



淨土

芝加哥華藏淨宗圖書館雙月刊

第三十六期二〇〇九年七月

Amitabha Buddhist Library in Chicago
Bi-Monthly Newsletter – July 2009

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印光大師法語—示念佛方法

Quote from Patriarch Yinguang—Effective Buddha-name Chanting Method

至於念佛，心難歸一，當攝心切念，自能歸一。

攝心之法，莫先於至誠懇切；心不至誠，欲攝莫由。

既至誠已，猶未純一，當攝耳諦聽，

無論出聲默念，皆須念從心起，聲從口出，音從耳入，

心口念得清清楚楚，耳根聽得清清楚楚，如是攝心，妄念自息矣。

如或猶湧妄波，即用十念計數，則全心力量，施於一聲佛號，雖欲起妄，力不暇及。

此攝心念佛之究竟妙法。

在昔宏淨土者，尚未談及，以人根尚利，不須如此，便能歸一故耳。

某以心難制伏，方識此法之妙，蓋屢試屢驗，非率爾臆說，

願與天下後世鈍根者共之，令萬修萬人去耳。

所謂十念計數者，當念佛時，從一句至十句，須念得分明，仍須記得分明。

至十句已，又須從一句至十句念，不可二十三十。

隨念隨記，不可掐珠，唯憑心記。

若十句直記為難，或分為兩氣，則從一至五，從六至十。

若又費力，當從一至三，從四至六，從七至十，作三氣念。

念得清楚，記得清楚，聽得清楚，妄念無處著腳，一心不亂，久當自得耳。

When one feels it is difficult to concentrate while chanting, one should first collect one's wandering thoughts and chant sincerely with serious effort. Then one's mind will be unified. To unify one's mind, one must first be sincere and serious. If sincerity and seriousness are lacking, it is not possible for one to collect one's wandering thoughts.

If one is sincere and serious, but the wandering thoughts persist, one should attentively listen to one's own chanting.

Whether the chants are silent or voiced, every chant must arise from one's mind. The voice exists one's mouth and enters one's ears.

Giving rise to the Buddha-name clearly with one's mind, chanting it clearly with one's mouth, and hearing it clearly with one's ears will help unify one's mind and the wandering thoughts will naturally stop.

If one's mind is still flooded with wandering thoughts, then one should use the ten-chant-and-count method, and devote all one's energy to chanting the Buddha-name. Even if the wandering thoughts still exist, they will not be able to function.

This is the ultimate method to unify one's mind and one's chant.

Those who expounded the Pure Land in the past did not mention this method because their faculties were considered sharp enough and they were able to unify their minds without it.

I had problems collecting and controlling my wandering thoughts and then realized the effectiveness of this method. I have used it many times and never failed. I am not sharing this information lightly or by imagination.

I want to share this method with everyone as well as those in future generations so that anyone who practices this method can successfully attain rebirth in the Pure Land.

What is the ten-chant-and-count method? When chanting, one chants ten times in a single breath. Every chant must be clear, and one must count and remember where one is. One stops at the tenth chant and then repeats the process, but never counts to the twentieth or the thirtieth chant.

One must count and remember while chanting, and not rely on moving the chanting beads. Counting and remembering must be in one's mind.

If it is difficult to complete ten chants in one breath, one can chant for two breaths, the first breath for the first five chants, and the second breath for the remaining five chants.

If two-breath chanting is still difficult, one can break the ten chants into three breaths. The first through the third, the fourth through the sixth, and the seventh through the tenth chants complete in three breaths.

If one can chant clearly, count and remember the chants clearly, and hear one's own chants clearly, wandering thoughts will have no place to step in. Over time, the state of one-mind undisturbed can be attained naturally.

新聞報導-青少年暑期班學生來訪 **News Report – Student Group Visit**

● 編輯室 (Editor's room)

六月二十五日，在芝加哥郊區Carol Stream市一所教堂 (Our Savior Lutheran Church) 所舉辦暑期班就讀的青少年學生將近二十人，由該班的神學老師 John Schultz 與兩位家長帶領，參訪了本圖書館。詳情請閱後附讀者投書。

On June 25, a group of nearly twenty students from the summer school of the Our Savior Lutheran Church in Carol Stream led by the teacher and Deacon, John Schultz, and two chaperones visited the library. Please refer to the articles later in the "From the Readers" section for details.

書目組公告

Announcement

● 書目組 (Cataloging Team)

本館新近收到大量的結緣法寶，包括陀羅尼經被、念珠、手珠、佛卡、及大量佛書，歡迎同修前來索取。

We have received a large quantity of Dharma items for free distribution. They include long chanting beads, wrist chanting beads, bookmarks with Buddha images, and many Dharma texts in Chinese and in English. If you are interested in obtaining any of these items, please stop by during the library's open hours.

公告—結緣法寶申請辦法

Announcement—Policy Regarding Requesting for Dharma Items

● 編輯室 (Editor's Room)

由於本館義工有限，館務又日益繁重，爲了更有效服務來自美國及世界各地的法寶結緣申請，本館將擬定結緣法寶申請表，於近期内公佈實行。主要申請辦法如下：

- 所有法寶申請需由申請人先填具申請表，由申請人親自至本館領取，或以書面申請。書面申請可以郵寄、傳真(630-428-9961, or 630-416-6175)、或以電子郵件(books@amitabhalibrary.org)方式傳至本館。如直接親來本館請領法寶，請先打電話(630-428-9941)確定有義工值班。
- 居住在大芝加哥地區，至本館單程車程在一小時以內的同修朋友，請您儘量親至本館領取結緣法寶，以減輕義工打包、郵寄之負擔。若確實有特殊困難而無法親自至本館領取法寶者，請與本館書目組義工聯絡，本館會酌情處理。
- 爲方便流通，每人每次申請法寶，以五項或五冊爲限。若有特殊情形，需要申請大量法寶，請與本館書目組聯絡，本館會酌情處理。
- 爲對法寶表示恭敬並避免浪費，所有法寶需由申請人直接申請。若有特殊情形需爲他人申請者，請於申請表上說明，本館會酌情處理。

While the library's have increase, the number of volunteers remain limited. In order to more efficiently serve the increasing number of Dharma item requests from the United States and abroad, we find it is necessary to write a standardized request policy. The policy, which will include an application, will be announced and put into practice shortly. The following are the highlights:

- The application form must be submitted for all requests for Dharma materials. The form must be submitted in person so that you may pick up the items or via e-mail (library@amitabhalibrary.org) which is preferred. It may also be submitted via regular mail or fax (630-428-9961, 630-416-6175). If coming in person, it is suggested that you call before coming.
- If you are within a one-hour drive of the library, we ask that you come in person to collect your Dharma items to eliminate unnecessary packing and mailing work for the volunteers. If this is difficult and you truly cannot come in person, please contact the cataloging team and we will assess the situation and determine if we can serve you.
- To facilitate Dharma item circulation, applications are limited to five items. These items may be books, CDs, etc. If you have special circumstances and need more than five items, please contact the cataloging team and the library will assess your situation and make a decision.

- To show respect to all Dharma items and to avoid waste, all Dharma applications must be from the applicants themselves. If anyone has a special circumstance and wishes to acquire Dharma items for others, please explain the situation on the application form. The library will make a decision.

週日法器班公告

Announcement—Dharma Instruments Practice

● 編輯室 (Editor's room)

本館鼓勵同修學習法器，可於每星期天共修及舉行法會時担任悅眾供養大眾。目前，本館法器組長梅師兄發心，於每星期日下午『學佛講座』結束後到三點鐘之間，指導同修練習法器，已有多位同修參加。歡迎各地有興趣的同修於每星期天前來一同參加法器練習。

The library encourages Dharma friends to learn to play Dharma instruments so that they can serve in the regular Sunday practice as well as in special retreats. Currently, Mr. Moy, the instrument team lead, is teaching the Dharma Instruments Class on Sundays after the “Learning from the Buddha” lecture ends and before three o'clock in the afternoon. Several friends are already taking advantage of this opportunity. We welcome all those who are interested to come and join the instrument practice every Sunday.



鵜鶘聞佛號

A Pelican Listens to Amitabha Buddha's Name

在希臘 Mykonos 島上，一隻大鵜鶘出現在碼頭，穿過遊客，主動走到林館長面前，跪坐地上。館長為牠念佛祝福，鵜鶘亦安靜聆聽，直到館長走開，才站起來離開 (6/6/2009)。

In Mykonos, Greece, a big pelican appeared in the port, passed through tourist crowd, and walked toward Director Lin. It stopped in front of her and knelt down. Director Lin chanted Amitabha Buddha's name to it and gave it a good wish. The pelican listened very attentively until Director Lin had to leave. It then stood up and left (6/6/2009).



讀者投書 (1) —

Our Savior Lutheran Church 青少年暑期班參觀訪問記

● 翁慧娟

六月二十五日星期四早上，很高興來到圖書館，與林師姐、譚師兄、王師姐及 Clara 師姐 (西裔美籍義工)，一起迎接從教堂暑期活動營來參訪的老師及學生。

等著等著，終於看到一部大的黃色校車抵達了。學生們魚貫地下車，年紀看來約十至十五歲，加上帶隊的老師及兩位家長，共有二十一人。這是非常炎熱的一天，校車內沒有冷

氣，坐在裏面一定很辛苦，問他們是否需要喝水，他們很客氣，說圖書館內已經很涼爽，不用喝水了。這群學生非常的安靜守秩序，進佛堂時，也配合我們脫鞋的規定，一雙雙擺的整整齊齊，對我們也很有禮貌，老師及家長們平時的教導，著實功不可沒。

大家在佛堂坐定後，譚師兄便開始向來賓們介紹什麼是佛教。他特別強調佛教是教育而非宗教，像佛堂裏所供的花、果、香、燭、及水，都各有表法和教學的意義。以供一杯清水為例：我們應在每一時刻檢視自己的心，是否被貪嗔癡慢等污染，藉由不斷的修行，讓我們的心跟所供的水一樣平靜澄澈，清淨心方能生智慧，能啓大用。譚師兄並以自身的真實故事，說明他學佛所得的受用。講席間，學生們也提出一些問題，如「誰創造了這個世界？」；譚師兄以做夢為例，深入淺出的說明了一切法為心所現，為識所變，而這個世界的產生也不例外；領隊的老師也請譚師兄介紹佛堂內所供奉的佛像，藉此機會，譚師兄特別讚嘆極樂世界的殊勝，並指出本師釋迦牟尼佛鼓勵我們求生西方淨土，向阿彌陀佛及諸大菩薩們學習，早日圓成佛道普度眾生。Clara 師姐是一位非常有經驗的小學教師，她協助譚師兄，善巧的引導學生們思考，令他們自然而然的將生活經驗和弟子規及佛法結合起來。她的專業素養加上譚師兄對佛學的深入及便給的口才，把這段教學做得很圓滿，我自己都覺得受益匪淺，相信學生們一定也對佛教有更正確清楚的理解。

在來賓們參觀圖書館的設施及藏書後，又一次向我們致謝，然後踏上歸途。末學很歡喜能參與此次的活動，雖然自己沒做什麼，但是看到學生們有機緣認識佛教，實在是非常高興。希望以後有更多的團體到圖書館來參觀訪問，讓明瞭佛陀教育並進而學習的人能愈來愈多。

阿彌陀佛！

讀者投書 (2) —

From the Readers (2) – Student Visit

● Clara Nieto

It is exciting times at Amitabha Buddhist Library/Temple in Chicago. On Thursday June 25 we had about 20 seventh and eighth grader students. These students study for two years for their Lutheran Confirmation. Part of their curriculum is to visit other religions of the world.

Bert gave an enthusiastic talk. Bert's talk included discussion on some items from our Sunday practice: flowers, incense, the water in a glass. There was also talk about the Wisdom Mind and attachments that keep us from attaining it. Bert's example of peeling off t scotch tape, glue, and epoxy from the arm was a wonderful comparison to how we hold on to our own attachments and how hard/ painful it is to remove them.

The students seemed content to have fulfilled their requirement.



蓮花廚房 The Lotus Kitchen

香菇扁尖蘿蔔湯 Daikon Soup with Shiitake Mushroom and Bamboo Shoots

材 料 Materials		
大蘿蔔	Daikon	一個 1 whole root (c. 2.5 lbs)
香菇絲	Black (Shiitake) mushroom slices	20 公克 1 oz
天目扁尖筍	Pickled bamboo shoots	40 公克 2 oz
沙拉油	Cooking oil	二湯匙 2 table spoons
鹽	Salt	適量 to taste
素食調味粉	Vegetarian seasoning	適量 to taste
紅蔥	Shallot	少許 A little (1 clove)
白胡椒粉	White pepper powder	少許 A little (dash)
香菜	Cilantro	少許 A little (for garnishing)
水	Water	數杯 Several cups



紅蔥切小粒，天目扁尖筍洗淨泡軟切段，香菇絲泡軟，大蘿蔔切約兩吋方塊。

將燜燒鍋之內鍋加入沙拉油與紅蔥粒於爐台上加熱，至油熱冒煙時，倒入適量的水直到不再出油煙為止；先加入切好的蘿蔔、扁尖筍、及香菇絲略炒；繼續加水做湯。此時加入適量的鹽、白胡椒粉、及素食調味粉拌勻。煮至沸騰後，放入燜燒鍋，燜煮兩小時加入香菜即可起鍋。

若不用燜燒鍋，而用一般鍋子，則於湯煮開後，以小火繼續煮一小時即可。

Preparation: Coarsely mince shallot; soak shiitake mushroom slices in warm water until soft; rinse and soak the pickled bamboo shoot and slice into ~1.5" pieces; peel daikon and slice into ~2.0" pieces.

To cook: Saute shallot with oil in the inner piece of the thermal pot until oil begins to smoke. Pour in a cup of water (to bring out the full flavor of the shallot). Add the daikon, shiitake mushrooms, bamboo shoots, enough water for the number of servings, salt and vegetarian seasoning to taste, and white pepper powder. Bring to a boil. Place the inner pot into the thermal container. Let sit for two hours, garnish with cilantro and serve.

If you are using a regular pot instead of a thermal pot, simmer for one hour after boiling.

兒童學經班 (5-11 歲)

Buddhism Classes for Children (aged 5 – 11)

- 地點: 芝加哥華藏淨宗圖書館
Where: Amitabha Buddhist Library in Chicago
2753-2755 W. Maple Avenue
Lisle, IL 60532
- 時間: 04:00 – 05:30 pM
When: Every other Saturday (星期六, 隔週上課)
- 開始日期: 9/19/2009
Starts: 詳細日期請看背面
Detailed class schedules on the reverse side
- 課程: 弟子規
Topics: Dizegui (How to be a good child and student)
- 教師: 翁慧娟
Teacher: Ms. Hui-Chuan Weng
- 顧問: 林麗淑館長及譚祖德副館長
Consultants: Mrs. Li-Su L. Tan & Mr. Bert. Tan
- 註冊: 學費全免, 請用背面報名表報名。
課程開始前三天, 截止報名。
報名表請郵寄至圖書館或傳真(630-428-9961)
- Registration: *Free of charge. Please use the form on the reverse side.*
Due 3 days before respective session start date.
Mail the registration, or fax it to (630)-428-9961

兒童學經班課程日期及報名表
Buddhism Class for Children Schedules (2009 – 2010)

日期 Dates	弟子規 Dizeguey
09/19/09	信 (Be Trustworthy)
10/03/09	信 (Be Trustworthy)
10/17/09	信 (Be Trustworthy)
10/31/09	信 (Be Trustworthy)
11/14/09	信 (Be Trustworthy), 汎愛眾 (Be Kind to People)
12/05/09	汎愛眾 (Be Kind to People)
12/19/09	汎愛眾 (Be Kind to People)
01/09/10	汎愛眾 (Be Kind to People)
01/23/10	汎愛眾
02/06/10	汎愛眾、親仁 (Be Kind to People; Be Compassionate)
02/20/10	親仁、餘力學文 (Be Compassionate; Use the Remaining Energy to Learn Other Things)
03/06/10	餘力學文 (Use the Remaining Energy to Learn Other Things)
03/20/10	餘力學文 (Use the Remaining Energy to Learn Other Things)
04/03/10	餘力學文 (Use the Remaining Energy to Learn Other Things)
04/17/10	餘力學文、總復習 (Use the Remaining Energy to Learn Other Things; Summary Review)
05/01/10	總復習 (Summary Review)
05/15/10	總復習 (Summary Review)

Buddhism Class for Children
Registration Form (fax or mail to the library)

Amitabha Buddhist Library in Chicago
2753-3755 W. Maple Avenue
Lisle, IL 60532
Tel: (630)-428-9941; Fax: (630)-428-9961

Student Name	English				Parent's Name
	Chinese		Age		
Address					
Tel				Cell	
E-mail				Fax	
Remarks					