



淨土

芝加哥華藏淨宗圖書館雙月刊
第二十五期 二〇〇七年九月

Amitabha Buddhist Library in Chicago
Bi-Monthly Newsletter – July 2007

地址 (Address): 2753-2755 W. Maple Avenue, Lisle, IL 60532, USA

網址: www.amitabhalibrary.org

電話 (Tel): (630) 428-9941, 傳真 (Fax): (630) 428-9961

發行人: 林麗淑

主編: 譚祖德

排版: 編輯室

藕益大師法語

Quote from Patriarch Ou-Yi

吾人現前一念心性，過去無始，未來無終，現在無際；
覓之了不可得，而不可謂無；應用千變萬化，而不可謂有。

三世諸佛，一切眾生，從無二體。

十方虛空，塵刹差別，皆吾心所現之相分耳。

The true nature of the present thought in our mind has no beginning and no end,
and is boundless.

Although we cannot find and grasp it, we cannot say that the true nature does
not exist.

The true nature functions in an infinite number of forms, but we cannot say it
exists, either.

The true nature of the Buddhas in the three periods and that of all the sentient
beings have never been different.

In all the Dharma Realms, all differences, regardless how big or how small they
are, are the results from our true nature which functions and presents different
forms.

發行人的話 — 聖地行 (三)

Publisher's Notes — A Trip to Holy Places (3)

● 林麗淑

● Li-Su Tan

(Translation: Bert Tan)

(承上期)

佛在靈山莫遠求，靈山只在汝心頭；人人有個靈山塔，好向靈山塔下修。

~ 古德 ~

到了菩提迦耶，真正知道靈山不遠了。

靈山，或稱靈鷲山，在大般若經中稱鷲峰山，正是無量壽經、觀無量壽佛經，以及妙法蓮華經等許許多多經典上提到的佛陀當年說法處 -- 耆闍崛山。靈鷲山之名稱， (接下頁)

(承上頁)

有說因山形似鷲，而且山上常有鷲鳥棲息而得名，也有說是因為山上有一塊奇岩形似鷲鳥頭而得名。(大智度論卷第三說：「耆闍名鷲。崛名頭。問曰。何以名鷲頭山。答曰。是山頂似鷲。王舍城人見其似鷲。故共傳言鷲頭山。因名之為鷲頭山。....」)無論如何，靈山是佛陀在世講經說法的極重要處所之一，也是所有佛弟子心中永恆的聖地；而智者大師讀法華經入定，親至靈山會上聽聞佛陀說法之經歷，更令人千年之後猶心嚮往之。

靈山位於古印度摩竭陀國首都王舍城的東北。王舍城，古名 Rajagrha，原意為王之居所，現在的名稱是 Rajgir，距離菩提迦耶大約 70 公里。為了朝拜靈山，我與印度導遊及司機小兄弟 (也是印度人) 二月四日清晨即自菩提迦耶出發趕路，結果，路況奇佳，很順利到達了今日的王舍城，頗出導遊兄弟意料之外。

由於朝拜靈山是我許久以來的心願，因此，出發之前，我確實花了一點功夫，把靈山附近的幾處聖蹟作了一些研究，並自行設計、安排了最方便、省時的行程。不過，朝拜靈山必須徒步登山，車子完全不可開上去。導遊兄弟看我一派斯文，大概擔心我爬山辛苦，一再勸說我調整計劃，先乘車至附近另一相連之高峰 Ratnagiri Mountain 的半山腰，由半山腰爬至該山峰頂，再走過去靈山。我隨順慣了，覺得只要能到靈山，怎麼走倒無所謂，也就答應。

結果，我的靈山之路，真正走得輕鬆愉快。Ratnagiri Mountain 山頂上有日本人修建的白色佛塔 Vishva Shanti Stupa，莊嚴宏偉，非常壯觀。塔頂四周嵌有佛像，金碧輝煌，在朝陽下閃閃發光。由 Ratnagiri Mountain 走過去靈山，是下坡路比上坡路多，可以輕鬆自在看山景。因天氣極好，視野絕佳；半路上遠望靈山說法台，看得清清楚楚。山色含笑、草木有情。上山時碰到一群印度朋友，閤家老老小小約有十位，殷殷過來要求與我合照；走在靈山道上，又有許多白色長尾大猿，靜靜在路旁以目迎送，一路確實心曠神怡！

到了靈山，迎面即見那一塊形似鷲鳥頭的奇岩。靈山上聖跡處處，但最著名的是『說法台』。此地原是修道院遺址，目前尚保有看來完整，由磚砌成的禮佛壇。因為常年維修，周圍乾淨整潔。我們到達時，說法台前已有兩隊韓國朝聖團規矩坐著聽導遊解說，另有一些中國人、西方人，與印度人，各自站著閒聊、或自在走動。這裏與摩訶菩提寺相似，都是小小聯合國，也是多元文化的展示處，而且，絕對是互相尊重、互不妨礙。

在靈山上、說法台前，或禮拜、或靜坐、或繞行，陽光燦爛、碧空如洗，山風微微、人聲鳥聲隱隱；四周視野遼闊，空氣中充滿了靜謐、活潑、安詳、又愉悅的氣氛。我無定功，無法回到靈山會上親預法華勝會或般若法會；但是，身在靈山，真真實實感覺佛與聖眾就在身邊、從未遠離！

因為時間充裕，離開說法台後，導遊兄弟指路，帶我隨著兩千多年前佛與聖眾的足跡，在靈山上走動。我們參訪了佛入滅後，五百羅漢第一次結集經典的七葉巖石窟，(接下頁)

(承上頁)

與一些當年曾有聖眾在內修行之石洞。我進去參觀了一個維護得很好的石洞，據稱阿難尊者曾在內修行。出洞之時，恰巧有一群韓國太太到達洞口，大概她們的導遊正在解說，只聽到這群太太一起輕聲歡呼：『喔！Ananda！』我不禁微笑。阿難陀，可親可敬的尊者，在這群韓國太太信眾心目裏，必定是聖眾中的大明星！

走下靈山，腳步更加輕快。回首再望說法台，真誠盼望有緣再來！回到王舍城，我們先去參訪舍利弗與目犍連兩大尊者的皈依處 - 竹林精舍，這是佛陀早期經常說法的重要道場。佛的常隨弟子「千二百五十五人」這個龐大僧團也是在此形成。今日竹林依舊翠綠，但精舍已是全新建築。入精舍禮拜，再漫步花園，佛與聖眾的足跡，亦應處處皆在。接著，我們參訪了觀無量壽佛經上所說，昔日頻娑婆羅王及王妃韋提希夫人被逆子阿闍世王幽禁處，並驅車行經了昔日摩竭陀國首都之大概中心範圍。站上昔日首都城牆遺址，望去一片空曠；當年佛住世時，王舍城內許多修行人在此遊化、教學與修行之盛況，也只能由經典中想像了。

出了王舍城，我們再度趕路，驅車直奔那爛陀。那爛陀，古代印度及西域最負盛名的佛教大學，因為玄奘大師曾在此負笈留學多年，而更名震千古。那爛陀遺址之入門處修建得美侖美奐，不過，進入遺址，立即可發現這裏與我所見過許多古老國家、地區的廢墟相似，只是，那爛陀遺址規模頗大，也作了不少修整。

玄奘大師傳中說：「那爛陀寺者。此云施無厭寺。...是如來昔行菩薩道時。為大國王建都此地。憐愍孤窮常行惠捨物。念其恩故號其處為施無厭也。」此地規模最盛時，據聞曾有教師兩千餘人，學生萬餘人。玄奘大師讚歎此地曰：「印度伽藍數乃千萬。壯麗崇高此為其極。」可見昔年盛況。

今日之那爛陀，尚依稀可見昔日校區情景。許多校舍建築之紅磚基石猶在，有些則連樓梯、牆壁都保存得很好。導遊兄弟帶我參觀當年講堂、宿舍、廚房、乃至澡堂等校區內各種建築設施之遺址，看到了留存下來的講壇、石床、大灶等遺跡，想像古代之大德先賢當年歷盡艱難，自各地不遠千里而來，在此辛勤求法；我輩後學，坐擁各種法寶資源、又有各類科技產物幫助學習，若不精進自惕，如何能不汗顏？

那爛陀的大佛寺，昔日之那爛陀寺，遠看也似保存尚好，可惜用欄杆圍住，無由入內；而參觀完那爛陀遺址，我的此次聖地之行，也到了尾聲。

二月五日，我準備由菩提迦耶飛往曼谷，轉去緬甸。因只去機場，不需導遊，只由司機小兄弟送我。三日相處，到了機場，司機小兄弟竟滿臉依依之情。我看著他誠摯的臉，有些不忍。二十歲的年輕生命，熱心、熱情，往後，還將要面對多少大大小小的別離！在機場，我遇到了一團三十幾人自馬來西亞及新加坡前來菩提迦耶參加佛陀涅槃 2550 年紀念大會的佛友，一下子就與他們處熟，一起等飛機，十分開心；然後，幾個人走過來，正是我抵達菩提迦耶時，協助我借到電話，聯絡上接機人員的那幾位泰國朋友，真是人生何處不相逢！一趟聖地之行，不但讓我有緣親訪佛陀與尊者的聖跡，

(接下頁)

(承上頁)

也讓我廣結了不少善緣，何其殊勝！！

後記：

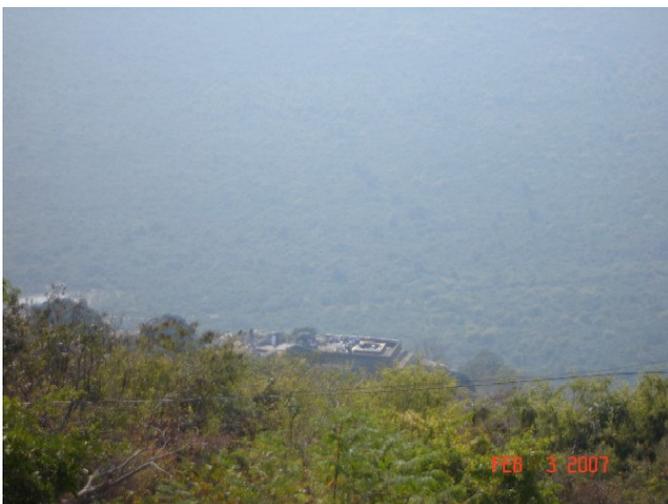
聖地行圓滿後，我去緬甸參訪了數日。緬甸是佛教國家，寺廟與佛塔之金碧輝煌，與高棉吳哥窟的古樸厚實，是一個鮮明對比。自緬甸歸來只有數月，緬甸的佛塔、出家眾、山光水色，與人民的樸實善良，還清楚在我心中，而今日緬甸政情不穩，舉世同憂。我至誠祝福緬甸之人民及僧侶，祈願他們早日能安居樂業、太平度日。阿彌陀佛！



(宏偉壯麗的白色佛塔與金色佛像。The white marble structure—Vishwa Shanti Stupa & the gilded Buddha statue.)



(靈山道上的大白猿，仿佛也在修禪定。The white monkeys at Vulture Peak appear meditating, too.)



(遠眺靈山說法台。The “lecture platform” at Vulture Peak in distance.)



(靈山第一印象—形似鷲鳥頭的奇岩。The first impression—Vulture-head shaped rock.)

(Continued from last Issue)

"Though the Buddha is in Vulture Peak, you don't need to go far to seek him, because Vulture Peak is always in your mind. Everyone has an inner stupa like the one in Vulture Peak; one only has to cultivate from one's inner stupa."

—By Patriarchs—

When I was at Bodh Gaya, I knew I was getting really close to Vulture Peak.

Vulture Peak, or Griddhakuta Hill, is translated in many ways Chinese. It was spoken of in the *Aparimitayur Sutra* (the *Infinite Life Sutra*), in the *Amitayur Dhyana Sutra* (the *Visualization Sutra*), in the *Saddharma Pundarika Sutra* (the *Lotus Sutra*), and in many other sutras where Buddha Sakyamuni taught the Dharma. The name Vulture Peak comes from its shape, which resembles that of a vulture, and also because vultures were often seen on the mountain. It was also said that there was a vulture-head shaped rock on the mountain; therefore, the mountain was so named. (In the *Perfection of Wisdom Treatise*: "Griddha is vulture; kuta is head. Question: Why is it named Vulture Peak? Answer: The peak of the mountain resembles a vulture. The habitants in Rajgir took its shape and named it Vulture Peak....") Regardless of why the place was named Vulture Peak, it was a very important place at the Buddha's time when he taught the Dharma. It has always been a revered place for all Buddhists. The story about the time Patriarch Zhe-Zhe transcended himself into a Dhyana state while reciting the *Lotus Sutra*, visited the Vulture Peak, and listened to Buddha Sakyamuni's lecture in that Dhyana state is still talked about by Buddhists even after all this time.

Vulture Peak is located northeast of the ancient capital city of the Kingdom of Magadham—Rajgir. Rajgir, which was then called Rajagriha at that time and meant "the residence of the king", is about seventy kilometers from Bodh Gaya. For my pilgrimage, I left Bodh Gaya for Rajgir very early in the morning of February fourth, with the tour guide and the driver. To our surprise, we arrived at Rajgir quickly because the road conditions were surprisingly good.

Because I had long wished to make a pilgrimage to Vulture Peak, I spent some time to study and arranged the most convenient and efficient traveling routes. Traveling on these routes requires mountain climbing. Perhaps I did not look athletic or perhaps the tour guide was concerned with whether I was able to climb the mountain for he urged me many times to adjust my plan so that I first traveled by automobile to the half-way point up the Ratnagiri Mountain. From there, I could climb to the top of the mountain and then walk to Vulture Peak. According with the conditions, I followed his suggestion since I did not mind how I got there just as long as I could be at Vulture Peak.

It turned out that my trip to Vulture Peak was very easy. On the top of the Ratnagiri Mountain, there is a magnificent white marble structure—Vishwa Shanti Stupa, built by a Japanese Buddhist, with gilded Buddha statues surrounding its top. In the sunshine, these statues reflect golden bright light. The path from the top of the Ratnagiri Mountain to Vulture Peak went downhill more than it went uphill. Therefore, I could walk easily and enjoy the beautiful mountain scenery. The weather and visibility were extremely good. I could clearly see the remains of the brick shrines (*To next page*)

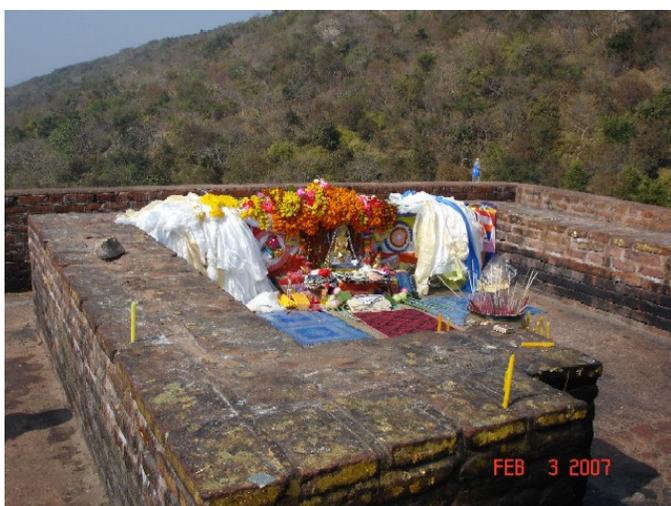
(Continued from last page)

and the monasteries on the Griddhakuta peak. The mountain appeared to be smiling at me and the trees were full of love. On the walk, I ran across a group of Indian friends, a family about ten people, who warmly walked toward me and wanted to take pictures with me. I also saw white long-tail monkeys on the road side keep glaring at me to welcome me when I walked closer to them and to say good-bye to me when I walked away. It was a very enjoyable walk.

At Vulture Peak, I saw the vulture-head shaped rock straight in front of me. Sacred remains are all over the place on the hill. The most famous one is the area called “lecture platform.” The area used to be the site of a monastery. The brick shrine is well preserved and its surroundings are kept in good shape, too. When we arrived, there were two Korean pilgrimage groups who were already sitting and listening to their tour guides. A few Chinese, Westerners, and Indians were also walking around with ease. It was very similar to the Mahabodhi Temple, like a small united nation (i.e., people from all over the world) or a multi-cultural exhibit center. More importantly, everyone fully respected the others and there was no interference with one another.

On the hill and before the lecture platform, with people bowing, meditating, or walking in circles; the bright sunlight and the blue sky; the mountain breeze and the intermittent soft human voice and birdsongs; and the unobstructed view of the wide-open space, I felt that the air was full of quiet yet at the same time lively, peaceful, harmonious, and joyful. I did not have the ability to enter a Dhyana state and return to the Vulture Peak to join the Saddharma Pundarika Gathering or the Prajna Gathering, but when I was on the hill, I did feel that the Buddha and his disciples were next to me and had never been far away.

Since we had plenty of time, with the tour guide’s guidance, I walked on the trails that the Buddha and his disciples walked. We also visited the place where the sutras were compiled the first time by the five hundred Arahants after the Buddha attained Mahaparinirvana—the Suattapani Cave, and the caves the Buddha’s disciples had meditated in. I entered to see one of the caves that was maintained in good condition and was told that Ananda had meditated there. When I exited the cave, I saw a group of Korean ladies arrive. Their tour guide was explaining to them, and I heard them exclaim: “Wow! Ananda!” I smiled and thought that Ananda, the kind and the respectful, must be a star among all the Buddha’s disciples in these ladies’ minds. *(To next page)*



(說法台上擺了許多的哈達及印度教的供品。Hada and offering from Hinduists on the lecture platform.)



(回首靈山路，至盼有緣再來！Looking back at the Vulture Peak, truly hope I can come back again!)

(Continued from last page)

Walking down the hill, my steps felt lighter and faster. I looked back at the lecture platform again and hoped that I could return. Back in Rajgir, we first visited Venuvana (the Bamboo Grove) where Shariputra and Maudgalyayana took the Three Refuges and became the students of the Buddha. This was another important lecture place of the Buddha in the early days. The big sangha of one thousand-two-hundred and fifty-five disciples was also formed here. Today, the bamboos are still green just like in the ancient time, but the grove place had a new building. I bowed inside it and then walked in the garden. The foot trails of the Buddha and his disciples must be everywhere in this garden. Next, we visited the place where King Bimbisara and his Queen, Vaidehi, were put under house arrest by their son, Prince Ajatasatru, as described in the *Visualization Sutra*. We also drove close to where the downtown area of the Capital city of the ancient Kingdom of Magadham Kingdom, Rajagriha, had been. I stood on the remains of the old city wall and saw only the wide-open space. I guess we can only imagine, from the descriptions in the sutras, the busyness of the city at that time where many seekers visited, taught, or meditated. (To next page)



(觀經上頻婆娑羅王被逆子幽禁處。The place where King Bimbisara and his Queen, Vaidehi, were put under house arrest by their son, Prince Ajatasatru.)



(昔日那爛陀大學廚房中之大灶。The big stove in the kitchen of Nalanda Mahavihara University.)



(那爛陀大學遺址。The remains of Nalanda Mahavihara University.)



(那爛陀大學區中之主要寺廟。The main temple in the Nalanda Mahavihara University campus.)

(Continued from last page)

We left Rajgir and went quickly to Nalanda directly. Nalanda Mahavihara was the famous monastic university in what was at various time ancient India and the silk road territories. Its reputation still exists after more than a thousands of years because Patriarch Zuangzang studied there for many years. The entrance to the Nalanda remains was restored beautifully. However, the remains were much like the ruins of other ancient civilizations. The only differences are, perhaps, the scale and quite a few restorations.

In the *Biography of Patriarch Xuangzang*, it is said: “Nalanda means the temple of tireless giving...When the Buddha was cultivating for the Buddhahood, he was a king and established the capital city here. He sympathized with the poor and often generously gave to them here. The people were grateful for his kindness and compassion, and therefore, named the place ‘Tireless Giving.’” It is said that at the peak, there were over two thousand faculty members and ten thousand students. Patriarch Xuangzang praised the university, saying: “There are thousands and thousands of temples. Among them, this is the most glorious.” From these words of praise, we can only speculate about the splendor of Nalanda when he was there.

Today at Nalanda, we can still somewhat sketch out the campus. Many red brick foundations of the campus structures remain; some buildings even have their stairs and walls preserved. The tour guide showed me through the remains of the classrooms, dorms, kitchen, and even shower rooms of the buildings. I saw the remains of lecture podiums, stone beds, big stoves, and so forth thought of our patriarchs and ancestors who traveled with difficulty thousands of miles and diligently studied the Dharma. Today, we can easily access all types of Dharma resources and have many high-tech learning tools. Should we not be ashamed of ourselves if we do not learn and practice diligently?

The main temple in the Nalanda campus seemed well preserved. It was protected by a fence; therefore, we could only see it at distance and could not enter. After seeing these remains, my pilgrimage was almost at the end.

On February fifth, I flew from Bodh Gaya to Bangkok and then to Myanmar. Traveling to the airport did not require the tour guide; so, only the driver accompanied me. Having being together for three days and now facing separation, the little brother appeared a little sad and clinging. I was sorry to see his sadness. Only in low twenties, he is a warm, enthusiastic, and passionate young man. He still has many events like this separation to see! At the airport, I met a tour group of about thirty people from Malaysia and Singapore who had came to join the celebration of the 2550th Mahaparinirvana of Lord Buddha. We became acquainted with each other quickly and waited together for the flight. Shortly after, I notice a few people walking toward us; they were the Thai friends who helped me when I first arrived at the Bodh Gaya airport! This pilgrimage not only allowed me to see where the Buddha and his disciples walked and stayed, but also allowed me to build some good affinities. What a marvelous experience!!

After the pilgrimage:

After the pilgrimage to Vulture Peak, I visited Myanmar for a few days. Myanmar is a Buddhist country. The golden brightly shining temples and pagodas in Myanmar and the antique look of Angkor Wat in Cambodia form a clear contrast.

(To next page)

(Continued from last page)

I have been home from Myanmar for only a few months. Its temples and pagodas, its monastics, its beautiful mountains and rivers, and the kindness of the Burmese are still fresh in my memory. Unfortunately, its political instability concerns many people today. I sincerely pray for the people and for the sangha, and wish them soon to return to a peaceful and harmonious life. Amitufo!

『基礎中文會話班』開始接受報名 **Registration for the Conversational Chinese Classes Begins**

● 本館編輯室 (Editor's Room)

由蕭蓉師姐負責指導的『基礎中文會話班』現在開始接受報名，將自十月二十八日起，每隔週星期日下午上課一次，課程內容將涵蓋十個生活主題。詳細課程及報名資料請見後附報名表，歡迎有興趣的外籍人士踴躍報名參加，亦歡迎中國讀者告知您的外籍朋友，讓有興趣的外籍朋友把握此一機會學習中文會話。

The Conversational Chinese Class—Level One is now accepting registrations. The class will begin on October 28. It will meet every other Sunday afternoon and will cover ten common real-life scenarios. The session details and registration form are attached. We welcome all western friends to take advantage of this opportunity. We also welcome Chinese friends to tell their western friends about this excellent opportunity to learn conversational Chinese.

年終二日念佛法會暨聚餐晚宴預告 **Announcement : Year-end Two-day Retreat and Dinner Party**

● 本館編輯室 (Editor's Room)

為砥勵同修修行，本館確定承往年之例，將於十二月二十二日(星期六)與二十三日(星期日)兩天，舉辦年終二日念佛法會，並將禮請悟琳法師前來主持三皈儀式及英文學佛講座。

同時，法會圓滿後，本館將於十二月二十三日(星期日)晚間舉行年終聚餐晚宴，及首屆『兒童學經班』學員結業典禮。

有關此次年終二日念佛法會及年終聚餐晚宴之詳細日程及報名資料，將於十二月初於本館網頁上公布，並將隨下一期(十一月份)雙月刊寄發給已訂閱本館雙月刊之讀者及同修大眾，敬請注意郵件及本館網站通告。

There will be a year-end two-day retreat sponsored by the library. The retreat will be on December 22 (Saturday) and December 23 (Sunday). We have invited Venerable Wu Ling to conduct the ceremony of Taking the Three Refuges and give lectures in English.

Right after the retreat on December 23, there will be a year-end party in the evening at the library. Also, the celebration of the completion of the first "Buddhism Class for Children" will be held at the same time.

The details of the retreat program and year-end party and the registration form will be made available on our website in early December. The paper copy and e-mail notice will be distributed in the November issue of the newsletter to all subscribers. Please look for the announcement in your mail and on our website.

學佛討論 **Discussion on Learning from the Buddha**

● 本館編輯室 (Editor's Room)

悟琳法師應林館長之邀，將於感恩節後之週日(十一月二十五日)在本館參加念佛共修。悟琳法師樂與本地同修結緣，願於當日午間學佛講座結束後，舉行學佛討論，回答及指導同修修學問題。時間暫定為11月25日下午1:45至3:30，歡迎有興趣之同修朋友踴躍以電郵報名參加(送至

library@amitabhalibrary.org)。報名參加之同修將於十一月二十五日前收到本館電郵通知，確認學佛討論是否舉行。

Invited by Director Li-Su Tan, Venerable Wu Ling will visit the library on Sunday, November 25, and join the practice. After the practice and the lunch time Dharma talk, she plans to offer a question and answer session. The session is tentatively scheduled from 1:45 to 3:30 in the afternoon on November 25. If you are interested in participating, please register via e-mail to library@amitabhalibrary.org. You will receive confirmation via e-mail before November 25 on whether the dialog session will be held.

寺院參訪小記(二)

Notes on Temple Visits (Part II)

● 譚祖德 (Bert Tan)

法鼓山——一個莊嚴樸實的道場

於參訪過承天寺與中台禪寺之後的第二天，我們由林麗淑的一位好朋友，恰巧也是法鼓山的一位法友——王太太——及她的兩位好朋友，熱心的開車帶我們去參訪位於金山鄉的法鼓山。當天豔陽高照，酷熱異常，但因為有好友同行，一路有說有笑，又欣賞沿路的風景，不一會兒就到達了法鼓山。

因為很早就預約好了，所以我們到達了法鼓山之後，很快的就由一位師姐——李居士——為我們做導覽。李師姐非常仔細的為我們解說各個展覽室，特別是法鼓山創辦人——聖嚴法師——的事蹟陳列館，並為我們說明聖嚴法師重視教育，積極籌劃建立大學的弘願，此計劃已經開始執行。

末學注意到，在法鼓山任何一個殿堂或是角落，都非常的寧靜樸實，都有義工默默的在工作，充分修行內財布施。

導覽完畢，即與住持果東法師見面。由於我們在回台灣的前數天，剛剛才與果東法師一起在芝加哥聚餐，所以在台灣與他再碰面，一點也不覺得陌生。果東法師與我們閒話家常，並招待我們一起用餐。歡歡喜喜的結束了法鼓山之行。

台南淨宗學會 —— 一個居士的道場，依教奉行，續佛慧命

參訪過三個正式的寺廟後，我們最後參訪的是一個由在家居士所主持的道場——台南淨宗學會。

我們走出高鐵月台，台南淨宗學會的四位法友——張總幹事夫婦、黃居士、劉居士——已在車站大廳等候。很快的，我們就到達學會落成啓用不久的新道場建築。

首先學會師兄姐們導覽我們參觀的是涵蓋整個三樓的念佛堂，它的磁場讓人覺得非常清淨。在念佛堂的樓上，是一個非常有規模的講堂，大約可容納一百多位聽眾。在建築的五樓，另有一個二十四小時開放的自由念佛堂，供個人隨時念佛修行。學會在一樓，設有一個頗具規模的齋堂與廚房，在大型法會時，可供養素齋。此外，學會亦設有寮房，可供法友訪客掛單。

特別值得一提的是講經人才訓練班。我們都知道，要續佛慧命，正法久住，必須要有講經人才持續的弘揚正法。學會完全遵照淨空老法師的理念，依教奉行，成立講經人才訓練班，嚴格考選學員，五年一期。學員則長居訓練班五年，食宿等完全交由學會照顧，與塵囂隔絕，淨心專注學習講經弘法。我想這是一般道場所不曾見到，也是最值得讚嘆的功德，台南淨宗學會將淨空老法師的教誨，徹底依教奉行。

參訪完畢，午後，學會的師兄姐陪伴我們參訪了台南市的元老寺院——開元寺，及學會原

來的道場所在處。我們才恍然得知，台南淨宗學會原來的道場是由黃師姐將他們的住宅全部貢獻出來，由住家及學會共同使用，前後一共十多年，讓我們大大的讚嘆黃師姐及他們全家人兼容的功德。

參訪台南淨宗學會之後，我們便乘高鐵返回台北，歡歡喜喜的結束了探親與寺廟道場參訪之行，準備返美。



(法鼓山住持果東法師與我們合影。Abbott Venerable Guodong of the Dharma Drum Mountain with us.)

Dharma Drum Mountain – A Beautiful and Austere Temple

The day after we visited the Cheng-Tien Temple and the Chung-Tai Zen Temple, one of Li-Su's close friends who also happens to be a member of the Dharma Drum Mountain, Mrs. Wang, and her two other friends enthusiastically drove us to the Dharma Drum Mountain located in Jin-Shan, a suburban village of Taipei. Although the day was hot and sunny, we chatted and enjoyed the beautiful scenes along the road. It did not feel at all long before we were at our destination.

Because we had an appointment, very soon after we arrived the Dharma Drum Mountain a Dharma friend, Ms. Lee, guided us for the tour in the temple. She explained in detail the items in every exhibit room, especially the room which displays the autobiography of the

founder—Venerable Sheng-yen. She also shared with us Venerable Sheng-yen's emphasis on education and his plan to establish a university. In fact, the establishment of the university has already begun.

While in the temple, I felt the austerity everywhere, from a formal hall to a casual corner. Also, there were volunteer workers working quietly in everywhere.

After the guided tour, we met the Abbott Venerable Guodong. We did not feel distant because we just dined together in Chicago area a few days before we traveled to Taiwan. Venerable Guodong chatted and lunched with us casually. We concluded the visit after the meal.



(台南淨宗學會正殿的主佛像。The altar of the chanting hall of the Tainan Pure Land Association building.)

Tainan Pure Land Association – A Layperson's Cultivation Center, Realizing the Dharma Teachings, and Keep the Dharma Teachings Alive

After seeing three formal temples, the last one we visited was a cultivation center run by laypeople—the Tainan Pure land Association.

When we exited the platform of the Taiwan High Speed Rail Train Station, four Dharma friends from the Association—Mr. & Mrs. Chang, Ms. Huang, and Ms. Liu—were waiting in the station's main lobby. Very soon, they

took us to their newly completed five-story building.

The Dharma friends in the association first took us to see the chanting hall which completely occupies the third floor entirely. Its aura made me feel both austere and peaceful. Above the chanting hall is a large lecture room capable of seating more than a hundred people. On the fifth floor, there is another chanting hall which is smaller and is open twenty-four hours a day. The first floor has a good sized dining room and a kitchen which is adequate for the dining needs of large Dharma gatherings. In addition, the building has a library and dorm rooms for Dharma friends and visitors.

I want to specially comment on the Dharma Teacher Training Camp. We all know that in order for the Dharma to continue, we must have good teachers. The Tainan Pure Land Association follows Venerable Master Chin Kung, has established the training class, and is very selective about the students it accepts. Every training program lasts five years. Students who passed the exam reside in the dorm and the association pays for all the expenses. The students are totally isolated from the distractions outside the building for as long as the program lasts. Therefore, they can fully concentrate on learning and cultivation. I believe this type of program is not seen anywhere else. It is also a merit especially worthy of praising—carrying out completely the teaching from the teacher, Venerable Master Chin Kung.

After lunch, the friends in the association accompanied us to tour the landmark temple in Tainan—Kai-Yuan Shih and the place where the association was housed before their new building was constructed. We also learned that Ms. Huang donated her home to the association by harmoniously sharing her home living with the association for more than ten years. Just thinking about how much inconvenience her family had lived with for such a long time, we greatly glorify what she and her family had done.

After the visit, we returned to Taipei by Taiwan High Speed Rail and happily concluded our vacation.

讀者投書(1)

From the Reader (1)—My Anniversary with Amitabha Buddhist Library

● **Clara Nieto**

This is my one year anniversary story of being a part of the Amitabha Buddhist Library. One day a friend saw an article about ABL in the Conscious Choice Magazine. She asked me if I would be interested in attending. I said of course! I would love to try something like that. Well, I have not been the same since. My first day, I was overwhelmingly greeted with acceptance and joy. I had someone stand next to me sounding out the correct way to pronounce; I was excited.

In the one year time of chanting weekly, I was challenged to meet my fear, my anxiety, and my frustration, by chanting Amitabha. Many challenges occurred and many obstacles came, and I continued to chant Amitabha. In December I took my vow and studied very hard. I read many books and I continued to chant. All the fear, anxiety, and frustration I once felt no longer hold a death grip on me. My heart is full of joy and gratitude. I understand to just chant Amitabha works. Over time I figured out I had to practice at home by myself and teach myself to chant "Amitabha" on a regular basis. It is a choice I make everyday.

讀者投書(2)

From the Reader (2)—My Anniversary with Amitabha Buddhist Library

● **Carol Kloka**

I began attending the Amitabha Buddhist Library about one year ago. During my first visit, I was helped into a black robe after entering and was given much assistance in following the sound imitation book used for non-Chinese speakers. Chanting in Chinese seemed somewhat strange at first but the reaction I felt

was immediate and emotional. For some inexplicable reason, I felt at home. I knew right away that the Library would be a place I would keep returning to. I wasn't sure of the reason, but I could not ignore my reaction.

So, now, one year later, I continue to chant in Chinese not only on Sunday morning, but every day. It is amazing how that one event changed my life. Chanting Amitufo, Namu Amitufo, and the Amitabha sutra, is now rooted deeply, and changes in who I am, what I feel, and how I live my life, continues to manifest. Truly, I will never again be the person I was prior to that first day. It is with awe that I am aware of changes occurring in my being. In the course of a day, feelings of joy just pop up at any moment. This is incredible. Any situation is improved with chanting and remembering Dharma teachings. Each morning I awake with gratitude and mindfulness of Amitabha. During the course of the day, I strive to keep my awareness on Amitabha and practice when I arrive home in the evening. Before I retire, I read dharma and end the day with gratitude and mindfulness of Amitabha.

I hope to continue to grow and develop on this path for many years to come. I am grateful for the Library and especially for Li-Su and Bert and their support and guidance. Amitufo!

讀者投書(3)—參加 2007 年馬來西亞“護世習災世界祥和”弘法大會感言

From the Reader (3) : Notes on Participating the Dharma Gathering in Malaysia

● 張馨方 (Shinfan Stephanie Chang)

感謝果善法師鼓勵末學參加馬來西亞弘法大會，有機緣親聞淨空法師及悟行法師慈悲的開示，與來自世界各地的同參道友學習，讓末學受益匪淺，感觸良深。也感謝許多義工們熱情認真地招待，不眠不休的為大眾服務，值得末學學習。

蔡老師的演講“家和萬事興”：

聽了蔡老師的演講，學到很多道理，他的演講內容豐富，精采動人，蔡老師鼓勵大家立志學習做聖人，提倡弟子規。他鼓勵家長及老師們自己先

落實弟子規。他說：“人之初，性本善。”在教育裡，沒有壞孩子，只有缺乏愛的孩子。要教導孩子，絕對不能發脾氣。脾氣一發，就不可能有理智的引導。家長應該瞭解孩子的心理。他又提到，教兒教女，先教自己。孩子不良的行為是幾年的種子形成的，做家長的所有表現，會影響下一代。他說：人非聖賢，孰能無過，過而能改，善莫大焉。鼓勵大家改正自己行為上的錯誤，並且教導大家不要把父母及親人的過失放在心上。存著一顆利益父母之心，不見父母過，才能真正啟發孝心。他以二十四孝裡閔子騫用真誠心感動對他不善的後母為例，引導大家，以一顆真誠的愛心來奉侍父母，時時想到，別人不能改變，是我能力不夠，少說傷害話，多說關懷話。最後，他又唱了幾首與孝養父母有關的歌曲，令在場許多聽眾感動得落淚。

淨空法師開示：四攝法教化眾生：布施、愛語、利行、同事：

淨空法師講題為菩薩以四攝法教化眾生。兩個晚上，每晚兩小時，據說大約有一萬人到場聞法。淨空法師說中年（五十歲）後，健康是從不生氣得來的。欲知前世因，今生受者是；欲知來世果，今生作者是。法師勸大眾修忍辱。他勸大家，我們一生氣，傷害別人三分，傷害自己七分。看到別人過失，應立即反省自己。真正修行人，不見世間過。不要把自己的心變成別人的垃圾桶。法師提醒大家要放下，把妄想，雜念放下。方法則是由布施開始。他至誠懇切的呼籲大家學習〈弟子規〉，〈感應篇〉，以及〈十善業道經〉。

三時繫念法會和馬來西亞校長職工會與廬江文化教育中心聯辦〈弟子規〉師資培訓班簽署儀式：

在三時繫念法會場上，悠揚的法器聲，有如佛經所說的天樂鳴空，如此“妙音”，令我感觸極深。我親眼目睹了廬江教育文化中心和馬來西亞全國校長職工會的簽署儀式。值得一提的是這是我第一次聽到一個國家（馬來西亞）將〈弟子規〉列入當地所有中文小學的課程裡。儀式後，家長代表們以傳統的三跪九叩禮儀式禮拜淨空老法師和其他老師們。

〈弟子規〉的教育，已被証實能改善社會風氣。以淨空老法師的故鄉廬江為例，透過〈弟子規〉的教育，僅三個月的時間，廬江的犯罪率和離婚率有了大幅度的下降。現在〈弟子規〉已被翻譯成幾種不同國家的語言流傳到世界各地。

與金師姐相遇：

這次我有緣相遇從中國來的金平師姐。她曾患有很嚴重的病痛，如生骨刺及腫瘤等，都透過她的修行和用淨空老法師教我們治療疾病的訣竅逐漸的康復了。從她那，我學到許多有關如何修習佛法的方法。她提醒我心中常存善念，善護身口意。談話很消耗體能，最好避免不必要的閒

談。當我們分手之時，我感到依依不捨，仿佛身邊失去了一位好老師。而金師姐開導我應天天聽淨空法師講經，學佛依法不依人，好老師就在身邊。真是如此！

參加此次弘法大會令末學法喜充滿，永生難忘。也更進一步瞭解佛法，體會”學佛是人生最高享受”的含義。也希望更多有緣人能一同共享法喜。

(Due to page limitation, the English version of this article will be posted in the next issue of the newsletter.)

The Syllabus of Conversational Chinese Class – Level 1

(Registration Form is in next page.)

1. Lesson 1 - Greetings
 - Saying hello
 - Exchanging Greetings
 - Learning Chinese sibling terms
2. Lesson 2 - Names
 - Saying who you are
 - Saying please and thank you
 - Saying goodbye
3. Lesson 3 - Places
 - Saying work places
 - Saying city names
 - Saying business places
4. Lesson 4 - Family
 - Talking about yourself
 - Talking about your family
 - Talking about schools
 - Saying numbers
5. Lesson 5 - Time
 - Telling the time
 - Asking what time it is
 - Learning days of the week
6. Lesson 6 - Nationalities and Languages
 - Saying where you come from and what Nationality you are
 - Asking how many languages do you speak
7. Lesson 7 - Money and Shopping
 - Asking for things (in stores)
 - Asking about the price
 - Asking for exchange U.S. dollars
8. Lesson 8 - Food and Eating
 - Learning the names of Chinese food
 - Ordering a meal and drinks
 - Paying the bill
9. Lesson 9 - Travel
 - Saying different transportations
 - Saying how to get to work
 - Saying how to take a trip to different cities
10. Lesson 10 - Weather
 - Talking about the weather
 - Talking about the weather in different seasons
 - Talking about the weather in different cities

Conversational Chinese Classes

Level 1

Where: *Amitabha Buddhist Library in Chicago*
芝加哥華藏淨宗圖書館
2753-2755 W. Maple Avenue

Lisle, IL 60532

When: *2:00 – 4:00 PM, Sunday*

Dates: *Starts on 10/28/07. Class Schedules on the reverse side*

Topics: *10 scenarios will be covered (see Class Schedule)*

Instructor: *Eleanor Wang*

Ms. Eleanor Wang was a junior high school teacher in Taiwan. After she came to the United States she pursued her career as a computer software engineer and stayed in this career for 26 years. She retired from United Airlines. Because of her passion in teaching, besides her full time job she has been teaching Conversational Chinese class at Harper College in the Continuing Education Department since 1994. She believes teaching is a very rewarding and fulfilling work.

Registration: *Free of charge. Please use the form on the reverse side.*

Textbook: *Participants are expected to purchase a textbook.*

Due Date: *3 days before the first session starts.*

The classes are free of charge. However, registration is required to help the library personnel prepare handouts and arrange the room. Please use the form on reverse side. Fax registration to (630)-416-9488.

(Continue on Reverse Side)

Conversational Chinese Classes

Level 1

Class Schedules			
(** subject to adjustment by the instructor if needed **)			
Scenario	Description	Sessions	Session Date
1	Greetings	1	10/28/2007
2	Names	1	11/11/2007
3	Places	1	12/02/2007
4	Family	1	12/16/2007
5	Time	1	01/06/2007
6	Nationalities and Languages	1	01/20/2008
7	Money and Shopping	1	02/03/2008
8	Food and Eating	1	02/17/2008
9	Travel	1	03/03/2008
10	Weather	1	03/17/2008

Participant Information			
Name	English		Chinese
Sex		Occupation	
Address			
Tel.		Fax	
E-mail			
Remarks			

Fax enrollment form to (630)-416-9488.