



矽谷梵音

Pure Sound From Silicon Valley

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念念真誠念念通，默默感應默默中；

直至山窮水盡處，逍遙法界任西東。

Thought after thought is true and sincere; thought after thought penetrates.

Working quietly, there 's a response in the midst of the quiet work.

Go straight to the place beyond the mountains and streams,

And you will be free to roam the Dharma Realm, going east or west as you please.

—宣公上人 作/ 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.

把心的開關打開

Flipping on the Switch in Our Mind

— 宣公上人 開示 / By Venerable Master Hua

佛

光普照，佛的智慧光明，普照一切眾生心，把眾生的心照亮了，把貪瞋癡消滅除盡，把黑暗照成光明，息滅眾生八萬四千種的習氣毛病。我們學佛法，就是要滅除貪瞋癡，不要執著。

你說：「我怎麼沒看見佛呢？」

研究佛法，開了智慧，這豈不是佛光嗎？若越研究越糊塗，不懂真正佛法的道理，是因為自己沒有滅除習氣毛病，不能說佛光不普照。自己不開智慧，貪瞋癡還是老樣子，一點也沒有改，那佛光普照，也非所照。不是有照，也不是無照，是照而不照，無照而照。這就是說，自己的智慧光明現

出來，就是佛光普照；自己的智慧光明不現出來，就是佛光不普照。

佛光譬如電力公司，在我們所住的房子裏，將電線、電燈的開關等等，都已裝妥，接通電力了。但是如果不按開關，這電燈始終不會明亮，這屋內也永遠是黑暗的。為什麼？因為電不通，不起作用。若按開關，立刻燈光明亮，照破黑暗。我們眾生的心，就是開關，把心的開關打開，佛光就亮了。若心的開關不開，就是有佛光，也照不到。這個譬喻雖淺，但有相同之理。各位！快把心的開關打開，接受佛的智慧光來引證，這樣就得到佛光普照。

The Buddha's light shines everywhere. The light of the Buddha's wisdom illumines all living beings' minds, purging them of greed, hatred, and delusion. That light dispels the darkness and eradicates 84,000 bad habits and faults. We are studying Buddhism because we want to get rid of greed, hatred, and delusion, and cast off our attachments.

“Why haven't I seen the Buddha's light?” you ask.

Isn't studying the Buddha's teachings and uncovering our wisdom seeing the Buddha's light? If you don't understand the teachings and studying them only makes you more confused, it's because you haven't renounced your bad habits and faults. You can't say that the Buddha's light doesn't shine everywhere. If you don't develop your wisdom and hang on to your greed, hatred, and delusion, then even though

the Buddha's light shines everywhere, it can't shine on you. It neither shines nor doesn't shine; it shines without shining. When the light of your wisdom appears, just that is the Buddha's light shining everywhere. Before your own wisdom light has come forth, for you the Buddha's light doesn't shine everywhere.

The Buddha's light is like the electricity from the power company. The cables and switches may be installed in the house, but if we don't switch on the lights, the house will remain dark. Why? Because the power isn't connected. As soon as we flip on the switch, the lights go on and the darkness is gone. Our mind can be compared to a light switch. If we turn on the switch in our mind, the buddha's light will shine forth. If we can't flip the switch, then even though the Buddha's light is there, it can't connect. This is a simple analogy, but it conveys the principle. Everyone should quickly turn on the switch in his or her mind and receive the guidance of the Buddha's wisdom light. That's what it means to be illumined by the Buddha's universal light.



打開心量 改變命運

Open Your Heart, Change Your Life

恆異法師 開示於金聖寺2014年11月

Spoken by Dharma Master Heng Yi on November, 2014

李海昱 英譯/English Translation by Lotus Lee

大家都知道今天是感恩節，首先我要說一些感恩的話。早上第二支香唱完下來，經過廚房，看到廚房裏擠滿了人，很多人在忙著準備食物，我心裡就覺得很感慨，因為在這個世界上，有很多人沒有飯吃，或者是有飯吃，可是吃不飽的人；或者是吃得飽，可是吃不好。但是，今天來到這個法會的大眾，我們仰賴三寶的加被，所以吃得特別的豐盛，這是讓我很感慨的地方，我很感謝三寶，給我以及大眾所帶來的豐盛的食物。

第二個要感謝的是，我有這個機緣到金聖寺來，跟大家在這樣的情況之下結一個法緣。因為平常我大部分的時間

都是坐在電腦前面，那是一種很痛苦的經驗，相信長期使用電腦的人都有這種的感覺。因為這個法會的因緣，我不用花這麼長的時間坐在電腦前面，所以很感恩大家給我這個機會，到這裡來和大家一起在佛殿裡面共修。

第三個要感謝成就我一生的一切眾生。以前我也會常常抱怨我的人生，覺得世界上很多事情都不如我的意，後來當我年歲漸長以後，回頭再看看我過去所走過的路，就會覺得其實在我生命當中，所發生的一些重大的事情，所完成的一些比較重要的事情，都不是在很順利、很圓滿的因緣之下完成的。相對的，我們生命當中

的挫折跟困難，才是真正成就一個精彩人生的重要因素。所以，當一個人對於自己的所遭所遇，都可以帶著一個比較寬厚、包容的心量去接納它的時候，我們的心才能安定下來，我們的生命才会有轉機，這是我第三個要感謝的部分。

接下來，我想要為火雞說說話。每一年到了感恩節的時候火雞都很倒楣，只有一隻比較幸運，就是總統挑的那一隻。你知道那一隻下場是什麼？（眾答：終老。）所以牠一輩子都不會被殺，從此以後都免疫了。

兩三年前，有一位法師說了一些火雞的事情給我們聽。她說：「其實火雞是很聰明、很有靈性的動物，牠們飛的時候其實可以飛得很高、飛得很快，只是我們都不知道。」然後這位法師就跟我們講萬佛城後山所發生的事情。萬佛城的後山有一大群的野火雞，這些野火雞如果看到我們人靠近，就會整群地走開。這個故事是發生在火雞跟另外一隻動物的身上，那隻動物叫菩提 Bodhi，牠就是二、三十年前

師父放生的一隻驢子，等我說完了火雞的部分，再講講這隻驢子的故事。

有一次有人發現，這隻驢子被山獅攻擊了。本來火雞跟驢子是不同種的動物，可是火雞把驢子包圍起來，圍成一大圈來保護這隻驢子。那時候那隻驢子已上了年紀，也不太能夠走動，這群火雞就圍一大圈，不讓山獅子攻擊這隻驢子。我不知道牠們是怎麼做到的，可見火雞很有愛護同伴的心，是很善良的一群動物。

可能在座很多人都知道，為什麼感恩節的時候美國人要吃火雞？也可能還有些人不知道，我先講這個故事。大約是在十七世紀，1620 年的時候，有一批主張改革的英國清教徒，因為不能實現他們的理念而退出國教，所以他們離開了他們的國家，想到另外一個地方去發展自己的理想和抱負。他們坐著船漂流了 85 天，終於找到了美洲這一塊美麗的地方。當時他們到達的時候是在 11 月份，天氣漸漸冷了。他們在海上漂流了兩、三個月，到岸的時候沒剩下什麼物資了，

沒有足夠的衣物可以禦寒，也沒有東西可以吃。當時住在美國這一片土地上的是印地安人，根據歷史的描述，印地安人是很善良的。印地安人就接待了這一群漂洋過海異族文化的人，給他們衣服穿，給他們食物吃，還教他們耕種，讓他們能夠自力更生。後來，這一群英國人在安頓好新家後，為了要報恩，就用火雞來招待印地安人。每一年他們都有這種同歡的聚會，每一年也都烤火雞來招待印地安人，後來這些人的餐桌上不再有印地安人了，但是火雞還是照樣的吃。

接下來給大家講驢子的故事。有關這隻驢子的故事，版本不只一種，因為流傳很久了，所以每一個人說出的內容都不太一樣。我所知道的一個版本，說牠以前是個廟裏的工人，所以為什麼牠會被放生到廟上來，可能也是這個原因。在美國這麼多的火雞當中，有一些就住在萬佛城，可是有一些就上了人的餐桌，我想這都是有一個因緣的。

在 1982 年的時候，Mendocino County 的山區地

帶，因為驢子繁殖過盛，很多驢子就去破壞人類的農作物。加州政府爲了要控治牠們的數量，就決定用直升機從上空射殺牠們。上人知道了這件事，就做了一個安排，派美國比丘來法師去負責購買驢子。與官方聯絡後，運了兩隻驢子到萬佛城放生。

幾年前來法師曾講過這件事情，我親耳聽到，他說，當時他去接洽的時候，就一直交代他們：「你們送兩隻驢子來，要同樣的性別，不可以一公一母。」他千交代萬交代，但是送來的時候竟然是一隻公的一隻母的，後來不曉得有沒有換？但是進了萬佛城的驢子的確是兩隻，我確定其中一隻一定是母的，就是這隻 Bodhi；另外一隻我不曉得，牠很久以前就死了。

這兩隻驢子到了萬佛城要經過皈依的儀式，所以當卡車運兩隻驢子到萬佛城時，幾個壯漢就要拉牠們去佛殿，說：「皈依的典禮法會快開始了，你們要跟我們走。」幾個大男人無論如何都拉不動牠們，非常的驢，就是很固執，一動都

不動，可是法會快開始了，怎麼辦？有一個人趕快去通知師父，說：「驢子帶不來，因為牠們太驢了，一動都不動。」師父來了以後，就在驢子耳邊說：「走啦！」結果，驢子的腳就開始動了，而且還是跑著去的，那幾個大漢就在後面拉著繩子，被驢子拉著跑。

這驢子放生以後，就住在萬佛城的後山，後山一大片草原，就是牠們兩個的天下。那時牠們很年輕，不會接近人的，看到有人去的時候都會跑得遠遠的。其中一隻很早以前就死了，剩下的那一隻，後來越來越老了，有一些人就會拿紅蘿蔔，或一些食物去餵牠。

幾年前在 Bodhi 往生之前，牠開始出狀況。因為年紀很大了，牠在後山已住了將近 30 年，一直都讓牠在後山自己發展。後來有人到了後山發現牠倒在地上，原來牠在吃草的時候不小心吃到了鐵絲，就把牠的牙床給弄破了，痛得不能吃東西，幾天沒有吃，就倒下動不了了，才被人發現。

當時萬佛城住了一個西方人，他接到指示去照顧牠。這

隻驢子因為居住在草原上，行走都在草地上，所以牠的蹄子沒有辦法磨平，就好像養在公寓房子裡的狗，指甲會很長，除非你去修剪它，否則牠沒有機會去磨牠的指甲；這隻驢子也是，牠的蹄子就很長，自從牠被放生到萬佛城以後，我們可能只給牠磨過幾次蹄子而已，照理說每年都應該磨的。後來牠被發現倒在後山的時候，除了發現牙齒的狀況以外，還發現牠的蹄子很長，長到已經彎了，連腳和蹄子接合的地方也彎了，所以就不能好好的走路，於是就走得很慢，這也就是為什麼後來大家有辦法接近牠的緣故。那時候這位照顧牠的居士就負責照顧牠。當時，還有另外一個專業的訓馬師對馬的情況很了解，也來幫忙照顧牠。

自從 Bodhi 生病以後，大家就開始關心牠，事實上萬佛城的人對動物都很有愛心的，只是這隻驢子以前看到人會跑，我們就沒有辦法靠近牠。後來牠不能跑了，我們就常常接近牠，我自己就去了幾次，還帶一些東西去餵牠，記得那

時候還有人買了專用的刷子，我們去看牠時，都還幫牠梳一梳毛，驢子看到我們去就會高興地鳴叫。

大概三年多前，2011 年的時候，我最後一次見到牠是十月份，那時候萬佛城正在打觀音七，有一些西方人來到萬佛城參加觀音七，因為不習慣在佛殿待很久的時間，當時我跟另外一位法師下午就帶他們到後山去走一走，也看到了這一隻驢子，其中的一位男居士看到驢子，就說牠大概不會活很久了。我們餵牠喝水，牠也都提不起精神來喝水，我們都很難過，就圍著牠念觀音聖號；其實，當時萬佛城已經注意到牠情況越來越不對勁了，一副好像隨時都會走的樣子。

因為天氣漸漸冷了，照顧牠的居士就在女校的後面，也就是在高中部的後面蓋了一間小房子，希望找一個合適的日子把驢子從後山運到前面來，因為前面比較暖和，我們照顧牠也方便。房子已蓋好了，可是我們卻來不及接牠到新房子來住。有一天晚課前，下午五、六點的時候，有人發現牠往生了，那時候也差不多是 11

月的時候，天氣已經漸漸冷了。

那個消息傳的很快，一下子大家都知道了，有一些居士和一些出家人就帶著被子、毯子到後山去幫牠助念，因為太陽一下山天氣就涼了，帶著毯子可以禦寒。這一群人就圍著牠，念了八個小時的佛號，念到半夜 12 點以後，就好像送一個人這麼的慎重。功德部幫牠立了一個牌位，還有人幫牠寫了一個報導，所以牠的後事可以說是極盡哀榮。

我想這兩隻驢子這麼有名氣，也是因為上人說過牠們的過去，有個版本是說牠們的前世是在廟上的工人，負責燒飯、打掃、砍柴、打雜的工作。他們在道場工作，常常嘀咕抱怨，對道場有諸多埋怨，又對佛法缺乏誠心，不信經典，撥無因果。再加上他們時常盜用廟上的東西，納為己用，因為錯了因果，加上功不抵過，所以這輩子就做了畜牲。

大家可以想一想在這個世界上，很多人在往生的時候是很沒有尊嚴的，不要說有人替他助念了，有的甚至是衣不蔽

體，或被五馬分屍，或是死的時候根本沒人知道，或者在很多很不如意的情況之下死亡的。大家想想看，自從這驢子被放生到萬佛城來以後，牠對道場可以說一點貢獻都沒有，整天就活在後山的世界裡，那一大片的地方都是牠們的。牠就是吃啊！喝啊！跑啊，我們沒有讓牠幫我們作工，牠完全沒有做什麼。我想，牠就是靠著前世在廟上工作結下這個因緣。你看這麼多驢子都要被射殺，為什麼剛好這兩隻被選中送到了萬佛城？可能這就是過去生的因緣，所以說因果其實是很微妙的。

還有一點大家有沒有想過，這隻驢子當牠還很健壯的時候，可以保護自己，牠會跑，也可以避免一些動物的攻擊；可是當牠老的時候，我一直想不通的，就是牠不太能走的時候，後山其實什麼樣的動物都有，如果其他動物想對付牠都可以輕而易舉得逞，可是牠從來都毫髮無傷，甚至火雞還會去保護牠。所以說在這個道場裡頭，不僅是人，就是連動物都受到護法的保護。其實萬佛城有很多有關動物的故

事，我今天就只講這兩個。事實上我在萬佛城看到任何一隻動物，都很恭敬牠們，我都當牠們是我的師兄，可能前生造了罪業，這輩子就換個面貌跑到廟上來了。

最後，我想回到感恩這個話題上，我們對一切眾生要常常心存感恩，不管是給我們順境，還是逆境的人，其實都是幫助我們成長的人。我自己的感覺：當我們心胸放大的時候，你和一切眾生的因緣也就隨著改變。還有，改變行爲，也可以改變我們的命運。好像剛才師父在錄音帶講王麗芳這個居士，其實上人一直在幫助她，只要她這輩子悔改，她累劫的罪業就能有個轉機，但是她這一輩子又繼續造惡業、蒙騙師上。上人說了一句很重要的話：「她這輩子墮了兩個胎以後，她累劫累世的業障全部找上門來了。」大家不要輕看這句話，即使一個人有宿世的孽障，它也是要有機緣才能趁虛而入。相對的，要是我們把行爲端正了，跟一切眾生的緣分就會改變，業報也就自然而然跟著轉變了。

We all know that today is Thanksgiving, so I would like to start out with some words of gratitude. After the second session this morning, when I walked past the kitchen, I saw that it was full of people busily preparing food for lunch. This sense of sadness came over me, because in this world, there are a lot of people who have no food to eat; some people have food but it is never enough; some people have enough food, but the quality of their food is not very good. However, relying on the support of the Three Jewels, everyone who came here to participate in the Dharma Assembly today can enjoy especially delicious food. I am very thankful to the Three Jewels for giving me and the assembly such bountiful food.

The second thing I would like to give thanks for is the opportunity for me to come to Gold Sage Monastery and tie Dharma affinities with everyone here. My work requires spending long periods of time in front of the computer, and as anyone who does the same thing can attest to, it is not a pleasant experience. Due to this Dharma Assembly, I was able to break away from sitting in front of the computer for a while. Therefore, I am very grateful for this opportunity to come here and cultivate with everybody.

Third, I would like to give

thanks to all of the living beings who have helped me accomplish my goals in life. In the past, I often complained about my life and felt that many things in the world did not go my way. However, as I grew older and looked back, I saw that all important events or major accomplishments had not occurred under the smoothest or most perfect circumstances. In contrast, it is the obstacles and difficulties in our lives that truly make life remarkable. Therefore, only when we are able to readily accept everything that has happened to us with a lenient and generous heart will our minds become peaceful and our lives change for the better.

Now I would like to talk a little bit about turkeys, because every Thanksgiving, turkeys have to go through a lot, except for that one turkey picked by the president, which receives immunity for the rest of its life and can die of old age.

Two or three years ago, a Dharma Master told us something about turkeys. She said, "Turkeys are actually very intelligent and sensitive. They can fly very high and travel at high speeds; most of us do not know this." She then went on to tell us an incident that happened in the back mountain at the City of Ten Thousand Buddhas. A flock of wild turkeys live in the back mountain area at CTTB, and if anyone gets close to them, they run away

immediately. This episode involved aforementioned flock of wild turkeys and another animal, a donkey named Bodhi. Bodhi was one of the donkeys that the Venerable Master set free twenty or thirty years ago. I will talk more about this donkey after I finish with the turkeys.

One time, someone discovered that this donkey had been attacked by a mountain lion. Turkeys and donkeys are different kinds of animals, but they saw that the turkeys had completely surrounded the donkey, protecting her from harm. At the time, the donkey was getting old and could not walk very well, so the turkeys surrounded her to prevent the mountain lion from attacking. I don't know how they did this, but we can see that turkeys are very kind animals capable of caring about their companions.

Most people probably know why Americans eat turkeys on Thanksgiving. Some of you might not, so I will talk about this story first. In the fifteenth century, in 1620, a group of English Puritans detached themselves from the English church due to differing views and left their country to move to another place where they could implement their beliefs and principles. They sailed for eighty-five days before finally making landfall in the beautiful land of North America in November. It was getting cold, and since they had spent two to three months on the ocean, they had depleted most of their resources

and had very little food. They also did not have warm clothing for the winter. At the time, North America was inhabited by Native Americans, who are described in history as very kind people. They welcomed the Puritans who had traveled here from across the ocean and had an entirely different culture. The Native Americans gave the Puritans clothes and food, and taught them how to plant and to survive. After the Puritans settled down, to repay the kindness of the Native Americans, they invited them to have a feast with them where turkey was the main course. This turned into a tradition, and afterwards, although Native Americans disappeared from the picture, they continued eating turkeys every year.

Next I would like to talk about the two donkeys I mentioned earlier. Since this incident happened a long time ago and many people talk about it, there are multiple versions of the story, all of which are slightly different. The version I know is that this donkey was a worker in a monastery in its past life. This may explain why it was set free in CTTB. There tens of thousands of turkey in the United States. Some of them live at CTTB, but most turkeys end up on the dinner table. I think there is some reason behind it.

In 1982, there was an overpopulation of donkeys in Mendocino County, and they

would go around trampling and damaging crops. In order to control their numbers, the Californian government decided to shoot them from air. When the Venerable Master heard about this, he made some arrangements and asked Dharma Master Lai to buy some of these donkeys. Dharma Master Lai contacted the officials, and two donkeys were shipped to CTTB to be set free.

A couple years ago, I heard Dharma Master Lai talk about what had occurred. He said that when he spoke to the officials, he kept reminding them, "We want two donkeys with the same gender." However, when the donkeys arrived, one was male and the other was female. I am not sure if they exchanged one of them later, but in the end, two donkeys arrived at CTTB, and I am certain one of them was female, and it later became known as Bodhi. I am not sure about the other one; it died a long time ago.

When the donkeys arrived at CTTB, they had to go through the ceremony for taking refuge. After unloading them from the truck, a couple of men had to take them to the Buddha Hall. They told the donkeys, "The refuge ceremony is starting, and you have to come with us." However no matter how they pulled, the donkeys were very stubborn and refused to move. This went on until the ceremony was about to start. Someone went to tell the

Venerable Master, “We can’t get the donkeys to come in; they’re too stubborn and won’t even budge an inch.” The Venerable Master arrived and whispered in the donkeys’ ears, “Let’s go!” The donkeys began to move and ended up running to the Buddha Hall so quickly that people previously trying to pull them were pulled along instead.

The donkeys were set free in the grassy fields in CTTB’s back mountain, which became their home. At first, they were young and did not like people. As soon as they saw humans, they would run away. One of them passed away a long time ago, and as the remaining one gradually got older, some people would bring carrots and other food to feed it.

A few years before Bodhi passed away, she began to have some health problems. For the past 30 years, she had lived freely in the back mountain by herself. One time, someone went to the back mountain and discovered her collapsed on the ground. It turned out that she had accidentally eaten some wire while she was grazing, which had damaged her gums and prevented her from eating anything. After a few days of not eating, she collapsed.

Since she lived in a grassy field and only walked on grassland, her hooves were never filed by the ground, just as a dog that lives indoors will have very long nails

if you do not trim them. Ever since she was set free in CTTB, Bodhi’s hooves had probably been filed only a couple of times. Technically, they ought to be filed every year. After she was found collapsed on the ground, they discovered that not only were her teeth in bad shape, her hooves were so long that they were curved. As a result, the place connecting her legs and her hooves was also curved, preventing her from walking properly. Since she walked very slowly, people were able to get close to her. At the time, a westerner at CTTB was tasked with taking care of Bodhi, and a professional horse trainer was also helping.

After Bodhi became ill, a lot of people started to care about her situation. Actually, the people living in CTTB love animals in general, but because she would run whenever people came near, we were never able to get too close. Since she was no longer able to run, it was easy to get near her. I went to see her quite a few times and brought food for her to eat. Someone bought a brush so we could brush her coat. When she saw us, she would bray happily.

The last time I saw Bodhi was in October 2011, about three years ago. CTTB was having Guan Yin Session, and some westerners had come to participate. Since they were not used to staying in the Buddha Hall for a long time, another

Dharma Master and I took them to the back mountain to walk around and visit the donkey. Looking at her, one of the laymen said that she probably didn’t have much time left. When we gave her water, she did not seem to have the energy to drink it, so we were all very sad and recited Guan Yin Bodhisattva’s name for her. People in CTTB had also noticed that her condition was deteriorating, and it seemed that she might pass away any moment.

Since the weather was getting colder, the layperson in charge of taking care of her built a small stable for Bodhi behind the girls’ high school because it was warmer in the front, and it would be more convenient for people to take care of her. The stable was built, but they did not move her into the stable in time, because one day before evening recitation, around 5 or 6 PM, someone discovered that she had passed away. It was around November, and the weather was turning cold.

The news spread very fast and everyone heard about it not long after. Some laypeople and monastics brought blankets and towels to the back mountain to recite the Buddhas name for her. The towels and blankets were to keep themselves warm, as the temperature dropped rapidly as soon as the sun went down. They stood around her and recited the Buddha’s name for eight hours

until past midnight, just as if they were sending off a friend. The donation department wrote a plaque for her, and someone even wrote an obituary. We could say that Bodhi was sent off with the highest honors.

I suppose that these two donkeys were so famous because the Venerable Master talked about their past lives. One version says that in their past lives, they were workers in a monastery and were responsible for cooking, sweeping, cutting wood, and doing other such miscellaneous jobs. However, they often complained about their work and harbored a lot of resentment towards the monastery. In addition, they lacked faith in the Buddhadharma, did not believe in the sutras, and claimed that there was no cause and effect. They also frequently took things belonging to the monastery for personal use, and due to their actions and offenses, which the merit they had accrued could not make up for, in the present life they were reborn in the animal realm.

If we think about it, a lot of people in the world die without dignity. Some even die without clothes to cover them, have their corpses scattered in pieces, die without anyone knowing, or die under unfavorable circumstances, let alone having anyone recite the Buddha's name for them. On the other hand, ever since these donkeys were set free in CTTB, we could say that

they made no contributions to the monastery at all. They spent their days in the back mountain, which all belonged to them. Because we didn't have them do any work, they just ate, drank, and ran to their hearts' content. Perhaps due to the affinities they had planted in the past by working in the monastery, they had been picked out of so many donkeys that were going to be killed. That is why we say that cause and effect is really inconceivable.

Something you may not have thought about is that when this donkey was still young and strong, she was capable of protecting herself by running quickly and avoiding attack from other animals, but what I don't understand is that after she got old, she was never hurt even though there are all kinds of animals living in the back mountain. She would have been an easy target for them. Even more amazing was the fact that a flock of wild turkeys protected her from harm. Therefore, in the monastery, even the animals receive the protection of the Dharma protectors. There are a lot of animal stories in CTTB, and today I only shared two of them. When I am in CTTB, I am very respectful to all animals I encounter. I regard them as my fellow cultivators. It is possible that they committed some offenses in their past lives, so in this life, they still live in the monastery, but in a different

form.

To conclude, I would like to return to the subject of gratitude. We should be thankful to all living beings, whether we meet them in favorable or unfavorable situations, because they help us grow. I feel that when we are able to open our hearts to others, our affinities with all living beings will change for the better as well. Changing our actions can also change our lives. In the tape, we were listening to the Venerable Master talk about this laywoman named Wang Lifang. The Venerable Master was helping her to the best of his efforts, and if she was willing to change herself, the negative karma she had accumulated throughout her past lives could have been eradicated. However, in her present life, she continued to create negative karma and deceived her teachers. The Venerable Master made a very important statement: "After she [Wang Lifang] had two abortions in her present life, all of the negative karma she had created in her past lives came back for revenge." We should not overlook this statement, because even though a person may have karmic obstacles from a previous life, the retribution only occurs if the right conditions are met. On the other hand, if our actions are righteous, our affinities with living beings will change, and our karmic retributions will naturally change as well.



金聖寺

一、二月份法會活動表2015

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

一月份活動 Buddhist Events in January, 2015		
1 / 11, 25 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	1 / 4	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	1 / 11, 25	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	1 / 18	觀音法門 (8:15AM ~10:50AM) Gwan Yin Recitation
週六 Saturday	1/ 3	長青佛學班 (2:00PM ~4:30 PM) Elders' Dharma Study Group
週三 Wednesday	1/7	慶祝阿彌陀佛聖誕法會 (8:30AM ~10:20AM) Celebration of Amitabha Buddha's Birthday
週二 Tuesday	1/27	慶祝釋迦牟尼佛成道日 (8:30AM ~10:20AM) Anniversary of Shakyamuni Buddha's Enlightenment
每日 1 pm		大悲懺法會 Great Compassion Repentance

二月份活動 Buddhist Events in February, 2015	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	2/1 週日 8:15AM ~4:00PM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	2/8,15 週日 9:00AM ~10:50AM	
慶祝彌勒菩薩聖誕 Maitreya bodhisattva's birthday	2/19 週四 8:30AM~10:20AM	
藥師懺法會 Medicine Buddha Dharma Repentance Assembly	2/21 週六 8:30AM ~Afternoon	
慈悲三昧水懺法會 The Water Repentance Dharma Assembly	2/22 週日 8:30AM~Afternoon	
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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