



矽谷梵音

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修行非一朝一夕之事，而是要念茲在茲；

朝於斯、夕於斯，年年月月都這樣修行。

Cultivation is not a one-day affair. Rather, we must cultivate in thought after thought, from morning to night, year after year and month after month.

— 宣公上人 語錄 / By 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.

藥師琉璃光如來十二大願 第六大願

The Twelve Great Vows of Medicine Master Vaidurya Light Tathagata No. 6

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

English translation excerpt from the VBS No. 335、336、337

第六大願。願我來世得菩提時。若諸有情。其身下劣。諸根不具。醜陋頑愚。盲聾瘡啞。攣臂背癭。白癩顛狂。種種病苦。聞我名已。一切皆得端正黠慧。諸根完具。無諸疾苦。

這

一部經是說的藥師琉璃光如來的本願，這個本願就是說過去他發的是什麼願？現在結的是什麼果？他這個願力能發生什麼效力？我們人這個願不是空發的，你發什麼願就會結什麼果；就是種什麼因，結什麼果。你種善因就結善果，種惡因就結惡果，只是在那兒造這個善的業和惡的業。你發願，這個願就是一種主動的力；由這主動的力量，才能有事實的成就。所以藥師琉璃光如來他在因地的時候，就是發這種的願；這種善的願，成就一種善的業，而結善的一種果。

怎麼說叫善願呢？他每一願不是為自己，而是為所有的一切眾生做著想。佛沒有發願說：我若成佛了，我在那怎麼樣享福，怎麼樣享快樂，而把其他的眾生都忘了；佛不是這樣。佛得到最大的快樂，而自己不願意獨享，願意分給所有一切眾生。佛發願成就這種的善業，生生世世是行菩薩道，要自利利他，自覺又覺他，自度又度他，發這種大菩提願。無論在什麼時候，什麼地點，他不為自己做著想，只是要利益眾生。這是菩薩所發的善願，成就這種善的業，而結了這

個善果，善果就是佛果。成佛了，並不是唯我獨尊，高高在上；佛成佛之後，只是他的智慧超過眾生，反迷歸覺了，沒有一切的顛倒妄想。

我們眾生一舉一動，都是在造業，可是盡造一些個惡業，而不是造善業。就偶爾有一念的善念，也不會超過那個惡念那麼重，所以善惡夾雜；要是用這個電腦來計算計算，還是惡業多過善業。因為這樣子，一生就不如一生，每一生就遇著一些個顛沛流離，不如意的事情。為什麼這樣呢？就因為造的業不清淨了，沒有做好；沒有像佛盡發這個善願，修這個善業，將來結善果。我們眾生就是在這兒善少惡多，所以一生就不如一生，那麼就墮落了。我們也想發善願，可是因為自私心在那兒作怪，總是不願去利益人，而要利益自己。偶爾有一些個人想要利益人，也是在那兒沽名釣譽，希望得到一個好的名，令人相信自己，這都是在那兒造這個善惡夾雜的業。所以惡業這邊重了，善業就輕了，那麼結果就是結這個惡果了。佛因為他發善願，修善業，所以成就善的果；我們眾生想發善願，可是一做就糊塗

了，就顛倒了，自私心就跑出來了，就變成善惡夾雜了。所以作人也有一點快樂，又有一點痛苦，可是痛苦多於快樂。

那我們人的這個快樂，也並不是真正快樂；真正的快樂，是自性裏邊的常樂我淨，那才叫真正的快樂呢！我們這個「所樂的」也不常；我們這個「我」也不常；我們這個「樂」也是不常；我們這個「淨」也都不常，所以沒有真正「常樂我淨」這一種清淨的快樂，那不是真正快樂。並不是說去跳跳舞這是快樂，喝喝酒這是快樂了，或者看看戲這是快樂了，其實這怎麼樣啊？這正是在那兒背覺合塵，在那兒顛倒。

說：「法師你這麼樣講，那世界都沒有快樂了？」你細想一想：什麼是真快樂？世間的快樂都是苦的因。拿這個衣食住來講，人人都歡喜穿好衣服；你穿上一件好衣服，很值錢的、很名貴的，其實怎麼樣啊？就像戴上枷鎖了一樣，行也不自然，站那兒也不自然，坐那兒也不自然，臥那兒也不自然；行、住、坐、臥，都是好像披枷戴鎖似的，不自然了。為什麼呢？就因為要保護自己這個衣服嘛，因為這個衣服是名貴的。啊！你想一想，憑一個萬物之靈的人，為這個衣服來做奴隸！這是衣。

吃的呢？說吃點好東西；吃得再好的東西，吃到肚裏頭也都變了。吐出來，你教他再吃了，誰也不願意吃了。住，就是：

大廈千間，夜眠不過八尺；

良田萬頃，日食只是三餐。

為什麼要那麼緊張，為這個衣食住忙忙碌碌，一天到晚也沒有休息的時間？忽然間無常到來了，死了，說：「我的事情還沒辦完呢！還沒忙完呢！閻羅王你緩一緩期，我慢慢去可不可

以？」那無常鬼搖搖頭，說：「辦不到！我沒有辦法教你多活一秒鐘。」所以就死了。你看！這究竟有什麼意思？就因為認不清楚，所以為這個虛妄的名、虛妄的利，令自己的心裏頭時時都有很多的煩惱，很多的打擊，這是我們人和佛不同的地方。

那麼佛呢？他把一切都看清楚了，所以他看破了，也放下，就得到自在。在他剛剛看破的時候，他就要發願，他說這個願要利益眾生，要行菩薩道。所以這個藥師琉璃光如來，他就發了大願，這「第六大願」，他就說「願我來世」：說我發願，等我來生的時候。有的人不信有來生；人如果沒有來生，那你就殺人放火，什麼也不需要相信，都可以的；就因為有個來生，還有個尾巴，還有個後果，所以你可以不守規矩，不可以什麼事情都做，就因為有來生。

說：「我怎麼不知道有來生呢？」嘿！你不知道有來生？等你睡著了，你知道不知道醒著時候的事情呀？你睡著了，你把醒著時候的事情都忘了，所以你今生把前生的事情也都不記得了，那麼佛才說：「要知前世因，今生受者是。」你要知道前世你是什麼因果，你今生所遭受的，就是你前生所種的因，今生結的果。「要知來世果，今生做者是。」你今生所造的業就結來生的果，這是一定的。

佛知道這個道理，所以他就發願了，說願我來世「得菩提時」：若得到無上正等正覺的時候，就是成佛的時候。「若諸有情」：所有的一切眾生。那麼所有的眾生，就是凡有血氣的都叫眾生。「其身下劣」：這個眾生多數是指著人而說的。其身下劣，就是這個人生得其貌不揚，很醜怪的，很難看的；鼻子和眼睛長到一起，耳朵

和嘴巴又合夥了。你看看那個嘴巴長到耳朵那地方去，那個鼻子長到眼睛上面去，這叫個什麼？說：「我沒有看見這種人。」那你沒有看見這種人，你也不要想要試一試。總而言之，醜陋不堪就是了。這叫其身下劣，下劣就是又窮嘛，又不值錢這樣子。

不單這樣子，而且「諸根不具」：或者有一個眼睛，或者有半顆眼睛；或者有一個耳朵，另一個耳朵就沒有了；或者只有一個鼻孔；或者有半個嘴，你看這諸根不具。或者手也不做手的工作了；腳嘛，也不做腳的工作了；眼、耳、鼻、舌、身、意，都互相不合作了，互相罷工了，這叫諸根不具。你看著我，我又看著你，大家在那兒不做工，這就諸根不具了。雖然有這個眼、耳、鼻、舌、身、意，等於沒有一樣的；就是有，也是很難看的，這是諸根不具。

那麼下邊呢，就怕你不懂得這個「其身下劣，諸根不具」，所以就說「醜陋」：很難看的，又醜陋嘛，又「頑愚」：頑就是很冥頑不靈，你和他說什麼，他也不懂。愚，很愚癡的，你教他兩個二是個四，他說：「什麼？一、二是三嘛，怎麼變成四了？」就這樣子，所以就是很愚癡的。

「盲聾瘖啞」：盲，就沒有眼睛了；聾，沒耳朵聽不見。有眼睛也看不見，有耳朵也聽不見，這叫盲、聾。瘖，這個聲音發不出來，說話像蚊子叫似的，在那個喉嚨裏頭，幾乎就聽不見。啞，就是不單聽不見，而且根本就是啞吧了。這盲聾瘖啞。哎！你看這多苦！為什麼他受這個果報？就因為在因地的時候，人家給他講佛法，他有所懷疑，不聽。因為他對面不認識佛，所以就盲了。有人講法，他不聽了，所以就聾

了；教他來研究佛法，他也不研究，就瘖了，再甚至於就啞吧了，受這種果報。

「攣臂背偻」：攣，就是痠攣了，手也伸不開，手指頭也轉在那兒，伸不開拳，總是拳著的，這叫攣。臂，就是麻痺，不能有作用了。背偻，就是羅鍋子，廣東話叫駝背，就像那駱駝似的，那個樣子，所以叫駝背，這是背偻。

「白癩顛狂」：或者生一些個白癬，面上白一塊，紅一塊的，好像開花了似的，在這個面上。這是白癩，有種種這種不好看的樣子。那麼又顛狂，顛狂就是那個小孩子，有的是那種虐待狂，有的自己咬自己，自己要吃自己的手指頭，自己都啃吃自己的肉，那麼糟蹋自己、作賤自己。這都是在因地的時候，謗毀《楞嚴經》，謗毀大乘經，謗毀佛法，所以受這種果報——白癩顛狂，發顛、發狂這個樣子，及「種種病苦」：前面所說種種病苦。

「聞我名已」：若聽見我藥師琉璃光如來這個名號的，就一聽這個名字之後，「一切皆得端正」：所有都得到端正了。這一些醜陋的也不醜，也不難看了。「黠慧」：也聰明了，也有智慧了。「諸根完具」：這時候，眼、耳、鼻、舌、身、意也都完具了，六根通利了。

「無諸疾苦」：所有的疾病、痛苦都解除了，也不用吃藥，也不用看醫生，你看妙不妙？只聽一聽藥師琉璃光如來這個名號，所有的疾病、痛苦都能解除了。你看佛，他對人類這種的利益是多大！他一舉一動都是為眾生做著想，沒有想要害眾生的地方，沒有想要令眾生受什麼果報。他都是發願令眾生得到一切的遂心滿願，都得到他真正的快樂，這是佛的意思。

Sutra:

The sixth great vow: “I vow that in a future life when I attain Bodhi, if there are sentient beings whose bodies are inferior and whose faculties are imperfect, who are ugly, dull, blind, deaf, mute, deformed, paralyzed, hunchbacked, or afflicted with skin disease, insanity, or various other sicknesses and sufferings, upon hearing my name they shall all become endowed with upright features, keen intelligence, and perfect faculties, and they shall be free of sickness and suffering.”

Commentary:

The sixth great vow: “I vow that in a future life...” This Sutra talks about the past vows of Medicine Master Vaidurya Light Tathagata: What kind of vows did he make in the past? What kind of fruition is he reaping now? What effects do his vows have? The vows we make are not in vain. Whatever kind of vows you make, you will reap the corresponding fruition. If you plant good causes, you’ll receive wholesome results. If you plant bad causes, you’ll get bad results. When you make vows, you’re just creating good or bad karma. The vows are a kind of driving force that enables us to accomplish tasks. Medicine Master Buddha made wholesome vows in his past lives, so he accomplished wholesome karma and reaped wholesome results.

His vows are wholesome because he made them for all living beings. He didn't vow, "When I become a Buddha, I'll enjoy my blessings and forget about other living beings. "The Buddha isn't like that. Having attained the greatest happiness, the Buddha doesn't want to enjoy it alone. He wants to share it with all beings. He perfected his wholesome karma by practicing the Bodhisattva path in life after life. He made a great Bodhi resolve to benefit, enlighten, and rescue himself and all beings. Forgetting themselves and thinking only of living beings, Bodhisattvas make wholesome vows, accomplish wholesome karma, and reap the wholesome result of Buddhahood. When

they become Buddhas, they are not arrogant. The Buddha is just the same as living beings, except that he has more wisdom. He has truly left confusion behind and returned to enlightenment, and is free from all false thinking.

We living beings create karma in our every word and deed, and almost all of it is bad. We might have an occasional good thought, but it's too weak to overcome our bad thoughts. If we were to tally up all our karma on the computer, we would find more bad karma than good. That's why our lives get worse and worse. In each life, we meet hard times and end up lost and alone. Why? Because of the impure karma we have created. We didn't do a good job. Unlike the Buddha, we haven't always made wholesome vows, cultivated wholesome karma, and reaped wholesome results. Since the evil in our minds outweighs the goodness, we fall lower and lower in each successive life. When we try to make wholesome vows, our selfishness gets in the way—we only want to help ourselves and never think about helping others. Occasionally we'll do something to help others, but our real motive is just to present a good image and make others believe in us. Thus, the karma we create is never wholly good. Since the bad karma is heavier than the good karma, we reap a bad retribution. The Buddha made good vows and did good deeds, so he reaped a good fruit. We living beings want to make good vows, but we get muddled and our selfishness takes over, and our karma becomes a mixture of good and bad. Thus people experience a little happiness and a little suffering, but on the whole there is more suffering than happiness.

Our happiness is not real. It is not the genuine happiness that arises from the virtues of "permanence, bliss, true self, and purity" of our inherent natures. The things we find happiness in are not genuine or lasting. We don't know the true, pure happiness characterized by those four virtues. When we go dancing, drink wine, or go to the theater, we are not experiencing real happiness. Actually, we are "turning our backs on enlightenment and uniting with the dust," deluding ourselves into thinking that we are happy.

"Dharma Master, is there no happiness in the

world then?" you ask. Think it over. All forms of worldly happiness are indirect causes of suffering. Take clothing, food, and shelter, for instance. People like to dress up in style. But when you put on fancy and expensive clothes, they turn into a yoke around your neck. You can't move around freely, or stand naturally, or sit or lie down comfortably either. Why not? Because you want to protect your fancy, expensive outfit. Ha! Just think about it: A human being, the highest of all creatures, becomes a slave to his clothes!

People like to eat good food, but even the most delicious food decomposes once it is ingested. If you asked people to regurgitate their food and eat it again, no one would do it.

As for shelter, there's a saying:

One may have ten thousand mansions,
But one doesn't need more than eight feet of
space to sleep in at night.
One may have ten thousand acres of fertile fields,
But one can only eat three meals a day.

Why should you work so frantically all day long, without a moment's rest, for the sake of clothing, food, and shelter? When death arrives, you say to the Ghost of Impermanence, "Wait, I haven't finished taking care of my affairs. Can't you let me have a little more time?" The Ghost of Impermanence shakes his head and says, "Sorry, I can't let you live even a minute longer." And so off you go to die. What's the point of it all? Failing to see things the way they really are, we spend our lives madly pursuing fame and profit. This is where we differ from the Buddhas.

The Buddha has a clear view of everything. He has seen through everything and put it down, and so he has attained comfort and ease. When he saw through everything, he vowed to benefit living beings and practice the Bodhi-sattva Way. And so Medicine Master Buddha made great vows. In his sixth great vow, he said, "I vow that in a future life..." Some people don't believe in future lives. If there were no future lives, then you could commit murder and do

whatever you wanted. But since there are future lives, and consequences for everything you do, you cannot dismiss the rules and do as you please.

"Why don't I know anything about my past or future lives?" you ask. Well, when you sleep, do you know about the things that happen when you're awake? No. In the same way, in this life you have forgotten about the events of your past lives. That's why the Buddha said, "If you want to know what you did in previous lives, take a look at what you're undergoing now. If you want to know what your future lives will be like, take a look at what you're doing now." The karma you create in this life will certainly come to fruition in the future.

Because the Buddha was aware of this, he vowed, "In a future life when I attain Bodhi, when I attain the Unsurpassed, Proper and Equal, Right Enlightenment, if there are sentient beings whose bodies are inferior, whose features are distorted..." Perhaps their eyes, ears, and nose are squeezed close together, or their mouth grows where the ears should be.

"I've never seen anyone who looked like that," you say. No? Well, you shouldn't think of trying to become like that, either. They're a frightful sight. That's what's meant by "inferior bodies."

And whose faculties are imperfect. They may have only one eye, one ear, or one nostril, or half of their lips. Or maybe their hands or feet don't work properly. Maybe their eyes, ears, nose, tongue, the rest of their bodies, and their minds don't work together, but all go on strike—that's also an instance of faculties being imperfect. You look at me and I look at you, and everyone stops working. That's a deficiency of the faculties. Although these people have eyes, ears, noses, tongues, bodies, and minds, they don't serve any use. Even though they exist, they may be mutilated or deformed.

The text elaborates on those "whose bodies are inferior and whose faculties are imperfect," describing them as those who are ugly, not good-looking, or dull, not intelligent. They're very slow. If you try to teach them that two plus two is four, they say, "What? One plus

two is three. How did you get four?"

The blind have eyes, but cannot see. The deaf have ears, but cannot hear. When mutes try to talk, their voice stays down in their throat and they are no louder than a mosquito. They are basically incapable of speech. How miserable it is to be blind, deaf, or mute! People undergo such retributions because, in the past, they doubted the Dharma and didn't like to listen to it. Since they came face to face with the Buddha and didn't recognize him, they became blind. They didn't listen when people tried to speak Dharma to them, so they became deaf. They stubbornly refused to study the Dharma, so they became mute.

Deformed, paralyzed, hunchbacked. People whose joints or limbs are deformed may not be able to extend them. Hunchbacks look as if a round-bottomed cooking-pot were stuck on their back, or as if they had the hump of a camel.

Or afflicted with skin disease. Skin disease disfigures people in various ways, perhaps covering their faces with patches of different colors. Those suffering from insanity include severely abused children, who may bite themselves or try to eat their own fingers. People undergo the retribution of skin disease, insanity, or various other sicknesses and sufferings because they slandered the Mahayana Sutras, such as the Shurangama Sutra, or disparaged the Buddha's teachings in the past.

Upon hearing my name, "Medicine Master Vaidurya Light Tathagata," they shall all become endowed with upright features, keen intelligence, and perfect faculties, and they shall be free of sickness and suffering. Ugly and dull people will become attractive and intelligent, and their eyes, ears, noses, tongues, bodies, and minds will become fully functional. All sickness and pain will disappear even though they haven't taken medicine or seen a doctor. Isn't this wonderful? All we have to do is hear the name of Medicine Master Buddha. See how much this Buddha wants to help us? He doesn't want us to suffer our karmic retributions, and he wishes to grant our wishes and make us truly happy.

Experiences During Emperor Liang Repentance

禮拜梁皇寶懺的經歷

By Grace Jeng

中譯：袁華麗

I would like to reflect some of my experiences during this year's Emperor Liang Repentance. I am thankful to have participated in this year's full session because the previous years I've only attended for a few days. I have improved significantly this year, and the insights I have gained surpass that of many years of education.

Whenever I come to Gold Sage Monastery, I always look forward to the lunch time dharma talks. Every talk sheds light on great knowledge and perspectives essential to improving our cultivation. How fortunate we were to have the opportunity of listening to dharma talks for a continuous eight days!

Listening to the advice from Venerable Master and Dharma Master talks helped me correct my mindset, as we were reminded of important points like sincerity, singlemindedness, and not pursuing. Being mindful of these, I strove to concentrate on and contemplate the content of the repentance. Whenever I caught myself straying, I tried to correct myself and override the thought by reciting Buddha's name in my mind, a practice that I extended to my daily life. I am still prone to false thoughts, but I immediately become self-aware and improve myself accordingly.

I find that when you apply the dharma talk teachings to the repentance, you will find reciting easier. When I was deeply focused, my body felt really light and comfortable and even though my throat was dry, the words roll out naturally and smoothly. Thus it is important to listen intently to dharma talks that instill wisdom. We are blessed to have the affinity of listening and learning from them – why throw that chance away by engaging in useless chatter?

The weather had started getting significantly colder with the coming of the winter season, and even more so due to the monastery's high elevation. Many nevertheless persevere for the full eight days. While we were shivering over the weather that week, I wondered how dharma masters undergo this cold every year. They are not allowed to wear down jackets or wool, and at City of Ten Thousand Buddhas, there would even be the occasional snow.

Then I came upon a verse that stood out to me from the repentance. I don't remember the exact words but it stated about keeping a still posture at all times while igniting the dharma fire in one's body. Then I realized that must have been the method that dharma masters utilized. It is like when you are meditating while being mindful of the Buddha, your energies are concentrated to the core of your body, emanating heat from within. The dharma masters incorporate this practice into their lifestyle. Whenever I felt cold, I geared my thoughts towards this concept.

Ever since my mother went to Taiwan in late October, I have been cleaning the lady's bathrooms weekly, including nearly daily during the repentance. People may be reluctant to clean the bathroom because it is so dirty, but I think it is all the more important to clean because it is dirty. The bathroom is where all the dirty things from your body are released out. When you clean the place that holds these dirty things you are like completing a ritual of cleansing your being. You acknowledge the evil and improper deeds you've perpetrated and let go of them, not to be committed

again. This was an especially good way to conclude the day after attending the repentance during the daytime. I actually felt the most peaceful and without false thought when cleaning, and I can recite in my mind as I am doing so. Also, sometimes it may get late and the Evening Ceremony has already started. I can hear part of the recitation, so it's like a win-win situation!

Some people have asked why my mother was not here this repentance, as she has been attending it for several years now. This year she had to do checkups at Taiwan on possible cirrhosis (Liver Hardening). The results were fine, but her doctor suggested to also do a colonoscopy inspection. Through the colonoscopy, they found a huge tumor in her rectum. Reports were dismal, mentioning the possibility of cancer. Coming across negative online discussion of the matter also caused her immense worry. She was scheduled for a surgery on Thanksgiving Day.

This news shocked me, and I was initially at loss of what to do. I had already attended the repentance for that day and was participating in a dinner party at my aunt's home. I barely socialized with my relatives and couldn't bring myself to enjoy the food. After only eating a small portion, I headed up to the Buddha Hall and started bowing. Upon returning home, I proceeded to bow to Amitabha Buddha, Earth Store Bodhisattva, and Avalokitesvara Bodhisattva for the remainder of the night. I prayed that my mother's surgery would be smooth, painless, and successful; I also implored Venerable Master Hsuan Hua to lend a helping hand.

Counting the hours to when her surgery may end, I called my mother at 2 AM, stuttering as I asked about her situation. She stated she had already bought her rail ticket back to her hometown in Huwei. It took me some time to register what she meant. She elaborated that she had completed the surgery and the tumor had been fully cleaned out of her rectum swiftly and without pain. At that moment, I broke into a fit of loud sobbing, which alerted her greatly.

She said, “You’re scaring me, don’t cry so uncontrollably.” I responded between choked words, “I’m sorry to shock you, but this is the first time in my life I have cried out of happiness.” I kept thanking the Buddhas, Bodhisattvas, and Venerable Master.

After I had calmed down, she explained that she was glad that she had accidentally done the colonoscopy to discover the tumor. She revealed that in the midst of her uncertainty, she dedicated much time to recitation and praying daily. She needed to commute from Huwei in mid-Taiwan to the North in Taipei for her doctor visits so she would deliberately go early to Venerable Master’s Taipei monastery to attend the Great Compassion Repentance first. Besides the support of my last-minute praying, she herself made diligent effort to ensure a successful surgery. Despite her fears, her recitation has helped alleviate the situation, and perhaps a slice of merit from my repentance bowing and cleaning has also contributed. The following day, I was actually designated to offer incense. As I presented the incense in front of the Buddhas and Bodhisattvas, I prayed for the revival of my mother’s health.

From this experience I have learned on the importance of persistence. Had my mother not recited with such vigor regularly, the results may not have turned up so well. The power of Buddhas and Bodhisattvas to quell suffering is truly inconceivable. By attending the Emperor Liang Repentance, we rely on their power to dispel the sins of our past, present, and future. Additional to having the awareness, we should devotedly practice and put faith in the Buddha Dharma on a regular basis. It is not just during a repentance that we resolve to rid our offenses. With true sincere dedication one will surely receive a beneficial response.



我

想分享今年梁皇寶懺一些我的經歷。我感謝今年我參加全程，因為前幾年我只參加了幾天。我今年明顯覺得進步很多，我所獲得的認知超越了多年的教育。

每次我來到金聖寺，我常常都很期待午間講法。每一次我都能得到很多知識和視野的啟發，來增進我們的修行。能有機會連續8天都聽法，這是多麼幸運！

聆聽上人和法師們的開示和建議，幫助我調正心態，因為這些開示會提醒我們一些要點，比如誠心，專心和不求。把這些放在心裏，我努力集中心念觀想懺文的內容。每當我發現自己的思緒在飄移，我就盡力修正自己，並用心裏的佛號取而代之——這樣的修行我也用到日常生活中。我仍然容易起妄想，但是我會立刻自我覺照並隨著提升自己。

我發現當把開示運用到懺悔中時，念誦懺文會容易些。當我深度專注時，我的身體真的感覺非常輕安自在，即使我的喉嚨很乾，字句還是會自然流暢地送出。因此用心聽這些開啓智慧的開示很重要。我們有福能有緣聽到這些開示，並從中學習——為什麼要把這些機會浪費在無用的閒聊上呢？

冬天到了，天氣也開始越來越冷，因為山上海拔高一些，尤其覺得冷。然而很多人還是堅忍了整整八天。當這個星期我們在寒冷中哆嗦時，真不知道法師們每年是如何熬過這種寒冷的。她們不能穿羽絨和羊毛外套。在萬佛城甚至有時會下雪。

然後我讀到懺文中的一首偈頌，我不記得準

確的字句，但是其中提到常常靜坐會點燃人身體裡的法火。我就意識到，一定有一個方法法師們可以用。就像當你靜坐念佛時，身體裡的能量就會集中在身體的核心，並由內而產生熱量，法師們將這種修行運用到生活中。每當我覺得冷時，我會想到這種理念。

母親十月下旬回去台灣後，我就開始每週清洗女廁所，拜懺期間則是每天都要清洗。有人也許不願意洗廁所，因為廁所很髒，但我認為正是因為它髒，清洗它才更重要。廁所匯集了身體裡排除的髒東西，當在清洗這些放髒東西的地方時，就像在完成一種儀式來清洗自己的生命。你承認自己做過的一切不正當的惡行，放下它們，從此再也不犯。在參加完白天的懺悔後，這是用來結束一天很好的方法。實際上，當我在清掃時，也是我感覺最平靜，最沒有妄想的時候，而且我也可以邊做，邊在心裏念誦。有時我會做得較晚，直到晚課開始，我還可以聽到部分晚課的誦念，所以這是一個雙贏的局面。

有些人問到我媽媽怎麼沒有出現在法會，因為她已經參加好幾年了。今年她必須到台灣去檢查肝硬化。結果還好，但是她的醫生建議她也做一次腸鏡檢查。通過結腸鏡檢查，他們在她的直腸發現了一個巨大的腫瘤。報告是令人沮喪的，提到了癌變的可能，她在網上看到關於這個的負面討論也讓她極其擔憂，她的手術安排在感恩節。這個消息讓我很震驚，我一開始不知所措。我那天參加了白天的拜懺，晚上在我阿姨家聚會。我幾乎沒有與親戚應對，也吃不下東西。吃完一點後，我就上樓到佛堂，開始禮拜。回到家裡，我繼續整晚禮拜阿彌陀佛，地藏菩薩，觀音

菩薩。我祈求媽媽的手術順利，成功，沒有痛苦。我也懇求上人幫忙。

算算時間，她的手術可能結束了，我在清晨兩點打電話給媽媽，結結巴巴問她的情況。她說她已經買了回家鄉虎尾的火車票。我花了一點時間才明白她的意思。她解釋說她已經做完手術，腫瘤已經從直腸中徹底清除，過程迅速，也沒有痛苦。那一刻，我大聲哭了出來，她非常驚訝，說，「你嚇著我了，不要哭這麼厲害。」我哽咽著說，「很抱歉讓您受驚了，但是這是我生命中第一次因為高興而哭。」我一直感謝佛菩薩和上人。

等我平靜下來之後，她解釋說，她很高興意外地做了結腸鏡檢查，並發現腫瘤。她透露，在她還不確定時，她花了很多時間每天誦念和祈禱。她需要搭車從中臺虎尾到台北北部去看醫生，所以她會特意早點到上人的台北道場先參加大悲懺。除了我的最後一刻的祈禱支持，她自己也做出認真努力來確保手術成功。儘管她有些害怕，她的誦念幫助她緩解了情形，也許也有一分我拜懺和洗廁所的功勞。第二天，我被指定上香。當我在佛菩薩面前上香時，我祈禱母親的健康恢復。

這次經驗中，我學到了堅持的重要性。如果我母親沒有這樣持之以恆地精進誦念，結果也許就沒有這麼好。佛菩薩拔除苦難的力量真是不可思議。我們參加梁皇寶懺，依靠他們的力量來除去我們過去，現在和未來的過錯。除了覺知這點外，我們還應誠心地修持，日常堅定對佛法的信心，不只是在懺悔時，我們才決心消除罪過，要有真實真誠的奉行，就會收到有益的感應。



金聖寺

一月份法會活動表2016年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

| 一月份活動 Buddhist Events in January , 2016 | | |
|---|---------|--|
| 1 / 3, 31 (8:00AM ~8:50AM) | | 楞嚴咒法會 The Shurangama Mantra Recitation |
| 週日 | 1/ 3,31 | 楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra |
| | 1/ 10 | 念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation |
| | 1/ 17 | 六字大明咒法會 (8:15AM ~10:50AM) Six Syllable Mantra Assembly |
| | 1/ 24 | 地藏法會 (8:15AM ~10:50AM) Earth Store Dharma Assembly |
| 每日 1 pm | | 大悲懺法會 Great Compassion Repentance |

| 二月份活動 Buddhist Events in February, 2016 | 日期 Date | 地 點 |
|---|-----------------------------------|--------------|
| 藥師懺法會 Dharma Assembly of Medicine Buddha Repentance | 2/6, 8 週六、一 8:30AM ~ afternoon | 金聖寺 (GSM) |
| 慈悲三昧水懺 Dharma Assembly of Water Repentance | 2/ 7 週日 8:30AM ~ afternoon | |
| 念佛共修法會 Dharma Assembly of Buddha Recitation | 2/14 週日8:15AM ~ 4:00PM | |
| 楞嚴經講座 Lecture on the Shurangama Sutra | 2/21,28週日9:00AM~ 10:50AM | |
| 長青學佛班 Elders' Dharma Study Group | 2/21 週日9:00AM | |
| 大悲懺法會 Great Compassion Repentance (法會期間除外) | 每日 (Everyday) 1 pm | |

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拜懺淨心迎新年

Welcome the Spring by Purifying Our Mind and Body

金聖寺謹訂於2月6~8日(星期六、日、一)春節期間舉行：

1. 藥師懺法會： 2月6，8日(星期六、一) 早上八時三十分至下午。

2. 慈悲三昧水懺法會：2月7日(星期日) 早上八時三十分至下午。

歡迎大家踴躍參加。祈願大家新的一年內外吉祥，事事平安。

(法會期間，並可設消災延壽及超薦牌位。)

On Feb. 6~8, 2016, the Lunar New Year, the GSM will be conducting :

1, Medicine Buddha Repentance Dharma Assembly

on Feb. 6, 8. 8:30 am to afternoon.

2, The Water Repentance Dharma Assembly

on Feb. 7, From 8:30 am to afternoon.

Wish everyone a happy new year.

(Set up Plaques for Lengthening Life and for the Rebirth are available)