

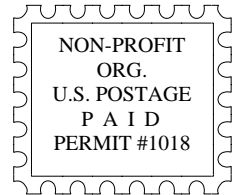


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GOLD MOUNTAIN MONASTERY NEWS

Issue 242期
6月&7月 08年
Jun & Jul 08

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什麼是 海印三昧?

摘自「宣」化老和尚《華嚴經》淺釋

Excerpted from the Venerable Master Hua's Explanation of the Flower Adornment Sutra

What is the Sea-Imprint Samadhi?

在這個定中說法，定中炳現一切的眾生。這一切眾生為什麼都現到這個如來的光藏裏邊、如來的光也映照到一切眾生心裏邊？這都是海印的神通力作用。

佛說《華嚴經》，是入「海印定」，用「海印三昧」說的。海印定，就是「海印三昧」，就是「海印發光」。海，是指所有的香水海；印，是印現。好像海能印一切的山河大地，都影現在這海裏，這叫海印。須彌山有這個香水海，世界一切的相，都是在這海裏頭影印；也好像地球，我們地球會轉，轉到這個影現出來一切月呀、星呀，這都是一種海印發光的作用。佛也有這種的三昧，叫「海印三昧」。

When the Buddha spoke the *Flower Adornment Sutra*, he entered the sea-imprint concentration. He spoke through the sea imprint samadhi, which emits light.

The “sea” refers to all the seas of perfumed water. “Imprint” refers to the imprint made by a seal. The sea’s ability to reflect all the mountains, rivers, and the great earth is referred to as “sea imprint.” Surrounding Mount Sumeru are the seas of perfumed water, within which all the images of this world are imprinted.

An instance of this is the planet Earth. As the earth rotates, the images of the moon and stars appear. These are functions of the “light-emitting sea-imprint.” Buddhas have this kind of samadhi which is called “sea-imprint samadhi.”

什麼叫海印三昧呢？這香水海是澄淨無波的，一點波浪都沒有，可是十方世界一切眾生的色身，都炳現在這個香水海裏，就好像用這個印章，印到一種物質上一樣。海印，是這個香水海，把世界所有一切的萬象都顯現在這香水海裏頭，這叫印。所有十方世界的一切眾生，有形有色的，都有一個影子在這香水海裏，好像有一個印紋似的——用這個印章，印到紙上，就有一個印現出來。因為十方的眾生在香水海裏，都有一個印，印現出來，所以就叫海印。而佛是入了這種三昧的定，用海印三昧說法。

在定中說法，定中炳現一切的眾生。這一切眾生為什麼都現到這個如來的光藏裏邊、如來的光也映照到一切眾生心裏邊？這都是海印的神通力作用。眾生和佛為什麼是沒有分別呢？就因為是一樣的。在佛的分上，是返本還原，恢復如來藏性；可是在眾生的分上來說，也沒有失去這種的如來藏性。好像大海裏邊，因為有風起了波浪，無論是波浪也好，是海水也好，同有一個濕性。這個濕性就譬喻這如來藏性；那麼有這個波浪，波浪就在水裏邊，也沒有失去這個濕性。

所以我們眾生的如來藏性，和佛的如來藏性都是一樣的。就因為我們沒有明白，沒有能返本還原，所以雖然有如來藏性，自己也不知道。我們現在聽這《大方廣佛華嚴經》，知道我們人人都有這個如來藏性，人人都應該把這個如來藏性找出來。怎麼找法呢？就是修行，就是用功；你用功修行開悟，這就得到如來藏性，明白本有的這佛性。

What is the “sea-imprint samadhi”? The seas of perfumed water are limpid and waveless, without a single ripple. However, the physical bodies of all living beings in the worlds of the ten directions appear within the seas of perfumed water in just the same way as a seal makes an imprint on a material. Sea-imprint refers to the seas of perfumed water manifesting all the phenomena of the world within them, hence the “imprint.”

All living beings in the worlds of the ten directions--their forms and characteristics--are reflected in the seas of perfumed water, much like an imprint is made by pressing a seal on a piece of paper. Each living being of the ten directions has an imprint appearing in the seas of perfumed water, thus the term “sea-imprint.” The Buddha entered this kind of samadhi and spoke Dharma using the “sea-imprint samadhi.”

He spoke the Dharma in samadhi, and within samadhi, all living beings clearly appear. Why do all beings appear in the Tathagata’s treasury of light? Why does the Tathagatha’s light make an imprint in the mind of all beings? All these are the functions of the magical powers of the sea-imprint.

Why are living beings and the Buddha not different? Because they are the same. The Buddha has returned to the source and regained the nature of the Tathagata’s treasury. Living beings have not lost the potential nature of the Tathagata’s treasury.

For example, winds stir up waves in the sea, but the waves and the seawater are both characterized by wetness. This nature of wetness is an analogy for the nature of the Tathagatha’s treasury. There may be waves, but the waves are in the water and have not lost their nature of wetness.

Therefore, living beings’ nature of the Tathagata’s treasury is the same as the Buddha’s nature of the Tathagata’s treasury. Since we do not understand and fail to return to the source, even though we are replete with the nature of the Tathagata’s treasury, we remain unaware of it.

As we now listen to [the lectures of] the *Flower Adornment Sutra* and have come to learn that every one of us is replete with the nature of the Tathagata’s treasury, we need to uncover our nature of the Tathagata’s treasury. How are we going to do that? By cultivating, by making efforts. If you apply effort, cultivate, and become enlightened, you will attain the nature of the Tathagata’s treasure and understand your inherent Buddha nature. It is said,

*The Buddha speaks the Dharma with a single sound;
Each being understands it according to its kind.
Each has their own understanding.*

所謂「佛以一音演說法，眾生隨類各得解」，天人聽，就是天上的語言；菩薩聽，就是菩薩的語言；阿羅漢聽，就是阿羅漢的語言；人聽，就是人的語言；畜生聽，就是畜生的語言；餓鬼聽，就是餓鬼所說的語言；地獄道的眾生聽，就是地獄裏邊所用的語言。所以佛用一種音來說法，無論哪一種類的眾生，一聽這個法就明白了，好像落到他心裏一樣，這是圓音落到眾生的心裏頭。每類眾生「各有所得，各有所悟」，所悟的不同，所得的境界也不同。

法界是非常之大，可是大而無外；法界也是非常之小，小而無內。一切法界也就是一切眾生，一切眾生也就是一切法界。每一類眾生的心都受佛的光明來照耀，令眾生都明白一切諸法，明白諸法之後，依法修行，就能到彼岸。所以在每一個諸佛國土裏，都現出這七處九會，其他的世界也都現出七處九會這種的境界。這種的不可思議，演說這華嚴大法，同時來宣說這部經典的道理。

Celestial beings hear it as the language of celestial beings. Bodhisattvas hear it as the language of Bodhisattvas. Arhats hear it as the language of Arhats. Humans hear it as the language of humans. Animals hear it as the language of animals. Hungry ghosts hear it as the language of hungry ghosts. Hell beings hear it as the language of hell beings. Thus, the Buddha employs one kind of sound to speak the Dharmas, and all living beings of whatever category, upon hearing it, instantly understand, as if the Dharma had come right into their minds, as if it had fallen right into their hearts. It is said of each category of living beings,

*Each has their own attainment;
Each has their own understanding.*

As their understandings differ, accordingly, the states they attain are also different. The Dharma Realm is very big, so big that nothing is beyond it. The Dharma Realm is at the same time very small, so small that nothing is within it. All of the Dharma Realm is just all beings; all beings are just all of the Dharma Realm. The minds of every category of beings are illuminated by the Buddha's light, causing beings to understand all of the various dharmas so they can cultivate accordingly. By cultivating according to the Dharma, they will reach the other shore.

That is why in each of the Buddhalands, there invariably appear the seven places and nine assemblies [where the *Flower Adornment Sutra* was expounded]. That is, in those other worlds, there also appears the state of seven places and nine assemblies--the inconceivable state that expounds the great Dharmas of Flower Adornment, simultaneously proclaiming the principles of the Sutra.

● ● 近期重要活動 ● ● Current Important Events ● ●

六月份 June-

6/7/2008 金山寺：宣公上人涅槃紀念法會

Gold Mountain Monastery: Celebration of Venerable Master Hua's Entering Nirvana

6/8/2008 萬佛聖城：宣公上人涅槃紀念法會**

City of Ten Thousand Buddhas (CTTB): Celebration of Venerable Master Hua's Entering Nirvana**

七月份 July-

7/19/2008 金山寺：觀音菩薩成道法會

Gold Mountain Monastery: Celebration of Gwan Yin Bodhisattva's Enlightenment

7/20/2008 萬佛聖城：觀音菩薩成道法會**

CTTB: Celebration of Gwan Yin Bodhisattva's Enlightenment**

** 此日將會有巴士到聖城請洽詢金山寺

**Buses from GMM will go to CTTB on this date. Please call (415) 421-6117 for information.

無辜的小鬼

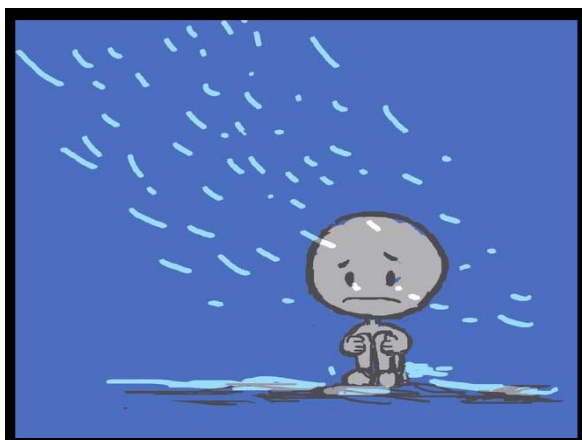
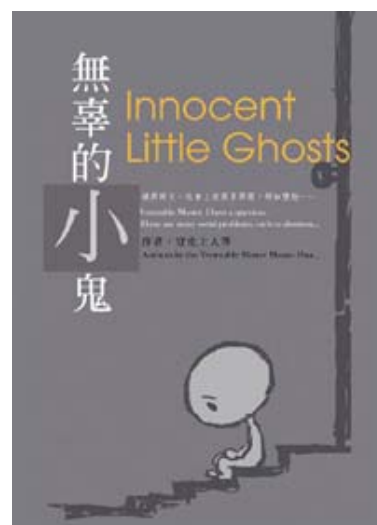
Innocent Little Ghosts

序

Introduction

今出版《無辜的小鬼》一書，希望大眾正視墮胎這個問題，對此事有所反省與體悟，了解因緣果報，有個正確的觀念。千萬不要輕忽生命，要尊重靈性，也珍惜自己和那個未出世孩子的緣。更期待全世界都能導正此事，重視道德教育，引導下一代走入正途。父母更應該以身作則，不要只顧賺錢，而讓電腦、電視陪著孩子長大；應該以教育子女，做為最要緊的一件事情。

By publishing Innocent Little Ghosts, we hope everyone can view abortion with the proper perspective, reflect and understand the issues surrounding abortion, and truly comprehend the principle of cause and effect. We definitely should not treat others' lives lightly. Rather, we should treasure life and cherish the affinity between us and the unborn child and us. We also hope that the entire world will address this issue properly and understand the importance of teaching children about ethics and morality, thereby guiding the next generation onto the correct path. Finally, parents should set good examples for their children by their own behavior. Don't make earning money as the priority in life and let computers and TVs be the children's companions as they grow up. Rather, parents should treat educating their children as their most important responsibility.



“我要勸大家不要再墮胎了！

你想想看，一個生命還沒出世就成冤魂，到處是要命的小鬼，

—宣化上人 Venerable Master Hua

“I urge everyone to stop having abortions! Think about it, if living beings become resentful spirits even before they are born, with these vengeful little ghosts of aborted fetuses everywhere, how can the society be peaceful?”



母子連心

The Hearts of a Mother and Her Child Are Connected

謝果馨

Guo-Xin Xie

我是個佛學班兒童的老師。記得有一次和幾個家長談不殺生的時候，我同他們講墮胎是殺生，因為這就像是殺掉一個活生生的人；可是其中一些較年輕的媽媽並不以為然。這時候有一位家長就把她三歲女兒的故事說給我們聽。葉媽媽說，她本來就只打算要生兩個孩子，所以生完老二之後就避孕了。結果很意外的幾年之後又受孕，她覺得三個孩子太多，又難帶；所以徵得先生同意之後，決定要把已經幾個星期大的胎兒拿掉。

當天晚上她就夢見一個很可愛的小女孩來跟她說：「媽媽！請妳不要把我拿掉，我會很乖的。」連續三天，每天晚上小女孩都來跟她講同樣的話，她知道這是小女兒來求她，不要把她殺掉，葉媽媽於心不忍，就十月懷胎地把她生下來。

我見到這個小女孩時，她已經三歲了，很乖巧，很可愛，最喜歡幫媽媽洗廁所。葉媽媽的故事肯定了墮胎就是殺生的道理，殺的不是別人，正是自己的孩子。俗語說「母子連心」，不是生出來才連心，一受胎就母子連心，媽媽心裏想什麼，孩子完全知道。所以才有所謂的胎教。你可以想像小Baby有多可憐，當他（她）知道媽媽決定要把他（她）拿掉時，心中恐怖和無助，到最後被殺時，則轉為哀憤與仇恨。唉，於心何忍！於心何忍！三思！三思！

I teach Buddhism to children. I remember once I talked to several parents about the principle of no killing. I told them that having an abortion is a form of killing, because it is taking the life of a living human being. However, a number of younger mothers in the group disagreed. Then, a mother responded by telling us the story of her three-year-old daughter. Mrs. Ye told us that she always planned to have only two children, so when her second child was born, she started to use contraceptives. To her surprise, after a number of years, she got pregnant again. She felt that it would be difficult to raise three children, so after getting her husband's consent, she decided to abort the fetus, which was several weeks old.

That evening, she dreamed about a cute little girl who told her, “Mom, please don't get rid of me. I will be very good.” For three consecutive nights, Mrs. Ye had the same dream. She realized that her daughter was pleading with her not to have an abortion. After these dreams, Mrs. Ye didn't have the heart to go through with an abortion, so she didn't terminate her pregnancy and gave birth to a baby girl.

When I met this little girl, she was already three years old. She is very obedient, clever, and cute, and she really likes to clean the bathroom for her mother. Mrs. Ye's story confirms that abortion is a form of killing; in fact, by having an abortion we would be killing not just anyone, but our own child. There is a saying that “the hearts of a mother and her child are connected.” This connection begins even before the child is born; it starts when the child is still in the womb. The child knows exactly what his or her mother is thinking. This connection is also captured by the saying, “education starts in the womb.” We can imagine how pitiful it would be for a little baby who knows that his or her mother is planning to terminate his or her life. This baby's fear and helplessness turns into hatred and resentment when he or she is killed. How can anyone bear this? Please think carefully before you act!

談墮

On Abortion

胎



釋恒雲

Heng Yun Shi

問：若是孕婦照超音波後，發現肚裏的胎兒是畸形兒，如蒙古症之類的，請問可否因此墮胎嗎？

答：墮胎在殺戒裏面，是屬於殺胎，仍犯殺人罪，所以基本上，如果是自然流產，或是胎死腹中，因為這是胎兒的生命自然結束的，所以不算犯殺戒。可是如果是刻意去墮胎的，這就犯殺戒。

問：可是父母撫養這樣的孩子，不是一輩子很辛苦嗎？

答：的確很辛苦，可是這都有一種因緣果報在裏面。因為有問題小孩子來投胎，是跟這父母有緣。所謂「夫妻是前緣，善緣、惡緣，無緣不合；兒女是宿債，欠債、還債，無債不來。」孩子來投胎，這跟父母之間，要三緣成胎，父緣、母緣，還有什麼？自己的緣。《楞嚴經》上說：「同業相纏，合離成化。見明色發，明見想成；異見成憎，同想成愛。流愛為種，納想為胎，交遘發生，吸引同業；故有因緣，生羯羅藍、遏蒲曇等。」所謂「同業」，是自己所造的業裏頭，和父母的因緣相同。

Question: If after an ultrasound examination, a pregnant woman finds out that her fetus has a congenital disorder, such as Down's Syndrome, is abortion allowed in this situation?

Answer: In terms of the precept against killing, to have an abortion is to kill a fetus. Therefore, it is considered killing a human being. Basically, in the case of a miscarriage or a fetus being still-born, the mother doesn't break the precept against killing because the fetus died naturally. However, if she intentionally has an abortion to terminate her pregnancy, she would have broken the precept against killing.

Question: Wouldn't it be very difficult for the parents to raise a child with a congenital disorder?

Answer: Indeed, it would be really tough for the parents, but having such a child is due to some kinds of causes and effects. The deficient child is born to this particular couple, because he or she has an affinity with these parents. It is said that “Husband and wife are connected due to either wholesome or unwholesome affinities in the past; they would not become a couple without prior affinities. Sons and daughters are born into the family due to their past debts – they are either seeking repayment or paying back what they owe; they would not join the family without prior debts.” It requires three kinds of affinities for a fetus to come into being: the affinity with the father, the affinity with the mother, and his or her own affinity. The Shurangama Sutra states: “Some beings are born due to being bound together by shared karma; other beings are born due to union or else due to separation. Based on deluded perception, sense-objects are mistakenly understood to appear; and because of deluded understanding, deluded thought arises. Hatred is the response to incompatible points of view, while love is the response to compatible points of view. Love flows out toward its object, and so, on the strength of shared karma, a seed is drawn into the womb during intercourse.

因爲同業，互相生出一種情愛，就如膠似漆纏到一起了，互相擺脫不開，而有了胎生、卵生、化生、濕生。

問：女孩子被強迫而有孕，可不可以墮胎？

答：這種情況令人非常同情。但是，如果因此去墮胎，這是殺害一條生命。所以在這種不幸的情況下，還是應該將孩子生下，而不墮胎。雖然，這個女孩子的一生可能要受很多辛苦，但從因果的角度來說，這是比較妥善的方法。

墮胎，在目前的社會已是一件泛濫之事，我講一則真實的故事，以爲警惕。有個居士提到他媽媽癌症要往生前一段時間，舉動行爲變成三個人似的，一下變成小男孩的樣子，一下又變成小女孩的樣子，一會兒又恢復她原來的樣子；變成小女孩時，還會跟他撒嬌。原來他媽媽過去墮過兩次胎，一個男的，一個女的；現在他（她）們來找「媽媽」了，附在「媽媽」身上。所以世間上大家都只看到「果」的一面，沒有看到「因」的那一面。

我們想想看，子女出生以後，都是父母的心肝寶貝，呵護得無微不至。那胎裏的孩子，也是自己的子女，怎麼忍心把他（她）殺了呢？這樣，即使是善緣來的子女，也變成惡緣，變成仇了，變成「小鬼難纏」。

Due to these causes and conditions, the fetus develops, passing through the kalala stage, the arbuda stage, and the stages that follow.” Shared karma means that the child’s karma and the parents’ karma have the same causes and conditions.

Due to this shared karma, emotional love arises between the parents and the child, and they become inseparable, as if they were glued together. Consequently, beings are born from a womb, from an egg, by metamorphosis, or in the presence of moisture.

Question: If a girl were raped and got pregnant, is abortion allowed in such a case?

Answer: This kind of situation really deserves our sympathy. However, if the girl aborts the fetus, she would be killing a life. Therefore, even in these unfortunate circumstances, she still should give birth to the child. Although the girl may encounter a lot of hardship by doing so, from the perspective of causes and effects, having the baby is a better alternative than killing.

In current society, abortion is quite excessive. Let me tell you a true story as a warning. One layperson mentioned that shortly before his mother died of cancer, she behaved as if there were three persons in her body. Sometimes she behaved like a little boy, sometimes like a little girl, and moments later, she was herself again. When she behaved like a little girl, she even acted like a spoiled child to get his attention. It turned out that his mother had aborted two fetuses in the past, one was male, and the other one female; now they had come to find their mother and had attached themselves onto her body. It is really unfortunate that in this world, everyone can only see the consequences, but not the cause.

Let’s think about it, after children are born, their parents treat them as precious treasures and take care of them with the utmost attention to detail. However, the fetus in one’s womb is also one’s own child; how can one bear to kill him or her? If you abort a child, even if the child originally has positive affinities with you, such affinities would become negative, like that of an enemy. The aborted fetus turns into “a little ghost who is difficult to handle.”



十法界不離一念心



(續)

The Ten Dharma Realms Are Not Beyond a Single Thought

—Continued from the last issue

第四天是「兜率天」。「兜率」翻譯過來叫「喜足」。時時都歡喜，時時都滿足，這就是知足常樂。因為知足，所以常常快樂；就是一天到晚都無憂無愁的，沒有煩惱。又叫「知足天」，因為他們能知足常樂，且無憂愁無煩惱。第五天「化樂天」。這天的天人，他會變化他的快樂。思衣衣來，思食食至，變化自在，故非常快樂。

第六天是「他化自在天」。他化，就是他自己本來沒有快樂，他能把其他天上的快樂，拿來做爲他自己的快樂。爲什麼他要把旁的天上的快樂拿到他自己來？就因爲他不講道理。好像人間的土匪，搶人的錢做爲他自己的錢，把人家的東西搶來，做爲他自己的東西，不顧他人之死活。這裏有許多天魔及其眷屬。

「六欲梵天」：梵天，就是大梵天、梵眾天、梵輔天。他們是修「五戒十善」所得天上的福報，這都是種有漏的善根。他們「種有漏因」：種有漏的因，所以「輪迴難斷」：自己生死要自己了，修出世因才得以超脫輪迴。

六、阿修羅法界

修羅性暴，有福無權；
好勇鬥狠，浮沈業牽。

The fourth is the Tushita Heaven. Tushita means "blissfully content." The gods are constantly happy and satisfied. Since they know to be content, they are always happy. From morning to night, they have no cares or worries, and no afflictions. This heaven is also called the Heaven of Contentment, because the gods are constantly content and happy, with no worries or afflictions.

The fifth is the Heaven of Bliss by Transformation. The gods can obtain happiness by transformation. When they think about clothing, clothing appears. When they think about food, food appears. Freely performing transformations, they are extremely blissful.

The sixth is the Heaven of Transformation of Others' Bliss. Originally, these gods had no happiness of their own, so they take the bliss of other heavens and transform it into their own. Why do they do this? It's because they're unprincipled. They're just like bandits in the human realm who seize the wealth and possessions of other people for themselves, not caring whether others live or die. Many celestial demons and their retinues can be found in this heaven.

"The six desire and Brahma gods": The six Desire Heavens have already been discussed. The Brahma heavens refer to the Great Brahma Heaven, the Heaven of the Multitudes of Brahma, and the Heaven of the Ministers of Brahma. They cultivated the five precepts and ten good acts, thus earning the blessings of being born in the heavens. But these are good roots which have outflows. They plant seeds that have outflows, so the turning wheel is hard to stop. Since they plant these seeds that have outflows, it is difficult for them to end birth and death. One must cultivate the causes for transcending the world if one wants to escape the turning wheel of samsara.

「阿修羅」，是梵語，翻譯過來叫無端正；無端正就是醜陋。男的阿修羅，相貌非常地醜陋，愛向外鬥爭；女的阿修羅，相貌非常地美麗，愛用心來鬥爭，也就是所謂的妒嫉、障礙、無明、煩惱。這一類的眾生，自成一個法界，但是又通於其他的三法界，所以在四道裏頭，都有阿修羅。總而言之，無論在哪一個道裏邊，好鬥爭的、脾氣非常大的，願意指揮其他的人，不願意受其他的人指揮；願意管其他的人，不願意受其他人的管，這都是修羅的表現。

人間修羅有善惡之分，善的阿修羅就是國家的軍隊、兵、將軍；惡的阿修羅，就是土匪、小偷、偷人東西的、搶人東西的、好打人的、好殺人的，這都叫阿修羅。

天上的阿修羅，他和天兵、天將去作戰。一天到晚，想要搶帝釋天的寶座，想要把帝釋天打倒了，他去做帝釋天。可是他戰來戰去，總要失敗的。爲什麼呢？因爲他可以在天上享受這個天福，但是他不能有權利。所以他雖然和天兵、天將作戰，始終是失敗的。

畜生阿修羅，牠就願意欺負其他的同類，欺負其他的畜生，好像豺狼、老虎、獅子，都想吃其他的畜生，就因爲牠是一種修羅性。還有蛇、鷹，都是阿修羅。

鬼裏頭也有阿修羅，他就欺負其他的鬼。這鬼裏頭也有善鬼、也有惡鬼。這惡鬼，在鬼裏頭，他也不講道理。本來鬼就是不講道理的，他在這個不講道理的裏邊，更不講道理。

(6) The Dharma Realm of Asuras

**Asuras have a violent nature;
Laden with blessings, lacking power,
Absolutely determined to fight,
They bob along in karma's tow.**

Asura is a Sanskrit word which means "unattractive" or "ugly." Male asuras are extremely ugly and love to fight with others. Female asuras are extremely beautiful, but they love to wage mental wars using jealousy, obstructiveness, ignorance, and afflictions.

Although the asuras are an individual Dharma Realm by themselves, no matter which destiny it is, if there are aggressive fighters with huge tempers who like to order others around but don't like to be ordered around, who like to supervise others but don't like to be supervised, these are also manifestations of asuras.

Among people, asuras can be good or bad. The good asuras include military officials and soldiers, and the bad asuras are bandits, thieves, and so forth. In general, those who like to steal other people's things, seize others' belongings, beat people, or kill people, are all called asuras.

In the heavens, the asuras wage war with the heavenly troops. From morning to night, they hope to overthrow Lord Shakra and seize the jeweled throne. But they are defeated every time, because although they possess the blessings of gods, they lack the power of gods. Therefore, they may wage war with the heavenly troops, but they are always defeated.

The asuras in the animal realm tend to take advantage of the other animals. Wolves, tigers, and lions, for example, wish to eat other animals, because they have asura natures. Snakes and eagles are also asuras.

Asuras in the ghost realm bully other ghosts. There are good ghosts and evil ghosts. The evil ghosts refuse to listen to reason. Basically, ghosts generally cannot be reasoned with, but the evil ghosts are the most unreasonable among the unreasonable.



待續
To be continued

大家齊心辦教育 (下) Everyone Work Together to Reform Education

教育是國的根本，所以美國現在弄得亂七八糟，就因為教育不好，教育都是有名無實。我們大家為辦教育，都要拿出一份力量來改革教育，這也不是很容易的事情。我們這譯經院也要改革，不能單單就這麼幾個出家人來做，在家人也都要幫著來做，一天就拿出一個時間，來幫著這兒翻譯的工作。一天一個小時都可以，這工作不是出家人專有的，出家人也不可以壟斷這個事情，我們因為翻譯的工作進度太慢了，這兩年來，連一本《四十二章經》還沒翻譯出來，這多可憐呀！這不是人不夠，就是不會做事情，他們（指居士）是愛莫能助，到這兒也插不上手，因為出家人把這東西抓得緊緊的！這個我們要開放的，我們大家要集思廣益，出家人、在家人沒有分別，大家做事是一樣的。

我們這兒也一定要提倡義務教育，這風氣若開了，是最好的。年老了照顧照顧點，我們注意要照顧老人，我們萬佛城老人都蒐羅到一起，每一個老人的自傳。

Education is the foundation for a nation. The United States is in a mess now because the education is no good-- it exists in name only. We should bring forth our strength for the sake of education. It is not easy to reform education. Even here, the International Translation Institute needs to be reformed as well. The work cannot be done by just a few left-home people. Laypeople should also join in and help. Take a little time each day to help the translation work; even an hour a day is fine. This work should not be monopolized by left-home people, because the progress is too slow. For two years, not even the *Sutra in Forty-Two Sections* has been translated. How pitiful! This is not due to lack of manpower. It is because you do not know how to do it. The laypeople cannot help when they come here since left-home people have been holding tightly onto this work. We must open up, widely collect other people's thoughts and wisdom, and thus gain greater benefit. There is no difference between left-home and laypeople; in working, everyone is the same.

We must also promote volunteer education here. It would be ideal if we could make it a trend. We need to take care the elderly. In the Sagely City we should get all the elderly together and set up an individual file for each older person with a picture and a small autobiography.

示威者的啓示

A Lesson from a Protestor

樊果慧

在90年代初的某天，我走到舊金山市中心的公車站時，看到一群示威者在發放傳單，內容是要勸告大眾停止購買和穿著皮革衣物，因為那是對動物極為殘忍的行為。不久，剛好有一對情侶穿了一身的皮革衣物走過，其中一位示威者便向這對路人送上傳單，並禮貌地向他們勸告應停止穿著皮革衣物。這位男路人聽完後便大發雷霆，大聲的說：「我的事不用你來管！」。這位示威者則平靜的回答說：「如果有一天，別人將你身上的皮剝下來穿在身上，你會有何感受？」此時，這對路人已無言以對。但我卻慚愧萬分，因為，那時的我已經開始吃素了，但還是穿用皮革衣物。也就是說我一方面不食眾生肉，另一方面卻著眾生皮！之後，我便毅然而然將家裡的皮革衣物扔掉。多年來我還是非常感謝那位示威者為我慈悲的說法。



Sometime in the early 90s, I was walking to the bus stop near the San Francisco Civic Center and saw a group of protesters passing out flyers. The flyers advised people to stop buying leather clothing because it is an act of animal cruelty. Moments later, as a couple wearing leather clothing passed by the area, one of the protesters, an American youth, handed them a flyer and politely advised them against wearing leather clothing. The man was furious. "My clothing is none of your business," he retorted. "How would you feel," the young protester asked, "if someone peeled off your skin and wore it as his or her clothing?" The couple was left speechless. However, I felt extremely ashamed because although I was already a vegetarian, I was still wearing leather clothing. I had refrained from eating the flesh of living beings, yet I still wore their skin. Afterward, I threw away all my leather clothing. After all of these years, I am still grateful to that young American protester who compassionately spoke dharma to me.



6月份 金山寺法會時間表

June 2008 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<p><u>8:30 am - 3:30 pm</u> 1</p> <p>藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture <u>3:30 pm</u> 淨業社共修</p>	<p>2</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>3</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>4</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>5</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>6</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>8:30am ~ 3:00 pm</u> 7</p> <p>宣公上人 涅槃十三週年 紀念法會 <i>Thirteenth Anniversary of Venerable Master Hua's Entering Nirvana</i></p>
<p>8</p> <p>金山寺本日法會暫停 全體參加萬佛聖城 宣公上人 涅槃十三週年紀念法會 No Assembly today <i>Going to CTTC for Thirteenth Anniversary of Venerable Master Hua's Entering Nirvana</i></p>	<p>9</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>10</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>11</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>12</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>13</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>14</p> <p><u>8:00am ~ 4:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>
<p>15</p> <p><u>8:00am ~ 4:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>16</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>17</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>18</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>19</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>20</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>21</p> <p><u>8:00am ~ 4:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>
<p>22</p> <p><u>8:00am ~ 4:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>23</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>24</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>25</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>26</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>27</p> <p><u>12:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>28</p> <p><u>8:00am ~ 4:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>
<p>29</p> <p><u>8:00am ~ 4:30 pm</u> 華嚴法會 <i>Avatamsaka Sutra Recitation</i></p>	<p>30</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>6/7/08 (星期六) 紀念宣公上人涅槃十三週年法會</p> <p><u>8:30am~9:20am</u> 念楞嚴咒、普佛 <u>9:20am~10:30am</u> 宣公上人追思、感恩座談會 <u>10:30 am</u> 傳供儀式 Passings Offering <u>1:10 pm</u> 華嚴懺 Avatamsaka Repentance</p>				

7月份 金山寺法會時間表

July 2008 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
		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	5 楞嚴咒法會 <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
<u>9:00 am - 3:30 pm</u> 6 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	12 念佛法會 <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
<u>9:00 am - 3:30 pm</u> 13 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	15 <u>1:00 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	19 <u>9:00 am</u> 預祝 觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
20 金山寺本日法會暫停 全體參加萬佛聖城 觀音法會 No Assembly today Going to CTTB for Celebration of Gwan Yin Bodhisattva's Enlightenment	<u>9:00 am</u> 21 慶祝觀音菩薩 成道法會 (正日) Celebration of Gwan Yin Bodhisattva's Enlightenment (actual day) <u>1:10 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	26 念佛法會 <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	 歡迎參加萬佛聖城觀音法會 Welcome to CTTB Call:415-421-6117	