



# 金山聖寺通訊

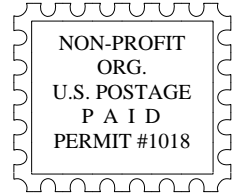
## GOLD MOUNTAIN MONASTERY NEWS

Issue 276期

2月 & 3月 14年

Feb & Mar 14

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



Address correction requested

卍 佛 語

### 壽夭窮通皆不出輪迴

#### Rich or Poor, Long-lived or Short-lived — None Can Escape Transmigration

石崇富貴范丹窮，運晚甘羅太公早；  
彭祖壽高顏命短，六人都在五行中。

自古以來，富有的人，最有名的就是石崇，他是晉朝人，家產富可敵國。有一次，他和朋友宴飲時，朋友說：「我有一棵珊瑚樹高二尺八寸。」特意從庫房中搬出來，請石崇參觀。

Now we will discuss some of the richest, the noblest, the poorest, and the lowliest figures in Chinese history.

*Shi Chong was wealthy, and Fan Dan, poor; Gan Luo's fate was late, while Tai Gong was early. Peng Zu was long-lived, but Yan's life was short. These six people are all within the five elements.*

Shi Chong, who lived in the Jin Dynasty, was one of the wealthiest and most famous people in Chinese history. His fortune was comparable to the national treasury. Once Shi Chong went to a banquet at a friend's house. His friend told him how he had obtained a coral tree two feet eight inches high and then brought the piece out to show Shi Chong.

石崇見到這棵珊瑚樹，就說：「這算個什麼！」一腳就把它踢碎了，他的朋友感嘆地說：「哎啊！我不知在什麼地方才找到這棵珍貴的珊瑚樹，現在你這麼樣就把它踢碎了，這太可惜了！」

石崇說：「你可惜什麼？這算個什麼？哼！我家裏垃圾桶裏也不知有多少這一類的東西，你到我家裏去看看。」

朋友就到他家去看。一看，原來石崇家裏，三尺多高的珊瑚樹有幾百棵。石崇說：「你隨便拿，你願意拿哪一棵就拿吧！」所以他朋友視為寶貝之物，在石崇家不算一回事。這就是說石崇富貴財寶不知有多少。

范丹是個要飯的，他到處為家，什麼也沒有，天天出去討飯，要了多少就吃多少，也不出外做工，吃完了再出去要，也就是所謂的：

家無隔宿之糧，  
身無立錐之地。

范丹雖然窮，時常出外要飯，但以後大概也有一點積蓄，存了一點糧食。有一次孔夫子帶著弟子，在陳國絕糧，他們沒有東西吃，所以孔夫子派子路到范丹那兒去借米。你看看，孔夫子有很多人，而竟向一個要飯的借米去，這豈不是笑話？當子路到了范丹那兒，就表達來意說：「我的老師因為在陳國絕糧，現在沒有飯吃，所以我特意到你這兒來借點米，回去用用。」

范丹說：「你要借米可以，但我先有個問題要你答覆，答對了就借給你；答不對，就不借。」子路信心充足地說：「你儘管問吧！」

Shi Chong took a look and scoffed, "What's so great about that?" He then stomped on the coral tree and smashed it to bits. "Oh no!" his friend cried ruefully. "It was so hard to find in the first place, and now you've ruined it. How awful!"

Shi Chong retorted, "What's the big deal? I've got zillions like this in the storerooms at home. Come see for yourself." The friend went to Shi Chong's house where he saw several hundred coral clusters over three feet tall.

Shi Chong said, "Go ahead! Take one! Choose whichever one you like!" What his friend had prized as a treasure was a dime a dozen in Shi Chong's house. This shows how tremendously wealthy Shi Chong was. No one knew the true extent of his fortune.

Fan Dan was a beggar who had nothing of his own. Each day he would go out and beg for his food, and then he would eat however much he got. He didn't work at all. When he ran out of food, he would go and beg for more. His situation was such that:

Barely getting by on a day's scraps,  
He was on the verge of homelessness.

Every place was home to him. Although it was true that Fan Dan was poor and always had to beg for food, he probably started saving up some food. Confucius and his disciples ran out of food when they were traveling through the state of Chen. Since they had nothing to eat, Confucius told his disciple Zi Lu to go and borrow some rice from Fan Dan. Confucius had so many followers, and yet he needed to borrow rice from a beggar — strange how things work, isn't it? Zi Lu went to Fan Dan and explained, "My teacher has run out of food in the state of Chen, and I've come to borrow rice from you."

Fan Dan said, "If you want to borrow rice, that's fine, but first you must answer my question. If you give the right answer, I'll lend you the rice. If you don't, I won't lend it to you."



范丹就問了：「你告訴我，世界上，天地間，什麼多？什麼少？什麼歡喜？什麼惱？你能答對了，我就毫無條件借米給你，要借多少都可以。你如果答不對，那我不借給你，這點要先說清楚了。」

子路說：「你這問題太容易了，很淺的嘛！這世界上，天地間，星星多，月亮少；娶媳婦歡喜，死人惱。」

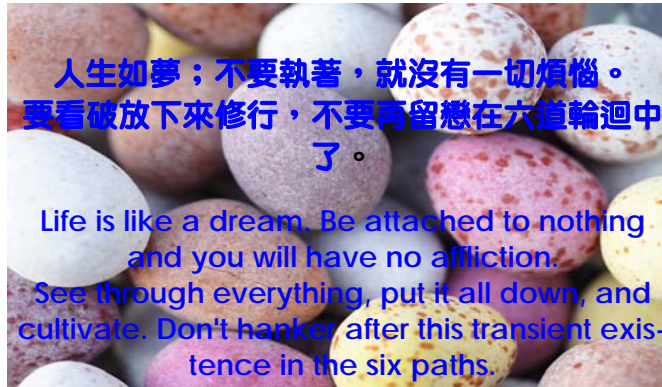
范丹聽了就直擺手說：「不對！不對！」

子路認為他的答覆是絕妙好辭，天衣無縫，再也沒有什麼答覆比他的更好了，所以就以為范丹根本就不想借米給他，而是藉故刁難。子路仍不認輸，但范丹不借，子路也沒法子，所以就氣沖沖地跑回去見孔夫子了，說：「老師！老師！這個范丹真可惡，毫不講道理。」他一把兩人的對答向孔夫子具實報告，孔夫子聽了之後，就說道：「你答錯了！」

子路這時驚訝萬分，說：「范丹說我不對，是因為他站在他的立場上，而老師您現在應該站在我的立場上，怎麼您也說我答錯了？」

孔夫子說：「你聽聽我的答覆：『世界上，天地間，小人多，君子少；借時歡喜，要時就惱。』你去向范丹這樣答覆。」於是子路又回到范丹那裏，對他說孔夫子的答覆。范丹認為這回答對了，一點也沒錯，所以就借米給子路。他用一個竹筒子裝滿了米，給子路拿回去。但是這個竹筒子是個寶貝，米怎麼吃也吃不完，用多少就有多少，所以窮人也有窮寶貝。

Zi Lu confidently replied, "Ask away!" Fan Dan said, "Tell me, in this world, what is numerous and what is few? What makes people happy and what makes them sad? If you tell me the right answer, I'll lend you the rice with no strings attached. You can borrow as much as you want. If you answer wrongly, however, I won't lend the rice to you. I have to make that clear first."



Zi Lu said, "Your question is way too easy! In this world, there are many stars and few moons. Weddings are happy and deaths are sad."

When Fan Dan heard Zi Lu's answer, he waved his hand and said, "Wrong!"

Zi Lu felt that his answer was perfect, that none could be better. He was sure that Fan Dan hadn't planned to lend him the rice to begin with and had just been teasing. So, he refused to admit defeat. But Fan Dan still wouldn't lend him the rice. Since there was nothing he could do about it, he left in exasperation and went to see Confucius.

"Teacher! Teacher! That Fan Dan is truly abominable! He wasn't reasonable at all." Zi Lu faithfully reported the entire conversation to Confucius. Confucius said, "You did give the wrong answer!"

Zi Lu was completely taken aback and protested, "Fan Dan said I was wrong, because he was arguing for himself. But Teacher, you should be on my side! Why do you say that I'm wrong as well?"

Confucius said, "Listen to my answer: 'In this world, there are many petty people and few noble people. People are happy when they borrow things but sad when asked to return them.' Go give Fan Dan that answer." Zi Lu went back to Fan Dan and repeated Confucius' answer to him. Fan Dan considered this answer to be completely correct, so he lent the rice to Zi Lu. He filled a bamboo tube with rice and gave it to Zi Lu to take back. This bamboo tube was actually a magic treasure that provided an endless supply of rice. No matter how much rice one wanted to use, the tube could provide that amount. You see, poor men also have their poor men's treasures.



秦始皇時代有個甘羅，十二歲就做了宰相，但是還晚了三年，他在九歲時就應該做宰相的。姜太公八十歲才遇到文王，可是早了三年。甘羅很年輕就做了宰相，而姜太公到了晚年才遇見文王。

彭祖活到八百多歲，所以叫壽高。顏淵是孔子的學生，活到三十歲就死了，所以叫命短。顏淵雖然命短，但他在孔夫子的門徒裏，是最聰明，也是最好學的。他「聞一知十」；子貢是「聞一知二」。當顏淵死去時，孔夫子就悲歎地說：「天喪予！天喪予！」意思就是天令我這個道喪亡了！天令我這個道喪亡了！

這六個人，有的最富，有的最窮；有的壽命最長，有的命短，但這六個人都沒有超出五行的命運，都在這裏頭轉來轉去，仍在輪迴中跑。所以人生如夢幻泡影，如露亦如電，應作如是觀。不要有所執著，就沒有一切煩惱惱惱，能看破放下來修行，那是更好。若是不能完全放下，也應該一點一點放下，不要再留戀在六道輪迴中了。

During the reign of the First Emperor of the Qin Dynasty, a boy named Gan Luo was made prime minister when he was only twelve. He should have become prime minister at the age of nine, but he was late by three years. Jiang Tai Gong [a sage who lived during the time of King Wen of the Zhou Dynasty] didn't meet King Wen until he was eighty. Even so, he was early by three years. Gan Luo became the prime minister at a very young age, but Jiang Tai Gong didn't meet King Wen until late in life.

Peng Zu lived for over eight hundred years, so he is considered to have been long-lived. Confucius' disciple, Yan Yuan, on the other hand, died at age thirty, so he's said to have been short-lived. Even so, he was the most intelligent of Confucius' disciples, and the most avid learner. Upon learning one principle, he could deduce ten others. When Zi Gong (another disciple) heard one principle, he could only deduce two. At Yan Yuan's death, Confucius lamented, "Heaven is destroying me! Heaven is destroying me!" What he meant was, "Heaven has doomed my teaching! Heaven has doomed my teaching!"

These six people include some of the richest, poorest, most noble, and most long-lived people, and also one whose life was rather short. However, none of them was able to transcend his fate, which was determined by the five elements. None of them could escape the endless cycle of transmigration. Life is just like a dream, an illusion, a bubble, a shadow, a dewdrop, or a lightning flash; that's how we ought to contemplate. Be attached to nothing and you will have no affliction. If you can see through every-thing, put it all down, and come here to cultivate, that's even better. If you can't put everything down right away, then let go of things little by little. Don't hanker after this transient existence in the six paths.

Worvorable 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

經文：

無無明。亦無無明盡。  
乃至無老死。亦無老死盡。

Sutra:

And no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death.



這是說的十二因緣。由這十二種的緣作為助緣，幫助人生了死、死了生。十二因緣是緣覺乘修的。緣覺由修這十二種的因緣法，而明白人生的道理，開悟證得闍支佛果，這叫中乘。聲聞是小乘，闍支佛是中乘，菩薩是大乘。

什麼是「無明」？「無明」就是不明白。不明白又是什麼呢？就是俗話所說的糊塗。糊塗就是不懂道理，糊糊塗塗的。

十二因緣說的是：無明緣行，行緣識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老死。因為糊糊塗塗的時候不明白，就做出糊塗的行為，就有妄行了。

什麼叫「妄行」呢？「妄行」就是不應該做的而去做。有了妄行，就有一種虛妄的認識，「識」就是一種認識。有了虛妄的認識，就有一種糊塗的名色。有糊塗的名色，就有一種糊塗的入；人有六根，所以就有六入。有糊塗的入，就有一種糊塗的觸、接觸。有糊塗的接觸，就想要有一種糊塗的享受。有了糊塗的享受，就有了糊塗的愛。有了糊塗的愛，就有一種糊塗的求取。有了糊塗的求取，就想有一種糊塗的得、糊塗的有，有也就是得。有了糊塗的得，就有了來生。有了來生，就有了老死。

這一些個因緣，都是開始於這個「糊塗」。開始是糊塗，所以結果也糊塗；這一生糊糊塗塗的，又有一個來生，來生還是糊塗。十二因緣最初就是個糊塗，所以十二因緣就是個糊塗因緣。糊塗因緣，就是凡夫所不能明白的這種因緣。

This passage mentions the twelve conditioned causes (pratyasamutpada), which those of the Conditioned-Enlightened Vehicle (pratyekabuddhas) cultivate. The twelve conditioned causes help people be born and die and be reborn again. The Condition-Enlightened cultivate the twelve dharmas of conditioned cause, and understanding the principles of human life, they become enlightened and are certified as having attained the fruition of Pratyekabuddhahood. They are called those the middle vehicle. Hearers (shravakas) are the small vehicle, Pratyekabuddhas are the middle vehicle, and Bodhisattvas are the great vehicle.

### What is ignorance?

- 1) ignorance is the lack of understanding. In everyday language it is called being mixed-up. It means that you have not understood the principle.
- 2) Because you are so mixed up and you do not understand, your behavior is mixed up, your actions are false. By false activity is meant doing what you shouldn't do. The false activity leads to...
- 3) Empty and false recognition, that is, consciousness.
- 4) Mixed-up name and form follow.
- 5) Then there are mixed-up entrances; the six entrances come into being. Form mixed-up entrances there arises.
- 6) Mixed-up contact. Where is mixed-up contact, one thinks of.
- 7) Mixed-up enjoyment. From such mixed-up feelings comes,
- 8) Mixed-up love, that is, craving. From mixed-up love there then arises,
- 9) Mixed-up seeking and grasping, which is followed by,
- 10) Mixed-up having – that is, existence. To have is to obtain. From mixed-up having, one can then obtain.
- 11) Future birth. And from rebirth comes,
- 12) Old age and death.

There are the twelve conditioned causes, and they all begin with being mixed up. Because they are mixed up in the beginning, they are mixed up at the conclusion. You pass through one mixed-up life to the next, and that next life is also mixed up. The twelve conditioned causes are all mixed up, and mixed-up conditioned causes are exactly what ordinary people are unable to understand.

這十二因緣就是說的，我們人怎麼樣受生、怎麼樣死的這個道理。人的慾念，食慾或者色慾，是從什麼地方生出來的呢？都是從這「無明」生出來的，「無明」就是糊塗的一個別名。無明生出來了，就想要去做去。因為無明，就有男女的性行為。這個性行為就是由糊塗而發生，然後就有這種糊塗的行為。有糊塗的行為，然後就生出來一種糊塗的認識、糊塗的分別。這種識也就是中陰身，在男女有性行為的時候，這中陰身離得千里萬里，都看得到這個地方有一線很小、很小的光明，它和這個父母有眷屬的因緣，就看得見這個亮光，就到那兒去投胎去，這個識就投胎了。

投胎，這就有了名色。色蘊就叫「色」，「名」就是受想行識四蘊。受想行識這四蘊，在母腹裏頭只有這麼個名稱，還沒有真實的成就。等到出生，名色具足，就有六入了。六入就是六

根對外境生出見性、聞性、嗅性、嚐性、覺性、知性這六種性，這叫六入。由這種六入，這個小孩子就有了一種觸覺，所以說

六入緣觸。有了觸覺，這個小孩子就有一種領受的感覺。有了領受，就生出一種愛心來。生出愛心，然後就想要取，求取這種的所愛，所以愛緣取。因為求取，所以就想要佔有、想要得著。因為想要得著，所以就又有了來生。有了來生，就又有老死。這就是十二因緣的流轉門。

(待續 To be continued)

From the very beginning, the twelve conditioned causes are mixed up. The desires that people give rise to, whether for food or for sex, are all produced from ignorance, the first of the conditioned causes. Ignorance is just another name for being mixed up. When thoughts arise, there follows a desire to act, to go and do it – the second of the conditioned causes. In this way, the twelve conditioned causes explain the principles of how we are born and how we die. Because there is ignorance, there is sexual behavior. The mixed-up sexual behavior is produced from the state of being mixed up. When the mixed-up behavior exists, there arises a mixed-up recognition, a mixed-up discrimination, a consciousness, the third conditioned cause. This is the body of intermediate skandhas-consciousness (antarabhava). When a man and woman indulge in sexual behavior, if an intermediate skandhas-consciousness has an appropriate interpersonal causal connection with that mother and father, then even if it is a thousand or ten thousand miles away, and even if only the tiniest thread of light is emitted, it sees the light and goes there to become a fetus.

When the fetus comes into being, there is name and form, the fourth conditioned cause. Name refers to the four skandhas of feeling, cognition, formation, and consciousness, while form refers to the form-skandha. Four kinds of awareness – feeling, cognition, formation, and consciousness – exist in the mother's belly in name only; they have not yet actually come into being. Once name and form come to exist, there are then six entrances, the fifth conditioned cause. There are six perceptual faculties as they give rise to the seeing-nature, the hearing-nature, the smelling-nature, the tasting-nature, the touching-nature, and the knowing-nature. Those six natures are called the six entrances. Once the six entrances exist, the child becomes aware of contact, the sixth conditioned cause. Therefore, it is said, "The six entrances lead to contact." Having awareness of contact, the child recognizes the feelings, the seventh conditioned cause, and from that the eighth, love, is produced in the heart. Only after love is born does the child wish to seek and grasp; that is the ninth conditioned cause. Therefore, "love leads to grasping," seeking and grasping for what one loves. Thereupon one wants to have, to get for oneself; that is the tenth conditioned cause. Because of thinking and getting, there is rebirth in the next life; after rebirth comes old age and death, the twelfth and last conditioned cause.



# 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

發願持咒 Making Vows and Holding Mantra

發願 Making Vows

(眾胡跪；維那師雲：All kneel know, the cantor says:)

胡跪：一般是互跪，指雙膝齊跪。維那：掌管僧事，舉唱誦，以聲音為佛事。詳見《佛光大辭典》。

Kneel down: Usually it means keeling down on both kneel. Cantor: One who is in charge of chanting, using one's voices to do the Buddha's work. Details please refer to Fo Guang Dictionary.

經雲：若有比丘、比丘尼、優婆塞、優婆夷、童男、童女、欲誦持者，於諸眾生，起慈悲心，先當從我，發如是願。

The sutra says: If there are Bhikshus、Bhikshunis、Upasakas、Upasikas、pure boy、pure girl who wish to recite and hold this mantra, should give rise to compassion toward all living beings and follow me in making vows such as these.

(待續 To be continued)



### 上人說：

唸觀音菩薩要不停的唸，要接接連連地唸，好像那個流水一樣，流水沒有停止的時候，我們唸觀音菩薩也要這樣，唸得打成一片，行也是唸觀世音菩薩，坐也是唸觀世音菩薩，臥也是唸觀世音菩薩，站那個地方，還是唸觀世音菩薩。要特別注意，唸茲在茲的，念念不忘，念念還要明明白白，清清楚楚。

### Venerable Master Hsuan Hua:

Our recitation of Gwan Yin Bodhisattva's name should continue non-stop, like a flowing stream, until everything becomes one. Walking, standing, sitting, and lying down, we recite the name of Gwan Yin. We must pay close attention and not forget Gwan Yin's name in thought after thought. Each recitation must be clear and distinct.

# 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**

文接上期，從鄭紫嫣的故事開始。The article continued from previous issue with Patrica Yan's story.

在馬來西亞的我就好像一隻沒有憂愁沒有煩惱的小鳥，在藍藍的天空裡自由自在的飛翔，想去哪兒就去哪兒，沒有人會阻止我。在我字典裡從來都沒有互相幫助、互相合作、互相配合、互相照顧、和互相支持的精神，因為我一直都覺得我很了不起，想做什麼就做什麼，從來沒有為他人著想過。我從來都不知道我有這些問題，家長和朋友也不會告訴我我有些什麼問題，因為他們知道我是不會改的。所以我的家人和朋友們只好一直不斷地在包容我和袒護我。

When I was in Malaysia, I was like a little bird free of worries and trouble flying leisurely in the blue blue sky. I could go wherever I wished and no one could stop me. In my dictionary, there were no such terms as: the spirit of helping each other, or the spirit of teamwork, or compatibility spirit, or mutual caring spirit, or mutual support spirit. Because I always thought that I was the best and I could do whatever I wanted, and I never had any consideration for other people. It had never occurred to me that these were problems, and my parents and friends had never pointed out to me about my problems because they knew I would not change. Therefore, my family and friends continuously tolerated and protected me.

我的學業很糟糕，我從來沒有拿過 A 或 B。我只會一兩句簡單的英文，其它的我都不明白。我從來沒有做過任何家務，我什麼都不需要做，因為家裡有女傭，我連最基本的掃地都不會。所以當我來到聖城時，我的生活就好像從天堂掉到地獄裡一樣。

My grades at school were terrible, I had never gotten an "A" or "B". I only spoke a few simple English words and failed to comprehend anything else. I had never done any household duties whatsoever because we had maids at home. I couldn't even do the basic thing like sweeping. That's why when I came to CTTB, my life was like falling straight from the heaven to hell.

當時的我一時接受不了那麼多的打擊，毫無方向，毫無目標，不知道要從那裡開始。而且當時的我還不知道讀書的重要性，也沒有想要努力的意思。但是這裡的老師和同學都很有愛心和耐心，不斷的幫助我和鼓勵我，要我不要那麼輕易就放棄自己的前途。



At the time, there were just too much setbacks for me to take at once. With neither direction nor goal, I didn't know where to start. Moreover, I didn't grasp the importance of education, let alone wanting to study hard. But the teachers and students here are full of compassion and patience. They continuously help me and encourage me not to give up so easily on my future.

但是我還是不努力求上進，和不斷的讓他們一次又一次的失望。老師們一直和媽媽說我在這裡的情況，害得他們每天都睡不好，每天都在擔心我會不會被送回家。因為媽媽太擔心我了，所以他就特地飛來美國，為了幫我和老師們求情讓我留下來。

Still, I didn't put in any effort to improve myself, and over and over again I disappointed them without end. The teachers were keeping my mother updated of my situation all along. They did not sleep well because of me and worried that I might get sent back home. My mom was so anxious that she flew all the way here just to plead the teachers on my behalf so that I could stay.

媽媽是個很堅強的人，他很少會掉眼淚。還記得那天當他和老師說到我時，他竟然哭了，還哭了很久。那是我人生中第一次看見他哭。就在那一刻，我才領悟到了我來這裡的目的是什麼。就在那一天後，我才開始努力。

My mother has very strong personality and seldom cries. I still remember the day, while talking with the teachers about me, my mom actually has cried, and for a long time. That was the first time in my life that I saw her cry. Right then, I realized the purpose of my coming here. From that day onward, I began to study hard.

雖然在學習的過程中很艱苦，但是現在迴想起來也覺得我第一年的犧牲是值得的。例如：其他同學們都可以很早就上床睡覺，但是我卻需要熬夜複習功課到一兩點才能睡覺。當朋友們在聊天時，我要控制自己不能去和他們聊天，因為我和他們不一樣，而且我的速度比一般同學還要慢，所以我需要更多的時間去複習我的功課。

Although my first school year was a hard struggle, thinking back now it was a worthy sacrifice. For example, most students went to bed early, not me, I had to stay up late until one or two o'clock in the morning to do my homework before I could go to sleep. When my friends were chatting, I had to control myself from joining them. I was not like them. I needed extra time to study and complete my homework because I was a bit slow compared to other students.

現在迴想起來我真的覺得很慶幸，因為第一年的努力，所以我第二年和第三年才不需要那麼的吃力。我在這裡學到了很多在馬來西亞所學不到的東西，例如：我在這裡學到了要如何孝順父母，要懂得感謝那些幫助過我的人，要如何獨立，要如何與朋友們相處，和如何控制自己的情緒。我在這裡還學到了做人不要太執著，要學會如何放下，有放下才會成長。

Upon reflection, I truly rejoice at my first year's struggle, without it, my second and third year would have been much laborious. I learned many things here which I could never have learned in Malaysia. For example, I learned about filial piety toward my parents; I learned about how to repay kindness to those who had helped me, how to be independent, how to socialize with friends, and how to handle my emotions. Here I also learned not to take things so seriously and how to let go. By letting go we grow.

在聖城大家給我很多意念上的熏陶。因為無論是老師還是同學都有一個向善的心念，所以我每天都會聽到她們發自內心的語言，這些話逐漸的影響了我。我慢慢地開始認為以前我的思想是很孤立的。我也開始學會傾聽別人的意見。就這樣我和同學之間的關係也就變好了。我也終於意識到團體合作有多麼的重要。我也得到了很多同學的幫助，讓我勇於面對我自己，面對我並不紮實的基礎，面對我以前的所做作所為。就好像我剛來的時候什麼都不會，還被降了三級。在學講英文的時候，還會被一兩位學生嘲笑或看不起。我之前是很介意別人怎麼看我，和很在意我被降級的事情。但是過後通過朋友和老師的幫助，我試著接受和面對。我都會和自己說沒關係，不要因為他們而影響了自己的生活。只要我願意改變和努力，有很多的老師和同學都會幫助我和不斷的支持我；而且我也要感謝那些取笑我的人，因為他們越覺得我不行，我就越要證明給他們看我是可以的。

At CTTB, I received from everyone a lot of reflective nourishment. Teachers and students alike, everyday I listened to words came deep from their hearts which bear wholesome intentions, and gradually I was influenced by these words. Slowly, I began to recognize that my previous ideology was quite isolated. I also began to listen attentively to others' opinions, like so, my relationship with other students improved. At last, I realized the significance of teamwork. Furthermore, I received many students' assistance which enabled me to confront myself bravely, confront my shaky foundation and all that I have done previously. Such as the difficult times when I first arrived, I did not know anything then and was dropped three grades. During English classes, one or two students even mocked me and looked down upon me. I used to take these things seriously. But afterwards, with the help from my teachers and friends, I tried to accept and confront [things]. I would tell myself that it didn't matter, don't change my life because of other people, and if I were ready to change and work hard, many teachers and friends would continue to help and stand by me. Moreover, I had to thank those who once laughed at me, because the more they believed that I was incapable, the more I needed to prove to them that I was able.

我相信每個人都有目標。我也相信每個人都想要達到他們自己的目標，有時候會很困難。但是只要你懂得如何去爭取，努力，和永不放棄，那我相信一定會達到自己的目標的。我這三年來的目標都一樣，從來沒換過。因為在目前為止，我還沒達到我要的目標，所以我會繼續努力。我相信總有一天我會達到我要的目標的。我永遠都會記住這句話：「不是你行不行，而是你要不要。」機會是自己去爭取的。我真的很感謝老師們願意讓我在聖城讀書，還一直不斷的一次又一次的讓我留下來。如果當初我選擇不在聖城讀書的話，我想我的前途應該不會像如今這樣明亮和坦蕩。謝謝大家，阿彌陀佛！

I think everyone has their goals and wanted to achieve them. At times, it could be difficult. But, as long as you know how to strive for it, and never give up, then I am sure you will achieve your goals. It is the same with me, in these three years, I have not altered my goal, because till the present time I have not achieved my goal. So I shall continue to strive. I believe that one day I will reach the goal of my wish. I will always remember this phrase, "It is not whether you can, but rather whether you want to". The opportunity is in your hand. I am genuinely grateful to my teachers for allowing me to study in CTTB and continuously over and over again gave me the chance to stay. Had I not chosen to study at CTTB in the beginning, I think my future could never be as bright and expansive as now. Thank you all. Amitabha!

(The End 全文完)

# 2 月份 金山寺法會時間表

## February 2014 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
 <p><b>願晝吉祥夜吉祥</b>, 晝夜六時恆吉祥, 一切時中吉祥者 願諸三寶哀攝受。<b>願晝吉祥夜吉祥</b>, 晝夜六時恆吉祥 一切時中吉祥者, 願諸上師哀攝受。<b>願晝吉祥夜吉祥</b> 晝夜六時恆吉祥, 一切時中吉祥者, 願諸護法常擁護</p>						初二 1 8:30am 楞嚴咒法會 Shurangama Mantra Recitation 9:30am - 4:00pm 三千佛懺 Three Thousand Buddhas Repentance
初三 2 8:30am - 4:00pm 三千佛懺 Three Thousand Buddhas Repentance	初四 3 1:00 PM 三千佛懺 Three Thousand Buddhas Repentance	初五 4 1:00 PM 三千佛懺 Three Thousand Buddhas Repentance	初六 5 1:00 PM 三千佛懺 Three Thousand Buddhas Repentance	初七 6 1:00 PM 三千佛懺 Three Thousand Buddhas Repentance	初八 7 1:00 PM 三千佛懺 Three Thousand Buddhas Repentance	初九 8 8:30am - 4:00pm 三千佛懺 Three Thousand Buddhas Repentance
初十 9 9:00am - 3:10pm 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture	十一 10 1:00 PM 大悲懺 Great Compassion Repentance	十二 11 1:00 PM 大悲懺 Great Compassion Repentance	十三 12 1:00 PM 大悲懺 Great Compassion Repentance	十四 13 1:00 PM 大悲懺 Great Compassion Repentance	十五 14 1:00 PM 大悲懺 Great Compassion Repentance	十六 15 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
十七 16 9:00am - 3:10pm 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture	十八 17 1:00 PM 大悲懺 Great Compassion Repentance	十九 18 1:00 PM 大悲懺 Great Compassion Repentance	二十 19 1:00 PM 大悲懺 Great Compassion Repentance	二十一 20 1:00 PM 大悲懺 Great Compassion Repentance	二十二 21 1:00 PM 大悲懺 Great Compassion Repentance	二十三 22 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
二十四 23 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 10:00 am 佛學研討 Dharma Lecture	二十五 24 1:00 PM 大悲懺 Great Compassion Repentance	二十六 25 1:00 PM 大悲懺 Great Compassion Repentance	二十七 26 1:00 PM 大悲懺 Great Compassion Repentance	二十八 27 1:00 PM 大悲懺 Great Compassion Repentance	二十九 28 1:00 PM 大悲懺 Great Compassion Repentance	

# 3 月份 金山寺法會時間表

## March 2014 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
 <p>觀音菩薩妙難酬，清淨莊嚴累劫修；                  朵朵紅蓮安足下，彎彎秋月鎖眉頭。                  瓶中甘露常遍灑，手內楊柳不計秋；                  千處祈求千處應，苦海常作渡人舟。</p>						初一 1 9:00 am 楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
初二 2 9:00am - 3:10pm 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture 3:10pm 淨業社共修 Pure Karma Society Class	初三 3 1:00 PM 大悲懺 Great Compassion Repentance	初四 4 1:00 PM 大悲懺 Great Compassion Repentance	初五 5 1:00 PM 大悲懺 Great Compassion Repentance	初六 6 1:00 PM 大悲懺 Great Compassion Repentance	初七 7 1:00 PM 大悲懺 Great Compassion Repentance	初八 8 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
初九 9 9:00am - 3:10pm 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture	初十 10 1:00 PM 大悲懺 Great Compassion Repentance	十一 11 1:00 PM 大悲懺 Great Compassion Repentance	十二 12 1:00 PM 大悲懺 Great Compassion Repentance	十三 13 1:00 PM 大悲懺 Great Compassion Repentance	十四 14 1:00 PM 大悲懺 Great Compassion Repentance	十五 15 9:00 am 預祝觀音菩薩聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday 1:10 pm 大悲懺 Great Compassion Repentance
十六 16 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Guan Yin Bodhisattva's Birthday	十七 17 1:00 PM 大悲懺 Great Compassion Repentance	十八 18 1:00 PM 大悲懺 Great Compassion Repentance	十九 19 9:00am 慶祝觀音菩薩 聖誕法會 (正日 actual day) Celebration of Guan Yin Bodhisattva's Birthday	二十 20 1:00 PM 大悲懺 Great Compassion Repentance	二十一 21 1:00 PM 大悲懺 Great Compassion Repentance	二十二 22 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
二十三 23 9:00am - 3:10pm 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture	二十四 24 1:00 PM 大悲懺 Great Compassion Repentance	二十五 25 1:00 PM 大悲懺 Great Compassion Repentance	二十六 26 1:00 PM 大悲懺 Great Compassion Repentance	二十七 27 1:00 PM 大悲懺 Great Compassion Repentance	二十八 28 1:00 PM 大悲懺 Great Compassion Repentance	二十九 29 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance
三十 30 8:30am - 3:30pm 藥師懺 Medicine Master Repentance 10:00 am 佛學研討 Dharma Lecture	初一 31 1:00 PM 大悲懺 Great Compassion Repentance	萬佛聖城 CTTB 3/16/14 (日 Sun) 慶祝觀音菩薩聖誕法會 Celebration of Guan Yin Bodhisattva's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate !				