

# 矽谷梵音

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修道時不用強力去對抗障礙，  
如果你真誠，障礙會自然地冰消瓦解。

*In cultivation, obstacles cannot be eliminated by force.  
If you are sincere, obstacles will melt away of themselves.*

—宣公上人 開示 / 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.

# 團結所有宗教 共行菩薩道

Let's Bring All Religions Together to Practice the Bodhisattva Way

宣公上人 開示 / By the Venerable Master Hua

**佛**教是一個最圓滿的宗教，應該也是最普遍的宗教，因為有些人誤解，所以佛教分大乘，小乘，又有禪宗、教宗、律宗、密宗、淨土宗。

本來佛教沒有大乘、小乘；也沒有南傳、北傳，這麼多枝末；也沒有禪、教、律、密、淨五宗。佛教是一個的，佛教是和任何人不分。你信佛是佛教徒，不信佛還是佛教徒；你譏諷佛教，也是佛教徒；讚歎佛教，還是佛教徒。為甚麼呢？佛教是盡虛空，遍法界的，佛教是所有眾生都有份。所以佛教不應該有國籍之分，也不應該有種族之分，也不應該有門戶之分，佛教是全體大用。

每個人自己分門別戶，分南傳、北傳，在不必要的地方，做了一些手腳，使佛教裏不圓滿，使佛教支離破碎。所以現在的時代到了南傳、北傳所有佛教徒，各國民族都應該團結起來的時候。大家應該做一個真正的佛教

的弟子，不要做一個佛教的忤逆弟子。

佛教是一個最圓滿、最普遍的宗教，可是教徒思想太狹窄，把佛教形容得不能圓融無礙，現在要和各國各民族的佛教團結起來。和各宗教團結起來，和所有的眾生都合而為一。這樣佛教和一切眾生合而為一，世界就和平，世界就沒有戰爭。世界有戰爭，是人內心有戰爭，所以表面化形成世界戰爭；個人的心和平，世界就和平，因此

人心平，天下寧；

天下寧，大眾成。

世界就不會有戰爭。這世界人人能本著無我相、無人相、無眾生相、無壽者相，不爭、不貪、不求、不自私、不自利、不打妄語，那這世界大家都能和平共處，相安無事。

現在美國北加州萬佛城，無論你是天主教也好，耶穌教也

好，猶太教也好，回教也好，到了萬佛城，你都可以在聖城裏舉行自己的宗教儀式。我們佛教徒也參加各個宗教的儀式，不像過去的佛教，在佛殿上沒有其他宗教的儀式舉行。這是自佛教開闢以來沒有的。萬佛城是打破了門戶之見、種族之見、國籍之見、人我之見，以佛教的立場來容納所有的宗教，兼容並蓄，而不反對任何宗教。因為你反對宗教就是戰爭，就不和平。

佛教是盡虛空、遍法界的，所有眾生沒有出虛空，沒有出法界；所有宗教沒有出虛空，也沒有出法界。所以佛教和所有的宗教都應合而為一，不應把自己劃出界限範圍，而不與眾生合而為一。

佛當初在菩提樹下，夜睹明星而悟道，三歎奇哉：「一切眾生皆有佛性，皆堪作佛。」以這種理論，我們應該把佛教推行到每一個眾生的心裏面，令每一個眾生都明白佛法，都成佛。

可是我們又要知道一切眾生也都有菩薩性，也都可以做菩薩。你做佛的事就是佛，你做菩薩的事就是菩薩。做佛的心量就要有慈悲喜捨四無量心。佛看一切眾生都是過去的父母，未來的佛，那一切眾生還有甚麼分別呢？還有甚麼放不下呢？這是人人平等，個個有佛性；也是人人平等，個個有菩薩性。每個人都可以行菩薩道。甚麼是菩薩道？就是行六度萬行。六度是：

一、布施，度慳貪。人捨不得，很慳貪，很慳貪就要多行布施；要捨才能得，不捨就不能得。「捨得！捨得！」要捨才能得。布施有財施、法師、無畏施。

(1) 財施，是以金錢做布施，以功德法財做布施。行布施要三輪體空，沒有一個捨的，也沒有一個受的，中間也沒有個能捨能受的。

(2) 法施，是以佛法來布施眾生，時時演說佛法，度脫一切飢渴眾生。

(3) 無畏施，是眾生有恐怖的境界時，你能以無畏來幫助他，令他沒有恐怖。

二、持戒。根本戒是殺、盜、淫、妄、酒。不殺生合乎仁，不偷盜就是義，不邪淫就是禮，不

妄語就是信，不飲酒就是智。仁義禮智信也就是殺盜淫妄酒戒。能合乎仁義禮智信，做人的基礎就有了。

三、忍辱。忍辱有生忍、法忍、無生法忍。

忍辱波羅蜜，要忍不了的才要忍。忍不了的你能忍，那就是波羅蜜——到彼岸了。能忍的你忍了，那不算；忍不了的你能忍，那才算。

四、精進。有身精進、心精進。身精進，是勤修戒定慧；心精進，是息滅貪瞋癡。這是精進波羅蜜。

五、禪定。梵語叫禪那，此云思惟修，又叫靜慮。靜慮是無思無慮，把你的慮清淨了，就無思無慮。思惟修，思惟修善惡都不著，「允執厥中」，「執持中道」，是禪定，修行要修定力。

六、般若。般若是智慧，是五不翻之一。說智慧，好像輕賤似的，說般若是尊重不翻。般若也就是我們本有的智慧，學佛法就是要學智慧，不要愚癡。做事做得不公平就是愚癡。大公無私就是有智慧。做事利人就是智慧；你要是利己，就是愚癡。所以做事在一念之間，一念之間可通天徹地，這就是菩薩所修的六度萬行法門。

**B**uddhism is a most perfect teaching, and it should also be a most universal teaching. But some people who misunderstood it divided Buddhism into the Mahayana (Great Vehicle) and the Theravada (Small Vehicle), and also into the different schools of Chan, Teaching, Moral, Esoteric, and Pure Land.

Originally Buddhism didn't have all these different branches of a Great Vehicle and a Small Vehicle, a northern tradition and a southern tradition; nor did it have the five schools of Chan, Teaching, Moral, Esoteric, and Pure Land. Buddhism is just one, and it does not exclude anyone. If you believe in the Buddha, you are a Buddhist. If you don't, you are still a Buddhist. Even if you slander Buddhism, you are a Buddhist. And if you praise Buddhism, you are also a Buddhist. Why? This is because Buddhism pervades empty space to the ends of the Dharma Realm; every living being has a share in Buddhism. Therefore Buddhism should not be divided into nationalities, ethnic groups, sects, or factions. Buddhism encompasses all the functions of the entire universe. Yet certain people acting on their own decided to divide Buddhism into northern and southern schools, adding unnecessary complications that destroyed the perfect universality of Buddhism. Buddhism became fragmented and factionalized. Now in this age, it is time for all Buddhists, whether northern or southern, regardless of nationality, to unite as one. Each person should be a true disciple of the Buddha, not an unfilial or rebellious disciple.

Buddhism is a most perfect and most universal religion, but its adherents are too narrow-minded, so Buddhism has no way to be all-

encompassing and unobstructed. Now we want to unite with the Buddhism of all countries and nationalities, to unite with all religions, and to unite with all living beings. When all religions are united with each other and with all living beings, and Buddhism is one with all living beings, there will be world peace and no more wars. There are wars in the world because the wars within the minds of people manifest externally as wars around the world. When there is peace in every person's mind, there is peace in the world.

*When people's hearts are at peace,  
All under Heaven is tranquil.  
When all under Heaven is tranquil,  
Great unity is accomplished.*

When this happens, there won't be any wars in the world. If every person in the world can follow the motto of "no self, no others, no living beings, no life span, no contending, no greed, no seeking, no selfishness, no self-benefit, and no lying," everyone will dwell in harmony and there won't be any conflicts.

The City of Ten Thousand Buddhas is located in northern California in the United States, and whatever religion you follow, you may come to the City and hold your own religious services. We Buddhists will also participate in the services of other religions. In the past, no other religion ever held their services in a Buddha Hall. This had never happened before in the history of Buddhism. Now the City of Ten Thousand Buddhas wants to break through factional, racial, national, and personal prejudices and encompass and accept all religions without opposing any of them. Opposing any religion means destroying peace and inviting

war.

Buddhism pervades empty space to the ends of the Dharma Realm. No living being is outside of empty space or the Dharma Realm, nor is any religion. For that reason, Buddhism should become one with all religions. It should not create boundaries and divisions within itself and fail to become one with living beings.

When the Buddha was sitting under the Bodhi tree, one night he gazed upon a bright star and became enlightened. He then exclaimed, "All living beings have the Buddha nature and can become Buddhas." Basing ourselves on this principle, we should spread the Buddha's teachings into the hearts of all living beings, so that every living being can understand the Buddhadharma and attain Buddhahood.

We should further realize that all living beings have the Bodhisattva nature and can become Bodhisattvas. If you do the deeds of a Buddha, you are a Buddha. If you do the deeds of a Bodhisattva, you are a Bodhisattva. To be a Buddha, you have to have the four limitless minds of kindness, compassion, joy, and equanimity. The Buddha regards all living beings as his parents from the past and as future Buddhas. That being the case, how could there be any basis for discriminating among living beings? What prejudices are there that cannot be relinquished? Everyone possesses the Buddha nature in equal measure. Everyone also equally possesses the Bodhisattva nature. Everyone can walk the Bodhisattva path. What is the Bodhisattva path? It consists of the Six Perfections and the ten thousand practices. The Six Perfections are:

1. *Giving.* Giving cures one from stinginess and greed. People

who are stingy and unable to renounce things have to practice giving. Only through giving can you gain. If you don't give, you can't gain anything. Giving and receiving: You have to give in order to receive. There is giving of wealth, giving of Dharma, and giving of fearlessness.

- a. Giving wealth means giving money and giving the wealth of merit and virtue. When you give, you should empty the three aspects of giving, so that there is no giver, no receiver, and nothing that is given or received.
- b. Giving Dharma means bestowing the Buddhadharma upon living beings. You constantly speak the Buddhadharma to rescue living beings who are hungry and thirsty for it.
- c. Giving fearlessness means that when living beings feel fear, you comfort them and help them not to be afraid.

2. *Holding precepts.* The basic precepts are those which prohibit killing, stealing, sexual misconduct, lying, and taking intoxicants. Not killing accords with humaneness, not stealing is righteousness, not engaging in sexual misconduct is propriety, not lying is trustworthiness, and not taking intoxicants is wisdom. Humaneness, righteousness, propriety, trustworthiness, and wisdom are just the precepts against killing, stealing, sexual misconduct, lying, and taking intoxicants. If you can hold the five precepts, you are in accord with humaneness, righteousness, propriety, trustworthiness, and wisdom. If you are in accord with these five virtues, then you have established the foundation for being a good person.

3. *Patience.* There is patience with production, patience with

dharmas, and patience with the nonproduction of dharmas.

The Paramita ("perfection") of Patience requires that you bear what you cannot bear. If you can bear what is unbearable, that is Paramita, "arriving at the other shore." If you bear something that is bearable, that doesn't count. It only counts if you are patient with something that you cannot bear.

4. *Vigor*. There is physical vigor and mental vigor. Physical vigor means diligently cultivating precepts, samadhi, and wisdom. Mental vigor means putting to rest greed, hatred, and stupidity. This is the Paramita of Vigor.

5. *Dhyana samadhi*. Dhyana is a Sanskrit word meaning "thought cultivation" and "quieting thoughts." Quieting your thoughts means having no thoughts, purifying your mind of thoughts. Thought cultivation means not attaching to thoughts of good or evil, but holding to the Middle Way. That is Dhyana samadhi. In cultivation, we should cultivate samadhi power.

6. *Prajna*. Prajna is wisdom. It is one of the five kinds of terms which are not translated. If it were translated as "wisdom," that would be demeaning it. Therefore, Prajna is not translated because it is an honored term. Prajna is just our inherent wisdom. When we study the Buddhadharma, we want to study wisdom, not stupidity. If we do things unfairly, that is stupidity. If we are public-spirited and impartial, that is wisdom. Benefiting others is wisdom; benefiting oneself is stupidity. The difference lies in a single thought. That one thought can penetrate the heavens and the earth. This is the Dharma door of the Six Perfections and ten thousand practices cultivated by Bodhisattvas.

## 萬法唯心

Everything is made by the mind



恆白法師開示/By DM Heng Bai  
英譯/ Jessie Young

蘇美度法師，他到泰國去跟阿姜查學習的時候，有一天，他們的出坡工作是在掃地，掃落葉，蘇美度法師他就想：「我是一個博士，我今天來這裡學習，我竟然要掃落葉，這個不是我的工作啊！真是的。」所以他掃起地來，就很不耐煩。

當他掃地掃得很不耐煩的時候，他老師看在眼裡，就問他：「掃地很困難嗎？」這一句話，他就猛然的醒悟過來，他去想這件事情「掃地這件事，並不是很困難，掃地有時候也是很好玩的事啊！這是老師的方法，來教導我們，我們打坐，然後我們就運動一下，掃一掃地，調整我們的身，調

整我們的心，我不應該就打妄想，認為不是掃地的身份，這是不正的一個思惟，所以做起事來就不耐煩。」這樣子醒悟過後，他再掃地的時候就很平靜，很歡喜的去做。

這就是說我們看一件事情，做一件事情，這個事情的本身，你認為它是好？是不好？這都是由我們現前的這一念心，所以，我們平常就要有思惟的工夫，遇到事情的時候，要正確的思惟，這樣子就不會走錯路，製造很多的麻煩和煩惱。我們說萬法唯心，所以，我們在修行的道路上，要時時刻刻的照顧這顆心，要有正確的思惟。

剛剛我們讀孟蘭盆經，我

們讀到目鍵連尊者送飯給媽媽吃的時候，媽媽是在餓鬼道裡面，她有這個習氣一慳貪的心，她一手拿著飯，另一手就把飯蓋住，不要讓別人看見，她要自己用，因為有這個貪心火，這個飯到她的嘴邊的時候，那個貪火、心火，就把飯燒焦了，她也不能吃了。這如果說有人要救餓鬼，就像目鍵連尊者要救這個餓鬼，可是這個餓鬼，她的心念沒有改變，結果得不到救護，吃不到東西，根本上的問題，就是在心，所以我們要注意這一點。

另一方面也可以說，這個餓鬼媽媽的業障很重，重到超過目鍵連尊者的神通力，所以她不能夠享用。有的人業障沒有這麼重，就可以得救，不過這也是暫時的得到幫助，如果是他的心沒有改變，他沒有諸惡莫作，眾善奉行的話，他還是會常常在困難當中。

宣公上人常常教化我們，不管是自己修行，還是在弘法上，我們都是要注重在基本上，不求表面上的效果，好像信眾多啦！或是很熱鬧啦！我們注重的是在心的清淨，做事情很誠實，老實的修行，這是

宣公上人的教化。

王鳳儀先生他是近代的一位聖人，他是不識字的，可是他做事情非常的誠懇，非常的老實，都是利益別人的。因為這樣，有一次他在救他朋友的時候，他認為這個朋友很好，一定要幫他解除他的困難，他就很真誠的盡他的全力去做，結果這時他就開悟了，他知道這個朋友有半年的災難，過了半年以後就好了，如此，就能夠正確的去幫助他。

這是給我們一個現實的證明，我們做事情就是要很誠懇的，很老實的，不自私的去做，就會有所成就。



While Dharma Master Su Mei Du was in Thailand learning from Ah Jiang Cha, one day the community service consisted of sweeping leaves off the ground. Dharma Master Su Mei Du thought, “I have a Ph.D, I’m here to learn—and they tell me to sweep the floor? This is not my duty.” So he went about his work impatiently.

When he began increasingly agitated, his teacher noticed and asked him, “Is sweeping the floor difficult?” At this comment, Dharma Master Su Mei Du had a realization. He thought, “Sweeping is not too difficult; sometimes, it is even enjoyable! This is our teacher’s way of saying: we meditate, and

engage in physical activity such as sweeping, to train our mind and our bodies. I shouldn’t have had false thoughts and thought that I am not fit for the job of sweeping, and was therefore impatient.” From then on, he would do his work calmly and joyfully.

This story shows that whether one is *seeing* or *doing* something, how the activity is perceived, in a good or bad light, is entirely subjective to one’s state of mind. Therefore in every day life we must carefully think before we take action as to choose correctly and avoid going down a false path. Making bad decisions can lead to further trouble and confusion. We have a saying: “Everything is made by the mind.” Therefore, while we cultivate, we must constantly take care of this mind and use it to think rationally.

We just recited the Ullambana Sutra. We read about how Mahamaudgalyayana brought food to his mother who was a Hungry Ghost, and because of her greedy habits she held on bowl of food with one hand while covering it with the other, as to not let other Hungry Ghosts see. She wanted this food, but her greediness caused the food to be burnt up when she tried to ingest, and she could not eat any of it. For whoever who wants to save a Hungry Ghost, as Mahamaudgalyayana tried to do, if this Ghost’s mind is unchanged, he will not be able to be saved and be able to eat this food. The fundamental issue here is the mind, so we must all pay attention to it.

On the other hand, this mother who was a Hungry Ghost had heavy karma, so heavy that even

Mahamaudgalyayana's spiritual penetrations could not save her and she couldn't even consume her food. Others' karma may not be as heavy, and their salvation may be possible; however, this is only a temporary salvation. If his mind does not change, if he still does all that is bad and avoids all that is good, he will still always face troubles.

Venerable Master Hua often taught us that whether we are cultivating our own minds or spreading the Buddhadharm, we must address the root issues and not the superficial, such as the number of followers one may have or the kind of atmosphere one brings about. We should focus instead on the purity of the mind, doing deeds and cultivating honestly. These are his teachings.

Mr. Wong Fong Yi is a modern-day sage. He is illiterate, but he carries out his actions sincerely and honestly, all to benefit others. Once he tried to help his friend because he believed that his friend was a good person and he must help him with his troubles. Mr. Wong used all that was within his ability to help him. This was when he attained Enlightenment. He saw that his friend will have half a year of difficulties, but after that time has passed it will get better. Armed with this knowledge, he was then able to properly help his friend.

This is a concrete example that proves that we must act honestly, sincerely, and unselfishly in order to accomplish anything.



# 長青專輯

## Elders' Special Edition

被訪者/王恬 龍藩漢 王羅碧霓 居士

英譯 / Jessie Young



**宣**公上人從小事親至孝，有「白孝子」之美譽，但上人仍自認孝道未盡圓滿，曾說：「我要以所有的老人做為我的父母，是男子皆是我父，是女子皆是我母。」

金聖寺法師們為遵循上人的崇高理念，早在多年前成立長青學佛班，於每月的第一個星期六，下午二時至四時三十分上課，並於每年秋天舉辦敬老節，邀請鎮上老人共度溫馨的一天。讓我們來聽聽，長青學佛班的幾位長者，他們的學佛心得。

**V**enerable Master Hua took care of his mother with such extreme care while he was growing up that he earned an admirable reputation and the nickname "Bai Filial Son." But the Venerable Master still felt that he could have been even more filial; he once said, "I want to treat all elders as my parents. All men are my fathers; all women are my mothers." Dharma Masters of Gold Sage Monastery, in following this honorable ideal, have many years ago established the Elders' Dharma Study Group, which meets the first Saturday of every month between two and four-thirty pm. In addition, every fall the Monastery hosts a Respecting Elders Day, inviting elders from town to spend an enjoyable day at the temple. We asked several elders in the Study Group for their thoughts on practicing Buddhism.



王恬居士/ Tian Wang

**我**參加長青學佛班感覺到很親切，因為我學佛比較晚，每次法師講故事，我覺得很有啟發的，還有幾位居士，把佛學的一些很基本、很切合實際的，講解給我們聽，我第一印象是這裡的學佛班很符合我所要求的。

再來是在我先生往生的前後（按：馬居士去年往生，享年93歲），我真的感受很深，我是第一次經歷這種事情，要是沒有這裡（按：指金聖寺）的法師、師姐們經常來關心，來給我做一些思想準備，我不知道怎麼處理這些事，對他們的幫助，我很感動。我先生往生後在這裡做七，當時我身體很不好，我覺得大家對我的照顧，就像照顧小孩子一樣，真的很感動，（按：王居士說到這裡，已經泣不成聲了。）我覺得這裡的法師也好，師姐也好，對我的關懷勝過親人，所以我就把到廟裡學佛、參加法會，

當做像回娘家一樣。記得有一次法師教導我拜萬佛懺，我就在家拜，把經書放在桌上，拜一拜往前看一次，拜沒幾拜就很累，這些師姐知道了，就幫我買了一個經架，這樣我就省力多了。

現在我身體慢慢調整過來了，我就自己訂了一個計劃—要好好的學佛。在學佛的過程中，我感覺到這個班上，同學之間也非常熱情，有時候提一些問題，他們事後都會給我說明，給我很多的幫助，我覺得這裡都是上善人，我很喜歡來，平常除了在家聽法師的開示、做功課以外，我就是喜歡到這個廟裡來。大家對我非常好，非常關心我，問題都能很順利的解決，我自己感覺有佛菩薩在幫我，不像過去那樣，我現在生活在感恩中，一直很開心，很開心。（按：王居士說到此，臉上燦爛的笑容展開了）

我如果早些學佛，很多事情就會處理得比較好，我真的很感恩，很感恩，周圍的人都那麼好，過去從來沒有這種感受的。我覺得這裡就像極樂世界一樣，我就生活在極樂世界裡，因為我周圍都是上善人，我也很有信心，我一定要在這裡好好學佛，也跟大家一樣修成上善人，到西方極樂世界去。

The Elders' Dharma Study Group, in which I participate, is very near to my heart. Because I was introduced to Buddhism late in life, every time the Dharma Masters tell stories I feel very motivated. Fellow laypeople also share with me the fundamentals and practicalities of Buddhism. My first impression was that the Study Group here fulfilled my needs.

Secondly, before and after my husband passed away (Mr. Ma passed away last year, at the age of 93), I was deeply affected because it was my first experience with this type of matter. If I hadn't had the frequent concern of [Gold Sage Monastery's] Dharma Masters and other cultivators to help me mentally cope, I would not have known how to handle it at all. I am moved by their support. After his passing the monastery held a ceremony during the Seven-Day Period. At the time I was in poor health, and everyone took care of me with the care bestowed upon a child. (By this point in the story, Laywoman Wong is in tears.) The care I received from the Dharma Masters and cultivating women here exceeded that from my relatives. So I view coming to the temple, learning about Buddhadharma and participating in Dharma Assemblies as returning home. I remember once a Dharma Master asked me to bow in the Ten Thousand Buddha Repentance. I bowed at home, with the Sutra on my table. Alternating between bowing and looking at the Sutra in front of me, I tired easily. Upon finding this out, my fellow cultivating sisters bought me a stand and made the task much less exhausting. Now, as my body adjusts to better health, I set a goal

for myself: To earnestly practice Buddhism. Throughout my journey of learning about Buddhism, my other classmates have also been very enthusiastic. Sometimes when questions arise afterwards they explain them to me and offer me lots of help. I believe that the people here are exceedingly kind. I love visiting Gold Sage Monastery. Besides listening to Dharma talks at home and doing my homework, I enjoy frequenting the temple. Everyone treats me very well and is concerned with my well-being. They have helped me solve my problems successfully. Personally, I feel that the Buddhas and Bodhisattvas are now helping me. Unlike in my past, I now live in a state of gratefulness, and I always feel happy. (At this, Laywoman Wong breaks out into a sunny smile.)

If I had started learning the Buddhadharma sooner, many of my issues would have been resolved more successfully. I am truly thankful now that I am surrounded by such good people. I've never had this feeling in the past. I feel like this place must be like what the Land of Ultimate Bliss would feel like, and that I am already living in that Land. Because I am surrounded by these exceedingly kind people, I am confident that I can diligently study Buddhism here, become as kind as the people I've met, and in the end arrive at the Land of Ultimate Bliss.



龍藩漢居士  
Fan Han Long

**我**們要常懷感恩的心，活在當下，努力做一個腳踏實地，老老實實的修道人。人人都想幸福美滿快樂，卻未必人人都能獲致，唯有一種人可以，當他懂得不斷提升能力，不斷降低需求，懂得感恩，懂得知足，懂得設想自己是幸福的化身，不會因為自己佔有一席之地，而劃地自限。懂得善意對待、看待去解釋一切，時時引發使自己快樂的念頭，懂得心內收、不外放，懂得起正見、除邪見。

我們不要奢求樣樣都跟自己一樣，人之不同，各如其面，這個世界才會多采多姿，我們要採取最好的角度來看人、看人生，看天下萬物。

把錢財留給子孫，不如把「德性」留給子孫，「幸福是給感恩的人，快樂是給知足的人。」謹以此互相勉勵。阿彌陀佛。

**W**e should constantly be thankful, live in the present, and work to become reliable and honest, cultivators. Everyone wishes to enjoy a prosperous, happy, and fulfilled life, but not everyone is able to attain it. Only one type of person can achieve those lives: Those who constantly improve their abilities, reduce their desires, are grateful of what they have, understand fulfillment, and understand that they themselves embody good fortune. He does not constrain himself within a set of boundaries. He views the world and explains what he sees with kindness. He is constantly thinking happy thoughts. He looks inside himself for happiness rather than seek it in the outside world. He is moral and has ridded himself of improper views.

It is unrealistic to expect that everyone else will hold the same views as yourself, for everyone is different. The world is diverse and colorful, much like all its people's faces. We must, rather, choose the best angle with which to look at others, at life, and at all things within it.

Instead of letting your offspring inherit your property, why not let them inherit your virtues? "Prosperity belongs to the grateful. Happiness belongs to the content." I earnestly encourage everyone to live by those words. Amitabha.

到處隨緣延歲月 終生安份度時光  
忍辱柔和是妙方 是非不必爭人我  
春天才見楊柳綠 秋天又見菊花黃  
老病生死誰替得 甜酸苦樂自承當  
頃刻一聲鑼鼓歇 不知何處是家鄉

— 醒事歌 慈山大師

王羅碧霓居士



**真** 正懂得自愛的人，不會與人計較，不論遇到什麼事，都當作修苦行，甘心承受。如果我們世間事放不下，常有「此事無我不行的牽掛」也是煩惱。若只接觸美好的事物，無法體會真理。我們必須走入苦難的地方，對人生才能真正有所領悟。

人生到了這個—坐著不想起來，睡著不知醒來—的階段，我覺得最高興的事，除了結納有緣人之外，便是誦讀佛經了。希望今生即能夠修得蓮花座，往生彼岸淨土。

自從參加了金聖寺長青學佛班以來，很幸運的承蒙法師教導，老人們一起共修，讀誦佛經、念佛...等，心裡非常感恩，讓我們這些老人受益多多，感恩心滿滿，常覺法喜充滿。

一切看開、放下、自在，早日往生淨土極樂世界，是我的最大願望。

*There's no need to compete with others; this way, you may live longer.  
Throughout your life, take responsibility.  
Being patient and having a gentle heart is the best method;  
there's no need to dispute over who is in the right and who is in the wrong.  
We see willow leaves turn green in the spring,  
but soon the fall brings yellowing marigolds;  
no one can go through birth, old age, sickness, and death for anyone else.  
Life's sweetness, sourness, bitterness, and happiness cannot be felt by anyone else but you.  
Suddenly, the drums of life stop, and you no longer know where lies your home.*

----Wake up the World Dharma Master Han Shan

**P**eople who truly understand and do not compete with others will treat whatever matters they encounter as asceticism and gladly accept and bear them.

If we feel like we must concern ourselves with every single matter, we bring worry upon ourselves. If we only encounter wonderful things, we can't understand the truth of the world. Therefore, we must encounter hardships in order to understand the real life.

If we reach the point in our lives where we sit and do not wish to rise and when we cannot distinguish consciousness from sleep, I feel that this is the happiest thing. So, in addition to establishing contact with people who have previously been linked with you, we should recite the Sutras and the Buddhas' names. I hope that in this life I can cultivate and attain the Lotus Seat and be reborn in the Pure Land.

Ever since I joined the Elders' Dharma Study Group, I have fortunate enough to receive the Dharma Masters' teachings and cultivate with fellow elders in reading and reciting Sutras, reciting the Buddha's name, etc. I am very thankful receiving these benefits. I am often filled with joy upon hearing the Dharma.

Open your mind to everything, don't hold on, be at ease, and you will arrive at the Land of Ultimate Bliss sooner. This is my greatest wish.



# 金聖寺 法會通告

## GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in Sept. 2008		
週日 Sunday	9 / 7	念佛共修法會 ( 8:15 AM ~ 4:00 PM ) Dharma Assembly of Buddha Recitation
	9 / 14	楞嚴法門 ( 8:00 AM ~ 3:00 PM ) The Shurangama Dharma Door
	9 / 21, 28	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. 2008	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	9/6 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
大悲懺法會 Great Compassion Repentance	每日 1 pm	

十月份活動 Buddhist Events in Oct. 2008	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	10/4 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	10/ 5 週日 8:15 AM ~ 4:00 PM	
敬老節 Honoring Elders' Day	10/12 週日 9:00 AM ~ 1:30 PM	
金光明經講座 Lecture on The Sutra of Golden Light	10/19,26 週日 9:00AM ~ 11:00 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*

金聖寺謹訂於十月十二日(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，  
請在十月五日前報名。

Gold Sage Monastery will be conducting  
Honoring Elders' Day on Oct. 12 2008  
Please sign up by Oct. 5, 2008