

# 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 定入如來不動堂

*The King of All Dharmas is the one word "Amitabha."  
The five periods and the eight teachings are all contained within it.  
One who single-mindedly remembers and recites his name  
In samadhi will enter the Thus Come Ones' place of quiescence.*

—宣公上人 作/By the Venerable Master Hua



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.

# 萬慮皆空入蓮邦

*When All Thoughts Are Empty One Enters the Lotus Land*

宣公上人 開示 / By the Venerable Master Hua

**你**這個心哪，它忙得很，一天到晚要找工作，不會休息的。所以我們這個心，你若不給它一件事情做，它就總不自在，所以就給它找一個「南無阿彌陀佛」這一句佛號，也就是參禪。你不要以為「臨濟」坐那個地方，這麼把眼睛一閉，裝模作樣的，這是參禪。你睜著眼睛，也可以參禪。

行也禪，坐也禪，  
語默動靜體安然。

行住坐臥都是參禪。古人說：

有禪有淨土，猶如戴角虎；  
現世為人師，來生做佛祖；  
有禪無淨土，十人九錯路；  
無禪有淨土，萬修萬人去。

淨土法門這是最容易修

的一個法門，在過去諸大菩薩都讚歎修行淨土法門。好像文殊菩薩也讚歎念佛，普賢菩薩在《華嚴經》〈普賢菩薩行願品〉也是攝十方眾生，往生淨土，普賢菩薩也一樣念佛求生淨土，觀世音菩薩也是念佛，大勢至菩薩也是讚歎念佛法門。

聽過《楞嚴經》的人，應該知道〈大勢至念佛圓通章〉說這個念佛法門，說得非常之好，這是過去諸大菩薩，統統都讚歎淨土法門，專修淨土法門。

在過去的一切祖師都先參禪，而後念佛，參禪開悟了之後，他就專門念佛，他念一句阿彌陀佛，就有一個阿彌陀佛的化身現出來，永

明壽禪師就是這樣子，最近的，印光老法師專門提倡念佛法門，虛雲老和尚也是提倡念佛法門。所以這個念佛法門，是最容易修行的一個法門，最方便、最容易、最簡單、最圓融的一個法門。

這個法門是十方諸佛所共讚歎的，你看《彌陀經》上，六方諸佛都出廣長舌相，遍覆三千大千世界，來稱讚這一個法門。如果不是正確的話，這六方諸佛，為什麼都讚歎，由這一點證明，我們修這個念佛法門是最好的；尤其在末法的時候，人人應該修。可是我們現在是正法的時代，你們不修行這念佛法門呢，那就要拼命地來參禪，不要怕苦！

**O**ur restless mind is constantly looking for something to keep it busy. To set it at ease, we give it the task of reciting "Namo Amitabha Buddha." This is also a form of Dhyana meditation. You don't have to sit in lotus posture with your eyes closed, like Dhyana Master Linzi, to investigate Dhyana. You can also meditate with your eyes open.

*Walking is Dhyana, sitting is Dhyana.  
In speech or silence, movement or stillness,  
One is always at peace.*

One can investigate Dhyana whether moving or still, awake or asleep. An ancient saying goes:

*With Dhyana and Pure Land, one is like a tiger with horns,  
A teacher of humans in this life, a Patriarch or Buddha in the next.  
With Dhyana but not Pure Land, nine out of ten go astray.  
With Pure Land but not Dhyana,*

*ten thousand cultivate and ten thousand go.*

The Pure Land Dharma-door is the easiest method of practice. All the great Bodhisattvas have praised it. Manjushri Bodhisattva praises it, and Universal Worthy Bodhisattva, in the "Conduct and Vows of Universal Worthy" chapter of the Flower Adornment Sutra, exhorts all living beings to seek rebirth in the Pure Land. He himself recites the Buddha's name and seeks rebirth as well. Guanshiyin Bodhisattva is also mindful of the Buddha, and in the *Shurangama Sutra*, Great Strength Bodhisattva praises this Dharma-door of reciting the Buddha's name and describes how he obtained perfect penetration by means of it. Thus, all the great Bodhisattvas of the past have praised and cultivated the Pure Land Dharma-door. The patriarchs of the past all first investigated Dhyana, became enlightened, and then exclusively recited the Buddha's name. There were

those who, every time they recited the Buddha's name, would have a transformation Buddha come out of their mouths. Dhyana Master Yong Mingshou was that way. More recently, Elder Master Yinguang exclusively advocated mindfulness of the Buddha and Elder Master Hsu Yun also advocated reciting the Buddha's name. It is the easiest, most convenient, and most perfect Dharma-door, praised by all Buddhas of the ten directions. Doesn't the *Amitabha Sutra* describe how the Buddhas of the six directions each bring forth a vast and long tongue covering the three thousand great thousand worlds to praise this Dharma-door? This is the best practice, and everyone should take it up especially in the Dharma-ending Age. However, since we are upholding the Proper Dharma Age here, if you choose not to recite the Buddha's name, then you should investigate Dhyana (meditate) as if your lives depended on it! Don't fear suffering!

## 慶祝阿彌陀佛聖誕法會

### *Celebration of Amitabha Buddha's Birthday*

金聖寺將於十二月十三日(星期六)，從早上八時三十分至下午四時，舉行阿彌陀佛聖誕法會，歡迎大家踴躍參加。

Celebration of Amitabha Buddha's Birthday at Gold Sage Monastery  
on December 13, from 8:30am to 4pm (Sat.)

# 未來果 今生種

*Seeds of future retributions are planted in this life*

恆白法師開示/By DM Heng Bai  
袁華麗/ Translation By Huali Yuan

**跟**大家談一談，如果想要有善知識來引導我們修行正法，那麼我們就要多做善事，幫助別人，要盡心誠意地，老老實實地，護持三寶。

在妙法蓮華經第二十七品，妙莊嚴王本事品提到這個法門，有四位比丘他們發心精進修行，可是，他們吃的、住的，及日常用品，都沒有人供養，所以，他們就不能專心辦道，每天都為這些事情在操心。

這時候，他們四位比丘當中有一位就說：「我們這樣子下去不是辦法，大家不能安心修行，好啦！我來護持大家修行吧！我去做工賺錢來供養你們。」所以他就去做苦工，去賺錢，來供養另外三位比丘的修行。

他非常的盡心盡力，很誠

心的來供養。有些時候，他做工的地方在王宮附近，他看到國王出巡，是那麽樣的威武壯麗，他就打了一個妄想「我來生做國王，那也很不錯啊！」因為這個妄想，他的下一生就做了國王，叫妙莊嚴王。雖然他對老百姓很慈悲，可是他忘記他的願，是要修行佛法，要護持三寶的。他信外道，結果就造了很多的罪業。

我們再談到那三位精進修行的比丘，因為有人護持他們，令他們安心辦道，他們後來都證了聖果。證果以後，就觀察這位犧牲他的修行，護持他們的妙莊嚴王。發現他現在做國王了，可是他信外道，造了很多罪，已經忘了他要護持三寶，要修行的願。他們就憐憫他，設了一個方便法。怎麼樣呢？他們三個人就去做他的眷屬，一個做了他的太太，兩

個做了他的兒子。

這個時候，雲雷音宿王華智佛在菩提樹下講《法華經》，這兩位王子是修行佛法的，是行菩薩道的，他們就請示王后，一起去聽佛講經，王后說：「好是好啊！可是我們應該把國王，把你們的父王也改變了，一起去聽佛講經，那才好啊！」這兩位王子就說，「我們真不幸啊！我們是法王子，怎麼會生在這邪見的家庭裡面呢？」王后就說：「我們可不要忘了，過去世是他來護持我們，我們才有今天的成就，我想，你們到父王的面前，看看有什麼辦法，可以把他改變？現一現神通，或許就會轉變他邪知、邪見的心啦？」

兩位王子就聽母親的指示，到他們父王的面前，去現神通在虛空中行、住、坐、

臥，在虛空中一下子大身變小身，一下子小身變大身，或者是他們的身體充滿整個虛空，或者，他們能夠鑽到地裡面去，就好像到水裏一樣，他們也能夠在水上走路，就好像在地上走路一樣，現這種種的神通。國王看他這兩個兒子，怎麼能夠有這麼大的能耐，就很驚奇，又驚又喜，問他們說：「你們的老師是誰？」他這時候動心了，他也要去跟他們的老師學習，就說「給我介紹好不好，我也去，跟你們一起去。」

王子就說，「雲雷音宿王華智佛現在在菩提樹下講《妙法蓮華經》，他就是我們的老師，我們去聽經好不好？跟我們的母親一起去聽。」國王就說：「好好好，我們一起去。」

妙莊嚴王就很歡喜，很恭敬的聽經，這時候佛就給他授記「你在我的法中出家，你可以修行成佛，你的佛名就叫娑羅樹王。」妙莊嚴王聽到佛給他授記之後，他就發心出家，把他的王位捨給他的弟弟，就出家修行去了。

我們看一看，怎麼這麼好的事情就發生在妙莊嚴王的身

上，他做了國王，信外道，又有因緣聞到佛法，才剛學佛，佛就給他授記。你看，怎麼這麼多好事情發生在他身上？這個都是因為他過去種了這個善根，他犧牲了自己的修行，然後他去做苦工來護持三寶，這樣的誠心，這樣的經歷，所以他才能夠在做國王的時候，得到善知識的引導，善知識能做佛事，能夠指示他佛教的修行，然後，讓他得到利益，能夠歡喜發心來學佛。善知識的引導這都不是沒有理由的，當我們在沒有因緣可以出家修行的時候，我們做居士，就盡心盡力的供養三寶，幫助別人，做好事，以後就會得到善知識來引導我們，這些都是功不唐捐的。

就是要默默的耕耘，這些功德都是在我們自性的銀行裡面存著，什麼人也沒有辦法搶去的。我們也不一定要別人知道，我們就是盡我們的能力來做好事，來幫助別人，來護持三寶，這個就是在妙莊嚴王本事品裡所提到的。以後，好事都會時常發生在我們周圍，讓我們覺得不可思議，要有好的未來，現在就要下苦工。

Today my topic is that if we want to meet a good knowing advisor who can guide our cultivation, we need to do more good deeds, help other people, and try our best to protect the Triple Jewel sincerely. In the twenty-seventh chapter of the Wonderful Dharma Lotus Flower Sutra, the chapter of past deeds of king wonderful adornment mentioned this dharma door. There were four Bhikshu who resolved to vigorously cultivate, however, no one provided them food, shelter and other daily necessities, therefore, being worried about these things every day, they could not focus on cultivation.

At that time, one of the four Bhikshu said: If things continue like this, we won't be able to focus on cultivation, well, let me support everyone of you! I will go to work and earn money so that I can make offerings to you." Therefore he went to work and made money, in order to support the other three Bhikshus' cultivation.

He was very diligently and earnestly in making offerings. Sometimes, his working place was near the palace of king, and when he saw how grand scene the king's parade was, he thought to himself, "It is not bad to be a king in my next life!" Because of this false thinking, he became a king in his next life by the name of king wonderful adornment. He was very kind to his people, but he forgot his past vow which was

to protect the Triple Jewel and cultivate according to Buddhadharma. Moreover, his belief fell into other path, and thus created a lot of karmic offenses.

Let's talk about the other three Bhikshu who cultivated vigorously. Since they had someone supporting them, they were able focus on cultivation, later on, they all attained sagehood. After they became sages, they made a contemplation and found out that the other Bhikshu who had supported them by sacrificing his own cultivation, now was the king wonderful adornment, who already forgot his past vows, and believed in an externalist path and created a lot of karma. Out of compassion, these three Bhikshu came up with an expedient method. How? They manifested as his family member, one as his wife, the other two as his sons.

At that time, Buddha Cloud Thunder Sound Constellation King Flower Wisdom was lecturing the Dharma Lotus Flower Sutra. Since the two princes were studying Buddhadharma and cultivating Bodhisattva path, they requested the queen to attend the Buddha's sutra lecture with them. The queen said, "Well, it is good to do so, but it is better if we could change your father's mind, and ask him to go with us!" The two princes replied: "How unfortunate we are! As Dharma princes, yet we

have been born into this family of deviant views! The queen said, "We should not forget it is because your father's support in the past life that we had today's achievement. I think you should go find your father and see what you can do to change his mind. Manifest your spiritual powers, maybe by this way, you can change his deviant views."

These two princes followed their mother's instructions, and manifested all kinds of spiritual powers before their father. In space they walked, stood, sat, and reclined, and then manifested as being small, and from being small, they again manifested as being large, or manifested in huge bodies filling up all of space, or they entered into earth as if it were water, and walked on the water as if it were land. Seeing his sons' great spiritual powers, the father rejoiced and was greatly surprised, he asked them, "Who is your Master?" Since he got interested and wanted to learn from their Master, he said to his two sons, "Could you introduce me to your Master. Let us go meet your Master together!"

The two princes replied, "Buddha Cloud Thunder Sound Constellation King Flower Wisdom is our master, he is proclaiming the Wonderful Dharma Lotus Flower Sutra beneath a Bodhi tree, should we go to the lecture together? Mom can come with us too." The king

said, "Good, good, let's go there together." The king wonderful adornment joyfully and respectfully listened to the sutra lecture, at that time, the Buddha bestowed a prediction on him, "You shall leave household life within my Dharma, you shall become a Buddha by the name of Sala Tree King." Upon hearing the prediction from the Buddha, the king brought the resolve to leave household life, he conferred his country upon his younger brother, left the household life and went on to cultivate.

See, how come such good things happened to the king wonderful adornment? Although being a king with faith in externalist path, still he had the affinities to encounter the Buddhadharma, and right after he started to learn, the Buddha bestowed him a prediction. See, why are there so many good things happened to him? It is because he had planted good roots in his past life, he supported the Triple Jewel by sacrificing his own cultivation and working hard, by doing so and because of his sincerity, he was able to encounter good knowing advisors, who could do the Buddha's work, guide his cultivation, benefit him, and inspire him to study Buddhadharma with a joyful mind. Being guided by good knowing advisors is not without a reason, therefore when the cause and conditions for us to leave

household life are not ready, we as layperson can try our best to offer to the Triple Jewel, help others and do good deeds, then later on, we are able to gain the guidance from good knowing advisors, since all these efforts count.

Apply your efforts diligently without being noticed, thus merit and virtue being created will be stored in our inherent nature, which cannot be taken away from us. We don't have to advertise ourselves, what we need is to try our best to do wholesome deeds, help others and support the Triple Jewel. The above story is mentioned in the chapter of past deeds of king wonderful adornment. Later, auspicious things will always be with us, which makes us feel inconceivable, but in order to have such a bright future, we have to work hard now.



# 極樂世界是依歸

— 父親往生記 —

## Pure land is home

--- story of my father's rebirth ---

文 / 李果璇 / by Guo Xuan Lee

Translation By Huali Yuan/袁華麗

**我**父母親住在澳洲，以前他們並不相信佛法。當我開始學習佛法的時候，我勸家人也一起學佛，母親和妹妹都聽我的，開始吃素念佛，而父親仍堅持認為這些是迷信，還阻礙我學佛。

有一天，我父母和妹妹駕車外出，發生車禍，情況非常嚴重，整個車子差不多都毀壞了，父親當時陷入昏迷狀態，流血很多，但母親和妹妹卻安然無恙，自從這次事故以後，她倆更加相信佛法，父親則病倒在床上，無法行走，但他堅信自己的身體會恢復像以前一樣，可以自由行走，請了很多好醫生治療，但無濟于事，他的身體一直未能好轉，因此經

常向母親發脾氣，使得母親很煩惱，所以我就回澳洲去看望他們老人家。

我回到家裡，開始向父親講人生“生老病死”的真理，和一些佛法。我對父親說：「你已經歷過生和老的苦，現在你正忍受著病的苦，最後一條路是一死。」我每天都給父親講一些佛法，他開始有一點點相信，他告訴我說，有一天下午他躺在床上，看見房間著火了，火燒得很旺，但是很奇怪，火裡有一些魚。他急忙呼喚我母親，但當她進來時，卻什麼都沒看到。父親問我那是甚麼意思？我告訴父親我的看法：「我們的身體，就像我們住的房子一樣，現在房子著火了，說明你的身體就快要壞

了；至於魚呢！你看見過魚閉過眼睛嗎？魚從來都是睜著眼睛的，就是代表著要你趕快清醒，不要再執迷了。你很有福報，佛菩薩示現這些給你看，是要你趕快覺悟啊！你的這個身體就快要壞了，不要再執著它了。」從這以後，父親開始吃素念佛。

在父親往生前半年，有一次姐姐去探望他。我姐姐是一位很孝順，很善良的人，她是天主教徒，她相信動物生來就是供給人吃的，人只要心好就可以了。當她看見父親生病，身體瘦弱，又吃素，擔心父親營養不夠，就告訴父親她的想法，並問可不可以煮肉食給他吃，我父親一聽就受影響，很高興又能吃肉了，就這樣一發不可收拾，天天都想吃豬蹄。母親打電話給我，讓我勸勸父親，我在電話裡只對父親說了兩句話，我說：「爸爸，你現在吃人家的腳，將來人家也會來吃你的腳。」一星期後，母親打電話告訴我說，我父親又恢復吃素了。

在我父親往生前兩個月，每個晚上他都無法入睡，他似乎在對著什麼人一直在講話，發脾氣罵人。因此我又回澳洲

探望他，我問父親為甚麼不睡覺？他說每天晚上都有人來擾亂他，那些人都沒有腳，我一聽，就知道是他的冤親債主來了，我跟父親說：「因為你以前吃人家的腳，現在那些眾生來找你了。」我問父親：「你是怎麼對待他們的呢？」父親說：「我不怕他們，我一生從不做惡事，不害人，我不需要怕鬼，鬼來，我就跟他們拼！」我勸父親不要這樣，因為這些眾生做鬼是很痛苦的，他們沒有福報，沒有機會聽聞佛法，我們要憐憫他們。我告訴父親：「今晚如果他們再來，你就向他們道歉，說以前不懂事，傷害了他們，請他們原諒。告訴他們要念佛，求往生，了生死，你也要念佛給他們，要念阿彌陀佛。」第二天早上，我問父親他們昨晚有來嗎？怎麼樣？我父親說他們有來，並把我教他說的話對他們講了，並念佛給他們，他們就不再擾亂他，都站在那兒聽佛號，聽完就離開了。

在我父親往生前一個星期，有一天他好像是要走了，媽媽和妹妹開始念佛，念了一整天，但父親還未走。忽然，我妹妹聞到一股香味，持續了

大約5分鐘。這時候，我妹妹心裡明白是要上香，她讓母親拿香爐來給她上香，祈願佛接引我父親和他的冤親債主，上完香，她倆繼續念佛，這時候我妹妹聽到周圍不止有她倆的聲音，空中還傳來很多悅耳的聲音，和她們一起念佛，她說聽到這些美好動聽的聲音，心裡覺得非常的清淨，一個星期後，父親就往生了，往生前他一直很清醒，這時他已經放下一切了，妻子、孩子和房子都不重要了，就一心想跟佛走，他已經準備好了，他走得很安詳，臉色很紅潤很好看，帶著微笑，身體也很柔軟，來助念的有一些人還聞到了香味。

在父親往生49天後，有一天，我的兒子明光在睡覺，夢裡覺得好像有人在推他的胳膊，他張開眼睛看到外公，明光說外公不像以前的樣子，是比丘相，光頭，臉上很光潤，沒有皺紋，身著明亮的橘色袈裟，很高興地微笑著，他就問：「外公，你來這裡做什麼？」他外公微笑著回答說：「我來告訴你，我已經往生極樂世界，跟阿彌陀佛走了，明光，你要趕快念佛，跟阿彌陀佛走。」

**M**y parents lived in Australia and they did not believe in Buddhadharmā. When I first started to study Buddhadharmā, I also exhorted my family to study, my mother and younger sister followed with me, and they became vegetarians and started to recite the Buddha's name, however, my father still insisted that we were being superstitious, and he even obstructed my cultivation.

One day, my parents and younger sister had a car accident when they were driving. The accident was quite serious, the whole car was almost wrecked, and my father went into coma and bled a lot, however, my mother and younger sister remained safe and sound. After this experience, mother and sister gained more faith in the Buddhadharmā, while my father was sick in bed and could not walk, but he had a strong belief that his body would recover as wholesome as before, and he could walk freely, therefore, he asked many good doctors to treat him, but all efforts went in vain, his physical health did not get any better. Because of this, he lose his temper all the times, which made my mother afflicted a lot, therefore I went back to Australia to visit them.

After I got home, I explained to my father the truth of "birth, old age, sickness, death, and other Buddhadharmā. I told him," you have already gone through the suffering of birth and old age,

now you are undergoing the suffering of sickness, and the last one would be the suffering of death." I explained Buddhadharmā to him everyday, so he started to gain a bit of faith, he told me that one day when he was lying in bed, he saw his room caught on a heavy fire, but strange indeed was that there were some fish amid the fire, he hurried to call my mother in, however when my mother came, she saw nothing. My father asked me what did that mean, I told him my personal view " Our physical body is like the house we are living in, now the house is on fire, it means that your body is being broken down; as for the fish, when did you see a fish with closed eyes? Fish always keep their eyes open, which means that you should wake up soon, don't get attached and confused any more. You really had a lot of blessings, since Buddhas and Bodhisattvas showed you these in order to make you wake up soon! Your body condition is getting down soon, do not get attached to it any longer." From this on, my father changed to a vegetarian diet and started to recite the Buddha's name.

Half a year before my father's rebirth, my elder sister visited him once. She a final daughter with a kind heart, but being a Catholic, she believes animals are created to be eaten by human, as long as human are kind. So when she found that our

father was sick, weak, and on a veggie diet, she was worried that our father did not get enough nutrition. Therefore, she explained her concern to father, and asked him whether she could cook meat for him. He took her advice at once, and was happy that he could eat meat again. So one thing led to another, and he could not stop, later on he even desired to eat pig's feet every day. My mother called me and asked me to talk to my father, over the phone, I just said a few words to him, "Dad, if you eat other beings' feet now, in the future, other beings will eat your feet." One week later, my mom called me again and told me that my father had returned to a vegetarian diet.

Two months before my father's rebirth, he could fall asleep every night. It seemed that he kept talking to someone, getting angry and yelling. Therefore, I went back again to Australia to visit him. I asked him why he could not sleep. He said that some beings came to bother him every night, and none of them had feet. I realized at once that they were his enemies and debtors. I told him, "It is because you ate others' feet in the past, now they all came back to you." Then I asked him, "How did you treat them?" He said, "I am not afraid of them, I never did a single evil thing or harm a single person in my life, therefore I do not need be afraid of them, if they come, I will fight with them!" I advised

him not behave like that, because those ghost beings are in great suffering, without blessings, they have no opportunities of encountering Buddhadharmā, that is why we should be compassionate with them. I said, "If they come again tonight, you apologize to them, and tell them because you did not understand principles, you harmed them, now you are seeking forgiveness from them. Also you can tell them to recite the Buddha's name, so that they can seek rebirth, and end birth and death. You yourself also have to recite the Buddha's name on behalf of them, recite Amitabh Buddha." The next morning, I asked father whether they came or not and how was it. He said they did come, and he addressed them as I taught, then he recited the Buddha's name on their behalf, and they did not disturb him any long, they stood there listening to the Buddha's name, after that, they left.

A week before my father's rebirth, one day, it looked like he

was dying, therefore, my mother and younger sister started to recite the Buddha's name, after a whole day, my father is still alive. Suddenly, my younger sister smelt fragrant incense, which lasts for about 5 minutes. At that time, she understood that she need offer incense. Therefore, she asked mother to bring an incensory for her to lit incense, wishing the Buddha could come to welcome father and his enemies and debtees into pure land. After making the incense offering, they continued reciting the Buddha's name. At that time, my younger sister heard other voices around them, a lot of melodic voices resound in the air, reciting the Buddha's name. My younger sister said that upon hearing these wonderful sounds, she felt very pure and clear in heart. One week later, my father passed away, his mind was quite clear when he was dying, but he already put down everything, his wife, children, and houses, his only wish was to follow the Buddha and

he was ready. He passed away very peacefully. His face looked ruddy and pleasant, and even had a smile on it. His body was also very soft. Some people who came to assist reciting the Buddha's name even smelt fragrant incense.

Forty-nine days after my father's rebirth, one day when my son Mingguang was in sleep, he felt someone nudging his elbows in his dream, when he opened eyes, he saw his grandfather. Mingguang said that his grandfather did not look like before, since his grandfather had the appearance of a Bhikus, with hair already being shaved, a very fresh and smooth face without any wrinkle, wearing a bright orange sash, smiling happily. Mingguang asked him, "Grandpa, how come you are here? His grandpa answered, smiling, "I came to tell you, I have already followed with Amitabha and been reborn in the Pure Land. Mingguang, you should vigorously recite Buddha's name, and follow with Amitabha Buddha."

念佛能念無間斷 口念彌陀打成片 雜念不生得三昧 往生淨土定有盼  
終日厭煩娑婆苦 纔將紅塵心念斷 求生極樂意念重 放下染念歸淨念

*If you recite the Buddha's name, reciting without cease,  
The mouth recites "Amita" and makes things of a piece.  
Scattered thoughts do not arise, samadhi you attain.  
For rebirth in the Pure Land, your hope is not in vain.  
If all day you detest the suffering Saha's pain,  
Make rebirth in Ultimate Bliss your mind's essential aim.  
Cut off the red dust thoughts within your mind.  
Put down impure reflections, and pure thoughts you will find.*

—宣公上人 作  
By the Venerable Master Hua



# 金聖寺 十二, 一月份法會通告

## GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

12 / 21, 28 ( 8:00 AM ~ 9:00 AM ) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	12 / 7	念佛共修法會 ( 8:15 AM ~ 4:00 PM ) Dharma Assembly of Buddha Recitation
	12 / 21,28	金光明經講座 ( 9:00 AM~11:00 AM ) Lecture on The Sutra of Golden Light
週六 (Sat.)	12 / 13	慶祝阿彌陀佛聖誕法會 ( 8:30 AM ~ 4:00 PM ) Celebration of Amitabha buddha's Birthday

十二月份活動 Buddhist Events in Dec. 2008	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11日以前報名。	12 / 14 週日	萬佛城 CTTB
長青學佛班 Elders' Dharma Study Group	12/6 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
大悲懺法會 Great Compassion Repentance	每日 1 pm (法會期間除外)	

一月份活動 Buddhist Events in Jan. 2009	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	1/3 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
念佛共修法會 Dharma Assembly of Buddha Recitation	1/ 18 週日 8:15 AM ~ 4:00 PM	
金光明經講座 Lecture on The Sutra of Golden Light	1/4,11 週日 9:00 AM ~11 AM	
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	1/24~26 8:30 AM ~ 3:30 PM	
大悲懺法會 Great Compassion Repentance	每日 1 pm (法會期間除外)	

金聖寺

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## 除舊佈新迎新春

*Welcome the Spring by Purifying Our Negative Karma*

金聖寺將於春節，2009年1月24日至26日(星期六、日、一)舉行

1. 禮誦消災吉祥神咒 (早上八時三十分至九時三十分)
2. 禮拜千佛懺法會 (早上九時三十分至下午三時三十分)

祈願大家新的一年內外吉祥，事事平安。  
歡迎大家踴躍參加。

**On January 24~26, 2009, (from 8:30am to 3:30pm) the Lunar New Year, the Gold Sage Monastery will be conducting**

1. The Disaster Eradicating Auspicious Spirit Mantra Recitation.
2. Thousand Buddhas Repentance Dharma Assembly.

**We wish everyone a happy lunar new year.**  
We would like to welcome everyone to attend the activities.

法會期間，並可設消災延壽及超薦牌位。

**Set up Plaques for Lengthening Life and for the Rebirth are available.**