

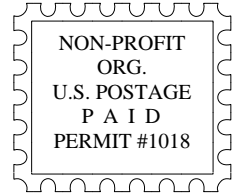


金山聖寺通訊

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Address correction requested

上 月 佛 語

觀音菩薩與我們是兄弟 (下)

Guanyin Bodhisattva is Our Brother - Part II

(文接上期)無論誰對我們不好，我們都應該不動心。誰罵我們，我們都要忍；誰打我們，我們也要忍；甚至誰把我們殺了，我們也要忍，並且要認帳。為什麼要認帳？假如我往昔沒有罵過人，他也不會來罵我；我往昔沒有打過人，人也不會打我。為什麼有人罵我、打我、殺我？因為我往昔在愚癡的時候，也罵過人、打過人、殺過人，所以今生遇到這種境界，要把往昔所欠的債務還清了。以前不明白的時候，就好像賴債不還；現在明白了，就應該老老實實的承認這筆債務。我們能承認這筆債，就能見到觀世音菩薩，就和觀世音菩薩有真正法眷屬的關係。

(Continued from previous issue) No matter who curses at us, we should endure it. No matter who hits us, we should bear it. Even if someone were to kill us, we should also bear it patiently, and recognize it as our rightful due. Why should we see it as our due? Because if we hadn't scolded others in the past, others wouldn't curse at us now. If we hadn't someone in the past, others wouldn't curse at us now. If we hadn't hit someone in the past, he certainly wouldn't come to beat us now. Why would someone want to curses at us, hit us, or kill us? Because in the past, when we were stupid and ignorant, we cursed at him, beat him, or killed him. So in this present life, the same situation has happened to us, and we should repay the debts that we accrued in the past. In the past, out of ignorance, we didn't make good our debts. Now that we understand, we should honestly acknowledge the unpaid debts. Once our debts are paid, we can see Guanshiyin Bodhisattva, and we can truly count as one of Guanshiyin Bodhisattva's Dharma-relatives.

所以，我們念觀世音菩薩，不要一見到人，就看別人的不對，你盡找別人麻煩，是自己苦未了，苦根未斷盡。所以各位要認識境界，徹法底源。學佛法，必須要會運用佛法。要是不會運用佛法，無論你修到什麼時候，佛法仍是佛法，你還是你自己。如果你會運用，那就和佛法打成一片，而不能分開。

忍，是最要緊，即是叫你忍你所不願意忍的事情。譬如我不願意挨罵，可是有人罵我，我都歡喜。我不願意挨打，可是有人打我，我更歡喜。我不願意被人殺，生命是很寶貴的，可是有



人要殺我，這是了脫我一生的業障，是我真正的善知識。所以各位啊！學佛法要倒過來學，修道也要倒過來

修。怎麼倒過來呢？就是你不願意的事，也要願意。可是你所不願意的事，也不是要你讓給旁人。

你要是和一般人一樣，看不破，放不下，我、法二執不空，有我、人、眾生、壽者四相，那麼麻煩就現出來。若能退一步想，那麼任何事自然海闊天空。我們學佛法，不要往高深的地方去學。所謂「平常心是道，直心是道場。」用直心來修行。

你念觀世音菩薩，不要存一種貪心。不要說：「我念觀世音菩薩，會發財。」這是辦不到的。你要是沒有貪心，反而會得到，一旦有這個貪心，反而得不到。

When we are reciting Guanyin Bodhisattva's name, we shouldn't criticize other people as soon as we meet them. If we're always looking at the faults of others, it proves that our own suffering hasn't come to an end. We haven't pulled up the roots of suffering. So all of us must clearly recognize the situations that occur. We must thoroughly understand the Dharma. People who study the Buddhadharma have to be able to use the Buddhadharma. If we cannot use it, then no matter how long we cultivate, the Buddhadharma merely remains Buddhadharma, and we are simply us. But if we know how to use it, then we can become one with it; we become indivisibly united with the Buddhadharma.

Patience is of utmost importance; you must endure the things that you ordinarily find unendurable. For instance, maybe you don't want to put up with a scolding, but if someone scolds you, you should be happy about it. Perhaps you don't want to be beaten, but if someone beats you, you should even be happier. Perhaps you don't wish to die, because life is very precious. However, if someone wants to kill you, you should think. "This death can deliver me from the karmic obstacles of this life. He is truly my wise teacher." So all of you should appreciate Buddhadharma from the opposite side; learn to flip it over. Cultivating the Way is, in fact, cultivating from the reverse. How do we flip it over? It is simply a matter of learning to like what you dislike. You shouldn't, however, pass on to other people the things that you don't like.

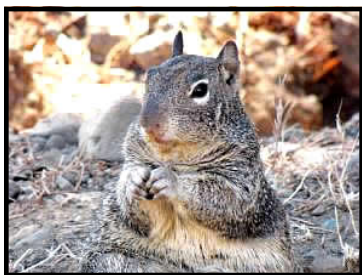
If you're like ordinary people who cannot see through or renounce things, if you have not emptied out attachments to self and to dharmas, and if you have the marks of self, other, living beings, and a life span, then you'll have lots of trouble. If you can step back and consider things calmly, then no matter what happens, you'll always be able to put things in perspective and take them in stride. As we study Buddhism, we shouldn't go looking for its truth in lofty and profound places. There is a saying, "The ordinary mind is the Way; the straight mind is the place of cultivation." We should have a straightforward attitude as we cultivate the Way.

As we recite the name of Guanshiyin Bodhisattva, we shouldn't cling to greedy notions. Don't say, "I hope that by reciting Guanyin Bodhisattva's name, I can strike it rich." That's impossible! You might get rich if you don't have any greed, but as soon as you become greedy, you won't attain any wealth.

你念觀世音菩薩，也不需要向外宣傳說：「我到某某地方打過觀音七，你沒有打過，你不如我。」不要打這種妄想，不貪名，不貪利，也不貪享受。

念觀世音菩薩，就要平平常常的念，不要企求一切。不要像有人念觀世音菩薩，說：「我沒有兒子，要求觀音菩薩給我兒子。」有人又要求個女兒。有的男孩子，念觀世音菩薩是為求得一個美麗的女孩子。有的女孩子，就要求得個男朋友，這是不可以的。念觀世音菩薩，應該把這些骯髒的念頭去除，不要有貪瞋癡的心。譬如：天天穿衣，不要管它好不好，只求其不冷就可以了；天天吃飯，也不要有一種貪美味的思想。要是這種妄想，那你就沒有真心念觀世音菩薩。要是真心念觀世音菩薩，怎麼還會想吃好？穿好？早已經把什麼都忘了。什麼都忘了，才能和觀世音菩薩合而為一。

我們每位眾生的心裏，都有一位觀世音菩薩。你現在所念的，是念自己心裏的觀音菩薩。有人說：「我向心裏找，怎麼連個心都沒有？」如果你連個心也沒有，那就不要念觀世音菩薩了。因為那就是觀世音菩薩。觀世音菩薩就是沒有心，他不打一切妄想，沒有貪瞋癡。他也不計劃今天



要穿好的衣服，或吃一點好的東西，享受一點好的供養。他是一切無著，一切不求。他所做的是度眾生。他願一切眾生離苦得樂，了生脫死，成佛道，而無所求於眾生。他希望眾生能真正明白佛法，沒有貪瞋癡。

Also, there's no need to publicize the fact that you're reciting Guanyin Bodhisattva's name. Don't say to others, "I am better than you, because I joined a Guanyin Recitation Session at such and such a place, and you didn't." Don't have such vain thoughts. Don't crave fame or benefits, and don't be greedy for luxuries or pleasure.

Recite Guanshiyin Bodhisattva's name with an ordinary attitude. Don't scheme or hope for rewards. Don't be like the people who recite the Bodhisattva's name while thinking, "I don't have a son yet. I hope Guanyin Bodhisattva will bring me a son." Other people seek daughters. Some boys recite the name of Guanshiyin Bodhisattva hoping to attract a pretty girlfriend. Some girls seek a boyfriend. That's not allowed! When we recite Guanshiyin Bodhisattva's name, we should sweep away all such dirty thoughts. Purge thoughts of greed, anger, and stupidity. For example, we should pay no attention to whether the clothes we wear are pretty or not. If they protect us from the cold, that's enough. We shouldn't view our daily food like a gourmet who loves delicacies. If you have such vain thoughts, then you haven't recited Guanyin Bodhisattva's name with a true mind. If you held Guanshiyin bodhisattva's name with a true mind, how could you possibly care about eating tasty food or wearing pretty clothes? You would have forgotten all that long ago. The only way to become one with Guanshiyin Bodhisattva is to forget everything else.

There's a Guanshiyin Bodhisattva inside the mind of every living being. As we recite and recollect Guanyin Bodhisattva, we're simply recollecting the Guanyin Bodhisattva inside our minds. Someone may say, "I'm looking inside for my mind; why can't I find it?" If you truly have no mind, then you don't need to recite Guanyin Bodhisattva's name, because just that is Guanyin Bodhisattva. Guanshiyin Bodhisattva doesn't have a mind. He doesn't indulge in any idle thoughts, and he is totally free of greed, hatred, and stupidity. Guanshiyin Bodhisattva doesn't think, "Today I'll wear some pretty clothes, eat some delicious food, or enjoy some special offerings." He has no attachments and seeks nothing whatsoever. What he does is rescue living beings. He wants all living beings to leave suffering, attain bliss, end their birth and death, and accomplish Buddhahood, yet he seeks nothing from living beings. He hopes that living beings will be able to truly understand the Buddhadharma and become free of greed, anger, and stupidity.

我們念觀世音，不要一天到晚打妄想：
「早上沒有吃東西，晚上又沒有茶喝，這太苦
了！受不了，快跑！」這真是沒有出息的修行
人！

As we recite Guanshiyin Bodhisattva's name, we
shouldn't be indulging in idle thoughts all day long. We
shouldn't say, "I didn't eat anything at all this morning,
and tonight there won't be any tea to drink. This is too
much suffering! I can't take it. I'm going to run away!"
Someone who cultivates with that attitude is worthless.

全文完 The End

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 文接上期 Continued from last issue

Verse from previous issue:

上期偈頌：

是故空中無色相 受想行識亦亡闕

六根六塵並六識 三心三止透三關

白牛大車鱗鱗轉 黃臉小兒跳跳鑽

若問個中何旨趣 前三三接後三三

三心三止透三關。三心就是過去的心、
現在的心、未來的心。過去心要止，現在心也
要止，未來心也要止，三心都不要有，所以
說：「過去心不可得，現在心不可得，未來心
不可得。」這三心了不可得。「透三關」，過
去心不起，現在心不生，未來心沒有，那也就
是不思善不思惡的時候。你既然三心都沒有
了，怎麼還會想善想惡呢？

Therefore in emptiness
There are no characteristics of form.
Feeling, cognition, formation, and consciousness disappear
also,
As well as the six faculties and six objects, together with six
consciousnesses.
With three minds in three ceasings,
Three closures are passed through.
The great cart of the white ox turns
With the sound lin-lin.
A little yellow-faced child jumps and thumps in agitation.
What instructive meaning is there in this?
The front double-three and the back double-three meet.

*With three minds in three ceasings, three closures
are passed through. The three minds are the minds of
past, present, and future. The mind of the past must
cease, and the minds of the present and future must cease
as well. Because you don't want to have three minds and
three ceasings, it is said, "The minds of the past cannot be
obtained, the mind of the present cannot be obtained, and
the mind of the future cannot be obtained." None of the
three minds can be obtained. When the three minds do
not exist, how can one think of good or evil?*

所以這也就是在你用功修行，得到禪悅為食、法喜充滿的時候。這個正在靜坐的時候，你可以開你的初關、中關、上關。初關又叫尾閭關，中關又叫夾脊關，上關又叫玉枕關，又叫生死牢關。初關、二關容易過、容易破，到第三關就有一點困難。

過了這三關，你若再向前繼續的修行，會有什麼境界呢？，就會：

白牛大車^{麟麟轉}。「白牛大車」，《法華經》上說是「大白牛車」，也就是佛乘。「唯一佛乘，更無餘乘」，就是成佛才能行這一條道路，才能坐這個大車，你不成佛，就坐不了這個大車。這是說我們人用功用得能逆轉法輪，教化眾生。

為什麼《法華經》說是白牛大車，而不說黑牛大車、黃牛大車，或者花牛大車呢？因為這個白牛就比方我們的自性，是沒有染污的。沒有染污，就能行大乘法。

「麟麟轉」，這個大乘的白牛車走起路來，車輪就麟麟地響。

在這個時候，修道的人就會有一種感覺。感覺什麼呢？感覺好像喝醉酒似的，又好像睡覺或作夢似的，也不知道究竟是真是假、是虛是實。四肢非常的軟，手也沒有力量，腳也沒有力量，就像泥灘似的，什麼也不願意做。

這個時候，無論你打坐或者不打坐，心裏都常常會跳，這個跳不是心跳，而是脾跳。我們人一走路，覺得心裏蹦蹦跳，就以為是心跳，其實這不是心跳，是脾跳。脾為什麼跳？脾這麼跳一下，打你的胃，是在幫助胃消化的。所以你跑得快一點，脾就要作工作多一點。

When through your vigorous cultivation you reach the state of taking dhyana-joy as good and you are filled with Dharma-bliss, then by sitting quietly and properly you can open your first, middle, and top closures. The first closure is called the “closure of the tail,” the middle one is called the “closure of the spine,” and the top one is called either “jade-pillow closure” or the “strong closure of birth and death.” The first and second closures are easy to break through. When you reach the third closure, you encounter a bit of difficulty.

What kind of situation do you encounter after you pass through the third closure and still continue to cultivate? Then what do you experience?

The great cart of the white ox turns with the sound lin-lin. The Wonderful dharma Lotus Flower Sutra calls the Buddha-vehicle the great cart of the white ox. “There is only the Buddha-Vehicle; there are no other vehicles.” After you have realized Buddhahood, but not before, you can go along the road in this great carriage. In other words, we work hard to be able to turn the Dharma wheel to teach and transform living beings.

Why does the *Wonderful Dharma Lotus Flower Sutra* called it the great cart of the white ox and not the great cart of the black or the yellow ox, or the great many-colored ox? The whiteness of the ox represents the non-defilement of our own nature.

Thus, when you practice, the great Vehicle Dharma “turns with the sound of *lin-lin*.” As it goes along on the road, this great vehicle, the carriage of the white ox, make the sound *lin-lin*, the sound a cart makes going along a road.

At that point in the cultivation of the Way, everyone experiences a certain feeling: you feel like you’re drunk, like you’re asleep, and also like you’re dreaming. In the last analysis you don’t know whether it is true or false, empty or real. Your four limbs are especially soft, your hands and legs feel like soft mud. They have no strength and don’t want to do anything at all. But when you sit, or perhaps when you are not meditating, your heart constantly thumps.

It’s not your heart that’s thumping, but your spleen. When you are walking along and feel “bung, bung, bung,” you presume it’s your heart thumping, but it’s the spleen. When you run fast, the spleen has to work a little hard, so it thumps and hits your stomach to aid your stomach in digesting.

黃臉小兒跳跳鑽。這個「黃臉小兒」是誰呢？是你那個意念，眼耳鼻舌身意的「意」。意藏於脾經，這個脾是黃色的，所以給它取個名叫「黃臉小兒」。「跳跳鑽」：它跳來跳去。有些打坐的人，到這個時候就不知道了，「怎麼我的心跳起來了呢？是不是得心臟病了？」就生出一種恐懼心。這不需要恐懼，這是修道的一個過程。我們人在驚慌的時候，心就會像兔子似的跳上跳下的。這個「白牛大車」，它轉起法輪的時候，這意念裏頭也就跳起來了，跳得很厲害，就像生恐懼心那樣，這叫「黃臉小兒跳跳鑽」。

若問各中何旨趣。假設你要問這是怎麼回事？是個什麼道理？是個什麼宗旨？什麼趨向？

前三三接後三三。這個時候，前邊的三個地方，和後邊的三個地方，也就是前邊和後邊這個生死的路接上了。生的路和死的路是不同的，以前是各走各的，生走生的路，死走死的路。現在生死是一個，生也就是死，死也就是生，也就是「色不異空，空不異色，色即是空，空即是色」，也就是生死不二，沒有生也沒有死了。可是你要用功，你若不用功，往前走一步就向後退四步，那還是沒有用的。所以修道，除非你不修，你若修就要天天往前進步、往前精進；若往後退，一退就前功盡廢，以前用的功就都失去了，再想得到，就還得從頭再來過。所以修道只可以向前進，不可以往後退。

(待續 To be continued)

Therefore, the verse speaks net of a *little yellow-faced child who jumps and thumps in agitation*. Who is the yellow-faced child? He is simply the thoughts in your mind. The seat of the mind is the spleen, which is yellow, so it is called the "little yellow-faced child." It jumps back and forth, and when that happens to people when they meditate, they think to themselves, "oh! My heart is really pounding a lot. Maybe I have heart trouble!" and they become afraid. This condition is a result of cultivating the Way. Your heart also feels like it is pounding when you're afraid, like a rabbit jumping up and down or thumping. When the great cart of the white ox turns the dharma wheel, the thoughts in the mind thump, thump, thump ferociously, just as when you are afraid. But it is only a little yellow-faced child jumping and thumping in agitation.

What instructive meaning is there in this? If you were to ask what this is about, what kind of principle of the Way it is, what is the purpose and intent, it is...

The front double-three and the back double three meet. In front and in back there are three places. At that time, the roads of birth and death meet. Before, each had taken its own road; birth went down the road of birth, and death went down the road of death. The road of birth and the road of death were not the same. Now birth and death are one. Birth is death and death is birth. It is the same as form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. That is to say, birth and death are non-dual. Or in other words, there is no birth and no death. But you must work hard. If you don't work hard, if you go forward one step and retreat four steps, it is still of no use. Unless you don't want to cultivate, you should go forward and make progress every day; you should be vigorous. As soon as you retreat, the work you have done before is wasted; it is lost. Then if you still wish to return to the original source, you must start over from the beginning. So in cultivating, you can only go vigorously forward; you cannot retreat.



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

7. 「迦樓羅」梵文，Garuda，就是大鵬金翅鳥，以龍為食。
8. 摩睺羅伽 Mahoraga，華言「大蟒蛇」，人身蛇頭。

7. Garuda, is the Great Peng Bird with Golden Wings, they feed on dragons.
8. Mahoraga, in Chinese means “huge boa”, with human body and snake head

童目天女：是六欲諸天的天女的領袖。我們也代六欲 諸天的天女頂禮。

Heavenly lady Tongmu: She is the leader of all the heavenly ladies in the Six-desire Heavens. We bow on behalf of the heavenly ladies as well.

虛空神、江海神、泉源神、河沼神。The spirits of empty space, the spirits of rivers and oceans, the spirits of fountains and springs, the spirits of streams and pools.

前面代頂禮的是有情世間的神祇，接著代頂禮的是器世間的神祇。上有虛空，下有流水，皆有神祇，各施其職。

Before we bow on behalf of spirits in the sentient world. In the following we bow on behalf of spirits in the material world. From above sky to the flowing water below, there exist spirits who carry on their own duties.



藥草樹林神、舍宅神、水神、火神、風神、土神、山神、地神、宮殿神等。The spirits of healing herbs, grasses, and woods, the household spirits, the water spirits, the fire spirits, The wind spirits, the earth spirits, the mountain spirits, the ground spirits, the palace spirits, and others.

地水火風四大神祇：地包括藥草樹林神、舍宅神、土神、山神、地神、宮殿等神。
Spirits of the Four Great Elements-Earth, Water, Fire and Wind: Earth includes healing herbs and trees spirits, house spirits, earth spirits, mountain spirits, ground spirits and palace spirits etc.

及守護持咒、一切天龍鬼神各及眷屬，頂禮三寶。All the heavenly dragon, ghosts, spirits and their retinues who guard and protect those upholding the mantra, we bow to the Triple

由於觀世音菩薩要放光說咒，山河大地震動，諸天及鬼神皆來聽法。那些發願要守護著持咒行者的天龍鬼神及其眷屬，我們都代他們頂禮三寶，表示知恩報德。

Because Guan Shr Yin Bodhisattva was about to emit light and speak the mantra, the mountains, rivers and earth were trembling, all the heavenly beings, ghosts and spirits were coming to hear the Dharma. On behalf of all heavenly dragons, ghosts, spirits and their retinues who made vows to guard and protect the cultivators who recite the mantra, we bow to the Triple Jewel, as a means to express our gratitude and repay their kindness.

(待續 To be continued)



文接上期 Article continued from previous issue

萬佛城培德女中參訪金山聖寺

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

III. 吳思靜 (Jolie)

諸佛菩薩, 宣公上人, 各位法師, 各位善知識, 阿彌陀佛。我的名字叫吳思靜, 就讀萬佛聖城培德女中七年級。今年十二歲, 從馬來西亞來。

Buddhas and Bodhisattvas, Venerable Master Hsuan Hua, Dharma Masters, good and wise teachers, Amitabha! My name is Wu Xi-Jing, I study in the eighth grade at DVGSS. I am twelve years old and I came from Malaysia.

有一天吃晚飯時, 媽媽突然提起一所叫培德女中的學校。媽媽告訴我, 那邊從全球來的老師和同學們都非常厲害, 學生們的成績都頂呱呱。令成績一般的我聽到眼都傻了。我突然對這所學校感到興趣, 便上網去尋找這所學校的資料。看了看後, 我對自己說, 原來在這世界上, 有一所這麼美麗的學校。

One day during dinner, my mom suddenly mentioned about a school called Developing Virtue Girls' Secondary School (DVGSS). My mom told me that the teachers and students there who came from different parts of the world are awesome, and the students have tip-top grades. For someone who held just ordinary grades, I was dazzled upon hearing this and was at once interested about this school. So I searched on-line for information and upon reading its profile, I said to myself, "There is actually such a beautiful school in the world."

日子一天一天的過去了, 媽媽突然又問我要不要到萬佛聖城培德女中去留學。那時不想和最要好的朋友分離, 可是又想到那美麗的地方去留學的我, 不知道該怎麼選擇, 只好跟媽媽說要時間考慮。我去過了今年的夏令營, 也跟過恆音師面試。自從媽媽介紹我這所學校後, 我就默默的喜歡上它了; 再加上萬佛聖城就在我眼前, 那一刻, 是多麼的吸引我啊!

Days passed by and one day, my mom suddenly asked me again if I wanted to study abroad at DVGSS in CTTB. At the time, I did not want to be separated from my best friend, yet I wanted to study abroad in that beautiful place. Unable to make up my mind, I could only tell my mom that I needed more time to think. I went to the CTTB's summer camp this year and even had an interview with Dharma Master Heng Yin. Ever since my mom introduced me to this school I just silently fell in love with it, furthermore, at that moment, CTTB was right before my eyes, I was totally mesmerized by it.

小時候的我，是個大膽又活潑的女孩。但自從上了小學後，我就變得很安靜。原因呢？我自己也不知道。每當有人和我談話時，我都只回答一兩句，所以當那邊的大姐姐們跟我說話，我只笑笑看著他們。夏令營結束後，媽媽就告訴我，我被錄取了。可是，差一點點我就進不了培德女中，因為老師們都覺得我的成績不是很及格，說話時也太小聲，不知道我在那邊會不會適應。聽完媽媽的話後，我告訴自己，我一定要努力讀書，說話也要說大聲點。雖然現在考試成績還不是很好，但我會加倍努力讀書的。今天，能在這邊講話給大家聽，是我最大的福報。我要感謝恆竹師帶我們來三藩市度假，和法師們的關愛、細心。謝謝，阿彌陀佛。

When I was a child, I was a daring and active girl. But I became quiet after primary school. Why? I don't know. Whenever people conversed with me, I only responded in one to two sentences. Therefore when the big sisters there [CTTB] talked to me, I only looked at them and smiled. When the summer camp was over, my mom told me that I got accepted. But barely, I almost did not pass for DVGSS because the teachers felt that my grades were not quite acceptable and that my voice was too low when I spoke. They wondered if I could fit in. Upon hearing this from my mom, I told myself that I must study hard and speak louder. Although my current grades from the exams weren't that great, I will strive in my study. Today, it is my greatest blessing to be able to speak to you all. I am grateful to DM Heng Zhu for taking us to San Francisco for a vacation, and Dharma Masters' caring and attentiveness. Thank you. Amitabha.

IV. 鍾圓伶 (Cherry)

諸佛菩薩，宣公上人，各位法師，各位善知識，阿彌陀佛！我名叫鍾圓伶，從馬來西亞來，今年在培德女中就讀九年級。由於電子產品在培德女中是不允許使用的，所以一些同學說，沒有網絡的娛樂，讓他們與世界隔離。但是在我眼中，我覺得網絡娛樂是不會完全導至她們與世界隔離。

Buddhas and Bodhisattvas, Venerable Master Hsuan Hua, Dharma Masters, good and wise teachers. Amitabha! My name is Jon Yuan Lin. I came from Malaysia and currently I am studying in the ninth grade at DVGSS. At DVGSS, students are not allowed to have Internet access, therefore some students said that they felt cutoff from the rest of the world for not having Internet entertainment. However, in my opinion, I feel that they cannot be totally cutoff from the rest of the world due to the lack of internet entertainment.

對我來說，世界隔離不是缺乏閒話與新聞報告的知識。我發覺到在萬佛聖城裏住不會完全讓我們與世界隔離，反而會讓我們學習到一些比閒話和新聞報告的知識更寶貴。因為沒有這些的知識，學生們都能有個清靜的思想。因為這些只會讓人們誤導與污染他們的思想。

To me, lacking gossips and information from the news media do not necessarily disconnect us from the world. I realized that living in CTTB does not totally disconnect us from the world. On the contrary, we are able to learn things which are far more valuable than gossips and news reports. Gossips and news from the media would only mislead and defile people's mind, without them, students can have a tranquil mind.

在我的第一年，我也覺得網絡娛樂的缺乏會讓我們與世界隔離。但是當時間過了之後，我覺得網絡的缺乏是對學生有幫助。對一個學生，網絡是對成績有威脅的東西。因為它讓學生們迷於它，無法專注於學業。

除此之外，雖然在萬佛聖城讓學生們感到隔離的感覺，但它其實也讓學生們學習到一些寶貴的經驗。我與同學們就好像有一群有緣的人聚集在一個地方，互相幫助與照顧。

During my first year at CTTB, I too felt disconnected from the world without Internet entertainment, but as time passes by, I felt that it was beneficial for the students to do without Internet entertainment. The Internet is a threat to a student's grades, because she will get addicted and not be able to concentrate on her study. Although CCTB seems to make students feel disconnected from the world, it actually has helped students gain some precious experiences. Other students and I are like a group of people bound by affinity in a place mutually helping and caring for one another.

在週末的社區工作，讓我們有一種責任感。在特別的日子，我們需要合作、計劃、安排、和接待客人。這些活動，都會讓我們接觸到與外面世界交流。因為在這過程中，我們會遇見很多陌生人。但是當接待他們時，我們就會漸漸的認識他們。我們在這個過程中學習到團體合作的精神，把節目順利的完成。最後，我覺得網絡娛樂的缺乏，不會讓我們與世界隔離，反而讓我們有個清靜的思想，不知不覺地學習到一些寶貴的經驗。

The community work in the weekends gave us a sense of responsibility. During special events, we have to collaborate, plan, coordinate, and receive guests. During these occasions, we are exposed to the outside world and to strangers whom we have to interact with. While attending to them, we gradually get to know them. During these processes, we learn the spirit of group cooperation and accomplish the event smoothly. In closing, I feel that lacking internet access would not disconnect us from the rest of the world, on the contrary, we will have a tranquil mind, and unconsciously will gain valuable experiences.

V · 鄭紫嫣(Patricia)

諸佛菩薩、宣公上人、各位法師、各位善知識，阿彌陀佛！

Buddhas and Bodhisattvas, Venerable Master Hsuan Hua, Dharma Masters, good and knowledgeable advisers, Ambitabha!

我是鄭紫嫣，來自馬來西亞。今年 16 歲。我在培德女中就讀 8 年級。今年是我的第三年。首先我想藉用這個機會來感謝法師們和同學們，讓我有這個榮幸和大家分享我在聖城的喜怒哀樂，和這三年來的點點滴滴....

I am Zheng Zi-Yan. I came from Malaysia and I am sixteen year old. I am studying in the eighth grade at DVGSS and this is my third year there. First of all, I would like to take this opportunity to express my gratitude to the Dharma Masters and fellow students for giving me this honor to share with everyone my happiness, fury, grief, and joy in CTTB and events in every aspect in these past three years...

(待續 To be continued)

12月份 金山寺法會時間表

December 2013 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六	
二十九 <u>9:00am-3:10pm</u> 1 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	三十 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 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	
初六 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	初七 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 <u>9:00 am</u> 14 預祝阿彌陀佛 聖誕法會 Celebration of Amitabha Buddha's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
十三 15 金山寺本日法會暫停 全體參加萬佛聖城 阿彌陀佛聖誕法會 No Assembly today Going to CTTB for Celebration of Amitabha Buddha's Birthday	十四 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 <u>9:00am</u> 19 (正日 Actual Day) 慶祝阿彌陀佛聖 誕法會 Celebration of Amitabha Buddha's Birthday	十八 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 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	
二十 22 <u>8:30am-3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十一 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 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	
二十七 29 <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	二十八 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	12/15/13 (日 Sun) 萬佛聖城 CTTB 預祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha'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				

1 月份 金山寺法會時間表

January 2014 SCHEDULE OF ACTIVITIES

SUN 日	MON -	TUS 二	WED 三	THU 四	FRI 五	SAT 六
01/31/14 正月初一 7:30am 點吉祥燈 Lighting of Auspicious Lamps 01/31 - 02/08/14 禮拜三千佛懺 Three Thousand Buddhas Repentance			初一 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 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
初五 <u>9:00am - 3:10pm</u> 5 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>9:00am</u> 慶祝釋迦牟尼 佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment	初九 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 11 <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
十二 12 <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 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 18 <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
十九 19 <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	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>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 25 <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
二十六 26 <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>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 <u>8:00am</u> 31 念消災吉祥咒 Disaster Eradicating Auspicious Spirit Mantra Recitation <u>9:30am - 4:00pm</u> 三千佛懺 Three Thousand Buddhas Repentance	