

矽谷梵音

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佛教的照妖鏡、降魔杵、斬魔劍

*The Shurangama Sutra: The Vajra Pestle and Sword that Quell the Demons,
and the Jeweled Mirror that Reveals the True Face of Deviant Beings*

宣公上人一九七四年於越南

Spoken by the Venerable Master Hua~1974, Vietnam

李海慈/英譯/Lotus Lee

我今天先要提出來說，我們須要研究一部經典，這部經典就是佛教的一面照妖鏡，佛教的一把降魔杵，佛教的一把斬魔劍！這部是什麼經？就是《楞嚴經》。《楞嚴經》是開智慧的，但是這一部經現在受到世界各國學著的歧視，怎樣說呢？他們說這一部經是假的，不是真的。

為什麼他們說這一部經是假的，我們還要研究這一部經呢？這個有它的價值，有它值得研究的地方，這一部經說出來所有旁門外道種種邪知邪見，把這種不合乎佛法的知見都給說得清清楚楚；所以這一部經就是照妖寶鏡，就是降魔杵，就是斬魔劍！那麼這一部經若人人都明白了，天魔外道

自然就都沒有了，這個世界戰爭也就平息了，所有一切人類都再得到安寧了，所以這一部經是最要緊的！

青年人現在應該努力去研究佛學；研究佛學，研究什麼呢？我主張各位都盡心竭力去研究《楞嚴經》。《楞嚴經》是開智慧的，你們若能懂《楞嚴經》了，佛學差不多就可以通了，尤其〈楞嚴咒〉是不可思議的咒。這一位君仲居士總想這個、想那個，無論什麼事情都想得很多，但是這個〈楞嚴咒〉，你一定想不完，你怎樣想也想不通。為什麼？因為它有一種不可思議的力量。

〈楞嚴咒〉在佛教裏叫靈文，什麼叫靈文呢？就是妙不可言，說不能完的。我們每一個人要是能把〈楞嚴咒〉讀熟能

背得出，都有八萬四千金剛藏菩薩常常來保護著你。〈楞嚴咒〉是最妙的，也是咒中最長的，它大約有兩千三百二十多個字。各位青年人！應該發心學習〈楞嚴咒〉，讀誦《楞嚴經》，把《楞嚴經》能背得，〈楞嚴咒〉也能背得出，這樣，你佛學的根可以說就紮下去了。

信眾：法師提到大家都應該看《楞嚴經》，而且都應該讀熟《楞嚴經》。請問法師，《楞嚴經》裏邊講些什麼，為什麼我們要看、要讀，不讀可以嗎？

上人：你想要知道它裏邊說的是什麼，那你就應該讀；你若不想知道，根本這個問題就不需要問。

信眾：法師為什麼不介紹《金剛經》？好像六祖大師就是靠著聽了《金剛經》而覺悟；為什麼不介紹《六祖壇經》？因為那本經介紹六祖大師悟道的心得。為什麼法師單單介紹一本《楞嚴經》而已？

上人：《楞嚴經》的重要性，昨天晚間已經講過了。在佛法沒的時候，是《楞嚴經》先沒有的；若《楞嚴經》沒有了，這個世界的妖魔鬼怪都會出現。因為這個世間上有五大魔軍，《楞嚴經》裏邊有〈楞嚴咒〉，〈楞嚴咒〉裏頭有五部，這五部是管著世界的五大魔軍，要是沒有人讀誦〈楞嚴咒〉了，這個世界就壞了，那不堪設想了，那些個妖魔鬼怪都會出世了。現在他之所以不教你看見、不教你聽見，他不敢出現，就因為有〈楞嚴咒〉在這個世界上；那一個地方有人會誦〈楞嚴咒〉，這個妖魔鬼怪都不敢現前！

信眾：法師！廣東話說下降頭，請問有蟲這回事嗎？為什麼許多人親身經歷過？我們學佛的人對蟲的觀念怎樣呢？為什麼允許這種邪惡存在？

上人：在這世間上，千奇百怪，什麼事情都有；所謂天地之大，四海之廣，無奇不有。可是總括起來，我們人要存一種正心；正心、修身、齊家、治國、平天下，我們心正了，什麼旁門外道不會有辦法的。你所以被人落降頭，這種情形，就是你心裏先不正當才會被這個邪來擾亂；你要是心正，所謂邪不勝正，它什麼降頭也沒有什麼靈驗的。

尤其我方才提議各位要研究《楞嚴經》，讀誦〈楞嚴咒〉，你們要是會背誦〈楞嚴咒〉，這什麼降頭也都沒有功效了，都會沒有用的。這個〈楞嚴咒〉就是能破一切魔的羅網，能破一切旁門外道的種種法術，其中那個力量是不可思議的。如果你們想不受這個降頭的擾亂，就讀誦〈楞嚴咒〉，我方才不講過嗎？誰能誠心地讀誦〈楞嚴咒〉，就有八萬四千金剛藏菩薩來擁護你。

信眾：請問我們在什麼時候念〈楞嚴咒〉？

上人：不是拜佛的時候念〈楞嚴咒〉，是你平時行住坐臥都

可以念〈楞嚴咒〉，都可以持〈楞嚴咒〉。你持〈楞嚴咒〉就沒有其他的雜念，就如你念觀世音菩薩沒有雜念，你念持〈楞嚴咒〉也是令你得了三昧；三昧就是正定正受，就是令你心不散亂，沒有這麼多雜念。

信眾：我們不懂念〈楞嚴咒〉，可是我們懂念〈大悲咒〉和〈十小咒〉，這也是包含在〈楞嚴咒〉裏面嗎？

上人：〈大悲咒〉和〈十小咒〉雖是早課裏邊的一部分，但不是屬於〈楞嚴咒〉的。

〈楞嚴咒〉就是五會，那五會有五部：佛部、蓮華部、寶生部、金剛部、羯磨部，五部是管著五方的。

你說你不會；不會，慢慢學。無論哪一個人當初也都不會，沒有人生來就會念〈楞嚴咒〉；生來就會念〈楞嚴咒〉，那就是菩薩了。所以這個不會的，就應該學；不可以說「我不會」，就不學習了。你讀書，也因為你沒有畢業，你才讀書；你如果說「我不讀書」，就想要畢業，那是不可以的。

The first thing I would like to talk about today is that we all need to study a very important sutra in Buddhism. This sutra is the Vajra pestle and sword that quell the demons, and the jeweled mirror that shows the true face of deviant beings. Do you know what sutra this is? It is *The Shurangama Sutra*. Studying *The Shurangama Sutra* will open up our wisdom. Unfortunately, it is looked down upon by many scholars in the world; how so? They say this sutra is a fake.

If they say this sutra is fake, then why should we study it? It is because it has its value and is worth studying. This sutra identifies all of the deviant views from unorthodox Buddhist sects, and clarifies the views that contradict the Buddhadharma in great detail. That's why I said that *The Shurangama Sutra* is the Vajra pestle and sword that quell the demons and the jeweled mirror that reveals the true face of deviant beings. So if everyone understands this sutra, then the heavenly demons and the externalist sects will naturally disappear. The wars in this world will stop, so all of mankind will be able to live peacefully. Therefore, this sutra is most important!

Young Buddhists should vigorously study the Buddhadharma. What should they study? I encourage everyone

to put all your effort into investigating *The Shurangama Sutra*. *The Shurangama Sutra* will open up your wisdom, and if you understand it, then you can pretty much say that you understand the Buddhadharma, especially the inconceivable *Shurangama Mantra*. For example, layman Mr. Jyun Jung is always thinking about this, thinking about that, he never stops thinking about anything. But as for the *Shurangama Mantra*, you would never be able to finish thinking about it, and no matter how much you thought about it, you would never understand it either. Why? Because it has an inconceivable power. In Buddhism, the *Shurangama Mantra* is called "magical lexis," which means that it is wonderful beyond description, and one could never finish talking about its benefits. If every one of us could memorize the *Shurangama Mantra*, there would be 84,000 Vajra Treasury Bodhisattvas protecting us. The *Shurangama Mantra* is the most wonderful, and it is also the longest mantra in Buddhism, with about 2,320 words. Young people! You should bring forth the resolve to learn the *Shurangama Mantra* and *The Shurangama Sutra*, and memorize them. If you do so, then your foundations for learning the Buddhadharma will be very solid.

Question: The venerable master mentioned that everyone should read and be familiar with *The*

Shurangama Sutra. May I ask, what does *The Shurangama Sutra* talk about that we should read? Is it OK if we don't read it?

The Venerable Master's answer:

If you want to know what it talks about, then you should read it; if you don't want to know, then you didn't even have to ask this question.

Question: Why doesn't the Venerable Master introduce *The Vajra Sutra*? The Sixth Patriarch became enlightened when he heard *The Vajra Sutra*, and why not introduce *The Sixth Patriarch's Platform Sutra*? It talks about the Sixth Patriarch's feelings about realizing the way. Why does the Venerable Master only introduce *The Shurangama Sutra*?

The Venerable Master's answer:

We already talked about the importance of *The Shurangama Sutra* last night. When the Buddhadharma is about to disappear, it is *The Shurangama Sutra* that will disappear first. If *The Shurangama Sutra* is gone, then the demons and goblins will appear in the world. There are five great demon armies in the world. In the *Shurangama Mantra*, there are five divisions that oversee these five great demon armies. If no one recites the *Shurangama Mantra*, this world will be destroyed; the demons and goblins will appear, and the results will be disastrous. The reason why we don't see and

hear the demons is because the *Shurangama Mantra* is still in the world. As long as there are people reciting the *Shurangama Mantra*, then the demons and goblins will not dare show their faces.

Question: Venerable Master! Is it true that there are people who practice *gu* (something practiced by some southeastern Asians that is similar to voodoo. They use incredibly deadly poisons derived from venomous creatures to harm people)? Why have there been so many people who have experienced it? As Buddhists, how should we view *gu*? Why is such evil permitted to exist?

The Venerable Master's answer: There are many weird things that exist in this world. In Chinese, there is a saying: "The heavens are wide and the seas are vast; there are all kinds of bizarre and unusual things." But no matter what, all of us must have a righteous mind, for "The righteous mind will enable us to correct our behavior, take care of our family, govern the country, and lead the world." As long as we have righteousness in our minds, none of the externalists can do anything to us. If someone succeeds in casting a spell on you, then that was because your mind was unrighteous in the first place. It is said that evil will not triumph over the virtuous, so if your mind is righteous, none of the *gu* will

work.

Just now I encouraged everyone to study *The Shurangama Sutra* and recite the *Shurangama Mantra*. If all of you could memorize the *Shurangama Mantra*, then no *gu* would work on you. The *Shurangama Mantra* can break all of the demons' nets and the externalists' spells. Its power is beyond our comprehension. If you do not want to be harmed by *gu*, then you should recite the *Shurangama Mantra*. I stated previously that whoever can sincerely recite the *Shurangama Mantra* will have 84,000 Vajra Treasury Bodhisattvas protecting him or her.

Question: When is the right time for us to recite the *Shurangama Mantra*?

The Venerable Master's answer: Not when you are bowing to the Buddhas. When you are doing your regular activities, whether you are walking, standing, sitting, or lying down, you can recite the *Shurangama Mantra*. When you recite the *Shurangama Mantra*, you will not have any other false thoughts, just like when you recite the name of Guan Yin Bodhisattva. Reciting *Shurangama Mantra* will also help you attain samadhi. Samadhi is proper concentration and perception. It makes you focused and lessens your false thoughts.

Question: We do not know how to recite the *Shurangama Mantra*, but we know how to recite *The Great Compassion Mantra* and *The Ten Small Mantras*. Are these included in the *Shurangama Mantra*?

The Venerable Master's answer: Although *The Great Compassion Mantra* and *The Ten Small Mantras* are included in the morning recitation session, they are not included in the *Shurangama Mantra*. The *Shurangama Mantra* has five sections, which have five divisions: the Buddha division, the Lotus division, the Production-of-Jewels division, the Vajra division, and the Karma division. Each of them oversees one of the five directions.

You say you don't know how to recite; but you can learn. No one knows at first; no one is born with the ability to recite the *Shurangama Mantra*. Well, if you are, then you're a Bodhisattva. So if you don't know, then you can learn; don't just say "I don't know how" as an excuse. When you study, you study because you have not yet graduated; if you say "I don't want to study" but you want to graduate, that is impossible.



The Many Levels of Learning Provided by the *Shurangama Sutra*

《楞嚴經》的多層學習

※ 恒持法師・二〇〇八年十月於澳洲 ※

By the DM Heng Chih

恒持法師，美籍比丘尼；持法師是最早跟隨上人出家的五位美籍弟子之一，親承上人教誨廿六年，迄今出家四十年。

Dharma Master Heng Chih, an American Bhikshuni, is one of the first five American disciples who left household-life under the Venerable Master, she received teachings directly from the Venerable Master's for 26 years, and she has been



On a day in 1968, the Master ascends the high seat and begins: *Da Fo Ding Ru Lai Mi Yin Xiu Zheng Liao Yi Zhu Pu Sa Wan Heng Shou Leng Yan Jing* and with that, the *Shurangama Sutra* becomes a focal point. All else fades in importance.

I, who know nothing of Chinese or Buddhism, am captivated. I hear the Master's slow recital of the text passage and listen to his animated explanation of its meaning. The dynamics of the Master's delivery in Chinese communicate serious intent, gentle compassion, unexpected humor, and keen awareness of his audience. Those qualities transcend the language barrier.

But it is not until the English translation commences that I gain intellectual comprehension, as

the sounds I've just heard take on meaning and resonate with underlying wisdom. I carefully record in my notebook: *A Scripture Explaining the Great Shurangama Above the Buddha's Head, the Full Meaning of the Tathagata's Cultivation and Attainment of the Hidden Cause, and the Bodhisattvas' Myriad Practices*.

That's how the Master began to teach us Westerners Buddhism. He took the bull by the horns and chose to initiate us with a profound Mahayana sutra. His lecture approach was positive, powerful, and relentless. His broad assumptions were that we were quite capable of learning the Chinese language—both the classical Buddhist texts and his

modern spoken commentary—and that we were perfectly able to understand and put into practice the principles that Shakyamuni Buddha imparted in the passages of this unique sutra. For instance, during this time some of the participants immediately became vegetarians; some began eating one meal at midday. I was one who did both. It wasn't easy to suddenly change the patterns of eating that had been habitual to me as an American. The Venerable Master's example and encouragement and the *Shurangama Sutra's* clear principles provided the strength that helped us accept and embody practices that enabled us to develop purer and more disciplined lifestyles.

Not only did the Master expect

these things of us, we came to expect them of ourselves. By the time we heard

ru ren yi biao. biao wei zhong shi. dong kan zai xi. nan guan cheng bei. Biao ti ji hun. xin ying za luan,

those like me who had no knowledge of Chinese to begin with were able to recognize the simple characters like 人 (person) and 中 (middle), which spurred us on to heckle the scholar-disciples who guided the daily hour of review with more and more questions about how the English translation matched the Chinese text—word for word if possible; about how to use a Chinese-English dictionary; about which characters were special Buddhist terms; and, of course, about what the entire phrase meant.

In this case, the meaning of the passage was:

Suppose that someone were to place a marker to indicate the location of a middle.

Seen from the east, it would be in the west; seen from the south, it would lie to the north. Such a marker is indefinite, and in the same way, it is unclear what it might mean for the mind to be located in a 'middle'."

From this passage and the Master's explanation, we not only learned a new character: biao 表, meaning 'marker' as a noun and 'indicate' as a verb, but found out that our mind, which

we always assumed was in our body, could not be settled into such a convenient location, much as we might hope it could.

When the Master came to the passage:

fo yan: da wong, ru mian sui zhou, erci jian jing, xing wei seng zhou. Zhou je wei bian. Bu zhou fei bian. Bian je shou mieh. Bi bu bian je. Yuan wu sheng mieh. Yun he yu zhong. Shou ru sheng si, we, along with King Prasenajit, learned the important lesson that our inherent nature transcends birth and death. The English translation brought that meaning out well: *The Buddha said, "Great king, your face is in wrinkles, but the essential nature of your seeing will not wrinkle. What wrinkles is subject to change. What does not wrinkle does not change. What changes will become extinct, but what does not change is fundamentally free of coming into being and ceasing to be. How can it be subject to your birth and death?"*

What is more, we could follow the characters of the text with our finger as the Master spoke them and were delighted to recognize more simple ones, like 言 (said) and 大王 (Great King) and 生死 (birth and death).

Oh, I remember the day the Master spoke the passage *ruo jian shi wu. Je ru yi ke jian wu zhi jian. Ruo tong jian je.*

Ming wei jian wu; wu bu jian shi. He bu jian wu be jian zhi chu. Ruo jian bu jian. Zi ran fei be bu jian zhi xiang; ruo bu jian wu bu jian zhi di. Zi ran fei wu. Yun he fei ru.

My fingers fairly flew down the vertical lines of characters as I recognized 12 見 'to see' as a verb and 'seeing' as a noun; 5 吾, a classical character meaning 'I, me, my, mine'; and 2 汝, the classical form of 'you, yours.'

However, as to the meaning of that passage, the English translation didn't help much, except to inspire me to pursue the Chinese language with even greater diligence.

A more recent translation of this passage is:

If visual awareness were a perceived object like other perceived objects, then wouldn't you be able to see my visual awareness as an object? You may argue that you do see my visual awareness at the moment when we are both looking at the same thing; but when I am no longer looking at that thing, why wouldn't you see my visual awareness then? And even if you could see my awareness when I am no longer looking at something, clearly you cannot be seeing my awareness at the point where I am no longer looking. And since you cannot see my awareness at that point where I am no longer looking, then clearly my visual awareness cannot be an object at

all. Therefore, how could your own visual awareness not be what is fundamentally you?

Thus it was that the three months of the Shurangama summer session passed swiftly as we focused on the Master's daily explications of the sutra, and then reviewed them, 'on the road, on the pot, and on the pillow'. We delved into the principles, became familiar with the terminology, gained new insights, began trying to put what we learned into practice, meditated and inquired, and last but by far not least, gradually, character by character, became familiar with Chinese Buddhist language.

By the time the summer drew to an end and the Master was nearly finished explaining the text, we truly realized what a great gift of Dharma the *Shurangama Sutra* is. It gives clear and decisive answers to the questions of who we are, how we got here, what we should do now, why we should practice, where we are going, and when all this began and will end.

The final section of the sutra was spoken without request, because Shakyamuni Buddha knew that none of his audience would know to ask.

It is an unprecedented manual for meditation, in which the Buddha describes in great detail various states that we may experience and advises us how to avoid the pitfalls of

our ego as we progress in our practice.

In the general conclusion of that section, the Buddha says:

Ananda, you wanted to know the depth and scope of the realms of the five skandhas. Form and emptiness are the boundaries of form. Contact and separation are the boundaries of feeling. Remembering and forgetting are the boundaries of thinking. Coming into being and ceasing to be are the boundaries of formations. Deep purity entering to unite with deep purity belongs to the boundaries of consciousness. At their source, these five skandhas arise in layers. Their arising is due to consciousness, while their cessation begins with the elimination of form.

You may have a sudden awakening to principle, at which point they all simultaneously vanish. But in terms of the specifics, they are eliminated not all at once, but in sequence.

Decades have passed since the Master explained the *Shurangama Sutra*. In this Chinese edition, the Master's commentary has been carefully transcribed and edited to give readers an accurate and precise record of how the Master chose to teach us this sutra's profound principles; how he communicated the importance of continually studying this sutra and practicing according to its guidance; and how he exhorted us to preserve and propagate this

vitaly important teaching of the Buddha.

Over the years, bearing in mind the Master's emphasis on the *Shurangama Sutra*, his disciples have memorized it, translated it, lectured it, practiced it, lived it, and shared it. Some may have suddenly awakened to principle; but all of us gradually cultivate the specifics.

By allowing our initiation into Buddhism to begin with the *Shurangama Sutra*, the Master gave us not only the gift of Dharma but also the gift of fearlessness. He believed in his disciples' ability and that, more than anything else, inspired us to go forward with courage and try our best.

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—— 九六八年的一天，宣公上人升座說法，開講《大佛頂如來密因修證了義諸菩薩萬行首楞嚴經》，自此，《楞嚴經》成為焦點，其他的一切都退居其次了。

而我，一個對中文和佛教一無所知的人，也從此被深深地吸引了。我聆聽著上人緩緩地念誦一段經文，然後生動地解釋其義理。師父巧妙而鄭重其事的中文講說，傳達出了他柔和的慈悲，再加上出其不意的幽默，以及對聽眾敏銳的覺知，這些特質超越了語言的障礙。谷梵音 第 155 期 2009 年 3 月

礙。

然而，直到開始英文翻譯，再聽著師父的音聲，我才真正領悟到含義，而與潛在的智慧發生共鳴，因而得以窺其義理。我小心翼翼地筆記本上寫：大佛頂，如來密因，修證了義，諸菩薩萬行，首楞嚴。

就這樣，上人開始教導我們西方人佛法。他不畏艱難，而選擇了一部深奧的大乘經典來作為我們的啟蒙。他的講解積極有力，而且毫不馬虎放鬆。他大膽地假設我們具有相當的能力來學習中文——文言文的佛經，以及他的白話文淺釋——並且全然能夠領悟釋迦牟尼佛在這部獨特的經中所宣示的奧理，也能躬行實踐。例如：在這期間，有些人開始吃素、吃一餐，我也是其中一位。這對從小習慣美國食物的美國人來說，是相當不容易的；上人和《楞嚴經》的力量幫助我們成長。

不僅上人對我們有如此的期許，我們也開始這樣期許自己。當我們學到下列這段經文：

如人以表，表為中時，東看則西，南觀成北，表體既混，心

應雜亂。

那些像我一樣——沒有任何中文背景的初學者——已經能認得像「人」、「中」等簡單的字彙了，這激發我們提出越來越多的問題，苦苦地詢問帶領大家進行日常溫習的學者同參們，比如，英文翻譯是怎樣與中文對應的——如有可能的話，逐字對照解釋；如何使用漢英字典；哪些是佛學術語；當然也問到了一整句話是甚麼意思。

這段經文的意思是：

假設有人用一個標誌來表示「中」，在這個「中」的東邊看，「中」就變成西了；在這個「中」的南邊看，「中」就變成北了。這麼一來表體就含糊不定了，同樣的道理，說心在「中」，意思也是模糊不清的。

從這段經文以及上人的解釋，我們不僅學到一個新字「表」，這個字當名詞用時，是「記號」的意思；當動詞用時，是「標示」的意思。同時，我們也學到：「心」，一直以來被我們假定為居在身心，可不是像我們所堅信地被安放在這麼一個方便的處所。

當上人講到：

佛言：大王！汝面雖皺，而此見精，性未曾皺。皺者為變，不皺非變。變者受滅；彼不變者，元無生滅。云何於中，受汝生死？

我們也跟波斯匿王一樣，學到了重要的一課——我們的自性是不生不滅的。英文的翻譯很清楚地傳達出這意思：

佛說，大王！你的面貌雖然皺了，但是你的見精不會變皺。會皺的是變，不會皺的是不變。會變的就會滅；那個不會變的，本來是沒有生滅的。既然這樣，這個見精怎麼會也和你這個身體一樣而受生死呢？

另外，當上人念誦經文時，我們可以用指頭指著經文跟上節拍了，而且很高興我們又認識了更多簡單的漢字，比如：言、大王、生死。

對了，我記得有一天當上人讀到：

若見是物，則汝亦可見吾之見。若同見者，名為見吾；吾不見時，何不見吾不見之處？若見不見，自然非彼不見之相；若不見吾不見之地，自然非物，云何非汝？

我的指頭滑過一行行的字，並認出十二個「見」字，有當動詞用的「看見」和當名詞用的「見」；五個「吾」字，這是文言文，意思是「我」和「我的」；還有兩個「汝」字，也是文言文，意思是「你」或「你的」。

但是，即使透過英文的翻譯，我還是不瞭解這段經文的意思；不過，這反而激勵我要更勤奮地學習中文。

這段經文較新的語譯如下：

如果見性是個物體，就像其他物一樣，那你是不是也可以看見我的這個見呢？假設你說當我們看同一個物時，你看見我的見性了；那麼我沒有看，你也應該看見「我沒有看」這個見，你怎麼看不見呢？即使你見得到我「不見」的地方，但這個談不到你見得到我「沒有看見」那個相！既然你看不見我不見那個地方、那種的相，這個「見」自然就不是個物了。所以，你怎麼可以說這個「見」不是你的呢？

我們每日專注地聽上人講經，然後在「路上、食上、枕

上」溫習所學，就這樣，三個月的暑期楞嚴經講習飛逝而過。我們鑽研義理，熟悉術語，獲得新的洞察力，同時開始著手試著將所學付諸實踐，打坐參禪及探索；但最後，遠不止於此，我們還一字一字地逐漸熟諳了中文佛教用語。

當夏天接近尾聲，上人也快講完整部經時，我們真正意識到《楞嚴經》是多麼豐厚的法施，它清楚而明確地回答了這些問題：我們是誰，我們怎麼來的，我們現在要做什麼，我們為什麼要修行，哪裏是我們真正的歸宿，還有這一切是什麼時候開始和何時結束。

《楞嚴經》的最後章節是釋迦牟尼佛不問自說的，因為佛陀知道當時的聽眾無人懂得如何啓問。這部分是無上的禪修指南，其中佛陀詳盡地描述了我們修行路上可能會遇到的不同境界，並指導我們如何避免落入自我的陷阱。在這部分經文的結尾，佛陀說：

阿難！是五受陰，五妄想成。汝今欲知因界淺深，唯色與空，是色邊際；唯觸及離，是受邊際；唯記與忘，是想邊際；唯滅與生，是行邊際；湛

入合湛，歸識邊際。此五陰元，重疊生起，生因識有，滅從色除。理則頓悟，乘悟併銷；事非頓除，因次第盡。

從上人講解《楞嚴經》到現在已經數十年了。在這次的中文新版中，我們小心謹慎地謄寫和編輯上人的講解，希望能詳實地記錄上人所要教導的楞嚴奧義，使讀者了解上人所一再強調的：要不斷地學習《楞嚴經》，依《楞嚴經》修行；以及上人勉勵大家要用心護持《楞嚴經》，宣揚《楞嚴經》，因為它是佛陀極重要的教誨。

這些年來，弟子們謹記上人對《楞嚴經》的重視：背誦《楞嚴經》，翻譯《楞嚴經》，講解《楞嚴經》，行持《楞嚴經》，護持《楞嚴經》，宣揚流通《楞嚴經》；雖然不是每個人都能頓悟其理，但是，每個人都在逐漸熏修其詳義。

透過開講《楞嚴經》來讓我們步入佛教之門，上人不僅給了我們法施，也給了我們無畏施。他對弟子們能力的信心，比其他任何東西都更激勵我們盡自己最大的努力，勇往直前。



金聖寺

三、四月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEM-

3 / 8 , 22 , 29 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	3 / 1	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	3 / 8	金光明最勝王經講座 (9:00 AM ~ 11:00 AM) Lecture on The Golden Light of the Most Victorious Kings
	3 / 22, 29	在家菩薩戒講座 (9:00 AM ~ 11:00 AM) Lecture on The Lay Bodhisattva Precepts
週六 (Sat.)	3 / 14	觀音菩薩聖誕法會 (8:30 AM ~ 2:30 PM) Celebration of Gwan Yin Bodhisattva's Birthday

三月份活動 Buddhist Events in March, 2009	日期 Date	地點
觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於3月12日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before March 12, 2009.	3 / 15 週日	萬佛聖城 (CTTB)
長青學佛班 Elders' Dharma Study Group	3/7 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
大悲懺法會 Great Compassion Repentance	每日 1 pm	

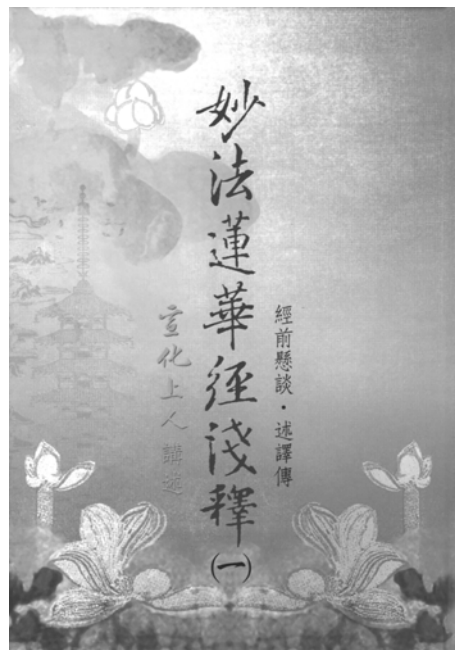
四月份活動 Buddhist Events in April, 2009	日期 Date	地點
釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會。 Gold Sage Monastery will arrange bus tour for same-day travel.	4 / 26 週日	萬佛聖城 (CTTB)
長青學佛班 Elders' Dharma Study Group	4/4 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
念佛共修法會 Dharma Assembly of Buddha Recitation	4/5 週日 8:15 AM ~ 4:00 PM	
大悲懺法會 Great Compassion Repentance	每日 1 pm	

金聖寺

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*To become a Buddha
requires the Dharma
Flower Sutra*

*To develop one's
wisdom requires the
Shurangama Sutra*

新版精裝《妙法蓮華經淺釋》一套十冊，已於2008年12月出版。

The ten-volume, hardcover set of *A Simple Explanation of the Wonderful Dharma Lotus Flower Sutra* in Chinese was just published in December 2008.

新版《大佛頂首楞嚴經淺釋》即將於2009年4月出版。

A Simple Explanation of the Shurangama Sutra in Chinese will be published in April 2009.