

矽谷梵音

Pure Sound From Silicon Valley

2009年9月第161期 Issue 161, September 2009



梵語禪那波羅蜜，此云靜慮細進參；
山高水深無所畏，始知天外別有天。

*Dhyana Paramita is a Sanskrit term,
Meaning still reflection and subtle investigation.
The mountains are lofty and the waters are deep,
but there is nothing to fear;
One begins to know that beyond this world is
another world.*

— 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.

參禪要迴光返照

To Investigate Chan, We Must Look Within Ourselves

—宣公上人 開示

By the Venerable Master Hua

我們要迴光返照，認清自己的過錯，痛改前非，不要緊抱著臭習氣而放不下。

行住坐臥，不離這個；
離了這個，便是錯過。

「這個」是什麼？就是用功參悟的話頭。用真心來辦道，提起綿綿密密不斷的話頭來參悟，來研究。一時一刻，一分一秒，也不生雜念妄想，總是念茲在茲，去參悟自己的話頭，哪有時間講話、打閒岔？也沒有時間躲懶偷安，更沒有時間說人家的是非，只是專一其心在參悟話頭。所謂：

事事都好去，脾氣難化了，
真能不生氣，就得無價寶。
再要不恨人，事事都能好，
煩惱永不生，冤孽從哪找？
常揪人不對，自己苦沒了！

參禪打坐，具有這種思想，才能入門。在禪堂裏，每

個人都要迴光返照，反求諸己，問問自己，是在用功？還是在打妄想？看看自己，是迴光返照，照自己？還是反光鏡，照外邊？這一點要特別注意。

在禪堂裏，要記住這兩句話：

摩訶薩不管他，
彌陀佛各顧各。

時時刻刻管自己，不要去管他人。更不可打閒岔，障礙人家用功修道，耽誤他人開悟的時光，這種行為最要不得。我常對你們說：

真認自己錯，莫論他人非；
他非即我非，同體名大悲。

人人有這種思想，就會一心一意用功辦道，並無二想，不會亂講話、打閒岔。

參禪的人，要把根本問題認識清楚，什麼問題？就是習氣毛病。我們打禪七，就是打

掉惡習氣、壞毛病，洗心滌慮，解除妒賢、嫉能的心理。把嫉妒障礙心、無明煩惱心，統統滅盡，這樣真心現出，智慧現前，才有好消息。

人為什麼講是講非？因為愚癡。為什麼嫉妒障礙？因為愚癡。為什麼有害人心？因為愚癡。凡是做出不合理的事，都因為愚癡。為什麼愚癡？因為沒有禪定的功夫，所以沒有智慧，在人我是非圈中轉，跳不出圈外。對於這一點，我們要迴光返照，認清自己的過錯，痛改前非，不要緊抱著臭習氣而放不下。

打坐的時候，為什麼要睡覺？因為求法心不真實；如果真心求道，絕對不會睡覺。大家不妨試一試這個道理正確不正確？

We must look within ourselves and clearly see our own faults. Then we need to earnestly repent of these past mistakes. We must not hold onto our stinking habits and fail to let them go.

A verse goes,

*While walking, standing, sitting,
and reclining,*

Never stray from "this."

Once you stray from "this,"

You've gone amiss.

What does "this" refer to? It's talking about the meditation-topic that we work at in our investigation. We use a true mind to practice the Way. Constantly and ceaselessly, we look into the topic and investigate it. In each successive hour, minute, and second, we allow no scattered or idle thoughts to occur. In thought after thought, we only investigate our meditation topic. Who has time left over to casually talk, or to disturb others? Even less are we at leisure to take a break, or gossip about people. We simply concentrate our minds and investigate the meditation topic, seeking understanding. There is a verse that reads,

Things pass by quite easily,

But a bad temper's truly hard to change.

If you can never get angry,

You've got a pearl beyond price.

*Then, if you can never know hatred,
Everything will go your way.*

*Since afflictions never bother you
anymore,*

Your evil karma no longer comes to call.

*But someone who knows only to
criticize others*

*Is one whose own suffering has not
yet ended.*

Only if you maintain these attitudes as you meditate, do you have hope of "entering the gate." People in the Chan Hall must reflect inwardly and seek within themselves. Introspect and ask, "Am I working hard, or am I engaging in idle thoughts?" Take a close look at yourself: are you reflecting the light inwardly, or shining it out to mirror the exterior surroundings? Pay especially close attention to this question.

Remember this statement as you work in the Chan Hall:

*Mahasattvas pay no attention to others;
Amitabha! Every man for himself!*

At all times watch over yourself, and don't supervise others. Even less should you disturb others, obstructing them from diligently cultivating the Way and denying them their chance to get enlightened. Such behavior is most despicable. As I often say to you all:

*Truly recognize your own faults,
And don't discuss the faults of others.
Others' faults are simply my own faults.
Being one in substance with all is
called Great Compassion.*

If we can all think this way, then everyone will work hard, with single-minded concentration. No one will have any interest in idle chatter or disturbing others.

People who practice Chan meditation should be clear about the basic problem. What is the basic problem? It is our bad habits and

faults. When we attend a Chan meditation session, we aim to eliminate those bad habits and faults. Wash the mind clean and purify your thoughts. Purge yourself of jealousy towards worthy and capable individuals. Banish forever all thoughts of envy and obstructiveness, of ignorance and afflictions. If you can do this, then your true mind, your wisdom, will manifest, and then there will be good news.

Why would people gossip? Only due to their stupidity. Why would they indulge in envy and obstructiveness? Because of stupidity. Why would they want to harm others? Because of stupidity. In fact, we do all sorts of unreasonable things because of our stupidity. Why are we stupid? It's because we lack the skills of Chan samadhi, and so we have no wisdom. We turn forever in the little sphere of self and others, rights and wrongs, and can't find our way out of that tight circle. This is the place where we must look within ourselves and clearly see our own faults. Then we need to earnestly repent of these past mistakes. We must not hold onto our stinking habits and fail to let them go.

Why do we fall asleep when we should be meditating? It's because we aren't sincere in seeking the Dharma. Someone who is sincere in seeking the Dharma would definitely not fall asleep. Why don't you all check this principle out and see if it is correct?

Filial Respect and Buddhist Meditation

孝道和修行的關係

By DM Heng Sure 恆實法師 文

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張玉釧 人之根 中譯

1. The Life of the Buddha

佛陀的一生

Enlightened sages, beginning with the Buddha, upon their awakening think first of their roots and source. Mahayana Buddhist teaching says that upon realizing enlightenment and while still seated beneath the Bodhi tree, the Buddha began to teach the Bodhisattva Precepts. By explaining the precepts, the fundamental steps to the path to enlightenment, the Buddha left a road map to the Ultimate Dao that he had just successfully walked to its end.

At that time, as Shakyamuni Buddha first sat beneath the Bodhi tree, after realizing Supreme Enlightenment, he set forth the Bodhisattva Precepts out of filial accord with his parents, his masters among the Sangha, and the Triple Jewel. Filial respect is a Dharma of the Ultimate Way. Filiality is called precepts

and is also called restraint and stopping.

With the precepts, the Buddha provided cultivators with the means to repay parents' kindness. This was a gift of the highest compassion and the start of his teaching career.

All male beings have been a father to me in past lives, and all females have been my mother. There is not a single being who has not given birth to me during my previous lives; hence all beings of the six destinies are my parents.

By taking the next step into wisdom and seeing all beings as relatives, the Bodhisattva's opportunity to repay filial kindness expands. This creates the potential blessing of Ultimate Filiality, the most sublime expression

of filial regard.

At the end of the Buddha's teaching career, he went to the Trayastrimsha Heaven to praise Ksitigarbha, "Earth Store" Bodhisattva, who is foremost in filial respect among Mahayana Bodhisattvas. Earth Store Bodhisattva's filial devotion and vows include all creatures. His two hallmark vows promise:

I vow that until the hells are emptied I will not realize Buddhahood.

I vow that only after all living beings have been taken across to Buddhahood will I myself accomplish Bodhi.

The Buddha spoke the Sutra of Earth Store Bodhisattva's Past Vows in order to repay the kindness of his mother, Lady Maya, who died while giving birth to him

and who was then reborn in that heaven. The Buddha's visit to the Heaven of the Thirty-three near the end of his life represents Ultimate Filiality, a culmination of his successful quest for self-knowledge. Having accomplished Buddhahood, he ascended to the heavens to repay his mother for the sacrifice she had made while bringing him into the world.

Ultimate Filiality occurs when somebody leaves the security of the householder's life, accomplishes Buddhahood, and then returns, vowing to take across all living beings who are suffering.

With his first teaching the Buddha modeled filial respect via the Bodhisattva Precepts. At the end of his life, the Buddha returned to his roots and culminated the lessons of filial respect he had taught throughout his forty-nine years of speaking Dharma. By performing filial duties for one's own parents, one observes classical filiality. By expanding one's family identity to include kinship with all living creatures, one reaches Ultimate Filiality and the perfection of this model of virtue.

A striking pattern of filial devotion also appears in the behavior of Buddhist teachers in India and China. Master Xuyun, a Chan and Pure Land Master who lived to be 120 years old, conducted a three-year, 3,000-mile bowing pilgrimage across China, taking one bow every three steps. He did this to

repay the kindness of his mother, who, like the Buddha's mother, had died in childbirth. At the completion of his pilgrimage he had a vision of traveling to see his mother, who had been peacefully reborn, free of suffering, in a celestial realm.

Chan Master Hsuan Hua, Ven. Xuyun's Dharma heir, sat for three years by his mother's graveside to repay his debt of kindness to her before he left the householder's life to become a monk. Ven. Hsuan Hua's Refuge Teacher and his Preceptor, Ven. Chang Zhi and Ven. Chang Ren, were also known as "filial sons." Ven. Chang Zhi observed six years by his parents' graves; Ven. Chang Ren, three years.

Given the above testimonies, one could make the case that Buddhist history is a series of stories about children whose awakening was tied up with the process of healing their primary relationships. Some might object that writings on filial respect were obligatory, that filial respect was, by definition, part of the persona of a learned Buddhist monk. Perhaps it was Chinese culture that required acknowledgement of filiality as a source of virtue. On the other hand, reading the heartfelt words of enlightened monks who dedicate their merit to their parents, one senses more than lip service to ancient formulas. The feelings expressed seem genuine; the principles are timeless.

從 佛陀開始的每一位覺悟者，當他們開悟之後，最先想到就是一自性本源。按照大乘佛教的說法，佛陀在菩提樹下成道之後，不起於座，在定中教授菩薩戒，因為戒是修行般若智慧的第一步。透過菩薩戒的傳授，佛陀留下一幅清楚的地圖，指示眾生如何踏上他已經證得的解脫之路。

「爾時釋迦牟尼佛，初坐菩提樹下，成無上正覺已，初結菩薩波羅提木叉。孝順父母師僧三寶，孝順至道之法，孝名為戒，亦名制止。」

嚴持戒律，是佛陀教導修行人報答親恩的方法。戒律是最高層次的慈悲表現，也是佛陀教法的開端。

「一切男子是我父，一切女人是我母。我生生無不從之受生，故六道眾生皆是我父母。」

當菩薩修行更深入智慧，並且視一切眾生為自己的眷屬時，他報親的機會就擴大了。這就是實踐「至孝」，也就是孝道最極致的表現。

當世尊法緣將盡、即入涅槃

槃前，他上昇至忉利天宮稱揚地藏菩薩——這位在大乘佛教裏以「盡孝」聞名的菩薩。地藏菩薩盡孝的對象和願力是遍及所有眾生的，他的誓願是：

地獄不空，誓不成佛。
眾生度盡，方證菩提。

佛陀的母親摩耶夫人，在生下佛陀之後就去世了，然後轉生到忉利天。因此佛陀爲了報母恩，上昇忉利天講了這部《地藏菩薩本願經》。

佛陀於入涅槃前，升到三十三天（忉利天）爲母說法，正是「至孝」的表現——最極致圓滿的自覺。佛陀成道之後，升到天上，爲了報答摩耶夫人當年爲了生他所作的犧牲。因此，如何實踐「至孝」，就是捨俗出家，修行成道，然後發願救度所有受苦的有情眾生。

世尊剛成道後，就在菩薩戒裏樹立孝順的訓誡；之後，入涅槃前又親自現身說法，上昇忉利爲母講《地藏經》，可說是，將他四十九年內，關於孝道的言教，推展至極致。傳統的盡孝，事親於庭闈；至孝的表現，就是對待一切眾生猶如自己的家人，這是最究竟圓滿的盡孝。

現在看看印度和中國的祖師，在他們的行誼中也能發現行孝的事蹟。身兼禪宗及淨土宗祖師的虛雲老和尚，世壽一百廿歲，他曾經花費三年的時間，三步一拜經過三千哩的路程，足跡遍佈中國，目的就是爲了報答母親的恩德。老和尚的母親也像佛陀的母親一樣，在他出生之後就過世了，因此當他圓滿三步一拜的路程後，見到了超生天界的母親。

虛雲老和尚的嗣法人宣化禪師，出家前守孝於母墓旁三年，以報母恩。宣化上人的依止師常智大師、戒師常仁大師，都是眾所皆知的孝子。常智大師守孝六年，常仁大師則是三年。

基於上述的例子，有人認爲佛教歷史上個人的開悟和父母是息息相關的。但也有人反對總是在故事裏加入孝順的情節，或是將孝順定義是成爲高僧的要素。這或許是因爲中國文化將「孝」視爲眾德之本的關係；但另一方面來說，讀歷代祖師爲報親恩，而將功德迴向給雙親的事蹟時，其發揮的影響力遠遠超過喊口號似地讚頌孝道。那份感覺是那麼地真實，爲後世留下的典範更是永恆不朽的。



宣公上人一生事親至孝，早在東北時期，因母喪而蘆墓守孝三年，被鄉人譽爲「白孝子」，但上人仍然自認孝道未盡圓滿，曾說：「我要以所有的老人做爲我的父母，是

The Venerable Master was extremely filial to his parents throughout his life. During his youth in Manchuria, he observed the traditional filial practice of staying by his mother's grave for three years. He became known as "Filial Son Bail." the Venerable Master nevertheless felt that he had not fulfilled his filial duties, so he said, "I want to treat every elder as my parent, every man as my father, and every woman as my mother." thus he initiated Honoring Elders Day in 1992 to promote filial piety.

摘自—從地湧出妙覺山
from Out of the Earth it Emerges: Wonderful Enlightenment Mountain

2. America in the Twenty-first Century

廿一世紀的美國

Will the lessons of filial respect connect with North Americans in the twenty-first century? In America, families have been stressed to the point of breaking down. The average child spends more time sitting in front of a television than he does with any adult. Children have even murdered their classmates and teachers. American children have as much or more need to connect with adults than ever before.

How does the traditional value of filial respect connect with contemporary Buddhists, people who must balance living in the fast lane with their search for spiritual insight?

The staff of the Institute for World Religions discussed filial respect with the members of our vipassana meditation group and asked them to talk about their spiritual lives in terms of their relationships with their parents. The vipassana group meets each week and is made of roughly eighty individuals from the San Francisco Bay Area. They are predominantly white Jews or Catholics aged thirty-five and older.

One psychotherapist who had been meditating for seven years said that her relationship

with her mother had been broken off for nearly a decade. She had been driven away by her mother's relentless nagging. Leaving seemed hardly a rational or adult choice, but it was better than the infantilization she felt around her mother.

After hearing a discussion at the Berkeley Buddhist Monastery about filial respect, she called her mother on impulse. Hearing her daughter's voice, her mother immediately began her familiar tirade. This time, however, the daughter's meditation seemed to provide a slight edge of dispassion. She could listen without needing to lash back in anger or in self-defense. "I'm coming right over," she told her mother. "I stepped inside the door, gave my astonished mother a hug, and didn't let go of her for eight hours. We talked all night, and I decided the next morning to move back in with her. Mother knows that somehow the changes in me are connected to my Buddhist practice, but she doesn't really care. She's cranky as ever, she may never change, but I want to reconnect with my feminine roots while I have the chance."

This therapist reported that the subtle part of the process happened a week later. "After

meditating for a week in my mother's house, I realized that my entire chest was warm. My energy circulated as if I had turned on a tap, melted a block of ice that I held in my heart. Somehow finding my way back to my mother has deepened my meditation in an unexpected dimension. Who would have thought that I had cut off my roots when I left my relationship with my mother in an unresolved state of anger?"

Others in the group were less positive. They spoke of our culture's rampant evils surrounding the parental-child bond: child abuse, incest and misuse of parental authority. When I speak about filial respect to Westerners I often hear stories of intense pain and paralyzing grief. Even people who respect the principle of filiality shake their heads and say something like, "But you don't know my old man. He's a real jerk. My resolve wouldn't last a minute if I tried to repay his kindness. The anger runs too deep."

Our emotion surrounding filial respect emphasizes the need to heal the relationship and start it anew. The fact that it bothers us so much is a signal that the parent-child relationship is of

primary importance and stands squarely on the path to our spiritual evolution. The pain surrounding our relationships tells us that we have to deal with them. Our meditation stands to benefit when we can say, “No matter how much hurt I have received from my parents, no matter how frustrated I’ve been in my attempts to open up communication with them, let this wound heal and let it begin to heal with me.”

Reflecting on our thoughts in meditation teaches us that in our heart of hearts, we care deeply about the people who brought us into the world. We can’t leave those ties, and even when we try hard to cut them out of our lives, parents are central to our search for identity. For better or worse, we will meet those people again and again until we turn around and heal the debts we owe. Filial respect, if taught in our nation’s schools, could be a powerful antidote to alienation and loneliness. As an example of a healing parent-child relationship that touches on the spiritual, I offer the following story.

While on a pilgrimage along the coast of California, I met a young couple who had made the difficult choice to take care of the wife’s aging father. Times were hard; they had two young children, no jobs, and no house. “Buddhists talk about being

good to family, but in this case, family was good to us,” said the woman. “As soon as we brought Papa Joe here after his stroke, it seemed as if he brought blessings to us. The only house available for months showed up on the market, and we got it. In a place where jobs were unavailable, two jobs came our way. We never believed so many blessings could come from doing what’s right and taking care of my ailing father.”

People sometimes ask why monks and nuns who profess filial regard leave home and abandon their parents. On the surface, it seems like hypocrisy. The answer is, if you don’t have a filial heart, you can’t leave home. It’s only because we have been given a good start in life that a person can confidently leave home with the wish to repay not only their own parents’ kindness, but the kindness of all parents. It’s not that you cut the roots; you strengthen the roots and connect back to the source of happiness in a deeper way. The filiality of monks and nuns leads to a repayment of goodness in a higher octave. You become, in an unexpected and wonderful way, more authentically filial than you could if you were only focused on repaying your own biological family. You connect not to just your own physical parents but to the roots that nurture goodness in all beings.

在二十一世紀，孝道的課程會和北美連接

嗎？在美國，很多人強調家庭已經瀕臨破碎的地步。一般的孩子坐在電視機前所花費的時間，比和任何一位成年人相處的時間更多。甚至有孩子謀殺他們的同學和教師。今天的美國孩子，比過去任何時候，更需要與成年人聯繫。

孝道的傳統價值，怎樣與處於快速的生活中，同時尋求精神界真象的佛教徒相聯結呢？

法界宗教研究院的人員曾與毘鉢舍那 (Vipassana) (簡稱內觀) 禪修團體的成員討論孝道，並請他們與父母親的關係，談論他們的精神生活。內觀禪修團體每周聚會一次，大約是由八位來自三藩市，及灣區的成員所組成。他們主要是三十五歲以上的白猶太人或者天主教徒。

一位禪坐已有七年之久的心理治療師說，她與她的

母親的關係中斷將近十年了，她因為母親無情的怨天尤人而離開。「離開」似乎不是成年人合理的選擇，但是總比在母親身邊，被當作小嬰兒對待好。

自從在柏克萊的佛寺(法界宗教研究院)，聽過一次有關孝道的討論之後，她立刻打電話給她的母親。母親聽到她的聲音時，又開始她熟悉的長篇抨擊性演說。不過這一次，這個女兒的內觀凝思，好像讓她較能如如不動，她可以靜靜地聽完，而沒有在聽完後憤怒地反擊，或者為自我辯解。她告訴母親：「我馬上過來。」她說：「我一踏入家門口，便給驚訝的母親一個熱烈的擁抱，而且緊緊跟著她八個小時。我們徹夜促膝長談，並且我決定第二天早上就搬回來陪她住。我母親知道我的改變，與我的修學佛法的實踐有關，但是她不在意。她依然像以前那麼古怪，她可能永遠不能改變，但是，

我想要當我有機會時，和我母親的根再聯結。」

這個治療師接著說：「經過一週後，整個過程中的一個微妙的部分發生了。當我在母親的房子裡，內觀打坐一週之後，我意識到整個胸是溫暖的。我體內循環的能量，好像我已經轉動了一個閥門，融化了在我內心裡的一大塊冰。似乎找到了路，回到母親的身邊，這件事在某一個層面上，讓我更深入內觀修行。誰會想到我曾在一個無法化解的憤怒中，切斷了我的根，離開了和母親的關係呢？」

而與會其他的成員對於行孝道的觀點並不那麼正面。他們談到我們的文化中有關親子關係的猖獗惡事：例如虐待孩子，亂倫，和父母的權力的誤用。當我對西方人談到孝道時，我經常聽到各種強烈痛苦，和令人麻痺悲痛的故事。即使那些尊重孝道原則的人也搖頭，並且會說些事情，例如—「可

是你不知道我老爸，他真是一個笨蛋！如果我想報答他的恩德，我的決心連一分鐘都堅持不了。」憤怒實在太深了。

我們對於行孝道的各種情感，在在強調了修護好親子關係，並重新開始的需要。親子關係令我們如此心煩的事實，正是向我們發出一個信號，告訴我們親子關係具有主要的重要性，並且它不偏不倚地豎立在通向我們的精神界，向上提昇演進的路途上。圍繞著我們的親子關係的痛苦，告訴我們必須面對它、處理它。我們的修行能起而令我們獲益，當我們能夠說：「不論我從父母中受到多少傷害，不論我因為嘗試打開與他們的聯繫，而如何地氣餒，請讓這個傷口治愈，並且讓它重新開始新生。」

在修行過程中，反省思考我們的想法，在我們的心裡教導我們那內心的孝。我們非常關心生我們的人。我

們離不開和父母的關係，即使我們再努力嘗試，也無法把他們，從我們的生命中去掉；父母是我們搜尋自我身分的重點，不管怎樣，我們會再三和那些人相遇，直到有一天我們改變，轉過身來，並且處理我們所欠的債務。

孝道，如果能在我們的國家的學校裡用來教導學生，可能是對於矜寡孤獨一個強有力的解毒藥。現在我講一個治療親子關係，並有關於精神層面的故事。

當我沿著加利福尼亞的海岸朝聖時，遇見一對年輕夫婦，他們剛做了一個很困難的選擇－照顧妻子的年老父親。當時他們的情況很艱

難，他們有兩個孩子，沒有工作，也沒有房子。婦女說：「佛教徒說要對家人好，但是像我們這個情況，是家人對我們很好。當喬爸爸中風後，我們帶他來這裡，很快地，似乎他把祝福帶給了我們。數月後，市面上，唯一合適我們的房子出現了，並被我們得到了。在一個沒有工作機會的地方，兩個工作被我們碰上了。我們從未如此相信，經由做我們本來應該做的事，照顧處境困難的父親，會帶給我如此多的祝福。」

有時候人們會問，為什麼出家的比丘和比丘尼，公開表示因為行孝而出家，而卻遺棄他們的父母？在表面

上，它好像是偽善。但正確的答案是，如果你沒有孝心，你不會出家。那只是因為我們在生命裡被賜予了一個好的開始，所以可以滿懷信心出家，發願不僅報答自己父母的恩，並且報答所有父母的恩。並不是你切斷了根；而是你加固了根，並且以更深入的方式，連結回到快樂的來源。比丘和比丘尼的孝道導向更高層次的報恩。如果你只專注於報答自己的親生父母，你會以意想不到和極美好的方式，變得比你原來更道地的孝順。你連結的不僅是你的親生父母的根，而且還包括了，培養所有眾生善良本性的根。

敬老節

Honoring Elders' Day

金聖寺謹訂於十月十一日(星期日)早上九時至下午一時三十分，
舉行一年一度的敬老尊賢聯歡會，請提早報名。

Gold Sage Monastery will be conducting Honoring Elders' Day
on Oct. 11th, 2009. Please sign up early.



金聖寺 九、十月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEM-

九月份活動 Buddhist Events in September, 2009		
8 / 31 (Mon.) ~ 9 / 6 (Sun.) 地藏七 Earth Store Recitation (8:15AM ~ 4:30 PM)		
週日 Sunday	9 / 20	金光明最勝王經講座 (9:00 AM ~ 11:00 AM) Lecture on The Golden Light of the Most Victorious Kings
	9 / 27	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
週六 (SAT.)	9/12	長青學佛班 Elders' Dharma Study Group (2:00 PM ~ 4:30 PM)
週四 (THU.)	9/3	盂蘭盆法會 Celebration of Ullambana (8:15AM~ 10:20 AM)
週六 (SAT.)	9/26	一日禪 (8:00 AM ~ 3:30 PM)
每日 1 pm	大悲懺法會 Great Compassion Repentance (法會期間除外)	

慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday	9/13 週日	萬佛聖城 (CTTB)
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.		

十月份活動 Buddhist Events in October, 2009	日期 Date	地點 Place
長青學佛班 Elders' Dharma Study Group	10/3 週六 2:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	10/4 8:15AM~ 4:00 PM	
敬老節 Honoring Elders' Day	10/11 週日 9:00AM~1:30 PM	

金聖寺

Dharma Realm Buddhist Association
Gold Sage Monastery
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法界佛教總會網址: www.drba.org

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一日禪 One day meditation

金聖寺將一個月舉辦一次禪修課程，訂於星期六，從早上八時至下午三時三十分。

GSM is going to have monthly meditation sessions one Saturday a month. The upcoming session will be held on Saturday, September 26th from 8:00 AM to 3:30 PM . Please join us!

宣公上人對禪修課程的開示：

我們這個禪七是無相的，人人都要找本來的面目，我們要做一个無拘無束、無罣無礙的樣子。走路不要太快了，因為人多地方小，太快了跑不開。也不要太慢了，太慢好像沒有走，就很容易走走路就睡著跌倒了，所以也不可以慢。我們平時走路、跑香的時候，睜開眼睛，不過，不要往前面看，要往腳下看，邁步的時候，不要踩到人腳上。人多呢，就稍微走慢一點；人少的時候，可以稍為走快一點。

我們自己用自己的功，用什麼功呢？或者你參「念佛是誰」，或者你參「父母未生前的本來面目」，或者你參悟「什麼是沒有的」。因為世界上一切一切都是會沒有的，什麼是不能沒有的？

你用應該用的功，一定會有一個好消息；你一心去用功，一定會得到好處。

Our Chan session is without marks; everybody should find their original faces. We are going work in an unobstructed, unconstrained manner. Do not walk too quickly because there are many people and little space. But also do not be too slow, because then it's about the same as not walking at all, and if you walk slowly it is easy to fall sleep and trip. When we are walking and running, keep your eyes open. Don't look ahead, look towards your feet. When you are walking, don't step on other's feet. When there are more people, walk a little slower; when there are less people, you can walk a little faster.

We will apply our own effort. What effort do we apply? You might investigate, "Who is reciting the Buddha's name?" or you can investigate "What did I look like before my mother bore me?" or you become enlightened by investigating, "What is nothing?" Because everything in the world will go, what is there that cannot go?

If you apply the effort you should, you will certainly have good news. If you single-mindedly apply effort, you will certainly receive some benefit.

----By the Venerable Master Hua