



矽谷梵音

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禮拜千佛

迎新春

Welcome New Year by bowing to one thousand Buddhas

千佛懺法會

Thousand Buddhas
Repentance

Feb. 12~14, 2010,
the Lunar New Year



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.

衆生無邊誓願度

Living Beings Are Boundless I Vow to Save Them All

我們能忍心讓他們痛苦，不設法令他們快樂嗎？
How can we bear to let them suffer, and not find a way to bring them happiness?

— 宣公上人 開示
By the Venerable Master Hua

菩薩畏因，眾生畏果，因、果這兩個字，不但我們眾生逃不了，甚至於連佛、菩薩也不能避免的，只因菩薩的眼光遠大，所以不造惡因，而受的也是樂果，可是眾生卻眼光如豆，只為目前打算，常種惡因，所以也常吃苦果。

所謂「多栽桃李少栽荊」。多種善因，無疑地就是替自己預備了錦繡的前程，假若只顧目前，多行不義，不種善因，那麼無疑地也是替自己的前途預備了荊棘的途徑。

什麼是錦繡前程呢？「遙指西方落日邊」，「從是西方。過十萬億佛土。有世界名曰極樂。」

什麼是荊棘前程呢？啊！「地獄無門苦自招」，在極樂世界裏，黃金為地，七寶為

池，天樂風飄處處聞，事事無不稱心滿意，還可以見聞佛法，速成佛道；然而在地獄裏呢？刀山、油鑊、劍樹、洪爐，就是最好的伴侶了。

對於選擇前程，眾生是絕對自由的。若是志在西方，發願要往生淨土的話，那麼要精勤念佛菩薩的名號便可以了；若是歡喜地獄，更簡單，行惡事就墮地獄，這是必然的。可是我敢肯定地說一句，沒有人寧願下地獄，而不願往生西方極樂世界的。除非他不信有地獄和有極樂，除非他不知道有痛苦的地獄和極樂的淨土。

對於「斷善根、少信心」的人，我們是沒有辦法度的；可是對於「不知道」的人，我們卻應該生出一種慈悲的心。外道的人常說：「天國近了，天國是你們的」。我們信佛的

人，也應該為法忘軀，奔走跋涉，對自己的親友們，說說念菩薩的功德，和極樂世界的好處。「極樂世界是眾生的」，若是你能常常說這種道理，那麼你就是一個大道心的菩薩了，和菩薩一樣行徑的人，就是不退菩薩為伴侶了。

所以，我們不但自己要念菩薩，也應常常勸別人也念菩薩，這樣，才可以說得上是一個佛教徒，才可以說是不忘皈依時所發的四宏誓願，所謂「獨樂樂，不如眾樂樂」。一切眾生，皆有佛性，對於具有相同佛性，與自己無分別的眾生，我們能忍心讓他們痛苦，不設法令他們快樂嗎？

「有志者，事竟成」，眾生雖然難度，可是我們信佛的人，二六時中，切記不要忘了度眾生。

Bodhisattvas fear causes; living beings fear effects. It is not only living beings who cannot escape cause and effect; even the Buddhas and Bodhisattvas cannot avoid them. However, because Bodhisattvas have far-ranging vision, they avoid creating bad causes and only receive joyful rewards. Living beings, on the other hand, are very short-sighted. Seeing only what's in front of them, they often plant evil causes, and so they must often suffer the bitter retribution.

It is said, "Plant more peach and plum trees, and fewer thorn bushes." By planting more good causes, you will undoubtedly be laying out a golden future for yourself. But if you only see the present, and you engage in lots of immoral practices and plant no good causes, you will doubtlessly be preparing a thorny path to travel in the future.

What is the golden future? "Point to the distant setting sun in the West." "To the west of here, passing a hundred thousand million Buddha-lands, is a land called Ultimate Bliss."

What is the thorny future? "Hell has no gates; you bring suffering upon yourself." In the Land of Ultimate Bliss, the ground is made of gold and the pools are filled with the seven gems. Celestial music is carried by the breeze and heard everywhere, and everything goes according to

your wishes. You can also see the Buddha, hear the Dharma, and quickly accomplish Buddhahood. What about the hells? Your best companions there are the Mountain of Knives, the Oil Cauldron, the Tree of Swords, and the Great Furnace.

Living beings are absolutely free to choose their own future. If you wish to be born in the West and you make a vow to that effect, you can accomplish it by vigorously reciting the names of the Buddhas and Bodhisattvas. If you prefer the hells, it's even easier--just do evil deeds and you'll fall into the hells for sure. But I can assure you of one thing: no one would prefer falling into the hells to being reborn in the Land of Ultimate Bliss. That is, unless he doesn't believe in the hells and the Land of Ultimate Bliss, or he doesn't know that the hells are misery and the Pure Land is blissful.

If people have cut off their good roots or have little faith, there is no way for us to save them. But if it's a matter of not knowing, we should be compassionate. Other religions often say, "The Kingdom of Heaven is near. The Kingdom of Heaven belongs to you." We of the Buddhist faith should also forget our bodies for the sake of the Dharma, and hasten to tell our friends and relatives about the merit and virtue of reciting the

Bodhisattva's name, and the benefits of the Land of Ultimate Bliss. "The Land of Ultimate Bliss belongs to living beings." If you constantly proclaim this kind of principle, you are truly a Bodhisattva with a great mind for the Way. Those who walk the same path as the Bodhisattvas will have irreversible Bodhisattvas as their companions.

Therefore, we should recite the Bodhisattva's name ourselves, and frequently urge others to recite it as well. Then we can be considered Buddhist disciples, and we can say we haven't forgotten the Four Vast Vows we made when we took refuge. It's said, "Solitary happiness is not as good as happiness shared with everyone." Since all living beings have the same Buddha-nature and are no different from us in that respect, how can we bear to let them suffer, and not find a way to bring them happiness?

"Where there's a will, there's a way." Although living beings are hard to save, we who are Buddhists must never forget to save living beings.



自性裡頭的大寶藏 (二)

A Great Treasure in Your Nature (2)

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



今天我們聽到誌公禪師跟梁武帝的故事，我也講一個故事給你們聽。

梁武帝有一次去打獵，他找到一個五百年的老古錐，有一個打坐的人已經入定了五百年，那麼就如獲至寶的把他請回來，誌公禪師常常到梁武帝的皇宮進出，梁武帝就要考驗考驗兩個人的功夫，他很好奇，就請兩位修道人一起去入浴，請他們入浴呢就叫很多宮女在身邊侍候著，那些宮女在浴室裡頭裸身侍候，結果呢？這五百年的老古錐 就在那裡打坐，把眼睛閉起來，不動，但是誌公禪師呢？還是在那裡談笑風生，在那裡很自在的，後來那老古錐實在忍不住就把宮女推開，趕快跑了，所以誌公禪師的功夫真的是爐火純青，但這爐火純青的功夫不是說一天兩天，也不是說拜一個懺，一個禮拜就能夠真正的把我們的心裡洗乾淨。為什麼誌公禪

師能夠這樣子如如不動呢？因為他心裡頭已經沒有什麼喜歡或者不喜歡。當我們在修行的時候，我們一定要做一個樣子，那是不行的，不能夠騙人，這個老古錐，老禪和子，他坐了五百年，他真正的病根還沒有拔掉，我常常覺得修行最難的就是這個，因為多生多劫在我們的自性裡面，這個貪瞋癡，在我們的自性裡面那麼深，所以我們要怎樣把它拔除？就是在每一個境界現前的時候來看，今天是不是哪一個食物把我騙走了？今天是不是哪一個人說的話把我騙走了？今天是不是一個什麼樣子呢又讓我開心了？又讓我傷心了？這些東西我們都要慢慢的，一定要用功夫，你不能夠騙人，你也不能夠騙自己，你就是要對你自己老老實實的，把心裡頭的一切一切都要空掉，一切一切都空掉的意思就是變成一心，就是一味，就是一聲，就

是一香，所以它都是一個，沒有好，沒有壞，沒有喜歡不喜歡，沒有要或是不要，都可以，都可以就是一心，當你能夠一心的時候，你念佛就是一心，你坐禪也是一心，你拜懺也是一心，你做什麼都是一心了。

問：法師剛剛講靈光獨耀是什麼意思？

答：靈光獨耀— 是形容它的功用是不假根也不假塵，然後他就能夠知道。我再給你們舉個例子，譬如你現在在聖荷西，你不須要打電話，你就可以知道你想要知道的某個地方某個人，譬如說你的兒子、女兒在紐約，或者在非州，還是在臺灣，還是在馬來西亞，在幹什麼，在做什麼事情，你不須要他打電話給你，你就會知道了，這叫靈光獨耀。就是你不用去作觀，你就這麼動念，現在他在幹什麼？你就會知道他在幹什麼，這是靈光獨耀。我

第一次接觸上人的時候，我就發現，你不用跟他報告，他什麼都知道；自從我跟著上人出家，向來都知道我們弟子都是透明的，你講什麼話？你想他是怎麼樣？他全部都知道。

如果我們能夠悟到這個空如來藏性，在這真空裡頭就會生出妙有，我還要跟大家講的就是，在我的身邊，在我的師兄弟身上，在上人的身上就看到，當一個人開始把自己的注意力放在自性上，讓自性來起用，而不靠外緣的時候，時時刻刻這個修行人都是非常快樂的，而且力量也是不可思議的。

問：您提到：楞嚴經裡面提到自性有三個特性，您說第一個是空。

答：第二個是不空，第三個是空不空。

空不空就是中道了義。就是說我們的自性裡頭什麼都沒有，可是，沒有裡頭有無限的可能，這就是真空。像我們說虛空，虛空它空，可是什麼東西都可以在這空裡面出現，那是因緣，因緣所生它不實在，但是這個空跟這個色可以同時並存，就在這個色裡面就有這個空，那這個空也沒有離開這個

色，這是佛教講的中道了義。世間的任何事情，都可以用這個中道了義來解釋，它不是兩邊的法，它就是在兩邊裡面，它是平衡的，沒有偏哪一邊。

講到懺文我就想到今天早上誦的懺文非常好，因為我們息攀緣，怎麼樣能夠息攀緣呢？第六卷這些文字都很清楚。因為我們都有佛性，我們應該很自在，很快樂的，但是我們有很多的障，雖然這個title叫解冤釋結，但是到第六卷快要結束會講，我們不見佛障，不聞法障，不發菩提心障，然後不能夠怎麼樣怎麼樣，很多很多的障，都是因為這些障礙，讓我們修行很困難的。那如果我們能夠把這個懺文好好的唸一下，你沒有這些障的時候，你根本不須要善知識來提拔你，來加持你，你就是自在的，你就是解脫的，你就是慈悲的，你就是喜捨，你就是大無畏，你就是神通妙用的，這種種，都在裡邊。今天早上的懺文個人是非常喜歡的。

你們大家都坐累了吧？我再送你們兩個字，修行最簡單的，我要提醒你們，在我們修行當中，在我們生活裡頭，要常常把“孝順”這兩個字掛在心

裡頭。「孝」是什麼，在法上來講，我們就是要如理作意觀察。對一切人、一切事，我們都要如理作意觀察。觀察這一切一切都是從佛性裡面來，觀察我們有佛性，跟我們一起作事，跟我們接觸的人，他也有佛性，那麼，不管你做什麼，你都要知道，你就是要這樣去觀察。

那這「順」呢？種種階位都要證入，證入這個階位無背，沒有乖背，沒有忤逆，我們成佛一定要經過十信，十住，十行，十迴向，四加行，十地，等覺妙覺，所以到了菩薩階位，五十五位，總而言之，從凡夫地到成佛，它一個一個階位你都要證入，證入的時候是沒有違背的；那我們凡夫呢？我們凡夫都是用我們的分別心，我們的煩惱心，這個是我喜歡的，那個是我不喜歡的，這個不用修，那個要修，這個人要度，那個人不用度，不能夠無分別。

所以你怎麼樣做到順呢？就是你不喜歡的你也要修，這個你不喜歡跟他講話，不喜歡看的人，你也要耐煩，你也要看他，沒有一點點自己的意思，那你就能夠順。講那麼多

法很難記住，今天我就送你們這兩個字，你不論在什麼情況之下，你就用「孝順」這兩個字，你就能夠度過難關。即使是順意的關也不要太得意，太張狂，就是要如理觀察，今天你很順利，是因為你往昔所做的好事，所以今天你很順，你能夠這樣觀察，你就能夠常常隨佛去學，常常禮敬你身邊的未來佛，稱讚你身邊的未來佛，即使她是母夜叉啊，還是閻惜姣啊？你還是可以稱讚，你還是可以禮敬，你還是可以廣修供養，這個普賢菩薩的十大願王不是普賢菩薩的專利，它是教我們在日常生活裡頭怎麼樣用，所以你這個請佛住世，這個佛在哪裡？在你心裡，你的心裡沒有佛，你沒有佛心，你也不能夠成佛的。

問：識心到底離真如有多遠？

答：這是個好題目來結束今天的結法緣。

所以在我們迷的時候，我們就在用我們的識心，那是一個很淺的一個部份，當我們悟的時候，就是悟到我們的佛心自性，所以它不是兩個東西，心包萬法，就是我們的心生出一切的法，一切的法都沒有離開我們的心。我們為什麼會有

這個問題：真的一切都是從我們的心裡頭出來的嗎？是因為我們不認識自己的心，不會用我們的心，所以我們會有這個問題。當我們的心清淨了，沒有任何的分別，沒有任何的執著的時候呢，你的清淨心就能夠創造一切，比如你想要造一個什麼樣的寺廟，讓什麼樣的人來跟你共修，你想要造什麼樣的家族，跟什麼人一起來修行，你想要辦什麼樣的學校，什麼樣的老師，什麼樣的學生來，都能夠成就。

當然，當我們不明心不見性，我們的這一切一切只能任由業力牽引。二元分別在我們的識心裡面，我們識心一直在分別計度，當我們沒有分別的時候，它就是那個一真，就是我剛講的那個一味，就是那個一音。

當你們真的了解佛法以後，你們都可以成佛，都可以成菩薩，還有很多佛經裡面的神通妙用，還有很多很多好東西在自性裡等著你，現在我們一天到晚吃飯已經覺得生活很多采多姿了，如果你知道在清淨的自性裡頭還有一個多大的寶藏等待著你去開發，你能不精進嗎？

Today we heard a story of Chan Master Zhi Gong and Emperor Liang. I'll tell another story about them.

Once Emperor Liang went hunting and found a 500 year old meditator. This person had sat in meditation for five hundred years. Thinking he had hit the jackpot, the Emperor invited him back to the palace. Chan Master Zhi Gong came to the palace often. The Emperor was curious about whose skill was better and gave them a test. He invited the two cultivators to take a bath. Many maids in the nude were sent to attend upon them. This 500 year old meditator started to sit in meditation, closing his eyes and remaining still. The Chan Master was still talking in a jovial mood, totally at ease. Later, the old meditator couldn't stand it anymore, so he pushed the maids away and quickly ran out. Chan Master Zhi Gong had the real skill. This skill does not come in one or two days. Do not expect that by bowing in repentance for a week, your mind will be cleansed. How could Chan Master Zhi Gong remain unmoved? He simply had no likes or dislikes. It does not work in cultivation to insist on a fixed way of doing things.

We cannot cheat others. This old meditator, who had sat for five hundred years, had not uprooted the source of illness. I feel this is the most difficult part in cultivation. For

many lives and eons, lust, hatred and delusion have been deep in our nature. How should we dig them up? We have to examine ourselves in each state that manifests: Has a dish tempted me? Was I taken in by someone's words? Did I have a grand or agonizing time because of something? We have to apply effort honestly to empty every one of them. You cannot cheat others or yourself. When you empty them all from your mind, it means your mind become a single thought, a single taste, a single sound, a single fragrance. It is one: free of good or bad, likes or dislikes, wanting to have or not. Everything is okay. When everything is okay, you attain single-mindedness in reciting the Buddha's name, in chan meditation, in bowing in repentance, and in whatever you do.

Q: *What does it mean to say our nature is not dependent upon anything?*

A: Our nature does not depend upon sense organs or sense objects, and it has awareness. I'll give you an example. You are in San Jose. Without needing to make a call, you can know what someone is doing somewhere else, say your children are in New York, or Africa, or Taiwan or Malaysia. They do not need to call you; you will just know what they are doing. There's no need to contemplate. As soon as you think, "What are they doing?"

you will know. That's due to our independent nature. The first time I met with the Venerable Master, I found that he knew everything without needing to be informed by others. Since I became his monastic disciple, I have realized that every one of us is transparent. The Venerable Master would know what you said and what you thought about him.

If we could realize the empty Matrix of the Thus Come One, wonderful existence would come into being from this genuine emptiness. I've noticed this in my fellow sisters and the Venerable Master, that when someone starts paying attention to the inherent nature and lets the nature function, not relying on external conditions, this cultivator is always joyous, and the strength is inconceivable.

Q: *You mentioned that there were three characteristics of the inherent nature in the Shurangama Sutra. You said the first one.*

A: The second is 'not empty' and the third is 'empty and yet not empty.'

The empty and yet not empty is the middle way. In our inherent nature, there is nothing and from the nothingness there are infinite possibilities. For example, space is empty and yet all phenomena may appear in it depending on conditions. Those phenomena are not real; however, emptiness and forms can coexist.

Right within the form, there is emptiness; and emptiness is not apart from form. This is the middle way. Everything can be explained by the primary principle of the Middle Way. There is no duality, or rather, there is a balance between the two sides. There is no leaning to either side.

Someone was speaking about the repentance text, which reminds me of the text we read this morning. We talked about how to stop the seeking mind. How do we do it? It's very clear in the sixth roll. We all have the Buddha nature, so we should be at ease and joyful; however, we have many obstacles. The title of this roll is "Untie the bonds with your enemies." Near the end of the roll, it says we have the obstacles of not seeing the Buddha, not hearing the Dharma, not bringing forth the Bodhi resolve and many other obstacles. Because of these obstacles, our cultivation becomes difficult. If you can read the repentance text well, without the obstacles, you don't need a good and wise friend to promote you or bless you; you will be at ease, liberated, compassionate, joyful, and giving. You will have great fearlessness. All the spiritual powers and many other things are within. Personally, I like the text we read this morning very much.

Are you all tired of sitting? I have another two words for

you. Let me remind you of this simple practice: keep filial compliance in your mind all the time. In terms of Dharma, being filial means correctly reflecting on and contemplating all people and matters. Contemplate that everything arises from the Buddha nature, that we all have the Buddha nature, including those working and interacting with us. No matter what you do, you should know it's from the Buddha nature. Contemplate this way for everything.

What is compliance? It means realizing and entering all the stages of bodhisattvas without abandoning any. To become a Buddha, we have to go through a total of 55 stages: the Ten Faiths, Ten Dwellings, Ten Practices, Ten Transferences, Ten Grounds, Four Wondrous and Perfect Additional Practices, Equal Enlightenment and Wonderful Enlightenment. In evolving from an ordinary person to a Buddha, you have to realize them all without any abandonment. We ordinary people make distinctions and talk about likes and dislikes. I don't want to cultivate this; I want to cultivate that. I am going to liberate this person but not that one. We are unable to stop making distinctions.

How can you be compliant? Cultivate what you don't like to cultivate. When you see someone you don't feel like talking with or seeing, regard him patiently

without personal opinions. It's hard to remember many dharmas, so I only offer these two words to you. In any circumstances, if you practice filial compliance, you will be able to pass the test. Even if you do well, don't be too pleased or too wild and arrogant. Remember to contemplate properly. Everything goes smoothly for you because you have done good deeds. Contemplate this way, and you will be able to follow what a Buddha does, respect and praise the future Buddhas around you; even if they are yakshas or ferocious people, you can still praise and respect them. The Ten Great Vows are not patented by Universal Worthy Bodhisattva. They teach us to practice in our daily life. For example, how can you request the Buddha to dwell in the world? Where is the Buddha? It's within. If there is no Buddha within and you don't have a Buddha mind, how can you ever become a Buddha?

Q: *Is the consciousness apart from our true mind?*

A: How far is the consciousness from the True Suchness? This will be a good conclusion for my talk.

Being deluded, we are using the consciousness which is a very shallow part of the mind; we are awakened when we realize the Buddha mind. It is not two things. The mind contains the myriad phenomena; the myriad

phenomena arise from the mind. All dharmas are not separated from the mind. Why do you have the question: Is it really the case that everything comes from the mind? It's because you don't recognize your mind and are not able to use it. When your mind is clear, free of distinctions and clinging, your pure mind can create everything. Say you wish to build a certain monastery, a certain type of family, or a particular school, and you want certain kinds of people to come to cultivate with you, or certain types of teachers and students to come, you might fulfill all your wishes. Of course, when we fail to see the mind and realize the nature, everything will be created by our karma.

We have all kinds of dualistic views in our consciousness; we are constantly calculating. When we are able to stop calculating, there is the one Trueness, the single flavor, the single sound I talked about earlier. If you really understand the Buddhadharmas, you can all become Buddhas, Bodhisattvas. There are many spiritual penetrations and other wondrous qualities in your inherent nature waiting for you to explore. Now we already feel our life is full because we get to eat several times a day, we feel life is colorful. If you know that there is a great treasure in your nature waiting for you to discover, how could you not be vigorous?

[illegible]

學佛心得分享

Reflection on learning Buddhism

By Nancy Fung

感恩佛菩薩和宣公上人的慈悲，教導我們做人的基本道理。在過去不景氣的一年裡，我的工作和生活都面臨考驗，但是，我依著佛陀和上人的教誨，因而讓我從困難走向順利，從黑暗走向光明。

在我學佛過程中，最重要的是實踐，宣公上人的教導是我生活的準則，他說：「我們可以騙得了人，可是騙不了佛菩薩和鬼神。」上人教導我們要以身作則來弘揚佛法，行住坐臥要有威儀，要守五戒，要用「慈悲喜捨」四無量心來度化眾生；要用不爭，不貪，不求，不自私，不自利，不妄語這六大宗旨來律己。

上人的句句法語，成了我生活的指標，我用“堅信、努力”來鼓勵自己。當我在生活或

工作上遇到困難時，我就把手上的工作放下，去讀經書，心裡的煩悶自然就會消失，頭腦也就清醒了。我不斷的去修正自己的行爲，堅持對佛法的信心，不做任何損害別人利益的事，也不去計較別人知不知道自己有什麼事情。

在我的生活上曾經有這樣一個經歷，我接受了一項工作，去國外做一個商業投資的評估，我在審查的過程中，發現當中有虛報，並且有私分投資利益的情況，我誠懇的，婉轉的向當事公司解釋，告訴他們不能欺騙人，他們果真接受我的意見。

有一次，我在國外做另外一個投資項目，介紹人認為我代表的公司傭金付給他們不理想，恐嚇我不能走出這個國

家，並把我與朋友在那裡的另外投資項目全部中斷，讓我損失了全部的個人投資。當時在他們的恐嚇中，我堅持每天念經，後來我順利回到美國。雖然損失了一些個人資產，但因為我對工作態度所持的責任，換來了更多的信任和工作機會。

所以我深深感覺到，佛經是教我們做人的道理，律己的準繩。師父上人的開示是指標，他用深入淺出，易懂的道理，來解釋我們不懂的地方，我們要努力學習。我很喜歡師父上人這句真言

念念真誠念念通

默默感應默默中

我希望與大家共勉，在新的一年里得到更多的心得，更大的進步，祝大家新年快樂。

We're grateful to the Kindness of Buddha and Bodhisattvas, as well as Master Hua for teaching us to understand the foundation for being a person. The past year of recession has been much difficult for my job and life. However, I acted in accordance with Buddha's and Master Hua's guidelines to get through darkness to the light, making my life easier.

My learning reflection was: the most important thing in learning Buddhism is practice; Master Hua's teaching is the guidelines of my daily life. Master Hua told us: You might be able to fool people, but you cannot fool the spirits, Buddha, or Bodhisattvas. He taught us that we should propagate the Dharma by setting an example with our own conduct; by observing the four great deportments; upholding the five precepts; and using the Four Unlimited Minds of kindness, compassion, joy and giving to rescue living beings. We should discipline ourselves by the means of the Six Guiding

Principles of not fighting, not being greedy, not seeking, not being selfish, not pursuing self-benefit, and not lying.

I use Master Hu's teaching as my guidelines of life. I try my best to cultivate diligently. When I encountered difficulty in my work or life, instead of keep on working, I read sutra, and my mind become clear and the affliction disappear. I correct my behavior continuously. I have profound believe in Dharma. I won't do anything that hurts others and I don't care whether other people know what good deed I have done.

I would like share an experience I had. I accepted a job that I have to review a commercial investment in another country, I found out that the number is not right, and there is some fraud in profit sharing. I pointed out the situation to them sincerely and told them that it is not right to cheat others; at the end they accepted my opinion. There is another case that I was doing another investment review oversea. The agent thought the

company I represented did not give him reasonable commission. He threatened me that I could not leave the country safely, and cut off other investment that I shared with my friend, made me lose all my personal investment. At that time, I insist on my daily sutra reading, and I came back to United State safely. Although I lost some money, my responsible attitude earned me more trust and opportunity.

I deeply believe that sutra is teaching us how to behave, and it is the guideline of self discipline. Master Hua wisely used simply word to help us understand the profound theory. We should learn diligently. I like very much following verse that Master Hua said

**When every thought is sincere,
every thought penetrates;
In silence, responses are quietly
received.**

I would like to cultivate with all Dharma friends to progress more in the coming year. Wish everyone a happy Chinese New Year.

菩提大道直又直 不可彎曲莫倖致 真心求法必感應 假意因循浪費時
勇猛精進忍弗退 布施持戒修智宜 有日完成波羅蜜 十方諸佛會蓮池

*The Great Bodhi Way is straight as can be.
Don't let yourself get sidetracked or try to find a shortcut.
If you seek the Dharma with a true heart, there's sure to be a response.
If you are insincere and negligent, you're just wasting time.
Advance vigorously, be patient, and don't retreat!
Practice giving, uphold the precepts, and cultivate wisdom.
One day you will complete the journey to the other shore
And join the Buddhas of the ten directions at the lotus pool.*



金聖寺

二、三月份法會活動表2010年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February , 2010		
2 / 7,21 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	2 / 7, 21	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
	2 / 12~14	千佛懺法會 (8:15AM ~ 4:00PM) Thousand Buddhas Repentance Dharma Assembly
	2 / 28	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
週日 (SUN.)	2 / 14	長青學佛班 (8:30 AM ~ 1:00 PM) Elders' Dharma Study Group
週六 (SAT.)	2 / 27	一日禪 (8:00 AM ~ 3:45 PM) One Day Meditation
每日 1 pm		大悲懺法會 (法會期間除外) Great Compassion Repentance

三月份活動 Buddhist Events in March, 2010	日期 Date	地 點
長青學佛班 Elders' Dharma Study Group	3/6 週日 2:00PM~ 4:30PM	金聖寺 (GSM)
金光明最勝王經講座	3/7, 21 週日 9AM~ 11AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	3/14 週日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於3月25日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.	3/28 週日	萬佛聖城 (CTTB)
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金聖寺

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我們都是一家人

在新的一年，祝您法喜充滿，福慧綿延！

We are all a family

*In the new year, may you Always be joyful of the Buddha dharma.
May you achieve countless blessing and wisdom.*

BY: 妙忍

I am a Vietnamese Buddhist disciple who knows nothing about Chinese language. When I came to Gold Sage Monastery, I was surprised to find out that everyone is so friendly to each other, regardless of the person's race, language, or new to the temple. Everyone helps each other and cultivates together. I sincerely appreciate all the Dharma Masters.

我是越南佛弟子，完全不懂中文，但是當我來到金聖寺，我很驚訝地感覺到，大家都和合，相親相愛，不分新舊，種族，語言，只是互相幫助，一起在道上修習。我很誠心的感恩各位法師和佛友。

BY: 曹雪萍

I am very lucky to come to Master Hu's way place to learn Buddhism and be able to have some premonition. Now I try to cultivate by following the Master's six guiding principles of not fighting, not being greedy, not seeking, not being selfish, not pursuing self-benefit, and not lying. I feel peaceful to have my mind and body immersed in the joy of dharma every time when I come to GSM.

我很幸運遇到宣化上人的道場來修習佛法，也得到一些感應。我現在盡力跟上人的六大宗旨修行：不爭，不貪，不求，不自私，不自利，不妄語。每次到金聖寺我都感受到法喜充滿，身心安樂。

BY: 王氏嬌鸞(Lisa)

My two sons and I had an opportunity to come to GSM. My youngest son, Kenny, had a vow to be vegetarian three weeks later. I am very grateful to Master Hu's helping us to understand Buddhism; this is the Master's compassion for all living beings. We feel peaceful and immersed in the joy of dharma whenever we come to this way place to learn Buddhist dharma with Dharma Masters and all the dharma friends.

我與兩個兒子有因緣到金聖寺，三個星期後，我的小兒子Kenny就發願吃素了，我很感恩上人幫助我