



# 矽谷梵音

*Pure Sound From Silicon Valley*

2015 年 06 月第 230 期 Issue 230, June, 2015

若想沒有煩惱，唯一的辦法，  
就是勤修戒定慧，息滅貪瞋癡。

If you want to be free of afflictions, the only way is to diligently  
cultivate precepts, samadhi, and wisdom, and extinguish greed,  
hatred, and stupidity.

—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.

# 萬丈高樓從地起

## Skyscrapers Are Built from the Ground Up

— 宣公上人 開示 / A talk given By Venerable Master Hua

小朋友！你們要知道萬丈高樓，是從平地一點一點建築起來的；百丈的大樹，是一寸一寸長高的；人，也是一天一天長成的。在小的時候，先要立志願，本著目標，向前邁進。如果沒有目標、沒有宗旨，好像「盲人騎瞎馬，夜半臨深淵。」你說危險不危險？

兒童好像潔白的布，「染於蒼則蒼，染於黃則黃。」隨著教育環境而轉變。所謂「近朱者赤，近墨者黑。」受環境的薰染而改變。在《三字經》上說：「人之初，性本善。性相近，習相遠。苟不教，性乃遷。」就是這個道理。

各位老師！要用「幼吾幼以及人之幼」的精神來教育學生。兒童是國家的能源，國家的基礎；國家的能源不足基礎不堅，焉能強國？願共勉之！

Young friends! You know that skyscrapers are built little by little from the ground up. Hundred-foot-tall trees grew inch by inch before reaching such a height. People also grow day by day. In our youth, we should set our goals and then advance to fulfill them. Without goals or principles, we are like a blind man riding a blind horse coming upon an abyss at midnight. Wouldn't you say that is dangerous?

Children are like a piece of pure white cloth that becomes blue if dyed blue and yellow if dyed yellow. Children are transformed according to their educational environment. As it's said, "If you get near rouge, you'll turn red. If you touch ink, you'll turn black." Likewise children are influenced by their surroundings. The Three Character Classic says: "People at birth are by nature good. Their natures are similar, but their habits set them apart. If not taught properly, their natures will change." That's the principle here.

All of you teachers should teach the students as if they were your own children. Children are the resources of the nation, the foundation of the country. If a nation's resources are inadequate and its foundation is weak, how can the nation become a strong one? Let's urge one another on!

# The Good and Wise Advisor's Teachings for me 善知識對我的教誨

A talk given By Dharma Master Heng Sure

恆實法師 開示

Many disciples experienced the Venerable Abbot's teachings in person and know the dynamic experience of drawing near a Good and Wise Advisor; many others did not, but knew the Master through his books or by reputation only. Scolding is perhaps the most misunderstood aspect of his teachings when viewed by those who did not understand its use among the many skillful expedient means of a true Wise Teacher.

**At that time the Youth Good Wealth bowed at his feet, stood, put his palms together, and said, "Sagely One, I have already brought forth the resolve for Anuttarasamyaksambodhi, but I still do not know how a Bodhisattva studies the Bodhisattva Conduct and how he cultivates the Bodhisattva path. I heard that the Sagely One is skilled at guiding and teaching. I wish you would explain this for me."**

**The Brahman said, "Good Man, if you can now go up this mountain of knives and throw yourself into the mass of fire, then all your Bodhisattva conduct will be purified."**

Chapter on Entering the Dharma Realm,  
*The Flower Adornment Sutra*

Shr Fu taught in many skillful ways; one of the more dramatic was his "scoldings." I am one of several disciples who frequently got the benefit of Shr Fu's focused energy via the expedient of scoldings.

In the world, scolding is something universally feared; for that reason a tongue-lashing is effective as a means of discipline and behavior modification. It only works, however, if the one doing the scolding has personal virtue. If there is real anger behind the words, then scolding will produce hatred and anger in return.

We disciples knew that the thundering storm of anger was a technique, because the Abbot could be blasting away to correct a mistake by one disciple, and then in a twinkling turn his head to gently encourage another disciple in the crowd. In another eye blink, he would return to the fault of the miscreant and send more lightning shafts towards him. These two modes of teaching—(1) subduing and humbling the arrogant and hard; and (2) enticing and embracing the timid and cautious—appear in Sutra descriptions of the Buddha's own two methods of teaching: hard and soft, turned on and off at will. Those who watched closely would see the compassionate, impassive, kindly teacher behind the heat.

In fact only the closest disciples got scolded

harshly at all; and among them, it seemed that scolding came in a sense as a reward for hard work. We “earned” our scoldings. But this did not make them any easier to take.

I recall being scolded once on live television (Channel 5), at the San Francisco airport, and several times while translating on a lecture stage before thousands of people. In my memory, the worst scoldings came overseas: in Hong Kong, in Taiwan, in Calgary. No time was ever too public, too embarrassing to prevent a chance to teach a student who was ripe for a scolding. Sometimes those well-timed tongue-lashings marked an unexpected turning point in a disciple’s life.

Once at Gold Mountain an error I made brought on a public reprimand that kept the entire assembly standing at their bowing benches for ninety minutes. The volume and the impact of the rebuke created distaste in some of the onlookers and listeners, but not in the recipient. Strangely enough, its effects, besides producing shame and a wish to change, were clear seeing, lightness, and calm, like the state at the eye of the tornado. Of course it helped to know about the proverbial Chinese father who “*pan zi cheng long*” “reprimands his children to turn them into dragons.” That is, scolding strengthens one’s bones. Most often the scolding produced a memorable opportunity to get priceless instructions. For example, once I sent away an important guest by mistake, and got scolded so hard I thought I should run away, or perhaps die. I didn’t die, and the next morning the Abbot frowned and asked me how I felt.

“I felt like I ought to die. I felt inadequate, useless, and forlorn. Maybe I *would* rather die,” I said.

“You won’t die. That would just be cheating. Dying would be easier than changing your bad habits. Where is your copy of the *Ultimate End of the Dharma Sutra*? Get it and read to me.” I ran to my desk and found the requested text. I knelt in the Buddha hall in front of the Master. I read the story

of the future day when Buddhism will completely disappear from the planet.

The Abbot sat with a distant gaze, keeping a half dozen disciples waiting, each of whom had urgent business—real estate, banking, international phone calls, and offerings—to settle, while he listened to my recitation of the text in clumsy Chinese.

As I read, I felt sweat break out on my face and body. My temperature rose and I felt faint, as if something were being purged and carried out of me. I kept reading and the sensation passed, leaving me lighter, cooler, and calmer. All traces of my earlier mood of self-pity were gone.

The Master exhorted in a stern voice, “You have left home to follow me, and now you are not like you were before; now you have to cultivate the Way; You are a disciple of the Buddha, you belong to the Buddha’s family. Do you see how important your words and actions are? In this country you represent the Buddha, the Dharma, and the Sangha. Do you understand? You’re not living just for yourself any longer. How can you be heedless and selfish? Don’t you see the road you are on?” Great Master Yung Chia saw it.

**Once I saw the road to Tsao Creek, I recognized the phenomenon of birth and death and had nothing further to do with them.**

The Venerable Abbot continued: “You’ve got to try harder. A casual effort like before won’t get you over the Dragon Gate. I’ve got high expectations for you. How can you just muddle through, like somebody who is simply eating his fill and waiting for death to catch up to him? Living like somebody born drunk and dying in a dream is good enough for others, but disciples of the Buddha have to be models for both humans and gods. You have to surpass the ordinary and excel the standards. You have to endure what others can’t endure, eat food that others can’t eat, take on suffering that others can’t take on, and practice what others can’t practice. You have to be patient where others cannot be patient. Only then

will you pass the tests ahead. Take propagating the Dharma as your personal responsibility. Otherwise, Buddhism won't take root in this country."

Good Wealth said, "Strange indeed, Sagely One. When my body came into contact with this mountain of knives and great mass of fire, I felt peaceful, serene, and joyous.

Chapter on Entering the Dharma Realm,  
*The Flower Adornment Sutra*

The scolding may have been the catalyst that jolted the memory of my past vows into awareness, because several days later I had the vision that led to my making the resolve to begin the "Three Steps, One Bow" pilgrimage for world peace. The Venerable Abbot observed that night after the Sutra lecture,

**All of you in the past have been together with Vairochana Buddha. We have been together investigating the Buddha dharma. And way back then I said we should all go to America and do it. Some of you made the vows of monks and some the vows of nuns. Some made the vows of Dharma-protectors. Others made the vows to be translators. Some of you made vows to build Way-places; and others to teach school.**

**Now we are all here to fulfill our vows. From limitless kalpas past our causes and conditions with one another have been deep. They create a strength of togetherness that endures... And in the Hall of Ten Thousand Buddhas you can make vows, so in the future we can all become Ten Thousand Buddhas. Three-Steps-One-Bow are seeking Ten Thousand Buddhas to protect ten thousand peoples. In the midst of a dream, we are all here doing the Buddhas' work...**

This phrase rings loudest in my mind recently among all the many instructions I've received from the Venerable Abbot in the last twenty years:

**Here we are, in the midst of a dream doing the work of the Buddhas.**

I recall kneeling in the aisle of a bus on a sweltering sunny afternoon in Taoyuan, Taiwan, outside the gate of a monastery. The delegation from Dharma Realm Buddhist University was caught in a titanic traffic jam, caused by our visit to the Republic of China. The cars were coming to listen to the Venerable Abbot speak Dharma and transmit the precepts. People had gotten out of their cars to scratch their heads and to discuss the scene. I was kneeling in the aisle because the Venerable Abbot, to pass the time constructively, had asked the members of the delegation to stand up and give Dharma-talks. "Anywhere and anytime is a good place to cultivate the Way" was one of the Master's favorite travel maxims.

I had been receiving mighty scoldings since before we got on the plane in San Francisco, and I had been apprehensive day and night, fearing to do anything else wrong and anxious to escape the withering glare and lion's roar of the Good and Wise Advisor. The Master had called me out first and ordered me to speak Dharma. I felt exhausted and overwhelmed. The heat, the diarrhea, the pressure of my faults grinding against my teacher's will that I change for the Dharma, for the better, all put my head in a spin, and I couldn't utter a sound. I could only kneel there mute and limp.

"Kuo Chen!" said the Abbot, and suddenly I entered another zone, and as if transported in time I recalled a moment in Malibu on my bowing pilgrimage alongside the highway when the California Highway Patrol pulled up to tell us to be careful of the road ahead because it was narrow and fast. The officer was a slow-speaking, sun-browned cowboy with a twinkle in his eye. "You fellers had better stay way over on the shoulder, and tell that Chinese gentleman behind you to do the same. His red robe helps make him a bit more visible, but this is a fast road, and I don't want any accidents on my shift. Our CHP

attorney called on his way to work said he had spotted you and wanted us to make sure you get safely through Malibu. My wife saw you, too, and told me to remind the three of you to be careful. Take care, fellas.”

We thanked him, and, after he left, sheepishly looked behind us for the third member of our team, the “Chinese gentleman.” We couldn’t see anyone, let alone somebody in a red robe.

“Three monks, he said?”

“Strange. I wonder who they saw.”

Only months later in San Francisco did a laywoman tell us the other side of the story. During that time of the pilgrimage, frequently in the mornings or afternoons the Venerable Abbot would be speaking with them and would suddenly stand up and walk into his room and shut the door. They would never know what he did inside, but usually after an hour or so, he would emerge and say, “They’re all right now, *mei you shi qing*, it’s okay.” The CHP officers’ request suggested that the Venerable Abbot’s vows were helping him supervise the pilgrimage of two young monks from six hundred miles away. The Abbot’s seventeenth vow says, “I vow in this life to attain the Five Eyes and Six Penetrations, and the ability to fly freely.”

The image brought me back to the stifling bus in Taoyuan, and I believe the Venerable Abbot was observing my insight, because now he was smiling and his tone was gentle, instead of severe. “Kuo Chen here speaks from experience. You should listen to what he has to say, because he knows that without a Good and Wise Advisor he would probably be foundering in the Saha world’s sea of suffering by now. Isn’t that right, Kuo Chen? You were already full of bad habits when you came through the door of Gold Mountain Monastery, don’t you remember? You might have sunk beneath the current of birth and death if it weren’t for your affinities with a Good Advisor, right? Why don’t you tell these people about it?”

I nodded in agreement and looked at my teacher. That week in Taiwan he was not eating any solid food because he was fasting and dedicating the merit to Taiwan and her people, hoping to delay the disaster that pundits were predicting. He was sick as well, which only the monks who attended him were aware of. Once the bus arrived, he would be surrounded by clouds of disciples and seekers, each of whom brought his special request for healing, for a blessing, for help, seeking the Master’s powers and abilities.

Often in Taiwan he wouldn’t sleep for days, choosing instead to stay up and talk with the line of seekers outside his door, which did not diminish day and night. They came hoping for a chance to draw near and make their request, and to be touched by his compassion.

None of us disciples could stand in for him or pick up even a finger’s worth of his burden. Yet he feared no toil or pain. He existed only to dispense the teachings of sweet dew. The teaching of the Great Good and Wise Advisor relieves the suffering of living beings. I opened my mouth and spoke the following lines from the *Avatamsaka Sutra* that I had memorized long ago on a hot Sunday afternoon on a highway outside San Luis Obispo:

**The Youth Good Wealth contemplated and reflected upon the instructions of his Good and Wise Advisor: He was like the great sea, which receives the rains from the great clouds without satiation. He had the following thought:**

**The Good and Wise Advisor’s teaching is like a spring sun in that it produces and makes grow the roots and sprouts of all good Dharmas;**

**The Good and Wise Advisor’s teaching is like a full moon, in that it refreshes and cools everything it shines on;**

**The Good and Wise Advisor’s teaching is like a snow mountain in summer, in that it can**

dispel the heat and thirst of all beasts;

**The Good and Wise Advisor's teaching is like the sun on a fragrant pool, in that it can open the lotus flower of the mind of all goodness;**

**The Good and Wise Advisor's teaching is like a great jeweled continent, in that the various Dharma jewels fill his heart;**

**The Good and Wise Advisor's teaching is like the Jambu tree, in that it amasses the flowers and fruits of all blessings and wisdom;**

**The Good and Wise Advisor's teaching is like a great dragon king, in that he playfully roams with ease and comfort in empty space;**

**The Good and Wise Advisor's teaching is like Mt. Sumeru, in that limitless wholesome dharmas of the Heaven of the Thirty-three are situated in its midst;**

**The Good and Wise Advisor's teaching is like Lord Shakra, who is circumambulated by his multitudes and assemblies, in that none can overshadow him, and who can subdue bizarre cults and hosts of Asura armies. In this way he reflected.**

I brought the verses out from my memory effortlessly; I was too tired to think up any doubts or my usual discursive thoughts. The Venerable Abbot seemed very happy, as with a broad grin he said, "See? Everything I teach you has its function and its purpose. Now do you understand?"

As the bus started to roll on up the hill, he said, "Who else wants to speak the Dharma? Don't be lazy. These people have spared no expense to bring you all the way here from America. Can you just eat your fill and wait to die? You owe them some teachings to repay their kindness. Who will be the next Wise Advisor? Don't wait for me to spoon-feed you all your life. All right, who will it be? Step up here. Next!"

# 很

多的弟子曾親自受到上人的教誨，有活生生親近善知識的經驗；也有很多弟子沒這個機會，但他們卻從上人的書中得到受益；有的只是聽過上人的名字罷了；訶責是上人教法中，最容易讓人產生誤解的部分，而這些誤解的人，卻不明白這是大智者善巧法門的運用。

爾時善財童子頂禮其足，合掌而立。自言聖者，我已先發阿耨多羅三藐三菩提心。而未知菩薩。云何學菩薩行。云何修菩薩道。我聞聖者善能誘誨。願唯我說。婆羅門言。汝今若能上此刀山投身火聚。諸菩薩行悉得清淨。

--《華嚴經》〈入法界品〉

上人用各種不同方式教化弟子，其中最戲劇性的，就是上人的「訶責」。眾弟子中，我是常從師父的「訶責」中得到受益的一個。

在世間法上，「訶責」為眾生所懼怕。然而，口頭上的鞭策確實是一種很有效的訓練方式和改變行為的方法。不過，只有具有德行的人才可以用這個方法。假使在「訶責」弟子的時候，帶有真脾氣，「訶責」就會引起仇恨與氣憤。

上人的弟子，都瞭解上人雷雨般的脾氣，只是一種善巧方便。上人往往在嚴厲地批評某個弟子後，回過頭來給另一個弟子很溫和的鼓勵，突然上人轉而又指出另一個弟子的錯誤。佛陀使用這兩種教法：降伏、折服貢高頑固的人，包容、教誨害羞謹慎的人。弟子們常能見到發脾氣後的上人，又顯得慈悲而平靜。

實際上，最親近師父的弟子，通常都受到最大

的訶叱。這似乎成了一種努力工作後的回報。看起來上人的責罵是我們以努力工作「換取」得來的，雖然這麼說，但捱罵還是常常令人很不好受的。

我還記得，在電視節目（第五頻道）中、在舊金山機場、在上千人的法筵上被上人罵。記憶中最嚴厲的責備都是在海外：香港、臺灣、卡加利。上人不會因為弟子做的事太醜陋，而不予以公開訶叱，這是上人教育學生的特別機會。很多時候，因為罵得正是時候，反而成為弟子生命中，預想不到的轉捩點。

有一次在金山寺，因為我的過失，整整九十分鐘，大眾陪我站著，接受上人的訓叱。如此嚴厲的訓叱，引起旁觀者和聽眾們的反感。奇怪的是，我心中除了慚愧與懺悔之外，同時產生一種輕安和明瞭的見地，有如在龍捲風的風眼裡。當然，這幫助我懂得中國諺語「望子成龍」的意思，父親罵孩子是希望他們成材。不過被罵之後，都會在記憶中印上無價的教誨。

有一次，我誤把一位重要客人趕走，我被罵得幾乎想捲舖蓋走路，要不就乾脆死了算了。可惜我並沒有死，第二天早上，上人皺著眉頭問我覺得怎麼樣？

「我覺得我該死，我做得很不恰當、很沒用、很可憐，我想我應該死了算了。」我說。

上人說：「你不會死的，不要自己欺騙自己。想去死，那太便宜你了，你應該改你的壞習氣。你那本《法滅盡經》在哪裡？拿來讀給我聽！」我拿著那部經，在佛殿裡，跪在上人面前，念了一段有關：佛法如何在地球上消失無遺的經文。

上人坐著，凝視著遠方，讓半打的弟子等在佛殿外面。每個人都有要緊的事情要呈報：房地產、銀行、國際電話、供養等，但上人卻在聆聽我笨拙的中文念誦。

我一邊念，一邊感到汗水從臉上、身上流下來，我的體溫上升，我覺得快要暈倒了，體內的什麼東西像是被滌除掉了。我繼續念下去，這種感受就消失了，留下的是輕安、清涼、平靜，先前的自憐已經不存在了。

上人用很堅定的語氣說：「你已經跟我出家了，不可以跟以前一樣。你現在必須修道，你是佛的弟子，屬於佛的家族。難道你沒意識到你的一言一行有多重要嗎？在這個國家，你代表著佛、法、僧，你懂嗎？你已經不是為你自己而活了，你怎麼可以這麼大意，這麼自私？難道你看不到你所走的這條路？」永嘉大師說：

**自從認得曹溪路。**

**了知生死不相關。**

上人又接著說：「你應該更努力，偶而的努力不會使你越過龍門的，我對你有更高的期望，你怎麼可以像那些混吃等死的人一樣。對他們來說，醉生夢死已經夠了。可是身為佛子，要做人天師表，要出類拔萃。你必須擔人所不能擔、吃人所不能吃、受人所不能受、行人所不能行、忍人所不能忍，唯有這樣，才能通過考驗。要以弘法為己任，不然佛法是不會在這個國家紮根的。

**善財白言：甚奇！聖者，如是刀山及大火聚。  
我深觸時安穩快樂。**

—《華嚴經》〈入法界品〉

責備或許是一種催化劑，喚起我對過去所發誓



願的覺知。因為，幾天以後，我觀到一種境界，引發了我為祈求世界和平而行「三步一拜」的決心。那天晚上聽經以後，上人說：

「你們以前都跟隨過毗盧遮那佛，我們曾在一起研究佛法。那時候，我說我們應該去美國弘法。當時，有人發願做比丘，有人發願做比丘尼，有人發願做護法，有人發願作翻譯，有人發願建立道場，有人發願教書……。」

所以，現在我們都在這裡還願。從無量劫以來，我們彼此都有很深的因緣，這種因緣強而有力，持續地維繫著我們之間的關係……。你可以在萬佛殿發一個願，將來我們都能成為萬佛之一。三步一拜為的是祈求萬佛來護持萬人，我們都在這裡大作夢中佛事。」

這幾段話，是上人二十多年來給我的教誨中，我印象最深刻的。幾天來，這幾句話一直在我的腦海裡迴蕩著：

「我們在這裡，大作夢中佛事。」

我記得是一個酷熱的下午，在臺灣桃園一座寺廟門外，來自美國法界佛教大學的弘法團的車隊，引起了交通阻塞，我們的巴士被夾在車隊中間。車裡的人，都是來聽上人說法或準備受戒的。當時，我在一輛巴士裡面跪在走道上。因為上人善加利用時間，要弘法團在車上隨機說法，任何時候、任何地方都是可以修道的，這是上人旅行時的原則。

在舊金山上機之前，我就已經結結實實地捱

了幾頓罵。所以，我日夜都在擔心，怕做錯事，怕善知識的怒目相向和大獅子吼。這一次，上人最先點到我，要我為大眾說法。由於天氣很熱，又瀉肚子，我覺得很累；我的過失，以及上人要求我改過所帶來的壓力，這一切，使我的頭都大了。我一句話也講不出來，只是軟弱無力地跪在那兒，像啞羊似的。

「果真」，上人叫我的名字。忽然，我好像進入了另一個時空。記得在加州，一天，沿一條公路三步一拜到馬力布時，一位公路警察停在我們身邊，告訴我們要小心，因為前面的路很窄，車速又快。這位路警講話慢條斯理，眼睛閃著光。他說：「你們最好沿路邊走，叫那位跟在你們後面的中國先生，也沿路邊走。他身上穿的紅色衣服，雖然使他比較醒目，但這是一條快車道，我希望我值班的這段時間不要有車禍。我們路警的律師，今天早上打電話來說，在路上看到你們，要我確保你們安全的通過馬力布地區。我太太也看到你們了，她告訴我，要提醒你們三個人小心點，所以你們多保重了。」

我們向他道了謝，他便離開了。我們怯生生地往後看，想看看那第三個人——那位「中國先生」是誰？但我們什麼都沒有看到，更別說穿紅袍的人。

「他說三個人？」

「奇怪，他看到的到底是誰？」

幾個月以後在舊金山，一位女居士告訴我們這故事的另外一面。就在三步一拜朝聖的那段時間裡，常常出現這樣的情形：上人正在和人們交談時，往往會突然站起來，走進他自己的房間，把

門關上。沒有人知道上人進去做什麼？通常在一小時以後，上人出來說：「好了，他們沒事了！」加州那位路警的話，證實了上人在六百哩以外，護持著他的兩位年輕弟子。上人的第十七大願：「願此生即得五眼六通，飛行自在。」

我從回憶中回到現實，仍然跪在沉悶的巴士裡。此時上人面帶微笑，非常溫和，不再那麼嚴厲了。我相信上人已經洞察到我在想什麼，上人說：「這是果真的經驗之談，你們應該聽他講，因為他知道，如果沒有一位善知識，他可能已經沉淪到娑婆世界的苦海中了，對不對？果真，當你走進金山寺的時候，帶著一身壞習氣，記不記得？要不是你和善知識的這種緣份，你早就沉沒在生死流中了，你覺得怎麼樣？為什麼不跟大家講一講？」我點點頭，看了我的善知識一眼。

上人在臺灣的那一個星期，沒有吃固體的食物，上人絕食，將功德迴向給臺灣的眾生，希望能延遲臺灣將面臨的災難。上人身體有病，但只有隨侍身邊的出家人才知道。弘法團的巴士每到一處，上人都被大群的人包圍著。這些人當中，有上人的弟子，有來求治病的、求福的、求幫助的……。

在臺灣，上人常常連續幾天徹夜不眠，和有求於他的人們通宵長談。要求幫助的人越來越多，他們希望親近上人、求助於上人，或被上人的慈悲所感動……。

上人的弟子中，沒有一個人能替代上人，甚至不能分擔上人所負荷的，那怕是一個小指頭那樣少的負擔。上人不畏艱辛、不畏勞苦，上人活著就是為了灑甘露水，大善知識的教化能解救眾

生的痛苦。我隨口背出了很久以前，一個炎熱的星期日下午，在聖路易匹茲堡附近的公路上，所記誦的《華嚴經》經文：

**爾時善財童子，觀察思惟善知識教，猶如巨海，受大雲雨，無有厭足，作是念言：**

**善知識教，猶如春日，生長一切，善法根苗。**

**善知識教，猶如滿月，凡所照及，皆使清涼。**

**善知識教，如夏雪山，能除一切諸獸熱渴。**

**善知識教，如芳池日，能開一切善心蓮華。**

**善知識教，如大寶洲，種種法寶充滿其心。**

**善知識教，如閻浮樹，積集一切福智華果。**

**善知識教，如大龍王，於虛空中遊戲自在。**

**善知識教，如須彌山，無量善法，三十三天於中止住。**

**善知識教，猶如帝釋，眾會圍繞，無能映蔽，能伏異道修羅軍眾，如是思惟，漸次遊行。**

我輕易地背出這一段經文。此時，我累得再也不能胡思亂想了。看起來上人似乎很滿意，笑著說：「你知道了吧！我教你的那些事，都有它的作用和目的的，你現在明白了吧？」弘法團的巴士開始爬坡，上人又說：「還有誰要講法？不要偷懶。這些人費了這麼大的功夫，把你們從美國請到這兒來，你們怎麼能坐吃等死？你們要教他們，來回報他們。誰是下一個善知識？別指望依賴我一輩子。好了，下一個是誰？快上來！」……。





# 金聖寺

## 六、七月份法會活動表2015

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

六月份活動 Buddhist Events in June, 2015		
週日 Sunday	6 / 6~28	華嚴法會 每日下午一時開始，週六、日，早上 8:15分開始 Avatamsaka Sutra Recitation Sat.& Sun. 8:15AM ~afternoon
	6 / 7, 14	楞嚴經講座 (6 / 7, 9:00AM ~10:50AM ; 6/14, 8:00AM ~9:50AM ) Lecture on the Shurangama Sutra
	6 / 14	宣公上人涅槃二十週年傳供法會 朝山：6:30 AM 傳供：10AM 20th Anniversry of Venerable Master Hua's Entering Nirvana
每日 1 pm		大悲懺法會 Great Compassion Repentance

宣公上人涅槃二十週年紀念法會 20th Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月18日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 18.	6/21 週日	萬佛聖城 (CTTB)
---	------------	----------------

七月份活動 Buddhist Events in July, 2015	日期 Date	地 點
楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra	7/5,12,26, 9:00AM ~10:50AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	7/19 週日8:15AM ~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

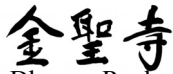
### 取消郵寄矽谷梵音

請寫上郵件上的姓名及地址，Email to : linww@yahoo.com

**If want to cancel subscribing newsletter by mail.**

Please write your name and address.

Send the Email to : linww@yahoo.com



Dharma Realm Buddhist Association  
Gold Sage Monastery  
11455 Clayton Road, San Jose, CA 95127  
Tel : (408) 923-7243 / Fax: (408) 923-1064  
法界佛教總會網址: [www.drba.org](http://www.drba.org)  
website: <http://drbagsm.org>

NON-PROFIT ORG  
U.S. POSTAGE  
PAID  
PERMIT # 34  
SUNNYVALE, CA

## 暑期懷少班開始報名

### Gold Sage Monastery Summer Sunday School Registration

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

請不要讓時間空過，把握孩子成長的時段，早日讓他們認識佛法的奧妙吧！

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

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

上課日期：2015 年 7月12日~8月16日  
星期日早上9~11 時

Time : Sunday 9:00AM – 11:00AM,  
July 12 to Aug. 16, 2015

學員年齡：3~17 歲

Age : 3-17 years old

費 用：\$ 20元

Fee : \$ 20