



矽谷梵音

Pure Sound From Silicon Valley

2011 年 1 月第 177 期 Issue 177, January 2011

新的一年祝福您——

志如松柏耐寒暑

願似蓮華離塵垢

Wishing you a new year with ----

Resolve is as the evergreen enduring the seasons.

Vows are as the lotus lifting itself above the mud.



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.



Happiness

—宣公上人 法語

By the Venerable Master Hua

做人不要有脾氣，不要有火氣。
所謂「自古神仙無別法，廣生歡喜不生愁。」
你若愁一愁，就跑到地獄裏去遊一遊；
你若笑一笑，就會老返少；
你若哭一哭，地獄就給你預備個小黑屋；
你樂一樂，在天堂就有個住處，
它有真正的道理。

People should not have a temper or get angry.

There is an ancient saying,

“The immortals of old had no other method,
except to always be happy and never worry.”

If you worry too much, you will go to the hells worrying.

If you laugh a lot, you will not age, but will stay young.

If you cry a lot, you will find a little dark room waiting for you in hell.

If you are happy, you'll find a place in heaven.

There is much truth in these sayings.

拜懺與感恩⁽¹⁾

Repentance and Gratitude

恆哲法師 開示/11月24日於金聖寺

A talk by DM Heng Je at GSM on November 24, 2010

我很喜歡到金聖寺來拜懺，很感謝雲法師、還有其他法師給我這個機會，讓我來學習。早晨我聽到好幾個人跟我說：「今天是星期天圓滿日，好開心！」我請問：你們知道還有誰比我們更開心嗎？（冤親債主。眾笑）

真的，這一千多個牌位在這裡，不是只有一千多個眾生，是很多很多眾生，都很開心。我不知道你們進廟裡有沒有一種感覺。有一年上人在台中清涼寺辦幽冥戒，那一次，師父說那一次幽冥戒是非常非常如法的，那一天，一早我就感覺整個廟裡那一些眾生都歡喜的不得了，今天呢，我也有這種感覺，所以我要告訴你們在

座的人，立了牌位的人，你們應該為這些眾生，生大歡喜。

講到上人呢，我就要告訴你們，師父時時刻刻都跟我們在一起。我不知道你們有沒有這個經驗，或者有沒有這個信心，但是，我希望你們相信我的話。為什麼我這樣講？舉一個小例子，這一次因為牌位漸漸增多的時候，我在那邊（編按：哲法師擔任此次法會維那工作），我的眼睛都睜不開了，我很累很累，所以我心裡閃過一念：上人啊！然後那情況就轉了。禮拜五下午最後往生堂回向的時候，我也覺得沒有力氣，我想怎麼辦？我講話都講不出來了，明天沒辦法唱了，我就跟師兄講說：

「可不可以明天請你做維那？」後來我覺得這實在是給人家太多壓力了，所以我又懇求上人，非常幸運，托上人的福，到現在，還可以繼續在這裡拜懺。

拜〈梁皇寶懺〉真的很好，在我們一開始拜懺的時候，誌公禪師就告訴我們，我們一定要念人生無常，人生無常就是說，這無常一到的時候呢，時間是不留情，命也是不留情的，所以，它一下就把整個事情都改變了，如果我們認為自己還年輕，我還有力氣啊！然後，縱容自己有這些不好的習慣，可是等到無常來的時候，我們才知道把時間錯用了。

我現在在傳一份資料，

這個資料是發生在印尼的一個因果故事。有一個捕魚的人叫迪迪，他在十五歲的時候，膝蓋割傷了以後，三十六歲的時候，身上就慢慢長出了疣子，那疣子就是像那種樹枝，特別是在他的四肢——他的手跟腳——他的身上臉上也有一顆一顆，然後他的手就好像那個樹的根一樣。這是在我們拜懺的時候，一個師弟寄來的，可是我沒有去check我的email，後來另外一位法師跟我講的時候呢，我沒有辦法想像，等到我去打開，看到那照片的時候，我覺得這個無常真的很可怕，誰也沒有辦法預料到說，什麼事情，那一天會發生在我們的身上。所以他的故事，好像是他現身說法，這一位菩薩，讓我們知道，我們不要有恃無恐，我們不要認為這一秒鐘我們是很健康，我們有力氣的，下一秒鐘我們還是如此。所以這是為什麼拜懺的時候，大家要非常非常的精進，非常

非常的誠懇，來懺悔我們往昔所做的事情。

在這裡拜懺，真正我們能夠得到拜懺的利益，應該是我們心性上的這種轉化。那心性怎麼轉化呢？就是我們一定要相信佛法。佛法說眾生都以苦為樂，所以我們都是顛倒，眾生都是顛倒。等到把我們以為的樂事放下的時候，我們大概才能夠真正的朝修道的路上邁進。

怎麼說以苦為樂呢？譬如說我們講飲食，我們在這裡剛剛用完了一頓豐富的午餐，這個飲食呢，我們大家都覺得說吃得多，吃得好，就是很高興。但是，吃多了以後呢？氣漲啊，然後吃得多吃得胖，就喘啊，走路也不方便，睡覺也睡不安穩，我們不知道怎麼樣來吃。衣服也是，夏天的時候呢，就希望它穿得又薄又輕；冬天的時候，我們就希望穿厚厚的衣服才會暖和。但是到夏天的時候，看到那些厚厚的衣服也很惱人，覺得它

很龐大，然後又很熱。總而言之呢，我們認為好的東西它也會變成一個煩惱，我們認為不夠的呢，一直不知道節制的去增加，那麼最後它也是會給我們很多很多的麻煩。所以我們以為飲食跟衣服，能得到滿足就是快樂，但實際上不是真正這樣子的。快樂的也可以變成一個煩惱，一個痛苦的原因。

那說到恩愛眷屬，那更是我們放不下的，過年過節，我們總是要大家聚在一起。那到底我們從哪裡來，無常鬼來的時候，本來在我們身邊的，現在就沒有了，那他們又到那裡去了？我們也不知道，這都是誌公禪師說的，誌公禪師在梁皇寶懺裡這麼告訴我們：我們一定要把它放下，要看清楚了，我們所仰賴，我們所貪戀，我們所執著的這些東西，沒有一樣東西能夠有把握。

誌公禪師他很感歎的說：出家人放下這個輕軟的衣服，習糞掃衣，穿那些不

記得我剛剛出家的時候，我母親常說：人家聽到妳去萬佛聖城，都說那是個很苦的地方。我說：沒有啊，不苦啊，我每天很快樂啊，我不覺得苦啊。但是有很多人他們真是光看到妳這樣過日子，他們都覺得很苦。那是爲什麼呢？因爲還沒有習慣，或是不認識這樣子生活方式的一個好處。每天穿著不是怎麼美麗的衣服，你隨便在哪裡坐都很自在，如果你穿得漂漂亮亮的衣服，很怕人家碰你一下啦，那都是很不自在的。光這麼一個例子就夠了。

來，不好的改過來。)

Really, there are over a thousand plaques here, so there are not only one thousand living beings here but many, many more living beings who are also very happy. I don't know if you felt this when you came into the monastery. There was one year when the Venerable Master transmitted the Precepts for the Deceased at Qīngliáng Monastery

In talking about the Venerable Master, I will tell you that the Master is with us at all times. I don't know if you have had this experience or if you have this belief, but I hope that you all will believe what I say. Why do I say that? I will give you an example. When the numbers of plaques were gradually increasing, I was over there [editor's note: Dharma Master Je was the *weino*, or proctor, for this Dharma Assembly.] and so tired I couldn't even open my eyes. I was exhausted and a thought flashed through my mind: "Venerable Master!" After that, the situation improved. On Friday afternoon for the transference in the Rebirth Hall, I felt like I had no energy left and I thought, what am I going to do? I didn't have energy to talk; there was no way I could chant tomorrow. So I asked the other Dharma Master if she could be the *weino* tomorrow. Afterwards, I realized that this

was putting too much pressure on other people, so I earnestly begged for help from the Venerable Master. Fortunately, thanks to the Venerable Master's blessings, I was still able to continue bowing the repentance here today.

Bowing the Emperor Liang's Repentance is truly very good. At the beginning of the repentance, Dhyana Master Zhigōng tells us that we should remember that life is impermanent. Impermanence means that when our time is up, neither time nor life will show any mercy. Therefore, the entire situation can change in an instant. If we think, I'm still young, I have a lot of energy left! And indulge ourselves and develop bad habits, then when we realize the reality of impermanence, we will know that we have used our time unwisely.

I would like to share a story about cause and effect. In Indonesia there was a fisherman named Didi. His knees were lacerated when he was fifteen. When he was 36 years old, he started developing warts on his body. The warts were shaped like tree branches and they grew especially on his limbs – his hands and feet. He also had them on his face. His hands were like tree roots. A fellow Dharma Master had emailed me about this during the repentance but I didn't check my email. When another Dharma Master told me about this, I couldn't imagine what it

was like. When I checked my email and saw a picture of it, I felt that impermanence is truly fearsome. We can't predict what events will happen and when they will happen to us. This person's story is also speaking the Dharma to us. This Bodhisattva wants us to know that we shouldn't think that our security has any real foundation to it. We shouldn't think that just because at this moment we are very healthy and energetic that we will still be in the next moment. Thus, when we bow in repentance, we should be extremely vigorous and sincere in repenting for all of our past harmful deeds.

The true benefit of bowing in repentance, as we are doing here, is that we can transform the nature of our minds. What is the method for transforming the nature of our minds? It is that we must believe in the Buddhadharma. The Buddhadharma teaches us that living beings mistake suffering for bliss, so we are all upside-down. Living beings are all upside down. We must first be able to let go of what we mistake to be bliss; only then are we able to truly start walking the path of cultivation.

What does it mean to mistake suffering for bliss? Take food and drink for example. We have just finished eating a lavish meal here. We all think that eating a lot of delicious food makes us very happy. But what happens when we eat too much?

We feel bloated, we get fat, and we get short of breath. We have difficulty walking and we don't sleep well at night. We don't know how to eat. It is the same with clothing. In the summer, we want to wear light and thin clothes. In the winter, we want to wear thick and heavy clothes to keep ourselves warm. However, in the summer, when we see thick and heavy clothes, we get very afflicted because we feel that they are too thick and too hot. In short, things that we think are good can also become a source of affliction for us. When we think we don't have enough, we unrestrainedly try to add to what we have, and this also gives us a lot of trouble in the end. We all think that having enough food and clothing will make us happy and content. But in fact, it is not really so. Happiness can also become an affliction—a cause of suffering.

When it comes to our beloved ones, we are even more unable to let go. During the holidays or New Year, we always have to be all gathered together. But do we know where we come from? When the ghost of impermanence comes, the person who was next to us is no longer there. So where did they go? We also do not know. This is what Dhyana Master Zhigōng talked about. In Emperor Liang's Repentance, Dhyana Master Zhigōng tells us: "We must let it

go and we must see clearly. What we rely on, cling to, and are attached to – none of these things can give us any certainty or assurance.”

Dhyana Master Zhigong also said: “Monastics give up soft and light clothes to wear ragged robes. They wear clothes that others do not want or clothes that are not good. Then they uphold the precepts, practice giving, patience and vigor, and cultivate to transcend this world. This is the path to liberation. Ordinary people, however, do not take this to be happiness. They think it is suffering. In reality, if in your daily life you can practice not being attached to things and just live according to the conditions

that arise, this allows you to plant the seed for transcending this world. In the future, your wisdom will arise.”

I remember when I first left the home-life, my mother often said, “When people hear that you have gone to the City of Ten Thousand Buddhas, they all say that the practice is very hard there.” I said, “No, it’s not hard. I am happy every day. I don’t feel it’s hard at all.” However, there are many people who see us living this way and they think that it is a lot of suffering. Why is that? It is because they are not used to it, or they don’t see the benefit of living this way. We don’t wear fine or beautiful clothes. We can sit down

anywhere and feel very much at ease. If you wear beautiful clothes, you will be afraid of people touching or bumping into you. You will definitely not be at ease. Just this example is enough.

Speaking of transforming our nature, cultivation is the process of transforming our nature. So what is most important? Everyone has their own perspective on this. After listening to the Venerable Master’s instructional talks, everyone has their own ideas.

Q: Does anyone want to tell us what cultivation is?

A: To get rid of faults and bad habits. Cultivation is to transform all the bad habits that we created from beginningless kalpas.

佛陀的智慧 The Buddha's Wisdom

—孩子成長的資糧 A vital nutrient in a child's development

金聖寺育良佛學春季班，將開始於 1月9日2011年。

GSM Sunday School spring season will be start from Jan. 9, 2011

上課時間：1月9日至6月12日2011年 每星期日早上9時～11時

學員年齡：3～16歲

學費：70元，第二位：50元

洽詢電話：(408) 923-7243

Time : Jan. 9 to June 12, 2011, Sunday, 9AM ~ 11AM

Age : 3-16 years old

Fee : \$ 70, Second child: \$50

TEL : (408) 923-7243

上虛下雲老和尚在雲居山(2)

Venerable Master Hsu Yun in Yunju Mountain

紹雲老法師開示

A talk given by Dharma Master Shao Yun

English translation by Genglin Zheng / 鄭耿琳

老和尚曾經對我們說：他在每年的臘月三十才剃一次頭，三十晚上才洗一次腳。所以在相片上，看到他的頭髮和鬚鬚都是很長的，就是這個原因。但自從五二年以後，他每兩個月、或許有時一個月便剃一次頭，洗一次腳。他的眉毛很奇特，在眉尾長了幾根長毛，不到半個月的時間，已長了六、七吋長，垂至下顎。有時他感到洗臉吃飯礙事，便一手把它拔掉，但不久後，它又長出來了。當時，我們把他的頭髮和長眉毛都收藏起來，直至文化大革命才被抄走。

他又說自己終生不洗澡。那如果是在大熱天，出汗了又怎麼辦呢？在大熱天

有時他也會淌汗，但是每次都要我們一再催促，好幾天才肯勉強更換一次衣服，奇怪的是他換下來的衣服，一點汗臭味也沒有。尤其是他穿的布襪子，經常半個月或一個月才換一次，也沒有一點臭味。他老人家的行持是與眾不同的。

雖然，老和尚已有一百一十多歲的高齡，但是他的氣力卻是無法測量的。曾跟隨老和尚在雲門寺同住的師傅說，有一次他們在雲門開荒，有一塊大石頭，好幾個人都搬不動；後來老和尚來到，叫他們都走開，獨自一人就把那塊大石頭搬到很遠的地方去了。

五七年下半年有一天，我剛好從外面回來，見到老

和尚雙手提著兩大捆木柴向大寮方向走，便問：「老和尚呀，您老人家怎麼到這裡來搬木柴呢？」經我一問，他就把木柴放下，回寮房去了。我便到大寮找那位負責砍木柴的自性師，把剛才的情景告訴他，他很驚訝地說：「我砍了三大捆木柴，自己扛了一捆回大寮去。還留下兩大捆在茅蓬西面的路邊上，因為太重了，我連一捆也扛不起來，老和尚怎麼有那麼大的力氣，兩大捆一起提起呢！」後來我幫他把那一捆扛起一秤，一捆就有二百多斤重。所以老和尚的氣力是沒法測量的。

修行的人，環境愈是艱苦，道心愈是堅固。老和尚常說：「不經一番寒徹骨，

焉得梅花撲鼻香。」當時，雲居山的生活非常清苦，工作勞動量很大，很緊張。除了耕種、蓋廟、建房子，以及日常的坐香、上殿外，師傅們每天還要劃定很大面積的荒地來開墾，若果白天不能完成，天黑了還得繼續幹，直至把目標完成為止。有時有東西要運上山，在有月亮的晚上，坐完養息香及四支香後，還要到山下三十里路去擔。回來休息不到兩個小時，又要上早殿了。早殿、早堂過後，早板香只坐半小時，又要打板出坡了。所以那時的生活是很緊張、很忙碌的，但是師傅們的道心都非常堅定。

此外，晚上還要每兩人一班，每班兩個小時來輪流看守著稻田，防止野豬來

犯。因為那時山上的野豬、老虎很多。當穀子開花後，快成熟時，野豬就聯群結隊的來了。只要有一隻野豬叫，其他幾十隻野豬就聞聲而至，大肆吞噬稻田裏的穀子支桿，如是一大片稻田一下子就沒有了。老和尚年紀雖然那麼大了，還是堅持要參加我們晚上看守稻田的輪班工作。當時海燈法師在山上當住持，他看到老和尚都這樣辛苦，於是也來參與大眾輪班看野豬的工作了。

老和尚在雲居山，不但時常上堂為大眾師傅講開示，更在種種生活細節中以實際行動來以身作則，教育大眾。現在我們回想起來，真是感到慚愧萬分。所以說善知識的一舉一動、一言一行，都是我們後人的榜樣。

Venerable Master once told us: he had his head shaved only once a year on lunar new year's eve and his feet washed only once on the same evening. This is why his hair and beard both look very long on photos. But since 1952, he had his head shaved and feet washed once every two months, or perhaps sometimes once a month. His eyebrows were very peculiar. There were a few long strands of hair towards the end; in less than half a month, they grew to six or seven *cun* (1 *cun* = 1.3123 inch) long, touching his chins. Sometimes he felt that they were cumbersome when washing face and eating, and pulled them off with his hands. Very soon, they grew back. We collected his hair and beard until they were confiscated during the Cultural Revolution.

The Master also said that he had not bathed all life. What then, would he have done, on scorching hot days, if he sweated? He did sweat on very hot days sometimes. But every time, we had to nag at him for him to change his clothes,

在12月第176期刊登的“雲居山”第一篇，以下這小節(第十二段中間)漏譯，敬請原諒！現附上原文並補英譯如下：

In “Yunju Mountain” Part 1 published in December, No. 176 Issue, below lines (middle of 12th paragraph) were missed in translation. Please accept our apology. The original text and English translation are presented below:

當時我們倆目睹那情景，心裏感到很慚愧、很難過。從此以後，再也不敢不吃紅薯皮了。

We both saw what happened then and felt very sorry and deeply ashamed. From then on, we dared not refuse eating sweet potato skins.

unwilling. It was strange that the clothes he took off did not smell sweaty at all. Even more strange were his cotton socks, which were changed every half a month or every month. These did not have bad smell at all. The Venerable Master was extraordinary in his cultivation and upholding of precepts.

Although the Venerable Master was more than one hundred and ten years old, his strength was immeasurable. A dharma master who used to dwell in Yun Men Monastery with the Venerable Master told people that once when they were opening the wild fields at Yun Men, they came across a rock too heavy for a few people to move. When the Master came, he told them to go away, and he single-handedly moved the big rock far away.

One day in 1957, upon returning from a trip, I saw the Master hand-carrying two big bundles of firewood, walking towards the kitchen. I asked, "Venerable Master, how come you are here moving the firewood?" Upon my question, the Master put down the firewood and went back to the kitchen. I went straight to kitchen to see Master Zi Xing who took care of collecting firewood. I told him what had happened. He said out of great surprise, "I cut three big bundles of firewood and carried one on my shoulder back to the kitchen,

leaving two by the roadside west of the thatched hut. Because the wood was really heavy, I could barely lift one bundle. It's amazing that the Venerable Master had so much strength, as to hand carry two bundles!" Later on I helped him weigh the wood that he carried home. That bundle alone weighed two hundred catty! (Note: 1 catty = $\frac{1}{2}$ kilogram) The Master's strength was immeasurable.

For cultivators, the tougher the environment, the more steadfast the dharma spirits. The Venerable Master often said: "Without enduring the bone piecing cold, how could there be fragrant greetings of the plum blossoms." Life in Yun Ju Mountain was very poor while work loads were heavy and work pace fast. Aside from farming, building the temple and dwellings, routine sitting meditation, as well as rituals at the hall, the dharma masters were assigned large area of waste land to open on a daily basis. What was not completed during the day continued after night fall until the task was completed. Sometime there were goods to be transported up the mountain. On moonlit nights, after sitting refreshing incense and four incenses, the masters still needed to go thirty mile down the mountain to carry goods. Upon returning, they rested for less than two hours, and soon it was morning recitations in the main hall. Right after morning recitations

and breakfast, they sat morning clap incense for half an hour and out they went, to work on the hillside at the sounds of clapping board. Back then, life was very fast paced, very busy, but the masters were steadfast in their dharma spirits.

In addition, during the night, the masters, two in a group, took turns on two-hour shifts to guard rice fields against wild boar attacks. There were many wild boars and tigers in the mountain. When rice flowered and neared ripeness, wild boars came in packs. At one wild boar's call, more than ten would come, wantonly eating up rice straws in the fields; a large rice field would disappear instantly. The Master, at his high age, insisted on taking part in our night shifts watching over the rice fields. Hai Deng Dharma Master, then the abbot, seeing how hard the Master worked, also came to participate in the watch shifts along with the monastic members.

In Yun Ju Mountain, the Master not only often gave dharma talks in public to the monastic assembly; moreover, he educated the public through his own deeds in all aspects of the particulars of day-to-day life. Looking back, we are deeply ashamed. Every act and move, every word and deed of the Good Advisor, are examples for us later generations.



金聖寺

一,二月份法會活動表 2011 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

一月份活動 Buddhist Events in January, 2011		
1 / 16, 23 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	1/ 2	觀音法門 (8:15AM ~ 2:30PM) The Gwan Yin Dharma Door
	1/ 9	地藏法會 (8:15AM ~ 4:00PM) Earth Store Recitation
	1/16,23	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/ 30	念佛共修法會 (8:15AM ~ 4:00PM) Dharma Assembly of Buddha Recitation
週二 Tuesday	1/11	釋迦牟尼佛成道日 (8:30AM ~ 10:20AM) Anniversary of Shakyamuni Buddha's Enlightenment
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance

二月份活動 Buddhist Events in February, 2011	日期 Date	地點
千佛懺法會 Thousand Buddhas Repentance Dharma Assembly	2 /3~5 8:30AM~ 4:00PM	金聖寺 (GSM)
藥師佛懺法會 Medicine Buddha Repentance	2 /6 週日 8:15AM~ 4:00PM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	2 /13,20 週日 8:15AM~ 11AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	2 /27 週日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

金聖寺

Dharma Realm Buddhist Association
Gold Sage Monastery
11455 Clayton Road, San Jose, CA 95127
Tel : (408) 923-7243 / Fax: (408) 923-1064
法界佛教總會網址: www.drba.org

NON-PROFIT ORG
U.S. POSTAGE
PAID
PERMIT # 34
SUNNYVALE, CA

淨除罪障 迎新春

Welcome the Spring by Purifying Our Negative Karma

金聖寺謹訂於春節期間舉行：

1. 千佛懺法會： 2月3~5日(星期四~六)，早上8時30分至下午4時。
2. 藥師佛懺法會： 2月6日(星期日)，早上8時15分至下午4時。
法會期間，可設消災延壽及超薦牌位，普利冥陽，離苦得樂。
歡迎共襄盛舉。

The Gold Sage Monastery will conducting

1. Thousand Buddhas Repentance Dharma Assembly on Feb. 3~5,
from 8:30 am to 4:00 pm.
2. Medicine Buddha Repentance on Feb. 6, 2011.
Set up Plaques for Lengthening Life and for the Rebirth are available.