

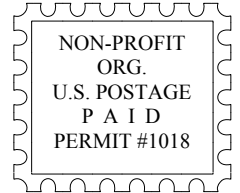


金山聖寺通訊

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



Address correction requested

上 卍 樂 語

念菩薩能明心見性

Recite the Bodhisattva's Name to Understand the Mind and See the Nature

歡喜快樂，而厭惡痛苦，這是眾生的習性。然而，因為眾生是愚癡的，他們不知道怎樣才可以獲得他們所歡喜的快樂，脫離他們所厭惡的痛苦。所以，雖然眾生口裏，老是喊著尋求快樂的口號，可是很不幸地，卻愈來愈痛苦。

By nature, living beings like happiness and loathe suffering. But because of their stupidity, living beings do not know how to attain the bliss they crave and to leave the suffering they dislike. Therefore, although they always say they are “pursuing happiness,” unfortunately they only receive more and more suffering.

菩薩是慈悲的先覺者，他知道怎樣才可以離苦得樂，面對著一般可憐的苦惱眾生，菩薩便本著大悲的心腸，發出了聞聲救苦的宏誓。所以，我們眾生，也不是完全沒有希望。

Bodhisattvas are kind and compassionate beings who have already become enlightened. They understand the way to leave suffering and attain bliss. Seeing all the pitiful, afflicted living beings, the greatly compassionate Bodhisattvas vow to listen to their sounds and save them from suffering. And so living beings are not totally without hope.

只要我們至誠懇切地念誦「南無觀世音菩薩」的名號，菩薩便會用他無邊的法力，度脫我們，使我們離苦得樂。這種樂，是究竟之樂，是西方的極樂。換句話說，念菩薩的名號，不但能夠脫離世間一切痛苦，並且能夠往生極樂世界，花開見佛，得到「常樂我淨」的清淨和究竟之樂。

念菩薩就能離苦，就能了悟心性，恐怕沒有這樣便宜的事情吧！多疑的鈍根眾生，也許會這樣地問，可是呢？菩薩就是立志要做便宜眾生的事；所以，才說出這個方便的法門。然而有些眾生，連這種絕頂便宜也不知道，這是多麼可惜啊！

有些人又會說：「念菩薩的名號，能消罪除苦，這點我相信，可是為什麼念菩薩的名號，也能使我們明心見性？」幾天前，我曾說過「打電話」的譬喻，現在我再說一個更簡單的比喻吧！

譬如，一個人被蒙上了眼睛，於是乎他就覺得四周都是漆黑一片，走起路來，到處碰壁，碰得焦頭爛額，苦不堪言，可是自己卻不曉得解除眼睛上的束縛。幸好遇著一個慈悲的人，看見他這副可憐相，便走上前，替他除下眼睛上的束縛。所以，這個曾經看不見的人，現在可以看見了，不再痛苦，也不會到處碰壁。



衆生的心性，本來也是磊落光明，只是被無數的罪障、妄念遮蔽罷了

The minds and natures of living beings are originally clear and bright, but they've been covered over by countless obstructions from offenses and idle thoughts.



If we sincerely recite the great name of Guanyin Bodhisattva, he will save us with his limitless Dharma-power, and enable us to leave suffering and attain bliss — this kind of bliss is the ultimate bliss of the Western Land. By reciting the Bodhisattva's great name, not only can we transcend all the pain and suffering of this world, we can also be reborn in the Land of Ultimate Bliss, see the Buddha when our flower opens, and attain the pure and ultimate happiness of permanence, bliss, true self, and purity.

It is said that by reciting the Bodhisattva's name, we can leave suffering and understand our own mind and nature — is it really that easy? Skeptical and dull living beings might ask that. But the Bodhisattvas are determined to give living beings a bargain, which is the reason they spoke this expedient Dharma-door. Nevertheless, some living beings are still unaware of this supreme bargain. What a pity!

Some people say, “I believe that reciting the Bodhisattva's name can dissolve offenses and eradicate suffering, but how can it cause us to understand the mind and see the nature?” A few days ago I used the analogy of making phone calls. Now I will give a simpler analogy.

Suppose a person is blindfolded so that he only sees total darkness. When he tries to walk, he keeps bumping into the walls until he's bruised and terribly sore. However, it doesn't occur to him to take off the blindfold. Luckily, he meets a kind person who sees his miserable state and removes the blindfold for him. Now he can see, and he won't hurt himself by bumping into the walls anymore.

「念菩薩能明心見性」的道理也是這樣。我們眾生，就譬如方才所說那個蒙上眼睛的人，這個人本來沒有盲，只不過受一塊布帛的遮掩。眾生也是如此，我們的心性，本來也沒有失掉，本來也是磊落光明，只是被無數的罪障、妄念遮蔽罷了。菩薩，譬如那位慈悲的人，他替我們解除那些掩蔽著我們光明本性的業障；於是，我們便可以返本還原，恢復到本來的面目了。

所以，我們不可不念菩薩的名號，就像那個被蒙上眼睛的人，若是不肯求援，也不肯接受別人的幫助，那麼碰壁事小，可是若因為看不見路途而掉進深淵，那豈不是危害了自己的性命！

世界上誘人的罪惡多得很，若是一不小心，掉進了罪惡的深淵，失掉了人身，那便是萬劫不復，千古遺恨了。居士們！趕快接受菩薩的勸諭，常常持誦菩薩的洪名，讓菩薩快些救度我們脫離這生死的苦海吧！

The same principle holds in reciting the Bodhisattva's name. We living beings are like the blindfolded person. He isn't really blind; his eyes are merely covered by a piece of cloth. Likewise, we living beings haven't lost our mind and nature. They are originally clear and bright, but they have been covered over by countless obstructions from offenses and idle thoughts. The Bodhisattva is like the kind person, for he removes the karmic obstructions covering our inherent bright nature, allowing us to return to the source and regain our original face.

We cannot fail to recite the Bodhisattva's name, or it would be like the blind man refusing to be helped by others. Bumping into the wall is a small matter, but if he can't see where he's going and he walks into an abyss, his life is certainly in danger.

There are plenty of offenses which we may be tempted to commit in this world, and if we are not careful, we could fall into the abyss of offenses and lose our human body. We may not return for ten thousand eons, and we will regret it for ages. Laypeople! Quickly accept the Bodhisattva's exhortations and recite the Bodhisattva's great name constantly, so the Bodhisattva can soon save us from the bitter sea of birth and death!



以平常心學佛

Study Buddhism with an Ordinary Mind

路遙知馬力，
日久見人心。

Over a long journey,
a horse's stamina is tested.
After a long time,
a person's mind can be seen.

學佛的人不是一朝一夕就學得了佛，必須用長遠的時間來體驗佛教的道理，依教修行，久而久之才能有所成就。

People who study Buddhism cannot learn all there is to know about Buddhism in just a day and night. One must gradually experience the principles of Buddhism over a long period of time. After cultivating according to the teachings for a long time, one will have some attainment.

真正認識佛法的人，也不驚，也不怖，也不哭，也不笑。佛法就是如此，沒有值得驚恐的地方，也沒有值得哭或值得笑的地方。能時時保持如如不動，了了常明，這就是佛法的本性。

Those who truly understand the Buddhadharma will neither be frightened, nor alarmed, nor be given to crying or laughing. The Buddhadharma is about the way things are, and there is nothing to be frightened of. Nor is there anything to cry or laugh about. One should remain in a state of unmoving suchness and be clear and lucid at all times. That is the basic nature of the Buddhadharma.

一天不發脾氣，就是一天的修行，

十天不發脾氣，就是十天的修行；

若發脾氣，就是沒有修行。



One day of not losing your temper
Is one day of cultivation.

Ten days of not losing your temper

Is ten days of cultivation.

If you lose your temper,
Then you have no cultivation.

Venerable Master's Talk on Sutra 上人經典開示一

心經非臺頌解

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

惱是怎麼有的呢？就是這個主人哪，這個主塵也搖動了；本來是個主人來的，但是現在被搖動了。被什麼搖動呢？被那個客塵搖動。被搖動得也就不知道自己是主人，就發起脾氣來了，就有了煩惱了。你說這是不是比那客塵厲害呀？那客塵，你還可以說：「客塵呀！你快一點走了吧！你若不走，我太苦了！」可以把它推到一邊去。這個主人你說你往什麼地方推？你推到哪個地方去？推不出去，它已經到你的家裏了，所以這是很厲害的。

這個煩惱有多少啊？我最不願意講這個煩惱，為什麼呢？因為我一講，怕你們煩惱就多了。沒有講的時候，你不知道有多少，還可以不清楚，隨便起一個煩惱就算了，不知不覺就過去了。我若講明白了，你每起一個煩惱，就說「這個是個什麼煩惱？喔！這個是這個。」這是煩惱上又加上一個煩惱，所以我講了這麼久的經，我不講有多少煩惱。

Why is there affliction? The host-defiler moves as well. At first you were the host, that is, the one in charge, but now you are shaken so badly by the guest-defilers that you no longer know that you are the host. Then you lost your temper, and there is affliction. You can tell a guest-defiler to go away and you can push it aside, but you can't push the host-defiler anywhere, because it is already in your home. It is extremely fierce, much fiercer than the guest-defilers.

Affliction is the thing I want to talk about least, because I'm afraid that by talking about it, I will make you have even more afflictions. Before I say anything, you won't know how many afflictions there are and you can still not understand them. You can be afflicted without caring about it; unknowing and unaware, you let them go by. If I speak about them clearly, you will ask, "Which affliction is this, and which one is that?" Then you will add affliction to affliction. That is why I have lectured on sutras for such a long time without talking about how many afflictions there are.

有人說：「我聽說你講過了呀！」什麼時候講過的？「你不是說有八萬四千煩惱嗎？」不錯的，我講過有八萬四千煩惱，不過八萬四千煩惱那太多了，我沒有單單提出某一個煩惱叫什麼名字。現在，我想把這個煩惱的名字告訴告訴你們，你們知道它的名字，再要生煩惱就比以前還更容易了。所以以前我不講，就是怕你們容易生煩惱。今天應該講了，因為時機到了，機緣成熟了。

今天就是講多煩惱的一個日子，因為今天我有煩惱。為什麼今天我有煩惱呢？哈！這個我怎麼能告訴你呢？我的煩惱就是我的煩惱，不能對你講的。不過我要講講這個多的煩惱，多到多少呢？二十個。

這二十個煩惱叫隨煩惱。二十個煩惱裏頭，又分為小煩惱、中煩惱、大煩惱。小煩惱有多少？有十個。中煩惱有多少？有兩個。大煩惱有多少？有八個。小中大合起來就是二十個煩惱。你要多少個煩惱？你要多少，我給你多少。你要一個就給你一個，你要十個就給你十個，你要十五個給十五個，二十個全給你也可以的。

什麼叫小煩惱？

頭一個煩惱是「忿」，忿就是忿忿不平的，「你真是混帳，可惡到極點了！」你說這是煩惱不是煩惱？你歡喜這個不歡喜？歡喜就拿去，我不歡喜，所以我就想把這個煩惱送給人，有人接受嗎？沒有人接受，我就等著慢慢再給人。這第一個是忿。

第二個煩惱是「恨」，「我恨你，我恨透了你了。」為什麼我恨透了你了？怎麼叫一個「恨」呢？恨就是愛的反面。為什麼你要恨這個人呢？就因為愛這個人愛不成功了，所以就要恨。我有一個弟子，她有一個男朋友。這個男朋友一聽說她要出家，就恨起來了，在電話上就說：「我恨你！」把這個徒弟嚇得「I feel terrible.」

You say, "Oh, I've heard you talk about them. Haven't you said that there are 84,000 kinds of affliction?" Not bad. Yes, there are 84,000 kinds of affliction; still, 84,000 kinds of affliction are too many to name one by one. I want to tell you the names of the afflictions now. The time has come.

The twenty subsidiary afflictions derive their names from the fact that they follow you and me. If you have afflictions, they go along with you; if I have them, they go along with me; if others have them, they go along with others. Among the twenty subsidiary afflictions are ten small afflictions, two middle-sized afflictions, and eight large afflictions.

There are the ten small afflictions:

1) Upset. The mind loses its equanimity. Wouldn't you say that is an affliction? It is to be truly, totally, despicably messed up. Do you like the first one or not? If you like it, then take it.

2) Enmity. "I hate you; I hate you right through." Hate is the other side of love. Why do you hate people? It is because you love them and your love is unrequited. I have a disciple who had a guest-defiler of a boyfriend. As soon as he heard that she wanted to leave the home-life, his hatred rose, and he said to her on the telephone, "I hate you!" He really surprised and frightened her, and she said, "Oh! That's really terrible!"



(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

我若向地獄，地獄自消滅。If I face hells, hells will disappear by themselves

我若向餓鬼，餓鬼自飽滿。If I face hungry ghosts, hungry ghosts will be filled by themselves.

如果我以大悲心，迴向刀山火海之地獄眾生，令諸一切地獄眾生，悉皆發起悲心，悲心一起，刀山罪惡從何而生？證明行者念念皆能契入觀世音菩薩大悲心中，以不思議之大悲力量，能摧毀刀山地獄。

《佛說救拔焰口餓鬼陀羅尼經》裏描述阿難尊者見到餓鬼的情況，令人不寒而慄：「阿難見此焰口餓鬼，身形羸瘦，枯焦極醜，口中火然，咽如針鋒，頭髮蓬亂，毛爪長利」。《佛說盂蘭盆經》中又說及大目犍連尊者得六通後，欲度父母。「……見其亡母，生餓鬼中，不見飲食，皮骨連立。即以鉢盛飯，往餉其母。母得鉢飯，便以左手障鉢，右手搏食。食未入口，化成火炭……」

If I dedicate a greatly compassionate heart to living beings in hells of knives mountains and fiery ocean, so that all hell beings will give rise to compassion. Then once compassion is activated, how can evils and offenses resulting in mountain of knives arise? It shows that if in each and every thought, a cultivator merges into oneness with the greatly compassionate heart of Guan Shr Yin Bodhisattva, then one is able to destroy the mountain of knives hell by the inconceivable power of great compassion.

In *The Sutra of the Buddha Speaks the Darani for Rescuing the Hungry Ghost Flaming Mouth*, It describes what the Venerated Ananda saw about the hungry ghost, which will make you feel chilling: "Ananda saw that the hungry ghost flaming mouth was skinny and weak, dry and burned, very ugly, its mouth is on fire, its throat is as narrow as the pinpoint of a needle, its hair is a mess, its body hair is long and its fingers are sharp." In *The Buddha Speaks of Ullambana Sutra*, it mentioned how Mahamaudgalyayana just obtained the six penetrations and wished to deliver his father and mother. ".....Thus, he saw that his deceased mother had been born among the hungry ghosts. Having neither food nor drink, she was but skin and bones. He filled a bowl with food, and went to provide for his mother. She got the bowl, covered it with her left hand, and with her right hand made a fist of food. But before it entered her mouth, it turned into burning coals which could not be eaten....."

從以上兩段經文，我明白了宣化上人提倡的六大宗旨：不爭、不貪、不求、不私自、不自利、不打妄語。如果能夠學習前面五大宗旨，還會生到餓鬼道去嗎？

Through the above two passages of sutra texts, I understand the Six Great Guidelines brought up by Venerable Master Hsuan Hua: No fighting, no greedy, no seeking, no selfishness, no self-benefiting, no lying. If one can learn the first five great guidelines, will one still be born in the realm of hungry ghost?

我若向修羅，惡心自調伏。If I face asuras, their evil thoughts will be tamed on their own
我若向畜生，自得大智慧。If I face animals, the animals will attain great wisdom by themselves.

修羅，梵語 Asura，華言「阿修羅」，省略作「修羅」，六道之一。八部眾之一，(見前「天龍八部」。譯曰無端，男醜女美。又曰無酒，其國釀酒不成。又譯作「非天」，好勇鬥狠，以瞋、慢、疑受報，故有天福，無天德和天權，常與帝釋戰鬥。佛在《佛為首迦長者說業報差別經》裏說：「……復有十業能令眾生得阿修羅報：一者，身行微惡業；二者，口行微惡業；三者，意行微惡業；四者，憍慢；五者，我慢；六者，增上慢；七者，大慢；八者，邪慢；九者，慢慢；十者，迴諸善根，向修羅趣。以是十業得阿修羅報。」明白了得阿修羅報的惡因，第一要警戒自己，第二要發慈悲願，才能回向修羅，令他們調伏惡心。

畜生的世界，當然也是由三業：貪、瞋、癡所造成，尤以愚癡為重。《地藏菩薩本願經》上說：「若遇污梵誣僧者，說永在畜生報。」眾生因為愚癡，才會作錯事。相對的就是智慧。智慧就可以破愚癡無明，明白因果不爽，諸行無常之理。

Asura is a Sanskrit, the abbreviation of Chinese is Xiuluo, one of the six paths and eight divisions of spirits. (Please refer to the eight divisions of heavenly dragons previously mentioned). It is translated as “not good-looking”. The male asura is ugly and the female is pretty. It is also translated as “no alcohol”, because alcohol cannot be made in their country. It is also translated as “not heaven”, because they are ferocious and like to fight, they receive retributions because of anger, arrogance and doubts, therefore they have heavenly blessings, but lack heavenly virtue and power, they always fight with Sakra. In *the Sutra of the Buddha speaks about the different karmic retributions for the elder SuKa*, the Buddha said: “... There are ten kinds of karma which can cause living beings to receive the retribution of Asuras: First, create minor evil karma by body; second, create minor evil karma by speech; third, create minor evil karma by mind; fourth, arrogance with pride; fifth, arrogance of self; sixth, ever more arrogance; seventh, great arrogance; eighth, wrong arrogance; ninth, arrogance among arrogance; tenth, dedicate all their roots of goodness toward becoming Asuras. They undergo retributions of Asuras because of these ten karmas.”

Now we know the bad causes of becoming a Asura, we should firstly warn and regulate ourselves, secondly, we should make compassionate vows so that we can transfer merits to Asuras so that they can subdue their own unwholesome thoughts.

The realm of animals is certainly caused by three kinds of karma: greed, anger and delusion, especially delusion takes weight. *In the Sutra of Past Vows of Earth Store Bodhisattva*, it says: “for those who slander pure cultivators and the Sangha, he speaks about the retributions of being an animal forever.” Living beings do things wrong out of delusion. Wisdom is the opposite of delusion. With wisdom, one can break the ignorance of delusion, so that one understands the principle that cause and effect never miss, and that everything is impermanent.

以上六迴向，是行者以大悲心，受持大悲陀羅尼，迴向六道眾生，皆能受益。

The above six kinds of dedication is that a cultivator accept and uphold the Great Compassion Dhāraṇī with a heart of great compassion, and then dedicate to benefit all living beings on the Six Paths.

(待續 To be continued)

My Cause and Affinity of Learning Buddhism -

spoken by Situ Shaohui on the Nirvana Memorial Day of Venerable Master Hua

文接上期 *Article Continued from Previous Issue-*

問:佛教說:「定業不可轉」,造了惡業,是否必定要受報呢?

宣化上人:雖然說定業不可轉,但仗佛菩薩的三昧加持力,猶能消滅罪業。可是必要生出大懺悔心、大真誠心、大勇敢改過心、大信心。所謂「恚怒生歡喜,死者變成活。若言此是虛,諸佛不誑說。」彌天大罪,一懺便消。無論多重之孽債,若真能發大菩提心,對善知識三寶,發大信仰,修功補過,把善功德做夠了,你的災難病痛,自能蠲除。

Question: It has been mentioned in Buddhism that “fixed karma can’t be transformed”. Does one must receive retribution once bad karma has been created?

Venerable Master: Even though fixed karma can’t be transformed, yet relying on the samadhi power of the Buddhas and the Bodhisattvas, one still could eradicate offensive karma. But one must bring forth a great repentance mind, a great sincere mind, a great, brave mind to reform and a great faithful mind. As the poem goes “When hatred and anger turns to joy, even a dead person can be revived. If you said this is false, I can tell you that Buddhas won’t lie.” Even great offenses as big as the sky it will be eradicated just with repentance. No matter how heavy your sinful debt is, if you truly bring forth the great Bodhi resolve, have great faith in good advisors and the Triple Jewel, cultivate merit and virtue and reform, your disaster, illness will automatically be eliminated once you have enough merit and virtue.

(後來發覺,這些問答,都是收集在法界佛教總會出版的《金剛棒喝》。)

I later discovered that these questions and answers are in the book of *Vajra Club and Shout*, published by the Dharma Realm Buddhist Association.

當時還有很多疑問都一一解答了。於是我決定離開那時的學習環境。在一貫道的人對我都非常好,但有句話說:「依法不依人」,我不要再浪費自己的時間。我看到佛書上有個故事:

Many of my doubts have been answered at that time. Hence I made a decision to leave that kind of learning environment, even though the people at Yiguando were very nice to me. There is a saying: “Rely on the Dharma instead of the speaker.” So I decided not to waste my time. There is a story I have read in the Buddhist scripture:

一日,佛陀問弟子:「人的生命究竟有多長?」

弟子甲理所當然地答道:「在數十年間。」佛陀不滿意地搖搖頭。

弟子乙搶著說:「在飯食間。」佛陀還是搖頭。

弟子丙若有所感地說:「在呼吸間。」佛陀終於點頭稱是。



One day, Buddha asked his disciple: "How long is human life?"

Disciple A spontaneously replied: "Several decades". Buddha, dissatisfied, shook his head.

Disciple B hastily said, "Time to eat a meal". Buddha still shook his head.

Disciple C said emotionally, "In one breath". Buddha finally nodded his head.

人生苦短，找到一個可學習正法，跟著修行的正法道場不容易，於是我下了決心要去萬佛城皈依。

Lifespan is short. It is not easy to find a place to study proper Dharma and cultivate. So I made up my mind to take refuge at the City of Ten Thousand Buddhas.

我想，在三藩市應該有分支道場。於是在電腦上找，找到了金山聖寺，也找到了電話和地址，於是在 2011 年 5 月底的 memorial day（星期一）放假那天，前往金山寺，當時是 11：10am 左右，我按了門鈴，推門上了二樓，見到有位法師正在用餐，我很不好意思，但既然來到了，就硬著頭皮詢問法師。這位法師很友善，放下午餐，與我交談。我問法師可否皈依（當時我以為當天就可以皈依，也不知道是有固定的時間和程序。）

I thought, there should be a branch temple in San Francisco. And I found by searching on the internet Gold Mountain Sagely Monastery with phone number and address. It was the end of May, 2011 on the Memorial day holiday, I arrived at GMM around 11:10 AM and rang the bell. There was a Dharma Master eating lunch when I walked in to the 2nd floor. I was embarrassed but still asked the Dharma Master some questions since I was there. That Dharma Master was friendly and talked with me without eating her lunch. I asked Dharma Master whether I could take refuge (I thought I could take refuge on that day because I didn't know there is a set time and procedure.)

法師說可以，就在這星期天 6 月 5 日在萬佛聖城有皈依，需要填表格和交照片，我當時就填妥。法師還問我要不要受五戒，我請教法師，什麼是五戒，法師耐心給我講解，五戒是---- 不殺生、不偷盜、不邪淫、不妄語、不喝酒。我說這是可以的，我也正在努力這樣做，我也正在吃素，只是吃蛋。法師說吃蛋就不算吃素了，我說，我也可以不吃蛋，回家後也沒有吃蛋了。

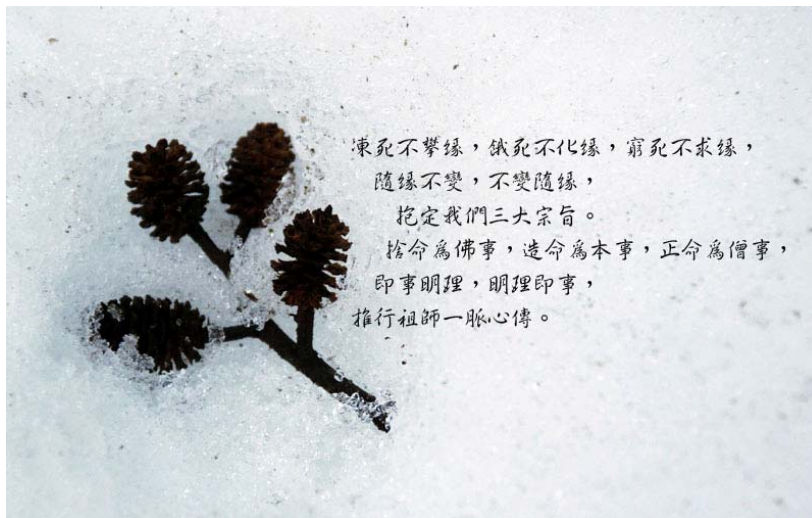
Dharma Master replied with "yes", but on June 5th, the coming Sunday at CTTB. I need to complete an application form and submit photos. I did as told. Dharma Master also asked me if I want to take the five precepts. I asked the Dharma Master what are the five precepts. Dharma master explained to me with patience that the five precepts are not killing, not stealing, no sexual misconduct, not lying, and no intoxicants. I said that's fine because I am working toward doing so and I am a vegetarian too except I still eat eggs. Dharma Master said that eating egg can't count as vegetarian. My reply was that I can stop eating eggs. I really have not been eating eggs since I came home.

皈依後，我請了一份金山寺的法會時間表帶回家。每逢週六，週日，只要有空，我就會去金山寺與法師和眾善知識一起共修。剛開始我很多經文、咒語和如何拜佛都不會。慢慢在寺廟裡學習，請了早晚課 CD、楞嚴咒 CD 和地藏菩薩本願經 CD，放在車上，一開車就聽，跟著唱誦。早晚也跟著課本做早晚課，慢慢就可以與大家一起唱誦了。

After I took refuge, I brought home an activity schedule from Gold Mountain Monastery. When it is Saturday, Sunday, or whenever I have time, I would go to Gold Mountain Monastery and cultivate with the dharma masters and other good advisors. At the beginning, I didn't know lots of sutras, mantra, and even how to bow to the Buddhas. Gradually I learned it at the temple. I also got CDs on Morning and Evening recitation, on Shurangama mantra, and on the Sutra of the Past Vows of the Earth Store Bodhisattva. I left them in the car and listened to it when I was driving, and I also follow along the chanting and recitation. I also follow the daily recitation book to do the Morning and Evening recitation. Slowly, I can chant and recite with the assembly.

去了金山寺不久，法師就問我，要不要加入淨業社，還給了我一本書回家看。法師解釋說：「淨業社是大家共修，要求大家做早晚課，常常念佛。如果佛友或家人往生，可以前往幫忙助念等。」我光聽名字，就很想參加了。因為我們大家都因為業力牽引，而來到這娑婆世界。如何把我們的業消除，轉為我們的願力，自助助他的途徑？難得現在就有那麼好的團隊可以加入，我自己是一個剛學佛法的嬰兒，現在自己只是要做的，是伸出我們的手，跟著各位法師，踏著上人給我們的修行路，每天念經，誦持咒語，聽經聞法，依教奉行，反觀自照，對照佛法來改變我們的習氣毛病，始終有一天是可以清淨我們的三業，得升極樂世界。於是我第二個星期就填表報名了。我在這裡跟著各位法師學習，與各位師兄共修了一年多了，也請了宣公上人的書回去恭讀，覺得自己的言行也會有一點點的改善。

Not long after I went to the Gold Mountain Monastery, Dharma masters asked me if I would like to join the Pure Karma Society, and she gave me a book to take home to read about it. A Dharma master explained to me "the Pure Karma Society is a group dedicated to cultivate together, do daily morning and evening recitations, and recite Buddha's name often. If a Buddhist friend or a family member passes away, everyone can go and help to recite the Buddha's name." I wanted to participate once I heard the name of the society. Because we are all re-born in this Saha World by our karmic affinity. How to eliminate our karma and transfer that to the power of vows? It is thru the road of self-helping and assisting other. It is rare now that there is such excellent organization to join. I myself is a baby in Buddhism and what I need to do now is to stretch out our hands to follow all Dharma masters and step on the cultivating road created by our Venerable Master. We will finally purify our three aspects of karma and transcend to the Pure Land if we recite sutras, uphold mantras, listen to lectures, obey according to the teachings, and do self-reflection to reform our bad habits everyday. So I completed the application form the next day. I have been studying here with all the Dharma masters and all fellow cultivators for more than a year. I also requested to take home to read many books that lectured by the Venerable Master. I believe my behavior and way of talking have been improved a bit.



Art work made by Elaine Ginn

(待續 To be continued)