



矽谷梵音

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我們還有這口氣在，就要對人好，可是不應有情愛的思想在內。

As long as we have a breath left, we should be good to others, but without having thoughts of emotional love.

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.

善惡不離一念心

Good and Evil Are Not Beyond a Single Thought

◎ 宣公上人 開示

A lecture by Venerable Master Hua

諸

惡莫作，眾善奉行；自淨其意，是諸佛教。這是佛教的真諦。人人都明白這個道理，可是人人都不能行這個道理，所以天下大亂。

我們在打禪七，就是「改惡向善」，是「改過自新」最好的機會。一念惡，天地會有狂風暴雨發生，造成災害。如果全世界所有的人類，都能受持五戒，奉行十善，天地會風調雨順，世界會國泰民安。簡言之，上自元首，下至老百姓，守五戒，行十善，這個國家一定會豐衣足食，過著安居樂業的生活。若是犯五戒，造十

惡，毫無疑問地，這個國家必定家庭不和睦，社會不安寧，國家不富強，百姓過著顛沛流離的生活。

參禪，就是不殺生、不偷盜、不邪淫、不妄語、不飲酒。在禪堂裏，專心參禪，拿得起，放得下，一念是誰？時刻在尋找，其他妄念就停止下來了，這就是守五戒，也是行十善。所以在禪堂一坐，五戒十善都具足了。因為這個，所以不要浪費時間，打一些無益的妄念，要把握時機來參「念佛是誰？」

參禪時，要努力用功，勇猛精進。要迴光返

照，反求諸己，問問自己，生了多少善念？生了多少惡念？打了多少妄想？要統計一番。

未生善念，令生善念；

已生善念，令其增長。

未生惡念，令其不生；

已生惡念，令其消滅。

這就是修行初步的基礎。

世界為什麼會毀滅？因為人們的「善念少、惡念多」的緣故。一念為善，天地增加正氣；一念為惡，天地增加戾氣。所以我們要轉戾氣為祥和，戾氣就是毒氣，生一念貪心，宇宙間的毒氣就多一點；生一念瞋心，宇宙間的毒氣就多一

點；生一念癡心，宇宙間的毒氣就多一點。如果用貪瞋癡三毒來處理事情，就會天昏地暗，發生災難。如果用戒定慧來處理事情，天會清，地會寧。所以說，惡人多的地方，災難就重；善人多的地方，吉祥就增加。總而言之，災難或吉祥，都在人爲。

古人說：「善惡兩條道，修的修，造的造。」修善者能出離三界，造惡者就墮落三塗。善惡只在一念之間，有智慧就是善念，有愚癡就是惡念。

世間一切都在說法，有的說善法，有的說惡法，有的說旁門左道、邪知邪見的法，有的說中道了義正知正

見的法。換句話說，說善法，就是教人看得破，放得下，得到自在；說惡法，就教人看不破，放不下，得不到自在。人爲什麼顛顛倒倒？就因爲執著，所以一切放不下。古詩云：

古來多少英雄漢，
南北山頭臥土泥。

你們想一想，看一看，世間所有的人，誰能逃出生死關？在一生之中，圖個好名，死了，名也沒有了！貪個大官，死了，官也沒有了！一切都成空了。中國有個秦始皇，他修萬里長城，爲了保護子孫萬代做皇帝。不料才傳到第二代胡亥時，只做了三年的皇帝，就被丞相趙高所弑，這不是枉

費一番心機嗎？

古今中外，發大財、當大官的人，糊塗過一生，爭名奪利，造了多少孽障；等到死的時候，兩手空空去見閻王。由此觀之，我們參禪一定要用功，不可懈怠，不可放逸，錯過機會，就後悔莫及了。所謂「一寸時光，一寸命光。」有人說：「等我功成名就時，再放下一切，專心修道。」可是時光不等待人的，到那時就晚了。

參禪也好，念佛也好，只要認真修行，都能出離生死關。到臨終時，身無病苦，心不貪戀，如入禪定，含笑往生，這才是對生死大事有把握！

學佛法的人，一天比一天要精進，一天比一天要誠心，
一天比一天要守規矩，一天比一天要聰明。

Students of the Buddhadharma should become more energetic, more earnest,
more disciplined, and more intelligent each day.

宣公上人 語錄 / By the Venerable Master Hua

D*o no evil deeds; practice all good deeds; purify your own mind: this is what all Buddhas teach.*

This is the truth of Buddhism. The world is a mess because, although everyone understands the above statement, nobody puts it into practice.

In this meditation retreat, we are engaged in reforming our evil ways. This is a perfect chance to turn over a new leaf and start anew. A single thought of evil can cause gales, deluges, and tragic disasters. Yet if every person in the world could uphold the Five Precepts and practice the Ten Good Deeds, the world would enjoy seasonal rains and gentle winds, and all nations and their citizens would be at peace. To put it simply, if everyone from the national leader down to the ordinary citizens could observe the Five Precepts and practice the Ten Good Deeds, they would surely be blessed with ample clothing and sufficient food, and their lives would be satisfying and happy. But any country whose people break the Five Precepts and violate the Ten Good Deeds will, beyond a shadow of a doubt, be full of broken families and civil strife; it will be a poor and weak nation whose citizens suffer deprivation and hardship.

Investigating Chan is

simply a process of refraining from killing, stealing, lustful conduct, lying, and using intoxicants. In the meditation hall, we concentrate our minds on the investigation: raising a question, then letting it go. We busily ask the question "Who?" and look into it at all times, putting a stop to all other thoughts. Doing this is nothing less than holding the Five Precepts and putting into practice the Ten Good Deeds. Thus, as soon as we sit down in the meditation hall, we are replete with the Five Precepts and the Ten Good Deeds. For this reason we must not waste time on useless idle thoughts. We should instead seize the time and ask, "Who is mindful of the Buddha?"

During your meditation, you should work hard and advance with determination. Reflect inwardly, seek your true self. Ask yourself, "How many evil thoughts have I created? How many good thoughts? How many idle thoughts have I let arise?" Take an inventory.

Bring forth the good thoughts that have not yet arisen; Increase the good thoughts that have already arisen.

Suppress the evil thoughts that have not yet emerged; Wipe out all the evil thoughts that have already occurred.

This is the foundation of a beginner's career in cultivation.

The world faces imminent destruction because peoples' evil thoughts outnumber their good thoughts. A thought of goodness increases the proper energy in the world; a thought of evil increases the world's bad energy. We want to transform bad energy into auspicious, peaceful energy. Bad energy refers to noxious, toxic energy. Each thought of greed increases the harmful energy in the universe. Each thought of hatred increases the harmful energy in the universe. Each thought of stupidity increases the harmful energy in the universe. If we do things using greed, hatred, and stupidity, then the world will be a murky, dark place, and disasters will occur. If we use precepts, concentration, and wisdom to solve our problems, then heaven and earth will be pure and peaceful. That's why it's said that wherever evil people prevail, calamities will abound. Wherever good people prevail, good fortune will abound. In general, both disasters and good fortune are made by people.

The ancients had a saying that goes, "Good and evil are two different roads; you cultivate the one or commit the other as you walk." People who cultivate goodness can leave the Triple Realm; evildoers can fall into the Three Evil Destinies. Both good

and evil lie with a single thought. Wisdom is the occurrence of good thoughts; stupidity is the occurrence of evil thoughts.

All things in the world are constantly expounding the Dharma. Some things expound wholesome Dharma, while others expound unwholesome dharma. Some things speak of the deviant knowledge and views of heretics and cultists; other things speak of the proper knowledge and views of the Ultimate Meaning of the Middle Way. In other words, those that speak wholesome Dharma teach people to see through things, to let them go, to become free. Those that speak unwholesome dharma teach people to preserve their illusions and cling tightly to them. They do not allow people to get free. Why are people muddled and disoriented? It's simply because they're attached and unable to let go of things. An ancient verse reads,

*How many of the great heroes
from times past.
Are lying in the mud beneath the
mountains.*

So think it over carefully, all of you, and take a good look: of all the people in the world, who can avoid entering the gate of death? Our lives are spent in seeking good reputations; but after we die, where does a good name go? We long for a powerful political office; but after we die, that position vanishes. Everything returns to the void. The First Emperor of the Qin Dynasty of China built the Great Wall to protect his descendants, so that they could continue as emperors for many generations. Unluckily for him, the rule passed only into the next generation, when his son Hu Hai lasted a mere three years as emperor before being murdered by Zhaogao, the Prime Minister. Wouldn't you call this a waste of effort?

From ancient to modern times, from East to West, people who strike it rich or who occupy high status, for the most part, run through their lives in confusion, striving for name and gain and creating huge karmic obstacles in the process. But when they die, they go empty-handed to pay a visit to King Yama, Lord of the

Underworld. When we look at it from this perspective, it compels us to work hard here in our Chan meditation. We must not be lax, nor can we be careless, or else we will miss our chance, and our regrets will come too late. It's said, "An instant of time is an instant of life." Someone may suggest, "Wait until I make a name for myself and get some success, and then I can put it all down and concentrate on cultivating the Way." Unfortunately, time does not wait for people; by then it will be too late.

Whether you practice Chan meditation or recite the Buddha's name, what matters is that you get serious about your cultivation: then any method can lead you out through the gate of birth and death. Then, when you approach your end, your body will suffer no sickness, your mind will not be fettered by craving, you'll be as if in Chan samadhi, and you'll go off to rebirth with a smile. That's called taking charge of your own birth and death!

一念為善，天地增加正氣；一念為惡，天地增加戾氣。
A thought of goodness increases the proper energy in the world;
a thought of evil increases the world's bad energy.

宣公上人 語錄 / By the Venerable Master Hua

禪——諸佛的母體

CHAN——The Essence of All Buddhas (4)

宣公上人 開示

A lecture by Venerable Master Hua

善哉善哉悟誰人

坐

禪有初禪、有二禪、有三禪、有四禪。

初禪的境界，先得到一種輕安的境界，覺得身上很舒服的，很自在的，很受用的。這種舒服自在，叫「法喜」，得到一種法喜。你得到法喜充滿的境界，不吃也不餓，不睡也不睏，甚至於不穿衣服也不冷，這就是修行開始的一種感覺，很輕安坐著，覺得像沒有自己似的，走路也像沒有自己似的，不知自己在什麼地方。

在這輕安的境界以後，

就會入一點初禪的定，初禪定一入的時候，自己空了，所以覺得脈搏也停了。在這時候，盡虛空遍法界都充滿了，這個脈住了，這時你就坐一個鐘頭、兩個鐘頭，也就好像一秒鐘那麼短暫，很快光陰就過去了。到這個境界，也不能說覺得自己不得了，這還是修行的一個前方便，剛剛一個開始，得到定的一點滋味。你脈停止了。

第二步，你氣也停止了，鼻孔裏頭也沒有呼吸氣，因為外呼吸斷了，內呼吸活動起

來，不需要藉著外呼吸，自己裏邊有這一種真正的呼吸，所以氣也停止了，氣住了。氣住之後再往前用功，用得念住了，這時候，一念也不生了，什麼念頭也沒有了，也沒有妄想了，自己與大自然合而為一了，念慮空。**第三步**念雖然說是住了，還是有那一念的無明，這個粗的無明。

到**第四步**，這個念真正斷了，捨了，捨念，把一切的念慮都放下了。

參禪參到這個境界上，

這還是有漏的四禪，生死還沒有，也沒有證果。到證初果阿羅漢，要斷八十一品的見惑。什麼叫見惑？**見惑就是對境起貪愛**，對著境界，你生出貪愛的心，這就叫見惑，見著就迷惑了。**證初果是入流**，入什麼流呢？就入聖人的法性流，逆凡夫的六塵流。**證初果的聖人，是不入色、聲、香、味、觸、法**；色也不能搖動他，聲也不能搖動他，香也不能搖動他，味也不能搖動他，觸也不能搖動他，法也不能搖動他，他不被六塵境界，所迷惑，證初果阿羅漢是這樣子。我們現在坐禪，連初禪也沒有到呢！你們哪一個覺得自己的脈停止，沒有的。

所以沒有得到這種境界的人，應該時時刻刻特別努力，不要把光陰都空過去，這是很要緊的。這個坐，你能雙跏趺坐更好；不能雙跏趺坐，單跏趺坐也可以的；你雙跏趺、單跏趺都不能，

那麼隨便坐也可以。**修行不是腿的問題，是心的問題。你心裏沒有妄想，你就怎麼樣坐都會用功的**；你心裏有妄想，怎麼樣坐，功夫都不會相應的。所以修道是要修心養性；修心，你常常自己觀察觀察，觀察自己的妄想，哪一種的妄想多，你是貪欲的妄想多？是瞋恚的妄想多？是愚癡的妄想多？要迴光返照審察自己，自己要使這些妄想都清淨了，那你功夫就相應了。不管你是雙跏趺坐、單跏趺坐，隨隨便便坐，都要去除你的妄想，妄想去盡了，真智慧就現前了，妄不盡，真也不現。所以修行就要在心地上用功夫，這叫心地法門，令心裏時時清淨，你一時清淨一時就在靈山；時時清淨，時時都在靈山。無論是念佛是持咒，是修戒律，是講教，是坐禪，都是要把你的心制之一處。心制之一處就是去妄存誠，時時都反求諸己，認識自己的本來面目，這是用

功一個開始的方法。

修行不是腿的問題，是心的問題。你心裏沒有妄想，你就怎樣坐，都會用功的；你心裏有妄想，怎樣坐，功夫都不會相應的。

性覺靈明原非物

參禪不要有境界，要什麼也沒有就是要空，連空都空了，也不要怕，也不要歡喜。你若有一種恐懼，這也會著魔的；你有一種歡喜，就有歡喜魔來。你看《楞嚴經》五十種陰魔，都是坐禪的境界。你若能明白那種境界，你所見的什麼，就不會被這境界轉。所謂「佛來佛斬，魔來魔斬」，佛來了，不要著住到佛上；魔來了，也不要著住到魔上。不要執著。不要，「哦！這佛來了。」生大歡喜，這也是不得其正。有所恐懼，則不得其正；有所好樂，則不得其正；有所忿懣，則不得其正。所以你要在這個靜中如如不動，遇到什麼境界也不

動，也不生分別心，也不追這個境界。境界現前了，隨它現，不要隨著境界轉；不現前，也不要找境界。因為我們無始劫以來，在八識田裏，什麼境界都有的。你這一靜，它就現出來。好像很渾的水，你若是總搖動這個水，它不清；你放到那個地方不動，叫它澄靜下來，它那種渾的東西、那種塵埃，就都到水底下去，這水就清了。這也就好像你意定，心也清了。

心清水現月，意定天無雲。

心裏清了，好像水裏現出月亮似的。所以不要管這個境界是真的、是假的，你用功，這才是真的。不過境界來了，你也不要像一般不明白的人，說：「哎呀！這是不好啊！你著魔。」你因為用功，才有這個境界；你若不用功，根本就沒有，什麼也都沒有的。所以不要怕，真正明白了，要一切無著住，什麼也不著住。

Good Indeed, Good Indeed, Awakening to the “Who”

In the course of meditation, one may attain to the First, Second, Third, and Fourth Dhyanas. Prior to attaining the First Dhyana, one first attains a state of lightness and ease, which is quite comfortable and enjoyable. When you attain this state of being filled with Dharma bliss, you can go without food and not feel hungry, go without sleep and not feel tired, and even go naked and not feel cold. This is a state attained in the initial stages of cultivation. Whether you are sitting or walking, you feel as if you have no self. You don't know where your ego went.

After the state of lightness and ease, you enter the samadhi of the First Dhyana. At that time, the self is empty and your pulse appears to stop. You pervade empty space and the Dharma Realm, and one or two hours of sitting seem to go by in only a second's time. However, you should not think of yourself as extraordinary; you have only gotten a tiny taste of samadhi in this initial stage of practice. Your pulse has stopped, and the next step is that your breath stops. When external breathing ceases and you no longer breathe

through your nose, an internal “true” breathing begins to function. At that point, you no longer need to rely on external breathing. As you continue to progress in your practice, your thoughts will cease. When not a single thought arises and all discursive thoughts are gone—emptied—you become one with Nature. Although thoughts are said to cease in this third stage, you actually still have a thought of coarse ignorance.

In the fourth stage, thoughts are truly ended; all thoughts are renounced. This state of meditation is the Fourth Dhyana, which is still subject to outflows. You have neither ended birth and death nor realized any fruition (of sagehood). To reach the level of a First Stage Arhat, one has to cut off eighty-one grades of view delusions. View delusions occur when one gives rise to greed and desire when confronted by states. One is confused by what one sees. First Stage Arhats are called Stream-Enterers, for they enter the flow of the Dharma nature of Sages and go against the stream of the six sense objects of ordinary beings. Sages of the first fruition do not enter into forms, sounds, smells, tastes, objects of touch, or dharmas. Forms cannot move them; sounds cannot move them; smells cannot move them; flavors

cannot move them; touches cannot move them; and mental dharmas cannot move them. They are not affected by the states of the six defiling objects. That's at the level of the First Stage of Arhatship. Right now, we have not even reached the First Dhyana in our meditation. None of us have felt our pulses stop beating.

If you haven't attained these states, you should work hard in every minute and second; it's important not to waste time. It's best to sit in full lotus. If you cannot, then you can sit in half lotus. If full lotus and half lotus are both too difficult, then simply sit casually. Cultivation is a matter of the mind, not the legs. If you can be free of discursive thoughts, then you can practice in any posture at all. If your mind is filled with discursive thoughts, then you won't succeed in your practice no matter how you sit. Practice consists of cultivating the mind and nurturing

the nature. You must constantly observe your discursive thoughts to see what kind of thoughts are predominant. Are the majority of your thoughts concerning greed and desire? Do your thoughts contain more anger and rage than anything else? Does stupidity dominate your thinking? Reflect inwardly and examine yourself. If you can purify your mind of these discursive thoughts, you are having a response in your work. Whether you sit in full lotus, in half lotus, or casually, the essential thing is to get rid of discursive thoughts so that genuine wisdom can appear. As long as the false is not ended, the true will not manifest. In cultivating we work on the mind-ground. That is called the Mind Ground Dharma door: causing the mind to become pure. If you can be pure for one instant, you are on Magic Mountain in that one instant. If you can be pure at all times, you are always on Magic Mountain. Regardless of whether you recite the Buddha's name, hold mantras, keep the precepts,

expound the teachings, or sit in Chan meditation, the goal is to focus the mind on a single point, to cast out the false and retain the true. At all times, look within yourself and recognize your original face.

That is the method to use at the initial stages of practice.

Cultivation is a matter of the mind, not the legs. If you can be free of discursive thoughts, then you can practice in any posture at all. If your mind is filled with discursive thoughts, then you won't succeed in your practice no matter how you sit.

With the Nature Bright and Aware, There Is Nothing at All

In investigating Chan, one should not want states to arise. We don't want there to be anything, not even emptiness. Even emptiness is emptied, and yet one feels neither fear nor joy. If you experience fear, then you will be vulnerable

虛妄的名、虛妄的利，令自己的心裏頭時時都有很多的煩惱、很多的打擊，這是我們人和佛不同的地方。

Because of desires for illusory fame and profit, our minds are constantly being traumatized and afflicted. This is where we differ from the Buddhas.

——宣公上人 語錄 / By the Venerable Master Hua

to demons. If you experience happiness, then a demon of happiness will come. Look at the fifty skandha demons, which are discussed in the Shurangama Sutra. All of those states could be encountered when meditating. If you are clear about those states, then you will not be turned by any state that you may see. There is a saying, “If the Buddha comes, smash him. If a demon comes, beat him away.” If a Buddha comes, don't become attached to that Buddha. If a demon comes, don't become attracted to that demon. Do not have any attachments. Don't think: “Wow! A Buddha has come!” and be overjoyed about it, because that's not going about it the proper way. The presence of fear also indicates not going about it the proper way; and the presence of any like or dislike indicates not going about it the

proper way. Therefore, you must be able to remain “thus unmoving” in stillness; you must remain unmoved no matter what state you encounter so that you do not give rise to discriminations about it and you do not pursue it. If a state appears, let it be. If no state appears, don't look for any. If you perceive a state, don't be turned by it. From limitless kalpas past until the present, we have accumulated all kinds of states of mind within the field of our eighth consciousness. Sitting quietly allows these states to come forth. By analogy, if you keep stirring muddy water, it will not be clear. But if you set the water somewhere and don't disturb it, then all the mud and sediment will sink to the bottom and the water will become clear. It's the same with you. Once you sit quietly, your mind will become clear.

The mind's clarity is like that of water in which the moon can reflect.

The intellect in samadhi is like a cloudless sky.

When your mind is pure, then it's like water that reflects the moon. And so pay no attention to whether a state of mind is true or false. Working hard is true. However, you shouldn't be like people who don't understand what's happening, and say, “Ah! This is not good. You are possessed by a demon.” In fact it is because you've worked hard that you encounter such a state. If you hadn't worked hard, nothing at all would happen. And so do not be afraid. True understanding is not being attached to anything. Don't be attached to anything at all.

金聖寺2017年春節活動：

◎千佛懺法會： 1月27~29日（星期五~日），早上8時30分至下午。
法會期間，可設消災延壽及超薦牌位，普利冥陽，離苦得樂。
歡迎共襄盛舉。

Dharma Activities on Spring Festival of 2017

- A Thousand Buddhas Repentance Dharma Assembly on January 27~29, 2017 from 8:30 am to afternoon.
Setting up Plaques for Lengthening Life and for the Rebirth is available.



金聖寺

2016年十二月及2017年一月法會活動表 GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十二月份活動 Buddhist Events in December, 2016		
12 / 4, 18 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	12 / 4, 18	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	12/ 25	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
週四	12 / 15	阿彌陀佛聖誕法會 (8:30AM ~ 10AM) Celebration of Amitabha Buddha's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於12 月8 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Dec. 8,	12 / 11 週日	萬佛聖城 (CTTB)
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一月份活動 Buddhist Events in January, 2017	日期 Date	地點
消災吉祥神咒及普門品 The Disaster Eradicating Auspicious Spirit Mantra And Universal Door of Guan Yin Bodhisattva	1/1 週日 8:30AM~3:00PM	金聖寺 (GSM)
釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment	1/ 5 週四 8:30AM ~10:00AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	1/ 8 週日 8:15AM ~ 4:00PM	
楞嚴經講座 Lecture on the Shurangama Sutra	1/15週日 9:00AM ~10:50AM	
慈悲三昧水懺法會 The Water Repentance Dharma Assembly	1/ 22 週日 8:30AM ~ afternoon	
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	1/27~29 週五、六、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

Dharma Realm Buddhist Association
Gold Sage Monastery
11455 Clayton Road, San Jose, CA 95127
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法界佛教總會網址: www.drba.org
website: <http://drbagsm.org>

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有福的孩子，從小接受善法薰陶

It is a blessing to receive dharma education from a young age.

金聖寺**2017**年育良佛學春季班，將開始於**1月8日**
GSM Sunday School spring season will start from Jan. 8, 2017

上課時間：1月8日至6月11日2017年（星期日早上9時～11時）

學員年齡：3～17歲

學費：70元，第二位：50元

洽詢電話：(408) 923-7243

Time : Jan. 8 to June 11, 2017, Sunday, 9AM ~ 11AM

Age : 3-17 years old

Fee : \$ 70, Second child: \$50

TEL : (408) 923-7243