

矽谷梵音

Pure Sound From Silicon Valley

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古往今來春後秋 爭名奪利幾時休
富貴榮華三更夢 誰見享受永無憂

*The past leaves, present arrives, spring turns to fall,
Fighting for fame, scrambling for fortune, where is the end?
Great wealth and glorious honor, no more than a night dream.
Lasting pleasure, worry-free forever, who can attain?*

— 宣公上人作
By the 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.

宣公上人的殷切叮嚀：

By the Venerable Master Hua

莫待老來方學道

Don't Wait Until You're Old to Cultivate the Way

爲什麼到了現在，還要等待，不去修行？我們在這世界上，應該趕快修行，不要等待。年輕時不修行，等到白頭時再修行，那就來不及了，所謂：

莫待老來方學道，孤墳盡是少年人。年輕人也會很快就死去，不管老少，只要時候到了，無常鬼就捉你去見閻羅王，這是一點也不客氣的，所謂：

陽間無老少，陰間常相逢。

各位注意！光陰很寶貴，一寸時光，就是一寸命光，不要隨隨便便把光陰空過，等三災來臨的時候，我們能否受得了？趁現在年輕時，要發奮修行，不要等到明天才修行。今天及時修行，方爲上策。

有人想：「今天先不修行，等明天才修行。」明天又等明天，等來等去，頭髮白了，眼睛花了，耳朵聾了，牙也掉了，到了那個時候想修行，身體不聽招呼，四肢不靈活，那時就苦不堪言。

各位要知道，我們活在世界上，好像沒有水的魚，沒有多久的時間，便嗚呼哀哉！所謂：

是日已過，命亦隨滅；
如少水魚，斯有何樂。

大眾！當勤精進，如救頭然；
但念無常，慎勿放逸。

我們從無量劫以來，一直到現在，還不知修行，生了又死，死了又生，這是很值得我們痛心。爲什麼到了現在，還要等待，不去修行？各位想一想，時間不會等待，轉瞬之間，

When we are in this world, we should hurry and cultivate. Don't wait around. If you don't cultivate when young, and you wait until your hair turns gray to cultivate, it will be too late. The saying goes,

Don't wait until you're old to cultivate the Way.

The lonely graves are full of young people.

Young people will also die soon. Regardless of whether you are young or old, when the time comes, the ghosts of impermanence will drag you off to see King Yama. They won't show you any courtesy at all. It is said,

Age makes no difference in the realm of the living,

For people constantly meet in the realm of the dead.

Each of you should pay attention! Time is precious. An inch of time is an inch of life, so don't casually let the time pass in vain. When the three disasters are imminent, will we be able to survive? While we are still young, we must cultivate zealously. Don't wait until tomorrow to cultivate. The best way is to immediately start cultivating today.

Someone is thinking, "I won't cultivate today. I'll put it off till tomorrow." Tomorrow, you'll put it off to the next day. You keep putting it off until your hair turns white, your eyes become blurry, your ears go deaf, and your teeth fall out. At that point, you want to cultivate, but your body won't obey, and your four limbs are no longer agile. It will be unspeakably bitter then.

You all should know that living in this world, we are like fish in a pond that is evaporating. We don't have much time left! As it is said,

This day is already done. Our lives are that much less.

We're like fish in a shrinking pond. What joy is there in this?

Great Assembly!

We should be diligent and vigorous,

As if our own heads were at stake.

Only be mindful of impermanence.

And be careful not to be lax.

From beginningless eons in the past until now, we have not known to cultivate. We undergo birth and death, and after death, birth again. We should really be pained at heart about this. Why, even now, do we still want to put off cultivating? Each of us should think about it—time doesn't wait. In the twinkling of an eye, this life will be over.

一樣生，百樣死

One Way of Birth, Different Ways of Death



恆雲法師 開示 / By DM Heng Yun
袁華麗 /English translation by Huali Yuan

剛剛我們聽到上人開示很多生死問題，個人仔細一想，其實也沒有生死。為什麼說沒有生死呢？只是換一個身體而已，所謂「捨此生彼」。上人開示——如果不如意就自殺，以為自殺後可以了苦。可是，不是這麼便宜的，自殺以後那個人怎麼樣呢？到他自殺的時辰，他又自殺一次，不斷地受苦。

我們也聽到上人開示，崇禎皇帝以前是一個沙彌，替廟上做工，從屋頂上摔下來死了，廟上的方丈和尚為了免其來生福報不夠，交待弟子們不可照常理安葬他，可是弟子們不忍心，還是照常理安葬他。

來生做了崇禎皇帝後，因為有德無福，在煤山自殺了。

所以沙彌、崇禎皇帝都是同一個人，因此說沒有生死，只是換一個身體，換一個旅館，那麼這個旅館怎麼住？要到哪裡去住？住高樓大廈呢？還是小茅屋？或是一間破屋子？那就看我們現在怎麼做了。

個人活到現在，閻羅王已經給我送好多信了，這人生無常的信非常頻繁，身為出家人，這類的接觸更多。我記得小的時候，四年級祖母就過世了，那時候也不知道這是送信；等到以後父親往生，還有一些同參、居士往生了，都送

不同的信。

有句俗話：「一樣生，百樣死。」每一個人生的時候，都一樣從母胎生出來；死的時候每一個人情況卻不一樣。在我看到的，每個人的死亡情況真是差別很大，有的身體非常柔軟——這我第一次碰到的是上人的姊姊，那是一個特別的因緣，她來美國以後往生了，因為她的親人大部分在中國，所以要等他（她）們來美國以後，才可以火化，這時已經離她往生一段時間了，這期間遺體一直都是放在冷凍庫裡。她火化那一天我去參加，那時因為某種因緣，我要去動她的身體，一接觸，感覺她身

體真是非常柔軟，讓我印象特別深。

而家父在往生一兩天後，身體還是很柔軟，可以把他的手隨便牽動起來。我想他的修行不是只有這一生，大概過去生也有修行，他走的時候，那個樣子非常地莊嚴。因為連續碰到的都是身體非常柔軟的情況，所以我的印象裡面，以為這是很平常的事情。

後來再見到的就不一樣了，才知道——有的遺體硬得你連幫她換衣服都沒辦法，要把衣服剪開來，才可以換衣服；也有往生以後，流膿淌水的；還有放不下，心裡有罣礙的。這放不下、心裡有罣礙，即使這個人平常很用功修行，可是臨終放不下，因為有執著，執著就不容易如意吉祥往生，身體就硬；這也是為我們說法，提醒我們要注意！見到這麼多種不同的死亡現象，我才知道：每一個人走的時候並不是都是一個樣子，令我深深體會到為什麼說「一樣生，百樣死」。

我本來也不知道有「一樣生，百樣死」這句話，為什

麼會知道呢？數年前，某個地方的殯儀館館長來道場，請僧人去講法。這位館長為人正直、鐵面無私，他很看不慣品性太差的殯儀館服務人員，諸如：因為入殮以後親人看不到，就盜取亡者的東西，例如遺體上的戒指，若手指已腫脹，拔不出來，就把亡者的手指砍斷。這位館長很生氣，覺得不應該這樣子，應該要教化教化他們。

那個地方的殯儀館、火葬場是政府的，只有幾處，當地人口非常密集，雖然火葬場有好幾個火化口並列又長又遠，但是若是火葬的好日子，火化時都要排隊的，那種氣氛既匆忙緊湊又觸目驚心。有時候好幾口棺木同時進去；或火化後，一具具燒化的骷髏不斷地出來。你也會看到各個不同的儀式，或叮叮噹噹，或哭天搶地，如法做的很少。就這樣子化為灰燼，走完一生。

在殯儀館工作的人員，因為接觸到很多亡者，如果沒有保持正氣，那個人真的就會走樣了。當殯儀館的館長要我們去講法的時候，那裡面就有

好多走樣的人；對不起我不應該說這句話，可是，看起來有點像陰間的人，缺乏正氣。你跟他們講話，他們也愛聽不聽的，真是很難。我問他們：「你們經歷這麼多，什麼人往生的時候最好看？」他們回答得奇奇怪怪的，例如：有的說富有的人死亡時最好看，因為可以打扮得比較漂亮。其中有一位壯壯的女士我印象非常深刻，她是其中有正氣的一位，她講到為什麼來從事這個行業，她說她年輕時，想了解人怎麼「一樣生，百樣死」，所以就來從事這個行業；我碰到她的時候，可能已經做好幾十年了。她說她是給亡者清洗身體、化妝的，她經歷很多很多，她覺得心平氣和往生的相是最好的，而不是說藉著化妝起來好看，很多有錢人是死不瞑目的，所以在她的感受裡心平氣和地走是最莊嚴的。

那麼，這些都是閻羅王給我送信，提醒我人生無常。送了這麼多信，以前還不是那麼認識，越送越頻繁的時候，就感受越深，自己必須去深入去看一些問題，認識一些問

題。我們的念頭不停不停地後念追逐前念，我們的身體也是不停不停的一直在變化，所以說生的那一天，就注定要死亡了，這是我們每一個人都沒有辦法避免的。我們必須看清楚人生的真相，知道這個身體只是我們暫時有的，它不是永恆跟著你的，或許現在是女的，下一次變成男的；這次是個男的，下一次變成 animal（動物）也不一定。

既然這個身體就像是暫時的旅館一樣，現在有這個旅館可以住，最起碼這個旅館可以讓我們學習佛法，可以聽經聞法，可以修行，這比起動物是容易多了。如果落入不是人的身體，這個一失人身，就萬劫不復了。所以想到這裡，我們就不能不好好珍惜，好好把握我們這個人身，好好用有限的生命來學習佛法，然後，要返本還源，這才是真的；要不了的話，浪費一生，下輩子跑到哪裡去，還不知道呢！

古來有很多高僧大德就是我們的典範。剛剛說有的人死亡的時候柔軟如綿的，有的人硬得連動都不能動；而有些

高僧大德真是生死自由，他要走了，可以事先跟弟子講：「某年某月某日某時我要走了。」到時候他就真的坐脫立亡，或歡喜怎麼樣走就怎麼樣走；走的時候弟子們哭，他還會睜開眼睛說：「真是愚癡，人走是很平常的事啊！」罵了一頓，又走了。

這個全在自己，我們看高僧大德們真是非常用功修行，古來的人環境比較單純，沒有像現在環境複雜、資訊很多，他們聽了師父的一句話，就死心塌地用功修行，也沒有網路，也沒有電視，也沒有什麼，就一心用功，參話頭，開悟的非常之多。他們有的時候，一句話頭，二十年、三十年不停地用功，日後明心見性，生死自由。這生死自由，要活就活，要走就走，哪像我們這樣地不自由。

今天我們藉著聽上人開示的因緣，對生死問題要更加痛切，好好把握人身，學古來高僧大德的精神，每一個人都不要辜負了我們來這麼一趟，更希望人人都能返本還源，這才是永恆的，才是真的。

We just heard the Venerable Maser's lecture on birth and death. After thinking it over, I find that there is actually no birth or death. Why? Because it is just a change of a body, as it is said "after this life ends, one will be reborn in another life". The Venerable Master mentioned that if someone commits suicide when encountering difficulties thinking that he will be free of suffering by doing so, he will find no such bargain. Then what will happen to that person? He will commit suicide once again every day at the time when he committed suicide, and he will undergo suffering constantly.

From the Venerable Master's lecture, we also heard the story about Emperor Chong Zhen, who was a novice monk in his previous life. He fell down from the roof and died when he was working for a temple. The abbot was concerned that the novice monk would not have enough blessings in his next life, therefore he asked his disciples to bury him in an unusual way. However, his disciples could not bear to do so, and they buried him as usual. In the next life, the novice monk became the emperor Chong Zhen, because he had virtue but no blessing, he ended up killing himself in the coal mountain.

The novice monk and the emperor Chong Zhen were the same person, therefore, it is said that there is no birth or death, but a change of body, a residence. Then what kind of residence will we live

in? Where will we go? A mansion? A hut? Or a shabby room? The answer depends on what we do now.

As for myself, King Yama has already sent me many letters, being a left-home person I was able to receive messages of impermanence quite frequently. I remembered that my grandmother passed away when I was in the fourth grade. At that time I did not realize it was a message for me. Later I received other letters, including the death of my father as well as some fellow cultivators and laypersons.

There is a saying that goes: “One way of birth, but different ways of death.” Everyone was born in the same way—from the womb of his/her mother, but everyone has a different way of death. From my personal observation, there is great variety in the ways of death. Some people’s bodies were very soft after death. The first one I met was the Venerable Master’s elder sister, which was a very special case, she passed away after she came to USA, since most of her relatives lived in China, her cremation had to be delayed until they arrived. It had been some days after her death, and during that period, her body was kept in the cooler room. I participated in her cremation ceremony. Due to a special condition, I had to touch her body, and I felt her body was very soft, which left a deep impression on me.

In my father’s case, his body remained very soft for one or two days after his death, I could

move his hands around easily. I guess probably he cultivated in his past lives, not merely in this life, therefore he looked very adorned when he passed away. Since I met two cases in a row in which the bodies were very soft, I had the impression that this was a quite common thing.

Later, I met different cases, it was then I got to know—sometimes the body was so hard that you could not even change their clothes, and you had to cut open their clothes. Sometimes, the body was watering and discharging pus. There were also cases where people could not let go and had obstructions in their mind. Even though they cultivated very vigorously in daily life, they could not let go and had attachments in their mind; it was difficult for them to attain rebirth auspiciously and their body would be hard. It is also speaking dharma for us and reminds us to be aware. After witnessing so many kinds of death, I got to know that everyone had a different kind of death, which made me deeply understand the saying—“One way of birth, but different ways of death.”

Originally, I did not know the saying. So how did I come to know? Several years ago, the manager of a funeral mortuary came to our temple to invite the Sangha to lecture. The manager was an upright and impartial person; he could not bear with inferior qualities of employees, for example: stealing dead persons’ belongings when

they had not been seen by dead persons’ relatives, such as ring on fingers. Sometimes since the finger was already swollen and the ring could not be pulled off, they cut off the finger. The manager was very angry about their behavior and he thought they should not do that and that they should be given a lecture.

There are only a few funeral mortuaries and they belong to government. Since the local population is very dense, although there are quite a few entrances for cremation, which are quite long and far, when it was a good day for cremation, people had to line up. Sometimes, several coffins were sent in at the same time. Sometimes, the cremated corpse came out one after another consecutively. You would see different ceremonies, sometimes it was jingly and tinkly, sometimes people were crying hard, there were seldom cases where the ceremonies were held according to Dharma. In this way, a body was turned to ashes, and the life journey was over.

Since workers in funeral mortuary often dealt with the dead, if they did not maintain a proper mind, they would look deformed. At the time when the manager invited us to be there, there were many people who looked deformed. Sorry, I should not say it this way, but they looked like people in the nether world, lacking proper energy. It was difficult to communicate with them since they did not care to listen. I asked them: “In your

many experiences, what kind of person looked the most adorned after death?" They came up with different strange answers, for example, someone thought wealthy people looked the most beautiful after death since their bodies were decorated. Among them, a strong lady impressed me deeply, and she was one of the employees who had proper energy. When talking about why she chose the career, she said that because when she was young, she wanted to understand how people had "one way of birth, but different ways of death". She had been in this career for several decades. Her job was to clean up the dead body and put on makeup. She had seen many cases, and she thought people looked the most beautiful if they died with a peaceful mind, instead of by using makeup. Many rich people died without their eyes being closed, therefore she thought passing away peacefully made people look the most adorned.

Therefore, all these experiences are letters for me from King Yama, telling me how life is impermanent. However, I still did not understand it after receiving so many letters. When messages were delivered more and more frequently, my impression became stronger and they inspired me to look deeper into and understand some issues. Our thoughts keep coming and going incessantly, our body also keeps changing continually, therefore, we are destined to undergo

death, and no one can escape. Therefore, we must see through the truth of life by being aware of the fact that our body just temporarily belongs to us and will not permanently follow us. Maybe you are a woman this life, but you might become a man in your next life. In this life, you are a man, but in next life you might become an animal, and that is not for sure.

Although our body is like a temporary hotel for us, but at least we can live in this hotel for the time being, enabling us to listen to lectures, study Dharma, and cultivate, which is far easier than animals. If we lost our human body, then it would be difficult to regain in ten thousand eons. Considering this, there is no way that we could excuse ourselves not to cherish our human body, take advantage of our limited lifetime to study Buddha dharma, and then return to the root and revert to the origin, this is the real thing; otherwise, we will be wasting time in this life, unable to know where we will go in next life!

Many of the greatly virtuous Sangha in ancient times are our models. I just mentioned that some peoples' bodies were as soft as cotton after death, some peoples' bodies were too hard to be moved. However, there were great virtuous Sangha who really gained the liberty of birth and death, if he wanted to go, he would tell his disciples in advance: "I will be gone at which hour, in which day of which month, of which

year." And when it was time, he would really be gone, he could pass away at his will. Some of his disciples would cry at his departure, then he would open his eyes and say: "You are so silly, passing away is a very common thing!" After scolding his disciples, he would be gone again.

So it totally depends on us. Those virtuous Sangha in ancient times cultivated really vigorously, the environment they lived in were very simple, unlike the environment nowadays, which is complicated and abundant with information. They would work hard on cultivation after hearing one sentence from their Master, having no TV or Internet, they focused on cultivation, therefore many of them got enlightened. Sometimes, they would investigate a topic for twenty or thirty years without any stop, later, they could understand their mind and see their nature, thus gained the liberty of birth and death, which means, they could live or die at their will, unlike us, who are not so free.

By virtue of listening to the Venerable Master's lecture today, we should take the issue of birth and death more seriously, take good advantage of our human body, and emulate the spirits of ancient virtuous Sangha, and not to let our journey in this life pass in vain. Furthermore, pray that everybody can return to their root and origin, which is true and eternal.

我們的師父——香港事蹟 (二)

Our Master ——Stories in Hong Kong (2)

黃可泰 講述於金聖寺 / By Hector Wong in GSM
English translation by Huali Yuan/袁華麗

師父除了不可思議的種種的事蹟以外，他的當機逗教的方法也是很特殊的。我那時候是讀天主教的學校，香港好的學校不是天主教就是基督教辦的，佛教學校一個都沒有，我當時十來歲，有一天，我對師父說：「假如我有錢的話，長大以後我要開一間佛教的學校。」師父說：「好啊！你發這個願很好。」過了幾個月，師父對我說：「果君啊，我現在有一個法門，你只要修七天，就能到西方極樂世界去了。」我馬上跪下來，說：「師父，請你教我這個法門。」師父說：「你的學校呢?!」師父這麼一試，就拆穿了我所發的願是假的嘛，這個願並不真切。所以我學校沒開成，極樂世界也去不了。我們打妄語，是逃不過

師父之法眼的，師父的教化是很靈活的，我們真的很幸運皈依到這麼一位師父。

大家都要在師父精神的領導之下，好好的修行。有很多人都說做夢的時候見到師父，做夢是真的、假的我不知道；但是，怎麼樣才可以見到師父呢？其實不用做夢，也能見到師父；我們都知道，佛有法身、報身、應身，應身是應化的身，是幻化的，不是真實的，有緣時就能夠看到，沒有緣看不到；所謂「千江有水千江月」，哪裡有水哪裡就有月影；而水裡的月影並不是天上的真月。釋迦牟尼佛在印度時示現的三十二相，八十種隨形好，也是個影、也是應化的身，應化的身不是真實的，所以金剛經說「凡所有相，皆是虛妄」，那麼我們要怎麼樣才

能見到這個真實的身呢？真的身就是法身，就是報身。

那什麼是法身，什麼是報身呢，在六祖法寶壇經裡，六祖說：「清淨法身，汝之性也，圓滿報身，汝之智也」，我們上供的時候唸的清淨法身毗盧遮那佛，圓滿報身盧舍那佛，什麼叫清淨法身呢？根據六祖的定義，清淨法身是性也，也就是說我們的佛性就是清淨法身，但佛性是無形無相的，所以看不到；那麼能夠看到的是什麼呢？是報身，圓滿報身，六祖說：報身是汝之智也。圓滿報身就是智慧，是佛菩薩的智慧，是我們的智慧；但智慧也是很抽象而看不到的，不過因有這個智慧而所做出來的事情我們可以看到；佛所講的經典，是由他的智慧裡產生出來的，在今天我們仍可

看到。由佛的智慧而衍生出來的一些佛教事業，我們也可以看到。

所以我們能夠看到的就是由師父的智慧，所創造出來的東西。我們來金聖寺，到萬佛城，處處都可以看到師父的智慧，看到師父的慈悲，看到師父座下的弟子們，他們那麼精進的持戒，那麼用功的修行，這都是師父的慈悲，他的智慧和願力所成就的；所以，我們今天想要看到師父，要多來金聖寺，多去萬佛城，多看看師父的經典開示，那就是見到師父了；見到師父的什麼呢？見到師父的圓滿報身，要見真的師父，不用趕著回家做夢，來金聖寺聽師父的開示，受他的感化，那就是看到師父常常在我們的身旁；所以，不要認為看到師父的樣子，或做夢看到才算是看到。剛才說，「凡所有相，皆是虛妄」，相是假的；但是「若見諸相非相，則見如來」，如果我們能看到金聖寺，並不是金聖寺，而是師父的智慧、是師父的報身，那你就真的見到師父了。

Besides his inconceivable stories, the Master has special skills in teaching people according to their conditions and dispositions. During those years, I studied in a catholic school, since the best schools in Hongkong were either catholic or Christian, and there were no Buddhist schools. One day, I told the Mater: "If I am wealthy when I grow up, I am going to open a Buddhist school." The Master: "Good. You have made a good resolve." Several months later, the Master told me: "Guojun, I have a Dharma door, if you cultivate for seven days, you are able to get reborn in the Western Bliss Land." I knelt down immediately and said: "Master, please teach me this Dharma door." Then the Master said: "How about your school?!" The Master's test exposed that the resolve I made was a fake one, not a genuine vow. Therefore neither did I establish a school, nor did I go to the Western Bliss Land. Our lie can not survive the Master's Dharma Eye. The Master was very flexible in his teaching, we are really fortunate to take refuge with such a Master.

We should follow the Master's guidance and cultivate vigorously. Many people mentioned that they dreamed of the Master. I was not sure whether their dreams were real or not. Then how are we able to see the Master?

A dream is actually not necessary in this case. We know Buddha has three bodies: the dharma body, the reward body and the response body. The response body is a responsive and transformed body which is illusory and not real, it only can be seen when you have affinity, otherwise, you won't be able to see it; It is said "The waters in a thousand rives manifest a thousand moon reflections", wherever there is water, there is a reflection of the moon; however, the moon reflection in the water is not the real moon in the sky. By the same token, the appearance with thirty-two hallmarks and eighty adorned features, which Shakyamuni Buddha manifested when he was in India, is also a reflection, a responsive and transformed body, it is not real. That is why in "The Vajra Sutra", it says: "All appearances are false and unreal." Then how can we see the real and actual body? The real body is the dharma body and the reward body.

Then what is dharma body and what is reward body? In "The Sixth Patriarch's Dharma Jewel Platform Sutra", the sixth patriarch said: "The clear, pure Dharma-body, which is your nature; the perfect, full Reward-body, which is your wisdom." In the ceremony of meal offering, it mentioned pure Dharma Body Vairocana Buddha and the full Reward-Body Locana Buddha What is the pure dharma body? According to the

sixth Patriarch's definition, pure dharma body is our nature, in other words, our Buddha nature. However since the Buddha nature has no form or appearance, and is invisible, then what is visible? It is the reward body, the full reward body, which the sixth patriarch referred as wisdom. The full reward body is wisdom, it is the Buddha's and Bodhisattva's wisdom, it is our wisdom, however wisdom is also very abstract and invisible, but things created out of wisdom are visible; The sutras proclaimed by the Buddha, which can be seen till today, came from his wisdom; The Buddhism relevant work derived from the Buddha's wisdom are also visible.

What we are able to see are things created out of the Master's wisdom. When we come to Gold Sage Monastery (GSM) or go to the City of Ten Thousand Buddhas (CTTB), in every place we can find the Master's wisdom and compassion. From his disciples' vigorous cultivation and seriously holding precepts, we can find how his compassion, wisdom and vows have accomplished. Therefore, if we want to meet the Master, we should frequently visit GSM and CTTB, and read his commentary on sutras more often, by doing so, we would be able to see the Master. In what aspect we can see the Master? The Master's perfect reward

body. Therefore, if you want to see the real Master, you do not need hurry back home to have a dream, you could come to GSM to listen to his lecture, and receive his teachings, then you would be able to feel that the Master are always with us. Therefore, do not think that only by seeing the Master's appearance or having a dream, will you be able to see the Master. Just as I have mentioned, "all appearances are false and unreal." The appearance is illusory; however, "If one sees all appearances as no appearances, then one sees the Tathagata." If you are able to see GSM as no GSM, but as the Master's wisdom, his reward body, then you truly see the Master.

慶祝盂蘭盆法會 暨地藏七

Celebration of Ullambana and Earth Store Recitation

- 一、地藏七：八月三十一日(星期一)至九月六日。屆時可立牌位，超渡先亡，亦可為現存者消災延壽。歡迎參加！

We would like to welcome everyone to attend the Earth Store Recitation starting from August 31 to September 6, at Gold Sage Monastery.
(Set up Plaques for Lengthening Life and for the Rebirth are available.)

- 二、盂蘭盆法會：九月三日(星期四)上午八時十五分。歡迎參加！

Gold Sage Monastery would like to welcome everyone to attend the Celebration of Ullambana on Sept. 3 (Thursday), 8:15 am.

- 三、地藏菩薩聖誕法會：九月十八日(星期五)上午八時三十分。歡迎參加！

We would like to welcome everyone to attend the Celebration of Earth Store Bodhisattva's Birthday on Sept. 18 (Friday), 8:30 am.



金聖寺 八、九月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEM-

| 八月份活動 Buddhist Events in August, 2009 | | |
|---------------------------------------|-----------------------------------|--|
| 週日 Sunday | 8 / 2 | 楞嚴法門 (8:00AM ~ 3:00 PM) Lecture on The Shurangama Dharma Door |
| | 8 / 16 | 念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation |
| | 8 / 23 | 觀音法門 (8:15 AM ~ 2:30 PM) Gwan Yin Recitation |
| 8 / 8 週六 (SAT.) | | 長青學佛班 Elders' Dharma Study Group (2:00 PM ~ 4:30 PM) |
| 8 / 31 (Mon.) ~ 9 / 6 (Sun.) | | 地藏七 Earth Store Recitation (8:15AM ~ 4:00 PM) |
| 每日 1 pm | 大悲懺法會 Great Compassion Repentance | |

| | | |
|--|---------|----------------|
| 慶祝觀世音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment | 8/9 週日 | 萬佛聖城 (CTTB) |
| 慶祝盂蘭盆法會 Celebration of Ullambana | 8/30 週日 | |
| 金聖寺將安排巴士前往聖城參加以上之法會，請即早報名 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up early. | | |

| 九月份活動 Buddhist Events in September, 2009 | 日期 Date | 地點 |
|---|----------------------------|----------------|
| 地藏法會 Earth Store Recitation 金聖寺將安排巴士前往聖城參加以上之法會，請即早報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up early. | 9/13 週日 | 萬佛聖城 (CTTB) |
| 慶祝盂蘭盆法會 Celebration of Ullambana | 9/3 週四 8:15AM | 金聖寺 (GSM) |
| 地藏七 Earth Store Recitation | 8/31 ~9/6, 8:15AM~ 4:00 PM | |
| 地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's birthday | 9/18 週五 8:30AM~10:00 AM | |
| 金光明最勝王經講座 Lecture on The Golden Light of the Most Victorious Kings | 9/20 週日 9:00AM~ 11:00 AM | |
| 念佛共修法會 Dharma Assembly of Buddha Recitation | 9/27 週日 8:15AM~ 4:00 PM | |

金聖寺

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損人利己爲能事 欺善怕惡到處誇
靈殘墮落受果報 癡執冥頑吮血逃

*Teeny tiny mosquito, you're so stingy and greedy by nature.
You're still engulfed in habits accumulated in life after life.
You were good at noting but harming others for your own sake.
Everywhere you went, you bullied the good and gave in to the evil.
Finally, your soul split and you fell to undergo your retribution.
Still adhering to your stupidity and stubbornness, you suck people's blood and then flee.
In the Buddha's eyes, you are truly pitiful.
As is our karma, so is our birth. Take care not to follow this example!*

— 宣公上人作
By the Venerable Master Hua