

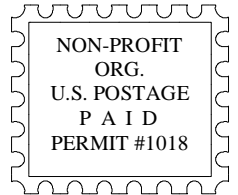


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GOLD MOUNTAIN MONASTERY NEWS

Issue 250期
10月 & 11月09年
Oct & Nov 09

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上 卍 讚 語

尊老重賢

Venerating the Elderly and Honoring the Worthy

“

尊老重賢，這是孔孟教。

Respecting elders and honoring worthy people is what Confucius and Mencius taught”

我現在再講多一點廢話，要講什麼？我要講一講尊老重賢這個道理，因為在舊曆十一月二十七這一天，我舉行一個尊老重賢敬德餐會。這個餐會多數是請了一些老教授、老學者啊！這些個長者，有的年齡到一百零四歲的，是一個出家人；有的年齡九十二、三歲的；有的是八十幾歲的；有的是七十幾歲的，我請的老人是從七十二歲開始。我請他們大家聚會到一起，來論論文、說說話，互相認識一下。

I'll say some more irrelevant things. What do I want to say? I want to talk about the idea of respecting the elderly and worthy. On the twenty-seventh of the eleventh lunar month, I organized a banquet for Venerating the Elderly, Honoring the Worthy, and Respecting the Virtuous. We invited mostly elderly professors and elderly scholars. These elders included a monk who was a hundred and four years old. Some were ninety-two or ninety-three, some were in their eighties, and others were in their seventies. The minimum age was seventy-two. I invited them to get together just to get acquainted, and to have a chat.

那麼其中有一個楊富森教授，他每一年有個「十老還童會」。這十老有九十多歲、有八十多歲的、有七十多歲的。這些個老人也不怕辛苦，都來參加這個餐會，其中就有在臺灣教育部做過次長的老教授、老學問家—吳俊生教授。其餘有在臺灣當過大學校長的，有當過教務主任的，不少都是老資格啦！

其中大約六十多歲的也有來參加的，不過不在請列，那麼他們也隨喜這個餐會。

當時舉行這個餐會，我給寫了一副對聯，這副對聯橫批是「松柏長青」，這表示這老年人永遠也都是像小孩子的，那麼年輕。松柏長青，因為松柏它是不怕寒冷的，冬、夏都長青，所以把這些老人比喻成松柏。你們各位如果願意記，可以用筆記一記。

尊老重賢耆年壽考福慧雙圓
學佛習聖耄耋齡高道德齊臻

這個上聯本來是「尊老重賢，耆年壽考，福慧雙圓」，下聯是「學佛習聖，耄耋齡高，道德齊臻」，這是十二字對十二字的對聯。我本來也不懂什麼叫對聯，可是就這麼不揣冒昧地來寫這麼一副對聯。那麼我又把這一副對聯變成四副對聯。

第一副對聯，上聯是

尊老重賢孔孟訓
學佛習聖釋子傳

這是說孔子給我們留下訓誨人的一種方法，要尊老重賢，這是孔孟教。下聯是「學佛習聖釋子傳」這釋家就教化人，令人學佛那種思想和行爲，都希望要習聖習賢。釋子傳，這個釋子就是釋迦牟尼佛的弟子，代代相傳，以這個道理來教化人。

One of these people is Professor Richard Yang, who attends an annual gathering of Ten Seniors Returning to Youth. These ten seniors include those in their nineties, eighties, and seventies. Not fearing the trouble, these seniors also attended the banquet. Among them, the elder professor and scholar Wu Junsheng used to be the Vice Minister of Taiwan's education Department. Others had served as presidents of universities in Taiwan or as deans of academic affairs, and most of them had a lot of professional experience. People in their sixties also attended the banquet, although they were not on the honored guest list.

On the occasion of the banquet, I wrote a matched couplet entitle "Evergreen like the pines and cedars," meaning that our elders should always be youthful and childlike. The pines and cedars do not fear cold, and they are green in winter as well as summer, so I'm comparing the elders to them. If you wish, you may take notes.

*Respect elders and honor the worthy for their seniority and longevity, and your blessings and wisdom will be complete.
Learn from the Buddhas and study with the sages, and at the age of seventy or eighty,
you will attain both the Tao and virtue.*

First I made this couplet. It is a matched couplet with twelve characters per line in Chinese. Actually, I don't understand how to match couplets. I just recklessly wrote this matched couplet without much consideration. Then from this couplet, I made four other matched couplets, which I shall explain below.

The first half of the first couplet says,

To respect elders and honor the worthy is the teaching of Confucius and Mencius.

Confucius left behind this method for people to follow. Respecting old folks and honoring worth people is what Confucius and Mencius taught. The second half says,

To learn from the Buddhas and study with the sages is the teaching transmitted by Shakyamuni's disciples.

Shakyamuni Buddha taught people to study the thinking and conduct of the Buddhas and to learn from the sages and worthies. That's the principle the disciples of Shakyamuni Buddha have passed down through the generations and used to teach people.

第二副對聯是

耆年壽考祖師教
耄耄齡高天地寬

「耆年壽考祖師教」，耆就是年老而有耆德的這個「耆」。「耄耄齡高天地寬」，就像那個「野鶴無糧天地寬」似的，因為老年人他自由自在，無拘無束，無罣無礙，這是有天地那麼寬。

第三副對聯是

福慧雙圓黎民慶

這個有福有慧了，福慧雙圓了，老百姓都是很歡喜的，黎民都慶祝這個壽星公、壽星婆，這是這個意思。「道德齊臻草木歡」草木都歡喜，你因為有道有德啊！所以都是鬼神恭敬、草木開顏的，這是草木歡。

第四副對聯是

梅竹冰雪愧愚志

我願意比這個梅花，冬天冷才開；願意比竹子，再凍它也凍不死。這是我願意受苦、受難、受凍的一個愚癡的志願，願意這樣子。「松柏長青祝君安」我說松柏長青，希望這些個老年的童子啊！都身體健康、精神愉快，一切一切都如意吉祥、平安快樂，這是這個意思。

本來我在這個餐會上提出這個對聯，想要這些老教授啊！老學問家啊！大家也都寫一首東西來紀念。可是當時這些教授，也不知道他們是不願意獻醜啊？

The second couplet:

*Seniority and longevity are reached through the
Patriarch's teachings.*

To those who are seventy or eighty, the world is vast.

This is from the quote, "Wild cranes have no food, but their world is vast." Old folks are carefree and at ease, with no restrictions or obstructions. Their freedom is as vast as heaven and earth.

The third couplet:

With blessings and wisdom both complete, all the people rejoice.

When blessing and wisdom are both perfected, the common people gather to rejoice with the elderly, who are the starts of longevity. *With the Tao and virtue both attained, even the grass and trees are delighted.* Because you elders have the Tao and virtue, the ghosts and spirits respect you, and the grass and trees smile in delight.

The fourth couplet:

*The plum and bamboo endure the ice and snow, and I am
ashamed of my naïve resolve to imitate them.*

I want to be like the plum blossom, which opens in the cold of winter, and like the bamboo, which does not die in the freezing cold. I want to endure the suffering, the hardship, and the cold. It is my foolish resolve to be like this. *The pine and cedar are evergreen, and I wish that you will be as healthy as they are.* I say, "Just as the pine and cedar are eternally green, I hope you 'elderly youths' are healthy in body and happy in spirit, and that everything turns out as you wish, with peace and joy." That's my intention.

At the banquet, I told them about this couplet, hoping that all of those old professors, perhaps because they didn't want to embarrass themselves by showing their poor skill, all said it was very difficult to match it.



都說這個很難對的，你這一副對聯，變化成四副對聯，這簡直地從來沒有這種的對聯。我說從來沒有，從今天就有了嘛！這不能說是空前，也不能說是絕後，當時大家就這麼盡歡而散。

這些老教授說：「我這一輩子參加過不知多少次宴會都是在那兒逢場作戲，沒有像今天這麼樣子有意思，有紀念性的，有歷史性的一種餐會。」我說那以後我們每年可以舉行一次尊老重賢敬德餐會，希望大家聚會到一起。

這是在美國洛杉磯舉行的。我所以今天不妨向你們大家來說一說，你們有什麼感想，這我都不管。有的人說你這是腐儒之見。腐儒我也不夠格，那腐儒還有個「儒」呢，我這連個「儒」字也沒有。我這四副對聯是包括儒、釋、道、天、地、人，還有我們個人的志願，就包括這麼多。

They said, "You have made four couplets from the original couplet. We've never seen any matched couplet like that before." I replied, "You may never have seen one like it before, but today you have." One cannot say that this was unprecedented, nor that it will not happen again. Everyone enjoyed themselves fully before they departed.

The elderly professors said, "I've been to countless gatherings in my life, but they were just for fun, never something as meaningful, memorable, and historic as today's banquet." I said, "From now on, we can hold a Banquet to Venerate the Elderly, Honor the Worthy, and Respect the Virtuous every year, and we hope everyone can get together."

That was the banquet I held in Los Angeles, in the United States, so I thought I would tell all of you about it. I don't care what you think of it. Some people might call me a pedantic Confucian scholar, but I'm not even up to that, because I can't be considered a Confucian scholar. My four matched couples include the principles of Confucianism, Buddhism, Taoism, Heaven, Earth, and Man, as well as each individuals' wishes. That's the scope.

近

期

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Recent Events

♣ 十月二十五日-- 敬老節 (位置有限，請早報名)
October 25 -- Honoring Elders Day (Limited Seating, please register early)

♣ 十一月二十二日至二十八日 -- 梁皇寶懺
November 22 ~ 28 -- The Jeweled Repentance of Emperor Liang

孝親報恩，冥陽兩利
歡迎 闔府蒞臨，禮佛參拜
恩沾九有，德被四方

We welcome everyone to participate!

心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 文接上期 Continued from last issue

「般若波羅蜜多」，這是法，是到彼岸的法。「心」是一個比喻，比喻這部經就像人的心，是一身的主體一樣，所以它是絕對待的，超這個對待的。

(二) 顯體

空諸法相體絕言。按照五重玄義，第一是釋名，解釋經名，這部經是以法喻為名。第二是顯體。什麼是這一部經的體呢？「空諸法相」就是它的體。空諸法相也就是諸法空相，你不要弄錯了，說：「那個諸法空相就是諸法空相，這個空諸法相和這個文字不相同啊！」這是相同的！這是中國這個文法上的。這「是諸法空相」也就是「空諸法相」。「是諸法空相」那「空相」也沒有相了。這個「空諸法相」的那個「法」，那個「是諸法空相」和這個「空諸法相」，這是一樣的。「體絕言」，以「空諸法相」作它的體，作這個經的體，這是這一部經的體。「絕言」就是沒有什麼可以說的。這個體就是空諸法相，什麼都沒有了，你說有什麼好說的？所以說「體絕言」，已經就是離言說相、離心緣相、離文字相，「離一切相，即一切法」。

(三) 明宗

宗趣原來無所得。第五句就是明宗。這部經是以什麼作它的宗旨呢？以「無所得」為它的宗旨。經上說：「無智亦無得。」無智亦無得，就是無所得。

譬如我們人，所有的人都叫「人」，這是人的一個通用的名稱，

The dharma in the title is prajna paramita, the dharma of reaching the other shore. "Heart" is the analogy, and it is used in the sutra to indicate the heart (which is to say the mind) is the theme of one's entire life and that is transcends all opposites.

2) Discernment of the Substance.

Empty of the characteristics of all dharmas is this substance beyond words. What is the sutra's substance? It is "empty of the characteristics of all dharmas," a phrase which is different in wording but identical in meaning to the line in the sutra text, "All dharmas are empty of characteristics." "Empty of characteristics" simply means that the substance of the sutra is without any characteristics, and "substance beyond words" means what nothing can be said about it. Since its substance is "empty" of the characteristics of all dharmas, there isn't anything at all. You ask, "Then what is there that is worth saying." this "substance beyond words" has already passed beyond the characteristics of speech, the characteristics grasped by the mind, the characteristics of written language; it has passed beyond all characteristics. It is all dharmas.

3) Elucidation of its basic purpose.

Fundamental non-attainment is its purpose and intent. The fifth line of verse explains the third recon-dite meaning, elucidation of the sutra's basic purpose: fundamental non-attainment. In one passage the sutra says, "There is... no understanding and no attaining." Non-attainment is the sutra's purpose and intent. Now I will make use of worldly dharmas to explain the Buddhadharma.

The word "person" is an ordinary noun, the designation by which human beings are distinguished from other categories of the title.

好像所有的佛經都叫「經」一樣。你這個人叫什麼名字？這就是「釋名」了，解釋名字。或者叫張三，或者叫李四，就有個自己的名字了。張三又是一個什麼樣子的人呢？是高的、矮的？是黑的、白的？是胖的、瘦的？是個什麼樣子？他的體是個什麼樣子的？體是完全的，是不完全的？有沒有眼睛？有沒有耳朵？有沒有鼻子？這就要研究他的體了，這就是顯體。

顯體然後就要明宗。明宗是怎麼樣？哦！他這個人是很高的，大約可以做苦力，可以做苦工；或者他這個人很有學問，大約可以做一個秘書 secretary，或者作 Ph D.，這就叫明宗。我現在是用這個世法來給你們講佛法。

五重玄義：(四) 論用

力用驅除三障。第四是論用，論他這個人可以做什麼？「力用」就是他有什麼用？可以做什麼？

《般若波羅蜜多心經》可以做什麼呢？它可以破除三障。所以「破除三障」就是它的力用。三障是什麼呢？我給大家講一講這個三障。三障：第一就是報障，第二就是業障，第三就是煩惱障。

一、報障。報障又分正報和依報。怎麼叫正報？怎麼叫依報？正報就是正當來受報的，也就是我們這個身體。依報就是依靠這個來生活而受報，也就是衣、食、住等。

我們人這個正報的身體，有好的，有壞的。有的相貌生來就非常英俊、非常的圓滿，人人見著人人就歡喜，人人愛敬。見著這個人哪，人人都歡喜他，看著他有這種出乎其類、拔乎其萃的樣子。什麼叫出乎其類、拔乎其萃？英文就叫outstanding。這樣的人，人人見了都讚歎：「喔！這個人真是有智慧！真是有善根！」這又分出兩種。(待續)

Just as a person is simply called a person, analogously every sutra is called a sutra. Now what is a certain person's specific name? The name by which he is identified is perhaps Smith or Brown. To discuss the specific name is what is meant by explanation of the title. What does Smith look like? Is he tall or short, black or white, fat or thin? What about this body? Is it fully formed or not? Does he have eyes? Ears? A nose? That is what is meant by investigating the characteristics of his substance.

After the substance has been revealed, then the basic purpose should be elucidated. What is meant by elucidation of the basic purpose? Smith is very learned he could be a secretary or a Ph.D. That is what is meant.

4) Discussion of the Function.

Continuing the analogy, what does Smith do all day? What can he do? Observations of that sort reveal the person's usefulness and capabilities.

And by using its power of eradication, the three obstacles are cleansed away. "Eradication" is what the sutra is capable of doing. What can the heart of Prajna Paramita Sutra do? Its function to cleanse away the three obstacles: the retribution-obstacle, the activity-obstacle, and the affliction-obstacle.

Of retribution-obstacles, the first of the three obstacles, there are two kinds: dependent retribution and primary retribution. Primary retribution is the body, while dependent retribution refers to food, clothing, dwelling, and so forth- the material environment on which the body is dependent. Therefore, primary retribution is the retribution you are undergoing right now, the dependent retribution is your environment.

There are all sorts of primary retribution. Some bodies are good ones and some are not. Some are especially full and handsome in their appearance, so that everyone who see them like them. Merely by looking upon a particular body, everyone loves and respect the person as someone who is outstanding.

Perhaps a particular person really has wisdom, or another really has good roots. With respect to good roots and wisdom there are two types of people.

(To be continued)

為教育而教育

Education for Education's Sake

教人學習關心教育

不是關心教育的人，也可以請他們來參加我們的校慶活動，這樣我們可以教他們來學習關心教育；我們儘量和他們溝通，所以我們提倡辦敬老節和懷少節。我們請青年人來吃吃齋，講講外邊學校的情形，主要是可以交換意見。

令學生都有公益思想

以後我們學校都要有制服，女生男生都不可以穿的花花綠綠，不要一點規矩也沒有。學生走路都要有一定的次序，好像軍隊一樣。這就是教他們維護國家、學校的治安。也要教他們勤勞，作學校的清潔勞動。我們這裡要訓練文武全才的人，要改變學校、國家的風氣，這個國家太自由了，令學生管著老師，把老師氣得說：Please! Please! (拜託！拜託！)

我們的學校和外邊是不一樣的，所以我們要和他們彼此溝通溝通，影響他們。制服是要緊的，萬佛城的學校要有萬佛城的標誌。萬佛城的學生要有功德，要幫助公家，可以到瑜珈鎮幫助清潔。我們要為大家來服務，儘量令學生都有公益的思想。要愛護自己的國，家庭和身體。不要販毒和吸毒。

歡迎大家來培福培慧

義務老師到這兒來盡義務，還要儘量幫助學生，培植他們的德行，我歡迎你們來培福培慧。要幫助自己培福培慧，就先要幫助別人培福培慧，哲是我們教育下一代的方法。我們要整頓教育和校風，；令學生循規蹈矩，不要像發狂的樣子。不要說自由，自由，其實自由不是那樣子的。大家是誤解自由，迷信自由，盡想那沒有理性的自由。(待續)

Inspire People to Care about Education

Even if people are not concerned about education, we can invite them to our school's celebration activities. We can inspire them to care about education. We should do our best to communicate with them. That is the reason we are promoting the celebration of Elders Day and Youth Day. We would like to invite young people to come and have a vegetarian meal, talk about their lives in their schools, and mainly to exchange ideas.

Instill the Idea of Public Service in Students

In the future, all the students in our schools should wear uniforms. The boys and girls should not dress up in fancy clothes. That's too disorderly. When students are walking, they should be very orderly, like an army. In this way, we teach them to maintain peace and order in the country and in the school. We should also teach them to be diligent and to keep the school grounds clean. Here we are training students to be talented all around, in academics as well as in extracurricular activities. We want to change the trends of the schools and the nation. This country provides too much freedom. It is so free that students control their teachers, and the teachers are so upset that they have to say, "Please, please!"

Our school is different from other schools. We want to communicate with other schools, and influence them. It's important for students to wear uniforms. The schools at the City of Ten Thousands Buddhas should have the style of the City. The students of the City of Ten Thousands Buddhas should create merit and virtue; they should help the public. They can help keep the Ukiah community clean. We should all work for the good of society, and instill the idea of public service in students. We want to cherish our country, our families, and our bodies, and not be like those drug pushers and drug addicts.

We Welcome Everyone to Cultivate Blessings and Wisdom

Volunteer teachers come here to volunteer their service. They should do their best to help students, and encourage them to behave virtuously. I welcome you all to enhance your blessings and wisdom. If you want to help yourself develop blessings and wisdom, you must first help others to do so. This is our method for teaching the next generation. We ought to reform education and the trends in the schools, so that students will be disciplined, instead of acting wild and crazy. Don't always say, "Freedom, freedom." Because that's not what freedom actually is. Everyone has misunderstood the meaning of freedom. They blindly believe in freedom, and only think about an irrational sort of freedom.

(To be continued)

一句令我受益很深的話

One Sentence that I Have Benefited Deeply From

後來我一個人來美國念書了，一下子離媽媽很遠。在我離開她的日子裏，她是怎樣的擔心我的呢，我也沒法知道。媽媽看不見我，摸不著我，一定是非常非常地掛心。就在這樣的情況下，媽媽發願了，要念100部《金剛經》，希望我能夠平安。轉機就是從這裏開始的。

媽媽提出要念經的時候，我的姑姑非常非常開心，家裏是姑姑最先學佛的。她說你媽媽要念經啦！她念經一定會有成就。因為媽媽有一個顯著的優點，就是她讀書看報非常專心。媽媽只要一坐下來看書看報，就會迅速與世隔絕，旁人再鬧，她都聽不見。媽媽剛剛開始念《金剛經》的時候覺得很鬱悶，她說，我一點都不懂啊，這《金剛經》在講什麼呢？我就和媽媽先分享我自己的感覺，我覺得念經是先消我們的業障，幫助我們種下佛緣，先不去管裏面的意思，就當咒念好了，何況書讀百遍其義自現。其實我自己心裏一點都不擔心，因為我知道，從媽媽打開《金剛經》的那一剎那起，佛菩薩們就開始關注她了，必定是會給她相應的提示和感應幫助她繼續前行。萬事開頭難，只要這顆種子種下去，就必然會成長起來。媽媽在念到近四十遍至五十遍的時候，生出了令她非常快樂的法喜。她說她每天最高興的事情，就是晚上念一遍《金剛經》，真的是非常非常愉快。並且還訴說了她一次小小的『奇遇』，就是如何神奇而巧妙地避開了一次有可能發生的車禍。

Later, I came to study in the US by myself, and all of a sudden, my mom was very far away from me. During the time when I was away, I had no way of knowing how much she had worried about me. She could not see me in person; she must have missed me very much. It was under this circumstance that she made a vow to recite the Vajra Sutra 100 times in the hope that I would be safe. The turning point started from here.

When my mom started to recite the sutra, my auntie, who was the first to study Buddhism in our family, was really happy. "Your mom started to recite the sutra," my auntie said, "She will certainly gain something from this." One of my mom's strengths is her ability to focus whenever she picks up a book or newspaper. She can immediately isolate herself from the world and tune herself out from all the surrounding chatter. When she first started reciting the Vajra Sutra, she felt bored. "I do not understand a bit. What is this Vajra Sutra talking about?" she asked. To explain, I first shared my understanding of the sutra with her. I believe reciting the sutra helps eradicate our karmic offenses and helps us create an affinity with the Buddha. There is no need to worry about the meaning of the sutra at first, so just recite it like a mantra. Besides, there's a saying that if we read a book a hundred times, its meaning eventually manifests itself. I was actually not worried about her because I believed Buddhas and Bodhisattvas were already watching over her the moment she started reciting the Vajra Sutra, and they would certainly provide guidance to help her move forward. Taking that first step is always difficult, but once the seed is planted, it will definitely grow. After my mom recited 40 to 50 times, she was filled with Dharma joy. The happiest moment of her day was when she recited the Vajra Sutra at night. She felt really, really happy. Moreover, she also mentioned how she was able to miraculously and wonderfully avoid a car accident. She felt that Bodhisattvas are always helping us, often without us noticing. People and circumstances around us are always cleverly arranged, but only she herself knew, so it was very difficult to persuade those who did not have faith in Buddhism to believe. I was very surprised that my mom personally told me about this because she was a complete nonbeliever before.



並且還訴說了她的一次小小的『奇遇』，就是如何神奇而巧妙地避開了一次有可能發生的車禍。她覺得，佛菩薩幫助我們很多時候是冥冥的，有的時候，就是身邊的人事被巧妙地安排了，可是呢，又只有自己才知道，也沒法說出來給不信的人相信。媽媽親自說出這樣的感觸令我暗暗覺得驚訝，因為她過去根本幾乎就是不信。後來媽媽不止每天念一遍，會兩遍，三遍的讀，在念到近八、九十遍快滿願的時候，媽媽說：「恩！我好像明白《金剛經》在講什麼了。」我和媽媽分享一下我自己的感覺。「媽媽，你這樣覺得嗎！那你去問姑姑請一本《楞嚴經》回來讀，檢驗一下自己有沒有明白，一共就十卷，那就每天讀一卷或半卷。」

我覺得很好奇，很想看看媽媽讀《楞嚴經》會有什麼反應呢？媽媽果然請了《楞嚴經》還有《佛教大詞典》回家，一字一查地開始念《楞嚴經》了。媽媽讀《楞嚴經》最明顯的變化就是一媽媽的智慧和以前不一樣了，並不是媽媽變得很聰明，而是整個人給我的感覺很正，非常的通情達理。我也沒法用語言形容，她還是說那些家常事，單位裏的瑣事，但流露出的感覺卻是非常的通情達理。我猜爸爸早已感覺到了媽媽可喜的變化，爸爸從前也不信佛，不僅不信，而且是有些反感的。他覺得這是虛無縹緲的，人不做事，都去燒香，覺得很反感。自從媽媽開始念經以後，爸爸不僅不反對，還會催媽媽，你去做功課去呀？今天功課做了沒有啊？

媽媽念完《楞嚴經》後，開始發願念200部《地藏經》，在念《地藏經》的過程中，我發現媽媽的慈悲心增長了。過去媽媽只是比較關心我和爸爸還有身邊的一些人，自從媽媽念《地藏經》以後，我發現媽媽對更多的人開始關心，她說地獄鬼道太苦了，我們的親人朋友千萬不能再下去，我們能為他們做些什麼？媽媽念完《地藏經》接著念佛號，媽媽說，一邊念就一邊發願，希望佛號能佈滿整個家中，每一位有緣來到我們家的人都可以受到佛號的利益，無病無災，健康平安。

Gradually, she increased her recitation to two or three times a day. When she reached her 80th and eventually 90th time of recitation, which was close to completing her vow, she said, “Annie, I think I understand what the Varja Sutra is talking about.” We shared our thoughts and I told her, “Mom, is this how you feel? Then go ask auntie for a copy of the Shurangama Sutra and study it and see whether you understand. It has a total of 10 books. You can read one book or half a book each day.”

To me, I was curious. I wanted to find out what her reaction would be after she reads the Shurangama Sutra. She really got the Shurangama Sutra and the Buddhism Dictionary back home and started to recite it word by word. During the process of reciting the Shurangama Sutra, she had a very obvious change – her wisdom was different from before. Not that she became very smart, but she gave me a feeling that she was very straight and rational. I could not describe this with words. Though she still talked about the usual household matters and the little things at work, she was very reasonable. I guessed my dad also felt the change in my mom. He did not believe in Buddhism before. Not only did he not believe, but he actually had an adverse feeling towards it. He felt Buddhism was too abstract. He also felt time could be better spent than burning incense and praying. When my mom started to recite, not only did he not object, he even encouraged her, “Did you do your homework. Go and do your homework.”

After my mom finished reciting the Shurangama Sutra, she made a vow to recite the Earth Store Sutra 200 times. During the process of recitation, I found that her compassion was growing. In the past, she had mainly cared about my dad and me and just a few people around her, but after she recited the Earth Store Sutra, I found that she cared about a lot of other people. She said that there’s too much suffering in hell that our friends and relatives should never go there, so what could we do to help them? After my mom finished reciting Earth Store Sutra, she started to recite the Buddha’s name. When she was reciting the name, she was vowing that the name of the Buddha could fill our home. She hoped that everyone that comes to our home could receive the benefit of the recitation—avoid illnesses and disasters and be healthy and safe.

有一次媽媽說：「啊，晚上做了個夢，夢見在幫你的奶奶剪腳指甲呢，一個一個地剪，你說有不有趣？」我聽了也很開心，哇！媽媽好棒哦！百善孝為先，《地藏經》又是孝經，媽媽真是跟《地藏經》有感應道交了。沒過多久，奶奶真的住到我家來了。我的奶奶快90歲了，她過去一直不願意來我家長住，一是嫌我家六樓沒有電梯，上下不方便；二是爸爸是她唯一的兒子，她始終不願意來我家讓爸爸媽媽為她忙。自從奶奶來長住以後，竟然也開始念佛了。我猜是跟媽媽發的願有關吧。

媽媽的變化不止這些，就在短短的近一年半中，因為每天持念一點佛經，性格得到顯著的改善。而我呢，我可以親近金山寺，平時可以來拜大悲懺，這真的是非常殊勝，如果我很專心的拜完大悲懺，回家自己看到自己都覺得好歡喜；媽媽在家念經，媽媽也很好，奶奶也很好，大家都很好很愉快，爸爸就好開心，也就信佛了。爸爸還推薦有眼病的伯伯讀《地藏經》，那位伯伯是爸爸的最好的朋友，七十多歲了，一生沒有接觸過佛法，爸爸一說，他就答應了，好！好！我念！我念！這實在是讓我想起了恆實法師和過去的恆朝法師在他們的《修行者的消息》中寫的一句非常令我感動的話：「佛法是每位眾生心中最真最美的東西，人人都認識他。」

因為爸爸媽媽逐漸開始信佛，歡歡喜喜的，家裏的親戚、朋友都多少受到些影響。

上人說：「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。」那就讓我時時存著一個善心願，時時存著歡喜的心，將自己最真誠的祝福送給所有的眾生，都能常常保持歡喜心，存好心，做好事，說好話，念佛更是善中至善，持戒念佛化解災殃求生淨土，佛菩薩們和上人看到都會笑哈哈，好開心了。



“I had a dream one night,” she once told me, “I was helping your grandma cut her toenails, one toe after the other. Do you think this is funny?” I was very happy. Mom was great. Filial piety is foremost of all virtues. The Earth Store Sutra was also about filial piety. She was experiencing a connection with the Earth Store Sutra. Later, my grandma, who was almost 90, really came and lived in my house. She used to be very reluctant with regards to living long-term in my house because my house was on the sixth floor and the building did not have an elevator. It was inconvenient to her. Secondly, my dad was her only son, so she was not willing to come and place an extra burden on my parents. After she moved in permanently, she also started to study Buddhism. My guess is that this had something to do with my mom’s vows.

My mom’s change has been more than that. By reciting the sutra everyday, she was able to significantly improve her personality, which she had developed for over 50 years, in just a year and a half. As for myself, I can stay very close to Gold Mountain Monastery and come to the Great Compassion Repentance regularly. These are extraordinarily wonderful experiences. If I am able to recite the Great Compassion Repentance single-mindedly, I feel really joyful when I go home. Mom recites sutra at home and she’s doing really well. So is grandma. Everyone is doing well and happy. Dad is also very happy and started to believe in Buddhism. He even recommended reciting the Earth Store Sutra to an uncle with an eye condition. That uncle is father’s best friend. He is over 70 years old but never had the chance to study Buddhism in his life. He promised to recite the Sutra after my dad talked to him. This makes me think of a verse from the book Three Steps One Bow, written by Dharma Master Heng Sure and Dharma Master Heng Chau: Buddhism is the most beautiful thing in the hearts of all living beings. Everyone knows it.

Because of my dad and mom’s newfound joy after their gradual acceptance of Buddhism, all our friends and relatives were more or less influenced by their experiences.

Venerable Master Hsuan Hua: “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.” Let me always keep a good vow. Always be joyful at heart and deliver my sincere prayer to all living beings. I hope that they will always be happy and be good in their hearts, do good deeds and speak good words. Reciting the Buddha’s name is the best among all good deeds. Keep the precepts and recite the Buddha’s name to eradicate all disasters and pray to go to the Pure Land. The Bodhisattvas and Venerable Master Hsuan Hua will be happy and smiling if they see this。

10月份 金山寺法會時間表

October 2009 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<p>敬老聯歡會</p> <p>十月一日開始接受報名， 敬邀六十五歲以上的貴賓 名額二百位，額滿為止， 歡迎親自報名。</p> 				1	2	3
				<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十五</p> <p><u>9:00 am</u> 楞嚴咒法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra <u>3:30pm</u> 淨業社共修 Pure Karma Society Class</p>
<p><u>9:00am - 3:10pm</u> 4</p> <p>誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 健康講座 Lecture on Living Healthy</p>	5	6	7	8	9	10
				<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 念佛法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
				<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 念佛法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p><u>9:00am - 3:10pm</u> 11</p> <p>誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	12	13	14	15	16	17
				<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 念佛法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
				<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>初一 18</p> <p><u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	19	20	21	22	23	24
				<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
				<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>25</p> <p><u>9:00am - 1:30pm</u> 慶祝敬老節 Celebration of Honoring of the Elderly</p>	26	27	28	29	30	31
				<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 預祝觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
				<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 預祝觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>

11月份 金山寺法會時間表

November 2009 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<p>金山寺本日法會暫停 1 全體參加萬佛聖城 觀音菩薩出家法會 No Assembly today Going to CTB for Celebration of Gwan Yin Bodhisattva's Leaving Home</p>	<p>2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>5 <u>9:00 am</u> 慶祝觀音菩薩 出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home (actual day) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>7 <u>9:00 am</u> 楞嚴咒法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra <u>3:30pm</u> 淨業社共修 Pure Karma Society Class</p>
<p>8 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>14 <u>9:00 am</u> 念佛法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p>15 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>21 <u>9:00 am</u> 念佛法會 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> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p>22 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>23 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>24 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>25 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>26 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>27 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>28 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>
<p>29 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>11/1/09 萬佛聖城慶祝 觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home 請與金山寺聯繫交通安排 Please contact us if you would like to participate !</p>				