



矽谷梵音

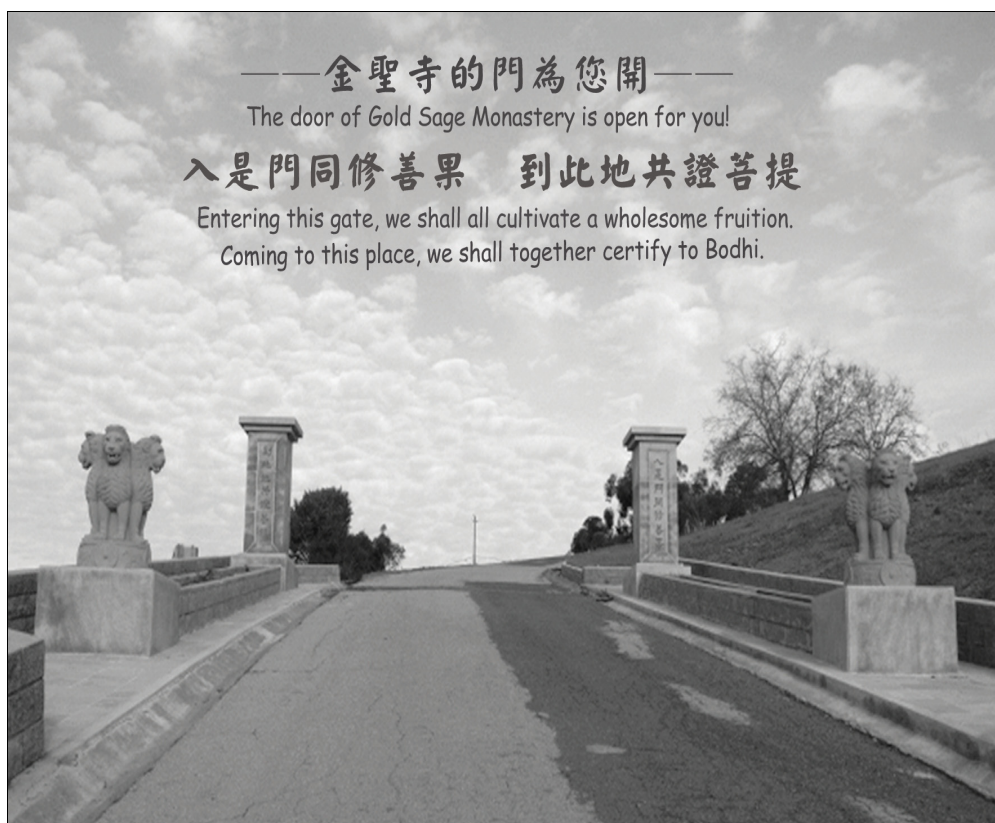
Pure Sound From Silicon Valley

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古來的聖人，是自己責罰自己，
不是像現在的人，什麼事情不說自己的不對，
就找人家的不是。

The ancient sages always blamed themselves. Modern people, however,
look for faults in others instead of acknowledging their own faults.

——宣公上人 語錄 / By the Venerable Master Hua



——金聖寺的門為您開——

The door of Gold Sage Monastery is open for you!

入是門同修善果 到此地共證菩提

Entering this gate, we shall all cultivate a wholesome fruition.

Coming to this place, we shall together certify to Bodhi.

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.

千百年來碗裡羹 怨深似海恨難平

For Hundreds Of Thousands Of Years,
The Stew In The Pot Has Boiled Up A Resentment Very Hard To Level

宣公上人一九八九年七月二十一日開示於夏威夷大學

A lecture by Venerable Master Hua at the University of Hawaii on July 21, 1989

現

在這個世界上，殺生的人也太多，救生的人是太少了，那麼人人都只知道殺生，人人就都忽略了放生。因為殺生，你殺他，他也要殺你，互相報仇，互相製造五濁惡世這個輪迴，所謂冤冤相報何時了。古人有這麼幾句話說：「千百年來碗裡羹，怨深似海恨難平，欲知世上刀兵劫，試聽屠門夜半聲。」我們人應該依照孔老夫子的話來做人，說：「見其生不忍見其死，聞其

聲不忍食其肉，是以君子遠庖廚也。」這「千百年來碗裡羹」，從千百年到現在，這麼一碗的羹湯，你也喝這碗羹湯，我也喝這碗羹湯，這碗羹湯就是用肉來做的羹湯。「怨深似海恨難平」，這股怨氣啊，在這一碗羹湯裡頭，那個仇恨比海都深，所以恨難平，這個怨恨心不容易把它平息了。「欲知世上刀兵劫」，想要知道世界上為什麼有刀兵、水、火、瘟疫流行，這個戰爭的痛

苦，殺人流血，互相這麼尋仇報怨，為什麼呢？就因為殺生殺太多了。所以你若不明白，「試聽屠門夜半聲」，你到那個屠宰場聽一聽，那屠宰場半夜的時候是個什麼聲音——豬也叫，羊也哭，牛也在那兒嚎，都是在那兒要求，說：「饒命吧，老大爺呀！饒命吧，老祖宗啊！饒命吧，老佛爺啊！」都在那兒叫，但是我們人也視而不見，聽而不聞，也不管三七二十一，就

照殺可也。這一殺呀，那個牛羊豬那一念的瞋恨心，將來也就要報仇雪恨，所以演成世界戰爭這種的災難，種種的意外死亡，這都是由殺生造成的。

可是這個還報不完，現在最厲害的就是人這個 cancer（癌）病，又是種種的怪病，為什麼生的呢？就是吃肉吃得太多了。吃肉吃得太多，那個肉裡頭，尤其現在這空氣也染污了，地球也染污了，那麼水的性質也都染污了，水質都染污了。在這個染污的空氣，染污的地球，染污的水裡邊，生出一切的東西來，都帶著一種毒的性質，那麼等到動物吃到這種的飲食了，它有一種毒氣在裡頭藏著，沒有發作出來，我們人要是把這個動物的肉給吃了，這種毒傳染到人的身上，所以就生種種怪病，種種不治之病。

這其中不是偶然它生這種難治之病，都是因為有怨魂在那兒想要討命債。所以

我現在到處看見很多小鬼，到處都想要要人的命，都想叫人生種種的怪病。這些個小鬼就是還沒有做完全一個人，就被人墮胎給殺了，所以這些小鬼都是更厲害。它在那地方不是把人的心臟給弄破了，再不就肝臟給弄壞了，腎臟、膽臟，把你五臟先給你破壞了，所以你想不死，也是辦不到了。為什麼他這樣子毒辣呢？就因為它先被你殺了，所以它現在要來報仇。報仇這一類的病，你怎麼樣用什麼醫生，中醫、西醫也治不好的，就是混吃等死，等到最後那一口氣斷了，然後再去報仇去。我現在給你們大家說的，這是真經真典哪！

那麼再要知道啊，我對人再說恐怕有人不願意聽了，可是我犯這個毛病，我不管人願意聽、不願意聽，我就願意說，我就願意說人家不願意聽的話，所以到這兒來的人應該先有心理的準備，說：「我不願意聽的，

也忍耐一點，聽一聽，看他倒是說什麼？」這個是什麼話呢？我用中文來解釋這個「肉」字，這個肉字裡邊就是一個四方的口，四方的口，底下那一橫不加上，就張著口呢！張著口幹什麼呢？吃人呢！所以「肉字裡邊兩個人」，說裡邊有個人字，外邊又有個人字，足見這個肉是離不開人的，可是人不要離不開肉。這是一個吃肉的人，一個被吃的人，所以一個就出頭，出去這口了；一個人就在那個口裡邊，可是這口也沒有閉上，這個人字還會流出去，流出去還可能再做人；再做人，所以就吃這個吃肉的人，這互相吃。所以說肉字裡邊兩個人，「裡邊罩著外邊人」，裡邊的這個人和外邊這個人是有連帶關係的，「眾生還吃眾生肉，仔細思量是人吃人」，那麼既然是人吃人了，這個人會不會是我的朋友呢？不知道；那會不會是親戚呢？不知道；會

不會是我的父母祖先呢？不知道。那麼在這個不知道裡邊，這個問題就很多的，所以我們大家最好不吃肉。

除了不吃肉，還有一個最要緊的、不生病的要訣。不生病的要訣是什麼呢？就是要沒有脾氣。誰若能沒有脾氣，誰的病，就是那冤冤相報它也不容易找你來了。因為你那兒一發脾氣，啊！這露出來一個窟窿，那鬼就鑽進來了；鬼鑽進，你病就愈生愈厲害了。這是要訣，你們誰若想不生病，活得健康長壽，就是不吃肉，不要發脾氣，再不抽菸，不喝酒，這都是養生之道。不要把身體弄壞了，百病纏身，那時候找醫生，還要用錢，也不一定治得好，你說麻煩不麻煩？



In the world today, there are too many who take life and too few people who save lives. Everyone knows only how to kill. Everyone has neglected to liberate life. When you kill someone, he will want to kill you back. This mutual revenge leads to the cycle of rebirth in the world of the five turbidities. When will this cycle of mutual vengeance ever come to an end? The ancients have said, “For hundreds of thousands of years, the stew in the pot / Has boiled up a resentment very hard to level. / If you want to know why there are calamities and wars in the world, / Just listen to the sounds from a slaughterhouse at midnight.” We should base our lives on the words of Confucius: “When I see those who are alive, I do not wish to see them die. When I hear their sounds, I cannot bear to eat their flesh. Therefore a gentleman does not go near the kitchen.” For hundreds of thousands of years until now, there’s been a pot of stew. You’ve eaten from the pot of stew and so have I. This stew is a meat broth. It contains a resentment which is deeper than the sea, which is very hard to level. It’s not easy to subdue these feelings of enmity. Do you want to know why there are wars, floods, fires, and epidemics in the world? What is the reason for the suffering, killing, and bloodshed brought on by wars? Why do

people seek each other out to take revenge? Because there has been too much killing. If you don’t understand, just go near the slaughterhouse and listen to the sounds that come from there at midnight—the pigs calling out, the lambs crying, the cows wailing... They are all there pleading, “Please spare our lives, Mister! Please spare our lives, Elder! Please spare our lives, Buddha!” But we pretend we don’t see or hear them crying out, and we go ahead and kill them without a second thought. As soon as we kill them, the one thought of hatred that those cows, sheep, and pigs give rise to will lead them to seek revenge in the future. This leads to disasters such as world wars and all kinds of accidental deaths. These all result from the taking of life.

However, even such retribution is not enough. Now the most devastating things are cancer and all kinds of strange diseases. Why have these appeared? Because people have eaten too much meat. Nowadays, the air is polluted, the earth is polluted, and the water is also polluted. This polluted air, polluted earth, and polluted water have produced a toxic substance, and when animals eat food which contains this kind of toxin, the poisonous energy passes into their system. Although it may just stay in their bodies and not take effect, if we eat the

meat of these animals, the poison will pass into our bodies and cause us to develop all sorts of strange and incurable diseases.

These diseases which are hard to cure do not happen by chance. Behind them, there is a ghost with a grievance who wants the person's life in payment. So now I see a lot of little ghosts everywhere, trying to make people pay with their lives or causing them to suffer various strange diseases. These little ghosts were fetuses who were aborted before they had a chance to develop into complete human beings, so they are very ruthless. They may rupture people's hearts, or injure their livers, kidneys, or gall bladders. They destroy your five organs so that you have to die whether you want to or not. Why are they so malicious? Because you killed them first, and now they want to take revenge. Diseases caused by vengeful ghosts cannot be cured no matter what kind of doctor, Chinese or Western, you see. All you can do is take your meals and wait for death. After you take your last breath, it's your turn to seek revenge. What I'm telling you is the most genuine Sutra!

If I say more, people may not want to listen. However, I have a fault which is that I'm willing to say something regardless of whether or not people want to

hear it. I'm especially willing to say the things that people don't want to hear. So those of you who have come here should prepare yourselves psychologically. You should tell yourself, "I don't want to listen, but I'll be patient for a little while and see what he has to say." What do I want to say?

I want to explain the character 肉 for 'meat' in Chinese. This character 肉 has the element 口

'mouth,' but the bottom line is left out, meaning that the mouth is open! Why is the mouth open? To eat people! So, "In the character for 'meat,' there are two people." There is a character 人 'person' inside and another 人 'person' outside. This shows that meat is inseparable from people. However, people should not be inseparably attached to meat. This represents a person who is eating the meat and a person who is being eaten. One person's head is sticking out of the mouth, and the other person is inside the mouth. But since the mouth is not closed, that person may fall out. When he falls out, he may become a person again. When he becomes a person again, he will go and eat the person who was eating meat. They mutually devour each other. So, there are two people in the character for 'meat', and "The one inside is covering the one outside." The

person inside and the person outside are bound up in this relationship. "Living beings eat the flesh of living beings. If you reflect on it carefully, it's just people eating people." Since it's people eating people, might that person be my friend? I don't know. Could it be my relative? Don't know. Could it be my father, mother, or ancestor? Don't know. This "not knowing" presents a lot of problems, so it would be best if everyone didn't eat meat.

Aside from not eating meat, there's another essential secret to preventing sickness. What is it? Not losing one's temper. If you don't have a temper, then your karmic creditors who want to take revenge by making you sick will have a hard time finding you. But as soon as you get mad, there's a hole for the ghost to get in. Once the ghost finds its way in, your illness becomes more and more severe. If you want to be healthy, long-lived, and free from illness, the secret is not to eat meat, not to lose your temper, and not to smoke or drink. These are all ways to stay healthy. You shouldn't ruin your body and bring all sorts of illness on yourself. If you do, then you'll have to find a doctor and pay him money, and still he might not be able to cure you. Isn't that a lot of trouble?

禪——諸佛的母體

CHAN——The Essence of All Buddhas (1)

宣公上人 開示

A lecture by Venerable Master Hua

大地春回百物生
粉碎虛空自在翁
從此不落人我相
法界雖大盡包容

這幾句偈頌是說，我們現在好像，「大地春回」，春天到了，我們打禪七就是大地春回；「百物生」，就是你有開悟的機會。你自性若光明現出來了，好像春天百物生長的樣子。「粉碎虛空」，虛空本來無形，都沒有了。「自在翁」，這時候你真自在了。從現在「不落人我相」，也沒有人，也沒有我了，人也空，法也空；人相也空，法相也空，人我都沒有了。雖

然法界這麼大，但是我把這個法界都包到裏頭了，「盡包容」。你看這個大不大？所以這真正才是大丈夫的所爲。

虛空打破明心地

這個「念佛是誰」，就是金剛王寶劍，又是周利槃陀伽所念的「掃帚」兩個字。說：「怎麼叫金剛王寶劍，又叫掃帚？既然是金剛王寶劍，就不會是掃帚、笤帚；既然是笤帚，就不會是金剛王寶劍。」這要看你用哪一頭，這個金剛王寶劍，一頭就是掃帚，一頭就是切金斷玉、斬情斷愛的金剛王寶劍。能把無明斬斷了，煩

惱也斬斷了，這樣子就是金剛王寶劍。又是笤帚，你念「念佛是誰？」就好像掃地似的，掃乾淨了一點。「誰？」，又掃一下，又把私欲掃去很多。這個寶劍斬的也是私欲，笤帚，掃的也是私欲；就是你這個欲念，你情情愛愛，這些個問題。這些個不能解決的問題，就用金剛王寶劍來斬它。你參這個「誰」，參到這個「誰」上了，這時候，天魔外道他都沒有辦法了，他無隙可趁，因為你舉起智慧劍，降伏十大魔軍，這世界上，種種的魔軍都會降伏住了。你就有一個「誰」，什麼魔也沒有辦法的；你若把

這個「誰」忘了，那就有窟窿了，魔就會鑽進來，因為你這金剛王寶劍放下了，你這無明又起來了。

我們參禪參「念佛是誰」，很渺茫的，參來參去，也找不著這個「誰」。找不著這個誰，這時候會生疑情。疑情一生出來，大疑就大悟，小疑就小悟，不疑就不悟，常疑就常悟，短疑就短悟。怎麼叫疑情呢？就是找不著這個「誰」了，「哦！這個誰呢？」這一個「誰」字，參幾個鐘頭也不停止，這時候，氣也沒有了，脈也停止了，念也住了，得了湛然大定。這種定，行也是定，坐也是定，站著也是定，躺著也是定都在這個定裏邊，不出不入，所以叫湛然大定。

這時候，上也沒有天了，下也沒有地了，中間也沒有人了，遠處也沒有物了，一切一切都空了。再這空也沒有了，空也粉碎了，虛空粉碎，這時候是個什麼

境界？你看一看，想一想，你還有妄想？還有雜念？虛空都沒有，這個妄想、雜念在什麼地方？私欲又在什麼地方？到這個時候，就很容易開悟了，很容易返本還原、明心見性了。到明心的時候，所有的事情都不難了，沒有障礙了；你見了性了，就不知道憂愁。

本來面目何處覓

由清朝到現在，多數人是參悟「念佛是誰」，參悟這個「誰」字。要緊的就是「誰」，誰？你不知道是誰；若知道，那就開悟了。要知道是誰念佛，你若說「哦！我念佛嘛！」你？若是你念佛，你死了，用一把火把你燒沒有了，你又到哪兒去？若是你念佛，你不應該死。死了，怎麼用火燒了又沒有了？

參禪的法門，用的話頭很多，有的參悟「如何是父母未生以前的本來面目？」參這個本來面目。還有參

「無」字的。無，什麼都沒有，什麼都是無，那麼什麼又是有呢？參這個「無」和「有」。有的參「怎麼樣是沒有了的？」世界上的東西，都是成住壞空，什麼是不被成住壞空所轉的？參這個。有的又參「狗子有佛性否？」，那狗有沒有佛性，這也是一個話頭。有的又參乾屎橛子；什麼叫乾屎橛子，懂不懂？就是人的大便乾了，叫乾屎橛，參那個東西。你聽得是很好笑的，但是你參悟起來很有味道的。並不是臭味，你不要笑因為它乾了，沒有味了。所以有種種的話頭，但是你用哪一個相應，你就用哪一個。

行住坐臥細鑽研

我們現在打禪七，打禪七最要緊的就是專一，你身、心、意都要專一。身在這兒行就是行，坐就是坐，臥就是臥，一行一坐一臥都要守著規矩。心不打妄想，能心念專一。心念專一，意

也要專一。意，沒有貪心，沒有瞋心，沒有癡心，就一心參「念佛是誰」。

這個「參」字，好像用一個錐子鑽窟窿一樣。鑽、鑽，把木頭鑽透了。鑽透了，看到那邊去，通了，這就叫開悟。沒有通之前，只是做這個通的功夫；沒有開悟之前，我們現在參這個「念佛是誰」，這也只是做這個開悟的功夫。現在只是做功夫的期間，在做功夫的期間，你不要說：「哦！我鑽不透這個窟窿。」就不鑽了。你不鑽，它就不透。你要今天鑽這個窟窿，明天鑽這個窟窿，後天鑽這個窟窿，鑽來鑽去，你功夫到了，時間久了，就通了。這通了就是開悟了，就是你不明白的，明白了；你不懂的，懂了。

這個功夫就好像什麼呢？「如貓撲鼠」，貓在老鼠洞的旁邊，等著老鼠，看老鼠若出來，一爪上去就把老鼠給捉住了。你參「念佛

是誰」，也就像貓撲老鼠。什麼是老鼠？你那個妄想就是個老鼠。什麼是個貓？這個「念佛是誰」就是貓。這個貓就等老鼠，這是個比喻。

「如龍養珠」，又好像龍保護龍珠一樣。龍保護牠的龍珠，是念茲在茲的，時刻都不離這個珠，保護這個珠。

「如雞孵卵」，又好像雞想抱小雞子。在那兒就想，想什麼呢？想：「我這個雞仔子，就要生出來了。」所以在雞蛋上趴著，趴著就想：「啊！就快了，就快了，就快有雞仔子生出來了。」所以在這兒，哦！天天想雞仔子，想來想去，卵以想成，哦！就想成了，雞仔子就出來了，雞雛就生出來了。雞雛生出來了，就成功了。我們參禪呢？也像這樣子，也像老母雞在那兒抱雞仔子一樣。母雞在雞蛋上面，熱得不得了，熱得呵呵氣喘也捨不得離開，一定要把雞抱出來才算。

*When spring returns to the earth,
the myriad things are born.
Smashing empty space to pieces,
one is free and at ease.
One will never again become
attached to self or others.
Although the Dharma Realm is
vast, one can encompass it all.*

Springtime is here, and our holding a Chan session is like when spring comes to the earth. The myriad things are born means you have the opportunity to become enlightened. The light shining forth from your own nature is compared to the myriad things growing in the spring. Smashing empty space to pieces, empty space has no shape or form; it is gone. At that point, one is free and at ease. You are truly free and independent. Never again will you become attached to self or others. There won't be any people and there won't be any dharmas; people and dharmas will both be empty. The attributes of self and others will both be gone. Although the Dharma Realm may be vast, but you can contain it entirely within yourself. One can encompass it all.

Now wouldn't you call that great? This is truly the demeanor of a great hero.

*With Empty Space Shattered, the
Mind Is Understood*

The phrase "Who is mindful of the Buddha" is a regal, precious

vajra sword. It is also the phrase “sweeping broom” recited by Kshudrapanthaka. Someone may say, “Why is it called both a regal, precious vajra sword and a sweeping broom? Since it is a regal, precious vajra sword, it can't be a broom. Since it is a broom, it can't be a regal, precious vajra sword.” It depends which end you use. One end is a regal, precious vajra sword and the other end is a broom. One end, the regal, precious vajra sword, which can slice through gold and cut through jade, cuts through your emotions and severs your love. Being able to cut off ignorance and afflictions makes it a regal, precious vajra sword. The broom end is like your mindfulness of “Who is mindful of the Buddha?” Just as each time you sweep the floor it gets a little cleaner, so too, sweeping with “who” sweeps away a lot of your lust. What the vajra sword cuts through is lust and what the broom sweeps away is also lust. It's your thoughts of desire, your emotional love, and other such problems. You can use the vajra sword to cut through all these unsolvable problems. As soon as you investigate “who?”—the heavenly demons and externalists cannot do anything to you. There's no crack for them to slip through. That's because you are holding aloft the wisdom sword that subdues the ten great demonic armies. All the various demonic armies in this world will be conquered. None of the demons has any way to deal

with your “who?” If you forget to be mindful of “who?” then there is a hole where the demons can wriggle their way in. That can happen because you put down your regal, precious vajra sword and give rise to ignorance.

When you investigate “Who is mindful of the Buddha?” things may get vague. You keep on investigating, but you can't find out “who?” Unable to find the “who,” you give rise to a “feeling of doubt.” Once this feeling of doubt arises, great doubt will bring great enlightenment. Small doubt will bring small enlightenment. No doubt will bring no enlightenment. Continual doubt will bring continual enlightenment. Brief doubt will bring brief enlightenment. What is meant by a “feeling of doubt”? It's being unable to find out “who?” Hmm. “Who?” Sustained investigation of this word “who” for hours nonstop can bring you to the point that your breath ceases, your pulse stops, your thoughts come to a standstill, and you attain a profoundly great samadhi. With that kind of samadhi, you are in samadhi when you are walking; you are in samadhi when you are sitting; you are in samadhi when you are standing; and you are in samadhi when you are lying down. You neither enter it nor leave it, and so it's called a profoundly great samadhi. At that time, above, there will be no heaven; below, there will be no earth; in between, there will be no people; and afar, there

will be no objects. Absolutely everything will be empty. Even emptiness will not exist. Once emptiness is obliterated, what kind of state remains? Take a look. Think about it. Do you still have false thoughts? Do you still have extraneous ideas? When there isn't even any emptiness, where could the false thoughts and extraneous ideas be located? Where could lust be found? At that time, it's very easy to become enlightened. It's very easy to return to the root and go back to the source, to understand your mind and see your nature. When you understand your mind and see your nature, nothing that happens presents any difficulties; there are no obstructions. Once you see your nature, you never worry.

Where Is the Original Face to Be Found?

From the Qing dynasty on, most people have investigated “Who is mindful of the Buddha?” Investigating the word “who” is the most important part. Who? As long as you don't know, then it's still “who.” If you know, then that's enlightenment. You want to find out who it is who's mindful of the Buddha. If you say, “Oh! I am mindful of the Buddha!” You? If it's you who is mindful of the Buddha, then suppose you die and are cremated so that you no longer exist — then where have you gone? If it's you who is mindful of the Buddha, then you shouldn't

die; but you will die, get cremated, and be gone.

There are many different meditation topics that can be used in investigating Chan. Some people investigate “Who was I before my mother bore me?” Others may investigate the word “Nothing.” “Nothing” means there isn’t anything at all. Everything is nonexistent. Or does everything exist? They investigate “nothing” and “existence.” They investigate how things cease to exist. Everything in the world is subject to coming into being, dwelling, decaying, and becoming empty. What is there that is not subject to coming into being, dwelling, decaying, and becoming empty? That’s what they investigate.

Some investigate “Does a dog have the Buddha nature?” Whether or not a dog has the Buddha nature can be a topic too. Others investigate “dried turd.” You laugh when you hear that, but when you investigate it, there’s a lot of flavor in it! Not smelly, though, so you don’t need to laugh. Since it’s dry it doesn’t smell. There are many different meditation topics. Whichever topic you respond to best is the one for you.

Carefully Investigate While Walking, Standing, Sitting, and Lying Down

Now we are having a Chan session. Concentration is of vital importance in a Chan session. Your body, mind, and

thoughts must be concentrated. Here, your body must walk when it’s time to walk, sit when it’s time to sit, and lie down when it’s time to lie down. Walking, sitting, and reclining, you must follow the rules. Your mind must not give rise to false thinking; then the mind can be concentrated. Your thoughts should be devoid of greed, devoid of hatred, and devoid of stupidity. Single-mindedly investigate “Who is mindful of the Buddha?”

Investigating is like using a drill to drill a hole. You drill and drill until you drill through the piece of wood. Once the drill penetrates, you can see through to the other side. That’s what becoming enlightened is like. Prior to penetrating, we are only doing the daily work of drilling. Prior to becoming enlightened, we investigate “Who is mindful of the Buddha?”

Now we are putting in the work that it takes to become enlightened. During the period of working, you don’t want to say, “Oh! This drill won’t penetrate and make a hole.” Then you don’t want to drill any more. But if you don’t drill, no hole will be made. You must drill the hole today, drill it tomorrow, and drill it the next day—drilling and drilling until your work is realized. After a time, you will penetrate. That penetration is enlightenment. That means what you weren’t clear about before, you will be clear about. What you didn’t understand,

you will understand.

What is this skill like? It’s like a cat poised to catch a mouse. The cat waits beside the mouse hole. If the mouse comes out, the cat catches it with one swipe of its claws. Your investigation of “Who is mindful of the Buddha” is like a cat stalking a mouse. Your false thinking is the mouse, and the phrase “Who is mindful of the Buddha” is the cat. The cat is waiting to catch the mouse. That’s what this analogy means.

Investigation is also like a dragon guarding its pearl. A dragon is always protecting his dragon pearl. His attention never strays from it.

Again, investigation is like a hen brooding over her eggs. The hen is always concerned about her chicks, thinking, “My little chicks are going to hatch soon.” She keeps brooding, “Ah! Hurry up! Hurry up! Little chicks, hurry up and hatch!” Every day she’s there thinking about her chicks until they finally hatch. As it is said, “Egg-born come from thought.”

When her thinking wins out, the chicks hatch. Once the chicks are hatched, the hen has succeeded. Our investigation of Chan is also like an old mother hen incubating her chicks. While the mother hen is brooding on the eggs, she is extremely hot—so hot she pants. And yet she can’t bear to leave the nest. She has to brood until the chicks hatch—that’s all there is to it!



金聖寺

九、十月份法會活動表2016年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September, 2016		
9 / 11, 25 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	9/ 4	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	9/ 11, 25	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	9/ 18	敬老節 (8:30AM ~2:00PM) Honoring Elders' Day
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

十月份活動 Buddhist Events in Oct. 2016	日期 Date	地點
楞嚴經講座 Lecture on the Shurangama Sutra	10/2, 23 週日 9AM ~ 10:50AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	10/9 週日 8:15AM ~ 4:00PM	
慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home-Life	10/19 週三 8:30AM ~ 10:00AM	
藥師佛聖誕法會 (拜藥師懺) Celebration of Medicine Master buddha's Birthday	10/30 週日 8:15AM ~ 3:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

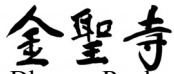
慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home-Life 金聖寺將安排巴士前往聖城參加法會，請於10 月 11 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 11	10 / 16 週日	萬佛聖城 (CTTB)
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◎ **育良佛學秋季班將開始於 2016年 9月11日**

Gold Sage Monastery Sunday School will start from Sept. 11, 2016

上課日期：2016 年 9 月11 日至12 月4 日，星期日早上 9 ~ 11 時

學員年齡：4 ~18 歲

費 用：\$ 70 元 ， 第二位 \$ 50元

Time: Sunday 9:00AM – 11:00AM, Sept. 11, to Dec. 4, 2016

Age : 4-18 years old

Fee : \$ 70 , Second Child \$ 50

◎ **敬老節 Honoring Elders' Day**

謹訂於九月十八日(星期日)早上八時三十分開始，舉行一年一度的敬老尊賢聯歡會，即日起開始報名，額滿為止。

GSM will hold Honoring Elders' Day on Sept. 18, 2016 at 8:30AM

Registration starts from now, Limited Seats.