



矽谷梵音

Pure Sound From Silicon Valley

2016年05月第241期 Issue 241, May 2016

學佛法要拿出真心，一舉一動，一言一行都要往真的做。

We should study Buddhism with a true heart. In everything we do and everything we say, we should try to be true.

——宣公上人 語錄

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.

念佛法門

The Dharma-door of Mindfulness of the Buddha

宣公上人 開示

A lecture by the Venerable Master Hua

阿彌陀佛大法王

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。在阿彌陀佛因地的時候，就是他沒有成佛以前，也是一個比丘名字叫法藏。這法藏比丘發了四十八個大願，每一願都是要度眾生成佛的。其中他就發了一個願，這樣說的：「所有十方一切眾生，等我成佛的時候，他們若念我這個名字，也一定就要成佛；如果他們不成佛，我也不成佛。」

阿彌陀佛這願力，好像吸鐵石那種吸鐵的力量似的，十方所有的眾生都好像這塊鐵似的，所以把十方的眾生都給吸到極樂世界去。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。

普攝群機往西方

《彌陀經》是佛不問自說的。爲什麼不問自說呢？沒有人懂這個法門，所以就沒有人問。大智舍利弗，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說給大家。只要你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。

所以這個法門是一般人所不能相信的；可是這還是最直接、最了當的法門。這個念佛的法門，是三根普被，利鈍兼收，不論你聰明的人，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，不像我們人經過胎藏，他那是以蓮華爲胎，在蓮華裏住一個時期，將來就成佛了。

晝夜持名專誠念
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」，八教：藏、通、別、圓、頓、漸、祕密、不定。五時，是華嚴時、阿含時、方等時、般若時、法華涅槃時。這五時八教合起來，都在這一句彌陀裏頭就包含了。「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，我們誰若想得度，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。

The Dharma-door of Mindfulness of the Buddha

Amitabha Buddha: The Great King of Dharma

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.”

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.

Gathering All Beings into the Western Land

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.

念佛淺談

A Brief Discussion on Being Mindful of the Buddha's Name

恒雲法師 開示 2016年春于金聖寺

Dharma Master Heng Yun at GSM in Spring 2016

English Translation by Michael Lu

很

久以前，有一位很好的國王，他幫助人民，因為這樣，他積了很多福德資糧，所以就有機會遇到佛。佛是一個已經覺悟的人，這叫「自覺」；把覺悟的道理告訴別人，幫助他人也覺悟，這叫「覺他」；自己覺悟、助人覺悟都圓滿了，這叫「覺行圓滿」；所以佛是「三覺圓滿，萬德備」。

有時我們會在寺廟看到掛一個匾額「萬德莊嚴」。為什麼？世間上的人，擦胭脂抹粉穿漂亮的衣服來莊嚴；可是佛菩薩不是，而是用德行莊嚴，自然就顯得非常高尚、非常貴氣，有這種美德莊嚴現出來。

這種德行的莊嚴佛有，我們也有。佛已經成佛，但是我

們的本性和佛是沒有差別的，所以我們也可以藉著修行，用德行來莊嚴自己。譬如，我們吃飯時細嚼慢嚥不講話，專心凝聽開示，或是一邊吃飯一邊默念佛號。所行所作有規有矩，在日常生活中就會訓練自己行、住、坐、臥四大威儀；所謂「內具性德，外現威儀」，就是說你內裡有這種德行，外面就有一種威儀顯現出來。我們孝順父母、尊敬長輩，對待平輩或是晚輩，都以慈悲愛護的心，這樣在日常生活中，德行就會慢慢培養出來。

記得一九九三年上人到台灣弘法，當時上人對台灣的局勢非常關心，媒體方面也有很多相關報導。那一次上人在台

灣接見不少政府要員，勸諫他們以德治國。當上人要離開台灣時，在機場上人叫我過去，要我唸一些關於上人在台灣的新聞報導。其中一個報導，讓我印象非常深刻：有一位新聞記者，用一句話來形容上人，他說：「老和尚舉止非常高尚。」這就是德行的顯現。這個就是說道德自然洋溢在行、住、坐、臥中，讓人一看就會感覺到；我們也可以在日常中慢慢熏陶培養自己。

繼續講國王的故事，國王修福修慧夠了，所以有機會親自遇到一尊佛，也就是世自在王佛。他看到佛非常高興、非常歡喜。看到佛幫助這麼多人，又這麼慈悲，有高深的智慧威德，十八不共法、三身四智、五眼六通種種俱足；所以國王很高興，就想：我以後也要成佛。

「是心是佛，是心作佛」，就是說我們有佛性，我們的真心和佛是一樣的。但是雖然有佛性，要「是心作佛」，也就是要踏實修行，所謂「觀照般若」。要去行，一步一步成菩薩，直至成佛。

國王有很深的信念，深信

自己會成佛，也可以像佛一樣幫助眾生。就捨棄王位出家了，法名「法藏比丘」。他很希望他成佛後，在他國土的國民，都能夠在一個很好的地方安心辦道，來幫助這些人成佛。因為他想：以後我成佛時，我國土的國民要怎麼樣，這個正報、依報要怎麼樣。他把心願稟告世自在王佛，承佛的威神，帶他去看很多的國土（音：度）。所以佛就帶他看了二百一十億諸佛刹土。所謂「國土」不只是我們這一個地球，佛的威神可以將這個星球搬到另外一個星球，我們都還不知道已經被搬動了，就好像你把一隻螞蟥從腳搬到手上，牠還不知道被搬動了。

法藏比丘看了這些國土後，就選擇了各個國土最殊勝之處，發願日後成佛時候他的國土就是要這樣。在《無量壽經》中，法藏比丘還發了四十八個大願，每個大願都非常令人歡喜。

個人特別喜歡《無量壽經》法藏比丘如何實踐願望那一段。我們發願，常常發發願，卻沒有實踐。從發願到實踐，到成就願望，這要非常非

常有恆心，而且生生世世不斷不斷的修行。法藏比丘發了大願後，就生生世世不斷不斷的修行，經過了很多很多劫，終於成佛了，就是阿彌陀佛。

今天念佛法會，念了《阿彌陀經》，《阿彌陀經》講到極樂世界的莊嚴；《無量壽經》則非常詳細的闡述阿彌陀佛從因地發心到果地成就，後段經文還與娑婆世界較校，讓我們認識這堪忍世界（娑婆世界）的苦，發起信心求生西方極樂世界。

在四十八願中有一個願：「設我得佛，十方無量不可思議諸佛世界眾生之類，蒙我光明觸其身者，身心柔軟，超過天人。若不爾者，不取正覺。」如果眾生臨命終時，信佛念佛，或有助緣幫助你生到西方極樂世界，蒙阿彌陀佛的光明照耀，身體就會柔軟。我在個人的生涯裡面，碰過幾次這樣的情況，現在講些例子和大家共勉與警惕。

真實故事(一)

人的因緣很難講，會在這裡過世是很難預料的。在台灣有一位年紀大的居士，太太從

小就信佛，非常信佛。因為先生年紀比她大，夫妻倆就一起準備好臨終時要怎麼樣來安排助念。先生的老家在中國大陸，想回老家看一看，兒子就陪他去。沒想到在中國大陸旅館，晚上突然病發死亡。兒子趕快打手機給媽媽，問怎麼辦呢？科技這些東西上人剛剛說是天外天魔來變化的，是奪去人精氣神的；不過，好好利用也有方便的地方。

兒子打電話給媽媽時，媽媽非常鎮定的告訴兒子：「你現在不要報警，也不要找親戚來幫忙，因為他們不懂佛法。就在旅館裡面，幫爸爸念佛。」所以兒子從晚上十點到隔天六點為父親助念，念了八個小時。因為念佛的時間太長，媽媽就在台灣間隔用手機告訴老爸爸要萬緣放下，一心念佛，日後大家極樂世界見。這樣兒子可休息一下，又可鼓勵老爸爸念佛生西。

母子兩個就這樣子整個晚上幫老爸爸念佛，等到第二天才去報警。因為事出突然，剛過逝時老爸爸有些驚慌，嘴合不起來，後來慢慢合起來。當地政府來驗屍時，兒子觸老爸

爸的身體是柔軟的，腳冰冷，但頭頂是熱的，這是往生西方的瑞相。這個柔軟就是表示佛光來照耀，因為這是阿彌陀佛的願力。

這位母親姓高，高居士跟我講，她說：「哎呀，準備是沒有用的，無常什麼時候都是會來的！」本來家裡哪一間房子是準備要給大家幫忙助念的，她說都沒有用，就是要自己隨時準備。

真實故事(二)

我再講一個，要靠別人來念佛倒不如自己認真念佛，就可以往生。在台灣有一位老太太，住在第五層樓，因為是老舊的房子，所以沒有電梯，她每天上下樓，都要走樓梯。可是很多時間她都是關起門來，人家按門鈴、打電話，通通不管，一定要把她念佛的功課做完才要開門，接電話。

有一天她跟兒子說：「媽媽明天就要走了。」跟兒子說再見。兒子不相信，想：「不可能有這個事，媽媽只是講一講吧！」沒想到媽媽第二天念佛念佛，自己就走了，也沒有別人來幫她助念。兒子一去，看

到媽媽已經往生了，身體也很柔軟的，瑞相地走了。她兒子本來不信佛的，不相信念佛法門；可是現在媽媽這樣走了，不信也得信了，換兒子拼命念佛。所以我們也可以用自己的力量往生西方極樂世界，「預知時至」，就是說自己知道什麼時候時間到了，這是圓滿的。

還有我們有太多的牽掛，太多的情牽物累，要生到西方極樂世界就比較困難。我們跟親人有很深的緣份，在行為方面要互相照顧幫助；可是心裏面要輕鬆放下，這樣才不會臨終的時候，因為太多的牽掛不想離開，阿彌陀佛本來要來接你去極樂世界，你卻說：「我不想去，我想留在這裡跟家人在一起。」那麼阿彌陀佛想要接你去也沒辦法，這我們可作為警惕。

還有一個問題，即使忙，還是要自己來道場參與修行。譬如念佛，我們就來參加念佛法會，因為大家一起念佛，互相借光有一種力量；你單獨修行，有時候修修，沒有互相借光，很容易在修行的路上出狀況。

大家從家裏來金聖寺，一般而論，往返最少要一個小時的車程。有的人會想：「一個小時，我在家裡面聽法就好了。」這是不一樣的。你到道場來，大家的力量，還有道場的力量，跟你自己一個人在家裡修，是不一樣的。我不是說在家裡不要用功，在家裡也一樣用功；但是你到道場來，那種提醒我們道心，那種互相幫助，那種光明面更為廣大。

雖然現在科技很發達，有位法師說，現在的弘法不需要廣大的空間，只要一個小小房間，用廣播出去就可以了。這我個人是不認同的，那佛陀就不用成立那麼多道場來教大家修行。當然在家裡面用功修行是一個方式，可是在道場裡面共修也有種無比堅固的力量。我見過一個例子，有個人，因為自己修修修，修到後來關在裡面也不出來了，出了很大的狀況，還好這個人有些福報，平常對大家也很好，大家努力把牠拉出來，不然，他的法身慧命就沒有了。

上列，與大家共勉，也給大家做為警惕。阿彌陀佛！

Long ago, there was a good king who helped his citizens and thus accumulated many blessings and virtue, so he had the opportunity to encounter the Buddha. The Buddha is an enlightened being who has reached “self-enlightenment.” He then tells others about the principles of enlightenment and allows them to become enlightened as well, which is the “enlightenment of others.” Finally, because of the perfection of both self-enlightenment and the enlightenment of others, the Buddha has obtained the “perfection of enlightened practice.” In this way, the Buddha is one who has perfected the three types of enlightenment and is replete with the ten thousand virtues.

At the monastery, we sometimes see a plaque that reads, “Adorned with ten thousand virtues.” Why is this the case? Unlike ordinary people who apply cosmetics and wear beautiful clothes to adorn themselves, the Buddhas and Bodhisattvas adorn themselves with virtue. Therefore, they naturally seem noble and majestic, manifest with the adornment of virtue.

The adornment of virtuous conduct is not only possessed by the Buddhas, but also by every one of us. Although the Buddhas have attained Buddhahood, our inherent natures are not different from those of the Buddhas, so we can also rely on cultivation to

adorn ourselves with virtue. For example, we can eat slowly and refrain from talking during meals, instead listening attentively to instructive talks or silently reciting the Buddha’s name. If we have guidelines to every thing we do, then we will develop the four great deportments of walking, standing, sitting, and reclining in our daily lives. As it is said, “If one possesses inherent virtue, one will display external deportment.” This is saying that if we have virtue within, we will display a certain kind of deportment on the outside. By being filial to our parents, respectful to our elders, and compassionate and protective to our peers and those younger than us, we will gradually develop virtue.

I recall that when the Venerable Master traveled to Taiwan to propagate the Dharma in 1993, he was very concerned about the country’s political scenario, and the media had many relevant reports on his actions. He met with several important Taiwanese government officials and beseeched them to govern the country with virtue. When he was about to leave Taiwan, he asked me in the airport to read some news reports on what he did in Taiwan. One report stood out to me: a reporter had described the Venerable Master with a single sentence, saying, “The Master conducts

himself in a very noble manner.” This is the manifestation of virtue; this is integrating one’s virtue into one’s daily life, whether walking, standing, sitting, or reclining. Upon seeing this, people believe that they can also slowly improve themselves and develop their virtue in their daily lives.

Going back to the story of the king: once the king had cultivated enough blessings and wisdom, he had the opportunity to meet in person the Buddha King of Self-Mastery in the World. He was delighted upon seeing the Buddha. He saw that the Buddha had helped so many people, was so compassionate, possessed profound wisdom and awesome virtue, and was replete with the Eighteen Exceptional Characteristics, Three Bodies, Four Types of Wisdom, Five Eyes, and Six Spiritual Powers. Therefore, the king was extremely joyful and thought: “I wish to become a Buddha in the future as well.”

“The mind is the Buddha; the mind becomes the Buddha.” This saying explains that every one of us has the Buddha nature and that our true minds are identical with that of the Buddha. Although we have the Buddha nature, we must let our minds “become the Buddha;” in other words, we need to honestly cultivate according to “contemplative prajña.” We must practice Bodhisattvahood

step-by-step all the way until we reach Buddhahood.

The king had deep faith and deeply believed that he would become a Buddha and be able to help living beings like the Buddha. Therefore, he abdicated the throne and left the lay-life, and he received the Dharma name “Bhikshu Dharmakara (Dharma Treasury).” He wished that after he attained Buddhahood, the people in his land would be able to peacefully practice the Way in a good place, thus helping them become Buddhas. He thought: “In the future when I become a Buddha, the people in my land are going to be such and such, the primary and secondary retributions are going to be such and such...” He proclaimed his vows to the Buddha King of Self-Mastery in the World, who then used the Buddha’s spiritual power to bring him to visit many lands. In all, they visited twenty-one billion Buddha-lands. A “land” in this sense of the word does not merely refer to a planet. In fact, the Buddha can use his spiritual power to move our planet to another planet without us being aware, just like we can move an ant unawares from our foot to our hand.

After Bhikshu Dharmakara saw all of these lands, he selected the superior aspects of every land to be part of his own land, which he vowed to create after he at-

tained Buddhahood. In the *Sūtra on Limitless Longevity*, Bhikshu Dharmakara also make forty-eight great vows, each one of which is very delightful.

I especially like the section in the *Sūtra on Limitless Longevity* that describes how Bhikshu Dharmakara realizes his vows. We often make vows, yet we rarely fulfill them. The process of making vows, working towards realizing them, and finally fulfilling our vows requires great perseverance and uninterrupted cultivation life after life. After Bhikshu Dharmakara made his great vows, he practiced life after life for many eons without interruption and finally became a Buddha. He is the present Amitabha Buddha.

We recited the *Amitabha Sūtra* as part of today’s Dharma Assembly on Reciting the Buddha’s Name. The *Amitabha Sūtra* describes the adornments of the Land of Ultimate Bliss; the *Sūtra on Limitless Longevity*, on the other hand, describes in great detail the process of Amitabha Buddha from when he made the resolve on the causal ground until he reached attainment on the ground of fruition. The latter part of the sūtra compares the Land of Ultimate Bliss with our Saha World, allowing us to recognize the suffering of the World Able to Endure (another name for the Saha World) and to bring forth faith and seek rebirth in the

Western Land of Ultimate Bliss.

There is one vow among the forty-eight vows that goes: “When I attain Buddhahood, all the types of beings from Buddha-lands limitless and inconceivable in number in the ten directions on whom my light shines will become softer and gentler in body and mind than those of the gods. If this is not the case, I will not attain proper enlightenment.” If beings approaching the end of life can believe in and be mindful of the Buddha, or if they receive supporting conditions that allow them to be reborn in the Western Land of Ultimate Bliss, their bodies will become soft and supple when Amitabha Buddha’s light shines on them. I have encountered a few cases such as these in my life, and I would like to share some of them with everyone as exhortation and forewarning.

Story about Impermanence

It is difficult to talk about the affinities of people and difficult to predict where one will pass away. There was an elderly layman in Taiwan whose wife had great faith in Buddhism since she was young. Because the husband was older than the wife, the couple prepared how they would help each other recite at the end of their lives. The husband’s family was in

Mainland China, and he wanted to go back and visit, so he brought his son along with him. Unexpectedly, he became in critical condition and passed away one night at a hotel in China. The son quickly called his mother and asked her what to do. The Venerable Master once said that technology was transformed by heavenly demons to suck away our essence, energy, and spirit. However, if we can use it well, it can still be quite convenient.

The son called his mother, and his mother told him very calmly, “Do not call the police or ask for help from relatives, because they do not understand the Buddhadharmā. All you need to do is stay in the hotel and recite the Buddha’s name for your father.” Therefore, the son recited the Buddha’s name for eight hours, from ten that night until six the next morning. Because the period for reciting the Buddha’s name was so long, the mother would periodically call from Taiwan to tell her husband to put down everything and single-mindedly recite the Buddha’s name so that they could reunite in the Land of Ultimate Bliss in the future. In this way, the son could take a rest and also encourage his father to recite the Buddha’s name and seek rebirth in the West.

Therefore, mother and son spent that entire night helping the father recite the Buddha’s name

and only called the police the next morning. Because the death had been so sudden, the father had been alarmed when he passed away and had had his mouth open. Only later did his mouth slowly close. When the local officials came for the autopsy, the son felt that his father’s body was soft. Furthermore, although his feet were cold, his forehead was warm, which is an auspicious portent that signifies rebirth in the West. The softness represents that the father was shone by the Buddha’s light, because this is the power of Amitabha Buddha’s vows.

The surname of the mother was Gao. Laywoman Gao told me, “Oh, preparation is no use. Impermanence can come any time!” She said that the room that they had specially set aside to help dying people recite the Buddha’s name was no use, and that one must constantly prepare oneself.

Story about relying on oneself

I would like to tell another story about how one is better off seeking rebirth by sincerely reciting for oneself than relying on others to recite for one. There was an old lady in Taiwan who lived on the fifth floor of an apartment. Because the building was quite old, there was no

elevator, so she had to take the stairs every day. When she was at home, she would often shut her door and practice her daily practice of reciting the Buddha's name. Regardless of whether someone rang the doorbell or called her phone, she would ignore them until she finished her practice.

One day, she told her son, "Mother is going to leave tomorrow" and bade him farewell. The son did not believe her, thinking: "This is not possible. Mother is surely just casually saying this!" To his disbelief, his mother recited the Buddha's name the next day and passed away without anybody to help her recite. The son went to check on his mother and saw that she had auspiciously passed away and that her body was soft. The son originally did not believe in Buddhism or in the Dharma-door on reciting the Buddha's name. However, now that his mother had passed away so peacefully, he converted to become Buddhist and vigorously recited the Buddha's name. Therefore, we can also use our own power to be reborn in the Western Land of Ultimate Bliss. We will know when our time to leave has come; that is perfect.

Also, if we have too many material and emotional attachments, it will be rather difficult for us to be reborn in

the Western Land of Ultimate Bliss. If we have deep affinities with our family and relatives, we can physically take care of them and help them. However, we must put down these emotions in our mind so that we will not become burdened by our attachments at the end of our lives. Do not say when Amitabha Buddha comes to bring you to the Land of Ultimate Bliss, "I don't want to go! I want to stay with my family." Even if Amitabha Buddha wanted to bring you there, he would have no way. So we must be cautious.

Another problem is that even when we are busy, we must still find time to come to the monastery and cultivate together. For example, we should attend a Dharma assembly on reciting the Buddha's name when there is one because there is a collective energy in everyone reciting together. If you cultivate alone, there is no collective energy to draw from, so it is easy to go off in your cultivation.

It takes most people at least an hour round-trip to come to Gold Sage Monastery. Some people may think: "I could spend that hour listening to the Dharma at home." That is not the same. When you come to the monastery, the power of everyone and of the monastery produces different results from when you cultivate alone at home. This does not mean that you should not apply

effort at home—you should still do so—but when you come to the monastery, your resolve for the Way will be relit, everyone helps each other, and the brilliance shines even farther.

We are in a technologically advanced age, and one Dharma Master said that propagating the Dharma no longer requires large spaces any more. Instead, we can just speak in a small room and broadcast it out to others. I do not support this idea, because then the Buddha would not have needed to establish so many monasteries for people to cultivate together. Of course, cultivating and applying effort at home is one way, but collectively cultivating in the monastery has an unshakable strength as well. I know an example of someone who cultivated by himself to the point that he ended up locking himself inside his room and never coming out. He was in a very critical situation, but because he had some blessings and treated everyone well, everyone worked hard to pull him back out. Otherwise, his Dharma-body and wisdom-life would have disappeared.

I would like to use the stories above as an exhortation and warning for everyone. Amitabha!



金聖寺

五、六月份法會活動表2016年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May, 2016		
5 / 1, 8 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日	5/ 1, 8	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	5/ 14, 15	慶祝釋迦牟尼佛聖誕法會 (浴佛節) (8:30AM) Celebration of Shakyamuni Buddha's Birthday
	5/ 22	懷少節 (8:30AM~2:00PM) Cherishing Youth Day
	5/ 29	楞嚴法會 (8:15AM) The Shurangama Dharma Assembly
每日 1 pm		大悲懺法會 Great Compassion Repentance
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday		
		5/14 週六
		萬佛聖城 (CTTB)
六月份活動 Buddhist Events in June, 2016		日期 Date
華嚴法會 每日下午一時開始，週六、日，早上 8:30分開始 Avatamsaka Sutra Recitation Sat..& Sun. 8:30AM ~afternoon		6/5~26 每日 1:00PM 週六、日，早上 8:30分 6/5 傳供 6/12 暫停
宣公上人涅槃二十一週年法會 Pilgrimage (朝山) :6:30 am 21th Anniversry of Venerable Master Hua's Entering Nirvana		6/14 週二 (Tue.) 6:30AM ~afternoon
華嚴法會圓滿日 Completion of Amatamsaka Dharma Assembly 上午：誦華嚴經 下午：拜華嚴懺 Amatamsaka Repentance		6/26 週日 8:30AM ~afternoon
大悲懺法會 Great Compassion Repentance (法會期間除外)		每日 (Everyday) 1 pm
金聖寺 (GSM)		
宣公上人涅槃二十一週年紀念法會 21th Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月9日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 9.		
		6/12 週日
		萬佛聖城 (CTTB)

金聖寺

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華嚴法會 暨

宣公上人涅槃二十一週年紀念法會

The Flower Adornment Assembly and the Assembly in Memory of
the 21th Anniversary of Venerable Master Hua's Entering Nirvana

紀念宣公上人涅槃二十一週年法會，金聖寺將於

1. 6月5日至6月26日舉行華嚴法會，下午1:00時起。
星期六、日早上8時30分起至下午。(6月12日暫停)
2. 6月5日(星期日)舉行傳供儀式
3. 6月14日(星期二)舉行對宣公上人追思儀式。上午六時三十分起朝山、普佛，
下午誦華嚴經。
歡迎大家踴躍參加！

The 21th Anniversary of Venerable Master Hua's Entering Nirvana

1. The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting at 1:00pm during June 5~26, 2016. Sat. & Sunday starting from 8:30 am.
2. Passing offering on June 5.
3. The special schedule on June 14 (Tue.) are as follows—
Pilgrimage starting at 6:30 am. Dharma Assembly at 8:30am
Recitation of the Sutra on the afternoon.