



矽谷梵音

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我們為什麼不自由？因為被執著妄想的繩子把自己綁上，所以行動不自在，得不到解脫。

Why are we not free? Because we are bonded by the rope of attachments and false thinking, we don't have freedom in our actions or attain liberation.

—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.

無我心調柔地修行

Cultivating With a Gentle and Soft Mind Free of Self

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

菩

薩是具足大智慧的人，所以捨去自己的小我，而成就眾生的大我。為自利利他、自覺覺他、自度度他，而行菩薩道。不怕一切苦，不畏一切難，願為眾生受苦。好像地藏王菩薩發願：「我不入地獄，誰入地獄」，「地獄不空，誓不成佛」。所以他恒處地獄和眾生在一起，希望眾生覺悟，發菩提心，早離苦海。經過無量劫那樣長的時間，仍然不厭其煩在教化一切眾生，度脫一切眾生。他為了令一切眾生了生脫死，離苦得樂，所以能忍受地獄一切的

苦，任勞任怨，認為「受苦是了苦，享福是消福」，所以心甘情願受苦。菩薩是慈悲的心腸，為度眾生的緣故，而能忍受不能忍的苦，這才是菩薩的精神，這才是行菩薩道的真諦！

菩薩用四攝法來教化眾生。四攝法就是布施、愛語、利行、同事四種法。今簡略解釋四攝法的道理：

一、布施：菩薩教化眾生，捨己為人，把自己的利益，都布施給需要的人。菩薩的布施，有外財和內財。外財是金銀珠寶、國城妻子。內財是頭目腦髓、皮

肉筋骨。雖然布施內外財，但三輪體空，而不執著。所謂三輪體空，就是沒有能施者，沒有所施者，中間也沒有所施物。菩薩雖然布施，而離開布施的相，他沒有凡夫自我宣傳的思想。有人說：「你們知道嗎？某某大廟是我出資造的，某某大橋是我出錢修的。」這是大賣廣告，這就是執著布施的相，雖然有功德，但是是小功德。菩薩對於功德事，從不記於心，過去就空了，絕不到處宣傳。

二、愛語：菩薩行菩薩道的時候，對眾生都是和

顏悅色，絕不發脾氣。也不用粗言暴語來罵人，更不誹謗人，不說是非語，更不挑撥離間，不吹毛求疵，不找人的麻煩，不說人的壞話。菩薩是愛護眾生，只說柔和的話，說溫暖的話，說慈悲的話，說憐愍的話，令眾生開心，生歡喜心。這個愛，是對眾生愛護之意，也是說好話的意思。

三、利行：菩薩所行所作，都是利益眾生，一言一行，一舉一動，皆作為眾生的榜樣。所謂「以身作則」，令眾生學習，有啟發作用。他令眾生生尊敬心，生信仰心，相信菩薩說的話是有真理，這樣，便容易灌輸佛法的知識。

四、同事，菩薩想度一個眾生，便現同樣的人和職業，和他在一起共同生活，令他產生親善之感，例如菩薩想教化讀書人，就示現讀書人的身份，去影響讀書人發菩提心，學無上道。菩薩想度化做工的人，就示

現工人的身份，去感化他們發菩提心。菩薩想度農夫，就示現農夫的身份，去影響農夫發菩提心，學無上道。菩薩想度化商人，就示現商人的身份，去感化他們發菩提心。菩薩觀察有什麼因緣得度者，便示現什麼身而度之。不但在人道是這樣，就是畜生道也是這樣。釋迦牟尼佛在往昔時，曾經做過鹿王，教化同類，又感化國王不吃鹿肉。

釋迦牟尼佛在往昔時，到處求法，不惜生命，所謂「為法忘軀」。有一天，他遇到一個羅剎鬼，聽他念半句偈：「諸行無常，是生滅法」。這是說一切的行爲，都是無常。為什麼無常？因為它是生滅法。生了又滅，滅了又生，沒有停止的時候。釋迦牟尼佛（在因地菩薩時）一聽，知道這是佛法的偈頌，但是還有下半句偈，可是羅剎鬼不說了。佛便向羅剎鬼要求：「你還沒有念完，一定還有兩句，

請你再念出下半偈給我聽，可以嗎？」羅剎鬼說：「可以的。可是我餓了，沒有力氣念出來。你能捨身供養我，我就為你念出來。」佛說：「我答應你！但是我也有個條件，你先念出來，我刻在樹上，給後來人留下正法，令他們依法修行。然後你再吃我，可以嗎？」羅剎鬼說：「當然可以。你注意聽：『生滅滅已，寂滅為樂』」。這個意思，是說生滅都滅完了，然後便得到寂滅之樂。也就是了生死之苦，證涅槃之樂。這時，佛用刀在樹上刻上「諸行無常，是生滅法；生滅滅已，寂滅為樂。」十六個大字。刻完之後，佛心裡想：「時間久了，大樹容易變壞，不如刻在石頭上，能保存長遠一點，那麼，受法益的人，一定能更多。」於是向羅剎鬼要求：「我決定把身體供養你，絕不反悔。請你稍等一會兒，我把這首偈頌刻在石頭上，令後世人，都有機

會看得到，可以嗎？」羅剎鬼說：「你的思想很仁慈，可敬可佩！那麼，等你刻完，我再吃你。」佛很快將偈語刻在石上。然後閉起雙眼，等羅剎鬼來吃，他心中非常安靜。等了很長的時間，沒有聲音，覺得奇怪，乃睜眼一看，不見羅剎鬼，再仰望虛空，見到有位天人，原來這是天人化作羅剎鬼來考驗佛，是否真能為法忘軀。此時天人乃含笑而去。

行菩薩道的菩薩，不惜自己的生命保護諸佛所說的法。菩薩是沒有我相、沒有我所，心意調柔，沒有剛強。他以善語良言來對待一切人，這樣無我心調柔的修行，才能證得佛所修的道。



A Bodhisattva has great wisdom. He forsakes his own small self in order to bring living beings' great selves to accomplishment. When you walk the path of the Bodhisattva, you benefit yourself and benefit others. In doing this you don't want to fear any kind of suffering. The Bodhisattva receives suffering just as if he were eating candy. He undergoes suffering as if there were no suffering to undergo. Even more, he wants to undergo suffering for the sake of all living beings. This is one kind of suffering that's worthwhile. Moreover, the Bodhisattva thinks that: "To endure suffering is to end suffering. To enjoy blessings is to exhaust blessings." He thinks of it in this way and so he represents living beings and undergoes suffering on their behalf. He transfers all of his bliss to all living beings in the Dharma Realm. The merit from this kind of open and unselfish action has no end. It is completely public spirited and it benefits all living beings.

For example, Earth Store Bodhisattva has been in the hells for a long time with living beings who undergo extreme suffering because of their offenses. They are all there together. Why did Earth Store Bodhisattva go to the hells? He's waiting for the opportunity when he'll be able to cause those living beings to wake up, and cause them to bring forth the Bodhi mind. He

doesn't just do this for one or two days, or one or two years, and then quit. He isn't like us, who do something for five minutes and then don't want to do it any more.

The Bodhisattva teaches and transforms living beings, but he never considers himself high and others low. He doesn't have false notions about the existence of people or of the self. He uses the four Dharma of Attraction to gather in and cross over living beings. What are the four Dharma of Attraction? They are: giving; kind words; beneficial practices; working together.

Giving : The Bodhisattva forgets himself for the sake of teaching and transforming living beings. He gives all the benefit that he has coming to him to living beings in order to bring them to accomplishment. The Bodhisattva gives both his inner and his outer wealth. Outer wealth includes gold, silver, jewels, countries, cities, wives, and children. But when he gives, he doesn't retain a mark of giving. The substance of the three wheels are empty. What is meant by the substance of the three wheels being empty? He is free of the notion of a giver, the notion of a receiver and the notion of that which is given.

Although he gives, he does not have the mark of giving. He is not like an ordinary person who would advertise himself,

“Do you know the temple at such and such a place? Well, I built it. Do you see that bridge? Well, I built it. Did you know that?” He’d never do that. As soon as a Bodhisattva does something good, then he moves on. He doesn’t think about it. He forgets about it.

Kind words: When a Bodhisattva practices the Bodhisattva path, he never uses rude or cruel words to scold or ridicule people. Nor does he talk about people’s faults. The Bodhisattva, at all times is always kind and protective towards living beings. He speaks to living beings in such a way that it makes them really happy. But he doesn’t use love, which is emotional and based on desire, instead he uses kind words when speaking to people.

Beneficial practices: Whatever a Bodhisattva does, his only purpose is to benefit living beings. His every speech and move is exemplary. He teaches living beings by his embodiment of principles, which inspires respect and faith in them, so that they believe in the Bodhisattva’s teachings as true principles and are easy to be educated.

Working together: When a Bodhisattva plans to cross over a living being, he would appear as the same type of person and career as that of the living being. For example if he wants to teach

a scholar, he manifests a scholar to influence the scholar to bring forth the Bodhi resolve and learn the unsurpassed path. If he wants to cross over a business person, he would appear as a business person to inspire him to bring forth the Bodhi mind. If he wants to cross over workers, he would manifest as a worker to influence them to bring forth Bodhi resolve. When he wants to cross over a farmer then he manifests as a farmer in order to teach him. When the Bodhisattva sees that the causes and conditions of an official are ripe, he manifests as an official in order to teach and transform him. The Bodhisattva observes the cause and conditions needed for a living being to be taught, he would manifest that kind of person. Not only he manifests as a human being, he would also manifest as an animal. Sakyamuni Buddha was a deer king in a former life, he taught deers and influenced a king not to eat deers.

When Shakyamuni Buddha was cultivating the Way, he sought the Buddhadharma everywhere with no regard for his own life. One day, he met a Rakshasa ghost who recited only half of a verse: *All activities are impermanent, Characterized by arising and ceasing.* Why are all activities impermanent? Because they are subject to arising and ceasing. All activities arise and

then cease; cease and then arise again, never rest.

Once Shakyamuni Buddha heard this, he knew that was Buddhadharma. But the second half of the verse was missing. So he said to the Rakshasa, “You haven’t finished the second half of the verse, would you mind telling me?” The Rakshasa said, “Sure, but I am hungry and I don’t have enough to recite it. If you could give me your body to eat, then I’ll speak for you.” Shakyamuni Buddha said, “Of course, but I also have a condition: I’ll first carve it on that tree after you speak it so that others can see it and cultivate according to it, and then you can eat me. Is that okay?” The Rakshasa ghost said, “Okay, you’re really not bad. Now listen while I recite: *When arising and ceasing cease, tranquil stillness is bliss.* It means that when arising and ceasing stop, one will attain the bliss of tranquil stillness, in other words, one has ended the suffering of birth and death, and attained the bliss of Nirvana.

Shakyamuni Buddha carved it into the tree with a knife. After he finished, he thought, “The tree can be easily destroyed. Maybe I should carve the verse into a rock so that it could be preserved longer and more people can benefit from the Dharma.” So he made the request to the Rakshasa. The Rakshasa said,

“You really have a kind heart which deserves to be respected. Fine, I will eat you after you get it done.” Then Shakyamuni Buddha quickly carved the verse into the rock, and then closed his eyes and waited to be devoured by the ghost. He was very peaceful in mind, however he waited for a long time and did not hear anything. He was puzzled, so he opened his eyes and the ghost was gone. He looked up into space and there was a heavenly being in empty space. It turned out that it was the heavenly being who had just come to test Shakyamuni Buddha to see if he really could give up his body and life for the sake of Dharma. The heavenly being left with a smile.

A Bodhisattva who practices the Bodhisattva path could sacrifice his life to protect the Dharma spoken by all Buddhas. He has no mark of self or mark of what belongs to self. His mind is gentle and soft, free of hardness or obstinance. He treats everyone with kind and compassionate words. By cultivating no self with a gentle and soft mind, he is able to realize the Buddha's Way.

嚴持戒律學忍辱

Strictly Uphold Precepts and Learn to Be Patient

宣公上人 開示

By the Venerable Master Hua

戒

律就是修行人的生命，如果犯戒，等於生命斷了一樣地悲哀。世尊在將入涅槃時，告訴阿難尊者說：

「以戒為師」，由此可以證明，戒律的重要性。

嚴是嚴明，也就是嚴謹明察的意思。修行人不能隨便亂講話，在必要時，說話要有分寸，合乎法度，不可以信口胡言。也就是說行住坐臥，都有一定的次序，不是說我想怎樣就怎樣，那就是不持戒律。

持是把持，用手拿住的意思。謹慎而小心地拿著，時時刻刻注意，而不懈怠，聚精會神來把持戒律。

戒是防非，也就是禁止作惡的意思，所謂「諸惡莫

作，眾善奉行」。戒是犯罪前的規勸，律是犯罪後的懲罰。例如蛇行是曲，入管自直，這是戒律的功用。

律是法律。無論做什麼事，要合乎規律，所謂「無規矩不以成方圓」。不能隨便行動，妨礙他人自由，侵犯他人利益。

一言以蔽之，嚴持戒律就是沒有脾氣。忍辱功夫修到家了，順逆境界來臨時，都經得起考驗，而無動於衷，心平氣和，處之泰然。

到了這種程度，便不會不守規矩。凡是不守規矩的人，他的忍辱功不夠，壓制不住無明火，往往把所修的功德，燒得一乾二淨。

Precepts are a cultivator's life. If one transgresses them, this would be as grievous as having one's life cut off. Before the World Honored One entered Nirvana, he told the Venerable Ananda, "Take the precepts as your teacher." This shows how important the precepts are.

"Strictly" means with certainty, cautiousness, and perceptiveness. Cultivators should not talk carelessly. When you need to speak, do so in a discreet and appropriate way, and don't babble nonsense. In other words, there's a definite way to act whether you are walking, standing, sitting, and lying down. You can't just do whatever you want; that wouldn't

be upholding the precepts.

To "uphold" means to manage. It also means to carefully hold something with your hands, being constantly attentive and never lax. We should uphold the precepts with full concentration.

Precepts serve to prevent mistakes and to stop evil-doing. "Do no evil; do all good." Precepts serve to warn us before we commit offenses; they also stipulate the penalties incurred by offenses. A snake normally slithers in curves, but when it goes into a pipe, it straightens out by itself; this is the function of precepts.

Precepts are laws. In everything we do, we should abide by the rules. There's a saying: "Without a and a T-square, you can't draw circles and

squares." [Note: In Chinese the words for and 'T-square' form a compound that means "rules".] We should not act carelessly, hinder other people's freedom, or usurp others' benefits.

In a nutshell, upholding precepts means not having a temper. When we cultivate patience to the utmost degree, then we'll be able to handle favorable as well as adverse states without losing our calm; we'll deal with everything naturally and easily. When we reach that level, we won't transgress the rules. People don't abide by rules because they don't have enough patience; they can't keep the fire of ignorance under control, and it burns up all the merit and virtue they have cultivated.

菩提大道直又直 不可彎曲莫倖致 真心求法必感應 假意因循浪費時
勇猛精進忍弗退 布施持戒修智宜 有日完成波羅蜜 十方諸佛會蓮池

The Great Bodhi Way is straight as can be.
Don't let yourself get sidetracked or try to find a shortcut.
If you seek the Dharma with a true heart, there's sure to be a response.
If you are insincere and negligent, you're just wasting time.
Advance vigorously, be patient, and don't retreat!
Practice giving, uphold the precepts, and cultivate wisdom.
One day you will complete the journey to the other shore
And join the Buddhas of the ten directions at the lotus pool.

—— 宣公上人 作 / by Venerable Master Hua

修行為的是什麼

Why Do We Cultivate?

宣公上人 開示

By the Venerable Master Hua

我

們每個人迴光返照，問一問自己，我們學習佛法，依照佛法來修行，為的是什麼？有人說：「因為佛法是一種學問，我願意增加我的學問，所以我學習佛法。」有的人說：「我學習佛法是想要修行，所以我要學佛法；因為我不學佛法，我不知道怎麼樣修行。」這兩種人說的都有一點道理，可是只是有一點點道理，不是完全的。什麼是完整的呢？修行為的就是要得到真正的自由、得到真正的解脫。

什麼叫真正自由？有

人說：「我知道我們的國家就是一個自由的國家，父母不管小孩子，小孩子也不要聽父母的，所以自由自在，願意如何就如何，這就是自由。」這叫誤解自由。真正的自由，先要不自由。你要先要自由，以後的就不自由；你先要不自由，以後才能有自由。我所說的這個「自由」，和你所知道的「自由」是不同的。怎麼樣先不自由呢？先要修行，要學習佛法，要循規蹈矩，不要為非做歹，要「擇善而從，不善而改」，找到好的就去做去，

有不好的就要去改。依照佛法去修行，修行到無拘無束、無罣無礙、無人無我、無自無他、無大無小、無內無外、無始無終這個境界，返本還原，找回我們本來的面目，得到真正的自由。真正自由是我願意活著，就可以永遠活著；我願意死，隨時都可以死，生死自由！有人說：天地間一切萬物是天主造的，天主他也不能管我。這個時候不單他不能造我，而且我能造天主，我能造化這個天地，我能造化這個虛空，我能造化這個大覺！

Each of us should ask ourselves, why do we study the Buddhadharma and cultivate according to it? Some people say, “Because the Buddhadharma is a kind of knowledge, and I want to increase my knowledge. That is why I study the Buddhadharma.” Other people say, “I study the Buddhadharma because I want to cultivate; if I don’t study the Buddhadharma, I won’t know how to cultivate.” Both kinds of people are partly right, but neither is completely correct. What is completely correct? The reason to cultivate is to obtain true freedom and true liberation.

What is true freedom? Someone says, “I know our country is a free country. The parents don’t take care of their kids, and the kids don’t listen to

their parents. That’s why it’s a free country; freedom is to be able to do whatever you want.” This is to misunderstand the meaning of freedom. To be truly free, you must begin by not being free. If you are free first, then in the future you will not be free. If you start by being not free, then in the future you can be free. The “freedom” I am talking about is different from the “freedom” you know. What does it mean to begin by not being free? First we must cultivate and study the Buddhadharma. We should follow the rules and observe propriety, and not do harmful and illegal things. We should follow the maxim, “Follow what is good, and change what is not good.” If we find something good, we should do

it; and whatever is bad we should change. Cultivate according to the Buddhadharma, until we reach the state of being unlimited and unimpeded, without self and without others, without large and without small, without inside and without outside, without beginning and without end. By returning to the source and finding our original selves, we will obtain true freedom. True freedom means that if I wish to live, I can live forever; if I wish to die, I can die any time. That’s freedom from birth and death! Some people say that the myriad things of the heaven and earth are created by God, but God cannot rule over me. Not only can he not create me, I can create God and the heaven and earth. I can create empty space; I can create Great Enlightenment!

人只知掃房間的塵土，而不知掃心中的塵垢。心中有很多的骯髒妄想和雜念，若不把它清除乾淨，這個菩薩道便永遠不會有成就之日。所以要時時刻刻迴光返照，反求諸己，令心不放逸、不隨便，生覺悟的念頭，這就是淨修梵行。

People only know to sweep away the dust in their room, but they do not know to sweep the dust in their mind. People have many defiled and scattering thoughts in their mind, if they don’t sweep these dusts off, they will never accomplish the Bodhisattva path. Therefore, we should return light to shine inward and reflect within ourselves at all time, so that our mind will give rise to awakening without becoming lax or scattered. Doing so is to cultivate pure conduct.

—宣公上人 法語 / By the Venerable Master Hua

宣公上人法語

By the Venerable Master Hua

六大宗旨就是戒律：你不要到戒律本子上去找戒律

The Six Principles Are Just the Precepts: Don't Go Looking for the Precepts in Precept Books

什麼叫戒律？就是不爭、不貪、不求、不自私、不自利、不打妄語，這就是戒律。你不要到那個戒律本子上去找戒律，這是人人都能做到，人人都可以行的。所以你若能謹守這個不爭、不貪、不求、不自私、不自利、不打妄語，這十方諸佛常常護念你，常常能來加被你。

你不要以為我懂得這個不爭、不貪、不求、不自私、不自利、不打妄語；這個我懂了，我就可以得到佛的加被。不是懂了就能得到佛的加被，也不是念了就得到佛的加被，而是你要身體力行，躬行實踐，於這六種的戒律不違背，那你才能得到佛的擁護和加被。不是就那麼我念一念，我懂了；你要真懂了，才算呢！可是你就稍微懂一點，你就認為是夠了，那是不夠的。一定要身體力行，終身行之，猶不能盡者矣！

What is meant by precepts? Precepts refer to not fighting, not being greedy, not seeking anything, not being selfish, not wanting self-benefit, and not telling lies. Don't go looking for the precepts in precept books. Precepts can be practiced by anyone. If you can strictly uphold the rules of not fighting, not being greedy, not seeking anything, not being selfish, not pursuing personal advantage, and not lying, then the Buddhas of ten directions will constantly protect you, be mindful of you, and aid you.

Don't think you can receive the Buddhas' aid just because you understand the rules of not fighting, not being greedy, not seeking anything, not being selfish, not pursuing personal advantage, and not lying. You have to personally practice them. You have to refrain from breaking these six precepts before you can receive the Buddhas' aid and protection. It is not a matter of just reciting them, or understanding what they mean. It only counts if you really understand them. If you only have a little understanding, you may think it is enough, but it isn't. You must practice them all your life, and even then you will not be perfect.



金聖寺

2019年十、十一月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十月份活動 Buddhist Events in October , 2019		
週日 (Sunday)	10 / 6	敬老節 (8:30AM~2:00AM) Honoring Elders' Day
週四	10 / 17	觀音菩薩出家法會 (8:30~10:00AM) Gwan Yin Bodhisattva's Leaving Home
週日 (Sunday)	10 / 20	楞嚴咒法會 (8:00AM~8:50AM) Dharma Assembly of The Shurangama Mantra Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on the <i>Shurangama Sutra</i>
	10 / 27	藥師懺法會 (8:15AM~afternoon) Dharma Assembly of Medicine Buddha Repentance
每日 1 pm		大悲懺法會 Dharma Assembly of Great Compassion Repentance

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home-Life	10 / 13 週日	萬佛聖城 (CTTB)
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十一月份活動 Buddhist Events in November, 2019	日期 Date	地點
楞嚴咒法會 The <i>Shurangama Mantra</i> Recitation	11/3,17 週日 8AM ~8:50AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the <i>Shurangama Sutra</i>	11/3, 17 週日 9AM~10:50AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	11/10 週日8:15AM ~4:00PM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/24~12/1 8:15am~4:30pm	
八關齋戒 Transmission of the Eight-fold Precepts	11/24 週日 6:30AM	
大悲懺法會 Dharma Assembly of Great Compassion Repentance	每日 (Everyday) 1 pm	

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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 24 日(星期日) 至 12 月 1 日(星期日) 舉行梁皇寶懺法會

(每天從早上八時十五分 至下午四時三十分)

虔禮梁皇寶懺，懺悔業障，普利冥陽，離苦得樂。

法會期間，並可設消災延壽及超薦牌位。

八關齋戒：11月24日(星期日)早上六時三十分

Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 24 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 24 to Dec. 1, 2019 (8:15 am—4:30 pm everyday)

The faithful can thus repent their karmic obstacles, benefit the living and
the underworld, So that they leave suffering and attain bliss.

Setting up Plaques for Lengthening Life and for the Rebirth is available.