

金聖寺

Dharma Realm Buddhist Association
Gold Sage Monastery
11455 Clayton Road, San Jose, CA 95127
Tel: (408) 923-7243 / Fax: (408) 923-1064

矽谷梵音

Pure Sound From Silicon Valley

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一句彌陀萬法王 五時八教盡含藏
行人但能專持念 直入寂光不動場

The one word "Amitabha" is the king of all Dharmas.

The Five Periods and the Eight Teachings are all contained within it.

A cultivator needs only to uphold and recite it single-mindedly,

And he will certainly reach the still, bright, and unmoving field.

宣化上人 作 / by the Venerable Master Hua



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不爭、不貪、不求、不自私、不自利、不妄語

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

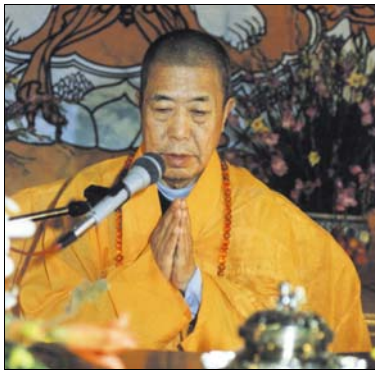
正信 正願 正行者

修行淨土法門的三資糧

One with Proper Faith, Proper Vows, and Proper Practice

The three prerequisites of the Pure Land Dharma-door

宣化上人 開示 / A talk by the Venerable Master Hua



信、願、行，這是修行淨土法門的三資糧。

什麼叫資糧呢？就好像你要旅行，到一個什麼地方去，你要預備一點吃的東西，這叫糧；又要預備一點錢，這叫資。資糧，就是你所吃的和你所需要的錢。你想到極樂世界去，也要有三資糧。這三資糧，就是信、願、行。你首先一定要信，你若沒有信心，那你與極樂世界阿彌陀佛也沒有緣；你若有信心，就有緣了。所以首先要信。你信，要信自己，又要信他；又要信因，又要信果；又要信事，又要信理。

信，什麼叫信自己呢？你要信你自己決定可以生到極樂世界，你有資格生到極樂世界去；你不要把自己看輕了說：「喔！我造了很多罪業，我不

可以生到極樂世界去了。」這個是沒信自己。你造的罪業多不是嗎？這回你就遇到好機會了，什麼好機會呢？可以帶業往生。你造的什麼罪業都可以帶到極樂世界去，而生到西方極樂世界，這叫帶業往生。可是帶業，你又要知道，是帶宿業，不帶新業。宿，就是宿世，是前生的罪業可以帶去；新業，就是將來的罪業。帶宿業，不帶新業，就是帶過去的罪業，不帶將來的罪業。你以前所造所行所作，無論你造了什麼罪業，現在你改過自新改惡向善，那麼以前你所造的罪業，可以帶到極樂世界去，不

帶將來的業。

信他，你若信真了西方確實有一個極樂世界，離我們這個世界，有十萬億佛土這麼遠。這是當初阿彌陀佛在沒成佛以前，做法藏比丘的時候，他發願將來造成一個極樂世界，十方的眾生發願，願意生他的國土的話，這不用旁的，只念他的名號，就可以生到這個極樂世界上。這是又容易，又簡單，又方便，又圓融，既不費錢，又不費力，可以說這種的法門是最高的法門，最無上的法門，只念「南無阿彌陀佛」，就可以生到極樂世界去。這就是信他。

又要信因，又要信果。信什麼因呢？要信自己在往昔有善根，所以才能遇到這種的法門；你若沒有善根，就遇不著

這個念佛的法門，也遇不著佛一切的法門。因為你有善根，在往昔種這個善因，所以今生遇到這個淨土法門，信、願、持名。你要是不繼續地來栽培你這種的善根，你就不會成就將來的菩提果，**所以你必須要信因、信果，信你自己在往昔種下這個菩提之因，將來一定會結菩提的果。**好像種田似的，這個種子種到地裏頭了，你必須要栽培、灌溉，它才能生長。

信事，信理。**什麼叫信事呢？什麼叫信理呢？**你要知道阿彌陀佛和我們有大因緣，他一定會接我們去成佛，這是事。信理，為什麼說我們和阿彌陀佛有大因緣呢？若沒有因緣，我們就遇不著這個淨土法門。阿彌陀佛也就是一切眾生，一切眾生也就是阿彌陀佛；阿彌陀佛是念佛成的阿彌陀佛，我們一切眾生如果能念佛，也可以成阿彌陀佛，這是個理。

有這種理，有這種事，那麼我們依照這個事理去修行，所謂《華嚴經》講的「事無礙法界，理無礙法界，理事無礙法界，事事無礙法界」。我們有

這種的法界，我們和阿彌陀佛，在自性裏邊來講，根本是一個的，所以我們就有成佛的這種資格。

阿彌陀佛，是眾生心裏的阿彌陀佛；那麼眾生，也是阿彌陀佛心裏頭的眾生。因為這種關係，也就有事有理。但是這個道理，你必須要相信，你也必須要去實行去，你不能懶惰。譬如我念佛，一天比一天要增加，不是一天比一天要減少。

「信」已經講完了，再講那個「願」。**什麼叫願呢？**願就是你願意的。你所願意的，你意念就所趨；你的心想要怎樣子，就發一個願。這個願，我們都知道有四種，就是：

眾生無邊誓願度

煩惱無盡誓願斷

法門無量誓願學

佛道無上誓願成

這是四弘誓願。過去諸佛和過去的菩薩，都依照這四弘誓願，而證得佛的果位，而行菩薩道。現在的佛、菩薩，和未來的佛，也都是依照這四弘誓願而修行證果。但是發願，你要先有這個信心，**你首先必須要信「有極樂世界」，第二要**

信「有阿彌陀佛」，第三要信「我和阿彌陀佛，一定是有大因緣的，我一定可以生到，極樂世界。」因為有這三種，「信」，然後就可以發願，**我發願一定要生到極樂世界去**，所以才說「願生西方淨土中」，我願意，生到極樂世界去，不是人家勉強叫我去的，不是有人來一定把我牽著去的。雖然說阿彌陀佛來接我，還是要我自己願意去，願意去親近阿彌陀佛，願意生到極樂世界，花開見佛，願意到極樂世界，見佛聞法，要有這種的「願」，然後就要「行」了。**怎麼樣行呢？**就是念佛嘛！

「南無阿彌陀佛、南無阿彌陀佛、南無阿彌陀佛……」噢！好像如救頭然，好像這頭要丟了，有人想要把我這頭給割去，就要那麼著急保護自己的頭。

念佛就是實行這信、願、行，這就是往生極樂世界的一個旅費、資糧。資糧就是旅費，就是所用的錢。這信、願、行，是三資糧 holiday travel money，那個旅行支票。到極樂世界，這也好像旅行似的，但是你要有支票，有錢。

Faith, vows, and practice are the three prerequisites of the Pure Land Dharma-door. One who goes on a journey takes along some food and a little money. One who wishes to go to the Land of Ultimate Bliss needs faith, vows, and the practice of holding the Buddha's name.

Faith is the first prerequisite, for without it one will not have an affinity with Amitabha Buddha in the Land of Ultimate Bliss. ***You must have faith in yourself, faith in the Land of Ultimate Bliss, as well as in cause and effect, noumenon and phenomenon.***

What does it mean to believe in oneself? It is to believe that you certainly have the qualifications necessary to be born in the Land of Ultimate Bliss. You should not take yourself lightly and say, "I have committed so many offenses, I can't be born there." Suppose you have created karma involving heavy offenses, well, now you have a good opportunity: you can "take your karma with you into rebirth." That means that regardless of the offenses you have committed in the past, you can still be reborn in the Land of Ultimate Bliss, and that karma goes along with you. However, you need to know that the karma you can take is karma you have already created, not karma that you continue to create. Karma you have already created is the karma from previous lives. Karma you continue to create will ripen in the future. What you can carry is offenses that come from karma created in the past; what you cannot carry is offenses from karma you create now that will ripen in the future. No matter what you have ever done, notwithstanding any kind of offenses, you can now change your faults and reform your conduct, stopping evil and becoming wholesome. Then you can take those previously-created

offenses with you to the Land of Ultimate Bliss. But continuing to create karma will keep you from being able to go.

Secondly, you must have faith in the Western Land of Ultimate Bliss which is hundreds of thousands of millions of Buddhahoods from here. Before he realized Buddhahood, Amitabha Buddha, as the Bhikshu Dharma Treasury, vowed to create the Land of Ultimate Bliss where living beings of the ten directions who vowed to be born there could gain rebirth by reciting his name. There is no need to do anything else; it is easy, simple, convenient, and interpenetrating--yet it doesn't cost a thing and doesn't waste energy. ***This Dharma-door can be considered the highest and most supreme, for if you just recite, "Namo Amitabha Buddha," you will be born in the Land of Ultimate Bliss.***

It is also necessary to believe in cause and effect. Believing in cause is to believe that in the past you have planted good roots that now enable you to believe in this Dharma-door. Without good roots, no one can encounter this Dharma-door of reciting the Buddha's name, or any other Dharma-door, for that matter. Because of the good roots you planted in the past, you can now encounter the Pure Land Dharma-door of faith, vows, and holding the name. But if you don't continue to nourish the good roots you planted, then you won't be able to reap the fruition of Bodhi in the future. ***That is why you must believe in cause and effect; believe that in the past you already planted causes for Bodhi and so in the future you will certainly reap the fruition of Bodhi.*** The principle is the same as planting a field: the seeds must be watered and nourished before they can grow.

Finally, one must have faith in phenomenon and noumenon. The

specific phenomenon is this: Amitabha Buddha has a great affinity with us and will certainly guide us to Buddhahood. The noumenal principle is this: We know the great affinity exists because without it we would not have met the Pure Land Dharma-door. Amitabha Buddha is all living beings and all living beings are Amitabha Buddha. Amitabha Buddha became Amitabha Buddha by reciting the Buddha's name, and if we recite the Buddha's name, we, too, can become Amitabha Buddha.

We should cultivate according to the phenomena and the noumenal principle. *The Avatamsaka Sutra* speaks of four Dharma Realms:

1. The Dharma Realm of Unobstructed Phenomena
2. The Dharma Realm of Unobstructed Noumena
3. The Dharma Realm of Noumena and Phenomena Unobstructed
4. The Dharma Realm of All Phenomena Unobstructed

Considering the four Dharma Realms, and speaking from the standpoint of our self-nature, we and Amitabha Buddha are united in one, and therefore we have the qualifications to realize Buddhahood.

Amitabha Buddha is the Amitabha Buddha within the minds of all living beings, and living beings are the living beings within the mind of Amitabha Buddha. Due to this interconnection, there are phenomena and the noumenon. However, you must believe in this principle and energetically practice it by reciting the Buddha's name; you cannot get lazy. Your recitation of the Buddha's name should increase day by day, not decrease.

Having discussed faith, we will now discuss vows. ***What is a vow?*** When you want something, when your thoughts tend toward a certain thing, your mind has a wish, then you make a vow. In

Buddhism there are four vast vows:

*I vow to save the limitless
living beings.*

*I vow to cut off the inexhaustible
afflictions.*

*I vow to study the
immeasurable Dharma-doors.*

*I vow to realize the supreme
Buddha Way.*

All Buddhas and Bodhisattvas of the past, present, and future practiced the Bodhisattva conduct and attained Buddhahood by relying on these four great vows.

But in order to make vows you must have faith. *First, believe there is a Land of Ultimate Bliss; secondly, have faith in Amitabha Buddha; thirdly, believe that you and Amitabha Buddha have a great affinity, and that you can certainly be born in the Land of Ultimate Bliss.* With faith in these three things, *you may then make the vow, "I desire to be born in Amitabha's country."*

There is a saying,

"I want to be born in the Western Pure Land."

"I want to be born there. Nobody's forcing me to go; nobody's dragging me there. Although Amitabha Buddha has come to guide me, I'm going as a volunteer because I want to be close to him. I want to be born in the Land of Ultimate Bliss and to see Amitabha Buddha when my lotus flower opens. I want to meet the Buddha and hear the Dharma." These are the vows you need.

Then you must practice. How?

Recite the Buddha's name, saying "Namo Amitabha Buddha, Namo Amitabha Buddha..." as if you were trying to save your head from the executioner, running ahead to keep your head.

Faith, vows, and practice are the travel expenses for rebirth in the Land of Ultimate Bliss. They are your ticket.

慶祝阿彌陀佛聖誕法會

Celebration of Amitabha Buddha's Birthday

萬佛聖城

- 萬佛聖城將於十二月十一日，舉行慶祝阿彌陀佛聖誕法會，金聖寺將安排巴士前往聖城參加，請於12月8日以前報名。

Celebration of Amitabha Buddha's Birthday at CTTB on December 11, Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before December 8.

- 十二月十一日至十七日舉行彌陀七
Amitabha Buddha Recitation will be from Dec. 11~ 17.
- 禪七開始於十二月十八日至二〇〇六年一月七日
Chen Meditation starts from December 18, to January 7, 2006

以上活動歡迎大家踴躍參加。

萬佛聖城電話：(707) 462-0939

We would like to welcome everyone to attend the activities.

金聖寺

- 金聖寺將於十二月十七日，週六早上八時，舉行慶祝阿彌陀佛聖誕法會，歡迎大家踴躍參加。

Celebration of Amitabha Buddha's Birthday at Gold Sage Monastery on Dec. 17, 8am, We would like to welcome everyone to attend the activities.

- **念佛共修法會**

金聖寺於每個月第一個星期六，早上八時三十分至下午四時三十分，舉辦念佛共修法會，歡迎大家踴躍參加。

Dharma Assembly of Buddha Recitation at Gold Sage Monastery on the first Saturday of every month, 8:30 am to 4:30 pm. We would like to welcome everyone to attend the activities.



佛示念佛十種功德—蓮池大師雲棲法彙摘錄

The Buddha's Proclamation on the Ten Merits from Reciting Amitabha Buddha's Name
-- Excerpt from the Dharma Collection of the Great Master Lyan Chi of the Yun Qi Mountain

若人受持一佛名號者，現世當獲十種功德利益

- 一、晝夜常得諸天大力神將並諸眷屬，隱形守護。
- 二、常得二十五大菩薩如觀世音等及一切菩薩常隨守護。
- 三、常為諸佛晝夜護念，阿彌陀佛常放光明攝受此人。
- 四、一切惡鬼、若夜叉、羅刹，皆不能害，一切毒蛇、毒龍、毒藥，悉不能害。
- 五、一切火難、水難冤賊、刀箭、牢獄、杻枷、橫死、枉死，悉皆不受。
- 六、先所作罪，皆悉消滅，所殺冤命，彼蒙解脫，更無執對。
- 七、夜夢正直，或復夢見阿彌陀佛，勝妙色身。
- 八、心常歡喜，顏色光澤，氣力充盛，所作吉利。
- 九、常為一切世間人民，恭敬供養禮拜，猶如敬佛。
- 十、命終之時，心無怖畏，正念現前，得見阿彌陀佛，並諸菩薩聖眾，手執金臺，接引往生西方淨土，盡未來際，受勝妙樂。

If one recites and upholds Amitabha's name, he will receive ten meritorious benefits in this lifetime.

1. The recitor is always protected day and night by all the powerful generals of the heavenly realms and their family members.
2. The recitor is always protected by the twenty-five great Bodhisattvas, such as Gwan Shr Yin Bodhisattva, and all other Bodhisattvas.
3. The recitor is always protected by and kept in the minds of all Buddhas day and night, and Amitabha Buddha is always emitting light to shine on him.
4. The recitor cannot be harmed by any evil ghosts, yakshas, demon spirits, venomous snakes, venomous dragons, or poisons.
5. The recitor does not suffer from fire, flood, encounters with vicious robbers, knives, arrows, jail, stocks, violent death, or death resulting from injustice.
6. The recitor's negative karma created by his prior offenses is eradicated, and the resentful spirits of those who were killed by the recitor are liberated and they will not seek further retribution.
7. The recitor has positive dreams, or sees the wondrous and inconceivable body of Amitabha in his dreams.
8. The recitor is often joyful, is full of energy, has a glow on his face, and everything he does he achieves smoothly.
9. People always pay respect to the recitor, make offerings to the recitor, and bow to the recitor, thereby treating him like they treat the Buddha.
10. When his death approaches, the recitor is not terrified. He remains in a clear state of proper mindfulness. He gets to see Amitabha Buddha, accompanied by various Bodhisattvas and an assembly of sages, holding a golden dias to lead him to his rebirth in the Western Pure Land, where he attains inconceivable and inexhaustible bliss.

時刻觀想善思量——念佛法門的四種方法

Contemplate at All Times and Reflect Well

—Four types of mindfulness of the Buddha

宣化上人 開示 / A talk by the Venerable Master Hua



念佛法門，有四種的念法：

1. **持名念佛**，就是念南無阿彌陀佛、南無阿彌陀佛。
2. **觀想念佛**，觀想，就是觀看，這麼想著：
阿彌陀佛身金色 相好光明無等倫
白毫宛轉五須彌 紺目澄清四大海
光中化佛無數億 化菩薩眾亦無邊
四十八願度眾生 九品咸令登彼岸
這是觀想念佛。
3. **觀相念佛**，觀相，對著一個阿彌陀佛相，來念南無阿彌陀佛，這就是觀相念佛。清清楚楚的，每一聲佛，口裏念得清清楚楚的，耳朵要聽得清清楚楚的，心裏要想得清清楚楚的，這叫觀相念佛。
4. **實相念佛**，實相念佛就是參禪。你參禪，說「念佛是誰？」找這個念佛的是誰？那麼這兩個禮拜，念南無阿彌陀佛，等這個佛七完了，我們就要找這個念佛的是誰？一定把它找著，不要丟了。你若丟了那就是迷失路徑，回不了家了！回不了家，就見不著阿彌陀佛了。
(編按：萬佛聖城在每年佛七圓滿後，會舉行三週禪七，參“念佛是誰”)

There are four types of mindfulness of the Buddha:

1. *Mindfulness of the Buddha through holding the name.* This involves reciting "Namo Amitabha Buddha" over and over.
2. *Mindfulness of the Buddha through contemplative reflection.* This means contemplating that:
**Amitabha's body is the color of gold.
The splendor of his hallmarks has no peer.
The light of his brow shines 'round five Mount Sumerus.
Wide as the seas are his eyes, pure and clear.
Shining in his brilliance by transformation
Are countless Bodhisattvas and infinite Buddhas.
His forty-eight vows will be our liberation.
He enables all those in the nine lotus-stages to reach the farthest shore.**
This is mindfulness of the Buddha through contemplative reflection.
3. *Mindfulness of the Buddha through contemplative visualization.* This means reciting "Namo Amitabha Buddha" while facing an image of that Buddha. One should recite the phrase very clearly, hear it very clearly, and keep it very clearly in mind.
4. *Mindfulness of the Buddha's Real Appearance.* This is just Chan meditation. When we meditate, we investigate the question, "Who is reciting the Buddha's name?" We recite "Namo Amitabha Buddha" for two weeks, and then we try to find out who is reciting the Buddha's name. We have to find out "who" and not lose the "who." If we lose it, then we won't be able to get home. If we can't get home, we won't see Amitabha Buddha. (Editor's Note: In *The City of Ten Thousand Buddha*, after the session of Amitabha Buddha Recitation, there is always a three-week session of Chan Meditation in search of "Who is reciting the Buddha's name?")

憶父往生實記

Remembrance of My Father's Rebirth

羅凱文 撰寫 / By Kai Wen Lo

林青青 英譯 / Translation By Laura Lin

末學父親於今年六月忽感腰痛、無法進食，於一個月內失重十公斤，進出台北榮總數次，終於在九月份檢查出罹患胰臟腫瘤。據醫師說，此類腫瘤惡化極快，一般只有六個月存活期。雖說全家不放棄希望，但最後仍不敵病魔，於十月底安祥往生。從發病到往生期間，發生許多如佛經所提許多不可思議事情，特此整理報告。

1. 『六大宗旨 信仰基礎』：

父親個性內斂、行事穩重、有責任感，從小就教導弟妹我三人，絕對不可佔人便宜或逢迎拍馬，不可給人隨意添麻煩。因敬仰^上宣^下化老和尚道風，於1994年皈依上人。此後便以誦持《地藏經》、《心經》及佛號為日常功課。

2. 『時時提醒 建立信心』：

父親住院期間，所受的折磨



痛苦，寸筆難書。當他得知身患惡疾，便下定決心求生淨土。末學於床邊放置念佛機，使佛號不斷，並常描述西方極樂世界的情景。也不斷告訴父親，種種俗緣皆短暫，唯有極樂世界的法親眷屬才是永遠的。父親某日醒來身感痛楚，忽見病房天花板上現黃色一尺圓光，頓覺通身舒暢，從此信心更加堅定。

3. 『業障現前 不可不察』：

往生前八天，父親夜夢數人追殺，醒後甚感不安。適逢朋友電告，得知台北法界印經會正舉辦《三千佛懺》。於是家人趕緊為父親設立超渡冤親債

主牌位。次日，父親於夢中見一人出面阻擋追殺人員。再隔日，父親於夢中見追殺人員滿面歡喜，不再尋仇。此景正如《地藏經》裏所描述，即將往生者所見所聞，不可不察也。

4. 『萬緣放下 助念往生』：

十月二十五日病情極速惡化，在母親提醒下，父親甚至在往生前兩小時，用極沙啞的聲音喊出「阿彌陀佛」聖號，令人感動不已。末學開始於耳邊告訴父親不要擔心家中一切，萬緣放下，專心默念佛號。此刻全家開始念佛。當親眼見到父親吐出最後一口氣時，末學心如刀割、肝腸寸斷如五雷轟頂。但想起印光大師所說，只好含著淚水繼續念佛。在恆雲、恆才法師等慈悲協助下，即時通知印經會的師兄們。他們非常有組織的輪流來助念，才能使末學父親順利

登西，令我們感謝萬分。

5. 『彌陀現身 萬丈金光』：

助念剛開使時，末學弟弟在病房已聞花香，末學的妹妹則於助念室見「阿彌陀佛」於遠方現巨大身，並放金色光芒。更吃驚的是，她見到末學的父親慢步走向「阿彌陀佛」。此時的她，認為自己腦子有問題，便走出助念室，喝水解渴作深呼吸。回助念室，閉眼念佛，影像再現，末學的父親已較接近「阿彌陀佛」而父親身影似乎變小。又再次走出助念室，喝水解渴作深呼吸。回助念室，閉眼則見父親鬚髮盡落，著海青，登上蓮花而去。值得一提的是，據她描述，「阿彌陀佛」的頭部是寶藍色並有許多捲曲髮，父親的身形於「阿彌陀佛」身旁則顯得非常小。其後連續兩天，妹妹皆聞到異香。末學的弟弟、妹妹皆不是真正佛教徒。對於「阿彌陀佛」或極樂世界知之極少。若非佛菩薩慈悲，弟妹二人又怎能親睹如此殊勝境界。



June of this year, my father experienced sudden pain around his waist, and he couldn't eat. Within one month, he lost around ten kilograms. He was admitted to Taipei's General Veteran's Hospital many times. Finally, in September, he was diagnosed with pancreatic cancer. According to his doctor, this type of cancer worsens very quickly. Usually, a patient with this illness only lives for another six months. Although my entire family didn't lose hope, we were finally defeated by the disease. My father peacefully passed away at the end of October. From when he first got ill to when he passed away, many inconceivable events as described in the Sutras occurred. Therefore, I put these events together to share with everyone.

1. *The Six Principles formed the foundation of my father's faith:*

My father was an introvert, he considered carefully before he acted, and he was a very responsible person. Ever since we were children, my father taught my brother, my sister, and me never take advantage of others and never flatter others to further our own benefits. Also, he taught us not to add to another person's burden. Because my father sincerely respected the Venerable Master Hua's merit and virtue, he took refuge with the Venerable Master in 1994. From then on, my father recited the Earth Store Sutra, the Heart Sutra and the Buddha's name daily.

2. *I constantly reminded my father to maintain his faith:*

During my father's stay in the hospital, the suffering that he went through was beyond description. When he realized that his illness was incurable, he was determined to be reborn in the Pure Land. I put a recording of the Buddha's name next to my father's bedside, and it played continuously. I frequently described the scene of the Western Pure Land of Ultimate Bliss to my father. I also told him that the relationships in the Saha world are temporary, only his Dharma companions in the Pure Land of Ultimate Bliss are permanent. One day when my father woke up, he felt a lot of pain. However, he saw a circle of yellow light about one foot in diameter on the ceiling. All of the sudden, he experienced comfort all over his body. Since then, his faith was even firmer.

3. *Manifestation of negative karma could not be ignored:*

Eight days before my father passed away, he dreamed that many people were chasing him to kill him. When he woke up, he was very disturbed. When my friend told me over the phone that the Three Thousand Buddhas Repentance was taking place at Taipei's Dharma Realm Buddhist Books Distribution Society, my family rushed over and set up a "Plaque to Repay Those We Owe" on behalf of my father. The next day, my father dreamed that there was an individual who blocked those who were trying to kill him. On the third day, in his dreams, my father saw that his intended killers had smiles on their

faces and appeared to be joyful, and they stopped seeking retribution from him. My father's experience was similar to the teachings in the Earth Store Sutra where it describes what a person experiences before he passes away. Everyone should be mindful of this.

4. *Letting go of everything and passing away amid recitation of the Buddha's name:*

On October 25, my father's illness worsened very quickly. Following my mother's reminder, my father even used his very hoarse voice to call out Amitabha Buddha's name two hours before his passing. It was incredibly touching! I told my father not to worry about the family, to let go of everything, and to concentrate on reciting the Buddha's name in his mind. At that time, my entire family started to recite the Buddha's name. When I saw my father's last breath, it was as if a knife cut my heart while it broke into thousands of pieces, and I felt as if there were explosions all around me. However, I remembered the words of Great Master Yin Kuang, so I continued to recite the Buddha's name with tears in my eyes. Under the compassionate assistance of Dharma Masters Heng Yun, Heng Tsai and others, the Dharma brothers of Dharma Realms Buddhist Books Distribution Society were contacted right away. They were very organized and took turns to recite the Buddha's name on my father's behalf. Due to their efforts, my father reached the Western Pure Land smoothly, and my family is deeply grateful.

5. *Amitabha Buddha appeared and radiated thousands of rays of golden light:*

When my family started to recite the Buddha's name, my younger brother smelled the scent of fragrant flowers in the hospital room, and my younger sister saw Amitabha Buddha manifesting an incredibly large body from afar while emitting golden light. Even more surprisingly, she saw our father walking slowly towards Amitabha. At that time, my sister thought there was something wrong with her, so she left the room to get a drink of water and to take deep breaths. When she went back to the room and closed her eyes to resume her recitation, the scene she saw earlier returned. Our father was closer to Amitabha, and he appeared to be getting smaller. My sister left the room again to get a drink of water and to take deep breaths. When she returned to the room, she saw my father's hair fell off, and he was wearing a black robe as he got on

a lotus to leave. What is also worth mentioning is my sister's description of Amitabha. She said the Buddha's head is the color of loyal blue and he had many flesh mounds on the crown of his head. She also said that our father appeared to be very small next to Amitabha. Two days after my father's passing, my sister continued to smell wondrous fragrance. My brother and sister are not true Buddhist disciples. They know very little about Amitabha and the Pure Land of Ultimate Bliss. Without the kindness and compassion of Buddhas and Bodhisattvas, my brother and sister would not have experienced such auspicious states.



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法會活動→金聖寺 Gold Sage Monastery
(每個月的法會通告)

丹汁豆腐

Tofu with Pureed Carrot

(4 servings)



材 料：嫩豆腐1盒 紅蘿蔔泥1大匙 熟青豆仁1/2茶匙

調味料：海鹽1茶匙 香油少許

步 驟：1. 嫩豆腐切小丁。

2. 油1大匙入炒鍋待熱，放入紅蘿蔔泥略炒香，再放水1杯煮開，倒入豆腐丁、海鹽，用小火燜煮約2分鐘，徐徐倒入少許芡水拌勻(勾薄芡)；輕輕略拌均勻，最後放入青豆仁，並淋上少許香油即可起鍋。

秘 訣：豆腐是很容易破，煮的時候可以用有柄的鍋子，以手搖動的方式慢慢煮。

Ingredients:

Soft tofu 1 box Pureed carrot 1 tbsp
Frozen green peas 1/2 tsp

Ingredients for sauce:

Sea salt 1 tsp Sesame oil

Directions:

Heat one tablespoon of oil. When hot, put in pureed carrots and stir fry. Add one cup of water. Let boil. Add tofu cubes and sea salt and simmer for 2 minutes. Pour in water mixed with cornstarch and stir a little. Finally, add peas and drizzle in some sesame oil. Ready to serve.

Tip:

Since soft tofu crumbles easily, it is better to cook it in a wok with a handle. Instead of stirring the tofu with a spatula, one can move the wok around and keep the tofu intact.



金聖寺 十二月,一月法會通告

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

| | | |
|--|---------|---|
| 楞嚴咒法會 The Shurangama Mantra Recitation (8:00 AM ~ 9:00 AM 週日Sunday) | | |
| 週日 Sunday | 12 / 4 | 楞嚴咒法會 (8:00AM ~ 11:00 AM) The Shurangama Mantra Recitation Dharma Assembly |
| | 12 / 18 | 金光明經講座 (9:00AM ~ 11:00 AM) Lecture on The Sutra of Golden Light |
| | 12 / 25 | 大悲法會 (8:00AM ~ 2:30 PM) The Great Compassion Recitation Dharma Assembly |

| 十二月份活動 Buddhist Events in December | 日期 Date | 地點 Place |
|---|-----------------------------|----------------------------|
| 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha buddha's Birthday Dharma Assembly | 12/11 | 萬佛聖城 (CTTB) |
| 金聖寺將安排巴士前往聖城參加法會，請於12月8日以前報名。Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before December 8. | | |
| 念佛共修法會 Dharma Assembly of Buddha Recitation | 12 / 3 週六 8:30 AM~ 4:30 PM | 金聖寺 Gold Sage Monastery |
| 長青學佛班 Elders' Dharma Study Group | 12 / 3 週六 2:00 PM ~ 4:30 PM | |
| 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha buddha's Birthday Dharma Assembly | 12/17 週六8:00AM ~ 10:30 AM | |
| 大悲懺 Great Compassion Repentance | 每日 1:00 PM ~2:30 PM | |

| 一月份活動 Buddhist Events in January 2006 | 日期 Date | 地點 Place |
|--|----------------------------|----------------------------|
| 大悲法會 The Great Compassion Recitation | 1 / 1 週日8:00AM ~ 2:30 PM | 金聖寺 Gold Sage Monastery |
| 慶祝釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment | 1/7 週六 8:00 AM~ 10:30 AM | |
| 念佛共修法會 Dharma Assembly of Buddha Recitation | 1 / 7 週六 8:30 AM~ 4:30 PM | |
| 長青學佛班 Elders' Dharma Study Group | 1 / 7 週六 2:00 PM ~ 4:30 PM | |
| 金光明經講座 Lecture on The Sutra of Golden Light | 1/8 週日8:00AM ~ 11:00 AM | |
| 千佛懺 Thousand Buddhas Repentance Dharma Assembly | 1/15 週日8:15AM ~ 3:30 PM | |
| 千佛懺 Thousand Buddhas Repentance Dharma Assembly | 1/22 週日8:15AM ~ 3:30 PM | |
| 慶祝彌勒菩薩聖誕 Maitreya Bodhisativa's Birthday | 1/29 週日 8:00AM ~ 4:30 PM | |
| 禮拜慈悲三昧水懺法會 The Water Repentance | 1/29 週日 8:00AM ~ 4:30 PM | |