



矽谷梵音

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修道要惜福求慧

不可把「福」隨便浪費，

不可把「慧」隨便放棄。

In Cultivation, Cherish Your Blessings and Seek Wisdom

Don't waste your blessings and neglect wisdom in a careless manner.

— 宣公上人 開示 / A talk given 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.

拜《萬佛懺》的妙用

The Wonders of Bowing in Repentance Before Ten Thousand Buddhas

— 宣公上人 開示 摘錄自金剛菩提海第492期

A talk given By Venerable Master Hua. Excerpt from the VBS No. 492

我們過幾天也要開始打一個念佛七，凡是信佛的人都應該參加念佛七，來克期取證。在這佛七的期間，或者得到念佛三昧，或者見光、見華就能消除你的業障。念佛七是難遭難遇的，你看一切的天王都念佛，我們在人間若不念佛，那豈不是更要墮落了！所以希望每一位佛教徒都不要錯過這個機會。在這個佛七之後，又有一個禪七，我們大家共同來修行，在一起用功。還有《佛說佛名經》已經來了，我們最好在晚間，大家共同來拜這個《萬佛懺》。

拜《萬佛懺》的功德是

沒有辦法可以說得完的，有罪業的，罪業就沒有了；沒有善根的人，善根就有了；沒有修行的人，藉此來修行，增長善根，善根圓滿了就會開悟。所以拜《萬佛懺》的功德是不可思議的。每天我們先試驗著在晚間拜一個鐘頭《萬佛懺》。明年我們就開始正式拜《萬佛懺》。各位對拜懺都應該看得特別重要，才能得到拜懺的好處。

現在我們每天晚間都拜《萬佛懺》。這個《萬佛懺》的力量是不可思議的，有萬佛來擁護你，所以你求什麼都能隨心滿願。你求開

大智慧，就會得大智慧；你求消除你的業障，就能消除你的業障；你求增長你的善根，就會增長你的善根。不是這個《萬佛懺》能增長你的善根，是十方諸佛都來加持你，令你的病沒有了，業障也消除了，所以這個《萬佛懺》是非常重要的。過去諸佛也是拜《萬佛懺》，現在諸佛還是拜《萬佛懺》，未來諸佛也都是拜《萬佛懺》而成就的。你看，虛老和尚以前也拜《萬佛懺》。

從前我遇見過一個福建人，他原來有心臟病，病得很厲害。他就拜《華嚴

經》，一個字一拜、一個字一拜，一天就拜一千多拜。後來他的心臟病不知不覺就沒有了。所以修持佛法，必須要有一份至誠懇切的心，自然就有感應。拜佛、拜《萬佛懺》都是非常重要的。我們修道的人，不拜《萬佛懺》就談不上修行。我以前也拜《萬佛懺》。修行必須要經過一番艱苦奮鬥，才能有成就。你若不誠心，根本就不會有成就。

我們每天晚間拜《萬佛懺》，拜《萬佛懺》的功德是沒有法子能說得完的。有的人壽命本來是很短的，若能拜《萬佛懺》，壽命就可以延長了；有的人有很多的病痛，若能誠心拜《萬佛懺》，病痛就可以沒有了；有的人這一生也沒有什麼幸運的事情，所行所作、所遭所遇都很不吉祥的，若能誠心拜《萬佛懺》，就可以一切一切都如意吉祥。修道的人常常拜《萬佛懺》，很快就可以開悟了。拜懺的這種

功德是不可思議的。就拿這位成祥法師來講，我在香港認識他的時候，他什麼也不會說、不會講，連字都沒認識多少。後來他到了加拿大，沒有什麼事就天天拜《萬佛懺》，他一個人拜。前後拜了五年，拜了二十六部。現在看他的樣子，比以前是聰明得多了。虛老在過去也拜《萬佛懺》。西方人不願意禮拜、叩頭，所以也沒有人懂得叩頭的這種功德。拜《萬佛懺》的時候，大家要特別拿出一份誠心來拜，無論你有什麼病痛，你誠心拜都會好的，不知不覺病就沒有了。現在成祥法師在宏福寺那兒還是天天拜《萬佛懺》，前幾天他拜了一部《梁皇懺》，現在又拜《萬佛懺》。懺就是懺悔，「彌天大罪一悔便消」，你能懺悔，罪業就消除了，罪業消除，善根就會增長。

In a few days we will commence the session of recitation of the Buddha's name. Every Buddhist should participate in the Buddha recitation session to seek certification. During the recitation session, one may gain the Buddha recitation samadhi, or see bright lights or flowers - these images can all help reduce one's karma. It is very rare to encounter a Buddha recitation session. All the heavenly kings recite the Buddha's name. If we people in the world don't recite the Buddha's name, then we will fall into lower realms. Therefore, I hope each and every Buddhist won't miss this chance. After the Buddha recitation session, a Chan session will be held. We come together to practice and work hard. Copies of the Sutra of the Names of Ten Thousand Buddhas have arrived, and it would be best for everyone to bow in repentance before the Buddhas through a section of this sutra each evening.

The merit and virtue derived from bowing this repentance can never be fully expressed. Bowing in repentance can eradicate people's karma; bowing in repentance can nurture people's good roots. Bowing in repentance can help people who have never done any spiritual practice learn how to practice and help people without good roots to develop them. When our good roots are full and complete, we

will become enlightened. Therefore, the merit and virtue of bowing in the Repentance Ceremony before Ten Thousand Buddhas is inconceivable. We will experiment with bowing in repentance for one hour every evening. Next year we can start to officially bow the repentance. Everyone should recognize the importance of bowing in repentance; only then can you derive its benefits.

We bow in the repentance ceremony before Ten Thousand Buddhas every evening. The power of this sutra is inconceivable. Ten thousand Buddhas come to protect you; therefore, you can gain everything you seek. If you seek to open up your wisdom, you will gain wisdom. If you seek to eliminate your karma, you will eliminate your karma. If you seek to gain good roots, you will gain good roots. The Ten Thousand Buddhas will help you gain good roots, and the Buddhas will come bless you to help your illness and to eliminate your karma. Thus, the repentance is extremely important. The Buddhas of the past bowed in this repentance ceremony before Ten Thousand Buddhas, as do the Buddhas of the present. The Buddhas of the future will realize Buddhahood through bowing this repentance. You see, Venerable Master Xuyun bowed in this repentance ceremony before the Ten Thousand Buddhas.

I encountered a person from Fujian Province who had severe heart disease and was very sick. He bowed to each word of the Flower Adornment Sutra, making about 1000 bows each day. His heart disease disappeared. It is very important to have a sincere heart when you practice Buddhism. Sincerity will bring a response. Bowing in the Repentance before Ten Thousand Buddhas is very important. If you don't participate in this repentance, you can't really be called a practitioner of the Way. In the past, I also did this repentance practice. Therefore, in spiritual practice, you must undergo a process of hardship and exertion, and then you'll have some achievement. If you aren't sincere, you won't achieve anything at all.

We do the repentance before Ten Thousand Buddhas each night, and the merits and benefits are tremendous. Those who are destined to have a short life spans can increase their life spans if they bow. If those who have many illnesses honestly bow in repentance to the Ten Thousand Buddhas, their illnesses will disappear. Some people do not have any luck in their life, and everything they do or experience is unfortunate. If they sincerely do this repentance before Ten Thousand Buddhas, they will enjoy good fortune. Practitioners who frequently do this repentance will soon attain awakening. The

merits of bowing in repentance are inconceivable. I will talk about Dharma Master Cheng Xiang. I first met him in Hong Kong. He did not have much to say because he did not know many words. Later he came to Canada where he began his daily routine of bowing in repentance for five years. He finished bowing the repentance ceremony 26 times. When I see him now, he is much smarter than before. Venerable Elder Master Xuyun also bowed in this repentance. Westerners tend not to like to bow; therefore, they do not experience the merits of bowing. When bowing in repentance before Ten Thousand Buddhas, have a sincere heart. No matter what kind of illnesses you have, if you sincerely bow, you will become well and your illnesses eventually will disappear. Dharma Master Cheng Xiang is at the Vast Blessings Monastery every day, bowing the repentance before Ten Thousand Buddhas. For the last few days, he has been there bowing the Emperor of Liang Repentance, and now he is bowing in repentance before Ten Thousand Buddhas. To repent also means to reform. There is a saying, "Offenses that fill the skies disappear with a single thought of repentance and reform." If you can repent of your offenses, they will be eliminated and your good roots will grow.

藥師琉璃光如來十二大願 第四、五願

The Twelve Great Vows of Medicine Master Vaidurya Light Tathagata . No. 4 & 5

— 宣公上人 開示

A talk given By Venerable Master Hua

English translation excerpt from the VBS No. 334、335

第四大願。願我來世得菩提時。若諸有情。行邪道者。悉令安住菩提道中。若行聲聞獨覺乘者。皆以大乘而安立之。

藥

藥師琉璃光如來在因地修道發十二大願，這第四願，他是願所有的眾生都捨邪歸正，反迷歸覺，離苦得樂；那麼願意修小乘的人，都迴小向大，發真正的菩提心，將來成就佛果，所以他才說第四個願。說是「願我來世」：他說現在我是沒有成佛，那麼將來等我成佛的時候，得到正等正覺這菩提果位的時候，「若諸有情」：有情就是所有一切眾生。所有眾生正知正見的人很少，那麼邪知邪見的人多。你若講說正法，很少人明白，能接受，去實行。可是你若說一些個旁門左道的法，或者什麼祕密法，或者走捷徑的法，這個人就都發狂了，想要去學這種的法。這為什麼呢？就因為人這個邪知邪見太深，正知正見可以說是少，所以就說這一切的有情，「行邪道者」：他修一些個外道法，不求正法，也就是所謂學那個落降頭，或者學那個給人下蠱，或者玩那個碟仙，或者又是扶鸞，這樣人就相信了。你若正式給

他們講經說法呢？他們聽著也覺得沒有什麼大意思。你若弄出一點邪門來，邪裏邪氣的，或者恣言禍福，說：「你又有什麼災難了，有什麼危險了，你現在要如何如何，才能免去你的災難！」這個人就相信了。你若給他講正式的佛法，他就不願意聽，所以這就叫行邪道者。

「悉令安住菩提道中」：雖然他們是行邪道的，可是藥師琉璃光如來他儘量設方便法門，令這個人反迷歸覺，捨邪歸正，了生脫死，發大菩提心，安住在這個菩提道裏邊。「安住」就是捨邪歸正了，再不去想旁門左道了，安住在這個覺道裏邊。覺道是什麼呢？覺道就是人的智慧。你能有智慧，就會行正法；你沒有智慧——愚癡，就要行小道——旁門外道了。所以現在由旁門外道，返回來到真正的佛教裏邊，這叫安住菩提道場。

「若行聲聞獨覺乘者」：若修行聲聞，「聲聞」就是修四諦法——苦、集、滅、道這四諦的。「獨覺」呢？就是修十二因緣。十二因緣就是無明緣行、行緣識、識緣名色、名色緣六入、六入緣觸、觸緣受、受緣愛、愛緣取、取緣有、有緣生、生緣老死。

所有的眾生都是由這個十二因緣而生，所以也由這個十二因緣而滅；這也就是「諸行無常，是生滅法；生滅滅已，寂滅爲樂。」若能了悟這個十二因緣就反迷歸覺了，迴小向大了；迴小向大就是修六度法門。

十二因緣，我們人怎麼樣生的呢？就是從無明生的，就是糊糊塗塗就生出來了，這叫一個無明。這個無明就是煩惱的一個根本，也是生死的一個根本，也是所有麻煩的一個根本，也是所有問題的一個根本。修是修什麼呢？就要破無明，這個無明就是你做出的事情還不明白，糊裏糊塗就做了；做了也不了解，不了解還要做，這就是無明。這一切一切你不明白的問題，都是無明，都是這個無明在那兒支配著你，令你這麼顛顛倒倒，迷迷糊糊，醉生夢死，貪著財、色、名、食、睡，都是這個無明在那兒搗亂。

因爲有無明，然後就發之於行爲，就有了行爲了，就要去做去。做什麼呢？做你所不明白的事情。你明白只是一點點，而不是完全明白，所以就要去做了。有了行爲，然後這就有了痕跡，有了事實，落到事相了！因爲你有行，所以有事相了。有了相，然後就有了名了。

行的時候，那個分別心還沒有生出來；你看你行完了之後，就有了識了，就有分別心了，有了知識了。有了分別，人相、我相、眾生相、壽者相，就都出來了。那麼這個識，是個意識，意識就是那個地方有了作用了；有作用，然後就有了名色，可以說出這是個什麼；有了名色了，然後就有了全體

了；有了全體，就有六入了。這六入，無論什麼事情都有一個體相，他那個體相就生出來了。

體相一生出來了，和外邊的物質就有接觸，所以就有了觸了。有觸，然後就有領受了；有領受，就分別好的觸和不好的觸，歡喜的和不歡喜的。於是乎這不歡喜的就不要了，歡喜的就生出一種愛心了。所以說觸緣受，受緣愛；受就生出愛心來了，這都是一連串的關係。

有了愛心，就想把它取爲己有，做爲我自己的了。有了有，就又有了來生；有了來生，就又到了老死。這十二因緣，是一切眾生怎麼樣做的眾生？怎麼樣又沒有的？就是這個，所有的人類和一切眾生都包括在這個理論裏頭。

這個獨覺的人，他看十二因緣這種循環無端、沒有停止的時候，他覺得很痛苦的，所以就修道。修道嘛，就要了生死、脫輪迴，把這輪迴脫去了，生死的輪也息了，所以就證果，叫獨覺，這是二乘人。聲聞、緣覺（緣覺又叫獨覺）這叫二乘。

所以行這個聲聞和獨覺乘者，「乘」就是這一類的修行人，怎麼樣呢？這是不究竟法，到這個二乘，分段生死是了了，變易生死還沒有了。所以藥師琉璃光如來在因地的時候就發願：「皆以大乘而安立之」。說，「若有修小乘的，我就教他們從小乘而搬家，搬到大乘的道路上；迴小向大，發真正的無上正等正覺成佛的心。」

第五大願。願我來世得菩提時。若有無量無邊有情。於我法中修行梵行。一切皆令得不缺戒。具三聚戒。設有毀犯。聞我名已。還得清淨。不墮惡趣。

我們眾生到現在，還有這麼多人沒有完全墮落三惡道，都是因為有藥師琉璃光如來這個名號的關係。如果不是有藥師琉璃光如來這個名號在世界上，所有的眾生恐怕早都去墮地獄、轉餓鬼、做畜生了，在三惡道裏邊，想再做人就很困難。因為藥師琉璃光如來他的願力，無論你做的是十惡不善、開齋破戒、不修善法，你若能聽到藥師琉璃光如來這萬德的洪名，就會消除你的罪業，能離苦得樂，了生脫死。

什麼原因呢？就因為藥師琉璃光如來，他在因地早就知道我們眾生，多數都是不持戒律的，多數都是在這兒善惡夾雜，分不清的；就像那個土、水在一起和泥，和得亂亂糊糊的，沒有法子分出哪個是水？哪個是泥？這個水，就是智慧；那個泥，就是無明。持戒律就是返本還原，恢復本有的智慧；不持戒律就是好像那個土、水在一起和泥了似的；裏邊也有智慧，但是露不出來，都被這個無明給遮蓋住了，於是修行也不容易修成，也不容易持戒律。

藥師琉璃光如來知道我們眾生這種習氣毛病，所犯的這個錯誤，於是乎他就發願了，所以他「第五大願」說，「願我來世」：等到我將來成佛的那個時候，「得菩提時」，「若有無量無邊有情」：無量無

邊，這裏頭你也包括在內了，我也包括在內了；你也在無量無邊以內，我也沒有跑出無量無邊以外去，所以都是在這數目裏頭。怎麼樣呢？就是「於我法中，修行梵行」：佛佛道同，我法就是佛法。在佛法裏邊，修梵行者——梵行就是清淨行。清淨梵行，就是嚴持戒律。「一切皆令得不缺戒」：無論誰在佛法裏頭修行，我的願力是令他們都得到完整無缺、圓圓滿滿的戒律，持戒圓滿，守戒清淨，猶如那個滿月一樣，絲毫也沒有缺陷。

「具三聚戒」：這個三聚戒，你們各位有誰知道的，什麼叫三聚戒？三聚淨戒是什麼？講一講。不要看書。你們出家人有知道的嗎？那麼持攝眾生戒、攝善法戒、攝律儀戒清淨了，這叫三聚清淨戒。

可是這個戒律是不容易持的，所以說「設有毀犯」：倘或有犯戒的，「聞我名已」：若聽見我這個佛的名字了，「還得清淨」：就又得到恢復清淨，返本還原，不會再墮落惡趣了。所以說「不墮惡趣」：不會墮落地獄、餓鬼、畜生這三惡道了。

這三聚淨戒，怎麼叫聚呢？聚是聚集而成的，由這個「聚」字，就知道它不是一種。

譬如攝律儀戒，攝這個律儀。「禮儀三百，威儀三千」：這個戒法，也是很多很多種的律法聚集到一起，所以這叫攝律儀戒。攝就是包括的意思，包括所有的律儀，所有的威儀都不毀犯。

攝善法戒：善法，就是一切善法。這善

法也有無量無邊，不是一種謂之善法，包括很多很多種，所以就要「諸惡不作，眾善奉行」。

攝眾生戒呢？這個攝，也就包括所有的一切眾生；那麼一切眾生，我都願意度他們成佛，攝持他們，不是單單一個眾生。這叫三聚，這種的戒聚集到一起，叫三聚戒。

可是這個戒很多了，不容易修行，不知不覺就把這個戒犯了。那又怎麼辦呢？所以說設有毀犯，藥師琉璃光如來他就發願說：假如他們有毀犯這個戒律的時候，聞我名已，他聽見我的名字之後，還得清淨，又會恢復他不毀犯的時候那個樣子，得到清淨了，不墮落到惡趣去。

各位想一想，藥師琉璃光如來對我們每一個眾生，這樣地關心，這樣地攝受，我們是不是應該體諒藥師琉璃光如來這種的慈悲心，好好地趕快修行戒律，不要依賴藥師琉璃光如來，說：「我不要緊的，藥師琉璃光如來發的願，我就犯戒，他可以救我！」那就不對了。這是說，你不知道的時候，你犯了戒了，藥師琉璃光如來可以令你再恢復清淨。你現在知道藥師琉璃光如來發過這個願，你就有了依賴了，有了仰仗了，說：

「我不要緊，我現在可以儘量去犯戒，反正我有靠山，藥師琉璃光如來發的願，如果他不救我，我就和他算賬去，我就鬥爭藥師琉璃光如來去！」這是不對的。所以我們不要好像有了靠山了，就要犯戒，不可以這樣子。

Sutra:

The fourth great vow: 'I vow that in a future life when I attain Bodhi, I shall lead those sentient beings who practice deviant paths to reside in the Bodhi Way, and those who travel on the vehicles of the Hearer or Pratyekabuddha to abide in the Great Vehicle.'

Commentary:

In the fourth great vow, Medicine Master Buddha wants to cause deviant beings to become proper, confused beings to become enlightened, and those in suffering to find bliss. He also wishes that adherents of the Small Vehicle will study and practice the Great Vehicle, resolve their minds on Bodhi, and realize Buddhahood. So he said, **"I vow that in a future life when I attain Bodhi, when I become a Buddha and attain Proper and Equal, Right Enlightenment, I shall lead those sentient beings who practice deviant paths to reside in the Bodhi Way."** Very few people possess proper understanding, while many have deviant understanding. If you expound the Proper Dharma, very few people can understand, accept, and put it into practice. On the other hand, if you teach heterodox theories, esoteric dharmas, or "shortcut" dharmas, people, with their deeply ingrained deviant views, are immediately eager to learn. "Deviant paths" refers to casting hexes, poisoning people, consulting oracles, or communicating with spirits through mediums. Such dharmas are very popular. If you lecture on the Sutras in the proper manner, people find it boring and meaningless. But if you make deviant prophecies, such as, "A disaster is about to befall you. If you want to save yourself, you'd better do as I tell you!" then people listen.

Although they practice deviant paths, Medicine Master Buddha sets up expedient methods to help them wake up from confusion and establish proper views, so that they can "reside in the Bodhi Way." To reside there means to renounce deviant teachings, develop wisdom, end birth and death, and dwell in enlightenment. Wise people practice the Proper Dharma while stupid people walk a narrow, external path. To reside in the Bodhi Way means to leave the

external sects and go over to genuine Buddhism.

And those who travel on the vehicles of the Hearer or Pratyekabuddha. Hearers cultivate the Dharma of the Four Noble Truths, which are suffering, accumulation, cessation, and the Way. Pratyekabuddhas (also known as Those Enlightened to Conditions) cultivate the Twelve Conditioned Causes, which are as follows:

1. ignorance, which (is the condition that) brings on
2. activity, which brings on
3. consciousness, which brings
4. name and form, which bring on
5. the six entrances, which bring on
6. contact, which brings on
7. feeling, which brings on
8. craving, which brings on
9. grasping, which brings on
10. becoming, which brings on
11. birth, which brings on
12. old age and death

The Twelve Conditioned Causes describe the process by which all living beings come into and pass out of existence. As it is said, “All activities are impermanent, subject to production and extinction. When production and extinction are extinguished, that still extinction is bliss.” If one understands the Twelve Conditioned Causes, then one can wake up from confusion and cultivate the Six Perfections of the Great Vehicle.

The Twelve Conditioned Causes—We were born from ignorance. Ignorance is the root of birth and death, the source of all troubles and afflictions. The goal of our practice is to break through ignorance. Ignorance confuses us, so that we live as if drunk or dreaming, driven by the desires for wealth, sex, fame, food, and sleep. Ignorance causes us a lot of trouble.

Once there is ignorance, it manifests in activity. We act on what we don't understand, and then we become attached to appearances. When consciousness arises and begins to discriminate, the marks of self, others, living beings, and a life span appear. Activity and

consciousness bring name and form into being, so that we can talk about things. Then the whole body comes into being, and with it, the six entrances [eyes, ears, nose, tongue, body, and mind]. The six entrances come into contact with the external environment, and that contact brings on feeling. We differentiate between good and bad sensations, trying to avoid unpleasant sensations while craving pleasant ones. Thus, feeling then brings on craving. As we grasp at the object of our craving, there is becoming, then birth into the next life, and then old age and death all over again. The Twelve Conditioned Causes describe the endless rounds of rebirth that all living beings undergo.

Pratyekabuddhas feel that this cycle is a lot of suffering, so they practice the Way in order to liberate themselves from birth and death. When they succeed, they certify to the fruition and become Pratyekabuddhas or Solitarily Enlightened Ones, who belong to one of the Two Vehicles.

The Two Vehicles consist of the Hearers and Those Enlightened to Conditions (also called Solitarily Enlightened Ones). The term “vehicle” is used to designate a class of cultivators. The practice of the Two Vehicles is not ultimate, because they have ended only physical birth and death, not the birth and death of thoughts. This is why Medicine Master Buddha vowed to lead the cultivators of the Small Vehicle **to abide in the Great Vehicle** and to resolve their minds on realizing the Buddhas' Unsurpassed Enlightenment.

Sutra:

The fifth great vow: “I vow that in a future life when I attain Bodhi, I shall enable limitless and boundless sentient beings who cultivate Brahma conduct within my Dharma to be complete with the three clusters of precepts without deficiency. Should there be any violation, upon hearing my name, they will regain their purity and not fall into the evil destinies.”

Commentary:

The name of Medicine Master Vaidurya Light Tathagata has saved many of us from falling into the three evil paths. If this Buddha's name didn't exist in the world, all of us might have fallen into the hells, turned into hungry ghosts, or become animals long ago, and it would be very difficult for us to become humans again. But because of Medicine Master Buddha's vows, even if you have committed the ten evils, or broken the precepts or the rules of pure eating, if you hear this Buddha's name with its myriad virtues, you will attain bliss and be freed from offenses, suffering, and birth and death.

Medicine Master Buddha knows that since most living beings do not uphold the precepts, their karma is a mixture of good and evil. It's like a muddy puddle in which dirt and water are mixed. Water represents wisdom, and dirt ignorance. By holding the precepts, one can return to the origin and discover one's inherent wisdom. Not holding the precepts is like muddying the clear water of wisdom with the dirt of ignorance. However, holding the precepts is not an easy thing to do.

Because Medicine Master Buddha knew that living beings have many bad habits and faults and are prone to making mistakes, he made **the fifth great vow**, saying: **I vow that in a future life when I attain Bodhi**, when I become a Buddha, **I shall enable limitless and boundless sentient beings**, which includes you and me, **who cultivate Brahma conduct within my Dharma to be complete with the three clusters of precepts**. Brahma conduct refers to pure conduct, to the strict observance of the precepts. Medicine Master Buddha vows that whoever practices the Buddhadharma will be able to perfectly uphold the pure precepts. Pure holding of precepts can be compared to a perfectly round, full moon. The Three Clusters of Pure Precepts are:

1. The precepts for gathering in living beings
2. The precepts comprised of wholesome dharmas
3. The precepts comprised of the rules of discipline and deportment

One purely upholds these three clusters of pure precepts.

Since it's not easy for people to hold the precepts, Medicine Master Buddha vowed, **“Should there be any violation, upon hearing my name, they will regain their purity.** In the event of having violated the precepts, if one hears my Buddha-name, one will return to the origin **and not fall into the evil destinies.** One will not fall into the hells, the realm of hungry ghosts, or the animal realm.”

In the “three clusters of pure precepts,” each cluster is a collection of many precepts.

Just as there are said to be “three hundred rituals and three thousand modes of awesome deportment,” the precepts comprised of the rules of discipline and deportment are also a large collection of rules.

Wholesome dharmas refers to innumerable many kinds of dharmas. “The precepts comprised of wholesome dharmas tell us to “do no evil and practice all good.”

The precepts for gathering in living beings encompass all living beings. One wants to take all living beings across to Buddhahood.

The three clusters of precepts are very many and therefore not easy to cultivate. What should we do if we accidentally transgress them? Medicine Master Buddha's vow says, “If they [sentient beings] transgress the precepts, after they hear my name, they will attain purity. They won't fall into the evil destinies.”

Think it over. Medicine Master Buddha works so hard to gather in living beings. Shouldn't we acknowledge his compassion? Shouldn't we cultivate the precepts seriously and stop relying on his aid? Don't think, “Medicine Master Buddha has vowed to save me even if I violate the precepts, so I don't have to worry.” If we violate a precept unintentionally, without realizing it, he can help us regain purity. On the other hand, we cannot violate the precepts on purpose and think that the Buddha will save us.



金聖寺

2015年十二月及2016年一月法會活動表 GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十二月份活動 Buddhist Events in December , 2015		
12 / 6,20 (8:00AM ~8:50AM)		楞嚴咒法會 The Shurangama Mantra Recitation
週日	12 / 6,20	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	12 / 13	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	12 / 27	慶祝阿彌陀佛聖誕法會 (8:30AM ~10:00AM) Celebration of Amitabha Buddha's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday	12 / 27 週日	萬佛聖城 (CTTB)
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一月份活動 Buddhist Events in January, 2016	日期 Date	地 點
楞嚴經講座 Lecture on the Shurangama Sutra	1/3,31 週日 9AM ~ 10:50AM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation	1/10 週日 8:15AM ~ 4:00PM	
六字大明咒法會 Six Syllable Mantra Assembly	1/17 週日 8:15AM ~ 10:50AM	
地藏法會 Earth Store Dharma Assembly	1/24 週日 8:15AM ~ 10:50AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

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Dharma Realm Buddhist Association
Gold Sage Monastery
11455 Clayton Road, San Jose, CA 95127
Tel : (408) 923-7243 / Fax: (408) 923-1064
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金聖寺**2016**年育良佛學春季班，將開始於**1月10日**
GSM Sunday School spring season will start from Jan. 10, 2016

上課時間：1月10日至6月5日2016年（星期日早上9時～11時）

學員年齡：3～17歲

學費：70元，第二位：50元

洽詢電話：(408) 923-7243

Time : Jan. 10 to June 5, 2016, Sunday, 9AM ~ 11AM

Age : 3-17 years old

Fee : \$ 70, Second child: \$50

TEL : (408) 923-7243