

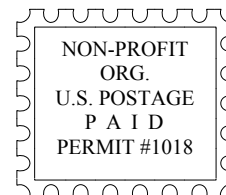


金山聖寺通訊

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主 持 禪 語

修道要有恆心

Cultivation Requires Perseverance

樹一天一天地長，你雖然沒有見到它的生長，但不知不覺中它是在長大。等到十年或百年之後，它就變成有用的材料。樹是這樣子，我們人修道也是如此，不要著急，不要想今天修行，明天就要開悟，不是這麼容易的。

必須要天天鍛鍊，天天修行，也不管它有什麼進步，你不退步就是進步。你只要一天一天把妄想減少，這就是進步；欲念一天比一天少，這就是進步；貪瞋癡心一天比一天少，這就是進步。

Even though you don't notice a tree growing, day by day it imperceptibly gets bigger. After ten years or a hundred years, it can be made into good lumber. People who cultivate the Way are also like this. Don't be in a rush, thinking that you can cultivate today and become enlightened tomorrow. It's not that easy. You must train and cultivate everyday.

Don't worry about how much progress you're making. As long as you don't retreat, you're making progress. If you have fewer random thoughts each day, then you're making progress.

不要求快，所謂

「其進銳者，其退速。」

你進得快，退得也快。你必須用恆常的心來修行，天天求懺悔，改過自新，所謂：

「一日無功可進，
一日無過可改。」

所以我們修行就是要去習氣毛病，去骯髒的思想，現出本有的光明，本來的智慧。這些智慧光明，是人人本具的，可惜被無明遮蓋住了，就不能善用自己的智慧光明。無明遮障了，就想往下流；你若露出智慧，就會往上達，即是逆流。所以修行非一朝一夕，而是要念茲在茲，朝於斯、夕於斯，年年月月都是這樣修行，恆常不變，時間久了，才能養成我們的般若智慧。不要「一日曝之，十日寒之。」這樣你永遠也不會有成就。我們要學樹木的成長，一天一天長大，一日一日誠心來修行。

在修道期間，遇到任何境界、魔障、逆緣、順緣，都要處之泰然，順逆皆精進，把一切萬事萬物都看成是在為我們演說妙法。若是我們能了解萬事萬物都在說法，就可以知道那個妙不可言之處。如果能明白這個，就能知道自己本來的面目，就路還家，藉世間法而修出世法。

One who makes rapid progress will also beat a hasty retreat.

If you advance quickly, you will also be quick to retreat. Instead, you should cultivate with a constant and steadfast resolve. Each day, strive to repent, correct your errors, and turn over a new leaf. As it's said,

A day of having corrected no faults
Is a day of having created no merit.

We are cultivating to eliminate our bad habits and faults, cast out our defiled thoughts, and reveal our inherent clarity and wisdom. The wisdom and clarity are there, but they have been covered up by ignorance, so we cannot make good use of them. When we are obscured by ignorance, we tend to become petty and mean. If our wisdom comes forth, we will become more noble and go against the common flow. Cultivation is not a one-day affair. Rather, we must cultivate in thought after thought, from

修行非一朝一夕，而是要念茲在茲，朝於斯、夕於斯，年年月月都是這樣修行。

Cultivation is not a one-day affair. Rather, we must cultivate in thought after thought, from morning to night, year after year and month after month.

month after month, with unchanging perseverance. Eventually or Prajna wisdom will mature. Don't "sun it for one day and freeze it for ten" –you'll never accomplish anything that way. We should cultivate sincerely every day, just as a tree grows slowly but surely.

As we practice, we should remain calm whether we encounter demonic obstacles, adverse situations, or even favorable situations. Both in adversity and smooth situations, we should maintain our vigor. If we can recognize all things as proclaiming the wonderful Dharma, we will see ineffable wonders. By cultivating the transcendental Dharma right within worldly affairs, we can take the road home and discover our true identity.



不被萬法所迷，不被萬相所惑，當一切境界來了，就能迎刃而解，不被境界所障，這樣子久而久之，我們的智慧就會現前。我們的智慧之所以不現前，就因為看不破放不下，所以總也得不到自在解脫；就因為我們不向前進，只想往後退，遇到善緣猶豫不決，遇到惡緣就從而隨之，跟著跑了，所以就流浪在六道之中，總也跑不出去，愈陷愈深，愈深就愈拔不出腿來。在這裏流浪反覺得有點意思，所以生了又死，死了又生，糊塗生來，糊塗死去，中間又不知所做為何？總是顛顛倒倒，找不出個所以然來。

各位！這種人生就是糊塗的人生，總以為自己有名有利，有大成就了。其實人世間的成功，就是聖賢的失敗，所以這個賬應該算清楚，要做一個真正的明白人。你要一明白，永遠明白，打破生死關，跳出輪迴圈，這樣才是大丈夫的能事。



At that point nothing will confuse us. When states arise, we will be able solve the problems easily. No situation will obstruct us. Eventually, our wisdom will come forth. It hasn't come forth yet because we aren't able to see through things and let go of them. Thus we cannot be free and at ease. We have been backsliding instead of advancing. When we encounter good conditions, we hesitate and feel unsure of ourselves. Meeting evil conditions, we follow right along and drift aimlessly in the six paths, sinking deeper and deeper, unable to escape. We linger on, thinking it's a lot of fun, so we go through birth, death, and rebirth. We are born muddled, die confused, and don't know what we're doing in between. We can't figure out what life is all about.

We lived muddled lives, thinking we have achieved fame, fortune, and success. Sages see our worldly success as failure. We should carefully look into what we have done, examine our accounts, and truly understand the situation. Once we understand, we can be true heroes and leap out from the endless cycle of birth and death.



心經非臺頌解

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

上期偈誦 Verse from previous issue —

「不生不滅、不斷不常、不一不異、不來不去。」

No production and no extinction; no permanence and no annihilation; no unity and no differentiation; no coming and no going.

「不一不異」。「不一」就不是一樣；「不異」就不是兩樣。「不一」是沒有相同相，「不異」是沒有差別相。就拿我們這個身體來講，這個身體不是單單由一種的東西組織起來的，是由很多不同的部份組織成這麼一個身體，這叫「不一」，不是由一種東西組織起來的。但這個身體總而言之就是一個身體，沒有什麼其他的分別，這是「不異」。這種道理說起來是很複雜的，我們每一次少少說一點，說多幾次才能了解。

「不來不去」。如來是無所從來也無所去；不要說如來，就是我們這個人，也是不來不去。說是來，我們人從什麼地方來的？你不知道。說是去，死了到什麼地方去？你也不知道。所以說「不來不去」，無所從來無所去。

講到不增不減這個道理，我想起中國有一句話，對這一句經很有幫助的。這句話是怎麼樣說的呢？說「無情歲月增中減，有味佛法苦後甜」，歲月是無情的，一點人情都不講的；它雖然是在增加，可是也就是減少。

Would you say that there is a characteristic of commonality? Let's talk about the body. The body is not just composed of one kind of thing that is organized to become a body. There are many different divisions. That is what is meant by "no unity." And "no differentiation?" Generally speaking, the body is just a body. When there isn't any other distinction made, that is what is meant by "no differentiation". To explain this kind of principle is very complicated. One time a little is said and the next time a little is said. When it has been talked about several more times, you will be able to understand.

"Not coming and no going." The Buddha, the Thus Come one, does not come from anywhere or go anywhere. We should not only mention the Thus Come One, since we people also neither come nor go. You may say that there is a coming, but where do people come from? You don't know. You may say that there is a going; but when we die, where do we go? You don't know that either. "No coming and no going;" there is nowhere that we come from and nowhere that we go. In other words, there is neither unity nor differentiating. The lack of unity means there is no sameness, and the lack of differentiation means there are no two different characteristics. That is there is no characteristic of commonality and characteristic of distinction.

There is a Chinese saying which is very helpful in understanding that **they neither increase nor diminish**:

The years and months are unfeeling,
In increase is decrease.

One cannot say that the years and months have any human feelings at all. All that is mentioned is that their increasing is a decreasing. If it is said that there is neither increase nor decrease, how then is there increase and decrease nonetheless? What increases and decreases also neither increases nor decreases.

這又怎麼樣講呢？不是說不增不減，怎麼又有增有減了呢？有增有減，也就是不增不減。歲月無情，你叫它不要走，就停留在這個地方，多陪你一點時間，不可能的。「今天」是無論你如何留也留不住的。你想叫它不走，除非你能把太陽制住，叫它不動。現在科學雖然進步，也還沒有辦法叫太陽不動彈，所以它是無情的。

「增中減」，如果說我今年六十歲，明年就六十一歲了，在壽命上好像是增加了一歲，可是你若往死的那個年歲去計算，就是減了一年活命的時間，譬如我一百歲應該死，現在活了六十歲，就還有四十年可活，明年六十一歲，就剩下三十九年可活了，這是減少了。所以這一邊增，那一邊就減，這是增中減。那麼減中也就是增，你若真明白這個道理，根本就沒有增也沒有減。所以我在教你們中文的時候說過，你若沒有一個老的心，就永遠都是年輕的。

「有味佛法苦後甜」，佛法是最有滋味的。你學一點，就多明白一點。我昨天講開悟有小悟、中悟、大悟。小悟，多少謂之小呢？像鄰虛塵那麼小，那麼多，在你八識田裏已經開悟了，你自己還不知道。中悟，你覺得明白多一點道理了，原來不增不減是這樣子，不生不滅、不垢不淨有這麼多的意思。明白一些道理，這叫中悟。大悟，你把生死了了，怎麼樣來的知道了，怎麼樣去的也知道了；怎麼叫增，怎麼叫減，怎麼叫不增不減、不生不滅的道理也都完全了解了，這叫大悟。

“The years and months are unfeeling.” You say, “I don’t want to go.” You stand here today, wanting to stop the flow, saying, “Time, don’t accompany me any further.” You wish to tell it not to go past, but unless you make the sun stand still, no matter what you do, you will not stop it from flowing. Now, although science has made progress, it still has found no method capable of making the sun stand still. Therefore, time is unfeeling.

“In increase is decrease.” This year we are sixty years old, and next year sixty one years old. Although it may seem that our lifespan has increased by one year, if you calculate toward the year of death...For instance, if I were to die at the age of 100 and had now lived to be sixty-one, there would still remain thirty-nine years. My life would have already decreased to thirty-nine years. Therefore, when one side increases, the other side decreases. “In increase is decrease.” So also in decrease is increase. If you really understand this principle, you know that there is basically neither increase nor decrease. When I was teaching you Chinese, I said, “If you do not have an old heart, you have eternal youth.” Therefore, “in increase is decrease.”

What should be done?

Tasty Buddhadharma!
After the bitter, the sweet.

The Buddhadharma is really most flavorful. When you study the Buddhdharma, you study a little bit, and then you understand a little bit. Recently, I said, “Regarding becoming enlightened, there are small enlightenments, there are middle-sized enlightenments, and there great enlightenments.” How big is a small enlightenment? Perhaps it is as small as a speck of dust bordering on emptiness. In the field of your eighth consciousness, you have already had a small enlightenment and you still do not know it.

When you have a middle-sized enlightenment, you feel, “Ah, I understand a little more of the doctrine. That is what **neither increase nor diminish** is basically about! Fundamentally, **not produced, not destroyed, not defiled, not pure** has so many meanings!” You understand the meaning of those doctrines: that is middle-sized enlightenment.

Great enlightenment ends birth and death. You know how you come and how you go. You know what is meant by increase, by decrease, and by **not produced and not destroyed**. That’s great enlightenment.

(待續 To be continued)

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

一心頂禮。十方三世一切菩薩摩訶薩。

Single-mindedly bow in respect, to all Bodhisattva Mahasattvas of ten directions in three periods of time. (Please refer to explanation in IV section, specific explanation as follows)

(見前 IV 釋文 下分別解釋。)

一心頂禮。摩訶迦葉。無量無數大聲聞僧。(拜起問訊) **Single-mindedly bow in respect, to Mahakasyapa, immeasurable and countless number of Great Hearers of Teachings Sangha.**(Bow, rise up and make a half bow)

摩訶迦葉(梵語 Mah ā k ā śyapa)又作迦葉波，意為飲光，他以苦行第一。佛陀入滅後，他在王舍城組織第一次結集經典。他現在雞足山入定，待彌勒佛出世，將佛陀僧迦梨法衣交給 彌勒佛，方行入滅。¹

Mahākāśyapa, the name is in Sanskrit, he is also called Jia She Bo, means Drinking Light, he is the foremost in ascetic practice. After the Buddha entered Nirvana, he organized the first assembly of gathering and compiling sutras in Rājagṛha, he currently stays in samadhi in Jizu Mountain, waiting for Maitreya Buddha's coming into the world, so that he can pass the Saṃghāṭī Dharma Robe to Maitreya Buddha, after that, he will enter Nirvana.

無量無數大聲聞僧：大悲心陀羅尼經裡說：「無量無數大聲聞僧，皆行阿羅漢，十地，摩訶迦葉而為上首。」這些大聲聞僧，不但證果，並皆修持十地菩薩的行門。所謂「外現聲聞身，內秘菩薩行。」所以用大來表示他們的境界。僧，梵語僧伽 Sangha，華言「眾」。四人已上方得稱為僧。我們頂禮無量無數的大聲聞僧，並以摩訶迦葉尊者為代表。

Immeasurable and countless numbers of great Hearer of Teachings sangha, In the *Darani Sutra of Greatly Compassionate Mind*, it says: "Immeasurable and countless numbers of great Hearer of Teachings sangha, with Mahakasyapa as the leader, all were on the Arhat stage, and the stages of Ten Grounds." These great Hearer of Teachings sangha, not only have realized sagehood, but also cultivate conducts of Bodhisattvas on the Tenth Ground. It is said "Appearing outward as Hearers of Teachings, but Inward secretly cultivating the conduct of Bodhisattvas." Therefore, using Great to describe theirs states. Sanskrit Sangha means assembly in Chinese. A group of more than four monastics is up to be called sangha. We bow in respect to immeasurable numbers of great Hearers of Teachings sangha, representing by Mahākāśyapa

一心頂禮。闡天台教觀四明尊者，法智大師。(拜起問訊)

With one mind I bow to the Venerable One of Si-Ming Mountain, expounder of the Tiantai teaching and contemplations, Great Master Fa-Zhi (Dharma Wisdom) (Bow, rise up and make a half bow)

闡天台教觀：法智大師教我們利用大悲懺法幫助修止修觀，也同時闡揚天台的教理和止觀。天台教觀是講述天台宗大乘止觀的修持法門，是智者大師所創立，教觀並舉。其教法有化儀四教(藏、通、別、圓)，化法四教(頓、漸、秘密、不定)。觀有空、假、中三觀。在層次上是可修方便法的四果羅漢、聲聞、緣覺和怎樣修到十地菩薩，最終達到成佛的全部過程的修行方法。

Expounding the Tiantai teaching and contemplations: Great Master Fa-Zhi (Dharma Wisdom) instructed us to use Great Compassion Repentance to assist in cultivation of concentration and contemplation, at the same time proclaimed the teachings, concentration and contemplation of Tiantai School. Tiantai teaching and contemplation talks about the Dharma door of Mahayana concentration and Contemplation of Tiantai School, it was established by great master Zhi-zhe (The one with wisdom), including both teachings and contemplations. The teachings includes four kinds of *Huayi* teachings (Treasury, General, Specific, and All-embracing), the four kinds of *Huafa* teachings (Sudden, Gradual, Esoteric, and Non-fixed). Contemplation has three kinds: Emptiness, Falseness and Middle. By stages, it includes all the methods of cultivation, from the Dharma of skillful means, cultivated by Arahats of four-kinds of fruitions, Hearers of Teachings, Awakening to Conditions, and the method of how to cultivate to reach the Ten Grounds of Bodhisattva, to ultimately realize Buddhahood.

四明尊者，法智大師：見前 III A。為尊重感激前人故，后人加上這一句。

The Venerable One of Si-Ming Mountain, Great Master Fa-zhi(Dharma Wisdom): *Please refer to previous III A. People added this sentence later, in order to pay respect and gratitude to the ancient.*

以上已頂禮佛、法、僧三寶。其次是請天龍八部守護道場，祛除魔障。故以清淨至誠心，為代一切天龍鬼神等及其眷屬向三寶頂禮，求三寶慈光加被，普令法界眾生，速得解脫。

We have bowed in respect of the Triple Jewel, Buddha, Dharma and Sangha. Secondly, we request Heavenly dragons and Eight Division to guard and protect the awakening-place, and eradicate demonic obstacle. Therefore, with a pure and utmost sincerity, we bow in respect to the Triple Jewel, on behalf of all the heavenly dragons, ghost and spirits ect and their retinues, seeking the compassionate blessings from the Triple Jewel, so that all the living beings of the Dharma Realm attain liberation quickly.

1 見《佛說彌勒成佛經》<http://www.goodweb.cn/sutra/dazangjing/0205.asp>

(待續 To be continued)

萬佛城培德女中參訪金山聖寺記

**A record of visit to the Gold Mountain Monastery by
the Developing Virtue Girls' Secondary School of the City of Ten Thousand Buddhas**

2013 年新春假期，金山聖寺大殿裏擠滿了虔誠的居士。正值萬佛城培德女中的學生，也興高采烈地來到三藩市，並且參訪中國城和金山聖寺。中午用齋時，學子們輪流與大眾結法緣，表達心聲。她們從嬌生慣養的家庭，來到萬佛城培德中學念書，勇敢地面對新的環境，新的開始，改變了壞習氣，還學會了感恩。下面是五位學生動人的演講：

During the new year holidays of 2013, the Buddha Hall in Gold Mountain Monastery was jam-packed with devotees. Just at the same time, students from the Developing Virtue Girls' Secondary School of the City of Ten Thousand Buddhas were in San Francisco. In great delight and much enthusiasm they visited Chinatown and also the Gold Mountain Monastery. During lunch, each student took turns to give a heartfelt speech to the audience. Having brought up at home pampered and spoiled since childhood, these students came to study at the Developing Virtue Girls' Secondary of the City of Ten Thousand Buddhas and bravely confronted the new environment and new beginnings. They accept changes to their bad habits, and furthermore, they have learned about gratitude. Following are the moving speeches of five students:

I. 蘇詠盈 (Crystal)

佛菩薩、宣公上人、法師、善知識，阿彌陀佛！

我的名字叫蘇詠盈，來自馬來西亞。今年是我在萬佛聖城培德女中的第三年，現就讀11年級。很高興今天我能在這裡與大家分享目前我在培德女中所學到的無價之寶。「人生就像一場戲，你我有緣才相聚。」

Buddhas and Bodhisattvas, Venerable Master Hsuan Hua, Dharma Masters, good and wise teachers, Amitabha!

My name is Su Yong-Ying, I came from Malaysia. This is the third year of my study in Developing Virtue Girls' Secondary School (DVGSS) in the City of Ten Thousand Buddhas (CTTB), and I am now in the eleventh-grade. Today I am very pleased to be able to share with you here the invaluable treasures I learned from DVGSS. "Life is but a play, by affinity we met."

每一個人能夠有機會踏入萬佛聖城那個神聖的地方，那是福報。或許是前世修來的福，我才有機會在萬佛聖城的培德女中裏求學及學習正法。也因為這樣，今天我才有機會在這裡與大家結法緣。來到美國唸書，可說是我人生中一個非常重要的轉折點，因為我在馬來西亞所學過的永遠都比不上我在這三年中所學到的。生活在一個大家庭裡，我可以深深的體會到朋友們之間那深厚的感情。看著他們因為友誼而默默付出，令我感到很幸福。也因為這樣，往往朋友們的哀、樂，都深深的刻在我的腦海了。我相信今天我所學到的一切，全都是無價之寶。這一切的一切，全都是歸功於那些每分每秒都為我們著想的老師們。但其中更需要感恩的人是這所學校的創辦者---宣公上人，令我有機會在萬佛聖城的培德女中學習。

Those who have the opportunity to step inside the sacred ground-CTTB is due to their wholesome karma rewards. Perhaps it is due to my blessings accrued from past cultivation that enabled me to have the opportunity to study in CTTB and to learn the proper Dharma. And because of this, I can have the chance here today to further affirm our affinity by giving a Dharma talk. I consider my coming to America to pursue an education a critical turning point in my life because for all that I have learned in Malaysia could never measured up to what I learned in these three years. Living in a large family, I deeply understand through experience the solid affections among friends. I felt so blessed when I observed my friends' reticent sacrifice for the sake of friendship. Hence, their sorrow and joy often made an acute impression in my mind. I believe that everything I learned today are invaluable treasures. All is credited to our teachers who are constantly concerned about our well-being. But most of all, I am grateful to the founder of our school--the Venerable Master Hsuan Hua, who granted me the opportunity to study in CTTB's DVGSS.

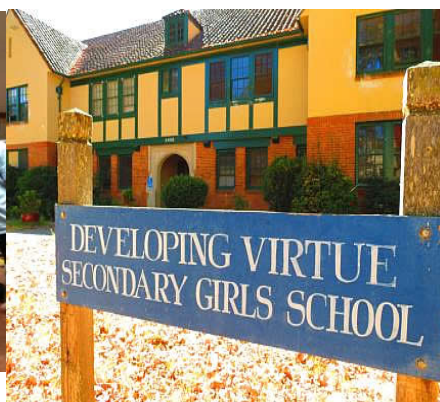
從小未離開過家人的我，從來都沒發現家人的重要性。來到這裡之後，我才發現一家人之間的親情是如此的寶貴。他們就像是我的精神支柱。每當我遇到困難時，他們都會在背後支持我，讓我不輕易倒下去。他們彷彿就像是我的定心丸，默默的鼓勵和激勵我們。今年，我又深深的體會到家人對我的重要。Patricia Tay就是我在這裡唯一的家人。從小就對她不太好的我，漸漸發現她的優點。她是一個非常細心又體貼，心軟又嘴硬的人。之前常常欺負她的我，開始覺得很愧疚。霸道無理地要求她幫我做事。當我們吵架時，無論是誰對或錯，她都會主動來向我先開口。每天晚上，在我睡前都會來到我房間裏，跟我說聲晚安，方才入眠。而令我最感動的，是在上一次浴佛節的前一天晚上，我發燒了。一整夜他都願意用溼毛巾幫我擦身體，好讓我的體溫下降。換個角色，我覺得我不會像她一樣這麼偉大的幫我，照顧我。當我需要喝水的時候，願意幫我裝水，餵我喝。我非常地感謝她在我很無助，又沒有能力的時候，助我一臂之力打倒病魔。謝謝。每當她不在的時候，我心裏會感到空虛及無聊。我非常的真心想向我表妹說謝謝，令我體會到家人對我的重要。我學到珍惜現在眼前所擁有的一切，因為所謂天有不測風雲，人有旦夕禍福啊！很有可能，下一刻他們已不在我們身邊了。

I have never realized the importance of my family because since childhood I was never away from them. After coming here, only then have I discovered such preciousness in family love. My family is like my spiritual pillar. At times of difficulties, they stand behind and support me so I won't easily tumble down, as if they were my tranquilizers, silently encourage and motivate me. This year, Patricia Tay, my only family member here, made me once again realize the importance of my family. Since childhood I was not nice to her, but gradually I discovered her fine qualities. She is attentive and considerate. Although she might be reluctant to admit a mistake, she is softhearted. I used to harass her and often, acting like an unreasonable tyrant I demanded her to do things for me, now I feel so ashamed. And when we quarrelled, despite who was right or wrong, she always took the initiative to speak to me. And every night before going to bed, she would come by my room and say 'goodnight'.

But what touched me the most was when I had a fever the night before the last “Bathing the Buddha” celebration, she spent the whole night wiping me with a wet towel to lower my temperature. If I were in her shoes, I would not be so gracious to help and care for me. When I needed a drink of water, she was willing to fetch it and feed me. In the time of weakness and helplessness she lent me a helping hand to overcome my illness. I am very grateful, thank you. When she was not around, I felt empty inside and bored. I would like very much to sincerely say ‘thank you’ to my cousin for helping me realize the importance of my family. I learned to treasure all that is presently in my possession. Because just like the unpredictable weather, so too in our daily life who knows what fortune or calamity may bring. Quite possible, the next second my family might no longer be with me.

除此之外，今年我可以上到佛學課，是我最大的榮幸。如今，如果我還在馬來西亞，我不會主動去學或研究佛法。但事實上很慶幸我能來到聖城，也上了佛學課。我感到非常的榮幸可以接觸到佛法，了解更多關於佛法的知識和佛教的一些修行。在這之前，我都不了解為何佛教有這些種種的戒律，儀式或法會等等。但上了課，領悟了許多。從中我學到很多做人的根本，因果定律、輪迴，和什麼才是真正的快樂和自由。學習如何去懺悔從前所做過的一切。我非常地感謝老師們傳達這些有意義的知識給我們，好讓我們可以好好的規劃自己未來走的路。這些種種的知識，我相信除了這所學校以外，很少學校會把佛學課當成一門科目，讓同學們學習。我很感恩宣公上人創辦了這所學校，教導我們這些種種不同的知識。我記得宣公上人曾經說過：「聽法，是特別能增長人的善根的，特別能開智慧。若有機會聽法，那比你賺多少錢都有價值。」

In addition, the biggest honor for me this year was being able to attend Buddhist doctrine classes. If I were still in Malaysia now, I would not have taken the initiative to study or explore the Buddhadharma. In fact, I am so glad to be in CCTB and have attended Buddhist classes. I feel so honored having encountered the Buddhadharma, hence my knowledge in the understanding of the cultivation practices has widened. Before, I did not understand why there are so many different kinds of precepts, ceremonies, dharma assemblies and so forth. Through these classes I learned a great deal, such as the basic of humanity, the principle of cause and effect, cyclic existence, and what is true happiness and liberation. I also learned how to repent of all my past deeds. I am extremely grateful to the teachers for bringing these significant knowledge to us so that we can properly design the road of our future. These various kinds of knowledge, excluding this school, I believe they are seldom included in the curriculum of other schools for their students to study. For this, I am very grateful to the Ven. Master for establishing this school and instilling us these various kinds of knowledge. I remembered the Ven. Master once said, “Listening to the Dharma can particularly increase and nurture one’s good roots and expand one’s wisdom. If you have the opportunity to listen to the Dharma, it is more valuable than all the money you could make.”



(待續 To be continued)

8 月份 金山寺法會時間表

August 2013 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
8/18—8/24 金山聖寺地藏法會 Earth Store Sutra Recitation 8/25 慈悲三昧水懺 Compassionate Samadhi Water Repentance				二十五 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 3 <u>9:00 - 10:00am</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> 聽經 (Lecture)
二十八 4 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:10pm</u> 淨業社共修 Pure Karma Society Class	二十九 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 10 <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> 聽經 (Lecture)
初五 11 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討	初六 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 17 <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> 聽經 (Lecture)
十二 18 <u>9:00am</u> 預祝盂蘭盆法會 Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation	十三 19 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十四 20 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十五 21 <u>9:00am - 3:30pm</u> 慶祝盂蘭盆法會 (正日 Actual Day) Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation	十六 22 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十七 23 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十八 24 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 聽經 (Lecture)
十九 25 <u>8:30am - 3:30pm</u> 慈悲三昧水懺 Compassionate Samadhi Water Repentance	二十 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 31 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>1:10 pm</u> 大悲懺 Great Compassion Repentance

9 月份 金山寺法會時間表

September 2013 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
二十六 1 金山寺本日法會暫停 全體參加萬佛聖城 地藏菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Earth Store Bodhisattva's Birthday	二十七 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 4 <u>9:00am - 3:10pm</u> 慶祝地藏菩薩 聖誕法會 (正日 Actual Day) Celebration of Earth Store Bodhisattva's Birthday	初一 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 7 <u>9:00 - 10:00am</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
初四 8 <u>9:00am-3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:10pm</u> 淨業社共修 Pure Karma Society Class	初五 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 14 <u>9:00am - 4:00pm</u> 讀誦楞嚴經 Shurangama Sutra Recitation
十一 15 <u>9:00am - 4:00pm</u> 讀誦楞嚴經 Shurangama Sutra Recitation	十二 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 21 <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> 聽經 (Lecture)
十八 22 <u>9:00am-3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	十九 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 28 <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> 聽經 (Lecture)
二十五 29 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十六 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<div>  <div> 萬佛聖城 CTTB 9/1/13 (日 Sun) 預祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate ! 415-421-6117 </div> </div>				