

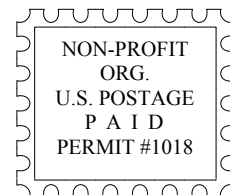


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Address correction requested

上 月 佛 語

彌陀佛七開示

Instructions during an Amitabha Buddha Recitation Session

娑婆世界的人，都歡喜快樂，不歡喜苦惱；地獄的眾生，歡喜苦惱，不歡喜快樂；餓鬼歡喜瞋恨，不歡喜慈悲；畜生道歡喜愚癡，不歡喜有智慧，所以牠才跑到畜生道去。

All the people here in the Saha World enjoy happiness and dislike suffering. Being in the hells enjoy suffering and dislike happiness. Hungry ghosts enjoy hatred and anger, and dislike kindness and compassion. Animals enjoy stupidity and dislike wisdom. That's why they've descended to the destiny of animals.

我們雖說歡喜快樂，不歡喜苦惱，但卻不知道怎樣才能沒有苦惱；天上的眾生，也是歡喜快樂，不歡喜苦惱。在佛和菩薩的境界上，沒有苦惱，也沒有快樂，苦樂俱忘。眾生多數是顛倒，以是為非，以非為是；將黑作白，將白作黑。究竟他知不知道這是顛倒呢？知道的，雖然他知道，他仍然去做不對的事；明明知道不合法的，他專門去做；知道什麼是對的，他卻不去做。

Although we say that people enjoy happiness and dislike suffering, none of us really know how to end our troubles. Living beings who dwell in the heavens also prefer happiness to suffering. The state of Buddhas and Bodhisattvas is such that they are free of suffering, and they are also free of happiness. They've forgotten both joy and sorrow. Most of us living beings are inverted. We take right for wrong, and see wrong as right. We turn black into white and white into black. And yet, are we aware that this is inverted behavior? On the one hand, you might say we do know. But even though we know, we still insist on doing wrong things. We clearly know that something is not in accord with Dharma, yet we do these deeds more often than not. We know what's right, but we cannot bring ourselves to do it.

譬如，念佛時去喝茶。喝茶有特別時間，不是隨時隨地可喝。用念佛的時間去喝茶，是躲懶偷安。念佛念的倦了，便去喝一杯茶休息休息，懶惰一下。若要真心念佛，怎會想起去喝茶？早就把喝茶忘了。何況喝牛奶？什麼都忘了。真正在念佛，吃飯了沒有也不知道，更何況喝茶？

有人說：「念佛太危險了，連飯也不知道吃了沒有。」這就是功夫。真正用功的人，吃飯沒吃飯他不知道，穿衣沒穿衣也不知道，睡覺沒睡覺也不知道——什麼都忘了。是白天？不知道；是黑夜？不知道。上不知有天，下不知有地，中不知有人，一切都空了。一切都空了，怎會想起要喝茶、要喝牛奶？

修念佛法門，就要時時刻刻都在念這一句「南無阿彌陀佛」，沒有停止的時候。醒時也念，睡覺時也念。這一句「南無阿彌陀佛」六字洪名，拉也拉不斷，扯也扯不斷，用劍斬也斬不斷。它的力量，比鑽石還堅固。你沒有任何方法能破壞這句「南無阿彌陀佛」，這才叫做「念佛三昧」。

念佛是這樣，念經也是這樣，持咒也是這樣。在這情形之下，想打妄想也打不起來。修行並不容易的。

娑婆世界的眾生，一舉一動，都是貪，都是瞋，都是癡。世間法，他用貪瞋癡去修行；出世法，他還是用貪瞋癡去修行。修行，他貪著開悟。坐了兩天半禪，想要開悟；修了兩天半法，想要有神通；念了兩天半佛，便想得到念佛三昧！你看這貪心多大，都是貪心鬼的表現。

An example would be somebody who goes off to drink tea when it's time to reciting the Buddha's name. There's a special time reserved for drink tea; people can't drink whenever they feel like it. A person who drinks tea when its time to recite the Buddha's name is just being lazy. He gets tired reciting the Buddha's name, so he decides to take a rest and help himself to a cup of tea. If someone sincere enough in reciting the Buddha's name, how would he/she think of going to drink tea? He'd have forgotten about drinking tea altogether. Even less would he think of drinking milk. He'd have forgotten everything else. When a person is truly reciting the Buddha's name, he's not aware of whether or not he's eaten. Even less would he think of drinking a cup of tea.

Someone may say, "Reciting the Buddha's name must be dangerous if you don't even know whether or not you've eaten." Nonetheless, this "not knowing" reveals true skill. Someone who is serious in cultivation will not be aware of whether or not he's eaten, gotten dressed, or slept. He's forgotten everything. He doesn't know if it's day or night. He is not aware of the heaven above, the earth below, or the people in between. Everything is empty. Everything being empty, how could he possible think of drinking tea or milk?

When we cultivate the Dharma-door of reciting the Buddha's name, we should be constantly mindful of the phrase, "Namo Amitabha Buddha," and never stop reciting it. We recite when we are awake and when we are asleep. We recite this eight-syllable great name "Namo Amitabha Buddha" continuously. Our recitation cannot be separated or pulled apart or Our recitation cannot be separated or pulled apart or cut with a sword, and the power of our recitation is even more solid than a diamond. Then there is no way to interrupt our recitation of "Namo Amitabha Buddha." This state is known as the Buddha Recitation Samadhi.

Not only should we recite the Buddha's name this way, we should also recite Sutra and mantras this way. In this state, we cannot indulge in false thinking even if we want to. Cultivation is really not easy.

Every move of living beings in the Saha World is, without exception, full of greed, hatred, and stupidity. We pursue worldly matters with that greed, hatred, and stupidity. We also use greed, hatred, and stupidity when we cultivate world-transcending dharmas. As we cultivate, we're greed to get enlightened. We sit in meditation for two and a half days, and want to gain spiritual powers. We recite the Buddha's name for two and a half days, and want to attain the Samadhi of Buddha Recitation. Look at how huge that greed is! These are the thoughts of greedy ghost!

修行，要把它看作各人的本份。不需要貪，久而久之，功德自會圓滿，菩提果也會成就。本來應該成功的，貪多卻嚼不爛，吃飯要一口一口吃，把一碗飯統統塞到嘴裏去，擠到口裏一點地方也沒有，你說怎樣吃？嚼也嚼不動，更嚥不下去。吃飯是最簡單的比喻。這叫「貪多嚼不爛」。

修行，要行所無事，不要有貪心，不要我如何如何，我想開悟，我想得神通了。哪會這樣快？把種子種到地下，要等它慢慢長出來；時間到了，它自然成熟。古人說：「鐵杵磨成繡花針」，功到自然成，但你不要怕費事。時間久了，自然會磨成針。所以修道，就要去毛病。什麼是毛病？你歡喜喝茶，這是毛病；歡喜喝牛奶，這是毛病；歡喜打妄想，也是毛病。如果一切貪圖自在，用功便不相應。用功，是不怕苦、不怕難、不怕疲倦，才有成就。這裏要向你們諸位道歉！因為我歡喜說笑話，所以你們胖的人，聽我說了以後，不要急著去減肥。要不然又頭上安頭，弄出很多麻煩來。



全世界都充滿天災人禍，黯淡無光。這表示人類的生命都有危險。這種殺人的戾氣，前所未有。我們知道的有原子彈、氫氣彈、核子武器，現在還有鐳射。這些殺人的利器，一旦使用起來，人類可能同歸於盡。所以，時到今日，唯有依照佛法修行，才能消滅災禍於無形。全世界充滿黑氣，黑業瀰漫。哪個地方真有修行人，哪個地方的災難就少一點。

We should see cultivation as our basic duty. There's no need to be greedy. Over time, our merit and virtue will naturally be perfected, and we'll accomplish the fruition of Bodhi. It may be that we were due to accomplish it, but then we bit off more than we could chew. We must eat one mouthful at a time. If we try to stuff too much food into our mouth at once, leaving no room for chewing, how can we eat it? We can neither chew nor swallow it. Eating is a very simple analogy. This is called "biting off more than you can chew."

When we cultivate, we should feel as if nothing special is going on. We shouldn't be greedy and calculate, "What's in it for me? Can I get enlightened? Can I get spiritual powers?" Who could expect results so quickly? A farmer plants seeds in the ground and waits patiently until they sprout. When the time is right, they will ripen by themselves. The ancients had a saying, "Rub an iron pillar down to the size of a sewing needle. When your spiritual skill is mature, you will naturally succeed." You should not fear that you might be wasting effort. Over time, you will naturally rub the iron pillar down to the size of a needle. In our cultivation of the Way, we have to get rid of our faults. What are our faults? Liking to drink tea is a fault. Liking to drink milk is a fault. Liking to entertain idle thoughts is a fault. If you always crave comfort and ease, then your efforts will never evoke a response. If you don't feel suffering, difficulty or fatigue, you'll succeed in cultivation. Now I want to apologize to all of you here. You see, I like to joke around, so those of you who are overweight should not immediately go on a diet after listen to my advice on eating, if you do, you will be "adding a head on top of the head you already have," and causing yourself much vexation!

Calamities now fill the entire world. Our world has become a dark place without any light. The continued existence of humankind is seriously threatened. We are engulfed by a killing energy that has never existed before. We know about atomic bomb, hydrogen bombs, nuclear weapons, and even laser-cannons. If one of these lethal weapons were set off, the entire human race could easily be wiped out. In the present time, a black miasma covers the entire world, and this karma of black deeds surrounds every land. The only way we can avert calamity is to cultivate according to the Buddhadharma. In any location where there are genuine cultivators, the disaster will be slightly lessened.

若遇很多人聚在一起修行，共同的力量，便能消災化劫，無形中把暴戾之氣，改為祥和之氣。可是必先要腳踏實地，躬行實踐，依照佛法修行。大家拿出真心來念佛。念一句佛，虛空裏便有一度光明。若能懇切至誠地念佛，這光明便遍照三千世界，令三千大千世界的空氣化為吉祥，把染污、暴戾、災難的空氣改變過來。



萬佛聖城是世界上最光明的一個地方，因為萬佛放光，遍照寰宇。你在萬佛聖城，就是打妄想，比起在世界上做最大的功德，還有功德。為什麼這樣說？因為萬佛聖城的人，人人向善，就是打妄想，多數打善的妄想，很少打惡的妄想。所以萬佛聖城，可以說是世界的太陽，世界的月亮，遍照大地，令一切眾生普獲清涼。

所以住在萬佛聖城的人，皆是往昔種諸善根，發過願，願意改造這個世界，令世界的災難，化為烏有。所以，在萬佛聖城的人，一舉一動，一言一行，都要往正確的去做。不要同流合污，不要像一般人。萬佛聖城裏的住眾，都是很善良的人；若有劣性眾生，早晚他不能存在，早晚他會自己還單。

萬佛聖城，在西方從地湧出，將來全世界所有的佛教徒，聚會一起，共同在此地修行，共同研究佛法。令佛教發揚光大，既然能在萬佛聖城出家修道，將來一定會成佛。

If many, many cultivators could gather together and unite their efforts, they'd be able to eradicate disasters, invisibly transforming the violent energy into a positive, beneficial atmosphere. To make it happen, however, we must do real work, take firm strides, and honestly cultivate according to the Buddhadharma. So let us bring forth true minds and recite the Buddha's name! When we recite the Buddha's name even once, a ray of bright light appears in the air. If we can recite the Buddha's name with utmost sincerity, the light can shine throughout the trichiliocosmos. It can transform the atmosphere of the entire cosmos into auspicious energy, neutralizing the energy of violence, pollution, and disasters.

The City of Ten Thousand Buddha is the one place in the world right now that shines with a bright light. When ten thousand Buddhas emit their effulgence, the radiance illuminates the entire universe. If you are at the City of Ten Thousand Buddhas, then even when you indulge in delusive thinking, your merit and virtue is still greater than any merit and virtue you could create elsewhere in the world. Why do I say this? Because the people at the City of Ten Thousand Buddhas all want to be good. Even if they entertain idle thoughts, those thoughts, by and large, are wholesome thoughts: rarely are they evil thoughts. So we can rightly say that City of Ten Thousand Buddhas acts as a sun or a moon for the world, shining every-where on the globe, and bringing clarity and coolness to all people.

Residents of the City of Ten Thousand Buddhas have all planted roots of goodness in the past. They've all made vows to reform and to rescue the world, to eliminate disaster on the planets. That's why every word spoken and every deed done by the people here must be correct. We may not mix with undesirable elements and conduct ourselves like everyone else. The residents of the City of Ten Thousand Buddhas are all wholesome and good people. Any evil-natured person, sooner or later, will voluntarily remove himself from the community; such person will not be able to remain here.

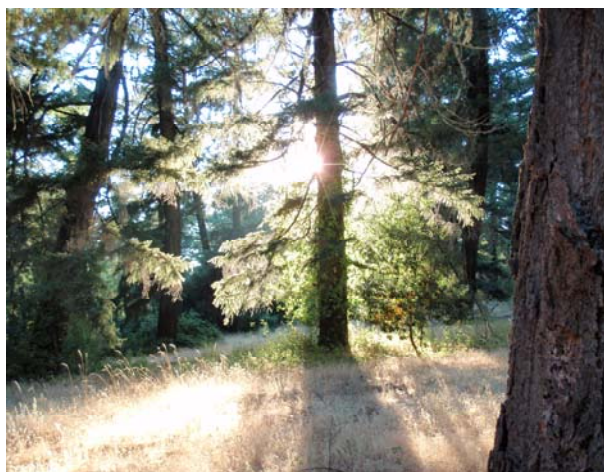
The City of Ten Thousand Buddhas has welled up from the ground here in the West. In the future, Buddhists from around the world will assemble there to cultivate and investigate the Buddhadharma together. The Dharma will flourish and grow great. We who are able to leave the home-life and cultivate at the City of Ten Thousand Buddhas are guaranteed to become Buddhas in the future.

為什麼？所謂「近水樓臺先得月」，你先到了萬佛聖城，會先得道。後來的，便會晚一點。

有些人來到萬佛聖城，覺得住不下來，因為他們感到這城市沒有很多活動，很呆板，沒有很多娛樂。但你應該知道，只向外求娛樂，反把你真正的快樂耽誤了。在這世界裏，要找假的，會把真的丟了；要找真的，先要放下假的。不能又想修出世法，又放不下世間法。腳踏兩頭船，又要到江北，又要過江南，是辦不到的。



現在打佛七，要一門深入，憑著真心、誠心、虔心，修念佛法門，不要空過一時一刻。要知道一寸時光，一寸命光，不用功，便增長罪業；真用功，便增長善根。要老老實實地念佛，才不致浪費光陰，生命才有點價值。



Why? There's a saying that captures it: "Those who draw near the pagoda at the pond will get to see the moon's reflection first. Those who arrive first at the City of Ten Thousand Buddhas will attain the Way first. Those who come later will attain it a little later."

Some people come to the City of Ten Thousand Buddhas, but they feel they cannot stay. They may feel that there aren't enough activities going on, or that the rules are too inflexible, or that there's not enough entertainment. But you should realize that any entertainment that you seek outside of yourself will interfere with your own true happiness. In this world, those who seek what's false will lose what's true. If one wants to find what's true, the first step is to put down what is false. It won't work to cultivate world-transcending dharmas on one hand, and still be unable to put down mundane dharmas on the other. Such a person has one foot in each boat. He wants to go to the northern bank and also to the southern bank of the river, but that's impossible.

We are not holding a Buddha Recitation Session, and our goal is to concentrate intensively on this one method. We cultivate the method of reciting the Buddha's name with a true, sincere, earnest mind. We don't want to waste even a minute of time. We should realize that "an instant of time is an instant of life." If we fail to work hard, then our karmic offenses will increase. If we do work hard, then our good roots will increase. If we honestly recite the Buddha's name, then we can say we haven't wasted this time, and our lives will have some real value.

**念一句佛，
虛空裏便有一度光明。**

When we recite the Buddha's name even once, a ray of bright light appears in the air.

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：

色不異空。空不異色。色即是空。空即是色。

偈頌：

色不異空有若無 空不異色體用殊
色即是空真源徹 空即是色妄流枯
山河大地唯識現 夢幻泡影如是乎
慎勿外求持中道 放下染緣即來如



解釋：

色不異空有若無。什麼叫色？就是有形相的，有形有相的就謂之色。什麼叫空？就是無形相的，無形相的就是空。那怎麼又說「色不異空，空不異色，色即是空，空即是色」呢？這說的是徹底的一個了義，是究竟的一個真理。

色，我們所有的這個山河、大地、房廊、屋舍，這所有一切都是色。這個色在什麼地方呢？色就在這個空裏邊。這空又在什麼地方呢？空也在這個色裏邊。所以說「色不異空」，色和空是不二，是沒有兩樣的。

Sutra:

Form Does Not Differ From Emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form.

Verse:

“Form does not differ from emptiness”:
“is” is like “is not.”

“Emptiness does not differ from form”:
The distinction is of substance and function.

“Form itself is emptiness”:
its true source is fathomed.

“Emptiness itself is form”:
The false flow has dried up.

Mountains, rivers, and the great earth
are only manifestations of consciousness.

“Dream, illusion, bubble, shadow” – so it is!

Be careful not to seek outside;
maintain the Middle Way.

To cast down stained threads of cause
Is to come toward the Thus.

Commentary:

What is form? That which has a perceptible characteristic is form. What is emptiness? That which is without characteristics is emptiness. Then why does the text say, form does not differ from emptiness; emptiness does not differ from form; form itself is emptiness and emptiness itself is form? The sutra declares the ultimate meaning which penetrates clearly to the most fundamental principle.

The mountains, the rivers, the great earth, and all the chambers, corridors, rooms, and dwellings are form. What is form? Form is within emptiness. Where then is emptiness? Emptiness is within form. Form and emptiness are therefore said to be non-dual. Form does not differ from emptiness means that they do not have differing characteristics.

(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

三昧辯才。現生求願。皆令果遂。決定無疑。

接著是受持大悲心陀羅尼生善的感應。「三昧」是梵語samādhi，音譯曰：「三摩提、三摩地」，意譯為「正定」。心離邪亂稱為「正」；息慮凝心，把心專止於一境。謂之定。以定之力使身、心平等安詳，無念無想，猶如明鏡無心，物來則現，物去不留。這就是三昧境界。

Samadhi, eloquence, and whatever is sought in this present life, are all brought to accomplishment. There is no doubt.

Next is the response of being reborn in a good place by upholding the dharani of the great compassion mind. Samadhi is Sanskrit. The Chinese transliteration is 'san mwo di'. The meaning of Samadhi is Proper Concentration. The mind without out any evil and confusion is proper. Cessation of anxiety and mental distraction, focusing your mind in one place is called concentration. Using the power of concentration to put your body and mind in serene equanimity without any ideas and thoughts, like a bright mirror without a mind, reflecting any objects but not keeping them there, is called the state of samadhi.

如果要廣度眾生，須要成就辯才，善巧說法，所謂四辯才或稱四無礙辯：1.法辯 --能分別諸法；2.義辯 -- 能分別法的義理；3.詞辯 -- 能分別詞語；4.應辯（樂辯） -- 很有自信地提出看法而不怯弱。¹要成就三昧辯才，首先就要持戒。由戒生定，由定發慧。所以，不是光念咒文就可以成就的，因為不持戒，又怎能與佛菩薩的大悲心相應呢？

If one wants to save and liberate sentient beings, he must achieve methods of eloquence and skillful speech, such as the four kinds of eloquence or the four kinds of unobstructed eloquence. 1) Dharma Eloquence – knowing the distinctions of all dharmas; 2) Meaning Eloquence – knowing the meanings of all dharmas; 3) Word Eloquence – knowing different words and phrases; 4) Responsive Eloquence (confident eloquence) – confidently present ideas without hesitation. To achieve Samadhi eloquence one needs to uphold the precepts. By upholding precepts one will gain Samadhi, and having Samadhi one will gain wisdom. Therefore, one can't gain a response by only reciting mantras and sutras. How can one expect to get a response from the great compassion mind of Buddhas and Bodhisattvas without upholding the precepts?

從上一句「三昧辯才」，我們知道我們所求的應當是修行者要發的求戒定慧三無漏學的大願，希望能夠藉受持大悲懺法的功德，今生即能感果，遂心稱意。宣化上人在《大悲心陀羅尼經淺釋》裡說：「若生少疑心者，必不得果遂也。你要是有一點點、一根頭髮這麼多的懷疑心，也達不到你這種願望。」源慧法師在《大悲心咒懺法講記》裡說：「若以至誠心，以決定心，以精進心，受持大悲心陀羅尼咒，決定能消除行者一切惡業，能證三昧辯才，能成就一切所求。」所以「現生求願……決定無疑」，是要具備最大的信心與誠心。

From the aforementioned ‘Samadhi eloquence’, we know that to get the response we seek it is necessary to make a great vow of cultivating the three no-outflow methods --- precepts, meditation, and wisdom, hoping to certify the results and fulfill one’s wish in this lifetime through the merit and virtue of upholding the Great Compassion Repentance Dharma. In the *Explanation of the Sutra of the Dharani of the Great Compassion Mind*, it is stated: “If one has a little doubt, he can’t fulfill his wishes. If you have a little bit, even as little as a hair’s breadth of doubt, you can’t achieve your goal.” Dharma Master Yuan Hui once mentioned in *Notes on Great Compassion Mantra Repentance*, “If one has a sincere, determined, and vigorous mind to uphold the Great Compassion Mind Dharani Mantra, he will certainly wipe out all his evil karma to certify Samadhi eloquence and fulfill all his wishes.” Therefore, “whatever is sought in this present life ... there is no doubt.” Therefore, you need to have the greatest sincerity and faith.

能使速獲三乘。早登佛地。

受持大悲懺法大的生善功德不但能使我們脫離三界（欲界、色界、無色界），六道（天、人、阿修羅、地獄、餓鬼、畜生）輪迴，還可以進階三乘（聲聞、緣覺、菩薩），登至佛地。依天台宗的解釋，佛地在此非指佛果，是指一切種智等諸佛之法完全具備之位。佛地是三乘共通之十地最後一地²。所以拜大悲懺是效法三乘，最後像菩薩發大悲心，修行六度，才能早成佛果。

The Three Vehicles can be quickly attained and that the ground of the Buddhas can soon be reached.

The merit and virtue of cultivating the Great Compassion Repentance Dharma can not only let us get out of the three realms (realm of desire, realm of form, realm of formlessness) and the cycles of the six paths (heavens, humans, asuras, hells, hungry ghosts, and animals), we can further reach the three vehicles (Vehicle of Sound-hearers, Vehicle of Those Enlightened by Conditions, and the Vehicle of Bodhisattvas), and ultimately to Buddhahood. According to the explanation of Tian-Tai School, to be on the Buddha-ground is not yet to be certified to Buddhahood. It is only a level of understanding of all wisdom and dharmas. Buddha-ground is the last ground of ten in the Three Vehicles. Therefore, bowing the Great Compassion Repentance is to learn after the Three Vehicles, finally bringing forth the great compassion mind as a bodhisattva to cultivate the six paramitas, and then one can soon realize Buddhahood.

威神之力。歎莫能窮。

《大悲心陀羅尼經》裡說：「此陀羅尼威神之力。不可思議不可思議。歎莫能盡。」這裡總括前面所說受持圓滿神咒的種種功德力用，我就借宣化上人講解的《大悲心陀羅尼經淺釋》裡明確的解釋：「威神，就是有威可畏；所有的人，所有的魔鬼，都怕這一種不可思議的力量。威神之力，也就是令人畏敬的一種力量。讚歎這個陀羅尼威神的力量，是說不完的啊！」

No one can exhaust the praises of his awesome spiritual might.

Great Compassion Dharani Sutra stated, “The mighty power of this dharani is inconceivable and unimaginable and one can’t exhaust its praises.” This includes all the aforementioned kinds of merit and virtue power of upholding the perfect mantra. I am using the evident descriptions from the “*Explanation of the Great Compassion Mind Dharani Sutra*” by Venerable Master Hua: “Mighty is the authority others fear; all people and demons are in terror of this inconceivable power. The power of the mighty is a power that others fear and respect. We will never be able to exhaust praising the mighty power of this dharani in our words.”

1. 大正新脩大藏經 第二冊 No. 125《增壹阿含經》卷第二十一。

2. 見《佛光大辭典》、摩訶般若波羅蜜經卷六。智顗之法華玄義卷四下、摩訶止觀卷六上。謂菩薩依方便力修六波羅蜜，同時順次行四念處乃至十八不共法，經前九地至佛地-----佛的修行境界。

(待續 To be continued)

雜感 Some Thoughts

續 (Continued from last issue)

By Chin Jian 親建

以上是和諸位分享受戒的重要和殊勝，現在弟子來分享在聖城法會期間出坡的經驗。弟子在 2009 年到 2011 年，連續三年參加萬佛寶懺法會，在法會期間時出坡當義工。最特別的經驗是在 2009 年萬佛寶懺期間，弟子在中午時間，在聖城的資源回收中心整理分類垃圾。

Above, I have shared with all of you the importance and auspicious experience of taking precepts. Now, I like to share some of my volunteering experience in CTTB during the Ten Thousand Buddha Repentance ceremony. For three years, from 2009 to 2011, I had attended the Ten Thousand Buddha Repentance ceremony. During these sessions, I volunteered in various jobs at CTTB. The most special experience I had encountered was during the session of 2009. At noon time, I helped out in the recycling center and sorted out all trashes.

每天中午，都會有義工逐一的將各種垃圾，從聖城的每一棟建築物內，將所有的垃圾收集：包括了從男校、女校、各辦公室、男寮、女寮、廁所、廚房等等、各種垃圾，用卡車載到如來寺附近的資源回收中心堆放。弟子和另一位義工（他已在今年 3 月出家成為果順沙彌師），我們兩位負責整理聖城的各種垃圾。

Every day during lunch time, some volunteers would gather all kinds of trash from every building in CTTB. They carried all the trashes from the Boys' school, the Girls' school, the offices, men's dorms, women's dorms, restrooms, kitchens to the recycle center near Tathagata Monastery. Another volunteer (he has left home and become Shramanera Guo Shun Shi in March 2011) and I took care of sorting all trashes out.

我們兩位逐一將收集來一袋一袋黑色的大塑膠垃圾袋打開，檢查是否有做好分類，譬如將一些玻璃瓶、塑膠瓶、鐵罐、各種可回收的紙類，挑出來，整理好放在一邊，將其他剩餘無法回收的一般垃圾，彙集、合併在一袋，綁好堆放在資源回收中心後面的一個貨櫃中。經過幾天之後，我只要打開黑色的大垃圾袋，看看裡面的垃圾，就可以大概知道這垃圾袋是從那裡收來的。

譬如，如果是從學校來的垃圾、就有學生的筆記本，辦公室來的、就有許多紙，男寮來的、女寮來的、廁所來的或是廚房來的，特別好認出。

First, we opened the big plastic trash bags and checked whether all trashes were recycled properly. For example, glasses bottles, plastic bottles, cans, recyclable paper would be sorted out and tied up. All the non-recyclable trashes would be combined and put in the truck in the back. After working a few days, as long as I opened the big, black trash bag and looked inside, I could usually figure out where the trash came from. For instance, if the trash came from the schools; it usually had lots of notebooks. If it came from the offices, it had lots of paper. Trashes came from the men's dorms, the women's dorms, the restrooms, or the kitchen could easily be recognized.

我有一天問另一位義工：“聖城是如何處理這些，堆放在資源回收中心的垃圾呢？”他說：“玻璃瓶、塑膠瓶、鐵罐，可以賣一點點的錢。但是堆放在貨櫃中無法回收的一般垃圾，聖城會花錢請垃圾收集卡車來載，一袋一袋的算錢。”我當時聽了之後，嚇一大跳！每一袋的垃圾，都會浪廢聖城的錢，每次大法會（譬如萬佛寶懺），都會有上百人從世界各國來參加，每天從男寮、女寮宿舍收來這麼多的垃圾，都會浪廢聖城的錢，去請收集垃圾卡車來載。我才驚覺，我不能製造太多的垃圾，否則都會浪廢到聖城的錢，這些錢都是善男信女，血汗賺來的，真的是浪費不得！

One day, I asked the other volunteer: “How does CTTB deal with the trash in the recycle center?” He said, “Glasses bottles, plastic bottles, cans can be sold for a little bit of money, but CTTB needs to spend money to call for the trash truck to pick up those non-recyclable trashes.”

I was shocked when I heard what he said. I suddenly realized that I should not make too much trash, otherwise, I would waste CTTB's funding. These sincere disciples worked so hard to earn every penny and then donated to CTTB, so money should not be wasted.

當我打開從男寮、女寮宿舍來的垃圾袋時，常常看見各種食物包裝的垃圾，我不經納悶？在宿舍裡，不是不能帶食物來嗎？更何況在宿舍內吃東西呢？為何會有各種食物包裝的垃圾呢？難道是從五觀堂，把食物帶到宿舍內吃呢？這樣的行為，當然也是不被許可的。譬如，宿舍來的垃圾袋裡，有許多的餅乾、麵包的包裝、水果渣。最多的是，各種小袋隨身包多穀類粉的沖泡飲品。譬如，芝麻糊、黑豆、薏仁、山藥、咖啡三合一粉、等等各種沖泡飲品的小袋。

When I opened a trash bag from the dorms, I usually saw some packaging material from various types of food. I was wondering: "Why are there food packaging in the dorms? Shouldn't we carry food to CTTB?" Since we shouldn't eat in the dorms, where did these packaging materials come from? Did someone bring the food out of the dining hall? It is also forbidden to bring food out of the dining hall. For example, I saw the outer wrappings of cookies, bread and various small empty bags of instant drinks such as sesame powder drink, black bean drink, barley drink, yam drink, 3-in-1 instant coffee drink.

在聖城內，法師們很慈悲，他們都只吃一餐，但是對於來參加法會的善男信女，常住義工們在小齋堂內，都是有準備早、晚餐給大眾享用的。在宿舍內吃東西，是會引來螞蟻、蟑螂、老鼠這些眾生。法會結束後，義工們打掃宿舍時，就很容易造殺業，尤其是那些小螞蟻們。如果您選擇在宿舍的房間內用早餐或晚餐，雖然是吃自己帶來的食物，覺得這樣很方便，而不到小齋堂去用餐，這樣的行為，不僅製造垃圾，增加義工們處理垃圾的負擔，浪費聖城處理垃圾的經費，引來螞蟻，讓義工們打掃宿舍時造殺業，真的是會把辛苦參加法會的功德給漏失的。

In CTTB, all Dharma Masters are very compassionate. They uphold the precept of only eating one meal a day. However, they still prepare breakfast and dinner for all lay participants to eat in the dining hall. Eating in the dorms may attract small insects such as ants, cockroaches, or rats. After we finish and leave the dharma assembly, when volunteers clean the dorms, they would accidentally kill these ants and create killing karmas. If you think that it would be very convenient to eat in the dorms for breakfast or for dinner, and eat the food you have brought and do not have to go to the small dining hall, you would make more trashes, create more work for volunteers, waste CTTB's funds, attract ants, and cause killing karmas. It would certainly leak out the merits and virtues that we have earned through hard work by participating in the dharma assembly.

其實道場設這些規矩，不是要讓大家覺得不方便，事實上是要保護大家的，不要讓大家把功德給漏失了。希望在座諸位善知識，都是老修行，也來來去去聖城非常多次，參加各種大大小小的法會。希望諸位都不會帶食物到聖城，更不會在宿舍內吃喝各種食物或各種沖泡飲品。

In fact, these dormitory rules were created to protect us and it is certainly not to make us feel inconvenient. It will protect us from leaking our merits and virtues while we participate in dharma assemblies. All of you are all seasoned cultivators and have been to CTTB many times for various dharma assemblies. I sincerely hope that you would not bring food to CTTB nor eating various foods or drinking in dorms.

「希望在座諸位善知識，能夠慈悲的提醒，可能是初來聖城的信眾，不知道宿舍規定，善意的提醒他們，他們才不會把辛苦修行的功德給漏了，才會盡到保護聖城的責任。弟子親建就分享到此，非常慚愧，弟子沒有修行，而在此和諸位善知識前，囉囉嗦嗦的說了這麼多，衷心的祝福諸位，盡此一報身，同生極樂國，阿彌陀佛！（完）」

I also hope that you would kindly remind newcomers because they might not know the dormitory rules. Thus, they will not leak out their hard-earned merits and virtues attained through cultivation, and we can really take good care of CTTB. Disciple Chin Jian's sharing ends here. I don't have cultivations or virtues but I over elaborate so much in front of all of you--- good knowing advisors. I just sincerely wish everyone when we end our karmic retribution body in this life, we all get reborn in Amitabha's Pure Land. Namó Amitabha Buddha! **(The End)**

12月份 金山寺法會時間表

December 2011 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
 <p>12/11/11 萬佛聖城慶祝 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 !</p>				初七 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 3 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 百法明門論講解 Discussion on Hundred Dharma
初十 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	十一 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 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> 百法明門論講解 Discussion on Hundred Dharma
十七 11 <u>9:00am-3:30pm (正日)</u> 慶祝阿彌陀佛 聖誕法會 Celebration of Amitabha Buddha's Birthday	十八 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 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> 百法明門論講解 Discussion on Hundred Dharma
二十四 18 <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	二十五 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 24 <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
初一 25 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	初二 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 31 <u>8:30am-4:00pm</u> 讀誦法華經 Dharma Lotus Flower Sutra Recitation

1 月份 金山寺法會時間表

January 2012 SCHEDULE OF ACTIVITIES

S U N 日	MON 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
初八 1 <u>8:30am - 4:00pm</u> 讀誦法華經 Dharma Flower Sutra Recitation <u>10:00 am</u> 普佛 Universal Bowing	初九 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 7 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 佛學研討 Dharma Lecture
十五 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	十六 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 14 <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> 佛學研討 Dharma Lecture
二十二 15 <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	二十三 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 21 <u>8:30am - 4:00pm</u> 三千佛懺 Three Thousand Buddhas Repentance
二十九 22 <u>8:30am - 4:00pm</u> 三千佛懺 Three Thousand Buddhas Repentance	正月初一 23 <u>8:00am</u> 念消災吉祥咒 Disaster Eradica- ting Auspicious Spirit Mantra Recitation <u>9:30am - 4:00pm</u> 三千佛懺 Three Thousand Buddhas Repentance	初二 24 <u>1:00 PM</u> 三千佛懺 Three Thousand Buddhas Repentance	初三 25 <u>1:00 PM</u> 三千佛懺 Three Thousand Buddhas Repentance	初四 26 <u>1:00 PM</u> 三千佛懺 Three Thousand Buddhas Repentance	初五 27 <u>1:00 PM</u> 三千佛懺 Three Thousand Buddhas Repentance	初六 28 <u>8:30am - 4:00pm</u> 三千佛懺 Three Thousand Buddhas Repentance
初七 29 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	初八 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	01/01/12 <u>8:30am</u> 慶祝釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment 01/23/12 正月初一 <u>7:30am</u> 點吉祥燈 Lighting of Auspicious Lamps			