身體給割了。為什麼割他的身體呢？

有一天，歌利王帶著一些宮娥、綵女、妃嬪，到深山打獵，這些女人覺得很好玩的，就不跟他去打獵，於是到一個山上去。歌利王各處去打獵回來了，就找他這些女人。一看這些個女人都圍在那個地方，和一個很奇怪的人講話，這個也摸摸手，那個也摸摸腳的，很不規矩的樣子。啊！他就生出一種嫉妒心了。聽聽他講什麼？是講修行。在這裡講修道！這歌利王就發脾氣來了：「你啊，不要在這兒騙女人啦！你修的什麼道啊？」（待續）

Later, on the eighth day of the twelfth lunar month, a heavenly maiden made an offering of milk to the Buddha. When the Buddha drank the milk, his two remaining companions also left, saying, "Cultivation consists of ascetic practice. But now you have drunk milk. That shows that you can't cultivate. You can't take the suffering." Then they left. Those five people all went to Deer Park.

After Shakyamuni Buddha was enlightened, he first spoke the *Avatamsaka Sutra*, but no people were able to hear it. Later, the Buddha bestowed the provisional for the sake of the real, and expounded the Agama Sutras. To whom did he speak? The Buddha contemplated: "Oh! I should first go and teach the five people who used to be my companions in cultivation."

In the past, Shakyamuni Buddha had made a vow, "If I become a Buddha, I will first save the people who have slandered me, killed me, and treated me the most badly." Who treated the Buddha the most badly? The *Vajra Sutra* mentions the king of Kalinga. When Shakyamuni Buddha was cultivating as the Patient Immortal in a former life, the king of Kalinga dismembered that old cultivator's body. Why did he do that?

Because Shakyamuni Buddha stayed up in the mountains cultivating the Way, his body became covered with a thick layer of dust. Yet he never came out of the mountains; he remained there working hard and cultivating ascetic practices. One day the king of Kalinga took his concubines along as he went hunting in the mountains. The concubines were fond of playing, and instead of following the king as he hunted, they went to play in the mountains. After the king returned from hunting, he went looking for his concubines. He discovered them all standing together, talking with a very strange-looking person. They were touching his hands and feet, and it looked very improper. He was suddenly overwhelmed by a feeling of jealousy. The king listened to what the man was saying. He was talking about cultivating the Way. The king of Kalinga was enraged. "Don't you be cheating my women! Just what kind of Way are you cultivating?"

(To be continued)



My trip to Avatamsaka Monastery



心得分享--

華嚴聖寺之旅

陳白雲

我從未去過卡加利城和洛磯山脈，也沒有跟法師或金山寺的居士們一起去旅遊的經驗。所以當離旅行日期越近，我越感到興奮和好奇，不知道將要面對甚麼。從舊金山參加旅程的人在 2007 年八月九日抵達卡加利城，然後在八月二十三日返回舊金山。我們的行程是在卡加利城的華嚴寺逗留十一天：一星期拜梁皇寶懺，兩天去認識卡加利城附近的環境，一天參加華嚴寺二十週年慶典，和一天品嚐美味的菩提盛宴。在整個行程的最後幾天我們參觀幾個西伯達省 (Alberta) 的名勝。我們的第一站是先到城堡山朝聖，宣公上人曾說過城堡山是文殊菩薩的道場。很多年前，上人也在附近的金鎮買下來的一千一百多英畝地，作為未來道場的場址，目前這塊土地是野生動物保護區。第二站，我們來到斑英國家公園。在這裡，我們觀賞了優美的瀑布，蔚藍的夢露湖，和著名的露薏絲湖。最後是整個磯洛山脈旅程的高潮-- 我們步行在還在流動的一千呎深的冰川上。我感到很不可思議，彷彿身處夢境，直到我聽到風兒輕輕地在我的耳邊呢喃。

卡加利城位於洛磯山腳，海拔四千呎。雖然那裡日間的天氣跟舊金山的不相上下，可是晚上却涼得很。源於加拿大洛磯山脈的弓河，就位在華嚴寺的對面，蜿蜒低迴流過卡加利城，形成最好的護城河。

I had never been to Calgary or the Rocky Mountains, and neither had I been on any trips with the Dharma Masters or members of Gold Mountain Monastery and so, as the departure date for our trip to Canada in August 2007 was approaching, I was full of excitement and curiosity and did not know what to expect.

Those of us who went for the whole trip starting from San Francisco arrived in Calgary on August. 9th and returned to San Francisco on August. 23rd. Our schedule was to stay at Avatamsaka Monastery for 11 days: one week to bow the Emperor Liang Repentance, two days to acquaint ourselves with the surrounding environment, one day to attend the 20th Anniversary Celebration, and one day to taste the wonderful Bodhi Feast. Then we started our Castle Mountain pilgrimage, and visited Golden, a city where the Venerable Master had bought over 1,100 acres of land for the future home of a large Buddhist monastery. Our next stop was to go to the Banff National Park where we visited a small waterfall, Moraine Lake, and the famous Lake Louise. Finally came the climax of the Rocky Mountain trip - walking on a 1,000-foot-deep, slowly flowing glacier.

Located at the foot of the Rocky Mountains in Canada, Calgary is 4,000 feet above sea level. The Chinatown in Calgary is not big, consisting of only a couple of blocks of stores and small shopping malls, and the only attraction is a round building that resembles the Temple of Heaven in China. A river by the name of Bow River, originating somewhere in the Rocky Mountains in Canada, meanders through Calgary. While we were there, the weather during the day was about the same as in San Francisco. However, it was much cooler at night.

Avatamsaka Monastery is housed in a three-story building that is over 30,000 sq. feet. As if it does not want to stir up anything, the Bow River flows quietly and slowly across the street from Avatamsaka Monastery.

華嚴寺的附近有一座公園，走過公園不遠便是中國城、市中心和商業區。你可以想像華嚴寺附近的景色是如何的平和秀麗！

華嚴寺是一棟三層樓高的建築物，面積三萬多平方呎。對修行的人來說，那裡的環境是很完美。至於華嚴寺的菜，不但味道好、份量也不少。可能是這個原因，加上這些日子的運動，我們二百多人，包括從美國其他城市和東南亞道場來的，大家都食慾大增，比平日多吃了幾碗飯。

我不能不承認這次的旅程所帶給我的感受，它遠遠超越我的期望。我覺得整個人輕鬆了，智慧增長了一點點。我還覺得法喜充滿。我更要感謝法師們的關懷和細心照顧，使我們可以享受一個安全和愉快的

There is a park nearby, and both Chinatown and downtown Financial District are within walking distance. So, you can imagine how tranquil and beautiful the surrounding scenery is and how perfect the environment is for cultivation at Avatamsaka Monastery. Castle Mountain, at 9,390 feet above sea level, looks like a mountain fortress that extends for several miles. According to the Venerable Master, this is Manjushuri Bodhisattva's Bodhimanda. As for the land at Golden, it is currently a wild animal preserve zone. Back on the road and further in the Banff National Park, we visited two lakes with two different colors of water - Moraine Lake with its deep blue water and the nearby Lake Louise with its water as green as jade. At our final stop on the Rocky Mountains, we took an Ice Explorer up the Athabasca Glacier at Jasper National Park. We got off the Explorer and walked carefully on the glacier amid the serene, snow-covered peaks. "Was I dreaming?" I asked myself. "No." The wind whispered softly in my ears.

In conclusion, I have to admit that the experience from the Calgary and the Rocky Mountains trip far, far exceeded my expectations. I was relaxed, enlightened a little bit, and full of the Joy of Dharma. I am thankful for the extra care from the Dharma Mas-



旅程。團員之間，互相幫忙，樂意分享，赤子之心盡露無遺。而我不得在飽覽旅程中所見的奇山異景之餘，感嘆宇宙之奧妙與無際。渺小的我，像大海的水滴、像大地的沙粒。然而，我明白大海是從無數的水滴形成。沒有沙粒的積聚，就沒有大地。宇宙就像張開雙手的菩薩，呼喚我們回家！我們準備好回家了嗎？恐怕大多數的人，包括我在內都還沒有。我們被無窮的慾望所妨礙。我們用不同、不道德或不法的手段去滿足我們的慾望。

ters in making our trip safe and enjoyable. The exposure of the true self of our delegation members through their cute, little ways in helping those in need touched my soul. While enjoying the unique landscapes and the spectacular scenery of the mountains, lakes, glaciers, and colorful clouds, I felt so minute in this boundless universe, like a drop of water in the ocean, or a particle of sand in the land. Yet, I realized that the ocean was made of countless drops of water and there would not be land without the accumulation of particles of sand; the Universe is like Buddhas calling us to come home.

Are we ready to come home so that we can be close to the Buddhas? I am afraid, most of us, including myself, are not. We are obstructed by our endless desire for materialistic enjoyment.

我們初出生時，心如明鏡。隨著時日的轉變，這個明鏡被塵掩蓋了。我們的心，就像一羣不驚的野馬。我們的緊張、不安、壞脾氣、悲觀或失眠。隨著年紀的增長，我們要面對生、老、病、死的苦。忽然，我們感覺孤單、空虛、和無助。我們便出外旅行、運動和減壓，目的就是要追尋內在的安寧。我的朋友，我們走錯路了！我們不能從外面去追尋內在的安寧。我們要清淨我們的心，要感恩。多看佛書或佛經，用所學的付諸實行，誦經、參加法會、持續自我修行及幫助別人。讓我們大家一起努力，向我們的共同目標邁進。

We work hard day and night to satisfy our desires. Our hearts at birth were as clean and clear as mirrors that reflected everything we did. They are full of dust and look dull now. Our minds are restless, like a herd of wild horses, running in all different directions. We are nervous, stressed-out, short-tempered, pessimistic, and we lose sleep at night. As we mature, we have to face birth, aging, illness, death and bitterness. All of a sudden, we feel lonely, empty, helpless and lost. We go for getaway vacations and exercise classes to seek internal peace. We are taking the wrong path, my friend! We should not seek internal peace through the exterior; we need to purify our hearts, our minds, our mirrors, and be thankful. All this can be achieved through studying books about Buddhism, practicing what we learn, reciting sutras, attending Dharma assemblies, bowing repentances, giving and helping others, and constantly cultivating ourselves. Let`s all work toward this common goal!



萬佛聖城十二月份重要活動

Upcoming Activities at the City of Ten Thousand Buddhas

12/23/07 ~ 12/29/07

彌陀七 Amitabha Buddha Recitation

12/30/07 ~ 1/20/08

禪七 Ch'an Meditation



12月份 金山寺法會時間表

DECEMBER 2007 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
<p>2 <i>9:00 am - 3:30 pm</i> 誦地藏經 Earth Store Sutra Recitation <i>10:00 am - 11:00 am</i> 佛學研討 Dharma Lecture <i>3:30 pm</i> 淨業社共修 Pure Karma Society's Class</p>	<p>3 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>4 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>5 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>6 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>7 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>念佛法會 1/8 <i>9:00 am - 10:00 am</i> Amitabha Buddha Recitation <i>10:00 am</i> 聽經 (Lecture) <i>1:10 pm</i> 大悲懺 Great Compassion Repentance <i>2:45 pm</i> 楞嚴咒研討 Shurangama Mantra Investigation</p>
<p>9 <i>9:00 am - 3:30 pm</i> 誦地藏經 Earth Store Sutra Recitation <i>10:00 am - 11:00 am</i> 佛學研討 Dharma Lecture</p>	<p>10 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>11 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>12 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>13 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>14 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>念佛法會 15 <i>9:00 am - 10:00 am</i> Amitabha Buddha Recitation <i>10:00 am</i> 聽經 (Lecture) <i>1:10 pm</i> 大悲懺 Great Compassion Repentance <i>2:45 pm</i> 楞嚴咒研討 Shurangama Mantra Investigation</p>
<p>16 <i>9:00 am - 3:30 pm</i> 誦地藏經 Earth Store Sutra Recitation <i>10:00 am - 11:00 am</i> 佛學研討 Dharma Lecture</p>	<p>17 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>18 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>19 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>20 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>21 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>阿彌陀佛聖誕 22 預祝法會 <i>9:00 am - 11:00 am</i> Celebration of Amitabha Buddha's Birthday <i>1:10 pm</i> 大悲懺 Great Compassion Repentance <i>2:45 pm</i> 楞嚴咒研討 Shurangama Mantra Investigation</p>
<p>23 <i>9:00 am - 3:30 pm</i> 誦地藏經 Earth Store Sutra Recitation <i>10:00 am - 11:00 am</i> 佛學研討 Dharma Lecture</p>	<p>24 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>25 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p><i>9:00 am</i> 26 慶祝阿彌陀佛 聖誕 (正日) Celebration of Amitabha Buddha's Birthday <i>1:10 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>27 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>28 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>念佛法會 29 <i>9:00 am - 10:00 am</i> Amitabha Buddha Recitation <i>10:00 am</i> 聽經 (Lecture) <i>1:10 pm</i> 大悲懺 Great Compassion Repentance <i>2:45 pm</i> 楞嚴咒研討 Shurangama Mantra Investigation</p>
<p>30 <i>8:30 am - 3:30 pm</i> 藥師懺 Medicine Master Repentance <i>10:00 am - 11:00 am</i> 佛學研討 Dharma Lecture</p>	<p>31 <i>1:00 pm</i> 大悲懺 Great Compassion Repentance</p>	<p>萬佛聖城彌陀七 12/23-12/29/2007 預祝阿彌陀佛聖誕 12/23/07</p> <p>念念真誠念念通 默默感應默默中 直至山窮水盡處 逍搖法界任西東 When every thought is sincere, every thought penetrates; In silence, responses are quietly received. When you reach the end of the mountains and rivers, you are free to roam throughout the Dharma realm.</p>				

1月份 金山寺法會時間表

JANUARY 2008 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
<div style="border: 1px solid black; padding: 5px; text-align: center;"> 萬佛聖城精進禪七 Chan Meditation 12/30/07-1/20/08 </div>		1 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	3 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	4 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	楞嚴咒法會 5 <u>9:00 am</u> Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 楞嚴咒研討 Shurangama Mantra Investigation
	6 <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 <u>3:30 pm</u> 淨業社共修 Pure Karma Society's Class	7 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	8 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	9 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	10 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	11 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance
13 <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	14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<u>9:00 pm</u> 15 釋迦牟尼佛 成道日法會 Anniversary of Shakyamuni Buddha's Enlightenment <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	17 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	18 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	念佛法會 19 <u>9:00 am-10:00 am</u> Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 楞嚴咒研討 Shurangama Mantra Investigation
20 <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	21 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	22 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	23 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	24 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	25 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	念佛法會 26 <u>9:00 am-10:00 am</u> Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 楞嚴咒研討 Shurangama Mantra Investigation
27 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	28 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	29 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	30 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	31 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	<div style="border: 1px solid black; border-radius: 50%; width: 100px; height: 100px; margin: 0 auto; display: flex; align-items: center; justify-content: center;"> 禪 </div>	