



矽谷梵音

Pure Sound From Silicon Valley

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我們現在每一個人，都應該把你那個真正的智慧眼睜開，真正的那個耳根要反聞聞自性，不要向外去照。

Now everyone of us should open your genuine wisdom eye, truly turn back your ear organ to hear your inherent nature, do not seek outside.

宣公上人 語錄 / By the Venerable Master Hua



金聖寺一角 / The scene at GSM

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.

修福與捨福

Cultivating Blessings and Giving Away Blessings

— 摘自 宣化上人《妙法蓮華經》淺釋 —

Excerpt from Commentary on Lotus Sutra by Venerable Master Hua

◎宣公上人 開示

By the Venerable Master Hua

怎

麼叫修福的法？修福的法，你處處要吃虧，不佔便宜，就是要利人而不要利益自己。總要去幫助人，不要叫人幫助自己；你幫助人，幫助得時間久了，你自然就有福了。你看有的人，一點福報都沒有，如果有兩毛錢在他手裏，他不是生病，再不就出其他的禍患，這就是沒有福。爲什麼沒有福呢？就因爲沒有修，不修福。

修福，不是說幫助人這是修福的地方，乃至於不妨

礙人，不令其他人對自己不滿意。這在「事」上，在一切事的時候，令其他人都沒有不滿意的地方，要幫助人；在「理」上，就是在心裏面也要不妨礙其他的人。你妨礙其他的人，你就會捨福。怎麼叫捨福呢？「捨」就是布施，就是把你的福都捨出去了。說福捨出去，那也等於布施。不錯，等於布施；可是你捨出去你的福，對方也沒有接受到你這布施的福，兩不得利益，你也沒有福了，這是兩無益處。

怎麼叫捨福呢？舉一個例子來講，好像我們出入，關這個門。這人人都是用功的人，在這兒或者參禪打坐，或者學習經典，或者做其他的事情；你出去，把這個門用力一甩，這個門「砰——」一響，令那個打坐的，心裏往起一蹦，想入定即刻也入不了了，被你這一聲響啊，把他就給震得出定了。那個學佛法的人，或者翻譯經典的，正那個地方寫得注目凝神；你這麼一甩門，門這麼樣一響，你把翻

譯經典這個人的精神也都給打散了。這個地方就是捨福！

這是舉出一種，其餘的，凡是你對人有妨礙的，令人不滿意的，這都叫捨福。

再舉出一個例子來講，好像你們都皈依三寶，拜我這麼一個愚癡的人做師父。怎麼說我這個人是愚癡呢？因為常常會生煩惱；一生煩惱，這就是愚癡的表現。怎麼會生煩惱呢？就因為或者你們某一個人不聽教。皈依的時候，你說依教奉行；皈依之後，你就是違教而不行——違背我所教的，而不遵從這個教化。你這拜師父做什麼！這簡直的，這我不是和你們開玩笑的嘛！不是說和你們這兒來玩一玩哪！你想要學佛法，必須要認真去學習佛法，不是馬馬虎虎地就可以學到佛法了。你看中國玄奘法師到印度去取經，受了千魔萬考，受了多少辛苦才得到佛法！我們現在這

很容易的就有經聽，就可以學佛法，和大家共同研究佛法；再要不認真去學習啊，那真是可以說是沒有德行，前生沒有善根，所以才對佛法不認真去學習。因為你不認真學習，令我這一個愚癡的師父，也就有了煩惱了。

所以在去年，我記得對我兩個皈依弟子講：「你要好好學佛法，不要給我很多的麻煩！如果你再要不認真學佛法，給我很多的麻煩；如果你常常給師父添麻煩，這就是不單沒有護師父的法，而且還變成破法了！破法，將來的因果是說不完的，那麼多的危險！」所以，你如果或者給道場添麻煩，或者給三寶添麻煩，這都是捨福的地方。捨福就是自己沒有福了，福沒有了；福沒有，那對於這個修道就上就絕對不會成功的。

How to cultivate blessings? In all situations, you took the short end of the deal and did not try to get off cheap. You benefited others and not yourself. You helped others and did not ask others to help you. If you help others for long enough, you will naturally obtain blessings. Suppose you see a person who has no blessings at all. If he has twenty cents in his hand, he will either get sick or get into trouble. Why doesn't he has any blessings? He has never cultivated blessings.

Cultivating blessings is not just helping people out, it also includes not obstructing others or making them unhappy with you. This refers to specifics, which means whatever you do, you won't make people upset or dissatisfied with you, and you help others instead. Regarding the principles, it means that you don't obstruct others even in your mind. If you obstruct others, you are renouncing your blessings. To renounce means to give away, so you are giving away your blessings. You may argue, "But isn't that practicing giving?" Right. It is giving. However, others won't be able to receive the blessings donated by you, neither of you are benefited. You lose you blessings, but it is of no any benefits to you or others.

What does it mean to give away blessings? Take for instance how we close the door when we

are entering or leaving the room. When leaving, you slam the door loudly where everybody is either meditating, or studying, or doing other work. The loud sound startles the person who is meditating, keeping him from entering Samadhi. He is shaken out of Samadhi by the sound of the door. People who are studying Buddhadharma or translating sutras are very focused, however, the sound scatters their concentration. This is how you have given away your blessings. It just one of the examples. In general, anything which gets in other people's way and makes them unhappy is giving away your blessings.

As another example: You have all taken refuge with the Triple Jewel, and bowed to me, such a stupid person, as your teacher. Why do I say that I am stupid? Because I often give rise to afflictions, which is a manifestation of stupidity. Why do I have afflictions? Perhaps because

one of you does not follow my teachings. When you took refuge with me, you said that you would practice according to the teaching. But after you took refuge you just turn your backs on the teaching and refuse to practice it. You disobeyed my teachings and do not follow them. Why did you take a teacher? I am not joking with you or playing with you. If you want to study the Buddhadharma, you must take your study seriously, and you cannot get the Buddha dharma by being sloppy. Dharma Master Xuan Zhuang in China went to India to get the Sutras. You see, how many demons and tests he had to go through and how much hardships he had experienced for him to finally attained the Dharma. Now, we easily have opportunities to listen to the Sutras and study the Dharma. If you still are not sincere in your study, it really can be said that you don't have enough virtue and haven't planted good roots in

past lives, therefore you do not study the Buddhadharma earnestly. Your not being serious in study make your stupid teacher very upset.

Therefore, I remember I told two of my disciples last year, "Study the Buddhadharma well, and do not give me too much trouble. If you are still not serious in learning Buddhadharma, you will cause me a lot trouble; By constantly giving your teacher trouble, then not only are you failing to support your teacher's Dharma, but you are destroying it. The consequences of destroying the Dharma are indescribably dangerous. " Therefore if you cause trouble to the Temple or make trouble for the Triple Jewel, you are "giving away" your blessings. By giving away blessings, you will run out of blessings. Without blessings, you will certainly not succeed in your cultivation of the Way.

無論任何事情都要真實，不要打妄語。打妄語，差之絲毫，就謬之千里；你這兒打一句妄語，成佛就要晚了幾萬萬個大劫。你看看，那是誰吃虧？

We should be true and genuine in everything, and not tell lies. Telling a small lie will result in straying off thousand miles away; If you tell a single lie here, your accomplishing Buddhahood will be delayed for one hundred million of great eons. You see, who is taking the loss?

宣公上人 語錄 / By the Venerable Master Hua

天地靈文楞嚴咒 (2)

The Shurangama Mantra-- The Efficacious Language of Heaven and Earth

息

災法：就是你有什麼災難，你一誦這個咒就沒有了，消災了。譬如本來這個人應該掉海裡淹死，一念這個〈楞嚴咒〉，就把他解過去了，掉到海裡也淹不死了。或者你搭船，這個船應該會沉了，念這個咒，這個船也不沉了。或者坐飛機，這個飛機在空中應該爆炸，你一念這個咒，它也不爆炸了。但是你還要靠自己，把你自己心裏的災，也要消除出去。你心裏有什麼災呢？譬如你單靠著念咒，你心裏還是亂打妄想，盡想一些不好的念頭，你有這些不清淨的雜念、欲念，那你心裏頭那根本的災沒有除去，你念什麼咒也沒有用。所以想要

息你的災，你必須要心裏先清淨；心裏清淨了，那是真息災。你心裏要是貪、瞋、癡裝滿肚子，你念什麼咒都不靈的。所以這心是最要緊的，心一定要慈悲良善，願意幫助其他人，要有一種好心。

勾召法：就是遇著天魔外道，你想要把他抓來的時候用。舉個例子，就像世間的警察，把那犯罪的人抓來了；勾召法也是這樣子的，這妖魔鬼怪，他在這個地方害人，做不對的事情，令人生病，或者生災難，然後他跑了。你想要把他抓來，一誦這咒，用這個勾召法，他就相離多遠，這一切的護法善神、天龍八部、八

萬四千金剛藏菩薩，即刻就能把妖魔鬼怪抓來。但是抓是抓來，他有時還是不服的，你必須用種種的方法來教化他。你單強壓迫他，來降伏他，是下品法，不是一種好的方法。好的方法，不用任何的勢力來壓迫，也不壓迫他，也不和他鬥爭，不要好像修羅似的，鬥爭堅固，不要學那樣。你明明有力量可以降伏他，也不要降伏法，要用德行來感化他，來教化他。

又有降伏法：魔它也有神通，他也有咒，你念咒，他也念咒。但是你用這個〈楞嚴咒〉，就把他所有的咒，都給破了，把他降伏了。用這勢力把他折伏了，

令他老實了。我以前對你們大家都講過，〈楞嚴咒〉其中有幾句是破魔羅網的一種咒，也是破魔咒術的。爲什麼這個〈楞嚴咒〉一念，那個先梵天咒就沒有效驗了呢？就因爲有這個五大心咒。這五大心咒是破天魔外道一切咒術的根本的咒。無論他有什麼咒，你一念這幾句，就都給他破了，他的咒就沒有功效了。我這個法如果要賣錢，幾百萬我也不賣。不過我看你們都有點誠心，我一個 cent（分）也不要，傳授給你們。這就是降伏法。總而言之，無論你修什麼法，你必須要有無上的菩提道心，大慈大悲、大喜大捨。不可以用你的道力，

來壓迫任何的人，或來壓迫任何的妖魔鬼怪。

又有吉祥法：你念這個咒，一切的事情都隨心如意，很吉祥的。這是有這種種的法，我把這幾種法的意思給你們講一講。

這個咒如果要說它的好處，那就是說幾年也說不完的，太多了。所有十方一切諸佛都是從〈楞嚴咒〉裡邊生出來的，所以〈楞嚴咒〉可以說是佛的母親。十方如來就是藉著〈楞嚴咒〉，得成無上正遍知覺。十方如來能應身到微塵數那麼多國家，去轉法輪教化眾生，在十方給眾生摩頂授記，拔濟眾生的群苦，令眾生一切大小諸橫同時得到解

脫，都是憑著這個〈楞嚴咒〉心的力量。假設想得阿羅漢果，你一定要誦這個咒，才能沒有魔事。末法的時候，如果有人能背誦〈楞嚴咒〉，或者叫他人誦讀〈楞嚴咒〉，這樣的人火也不能燒他，水也不能淹死他，無論大毒小毒，都害不了他。一切的毒入到誦持〈楞嚴咒〉這個人的口裡，都會變成甘露味。受持〈楞嚴咒〉的人不會生到不好的地方，就是你想去也不行。爲什麼呢？這個〈楞嚴咒〉拉著你，叫你不要去！不要去！誦持〈楞嚴咒〉的眾生縱然他自己不做什麼福德，十方如來所有的功德都給這個人。你說這便宜不便宜！

無論任何事情都要真實，不要打妄語。打妄語，差之絲毫，就謬之千里；你這兒打一句妄語，成佛就要晚了幾萬萬個大劫。你看看，那是誰吃虧？

We should be true and genuine in everything, and not tell lies. Telling a small lie will result in straying off thousand miles away; If you tell a single lie here, your accomplishing Buddhahood will be delayed for one hundred million of great eons. You see, who is taking the loss?

宣公上人 語錄 / By the Venerable Master Hua

只念念〈楞嚴咒〉而已。你念〈楞嚴咒〉，就能常常生在佛出世的時候，和佛在一起熏修。

假設你心念非常散亂，沒能專一，而且沒有定力。可是你心裡想佛所說的〈楞嚴咒〉，口裡就誦持。金剛藏王菩薩就用很精真的這種心，跟著你這個散亂心持〈楞嚴咒〉的人，暗暗來催速，一點一點令你這個散亂心就沒有了，一點一點就可以得到定力。就是在默默中幫助你，令你開智慧，心念專一，從前八萬四千恆河沙劫這麼長時間的事情，你就一切一切都明瞭了。

你若能把〈楞嚴咒〉讀會了，能背得出，就像由你自己心裡流出來的，〈楞嚴咒〉也就是你一個心，你的心也就是〈楞嚴咒〉，得到持咒三昧，誦得猶如流水似的，源源不斷。這樣子，你最低限度也可以七生都像美國煤油大王那麼有錢，七世都做員外，做有錢的人。

說：「這麼好，我趕快學〈楞嚴咒〉，好做七世員外。」你要是境界這麼小，那就不要學〈楞嚴咒〉了，七世員外也是一眨眼的期間。那麼念會〈楞嚴咒〉要希望什麼呢？要希望究竟作佛，得到無上正等正覺。不要境界那麼小，實際上學〈楞嚴咒〉，就是佛的化身；不但是佛的化身，還是佛的頂上化佛，化佛中的化佛，所以〈楞嚴咒〉的妙處是不可思議的。有人真能持〈楞嚴咒〉，在這個地方，虛空裡頭就有一個大白傘蓋。你的功夫若大、若高，你一念這個傘蓋，甚至於幾千里地以內，都無災無難了；你功夫若小，那麼這個傘蓋在你自己的頭上，也保護著你。你要是有道德，是一個大德高僧，你這一念，甚至於整個國家都得到好處了，都沒有什麼災難了。就有災難，大的災難也就化小了，小的災難就化沒有了。

(待續)

The Dharma of Quelling Disasters means that if a calamity is due, reciting the mantra will make it disappear. The disaster will be quelled. Suppose someone is due to drown in the ocean. Reciting the mantra can change the situation so that he doesn't get drowned. Or you're on a boat that's supposed to sink. Recitation of the mantra can keep the boat from sinking. Or the airplane is supposed to crash, but you are reciting the mantra and so it doesn't. Nonetheless, you have to take responsibility for dispelling the calamities in your own mind. What calamities are there in your mind? Well, if you merely rely on the mantra, but inside you are a bundle of false and malevolent thoughts, scattered and impure thoughts, lustful thoughts, then you certainly haven't expelled the calamities in your own mind. In that case, no mantra is going to work. And so if you want to avoid disasters you must first purify your own mind. The purity of your mind is what really dispels calamities. If you are full of greed, hatred, and stupidity, no mantra is going to be efficacious. Our frame of mind is extremely important. We must be kindhearted and filled with goodness, wishing to help others. Our mind should be wholesome.

The Dharma for Hooking

and Summoning is for use when you meet up with heavenly demons and externalists and want to catch them. Just as law enforcement officers catch criminals, so too, the Hooking and Summoning Dharma catches weird creatures, demons, and ghosts. They do something here to harm others or do some bad thing that causes people to get sick and then they run away. But you want to catch them and so you recite the mantra, using the Hooking and Summoning Dharma. Well, no matter how far away from you they are, the Dharma-protecting good spirits, or members of the eightfold division, or some of the eighty-four thousand Vajra Treasury Bodhisattvas will immediately snatch them and bring those demonic beings back. Even then, sometimes they won't give in and you have to use all kinds of expedients to teach and transform them. If you use brute force to subdue them, then that's the lowest grade of dharma, it's not a good method. The best methods don't use any sort of power plays to oppress beings. Don't oppress them and don't contend with them. Don't be like an asura--tough and looking for a fight. Even when you clearly have the power to do so, don't use the dharmas to subdue them. You should use virtuous conduct to influence beings and then teach and transform them.

And finally, there is the Dharma of Subduing. Demons have spiritual penetrations and they also have mantras. You recite your mantra and they recite theirs. But when you use the Shurangama Mantra, you break through all their mantras and subdue them. You use the power to quell them and make them behave. I've told you all before that the Shurangama Mantra has within it a few lines of mantra that rends the nets of demons. Why was the mantra from the Brahma Heavens rendered useless? It was because of the Five Great Hearts Mantra. The Five Great Hearts Mantra destroys the mantras underlying the demons' and externalists' spells and incantations. It doesn't matter what mantra they use, when you recite these lines, their spells are smashed and their mantras become ineffectual. If I wanted to market this Dharma, a million dollars wouldn't even touch my asking price! But I can see that you have a bit of sincerity and so I am transmitting it to you absolutely free. To sum it up, no matter what Dharma you cultivate, you must have the unsurpassed resolve for Bodhi; you must have great kindness and compassion; you must practice great giving and great renunciation. You must not use the powers you gain in practicing the Way to oppress any other person or to squelch any

demon, monster, goblin, or ghost.

Furthermore, the Dharma of Auspiciousness enables things to go your way when you recite the mantra. Good fortune prevails. Now I've given you an explanation of these Dharmas.

I could talk for several years and never finish describing the good points of this mantra. All Buddhas of the ten directions come forth from the Shurangama Mantra. The Shurangama Mantra is the mother of all Buddhas. It was by means of the Shurangama Mantra that all Buddhas perfected Unsurpassed Proper and Pervasive Enlightened Knowledge. The ability of the Buddhas of the ten directions to create response bodies and go throughout the ten directions turning the Dharma wheel to teach and transform living beings; to rub the crowns of those beings and bestow predictions upon them; to rescue beings from their complex sufferings; to enable beings to escape both large disasters and small calamities--their ability to do all that comes from the power of the Shurangama Mantra. ~~Mantra Hat~~ If you want to attain the fruition of Arhatship, you absolutely must recite this mantra to keep demonic things from happening. During the Dharma-ending Age if people can memorize the Shurangama Mantra or encourage others to memorize it, well, fire

cannot burn such people and water cannot drown them. No matter how potent a poison, it cannot harm them. For those who recite the Shurangama Mantra, poison turns to sweet dew as soon as it enters their mouths. People who recite the Shurangama Mantra will never get born in bad places, even if they want to. Why is that so? It's because the Shurangama Mantra pulls you back and won't allow you to go. Someone who recites the Shurangama Mantra may never have amassed any blessings or virtue, but, simply because he recites the mantra, the Thus Come Ones of the ten directions will bestow their own merit and virtue upon that person. Wouldn't you call that a bargain? That happens based on the recitation of the Mantra alone. If you recite the Shurangama Mantra, you will continually get to be born at a time when a Buddha is in the world and will be able to immerse yourself in cultivation under that Buddha's guidance.

If your mind is terribly scattered so that you can't concentrate and don't have any samadhi-power, but you think about the Shurangama Mantra and recite it with your lips, the Vajra Treasury King Bodhisattvas will very attentively watch for ways to invisibly help you gradually until your confusion has disappeared and you develop

samadhi. They will imperceptibly help you open your wisdom and concentrate your mind to the point that you become crystal clear about all the events spanning the previous eighty-four thousand Ganges' sands of eons.

If you can learn the Shurangama Mantra until you have memorized it fluently--so that you become one with the mantra--then you attain the mantra's samadhi and your recitation will be like flowing water, welling up uninterrupted. If you can do that, then at the very least for seven lives to come you will be as wealthy as America's richest oil magnates. And you say, "That's great! I'm going to learn the mantra right away! I wouldn't mind being a magnate of some kind!" Well, if you are that selfish, then don't even bother learning the mantra. Seven lives pass in the blink of an eye anyway. What should those who learn the Shurangama Mantra be hoping for? You should hope for ultimate Buddhahood; hope to attain the Unsurpassed Proper and Equal Right Enlightenment. Don't be so petty! Actually those who are really dedicated in reciting the Shurangama Mantra are transformation bodies of Buddhas. Not just any transformation bodies, but those atop the Buddha's

crown--transformation bodies of that transformation body! And so you see that the wonderful aspects of the Shurangama Mantra are difficult to express, difficult to conceptualize. Wherever someone is seriously reciting the Shurangama Mantra, a great white canopy will be there in the space above him. If your skill in reciting the mantra is high-level and far-reaching, then when you recite, the canopy will extend for thousands of miles, preventing any disasters or difficulties. If you only have a little skill, then the canopy will be right above your own head protecting you. If you have virtue in the Way, if you are a High Sanghan, then when you recite, the entire nation will be benefitted and no calamities will occur. Or if disasters are unavoidable, big ones will turn into little ones, and the little ones won't even happen.

(To be continued)

宣公上人答問錄

Question And Answers by the Venerable Master Hua

問

：念什麼經或修什麼法，能最快成佛？

上人

：你念不生氣的經，念不發脾氣的經，念不罵人的經，有這三種經，很快就成佛了。

問

：如何才能消除業障？

上人

：人若能不發脾氣，什麼業障皆能一筆勾消。當你想發脾氣時，先忍耐片刻告訴自己：「多等一分鐘。。。」忍片刻，風平浪靜，退一步，海闊天空。

Q

: Which Sutra should I recite or which Dharma should I cultivate so that I can become a Buddha the soonest?

A

: You can recite the Sutra of not getting angry, the Sutra of not losing temper and the Sutra of not scolding others. With these three Sutras, you will become a Buddha very soon.

Q

: How to eradicate karmic obstacles?

A

: If you do not get angry, whatever karmic obstacles will be removed right way. Whenever you feel like losing temper, be patient for a moment and tell yourself: wait one more minute. Being patient for one moment, the wind ceases and waves will calm down; Taking one step back, you will discover the vastness of the ocean and the emptiness of the sky.



金聖寺

七、八月份法會活動表2017年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

| 七月份活動 Buddhist Events in July, 2017 | | |
|-------------------------------------|----------|--|
| 7/ 2, 23 (8:00AM ~8:50AM) | | 楞嚴咒法會 The Shurangama Mantra Recitation |
| 週日 (Sunday) | 7/ 2, 23 | 楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra |
| | 7/ 16 | 念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation |
| | 7/ 30 | 觀音法會 (8:15AM~10 :50AM) Dharma Assembly of Gwan Yin |
| 週三 (Wed.) | 7/ 12 | 慶祝觀音菩薩成道法會 (正日) (8:30AM~10 :00AM) Celebration of Gwan Yin Bodhisattva's Enlightenment |
| 每日 1 pm | | 大悲懺法會 Great Compassion Repentance |

| | | |
|--|-----------|----------------|
| 慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於7月6日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before July 6. | 7/9 週日 | 萬佛聖城 (CTTB) |
|--|-----------|----------------|

| 八月份活動 Buddhist Events in August, 2017 | 日期 Date | 地點 |
|---|----------------------------|--------------|
| 楞嚴經講座 Lecture on the Shurangama Sutra | 8/6,27 週日 9:00AM~10:50AM | 金聖寺 (GSM) |
| 慈悲三昧水懺法會 The Water Repentance Dharma Assembly | 8/13 週日 8:15AM~afternoon | |
| 念佛共修法會 Dharma Assembly of Buddha Recitation | 8/20 週日 8:15AM~ 4 : 0 0 PM | |
| 大悲懺法會 Great Compassion Repentance | 每日 (Everyday) 1 pm | |

◎ 若要取消郵寄矽谷梵音

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金聖寺

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暑期懷少班開始報名

Gold Sage Monastery Summer Sunday School Registration

趁這炎炎夏日，帶孩子到這清淨的道場，來探索人生的真諦，讓孩子懂得孝順、友愛、慈悲、感恩等美德。

請不要讓時間空過，把握孩子成長的時段，早日讓他們認識佛法的奧妙吧！

On this hot summer day , bring your children to this peaceful dharma place to explore the meaning of life and to learn the virtues of filial obedience, love, compassion, and gratitude.

Don't let time pass by in vain, take full advantage of their shaping period, so that they experience the wonderfulness of Buddha dharma.

上課日期：2017年7月16日~8月20日
星期日早上9~11時

Time : Sunday 9:00AM – 11:00AM,
July 16 to Aug. 20, 2017

學員年齡：3~17歲

Age : 3-17 years old

費用：\$ 20元

Fee : \$ 20