



矽谷梵音

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你要學習菩薩利益人，
令一切眾生覺悟，這就是極樂世界現前了。

We should learn from the Bodhisattvas
to help people and enlighten all beings.
Then the Land of Ultimate Bliss is right before us.

—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.

善知煩惱發菩提

Knowing Afflictions and Making Bodhi Resolve

摘自宣公上人《大方廣佛華嚴經淺釋》

Excerpt from *The Flower Adornment Sutra Commentary* by Venerable Master Hua

菩

薩為什麼要發菩提心？因為想要教化眾生，所以發心修行。修行有成就時，才能教化眾生。若想教化眾生，必須先要知道眾生的根性。若想知道眾生的根性，首先要知道眾生的欲，也就是眾生歡喜什麼。欲就是貪欲，貪欲多煩惱就多，貪欲少煩惱就少。菩薩想知道每個眾生的貪欲有多少，所以發無上正等正覺的心。

貪分的煩惱：人人都有貪心，不是貪名，就是貪利。貪名的死在火上；貪利的死在水上。名是害人的東

西，利也是害人的東西，可是人人不認識它，所以都貪。有人貪財，有人貪色，有人貪食，有人貪睡。所謂「財色名食睡，地獄五條根。」在貪的時候，以為是好事情。不知道貪來貪去，終墮落在地獄。世界上只有兩種人，一種人是為名，一種人是為利。以出家人來說，想作大和尚，想作大法師，貪到老時，要作老和尚，老法師。貪圖做世界最有名望的法師、最有勢力的和尚，可是自己還不知道，貪做老法師，就離貪死法師

不遠了；貪做老和尚，等於貪死和尚不遠。貪來貪去貪死了，兩手空空，隨業而去。要知道貪財的就死在財上；貪色的就死在色上；貪名的就死在名上；貪食的就死在食上；貪睡的就死在睡上。貪睡的人，越睡越糊塗，越糊塗越想睡，睡來睡去就睡死了，多麼可憐！

瞋分的煩惱：就是發脾氣。因為貪心不能滿足，就生出瞋恨心。輕者懷恨在心中，重者則發生鬭爭。你爭我奪，甚至你死我活。例如國和國戰爭，都是由元首

領袖瞋心而起的。如果無瞋心，兩國便無戰爭，百姓便得安寧。為什麼會有世界戰爭？因為甲國的元首起了貪心，想侵略乙國的土地，佔據乙國的利益。乙國的元首，為保護國土，不願利益被奪去，乃與甲國發生衝突，或是戰爭。引至兩方老百姓遭殃，死傷無數，十室九空，民不聊生。仔細研究戰爭禍端，皆因兩國的元首，在一怒之下，而引起大戰，乃至死亡無數人民，損失無數財物。這就是瞋分的煩惱。

癡分的煩惱：就是愚癡，不明事理。愚癡的人，沒有理性，不顧一切，甚至殺人放火，也敢去做，不加考慮，不計後果。等分的煩惱：就是貪瞋癡三分俱多。譬如貪煩惱有多少？瞋煩惱有多少？癡煩惱有多少？再把它分開，變成千千萬萬的煩惱，不能計數之多。也就是相等分別那樣多的煩惱。以上略釋貪瞋癡諸煩惱。

因為有我，才有煩惱。如果沒有我，就沒有煩惱。這個道理，人人皆知，可是人人皆放不下這個「我」，所以就生出來許多煩惱。菩薩想知道我所煩惱。因為有了我，這個是我所有，那個是我所有，我所有的兒女，我所有的財產。總之，我所有的一切的一切，這都是煩惱。菩薩想知道我慢煩惱。慢就是驕慢，目空一切，瞧不起任何人，總覺自己的才能比人強，有辦事的能力，有分析事理的智慧。有了我慢的心理，就會生出種種煩惱來。這三種煩惱，害人不淺，為了它而有生死。有了煩惱，就有執著，有執著就造業，造業就受果報，如果煩惱空了，業也空了，果報也空了，一切皆空，就沒有生死。菩薩要覺悟一切煩惱盡無餘的緣故，所以發無上正等正覺的心。

菩薩想知道一切煩惱是從顛倒分別而生出根本煩惱。有根本煩惱，就有隨煩

惱。根本煩惱就是貪、瞋、癡、慢、疑、身見、邊見、邪見、見取見、戒取見。隨煩惱分為大中小三種。

大煩惱是昏沉、掉舉、不信、懈怠、放逸、失念、散亂、不知八項。中煩惱是無慚、無愧二項。小煩惱是忿、恨、覆、惱、嫉、慳、諂、誑、害、驕十項。因為身見的緣故，而生出六十二見。這六十二見本來是沒有的，是妄計有六十二見。凡是虛妄計較出來的，都不是正確。但有其名，而無其義。什麼是六十二見？在五蘊上各有四見。譬如「計色是我，我有色，色屬我，我在色中。」受想行識四蘊，亦復如是。這是二十句。經歷三世，成為六十句。再加上斷見和常見為六十二見。由身見分別生出這六十二見，所以佛就順著他們的計較來破他們的煩惱。菩薩為調伏一切煩惱的緣故，而發無上正等正覺心。

菩薩想悉知蓋煩惱，蓋

就是遮蓋。好像烏雲把太陽光遮蓋了，也就是無明把智慧光明遮住了。蓋有五種：□貪欲蓋：不知為什麼？男人要找女人，女人要找男人，到處去找，找不到就生煩惱。這就是貪欲在作祟，令你生煩惱。□瞋恚蓋：因為貪欲得不到，就生瞋恚的煩惱來。瞋是怒色形於面，恚是恨意藏在心。這兩種現象，令人感情衝動，甚至不能理智，就發生顛倒事。乃至殺人放火，無所不為。□睡眠蓋：因為有了瞋恚，無處發洩，就去睡覺，以睡解千愁。可是越睡越糊塗，心也昏身也重，就把心性蓋住了。□掉悔蓋：昏睡之後，就掉悔，不知那個是對，那個是不對，就迷惑了。□疑法蓋：掉悔之後，什麼都不相信，對於一切法，都生出

懷疑心，猶豫不決，而把心性蓋住了。因為不滿足，就生出這五種蓋，蓋得天昏地暗，不知東西南北。或者以財色名食睡為五蓋，貪財能把智慧蓋住，貪色、貪名、貪食、貪睡，都能把智慧性蓋住。

菩薩想悉知障煩惱。障就是障礙。障有二種：（一）煩惱障：由我執而生，能障礙涅槃寂靜之真理。（二）所知障：由法執而生，能障礙諸法實相之菩提智。又有三種：□煩惱障：就是貪瞋癡慢疑等惑。□業障：就是五逆十惡等之惑。□報障：就是地獄、餓鬼、畜生之苦報。尚有多種障，暫且不談。

因為蓋煩惱和障煩惱是重煩惱，所以菩薩要發大悲救護心。大悲就是大慈悲

心，也就是同情心、憐愍心。大悲心就是菩薩不見眾生過錯。眾生無論怎樣難調難伏，可是菩薩仍不眠不休來教化。這就是大悲心的流露，大悲心的表現。救護一切眾生的心，令斷絕一切煩惱網。每個人和每個人的煩惱是互相交織而成為網。不過，我們凡夫的肉眼是看不見而已。這個煩惱網非常厲害，你網著我，我網著你，你不教我出離三界，我也不讓你出離三界，大家互相網著，都不能脫出六道輪迴。如果把煩惱網斬斷，就出離三界，得到解脫。那麼，用什麼能斬斷煩惱網呢？用戒定慧的寶劍，輕而易舉，就斬斷了。菩薩為令一切根本的智慧性清淨，恢復妙明真心的緣故，而發無上正等正覺的心。

修行是菩薩的職業，菩薩不修行，就失業了。

Cultivation is a bodhisattva's job. If a bodhisattva does not cultivate, he/she will be out of work.

—宣公上人 語錄/ By the Venerable Master Hua

The Bodhisattva wishes to teach and transform livings, but in order to do so, he has to understand living beings' potentials and tendencies. Understanding living beings' potentials and tendencies is understanding their desires, what living beings like. The Bodhisattva wants to understand how much greed and desire each living being has, if they have a lot of afflictions. However, if greed and desire are small, ten afflictions are few. There are those who have greed for fame, and those who have greed for gain. Those who have greed for fame die by fire. Those who have greed for gain die by water. Fame harms people and so does gain, but people do not recognize this, so they give rise to greed for them.

There are those who have greed for wealth, greed for sex, greed for food, and greed for sleep. Therefore, wealth, sex, fame, food, and sleep are the five roots of the hells. Going back and forth in greed, you don't know when you will fall into the hells. In the world there are two kinds of people: those who have

greed for fame and those who have greed for gain. As one who has left the home life, you may have greed to become a great monk; you may have greed to become a great Dharma Master; and when one becomes old, then one has greed to be an elder monk.

There are those who are greed to be the most famous Dharma Masters in the world, and there are those who are greedy to the most powerful Dharma Masters, that is, with the most money. But they don't know that being greedy to be an elder Dharma Master is not far from being greedy to be a dead Dharma Master. They don't know that greedy people die from greed. Those who have greed for sex, die in sex. Those who have greed for fame, die in fame. Those who have greed for eating, die in eating. Those who have greed for sleep, die in sleep. The more one sleeps the more confused one becomes. The more confused one gets the more one wants to sleep, until this reaches the point that one dies in one's sleep. So the people who fast want to cure their sickness of greed for eating.

Whoever doesn't wish to solely seek fame should cure their disease of greed for fame. Whoever doesn't want to have a lot of sexual desire, should break up his or her thoughts of sexual desire. People use thoughts of reverence to get rid of thoughts of sexual desire. You do not want to neglect the practice of reverence. Using reverence to cure desire is the work of the sage.

The sage also has desire, but his desire is to use reverence to cure desire. He doesn't move with thoughts of desire. He doesn't let his thoughts of desire run wild. So he is able to become a sage. If you truly maintain the precept against holding money, that is cutting off one of the five roots to the hells, which are wealth, sex, fame, eating and sleeping, and then you won't run off into the hells. Wealth, sex, fame, eating and sleeping are the five roots of hell. If you have a lot of money, when you die, you can't take a single penny with you. So even if you have greed for it, what use is it?

Sex is the manifestation

of ignorance. It is practiced by stupid people. So what's so special about it?

Fame is also false. So I always tell you, if someone asks me what my name is, I say I have many names. One is An Tzu, another is "the living dead person," another is Tu Lun, another is "the monk in the grave," and another is Hsuan Hua. All of these names are false names. None are true. Ultimately, what is my true name? My true name is "living being." And another of my true names is "Buddha." Why? Because living beings can become Buddhas. I have vowed that I will wait until all living beings have become Buddhas before I become a Buddha. Can you say this name is incorrect? I am also called "mind," because living beings, and the Buddha, do not go beyond a single thought of the mind. So "mind" is also one of my true names. Mind, Buddha, and living beings - these three have no difference. So they are my true names. If someone asks you, "who is your teacher?" say,

"My teacher is a living being."

"Who is your teacher?"

"Buddha."

"Our minds."

With the exception of these three, all others are false names. Yet, if you're attached to these, that is also a mistake. They are all false. So you want to get rid of the affliction of greed and desire that is, the "greed."

The affliction of anger. Hatred means having anger. Why is there hatred? It is because of greed. You hate whoever doesn't fulfill your wishes or whoever does not satisfy your greedy intentions. When you give rise to hatred, and the other person also gives rise to hatred, then you would fight with each other to the point that either you die or the other dies.. When country fights country, it is because of greed. If there wasn't any greed and there weren't two people who are angry with one another, then who would fight with each other? No one would be fighting. Fighting between two countries comes about because of the fighting between the rulers of those countries.

You feel that the

government officials of my country have done you wrong, and I feel that your country's officials have done me wrong. So there's mutual dissension and fighting. When there's mutual dissension and fighting. When there's mutual greed for each other's gains, fighting arises. I may have greed for your country's gains, and you don't relinquish them to me. Or perhaps you wish to obtain the gain of my country, and I don't want to concede them to you. As a result, there is fighting. Countries go to war and countless people die of it. People die just because they wish to obtain a little advantage. This is the affliction of hatred.

Next is the afflictions of stupidity. Stupidity is being stupid and dumb. Stupidity is having no concern for anything, and not having any knowledge of principles. One's mind is mixed up and confused, without any regard of concern for anything at all. Therefore, one kills, starts fires, or steals. One would do anything. One does not consider whether it is right or wrong; one just goes and does it. This is the affliction of stupidity, and these are all stupid actions.

And there is the afflictions of having an equal share of all of these - an equal proportion of greed, anger, and stupidity, and others. For example, there is already so much greed, so much hatred, and so much stupidity, yet there afflictions could be divided and expanded to become one million, or a hundred million afflictions—so many that they are innumerable! So the Bodhisattva wishes to know about all these kinds of afflictions, and to cut off the root of all afflictions. The Bodhisattva wishes to cut off all the fundamental afflictions. What are the fundamental afflictions? They are greed, hatred, and stupidity. If one were to speak of them in great detail, one could not speak of them to the end, even exhausting the limits of the future.

If people have a sense of self then they have afflictions, and if one does not have a self, then one has no afflictions. But most people cannot put down the self, and because they cannot put down the self, all kinds of afflictions arise. If you have a self, then you have what belongs to self: “This

belongs to me; that is mine; that also belongs to me.” These are all afflictions. The afflictions of the arrogance of self. “arrogance” means being proud. One thinks that oneself has more ability than other people, so one becomes arrogant about one’s ability. This leads to afflictions. The Bodhisattva wishes to understand this, and to enlighten to all afflictions exhaustively without remainder. He is able to understand all afflictions as being empty. They all are non-existent. If you have afflictions, then you have attachments and you will create karma. But if afflictions are empty, then karma will also be empty. All karma is created from afflictions.

All afflictions arise from greed, anger and stupidity, also from selfishness and ignorance. These are the fundamental afflictions. Upside-down discriminations produce these fundamental afflictions, which in turn give rise to subsidiary afflictions. Greed, hatred, and stupidity further give rise to evil views. In general, evil views can be divided into five types, which are:

- the view of a body,
- extreme views,
- views concerning precepts,
- views of views, and deviant views.

From the view of a body there arise 62 kinds of improper views. These are simply baseless theories dreamed up by those of heterodox persuasions who have no understanding of what form is, yet cling to these views which are nonsense.

These 62 kinds of views arise because someone is looking for something to do when there is nothing to do; and because of discrimination, afflictions arise. All of the 62 views are afflictions. If you can subdue these 62 views then you can subdue all afflictions. Do you understand? So you can’t say that they are real. To think there are the 62 views is a false consideration. These views arise from false considerations and they are not real. They are only names without any real meaning. With these names there arise the 62 views and all kinds of afflictions. The Bodhisattva wishes to subdue all afflictions that arise from the 62 kinds of improper

views. Therefore he brings forth the Bodhi mind. You should subdue all afflictions in this way. But you don't want to think that there are really 62 views. How can one tell that they do not really exist? If you look in the Su Ch'ao you will see the character chi which means to reckon. Yu reckon "form is me. I have form. form is me. I am in form." Isn't this right? And so only through discriminations there arise the 62 views. The Buddha, in order to accord with people's considerations, spoke of the 62 views to break up their afflictions. He said, "since you have 62 views, you have all kinds of afflictions."

Because of covering, there arise afflictions. Afflictions belong to darkness (yin), and obscurity, like when the sun can't be seen. The sun belongs to yang. Our originally bright nature is covered by five kinds of black clouds of greed and desire. An example of greed and desire is when a man feels he has to go look for a girlfriend, and a woman feels she has to look for boyfriend.

By seeking something you become "covered." What is covered? The wisdom of your inherent nature and its the pure light. This is like the sun, which gets covered up by five clouds. This covering causes you to give rise to afflictions, and it is analogous to a man trying to find a girlfriend. Because he searches but can't find one, he tries all kinds of methods to find one. He runs off to search in the church, a garden, or a bus station, or a grocery store, or he goes to a movie show, a musical play, or a dance to search for her. He can't find a girlfriend, so he gives rise to afflictions. Wouldn't you say this is a covering?

And there is also anger. After giving rise to the affliction of anger, one sees that there is just no way to find a girlfriend and so one goes to sleep. One only wants to sleep and eat. This is called muddled sleep. When one sleeps until one is totally confused, then restlessness arises. When restlessness comes, one doesn't know anything. One doesn't know what is right and wrong. From restlessness

arise more doubts, so that one doesn't believe anything at all. So because greed and desire are not fulfilled, there arise five kinds of coverings.

Also, there's another way to explain them. What are the five kinds of black clouds? They are wealth, sex, fame, food, and sleep. If you have greed for wealth, or sex, or fame, or food, or sleep, you cover up your own wisdom-nature. Those are the five coverings.

How would you explain the affliction of obstructions? If you don't know, just that is an obstruction, which produces afflictions like when you say, "I don't know." Knowing is also an obstruction — the obstruction of knowledge. The obstruction of knowledge is just not knowing. Because of knowledge, one knows too much, so that what one knows also becomes an obstruction. This is attachment to Dharma. You may say the obstruction of affliction is attachment to self. There are two kinds of obstructions.

You can also add the three obstructions, that is, the obstruction of afflictions, the

obstruction of karma, and the obstruction of retribution. Ultimately, how many of these obstructions are there? However many you wish to say. So this is the affliction of obstruction. It's because there are afflictions of coverings and afflictions of obstruction, all of which are very heavy afflictions, that he brings forth a mind of great compassion and of rescuing and protecting. A mind of great compassion is a mind of great kindness and compassion. It is also a mind of sympathy and pity for living beings.

So it is said, "Compassion pulls beings out of suffering." It takes living beings out of suffering. This is the mind of great compassion. A mind of great compassion

does not see people's faults. Therefore it is also said, "All Buddhas and Bodhisattvas do not see the faults of living beings," which is the manifestation of the mind of great compassion. This is the mind of great compassion flowing forth. The mind of "rescuing and protection" is the mind which rescues and protects all living beings. The Bodhisattva brings forth these kinds of minds.

You people do not see this, but people have many afflictions which are mutually intertwined like a net. You trap me and I binds you. You won't allow me to get out of the triple realm and I won't allow you to escape the turning wheel. We are bound and entangled like this, so that within the turning

wheel of the six paths, we are unable to get out. To be unable to get out is being in the double net of afflictions. You afflictions are connected with my afflictions, and my afflictions are also connected with your afflictions, and they mutually produce more afflictions. Now, the Bodhisattva wishes to sever the net of afflictions which ensnares us, and to cause the nature of all wisdom to be purified. It is because he wishes to recover the purity of our inherent wisdom nature—our wondrous, bright and true mind, that he brings forth the resolve for anuttarasamyaksambodhi. Because of this he brings forth the resolve for Unsurpassed, Right and Equal Enlightenment.

凡是想成佛了道的，必須先要懺悔自己的罪業，如果不生懺悔心就想成佛，這就猶如「煮沙成飯」，雖然煮到恆河沙那麼多的劫，也不可能成功的。

One who wishes to become a Buddha and realize the Way must first repent of his karmic offenses. If one hopes to become a Buddha without being repentant, it's like cooking sand and hoping to get rice. You can cook for as many eons as there are sands in the Ganges River, but you'll never succeed.

—宣公上人 語錄/ By the Venerable Master Hua

宣公上人法語

By the Venerable Master Hua

什

麼是佛法？一言以蔽之，就是鑰匙。現在講經，就是講鑰匙。現在說法，就是說鑰匙。這把智慧鑰匙能開無明鎖。因為無明鎖把真心鎖住，所以什麼也不知道。發菩提心就是找鑰匙。本來沒有丟，可是不會使用它。什麼時候找到這把智慧鑰匙，什麼時候就能開啓無明鎖。那就是開悟的時候。望各位專一來找這把智慧鑰匙吧！

道

德二字是為人的根本，好像樹木的根一樣，所以有了道德，我們才能立得住腳；反之，腳下無根，那麼則無處可立，進退維谷，不能有所作為了。若是我們能把這二字實踐了，那麼，人格更可以立得住，而一切亦自然可以成功了，所以說：「道德二字，是做人的根本。」《論語》上說：「君子務本，本立而道生。」務本才能生出道，這是古有明訓的。

W

hat is Buddhadharma? It is a key; a key which opens a lock. Lecturing the Dharma is just speaking about this key. Explaining Dharma is speaking of a key. The key of wisdom opens the lock of ignorance. Ignorance has you all locked up so you don't know anything. A Bodhisattva brings forth the Bodhi mind so that he/she can find the key. Basically it is not lost, but you don't know how to use it. The Bodhisattva's intention is to find the key of wisdom to open up the locks of ignorance of all living beings.

T

he Way and virtue are a person's foundation. They are to us what roots are to a tree. Once we have the Way and virtue, we can stand on our own feet. But with no base under our feet, we have no place to stand. We are in a fix, unable to advance or retreat, and we cannot accomplish anything. If we can actually practice these two things, then we can establish a good character and naturally be successful in whatever we do. So it's said, "The Way and virtue are the foundation of being a person." The *Analects* of Confucius also say, "The superior person attends to the root. When the root is established, the Way comes forth." Only when the fundamentals are tended to can the Way come forth. This is wise advice from the ancients.



金聖寺

2019年六、七月份法會活動表

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

六月份活動 Buddhist Events in June , 2019		
週 日 (Sunday)	6/ 2	宣公上人涅槃二十四週年法會 (8:15AM~10:50AM) 24th Anniversry of Venerable Master Hua's Entering Nirvana 誦 普賢行願品 Chapter on Universal Worthy's Conduct and Vows 傳供 Passing offerings
	6 /16, 23	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
	6 / 30	念佛共修法會 (8:15AM~ 4:00PM) Dharma Assembly of Buddha Recitation
週 六	6 / 1	藥王菩薩聖誕 Medicine King Bodhisattva's Birthday (8:30AM)
每日1 pm		大悲懺法會 Great Compassion Repentance

宣公上人涅槃二十四週年法會 24th Anniversry of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月6日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 6.	6/ 9 週日	萬佛聖城 (CTTB)
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七月份活動 Buddhist Events in July, 2019	日期 Date	地 點
念佛共修法會 Dharma Assembly of Buddha Recitation	7/7 週日 8:15AM ~4:00PM	金聖寺 (GSM)
楞嚴咒法會 The Shurangama Mantra Recitation	7/14,28 週日 8AM ~8:50AM	
楞嚴經講座 Lecture on the Shurangama Sutra	7/14,28 週日 9AM~10:50AM	
慶祝觀音菩薩成道法會 Gwan Yin Bodhisattva's Enlightenment	7/21 週日 8:15AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment	7/21 週日	萬佛聖城 (CTTB)
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金聖寺

Dharma Realm Buddhist Association
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暑期懷少班開始於七月七日

GSM Summer Sunday School will start from July. 7, 2019

請不要讓時間空過，把握孩子成長的階段，帶孩子到這清淨的道場，讓孩子懂得孝順、友愛、慈悲、感恩等美德，暑期班的課程既豐富又有趣。

Please do not let the time pass in vain, cherish the formative years in your children's life, and bring them to this pure wayplace, so that they become deeply rooted in the virtues of filial piety, kindness, compassion, and gratitude. This summer school courses are rich and interesting.

上課日期：2019 年 7月7日~8月11日
星期日早上9~11 時

學員年齡：3~17 歲

費 用：\$ 20元

Time : Sunday 9:00AM – 11:00AM,
July 7 to Aug. 11, 2019

Age : 3-17 years old

Fee : \$ 20