



矽谷梵音

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切記！學佛的初步，一定要修忍辱！

就算他人真的要把你殺了，也不應該生出瞋恨心。

Remember, the first step in studying Buddhism is to practice patience.

Even if someone wants to kill you, you shouldn't get angry.

— 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.

觀音菩薩妙難酬

Bodhisattva Guanshiyin Is Wonderful Past Gratitude

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

有

一首讚歎觀世音菩薩的偈頌，這是簡略的說觀世音菩薩一個大概。這一首偈頌怎麼樣說的呢？

觀音菩薩妙難酬，清淨莊嚴累劫修。

說觀世音菩薩他這種神通智慧方便，一切一切的，都是不可思議的。這種不可思議的境界，沒有法子可以講得完。他這種清淨莊嚴的相好，累劫修——不是一生一世修來的，他是生生世世修福修慧。很多個大劫以前，他就修福修慧，才有這種清淨莊嚴的相好，這相貌非常圓滿。

朵朵紅蓮安足下，彎彎秋月鎖眉頭

觀世音菩薩在他腳下有朵朵紅蓮花，他站在紅蓮花的上邊，非常地妙好。彎彎秋月，觀世音菩薩那個眉毛彎彎的，像秋天那月牙似地鎖眉頭。這個相貌生得非常地妙好，非常地圓滿。

瓶中甘露常遍灑

觀世音菩薩手裏拿著那個淨水瓶，他這個瓶裏邊所裝的是甘露水。這甘露水向我們每一個人的頭上一灑，我們每個人就得到清涼，災消病散；病也沒有了，災難也消了，罪也滅了，福就會生出來。怎麼叫遍灑呢？遍灑是普遍地，任何

人有什麼災難，他都可以去救。

手內楊枝不計秋

觀音菩薩手裏有個楊枝，他用楊枝沾著甘露水這麼一灑，這個地方就清淨了；什麼魔障也沒有了，什麼麻煩也沒有了，一切一切都清淨了。只要觀世音菩薩來用楊枝沾著甘露水一灑，這個地方就平安無事了。說那楊枝不計秋，就是不知道多少年了。

千處祈求千處應

這觀世音菩薩不是一個地方求，他來救一個地方；你就千處、萬處、百千萬處，有多少人求他，他都遂心滿願，來幫忙這麼多的眾生，令你離苦得樂。

苦海常作度人舟

我們這個世界就好像一個苦海一樣，觀世音菩薩在這個茫茫的苦海裏邊，常常地作度人的這麼一條船的樣子。觀音菩薩這種的神通妙用、相好莊嚴，講是講不完的。不過我們人知道他一個大概，對觀音菩薩有少的認識，以後好多接近觀音菩薩，多向觀音菩薩來學習——學習觀音菩

薩這種的慈悲，這種的普門示現來教化眾生。

我講到這個地方，想起一個公案來，給大家講一講。這公案本來以前也講過，但是有的人還沒有聽過，不妨給這沒有聽過的人再講一講。

以前在中國的上虞縣有一個商人，就是做生意的，這個商人什麼生意他都做，但是他信觀世音菩薩，很誠心地念觀世音菩薩，拜觀世音菩薩，又念誦這〈觀世音菩薩普門品〉。有一天晚間，這個商人就作一個夢，夢見觀世音菩薩來了。觀世音菩薩就告訴他，說：「你呀；將要有一個災難哪。我現在告訴你幾句偈頌；你記得，以後就會應驗。」這個偈頌怎麼說呢？就說：

逢橋莫停舟，遇油即抹頭；

斗穀三升米，蒼蠅捧筆頭。

說了這四句，觀音菩薩就不見了。那麼這商人把這四句也就記得明明白白，很清楚。

有一天，他就裝上很多的貨物，很多的東西到船上，從這個城市到那一個城市去賣。這個船在江裏開著，就遇到大雨了。這時正遇到一座大橋，好像屋崙橋（奧克蘭大橋）那樣一座大橋。這個擺船的就要把船停到這個橋底下來避雨，不要教雨把東西都打溼了，可是這個商人一想：哦！說『逢橋莫停舟』，現在在這個橋底下，不要停這個舟啊！趕快叫這個擺船的，說：「快開船，這個地方不能停。」那麼就把船開走。過這個橋之後，啊！這個橋就坍塌了，就壞了。如果他在橋下停船的時候，那連人帶東西統統都會打到長江裏去，就人連東西都會沒有了。他說：「觀音菩薩真靈！這回我沒有在這個橋底下停舟，躲過這一個大難。」

他回到家裏更拜謝觀音菩薩。正在拜佛，在

佛前點的油燈就跌到地上，把這個油都灑道地上了。啊！他想：「逢油即抹頭」他現在是有油了。」所以他把這個油往自己頭上都抹上了；抹上油了，等晚間休息睡覺，睡到半夜的時候，啊！他聞見有一股血腥的氣一人有血腥氣的；聞見有這麼一股血腥氣，他醒來一看，啊！他太太的頭被人給割下來了他自己太太被殺了，所以流出很多血，把床都染紅了。那麼在半夜他趕快去到他太太的父母家裏去報告，說：「今天晚間不知怎麼，你的女兒死了。不知被誰殺的？」

他這岳父、岳母去一看，說：「這誰殺的？一定是你謀財害命。你信佛，你太太不信佛，你們兩個人一定是意見不合，你不歡喜她了，藉這個題目把她殺死了。你這麼樣子來報告我。」於是乎就告到縣政府去。

到了縣政府，這個縣官審問，也審問不出所以然來，於是乎就要判這個商人謀殺的罪名成立。正在拿著筆要判這個罪，啊！這很多的蒼蠅就來了，蒼蠅落到這個筆頭上，這商人就說：「哦！真奇怪啊！這真太奇怪了！這『蒼蠅捧筆頭』。」

那個縣官就問他：「你說什麼奇怪、奇怪的？」

他說：「我是信觀音菩薩的。我在家裏作個夢。觀音菩薩告訴我四句話，現在這三句都應驗了，所以我認為奇怪。」

這個縣官說：「這三句是什麼呢？」

他說：「菩薩告訴我『逢橋莫停舟』。我去做生意，這個船到那橋底下，正趕上下雨。這個擺船的要停，我沒叫他停，結果把船開過去那橋，那橋就坍塌了，壞了；如果我在那兒停舟的

話，這個船就被那個橋給砸爛了，連人也都沒有了，這是一樣。他又叫我『遇油即抹頭』；遇到這個油，就自己抹這個頭。我在家裏拜佛，佛前的油燈跌到地下，油都灑到地下了，我就把這個油往自己的頭上抹了。等晚間睡到半夜的時候，我自己太太就被人給殺了。

菩薩又說：『斗穀三升米，蒼蠅捧筆頭。』這『斗穀三升米』，我現在不知怎麼樣？可是現在你這個縣官想要判我罪名，這個蒼蠅來捧筆頭來了。這『蒼蠅捧筆頭』，豈不是也應驗了呢？

這個縣官一聽，哦！有這麼個事情？現在這三樣都應驗了，就剩一樣，這「斗穀三升米」，就和參謀研究來，研究去，說這一定有一個或者姓米的，或者姓康的，就找這樣一個人，所以就叫密探去到這鄉下一調查，果然有個康七。因為斗穀有三升米，這豈不就是有七升糠，所以就叫康七。

把這個人拿來一問。原來這個人和做生意這個人的太太，有一種不可告人的事情。他們兩個人準備把這個商人殺了，他們好就同住。結果康七這天晚間殺人，他用手一摸，這個商人的頭髮上有油。他說這有油的頭髮一定是女人的；一定是女人頭髮才擦油的，男人不會擦油的，所以把旁邊那個沒有油的那個腦袋就砍下來了。結果這個縣官一問，問明白了，就把康七定罪了。

由此之後，做生意這個人一看：「哦！這世界上的事情，因果很厲害的！」於是乎以後也就出家修道，把這個世間一切一切都放下了。由這一點看來，這觀音菩薩，你只要對他有誠心，他就會有感應的。你有什麼災難，他會幫忙的。

The “Guanyin Praise” gives a general description of Guanshiyin Bodhisattva. How does it go?

Bodhisattva Guanshiyin is wonderful past gratitude. Pure and clear are her adornments, gained through practice ages long.

This describes the inconceivability of Guanshiyin Bodhisattva's spiritual powers, wisdom, expedient means, and everything about her. There is no way to completely express such an incredible state. Her pure, adorned features were gained through many eons of cultivation, not just one life. She has been cultivating blessings and wisdom in life after life, for many great eons. That's why she has such pure, adorned features and such a perfect appearance.

Sea-vast a red lotus flower fragrant rests beneath her foot. Bay-curve of an autumn moon is in the crescent of her brows.

Guanshiyin Bodhisattva has red lotus flowers beneath her feet. She stands upon red lotuses, extremely wonderful and fine. Her curved brow resembles the crescent moon. His appearance is extremely fine and perfect.

Everywhere and constantly, sweet dew sprinkles from her vase.

In her hand, Guanshiyin Bodhisattva holds a pure vase filled with sweet dew, which she sprinkles upon our heads, refreshing us and wiping out our disasters and offenses. Our sicknesses disappear, disasters and offenses are wiped out, and blessings are produced. The sprinkling is all-pervasive. She can rescue any person who is in trouble.

In her hand, the willow branch, through the countless autumns.

Among the hands of Guanshiyin Bodhisattva, there is a willow branch hand. When she dips the willow branch in sweet dew water and then sprinkles the water, the place is immediately purified. All

demonic obstacles and all troubles are gone, and everything is pure and clear. Wherever Guanshiyin Bodhisattva sprinkles sweet dew, that place will be peaceful and untroubled. The willow branch has been there for countless autumns, for who knows how many years.

Prayers depart a thousand hearts; in a thousand hearts she answers.

Guanshiyin Bodhisattva doesn't rescue only one person who is praying to her in one place. However many people pray to him, be it a thousand, ten thousand, or a hundred million, she will answer their prayers. She will rescue that many beings from their woes and bring them happiness.

Sailing the sea of suffering, crossing people over.

Our world is like a sea of suffering. In this boundless sea of suffering, Guanshiyin Bodhisattva constantly acts as a ferry to take people across.

One could never finish speaking of the wonderful functioning of Guanyin Bodhisattva's spiritual powers and of her adorned features. However, now at least we have a general idea and know a little bit about Guanyin Bodhisattva, so in the future we will be able to draw near to and learn from Guanyin Bodhisattva. We should emulate Guanyin Bodhisattva's kindness and compassion in manifesting universal doors to teach and transform living beings.

At this point, I will tell everyone a true story that has come to my mind. I've told this story before, but since some people haven't heard it before, I will retell it for their sakes.

Once there was a merchant from Shangyu county of China. This merchant, who engaged in all kinds of trade, believed in Guanshiyin Bodhisattva, recited Guanshiyin Bodhisattva's name very sincerely, bowed in homage to Guanshiyin Bodhisattva, and recited Guanshiyin Bodhisattva's Universal Door Chapter. One night, Guanshiyin Bodhisattva came to him in a dream and said, "A disaster is about to

befall you. Remember this verse that I'm going to tell you now, for it will come true in the future." The verse went:

When you come to a bridge, don't stop the boat. When you see oil, smear some on your head. One peck of grain yields three pints of rice. Flies will cluster on the tip of the brush.

After saying these lines, Guanshiyin Bodhisattva vanished. The merchant remembered the four lines very clearly.

One day, he loaded his boat with many goods, intending to travel from city to city to sell them. As the boat went down the river, it began to rain heavily. Just then the boat was approaching a large bridge, similar in size to the Oakland Bridge. The oarsman planned to stop the boat under the bridge to wait out the rain, so the goods would not get soaked. The merchant thought, "Oh! The Bodhisattva said, 'When you come to a bridge, don't stop the boat.' So we'd better not stop the boat under this bridge!" Then he quickly told the oarsman, "Keep on rowing. We can't stop here." After they moved the boat out from under the bridge, the bridge collapsed. If it had collapsed when they were still under it, then both they and the goods would have tumbled into the Yangtze River and that would have been the end of them. The merchant said, "Guanyin Bodhisattva is truly efficacious! Since I didn't stop the boat under the bridge, I missed being caught in that disaster."

When he got home, he bowed in gratitude to Guanyin Bodhisattva. As he was bowing, one of the oil lamps on the altar fell down, spilling the oil all over the ground. "Ah!" thought the merchant, "The verse said, 'When you see oil, smear some on your head.' This must be the oil." So he smeared some of the oil on his head. At night, he went to bed and fell asleep. He woke up at midnight and smelled the rank odor of blood. Becoming wide awake, he took a look—oh! Someone had cut off his wife's head. His wife had been murdered, and all the blood had stained the bedsheets red. At midnight the man rushed over to the home of his wife's parents and reported what had happened. He told them, "I don't

know how it happened, but your daughter died tonight. I don't know who killed her."

His parents-in-law went to take a look and said, "Who killed her? You must have come up with this plot to kill her and take her money. You're a Buddhist but your wife wasn't, so you two must have had a difference of opinions. You were upset with her, so you used that pretext to murder her, and then you came and told us." So saying, they reported him to the authorities.

The county magistrate inquired into the case but could not figure out what had happened, so he decided to pronounce the merchant guilty of murder. As he picked up the brush to write the verdict, a swarm of flies suddenly converged on the tip of his brush, covering the brush tip completely. The merchant said, "Oh! How strange! This is really very peculiar: 'Flies will cluster on the tip of the brush.'"

"What are you talking about? What's so strange and peculiar?" the magistrate asked.

"I believe in Guanyin Bodhisattva. Guanyin Bodhisattva came to me in a dream and told me four lines of verse, three of which have come true. That's why I think it's very strange," replied the merchant.

"How did those three lines go?" asked the magistrate.

The merchant replied, "The Bodhisattva told me, 'When you encounter a bridge, don't stop the boat.' When I was going to sell my goods, my boat passed under a bridge just as it started to rain. The oarsman wanted to stop, but I told him not to stop there. Right after the boat passed under the bridge, the bridge collapsed. If I had stopped the boat there, it would have been smashed to pieces by the bridge and we would have lost our lives. That's one line. Guanyin Bodhisattva also said, 'When you see oil, smear some on your head.' When I was bowing to the Buddhas at home, one of the oil lamps on the altar fell to the ground, spilling the oil. I rubbed some of that oil on my head. That night I slept until midnight, when I woke up and found my own wife murdered.

"The Bodhisattva also said, 'One peck of grain and three pints of rice: Flies will cluster on the tip of the brush.' I don't know what 'one peck of grain yields three pints of rice' means, but just now when you were going to write out the verdict, all those flies swarmed onto your brush tip. So the line, 'Flies will cluster on the tip of the brush' also came true."

Hearing this, the magistrate thought, "Oh! So that's what's going on. Three lines have come true already, and there's only one left: 'One peck of grain yields three pints of rice.'" He looked into the case with his advisors and deduced that the murderer's surname must be either Mi ("rice") or Kang ("chaff"). A private detective was sent to the village to search for such a person, and indeed, there was a man named Kang Chi. If a peck of grain contains three pints of rice, then there must be seven pints of chaff. And so his name was Kang Chi ("chaff seven").

When the man was brought in for questioning, it turned out he and the merchant's wife had been doing unspeakable things. The two of them had planned to kill the merchant so that they could live together. That night when Kang Chi went to commit the murder, he had felt the oil on the merchant's hair with his hand. He reasoned that the oily hair must belong to the woman—only a woman would grease her hair, not a man—so he beheaded the other person, the one who didn't have greasy hair. After the county magistrate had questioned him and gotten all the facts straight, he sentenced Kang Chi.

After that incident, the merchant reflected, "Ah! The causes and effects that govern the affairs of the world are really devastating." He then renounced the householder's life to cultivate the Way, relinquishing all worldly things. From this story, we can see that as long as one sincerely believes in Guanyin Bodhisattva, the Bodhisattva will respond. Whenever a disaster happens to you, he will come to your rescue.

藥師琉璃光如來十二大願 第十~十二大願

The Twelve Great Vows of Medicine Master Vaidurya Light Tathagata No. 10~12

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

English translation excerpt from the VBS No. 339, 340

第十大願。願我來世得菩提時。若諸有情。王法所加。縛錄鞭撻。繫閉牢獄。或當刑戮。及餘無量災難陵辱。悲愁煎逼。身心受苦。若聞我名。以我福德威神力故。皆得解脫一切憂苦。

這一段經文，是藥師琉璃光如來，在因地所發十二大願其中的第十願。這一個願力，他發願解除一切眾生的王難苦。所以他的願文才說「第十大願，願我來世得菩提時」：願我來世得到菩提的時候。「若諸有情」：諸有情，就是所有一切的眾生。「王法所加」：或者你沒有做犯法的事情，被人誣告；或者被人挾嫌來冤枉；或者你自己在無心的時候，所造的犯法的罪，不是故意去造的。王法所加，王法加到你的身上了，把你抓去，懲罰你，放到監獄裡了，所以它說「縛錄鞭撻」：縛，就是把你綁上了，用這個手銬子，或者腳鐐子，把你綁上了；錄，就錄取你的口供，給你存一個記錄，說明白你是犯過法的人；鞭，用那個鞭子來鞭；撻，來打你這個身體，或者用板子打，就是懲罰你。

「繫閉牢獄」：繫，就三大件都戴上了，脖鎖子、手捧子、腳鐐子，都戴上了。為什麼戴上

呢？就怕你跑；因為怕你逃跑了，所以教你不自由，把你綁住，還放到監獄裡頭，關閉起來，內外不通消息，這是繫閉牢獄。「或當刑戮」：或者被處罰死刑，那麼要去殺頭，斬首示眾，這叫或當刑戮。戮就是殺了，受這個刑戮，就是把頭給斬下了，或者槍斃，或者坐電椅，總而言之，是不能活著了，要死了。

「及餘無量災難陵辱」：及，當「到」字講。乃至於其餘種種犯罪的行為，種種的懲罰。無量災難，至於其餘的，或者天災、人禍、種種的意外。陵，就是被人家欺凌；辱，就是侮辱、羞辱，令你沒有面子。「悲愁煎逼」：又悲哀憂愁，就好像在那個火鍋裏頭那麼煎，來逼迫，那麼樣子，很難受的。「身心受苦」：身也受苦了，心也受苦了：身心都得不到自在了。

那麼這時候，「若聞我名」：藥師琉璃光如來發願說，在這個困苦艱難，危險萬狀的時候，他若能聽見我這佛的名號。「以我福德」：以我過去生中所修的福德，和「威神力故」：和這個大威神的力量，「皆得解脫」：這一切前邊所說的種種災難，都能解決問題，沒有問題了。「一切憂苦」：那麼一切憂苦也都沒有了，就離苦得樂了。

第十一大願。願我來世得菩提時。若諸有情。饑渴所惱。爲求食故。造諸惡業。得聞我名。專念受持。我當先以上妙飲食。飽足其身。後以法味。畢竟安樂。而建立之。

藥師琉璃光如來在因地，還沒有開悟，沒有證果，而他發大菩提心，發大願力。這願力有十二條大願，現在文當第十一條。這第十一大願，他說「願我來世」：等到我來世，「得菩提時」：就是成佛的時候。「若諸有情」：假設這個世間上所有一切的眾生，一切的有情；有血有氣的眾生，都叫有情。那麼這一切眾生「饑渴所惱」：他們或者沒有飯吃，或者沒有水喝，或者有飯他們也不能吃，或者有水他們也不能喝。「爲求食故」：他爲著想滿足他的食欲，想要找飯吃，想要找水喝，所以爲求食故。「造諸惡業」：因爲他自己餓得沒有東西吃，沒有水喝，他就發狂了。於是乎，就不擇手段去——或者搶、或者偷、或者殺人，奪取人的財物，飽足自己的饑渴，所以造諸惡業；就不擇手段造出種種的惡業。那怎麼辦呢？

「得聞我名」：他如果能聽到我這個成佛的名號，「專念受持」：他專心致志的、專一其心而誦唸我的名號，受之於身，行之於心，持之於心，受持我這個名號。「我當先以上妙飲食」：我在這時候，就化出來種種的上妙飲食，最好吃的這個東西，「飽足其身」：令他的身體得到飽暖，沒有痛苦了。「後以法味」：然後我再給他講說佛法，給他吃這無上佛法的妙味。「畢竟安樂」：畢竟他得到安樂了，「而建立之」：而成

就這種的功德，滿足他所求的飲食。

第十二大願。願我來世得菩提時。若諸有情。貧無衣服。蚊虻寒熱。晝夜逼惱。得聞我名。專念受持。如其所好。即得種種上妙衣服。亦得一切寶莊嚴具。華髮塗香。鼓樂眾伎。隨心所翫。皆令滿足。

藥師琉璃光如來一定也經過這種貧窮困苦，所以他就發願，願意解除一切眾生的貧窮困苦。所以他在第十二大願就說，「願我來世」：我發願等到我來生，「得菩提時」：我成佛的那時候，「若諸有情」：所有世間一切有情，不論是哪一個國家的、哪一種民族，都包括在內。「貧無衣服」：貧窮沒有衣服穿，當然也就沒有飯吃了。前邊那是沒有飯吃，還沒到沒有衣服穿的時候，現在連衣服穿也沒有了；既沒有飯吃，又沒有衣服穿，所以貧無衣服。「蚊虻寒熱」：有蚊蟲，又有這種其他咬人的蟲蟻之類。寒熱，天冷的時候，沒有衣服禦寒；天熱的時候，沒有衣服來遮暑。「晝夜逼惱」：白天晚間都是這樣地煎逼苦惱，不能解決這個沒有衣服穿的問題。

「得聞我名」：那麼他若能聽見我這個佛的名號的話。「專念受持」：主要是在這一句，要「專念受持」；不是光聽聞藥師琉璃光如來的名號，你也不受持、不專念。專就是專一其心，念就是念念不忘，受是受之於心，持是持之於身；也就是念茲在茲的，朝於斯、夕於斯，常常專一其心來用功，持藥師琉璃光如來的名號。「如其所好」：那麼如其所好，就是遂心滿願，遂心如意

了，你想什麼就得到什麼。「即得種種」：就得到種種的，「上妙衣服」：最好的衣服。「亦得一切」：不單得到上妙衣服，也得到一切「寶莊嚴具」：用七寶所造成的這種種的玩具。你所歡喜的都得到了。那麼這種東西是什麼呢？就譬如「華鬘塗香」：華鬘，就是用花做的一個環——花環，是用來莊嚴的。這種花環是用七寶所造成的一一金、銀、琉璃、玻璃、砗磲、赤珠、瑪瑙來莊嚴的。塗香，就是最名貴的一種香，以它來供養佛。「鼓樂」：或者種種的音樂。「眾伎」：種種的技能。「隨心所翫」：心裏所歡喜要玩的這種陳列品，或者一切的玩具。「皆令滿足」：求什麼得到什麼，遂心滿願，不會求不到的。

Sutra:

"The tenth great vow: 'I vow that in a future life when I attain Bodhi, I shall cause sentient beings who fall into the hands of the law and are bound, interrogated, whipped, fettered, imprisoned, sentenced to execution, or subjected to endless disasters, hardships, abuse, and humiliation so that they are torn by grief and distress and suffering in body and mind, to obtain, upon hearing my name, liberation from all worry and suffering by means of my blessings, virtue, and awesome spiritual power.'"

Commentary:

This passage of Sutra text describes **the tenth great vow** among the twelve great vows that Medicine

Master Buddha made when he was cultivating on the causal ground. In this vow he resolves to deliver living beings who are in trouble with the law. He says: "**I vow that in a future life when I attain Bodhi, I shall cause sentient beings who fall into the hands of the law and are bound, interrogated, whipped, fettered, imprisoned, sentenced to execution...**" People may be arrested on false charges, or they may break the law by accident and end up in prison. In any case, they are arrested and punished by the law. They are interrogated so that their testimony can be used to incriminate them. They are flogged, beaten, and bound hand and foot, losing their freedom and being cut off from the outside world. Why are prisoners bound with handcuffs, the cangue, and footchains? Because the authorities are afraid they will run away otherwise. So all their freedom is taken away. Perhaps they are sentenced to die, because the government wants to make an example out of them—they may be beheaded, shot, or electrocuted. In any case, they are not allowed to live; they must die.

Or they may be **subjected to endless natural or manmade disasters, hardships, abuse, and humiliation so that they are torn by grief and distress and suffering in body and mind...** Others may insult them and strip them of their dignity. Under the mental and physical anguish, they feel as if they were being roasted alive. It is very hard to bear, and they cannot be at peace in body or mind.

At that time, they are caused **to obtain, upon hearing my name, liberation from all worry and suffering by means of my blessings, virtue, and awesome spiritual power.** Medicine Master Buddha vowed, "If such people hear my Buddha-name, then by means of the blessings and virtue that I cultivated in past lives, they will be saved from all disasters and hardships, and will obtain bliss."

Sutra:

The eleventh great vow: "I vow that in a future life when I attain Bodhi, I shall cause all sentient beings who are so plagued by hunger and thirst that they create all kinds of bad karma in their quest for food, upon hearing my name and single-mindedly accepting and maintaining it, to be filled with delicious food and drink and afterward, by means of the flavor of Dharma, to settle in ultimate peace and happiness."

Commentary:

The eleventh great vow: "I vow that in a future life when I attain Bodhi, I shall cause all sentient beings who are so plagued by hunger and thirst—either because they have no food or drink at all or because they are unable to eat and drink what they have—that they create all kinds of bad karma in their quest for food." Their hunger may drive them to plunder and kill in order to obtain food and drink. Medicine Master Buddha vowed, "Upon hearing my name and single-mindedly accepting and maintaining it... If they retain my name in their minds, I will cause them to be filled with delicious food and drink. I will make appear all kinds of delicious food so that they may eat their fill; and afterward, by means of the flavor of Dharma, I will cause them to settle in ultimate peace and happiness. Then I will explain the Dharma to them, so that they may taste its supreme, wonderful flavor and attain perfect peace and bliss."

Sutra:

The twelfth great vow: "I vow that in a future life when I attain Bodhi, if there are sentient beings who are poor and without clothes so that day and night they are troubled by mosquitoes and flies, and by cold and heat, upon hearing my name and single-mindedly accepting and maintaining it, they shall obtain all kinds of fine and wonderful garments that accord with their tastes, as well as a variety of precious adornments, flower garlands,

fragrant balms, and the enjoyments of music and various kinds of talents, so that all their hearts' delights will be fulfilled."

Commentary:

Medicine Master Buddha must have known poverty and hardship in the past, and so he made vows to save all living beings, from such suffering. In the twelfth great vow, he says, "I vow that in a future life when I attain Bodhi, if there are sentient beings of any nationality or ethnic background, who are poor and without clothes... The previous vow was to save beings without food, but this vow talks about beings who have neither food nor clothes, so that day and night they are troubled by mosquitoes and flies, stinging and biting insects, and by cold and heat. Without clothes, they suffer day and night from the cold and the heat. Upon hearing my name, the name I will have as a Buddha, and single-mindedly accepting and maintaining it. That's the main thing—you have to single-mindedly recite the name. Bringing the mind to one, you recite Medicine Master Buddha's name in thought after thought, all day long. They shall obtain all kinds of fine and wonderful garments that accord with their tastes. They obtain the most wonderful clothing, exactly the kind they like, as well as a variety of precious adornments, playthings made of the seven treasures—gold, silver, lapis lazuli, crystal, mother of pearl, red pearls, and agate. They obtain whatever catches their fancy, for example, flower garlands made of the seven treasures, expensive fragrant balms to give as offerings to the Buddhas, and the enjoyments of music and various kinds of talents, so that all their hearts' delights will be fulfilled. They obtain all these playthings for their amusement.



金聖寺

三、四月份法會活動表2016年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

三月份活動 Buddhist Events in March , 2016

3 / 6, 20 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日	3/ 6, 20	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	3/ 13	念佛共修法會 (8:15AM ~ 4:00PM) Dharma Assembly of Buddha Recitation
	3/ 27	慶祝觀音菩薩聖誕法會 (8:30AM 開始) Celebration of Gwan Yin Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday	3/ 27 週日	萬佛聖城 (CTTB)
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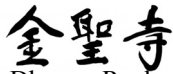
四月份活動 Buddhist Events in April, 2016	日期 Date	地 點
楞嚴經講座 Lecture on the Shurangama Sutra	4/3, 17 週日9:00AM~ 10:50AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	4/10 週日8:15AM ~ 4:00PM	
大悲觀音法會Great Compassion Gwan Yin Dharma Assembly	4/24 週日8:30AM~ 10:00AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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慶祝觀音菩薩聖誕法會

Celebration of Gwan Yin Bodhisattva's Birthday Dharma Assembly

萬佛聖城

- 萬佛聖城將於三月二十七日，舉行慶祝觀音菩薩聖誕法會
Celebration of Gwan Yin Bodhisattva's Birthday at CTTB on March 27,
- 三月二十七日至四月二日舉行觀音七
Gwan Yin Recitation will be from March 27~ April 2.

以上活動歡迎大家踴躍參加。萬佛聖城電話: (707) 462-0939
We would like to welcome everyone to attend the activities.

金聖寺

金聖寺將於三月二十七日(星期日)，早上八時三十分，舉行慶祝觀音菩薩聖誕法會，歡迎大家踴躍參加。

Celebration of Gwan Yin Bodhisattva's Birthday at GSM on Mar. 27, 8:30 am
We would like to welcome everyone to attend the activities.