



矽谷梵音

Pure Sound From Silicon Valley

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受苦是了苦，享福是消福。

Enduring suffering ends suffering;
Enjoying blessings uses up blessings.

—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.

少說社會應酬話

Cut Down on Frivolous Talk

— 宣公上人 開示於一九八三年六月二十六日

Talk given by the Venerable Master Hua on June 26, 1983

在 這個社會上，有很多人說了很多話，可是話說多了，大家聽著反而不注意。爲什麼？因爲社會上的風氣形成人與人之間，不敢說真話，盡說一些假話。爲什麼不說真話？因爲說真話，沒有人歡喜聽；對於法嘛，也是這樣，一般人歡喜花和葉，不歡喜果實。

好像水果樹，在開花的時候，放出一股清香的氣味，令嗅的人覺得比吃果實還要高興；等到水果成熟時，反而沒有那樣大的吸引力。這種道理，就好像社會上的人願意聽假話，不願意聽真話。假話好像樹開花，拐彎抹角說些浮靡不實的漂

亮話，可是卻很多人願意聽，聽得津津有味。若是老老實實說如何守戒律，如何守規矩，怎麼樣不爭、不貪、不求、不自私、不自利、不妄語，怎樣做個真正的佛教徒，如果這樣說，不但教外的人不願意聽，就是教內的人聽了也覺得刺耳，心裏不舒服。爲什麼？因爲忠言逆耳，這些話對自己所行所做不方便的緣故。

因爲這個緣故，釋迦牟尼佛在靈山法會時，舍利弗尊者請佛演說《妙法蓮華經》的真理。佛說：「止止不須復說。」這樣說了之後，舍利弗又再請法。佛又說：「止止不須說。我法妙

難思。」舍利弗尊者如此殷勤三請，最後終於感動佛憐愍眾生，故爲大眾演暢開權顯實的道理。可是當佛告訴舍利弗，你現在要專心一致，洗耳恭聽，我當爲你們詳細解說。這時會中就有五千人退席。你們看！這些人，有的弟子跟佛修道多年，也有新來學佛法的，都同時離開法會，不願意聽佛所說的妙法。

由此證明，世人願意聽假話，不願意聽真話。所以我今天對你們大家所說的話，都是假的，不是真的，你可以把它忘掉，但要記住自己願意聽的法，願意行的法。

凡是來到萬佛聖城的人，都要遵守萬佛聖城的規矩。無論是住城的人、外來的人，一律不准吃肉、吸菸、飲酒，更不要吸毒；還要注意！不要互相說「謝謝」兩個字，因為「謝謝」這兩個字是社會上的應酬話，萬佛聖城是佛教的聖地，不要存著社會上應酬的習氣，希望大家將社會上的應酬話都收回。這是我今天所說的話的重點，不管你們願意聽、不願意聽，反正我是這樣說了。

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In this society, many people do a lot of talking--so much talking that people do not really pay attention to what's being said. Why? Because it has become the norm within society that people dare not be truthful with each other. No one likes to listen to the truth. This is also the case with the Dharma. The dharma that most people like to listen to is the dharma of flowers and leaves; but when you get to the actual fruit, people don't want to hear about it.

Take fruit trees, for example. When they're in bloom, they exude

an alluring fragrance and people enjoy smell-ing the blossoms even more than eating the fruit. By the time the fruit ripens, they are no longer as interested. This is an analogy for people in the world who only like to hear false things and don't like to hear the truth. The false talk is like flowers. If you embellish and speak pretty words that have no real substance, many people are willing to listen. But if you tell them the plain truth, such as how to hold the precepts, how to follow the rules, how to avoid greed and contention, how not to seek, how to be unselfish and not be self-indulgent, how to be a real Buddhist and so forth, not only do non-Buddhists not want to listen, but even Buddhists find it irritating and feel uncomfortable. True words are hard on the ear; when people hear them, they feel that they can no longer act as they please.

For these very reasons, when Shakyamuni Buddha was on Vulture Peak and his disciple Shariputra implored him to speak the Wonderful Dharma Lotus Flower Sutra, the Buddha said, "Stop! Stop! Say no more. My Dharma is wonderful beyond conception." Although the Buddha refused to speak, Shariputra entreated him three times. Finally, the Buddha, moved by his sincerity and out of great pity for living beings,

"opened up the provisional and revealed the actual."

He told Shariputra, "Pay attention and listen well, for I shall now explain in detail for you." But right after the Buddha said this, five thousand people walked out of the assembly. Take a look. Some of them had followed the Buddha for years, while others were new disciples, but none wanted to hear the wonderful Dharma the Buddha was about to speak, so they left.

From this incident we can see that people don't want to hear the truth, but are quite willing to accept what's false. Therefore, what I have spoken to you today is all false. You can forget all about it. Just remember the Dharma that you wish to hear, and then cultivate according to it.

Anyone who comes to the City of Ten Thousand Buddhas must follow the rules of this Way-place. Whether you are a resident or a visitor, you have to eat vegetarian food while on the premises, and not smoke, drink, or use drugs or intoxicants. Moreover, you can't say "thank you." Those two words are small talk and have no place in the holy ground of this City. There's no need for frivolous speech here. I hope that all of you will cut down on the small talk. That's what I wanted to say today, whether you care to hear it or not.

〈楞嚴咒〉的力量

The Power of Shurangama Mantra

恆異法師 開示 / Spoken by Dharma Master Heng Yi

李海昱英譯 / English Translation by Lotus Lee

我們昨天提到了楞嚴壇，它是一個前方便，也是一個得定的助緣，如果在楞嚴壇裡修行，可以讓修行者很快得到楞嚴大定。有一句偈誦大家非常熟悉，用幾分鐘帶大家看一下前面四句。這個偈誦叫「阿難偈」，就是阿難他發願的偈誦，前四句是「妙湛總持不動尊。首楞嚴王世希有。銷我億劫顛倒想。不歷僧祇獲法身。」

第一句是讚歎佛的三身：法身、化身和報身。妙湛總持不動尊，「妙湛」指的就是佛的報身，淨智圓顯就叫「妙湛」，就是佛的清淨智慧，顯現出來沒有任何的障礙。第二個部分就是

「總持」，指的是佛的化身。化身就是佛可以變化自己的身體，遊化到十方世界去教化眾生，隨緣普應，這叫總持。第三個部分是「不動」，指的就是佛的法身。佛的法身本體常寂，所以「不動」指的就是佛的法身。而妙湛總持不動尊的「尊」，指的就是佛。因為佛是在世間九法界內獨聖獨尊的，所以就稱為「尊」。

第二句是「首楞嚴王世希有」。甚麼東西是世界上稀有的？「一切事究竟堅固」就是「楞嚴」的意思。首楞嚴王指的是楞嚴大定。為什麼說它是王呢？定有無量無邊這麼多，而楞嚴大定

統攝一切定，是定中之王，所以是世界上很希有的。

第三句「銷我億劫顛倒想」。「銷我億劫」，不是一、兩劫而已，是說不出來有多少大劫，所以如果念〈楞嚴咒〉，就可以把億劫的顛倒想消滅了，那是很便宜的事。什麼叫顛倒想呢？像無明、惑，這些都是顛倒想，眾生之所以輪迴生死就是因為這些個惑業無明。現在誦〈楞嚴咒〉可以把無始以來的惑業煩惱都消滅了。

「惑」，它的另一個代名詞就是「煩惱」，「煩惱」歸納起來有三種，就是見思惑，塵沙惑，和無明惑。

「惑」有無量無邊這麼多，

因為我們有這麼多的煩惱惑業，所以眾生就生生死死流轉不停，不得出離。所以持咒就可以消滅這些惑業煩惱，讓我們脫離輪迴。

最後一句就是「**不歷僧祇獲法身**」。我們昨天提到修楞嚴法可以即身成佛。所以我們持咒到一個程度，就可以超越三大阿僧祇劫，很快證得佛的法身。

如果我們還是不太明白〈楞嚴咒〉在佛教中的重要性，我給大家講兩個例子。第一個例子也是在《楞嚴經》裡頭提到的，比如說我們在一杯清水裏放一把泥沙進去，把它攪一攪，清水就變濁水了。可是如果把這濁水放著，不再去攪動它，過了幾個鐘頭後，就會發現清水在上面，而混濁的東西沈到底下。清水就好像我們清淨本然的佛性，它本來是乾淨的。可是因為有無明惑業的煩惱，就像我們丟進水的一把泥沙。這泥沙進去了，我們的妄心一動就把這

泥沙攪動一次；因為我們的妄識流轉不息，泥沙也不斷地被翻動，泥沙和水混在一塊兒就變成了一杯泥水，好像我們的人生一樣，是一塌糊塗。但是如果我們現在開始修行、打坐、念佛、持咒，就好比泥沙開始慢慢地沉澱到杯子底，上面澄清的部分就是我們修行的成果，下面是沉澱的泥沙。可是這樣的修行有沒有究竟呢？杯子裡你看到上面澄清的水，也可以看到下面沈澱的泥沙，這樣的修行還不算圓滿。為什麼呢？因為比較微細的惑業，就好像沉澱在杯子下面的泥沙一樣，必須把它從杯子裡連根拔出，那水才能夠回復真正的清淨。〈楞嚴咒〉就能有這樣的力量，可以把沉澱在杯子底下的泥沙徹底的清除乾淨。

第二個例子是阿難跟摩登伽女的故事。有一天阿難一個人出去托鉢，遇到了摩登伽女，兩個人一見鍾情。奇怪的是阿難尊者是一

個聖人，他是古佛再來的，一個修行這麼好的人，為什麼會碰到這種事？師父給了一個原因，就是他們曾做過五百世的夫妻，所以有恩愛的習氣，一見面就對上眼了，作不得主了。釋迦牟尼佛怎麼救他們呢？從他的頂上化佛，宣說〈楞嚴神咒〉，然後請大智文殊師利菩薩持咒往護。文殊師利菩薩持〈楞嚴咒〉去把他們兩個帶回來，兩個人見到了佛有如大夢初醒，就在佛陀的面前痛哭流涕。所以他們兩個之間的問題，就是來自於恩愛的習氣，而習氣就是一種惑業。當惑業生起的時候，都沒有辦法控制自己，只有靠〈楞嚴咒〉。釋迦牟尼佛對摩登伽女宣揚神咒，結果摩登伽女一聽神咒，愛念頓脫，五百世的深厚情感，在聽到〈楞嚴咒〉以後，就即刻放下，證到三果。不過阿難是示現墮落，目的是要為釋迦牟尼佛開啓教化的因緣，他和執著情愛

的生死凡夫是不一樣的。

昨天我們提到懺悔的時候要誦〈楞嚴咒〉，目地就是因為〈楞嚴咒〉能除卻無始劫來所積的微細惑業，這個是〈楞嚴咒〉在修持上一個很大的助緣。所以希望大家勇猛精進，多多誦持楞嚴咒。

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Yesterday, we established that the Shurangama Mandala is an expedient and an aid for attaining samadhi. A practitioner who cultivates within the Shurangama Mandala will attain the Great Shurangama Samadhi very quickly. I would like to share with you four sentences of a verse that I am sure you know quite well. This verse is called Ananda's verse, because he recited it when he was making vows:

*“O deep and wondrous dharani
unmoving honored one
Supreme Shurangama appears
most rarely in the world
Extinguishing deluded thoughts
from countless ages past
I needn't pass through aeons till
the Dharma Body's gained.”*

The first sentence praises the three bodies of the Buddha: the Dharma body, the transformation

body, and the reward body. “*O deep and wondrous dharani unmoving honored one*”: “Deep and wondrous” refers to the Buddha's reward body. Perfect and unobstructed manifestation of the Buddha's pure wisdom is called “deep and wondrous.” The second part is “dharani,” which refers to the Buddha's transformation body, the Buddha's ability to transform his body at will. and travel the worlds in the ten directions to teach and transform sentient beings in accord to their causes and conditions. The third part is “unmoving,” which refers to the Buddha's Dharma body. The substance of the Buddha's Dharma body is inherently and constantly tranquil, so “unmoving” is referring to the Buddha's Dharma body. “Honored” refers to the Buddha himself. He is called “honored” because he is the most honored within the nine worldly realms.

The second sentence says: “*Supreme Shurangama appears most rarely in the world.*” What is most rare in the world? The word “Shurangama” means “making everything ultimately firm and resilient.” The foremost Shurangama King refers to the Great Shurangama Samadhi. Why is it called the king? There are countless different kinds of samadhis, but the Great Shurangama Samadhi gathers in and rules over all of them. It is the king of all

samadhis, and is most rare in the world.

The third sentence is “*Extinguishing deluded thoughts from countless ages past.*” This encompasses not only one or two kalpas, but ineffably many great kalpas. Therefore, if we recite the Shurangama Mantra, it will eradicate inverted cognition from billions kalpas past. This is a really great bargain, so to speak. What is inverted cognition? Examples are ignorance and confusion, which are the root cause of sentient beings cycling around in transmigration. Now that we are reciting the Shurangama Mantra, it can eradicate confusion and afflictions from beginningless time past. Another name for confusion is afflictions, of which there are three kinds: confusion of views and thoughts, confusion as fine as sand and fine particles, and confusion of ignorance. There are limitless kinds of confusion, and because of the actions we create due to afflictions and confusion, we are constantly stuck in samsara and cannot escape. Reciting mantras will help us eradicate confusion and afflictions, and attain liberation from samsara.

The last sentence is “*I needn't pass through aeons till the Dharma Body's gained.*” Yesterday, we also mentioned that cultivating the Shurangama Dharma Door will help us attain Buddhahood in the present life. Therefore, once we have reached a

certain level in mantra recitation, we can transcend the three great asamkhyeya kalpas, and quickly attain the Buddha's Dharma Body.

If we have yet to understand the importance of the Shurangama Mantra in Buddhism, here are two examples. The first example also appears in the *Shurangama Sutra*. If you throw a handful of dirt into a cup of clear water and mix it up, the water will become muddy. If you leave the cup of muddy water alone and stop mixing it, after a few hours, you will see that the clear water is on the top and the dirt has all sunk to the bottom. The clear water is like our inherently pure Buddha nature, which is originally clean. Like the handful of dirt that is thrown into the cup and makes the water muddy, afflictions of ignorance and confusion of the false mind do the same to the Buddha nature. As soon as the dirt is thrown in, the false consciousness muddies the water every time it moves. Since the false consciousness is constantly moving, just like the particles of dirt that are constantly moving around in the water, the whole thing becomes a muddy mixture. Our lives are very much the same.

But if we start to cultivate, sit in meditation, recite the Buddha's name, and recite mantras, it is like the dirt

slowly starting settle at the bottom of the cup, and the water left at the top is the results of our cultivation. But is this cultivation ultimate and exhaustive? Although you can see the clear water, you can still see the impurities as well, which can be likened to finer and subtler confusion that has yet to be removed. In order for the water to be truly pure again, the dirt must be removed from the cup altogether. The Shurangama Mantra is capable of thoroughly removing the impurity that has accumulated at the bottom of the cup.

The second example is the story of Ananda and the woman Matanga. One day, Ananda went on alms round alone, and when he met a woman named Matanga, they fell in love immediately. Why would this happen to Ananda, whose cultivation was on the level of a sage, and who was said to be a Buddha of antiquity? The Venerable Master provided one explanation: Ananda and Matanga had been married to each other for five hundred lives past, so they had the conditioned habit of emotional love to each other. As soon as they met, they were no longer able to control themselves. How did Shakyamuni Buddha save them? He manifested a transformation body from the crown of his head, which proclaimed the Shurangama Mantra, and asked Manjushri

Bodhisattva of great wisdom to use the mantra to bring both of them back.

When they returned, as soon as they saw the Buddha, they seemed to wake up from a dream and began to sob in front of the Buddha. The source of their problem was the habit of emotional love, which counts as a kind of confusion. When confusion arises, the only way to regain control of oneself is by reciting the Shurangama Mantra. When Shakyamuni Buddha recited the Shurangama Mantra to Matanga, she was liberated from emotional love right away, let go of the confusion that had accumulated throughout the past five hundred lifetimes, and attained the third fruition of an Arhat. However, Ananda's goal in manifesting his fall was to give Shakyamuni Buddha the circumstances for revealing the teachings. Ananda is different from worldly beings who are stuck in samsara and are still attached to emotion and love. Yesterday we mentioned that the reason we recite the Shurangama Mantra during the repentance is because it can eradicate fine and subtle confusion that has been accumulated throughout limitless kalpas past. This is one way the Shurangama Mantra serves as a great aid to cultivation. I hope that all of you will be vigorous and recite the Shurangama Mantra often.

無雨的懷少節

No Rain on Cherishing Youth Day



文：彭彬 / Bin Peng

加州今年缺水，整個冬天都沒有什麼雨水。好不容易在開春的時候下了一些雨，把矽谷的樹木山川好好滋潤了一遍。在懷少節之前，天氣預報說禮拜天要下雨，這可把居士們緊張了一下：因為金聖寺的懷少節和敬老節沒有怎麼碰到下雨，最多只下過毛毛雨。

準備懷少節的前一天，Peter 不小心把游泳池邊上的水管弄破，水柱直沖屋頂，甚是壯觀。不管 Peter 如何努力也不能把水管堵

住，卻把全身的衣服都溼透了。一位法師遠遠地覺得很奇怪：居士們在清理屋頂雨水，居然上面還有這麼多積水！最終在大家的努力下才切斷水源，並請來陳居士把水管修好。

懷少節當天起床一看：沒有下雨！早早趕到廟裏，已經有義工們更早就到了，他們正在組裝因擔心昨晚下雨而沒有組裝的帳篷。香積組的義工們也早就開始忙碌起來了。小朋友們和家長們也陸陸續續地到了，廟裏漸

漸熱鬧起來。

第一個節目是吳寶珠老師帶領小朋友們表演的木偶戲《一個叫家的地方》。他們的精彩表演，贏來了小朋友們的陣陣掌聲和歡笑。金山寺的老師和小朋友們也表演了好幾個精彩的節目。在掌聲和笑聲中，時間很快就到午供。精美可口的食物一直是懷少節的主打招牌。我取了一回食物，忍不住又再拿了一回。好多人也和我一樣取了好幾回食物。

大家一邊品味可口的素

齋，一邊欣賞小朋友們可愛的舞蹈表演。金聖寺沉浸在一片歡樂之中。Samatha 老師帶領大家唱了優美的英文佛教歌曲《Compassion》和兒歌《兩只老虎》。之後的團體遊戲，小朋友們玩得很開心。今年一共準備八個攤位遊戲，都很有教育意義。有三個是勞作，其中一個是做活動小鳥。小朋友們把小鳥塗上各種顏色，非常漂亮可愛。打坐念佛的攤位還專門準備了很多禮物。在完成所有的遊戲之後，每人可以領到一份精心的禮品包。我們班上的小朋友把所有的遊戲玩了一遍又一遍。

在法師的帶領下，義工們的辛勤努力下，小朋友們度過了一個陽光明媚、豐富多彩的懷少節。今年，也許是大家努力做功課，感動了龍天護法，所以懷少節那天才沒有下雨。也許是 Peter 替大家淋了雨，所以懷少節那天才沒有下雨。也許只是巧合，沒有下雨。

California has a drought this year so there wasn't much rain during the winter season. Rain finally came just in the nick of time before the beginning of the spring season. The trees and hills of Silicon Valley were thereby replenished after the long wait. The news reported that rain was expected on the same day Cherishing Youth Day was taking place: Sunday. At most, there were only slight drizzles during the past Gold Sage Monastery events of the annual Cherishing Youth Day and Respecting Elders' Day. So it was no surprise that the level of rain expected by the news forecast put the laypeople of GSM in a bit of nervous anticipation.

On the preparation day before the festival, Peter accidentally broke the water pipe near swimming pool, and the water shot straight up to the roof, which was very spectacular. No matter how hard Peter tried

to block the pipe, he failed and only got himself wet all over instead. Looking from a distance, a Dharma Master was wondering: Laypersons recently cleaned up the rainwater on the roof, how come there were still so much rainwater above? In a group effort, the water was finally cut off, and Layperson Chen was invited to get the pipe fixed.

In the morning on the actual day, I got up to check: no rain! When I came very early to the temple, there were already some volunteers who arrived earlier. They were assembling the tent which had not been set up due to the concern of rain. The kitchen crew were busy working. Children and parents continually arrived, and the temple gradually livened up.

The first program was led by teacher Baozhu Wu and was performed by several children. It was a puppet show titled "A Place Called Home." Their performances won the children's applause and





金聖寺

六、七月份法會活動表 2014 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

六月份活動 Buddhist Events in June, 2014			
週日 Sunday	6 / 1	宣公上人涅槃十九週年紀念法會 19 th Anniversary of Venerable Master Hua's Entering Nirvana	
	6 / 1~22	華嚴法會 The Avatamsaka Sutra Recitation (6/7 暫停)	
	6 / 29	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation	
每日 1 pm	大悲懺法會 Great Compassion Repentance (法會期間除外)		
宣公上人涅槃十九週年紀念法會 19 th Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於6月4日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before June 4.		6 / 7 週六	萬佛聖城 (CTTB)
七月份活動 Buddhist Events in July, 2014		日期 Date	地點
長青佛學班 Elders' Dharma Study Group		7/5 週六 2:00PM ~4:30PM	金聖寺 (GSM)
念佛共修法會 Dharma Assembly of Buddha Recitation		7/6 週日 8:15AM ~4:00PM	
觀世音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment		7/15 週二 8:30AM	
楞嚴咒法會 The Shurangama Mantra Recitation		7/20 週日 8:15AM ~10:40AM	
楞嚴經講座 Lecture on the Shurangama Sutra		7/27 週日 9:00AM ~10:40AM	
大悲懺法會 Great Compassion Repentance (法會期間除外)		每日 (Everyday) 1 pm	
慶祝觀世音菩薩成道法會 Celebration of Guan Yin Bodhisattva's Enlightenment 金聖寺將安排巴士前往聖城參加法會，請於7月 10日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before July, 10		7 / 13 週日	萬佛聖城 (CTTB)

金聖寺

Dharma Realm Buddhist Association
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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：2014年7月6日~8月17日

星期日早上9~11時

學員年齡：3~18歲

費用：\$20元

Time : Sunday 9:00AM – 11:00AM,
July, 6 to Aug. 17, 2014

Age : 3-18 years old

Fee : \$ 20