



矽谷梵音

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修道，能增益你的智慧，
增益你的菩提心，
增益你的願力，
一切一切都會增加。

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 Venerable Master Hua



敬老節/ Honoring the elders day

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.

佛性是一切衆生的本源

The Buddha-nature: the Original Source of All Living Beings

宣公上人 開示 / A talk given by Venerable Master Hua

最

初，宇宙鴻濛，開天闢地時，沒有人，也沒有什麼眾生，也沒有所謂世界或不世界，根本什麼都沒有。以後在「成」劫裏，一點一點有了眾生。眾生究竟從何而有？有人說從猴子，可是猴子又從什麼變的？若是以前猴子可變人，為什麼現在就不能變人？奇怪！這都是一些無知無識之士，標異現奇，另立一種別開生面的學說，說人是猴子變的，那你怎麼不說人是老鼠變的？或毛毛蟲變的？你怎不知老鼠是人變的？

所有飛潛動植：天上飛的羽禽類，水裏游行的魚鱉蝦蟹類，人與其他有血氣的動物，與花草樹木等一切

植物，這些飛潛動植的老祖宗都是誰呢？就是佛性。

天地間所以能生生不息，化化無窮，就因為有佛性。若是沒有佛性，一切都毀滅，唯有佛性是歷千古而不滅，經萬世而長存。所以由佛性裏變化出十法界，這十法界皆不離一念心，一念心即是佛性，也是佛性的別名。所以人是由佛性變的，而畜生是由人墮落而成的，在十法界中說得很明白。

愚癡的人硬把人的老祖宗說是猴子，回教說是豬，印度說牛是神，這都是一種偏見，只知一點而不知全體大用，所以把世界弄迷惑了。還著書立說，說這是科學，那是哲學，分門別

類，其實都是無事找事做，吃飽了沒事做而來迷惑人。

究竟人是怎麼有的？你看雞是怎麼有的，先有雞或先有蛋？沒有雞就沒有蛋，沒有蛋就沒有雞，這是雞的問題，也說不出一個所以然來。至於人，是先有男或先有女？若是說先有男，男是從女腹來的；若是說先有女，但要有男，才會有孕。因為時間久了，人也忘了究竟人是怎麼回事了。

萬事萬象，根本皆是從佛性中自有化無，自無化有，生生不息，化化無窮，所以愈化愈多。好像米中生蟲子，從無情而生有情；佛性能自無化有，化出一切眾生、人類，也是同一個道

理。

若說是猴子變的，這個理論完全不成立。你看，每一個國家的人民面目各不相同，有黑、黃、白、紅種人，他們都是什麼變的？說來說去找不出一個頭緒。若歸佛性：自無化有，自有化無，化化無窮，生生不息，這理論則可以講得通，但很少人有智慧達到這個水準。

人是自無化有，一切眾生亦復如是。修道呢？就是要自有化無，返本還原，回到本有的佛性，你說這有何用？那你做人又有何用？返回本有的佛性，就能早成佛道。佛性是長存的，就算一切眾生都死光了，可是佛性仍然永不磨滅。為什麼我要說這個？因為今天是地藏誕，地藏菩薩的願力催促我講些真實做人處事的根本道理。也就是「自無化有，自有化無」。你若不相信，那為什麼米裏會生蟲？人在世上也好像蟲子一樣，只不過他的知覺性、靈性多一些；

可是和佛比起來，就差得太遠囉！相形之下，就像人和蟲子相比是一樣的。

你要是懂了，就可以修行。修行要像秤一樣平衡，平平靜靜的，於自性裏一點波浪也沒有。你若真懂佛法，我可以與你說佛法，研究如何修道。若是沒有真懂，還在名利中搞問題，財、色、名、食、睡，什麼都放不下，那我如何與你說真佛法與修道呢？各位要猛省！猛省！

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In the very beginning, the universe was nebulous and indistinguishable. When Heaven and Earth were created, there were no people and no living beings. You can't really say that there was a world or there wasn't a world. There was basically nothing at all. Later, during the phase of becoming, living beings came into being bit by bit. Ultimately, where did human beings come from? Some people say they evolved from apes. But what did the apes evolve from? If it was possible for apes to turn into people in the past,

why can't they change into people now? Strange! Ignorant people who were trying to be different invented this unusual theory that people evolved from apes. Why don't they just say people evolved from mice, or from caterpillars? How do they know that mice didn't evolve from people?

Who is the original ancestor of all the flying, swimming, and roaming creatures and the plants--the birds in the sky, the fish, turtles, shrimp, crabs, and other creatures in the water, the people and other creatures endowed with blood and breath, and the flowers, grasses, trees, and all the plants? The Buddha-nature is.

There can be endless births and infinite transformations in the world, all because of the Buddha-nature. If the Buddha-nature did not exist, everything would cease to be. The Buddha-nature alone endures without perishing for thousands of ages, and exists eternally through myriads of generations, and so the Ten Dharma Realms are transformationally produced from it. The Ten Dharma Realms are not apart from a single thought. That single thought is the Buddha-nature--it's another name for the Buddha-nature. Thus, people are evolved from the Buddha-nature, and animals come into being when people fall lower in the cycle of rebirth. The theory of

the Ten Dharma Realms explains it very clearly.

Stupid people insist that apes were the ancestors of people. Islam has a story about pigs, and Hinduism says cows are gods. These are all partial views. They only know a little, but they don't realize the great functioning of the whole reality. And so they have deluded the world, writing books and preaching their doctrines, saying, "This is science. That is philosophy," classifying things into categories. Actually, they are just looking for something to do when there is nothing to do. Having nothing better to do after eating their fill, they go around confusing people.

Ultimately, how did people come into being? Let's look at how chickens came into being. Which came first, the chicken or the egg? Without a chicken, there's no egg. Without an egg, there's no chicken. That's the "chicken question," which has no final answer. Regarding people, did the man or the woman exist first? If you say the man was first, a man is born from a woman's womb. If you say the woman was first, it takes a man for there to be a conception. Because it was so long ago, people have forgotten just how humans came into being.

The myriad phenomena fundamentally come from the Buddha-nature, coming into being and returning to nothingness, in

an endless series of births and transformations, ever increasing in number like bugs born in rice, which is a case of something insentient producing something sentient. By the same principle, the Buddha-nature can transform nothing into something, producing all living beings and humankind.

The theory that humans evolved from apes is totally groundless. You can see that the people of different countries have different appearances--there are black, yellow, white, and red-skinned people. What did they evolve from? You can talk about it this way and that, but you'll never find an answer. If we return to the Buddha-nature--which can transform nothing into something, and something into nothing, in endless births and transformations --this is a theory which can explain it, but few people have the wisdom to reach that level of understanding.

People came into being from nothingness, and all other living beings are that way, too. Cultivation is just turning existence into nothingness, returning to the origin, and going back to the inherent Buddha-nature. "What use is that?" you ask. Well, what use is your being a person? If you can return to your inherent Buddha-nature, you will quickly be able to accomplish the Buddha Way. The Buddha-nature exists eternally. Even if all living beings die, the Buddha-nature will never

perish. Why am I talking about this? It's because today is the anniversary of Earth Treasury Bodhisattva, and his vows urge me to speak some truly fundamental principles about being a person and handling affairs, that is, about the principle of "nothing turning into something, and something turning into nothing." If you don't believe that principle, then how do you explain bugs being born in rice? People in the world are also like bugs, except that they have a higher level of perceptive ability and a soul. But they are still a long way from the Buddha. Comparing people to the Buddha is just like comparing bugs to people.

If you understand this, then you will be able to cultivate. In cultivation, you must be as steady as a balance, calm and peaceful, with no waves in your own nature. If you truly understand Buddhism, then I can discuss the Buddhadharma with you, and together we can investigate how to cultivate. If you do not truly understand, and you are still involved in seeking name and gain, and you cannot put down wealth, sex, fame, food and sleep--you can't put anything down--then how can I tell you about the true Buddhadharma and cultivation of the Way? All of you should wake up and be alert!

只要我有一口氣在，一定要講經說法⁽¹⁾

As Long as I Have One Breath Left I Will Speak Sutras and the Dharma (1)

文：法總編輯部/Editorial of BTTS

英譯：鄭耿琳 / Genglin Zheng

「只要我有一口氣在，一定要講經說法、弘揚正法。」這是宣化上人發的弘願。從年輕在中國，中年在香港；乃至一九六二年到美國，數十年講經如一日，法座不可計數。每次講經不因爲人數多寡而有所改變，多則數百人，少則甚至一個人，還是照樣地講。

一九六八年六月十七日，在三藩市佛教講堂，上人正式開始講解在美國弘法的重要經典——《大佛頂首楞嚴經》。此經乃正法的代表，於佛法將滅時，此經首先消失。《楞嚴經》是禪門的祕鑰，也是顯教的教綱，

凡夫依之修行，可轉凡心而入聖智；諸菩薩證之，能夠化度群機，而歸於佛乘。上人首先講這部經，目的在於破除我們的無明煩惱、我執、愛欲，指示我們如何渡過茫茫的業海，可說是迷途的指南針、黑暗的照明燈。

這個暑假講修班，爲期九十六天，有四十多位大學生成參加。最初，包括翻譯在內，每日只是兩小時的講經。上人知道這樣是講不完的，所以除了晚上講經外，在下午又增加一次講經時間，之後又增加爲三次——上午、下午、晚上，到了最後又再增加到四次——上午

一次、下午兩次和晚上一次。因此，首次的暑假班於九月廿二日法會圓滿。

「楞嚴法會」以後，學佛的弟子越來越多了，暑假班的學生大多來自華盛頓州西雅圖市，契機相引，如磁吸鐵，實在不可思議！他們都自動地搬到三藩市來，以便參加一九六八年十一月十日開講的「法華法會」。上人每天晚上講解《妙法蓮華經》，一連講了兩年，大約有三百五十餘會，於一九七〇年十一月十日法會圓滿。此經闡明「諸佛世尊，唯以一大事因緣故，出現於世」，所謂「開示悟入佛之

知見」。上人講說此經，是爲了啓發我們——開佛之知見、示佛之知見、悟佛之知見、入佛之知見，足見上人之悲願宏偉。

一九六八年十一月十六日起，上人又在每星期六講《地藏菩薩本願經》，一九六九年九月廿九日地藏法會圓滿。地藏菩薩所發「眾生度盡，方證菩提；地獄未空，誓不成佛」的宏願，喚醒我們的良知，我們也都要發大悲願力，來救度物質極豐富卻缺乏精神領域的西方眾生。

在弟子們懇切的請求之下，上人接著又在一九六八年十一月十七日開始，每天下午講《金剛般若波羅蜜經》，目的要我們了悟——三心不可得、應無所住而生其心，即是看破、放下、自在。這個般若法會，於一九六九年四月六日圓滿。

之後，接著又續講《大般若經》的精髓——《般若波羅蜜多心經》。上人所著

作的《般若波羅蜜多心經非臺頌解》，目的在指點迷津，期冀眾生同登彼岸。

頌云：

妙智方可達彼岸
真心自能契覺源
法喻立名超對待
空諸法相體絕言
宗趣原來無所得
力用驅除三障蠲
熟酥判作斯教義
摩訶逆轉般若船

也啓示我們：

行道修身莫外尋
自性般若深密因
白浪沖霄黑波止
涅槃彼岸任運登
時兮時兮勿錯過
慎之慎之取天真
杳杳冥冥通消息
恍恍惚惚見本尊

此法會自一九六九年四月二十日開始，至一九六九年七月廿七日圓滿。

「心經法會」圓滿之後，弟子們廣受法雨之滋潤，人人法喜充滿，再度啓請上人講《大悲心陀羅尼

經》。此經說明觀世音菩薩從無量劫以來，在因地修行菩薩道時，成就大慈大悲。

經云：

爲諸眾生得安樂故，
除一切病故，
得壽命故，
得富饒故，
滅除一切惡業重罪故，
離障難故，
增長一切白法諸功德故，
成就一切諸善種故，
遠離一切諸怖畏故，
速能滿足一切諸希求願故。

上人要我們學佛所學，行佛所行，發出大慈悲心，在這五濁惡世裏行難行之行，忍難忍之忍，盡心竭力行菩薩道；不要在經中鑽來鑽去，而是要躬行實踐，身體力行，才能使諸佛菩薩的真精神顯露出來，使佛教能在西方生根萌芽，開花結果。此外，上人也是想讓大家知道——佛教究竟是什麼？

“As long as I have one breath left, I will speak sutras, and propagate the proper dharma.” This is the vast vow of Venerable Master Hsuan Hua. Master Hsuan Hua spoke sutras tirelessly for decades and delivered numerous dharma talks throughout his young years in China, his middle age in Hong Kong, and the many years since his arrival in America in 1962. The Master would give the full lecture regardless of the size of the audience, which varied from one person to a few hundred people.

On June 17, 1968, in the San Francisco Buddhist Lecture Hall, the Master launched the lecture-series of *Sutra on the Surangama mantra that is Spoken from above the Crown of The Great Buddha's Head* – landmark of the Master's propagating dharma in America. This sutra is a sure sign of the proper dharma, it is the first sutra that will disappear when Buddha Dharma is about to end. *Surangama Sutra* is the esoteric key to the Chan School, as well as the principle of the Exoteric Teaching. Ordinary people who cultivate according to the sutra can turn their ordinary minds into sagely wisdom; Bodhisattvas who realized it can cross living beings of different potentials over to the Buddha's vehicle. The Master started out by speaking this sutra in order to break our ignorance, rid us off

afflictions, egoism, and love and desires, showing us how to sail across the misty karma sea. This is indeed compass for the bewildered and lamp to light up the darkness.

The Summer Study and Cultivation Session lasted for ninety-six days; over forty college students attended the session. Initially, the daily talks which included translations were scheduled for two hour only. The Master felt that the Sutra could not be completed this way. So an afternoon talk was added aside from the evening hours. Soon lectures were increased to three times – morning, afternoon, and evening. Towards the end, lectures were increased once more to four times daily -- one in the morning, two in the afternoon, and the last one in the evening. With all the efforts, the first summer session concluded on September 22.

More and more people came to study Buddhism after the Shurangama Assembly. Most of the summer students were from Seattle, Washington. The same momentum pulled them together, like magnet is to iron, indeed unconceivable! They all moved to San Francisco in order to attend the Dharma Flower Dharma Assembly. The Master explained the *Wonderful Dharma Lotus Flower Sutra* every evening for two years straight in over three hundred fifty lectures. The

Assembly completed on November 10, 1970. The Sutra illustrates that “All Buddhas and the World Honored Ones appear in the world solely for the causes and conditions of one paramount matter,” that is, “to demonstrate to enlighten living beings to the Buddha's knowledge and vision.” The Master talked about this sutra in order to inspire us — to open the Buddha's knowledge and vision, to demonstrate the Buddha's knowledge and vision, to enlighten living beings to the Buddha's knowledge and vision, and to lead living beings to enter the Buddha's knowledge and vision. This is ample evidence of the greatness of the Master's the compassionate vows.

Starting November 16, 1968, the Master added lectures on *The Past Vows of Earth Store Bodhisattva* on Saturdays. The Assembly was completed on September 29, 1969. “Not until all living beings are delivered, will I myself accomplish Bodhi; not until all hells become empty, will I realize Buddhahood.” – These vast vows of the Earth Store Bodhisattva awaken our conscience. We should all resolve to make great compassionate vows as well, to liberate the living beings in the western world of extreme material abundance as well as of extreme spiritual poverty.

At the earnest request of his disciples, the Master embarked on lectures of *The Vajra Prajna*

Paramita Sutra in the afternoon starting on November 17, 1968. The goal was to enlighten us to the knowledge that three kinds of thoughts are unattainable; and we should let the thoughts be nowhere attached, that is to see through, to let go, and to be free. The Prajna Assembly concluded on April 6, 1969.

Subsequently, the Master proceeded with lectures on the core of *The Great Prajna Sutra – The Heart of Prajna Paramita Sutra*. The Master's work, *Verses Without Stand and Prose Commentary on the Heart of Prajna Paramita Sutra*, provides direction for the bewildered with the great expectation that all living beings land at the other shore. As the verses say:

Wonderful wisdom can reach the other shore right now;

The true mind itself can merge with enlightenment's source.

Dharma and analogy comprises its title, which transcends the relative.

Empty of the characteristics of all dharmas is this substance beyond words.

Fundamental non-attainment is its purpose and intent,

And by using its power of eradication, the three obstacles are cleansed away.

The "butter division" is determined to be the meaning

of this teaching,

A maha turning around: this is the prajna boat.

Verses were also written to enlighten us:

Practice the Way, cultivate yourself, and do not seek outside.

The prajna of your own nature is the deep and secret cause.

White billows soar to the heavens, the black waves cease;

Nirvana, the other shore, effortlessly is climbed.

Time and again, time and again, don't miss the chance; Care for it, be diligent, take hold of the divine innocence.

Unclear mirage: thus the news arrives;

Now it's there, not it's not— see what is originally esteemed.

This Assembly began on April 20, 1969 and concluded on July 27, 1969.

The Heart Sutra Dharma Assembly brought the much welcome dharma rain to the disciples, whom in great dharma joy, made one more request to the Master to kindly talk about *Great Compassionate Heart Dharani Sutra*. The Sutra shows how Guanshiyin Bodhisattva accomplished great kindness and compassion from cultivating the Bodhisattva Path on the Cause Ground for countless kalpas. As the Sutra says:

For all living beings to obtain peace and happiness.

For healing all illnesses,

For longevity and wealth.

For eradicating all evil karmas and heavy offenses, and being free of obstacles and disasters.

For Increasing merits and virtues of all White Dharmas.

For nourishing all virtuous seeds, and staying away from dreads and fears.

For quickly fulfilling all needs and wishes.

The Master wanted us to learn what the Buddha learned, to do what the Buddha did, to have great kindness and compassion; to do what's difficult to do in this evil world of five turbidities; to bear what's hard to bear -- to exert utmost efforts in practicing the Bodhisattva way. The master instructed us not to just move in and out of sutras; instead, we should take action and put principles into practice. This is how to reveal the true spirits of the Buddhas and Bodhisattvas, and to enable Buddhism to take root, sprout, bloom, and bear fruits in the West. Besides, the Master also wanted people to know -- what indeed is Buddhism?



敬老小記

Sketches of Honoring Elders' Day

編輯室撰述

By the Editorial

英譯：鄭耿琳／

Genglin Zheng

世間什麼是最寶貴的財產？
什麼是最快樂的事情？
什麼是最有味道東西？
什麼是最長久的？

近梵法師講述孝順的故事，來歡迎今年到金聖寺參加敬老節的長輩們。故事裡告訴我們，信心是最寶貴的，學習佛法是最快樂的，講真實的話是最有味道的，而最長久的東西是智慧。

每到敬老節前，金聖寺的法師，義工們都懷著興奮至誠的心開始籌備。今年敬老節九月三十日正逢秋高氣爽，中國人很重視的一個節日——中秋節。廟上除了準備了營養豐盛的素齋，精美的素糕外，法師們更率領義



長青佛學班長者合唱 / Chorus for Dharma study group

工製作精美可口的月餅當禮物送每位長輩。從老人家喜悅的表情，相信大家幾日來的辛勞都化為煙雲了。

今年因為要讓每位長輩都有賓至如歸的感覺，所以人數限制，席位只設在大殿，每位長輩都能被妥善照顧到，可以感覺到整個會場非常的溫馨，大家就像一家人一樣。

節目的進行如同往年，午供後用齋時有節目表演，獨唱、相聲，長青佛學班長輩們的合唱，和少林武

術、國樂演奏，各項演出都相當精彩，贏得很多掌聲。最熱烈的是基本佛學有獎問答，因為當時午齋已快近尾聲了，大家享用美食後，精神飽滿，所以都很熱烈搶答，加上主持人的幽默，整個會場非常的祥和熱鬧。

今年的敬老節在法師帶領大家齊誦“南無阿彌陀佛”聲中畫下圈圈，希望大家都能如近梵法師鼓勵的，努力學習佛法，每天很快樂，每天講真實的話，不打妄語，做個有智慧的人。



What is the most valuable property in the world?

What is the happiest thing?

What is the most flavorful thing?

What is the most enduring?

Dharma Master Jin Fan welcomed the elders to GSM's Honoring Elders' Day with a story of filiality. The story tells us confidence is the most valuable, learning the Buddha dharma is the happiest, speaking truth is the most flavorful, and the most enduring thing is wisdom.

Every year before the festival, dharma masters and volunteers at GSM start planning and preparation in earnest and enthusiasm. This year, the Elders' Day falls on the much emphasized Chinese traditional Moon Festival, when autumn is high with brisk air. For this reason, in addition to the healthy and nutritious vegetarian food and tasty deserts prepared, the dharma masters led the volunteers in making

delicious moon cake gifts for every elder at the event. The elders' joyful looks, we are sure, is enough to drive away the volunteers' tiredness from days' hard work.

This year, to ensure that all guests feel at home, the enrollment was limited, and seats were placed only in the great hall. Every elder was well cared like in one big family, and there was warmth all around.

The performances proceeded as prior year: following the Meal Offering Ceremony and during lunch time, there were performances including solo, stand-up comedy, choir from the Elders' Dharma Study Group, Shaolin martial art, and Chinese orchestra—all were splendid performances which won a great deal of applause. The most well-participated event was the Q&As of Basic Buddhism, which took

place towards the end of lunch, when after the delicious meal all guests were energetic, and all participated vigorously in the activity. With the host's good humor, the meeting hall was warm and cheerful.

This year's Honoring Elders' Day ended with the assembly reciting "Namo Amitofo" led by the dharma master. Let's hope that we all can do as urged by Dharma Master Jin Fan: work hard on studying the Buddha Dharma, be happy every day, speak the truth every day, tell no lies, and be a person of wisdom.



相聲/ Chinese dialogue



金聖寺

十一、十二月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十一月份活動 Buddhist Events in November, 2012		
11 / 4 (8:00AM ~ 9:00AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日 Sunday	11 / 4	金光明最勝王經講座 (9:00AM ~11:00AM) Lecture on the Golden Light of the Most Victorious Kings
	11 / 11	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	11 / 18	八關齋戒 starting from 6:30AM Transmission of the Eight-fold Precepts
	11 / 18~25	梁皇寶懺法會 (8:15AM~4:30PM) The Jeweled Repentance of Emperor Liang
週五	11/ 2	觀世音菩薩出家日 8:30AM Celebration of Guan Yin Bodhisattva's Leaving Home
週六	11/ 3	長青佛學班 (2:00PM~ 4:30PM) Elders' Dharma Study Group
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

十二月份活動 Buddhist Events in December, 2012	日期 Date	地點
長青佛學班 Elders' Dharma Study Group	12/ 1 週六 2:00PM~ 4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	12/ 2 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	12/ 9 週日 9:00AM~ 11AM	
楞嚴法會 Dharma Assembly of Shurangama	12/ 16 週日 8:15AM~ 11AM	
慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday	12/ 29 週六 8:30AM	
觀音法會 Dharma Assembly of Guan Yin	12/ 30 週日 8:15AM~ 11AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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20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 / 23 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

website: <http://drbachinese.org/branch/GSM>

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無

明就是黑暗，智慧就是光明。有無明就有煩惱，有煩惱就愚癡；有愚癡就是黑暗，有黑暗就無光明；無光明就沒有智慧，沒有智慧就見不到佛，這都有連帶的關係。想要見佛身，必須「勤修戒定慧，息滅貪瞋癡」，這樣佛身自然現前，來為行者現身說法。

Ignorance is darkness, and wisdom is light. Ignorance leads to afflictions. Afflictions make one deluded and dark. Being dark and without light, one lacks wisdom. Without wisdom, one cannot see the Buddha. These are all interrelated. If we want to see the Buddha, we must diligently cultivate precepts, samadhi, and wisdom and extinguish greed, hatred, and delusion. Then the Buddha will spontaneously manifest and speak Dharma for us.

宣公上人 語錄 / by Venerable Master Hua