



矽谷梵音

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修道時不用強力去對抗障礙，
如果你真誠，障礙會自然地冰消瓦解。
In cultivation, obstacles cannot be eliminated by force.
If you are sincere, obstacles will melt away of themselves.

—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.

廣生歡喜不生愁

Be Happy All the Time, Never Indulge in Worries

摘自《大方廣佛華嚴經淺釋》—宣公上人 講

From *The Flower Adornment Sutra with Commentary*- by the Venerable Master Hua

有

一位吉祥主藥神。怎麼叫吉祥呢？就是有病的人敷這種的藥病就沒有了；將要死的人敷這種的藥就不死了；沒有病的人敷這種藥永遠也不會生病的。這都叫吉祥。這種藥是什麼藥呢？就是「歡喜」兩個字。你若能生歡喜心，你永遠不會生病；你有病，你能生歡喜病就好了；你將要死的病，你生出一種歡喜心這壽命也會延長了。所以這個歡喜藥，就是吉祥。所以才說：

自古神仙無別法，
廣生歡喜不生愁。

怎麼叫神仙？不死的人就是神仙。他怎麼會不死呢？就是他天天都生歡喜心，不憂愁。這一位吉祥主藥神就是叫你歡喜。歡喜就是吉祥；吉祥也就是要歡喜。你若不歡喜，就不會吉祥；你不吉祥，你也不會歡喜。所以說皆大歡喜，就是吉祥如意了，才能皆大歡喜。

這一位主藥神，這個藥就是治人的病的，有什麼病就要敷什麼藥。你感冒了就吃一點銀翹解毒片；你咳嗽，要買一瓶枇杷膏，這都會治人的病的。這一位吉祥

主藥神得到普觀一切眾生心，他普遍觀察一切眾生心。這心裏有了什麼病了？有沒有貪病？這個眾生有沒有瞋病？有沒有癡病？這個貪病，不容易治；瞋病，也不容易治；這癡病，更難治。怎麼叫癡病呢？這個癡病，沒有讀書他想中狀元，中一個不識字的狀元；沒有種田他想要收穀；沒有學過佛法他想要講經；沒有種地他想要打糧。你說這是不是癡？我常給你們講，他又有一種癡心妄想，想什麼呢？

他說「好花常令朝朝豔」，這花天天若開著，你

說有多好呢？「明月何妨夜
夜圓」，說這個月亮，真是
不會作月亮，你若會做，爲
什麼你不每天晚間都圓圓
的？你爲什麼又要不圓呢？
真討厭！你爲什麼又要不圓
呢？真討厭！

「大地有泉皆化酒」，
好喝酒的人就想了，我這買
酒喝要用錢買，你說若有一
個水池子就變成酒，這有多
好？那個貪財的人他更妙。
他說了，我歡喜用錢，還要
賺錢才有錢用，你說如果每
一棵樹都變成搖錢樹，我用
錢的時候到那兒就拿，這有
多好？所以這一種人這就叫
癡，這個病不容易治的。他
看一切眾生有什麼病，他要
給一點什麼藥來治他這個
病。而勤攝取就是能把他的
病給治沒有了，他能明白
了。攝取，能把他攝受到菩
提道上。

那昨天講那個少康大
師，那虛老那個讚上說有一
個菩提路平，就是到這個平

坦菩提路上。我不知道你們
記得沒記得？我或者還可以
把它念出來。

宿生淨願，念佛爲勤；
般若化眾，菩提路平；
度人無量，善導叮嚀；
光明卽佛，佛卽光明。

There is a medicine spirit
called Auspiciousness. Auspicious
has the meaning that when sick
people take this kind of medicine,
they will be cured. When those
who are dying take this medicine,
they will not die. When healthy
people take this medicine, they
will never get sick. That's what's
meant by "auspicious." What kind
of medicine is this? Happiness.
If you can be happy, then if you
are not ill now, you will never
get ill. If you are ill and you
can be happy, your illness will
be cured. If you are dying and
you give rise to happiness, your
life will be prolonged. The
"medicine" of happiness is
auspicious. There's a saying:

*Since ancient times, the
immortals have had no
other method,*

*They are simply happy all the
time, and never indulge in
grief or worry.*

Immortals are those who
do not die. How is it that they
can avoid death? They are happy
every day, and never sad. The
Medicine-Ruling Spirit named
Auspicious wants people to be
happy, for happiness itself is
auspicious luck. To have good
luck, you must be happy. If you
aren't happy, things won't be
lucky. And if things aren't lucky,
you won't be happy. If everyone
can feel immense happiness,
everything will be lucky and as
they wish.

Medicine is for curing
illnesses. For each illness,
there is a certain kind of medicine
that must be taken. If you have
a cold, you can take some yin
chiao tablets. If you are coughing,
you can buy a bottle of loquat
syrup to take. These are all
medicines.

This Medicine-Ruling Spirit
named Auspicious obtained the
liberation door of universally
contemplating all living beings'
minds to see what diseases
afflict their minds. Do they
suffer from the disease of
greed? Do they have the disease
of hatred, or that of stupidity?
The disease of greed is not easy
to cure. The disease of hatred is
also difficult to cure, and the
disease of stupidity is even harder
to cure.

What is meant by the disease of stupidity? For example, someone who has never studied hopes to come out first in the imperial examination. Perhaps he will win first place in illiteracy! Another example is a person who does not plant the fields and yet wants to reap a harvest. Perhaps someone who has never studied the Buddhadharma wants to lecture a Sutra. Wouldn't you say that's being stupid?

I've often spoken of these kinds of foolish fantasies. Some people think:

*Beautiful flowers should stay
abloom every day and
The moon full night after
night!*

"How nice it would be if pretty flowers could bloom forever," they think. Or perhaps they think, "Moon, you really don't know how to be a moon. Why don't

you stay full every night? Why must you wane? That's so annoying!"

*Let all the springs on this
great earth turn into wine and
Money grow on every tree in
all the forests!*

People who are fond of drinking think, "Instead of having to spend money on wine, how nice it'd be if a pool of water turned into wine!" People who covet wealth have even more incredible fantasies: "In order to have money to spend, I have to go out and make it. If money grew on every tree and all I had to do was pluck it when I needed it, wouldn't that be wonderful?" Such people are foolish, and their foolishness is not easy to cure.

This Medicine-Ruling
Spirit diagnoses living beings'

illnesses and gives them the appropriate medicine. And in curing their illnesses he is diligently gathering them in to the Bodhi Way.

Yesterday we mentioned Great Master Shaokang, and the verse in praise of Elder Master Hsu Yun, which has the line, "Leveling the Bodhi path." I don't know if you remember the verse. Maybe I can recite it for you:

*In past lives, he made pure vows
To diligently be mindful of the
Buddha.
With Prajna he transformed the
multitudes,
Leveling the Bodhi path.
He saved countless people
Through skillful guidance and
remonstration.
His radiance is Buddhahood.
The Buddha is just radiance.*

如果用貪嗔癡三毒來處理事物的話，那麼，就會天昏地暗發生災難。如果用戒定慧來處理事物，天會清、地會寧，發生吉祥，所以說，惡人多的地方，災難就重；善人多的地方，吉祥增加。總而言之，災難或吉祥，都在人爲。

If we use the three poisons- greed, anger and delusion to deal with things, then the sky becomes dark and the earth becomes gloom, and disasters and difficulties will happen. If however, we use precept, Samadhi and wisdom to deal with things, then heaven will be clear, the earth be at peace, and auspiciousness will arise. Therefore wherever there are more evil people, disasters will prevail ; wherever wholesome people gather, auspiciousness will increase. In short, having disaster or auspiciousness depends on what people do.

—宣公上人 法語/ By the Venerable Master Hua

真心懺悔 業障自除

Removing Karmic Obstacles by Sincerely Repenting and Renewing

—宣公上人 開示

By the Venerable Master Hua

「懺」是懺其前愆，把以前的罪過要改了它；「悔」是悔其後過，讓以後的罪過不再生。所以，懺悔可以說是已生的惡令它斷，未生的惡令它不生；也可以說是已生的善令它增長，未生的善令它生；也可以說是已生的善令它生生不已，未生的善令它增增不已。「業」有很多種，業障是三障之一，三障是業障、報障、煩惱障。現在說的懺悔業障，也就是懺悔報障，也就是懺悔煩惱障。

業障總起來有三種業，就是身業、口業、意業。身所造的業有殺業、盜業、姪業。殺生，往粗了說，就是殺大的生物；往細

了說，就是殺最微細的生物，好像殺螞蟻、蚊蟲、蒼蠅這一些個最小的生命，這也叫殺。除了粗殺、細殺之外，還有意念殺。怎麼叫意念殺呢？雖然你沒有真的殺，但你在心裏頭想殺，這在性戒上已經就犯殺戒了。在自性上應該不殺，但你心裏動了這麼一個殺念，這在菩薩戒裏邊也算犯殺戒了。你動了一個殺念、殺因、殺緣、殺法、殺業，這都叫犯戒。

盜也是這樣，往大了說，去盜竊人家的國家；小的來說，偷人家的人民；再往小了來說，偷人家一針一線、一草一木。總而言之，人家沒有給你，你把人家的

東西拿到手，這都謂之盜。

姪業，也有大有小，有粗有細，乃至於心裏邊動了一個姪念，在自性上已經就不清淨了。

意有貪、瞋、癡三惡，有貪心造的業、瞋心造的業、癡心造的業。口有綺語、妄語、惡口、兩舌四惡。這種種的行爲都是造罪業的地方，我們現在都要發心來懺悔，已經做過的以後就不做了，把它斷了；沒有做過的不要叫它生出來，這叫懺悔業障。怎麼懺悔呢？在佛前或者痛心疾首，很痛心地涕淚悲泣那麼來懺悔。你用真心懺悔，業障自然就消除了。

“Repent” means to “regret previous offenses, to be contrite and self-reproachful.” “To reform” means “to correct oneself so that the same offense is not committed again.” To repent means that one wishes to change one’s previous offenses, and to have reformed means that one does not again make such mistakes. This means that evil acts that have already been done will not be done again, and that the potential for evil acts that have not yet been done is totally eradicated. It also means to cut off the continuing effect of evil acts which have already been done.

To reform means to increase ones good deeds and to do the good deeds which have not been done. You can also say it means to continuously do the kinds of good deeds that one has already done, and to cause the kinds of good deeds that have not yet been done to be done and continuously increase.

There are many kinds of karmic obstacles, and karmic obstacles are one of the three fundamental kinds of obstacles, which are: karmic obstacles, retribution obstacles, and the obstacles stemming from afflictions. Now we are discussing how to repent of karmic obstacles and reform. To repent of one’s karmic obstacles and reform involves repenting of one’s retribution

obstacles and reforming the obstacles that come from afflictions.

In general, there are three kinds of karmic obstacles which are simply the karmas of body, mouth, and mind. The body creates three kinds of karma-killing karma, stealing karma, and the karma of sexual misconduct. When you discuss “killing” in terms of its broader aspects, it refers to killing larger animals, but in terms of its subtler aspects, killing refers to the killing of even the smallest creatures, like ants, mosquitoes, and flies. This broadly describes killing in its grosser and subtler forms, but there are also thoughts of killing. Although one does not actually kill, having the thought to kill is an offense in the realm of one’s self-nature. To have the thought to kill breaks the Bodhisattva Precepts. The cause of killing, the conditions of killing, the dharma of killing, and the karma of killing all break the precept against killing.

When we discuss “stealing” in its broadest sense, it means to steal a person’s country; on a smaller scale, it refers to stealing a person’s livelihood; and on a fine scale, it involves pilfering nothing more than a needle, a thread, a sliver of wood, or a blade of grass. In general, if you obtain something which is not given to you, you are stealing.

“Sexual misconduct” also has its grosser and finer aspects. Even a thought of sexual desire in your mind causes your self-nature to be impure and breaks the Bodhisattva Precepts.

The previous discussion is a general description of the karmic obstacles of the body: killing, stealing, and sexual misconduct.

There are also the three karmic obstacles created by the mind: the evil acts of greed, hatred, and stupidity. Karma is created from thoughts of greed, karma is created from thoughts of hatred, and karma is created from thoughts of stupidity.

Finally there are four evil acts of the mouth; the mouth creates karmic obstacles by irresponsible speech, false speech, harsh speech, and duplicity.

There are many ways in which one may create offense karma, and so now we should resolve to repent, because we do not want to allow new mistakes to arise. This is the meaning of repenting of karmic obstacles and reforming.

How does one repent? Before the Buddha, one may feel deep sorrow, a pain for past mistakes so deep that one cries before the Buddha in a sincere wish to repent and reform. If you earnestly repent, your karmic obstacles will be spontaneously destroyed.

禮佛如何觀想

How to Contemplate While Bowing to Buddhas

—宣公上人 開示

By the Venerable Master Hua

敬

禮佛的時候，心裏要觀想「我是在佛的面前，佛也在我的面前」。有一首偈頌，凡是拜佛的人都應該知道，這也是拜〈大悲懺〉的時候所作的觀想，是說：

能禮所禮性空寂，

感應道交難思議；

我此道場如帝珠，

釋迦如來影現中；

我身影現釋迦前，

頭面接足皈命禮。

我們現在拜佛，這是能禮；我們所拜的佛，就叫所禮。不論是拜佛的人和所拜的佛，本性都是空寂的。雖然你自己是空的，所拜的佛也是空的，但在這虛空裏頭又有一種感應道交的力量，這

種情形是想像不到、不可思議的。不可思議就是「言語道斷，心行處滅」，你想說也說不出來，你心裏想要知道這是怎麼回事，也想不出來。我這個道場就好像帝釋前邊的寶珠，所有一切的影像都在這個珠裏頭現出來。我們這個道場也就像帝釋的那個珠子似的，釋迦牟尼佛的形體就在這個珠光裏頭現出來。我這個身體也像一個影子似的，現在釋迦牟尼佛的前邊，五體投地，一心拜佛。

我們拜佛都要存這種心來拜，要觀想我們在佛的面前，佛也在我們的面前，這樣互相顯現。

When one bows to the Buddhas one should contemplate, “I am before the Buddhas, and the Buddhas are before me.” There is a verse which everyone should know and contemplate when bowing the Great Compassion Repentance:

The worshiper and worshiped in nature are empty and still.

The response and the Way are intertwined and difficult to conceive of.

My Bodhimanda is like the Imperial Pearl;

Shakyamuni Thus Come One's body manifests in it;

My body manifests before Shakyamuni Buddha.

Bowing down I return my life in worship.

“The worshiper and worshiped in nature are empty and still.” The one who is bowing to the Buddha is called the worshiper, and the Buddha receiving the bows is the worshiped. The original nature

of both the worshiper and worshiped is empty and still, and yet that which is empty and still is nonetheless able to respond, and so the next line reads, “The response and the Way are intertwined and difficult to conceive of.” The intertwining of the Way and the response is inconceivable.

When you bow to the Buddhas, although you are empty, although everything is empty, there is an intertwining of the response with the Way. That is why the verse says difficult to conceive of. You cannot conceptualize this state; it is inconceivable. “Inconceivable” refers to the state beyond words-you wish to express it

but you cannot-and the place where the mind functions is destroyed. You may want to have a false thought in order to know this state, but you cannot. The mind cannot grasp it. So the verse says, “The response and the Way are intertwined and difficult to conceive of.”

“My Bodhimanda is like the Imperial Pearl.” This line explains that the Bodhimanda in which I bow is like the pearl that Shakra has before him in which all forms appear. “Shakyamuni Thus Come One’s body manifests in it.” Shakyamuni Buddha’s body appears in the light of the pearl, and “my body manifests before Shakyamuni Buddha; bowing down I return

my life in worship.” I am before Shakyamuni Buddha with my five extremities touching the ground, bowing to the Buddha with this attitude of mind, which is called the mind of deep faith and understanding.

“As if they were before my eyes.” Did I not say earlier that in bowing to the Buddhas, we should visualize them as being right before our eyes, and we should visualize ourselves as being right before the Buddhas, so that we mutually appear before one another.

真正忍辱，是在不如你的人，他的地位比你低下，他的智慧不如你，他的學問不如你，他一切一切都不如你，他對你不客氣，你能以忍耐，這才叫忍辱。這忍辱，不是忍地位比你高的人，比你地位高上，那是你向他的勢力屈服，不是真正的忍辱。

If someone who is not as good as you, whose status is lower than you, who has less wisdom and knowledge than you, and who cannot compare to you in every way, is impolite to you, you can still take it and be patient, that is called real patience. Being patient with someone who has a higher status than you, you are just giving in to his power, which is not a real patience.

—宣公上人 法語/ By the Venerable Master Hua

禮佛法界觀

Bowing to Buddhas with Contemplation of the Dharma Realm

—宣公上人 開示
By the Venerable Master Hua

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——
世一切人師子 我以
清淨身語意 一切遍禮盡無
餘 普賢行願威神力

普現一切如來前 一身復現
剎塵身 一一遍禮剎塵佛

過去、現在、未來三世一切
人中的師子，也就是三世一
切諸佛，我都用最清淨、
最誠懇的身語意三業，來禮
敬這一切的諸佛，沒有任何
遺漏的。這不是我一個人能
有這個力量，來遍禮十方三
世一切諸佛，我是以修普賢
行願的這種大威神的力量，
普遍地現到一切如來的面
前，來普禮一切的如來。所
以我現在雖然是禮一佛，也
就是禮一切的如來。

我這個一個身，又現出微塵
剎土那麼多的身，每一個身
又都遍禮剎塵數那麼多的
佛。這完全是普賢菩薩幫助
我，我才有這種的境界，拜
一佛就是拜無量諸佛，拜無
量諸佛也就是拜一佛。你能
修這種法界觀，你一個人就
能遍禮一切佛。你在這兒叩
頭，也就是在十方三世一切
佛的面前都叩頭呢！這也就
好像無間地獄的無間似的，
可是這個不是地獄無間，這
是法界無間、修法無間。

In all worlds throughout the
ten directions, in the past, in the
present, and also in the future,
before the Lions among men,
says Universal Worthy Bodhisattva,
with the purest and most sincere
karma of body, mouth, and mind, I
bow in worship before them all,
omitting none. I bow throughout
all the worlds in the ten directions
and in the three periods of time
to all the Lions among men. I
bow to all the Buddhas of the ten
directions and the three periods of
time.

With the awesome spiritual
power of Samantabhadra's vows:
The cultivator can contemplate
that his strength is not sufficient to
worship all the Buddhas everywhere
in the ten directions and the three peri-
ods of time, but because I cultivate
the awesome strength of Universal
Worthy's conduct and vows, he aids
me. It is from the awesome

spiritual strength derived from Universal Worthy's conduct and vows that I appear at the same time before every Thus Come One. So now, when I bow to one Buddha, I bow to all Buddhas. I am able to appear everywhere before all Thus Come Ones and bow to them. One of my bodies manifests bodies as numerous as the dust motes in all the Buddhlands, and in transformed bodies as many as motes of dust in lands, I bow to Buddhas as many as motes of dust in lands.

When bowing to one Buddha, one bows to immeasurable Buddhas; bowing to immeasurable Buddhas is the same as bowing to one Buddha. This same process takes place in the Unspaced Hells, but the one concerns hells, and the other concerns cultivating the Dharma. When cultivating the "contemplation of the Dharma Realm," one bows to all Buddhas everywhere. When you bow in one place, you are simultaneously bowing before all the Buddhas of the ten directions and the three periods of time. In the Unspaced Hells, one undergoes suffering in this way, but this is not the Unspaced Hells, but the uninterrupted Dharma Realm. The Dharma Realm is uninterrupted; it is not that the Avici Hell is uninterrupted.

宣公上人法語

By the Venerable Master Hua

學佛不用好高騖遠，只須在日常生活中體會。「平常心是道，直心是道場」，求遠必自近，求高必自低，就在日常一舉一動中，能鍛煉自己與一般人不同，就是個好的佛教徒。

Learning Buddha-dharma does not have to be high and away, you only need to experience and practice it in daily life. "An everyday mind is the Dao, a direct mind is the awakening-place", Seeking what is far must be from what is near, seeking what is loftier must be from what is lower. In each and every move of your daily activities, training yourself to be different from other average people, just this is to be a good Buddhist.

妄想，明明知道辦不到，為何還要打呢？明明知道是妄想，為何不收拾干淨？這就是一般人的習氣毛病，明知故犯。說穿了，就是看不破，放不下，執東執西，著男著女，把寶貴光陰浪費掉了。

Knowing clearly that what is on your mind is impossible, why do you still keep thinking in vain, ? Knowing it is a false thought, why not clean it up? This is the habit of an average person, knowingly do what is improper. To put it straightforwardly, it is because you cannot let it go, you grasp onto this or that, attaching to man or woman, you waste your valuable time.



金聖寺

十、十一月份法會活動表2018年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十月份活動 Buddhist Events in October, 2018		
週日 (Sunday)	10/7, 28 /2018	楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on the Shurangama Sutra
	10/14 /2018	敬老節 (8:30AM~ 2:00PM) Honoring Elders' Day
週六 (Sat.)	10/27 /2018	觀世音菩薩出家日法會 (8:30AM ~10:00AM) Guan Yin Bodhisattva's Leaving Home
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home 金聖寺將安排巴士前往聖城參加法會，請於10 月 18 日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 18	10 / 21 週日	萬佛聖城 (CTTB)
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十一月份活動 Buddhist Events in November, 2018	日期 Date	地 點
楞嚴咒法會 The Shurangama Mantra Recitation	11/4, 11 週日 8AM ~8:50AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	11/4, 11 週日 9AM ~10:50AM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/18~25 週日 ~ 週日 8:15AM~ 4:30PM	
八關齋戒 Transmission of the Eight-fold Precepts	11/18 週日 6:30AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)	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

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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 18 日(星期日) 至 25 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18日(星期日)早上六時三十分

Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 18 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 18 to 25, 2018 (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.