



矽谷梵音

Pure Sound From Silicon Valley

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你想要消災

第一要不生氣
第二要不發脾氣
第三要不欺壓旁人

If you wish disasters to be dispelled,
You must first refrain from getting afflicted;
Second, you must not get angry;
And third, you must not oppress others.

—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.

惜福 求慧

Cherish Blessings and Seek Wisdom

宣公上人 法語 By the Venerable Master Hua

我們佛教徒在沒有成佛之前，應當惜福求慧。惜福能增長福報，求慧能增長智慧。你們看世上的人，有種種不同的環境，有的人有很大的福報，不需要做什麼，便能萬事如意，種種現成，生活富裕，無憂無慮，快樂無窮，這是因為他在往昔修福修得多的緣故，所以得到這種大福報。

有的人記憶力特別強，過目不忘，又聰明又健康，又辯才無礙；說法時，有天花亂墜，地湧金蓮的境界，為什麼他會這樣子？因為他在往昔修慧修得多的緣故。怎麼樣修慧？從什麼地方修慧？先從大乘經典開始，讀誦大乘經典，把三藏研究得非常透徹，到圓滿的程度，口能背誦，心能思惟，朝於斯，夕於斯，把三藏讀透了，就開大智慧，來生一定又聰明，又有辯才。

我們既然知道惜福求慧的法門，就應該愛物、不糟蹋物質、修橋鋪路、造塔建廟、捨衣施食、救濟貧人，這都是種福田。講經說法、印經流通、翻譯經典、繪畫佛像，這都是修慧的法門。若想有福報、有智慧，那麼就趕快修福求慧，不可把福隨便浪費，不可把慧隨便放棄，惜福求慧是佛教徒必行的一件大事。

Before we Buddhists become Buddhas, we must cherish our blessings and seek wisdom. Fostering blessings increases blessings; seeking wisdom increases wisdom. Look at all the people of the world: they live in different environments. Some, who have great blessings, don't need to work hard to have everything they wish readily available, to have an affluent, carefree life of boundless happiness. That's because in the past they cultivated lots of blessings, so now they have this kind of prosperous reward.

Some people have extraordinarily keen memories. They can retain anything they have glanced at. They are smart, healthy, and eloquent without any impediments in their speech. When they speak Dharma, a golden lotus sprouts from the ground and flowers fall in luxuriant profusion from the sky. Why is this? Because they cultivated lots of wisdom in the past. Well, how do we cultivate wisdom? Where do we start? You begin with the Sutras of the Great Vehicle. Recite the Great Vehicle Sutras, learn the Tripitaka until you master it perfectly, so that you can recite it with your mouth and contemplate it with you mind. By being mindful day and night, thoroughly penetrating the Tripitaka, you will develop great wisdom. Then you'll definitely be smart and eloquent in future lives.

Since we know this Dharma-door of fostering blessings and seeking wisdom, we should conserve things and not waste anything. Repairing bridges, paving roads, building stupas and temples, giving clothes and food to the poor--these are all acts of planting fields of blessings. Speaking Dharma, printing and circulating Sutras, translating Sutras, making Buddha images--these are ways of cultivating wisdom. If you do want blessings and wisdom, then quickly cultivate blessings and seek wisdom. Don't waste blessings and neglect wisdom in a careless manner. For Buddhists, fostering blessings and seeking wisdom is a most important task.

拜懺與感恩 (2)

Repentance and Gratitude

恆哲法師 開示/11月24日於金聖寺

A talk Given by DM Heng Je at GSM on November 24, 2010

今天早上拜第十卷的時候，我們要為六根來發願。為什麼要為六根發願呢？因為我們的習氣就是喜歡念念攀緣，攀緣是我們最最重要的一個習氣，這就是為什麼每一次到廟裡來都會聽到法師一再的說：「不要講話。」我們很喜歡講話，用我們的眼睛看，哎呀，好久不見了。胖啦，瘦啦，什麼什麼，等等。那就是我們的習氣。所以前幾天在吃飯的時候，師父在錄音帶裡說：你不要到廟裡頭來哇啦哇啦的儘是造罪業。或許有的人聽了之後，說：「我沒有造罪業啊，我一直跟人家“講”佛法。」所以為什麼師父說講話是造罪業呢？我們一定要

搞清楚。

那再來呢，我們修行第一要知道認錯。如果我們做了錯的事情，不要覺得面子上過不去，或者不好意思說對不起，知道認錯，我覺得是第一步。其他比如說要柔和，或者是能夠感恩。同時，要知道把時間用在要緊的地方。到底什麼是要緊？

現在這個期間是一感恩節，所以我要講感恩。因為，我覺得感恩是很多很多成功的人，他們所修的一個法門。為什麼要修感恩呢？感恩的力量是不可思議的，感恩的力量就是一切的力量。你要成就一個善功德的話，感恩是一個很重要的事情，因為我們每一個人都是一個磁場，這個磁場當你發

出感恩的時候，就會感到跟你相同頻率的這種能量，然後它就會吸引更多的這種能量到你的身上。如果我們對所發生的事情不能夠感恩，就表示說對現在發生的事情是一種抗拒的，當你有抗拒的思想時，你可能不高興，然後你排斥，然後你說—不要。當你傳出“不要”，排斥的訊息，就會引來跟這個同樣頻率的能量到你的身上。那怎麼樣呢？就是說當你在抗拒的時候，你一定就是保證你在吸引更多你不喜歡，你想要抗拒，你想要排斥的這些東西。

所以我們怎麼樣來用這個吸引力的法則呢？你們在這邊，你們想不想我們金聖寺趕快重建啊？我相信你們

weight, this and that, and so on and so forth. This is our habit. Several days ago while we were eating, the Venerable Master said in the lecture tape, “You shouldn’t start talking away as soon as you come to the monastery and thereby create karmic offenses.” Perhaps someone will respond, “I’m not creating any karmic offenses. I was *discussing* the Buddhadharma with people.” So why did the Venerable Master say that talking was creating karmic offenses? We must understand this clearly.

In cultivation, we first need to be able to recognize our faults. If we have done something wrong, we don’t want to lose face over it or feel too embarrassed to apologize. Recognizing your faults is the first step. Other things, for example, are gentleness and gratitude. At the same time, you need to use your time to do important things. So what is considered important?

Since it was Thanksgiving this week, I would like to talk about gratitude. This is because I feel that many accomplished people practice this Dharma door. Why practice gratitude? The power of gratitude is inconceivable; the power of gratitude is absolutely everything! If you want to accomplish wholesome merit and virtue, gratitude is very important to this. It is because each one of us is a magnetic field. When you radiate gratitude within this magnetic field, you resonate in harmony with energy of the same

frequency outside. This will then attract more of this kind of energy to you. If you are unable to be grateful for all the things that have happened, this shows that you have an attitude of resistance toward everything that has happened. When you have this resistance, you may be not happy. You reject it and you say that you don’t want it. When you transmit this message of resistance and repulsion, then you will attract energy of the same frequency to you. How is that? When you have an attitude of opposition, it will definitely ensure that you will attract even more things that you don’t like, things that you resist or things that you reject.

So how should we use this principle of attraction? Do all of you here want to quickly start rebuilding Gold Sage Monastery? I think that you all definitely want this. If you all want this, then you should send out this kind of message. First, that we want it to happen. I want us to have a wonderful Buddha Hall, which can bring in and hold many people to study the Buddhadharma. Those who study the Buddhadharma will definitely be very calm and joyful. Their families will definitely be very happy and blissful. What will they do when they are happy and blissful? (Audience: protect the Dharma). They will protect the Dharma? I don’t know if they will protect the Dharma or not.

(Audience laughs.) At the very least, they will flourish, right? Being happy and blissful is flourishing. Therefore, the expansion of Gold Sage Monastery leads to benefiting the community. Everyone should project this message: “I want to see Gold Sage Monastery quickly rebuilt.” This is the first part. The second part is that you should start to imagine having a spacious new Buddha Hall with adorned Buddha images. Then we will have a very pleasant place to bow to the Buddhas. It will be warm in the winter and cool in the summer and so on. Each of us must imagine this and then feel as though you are bowing to the Buddhas in this very adorned and spacious place. In this way, we should send out this message. Third is to practice gratitude. Be grateful for the blessings of the Triple Jewel. Then our wish will be fulfilled and our Bodhi resolve perfected.

Several days ago, an elderly couple was here participating in the session. The wife said, “I don’t have much time left, so now I recite the entire Wonderful Dharma Lotus Flower Sutra twice each week.” She was very joyful when she said that and I was very much in admiration. Some elderly people when they get old, they say, “Oh! If didn’t watch soap operas what would I do?” But this old Bodhisattva, she knew that she did not have much time left. We should really use our time to focus on studying the Buddhadharma and cultivate. Thus,

in the Emperor Liang's Repentance, Dhyana Master Zhigōng wrote, "The three paths are filled with terrible suffering. Suffering is bitter and difficult to bear. We bring all calamities upon ourselves by a single thought." Everything comes from a single thought of ours. How can we cause our thoughts to be according to the Dharma? How can we cause our thoughts to create blessings and virtue? This is important. So, all Good and Wise Advisors, I hope that you can guard well and protect your minds. How can you use your time in a wholesome way? How can you use it on the right things? How to make a right decision? All of these are extremely important. If you can really guard and protect your mind and be mindful of your actions, then in the future you will not have any regrets and you will not need to repent or apologize.

Thank you all for your patience. My last reminder is that you all must have a good temper. Don't get angry or upset. If you have a good temper then good fortune will come your way. When you get angry, many bad things will follow you. It is because you attract these bad things to come to you. Therefore, if you want things to go well for yourself, for your family, for your husband, for your children, and for everyone, then you must have a good temper. When you have a good temper, everything will be well.

人生的真相

The Truth of Life

恆榮法師 開示/A Talk Given by DM Heng Rung
English translation by Genglin Zheng / 鄭耿琳

今天我們誦地藏經，大家來這邊誦地藏經的都有點程度了，在佛學上，最起碼懂得什麼是因果。

人生世上，不可能每一個人都沒有做錯事情，多多少少的都有做錯，最重要的是要認清楚，要知道自己做錯了事情，要勇於認錯，勇於承擔。佛教徒做錯事情，第一個心裡面想到的就是什麼？---- 到佛前去懺悔。只要你很虔誠的去懺悔，那麼，我們做錯的事情，馬上就可以消滅了。

所以，從地藏經裡面，佛告訴我們的種種狀況，什麼是應該做的，什麼

是我們不可以做的。那做錯事情的時候，什麼樣的狀況之下，受什麼樣的果報？那在地藏經上面也都寫的清清楚楚。有人說，這地藏經太可怕了，太恐怖了，這麼多的無間地獄，哪有那麼慘呢？其實，地獄在我們的心，我們的心造作了地獄；而不是已經造好了一個地獄，等著我們到那邊去受苦報。你做了什麼事情就有什麼果報出來，拿具體的例子講，像上人講，你這一生，如果娶了好幾個太太，你有幾個太太，你以後死的時候就要分成幾份，譬如說我有兩個太太，我就要被切成兩

半，變成兩個，我有三個太太，我要被切成三份。

現在的人，對這種想法越來越薄弱，尤其是年輕人，一天到晚，做錯了很多事情，造下糊里糊塗的罪業。所以，了解因果之後，我們就要為自己做一些事情，做什麼事情呢？就是趕快學佛，學佛是唯一的途徑。唯獨學佛，讓我們能夠脫離生死的苦海。那接下來，我要告訴大家一則故事。

以前，佛在世的時候，在印度，除了佛教之外還有很多的外道，他們修行也可以修到某種程度，可是不能夠脫離六道輪迴。這時候，在舍衛國有四個外道，他們修行都很好，能夠騰雲駕霧，能夠到海裡頭去，能夠有種種的變化。

這四個外道經常的聚在一起討論一些事情。有一天，他們覺得，已經找不到話題可以討論了。這時候，其中就有一個外道，他就

講：「我們從來沒有觀察，我們可以活到什麼時候？現在我們來觀查，我們可以活到什麼時候。」那三個人一聽，都說：「嗯，這個主意很好。」於是，他們四個人就坐下來，靜心的觀察，一段時間之後，其中有一個年輕的外道就跳起來了，很驚慌的說：「糟糕了，我的生命只剩下七天而已！」這時候，其他的另外三個外道也都跳起來了，他們三個人一樣很驚慌，也一樣地說：

「我的生命也剩下七天而已！」其中有一個人就埋怨了，「唉呀，都是你，好好的，觀察什麼生命，你看我們四個人的生命就只有剩下七天，那怎麼辦呢？」其中又有一個人就說：「我們現在趕快想想辦法吧！看有什麼辦法可以逃出，在這七天之內，我們不會死。」

其中有一個外道，他就說：「我要騰空，我要躲在虛空的雲端裡面，躲在那邊死神就找不到我。」另一

個外道就說：「我想最好的辦法是躲到海裡去，最深的海裡頭去，這樣子呢，死神也找不到我了。」那第三個外道就說了：「我啊，我覺得最好的方法是躲到人群洶湧的地方，二十四小時都有人在那邊來來往往，躲到那裡死神一定找不到我了。」

那麼第四個外道，他說：「我想啊，最好的辦法是躲到山裡頭去，這樣子死神就不會找到我了。」他們四個人就這樣子說好了，然後，就開始做他們最快樂的六天。他們在第六天的晚上就到王宮去，去跟國王告別。國王聽說明天就是他們生命的終結，就辦了一桌的宴席請他們吃，跟他們說：「希望明天我還能見到你們，如果能再見到你們，我將辦一桌更豐盛的食物來供養你們。」到第七天的時候，一個外道就騰到虛空去了；一個鑽到海裡頭去了；一個就跑到人煙多的地方去了；一個就跑到山裡面躲起來了。

國王在王宮裡想：「這四個人，可不可以躲開死神呢？」就在他想的時候，突然間，外面就人潮洶湧，有人在喊，然後就有侍衛跑進來對國王說：「國王啊，雲端裡面掉下一個人，他已經死了。」沒多久又有人來報告國王：「國王啊，海邊漂來一具死屍，那死屍就是昨天來跟國王告別的其中一個人。」國王想：「已經死了兩個了，其他兩個人呢？」沒有多久，又有人來報告：「國王，在那最熱鬧市集裡，有一個人死在那裡。」剩下最後一個了，國王想：「這個人躲在山裡頭，是不是能安全？」可是這個人沒有安全，因為，沒有多久，這個人就死掉了，

被一個樵夫發現了。國王知道，這四個已經全部都死了。

這時候，國王想：「他們四個人，修行的功夫都這麼好，但都抵不過死神，那我呢？」國王就想他自己了，「我什麼都沒有，也不會修行，我死的時候不比他們更慘嗎？這是不行的。」他就想，應該去請教世尊，有什麼方法可以躲避生死？於是國王就準備很多的供養，一行人就出發，到世尊的祇桓精舍。國王頂禮布施之後就問世尊：「世尊啊，人用什麼方法可以逃離生死？」世尊告訴他說：「沒有別的方法，只有一條路—修行。修行，你才能脫離這個生死苦海，如果沒有

修行，你永遠都在這個六道裡面輪迴。」

故事講到這裡，大家有沒有想，我們雖然是生為人，可是在這人生裡面，是煩惱多呢？還是快樂多？所謂「家家有本難唸的經」，上人告訴我們，這本難唸的經，誰已經唸完了？你們知道嗎？告訴你們，這部經，唸完的人就是出家人。所以上人說，出家人因為唸完了這部經了，所以，才能夠出家。出家之後，修行的路才是第一站，如果沒有做一個出家人，永遠成不了佛的。沒關係，這輩子雖然出不了家，現在好好的去佛前發願：願我來生童身入道，出家修行。這是我們最重要的一個願，大家不要忘記了。

你有信心，就能打破一切困難的境界。“一切為心造”
你心裡覺得它困難，就困難。覺得容易，就容易。

You only need to have faith,
and then you can break through all difficult states.
"Everything is made from the mind alone"
If you think something is difficult, then it will be difficult;
if you think it is easy, it will be easy.

—宣公上人 法語 By the Venerable Master Hua

Today we recited the Earth Store Sutra. Those who came here for this sutra are more or less knowledgeable in Buddhism, at least know about cause and effect.

To live in this world, it's impossible that one commits no wrong doings; one makes mistakes more or less. The most important thing is to recognize them clearly. One must be courageous in admitting and taking responsibilities for one's mistakes. What comes first to the mind of a Buddhist when he or she makes a mistake? ---- Go to repent before the Buddha. As long as your repentance is very sincere, then the wrong doing can be eradicated instantly.

So we know from the Earth Store Sutra, about various situations told us by the Buddha – what we should do and what we should not do. Well when mistakes are made, what consequences come out of what mistakes? These were also laid out clearly in the sutra.

Some people say, Earth Store Sutra is terrible, horrific. There are so many avici hells; could it be so miserable? In fact, hells are in our hearts, it is our hearts that created the hells; there is not a ready-made hell, waiting for us to go for suffering. What you do results in corresponding consequences. To give, as an example, Venerable Master Hsuan Hua said, in this life, if you have several wives, when

you die, you will be split into portions for as many wives as you had. For instance, if I had two wives, I would be cut into halves and become two; if I had three wives, I would be cut into three portions.

Nowadays, people get weaker and weaker in this notion; especially young people, who do many things wrong all day long, resulting in muddy criminal karma. Now that we learned about cause and effect, we will do something for ourselves; what then, are the things to do? To hurry up and study Buddhism; studying Buddhism is the only way out. Only by studying Buddhism can we break away from the sea of suffering through life and death. Next I am going to tell a story.

Long time ago, when the Buddha was in the world, in India, besides Buddhism there were many heretics, who could also cultivate to certain spiritual levels; nevertheless they could not free themselves from rebirth in the six paths. At that time in Shravasti, there were four heretics, who were very well-cultivated and could soar in the clouds and ride the fogs; they could go into the sea, and could exhibit various transformations.

These four heretics often met and discussed things. One day they realized that they could no longer find topics to discuss.

Then one of the heretic said, "We've never looked into till when we would live. Now let's investigate for how long we are going to stay alive." The other three, upon hearing this, said, "Mm, this is a very good idea."

So the four of them sat down and concentrated in observation. In time, one of them, the young heretic jumped up, and said in panic, "This is terrible, I've only got seven days remaining in my life!" Right then, the other three heretics all sprang to their feet, all in the same great panic, and all said the same thing: "There are only seven days remaining in my life!" One of them complained, "Well, this is all your fault, we were doing fine until you told everyone to observe life. Look, all four of us have only seven days to live. What shall we do?" One of them then said, "Let's hurry up to come up with an idea. Let's see if we could find a way out; we won't die within these seven days."

One of the heretic, he said, "I will rise up to into the skies to hide in the tips of the clouds; Death won't find me there." The next one said, "I think I'd better hide in the sea, into the deepest part of the sea, this way, Death won't find me either." The third heretic said: "As for me, I think the best method is to hide where torrents of people rushing

about – people come and go twenty-four hours a day. If I hide there, Death for sure won't find me." The fourth heretic said, "Will I think, the best thing to do, I feel, is to flee into the mountains, this way Death won't find me."

So these four people, having said this, started about their happiest six days. On the night of the sixth day, they went to the royal palace, to bid farewell to the king. The king, upon hearing that tomorrow would be their life ending day, had a banquet prepared in their honor. The king said to them, "I hope to see you again tomorrow, if I could see you again, I would have an even more abundant feast prepared to offer to you."

On the seventh day, one heretic soared up into the empty space; the other dived into the sea; the third went into the thick of the crowds; and the fourth, ran off into the mountains and hid there.

Inside the palace, the king was wondering, "These four people, would they escape Death?" While he was thinking, all of a sudden, crowds of people collected outside, somebody was crying out loud; momentarily, the guard came running in to tell the king: "O King, someone fell from the tip of the clouds, he is dead."

In no time, someone else came and reported to the king: "O King, a corpse drifted from over

the sea. It's the dead body of one of the heretics that bid farewell to the King yesterday." The king thought, "Two dead now, what about the other two?" Not long after, another person reported, "My King, in the busiest market place, someone was found dead there." There remains the last one, thought the king, "This person is hiding in the mountain, is he safe?" But there was no safety for this person, because, soon enough, this person died, which was discovered by a woodcutter. The king knew that the gang of four all died.

It came to the king's mind that, "These four people, with such fine cultivation, still did not ward off Death, what about me?" He thought about himself, "I have got nothing, I don't know how to cultivate either, will I not be more miserable at death? No, this can't go on." He then thought he should go to seek answer from the World Honored One, as to whether there is a method to avoid life and death? So the king had an abundant amount of offering packed, and started out with his group, then they arrived at the Buddha's Jeta Grove Monastery. The king bowed and made his offering, then he asked the World Honored One: "O the World Honored One, how can humans escape life and death?" The World Honored One said, "There is no other ways, but only one way, to cultivate. You

cultivate, then you would break away from this sea of suffering through life and death. Without cultivation, you will forever experience rebirths in the six paths."

Now the story has come to an end, has it occurred to any one of you that although we were born as humans, however, in our life, how many happy things we have, still how many afflictions we have? Are there more afflictions? Or is there more happiness? As the saying goes, "There is a hard-to-read sutra in each family." Venerable Master Hsuan Hua told us, this hard-to-read sutra, who's done reading it? Do you know? Let me tell you, this sutra, those who have finished reading it are the left-home persons. So the Venerable Master said, the left-home persons have finished reading this sutra, that is why they are able to leave home.

Leaving home is the first station along the path of cultivation. Without being a left-home person, you would never become a Buddha. All right, even though in this life time there is no chance of leaving home, you can go to make a vow sincerely before the Buddha: vow that next life I should enter the path as a youth, and leave home to cultivate. This is our one utmost important vow, all of you, do not forget about this.



金聖寺

二,三月份法會活動表 2011 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

二月份活動 Buddhist Events in February, 2011		
2 / 13, 20 (8:00AM~9:00 AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	2/ 6	藥師佛懺法會 (8:15AM~ 4:00PM) Medicine Buddha Repentance
	2/13,20	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
	2/ 27	念佛共修法會 (8:15AM ~ 4:00PM) Dharma Assembly of Buddha Recitation
週四~六 Thu~Sat.	2/3~5	千佛懺法會 (8:30AM ~ 4:00PM) Thousand Buddhas Repentance Dharma Assembly
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance

三月份活動 Buddhist Events in March, 2011	日期 Date	地點
長青學佛班 Elders' Dharma Study Group	3/5 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	3/ 6 週日 8:15AM~ 4:00PM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	3 /13,27 週日 8:15AM~ 11AM	
慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday	3/23 週三 8:30AM ~ 10:20AM	
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 Bochisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於3月17日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.	3/20 週日	萬佛聖城 (CTTB)
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金聖寺

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宣公上人 法語 / A Talk Given by the Venerable Master Hua

祥瑞

家由人而成，人由妄想而成，
若能將惡的妄想，改為善的妄想，就是好人。
若將善的妄想，改為惡的妄想，就是壞人。
這是好人與壞人的關鍵。

學佛法的人，首先要「諸惡莫作，眾善奉行」這是基本的條件。
如果人人能如此去實行，世界就會轉好，瑞氣增多，戾氣減少。
宇宙若充滿祥瑞之正氣，地球就不會爆炸了。

Auspiciousness

*A family is created from people. people are created from false thoughts.
If you can change your evil false thoughts into good thoughts,
then you become a good person.
If you change your good thoughts into evil thoughts, then you become a bad person.
That is the key.
Those studying Buddhism, must first "Not do any evil, and do all good deeds."
This is a basic principle.
If people could behave like this, then the world would become better.
The auspicious energy in the world would increase
and the perverse energy in the world would decrease.
If the universe is full of auspicious energy, then the world will not explode.*