



矽谷梵音

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所有的煩惱，都因為自私在後邊那兒支持著，
所以就有很多脾氣、很多煩惱。

All afflictions are based on selfishness.

That's why we have so much anger and so many afflictions.

——宣公上人 語錄 / 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.

念佛法門

The Dharma-door of Mindfulness of the Buddha

正信 正願 正行

Right Proper Faith, Right Vows, and Right Practice

宣公上人 開示

A lecture by the Venerable Master Hua

信

、願、行，這是修行淨土法門的三資糧。什麼叫資糧呢？就好像你要旅行，到一個什麼地方去，你要預備一點吃的東西，這叫糧；又要預備一點錢，這叫資。資糧，就是你所吃的和你所需要用的錢。你想到極樂世界去，也要有三資糧。這三資糧，就是信、願、行。你首先一定要信，你若沒有信心，那你與極樂世界阿彌陀佛也沒有緣；你若有信心，就有緣了。所以首先要有信。你信，要信自己，又要信他；又要信因，又要信果；又要信事，又要信理。

信，什麼叫信自己呢？你要信你自己決定可以生到極樂世界，你有資格生到極樂世界去；你不要把自己看輕了說：

「喔！我造了很多罪業，我不可以生到極樂世界去了。」這個是沒信自己。你造的罪業多不是嗎？這回你就遇到好機會了，什麼好機會呢？可以帶業往生。你造的什麼罪業都可以帶到極樂世界去，而生到西方極樂世界，這叫帶業往生。可是帶業，你又要知道，是帶宿業，不帶新業。宿，就是宿世，是前生的罪業可以帶去；新業，就是將來的罪業。帶宿業，不帶新業，就是帶過去的罪業，不帶將來的罪業。你以前所造所行所作，無論你造了什麼罪業，現在你改過自新改惡向善，那麼以前你所造的罪業，可以帶到極樂世界去，不帶將來的業。

信他，你若信真了西方確

實有一個極樂世界，離我們這個世界，有十萬億佛土這麼遠。這是當初阿彌陀佛在沒成佛以前，做法藏比丘的時候，他發願將來造成一個極樂世界，十方的眾生發願，願意生他的國土的話，這不用旁的，只念他的名號，就可以生到這個極樂世界上。這是又容易，又簡單，又方便，又圓融，既不費錢，又不費力，可以說這種的法門是最高的法門，最無上的法門，只念「南無阿彌陀佛」，就可以生到極樂世界去。這就是信他。

又要信因，又要信果。信什麼因呢？要信自己在往昔有善根，所以才能遇到這種的法門；你若沒有善根，就遇不著這個念佛的法門，也遇不著佛

一切的法門。因為你有善根，在往昔種這個善因，所以今生遇到這個淨土法門，信、願、持名。你要是不繼續地來栽培你這種的善根，你就不會成就將來的菩提果，所以你必須要信因、信果，信你自己在往昔種下這個菩提之因，將來一定會結菩提的果。好像種田似的，你種上了，這個種子種到地裏頭了，你必須要栽培、灌溉，它才能生長。

信事，信理。什麼叫信事呢？什麼叫信理呢？你要知道阿彌陀佛和我們有大因緣，他一定會接我們去成佛，這是事。信理，為什麼說我們和阿彌陀有大因緣呢？若沒有因緣，我們就遇不著這個淨土法門。阿彌陀佛也就是一切眾生，一切眾生也就是阿彌陀佛；阿彌陀佛是念佛成的阿彌陀佛，我們一切眾生如果能念佛，也可以成阿彌陀佛，這是個理。

有這種理，有這種事，那麼我們依照這個事理去修行，所謂《華嚴經》講的「事無礙法界，理無礙法界，理事無礙法界，事事無礙法界」。我們有這樣的法界，我們和阿彌陀

佛，在自性裏邊來講，根本是一個的，所以我們就有成佛的這種資格。

阿彌陀佛，是眾生心裏的阿彌陀佛；那麼眾生，也是阿彌陀佛心裏頭的眾生。因為這種關係，也就有事有理。但是這個道理，你必須要相信，你也必須要去實行去，你不能懶惰。譬如我念佛，一天比一天要增加，不是一天比一天要減少。

「信」已經講完了，再講那個「願」。什麼叫願呢？願就是你願意的。你所願意的，你意念就所趨；你的心想要怎樣子，就發一個願。這個願，我們都知道有四種，就是：

眾生無邊誓願度

煩惱無盡誓願斷

法門無量誓願學

佛道無上誓願成

這是四弘誓願。過去諸佛和過去的菩薩，都依照這四弘誓願，而證得佛的果位，而行菩薩道。現在的佛、菩薩，和未來的佛，也都是依照這四弘誓願而修行證果。但是發願，你要先有這個信心，你首先必須要信「有極樂世界」，第二要信「有阿彌陀佛」，第三要

信「我和阿彌陀佛，一定是有大因緣的，我一定可以生到，極樂世界。」因為有這三種「信」，然後就可以發願，我發願一定要生到極樂世界去，所以才說「願生西方淨土中」，我願意，生到極樂世界去，不是人家勉強叫我去的，不是有人來一定把我牽著去的。雖然說阿彌陀佛來接我，還是要我自己願意去，願意去親近阿彌陀佛，願意生到極樂世界，花開見佛，願意到極樂世界，見佛聞法，要有這種的「願」，然後就要「行」了。怎麼樣行呢？就是念佛嘛！

「南無阿彌陀佛、南無阿彌陀佛、南無阿彌陀佛……」噢！好像如救頭然，好像這頭要丟了，有人想要把我這頭給割去，就要那麼著急保護自己的頭。

念佛就是實行這信、願、行，這就是往生極樂世界的一個旅費、資糧。資糧就是旅費，就是所用的錢。這信、願、行，是三資糧 holiday travel money，那個旅行支票。到極樂世界，這也好像旅行似的，但是你要支票，有錢。

Faith, vows, and practice are the three prerequisites of the Pure Land Dharma-door. One who goes on a journey takes along some food and a little money. One who wishes to go to the Land of Ultimate Bliss needs faith, vows, and the practice of holding the Buddha's name.

Faith is the first prerequisite, for without it one will not have an affinity with Amitabha Buddha in the Land of Ultimate Bliss. You must have faith in yourself, faith in the Land of Ultimate Bliss, as well as in cause and effect, noumenon and phenomenon.

What does it mean to believe in oneself? It is to believe that you certainly have the qualifications necessary to be born in the Land of Ultimate Bliss. You should not take yourself lightly and say, "I have committed so many offenses, I can't be born there." Suppose you have created karma involving heavy offenses, well, now you have a good opportunity: you can "take your karma with you into rebirth." That means that regardless of the offenses you have committed in the past, you can still be reborn in the Land of Ultimate Bliss, and that karma goes along with you. However, you need to know that the karma you can take is karma you have already created, not karma that you continue to create. Karma you have already

created is the karma from previous lives. Karma you continue to create will ripen in the future. What you can carry is offenses that come from karma created in the past; what you cannot carry is offenses from karma you create now that will ripen in the future. No matter what you have ever done, not withstanding any kind of offenses, you can now change your faults and reform your conduct, stopping evil and becoming wholesome. Then you can take those previously-created offenses with you to the Land of Ultimate Bliss. But continuing to create karma will keep you from being able to go.

Secondly, you must have faith in the Western Land of Ultimate Bliss which is hundreds of thousands of millions of Buddhalands from here. Before he realized Buddhahood, Amitabha Buddha, as the Bhikshu Dharma Treasury, vowed to create the Land of Ultimate Bliss where living beings of the ten directions who vowed to be born there could gain rebirth by reciting his name. There is no need to do anything else; it is easy, simple, convenient, and interpenetrating--yet it doesn't cost a thing and doesn't waste energy. This Dharma-door can be considered the highest and most supreme, for if you just recite, "Namo Amitabha Buddha," you will be born in the Land of Ultimate Bliss.

It is also necessary to believe

in cause and effect. Believing in cause is to believe that in the past you have planted good roots that now enable you to believe in this Dharma-door. Without good roots, no one can encounter this Dharma-door of reciting the Buddha's name, or any other Dharma-door, for that matter. Because of the good roots you planted in the past, you can now encounter the Pure Land Dharma-door of faith, vows, and holding the name. But if you don't continue to nourish the good roots you planted, then you won't be able to reap the fruition of Bodhi in the future. That is why you must believe in cause and effect; believe that in the past you already planted causes for Bodhi and so in the future you will certainly reap the fruition of Bodhi. The principle is the same as planting a field: the seeds must be watered and nourished before they can grow.

Finally, one must have faith in phenomenon and noumenon. The specific phenomenon is this: Amitabha Buddha has a great affinity with us and will certainly guide us to Buddhahood. The noumenal principle is this: We know the great affinity exists because without it we would not have met the Pure Land Dharma-door. Amitabha Buddha is all living beings and all living beings are Amitabha Buddha.

Amitabha Buddha became Amitabha Buddha by reciting the Buddha's name, and if we recite the Buddha's name, we, too, can become Amitabha Buddha.

We should cultivate according to the phenomena and the noumenal principle. The Avatamsaka Sutra speaks of four Dharma Realms:

1. The Dharma Realm of Unobstructed Phenomena.
2. The Dharma Realm of Unobstructed Noumena.
3. The Dharma Realm of Noumena and Phenomena Unobstructed.
4. The Dharma Realm of All Phenomena Unobstructed.

Considering the four Dharma Realms, and speaking from the standpoint of our inherent nature, we and Amitabha Buddha are united in one, and therefore we have the qualifications to realize Buddhahood.

Amitabha Buddha is the Amitabha Buddha within the minds of all living beings, and living beings are the living beings within the mind of Amitabha Buddha. Due to this interconnection, there are phenomena and the noumenon. However, you

must believe in this principle and energetically practice it by reciting the Buddha's name; you cannot get lazy. Your recitation of the Buddha's name should increase day by day, not decrease.

Having discussed faith, we will now discuss vows. What is a vow? When you want something, when your thoughts tend toward a certain thing, your mind has a wish, then you make a vow. In Buddhism there are four vast vows:

I vow to save the limitless living beings.

I vow to cut off the inexhaustible afflictions.

I vow to study the immeasurable Dharma-doors.

I vow to realize the supreme Buddha Way.

All Buddhas and Bodhisattvas of the past, present, and future practiced the Bodhisattva conduct and attained Buddhahood by relying on these four great vows.

But in order to make vows you must have faith. First, believe there is a Land of Ultimate Bliss; secondly, have faith in Amitabha Buddha; thirdly, believe that you

and Amitabha Buddha have a great affinity, and that you can certainly be born in the Land of Ultimate Bliss. With faith in these three things, you may then make the vow, "I desire to be born in Amitabha's Land." There is a saying,

"I want to be born in the Western Pure Land."

"I want to be born there. Nobody's forcing me to go; nobody's dragging me there. Although Amitabha Buddha has come to guide me, I'm going as a volunteer because I want to be close to him. I want to be born in the Land of Ultimate Bliss and to see Amitabha Buddha when my lotus flower opens. I want to meet the Buddha and hear the Dharma." These are the vows you need.

Then you must practice. How? Recite the Buddha's name, saying "Namo Amitabha Buddha, Namo Amitabha Buddha..." as if you were trying to save your head from the executioner, running ahead to keep your head.

Faith, vows, and practice are the travel expenses for rebirth in the Land of Ultimate Bliss. They are your ticket.

你用功修行無論修到什麼程度上，也不要生歡喜，也不要生恐懼心，這是修道人最要緊的一個根本解決魔障的辦法。

No matter what level you reach in your cultivation, do not become happy or afraid. This is a most essential and basic way for cultivators to resolve demonic obstacles.

——宣公上人 語錄 / By the Venerable Master Hua

朝山 素食 心自在

Pligrimage, Vegan Diet, and a Mind at Ease

恒才法師 開示 2016年春于台北法界佛教印經會
Dharma Master Heng Cai at Taiwan in Spring 2016
English Translation by Huail Yuan

我

來講講自己吃素的經歷。我年輕做居士的時候，還沒學佛。那時，身體不好，毛病很多。有人就告訴我要吃補，就燉雞湯給我喝。吃了幾次之後，我心裡開始感到很難過。覺得說，為什麼自己身體要健康，就要犧牲另一個動物的生命？就覺得心裡很難過，感覺好像吃到自己的同類一樣。後來，我就開始對動物有憐憫心，決定不要吃肉了。反正身體再怎麼不好都不要緊，不要爲了自己的健康吃別人的生命，所以我就決定不要吃肉。

記得有一次，我姑丈抓了一隻肚子有很多蛋的魚要給我吃。我把魚放在桶子裡

面，這條魚就在桶子裡面跳來跳去。當時，我心想：「如果我把這條魚煮來吃，是不是害了這條魚還有牠肚子裡面的孩子？」於是，我就決定不要吃這條魚，把魚拿去淡水河放生。去放生的時候，還怕被別人看到，怕被人家笑我很傻——這麼肥的魚居然不吃，拿去放生！所以，我就等四下無人的時候，偷偷把那條魚放放到中興橋附近的淡水河裡。

還有一次，南部的舅舅在河裡捉到一隻鰻魚，也要給我吃。舅舅教我把鰻魚放到甕裡面，然後倒酒進去，這樣鰻魚就不會跑掉。真得很愚痴，爲了自己的身體健康，就吃眾生的肉。後來

那隻鰻魚跑出來溜進水溝裡，怎麼也找不著。我很擔心牠會不會死掉？後來，我想一想，那隻鰻魚是告訴我：不要吃眾生肉，所以不給我吃。那時候，我就發願一再也不要吃眾生肉！

後來，聽一些居士說去朝山。那個時候，我的鼻子就像氣象台，一早起床就噴嚏打個不停。有一個居士就告訴我：「要改變你的身體，你一定要開始吃素，還有去朝山。」於是，我找了幾個同事，早上兩點多起床，一起搭計程車到承天寺朝山，從山下一直朝到承天禪寺廣欽老和尚那邊。老和尚就問我們說：「你們是在爬山還是在朝山？」朝山步

伐比較慢，爬山走得比較快。我們就笑了笑，因為我們也不曉得自己是在朝山還是爬山，反正就是持續不斷地做。

每次見到廣欽老和尚，他都會摸摸我們的頭，說是給我們開智慧。當時，我們還沒有學佛，也不知道什麼叫做開智慧。後來，老和尚的一個侍者就告訴我們：「你們不要錯過機會，你們要在老和尚的身邊聽他說話，因為老和尚句句都是金玉良言。」所以，我們每次朝山，都會過去聽老和尚開示。

有一次，我們就請教老和尚：「我們應該念什麼經最好？」老和尚回答說：「心自在最好！念觀世音菩薩也好，念阿彌陀佛也好，只要心自在，去到哪裡都自在！」我們就聽老和尚的話，學習把心放得自在。每次去朝山都非常喜歡聽老和尚開示，每次去都準備果儀，老和尚就跟我們說：

「你們來拜佛，不用果儀。」老和尚非常的慈悲，告訴我們：「以後不要準備果儀，把錢留下來搭車。」

我們常常在晚上都會想著，明天朝山的時候要問老和尚什麼問題。晚上打了一堆妄想，等到第二天早上看到威儀具足的老和尚，什麼話也說不出來。妙得是，旁邊的人問的問題，總是恰好都是自己心中的疑惑。就像當我們正在起煩惱，或者是有障礙的時候，就會聽到上人說：「你們啊，修行不好好修行，不出來做早課、晚課，煩死好了！」高僧大德就是這樣。

有關吃素的部分，講到這邊。我開始吃素、朝山之後，身體越來越好。比方，夏天很熱的時候，跟法師去南部打赤腳朝山。那樣的上下煎熬，體質也慢慢地改變了。所以，你們要相信吃素跟朝山真得可以讓身體變好。所以，還沒有吃素的人，要趕緊開始吃素。因為

你吃越多眾生肉，就跟牠們的怨結得越深。而且這些眾生肉如果不加味精，不加調味料，根本就難以入口，對不對？所以，我們要吃原味的蔬食，對自己的健康比較好。

無論出家人或者在家人，你們的煩惱很多，對不對？最近在錄音帶裡聽到上人開示，上人叫我們把煩惱都佈施給他。可是，我們都捨不得佈施煩惱給上人。那我們的煩惱是從哪裡來的呢？上人說，如果我們過去世曾經破佛身血（像是殺父、殺母、殺阿羅漢...等等都一樣）。或者，在道場的時候，講出家人的是非、破壞僧團，那也算破壞常住。破壞常住就會讓你今生身體不好，常常生病。另外，講四眾弟子過也算是破佛身血。所以你想斷煩惱，來到道場的時候，就是專心把工作做好。聽到有人講別人的是非，你們不要靠過去，要趕緊走開。如果你加

入一起講是非，那就形成一個共業了。所以如果有人講某某出家眾或在家眾怎麼樣，不要聽他們講，走到旁邊去念佛。

我們來道場是來聽經聞法，不是來聽是非的。多聽多說，多造業，對不對？如果有人問你道場有什麼活動，叫他自己去櫃檯問，不要居士私底下互相牽線，這樣對你們一點幫助也沒有。所以你們有煩惱，自己要好檢討，要接受這個業。如果你們身體有什麼毛病，自己要好好檢討，要接受這個業。這些都是因為過去世我們造了這個因，今生才會受這個果報。所以要歡喜接受，甘願受報。並且要記得，從今以後，不要跟人家一起造口業。「飯可以多吃，話要少講」，你們不論學佛幾年，或者初學都一樣。

上人說過，我們聽經誦咒都應該了解經文的道理，然後按照這些道理去做。比

方說，地藏經是孝經，第四品是講因果，我們就按照這個經文的義理去行。像今天的水懺法會，你如果想要消你的業，你就要恭敬三寶。三寶是一個福田，給我們修福。恭敬三寶，你的業障自然就會消除。業障消除了，智慧自然就增長了。雖然說我們學佛沒有開悟，至少可以盡量消除我們的業障。不要覺得你學佛學那麼久，都沒有得到什麼感應。其實是有的，不是說沒有感應。像我自己，透過吃素跟朝山，以前身體的毛病通通都沒有了。有些人問我身體怎麼這麼健康？這麼好？因為我很歡喜自在。

你們來道場做事是爲了你們自己，不是爲了別人。有一個道場讓你做事，也是給你機會，讓你種福田。別人不喜歡做的事情，你來做。不要跟別人計較，不要只想著出風頭。要默默地努力用功，這才是最重要的，阿彌陀佛！

Amitabha Buddha! I would like to share my story of becoming a vegetarian. When I was young, I did not learn Buddhism. At that time, I had many illness and I was not in good health. Someone then told me that I should get some nutrition, so she cooked chicken soup for me. After drinking the soup for several times, I started to feel bad. I thought, "How come another animal's life has to be sacrificed to keep my body healthy?" "I was sad since it felt as if I were eating someone in the same species as mine. Later, I started to feel sympathy for animals, and decided not to eat any meat. No matter whether my body is healthy or not, I should not take another being's life for the sake of my own well being. Therefore I decided not to eat meat.

I remember once my uncle caught a fish with many eggs for me to eat. I put the fish in a bucket, and it kept jumping around. At that time, I thought: "If I cook the fish, will I also be killing its children in her belly?" therefore, I decided not to eat the fish, but to liberate it into a river instead. When I was doing that, I was afraid that others will see me and laugh at me thinking that I am so silly that I release such a fat fish instead of eating it. Therefore I waited until nobody was around, I silently put the fish in a river near

Zhongxing Bridge.

Another time, my uncle in the south caught a river eel for me. He taught me to put the eel in a jar and then pour wine in so that it won't run away. It was really stupid to eat beings' flesh for the sake of one's own health. Later the eel slipped into a ditch and I could not find it. I was worried that it would die. Later I thought to myself, that the eel was telling me not to eat meat any more, so it did not let me to eat it. Since then, I made a vow that I would never eat meat any more!

Later, I heard some layperson that they were planning for a pilgrimage. At that time, my nose was like a weather station, it could not stop sneezing when I got up in the morning. Then someone told me: "If you wish to improve your health condition, you should become a vegetarian, and pay pilgrimage to temples," So I invited a few colleagues, and went up around two in the morning, and went to Cheng Tian Temple by taxi. Starting from the foot of the mountain, we would go directly to meet the elder monk Guangqing. The elder monk Guangqing would say: "Are you hiking or paying pilgrimage?" Doing pilgrimage is much slower than hiking. We smiled, because we did not know whether we were hiking or doing pilgrimage, anyway, we just kept

doing persistently.◦

Every time we met the Venerable Monk Guang Qing, he would touch our head, saying that it was to open our wisdom. At that time, we did not study Buddha-dharma yet, so we didn't know what it meant to open wisdom. Later, one of his attendants told us, "Don't miss the opportunity to stay by the Venerable Monk and listen to him, because every single of his words is genuine and precious." Therefore every time when we went on a pilgrimage, we would go to listen to his instructions.

Once we asked the Venerable monk, "Which sutra is the best for us to recite?" He replied, "A mind at ease is the best. No matter if you are reciting the name of Guanyin Bodhisattva or Amitabha Buddha, as long as your mind is comfortably at ease, you will be at ease no matter where you are!" We followed his instructions and learned to put our mind at ease. Every time we went on a pilgrimage, we greatly enjoyed his talk. We prepared offerings every time we went there, and he would tell us: "You come to bow to the Buddha, do not have to bring offerings." He was very compassionate and told us, "Do not bring offerings in the future, save money for your transportation."

The evening before our pilgrimage, we always thought

what questions we should ask the Venerable Monk. We had many false thoughts in the evening, however the next morning when we saw the Venerable monk with his awe-inspiring deportment, we were speechless. What was wondrous was that questions brought up by others was exactly the confusion in our mind. It was like when we were afflicted, or when we have obstructions, we would hear the Venerable Master saying: "You do not work hard on your cultivation, and you do not come out to do morning and evening recitations, why not go afflicted for death." Virtuous high monks are like that.

Regarding being a vegetarian, after I became a vegetarian and started my pilgrimage, my physical health was getting better and better. When it was hot in summer, some Dharma Masters and I went to the south for a pilgrimage with barefoot. It felt uncomfortable all over the body, but my physical condition was also slowly changing. So, you have to believe that a vegetarian diet with pilgrimage really will change the body for the better. All of you who are not vegetarians should quickly become a vegetarian. Because the more you eat meat, you tie resentment knots with more sentient beings. Moreover, if you don't add MSG or seasonings, it will taste too awful to swallow any meat, right? So, if we eat vegan with original flavor, our

health will be better.

No matter you are a monastic or a layperson, you all have many afflictions, right? Recently I heard the Venerable Master's talk from a tape that he asked us to give all our afflictions to him. However we are all reluctant to do that. Where do our afflictions come from? The Venerable Master said, if in our past lives we had done things such as shedding the Buddha's blood, or killing father, killing mother, killing an Arhat, or destroying wayplaces by discussing a monastic person's right or wrongs or breaking Sangha group, It would cause you to have poor health in this life, and you would always get sick. Gossiping about the fourfold assembly's faults is also regarded as shedding the Buddha's blood. Therefore, think about it, if you want to be free of afflictions, you should focus on your work when you come to the wayplace. When you hear people gossiping or talking about other's right or wrongs, you should not approach them, but quickly go away instead. If you join them in gossiping, you will create shared karma. Therefore if you hear someone talking about other layperson or monastics, do not listen to them, but go away and recite the Buddha's name.

We come to Wayplace to listen to Sutra lectures and

Dharmas, not to listen to gossips. If you listen more and talk more, you will create more karma, right? If you someone ask you about events in the temple, tell him to get information in the office, do not make private announcements. It will do you no good. Therefore if you have afflictions, you should carefully examine yourself, and accept the karma. If you have health issue, you also should examine yourself and accept the karma. Since it is because we planted causes in our past lives that we get retributions in this life. We should accept the karma with delight and willingly take retributions. Remember, from now on, we should not create any karma with our mouth. "You may eat more, but should not talk more." This principle applies no matter you are a beginner or have studied the Buddha-dharma for many years.

The Venerable Master said that we should understand the principles in the sutra when we listen to Sutra lectures or recite mantras, and then put these principles into practice. For example, the Earth Store Sutra is a sutra of filiality. The fourth chapter talks about cause and effect, we should practice according to principles in the sutra. Today is the Water Repentance Dharma Assembly, if you wish to eradicate karma, you should

respect the Triple Jewel. The Triple Jewel is a field of blessing for us to accumulate blessings. By respecting the Triple Jewel, your karmic obstacles will naturally be eradicated. After karmic obstacles are wiped out, your wisdom will naturally grow. Although we are not enlightened yet, at least we can eradicate our karmic obstacles as much as possible by studying the Buddhadharma. Don't think that you don't have any response after many years of study. It is not the case. Responses do exist. By becoming a vegetarian and performing pilgrimage, many of my illnesses are completely gone. Some people ask me that how come that I am so healthy because I like being at ease.

You came to temple to work for yourself, not for others. There is a wayplace available for you to work, it is to give you a chance to plant blessings. Whatever others do not like to do, you take it. Do not calculate and compare with others. Do not just think about how to show off. Silently work hard and that is the most important. Amitabha!





金聖寺

六、七月份法會活動表2016年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

六月份活動 Buddhist Events in June , 2016		
6/ 5 ~ 26		華嚴法會 每日下午一時開始，週六、日，早上 8:30分開始 Avatamsaka Sutra Recitation 1 pm. Sat.& Sun. 8:30AM ~afternoon
週日	6/ 5	華嚴法會 舉行傳供儀式 Avatamsaka Sutra Recitation & Passing offering
	6/ 26	華嚴法會圓滿日 Completion of Avatamsaka Dharma Assembly 上午：誦華嚴經 下午：拜華嚴懺 Avatamsaka Repentance
週二	6/ 14	宣公上人涅槃二十一週年法會 Pilgrimage (朝山) :6:30 am 21th Anniversry of Venerable Master Hua's Entering Nirvana
每日 1 pm		大悲懺法會 Great Compassion Repentance

宣公上人涅槃二十一週年紀念法會 21th Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月9日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 9.	6/12 週日	萬佛聖城 (CTTB)
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七月份活動 Buddhist Events in July, 2016	日期 Date	地 點
楞嚴經講座 Lecture on the Shurangama Sutra	7/3, 31 週日 9:00AM~ 10:50AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	7/10 週日 8:15AM~ 4:00PM	
觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment	7/22 週五 8:30AM ~ 10:00AM	
觀音法會 Dharma Assembly of Gwan Yin	7/24 週日 8:15AM~ 10:45AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment	7 / 17 週日	萬佛聖城 (CTTB)
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<p>◎ 若要取消郵寄砂谷梵音</p> <p>請寫上郵件上的姓名及地址， Email to : linww@yahoo.com</p> <p>If want to cancel subscribing newsletter by mail.</p> <p>Please write your name and address. Send the Email to : linww@yahoo.com</p>
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金聖寺

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魔是我們修道人的一種考試，也是來試驗試驗，所以各位不要有一種恐懼心，你若有恐懼心，你就不想叫這魔來，他也會來了；你若沒有恐懼心，他要來也來不了了。

魔，他所怕的就是「光明正大」這四個字。你若能有正大光明，魔他也就循規蹈矩，也就向你叩頭頂禮了。

You need not fear demons; they are just testing you, trying out your skill in cultivation. If you're afraid, then they will come even if you don't want them to. If you are not afraid, then they will not be able to come.

Demons fear those who are proper, great, and bright. If you can be that way, then the demons will behave themselves and will even bow to you.

——宣公上人 語錄 / By the Venerable Master Hua