



矽谷梵音

Pure Sound From Silicon Valley

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修道人要注意！不可打妄想。
妄想是修道人的絆腳石，
你有什麼妄想，就有什麼境界來考驗你。

Cultivators should take care not to indulge in idle thoughts.
Idle thoughts are stumbling blocks for cultivators.
The states that come to test you correspond to your idle thoughts.

—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.

感激諸佛菩薩恩

How to Repay the Kindness of the Buddhas and Bodhisattvas

— 宣公上人 開示 一九八三年五月於萬佛聖城

Talk given by the Venerable Master Hua on May 1983 at the city of Ten Thousand Buddhas

諸

佛菩薩不辭辛苦，倒駕慈航，來到這個娑婆世界，教化一切眾生，調伏一切眾生，用八萬四千法門來接引有緣的眾生。我們不體諒諸佛菩薩慈悲喜捨的精神，反而背覺合塵，捨本逐末，不願意了生脫死，不願意出離三界。人人都知道「三界無安，猶如火宅。」可是呢，卻捨不得離開三界；明明知道三界痛苦萬分，卻還留戀在三界火宅中，也不驚慌，也不恐怖，悠哉遊哉，自得其樂。

諸佛菩薩苦口婆心說法說教，令眾生回頭。可惜我們不了解諸佛菩薩的心意，對於諸佛菩薩的教誨，聞而無

聞，見而無見，當做耳邊風，過而不留。我們成天仍然還是在那裏醉生夢死，等於行屍走肉一般，雖然說修道，可是不願意求真正覺悟的道路。那麼要求真正覺悟的道，到哪裏找呢？非常簡單，不要向外馳求，只要反迷歸覺就是，從迷的境界回來，就是覺悟。

眾生如果把邪念捨掉，歸還正念，就能覺悟，開大智慧。可是眾生不願意回頭，而願意在生死苦海中浮沈，永失真道，還覺得這很快樂，這豈不是顛倒嗎？在這種情形之下，諸佛菩薩也沒有辦法令眾生離苦得樂，為什麼？因為眾生迷而不覺，

迷得太深了，對他講覺悟的道理，總是格格不入。因為眾生的習氣累積太深的緣故，把智慧壓在下邊，所以對於哪個是對，哪個是不對；哪個是正，哪個是邪；哪一種是真，哪一種是假，都沒有法子辨別清楚。

若是知道真的，應該把假的放下。我們為什麼迷？就因為沒有智慧；沒有真正的智慧，所以到處碰壁，行不通，不是撞到東邊牆，就是撞到西邊牆，或者撞到南牆，或者撞到北牆，中間有空的地方不走，偏要去撞牆，你說這種人多麼可憐啊！

可憐的眾生，把頭撞破，血

流滿面，還不知道迴光返照。諸佛菩薩無論怎麼樣耳提面命，說了三藏十二部經典那樣多的法寶，可是我們眾生還是無見無聞，辜負諸佛菩薩一片慈心，讓諸佛菩薩覺得很累。為什麼累？覺得眾生難度，費盡心血，而眾生還是無動於衷，仍然我行我素，不修學，不守戒。眾生雖然難度，可是諸佛菩薩仍然不灰心，在難度之中也要度，不但要度，而且還要慈悲普度，這種恩德，應當如何報答呢？地藏菩薩發願：

地獄未空，誓不成佛；

眾生度盡，方證菩提。

我們細嚼其味，這兩句願文多麼偉大！你不必說看經典，單單聽這樣的願文，我們就應該痛哭流涕感謝地藏菩薩的恩德，感謝諸佛菩薩對我們眾生這種的關懷愛護。

我們在世界上一切的一切，都是諸佛菩薩在無量劫中，捨身命而培養的。我們一定

要發大菩提心，上求佛道，下化眾生，這樣才能上報諸佛恩、菩薩恩、父母恩、師長恩，以及天地恩。我們要作佛的使者，慈悲代佛宣化，正義救國救民，無論在什麼時候，要有慈悲心，要有正義感，盡自己微薄之力，弘揚佛法，宣揚佛的本懷。

為什麼佛成了佛，還不忘眾生，發願度眾生？因為眾生皆有佛性，皆堪作佛。

不過眾生自己不知道而已，因為被貪瞋癡、無明、煩惱、妄想等遮覆，真正的智慧不現前，所以諸佛菩薩來指示眾生開悟的方法，若能依法修持，一定能得到智慧。我們應該念茲在茲感激諸佛恩，感激菩薩恩，感激父母恩，感激師長恩。我們人在宇宙間，與天、地並列，是三才之一，我們不要浪費生命的價值，我們要體會諸佛菩薩的本懷，要深深明瞭諸佛菩薩的願力，才沒有白做人一場！

The Buddhas and Bodhisattvas have come to this world solely for the purpose of teaching and transforming living beings. They use the 84,000 Dharma-doors to gather in beings with whom they have affinities. Failing to understand the spirit of kindness, compassion, joy, and giving of the Buddhas and Bodhisattvas, we turn our backs on enlightenment and wallow in the dust of ignorance. We chase after petty things, forgetting the important things, and don't want to end birth and death or escape the Three Realms. Everyone knows that the Three Realms are like a burning house; there is no peace within them. Yet we linger in the burning house, not at all scared, and not wishing to leave it, even though we know that it contains nothing but suffering.

The Buddhas and Bodhisattvas explain the Dharma in an effort to teach us, but, unfortunately, we do not understand their intentions. We listen without hearing, and look without seeing; their instructions go in one ear and out the other. We prefer to go on living in a stupor and dreaming our lives away, just like walking corpses. Though we may say we are cultivating, we are not seeking the path of true enlightenment.

How can we find true enlightenment? It's very easy: do

not seek outside. All you need to do is turn your back on delusion and return to enlightenment. Turning around from being in the state of delusion is itself enlightenment.

If living beings could renounce their deviant thoughts and return to proper thoughts, they would become enlightened and attain great wisdom. But living beings are not willing to turn back. They prefer to remain bobbing up and down in the bitter sea of birth and death, thinking this sorry state is worthwhile. Confronted with this problem, the Buddhas and Bodhisattvas have no way to enable living beings to leave suffering and attain bliss. Living beings are so deeply deluded that they cannot understand the principles of enlightenment. Their accumulated bad habits are profuse and ingrained, smothering their wisdom. That is why they cannot tell the difference between right and wrong, proper and deviant, true and false.

Once we know what is true, we should leave the false behind. Why are we confused? Because we are bereft of wisdom. Lacking real wisdom, living beings

bang their heads against the wall wherever they go: if they are not bumping into the east wall, they are crashing into the west wall, or banging their heads against the north or south wall. Although there is plenty of room in the middle, living beings still insist on running to the four directions to bang their heads against the wall. This is really pitiful!

These poor living beings bash their heads until blood streams down their faces. Yet they still do not know that they need to reflect within. No matter how devotedly the Buddhas and Bodhisattvas work to teach us, setting before us the Tripitaka ("Three Stores") and the Twelve Divisions of the Buddha-dharma, we simply pay no attention. They have bestowed these innumerable Dharma treasures upon us, yet we feel no sense of gratitude; thus the Buddhas and Bodhisattvas feel very tired. Why? Living beings are truly difficult to liberate! The Buddhas and Bodhisattvas exhaust their efforts to save us, yet we remain unmoved; we still go about doing our own things, not cultivating, not upholding precepts. Nevertheless, the

Buddhas and Bodhisattvas are not discouraged. No matter how difficult it is to liberate living beings, they still want to do it. They want to compassionately liberate all living beings. How can we repay their kindness? For instance, consider the vows of Earth Store Bodhisattva, who said,

As long as the hells are not empty,
I will not become a Buddha.

Only when all living beings are
liberated

Will I become a Buddha.

Everyone should deeply ponder the meaning of these words. Consider how magnificent and great these vows are! Without even reading the Sutra, just by listening to this vow, we should feel deeply indebted to Earth Store Bodhisattva and to all Buddhas and Bodhisattvas for their compassionate and mindful protection of us.

From beginningless time, the Buddhas and Bodhisattvas have been giving up their very bodies and lives in order to nurture us. And so we must bring forth the resolve for Bodhi in order to repay their kindness, as well as the kindness of our parents and

若想沒有煩惱，唯一的辦法，就是勤修戒定慧，息滅貪瞋癡。

If you want to be free of afflictions, the only way is to diligently cultivate precepts, samadhi, and wisdom, and extinguish greed, hatred, and stupidity.

—宣公上人 語錄 / by Venerable Master Hua

teachers and that of heaven and earth. We should seek Buddhahood and vow to liberate all living beings. We should be the Buddhas' compassionate representatives in proclaiming the Dharma and transforming beings, serving society and the country with a sense of righteousness. Let us always be compassionate and righteous, propagating the Buddhadharma and carrying out the Buddha's original intent with our humble effort.

Why is it that after the Buddhas have become Buddhas, they still do not forget living beings and they vow to liberate us? It's because all living beings have the Buddha-nature and can become Buddhas. However, living beings do not realize this. Covered up by greed, hatred, stupidity, ignorance, afflictions, and idle thinking, their true wisdom cannot manifest. Therefore, the Buddhas and Bodhisattvas come to show us the way to become enlightened. If we can cultivate accordingly, we will surely attain wisdom. We should remember and be grateful to the Buddhas and Bodhisattvas, as well as our parents and teachers. Human beings are ranked equally with heaven and earth. We should not waste our precious lives. We should clearly recognize the Buddhas' and Bodhisattvas' intent and the power of their vows, so that we don't live our human lives in vain.

盂蘭盆的典故

The Origin of Ullambana

恆才法師 開示於2014年8月盂蘭盆節

Spoken by Dharma Master Heng Tsai on August, 2014

英譯/李海昱/Lotus Lee

佛

陀在世的時候，從四月十五日到七月十五日三個月期間在印度是雨季，所以佛陀制定這期間出家人要在叢林中作「結夏安居」。所謂的「結夏安居」就是出家人在這期間聚集在一起安心辦道，不到外面行腳托鉢，這期間是由在家居士護持供養。因為這季節在地上有很多微細的蟲子，怕出家人不小心踩到這些眾生，所以在叢林裡誦經，拜佛，打坐，安心辦道。

在解夏的七月十四，十五，十六日，稱為「僧自恣日」，就是出家人在一起互相檢討，發露懺悔，平常我們指說別人的過錯，有時會引起對方的不快，但在這三

天，彼此說相互的過錯，不能生煩惱，也不能起瞋心。

在結夏安居的期間，因為經過三個月的密集修行，佛陀的很多弟子因而開悟證道，其中目連尊者得到神通，他就用神通去觀看母親，看見母親墮落在餓鬼道，在黑暗中看不到光明，受盡饑餓的痛苦，於是想運用神通力解救母親，給母親一鉢飯菜吃，但是他母親的喉嚨像針一般細，當這些飯菜到嘴邊時，立刻變成通紅的木炭，沒有辦法吃下去，他很著急，所以用神通回去求世尊幫忙。

佛陀告訴他，他的母親在世時，造業太重，殺生，吃很多魚，蝦等等，更喜歡

吃魚卵子，一口就是很多生命，所以單靠他自己的力量是不夠的。同時，目連尊者的母親在世時貪的習性很重，目連尊者拿飯給她吃時，她右手拿著飯，左手用衣服遮起來，怕被其他的餓鬼搶去吃；也很吝嗇，要她布施一分錢都很困難。所以我們要時常注意自己的心性，不要太貪心，太吝嗇，看到別人有困難，就盡我們的能力去幫助，《地藏經》裡說：「捨一得萬報。」

佛陀教導目連尊者利用七月十五日這一天為母超度，因為僧眾經過三個月的密集修行，很多僧人開悟證果，這時請十方僧來誦經，拜佛，可以超度母親。所以目連尊者就在七月十五日解夏時，也是佛的歡喜日，因為有很多弟子證道。這天他以最虔誠的心來供養佛法僧三寶，佛陀教目連尊者用一個盆，裝四種供品，就是，醫藥、飲食、衣服、臥具等等，來供養三寶，供養僧

人，為母親超度迴向，他的母親也因此而得救。

盂蘭是印度話，譯為「解倒懸」，「倒懸」是人被吊起來。我們想一想，把人吊起來，頭在下面，腳在上面有多痛苦。所以佛教徒就利用七月十五日這一天，超度祖先，七世父母，冤親債主，地獄餓鬼眾生，令他們得到解脫，讓他們能離苦得樂。「種甚麼因，就會得甚麼果」，我們做事情要有智慧，要常常反省，才不會得到這種果報。

在佛教裡七月十五日「盂蘭盆節」就是這樣流傳下來的。在道教，七月十五日是鬼出門的普渡。我們學佛的人不講這樣的普渡，其實鬼每天都有，我們自己也是在地獄裡掙扎，所以平時行事都要小心。我們如果能利用七月十五日這天來布施，供養，迴向給地獄的眾生，他們很快得到利益，如果有機會就常常自己誦經，拜佛，迴向給他們。

When the Buddha was in the world, the three months between the fifteenth of the fourth and the seventh months of the lunar calendar were the rainy season in India. For this reason, the Buddha made the requirement for all monastics to attend the summer retreat in monasteries at this time of the year. During these months, monastics gather together to concentrate on cultivation. Also, since there are many small insects on the ground during this season, when monastics walk, they might step on insects; therefore, they do not venture outside to go on alms round. Laypeople will support and make offerings to the monastics during these three months. In the monastery, they recite sutras, bow to the Buddhas, meditate, and focus on their cultivation.

The last days of the summer retreat, the fourteenth, fifteenth, and sixteenth of the seventh month of the lunar calendar, are called the pravāraṇa days of the Sangha, where monastics can point out each others' mistakes so that everyone can repent and reform. Usually, if we point out the faults of others, they might get angry, but on these three days, when the members of the Sangha point out and discuss each others' faults, they are not allowed to have afflictions or become angry at

each other.

Due to intensive cultivation for three months summer retreat, many of the Buddha's disciples were able to become enlightened. One of these disciples was the Venerable Maudgalyayana, who, upon obtaining spiritual powers, used them to find his mother. He saw that his mother had fallen into the path of the hungry ghosts, and was in a dark place. She had suffered the pain of hunger to the extreme. Maudgalyayana wanted to save his mother, and gave her a bowl of food to eat, but her throat was as thin as a needle. When the food reached her mouth, it immediately turned into red-hot coals, and she was unable to eat it. Maudgalyayana was in a panic and, returned to the World Honored One to ask for help.

The Buddha said that when Maudgalyayana's mother was alive, the negative karma she had created was too severe, since she had eaten a lot of fish, shrimp, and seafood. She especially enjoyed eating fish eggs, where lots of lives are taken with every mouthful. Because of her greediness, when the Venerable Maudgalyayana gave her food to eat, she held the food with her right hand, and used her left hand to cover the food with her clothes, because she was afraid that other hungry ghosts would steal her food. In addition, she

was very stingy; convincing her to give even a penny to others was a difficult feat. As a result, Maudgalyayana's power alone would not be enough to save her. Therefore, we should watch our thoughts. We should not be greedy or stingy, and when we see other people have difficulties, we ought to help them as much as we can. The *Earth Store Sutra* says: "Give a single share and receive a ten thousand in return."

The Buddha instructed the Venerable Maudgalyayana to cross over his mother on the fifteenth of the seventh month, the day all Buddhas are filled with joy, as many Sangha members would have become enlightened. If he invited Sangha members from the ten directions to recite sutras and bow to the Buddhas, it would be possible to cross over his mother. On this day, the Venerable Maudgalyayana made offerings to the Three Jewels of the Buddha, Dharma, and Sangha with a most sincere resolve. The Buddha told the Venerable Maudgalyayana to place four kinds of offerings—medicine, food, clothing, and bedding—into a basin to make offerings to the Three Jewels and to the members of the Sangha on behalf of his mother, and to make dedications of merit to her. Because of this, his mother was saved.

The word Ullambana is Sanskrit and means "saving those

hanging upside down." Think about it: how painful it must be for a person who is hanging upside down, with their head on the bottom and their feet on top. Consequently, Buddhists use the fifteenth day of the seventh lunar month to cross over their ancestors, parents in seven past lives, karmic creditors, and beings in the hells and among the hungry ghosts to enable them to become liberated, and to leave suffering and attain bliss. "You reap what you sow": in whatever we do, we should use our wisdom and always reflect on ourselves, so that we will not reap this kind of retribution.

This is how Ullambana came to be in Buddhism. In Daoism, this is the day ghosts come out for the "universally crossing over" ritual. As Buddhists, we do not practice these kinds of ceremonies. In truth, ghosts are among us every day. Sometimes, we are also struggling in the hells, so to speak. We should be careful in whatever we do. On this day, if we are able to give to others, make offerings, and make dedications of merit to beings in the hells, they will quickly reap its benefits. Actually, when we have the chance, we should recite sutras and bow to the Buddhas and dedicate the merit to them.



禮運大同篇 (續)

Achieving Universal Harmony through the Use of Propriety

— 宣公上人 開示 於一九八三年九月二十八日

Talk given by the Venerable Master Hua on September 28, 1983

禮

運：大家皆在「禮」的道路上走，「運」行不息。人人知道明禮，從不明白處，載運到明白處。

「大同」：整個世界都是一家人，人人愛彼如己。沒有欺騙的行為，以誠相待，互相援助。大同，就是世界和平的藍圖，所以孫逸仙先生將此篇從《禮記》中提出來，極力提倡「天下為公」。簡單地說，大同乃是你我一樣，沒有彼此、人我、是非之分別。人人自由，人人平等，就是極樂世界。

「大道之行也」：大道，就是共同遵守，而去行持的一

個法則。這個光明大道，你也可以走，我也可以走，並非私人的道路。你修，則是你的大道光明，我修，則是我的大道光明。這條光明平坦的大道，直接通達大同世界。

「天下為公」：人人不爭、不貪、不求、不自私、不自利、不妄語，自然大公無私。若能達到這種程度，那就是天下為公。這是孔子所提倡的民主政治，因他願恢復堯舜「禪讓」的政治。

「選賢與能」：選舉國家元首時，要選賢而有德者，要選有才幹，有智慧，有辦事能力的人，這種人能為人類謀幸福，能為國家圖富強。

「講信修睦」：對於鄰國講信用，互相不欺騙，和睦相處。言顧行，行顧言，沒有欺詐行為。人與人之間要和睦，家與家之間要和睦，國與國之間要和睦。大家講道義，不講利害，自然無戰爭。

「故人不獨親其親」：因為這樣大公無私的緣故，所以人人相親相愛。不但孝順自己的父母，也要孝順他人的父母，所謂「老吾老，以及人之老」，以事奉自己父母的心，照樣去事奉他人的父母，令他人的父母也得到快樂。

「不獨子其子」：不單獨慈愛自己的子女，也要慈愛他

人的子女，所謂「幼吾幼，以及人之幼。」以教育自己子女的心，照樣去教育他人的子女，令他人的子女也得到學識。

「使老有所終」：設備完善的安老院，好好照顧老年人，令他們快樂，享受天年。無掛無礙，無煩無惱，無疾而終，往生西方極樂世界。

「壯有所用」：年輕力壯的人，一定要在社會服務，盡其所能，貢獻於國家。不可領失業救濟金，或福利金，否則成為國家的大包袱。應該努力工作，維持社會的秩序，不可遊手好閒，殃及國家。

「幼有所長」：年幼的兒童，必須好好教育他們，如何孝順父母，如何忠於國家，如何忠於職守。在這種教育長大，將來一定是優良的公民。

「矜寡孤獨廢疾者」：
「矜」，是憐憫、愛護、同情的意思。老而無妻為

「鰥」；老而無夫「寡」；幼年喪父母為「孤」；老年喪子女為「獨」；有殘廢的人為「廢」；有疾病的人為「疾」，這六種情形是世上最痛苦的人。

「皆有所養」：令這些不幸的人，生活得到安定，精神沒有威脅，生命有保障，國家設立種種機構，收養他們，治療他們。

(待續)

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Universal propriety. People need to understand propriety and that understanding is brought about by observing propriety in action—how it functions. For this ideal society to be realized, everyone would need to walk the path of propriety—to use propriety in everything they do.

Universal harmony, equality, and justice: When these prevail, then the whole world becomes one family. People love each other just as they love themselves. Cheating will not happen. People will treat each other with sincerity and aid each other in times of need. Such universal harmony, equality, and justice is the blueprint for

world peace. That was why Dr. Sun Zhongshan (Sun Yatsen) used this advocated ideals that "every person is a part of society, and society belongs to everyone." In short, universal harmony, equality, and justice means that you and I are the same; there is no distinction of you and me, we and others, and so issues of right and wrong simply do not arise. Everyone is free, and everyone is equal. This is the world of ultimate bliss.

When the Great Way prevails: The Great Way is the law that everyone upholds and abides by. This great, bright path is not private; you can walk on it and so can I. You cultivate your own great, bright path; I cultivate my own. This broad, bright, and smooth path leads straight to a world where universal harmony, equality, and justice are realized.

Every person is a part of society, and society belongs to everyone: If people don't fight, seek, pursue personal advantage, or lie, and aren't selfish or greedy, then naturally they will become just and impartial. In that case, every person will be a part of a society that belongs to everyone. That was the kind of democracy advocated by Confucius. He wanted to restore the policy of giving the throne to the able, which had been practiced by Emperors Yao and Shun.

The virtuous and the able are chosen for public office: When we choose the leaders for our country, we must choose people with virtue, ability, wisdom, and appropriate expertise. People like that will seek happiness for living beings and work to make the country affluent and strong.

Trustworthiness and friendliness are valued by all: This means dealing with neighboring countries in a trustworthy manner, getting along in a friendly way, and not cheating each other. It means making our actions consistent with our words. In that way, there will be no trickery; harmony will exist among people, among families, and among countries. Everyone will be concerned with justice, not with advantages and disadvantages. At that point there naturally won't be any wars.

People not only love their own parents and children but love parents and children of others as well: Because there is no partiality, people can all treat one another with care and affection. They will be filial not only to their own parents, but to the parents of others as well, like the saying goes: "Care for your own elders and extend the same care to the elders of others." Take the same heart that you have when serving your own parents and extend it to helping serving the parents of others, making them happy as well.

Love not only your own children, but the children of others as well. It is said, "Look after your own children and extend the same concern to the children of others." Take the heart that you have when educating your own youngsters and extend it to helping educate the youth of others, enabling them to acquire knowledge as well.

The elderly live their last years in happiness: Even today there are retirement communities and nursing facilities that provide excellent care to the elderly and make them happy. A society that takes the elderly into consideration will allow old people to enjoy their last years without impediments, worries, or afflictions. That will give them the best possible situation in which to die in a natural way, which in turn will enhance their prospect of getting reborn in the Western Land of Ultimate Bliss.

Able-bodied adults are usefully employed: Young people with strong bodies must work and serve the society, and do their best to contribute to their country. They should not live on social welfare or unemployment benefits, because those cause them to become a great burden to society. People should work hard and maintain order in society, and not idly hang around or cause trouble within the country.

Children are reared properly:

Young children should be taught how to be filial to their parents, how to be loyal to their country, and how to fulfill their duties faithfully. Children growing up with that kind of education will surely be fine citizens in the future.

Widowers, widows, orphans, the childless aged, the handicapped and the ailing are well cared for: Confucius is advocating kindness and compassion toward, love and protection of, and sympathy for six kinds of people who suffer misfortune: widowers, elder men who whose wives have passed away; widows, elder women whose husbands have passed away; orphans, children who have no parents to care for them; childless seniors, elders who have no family; the handicapped, people with physical or mental hindrances; and the ailing, people who have chronic or acute illness. Those six kinds of people are the most unfortunate ones in the world. In this ideal society that Confucius advocates, these people would be able to live secure and peaceful lives, free from any threats to their psychological or physical well-being. Their lives would be protected. The government would set up various institutions to take them in and provide them with proper care.

(To be continued)



金聖寺

九、十月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September, 2014		
9 / 14, 28 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	9 / 7	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	9 / 14	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	9 / 21	敬老節 (8:30AM ~ 2:00PM) Honoring Elders' Day
	9 / 28	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
週六 Saturday	9 / 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

十月份活動 Buddhist Events in October, 2014	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	10/5 週日 8:15AM ~4:00PM	金聖寺 (GSM)
慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home-Life	10/11 週六 8:30AM ~10:20AM	
楞嚴經講座 Lecture on the Shurangama Sutra	10/19, 26 週日 9:00AM ~10:50AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home-Life 金聖寺將安排巴士前往聖城參加法會，請於10月9日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 9	10 / 12 週日	萬佛聖城 (CTTB)
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◎ 如要取消郵寄矽谷梵音，請到金聖寺辦公室寫上名字及地址。

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小朋友！請聽聽宣公上人的叮嚀

Kids! Please listen to the Venerable Master Hua

小朋友！你們要知道萬丈高樓，是從平地一點一點建築起來的；百丈的大樹，是一寸一寸長高的；人，也是一天一天長成的。在小的時候，先要立志願，本著目標，向前邁進。如果沒有目標、沒有宗旨，好像「盲人騎瞎馬，夜半臨深淵。」你說危險不危險？

Young friends! You know that skyscrapers are built little by little from the ground up. Hundred-foot-tall trees grew inch by inch before reaching such a height. People also grow day by day. In our youth, we should set our goals and then advance to fulfill them. Without goals or principles, we are like a blind man riding a blind horse coming upon an abyss at midnight. Wouldn't you say that is dangerous?