



矽谷梵音

Pure Sound From Silicon Valley

2010年1月第165期 Issue 165, January 2010

真正的智慧是從什麼地方來的？

是從清淨心生出來的。

又怎麼會現出來清淨心？

就是要——勤修戒定慧，息滅貪癡。

你若能這樣，就會現出你清淨的本源妙真如性。 — 宣公上人法語

Where does true wisdom come from? It comes from a pure heart.

How does a pure heart reveal itself?

It comes from practicing precepts, concentration and wisdom
and cutting off greed, anger and delusion.

If people can practice like this, their original, pure, wonderful,
true natures will reveal themselves. —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.

停止你的妄想吧！

Stop Your Idle Thoughts!

怎樣才能不打妄想？

別無二法，就是參話頭。

How can you be free of these idle thoughts?

There is no other method: simply investigate your meditation topic.

— 宣公上人 開示

By the Venerable Master Hua

諸位坐在禪堂裏，表面上在打禪七，可是心裏是在打妄想。這個妄想，忽然而天，忽然而地，忽然而餓鬼，忽然而畜生。這種種的妄想，都離不開貪瞋癡。說是勤修戒定慧，可是不修戒定慧；說是息滅貪瞋癡，可是不息貪瞋癡，就是這樣奇怪。不但一生一世是這樣，而且生生世世都是這樣，所以在六道輪迴中，頭出頭沒，永不停止。做狗的時候，覺得是第一；做貓的時候，也覺得是第一；總而言之，無論做什麼眾生，總

覺得自己是第一。爲什麼？因爲有無明的執著。如果真心修道，努力參禪，就能解脫輪迴之苦，證得涅槃之樂。

有的人修行不認真，隨柳唱影，在禪堂裏混光陰。人家坐我也坐，人家行我也行，人家怎樣我就怎樣，把生死的問題，拋到九霄雲外，一點也不認爲重要，不肯真正用功，不肯決心修道，又不肯把妄想打死。坐在那裏，打一個妄想又一個妄想，沒有停止的時候，一天打了八萬四千個妄想，還

覺得不夠。妄想、妄想！被妄想搞得心亂如麻，神魂顛倒，真是太可憐了！

那麼要怎樣才能不打妄想？別無二法，就是參話頭。話頭雖然也是妄想，可是它能令你的精神集中，不向外馳求。這是以毒攻毒的辦法，用一個妄想來控制多個妄想，將一個妄想參來參去，就沒有妄想。到了沒有妄想的境界，便是開悟的時機，這時候，或一言、或一行、或一舉、或一動，都是開悟的鑰匙。

Those of you in the meditation hall appear to be taking part in a Chan Session, but your minds are engaging in idle thinking. Your idle thoughts take you suddenly into the heavens and suddenly back to earth. Suddenly you are ghosts, then suddenly you become animals. You produce a profusion of idle thoughts, yet none of them go beyond greed, hatred, and stupidity. You claim to be diligently cultivating precepts, concentration, and wisdom, but in fact you are not cultivating precepts, concentration, and wisdom! You claim to be eliminating greed, hatred, and stupidity, yet you are not eliminating them. That's how strange it is! Not only are you this way in the present life, you are this way in life after life. That's why you rise and sink ceaselessly in the six paths of rebirth. Reincarnated as a dog, we feel we are number one. Reborn as a cat, we also feel we are number one. In general, no matter what type of creature we become, we always consider

ourselves to be number one. Why is this? Because we have attachments that arise from our ignorance. If we use a true mind to cultivate the Way and work hard at Chan meditation, then we will be able to liberate ourselves from the suffering of reincarnation and realize the bliss of Nirvana.

Some people don't take their cultivation seriously, but just follow along with the crowd and waste all their time at the retreat. This is their attitude: "I just sit when the others sit, and walk when they walk. I just do what everyone else does." Such people take the matter of birth and death and simply throw it out beyond cloud nine. They don't take it at all seriously. These people are neither willing to really apply themselves, nor to dedicate themselves to cultivation. They are unwilling to beat their idle thoughts to death. They simply sit here, endlessly entertaining one idle thought after another. In a single day they may bring up eighty-four thousand idle

thoughts, yet they still aren't satisfied. Idle thinking! Idle thinking! They let these idle thoughts tie their mind into knots and turn their spirits upside-down. How pathetic!

How then, can you be free of these idle thoughts? There is no other method: simply investigate your meditation topic. Although the meditation topic is also a idle thought, it can still bring your energy to a concentrated focus and prevent it from running outside. It is the method of "fighting fire with fire"; thus we use one idle thought to counter and control many idle thoughts. When one idle thought is investigated from front to back, one will no longer have idle thoughts. When one reaches the stage of having no idle thoughts, there is a chance for enlightenment to occur. At that time, a single word, a single act, a single gesture, or a single motion can serve as the key that opens the lock to your enlightenment.

● 金聖寺禪修課程 Chen Meditation at GSM

金聖寺每個月舉辦一次一日禪修，訂於星期六，從早上八時至下午三時四十五分。一月份是在一月二日，詳情請見矽谷梵音法會時間表。

GSM holds monthly meditation sessions one Saturday a month. The upcoming session will be held on Saturday, January 2nd, 2010 from 8:00 AM to 3:45 PM. Please read the GSM newsletter

● 萬佛聖城禪七 Chen Meditation at CTTB

萬佛聖城禪七開始於1月3日至1月24日2010年，歡迎一起來共修。

萬佛聖城電話：(707) 462-0939

Chen Meditation starts from January 3rd to January 24th, 2010 at CTTB.

自性裡頭的大寶藏 (一)

A Great Treasure in Your Nature (1)

恆哲法師 開示/11月26日於金聖寺

A talk by DM Heng Je at GSM on November 26, 2009

今天我們在這裡拜梁皇寶懺，我想問你們一個問題，我們來拜這個懺，到底懺悔什麼？我們為什麼要懺悔呢？大家到廟裡頭來，說我是佛教徒，我到廟裡來學佛，來修行，來研究佛法，我們為什麼要來？這個問題我們可以想一想。

我們為什麼要學佛呢？因為我們有佛性，這個佛性又叫真如自性，又叫如來藏性，它有很多很多的名字。這個自性，這個佛性，它就是做佛的。剛有人回答，我們要成就道業，我們要成佛。為什麼呢？因為在我們心裏邊呢，就有能夠得到解脫，能夠得到快樂，有一個很大，一個無盡的大寶藏，在我們心裡，我們不認識它。

既然有這個佛性，因為我們當初一念的妄動，所以它就往外面跑，然後就變成我們的這個識心，就是妄心；現在拜這梁皇寶懺裡面，很多卷提到「自從有識神以來，至於今日」記不記得這兩句話？所以你們剛提到要清淨身語意，不要再造惡業，要開始清淨的業，這些都是因為我們從如來藏性裡面，我們不守自性，因為有這個妄想，有了妄想以後呢，就把佛性轉變成妄識，所以在那妄識裡面，我們造很多的罪業，我們受很多很多的苦，而且沒有完沒有了，這個妄就一直在那裡輪轉不停。

因為有了這個妄心，我們就認為—I能夠看，我能夠聞，我能夠覺，我能夠嚐，我能夠嗅，這些感覺；然後，我

們現在所見到的，所聞到的，所感覺到的，這些都非常的真實；但是我們不知道，就是因為我能夠看，跟我所看的這些東西碰在一起，然後我們就有分別心，有這個覺知；這些東西跟我們的佛性來比，它是非常的粗淺，可以說它根本是不見，也不聞，也不覺，也不嗅；本來自性它是盡虛空遍法界那麼的大，它是個大寶藏，在經文裡講它是一靈光獨耀，“靈光獨耀”的意思是說它不須要經過眼、耳、鼻、舌、身、意，它也不須要經過外面的緣—色、聲、香、味、觸、法，它就能夠知，能夠見，能夠聞，能夠覺。

我最喜歡“靈光獨耀”這四個字，不知道你們覺得怎麼樣？為什麼？因為不曉得靈

光獨耀的時候，我們的眼、耳、鼻、舌、身、意一直向外面攀緣，攀緣色、聲、香、味、觸、法，我們以為快樂是在外面的，我們以為地位是須要不斷營造的關係，我們以為所有的答案都在外面，因為知道有這個靈光獨耀的如來藏性，我們就可以不用在外面受罪，你只要回頭轉向，把你的心裡面認識清楚就行了。

楞嚴經的開示你們一定記得，這個如來藏性它有三個特性，如來藏性的第一個特性是什麼？「空」對不對？什麼都沒有。什麼叫什麼都沒有？在如來藏性裡面，沒有開悟，也沒有愚癡，也沒有來，也沒有去，也沒有生死，都沒有。也沒有羅漢，也沒有菩薩，什麼濟公禪師啊，什麼達摩祖師啊，我啊你啊他啊，都沒有。你們會不會說，法師，我不要修了，修到最後什麼都沒有。

為了建廟，你們有很多人很用功，一天到晚持大悲咒、楞嚴咒、念佛拜佛，拜大悲懺，拜萬佛寶懺，為什麼要這麼用功呢？就是讓心專誠，知

道外面的一切的一切是虛妄的。我們現在這個世界裡，不管你所看到的任何人，你所接觸的任何事情，你所讀到的書，或者什麼，一切一切，它都是因緣所生法。這個因緣所生法呢，它不是常住的。讓它出現世間的因緣聚在一起的時候，它出現了，等到讓它出現的這些因緣，經過成住壞空的階段，等到空的時候，它也就不見了。所以呢，我們在做這些功課的時候，我們就要覺悟到，在我們周圍的這些人、事、物，或者是法，它都是因緣法，它都不是長久，它都是虛幻的。你知道它是虛幻的，你就把它從心裡頭移除，等到虛幻的都離開的時候，那個真如就會現前。

這個如來藏性，它一直都是在那裡不動，它也不來也不去，為什麼我們不能夠見到我們的本性呢？是因為我們的心一直在動蕩，我們一直在向外面攀緣，這是為什麼法師常常開示：你不要被味塵所轉，你不要被聲塵

所轉，你不要被色塵所轉。就是叫你注意自己的自性。

我們都有如來藏性，都可以成佛，但是我們生病了。我們的病就是攀緣。我們有分別心，我們攀緣，所以我們不能夠讓我們的自性來現前。因此在修行當中，很重要就是我們不要攀緣，把我們的攀緣心讓它停下來，不要再對外面的色聲香味觸法，那麼熱衷、好奇。如果我們能夠把對外面的事情停下來，我們就會感受到一點修行的力量，法的力量。

「法」它常常在，它一直都在說，只是我們沒有去注意，我們沒有去躬行實踐，如果我們能躬行實踐，得到法益，我們的心住在法上的時候，我們的心就能夠因為內斂，內攝，自性就會慢慢的顯現，我們就會知道修行的好處。修行的路就是這樣子，很清楚，很明白。

有佛性在內，成佛一定有份。什麼時候可以成佛？看我們什麼時候可以把這攀緣心放下來。達摩祖師講過，怎麼樣坐禪有功呢？要「外息攀

緣，內心無喘，心如牆壁，可以入道。」就是說我們的心不要一直向外面攀緣，內心也要寂靜，外面寂靜內心都還不要動，無喘就是沒有那個喘息，你就是真正的把你的心給靜下來。然後那個心像牆壁一樣的，為什麼心要像牆壁呢？就是要好好的防守你的心城，防守你的心城就可以入道。

不過呢，你也不要擔心說這看起來很難行。雖然我們還沒有見到我們的自性，但是這自性呢，時時刻刻都在我們六根門頭上放光，它永遠都在你的身邊，沒有跑走。

我們都有佛性，都可以成佛，那怎麼樣能夠恢復到我們的自性呢，最重要的，第一就是要息攀緣，第二是什麼？

（滅瞋離癡）要滅貪瞋癡，很好。

我把它簡單點，第二個我們就是不要有執著，不要有執著心，因為，確實就是因為貪瞋癡讓我們有執著，我們一直分別男女，自他，好啊壞啊。

— 待 續

We are here today to bow to the Jewelled Repentance of Emperor Liang. I'd like to ask you: What are we repenting for? Why do we have to repent? We have come to the monastery saying, "I am a Buddhist. I came here to study Buddhism, to cultivate, and to study the dharma." Why do we do so?

The reason we study Buddhism is because we all have the Buddha nature, which may also be called the inherent nature of True Thusness, the Matrix of the Thus Come One, and many other names. Our inherent nature, or the Buddha nature, is the Buddha. Just now someone said that we wished to accomplish the Way and become a Buddha. Why? Because in our mind, there is a very big, infinitely great treasure with which one can be liberated and attain joy, yet we don't recognize it.

Because of the initial thought, the nature turns into the consciousness, our false mind; it keeps running outside. During the Emperor Liang's Jewelled Repentance, much of the text states "from the time there is consciousness to this day." Do you all remember this line? Some of you mentioned we should purify our karma created from body, mouth and mind, and not create evil karma. This is because the Matrix of the Thus Come One does not stay in its original state. When the false thinking turns the Buddha nature into the consciousness and within it we have created a lot of

offences, we undergo a lot of suffering and it seems endless. The false keeps revolving and does not stop.

We think we can see, hear, smell, taste, have awareness, and then there are things to be seen, to be heard, to be smelt, to be tasted. They are so real. We don't know the reality exactly because our ability to see and the objects we see meet together, and we start making distinctions. This awareness is very shallow compared to our Buddha nature. You could say it is virtually blind, deaf, unable to smell, and unaware. Our inherent nature is all pervasive; it is a great treasure. It is independent. It does not depend upon any sense organs of eyes, ears, nose, tongue, body and mind nor does it depend on any sense objects of form, sounds, smells, tastes, objects of touch or mental objects, yet it knows, sees, hears, and has awareness.

I like the phrase 'the nature is independent.' What do you think? Failing to recognize this, our eyes, ears, nose, tongue, body and mind keep seeking outside for sights, sounds, smells, tastes, objects of touch, and mental objects. We think that happiness comes from outside, that we need to continuously exploit opportunities to maintain our status, and that all the answers are outside. When you understand the independence of the Matrix of the Thus Come One, you don't have to suffer outside. All you need to do is to

turn around and realize what is inside.

I suppose you remember the principle introduced in the *Shurangama Sutra*. The Matrix of the Thus Come One has three characteristics. What is the first one? The empty Matrix of the Thus Come One. There is nothing in it. What does it mean? Within the Matrix of the Thus Come One, there is no awakening or delusion, no coming or going, no birth or death. No arhats or bodhisattvas, no Chan Master Jigong or Patriarch Bodhidharma, no him, you or me. Perhaps you'll say, "Dharma Master, I'm not going to cultivate anymore, for I'll gain nothing in the end!"

For the sake of rebuilding your monastery, many of you have been very vigorous in reciting the Great Compassion Mantra, the Shurangama Mantra, and Amitabha Buddha's name, bowing to the Buddhas, bowing in repentance, etc. Why are you working so hard? It's to keep your mind focused and sincere and to know everything outside is false. In the world, anyone you see, anything whatsoever you come in contact with, exists because of conditions. Conditioned things are not everlasting. When the conditions that allow something to happen come together, it appears. After the process of coming into being, dwelling, changing, and vanishing is through, it is gone. So, when we do our practices, we have to realize that people, things, matters and even dharmas, are

conditioned phenomena, not everlasting but illusory. When you recognize that they are false, you will be able to remove them from your mind; once the false is removed, the True Thusness will come forth.

The Matrix of the Thus Come One has been here unmoving. It does not come or go. Why can't we see it? It's because of our moving mind which keeps exploiting outside. Why do the Dharma Masters here say that you should not be turned by tastes, sounds, or forms? It's to teach you to pay attention to your inherent nature.

We are all endowed with the Matrix of the Thus Come One and can become Buddhas, but we are ill. Our illness is that we want to exploit outside. We make distinctions and are dependent, so our inherent nature cannot manifest. In our cultivation, therefore, it is important to put to rest the exploiting mind. We should stop getting so excited and curious about sights, sounds, tastes, smells, objects of touch and mental objects. If we can manage to stop, we will feel a little bit of strength from our cultivation and from the Dharma.

The Dharma is always there and speaking to us, yet we have not paid attention; we have not practiced it. If we practice and benefit from the Dharma, and our mind dwells on the Dharma, our mind will become inwardly focused and concentrated. The inherent nature will manifest to us

and we will know the benefits of cultivation. The path of cultivation is like this, very simple and clear.

Endowed with the Buddha nature, we have the potential to become Buddhas. When? It depends on when we can quiet this exploitative mind. Patriarch Bodhidharma spoke of how to gain merit sitting in Chan: "Not seeking externally, not grasping internally, with the mind like a wall, one can enter the Way." When the mind is not constantly seeking outside, it becomes quiet outside as well as inside. The breath is well regulated and the mind becomes a wall. Guard your mind like a solid wall, so nothing comes in or goes out. In this way, you can enter the Way.

Do not worry that it is difficult to practice that way. Even though we have not seen our inherent nature, it is emitting light at our six sense organs all the time; it's always with you and not running away.

We are endowed with the Buddha nature and can become Buddhas. How do we recover our nature? First, we must stop seeking. What is the second one? (Get rid of hatred and renounce delusion) Very good. We must eliminate lust, hatred and delusion.

In the simplest terms, that means no clinging. Because of lust, hatred and delusion, we get attached. We keep making distinctions of man and woman, self and others, good or bad.

-----To be continue

佛學班家長會概況

Meeting with Parents of Sunday School Students

金聖寺育良佛學班於12月6日2009年舉行家長會，與會家長踴躍發言，表達他們對學校、對老師的感激，並且提出很多好的建議，因篇幅有限未能一一列出，在此致歉。

On December 6, GSM Instilling Goodness Sunday School held its fall semester Teacher-Parent's Meeting. Parents were very active in making their voices heard. They expressed their thankfulness to the Sunday School and the teachers. They also raised a number of suggestions, which, we regret to say that due to the limited space, are not all presented here.

記錄/翻譯：鄭耿琳 Minutes and translation by: Genglin Zheng
整理：編輯室 Compilation by: the Editors

首先由雲法師致詞，並介紹金聖寺佛學班。

她說：很高興這麼多家長送孩子們來這裏學習，這也幫助老師們和僧眾成長。佛學班的目標是教育孩子們做人的根本。現在的社會給孩子們混亂的信息，而孩子們在佛學班可以學習如何面對外面的世界，能夠分辨是非，保護自己也幫助周圍的人。

有人覺得孩子到金聖寺是準備出家。其實，孩子們不一定是爲了出家才到金聖寺。他們將來如果出家，是好事情。上周，有個女青年出家了，雖是她自己的決

定，但是也是來自父母的熏習。但父母不能以讓孩子出家爲目的，而送孩子到金聖寺來，家長應該讓孩子們善根自然成長。

金聖寺佛學班教授佛教的基本知識，並以中西方的優秀文化來熏陶孩子們。家長對孩子也有影響，所以家長要來拜佛，參加廟裏的活動，這樣家長也會成長。家長和孩子之間有很深的因緣，因此家長和孩子要互動，相互影響、一起成長。

榮法師也做了開示：

她說：家長送孩子到金聖

寺最大的好處是：這裏講的故事都是佛陀所講的故事。這些故事現在就存進這些孩子的八識田裏。同時，孩子們回家把這些故事講給父母聽，產生親子間的互動。而且（在寺廟之外）在美國要教孝道和倫理道德不容易。孝道深深根植于東方世界，但美國人卻不知道。孝道要傳下去，佛法才不會消失，世界才会有希望與和平。

老師們的教學方針：

主要是圍繞著孝道，以《弟子規》爲中心，隨學生年齡和特點而採用不同的教

育方式。同時根據孩子不同時期的表現來調節孩子的心理。比如有一位男學生剛上高中時變了，走路晃來晃去，他大概覺得自己蠻瀟灑的。老師幫助他把心態舉止，調整回到原來的淳樸可愛。青春期的女生也經由老師的指導，分析社會狀況讓她們瞭解，幫助她們解決成長中的困擾。老師們希望家長自己也要學習《弟子規》，並帶頭做成爲孩子的榜樣。

家長們發言相當踴躍，從言談中，一致認爲送孩子來金聖寺是最明確的選擇。有一位家長說：學習語言不是最重要的，重要的是孩子學習佛學知識，所學的能應用到生活中。她的女兒今年七歲，但她的舉止言談不像七歲的孩子。她會問：我們是怎樣到這個世界來？我們現在到什麼地方去？她看到爸爸媽媽每天都禮佛，自己也會坐下誦唸佛號。她給爸爸媽媽講在學校聽到的故事，並應用到生活裏。這位

開心的媽媽說：也要把自己十七歲的女兒帶到佛學班來。

令一位家長，孩子在佛學班已經七年了，她和大家分享她的感觸。她說，其時她很感恩，是女兒度她來學佛。因藉著帶孩子上佛學班，她才有機會接觸佛法，而女兒從學佛以來，受到法師和老師的教導，菩提種子已逐漸萌芽，從她開始吃素、皈依、受五戒，皆是發自她內心的自願。在同學中，也可以看得出孩子是學佛的，不會跟人爭搶奪。

家長們也提出很多的建議，法師說：感受到大家對學校正面的看法，這是學校繼續下去的動力。成就自己的孩子也成就他人的孩子。有些老師的孩子也是在佛學班長大的，她們最能體會佛學班對孩子人生的影響，因而自己的孩子雖然長大了，自己依然堅持不懈在佛學班教書，希望讓更多的孩子能在金聖寺的菩提園培植善根，培植美好生命的福德。

Dharma Master Yun started the meeting by introducing GSM Sunday School

She said: I am very pleased to see many parents send their children here. This also helps teachers and monastic members to grow. The goal of Sunday School is to teach children the fundamentals of how to be a good person. As the current society sends confusing messages to children, children can learn at Sunday School about how to face outside world, tell right from wrong, protect themselves, and help other people around them.

Some people think that children come to GSM to prepare for a left-home life. Well, kids do not necessarily come to GSM for leaving home in the future. It would be a good thing if they will have a left-home life in the future. Last week, a young woman left home and became a nun. Even though she made the decision herself, her parents did have influences on her. But parents can't send kids to Sunday School with the purposes of letting kids leave home. Parents should let kids come and let their good roots to grow naturally. GSM Sunday School teaches the basics of Buddhism, and nurture kids with the best of the cultures of the East and the West. Parents have influences on children, too. So parents need to come to

venerate Buddhas and participate in the activities at GSM. This will also help parents to make progress. There are deep bonds between parents and children. Parents and children can motivate and affect each other and grow together.

Dharma Master Rung remarked that the best thing that happens when parents send children to GSM is, that the stories told here were once told by the Buddha. These stories are now being stored into the eighth consciousness of these children. Meanwhile, kids go home and tell the stories to the parents, which results in parent-children interaction. In addition, (outside of the temples) it's difficult to teach filial piety and moral standards in US. Filial piety, which is deeply rooted in Eastern world, is unknown to Americans. Filial piety needs to be passed on to ensure that Buddha dharma will not disappear, and that there will be hope and peace in the world.

The guiding principal for teaching is filial piety. Centering on "Standards for Students", the teachers apply different methods based on the different ages and characteristics of the students. Teachers also fine-tune students depending on student behaviors at different phases of growth. A young boy, for example, walked

in a rocking gait when he started high school. He might have considered himself quite cool. His teacher fine-tuned his mentality and helped him back to his cute and simple nature. The adolescent girls, on the other hand, receive help from their teacher in analyzing the society to sort through the perplexity of growing-up. The teachers asked that parents, too, learn "Standards for Students", and strive to be role models for children.

Parents were very active in making their voices heard. They all agreed that sending kids to GSM is clearly a right decision. A parent mentioned that learning language is not the most important matter. The main thing is for kids to learn about Buddhism and to apply learning in real life. The parent said that her 7-year old daughter talks and behaves like an older child. Her child would ask: how did we come here? Where do we go? Watching her Mom and Dad venerating the Buddha, she now also sits down and recites the Buddha's name. She tells stories told at Sunday School to her parents, she also applies what she learned in the stories to her life. The joyful Mom said that she also wanted to send her 17-year old daughter to Sunday School.

The Mother of a child who has studied at GSM for 7

years shared her thoughts. She said, she was very thankful to her daughter, as it was her daughter who was helping her to study Buddhism. Because brining her child to Sunday School gave her the opportunity to be in contact with Buddha Dharma. The daughter, ever since she started receiving the Dharma Masters' guidance and the teachers' help, her Bodhi seeds sprouted, and she started eating vegetarian. She also took refuge and received the 5 precepts. All this she did out of her joyous resolve. Among her classmates, the young girl stands out as a Buddhist child. She does not compete or fight for, or grab things with force.

Parents also raised a number of suggestions. Dharma Master Yun said that she felt the positive feedback from everyone, and that this motivates the continuance of the Sunday School. Having helped their own children through joyful years at GSM, now some teachers are helping other children at GSM. Once parents of the Sunday School kids, these teachers deeply felt the influences of Sunday School on children's life. For this reason, they have continued teaching after their children have grown up. They want more children to come to the GSM Bodhi garden to cultivate good roots, and to grow merits and blessings for a beautiful happy life in the future.



金聖寺

一、二月份法會活動表2010年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

一月份活動 Buddhist Events in January , 2010		
1 / 3, 17, 31 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	1 / 3, 17	金光明最勝王經講座 (9:00 AM ~ 11:00 AM) Lecture on The Golden Light of the Most Victorious Kings
	1 / 10	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	1 / 24	觀音法門 (8:15 AM ~ 2:30 PM) The Gwan Yin Dharma Door
	1 / 31	大悲法門 (8:15 AM ~ 2:30 PM) The Great Compassion Dharma Door
週五 (FRI.)	1 / 1	慶祝阿彌陀佛聖誕 (8:30AM~ 10:20AM) Celebration of Amitabha buddha's Birthday
週六 (SAT.)	1 / 2	一日禪 One Day Meditation (8:00 AM ~ 3:45 PM)
週六 (SAT.)	1 / 2	長青學佛班 Elders' Dharma Study Group (2:00 PM ~ 4:30 PM)
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

二月份活動 Buddhist Events in February, 2010	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	2/6 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	2/7 週日 8:15AM~ 4:30PM	
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	2/12~14 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

金聖寺

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禮拜千佛迎新春

Welcome New Year by bowing to one thousand Buddhas

金聖寺謹訂於二月十二日至十四日（星期五~日）春節期間，舉行禮拜千佛懺悔法會（早上八時十五分至下午四時），淨除罪障，迎新春，普利冥陽，離苦得樂。

法會期間，並可設消災延壽及超薦牌位。

On Feb. 12~14, 2010, the Lunar New Year, the Gold Sage Monastery will be conducting Thousand Buddhas Repentance Dharma Assembly from 8:15 am to 4:30 pm.

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

誠心懺悔 罪消福生

By virtue of sincere repentance, offenses disappear and blessings come forth

修學佛法第一步要先行懺悔法門，將我們心中的髒水倒掉，把所有的染垢、無明、煩惱、業障懺除清淨，自然深入經藏，智慧如海，遇事迎刃而解，修行沒有障礙；同時我們想要知道佛的境界，非懺悔不以爲功，「若人欲識佛境界，當淨其意如虛空」，三業清淨，自然感受到佛說法的圓滿音聲落到自己心裏頭，沒有空間、時間的障礙，佛正面對在給我說法！就好像月光照著自己一樣，這可謂是「圓

The first step in cultivating Buddhadharma is to practice repentance, removing dirt in our mind, repenting and purifying all the defilement, ignorance, afflictions, and karmic obstacles, then, naturally we will be able to deeply enter Sutra treasury and have wisdom like the sea, solve problems effortlessly, and free of obstructions in cultivation. In addition, if we want to understand the Buddha's state, there is no other way but repentance, "If one wants to know the Buddha's state, one should purify one's mind to be like empty space", with three kinds of karma being pure and clean, we will naturally be able to feel the perfect sound of Buddha's proclaiming Dharma alighting our heart, without any obstructions of time or space. It feels like the Buddha is speaking dharma to us face to face! Just like the moonlight shining upon us, as it is said "perfect sound drops and alights". ----- By the Venerable Master Hua