



矽谷梵音

Pure Sound From Silicon Valley

2015 年 09 月第 233 期 Issue 233, September, 2015

勤修戒定慧

息滅貪瞋癡

Diligently cultivate precepts, samadhi, and wisdom.

Put to rest greed, anger, and delusion.

—宣公上人 法語/ by Venerable Master Hua



金聖寺一角/ Scenery of 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.

地藏王菩薩應機說法(1)

Earth Store Bodhisattva Appropriately Speaks
Dharma According to Potentials (1)

— 宣公上人 開示

A talk given By Venerable Master Hua

地

藏菩薩見著什麼人，就說什麼法。你若記得下列這些因果循環的報應，遇著什麼人，就可以給他說什麼法，這就是地藏王菩薩的化身，地藏王菩薩和你合夥開一個合股公司，不會和你分股的。所以我們聽了《地藏經》，知道因果報應後，就不要往錯的去做。

宿殃短命報

地藏菩薩要是遇著好殺生的人，就對他說這種的果報，說什麼果報呢？「說宿殃短命報」，說今生如果好殺生，等來生就有很多的病

痛；不但有很多病痛，而且還會短命，壽命不長。為什麼壽命不長呢？就因為前生殺生來的。你殺人家的生命，而令人家的生命不長，自己的生命也就會不長，所以就得短命報。

貧窮苦楚報

地藏王菩薩要是遇著歡喜偷盜、竊取的人——不叫人看見，這就叫偷。怎麼叫竊取呢？人家並沒有給他這個東西，而他在人家不知道的時候，就拿走了。那麼地藏王菩薩要是遇到這種人，就對他說「貧窮苦楚報」，說你現在偷人的財寶，令人

貧窮，等來生，你也會貧窮的。

你看世間上那麼多貧窮人，吃也沒有，穿也沒有，就因為他們在往昔中，盡偷盜而來的果報；或盡偷盜人家的東西，或盡偷盜人家的財物，所以在今生他自己也就窮了。越偷越窮，這就是你越怕沒有，就越沒有。地藏菩薩對這種人就說貧窮苦楚報，貧窮是最苦的一件事。

雀鴿鴛鴦報

和自己的配偶——正式的夫婦，這不算邪淫。非正

式夫婦，為貪一時的快樂而去邪姪，這是不可以的。即使就是正式的夫婦，要是能少有這種性行為，也是最好的。不要以為和自己的配偶，這不算犯罪，就可以隨便了；要知道這種性行為，就是令人愚癡的，性行為越多，就愚癡得越厲害，也沒有光了。

你為什麼有光呢？有光，就是因為你沒有這種性行為，所以人就有智慧——這是真正的智慧。要是作不正常的男女性行為，這是犯戒的；那麼這種人，地藏王菩薩對他說什麼報？說「雀鴿鴛鴦報」，說來生就托生作飛禽。雀就是麻雀，這麻雀很姪的；鴿，鴿子也是最姪的，牠一個月就抱出一窩小鴿子。一般的飛禽行姪欲，都是雄性在上邊，雌性在下邊，唯獨鴿子是雌性在上邊，牠的性情最姪，所以一個月就抱出一窩的小鴿子。鴛鴦呢？鴛鴦情感實在太重，太富於感情了，雌雄

無論是落在地上，也是在一起；飛到天上，也是在一起，牠們是時刻都不相離的。這種飛禽雖然可以說是自由的，但還是一種畜生，所以這都是不好的。要是歡喜邪姪的人，來生就會托生作雀、鴿、鴛鴦這一類的眾生。

眷屬鬥爭報

假設遇著盡惡口罵人的人，惡口就是好罵人，包括兩舌、綺語、妄言。地藏王菩薩對這種人，就說「眷屬鬥爭報」，說他會受來生眷屬在一起總不相和，總要鬥爭的果報。

無舌瘡口報

地藏王菩薩遇著喜歡毀謗佛、法、僧這樣的人，就對他說「無舌瘡口報」，說你今生盡亂講話，盡毀謗人，毀謗三寶，破壞三寶，那等到你來生就會沒有舌頭，不會講話了。來生你的嘴上總生著瘡，而這瘡總也不好，要受這種果報。你看

啞巴那種說不出話的人，為什麼他啞巴？就因為他過去曾毀謗三寶來的。為什麼有的人的口上生很多瘡，總也不好，無論什麼樣的神醫也醫不好？就因為他在前世毀謗三寶來的，所以就得無舌瘡口報。

醜陋癱殘報

假設遇著脾氣最大、最容易發火、最容易發脾氣，修羅性具足，一點也不少的人，就說「醜陋癱殘報」。

你看，人一發起脾氣——啊！臉也紅，脖子也粗，眼睛也瞪起來，那個樣子是很不好看的。如果願意這個樣子，那等到來生就很醜陋，相貌長得不好。為什麼？你前生就歡喜這樣子嘛！所以今生相貌就特別醜怪，特別不好看。癱殘，就是或者小便也不方便，或者腿也不能走路，這是一種病。若你好發脾氣，來生就會醜陋，又殘廢，百病纏身。

所求違願報

慳吝，就是不捨得。拿著一個錢，他把它攢、攢、攢，甚至把這錢攢成水了，他還不放手呢！這種慳吝的人，總是捨不得，不肯布施，有錢就攢到手裏，不肯放手。地藏王菩薩遇到這種的眾生，就對他說「所求違願報」，他會有求什麼也不滿願，希望什麼也都得不到的這種果報。

飢渴咽病報

假設遇著吃東西時，吃了又吃，吃了又吃，左一次、右一次，一點節制也沒有，這種飲食無度的人——他就歡喜吃，旁的什麼也不幹，一天到晚就想吃東西；吃飽了就睡，睡足了又吃，這叫飲食無度。對這種人，地藏王菩薩就對他說「飢渴咽病報」，你現在吃了又吃，吃了又吃，等到來生啊！你總吃不飽的，想喝一口水，都喝不著。為什麼？你的喉嚨會生一種病，吃什麼東西都嚥不下去，你想要吃，但

是吞不下去，甚至連水都嚥不下去，這叫飢渴咽病報。

驚狂喪命報

若是遇到畋獵恣情的人——畋獵就是打獵，他為什麼去打獵呢？就因為認為這是好好玩的。看見一隻鹿來了，他「砰！」的一槍，那隻鹿就死在那地方，不動彈了。「哦！你看我這槍打得多準確！一槍就把牠打死了。」他自己覺得很快樂。恣情，就是一點也不守規矩，無拘無束，自己願意怎麼樣，就怎麼樣。

對這種恣情縱欲，任自己的性去打獵的人，這個時候就給他說什麼呢？「驚狂喪命報」，說你現在打死人家的命，等到來生，就會生一種驚狂的病；也就是會橫死，死於意外，好像被車撞死，飛機失事，被火車撞死，或者被巴士撞死，這種種的意外失事，都叫橫死。要是你現在把人家打死了，將來你撞車，也是被那麼一

撞，就撞死了，就給他說這種的因果。他一想：「喔！這是很危險的。」所以也就不去打獵了。

天地災殺報

假使遇到悖逆父母，就是不孝順父母、打罵父母的人，就為他說「天地災殺報」，說你不可以不孝順父母；你不孝順父母，就會天誅地滅，天打雷就把你劈死；或者颶颶風，把樹颶倒了，把你也砸死；或者把房子颶倒了，將你砸死在裏頭，這都叫天地災殺報。凡是打雷，或者颶風下雨，把你的房子颶倒、沖倒，將你砸到裏邊，這都是因為不孝順父母，才有這種果報。

狂迷取死報

若遇著歡喜放野火這種人，例如在山上放火燒山的人，就給他說「狂迷取死報」，說你不要放火燒山了，否則來生你會發狂死去，給他說這種種的果報。

Earth Store Bodhisattva explains the appropriate Dharma for people. If you remember the retributions for these cause and effect, you will be able to explain the Dharma for anyone you encounter. You are then a transformation of Earth Store Bodhisattva; Earth Store Bodhisattva is your partner to your firm. So after listening to the *Earth Store Sutra*, we understand the retribution in cause and effect and should avoid doing anything wrong.

The retribution of short life spans

Were he *to* encounter would-be **killers**, *Earth Store Bodhisattva* says to them ***that short life spans will be the retribution.*** He explains that those who enjoy killing in this lifetime will experience many illnesses or short lives in future lives. How come their lives will be short? Having taken lives in the past so that the victims live a short life; consequently, the lives of killers will be short.

The retribution of poverty and acute suffering

To robbers and thieves, Earth Store Bodhisattva ***says that poverty and acute suffering will be the retribution.*** What does robbing and stealing mean? Stealing means taking without letting anyone see. Robbing means taking someone else's belongings without their knowing. When Earth Store Bodhisattva encounters people who like to steal and rob things, what does he say to them? He talks about the retribution of poverty and acute suffering. He explains that if you steal people's valuables now so that they become poor, then you will also become poor in future lives. See all those poor people who do not have anything to eat or wear because they experience retribution from stealing other people's goods or money in past lives. This is the reason why people are poor now. The more you steal, the poorer you become; the more you are afraid of having nothing, the more likely you will have nothing. Earth Store Bodhisattva tells these people about the retribution of poverty and acute suffering; poverty is one of the worst miseries.

The retribution of becoming pigeons, mandarin ducks or fowls

If he were to meet people who enjoy sexual misconduct, which refers to wrong and temporary pleasures between non-official couples – not between those officially married couples (although it would be best to reduce sexual activity between officially married couples too). Do not think that one can be casual and that the act is not an offense if it is with one's official partner; sexual activity deludes people. The more sexual activity, the more deluded we are so that we do not have a light about us.

Why is there a light about you? There is a light about you because you do not engage in sexual activity, which leads to real wisdom. Engaging in sexual misconduct, improper sexual activity between men and women, is a transgression of the precepts. What retribution does he tell these people? He explains the retribution of becoming pigeons or mandarin ducks, fowls in future lives.

Sparrows and pigeons are very licentious. Pigeons

will give birth to a nest full of little pigeons. Most fowls procreate with males on top of females; pigeons are different in that females are on top. They are so licentious that they give birth to a nest full of little pigeons. Mandarin drakes or ducks are very emotional. Males and females are together whether they are on land or in the air; they are inseparable. Although these fowls are considered free, it is still bad because they are animals. People who enjoy sexual misconduct will be reborn as sparrows, pigeons, and mandarin drakes or ducks, or the like.

The retribution of fighting among relatives

To those who use harsh speech or who enjoy scolding others, including divisive speech, frivolous speech, and lies, ***he says that quarreling families will be the retribution.*** He tells them that they will not get along and will always quarrel with their future retinues.

The retribution of being mute or having cankerous

mouths

To those who slander the Buddha, the Dharma, and the Sangha, he, Earth Store Bodhisattva, says that being tongueless and having cankerous mouths will be the retribution. He says you only speak nonsense in this lifetime, slander individuals and the Triple Jewel, ruining the Triple Jewel, in your future life, you will have no tongue and be unable to speak. In your future life, you will always have sores on your mouth. You will face the retribution of incurable sores. Why are people mutes? It is because they slandered the Triple Jewel. How come that person has a lot of canker sores on his mouth that never quite heal? The reason why miracle doctors cannot heal him is because he slandered the Triple Jewel in past lives; hence he faces the retribution of no tongue and canker sores on the mouth.

The retribution of being ugly or disabled

To the hateful who have the biggest temper, who get angry easily, and replete with

qualities typical of asuras, ***he says that being ugly and crippled will be the retribution.***

When people get angry, they get red in the face, thick in the neck, and glare with their eyes, then they do not look too good. If they were that way, they will be very ugly in future lives. Why? Since they enjoy being that way in past lives, they will look especially ugly in this lifetime. They may be disabled, such as experiencing inconveniences in urination or crippled. This is a type of illness. If you get upset often, you will be ugly, disabled, and entangled by numerous illnesses in future lives.

The retribution of not having fulfilled wishes

To the stingy who are not willing to give even a coin, turning and twisting that coin so that it becomes liquid, they are still unwilling to let it out of their hand. Stingy people are miserly and unwilling to give, refusing to let go of the money they grab on to. ***He, Earth Store Bodhisattva, says that not getting what they seek will be the retribution.*** They will not have any of their

wish come true.

The retribution of hunger, thirst and sick throat

To gluttons who want to eat nonstop, eating repeatedly without restraint, to people who eat without constraint, they do nothing but think about food all day; they eat then sleep, sleep then eat. Earth Store Bodhisattva tells people who do not restrain their food intake, ***he says that hunger, thirst and sicknesses of the throat will be the retribution.*** Eat repeatedly now and in future lives, you will never be full. You may not even get a drink of water when you want it, why? It is because your throat will develop some sickness so that it cannot swallow. You may want to eat, but you cannot swallow it, including water. This is the retribution of hunger, thirst and sickness of the throat.

The retribution of losing life in fright and insanity

To hunters, he says that a frightening insanity that destroys one's life will be the retribution. Why do hunters hunt? They think it

is fun. Here comes a deer, so “bang!” They shoot it and the deer lies there dead. They only think, “Oh, see how my shot is so precise! I shot it dead with one bullet.” They are pleased with themselves for being so indulgent, unruly, unrestrained, and can do whatever they want.

What should be said to hunters who indulge in their desires? Explain to them that since you killed, in the future, they will experience frightening insanity in some accidental death, such as a car accident, plane crash, train wreck, bus accident and others. If you kill someone now, you will be killed by a car in the future. Explain this kind of cause and effect to them and they may think, “Oh, that is very dangerous.” They will quit hunting.

The retribution of being killed by natural disasters

To those who oppose their parents by being unfilial, beating, and scolding, ***he says that being killed in natural disasters will be the retribution.*** You cannot be unfilial to your parents because the universe will destroy you, such as death by a

thunderbolt, by a falling tree knocked down in a wind storm, or by a collapsing house. These are retributions of death due to natural disasters. People who are not filial face the retribution of being hit by a thunderbolt, wind storm, or rain that washes down your house and crushes you.

The retribution of losing life in confusion and craziness

To arsonists who burn mountains and forests because they enjoy setting wild fires, ***he says that trying to take their own lives in the confusion of insanity will be the retribution.*** Do not set fire to burn down any mountain because in future lives you will go insane and die. Explain these different retributions to him. Earth Store Bodhisattva teaches living beings everywhere, explaining the principle of cause and effect.



為何與道不相應

Why Do We Lose the True Way?

— 宣公上人 開示 / A talk given By Venerable Master Hua

太

上老君《清靜經》上說：「眾生所以不得真道者，為有妄心。」

既有妄心，即驚其神。
既驚其神，即著萬物。
既著萬物，即生貪求。
既生貪求，即是煩惱。
煩惱妄想，憂苦身心。
便遭濁辱，流浪生死，
常沉苦海，永失真道。
真常之道，悟者自得。
得悟道者，常清靜矣。」

我們無論用什麼功，也不能與道相應，總是不上路，這是什麼原因？就是因為我們有個虛妄不實的「妄心」。好高騖遠，求名求利，這都是妄心。有了妄心，對於自性就有動搖，好像一桶水，不動時，沙泥沉底，則水清淨；若是用棒子（妄心）把水攪拌成濁水，那麼就不辨真假、不分善惡，這時，擇法眼也不具足，智慧也不現前。

「水濁不清」，就著住在萬物，亂七八糟，找不出頭緒，為什麼？因為著住在

萬物上，便生貪求心，認為萬物是真實的。貪求心生出來，就有煩惱。貪求到也煩惱，貪求不到也煩惱，因為煩惱和妄想交織在一起，就被五濁惡世的濁埋沒了，那就不能恢復清淨，因為這樣，所以生了又死，死了又生，生生不息，永無了期。生的時候，不知道是怎樣生的，所以糊塗；死的時候，不知道怎樣死的，還是糊塗。不但生時糊塗，死時糊塗，就是活著，也是糊塗。糊塗一輩子，也沒有弄清楚，所以流浪生死，就把真心丟了。真心遺失，就掉到苦海中，爬不出來。若能明白這種道理，就是開悟。不會被虛妄不實的境界所轉，而智慧即時現前。有了智慧，就不顛倒。

在《楞嚴經》上說：「狂心頓歇，歇即菩提。」我們為什麼和道不相應呢？就因為「狂心」沒有休息。這個狂心，就是不滿現實的心，也就是貪而無厭的心，也就是有憎有愛的心。若把這種心停止，就是智慧，就是覺道，就是佛性的本體。可是我們把這個真理忽略了。所以在糊塗境界上，處之泰然，悠哉游哉，不想辦法出離三界的生死苦海。

The *Classic of Eternal Purity and Stillness*, by the High Master Lao Zi, says:

Why do living beings fail to obtain the True Way?

Because they have false thoughts.

With false thoughts, the spirit is disturbed.

Once the spirit is disturbed,

It attaches to external things.

Attaching to external things produces greed.

Greed leads to affliction.

Afflictions and false thinking in turn

Trouble and vex both body and mind.

Thus they meet with foul disgrace and

Wander in birth and death,

Constantly immersed in the sea of suffering and

Forever losing the True Way.

The true and everlasting Way is attained

By those who are awakened.

Those who awaken to the Way

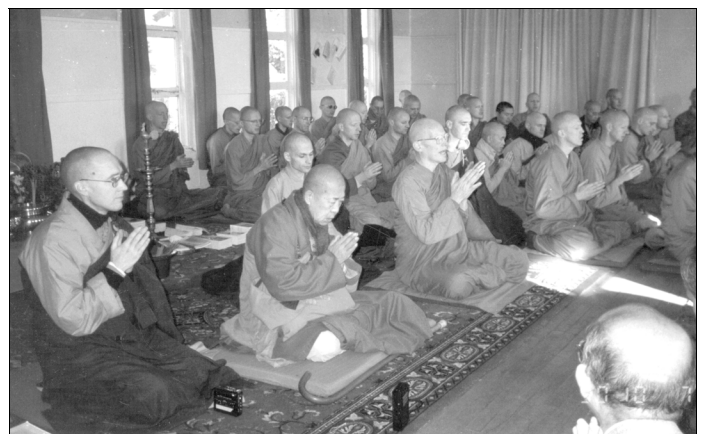
Are eternally pure and calm.

When people work hard in their cultivation yet don't have a response, it is because they are using the false mind to seek what is lofty and distant. For example, when people seek fame and profit, the false mind is at work. The false mind disturbs the intrinsic nature. It is like a pail of water gradually becoming clear as the silt and sand sink to the bottom. But when the water is stirred up, it becomes turbid again. When we use our false mind, we muddy the water of our intrinsic nature, and we are unable to distinguish between true and false. We lack Dharma-selecting vision and our wisdom doesn't come forth. We become unclear just like that muddy water.

When we become attached to external things, everything gets all muddled and confused and we can't find our way out. Our minds turn to greed (because we think everything external is real), and this greedy mind is the source of our

afflictions. If we get what we seek, we are afflicted; and if we don't get what we seek, we are still afflicted. When the mind gets tangled up in afflictions and false thoughts, it drowns in the muddy river of the evil world of five turbidities, and cannot return to purity. For that very reason we are born and we die; we die and are then reborn. At birth we are unaware of how we got here; when we die, we don't know the reason for our death. Not only are we muddled at the time of birth and death, we are muddled all during our lives, and we never become clear. We have been wandering in birth and death and have lost our true mind. Since the true mind is lost, we fall into the sea of suffering and are unable to get out. If we can understand this principle, we can get enlightened. Then we won't be turned by false states. Our wisdom will come forth, and we won't be confused anymore.

The *Shurangama Sutra* says, "When the mad mind stops, that very stopping is Bodhi." Why don't we have any response in the Way? Because the mad mind has not stopped. This mad mind is dissatisfied with the way things are; it is insatiable; it is the mind of love and hate. If we can put this mind to rest, then we have wisdom; we have the enlightened Way, the substance of the Buddha-nature. But in fact we have ignored this principle. We wallow in our muddled state, feeling perfectly at ease, and make no attempt to escape from the bitter ocean of birth and death.



人生的一個真諦 The truth in life

— 宣公上人 開示 / A talk given By Venerable Master Hua

這世間要是你明白了，一切一切都好像在作戲；在這作戲的裏邊，那就是人生的一個真諦，人生的一種真理。你要是在這一個真理上明白，所有真理你也就明白了。所以，看戲——一般人不會看的，只看戲的節目如何如何，有悲歡離合，又有一些個喜、樂、哀、懼、愛、惡、欲，就看這一些。明白的人呢？一看！啊，來這都是如幻如化，人生不過如此。

一切有爲法 如夢幻泡影
如露亦如電 應作如是觀

所以佛教化眾生，也是遊戲三昧，他對這件事情並不當一回事。不是像我們一般人，東也執著，西也執著，南北更執著，上下更放不下。不能看一切都是圓融無礙的，一切的一切無非是虛妄不實的境界。如果不能這樣，就有所執著了。

Actually, if you understand this world, everything would seem like a play. This is the truth in life. Once you understand one true principle, you will understand other true principles. Most people do not know how to really watch life's drama unfold; they only watch the content that includes sadness and joy, separation and union, joy and happiness, sadness and fear, love and hate, and desire. People who see all this realize that life is but illusion and transformation.

"All conditioned dharmas are but dreams, illusions, bubbles and shadows. They are like dew drops and lightning, contemplate them thus."

When the Buddha taught living beings he was in the Samadhi of playfulness; he did not treat this as a big deal. Unlike most of us who are attached to this and that, left and right, up and down. Not everything is perfectly integrated and unobstructed; all states are but illusory and unreal. We are attached if this is not how we perceive states.



金聖寺

九、十月份法會活動表2015

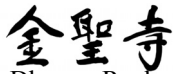
GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September, 2015		
9 / 13 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日	9 / 13	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	9 / 20	敬老節 (8:30AM ~2:00PM) Honoring Elders' Day
	9 / 27	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
週六	9 / 5	長青佛學班 (2:00PM ~4:30 PM) Elders' Dharma Study Group
週五	9 / 11	地藏菩薩聖誕法會 (8:30AM ~10:00AM) Celebration of Earth Store Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance (法會期間除外)

慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於9月3日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before Sept. 3	9 / 6 週日	萬佛聖城 (CTTB)
---	-------------	----------------

十月份活動 Buddhist Events in October, 2015	日期 Date	地點
楞嚴經講座 Lecture on the Shurangama Sutra	10/4,11 週日 9AM ~ 10:50AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	10/18 週日 8:30AM ~ 2:00PM	
慶祝觀世音菩薩出家日 Guan Yin Bodhisattva's Leaving Home-Life	10/31 週六 8:30AM ~ 10:00PM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	每日 (Everyday) 1 pm	

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22日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 22	10 / 25 週日	萬佛聖城 (CTTB)
---	---------------	----------------



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://drbagsm.org>

NON-PROFIT ORG
U.S. POSTAGE
PAID
PERMIT # 34
SUNNYVALE, CA

◎ **育良佛學秋季班將開始於 2015年 9月13日**

Gold Sage Monastery Sunday School will start from Sept. 13, 2015

上課日期：2015 年 9 月13 日至12 月13 日，星期日早上 9 ~ 11 時

學員年齡：4 ~18 歲

費 用：\$ 70 元 ， 第二位 \$ 50元

Time: Sunday 9:00AM – 11:00AM, Sept. 13, to Dec. 13, 2015

Age : 4-18 years old

Fee : \$ 70 , Second Child \$ 50

◎ **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