

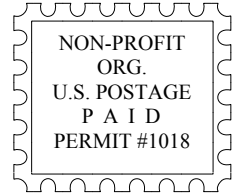


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Address correction requested

上 月 佛 語

觀音菩薩與我們是兄弟 (上)

Guanyin Bodhisattva is Our Brother - Part I

我們天天念觀世音菩薩，可是觀世音菩薩是什麼意思呢？「觀」是觀察世間所有的聲音。觀也是看，但不是向外看，而是看眾生的心，看哪一位眾生的心沒有妄想。空了，就得到開悟。所以說「十方同聚會，皆共學無為。」十方的善男信女聚集在一起，共同修無為法。

Every day, we recite Guanshiyin Bodhisattva's name. But what does "Guanshiyin Bodhisattva" mean? "Guan" means "to contemplate," to contemplate all the sounds in the world. To contemplate also means to look. But it doesn't mean looking at things outside; it means looking into the minds of living beings. It's looking to see which living being is free from random thoughts. Once those thoughts are gone and the mind is empty, then one can become enlightened. Therefore, a line of verse states: "People have gathered from the ten directions to study the unconditioned." All of the good men and good women who've come together in this assembly from the ten directions are cultivating "unconditioned dharmas." Reciting the name of Guanshiyin Bodhisattva is also an unconditioned dharma. Being unconditioned means "there is nothing done and yet there is nothing left undone." This unconditioned dharma is a method for helping us get rid of random thoughts.



念觀世音菩薩，也是一種無為法，無為而無不為。這種無為法，就是叫你不要打妄想。你念「南無觀世音菩薩」，觀世音菩薩也念你，彼此互念。就好像你想你的親戚，你的親戚也想念你。我們和觀世音菩薩，從無量劫以來，就是法眷屬，法親戚。從什麼地方說起呢？從阿彌陀佛那兒論起。阿彌陀佛是西方極樂世界的教主，是觀音菩薩的師父。觀世音菩薩是幫助阿彌陀佛弘揚淨土法門的助手。

我們和觀世音菩薩就是法兄弟。觀音菩薩是還沒有生到極樂世界眾生的哥哥，而眾生是弟弟。如此說來，我們是很近的親戚，所以我們想念親兄弟，親兄弟也想念我們。我們是觀音菩薩的弟弟，觀音菩薩是我們的哥哥。有人說：「觀世音菩薩怎麼會是我們的哥哥？那我們不是太高攀了？」觀世音菩薩不僅僅拿我們當弟弟看待，也拿所有眾生當弟弟看待。不然的話，他為什麼要尋聲救苦？為什麼眾生有困難，他要幫助呢？因為他看一切眾生，有如手足一樣，是他的骨肉。所以他才不怕一切艱難困苦，而救度娑婆世界的受苦眾生。所以各位不要忘了自己的法兄弟。

我們念一聲「觀世音菩薩」，觀世音菩薩也念我們。我們叫一聲「觀世音菩薩」，包含的就是哥哥。觀世音菩薩就叫一聲我們這些未來的菩薩，未來佛小弟弟。你要是能這樣看觀世音菩薩，更應誠心，更應該親切地念自己的法兄弟，不要空過。

When you recite, “Namo Guanshiyin Bodhisattva,” Guanshiyin Bodhisattva is also mindful of you; there is a mutual mindfulness. It is like when you are thinking about your family members and they are also thinking about you. From limitless eons in the past, we and Guanshiyin Bodhisattva have been relatives in Dharma. When did this time begin? What time am I talking about? I’m talking about a time that began with Amitabha Buddha. Amitabha Buddha is the Teaching Host in the Western Land of Ultimate Bliss. He is Guanshiyin Bodhisattva’s teacher, and Guanshiyin Bodhisattva helps Amitabha Buddha to propagate the Pure Land Dharma-door. We are the Dharma-brothers of Guanshiyin Bodhisattva. Guanyin Bodhisattva is the elder brother of all living beings who have not yet been born in the Land of Ultimate Bliss.

We living beings are his younger siblings. If I explain it this way, then we become very close relatives. So we are mindful of our brother, and our brother also keeps us in mind. We are Guanyin Bodhisattva’s younger brothers, and Guanyin Bodhisattva is our elder brother. Someone is saying, “How can Guanshiyin Bodhisattva be my elder brother? Doesn’t that make me too exalted? Not only does Guanyin Bodhisattva regard us as his younger brothers, he treats all living beings as his younger brothers. Otherwise, why would he listen to our sounds and come rescue us from our suffering? When we living beings get ourselves into trouble, why would Guanshiyin Bodhisattva want to help us out? It’s because he sees that all living beings are just the same as his own hands and feet, his own flesh and bones. For this reason, Guanyin Bodhisattva fears neither trouble nor difficulty, and comes to rescue all the living beings who are suffering here in this Saha World. Therefore, none of us should forget our Dharma-brother. When we mindfully recite “Namo Guanshiyin Bodhisattva” one time, Guanyin Bodhisattva is also mindful of us.

When we call out to Guanshiyin Bodhisattva, we’re calling our elder brother. Guanshiyin Bodhisattva then calls out to his younger brothers, who are future Bodhisattvas and future Buddhas. If we can regard Guanshiyin Bodhisattva in this way, we’ll be even more sincere. We should recite the name of our Dharma-brother as sincerely as we can. Don’t miss this chance!

我們念觀世音菩薩，不要低著頭念，要抬起頭來，表示一種勇猛精進的精神，不要現出頹喪不振的樣子。觀世音菩薩看你這麼有精神，便即刻對你說：「快拉著我的手！」然後和你一起走向極樂世界。

又有人在打妄想：「觀世音菩薩怎麼一天到晚看看看？為什麼我就不可以看？」你的看和觀世音的看，有所不同。觀世音菩薩是看裏邊，你是看外邊。觀世音菩薩是看自性，他的自性和每位眾生都有電波。哪個眾生在打什麼妄想，他都知道。他是往裏看他的電波，和你看的不同。因為有的眾生離他很遠，雖然他有千手千眼，但要看無量的眾生，也是不夠用，也看不過來。所以他要迴光返照，反聞聞自性，看看自性的眾生，哪一個正在受什麼樣的苦？他就去救度這個眾生。可是你是向外看，把自己根本的智慧都忘了。所以你這個看，和他那個看，是不同的。

還有人又打一個妄想：「法師啊！您講這個開示，我無論如何也不相信。為什麼我不相信呢？我們和觀世音菩薩是兄弟，可是觀世音菩薩是聖人，我們是凡夫。凡夫怎能和聖人稱兄道弟呢？這不合乎邏輯學，所以我不相信。」好！你不相信，你講的也是有道理，可是你這個道理，是屬於凡夫的知見。因為你沒有深入經藏，所以你的智慧不能如海。



But as we recite the name of Guanshiyin Bodhisattva, we shouldn't let our heads drop down. We should lift our heads up and recite with courageous, heroic vigor. Don't appear listless or apathetic. When Guanshiyin Bodhisattva sees our spirit, he'll say to us, "Quickly take my hand!" Then he'll take us toward the Western Land of Ultimate Bliss.

Someone else maybe idly thinking, "Why is Guanshiyin Bodhisattva looking, looking, looking all day long? And why am I not allowed to look at anything at all?" You should know what you are looking and Guanshiyin Bodhisattva's looking aren't the same. Guanshiyin Bodhisattva looks inside, but you look outside. Guanshiyin Bodhisattva looks at his own nature. He has every living being on his radar screen. Guanshiyin Bodhisattva knows all the idle thoughts that living beings are indulging in. Guanshiyin is always looking at his inner radar. Therefore, the things he looks at and the things you look at are not the same. Because some living beings are far away from him, even a thousand hands and a thousand eyes are not enough. He wants to look at limitless numbers of living beings, but he cannot see them all. For this reason he "reserves the light to reflect within." He turns his hearing back and listens to his own nature. He looks at the living beings of his self-nature. He wants to know the pain and suffering they are experiencing, then he goes to save those living beings. On the other hand, you are looking outside, forgetting all about your inherent wisdom. That's why I said your looking and his looking are different.

Someone else is having another random thought. "Dharma Master, I don't believe what you're saying at all. Why not? You say we're the brothers of Guanshiyin Bodhisattva, but Guanshiyin Bodhisattva is a sage, while we're common mortals, how could common mortals be brothers of a sage? This is very illogical, and I don't buy it." Okay, you may disbelieve as you choose. Your point is well taken. However, your principle expresses the viewpoint of an ordinary person. Because you haven't deeply penetrated the treasury of Sutras, your wisdom isn't as deep as the sea.

《華嚴經》上說：「菩薩作是念。我與眾生無始以來，互為兄弟，互為父母，互為姊妹，互為夫婦。」你說你不相信，這是因為你不明白《華嚴經》的道理。

再者，不但菩薩看我們是眾生；成佛之後，他看眾生，是男子皆是我父，是女子皆是我母。既然佛看眾生都是父母親，那麼我說觀世音菩薩看眾生是兄弟、是姊妹，這又有什麼不合理呢？你說你不相信，是因為你沒有這種智慧，沒有知識。要不然，就是你所見太少了，所以才變得那麼愚癡。我講什麼，你都不相信。

佛為什麼要度眾生？因為他看「是男子皆是我父，是女子皆是我母。」他的父母在六道輪迴中受苦，所以無論如何他也要度眾生，希望他的父母離苦得樂。

我們天天念觀世音菩薩，拜觀世音菩薩。可是觀世音現身在你面前，你又不認識。所以我們眾生是很苦惱的，為什麼觀世音菩薩現身在你的面前，你也不認識呢？就是那個當面關，也就是你的考驗。你念觀世音菩薩，要學觀世音菩薩的樣子。觀世音菩薩是大慈、大悲、大願、大力，我們念觀世音菩薩，也要學他的大慈、大悲、大願、大力。無論誰對我們不好，我們都應該不動心。

(待續 To be continued)



Fall Harvest at CTTB 秋季豐收在聖城

The *Flower Adornment Sutra* says: “The Bodhisattva has this thought: ‘From time without beginning to the present, all living beings and I have been brothers. We have been fathers and mothers to each other. We have been sisters to each other. We have been husbands and wives to each other.’” You told me you didn’t believe; that’s simply because you don’t understand the truths in the *Flower Adornment Sutra*.

Not only does the Bodhisattva see living beings in that way, but even the Buddha contemplates living beings and knows that all men were his fathers in the past, and all women were his mothers. Since the Buddha sees living beings as his fathers and mothers, that is why I said Guanyin Bodhisattva sees living beings as his brothers and sisters. How could this principle be unreasonable? You don’t believe simply because you don’t have this kind of wisdom and knowledge. Or it may be that you don’t have enough experience. That’s why you’re so ignorant and skeptical.

Why does the Buddha want to rescue living beings? Because he can see that, “All men have been my father, and all women have been my mother.” His fathers and mothers are suffering in the six destinies of rebirth, so he wants to rescue living beings at all costs, and help his parents escape suffering and attain bliss.

Every day we recite the name of Guanshiyin Bodhisattva and bow to Guanshiyin Bodhisattva, but when Guanshiyin Bodhisattva appears in person before us, we don’t recognize him. That’s why I say we living beings are extremely pitiable. What do I mean that if Guanshiyin Bodhisattva appeared in person before us, we wouldn’t recognize him? It’s our big test. When we recite Guanshiyin Bodhisattva’s name, we should learn to be like him. Guanshiyin Bodhisattva possess great kindness, great compassion, great vows, and great strength. When we recite his name, we should also learn to have his great kindness, great compassion, great vows, and great strength. No matter who mistreat us, our minds must remain calm.

心經非臺頌解

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

上期-上人提到什麼是『大悟』

In the previous issue, the Venerable Master talked about the 'great enlightenment'

這叫大悟。有味佛法是苦後甜，你一定要先耐一點苦，不是學三天半連五天都不夠，就說我學夠了。你一定要把你的忍耐性放下去，無論怎麼樣困苦艱難都要學。昨天我不是對你們講，為什麼天天到了教你們中文的時候，我一定要教你們中文，到講經的時候我就講經，除非有特別情形，否則我絕對不會懶惰的。因為什麼呢？就是要你們認真去修行，才能得到這其中的滋味。「苦後甜」，你必須要先吃苦，然後才會甜！所以大家學佛法不要怕苦，越苦越好。要打起精神來，立定志向，向前勇猛精進。不怕苦，不怕難，才能學佛法。



Tasty Buddhadharma!
After the bitter, the sweet.

First, you certainly must endure a little bit of suffering. That does not mean to study for three and a half days or not even five days, and then to say, "I have studied enough Buddhadharma." No, you certainly should put in that sort of patience; get rid of it, and say, "No matter what difficulty, I want to learn." This is why we stick to an unvaried schedule of language and sutra study. Unless there are special situations, I absolutely won't be lazy teaching you. Why? It is just that you must reliably, truly cultivate, and then you can get to the flavor: "After the bitter, the sweet." You must first take the bitter, and afterwards you can obtain what is sweet. So in studying the Buddhadharma, no one should be afraid of suffering. Don't be afraid. The more suffering, the better. You should get up your energy, firm your stance, direct your will, and go forward with vigor and valor. You shouldn't be afraid of suffering; you shouldn't be afraid of difficulty! Then you can study the Buddha-dharma.

經文：

是故空中無色。無受想行識。
無眼耳鼻舌身意。無色聲香味觸法。
無眼界。乃至無意識界。

Sutra:

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness.

偈頌：

是故空中無色相 受想行識亦亡斷
六根六塵並六識 三心三止透三關
白牛大車麟麟轉 黃臉小兒跳跳鑽
若問個中何旨趣 前三三接後三三

是故空中無色相。因為前邊所說的這些道理，所以空裏頭就沒有色。

受想行識亦亡斷。受想行識也沒有了。

六根六塵並六識。六根就是眼耳鼻舌身意，六塵是對著六根所顯出來的色聲香味觸法。根是以生長為意；塵是以染污為意。

六根對著六塵，在心中生出一種分別，而產生眼識、耳識、鼻識、舌識、身識、意識，這叫六識。六根、六塵、六識合起來叫十八界。



Verse:

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

Therefore, in emptiness there is no form. This sentence refers back to an earlier passage in the sutra: **Not produced, not destroyed, not defiled, not pure, and they neither increase nor diminish.** Since that is the case, in emptiness – true emptiness – there is no form.

Feeling, cognition, formation, and consciousness disappear also. They too are empty, non-existent.

As well as the six faculties and six objects, together with six consciousnesses. The six perceptual faculties are the eyes, ears, nose, tongue, body, and mind. Sights, sounds, smells, tastes, objects of touch, and dharmas are the six objects of perception; they appear as the complement of the six faculties. In Chinese, the word *gen* 根, “root” is used for the six perceptual faculties, conveying the idea of growth, while the word *chen* 塵, “dust,” is used for the six objects of perception, conveying the idea of defiling or defilement.

Between the six faculties and the six objects are produced discriminations which are called the six consciousnesses: the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness. Those six consciousnesses, the six perceptual faculties, and the six objects of perception are together called the eighteen fields.

(待續 To be continued)

大悲懺淺說

A Basic Introduction to the Great Compassion Repentance

譚果正講於金山聖寺 2008年8月 果殊譯，果進Stross 校正
 A Talk by Upasika Stella Tan on August, 2008 at Gold Mountain Monastery.
 Translated by Guo Shu, edited by Guo Jin Stross

一心代為善吒梵摩、瞿婆伽天子、護世四王、天龍八部、童目天女、虛空神、江海神、泉源神、河沼神、藥草樹林神、舍宅神、水神、火神、風神、土神、山神、地神、宮殿神等，及守護持咒，一切天龍鬼神，各及眷屬，頂禮三寶。（一拜起，立，問訊。）

With one mind, on behalf of the Heavenly beings Shanzhafanmo and Qupoqie, the Four World-Protecting Kings, the Heavenly beings, dragons, and the rest of the eight divisions, the Heavenly Lady Tongmu, The spirits of empty space, the spirits of rivers and oceans, the spirits of fountains and springs, the spirits of streams and pools, The spirits of herbs, grasses, and woods, the household spirits, the water spirits, the fire spirits, The wind spirits, the earth spirits, the mountain spirits, the ground spirits, the palace spirits, and others, all the heavenly dragon, ghosts, spirits and their retinues who guard and protect those upholding the mantra, we bow in respect to the Triple Jewel. (One bow, rise up, and make a half bow)

善吒梵摩：是 Brahman-heaven 梵摩天，即色界初禪天的天子，印度神話中創造世界萬物的大梵天王。

1

Shanzhafanmo: Brahman-heaven, a heavenly being of first Dhyana heaven of the Form Realm, in Indian spiritual legends, he is the king of Great Bhramin Heaven who creates everything in the world.

瞿婆伽天子：欲界有六天，是四天王天、忉利天、夜摩天、兜率天、化樂天、他化自在天。有一個六欲天的天子叫瞿婆伽（不知道梵文翻譯），他做領袖。

Heavenly Being Qupoqie: There are six heavens in the Desire Realm, including The Heaven of Four Kings, , the Trayastrimsa Heaven, the Suyama Heaven, the Tushita Heaven, the Transformation of Bliss Heaven, the Heaven of Comfort Gained through Transformation of Others' Bliss'One. A heavenly being in the six desire heaven is called Qupopie (the Sanskrit is unknown), he is the leader.

護世四王：四天王是帝釋之外將。他們各護一天下，因之稱為護世四天王。東方持國天王，領乾闥婆及毘舍闍神將，護弗婆提人。南方增長天王，領鳩槃荼及薜荔神，護閻浮提人。西方廣目天王，領一切諸龍及富單那，護瞿耶尼人。北方多聞天王領夜叉羅刹將，護鬱單越人。

¹ 《大悲经卷第一，梵天品第一》 *Great Compassion Sutra Volume 1, Brahma Heaven Chapter 1*

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Four King Guardians of the World: They are external generals of Indra, and each of them guards one world, therefore they are called the Four Heavenly Kings Guardians of the World. The Eastern King is called Heavenly King Maintaining Countries, he leads Gandharva and spiritual general piśāca, and protects Pūrvavideha. In the south, Heavenly King Increasing, leads Kumbhāṇḍa and Bili. He protects people in Jambudvīpa, In the West, the Heavenly King Wide Eyes, he leads all the dragons and Pūtana, and protects people in Aparagodāniyai. In the north, Heavenly King Erudition leads Yaksas and Rakṣasa, he protects people in Uttarakuru.

天龍八部，佛教的護法神：The Heavenly beings, dragons, and the rest of the eight divisions：Dharma Protector Spirits in Buddhism:

1. 天、天眾，就是天神。梵語為 Deva，音譯為「提婆」。
2. 龍眾，梵語 Naga，無數龍王，專管興雲降雨。有娑竭羅龍王的女兒八歲成佛
3. 夜叉，或譯為「藥叉」梵語 yakṣas 意譯為「捷疾鬼」。雜寶藏經云：龍王夫婦及諸眷屬生敬信心，盡受五戒，并夜叉眾亦受五戒。
4. 乾闥婆 Gandharva，意譯為「香陰」，其身有香氣，是帝釋那兒奏樂的神。

1. Heaven, heavenly assemblies, are heavenly Devas. The Sanskrit Deva's transliteration in Chinese is Tipō.
2. Dragon Assemblies, the Sanskrit is Naga. Numerous dragon kings are specifically in charge of creating clouds and raining. The daughter of Dragon King Sagara became a Buddha when she was eight year old.
3. Sanskrit Yaksas means Ghost Swiftness. In the *Treasury of Mixed Jewels Sutra*, it says.. *Dragon King couple and their retinues gave rise to reverence and faith, they all took the Five Precepts. The assembly of Yaksas took the Five Precepts as well.*
4. Gandharva, means Fragrant Skandha. His body emanates fragrance, and he plays instruments for the Indra.

5. 阿修羅 Asura 翻譯作「不端正」，男醜女美。又譯作「非天」，有天福，無天德和天權。
6. 緊那羅 Kinnara 是帝釋天那兒奏樂的樂神，乾闥婆專奏俗樂，而緊那羅專門演奏法樂。譯作 疑神，狀似人而頭有一角。令見者生疑。是帝釋天唱歌之神，貌雖醜但音聲甚美，故專為天帝歌唱。

5. Asura is translated as “Irregular Features”. The male Asura is ugly while the female one is pretty. It is also translated as “Not Heaven”. He has blessings of the heavens, but lacks the virtue and power of the heavens.
6. Kinnara is the Music Spirit who plays music for the Indra. Gandharva specifies in playing mundane music, while Kinnara specifies in playing Dharma Music. It is translated as Spirits of Doubts. He looks like a human but with a horn on his heard, which arouses doubts from people who sees him. He is the singing spirit for Indra. Although he looks ugly, he has a beautiful voice, therefore he sings for the Indra.

(待續 To be continued)

萬佛城培德女中參訪金山聖寺記

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

文接上期 Article continued from previous issue

我在聖城裡所學到的是永遠學不完。學海無涯，我們有學不完的知識，因此就有領悟不完的道理。我們要學著去接受我們的錯誤和別人給我們的批評。面對自己的錯誤，珍惜那些批評。因為那些才是成長路上的無價之寶。珍惜你身旁的每一個人、事、物，和你擁有的一切（包括知識）。真心地對待周遭的人。學著去享受過程而不是注重結果；往前走，而不是活在我們的記憶裏。在此，我真心的感恩偉大的上人，指導我向往成功的道路，讓我學習到無價之寶的學問。

There will never be an end to what I can learn from CTTB. The ocean of learning has no shores, because knowledge is limitless. Therefore there are inexhaustible principles awaiting us to explore. We have to learn to accept our mistakes and criticisms from others. Face up to our mistakes and value those criticisms for they are indeed the priceless treasures on the road to maturity. Cherish every person or matter around you, as well as everything in your possession (including knowledge). Treat the people around you with sincerity. Learn to enjoy the journey and do not emphasize on the destination. Move forward and do not dwell in our memories. Here, I sincerely am grateful to the great Ven. Master, for guiding me toward the path of success with acquiring the invaluable knowledge.

II. 黃果儀 (Ellie)

諸佛菩薩，宣公上人，各位法師，各位善知識，阿彌陀佛。我名叫黃果儀，今年十四歲。我來自馬來西亞，就讀培德女校八年級。很慶幸如今有了這個機會與大家分享我在聖城的經驗。我前年踏入萬佛聖城時，我心裡懷著種種情緒。歡樂應為我不再需要學習馬來文，不需要害怕自己的前途。悲哀，應為需要放下朋友們和家人，放下我所熟悉的一切。害怕，應為聖城對我說是個陌生的地方。與四十多位女生同居也當然是一件很新奇的事情。

Buddhas and Bodhisattvas, Venerable Master Hsuan Hua, Dharma Masters, good and wise teachers, Ambitabha! My name is Wong Guo-Yi and I am fourteen years old. I came from Malaysia and am studying in the eighth grade at DVGSS. I am very pleased to have the opportunity here today to share with you my experience at CTTB. A year ago when I stepped inside CTTB, my heart was filled with emotions. Happy, because I no longer have to learn the Malay language or worry about my future. Sad, because I have to leave behind my family, friends, and all that I was familiar with. Scared, because CTTB to me was an unfamiliar environment. But of course, sharing living quarters with over forty female students was certainly a novel experience.

我來到聖城時，我不只帶了自己與行李，也無意中的把自己的毛病都帶到了聖城。我原本的打算把自己的壞習慣都藏起來。但是久而久之，我的毛病都跑出來了。偷盜，撒謊等我都犯了。更加上我又是個大懶人。當老師罵我時，無知的我覺得自己是世上最倒霉的人。

當老師罵我時，無知的我覺得自己是世上最倒霉的人。第一次考試時，我得了一個3.0。我還居然對自己說，不錯，不錯，有進步，有進步。可是，當我得知其他同學的分數時，我可覺得自己是世界裡最笨的一個人，最蠢的一個人。之前，當老師嘮叨我時，我覺得很煩。為什麼要讀書呢？讀那麼多書有什麼用處呢？我第二次考試時，我又再得了相同的分數。我並沒有很在乎。但有一天晚上，老師對我說了一句：「你不再讀書，我就送你回去。」自從那天起，我突然醒目了！我開始爲了優異的成績而努力奮鬥。我想讓大家了解我真正的能力。在我第三次考試時，我得了3.6。這一次考試，我該拿A的，我都拿了，只剩下那些我較弱的科目如：中文，數學與體育我都拿了B。老師對我們的期望是讓我們都拿到一個完美的4.0。當時的我，對自己說：「我怎麼可能拿到那個分數呢！」

I arrived at CTTB not just with my luggage alone, but unintentionally I brought along my habits. Initially I planned to hide my bad habits but over time they all came out. I committed stealing, lying and so forth, furthermore I am a big lazy bum. Upon teachers' reprimand, the ignorant me thought I was the most unlucky person in the world. I scored a 3.0 on my first examination and still I said to myself, "not bad, not bad at all, there is improvement." However, after I found out about other students' scores, I felt like the biggest fool in the world. Before, I was quite annoyed by my teacher's nagging. I questioned: Why study? What is the point of all these studying? From the second examination I got the same score and I didn't really care. But one evening my teacher said to me, "If you don't study, I will send you back home." Since that day I suddenly woke up and started to study diligently to achieve a fine score, because I wanted others to realize my true capability. I scored a 3.6 on my third examination, and scored A's on most of my courses, except on the weaker ones, I scored B's in Chinese, Mathematics, and Physical Education. Our teachers expected that we all scored a perfect 4.0. At the time I said to myself, "How could it be possible for me to get that score?"

第四次考試，也就是最後一場考試時。我們居然會在暑假時才拿到成績。考試的那一週，我努力的復習課文，請教大姐姐們。暑假的期間，每當看見郵差時，我都會向我們的信箱等著領取我的成績單。有一天，我的同學通過了面子書問我：「你收到了沒？我已經收到了！」我聽了同學那一句話後，每當我聽見了郵差叔叔的到來，便馬上衝出門外，把那一堆信封帶進飯廳裡。我的手一抖一抖的，匆匆忙忙地把信撕開。我的手不停的抖著，直到爸爸把信封給槍走。他看了一眼便擺出了一個很奇怪的臉。媽媽看的時候呢，便張大了眼睛不可思議的看著我。我便把成績給拿回來。當我看見我得了3.97時，我嚇得說不出話來！我從這一次經驗學會了，只要你肯努力，什麼都做得到。今年是2013年，是新的開始，新的希望。祝大家新年快樂，阿彌陀佛。

The forth examination was also the final, but the report card was only released during the summer vacation. During the week of the exam I studied very hard and sought help from the older students. During the summer vacation I was so eager to get the report card that I checked our mailbox whenever I see the postman. One day a fellow student asked me through face-book, "Have you received it yet? I got mine!" Upon hearing this, I dashed out when the postman came. I grabbed the pile of letters and brought them to the dining room. I hurriedly opened the envelop with trembling hands. My hands just couldn't stop shaking until my father took away the envelop. He glanced at it and looked surprised. As for my mother, upon reading it, incomprehensibly she stared at me with wide eyes. I took back the report card and startled beyond words when I saw that I scored a 3.97.

I learned from this experience that if you strive hard you will succeed. This is 2013, a new beginning with new hopes. I wish you all a happy new year. Amitabha!

(待續 To be continued)

10月份 金山寺法會時間表

October 2013 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
十月六日 金山聖寺  敬老 聯歡	二十七 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	三十 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 5 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
初二 6 <u>9:00am - 1:30pm</u> 慶祝敬老節 <i>Celebration of Honoring of the Elderly</i>	初三 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 12 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 聽經 (Lecture)
初九 13 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	初十 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 19 <u>9:00AM</u> 預祝觀世音菩薩 出家法會 Celebration of Guan Yin Bodhisattva's Leaving Home Day <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 聽經 (Lecture)
十六 20 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩出家法會 No Assembly today Going to CTTB for Celebration of Guan Yin Bodhisattva's Leaving Home Day	十七 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 23 <u>9:00AM - 3:00PM</u> 慶祝觀世音菩薩 出家法會 (正日 Actual Day) Celebration of Guan Yin Bodhisattva's Leaving Home Day	二十 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 26 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
二十三 27 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十四 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	10/20/2013 萬佛聖城 預祝觀音菩薩出家法會 Celebration of Guan Yin Bodhisattva's Leaving Home at CTTB 請與金山寺聯繫交通安排 Please contact us if you would like to participate! 415-421-6117	

11 月份 金山寺法會時間表

November 2013 SCHEDULE OF ACTIVITIES

S U N 日	M O N -	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六	
			金山聖寺 11/24/13—11/30/13 禮拜 梁皇寶懺 Emperor Liang Repentance			二十八 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 2 <u>9:00 - 10:00am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am - 3:30 pm</u> 聽經 (Lecture) 《華嚴經離世間品》
初一 3 <u>8:30am - 10:45am</u> 誦地藏經 Earth Store Sutra Recitation <u>1:10 am</u> 聽經 (Lecture) 《華嚴經離世間品》	初二 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 9 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 3:30 pm</u> 聽經 (Lecture) 《華嚴經離世間品》	
初八 10 <u>8:30am - 11:00am</u> 誦地藏經 Earth Store Sutra Recitation <u>1:00 am</u> 聽經 (Lecture) 《華嚴經離世間品》	初九 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 16 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 3:30 pm</u> 聽經 (Lecture) 《華嚴經離世間品》	
十五 17 <u>8:30am - 1:45pm</u> 藥師懺 Medicine Master Repentance <u>1:45 am</u> 聽經 (Lecture) 《華嚴經離世間品》	十六 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 23 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>1:10 pm</u> 大悲懺 Great Compassion Repentance	
二十二 24 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	二十三 25 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	二十四 26 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	二十五 27 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	二十六 28 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	二十七 29 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	二十八 30 <u>8:30 AM</u> 梁皇寶懺 Emperor Liang Repentance Ceremony	