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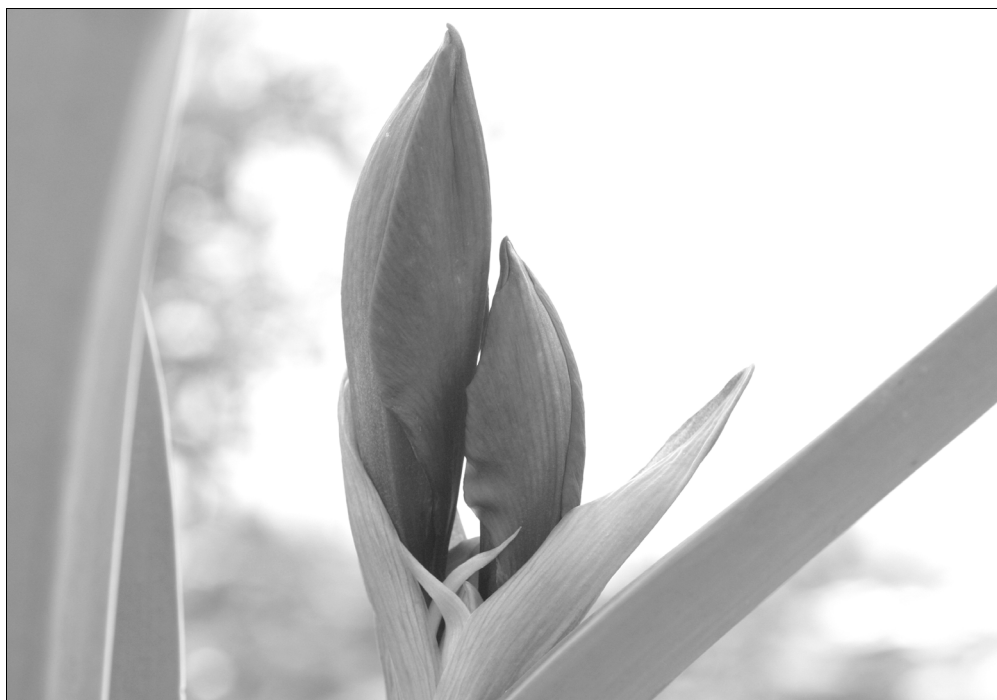
2015 年 02 月第 226 期 Issue 226, February, 2015

有了貪心的念頭，便起了化學作用，
將清淨的水變成穢水，
不能利人，反而害己。

When greed arises, it triggers a “chemical reaction”
that makes clean water turbid.

The greedy mind cannot benefit others;
on the contrary, it even harms one’s own self.

—宣公上人 法語/ by 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.

改變舊習氣，選擇新宗旨

Change Old Habits and Adopt New Principles

— 宣公上人 開示於一九八五年二月十九日

A talk given By Venerable Master Hua on February 19, 1985

今

天是甲子年最後的一天，明天就是乙丑年的開始，我們在這時候，要改變舊的習氣。過去所行所作，因為有不良習氣的緣故，以致有很多地方不合法，從明天起，要選擇新宗旨，重新做人。如果總是不肯「覺今是，而昨非」，修行就不會有進步，只是混光陰而已。

各位！不要掩護自己的短處，要發揮自己的長處。所謂「見賢思齊」，我們要向曾子看齊，學習他的作風。在《論語》上有這樣的記載：

曾子曰：「吾日三省吾身。爲人謀而不忠乎？與朋友交而不信乎？傳不習乎？」

曾子說：「我每天有三件事，必須自我檢討：所做

的能力呢？和朋友相交，是否有不誠信的地方？每天所學習的功課，是否有溫習研究？」這一番話，我們可以做爲借鏡。

在《三字經》上開宗明義地說：「人之初，性本善。性相近，習相遠。苟不教，性乃遷。」剛出生的小孩子，他們的本性都是善良的。因為本性和善相近，所以說「性相近」。漸漸長大，被環境所薰陶，被習氣所染污，所謂「染於蒼則蒼，染於黃則黃。」於是性情就漸漸和善相離遠了，所以說「習相遠」。在這個時期，如果不能好好地教育，把舊的習氣改變，回復到善性上，那麼他的性情就要變遷了。

年輕的時候，有父母師

長來教化，來改善自己的習氣毛病，到了成年的時候，就再沒有人來教導你。你若想往好的地方改善，必須自己去改善自己。因為這個緣故，所以今天的題目是「改變舊的習氣，選擇新的宗旨。」

我們要認清目標，要怎樣做人？怎樣才能做一個真正的佛教徒？新的方針是什麼？新的宗旨是什麼？這些問題都要弄清楚。否則，無法改變舊習氣，無法選擇新宗旨，各位！要注意這一點。總而言之，這些問題很簡單，就是躬行實踐「諸惡莫作，眾善奉行」，就可以了。人人本著這個方針去做，自然達到做人的目標。

新的方針，就是把嫉妒、障礙、貢高、我慢等習

氣完全消滅，不令它發生作用。如何消滅這四種不正當的心理？就是用「慈悲喜捨」四無量心來調治。有慈心就沒有嫉妒心；有悲心就沒有障礙心；有喜心就沒有貢高心；有捨心就沒有我慢心。各位研究一下，有沒有道理？

新的宗旨，就是不爭、不貪、不求、不自私、不自利、不妄語。其實這是萬佛聖城舊的宗旨，你們雖然聽了很多次，但是沒有認真去實行。凡是沒有實行，就是新的。今天舊調重彈，再談談這六大宗旨的義理，希望各位注意！

我們為什麼有煩惱？為什麼有憂慮？都因為有爭、貪、求、自私、自利、妄語在作怪，支配得你身心不自在。若能將它們降伏，便不會顛顛倒倒，就得到無煩無惱、無憂無慮的境界，無論在何時，都是達觀自在。我們為什麼不達觀？為什麼不自在？一言以蔽之，就是被這六種境界所轉。

我在小的時候，歡喜和人爭，好抱不平、如有不平之事，除非我不知道，若被我知道了，一定挺身而出，評論是非。我也貪，貪什麼？貪吃（小孩子皆犯這種毛病）。有好吃的東西，沒有我的份，一定去爭，非得到手不可。

到十二歲的時候，我反省自己的個性，為什麼這樣倔強？研究明白之後，就改過自新，開始在家裏給父母叩頭，表示懺悔。過去有許多事情，曾令父母操心，從今以後，再也不爭、不貪、不求、不自私、不自利。覺得很實用，一直用到今天，終身信守不渝。

後來，除了給雙親叩頭之外，又給天、地、君、親、師叩頭，又給天下大聖人、大賢人、大善人、大孝人叩頭，又給大惡人叩頭。為什麼？令他們也改惡向善。這樣每天風雨無阻在院中叩八百多個頭，需要兩個小時。

上次到加拿大金佛寺

時，我對三步一拜說：「你們試一試，若是不爭、不貪、不求，這有多妙！不自私、不自利，這是妙中之妙，再沒有比這更妙的法了。倘能真正躬行實踐這六大宗旨，你說還有什麼能超過這種法？」各位！努力實行這六大宗旨，對修行才有進步。否則一切等於空談，畫餅不能充飢，煮沙不能成飯。

萬佛聖城這六大宗旨，人人要念茲在茲不忘它，因為這個，所以我什麼都捨了，什麼都布施於人，不是盡教人布施給我。當然，有人布施，我也不拒絕。但是，我儘量布施，有機會就做一點。凡是我能做到的事情，我就做一點；做不到的事情，也不勉強去做。

各位想一想！若是能這樣去做，還有什麼好憂愁的？還有什麼放不下呢？如果認真去實行這六大宗旨，那就是真正明白佛法了。換言之，佛法的真諦，已包括在這六大宗旨之內。

Today is the last day of the year *jia zi* [Chinese lunar calendar]. Tomorrow will be the beginning of the year *yi chou*. At this time, we should change our old habits. The things we did in the past were not completely proper because of our bad habits. Starting from tomorrow, we should adopt new principles and become new people. If we never “realize that now we are right and in the past we were wrong,” we will not make any progress in our cultivation and will only be wasting time.

Everyone! Don’t cover up your shortcomings, but rather develop your strengths. It is said, “When you meet worthy people, strive to be like them.” We should emulate Zeng Zi and learn his good habits. It is recorded in the *Analects*:

Zeng Zi said, “I daily examine myself in three ways. Have I been loyal to people? Have I been faithful to my friends? Have I reviewed that which has been taught to me?”

Zeng Zi’s meaning was, “There are three points upon which I must examine myself every day: Have I done my best to carry out the jobs I’m supposed to do? Have I been trustworthy with my friends? Have I reviewed and studied the lessons I have

learned every day?” We should also reflect upon ourselves in this way.

The *Three Character Classic* begins with the words, “In the beginning of people’s lives, their natures are originally wholesome. Their natures are close to wholesomeness, but their habits carry them far away. If they are not taught well, their natures change.” Newborn babies have inherently wholesome natures. Their inherent natures are close to wholesomeness. As they gradually grow up, they are influenced by their environment and their natures become defiled by habits. There’s a saying, “Dyed blue, it becomes blue. Dyed yellow, it becomes yellow.” Thus, their natures gradually get farther and farther away from wholesomeness. So, the line says, “but their habits carry them far away.” During this period, if people are not taught well so that they can change their old habits and return to wholesomeness, then their natures will change.

When we were young, our parents and teachers taught us and corrected our bad habits and faults. When we grow up, there is no one to teach us. If we want to change for the better, we must do it by ourselves. For this reason, today’s topic is “Change old habits and adopt new principles.”

We should clearly know

our goals. What kind of a person do we want to be? How can we be a true Buddhist? What is our new course of action? What are our new principles? We need to be very clear about these questions. Otherwise, we will not be able to change our old habits and select new principles. Everyone should pay attention to this.

In any case, these are simple questions. All we have to do is apply the principle of “doing no evil and doing all good.” If everyone follows this course of action, we will naturally achieve our goals as human beings.

Our new course of action is to completely extinguish jealousy, obstructiveness, arrogance, and conceit, so that they cease to function. How do we extinguish these four improper states of mind? We can cure them by using the Four Unlimited Aspects of Mind: kindness, Compassion, joy, and giving. One who has a kind heart will not be jealous; one who has a Compassionate mind will not be obstructive; one who has a joyful mind will not be arrogant; and one who has an attitude of giving will not be conceited. Look into this and see if it makes sense to you.

Our new principles are not to contend, not to be greedy, not to seek, not to be selfish, not to pursue personal advantage, and not to lie. Actually, these are the old principles of the City of Ten

Thousand Buddhas. You have heard them many times before, but you have not seriously practiced them. Whatever you have not practiced is new. Once you have put something into practice, it is no longer new. Today, I'm going to play the same old tune and explain the meaning of these Six Guidelines. I hope you will all pay attention!

Why do we get upset and worried? It's all because of contention, greed, seeking, selfishness, the pursuit of personal advantage, and lying. These states control us so that we have no peace in body or mind. If we could subdue them, we wouldn't be so muddled. We'd have no afflictions or worries, and at all times we'd be care-free and at ease. Why aren't we carefree and at ease? To put it simply, it's because we're influenced by these six states.

When I was little, I liked to argue with people and defend those who were bullied. As soon as I heard of some injustice done, I would go forth and settle the case. I was also greedy. For what? For food (most children have this problem). If there was some good food and I didn't get my share, I'd certainly fight until I got it.

When I was twelve, I started to reflect upon my own character to see why I was so stubborn. After I figured it out, I changed my faults and started to

bow to my parents at home to show my repentance. I had given my parents much cause for worry in the past. From that day on, I have never again engaged in contention, greed, seeking, selfishness, or pursuit of personal advantage. These principles have been very useful to me, and even today I continue to observe them faithfully without change.

Later on, aside from bowing to my parents, I also bowed to the heavens, the earth, the ruler of the country, my relatives, and my teacher. I further bowed to the great sages, great worthies, great virtuous ones, and great filial ones in the nation, as well as to those of notorious evil. Why did I bow to evil people? I hoped to influence them to become good. Every day, rain or shine, I spent two hours in the yard making over eight hundred bows.

The last time I was at Gold Buddha Monastery in Canada, I told the monks who were doing the Three Steps One Bow pilgrimage, "You give it a try and see how marvelous it is not to contend, not to be greedy, and not to seek! Not being selfish and not pursuing personal advantage is the wonder of wonders. Nothing is more wonderful than this Dharma. If you can truly practice these Six Guidelines, do you think anything could surpass this Dharma?" You must strive to practice these Six Guidelines, for

only then can you make progress in your cultivation. Otherwise, it's all just empty words. You can't satisfy your hunger by drawing a picture of a pancake, nor can you obtain rice by cooking sand.

Everyone should remember these Six Guidelines of the City of Ten Thousand Buddhas. As a result of these principles, I have given up everything. I have given everything away to other people. I don't ask people to make offerings to me. Of course, when people make offerings, I don't refuse them. But I do my best to practice giving. Whenever I have a chance, I practice a little giving. If there's something I can do, I put some effort into it. If something is beyond my ability, I don't force myself to do it.

All of you think it over. If you could be this way, what worries could you possibly have? What would you be unable to let go of? If you can earnestly practice these Six Guidelines, you will truly understand the Buddhadharma. In other words, these Six Guidelines are the truths of the Buddhadharma.



團結就是力量 Unity Is Power

恆榮法師 開示

Spoken by Dharma Master Heng Rong

鄭耿琳 英譯/English Translation by Genglin Zheng

在

這個末法時代，吃素很辛苦，常常看到素食裡面又加了甚麼魚汁、肉汁，葷的成分在裡面，現在的不法商人，不知道良心都到哪裡去了？以前的生活很純樸，也不敢去做壞事，可是現在放眼看上去，多少的媒體報導告訴我們，這些豆干、泡麵……加了那些化學的東西。所以，我們生長在這個時代裡是很不幸的，可是我們有責任，我們必需要讓正法住世，必須用我們的力量去扭轉乾坤。

有些人會覺得說：「法師，你真是開玩笑，憑我們一個人的力量那麼微薄，那有辦法去扭轉乾坤？那有辦法去讓正法住世？」有，只要我們好好的學習佛法，只要我們聽從善知識的教導，如法去修行，如法去做，一個人行為端正，就可以慢慢的影響周遭的

人，所以團結就是一股力量。我們平常拿一根筷子一折，很容易就把它折斷了，但是，當我們一根一根的加進來，加到一把的時候，你去折它，絕對折不斷的，這就是一個團結的力量。我們必需要有這股團結的力量，才能讓正法住世。

上人曾講，我們來這世間上走一遭，一定要把〈楞嚴咒〉學會，你沒有學會的話就白來走一遭了。或許你會說：「我年紀這麼大了，怎麼背得起來呢？」只要你有心一定可以做得得到。

以前我認識一個老居士，那時她已經是65歲了，當時她開始背《楞嚴經》，等到我再遇到他的時候，他把整部《楞嚴經》都背會了，前後大概花了十年的時間。所以看看別人，想想自己，

「我可以嗎？」我們一定要給自己一個肯定的答案：「我一定可以，我不願意輸人家。」這不是好爭的心，也不是好勝的心，而是為了正法住世，我們必需努力去做。

接下來談談教育問題。法總有出一本書，上人的開示—教育救國，還有一本是一道德救國。這兩本書上人講得都非常淺，可是如果把它用在教育我們的下一代，那就可以把你的孩子，孫子，教育得成為正正當當的人。

一般而言，講的比做的容易，所以我們必需要以身作則，平常要注意自己的一言一行，讓孩子認同爸爸、媽媽，大人的所作所為，他們就會學著做，這是一種身教，因為孩子每天耳濡目染。最近我看到一篇報導，有一個小學生在學校上課，那個孩子本身很安

靜，因為他有一點口吃，講話不太清楚，一句話要講幾分鐘，才把這句話圓滿的講完。這時候所有的同學都譏笑他，更不用說上課了，上課的時候，如果老師叫每一個小朋友上台去背書，他一定是背不出來，可能背三字五字他就停了，然後就站在台上發呆，不知道應該怎麼辦？這時候老師就很生氣，就會罵他：「笨，下去。」就這樣子把小孩子轟回到坐位去。

這個孩子在班上沒有一個朋友，每一個同學都不理他，沒有人跟他講話，如果偶爾有一兩個同學對他好一點，跟他講一兩句話，他那天回去就高興的不得了，一直跟他媽媽比手畫腳的，告訴媽媽今天同學跟他講什麼，非常非常的開心。

這個孩子可能身體不是太好，他常常動不動就流鼻血，當他流鼻血的時候，媽媽就教導他：「當你流鼻血的時候就乖乖地躺著不要動，然後用紙慢慢的把它擦乾，就會停止。」有一天他在學校裡面流鼻血了，這時候他記起媽媽講

的話，所以就不敢動，可是他已經把口袋裡所有的衛生紙都用光了，那天不知道怎麼回事，鼻血流的特別多？他已經一張紙都沒有了，鼻血把他的衣服染濕了，這時候他的同學在哪裡呢？

他的同學一個個跑來看，但表現得很不削，「哎呦！好可怕，好髒喔！」然後一個個就跑掉了。這個小孩自己不知道該怎麼辦？就任他的鼻血一直流，終於有一個同學忍不住了，跑去告訴老師，老師趕緊通知家長，媽媽很快到學校把孩子接回去；回到家時，媽媽非常不忍心，因為她到學校的時候，發現教室裡面只有這個孩子，沒有其他人，大家都管他，萬一孩子流血過多發生不幸也沒人管，媽媽很心痛，孩子一邊哭，一邊問媽媽：「為什麼沒有人理我呢？為什麼我的同學都不管我？為什麼他們都不愛我呢？」一大堆的為什麼？一大堆的抱怨。他的媽媽聽了很難過，忍不住的跑去廁所哭了，她擦乾了眼淚，回來

跟她的孩子說：「你的同學不是不理你，他們是被你的鼻血嚇壞了，他們從來沒有看過這麼多血，不知道應該怎麼辦？他們有心幫助你，可是做不到，所以只好跑掉了。以後，你如果遇到有這種事情，看到別人有困難的時候，你一定要去幫助他，要付出行動，讓人家覺的得到幫助而心安。就不會像你有這種孤獨的感覺。」媽媽的話這孩子全都聽進去了。

有一天下課的時候，大家都要回家了，剛好下過雨，地上有很多的小泥鰍，同學就抓來玩，大家開心的跳跳玩玩，只有他一個人孤零零地走在路上，這時候他班上的班長也跟人家一樣很高興的跳跳跳，可是不小心踩到一個坑裡頭去了，這個坑蠻深的，坑裡面很多樹葉，變成一團爛泥。這個班長掉下去時，身體就一直沉下去，那個坑裡面什麼髒的臭的都有，他就在那邊不知道怎麼辦？他們同學從那邊經過，沒有一個人敢去幫他，大家都跑開了。這位小朋友走到這裡，看到他的同學掉在坑裡

頭沒有人管他，這時候他就想到媽媽講的話：「當人家有困難的時候，你一定要伸出手去幫助他。」這時他就不假思索的，把手伸給那個掉在坑裡面的班長，然後把他拉出來，當然一個人是拉不動的，但是很多小朋友看到他在拉的時候，大家都跑來幫忙，所以這樣就很容易把這位班長救起來。

班長被救起來的時候，因為很臭，全身都是爛泥，頭髮、臉到處都是，同學們就大叫：「好臭喔！就都跑掉了。」這個孩子就拿著媽媽買給他的新手帕，幫班長把臉擦乾淨，把自己的衣服脫下來給他換上，又送他回家去。

這孩子的善舉被學校表揚了，大家都很感動，一個不被同學喜歡，被人輕視的孩子，他有這種行為去救別人，可以伸手去幫助別人，多偉大的事情啊！

從這個報導裡，我們就知道家教有多重要，一個有智慧的媽媽，可以把孩子教育得很好。那智慧從哪裡來？雖然說智慧是天生來的，可是沒有後天的努力也沒有用，如果追

朔到因果上面去的話，為什麼你會有智慧？那是因為前生曾經默默的幫助人，積這種陰德，所以這輩子就有智慧。

從另一方面而言，智慧又從哪裡來？從戒定慧來。佛教徒受了戒，好好的持戒，就會產生定力；有定力就會有智慧。所以不持戒，就沒有定，就達不了智慧。最重要的，還是要學習佛法，不要白白來這個世界走一遭，然後空手而回。不但空手而回，可能還造了很多的業。

每一個人都有不同的業力，每一個家都有不同的煩惱，「為什麼我會是這個家的一個成員？」這也是業力來的。譬如說夫妻不和，或者是父子不和，這些都是冤冤相報，上輩子沒有欠過他，這輩子也不會聚在一起。既然聚在一起，再苦也要受完它，要歡歡喜喜的受；如果不能做到歡喜的受，也要默默的讓這個業隨緣了了，業了了之後，才會有清靜的心。所以我們盡心

盡力扮好一個佛弟子的角色，把家安頓好，其次有餘力還可以幫助別人。希望藉著這個小小的因緣，能產生很大的力量，大家團結起來，扭轉目前社會上不好的一些風氣，這樣無論現在或是將來，對大家都有很大的益處。

At this Dharma ending age, it is difficult to be a vegetarian. Additives such as fish sauce, poultry gravy, or other animal ingredients are often detected in vegetarian dishes. Ill-moral merchants have lost their conscience. Life in the old time was simple; merchants dared not do such ill deeds. But nowadays, so many news reports tell us the chemical additives in tofu, instant noodles, etc. Such is the very unfortunate era that we live in. But we have responsibilities, we must work hard so that the proper dharma dwells in the world; we must exert our power to bring about changes.

Some people may feel like saying, "Are you serious, Dharma Master? Can the power of one person be enough to change the world or to cause the proper dharma to dwell?" Indeed one person can. As long as we learn the Buddha dharma, follow

the teachings of good advisors and cultivate according to the Buddha dharma, it is possible. A person's upright behavior, over time, can influence people around him. And remember, unity is power. Take for example, if we bend a chopstick, it is easy to break it. But if you join each individual chopstick, one by one, until you have a handful, then you'll find it impossible to bend and break them as a whole. This is the power of unity. It is only when we exert this power of unity that the proper dharma will dwell.

The Venerable Master once said, since we came to this world, we must learn to recite the Shurangama Mantra; it is a waste coming to this world if we are not able to recite the Mantra. You may say: I am an elderly, how am I able to recite it? Yes you can, as long as you are determined.

I knew an elderly, she was 65 years old when she started reciting the Shurangama Sutra—Shurangama Sutra, not Shurangama Mantra. When I saw her the next time, she had memorized the entire sutra. It took her around 10 years. Now look at people like her and think for yourselves, “Can I do that?” Let's give ourselves a positive answer: “I can do it, I will not be left behind.” This is not about fighting or wanting to be number one. It's about wanting the proper dharma to stay in the world. We must work hard to make this happen.

Next let's talk about education.

DRBA has a book with talks by the Venerable Master called “Education to Save the Country”. Another book is called “Morality to Save the Country”. The Master's talks, though easy to understand, are methods to raise your children and grandchildren to be upright people.

Generally speaking, it is easier said than done. Parents should set an example and be mindful of their own words and deeds. Children identify with their parents. What the grownups do, children will follow -- this is teaching by example, as children are influenced by what they see and hear. Recently I read an article about a school kid. He was a quiet child. Because he stuttered a little bit, he didn't talk clearly. It took him a few minutes to finish a sentence. His classmates ridiculed him. During class time, whenever the teacher asked all students to recite a text in front of the class, he would always surely fail. He might say a few words then stop with a blank stare, not knowing what to do. The teacher would get very angry and scold him, saying: “Stupid, go back to your seat.” Such was how the child was sent back to his own seat.

The child had no friends. None of his peers bothered with or talked with him. Occasionally, one or two peers were nice to him by saying a few words with him, and that would make his day. He would return home in high spirits, telling his mom with gestures

what he and his classmates talked about that day.

This child's health was probably not in the best condition. His nose often bled for no reason. When his nose bled, his mom would tell him, “When your nose bleeds, just lie down. Don't move. Use tissue to wipe the nose clean so that the bleeding stops.” One day at school, his nose bled. Remembering what his mom told him, he dared not move. But he used up all the tissues in his pocket. For whatever reason, blood gushed from his nose on that day. He had not a single sheet of tissue left; blood soaked his clothes. But where were his classmates?

His classmates drew closer to take a look. Not caring the least bit about him, they said, “Oh, how terrible! How disgusting!” Then they ran away one by one. The child didn't know what to do, but to let the blood flow freely. At last one of the classmates went to tell the teacher; the teacher hurried to inform the parent. The mother rushed to the school and took her child home. The mother was sad when she found that her son was the only one left in the classroom when she arrived at the school. The child was left alone. What would have happened if the child's bleeding had been fatal? The sight broke her heart. The child cried and asked his mother: “Why didn't anybody bother? Why did my classmates leave me alone bleeding? Why didn't they care about me?” The mother, very

sad about all those questions and words, hid herself in the restroom and wept. Then she dried her tears and returned to her child and told him: "The reason that your classmates left you alone is because they were terrified by your nose bleeding, for they never saw so much blood. They didn't know what to do. They wanted to help you but they were not capable, so they ran away. In the future, if you came across people in difficult situations such as yours, you should help them. You must offer your assistance to comfort people in need, so people would not be feeling what you felt now." The child absorbed what his mother said.

One day after school, everyone was leaving for home. It had just rained, there were many small loaches along the road. The school kids caught the loaches for fun. The child was left alone walking all by himself. The monitor was among the kids playing around. All of a sudden, he fell into a hole. The hole was quite deep and full of tree leaves. All kinds of filthy stuff fell into it and became slime. The monitor sank deeper and deeper into the filthy, stinky hole, helpless. His classmates passed by him, but no one had the courage to help him, instead, they all ran away. The child came by, seeing his classmate in the hole, left alone and helpless. This reminded him of what his mother said, "You should give a hand to people in difficulty." He immediately

gave his hand to the monitor and pulled him upward. Try as he may, he could not do it alone. Many kids, seeing him trying to pull the monitor up, came around to help. The monitor was rescued with ease. The monitor smelled terribly. He had slime all over his body, face and hair. The kids screamed, "It smelled terrible!" and ran away. But the child took out the new handkerchief his mother bought him, wiped clean the monitor's face and took off his own clothing for the monitor to change into. Then he accompanied him home.

The child's kind deed was mentioned by the school authorities. People were moved. A child disliked and despised by his peers extended his hands to help and rescue another child. How great was that!

From this story, we can see how important parenting is. A wise mother can succeed in rearing her child. But where does wisdom come from? Even though wisdom can be said to have come at birth, but it is no use if one does not work hard subsequently. According to the principles of cause and effect, why do you have wisdom? It is because you have done secret good deeds to help others in your former life. Accumulation of such secret merits brought about your wisdom in this life time.

In addition, where else does wisdom come from? It comes

from precepts and samadhi. When a Buddhist disciple takes precepts and upholds them, it brings about samadhi. With samadhi comes wisdom. So if one does not uphold precepts, he will not have samadhi nor will he have wisdom. The most important thing is: one should learn the Buddhadharma. Don't let your life go by in vain and leave this world empty-handed. Even worse would be to leave with a lot of bad karmas.

Everyone has their own unique karmas. Every family has their own problems. "Why am I a member of this family?" This is also a result of the force of karma. For example, quarrels between a husband and wife or a father and son are all retributions from past karma. Had there been no debts from former lives, there would be no coming together in this life. Now that the coming together has taken place, one should endure the suffering. One should endure it with joy. Even if one couldn't endure it with joy, one should at least accept the retribution. Only when the debt is paid off can a person be at peace. For now, let's play the responsible roles of a Buddhist disciple. Take good care of the family and help others when possible. I am hopeful that these small efforts can produce great power. So let us work in unity to change society for the better. This will benefit us now and into the future.



金聖寺

二、三月份法會活動表2015

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February, 2015		
2 / 8, 15 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	2 / 1	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	2 / 8, 15	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	2 / 22	慈悲三昧水懺法會 (8:30AM~ Afternoon) The Water Repentance Dharma Assembly
週六 Saturday	2/ 28	長青佛學班 (9:00AM ~12:00 PM) Elders' Dharma Study Group
週四 Thursday	2/19	慶祝彌勒菩薩聖誕 (8:30AM ~10:00AM) Maitreya bodhisattva's birthday
週六 Saturday	2/21	藥師懺法會 (8:30AM ~ Afternoon) Medicine Buddha Dharma Repentance Assembly
每日 1 pm		大悲懺法會 Great Compassion Repentance

三月份活動 Buddhist Events in March, 2015	日期 Date	地點
楞嚴經講座 Lecture on the Shurangama Sutra	3/1,15 週日9:00AM~10:50PM	金聖寺 (GSM)
長青佛學班 Elders' Dharma Study Group	3/7 週六 2:00PM ~4:30 PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	3/8 週日8:15AM ~4:00PM	
六字大明咒法會 Six Syllable Mantra Dharma Assembly	3/22 週日 8:15AM~10:40AM	
釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day	3/27 週五8:30AM ~10:00AM	
地藏法會 Earth Store Recitation Dharma Assembly	3/29 週日8:15AM ~4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

金聖寺

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拜懺淨心迎新年

Welcome the Spring by Purifying Our Mind and Body

金聖寺謹訂於2月21,22日(星期六、日)春節期間舉行：

1. 藥師懺法會： 2月21日(星期六) 早上八時三十分至下午。
 2. 慈悲三昧水懺法會：2月22日(星期日) 早上八時三十分至下午。
- 歡迎大家踴躍參加。祈願大家新的一年內外吉祥，事事平安。

On Feb. 21~22, 2015, the Lunar New Year, the GSM will be conducting :

- 1, **Medicine Buddha Repentance Dharma Assembly** on Feb. 21, 8:30Am to afternoon.
- 2, **The Water Repentance Dharma Assembly** on Feb. 21, From 8:30 am to afternoon.

We would like to welcome everyone to attend the activities.

Wish everyone a happy new year.

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