

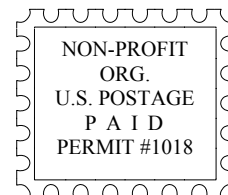


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上人法語

阿彌陀佛大法王

Amitabha Buddha: The Great King of Dharma

Words from Venerable Master Hua

爲什麼要念「南無阿彌陀佛」呢？因爲阿彌陀佛和十方一切眾生都有大因緣。阿彌陀佛在因地時，就是他沒有成佛以前，是一個比丘，名字叫法藏。法藏比丘發了四十八大願，每一願都是要度眾生成佛的；其中有一願是這樣說的：「等我成佛的時候，所有十方一切眾生，若念我的名號，一定要成佛；如果他們不成佛，我也不成佛。」

Why do we recite "Namo Amitabha Buddha?" It is because Amitabha Buddha has a great affinity with living beings in the ten directions. Before Amitabha Buddha realized Buddhahood, during his cultivation on the "cause ground," he was a Bhikshu named Dharma Treasury who made forty-eight vows. Among those vows was one that said, "I vow that after I realize Buddhahood, any living beings throughout the ten directions who recite my name will certainly realize Buddhahood. If they will not be able to realize Buddhahood, then I will not realize Buddhahood."

阿彌陀佛這願力，好像吸鐵石那種吸鐵的力量，而十方所有的眾生都好像這一塊鐵，所以把十方的眾生都吸到極樂世界去。如果吸不到呢？阿彌陀佛也不成佛。所以我們一切眾生，若有稱阿彌陀佛這個名號的，就都有成佛的機會。

The power of Amitabha Buddha's vows is like a magnet; living beings of the ten directions are like iron filings. That is how he draws beings of the ten directions to the Land of Ultimate Bliss. What if they aren't attracted? Amitabha Buddha vowed that he himself wouldn't realize Buddhahood if they couldn't be! Therefore, all who recite the name of Amitabha Buddha have the opportunity to realize Buddhahood.

The Amitabha Sutra belongs to the category of Sutras that the Buddha "spoke without request." Why was that Sutra spoken without request? No one understood this Dharma-door, and so no one could request the Buddha to speak it. Although the greatly wise Shariputra was an interlocutor in the assembly, even he didn't know how to ask about this Dharma-door. Probably the Buddha couldn't hold back any longer, so he told everyone about this most convenient, most direct, most satisfying, easiest, and most inexpensive Dharma-door of reciting the Buddha's name. If a person can recite Amitabha Buddha's name "whether for one day, two days, three, four, five days, six days, as long as seven days, with one mind unconfused, when this person approaches the end of life, before him will appear Amitabha Buddha and all the assembly of holy ones" to guide him. Although most people find it hard to believe this Dharma-door, it is the most direct and certain practice.

The Dharma-door of reciting the Buddha's name is appropriate for those of all three faculties and beneficial for both the intelligent and the stupid. Whether you are stupid or wise, you can realize Buddhahood. When one is born in the Land of Ultimate Bliss, where beings "endure none of the sufferings, but enjoy every bliss," one will be born transformationally from a lotus. We will not pass through the womb as in the human realm, but will enter a lotus flower, live in it for a while, and then realize Buddhahood.

Day and Night Hold the Name with
Concentrated, Sincere Mindfulness

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.

The King of All Dharmas is the one word "Amitabha." / The five periods and the eight teachings are all contained within it. The teachings are arranged in eight categories, four according to the nature of the teaching: the storehouse teaching, the connecting teaching, the special teaching, and the perfect teaching; and four according to the methods of teaching: sudden, gradual, secret, and unfixed. The five periods are: The Avatamsaka, Agama, Vaipulya, Prajna, and Lotus-Nirvana. These eight teachings and five periods are all included in the one word "Amitabha."

One who single-mindedly remembers and recites his name / In samadhi will enter the Thus Come One's place of quiescence. Such a one will definitely go to the Pure Land of Eternal Stillness and Light, the Land of Ultimate Bliss. Living beings in the Dharma-ending Age will be saved by reciting the Buddha's name. And so whoever hopes to be saved should be mindful of the Buddha.

Speak one sentence less;
Recite the Buddha's name one time more.
Beat your thoughts to death,
And let your Dharma-body come alive.

Don't look lightly on the Dharma-door of reciting the Buddha's name.

《阿彌陀經》是佛不問自說的。爲什麼不問自說呢？因爲沒有人懂這個法門，所以就沒有人問；大智舍利弗尊者雖然當機，但是也不知道怎麼樣問。佛可以說是在忍不住之中，把這個最方便、最直接、最了當、最省事又省錢的念佛法門告訴大家；只要每一個人能專心念佛，念得「若一日、若二日、若三日、若四日、若五日、若六日、若七日，一心不亂，其人臨命終時，阿彌陀佛與諸聖眾現在其前」，就來接引你。

所以這個法門是一般人所不能相信的，可是這卻是最直接、最了當的法門；念佛法門是三根普被，利鈍兼收，不論你是聰明的人，或是愚癡的人，一樣都可以成佛。

生到極樂世界，那是「無有眾苦，但受諸樂」的，從蓮華化生，不像我們人要經過胎藏，極樂世界那兒是以蓮華爲胎，在蓮華裏住一個時期，將來就成佛了。

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

「一句彌陀萬法王」，這一句彌陀，就是萬法之王。

「五時八教盡含藏」，五時是：（一）華嚴時、（二）阿含時、（三）方等時、（四）般若時、（五）法華涅槃時。八教是：（一）藏教、（二）通教、（三）別教、（四）圓教、（五）頓教、（六）漸教、（七）祕密教、（八）不定教。這五時八教合起來，都在這一句彌陀裏頭包含了。

「行人但能專持念」，我們無論哪一個人，能專心念佛，「定入如來不動堂」，一定到常寂光淨土，到極樂世界去。

我們末法眾生就是以念佛得度，誰若想得度，誰就念佛。

少說一句話 多念一聲佛
打得念頭死 許汝法身活

我們大家不要忽略這個念佛法門。



我們念佛是爲整個世界，
祈禱整個世界沒有災難、沒有戰爭，
得到真正的和平。

*We recite the Buddha's name for the sake of entire world.
We pray that the world will be free of disasters and wars,
So that it can enjoy real peace.*



世界壞的根本

The Basic Cause of the World's Demise

宣化上人一九九三年八月二十二日

開示於法界佛教總會總辦事處

Venerable Master Hua's Talk on August 22, 1993

At the Administrative Headquarter of

Dharma Realm Buddhist Association

我們學佛的人，不要好奇，不要好高騖遠，平常心是道。人法地，地法天，天法道，道法自然。你勉強做出什麼事情來，都與道不相應的。所以我們無論做什麼事，最好是任運而行，不加造作。有的人學佛學了一輩子，貪心比誰都大，我也不知道他是學的什麼佛。學佛，一切時，一切處，一切事，都要任運而行，不勉強，不要存著一種貪心，不要爭心，不要在那兒學佛，學來學去總是有所求，也不要自私，也不要自利，最要緊不打妄語。我們人若能不打妄語，這誠實的根就紮下去了。

有父母的人好好孝順父母，有兄弟的家庭要和氣，不要爭吵，一爭吵就沒有家庭的溫暖和快樂了。你們看一看，現在全世界，每一個國家，每一個家庭都壞了。家庭分崩離析，不能和樂相處。「男女居室，人之大倫」，可是你要安於室，不安於室，就是天天爭爭吵吵的，雖然有家庭，可是沒有家庭的溫暖和快樂。

這個溫暖快樂並不是說不知足。有的家庭互相不滿意，不知足，說我怎麼生到這麼一個家庭？就有一股怨氣，怨天尤人，就搞得夫婦離婚了。所謂「父不父，子不子，妻不妻」，家庭沒有一天和氣的時候，整天吵吵鬧鬧。

We the disciples of the Buddha must not crave new experiences, not be overly curious and always seeking for the unusual and the unobtainable. The ancients said,

"The ordinary, every-day mind is the Way."

They also said that,

"People follow the Earth, the Earth follows Heaven. Heaven follows the Way, the Way follows Nature."

Anyway, done in a forced manner, will not bring a response with the Way. Therefore, no matter what we do, it is better to let things take their own course, and not be artificial and pretentious. Some people may have been studying Buddhism all their lives, but their greed is greater than anyone else's. I don't know what kind of Buddhism they have been learning. As Buddhist, at all times and places, and no matter what we do, we should let events take their own course, and not be contrived or artificial. We must not be greedy or contentious. We shouldn't always be seeking things while we study Buddhism. Neither must we be selfish, nor after self-benefit. Above all, we must not lie. If we can avoid telling lies, we are planting down the roots of sincerity.

Those of you who have parents at home should show them filial respect. Families where siblings dwell together must live in harmony, and not fight amongst yourselves. Once you start to quarrel, the family loses its atmosphere of warmth and happiness. Look around us: families in every country of the world are falling apart! Families split up and go their separate ways, people no longer get along peacefully and happily. The ancient said,

"Man and woman together form the fundamental relationship among humans."

We should however, be satisfied with our family and not be discontented; otherwise, you will quarrel everyday. A family like this although it exists, lacks an atmosphere of warmth and happiness. This felling of kinship and joy does not permit us to be discontented.

這樣一來，就離心離德，然後就離婚了。你看看全世界現在離婚的人有多少？離婚的比結婚的人還多。離婚不要緊，卻把整個世界每一個國家都破壞了。你看這個世界壞的開始，追源禍始就是從夫婦不和氣來的，因此造成天地災禍都發生了。

天地為什麼有天災人禍？就因為離婚的人太多了。這些離婚人，家庭都破碎了，生孩子也不會教育出有用的人才。家庭破碎，子女也都變成問題兒童了。這個孤兒、孤女，沒有爸爸媽媽的在在皆是。小孩子這麼無拘無束，沒有一種教育的方法來教育他，所以他就殺人、放火、販毒，無所不爲了。這樣一來，國家也不像個國了，世界也都不像一個世界了。這追源禍始，就是夫婦不懂得治理家庭的業務，常常鬧離婚，所以這些問題都來了。

天災人禍，好像颶風、地震、水災、火災，這種種不一而足，瘟疫流行、戰爭，什麼災難都不知不覺就發生了。甚至於飛機失事、火車撞車、船在海上航行就沉了，淹死不知多少人，傷了不知多少人，這個禍源都是因為離婚，因為這個造成的。離婚，這是陰陽錯亂，陰陽錯亂就一切一切都不順利，不正常了。

所以你們各位想要知道世界怎麼不好的，你要追源溯本，研究研究是從什麼地方壞起來的一就是從夫婦間不和諧，不能相敬如賓，不能舉案齊眉。現在人都說自由，你講自由啊，就越來越不像人了，人都不如畜生了，所以這個時代就壞了。各位要深深明白這一點！

In some families, people feel always dissatisfied, and discontent with each other. They ask, "why was I born into such a family!" There is an atmosphere of enmity at home. Then people blame others for their problems, until finally the husband and wife get a divorce. In this way the situation becomes "Father don't resemble fathers, and sons don't act like sons; wives do not act like wives any longer." There is no peace in home then, not even for a single moment. The family fights day and night. The marriage of people who don't share the same mind or the same resolve will soon fall apart. Do you realized how many people are getting divorced these days? There are many more of them than married people. Divorces itself is bad enough, but the consequences of divorce are destroying every country in the world. The source of the destruction of the world lies in disharmony between married couples, which then brings about all the disaster that we experience.

Why do these natural disasters and calamities occur? Simply because there are too many divorcees filling the world. A divorce breaks up the family and the children who come from these families can easily become "troubled adolescents." These youngsters lack a mother and father at home, and thus they have no way to learn to become productive and stable in society. Children with single parents or without parents are pervasive now in the world.

Such children grow up unrestrained, and because there is no way to teach them properly, they learn to kill people, destroy property, and take drugs and act out their every selfish desire. In this way, the nation can no longer resemble a nation, and the world is no longer like a world. After you investigate the cause of this phenomenon, you will see that because married couples don't know how to manage their family business and think only of getting divorced when problems arise.

Natural disasters and calamities, such as hurricanes, earthquakes, floods fires, epidemic plagues, and wars will start to occur more and more frequently. Furthermore, countless numbers of people will drown or be injured in airplane crashes, train collisions, and the shipwrecks. The cause for all these calamities is divorced between couples. Once people get divorced, Yin and Yang in the world fall into disorder. Then nothing goes smoothly any longer, and the world gets out of shape.

So if we want to understand what turned the world bad, we have to investigate its source. We have to search for the place there it went wrong. The answer is the disharmony among married couples. We failed to respect each other and forgot all about the proper courtesy between husband and wife. People these days talk about freedom, but the more we demand liberation, the farther our behavior strays from the standards for humans. It gets to the point, where people are no better than animals. Therefore, the age has gone bad. All of you must clearly understand this point!

不是學佛學了幾十年，學了一輩子，找不出世界壞的根本。

這個夫婦一壞，你這一爭吵，往來說，就是不孝順父母，不忠於國。往來說，生的子女都是一些有問題的兒童。往上也壞了，往下也壞了，這都是有連帶關係的。你們各位學佛的人，要真正懂得這個世界從什麼地方壞的？從外面來說，就是從夫婦那兒壞的，往裡邊來說，就是從人心那兒壞的。人心一壞了，外邊就都不正常了，都不符合規矩了。你無論到哪個地方，你可以觀察觀察，看一看，家庭若不好，吵吵鬧鬧的，社會也不會安定，國家也不會出人才了。

It shouldn't be the case after you study Buddhism for several tens of years or for all your life, you still can't find the root cause for the corruption of this world.

When the relationship between husband and wife goes wrong, seem from above, it's due to a lack of filial respect for parents. Because of quarreling and fighting, we are unable to truly be filial to our parents nor steadfast in service to our country. See from below, the children that come from quarreling families all become trouble adolescents. The damage brought on above leads to damage in the next generation, so the problem is inter-related.

All you Buddhists, to really understand where the world goes bad, you should know that externally, things turn bad first between husband and wife. Internally, the problem begins with our bad minds. If the minds of people are rotten, then the outside environment grown abnormal, and does not accord with the rules. You can take a look around whenever you go to see if this is true—if a family is out of order, and full of conflict, the society won't be peaceful, and the country will not bring forth and talented people or people of worth.



念楞嚴咒的感應

--居士篇 layman corner

A Miraculous Case: Reciting the Shurangama Mantra

我有一位跟我學功夫的弟子，她也是歸依上人，法名叫果傑。大約四、五年前，她的媽媽突然腦充血，住院三、四個月，出院後還可以走路。她的媽媽是個寡婦，平時也沒有人侍候她，果傑是一個工程師。二年後有一天她陪媽媽去看西醫，她媽媽在診所忽然病又復發，醫生叫來救護車，送去史丹福醫院，醫生說她的腦75%都充血，大概是救不回來了。因為她生前曾立下遺囑：如果有意外，不要搶救。所以她們就決定要拔管。果傑打電話給我，我的另一位女功夫弟子送我去醫院，我們就站在她床邊念楞嚴咒，女弟子雖然對楞嚴咒不熟覺得很難，但也跟著念。大約念了三遍，她的臉色變得很平靜，不像一般將要死去的人那麼痛苦，當時好像有一層薄薄的氣蓋著她的臉。我一邊念一邊祈求佛菩薩：如果她的壽命將盡，請將她接引到西方極樂世界。

I have a Kung Fu disciple who has taken the Three Refuges under Venerable Hua, whose Dharma name is Guo Jie. Her mother had a brain hemorrhage about 4 or 5 years ago and was hospitalized for the last 3 or 4 months. When she was discharged from the hospital, she was still able to walk. Being a widow, she had no one to take care of her daily needs. Guo Jie, who is an engineer, accompanied her mother to see a doctor about two years ago. Her mother's brain began to hemorrhage right there in the clinic, so the doctor called an ambulance and sent her to Stanford Hospital. According to professional advice, there was no chance of survival, because 75% of her brain was filled with blood. Before hand, her mother had written a request to not try to rescue her if anything happened. Therefore, a decision was made to unplug her life-support machine. Guo Jie called me, and one of my female disciples drove me to the hospital. Gwo Jie and the two of us stood by her mother's bedside and recited the Shurangama Mantra. (To be continued 待續)

十法界不離一念心

Continued from last issue

The Ten Dharma Realms Are Not Beyond A Single Thought

有的人說：「沒有鬼」。我就告訴他，若沒有鬼，也就沒有佛，也沒有人，也沒有一切的畜生了。因為畜生、人、阿修羅也是從鬼變的，乃至於天道、阿羅漢、緣覺、菩薩、佛，都是從鬼道上來的。為什麼呢？因為這十法界不離一念心。這一念心，就造成十法界。

你做鬼事，就墮落到鬼道去；做人，就到人道去；做阿修羅的事，就跑到阿修羅裡頭去；你做阿羅漢的事，就跑到阿羅漢裡邊去；你做緣覺，就跑到緣覺裡邊去；你若做菩薩的事，就跑到菩薩的眷屬裡邊去；你若做佛事呢，就成佛；你要做地獄的事，就墮地獄。所以這都是由你現前一念心造成的。

「鬼類喜瞋」：凡是鬼的種類，就歡喜發火，生瞋恨心。對他好，他也生瞋恨心；對他不好，他也生瞋恨心。他最歡喜是什麼呢？就是給其他人麻煩。你對他好，他也給你麻煩；你對他不好，他也給你麻煩，所以就說：「燒香引出鬼來了」，他就給你麻煩，讓你生病了。所以孔子講「敬鬼神而遠之」，這鬼神你恭敬是要恭敬他，可是你不要和他接近，要離他遠一點。

「昧果迷因」：「果」他不明白，「因」他也不懂，所以他就不知道好壞。本來種好因結好果，種善因結善果，種不善因就結惡果。種瓜就得瓜，種豆就得豆，他不懂這個因果道理，所以他種了茄子就想要吃辣椒，種了辣椒就想吃黃瓜，亂七八糟的胡搞，無明顛倒，這種行為，「日積月深」，一天一天積的很多，愈造愈深，愈深他愈造，所以墮鬼道。

As to the people who say that there are no ghosts, I tell them that if there are no ghosts, then there are also no Buddhas, no people, and no animals. This is because animals, people, and asuras are also transformations of ghosts. The Gods, Arhats, Those Enlightened By Conditions, Bodhisattvas, and Buddhas all come from the destiny of ghosts. Why is this? It's because the Ten Dharma Realms are not apart from a single thought. This one thought creates the Ten Dharma Realms. By acting like a ghost, you fall into the realm of ghosts; by behaving like a person you can become a person. If you do the deeds of Arhats, then you join the ranks of Arhats. If you do the work of Bodhisattvas, then you become part of the retinue of Bodhisattvas. If you perform the deeds of Buddhas, then you'll become a Buddha. If you do hellish things, then you'll fall into the hells. So this is all created from the present thought of your mind.

The ghostly crew delights in hate: Ghosts like to vent their tempers and get angry. If they are treated well, they get mad. If they are treated badly, they also get mad. What do they like to do best? They like to give people trouble. If you are good to them, they give you trouble. If you aren't good to them, they also give you trouble. There's a saying, "Lighting a stick of incense calls forth the ghosts." They come to bother you and make you get sick. So Confucius said, "One should respect the ghosts and spirits, but stay far away from them." You should certainly respect the ghosts and spirits, but don't get near them. It's better to keep them at a distance.

Deluded by effects, confused about cause. Since they aren't clear about the effects, and they don't understand the causes, they can't tell the difference between good and bad. Basically, if you plant good causes, you will receive good effects. If you plant bad causes, you will receive bad effects. If you plant melons you will get melons; if you plant beans you will get beans. Since they don't understand cause and effect, they plant eggplant in the hope of harvesting hot peppers, or plant hot peppers and anticipate eating cucumbers. They do things in total confusion; that's what is meant by being deluded by effects and confused about cause. Their ignorance and upside-downness / Grow greater each day, deeper each month. The karma they create day after day keeps adding up.

十、地獄法界

地獄憂苦，無門自鑽；
起惑造業，受報循環。

地獄是最不快樂的一個地方，你們誰願意到那個地方去旅行，我可以保證你即刻就到。怎麼樣呢？你「愁一愁，地獄遊一遊；笑一笑，就老返少；哭一哭，地獄有個小黑屋。」你若是憂愁，這就種地獄的因。你若是笑，就種天堂的因。「自古神仙無別法，只生歡喜不生愁」。所以說，你能常常地笑，就老了也像年輕人一樣。哭，這也是一個麻煩的事情。總而言之，地獄沒有快樂的，是憂苦的。「無門自鑽」：本來地獄沒有門，地獄這個門是自己開的，你就硬往裡鑽，鑽不進去也要鑽。「受報循環」：為什麼到地獄去啊？因為不明白了，所以就造出一些個惡業來了，你造了什麼惡業，就受什麼果報，絲毫都不會錯的，這就是循環無端的。

十界一心，不離當念；
能覺此念，立登彼岸。

「十界一心」：佛、菩薩、聲聞、緣覺，這是四聖法界；天、人、阿修羅、地獄、餓鬼、畜生，這是六凡法界。合起來，叫十法界。這十法界從什麼地方生出來的？就從我們人現前一念心生出來的。「能覺此念」：這十法界沒有離開你這現前一念，你現前的一念你要明白了，「立登彼岸」：立刻就到彼岸了，就「摩訶般若波羅蜜」了。這個彼岸是什麼呢？就是覺悟、不迷惑了，就把無明破了。破無明，那個法身就現出來了。

The more karma they create, the deeper their offenses become, and the deeper their offenses are, the more karma they want to create, so they end up falling into the ghost realm.

(10) The Dharma Realm of the Hells

The hells' anxiety and suffering
Is devoid of doors, yet one bores right in.
Giving rise to delusion, deeds are done.
The retribution is borne in due accord.

The hells are the most miserable place. If any of you would like to take a tour there, there's a way which I guarantee will get you there instantly. What way? It is said,

Depressed and melancholy, you roam through the hells;
Happy and smiling, you enjoy eternal youth;
Weeping and woe make a small dark room in the hells.

If you becomes depressed, you are planting a seed for the hells. In contrast, if you smile, you plant a seed for the heavens. "From ancient times, the divine immortals have had no other practice than merely being happy and not being sad." So if you can always smile, then even when you're old, you'll still be youthful. If you cry, you give yourself a lot of vexation. To sum it up, The hells' anxiety and suffering are such that there is no happiness in the hells. They are melancholy and miserable. Is devoid of doors, yet one bores right in: The hells basically have no doors. You make the doors yourself, and burrow your way in by force, determined to get in at all costs. Giving rise to delusion, deeds are done. / The retribution is borne in due accord: Why do people end up in the hells? Because of ignorance and lack of understanding, they create evil karma. No matter what kind of karma you create, you have to undergo the corresponding retribution. The operation of cause and effect is never the slightest bit off. This cycle has no end to it.

Conclusion:

All of these ten realms—a single thought—
Are not apart from your present thought.
If you can understand that thought,
You immediately reach the other shore.

The Buddhas, Bodhisattvas, Hearers, and Those Enlightened by Conditions are the Four Dharma Realms of Sages. The gods, people, asuras, hells, hungry ghosts and animals make up the Six Dharma Realms of Ordinary Beings. Together, they make the Ten Dharma Realms. Where do the Ten Dharma Realms come from? They originate from the single thought presently in your mind. All of these ten realms—a single thought / Are not apart from your present thought. The Ten Dharma Realms are not beyond your present thought. If you can understand that thought: If you understand this present thought, then you immediately reach the other shore. You attain Mahaprajnaparamita. Reaching the other shore means you become enlightened and are no longer deluded. You smash through ignorance. When ignorance is shattered, the Dharma-body appears. **(THE END 全篇完)**

以妄制妄參話頭

Using One Idle Thought to Control Other Idle Thoughts

Part 1 (上)

現在開始打禪七。在禪堂裏不念佛，在佛七不參禪。現在是坐禪，行也是禪，坐也是禪，站也是禪，臥也是禪。總之，行住坐臥都是禪。從前參禪人，沒有什麼念頭，這叫無念。所謂「一念不生全體現，六根忽動被雲遮。」參禪，就是參一念不生。到了明朝以後，就採用參話頭。現在所有的禪堂，都是參話頭。話頭有很多種，有的參「念佛是誰？」有的參「父母未生以前的本來面目？」有的參「如何是沒有了？」等等。

參禪，就是不打其他的妄想。譬如參「念佛是誰？」總想念佛是誰？其實這也是妄想，但是用一個妄想來控制一切妄想，這是以妄制妄，以毒攻毒的辦法。甚至於念「阿彌陀佛」，也是以妄制妄。就是念佛這一念，也是不對的。參「念佛是誰？」這一念，也是沒有的，但由這一個妄想就能把其他的妄想都制住了。這是參禪的一個道理。

參禪的人，「佛來佛斬，魔來魔斬」，不執著在一切境界。參禪參到「上不知有天，下不知有地，中不知有人，外不知有物，內不知有心。」到這個時候，與法界合為一體，才能豁然開悟。切記！不要被聲塵所轉，東望西看，心不專一。參到無人、無我、無眾生、無壽者四相的時候，便能把生死的根本斷了。面見釋迦牟尼佛，才知參禪的好處。

Now our Chan session is about to begin. In the Chan Hall, we don't recite the Buddha's name; and during the Buddha Recitation Session, we don't practice meditation. Our motto for this Chan retreat is "walking is Chan; sitting is also Chan; standing is Chan; and lying down is also Chan." In general, walking, standing, sitting, and reclining are all Chan. Mediators of old didn't have any thoughts; their state was called "being without thoughts."

When not even one thought arises,
The entire substance comes into view.
If the six sense organs suddenly react,
then clouds will cover your.

Investigating Chan means working to the point that "thoughts no longer arise." After the Ming Dynasty, the use of the hua tou or "meditation topic" became popular. Now every meditation hall uses the meditation topic. There are many meditation topics that people can investigate, such as "Who's mindful of the Buddha (Who's reciting the Buddha's name)?" "What was my true identity before my parents bore me?" "What doesn't come to an end?" and so on.

Investigating Chan means not having any idle thoughts. For instance, if we're investigating the topic, "Who's mindful of the Buddha?" then we're always wondering, "Who's mindful of the Buddha?" The question itself is, in fact, a idle thought, but this method uses one idle thought to control all other idle thoughts. This method uses an idle thought to fight other idle thoughts, fire to fight fire. Actually, reciting the name "Amitabha Buddha" is also an example of using one idle thought to fight other idle thoughts. Strictly speaking, the thought of reciting the Buddha's name itself is incorrect. And the thought to investigate, "Who's mindful of the Buddha? Doesn't exist either. Yet one idle thought is able to end all other idle thoughts. This is one of the fundamental principles of Chan meditation.

Chan mediators should have the attitude, "When the Buddhas come slay them! When the demons come, slay them!" Don't cling to any states at all. We want to pursue our investigation until "we are no longer aware of heaven above, earth below, or people in between; we are unaware of things outside of the mind inside." That's when we merge and become one with the Dharma Realm; we may suddenly get enlightened! By no means should we let ourselves be disturbed by random noises or gaze around east and west in distraction.

從無量劫以來，一直到現在，才幸運遇到打禪七的法門。一定要特別專一，至誠懇切，好好用功，不要把寶貴的光陰空過，不要打吃好、穿好、住好的妄想，所謂「一寸時光，一寸命光」，時光和命光一樣的寶貴。古人云：

一寸光陰一寸金，
寸金難買寸光陰；
失落寸金容易得，
光陰過去難再尋。

這就是說，一般的光陰就這樣的寶貴，何況在打禪七，時間的光陰更為寶貴。不知道在哪一分鐘？或哪一秒鐘？就是開悟的時候；所以分秒必爭，不可空過。希望參加禪七的各位！要勇猛精進，不可放逸。要忍一切苦，才得一切樂。忍人難忍，受人難受，這才是修道的精神。



If you investigate to the point where none of the four marks of self, others, living beings, or a life span exist any longer, then the root of birth and death will be severed, and you will come face-to-face with Shayamuni Buddha; at that time, you'll appreciate the advantages of Chan meditation!

From time without beginning until this very day, only now have we had the good fortune to encounter the Chan meditation method. Thus we must make a special effort to concentrate our minds. We must be particularly sincere and work very hard. Do not let this valuable time pass by in vain. Do not indulge in idle thoughts of eating good food, wearing nice clothes, and living in fine houses. There is a saying that goes, "An instant of time is an instant of life." Time and life are equally valuable.

An instant of time is worth an ounce of gold.

Yet an ounce of gold can hardly buy an instant of time.

If you lose an ounce of gold you can always find another.

But once time goes by, you can't bring it back again.

This saying describes the value of ordinary time. How much more valuable is the time of our meditation retreat! Who knows in which minute or second you'll get enlightened? Therefore, you must treasure each minute and second of time. Don't let them slip by. I hope every one of you who has joined this Chan session will be courageous and vigorous, and won't be lax. Only if you endure every kind of pain can you finally experience every kind of joy. Endure what people cannot endure, and accept what people cannot accept. This is the true spirit of cultivating the spiritual path.

近期重要活動 Current Events

阿彌陀佛聖誕法會 *Celebration of Amitabha Buddha's Birthday*

金山寺 Gold Mountain Monastery

12/14 慶祝 阿彌陀佛聖誕法會
Celebration of Amitabha Buddha's Birthday

萬佛聖城 City of Ten Thousand Buddhas

12/14 金山寺將有巴士前往聖城
Gold Mountain Monastery will charter a bus for same day travel.
請洽 Please contact: 415-421-6117

二週佛七 & 三週冬季禪七 於 萬佛城
Two Weeks Amitabha Session &
Three Weeks of Winter Chan Meditation
at
City of Ten Thousand Buddhas

12/14/08-01/18/09

歡迎大家踴躍參加

Welcome Everyone to Participate

12月份 金山寺法會時間表

December 2008 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
	1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	6 楞嚴咒法會 <u>9:00 am</u> Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance
<u>9:00am - 3:30pm</u> 7 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:30 pm</u> 淨業社共修 Pure Karma Society's Class	8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	13 念佛法會 <u>9:00 am</u> Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance
14 <u>9:00AM-3:30PM</u> 慶祝阿彌陀佛 聖誕法會 Celebration of Amitabha Buddha's Birthday (actual day)	15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	20 念佛法會 <u>9:00 am</u> Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance
21 <u>9:00am - 3:30pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	念佛法會 <u>9:00 am</u> 初一 27 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance
28 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	念佛的程度， 一定要念到， 在愛、憎關頭時， 佛念仍然能夠歷歷現前，這才算是 有幾分念佛工夫的人。		

1 月 份 金 山 寺 法 會 時 間 表

January 2009 SCHEDULE OF ACTIVITIES

S U N 日	M O N 一	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
新年快樂	萬佛城中打禪七 不知南北與東西 了生脫死非容易 無心道人與佛齊 佛本不大亦不小 眾生非多更非少 悟徹自性空未空 虛空大地當下了			1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	3 慶祝釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment <u>9:00 am-2:30 pm</u> 楞嚴咒 Shurangama Mantra Recitation <u>10:15 am</u> 普佛 <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance
	4 <u>9:00am - 3:30pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture <u>3:30 pm</u> 淨業社共修 Pure Karma Society's Class	5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	9 念佛法會 <u>9:00 am</u> 十 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance <u>2:45 pm</u> 淨業社拜訪老人 Pure Karma Society Elderly Visitation
	11 <u>9:00am - 3:30pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance
	18 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance
	25 <u>9:00 am</u> 千佛懺 Thousand Buddha Repentance	26 <u>正月初一</u> 彌勒菩薩聖誕 <u>9:00 am</u> 千佛懺 Thousand Buddha Repentance	27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance
						24 華嚴菩薩聖誕 <u>9:00 am</u> 華嚴懺 Flower Adornment Repentance <u>1:10 pm</u> 千佛懺 Thousand Buddha Repentance
						31 念佛法會 <u>9:00 am</u> Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance