



矽谷梵音

Pure Sound From Silicon Valley

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我們學佛的人，所以不能與道相應的，就因為疑心太多了。

The reason we haven't obtained a response in our practice of Buddhism is that we have too many doubts.

宣公上人 語錄 / By the Venerable Master Hua



金聖寺一角/ The scene at GSM

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.

我向你們化大緣

I'm Soliciting A Big Donation from You

◎宣公上人 開示

A Dharma Talk by the Venerable Master Hua

你

們皈依我的人，今天我要向你們下一道命令。什麼命令？要布施！我要向你們化緣。有人說：「師父，這麼多年來，你也沒有向我們化過緣，今天向我們化緣，一定要化一個大緣囉！」

不錯！小緣我不化，化小緣有什麼意思？三、五百萬是沒有什麼大用的。在這個世上，錢只是花花綠綠的鈔票，儘管拿來金子、銀子，也不能吃，死也不能帶去，都是沒有什麼大用。

那麼我向你們化的是什麼緣呢？就是化你們所有人的脾氣，所有人的無明、煩

惱、瞋恚。這一切都要捨給我，因為我是一個「辣椒」師父，這些東西我都不嫌多，越多越好！全部施捨給我之後，待我用無明爐，慢慢用無明火鍛煉，把這些東西都煉成真金、鑽石，將來大家共成佛道。所以諸位不捨也要捨，不布施也要布施。誰是我的真徒弟，誰就要把你的脾氣、無明、煩惱、妒忌、障礙，統統捨給我。

我是收拾垃圾的人，你們把這些東西都一齊丟到垃圾桶裏去，好不好？然後，我們進一步把這個世界淨化，將世間的戾氣熔化，使

災難化為無形，使困惱轉為吉祥。這是我今天要說的話。

我說這些，不是說笑，你們聽起來好像笑話，但我所講的全是真實不虛。我的確要向你們化緣，你們誰捨不得，就不是我的弟子；誰捨得，就是我的真徒弟。不捨也要捨，不讓也要讓，不忍也要忍，知道嗎？這是決定法，不是不定法，不要馬虎，敷衍了事。誰也不准存有嫉妒障礙，只准盡力去幫助他人修道。這是今天要向你們說的話，說多了，你們會被辣得透不過氣來，所以今天就辣這麼多好了！

Today I'm issuing an order to those of you who have taken refuge with me. It's an order to donate! I'm soliciting donations from you. Someone is saying, "Teacher, in all these years you've never asked for donations from us. Now you must be asking for a big donation!" That's right! I don't want small donations. What use are they? Even three million or five million aren't of much use. Money is nothing but colorful paper bills. Even if you gave me gold or silver, I wouldn't be able to eat it or take it along when I die. These things are all useless.

What donation am I soliciting from you then? I'm asking for your bad temper, your ignorance, your afflictions, and your anger. Hand them all over to me! I'm a "hot pepper"

teacher, and I can never have enough of these things. If you give them all to me, I'll put them in the furnace of ignorance and smelt them with the fire of ignorance. I'll smelt them into pure gold and diamonds, and then we'll all become Buddhas together! You have to give them up even if you can't bear to let go. If you want to be a true disciple, you've got to give me all of your bad temper, ignorance, afflictions, jealousy, and obstructiveness.

I'm a garbage collector. Why don't we dump all that stuff into the trash? Then, let's go one step further to purify the world. Let's dispel the violence and calamities, and transform afflictions into auspiciousness. This is what I wanted to talk to you about today. I'm not joking. It may sound like a joke to you, but

what I've said is completely true.

I do want to solicit this donation from all of you. Those who can give it are my true disciples, and those who cannot aren't my disciples. We should give what we don't want to give, yield what we cannot bear to yield, and endure what we find unendurable. Understand? This is fixed dharma. Don't be sloppy and casual. No one is allowed to be jealous or obstructive of others. We should all help one another to cultivate. This is what I want to tell you today. If I say too much, I'm afraid it will be too "hot and spicy" and you won't be able to breathe. I've given you enough spice for today!

只要你有個真心，有個誠心，你不上香，
那菩薩也一樣來護持你。

If you are truly sincere, the Bodhisattvas will protect you even if you don't offer incense.

宣公上人 語錄 / By the Venerable Master Hua

禪—諸佛的母體

CHAN—The Essence of All Buddhas (7)

◎ 宣公上人 開示
A lecture by Venerable Master Hua

本地風光原如此

你要知道在這個世界上，我們一呼一吸，一舉一動，一言一行，一思一想，都和整個世界、空間、時間有連帶的關係。世界宇宙在這個虛空裏邊，這個善氣、惡氣、清淨的氣和污濁的氣，都和我們通著。如果你想要真正清淨，返本還原，見到你本來面目，你一定要放下身心看破一切，在這個大冶洪爐裏經過一番鍛鍊，你才能清者清，濁者濁。你思想和你的呼吸都變成清淨，沒有染污，你的智慧就會現出來；你有染污，清淨不具足，愚癡就充滿了。所以我們在禪堂裏跑跑坐坐，

就好像澄清渾水似的。把它澄清，一點微塵都沒有，微塵都落到底下去了，上邊變清淨的水；你能再把底下那個塵土拿走了，就永遠現出你的清淨法身。怎麼樣拿走這個塵土呢？就要你明心見性，返本還原，就路回家，再見本地的風光，原來如此，那你混濁的塵埃就都撥掉了。

修行要內也清淨，外也清淨；內清淨是不打糊塗妄想，外清淨就是不做糊塗的事情。內要修內聖，外要修外王。內聖就是「栽培心上地，涵養性中天」；外王就是「諸惡不作，眾善奉

行」，利益一切眾生。所以你要藉著外功，成就內果，在外邊要立功，在裏邊要存德。立功就是去利益一切眾生，可是利益眾生，你不要有一個利益眾生的想，要行所無事，不要有所執著；你若有所執著，那就是著相了。要立一切功，利益一切人，這都是我們，本分內的事情，我就應該這樣做。不要存一個利益眾生的想，做了之後，沒有這種的執著。外利人，內利己，就是參禪打坐。你坐一分鐘，就有一分鐘的受用，有一分鐘的好處。什麼好處呢？你能靜坐，淨極光通達，坐得內無

身心，外無世界。可是你在靜坐的時候，有這種境界，出靜的時候，這種境界，還要繼續存在，這叫動靜一如。也就是說你在靜坐的時候，也沒有妄想；在動的時候，也沒有妄想，動就是靜，靜就是動，動靜沒有兩樣。你功夫到這樣的時候，這就是在定中，這就是常常在三昧裏頭，也就是說：

時時常在定，
無有不定時。

一舉一動，都是在定中，一言一行，行住坐臥，都在定裏頭。

眼觀形色內無有，
耳聽塵事心不知。
這都是在定中的一種境界。怎麼樣能這樣子？就是要參禪打坐，時間久了就會這樣子。

你若真是用功用好了，用得相應，餓也不知道餓，渴也不知道渴，冷也不知道冷，熱也不知道熱了，什麼也不知道了。你能到什麼也不知道，這個程度上，你什

麼都知道，什麼都能明白了。我們無論做什麼事情，若做到那個極點、做到極處極處，就會有一種變化了。也就是，靜極就動，動極就靜，你動到極點就生出靜來，靜到極點又生出動來。譬如白天和晚間，白天就是動，晚間就是靜；黑到極處，又天光了；天光到極處，又天黑了，這一日一夜也是一動一靜。你若會用功，用得動不礙靜，靜不礙動；動中有靜，靜中有動。你會用功，這裏邊真空就有妙有，妙有又生出真空來了。

我們這參禪的期間，一定要把本份的事情弄清楚了，不要來的時候，糊裏糊塗來的，等到將來死的時候，也不知道怎麼死的，那就太沒有意思了。我們一定要知道怎麼樣生的，將來我們怎麼樣死法，我們死是不是自由自在的？我們要修得來去自由，那是真正的自由，我願意來，我就來；我

願意去，我就去，來也沒有煩惱，去也沒有憂愁。我願意去，隨時把腿子盤起來，我要往生西方極樂世界，大家可以隨便談一談，告個假，這就走了。能這樣子，這叫生死真有把握了。要怎麼樣才能這樣子呢？就要「若要人不死，須下死功夫。」你若想了生脫死，就要用一點真正不怕死的功夫。所以不要怕痛，不要怕難，不要怕苦，什麼也不怕，這才行的。

禪這一法，是諸佛的母體，十方諸佛都是從禪定產生出來的。你如果沒有禪定的功夫，是不可以開悟的，是不可以成佛的。所以我們這個無宗無派，我們也不是臨濟宗，也不是曹洞宗，也不是雲門，也不是法眼，也不是鴻仰。我們這是整個的，好像這個桌子是全體大用的，不是單單這麼一個角落的，所以我們所行所作，很自然的，沒有一點造作。

(全文完)

So This Is What Our Original Home Is Like!

Every breath we take, every move we make, every word, every action, every thought, every reflection affects the time and space in the universe. Conversely, the vibrations of good, bad, pure, and turbid energy in the universe affect us as well. If we really want to return to the purity of our original source and discover our true identity, we must break all attachments to body and mind, and see through everything. We must undergo a period of smelting in the blazing furnace before the pure elements can be separated from the dross. Wisdom will appear once our thinking and our breathing are both purified. As long as defilement remains, and the purity is not total, then we are still full of stupidity. When we sit and walk in the Chan hall, we are letting the silt and mud settle to the bottom, so that the water of our mind becomes clear and sparkling. Then if we can remove the sediment on the bottom, our pure Dharma body becomes eternally manifest. Removing the sediment means we come to understand our mind and see our nature. We return to the source, and take the road home to discover what our original home is like.

In cultivation, we should purify ourselves internally and externally. Internal purity refers to not having confused thoughts. External purity means not acting in confused ways. Internally we want to be like sages by cultivating the mind and nature, and externally we want to be like kings by avoiding evil, practicing good deeds, and benefiting all living beings. By means of external merit, we achieve our fruition within. Externally we create merit, and internally we amass virtue. Creating merit means benefiting all beings. When we help others, we should not become attached to the thought that we are helping them. We should do it as if nothing were happening. As soon as there is attachment, then we lend reality to appearances. We create merit and benefit beings because it is what we should be doing anyway; it is our duty to help them. Don't harbor thoughts of having benefited beings so that after you do it all kinds of attachments remain.

Externally benefiting others and internally benefiting oneself is what Chan meditation is all about. There is usefulness and advantage gained every minute that you sit. What are the advantages? When you sit to the point of total stillness, the light will penetrate and you will

feel as if there is no body, mind, or world. If you can remain in this state even when you are not sitting, so that when you come out of sitting the experience continues, then that is called movement and stillness becoming one and the same. Another way of putting it is that when you are sitting you don't have any discursive thoughts and when you move about you still don't have any discursive thoughts. Movement is stillness and stillness is movement; they are non-dual. When you have this kind of skill, you will constantly be in samadhi.

*At all times you are in samadhi;
There is no time when you are not.*

Every gesture, every movement comes forth from samadhi; every word, every action — walking, standing, sitting, or lying down — is done in a state of samadhi.

The eyes see forms, but inside there is nothing.

The ears hear sounds, but the mind does not know.

To attain this state of samadhi, you have to investigate Chan and sit in meditation. After you have done so for a sufficient length of time, you can be this way.

If you really practice well to the point of gaining some response, then you won't know when you are hungry, thirsty, cold, or hot—you won't know anything at all. If you can reach that level of not knowing anything at all, then you will know everything. When we do something, if we can do it thoroughly—to the ultimate point—then a change will occur. When you move to the ultimate extent, stillness manifests.

Stillness to the ultimate extent will bring about movement. For example, daytime is movement and nighttime is stillness. When stillness reaches an extreme, when the sky grows dark and when that darkness reaches its limit, dawn breaks. When the light of day reaches its extreme, night descends. One day and one night are also one movement and one stillness. If you know how to practice, you can develop your skill to the point that movement does not

obstruct stillness, and stillness does not hinder movement—so that within movement there is stillness, and within stillness there is movement. If you know how to apply your skill, then you will find that within true emptiness there is wonderful existence, and from within wonderful existence, true emptiness arises.

We should resolve to meditate until we figure out what we are all about. We were born in a confused way, and life would be meaningless if we also have to die in confusion. We need to find out how we were born and how we will die. Can we be free and independent when we die? The goal of our practice is to attain freedom over birth and death, which is true freedom—the ability to come and go whenever we want, without afflictions or worries. If we wish to go to the Western Land of Ultimate Bliss, we can simply get into full lotus posture, bid

farewell to everyone, and go. That's true freedom over birth and death. In order to escape death. One must have death-defying skill. To gain freedom from birth and death, you must practice without fear of death. You must not be afraid of pain, difficulty, suffering, or anything else.

Chan is the essence of all Buddhas. The Buddhas of the ten directions were born from Chan samadhi. If you lack skill in Chan samadhi, you cannot become enlightened or attain Buddhahood. We do not belong to any sect—we are not of the Linzi, Caodong, Yunmen, Fayán, or Weiyang sects. We encompass the entire substance. For example, if this table represents the vast functioning of the entire substance, then we are like the whole table, not just one corner. That's why we do everything very naturally, without putting on airs.

(The End)

什麼是你的寶啊？就是你自己本有的如來藏性。

你若是要恢復你的如來藏性，首先就要保持你的精、氣、神。

What are your treasures? They are your very own Treasury of the Tathagata.

If you want to regain your Treasury of the Tathagata, you first have to protect your essence, energy, and spirit.

宣公上人 語錄 / By the Venerable Master Hua

春節同慶

The Spring Festival

金

聖寺春節期間除了舉行千佛懺法會，祈願大家在新的一年平安快樂，吉祥如意外，還邀請了長青學佛班的長輩們回來過年。

二月五日一早到廟上見到久未見面的長輩，心裡充滿著溫馨與親切，他們是來參加春節拜年活動的。在法師帶領大家誦經持咒與致歡迎詞之後，首先由吳寶珠老

師和她的女兒Grace表演了自編的拜年相聲，引起了長輩們的陣陣掌聲。接著佛學班的學生們，穿着傳統的衣服，獻上了舞獅和扇子舞，引來了長輩們的陣陣笑聲，小佛堂裏面充滿了歡樂的氣氛。

之後是一個簡短的座談會，長輩有機會分享他們學佛的經驗。長輩們都精於念

佛，在長青班學習了很多的佛法，都把學到的融入自己的日常生活。在座談會上，長輩們分享了很多自己的感受：比如，長輩們碰到不開心的事情就念佛，碰到開心的事情也念佛，有的長輩每天都念一萬聲佛號；碰到什麼問題，都是用學到的佛法去解決，這讓年輕人們感到由衷地敬佩。





During the Spring Festival, Gold Sage Monastery held the one thousand Buddha repentance. This brings everyone in the new year safe, happy and auspicious. In addition, the monastery invited about 15 elders to celebrate New Year.

On February 5, when I met the elders who are not seen for a long time, my heart is full of warmth and kindness. They came to participate the Spring Festival event. After Dharma masters

led the chanting and welcome speech, the teacher Wu and her daughter Grace performed a series of self-made comic dialogue. This attracted the elders bursts of applause. The students from Sunday school, wearing traditional clothes, presented the lion dance and fan dance. This attracted the elders bursts of laughter. The small hall is full of joy atmosphere.

In the following symposium, the elders have the opportunity to share their experience of learning Dharma. Elders are skilled in reciting Buddha's name. The elders have learned a lot of Dharma and integrated those into their daily life. At the symposium, the elders shared their own experience, e.g., when the elders encounter unhappy things, they recite the Buddha's name; when they meet with happy things, they recite the Buddha's name; some elders recite Buddha's name for 10k times; Whenever they meet any difficulty, they applied the Dharma to solve those problems. This makes young people feel sincerely admire.

教育問答

Question And Answers On Education

一九九四年三月五日於萬佛聖城答柏克萊大學學生摘錄

Venerable Master Hua Answers the Questions of UC Berkeley Students on March 5, 1994 at the CTTB

問

：我想問上人的問題就是兩個字：「惰性」。我覺得我很懶惰，我也發覺很多朋友有同樣的毛病。我常常勸他們要讀書，也常跟自己這麼講，但總覺得時間浪費不少。在我勸他們的同時，我也很矛盾，因為如果我勸不了自己的話，怎麼勸我的朋友呢？

上人：就是勤力讀書嘛！你既然懶惰就要用一個對治的方法。這沒有一個咒可以念、叫你不懶惰。你要自己提起志氣來，「有志者事竟成」。不要說懶惰，人有志氣，什麼都可以達到的。「志在聖賢，則為聖賢；志在英雄豪傑，則為英雄豪傑。」就因為沒有志氣，才委靡不振。若有志氣，為什麼懶惰？這是自己做主嘛！你自己任性，怠惰自甘，當然就懶惰了，沒有上進心。要有上進心，就好了。

Q

：My question is about laziness. I think I am very lazy. Many of my friends have the same problem. I frequently encourage them to study, and I tell myself the same thing. Even so, I feel I've wasted a lot of time. When I urge them, I feel I'm in a dilemma, because if I fail to practice personally, how will others listen to me?

Ven. Master: Just study vigorously! Since you are lazy, you should find a way to counteract your laziness. There is no mantra that you can recite to make you less lazy. You have to be resolute and determined. "Where there is a will, there is a way." Don't give the excuse of being lazy. If you are determined, you can succeed at anything. "If you aim to be like the sages and worthy ones, you can become a sage and a worthy one. If you aspire to be a hero or great person, you can become a hero or great person." A person is despondent only when he lacks determination. If he were determined, how could he be lazy? Each person must take charge of himself! If you insist on being lazy, of course, you will be lazy, because you have no wish to make progress. If you want to make progress, then everything will be okay.



金聖寺

三、四月份法會活動表2017年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

三月份活動 Buddhist Events in March, 2017

3 / 5, 19 (8:00AM ~8:50AM)	楞嚴咒法會 The Shurangama Mantra Recitation		
週日 (Sunday)	3/1~5	華嚴法會 每日下午一時開始，週六早上 8:15分開始 Avatamsaka Sutra Recitation Sat.— 8:15AM ~afternoon ,Weekday—1pm	
	3/5, 19	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra	
	3/26	懷少節 (8:30AM~2:00PM) The Cherishing Youth Day	
週四	3/16	慶祝觀音菩薩聖誕法會 (8:30AM 開始) Celebration of Gwan Yin Bodhisattva's Birthday	
每日1 pm		大悲懺法會 Great Compassion Repentance	

慶祝觀音菩薩聖誕法會

Celebration of Gwan Yin Bodhisattva's Birthday

金聖寺將安排巴士前往聖城參加法會，請於3月9日以前報名

Gold Sage Monastery will arrange bus tour for same-day travel.

Please sign up before March 9.

3/ 12 週日

萬佛聖城
(CTTB)

四月份活動 Buddhist Events in April, 2017

日期 Date	地 點
4/2,23 週日 9:00AM~ 10:50AM	金聖寺 (GSM)
4/9 週日 8:15AM~4:00PM	
4/16 週日 8:15AM~ afternoon	
4/29 週六 8:30AM~ 10:20AM 5/3 週三 (正日)	
每日 (Everyday) 1 pm	

慶祝釋迦牟尼佛聖誕法會 (浴佛節)

Celebration of Shakyamuni Buddha's Birthday

金聖寺將安排巴士前往聖城參加法會，請於4月27日以前報名。

GSM will arrange bus tour for same-day travel. Please sign up before April 27.

4/30
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://drbagsm.org>

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懷少節

The Cherishing Youth Day

——三月二十六日星期日/On Sunday, March 26, 2017——

金聖寺與金山聖寺將於三月二十六日（星期日），早上八時三十分至下午二時，在金聖寺舉行一年一度的懷少節。

邀請小朋友們共度歡樂的一天。主辦單位除了舉行各種的文藝表演，有趣的遊戲活動，豐富的獎品外，更準備了各式各樣的攤位，免費招待大家共度佳節。

這個令人期待的日子，歡迎邀請你的好朋友一起來參加！

Gold Sage Monastery and Gold Mountain Monastery will hold the Cherishing Youth Day on March 26, 2017 from 8:30 am to 2 pm at Gold Sage Monastery.

We welcome all children to come this festive occasion. There will be performances, fun games, and great prizes! There will be different stands with FREE food! This is a free festival for everyone to enjoy!

We hope everyone will come. Please invite your friends Come and join us!