



矽谷梵音

Pure Sound From Silicon Valley

2013年09月第209期 Issue 209, September, 2013

修道人絕對不可動肝火，
一切都要忍可於心。

A cultivator should never lose his temper;
he should be able to endure all things.

—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.

什麼是性定？

What Is Samadhi?

宣公上人 開示 一九八三年七月十日於萬佛聖城

Talk given by the Venerable Master Hua

性定魔伏朝朝樂，
妄念不起處處安；
心止念絕真富貴，
私欲斷盡真福田。

我們為什麼有魔障？就因為「性」沒有定。如果性定，時時刻刻都是明明了了，清清楚楚。到了這種程度，內觀其心，心無其心；外觀其形，形無其形，這時身心皆空，遠觀其物，物也沒有了，「身心物」這三種都沒有了，這時只有空理，依空理而起中道。這個中道，沒有喜，沒有怒，沒有

哀，沒有懼，沒有愛，也沒有惡，更沒有欲，在喜、怒、哀、懼、愛、惡、欲七種感情上，沒有波浪。那麼在內沒有妄想，在外也沒有貪求，內外身心都清淨，這種境界就是性定，性定就是中道的本體。

性定，就不會被七情的境界所動搖，堅固如金剛山一樣。若是見喜時，你知道喜；見怒時，你知道怒，這就證明你還沒有性定。或者境界來了，你就生一種貪愛的執著，或生一種憎惡的執著，這就是沒有性定。

七情好像海中的波浪，

若是白浪滔天，可能將船打翻；若是風平浪靜，船就能平安抵達彼岸。修道人首先要將七情認識清楚，但不是知道七情的道理，就沒事了，還要控制七情的引誘，調伏七情的作怪，如果不被七情的境界所動搖，那就是性定。

性定了之後，魔就降伏了，他不能再興風作浪，擾亂修道人的身心。降魔之後，順境來了也快樂，逆境來了也快樂，無論喜的境界，惡的境界，統統快樂。這種快樂乃是真快樂，不是被外物所誘的快樂，而是內

心得到其樂無窮的滋味，時時在快樂，天天在快樂，憂愁、煩惱統統沒有了。

「性定、魔伏」就時時快樂，妄念不生就處處得到平安，所謂：

念動百事有， 念止萬事無。

若能不起心動念，身心自然清淨平安，所以說：「心止念絕真富貴，私欲斷盡真福田。」這是修道的圭臬。不要認賊作子，他會將你的財寶偷光；不要聽魔鬼的話，他會欺騙你上當，你中他的詭計，便會吃大虧。不要和魔鬼的眷屬做好朋友，他們只會陷害你，令你做些顛顛倒倒的糊塗事。

修道人要性定，才能反迷歸覺，捨邪歸正。時時刻刻正念現前，就沒有任何的煩惱，事情來了，應付一下，不要存攀緣的心；事情去了，不留痕跡，心淨如洗。要曉得「三心了不可

得」的道理——過去心不可得，現在心不可得，未來心不可得。性定之後，才能破無明，顯法性。我們一定要把無明破除，一定要把法性顯現，這才達到學佛的目標。

明白之後，依法實行，才算是真正懂佛法了。如果學而不行，無論學多少佛法，無明煩惱還是一大堆，那也是無有是處，這樣就算學到盡未來際，也得不到相應處，你真正智慧也不會現前，就算有點智慧，也不過是在皮毛上打轉轉，不是真的。

凡是在萬佛聖城修道的人，要愛惜光陰，不可以浪費寶貴的時間，所謂「一寸時光，一寸命光。」我們在這場所學的佛法，要真真實實地躬行實踐，不要敷衍了事混光陰，那就和道相違背了。

學佛法最忌諱的就是有始無終，半途而廢。我們若是中道自劃，停止前進，就

會前功盡棄，始終到不了寶所。切記！切記！無論做什麼事，都要有始有終，不要被外境所動搖而退失自己的志願。發願立志要如同金石，不要被逆境和不如意所搖動，而忘失菩提心。如果失去菩提心，這才是最大的損失。真正明白佛法的人，無論在任何情形之下，都保持菩提心，不會退轉菩提心。

如果不懂修行的方法，無論做什麼事情，都是虎頭蛇尾，有始無終，開始時很勇猛，終了時卻很懈怠，那一切就不會圓滿，為什麼呢？因為「如是因，如是果」，因果是絲毫不爽的。學佛法，就要相信因果，不可錯因果，更不可撥無因果，當知因果是萬世不變的定律。



*When one's nature is settled,
Demons are subdued,
And every day is happy.
If false thoughts do not arise,
Every place is peaceful.
When the mind stops and
thoughts cease,
That is true wealth and
honor.
Complete severance of selfish
desires
Is truly the field of blessings.*

Why do we have demonic obstructions? They occur when our nature is not settled. If our nature were stable, it would be lucid and clear at all times. In that state, one inwardly observes the mind, yet there is no mind; one externally observes the physical body, yet there is no physical body. At that time body and mind are both empty. One observes external objects, and they are non-existent too. The body, the mind, and material objects, all three have vanished. There is only the principle of emptiness, and the Middle Way arising from it. In the Middle Way, there is no joy, no anger, no sorrow, no fear, no love, no disgust, and no desire. The seven emotions of joy, anger, sorrow, fear, love, disgust and desire make no waves. At this point, internally there are no idle thoughts, and externally there is no greed. The body and mind are

all clear and pure. This is the state of having a settled nature. A settled nature is the essence of the Middle Way.

When the nature is stable, it is as firm as a vajra mountain, not swayed by the states of the seven emotions. If you are delighted by pleasant states and upset by states of anger, your nature is not settled. If you experience greed or disgust when states appear, your nature is not settled.

The seven emotions are like waves on the ocean. Mighty tidal waves can wreck a ship, but if the wind is gentle and the waters calm, the ship can sail to the other shore safely. Cultivators need to really understand the seven emotions. It's not enough to know them in principle. We need to know how to control ourselves when these emotions arise. If we aren't influenced by them, then our nature will be settled.

Once our nature is settled, the demons are subdued. They can't make waves to disturb cultivators' minds and bodies. With the demons subdued, we'll be happy, whether a good or a bad state manifests. Whether it's a joyful situation or an evil one, we'll be happy either way. This kind of happiness is true happiness, unlike the happiness brought about by external things. Our mind experiences boundless joy. We are happy all the time, and never feel any anxiety or affliction.

When the nature is settled and demons are subdued, one is always happy. If idle thoughts do not arise, every place is peaceful. It is said,

*When the mind moves, everything
appears;
When the mind stops, all things
disappear.*

If our minds don't move and thoughts don't arise, our bodies and minds will naturally be pure and peaceful. That's why it's said, "When the mind stops and thoughts cease, that is true wealth and honor. Complete severance of selfish desires is truly the field of blessings." This is the criterion of cultivation. Don't take a thief for your son. He will steal all your treasures and leave nothing behind. Don't listen to the devil for he will cheat you. If you fall for his schemes you will lose in a big way. Don't befriend the followers of demons, for they'll only ensnare you and cause you to do muddled things.

Cultivators should make their natures settled so that they can return from delusion to enlightenment, renounce evil and return to propriety, and have a proper mind at all times. Then there won't be any afflictions. When a situation arises, deal with it, but don't try to exploit it. When the situation is gone, it leaves no trace, and the mind is

as pure as if newly washed. Realize that the mind of the past is unattainable, the mind of the present is unattainable, and the mind of the future is unattainable. We should be determined to destroy ignorance and reveal the Dharma-nature. This is our goal in studying Buddhism; however, it can be done only if our nature is settled.

Once we understand the Dharma, we should put it into practice, for only then can we be said to truly understand the Buddhadharma. If we study but don't practice, then no matter how much Buddhadharma we learn, it's all useless. We'll still have plenty of ignorance and afflictions, and we'll never obtain any response or be able to reveal our real wisdom. Even if we do gain a little wisdom, we're just skimming the surface.

People cultivating at the City of Ten Thousand Buddhas should cherish this precious time and not waste it. It is said, "An inch of time equals an inch of life." We should truly and actually practice the Buddhadharma that we learn in this Way-place. Don't dawdle and be perfunctory about things; that would be going against the Way.

If you want to study Buddhism, you should certainly not give up halfway and fail to finish what you started. If you draw a line halfway and stop advancing, all your previous efforts will come to nothing. You will never get to the treasure trove that way. Please remember this. Whatever you are doing, finish the job you have started. Don't be moved by external states and lose your resolve. Your resolve should be as firm

as steel; don't be swayed by bad states and disappointments and lose your resolve for Bodhi. The loss of the resolve for Bodhi is the greatest loss. People who truly understand the Buddhadharma will hold on to the Bodhi resolve and not retreat under any circumstances.

People who don't understand the proper way to cultivate will be vigorous in the beginning but lazy toward the end. As a result of their sloppy practice, the outcome of their cultivation will be far from perfect. The principle of cause and effect never fails. In learning Buddhism, one must believe in cause and effect. Don't make mistakes in cause and effect and, above all, don't dismiss it. You should be aware that cause and effect is an unchanging law for all time.

人在世界上，什麼奇奇怪怪的事情都有，爲什麼？因爲當初種奇怪的因，故現在結奇怪的果。你若不種這種因，就不會結這種果。我們若明白因果道理，就要「諸惡莫作，眾善奉行」。

There are all kinds of peculiar matters in this world. Because peculiar causes were planted before, now peculiar results appear. If we hadn't planted a certain cause, there wouldn't be a corresponding effect. If we understood the principle of cause and effect, we wouldn't do any evil deeds, but would only do good.

—— 宣公上人 語錄 / Talk given by the Venerable Master Hua

戒幢高升，正法久住

With the banner of precepts rising up high,
the proper Dharma dwells forever

恆雲法師 開示 2013年8月12日於萬佛聖城

Talk given by Dharma Master Heng Yun at the CTTB on August 12, 2013,

袁華麗 英譯 Huali Yuan



萬佛聖城於八月九日傳授比丘、比丘尼戒，上恆下實法師為得戒和尚，上恆下律法師為羯磨和尚，上恆下山法師為教授和尚，七位尊證阿闍黎分由南北傳之法師擔任，儀式由上午七點半開始，至下午四點半圓滿。計有二十八位戒子登壇受戒，僧團增添了很多年輕之生力軍，將更有力量來傳承上人弘揚佛法、翻譯經典、提倡教育及宗教交流之志願。

— 訊息摘自萬佛聖城中文網站

The City of Ten Thousand Buddhas held an event for ordination of Bhikshu and Bhikshuni on August 9, 2013. There were 28 people who received the precepts. There are many young people who will join the Sangha in the years to come. By doing so, they will follow the Venerable Master's aspiration of promoting dharma, sutra translation, education, and communication amongst religions.

今

天看到十二位比丘，十六位比丘尼受戒，心裡面有一份感動；這一份感動，不只是因為看到這麼多的新戒子，尤其是比丘新戒子有十二位，這是我出家以來看到最多的一次。還有一份感動是什麼呢？就是如法的傳戒那種的感動。而且，看到有很多近字輩的比丘參與傳戒或協助傳戒，感受到佛法的薪傳，心裡有一份感動。相信上人若住世的話，看到這樣，他老人家一定會很高興的。

上人曾經說過：「我是來給西方佛教打基礎的。」我們也看到上人在這個基礎工作的努力，早期，萬佛聖城成立不久，在八〇年代，上人就把戒壇建立好；在平常生活，行住坐臥當中，無不告誡我們、提醒我們要注重戒律。因為，戒律扎根，正法才能住世。所以上人不斷地注重這一方面。

我們現在身處的時代像什麼呢？佛教剛傳到中國的那一個時代。佛教剛傳到中

國的時候，戒律還沒有完全傳到中國，所以，很多高僧大德歷盡千辛萬苦，把戒律翻譯出來，開始建立戒幢，樹立了中國佛教近二千年的基礎。我們身處佛法西傳的初期，也類似這樣的一個時代。那麼上人已經為我們開荒了，幫我們把這一條路開出來，我們要怎麼樣走這條路、怎樣遵循上人的指示走下去，這就非常重要。

其實，戒律要扎根非常不容易的，能夠學戒，甚至受戒都是非常不容易的。在中國有一位法顯法師，受了具足戒以後，他感歎當時戒律的翻譯沒有完全，所以立志往西方，就是到印度去求取戒本。他經過九死一生抵達了印度，歷經二十多個國家，學了梵文，把律本用手抄起來；他在獲得很多的律本後，將它們帶回中國來。

可是，經過十五年才能夠把這麼多的律本帶到中國來，在海上發生什麼事情呢？那個颶風把法顯法師和律本吹到哪裡？吹到美國和墨西哥的西海岸。所以，上

人在《水鏡回天錄》裏面提到墨西哥有一些地方像中國，可能是法顯法師被吹來到這兒，所以有些中國的風味。以後法顯法師好不容易又回到中國，翻譯這些律本。

還有，鑒真和尚立志將戒律傳到日本，經過五次的失敗，第六次才成功地將戒律傳到日本。諸如此類，這麼多的高僧大德一點一滴把戒律的基礎打下來，所以我們要非常感激他們。由此可知，我們能夠學戒、受戒、甚至能夠讀戒，這都是非常殊勝，非常不可思議的，希望大家要好好珍惜。

身為一個東方人，在美國這一塊土地上受到法乳深恩，也非常希望佛教能夠在美國扎根。在這次戒期，看到有一些戒子發心學戒，或發心翻譯戒律，心裡感到非常高興。我相信，大家有一份學戒、持戒的精神，佛教就能夠扎根，也希望大家承先啓後，繼續努力。祝福美國的佛教戒幢高升，正法久住！

Today, seeing twelve Bhikkhus and sixteen Bhikkhunis took the complete precepts, I was touched, not only because I saw so many new preceptees, especially the twelve new Bhikkhus, which is the most number even since I left the home-life. Then why was I touched? Because the transmission of precepts was in accordance with Dharma. In addition, I saw many Bhikkhus whose name start with Jin participated in or assisted in transmitting the precepts, and I felt that the Buddha-Dharma was being handed down over, and I was touched. I believe if the Venerable Master was in the world, he would be very happy to see this.

The Venerable Master once said, "I came to build foundation for western Buddhism." We also saw how the Venerable Master worked hard for the foundation work. In the earlier time of 80s, not long after the CTTB was established, the Venerable Master built the precepts platform. In our daily life, we were exhorted

and reminded to pay attention to precepts whenever we are in walking, standing, sitting and reclining. Because, only after the precepts take root, can the proper Dharma dwell in the world. Therefore the Venerable Master always stressed this point.

What kind of era we are in? When the Buddhadharma was firstly brought to China, the precepts has not been completely brought over. Therefore, many greatly virtuous monks went through hardships to translate the precepts, erecting the banner of precepts and building the foundation for 2000 yrs of Buddhism in China. We are now in the beginning of bringing Buddha-dharma to the west, which is very similar with the situation back then. The Venerable master already plowed the soil and opened a road for us, so how we are going to walk on this road and follow the Venerable Mater's instructions become extremely important.

Actually it is very difficult for the precepts to take roots. Being able to learn and receive the precepts

are both not very easy. In China, there was a Dharma Master Fa Xian, after he took the complete precepts, he was concerned that the translation of precepts was not perfect, therefore he made a resolve to go to the west, India, to look for books of precepts. After many life-threatening situations, he arrived in India, then he travelled to over twenty countries where he mastered the Sanskrit and hand copied the precepts books. Then he brought them back to China.

After 15 years, he was able to bring so many precept books to China, however what happened to him in the sea? Where did the hurricane blow away Dharma Master Fa Xian and the precept books? To the western sea shore of American and Mexico. Therefore, in the Water and Mirror Reflecting Heaven, the Venerable Master mentioned that some places in Mexico was very similar to China, it was likely that the Dharma Master Fa Xian was brought to there, therefore, those places kept some flavor of China.

要有堅忍不拔的精神，克服一切苦，才是大丈夫。

A great hero must have the spirit of firm, unshakable perseverance to conquer every kind of suffering.

—宣公上人 語錄/ by the Venerable Master Hua

Later on, Dharma Master Fa Xian went through a lot of difficulties to return back China and translated the precept books.

In addition, the Monk Jian Zhen made the resolve to bring the precepts to Japan, after failure for 5 times, he succeeded in taking the precepts to Japan. Many similar examples about how these virtuous monks built up the foundation of precepts bit by bit, therefore we should be very grateful to them. From this we know that, it is very rare and inconceivable that we are able to learn the precepts, take the precepts, and even read the precepts. I hope every one well cherish this.

As a person from Asia, I received the nourishment of Dharma in America, and I really hope Buddhism can take deep roots in America. During this precepts period, I saw many preceptees made determination to learn the precepts, or translate the precepts, and I am very delighted. I believe as long as we keep the spirit of learning and holding precepts, Buddhism will be able to take roots. I hope every one inherit the past and usher in the future, continuing working hard. May the Banner of precepts of American Buddhism rise up high, and the proper Dharma dwell forever!

出家乃是大丈夫事

Leaving the Home-life Is Truly a Heroic Act

宣公上人 開示於一九八三年十一月十八日

by the Venerable Master Hua

出家，是世界上最稀有的事情，也是令人最不明白的事情。爲什麼出家一定要受苦呢？既沒有男女的娛樂，不能跳舞，也不能狂歡。因爲想成爲出乎其類、拔乎其萃的人，必定要忍人所不能忍的事，要受人所不能受的苦；這樣的鍛鍊，才能成就金剛不壞身，所謂：

不經一番寒徹骨，

怎得梅花撲鼻香？

出家要有心理準備：出家是爲著了生脫死，永不受輪迴之苦，所以面對什麼樣的苦也不怕，越苦越好，不要向苦投降，改變初衷，向後退轉；要有堅忍不拔的精

神，克服一切苦，才是大丈夫，所以出家不是一般人所能做得到，就是將相也辦不到，所以說「出家乃是神聖的工作」，並不是被一般人所譏嫌的蛀米蟲，所謂：

吃苦是了苦，

享福是消福。

你們看古代高僧大德，都是從苦行中得到悟境，沒有一位祖師從享受中得到開悟，把《大藏經》找遍了，也找不到一位。

我們要有忍耐心，才能得到法喜充滿的利益；要有刻苦心，才能得到開悟的智慧和。不可與佛道相違背，要

攝心專意地用功，把心念收攝回來，不要打妄想，也就是將心猿意馬管住，不要教它向外奔馳。

出家修道，首先要除貪、破瞋、滅癡。將這三毒清理乾淨，智慧自然就會現前。要如何才能打掃乾淨呢？就是用戒、定、慧三學作為工具；戒能治貪，定能治瞋，慧能治癡，所以出家人稱為「沙門」。沙門翻譯為「勤息」，就是「勤修戒定慧，息滅貪瞋癡」，人人沒有貪瞋癡，世界就會和平了。



Leaving the home-life is something that rarely happens in the world, and it is also something most people find hard to understand. Why does leaving the home-life mean you have to take suffering, and cannot enjoy the pleasures between men and women, or go dancing, or have an orgy? It's because if you want to become a pre-eminent individual, one who stands out from the crowd, you must bear the things that others cannot bear

and take the suffering that others cannot take. Only through this kind of discipline can you achieve a Vajra-indestructible body. As the saying goes,

If the plum tree did not endure cold that chills to the bone, How could the fragrance of its blossoms be so sweet?

When you leave the home-life, you must be psychologically prepared. You leave home in order to be eternally liberated from birth and death and to be free of the suffering of transmigration forever. Therefore, you cannot be afraid to face any kind of hardship. The more you suffer, the better. Don't give in to suffering, lose your initial sincerity, and retreat. A great hero must have the spirit of firm, unshakable perseverance to conquer every kind of suffering. So leaving the home-life is not something ordinary people are able to do. Even generals and prime ministers are unable to do it. That's why leaving the home-life is said to be the work of sages and is not at all what most people ridicule as "being parasites of society." As it is said,

To endure suffering puts an end to suffering.

To enjoy blessings uses up blessings.

Take a look at the noble Sanghans and great worthies of old: it was through bitter cultivation that they reached the state of

enlightenment. None of the patriarchs became enlightened through relaxation and enjoyment. You can read through the whole Tripitaka (Buddhist Canon) but you won't find a single one.

We must have endurance before we can gain the benefit of being filled with Dharma bliss. We must suffer hardship before we can obtain the wisdom of enlightenment. Don't work in opposition to the Buddha Way. Apply effort with a concentrated and focused mind. Gather in the mind, and don't indulge in idle thoughts. Restrain the capricious monkey-mind, and don't let it run outside.

In leaving home to cultivate the Way, we must first get rid of greed, eliminate anger, and extinguish delusion. When these three poisons are cleaned out, wisdom will naturally come forth. How can we sweep them clean? Use the three studies of precepts, samadhi, and wisdom as tools. Precepts can counteract greed; samadhi can counteract anger; and wisdom can counteract delusion. Therefore, left-home people are called Shramanas. "Shramana" means "diligent" and "putting to rest," that is, they diligently cultivate precepts, samadhi, and wisdom and put to rest greed, anger and delusion. When all people are free of greed, anger and delusion, the world will be at peace.



金聖寺

九、十月份法會活動表 2013 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September, 2013		
週日 Sunday	9 / 8	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	9 / 15	楞嚴咒法會 (8:15AM ~10:50AM) The Shurangama Mantra Recitation
	9 / 22	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
	9 / 29	敬老節 (9:00AM ~2:00PM) Honoring Elders' Day
週六 Saturday	9 / 7	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)

十月份活動 Buddhist Events in October, 2013	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	10/ 6 週日 8:15AM ~4:00PM	金聖寺 (GSM)
楞嚴經四種清淨明誨講座 Lecture on The Four Kinds of Clear Instruction on Purity	10 / 13, 27 週日 9AM ~11AM	
慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home	10/19, 23 週六, 三 8:30AM	
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 金聖寺將安排巴士前往聖城參加法會，請於10月17日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 17	10 / 20 週日	萬佛聖城 (CTTB)
--	---------------	----------------

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

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

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

◎ 育良佛學秋季班將開始於 2013年 9月8日

Gold Sage Monastery Sunday School will start from Sept. 8, 2013

上課日期：2013年 9月8日至12月8日，星期日早上 9~11時

學員年齡：4~17歲

費用：\$ 70元，第二位 \$ 50元

Time: Sunday 9:00AM – 11:00AM, Sept. 8, to Dec. 8, 2013

Age : 4-17 years old

Fee : \$ 70, Second Child \$ 50

◎ 敬老節 Honoring Elders' Day

謹訂於九月二十九日(星期日)早上九時開始，舉行一年一度的敬老尊賢聯歡會，即日起開始報名，額滿為止。

GSM will hold Honoring Elders' Day on Sept. 29, 2013.

Registration starts from now, Limited Seats.