



矽谷梵音

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人做事情要正大光明、大公無私，不可處處想占便宜，不肯吃虧。

We should do things in an upright, open, public-spirited and unselfish manner. We shouldn't be constantly hunting for bargains and unwilling to take losses.

——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.

佛性：是一切眾生的本源

The Buddha-nature: the Original Source of All Living Beings

天地間所以能生生不息，化化無窮，就因為有佛性。

There can be endless births and infinite transformations in the world, all because of the Buddha-nature.

◎ 宣公上人 開示

A lecture by Venerable Master Hua

最

初，宇宙鴻濛，開天闢地時，沒有人，也沒有什麼眾生，也沒有所謂世界或不世界，根本什麼都沒有。以後在「成」劫裏，一點一點有了眾生。眾生究竟從何而有？有人說從猴子，可是猴子又從什麼變的？若是以前猴子可變人，為什麼現在就不能變人？奇怪！這都是一些無知無識之士，標異現奇，另立一種別開生面的學說，說人是猴子變的，那你怎麼不說人是老鼠變的？或毛毛蟲變的？你怎不

知老鼠是人變的？

所有飛潛動植：天上飛的羽禽類，水裏游行的魚鰲蝦蟹類，人與其他有血氣的動物，與花草樹木等一切植物，這些飛潛動植的老祖宗都是誰呢？就是佛性。

天地間所以能生生不息，化化無窮，就因為有佛性。若是沒有佛性，一切都毀滅，唯有佛性是歷千古而不滅，經萬世而長存。所以由佛性裏變化出十法界，這十法界皆不離一念心，一念心即是佛性，也是佛性的別

名。所以人是由佛性變的，而畜生是由人墮落而成的，在十法界中說得很明白。

愚癡的人硬把人的老祖宗說是猴子，回教說是豬，印度說牛是神，這都是一種偏見，只知一點而不知全體大用，所以把世界弄迷惑了。還著書立說，說這是科學，那是哲學，分門別類，其實都是無事找事做，吃飽了沒事做而來迷惑人。

究竟人是怎麼有的？你看雞是怎麼有的，先有雞或先有蛋？沒有雞就沒有

蛋，沒有蛋就沒有雞，這是雞的問題，也說不出一個所以然來。至於人，是先有男或先有女？若是說先有男，男是從女腹來的；若是說先有女，但要有男，才會有孕。因為時間久了，人也忘了究竟人是怎麼回事了。

萬事萬象，根本皆是從佛性中自有化無，自無化有，生生不息，化化無窮，所以愈化愈多。好像米中生蟲子，從無情而生有情；佛性能自無化有，化出一切眾生、人類，也是同一個道理。

若說是猴子變的，這個理論完全不成立。你看，每一個國家的人民面目各不

同，有黑、黃、白、紅種人，他們都是什麼變的？說來說去找不出一個頭緒。若歸佛性：自無化有，自有化無，化化無窮，生生不息，這理論則可以講得通，但很少人有智慧達到這個水準。

人是自無化有，一切眾生亦復如是。修道呢？就是要自有化無，返本還原，回到本有的佛性，你說這有何用？那你做人又有何用？返回本有的佛性，就能早成佛道。佛性是長存的，就算一切眾生都死光了，可是佛性仍然永不磨滅。為什麼我要說這個？因為今天是地藏誕，地藏菩薩的願力催促我講些真實做人處事的根本道

理。也就是「自無化有，自有化無」。你若不相信，那為什麼米裏會生蟲？人在世上也好像蟲子一樣，只不過他的知覺性、靈性多一些；可是和佛比起來，就差得太遠囉！相形之下，就像人和蟲子相比是一樣的。

你要是懂了，就可以修行。修行要像秤一樣平衡，平平靜靜的，於自性裏一點波浪也沒有。你若真懂佛法，我可以與你說佛法，研究如何修道。若是沒有真懂，還在名利中搞問題，財、色、名、食、睡，什麼都放不下，那我如何與你說真佛法與修道呢？各位要猛省！猛省！

我們人要把因果認清楚了，不要錯因果。尤其我們到寺院裏頭來拜佛的人，不應該跑到廟裏頭來想找便宜，總怕自己吃了虧。甚至於到廟上來偷，偷這個飲食、偷財物、偷一切的一切，這將來一定會墮落三惡道的。

We must be clear about cause and effect and not make mistakes in cause and effect. When we come to the temple to bow to the Buddhas, we should not try to gain something for ourselves. We should not be afraid to take a loss. People who come to the temple to steal food, money, or other things will certainly fall into the three evil paths.

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

In the very beginning, the universe was nebulous and indistinguishable. When Heaven and Earth were created, there were no people and no living beings. You can't really say that there was a world or there wasn't a world. There was basically nothing at all. Later, during the phase of becoming, living beings came into being bit by bit. Ultimately, where did human beings come from? Some people say they evolved from apes. But what did the apes evolve from? If it was possible for apes to turn into people in the past, why can't they change into people now? Strange! Ignorant people who were trying to be different invented this unusual theory that people evolved from apes. Why don't they just say people evolved from mice, or from caterpillars? How do they know that mice didn't evolve from people?

Who is the original ancestor of all the flying, swimming, and roaming creatures and the plants--the birds in the sky, the fish, turtles, shrimp, crabs, and other creatures in the water, the people and other creatures endowed with blood and breath, and the flowers, grasses, trees, and all the plants? The Buddha-nature is.

There can be endless births and infinite transformations in the world, all because of the Buddha-nature. If the Buddha-nature did not exist, everything would cease to be. The Buddha-nature alone endures without perishing for thousands of ages, and exists eternally through myriads of generations, and so the Ten Dharma Realms are transformationally produced from it. The Ten Dharma Realms are not apart from a single thought. That single thought is the Buddha-nature--it's another name for the Buddha-nature. Thus, people are

evolved from the Buddha-nature, and animals come into being when people fall lower in the cycle of rebirth. The theory of the Ten Dharma Realms explains it very clearly.

Stupid people insist that apes were the ancestors of people. Islam has a story about pigs, and Hinduism says cows are gods. These are all partial views. They only know a little, but they don't realize the great functioning of the whole reality. And so they have deluded the world, writing books and preaching their doctrines, saying, "This is science. That is philosophy," classifying things into categories. Actually, they are just looking for something to do when there is nothing to do. Having nothing better to do after eating their fill, they go around confusing people.

Ultimately, how did people come into being? Let's look at how chickens came into being. Which

立功，譬如你建造廟宇，修補橋樑、道路，為所有的人來謀幸福，令所有的人都得到利益了，這叫立功。德，就是自己沒有虧心的事情，你做事情做得仰不愧於天，俯不愧於人，外不欺人，內不欺己。

Merit is created through deeds that benefit society, such as building temples and repairing bridges and roads. Virtue means having a good conscience and not being ashamed before Heaven or people because one has neither deceived others nor cheated oneself.

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

came first, the chicken or the egg? Without a chicken, there's no egg. Without an egg, there's no chicken. That's the "chicken question," which has no final answer. Regarding people, did the man or the woman exist first? If you say the man was first, a man is born from a woman's womb. If you say the woman was first, it takes a man for there to be a conception. Because it was so long ago, people have forgotten just how humans came into being.

The myriad phenomena fundamentally come from the Buddha-nature, coming into being and returning to nothingness, in an endless series of births and transformations, ever increasing in number like bugs born in rice, which is a case of something insentient producing something sentient. By the same principle, the Buddha-nature can transform nothing into something, producing all living beings and humankind.

The theory that humans evolved from apes is totally groundless. You can see that the people of different countries have different appearances--there are black, yellow, white,

and red-skinned people. What did they evolve from? You can talk about it this way and that, but you'll never find an answer. If we return to the Buddha-nature--which can transform nothing into something, and something into nothing, in endless births and transformations --this is a theory which can explain it, but few people have the wisdom to reach that level of understanding.

People came into being from nothingness, and all other living beings are that way, too. Cultivation is just turning existence into nothingness, returning to the origin, and going back to the inherent Buddha-nature. "What use is that?" you ask. Well, what use is your being a person? If you can return to your inherent Buddha-nature, you will quickly be able to accomplish the Buddha Way. The Buddha-nature exists eternally. Even if all living beings die, the Buddha-nature will never perish. Why am I talking about this? It's because today is the anniversary of Earth Treasury Bodhisattva, and his vows urge me to speak some truly fundamental principles about being a person and handling affairs, that is, about the

principle of "nothing turning into something, and something turning into nothing." If you don't believe that principle, then how do you explain bugs being born in rice? People in the world are also like bugs, except that they have a higher level of perceptive ability and a soul. But they are still a long way from the Buddha. Comparing people to the Buddha is just like comparing bugs to people.

If you understand this, then you will be able to cultivate. In cultivation, you must be as steady as a balance, calm and peaceful, with no waves in your own nature. If you truly understand Buddhism, then I can discuss the Buddhadharma with you, and together we can investigate how to cultivate. If you do not truly understand, and you are still involved in seeking name and gain, and you cannot put down wealth, sex, fame, food and sleep--you can't put anything down--then how can I tell you about the true Buddhadharma and cultivation of the Way? All of you should wake up and be alert!

佛的智慧和光明，就好像太陽普照大地似的。他是無微不照，沒有一個黑暗的地方他照不到的，所以好像如日之照。

The Buddha's wisdom and radiance are like the sun, because they shine upon the entire earth, lighting up even the remotest corners of darkness.

宣公上人 語錄 / By the Venerable Master Hua

禪——諸佛的母體

CHAN——The Essence of All Buddhas (3)

宣公上人 開示

A lecture by Venerable Master Hua

打破黑筒現本源

打

破黑漆筒，也就是開悟。因為本來有一念都是妄想，你參這個誰，也是妄想。用這個妄想，把其餘的妄想就都戰勝了。這是參，時時刻刻都是參這個話頭，不是出氣參，入氣不參；或者入氣參，出氣不參。不是的，你數呼吸氣沒有用的，變成兩個，頭上安頭。真正參禪的話，是一種入門的法，所以我們祖師出氣參，入氣都參；入氣參，出氣都參，應該不斷的，用這個

參，參這一念，隨這一念，永遠不斷的，接接連連的，永遠都不斷的。

會用功的人，這個「誰」字總是不能斷的，問一聲：「是誰？」再問一聲：「是誰？」把心意識都參沒有了，心也空了，身也空了，意也空了，識也空了。你打妄想，就是由第六意識生出來的，這第六意識叫你打妄想，叫你痛苦，叫你忍受不住，都是它作怪。你若能把心意識都打破了、參破了，不被它所轉

了，這是一個會用功的人。會用功的人，不要說你天天用功相應，就是很少的時間，你這一念相應了，就能開智慧，也就是所說的開悟。

所以古人說：

若人靜坐一須臾，
勝造恆沙七寶塔。

就一須臾的時候，你真能靜下來，「勝造恆沙七寶塔」，這一須臾的時間，或者一秒鐘的期間，這把你無量劫生死的罪都可以滅

了。

用功的人，時時刻刻常在定中，不會用功的人，時時刻刻常在妄中。定能生出智慧，妄就是增長愚癡。怎麼樣才能有定呢？就是要返妄歸真。可是我們人哪，都是跟著這個妄緣來跑，不願意回到定中來。因為這個就常常打妄想，不能歸真，這個真也變成妄了。你若不打那麼多妄想，時時能迴光返照，在自性上用功夫，就會歸真。我們現在打禪七，也就是要返妄歸真，反迷歸覺去妄存真。所以我們把一切一切都放下，在這兒跑香、坐香，行住坐臥不離這個，離了這個就是錯過。這個是什麼？就是提起一句話頭。

如是如是觀自在

我告訴你們，跑香你要會跑。不是說跑得快，就是跑香；也不是說跑得慢，就是跑香。要怎麼樣子？要很如法、很自在的。行的時

候，還是參「念佛是誰」。一開始只是走，走十五分鐘，或者二十分鐘的時候，才開始跑。只跑一圈或兩圈，最多三圈，就打站板了。跑得時間不能太久，太久，把人累得呵呵氣喘的，又不能用功。只跑一兩轉，或者最多三轉，覺得跑得稍微熱了，身上一熱就打站板。打站板，就停止，就開始坐，因為周身氣血都活起來，活起來再坐著。

坐，什麼時候都要孤炯炯的，像個金剛似的。你沒有任何人有我這樣子有力量的。坐禪就久坐，久坐就有禪。怎麼坐呢？坐要平心靜氣，像一座鐘似的，端然正坐，眼觀鼻，鼻觀口，口問心，時時刻刻都是要這樣子。坐那個地方，要四不靠：前不靠、後不靠、左不靠、右不靠。坐著最好能結雙跏趺座，雙跏趺座，就叫蓮花座。你能結雙跏趺坐，很容易入定，雙跏趺座又叫金剛座。有人說：「我雙跏

趺坐，我坐了那麼久，也沒有入定。」就因為你盡打妄想，沒有真正曉得用功，所以你沒有入定。最好的是雙跏趺坐，其次是單跏趺坐，左腿在右腿的上面，單跏趺坐。再坐，不相當了，你可以隨便坐。坐，常常如如不動，了了常明。你坐這兒，舌尖頂上顎，任督二脈在這裏交接，任督二脈通了，氣血也通了，這時候覺得很自在，口裏有口水，把它吞到肚子裏去。時時這樣吞，好像用甘露來滋潤菩提苗一樣的，給它灌水。坐坐，身上會有一股暖氣，很熱的，在這階段裏頭，開始生出一種作用，第一個階段就是熱，熱先從肚子裏熱，以後熱到周身上去，然後再回來，這麼熱幾次，這叫熱的階段。熱了以後，經過一個相當的時間，也就是在這化學工廠裏來化驗，化驗得差不多，接著就到頂位了。覺得頭上好像有一點什麼，又好像沒有，你說有，你也看不見，

也摸不著，只是有這個感覺在頭上，總是覺得有一點不可思議的境界，這叫頂位。頂位以後，就覺得很忍不住，忍不住還要忍，這叫忍位了。在忍的階段，很不容易忍過去，這時覺得頭上很不舒服的，好像有什麼東西，要把頭鑽出個窟窿似的。這時候又忍，久而久之，這個窟窿鑽透了，跑出去了，跑出頭上面，出窟窿外邊去了，就好像小鳥從鳥籠子出去一樣，高興得不得了，這才是世界第一個忍。所以叫世第一，在世界的第一個大丈夫，第一個大豪傑，沒有人可比的，所以叫世第一位。



Smash the Black Barrel and Reveal the Source

Smashing the black lacquer barrel refers to enlightenment. Although the thought of investigating “who” is also a false thought, this one false thought is used to defeat all the other false thoughts. Investigation should be done in every moment; it is not that you investigate on the out-breath, and then don't investigate on the in-breath; or that you investigate on the in-breath and then not on the out-breath. No, counting your breaths is of no use because it creates a duality. It adds a head on top of a head — it is superficial. The true and proper method for investigating chan meditation is the method for entering deeply. Thus, our patriarchs investigated their meditation topic breathing in as well as breathing out; their one thought of investigation continued on forever without interruption.

Those who truly know how to work do not lose track of the topic “who?” Little by little they inquire into “who” until mind, intellect, and consciousness all vanish. The mind becomes empty; the body is also empty; the intellect is empty, and the consciousness is empty. When you strike up false thoughts, it is the sixth consciousness that they come from. The sixth consciousness causes you to strike up false thought, causes you to register

pain, and causes you to be unable to bear any more. All of those are distortions of the sixth consciousness. If you are able to smash the mind, intellect and consciousness — if you investigate until you break through them, so that you can't be turned by such thoughts — then you are one who truly knows how to work. Not to mention gaining responses every day in your application of effort, if you gain a response for even the space of a thought, you can open your wisdom, which is another way of saying you can become enlightened.

There's an old proverb that goes, *If someone sits in meditation for an instant, Then that is better than building pagodas made of the seven jewels in number like the Ganges' sands.*

If you can genuinely enter samadhi—stay tranquil—or an instant, for just a moment in time, then that in itself can eradicate infinite kalpas of offenses that bind us to birth and death.

Those who know how to practice are always in samadhi, while those who don't are constantly in the midst of falseness. Within samadhi, one produces wisdom, while within falseness one's stupidity increases. How can one obtain samadhi? One must return the false to the true. We, however, are ever eager to pursue false conditions and

unwilling to return to a state of samadhi. That's why we constantly indulge in discursive thoughts and cannot return to the truth. As a result, the truth becomes false. If you didn't have so many discursive thoughts, but instead reflected within at all times and worked on your own nature, you would be able to return to the truth. Our Chan session is also for the purpose of turning the false back into the truth, getting rid of the false and keeping the truth. That's why we have set everything aside to come here to walk and sit. Walking, standing, sitting, or lying down, we must not be apart from "this." To separate from this is a mistake. "This" is just the meditation topic, which we must always bring to mind.

So It Is, So It Is, Contemplate at Ease

I will explain to you about the period of walking. If you know how to walk, you won't race. That is not walking. Nor is that to say that a slow pace is walking. How should you do it? You should be very orderly and yet at ease. During the walks you should still be investigating "Who is mindful of the Buddha?" We first walk for about fifteen to twenty minutes, and then run. The runs should be once or twice around the hall--three times at most—and then the signal to stop should be given. The runs cannot last too long. If the runs last too

long, people get tired and winded, and then they won't be able to apply their effort. Just run for one or two laps, three at most. Run until you feel that people are just beginning to get warm. As soon as the body heat rises, hit the fish to stop the run. Then start the sitting period. Once the circulation of blood and qi (energy) has come alive, the sit should begin.

While sitting, you must be solid and strong like vajra, so that the strength of your sitting is equal to the best. You have to sit for a long time, and then you will attain Dhyana. What is the method for sitting? In sitting, your mind should be calm, and your breath tranquil. Sit upright like a great bell, your eyes contemplating your nose, your nose contemplating your mouth, and your mouth contemplating the mind at all times. Don't lean to the front, back, left or right. If you can sit in full lotus posture, the vajra posture, that's the very best. It's very easy to enter samadhi when you are in full lotus. "I've sat in full lotus for a long time, but I haven't entered samadhi," someone says. That's because you keep having discursive thoughts and you don't really know how to practice properly. Full lotus is the best posture, and half lotus (with your left foot over your right thigh) is the second best. If you cannot bear that, then you can sit however you like. When sitting, you should be in a state of unmoving suchness and constant clarity. Curl the tip of

your tongue upwards so it touches the roof of your mouth, thus connecting the ren and du energy channels. Once these channels connect, your blood and energy will circulate well and you will feel very comfortable. If you have saliva, you can swallow it down. Your saliva is like sweet dew nourishing your Bodhi sprouts.

After sitting for a while, you will begin to feel a warmth. It begins in your belly, spreads throughout your body, and then returns. The repeated experience of warmth is known as the Level of Heat. After a period of time, in which you experience further changes in your body's "chemical factory," you reach the Level of Summit. There will be a sensation on the crown of your head, which seems to be there and yet not there. It is invisible and intangible, just a feeling, but it seems to be kind of an inconceivable state. After the Level of Summit comes the Level of Patience. During this stage, the sensation on your head becomes very hard to bear, and yet you must bear it. It feels as if a hole were being drilled into your skull. If you can endure the discomfort, then after a while the hole will be drilled all the way through, and you will be able to go out the top of your head, like a bird happily flying out from its cage. This is the Level of Being Foremost in the World. You are the number one hero, unsurpassed in the world.

改變命運 多做功德

To Change Your Fate, Do Many Meritorious Deeds

宣公上人 開示 / By the Venerable Master Hua

在世界上有很多問題，你認為是好的，可是在這裏頭也會有不好的事情發生；現在你認為是很快樂，將來可能會受痛苦。要想避開這些煩惱，莫如守中道，中道既不太過，也沒有不及；沒有煩惱，沒有快樂。

如果懂得這個道理，無論做什麼事情，不要太過，不要迷惑，不要顛倒。你要認清楚，黑的是黑，白的是白；善的是善，惡的是惡，把它分析得明明白了，就不會做善惡夾雜的事。

我們一生所遭所遇都是往昔業力所造成的，現在要改變我們的命運，必須多做功德事。所謂「君子有造命之學」，命由我立，福自己求。「禍福無門，惟人自召。」就是這個道理。

學佛法的人，一定要對因果報應認識清楚，不可以隨便造惡業、種惡因，更不可以錯因果，要十分謹慎。否則等到受果報時，則悔之晚矣！

In the world, there are many things which you might think are good, but there are also bad things which occur within them. You might think you're very happy right now, but in the future you may experience pain and grief. If you want to avoid these afflictions, you should simply hold to the Middle Way. Holding to the Middle Way means neither going too far nor coming up short. Afflictions are gone, and so is happiness.

If you understand this principle, then no matter what you do, you shouldn't go overboard, become confused, or be turned upside-down. You should clearly recognize black as black, white as white, good as good, and bad as bad. If you can distinguish them clearly, you won't do things that are a mixture of good and evil.

Everything that happens to us in this life comes from the karma that we created in past lives. If we want to change our fate, we must perform many meritorious deeds. It is said, "A superior person knows how to determine his own fate. One can establish one's own destiny and seek one's own blessings. Calamities and blessings do not come on their own; people themselves bring them about." This is the same principle.

Students of the Buddhadharma must clearly recognize causes, effects, retributions, and responses. Don't carelessly create evil karma or plant evil causes. Don't make mistakes in cause and effect. Be extremely cautious, or you'll be sorry when you undergo the retribution.



金聖寺

十一、十二月份法會活動表2016年 GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十一月份活動 Buddhist Events in November, 2016		
11 / 13 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
11/ 20~27 (8:15am ~ 4:30pm)		梁皇寶懺法會 The Jeweled Repentance of Emperor Liang
週日 (Sunday)	11 / 6	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	11 / 13	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	11 / 20	八關齋戒 6:30AM Transmission of the Eight-fold Precepts
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

十二月份活動 Buddhist Events in December, 2016	日期 Date	地點
楞嚴經講座 Lecture on the Shurangama Sutra	12/4,18 週日 9AM ~ 10:50AM	金聖寺 (GSM)
阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday	12/15 週四 8:30AM ~ 10AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	12/ 25 週日 8:15AM ~ 4:00PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於12 月8 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Dec. 8,	12 / 11 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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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 20 日(星期日) 至 27 日(星期日) 舉行梁皇寶懺法會

(每天從早上八時十五分 至下午四時三十分)

虔禮梁皇寶懺，懺悔業障，普利冥陽，離苦得樂。

法會期間，並可設消災延壽及超薦牌位。

八關齋戒：11月20日(星期日)早上六時三十分

Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 20 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 20 to 27, 2016 (8:15 am—4:30 pm everyday)

The faithful can thus repent their karmic obstacles, benefit the living and
the underworld, So that they leave suffering and attain bliss.

Setting up Plaques for Lengthening Life and for the Rebirth is available.