



金山聖寺通訊

GOLD MOUNTAIN MONASTERY NEWS

Issue 232期
12月06&1月07年
Dec 06& Jan 07

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



Address correction requested

上人法語篇

善惡不離一念心

Good and Evil are Not Beyond a Single Thought

一念為善，天地增加正氣；
一念為惡，天地增加戾氣。

A thought of goodness increases the proper energy in the world;
a thought of evil increases the world's bad energy.

所以我們要轉戾氣為祥和，戾氣就是毒氣，生一念貪心，宇宙間的毒氣就多一點；生一念瞋心，宇宙間的毒氣就多一點；生一念痴心，宇宙間的毒氣就多一點。如果用貪瞋痴三毒來處理事物，就會天昏地暗，發生災難。如果用戒定慧來處理事物，天會清，地會寧。所以說，惡人多的地方，災難就重；善人多的地方，吉祥就增加。總而言之，災難或吉祥，都在人為。

A thought of goodness increases the proper energy in the world; a thought of evil increases the world's bad energy. We want to transform bad energy into auspicious, peaceful energy. Bad energy refers to noxious, toxic energy. Each thought of greed increases the harmful energy in the universe. Each thought of hatred increases the harmful energy in the universe. Each thought of stupidity increases the harmful energy in the universe. If we do things using greed, hatred, and stupidity, then the world will be a murky, dark place, and disasters will occur. If we use precepts, concentration, and wisdom to solve our problems, then heaven and earth will be pure and peaceful. That's why it is said that wherever evil people prevail, calamities will abound. Wherever good people prevail, good fortune will abound. In general, both disasters and good fortune are made by people.

為什麼要念佛？

為什麼我們平時要念佛呢？

平時念佛，就是為臨終時作一個準備。為什麼不等到臨終時才念呢？因為習慣是日積月累而成的。你平時沒有念佛的習慣，等到臨命終時，就想不起來要念佛，或根本不知道要念佛。所以平時要學著念佛，修淨土法門，等到臨命終時才不會驚慌失措，而得以平安往生極樂世界。

為什麼要往生西方極樂世界？因為阿彌陀佛在因地，為法藏比丘時，曾發四十八大願，其中說，我成佛之後，十方所有的眾生，若有稱念我名號者，我一定接引他到我的世界來，將來成佛。在我的世界裏，眾生都是由蓮花化生，故身體清淨無染。因為阿彌陀佛發這種大願，所以一切眾生都應該修念佛法門，這是很對機，很容易修的一個法門。

在經上又說：**末法人修行，一億人修行，罕一得道，唯以念佛得度。**

這就是說一億人修行，一個得道的都沒有，只有念佛才能往生極樂世界而得度。尤其現在末法時代，念佛正與一般人的根機相應。

但在西方，現在不是末法時代，可以說是正法時代。為什麼說是正法時代？因為佛法剛剛傳到西方國家來，正當興旺。所以現在美國有很多人歡喜參禪打坐，這也是正法的表現。在正法時期也可修念佛法門，末法時期也可以修念佛法門，什麼時代都可以修行，如果有人對其他法門，功夫用不上，可以修念佛法門。

永明壽大師說：「有禪有淨土，猶如帶角虎；現世為人師，將來作佛祖。」又參禪又念佛，好像老虎有犄角似的；現世可以為人的師表，將來可以成佛作祖。

所以真正參禪的人，就是真正念佛；真正念佛的人，也就是真正參禪。再深一層地說，真正持戒的人，也就是真正參禪；真正參禪的人，也就是真正持戒。那麼真正講經說法的人，他是為講經而講經，也就是真正參禪。

《永嘉大師證道歌》上說：

宗亦通，說亦通，定慧圓明不滯空。

又會參禪，又會講經，這是宗說兼通。再進一層說，真正持咒的人，真正修密宗的人，也就是真正參禪、教、淨、律、密，雖說五種，歸根究底說的都是一個，沒有兩個。其實再深一層說，連一個也沒有，怎麼會有五個呢？真正學佛法的人，在這一點上應該明白。所以有的人有門戶之見，認為念佛法門最高，參禪不對；或者有人說參禪最高，念佛錯誤，這都是沒有明白佛法的人。應知一切皆是佛法，皆不可得，既無法可得，何必又在頭上安頭呢？何必無事找事做呢？你若真明白佛法了，無法可得。可是對一些不明白法的人，你對他說「根本什麼也沒有。」他就會失望。所以佛說「權法」，就是為了說「實法」；說「權智」，為的是「實智」。實智是什麼呢？實智是一個「歸無所得」。實相無相，無所不相，這才是真正的智慧。

Why Recite the Buddha's name?

Reciting the Buddha's name in ordinary times prepares us for our final hour.

Why do we recite the Buddha's name in ordinary times? Reciting in ordinary times prepares us for our final hour. Why don't we wait until the last hour to recite? Because habits are formed by gradually through the days and months. If you're not in the habit of reciting at ordinary times, at you last moment you won't remember to recite, or won't even know what to recite. So it's important to practice reciting the Buddha's name and cultivate the Pure Land Dharma-door on a regular basis. Then you won't panic at the time of death, and you'll be able to obtain peaceful rebirth in the Land of Ultimate Bliss.

Why do we want to get reborn in the Land of Ultimate Bliss? Because when Amitabha Buddha was the Bhikshu Fazang (Dharma Treasury) in a past life, he made forty-eight great vows. In one of these vows he said, "After I have become a Buddha, if there are living things in the ten directions who recite my name, I will receive them and bring them to my land, and they will become Buddhas in the future. In my land, all living beings are born transformationally from lotus flowers, so their bodies will be pure and have no defilement." Because of these great vows made by Amitabha Buddha, all living things should cultivate the Dharma-door of reciting the Buddha's name. This is a very appropriate and easy Dharma-door to cultivate. The Sutras also say.

"In the Dharma-ending Age, it will be rare even got one out of a hundred million cultivators to attain the Way. Only by reciting the Buddha's name can living beings be saved." Only those who recite the Buddha's name can be reborn in the Land of Ultimate bliss. Reciting the Buddha's name is especially appropriate for people in the present Dharma-ending Age.

However, in the West, it's not the Dharma-ending Age right now. It's the Proper Dharma Age, because the Buddha dharma has just been transmitted into the West, and it has just started to flourish. Therefore, Many Americans like to sit in meditation and investigate Chan. This is an indication of the Proper Dharma Age. During the Proper Dharma Age, people can also cultivate the Dharma-door of reciting the Buddha's name, as can people in the Dharma-ending Age. In fact, people of all ages can cultivate this Dharma-door. In people have difficulty developing their skills in other

Dharma-doors, they can cultivate the Dharma-door of reciting the Buddha's name.

Great Master Yong ming Shou said, "With Chan and with Pure Land, one is like tiger wearing horns-in this life a teacher of people, in the future a patriarch and a Buddha." One who truly investigates Chan is really reciting the Buddha's name, and one who really recites is truly investigating Chan. Let me explain further: one who truly upholds the precepts is really investigating Chan, and one who really investigates Chan is truly upholding the precepts. A true Sutra lecturer who speaks Sutras for the sake of speaking Sutras is also truly investigating Chan. The "Song of Enlightenment" by Great Master Yong jia says

**The (Chan) school and the doctrines are both mastered;
Samadhi and wisdom are completely clear;
I do not stagnate in emptiness.**

One who is capable of investigating Chan and explaining Sutras has mastered both the practice of Chan and the doctrines. Further, one who truly recites mantras, a true cultivator of the esoteric school, is also truly investigating Chan. Although there are the five schools (Chan, Doctrines, Vinaya [Ethics], Esoteric, and Pure Land), fundamentally there is only one. Actually, if we take it one step further, there isn't even one, so how could there be five? A person who is truly studying Buddhism should be very clear about this. People with sectarian prejudices may think that the Dharma-door of reciting the Buddha's name is the best and investigating Chan isn't right, or others may say investigating Chan is the best and reciting the Buddha's name isn't right. These people haven't understood the Buddhadharmas yet. We should be aware that it's all Buddhadharmas, all equally unattainable. Since there is no dharma to be attained, why add a head on the top of a head? Why look for something to be done when there is nothing to be done? If you truly understand the Dharma there isn't a Dharma to be obtained. So the Buddha used provisional Dharma in order to speak the actual Dharma; he spoke expedient wisdom for the sake of real wisdom. What is real wisdom? Real wisdom is "returning to attaining nothing." Absolute reality has no characteristics, and yet it characterizes everything. This is true and real wisdom.

控制妄想的祕訣

萬佛聖城每年都有幾個禪七，每次七天。每年在彌陀聖誕時，先打一個佛七，然後連著又打三個禪七，為期二十一天。每年參加者，都是有始有終，功德圓滿。今年希望參加者，也要貫徹始終，不可半途而廢，退出禪堂；否則前功盡棄，浪費時間，一無所得。

打坐的姿勢，要端然正坐，腰要直，頭要正，不可前俯，不可後仰，不可左斜，不可右歪，然後結雙跏趺坐，就是把左腳放在右腿上，再把右腳搬到左腿上，這才合乎標準。因為結雙跏趺坐容易入定，所以又叫「降魔座」，又叫「金剛座」，又叫「蓮花座」，這種姿勢能消滅無量劫的業障，能了生死，生出無量功德。

在一開始打坐時，必須練習這種基本的坐姿，再調整身體，眼觀鼻，鼻觀口，口觀心，這是控制妄想的祕訣。然後將呼吸調勻，不急不緩，使其自然。這時再參「念佛是誰？」時間久了，就會起作用。

參禪好像母雞孵蛋一樣用功夫。母雞雖在想雞子，可是體不離蛋，專心致意在孵蛋。不是孵了五分鐘，就跑出去，過了一個時候，又回來孵蛋，不到五分鐘又跑了，這種情形，永遠孵不出小雞來。我們參禪打坐也是這樣，要念茲在茲，不怕腰痠，不怕腿疼，不怕苦，不怕難。一心一意在參，參為什麼？參「念佛是誰？」參到山窮水盡、水落石出的時後，便是開悟時。

參禪，又好像「龍養珠」一樣用功夫。龍時時刻刻保護牠的寶珠，沒有不注意、不謹慎的時候。所以這個寶珠，一天比一天光明，牠晝夜六時精心地保護。參禪的人，也是這樣，時刻不能生雜念。古德說：「一念不生全體現」，可以說妄念不勝全體現。沒有妄想，就會有所成就。

參禪的人，不想成佛，不想開悟，不想得智慧，只是努力用功，勤加修行，到時候自然會開悟。不要去想什麼時候能開悟？如果這樣一想，想到無量劫，也不會開悟。行行坐坐，坐坐行行，時間久了自然會有成功的機會，所謂「久坐有禪。」

參禪，又好像「貓捕鼠」一樣用功夫，要聚精會神守在老鼠洞旁，等待老鼠出來，就一爪捕之，不可以懈怠，一散亂其心就不能注意了。參禪的人亦復如是，時時刻刻要提起正念，不生妄念，這是參禪初步入門的知識。

修道人，不要到南山去找道，也不要到北海去找道。道，就在你的身邊。你能結雙跏趺坐，專心致意參禪，這就是道。不要有好高騖遠的心，向外馳求去找道，那是永遠找不到。捨近求遠，到處找困難的事，這就是自找麻煩，自討苦吃。

The Secret to Controlling Random Thoughts

The City of Ten Thousand Buddhas holds several Chan Meditation Sessions each year, each session lasts seven days. Every year when it's time to celebrate Amitabha Buddha's Anniversary, we first hold a seven-day Buddha Recitation Session, and then we hold a Chan Meditation session for three weeks in a row, lasting a total of twenty-one days. Every year those who take part come at the start and stay until the finish, so that their merit and virtue is complete. I hope this year's participants will plan to stay for the duration of the session, and not quit halfway through and leave the Chan Hall, or else they'll lose the virtue they have amassed. Having wasted their time, they'll gain no benefit at all.

The posture of meditation is to sit up straight and erect. Straighten your back, hold your head up properly, and don't tip forward or tilt backwards. Lean neither to the left nor to the right. Cross your leg into the full-lotus position that is, put your left foot on top of your right thigh, then your right foot on top of your left thigh. This is the standard posture for meditation. Because the full-lotus posture makes it easier to enter samadhi, it's known as the "demon-quelling posture." Sitting this way can eradicate limitless karmic obstacles gathered over eons; it can put an end to birth and death, and generate a limitless amount of merit and virtue.

It's necessary to practice this posture when you first begin to meditate. When the body has been arranged this way, let your nose contemplate your mouth and let your mouth contemplate your mind. This is the essential secret for controlling your idle thinking. Finally, make your breathe harmonious and balanced, neither hurried nor suppressed; let it be natural. Then use the meditation topic of "Who is reciting the Buddha's name?" and after a suitable period of time, your meditation will start to take effect.

The work of Chan meditation resembles a mother hen sitting on her nest. As the mother hen is thinking of her eggs she never leaves the nest, she simply concentrates and keeps the eggs warm. She wouldn't sit on the eggs for five minutes, then run away to do some other business, and later return to sit on the eggs once again, only to run away again five minutes later. The chicks would never hatch at that rate.

The principle we observe in Chan meditation is the same. We must concentrate in each successive minute. Don't fear an aching back or sore legs. Don't be afraid of difficulty or pain. Simply concentrate with single-minded effort. Why?

We investigate "Who is reciting the Buddha's name?" until "The mountains topple, the waters dry up, the tides recede, and the rocks appear," and it is at that moment that we can get enlightened.

Investigation Chan is also similar to the way dragons nurture their pearls. Dragons watch over their precious pearls at all times, they carefully attend to them at every moment. Therefore these precious pearls glow brighter each day, as the dragons guard them attentively day and night. People who practice Chan meditation are just the same, in that they never allow their minds to ramble with scattered thinking. An ancient worthy said, "When not even a single thought arises, the entire substance comes into view. We can rephrase it to say, "When idle thoughts no longer arise, the entire substance comes into view." When one is free of idle thoughts, then one can have success.

Meditators don't think about becoming Buddhas, getting enlightened or gaining wisdom. They simply work hard and cultivate vigorously. When the time comes, they naturally become enlightened. You can't think about when you will get enlightened. If you think like that, you can't think to the ends of time, but you'll never get enlightened. If you stay in the Chan Hall, and sit and walk, walk and sit, then after a long time, you'll have a chance to get enlightened, as it's said, "Chan comes with long-time sitting."

Investigating Chan is done the way a cat stalks a mouse. The cat concentrates its energy and focuses its attention, patiently sitting beside the mouse hole, waiting for the mouse to appear. As soon as it comes out, the cat pounces on it. The cat cannot slack off; once it becomes distracted, it will no longer be able to concentrate. Chan meditators are the same: at all times, they maintain proper thoughts and avoid idle thoughts. This is the basic knowledge for beginners in Chan meditation.

Cultivators should not go running off to the mountains in the south or to the ocean in the north to seek the Way. The Way is right with you at all times. If you can sit in full-lotus and concentrate your minds as you investigate Chan just that is the Way. Don't let your mind hanker after remote mysteries, running outside in search of the Way, for you'll never find it there. You'll be forsaking what's near to search afar; and everywhere you go, you'll be searching for trouble. You'll be causing yourself needless hassle and making your life miserable.

眾生難度

◎ Stella Tse

**「夙興夜寐為誰忙，眾生難度頗堪傷；
迷諸塵勞性顛倒，耳提諄諄化無方。」**

上人寫的偈語，都是真情流露，往往顯現出菩薩心腸。上人在香港期間，有十多位少年隨侍左右。上人竭盡心力，多方誘導，以祈扶植未來的佛教棟樑。所謂：「先以欲鉤牽，後令入佛智。」無奈，繁華洋化的香港，早已把剛出道的年青人薰得醉生夢死。愛情與金錢至上，又有誰願意捨近取遠，返璞歸真呢？

蔡果宿和黃果松大約是在十四五歲的時候皈依上人。她們善根深厚，修行很快就得到感應。上人在通善壇講地藏經時，蔡果宿看到法座放光，照耀整個會場。那時候，她就有出家修道的打算。上人曾經允許她在西樂園居住了一個時期，不過，當她回到學校念書時，整個人都變了，像著了魔似的。不久結婚生子，不幸去世。

當我認識黃果松的時候，就非常羨慕她修行進步的神速。她的境界超越常人，深得上人歡心。難怪當她認識男朋友要結婚時，上人悲心切切地寫下了以上的偈語。黃果君回憶道：「初中的時候，我在筲箕灣天主教創辦的慈幼英文學校上課。由於學校離西樂園不遠，所以每天中午，我便跑到西樂園

吃午餐，上人還將蘋果剖了皮給我吃。吃過飯後，就是我打坐的時刻。上人看著時鐘，時間到了，才叫我起坐，再回學校去。唉，上人的心血，不是『一飯千金』可以還得清啊！」

黃果君十一歲時在香港荃灣芙蓉山和他的媽媽、姐姐皈依上人。他們認識上人，是由鄰居王妹妹（果海）引薦的。那麼，王果海呢？似是一個雖不諳佛理而態度虔誠的佛教徒。「有一天，王果海居士來到了西樂園探望上人，心底裡蘊藏著難言之隱，說不出口來。」黃果君回憶道：「天快黑了。於是她向上人告別。上人堅決地要送她下山。那是上人從來沒有過的。王果海過意不去，於是請上人不要下山，她自己走好了。上人說：『我怕妳走錯了路啊！』」自從那天起，王果海就沒有再到西樂園去。後來才知道她因為環境拮据，為了能拿到糧食包與金錢接濟，已加入了教會，充當基督徒了。又有誰能「貧賤不能移、威武不能屈」呢！

筆者重讀上人在五十年代所寫之滲人肺腑的偈語及歌詞，不禁汗流浹背，感愧交集。無奈業力所牽，能逃過定數，除袁了凡外，又有幾人？下面上人在香港時所作悲天憫人的歌詞，正是一齣現實人生悲劇：

「末法眾生，福輕業重。染心易熾，淨德難成。

無明妄動，有業斯行。流浪生死，或浮或沉。
以苦爲樂，認賊作子。習然不察，麻雨醉風。
自由歐化，眩目迷睛。競尙虛偽，真實日蒙。
畸形社交，怪態橫生。彼欺此詐，各顯神功。
男誘女惑，計遠謀深。不惜金錢，討好對方。
及其成功，怨偶悲傷。毫無樂趣，結果淒涼。
顛倒眾生，實堪憐憫。嗟乎痛哉！」

譚果正說：「記得上人給我解釋『十二因緣』，以『無明』相等於情愛作導火綫，男誘女惑造成愚痴的『行』動，以致『結果淒涼』。生老病死，誰能豁免。輪轉不息，也就是無明作怪。可是上人孜孜不倦的明顯教誨，只變成耳邊風。」

記得有一天才十七歲的我，帶著滿肚子怨氣，跑到「西樂園」去向上人訴苦：「師父，在佛有緣那家素菜館有一位稱作『齋公』的吳居士，人家說他看相算命很靈驗，我們去吃齋正好碰著他，媽媽就請他贈我數言。他居然肯定地說我是『紅福人』。媽媽辯說我信佛很深。他還帶嘲說我絕不會出家的。」「妳多天來沒有吃東西，肚子很餓，在妳眼前正放著一碗熱烘烘的白飯。但是妳發了願要絕食數天，把妳那份食糧獻給沒有飯吃和不能吃食物的眾生。這碗香噴噴的飯，吃不吃還在妳吧！所以說一切唯心。」唉！能「跳出三界外，不在五行中」的，就須要有堅強的毅力，不屈不撓的志氣，「凍死臨風站，餓死挺腰行」的精神。希望有幸出家 and 立志出家四眾，常讀上人開示及偈語，再接再礪，絕不退縮。

Crossing over Living Beings is Difficult

“Whom do I rise early and go to sleep late for? Living beings are difficult to cross over, How sad it is? Living beings have fallen into this world of earthly dusts, and their self-nature turns up-side-down. Constant reminders are no avail, and no way can I help.”

Venerable Master Hua's verse truly shows his concern and bodhisattva's kind heartedness.

When Venerable Master Hua was in Hong Kong, there were some over ten youngsters stayed around him. He tried his best to educate them such that they could become the future key players in Buddhism. There is a saying, “Using bates to attract a person before leading that person to Buddhist Wisdom.” Unfortunately, the prosperous and westernized Hong Kong environment had already induced the younger generation to get lost in their life. Thus, the young had high regard for love and money. Hardly was there anyone willing to give up things that were close to their mind and long for something afar by pursuing a true and simple life.

Choy Guo Suk and Wong Guo Chung took refuge with Venerable Master Hua at around age fourteen or fifteen. They had deep good roots. Thus, they quickly attained response in their cultivation.

When Venerable Master Hua lectured the Earth Store Bodhisattva Sutra at Tung Sin Place, Choy Guo Cuk could see light radiating from the dharma seat and permeating the entire lecture place. At that time, she had planned to leave home for cultivation. Venerable Master Hua agreed to let her stay at the *Western Happy Land* (Check for previous translation) for a while. However, after she returned to school, she changed completely. She seemed to have been demonized, shortly afterwards she got married and gave birth to a baby, and passed away.

When I met Wong Guo Chung, I admired her a lot for her quick progress in her cultivation. Her achievement surpassed ordinary folks, and Venerable Master Hua was very

pleased with her. When she met a boy friend and decided to get marry, Venerable Master Hua was greatly upset and wrote the above-mentioned verse.

Wong Guo Kun recalled and said, “At junior high, I studied at a Catholic school, Tze Yau English School at ShauKei-Wan. The school was closed to the Western Happy Land.

Each day at noon I would go to the Western Happy Land for lunch. Venerable Master Hua even peeled an apple for me to eat. After lunch, I meditated. Venerable Master Hua would watch the clock for me and send me to school at the right time. Venerable Master Hua's thoughtfulness surely cannot be repaid even with a meal valued at over a thousand dollars. "

Wong Guo Kun took refuge with Venerable Master Hua at the age of eleven along with her mother and sister at Tsuen Wan Fu Yung Mountain in Hong Kong. They met with Venerable Master Hua through their neighbor, Wong Mei Koo (Guo Hai). What about Wong Guo Hai? She appeared to be devoted Buddhist follower but she did not truly understand the Buddhadharma.

"One day Wong Guo Hai came to the Western Happy Land to see Venerable Master Hua. There seemed to be something difficult for her to talk about." Wong Guo Kun recalled and said, "It is almost dark then so Wong Guo Hai said goodbye to Venerable Master Hua. Venerable Master Hua insisted on walking with her down the hill, which Venerable Master Hua had never done before. Wong Guo Kun felt uneasy, so she told Venerable Master Hua that she could walk by herself without his company. Venerable Master Hua said, "I am afraid that you would walk the wrong way."

From that day onward, Wong Guo Hai no longer came to the Western Happy Land. Afterwards we learnt that because of her economic hardship, and for the sake of receiving food and money, she joined a church and became a Christian. Is there anyone who cannot be moved by poverty or bow to power?

When I was reviewing Venerable Master Hua's verse written in the fifties, I cannot stop feeling wet through my back with my gratitude and guilt. Being drawn by Karma, how many people can escape the destiny other than Yuen Liao Fan? Below is Venerable Master Hua's written lyrics that shows mankind's tragedy.

"Living beings of the Dharma Ending Age have heavy karma and little blessings, Polluted mind easily arises and pure virtue is hard to accomplish.
Ignorance leads to frivolous actions, and creates bad karma,
Hence living beings stay on the cycle of life and death, rise to the heaven or sink to the three evil ways, mistakenly recognizing suffering as happiness.
Unaware of bad habits and become indulgent,
Fascinated by the freedom of Europe and get lost,
Deception becomes fashion, and truthfulness is lost,

Sexual misconduct leads to weird phenomena.
Employing all techniques to cheat and deceive others,
Men are tempted and women are lost,
Plots are premeditated with large sum of money spent for the sake of befriending the target partner;
After marriage, the couple would become disappointed and feel sad, Nothing is of interest, and the result is utterly bad,
These up-side-down living beings are truly pitiful,
For them my heart goes broken."

Tam Guo Ching said, "I remember Venerable Master Hua explained the 'Twelve Links of Conditioned Causation', taking "Ignorance" being equal to emotional love is the trigger. Men are tempted and women are lost, which lead to foolish action and dire consequence. Can anyone escape birth, aging, sickness and death? Man stays on the cycle of rebirth continuously because of ignorance. Unfortunately Venerable Master Hua's relentless and clear teaching had fallen on deaf ears.

I remember one day at the age of seventeen, I went to see Venerable Master Hua to express my extreme anger. I told him, "Shrfu, there is a Mr. Ng at a certain vegetarian restaurant known to possess the power to foretell someone's future. When my family went to the restaurant and came across him, he commented that I was going to get married. Mom told him that I was a devoted Buddhist. He scornfully said that I would never leave home."

Shrfu said, "You have not eaten for many days and you feel very hungry. Now there is a bowl of hot rice before you. But you have vowed not to eat and offer the food to other living beings. Eating or refusing to eat the bowl of fragrant rice is up to you. This depends on your mind."

Well, whoever can get out of the three realms and the five elements requires great persistence. We need to live with the spirit of "Facing the death of coldness and yet standing firm against the cold, and facing the death of hunger and yet walking upright." I would encourage the four assemblies who have either left home or have vowed to leave home to constantly read Venerable Master Hua's instructions and verses, keep marching on and never retreat.

金山寺敬老節報導

親雪

An Account of the Respect the Elderly Day (RED) of the Gold Mountain Monastery

一年一度的敬老節於10月29日在金山寺舉行。雖然我們今年提前了一些日子，但是當天還是很多老人家參加了本次的活動，人人臉上都是喜氣洋洋的。老人家都穿戴整齊。節目一開始，由法師們帶領著老人家一起念誦觀世音菩薩的普門品。身為義工的我們也被美妙的念誦節奏和迴繞在佛堂的莊嚴旋律所感動。有些老人家還是第一次跟我們念誦普門品，他們那種專注的神態，在他們的心靈播下了佛的種子，未來一定會慢慢開花、結果。

誦完普門品，袁醫師為老人家們講演「如何可以防止中風」及其他的醫學常識。在「五觀堂」先由法師介紹了敬老節的起源。這是由金山寺的創辦人，上宣下化老和尚為了提倡「敬老尊賢」而在每年秋冬期間舉行的。目的要大家不要忘記長者們對社會所做出的巨大貢獻以及他們對家人的無私奉獻。接著工作人員奉上了一道道豐富的素食菜餚。在老人家享受美食之餘，並獻上了豐富多采的娛興節目。一開始特別請了三位最年長的老人家切壽糕，金山寺中文學校的小朋友演唱了「敬賀老人快樂」的歌曲。接著由萬佛城男校表演舞獅，慈濟表演手語，三藩市健與美藝術團表演民族舞等！

節目的尾聲所有在場的人一起合唱「阿彌陀佛」老人家們及工作人員都唱得輕鬆又快樂，把節目推上了高潮。當司儀宣佈敬老節圓滿結束，老人家們都依依不捨。法師們為了讓老人家感受到我們的關懷，工作人員列隊並一一送上禮物給老人家們，這樣感人的場面令我融入在一種不能言喻的喜樂當中，正在這時司儀高喊“我們明年再會！”敬老節在圓滿聲中結束！

The annual RED was held on October 29, 2006. Below is a capture of the programs of the day. Each of the elderly arrived at GMM in their neat dresses and wore a smiling face. The elderly were eagerly chanting or learning to chant the Guanshryin Bodhisattva Universal Door Chapter of the Lotus Flower Sutra in the Buddha Hall along with the Dharma Masters and the laity attending the RED. Some elderly were chanting the Universal Door Chapter the first time and they were chanting attentively. This was an opportunity to plant the Bodhi seeds in their minds, which would certainly bear fruit one day.

Dr. Yuen was giving a health talk to the elderly and his topic was preventive measures against heart attack. At the Five Contemplation Hall, the Dharma Master giving the opening speech spoke about the history behind the initiation of the RED by Venerable Master Hua, founder of the Dharma Realm Buddhist Association (DRBA). It was a means to remind us not to forget the huge contribution made by the elderly to the **society**.

Volunteers were happily serving delicious food to the elderly guests. The elderly were enjoying a variety of entertaining programs while they were also enjoying a variety of delicious vegetarian dishes. Three most elderly guests were invited to join the cake-cutting ceremony. The students of the GMM Chinese School sang the birthday song, entitled “Wish the Elderly Happy”.

The Boy School of the DRBA was performing a lion dance. The Tzu Chi Charity representatives were giving a sign-language singing performance. The San Francisco Health and Beauty Art Performance School was performing the Yuen Zi Dance. The Boy School of the DRBA was giving an outstanding Chinese music performance.

The last program was the climax of the day: All volunteers and the elderly sang “Amitahba” together. All were enjoying themselves with the song and the accompanying body exercises.

12月份 金山寺法會時間表

December 2006 SCHEDULE Of ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
					<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</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</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</p>
<p>17 <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>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>23 <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</p>
<p>24 <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>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</p>
<p>31 <u>9:00 am</u> 慶祝阿彌陀佛聖誕 Amitabha Buddha's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>						

1 月份 金山寺法會時間表

January 2007 SCHEDULE Of ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
	<p><u>1</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>2</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>3</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>4</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>5</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>6</u> <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</p>
<p><u>7</u> <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><u>8</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>10</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>11</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>12</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>13</u> <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</p>
<p><u>14</u> <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><u>15</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>16</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>17</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>18</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>19</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>20</u> <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</p>
<p><u>21</u> <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><u>22</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>23</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>24</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>25</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>26</u> <u>9:00 am</u> 慶祝 釋迦牟尼佛 成道日 Anniversary of Shakyamuni Buddha's Enlightenment <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>27</u> <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</p>
<p><u>28</u> <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><u>29</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>30</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p><u>31</u> <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>			

誠徵志工

Help Needed

Layout and cover design help needed for the following English books published by BTTS/DRBA. If you are interested please contact Heng Dzu Shi directly in English through email: hengdzu@gmail.com Thank you.

本會出版下列英語書籍需重新排版及封面設計，有意者請直接以英語電郵聯絡hengdzu@gmail.com 多謝！

1) **The Fifty Skandha-Demons States** (453 pages)

The final section of the Sutra describes how, in the break-down of the five skandhas of form, feelings, thinking, formations, and consciousness, various states occur. The Buddha teaches us (unasked) that these states will not be harmful if we remain unmoving and are not swayed by them. But the Buddha also lets us know that if we become attached to or arrogant about these experiences when they occur, then demonic states may arise. The text is an invaluable manual for those who practice meditation.

2) **Sutra of the Past Vows of Earth Store Bodhisattva** (with commentary) (235 pages)

This Sutra tells how Earth Store Bodhisattva became known as Foremost in Vows. Also called the Sutra of Filial Piety, this text describes several of the bodhisattva's past lives. It is a clear, practical manual for how to handle the circumstances of life, death, and rebirth.

3) **World Peace Gathering** (125 pages)

A collection of instructional talks on Buddhism commemorating the successful completion of the bowing pilgrimage of Bhikshus Heng Ju and Heng Yo in August 7th 1974.

4) **Three Steps, One Bow** (153 pages)

The daily journals of American Bhikshus Heng Ju and Heng Yo, who during 1973 & 1974 made a pilgrimage for world peace from San Francisco to Marblemount, Washington, bowing once every three steps.