

矽谷梵音

Pure Sound From Silicon Valley

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地藏七暨 盂蘭盆法會

Celebration of Earth Store And Ullambana Recitation

金聖寺歡迎大家參加:

一, 地藏七:

八月十九日至二十五日, 上午八時十五分
至下午四時三十分, 舉行地藏法會, 屆時
可立牌位, 超渡先亡, 亦可為現存者消災延壽。

二, 盂蘭盆法會:

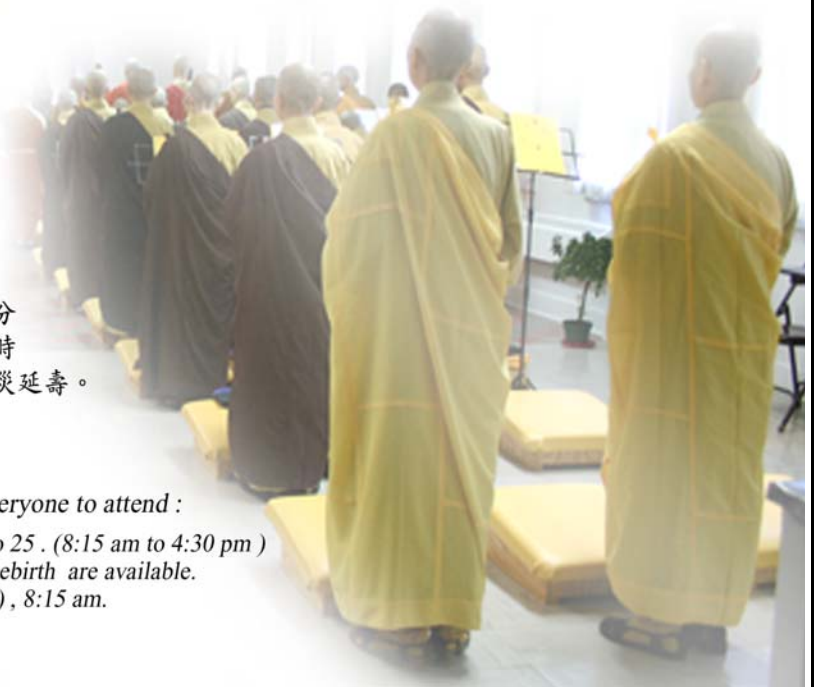
八月二十五日 (週六) 上午八時十五分。

Gold Sage Monastery would like to welcome everyone to attend :

1, Earth Store Recitation starting from August 19 to 25 . (8:15 am to 4:30 pm)

Set up Plaques for Lengthening Life and for the Rebirth are available.

2, The Celebration of Ullambana on August 25 (Sat.) , 8:15 am.



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.

求菩薩為全球消毒—打地藏七

Asking the Bodhisattva to Disinfect the Planet

— *Earth Store recitation*

宣公上人 開示 / By the Venerable Master Hua

用甘露和法水來消世界的毒氣，消一分，世界就多得一分平安。

Sweet dew and Dharma-water are used to dispel the poisonous energy in the world. For each bit that is dispelled, the world obtains a bit of peace.

為什麼打地藏七？因為現在世界災難太多了，所以祈禱地藏菩薩本願的力量，將一切災難消滅。

地藏菩薩所注重的就是孝道，因為他生生世世都是孝順父母。可是這並不容易，都是在困苦艱難中鍛鍊出來的。他的父母不信三寶，然而他能順承其意，用種種善巧方便法門來誘導他們生正信三寶之心。他到處所行的菩薩道是無相無著。無相是因他所行所作都不居功，不讚自己德行。就算救度眾生，他也說是眾生自度的，而不要眾生來感謝他，叩頭頂禮。

他在菩薩的行列裏，沒有

覺得自己比其他的菩薩高明，或願力大，或慈悲大，或神通廣，他沒有這樣的想法。他的一舉一動、一言一行都是行所無事，都認為是自己的本分，而不居功，所以感動一切眾生稱揚讚歎，甚至佛也讚歎他。佛是不隨便讚歎人的，要有值得讚歎的資格與價值才去讚歎，因為地藏菩薩不居功、不宣傳自己的功德，所以感應道交。這是一種自然的感應道交，並非用任何手段或方法而獲得的感應，而是很自然的。所以我們人修道應學習地藏菩薩的精神與無邊誓願：

**地獄不空，誓不成佛；
眾生度盡，方證菩提。**

每年我們打七，這是為虛空世界消毒。現在世界空氣染污，宇宙間醞釀著一種毒氣，任何方法都無法消除，只有誠心請求諸佛菩薩放光消除這種毒氣，把這種無影無形的戾氣消滅。所以萬佛聖城所行所作，關係全世界的安危。這個道場的人再不誠心，世界將更危險了！

世界人類所造的罪業太多，人的力量無法將其免去。今天正逢地藏菩薩聖誕，大家異口同音誠念「地藏王菩薩」，期望能感動菩薩而生慈悲心，那麼世界就得到平安。這種感應要看我們誠心與否？單單一人的力量是不夠的，還

須大眾的力量。所以說眾志成城、群策群力，共同來祈禱世界和平。

觀音菩薩用甘露水來灌頂，令眾生災消痛除，罪滅福生；地藏菩薩願力廣大，希望他使眾生離苦得樂，把災難厄劫化爲烏有。念觀音菩薩、地藏菩薩是給世界消毒，不用殺蟲水，而是用甘露和法水來消世界的毒氣，消一分，世界就多得分平安，全世界的毒氣都消了，則眾生受福，人類幸甚矣！

Why are we holding a session to recite the name of Earth Treasury Bodhisattva? It's because there are too many disasters in the world now. We want to ask Earth Treasury Bodhisattva, based on the power of his past vows, to dispel all the calamities. What Earth Treasury Bodhisattva values most is the practice of filiality, because he was filial and compliant to his parents in life after life. But it wasn't easy—he perfected this practice by undergoing many ordeals and hardships. When his parents did not believe in the Triple Jewel, he would respect and comply with their wishes, while using various skillful and expedient Dharma-doors to lead them to have faith in the Triple Jewel. Everywhere he goes, he practices the Bodhisattva path but never gets attached to appearances. That is, he doesn't

get attached to the merit of his deeds. He doesn't praise his own virtuous conduct. Even when he saves living beings, he says that the living beings saved themselves; he doesn't want living beings to thank him or bow to him. Among the ranks of Bodhisattvas, he doesn't feel that he is more eminent than the other Bodhisattvas. He doesn't entertain the idea that his vows are bigger, or that his kindness and compassion are vaster, or that his spiritual powers are greater. No matter what he says or does, he doesn't make a big deal out of it, because he feels he is just carrying out his duty. He doesn't dwell on his own merit. For that reason, all living beings are moved to praise him, and the Buddha himself lauds him. The Buddha does not casually praise a person; he only praises those who are worthy of it. Since Earth Treasury Bodhisattva does not dwell on or advertise his own merit and virtue, he can obtain a response in the Way. Such a response comes naturally; he doesn't use any special method to obtain it. In our own cultivation, we should imitate the spirit of Earth Treasury Bodhisattva and his boundless vow:

*As long as the hells are not empty,
I vow not to become a Buddha.
Only when all living beings have
been saved
will I accomplish Bodhi.*

Every year, we hold the session for the sake of dispelling the poisons in space and in the world. The atmosphere is now very polluted, and there is a poisonous energy brewing in the universe which can't be dispelled. We can only sincerely ask the Buddhas and Bodhisattvas to shine their light and cause the invisible but lethal toxic energy to disappear.

Therefore all the activities at the City of Ten Thousand Buddhas have a direct impact on the state of peace or danger in the world. If the people in this Bodhimanda are not sincere, the world will be in even greater danger! Mankind has committed too many offenses, and does not have the power to evade the retribution. Today, on the birthday of Earth Treasury Bodhisattva, everyone is reciting the name of Earth Treasury Bodhisattva in unison, hoping the Bodhisattva will be compassionate and cause the world to be peaceful. The possibility of such a response depends on our sincerity. One person's strength is not enough; the entire assembly's strength is required. It is said, "The unity of purpose is like a strong fortress." With united strength and wisdom, let us pray for world peace together.

We hope Guanyin Bodhisattva will anoint our crowns with sweet dew, dispel the disasters and illnesses of living beings, and cancel their sins and increase their blessings. We also hope Earth Treasury Bodhisattva, with the great strength of his vows, will enable living beings to leave suffering and attain bliss, and eradicate all calamity and peril. Reciting the names of Guanyin Bodhisattva and Earth Treasury Bodhisattva is a way to disinfect the world without the use of pesticides or chemical sprays. Rather, sweet dew and Dharma-water are used to dispel the poisonous energy in the world. For each bit that is dispelled, the world obtains a bit of peace. When all the poisonous energy has been purged from the world, living beings will be blessed and mankind will be lucky indeed!

紀念宣公上人涅槃十二週年法會

Twelfth Anniversary of Venerable Master Hua's Entering Nirvana



編輯部整理 /

By the Editorial department

英譯/袁華麗/Huali Yuan

「放大光明種種色，普照眾生除黑暗，光中菩薩坐蓮華，為眾闡揚清淨法。」是宣公上人最好的寫照，上人一生的行持，就是一部華嚴經。

六月在金聖寺是一個重大的月份，十二年前宣公上人色身在此時與世辭別了，每逢此時，廟上皆會由法師帶領信眾，舉辦為期三個星期的華嚴法會，誦一部華嚴經，以表對上人的無限追思，爾後在法會圓滿日，舉行對上人的感恩與追思座談會，

傳供儀式，下午禮拜華嚴懺，這是很莊嚴隆重的紀念方式，今年也不例外。

佛陀當時講華嚴經二十一天，所以此次的華嚴法會(六月三日至二十三日)，讓自己仿如置身於當時的華嚴會場，聽取佛陀講經，虔敬的心一刻也不敢鬆弛。法會期間常見縷縷光芒由法師眼瞳中散發出，可見法師是用無比的清淨心來帶領大家。期間有一位不懂中文的寮國華僑Wendy，全程恭敬用心跟著維那法師念誦著，當孩子放假以後，也帶來一起參與，她對佛法的恭敬心，是值得我們效法的。

六月二十三日宣公上人涅槃十二週年紀念法會當天，於清晨圓滿八十一卷的華嚴法會後，開始舉行對上人的感恩與追思座談會，今年因緣巧合，有來自各地信眾，有上人的老中少弟子，大家共聚一堂，並和大家分享他們對上人無限至誠的感恩。

首先由恆雲法師發言，她除了讚嘆上人的德行，並呼籲大家常回道場，她說：

金聖寺這塊福地，是上人圓寂前最後購置的一個道場，我們應該珍惜。我希望在這個十二週年紀念法會，除了看到很多新的面孔，也希望當年曾經受到上人教誨的居士，你們

要常常回來，給大家做一個榜樣，也帶著大家，因為，有時候僧眾有些不方便的地方，那麼居士們互相鼓勵，我想這個力量是非常大的。

恆茂法師也表示，只要我們在日常生活中，依照上人的教化去做，上人在我們心中是一直都存在的。她說：

上人真的很有智慧，把佛陀的一代時教，三藏十二部經濃縮成爲十五個字，那就是不爭，不貪，不求，不自私，不自利，不打妄語，我記得在1995年臺灣追思法會，很多信眾問我們上人的傳法人是誰？你們師父走了，他的傳法人是誰？我們就跟他講，只要能夠在日常生活中，真正去恭行實踐這六大宗旨，那就是上人的傳法人.....。

接著由老弟子張先慶居士上場，他說上人曾經告誡他「知不知道你脾氣那麼大，得罪了多少天地鬼神....。」美國的文化中，並沒有教人要孝順父母，美籍Rich Slogar 居士，感謝從上人的開示錄中，學到孝順父母是很重要的。本是回教徒的王親國居士，講述她因爲母親生病，祈求上人救母親，而成爲佛教徒的因緣。老弟子陳果安居士緬懷上人對他

的教誨，他說，上人鼓勵他要打坐，誦楞嚴咒，把修行放在生活的第一位....。

早上十一點開始，最隆重、最莊嚴的傳供儀式，由廟上和居士們精心準備的一百零八道供品，一一由每位信眾的手中傳遞，做對佛菩薩最恭敬的供養，也傳遞對上人無限的追思與感恩。

午齋時間，信眾們繼續和大家分享他們內心至誠的感恩，九歲的小明光很認真的告訴大家——上人是很有德行的人，雖然他的身體已不在世上，但我們的一舉一動他都知道.....。對明光的說法，近達法師也表同感，並表示能來參加華嚴法會是很殊勝的，這些皆是上人的慈悲與德行促成的，並講述往年遇到障礙時，上人慈悲爲她解難的種種經過。

來自越南的居士 Chin Chuan 和大家分享，他是如何認識宣化上人，而當他聽了上人的開示四十二章經之後，就決定皈依三寶了，他覺得上人的教授非常富有啓發性，奠定了他學佛的基礎，而且對修行幫助很大。特地從台灣來萬佛

城授菩薩戒的莊雅娟居士，先到金聖寺掛單，她是一位臨床心理師，她告訴大家，當她剛看到上人的開示，非常的驚訝，怎麼有人這麼講真話？這麼不討好別人？這個在台灣的社會愈來愈是看不到的...並告訴大家，如何將上人所教導的用在她的病人身上。

老弟子黃建忠居士顏容肅穆，非常認真的表達他對上人的無限思念與感恩，他覺得上人最重要的教化，是要我們放下一切的雜染。而兩年前剛從維州理工學院畢業的袁華麗居士，述說她如何從網路找到萬佛城，爾後來到金聖寺所學到的種種，年輕的她，因天真無造作的發言，引來大家一陣輕鬆的笑聲。

聽了老中少和來自四面八方的信眾，對上人由衷的感恩，讓老弟子們重溫上人的慈悲與智慧，而新的弟子學習到宣公上人真正的精神。

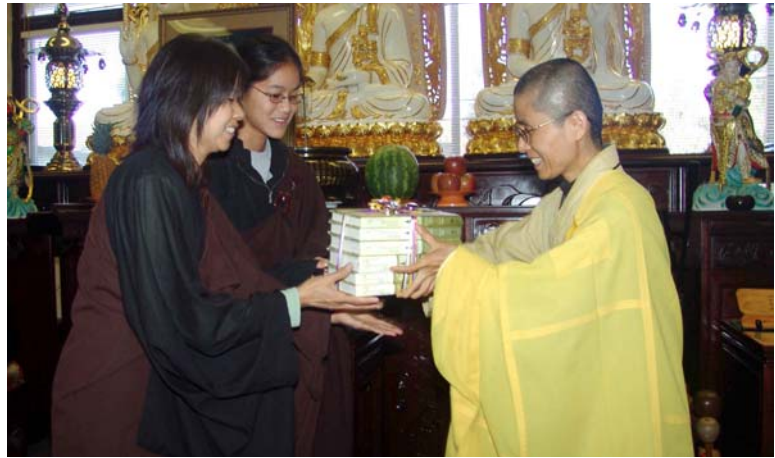


「Emitting brightly colorful lights, universally shining upon the living beings and eradicating the darkness; seating in a lotus flower amid the lights, the Budhisattva proclaims the proper dharma for all living beings.」

This perfectly describes the Venerable Master Hua, whose life-long cultivation manifests the Avatamsaka Sutra.

The month of June is very important to Gold Sage Monastery because the Venerable Master's physical body left the world in June twelve years ago. In memory of the Venerable Master Hua, a three-week Avatamsaka Dharma assembly is held this month every year. During this session, the dharma masters in the monastery lead the assembly to recite the entire Avatamsaka Sutra. On the final day, a seminar in gratitude and remembrance of the Venerable Master is held; followed by a meal offering ceremony, and Avatamsaka Repentance in afternoon. The adorned and impressive ceremonies are repeated every year.

The Avatamsaka Sutra was spoken by the Buddha for twenty-one days as the Avatamsaka dharma session here (from 06/07 to 06/23). This allows us to feel as if we are directly listening to the Buddha's lecture in the Avatamsaka Assembly, and to focus our minds



華嚴法會期間不懂中文的寮國華僑Wendy，全程恭敬用心跟著維那法師念誦著，當孩子放假以後，也帶來一起參與，法師贈送一部華嚴經英文版，以茲鼓勵。

without laxity for a moment. Judging from the shining eyes of the dharma masters who are leading the assembly with extremely pure minds. Wendy, a Vietnamese who cannot understand Chinese, recited along with the leading dharma master respectfully for the entire session. She also brought her children along after school. Her reverence and sincerity for the Buddha Dharma sets a good model for us to follow.

The recitation of the eighty-one volumes of Avatamsaka Sutra was completed in the morning of June, 23. After that, the memorial assembly for the 12th anniversary of Venerable Master's entering nirvana started with a seminar. Due to the favorable conditions, there are disciples from all over the world. Some old, some middle-aged, and some young laypeople came together to show their earnest appreciation to the Venerable Master.

Dharma Master Heng Yun was the first to give a talk. Besides praising the Venerable Master's virtue, she hoped everyone visiting the temple more often. She said

“Gold Sage Monastery is a field of blessing to be cherished because it was the last way-place purchased before the Venerable Master's nirvana.... In addition to many new faces, I wish those laypeople who had been taught by the Venerable Master could come back more often to lead and set examples for others. Although sometimes it is not convenient for the sanghas to do so, if laypeople could encourage each other, then I believe their might toward cultivation will grow stronger.

Dharma Master Heng Mao also mentioned, if we could apply the Venerable Master's teaching into our daily life, then it's as he is always in our hearts. She said “The Venerable Master has great wisdom. He condensed all the Buddha's teaching, the Tripitaka and Twelve divisions of Sutras, and translate them into fifteen Chinese characters: No fighting, No greed, No seeking, No selfishness, No seeking personal advantage, and No lying. I remember during the memorial dharma assembly at Taiwan in 1995, many people asked us who had received

dharma-transmission from the Venerable Master. They asked “Now your master has left, who is the receiver of his dharma?” We told them “Anyone who can genuinely practice the Six Principles in his daily life is the true receiver of the dharma.”

Then, one of the senior disciples of the Venerable Master, Xianqing Jiang entered the stage. He mentioned that the Venerable Master once warned him: ”Do you know how many gods and spirits you have offended because of your hot temper?” The American culture does not teach people to be filial to their parents, however, Rich Slogar, an American layperson appreciated what he had learned from the Venerable Master's lecture which teaches being filial to parents is very important. Layperson Chinguo Wang used to be a Muslim, she described how she converted to a Buddhist, and how she prayed to the Venerable Master to save her ill mother. Another senior disciple, layperson Guoan Chen, shared the teachings he got from the Venerable Master. He said that the Venerable Master encouraged him to mediate, recite the Shurangama Mantra, and put cultivation in the foremost priority of his life.

The most adorned meal-offering ceremony started at eleven o'clock. 108 delicate dishes, vigilantly prepared by the sanghas and the laypeople, passed along one by one in everyone's hands. This ceremony serves the purpose of making genuine offering to Buddhas and Bodhisattvas and immeasurable gratitude and tribute toward the Venerable Master.

During lunch, the disciples continued

to share their earnest recollections. 9-year old Ming-Guang heartedly told everyone “The Venerable Master has great virtue, although he is not with us physically, he knows everything about us.....” Dharma master Jing Da agreed with him and said that being able to participate in the Avatmaka Dharma assembly is supreme and rare, it is due to the Venerable Master's compassion and virtue. She told a story about how the Venerable Master kindly helped her when she encountered obstacles.

A layperson from Vietnam shared his story about how he got to know the Venerable Master. After listening to the Venerable Master's lecture on the 42 Chapters Sutra, he decided to take refuge with the Triple Jewels. He felt that the Venerable Master's aspiring teachings has paved a foundation for him to study the Buddha-dharma that is great aid to his cultivation. Layperson Yazheng Zhuang who temporarily lives in the Gold Sage Monastery is a clinical psychological doctor. She came from Taiwan to receive the Bodhisattva precepts in the City of Ten Thousand Buddhas (CTTB). She said that when she read

the Venerable Master's Dharma commentaries first time, she was astonished how someone could speak so genuinely, with no intention to favor others? It is hard to find such person in Taiwan... She also mentioned how she applied what she had learned from the Venerable Master's teaching to her patients.

Senior disciple Jianzhong Huang, also expressed his thankfulness and memory of the Venerable Master. He thinks that one of the most important teachings from the Venerable Master is that we should put down all the defilements. Layperson Huali Yuan, who graduated from Virginia Tech two years ago, described how she discovered the CTTB from the internet and what she had learned from the Gold Sage Monastery. Her straightforward speech aroused light-hearted laughter in the assembly.

While listening to the earnestly gratitude from the disciples in every direction, the senior disciples revived the Venerable Master's compassion and wisdom, and the fresh disciples learned the authentic spirits of the Venerable Master Hua.



宣公上人對我的影響

How the Venerable Master Influenced My Life

文 / 莊雅嬪 / Chuang Ya-Jen

接

觸宣公上人的書籍大約是在4年前，那時台灣正經歷SARS危機。SARS其實就像上人在開示錄中提到，可怕的傳染性肺病。我在醫院工作，當時只要出了醫院就是被討厭的人。隨時都可能因為發燒而被隔離，那兒也不適合去。阿姨送來上人的開示錄，我開始認識上人。上人說，持誦大悲咒和楞嚴咒的人，可以在這瘟疫劫裏幸免於難。我開始學習楞嚴咒。

閱讀上人的開示錄，驚訝於居然有人可以這般地說真話，提倡道德，一點也不從眾媚俗。這在台灣謊言日增的社會裏，已經愈來愈少見了。對上人的敬佩油然而生。上人的教誨，幫助我走過職場生涯的迷惘困惑；影響我從不接觸經典到想要探索經藏；教導我從佛法的角度看心理疾病；修正我忽略戒律的觀念，而主動想要學習和持守戒律。

記得從學校畢業後，懷著

憧憬和夢想進入職場，與所崇敬的資深臨床心理 (clinical psychology) 專業前輩一起工作。有一天，當發現自己的單純和對人的尊敬竟然成為被利用的弱點，感到相當地認知失調 (cognitive dissonance)。不禁懷疑，是不是要在這個領域有所發展，除了專業之外，還要學會一些損人利己的手段呢？可是真要這麼做，我又不敢。幸而，上人強調對道德規範的嚴格遵守，指出末法眾生鬥爭性強，損人利己行為普遍存在的現象。令我重新肯定價值信念，分辨所處環境中的是非對錯，也讓自己不要被這些亂七八糟的事情困擾著。

雖然生長在台灣，古文是台灣學生必學的課程，但是我都看不懂，考試也都用猜的。縱使接觸上人之前已經學佛，打坐和念佛是會參加的，但從來沒想過要讀經典。因為經典都是古文，我想這輩子是不可能看得懂的。然而，閱讀上人

用簡單的文字對經典所做的淺釋，我才知道經典的世界如此地豐富，不亞於現世的知識範疇；而且，經典所言就在生活裏。我對經典起了研讀的興趣，想要進入經藏的世界遊走探索一番。

在專業工作中我看到，有些心理疾病 (Mental Illness) 即使長期治療也不會好，即便給予完善的心理 (psychotherapy) 和環境治療 (milieu therapy)、用上最新的藥也一樣。面對這樣的病人，不免也感到挫折和無力感。上人提到，精神疾病多半業障重，有冤親債主跟著，讓這些人受報。人呢也需要有福德善根才能遇到善法。基於這些觀點，當我在跟病人討論生活安排時，會比較強調和鼓勵他們從事能做功德的活動，像是志工；而比較不鼓勵吃喝玩樂的活動安排。又者上人提到，同性戀是不對的、亡國滅種的行為。然而，在精神醫學領域，同性戀已不再被視為疾

病。並且我也有著同性戀族群的病人和朋友。記得曾在實法師的開示中聽到：直接對同性戀者用強烈的措詞說「你這是亡國滅種的行爲」，是很傷害他們自尊的。上人面對同性戀者時，是慈悲而有智慧地從節制欲望的觀點幫助他們。我也學著用以做爲治療這族群病人和與這族群朋友互動的指導原則。事實上，知識不完全是對的，很慶幸能夠學習佛法和上人教誨，用以檢視每天所運用的知識。

過去我不懂戒律的精神，對於持守戒律的行爲感到質疑。心裏詢問著：遵守戒律這樣子依樣畫葫蘆的行爲，就真的能夠對修行有所提升嗎？然而，看到上人如此強調嚴持戒律，也從病人的故事驚覺上人這個堅持的重要。有一個40+歲的第一型躁鬱症 (Bipolar I Disorder) 病人告訴我，他在20+歲的時候，因爲對女友的懷疑，未經求證，就把女友殺了。後來他接受司法的審判入獄服刑。出獄後他又開始新的人生，努力工作，也建立美好的家庭，有二個相當疼愛的小孩。但是，正當他可以享受多

年來努力的成果時，他生病了。而這第一型躁鬱症屬嚴重型精神病(Psychosis)，好起來的機會不高。他太太正訴請離婚，並帶走二個小孩。他感到相當的痛苦。另外是第二型躁鬱症(Bipolar II Disorder)的女性患者，當問她有沒有墮胎經驗時，十位有七位曾經墮胎。這個病在輕躁發作 (Hypomanic Episode)時，會覺得很快樂、很愉悅 (euphoria)，不斷地想要追求各種欲望滿足並忽略痛苦的後果，像是瘋狂購物而致負債、一夜情；憂鬱發作 (Major Depressive Episode) 的時候，又會情緒低落、無助無望、甚至覺得活著沒有價值和意義，甚或自殺。聽了這些故事，心裏迴盪著上人對戒律的強調。想著人如果能夠持守戒律，這些殺生的事就不會發生，當然也不用經歷受果報的痛苦。於是乎做了決定－學習和持守戒律，而今年有幸能夠遇上傳授在家菩薩戒。

雖然我沒有見過上人。然而，上人的教誨卻不斷地指引著我生命的正確方向。相信上人說的一切，也學著點點滴滴實踐上人的教導。

I became acquainted with the Venerable Master texts about four years ago, around the time the SARS crisis was sweeping through Taiwan. Actually, SARS is the exact contagious respiratory disease that the Venerable Master used to mention during his Dharma talks. As a health worker, I was met by fear whenever I went. I could be quarantined for even the slightest fever; it was hard for me to go anywhere besides the hospital.

I learned of Venerable Master Hua's teachings when my aunt gave me books of transcripts of his Dharma talks. In these books the Venerable Master said that people who recite the Great Compassion and the Shurangama Mantras may survive this recent epidemic. This was how I began my study of the Shurangama Mantra.

While reading his lectures, I was amazed at conviction in truth virtue. He did not let popular but false beliefs sway his principles. He was a voice of truth in a world increasingly becoming filled with lies. I grew to respect him. His teachings guided me through difficulties in my career, transformed me from an ignoramus to an explorer of the Sutra treasures, and helped me to understand mental illnesses from a Buddhist point of view. He showed me the error of neglecting precepts and instilled in me new desire to learn and uphold these rules.

When I graduated from school, I entered my profession with certain dreams and expectations. I worked alongside senior clinical psychologists whom I looked up to and respected. One day, however, upon realizing that others had taken advantage of my innocence and sincerity, I felt a certain disconnect between my perception of the world and reality. I began to

question myself: in order to succeed in this profession, are studies insufficient? Must I also learn how to exploit others' weaknesses to benefit myself? I knew, though, that in reality I could never bring myself to become this ruthless.

Fortunately, the Dharma Master emphasized strict rules for virtuous behavior. He pointed out that living beings living in this Dharma-ending age are fond of fighting and behavior that harmed others to benefit self were, sadly, all too common. This reaffirmed my former beliefs and allowed me to clearly distinguish between right and wrong, thus preventing me from getting sucked into the chaos that is society.

Students in Taiwan are required to study ancient texts, but I never did get the hang of understanding them. Although I already practiced Buddhism, meditated, and recited the Buddha's name before reading Venerable Master Hua's works, the idea of studying the Sutras never crossed my mind. Since Sutras are written in ancient Chinese, I thought trying to understand them was hopeless. The Venerable Master, however, spoke his commentaries on these Sutras in modern Chinese. I was therefore able to experience the richness of these Sutras whose wisdom surpasses anything else in our world today. Furthermore, the knowledge in these Sutras directly applied to my daily life, making me even more eager to explore them.

In my work as a psychologist I have encountered cases of mental illness that no amount of treatment—the newest procedures, the most extensive therapy—could cure. Meeting with these patients caused me to feel enormous frustration and sense of powerlessness. The Venerable Master said that mental disorders often are results of karmic offenses. On the other hand, people need to accumulate blessings in order to meet up with good Dharma. Based

on this belief, I now advise my patients to do good deeds that will help them gain merit and virtue (such as volunteer work) and discourage them from indulging in pleasure-seeking activities such as food, drink, or entertainment.

Venerable Master Hua also stated that homosexuality is wrong because it does not contribute to the furthering of humanity. In the field of psychology, however, homosexuality is not considered a disorder. I, who have several homosexual friends and patients, recall Dharma Master Sure saying that telling homosexuals their behavior leads to the ruin of nations and the extinction of mankind is extremely damaging to their psyche. Venerable Master Hua instead advises using wisdom and compassion to help them, teaching them to control their desires. I follow this principle as well in educating patients and friends who happen to be homosexual. Not all the knowledge we read or hear of may be proper, but I was fortunate enough to encounter the Buddha Dharma and the Venerable Master's teachings.

Before I understood the meanings behind precepts, I was reluctant to uphold them. I asked: if I follow these rules without thinking about their meanings, will this improve my cultivation? However, upon reading about the Venerable Master's emphasis on following precepts and from interacting with my own patients, I realized with surprise the importance of upholding precepts.

Let me give an example. I once had a forty-something patient with Type I Bipolar Disorder. He told me that when he was around twenty, he suspected that his girlfriend was being unfaithful and, without further proof, murdered her. He was sent to prison, and after serving

his sentence, began his life anew. He worked hard, started his own family, and raised two children whom he loved dearly. But while he was enjoying the fruits of his many years of labor, he fell ill. He was diagnosed with a type of Bipolar Disorder that was a form of severe Psychosis. His chance of recovery was slim. His wife filed for divorce and took his children away from him. The patient became deeply depressed.

Another example is patients, specifically female patients, with Type II Bipolar Disorder. It turns out that seven out of ten of these women have had abortions. This type of Bipolar Disorder consists of two states: Hypomanic Episode and Major Depressive Episode. During Hypomanic Episodes, patients experience euphoria, continuously seek to fulfill desires, and ignore potentially harmful results (such as making purchases until one owes large debts and engaging in improper sexual behavior). During Major Depressive Episodes, patients feel depressed, helpless, and hopeless to the point of feeling that life has no meaning and wishing to commit suicide.

From reflecting upon these stories, I realized why Dharma Master Hua stressed the importance of following precepts. If people could uphold these principles for proper conduct, many such deaths may have been prevented and suffering for offenses may have been avoided. I thus resolved to learn and uphold precepts. This year I was fortunate enough to receive the Bodhisattva Precepts for Laypeople.

Although I have never met Venerable Master Hua in person, his teachings continuously guide me towards the correct path in life. I trust the wisdom of his teachings, and bit by bit I try to put into practice the things I've learned.



金聖寺 法會通告

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

週日 Sunday	8 / 5	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	8 / 12	楞嚴法門 (8:00 AM ~ 3:00 PM) The Shurangama Dharma Door
	8 / 19~25	地藏七 (8:15 AM ~ 4:30 PM) Earth Store Recitation
週六 Saturday	8 / 25	慶祝盂蘭盆法會 8:15AM Celebration of Ullambana Recitation

八月份活動 Buddhist Events in August, 2007	日期 Date	地點 Place
慶祝盂蘭盆法會 Celebration of Ullambana Recitation 金聖寺將安排巴士前往聖城參加法會。請於即日起至8月23日以前報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before August 23.	8 / 26 週日	萬佛聖城 (CTTB)
慶祝觀世音菩薩成道日法會 Celebration of Gwan Yin Bodhisattva's Enlightenment	8 / 1 週三 8:30 AM ~ 10:30 AM	金聖寺 Gold Sage Monastery
長青學佛班 Elders' Dharma Study Group	8 / 4 週六 2:00 PM ~ 4:30 PM	
大悲懺法會 Great Compassion Repentance	每日 1:00 pm	

九月份活動 Buddhist Events in Sept. 2007	日期 Date	地點 Place
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會。請於即日起至9月6日以前報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before Sept. 6.	9 / 9 週日	萬佛聖城 (CTTB)
長青學佛班 Elders' Dharma Study Group	9 / 1 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
念佛共修法會 Dharma Assembly of Buddha Recitation	9 / 1 週日 8:15 AM ~ 4:00 PM	
楞嚴法門 The Shurangama Dharma Door	9 / 23 週日 8:00 AM ~ 3:00 PM	
金光明經講座 Lecture on The Sutra of Golden Light	9 / 16, 30 週日 9AM ~ 11 AM	
大悲懺法會 Great Compassion Repentance	每日 1 pm	

金聖寺

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讓孩子在清淨的環境中成長

金聖寺育良佛學秋季班將開始於9月2日，請提早報名。
Gold Sage Monastery Sunday School will start on Sept. 2, Please sign up early!

目標：

- 讓小朋友懂得孝順父母，關懷別人，體驗團體生活，培養合作精神。
- 鼓勵小朋友學習慈悲、感恩等美德，及建立自信。
- 認識佛法的奧妙，學習佛教基本禮儀。

上課日期：2007年9月2日~12月16日 每星期日（佛學班早上 9~12 時，讀經班下午1~3 時）

課程內容：念心經、因果故事、打坐、佛教禮儀。

費用：全天100元 佛學班70元 讀經班 50 元

The purpose of this class is to teach children to be caring and understanding. 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.

Students will listen to stories ,meditate, study sutra, and learn Buddha etiquette.

Time: Sept. 2, 2007 to Dec. 16, 2007 Sunday ,

(Buddha study class 9:00 am – 12:00 am) (Sutra study class 1:00 pm – 3:00 pm)

Fee : Full day session: \$100. Buddha study class only: \$70. Sutra study class only: \$50.