

# 矽谷梵音

*Pure Sound From Silicon Valley*

2007年9月第137期 Issue 137, Sept. 2007



## 孝順

讓孩子在清靜的環境中成長 懂得孝順父母

金聖寺育良佛學秋季班開始於9月2日  
Gold Sage Monastery Sunday School will start on Sept. 2.

Time: Sept. 2, 2007 to Dec. 16, 2007 Sunday.  
( Buddha study class 9am to 12am )  
( Sutra study class 1pm to 3pm )

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

上課日期：2007年9月2日至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

我想，  
苦差事一次做完  
就輕鬆了。



你真傻，  
為什麼不先  
去玩呢？

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.

# 學佛要持戒律

*To Study Buddhism, One Must Hold the Precepts*

宣公上人 開示 / By the Venerable Master Hua



從你的哭與不哭，有沒有情感，發不發脾氣，  
就能證明你這個人有沒有持戒律。

*One can tell whether or not people hold the precepts  
by looking at whether or not they cry, whether they are emotional,  
and whether they lose their tempers.*

**我**們學佛，學了千經萬典，三藏十二部，無論學多久，首先要把情感控制住。所謂控制情感就是持戒律，你若持戒律，就不會哭；不持戒律的人，就會常常哭。因為持戒律的人，對每一樣事，都是諸惡莫作，眾善奉行。哭也是我們身上的一種惡，就像土匪的武器能殺人，是最不吉祥的表現。如果你持戒，就不會常常哭，從你的哭與不哭，有沒有情感，發不發脾氣，就能證明你這個人有沒有持戒律。你若懂戒律，對一切佛法都能深入；你若不懂戒律，就像虛空中

的雲一樣，浮浮蕩蕩，一點根基也沒有。所以我們學佛法的人，不論看哪一部經典，都是教人持戒律的，都是沒有那種矯揉做作，矯枉過正的作風，或者爭，或者辯。

你要是真持戒律，有什麼好爭？有什麼好辯的？你不注重戒律，那到什麼時候都是往地獄裏跑，逃不出來。你騙得了人，但騙不了自己。你若真持戒律，第一不會哭，那是不是就常常笑呢？也不是。我以前講過，坐莫動膝，坐在那兒膝蓋不要震動。立莫搖裙，站在那兒不能讓裙子搖晃。喜莫大

笑，歡喜的時候不要發狂似地大笑。怒莫高聲，發怒的時候也不要高聲叫嚷。所謂思而後言，樂而後笑，義而後取，到什麼地方都要為大體著想，不為個人著想。

所以學佛第一要持戒律，為什麼能不哭不笑呢？不哭不笑就是有定力，沒有定力才會又哭又笑。你能有定力，才會有智慧，你沒有定力就是沒持戒。你說你有智慧，那是一點都沒有用的。

因此我們學佛一定要注重持戒，戒律就是要常常管著自己的錯處，不是管著人家的錯處，而自己的毛病

一點都不改，像在給人家洗衣服似的。

我今天對你們說的話，都是苦口婆心的話，都是教你們離苦得樂，了生脫死的話。你們要是能懂我這種說話的精神，那你們每一個人都有辦法了。你若是不懂，那我是沒有法子救得了你們。就是釋迦牟尼佛來，也可能因為你們被情感所迷，而救不了你們。我講的是老實話，你們都要認真地聽，不要做鬼靈精。

**N**o matter how long we have studied Buddhism and how many Sutras from the Three Treasuries and Twelve Divisions of the Buddhist Canon we have studied, the first thing we must do is control our emotions. Controlling our emotions just means holding the precepts. If you hold the precepts, you will not cry. People who don't uphold the precepts cry often.

Those who hold the precepts refrain from all evil and practice all good. Crying is one of the evils committed by the body. It's like the weapons wielded by bandits--it can kill. And it's a very inauspicious sign. If you hold the precepts, you

won't cry all the time. One can tell whether or not people hold the precepts by looking at whether or not they cry, whether they are emotional, and whether they lose their tempers. If you understand the precepts, you will be able to deeply penetrate the Buddhadharma in its entirety. If you do not understand the precepts, you'll just be like a cloud in the sky, drifting here and there without any roots or foundation. As students of the Buddhadharma, we will find that all Sutras teach people to hold the precepts, and none teach people to assume an affected manner, to do things to excess, or to fight or argue.

If you truly hold the precepts, what is there to fight about? What is there to argue about? If you don't place importance on the precepts, then you are only heading toward the hells and won't be able to get out. You can fool others, but you can't fool yourself.

If you truly hold the precepts, then first of all, you will not cry. Does that mean you'll always be laughing? No. I've told you before: Don't let your knees shake when sitting; don't whirl your skirt when standing; don't laugh hysterically when you're happy; and don't yell or raise your voice when you're angry. As it's said, we should "think before speaking, laugh only when there is cause for joy, and make sure it is proper before we take something." We should always be considerate of others and not just think of our-

selves.

When we study Buddhism, the first thing we must do is hold the precepts. Why is a person able to refrain from crying and laughing? Because he or she has samadhi. People who lack samadhi easily cry and laugh. If you have samadhi, you will have wisdom. If you lack samadhi, this means you aren't holding the precepts, and then even if you say you have wisdom, it's useless.

Therefore, in studying Buddhism, we must emphasize the observance of precepts. Holding the precepts means watching for and correcting your own mistakes at all times; it doesn't mean minding others' mistakes and not doing anything to correct your own--that would be like doing other people's dirty laundry.

I've said these things to you today out of earnest concern; they are meant to help you leave suffering and attain happiness, and end birth and death. If you understand the spirit of my words, then you will all be able to carry on. If you do not understand, then I cannot save you. Even if Shakyamuni Buddha himself came, he probably couldn't save you if you are too confused by your emotions. I've spoken very honestly, and you should listen earnestly; don't try to be too clever--like a ghost.

# 念佛法門與持戒關係

## The Relationship between Reciting Buddha's Name and Upholding the Precepts

摘錄自在家菩薩戒本手冊 / From Handbook of Bodhisattva Precepts for Laypeople

**問：** 吾等求生西方，只須好好念佛，求生西方極樂世界，有三經一論足矣。何必講此戒律？

**答：** 《觀無量壽經》中，釋迦牟尼佛對韋提夫人說：「欲生彼國者，當修三福，一者孝養父母，奉事師長，慈心不殺，修十善業。二者受持三皈，具足眾戒，不犯威儀。三者發菩提心深信因果讀誦大乘勸進行者。」

看過此段經文，應將自己所受的戒持好，且須不犯威儀；行住坐臥四威儀，依佛制一切如法，如此才能往生西方極樂世界。

**問：** 優婆塞(夷)受戒後，更應念佛。何以故？

**答：** 《優婆塞戒經息惡品第十六》善生言：「世尊！菩薩已受菩薩塞戒，若有內外諸惡不淨因緣，云何得離？」佛言：「善男子！菩薩若有內外諸惡不淨因緣，是人應當修念佛心。若有至心念佛者，是人則得離內外惡不淨因緣，增長悲慧。」當知：「是心作佛，是心是佛。」念佛，即以佛的萬德莊嚴，加持我們以對治不淨因緣，一心念佛，當下即具佛之大慈大悲心，故諸惡自息。

**Q:** *We only seek to be reborn in the Western Land. As long as we concentrate on reciting the Buddha's name and seek rebirth in the Western Land of Ultimate Bliss, it is more than sufficient to have the three Sutras and one Shastra that are specific to the Pure Land Dharma door. Why do we need to bother talking about the Precepts?*

**A:** In the Sutra of the Contemplation of Limitless Life, Shakyamuni Buddha told Queen vaidehi,

Those who wish to be born in that land should cultivate three types of blessings. The first blessing is cultivated by being filial to our parents, honoring and serving our teachers and elders, refraining from killing out of kindness, and upholding the Three Refuges. Being replete in the Precepts and always maintaining proper deportment. The third blessing is cultivated by making a Bodhisattva's resolve, deeply believing in cause and effect, reciting the Great Vehicle Sutras, and encouraging others to cultivate.

After reading this passage, we should know that in order to attain rebirth in the Western Land of Ultimate Bliss, we must hold the Precepts well ourselves and must not transgress the rules of deportment; In the four aspects of deportment: walking, standing, sitting, and reclining, we should abide by the Buddha's regulations and act appropriately.

**Q:** *An Upasaka/Upasika who has received the Precepts should recite Amitabha buddha's name even more. What is the reason for this?*

**A:** Chapter 16 (the Chapter on Eliminating Evil) of the Sutra on the Upasaka Precepts states:

Wholesome Birth said, "World Honored One! How does the Bodhisattva who has received the Upasaka Precepts abandon internal and external evils and impure causes and conditions."

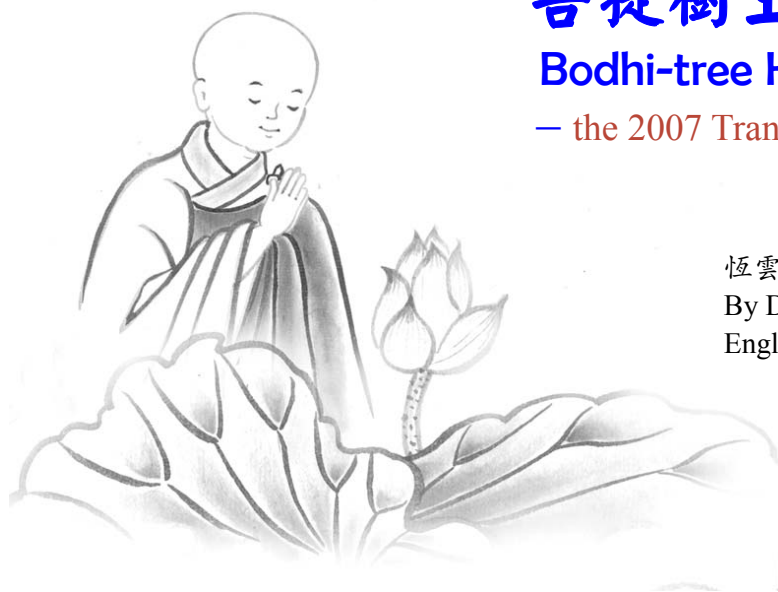
The Buddha replied, "Good man! If a Bodhisattva has internal and external evils and impure causes and conditions, this bodhisattva should practice being mindful of the buddha. If we focus on being mindful of the buddha, we will depart from these internal and external evils and impure causes and conditions. Accordingly, our compassion and wisdom will increase."

We should know that, "The mind creates the Buddha; the mind is the buddha. "When we recite the Buddha's name, the buddha's myriad virtues and adornments aid us in counteracting our impure causes and conditions. Every moment that we are mindful of the Buddha, we possess the Buddha's great kindness and compassion. All the myriad evils will then naturally be extinguished.

# 菩提樹王 — 記2007年聖城傳菩薩戒

## Bodhi-tree King

— the 2007 Transmission of Lay Bodhisattva Precepts



恆雲法師開示

By Dharma Master Heng Yun

English Translation By Laura Lin / 林青青

二〇〇七年萬佛聖城傳授在家菩薩戒已經圓滿，「圓」是指戒光圓明，「滿」是法喜充滿。這次參與傳戒的，不論是僧眾或是在家居士都很誠心，這片誠心讓聖城莊嚴無比。我有幸參與這次傳戒，儘管自我受大戒以來，參與多次的傳戒。但是，這次還是學到很多，戒子學戒的誠心，讓人一份說不出的感動，更提醒我在持戒上回光返照。

那麼說「戒光圓明」，不是說受了戒後，馬上就持戒無瑕，像珠子一樣放光。不是的，不是這麼快，這要一步一步來；但是戒光圓明的種子，就在這個時候種下去了！講到

「法喜充滿」，戒期間整個聖城籠罩在一種非常殊勝、非常祥瑞的氣氛中。有位居士提到，她自己本身不是戒子，可是她住在聖城裏，就深深地感受到那種戒法莊嚴的殊勝氣氛，讓人個個法喜充滿。

這次在萬佛聖城舉行傳授菩薩戒，前後共六天。在這六天中，除了安排戒子們參加道場日常的功課外，還特別安排「在家菩薩戒講解課程」，因為受的是六重二十八輕戒，所以就依照戒的性質分成八大類：不殺生方面歸納為一類，不偷盜、不淫欲、不妄語、不飲酒亦復如是，其他對三寶的恭敬、供養各是一類，還有慈悲方面也是一類。除此之外，

還有威儀、儀軌方面的講解，課程結束，還有評估。在課堂上，見到戒子真是有一份求戒的誠心，用功做筆記、問問題。雖然時間排得非常緊湊，他（她）們也願意犧牲休息時間向法師請教問題。

我們在一生中，可能做了很多無意義的事情，可是在六天的戒期中，可說諸善男子、善女人共聚一處，行有意義之事，這在生命中是非常重要的！上人說：「皈依是睜眼投胎。」皈依都這樣子了，那你來受菩薩戒，這更不用說了。你清清楚楚知道你自己要做什么，你要朝著菩薩道來行，那更是睜眼投胎的睜眼投胎了。

萬佛聖城的這個戒場，真

是不一樣，單單是講戒、講儀軌，就有二十四、五個小時之多，可是戒子們都還意猶未盡，說：「時間不夠，我們還有很多問題沒有問。」這在當今的這個時代裏，要找這樣一個戒場，花這麼多的時間心血來講戒，這是不容易的。我們在戒場裏給戒子們一個正確的觀念，以後在日常行持中方知如法持戒。這樣，戒光才會一天一天圓明。難怪有位居士說：「戒子們好像是在受具足戒一樣嚴謹。」可是在嚴謹中，雖非輕鬆，但也不是讓人緊張；這是大家在善法裏共同修習。在正授菩薩戒時，提到妙善法戒流入每位戒子的心裏，那麼受了這微妙殊勝的善法，這些善種子將納入戒子的心裏直到永遠。

在戒期中，有位法師上臺講法，講到「菩提樹王」，她提到樹——根在下面，根看不見；花果在上面，看得到——可是這必須要根紮得深，紮得穩；花果才會茂密。所以她鼓勵大家要積陰德；陰德，你看不到，就好像根在下面；可是這樣，你的花果樹葉會長得非

常茂密結實。在〈普賢行願品〉裏提到曠野中的菩提樹王，這菩提樹非常的茂盛茁壯，它可以庇蔭非常多人。可是這菩提樹王是怎麼來的呢？就「一切眾生而為樹根，諸佛菩薩而為花果」。就是說你要成佛、成菩薩，就要從眾生來扎根，也就是你要行持菩薩道，你要用法水來灌溉這棵菩提樹。

我們都知道一棵樹的長大，是從種子開始的，這棵小小的種子，是一棵樹的精華。種子種下去後，你要灌溉、照顧，它才會慢慢成長。這可以說我們現在開始受戒，就是納善種為體；因為戒就是善種子。你已種下去善種子，接下來就是用法水來灌溉它，這個根才會慢慢地長出來。這像什麼？你持一條戒，就像一條根。雖然你受的是六重二十八輕菩薩戒，可是戒法是無量無邊的，尤其菩薩戒法，它是盡虛空、遍法界的。所以如果你行持戒律，持戒是六度萬行裏邊的一度，其他五度也跟著行持，那你的根就會紮得越來越深，這棵樹就會非常茁壯高

大。

每一個人都這麼灌溉，每一個人都成就菩提樹王，就像上人一樣。我們現在都是受佛、菩薩、上人的庇蔭，才能夠來學習佛法，才能夠受戒；那在我們每一個人還沒有成就菩提樹王的時候，很多人聚在一起，就像這一次，有將近一百位的戒子共聚一處，這力量也很大，也可以說大家共同來成就菩提樹王。這是非常有意義的！

聞二〇〇九年萬佛聖城又將再次傳授在家菩薩戒，我前面提到「一生中會做很多沒有什麼意義的事情」，這不一定是說做壞事，就是讓日子空過。所以我們要轉過來，尊重生命、尊重佛性，給自己一個好因緣，將善種子種下去，戒體的激發，會改變你人生的方向。而且菩薩戒是盡未來際受，所以種了這個菩薩種子，這些戒法生生世世都會跟著你的，那這不只是你一生的事，而是生生世世的事，願共勉之！

The 2007 transmission of the lay Bodhisattva Precepts at CTTB has been satisfactorily completed. The two Chinese characters for the English word “completion” are “yuan man.” The character “yuan” means perfection or inclusiveness. In this context, it means “the light of the precepts shines perfectly.” The character “man” means fullness. In this context, it means to be “full of the joy of the Dharma.” This time, all the participants of the precept transmission -- both the Sangha members and the lay preceptees – were very sincere. In fact, their sincerity greatly adorned CTTB. I was very fortunate to participate in the precept transmission this time. Ever since I received my complete Bhikshuni precepts, I have participated in numerous precept transmissions. However, I still learned a lot this time; I was indescribably touched by the preceptees’ sincerity, and their sincerity reminded me to return the light within to reflect on how I am upholding the precepts.

Earlier I talked about the Chinese character “yuan” in the context of “the light of the precepts shines perfectly.” However, it does not mean that you once you have received the precepts, you can immediately uphold them flawlessly, and they will shine like a transparent pearl. Rather, the process is not that fast. It actually requires you to take one step at a time. However, the seeds for reaching that goal have been planted. As for the second character “man,” as in “full of the joy of the Dharma,” during the entire precept

transmission period, CTTB was surrounded by remarkable and auspicious energy, and everyone in the City was full of the joy of Dharma. There was a laywoman who lives in CTTB, but was not a preceptee. She mentioned that she deeply felt the remarkable and majestic energy of the precepts, which filled everyone with the joy of the Dharma.

The entire precept-transmission process took six days. During these six days, in addition to participating in CTTB’s daily ceremonies, the preceptees attended special classes to learn about the lay Bodhisattva precepts. The transmission involved six major and twenty-eight minor Bodhisattva precepts. In order to teach these precepts, the Sangha members divided the precepts into eight general categories according to their characteristics. The first six categories deal with precepts against killing, against stealing, against sexual misconduct, against lying, and against drinking intoxicants, respectively. The next two categories cover showing of respect and making offering to the Triple Jewel. The last category deals with compassion. In addition to learning about the precepts, the classes also covered the guidelines for deportment and ceremony. When the classes ended, there was also an evaluation session. The preceptees were extremely sincere in their studies. They took notes and asked questions in class. Despite their tight schedule, they even gave up their rest period in order to ask the Dharma Masters more questions.

Most of us may have done a

lot of meaningless things in our lives. However, during the six precept-transmission days, many good men and good women gathered together to do something meaningful. Indeed, this is a very important event in our lives! The Venerable Master said that, “Taking refuge with the Triple Jewel is like going through rebirth with your eyes open.” If taking refuge with the Triple Jewel is like this, we can’t even describe what it is like for you to receive the Bodhisattva Precepts. You are very clear about what you are doing – you have chosen to cultivate the Bodhisattva Path. Therefore, by doing so, it is “the rebirth with your eyes open among all the rebirths with your eyes open.”

CTTB, as a place to receive precepts, is very different from other places. For example, explaining the precepts and ceremonial guidelines alone took about twenty-four to twenty-five hours. However, the preceptees still wished to continue their lessons, saying that “we don’t have enough time! There are still a lot of questions that we haven’t asked.” Nowadays it is very difficult to find a precept-site that would spend so much time and energy to explain the precepts. In CTTB, we teach the preceptees the correct concepts, so they will be able to uphold the precepts in accord with the Dharma in their daily lives. In this way, the light of the precepts will shine brighter and brighter day by day.

It is not surprising then that a layperson who observed

the preceptees said that, “the preceptees were as solemn as if they were receiving the full precepts of a monastic.” However, in the midst of this solemn atmosphere, everyone was very relaxed; the ceremony was not meant to make people nervous. Rather, everyone was cultivating the wholesome Dharma together. During the formal transmission of the Bodhisattva precepts, there is a phrase describing how the wonderful and wholesome Dharma of the precepts will flow into the minds of every preceptee. So when you received this wonderful, supreme and wholesome Dharma, it is planting good seeds in your mind that will last forever.

During the precept-training period, one Dharma Master gave a Dharma lecture, and she talked about the Bodhi-tree King. She mentioned that the roots of the tree are below ground and cannot be seen. Indeed, most of time what we can see is the flowers and fruits. However, in order for these flowers and fruits to flourish, the roots need to be very deep and very stable. So, this Dharma Master encouraged everyone to build up “invisible virtues;” they are unseen just like the roots below the ground. However, it is due to these unseen virtues that the leaves, flowers and fruits of your tree will grow in abundance. There is a similar metaphor in the Conduct and Vows of Universal Worthy Bodhisattva chapter of the *Avatamsaka Sutra*. This chapter talks about a Bodhi-tree

King that grows in the wilderness, and this tree is so lush and strong that it can provide shades for many people. Where did this Bodhi-tree King come from? The Sutra tells us that “All living beings comprise its roots; all the Buddha and Bodhisattva comprise its flower and fruits.” In other words, if we want to be a Buddha or a Bodhisattva, we have to start working on our roots as living beings. We need to cultivate the Bodhisattva Path and use the water of Dharma to irrigate this Bodhi tree.

We all know that a tree grows from a seed. In fact, this little seed contains the essence of a tree. When we plant a seed, we have to water and take care of it, so the tree can gradually grow. Similarly, when you receive the precepts, you are taking in wholesome seeds as your substance. In other words, since the precepts are wholesome seeds, you have planted wholesome seeds. Now you need use the water of Dharma to nourish the seeds so the roots can grow. In addition, when you uphold one precept, it is comparable to growing one root of your Bodhi tree. Although you have received the six major and twenty-eight minor Bodhisattva precepts, the essence of these precepts is limitless and boundless. In fact, the Bodhisattva precepts pervade the empty space and fill the entire Dharma realm. By upholding these precepts, you are cultivating one of the six Paramitas of the Bodhisattva

path. By practicing the other five Paramitas, your roots will grow deeper and deeper and your Bodhi tree will be tall and strong.

If everyone waters their wholesome seeds, everyone can become a Bodhi-tree King, just like the Venerable Master. Right now because we are sheltered by the Buddhas, the Bodhisattvas and the Venerable Master, we have the opportunity to study the Buddhadharma and receive precepts. Even though none of us are Bodhi-tree Kings yet, the gathering of about one hundred preceptees has a lot of power. We can say that we have come together in order to become Bodhi-tree Kings. This is a really meaningful and significant event!

I heard that in 2009, CTTB will transmit the lay Bodhisattva precepts again. As I said before, most of us have done a lot of meaningless things in our life; they are not necessarily evil deeds, but we just let time slip by in vain. We need to turn our frivolity around, and treasure our lives and our Buddha nature. We should create a positive cause for ourselves by planting wholesome seeds, and let the precept substance surge forward. By doing so, we will change the direction of our lives. In addition, once you have received the Bodhisattva precepts, the transmission is valid forever. In other words, once you have planted the seeds for becoming a Bodhisattva, these precepts will follow you life after life. Let’s encourage and support each other in our endeavors!

# 授菩薩戒的感想

*Afterthoughts of Receiving the Budhisattva Precepts*



文/ 何麗珠/ 英譯/ Emily Chen

**在** 萬佛聖城公佈要傳授菩薩戒時，我就開始做功課了。我覺得我一生中如果沒有在師父上人的道場受菩薩戒的話，我就白活了。但是我怕有阻礙，所以當消息宣佈以後，我就開始做功課。我對這件事情非常非常的謹慎，也抱著很大的期待。因為受菩薩戒，要真正的行菩薩道。而當戒體比較圓滿，有護法善神保護時，行菩薩道才會比較順。所以，我真是不敢放逸。從臺灣來時，一路上我也一直在做功課，上課的這段期間，我也在做功課，除了聖城所安排的功課表外，我儘量有時間就去幫助道場，去出坡，去做事。無論如何我就是要好好的受這菩薩戒，因為我知道這是非常重要的。所以當法師

每次上課時，我都很認真聽，但是有時候真的會很累，但是我還是會認真聽，在台灣法界佛教印經會的時候，法師跟我講：你在受戒的時候，那一瞬你要非常非常的清淨，認真聽法師講的每一句話。當天受戒的時候，方丈和尚放錄影帶給我們看，那時我就知道這都是在華嚴境界裡，就是說諸佛菩薩出來的時候，都是遍十方世界，真是不可思議。

當天受戒的時候，在唱香讚時，我就請所有十方諸佛菩薩，萬佛聖城的整個天空，聚集所有諸佛菩薩與聖賢僧，那感覺真是很棒的，也就是說所有戒子都在諸佛菩薩的歡喜下領受這個戒體，我真是非常的感恩。當唸戒文時，每一條唸出來的時候，我都願意說要

去行這菩薩道，非常願意去度所有一切眾生，那種菩提心全發出來了。方丈法師特別交待說唸三次時，每次要如何觀想。當唸第一次的時候，我就觀想，我要度所有法界的有情眾生與無情眾生，都能夠離苦得樂，我非常願意。第二次的時候，我觀想大白傘蓋就在空中，愈來愈大，剎那間，那香味就整個籠罩著我的身，整個大殿都在那香味中，我說不出來那香味，我第一次聞到這麼棒的，我真的非常感動。然後第三次的時候，就是願一切善法，從頂流入我的身，這個地方是最重要的，所以我非常誠心的去納受。我真的講不出那種感覺。

隔天，我整個人覺得很平靜，跟我上次來聖城的感覺

不一樣。上次，我覺得很捨不得離開聖城，有種依依不捨，不想回到娑婆世界的感覺，但是這一次卻特別平靜。這是我受菩薩戒的感想及過程，我真的非常感恩。感恩聖城為我們戒子那麼忙碌，齋菜是特別的好吃，我覺得法師們真是好慈悲，那感覺真是好窩心，也知道這就是圓滿了。

**W**hen the news of the transference of Budhisattva Precepts announced from The City of Ten Thousand Buddhas, I started practicing my daily dharma courses. I thought that if I hadn't received these precepts from the way places of the Venerable Master, then my life would be meaningless. I worried there would be some obstacles hindering my vows so I worked very hard. I was looking forward to this event and took it very sincerely because after you take these precepts, you must really commit to the Budhisattva practices. If you receive the precepts perfectly, the Dharma Protectors will protect you while you practice the Budhisattva way. On the way from Taiwan to CTTB, I kept doing my homework not daring to relax one moment. During the busy training schedule, not only I concentrated hard on daily homework, but also I tried

my best to help the yard work and odd jobs around the temple if there was a break. Because this is such a significant event for me, no matter what I just wanted to make it faultless. Therefore when the dharma masters lectured, I listened tentatively. Sometime even when I was extremely tired, I still tried my best to focus on the lectures. In the way place of Taiwan, one dharma master told me that I had to purify my mind and listen carefully to every single word while receiving the precepts. During the ceremony of transferring the precepts, abbot shown us the auspicious video, it was inconceivable and felt like in Avatamsaka assembly that all the Buddhas and Budhisattvas of the ten Dharma Realms were all attending the ceremony.

In the ceremony of transferring precepts, upon chanting Incense Praise I sincerely welcomed Buddhas and Budhisattvas of the ten directions coming to the event. It was incredibly wonderful that The Buddhas, the Budhisattvas and the Worthy Ones were all gathering in the sky upon The City of Ten Thousand Buddhas. I felt amazingly blessed, it felt like the Buddhas and the Budhisattva merrily transferred the precept substance to all the receivers. While reciting every single Budhisattva precept, I willingly committed and said I would uphold the precept. I wholly brought up my bodhi

mind and eager to cross over all the living beings. Abbot specially taught us how to contemplate when each time we recited the precepts. Reciting the precept in the first time, I contemplated that I would willingly cross over the sentient beings and unconscious beings and lift their afflictions to attain the bliss. In the second time, I reflected the great white canopy appearing in the sky and growing bigger and bigger, suddenly I was surrounded by the fragrance. The whole Buddha Hall adorned in the fragrance. It was sweet-scented beyond my words. I was very moved since I had never smelled this kind of fragrance before. In the third time, I sincerely received the precepts and prayed that all wholesome dharma would flow from my head into my body. It was an unimaginable experience beyond the descriptions.

Next day I felt so peaceful, it was different from my last visit of CTTB. Last time I didn't want to leave the way place, just like I didn't want going back to mundane Saha world. This time I felt very serene after I took the precepts. I highly appreciate the dharma masters and the staffs in CTTB, they prepared the delicious vegetarian meals and worked diligently to complete the event. Their compassion warmed my heart, now I understand what the word "Perfecting" means.



# 金聖寺 法會通告

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

週日 Sunday	9 / 16,30 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation	
	9 / 1	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	9 / 16	金光明經講座 (9:00 AM~11:00 AM) Lecture on The Sutra of Golden Light
	9 / 23	楞嚴法門 (8:00 AM ~ 3:00 PM) The Shurangama Dharma Door
	9 / 30	金光明經講座 (9:00 AM~11:00 AM) Lecture on The Sutra of Golden Light

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
地藏菩薩聖誕 Celebration of Earth Store Bodhisattva's Birthday	9/10 週一 8:30 AM ~ 10:30 AM	
大悲懺法會 Great Compassion Repentance	每日 1 pm	

十月份活動 Buddhist Events in Oct. 2007	日期 Date	地點 Place
慶祝觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home 金聖寺將安排巴士前往聖城參加法會。請於即日起至10月25日以前報名。 Gold Sage Monastery will arrange bus tour for same-day travel.	10 / 28 週日	萬佛聖城 (CTTB)
念佛共修法會 Dharma Assembly of Buddha Recitation	10 / 7 週日 8:15 AM ~ 4:00 PM	金聖寺 Gold Sage Monastery
敬老節 Honoring Elders' Day	10 / 14 週日 9:00 AM ~ 1:30 PM	
觀音法門 Gwan Yin Dharma Door	10 / 21 週日 8:15 AM ~ 3:00 PM	
慶祝觀世音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home	10/29 週一 8:30 AM ~ 10:30 AM	
大悲懺法會 Great Compassion Repentance	每日 1:00 pm	

金聖寺

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# 敬老節

## *Honoring Elders' Day*

金聖寺謹訂於十月十四日(星期日)早上九時至  
下午一時三十分，舉行一年一度的敬老尊賢聯歡會，  
請在十月七日前報名。

Gold Sage Monastery will be conducting  
Honoring Elders' Day on Oct. 14 2007  
Please sign up by Oct. 7, 2007

