



# 矽谷梵音

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我們大家要發願：

我們不要末法，我們就要正法！我們走到什麼地方，什麼地方就要變成正法！

We should all make this vow: "We don't want the Dharma to come to an end. Wherever we go, we want the Proper Dharma to exist there."

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.

# 大悲咒

## The Great Compassion Mantra

宣公上人 開示於臺灣省桃園縣一九八八年十月二十九日護國息災觀音大悲法會

A Dharma Talk by the Venerable Master Hua A Guanyin Dharma Assembly to Protect the Nation and Quell Disasters in the Republic of China

### 佛

教溯本窮源，我們應該稱它為智慧教；佛就是一個大智慧者。為什麼我這麼說？因為對一般學者你是說佛教，他就生出一種輕慢的心。尤其西方人說佛教很迷信的，那是媽媽婆婆教，有知識的人不會學佛法。他這麼樣子來立論，令一般的佛教徒也都啞口無言，默認他這種的理論。假如你要說是智慧教，我相信任何人也不敢把智慧稱為迷信；任何人也不敢說：「我不學智慧。」他學智慧就是學佛；你學佛就是學智慧。這個名詞一改變，給他

天做膽子，他也不敢說智慧是迷信了。

我到西方用什麼弘揚佛法？我憑著就是觀世音菩薩的力量，也就是憑著〈大悲咒〉，憑著〈楞嚴咒〉。這〈大悲咒〉我以前也曾經講過：

**大悲大咒通地天，  
一百一千十王歡；  
大悲大慈能治病，  
孽鏡一照匾高懸。**

大悲大咒，這個大悲心的大咒；通地天，能通天徹地。無論誰，你要是會念大悲咒，一天能念一百零八遍；你念三年，十殿閻君遇

到你都高高興興地，歡歡喜喜地向你叩頭頂禮，因為你是一個持大悲咒的人。你這時候用你的大悲心、大慈心來給人治病。用〈大悲咒〉治病你不可以貪人的錢；你要貪錢，那就是連小悲咒都不夠了。你不貪錢，觀世音菩薩和十方菩薩一定擁護你，一定支持你，令你手到病除。這些事情我經驗的百千萬億次都不止，所以這種靈感是妙不可言，不可思議的。很多的奇難雜症我給他念〈大悲咒〉，他就死者變成活了，可是這要有功夫，你沒有功夫是辦不到的。

〈大悲咒〉裏還有四十二手眼；這四十二手眼是明心見性，變化無方，妙用無窮的。我可以說用這個四十二手眼救了很多人，但是也得罪了很多牛鬼蛇神，它們到處都和我做對，然而我不怕它。在我所經驗的，〈大悲咒〉你能持好了，真是入水不溺，入火不焚，逢凶化吉，遇難呈祥，但是也要用你的真誠心、恆遠的心來受持讀誦才有功效。

所以我們這回來到臺灣，我們拿出真誠的心為報我們中國恩，令我們中國同胞消災免難。我們來以至誠懇切的心為國家，以〈大悲咒〉護國，以〈大悲咒〉息災，以〈大悲咒〉來增長人的善根和智慧。這個〈大悲咒〉和觀世音菩薩是二而不二，不二而二，所以〈大悲

咒〉和觀世音菩薩是不能分的。我希望所有的在座各位善知識要誠心受持〈大悲咒〉；你能誠心受持〈大悲咒〉自然國也就沒有災難，人也就沒有痛苦了。要再能誦持〈普門品〉；所謂：「恚怒生歡喜，死者變成活。若言此是虛，諸佛不妄說。」

這是說你發脾氣的時候念〈大悲咒〉，念觀世音菩薩，你就能生出歡喜心來，不發脾氣、不發火了，這叫「恚怒生歡喜」。「死者變成活」：不僅僅能解除你的無明煩惱，而且就是應該死的人，你給他念〈大悲咒〉他也變成活了。你看這個效驗多靈感啊！「若言此是虛」：諸佛讚嘆觀世音菩薩是恚怒生歡喜，死者變成活的。你要不相信說這是假

話，諸佛菩薩不打妄語的。由這四句看來我們人人應該把〈大悲咒〉讀熟了，能背誦如流，不間斷來誦持一定遂心滿願。所以我得到〈大悲咒〉的好處，我願意和盤托出對你們各位善知識來報告一下。要是詳細說則窮劫難盡，一個大劫也說不完這個〈大悲咒〉的妙處。

我今天講〈大悲咒〉這個功效，也就是希望我們每一個人都能以大悲神咒的力量來挽救這個世界的浩劫，令人類沒有一切的災難，令正法久住世間。今天我想我講得也很多了。「將在謀而在勇，兵在精而不在多。」這個法你要是真把它持得靈驗了，一句都已經夠了，不必聽太多。

要一天比一天有進步，就必須要自己一天比一天管自己，自己要收攝身心。收攝身心，就是不打妄想。

If we want to make daily progress, we must become more strict with ourselves each day.  
We must become more collected and focused by not indulging in discursive thoughts.

宣公上人 語錄 / By the Venerable Master Hua

To go back to the source, we should call Buddhism the teaching of wisdom. The Buddha is an extremely wise individual. Why do I say this? Most scholars look down on you if you talk about Buddhism. Some Westerners in particular think that Buddhism is superstitious, that it's a religion for grandmothers and uneducated folk. When they pass such a judgment on Buddhism, the average Buddhist has nothing to say and can only consent in silence. If you were to call Buddhism "the teaching of wisdom," I believe no one would dare to call "wisdom" superstitious. No one would dare say, "I don't want to learn about wisdom." By learning wisdom, one is learning to be a Buddha; learning to become a Buddha is the same as learning wisdom. Once we change the name, no one would dare to claim that wisdom is superstitious no matter how bold they are.

How do I propagate the Buddhadharma in the West? I rely on Guanshiyin Bodhisattva's power, which is based on the Great Compassion Mantra and the Shurangama Mantra. I have talked about the Great Compassion Mantra before:

*The great mantra of great compassion penetrates heaven and earth.*

*One hundred recitations for a*

*thousand days causes the Ten Kings to rejoice.*

*Its great compassion and kindness cure all disease.*

*Every error is exposed in the mirror of offenses suspended on high.*

*The great mantra of great compassion.* The great compassion of this great mantra pierces heaven and earth. Regardless of who you are, if you recite the Great Compassion Mantra 108 times daily for three years, the ten King Yamas will happily bow to you. You may then use your great compassion and kindness to cure people's illnesses. However, you cannot charge people money when you use the Great Compassion Mantra to cure them. If you covet money, then you aren't qualified to even use a small compassion mantra. If you don't crave money, Guanshiyin Bodhisattva and the Bodhisattvas of the ten directions will support and protect you, enabling you to cure any illness you encounter. I have experienced millions of such indescribable and inconceivable miracles. When I recite the Great Compassion Mantra for those with bizarre ailments and incurable diseases, I can even bring the dead back to life. Of course, this is impossible unless you have spiritual skill.

The Great Compassion Mantra also includes the Forty-two

Hands and Eyes. The Forty-two Hands and Eyes are practiced to understand the mind and see one's inherent nature. The transformations of this practice are endless and its wonderful functions are inexhaustible. I have saved many people but also offended many ghosts and spirits using the Forty-two Hands and Eyes. These ghosts and spirits are always trying to challenge me, but I am not afraid of them. In my experience, as long as you can uphold the Great Compassion Mantra well, you will be safe from drowning and burning, and will be able to transform evil into auspiciousness and difficulties into fortune. Of course, you must be committed to sincerely upholding and reciting this mantra in the long run for it to be effective.

Returning to Taiwan this time around, we must give thanks to our country by praying for an end to disasters and difficulties for our fellow Chinese. We must sincerely and earnestly recite the Great Compassion Mantra in order to protect the country, quell disasters, and increase people's roots of goodness and wisdom. The Great Compassion Mantra and Guanshiyin Bodhisattva are different and yet identical; therefore, the Great Compassion Mantra and Guanshiyin Bodhisattva are inseparable. I hope that all of our good advisors here will sincerely

practice the Great Compassion Mantra. If we can do that, then the nation will naturally be free from calamities and people will be free from suffering. If we can constantly recite the “Universal Door Chapter,” then as it is said,

*Anger turns to happiness.  
The dead come back to life.  
If you claim that these words are  
false,  
Know that the Buddhas never lie.*

This tells us that when you're angry, you should recite the Great Compassion Mantra. Reciting “Guanshiyin Bodhisattva,” you will be happy and no longer mad or upset. *Anger turns to happiness. The dead come back to life.* Not only do you dispel your ignorance and afflictions by reciting the Great Compassion Mantra, but even those who have died can be revived. This mantra

is extremely efficacious! *If you claim that these words are false...* All the Buddhas praise Guanshiyin Bodhisattva for transforming your anger into happiness and making the dead return to life. If you claim that these words cannot be believed, *know that the Buddhas never lie.* From this quatrain we can conclude that we ought to familiarize ourselves with the Great Compassion Mantra. Our wishes will be fulfilled if we can recite it from memory continually.

Since I have derived some benefit from the Great Compassion Mantra, I am sharing everything I know with all of you good teachers. If we were to discuss this in detail, we would not finish even after many eons. We would never be able to finish explaining all the wonderful aspects of the Great Compassion Mantra in a great eon.

The reason I discussed the

effects of the Great Compassion Mantra today is that I hope each one of us will use the power of the Great Compassion Spiritual Mantra to turn back the tides of disaster in this world. Then the human race will encounter no more calamities and the Proper Dharma will remain in the world for a long time to come. I have talked too much today.

*The effectiveness of a general lies in his strategy, not his bravery;  
The effectiveness of soldiers lies in their skillfulness, not their number.*

If you can really maintain a practice so that it becomes efficacious, then one line is enough. There's no need to listen to too much.

常常應該深心，恭恭敬敬地禮拜十方的諸大菩薩，要常常存這種的心。你有一分的恭敬心，就得到一分這種感應的好處；你有十分的恭敬，就得到十分這感應的好處。

You should always maintain an attitude of deep respect and make obeisance to the great Bodhisattvas of the ten directions. For every bit of respect you have, you will gain a bit of response. If you are one hundred percent respectful, you will gain the benefit of a response of one hundred percent.

宣公上人 語錄 / By the Venerable Master Hua

# 懷少節概況

## Cherishing Youth Day

文：彭彬 / Bin Peng

英譯：袁華麗 / Huali Yuan

2017年3月26日是金聖寺的懷少節。懷少節每年都會舉行，應該比較容易才對。其實不然：招待兩三百人的活動從來不是件容易的事情。今年有幸參加了節目的準備工作，才發覺真的不容易。

懷少節大人小孩最愛的項目之一是素食遊園。這一天，不同國家，不同風味的幾十種素食紛紛上場，陳列在不同的臺位，任大眾品嘗。食物入口短短幾秒即逝，可是有些準備卻要幾個禮拜之前就要開始。有點心、自製飲料、主菜、壽司、棉花糖、爆米花等等。往年受歡迎的菜單肯定是要保留下來的，這些還比較容易。不容易的是那些新的菜譜，每年法師們都要準備壹些，這些需要先試做之後才能確定下來。

所有最後確定下來的菜譜，需要動員幾十名義工，事先準備各種材料，這樣才能在懷少節當天給大家奉上這麼豐盛的素食。

每年的懷少節和敬老節都沒有雨。今年的懷少節比以往早了些，加州的雨季今年也遲了點。周六的一大早還在下雨，我一直擔心萬一懷少節當天下雨該怎麼辦才好，難道大家在走廊裏玩遊戲？那室外的節目表演又該怎麼辦呢？還好從周六早上就沒有下雨，周日也一直到懷少節結束之後的晚上才下雨。不知道是不是有誰在後面默默支持，反正今年的懷少節也沒有受到天氣的影響。

今年的節目準備也是一波三折。在懷少節的前一天晚上

我們還在更改節目表。每年金聖寺都會準備一個話劇，作為主要的節目。原定要上演的話劇《忍辱仙人》，因為 Peter 老師的腳受傷，不能順利排練。不得不改成簡單一點的話劇，後來又因為時間緊迫不得不取消。最終話劇被換成講故事。本來很簡單的故事，經過 Peter 老師改編之後再講出來，就變得特別吸引小朋友們。這個講故事節目應該也是最受歡迎的了！

金聖寺佛學班的女生們給大家表演了古箏、琵琶等樂器表演，不懂中文的男生和女生給大家帶來了心經朗誦、歌曲《I am lucky to study Buddhism》和念誦“報父母恩真言”。金山寺佛學班的學生也帶來了朗誦和童謡，還合唱了



“彌陀的歌唱”。法界聖城佛學班的學生表演了《佛教青年之歌》和《You raise me up》，這些都引起大眾熱烈的掌聲。金聖寺佛學班的女生們在室外還表演了扇子舞和彩帶舞。學生們穿著傳統服裝，翩翩起舞，引起大量的喝彩。

團體遊戲是兩人三腳加復活節彩蛋，這也很受歡迎。本來是三支隊伍，每隊 6 人，後來變成每隊 11 個人。遊戲開始之後，每個隊伍還在繼續加入。勝利隊伍的小朋友人人都得到了小小布偶作為獎品。團體遊戲之後是 10 個攤位遊戲。一個小時的時間，每完成 10 個遊戲的小朋友，就可以在領獎臺領取到一份精美的禮物。這 10 個攤位分別是：3 個藝術制作、念佛、打坐、彈珠臺、水中蓮花、鏡書、魔力吸

和巧力敲 CD。佛學班的老師們，為了準備這三個藝術制作攤位做了很多工作，每個攤位都需要準備上百份材料。沒有這些老師的辛苦工作，就沒有這麼成功的懷少節。

感謝各位參加懷少節的各位小朋友和家長們，給大家提供一個可以為您們服務的機會；感謝金聖寺法師們，沒有法師們的支持和辛苦工作，懷少節是沒有辦法舉辦的；感謝

所有義工們：在廚房工作的義工們，在 Office 服務的義工們，準備場地的義工們，負責遊戲攤位的義工們，還有組織活動的義工們，安排停車場工作的義工們等等，沒有您們的辛苦工作，就沒有成功的懷少節；感謝方治欽居士的精彩主持工作，沒有方居士的幽默和辛勤工作，懷少節也不會這麼成功；還要感謝宣公上人，沒有上人的大願，也就沒有懷少節。



**M**arch 26, 2017 is the Cherishing Youth Day in Gold Sage Monastery. CYD is supposed to be easy since we held this event every year. It is not true: the activities to serve two or three hundred people has never been an easy thing. It was my honor to participate in the preparation of programs, and I found this is not an easy task.

One of the favorite program for children is the vegetarian food. This day, different countries, different flavors of dozens of vegetarian food were displayed in different booths for anyone to taste. The food just lasts a few seconds in our mouth, but the preparations have to start a few weeks ago. Desserts, homemade drinks, main course, sushi, marshmallow, popcorn and so on. The popular menu from previous years are preserved this year. These are still relatively easier. Every year, Dharmic Masters also need prepare some new recipes which takes more time. These need to be tested before they can be determined. Dozens of volunteers took more than one week to prepare all chosen recipes so as to be able to offer all guests a rich vegetarian day.

Every year there is no rain during Cherishing Youth Day and Respecting Elder Day. This CYD is a little earlier than

the past, and the rainy season of California this year is a little late. There was still raining on Saturday morning. I had been worried how to do if raining: play games in the corridor? What about the outdoor activities? Fortunately, there was no rain from Saturday morning, and it started raining on Sunday night when the event finished already. I don't know whether someone supports this quickly. Anyway, this event has not been affected by the weather this year.

This year's programs were changed back and forth several times. We were still changing the schedule the night before this event. Every year, we will prepare a drama as the main program. At the beginning, we'd like to play the drama "humiliation fairy". Because Teacher Peter got hurt in his feet, we have to replace it with a simpler drama. But, that was canceled due to the time. At end, the drama was replaced by interactive storytelling.

It was a simple story. But, it becomes very attractive to children when Teacher Peter told it. This storytelling should be one of the most popular program!

The girl students from GSM Sunday school played guzheng, pipa and other musical instruments. The girl students and boy students, who cannot speak Chinese, recited The heart sutra, sung the song "I am lucky to study Buddhism" and chanted the "repaying parents mantra". The students from Gold Mountain Monastery performed two verse recitations and nursery rhymes, but also sung "Amitabha song". The students from CDR performed "Song of Buddhist young man" and "You raise me up". All these caused the applause of guests. The girl students from GSM also danced fan dancing and ribbon dance. These students wear traditional clothes, dancing, causing a lot of cheers.





The group game is two people walking with three feet and carrying Easter eggs. This was very popular. Originally, we want to have three teams with 6 kids in each team, but each team was joined with 11 kids and parents. After the game started, each team still growed. The kids of the winner team have a small puppet as prize. The group game is followed by 10 booth games. In one hour, each child completed 10 games and then they can receive a beautiful gift. The 10 booths are: 3 art & crafts, reciting Buddha name, meditation, marbles, lotus in water, mirror writing, magic lift and CD knocking. The Sunday school's teachers had done a lot of work to prepare the three art & crafts. Each booth need to prepare hundreds of materials. Without their hard work, CYD would not succeed as this.

Thank all children and their parents for the participation. You provided a great chance for

us to server you. Thanks to the GSM Dharma Masters. Without their support and hard work, there is no way to held this event. Thanks to all the volunteers: who working in the

kitchen, who serving in the office, who preparing the site, who working in the game booth, who organizing the activities, who working in the parking lot, etc. Without your hard work, there is no success of the evnet. Thank Mr. Fang for his wonderful work. Without his humor and hard work, the event would not be so successful. Thanks to Ver Master Hua. Without VM's great vow, there is no CYD.



# 宣公上人答問錄

Question And Answers by the Venerable Master Hua

**問**

: 上人剛剛已經開示我們〈大悲咒〉是這麼地好，想請示上人這個〈大悲咒〉是由哪一位居士或是佛菩薩創造出來的？

**上人**

: 你看那〈大悲懺〉上說得很清楚；《大悲心陀羅尼經》上也說得很清楚。這個〈大悲咒〉是由過去九十九億競伽沙諸佛所說的。觀音菩薩以念這〈大悲咒〉得到千手千眼，所以他「千眼照見，千耳遙聞，千手救護一切眾生。」他就是因為受持讀誦〈大悲咒〉才得到這種的妙相莊嚴，具足千手千眼。

**問**

: 請開示：「悟佛知見」是什麼意思？

**上人**

: 悟佛知見，就是明白佛是怎麼樣成的嘛！有佛的智慧了嘛！這沒有什麼玄妙的。你學佛那麼慈悲喜捨四無量心，你就是悟佛知見了嘛！

**Q**

: The Venerable Master just told us how excellent the Great Compassion Mantra is. I was wondering: Which lay person or Buddha or Bodhisattva came up with the Great Compassion Mantra?

**A**

: The Great Compassion Repentance and the Great Compassion Dharani Sutra both explain this clearly. The Great Compassion Mantra was spoken by Buddhas as many as grains of sand in 99 million Ganges Rivers. Guanyin Bodhisattva attained a thousand hands and a thousand eyes by reciting this Great Compassion Mantra. Consequently, he is able to see with a thousand eyes, hear far into the distance with a thousand ears, and save all beings with a thousand hands. He attained the wonderfully adorned features of a thousand hands and a thousand eyes because he read, recited from memory, and upheld the Great Compassion Mantra.

**Q**

: please teach us what “enlightening to the Buddhas’ knowledge and views” means?

**A**

: “Enlightening to the Buddhas’ knowledge and views” means one understands how Buddhahood is realized! One has the wisdom of Buddhas! There’s nothing mysterious about this. Learn the Four Boundless Qualities of the Buddhas — kindness, compassion, joy and equanimity – and you will have enlightened to the Buddhas’ knowledge and views.



# 金聖寺

## 五、六月份法會活動表2017年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

### 五月份活動 Buddhist Events in May, 2017

5/ 7, 21 ( 8:00AM ~8:50AM )		楞嚴咒法會 The Shurangama Mantra Recitation
週日 (Sunday)	5/ 7, 21	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	5/ 14	念佛共修法會 ( 8:15AM~4:00PM ) Dharma Assembly of Buddha Recitation
	5/ 28	宣公上人涅槃二十二週年法會 8:30AM 22th Anniversary of Venerable Master Hua's Entering Nirvana
週三	5/ 3 (正日)	慶祝釋迦牟尼佛聖誕法會 (浴佛節) (8:30AM~ 10:00AM) Celebration of Shakyamuni Buddha's Birthday
週二	5/23	藥王菩薩聖誕法會 ( 拜藥師懺 ) 8:30AM Celebration of Medicine King Bodhisattva's Birthday
每日1 pm		大悲懺法會 Great Compassion Repentance

### 六月份活動 Buddhist Events in June, 2017

日期 Date

地點

念佛共修法會 Dharma Assembly of Buddha Recitation	6/11 週日8:15AM~ 4 : 00pm	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	6/18,25週日 9:00AM~10:50AM	
大悲懺法會 Great Compassion Repentance	每日 ( Everyday ) 1 pm	

宣公上人涅槃二十二週年法會

22th 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1日前報名。

GSM will arrange bus tour for same-day travel. Please sign up before June 1.

6/ 4  
週日

萬佛聖城  
(CTTB)

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請寫上郵件上的姓名及地址，Email to : linww@yahoo.com

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# 金聖寺

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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## 宣公上人涅槃二十二週年紀念法會

The Assembly in Memory  
of the 22<sup>th</sup> Anniversary of Venerable Master Hua's Entering Nirvana

紀念宣公上人涅槃二十二週年法會，金聖寺將於  
5月28日(星期日)舉行傳供儀式，法會上午八時三十分開始。  
歡迎踴躍參加。

The 22<sup>th</sup> Anniversary of Venerable Master Hua's Entering Nirvana  
Dharma Assembly, Passing offering on May 28. (Sunday)