



金山聖寺通訊

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800 Sacramento Street
San Francisco, C.A 94108 U.S.A.
Tel: (415) 421-6117
E-mail: goldmountain6117@sbcglobal.net
Web Site: <http://www.drba.org>



Address correction requested

追思上人

In Memory of Venerable Master Hua



你們歸依我的人，都是我身上的血和肉。無論把哪一塊肉割去，都是很痛的；無論哪一個地方流血，元氣都會受損傷的，所以你們都要互相團結。爲了要佛教發揚光大，就要吃人所不願意的虧，受人所不能受的侮辱。心量要放大，行爲要真實。如果不向真的去做，佛菩薩是知道的，不能欺騙佛菩薩。大家要檢討己過，痛改前非，真正認識自己以往的顛倒、不合理的作風。要老老實實，忘記自己，而爲整個佛教、整個社會服務。未來在世界上，無論哪一個團體，哪一個社會，都是錯綜複雜，互相勾心鬥角。

Those of you have taken refuge with me are the blood and flesh of my very own body. No matter which part of my body is cut off, it will be very painful. No matter which part of my body bleeds, my constitution will be injured. Therefore, you should all unite together. In order to cause Buddhism to flourish, you have to take the losses that others are unwilling to take and endure the insults and that others are unable to endure. You must expand the measure of your mind and behave honestly. If your actions are not genuine, the Buddhas and Bodhisattvas will know. You can't deceive them. Every one must examine his or her own faults and earnestly correct the mistakes of the past. Truly recognize your past up-side down behavior and unprincipled practices. Be honest. Forget about yourself and work for Buddhism and the entire society. In this world, every organization and every society has its own complications and internal struggles.

宣公上人十八大願

The Eighteen Great Vows of Master Hua

一、願盡虛空、遍法界、十方三世一切菩薩等，若有一未成佛時，我誓不取正覺。

I vow that as long as there is a single Bodhisattva in the three periods of time throughout the ten directions of the Dharma Realm, to the very end of empty space, who has not accomplished Buddhahood, I too will not attain in the right enlightenment.

二、願盡虛空、遍法界、十方三世一切緣覺等，若有一未成佛時，我誓不取正覺。

I vow that as long as there is single Pratyekabuddha in the three periods of time throughout the ten directions of the Dharma Realm, to the very end of empty space, who has not accomplished Buddhahood, I too will not attain the right enlightenment.

三、願盡虛空、遍法界、十方三世一切聲聞等，若有一未成佛時，我誓不取正覺。

I vow that as long as there is a single Shravaka in the three periods of time thought out the ten directions of the Dharma Realm, to the very end of empty space, who has not accomplished Buddhahood, I too will not attain the right enlightenment.

四、願三界諸天人等，若有一未成佛時，我誓不取正覺。

I vow that as long as there is a single god in the Triple Realm who has not accomplished Buddhahood, I too will not attain the right enlightenment.

五、願十方世界一切人等，若有一未成佛時，我誓不取正覺。

I vow that as long as there is a single human being in the worlds of the ten directions who has not accomplished Buddhahood, I too will not attain the right enlightenment.

六、願天、人、一切阿修羅等，若有一未成佛時，我誓不取正覺。

I vow that as long as there is a single Asura who has not accomplished Buddhahood, I too will not attain the right enlightenment.

七、願一切畜生界等，若有一未成佛時，我誓不取正覺。

I vow that as long as there is a single animal who has not accomplished Buddhahood, I too will not attain the right enlightenment.

八、願一切餓鬼界等，若有一未成佛時，我誓不取正覺。

I vow that as long as there is a single hungry ghost who has not accomplished Buddhahood, I too will not attain the right enlightenment.

九、願一切地獄界等，若有一未成佛，或地獄不空時，我誓不取正覺。

I vow that as long as there is a single hell-dweller who has not accomplished Buddhahood, I too will not attain the right enlightenment.

十、願凡是三界諸天、仙、人、阿修羅，飛潛動植、靈界龍畜、鬼神等眾，曾經皈依我者，若有一未成佛時，我誓不取正覺。

I vow that as long as there is a single god, immortal, human, Asura, air-bound or water-bound creature, animate or inanimate object, or a single dragon, beast, ghost, spirit, or the like of the spiritual real that has taken refuge with me and has not accomplished Buddhahood, I too will not attain the right enlightenment.

十一、願將我所應享受一切福樂，悉皆迴向，普施法界眾生。

I vow to fully dedicate all blessings and bliss which I myself ought to receive and enjoy to all living beings of the Dharma Realm.

十二、願將法界眾生所有一切苦難，悉皆與我一人代受。

I vow to fully take upon myself all sufferings and hardships of all living beings in the Dharma Realm.

十三、願分靈無數，普入一切不信佛法眾生心，令其改惡向善，悔過自新，皈依三寶，究竟作佛。

I vow to manifest innumerable bodies as means to gain access into the minds of living beings throughout the universe who do not believe in the Buddhadharma, causing them to correct their faults and tend toward wholesomeness, repent of their errors and start anew, take refuge in the Triple Jewel, and ultimately accomplish Buddhahood.

十四、願一切眾生，見我面，乃至聞我名，悉發菩提心，速得成佛道。

I vow that all living beings who see my face or even hear my name will fix their thoughts on Bodhi and quickly accomplish the Buddha way.

十五、願恪遵佛制，實行日中一食。

I vow to respectfully observe the Buddha's instructions and cultivate the practice of eating only one meal per day.

十六、願覺諸有情，普攝群機。

I vow to enlighten sentient beings, universally responding to the multitude of differing potentials.

十七、願此生即得五眼六通，飛行自在。

I vow to obtain the five eyes, six spiritual powers, and the freedom of being able to fly in this very life.

十八、願一切求願，必獲滿足。

I vow that all my vows will certainly be fulfilled.

結云：眾生無邊誓願度，煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成。

Also: I vow to save the innumerable living beings. I vow to eradicate the inexhaustible afflictions.

I vow to study the illimitable Dharma-doors. I vow to accomplish the unsurpassed Buddha Way.

宣公上人涅槃十二週年紀念法會

*T*welfth Anniversary
of



Venerable Master Hua's Entering Nirvana

萬佛聖城將於六月二十四日星期日舉行紀念法會，歡迎佛友們踴躍參加。

The City of Ten Thousands Buddhas will hold the ceremony on Sunday, June 24th.

We welcome everyone to participate.

金山寺將有巴士前往，欲參加者，請預先報名。

Gold Mountain Monastery will charter a bus to for this event, if you are interested in going, please register in advance.

金山寺將在二十三日舉行紀念法會，內容包括禮拜華嚴懺、傳供及紀念上人影片播放。

Gold Mountain will hold the dharma assembly on June 23th.

緬懷一代高僧



革新教育 (二)

如果人類想避免遭受世風日下、亡國滅種的浩劫，那我們必須斧底抽薪，從頭作起，改變方針，以身作則。尤其是各國的元首、達官貴人們，更應該帶頭作表率模範，不貪錢、不好色，要潔身自愛，先改正自己，然後在教化他人，古人所說的「上有好者，下必有效焉者矣。」意思是：上面的人（指舊日的君主或現代的領袖）有什麼愛好，下面的人〔指普通老百姓〕也會效法的。古人又說過：「君子之德風，小人之德草，草上之風必偃。」〔意思是：君子的品德像是風，而小人的品德像是草；草上的風可以把草壓下去。〕我深深地希望現代的教師、學者、宗教界人士、醫生、律師和科學家們，都能為人類服務，不要求任何酬報。如果真的能夠這樣的話，那麼世界上就不會再有戰爭，人類才會享受真正的幸福，人們如果真的做到不爭、不貪、不求、不自私、不自利、不打妄語，那麼，即使世界不要求和平，和平自然而然就會到來。假如你們不相信，請你們大家無妨試試看。

Reform on Education (II)

If we want to avert the worldwide decline of morality, the downfall of nations and the extinction of mankind, we must find a fundamental solution, make a fresh start, change the policy, and be good models for others. In particular, national leaders and top government officials must take the lead, setting an example by not craving wealth and sensual pleasures, and by honoring their own integrity. We must first reform ourselves and before we can teach and influence others. The ancients said, "The preferences of the ruler will certainly be adopted by their subordinates." That is to say, no matter what the ruler is found of, be he an emperor of the past or present day leader, the civilians below will follow his example. The ancients also said, "The virtue of a superior person is like the wind, while the virtue of a lowly person is like the grass. The grass must bend when the wind blows." The breeze blowing across the grass makes it bend over. I sincerely hope that today's teachers, scholars, clergymen, doctors, lawyers and scientists will serve humanity without asking for any reward. If you can really do that, then there will be no more wars in the world and humanity will enjoy true happiness. If we can successfully refrain from fighting, being greedy, seeking, being selfish, pursuing personal benefit, and telling lies, then even if the world does not want to be peaceful, there will still be peace. If you don't believe it, I implore you to give it a try!

炎炎夏日無處去？

金山寺暑期佛學班

Gold Mountain Monastery Chinese School

招生中...

Summer Session is now OPEN for registration!



上課時間：星期六 9:00AM-2:00PM

（六月三十日至七月二十一日）

上課內容：佛學和國畫

招生對象：五歲至十六歲學齡兒童

學費全免，隨緣樂助，座位有限，報名從速

Class Time: June 30th -July 21st

Every Saturday 9:00AM-2:00PM

Program Description: Buddhism & Painting

Ages: 5 to 16 years old

*Offering Free Classes – Donations are Welcome
Limited Spaces – Early Registration Encouraged*

法味布施在金山

Bodhimanda at Gold Mountain Monastery

這個金山聖寺，也就是我們現在講法的道場，這個道場，是給所有的佛教徒預備的、是給所有各宗教預備的、是給世間所有的眾生預備的；因為這樣子，所以就天天都在這兒轉法輪、天天都在這兒用法來供養各位。

這個道場，是一個地方。我們修行要「法、財、侶、地」。法，就是有說法的人；財，也要有財力來幫助弘揚佛法。那麼法也有了、財也有了，你若沒有人聽，這也是不行的；所以要有同參道友聚會到一起，來講經說法、來轉法輪。以前這三個條件都具備了，也有法、也有財、也有侶了，可是沒有個地方，也是不容易的。因為這個，所以我們抱著弘揚佛法，不顧生命的精神，為法，把我們的生命都獻出來，就粉身碎骨都要去做。那麼在西方這兒，佛教剛剛一個開始，在這開始的期間，沒有一個基礎——沒有一個弘法的道場，是很不容易的。

那麼很不容易，在這個萬佛聖城，是準備把佛教在西方紮下根、立下一個基礎。萬佛聖城離城市比較遙遠一點，有人想要聞法的，有的時候也是時間不許可；所以萬佛聖城的各位佛教的使者、佛教的先鋒，就在三藩市這個城市裡邊，抱著最大的犧牲，來做法的布施，來建立道場。這本來是不容易的一個事情，可是就因為不容易，我們才要做；所以就有這麼一個佛教的很愚痴的人，不顧一切，成立一個國際間弘法的道場。那麼弘法道場是開始了，我們也不計較人多人少；所以宣傳的方面，也是很忽略的。因為這個，所以我們就老老實實的來講經說法，誰知道，他就來聽一聽；不知道呢！也慢慢等他知道再來。所以我們這兒，將來準備天天也照常講兩次經，天天都是像這樣子。現在是白天由一點鐘，我們念佛；到一點半講法，講到幾點鐘呢？不限。

Gold Mountain Sagely Monastery is the Bodhimanda at which we are speaking Dharma at this moment. This Bodhimanda was prepared for all Buddhists, people of various religions, and all living beings of the world. For this reason, everyday we turn the Dharma Wheel at this place and make offerings of Dharma to everyone.

This Bodhimanda is a place. To cultivate the Way we need Dharma, financial resources, companions, and a place. Dharma refers to people who speak Dharma. Financial resources are needed to support the propagation of Buddhadharma. Once we have Dharma as well as financial resources, it will be futile if no one is there to listen. Therefore we need fellow cultivators of the Way to gather at one place to lecture on sutras and speak Dharma, to turn the Dharma Wheel. Having the first three requirements fulfilled—Dharma, financial resources, and companions—if we don't have a place [to cultivate the Way] it will not be easy. Therefore, we must embody the spirit of propagating the Buddhadharma at all costs, giving no thought to our own lives. We dedicate our lives to the Dharma; we can even have our body smashed to pieces for the sake of Dharma. In the West, Buddhism has just started. During this period, there is no solid foundation or a Bodhimanda to propagate the Dharma. Therefore, it is not very easy.

Since it is not easy, the Sagely City of Ten Thousand Buddhas serves to help Buddhism take root and establish a foundation in the West. The City of Ten Thousand Buddhas is quite far from the city. As a result, those who wish to listen to Dharma sometimes might not be able to come. Therefore, everyone at the City of Ten Thousand Buddhas, all emissaries, and pioneers of Buddhism came to the city of San Francisco and made the greatest sacrifice in order to offer Dharma everyone and to establish a Bodhimanda. Originally this is not an easy matter. But precisely because it is not easy, that we have to do it. Therefore, in Buddhism, there is such a person who is very stupid. He is willing to give up everything to establish an international Bodhimanda for the propagation of Dharma. Now a Bodhimanda for the propagation of Dharma has been set up. We don't care whether the people are many or few.

禮拜四，是妙因法師講《普賢菩薩行願品》；這個《普賢菩薩行願品》，在我們佛教裡頭非常重要的。你想一想，在普賢菩薩的那個大願裡，我們有的人，不要說，想都想不到的；我們就為增加我們在佛教裡的認識和知識、智慧，所以都應該聽的。

禮拜五，若有外邊的法師講，我就讓給外邊的法師講；沒有外邊的法師來講，我就來補漏子，在這兒來補空額。禮拜六也是這樣子。禮拜天，妙靜法師來講。她講這個「淨土十一論」，也是很稀有、很難得的一個機會，我希望你們各位都不要錯過這個機會。那麼禮拜一，就講越南話，禮拜二講英文；可是英文也翻譯成國語，或者有會廣東話的，就翻成廣東話，因為這裡廣東人多。那麼禮拜一的越南話，或者翻譯成英文；若是有廣東人，就譯廣東話。

我們這裡講經是用三種語言，有的時候就用中國普通話——普通話在中國，以前就叫「國語」，因為普通的人都應該懂這個普通話；那麼又有英文、又有廣東話，所以這是顧到各方面聽眾的語言。我不厭煩的來講這個佛法，這也是最大的犧牲，也是最大的供養；用這個法，來向各位供養。

那麼禮拜三，也是廣東話、英文，是講《地藏經》；那麼晚間——現在禮拜三晚間講、禮拜四晚間也講，那麼禮拜五、禮拜六、禮拜天、禮拜一、禮拜二，都講了。這個講法，就是用英文、普通話和廣東話；總而言之，這回什麼人才都有，講什麼話的也都有。我特意那麼培植這一類的人才，也是各處搜羅的這些人才；這些人才，是差不離的各處的都有。那麼今天，我對你們各位來說一說。各位！你們如果有親戚朋友，你們不要請他去看戲、不要請他去跳舞、不要請他去飲茶，你要請他來得到這個法味，這就是你們用法供養。我是用法供養你們大家，請來所有這一些弘揚佛法的人才，用法供養你們；你們個人也應該盡一點力量，又用那個法，來轉供養其他人。

In fact publicity has been neglected. We simply lecture on sutras and speak Dharma honestly. Those who know about it come to listen; those who don't know will know it and come eventually. Therefore, we are planning to have sutra lectures here twice a day—it is the same everyday. Currently we recite the Buddha's name in the daytime from 1 o'clock to 1:30, and speak Dharma from then on. Till what time do we speak Dharma? There is no time limit. On Thursday, Dharma Master Miao Yin speaks on the "Chapter on the Practice and Vows of Universal Worthy Bodhisattva". The "Chapter on the Practice and Vows of Universal Worthy Bodhisattva" is extremely important in Buddhism. Just think about it, some of us can't even conceive of the great vows of Universal Worthy Bodhisattva. Therefore we should listen [to Dharma] in order to increase our understanding of Buddhism and develop our wisdom.

On Fridays, if there are Dharma masters from other places who could speak Dharma, I'll let them speak; if there isn't any, I'll just fill the vacancy. On Saturdays it is the same. Dharma Master Miao Jing said she would speak on every other Sunday. On next Sunday it will probably be Dharma Master Miao Jing's turn to speak. She speaks on "The Eleven Propositions of the Pure Land" which is very rare. It is a very precious opportunity and I hope all of you will not miss it. Then, on Monday, we lecture in Vietnamese. On Tuesday we lecture in English. But the lecture will also be translated into Chinese or into Cantonese by those who speak Cantonese since there are many Cantonese here. On Monday the Vietnamese lecture may be translated into English or into Cantonese if there are Cantonese people around.

Here, we use three languages to lecture on sutras. Sometimes we use the Chinese common language, which in China was previously known as the "national language". We use the common language because ordinary people probably understand this common language. We further use English and Cantonese in order to take audience of all places into consideration. In speaking the Buddha Dharma I do not feel weary. This is the greatest sacrifice and the greatest offering. I offer Dharma to everyone in this way. Then on Wednesday, we use both Cantonese and English to lecture on the "Earth Store Sutra". We also lecture on Wednesday evening, Thursday evening, and Friday, Saturday, Sunday, Monday up to Tuesday. We lecture in English, Chinese, and Cantonese. In short we have talented people here who speak various languages. I especially gather in people with different abilities from all places and nurture them.

所以你對你們的親戚朋友說：「你叫我請你看戲，我就是沒有那麼多錢；請你看電影，我那個錢還留著吃飯，沒有那麼多。我現在請你去聽一聽佛法！」用佛法來供養，這比你請他做什麼都有價值。因為你這是幫助他的精神、靈魂，令他靈魂得救、令他精神安慰。你在那個地方跳跳舞、看看戲，一陣間又哭又笑的；回到家裡都空了，什麼也沒有了，精神上沒有什麼幫助的。那只是暫時間的，你請他來聽法，這是你令他精神永遠得到平安，永遠是真正幫助他。

所以這一點，你們各位要真正的了解；你們也要了解，我們為什麼是最大的犧牲？現在這個道場用了幾百萬，假如我這個地方租給人，以這個位置，一個月，我最低限度可以租得到四萬塊錢。我們現在講經說法不單不賺錢，而且還天天點燈幹什麼。。。這都是搭錢的地方。那麼搭錢，是不是還有什麼企圖？什麼也沒有，我就是抱著以法供養的精神，來供養你們各位，令你們各位得到身心安樂——身體健康、精神愉快，就是為著這個。所以你們各位，若明白這種的道理了，就叫你們不來聽法也不會了；因為你看出我們這些個出家人、佛教徒，是用這麼大的犧牲的力量，來給你們預備這麼好的一個地方。到這個地方，雖然說沒有暖氣、沒有什麼！暫時三藩市天氣不冷的。這不冷不熱，坐在裡邊，咦！這比在外邊跑街好得多——我覺得。所以各位，也不妨到這兒來做你的消遣；好像老年人，吃飽飯跑街是沒有那麼大意思，到這裡來聽聽佛法，這多好！所以這是你們各位應該了解的。



As for today, let me tell all of you, if you have a relative or a friend, don't treat him to a play, movie, don't treat him to a dance, don't treat him a cup of tea. Instead invite him here so that he can get the flavor of Dharma. If you do so you are making offerings of Dharma. I'm making offerings of Dharma to all of you. I invited all these talented people to propagate the Buddha Dharma as a way of making offerings of Dharma to you. All of you should try your best to turn the Dharma Wheel transfer the and make offerings of Dharma of other people. Therefore, you should tell your relatives and friends, saying, "Well if you want me to treat you to a play, movie, I don't have that much money; if you want me to treat you to a movie, I have to save my money for meals instead. So now I would like to invite you to listen to the Buddha Dharma". Using the Buddha Dharma to make offerings is more valuable than treating him to anything else. This is because in this way you help his spirit and his soul so that his soul will be saved and his spirit soled. If you dance or watch a movie for a while, you now cry now laugh. After you return home everything becomes empty, and your spirit does not get any benefit. It is just temporary. If you invite him to listen to Dharma, you are helping his spirit to attain peace eternally—you are truly helping him forevermore.

Therefore all of you should truly understand this point. You all should also understand why we make this greatest sacrifice. This Bodhimanda cost several million dollars. If I rent out this place, it at least could make forty thousand dollars per month for this location. Now as we lecture on sutras and speak Dharma here, we not only make no money, but we also have to turn on the lights and so on. All these cost money. But we Do not we get any benefit out of these costs? Nothing. I simply want to offer Dharma to all of you so that your body and mind will be peaceful, your body will be healthy and your spirit joyful. It is as simple as that. Therefore, if all of you understand this principle, even if you are told not to come to listen to Dharma, you will still insist on coming. It is because you can see that these monastic and Buddhists sacrifice so much to prepare such a nice place for all of you. Even though there are no heaters, for the moment it is not too cold in San Francisco. It is neither too cold nor too hot. Sitting here, you see, is so much better than running around outside. I personally think so. Therefore, why don't you make coming here your pastime? It is like some senior citizens—it is not very meaningful if they simply eat and go into the streets. How wonderful it would be if they could come here to listen to the Buddha Dharma. This is something you all should understand.

一個母親的心願

A Mother's Wishes



-Betty Ho

諸佛菩薩，宣公上人，各位法師，各位善知識，各位佛友，阿彌陀佛！

今天我在此和大家結法緣。最近這段時間我很少來金山寺，因為工作的關係我經常要去國外出差。但今天我來金山寺看到很多新面孔，很多新的佛友，我非常開心。我先說一說我是如何接觸佛法的。我剛開始信佛的時候，跟一些老人家的想法一樣，拜佛只是想保家人平平安安，自己求一個心安。記得八年前我們一家人一起皈依的時候，我當時只是不敢違背先生的意願。他要我皈依我就皈依，當天在皈依的時候讀到經文的內容我一點都不懂。只是跟四個小孩一起跪拜，最小的女兒只有五歲，大家都很聽話，一起完成整個過程。

有一次我和我的先生去萬佛城，在五觀堂吃飯。聽到外面有一群學生在交談，我往外一看，見到這群學生面相都很慈悲，很溫和，紅光滿面。當時我心裡就想，如果四個小孩能有一個能進萬佛城讀書也不錯。過了一段日子，我兒子剛好初中畢業。他學校打電話找我們說：「你的兒子在學校不聽話，不遵守學校的規則。」於是我就跟我二兒子說：「去萬佛城讀書，好嗎？」但我知道他喜歡在三藩市的花花世界生活，肯定不會答應。於是我每天跪在佛菩薩面前，求他們加持我的兒子能進萬佛城讀書。剛好過一年萬佛城有暑期夏令營班，我就叫他去試一試讀暑期班。他就答應我說：「我只是去試一個星期。」我說：「好啊！」於是他就進去了。但讀完第一個星期，老師打電話告訴我他違反校規，要我們把他接回去。他與三個小孩一起騎自行車到後山玩。後山是學生的禁地，不能進入。

我先生因為早上有事要辦，到下午才能去接他。但由於時間太緊，我先生在停車場就發生了碰車意外。他又要忙著去汽車保險，所以下午四點還沒有到萬佛城。我二兒子就問老師為什麼我父親還沒到？老師就告訴他：「你爸爸發生車禍了。」

Buddhas, Bodhisattvas, Venerable Master, Dharma Masters, and all good known advisors, Amitabha!

I hadn't been able to come to the Gold Mountain Monastery recently due to my busy work schedule because I had to constantly travel abroad. However, when I came today, I saw many new faces, more dharma friends, which makes me happy. I will start on how I came into contact with Buddhism. When I first believed in Buddhism, I was like many people: bowing to the Buddha for family safety and my own peace of mind.

I remembered when my family first took refuge with the Triple Jewel eight years ago; I did it because of my husband. During the refuge ceremony, I couldn't really understand any of the recitation. I have four children, my youngest daughter was only five years old, and everyone behaved themselves properly and completed the refuge ceremony.

During one of my visits to the City of Ten Thousand Buddhas (CTTB) with my husband, I was eating lunch in the dining hall. I heard a group of students talking outside of the dining hall. I looked over; I saw rosy and compassionate faces. I told myself, if one of my four children can attend school with these kids, it would be wonderful. After a while, my second son graduated from junior high and his school called me up and told me my son misbehaved in school and did not follow the rules. Hence, I asked my second son if he was willing to go to school in the City of Ten Thousand Buddhas, but I knew he enjoyed the lively public school life in San Francisco, and he would not go. Thus, I prayed to the Buddhas and Bodhisattvas everyday, asking them to let my son go and attend school there. Coincidentally, there was a summer camp program at CTTB, so I asked my son to go try it out for a week. He said he would, but he was only willing to go and try for a week. I said, "That is fine!" When he finished the first week of summer camp, the summer camp teacher called, he informed me that my son broke the school rule: he rode bike with three other students to the back mountain, which is a forbidden zone for the school kids to go. The teacher wanted us to pick up my son. My husband had something to do that morning, so he couldn't go until the afternoon.

他心裡一想爸爸出車禍是因為趕著來接我，我太不應該了。心裡一慌就哭起來了。我先生五點到達，我兒子在操場一見到他，就跪下來懺悔。剛好當時老師就在我兒子旁邊。他看到這情形，就覺得我兒子還有一點善根，就答應他可以繼續讀暑期班。當暑期班結束時，我兒子對我說：「我想在萬佛城試讀一個學期的高中課程。」於是我就去求法師，老師們讓我兒子留下來在萬佛城讀高中。於是法師和老師們就開始討論，最後答應讓他在萬佛城讀書。但是有一個條件，他必須要會背誦弟子規和大悲咒。我兒子聽後就答應了。但是一開始，他怎麼背都記不起來。於是我就陪他一起唸。我先唸大悲咒，唸了幾天我背起來了，我就鼓勵我兒子說：「媽媽能做得到，你也能做得到。」於是我也發了一個願，如果我兒子能進萬佛城讀書，我每個月吃十天的素。但是後來覺得這樣子吃素，很難記，於是就吃全素至今。後來我兒子也能把弟子規背了一半。法師見他有誠意，就收下了他。

我現在講一講我是如何進金山寺的。我可以這樣說，金山寺的門是不容易進來的。如果你沒有善根，是不容易進金山寺的門。當時我三兒子和小女兒要在金山寺讀中文班，我就跟著他們一起來上課。慢慢地，我就接觸了佛法。

現在我談談我的三兒子是怎樣去萬佛城讀書？有一次在萬佛城，法會結束以後，恆頤師由於上了年紀，她需要人幫忙搬磚塊。剛好我兒子就在她身邊，她就叫他幫忙。他說：「我年紀太小，沒有力氣搬磚塊。」他把頭轉到另一旁，眼都不望法師一下。但我的小女兒就衝口而出：「我有力氣，我可以搬磚塊。」我兒子聽後就覺得不好意思，也就一聲不響地開始作工了。在搬磚塊的過程，法師對我兒子做了很多開示。法師對他說：「你要吃素，不要殺生。」我兒子回家後第二天他就對我說：「媽咪，我要吃素。」

Because we were informed on such short notice, my husband got into a car accident in the parking lot while he was rushing to pick up my son. Instead of picking up my son, now he had to go deal with insurance issues, until four o'clock, he hadn't arrived in Ukiah yet. My son wondered why his father hadn't arrived yet, so he asked the teacher. Then, the teacher informed him that his dad got into a car accident. My son figured that his dad got into car accident because of him. He was really worried and he started to cry. My husband arrived after five. When my son saw him in the basketball court, he immediately kneeled down and repented. Luckily, the teacher was there to witness it. He thought my son has some good roots, so he allowed my son to finish summer school. When summer school ended, my son told me that he is interested in attending high school in CTTB. I was very happy to learn the news, so I went to ask the dharma masters and the teachers if they will accept my son. After many meetings and discussions, they decided to let my son stay with the condition that he must memorize the *Rules of Being a Student* and the Great Compassion Mantra before school started. My son agreed. However, he couldn't memorize any of it at the beginning. Thus, I recited the Great Compassion Mantra with him. After a couple days, I memorized the Great Compassion Mantra already. I tried to encourage him, I said, "If mom can do it, you can do it, too!" I made a vow. I vowed that if he can continue to study at the City of Ten Thousand Buddhas, I will be vegetarian ten days a month. But later, I thought it too much trouble to remember which ten day of the month I was to be vegetarian, so I became a total vegetarian since then. Later my son was able to memorize half of the *Rules of Being a Student*. The school teachers accepted him.

Second, I will talk about how I came to this way place-- Gold Mountain Monastery. It's not easy to come to Gold Mountain Monastery. If you don't have enough good roots, it will not be easy. My third son and the youngest daughter came to study Chinese at Gold Mountain Monastery, so I came with them. Gradually, I became familiar with Buddhism myself. Third, I will talk about how my third son went to the City to study. It was during one of the Dharma assemblies in the city, after the dharma assembly, Heng Yi Shr needed some help carrying some bricks into a cart. My children were near by, so Heng Yi Shr asked my third son to help. My son said, "I am very young, so I don't have much strength. I can't help!" But my daughter said, "I can help! I have strength!" My son was embarrassed by his sister's comment, so he helped anyway. During the moving, the Heng Yi Shr lectured my son on the benefits of being a vegetarian and upholding the no killing percept. The next day, he told me, "Mom, I want to be a vegetarian!"

他還把全年的月曆每個月10天吃素的日子圈起來。在感恩節當天，剛好是十齋日。當天的晚上有很多食物，很多好吃的東西。他一點都不吃肉食的東西。我看了心疼，就對他說：「不要緊，這一次可以的，明天再補回來就好了。」他還是堅持不吃。這次事件後，過了一年，他有機會進入萬佛城讀高中。

現在說說我的小女兒。她當時剛好小學畢業。有一天在金山寺玩耍，有一位法師發現她走路腳跟不著地。於是她幫我女兒在佛前加持她。第二天我女兒就對我說：「媽媽，我答應你去萬佛城讀高中。」我當時很感激佛菩薩對我們一家人的關愛。

現在我再談談我的二兒子。他從萬佛城高中畢業以後，在外面的學校讀書，他就沒有再吃素了。但有一天同學借了一卷帶子給他，裡面的圖像都是在描述動物遭受砍殺的時候，它們發出痛苦的慘叫聲。他和以前一起在萬佛城讀書的同學看後，都決定不再吃肉，要吃素。

所以在此我希望居士，佛友們誠心發願，要吃全素。這對每個人都有很大的幫助。當你家人遇到困難的時候，都會順利過關的。下一次有機會我會告訴大家我家人的感應。

Thus, he circled all the ten days of each month to be a vegetarian on the calendar. On Thanksgiving day, it was also the day to be vegetarian, there were many delicious foods on the dinner table. He didn't eat any meat dishes. I felt sorry for him, so I told him, "It's okay, we can make it up tomorrow." But, he still insisted not eating any meat. A year after this incident, he was given an opportunity to study at Developing Virtue High School.

Now, I will talk about my daughter. One day she was playing with other kids at Gold Mountain Monastery; a dharma master saw her walking without the sole of her feet touching the ground. Moreover, the dharma master gave her blessing in front of the Buddhas. The next day, she told me she still wanted to go and attend junior high at CTTB. At that time, I was really touched by how the Buddhas and Bodhisattvas care for my family.

Lastly, I will talk about my second son again. After he graduated from high school and went to study in college, he started to eat meat again. However, one of his friends lent him a movie about the brutality animals faced before they got killed. After he saw the movie, he and his friends decided not to eat meat anymore.

Thus, I hope my personal stories will help you all to be determined about being a vegetarian. The merit and virtue of being a vegetarian will help you and your family. When you undergo difficulties, you will eventually get through the rough times.

(上接第一頁)

在金山聖寺、萬佛聖城、金輪聖寺，以及隸屬法界佛教總會下的所有道場，都要把這種情形改善。當然，不能馬上改得很圓滿，可是也要一步一步做去，改到最圓滿、最徹底、最究竟的地步，然後還要念茲在茲，保存這種良好的行為、志願，去推展佛教，令佛教發揚光大。這是每個佛弟子應有的責任。佛教若不興旺，乃是因為我本人沒有盡到責任。不要把責任推諉到他人身上。若能這樣，不久的將來，佛教一定能發揚光大，推行到世界每一個角落。

(Continued from page 1)



At Gold Mountain Monastery, the City of Ten Thousand Buddhas, Gold Wheel Monastery, and all other branch monasteries under the auspices of Dharma realm Buddhist Association, we have to reform that kind of situation. Of course, we cannot become perfect right away, but we should work step by step to change until we reach the most perfect, most thorough, and most ultimate level. Then we have to preserve that kind of wholesome behavior and resolve in thought after thought, so that we will be able to help Buddhism expand and flourish. Every disciple should have this responsibility and think, "IF Buddhism is not prospering, that's because I have not fulfilled my responsibility." Don't shift the responsibility onto other people's shoulders. If everyone can think that way, then in the near future Buddhism will certainly be able to flourish and spread to every corner of the world!

6月份 金山寺法會時間表

June 2007 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
<p>需要交通安排請洽金山寺 Please contact us if you would like to participate (415) 421-6117</p>  				<p>1 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>2 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance * 2:40 pm 淨業社共修 Pure Karma Society's Class</p>	
<p>3 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>4 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>5 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>6 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>7 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>8 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>9 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance ★2:40 pm 淨土法門研討 Pure Land Investigation</p>
<p>10 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>11 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>12 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>13 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>15 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>16 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance ★2:40 pm 淨土法門研討 Pure Land Investigation</p>
<p>17 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>18 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>19 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>20 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>21 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>22 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>22 宣公上人涅槃 十二週年紀念法會 Twelve Anniversary of Venerable Master Hua's Entering Nirvana <u>8:30 am</u> 普佛·紀念影片·傳供 Universal bowing, Memorial Video of Master Hua & Passing offerings <u>1:30 pm</u> 禮拜華嚴懺 Avatamsaka Repentance</p>
<p>24 金山寺本日法會暫停 全體參加萬佛聖城 宣公上人 涅槃十二週年紀念法會 No Assembly today Going to CTTB for Twelve Anniversary of Venerable Master Hua's Entering Nirvana</p>	<p>25 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>26 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>27 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>28 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>29 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>30 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance ★2:40 pm 淨土法門研討 Pure Land Investigation</p>

7月份 金山寺法會時間表

July 2007 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
<p>1 <u>1:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>3 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>4 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>5 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>6 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>7 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance * 2:40 pm 淨業社共修 Pure Karma Society's Class</p>
<p>8 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>9 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>10 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>11 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>12 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>13 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>14 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance ★ 2:40 pm 淨土法門研討 Pure Land Investigation</p>
<p>15 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>17 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>18 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>19 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>20 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>21 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance ★ 2:40 pm 淨土法門研討 Pure Land Investigation</p>
<p>22 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>23 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>24 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>25 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>26 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>27 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>28 <u>9:00 am</u> 慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>28 金山寺本日法會暫停 全體參加萬佛聖城觀音法會 No Assembly today Going to CTTB for Celebration of Gwan Yin Bodhisattva's Birthday</p>	<p>30 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>31 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>需要交通安排請洽金山寺 Please contact us if you would like to participate (415) 421-6117</p>			