



矽谷梵音

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真正的快樂，是無求的，到無求處便無憂。

True happiness comes when you seek nothing.
When you seek nothing, you have no worries.

—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.

不愛財色智慧現

Wisdom Appears Once Attachment to Wealth and Beauty Disappears

宣公上人 開示 / By Venerable Master Hua

這

個「錢」字是：

二戈爭金殺氣高，

人人因它犯嘮叨；

能會用者超三界，

不會用者墮陰曹。

古人造「錢」字，造得非常有意義，左邊一個「金」字，「金」字上面是一個「人」字，「人」字底下三橫一豎，又有二點。二點是金塊，三橫大約是三個人，一豎表示一心在爭，所以，一豎在中間，左邊是一個金塊，右邊也是一個金塊子，人在上面爭。用甚麼爭？用戈矛，「錢」字是二個「戈」和「金」合在一起為「錢」字，所以中國古人造字，是很有意思的。

二個「戈」字就是二個刀槍，用刀槍爭金塊子。美金是金塊子，英鎊是金塊子，所以說二戈爭金殺氣高，你想把我殺，我也想你殺了，好得金塊子。所以互相你一刀我一槍，你放一個原子彈，他就來個氫氣彈、毒瓦斯，看你怎樣活著。那時你得到金塊子，用不了，搶到石油也沒有用了。

「殺氣高」，就是殺氣衝天。「人人因它犯嘮叨」，人人因為這個，起了很多麻煩，都是為這個。吃不下飯，跳樓死了，也都是為這個。買馬票一下子輸了幾千億，弄得你死我活，都是為爭金塊子。

「能會用者超三界」：你若會用錢，會成佛的。「不會用者墮陰曹」：不會用錢的人，去造罪業，造到地獄去了。看有多危險！錢究竟有甚麼好處？

可是人就這麼糊塗，一個財、一個色，把世界的人，支配得糊糊塗塗的，智慧都沒有了。你如不愛財，不愛色，本有的智慧就現前。

又不要名，不要總想自己爭第一，自己出風頭，人人都知道我，如何打知名度。

不要名、色、錢財，但放不下吃的。不貪財、色、名了，但吃東西時貪好味道；菜一來，眼睛睜得比牛眼還大，為了細細看這個是否合

我的口味。合我的口味就多夾一點，左一塊右一塊總覺得不夠；要是不合口味，嚐一點點，再也不要吃。吃東西時這麼有智慧，可是聽法就沒有智慧，吃東西知道甚麼是好，甚麼不好。能把吃東西放下了，但是對於睡覺，少睡一分鐘都不行；如果少睡，就不起來上班，也不起來做早課。做早晚課時，在打瞌睡，或拜一拜佛，就倒下去睡著了，或站著念佛也是入了定，連步也不知怎麼邁。人就是這麼糊裡糊塗一輩子，就嗚呼哀哉了，也不知將來又怎樣？現在這個世界很不堪設想，人人生命都在不可思議的時候，你想像不到，不知哪個國家，把化學武器放出，就可毀滅全世界，人人同歸於盡。這不是恐嚇你們，真有這麼危險。因為這個，所以我們要溯本窮源，這起源於「爭」，人人應讓而不爭。這個責任，在每個國家的元

首，要每個國家元首能修德行仁，教化百姓，受五戒修十善。如果每個國家元首，不知修德行仁，如英國皇太子信佛，但皇家卻規定，皇太子在受國王座時，無論如何也不准他結雙跏趺座。你看連信佛都違背國家法令。如果每個國家元首都信佛，國家就沒有戰爭；國家元首不信佛，迷到錢上，變成財迷，國家就有戰爭。所以國家元首要負責任。其次是宗教領袖要負責任，為甚麼身為宗教領袖，不能以身作則，做個好榜樣？還這麼貪財、貪色、貪名、貪食、貪睡，所以宗教領袖要負責。再其次是大學教授，不應把大學學生教成男女亂七八糟，不要命似地吃避孕藥，大學教授為了賺錢，把學生慣得不守規矩。所謂「養不教，父之過」，做父母為甚麼不教子女，而讓他自由發展？好像美國

殺人、放火、販毒等等不法行為，皆因作父母的不教導子女守規矩，於是世界人人不守法令，不守規矩。人人以破五戒，殺、盜、淫、妄、酒為生，把世界弄壞了，形成教育破產。父母教育沒做好，教授的教育沒做好，宗教人士的教育沒有好，國家不把教育弄好。因為這個世界亂七八糟，所以宗教人士要負責任整頓教育。各個宗教要合作，不要像過去，「入則主之，出則奴之」，「入主出奴」；天主教的說天主教好，基督教的說基督教好，佛教說佛教好。其實「好」不是由自己說的，要人家讚歎，人家認識才算好。比如說佛成佛，證佛果，是大家公認成佛的；不是自己覺得自己無量無邊，就是無量無邊了；不是自己認為成佛了，就是成佛了。

There is a verse which describes the character qian (錢) for "money" in Chinese:

*Two spears fighting over gold:
the killing energy runs high.
Everyone is obsessed with money.
Those who know how to use it
can transcend the Three Realms.
Those who don't fall into the
underworld.*

The way the ancients designed the Chinese character for "money" is very interesting. On the left side is the character for "gold." The character for "gold" has a "person" on top and three horizontal lines, a vertical line, and two dots below. The two dots represent gold nuggets, and the three horizontal lines are probably three people. The vertical line symbolizes the single-minded focus on fighting. And so there is a central vertical line, a gold nugget on either side, and people on top fighting over it all. What do they fight with? They use spears. So the character for "money" consists of a "gold" character and two copies of the "spear" character. So there is a lot of meaning behind the way the ancients designed Chinese characters.

The two spears are fighting over the gold nuggets, which could also be in the form of U.S. dollars or pounds sterling. So the verse says: "Two spears fighting

over gold: the killing energy runs high." You want to kill me, and I want to kill you, because we're after the gold. So you take your knife, and I take my spear; you set off an atomic bomb, and someone else sets off a hydrogen bomb or uses poison gas, and waits to see if you survive. When that happens your gold nuggets are of no help, nor is the oil that you've seized. The energy of killing rises to the heavens.

"Everyone is obsessed with money." Money brings a lot of trouble. People lose their appetite, or commit suicide by jumping off buildings, all because of money. They place their bets at the horse races and lose several billion, almost losing their very life, all because of their greed for gold.

"Those who know how to use it can transcend the Three Realms." If you know how to use money, you can become a Buddha. "Those who don't fall into the underworld." If you don't know how to use money right, you use it to create offenses until you fall into the hells. How dangerous that is! What advantages are there to money? Everyone is so confused. Wealth and sex have confused the people of the world so deeply that they have lost their wisdom. If you do not crave wealth and sex, your inherent wisdom will

reveal itself. You should not crave fame, either. Don't always strive to be number one. Don't try to get in the spotlight and make yourself known to everyone.

Perhaps you don't want fame, sex, or money, but you can't put down your attachment to food. You aren't greedy for wealth, sex, or a good reputation, but you're greedy for good flavors. When the food is served, your eyes open wider than a cow's, because you want to take a good look to see if it's the kind you like. If it is, you take more--one serving after another, never getting enough. If it's not, you taste a little bit and push it aside. You are clever when it comes to eating, but not so wise when it comes to listening to the Dharma. When it comes to food, you know what's good and what's not.

You may be able to put down your attachment to food, but as for sleep, you can't bear to give up even a minute of sleep. If you haven't had enough sleep, you can't get up to go to work or to do morning recitation. During the morning and evening recitations, you doze off. When you bow to the Buddhas, you fall asleep and don't get up from the bow. Or you stand there and enter samadhi as you're reciting the Buddha's name, so you forget to walk forward. In this way people

are confused all their lives, and then they die without knowing what will become of them.

The world situation now is incomprehensible. People cannot imagine what will happen to them. We don't know when some country will set off a nuclear weapon and annihilate the whole planet and everyone on it. I'm not trying to intimidate you; it's really that dangerous. For this reason, we have to trace the problem back to its source--fighting. Instead of fighting, everyone ought to yield.

This is the responsibility of the leader of every nation. Every head-of-state should cultivate virtue, carry out humane policies, and teach the people to follow the five precepts and practice the ten good deeds. But some national leaders do not cultivate virtue and carry out humane policies. For example, the Crown Prince of England believes in Buddhism, but the royal family made a rule that when he assumes the royal throne, under no circumstances could he sit in full lotus posture. So you see, even being a Buddhist is against the law! If every head-of-state could believe in Buddhism, every nation would be free of wars. On the other hand, if the head-of-state is not Buddhist and is infatuated with money, there will be war in the country. The heads-of-state have

to be responsible for this.

Secondly, religious leaders have to be responsible. Why are religious leaders unable to set a good example for others? Why are they so greedy for wealth, sex, fame, food, and sleep? The religious leaders have to assume their responsibility. Furthermore, professors should not teach college students to be promiscuous and take birth control pills like crazy. Professors, thinking only about making money, have spoiled the students and condoned their misbehavior.

It is said, "If the child is raised but not taught well, it is the father's fault." Why aren't parents teaching their children? Why do they let them do whatever they want? For example, American youths commit murder and arson, peddle drugs, and engage in other illegal activities. This is all because their parents didn't teach them to behave well and respect the rules. That's why everyone disregards the law and doesn't follow any rules. In their daily lives, people break the five precepts against killing, stealing, sexual misconduct, lying, and intoxicants. These are the reasons the world has gone to ruin and education is morally bankrupt.

Parents have failed to educate their children; teachers and professors have not done a good job of teaching; and the

clergy have not fulfilled their role as educators. The government is not doing anything to reform education, either. Since the world is in such a mess, the religious leaders should make it their responsibility to bring about educational reform. All religions should work together. It should not be like before, with people praising a religion when they were in it and slandering it after they left it. Catholics would say that Catholicism was good, Protestants would say that Protestantism was good, and Buddhists would say that Buddhism was good. Actually, we aren't supposed to praise ourselves. Only the praise and recognition of others counts. For example, everyone recognizes the fact that the Buddha attained Buddhahood. Your thinking of how you are limitless and boundless doesn't make you so. Your deciding that you have become a Buddha doesn't make you one.



舉手投足護威儀

Protecting One's Deportment in Every Step and Every Gesture

近勉法師 講述/By DM Jin Mian

English Translation by Michael Lu

在

此簡單講一點戒期的心得，與大家分享。

戒期共108天不算長也不算短的日子。可以是一個好的習慣養成，或是一個不好的習慣養成；端看你用何角度來看這個戒期了！

戒期的生活很清淨很單純的，就是背戒、拜願、上課等。也可學習到團體生活應有的禮貌，如何跟這麼多師兄弟24小時一起相處這是一個很好的學習。

課堂上有兩句話令近勉印象深刻。第一句是[出家是睜眼投胎新生命，變化氣質重頭學]，另一句是蕩溢大師說的[學道別無實法，變化氣質剷除息氣而已]簡

單的幾句話就道盡出家人應有的行為舉止，都要威儀具足令人能生菩提心的。

所以一切都是重頭學起，不管上殿過堂乃至做運動，都有老師帶領著，老師就像保姆一樣的照顧著我們的生活起居，而且不厭其煩教導我們該有的威儀。

從什麼小細節開始呢？法師們從怎麼穿衣、吃飯、如何拜佛、合掌，要站有站相，坐有坐相、走路腳步要輕等等的細節，都從頭再教我們一遍。而且我們也不是小孩子，還有人願意這樣費精神來告訴我們。例如：衣要搭好，這樣才有威儀；吃飯的時候不要講話，講這麼多

話很沒有威儀，也不衛生；如果常能舉手投足都是眼觀鼻，鼻觀口，口問心，都攝六根的來訓練自己的話，你的心會很清淨的。為什麼要這樣子呢？因為當你很專心地做這些事的時候，你就不會打那麼多的妄想，也不會耗散精氣神，還可增加自己的專注力。

為什麼出家人要這麼注重威儀？因為如果出家人威儀不好的話，居士就會有譏嫌，對佛法就很難生起信心，所以老師非常注重威儀，還有戒律，這都是我們在戒期裏面要好好學習的重點。

出家人如果有好的威

儀，居士就會生起恭敬心，才能發菩提心；甚至進而出家修道，僧團就會得以茁壯，令正法久住。佛法才能興盛。如果出家人都不注重威儀的話，大家都隨隨便便的，這樣子正法很快就會沒落了。所以出家人要注重自己的威儀，居士也要注重威儀，讓人家知道佛教徒也是很有威儀的。

很多該有的禮儀，其實都是小時候就應該學好的基本禮貌，只是長大後都拋諸腦後而已，譬如看到人，我們要懂得跟人家打招呼，講話也不能太大聲；做什麼事情的時候都要替別人著想等等。威儀有很多都是從習氣養成的，習氣也是從小就開始了，如果你從小沒有把自己好的習慣養成，等到長大要改就很困難了。

如果你養成一個好的習氣，它會帶著你生生世世，變成你很自然的本性，一直往光明的路上走。如果你的習氣都很因循苟且、懶惰懈

怠的話，那你就很容易向下沉淪，除非有善知識教導，而且還要有決心改正自己的毛病，不然路就會越走越辛苦。所以這個習氣對於每一個人都是很重要的，因為它會生生世世跟著我們。往好的、往不好的，都由你自己來決定。

另外，想起法師課堂上提到的一句話，你們穿鞋子老是用拖的，走路這樣拖、拖、拖，把自己的福氣都拖掉了。我馬上問法師，為什麼走路如果不好好的走，用拖的，會把自己的福氣拖掉呢？這怎麼會有關係？她說，你走路用拖的，大家聽到這個聲音會起煩惱，而且這樣很沒有威儀，也沒有精神，所以自然你的福氣也沒有了。

戒期結束以後，非常感恩法師的教導，應該好好把法師的教導行之於身，持之於心，盡量做好，才能報答法師教導之恩。因為教導我們的法師有十幾位以上，而

且都是很慈悲很資深的法師，非常用心教導我們，使戒子獲益良多。

受完戒，回來金聖寺的第一個任務，就是繼續整理法總的活動照片。

這些都是以前很久的照片了，是很寶貴的。法師怕我不太熟悉，就很仔細地幫我寫了一些 Note，讓我知道該怎麼樣往下做。因為法師已經回去臺灣，剩下就是我一個人孤軍奮戰，所以就找居士一起幫忙整理。我也盡量努力地把它做好，只是因為工作有些繁覆性，需要一點耐心來完成。有時起煩惱的時候，我就會提醒自己、鼓勵自己要用感恩的心來代替抱怨。法師也說，做這份工作無形中可以培養自己的耐性和耐力，其實，做很多事情都是 [借事練心] 而已。最後很感恩法師能給我這個機會，在法總的活動照片做記錄，盡一點力，也希望這次幫忙的居士都有這樣的共識，大家一起努力幫忙把它做好。阿彌陀佛！

I would like to take the opportunity to briefly share my insights during the ordination session with everyone. The 108-day precept session is neither too long nor too short. A good habit or a bad habit can be developed during this time. It all depends on how you regard it!

Life during the precept session is pure and simple, consisting mainly of memorizing the precepts, universal bowing, and classes. Furthermore, spending the entire twenty-four hours of a day interacting with fellow Dharma brothers is a great opportunity to learn how to conduct oneself in community life.

Two sayings I heard in class made a deep impression on me. The first is: “Leaving-home is being reborn with one’s eyes open. One fundamentally transforms one’s character and starts anew.” The second saying is from Great Master Ou Yi: “There is no other method to learning the Way besides fundamentally transforming one’s character and ridding oneself of bad habits.” A few words were enough to describe the proper behavior and deportment of a left-home person: having perfect deportment to inspire others to resolve on Bodhi.

Therefore, we must learn everything from scratch under the guidance of a teacher, regardless

if it’s entering the Buddha Hall or even exercising. Our teacher takes care of our daily activities like a babysitter, never becoming fatigued from teaching us proper deportment.

What are the minute details? We learned once again how Dharma Masters wear clothes, eat food, bow to the Buddhas, put their palms together, maintain good posture in sitting and standing, tread lightly with their feet, among other things. We were not children, yet they were still willing to spend the time and effort to teach us. For example: “You must hang your clothes neatly. That is deportment.” “Do not talk while eating. Talking too much is a lack of deportment and unhygienic.” “If in every gesture and movement you can contemplate your nose with your eyes, contemplate your mouth with your nose, and ask your mind with your mouth—as practice for gathering in the six sense faculties—your mind will be very pure. Why do we do this? Because when you are very concentrated in doing this, you will not have so many false thoughts or expend so much energy, and you can also develop your concentration.”

Why is deportment so important to left-home people? Because if left-home people did not have good deportment, laypeople would gossip about them and

would have a hard time having faith in the Buddhadharma. Thus, our teacher emphasized deportment and precepts as things we needed to learn well during the precept session.

If left-home people can have good deportment, laypeople will give rise to respect and will then resolve on Bodhi. They might even leave home themselves to practice the Way, thus enlarging the Sangha. The Proper Dharma would continue to dwell in the world and the Buddhadharma would be able to flourish. If even left-home people do not stress deportment and everyone acts in a casual manner, the Proper Dharma will quickly go into decline. In this way, left-home people as well as laypeople must focus on their individual deportment in order to let others know that Buddhists have good deportment.

Many aspects of proper deportment are actually basic manners that one should have learned from a young age, but were put in the back of one’s mind as one grew up. For example, we should greet others when we see them and not talk too loudly, and we should be considerate of others in doing anything. Many aspects of deportment are developed through habits, which are themselves developed from a young age. If you did not build up good habits from a young

age, it will be very difficult to change them once you grow older.

If you develop good habits, they will follow you life after life and become part of your inherent nature, leading you onwards on the path of brilliance. If your habits are lazy and slacking, then it will be easy for you to fall unless you receive guidance from a good and wise advisor. Even then, you must be determined to change your habits, otherwise the road ahead will become more and more difficult to walk. Habits are very important to every person, because they will follow us life after life. Whether you go toward the good or the bad is up to you.

On another note, I remember the Dharma Master saying in class: “You always drag your feet when you walk. If you keep dragging and dragging, you will drag all of your blessings away!” I immediately asked the Dharma Master, “Why will we drag all of our blessings away if we drag our feet when we walk? What is the correlation here?” She

replied, “If you drag your feet when you walk, people who hear this noise will become afflicted. This is also a lack of deportment and energy on your part, so your blessings will naturally decrease.”

Having completed the precept session, I am very grateful for the teachings of the Dharma Masters. I should put these teachings into practice and keep them always in mind, trying my best in everything in order to repay the kindness of the Dharma Masters for their instructions. Because there were over a dozen Dharma Masters who put in great effort to teach us, all of them very compassionate and senior nuns, us preceptees received many benefits.

After receiving the complete precepts, the first task I was assigned upon returning to Gold Sage Monastery was to continue organizing photographs taken of DRBA events. These photographs were quite old and very precious. Afraid that I wasn't familiar with the task, a Dharma Master carefully wrote

some notes to let me know how to proceed. Because this Dharma Master has returned to Taiwan and I was the only one doing this, I found some laypeople to help me arrange the photos. I have tried my best to do this well; it is just that the repetitive nature of the task requires some patience. Sometimes when I become afflicted, I remind and encourage myself that I should replace complaint with gratefulness. The Dharma Master also said, “Doing this work invisibly helps you develop your patience. Actually, many things that need to be done are a way to cultivate the mind.” Finally, I would like to thank the Dharma Master for giving me this opportunity to make records of DRBA event photographs and help with what I can. I also hope that the laypeople who have helped with this project also feel the same way, and that everyone will together work hard.

Amitabha!

修行人，就要修忍的功夫。

忍熱忍寒，忍風忍雨，忍飢忍渴，忍罵忍打。

Cultivators must develop patience.

You must be able to endure heat, cold, wind, and rain.

Be able to bear hunger, thirst, scoldings, and beatings.

宣公上人 語錄/ by the Venerable Master Hua

祖師法語——長明燈

Teachings from the Patriarch
—An ever-burning lamp

長明燈者，即正覺心也；以覺明了，喻之爲燈。是故一切求解脫者，以身爲燈臺，心爲燈炷。增諸戒行，以爲添油；智慧明達，喻如燈火，當燃如是真正覺燈，照破一切無明癡暗，能以此法，轉相開示，即一燈燃百千燈，以燈續然，然燈無盡故號長明。——達摩祖師

The ever-burning bright lamp is a mind of proper awakening; because awakening indicates bright understanding, the lamp is used as its metaphor. Therefore all those who aim for liberation should use the body as the lamp stand, the mind as the burner, holding precepts to add oil, and bright wisdom as the light. We should ignite such a lamp of genuine awakening to dispel the darkness of ignorance. If we can keep teaching others this Dharma, then it is like using one light to kindle thousands of lights. The lights continue on without ending, therefore it is called ever-burning light.- Patriarch Bodhidharma.



金聖寺

三、四月份法會活動表2018年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

三月份活動 Buddhist Events in March, 2018		
週日 (Sunday)	3/4~25 /2018	華嚴法會 (weekday 1pm Sat & Sun. 8:15am~ afternoon) Avatamsaka Sutra Recitation
	3/11,25 /2018	楞嚴咒法會 (8:00~8:50AM) The Shurangama Mantra Recitation
	3/11,25 /2018	楞嚴經講座 (9:00~10:50AM) Lecture on the Shurangama Sutra
	3/16,17,18 Fri. Sat. Sun.	加：華嚴字母唱誦 Recitation of the Avatamsaka Syllabary
	3/18	華嚴懺 1:00pm , 早上誦華嚴經 The Flower Adornment Repentance
每日 1 pm		大悲懺法會 Great Compassion Repentance

四月份活動 Buddhist Events in April, 2018	日期 Date	地點
觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday	4/4 週三 8:30 AM	金聖寺 (GSM)
楞嚴咒法會 The Shurangama Mantra Recitation	4/8,29 週日 8:00~8:50AM	
楞嚴經講座 Lecture on the Shurangama Sutra	4/8,29 週日9:00~10:50AM	
懷少節 Cherishing Youth Day	4/15 週日8:30AM~ 2:00PM	
念佛共修法會Dharma Assembly of Buddha Recitation	4/22 週日 8:15AM~ 4:00PM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

觀世音菩薩聖誕法會 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29日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before March 29.	4/ 1 週日	萬佛聖城 (CTTB)
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金聖寺

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懷少節 The Cherishing Youth Day

——四月十五日星期日/On Sunday, April 15, 2018——

金山聖寺、法界聖城與金聖寺將於四月十五日(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。歡迎大家一起來參加！

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！

GMM, CTDR and GSM will hold the Cherishing Youth Day on April 15, 2018 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!