



矽谷梵音

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沒有分別心，就是念佛菩提。沒有分別心，就會開大智慧。

Having no discrimination is being mindful of Buddha and Bodhi.
Free of discrimination, one's great wisdom will shine through.

—宣公上人 法語/ 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.

善觀根性 應病與藥

Skillfully Observe Living Beings' Potentials and Dispense Teaching Accordingly

摘自宣公上人《大方廣佛華嚴經淺釋》

Excerpt from *Commentary on Flower Adornment Sutra* by Venerable Master Hua

人的根性有兩種。一種是利根，一種是鈍根。淺言之，利根就是有智慧的聰明人。鈍根就是愚癡人，就是沒有智慧。我們學佛法的目的，就是學智慧，即是所謂「般若」。怎樣才能有智慧呢？要從兩方面下功夫：一、深入經藏，智慧如海。二參禪打坐，智慧解脫。要雙管齊下去修行去研究，才能有立竿見影之效。

鈍根的人，爲他說法，說一遍他不懂，說兩遍也不明白，越說越糊塗，越糊塗越要問。好像佛的弟子，周利槃陀伽尊者，他是佛弟

子中最笨的人，後來他最有成就，辯才無礙，爲義持第一。可見修行是不怕愚鈍，只怕不肯發心。若肯發心即使下愚也可得到上智。

利根的人，聞到一種道理，就明白其他一切的道理。顏回就能聞一知十。佛的弟子提婆達多是最聰明的人，雖然有智慧，但是聰明反被聰明誤，結果墮地獄。

利鈍相等是普通人，困而學之是聰明人，困而不學是愚笨人。聖人是生而知之，賢人是學而知之；我們是普通人，就要學習佛法。

有的人人生來慈悲心很

大，有的人人生來慈悲心很小。有的人人生來慳貪心很大，有的人人生來慳貪心很小。眾生有種種不同的根性，那一類眾生歡喜什麼法，就說什麼法。譬如遇到慳貪的眾生，便對他講布施的法，說布施有什麼功德。遇到犯戒的眾生，對他講持戒的法，說持戒的好處，把犯戒的眾生又重新度回到清淨之身。遇到脾氣大的眾生，對他說忍辱的法，教他學習彌勒菩薩，笑口常開，忍天下不能忍的事，所謂心寬體胖，肚子大大的，從來不發脾氣。遇到懶惰懈怠的

眾生，對他說精進的法，要勤修苦行，才能有所成就。所謂一份耕耘，一份收穫。尤其是修行，修一天的功夫，便有一天的功德，所以說修行沒有浪費時間，希望大家要百尺竿頭更進一步。遇到散亂的眾生，沒有定力而有掉舉的行為，對他講禪定的法，如何參話頭（精神集中，想「念佛是誰？」）。遇到愚癡的眾生，對他講般若的法，令他開智慧，得到實相般若的境界。這是大乘法基本的六度。

眾生的根性詳細來說，有八萬四千之多，佛法有八萬四千法門，專對治眾生的毛病。法門無高低，門門是第一；也只有對機的法門才是第一，其餘的法門都是第二。

會說法的人，令人生道心，不會說法的人，令人生退心。所以說法時，要觀機逗教，應病予藥，開始要觀察對方的根性是利是鈍？對利根者講真空妙有中道第一義的道理，令他瞭解大乘的真義。對鈍根者講因緣生滅法或因果報應法，令他明白小乘的真義。

舍利弗尊者有兩個弟子，修行多年，卻沒有成就。舍利弗問佛是什麼道理？佛問：「他們沒有出家之前，是做什麼職業？」舍利弗回答說：「一個是銀匠，一個是看墳的」。佛說：「把他們所修的法門調換一下，教做銀匠那個比丘修數息法，教看墳那個比丘修白骨法，這樣就可以有成就。」舍利弗尊者回去，將他們所修的法門更換了，不

久兩人都證果。這就是適應他們的根性而施教。

眾生都有煩惱病、慳貪病、瞋恚病、愚癡病、無明病等等，甚至有八萬四千種病。佛法是良藥，說法者是醫生。醫生先要看是什麼病？而後用適當的藥來醫治。熱病用涼藥，寒病用熱藥，這樣才有藥到病除之效。所謂「藥無貴賤，對症者良，法無高下，應機者妙」。

遇到善根成熟的眾生，教他出家修道。遇到沒有善根的眾生，教他種善根修福德。遇到已經種善根的眾生，教他增長善根的方法。總之，已增長的，令其成熟。已成熟的，令其解脫。所以為一切眾生說法斷其疑心，生出信心，得到無障礙的解脫門。

修道時不用強力去對抗障礙，
如果你真誠，障礙會自然地冰消瓦解。
In cultivation, obstacles cannot be eliminated by force.
If you are sincere, obstacles will melt away of themselves.

—宣公上人 語錄/ By the Venerable Master Hua

Among people, there are those with dull and sharp faculties. Those with dull faculties are deluded. They will not understand the Dharma after you explain it to them once. Even if you explain it twice, they still don't understand. In fact, the more they ask about it, they more muddled they become. The more muddled they are, the more they want to ask questions. As for those with sharp faculties, upon hearing one principle they will understand ten; they can infer many principles from one principle. Then there are those of average faculties; that is, they are neither dull nor sharp, but mediocre. In general, people are endowed with different dispositions. Some are very compassionate by nature, while others have very little compassion. But bit by bit they can change their own thinking and increase their compassion. Although our faculties differ, we are all studying the same thing—the Buddhadharma.

Speak Dharma appropriate to each being's disposition. For example, there are beings who are stingy and greedy. Such a person would squeeze a penny in his hand until it melts, rather than let go of it. He won't spend that penny. That's how stingy he is. He would rather squeeze that penny until it turns to fluid than to release his grasp and buy something with it. To a person

who is greedy and stingy, you should speak the dharma of giving and tell him about the merits of giving. Giving cures stinginess and greed.

When you meet people who violate the precepts, you should teach them about the merits and benefits associated with holding the precepts. To people who have big tempers, you talk about patience and urge them to emulate Maitreya Bodhisattva, who has a big belly that can hold everything. Patience is the antidote for hatred and anger. When you encounter lazy people, you urge them to be vigorous. Vigor cures one of laziness.

When you meet people whose minds are scattered, who are flighty and hyperactive, speak the dharma of *dhyana-samadhi* for them. *Dhyana-samadhi* is the antidote for scatteredness. When you run into deluded people, speak to them about *prajña*, so their wisdom will unfold. *Prajña* cures delusion. This is a general explanation of the Six Paramitas. If we were to go into detail, sentient beings have 84,000 kinds of dispositions, and 84,000 dharma doors are used to counteract their problems. That's why I often say: Of the 84,000 dharma doors, there isn't a number one or number two. Any dharma door, as long as it works for you, is number one. There are 84,000 number ones. As for the 83,999

that are not appropriate for you, they are all number two. The dharma door that meets your needs is number one.

If you know how to speak the Dharma, you will inspire people to resolve to follow the Way. If you don't know how to speak the Dharma, you will cause people to retreat from their resolve for the Way. When speaking the Dharma, you have to observe the potentials and dispense the teaching. Observe people's faculties and aspirations. Try to figure out the kinds of roots they have. For example, if a being's good roots have ripened, you can encourage him to leave the home life. If he doesn't have good roots, you can encourage him to plant them. Think of ways to exhort him to plant good roots. You should help those who have already planted good roots to increase their good roots. You should help those whose roots have increased to bring those good roots to maturity. You should help those whose good roots have already matured to attain liberation.

反求諸己 勤除我慢

Constantly Reflect Within and Diligently Eradicate Arrogance

摘自宣公上人《大方廣佛華嚴經淺釋》

Excerpt from *Commentary on Flower Adornment Sutra* by Venerable Master Hua

什

麼是我慢？就是自我驕慢，瞧不起任何人。認為自己的才能比誰都高，比誰都強。換言之，誰也不及我。譬如在文化界的我慢，認為自己是教授中的教授，誰都不如他。在商業界的我慢，認為自己會做生意，比誰都有頭腦。在工業界的我慢，認為自己工廠所造的貨品，是全世界第一流產品。在官場中的我慢，認為自己的職位比任何人都高，又有權威，又有勢力。在農業界的我慢，認為自己所種植的穀物，比他人的更好。在宗教界的我慢，認為自己所學

的佛法，學得比誰都多，也比誰都懂得多。凡是有這種心理，就是我慢的表現。

學佛的人，切記！不要存我慢的心。如果有我，就是我慢。不要教人家看得起自己，如果教人家看得起自己，也是我慢。那麼，就教人家看不起嗎？也不是的。就是說不需要看得起或看不起，自己修自己的，自己行自己的，不需要教別人看得起，而是要自己看得起自己。要捫心自問，有沒有貪心？有沒有瞋心？有沒有癡心？如果這三種心沒有斷除，根本就是愚癡人。

我們修道人，要時時刻刻迴光返照，看看自己是什麼樣子？有沒有生出貢高我慢的心？如果有的話，趕緊改過。要反求諸己，時刻提高警覺，反省一天所行所為，善者勉之，惡者改之。這樣常常檢討，便不會生出貢高我慢心。



What is arrogance? It is an overwhelming sense of pride, a bloated ego that causes a person to think he is better than everyone else. There are arrogant people in literary circles, for example, certain scholars and professors who think they are absolutely tops in their field. Then there are arrogant people in the business world, such as certain entrepreneurs who think they are more ingenious than anyone else. There are arrogant working people who think that the work they do is better than the work done by others. There are arrogant people in the circle of officials, for example, certain ministers or cabinet members, who think they govern and administrate better than everyone else. Even in the world of agriculture, there are farmers who think that they farm better than anyone else.

Some lay Buddhists think, "I have studied more than anyone else. I understand more than

anyone else. No other layperson knows as much as I do." Some left-home people also have this problem. They feel that among the members of the Sangha, they are supreme and no one measures up to them. They even think that they are on a par with the Patriarchs. They profess to be equal not just to the Patriarchs, but even to the Bodhisattvas. Not to mention being the equals of Bodhisattvas, they even say they are no different from the Buddhas. These are all manifestations of arrogance. But the Wind-ruling Spirits have eradicated all their arrogance.

Buddhists must take care not to have a sense of self. As long as we cannot relinquish our sense of self, we are going to have a problem with arrogance. We should not try to make people look up to us; that is a sign of arrogance. Well, should we want people to look down on us? We simply should not indulge in thoughts of whether people

look up to us or look down on us. We should do our own cultivation and our own practice. Rather than being concerned about getting other people to look up to us, we should respect ourselves. We should examine our own mind: Do we have greed? Do we have anger? Do we have deluded thoughts? If we haven't cut off these three poisons, we are nothing but a deluded being. How could we possibly be better than everyone else? People should direct their attention inward and take a look at themselves.

Have you been arrogant or self-satisfied at times? If you have, then quickly change. Seek within yourself. Be constantly alert and scrutinize yourself under the cold light of reason. If you have done good, that's all the more reason to go forward. If you have done evil, then quickly reform. If you constantly examine yourself, you are not likely to become arrogant.

你有信心，就能打破一切困難的境界。

一切唯心造，你心裡覺得它困難就困難，覺得容易就容易。

If you have confidence, you can break through all difficult states.
"Everything is made from the mind alone." If you think something is difficult,
then it will be difficult; If you think it is easy, it will be easy.

—宣公上人 語錄/ By the Venerable Master Hua

宣公上人的殷切叮嚀：

By the Venerable Master Hua

莫待老來方學道

Don't Wait Until You're Old to Cultivate the Way

爲什麼到了現在，還要等待，不去修行？我們在這世界上，應該趕快修行，不要等待。年輕時不修行，等到白頭時再修行，那就來不及了，所謂：

莫待老來方學道，孤墳盡是少年人。

年輕人也會很快就死去，不管老少，只要時候到了，無常鬼就捉你去見閻羅王，這是一點也不客氣的，所謂：

陽間無老少，陰間常相逢。

各位注意！光陰很寶貴，一寸時光，就是一寸命光，不要隨隨便便把光陰空過，等三災來臨的時候，我們能否受得了？趁現在年輕時，要發奮修行，不要等到明天才修行。今天及時修行，方爲上策。

有人想：「今天先不修行，等明天才修行。」明天又等明天，等來等去，頭髮白了，眼睛花了，耳朵聾了，牙也掉了，到了那個時候想修行，身體不聽招呼，四肢不靈活，那時就苦不堪言。

各位要知道，我們活在世界上，好像沒有水的魚，沒有多久的時間，便嗚呼哀哉！所謂：

是日已過，命亦隨滅；

如少水魚，斯有何樂。

大眾！當勤精進，如救頭然；

但念無常，慎勿放逸。

我們從無量劫以來，一直到現在，還不知修行，生了又死，死了又生，這是很值得我們痛心。爲什麼到了現在，還要等待，不去修行？各位想一想，時間不會等待，轉瞬之間，一生就結束了。

When we are in this world, we should hurry and cultivate. Don't wait around. If you don't cultivate when young, and you wait until your hair turns gray to cultivate, it will be too late. The saying goes,

Don't wait until you're old to cultivate the Way.

The lonely graves are full of young people.

Young people will also die soon. Regardless of whether you are young or old, when the time comes, the ghosts of impermanence will drag you off to see King Yama. They won't show you any courtesy at all. It is said,

Age makes no difference in the realm of the living.

For people constantly meet in the realm of the dead.

Each of you should pay attention! Time is precious. An inch of time is an inch of life, so don't casually let the time pass in vain. When the three disasters are imminent, will we be able to survive? While we are still young, we must cultivate zealously. Don't wait until tomorrow to cultivate. The best way is to immediately start cultivating today.

Someone is thinking, "I won't cultivate today. I'll put it off till tomorrow." Tomorrow, you'll put it off to the next day. You keep putting it off until your

hair turns white, your eyes become blurry, your ears go deaf, and your teeth fall out. At that point, you want to cultivate, but your body won't obey, and your four limbs are no longer agile. It will be unspeakably bitter then.

You all should know that living in this world, we are like fish in a pond that is evaporating. We don't have much time left! As it is said,

This day is already done. Our lives are that much less.

We're like fish in a shrinking pond. What joy is there in this?

Great Assembly!

We should be diligent and vigorous,

As if our own heads were at stake.

Only be mindful of impermanence. And be careful not to be lax.

From beginningless eons in the past until now, we have not known to cultivate. We undergo birth and death, and after death, birth again. We should really be pained at heart about this. Why, even now, do we still want to put off cultivating? Each of us should think about it--time doesn't wait. In the twinkling of an eye, this life will be over.

什麼是無心道人？

What is "a Cultivator Without Thoughts"?

宣公上人開示

By the Venerable Master Hua

在

《四十二章

經》上說：供養十方三世諸佛，不如供養一個無心道人。什麼是無心道人？就是在禪堂打禪七的人。他們沒有求名求利的心，他們把財色名食睡地獄五條根，都拔出來，無心無念地在參禪，所以叫無心道人。

在西方想要真正弘揚佛法，就要修「無心道人」的法門。說這個，並不是希望有人來護法供養無心道人；如果貪圖供養，那就是有心。所以我們在打坐的時

候，要老老實實參禪習定，不可以妄想叢生，接二連三，像演電影一般，一幕一幕現在眼前，那就離道有十萬八千里了。你越走離家越遠，成為一個外鄉的遊子，這是多麼可憐啊！

我們修道，要躬行實踐，憑真功夫。不要搞名搞利，不要自我宣傳。要學文殊、普賢、觀世音、地藏王諸大菩薩的精神，護持道場，教化眾生。菩薩認為眾生有成就和自己有成就是一樣的，他們沒有你我的分

別，菩薩是見聞隨喜，來讚歎有功德的人。

俗語說：「有麝自然香，何須大風揚？」無心道人修到極點，自然有感應。做佛事就是佛，做菩薩事就是菩薩，做羅漢事就是羅漢，做鬼事就是鬼，這是很自然的現象。修道不可以找捷徑，投機取巧。要腳踏實地，按部就班，認真去修行，才能有所成就。

Making offerings to all Buddhas of the ten directions and the three periods of time is not as good as making offerings to a single person of the Way who is without thoughts." What is a "person of the Way who is without thoughts"? This refers to anyone who is taking part in the Chan Session here in the meditation hall. These people have no thoughts of seeking fame and benefit, for they have already eradicated the five roots of the hells: wealth, sex, fame, food, and sleep. Because they are free of

thoughts as they investigate Chan, they are called people of the Way who are without thoughts.

Here in the West, a person who truly wants to propagate the Buddhadharma must cultivate the Dharma-door of a "person of the Way who is without thoughts." In saying this, it's not that we're hoping somebody will come to protect or make offerings to these people of the Way who are without thoughts. If we craved offerings, we would not be free of thoughts. Therefore, as we meditate, we should honestly investigate Chan and cultivate our concentration. We must not let our idle thoughts arise in profusion, one after another, like a movie flashing scene after scene on the screen before our eyes. To do so is to leave the Way a million miles behind. The farther we run, the farther we are from home. We wind up like the prodigal son wandering in a foreign land. How pitiful!

People who cultivate the Way want to really do the work with effort; actual skill is all that counts. Don't crave fame and profits; don't publicize yourself. Follow the spirit of the Bodhisattvas Manjushri, Samantabhadra (Universal Worthy), Avalokiteshvara (Guanshiyin), and Ksitigarbha (Earth Treasury) as they guard

the Way-place and teach and transform living beings. These Bodhisattvas feel that living beings' accomplishments are the same as their own accomplishment. They don't make distinctions between self and others. Bodhisattvas joyfully support the merit and virtue they see and hear others doing.

There's a saying,

*When the musk deer arrives,
We will naturally know because
of its scent.
There is no need for fanfare.*

When people of the Way who are without thoughts cultivate to the ultimate point, they naturally gain a response to their efforts. When one does what Buddhas do, one is a Buddha. When one does what Bodhisattvas do, one is a Bodhisattva. When one does what Arhats do, one is an Arhat. When one does what ghosts do, one is a ghost. These are all natural phenomena. There are no shortcuts in cultivation. You cannot cut corners and hedge bets. Success comes only after one does an honest job, proceeding step-by-step, sincerely and truly cultivating the Way.

宣公上人法語

By the Venerable Master Hua

有

智慧的人，被人稱讚也不歡喜，被人毀謗也不煩惱，所謂「毀譽不動於心。」若是愚癡人，被人說個好，就抱著好跑到天上去，高興的不得了。被人說個壞，就抱著壞跑到地獄去，傷心到極點。高興就是笑，傷心就是哭。人能常常發笑，就是等於到天上去；如果常常憂愁，就等於到地獄去。所以修行人，不要感情用事，也不要意氣用事。要有理智，才能控制感情的衝動。所以人要常笑，笑的時候，才有理智，分別善惡才清楚。笑是長壽的密訣，所謂「自古神仙無別法，廣生歡喜不生愁。」這是至理名言。

無

論在什麼時候，說話的態度要和顏悅色，不可粗言暴語，更不可說些沒有禮貌的話。到需要說話的時候，再說應說的話，不要有所畏懼。不該說話的時候，就不要亂講話，要慎言，切記「言多必失」的古訓。

I

f people are wise, when someone praises them they are not happy, and when someone slanders them they don't become afflicted. It is said, "slandered or praised, he does not move his mind". If someone scolds you and says you are really awful, your mind does not move. If someone is without samadhi and you give them a single word of praise, they embrace the praise and run off to the heavens. They are extremely happy. If you say they are bad, they take hold of that "bad" and run off to the hells. Running to the heavens is laughter. If you are always laughing, that is the heavens. If you are always crying, that is the hells. So people who cultivate the Way should not be emotional.

C

ultivators at all times and in all places should speak harmoniously and not coarsely, rashly, beratingly, or sarcastically, ridiculing others. They must avoid backbiting, vulgar, abusive, scurrilous, and deceitful speech—all such are in opposition to principle. When it's time to speak, speak. otherwise, don't. That is "knowing the time". If you don't know the time and speak whenever you please, and when it's not in accord with the potentials, that's wrong. Speaking must be done in accord with opportunities and without fear. Say what you must say. Don't fear to speak when it's the right time. You must understand when the time comes, and then you certainly must speak. When it's not time, then you definitely should not speak.



金聖寺

2019年八、九月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

八月份活動 Buddhist Events in August , 2019		
週 日 (Sunday)	8 / 4	楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on the Shurangama Sutra
週一~ 日 (Mon~Sun.)	8 /12 ~ 8/18	地藏七 (8:15am ~ 4:00pm) Earth Store Recitation Dharma Assembly
週四 (Thursday)	8 / 15	慶祝盂蘭盆法會 start from 8:15am 下午地藏 法會 Celebration of Ullambana Dharma Assembly
週四 (Thursday)	8 / 29	慶祝地藏菩薩聖誕法會 (8:30AM ~10:00AM) Celebration of Earth Store Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝盂蘭盆法會 Celebration of Ullambana Dharma Assembly	8 / 11 週日	萬佛聖城 (CTTB)
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday	8 / 25 週日	

九月份活動 Buddhist Events in September, 2019	日期 Date	地 點
念佛共修法會Dharma Assembly of Buddha Recitation	9/1 週日8:15AM ~4:00PM	金聖寺 (GSM)
誦法華經Sutra on the Lotus Flower of the Wondrous Dharma Recitation	9/7, 8 週六, 日 8:15AM~ afternoon	
楞嚴咒法會 The Shurangama Mantra Recitation	9/15,29 週日 8AM ~8:50AM	
楞嚴經講座 Lecture on the Shurangama Sutra	9/15,29 週日 9AM~10:50AM	
水懺法會 The Water Repentance	9/22週日 8:15AM~afternoon	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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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
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Parents! Open up a happy life for the children

育良佛學秋季班將開始於 2019年 9月8日

Gold Sage Monastery Sunday School will start from Sept. 8, 2019

上課日期：2019 年 9 月8 日至12 月1 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. 1, 2019

Age : 4-17 years old

Fee : \$ 70 , Second Child \$ 50