



矽谷梵音

Pure Sound From Silicon Valley

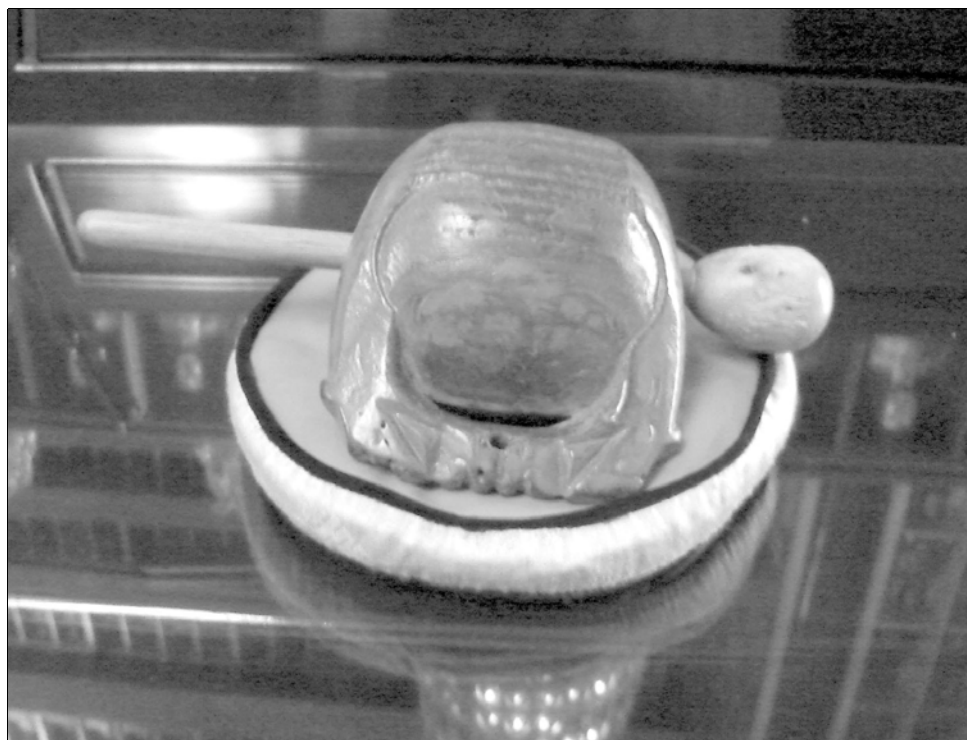
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忍片刻風平浪靜，退一步海闊天空。

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.



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.

修行要及時

Don't Wait to Cultivate

宣公上人 開示
By the Venerable Master Hua

我們眾生與佛的一念真心，是無二無別的。爲什麼佛早已成正覺，而我們仍然輪迴六道，昏迷顛倒，整天愛呀、愛呀愛的，情情愛愛，丈夫也放不下，妻子也放不下，子女也放不下，終日在六塵裏轉。

學佛他沒有看得那麼重要，家庭卻看得那麼重要，總是說：「我要負我的責任。」到你死了，誰來負你的責任？簡直不懂得算數。知道應該修行，便去修行，爲什麼要管這麼多閒事？

經文上說：「而佛世尊卻具無量神通智慧。」有神通就是有智慧，智慧駕御神

通，神通和智慧是二而不一。你若沒有智慧，也不會有神通，此乃是由功德莊嚴的。

「而我等則但有無量業繫煩惱」，你想一想，一生中跟這個有關係，跟那個也有關係，所以被業力纏縛。昔日妄造業緣，今時則被業力所牽，你想脫離三界，業力卻不肯放過你—善惡夾雜業，淨染夾雜業，人我夾雜業，是非夾雜業，統統來了。人被煩惱所障，生死所縛，所以終日迷迷糊糊。

你想要修行嗎？「未到時候哩！」你想修行嗎？「多等一會吧！」總是拖

延：「等多幾年，小孩子長大了才算。」「多等幾年，孩子結了婚才算。」

「等我見到孫子才說吧！」

「等孫子結了婚才算。」

「我還未看到曾孫哩！」這樣那裏有完的一天？你們不要被世上虛假的快樂迷住了，所謂

「名利小事人人好，生死大事無人防。」

很多人又怕子女沒有錢用，於是拚命地爲子女打天下，結果：

「財也大，產也大，後世子孫膽也大，天下事兒都不怕，不喪身家不肯罷。財也小，產也小，後

世子孫膽也小，一些些事兒自完了，子孫產小禍也少。」

給子孫留錢愈多，愈容易惹出大禍；給子孫留錢不多，反而沒有這麼多麻煩。所以又說：

「有子強如父，留財做什麼？有子不如父，留錢做什麼？」

有子女比你更有本事，你留錢給他做什麼？子女若不如父，留錢給他，讓他去吃喝嫖賭，放逸無度，反而累了他。

「心性是一，迷悟天淵」，我們的心性和佛本是一體，迷與悟卻有天淵之別。「靜然思之，豈不可恥？」我們只懂得掛兒掛

女，不會掛佛掛菩薩。沒有人心裏惦念佛菩薩多辛苦，只懂得爲自己子女勞碌奔波，供他們讀大學，考博士學位，將來出人頭地，做個大老闆，那時候我有私家車出入，吃得好，住得好，盡情享受。

「修德有功，則性德方顯。」當你修行有德時，什麼智慧、神通都自然顯現出來。所以說：

「聰明乃是陰鷲助，陰鷲引入聰明路。不信陰鷲使聰明，聰明反被聰明誤。」

陰鷲，就是人家見不到的功德，無形無相的好事，例如你默默地幫助他人，不要人知道，不居功。所

謂：

「善欲人知，不是真善，惡恐人知，便是大惡。」

不用到處去賣廣告，說：「你知道嗎？泰國哪間廟是我造的，新加坡哪座橋是我修的，香港哪個寶塔是我蓋的。」

可是怎麼知道你的錢來歷如何，是否乾淨？或者你偷來、騙來的，那就功不補過了。佛，是你欺騙不來的；不可以造了罪業，然後到廟裏說：「佛老爺，我送你一點錢，賄賂賄賂你，你能消我的罪嗎？」佛不是這樣的。所以經文上說：「不辜佛化，不負己靈。」就是這個意思。

你沒有貪心了，才能放下。放下，你才能得到自在。你能得到自在，然後才能開大智慧、大開圓覺。

Only when you are no longer greedy, can you put everything down. Only after putting everything down, can you be at ease. Only when you are at ease, can your great wisdom be revealed and perfect enlightenment realized.

—宣公上人 法語/ By the Venerable Master Hua

The true mind of living beings is no different from that of the Buddha's. How come the Buddha has accomplished proper enlightenment, while we are still transmigrating in the six paths? Why are we still muddled and confused, obsessed with love all day long, unable to relinquish our attachments to our spouse and our children? Why are we always caught up in the six kinds of sense perception?

Some people regard their families as far more important than studying Buddhism, and they always say, "I have my responsibilities." Well, when you die, who is going to take care of your responsibilities? Your attitude shows a confusion of priorities. If you realize that you should cultivate, just cultivate. Why have so many unnecessary concerns?

A Sutra says: "The Buddha, the World Honored One, has infinite spiritual power and wisdom." Spiritual power is itself wisdom. Wisdom

guides spiritual power. Spiritual power and wisdom are two, and yet not two. If you lack wisdom, you will not have spiritual power either. These come from the adornment of merit and virtue.

"Living beings have only infinite karmic bonds and afflictions." With careful reflection, we'll see that our various relationships with people are actually karmic entanglements. Having recklessly created karmic affinities in the past, we are now dragged about by our karma. We may want to escape the Triple Realm, but our karma will not let us. We have a mixture of good and bad karma, pure and defiled karma, karma of self and of others, and right and wrong karma, and it all comes forth. Hindered by our afflictions and caught up in birth and death, we pass our days in confusion.

Do you want to cultivate? "The time isn't right." Would you like to cultivate? "I'll wait a little while." You keep procrastinating: "I'll wait a few more years until the children have grown up." "I'll

wait a few more years until the children are married." "I'll wait until I see my grandchildren." "I'll wait until the grandchildren are married." "I haven't seen my great grandchildren yet." When will it ever end? Don't be taken in by the false happiness of the world. It is said,

Fame and benefit are trivial, But everybody craves them. Birth and death are important, Yet no one guards against them.

Many people worry that their children won't have money to spend, so they struggle to build an empire for them. The result:

When one has great wealth and property, One's descendants will have great nerve: Not afraid of anything under the sky, They won't stop until they have destroyed themselves and their families. When one has little wealth and property, One's descendants will not be so bold. Petty problems are easily solved; With modest assets, they will suffer few calamities.

The more money we leave

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。

you only need to have faith, and then 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 法語 / By the Venerable Master Hua

to our children, the easier it is for them to bring great misfortunes upon themselves. The less money, the fewer the problems. It is also said,

If the son is more capable than the father, What need is there to leave him wealth? If the son is weaker than the father, What's the use of leaving him money?

If your child is capable, why should you leave him money? If your child is weak, leaving him money only harms him, for he will use that money to eat, drink, be promiscuous, and gamble, generally leading a dissipated life.

"Although the nature of the mind is basically the same, delusion and enlightenment are as far apart as the sky and a deep abyss." Our minds are essentially the same as that of the Buddha. However, our delusion is worlds apart from the Buddha's enlightenment. "Quietly reflecting upon this, shouldn't we feel ashamed?" We are mindful of

our sons and daughters, but not of the Buddhas and Bodhisattvas. Instead of thinking about how hard the Buddhas and Bodhisattvas work, we only know how to toil for our children, sending them to universities so that they can earn doctorates and become super-achievers and high executives in the future. Then we will have chauffeured cars, gourmet food, fancy mansions, and all the luxury we could wish for.

"When you accomplish the cultivation of virtue, the virtue of your nature will manifest." When you have virtue in your cultivation, your inherent wisdom and spiritual power will spontaneously manifest. There is a saying:

Intelligence is aided by hidden virtue. Hidden virtue brings about intelligence. People who do not believe in hidden virtue Will be hindered by their own intelligence.

Hidden virtue refers to acts of merit and virtue

done anonymously--invisible good deeds. This means secretly helping others without taking credit for it. It is said,

The goodness that we make known is not true goodness. The evil that we fear will leak out is great evil.

You don't have to advertise, "Did you know that I built a temple in Thailand, repaired a bridge in Singapore, and built a pagoda in Hong Kong?"

How do I know where you got your money? Is it clean money? Did you steal or cheat to obtain it? If so, your merit and virtue won't be sufficient to wipe out the offenses you committed. You cannot cheat the Buddha. You cannot go to the temple and say, "Lord Buddha, I will give you some money if you eradicate my offenses." The Buddha doesn't take bribes.

Therefore, a Sutra says, "Don't disappoint the Buddha, and don't let yourself down."

我們個個應該爭先恐後來學習佛法，學習佛法比賺錢更重要。這法身慧命，你把它修養得能健康起來、能強壯起來，這比你賺錢好得百千萬倍都不止。

All of us should vigorously study the Buddhadharma; studying the Buddhadharma is much more important than earning money. Nurturing and strengthening the Dharma-body and wisdom-life surpasses earning money by hundreds and thousands of times.

—宣公上人 法語/ By the Venerable Master Hua

在六大宗旨上用功夫

Apply Efforts on the Six Great Principles

宣公上人一九九三年開示於台灣

A talk given by the Venerable Master Hua in Taiwan, 1993

各

各位現在把掌合起來，眼睛閉上，不要向我這兒來看，你要向你內心看。看看你內心的佛性在不在？你是佛性啊？是人性啊？是鬼性啊？是畜生性？自己裏邊是什麼性？你自己要迴光返照，要反求諸己。不要向我這兒看，我連鬼都不如，你們向我這兒看是沒有用的。要看你們自己，你們自己信佛的人，是不是不爭、不貪、不求、不自私、不自利、不打妄語，你要是這六個宗旨都做到了，那可以說你把做人的條件已經做得差不多了，至於成佛，那還很遠呢！不過成佛，你必定要由這六大宗旨向前邁步進

行。你若在佛教裏頭還爭、還貪、還有所求、還那麼自私、還那麼自利、還那麼打妄語，這不單不是佛教徒，連鬼教徒都不如了。

所以你們各位學佛多年的，要看在這個不爭、不貪、不求、不自利、不自私、不打妄語上是不是用過功夫？你若用過功夫，那也離佛教是相近的；你若沒有用過功夫，那做人的條件還沒有圓滿呢！你做人的條件不圓滿，還是那麼爭、那麼貪、那麼有所求，尤其向外馳求，那麼樣自私、那麼樣自利，天天對外對內盡打妄語，盡說一些不真實的語言，這是不夠一個佛教徒的

資格。

我所要講的，沒有旁的，就是這個不爭、不貪、不求、不自私、不自利、不打妄語。那麼萬佛城就是天天灌輸人這種思想、這個宗旨，那麼那裏的人做到了沒有？沒有做到呢！就連我包括在內，這六大宗旨也沒做到。雖然沒有做到，我們願意本照這六大宗旨，去學著做人，去學佛，我們是願意學的，願意往前進的。

你們誰若能本照這六大宗旨來做人，誰就福德無量了。你誰要不是抱著這六大宗旨，我就和你講再奇妙、再高深的道理，也是捨近求遠、捨本逐末。

所以譬如：

登高必自卑，

行遠必自邇。

你們要是能在這個最基本的條件上做起，哪一個都可有成佛的希望；若沒有這樣做，那要再接再厲，不要錯過這個機會。

Everyone, put your palms together and close your eyes. Don't look at me. Look into your own heart, and see if your Buddha-nature is there. What kind of nature is inside you--a Buddha-nature, a human nature, a ghost nature, or an animal nature? Shine your light within, and seek within yourself. Don't look at me. I'm not even up to a ghost, and it's useless for you to look at me. Look at yourself, and see whether you are a Buddhist disciple who does not fight, is not greedy, does not seek, does not pursue personal gain, and does not tell lies. If you can practice these Six Great Principles, then you have more or less fulfilled your human role. Yet you are still far from Buddhahood, and you have to start from these

Six Great Principles to become a Buddha. If you continue to fight, to be greedy, to seek for something, to be so selfish and self-benefitting, and to tell lies, not only are you not a disciple of the Buddha, you cannot even be considered the disciple of a ghost.

All of you who have studied Buddhism for many years, have you worked on not fighting, not being greedy, not seeking, not being selfish, not pursuing personal gain, and not lying? If you have worked on these, then you are close to Buddhism. If you have not, then you are far from even satisfying the conditions for being a person. If you fail to meet the conditions for being a human being, because you are so aggressive, so greedy, always seeking outside, being selfish and self-benefitting, and always lying to yourself and others, and saying untruthful things, then you do not have what it takes to be a Buddhist disciple.

I don't talk about anything else, just this--no fighting, no greed, no seeking, no selfishness, no pursuit of personal gain, and no lying. At the City of Ten Thousand Buddhas, people hear about these ideals and principles every day.

Have we been able to practice them? No! And that includes myself. Although we haven't been able to practice them, we wish to follow these guidelines to learn how to be good human beings and how to be Buddhists. We are willing to learn, and to improve ourselves.

What is my purpose in coming to Taiwan this time? I have come to bring you blessings. If any one among you can act according to these Six Great Principles, you will obtain limitless blessings and virtue. If you do not embrace these Six Great Principles, then no matter what lofty and esoteric principles I speak about, it is just "forsaking what is near to seek afar, renouncing the roots to chase after the branch tips."

If you wish to go far away, you have to start from what is near.

If you wish to climb up high, you have to start from what is low.

If you start by meeting the basic requirements, then you can certainly aspire to become a Buddha. If you haven't met them, then you must work hard, and not let this opportunity pass you by.

真正的快樂

True Happiness

宣公上人一九九三年開示於台灣

A talk given by the Venerable Master Hua in Taiwan, 1993

什

麼叫快樂？真正的快樂，不是世間的快樂，不是人間的快樂，那是一種自己心裏邊時時有一種快樂，不需要向外馳求，不需要到外邊去找去。你到外邊找的，都不是究竟的快樂。你想究竟的快樂，你必須要有相當的修養、相當的學識、相當的造詣，自性裏頭平安，這才是真快樂。你到外邊去找快樂，一天到晚追求快樂。追求得到了，這是快樂的一時；得不到，這是煩惱的重重。你貪而無厭，又患得患失，這都不是真正的快樂。真正的快樂，是無求的，「到無求處便無

憂」。你無所求，這才是真正的快樂，真正自性的穩定、平安。

你到外邊去找，找到什麼地方也找不到真正的快樂。我們人間所追求的吃喝玩樂這些享受：坐最值錢的汽車，或者買飛機，或者買輪船，到處去遊一遊船，這是快樂？這簡直地都是浪費你的精力、浪費你的智慧。你真正的智慧不是在外邊這些個東西，真正的享受，是你自在快樂，這是我們人人都有的，你不要向外去找去。你盡向外馳求，啊！你爭我奪，你虞我詐；你欺騙我，我欺騙你，結果就會得

到自己這個不真實的快樂，這真是可憐愍者，佛所謂的這一類的人是可憐愍者。不要捨本逐末，不要倒行逆施。我所說的這個話，都是人不願意聽的。

你到外邊去找，找到什麼地方也找不到真正的快樂。我們人間所追求的吃喝玩樂這些享受：坐最值錢的汽車，或者買飛機，或者買輪船，到處去遊一遊船，這是快樂？這簡直地都是浪費你的精力、浪費你的智慧。你真正的智慧不是在外邊這些個東西，真正的享受，是你自在快樂，這是我們人人都有的，你不要向外去找

去。你盡向外馳求，啊！你爭我奪，你虞我詐；你欺騙我，我欺騙你，結果就會得到自己這個不真實的快樂，這真是可憐愍者，佛所謂的這一類的人是可憐愍者。不要捨本逐末，不要倒行逆施。我所說的這個話，都是人不願意聽的。

What is happiness? True happiness is not worldly happiness. Rather, it is a happiness that is always present in your own mind, which you need not look for outside. If you seek outside, you won't find the ultimate happiness. If you want the ultimate happiness, you must have considerable cultivation, considerable learning, and considerable attainment. Only then will there be peace and joy in your own nature, which is the real happiness. If you seek for happiness outside, you may attain it, but it will only last for a moment. If you fail to attain it, you will be full of afflictions. If you are insatiably greedy, you worry about getting things, and then you worry about losing them. None of this is true happiness. True happiness

comes from not seeking anything. When you reach the state of seeking nothing, you have no worries. Seeking nothing, you have true happiness, and your nature is stable and tranquil.

You can search outside all you want, but you won't find true happiness anywhere. The enjoyment we pursue in this world--eating, drinking, making merry, driving an expensive car, owning a plane, or buying a ship and taking a cruise--is this happiness? This is just wasting your energy and wasting your wisdom. True wisdom cannot be found in these external things. True joy comes from being carefree and happy. We all have this within us, and we need not search outside for it. But people always seek outside themselves, and end up cheating, flattering, and fighting one another in order to obtain an artificial happiness. The Buddha said such people are to be pitied. They are lamentable. So do not forsake what is fundamental to pursue the superficial. Do not act in an upside-down way. What I've just said is something no one likes to hear.

What do I call happiness? Not fighting is happiness. Not being greedy is happiness. Seeking nothing is happiness. Not being selfish is happiness. Not wanting to benefit yourself is happiness even more. Not telling

lies--that's true happiness. If you lie, you will feel remorse in your heart because you know you have deceived someone, and there will be a stain on your conscience. If you are a person with no conscience, that's another story. People's minds are not the way they were in ancient times; morality has perished; and the world deteriorates day by day. In this situation, we must quickly awaken. How can we awaken? If we are students, we should apply ourselves diligently, studying in the morning and in the evening. In the past, Zhong Ni (Confucius) took Xiang Tuo as his teacher. We must pursue our studies as earnestly as the woodcutter who put his book on a log he was hauling, the oxherd who hung his book from the horn of the ox he was riding, the student who studied at night by the light of fireflies collected in a pouch, or the boy who read by the moonlight reflected off the snow. Only then can we be considered true students. We should not just seek ease and comfort all day long and enjoy ourselves instead of studying. That is not happiness.



宣公上人法語

By the Venerable Master Hua

修

行不要到高的地方去找、到遠的地方去找，道就在你眼前，就在你自心。你要真能把自心認識了，這個心馬意猿猴，心像馬似的、意像猿猴似的，你能把心馬牢牢栓住，把意猴也看得緊緊的，這樣子你修行才能有所感應。

什

麼叫沒有染污？就是沒有一種染污的愛和見，所以叫清淨大悲藏。藏是包容含藏的意思；大悲能拔苦。為什麼說是清淨大悲藏？因為它沒有一種染污的愛。一般眾生所明白的愛，是染污而不是清淨的愛。這種清淨的慈愛，沒有染污的雜念在裏邊存在著，所以叫清淨大悲藏。這種慈愛和世間那個染污愛只是相差一點點。相差這一點點所以一念就是清淨，一念就是染污的。這個染污和清淨這個念並不是兩個念，就是這一個念。這一個念你若是沒有染污，就是清淨；沒有清淨就是染污了。所以慈悲這種愛能救一切眾生，這是一種德。

D

o not seek the Way in high places or in faraway places, the Way is right in front of you, it is in your own mind. If you can truly understand your own mind, which is like a wild horse or a naughty monkey. Only when you can hold firm your horse-like mind and watch carefully your monkey-like thoughts, can you receive responses from your cultivation.

P

ure, means without defilement, that is, devoid of the defilement of love and views. "Treasury" has the connotation of containing and encompassing. It contains great compassion. Compassion is able to eradicate suffering. Why is this said to be a "Treasury of pure, great compassion"? Because it is devoid of a defiled kind of love. The love that most living beings understand is a defiled love which is impure. Pure loving-kindness is not tainted by defiled thoughts. The difference between this loving-kindness and worldly defiled love is very slight. Since the difference is so slight, one thought may be pure, and the very next thought may be defiled. The pure thought and the defiled thought are not really two different thoughts. They are actually a single thought. If this thought is not defiled, then it is pure. If it is not pure, then it is defiled. Compassionate love has the power to rescue all living beings. It is a virtue.



金聖寺

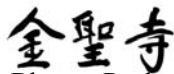
2019年十二、2020一月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十二月份活動 Buddhist Events in December, 2019		
週 日 (Sunday)	12 / 1	梁皇寶懺法會 (8:15AM~ 4:30PM) The Jeweled Repentance of Emperor Liang
週 四 (Thu.)	12 / 12	慶祝阿彌陀佛聖誕 (8:30AM~10:00AM) Celebration of Amitabha Buddha's Birthday
週 日 (Sunday)	12 / 15	楞嚴咒法會 (8:00AM~8:50AM) The <i>Shurangama Mantra</i> Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on the <i>Shurangama Sutra</i>
	12 / 22	念佛共修法會 (8:15AM~ 4PM) Dharma Assembly of Buddha Recitation
週六, 日 (Sat. Sunday)	12/28, 29	法華法會 (8:15AM~ afternoon) Sutra on the <i>Lotus Flower of the Wondrous Dharma</i> Recitation
每日 1 pm		大悲懺法會 Dharma Assembly of Great Compassion Repentance

慶祝阿彌陀佛聖誕 Celebration of Amitabha Buddha's Birthday	12 / 8 週日	萬佛聖城 (CTTB)
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一月份活動 Buddhist Events in January, 2020	日期 Date	地 點
消災吉祥神咒 The Disaster Eradicating Auspicious Spirit Mantra	1/1 週三 8:30AM ~10:00AM	金聖寺 (GSM)
釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment	1/2 週四 8:30AM~10:00AM	
楞嚴咒法會 The <i>Shurangama Mantra</i> Recitation	1/5 週日8:15AM ~2:30PM	
楞嚴咒法會 The <i>Shurangama Mantra</i> Recitation	1/12,19 週日8AM~8:50AM	
楞嚴經講座 Lecture on the <i>Shurangama Sutra</i>	1/12 ,19週日 9AM~10:50AM	
精進佛三 3 Days of Buddha Recitation	1/24 ,25,26 週五、 六、日 8:15AM~4:00PM	
大悲懺法會 Dharma Assembly of Great Compassion Repentance	每日 (Everyday) 1 pm	



Dharma Realm Buddhist Association
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精進佛三——迎新春 Jan. 24~26. 2020

3 Days of Buddha Recitation —Special Dharma Event for Chinese New Year.

金聖寺謹訂於新春期間，舉辦為期三天的念佛法會。
法會期間，可設消災延壽及超薦牌位，普利冥陽，離苦得樂。
時間：2020年1月24-26日(星期五~日)，早上 8 時15分至下午4時。

**The Gold Sage Monastery will conducting ——
3 Days of Buddha Recitation**

Time: Jan. 24 ~26, (Friday, Sat. Sunday) from 8:15 am to 4:00 pm.

Set up Plaques for Lengthening Life and for the Rebirth are available.

金聖寺2020年育良佛學春季班，將開始於1月5日 GSM Sunday School spring season will start from Jan. 5, 2020

上課時間：1月5日至6月7日2020年
星期日早上9時 ~ 11時

學員年齡：3~18歲

學費：70元， 第二位：50元

Time : Jan. 5 to June 7, 2020,
Sunday, 9AM ~ 11AM

Age : 3-18 years old

Fee : \$ 70, Second child: \$50