

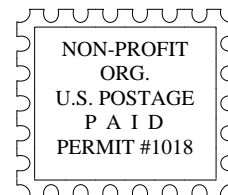


金山聖寺通訊

GOLD MOUNTAIN MONASTERY NEWS

Issue 255期
8月&9月 10年
Aug & Sep 10

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Address correction requested

主 持 禪 語

大教育家 - 孔子

Confucius - A Great Educator

他雖然置身橫逆之境，仍不改變教育宗旨。

Even though he constantly faced setbacks,
he never altered his principles of education.

在中國春秋時代，有位大聖人出世，就是孔子。他一生極力到處宣揚「仁義道德，孝悌忠信」的學說，可是不受歡迎，處處受排斥。他雖然置身橫逆之境，仍不改變教育宗旨，貫徹始終地提倡大同之道。

During the Spring and Autumn period (722-484 B.C.) of Chinese history, in 551 B.C., a great sage was born. He was Confucius. Throughout his life, he tirelessly propagated the virtues of humaneness and righteousness, and the doctrines of filiality, fraternal respect, loyalty, and trustworthiness. But instead of being welcomed, he was rejected everywhere he went. Even though he constantly faced setbacks, he never altered his principles of education and continued promoting the way of peace and harmony.

孔子是位大教育家，提倡「有教無類」的平民教育，不遺餘力。他有「教不厭，學不倦」的精神。他是一位「述而不作，信而好古」的實行家。孔子晚年刪《詩經》、制「禮樂」、著《春秋》——詩、書、易、禮、春秋，即現在的五經。他的學生有三千人，身通禮、樂、射、御、書、數六藝的有七十二人。「禮」是婚喪祭祀的禮節；「樂」是音樂；「射」是射箭；「御」是駕車；「書」是寫字；「數」是算數。必須樣樣精通，才能成為完人。

孔子的教育方針——「因人施教，以身作則。」他的學生分為四大科：

（一）德行：有顏回、閔子騫。

（二）言語：有子貢、宰我。

（三）政事：有子路、冉有。

（四）文學：有子夏、子游。

孔子卒後，分為兩派，曾子主張「傳道」，以孟子代表，後為正統。子夏主張「傳經」，以荀子為代表。「傳經派」興於漢唐清三朝代；「傳道派」興於宋元明三朝代。

世界上的事理，都有相互的關係，好像中國的「儒、道、佛」三教，都是互相幫助。「儒教」如同啟蒙的小學，「道教」如同中學，「佛教」就是大學。三教道理都有關連，可是小學生不知中學的教科書，但是大學生可知中小學的課程。

「儒教」講做人的道理，如何建立好人格。「道教」一半重於建立好人格，一半是修出世法。所以道士不剃頭髮，與在家人一樣，但穿古時隱士所穿的衣服。「佛教」則剃髮除鬚，穿壞色衣，不注重外表，可是袈裟不離身，現比丘、比丘尼相。佛教是修出世法的道理，是不是離開世間法而另外有佛法？也不是的。只要將世間法認識清楚了，不被其所迷，就是佛法。有人主張「三教合一」。所謂：

Confucius was a great educator. He spared no effort in promoting the idea of equal and universal education. He was “never weary of teaching and never tired of learning.” Instead of composing new texts, he explained the ancient books in a faithful and devoted fashion. In his later years, he edited the *Book of Odes*, compiled the rites and music, and wrote the *Spring and Autumn Annals*. The *Book of Odes*, the *Book of History*, the *Book of changes*, the *Book of Rites*, and the *Spring and Autumn Annals* are now known as the Five Classics.

Confucius had three thousand students. Among these three were seventy-two who mastered the six skills of rites, music, archery, charioteering, writing, and mathematics. Rites refer to the proper ceremonial rituals for weddings, funerals, and sacrificial offerings. One has to master all six skills before one can be considered a perfect person.

Confucius taught each person according to his or her individual potential, and he taught by example. His students can be divided into four main categories [according to their area of strength]:

Virtue, represented by Yan Hui and Min Ziqian
Speech, represented by Zi Gong and Zai Wo
Politics, represented by Zi Lu and Ran You
Literature, represented by Zi Xia and Zi You

After Confucius' death, his students split into two sects. Zeng Zi advocated the propagation of the Way (Tao); Mencius represented this school, which was later recognized as the orthodoxy. Zi Xia advocated the propagation of classics, and that school was represented by Xun Zi. The school advocating the propagation of classics prevailed during the Han, Tang, and Qing dynasties, while the school advocating the propagation of the Way prevailed during the Song, Yuan and Ming dynasties.

The noumena and phenomena in the world are all interrelated. In China, Confucianism, Taoism, and Buddhism have aided each other. Confucianism is like an elementary school for young children, Taoism is like a secondary school, and Buddhism is like a university. The principles of these three religions are related. Students in the elementary school don't understand the subjects taught at the secondary school, but university students know the curriculums of both the elementary and secondary schools.

Confucianism teaches the principles of being a person and developing a wholesome character. Taoism places half its emphasis on establishing a good character and half on the cultivation of transcendental principles. For that reason Taoist priests are like laypeople in that they do not shave their heads; however, they do dress like the hermits of ancient times. Buddhist monks, on the other hand, shave their hair and beard, wear clothes of dark and somber colors, and don't care about their external appearance. They maintain the appearance of Bhikshus and Bhishunis and always wear their sashes.

Buddhism teaches people to cultivate the principles of world-transcending Dharma. Is there a Buddhadharma outside of worldly dharmas? No. As long as you truly recognize worldly dharmas and are not deluded by them, just that is the Buddhadharma.

Some people have suggested combining the three religions into one. It is said,

「紅花白藕青荷葉，
三教原來是一家。」

Like the red blossom, the white root, and the green leaf of a lotus plant,
The three religions originate from one family.

這就是表示如是道。佛教之根本，發起信仰之肇基，乃是在儒教，必須讀書，明理，先學如何做人，然後再依法修行，所謂「歸原性無二，方便有多門。」學佛法的人，應該懂得這個道理。

This expressed how Confucianism, Buddhism, and Taoism are interrelated. The roots of Buddhism, the foundation upon which faith arises, lie within Confucianism. One has to study, understand the principles, and learn how to be a person first, and then one can cultivate in accord with the Dharma. It is said, "Even though there are many expedient doors, the nature at the source is nondual." Students of Buddhism should understand this principle.

請讀者們注意 Notice for our Readers

金山聖寺通訊郵遞問卷 Gold Mountain Monastery Newsletter mailing questionnaire:

敬愛的大德讀者們：

由於金山聖寺通訊部，近日常收到大量的退回郵件，因此，我們想了解讀者們的情況。可能的原因是：有些人已遷址，或者是較多人開始在網上閱讀，所以請讀者們儘快填寫下面選擇表格，然後郵寄回本寺；或填妥後電郵到 newsletter@goldmountainmonastery.org 亦可。我們將依照閣下的意願處理，謹謝合作。

Dear readers:

Since the Gold Mountain Monastery Newsletter Department has received a great amount of returned mails lately, so we want to understand our readers' situation. There may be reasons such as the person has moved, or maybe more people start reading it on the DRBA website. That is why we hope our readers fill in the appropriate choices below and send the completed form to us by mail as soon as possible, or email it to newsletter@goldmountainmonastery.org, then we can handle it according to your decision. Thank you for your cooperation.

..... cut here

中文姓名： Name in Chinese (if any):	英文姓名： Name in Ebnlish		
我的通訊地址如下： My corresponding address is as follows:			
門牌及街道 No. & street	城市 City	州 State	郵區號碼 Zip code
我的通訊地址並沒有更改。 My corresponding address has not been changed.			<input type="checkbox"/> 是 yes <input type="checkbox"/> 已更改 changed
1. 我仍願意收到全份的金山聖寺雙月版通訊。 I still desire to receive the complete bi-monthly issue of the Gold Mountain Monastery in the mail			<input type="checkbox"/> 是 yes <input type="checkbox"/> 不須要 not needed
2. 我只願意收到金山聖寺每兩月公佈的「法會時間表」。 I only want to receive the bi-monthly Dharma Ceremony Schedule			<input type="checkbox"/> 是 yes <input type="checkbox"/> 不須要 not needed
3. 我可以在法界佛教總會或金山寺的網頁內閱讀。 I can read it in the following websites: The DRBA website http://drbachinese.org/branch/GMM/newsletter/index.htm Gold Mountain Monastery website: http://www.goldmountainchinese.org			<input type="checkbox"/> 是 yes <input type="checkbox"/> 否 no
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For Office use only: 更新日期 Form updated (date):

心經非臺頌解

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

上期偈誦 Verse from last issue

觀自在菩薩。

迴光返照觀自在 覺諸有情即薩埵

如如不動心君泰 了了常明主人公

六種神通渾閒事 八方風雨更無驚

卷之則退藏於密 放之則彌六合中

如如不動心君泰。「如如不動」，不動就是定力。如如不動就無法不如，也就是一切都如法了。如法就怎麼？就「心君泰」。這時候心君泰然，《法華經》說：「其心泰然。」泰然就是很快樂、很平安的樣子，一切的煩惱、麻煩都沒有了。

了了常明主人公。你要有「了了常明」的這種般若智慧。你若不了就不明，不明就不了，所以要了而又了，明而又明，了了明明，明明了了，就是明白，要清清楚楚的。

清清楚楚是什麼呢？就是不糊塗！就是不愚癡！明明知道這個東西做了是不對的，還要做！這可以說是 double stupid，愚癡上又加一個愚癡，這就是因為做不了主。主人公，就是作得主，I am owner，我自己是主人，我就可以叫其他的人去做什麼都可以，不是被其他的這一些個人來支配，要我來支配人。說：

「喔，那我就坐著，什麼也不做，就叫人家來幫著我做工，

Avalokiteshvara Bodhisattva

Reversing the light to shine within,
Avalokiteshvara enlightens all the sentient beings;
thus he is a Bodhisattva.

His mind is thus, thus, unmoving,
a superior one at peace;
With total understanding of the ever-shining,
he is host and master.

Six types of psychic powers are an ordinary matter,
and even less can the winds and rains
of the eight directions cause alarm.
He rolls it up and secretly hides it away;
and let it go to fill the entire world.

Therefore, the verse says, His *mind is thus, thus unmoving, a superior one at peace*. “Unmoving” implies the power of Samadhi.” “Thus, thus, unmoving” means there is no dharma that is not thus; that is, All dharmas are thusness-Dharma. What happens if all dharmas are thus? That means “the mind master is at peace”. At this time, the mind controller is peaceful. It is said in the Lotus Sutra, , “His mind is at peace” Being at peace is being very happy and to posses great tranquility, all afflictions and troubles have disappeared.

With total understanding of the ever-shining, he is host and master. You should have the total understanding of the ever-shining prajna wisdom. If you don't understand, then you do not shine; if you are not shining, then you don't understand. Therefore, you should understand and then understand even more, shine, and shine even more. You should shine brightly in your total comprehension and totally comprehend in shining brightness- that is understanding. You should be very clear.

What is being very clear? Being very clear is not being muddled and stupid. If you understand that to do a certain thing is wrong and you still go ahead and do it, that is piling stupidity on top of stupidity. You are doubly stupid. That is because you are not equal to being host. Being “host and master” is being able to be in control.

我不幫助人家做工。」也不是這個樣子的。這個主人公，就是言其你不糊塗，不做糊塗事，自己可以做得主。

做得主，就是有真正的智慧，有真正的主宰，不做那一些個偏僻的事情，不做那一些個邪知邪見的事情，不做那些吃迷藥，或者其他不正確的事情。你若做那些不正確的事情，就是愚癡！我用中文講，可以把不懂中文的人講得這麼歡喜，是有點意思。

六種神通渾閒事。你若是能做得主了，自然就會有六種神通。

六種神通是：

1. 天耳通
2. 天眼通
3. 他心通
4. 宿命通
5. 漏盡通
6. 神足通

為什麼你沒有這六種神通呢？就因為你做不得主，見到境界就被境界轉了。若是見異思遷，你就被人家轉，而不能轉這境界了。無論什麼境界來了，你都能不被它所搖動，不要說明白的這麼樣子醒著，就是在夢中也不被境界所轉，那你就是個主人翁。你若能做得主，有真正的智慧，那麼這六種神通都是很平常的一件事！「渾閒事」，就是很平常的，這不算一回什麼了不起的事情，這是很平常很平常的，好普通的。

八方風雨更無驚。「八方風雨」就是「八風吹不動，端坐紫金蓮」中所說的八風。蘇東坡有一次寫了一首偈頌說：

稽首天中天，毫光照大千；
八風吹不動，端坐紫金蓮。

but I myself control others. I won't do anything, so I just tell people to help me do my work, but I won't help them do theirs." No, being host and master is not like that. To be host and master is to be free of confusion and never to do anything confused.

To be in control at all times is to have genuine wisdom. You are without prejudice, and you don't act on basis of deviant knowledge and views. You don't take drugs or do anything improper or disruptive. If you act improperly, then that is stupidity.

Six types of psychic powers are an ordinary matter. If you can be in control, you will naturally have the six psychic powers. They are:

1. the psychic power of the heavenly eyes;
2. the psychic power of the heavenly ear;
3. psychic power regard to the minds of others;
4. psychic power with regard to past lives;
5. the spiritually based psychic powers;
6. the psychic power of the extinction of outflows.

If you do not have the six types of psychic power, it is because you are not in control, because you are influenced by all the external circumstances you find yourself in. You are influenced by people and have no influence yourself to affect the situations that confront you. When you are able to turn situations around, then no matter what comes you will be unmoved. Not just when you are clearly awake like now, but even in a dream even in a dream you are not affected by states of consciousness. That is to be host and master. If you are not affected by internal or external states, and if you have real wisdom and the six psychic powers, then you have a very ordinary talent working for you – nothing spectacular, just something very ordinary.

And even less can the winds and rains of the eight directions cause alarm. "The winds and rains of the eight directions" refer to the last two lines of a famous poem by *So Dong Po* (1037-1101):

*I bow to the god among gods;
His hair-light illuminates the world.
Unmoved when the eight winds blow,
Upright I sit in a purple-gold lotus.*

他很得意的派人送過江去給佛印禪師看。
佛印禪師給批了「放屁放屁」四個字。

喔！他一看見這四個字就放不下了，就發了火了。這時候不單是放屁，而是放火了！要來給放火了，甚至要把佛印給燒死。所以就從江南那一岸，就到江北來找佛印來了，來就要同他打架的，就說：「啊！你這個和尚！我寫我開悟的話，你怎麼就罵人呢？哼！你為什麼罵人？」

佛印說：「我罵什麼人呢？我只放兩個屁，就把你從江的南岸打到江的北岸來了，你這還叫八風吹不動嗎？不要說八風，只我兩個屁就把你蹦過江來了。」

蘇東坡一想：「對呀！我若真八風吹不動，怎麼就他這四個字就把我惹得發火了，這還是不行呀！」於是乎就叩頭頂禮求懺悔，就跑了，回去了。

什麼叫八風呢？

就是稱、譏、苦、樂、利、衰、得、失。

「稱」，就是稱讚你：「啊！你這個居士真好呀！你又明白佛法，又有智慧，又聰明，啊！又辯才無礙！」這稱讚你。這稱也是一個風。

「譏」，就是譏諷你：「你呀學什麼佛法，現在這個科學時代，還學這種古老十八代的東西，哎！真沒有意思！」他譏諷你一頓。你一想：「對呀！這個科學時代，怎麼還學這個因因果果，什麼無人無我的。無人無我怎麼成科學時代呢？我也是我、人也是人嘛！」這又被譏風吹動了。

Su Dong Po sent the poem to the Great Master Fo-Yin (1011-1086), and the master's reply was two words: "Fart, fart." As soon as Su Dong Po saw great Master Fo-yin's criticism, he couldn't get it out of his mind, and he rushed across the Yangtze- he lived on the south side of the river and Great Master Fo-yin lived on the north side- to find the master and scold him. He wanted to tell the master that he had written an enlightened poem, so how could the master possibly have replied, "Fart, fart?"

In fact, when Great Master Fo-yin criticized him, not only did Su Dong Po fart, he blazed forth and wanted to scorch Fo-yin to death. So he rushed across the river and burst into the master's quarters without ceremony and shouted, "How could you possibly scold someone and slander him that way by writing 'fart, fart'?"

Fo-yin replied, "Who was I slandering? You said that you were unmoved by the winds of the eight directions, but just by letting two small farts I've blown you all the way across the Yangtze. And you still say that the winds of the eight directions don't move you? You don't have to talk about eight winds; just my two farts bounced you all the way up here."

Then Su Dong Po thought, "That's right, I said that I'm unmoved by the eight winds, but two words have been enough to make me burn with anger." Realizing that he still didn't have what it takes to be enlightened, he bowed to the master seeking repentance.

What are the winds of the eight directions?

Praise. For example: "Upasaka, you are really a good person, you really understand the Buddhadharma, and your wisdom really shines. Furthermore, your genius is unlimited and your eloquence unobstructed."

Ridicule. For instance: "It's the scientific age now, and you are studying Buddhism. Why do you study that old superstitious rubbish?" Really ridiculous ridicule, and yet you think, "They're right. How can I study Buddhism now in the scientific age? Cause and effect, no me and no you- how can such metaphysical theories be worth anything is the age of science? I am I, and people are people." You become confused and are moved by the blowing of the wind.



「苦」，叫你吃苦，這也是一種風。我有一個徒弟，現在天天行苦行，天天幫助大家做 notes，這也是一種苦行。但他沒有被這個苦風搖動，他還去做去。

「樂」，就是快樂。吃得好，穿得也好，住得也好，一天到晚都非常快樂。你以為這是一種好事情嗎？這也是一種風呀！

「利」，就是有利益。哦！我這兒修行正很困難，啊！我也沒打妄想，就有人供養我一百萬塊錢，叫我造廟去。哈！這個心裏就高興了。這就是被利風吹動了。

「衰」，就是衰敗。譬如有人破壞說：「那個和尚不是好和尚，他什麼事情都幹！你不要相信他，相信我好了！」這就是衰風。

「得」，就是得到了。「失」，就是失去了、丟了。「八方風雨更無驚」，就是這八種風都吹不動他了。

卷之則退藏於密。這一部經，你若把它合起來，就要收到一個好的地方，不要放到不恭敬的地方。你要恭敬經書。

放之則彌六合中。你若把它打開，這種的般若智慧充滿整個六合。六合就是四方加上下。

你看這般若的法門多妙呀！

(待續 To be continued)

Suffering. The wind of suffering makes you suffer. To be unmoved while ceaselessly performing ascetic practices is an example of being unmoved by the wind of suffering.

Happiness. To eat well, to wear good clothes, to have a good place to live, and to be especially happy all day long, thinking, "This is certainly is good," is to be moved by this wind.

Benefit. You think, "All I'm doing here is going through a lot of trouble cultivating. I don't even have any false thoughts. Consequently, people come to me and

make an offering of a million dollars to build a temple, if my mind feels very, very happy. " That is to be moved by the wind of benefit.

Destruction. Perhaps the wind of benefit blew yesterday, but tomorrow people may come and ruin everything. They'll tell people, "That monk is no good. Don't believe in him; he will do anything. Believe in me instead."

Gain: Gain is acquiring. Loss: Loss is dispossessed or mislaid. Those are the eight winds. The verse says, "And even less can the winds and rains of the eight directions cause alarm." It means that the eight winds blow, but I don't move.

He rolls it up and secretly hides it away. When you close this sutra, you should store it in a good place, not a place that indicates your lack of respect. You should respect it.

And lets it go to fill the entire world. When you open it, the wisdom of prajna fills the sixfold union- that is north, south, east, west, above, and below, which together represents the world.

This prajna dharma-door is very wonderful.



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

見月讀體律師¹ (1601 ~ 1679 A.D.)

Vinaya Master Jian Yue Du Ti

明朝末年，由於去聖時遙，佛教戒律鬆弛，陷於淪喪。幸得讀體見月律師，受命繼寂光三昧律師之後，住持寶華山。由於見月律師為人胆大心細，吃苦耐勞，發願紹往聖，繼絕學，重振戒律宗風。於是深入毘尼，為寺眾講解，徹改革當時腐敗的叢林體制，並於各處道場開壇傳戒。讀體見月律師關於戒法的著述有十餘種，可惜中國戰禍連綿，大部份已遺失。讀體律師也曾編著《藥師懺法》，不過現已無存。年五十多歲時，見月律師兩度閉關修般舟三昧，得悟佛法身遍滿諸世間，出廣長舌，放大光明。師荼毘時蓮華佛相騰於火光中。

At the end of the Ming Dynasty, Vinaya (precepts) was observed leniently and failed to near ruined due to the holy ones had passed away for a long time. Luckily the Vinaya Master Du-Ti Jian-Yue received order from the Vinaya Master Ji-Guang San-Mei to stay in the Mountain of the Treasure Flower to take charge. Vinaya Master Jian-Yue was bold but cautious, able to bear hardship. He vowed to carry on the deeds of past sages and continue with the teachings that almost lost and revive the characteristic features of the Vinaya Sect. He deeply studied the vinaya and explained to his monastic residents. In order to thoroughly reform the corrupted monastic system, he went to every way place to set up the precept platform to transmit precepts. Vinaya Master Du-Ti Jian-Yue had written more than ten books on precepts. Regretfully, most of them were lost due to the continuous disasters of war in China. Vinaya Master Du-Ti also wrote *The Repentance Dharma of the Medicine Master*, but is no longer existed. Vinaya Master Jian-Yue shut himself up to cultivate the Prajna Samadhi twice when he was around fifty years old. He enlightened that the Dharma body of the Buddha pervades all the over the world, bringing forth the appearance of a vast and long tongue and emitting great light. There was the Buddha's image appeared in the midst of fire when Master Jian-Yue was undergone cremation.

從見月律師的修持與戒行，我們可以絕對相信他簡化的《千手千眼大悲心法》，從二十一天的拜懺儀式縮短為約二小時，並取消了天台宗作觀的細節，是絕對可以奉行的。

We can absolutely trust the simplified version, the *Practice of the Great Compassion Heart Mantra of a Thousand Hands and a Thousand Eyes* from the understanding of cultivation practice and the upholding of precepts by the Vinaya Master Jian-Yue.. I think we can definitely follow his version even though he had shrunk the repentance ritual from twenty one days to two hours, in addition to his deletion of the details of contemplation of the Tiantai School.

巨徹寂暹禪師（明末清初）

Chan Master Ju-Che Ji-Xian (beginning of Qing, end of Ming Dynasty)

在《千手千眼大悲心咒行法》有提及一位嘉和沙門寂暹，補像較梓。我只能探查得他是清、康熙時的巨徹大師，諡寂暹，自稱淨業比丘。大師曾作《普明十牛圖和頌》²數則，並書寫《瑜伽噀口註集纂要儀軌》³。補像是否繪畫大悲咒的八十四相，尚待考究。較梓應該是幫忙校對。

In the *Practice of the Great Compassion Heart Mantra of a Thousand Hands and a Thousand Eyes*, it has mentioned a śramaṇa Ji-Xian at Jia-He. He was helping with graphics and proofreading I can only find out that he was the Great Master Ju-Che during Kang Xi period in the Qing Dynasty. His posthumous title is Ji-Xian. He called himself Jing-Ye (pure karma) Bhikshu. This Great Master had illustrated *the Praises of the Ten Cows of Universal Light*. He had also written *the Compilation of the Main Commentary Collection on the Yoga Ritual of the Flame Mouth*. Whether or not the eighty-four images printed with the Great Compassion Mantra was his work on adding illustrations requires further investigation. “Jiao-zi” probably was a term for proofreading.

1. 寶華山誌卷五 177 頁

2. 已新纂續藏經 第六十四冊 No. 1271 《十牛圖和頌》

3. 已新纂續藏經 第五十九冊 No. 1084 《瑜伽噀口註集纂要儀軌》

(待續 To be continued)



憶父母恩 Recalling my parents' kindness

尤家錚 You Jia Zheng

各位佛菩薩，上人，法師，同修：

All Buddhas, Bodhisattvas, Venerable Master, Dharma Masters and fellow cultivators:

法師讓我來結法緣，我是個鈍根，修持又不力，無名未破的人。至今仍未見性。所以不知說些甚麼才好。敬老節即將來臨。我自然的又思念起我的生身父母。所以我想今天的話題就圍繞着“追思父母的教育之恩吧”。

The Dharma Masters here have let me come and give a talk, but personally, I am still quite inexperienced and ignorant in my cultivation, so I don't know what I should share with you. However, since Respecting Elders' Day is approaching, I am naturally thinking of my own parents. So I think my topic today will be about “recalling my parents' kindness of education.”

我的媽媽已經往生兩年多。兩年前，金山寺的法師，念佛團和同修們為我的媽媽做了七次佛事。念佛團不辭辛勞地趕來為我媽媽助念。我們全家感激萬分。媽媽往生前後，有一些瑞象。很多同修都已知道。我在這裡，請大家再陪伴我一起追思一次。

My mom has passed away for more than two years now. Two year ago, the Dharma Masters of Gold Mountain Monastery and fellow cultivators of the Pure Karma Society (PKS) held seven Dharma assemblies for my mom. The PKS did not hesitate, despite their busy schedules, to assist in reciting the Buddha's name for her. Our whole family is deeply grateful. There were some auspicious signs around the time of her passing. Many of our fellow cultivators already knew about them, but let me share some of those experiences with you once more.

往生前的瑞象：

Auspicious signs before passing away:

媽媽生前信佛。幾十年來，天天坐禪，拜佛，持咒。媽媽病重進醫院前，一直遵照上人的教誨，手持佛珠，不斷的念佛。我們就把念佛機放在她的身邊。有一天，她對我的姐姐說：“現在是到了該回去的時候了。”還說，“我怎麼來就怎麼去。”當時，我們以為她是不是想回上海？直到她往生后，才懂得原來她已經預知快往生了。

My mom believed in Buddhism. She had been meditating, bowing to the Buddhas, and reciting mantras every day for the last several decades. Following the teachings of the Venerable Master, she had been carrying recitation beads and reciting the Buddha's name constantly before she fell ill and had to stay in the hospital. We placed an electronic recitation player next to her to help her with her recitations. "It's time to go back," she told my older sister one day. "I will return the way I came." We thought she wanted to go back to Shanghai. Not until after she passed away did we realize that she knew the time had come for her to be reborn in the Pure land.

有一次，媽媽對看護她的小姐說“啊！怎麼房間裏有這麼多的佛菩薩！”

My mom said to the nurse one time, "Ah! How come there are so many Buddhas and Bodhisattvas in the room!"

在醫院裏，有一天，她突然說“啊！怎麼有這麼多人在念佛。快幫我穿整齊了。我要到廟裏去拜佛！”

One day in the hospital, she suddenly said, "Ah! Why are there so many people reciting the Buddha's name? Please help me dress up quickly because I need to go to the temple and bow to the Buddhas!"

現在回想起來，媽媽往生前，她甚麼都放下了，心裏掛念的就是一個佛號。

Now, thinking back, she had let go of everything before she passed away, and the only thing on her mind was the Buddha's name.

我又回想起 1958 年，我爸爸遭難昏迷了七天七夜，獲救醒來后告訴我們。他昏迷時，眼睛裏看到許多的佛菩薩和金光。後來，佛菩薩保佑他老人家多活了 25 年。

I remember back in 1958 when my dad was in a coma for seven days and seven nights, he told us after he was revived that he saw many Buddhas, Bodhisattvas and golden lights while he was unconscious. Later on, with the blessings of the Buddhas and Bodhisattvas he lived for another 25 years.

現在來回憶一下，媽媽往生后的一些瑞象：

Now let's recall some of the auspicious signs after my mom passed away:

醫院的醫生斷定媽媽已過世。我們趕到醫院，看到她老人家的臉色很自然，很慈祥。而腹不停一直在動。就是說，她的外息停了，但內息並沒有停止。直到五，六個小時后，才不見動靜。

When she was pronounced dead by the doctor, we hurried to the hospital. Her face was very natural and kind, but her abdomen was still moving, which means that even though her breath had ceased, her internal organs were still functioning. It only stopped moving until after five or six hours. (待續 To be continued)



8月份 金山寺法會時間表

August 2010 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
二十一 1 <u>8:30AM-4:30PM</u> 誦楞嚴經法會 Surangama Sutra recitation	二十二 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 7 <u>9:00-11:00am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:10 pm</u> 聽經 (Lecture)
二十八 8 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 Lecture	二十九 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 14 <u>9:00-11:00am</u> 念佛法會 Amitabha Buddha Recitation <u>1:10 pm</u> 聽經 (Lecture)
初六 15 <u>8:30am - 2:00pm</u> 藥師懺 Medicine Master Repentance <u>2:00 pm</u> 聽經 Lecture	初七 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 21 <u>9:00-11:00am</u> 念佛法會 Amitabha Buddha Recitation <u>1:10 pm</u> 聽經 (Lecture)
十三 22 <u>9:00am - 3:30pm</u> 預祝盂蘭盆法會 Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation	十四 23 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十五 24 <u>9:00am - 3:30pm</u> 慶祝盂蘭盆法會 Celebration of Ullambana 誦地藏經 Earth Store Sutra Recitation	十六 25 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十七 26 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十八 27 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation	十九 28 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 (Lecture)
二十 29 <u>8:30am - 4:00pm</u> 慈悲三昧水懺 The Water of Compassionate Samadhi Repentance	二十一 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	<div> 8/22~8/28/2010 金山寺地藏法會 Earth Store Sutra Recitation 8/29/2010 慈悲三昧水懺法會 The Water of Compassionate Samadhi Repentance </div>			

9 月份 金山寺法會時間表

September 2010 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
9/5/2010 萬佛聖城慶祝 地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like			二十三 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 4 <u>9:00 - 10:00am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00am - 3:30pm</u> 預祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday
二十七 5 金山寺本日法會暫停 全體參加萬佛聖城 地藏菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Earth Store Budhi- sattva's Birthday	二十八 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 7 <u>1:00 PM</u> 慶祝地藏菩薩 聖誕法會(正日) Celebration of Earth Store Bodhisattva's Birthday (Actual day)	初一 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 11 <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> 阿彌陀經講解 Discussion on Amitabha Sutra
初五 12 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 (Lecture)	初六 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 18 <u>9:00 - 11:00am</u> 念佛法會 Amitabha Buddha Recitation <u>1:10 pm</u> 聽經 (Lecture)
十二 19 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 (Lecture)	十三 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 25 <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> 阿彌陀經講解 Discussion on Amitabha Sutra
十九 26 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討	二十 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十一 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance		