

感師德澤續家風

——二零一八年臺灣法總訪問團大悲法會紀實（續）

Gratitude for Our Teacher's Kindness

—A Record of Dharma Realm Buddhist Association's Delegation
and the Great Compassion Session in Taiwan in December 2018 (continued)

法界佛教印經會 提供
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結束花蓮彌陀聖寺和臺北法界印經會四天行程後，由五位比丘和六位比丘尼率領的法總訪問團一行近六十人，次日清晨五點多鐘啟程，風塵僕僕地於上午八點抵達法界聖寺中部分會。這是中部分會自2018年1月5日正名儀式之後，法總僧團首次（應該是「首此」比較別具意義）來訪，因此別具意義。

法會八點半開始，一百餘位與會大眾在法師帶領下齊心恭誦〈普門品〉，隨後恭請訪問團法師開示。擔任此次法會主法的比丘恒興法師講到，不一定是拜佛或拜懺才是懺悔，應該是無時無刻都要懺悔。修行是從了解自己開始，要學習內觀；明白自己的長處、短處，透過觀照與懺悔，才能在道上一步步向前邁進。

接著，比丘尼恒立法師提到上人曾說：「有佛法在世間，世界才會光明。」現在這個世界到處都不

December 10, 2018

The Affiliated Branch in Central Taiwan
of Dharma Realm Sagely Monastery in Kaohsiung

After completing the four-day trip to the Amitabha Monastery in Hualien and the Dharma Realm Buddhist Texts Distribution Center in Taipei, the DRBA delegation of about 60 members, led by five bhikshus and six bhikshunis, set off again at 5 AM the next day. Braving the fatigue of traveling, at 8 AM, they arrived at the new “Central Branch” — the monastery's affiliated branch in Central Taiwan. It was the first time that DRBA monastics visited this branch since it became formally affiliated with DRBA on January 5, 2018. Therefore, this visit was especially meaningful.

The ceremony started at 8:30 AM. As more than 100 attendees recited *The Universal Door Chapter* together. Then, the assembly earnestly requested Dharma instructions from the visiting Dharma Masters. Bhikshu Heng Hing, the Dharma host of this session, commented that repentance is not limited to just the bowing repentance or bowing to the Buddha; rather, it should be done anywhere at anytime. Also, cultivation starts with understanding ourselves, first by self-reflection. Through contemplation and repentance, we can understand our strengths and weaknesses, and only then can we advance step by step along our path of cultivation.

Next, Bhikshuni Heng Li mentioned that Venerable Master Hua once said, “Only if Buddhadharma exists can there be bright light in the world.” Nowadays, almost nowhere in the world is peaceful. Therefore, we should practice more bowing repentance, more mantra recitation, and more Buddha recitation to help bring peace and stability to the world.

是很平安，我們應該多拜懺、多持咒、多念佛，來幫助安定這個世界。

比丘近修法師也提醒大家，我們已經在世間旅遊很久，應該要回家了。回到哪裡？回到淨土。這個法門非常簡單，只要誠心的念佛、發願。近修法師說，唯有平時就把念佛養成習慣，臨命終時才能念得出來。

午齋後，比丘近合法師開示受持五戒的意義。五戒除了理性的層面，精神層面更為重要。當我們關心別人比關心自己還要多一點，這就是大乘佛法的精神，世界也會因我們而改變。

比丘尼近經法師則分享自己學佛的經驗。大學畢業前，一位朋友的母親介紹她一本書；看完書之後，只記得「美國萬佛聖城宣化上人」這幾個封面題字。幾年之後，為了幫助妹妹順利申請到研究所，遂和妹妹發心吃素一年，果然成功了；後來有機會到華嚴精舍參加浴佛法會，又到萬佛聖城做義工，如今成為宣公上人座下僧團的一員。

下午的法會由恭誦〈普門品〉拉開序幕，接著是恒實法師主持佛學講座。繼近合法師談到受持五戒的意義，恒實法師也說，一般人聽到「不」字，會覺得好像是不讓我們做，感覺自己失去自由。但是這個看法是不對的，戒律是佛教導我們了生脫死的方法，佛告訴我們要觀察自己的心，要勤修戒定慧。

為甚麼要勤修戒呢？因為修習菩薩道要習定，邪淫會讓情緒很混亂，不容易入定；如果打個妄語，內心就翻起一百個波浪，這樣也很難入定。想要有智慧，一定要遠離酒精，因為飲酒會讓人頭昏。佛陀並不是強迫我們一定要這樣做，而是分享他自己修行得道的方法。

恒來法師談到1981年隨上人來臺灣參加僧伽會議，當時有上千位出家眾

Bhiskhu Jin Xiu reminded the assembly that we have been roaming in the world for too long and that it is time to go home. Where do we return to? The Pure Land. This Dharma is quite simple — practitioners just need to recite the Buddha's name and make vows with utmost sincerity. He also said, "Only when we make Buddha recitation into a habit — a part of our everyday lives — can we expect to be able to recite the Buddha's name when we are nearing our last breath."

After lunch, Bhikshu Jin He talked about the meaning of receiving and upholding the five precepts: besides the theories about the five precepts, their spiritual aspects are more important. When we care a little more about others than ourselves, this is in line with the spirit of Mahayana Buddhism. Thus, the world will change accordingly because of us.

Bhikshuni Jin Jing shared her experience in learning Buddhism. A friend's mother introduced a book to her before she graduated from college. After reading the book, she only remembered the words on the cover: "Venerable Master Hsuan Hua of The City of Ten Thousand Buddhas of the United States." A few years later, in order to help her sister successfully apply for graduate school, she decided to become a vegetarian along with her sister for a year. Indeed, it turned out that their wish was fulfilled—her sister's application was accepted. Later, she had the opportunity to go to Avatamsaka Vihara to participate in the ceremony of bathing the Buddha and then went to CTTB to volunteer. Now, she has become a member of Venerable Master Hua's monastic order.

In the afternoon, the Dharma session started with a recitation of *The Universal Door Chapter*. After that, Dharma Master Heng Sure presided over the lecture on Buddhism. Dharma Master Jin He then talked about the significance and importance of upholding the five precepts. Dharma Master Sure also said that when ordinary people hear the word "no" (in the five precepts), they feel that they are not allowed to do this and that, thereby losing their freedom. However, this kind of view is wrong. The precepts are the methods that the Buddha taught us to transcend samsara. The Buddha exhorted us to observe our mind and diligently cultivate the precepts, samadhi, and wisdom.

Why should we diligently uphold the precepts? In order to cultivate the Bodhisattva path, we must practice samadhi. Sexual misconduct causes us to have chaotic or tumultuous emotions, making it very difficult for us to enter samadhi. Lying churns up a hundred waves, also making it very difficult for us to enter samadhi. If we want to have wisdom, we must stay away from alcohol, because alcohol makes us lose our senses. The Buddha did not force us to uphold these precepts, but simply shared with us his methods of cultivating and realizing the Way.

和居士齊聚一堂，很多人想跟上人頂禮，上人就回到自己的房間，因為上人不要搶其他法師的光彩。

看到一連幾天午齋都有春捲供眾，來法師於是分享一個春捲的故事。有一次他跟上人一起應供，桌上有他喜歡的春捲，當時沒等其他人取菜，自己就先多夾了幾條春捲，結果上人說：「你們看！他把我們的春捲都拿走了，我們等一下都沒得吃了！」令他感到很難堪，於是起身離去。之後再回到餐桌時，上人對他說：「沒問題，坐下吧！」隨後把桌上的春捲通通都放進他的盤子。來法師說，上人善用機會教導弟子，不管你是中國人還是美國人，都沒辦法保住自己的面子（我相）。

法會下午四點鐘圓滿結束。揮別台中的佛友，訪問團驅車南下，前往高雄六龜法界聖寺轉法輪。

12月11日~12日 六龜法界聖寺

10日晚間八點，訪問團抵達法界聖寺。團員到大殿禮佛完之後，近梵法師介紹兩日法會行程——

四點早課；

五點打坐；

七點至八點誦普賢行願品及唱華嚴字母；

八點半開始大悲法會行程；

上、下午各唸誦〈普門品〉一部並進行佛學講座；

七點半晚課結束後，繼續晚間的佛學講座。

簡短說明之後，訪問團成員回下榻民宿休息，養精蓄銳，準備迎接接下來的緊湊行程。

11日凌晨四點，天還未亮，訪問團成員早已在一樓佛殿等待，準備參加早課。而早課後的打坐，更讓人感受

Dharma Master Heng Lai talked about attending the Third International Buddhist Sangha Conference in 1981 in Taiwan. At that time, over a thousand monastics and laypeople gathered together for the occasion. Many people wanted to bow to Venerable Master Hsuan Hua; however, Venerable Master Hua went back to his room because he did not want to take the spotlight away from the other Dharma Masters.

After noticing the offerings of spring rolls at lunch for several days in a row, Dharma Master Lai shared a story about spring rolls. Once, when he and Venerable Master Hua received offerings during this conference, his favorite spring rolls were also there on the table. Without waiting for others to get the food, he went ahead and helped himself to a few extra spring rolls. Seeing this, the Venerable Master said, "Look! He is taking all of our spring rolls. Soon we will have none left." Feeling utterly embarrassed, Dharma Master Lai stood up and left. Later, when he returned to the table, the Venerable Master told him, "Don't worry. Just sit down!" Then, the Venerable Master put all of the spring rolls on the table onto Dharma Master Lai's plate. Dharma Master Lai said, "The Venerable Master is good at employing opportunities to properly teach his disciples. Whether they were Chinese or a Westerner, there was no way to keep one's face (maintaining a polished persona to present to others)."

The event concluded at 4 PM and the delegation bid farewell to Buddhist friends in Taichung, and drove south to Dharma Realm Sagely Monastery in Liou-guei where they proceeded to turn the Dharma wheel.

December 11-12:

Dharma Realm Sagely Monastery, Liou-guei Dist., Kaohsiung

At 8 PM on December 10, the delegation arrived at Dharma Realm Sagely Monastery. After they bowed to the Buddha in the Buddha Hall, Dharma Master Jin Fan introduced the schedule of the two-day Dharma session:

4:00 AM: Morning Recitation

5:00 AM: Sitting meditation

7:00-8:00 AM: Recitation of the *Samantabhadra Bodhisattva's Conduct and Vows* followed by chanting the *Avatamsaka Syllabary*

8:30 AM: The start of the Great Compassion Dharma Ceremony which included the recitation of the *Universal Door Chapter* once in the morning and again in the afternoon with each recitation followed by a Dharma talk.

7:30 PM: Evening Recitation followed by Dharma talks.

到法界聖寺的靜謐與靈氣，涵養連日所吸收的法味。許多居士是初次體驗道場作息，緊湊的行程讓人沒時間打妄想，暫脫了俗世的煩惱。早上誦完〈普門品〉，大眾沿著山路繞念觀音聖號，一邊呼吸著新鮮空氣，一邊實地感受六龜的秀麗。



恒雲法師在下午的佛學講座中，分享六龜道場的歷史和早期在法界聖寺修行的點點滴滴。法界聖寺原本是前立法院院長王金平的叔叔住處，王叔叔往生後，此地荒廢多年，後來因緣具足成為上人的道場。屋裡有一張王叔叔的油畫像，看起來十分嚴肅，不苟言笑；但是自從此地成為法總道場後，畫中王叔叔的嘴角竟然上揚微笑。法會當天，法師也特地找出油畫，讓大眾見證王叔叔親近正法道場的喜悅。

恒興法師分享自己剛出家的時候，上人經常不在香港，只有自己一人在慈興寺修行，因為很多事情都不懂，每當看到上人，就想抓住機會請教問題。結果上人沒等他開口，就跟他說：「哎！別問了。看著事情，慢慢地做，就可以了。」後來，才慢慢從修行中體會到上人所說的「法無定法」。

晚間佛學講座由恒實法師主持，

At 4 AM the next morning, before dawn, on December 11, 2019, delegation members were already waiting on the first floor of the Buddha Hall, ready for the Morning Recitation. Afterwards, there was sitting meditation, which allowed the participants to truly appreciate the serenity and spirituality — of Dharma Realm Sagely Monastery (DRSM). Thus, they were able to savor the experience of being nourished by the Dharma for the past few days in a row. It was the first time that many of lay people participating in the retreat had experienced everyday monastic life. The busy schedule left little room for false thoughts to arise, enabling the participants to temporarily disconnect from the troubles of their daily lives. After reciting the *Universal Door Chapter* in the morning, the assembly then recited the sacred name of Guanyin Bodhisattva while circumambulating along the hill road, breathing in the fresh air and enjoying the scenic beauty of Liou-guei around the monastery.

During the afternoon Dharma talks, Dharma Master Heng Yun shared the history of DRSM at Liou-guei and some small details about cultivation there in the early days. The monastery was originally the residence of the uncle of Jinping Wang, the former president of the Legislative Yuan. After Uncle Wang's passing, the land was left unattended for many years, until it became one of the branches under Venerable Master Hua when all causes and conditions fully ripened. Inside of the building, there is an oil painting of Uncle Wang, in which he appeared very serious and stern; however, since it has become a DRBA branch, the corners of Uncle Wang's lips in the picture have quirked upwards and shown a smile. On the day of the Dharma ceremony, the Dharma Master purposely took out the oil painting to let the assembly witness the happiness Uncle Wang felt upon drawing near a monastery that upholds the Proper Dharma.

Dharma Master Heng Hing shared that after he left the home-life, Venerable Master Hua was often away from Hong Kong, leaving him alone in Cixing Monastery. Due to his lack of understanding of many matters, each time he saw Venerable Master Hua, he would want to grab the opportunity to ask questions. Finally, one time, before Dharma Master Heng Hing could even open his mouth, Venerable Master Hua told him, "Hey! No more questions. Just look at the issues and slowly work on them. That is all." After that, through his cultivation, it gradually dawned on him what Venerable Master Hua meant by, "There is no fixed Dharma."

The evening Dharma talks were hosted by Dharma Master Heng Sure, who addressed the question that he is most frequently asked: "What is the best Dharma-door among the 84,000 Dharma-doors for me?" Mahayana Buddhism has a secret code for activating the resolve for Bodhi, which is "to seek the path of the Buddhas above, and teach and transform living beings below." Why are there so many Dharma-doors for cultivation in

談到大家最常問的——「佛教有八萬四千法門，哪個法門最適合我？」在大乘佛教裡有個密碼來解開菩提心，那就是「上求佛道，下化眾生」，為甚麼大乘佛教有那麼多修行的法門？就是希望能夠救度所有的眾生。每個法門都是在幫助我們解脫，沒有哪個是第一，哪個是最好。佛果在我們自性裡邊，等著我們成佛；等著我們把那些煩惱、無明、執著都放下，一切就解脫了。

12日上午八點由恒實法師、恒來法師為大眾傳授八關齋戒。多位從中國大陸來參加法會的居士首次受八關齋戒，從臉上洋溢的笑容，可以感受到他們真切的法喜。恒實法師也在當天的佛學講座中提到，上人曾說「法在中國」，透過書籍印刷以及網路科技，佛法得以流通到中國。恒實法師並將一位居士發心製作的上人法語小卡贈送給與會大眾，訪問團的法師們終究會離開，唯有上人的法能時刻陪伴左右。

雖然受限於場地，必須在鄰近民宿掛單，訪問團成員依然維持萬佛聖城的緊湊作息，讓尚未造訪聖城的居士也能感受聖城的修行氛圍。近梵法師也勉勵大眾，若能真正將萬佛聖城的六大宗旨「不爭、不貪、不求、不自私、不自利、不妄語」內化於心，落實生活中，這才是真正建立了自己的萬佛聖城，一個永久不壞的菩提道場。

12月13日~高雄分會

大悲法會的最後一站，在法界聖寺高雄分會舉行。分會於2004年由居士合資購置，多年來每

Mahayana Buddhism? The hope is that all living beings can be rescued by these teachings— i.e. the 84,000 Dharma doors. Each Dharma door helps liberate us, and thus there is no “best” or “number one” Dharma door. The fruition of Buddhahood is within our inherent nature, which awaits for us to become Buddhas after we have dropped all of our afflictions, ignorance, and attachments, becoming completely free.

At 8 AM on December 12, Dharma Master Heng Sure and Dharma Master Heng Lai transmitted the eight precepts to the assembly. It was the first time that several of the laity from Mainland China had received them. Their smiling faces reflected the bliss of Dharma that they truly felt from receiving the eight precepts. Dharma Master Heng Sure also mentioned that day in his Dharma talk that Venerable Master Hua once said, “The source of Dharma is in China.” Thus, it is meant for the Dharma to flow back to Mainland China through the publishing of books and utilizing technology. Dharma Master Heng Sure also distributed handmade cards, made by a layperson, to the assembly on which the words of Venerable Master Hua’s Dharma teachings were printed. DRBA monastics in the delegation will soon travel on; however, the attendees will be able to remember this special occasion whenever they read the quotes from the Venerable Master Hua’s Dharma teachings on these cards.

Due to the lack of dorm space in the monastery, some of the delegation members stayed in homes nearby; nevertheless, they still strived to maintain the regular CTTB schedule. This allowed the laypeople who had not yet visited CTTB to gain a sense of the atmosphere of cultivation there. Dharma Master Jin Fan also encouraged the assembly by saying that if one truly takes the Six Great Guidelines to heart (not fighting, not being greedy, not seeking, not being selfish, not wanting personal advantages, and not telling lies) and fulfills them in everyday life, this is indeed building one’s own CTTB, a forever lasting Bodhimanda.

December 13: Kaohsiung Branch

The last session of the Great Compassion Dharma Ceremony was held at the Kaohsiung Branch of Dharma Realm Sagely Monastery. The branch was bought by the lay people there through group contributions in 2004. For many years, there has been regular group which meets weekly and cultivates of the Great Compassion Repentance and the *Shurangama Mantra* recitation — it has never been cancelled or interrupted. Although the branch is limited in space and located in a bustling downtown area, it has become an important Dharma base for receiving and guiding Buddhist devotees.

Soon after the delegation arrived at the Kaohsiung Branch at 8 AM, the assembly, led by the monastics, recited *The Universal Door Chapter*; the atmosphere was dignified and sublime. Afterwards, Dharma Master Sure

週固定舉辦「大悲懺」與〈楞嚴咒〉共修，從不間斷。位於熱鬧繁華的市區，面積雖然不大，卻是接引信眾的重要據點。

訪團問於上午八點抵達高雄分會，大眾隨著法師恭誦〈普門品〉的氣氛，莊嚴而肅穆。隨後，恒實法師說了兩個關於自己與觀音菩薩的故事。1989年，明暘長老邀請上人的弟子參加上海龍華寺傳戒。傳戒完畢，實法師接到上人的電話，說有位老居士願意陪他們去朝拜四大名山。第一站是觀音菩薩的道場—普陀山，山上有一個梵音洞，相傳觀音菩薩常在此地現身。

於是一行人跪在洞中，有的唸觀音菩薩，有的唸〈大悲咒〉，實法師和老居士兩人則是背誦〈普門品〉。很多人因為沒看到瑞相而離開，後來只剩下他和這位老居士繼續在洞裡誦〈普門品〉。

突然間一陣驚呼，只見老居士淚流滿面地說：「觀世音菩薩、觀世音菩薩、觀世音菩薩……。」恒實法師轉身一看，觀世音菩薩就在自己的眼前，示現威武的將軍相，嚴肅地用英文跟他說，意思是「不要當兒戲，認真一點！」再轉頭看老居士，老居士卻說：「好可愛的一個女孩子……。」印證了〈普門品〉說的「應以何身得度者，即現何身而為說法」。

另一個故事發生在當年三步一拜。當時他們在一個養牛的牛仔區，因為拜的速度慢，因此有五、六個高中男孩，每天下午放學之後就開車比賽，看誰的剎車離這兩個出家人最近。這樣維持了將近兩個禮拜，實法師說每當

shared two of his personal experiences with Guanyin Bodhisattva. In 1989, the Elder Venerable Master Ming Yang invited Venerable Master Hua and his disciples to an ordination ceremony at Longhua Monastery. After the ordination, Dharma Master Sure received a call from Venerable Master Hua regarding an elderly layperson who would like to accompany them to make a pilgrimage to the Four Holy Mountains. The first stop was Mount Putuo, the Bodhimanda of Guanyin Bodhisattva. Fanyin (Pure Tidal Sounds) Cave is located on the mountain, and it is said to be the site where Guanyin Bodhisattva often appears.

This group of devotees who went on the pilgrimage knelt inside the cave, and some of them were reciting the *Great Compassion Mantra*, others were reciting the holy name of Guanyin Bodhisattva, and Dharma Master Sure and an elderly man were reciting *The Universal Door Chapter*. Many of the devotees eventually left because they did not see any auspicious signs. Eventually, only two, the elderly man and Dharma Master Sure, stayed and continued reciting the *Universal Door Chapter*.

Suddenly, there came an excited cry of surprise, and tears began streaming down the elder's face, as he said, "Guanyin Bodhisattva, Guanyin Bodhisattva, Guanyin Bodhisattva." Dharma Master Sure turned around and saw Guanyin Bodhisattva manifesting in front of him as a mighty general, who looked at him and said sternly in English, "This is not a game! You gotta work harder!" This meant that he had to be serious and not fool around! When he turned around, he heard the elder layman muttering, "What a lovely girl." This testifies perfectly to what is said in the *Universal Door Chapter*: "If there are living beings who should be saved by a certain form, Guanshiyin Bodhisattva will then manifest in that form to speak Dharma for them."

Another story happened the year when he was on the Three Steps One Bow pilgrimage. They bowed and were passing by a cattle ranch with many cattle. Because they bowed slowly for nearly every two weeks, every afternoon after school, there were five or six guys from the high school who would drive their cars very fast in a contest to see who could brake at the nearest point from the two bowing monks. Dharma Master Sure said that whenever he saw these guys driving towards him, he felt angry, afraid, and helpless. All he could do was recite the *Great Compassion Mantra*, hoping that Guanyin Bodhisattva could teach these rowdy young guys a lesson by stopping them with the help of his vajra pestle.

One afternoon, Dharma Master Sure drove to the gas station to fill water. He happened to see these guys coming, so he hurried to hide below the car window to avoid being seen by them. However, after a while, nothing happened. When he looked up, lo and behold, there was Venerable Master Hua! It was a Friday afternoon, in such a small town — far from San Francisco — and there, Venerable Master Hua suddenly appeared!

Venerable Master Hua went to the car, placed his hands on the window,

他們朝自己開過來，心中既憤怒又害怕，卻又無計可施，只能唸〈大悲咒〉，盼望觀世音菩薩能用金剛寶杵教訓這幾個頑皮的孩子。

一天下午，實法師開車到加油站裝水，正巧看到那群男孩開車過來，於是趕緊藏在車窗下，希望別被發現。然而過了一會兒，毫無動靜，抬起頭一看，居然看到上人！那是星期五的午後，一個距離三藩市很遠的小地方，上人居然會在那裡出現。

上人走到車旁，雙手搭在車窗上，輕鬆地和這些男孩們交談。他們以為上人是神父，所以態度非常地恭敬。等男孩們把車開走，上人就走到他旁邊，對他說：「觀音菩薩是大慈大悲，不是不度剛強眾生！」說完就離開了。恒實法師頓時感到非常慚愧，居然想用〈大悲咒〉來教訓人！也從上人的教化中體會到，真正的慈悲是無緣大慈，同體大悲。

在法師妙語如珠的故事和大眾歡樂的笑聲中，大悲法會圓滿結束。2018年法總訪問團連續八天的法會，雖然有些辛苦，但讓四眾弟子再次凝聚向心力，也帶給臺灣道場的僧眾和護法居士很大的精神鼓勵。相信這場大悲法會的連日法雨，洗淨了大家心中的塵垢，也清淨了這塊美麗的土地。希望訪問團能常常造訪，不僅凝聚向心力，也讓正法久住臺灣。❀

and talked to the boys with total ease. They thought Venerable Master Hua was a priest, so they were very respectful. After the boys drove away, Venerable Master Hua came up to Dharma Master Sure and said, "Guanyin Bodhisattva is very kind and compassionate, and would not refuse to save rough and stubborn beings." Then he left, leaving Dharma Master Sure feeling ashamed that he wanted to use the *Great Compassion Mantra* to teach these boys a lesson. Only then did he truly understand the teaching that "caring for those with whom you have no affinities is great kindness, and being one with all living beings is great compassion," as he was taught by Venerable Master Hua.

These precious, wonderful stories from the Dharma Masters brought forth joyful laughter from the assembly.

The Great Compassion Session concluded successfully. After an arduous and packed eight-day Dharma session, the 2018 DRBA delegation rekindled the spirit of unity and was an inspiration for all the disciples present in the fourfold assembly. They also brought much needed encouragement to the Sangha and laity in DRBA branches in Taiwan. We believe that the continuous days of "Dharma rain" from this session have not only cleansed the defilements in the souls of every participant, but have also purified the beautiful land of Taiwan. We hope that DRBA delegations will make regular visits to Taiwan to help reunify the disciples as well as to cause the Proper Dharma to long abide in Taiwan.] ❀



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