

矽谷梵音

Pure Sound From Silicon Valley

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你有信心，
就能打破一切困難的境界。
一切唯心造，
你心理覺得它困難就困難，覺得容易就容易。

You only need to have faith,
and then you can break through all difficult states.
"Everything is made from the mind alone."
If you think something is difficult, then it will be difficult;
If you think it is easy, it will be easy.

— 宣公上人法語
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.

控制妄想的祕訣

The Secret to Controlling Random Thoughts

—宣公上人 開示

By the Venerable Master Hua

打坐的姿勢，要端然正坐，腰要直，頭要正，不可前俯，不可後仰，不可左斜，不可右歪，然後結雙跏趺坐，就是把左腳放在右腿上，再把右腳搬到左腿上，這才合乎標準。因為結雙跏趺坐容易入定，所以叫「降魔座」，又叫「金剛座」，又叫「蓮華座」，這種姿勢能消滅無量劫的業障，能了生死，生出無量功德。

在一開始打坐時，必須練習這種基本的坐姿，再調整身體，**眼觀鼻，鼻觀口，口觀心，這是控制妄想的祕訣。**然後將呼吸調勻，不急不緩，使其自然。這時再參「念佛是誰？」時間久了，就會起作用。

參禪，好像「母雞孵蛋」一樣用功夫。母雞雖在想雞子，可是體不離蛋，專心致意在孵蛋。不是孵了五分鐘，就

跑出去，過了一個時候，又回來孵蛋，不到五分鐘又跑了，這種情形，永遠孵不出小雞來。

我們參禪打坐也是這樣，要念茲在茲，不怕腰痠，不怕腿疼，不怕苦，不怕難。一心一意參，參為什麼？參「念佛是誰？」參到山窮水盡、水落石出的時候，便是開悟時。

參禪，又像「龍養珠」一樣用功夫。龍時時刻刻保護牠的寶珠，沒有不注意、不謹慎的時候。所以這個寶珠，一天比一天光明，牠晝夜六時精心地保護。參禪的人，也是這樣，時刻不能生雜念。古德說：「一念不生全體現」，可以說妄念不生全體現。沒有妄想，就會有所成就。

參禪的人，不想成佛，不想開悟，不想得智慧，只是努力用功，勤加修行，到時候自

然會開悟。不要去想什麼時候能開悟？如果這樣一想，想到無量劫，也不會開悟。在禪堂裏，行行坐坐，坐坐行行，時間久了，自然會有成功的機會，所謂「久坐有禪。」

參禪，又好像「貓捕鼠」一樣用功夫，要聚精會神守在老鼠洞旁，等待老鼠出來，就一爪捕之，不可以懈怠，一散亂其心就不能注意了。參禪的人，亦復如是，時時刻刻要提起正念，不生妄念，這是參禪初步入門的知識。

修道人，不要到南山去找「道」，也不要到北海去找「道」。道，就在你的身邊。你能結雙跏趺坐，專心致意參禪，這就是道。不要有好高騖遠的心，向外馳求去找道，那是永遠找不到。捨近求遠，到處找困難的事，這就是自找麻煩，自討苦吃。

The posture of meditation is to sit up straight and erect. Straighten your back, hold your head up properly, and don't tip forward or tilt backwards. Lean neither to the left nor to the right. Cross your legs into the full-lotus position, that is, put your left foot on top of your right thigh, then your right foot on top of your left thigh. This is the standard posture for meditation. Because the full-lotus posture makes it easier to enter samadhi, it's known as the "demon-quelling posture" or the "vajra posture." It's also known as the "lotus posture." Sitting this way can eradicate limitless karmic obstacles gathered over eons; it can put an end to birth and death, and generate a limitless amount of merit and virtue.

It's necessary to practice this posture when you first begin to meditate. When the body has been arranged this way, let your nose contemplate your mouth, and let your mouth contemplate your mind. This is the essential secret for controlling your idle thinking. Finally, make your breath harmonious and balanced, neither hurried nor suppressed; let it be natural. Then use the meditation topic of "Who is reciting the Buddha's name?" and after a suitable period of time, your meditation will start to take effect.

The work of Chan meditation resembles a mother hen sitting on her nest. As the mother hen is thinking of her eggs, she never leaves the nest; she simply concentrates and keeps the eggs warm. She wouldn't sit on the eggs

for five minutes, then run away to do some other business, and later return to sit on the eggs once again, only to run away again five minutes later. The chicks would never hatch at that rate.

The principle we observe in Chan meditation is the same. We must concentrate in each successive minute. Don't fear an aching back or sore legs. Don't be afraid of difficulty or pain. Simply concentrate with single-minded effort. Why? We investigate "Who is reciting the Buddha's name?" until "The mountains topple, the waters dry up, the tides recede, and the rocks appear," and it is at that moment that we can get enlightened.

Investigating Chan is also similar to the way dragons nurture their pearls. Dragons watch over their precious pearls at all times; they carefully attend to them at every moment. Therefore these precious pearls glow brighter each day, as the dragons guard them attentively day and night. People who practice Chan meditation are just the same, in that they never allow their minds to ramble with scattered thinking. An ancient worthy said, "When not even a single thought arises, the entire substance comes into view." We can rephrase it to say, "When idle thoughts no longer arise, the entire substance comes into view." When one is free of idle thoughts, then one can have some success.

Meditators don't think about becoming Buddhas, getting enlightened, or gaining wisdom. They simply work hard and cultivate vigorously. When the time comes,

they naturally become enlightened. You can't think about when you will get enlightened. If you think like that, you can think to the ends of time, but you'll never get enlightened. If you stay in the Chan Hall, and sit and walk, walk and sit, then after a long time, you'll have a chance to get enlightened. As it's said, "Chan comes with long-time sitting."

Investigating Chan is done the way a cat stalks a mouse. The cat concentrates its energy and focuses its attention, patiently sitting beside the mousehole, waiting for the mouse to appear. As soon as it comes out, the cat pounces on it. The cat cannot slack off; once it becomes distracted, it will no longer be able to concentrate. Chan meditators are the same: at all times, they maintain proper thoughts and avoid idle thoughts. This is basic knowledge for beginners in Chan meditation.

Cultivators should not go running off to the mountains in the south or to the ocean in the north to seek the Way. The Way is right with you at all times. If you can sit in full lotus and concentrate your mind as you investigate Chan, just that is the Way. Don't let your mind hanker after remote mysteries, running outside in search of the Way, for you'll never find it there. You'll be forsaking what's near to search afar; and everywhere you go, you'll be searching for trouble. You'll be causing yourself needless hassle and making your life miserable.

金聖寺重建音訊

Gold Sage Monastery Reconstruction News

恆雲法師 開示/ By Dharma Master Heng Yun

李海昱 英譯/ Lotus Lee

在《楞嚴經·四種清淨明誨》中，阿難尊者請問佛：在未法時代，邪師說法如恒河沙，眾生怎樣安立道場，才能遠離魔事，不退菩提心。

佛陀就說，要從「戒、定、慧」三無漏學開始，要不淫、不殺、不盜、不妄，這些基本的行持就是在建立道場。那麼由佛這一段話，我們可以知道場並不是一定有形象的，道場就是我們身心行爲的軌範；譬如我們的心清淨，就是一個清淨的道場。可是我們畢竟是凡夫，所以需要有一個大家共修聚集的地方，互相借光；借有形的道場，成就無形的道場。

金聖寺說要重建已經一段長時間了，大家或許會想快兩年了，怎麼好像都沒有動靜呢？不是沒有動靜，在地藏七的期間，初步的圖已經送到政府去做初步的審核。所謂初步審核，就是讓政府看看我們可不可以朝這個大方向而行。如果可以，才可以更進一步往前設計。雖然是初步的審核，可是這個圖是經過很多心血、很多力量、很多考量而有的。大概一個月的時間，政府會回覆我們可不可以朝這個大方向而行。因爲目前所設計的圖是最合乎道場需要的，所以希望大家「眾志成城」，齊心作功課迴向，來成就這件事情。

In the Shurangama Sutra's Four Clear and Definitive Instructions on Purity, the Venerable Ananda asked the Buddha, "During the Dharma Ending Age, the number of deviant teachers speaking their deviant dharmas will be as numerous as the sands in the Ganges River. How should living beings establish way-places so that they will leave demonic obstacles and not retreat from Bodhi?"

The Buddha said that we must begin with cultivating "precepts, samadhi, and wisdom", the Three Studies without Outflows. We must refrain from doing sexual misconduct, killing, stealing, or telling lies. When we uphold these basic rules, then we have built a way-place for ourselves. From what the Buddha said, we can see that the way-place doesn't necessarily have to have

福自己種

Blessings Are Planted Ourselves

恆榮法師 開示

by Dharma Master Heng Rung

English Translation by Lotus Lee /李海昱



a physical form; it is made up of the rules that our mind and body should follow. For example, if our minds are pure, then we have a pure way-place. But we are still ordinary people, so we need a place where we can cultivate together and rely on each others' efforts. In other words, we use a tangible way-place to accomplish an intangible one.

There has been talk of reconstructing Gold Sage Monastery for a long while. Some people might think, "It's been almost two years since reconstruction was first mentioned, but nothing has happened yet." That's not true!

During the Earth Store recitation session, the conceptual drawing was sent to the city government for preliminary review. The preliminary review allows the government to see whether our reconstruction plan is applicable. If it is, then we can continue the process. Although this is just for the preliminary review, the drawing was produced through much effort and consideration. After about a month, the government will tell us their verdict. Let's put our efforts together, step up with the hard work, and transfer the merit and virtue to make this project successful.

我現在要講一個故事，當你聽了這個故事之後，對護持道場重建會更加發心。

佛在世的時候，在山上有一間寺廟，裡面住了很多的出家人，每天就是誦經、持咒，迴向給所有的眾生。有一天，山上來了五百隻的猴子，這些猴子就跑到寺院的旁邊，牠們伸頭看看出家人在做什麼？看到出家人在拜佛，然後，牠們自己就跑去拿沙子、土，也造一個佛塔；大家都知道，猴子是很會模仿的；這些猴子把佛塔造好了之後，牠們也學出家人每天磕頭，也不知道在唸什麼？嘴巴唸唸有詞，我猜，這些猴子可能在唸「阿

君子有造命之學，命由我立，福由己求。

*A superior person knows how to mold his own destiny.
We determine our own fate and seek our own fortune.*

— 宣公上人法語
By the Venerable Master Hua

彌陀佛」，或者「觀世音菩薩」。這些猴子也學習上供，牠們就去採一些野果子，出家人怎麼供，牠們就怎麼供，這些猴子每天就這樣子玩。有一天下大雨，山洪爆發了，這五百隻猴子全部被淹死了；因為這些猴子學習拜佛、供佛，所以牠們死了之後，就往生到天上做人了。

這五百個天人，有一天就想看一看，他們為什麼會變成天人？哦！原來自己前生是猴子，再看看！牠們的屍體還在那個地方；這五百個仙人就集體到猴子的屍體旁邊，他們拿了很多花，散在猴子的身上，感激他們的前生，因為學習供佛、拜

佛，才能升天為天人。

大家可能會想，「這五百隻猴子，積了這些功德後，為什麼又會遇到山洪爆發，而被大水淹埋呢？」這個事情就要講到猴子的前生，這猴子的前生是五百個小婆羅門，這五百個小婆羅門，是學習外道的，有一次他們到山上去，他們看到一個出家人在造一個佛塔，因為他只有一個人沒有人幫忙，所以動作很快，跑來跑去的搬土取水；這時候這五百個小婆羅門經過，看到這個比丘身手矯健，心生嫉妒，他們就說：「這個比丘像猴子一樣上下翻騰取水，山洪一來就會被淹死。」後來，這五百個小婆羅門死後

自己就變成猴子。

大家想一想，這五百隻猴子，因為好玩，牠們就去做一個佛塔，學習拜佛，這樣就變成天人。那剛剛雲法師講的金聖寺重建工程，大家應該想一想：「我用什麼力量去幫助這個道場，盡我一份心力。」當然，不要求自己的果報是什麼？只是盡心、盡力，那麼這個福報是你的，別人也拿不去。等到重建開始的時候，金聖寺這麼大的地方，每一顆花、樹，每一個石頭等都要搬走，想一想這工程有多浩大，所以到時候大家別忘了，騰出時間來共襄勝舉，護持道場。

宣公上人的殷切叮嚀—

By the Venerable Master Hua

認真修行莫放逸，
要時時刻刻反省和檢討，
有過改之，無過勉之。

Cultivate diligently and don't be lax.
Examine yourself at all times and reform any faults that you find.
If you find no faults, then press on.

Now I am going to tell a story. I believe that after you have heard it, you will become even more rigorous in supporting Gold Sage Monastery's reconstruction.

When the Buddha was in the world, there was a temple in the mountains. It was the home of many left-home people. Every day they chanted sutras, recited mantras and transferred the merit to all living beings. One day, 500 monkeys who also lived in the mountain went to the temple to see what the monks were doing. They saw the monks bowing to the Buddha. Everyone knows that monkeys are very good at imitating people. They went home and, using sand and dirt, they made their own little temple, complete with a miniature Buddha statue. After it was done, they bowed to the Buddha every day just like the monks did, muttering and mumbling all the while. Perhaps they were trying to recite Amitabha's name or Guan Yin Bodhisattva's name. The monkeys even learned to do the meal offering ceremony, picking wild fruit and offering it the way the monks did. The 500 monkeys entertained themselves like this every day.

One night a storm came, and all the monkeys drowned in a huge mudslide. Because of the blessings the monkeys accumulated from building a stupa and bowing to the Buddha, they were all reborn in the heavens.

These 500 heavenly people knew that they were monkeys in their previous life. It was because of the merit and virtue they had accumulated as monkeys by bowing to and making offerings to the Buddha that they were able to be reborn in the heavens, so they returned to the bodies on the mountainside and scattered flowers over them to show gratitude.

Everyone might think, "After these 500 monkeys accumulated so much merit and virtue, why were they still drowned in the mudslide?" In order to answer this question, we have to go back to the past lives of these monkeys. In their previous lives, they were 500 Brahmans. One time they were traveling in the mountains and happened to see a Bhikshu building a stupa. Since he was working alone, he was very efficient, and seemed to be everywhere at once, getting water or digging the soil. When the 500 Brahmans saw

how fast and efficiently he was working, they became jealous and mocked him, saying, "That Bhikshu looks like a monkey when he works. If a mudslide comes he will definitely be drowned." For that, these 500 Brahmans were reborn as monkeys in their next life and were drowned in a mudslide.

Let's think about it. The 500 monkeys built a stupa and bowed to the Buddha for fun, and were reborn in the heavens. Just now Dharma Master Yun was speaking about Gold Sage Monastery's reconstruction project. We should all ask ourselves, "What can I do to help?" A reward is not important. As long as you do your best, the blessings will be yours to keep. The reconstruction project is truly immense. When construction starts, all of the flowers, trees, and rocks that live in Gold Sage Monastery's expanse property will have to be moved. We need every bit of help we can get. Let's all pitch in and do everything we can so the project will proceed smoothly and complete according to plan.



佛陀的智慧

—孩子成長的資糧—

The Buddha's Wisdom

A vital nutrient in a child's development

爲了建造一個永遠幸福的人生給孩子，金聖寺開闢了一塊園地，用“佛陀的智慧水”來灌溉，讓孩子們可以在這清淨的環境中成長，學習關懷、包容別人，慈悲、感恩等美德。

家長們！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

Gold Sage Monastery Sunday School is a place where your children can learn about the principles of the Buddha Dharma and the importance of virtue. Through classes, children will learn to be more caring, compassionate, and filial. Dharma Friends! Seize this opportunity and give your children a happy and meaningful life.

Come join us at Gold Sage Monastery Sunday School!

金聖寺育良佛學班/Gold Sage Monastery Sunday School

上課時間：每星期日，佛學班（早上9時～11時）

讀經班（下午1時～1時40分）

學員年齡：3～16歲

Time : Sunday, Buddha study class 9AM ~ 11AM

Sutra study class (1 PM ~ 1:40 PM)

Age : 3-16 years old

TEL : (408) 923-7243

上人的願，我們的目標

The Venerable Master's Wish is Our Goal

文：謝果馨 老師 / by Sandy Lee ,Teacher

English translation by Lotus Lee / 李海昱

師父上人在“教育救國”開示中說：「我辦教育，不單是續佛慧命，也是續眾生的慧命。我們把學校辦好了，將來學生出了校門，能懂得怎麼面對社會，就能影響全社會都改變風氣。」金聖寺的佛學班就是秉承著上人的理念和宗旨來教導我們佛學班的孩子。

我們藉由念經，禮佛，禪坐，出坡，打掃來培養孩子們的智慧和長養他們的福德。我們以教導禮節，灌輸道德，講述因果，還有啟發善念來引導孩子們建立正確的做人及處事的方法。

有道德，有品格，有堅固的信仰，和有正確的人生觀是我們佛學班的老師們教學努力的目標。希望我們佛學班的孩子們將來都是社會的一股清流，更希望他們是誠如上人所願的去影響社會改變風氣。

In the Dharma talk collection *Education Saves the Country*, the Venerable Master said: “The reason I engage in education was not only to sustain the Buddha’s wisdom, but also to sustain the wisdom of living beings. If we teach our students well, in the future, when they graduate and go out into society, they will know how to face it; and furthermore, be a good influence to society and ultimately change the world.” In Gold Sage Monastery’s Sunday School, we use the Venerable Master’s guidelines and principles to teach the children in our classes.

We lead the students in reciting sutras, bowing to the Buddhas, sitting in meditation, and doing volunteer work to cultivate their wisdom and blessings. We teach manners, morals, and talk about the principle of cause and effect, as well as bringing forth good thoughts in order to guide them in forming correct views and attitudes.

As teachers of Gold Sage Monastery’s Sunday School, our goal is to build our students’ morals and character, develop a strong faith in Buddhism, and form proper views towards life. We hope that our students will be a fresh breeze to society and perhaps fulfill the Venerable Master’s wish to influence society and truly change the world.

椰奶烤年糕

Coconut Sweet rice Cake

- 材料：**1、糯米粉1包、蘇打粉1茶匙、發粉1茶匙、葡萄乾2/3杯。
2、椰奶3杯、奶油1/2杯、黃糖1/2杯、香草精1匙。
3、煮熟小紅豆粒1杯。
4、碎核桃、椰絲適量。

- 作法：**1、將材料1全部置一鋼盆中混合備用。
2、將材料2之黃糖、奶油、香草精一起混合均勻，後加入椰奶備用。
3、將步驟1、2混合，續入材料3拌勻備用。
4、烤箱預熱350度，烤盤抹油撒上少許麵粉，再將步驟3倒入，最後撒上碎核桃及椰絲，烤50分鐘用牙籤測試，不粘生料即成。

Ingredients

1. Sweet rice flour 1 lb Baking soda 1 tsp Baking powder 1 tsp Raisins 2/3 cup
2. Coconut milk 3 cup Butter 1/2 cup Sugar 1/2 cup Vanilla 1 tsp
3. Cooked small red beans 1 cup
4. Chopped walnuts & shredded coconut (to taste)

Steps

Add this to the Sugar mixture and mix. Stir in one cup of sweet red beans. Place mixture in pan. Sprinkle top with sliced almonds (or chopped walnuts) and shredded coconut. Place in oven and bake for 45 to 60 minutes, until a tester comes out clean.



金聖寺 十、十一月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEM-

十月份活動 Buddhist Events in October, 2009		
週日 Sunday	10 / 4	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
	10 / 11	敬老節 (9:00AM~1:30 PM) Honoring Elders' Day
	10 / 18	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	10 / 25	六字大明咒法會 (9:00 AM ~ 11:00 AM) Six Syllable Mantra Assembly
週六 (SAT.)	10 / 3	長青學佛班 Elders' Dharma Study Group (2:00 PM ~ 4:30 PM)
週六 (SAT.)	10 / 31	一日禪 One Day Meditation (8:00 AM ~ 3:30 PM)
每日 1 pm	大悲懺法會 Great Compassion Repentance	

十一月份活動 Buddhist Events in November, 2009	日期 Date	地點
楞嚴咒講解 Lecture on The Shurangama Mantra	11/8 週日 9AM~ 11AM	金聖寺 (GSM)
長青學佛班 Elders' Dharma Study Group	11/14 週六 2:00PM~ 4:30	
念佛共修法會 Dharma Assembly of Buddha Recitation	11/15 8:15AM~ 4:00 PM	
金光明最勝王經講座 Lecture on The Golden Light of the Most Victorious Kings	11/22 週日 9AM~ 11AM	
八關齋戒 Transmission Refuge with the Eight-fold Precepts	11/22 週日 7:00 AM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/22~29, 8:15AM~4:30PM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 1 pm	

慶祝觀音菩薩出家日 Celebration of Gwan Yin Bodhisattva's Leaving Home	11/1 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.		

金聖寺

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

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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於十一月二十二日至十一月二十九日舉行梁皇寶懺法會
(早上八時十五分 至下午四時三十分)
虔禮梁皇寶懺，懺悔業障，普利冥陽，離苦得樂。
法會期間，並可設消災延壽及超薦牌位。

八關齋戒：11月22日(星期日)早上七時

Transmission Refuge with the Eight-fold Precepts: 7:00 am on November 22 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 22 to 29, 2009 (8:15am~4:30pm)

The faithful can thus repent their karmic obstacles, benefit the living and
the underworld, leave suffering and attain bliss.

(Set up Plaques for Lengthening Life and for the Rebirth are available)