



# 矽谷梵音

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要柔和善順，不應該暴躁，心裏面對於一切事情也不驚恐。

Be gentle and agreeable. Avoid a hot temper. Don't be frightened under any circumstances.

宣公上人 語錄 / 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.

# 教育始於胎教

## Education Begins in the Prenatal Period

宣公上人 開示於一九八八年十月二十五日

A Dharma Talk by the Venerable Master Hua on October 25, 1988

# 各

位善知識，今天大家聚會到這一個大的堂裡邊，共同談一談教育的問題。教育是人人根本，若把這根本問題忽略了，那就叫捨本逐末，捨近求遠。

### 人格的形成

#### 受母親的影響

教育是由有生以來，耳濡目染影響的，形成我們人一生的行爲，所謂「近朱者赤，近墨者黑，染於蒼則蒼，染於黃則黃。」教育的問題，甚至於可以這麼說，不單生出後做人受教育。就是沒生出以前，在母親的腹

裡，已經就接受教育了。當小孩子在母親腹裡的時候，這個母親如果是有學識的，也會影響這個小孩子很聰明，很有學問的。母親懷著子女的時候，如果是愛發脾氣，出生的小孩子脾氣一定很大的。母親非常剛強，不接受任何人的勸告，這個小孩子生出來也一定非常剛強，不聽任何人的勸告，自己有自己的主宰，不是一般人所能左右的。所以胎教非常重要。

#### 孕婦須懂胎教

女人爲國民之母，爲國

家的根本，所有的女人都應該會教育兒童，在懷孕的時候，就懂得胎教。這時候也不應該爭，也不應該貪，也不應該妄求，也不應該那麼自私，也不應該那麼自利，也不應該打妄語。因爲你打妄語，有爭、貪、求、自私自利這些行爲，就影響胎兒也有這種心理，所以就不會在社會上做一個良好的國民。因爲這個，所以父母於懷孕的期間，就應該特別注意教育。

#### 父母要以

教育子女爲當務之急

趕在小孩子生出來了，做父母的一定要給子女做個好榜樣，不要那麼爭啊！吵啊！自私自利、貪、求、打妄語啊！如果你有這樣的行為，那子女是見到什麼，就會學什麼。譬如大人會講話，小孩子也一點一點就會講話了。他受這種的影響力是很大的。所以做父母的不能說能養子女，不能教子女。你能養子女，那是幫助國家生一個國民了；可是你不能教養子女，這是沒有負起對國家、對社會的關心。你沒把你生出的子女教育好，令他做一個問題兒童，甚至於危害社會國家，這都是做父母的要負的責任。

所以做父母的，要以教育子女為當務之急，不要去賺錢，去搞名搞利，做為第一了。應該以教育子女，做為最要緊的一件事情。你若是把子女教育好了，比你為他賺多少錢都有價值；因為他知道怎麼樣做人，怎麼樣愛惜身體了。所以子女在

家庭，還沒有入學的這個階段，教育的責任是父母的。

### 老師要教學生敦品立德

那麼等到他一踏入學校，學校做人師表的，應該要以身作則，影響得學生儘量知道怎麼樣敦品立德，怎麼樣能孝順父母，尊敬長上。一開始的時候，要教他孝道。萬佛聖城的小學，儘量灌輸小學生孝順父母：在家裡要替父母工作，也要順承父母的意思。所以萬佛聖城的小學生回到家裡，他的父母都非常滿意的。

老師以「得天下英才而教育之」做自己真正的天職義務，就應該負起教育一般人的子女這種的責任，令他不抽煙，不喝酒，不吸毒，不男女不守規矩，應該在這個地方著手。



**A**ll Good and Wise Advisors: Today we have gathered together in this great hall to discuss the matter of education. Education is everyone's roots. If we ignore this basic matter, then we are renouncing the roots to chase the branch tips, overlooking what is near to seek afar.

### *A Child's Character Develops under His Mother's Influence*

Education includes all the influences we have received through sight and hearing since the time of birth, molding our life behavior patterns. As it is said, "Those who draw near rouge turn red, and those who draw near ink turn black. Those who are dyed green become green, and those who are dyed yellow become yellow." It can even be said that not only do we receive education after we are born, we are already being educated while in the womb. When the baby is in the womb, if the mother is very learned, then she will influence her baby to be intelligent and knowledgeable, too. If the mother often loses her temper during the pregnancy, then she will give birth to a baby with a big temper. If the mother is very stubborn and doesn't listen to others' advice, her baby will also be extremely obstinate, not listening to anyone's instructions. He has his own will, and people will hardly

be able to influence him. Therefore, prenatal education is extremely important.

### ***Expectant Mothers Should Understand Prenatal Education***

Women are mothers of the citizens, and the source of the country. All women should know how to teach children, and should also understand the influence of prenatal education during their pregnancy. During this period, one should not contend, be greedy, seek, be selfish, pursue personal benefit, or tell lies. If you tell lies, contend, are greedy, seek outside, are selfish, or pursue personal benefit, then you will influence the baby to have that kind of mental state, and he will not grow up to be a good citizen in society. Therefore, parents should pay special attention to educating the baby during the pregnancy.

### ***The Top Priority of Parents Is to Educate Their Children***

After a child is born, the parents should act as his role models. Don't contend or quarrel. Don't be selfish, don't pursue personal gain, don't be greedy, don't seek, and don't tell lies.

Otherwise, the children will see and learn those kinds of behavior from you. For instance, children gradually learn how to talk by imitating grownups. The children are seriously influenced by those around them. Therefore, it should not be the case that parents only give birth to their children, but do not know how to educate them. By giving birth to a child, you have given the country one more citizen. However, if you don't educate him, then you haven't shown any concern for the well-being of the country and society. If you don't educate the child you gave birth to, then he may become a problem child who opposes and harms the society and country. In this case, the parents must take the responsibility.

Therefore, the top priority of parents should be to educate their children, rather than make money or pursue fame and profit. They should see teaching their children as the most important matter. If you teach your children well, then you have done something more worthwhile than making any amount of money, because your children will know how to be good people and how to cherish their

bodies. Before the children start going to school, the responsibility of educating them lies with the parents.

### ***Teachers Should Teach Students to Be Trustworthy and Virtuous***

Once children enter school, the teachers must set a good example with their own actions, and influence them so that they know to be trustworthy and virtuous, filial to their parents and respectful to elders. Start by teaching them the way of filial piety. The elementary school at the City of Ten Thousand Buddhas encourages the younger students to be filial to their parents: to work for their parents at home and obey their parents' wishes. Therefore, when the students go home, their parents are all very pleased with them.

Since the mission of teachers is to "educate the talented ones of the world," they should take the responsibility of teaching children not to smoke, drink, take drugs, or behave improperly with those of the opposite sex. These are the points they should work on.

父母就是堂上的活佛，我不能捨近求遠。

Parents are living Buddhas right in your own home, so don't neglect what is near to seek afar.

——宣公上人 語錄 / By the Venerable Master Hua

# 禪——諸佛的母體

## CHAN——The Essence of All Buddhas (6)

◎ 宣公上人 開示

A lecture by Venerable Master Hua

### 實相般若在其中

參禪這一法，是無爲而無不爲。怎麼講呢？你坐這兒參禪，沒有什麼作爲，但是在法界裏邊，你一個人能參禪，一個人就幫助法界這種正氣；人人若都參禪，這個法界就沒有戰爭了。說，參禪，是要坐禪？不錯，坐著才有禪，久坐有禪，你坐的時間久了，就有一種不可思議的境界。可是真正參禪的人，不是單單坐那兒參禪，站著也一樣參禪，跑路的時候也一樣參禪，睡覺的時候也一樣參禪，所以行住坐臥沒有一秒

鐘不可以參禪的。用功的人不管閒事，時時刻刻就是照顧自己的話頭，參念佛是誰？甚至於吃飯也沒有時間吃飯，喝茶也沒有時間喝茶，睡覺也沒有時間睡覺，行住坐臥都是提起這一句話頭來用功。參到山窮水盡了，啊！到那山的盡頭處，水的盡頭處，這就是說你參到那個極點了。

**你痛，痛到極點，忘然無我了，怎麼會有痛呢？**

我們參禪必須要專一，專一到極點，就有辦法了。所謂「物極必反」，無

論什麼事情你到極點了，才能有辦法。我們參禪打坐，不要腿一痛就哭起來，因為痛到極點就不痛了，然後就不可思議，妙不可言了。這沒法子講給你聽的，要你自己去試驗。

你痛到極處，就不痛了，痛關過去了，過了一關。但是過了一關不行的，等一等又有一關，等一等又有一關。打破一關是一個鐘頭，等到一個半鐘頭的時候，又開始痛了。爲什麼呢？氣血又到這兒，想要打破這個痛的關，又痛了，你

還要忍，你忍著不痛，又過去了，你就會得到一種說不出的自在，說不出的快樂，說不出的舒服。這時候覺得地天泰了，把這關打破，才能有好處。如果你像個小孩子似的，就哭起來，那就打破關了。所以打破這個關需要忍，忍不住也要忍，咬著牙要忍，一定要有忍耐：不怕苦、不怕痛、不怕難，有這三不怕，你就過了三關了。

在禪堂裏爲什麼沒有定力，痛一點也受不了，苦一點也受不了，難一點也受不了，甚至於受不了的時候，就要哭起來了！因爲沒有定力，沒打破這個關頭。沒有打破痛關，沒有打破苦關，沒有打破難關。我們現在都要把它打破了；把這關都打破了，就得到自在了。你痛，痛到極點，忘然無我了，怎麼會有痛呢？沒有痛了。無論做什麼事情，一定要做到極點，到那個極處了，就淨極光通達。就是你

清淨到極點了，定力到極點，你自然就現出智慧光了，開悟了。每天研究開悟開悟，你連一點痛都忍不了，你開個什麼悟？真是無慚無愧！

有人說：「禪堂裏，很多動靜，有這個人咳，又有那個人打呼，又有人這麼一動彈，這個止單就響了，很多這個動靜。」這個在什麼地方都會有的，你沒有那個動靜，就有那個動靜；沒有那個動靜，又有另一個動靜。你若會用功的人，有動靜，你不爲這個動靜所轉，不要聽著一個動靜，你就跟著那個動靜就跑了，說：「他真討厭，令我不能入定。」就是他沒有動靜，你在這時候也不一定入定；你若入定，你就不會知道人有動靜。所以我們在這兒修行，坐禪並不一定要沒有聲音，那聲音愈大，或者你開悟開得更快；沒有聲音，也不能找聲音，有聲音也不要討厭這個聲音，這是修行的

一個境界。

你會用功的，就在鬧市裏，也可以修行；你不會用功的，你就鑽到真空的管子裏去，一點空氣都沒有，還是不會用功。在這個地方，想找一個如如法法用功修道的地方，是不可能的。修道就是要能克服環境，無論什麼環境，不要討厭這個環境說：「哦！這個環境不好。」你到另外一個地方，比這個更不好，你再到另外一個地方，更不好，天下就沒有好的地方。你若是克服環境，什麼地方都一樣。佛不擇地而成，佛不是說選擇一個地方成佛，哪個地方都可以成佛的。

你在這時候，要是會用這個忍，不論怎樣不舒服，也能忍得住，不被這種境界，搖動你的心，那也就是有少分的定力。有少分的定力，就會生出少分的慧力。有的人說，想要受戒，我們現在坐禪，這就是受戒。受什麼戒啊？受苦戒；

受什麼戒啊？受痛戒。你坐這個地方，一心參禪，參念佛是誰，抱住這個話頭，綿綿不斷，密密不忘，總是念佛是誰？參！這時候你自己說你有沒有罪過？你是不是造了很多業？你在這兒參禪會不會去殺人？會不會打殺人的妄想？「啊！某某人對我最不好，我一定要把他殺了。」你會不會，參這個殺人的禪？不會的。你在這兒參禪，會不會想去偷東西去？不會的啊！你這個不殺人、不偷東西，這就持戒了嘛！在這兒參禪就是持戒，這叫不持之持，不用持戒，自然就持戒了，所以就生出定力來。

如果你不參禪，盡打其他的妄想，或者殺生、或者偷盜、或者邪淫、或者妄語、或者飲酒，什麼都做出來了。就因為一念之差，所以做了很多罪過的事情。在這兒參禪，這一些個問題都解決了，這叫不持戒而持戒。你就不定而定，雖然你

覺得痛，但是你忍著一點，這也就生出定力來。生出定力就會生出慧力來，所以這就是「勤修戒定慧」。勤修戒定慧也就是「息滅貪瞋癡」。我要修行，也不生貪心了；我修行，有人打我，我沒有那麼回事，也不生瞋心了。在這兒參禪，也沒有愚癡的心，沒有那狂心野性，你說這豈不是最大的好處。

所以參禪就是具足一切法，一切法都在這參禪裏包括著。但是我們參禪，是要越參越開悟，越參越聰明、越有智慧，不是參那個死禪啊！愚癡、愚癡、愚癡、愚癡、愚癡，越參越愚癡，那就是參死禪，就是什麼也不懂，就和吃迷魂藥的是一樣的，迷迷糊糊的，也不知東南西北，「這是白天、是晚間呢？」哦！拿著太陽看著是月亮，看著月亮又說是太陽，你說這豈不是顛倒嗎？這就是最愚癡的人的行為。

### ***Within This One Finds the True Appearance of Prajna***

The practice of Chan meditation is “nondoing, yet nothing is left undone.” What do I mean? As you sit there investigating Chan, you are not doing much of anything. Yet when you, a single person, investigate Chan, you help the proper energy of the Dharma Realm. If everyone could investigate Chan, there would be no wars in the world. “Do you have to sit to investigate Chan?” you ask. Well, it's said that you must sit to attain Chan (Dhyana), that Chan comes with long sitting. After sitting for a long time, you will experience an inconceivable state. However, true Chan cultivators investigate not only when sitting, but when walking, running, and sleeping. In walking, standing, sitting, and lying down, there is not a moment when they do not investigate. Cultivators are not busybodies; they constantly pay attention to their own topic, “Who is mindful of the Buddha?” to the point that they have no time to eat, drink tea, or sleep. Whether walking, standing, sitting, or lying down, they continue investigating their topic until they “reach the end of the mountains and rivers” – the ultimate point.

If you endure the pain to the extreme, to the point of forgetting yourself, how can there be any more pain?

Chan investigation requires single-minded concentration. When single-minded concentration reaches its ultimate point, then you will be able to deal with things. It's said, "When things reach their extreme, a change must take place." It doesn't matter what the situation, by pursuing it to its end, you can deal with it. Now as you sit in meditation, don't cry as soon as your legs start to hurt. After the pain reaches an extreme, it will stop and you will experience an inconceivable and ineffably wonderful state. There is no way I can express that state to you; you have to experiment for yourself. Once you experience pain to the extreme point, you won't have any more pain. You will have broken through the pain barrier. But breaking through one barrier is not enough. After a while there will be another barrier, and then later on another barrier. The first pain barrier was after one hour. But when you have sat for one and a half hours, the pain comes up again. Why does that happen? Your blood and qi (energy) reach a certain place, and they want to get through a barrier—another barrier of pain. And so you have to endure the pain again. You endure it until it doesn't hurt any more. Once the pain disappears, you will feel at ease and very happy—an inexpressible bliss, an ineffable comfort. At that time you will feel Earth over

Heaven making Peace.

You must break through these barriers in order to attain benefits. If you act like a child who cries at the first sign of pain, then you will never be able to break through these barriers. You need to have patience. Endure what is unendurable! Grit your teeth and bear it! But you must be resolute! Don't fear suffering! Don't fear pain! Don't fear difficulty! With these three kinds of fearlessness, you can break through the three barriers.

Why is it that, sitting in the Chan hall, we don't have the samadhi power to endure a little pain, suffering, or difficulty? Why do we find it so unbearable that we feel like crying? It's because we don't have any samadhi power, and we haven't broken through the barriers of pain, suffering, and difficulty. Now, if we can break through these barriers, then we will obtain comfort and ease. If you endure the pain to the extreme, to the point of forgetting yourself, how can there be any more pain? There isn't. In everything you do, you should do it to the ultimate, and then, at the point of extreme purity, the light will penetrate. When your purity and samadhi reach their peak, the light of your wisdom will spontaneously appear and you will become enlightened. Every day you wonder about enlightenment, but what kind of enlightenment do you expect to

attain if you can't even take a little pain? Shouldn't you feel ashamed of yourself?

Someone complained, "There's too much noise in the Chan hall. One person keeps coughing; others are snoring; and another person is always wiggling, which causes bench to squeak. The noise is intolerable!" That can happen anywhere. You may try to avoid this noise, but another noise shows up. If you get rid of that noise, you'll become aware of another one. If you know how to apply your effort, then whether it's noisy or quiet, you will not be turned by movement or stillness. Not being turned by movement and stillness means that you don't listen to it. Or your eyes may follow the movement and stillness, saying, "He is really irritating! It's impossible for me to enter samadhi!" Even if the other person weren't making noise, you still might not be able to enter samadhi. If you can enter samadhi, then you are not even going to notice his movements. And so in cultivation, while meditating we shouldn't insist on perfect silence. The noisier it is, the greater your enlightenment, perhaps. So don't let sounds aggravate you. On the other hand, if it happens to be quiet, don't go looking for noise. These are all merely states.

If you know how to practice, you can do so right in the bustling



city. If you don't, then you won't be able to practice even if you crawl inside a vacuum! There is no such thing as a perfect place for cultivation. You have to overcome the environment. No matter what the situation, don't say: "Ugh, this is a terrible environment." Move somewhere else and it may be worse. Leave that place and go on to another and it may turn out to be worse yet, until there's no place in the universe that suits you. If you can overcome the environment, then everywhere is the same for you. The Buddhas don't choose the place where they realize Buddhahood. It's possible to realize Buddhahood anywhere.

You have to learn to be patient. If you can remain unmoved no matter how uncomfortable you feel, then you have a little samadhi power. That little bit of samadhi will produce a little wisdom. You say you want to hold the precepts? Sitting in Chan is holding the precepts—the precepts of enduring pain and suffering! As

you sit there single-mindedly investigating "Who is mindful of the Buddha?" without a second's pause, well, you tell me, are you committing offenses? Are you creating a lot of bad karma? While you are sitting in meditation, could you commit murder? Would you have thoughts like, "He's so mean to me, I'm going to kill him"? Would you be investigating the topic of wanting to kill someone? No. Would you think about stealing things? No. And so as you refrain from killing and stealing you are holding the precepts. By investigating Chan, you naturally keep the precepts without even trying, and then based on precepts you develop samadhi power.

If you don't investigate Chan, all the discursive thoughts which arise in your mind may lead you to kill, steal, engage in lust, lie, or take intoxicants. One single wrong thought can lead to many offenses. On the other hand, if you sit in Chan meditation, all these problems disappear as you

naturally hold the precepts without trying. If you can be patient with the pain, then the effortless upholding of precepts produces samadhi, and from samadhi there arises wisdom. You are then diligently practicing precepts, samadhi, and wisdom and extinguishing greed, anger, and stupidity. With the resolve to cultivate, you cast out greed and feel no anger if someone hits you. And when you sit in Chan, your stupidity disappears and your mad mind and wild nature vanish. Wouldn't you say these are tremendous advantages? That's why Chan meditation is said to encompass all dharmas. When properly done, the investigation of Chan makes us more awakened, intelligent, and wise. We should avoid a form of "stupefying" Chan which makes us muddled and oblivious, as if we were on drugs, so that we can't tell north from south or day from night.

怎樣令世界安穩？唯一辦法，來正法道場學佛法，悔過自新。人人改惡向善，世界就沒有三災八難，人人和睦相處，無爭無貪，成為大同世界。

How can we make the world peaceful? There's only one way: Come to a Way-place of the Proper Dharma to study Buddhism, repent of your mistakes, and begin anew. If everyone can change their evil and go towards the good, the three disasters and eight difficulties will disappear. Then people will dwell in harmony without fighting or coveting other's possessions, and peace and justice will prevail in world.

—宣公上人 語錄 / By the Venerable Master Hua

# 教育問答

## Question And Answers On Education

一九九四年三月五日於萬佛聖城答柏克萊大學學生摘錄

Venerable Master Hua Answers the Questions of UC Berkeley Students on March 5, 1994 at the CTTB

### 問

：我是柏克萊大學二年級的學生，最近讀書總覺得壓力很大、競爭強，沒有辦法得到解脫和滿足，覺得到底在這所大學讀書，有沒有一點好處？我不知道該怎麼辦才好？

上人：我知道有一個叫陳毓襄的女孩子，這回參加波哥瑞利曲國際鋼琴獨奏大賽。她二十三歲，其他演奏的人都超過三十歲，而且都是一些名家。而她從來比賽名利心很重，所以就有患得患失的思想。讀書要平心靜氣，不要想那麼多事情。要是我，就是讀書，好和不好不當一回事，得失心不要有。陳毓襄這回參加比賽也就是這樣。有三十多人入圍，在比賽的時候，她一鳴驚人，得到冠軍。以她這麼年輕，得到冠軍，爲什麼呢？就因爲她明白佛法了，所以演奏的時候沒有患得患失、求名求好的心，很平靜地在那兒演奏，才能滿她的心願，因此一舉成名了。

讀書不要覺得壓力大，你一覺得壓力大，心裡已經有障礙了，讀不好書的。也不要怕，就當「平常心是道」，平平常常的。你的壓力是誰給你的呢？是自己給的。你若不覺得有壓力，聽其自然的發展，什麼壓力都不會有了。

**Q**: I am a sophomore at UC Berkeley. Recently in my studies, I've felt a lot of pressure and competition, and I haven't managed to liberate myself from it or feel any sense of satisfaction. I wonder if there's any benefit in my attending this university. I don't really know what I should do.

Ven. Master: I know a girl named Edith Chen who recently participated in the international Ivo Pogorelich Solo Piano Competition. She is twenty-three, while the other contestants were all well-known pianists over thirty. She'd always been strongly competitive for fame and profit, and cared a lot about winning.

We should study with a calm and peaceful mind, and not think about too many things. Just be determined to study, and don't worry about whether it turns out good or bad; make no distinction of gain and loss. That's what Edith Chen did when she entered her competition. In the semifinals with thirty contestants, she won the championship and instant renown. Being so young, how did she manage to win the championship? Since she understood the Buddhadharmā, when she performed in the competition, she didn't think about winning or losing, or seeking fame and profit. She just gave her performance in a very tranquil state of mind. As a result, her wishes came true and she won acclaim.

Don't put yourself under so much pressure when you study. If you give yourself a lot of pressure, you'll have a mental block and you won't be able to study well. If you don't do well, don't be afraid, either. Just take "the ordinary mind as the Way." Take it in stride. Who put you under all that pressure? You yourself did. If you don't feel pressured, and you let things develop naturally, then all the pressure will be gone.



# 金聖寺

## 二、三月份法會活動表2017年

### GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February, 2017	
2 / 12, ( 8:00AM ~8:50AM )	楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	2 / 5 念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	2 / 5 長青學佛班 (9:00AM ~12:30PM) Elders' Dharma Study Group
	2 / 12, 19, 26 楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	2/13~ 3/5 華嚴法會 每日下午一時開始，週六、日，早上 8:15分開始 Avatamsaka Sutra Recitation Sat.& Sun. 8:15AM ~afternoon
每日1 pm	大悲懺法會 Great Compassion Repentance

三月份活動 Buddhist Events in March, 2017	日期 Date	地點
楞嚴經講座 Lecture on the Shurangama Sutra	3/5,19 週日9:00AM ~ 10:50AM	金聖寺 (GSM)
慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday	3/ 16 週四 8:30AM 開始	
懷少節 The Cherishing Youth Day	3/26 週日 8:30AM~2:00PM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於3月9日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before March 9.	3/ 12 週日	萬佛聖城 (CTTB)
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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](http://www.drba.org)  
website: <http://drbagsm.org>

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這個因果是特別厲害，絲毫都不爽的。就由我這一生的經驗，我就知道你不能做錯一點事情，你稍微做錯一點事情，那個果報就來了。

不思善、不思惡，你也不要貪好境界，也不要怕壞境界；  
就是遇到境界，還若無其似的，不生一種執著心。

The law of cause and effect is very serious; it is not off by a bit. From my experience, I know that we cannot do even the slightest wrong deed, for if we do, we will soon have to undergo the retribution.

Think of neither good nor bad. Don't crave good states, and don't be afraid of bad states. When you encounter a state, just act as if it didn't exist. Don't get attached to it.

—宣公上人 語錄 / By the Venerable Master Hua