



矽谷梵音

Pure Sound From Silicon Valley

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忍片刻風平浪靜，退一步海闊天空。

Be patient for a second.

Let the wind and waves die down.

Step back and reflect on how the sea is vast and the sky profound.

—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.

修內聖外王的功夫

Being a sage inside, and a king outside.

宣公上人 開示

By The Venerable Master Hua

人

修道要將基礎打穩，想要了生死就要做些功夫。什麼功夫呢？就是「格物、誠意、正心、修身。」什麼是格物？就是格除物欲，格除自己的私欲、雜念。物欲包括一切財、色、名、食、睡的欲，你都要將它革除。

「誠意」，就是永遠都是如此。信佛要永遠信，拿出真心來信，要有堅定的信心。不要總是狐疑不信，怕自己會吃虧上當；又懷疑有沒有佛或菩薩，怎麼我都沒見過？好像狐狸走在冰上，兢兢業業的，若是冰一響，就

趕快向後轉，所以說「如履薄冰」。人信佛不要戰戰兢兢、如臨深淵、如履薄冰，而要有堅定的信心。然後要「正心」，也就是不自私，你若有自私心，就不是正心。「修身」，凡是對身體有害的東西都不用它，要時刻謹慎小心，

身體髮膚，受之父母，不敢毀傷，孝之始也。

修行是修內聖外王的功夫，內聖就是格物、誠意、正心，修身是外王的工作，就是要立功。要勤勞工苦作，不怕活計多。要什麼事都能做，不是說我天天打坐就是

修行，我不做旁的。若真懂修行的人，起居動作都是修行。

修行，就是心裏時刻平平靜靜，沒有煩惱，沒有無明，沒有貢高我慢，沒有妒忌障礙。如果你有這些毛病，即使你坐八萬大劫，還是那麼大脾氣、那麼多妒忌障礙，這樣你也不會修成功的。

修行，是要真正地去習氣毛病，檢點自己，才是用功人的態度。所以說「君子不器」，君子不是只像個器皿，如茶杯只能喝茶用，飯碗只能吃飯用，而不能用在其他地方。君子是文武雙

全，高低都能做，他能治國平天下，也能拿刀上陣，殺退敵人，所以修道是要天天打起精神來努力。

精進就是修行，修行最大的毛病就是怕有煩惱；若無煩惱就得自在解脫，就是大修行人。最要緊的是在任何情形之下，都要很有定力，不生煩惱，這就是修行得力處。

沒有煩惱，真正智慧就生出來了。君子可大可小，小如微塵，大如須彌、如法界。大丈夫志能屈能伸，誰冤枉自己，也不生煩惱，伸屈自如，方的、圓的、直的都可以，所以說「君子不器」

「君子不重則不威，學則不固。」就是你若不檢點自己，就無威儀，所學的也都是假的。君子是不苟言笑的，絕不輕舉妄動，這都是君子的行爲。我們修道人要學佛、學菩薩、學聖人，更應該超過君子的程度。學佛法的人要天天如此，不可有絲毫躲懶偷安。

In cultivating the Way, we must lay a solid foundation. If we want to put an end to birth and death, we must exert effort. This effort consists of “investigating things, making the will sincere, rectifying the mind, and cultivating the body” [The Great Learning]. What does investigating things mean? It means getting rid of our lust, random thoughts, and materialistic desires. Materialistic desires include the desires for wealth, sex, fame, food, and sleep. We should get rid of all those desires.

Making the will sincere means being always the same. Your faith in Buddhism should be everlasting, true-hearted, and firm. Don't be so cynical, as if you're afraid you might be swindled and have to take a loss. You doubt the existence of the Buddhas and Bodhisattvas, wondering, “Why haven't I seen them?” You are just like a fox treading across the ice, running back onto solid ground as soon as it hears the ice crack. We should not be so fearful in our belief, as if we were walking along a cliff or over thin ice. Our faith has to be firm.

Next, we should rectify

the mind, which means being unselfish. If we are selfish, we cannot rectify our minds.

In cultivating our bodies, we should avoid using things that harm the body. We have to be cautious and alert at all times.

*My body, hair, and skin were given to me by my parents,
And I dare not harm them.
This is the beginning of filiality.*

We should cultivate the skill of “being a sage inside, and a king outside.” Inner sagehood consists of investigating things, rectifying the mind, and making the will sincere. Outer kingliness means cultivating the body by performing meritorious deeds. We should diligently toil and labor, and not be afraid of too much work. We should be able to do every kind of work, not just meditate all day long and call that cultivation. If a person truly understands how to cultivate, he can cultivate in everything he does.

Cultivation means being calm and peaceful at all times, without affliction, ignorance, arrogance, jealousy, or obstructiveness. If you still have those problems and are still hot-tempered, jealous, and

obstructive, you wouldn't succeed in your cultivation even if you sat in meditation for eighty thousand great eons!

In cultivation, we must get rid of our faults and bad habits, and examine ourselves. That's the attitude of a diligent cultivator. It is said, "A superior person is not a utensil that has just one use." A superior person is not like a teacup, which is only used for drinking tea, or a bowl, which is only good for eating and cannot be used for anything else. Rather, a superior person has both literary and military skill. He can operate at a high level as well as at a low level. Not only is he able to govern the country and bring peace to the world, he can also take up the sword and charge onto the battlefield,

slaying his enemies until they retreat. We should rouse our spirits and work diligently at our practice.

Vigor is essential to cultivation. The greatest thing to be feared in cultivation is affliction. If we have no affliction, we will obtain mastery and liberation and be great cultivators. The most important thing is that we must be very concentrated and calm in all situations, and not give rise to afflictions. This will give us strength in cultivation.

If we are free of affliction, true wisdom will come forth. A superior person is able to be great as well as small; he can be as small as a speck of dust, or as great as Mount Sumeru or the Dharma Realm. With great heroic spirit he can adapt to any conditions. People may

accuse him unjustly, but he does not become afflicted. He is always flexible and can meet every need. That's why he is not like a utensil that has only a single use.

"If a superior person is not serious, he will not inspire awe, and his learning will not be solid." If you don't examine yourself critically, your deportment won't inspire awe, and the knowledge you gain from your studies will also be false. A superior person does not thoughtlessly laugh or make careless gestures. A cultivator should transcend the level of a superior person and learn from the Buddhas, Bodhisattvas, and sages. People who study the Buddhadharma should be this way every day and not be the least bit lazy.

事事都好去，脾氣難化了，
真能不生氣，就得無價寶。
再要不恨人，事事都能好，
煩惱永不生，冤孽從哪找？
常瞅人不對，自己苦沒了！

宣公上人 法語 / By Venerable Master Hua

Things pass by quite easily,
But a bad temper's truly hard to change.
If you can never get angry,
You've got a pearl beyond price.
Then, if you can never know hatred,
Everything will go your way.
Since afflictions never bother you anymore,
Your evil karma no longer comes to call.
But someone who knows only to criticize others
Is one whose own suffering has not yet ended.

宣公上人事蹟選（五）

Stories of the Venerable Master Hua (5)

1, 不佔便宜盡吃虧 Not taking advantages, but willing to take the loss

2, 讀書的門徑 The method of learning

我

生在一個貧苦的家庭，家裏有點田地可以耕種，但只夠維持一年的生活。那時我十三歲，和我一個哥哥去收割。譬如割高粱，他割半喇子，半喇子就是割三條壟，割六條壟是整個的；我比他小五歲，他割半喇子，而我割整的。我那時個子小，高粱高，實在不容易割。沒人教我怎麼做，我先看他們割高粱的樣子，我就有方法了。我胳膊一伸，先抱住一大把，

不用花多大力量，一下子就割十幾根，大人都沒我割的多。總而言之，都能勝過他們。

那時候，我也做過生意，和人家合股來做生意。我家裏本來有五晌（東北的土地計量單位）地，東北十畝為一晌。到我這幾個哥哥的時候，守不住就把它賣了，兄弟分賣地的錢，我分到五千多塊錢。我這五千多塊錢到手，我結拜的兄弟趙懷德（音）、邵國才（音）

就來和我商量，三個人合股作生意。他們說：「你這個五千多塊錢，將來可以賺到五萬塊錢，錢會一天比一天多！」他們說做什麼生意呢？用機器擀麵切麵，第二天賣麵條。另外販賣麵粉，在五常縣（今已升格為五常市）買麵回來，到拉林賣；又在拉林買靰鞡鞋，到五常縣去賣，這叫作小生意。我當時也不懂得什麼叫錢多、什麼叫錢少、什麼叫賺錢、什麼

叫不賺錢，不懂這個。他們來遊說我，我就把五千塊錢交給他們了；可是他們兩人一分錢也沒有出，就用我這五千塊錢來買貨物，等著賺錢。

我負責幹什麼呢？我負責用機器來和麵、壓麵、切麵；第二天，還要到街上，擺一個箱子在那兒賣麵，一斤一斤地賣。有的時候都賣了，有時候就賣不了。賣不了怎麼辦呢？我就把麵拿到道德會，剩多少布施多少。大概也是王老善人（道德會創辦人王鳳儀）顯靈，天天賣的很少，剩下的很多，所以道德會天天有麵吃。

一冬之後，麵沒有了，靸鞋也都賣了，

可是沒有錢。他們說生意賠了，過年就結束生意，分剩下的存貨。我分到什麼呢？三雙靸鞋；那時候靸鞋最多值五塊錢一雙，我五千塊錢的本錢只剩十五塊錢。我那時候覺得沒有錢也很好，免得有錢不知幹什麼好。道德會講去爭心、化貪心、圓滿良心，我覺得人都要有良心，不要爭、也不要貪、也不要求、也不要自私、也不要自利、也不要打妄語。

像這樣的事，一般人一定要打官司，可是我不和人爭。我做什麼事情都是吃虧的，不佔便宜，到現在還是這個樣子。所以我常常說我是個很愚癡的人，人家不願意的事情，我就要做，這真是非常愚癡！

I was born in a destitute family, and we had to work to get our daily meals. It was a beggar's life. That's why I nicknamed myself "Mendicant." You see, at such a young age I was already calling myself a mendicant. We owned a little plot of land that was just big enough to support us through the year. That's why I didn't go to school when I was young.

When I was thirteen or fourteen, I could cut double the amount of grain that my brother, who was five years older than me, could cut. For example, if he could cut three rows of sorghum, I could cut six. Sorghum is pretty tough to cut, especially for someone as young and small as I was. But I had my method, and I knew how to use my strength. Actually, I didn't use much strength. Sorghum grows very tall, but I would grab a big bunch of stalks and then stretch my arm as far as I could reach and cut through the whole bunch in one cut. None of the adults could cut as much as I could. No one taught me this method. I watched the way they did it, but I didn't follow their way. I had my own way, and I could cut more than they could.

I also did business then. For example, if each person invests five thousand dollars, then three people should invest fifteen thousand. But when I invested my share, the other two didn't. They just wanted to make money, so they used up the five thousand that I invested without putting in any money of their own. Most people would sue their partners if this happened to them, but I didn't want to fight with them. I was always willing to suffer a loss. I didn't care about getting advantages. I'm still that way now. I think taking a loss in order to benefit others is the very best thing. That's why I often refer to myself as a stupid person. I'm willing to do the things that others wouldn't do. I'm really very stupid!

我一開始讀書讀得很慢，笨得不得了，讀一遍也記不住，讀兩遍也記不住。譬如我讀《百家姓》的時候，因為在家裏聽我母親念過，所以我聽一遍就會了，就能背，記得很清楚。那時候讀書要背書，我拿著這個書本到先生那兒，把書交給先生，然後掉過背來背書，怎麼樣呢？一個字也想不起來，連個「人」字也想不起來了，就這麼奇怪！為什麼忘了？自己也莫名其妙！很多天都是這個樣子。

我就想：這是什麼道理呢？怎麼在炕上念得那麼熟，一下地都忘了？是不是沒給聖人叩頭呢？沒入學以

前，我早就給聖人叩了很多頭，入學又叩了頭，這個理由不存在的。我就自己研究，才知道是因為害怕；怕先生那個大煙袋鍋子，萬一背錯，他會打頭的，心慌地把所有讀的書都忘了，就想著他會不會拿煙袋鍋子敲我頭？明白這個，以後就不怕了，挨打就打！怕什麼？從此之後，我在炕上專心讀書，到先生那兒背，一字不差。

最初讀得很慢的，以後找著讀書的門徑就很快，不單記得快，而且還永遠也不忘了。等到讀《大學》的時候，就讀得很快；我讀一天的書，旁人二十天也讀不了。為什麼這樣子呢？就因

父母就是堂上的活佛，我不能捨近求遠。

Parents are living Buddhas right in your home so do not neglect what is near to seek afar.

宣公上人 法語 / By Venerable Master Hua

爲得到讀書的門徑了，一心不亂，專心讀書，旁的什麼也不想；不想吃，也不想喝，也不想怎麼穿好衣服、住好地方，什麼都不想。

我讀書專一到什麼樣子呢？我告訴你們，你在旁邊作戲、打鼓、吹喇叭、吹簫、吹笛子，或者打鐘，我都可以聽不見。本來聽見的，但是我可以叫這個心不跟著你的聲音跑，能把心管住。我最初讀書，讀三十遍還不會；得到這個法門，能專一、管得住心之後，讀一遍就能記得大半，讀兩遍就完全都記得了；若讀三遍，就永遠不會忘了。



At first I was slow to learn--incredibly dull. I couldn't remember my lessons no matter how many times I read them. Since I had heard my mother recite The Hundred Surnames at home, I could memorize it right away. But I had never read or heard The Three Character Classic before. I would study the first few lines:

*People at their birth
are by nature good.*

*Their natures are
close to the Way,
But their habits take
them away from it.*

*If there is laxness in
teaching them,
Their natures will
change.*

*The way to teach them
is to be single-minded.*

But no matter how I tried, I couldn't memorize them. In those days, studying consisted mainly of memorizing lessons. Whenever you memorized a passage to the point that you could rattle it off easily without thinking, you would go to the teacher, give him your book, and then turn around with your back to him and recite from memory. Well, I had finally memorized the lines very clearly, but as soon as I turned

my back to the teacher, my mind blanked out and I couldn't even think of the first word. It was just that strange!

So you see? If you try to teach children to study well, it's very difficult for them. But when it comes to less noble things, they are really smart. No one needs to teach them. I remember watching people gamble when I was little. There's a card game called Heavenly Nine, which uses thirty-two cards and has four players. The biggest combination was a pair of "heaven," a pair of "earth," and a pair of "people." There's also an "emperor" and "three singles and six sets." It took me only five minutes to remember what the thirty-two cards looked like, and when I returned home I made a very pretty set of my own. Take a look! When it came to studying, I was a hopeless case. People tried to teach me to study, but I always failed and forgot my lessons. Yet when I saw these cards, no teacher had to explain them to me, but I committed them to memory in five minutes!

Why did I forget my lessons? I was really puzzled. This had gone on for many days. I wondered, "What's going on?"

How come I remember it so well when I'm on the kang (brickbed), but forget everything as soon as I get down from it? Is it that I haven't bowed to the sages?" No, I had already made many bows to the sages, even before I entered school. So that wasn't a valid reason. I looked into it some more and finally discovered that it was because of fear. I was afraid that if I made a mistake in reciting, the teacher would bop me over the head with his big pipe. And so, as soon as I went to the teacher, it was like seeing King Yama. All my concentration fled, and I forgot everything I'd memorized. All I could think was: "Is the pipe going to come down on my head?" Once I understood, I was no longer afraid. If I was in for a beating, so be it! What was there to fear? From then on, I maintained my concentration both on the brickbed and on the floor. I could remember everything I read without forgetting a single word.

After being in school and looking into this problem for a month, I found the path to studying. Once I entered the door, so to speak, everything became easier. Not only could I memorize things quickly, but I never forget them afterwards. When I began The Great Learning, at first I was very slow, but after a while my study progressed rapidly. What I covered in one day, others could not cover in twenty days. How could I do this? It was because I had discovered the secret to studying. I simply used single-minded concentration—I have no other method but this. When I studied, I didn't think about other things--such as eating, drinking, wearing nice clothes, or living in a nice place. I had no random thoughts at all.

What was the extent of my concentration? I'll tell you, this is a most wonderful method. When I studied, people could be putting on a play, beating drums, blowing trumpets, playing flutes, or

ringing bells beside me, but I wouldn't hear them. Actually I could hear them if I wanted to, but I could also tell my mind not to pursue those sounds. I could control my mind and keep it from running after external states. Once I set my mind to studying, I didn't think of anything else. In that way, I mastered what I studied very quickly. In the beginning, I might read a lesson thirty times without understanding it. But once I discovered the method, once I could concentrate my mind, it was really wonderful. After reading it once, I would remember most of it. After the second time, I remembered the whole thing. By the third time through, I would never forget it.



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宣公上人答問錄

Question And Answers by the Venerable Master Hua

問

：如何改善人際關係，尤其在辦公室中，不讓別人在背後說壞話？

上人

：你若沒有做壞事，誰說你的壞話，那是他的不對；你若已經做壞事了，做那個令人家有閒言閒語的事，那人家越說得多越好。

問

：世情災劫，日深月險，如何消災化解，自救救人？

上人

：就是大家都不生氣、不鬥爭，不你欺騙我、我欺騙你，不互相想要摧殘，這個災劫就都沒有了。要團結一致，譬如不能弄出很多的黨，很多的派。你這有黨有派，就是不會團結的，真正大團結是無黨無派的。在《書經》上說：「無偏無黨，王道蕩蕩；無黨無偏，王道平平；無反無側，王道正直。」這是國家所需要的。

Q

Venerable Master, how can I improve my relations with people, especially in the workplace, and prevent others from talking behind my back?

A

If you haven't done anything bad and someone speaks ill of you, then it's his fault. If you did something bad and people spread rumors, then the more they gossip, the better.

Q

The calamities in the world grow day by day, month by month. How can we quell them and save ourselves and others?

A

Simply don't get angry and don't fight. Don't cheat and hurt one another. Then the calamities will disappear. Everyone should unite instead of breaking into so many factions and parties. If you have factions, then you won't be able to unite. True unity--great unity--is without factions. In the Book of History (Shu Jing) it says, "Without factions or favoritism, the way of the kings was broad. Without favoritism or factions, the way of the kings was just. Without twists and turns, the way of the kings was straight and proper." That is what a nation needs.



金聖寺

八、九月份法會活動表2018年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

| 八月份活動 Buddhist Events in August, 2018 | | |
|---------------------------------------|---------------|--|
| 週日 (Sunday) | 8/5, 26 /2018 | 楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation |
| | 8/5, 26 /2018 | 楞嚴經講座 (9:00AM~10:50AM) Lecture on the Shurangama Sutra |
| | 8/12 /2018 | 念佛共修法會 (8:15AM~ 4:00PM) Dharma Assembly of Buddha Recitation |
| 週一~週日 (Mon.~ Sun.) | 8/27 ~ 9 /2 | 地藏七 (8:15 am~ 4:00 pm) Earth Store Recitation Dharma Assembly |
| 週六 Saturday | 8/25 /2018 | 盂蘭盆法會 (8:30AM ~10:00AM) Celebration of Ullambana Dharma Assembly |
| 每日 1 pm | | 大悲懺法會 Great Compassion Repentance |

| | | |
|--|--------------|----------------|
| 盂蘭盆法會 Celebration of Ullambana Dharma Assembly | 8 / 19 週日 | 萬佛聖城 (CTTB) |
|--|--------------|----------------|

| 九月份活動 Buddhist Events in September, 2018 | 日期 Date | 地 點 |
|--|--------------------------|--------------|
| 地藏七 Earth Store Recitation Dharma Assembly | 9/1, 2 週六日8:15AM ~4:00PM | 金聖寺 (GSM) |
| 地藏菩薩聖誕法會 (正日) Celebration of Earth Store Bodhisattva's Birthday | 9/ 9 週日 8:15AM ~10:40AM | |
| 楞嚴咒法會 The Shurangama Mantra Recitation | 9/16,30 週日 8AM~ 8:50AM | |
| 楞嚴經講座 Lecture on the Shurangama Sutra | 9/16,30 週日9 AM ~10:50AM | |
| 念佛共修法會 Dharma Assembly of Buddha Recitation | 9/23 週日8:15 am~ 4:00 pm | |
| 大悲懺法會 Great Compassion Repentance | 每日 (Everyday) 1 pm | |

| | | |
|--|-------------|----------------|
| 慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday | 9 / 9 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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帶孩子走在正確的人生道路

Parents! Open up a happy life for the children

金聖寺育良佛學秋季班將開始於 9月 9日

Gold Sage Monastery Sunday School will start from Sept. 9, 2018

家長們！為孩子開闢一條快樂的人生道路，帶領他們走上光明大道，請帶孩子來參與金聖寺星期日的佛學課程。在此，法師及老師們將指導孩子們學習關懷、包容，慈悲的對待一切眾生。並且教導孩子懂得事事心懷感恩，建立自信，及認識佛法的奧妙。

上課日期：2018 年 9 月9 日至12 月2 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

Parents! Open up a happy life for the children, leading them toward the path of bright light, please bring your children to attend the Sunday School in Gold Sage Monastery. Dharma Masters and teachers will guide them, teach them how to be caring, broad-minded and compassionate towards all living beings, so they will learn how to be grateful, be confident, and appreciate the wonderful of Buddhadharma.

Time: Sunday 9:00AM – 11:00AM, Sept. 9, to Dec. 2, 2018

Age : 4-17 years old

Fee : \$ 70 , Second Child \$ 50