

矽谷梵音

Pure Sound From Silicon Valley

2007年12月第140期 Issue 140, Dec. 2007



齊心協力建道場

Let's Put Our Minds and Efforts Together to
Rebuild Gold Sage Monastery

詳情請見封底/
Please see last page for Details



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.

念佛如同打電話

Reciting the Buddha's Name Is Like Making a Phone Call

如果你自己不打電話，又有誰來接你的電話？
If you don't make the call, then who's going to answer the phone?

宣公上人 開示 / By the Venerable Master Hua

念念真誠念念通，
默默感應默默中；
直至山窮水盡處，
逍遙法界任西東。

剛才所說的偈頌，大家能否了悟其中的真義？

「念念真誠念念通」：第一個念，是心中所發出的念。第二個念，是有之於心，而形之於口，從口中發出的；若只存有第二念，口念的「念」，便不能算是真誠的念了，所以「心」、「口」俱要真誠，這是對念菩薩或念佛而言。我們要念到心口合一，一而不二。我們不可隨便地念，也不可散亂地念，也不可夾雜其他的妄想來念，如果能做到這幾點，便可以稱為「真誠」了。

有了真誠的意念，一定會有感應的，這感應是什麼呢？就是凡夫的心和佛菩薩的光相通，所謂：

光光相照，
孔孔相通。

為什麼會有這種感應呢？譬如打電話，號碼打通了，對方一聲「喂！」於是乎就可以暢所欲言，有了連絡。念菩薩聖號也如同撥電話號碼，到時菩薩就會問你：「善男子（善女人），你想求些什麼？」於是你就可以有求必應了。若是沒有誠心，這就好像是五個號碼，你只撥三個號碼就住手了，那又怎能把電話打通呢？念菩薩亦復如此。假使你念一會兒又不念了，這就沒有誠意，那是一定不會通的。

這種光光相照的感應，是

只有身受的人才能感覺到的。譬如打電話，也只有拿起聽筒收聽的人才能清楚對方的話，凡夫的肉眼是無法看到聲波的去來，所以說：「默默感應默默中」。

「山窮水盡」是「百尺竿頭重進步，撒手天空另有天。」的境界，念至山窮水盡時，簡直是念而不念，打成一團、念成一片了，那時就可以「逍遙法界任西東」。若是我們要往生西方極樂世界，就可以應念而往；若想倒駕慈航，回來廣度眾生，也可以應念而回到極樂世界之東的娑婆世界，乃至一切法界，也皆可應念而往，所以說「任西東」，所謂：

一如意一切如意，
一自在一切自在。

所以我們學佛，處處要真誠，不然便是虛偽，虛偽便會「開謊花，不結果」，所以學佛切記不要自己騙自己。

其次，古人也說：「君子求諸己，小人求諸人。」我們不可有依賴心，應知感應是自己所招，並非從外得來的。有人說：「念佛得生淨土，是仗佛力所接引。」此話可以說是對，也可以說是不對，為什麼？因為「接引」這個說法，只是對機而言；因為眾生的貪，都是希望能用力少而收效大，好像放高利貸，放出的少，而收入的多，所以聖人隨機應變，說出了佛力接引的話，目的是叫一切眾生努力去念。其實他們念佛、菩薩的名號而能往生淨土，也是全憑自己的力量，怎麼說呢？

念佛是佛替你念的嗎？你念菩薩的那個念，是菩薩生出來的嗎？如果不是，又豈能說

是仗他力？譬如佛菩薩放光加被你，這也是你自己念佛菩薩的功德所感。再拿打電話作一個例子，如果你自己不打電話，又有誰來接你的電話？所以念佛也是這個道理。

其實有這種希望仗佛力接引而生淨土的心，就是貪心，就是依賴，是要不得的。我們修行要仗自力，打起精神，鼓起勇氣，勇猛精進，應知果報並不是人家能夠賜與的，所以念佛也可以說不是仗佛力所接引。

古人又說：「將相本無種，男兒當自強。」我們學佛，也要挺起胸膛來這樣說：

佛陀本無種，
眾生當自強。

若是不這麼樣，整日依賴佛力接引，猶如富家子弟依賴父兄遺業，終會把自己害了，大家應該趕快猛醒啊！

Thought after thought is true and sincere; thought after thought penetrates.

Working quietly, there's a response in the midst of the quiet work.

Go straight to the place beyond the mountains and streams, And you will be free to roam the Dharma Realm, going east or west as you please.

Has everyone awakened to the true meaning of the above verse?

The first "thought" refers to the thought produced from the mind. The second thought comes from the mouth. It originates in the mind and takes form in the mouth. If you only keep the secondary thought of the mouth, it doesn't count as a thought of true sincerity. Therefore, the mind and the mouth must both be sincere in reciting the name of the Buddha or Bodhisattva. We should recite until the mind and mouth unite into one, and are no longer two. We should not recite casually or with a scattered mind, nor should we entertain idle thoughts while reciting. If we can fulfill these conditions, then we can be considered sincere.

If our thoughts are sincere, we will certainly obtain a response. What kind of response? Our common mind will interpenetrate with the light of the Buddhas and Bodhisattvas, as in the saying,

The lights shine upon one another; The holes mutually connect.

Why will such a response occur? It's like making a phone call: after you dial the number, the other person answers, "Hello?" Then you can

宣公上人的叮嚀—

By the Venerable Master Hua

必須專心致力來修學真理，不要皮毛上打轉，或隔靴搔癢。

You must devote your heart and mind to cultivating and to learning the truth. Do not skim on the surface of things or "try to scratch an itch from the outside of your boot."

say what you need to say and communicate with each other. Reciting the Bodhisattva's name is like dialing the number. Then the Bodhisattva will ask you, "Good man (Good woman), what do you seek?" At that point, you will obtain whatever you seek. But if you aren't sincere, it will be like dialing only three digits of a five-digit phone number. How can the call go through? Reciting the Bodhisattva's name is the same. If you recite for a while and then stop because you lack sincerity, your recitation certainly won't go through.

The response of lights shining upon one another can only be felt by the people who personally do it. Similarly, when there's a phone call, you have to pick up the receiver in order to hear the caller clearly, because the eyes of ordinary people cannot see the sound waves. So it is said, "Working quietly, there's a response in the midst of the quiet work."

"Beyond the mountains and streams" refers to the state of: "At the top of a hundred-foot pole, take another step. Let go in midair and another world appears."

When you recite to the point that the mountains and streams have vanished, you are basically reciting, yet not reciting. You are reciting with a single mind, in a state of uninterrupted mindfulness. At that time, "you will be free to roam the Dharma Realm, going east or west as you please." If we want to be reborn in the Land of Ultimate Bliss in the West, we can recite and obtain the response of being reborn there. If we want to turn the ship of kindness around and come back to save living beings on a vast scale, we can also recite and obtain the

response of returning to the Saha world, east of the Land of Ultimate Bliss. In general, we can recite and obtain the response of going to any Dharma Realm. So the verse says, "going east or west as you please." It is said,

*When one wish is fulfilled,
all wishes are fulfilled.*

*When we are at ease in one place,
we are at ease everywhere.*

Therefore in studying Buddhism, we must always be sincere. If we are false, then we are nothing but "sterile blossoms that don't bear fruit." So in the practice of Buddhism, take care not to cheat yourself.

Furthermore, the ancients have said, "The superior person makes demands on himself. The petty person makes demands on others." We should not be dependent on others. We should recognize that responses result from our own efforts; they don't come from outside. Someone objects, "When we recite the Buddha's name to be reborn in the Pure Land, we rely on the Buddha's power to lead us there." You could say that statement is right, but you could also say it's wrong. Why? Saying that the Buddha leads us there is only a provisional explanation spoken for greedy living beings who hope to put in a little effort and obtain a lot. This is like loan sharks that give a little and take in a lot. The sages accommodated the potentials of living beings and said that the Buddha's power leads us, with the goal of making living beings recite vigorously. In reality, when they recite the names of the Buddhas or Bodhisattvas, they are relying on their own strength to obtain rebirth in the Pure Land. How is this the case?

When you recite the Buddha's

name, does the Buddha recite for you? Does the thought of reciting the Bodhisattvas' names come from the Bodhisattvas? If not, then how can you say you rely on an external strength? For example, when the Buddhas and Bodhisattvas bestow aid by shining their light on you, that's also in response to your efforts in reciting the names of the Buddhas and Bodhisattvas. Consider the analogy of a phone call again. If you don't make the call, then who's going to answer the phone? The same principle applies to reciting the Buddha's name.

Actually, hoping the Buddha's power will lead us to rebirth in the Pure Land is just greed and dependency, and we don't want that. In cultivation, we want to rely on our own strength, rouse our spirits, pluck up courage, and vigorously advance. Know that rewards and retributions cannot be given to you by others. Therefore, when we recite the Buddha's name, we're not really relying on the Buddha's power to lead us.

The ancients also said, "No man is a general or prime minister by birth. One must rely on his own effort to obtain such a position." We who study Buddhism should stand up tall and say,

No one is a Buddha by birth.

A living being must rely on his own effort to achieve Buddhahood.

If you don't do this, but instead rely on the Buddha's power all day long, you are just like the children of rich families who depend on what they inherit from their parents and older brothers. In the end, you only hurt yourself. Everyone should quickly wake up!

極樂世界存在嗎？

Does the Land of Ultimate Bliss Exist?

念佛法門「有、沒有」要看個人，每一個人用心的程度到哪裏就到哪裏。
Whether the Dharma door of reciting the Buddha's name exists or not varies with different individuals, it depends on one's sincerity and effort.

恆雲法師開示/By Dharma Master Heng Yun
袁華麗/英譯/Huali Yuan

今天念佛法會，在大殿除了中文語系的居士外，也有很多越文語系的居士很熱心的來參加法會。另外，也看到了越文語系的居士帶孩子們來參加兒童佛學班。這樣子，兩種文化融合在一起，氣氛是非常殊勝，非常好的。在此歡迎不論是中文語系或越文語系的居士，大家一起修行，在佛道上互相提攜，互相關照。

星期六的越文講經法會已經開始了，由兩位法師分別講《楞嚴經》和《地藏經》，有很多越南居士來聆聽法音，非常歡迎你們，也請你們把這個消息告訴大家，讓更多的越文語系的居士來親近上人的道場。

談到念佛法門，佛在一生中不餘其力的來提倡念佛法

門，我們看見佛講了很多部淨土法門的經典，如淨土五經——《阿彌陀經》、《無量壽經》、《觀無量壽經》、〈大勢至菩薩念佛圓通章〉、〈普賢行願品〉，還有《大阿彌陀經》等。佛為什麼要這樣不餘其力地大力推行，來提倡念佛法門呢？因為這個法門非常非常重要，非常非常的殊勝。

在經典裏，佛菩薩這些聖者們互相演法。演法，就好像演戲一樣，我們人在世界上也好像做戲一樣，不過我們在戲裏是迷的，不知道自己在做戲；而佛菩薩是清楚地演這個戲。為什麼要演戲呢？因為要藉此教導眾生，離開染污法。通常我們看戲、看電影，會有很多染污的東西種到八識田裏面，可是當我們看佛菩薩演戲時是怎麼樣呢？這讓我們

種下清淨的種子，增長我們的善根。

淨土五經裏的《觀無量壽經》，就是佛菩薩們為我們演的一齣戲。這部經是怎麼來的呢？這是由一個不孝順的孩子來的。這個不孝順的孩子是誰呢？就是阿闍世王。阿闍世王因為受了調達惡友的影響，所以就將他的父親關起來了，他把父親囚禁在一個地方，不准任何人接近他父親。他想怎麼樣呢？他想把父親給活活地餓死。

阿闍世把父親關起來之後，自己就做了國王。太后韋提希夫人想救老王頻婆娑羅王，她就在身上塗了酥蜜和麩，古來印度婦女用瓔珞來裝飾，瓔珞裏面是空的，所以她就將葡萄汁裝在瓔珞中，然後去探視頻婆娑羅王，給他吃葡

萄汁、酥蜜和麩。頻婆娑羅王有了飲食來延續生命，很信佛的他，就在囚禁處遙禮世尊，希望佛能派目犍連尊者（他的親友）來給他受八關齋戒。所以佛是一切智人，無所不知，這時目犍連尊者就如鷹般地飛來，爲他授八關齋戒。佛又派遣「說法第一」的富樓那尊者，來爲頻婆娑羅王來說法。頻婆娑羅王有法食，又有飲食，這樣經過二十一天以後，他的兒子以爲已經把父親活活餓死了，一問手下，結果是父親居然還活著！

手下一跟他講佛的弟子從空而來，還有母后送食物來給老王吃，這都是不可禁止的。阿闍世王非常生氣，就要殺母親。他的大臣就講：「自古以來沒有人殺母親的，有這樣行爲的人，是最下賤的！我們也不要在這裏了。」所以，阿闍世王就不敢把母親殺了，而把母親幽閉在深宮內。韋提希夫人被關起來，這時她真是痛苦到了極點，丈夫被親生的兒子關起來，想把他活活餓死；自己也被兒子關起來，這不知道是什麼錯綜複雜的因緣。她非常非常痛苦，所以她這個時

候，就非常想離開這個五濁惡世，到一個無憂國土，沒有煩惱、沒有任何痛苦的地方。她憂愁悲淚，遙請佛派遣弟子來安慰她。

她禮佛畢，一舉頭，就見到佛身光明，目犍連、阿難尊者隨侍，還有諸天擁護，現於其前。韋提希夫人請求佛爲她說“無憂無惱”處，佛以其神力，讓她見了很多清淨光明的國土。可是韋提希夫人說她只好樂去極樂世界阿彌陀佛那兒，所以佛就帶她觀見極樂世界的殊勝莊嚴。我剛剛說很多佛菩薩到這個世界上來演法，說法給我們聽，教導我們，然後將這些法留下來，讓我們可以依法修行。韋提希夫人也是菩薩化身來的，就說：「我現在憑佛的力量，看到極樂世界的種種殊勝莊嚴，那麼以後的眾生怎麼辦呢？他們怎麼可以知道阿彌陀佛極樂世界的殊勝莊嚴？」佛就說了十六種的觀法，所以《佛說觀無量壽經》又稱「十六觀經」，從初觀落日開始，續而觀水，然後觀琉璃寶地、七重行樹……西方三聖等極樂世界依正二報的殊勝莊嚴，乃至到下品下生，皆有

觀法。爲什麼要用觀呢？觀就是讓你的念頭集中，因爲眾生都是著相的，所以用殊勝的相讓你生出嚮往心；另一方面呢，要你念茲在茲，一心一念來念佛，修淨土法門。

念佛法門，不專心就沒有，你雖然念佛，只是隨柳唱影，就好像沒有阿彌陀佛一樣。如果專心的時候，就有；這是我個人的一點點體會。專心的時候，真的可以感受到阿彌陀佛的慈悲、弘願。這時，極樂世界這法門是千真萬確，非常貼切，非常積極的，而且，絕對有信心可以到達極樂世界，是一定的！所以念佛法門「有、沒有」要看個人，每一個人用心的程度到哪裏就到哪裏。

在個人來說，大聲念佛和小聲念佛感受是不一樣的。小聲念時，比較容易打妄想。大聲念時，只聽到念佛聲，讓你在修行佛法的過程中生出很多信心，乃至四周的一切就好像有動力生機，源源而出。這是什麼道理？人從凡夫到聖人，身心會有一種變化。你大聲念佛，因爲你動，動則變，動的時候，氣血身心就有一種變

化。這時就有一種力量產生，這種力量產生的時候，你會感覺到阿彌陀佛是無所不在的，也會感受到那種念佛的殊勝快樂，然後你會覺得充滿信心，阿彌陀佛、阿彌陀佛、阿彌陀佛.....！

各位不妨自己試試看，去體會大聲念佛時，身心振動所產生的共鳴、力量。在這個時候，身心會有一種跟平常不一樣的感覺。當這股力量產生的時候，不只是念佛法門，也會帶動你對人生的信心、力量。可是，這要用從丹田念出來，氣的根源在丹田，不要喊破喉嚨。

今天下午大迴向，萬佛城那種力量精神要拿出來，要確信一定可以生到極樂世界！要「有」念佛法門！希望大家都能得到念佛三昧，阿彌陀佛！

.....
Today is the Dharma assembly of reciting the Buddha's name, besides Chinese laypeople, many Vietnamese joined in the Dharma assembly enthusiastically. Some of them brought their kids here to attend the Children's Buddhadharma class. In this way, two kinds of culture came together and created a rare and supreme atmosphere. I am here welcome both Chinese and Vietnamese laypeople, let's cultivate together, encourage

and care for each other on the Buddha path.

The Saturday Vietnamese sutra lectures have already started, two Dharma Masters gave lectures on the "Shurangama Sutra" and the "Earth Store Bodhisattva Sutra" respectively. There were many Vietnamese laypeople who came for the Dharma, welcome all of you, please tell your friends and family this news, so that more Vietnamese laypeople can draw near the Venerable Master's wayplace.

Speaking of the Dharma door of reciting the Buddha's name, the Buddha stressed the importance of this Dharma door. He lectured on many sutras regarding the Pure Land Dharma door, such as the Five Sutras about the Pure Land--the "Amitabha Sutra", the "Limitless Lifespan Sutra", the "Contemplation of Limitless Lifespan Sutra", "The chapter of Great Strength Bodhisattva's perfectly penetration of reciting the Buddha's name". "The chapter of Universal Worthy Bodhisattva's conduct and vows", and the "Great Amitabha Sutra", etc. Why did the Buddha put so much efforts in propagating this Dharma door? Because it is extremely important, and the most supreme.

In the sutras, Buddhas and Bodhisattvas, these sages cooperate with each other to act out the Dharma. Performing the Dharma is like acting in a play. Similarly, we human beings live in this world is also like putting on a show, the difference is that we are lost in the play and don't know that we are acting; while the Buddhas and Bodhisattvas are clearly aware of what they are doing. Why do they want to act out the

Dharma? In order to teach living beings to leave defiled states. Usually when we watch a show or a movie, many defiled things are planted in our eighth consciousness, but what will happen if we watch the dharma performed by the Buddhas and Bodhisattvas? It will plant pure and clean seeds in our mind, and increase our good roots.

Among the Five Sutras about the Pure Land, the "Contemplation of the Limitless Span Sutra" is a play that Buddha and Bodhisattvas performed for us. How did this sutra come about? It is a story about an unfilial child. Who is he? It is the King Asheshi. Under the influence of a evil friend Tipodaduo, he put his father in jail and forbid anybody to approach his father. What did he want to do? He was going to starve his father to death.

After enjailing his father, Asheshi crown himself the king. His mother, Queen Weitixi tried to save the previous King Pingpuosuo. She spread a layer of honey and wheat on her body. In ancient India, woman often decorated themselves with decoration beads, which is hollow inside, so she put grape juice in the decoration beads. Then she visited King Pingpuoso and fed him grape juice, honey and wheat. Having food to sustain his life, King Pingpuosuo, a faithful Buddhist, bowed to the World Honored One from his prison, and hoped that the Buddha could send honored Mahamaudgalyayana (his relative) to transmit the Eight-fold precepts for him. Since the Buddha's wisdom is omniscient, and there is nothing that he doesn't know. At that time, Mahamaudgalyayana flew like a hawk to the prison and transmitted

the Eight-fold precepts for King Pingposuo. The Buddha also send honored Fulouna, foremost in speaking Dharma, to speak the Dharma for King Pingposuo. Therefore, the King Pingposuo had the dharma as well as food. After 21 days, King Asheshi thought that he had already starved his father to death, but after asking his underlings, he found his father was still alive!

The underlings told him that the Buddha's disciples flew there, and the queen mother brought food for the former king, and they could not stop them. King Asheshi was so angry that he wanted to kill his mother. His minister said: "Ever since ancient time, there was never anyone who killed his mother. A person who kills his mother is the most inferior person! We will have to leave here." Therefore, King Asheshi did not dare to kill his mother. Instead he confined his mother in the palace. Queen Weitixi was extremely anguished, since her son put her husband into prison and intended to starve his father; She herself was also confined by her son. She really did not know what complicated cause and conditions led to these events. She was in great sorrow, and she wished she could leave this five – turbid evil world, and go to a worrisome land free of any affliction and suffering. She was so sad that she burst into tears, and she requested that the Buddha could send his disciples to console her.

After bowing to the Buddha, she looked up, and she found the Buddha appeared in front her and emitted bright brilliance, he was accompanied by Honored Ananda and Mahamaudgalyayana, and many

Heavenly Dharma Protectors. Queen Weitixi requested the Buddha to tell her a place where there is no worry and afflictions. Using his spiritual power, the Buddha showed her many pure and bright lands. However, Queen Weitixi said that she would only like to go to the Land of Ultimate Bliss where Amitabha Buddha dwells. Therefore, the Buddha showed her many adorned features of the Land of Ultimate Bliss. I just mentioned that many Buddhas and Bodhisattvas came to this world to perform and speak the Dharma for us and teach us, they left behind these Dharmas so that we can cultivate accordingly. Queen Weitixi actually was a transformation body Bodhisattva, she said: "By virtue of the Buddha's power, now I am able to view these supreme adornments of the Land of Ultimate Bliss, however, what about the future living beings? How can they get to know this?" As a response, the Buddha revealed the sixteen methods of contemplation. Therefore, "the Buddha Speaks the Contemplation of Limitless Lifespan Sutra" is also called the "Sixteen Contemplations Sutra". Beginning with the contemplation of a sunset, one contemplates water, then the lapis lazuli jeweled ground, the seven lines of trees, and the Three Sages in the Western Land etc., all these supremely adorned proper and dependent retributions in that land are contemplated. Even for the rebirth of the lower grade, there are some methods of contemplation. Why make such contemplations? First, contemplation can concentrate our minds, because we living beings are all attached to marks, by use of the supreme marks, we are able to give

rise to a yearning mind toward the Pure Land. On the other hand, by using contemplation, living beings are able to recite the Buddha's name single-mindedly in thought after thought, and cultivate the Pure Land Dharma door.

If you do not concentrate your mind, then the Dharma door of reciting the Buddha's name will not exist, since you are just following along with the assembly when reciting the Buddha's name, then it is as if there is no Amitabha Buddha. However, if you are single-mindedly reciting, Amitabha Buddha is there; This is a bit of my personal experience. When you are concentrated, you can really feel the compassion and the vast vows of Amitabha Buddha. At this time, the Dharma door of the Land of Ultimate Bliss is assuredly real, truly appropriate and very positive. Moreover, you can be confident that you will be reborn in that Land, that is for sure! Therefore, whether the Dharma door of reciting the Buddha's name exists or not varies with different individuals, it depends on one's sincerity and effort.

For me, the feelings of reciting the Buddha's name aloud and in a low voice are different. When I recite in a low voice, I tend to give rise to false thinking. However, when reciting the Buddha's name aloud, by only hearing the sound of reciting the Buddha's name, a lot of faith in the cultivation of the Buddhadharma is generated. It even seems that things around you all have vital energy welling forth. Why is that? When people are changing from an ordinary person to a sagely person, his mind and body will have some kind of change. When you recite the

Buddha's name aloud, since you are moving, and moving brings change, the energy and blood in your body and mind will change. Then at that time, some kind of strength will be generated, and then you can feel that Amitabha Buddha is everywhere, and you also can feel the supreme happiness of reciting the Buddha's name, then you will feel that you are full of faith, Amitabha, Amitabha, Amitabha....!

Everyone of you might as well try it out, to experience the resonance and strength generated by the vibrancy of the body and mind when you recite the Buddha's name aloud. At that time, you will feel different in your body and mind compared to usual time. When such kind of strength is generated, not only for the Dharma door of reciting the Buddha's name, you will also feel confident and strong in your life. However, you have to focus your mind on the place behind your navel when reciting, since the source of our energy is located there. Do not recite loudly with your throat and lose your voice.

We will do the great transference this afternoon, so everyone, bring forth the strength and spirit of the City of Ten Thousand Buddhas, and be confident that we will surely be reborn in the Land of Ultimate Bliss! We should "have" the Dharma door of reciting the Buddha's name! I wish everybody will attain the Samadhi of reciting the Buddha's Name, Amitabha!



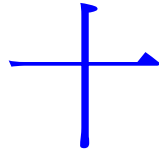
老年人的春天

—記佛堂喜結敬老緣

The Elders' Spring

—The Memoir of A Respecting the Elders Day in Buddha Hall

文/ 余昭平/ 英譯/ Emily Chen



月十四日金聖
寺舉辦一年一

度敬老尊賢活動，三百多位年過古稀的年長者，穿戴著節日的盛裝，受到百名義工的熱情招待，和無微不至的關照，這個節日是我們老年人的春天。正門口熱情的義工，為每位老者戴上美麗的胸花，你可看到兩幅醒目的紅聯。

敬老節活動正式開始了，首先，主持人教大家做健身操，以消除車旅疲憊，也可作日後家常保健之用，一舉兩得。而後，全體老人在法師帶領下，誦念《佛說阿彌陀經》，會場氣氛很是莊嚴肅穆；接著法師介紹“敬老節”的由來，最初是由宣化上人倡導並創辦的，宗旨是教育世人敬孝父母，達到“幼盡孝，壯敬老”之效，從而弘揚中華數千年來的倫理道德文化。這個活動，並沒有人我，國籍，宗

教，種族之分，目的是使全社會敬老尊賢，廣結善緣。

時近中午，素食餐會開始了，年長者按序入座，八人一桌席位，一共辦了四十多桌，每桌設有一位招待員，專門為長輩門佈菜分饌。一道道香味四溢的素食次第上席，不僅有中式的養生湯，翠綠水晶片，還有西式拼盤，日式壽司.....，真可謂中西合璧，美不勝舉。

為了讓老人們用餐時增添樂趣，主辦單位特意安排節目表演，專程從洛杉磯過來助興的合唱團，嘹亮的歌聲，真情的高唱；亭亭玉立一對漂亮的姐妹花，唱起優美動聽的民歌，博得年長者的陣陣掌聲；年過古稀的一位老人，用快板的形式，自編自演了“公婆同口頌養生”，把養生有道的秘訣，淋漓盡致的表演在舞台上，句句打動老年人為了健康長壽的心坎，獲得了好評。

一位美國法師-恆持法

師，說一口流利的國語，生動的妙語連珠講佛法，若不是膚色的差異，我誤以為她是一位中國人。我們一邊品嚐著一道道佳餚美味，一邊聆聽一曲曲動聽的音樂，猶如置身於極樂世界。

表演結束，接著是有獎問答，長輩們口香腹飽之餘，也快速地動起腦筋，抽籤搶答，場面生動。最後主辦單位還贈送給到會者，每人一份精緻有意義的小禮物，大家喜逐顏開，滿載而歸。

我們還在寺裡請了佛教書籍，有《父母恩重難報經》《大悲咒》...等。在回家的路上，我腦海裡依然久難平靜。心想：今後應循經書的教誨，打開心靈的鎖鏈，多吃素菜，學好養生有道，正確的對待人生的暮年，多為社會做些功德事，怡養天年也！我們的收穫是佛堂喜結敬老緣。

The annual "Respecting the Elders Day" event took place in Gold Sage Monastery this year Oct. 14th. Around 300 dressed-up elders attended the many activities; they were welcomed and thoughtfully taken cared by over 100 hearty volunteers. That day, the atmosphere was filled with joy and happiness. The outstanding couplets

on red papers hung on the front door to welcome us, and the cheerful volunteers put one beautiful corsage on every one of us.

The activities of the event began with a fitness exercise, taught by the host, which is useful not only for trip recovery but also for daily health maintenance. It was followed by the "Amitabha Sutra" recitation guided by Dharma Masters in the Buddha Hall that was very adorned and inspiring. Then the Dharma Master explained the origin of "Respecting Elders Day" which was initiated and promoted by the Venerable Master Hua. The main principle beneath this event is to teach people to be filial to one's parents. "Children being filial to their parents and the youth being respectful to their elders" is the goal this event is trying to portray. Also, to further the goal, is to promote the Chinese History, culture, and moral ethics. In the activities, it doesn't differentiate you and me, nationalities, religions, or races; the main purpose is let the societies be aware of respecting the elders, revering the virtuous and being philanthropic.

The lunch was the vegetarian banquet, the elders sequentially seated in a total of 40 tables. Each table had 8 elders whom were served by one volunteer. There were numerous delicious dishes, not only were there Chinese healthy soup, crystal jade vegetable, but also western style potpourri, and Japanese sushi.

In order to entertain the elders during the lunch, there were interesting programs such as the choir from LA with wonderful songs

and genuine voices, the beautiful sisters with melody folk songs. They all won the loud applauds from us. One elder single-handedly performed and arranged the "husband and wife together recite the secret of health". His humorous and thorough performance was highly praised by everyone. While tasting all the delicacies, we listened to one wonderful music after another; it felt like we were in Ultimate Bliss Pureland.

One American Dharma Master -- Heng Tzi spoke fluent Mandarin and gave a vivid dharma talk. She was so good at Mandarin that one would find hard to believe that she is not a Chinese if one didn't see her complexion.

Following the program, it was Q&A time. The elders sharpened their brain, eagerly responded the answers. It was a lively moment. At the end, the host gave every participant a unique and meaningful gift. We all left smiling bearing great gifts at the end of the day.

Not only did we carry gifts back, but we brought home Buddha Dharma such as < The Buddha Speaks of How Difficult it is to Repay Parents' Kindness. >, <Great Compassion Mantra> ... and etc. On the way home, it was difficult to settle my mind because I thought that from now on, I should follow the teaching of Buddha Dharma, unlock the lock of my mind, eat more vegetables, stay healthy, properly face the late age of the life and do more good deeds for the society. These really are the best outcomes from the "Respecting Elders Day" in Gold Sage Monastery.



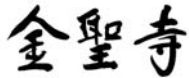
金聖寺 法會通告

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

12 / 9, 16, 30		楞嚴咒法會 (8:00AM ~ 9:00 AM) The Shurangama Mantra Recitation	
週日 Sunday	12 / 2	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation	
	12 / 9	觀音法門 (9:00 AM ~ 3:00 PM) The Gwan Yin Dharma Door	
	12 / 16, 30	金光明經講座 (9:00 AM ~ 11:00 AM) Lecture on The Sutra of Golden Light	
週六 Saturday	越南語 (Vietnamese)		Lecture on The Earth Store Sutra
		12 / 8, 22	楞嚴經講座 (2:30 PM ~ 4:30 PM) Lecture on The Shurangama Sutra
	中文 (Chinese)	12 / 8	誦普門品法會 (9:00 AM ~ 10:20 AM) Universal Door Chapter Recitation

十二月份活動 Buddhist Events in Dec. 2007	日期 Date	地點
慶祝阿彌陀佛聖誕法會 Celebration of Amitabha buddha's Birthday 金聖寺將安排巴士前往聖城參加法會。請於即日起至12月20日以前報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before Dec. 20	12 / 23 週日	萬佛聖城 (CTTB)
阿彌陀佛聖誕法會 Celebration of Amitabha buddha's Birthday	12/26 週三 8:30 AM ~ 10:30 AM	金聖寺 Gold Sage Monastery
大悲懺法會 Great Compassion Repentance	每日 1:00 pm	

一月份活動 Buddhist Events in Jan. 2008	日期 Date	地點 Place
地藏經講座(越語) Lecture on The Earth Store Sutra (Vietnamese)	1/5 週六 2:30 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
長青學佛班 Elders' Dharma Study Group	1/ 5 週六 2:00 PM ~ 4:30 PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	1/ 6 週日 8:15 AM ~ 4:00 PM	
誦普門品法會 Universal Door Chapter Recitation	1/ 12 週六 9:00 AM ~ 10:20 AM	
楞嚴經講座 (越語) Lecture on The Shurangama Sutra (Vietnamese)	1/12 週六 2:30 PM ~ 4:30 PM	
大悲懺法會 Great Compassion Repentance	每日 1 pm	



Dharma Realm Buddhist Association
Gold Sage Monastery
 11455 Clayton Road, San Jose, CA 95127
 Tel : (408) 923-7243 / Fax: (408) 923-1064
 法界佛教總會網址: www.drba.org

NON-PROFIT ORG
 U.S. POSTAGE
 PAID
 PERMIT # 34
 SUNNYVALE, CA



齊心協力建道場

Let's Put Our Minds and Efforts Together to Rebuild Gold Sage Monastery

為金聖寺重建工程早日開工，順利進行，圓滿完工。從上到下匯集大家的心力，共同體認及承擔建立道場的殊勝。

期間：2007年12月1日起至重建工程圓滿完工。

作法：個人發心報名，選擇每日固定功課：

1. 心經：每日3遍或7遍
2. 楞嚴咒：每日1, 3, 5, 7, 21遍
3. 大悲咒：每日7, 21, 108遍
4. 個人自訂功課

回向：金聖寺重建工程順緣增長，逆緣消除，早日開工，順利進行，圓滿完工。

本寺將每月公佈各項功課總計。有意者向本寺登記及索取功課表。

Purpose: May the rebuilding of Gold Sage Monastery begin as soon as possible, proceed smoothly, and complete according to plan. In order to realize this goal, let's work together and share the responsibility for rebuilding this Place for Awakening.

Time: Beginning from December 1, 2007 until the rebuilding is completed according to plan.

Method: Everyone volunteers his or her time, and chooses one or more of the following sutra/mantras to recite daily:

1. Heart Sutra – 3 or 7 times daily
2. Surangama Mantra – 1, 3, 5, 7, 21 times daily
3. Great Compassion Mantra – 7, 21, or 108 times daily
4. Others: the volunteer's own choosing

Dedication of Merit: For rebuilding Gold Sage Monastery, may there be an increase of good conditions and eradication of obstacles. May the construction begin as soon as possible, proceed smoothly, and complete according to plan.

Gold Sage Monastery will announce the total recitations.
 If you would like to participate in this project, please register with Gold Sage Monastery and pick up the tally chart for your daily recitations.