

金聖寺

Dharma Realm Buddhist Association
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矽谷梵音

Pure Sound From Silicon Valley

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若心的開關不打開，
就是有佛光也照不到。

*If you don't open the gate to your mind,
even if the light of Buddha is there, it can't shine in.*

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.

忍辱法門

The Practice of Patience

切記！學佛的初步，一定要修忍辱！
就算他人真的要把你殺了，也不應該生出瞋恨心。

Remember, the first step in studying Buddhism is to practice patience.
Even if someone wants to kill you, you shouldn't get angry.

宣化上人開示/A talk by the Venerable Master Hua



你們要知道，你們這
個師父很辣，不是
甜的，有時辣到我的弟子眼
淚、鼻涕一股腦兒都跑出來
了。告訴你，我怎樣學得這麼
辣？

我十六歲便開始為人講
《金剛經》，經上講忍辱仙人
被歌利王割去四肢，也不生瞋
恨心。從那時候我便發願效
法，一心去修這個忍辱法門。
我知道自己生來性情那麼辣，
這麼剛強，最適合修忍辱法
門。一旦下了決心，考驗就從
四面八方蜂湧而來。本來不罵
我的人也罵我，本來不打我的
人都打我；本來對我最好的朋
友，結果專門來攻擊我。於是

我自己就想：「我為別人講
《金剛經》，說忍辱仙人被割
截身體而不生瞋恨。現在這些
人只是罵罵我、攻擊我，還不
致於割斷我的四肢，我若是不能
忍辱，還講個什麼《金剛
經》？」

於是就下定決心要忍辱，
無論誰對我不客氣，甚至要害
我，也都忍受了，結果終於能
夠不為境界所動。其實，這些
人並不是要來害我，而是反面
來教化我，看看我是否能接受
這種考驗。誰罵我，我便向他
叩頭；誰打我嘛！我就睡著了
給他看看！在家的時候便時常
受這種打擊；出家之後，善知
識更是往來不絕，左右前後的

出家人，沒有一個瞧得起我，
都視我為眼中釘，都給我氣
受。有個出家人看我上一炷
香，便破口大罵：「你出什麼
家？連一炷香也不會上，真
笨！還說出家！」

這時我心裏想：「嗯，考
驗又來了。忍辱仙人被歌利王
割去肢體，也不生瞋恨，現在
我尚不致如此。好吧，向他叩
個頭！」於是就向這個人叩
頭，謝謝他幫助我。那時候，
無論出家、在家的善知識，都
不斷地來幫助我，但我對他們
不會生出絲毫瞋恨心。每次都
是這樣迴光返照：「一定是我
在往昔沒有幫助他們，現在他
們反來幫助我，應該感謝他們

才對。」

諸位現在明白了嗎？你們的師父就是這樣的一個師父，是專門修忍辱行，專門受人家氣的師父，專門忍人不能忍，讓人不能讓。這樣的人，有什麼出息呢？可是你們很不幸，遇上這麼樣一個沒有出息、這麼愚癡的師父，還要跟我來學習。既然要跟我學，我就不能不把我過去的經歷和盤托出，我是從修「忍辱行」這條路走過來的。

諸位學佛，不要聽了很多佛法而不去實行，要躬行實踐，依照佛所教的去身體力行。耶穌提倡「愛敵」，越對他不好的人，越要去愛他。佛教是提倡「怨親平等」，對誰也是一視同仁，不分親疏厚

薄。學佛的人要是不能躬行實踐，那麼學到什麼時候也只是皮毛，不能得到真正的大利益！

切記！切記！學佛的初步，一定要修忍辱！就算他人真地要把你殺了，也不應該生出瞋恨心。我們甚至要比忍辱仙人所修的行門，更進一步。但也不是說：「忍辱仙人被人割斷四肢而不生瞋恨，現在你可以割去我的身體，我也不生瞋恨！」這是跟人學的，不是出於自己，又落到第二義了。要真正依教修行，不要說單割斷四肢，甚至粉身碎骨，我也不生瞋恨！所以往往有人毀謗我，或者對我不客氣，我也不生瞋恨心。

You know this teacher of yours is very "acerbic," not sweet. I am so acerbic that sometimes I bring tears to my disciples' eyes. Let me tell you how I came to be so acerbic.

I lectured on the *Vajra Sutra* when I was sixteen years old. That Sutra talks about the Patient Immortal, who endured being dismembered by King Kali without giving rise to anger. When I read that story, I vowed to emulate the Patient Immortal and wholeheartedly devote myself to the practice of patience. I had always had a harsh and stubborn character, and the practice of patience was just what I needed. Once I made up my mind, challenges came from all directions to test my resolve. I was scolded by people who had never scolded me before, beaten by others who had never struck me before, and assaulted by friends who previously had treated me well. I thought to myself, "I explained the *Vajra Sutra* to people, and that Sutra says that the Patient Immortal didn't feel hatred even when his limbs were chopped off. I have only been scolded and assaulted, but no one has chopped my limbs off. If I cannot endure this, how can I be qualified to explain the

忍是無價寶 人人使不好
若能會用它 萬事都能了

Patience is a priceless treasure,
but most people don't recognize it.
All goals can be achieved as long as you can be patient.

宣公上人 語錄 / By the Venerable Master Hua



Vajra Sutra to others?"

Thus, I resolved to be patient. No matter who bullied me or tried to harm me, I endured it. I learned to remain unaffected by external states. Instead of harming me, these people were teaching me by testing me out. I bowed to those who scolded me and lay down when I was beaten. I encountered frequent tests like this as a layman, and I was never short of "good advisors" after I left the home-life either. All the other monks looked down on me and bullied me, considering me a thorn in their flesh. One monk saw me light incense and railed, "What kind of monk are you that you don't even know how to light incense? What an idiot! How dare you talk about leaving home!"

I said to myself, "Here it comes again. The Patient Immortal didn't feel anger even when King Kali cut off his limbs. This isn't half as bad as that. Fine, I'll just bow to him." Then I bowed to the monk and thanked him for his help. Both left-home and lay "good advisors"

constantly came to "help me," and I never got angry at them. Each time I would reflect: "I must not have helped them in past lives. Now they're coming to help me, so I ought to thank them."

Do you understand now? Your teacher is one who specializes in practicing patience when he is bullied by other people. I specialize in bearing what others cannot bear, and in yielding where others cannot yield. What use is this kind of person? You all are pretty unfortunate for having encountered such a useless and stupid teacher and deciding to study with him. Nevertheless, since you came to study with me, I have to tell you about my past. I travelled the path of patience.

When you study Buddhism, you should not only listen to the teachings, but also put them into practice in your own lives. Jesus taught us to love our enemies, to be especially kind to those who mistreat us. Buddhism teaches us to regard loved ones and enemies equally. We should treat everyone the same way,

not regarding some as closer than others or favoring certain people over others. If students of Buddhism cannot put the teachings into practice, then their learning is superficial and they cannot gain real benefit.

Remember, the first step in studying Buddhism is to practice patience. Even if someone wants to kill you, you shouldn't get angry. We should go one step further than the Patient Immortal in practicing patience. However, that doesn't mean saying, "The Patient Immortal didn't get angry when his four limbs were severed. Now you can hack up my body and I won't get angry." That's still copying someone else; it doesn't come from yourself, so it's already second-rate. Not only should we feel no anger when people chop our limbs off, we shouldn't resent it even if they pulverize our body. That's why, when people slander me or treat me rudely, I don't get angry.

慶祝觀音菩薩成道法會

Celebration of Gwan Yin Bodhisattva's Enlightenment Dharma Assembly

- 萬佛聖城將於七月九日，慶祝觀音菩薩成道法會，金聖寺將安排巴士前往萬佛聖城參加，請於七月六日以前報名。
Celebration of Gwan Yin Bodhisattva's Enlightenment at CTTB on July 9, Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before July 6.
- 萬佛聖城將於七月九日至十五日舉行觀音七
Gwan Yin Recitation at CTTB will be from July 9~ 15 .
- 金聖寺將於七月十四日(星期五)早上八時三十分，慶祝觀音菩薩成道法會。歡迎前往參加！
Gold Sage Monastery would like to welcome everyone to attend the Celebration of Gwan Yin Bodhisattva's Enlightenment on July 14.

慶祝盂蘭盆法會 暨地藏法會

Celebration of Ullambana And Earth Store Recitation

◎萬佛聖城法會時間

- 一、萬佛聖城將於八月六日，週日上午慶祝盂蘭盆法會。
City of Ten thousand Buddas would like to welcome everyone to attend the Celebration of Ullambana on August 8th at City of Ten Thousand Buddhas.
- 二、萬佛聖城將於八月二十日，慶祝地藏菩薩聖誕法會，金聖寺將安排巴士前往聖城參加法會，請於八月十六日以前報名。
Celebration of Earth Store Recitation at CTTB on Aug.20,
Gold Sage Monastery will arrange bus tour for August 20, one day travel. Please sign up before August 16.
- 三、八月二十日至八月二十六日，舉行地藏七，屆時可立牌位超渡先亡，亦可為現存者消災延壽，歡迎參加！聯絡電話 (707) 462-0939
We would like to welcome everyone to attend the Earth Store Recitation starting from August 20th to 26th at City of Ten Thousand Buddhas. (Set up Plaques for Lengthening Life and for the Rebirth are available.) TEL (707) 462-0939

◎金聖寺法會時間

- 一、將於八月六日，週日上午九時，慶祝盂蘭盆法會。歡迎前往參加！
Gold Sage Monastery would like to welcome everyone to attend the Celebration of Ullambana on August 6th at Gold Sage Monastery.
- 二、將於八月五日至十二日，舉行地藏七，屆時可立牌位，超渡先亡，亦可為現存者消災延壽。歡迎參加！
We would like to welcome everyone to attend the Earth Store Recitation starting from August 5th to 12th at Gold Sage Monastery. (Set up Plaques for Lengthening Life and for the Rebirth are available.)

金聖寺暑期懷少班招生

Gold Sage Monastery Summer Camp

2006年7月2日~8月27日 每星期日早上9~12時
Sunday 9:00AM – 12:00AM, July 2 to Aug. 27, 2006

目標：

- 讓小朋友懂得關懷別人，包容別人。
- 鼓勵小朋友學習慈悲、感恩等美德，及建立自信。
- 體驗團體生活。
- 培養合作精神。
- 認識佛法的奧妙。

上課日期：2006年7月2日~8月27日(共七次)，每星期日早上9~12時

學員年齡：5~14歲

課程內容：影片欣賞、小廚師、插花、菩薩故事、打坐、遊戲、美勞。

費用：隨喜

The purpose of this camp is to teach children to be caring and understanding. The camp encourages children to learn about compassion, gratitude, and to build self-esteem. It also helps them build social skills and learn about cooperation through working with other children. Last but not least it helps children understand Buddhism more thoroughly.

Campers will watch movies, cook, listen to stories and play games. They will also meditate and participate in arts and crafts activities as well as learning about flower arranging.

Let us all work together to give our children a pure, happy, and meaningful summer.

Time: Sunday 9:00AM – 12:00AM, July 2, 2006 to Aug. 27, 2006

Age: 5-14 years old

Fee: Donation of any amount is welcome.



金聖寺育良小學分校

Goodness Elementary of Gold Sage Monastery
11455 Clayton Road, San Jose, CA 95127
Tel: (408) 923-7243 / Fax: (408) 923-1064



The 2006 Cherishing Youth Day Celebration

快樂的懷少節

By Lotus Lee / 10歲 中譯 / 謝果馨

Did you know that every year, as soon as I find out the date for Cherishing Youth Day, I interrogate my mom about the Cherishing Youth Day games and programs? But no matter how much I bug her about it, I always get the same answer every year, which is, "I'm not going to tell you, because it will spoil your fun." As it turned out, this year was full of surprises. From the morning program, we not only learned about the Buddha's lifetime, but also about the benefits of reciting Guan Yin Bodhisattva. DM Heng Sure also told us that we should not take our parents for granted, because if not for them, we wouldn't be here. After the meal offering in the Buddha hall, lunch started. There was a huge variety of food to choose from. Everything looked scrumptious! The dish that really made my mouth water was the chocolate-chip cookies. I never had egg-less chocolate chip cookies before. After lunch came games and prizes. My favorite game was "Ten Dharma Realms," because it wasn't easy to lose, and I liked the sound of marbles hitting the nails, "plink, plink, plink!" The game that was most challenging for me was the bicycles. The trail had very sharp bends, so I had to stop at almost every one. I appreciate all of the volunteers who kept everything in order and managed the games; DM Heng Rong and everyone else that helped with the cooking; DM Heng Mao, who made this a great day for everyone; and finally the Venerable Master Hua, because without him, there wouldn't be any Cherishing Youth Day. We kids had a great day on May 7th, thanks to everybody, and it was very successful this year. I can't wait until next spring!



你知道嗎？每年只要懷少節的日子宣布以後，我就開始向媽媽打探消息，譬如有什麼新遊戲啦？或是有什麼好看的節目啦？等等。可是，不管我怎麼問，她都只有一個答案給我，「我不會跟你講的，講了就不好玩了。」她每年都這樣說。今年可真是有好多精采的節目和

遊戲。早上我們看佛陀的故事，然後恆實法師教我們要唸觀世音菩薩聖號，因為唸觀世音菩薩聖號好處多多。他還說要孝順父母，因為沒有父母，就沒有我們。中午，上供完了大家就開始

用午餐，今年東西好多，每一樣看起來都好好吃。不過，讓我迫不及待，想去試的是巧克力餅乾，因為從來沒吃過沒有蛋的巧克力餅乾。遊戲在大家吃完午飯之後就開鑼了，我最喜歡的遊戲是“十法界的彈珠台”，這個遊戲不容易輸，再加上彈珠打在釘子上的聲音，“釘、釘、釘”很好聽。最有挑戰性的遊戲是“尋親之旅”，因為路很窄，腳踏車騎不過去，要一直停下來。很感謝法師們、以及各位義工叔叔、阿姨們，謝謝你們辛苦的安排這麼多好玩、好吃的東西，讓我們小孩子快樂的玩一天。最後最要感謝宣公上人，因為沒有他就沒有懷少節。再次感謝大家，今年懷少節很好玩，希望明年春天趕快來。

成真！ 成妄！

Making It True, Making It False

心念！ 信念！ 用心念來改變自己的命運

Use our mind and faith to change our destiny.

恆茂法師開示於金聖寺

Dharma Talk by Dharma Master Heng Mao at GSM

吳泊道 英譯 / English Translation By Peter Wu



常住法師慈悲，從這星期開始和大家一起來研究淨土法門。讓我們從研究真理開始，先告訴大家一個研究真理的消息。宣公上人1977年曾經說過，「全世界國寶級人物，再二、三十年後，將會來到萬佛聖城，這些國寶級人物，是來自世界各國的真正研究學問的學者，因為萬佛城是真正想把人生的真理發明出來。」

觀世音菩薩與阿彌陀佛，

和娑婆世界的眾生很有緣，中國有句俗話「家家觀世音，戶戶彌陀佛」。我們佛教徒見面第一句話就說「阿彌陀佛」，怎麼不說地藏王菩薩？我們來研究為何要念佛？念觀音聖號？

經上說，所謂智者也要有譬喻才會明白，所以先講一個有趣真實的故事。

有一位醫學院的學生，為要通過解剖學的考試，在暑假把真人的骨頭帶回家鄉去研

究，她把骨頭用簡單的手提袋裝著，捧在胸前，擠火車回家，當她坐在火車上，就想，如果有人知道這是真的骨頭，一定會嚇一跳。回家後，天天拿著骨頭研究，她的表姐看到了，覺得很有趣，拿起骨頭邊看邊笑說：「眼睛是個大洞洞，鼻子塌塌的真可愛。」她就向表姐說：「因他們的奉獻，讓我們做研究，讓我們以後能夠救人，所以應該向他們致敬，而且要致謝。」她話還

未說完，就聽到她的表姐突然驚叫一聲，馬上把骨頭丟的遠遠的，快哭出來了，怪說：「妳爲什麼不早告訴我那是真的？」她趕快道歉，說：「對不起！原來妳不知道骨頭是真的，不過剛才妳也看得很高興，真的骨頭並不可怕，它只是被包在我們皮膚下。」

這個故事的啓示：我們人都是活在自己「觀念」的世界中，那個骨頭前後並沒有什麼差別，但是表姐的情緒卻是天差地別。雖然是真的，如果認爲是假的，是塑膠做的，或是人造的教具，就一點也不可怕，玩的自在又有趣。一但在觀念中，把很單純的骨頭，和小時候的那些鬼故事聯想在一起，就變得很恐怖，情緒就起了變化，甚至心臟都要衰竭了。其實每個人自己都有一副骨頭，骨頭包在肉裡不也都是很平常，一點也都不可怕嗎？

接下來講一個真理：照見五蘊皆空，度一切苦厄。

心經說：「觀自在菩薩，行深般若波羅密多時，照見五蘊皆空，度一切苦厄。」什麼是五蘊？就是色、受、想、

行、識，五種色、心法。

什麼是色法？眼睛所看到，耳朵聞、鼻子嗅、舌頭所嚐，身體所觸，都是色法。

受是當遇到境界，便升起感受作用，有苦受、樂受、不苦不樂受。什麼是苦受？面對著不如己意的境界起煩惱，如別人罵一句、打一下，自己就感覺很痛苦起煩惱。什麼是樂受？面對著如己意的事，就很快樂。如：今天吃到色、香、味俱全的齋菜，心裡生歡喜心。什麼是不苦不樂受？對於每天所發生的例行事，不覺得有苦，也不覺得樂。

再來談想、行、識這三蘊。想，五根接受五塵之後，便生出種種看法，見解，想法，觀念，這是很主觀的。行，有了想法之後，便去做，便有行爲的表現。識，有了行爲之後，便有分別好惡之心。

我們現在把真理與這個故事合在一起來看，就色蘊來說，醫學院的學生，因每天都和骨頭一起研究，看到骨頭很平常，而表姐起初也不害怕，看到它沒有分別心。就受蘊來說，那個骨頭前後並沒差別，

但是表姐發抖嚇哭了。就想蘊來說，一但當表姐有這種想法：「原來是個可怕的死人骨頭」，所以就被自己的觀念和胡思亂想給束縛住了。就行蘊說，她表姐被嚇得臉色蒼白，把骨頭扔得遠遠的。就識蘊說，表姐做出這些動作，便產生分別這是死人骨頭很可怕。

從以上分析知道，色、受、想、行、識這五蘊是因人、因地、因時、因事而不同，它是短暫、空幻的，沒有實體。表姐覺得苦受，而表妹並不覺得苦受。我們自己也常常被一些觀念和幻象所欺騙，可以說是「色不迷人，人自迷」，「骨頭不嚇人，人自嚇」。很多事本身並不氣人，是人聽了自己生氣。

此真理、故事和淨土法門有何關係？祖師大德告訴我們，吾人現前這一念心，「全真成妄，全妄即真；終日不變，終日隨緣，不隨佛界之緣而念佛界，便念九界；不念三乘，便念六凡。」我們的心念力量是很大的；「全真即妄」，可以把本來是真的，變成假的；「全妄即真」，明明

是假的，就會變成真的。如故事中，表姐起初把真人骨頭，當成人造的教具，是假的，就玩的自在又有趣，當她知道是真的，就被嚇哭了。

我們說輪迴，不是死了才去輪迴，要知「每起一念，為一受生之緣」。每起一念，都是將來要去投胎、受生，去輪迴的因緣。我們起佛的念，便去作佛，起貪瞋癡，便去墮三塗。萬法唯心造，假使我們心不念佛，必念眾生；不念淨土，必念娑婆。念眾生，將來就去當眾生；念娑婆，必定再來娑婆輪迴。念佛，即是種無上因，以後臨終佛現，往生極樂，成就佛果；念菩薩就成菩薩果。

明白念佛的真理，讓我們歡歡喜喜，勇「往」直前，不間斷的安心念佛，過慈悲的淨土生活。現在快樂，未來快樂，時時都願「生」活在最慈悲的佛世界中。



Dharma Master in Gold Sage Monastery was very compassionate to request that I talk about the Pure Land Dharma Door. Let's begin by studying about the truth. But before that, let me tell you something related. In 1977, Venerable Master Hsuan Hua said, "The national treasures (that is, important people) of the world, in 20 to 30 years, will come to the City of Ten Thousand Buddhas. These people are scholars. They come because the City of Ten Thousand Buddhas is a place where they can investigate the truth about life."

Guan Shi Yin Bodhisattva and Amitabha Buddha have great affinities with the living beings of the Saha World. The Chinese have a saying, "Every family knows Guan Yin. Every household knows Amitabha." We, Buddhist disciples, greet each other with "Amitabha". Why don't we say "Earth Store Bodhisattva?" Let's look into why we recite the Buddha's name and the holy name of Guan Yin.

According to the sutra, wise people require examples in order to understand. Therefore, I'll first tell you a true story. There was a medical student who was going to take an examination on human anatomy. During summer vacation, she took a human skull home to study. On her way home by train, she placed the skull in a simple bag and held it in her hand. She thought to herself, "If anyone knew that this was a real skull, they would be very surprised." After she got home, she studied the skull everyday. Her female cousin saw it and thought it was very interesting. She picked it up and started having fun with it. While laughing, she said, "The eyes are like two caves; the nose is flat. It's really cute." The student told her cousin, "Because of their contribution, we are able to study and, in the future, rescue

people. Therefore, we should pay our respect and show our appreciation." Before finishing these words, her cousin already flung the skull far away and started screaming out of fright, blaming her, "Why didn't you tell me earlier that this was a real skull?" The student quickly apologized and said, "Sorry, I didn't know you weren't aware that the skull is real. However, you were having much fun with it just a while ago. A real skull isn't necessarily scary. Our skin covers it. That's all."

The story tells us that we live within the reality, which our mind creates. Although the skull didn't change one bit, the cousin's emotion changed dramatically after finding out the truth. Even though the skull is real, if we consider it to be something fake, made by plastic or other synthetic material, then we won't be a single bit frightened. Once we connect the skull with ghost stories in our mind, then the whole situation becomes scary. Our emotions become weak and we might even have a heart attack. The truth is, we all have bones wrapped inside our flesh. It's very ordinary. Do we need to be scared?

Let's now talk about a true principle, which is, "He illuminated the five skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty." The Heart Sutra says, "When Bodhisattva Avalokiteshvara was practicing the profound Prajna Paramita, he illuminated the five skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty." What are the five skandhas? It is form, feeling, cognition, formation, and consciousness. Five forms and mind dharma. What is form dharma? All which the eyes can see, the ears can hear, the nose can smell, the tongue can taste, and the body can touch are the form dharmas. What is feeling? When we

encounter a certain situation, our feelings arise accordingly. There is the feeling of suffering, the feeling of happiness, and the feeling of neither suffering nor happiness. What is the feeling of suffering? When we face something that doesn't go our way, we get afflicted. For example, when someone scolds or beats us, we feel very frustrated and give rise to afflictions. What is the feeling of happiness? When we face something that goes our way, we become happy. For example, today, we are eating well-prepared, delicious food and our hearts are delighted. What is the feeling of neither suffering nor happiness? The routine activities that we go through everyday cause us neither happiness nor unhappiness, in particular.

Now let's discuss cognition, formation, and consciousness? What is cognition? When the five organs come in contact with the five objects, we produce many kinds of thoughts and views, which are all very subjective. What is formation? After we give rise to a thought, we put into action. What is consciousness? After we put it into action, we give rise to discrimination between good and bad.

Let's put this true principle and apply it to the story. Let's speak from the standpoint of the form skandha. The medical student sees the skull everyday and views it as being very ordinary. When the cousin first saw the skull, she was not scared because she didn't discriminate. Let's now speak of the feeling skandha. The skull did not change. But when the cousin found out the truth, she was terrified. Let's talk in terms of the cognition skandha. Right when the cousin thought, "This is a dead person's skull," she was terrified by her own random thoughts and views. Let's use the formation skandha. The cousin

threw the skull far away because she was frightened out of her wits. Let's talk in terms of the consciousness skandha. After all this, she discriminated and thought this skull is scary because it belongs to a dead person.

From this analysis, we understand that form, feeling, cognition, formation, and consciousness differ according to different people, places, time, and situations. They are temporary, illusory, and without true substance. Her cousin felt afflicted but the student didn't. We are also tricked by our views and imagination. We can say that form doesn't confuse people; people confuse themselves. The skull doesn't scare people. People scare themselves.

Many situations do not put frustration onto people. People put frustration onto themselves. How do this principle, the story, and the Pure Land Dharma Door connect? All virtuous ones and patriarchs tell us that due to the thought we have at this moment, "Something that is completely real can become false. Something that is completely false can become true. To the end of time, it does not change. To the end of time, it accords with conditions. If we are not mindful of the Buddha realm, we exist in the other nine realms. If we are not mindful of the three sagely realms, we exist in the other six common realms." Our minds are very powerful. "Something that is completely real can become false." We can transform something real into something fake. "Something that is completely false can become true." Something that's clearly fake can transform into something real. Just like in the story, the cousin, at first, thought the skull was a man-made teaching material. It was fake. She had much fun with it. Right when she realized it was real, she was terrified.

We talk about the realms of existence. It's not that we have to die in order to enter into other realms of existence. We should know, "every thought is a cause to be reborn into another realm." Every thought that arises will eventually lead us to rebirth in different realms. When we are mindful of the Buddha, we eventually become a Buddha. When we are mindful of greed, anger, and stupidity, we eventually fall into the three evil destinies. Everything is made from the mind alone. If we aren't mindful of the Buddha, we are mindful of living beings. If we aren't mindful of the Pure Land, we are mindful of the Saha world. If we are mindful of living beings, we will surely become living beings in the future. If we're mindful of the Saha world, we will certainly come back to the Saha world. When we recite the Buddha's name, we plant the unsurpassed seed. In the future, when we are about to die, the Buddha will appear before us. We'll be reborn in the Land of Ultimate Bliss and accomplish Buddhahood. If we recite the Bodhisattva's name, we will accomplish the fruition of a Bodhisattva.

We should clearly understand the principle behind reciting the Buddha's name. We should joyfully go forward and continuously recite the Buddha's name with a peaceful mind. Live our life with compassion as if we're in the Pure Land. If we can do this, we'll always be happy. We'll always live within the compassionate realm of the Buddhas.





金聖寺 法會通告

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

週日 Sunday	7 / 2	念佛共修法會 (8:15AM ~ 3:30 PM) Dharma Assembly of Buddha Recitation
	7 / 16	無量壽經講座 (9:00AM ~ 11:00 AM) Lecture on The Sutra of Measureless Life
	7 / 23	無量壽經講座 (9:00AM ~ 11:00 AM) Lecture on The Sutra of Measureless Life
	7 / 30	地藏法會 (8:15AM ~ 3:30 PM) Earth Store Recitation

七月份活動 Buddhist Events in July , 2006	日期 Date	地點 Place
慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment	7 / 9 週日	萬佛聖城 (CTTB)
金聖寺將安排巴士前往聖城參加法會，請於即日起至7月6日以前報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before July 6.		
長青學佛班 Elders' Dharma Study Group	7 / 1 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment	7 / 14 週五 8:30 AM ~ 10:15 AM	
大悲懺法會 Great Compassion Repentance	每日 1:00 PM ~ 2:30 PM	

八月份活動 Buddhist Events in August , 2006	日期 Date	地點 Place
地藏七 Earth Store Recitation	8 / 5 ~ 12, 8:15 AM ~ 4:30 PM	金聖寺 Gold Sage Monastery
慶祝盂蘭盆法會 Celebration of Ullambana	8 / 6 週日 8:15 AM ~ 11:00 AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	8 / 13 週日 8:15 AM ~ 3:30 PM	
大悲懺法會 Great Compassion Repentance	每日 1:00 PM ~ 2:30 PM	