



矽谷梵音

Pure Sound From Silicon Valley

2013年06月第206期 Issue 206, June, 2013

不經一番寒徹骨，
怎得梅花撲鼻香？

*If they hadn't endured the bone-chilling cold,
How could the plum blossoms smell so sweet?*



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.

人生必經的過程

The Inevitable Course of Life

宣公上人 開示 於一九八三年九月四日

Dharma Talk by the Venerable Master Hua A talk given during in September, 1983

每

個人一生要經過「生老病死」四大苦，任何人也逃不出這四種苦。除非你修道，了生脫死，那又另當別論，可是一般人都要受這四苦。

「生」的時候，好像兩山相夾，所以小孩出生時，首先要哭，表示苦的意思。生時，親友被生的境界所轉，大家來慶祝，雖然賀喜，其實是苦。

「老」的時候，眼睛花了，耳朵也聾了，牙齒也掉了，頭髮也白了。手腳不聽指揮，互相罷工，不能動彈，這也是很痛苦。

「病」的時快，四大失

調，互不合作，乃至臥床不能起。如果貧病交加，更是苦上加苦。那時候，心有餘而力不足，你說苦不苦？

到「死」的時候，其苦更無法表達，簡直如活牛剝皮，為兒女牽腸掛肚，被七情六欲所迷，還是放不下。其實「死」是人生必經的途徑，何必生時歡喜死時愁呢？可惜一般愚癡的人，打破這種執著。

我們現在要研究「生從何處來？死往何處去？」的問題。把它研究明白，就能出離三界，不受輪迴。

釋迦牟尼佛就為研究這個問題而出家修道，訪道六

年，苦修六年，沒有得到解決生死的方法。最後在菩提樹下靜坐四十九天，夜睹明星而悟道，徹底明白生命之輪——「十二因緣」。

今天為什麼說這些道理？因為我初到香港（一九四九年）時，最先皈依的弟子就是羅果明居士。她今年八十一歲，昨天早晨往生，使我有所感觸。她一生受環境壓迫，但是從不向環境投降，自己忍苦耐勞養育五個兒女，兒女都有相當的成就，羅果明居士也得以含笑於九泉之下，或者往生於極樂世界。

In the course of one's life, everyone must go through the four great sufferings of birth, old age, sickness and death. No one can escape these four kinds of suffering, unless they cultivate the Way and end birth and death. Then it's another story. But ordinary people all have to undergo these four sufferings.

Birth is like being sandwiched between two mountains. That's why the first thing babies do when they are delivered is cry. Crying indicates suffering. When there is a birth, relatives and friends are moved by the event and all come to celebrate. Although people think of birth as a cause for celebration, it's actually suffering.

In old age, the eyes become blurred, the ears grow deaf, teeth fall out, hair turns gray. The limbs are out of control; they go on strike and can't move. That state is very painful.

During sickness, the

four elements are imbalanced and uncooperative, sometimes to the point of causing one to be bedridden. If poverty is added to sickness, the suffering is aggravated. At that time, the spirit is willing but the flesh is weak. What do you say: Is that not suffering?

The agony of death is beyond words. It is as great as that of a cow being flayed alive. Deluded by the seven emotions and the six desires, you worry about the children and cannot let go of your attachments. Death is something we must go through. What need is there to rejoice at the time of birth and mourn at the time of death? Unfortunately, most people are too foolish to break through those attachments.

Where do we come from at birth, and where do we go to at death? We must investigate that question until we understand; then we can leave the Three Realms and avoid further transmigration.

Shakyamuni Buddha renounced his home in order

to pursue that question. For six years he sought the Way and undertook ascetic practices, yet he still found no solution to the problem of birth and death. Finally, he sat in meditation beneath the Bodhi tree for forty-nine days, saw a bright star one night and got enlightened. He thoroughly understood the wheel of life—the twelve causal conditions.

Why do I tell you this today? When I first arrived in Hong Kong in 1949, the first person who took refuge with me was Upasika Luo Guoming. This year she turned eighty-one years old. She passed away yesterday morning, and that brought some thoughts to my mind. All her life she was oppressed by circumstances, but she never gave up. She bore suffering and hardship patiently, and brought up five children. Her sons and daughters all have considerable achievement. Therefore, she ought to be able to rest in peace, or be reborn in the Land of Ultimate Bliss.

一切有為法，如夢幻泡影，
如露亦如電，應作如是觀。

——《金剛經》四句偈

*All things born of conditions are like dreams,
Like illusions, bubbles, and shadows;
Like dewdrops, like flashes of lightning;
Contemplate them in these ways.*

-----The verse from the Vajra Sutra,

佛法問答

Buddha-dharma Q and A (To be continued)

萬佛聖城方丈 恆律法師 開示

Dharma Talk by the CTTB Abbot Dharma Master Heng Lyu

袁華麗 英譯 / English Translation by Huali Yuan

問

：您可不可以教我們如何參禪，「念佛是誰」？

律法師：我想還是先把身和氣調好，心就容易靜下來了，這時你可以觀照，如果你是經常念佛的人，你可以觀照「念佛是誰」？當你佛號湧起的時候；如果你不是經常念佛的人，你可以觀照「現在在打坐的是誰？」「現在在觀照的是誰」？找到你的思想來源，溯本求源，那就是參禪。

問：怎樣才能活在當下？

律法師：我們的生命是無始無終的，每一個“當下”都是新生命的開始，如果我們能夠認知這一點的話，我

們就珍惜這個“當下”。我想還是用「身、受念處」來做比喻。我們之所以不能夠活在當下，是因為我們活在妄想中，要從妄想中出來，可以用剛剛講的身受心法，從調整身和受、呼吸，自然能把你從粗的妄想中拔出來；這時還有細的妄想，該用自己的法門來對治它，念佛的，就念佛，持咒就持咒，這樣子你的心跟法就結合在一起，你就能夠活在當下。

問：初學者如何理解“十二因緣”？

律法師：十二因緣講起來可大可小，不過，我想在這

裡特別講到就是「觸、受、愛、取」這幾個階段，為什麼呢？因為六根大家都有，那「觸」很重要，和受、愛、取，這幾個步驟是我們可以控制的。

為什麼“觸”很重要，因為我們可以選擇“觸”的，不是可以完全控制，但是可以選擇。就像我們今天來到佛堂，我們就選擇了一個善的環境，我們希望往生極樂世界，就是我們選擇“觸”，所以“觸”對我們來講是很重要的。

因為“觸”會引發我們的種識，所謂「種子起現行，現行熏種識」，我們的種子遇緣而起現行。所以怎

麼樣的“觸”會影響我們，這很重要。中國人講「近朱者赤，近墨者黑」，就是這個道理。我們上網看的是什麼？我們聽的音樂是什麼？這些都會影響我們的。

那有了“觸”以後就有“受”。“受”我們也可以選擇的，因為當下我們的身心有種種的受，身體有身體的受，心有心的受，如剛剛所講的，我們能夠從身念處和受念處調整的話，就可以專注我們的呼吸，讓我們的氣和心平，從“受”這方面來用功。

但是往往我們很難控制，有事情發生，過去的種識馬上都起來，一種“苦受”，這種苦受，馬上就引起“愛”緣。“愛”不是只有喜愛，愛跟恨其實是一樣的。

我們產生一種厭惡的感覺，厭惡產生兩種反應，一種是抵抗，我很生氣，因為「這種感受不是我想要的。」譬如有人罵我，或今

天麥克風很大聲，就覺得這種聲音很吵，聽到就覺得一種苦受，馬上就反感，這種反感的情緒就是——我很討厭，我生氣了，或者是我逃避，我不願意聽，我走了。這是對於“苦受”。

那“樂受”呢？如果「今天給我的這些是鈔票」的話，是樂受，「我很開心」，這是樂受。樂受是愛，不是恨，所以我們情緒上所啓發的，往往根據“受”來啓動我們的愛與恨。

「這種感覺很好，我喜歡。」下一步就變成“取”。“取”是怎麼取的？是我，認為我喜歡，我要。剛剛那個很糟，我不喜歡，我討厭，這“取”就出來了。“取”從本來“愛”的思想，跟你的“我相”結合在一起了，就變成執取了。那“執取”就有了，這個“種識”就下去了。

問：如何避免抑鬱在我們的日常生活當中？

律法師：我們會變成抑鬱，這問題用現在科學來講，就是我們腦子的化學成份不對，應該吃點什麼藥就可以調好了。

但是以佛法方面來講，是我們的種識，因為有太多負面的種子在我們的識田當中，所以遇到緣它就啓發，剛講到觸，如果觸的因緣是不好的話，種子所啓發的受是苦受，然後加上又不能控制自己的emotion的話，就會覺得長久以來很忿怒，然後你又不能夠抵抗，也沒辦法逃避，就變成抑鬱了。

以佛法來講，最好的方法我想建議的就是，你選擇一個好的環境，就是多來佛堂啊，清淨的環境，讓雜染的種識能夠放下來；再來我想就是有感恩心，感恩心能夠幫助我們把這些負面的種子給淨化。

問：有時在法會或特殊狀況，有瑞相呈現，這該如何看待？

律法師：《楞嚴經》不是

有講過嗎？你把它當做什麼事「不做聖解」，就是這樣。你如果把它當做「我有什麼境界」，那就很麻煩了。所以我們就把它當做很平常，沒有什麼，就是如此而已。

問：我在念咒或是念經的時候，經常是一個人，但總是感覺到，不曉得是神經過敏或是害怕，總覺得有人或是什麼東西站在我旁邊，但事實上沒有人，當我念地藏經的時候，也是會有這種特別的感應，請問為什麼會這樣子？應該怎麼樣去停止它呢？

律法師：在這世間上不管有形無形的，大家都在一起，能夠碰到都是有緣份，重要的是對有形無形，不論是人，是天，是魔，都是眾生，都像佛菩薩一樣，我們都要有慈悲心，有這種慈悲心，一切都會化爲吉祥如意。這是我們剛開始講的，慈悲是最好的生活的方式，也是最理想的。

Q*uestion:* *Could you teach us how to meditate? How to investigate the topic “Who is mindful of the Buddha?”*

DM Lyu: The same as what I just mentioned. First, you should adjust your body and Qi (breath) well, so your mind can easily calm down, and then you can start practicing contemplation. If you are used to reciting the Buddha’s name, then when the Buddha’s name arises in your mind, you can contemplate “who is mindful of the Buddha”. If usually you do not recite the Buddha’s name, you can contemplate on “Who is meditating?” “Who is contemplating?” Find the source of your thought, return to the root and then find the origin. This is meditation.

Q*uestion:* *How can we live in the moment?*

DM Lyu: Actually our life has no beginning or end. Every present moment is a beginning of new life. If we are able to know this then we should cherish being here and now. Take *the example of mindfulness, the body, feeling and thought* as a simple illustration. The reason we do not live in the present is that we live in deluded thoughts. If we want to pull ourselves out from such deluded thoughts, we can use the Dharma of mind, feeling and thought, which I just mentioned, to adjust our body, feeling and breath.

This way, naturally you will be pulled out from your coarse thoughts. For the remaining subtle thoughts, you should use your own dharma-door to counteract it. If your dharma-door is reciting the Buddha’s name, then you recite the Buddha’s name, if it is holding mantra, then you recite the mantra. By doing so, your mind will be united with the Dharma, and you are able to live in the present.

Q*uestion:* *How can we introduce the twelve causes and conditions to beginners so that they can understand?*

DM Lyu: It would be an endless lecture. The lecture on twelve causes and conditions can be long or short. But I will specifically focus on the stages of *contact, feeling, love and grasping*. Why? Because we all have six sense-faculties, contact becomes very important to us. That plus feeling, love and grasping are stages that we are able to control.

Why is contact very important? We can choose what to come into contact with. Although we cannot fully control this, still we can choose. For example, today by coming to Buddha Hall, we chose a wholesome environment. By wishing for rebirth in the Land of Ultimate Bliss, we are making a choice about the place of contact. In all, what we come into contact with is very important for us. Since contact can trigger the seeds of consciousness, it is said that

seeds manifest in actions, actions influence and nourish seeds of consciousness. Our seeds of conciseness will trigger actions upon encountering certain conditions; therefore contact will affect us, and it is important. A Chinese saying goes “*Those close to the red will turn red, those close to the ink will turn black*”, which talks about the same principle. What kind of webpage we browse on internet and what kind of music we listen to will affect us.

Feeling follows after contact and is subject to our choice too. Because right now our body and mind are experiencing all kinds of feelings. Body has the body’s feeling and mind has the mind’s feeling. Just as what I mentioned, if we can adjust to being mindful of body and feeling, we will be able to focus on our breath, which makes our breath gentle and mind peaceful, and allows us to work on the feeling.

However, usually this is hard to control. Whenever a state arrives, all the seeds of consciousness in the past will immediately manifest. In case of the feeling of suffering,

the condition for emotional love immediately arises. Love does not only mean like, it also means dislike as well. Love and hate are actually the same thing. When we give rise to a feeling of dislike, we generate two kinds of reaction, with one being opposite the other, “I am angry because this feeling is not what I want.” For example, if somebody scolded me today or the microphone is too loud, I will feel that the sound is very noisy and uncomfortable, so we become repulsed. The repulsive emotion is - “I hate this, I am angry, or I will escape and go away, since I do not want to hear this.” This is the reaction to the feeling of suffering.

You think “This kind of feeling is nice. I like it.” Then the next you do is grasping onto it. How? “I think I like it. I want it.” Wanting something is grasping. Rejecting what you don’t like is also grasping. Grasping starts from a thought of love which unites with the mark of self which then attaches and grasps. Whenever there is an attachment or grasping, the seed of consciousness is planted.

Question: *How do we avoid depression in our daily life?*

DM Lyu: In terms of science, the reason we get depressed is because malfunction of chemical ingredients, we will get well if we take some medicine.

However, from the perspective of Buddhadharma, it is because of the seeds of consciousness. Because there are too many negative seeds in the field of our consciousness, they will be triggered by conditions. If the cause and conditions of contact are not wholesome, the seeds being triggered will bring the feeling of suffering. Moreover, if we are unable to control our own emotions, we will feel angry for a long time and unable to resist. Since we find no way to escape this, we become depressed. From the perspective of Buddhadharma, the best method I would suggest is that you choose a wholesome environment. Since a pure environment will help you let go of the defiled seeds of consciousness, you could come to the Buddha Hall. Another method I would recommend is being grateful, since gratitude can help us purify

修行非一朝一夕之事，而是要念茲在茲；
朝於斯、夕於斯，年年月月都這樣修行。

Cultivation is not a one-day affair.

Rather, we must cultivate in thought after thought,
from morning to night, year after year and month after month.

—宣公上人 語錄/ by the Venerable Master Hua

the negative seeds.

Question: *Sometimes, there are auspicious signs or special states during a dharma assembly. How should we treat these occurrences?*

DM Lyu: In the *Surangama Sutra*, it says that “Do not take it as sagely.” This is all there is to it. If you take it as “I have some states”, then it will be trouble. Therefore we should treat it as ordinary, nothing special. That is all.

Question: *When I am reciting mantra or sutra by myself, maybe because I am too sensitive or fearful, I always felt that, somebody or something is standing by me, but actually there is nobody around me. When I recite the Earth Store Sutra, I can feel this. Why is that? How can I stop this feeling?*

DM Lyu: Whether we're visible or invisible beings, we all live together in this world. It is due to affinities that we meet. What is important is that we should be compassionate toward visible or invisible beings, humans, devas and demons. They are all living beings, like Buddhas and Bodhisattvas. If we have such a compassionate heart, everything will become auspicious as you wish. Just as what I mentioned before, compassion is the best lifestyle, and the ideal lifestyle.

Highlight of Cherishing Youth Day

——懷少節記趣

By: Jenny Tran / 劉玉芝
中譯: 袁華麗 / Huali Yuan



This year's youth day was on Sunday 4/28/13. I was one of the volunteers to provide food, so I came to prepare my food on Saturday (the day before). When I stepped in Golden Sage Monastery, I was amazed by the decorations. It was like Chinese New Year. Back in Vietnam, before the New Year, we always prepared by hanging up decorations and preparing big feast for our family. Same thing happened here at our temple. Everyone was so happy. In the kitchen, volunteers were cutting and washing vegetables. Outside the halls, volunteers were putting up tents and hanging decorations.

Everyone worked with a big smile on his/her face. I thought to myself that the youth day would be wonderful.

The next morning I came to the temple around 8am. To my surprise, a lot of volunteers were already there. At around 9am, children came and gathered in the Buddha hall to listen to dharma master's speech, watch the teaches-students group show, enjoy the children's song and Buddhist songs. What a magnificent group of children. They all looked very happy. I couldn't stay and watch the following events because I had to start cooking the food. After the meal offering ceremony,

everyone got in line to get food. There were so many different kinds of vegetarian food to choose from. We had BBQ, pizza, sushi, sandwiches, desserts, and more. Everything looked so delicious and smelled so good. I could smell the BBQ from afar.

After lunch, all the children were having fun with their games and activities. Firstly Allen led everybody join singing Buddhist songs, then the outdoor games started. There are total eight game stations, including reciting the Buddha's name, meditation, arts, turning the Dharma-wheel. These games were all entertaining and meaningful. One of the game stations was hosted by girl scouts, where they taught children to make paper flowers. The flower products will be donated to a nursing home and re-habitation center as Mother's day gifts. Besides having fun, children were able to serve the community out of kindness. They will earn a stamp for each game they participated in. After

collecting enough stamps, they will win prizes. You can hear the happy laughter of the children, and see the satisfying smiles of parents everywhere..

The plan for a whole year starts in Spring. The Venerable Master Hua advocated holding the annual Cherishing Youth Day in the spring, this carries a far-reaching significance. Children are the future pillars of the society. To ensure the stability of society and safety of people, it is necessary to start from education of children. Cherishing Youth Day is just one day, but it has planted roots of goodness in the hearts of the children, which in the future will be able to take root and grow, and lead the children step on the right path.

We are grateful to all the volunteers who worked hard for this festival, and to all the parents who brought their children to come and attend the activity, and especially to all the future masters of society who let everyone have a great day.

2013懷少節上週日(四月二十八日)舉行。我是香積組的義工之一，所以在禮拜六我就提前上山準備食物。當我踏進金聖寺時，我驚訝地發現寺廟被佈置得像在過中國農曆新年。在越南，過年前，我們也經常張燈結彩，準備和家人大聚餐。寺廟現在也是這樣。每個人都非常高興。在廚房裡，義工忙著切菜洗菜。大殿外，義工忙著搭建帳篷和掛裝飾品。每個人的臉上都洋溢著笑容。我想，懷少節一定很棒。

第二天早上，我八點左右就到寺廟。出乎意料，很多義工已經到了。陸陸續續小朋友也來了，九時開始他們都聚集到佛殿內聽法師開示，看師生話劇表演，聽兒歌、佛曲演唱...，這麼多孩子在一起，多麼壯觀的場面，孩子們看起來都很開心，我沒時間留下來欣賞接下來的節目，因為我得開始烹飪食物。上供儀式後，每





個人排隊拿食物。有這麼豐富多樣的素食可供選擇。燒烤、比薩餅、壽司、三明治，甜點和更多…，樣樣都是色香俱全，我遠遠就可以聞到燒烤誘人的香味。

午餐後，所有孩子很有興致地參與玩樂遊戲和活動。首先由Allen帶領大家合唱佛曲，然後就開始進行戶外遊戲，除了念佛、打坐、還有美勞、轉法輪等八個遊戲項目，和三項體能遊戲，每個遊戲除了有趣，也極富有教育作用；其中有一攤位由女童子軍所組成，教

小朋友做紙花，把當日成品，用來捐贈給一家老人院，做母親節禮物，孩子們除了參與有趣的活動，同時也發出善心為社團服務。每參與一項活動，他們就贏得一個圖印，努力收集到足夠的印章，就可以贏取獎品，所以到處可聽到孩子的歡樂聲，父母滿足愉快的笑容。



一年之計在於春，宣公上人提倡在每年春季舉行懷少節，是有它深遠的意義，孩子是國家社會未來的棟樑，要社會安定百姓平安，就要從教育孩童做起，懷少節雖只短短一天，但已經在孩子們內心深處種下善根，日後必能萌芽成長，帶領孩子步上正道。

感恩所有為籌備懷少節而努力付出的義工們，也感恩所有帶孩子來參加懷少節的家長們，更感恩我們這些未來的主人翁，讓大家享有美好的一天。





金聖寺

六、七月份法會活動表 2013 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

六月份活動 Buddhist Events in June, 2013		
週日 Sunday	6 / 2	念佛共修法會 (8:15am ~4:00pm) Dharma Assembly of Buddha Recitation
	6/ 9~30	華嚴法會 6/ 9 ~15, 23, 30 (8:15AM~ afternoon) Avatamsaka Sutra Recitation 6/17~29 (Starting from 1:00PM)
週六 Saturday	6 / 1	長青佛學班 (2:00PM~ 4:30PM) Elders' Dharma Study Group
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

宣公上人涅槃十八週年紀念法會 18th Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月13日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 13.	6/16 週日	萬佛聖城 (CTTB)
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七月份活動 Buddhist Events in July, 2013	日期 Date	地點
長青佛學班 Elders' Dharma Study Group	7/ 6 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
佛學基礎講座 Introduction to the basic of Buddhism	7/ 7 週日 9:00AM ~11:00AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	7/ 14 週日 8:15AM ~4:00PM	
觀音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment	7/ 26 週五 starting from 8:30 AM	
觀音法門 The Guan Yin Dharma Door	7/ 28 週日 8:15AM ~2:30PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於7月 18日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before July, 18	7 / 21 週日	萬佛聖城 (CTTB)
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金聖寺

Dharma Realm Buddhist Association

Gold Sage Monastery

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法界佛教總會網址: www.drba.org

website: <http://drbachinese.org/branch/GSM>

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暑期懷少班開始報名

Gold Sage Monastery Summer Sunday School Registration

趁這炎炎夏日，帶孩子到這清淨的道場，來探索人生的真諦，讓孩子懂得孝順、友愛、慈悲、感恩等美德。

請不要讓時間空過，把握孩子成長的時段，早日讓他們認識佛法的奧妙吧！

On this hot summer day , bring your children to this peaceful dharma place to explore the meaning of life and to learn the virtues of filial obedience, love, compassion, and gratitude.

Don't let time pass by in vain, take full advantage of their shaping period, so that they experience the wonderfulness of Buddha dharma.

上課日期：2013年7月7日~8月11日

星期日早上9~11時

學員年齡：3~17歲

費用：\$20元

Time : Sunday 9:00AM – 11:00AM,

July 7 to Aug. 11, 2013

Age : 3-17 years old

Fee : \$ 20