



# 矽谷梵音

*Pure Sound From Silicon Valley*

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學佛的人要認真，腳踏實地，念念不空過，念念都向道上走。

All Buddhist disciples, be diligent! Honestly cultivate. In thought after thought, do not pass the time in vain. In thought after thought, go towards the Tao.

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



金聖寺一角/ The scene at GSM

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.

# 念念勤修無懈倦

Cultivating diligently without laziness in each and every thought

摘錄自宣公上人《華嚴經淺釋》

From Commentary on The Avatamsaka Sutra by the Venerable Master Hua

## 勤

就是不懶惰，時時刻刻都精進，不但精進而且還要勇猛精進，時時刻刻都不懶惰，就是一秒鐘也不把它空白放過去。每一秒鐘都比黃金的價值都貴重，所以才勤修。這勤修好像我們打禪七、打佛七，我們打佛七從早晨四點鐘開始，這一天沒有休息的時間，來念佛，用功修行，到晚間十點鐘才休息，這都叫勤修，「勤修戒定慧，息滅貪瞋癡」。無懈倦，就是在這用功的期間，一點都不懈怠、不懶惰，打念佛七是這樣子，打

禪七更精進了，從早晨兩點三刻鐘開始，到晚間十二點鐘休息，每一天只睡兩個多鐘頭的覺，這都叫勤修。我們這個勤修有時間性的，打佛七是一個禮拜，打禪七是兩個禮拜；佛不像我們這樣子懶惰了，佛是沒有定期的，天天都是這樣精進，月月都是這樣精進，年年都是這樣精進，也就是時時刻刻都精進，不懈怠，不懈怠就是不染世法了。世間法是什麼呢？就是名聞利養，財色名食睡，這都是世間法。世間人所願意的，就是歡喜吃

好的東西，吃一樣還不夠，要吃很多種的東西，越吃得好，越想要吃，往好了吃，這吃是世法。穿也是世法，願意穿好的衣服，越漂亮，越想穿得更漂亮，所以這都叫世法，世間的法。要住一個好房子，這也是世間法；要睡多一點覺，都是世間法。因為你染於世間法，出世法就不成就了。你世間法這邊重，出世法那邊就輕了；你出世法那邊你把它看重了，世間法就會對它看輕了，會看得不要緊了。佛只知道修出世法，所以好像虛

空似的那麼清淨，沒有染污。佛因為勤修無上的道，不染世間法猶如虛空，所以那麼樣清淨，成就佛道。他再用種種的方便，不是一種的方便，用多種的方便來化群生。為什麼要用多種的方便？因為眾生的種類也太多了，所以用種種的方便法門來教化一切的眾生。

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Cultivating diligently from beginningless time until now, through an unknown number of successive great eons, without growing lax, the Buddha was never lazy. He was courageously vigorous, never casually letting even a second pass in vain. He cherished every second as if it were worth more than gold.

Our Chan sessions and Buddha recitation sessions are examples of diligent cultivation. During the Buddha recitation sessions, we rise at four in the morning and recite the Buddha's name, putting effort in cultivation all day long and

not resting until ten o'clock at night. This is diligent cultivation. We diligently cultivate precepts, samadhi, and wisdom, and put to rest greed, anger, and stupidity and in our cultivation we do not grow lax or lazy. We cultivate that way during Buddha recitation sessions. During Chan sessions, we are even more vigorous, starting at 2:45 in the morning and retiring at midnight. We sleep only two hours or so each night. That's another case of diligent cultivation. But we cultivate this way only for a limited time. Our Buddha recitation sessions are one week long, and our Chan sessions are two weeks long. The Buddha isn't as lazy as we are. He doesn't have any fixed sessions. He is diligent day after day, month after month, year after year. In general, he is diligent at all times.

Since he never slacks off, he is unstained by worldly dharmas, such as reputation, profit, wealth, beauty, fame, food, and sleep. These are things that worldly people like. They like to eat good food. One kind is not enough; they demand a variety of dishes. And the better the food, the

more their appetite grows. Thus, food is a worldly dharma, as is clothing. People enjoy wearing fine clothes. The more well-dressed they are, the more they want to acquire even finer apparel. Wanting a fine house is also a worldly dharma. So is wanting to sleep longer hours. When one is defiled by worldly dharmas, one cannot achieve transcendental Dharma. When worldly dharmas prevail, transcendental Dharma seems insignificant. When transcendental Dharma takes precedence, worldly dharmas fade into the background.

The Buddha concentrated only on transcendental Dharmas. so he was unstained by worldly dharmas, like empty space. He was like clean and unpolluted air. Having cultivated the Unsurpassed Way and achieved Buddhahood, he used various skillful means, not just one, to transform the flocks of beings. He had to use many different expedient means to teach and transform the many different kinds of living beings.

# 謹奉戒法護口業

——2017年108天具足戒感想——

Practice The Supreme Dharma Of Precepts And Purify The Speech Karma

講述：近了法師 / By DM Jin Liao

中譯：袁華麗 / Huali Yuan

**T**oday is Jin Liao's turn to tie dharma affinity with everyone. If I say anything which is not in accordance with Dharma, please kindly correct me.

In cultivation, in addition to being self-motivated, we also need keep in mind that we must be more disciplined, and be alert with the principle of "causes and effects", because ultimately we will reap whatever we have planted through our actions.

Today, I would like to share a story about speech Karma which I learned in my Precepts class. Once upon a time, Shakyamuni Buddha was a prince in one of his past

lives. Due to his root of goodness, not only he had dignified qualities and appearance, he was also very filial and compassionate to all. However, he never spoke even a word to anyone. The King and Queen were worried that the prince would still be mute by the time he was to be the king. Since if he was mute, he would not be able to handle the nation's welfare. To solve this matter, five hundred officials suggested to the Majesty that the prince be killed, so that another prince could take his place to be a new successor to prevent the country from falling into chaos. The King was astonished upon hearing the suggestion,

but he eventually agreed to kill the prince.

The prince suddenly spoke to the King, "Your majesty, please do not kill me! The reason I chose not to speak is that I was also a king in my past life. However, I wrongly said something which negatively affected others; as a result, I fell into the hell to pay for my speech karma. After enduring the suffering in hell and paying for my speech karma, I dared not to speak in this lifetime. Now, you and your five hundred officials want to kill me, which is also a manifestation of my past action. Due to filial piety, I just do not want you to commit the same offense as I

did in the past. So I am speaking now to explain the reason for my decision of not speaking. Your Majesty, please, instead of killing me, could you allow me to leave the home-life to cultivate the Way?"

In contemplating the moral of this story, we must be very cautious when we speak anything to anyone. As cultivators, we should be very disciplined in our action through body, speech, and mind to reduce afflictions to ourselves and to others.

*Do not talk without knowing the foundation!*

*Do not fabricate any piece of information!*

*Do not engage in deviant talk!*

*Do not engage in double-tongue speech!*

This was what I learnt in the precept class.

Before my ordination, I had a very bad memory, and could only remember one short paragraph one time. I could not remember things very well, especially things happened long time ago. I told a Dharma Master about that. She told me to let it be and let go of it.

But during these 108 training days, my capability to memorize things improved greatly. I could remember four to six pages every time when it was my turn to recite. I believe it was due to a lot of support from the Triple Jewel, Buddhas, Bodhisattvas and Dharma Protectors. Every time when I finished reciting my homework, I transferred the merit to all living beings.

I am very grateful to able to leave home and become a Sangha member under the Venerable Master. I experienced great responses when I followed his six Guidelines, especially the guidance that not to be greedy and not to fight. Since my memory was not as good as others, I looked inside and did my best, trying to remember as much as I could, but not to look at my other Dharma Brothers who could remember much more than I do. Also, I must not be greedy to want to do something beyond my capability. I have benefited greatly following these guidelines.

I would like also to thank all Dharma Masters who have devoted all their time, efforts and enthusiasm

to teach us the Precepts and to work in the Ordination Hall. They have shown us a good example of the Venerable Master's teaching. They showed us that no matter what we do, no matter how small or big the task is, we must do it with great care. We must try our best. I would like to also thank all the Vietnamese Dharma Masters who translated the Precepts to us, since we have two Vietnamese preceptees. We are also very lucky to have all the help from the kitchen staffs and lay people who put much efforts and great work to give us a decent place to stay and to fulfill our training.

Finally, I truly believe that Buddhas and Bodhisattvas did come to Precept Transmission. After I got ordained, I came back down to continue bowing repentance. When I bow down, I saw all the Bronze statues of Buddhas emitting golden light, I thought I was having some false thoughts, so I lifted my head to look again, and I saw the same thing. I had to repeat it one more time to make sure I was not mistaken.

# 今

天輪到近了與大家結法緣，如果我說的有不如法的地方，請大家慈悲指正。

在修行中，除了要自我激勵，我們還需要更加自律，以及謹慎因果，因為我們最終都會承受我們的行為所帶來的後果。

今天，我想與大家分享我在戒律課中學到的一則關於口業的故事。從前，釋迦牟尼佛在他過去生中是一個王子。由於善根深厚，他不僅有尊貴的品德和儀表，而且還很慈悲孝順。但是，他從未對任何人講過一個字。國王和王后都很擔心王子繼位時還不會講話。因為如果不講話，他就無法處理國家大事。為了解決這個問題，五百大臣向國王進言，建議處死王子，另立王子繼位，以避免國家陷入混亂。國王聽到這個建議一開始很震驚，但是他最終也同意殺王子。

王子突然開口對國王說：“殿下，請不要殺我！我選擇不講話的原因是因為我過去生中也有一名國王，但是，我說錯了話，導致給他人造成負面的影響；結果我墮入地獄來承受造口業的後果。當我在地獄受完口業所帶來的苦，我這輩子就不敢再開口講話。如今，您和您的五百大臣想要殺我，也是我過去生中業的現行。出於孝順，我只是不想您再犯和我過去生中同樣的錯誤。因此我現在開口講話來解釋我不講話的原因。陛下，與其殺我，不如請您允許我去出家修道。”

想想這個故事的道理，我們對任何人講話都必須非常謹慎。作為修行人，我們應該約束自己身口意的行為，以減少給自己和他人的煩惱。

不說沒有根據的話  
不捏造事實  
不說綺語

## 不兩舌

這是在戒律課上所學的。

在我受具足戒以前，我的記憶力很不好，每次只能記一小段。很多事情我都記不清楚，尤其是很久以前發生的事情。我告訴一位法師我的情況，她建議我放下、順其自然。

但是在108天的戒期，我的記憶力提高很大。每次輪到我背功課的時候，我一次就能背4到6段。我相信這是來自於三寶，佛菩薩和護法的加被。每次我背完功課，我都回向功德給一切眾生。

我很感恩能夠出家成為上人僧團的一員。當我遵循上人的六大宗旨時，都有很大的感應。尤其是不爭不貪的宗旨。比如我的記憶力不如別人，我就觀照內心，盡自己最大努力，能記多少就記多少。我不去盯著比我記得要多得多的師兄弟看，而且我也不貪著做我能力之

外的事情。遵行這些宗旨，我受益匪淺。

感謝所有教我們戒律和在戒壇工作的法師們，他們貢獻了自己的時間、精力和熱情。以身作則，實行上人的教化來樹立好的榜樣。他們教導我們，不論我們做什麼，不論事情大小，我們都有盡心盡力，全力以赴。我也感謝所有為我們兩個越南戒子翻譯戒律的越南法師。我們也很幸運有廚房工作人員和居士的辛勤工作，讓我們住得安心，得以完成受訓。

最後我真心相信佛菩薩來臨到傳戒法會。當我受完戒後，我繼續禮佛懺悔。當我拜下時，我看到所有銅佛像都在放出金色的光。我以為自己在打妄想，所以我抬頭又看了一次，還是一樣的景象。我又重新看了一次，以確保我沒有看錯。

# 不受戒是真「自由」嗎？

## Will “Not Receiving Precepts” Give You True Freedom?

宣公上人 開示

By the Venerable Master Hua

**有** 這個邪知邪見的人說：「不要受戒。你受戒做什麼？何必弄個『戒』來管著你？不受戒多自由呢！你何必要受戒呀？」你以為不受戒是自由，卻很容易墮地獄了。那真是「自由」，很容易就跑到地獄去了。

你若受戒，有戒來支持你，有戒相、戒法、戒體支持你，就不容易墮地獄；就是墮地獄也很快就出來了。你要是聽其自由，不受戒，以後墮落地獄裡，什麼時候才能出來，那是沒有人能擔保的。

你要是受過戒，墮地獄的時間，由很長的時間可以

縮短。好像你犯了很大的法，被警察捉住，因為你給總統做護衛、茶房，總統就寫字條叫人把你放出來，你很快就出來了。若是沒有這種關係，很久的時間也不能放出來，不知要拖延多久。這是同一個道理，你有「戒」來保護你，它可以把你受很長罪的時間，縮為很短的時間。所以不要自作聰明，說不受戒是好的。

你們受戒，這是好的。我告訴你們，眾生受佛戒，即入諸佛位。眾生受了佛戒，就是入了佛位，所以不要毀佛禁戒，不要毀謗佛的戒律。

## 破戒怎麼辦？

「戒為成佛之母」，想要成佛就要持戒，不能犯戒的。犯戒就好像船有窟窿，你說這個船是不是要沉到大海裡去？所以犯戒就好像船沉到大海一樣，所以不是受了戒不持戒。你受了戒，就要守著戒；你不守著戒，那就是漏了。你這一漏，就成了有漏，不是無漏了。無漏就是你不破戒；你破了戒，就是漏。漏了怎麼辦？就要補。怎麼補？就要做功德，用錢

或是用力量來做功德，在三寶的面前立功德贖罪，你立功就沒有罪了。

## 老修行的故事

以前有個老修行，是在家人不是出家人。他受了五戒，另外又受了一個「食不語」的戒。可是他把五戒都犯了，就剩這個「食不語」的戒未犯。護這條戒的戒神就希望他快點犯這條戒，祂也好走了，不保護他。但是這個人始終也不犯這條戒，吃

飯的時候，他總不講話。以後這個戒神就給他托夢：

「你什麼戒都犯了，為什麼吃飯這個戒你不犯呢？你快點犯，我好離開你了。」

這個老修行心想：「噢！我就持一個食不語的戒，果然有戒神保護著我。」於是他後來又找了一個有道德的法師，又重受過，結果他也修行成道了！這每一個人有每一個人的因緣。

所以受戒在佛教裡是很重要的事。

學佛法就要學戒、定、慧。戒，就是「諸惡不作，眾善奉行。」凡是惡的事，都不要做；一切的善事，都要做。定，就是勤修禪定。慧，就是由戒生定，由定發慧。這是戒定慧三無漏學。要息滅貪、瞋、癡，要不貪、不瞋、不癡；沒有貪了就不爭了，不爭了就無所求了，你無所求就不自私了，不自私也就不自利了。所以這都有連帶的關係。學佛法就是要老老實實照這個方法做去，不能投機走捷徑，躡等而進，要這樣子實實在在去修行。

In learning Buddhadharma, we must learn precepts, concentration, and wisdom. Precepts help us to “refrain from all evil and do all good.” We refrain from doing whatever is bad, but we do all good things. Concentration is the vigorous study of Chan meditation. Wisdom is the result of concentration, and concentration comes from upholding precepts. This is called the three non-outflow studies. We must put an end to greed, hatred and delusion. Being free from greed, we will not fight. When we do not fight with others, we seek nothing. When we do not seek, we will be selfless. When we are selfless, we will not pursue personal advantage. All these are related. Studying Buddhadharma means following the teaching in a precise and honest manner. Don't take chances and shortcuts, just cultivate honestly.

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



## Will “Not Receiving Precepts” Give you True Freedom?

People with wrong views say, “Don’t take the precepts. What do you want to take them for? Why get some precepts to restrain you?” That is a wrong view. You think that not receiving precepts is being free. But it’s very easy to fall into the hells that way. That’s where your so-called “true freedom” may lead you. If you receive the precepts, you will have the protection of precepts. The precept marks, precept dharma, and precept substance will support you. You will not fall into the hells that easily. Even if you do fall into the hells, you will get out quickly. If you like to be free and don’t take pre-

cepts, then later when you fall into the hells, it’s not for sure when you will come out.

On the other hand if you have received precepts your time span in the hells can be shortened. It is like when someone who committed a major crime gets caught by the police. If the criminal had worked as a personal guard or an attendant for the president, then the president may write a note ordering that criminal's release. If the criminal doesn't have such connection, he won't be released for who knows how long. It is similar to that. When you have the protection of precepts, the long duration of your suffering can be greatly condensed. Therefore, don't get smart and say, “It’s good not to receive the precepts.”

It’s good for you to receive

the precepts. Let me say this to you, “Having taken the Buddha’s precepts, living beings enter the position of all Buddhas.” When living beings take the precepts of Buddhas, it’s the same as having entered the position of the Buddha. Therefore, don’t disparage the precepts or slander the Vinaya of the Buddha.

## What If I Break The Precepts?

Precepts are the mother of Buddhahood. If you want to become a Buddha, you must uphold precepts and not break them. Having transgressed the precepts is just like drifting in the ocean in a leaking boat. Won't the boat sink? Violating

修道不要向高的地方求，不要向遠的地方求。就在你眼前，你能看得破，放得下，隨處都是自在的；你看不破，放不下，到什麼地方都不自在。

When we cultivate the Tao, we should not seek in lofty or faraway places. If you can see through and put down what is right before your eyes, you will be free and at ease wherever you are. But if you cannot see through things and put them down, then you will not be free no matter where you go.

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

the precepts is just like causing the boat to sink in the ocean. When you have received the precepts, you must uphold them. If you don't, it's the same as having leaks. When you leak, you are not free of outflows. Having no outflows comes when we do not break the precepts; when you break the precepts, you have outflows. What should you do if that happens? You must mend the precepts. How? You may create merit and virtue either by making monetary donations or by doing volunteer work. By redeeming your offenses and establishing merit before the Triple Jewel, you will wipe out your offenses.

## The Story Of An Old Cultivator

Once an old lay cultivator had received the five precepts and an additional rule of "keeping silent while eating." However, later he broke all five precepts and only kept the rule of "keeping silent while eating." The precept-protecting spirit that protected this rule hoped that the lay person would violate it so that he could also leave. This person, nonetheless, never broke that rule. He always ate in silence. Later, that precept spirit appeared in a dream, "You have transgressed all the precepts.

Why haven't you broken this rule of "keeping silent while eating"? Please break it quickly so I can leave."

The old cultivator thought to himself, "I only hold this one rule of eating in silence and still I have that precept spirit protecting me." Thereafter, he found a virtuous Dharma Master and received the five precepts again. Consequently, he cultivated and realized the Way. Each person has his own set of causes and conditions.

Therefore, receiving precepts is a very important matter in Buddhism.

佛，也有很多的佛，不過所有的佛，就是這阿彌陀佛和我們眾生最有緣，他和我們眾生就像那個磁石吸鐵似的。我們眾生譬如鐵，阿彌陀佛是一塊磁石，把我們眾生都吸到極樂世界去了。那麼其他的佛呢，也好像是磁石，但是沒有這麼大的吸力，沒有這麼大的力量，所以我們眾生唸阿彌陀佛，修淨土法門。

There are many different Buddhas, but of all the Buddhas, Amitabha Buddha has the closest affinity with us. We living beings may be likened to iron filings and Amitabha Buddha is like a magnet which draws us in to the Western Land of Ultimate Bliss. The other Buddhas are also like magnets, but their magnetism is not as strong. So living beings should recite the name of Amitabha Buddha and cultivate the Pure Land Dharma door.

——宣公上人 語錄  
By the Venerable Master Hua



# 金聖寺

## 2017年十二月及2018年一月份法會活動表 GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十二月份活動 Buddhist Events in December, 2017	
12 / 3, 17 週日 8:00AM~9:00AM	楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	12 / 3, 17 楞嚴經講座 ( 9:00AM~10:45AM ) Lecture on the Shurangama Sutra
	12/ 10 念佛共修法會 ( 8:15AM~4:00PM ) Dharma Assembly of Buddha Recitation
	12/ 24 慈悲三昧水懺 ( 8:15AM~ afternoon ) Dharma Assembly of Water Repentance
每日 1 pm	大悲懺法會 Great Compassion Repentance

慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 金聖寺將安排巴士當天前往萬佛聖城參加法會。請於即日起至12月28日以前至辦公室報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up early.	12 / 31 週日	萬佛聖城 (CTTB)
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一月份活動 Buddhist Events in January, 2018	日期 Date	地點
慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday	1/ 3 週三 8:30~ 10:00AM	金聖寺 (GSM)
楞嚴咒法會 The Shurangama Mantra Recitation	1/ 7 週日 8:15~ 10:45AM	
誦法華經 Sutra on the Lotus Flower of the Wondrous Dharma Recitation	1/ 13,14 週六 ~ 日 8:15AM ~ afternoon	
藥師懺法會 Dharma Assembly of Medicine Buddha Repentance	1/ 21 週日 8:15~ afternoon	
念佛共修法會 Dharma Assembly of Buddha Recitation	1/ 28 週日 8:15AM~ 4:00pm	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

◎若要取消郵寄矽谷梵音  
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# 金聖寺

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Gold Sage Monastery  
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website: <http://drbagsm.org>

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## 有福的孩子，從小接受善法薰陶

It is a blessing to receive dharma education from a young age.

金聖寺**2018**年育良佛學春季班，將開始於**1月7日**  
**GSM Sunday School spring season will start from Jan. 7, 2018**

上課時間：1月7日至6月10日2018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

洽詢電話：(408) 923-7243

Time : Jan. 7 to June 10, 2018, Sunday, 9AM ~ 11AM

Age : 3-18 years old

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

TEL : (408) 923-7243