



# 矽谷梵音

*Pure Sound From Silicon Valley*

2011 年 9 月第 185 期 Issue 185, September, 2011

小朋友，  
你們應該像蓮花一樣，  
出淤泥而不染，沒有塵埃，沒有俗氣。

Little Children,  
You should be like louts flowers,  
pure and fragrant, transcending out of mud.

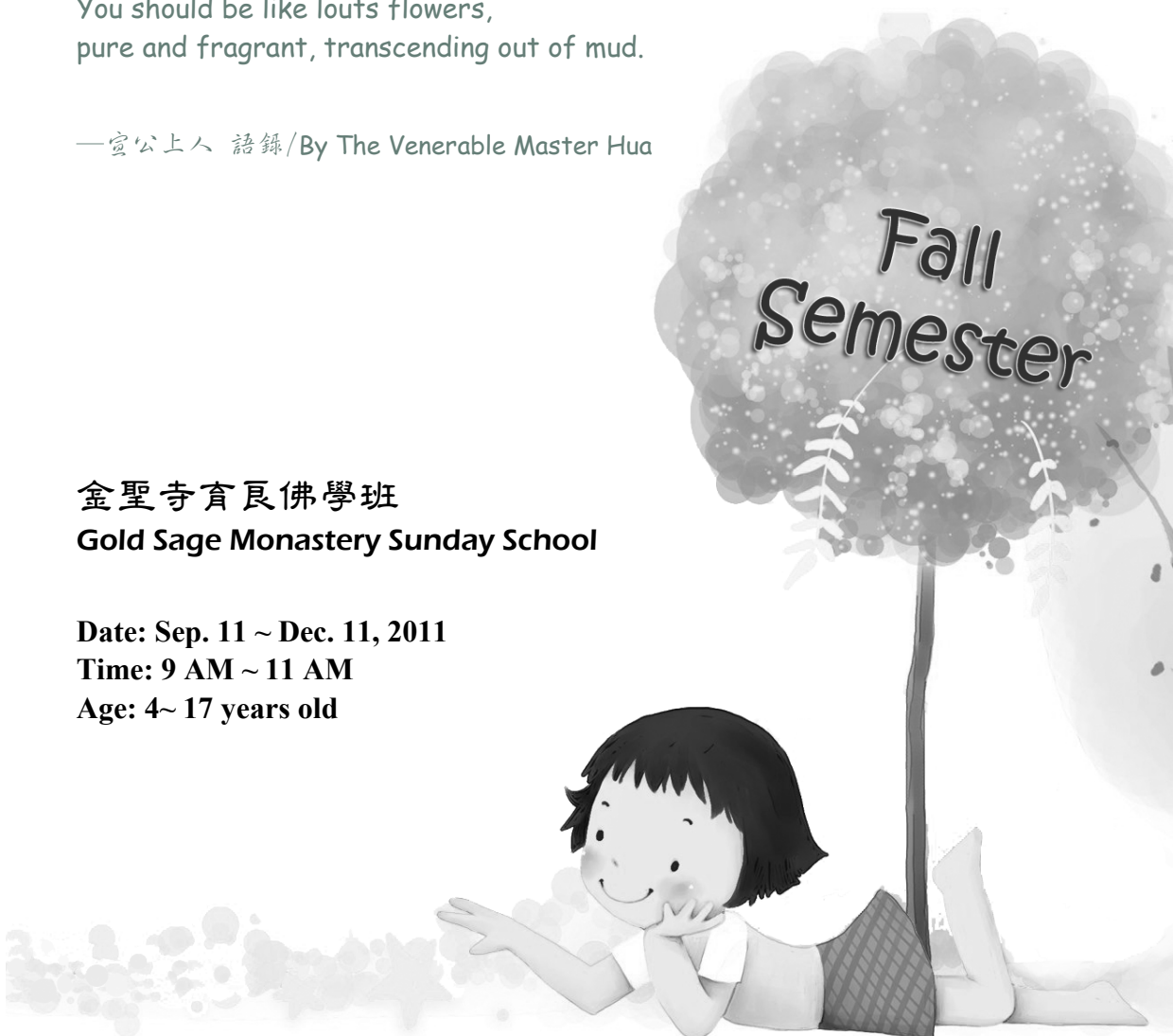
—宣公上人 語錄/By The Venerable Master Hua

金聖寺育良佛學班  
Gold Sage Monastery Sunday School

**Date: Sep. 11 ~ Dec. 11, 2011**

**Time: 9 AM ~ 11 AM**

**Age: 4~ 17 years old**



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.

# 佛法在行不在說

## The Buddhadharma Is in Practice, Not in Talking

道德是爲人的根本，有了道德，我們才能立得住腳。

It's because the Way and virtue are a person's foundation.

Once we have the Way and virtue, we can stand on our own feet.

宣公上人 一九五八年觀音七開示於香港西樂園寺

By The Venerable Master Hua A talk given on 1958, during a

Guanyin Session at Western Bliss Garden Monastery in Hong Kong.

光陰似箭，日月如梭，江河之水後浪推前浪，韶華易逝，世上青年逐老年，這樣隨之逐之，漸漸又歸於老死朽滅，無蹤無影，足見一切無常。

正因為一切都是無常，所以我們應該趕快找一個歸宿。在座各位總算幸運，找來找去，終於信佛了。信佛能令我們得「常樂我淨」一究竟之樂；所以我們應該信佛。可是，也並不是說只是「信」便可以了，也要依法修行，若是只信而不修行，有如「說食數寶」，於自己

本身了無益處。所以古人說：

**道是要行的，**

**不行則要道何用？**

**德是要修的，**

**不修則德從何來？**

所以，我們應該躬行實踐，常把「生死」二字掛在眉梢，把「道德」二字放在腳下。這一句話看起來很難懂，爲什麼說應該把「道德」二字放在腳下呢？因爲，道德二字是爲人的根本，好像樹木的根一樣，所以有了道德，我們才能立得住腳；反之，腳下無根，那

麼則無處可立，進退維谷，不能有所作爲了。若是我們能把這二字實踐了，那麼，人格更可以立得住，而一切也自然可以成功了，所以說：「道德二字，是做人的根本。」《論語》上說：「君子務本，本立而道生。」務本才能生出道，這是古有明訓的。

正如剛才所說，日子是似箭般在不知不覺間過去了，過去的且讓它過去，可是來者可追，對於未來，我們應立下宗旨，不讓它糊里糊塗地度過。

西樂園一向的宗旨是提倡「淨土法門」，主張大家精進念佛。所以每年的六月十九日和十一月十七日（中國陰曆），都照例地舉行觀音及阿彌陀佛七的念佛法會，可是呢？大家不可以就「照例參加」，馬馬虎虎地敷衍一下就算了，應該一年比一年精進，念茲在茲，在這七天裏頭，在在處處、時時刻刻我們都要勤念菩薩的名號，不可以懈怠。

我們要念菩薩，而不是要菩薩念我們，為什麼說不要令菩薩念我們？因為在這打七的期間，你若是掛打七的名，而雜念紛紛，也不勤稱誦菩薩的洪名，那麼大慈大悲的菩薩，一定會為你這個可憐的眾生而可惜，為你不是誠心來打七而焦急，所以大家應該至誠懇切地念，

而且更進一步地要有一顆慈悲喜捨的心。如果能夠這樣，我敢肯定地說一句：「菩薩是絕對會加被各位的。」

同時，西樂園從來沒有用帖子請過任何一個，大家都是自動發心來參加打七，這點可見大家並不是沒有誠心，而這種自動發心的精神，也很值得嘉許。既然這樣，我們更不要讓這分真誠白費了，我們都要發願念個「水落石出」，念至菩薩現身說法，才不枉這次參加打七一場。

今天是打七的第一天，在這開始打七的今天，我預祝各位今年能有所成就，否則，我要和大家算帳，要是帳算不清，可別後悔！閒話不多講了，還是多念幾句菩薩的洪名吧！

Time is like an arrow; the days and months fly by like a shuttlecock. The waves in the river follow one after another. Glory fades quickly. In the world, youth is followed by old age. In this way, we gradually return to the decay and extinction of old age and death, leaving no trace or shadow. Clearly, everything is impermanent.

Since everything is impermanent, we should quickly find a refuge. All of you can count yourselves lucky, for you have searched around and finally come to believe in the Buddha. Faith in the Buddha enables us to attain the ultimate happiness of permanence, joy, true self, and purity. Therefore we should believe in the Buddha. But it's not enough to say that we believe. We also have to cultivate according to the Dharma. If you believe but don't cultivate, it's like talking about food without eating it, or counting the wealth of others--it doesn't benefit you in the least. So the ancients said:

*The Way must be practiced.*

*If it is not practiced, what use is the Way?*

*Virtue must be cultivated.*

修道人心莫疑，疑心一起便途迷。

Cultivators should be careful not to doubt.

Once they doubt, they will be lost.

*If it is not cultivated, from where does virtue come?*

We should personally practice, always hanging the words "birth" and "death" on our brows, and putting the words "Way" and "virtue" beneath our feet. Maybe that's hard to understand--why should we put the words "Way" and "virtue" under our feet? Because the Way and virtue are a person's foundation. They are to us what roots are to a tree. Once we have the Way and virtue, we can stand on our own feet. But with no base under our feet, we have no place to stand. We are in a fix, unable to advance or retreat, and we cannot accomplish anything. If we can actually practice these two things, then we can establish a good character and naturally be successful in whatever we do. So it's said, "The Way and virtue are the foundation of being a person." The *Analects* of Confucius also say, "The superior person attends to the root. When the root is established, the Way comes forth." Only when the fundamentals are tended to can the Way come forth. This is wise advice from the ancients.

As mentioned earlier, the days pass as swiftly as an arrow, but we don't notice it. As for the days gone by, just let them go. Only the future is worth pursuing. We should set guidelines for the future, so we won't let the time pass in a muddle.

Western Bliss Garden

Monastery has always promoted the Pure Land Dharma-door and exhorts everyone to vigorously recite the Buddha's name. Every year, on the nineteenth of the sixth lunar month and the seventeenth of the eleventh lunar month, we will continue as usual to hold Dharma Sessions for reciting the names of Guanyin Bodhisattva and Amitabha Buddha. However, everyone should certainly not just casually "attend as usual," not taking it seriously and letting it pass lightly. Rather, each year we should be more vigorous than the year before; we should work intensively. During these seven days, no matter when and where we are, we should diligently be reciting the Bodhisattva's name and never become lax.

We should be mindful of the Bodhisattva; it's not that the Bodhisattva should be mindful of us. Why don't we want the Bodhisattva to be mindful of us? If you are nominally participating in this session, but in fact a lot of idle thoughts are keeping you from being diligent in reciting the Bodhisattva's vast name, the Bodhisattva of Great Kindness and Compassion will certainly take pity on you, this poor living being, and be worried because you are not sincerely participating in the session. Therefore, everyone should earnestly and sincerely recite, and go a step further by nurturing kindness, compassion, joy, and

renunciation in your mind. If you can do that, then I guarantee that the Bodhisattva will aid and support you.

Moreover, everyone has come to the session of his own free will; Western Bliss Garden Monastery has never sent invitations to anyone. This shows that everyone is certainly not lacking in sincerity. This spirit of initiative is very commendable. Therefore, we shouldn't let this sincerity go to waste. We should all vow to recite until "stones peep out from the receding water" (the truth is brought to light), until the Bodhisattvas appear before us to speak the Dharma; then, we will not have come to the session in vain.

This is the first day of the session. On this day, I bless you all and wish you success this year. If you don't have any success, I will have to settle accounts with everyone. And if your account isn't cleared up, you will be sorry. I won't chatter too much; we had better recite the Bodhisattva's vast name some more!



# 回到什麼也沒有的地方

到什麼都沒有了，  
那時就恢復本來面目。

宣公上人 開示 / By The Venerable Master Hua

在佛教裏講「返本還原」，意思也就是我們本來是什麼樣子，就回到什麼樣子。那麼本來是什麼樣子呢？什麼也沒有！所以現在還是回到什麼也沒有的地方。

有一點執著，就有障礙；有障礙，就不能出離三界。所以一定要破一切執著，到什麼都沒有了，那時就恢復本來面目了。

我們現在想要有什麼，就偏偏沒有什麼；等到我們什麼也不要了，卻什麼都有了。智慧也現前，神通也現前，妙用也現前了。爲什麼沒有智慧、神通？就因爲儘到各處去撿糞。鑽石、黃金你不要，本有貴重的東西你都不要，把它糟蹋了，反而到各處去撿糞，自己還以爲很聰明呢！實在是愚癡得不得了！

## Return to Nothingness

When we reach nothingness,  
we regain our true identity.

In Buddhism we talk about returning to the origin. We want to return to the way we were originally. What were things like originally? There was nothing at all! Now we want to go back to that state of nothingness.

If we have even a particle of attachment, we have obstructions. With obstructions, we are not able to escape the Triple Realm. Therefore, it's necessary to break through all attachments. When we reach the point of having no attachments, we regain our true being.

Right now, we want there to be something, but there's nothing. When we reach the point of not wanting anything, everything will be ours. Our wisdom will appear, our spiritual powers will become evident and their wonderful function will be obvious. Why don't you have wisdom and spiritual powers right now? It is because you keep going around collecting dung. You don't want gold or diamonds; you don't want your inherent treasures either. You've thrown those away, and instead go around collecting dung, thinking you're being really clever! In fact, you're being as foolish as can be!

# 報菩薩恩

## Repaying Bodhisattva's Kindness

人最基本的就是孝順；當你懂得孝順之後，你才能以感恩的心來感謝諸佛菩薩。

The basic principle of being a human is to be filial; Only after you understand how to be filial, you are able to pay gratitude to Buddhas and Bodhisattvas.

恆榮法師 開示於萬佛聖城 / By DM Heng Rung at CTTB

袁華麗 英譯 / Huali Yuan

今天  
是觀世音菩薩成道的紀念日，那麼我想，大家都一定是蒙了觀世音菩薩的加被。所以，我們在心路的歷程中充滿了對觀世音菩薩的感恩，因此，在這個成道的紀念日，我們必須要付諸行動來感恩。

因為我們學了佛，學佛之後我們才懂得人生的路途應該怎麼樣走下去。學佛之後，我們學習菩薩的種種行為，可以徹底地改變我們整個的人生。那麼，我們應該怎麼去感恩諸佛菩薩呢？

我想，我們第一個必須要先從孝道開始。人最基本的就是孝順；當你懂得孝順之後，你才能以感恩的心來感謝諸佛菩薩。孝道說起來很簡單，可是行起來卻很困難，應該從哪裡開始呢？從我們的堂上父母——那就是我們的佛菩薩。尤其是現在的人，因為我們從小比較沒有這種觀念，不懂得如何敬老尊賢，不懂得如何寬宏大量，不懂得如何忍辱。

平常我們的所行所做，都是自私性——什麼對自己

有好處，嗯，那就趕快去做！什麼對自己沒有好處，是吃虧的，哦！這個我不能做。就像以前我聽到人家說：「我呢，什麼菜都吃，唯獨『虧菜』不吃！」我不知道……，我想很多人肯定是第一次聽到這種話。當我聽到這個話的時候，我都很震驚。

在人生的路途上，這種虧心的事情做太多的，是有果報的，是有因果的。我們學佛的人，不管做什麼事情，你種了一個善因，就得

到一個善果；你今天種了一個惡因，這個惡果很快就會成熟的。

所以，當我們有這種因果的觀念之後呢，我們就會小心行事。在家裡面，最起碼我們可以孝順父母師長，並擴及到整個的大眾，盡量用我們柔軟的心來對待周遭所有的人；如果這樣子，我們就不會白白來世間走一趟。

我們就是因為自己往昔種了這個福報因緣，所以這一世我們才能夠常隨佛學；我們學佛了之後，再來就應該深入經藏；深入經藏之後，才能夠智慧如海；有智慧之後，才不會做錯事情，才不會又落到因果裡頭去。

雖然這是很小的事情，可是我們一定要付諸行動去做，這樣子，所得的利益就盡在不言中。可是，也不要忘記要推己及人，要普及到大眾，這樣我們才不會白白地來學佛一趟，卻還不懂得自己在做什麼。

Today is the celebration of Guan Shr Yin Bodhisattva's enlightenment, so I guess everyone of you must have been blessed by her. Since we are very grateful to her, on this very day, we should express our gratitude with actions.

Since we are learning Buddhadharma, we understand how to live our life in the future. If we learn all kinds of Bodhisattva practices, we can change our life entirely. Then how should pay our gratitude to Buddhas and Bodhisattvas?

I think, the very first we must start from being filial. The basic principle of being a human is to be filial; Only after you understand how to be filial, you are able to pay gratitude to Buddhas and Bodhisattvas. Being filial sounds very easy, but putting it into practice is difficult, then where should we start? From parents at home- that is our own Buddhas and Bodhisattvas. Especially for people nowadays, since we don't have such concept when we are little, we do not know how to respect elders and honor people with virtue, neither we know how to be broad-minded and generous, or how to be patient.

Usually what we do everyday is based on selfishness- whatever benefits us, we go for it right away! Whatever is not beneficial and sounds a loss to us, we refuse to do it. I remember someone told me before: "I can take any dishes except the one of 'taking loss'". I guess it is the

first time for many people to hear such comment. For me, I was shocked when I first heard this.

One the path of life, there are many things that go against our conscience. Such things have retributions since the principle of cause and effects do exist. Whatever you do, if you plant a wholesome cause, you will get a wholesome retribution; as the same token, if you plant a harmful cause, the harmful retribution will soon be ripen.

Therefore after we have the concept of cause and effect, we will be cautious with our actions. At least, we should be filial to our own parents and teachers at home, then extend such mind to everyone, to treat those around us with a mellow and soft mind; if we practice like this, we won't go through life in vain. It is because we have planted the cause and conditions of blessings, we are able to study the Buddha's teachings; as follows, we should deeply enter the sutra treasury, then we are able to have wisdom like the sea; with wisdom, we won't make mistakes and fall into the cycle of cause and effect.

Therefore, although things are minor, we must put them into practice, by doing this, we are truly gaining benefits. However, we should not forget to be considerate to other people, and extend the wholesomeness to everyone, by doing so, we will not spend time for nothing in studying Buddhism, and yet not know what we are doing.

# 我在金聖寺

## Learning Buddha-dharma In Gold Sage Monastery

文：屠秀霞 / Shirley To

英譯：鄭耿琳 / Genglin Zheng

**金**聖寺是一個修行的好地方，來到這裡不論出家或在家人，年長或年幼的孩子，只要有所聽聞，讓心念不空過必有所得。

在師父遺下的教法中，出家眾們精進的修行，並積極帶領著居士們一起向修行的路上走著，可以感覺到大家在這清淨的道場中，內心一片祥和充滿著喜悅。彼此見面一句問候祝福“阿彌陀佛”讓大家忘却了塵囂的煩惱，個個面露笑容，好像來到了極樂世界。在佛法的薰陶之下，我們可以感覺到自己的改變，心情越來越輕鬆了，人也越來越有精神，覺得學佛真好。

在佛陀教化中，了解因

果的重要，讓我能放下往昔驕飾的生活，返回真實做個腳踏實地的人。沒有虛偽，在真實的日子裡少掉了無味的應酬，多了拜佛誦經增慧的時間。學到了節省能源，不敢再造業，知福惜福才能增福。

我喜歡拜懺，常參加中午的大悲懺法會，由懺文中我學到了如何懺悔、發願、祈福與回向，由此讓我們漸漸的由凡夫地走到菩薩道，更發菩提心向佛看齊。觀世音菩薩的廣大悲願，尋聲救苦；地藏菩薩不捨眾生受苦，並教導我們如何離苦得樂，都是讓我們非常讚嘆的。學佛以後，我知道不要自求安樂，不要以為只有自

己在受苦，還有別人比我們更苦，處事之中，做錯了不要互相責怪，應該互相幫忙，互相溝通。想起師父的偈頌「真認自己錯 莫論他人非 他非即我非 同體名大悲」，在感慨別人對我不好時，回頭想想自己，是不是對別人連個招呼都懶得打呢？

眾生都想離苦得樂，師父的六大宗旨給我很大的幫助：不爭、不貪、不求、不自私、不自利、不妄語。只要我們能遵守，苦就會漸漸離我們遠去，所謂「無債一身輕」當我們不欠債時，身心自得安樂。所以我們要隨緣消舊業，該還的還，莫再造新殃，如此才能出離纏

縛，真正得到永恆的安樂。

在金聖寺，看到出家眾兢兢業業嚴持戒律，克勤克儉的努力修行，讓我很感動，也很慚愧，曉得自己要懺悔的因緣，及從此該努力的方向。我們知道只要妄念不斷，想離苦得樂是很難的，所以要嚴持戒律，斷除貪瞋癡三毒，讓妄念漸漸消失，直至達成佛果。

感恩法師們對我的身教及言教，同參道友的支持，更感恩師父的教導，還給了我們這麼好一個道場。願天下的人都能離苦得樂，早成佛果。

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**G**SM is a good place for cultivation. As long as one listens to dharma talks and does not waste a single moment of the mind, he or she will achieve improvement ---- whether he or she is left home person or a lay person, an elderly or a young kid.

It is in Shi Fu's teaching, that the monastic members vigorously cultivate and lead lay people along the Way. I feel the harmonious and joyous mind of all those who come to this pure

way place. When we meet, we greet each other "Amitabha Buddha". Simple as it is, it help us forget worldly disturbance and worries and bring out smiles on every face, as if we have come to the land of bliss.

From Buddha's teaching, I learn causes and consequences. This has helped me let go off a life of vanity. I have since returned to the true nature of being a down-to-earth person. Doing away with vanity, the part of tasteless socializing are removed off my daily activities. And now I have more time to bow to the Buddha, recite sutras, and increase my wisdom. I have learned to save resources and I dare not to add to my wrong doings, because I know that being contented and cherishing blessings is the way to achieve more blessings.

I enjoy bowing repentance. I often participate in the Great Compassion Repentance in the afternoons. From the text of the sutra, I learn how to repent, resolve, pray, and transfer merits, which allows an average person to gradually walk onto a Bodhisattva path, and bring forth the Bodhi resolve to learn from the Buddha. It is with great admiration that I venerate Guan Shi Yin Bodhisattva and Earth Store Bodhisattva. Guan Yin Bodhisattva has made vast and compassionate vows to rescue beings by hearing their cries and rescue them from suffering. Di

Zang Bodhisattva, on the other hand, would not forsake any beings in suffering. In addition, he also teaches us how to leave suffering and attain bliss. Since I started to learn Buddhism, I understand that I should not seek selfish comfort and happiness; that I should not think I am the only one suffering, while there are people who are suffering more. I have learned in daily dealings, not to blame each other, but to help each other and to communicate with each other. Shi Fu has a passage of verses: "To recognize my own errors, yet not to talk about someone else's fault. Other people's faults are mine; great compassion is to share the existence of all." When we feel sad about being mistreated by someone else, we need to reflect upon ourselves ---- have we become so lazy that we do not even say greetings?

Everyone wishes to leave sufferings and to obtain blessings. I achieve a great deal from Shi Fu's Six Great Principles: no fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying. If we can abide by these principles, sufferings will gradually leave us. The saying goes: "With debt gone, there comes complete freedom." When we don't owe anything, we will naturally achieve comfort and happiness. For this reason we should learn to get rid of old karmas; to pay back what needed

repayment and not to misbehave so as to cause new calamities. This is how we can get away from afflictions and obtain eternal peace and bliss.

In GSM, I observed how left-home people upholding precepts with great care and caution and how they exercise diligence and thrifty in their cultivation. This moved me very much and at the same time made me feel shameful about myself. I have come to understand the cause for my need for repentance, as well as the goal that I should make efforts to reach. I know that as long as false thoughts are not cut off, it will be very difficult to leave suffering and obtain bliss. To strictly uphold precepts is the way to do away with greed, anger, and stupidity, and to gradually let delusions subside, until Buddhahood is achieved.

I am very grateful to the Dharma masters for their teachings through words and deeds, and to the support of the fellow cultivators and friends of the Way. I am especially grateful to Shi Fu's teaching and guidance, and to his gift of such a wonderful way place. I wish all human beings in the world leave suffering and obtain bliss and achieve Buddhahood soon.



## 孝順 Filial

讓孩子從小懂得孝順父母、尊敬師長……

Let kids know how to be filial to parents, respect teach-

金聖寺育良佛學秋季班將開始於9月11日

GSM Sunday School will start on Sept. 11.

我們的目標是：讓小朋友懂得孝順父母、尊敬師長，關懷、包容別人。鼓勵他們學習慈悲、感恩等美德。建立自信，體驗團體生活，培養合作精神，及認識佛法的奧妙。

上課日期：9月11日~12月11日，每星期日早上9~11時

學員年齡：4~17歲

費用：\$70元，第二位\$50元

The purpose of this Sunday school is to teach children to be caring and understanding. The Sunday school encourages children to learn about compassion, gratitude, and to build self-esteem. It also helps them build social skills and learn about cooperation through working with other children. Last but not least it helps children understand Buddhism more thoroughly.

Students will watch movies, cook, listen to stories. They will also meditate and participate in arts.

Let us all work together to give our children a pure, happy, and meaningful Sunday.

Time: Sunday 9:00AM – 11:00AM,  
Sept. 11, 2011 to Dec. 11, 2011

Age : 4-17 years old

Fee : \$70, Second Child \$50

金聖寺育良小學分校

Instilling Goodness Elementary of Gold Sage Monastery  
11455 Clayton Road, San Jose, CA 95127

Tel : (408) 923-7243



# 金聖寺

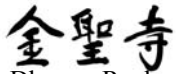
## 九、十月份法會活動表 2011 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September, 2011		
9 / 18 ( 8:00AM~9:00 AM )		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	9 / 4	念佛共修法會 ( 8:15AM ~4:00PM ) Dharma Assembly of Buddha Recitation
	9 / 11	大悲法門 ( 8:15AM ~2:30PM ) Great Compassion Dharma Door
	9 / 18	金光明最勝王經講座 ( 9:00 AM ~ 11:00 AM ) Lecture on the Golden Light of the Most Victorious Kings
	9 / 25	敬老節( 8:30AM 報到~2:00PM ) Honoring Elders' Day
週六	9 / 3	長青學佛班 ( 2:00PM ~ 4:30PM ) Elders' Dharma Study Group
每日 ( Everyday ) 1 pm		大悲懺法會 Great Compassion Repentance

十月份活動 Buddhist Events in October, 2011	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	10/2 週日 8:15AM~ 4:00PM	金聖寺 (GSM)
慶祝觀音菩薩出家法會 Celebration of Guan Yin Bodhisattva's Leaving Home	10/15週六8:30AM ~10:20AM	
楞嚴咒法會 The Shurangama Mantra Recitation	10/16 週日 8:00AM~11:00AM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	10/23, 30 週日 9AM~ 11AM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

慶祝觀音菩薩出家法會 Celebration of Guan Yin Bodhisattva's Leaving Home 金聖寺將安排巴士前往聖城參加法會，請於10月6日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Oct. 6	10 / 9 週日	萬佛聖城 (CTTB)
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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](http://www.drba.org)

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## 愛欲是修道的絆腳石

我們還有這口氣在，就要對人好，可是不應有情愛的思想摻在內。

生死愛情的海，就是障道的根本。修道人，無論對人或對物，生出愛欲之心，都會障礙修道的發展。詳言之：愛欲就是生死，生死就是愛欲，愛欲就是生死之根。若是不破愛欲無明，終不能離開生死大愛海。如何能離開生死？簡單得很，就是「斷欲去愛」，別無他法。

修道人，不要有情愛的思想，更不能有情愛的行為。對任何人，不要生出一種情愛心；有了情愛，苦根不斷；有了情愛，生死不能了。

### Love and Desire: The Stumbling Blocks in Cultivation

As long as we still have a breath left, we should be good to people,  
but there shouldn't be any thoughts of emotional love involved.

The sea of the emotional love of birth and death is the fundamental obstacle to the Way. If cultivators feel love and desire, whether for people or objects, it will hinder them from making progress in cultivation. To discuss it in detail, love and desire are just birth and death, and birth and death are just love. Love and desire are the root of birth and death. If you don't break through the ignorance of love, you can never escape the great sea of love which is birth and death. How can you escape birth and death? It's simple--just cut off desire and get rid of love. There is no other way.

Cultivators shouldn't have thoughts of emotional love, even less should they engage in acts of emotional love. Don't give rise to thoughts of emotional love for anyone, no matter who it is. Once you have emotional love, you cannot cut off the root of suffering. Once you have emotional love, you cannot put an end to birth and death.

— 宣公上人 開示 / By The Venerable Master Hua