



矽谷梵音

Pure Sound From Silicon Valley

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忍辱就是人家罵我，我也忍；人家打我，我也忍；人家對我怎麼樣不好，我也要忍。

Patience means: "If people scold me, I can bear it. If they hit me, I can take it. No matter how badly they treat me, I can endure it."

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.

四弘誓願須力行

Firmly Practice the Four Vast Vows

◎宣公上人 開示

By the Venerable Master Hua

四

弘誓願，就是眾生無邊誓願度，煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成。可是這四弘誓願，不是就這麼唸唸就得的，必須要身體力行；你如果不去做，就這麼唸唸，那是沒有用的。你要迴光返照，問問自己：

「眾生無邊誓願度」，那麼我有沒有度眾生呢？我要是度了眾生，這是行菩薩道；我要是沒有度眾生，應該怎麼樣？應該去度！可是你度眾生也不要著到度生之相，不要說：「這個眾生是我度的，那個眾生是我度的。」不要有這個相，所謂

「離一切相，掃一切法」。

「煩惱無盡誓願斷」，天天要問一問自己：「我誓願斷煩惱，現在我斷了沒斷？」沒有斷，就要斷的；你若不斷，煩惱就不會沒有的。說斷煩惱，怎麼樣斷法呢？這一點也不困難，並不是要你用刀，一刀把這個煩惱斬去了；你若知道「煩惱即菩提」，「冰就是水，水就是冰」這個道理，只要你把你煩惱的冰，化成菩提的智慧水，那就是斷了。並不是叫你在菩提之外，另外找一個煩惱；在煩惱之外，另外找一個菩提；不是的，它是一個的。你會用，它就是

菩提；你不會用，它就是煩惱。重點在這個地方！

我們為什麼說眾生就是佛，佛就是眾生呢？你若把眾生度盡了，你就是佛；你若沒度盡眾生，那你就是眾生。眾生和佛也是沒有分別的，只要你覺悟，就是佛；你迷昧，就是眾生。所以你不要在你自己以外，另外去找眾生度去，那是向外馳求；你把你自性的眾生度完了，那就是度眾生。

《六祖壇經》上，六祖大師不是說「自性眾生誓願度」？怎麼沒說「他性眾生誓願度」，而說「自性」呢？因為一切眾生都是一個

的，沒有你我他；所以這都在自性裏頭包含著。「自性煩惱誓願斷」，自性的煩惱你要斷，沒有說「他性」，不是看人：「喂！你學這麼久的佛法，你怎麼不斷煩惱呢？」你若斷煩惱了，你怎麼會看見人家有煩惱？你若把煩惱斷了，有煩惱的眾生，也不知道是煩惱了！眾生就是這樣子的，若不這樣就不是眾生。所以這個樣子不能改的，眾生就是眾生；那麼佛呢？佛也就是佛。佛和眾生沒有分別，你要修，「覺者佛也」，你覺悟了，就是佛；「迷者眾生」，迷了就是眾生。覺悟和迷也沒有分別，你不迷就是覺，你不覺就是迷，也沒有分別；和那個冰、水又是一樣的。

「法門無量誓願學」，法門無量無邊，我學了沒

學？「我一天就是睡覺來著，什麼也沒有幹！」那你就沒有學啊！沒有學，就沒有用處，還要學！

「佛道無上誓願成」，你成了沒成啊？沒成！你不想成啊？那等我考慮一下！你考慮一下？那又要等了三大阿僧祇劫；你若不考慮，不要等三大阿僧祇劫，或者明天你就可以成佛。因為你不需要考慮，所以這是很決定的：「我一定要成佛！」一定要成佛，就會成佛嘛，有志者事竟成，「佛」就是等著你去成的嘛！你若不想成，那誰也不能勉強叫你成；所以一定要自己歡喜去修佛法，成佛道。沒有成，就要去修行；不修行，是到不了佛的果位的。

The Four Vast Vows are: I vow to save the infinite number of beings; I vow to sever the endless afflictions; I vow to study the limitless Dharma-doors; I vow to realize the Supreme Buddha Way. But the Four Vast Vows are not something simply to be recited. You must actually put them into practice. You, personally, must do all you can to fulfill these Four Vows. If you just recite them, that is useless. You must return the light to illumination within and ask yourself:

“Living beings are limitless, I vow to save them all”. Have I saved any? If I have, well, that is practicing the Bodhisattva Way. If I have not, what should I do? I better start saving them.” However, when you save living beings, you should not attach to the mark of saving living beings. Do not say, “I saved that one, and that one...” Do not have this mark. It is said, “Separate from all marks, sweep away all dharmas.”

“Afflictions are endless, I vow to end them all”. Ask yourself everyday, “I vow to end all afflictions, have I eradicated

父母就是堂上的活佛，我不能捨近求遠。

Parents are living Buddhas right in your own home, so don't neglect what is near to seek afar.

宣公上人 語錄/ By the Venerable Master Hua

them or not? If not, I better do it.” Unless you end your afflictions, you will never be free of them. How does one sever afflictions? It is not hard at all. It is not a matter of taking a knife and slicing them off. If you know the principle that affliction is Bodhi. just like ice is water and water is ice, all you need to do is melt the ice of your afflictions into the wisdom water of Bodhi, then you are eradicating afflictions. Do not search for afflictions apart from Bodhi. Do not look for Bodhi apart from afflictions. They are one thing. If you know how to use it, it is Bodhi. If you do not know how to use it, it is affliction.

Why is it said that living beings are Buddhas and Buddhas living beings? When you have saved all living beings, you are a Buddha; otherwise you are still a living being. There is no difference between living beings and Buddhas. Once you wake up, you are a Buddha. When you are confused, you are a living being. Therefore do not search outside of yourself for living beings to save. That is just seeking outwardly. When you have saved all the living beings in your own inherent nature, then you have saved all living beings.

In the Sixth Patriarch's Platform Sutra, the Sixth Patriarch says, “I vow to save living beings in my inherent nature.” Why didn't he say, “I vow to save living beings in other's

nature?” It says, “my nature,” because all living beings are one. There is no “you” or “me” or “them.” All are included within the inherent nature.

“I vow to end the afflictions in the self-nature.” Note that it says “self” nature, instead of “other” nature. It is not about looking at others, “Hey, you have studied the Buddhadharma for so long, how come you have not severed your afflictions?” If you had ended your own afflictions, how would you see others have afflictions? If you ended your afflictions, then even when living beings have afflictions, you would not perceive them as afflictions. You just think, “Well, that is the way living beings are. If they were not like that, they would not be living beings. They cannot change their basic make-up. Living beings are just living beings.”

What about the Buddha? He is just the Buddha! The Buddha is not different from living beings.

What matters is that you should cultivate. Enlightened, you are a Buddha. Confused, you are a living being. There is no difference between enlightenment and confusion, either. If you are not confused, you are enlightened. If you are not enlightened, you are confused. There is no real difference. It is just like ice and water.

“Dharma-doors are limitless,

I vow to study them all.” “Have I studied them? Ah, all I did today was sleep. I did not do anything.” Then you haven't studied them! Without studying, it is of no use, you still have to study!

“Buddha Path is unsurpassed, I vowed to accomplish it.” Have you accomplished it? No? Would you like to accomplish it? “Well, let me think...” If you think, you will have to wait another three great kalpas. If you do not need think about it, you do not have to wait. You may become a Buddha tomorrow, because you do not need think, and it is very certain: “I must become a Buddha!” If you must, you will. Those who have firm resolve will succeed. The Buddha is just waiting for you to realize Buddhahood. If you do not want to, nobody is going to force you. Therefore it must be you yourself who likes cultivating Buddhadharma and accomplishing Buddhahood. If you have not yet realized Buddhahood, you should cultivate. If you do not cultivate, there is no way you can realize Buddhahood.

天地靈文楞嚴咒 (4)

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

◎ 宣公上人 開示

By the Venerable Master Hua

〈楞嚴咒〉是靈文，每一句有每一句的效力，你不必想：「我持〈楞嚴咒〉怎麼沒有什麼效驗？」不管有沒有功效，你就去念，好像打功夫，天天去打拳，不管功夫如何，鍛鍊就有夫，不可說不鍛鍊就有功夫。同理，受持法要天天不間斷，在任何情形下，在百忙中都要修法。不要時間久了就生懈怠，對〈楞嚴咒〉不再有興趣。這不是說你一念，就見到什麼功效，就見、不見什麼功效，你也要天天受持

讀誦。這必須要日久功深，不是一朝一夕就能成就，就有感應的。好像讀書要讀十年、二十年、三十年，才能真正有學問，修行亦復如是。持誦這個咒，你要念茲在茲的，時時刻刻都誦持這個咒，不要間斷，也就像穿衣、吃飯、睡覺那樣要緊，一天都不可以少的。不管它有沒有功效，你天天受持讀誦，時間久了就有基礎，自然就有它的功用。

你想成就妙行，得到不可思議的力量，你不要心

裏總打妄想，想入非非，總是妙想天開。你誦咒若間斷了，你三昧就不會成就的。修習楞嚴法門要拿出真心、誠心來修習。什麼叫真心？就是為修持〈楞嚴咒〉，把時間也忘了，空間也沒有了。是日、是夜都不知道，吃飯、沒吃飯也不知道，睡覺、沒睡覺不知道。什麼都忘了，什麼都沒有了，一念像無量劫那麼長，無量劫又為一念。要有這種精神，吃飯、睡覺什麼都忘了，只一心來修行〈楞嚴咒〉，一定

成就楞嚴三昧的。不能這樣，就談不到真正修楞嚴法門。不只修楞嚴法是如此，修其他的法門都要如此，行不知行，坐不知坐，渴不知渴，餓不知餓。說：「那不是變成最愚癡的人了嗎？」就是要如此，這才叫

養成大拙方為巧

學到如愚始見奇

你若能學愚癡到這個樣子，無論你修那個法門，都能得到三昧，都會有所成就的。就因為你沒能愚癡，沒能真正深入三昧的境界，所以修來修去也不相應。

你用功持誦〈楞嚴咒〉的時候，或者會夢見拜佛，或者夢見佛放光，或者夢見佛來摩頂，或者夢見佛和你講經說法，或者夢見菩薩、緣覺、聲聞、聖僧，或天上的天將，或者夢見自己騰身虛空，或者夢見會飛了，這都是好境界；或者騎馬，或者渡江，種種祥瑞的光，或者有種種非常出奇的異相。假設得到這樣的應

驗，你更應該很小心的，你要發菩提心，身、口、意三業要清淨，更加緊你的功夫來持誦這個咒。可是你不可以對人去宣說，你有什麼感應了，有什麼靈驗，叫人相信你，對你有好感。你有什麼感應，自己知道就得了，你盡炫示自己的功德，各處賣廣告，滿街賣修行，這是不對的。你如果這樣，便有了漏洞，魔就得其便。就好像你有了財寶，不把它放在保險箱裏，你把它放在門口，一定會被人偷去。所以修佛法要很小心，不要讓天魔外道得便。可是和你同道的，就是一同修行，你不是為了名利，或者為了令人恭敬我、讚歎我，你可以說的。

在《楞嚴經》上說：你要是誦持〈楞嚴咒〉，有了功夫，有了受用，那麼八萬四千金剛藏菩薩和他的徒眾眷屬，就都常常隨從保護著你，令你遂心滿願。縱然魔王想找一個漏洞，想來找

你的麻煩也沒法子。在過去五祖弘忍大師在湖北東山那個地方修行，他戒行精嚴，修行也特別認真。

有一次土匪把湖北這個城給圍上，弘忍大師忍不住了，就想要救這個城裏頭的老百姓，於是乎他就下山了，從東山那個地方到湖北城裏去。土匪一見弘忍大師來了，就嚇得丟盔卸甲望影而逃，為什麼這樣子呢？因為弘忍大師雖然是一個人下山來的，可是土匪就看到完全是穿金盔金甲的天兵天將，好像從天上下來的天神一樣，都穿著金盔金甲，手拿著寶劍威武奇揚的。土匪一見到這樣的情形就嚇得望影而逃，不用一刀、一鎗、一箭，他們就撤退了。這是因為弘忍大師他誦持〈楞嚴咒〉，所以土匪一見著弘忍大師就嚇得跑了。這也可以說是金剛藏菩薩顯聖，也可以說是弘忍大師修行的威德把他們都懾服了。那麼一個修道的人能不用一兵一卒，

把這個土匪給嚇跑了，這就是有真正的功夫才能這樣子，若沒有真正的功夫，怎麼會有這樣的感應道交。

因為釋迦牟尼佛爲了保護我們現在所有一切初發心的學道人，所以宣示〈楞嚴咒〉，來幫助我們得到定力，令我們身心泰然，沒有什麼麻煩。所以我們時時刻刻不要忘了這個法，我們若能誠心專一誦持〈楞嚴咒〉，就是紹隆佛法，就是正法住世。

(全文完)

The Shurangama Mantra is an efficacious language. Every line has its own particular efficacy. But you don't need to think: Why don't I get any responses from holding the Shurangama Mantra. Don't pay any attention to whether there are responses or not, just keep reciting it. It's like practicing martial arts, every day you have to practice your punches, regardless of what your skill is like. Skill comes through training. It's impossible to have skill without training. By the same principle, you should cultivate your Dharmas every day, no matter what happens, no matter how busy you are. Don't slack off after you've been at it for a while, losing interest in the Shurangama Mantra.

It's certainly not the case that you will have some efficacious response as soon as you begin reciting it. Regardless of whether you perceive any response, you should continue reciting it every day. You must deepen your skill day by day. Success doesn't happen overnight. For instance you have to study for ten, twenty, or even thirty years before you gain real scholarship. It's the same with cultivation. You must keep your mind on your recitation of the mantra, continuing your recitation without ever letting it get cut off. It should be just as important as putting on clothes, eating food, and going to sleep; you shouldn't be able to be without it for a single day. It doesn't matter whether there's any response, because by reciting every day you will

一念善，天地間就吉祥；一念惡，天地間就有狂風暴雨。所以每個國家的人民都良善，受持五戒，行十善，這國家就無事了。

A wholesome thought will bring auspiciousness to the world, while an evil thought will bring about gust and storm. Therefore if people in each country are all kind and wholesome, observe the Five Precepts and practice the Ten Good Deeds, then the country will be at peace.

宣公上人 語錄 / By the Venerable Master Hua

gradually have a foundation and quite naturally the mantra will function.

If you hope for its wonderful functions and inconceivable power, then you must not keep having false thoughts, always day-dreaming and fantasizing. If you cut off your recitation of the mantra, then you will not be able to attain samadhi. You must use your true mind and practice the Shurangama Mantra with sincerity. What's a true mind? It means that for the sake of reciting the Shurangama Mantra you can forget all about time and even space disappears. You don't know if it's day or night; you don't know if you've eaten or not; you don't know if you've slept or not. You forget everything else. Everything disappears and one thought extends for infinite eons, while infinite eons is one thought. That's the kind of spirit you should have--forgetting to eat and sleep for the sake of cultivating the Shurangama Mantra. In that way you certainly can attain the Shurangama Samadhi. If you cannot be that way, then you aren't really cultivating the Shurangama Dharma-door. You should be that way not only in cultivating the Shurangama Mantra, but in the cultivation of any Dharma door--walking without realizing you are walking; sitting with being aware you are sitting; being unaware that you are thirsty or hungry. "Well," you

say, "isn't that just turning into a stupid person?" That's right. It's said,

When you learn to be a big idiot, then you start to have some skill; Studying until you are as if stupid is the beginning of real insight.

If you can learn to be as if stupid, then no matter what Dharma door you cultivate you will attain samadhi and gain some realization. It's just because you are unable to be stupid that you cannot properly enter into samadhi and don't get any response from your cultivation.

When you are developing your skill in reciting the Shurangama Mantra, you may dream of yourself bowing to the Buddhas; or in a dream see the Buddhas emitting light; or dream that you see the Buddha come as rub the crown of your head; or dream that the Buddhas speak Dharma for you; or dream that you see the Bodhisattvas, or Condition-enlightened Ones, or Hearers, or Sagely Sanghans or gods and heavenly generals; or in a dream see yourself ascending into space; or dream that you can fly. All of these are good experiences. Or you may be riding a horse or crossing a river and encounter all sorts of auspicious lights; or there may be other extremely rare appearances that manifest. If you do attain responses such as

these, then you should be very careful. You should bring forth the resolve for Bodhi; guard the purity of the karma created by your body, mouth, and mind; and increase your efforts and tighten your skill in reciting the mantra. You should not tell others what kinds of responses you've had in order to get others to believe in you or to think highly of you. It's enough for you yourself to know what responses you've had. If you keep advertising your own merits and selling your cultivation out on the streets, then you are wrong. If you act like that, you leave yourself open and the demons will attack. That's like failing to put your jewels in a safebox. If you leave them at the doorway, then someone is certainly going to steal them. Therefore, we must be very careful in our cultivation of the Buddhadharma. Don't let the heavenly demons and externalists have their way with you. But you can report your experiences to your fellow-cultivators if you are not doing it in order to get famous or rich or to make people respect and praise you.

The *Shurangama Sutra* says, "If you recite and uphold the Shurangama Mantra until you gain skill and can make it function, then eighty-four thousand Vajra Treasury Bodhisattvas and their retinue of followers will always stay near you and protect you, so that everything you hope for will

come true." But the demon kings never give up searching for a hole so they can give you more trouble than you can handle.

In the past, Great Master Hongren, the Fifth Patriarch, was cultivating in Hubei at East Mountain. He upheld the precepts strictly and cultivated with unusual intensity. Once when a group of bandits surrounded the city of Hubei, Great Master Hongren could bear it no longer and decided to try to save the people in that city. He came down the mountain and walked into that city. As soon as the bandits saw Great Master Hongren coming, they were terrified, dropped their armor and weapons, and fled. Why? Because although Great Master Hongren came alone into the city, the bandits saw an army

of heavenly generals and heavenly troops clad in golden armour. It was as if the gods themselves had come down to earth--all donning golden armour and carrying jeweled swords and other awesome weapons. That's what caused the bandits to retreat in such haste. And so, without the use of a single knife, spear, or arrow, he routed the bandits. It was because Great Master Hongren recited the Shurangama Mantra that the bandits found him to be so terrifying. You could say that was a manifestation created by the Vajra Treasury Bodhisattvas or you could say it was the awesome virtue of Great Master Hongren that frightened them. That a cultivator was able to frighten the bandits into retreat without the use of a single

soldier or weapon is verification of his genuine skill. How else could there have been such a response in the Way?

Shakyamuni Buddha proclaimed the Shurangama Mantra in order to protect all of us who have brought forth the initial resolve to study the Way; to aid us in attaining samadhi; to help us be at peace in body and mind; and to keep us out of trouble. Therefore we should never forget this Dharma. We should recite and uphold the Shurangama Mantra with single-minded sincerity. By doing so we are helping to perpetuate the Buddhadharma, to keep the Proper Dharma long in the world.

我們人都是捨本逐末，把修行放在第二位，把賺錢放在第一位，把根本的道理忘了，在末梢上用功夫。你賺錢只能維持你的生活，學習佛法是養你的法身慧命，增長你的智慧。你應選擇一部經，對機你就研究下去，不要天天只掛著去賺錢！

People tend to renounce the root and pursue the branch tips, putting cultivation the second and making money the first. They forget the fundamental principles and use efforts on the trivial. Making money can only sustain your life, while studying Buddha-dharma can nurture you Dharma body and increase your wisdom. You should pick a sutra you like and investigate it, don't just be concerned with earning money everyday.

宣公上人 語錄 / By the Venerable Master Hua

宣公上人答問錄

Question And Answers by the Venerable Master Hua

問

：吃齋到底有什麼好處？不吃齋到底有什麼不好處？

上人

：你吃齋，是活著吃虧；不吃齋，是死後吃虧。

問

：怎樣沒有無明火？

上人

：就是要修忍辱波羅蜜的法門，絕對不發脾氣，這是最主要的關鍵，不發脾氣就有智慧。

Q

: What is the benefit of being a vegetarian? What is the harm of not being a vegetarian.

A

: Being a vegetarian is being at a disadvantage when you are alive; not being a vegetarian will be at the disadvantage after death.

Q

: How to be free of the fire of ignorance?

A

: You should cultivate the Dharma door of patience parameter. Absolutely never lose temper, and this is the critical point. If you do not lose temper, you will have wisdom.



金聖寺

九、十月份法會活動表2017年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September, 2017		
9/4~10 週一~日 8:15AM~4:00PM		地藏七 Earth Store Recitation Dharma Assembly
週日 (Sunday)	9/ 24	念佛共修法會 (8:15AM~4:00PM) Dharma Assembly of Buddha Recitation
週二 (Tuesday)	9/ 5	上午盂蘭盆法會 Celebration of Ullambana Dharma Assembly 下午地藏法會 Afternoon: Earth Store Recitation (8:15AM~4:00PM)
週二 (Tuesday)	9/ 19	慶祝地藏菩薩聖誕法會 8:30AM Celebration of Earth Store Bodhisattva's Birthday
每日 1 pm		大悲懺法會 Great Compassion Repentance

盂蘭盆法會 Celebration of Ullambana Dharma Assembly	9/ 3 週日	萬佛聖城 (CTTB)
慶祝地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday	9/17 週日	
金聖寺將安排巴士前往聖城參加法會，請提早報名。 GSM will arrange bus tour for same-day travel. Please sign up early.		

十月份活動 Buddhist Events in October, 2017	日期 Date	地點
念佛共修法會 Dharma Assembly of Buddha Recitation	10/ 1 週日 8:15AM~ 4:00PM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	10/ 8, 15, 22 週日 9:15AM~10:45AM	
楞嚴咒法會 The Shurangama Mantra Recitation	10/ 8, 15, 22 週日 8:00AM~9:00AM	
敬老節 Honoring Elders' Day	10/ 29 8:30AM~ 2:00 PM	
大悲懺法會 Great Compassion Repentance	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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◎ 育良佛學秋季班將開始於 2017年 9月10日

Gold Sage Monastery Sunday School will start from Sept. 10, 2017

上課日期：2017年 9月10日至12月8日，星期日早上 9~11時

學員年齡：3~18歲

費用：\$70元，第二位 \$50元

Time: Sunday 9:00AM – 11:00AM, Sept. 10, to Dec. 8, 2017

Age : 3-18 years old

Fee : \$70, Second Child \$50

◎ 敬老節 Honoring Elders' Day

謹訂於十月二十九日(星期日)早上八時三十分開始，舉行一年一度的敬老尊賢聯歡會，即日起開始報名，額滿為止。

GSM will hold Honoring Elders' Day on Oct. 29, 2017 at 8:30AM

Registration starts from now, Limited Seats.