

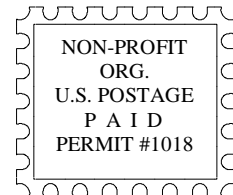


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GOLD MOUNTAIN MONASTERY NEWS

Issue 243期
8月& 9月 08年
Aug & Sep 08

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上人法語

地藏菩薩為誰悲？

Words from Venerable Master Hua

Who does Earth Store Bodhisattva feel pity for?

地藏王菩薩為什麼會悲哀？

(一) 所悲哀的就是六道眾生造業不改，所有的天道、人道、阿修羅、地獄、餓鬼、畜生，在六道中輪迴造罪業，也不知道改悔，不知道懺悔。

(二) 悲所有的眾生剛強難化：眾生最剛強，你和他講佛法，他不願意聽；你要是和他講的不是佛法，他就很歡喜。譬如：你向某個人提說：「某個人最好，他學問好、品行好，一切一切都好。」這個人不會怎麼注意聽的。你要是對他講說那個人怎麼樣壞，壞的方法怎麼樣巧妙，他雖然做了壞事，還沒有人知道。這麼樣一講，這個人就很注意究竟是個什麼方法，想要知道這種壞的方法。好的方法他不注意聽，你說：「你好好學佛法。」他不想學；

Why does Earth Store Bodhisattva feel sad or pity for all living beings? First, Earth Store Bodhisattva feels pity for living beings of the Six Paths—god, human, asura, hell, hungry ghosts, and animal—because they continue to commit evil karma and do not repent or amend their ways; therefore, they continue to be reborn in the Six Paths.



你說：「現在有一種藥，吃了你會有一種奇妙的發現。」於是乎他就要用這種迷幻藥，吃了迷迷糊糊的，忽忽悠悠似的，到了極樂世界似的。本來這迷幻藥是最壞的一種東西，但是他吃了一點，還要再吃一點，吃了不知多少次。吃的時候，就覺得什麼都變了，甚至於天地都沒有他那麼大；但是過了那個時候，就覺得又疲倦，又辛苦。有的就頭痛，有的身上骨頭痛，有的簡直就不願意去做工了，在那地方像個死人一樣。但他也不覺悟，還說：「爲什麼我這樣子呢？」以爲再吃一點，就會開悟了：「這回是不夠功力，這藥的力量不夠強；要是多一點，恐怕這回一下就開悟了，一下就成功了。」你說這是不是愚癡到極點？你教他學佛法，他不學，卻偷偷摸摸的去吃這種東西，又犯法；但是他願意去，歡喜去做，所以這就是剛強眾生。「難化」，就是不容易教化。你教化他學佛法，他不歡喜；你弄一個騙人的方法，他就往那裏鑽進去了。鑽到把頭削出一個尖尖來，還往裏邊鑽。你看！人心是這樣！所以第二種悲，就是悲眾生剛強難化，太剛強了。

（三）悲如來慧日將沉。佛就等於太陽似的，佛說《地藏經》時，將要入涅槃了，所以地藏王菩薩也感到悲哀。慧日將沉，慧是智慧，一個智慧的太陽，就將要落下。

（四）悲在天宮咐囑的大事。釋迦牟尼佛在忉利天宮咐囑地藏菩薩，一直等到彌勒出世前，所有的眾生都要教化他們，度他們成佛，遇佛授記，所以這是一個非常重要的責任。這樣重要的責任，釋迦牟尼佛把它交給地藏菩薩，因此這是第四種的悲。

Second, living beings are stubborn and difficult to teach. If you explain the Buddha-Dharma to them, they're not interested; but if you talk non-Dharma with them, they enjoy it. For example, if you praise a person and talk about how learned and courteous or gracious he is, people don't pay much attention. On the other hand, if you speak about how that person is so cunning that he commits wrongdoings but never gets caught, they're eager to figure out his poly. If you ask them to study the Buddha-Dharma, they're not interested. If you tell them about a mysterious drug that brings about wonderful and mystical changes, they want to give it a try. Many take hallucinogenic drugs because they want that muddled or care-free feeling as if they've ended up in paradise. These hallucinogens are basically harmful, but those who take them once want to take them again and again. When they're on drugs, they feel that everything has been transformed and think that they're greater than heaven and earth. However, when their experiences are over, they feel exhausted. Some would start to experience all sorts of headaches and bodily pain and prefer not to work and just lie around like corpses. They never realize what's wrong; instead, they think that if they take more drugs and up the dosage they will become enlightened. Wouldn't you say that this is the ultimate form of stupidity? You try to teach them the Buddha-Dharma but they don't want to learn; instead they want to take drugs and break the law. But this is actually something they're willing to do and enjoy—that is why living beings are stubborn and difficult to teach. They don't like it when you teach them the Buddha-Dharma; but if you tell them about a method to deceive others, they'll jump right in. Such is the heart and mind of a human being.

Third, Earth Store Bodhisattva also felt sad because the "Sun of Wisdom" was about to set. Shakyamuni Buddha with his myriad wisdom was like the sun. When he spoke the Earth Store Sutra, Shakyamuni Buddha was about to enter Nirvana.

Fourth, in the palace of the Trayastrimsa Heaven, Shakyamuni Buddha gave Earth Store Bodhisattva the responsibility, until Maitreya appeared in the world, to save all living beings and cause them to realize Buddhahood and receive the Buddha's Prediction. This very important responsibility also signifies Earth Store Bodhisattva's compassion for all living beings.

“

他悲眾生剛強難化，太剛強了。

Earth Store Bodhisattva feels pity for all living beings because they are too stubborn to be transformed!

”

地藏菩薩願力不可思議



The magnitude of Earth Store Bodhisattva's vows is inconceivable

見著任何同事親戚朋友，都應該向他們介紹地藏王菩薩的慈悲願力。地藏王菩薩願力不可思議，神通不可思議，慈悲也不可思議。所以你們見著任何你們的同事和所有的親戚朋友，都應該向他們介紹地藏王菩薩這種的慈悲願力。你們自己也想一想：「啊！地藏王菩薩能發這一種的願力，我又應該怎麼樣做呢？我是不是發一個小小的願力？或者度一個眾生成佛，我再成佛？或者度兩個眾生成佛了，我再成佛？」不發那麼大的願力，只發一個小小的願力，這都算沒有白聽《地藏經》一場。如果你聽了就過去，那麼菩薩是菩薩，我是我，我和他沒有什麼關係，這就是你聽了也等於沒聽一樣。譬如男子要發願：以前我有一個女朋友，這一回我要是成佛，我一定把她也度成佛。女子就要想：我以前有一個男朋友，這個男朋友和我是最相親相愛的，我現在修行，我要把他也度成佛了，我再成佛。要發這種的願，不要「彌陀佛各顧各，摩訶薩不管他」。或者你說：「那我年紀最輕，我也沒有男朋友，也沒有女朋友。」可是你有爸爸媽媽，你要發願一定把他們度成佛。說：「爸爸媽媽死了呢？」那還有兄弟姊妹。「若沒有兄弟姊妹？」還有一般的朋友，都可以度的，你要發願以哪一個作目標。若再沒有人，你可以說：「我有個師兄弟，我一定發願把他度成佛了。」

你們現在皈依我，不怕你們笑我，所有我的皈依弟子，如果有一個沒成佛，我也不成佛。我沒有地藏王菩薩那麼大的願力，說是把所有的眾生成佛了。我的條件是要他必須是皈依我的，還要真相信我的弟子——他要是不成佛，我就等著他；他墮地獄，我也墮地獄去找他去。你看！這也是不錯，也很偉大的。所以這個師父，也是要多生多劫種了善根，才能遇著。

You should introduce Earth Store Bodhisattva and his compassionate vows to your colleagues and relatives. The magnitudes of Earth Store Bodhisattva's vows, spiritual powers, and compassion are inconceivable. Therefore, you should introduce Earth Store Bodhisattva and his compassionate vows to your colleagues and relatives. You should ask yourself: "Earth Store Bodhisattva made such a great vow to save all living beings and help them attain Buddhahood before he does, shouldn't I make a small vow to save at least one or two beings before I become a Buddha?" Even if you just make a small vow to save others, you would not have studied this Sutra in vain. But if you say that Bodhisattvas are Bodhisattvas and people are people, and you think that it's got nothing to do with you, you might as well have never studied a single word of this Sutra. For example, say you have a girlfriend or boyfriend in the past, and now that you are cultivating yourself, you will want to vow to help her or him attain Buddhahood before you do.

You should make this kind of vows and not think only for yourself. Or say that you're too young to have a girlfriend or a boyfriend, but you have your parents, so you should vow to save them. Even if you've lost your parents, you still have siblings. If you don't have siblings, you can save your friends. You should vow to save at least someone you know, It can be anybody, even one of your fellow cultivators. I have vowed that as long as any of my disciples does not become a Buddha, I will not become one. I don't have as great a vow as Earth Store Bodhisattva, who vowed to save all living beings. My vow applies to my disciples who have taken refuge and believe in me. If anyone of them falls into the hells, I will also go to the hells to find him. See, while my vow isn't as great as Earth Store Bodhisattva's, it is still great. So it still takes lots of good karma accumulated from your past lives in order to be able to meet your master.



佛教是教育的根本

BUDDHISM IS THE FOUNDATION OF EDUCATION

我們願意在所有的地方，發展整個世界的教育。現在整個世界的教育根本都失敗了！所以教育才是真正的國防，若沒有好的青年來治理國家，這國家即使有什麼精密的武器，也沒有大用的。

佛教是教育的根本，所以我一定要移風易俗，要把整個世界都教育好了。都教懂事情了，不是就這麼亂七八糟的。你看看現在的學生，動不動就殺老師。老師也不敢管學生了，所以學生年紀小小，又是避孕藥 因為教育沒有教育好這個孩子。

小孩子不是生來就很壞的，而是沒有人來教育他。因為，近朱者赤、近墨者黑；染於蒼則蒼，染於黃則黃。所以小孩子殺人，那是大人的罪，大人沒有教好他。所以這個國家的人才不守規矩了，不守規矩就不守法律。好像這國家槍彈自由，每個人都有槍，倘若每一個人不守規矩的話，拿著槍亂打，那麼一天也不知會打死多少人了。國民若是不守法律，這個國家是很危險的。所以所有的人類都應該以教育為最重要的國防。

我到這個國家所要盡的力，是要幫助這個國家，所以在二十多年以前，有很多嬉皮和不講道理的人，跟著我出家的不少。不遵守國法的、走私販毒的，到我這裡他都改過了，我也沒有用什麼藥給他們戒毒，他們就戒了，都不做這個事了，所以我是希望這裡治安

We are willing to foster and promote education in all places in the world. Presently, the world's education system is a failure. Education is the only real defense of a country. If there are no proper youth who can govern a nation, then no matter what great weapons a country has, they are useless.

Since the Buddhadharma is the basis of education, we must change and transform the bad customs. We have to educate the whole world properly, so that people have more sense, and are not so unruly. Just take a look at students nowadays. For no apparent reason, they will murder their teachers. As a result, teachers are afraid to discipline the students. Further, many students start taking contraceptives at a very young age, because they have not been educated properly.

It is not that the children are born evil from both, but just that there was no one to teach them. As it is said, "those who draw near rouge turn red, and those who draw near ink turn black. Those who are dyed green become green, and those who are dyed yellow become yellow." Therefore, if a child commits murder, it is the fault of the adults, who did not teach him properly. As a result, the people of this country are very unruly and do not abide by the laws. For example, There's freedom to possess guns and bombs in this country, so, everyone owns a gun. Suppose everyone were to become unruly and start shooting recklessly. Who knows how many people would be shot to death in a single day. If a country's citizens are no law-abiding, then the country becomes a very dangerous place. Therefore, all humanity should take education as the most important matter of our national defense.

I came to the United States with a commitment to help this country. More than twenty years ago, a lot of hippies and unruly individuals left the home life with me. Some were not law-abiding citizens and some even sold drugs, but they came and reformed their ways. I didn't give them any medicine to quit; they just quit. Therefore, it is my hope that this country be safe and peaceful.



十法界不離一念心

(續)

The Ten Dharma Realms Are Not Beyond a Single Thought

Continued from last issue

「修羅性暴」：他性非常暴躁的。「有福無權」：他有天福，而沒有天權。想要爭權奪利，但是也爭不到。「好勇鬥狠」：他就是好鬥爭。現在你看這個世界，都是修羅世界，都講鬥爭、鬥爭；鬥爭這個，鬥爭那個，你把我鬥倒了，我把你鬥臭了。「浮沈業牽」：由他業力牽引著到那業道裏頭去。所以人修行，切記不要和人鬥爭，不要好勇鬥狠，不要性暴，那麼就和修羅脫離關係了。

總而言之，阿修羅就是不講道理，無論對任何人，他常常要發脾氣。要詳細分析起來這個阿修羅，在這個九法界裏頭的眾生，有五個法界裡頭都有阿修羅。畜生法界裏邊，飛禽有飛禽的阿修羅，走獸有走獸的阿修羅；好像那鱷魚，那就是水裏的阿修羅。馬也有阿修羅，有這個馬在裏邊，這馬群就很多麻煩，這叫「害群之馬」。牛也多數是阿修羅，這個牛性，就是阿修羅的性。狗更是阿修羅，人若愛養狗，常與狗接近，也可能成修羅性格，所以小心一點，不要跑到阿修羅裏頭去。

七、人法界

人道和合，功罪相間；
德升孽降，豈有他焉！

“Asuras have a violent nature”: they are extremely violent in nature. “Laden with blessings, lacking power”: they have heavenly blessings, but no power in the heavens. They struggle for power and gain, but fail to get them. “Absolutely determined to fight”: they just love to fight. Take a look at this world: it’s a world of asuras. All that people talk about is fighting, fighting, fighting. People are fighting for this and fighting for that. You knock me over, and I push you down. “They bob along in karma’s tow”: they are dragged by the force of their karma into the karmic destinies. Therefore, cultivators must avoid fighting at all costs. Don’t be so belligerent and eager to fight. Don’t have an explosive temper, and then you won’t be associated with asuras.

In general, asuras refuse to listen to reason. They constantly lose their temper at everyone. If we take a closer look at the asuras, we find that five of the nine Dharma Realms contain asuras. In the Dharma Realm of animals, there are asuras among the birds and asuras among the beasts. For example, crocodiles are asuras in the aquatic world. There are also horse asuras. In a herd of horses, there may be one horse which causes a lot of trouble. That’s known as “a horse which harms the herd.” Most bulls are also asuras. The bovine nature is an asura nature. Dogs are even more prone to be asuras. People who raise dogs and spend a lot of time with dogs may also develop asura natures, so be careful! Don’t run off to join the asuras.

(7) The Dharma Realm of People

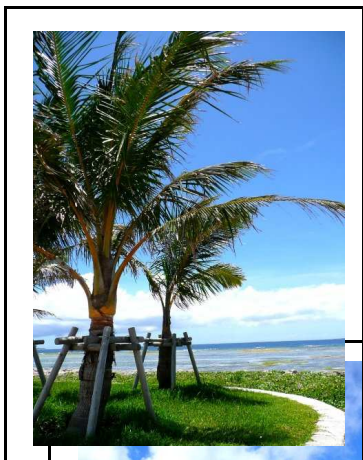
The way of people is harmony,
With merit and offenses interspersed.
On virtuous deeds you rise, offenses make you fall;
It has nothing to do with anyone else at all.

人道也有善，也有惡。這個人的性情很溫和的，和誰都能合得來，所以說「人道和合」。「功罪相間」：人也不是完全善，也不是完全惡。完全善就升到天上去了，完全惡又去做畜生、做餓鬼、墮地獄了。所以又有一點功，又有一點罪；或者功多過少，或者功少過多。功多罪少的，就生在富貴的家庭；功少罪多的，就生在貧困的家庭。在這裏邊千差萬別，隨著各人所造善惡業的多少而有分別。不是純陰，也不是純陽。純陰者就會變鬼去，純陽者就升天了，不會做人了。

「德升孽降」：你做善功德，就向上升一升；你若造罪孽過，就向下降一降。「豈有他焉」：其他人不會叫你墮地獄，不會叫你去做餓鬼，不會叫你去做畜生，都是你自己造的。所謂「自作自受」，自己做自己就去受去，這是人道。

There are good people and bad people. Human beings are harmonious by nature and can get along with anyone, so the verse says, "The way of people is harmony. With merit and offenses interspersed": People are neither completely good nor completely bad. If they were completely good, they would ascend to the heavens. If they were completely bad, they would become animals or hungry ghosts, or fall into the hells. They have a bit of merit, but they also have a bit of offenses. Either their merit exceeds their offenses, or their offenses exceed their merit. When a person's merit is greater than his offenses, he will be born in a rich and distinguished family, but with little merit and many offenses he will be born into a poor family. Between these two extremes are myriad differences and distinctions, based on the amount of good and bad karma each individual has created. People are neither totally yin nor totally yang. Those who are totally yin may become ghosts, while those who are predominantly yang will ascend to the heavens, instead of remaining as people.

"On virtuous deeds you rise, offenses make you fall": If you perform deeds of merit and virtue, you will ascend. If you commit heavy sins, you will descend. "It has nothing to do with anyone else at all": Other people cannot make you fall into the hells, become a hungry ghost, or turn into an animal. That happens only because of the offenses you yourself committed. As it's said, "You commit the offenses yourself, and you also undergo the retribution yourself." That's the human realm.



金山寺中文學校

秋季班招生

Gold Mountain Monastery

Saturday Chinese School
Fall Semester Registration Begins

課程：中文、國畫書法

年齡：五歲至十三歲

日期：每星期六

Subject: Chinese, Chinese Painting

Age Limit: 5-13

Date: Every Saturday

憶恩師



Remembering Venerable Master Hua

各位法師，各位居士：

今天我們的師父宣化上人涅槃十三週年紀念日。記得十三年前的今天，我姐姐STELLA和我都在洛杉磯看著師父安祥地離開。當時，我的腦海只有一片空白。心裡無法接受醫生的證實，因為一直以來在我的內心都認為師父是不會死的，是會長命百歲的！什麼病魔惡疾都會迎刃而解的。況且，自我在香港認識師父開始，看著師父不屈不撓排除萬難的精神，和那堅毅為法忘軀的意志，我除了深深地由衷敬佩之外，在心的深處還給師父刻上一個「神」的假像。從來沒有想過會有這麼的一天——師父會離開我們。剎那間，感覺到再也得不到師父的呵護，再也得不到師父的諄諄善誘，也再看不到他慈祥的笑容和那慈悲的眼神了！

不過，師父雖然已經離開我們，但那只是他的軀體。而師父的精神卻永遠地留存！作為他的弟子，我們應該很慶幸今生能夠得遇上人，得聞佛法。而我尤其感激師父，因為他曾經幫助過我的父母親，也救了我的哥哥。而我，能夠信佛聞法亦實在有賴先父的明眼決擇，謙恭敬賢之故。也更因為遇到像師父那麼的德才兼備的高僧！

記得先父皈依師父時，他已是七十多快八十歲的老人。但是當我的父親聽了師父講經後，他覺得師父的文才超卓，行儀得體。便認定這個法師可以做他的師父，於是我父親便皈依了上人。其實，當時我父親在商場上算稍有名望，而他卻能向一個歲數比他兒子還小的人謙虛受教，拜為師父，亦實屬難得。父親皈依後，興高采烈地回家告訴母親，他拜了一個師父。母親對我父親說：「你年紀這麼大，還拜師父，那你的師父豈不是比你更老啊？」「不！我的師父頂多是三十出頭。」「那你為什麼拜一個這麼年輕的師父啊？」「妳有所不知，如果妳聽過他講經，妳便能領會到我師父是個博學多才，儀態莊嚴的和尚。我這把年紀還沒遇到過像我師父這樣年輕而又博學多才。改天，我帶妳去拜見他，那麼妳就知道我講的沒錯了！」



All Dharma Masters, all Dharma Friends: - By Madalena Tam

Today is the thirteenth anniversary of our Teacher, the Venerable Master Husan Hua, entering Nirvana. Looking back thirteen years ago, on the same day, my sister, Stella, and I were in Los Angeles to see our teacher pass away peacefully. At that time, my mind was a total blank; deep down I couldn't accept the doctor's prognosis because in my heart our Master would never die. He would live to a ripe old age and all the illnesses will be alleviated. Ever since I knew the Master from Hong Kong until now, I was deeply impressed and inspired by his spirit of being able to overcome every difficulty and his selfless sacrifice for the sake of the Dharma. In addition, to my deep admiration and reverence, I went so far as to place the title of "God" before our Master. I had never imagined there would come a day when he would leave us. At that moment, I felt I would no longer receive his protection and teachings; I would not be able to see his compassionate countenance, perceive his benevolent smile and look into his kind eyes.

Even though our Master has left us, it is only his physical body that has departed; his spirit will forever remain in the world! As the Master's disciples, we should feel deeply fortunate to be able to encounter him and have the chance to listen to the Buddha-Dharma. As for me, I especially feel grateful toward our Master because he had helped my parents and saved my brother. The reason I have the chance to encounter the Buddha-Dharma and come to believe in it is due to my late father's astute judgment in respecting revered sages and in being able to encounter such a high monk with deep virtue and great stature as our Master.

I remember when my father took refuge with the Master; he was already an old man in his late seventies. After my father heard the Master lectured on the sutras, he felt that the Master's literary skills was extraordinary and his personal conduct worthy of being his teacher; therefore he took refuge with the Master. At the time, my father was quite well known in the business world, yet he was willing to bow humbly to a person even younger than his son to be his teacher, which was quite an extraordinary undertaking. Father happily went home and excitedly informed my Mom that he had taken a teacher. My Mom asked my Dad, "You've already at this age, yet you've bow to someone as your teacher, is your teacher older than you?"

沒多久，居士們給師父在香港的一個小山頭上找到一塊空地，因此便把師父從觀音洞請出香港。而我的母親也跟著便皈依師父了。那時候，我在一家基督教學校念小學，對信佛教的看法覺得是迷信，是愚昧無知，文盲的人才會信。尤其在這十里洋場，燈紅酒綠的洋化香港。所看到的出家人只是一些趕經懺，從來沒有聽說有講經說法的出家人。尤其是我們在教會學校念書的小孩子，活動安排得十分多，根本沒有時間去想別的，更不會去想信佛教！

由于我年輕時常生大病，身體虛弱。有一天半夜，我又突發高熱且胡言亂語，把全家人都弄得不能入睡，就連父親給我佩帶在身上避邪用的古龍玉佩都破裂。第二天醒來我卻像沒事似，因此母親就迫不及待地拉我去拜見師父。我們要爬三、四百級石階。路經一連串的小木屋，和一群群來來往往穿著衣衫藍縷的大人小孩們。加上一股奇異難聞的味道，走了約一個小時後，好不容易才到達山上了一個粗糙簡陋的茅蓬—西樂園的前身。師父就坐在一張木凳上，母親向師父說明來意並請師父為我加持，但師父只微笑地對我說：「沒事的，回去好好念佛，念南無大慈大悲觀世音菩薩就好！」這是我第一次見師父，接著師父給我三本書：一本是妙法蓮華經、一本是六祖壇經、還有一本是虛雲老和尚的事跡。然後師父便對我說：「我給你這三本書，妳是要看的啊！不可以拿回去就扔在一旁。」「可以。」師父又說：「我會考妳的，妳要多久可以看完呢？一個月夠嗎？」「夠！」其實我根本不知道有兩本是那麼深奧的經書，由于我剛強好勝的性格，既然師父問道，也就硬著頭皮答應。

轉眼間，一個月的期限到了。我拿著三本書跑上西樂園向師父交差，師父給我說了一番經裡的道理。尤其是在六祖壇經所說的「應無所住而生其心…」和「不思善，不思惡，正與麼時，那個是明上座本來面目…」幾句的意義。當時我似懂非懂。但自此後，我對佛教卻有另一番的認識。從此我有空就會去見師父，聽他講他在東北時的故事，跟他學習古文。那時候，西樂園也建成了，且常有法會。每到週末都有念佛和師父開示。而我們幾個年輕人，師父更要我們到台上學習演說。



“No, my teacher is at best in his early thirties!” my Father replied. “Then why did you bow to such a young teacher?” my Mother asked. “There is something you don’t know. If you listen to his lecture, you would understand that my Teacher is a monk of extensive knowledge and lofty deportment. As old as I am, I have never met someone like my Teacher, a left-home person who is young but possesses great scholarly abilities. I will take you to see him one day, then you will understand what I meant.” Not long after that, some lay people found a piece of vacant land for the Master at a hilltop in Hong Kong. Thereafter, the Master moved from the Guan Yin Cave (The Master was living in the cave called Guan Yin cave in Quan Wan before moving to Hong Kong) to Hong Kong, and my mother was able to see our Teacher and took refuge with him. At that time, I was studying in a Christian elementary school. I thought that Buddhism was a religion of superstition, believed only by uneducated and illiterate people. This concept was especially true living amidst the Westernized Hong Kong with its flashing neon light and modern lifestyles, I had never heard a left-home person who could lecture Sutras and gave Dharma talks. What I saw was only left-home people reciting sutras and bowing in repentances for the dead for money. Furthermore, I was studying at a Christian school which had many planned activities for young people, I didn’t have the time to think of other things, let alone believing in Buddhism.

When I was young, I was often sick with a weakened body. One day at midnight, I had a high fever and started yelling and uttering nonsense, thus waking up the whole family. This continued to the point where I even broke a piece of thick-antiqued jade wore on my body given to me by my father to help ward off the evils to protect me. When I woke up the next day, I was back to normal as if nothing had happened. My Mom couldn’t wait to take me to see the Master. We had to climb almost 300 or 400 stone steps, passing through clusters of tiny wooden huts and groups of shabbily dressed adults and children. In addition, there was an odd trench smell hanging in the air. We walked for approximately an hour before we reached to a small and very primitive hut – the precursor to Xi Le Yuan, Western Bliss Garden. The Master was sitting on a wooden chair. My Mother informed the Master the reason for our visit and requested the Master help and bless me. The Master only smiled at me and said gently, “There is no problem. Just go back and recite Nam Mo Guan Shi Yin Pu Sa, Bodhisattva of Great Compassion and Mercy.” That was the first time I saw the Master. The Master then gave me three books – one is the Wonderful Dharma Lotus Flower Sutra, one is the Sixth Patriarch Dharma Platform Sutra, and another one is the Biography of Venerable Master Hsu Yun. The Master then said to me: “I gave you these three books, you need to read them. You can’t just set them aside.”

之後，師父又請法師來教我們拜佛行儀，唱念和敲打法器等等。師父爲了要引導我們這班在香港土生土長，而略帶洋化的年輕人，常常都會對我們軟硬兼施。難怪師父曾說：「香港人是多麼的難度難調！」

曾經有一個相士給父親批過命，說父親到78、79歲時壽元便會盡。因爲我們尚未成年，所以父親總是爲此而耿耿于懷。有一天父親去西樂園看師父，閑談間父親便向師父請求說：「我現在總算是豐衣足食，沒什麼遺憾。但是孩子們仍很小，還沒成家立業，如果我能多活十年就于願已足！」雖然父親是師父的弟子，但因爲父親年事已高，師父對父親總是恭恭敬敬，從不把父親當作晚輩看待。師父這種敬老尊賢的行爲也實值得我們效仿啊！後來，父親真的活到91歲才與世長辭。我相信你們如果有聽過師父的錄音帶開示，或者你們記得師父說他曾用過四十二手眼法給人續命兩次，其中一次就是家父。

有一天晚上，一陣陣細細的聲音不停的在響，把我從睡夢中吵醒。我睡眼朦朧地爬起床，看見母親跪在佛前囁語細語，不知在念什麼。但是我經不起睡魔的引誘便又回床再睡。第二天早上才知道原來母親一整晚都沒有睡，那是因爲哥哥的舊病複發，吐血不止，連醫生亦束手無策。醫生告訴父母親，如哥哥不停的吐血，那麼昨天晚上就可能是他的最後一天。母親得知後，不顧一切也不管是晚上，拉著傭人便一口氣跑上西樂園去求師父。回家後，母親就跪在佛前誠心的念大悲咒並求大悲咒水給哥哥喝。哥哥喝了兩、三次後，吐血量就開始少。母親就繼續的念，哥哥就繼續的喝。終于，哥哥也停止了咯血，而且慢慢地睡著。第二天，醫生來看哥哥都覺得是奇跡，而哥哥也渡過了危險期。就這樣子，哥哥活了下來。母親愛子心切，除了以誠心祈求觀音菩薩的加被外還發願減食。也許大家在美國不會覺得減食是什麼一回事。要知道，香港人對吃方面是看得很重的。少吃了就覺得是很嚴重的事。這是母愛的偉大，也是師父的慈悲啊！

我家的傭人，由于常跟著母親到西樂園幫忙法會，漸漸地也跟著信佛念佛。他看見哥哥生病時得到觀音菩薩和師父的加被，加上母親的一片誠心而得到感應也發心皈依。沒多久，她辭掉我的工作便跑到尼衆寺廟處做義工，後來便剃髮出家。



“Okay.” I said. The Master then said, “I will test you on it. How long will it take you to finish reading them? Is one month long enough?” “Long enough.” I replied. In fact, I didn’t know that out of the three books, two of them are deep and profound sutras. Due to my stubborn and indomitable character, since the Master had asked, I then just resolutely answered.

One month went by with a blink of an eye. I went up to Western Bliss Garden to see the Master with the three books. The Master asked me a few questions and proceeded to explain the meaning of the Sutras to me; especially the phrase found in the Sixth Patriarch Sutra, “one should produce the mind that does not dwell anywhere”, and “not contemplating good nor evil, at that moment, is the true face of ...” With such profound meaning, I was hanged in between the state of understanding and not understanding. However, from that point onwards, I started to look at Buddhism in a different light. From that time on, whenever I had time, I would go to see the Master and listen to his stories of the times he spent in Manchuria, China. I would also study classical Chinese literature under him. After Western Bliss Garden was established, often times, there would be Dharma assemblies. On the weekends, there were Buddha Recitation Assemblies and the Master would also lecture on sutras. Furthermore, as young as we were, the Master even taught us to go up to the stage and speak Dharma. Later on, the Master invited some Dharma Masters to teach us bowing rituals, chanting techniques, and playing Dharma instruments... The Master would often use both gentle and tough expedient means to teach and guide us, because we, the youngsters, born and grew up in Hong Kong, were so influenced by the Western sentiments. No wonder the Master once said, “It is hard to teach people from Hong Kong!”

Once a fortune-teller predicted that my father would pass away at the age of 78 or 79. My father was worried all the time because we were still young and has not grown up yet. One day, Father went to pay his respects to the Master at Western Bliss Garden. While in conversation with the Master, my father besieged our Teacher, saying, “I have abundant food and clothes now, it can be said that I do not have any regrets. However, my children are still young and have not been able to be independent yet. I will be content if I could live for another ten years!” Even though my father is the Master’s disciple, but because of my Dad’s old age, the Master treated my Dad with respect befitting of an elder rather than regard him as someone lower in rank. We really should learn from the Master’s virtuous conduct of respecting elders and honoring worthies. Later, my father actually lived to the ripe old age of ninety-one before departing from this world. I believe that if any one of you have listened to our Master’s talks on tape; you might remember our Master once said that he had used the Forty-two Hands and Eyes twice to extend the lifespan for people, well, one of them was my Dad.

One night, I was woken up from the dream I was in by non-stop utterances. I got up from the bed and saw my Mom kneeling in front of the Buddhas altar and whispering something inaudible. However, I couldn't resist the temptation of the sleeping demon and went back to bed. The next morning I found out that my Mom didn't sleep the whole night due to my older brother's recurring illness; he was vomiting blood non-stop. The doctor had resigned to the fact that last night might be his final night if he does not stop vomiting blood. After receiving this news, my Mom, not caring whether it was night or day, took hold of a servant to accompany her to Western Bliss Garden to beseech the Master for help. Afterwards, she came home, knelt in front of the altar to sincerely recite the Great Compassion Mantra and gave that water to my brother to drink. My Mom recited and prayed and my brother drank the blessed water. After three or four times, his vomiting lessened. My Mom continued to recite and my brother continued to drink the water, finally his vomiting ceased and he fell asleep. The next day, the doctor came and was amazed at such miraculous recovery because my brother had passed the critical life-threatening stage. That is the story of how my brother's life was extended and he was able to live. A mother's love for her child is deep indeed. Not only did Mother sincerely prayed to Guan Yin Bodhisattva for help to cure my brother, she also made a vow to eat less food. Perhaps people here in America feel that it is not a serious matter to eat less; however, for the people of Hong Kong, the issue of food and drink is taken quite seriously, and vowing to eat less is of some significance. This story demonstrates the greatness of a mother's love and the compassion of our Master.

講到這裏，時間也差不多了。還有師父怎樣幫助母親多活了十一年的故事就留到下次再告訴大家。有些人或許覺得師父已經不在，也沒能見到師父的德相。其實不是的！如果在座各位，或者有些人，因從沒有見過上人生前的法相而會感到遺憾。那麼你們不用遺憾，因為你如果有真心、有誠心一定還是可以見到上人。就好像有一些人在不同地方，不同環境，不同時間仍然會見到上人為他們現身說法。引導他們信佛聞法！ (待續)

As for the maids in our family who followed my Mother to help out at the Dharma Assemblies at Western Bliss Garden, they eventually came to believe in Buddhism and took up the practice of reciting the Buddha's name. Personally witnessing the efficaciousness of Guan Yin Bodhisattva, the Master's compassionate aid and protection and the response obtained by my Mother's sincerity, they also took refuge. Not long after that, a couple of them quit the job and went to volunteer at a Nunnery. Afterwards, they also become left-home people.

I've reached the point where the time is up. Next time, I will tell you the story of how the Master helped my Mother to live an additional eleven years. Some people may feel that since the Master is no longer with us, we are unable to perceive his virtuous countenance. Actually this is not the case. If there are people here who may feel regretful not being able to personally see the Master's Dharma body, there is no need for it. Because if you have a true and sincere mind, it is certain that you will be able to encounter the Master. There are still people who are able to see the Master under various circumstances, time frames and locations manifesting his body to speak Dharma to them and leading them to believe in the Buddha-Dharma.

(To be continued)

八月重要活動 Important Activities in August

金山寺 Gold Mountain Monastery

- 8/10&8/15 盂蘭盆法會
Celebration of Ullambana
- 8/11-8/14 1:00-4:00PM
地藏法會
Earth Store Session
- 8/30 地藏菩薩聖誕法會
Celebration of Earth Store
Bodhisattva's Birthday

萬佛聖城 City of Ten Thousand Buddhas

- 8/10 盂蘭盆法會 Celebration of Ullambana
- 8/24 地藏菩薩聖誕法會
Early celebration of Earth Store
Bodhisattva's Birthday
** 此日將會有巴士到聖城請洽詢金山寺
Will have Bus to CTTB on this date,
please contact (415)421-6117
- 8/24-8/30 地藏七
Earth Store Session

8月份 金山寺法會時間表

August 2008 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<p>地獄並不是人造的，也不是鬼造成的。而是自己的業力所造成的。你造出來什麼樣罪業，在陰間就現出一個什麼地獄來，也就是你所造的罪業，聚集到一起所成就的地獄。</p>					初一 1 1:00 PM 大悲懺 Great Compassion Repentance	2 9:00 AM 楞嚴咒法會 Shurangama mantra Recitation 10:00 AM 聽經 (Lecture) 1:10 PM 大悲懺 Great Compassion Repentance 2:45 PM 楞嚴咒研討 Shurangama Mantra Investigation
9:00 AM - 3:30 PM 3 誦地藏經 Earth Store Sutra Recitation 10:00 - 11:00 AM 佛學研討 Dharma Lecture 3:30 PM 淨業社共修 Pure Karma Society's Class	4 1:00 PM 大悲懺 Great Compassion Repentance	5 1:00 PM 大悲懺 Great Compassion Repentance	6 1:00 PM 大悲懺 Great Compassion Repentance	7 1:00 PM 大悲懺 Great Compassion Repentance	8 1:00 PM 大悲懺 Great Compassion Repentance	9 9:00 AM 念佛法會 Amitabha Buddha Recitation 10:00 AM 聽經 (Lecture) 1:10 PM 大悲懺 Great Compassion Repentance 2:45 PM 楞嚴咒研討 Shurangama Mantra Investigation
9:00 AM - 3:30 PM 10 預祝盂蘭盆法會 Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation 10:00 AM 佛學研討 Dharma Lecture	11 1:00 - 4:00 PM 誦地藏經 Earth Store Sutra Recitation	12 1:00 - 4:00 PM 誦地藏經 Earth Store Sutra Recitation	13 1:00 - 4:00 PM 誦地藏經 Earth Store Sutra Recitation	14 1:00 - 4:00 PM 誦地藏經 Earth Store Sutra Recitation	十五 15 9:00 - 3:30 PM 慶祝盂蘭盆節 Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation	16 9:00 - 3:30 PM 誦地藏經 Earth Store Sutra Recitation 10:00 - 11:00 AM 聽經 Dharma Lecture
9:00 AM - 3:30 PM 17 誦地藏經 Earth Store Sutra Recitation 10:00 - 11:00 AM 佛學研討 Dharma Lecture	18 1:00 PM 大悲懺 Great Compassion	19 1:00 PM 大悲懺 Great Compassion	20 1:00 PM 大悲懺 Great Compassion	21 1:00 PM 大悲懺 Great Compassion	22 1:00 PM 大悲懺 Great Compassion	23 9:00 AM 念佛法會 Amitabha Buddha Recitation 10:00 AM 聽經 (Lecture) 1:10 PM 大悲懺 2:45 PM 楞嚴咒研討
24 金山寺本日法會暫停 全體參加萬佛聖城 地藏法會 No Assembly today Going to CITB for Celebration of Earth Store	25 1:00 PM 大悲懺 Great Compassion Repentance	26 1:00 PM 大悲懺 Great Compassion Repentance	27 1:00 PM 大悲懺 Great Compassion Repentance	28 1:00 PM 大悲懺 Great Compassion Repentance	29 1:00 PM 大悲懺 Great Compassion Repentance	30 9:00 AM - 3:30 PM 慶祝地藏菩薩聖誕 Celebration of Earth Store Bodhisattva's Birthday 誦地藏經 Earth Store Sutra Recitation
8:30 AM - 3:30 PM 31 藥師懺 Medicine Master Repentance 10:00 - 11:00 AM 佛學研討 Dharma Lecture 初一	請與金山寺聯繫交通安排 Please contact us if you would like to participate! 415-421-6117					

9月份 金山寺法會時間表

September 2008 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
	1 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	2 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	3 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	4 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	5 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	6 <i>9:00AM</i> 楞嚴咒法會 Shurangama mantra Recitation <i>10:00AM</i> 聽經 (Lecture) <i>1:10 PM</i> 大悲懺 Great Compassion Repentance <i>2:45 PM</i> 楞嚴咒研討 Shurangama Mantra Investigation
	7 <i>9:00AM-3:30 PM</i> 誦地藏經 Earth Store Sutra Recitation <i>10:00-11:00 AM</i> 佛學研討 Dharma Lecture <i>3:30 PM</i> 淨業社共修 Pure Karma Society's Class	8 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	9 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	10 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	11 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	12 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance
14 <i>9:00AM-3:30 PM</i> 誦地藏經 Earth Store Sutra Recitation <i>10:00-11:00 AM</i> 佛學研討 Dharma Lecture	十五 15 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	16 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	17 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	18 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	19 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	20 <i>9:00AM</i> 念佛法會 Amitabha Buddha Recitation <i>10:00AM</i> 聽經 (Lecture) <i>1:10 PM</i> 大悲懺 Great Compassion Repentance <i>2:45 PM</i> 楞嚴咒研討 Shurangama Mantra Investigation
21 <i>9:00AM-3:30 PM</i> 誦地藏經 Earth Store Sutra Recitation <i>10:00-11:00 AM</i> 佛學研討 Dharma Lecture	22 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	23 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	24 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	25 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	26 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	27 <i>9:00AM</i> 念佛法會 Amitabha Buddha Recitation <i>10:00AM</i> 聽經 (Lecture) <i>1:10 PM</i> 大悲懺 Great Compassion Repentance <i>2:45 PM</i> 楞嚴咒研討 Shurangama Mantra Investigation
28 <i>8:30 AM-3:30 PM</i> 藥師懺 Medicine Master Repentance <i>10:00-11:00 AM</i> 佛學研討 Dharma Lecture	初一 29 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	30 <i>1:00 PM</i> 大悲懺 Great Compassion Repentance	 <p>學佛法要拿出真心一舉一動， 一言一行都要往真的做。 <i>We should study Buddhism with a true heart. In everying we do and everying say, we should try be true.</i></p>			