



矽谷梵音

Pure Sound From Silicon Valley

2013 年 04 月第 204 期 Issue 204, April, 2013

千百年來碗裏羹，冤深似海恨難平；
欲知世上刀兵劫，試聽屠門夜半聲。

For hundreds of thousands of years, the stew in the pot.
Has boiled up a resentment that is very hard to level.
If you want to know why there are calamities and wars in the world.
Just listen to the sounds that come from a slaughterhouse at midnight.



用慈悲心對待動物/ Treat animals with compassion

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.

觀音菩薩與我們是兄弟

Guanyin Bodhisattva is Our Brother

我們每位眾生的心裏，都有一位觀世音菩薩。

There's a Guanshiyin Bodhisattva inside the mind of every living being.

宣公上人 開示於一九七六年觀音七

Dharma Talk by the Venerable Master Hua on 1976

我

們天天念觀世音菩薩，可是觀世音菩薩是什麼意思呢？「觀」是觀察世間所有的聲音。觀也是看，但不是向外看，而是看眾生的心，看哪一位眾生的心沒有妄想，空了，就得到開悟。所以說「十方同聚會，皆共學無爲。」十方的善男信女聚集在一起，共同修無爲法。念觀世音菩薩，也是一種無爲法，無爲而無不爲。這種無爲法，就是叫你不要打妄想。

你念「南無觀世音菩薩」，觀世音菩薩也念你，

彼此互念。就好像你想你的親戚，你的親戚也想念你。我們和觀世音菩薩，從無量劫以來，就是法眷屬、法親戚。從什麼地方說起呢？從阿彌陀佛那兒論起。阿彌陀佛是西方極樂世界的教主，是觀音菩薩的師父；觀世音菩薩是幫助阿彌陀佛弘揚淨土法門的助手。

我們和觀世音菩薩就是法兄弟。觀音菩薩是我們這些還沒有生到極樂世界的眾生的哥哥，而眾生是弟弟。如此說來，我們是很近的親戚，所以我們想念親兄弟，

親兄弟也想念我們。

又有人在打妄想：「觀世音菩薩怎麼一天到晚看看看？爲什麼我就不能看看看？」你的看和觀世音菩薩的看，有所不同。觀世音菩薩是看裏邊，你是看外邊。觀世音菩薩是看自性，他的自性和每位眾生都有電波。哪個眾生在打什麼妄想，他都知道。他是往裏看他的電波，和你看的不同。因爲有的眾生離他很遠，雖然他有千手千眼，但要看無量的眾生，也是不夠用，也看不過來。所以他要迴光返照，反

聞聞自性，看看自性的眾生，哪一個正在受什麼樣的苦？他就去救度這個眾生。可是你是向外看，把自己根本的智慧都忘了。所以你這個看，和他那個看，是不同的。

還有人打一個妄想：「法師啊！您講這個開示，我無論如何也不相信。為什麼我不相信呢？我們和觀世音菩薩是兄弟，可是觀世音菩薩是聖人，我們是凡夫，凡夫怎能和聖人稱兄道弟呢？這不合乎邏輯學，所以我不相信。」好！你不相信，你講的也是有道理，可是你這個道理，是屬於凡夫的知見。因為你沒有深入經藏，所以你的智慧不能如海。

《華嚴經》上說：「菩薩作是念。我與眾生無始以來。互為兄弟。互為父母。互為姊妹。互為夫婦。」你說你不相信，這是因為你不明白《華嚴經》的道理。

再者，不但菩薩這樣看

待我們眾生；就是佛，他看眾生，也是：「一切男子是我父，一切女人是我母。」既然佛看眾生都是父母親，那麼我說觀世音菩薩看眾生是兄弟、是姊妹，這又有什麼不合理呢？你說你不相信，是因為你沒有這種智慧，沒有知識。要不然，就是你所見太少了，所以才變得那麼愚癡。我講什麼，你都不相信。

佛為什麼要度眾生？因為他看「一切男子是我父，一切女人是我母。」他的父母在六道輪迴中受苦，所以無論如何他也要度眾生，希望他的父母離苦得樂。

我們天天念觀世音菩薩，拜觀世音菩薩；可是觀世音菩薩現身在你面前，你又不認識，所以我們眾生是很苦惱的。什麼是觀世音菩薩現身在你的面前，你也不認識呢？就是那個當面關，也就是你的考驗。你念觀世音菩薩，要學觀世音菩薩的樣子。觀世音菩薩是大慈、

大悲、大願、大力，我們念觀世音菩薩，也要學他的大慈、大悲、大願、大力。無論誰對我們不好，我們都應該不動心。

誰罵我們，我們要忍；誰打我們，我們也要忍；甚至誰把我們殺了，我們也要忍，並且要認帳。為什麼要認帳？假如我往昔沒有罵過人，他也不會來罵我；我往昔沒有打過人，人也不會打我。為什麼有人罵我、打我、殺我？因為我往昔在愚癡的時候，也罵過人、打過人、殺過人，所以今生遇到這種境界，要把往昔所欠的債務還清了。以前不明白的時候，就好像扛債不還；現在明白了，就應該老老實實地承認這筆債務。我們能承認這筆債，就能見到觀世音菩薩，就和觀世音菩薩有真正法眷屬的關係。

所以，我們念觀世音菩薩，不要一見到人，就看別人的不對。你盡找別人麻煩，是自己苦未了，苦根未

斷盡。學佛法必須要會運用佛法，要是不會運用佛法，無論你修到什麼時候，佛法仍是佛法，你還是你自己。如果你會運用，那就和佛法打成一片，而不能分開。

忍，是最要緊的，就是叫你忍你所不願意忍的事情。譬如我不願意挨罵，可是有人罵我，我都歡喜。我不願意挨打，可是有人打我，我更歡喜。我不願意被人殺，生命是很寶貴的，可是有人要殺我，這是了脫我一生的業障，是我真正的善知識。所以各位啊！學佛法要倒過來學，修道也要倒過來修。怎麼倒過來呢？就是你不願意的事，也要願意。你所不願意的事，你不該讓給旁人。

你要是和一般人一樣，看不破，放不下，我、法二執不空，有我、人、眾生、壽者四相，那麼麻煩就現出來了。若能退一步想，任何事自然海闊天空。我們學佛法，不要往高深的地方去

學，所謂「平常心是道，直心是道場。」我們要用直心來修行。

你念觀世音菩薩，不要存一種貪心，不要說：「我念觀世音菩薩，會發財。」這是辦不到的。你要是沒有貪心，反而會得到；一旦有這個貪心，反而得不到。你念觀世音菩薩，也不需要向外宣傳說：「我到某某地方打過觀音七，你沒有打過，你不如我。」不要打這種妄想，不貪名，不貪利，也不貪享受。

念觀世音菩薩，就要平常常地念，不要企求一切。不要像有人念觀世音菩薩，說：「我沒有兒子，要求觀音菩薩給我兒子。」有人又要求個女兒。有的男孩子，念觀世音菩薩是為求得一個美麗的女孩子。有的女孩子，就為求得一個男朋友，這是不可以的。念觀世音菩薩，應該把這些骯髒的念頭去除，不要有貪瞋癡的心。譬如：天天穿衣，不要

管它好不好，只求其不冷就可以了；天天吃飯，也不要有一種貪美味的思想。要是有了這種妄想，那你就沒有用真心念觀世音菩薩。要是真心念觀世音菩薩，怎麼還會想吃好的、穿好的？早已經把什麼都忘了。什麼都忘了，才能和觀世音菩薩合而為一。

我們每位眾生的心裏，都有一位觀世音菩薩。你現在所念的，是念自己心裏的觀音菩薩。有人說：「我向心裏找，怎麼連個心都沒有？」如果你連個心也沒有，那就不要念觀世音菩薩了，因為那就是觀世音菩薩。觀世音菩薩就是沒有心，他不打一切妄想，沒有貪瞋癡。

我們念觀世音，不要一天到晚打妄想：「早上沒有吃東西，晚上又沒有茶喝，這太苦了！受不了，快跑！」這真是沒有出息的修行人！

Every day, we recite Guanshiyin Bodhisattva's name. But what does "Guanshiyin Bodhisattva" mean? "Guan" means "to contemplate," to contemplate all the sounds in the world. To contemplate also means to look. But it doesn't mean looking at things outside; it means looking into the minds of living beings. It's looking to see which living being is free of random thoughts. Once those thoughts are gone and the mind is empty, then one can become enlightened. Therefore, a line of verse states: "People have gathered from the ten directions to study the unconditioned." All of the good men and good women who've come together in this assembly from the ten directions are cultivating "unconditioned dharmas." Reciting the name of Guanshiyin Bodhisattva is also an unconditioned dharma. Being unconditioned means "there is nothing done and yet there is nothing left undone." This unconditioned dharma is a method for helping us get rid of random thoughts.

When you recite, "Namo Guanshiyin Bodhisattva," Guanshiyin Bodhisattva is also mindful of you; there is a mutual mindfulness. It is like when you are thinking about your family members and they are also thinking about you. From limitless eons in the past, we and Guanshiyin Bodhisattva have been relatives in Dharma.

When did this time begin? What time am I talking about? I'm talking about a time that began with Amitabha Buddha. Amitabha Buddha is the Teaching Host in the Western Land of Ultimate Bliss. He is Guanshiyin Bodhisattva's teacher, and Guanshiyin Bodhisattva helps Amitabha Buddha to propagate the Pure Land Dharma-door. We are the Dharma-brothers of Guanshiyin Bodhisattva. Guanyin Bodhisattva is the elder brother of all living beings who have not yet been born in the Land of Ultimate Bliss. We living beings are his younger siblings. If I explain it this way, then we become very close relatives. So we are mindful of our brother, and our brother also keeps us in mind.

Someone else may be idly thinking, "Why is Guanshiyin Bodhi-sattva looking, looking, looking all day long? And why am I not allowed to look at anything at all?" You should know that your looking and Guanshiyin Bodhisattva's looking aren't the same. Guanshiyin Bodhisattva looks inside, but you look outside. Guan-shi-yin Bodhisattva looks at his own nature. He has every living being on his radar screen. Guanshiyin Bodhisattva knows all the idle thoughts that living beings are indulging in. Guanshiyin is always looking at his inner radar. Therefore, the things he looks at and the things

you look at are not the same. Because some living beings are far away from him, even a thousand hands and a thousand eyes are not enough. He wants to look at limitless numbers of living beings, but he cannot see them all. For this reason he "reverses the light to reflect within." He turns his hearing back and listens to his own nature. He looks at the living beings of his self-nature. He wants to know the pain and suffering they are experiencing, then he goes to save those living beings. On the other hand, you are looking outside, forgetting all about your inherent wisdom. That's why I said your looking and his looking are different.

Someone else is having another random thought. "Dharma Master, I don't believe what you're saying at all. Why not? You say we're the brothers of Guanshiyin Bodhisattva, but Guanshiyin Bodhisattva is a sage, while we're common mortals. How could common mortals be brothers of a sage? This is very illogical, and I don't buy it." Okay, you may disbelieve as you choose. Your point is well taken. However, your principle expresses the viewpoint of an ordinary person. Because you haven't deeply penetrated the treasury of Sutras, your wisdom isn't as deep as the sea.

The *Flower Adornment Sutra* says: "The Bodhisattva has this thought: From time

without beginning to the present, all living beings and I have been brothers. We have been fathers and mothers to each other. We have been sisters to each other. We have been husbands and wives to each other." You told me you didn't believe; that's simply because you don't understand the truths in the *Flower Adornment Sutra*.

Not only does the Bodhisattva see living beings in that way, but even the Buddha contemplates living beings and knows that all men were his fathers in the past, and all women were his mothers. Since the Buddha sees living beings as his fathers and mothers, that is why I said Guanyin Bodhisattva sees living beings as his brothers and sisters. How could this principle be unreasonable? You don't believe simply because you don't have this kind of wisdom and knowledge. Or it may be that you don't have enough experience. That's why you're so ignorant and skeptical.

Why does the Buddha want to rescue living beings? Because he can see that, "All men have been my father, and all women have been my mother." His fathers and mothers are suffering in the six destinies of rebirth, so he wants to rescue living beings at all costs, and help his parents escape suffering and attain bliss.

Every day we recite the name of Guanshiyin Bodhisattva and bow to Guanshiyin Bodhisattva, but when Guanshiyin Bodhisattva appears in

person before us, we don't recognize him. That's why I say we living beings are extremely pitiable. What do I mean that if Guanshiyin Bodhisattva appeared in person before us, we wouldn't recognize him? It's our big test. When we recite Guanshiyin Bodhi-sattva's name, we should learn to be like him. Guanshiyin Bodhi-sattva possesses great kindness, great compassion, great vows, and great strength. When we recite his name, we should also learn to have his great kindness, great compassion, great vows, and great strength. No matter who mistreats us, our minds must remain calm.

No matter who curses at us, we should endure it. No matter who hits us, we should bear it. Even if someone were to kill us, we should also bear it patiently, and recognize it as our rightful due. Why should we see it as our due? Because if we hadn't scolded others in the past, others wouldn't curse at us now. If we hadn't hit someone in the past, he certainly wouldn't come to beat us now. Why would someone want to curse at us, hit us, or kill us? Because in the past, when we were stupid and ignorant, we cursed at him, beat him, or killed him. So in this present life, the same situation has happened to us, and we should repay the debts that we accrued in the past. In the past, out of ignorance, we didn't make good our debts.

Now that we understand, we should honestly acknowledge the unpaid debts. Once our debts are paid, we can see Guanshiyin Bodhisattva, and we can truly count as one of Guanshiyin Bodhisattva's Dharma-relatives.

When we are reciting Guanyin Bodhisattva's name, we shouldn't criticize other people as soon as we meet them. If we're always looking at the faults of others, it proves that our own suffering hasn't come to an end. We haven't pulled up the roots of suffering. So all of us must clearly recognize the situations that occur. We must thoroughly understand the Dharma. People who study the Buddhadharma have to be able to use the Buddhadharma. If we cannot use it, then no matter how long we cultivate, the Buddhadharma merely remains Buddhadharma, and we are simply us. But if we know how to use it, then we can become one with it; we become indivisibly united with the Buddhadharma.

Patience is of utmost importance; you must endure the things that you ordinarily find unendurable. For instance, maybe you don't want to put up with a scolding, but if someone scolds you, you should be happy about it. Perhaps you don't want to be beaten, but if someone beats you, you should be even happier. Perhaps you don't wish to

die, because life is very precious. However, if someone wants to kill you, you should think, "This death can deliver me from the karmic obstacles of this life. He is truly my wise teacher." So all of you should appreciate the Buddhadharma from the opposite side; learn to flip it over. Cultivating the Way is, in fact, cultivating from the reverse. How do we flip it over? It is simply a matter of learning to like what you dislike. You shouldn't, however, pass on to other people the things that you don't like.

If you're like ordinary people who cannot see through or renounce things, if you have not emptied out attachments to self and to dharmas, and if you have the marks of self, others, living beings, and a life span, then you'll have lots of trouble. If you can step back and consider things calmly, then no matter what happens, you'll always be able to put things in perspective and take them in stride. As we study Buddhism, we shouldn't go looking for its truths in lofty and profound places. There is a saying, "The ordinary mind is the Way; the straight mind is the place of cultivation." We should have a straightforward attitude as we cultivate the Way.

As we recite the name of Guanshiyin Bodhisattva, we shouldn't cling to greedy notions. Don't say, "I hope that by reciting

Guanyin Bodhisattva's name, I can strike it rich." That's impossible! You might get rich if you don't have any greed, but as soon as you become greedy, you won't attain any wealth. Also, there's no need to publicize the fact that you're reciting Guanyin Bodhisattva's name. Don't say to others, "I'm better than you, because I joined a Guanyin Recitation Session at such and such a place, and you didn't." Don't have such vain thoughts. Don't crave fame or benefits, and don't be greedy for luxuries or pleasure.

Recite Guanshiyin Bodhisattva's name with an ordinary attitude. Don't scheme or hope for rewards. Don't be like the people who recite the Bodhisattva's name while thinking, "I don't have a son yet. I hope Guanyin Bodhisattva will bring me a son." Other people seek daughters. Some boys recite the name of Guanshiyin Bodhi-sattva hoping to attract a pretty girlfriend. Some girls seek a boyfriend. That's not allowed! When we recite Guanshiyin Bodhi-sattva's name, we should sweep away all such dirty thoughts. Purge thoughts of greed, anger, and stupidity. For example, we should pay no attention to whether the clothes we wear are pretty or not. If they protect us from the cold, that's enough. We shouldn't view our daily food like a gourmet who loves delicacies. If you have

such vain thoughts, then you haven't recited Guanyin Bodhisattva's name with a true mind. If you held Guanshiyin Bodhisattva's name with a true mind, how could you possibly care about eating tasty food or wearing pretty clothes? You would've forgotten all that long ago. The only way to become one with Guanshiyin Bodhisattva is to forget everything else.

There's a Guanshiyin Bodhisattva inside the mind of every living being. As we recite and recollect Guanyin Bodhisattva, we're simply recollecting the Guanyin Bodhisattva inside our minds. Some-one may say, "I'm looking inside for my mind; why can't I find it?" If you truly have no mind, then you don't need to recite Guanyin Bodhisattva's name, because just that is Guanyin Bodhisattva. Guanshiyin Bodhisattva doesn't have a mind. He doesn't indulge in any idle thoughts, and he is totally free of greed, hatred, and stupidity.

As we recite Guanshiyin Bodhisattva's name, we shouldn't be indulging in idle thoughts all day long. We shouldn't say, "I didn't eat anything at all this morning, and tonight there won't be any tea to drink. This is too much suffering! I can't take it, I'm going to run away!" Someone who cultivates with that attitude is worthless.

萬法唯心

The Myriad Dharmas Arise from the Mind Alone

恆居法師 講於 2013年春節/ A Talk by Dharma Master Heng Ju

英譯/ 鄭耿琳/ by Genglin Zheng

我

想在東方人的習俗裡面，過年時要大掃除，你們來參加拜懺，也是一種大掃除，怎麼說呢？我們在家是掃環境，在這裡是掃心地。

我們在拜懺的時候，前面有一首偈誦「罪從心起將心懺，心若滅時罪亦亡，心亡罪滅兩俱空，是則名為真懺悔。」為什麼說「罪從心起將心懺」呢？因為一切罪業，本源都是來自我們那一念心，所謂「十法界不離一念心」。所以在這裡講一個真實的故事。

在中國宋朝時代有一位很有名氣的書畫家—趙子昂先生，他的書畫在歷史上是數一數二的名家。有一次他想畫一百零八匹不同樣子的馬，已經畫好了一百零七

匹，還有一匹四腳朝天的馬無法畫好，爲了這一匹最好的馬，他用盡了心機，總是畫不好。他今天畫，明天畫，白天畫，夜間畫，如此一個多月，專畫這一匹馬，把自己的心神都用在這一匹馬上面。

他心裡總是在想，頭如何畫？腳如何？尾巴又如何畫？總之，他的心已經和馬打成一片了。有一天，吃過午飯，躺在床上睡午覺，人在睡覺，他的心還是在畫馬，忽然在睡夢之間，出現了一匹四腳朝天的馬，這時候他太太到房間拿東西，看見蚊帳放下來，她掀開一看，看見床上有一匹四腳朝天的馬，仰臥床頭，橫陳在床上。她嚇得魂飛天外，大

叫一聲，跌倒在地上，已經昏厥過去。

趙子昂聽他太太慘叫一聲，從夢中驚醒過來。看見他的太太躺在地上，口吐白沫，面無人色，趕快叫人來急救，用薑湯跟水灌下，慢慢的把她救活起來，他問她太太：「爲什麼如此呢？是看見什麼了，怎麼嚇得如此程度呢？」他太太對他說：

「剛剛到床上去，險些把我嚇死了，我看見一匹四腳朝天的馬，躺臥在你的床上，簡直把我嚇死了。」趙子昂說：「什麼？怎麼有一匹四腳朝天的馬，躺臥在床上呢？」他太太說：「我把帳揭開一看，馬的四腳還在動呢！」「哦，真有此事啊？我變成馬了，太可怕了，畫

馬變馬。」這時，趙子昂已經被嚇得全身發抖，牙齒打抖的說不出話來。

他太太說：「怎麼變成馬了？」他說：「因為要畫一匹四腳朝天的馬，數月來精神全部放在馬上，今天我在床上睡午覺，心裡的作用真是了不得，畫馬竟然能夠變成馬，如果我畫佛的話，豈不也變成佛了？」趙子昂呢，他從此不畫馬了，改畫佛像。這就是歷史上有名的趙子昂畫馬變馬的故事。

大家聽了這故事有什麼感想嗎？那麼你們來拜佛的話，也會成佛。我們這個心念是很厲害的，由這個故事就證明說「萬法唯心」「十法界不離一念心」。通常我們在東方，或者過年的時候都大掃除，那我們要怎麼樣掃我們的心地呢？就迴光返照，用自省的功夫，把我們的心地大掃除一番，把那些惡念給掃光，希望你們可以像趙子昂一樣，用那種精神來念佛，或者持咒，或者誦

經，你今天念，明天念，晚上念，白天念，時時刻刻都與佛打成一片，總有一天你就會成佛。

後天就是新年了，想問大家新年的時候是那位菩薩的聖誕日，大家都知道是彌勒佛，這個彌勒佛他真的很福報，在年初一聖誕，而且好像大家這天特別歡喜，你看彌勒佛他就是笑咪咪的，他很開心。

據說唐朝的布袋和尚是彌勒菩薩的化身，他的忍辱功夫是非常的了不得，他在浙江奉化縣一帶遊化人間，與一般的小孩子做遊戲三昧，人家看他好玩，就到處受人包圍，開他的玩笑，有些無賴也會打他，欺負他，可是呢，他一點也不生氣，還是笑呵呵的。如果大家學習彌勒菩薩大度量，忍辱的功夫，在這新的一年發願不發脾氣，那麼喜神、財神（財神也可以說是法財）都來了，那也就是五福臨門，也就是真正的消災吉祥。

In the Eastern culture, houses are cleaned up before the New Year. Your participation in bowing the repentance is in itself a form of house cleaning. How come? At home, we clean up the environment; here we clean up the mind.

At the beginning of the repentance ceremony, there is a stanza that goes: Offenses arise from the mind, therefore we must repent from the mind. When the mind is extinguished, offenses will also disappear. When both the mind and offenses are emptied, that is called true repentance and reform.

Why it is said that “Offenses arise from the mind, therefore we must repent from the mind”? Because all evils originate from thoughts arising from the mind, this is why “the ten dharma realms are not beyond a single thought.” Now here is a true story.

During the Song Dynasty, in China, there is a very famous painter, Mr. Zhao Zi'ang, who is among the top painters in history. At one time, he was working on a painting of one hundred and eight horses, and had completed one hundred and seven of them. But he had difficulty completing the reminding horse, one that was to be falling backwards with all four feet up in the air. He exhausted all efforts to draw the best ever horse, but in vain. He kept drawing day after day and night after night for about a month,

concentrating himself completely on this very horse.

In his mind were questions such as how to paint the head, the feet, and the tail? To make the story short, he had nothing but horses in his mind. One day after lunch, he took a nap on the bed. Even in his sleep, he was painting the horse. Suddenly there appeared a horse, falling backwards with all four feet up in the air. At the very moment his wife stepped inside the room to fetch something from the bed. The bed drapes were down so she opened them and saw on the bed a horse falling backwards with all four feet up in the air, its head by the headboard, the horse lied across the bed. She was scared out of her wits; with a loud cry she fell on the ground unconsciously.

Zhao Zi'ang was startled out of his dream at his wife's shocking cry, seeing his wife on the ground, lifelessly, white foam around the mouth. He called up people to perform CPR and administered ginger drink. Slowly she came around. He asked his wife: "What happened? You must have seen something which frightened you to such extend?" The wife told him: "I was going towards the bed, something almost scared me to death. I saw a horse, falling backwards with all four feet up in the air, lying on your bed. Scared me to death!" Zhao Zi'ang said, "What? How can a horse, falling backwards with all four feet up in the air, lying on my bed?" Said his wife, "I opened the drapes and

saw the horse, its four legs were moving!" "Oh, really? I became a horse, how scary, turned into a horse by drawing a horse." At this Zhao Zi'ang was shivering all over, his teeth chattering, unable to speak.

His wife said, "How did you became a horse?" He said, "because I wanted to paint a horse falling backwards with all four feet up in the air. For months I concentrated on this horse. Today I was taking a nap, by the inconceivable power of the mind, I turned into a horse by trying to draw it. If I paint a Buddha, wouldn't I become one? From then on, Zhao Zi'ang stopped painting horses, instead he painted Buddha's. This is the famous story of Zhao Zi'ang's turning into a horse by painting one.

What do you all think after hearing this story? Now you come to venerate the Buddha, you will become the Buddha. This very mind of ours is very powerful, as the story proves that "the myriad dharmas arise from the mind alone" and that "the ten dharma realms are not beyond a single thought." We easterners usually clean up the house prior to the New Year. So how do we clean up our mind? That is to turn the light back home and to reflect upon ourselves, this is how we clean up ourselves and do away completely with evil thoughts. I hope you can learn from Zhao Zi'ang, reciting the Buddha name or mantras, or the sutras, with his concentration.

You recite today, recite tomorrow, recite during the day, recite at night, keep nothing but the Buddhas in the mind in every single moment, one day eventually you will become a Buddha.

It will be the New Year the day after tomorrow. Let me ask you which Bodhisattva's birthday falls on the New Year's day? All of you know it is the Maitreya Bodhisattva's. This Maitreya Bodhisattva is very blessed, his birthday falling on the New Year's Day-Christmas, on which it seems that everyone is especially joyous. So you see, Maitreya Bodhisattva smiles all the time, he is happy.

It is said that the Cloth Bag Monk was the incarnation of Maitreya Bodhisattva. He's had super ability in enduring insults. While travelling and transforming people around Fenghua County of Zhejiang Province, he practiced the Playful Roaming Samadhi with little kids. People kidded him around, attacked him, some hooligans even beat him, and bullied him. As to him, he was not angry at all, smiling as usually. If all of us start to learn the large heart and endurance of humiliation from Maitreya Bodhisattva, do not get angry in the new year, then, the Gods of Happiness and Wealth will all come our way and there will be the Five Blessings descending upon the house, (this Wealth can also be the wealth of dharma) ---- this will be true eradication of calamities and truly auspicious.



金聖寺

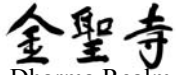
四、五月份法會活動表 2013 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

四月份活動 Buddhist Events in April, 2013		
週日 Sunday	4 / 7	念佛共修法會 (8:15am ~4:00pm) Dharma Assembly of Buddha Recitation
	4 / 14	地藏法會 (8:15am ~ 4:00pm) Earth Store Recitation
	4 / 21	慈悲三昧水懺法會 (8:15AM ~4:00pm) The Water Repentance
	4 / 28	懷少節 (9:00AM ~2:00pm) The Cherishing Youth Day
週六 Saturday	4 / 6	長青佛學班 (2:00PM~ 4:30PM) Elders' Dharma Study Group
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

五月份活動 Buddhist Events in May, 2013	日期 Date	地 點
長青佛學班 Elders' Dharma Study Group	5/ 4 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday	5/ 5 週日 8:15AM ~10:50AM 5/17週五(actual day) 8:30AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	5/19 週日 8:15AM ~ 4:00PM	
楞嚴咒法會 The Shurangama Mantra Recitation	5/ 26 週日 8:15AM ~10:50AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於5月9日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before May 9.	5/12 週日	萬佛聖城 (CTTB)
---	------------	----------------



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
website: <http://drbachinese.org/branch/GSM>

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

釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday

萬佛聖城浴佛法會時間：

萬佛聖城將於五月十二日(星期日)慶祝釋迦牟尼佛聖誕，舉行浴佛法會。

金聖寺將安排巴士於當日前往聖城，一日來回，歡迎踴躍參加。

請於即日起至五月九日以前報名。金聖寺電話 (408) 923-7243

On May 12th, The City of Ten Thousand Buddhas will celebrate Shakyamuni Buddha's Birthday.
Gold Sage Monastery will arrange transportation for same-day travel. Please sign up before May 9th.
We hope everyone will attend this event! Please contact (408) 923-7243 for any questions.

金聖寺浴佛法會時間：

五月五日(星期日)早上八時十五分和五月十七日(星期五，正日)早上八時三十分，
慶祝釋迦牟尼佛聖誕。歡迎踴躍參加。

On May 5 (Sunday) at 8:15am and May 17 (Friday, actual day) at 8:30am at the Gold Sage Monastery
there will be a celebration event for Shakyamuni Buddha's Birthday.
We welcome everyone to attend!