



矽谷梵音

Pure Sound From Silicon Valley

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修道，能增益你的智慧，增益你的菩提心，

Through cultivating the Way, you can increase your wisdom, your resolve for Bodhi, the power of your vows, and everything else.

——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.

本立而道生

When The Foundation Is Established, The Way Comes Forth

宣公上人 開示於一九八九年四月十二日

A lecture by Venerable Master Hua on April 12, 1989

孔子說過：「三人行必有我師焉，擇其善者而從之，其不善者而改之。」由這幾句話，我們知道孔老夫子是一位空前絕後好學的學者，也是空前絕後的大教育家，也是空前絕後的一個大政治家。就由這幾句話，我們知道孔老夫子他一生是謙德不違，什麼時候都沒有自滿的時候，沒有貢高我慢的時候。為什麼這樣說呢？就因為他說，三人行，那麼我有兩個師父，一個師父就是我要效法的師父，一個師父就是我不要效法的師父。就是擇善而從，他若有長處，我就要跟他學習；他若有短處，我就要改過，不要照著

他那樣學。就是善者可以做我們的法，我們要效法他；不善者做我們的戒，我們要以他為戒師。所以今天我們做人，若能用這個理論，做為我們的座右銘，我們無入而不自得焉。那麼古人是這樣謙讓的德行，所以後人尊他為聖人，是有他的道理。

那麼又有人說：「眾人是我師」，說大家都是我的師父。「我是眾人師」，我也是一般人的師父。就是大家都是我的教授，我也是大家的教授，這互相學習，互相切磋琢磨，所以說我是眾人師。「時常師自己」，時常自己又要以自己為師，要每一天把自己所行所作，做

一個簡短的檢討，看看我今天所行所作是否有當？是不是都合道理？是不是有不合道理的地方？所以自己常常反省。因為這個，所以曾子才說：「吾日三省吾身，為人謀而不忠乎？與朋友交而不信乎？傳不習乎？」

曾子他自己都說他不是一個很聰明的人，所以在《孝經》上說過：「仲尼居，曾子侍。子曰：『先王有至德要道，民用和睦，上下無怨，汝知之乎？』」說你知不知道這個啊？「曾子避席曰」，曾子站起來了，避席就是站起來，恭恭敬敬對孔老夫子就說：「參不敏」，說參我呀！很不聰明

的，「何足以知之？」我還不夠知道這個先王的至德要道。民用它就能和睦，上下都沒有怨，沒有仇怨了，這是治國、修身、齊家的一個大法，曾參說他不夠聰明，不知道。那麼孔子就說了，說：「身體髮膚，受之父母，不敢毀傷，孝之始也。」

《論語》上又說：「君子務本，本立而道生，孝悌也者，其爲人之本歟？」

「君子務本」，君子他所要學習的，就是根本的道理，他所專務的是根本的道裡。

「本立而道生」，你根本若立住了，就是根深葉茂，本固枝榮。那麼道生就是根生，道生也就是本立了，本立而道生。「孝悌也者，其爲人之本歟？」那麼做人的根本，我們必須要溯本窮源，知道我們做人應該注意的是什麼？我們人應該追求根本，根本是什麼呢？就是「孝悌」這兩個字。孝——孝順父母；悌，就是悌敬長

上，這是做人的頭一件要務。頭一件的要務並不是學成了，賺的錢賺得多，這是重要的；我們要把這個孝悌做到圓滿，這是我們第一件事。做人子女的不孝順父母，這叫忘本，忘本的人根本就沒有懂得怎麼叫人，所以我們做人第一個條件要孝順父母。

在西方，英文裡邊並沒有很顯著地說明孝順父母這個道是什麼。孝順父母就是報恩，報根本我們應該報的恩。我們這個身體是父母給的，我們必須要保護這個身體，令他思想健全，身體健康，思想健康，行爲健康，一切一切都健康。不可毀傷，不可以用我們父母給的這個身體去做犯法的事，去做不守禮儀的事，要循規蹈矩，按步就班，做一個實實在在真實的人。

我們做人的基礎是什麼？我們做人的基礎，就是仁義道德忠孝。這個孝是我們每一個人出生以來，耳濡

目染所應該注意的，就是這個孝道。你若能盡孝道，天主是歡喜你；你若能盡孝道，這菩薩是歡喜你；你若能盡孝道，佛是歡喜你；你若能盡孝道，父母一定不會對你發脾氣的；你若能盡孝道，和兄弟姊妹一定不會爭利益。孝道是天地的靈魂，是做人的一個基礎。

忠，我們要忠於國家。忠於國家要大公無私，至正不偏。我們愛護自己的國家，要保衛自己的國家，而不要心心念念想要去侵略旁人的國家。我們只保衛自己的國家，這也就是忠；我們要是想侵略旁人的國家，這也就是不忠。爲什麼呢？你侵略旁人的國家，你要先用自己國家的人命、財產，去向人家搏鬥、作戰、殺人，所謂「爭地以戰，殺人盈野；爭城以戰，殺人盈城。」你爭這個土地，把滿地都舖滿了人的死屍，殺人盈野；爭城以戰，你爭著去攻打人的城池，把人家城池

裡邊的人，也給殺盡了，這殺人盈城。這叫「率土地而食人肉」，這是在那兒吃人呢！「罪不容於死」啊！這是犯死罪的。你犯死罪，這對自己的國家不忠，對其他人的國家也不智，沒有智慧。

我們做人時時刻刻都要用慈愛的心，來愛護一切人，用這個仁愛人的心來對待一切人。做事情要衡量衡量，對自己有利益的事情，不要做那麼多；對人家有害的事情，更不應該做。所以我們要把「仁義道德忠孝」這六個字，能推而廣之，擴而充之，這就是得到做人基本的條件，把做人的這個地基建立起來。你把人的基礎建立起來，你這個人一生都是健康的，既身體健康，精神也愉快，不會憂愁得、煩惱得把頭髮也白了，眼睛也花了，耳朵也聾了；完了，自己還不覺悟，莫名其妙，這一生是很糊塗就過去了。

Confucius once said, “When there are three people walking, my teacher is bound to be among them. I select their good points and follow them. I take their bad points and change them in myself.” From these words, we know that Confucius was a devoted scholar who was one of a kind. He was also a great educator who was in a class by himself. He was also a great statesman without equal. From these words, we also know that Confucius was humble and not careless. He never became conceited and arrogant. Why do I say this? Because he said that if there were three people, then he would have two teachers: one would be a teacher for him to emulate, and the other would be a teacher he wouldn’t want to emulate. This is to select the good and follow it: If someone has good points, I will learn from him. If he has bad points, I will change them in myself and not imitate him. Those who are good can be our models, and we can emulate them. Those who are not good can be an example of what we should avoid. So if we can take this principle as our motto in being people, we will be at ease wherever we are. The ancients had this kind of humble and courteous virtue. Thus, it is not without reason that later generations have honored them as sages.

Someone also said, “All people are my teachers.” Everyone is my teacher. “I am a teacher for all people.” I am also everyone’s teacher. Everyone is my professor, and I am also everyone’s professor. We learn from each other and rub off on each other. “I always teach myself.” I constantly act as my own teacher. Every day, we should briefly reflect on what we have done that day. “Were the things that I did today appropriate? Were they reasonable? Did I do anything unreasonable?” We should frequently examine ourselves. Thus Zengzi said, “I daily examine myself on three points—whether, in transacting business for others, I may have been not faithful; whether, in intercourse with friends, I may have been not sincere; whether I may have not mastered and practiced the instructions of my teacher.”

Zengzi said of himself that he was not a very intelligent person. So the *Classic of Filiality* (Xiaojing) says, “Zhongni (Confucius) was seated and Zengzi was attending upon him. The Master said, ‘The ancient kings had the highest virtue and the essentials of the Way. If these are used among the people, they will dwell in harmony and no resentment will arise between the ruler and his subjects. Did you know this?’ Zengzi rose from his seat and said, ‘Seng is not smart. How

could he know this?” He stood up and respectfully said to his Teacher, Confucius, “I, Seng, am very dull-witted. I’m not able to know about the highest virtue and the essentials of the Way of the ancient kings.” If the people can use this, then they will be in harmony and there will be no enmity between the government and the people. This is the great Dharma for governing a nation, cultivating oneself, and regulating the family. Zengseng said he was not intelligent enough to understand it. Then Confucius said, “We received our body, hair, and skin from our parents and dare not harm them. This is the beginning of filiality.”

The Analects say, “A superior person attends to the foundation. Once the foundation is established, the Way comes forth. Are not filiality and fraternal respect the foundation of a person?” A superior person studies the fundamental principles. He devotes his attention to the fundamental principles. “Once the foundation is established, the Way comes forth.” When the foundation is established, then the roots will be deep and strong, and the leaves and branches will flourish. The coming forth of the Way is also the coming forth of the root, the establishing of the foundation. “Are not filiality and fraternal respect the foundation of a person?” We must trace back to the source

and know what we should pay attention to in our human life. What are the roots that people should seek? Filiality and fraternal respect. We should be filial to our parents and respectful to our elders. This is the most important human obligation. The most important matter is not finishing our studies and making a lot of money. We must fulfill our obligations of filiality and fraternal respect—this is our top priority. If we are not filial to our parents, then we are said to have forgotten our roots. People who forget their roots basically don’t understand what it means to be human. Therefore, our foremost human obligation is to be filial to our parents.

In the West, in English there isn’t a very obvious explanation of what it means to be filial to one’s parents. Being filial to parents means repaying their kindness, the fundamental kindness which ought to be repaid. Our bodies were given to us by our parents. Therefore, we must protect our bodies, making sure that our thoughts are wholesome, our bodies are healthy, our ideas are healthy, our conduct is healthy, and we are healthy all-around. We cannot harm our bodies. That means we cannot use our bodies, given by our parents, to do things that break the law or go against the rules of etiquette. We have to follow the rules, do

things in the proper way, and be true and honest people.

What is the human foundation? It is humaneness, righteousness, the Way, virtue, loyalty, and filiality. From the time of our birth, the concept of filial piety should be instilled in each of us and we should pay attention to it. If you can be filial, Lord God will be pleased. If you can be filial, the Bodhisattvas will be pleased. If you can be filial, the Buddhas will be pleased. If you can be filial, your parents won’t get mad at you for sure. If you can be filial, you certainly won’t compete for advantages against your brothers and sisters. Filial piety is the spirit of heaven and earth and the human foundation.

We should be loyal to our country. To be loyal to the country, we have to be public-spirited and unselfish, perfectly fair and just. We should cherish and protect our own country and not think about invading other countries in thought after thought. If we only protect our own country, then we are being loyal. If we invade other countries, then we are not being loyal. Why is this? If you invade another country, you have to use the lives and wealth of your own country to fight, make war, and kill others. There is a saying, “If war is waged over a piece of land, the slaughtered will fill the wilds. If war is waged over a city, the slaughtered will

fill the city.” If you fight over land, the ground will be covered with corpses. If you attack a city and massacre the people inside it, the city will be filled with the dead. This is known as “using the country’s resources to devour people’s flesh.” It’s the same as eating people! “Death is insufficient punishment for this crime.” Ah! This is a capital crime. If you commit this capital crime, you are not being loyal to your own country, and you are not being wise in your dealings with other countries.

We should always maintain a kind and compassionate attitude and cherish all people. We ought to be benevolent towards everyone. We should take stock of what we do. We should do fewer things to benefit ourselves and not do anything that harms others. We have to develop and expand the qualities of humaneness, righteousness, the Way, virtue, loyalty, and filiality—these are the basic requirements for being a person. We should establish this human foundation. Once we do that, we will be healthy all our lives. We’ll be healthy in body and happy in spirit. It won’t be the case that we’re worried and afflicted to the point that our hair turns white, our eyes grow blurry, and our ears go deaf. It won’t be that even when it’s all over, we still don’t wake up—we’re still as puzzled as ever, having spent our entire lives in muddled confusion.

禪——諸佛的母體

CHAN——The Essence of All Buddhas (2)

宣公上人 開示

A lecture by Venerable Master Hua

參破話頭露端倪

我

們參禪和這個，是一樣的道理，時時刻刻都要注意，不打任何的妄想，所謂：

一念不生全體現

六根忽動被雲遮

在一念不生的時候，全體大用都現前了，本有的智慧也都會現前。六根就是眼耳鼻舌身意。忽動，忽然間這麼一動，好像天生了浮雲似的，被雲遮住。一念不生的時候，也就是方才所說的，內無身心，外無世界。坐禪坐到這種境界上，呼吸氣也斷了。雖然呼吸氣斷了，但

是可不是死，這時候，一念不生了；你要是忽然間想，我呼吸氣都斷了，都沒有了，那它又有了。你無心的時候，呼吸氣斷了；你有心，它又繼續。呼吸氣斷了還是沒有斷？若一定斷了，就不生存，因為內裏邊呼吸氣興起來，在裏邊行動起來了，在裏邊有呼吸氣，所以不需要外邊的呼吸氣。這也叫什麼呢？這也叫轉大法輪，唱無聲的曲子，唱無聲的歌，轉無形的法輪。這種境界，也都不要執著。我們修道就是忽進忽退，有幾天就精進了，精進一個時

at ease when walking, free and at ease when sitting, free and at ease when standing, and free and at ease when sleeping. Walking, standing, sitting and lying down, you have self-mastery. Self-mastery means that your skill is progressing. When your skill progresses, you will be able to truly investigate Chan. Then, even if you consider stopping, there will be no way to do so.

Walking, standing, sitting, and lying down, you won't lose track of "who?" But even though you won't lose track of "who?" you still will not recognize "who?" You want to become familiar with "who?" You can't let the "who?" be cut off. At all times and in all places you investigate Chan until you become one with it. When you become one with it, then "you eat each day but it is as if you hadn't eaten a single grain of rice." It's not that you don't eat, but that you are not attached to eating. You eat but it's as if nothing had happened. You wear clothing but you are not attached to it.

"You wear clothes but it is as if you hadn't put on a single thread." This means that whether you are walking, standing, sitting, or lying down, you forget everything. You forget about eating and wearing clothes, how much the more other matters. How much less of a problem will other matters be!

敬老節感言——

The Four Stages of Life

人生的四個階段

By Peter Wu / 吳泊道

中譯 / 彭彬

The annual Honoring Elders Day takes place in the autumn season. This year it took place on September 18, 2016.

Why celebrate and honor elders?

I wish to better understand why elders are so important to us. So I decided to ponder on it and this is my report. Please bear with me as I explain myself through the lens of the four stages we call life.

Stage one: Being a kid

We are born helpless. We can't talk, can't walk, can't cook, can't feed ourselves. We simply don't know how to do anything. Our very survival depends fully on our parents. Since we have eyes and ears, we use them to imitate our surroundings. We see our parents walk; we learn to walk. We hear our parents talk;

we learn to talk. Parents become our teachers and nurturers.

Then, comes school. Teachers and tutors become our mentors. They teach us how the world works.

In stage one, without our elders (parents and mentors), our lives would be no more. Life would literally end; we wouldn't survive.

Stage two: Being an adult

Our 20's mark the beginning of self-reliance. Although some of us still rely on our parents financially, many of us have already embarked on our careers and have a stable job. We can take care of ourselves. Although we're self-reliant, we still rely on the legacy of our forefathers -- the elders who established:

(1) the government and societal

laws to protect our safety and allow us to live in peace

(2) the places where we hold jobs to pay for ourselves

(3) the farmlands that continues to provide us food

(4) the roads that takes us from place to place.

The list goes on. Yet, in this stage of our lives, many of us succumb to hubris and imagine that all our successes have come solely from our own intelligence.

Stage three: Being a senior

As we become senior citizens, our body and mind start to fail. Our eyes and ears aren't as sharp. Many of us begin to rely on others for survival. We realize we're not invincible and see how ungrateful and unfilial we've been in our younger days. By now, many of our parents and elders have already passed away.

Stage four: Death

The progression of life is

much like the four seasons. The annual Honoring Elders Day reminds me that becoming an elder is inevitable. I too will one day become an elder. It reminds me to be filial now -- to be the best I can be, to return the kindness that I've been shown, to never give up just as my elders have not given up on me. Before we reach our final breath, can we be the role model for the next generation? Can we bear the hardships that our forefathers have endured for our sake?

Venerable Master Hua taught that elders are the most honorable, but that they also bear great responsibility. He said, "Don't be satisfied with growing old! Don't think your work here is over just because you've been around a long time. No matter how many years we have lived, we can become younger, stronger and more able to help the world." It's never too late to become a better you.

金

聖寺敬老節是在秋季舉行，今年是在 9 月 18 號。爲什麼我們要慶祝敬老節，要尊敬長輩呢？

我希望能有更好的理解，爲什麼長輩對我們很重要？因此，我決定研究這個問題，這篇文章就是我的研究報告。請讓我先透過人生四個的階段來解釋我自己。

第一階段: 孩提階段

剛生下的我們是很無助。不能講話，不能走路，不能做飯，也不能餵自己吃飯。我們什麼也不會做。完全依賴於父母。由於有眼睛和耳朵，我們得以觀察和模仿周圍的一切。看到父母走路，我們學會了走路。聽到父母講話，我們學習講話，父母是我們的老師和養育我們成長的人。之後，來到學校，老師和輔導員就是我們的導師。他們教會我們這個世界是如何運作的。

在第一階段，沒有長輩（父母和導師），我們的





生命是沒有辦法存在的。生命必定會凋謝，根本沒有辦法生存。

第二階段：成人階段

20 歲標誌著我們開始獨立。儘管有一些人可能在經濟上還依賴父母，大部分的我們已經開始有穩定的工作，並開始自己的職業生涯，知道如何照顧好自己。儘管我們看起來是獨立的，但是我們還是依賴於前輩們以前建立的遺產：

一、政府和法律：保護我們的安全，讓我們和平地生活。

二、工作場所：我們可以工作來支付生活的開支，

三、農田：持續地給我們提供食物。

四、公路：我們可以從一個地方到另外一個地方

這個列表可以一直延長。然而在這個階段，由於傲慢和妄想，大部分人認為我們的成功完全來自於自己的智慧。

第三階段：老年階段

當我們進入老年，我們的身體和思想開始衰老。眼睛和耳朵不再那麼靈敏。許多人又開始依賴於別人的生活。直到這個時候，才意識到我們不是不可被戰勝的，才明白年輕的時候是如何忘恩負義和不孝。

第四階段：死亡階段

生命的進程很像四季。每年的敬老節提醒我，衰老是不可避免的。有一天

我也會老的。它提醒我現在要孝順父母 — 成為最好的自己，回報慈悲，永不放棄，就像我們的長輩們從來沒有放棄過我。在最後一口呼吸之前，我們能一直是下一代學習的榜樣？我們能承受各種磨難嗎？正如前輩們為我們而承受過的各種磨難。

宣化上人說，老人家最值得尊重，但也負有重責大任。他說：「老人家不要倚老賣老，自認人生的責任已了；其實老人家有項最重要的責任，就是追求和平，減少人間的紛爭。」想成為一個更好的自己，從來都不會太遲。





金聖寺

十、十一月份法會活動表2016年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十月份活動 Buddhist Events in October, 2016		
10 / 2, 23 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	10/ 2, 23	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	10/ 9	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	10/ 30	藥師佛聖誕法會 (拜藥師懺) (8:15AM ~3:00PM) Celebration of Medicine Master buddha's Birthday
10/19 週三		慶祝觀世音菩薩出家日 (8:30AM ~ 10:00AM) Celebration of Guan Yin Bodhisattva's Leaving Home-Life
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home-Life 金聖寺將安排巴士前往聖城參加法會，請於10 月11 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 11	10 / 16 週日	萬佛聖城 (CTTB)
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十一月份活動 Buddhist Events in November, 2016	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	11/ 6 週日 8:15AM ~ 4:00PM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	11/ 13 週日 9AM ~ 10:50AM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/20~27, 8:15AM ~ 4:30PM	
八關齋戒 Transmission of the Eight-fold Precepts	11/20 週日 6:30AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

◎ 若要取消郵寄矽谷梵音 請寫上郵件上的姓名及地址， Email to : linww@yahoo.com If want to cancel subscribing newsletter by mail. Please write your name and address. Send the Email to : linww@yahoo.com

金聖寺

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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 20 日(星期日) 至 27 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20日(星期日)早上六時三十分

Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 20 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 20 to 27, 2016 (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.