



矽谷梵音

Pure Sound From Silicon Valley

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讀書簡單的秘訣：

有種種不好的動作，心裏就昏亂，讀什麼書也記不下。

The simple secret to studying:

When you are moving around, your mind will be confused and muddled.

—宣公上人 語錄 / 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.

爲何有超人的智慧？

How to Attain Transcendental Wisdom ?

— 宣公上人 開示/Talk given by the Venerable Master Hua on May 1, 1983

我

們要借假修真，效法諸佛菩薩超人的智慧，難思的神通。爲什麼會有超人的智慧？爲什麼會有難思的神通？

一言以蔽之，因爲諸佛菩薩在因地的時候，處處認真修行，處處謹慎持戒；無論在什麼時候，以身作則，行住坐臥具足威儀。對於眾生，流血流汗，任勞任怨，絕不向眾生表功勞；他所做利益眾生的功德事，絕不表露出來，絕不自我宣傳，他認爲度眾生是自己的職責。諸佛菩薩有「施恩不求報，與人追悔」的思想，有「無緣大慈，同體大悲」的行爲，因爲這樣地修學，才獲得超人的智慧，難思的神通。

我們常常聽經，要思

考，要消化，才能有所受用；不然的話，聽經聽多了，就忽略經中所說的道理，甚至把經的義理，置諸腦後，不去研究，不去思惟，只用自己的精靈鬼、伶俐蟲做一些個糊塗顛倒事。這樣胡作非爲，就是對諸佛菩薩不孝順，對自己祖先、父母、師長不孝順。那麼應當怎麼樣呢？就是要認真行持佛法，不可以懈怠，不可以放逸，處處要謹慎，時時要小心，要勇猛精進，嚴守戒律，這是修道人必須遵守的條件。

有這種不正當的習氣毛病，一定要糾正過來，不要有這種毛病不但不改，反而保護它，那就是助紂爲虐。殷紂王本來是無道的昏君，

若是有人幫助他做惡，那就是助紂爲虐。修道中也有殷紂王，誰是殷紂王？就是魔王。魔王看佛法興盛起來，就感覺不舒服，於是千方百計來破壞佛法，擾亂道場。你有道場他就擾亂你的道場，你沒有道場他就擾亂你的身心，令你身不安，心不寧；你的身心顛倒，就不能如法次第地修行，這是直接的破壞法。還有間接的破壞法，譬如利用種種境界來誘惑你，令你沒有定力，神魂顛倒，中了他的詭計，失去修道的真心。

所以修道人，要心定如須彌山，見到任何境界，都不動心，那魔王對你也就無可奈何，只有棄甲而逃了。

We have to use the false to facilitate the cultivation of the true. We should follow the example of the Buddhas and Bodhisattvas, who have transcendent wisdom and inconceivable spiritual powers. How did they attain their wisdom and powers?

To put it in a nutshell, when they were on the causal ground, they cultivated seriously and upheld the precepts carefully at all times and in all places. They had perfect deportment while walking, standing, sitting, and reclining, setting an example with their own conduct. They spared no effort for the sake of living beings and took all the work and blame upon themselves. They never showed off or publicized the meritorious deeds they did to benefit living beings; they took rescuing living beings as their personal duty. The Buddhas and Bodhisattvas helped living beings without seeking any rewards or feeling any regret. They showed great kindness to those with whom they had no affinities and practiced great compassion by regarding all beings as identical with themselves. Through such cultivation, they

attained transcendent wisdom and inconceivable spiritual powers.

When listening to Sutra lectures, we have to contemplate and digest what we hear before we can receive the benefit. Otherwise, after having listened to many lectures we'll begin to neglect the doctrines spoken in the Sutras, or even put the principles on the back burner, neither investigating nor contemplating them, only using our worldly intelligence to do muddled things. This kind of foolish behavior is unfilial to the Buddhas and Bodhisattvas, our ancestors, parents, and teachers. We should earnestly practice and uphold the Buddhadharma, and not be lazy or careless. We must be cautious at all times and places, be vigorous, and strictly uphold the precepts. These are the guidelines cultivators must follow.

If we have improper habits and faults, we must correct them. We cannot cling to our faults, refuse to correct them, even defend them. That would be "helping King Zhou perpetuate evil." King Zhou was a depraved tyrant during the late Shang

dynasty, and evildoers are said to have helped him in his tyranny. The "King Zhou" of cultivation is Mara, the demon king. When the demon king sees the Buddhadharma flourishing, he feels uneasy and does all he can to destroy Buddhism and disrupt its Way-places. If you have a Way-place, he'll come to disturb it. If you don't have a Way-place, then he'll come to disturb your body and mind, making you feel restless and ill at ease, so that you cannot practice the Dharma. This is a case of direct sabotage. There is also indirect sabotage, such as enticing you with all kinds of states that cause you to lose samadhi power, get carried away and fall into his trap, losing the resolve to cultivate.

Therefore cultivators should be as calm and steady as Mount Sumeru, remaining unmoved no matter what states they encounter. Then the demon king will be helpless to do anything; he will have to abandon his armor and run away.



感恩的真義

The True Meaning of Being Thankful

恆念法師 開示 / Spoken by Dharma Master Heng Nian

李海昱 英譯 / English Translation by Lotus Lee

再

過天幾天就是感恩節，金聖寺的梁皇寶懺法會，是在感恩節的假日舉辦的，所以我覺得大家都應該來學習「感恩」。

我們佛教也講感恩，這個「感」字，就是因為各種事物的招感而讓我們心動，我們做善事就招感善報，做壞事就招感惡報，善惡是由我們的心所造。所以你造了哪個因？就要受哪個果報。感恩人家給我們的恩惠，人家對我們的好處要感恩，所以像上人、父母或是幫助我們的人，我們都要感恩，做善事來報答。

我們看這「恩」字的寫法，上面是「因」，下面是「心」字，種因是用我們的心去種的。有人說我的家人對我不好，為什麼要感恩？其實，今天你能來這裡就要感恩，你來這裡聽到佛法，從梁皇寶懺文裡的因果報應，學到了改變自己，所以還是要感恩他們。

不論是孩子、同事，或碰到種種不好的緣都要感恩，為什麼？這就是過去種不好的因，所以造成要受這個果報，所以我們還是要感恩。感恩甚麼？今天我們已經來到道場，如果今天我們

生活太快樂了，可能不會在這裡，還在外面玩；所以今天來到道場聽到佛法，也是因為惡的因緣讓我們不如意，才來到道場，所以還是要感恩。

或者有的會說，我的孩子都乖，我的先生或者太太都很好，那我不用感恩；其實還是要感恩，這是過去種的善緣，所以你們善緣開啓是好的，今天得到好的果、好的緣，更應該繼續跟眾生廣結善緣，在菩提道上才會更順利。

在道場我們也需要感恩，我來到這裡受到三寶加

被，更是有非常多的感恩。我常常會懈怠，但是想到欠很多人的債，就會努力的修行。同時我們也要感恩上人給我們這個道場，讓我們在這裡共修，在道場只要我們細心觀察，從人事物上要感恩的，是感恩不盡的。

昨天法師開示「念死」，今天講「時時要感恩」，念死和感恩主要是要我們發菩提心，菩提心就是覺悟的心，覺悟這世界是苦的要快快出離。我們來這世界不是討債，就是還債，所以要改造生死輪迴之苦果，要覺悟、求出離，要明白這個道理才是感恩的真義。

It will be Thanksgiving in a couple of days. Emperor Liang's Repentance at Gold Sage Monastery is always held during Thanksgiving break. Therefore, I think that we should all learn to be thankful.

Actually, Buddhism also talks about being thankful. In Chinese, the word for being thankful is made of the two characters "gan" and "en." "Gan" means to be moved or touched. Our minds are always moved by different things, which cause us to do either good or bad deeds. As a result, we reap what we sow. However, in our case we should be thankful for the kindness that other people have shown us. For instance, we should be thankful to the Venerable Master, to our parents, and to the people who have helped us, and do wholesome deeds to repay them.

As for the character "en,"

means kindness. It is made up of the character for "cause" on top and "mind" on the bottom. We can see from this character that it is the mind that plants causes. Someone may say, "My family does not treat me well. Why should I be thankful to them?" Actually, you should be thankful that you can come here to hear the Buddhadharma and that you can learn to change yourself according to the principles of cause and effect found in the text of Emperor Liang's Repentance. Consequently, you should still be thankful to them.

You may not have good affinities with your children, your coworkers or others, but you should still be thankful. Why? These are all unwholesome retributions that came about because we planted unwholesome causes in the past. We should be thankful that we are able to come to the monastery today. If our lives were overly peaceful and happy, we might be enjoying ourselves elsewhere instead of coming here. The reason we are able to hear the Buddhadharma is due to the unwholesome affinities that have given us trouble in our lives and so caused us to come to the way-place. Therefore, we should still be thankful.

Other people might say: "My children are good and my spouse is nice to me, so I don't need to be thankful." Actually,



you should still be thankful, because these wholesome affinities come about due to wholesome causes planted in the past. You should continue to tie wholesome affinities with others, so that the process of your cultivation will go smoothly.

Especially in the monastery, I have many things to be thankful for, because we receive the blessings from the Triple Jewel. I sometimes become lax, but as soon as I remember that I have an obligation to many people, I will urge myself to cultivate vigorously. We should also be grateful to the Venerable Master for giving us this place to cultivate. If we observe carefully, there are countless things that we can be thankful for in the monastery.

Yesterday a Dharma Master talked about being mindful of death, and today we talked about being thankful. Mindfulness of death and thankfulness mainly serve to help us bring forth the resolve for Bodhi. The resolve for Bodhi is the resolve for enlightenment, to be enlightened to the truth that the world is full of suffering and we should leave quickly. When we are born in this world, we either come to incur debts or to return them; in order to change the retribution of samsara, we should be enlightened to reality and seek to attain liberation from it. The true meaning of being thankful is to understand this principle.

上人與父親的師生緣

How my father became the disciple of the Venerable Master Hua

文：吳佩晏 / Wu Peiyan

英譯：李海昱 / English Translation by Lotus Lee

恆雲法師：

「佩晏來美國兩個禮拜，金聖寺是其中的一程，今天她就要離開了，所以讓佩晏來跟大家結法緣。他父親叫吳聯輝，這位居士是非常剛直，而且很正直的人。他不一定常常見到上人，可是他和上人之間有很多不可思議的事情，有很多上人對他的教化，或許佩晏記得可以講。你父親把上人的法寶當傳家之寶，是不是？」

Dharma Master Yun:

Wu Peiyan has come to America for a two-week visit, and Gold Sage Monastery is the last leg of her trip. Today she will be leaving, so we would like to ask her to tie Dharma affinities with everyone today.

Her father's name is Wu Lianhui. This layman was very righteous and outspoken. He may not have seen the Venerable Master very often, but the Venerable Master imparted many teachings to him. He also encountered a lot of inconceivable occurrences; if Peiyan remembers them, perhaps she could describe them to us. Your father made the Venerable Master's teachings the family heirloom, did he not?

我是吳佩晏，就像剛剛法師講的，我從小生長在一個佛教的家庭，雖然是佛教家庭，但爸爸他有他自己的信念，他不隨便相信一些東西，遇到師父是個因緣。

這個因緣是這樣的，有一次我媽媽遇到一位法師，這位法師幫她看了手相，跟她講說：「你如果還沒有嫁給他，我就叫你不要嫁給他，因為你會守寡。」那時候我媽媽很緊張，因為家裡只有爸爸一個人在工作，還有奶奶和三個小孩子要照顧。家裡的書櫃上有很多佛書，媽媽心很急，想從佛經上尋求寄託，拿了一本，打開就看到「如果有高僧在做法會一定要去參加，因為他有德行，佛菩薩都會降臨，佛光普照，災難就會化解。」

有一天媽媽在報紙上看到，旅美高僧宣化上人要來台弘法，剛好在台中，那時候爸爸在台中上班，在爸爸

上班之前，媽媽就把這報紙剪下來給他，說：「這有個法會，如果你有空的話，就過去看一下吧。」那時爸爸趁上班的空檔過去，心想「旅美高僧？旅美？怎麼會有美國和尚？」他抱持著一種去看看，看到底是有多了不起的那種心態，去參加那個法會。

到會場的時候，爸爸走到師父上人法座前面，他那時想說，走到最前面，這樣才可以看得清楚。等上人出來的時候，他真的是從頭看到腳，再從腳看到頭，看一看覺得也不過就這樣，也沒甚麼特別的啊，頭上又沒有長角。看完之後，他轉身想要離開了，當他有這個念頭的時候，看到周圍全都是穿著海青跟曼衣的人，把他團團包圍，沒有辦法動。後來他念頭一轉，想說，從小跟媽媽，也就是我奶奶，也到處拜拜啊，拜過那麼多，沒有差這麼一下下，那就留下來拜好了。當他這個念頭

一轉的時候，一轉身，旁邊那些穿海青和曼衣的人都不見了。

接下來法會開始了，他就在那裏跟著大家拜啊拜啊，整個拜完了，轉身就跑第一，要趕快離開了。當他要跑出去的時候就被攔了下來，拿表格要給他填，他想說，這甚麼東西啊，為什麼來參加法會也要填表格？結果那位居士，就是義工，跟他說：「你參加的是皈依法會。」所以我爸爸都說他是糊里糊塗，心不甘情不願的皈依。在他皈依之後，要拜一萬拜，他也都沒有拜，那等到收到皈依證之後，看了上人的十八大願，很感動，才勇猛精進的在十二天內把一萬拜拜完。

也是因為把這些功課做完了之後，才化解了剛說的媽媽會守寡的事。有一次，爸爸上班的途中，因為那時候是下雨天，開始下毛毛雨了，他騎摩托車，騎得很快，對方是一台轎車，兩

台時速都大概七、八十公里的樣子，在兩台車完全沒有剎車的狀況下，於十字路口碰上的瞬間，我爸爸的摩托車，就轉了九十度跟那車子平行，他那時候想說完了，應該就再見了。但是，摩托車九十度轉過來以後，也沒有跌倒，他就很自然的把兩腳放下來，開車的人和路人都嚇住了。那是一場必死的車禍。

過了十幾年，有一個會看的人，跟我爸爸說：「吳某某你三十八歲那年發生了甚麼事？」然後爸爸跟他講了之後，他就說：「是你師父宣化上人救了你」。因為這樣子的關係，家裡也是有很多事都是因為師父幫忙而

化解的，所以我爸爸對師父一直深信不疑。也因此從小如果爸爸、媽媽要去參加法會，就會帶著我一起去。

時間過這麼久了，這是我第一次出國，想說皈依上人了，卻從來沒有到過聖城，所以就趁這個時間到聖城一趟，這幾天在金聖寺。這兩個禮拜的時間其實是非常法喜的，因為在我來之前，也沒有想過可以每天三點半起來，然後，做早課、午供、晚課，每天吃早餐、午餐，沒有吃晚餐，沒有想過自己可以過這樣的生活。希望未來還有機緣的話，可以再到萬佛聖城，再到金聖寺。

All Dharma Masters and Dharma friends, Amitabha!

My name is Wu Peiyan. Like Dharma Master said earlier, I grew up in a Buddhist family. But even though we were technically a Buddhist family, my father had his own views and did not believe in anything. His encounter with the Venerable Master was a special affinity.

This is how it happened. Once, my mother met a Dharma Master who read the lines on her palm and said, "If you have not married yet, don't get married, because you will become a widow in the future." My mother became very anxious when she heard this, because she was already married and my father was the only one financially supporting the household, which also included my grandmother and three children. The bookshelves in our house were filled with Buddhist books. Since my mother was quite worried, so one day she picked one out and

修道就是要修真正的道德，
不妨礙他人，也不怕他人妨礙自己。

Cultivating the Way means to cultivate true morality by not obstructing others
and not being afraid of being obstructed by others.

—宣公上人 語錄 / by Venerable Master Hua

opened it to a random page. On this page it read: "If there is a high Sangha who is holding a Dharma Assembly, you should attend it. Because of his great virtue; the Buddhas and Bodhisattvas will descend to the Dharma Assembly. Since the Buddha's light shines everywhere, all disasters and calamities will be eradicated."

One day, my mother was reading the newspaper and saw an article announcing that American High Sangha Venerable Master Hsuan Hua would be coming to Taiwan to propagate the Dharma, and there would be a Dharma Assembly in Taichung. At the time, my father was working in Taichung. Before he left for work that day, my mother cut out the article and gave it to him, saying: "If you have some free time, you should go check this out." During his break, my father went to the Dharma Assembly, thinking, "American High Sangha? American? How can there be monks in America?" With a skeptical attitude, he went to the Dharma Assembly wanting to see how awesome this High Sangha was supposed to be.

When my father arrived, he stood right in front of the Venerable Master's seat, because he thought that if he stood in the very front, he'd be able to get a clear view. When the Venerable Master came out, he looked the

Master from head to toe and from toe to head, and thought, "That's it? There's nothing special about him. He doesn't even have horns." He was going to leave then and there, but when he had this thought, he was suddenly surrounded by people wearing robes and sashes. He couldn't even move an inch. Then he thought, since he was little, he had gone to many temples with my grandmother. Having bowed to many deities in many temples, staying for this Dharma Assembly shouldn't make too much difference, so he decided to stay. When he changed his mind, all the people surrounding him disappeared.

The Dharma Assembly started, and my father stayed there and bowed along with everyone. After it was over, he was the first person to barrel his way out of the door because he wanted to leave as quickly as possible. On the way out, someone stopped him and handed him a form to fill out. He thought, "What is this? Why do I have to fill out a form after the Dharma Assembly?" The volunteer told him: "That Dharma Assembly you just went to was the ceremony for taking refuge." My father later said that he took refuge under very unwilling and confused circumstances. The Venerable

Master established a rule that anyone who took refuge must bow to the Buddhas ten thousand times, but my father refused to do so until after he received his certificate of taking refuge and read the Venerable Master's eighteen great vows. He was really moved and vigorously finished all ten thousand bows in twelve days.

I think it was my father's doing all of this recitation work that my mother did not become a widow according to the prediction that I mentioned earlier. One rainy day, my father was going to work, and he was riding his motorcycle at a high speed. It was already drizzling at the time. He got to an intersection, and there was a car approaching. Both of them were going at about seventy to eighty kilometers per hour, and there was no time to hit the brakes. He thought that this was probably the end. Just when they were about to collide, my father's motorcycle made a ninety-degree turn so that it was parallel to the car. When the motorcycle did the hairpin turn, he didn't fall over. The driver and bystanders were all very shocked, because everyone thought he should have died.

More than ten years afterwards, a person said to my father: "What happened that year when you were thirty-eight years old?" My father described

said incident, and the person said: “It was your teacher the Venerable Master Hsuan Hua who saved you.” I believe there were many troubles in our household that were eradicated with the help of the Venerable Master. Since then, my father had deep faith in the Venerable Master. Therefore, from a young age, whenever my parents went to Dharma assemblies, they would bring me along as well.

This is my first time going out of the country. I took refuge with the Venerable Master a long time ago, but I’ve never been to CTTB, so I decided to take this opportunity to pay CTTB a visit. The time I’ve spent here for the past two weeks was very happy. Before coming here, I never thought that I’d be able to get up every day at 3:30 in the morning and go to morning recitation, meal offering, and evening recitation, and go without eating dinner. I hope that in the future, if affinities allow, I will be able to come to CTTB and Gold Sage Monastery again.



恆雲法師的鼓勵：

你的父母在佛法上栽培你這麼多，飲水思源，你可以用你學習的佛法，去幫助更多的眾生。很多這一代的年輕人，就是接觸佛法，也不會去學習力行佛法。既然你有這樣的善根，你看，你來了都可以跟著道場的生活，你是很有佛緣的，或許過去是出家人，所以要在菩薩道裡面自覺覺他、自利利他。

你可以幫助自己，幫助這一代的年輕人。你年紀說小也不小，說大還不大，可是時間很快就過去了，早年有一些跟我們同樣年齡層的人，想要跟上人出家，到現在也沒出成，現在也不知道怎麼安排他們的生活比較好，當然也不是說非要出家不可，不過你可以好好學習佛法，最起碼做一個對社會、對眾生、對世界有幫助的人，好不好？

Dharma Master Yun’s words of encouragement:

Your parents fostered you with the Buddhadharma. As the saying goes “When we drink water, we should be mindful of its source.” You can use the Buddhadharma that you have learned to help other people. You are unlike most young people of this generation, who, even if they have encountered the Buddhadharma, do not learn or practice it. You fit in with monastery life quite well. You must have wholesome roots of goodness and deep affinities with the Buddha. Perhaps you were a monastic in a previous life. In the cultivation of the Bodhisattva Path, one should enlighten the self and enlighten others, benefit the self and benefit others.

You have the ability to help yourself, and you should help the young people of this generation. You are not very young, but you are not old yet either. However, time passes very quickly. In the past, there were some people who said that they wanted to leave the home life with the Venerable Master, but they are already as old as I am, and they have not yet succeeded and are unsure of the current state of their lives. It is not that you have to leave the home life, but I am sure you can learn the Buddhadharma to help society and others.



金聖寺

一、二月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

一月份活動 Buddhist Events in January, 2014		
週日 Sunday	1/ 5	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	1/ 12, 19	楞嚴經四種清淨明誨講座 (9:00AM ~11:00AM) Lecture on The Four Kinds of Clear Instruction on Purity
	1/ 26	楞嚴咒法會 (8:15AM ~10:50AM) The Shurangama Mantra Recitation
週五、六、日	1/ 31~2 / 2	楞嚴法會 (8:15AM ~4:00PM) Dharma Assembly of Shurangama
週六	1/ 4	長青學佛班 (2:00 PM ~ 4:30 PM) Elders' Dharma Study Group
週三	1/ 8	釋迦牟尼佛成道日 (8:30AM ~10:20AM) Anniversary of Shakyamuni Buddha's Enlightenment
每日 1 pm		大悲懺法會 Great Compassion Repentance

二月份活動 Buddhist Events in February, 2014	日期 Date	地點
楞嚴法會 Dharma Assembly of Shurangama	2/1~2 週六，日 8:15 AM ~ 4:00 PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	2/ 9 週日 8:15AM ~4:00PM	
楞嚴咒法會 The Shurangama Mantra Recitation	2/ 16 週日 8:15AM ~10:50AM	
觀音法會 Dharma Assembly of Guan Yin	2/ 23 週日 8:15AM ~10:50AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

金聖寺

Dharma Realm Buddhist Association

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

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楞嚴法會——誦經禮懺，迎新春

Dharma Assembly of Shurangama —
Welcome the Spring by Purifying Our Negative Karma

金聖寺謹訂於新春期間，舉辦為期三天的楞嚴法會。

禮誦楞嚴經、持楞嚴咒、拜楞嚴懺。淨除罪障，增長智慧。

法會期間，可設消災延壽及超薦牌位，普利冥陽，離苦得樂。

歡迎共襄盛舉。

時間：2014年1月31~2月2日(星期五~日)，早上8 時15分至下午4時。

The Gold Sage Monastery will conducting

Dharma Assembly of Shurangama :

Time: Jan. 31~Feb. 2, (Friday, Sat. Sunday) from 8:15 am to 4:00 pm.

Set up Plaques for Lengthening Life and for the Rebirth are available.