

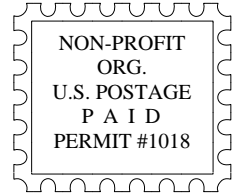


金山聖寺通訊

GOLD MOUNTAIN MONASTERY NEWS

Issue 260 期
6月 & 7月 11年
June & July 2011

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



Address correction requested

上 正 法 語

發願護持正法

Making Vows to Protect and Support the Proper Dharma

我們要真真實實地做佛的一個弟子，真真實實替佛教爭一口氣，我們是個佛教徒，佛教不興就是我沒盡到我的責任，每一個人要負起復興佛教這種責任，佛教一定會發揚光大的。

We should each truly be a disciple of the Buddha and surely we have to win a breath for Buddhism. You should think, "I am a Buddhist disciple. If Buddhism doesn't prosper, it's because I have not fulfilled my responsibilities." If everyone of us carry the responsibility of reviving Buddhism. Then Buddhism will certainly shine and flourish.

所謂末法，一般人說：「現在末法了，不要修行，不要持戒了！」這是魔王所說的。末法，越末法我們才越要修行，越要持戒，越要給釋迦牟尼佛爭一口氣。我們要做釋迦牟尼佛真正的信徒，真正的實行者，依教奉行的一個弟子。

In this so-called Dharma-ending Age, in general, people say, "It's not necessary to cultivate or to keep the precepts because it's Dharma-ending age." This idea is actually perpetuated by the demon kings. The more it is the Dharma-ending Age, the more we have to cultivate, adhere to the precepts, and strive to be true disciples of Shakyamuni Buddha! We should be true cultivators and disciples who respectfully practice in accord with the teachings.

我們若這樣，每一個佛教徒，無論出家人、在家人都能負起佛教的責任，那麼佛教就是正法又出現於世了；正法出現於世，就會有證果的聖人出現；有證果的聖人出現，眾生的苦也就沒有了，福也增加了。所以我們佛教徒不是說佛教末法了，我們不要管了。末法，是誰做的末法？是人為之，是人做出來的，不是生來就是末法。

所以我們要發願，要護持正法，要令正法久住；每一個人不要袖手旁觀，我是個人，就要擁護正法，況且我是個佛教徒呢！你是個佛教徒，佛教衰了，你還看笑話，說：「佛教沒有了。」佛教沒有了，對你很好嗎？對你很有面子嗎？不要這樣想。佛教沒有了，我們應該生大慚愧！在有生之時，一定要護持真正的佛法，令正法久住，這是我們每一個人應該負起來的一種責任。



眾人是我師
我是眾人師
時常師自己
自己是常師

大家都是我的師父，我也是一般人的師父；
就是大家都是我的教授 我也是大家的教授，
彼此互相學習，互相切磋琢磨。
自己又時常要以自己為師，
每一天做個簡短的檢討，
看看今天所行所作是否得當？
是不是都合道理？

是不是有不合道理的地方？
要這麼常常反省。

師

If both monastic and laypeople can be this way, if every Buddhist can carry this responsibility, then the Proper Dharma Age will reappear in this world. If the Proper Dharma appears in the world, then enlightened sages will also manifest in the world. If enlightened sages appear in this world, then sentient beings will cease to suffer and enjoy increased blessings. Therefore, we Buddhists should not say that since it is the Dharma-ending Age we are not going to pay attention to the Dharma. Ultimately, who caused the Dharma-ending Age? People did. People created the Dharma-ending Age. It didn't start out as the Dharma-ending Age.

Therefore, we should make a vow to protect and support the Proper Dharma so that it will stay permanently in this world. Don't stand there and be an onlooker. Everyone should think, "I am a human being, I should protect the Proper Dharma – let alone the fact that I am a Buddhist." If you are a Buddhist, and yet you continuously say that Buddhism is on the decline, what good are you doing? If Buddhism were to disappear, is that something you would be proud of? If Buddhism is not flourishing, we should feel ashamed. As long as we live, we should truly protect and support true Buddhadharma, and keep the Proper Dharma in this world forever. Every one of us should consider this our own responsibility.

Everyone is my
teacher.
I am every-
one's teacher.
I often teach myself.
I am my long-term teacher.

teacher

Everyone is my teacher.
I am also everyone's teacher.
That means everyone is my professor,
and I also am everyone's professor.
We should study together and learn from each
other.
We should help each other out
when we encounter difficulties in studying.
We also often have to be our own teacher.
We must examine ourselves every day to see
if our actions are virtuous.
Have our actions been in accord with principle
or not?

隨事巧願

Wonderful Vows based on Affairs

〈淨行品〉是《大方廣佛華嚴經》的一品，在這一品裏有一百多個願，這些願都是為眾生而修行，所以這是大乘菩薩所修的一種行門。〈淨行品〉以隨事巧願，防心不散，增長菩薩的悲行和智行，為它的宗旨。至於它的趣向是什麼呢？就是以成就普賢菩薩這種真實的德行，為它的趣向。每個佛教徒都應依〈淨行品〉所說的每一個願去修行，我們立定這個志願、這個目標，要依法修行；人人若依這種方法去修行，都可以很快就成佛。

The Pure Conduct Chapter is a Chapter in the *Flower Adornment Sutra*. In this chapter, there are over hundred vows, these vows are for living beings to cultivate. It's one of the Dharma doors cultivated by Bodhisattvas. The purpose of the Pure Conduct Chapter is to use the wonderful vows that pertain to our daily life as both a guard against the scattered mind and as a way to increase and nourish the Bodhisattva's conducts of compassion and wisdom. What is this chapter's intent and direction? It is to set forth and describe the true and virtuous conduct of Universal Worthy Bodhisattva in its entirety. Every Buddhist should follow and cultivate according to the vows discussed in the Pure Conduct Chapter. We should be determined in our practice and set a goal to cultivate according to the Dharma. Everyone who follows this method of cultivation can quickly become a Buddha.

Venerable Master's Talk on Sutra 上人經典開示一

心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 交接上期 Continued from last issue

空而不空明大用。在你還沒明白五蘊是空的時候，會有很多的煩惱妄想，很多的麻煩。你若明白了，就在這裏就能轉識成智。「明大用」，就能在這個真空裏邊生出妙有；生出妙有，這就有一種非常大的妙用。

見猶未見樂快哉。
「見猶未見」，在這個時候「見猶離見」，你看見了也等於沒有見一樣，不為境界所轉，這樣你才能得到真正的快樂，所以說「樂快哉」。



Emptiness not empty- the great function of clarity. When you don't understand clearly that the five skandhas are all empty, there is affliction, false thinking, and trouble. It is just within clarity about the five skandhas that you turn your consciousness around to realize wisdom. Doing just that is the especially great and wonderful functioning which you then understand. True emptiness produces wonderful existence. The production of wonderful existence has a great use.

Vision is yet not a view- happiness indeed! "Vision is net not a view" means that then your seeing is the same as not seeing. When you are unaffected by this kind of experience, you attain genuine happiness. Therefore, the verse says, "Happiness indeed!"

經文:

度一切苦厄

解釋:

「度」，就是度脫；「一切」，就是包括一切。這個一切是指什麼說的呢？是指這個「苦厄」說的。「度」，怎麼叫度呢？度脫，怎麼叫度脫？度脫就是離苦得樂了，這叫度脫了，也就是解脫了。那麼為什麼不說「解脫一切苦厄」，而說「度脫一切苦厄」？因為這是接著上邊的「照見五蘊皆空」來的。這個「度」含有修行的意思，你雖然照見五蘊皆空了，但是還要去修行；你修行，才能度一切苦厄。

你若不修行，單單照見空了，你活該你照見空了！你照見空了又有什麼用！你知道是空了，你感覺到是空了，但是還得要去行去。這是所謂「理可頓悟，事須漸修」，在理上你雖然已經明白它是空的，但還要去修行去，才能度苦厄。如果你單單知道它是空的，而不修行，空也就也沒有用；有也沒有用，空也沒有用。你要去修行，要去躬行實踐。這個「度」就是躬行實踐，要你實實在在地去修行，實實在在地去做去，不是像口頭禪一樣，說說：「啊！開了悟了！得到阿耨多羅三藐三菩提了！」就可以的。你說開了悟了，怎麼樣開呢？怎麼樣得呢？怎麼樣證得的阿耨多羅三藐三菩提？這是「說者容易，行者難」，說的是法，行的才是道呢！所以你能說必須要能行。你知道是空了，還要去修行，借這個真空而修妙有。

度一切苦厄，這不是只度一種的苦厄，而是所有的苦都包括在內了。所有的苦包括：三苦、八苦，無量諸苦。

Sutra:

And he crossed beyond all suffering and difficulty.

Commentary:

All refers to everything which is suffering and difficulty. **Suffering** by itself is already unpleasant to endure; add **difficulty** to suffering and the suffering is even greater. **Crossed beyond** indicates deliverance from suffering and the attainment of happiness; it means liberation. “Why then doesn’t the sutra simply say ‘liberated’, instead of **crossed beyond all suffering and difficulty**?” you ask. Even if you illuminate the five skandhas and see that they are all empty as Bodhisattva Avalokiteshvara did, you still must cultivate. Only then can you cross beyond all suffering and difficulty. To illuminate emptiness and see it is merely to know emptiness; you must still practice. Although you have quickly awakened to the principle, there is still the gradual work of cultivation.

If you know about emptiness but don’t cultivate, then emptiness is of no use. If you understand that the principle itself is empty, you should cultivate and cross beyond suffering and difficulty. If you want to cultivate, you yourself must actually do it. It’s not just talk Zen: “Hey! I’ve become enlightened. I’ve attained anuttarasamyaksambodhi, the Utmost Right and Perfect Enlightenment.” Enlightened? How did you become enlightened? How did you do it? How was your anuttarasamyaksambodhi certified? It’s easy to say, but hard to do! Just saying it is a dharma, but by doing it you arrive. If you say it, you must be able to do it. If you know about emptiness, then you should cultivate. Understand true emptiness, then cultivate wonderful existence.

The suffering and difficulty which is crossed beyond is not limited to just one kind of suffering. All kinds are included: the three kinds of suffering, the eight kinds, and all the infinite kinds.



三苦就是苦苦、壞苦、行苦，又叫三受。所以，以後有人講經講到三受，問你什麼叫三受，不要再說知道了。三受就是苦受、樂受、不苦不樂受，也就是受苦、受樂、受不苦不樂。什麼叫受？受就是你所接受的，你接受這個苦、接受這個樂、接受這個不苦不樂。苦苦就是個苦受，壞苦就是個樂受。你不要以為樂就沒有苦，樂會壞的，壞了就有一個壞苦。不苦不樂受，不要想：「那是不錯了，也不苦也不樂。」那叫行苦，也沒有多大意思。

還有八苦，八苦是什麼呢？就是生苦、老苦、病苦、死苦、愛別離苦、怨憎會苦、求不得苦、五蘊熾盛苦。誰能沒有生？有生就有生苦。誰能不老？有人說：「小孩子死了，就沒有老了。」雖然沒有老，但是他根本就沒有一種的知覺就死了。不錯！他沒有老，但是他有病苦、有死苦，也可以說他有老苦。怎麼說他有老苦呢？他死那天就是老了嘛！若不老怎麼會死啊！因為他死了，小孩子也就變成老了。由生到死這期間就是老，所以雖然他的壽命沒有一個過程，但也可以說是老了。給他這樣縮短他的生命，那麼他也沒有避免這個老苦。

病苦，哪一個也不敢說生病是不苦的，不是啊？生病都是非常痛苦的，你就算開了悟了，生了病還是一樣苦的。

連釋迦牟尼佛都還有「頭痛」和「馬麥」之報，你能說沒有老苦、沒有病苦嗎？釋迦牟尼佛怎麼有「頭痛」和「馬麥」呢？因為釋迦牟尼佛在往昔因地做小孩子的時候，有一次那個地方的人都沒有東西吃，就有一條大魚在海裏被人拖到岸上，大家就吃這條魚。在魚還沒有被殺之前，這個小孩曾用一根棍子照著魚的頭打了幾棍。所以佛成佛以後，還是要受這個頭痛之報。

The three sufferings are also called the three kinds of feeling: the feeling of suffering, the feeling of happiness, and the feeling of neither happiness nor suffering. Therefore, the suffering of suffering itself is the feeling of suffering, and the suffering of decay is the feeling of happiness. You shouldn't try to refute this by thinking that happiness is not caught up in suffering, because happiness can go bad. Happiness going bad is the suffering of decay. The suffering of the activity of the five skandhas refers to feelings which are neither happy nor unhappy. The one doesn't hold any interest either.

The first four of the eight kinds of suffering are: the suffering of birth; the suffering of old age; the suffering of sickness; the suffering of death. Who isn't born? At the moment of birth, you suffer. And who can prevent old age? Yet we might say, "A child died before it had a chance to grow old; since it did not get old, it basically didn't have any awareness." However, even though it wasn't old, it still suffered sickness and death, and one could also say that it suffered growing old, for the day it died it was old. If it had not become old, how could it have died? Because it died, one can also say the child changed to become old and endured the suffering of old age, even though its life did not bear fruit.

Who dares to say that sickness is not suffering? Sickness is especially bitter suffering. Even when one who has become enlightened gets sick, he still suffers in the same way. For example, Shakyamuni Buddha suffered from the retribution of the headache and the retribution of the horse-feed. Why did he have to undergo those retributions? When Shakyamuni Buddha was a child on the causal ground of a former life, he lived in a place where the populace was starving. One day the starving people pulled a great fish up from the sea to the shore. Before they had a chance to eat it, the child who was to be Shakyamuni Buddha picked up a big stick, approached the fish, and hit it on the head several times. Even after he realized Buddhahood, Shakyamuni Buddha still had the headache retribution.

馬麥之報是釋迦牟尼佛在因地的時候，有一次說了一句錯話，他對一個修道的人說：「你這樣修道還不夠苦行，你若真正修苦行的話，就應該吃馬吃的麥。」等釋迦牟尼佛成佛了之後，有一年結夏安居，到一個城裏頭，這國王不供養他，只拿一些馬吃的麥子，給釋迦牟尼佛和比丘們吃。所以在因地所造的業，在果地上都要受報的。

死苦，人人都不歡喜死，為什麼？大約就是因為苦的關係。除了生老病死，還有愛別離、怨憎會、求不得、五蘊熾盛這種種的苦，所以叫諸苦。

我們現在修行，可以把這些三苦、八苦、無量諸苦都免去，所以叫「度一切苦厄」。「度一切苦厄」，我有一首偈頌，讀出來給大家聽一聽。

偈頌：

度過苦海出輪迴

雨霽天晴月正輝

乾元道體人中聖

不壞金軀世上稀

脫生何須千年藥

證滅豈待萬劫期

二死永亡五住盡

逍遙法界任東西

(待續 To be continued)

On the causal ground of a former life, Shakyamuni Buddha spoke wrongly to a cultivator of the Way. He said to the cultivator, "Your cultivation is still lacking in sufficient ascetic practices. If you were really cultivating, you would be eating horse-feed." After Shakyamuni Buddha attained Buddhahood, he was invited to a certain country to dwell in peaceful retreat for the summer, but the king didn't make offerings to him and only gave him and his bhikshus, the Buddhist monks who were his disciples, horse-feed to eat. This was the horse-feed retribution. The karma which you create on the causal ground must be undergone as retribution on the ground which is its fruition.

After the suffering of birth, old age, and sickness comes the suffering of death. Death: nobody welcomes it. Why? Probably because it is suffering.

The second four of the eight kind of suffering are: the suffering of being apart from those you love; the suffering of being together with those you despise; the suffering of not obtaining what you seek; the suffering of the flourishing of the five skandhas.

Because there are those kinds, the sutra says all suffering. By cultivating, it is possible to avoid the three kinds of suffering, the eight kinds of suffering, and all the infinite kinds of suffering. That is what the sutra means by **crossed beyond all suffering and difficulty**. I have written a verse about it:

Across the sea of suffering,
one leaves the revolving wheel.
The rains disperse, the heavens clears;
just then the moon is fully bright.
The qian source is the Way-substance,
among people the sage.
His undecaying golden body
is rare in the world.
Cast of life;
what need of thousand-year drugs?
Attain extinction;
why wait ten thousand kalpas?
Five dwellings ended,
the two deaths disappear forever.
Roam at will from East to West,
throughout the dharma realm.

大悲懺淺說

A Basic Introduction to the Great Compassion Repentance

譚果正講於金山聖寺 2008年8月 果殊譯，果進Stross 校正
 A Talk by Upasika Stella Tan on August, 2008 at Gold Mountain Monastery.
 Translated by Guo Shu, edited by Guo Jin Stross

由於所有法都是空性，就能大小無礙，每一粒微塵也能含一切很多微塵，而這每一粒微塵又可以發出無量無邊上面說六塵供養的法塵。這些法塵旋轉無礙，互為莊嚴，猶如一室裡面有千燈，光光互相映照。千燈之光，互攝互入，重重無礙。這就是華嚴經裡說的十玄門的道理¹。所以說：「若人欲了知，三世一切佛；應觀法界性，一切唯心造。」你的心量越大，就可以容納更大更多的法相。

Because all the dharma objects are empty in nature, they can be large or small without obstructing each other. Each mote of dust can contain many motes of dust, and each mote of dust can develop limitless dharma objects such as the aforementioned six objects of offering. These dharma objects spin without obstructing each other, mutually adorned. As when there are a thousand lights in a room, every single light mutually reflects and shines on each other. The light of a thousand lamps, mutually absorbed, layers upon layers without obstruction. This is the principle of the ten incredible doors mentioned in the Avatamsaka Sutra. Therefore, “if people wish to fully understand all Buddhas of the three periods of time, they should contemplate the nature of Dharma Realm: everything is made from the mind alone.” You can hold many more and larger aspects of dharma if the capacity of your mind gets bigger.

「遍至十方三寶前。十方法界三寶前，悉有我身修供養。一一皆悉遍法界，彼彼無雜無障礙。」

現在是說我身能遍至法界無量佛所，供養十方佛、法、僧，也像《華嚴經普賢行願品》裡說的：「一身復現刹塵身，一一遍禮刹塵佛。」遍滿法界都有我身，彼此無雜亂無障礙地供養三寶。你會問：「有可能嗎？」當然可能。只要你明白上面說的華嚴經的道理，相信它，一心觀想，這就是運心供養，功德不可限量。

“...are offered everywhere to the Triple Jewel of the ten directions. Before the Triple Jewel of the Dharma Realm of the ten directions, my body everywhere makes offerings. Each one entirely pervades the Dharma Realm, each one unalloyed and unimpeded...”

Now it is said that my body can appear at infinite Buddhas' places in the Dharma Realm to make offerings to the Buddha, the Dharma, and the Sanghas of the ten directions. As it is mentioned in the Chapter of the Conduct and Vows of Samantabhadra in the Avatamsaka Sutra, “And my one body will appear in transformed bodies as many as motes of dust in lands, and each and every one of the transformed bodies will bow to as many Buddhas as the motes of dust in lands.

My body will appear in all the Dharma Realms at the same time. Each body, not mingled with or hindered by each other, makes offerings to the Triple Jewel. You might ask, “Is it possible?” Of course it is possible. You only have to understand the principle of the Avatamsaka Sutra described above, believe in it and contemplate it single mindedly, and it will become an offering with the mind in contemplation, bringing forth boundless merit and virtue.

「盡未來際作佛事。普熏法界諸眾生。蒙熏皆發菩提心。同入無生證佛智。」

前面這一段是觀想上供十方常住三寶；下面就是下化法界有情。我們拜懺或是作佛事都要有大乘菩薩自利利他的心，所以我們要發願生生世世盡未來際所做的善行如供養三寶等，都希望佛菩薩的智慧福德都能像香花的香氣一樣薰陶法界眾生，使他們皆發上求佛道，下化有情的菩提心。最後，希望自他都能同見無生法忍² 不生不滅之理，進而證到佛陀最高的一切種智³。

“...exhausting the bounds of the future, doing the Buddhas’ work, and spreading fragrance everywhere over all living beings in the Dharma Realm. Having received the fragrance, they bring forth the Bodhi-mind, and together they enter the Unproduced and are certified to the Buddhas’ wisdom.”

“The above paragraph is on the contemplation of offering to the permanently dwelling Triple Jewel of the ten directions who are our superiors; the next paragraph is on saving sentient beings of the Dharma Realm who are our inferiors. Whenever we bow in repentance or do ceremonies, we should have a mind like the Bodhisattvas of the Great Vehicle who benefit others as well as themselves. Therefore, we must vow when we perform all wholesome practices such as making offerings to the Triple Jewel life after life without end. We should wish that the wisdom, blessings and virtue of the Buddhas and Bodhisattvas will be like the fragrance of incense and flowers that permeate around all living beings of the Dharma Realm, making them seek the Buddha’s way of enlightenment above, and produce the Bodhi mind to save sentient beings below. Finally, I wish that I and all others will realize the principle of the patience of the Dharma of non-production, and the principle of that which is not created and not destroyed, so we can then proceed to be certified to the supreme wisdom of Buddha.

供養已，一切恭謹。這兒總括了身口意三業清淨的運心供養。

The offering is now completed, let all be reverent and serious. Here we sum up the mindful offering of the three pure karmas: body, speech and mind.

-
1. 參致《大方廣佛華嚴經疏序淺釋》清涼國師序，宣化上人釋
 2. 《大智度論》卷五十（大大正25·417c）
 3. 《大智度論》卷八十四（大正25·646c）



(待續 To be continued)

我的學佛心得(下)

My reflection of learning Buddhism Part II

By 張芳玲 Fan Ling Zhang

(2) 開始漸漸改正自己的脾氣。上人曾說過沒有脾氣就是佛法。但是，以前我脾氣挺大的，自尊心也強，私心很重。現在明白，其實那都是因為我執重的緣故。私心重其實是挺痛苦的，因為心裡只有自己，所以心量也很小，稍有不如意對我來說就會很嚴重，情緒波動也很大。記得從小到大，因為在家最小，爸爸媽媽，姐姐們都很寵愛，我經常會頂撞爸媽，也不知道柔順。在學校裡，因為學習還可以，老師們很關愛，而我在不知不覺中養成了驕傲的毛病，對同學更是，記得我曾經把姐姐還有同學罵到他們哭。現在想想，其實大家一直都在包容我啊。

I slowly change my temper. Venerable Master Hua once said that without a temper is learning Buddhism. But I had a big temper before, strong self-esteem, with heavy selfishness. I now understand that it was all because my self-attachment. Selfishness was painful too. Because I only have myself in my mind, so I have a small heart. It was a serious matter for me even a trivial thing goes against me. My emotion was unstable. I have been spoiled by my parents and elder sisters till now since I am the youngest in the family. I always rebutted with rude remarks toward my parents, I didn't know what is meek. I treated my classmates with the same attitude. I once scolded my elder sisters and classmates until they cried. Now I understand that actually they had forgiven me all the way along.



(3) 開始隨喜他人的好。我這個人愛和別人比較，嫉妒心很強。見到比自己好的人心裡就會有些反應，不是真誠的為別人高興，而是酸酸的，甚至會冒出希望別人不好的念頭，另外幸災樂禍的心態也經常有。現在，我知道在世間其實大家都挺苦的，悲憫之心多了些。現在，看到一點美好的事情，我就會很欣喜，而我自己是否擁有也沒有那麼重要了。

I now begin to accord with others on their good happenings. I loved to compare myself with others. I had strong jealousy. I had uneasy emotions on seeing others who did better than I. I was not really happy for them and I might produce thoughts of hoping that something bad happen to them. I was taking pleasure in others' misfortune. Now, I understand that everyone is actually suffering in this world and I'll have a more compassionate, sympathetic mind. I will be delighted when seeing something good happened to others now and it is not important whether I have a share or not.

學佛之後，我自己慢慢改變了很多，比以前柔和寬容了些，不過習氣毛病還是挺重的，以後的路還要好好的去走。其實最開始學佛的時候我信心也不足，不過這兩三年學下來，我真得很受用，我感覺生活中光明的東西多了，而自己也比以前快樂了很多。很難想像如果當初沒有進入佛門會是什麼狀態，曾經碰到過一位師姐說如果是以前，我可能會瘋掉。我相信她說的完全有可能，因為當時我真的鬱悶的要瘋掉了。我相信學佛是一條光明大道，在六道中也不知輪轉了多少次，很感恩今生能夠學佛，希望能夠在這條菩提道上一直走下去。

I slowly changed a lot after studying Buddhism. I am more gentle and lenient now, but I still have strong bad habits. I will walk better on the roads that followed in the future. I didn't have enough faith when I began to study Buddhism. But it is really helpful in these two or three years. I feel there are more delightful things in life and I am happier than before. I couldn't think what would be my situation now if I hadn't stepped into the gate of Buddhism. I once met a Buddhist sister who said I might be insane if I was like before. I believe what she has said is all possible, because once I was really depressed to the point of being crazy. I believe studying Buddhism is a bright path. I am really thankful I can study Buddhism in this life after being unknowingly many times reincarnated in the six paths. I wish to keep walking on this Bodhi path.

現在，災難很多，我們能有機會聽聞佛法，真是很大的福報。最後，希望和大家共同勉勵，好好將佛法落實在自己的身心上，生生增上，同登極樂世界！南無阿彌陀佛！謝謝大家！

There are many disasters now. It is a great blessing that we can have a chance to hear and listen to Buddhadharma. Finally, I wish all of you and I encourage each other to actually practice Buddhism in our lives, transcending life after life till we can be reborn in the Land of Ultimate Bliss! Homage to Amitabha Buddha! Thanks to everyone!

The End 完 

6 月份 金山寺法會時間表

June 2011 SCHEDULE OF ACTIVITIES

SUN 日	MON -	TUS 二	WED 三	THU 四	FRI 五	SAT 六
			三十 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 4 <u>9:00 am</u> 楞嚴咒法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra
初四 5 金山寺本日法會暫停 全體參加萬佛聖城 宣公上人涅槃 十六週年紀念法會 No Assembly today Going to CTTB for Sixteenth Anniversary of Venerable Master Hua's Entering Nirvana	初五 6 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初六 7 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初七 8 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初八 9 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初九 10 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初十 11 宣公上人涅槃 十六週年紀念法會 <u>8:00AM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>9:00 AM</u> 普佛 <u>10:00 AM</u> 傳供 <u>1:00PM</u> 聽經 (Lecture)
十一 12 <u>8:30AM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>1:00PM</u> 聽經 (Lecture)	十二 13 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	十三 14 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	十四 15 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	十五 16 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	十六 17 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	十七 18 <u>8:30AM - 4:00PM</u> 華嚴法會 Avatamsaka Sutra Recitation
十八 19 <u>8:30AM - 4:00PM</u> 華嚴法會 Avatamsaka Sutra Recitation	十九 20 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十 21 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十一 22 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十二 23 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十三 24 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十四 25 <u>8:30AM - 4:00PM</u> 華嚴法會 Avatamsaka Sutra Recitation
二十五 26 <u>8:30AM - 9:30AM</u> 華嚴法會 Avatamsaka Sutra Recitation <u>9:30AM - 3:30PM</u> 藥師懺 Medicine Master Repentance	二十六 27 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十七 28 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十八 29 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	二十九 30 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	6/5/2011 萬佛聖城 CTTB 宣公上人涅槃十六週年紀念法會 Sixteenth Anniversary of Venerable Master Hua's Entering Nirvana 請與金山寺聯繫交通安排 Please contact us if you would like to participate ! 415-421-6117	

7 月份 金山寺法會時間表

July 2011 SCHEDULE OF ACTIVITIES

SUN 日	MON -	TUS 二	WED 三	THU 四	FRI 五	SAT 六
					初一 1 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	初二 2 <u>8:30AM - 3:30PM</u> 華嚴法會 Avatamsaka Sutra Recitation
初三 <u>8:30AM</u> 3 華嚴法會 Avatamsaka Sutra Recitation <u>1:10 pm</u> 華嚴懺 Avatamsaka Repentance	初四 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 <u>9:00 am</u> 楞嚴咒法會 9 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> 阿彌陀經講解 Discussion on Amitabha Sutra
初十 <u>9:00am - 3:20pm</u> 10 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	十一 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 <u>9:00 am</u> 16 預祝觀音菩薩成道法會 Celebration of Guan Yin Budhisattva's Enlightenment <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra
十七 17 金山寺本日式法會暫停 全體參加萬佛聖城 觀音菩薩成道法會 No Assembly today Going to CTTB for Celebration of Guan Yin Budhisattva's Enlightenment	十八 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 19 <u>9:00 am - 3:10pm</u> 觀音菩薩 成道法會 Celebration of Guan Yin Budhisattva's Enlightenment	二十 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 23 <u>9:00 am</u> 念佛法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra
二十四 24 <u>9:00am - 3:20pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十五 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 30 <u>9:00 am</u> 念佛法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra
初一 31 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>9:45 am</u> 佛學研討 Dharma Lecture						<div style="border: 1px dashed black; padding: 10px;"> <p style="text-align: center;">7/17/2011 萬佛聖城 CTTB</p> <p style="text-align: center;">觀音菩薩成道法會</p> <p style="text-align: center;">Celebration of Guan Yin Budhisattva's Enlightenment</p> <p style="text-align: center;">與金山寺聯繫交通安排</p> <p style="text-align: center;">Please contact us if you would like to participate !</p> <p style="text-align: center;">415-421-6117</p> </div>