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矽谷梵音

Pure Sound From Silicon Valley

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一切有為法 如夢幻泡影
如露亦如電 應作如是觀 — 出自金剛經偈頌

*All things born of conditions are like dreams,
Like illusions, bubbles, and shadows;
Like dewdrops, like flashes of lightning:
Contemplate them in these ways.*

— The verse from the *Vajra Sutra*

金聖寺風景—鹿野苑 (The Deer Park)



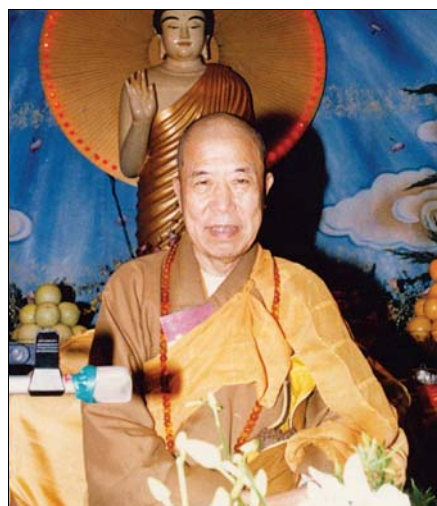
不爭、不貪、不求、不自私、不自利、不妄語

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

《楞嚴經》是正法的代表

The Shurangama Sutra Is —— A Sure Sign of the Proper Dharma

宣化上人開示 / A talk by the Venerable Master Hua



《楞嚴經》
無法不備，無機不
攝，是一代法門的精
髓，成佛作祖之正
印。

*Every dharma is found
within the Shurangama
Sutra, so there are no
potentials it fails to attract.
It is the essential Dharma
for all generations: It is the
right seal for becoming a
Buddha or a Patriarch.*



憨山大師曾經說過這樣的兩句話：「不讀《法華》，不知如來救世之苦心；不讀《楞嚴》，不知修心迷悟之關鍵。」的確是這樣的情形，因為《楞嚴經》無法不備，無機不攝，乃是一代法門的精髓，成佛作祖之正印。所以參禪打坐的人，必須要熟讀研究這部經，才能明悉「五十種陰魔」的境界，不會上魔王的圈套。否則，境界認識不清，不管什麼境界來臨，就執著它，便容易入魔境，成為魔王的眷屬。這是一件十分危險的事！

不但《楞嚴咒》要背得出來，就是《楞嚴經》也要背熟。所謂「熟能生巧」，到時候便有無窮的受用，有不可思議的感應。凡是研究中國文學

的人，《楞嚴經》是必讀之書，因為此經文辭優美，義理豐富，是一部最理想的經典。

有些自命不凡的學者，對於佛學未曾深入研究，就認為自己是佛學專家、佛學權威，似是而非，不徹底瞭解佛教的真諦，亂加批評，貿然提出《楞嚴經》是偽經的謬論。別有用心的人，就隨聲附和；這是盲從，實在可憐！

為什麼有人說，《楞嚴經》不是釋迦牟尼佛所說的法門呢？因為這部經所說的道理太真實了，把人的毛病說得太徹底了，令妖魔鬼怪、牛鬼蛇神，無法橫行，原形畢露。所以他們要故意破壞，宣傳是偽經，令大家不相信《楞嚴經》，他們才有生存的機會。如果承認是佛說的法，他們做

不到。

第一、對「四種清淨明誨」不能守。

第二、對「二十五聖圓通」的法門不能修。

第三、不敢面對「五十種陰魔」的境界。

如果人人讀《楞嚴經》，明白《楞嚴經》，外道的神通則失去靈光，毫無效用，使人不再相信他有神通。所以天魔外道只好妄言破壞，大肆宣傳，說《楞嚴經》是偽經。

不但在家人這樣誹謗《楞嚴經》是假的，就是出家人也如是云云。爲什麼？因爲一般出家人所受的教育有限，甚至還有目不識丁的，也看不懂經典，尤其這部《楞嚴經》，文又深，義又妙，所以更無法了解，無法辨別真偽。有人一說某某經是假的，某某經是偽的，這些人便不加考慮，人云亦云，所以《楞嚴經》便受到不白之冤。

古時在印度，《楞嚴經》被列爲國寶，禁止運出國外，凡是出境者，都要嚴格檢查，因爲深恐這部經流到國外。所以海關對出境的僧人，都特別注意。

當時（唐朝時代）印度有位高僧，名叫般刺密諦，他費盡心機，想盡辦法，將《楞嚴經》藏在臂內，瞞過檢查人員，帶到中國，從廣州登陸。當時，有一位被武則天所貶的宰相房融，在廣州做太守，房融於是請般刺密諦法師翻譯這部經，而他自己爲潤色，此經遂成爲文學的巨著，並獻於武則天。因爲在當時有《大雲經》僞造的風波，所以武則天將此經存在宮中，沒有流通。

後來神秀禪師爲國師時，在宮中受供養，有一天發現此經，神秀大師認爲此經對於禪宗有價值，乃將其流通於世。所以這時，中國才流通《楞嚴經》。據傳說，《楞嚴經》是最後來到中國的經典，但在末法時代，《楞嚴經》最先毀滅，其他經典，則接著漸漸被毀滅，到最後，只剩下一部《阿彌陀經》。



The Great Master Han Shan (Silly Mountain) once said: "Unless you read the *Lotus Sutra*, you won't know of the pains the Thus Come One took to save the world. Unless you read the *Shurangama Sutra*, you won't know the key to cultivating the mind and awakening from confusion." This says it exactly right, because every dharma that exists is found within the *Shurangama Sutra*, so there are no potentials it fails to attract. It is the essential Dharma for all generations: It is the right seal for becoming a Buddha or a Patriarch. A Chan cultivator must thoroughly master this text and understand the Fifty Skandha-demon States that it explains, in order to escape the snares of the demon-kings. Otherwise, he won't recognize states when they arise, and he will become attached to them and join the retinue of demons. This is extremely dangerous!

We want to be able to recite the *Shurangama Mantra* from memory, and we also want to memorize the *Shurangama Sutra*. As the saying goes, "Familiarity leads to expertise." When the time comes, we will gain infinite advantages and inconceivable responses. Anyone who studies Chinese literature simply must read the *Shurangama Sutra*. The literary quality of this *Sutra* is excellent, and its meanings are profound; it is the most perfect *Sutra*.

There are some pretentious scholars who possess no deep understanding of Buddhism and yet consider themselves experts in the field. They see themselves as authorities when they are not. Without a thorough grasp of the principles of Buddhism, they freely criticize the *Shurangama Sutra*, recklessly asserting that it is an inauthentic *Sutra*. Still others who may be more conscientious, nonetheless,

parrot the false claims of the scholars, like the blind following the blind. The situation is truly pathetic!

Why would anybody claim that the *Shurangama Sutra* was not spoken by Shakyamuni Buddha? It's because the principles explained in this Sutra are simply too true. They thoroughly describe people's problems, thus preventing the goblins, demons, "cow-faced ghosts," and "snake-bodied spirits" from running amok and exposing them for what they are. That's why certain individuals defame the Sutra by claiming that it is fraudulent, destroying people's faith in the *Shurangama Sutra* so that they themselves have a chance to survive. If they acknowledged that the Sutra was, in fact, spoken by the Buddha, they would have no way to follow its Dharma. First, they cannot uphold the Four Unalterable Aspects of Purity. Second, they cannot cultivate the Dharma-doors of Perfect Penetration of the Twenty-five Sages. Third, they cannot face the Fifty States of the Skandha-demons.

If everyone reads the *Shurangama Sutra* and understands it, then the spiritual powers of the externalists will lose their magical gleam; they will seem powerless and people will no longer believe that they possess spiritual powers. That's why the celestial demons and externalists have no recourse but to slander the *Shurangama Sutra* and circulate the spurious claim that it is an unauthentic text.

Not only do laypeople slander the *Shurangama Sutra* as false, even left-home people perpetuate the rumor. Why? Because most left-home people have received limited education; some are even illiterate and cannot understand the Buddhas' Sutras. This is especially the case with the *Shurangama Sutra*: its text

is deep, its principles are profound, so many cannot understand it or judge its authenticity. Thus, whenever someone claims that a certain Sutra is unauthentic, these ignorant people simply repeat what they hear without giving it any consideration. This is how the *Shurangama Sutra* has come to receive its undeserved bad reputation.

In the past, the rulers of India considered the *Shurangama Sutra* a national treasure and forbade its being carried out of India. Travellers were stopped at the borders and thoroughly searched, out of fear that the Sutra would circulate. Sangha members who were leaving the country were especially subject to the scrutiny of the border guards.

In those days (during the Tang Dynasty in China) the eminent monk, Master Paramiti of India, after racking his brains and thinking up every possible means, finally hid the Sutra beneath the skin of his arm to fool the customs inspectors so that it could come to China. He arrived in Canton, and met a Prime Minister named Fang Rong, who had been exiled by the Empress Wu

Zetian and was serving as a Magistrate in Canton. Magistrate Fang Rong requested the Venerable Paramiti to translate the Sutra. He himself acted as editor and turned out a masterpiece of literature, which he then presented in offering to the Empress Wu Zetian. Just at that time, China was experiencing a scandal regarding the *Great Cloud Sutra*, a fraudulent text. Empress Wu Zetian concealed the translation in the palace and did not allow it to circulate.

Later, when Dhyana Master Shenxiu was appointed as National Master, he sat in the palace to receive offerings. One day he discovered the Sutra, realized its value for meditators in the Chan School, and put it into circulation. Only then did the *Shurangama Sutra* finally become known in China. The *Shurangama Sutra* is said to be the last of the Buddha's Sutras to reach China, but during the Dharma-ending Age, it will be the first Sutra to disappear into oblivion. Following it, the other Sutras will gradually disappear as well, until only the *Amitabha Sutra* will be left.

萬佛寶懺法會

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萬佛聖城將於四月五日至二十七日舉行萬佛寶懺法會，歡迎踴躍參加。

電話: (707) 462-0939

Ten Thousand Buddhas Jeweled Repentance will be held on April 5 to 27, at The City of Ten Thousand Buddhas. We welcome everyone to attend!

Tel: (707) 462-0939

Learning to Recite the Shurangama Mantra

學習誦持楞嚴咒的心得

Written by Rich Slogar / Chinese Translated By Shinger Lee

In the Shurangama Sutra Volume One, the Venerable Master Hsuan Hua recalls the Great T'ien Tai Master Chih Che aspirations to encounter the Shurangama Sutra. "When the Great Master Chih Che heard of the existence of the Shurangama Sutra, which he had never seen, he was moved to bow to the west in hope that he would one day be able to see this Sutra. He bowed to the west every day for eighteen years, but in the end he never had the opportunity to see the Sutra." So it isn't lightly that we should take it upon ourselves to utilize every opportunity to study the Shurangama Sutra and recite the Shurangama Manta.

Studying the Shurangama Sutra and reciting the Shurangama Mantra are additional steps to take in the process of cultivation. Ultimately, the goal from this study and recitation is to end the outflows of the six sense organs (eyes, ears, nose, tongue, body, and mind) and to see our original face and obtain Shurangama Samadhi. The collection of talks by the Venerable Master Hsuan Hua entitled A Sure Sign of the Proper Dharma describes many of the inconceivable characteristics and methods of cultivation regarding this Sutra and Mantra. I hope that sharing my experiences learning the Shurangama Mantra will help others to study and recite the Shurangama Sutra and the Shurangama Mantra.

In the Shurangama Sutra Volume One, the Venerable Master uses the verses by the Great Master Shen Hsiu and the Great Master the Sixth Patriarch to emphasize the need to cultivate both



the provisional Dharma to purify the mind and the enlightened, permanently-durable Dharma to realize the ultimate inherent wisdom.

"Great Master Shen Hsiu's verse says:

*The body is a Bodhi tree
The mind is like a bright mirror stand.
Time and again brush it clean;
Let no dust alight.*

He is telling us to constantly cultivate, to time and again brush clean the mind so that it doesn't catch any dust.

The Great Master, the Sixth Patriarch, said in reply:

*Originally Bodhi has no tree,
Nor any mirror stand bright.
Originally there is not one thing,
Where can the dust alight?*

When not one thought is produced, the Buddha-nature and Samadhi appear. When your eyes, ears, nose, tongue,

body, and mind suddenly move and take control, it is as if the sky has suddenly clouded over."

So in cultivation we should constantly "brush clean the mind" while also expanding our inherent, fundamental wisdom. While doing good deeds and practicing proper conduct are external methods that help clean up the mind, other practices like reciting the Shurangama Mantra and studying the Shurangama Sutra are more subtly methods to help us identify with and expand our fundamental wisdom. Methods for cultivating this fundamental wisdom are also included in many other practices. For example, a verse in the Great Compassion Repentance ceremony states that, "Above it is all Buddhas; below it is equal to all living things...". Also, the Heart Sutra states, "... All Dharmas are empty of characteristics.... Therefore in emptiness there is no form, feeling, cognition, formation, or

consciousness; no eyes, ears, nose, tongue, body, or mind...". And, when taking refuge with the Triple Jewel, the repentance verse ends with wish to "return to the fundamental source of the mind which is ultimately pure." All these methods of cultivation are pointing us along with the Shurangama Sutra and Shurangama Mantra to cultivate our true, inherent nature -- Shurangama Samadi.

My first step toward learning to recite the Shurangama Mantra was to develop a purpose for reciting this Mantra. Although I heard the Shurangama Mantra recited by others many times and was even encouraged to learn it, I didn't understand much of its importance or feel a need to study it until I read about this Mantra in the Venerable Master's collection of talks in the book [A Sure Sign of the Proper Dharma](#). It says:

"Therefore, in Buddhism it is said that if there is even one person in the world who can recite the Shurangama Mantra, then the demons, goblins, and all the other weird creatures will not dare to openly show themselves in the world. If not even one person can recite the Shurangama Mantra from memory, then at that point all the demons, goblins, ghosts, and all the other weird creatures will appear in the world. They will wreak havoc, but no one will recognize them."

Before actually starting to learn to recite the Shurangama Mantra, it is important to build a foundation in proper knowledge and views to set the path for further cultivation. My first steps were to take refuge with the Triple Jewel and take the 5 lay people precepts. Also, I was advised to first learn to recite the Great Compassion Mantra, 10 Small Mantras, and Heart Sutra before starting to learn the Shurangama Mantra.

When I first went to the temple to follow along in the recitation book while the Dharma Masters recited the

Shurangama Mantra, it was very difficult, seemingly impossible to just keep my place in the book. Before the recitation, I looked through the recitation book setting a path through the Mantra text to follow. However, as soon as the recitation began I quickly lost my place and got disoriented, to the point of not even knowing what page the recitation was on. After attending several more recitations at the temple, following along became easier and eventually I became to recognize certain sounds that were repeated. So not knowing any more, I would look for those sections and just wait for the recitation to reach that point and then skip ahead to the next set of sounds that I recognized. Eventually, more and more sounds became recognizable and the five sections became distinct. Then, it was possible to follow along in the book during the complete recitation.

At the same time, I also listened to the tape of the Mantra at home and would try to write out the sounds to aid in memorizing them. This started with the first sound and progressed sound by sound. As I learned one sound I would go back and repeat all the other sounds up to that point. This helped to establish a recitation rhythm and reinforce the sounds that were already learned.

However after a while of practicing this way, I began to get discouraged. It seemed to be progressing too slowly and I began to feel pressure from myself that I wasn't doing well enough. It was taking too long. I didn't think that I would ever be able to complete learning the entire Mantra. I didn't want to give up, but I really wasn't sure what to do. Then, it occurred to me that reciting the Shurangama Mantra every day was the important thing. It really didn't matter how much I could recite from memory. I would just recite the Mantra every day doing as best as I could and

transfer the merit to protect all sentient beings in the Dharma Ending age. Then, it no longer mattered how quickly I learned. In either case, I would be doing the same recitation every day whether by memory or by reading along with the tape. With this in mind, I soon felt more relaxed with the process and the learning actually began to progress more quickly.

After about 1 to 2 years of this daily study and recitation, I began to recite the Shurangama Mantra from memory without needing to use the book. Attending the recitation sessions at the temple and listening to others recite during other occasions also helped to reinforce the learning process. Sometimes at the Temple I would be frustrated that the Dharma Masters were reciting so quickly that it was difficult to keep up with. Eventually, I realized that the recitation actually flows more naturally and is easier to keep in cadence at a quicker pace as the conscious mind seems to get in the way of slower recitation.

In the current age, there are many daily occurrences that can easily distract us from our own true nature and keep the six sense organs busy chasing after and attaching to things. Although we practice good deeds, our inherent wisdom can seem to slip farther and farther away. It is at this time that cultivation of the Shurangama Sutra and Shurangama Mantra can really help us to return to the true nature that is inherent in all living beings. The Shurangama Mantra was originally spoken to aid Ananda at the time when he was dangerously close to transgressing his precepts. I hope that studying the Shurangama Sutra and reciting the Shurangama Mantra can come to the aid of all living beings and help us advance in our cultivation as we face the dangers of the Dharma Ending age.

在宣公上人的《大佛頂首楞嚴經淺釋》第一冊中，上人提到天台智者大師是如何的渴望見到楞嚴經。上人說：「講到《楞嚴經》，在中國有一位智者大師，他在一生之中，只聽見這部經的名字，他就想要讀誦這一部經，就向印度天天叩頭禮拜，希望見到這一部經。叩頭禮拜了十八年，結果也沒有見著這一部經。」所以，我們千萬不要輕易的錯過學習楞嚴經或誦持楞嚴咒的稀有因緣。

聽楞嚴經或誦楞嚴咒是修行的重要步驟。習誦楞嚴經咒的最終目標是希望能捨識〈眼，耳，鼻，舌，身，意〉見到本來面目，達到楞嚴大定。在《正法的代表》中，上人開示了許多修持楞嚴經咒的不可思議的境界。我希望透過分享我習誦楞嚴經咒的經驗，能對大家有所幫助。

在《大佛頂首楞嚴經淺釋》第一冊中，上人用神秀大師和六祖惠能大師的偈頌來說明，強調在修行的過程中，不論是有相的心靈淨化或是實相的自性修證都是很重要的。神秀大師有一首偈頌說：「身如

菩提樹，心如明鏡臺，時時勤拂拭，勿使惹塵埃。」勸勉修行者要時常修行，不要讓明淨的真心被世塵污染了。六祖大師回應神秀大師的偈誦說：「菩提本非樹，明鏡亦非臺，本來無一物，何處惹塵埃。」所謂：「一念不生全體現，六根忽動被雲遮。」

所以在修行的道路上，我們應該要時時拂拭妄念，也要時時開展內在的智慧。外在的行善持戒是幫助我們清除妄念的方法，而學習楞嚴經和誦持楞嚴咒卻能幫我們開展內在的自性智慧。開展自性的智慧還包括在許多其他的方法中。例如大悲懺中所說：「上等佛心，下同含識...」還有心經中所說的：「是故空中無色，無受想行識，無眼耳鼻舌身意...」三皈依的懺悔文中也說要回歸清淨的自性。所有的這些方法都和楞嚴經咒一樣要我們回歸自性。

我習誦楞嚴咒的第一步是先了解為什麼要誦咒。雖然我曾很多次聽別人誦楞嚴咒，也有人鼓勵我誦持，但我一直不覺得有必要誦持楞嚴咒，也不知道它的重要性。直到我在

《正法的代表》中看到上人說：「所以我們在佛教裏頭，如果有一個人能在這個世界上念〈楞嚴咒〉，這妖魔鬼怪他都不敢公然出現於世；如果一個人也沒有了，也沒有人會背〈楞嚴咒〉了，這時候妖魔鬼怪他們都出現於世了。他們在這個世界上為非作歹，一般人也不認識他們了。」

在真正誦持楞嚴咒之前，建立正確的知見，以做為修行的基礎是很重要的。首先，我受了三皈依及受了五戒；同時，有人建議我學楞嚴咒之前，先學大悲咒，十小咒及心經。

當我第一次到道場跟著法師們一起誦楞嚴咒時，實在是困難到連看著書都不知道在唸哪裡。即使我已經事前先流覽了一次，以為可以跟著唸，沒想到一下子就連唸到哪裡都不知道了。後來多參加了幾次楞嚴法會之後，我開始能跟著唸，並且逐漸熟悉了幾個不斷重覆的音節，所以當我跟不上時，我可以等到誦到那些地方時再跟上。漸漸的，我熟悉的部份越來越多，也可以分別楞嚴咒的五部了。這時，我總算

能看著本子跟著誦了。

同時，我在家中重覆的聽著楞嚴咒的錄音帶，並試著寫下拼音來幫助記憶。我從第一個音開始，一個音一個音的背，每背會一個音，我就再從頭背起。這樣的方法幫我熟悉了咒文的音律，並讓我可以不斷的復習會背的部份。

然而，過了一陣子，我開始有些洩氣。因為，我覺得進步的實在太慢，覺得自己不夠盡力，覺得永遠不可能把整個楞嚴咒背起來。雖然我並不想放棄，可是又實在不知道該怎麼辦才好。後來，我想到了會不會背並不是重點，最重要的

是要每天誦。於是，我開始每天誦楞嚴咒，並將功德迴向給末法時代的所有有情眾生。當我不再擔心自己背了多少，心情開始變輕鬆了。不管是用背的或跟著錄音帶唸，我就是每天誦持，這時，我反而進步的比較快了。

在每天誦楞嚴咒大約一年多二年後，我開始可以背了。不論參加道場的楞嚴咒法會，或是在其他場合聽別人誦也都是有幫助的。有時，在道場當法師唸的太快，到我跟不上時，我會覺得有些挫折感，不過後來我逐漸了解，在較快的速度中，反而容易保持韻律，

而且也比較不會分心。

在今日的社會，有太多的事物會擾亂我們自性的清明，使我們的六根不停的追逐著六塵，煩惱執著。雖然，我們也行善，可是，有時卻覺得離自性越來越遠。這時楞嚴經的研究誦持，對自性的開發是很有幫助的。本來世尊講誦楞嚴咒，就是為了幫阿難免於破戒的危難。我衷心的希望經由楞嚴經的研究，和楞嚴咒的誦持，幫助所有有情眾生，也幫助我們在這末法時代好好修行。

釋迦牟尼佛聖誕法會（浴佛節）

Celebration of Shakyamuni Buddha's Birthday (actual day)

萬佛聖城浴佛法會時間：

萬佛聖城將於四月三十日，慶祝釋迦牟尼佛聖誕，舉行浴佛法會。金聖寺將安排巴士前往聖城參加法會，當日來回，歡迎踴躍報名參加。請於即日起至四月二十七日以前報名。
金聖寺電話 (408) 923-7243

April 30th The City of Ten Thousand Buddhas will celebrate the Birthday of Shakyamuni Buddha's Birthday called "Bathing the Buddha Day." Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before April 27. We hope everyone will attend this event.
Please contact (408) 923-7243.

金聖寺浴佛法會時間：

金聖寺將於五月五日(星期五)早上八時三十分慶祝釋迦牟尼佛聖誕，舉行浴佛法會，歡迎踴躍參加。

May 5th Friday morning at 8:30 am at Gold Sage Monastery there will be a celebration event for Shakyamuni Buddha's Birthday called "Bathing the Buddha day" We welcome everyone to attend.

持咒先要正心誠意

Recite Mantras with a Proper and Sincere Mind

宣化上人 開示/by the Venerable Master Hua

學咒先要正心誠意，若心不正，學什麼咒都是邪的；心正了，學咒才有感應。心正了還不行，還要誠意。誠意就是念茲在茲，絲毫都不馬虎，不敷衍了事，或苟且塞責，這樣才有感應。

你不是正心誠意，而存著邪知邪見想去害人，這就是魔法，是魔王所行的法。魔是害人不利人；真正想修法的人，在任何情形下也不會害人的。學咒要存利益眾生的心，不要有想降伏魔鬼的思想，或者和其他人起對待心。在佛教裏，沒有敵人，不向任何人報復，就是任何人對自己有害處，也要忍耐，修忍辱波羅蜜，不生報復之心。這就是佛教高超之處。

佛教的優點，其他的宗教都沒有這種精神。雖然基督教說「愛敵」，但也只不過是口頭上說說而已，它真能愛敵嗎？它認為佛教是它的敵人，它愛佛教嗎？不會的。它開口就是「魔鬼」，閉口也是「魔鬼」，怎麼還會愛敵呢？佛教最重要的教旨就是：「你是魔

鬼，我也絕不傷害你，也要攝受你，而不生一種對待法。」這就是佛教最特別的教義，對任何眾生都存慈悲心，不去傷害他們。

〈楞嚴咒〉是驚天地、泣鬼神，最有效的靈文，所以我們學會〈楞嚴咒〉，就要時時刻刻存慈悲心，舉心動念都不要去傷害人。旁人就是對自己怎麼不好，也不怪他，也不去傷害他。心量要有三千大千世界那麼大，把所有森羅萬象都包括在裏面，這才是佛教徒的本份。

我們切記，不要做犯上作亂的事，有這種行為是很危險的。「誦持默念少意言」：就是不要講那麼多話，打那麼多妄想，專一則靈，分歧則蔽。

何謂「專一」？就是不生害人之心。若存害人之心，將來是很危險的，所謂「多行不義必自斃」，害人反害己。「殺人之父，人必殺其父；殺人之兄，人必殺其兄。」這是因果。我們佛教徒要避免惡因，以免將來受惡的果報，所以說「誦持默念少意言」。

「示教利喜化大千」：示教利喜，指示眾生佛教令他們得到利益歡喜。我們在能利益人時，就要趕緊利益人，所謂：

栽培心上地，涵養性中天。

能常利益其他人，久而久之，自己便有德行了。如果儘教人利益自己，自己不利益人，儘想找便宜，養成一種依賴性，這是最沒有出息的。看看世界上專找便宜的人，結果都是失敗的。你若不信，可以細細研究，無論哪一個失敗者，都是貪而無饜，各處找便宜，結果都是一敗塗地。你能利益人，令人歡喜，無論到什麼地方，人人都會聞風而化。

孔子說：「言忠信，行篤敬，雖蠻貊之邦，行矣。」我們說出的話，一定要誠實有信用，不能瞪著眼睛儘打妄語，好像是說真話，其實儘欺騙人。我們的行為一定要很誠實，很篤厚，慈心下氣，恭敬一切，凡事總要存謙恭和藹之心，不要有貢高我慢的思想，覺得人人都不如我，我是老天爺，這是不可以的。

When studying mantras, you must first have a proper and sincere mind. If your mind is not proper, then no matter which mantra you learn, it will be deviant. If you learn a mantra with a proper mind, you can obtain a response. Not only should your mind be proper, it should also be sincere, means devoting your full attention to the mantra and not being the least bit casual. There will be a response only if you aren't sloppy or careless.

If you harbor deviant views and wish to harm people, your practice is demonic. Demons want to harm people, while genuine cultivators would never harm anyone under any circumstances. You should want to benefit beings. Don't learn mantras thinking that you'll be able to subdue demons and ghosts or fight people. Buddhism does not regard anyone as an enemy. Don't seek revenge on anyone. No matter who mistreats you, endure it. Be patient, and don't harbor grudges. The nobility of Buddhism lies in that.

That particular quality is not embodied in other religions. Although Christianity avows to "love thy enemy," many only pay that lip service without being able to actually do it. Some even view Buddhism as an enemy; how could it be said that they love Buddhism? It can't be, not when they refer to Buddhists as devils. The Buddhist attitude should be: "Even if someone is a devil, we won't harm him. We will gather him in and will refrain from attacking him." Buddhism teaches us to treat all beings with compassion and not harm them.

The Shurangama Mantra is a most efficacious mantra; its power can awe heaven and earth and cause the ghosts

and spirits to weep. For this reason, after we learn the Shurangama Mantra, we must constantly keep a compassion-ate frame of mind and make sure that we don't have even the thought of harming others. No matter how badly someone treats you, don't blame or hurt him or her. Your heart should be as vast as the universe, so that it can encompass all the myriad phenomena. That's the right attitude for a Buddhist to have.

We should never engage in rebellious activities, for that's very dangerous. By reciting, upholding, and silent chanting, diminish thoughts and words. That is, don't talk so much and have so many discursive thoughts. Singleminded concentration is efficacious, while being scattered is useless.

What's meant by singleminded concentration? Not having malicious thoughts towards others. If you harbor thoughts of malice, you'll later find yourself in danger. It's said, "If you engage in many unrighteous acts, you only bring death upon yourself." In harming others, you are actually harming yourself. If you kill a person's father, someone will kill your father. If you kill a person's brother, someone will kill your brother.* This is the law of cause and effect. We Buddhists should avoid planting evil causes, so that we won't have to suffer an evil retribution in the future. So the first line says, By reciting, upholding, and silent chanting, diminish thoughts and words.

Explain the teachings to bring benefit and joy, transforming the universe. The line of mantra this verse is explaining can also be translated as

"explaining the teaching" and "benefit and joy." That is, one

explains the Buddha's teaching to beings, enabling them to obtain benefit and joy. This means that when we have the chance to help people, we should immediately make use of it. As it's said,

Cultivate the mind ground;
Nurture the sky of the nature.

If you frequently benefit others, you will eventually perfect your own virtuous conduct. You shouldn't be constantly asking others to help you without ever helping them in return, because that way you'll become dependent and won't accomplish anything on your own. You'll become a totally worthless person. In this world, those always on the lookout for advantages end up failing in their endeavors. If you don't believe this, take a closer look: Whenever people fail in something, the failure occurred due to their insatiable greed for advantages. If you can benefit others and make them happy, then you'll be able to exert a wholesome influence on people wherever you go.

Confucius said, "If one's words are trustworthy and one's conduct is sincere and reverent, one can walk at ease even among barbarians." The words you speak must be truthful and honest. You shouldn't tell lies with an innocent face, pretending to be truthful when in fact you're lying through your teeth. Your actions must be sincere and reverent. Be modest, humble, and respectful towards everyone. Do everything with a humble, respectful, and courteous attitude. Don't become arrogant and think, "No one is as good as me. I'm the Lord of Heaven."

中國美德之旅

A tour through Chinese Virtue

——五月七日懷少節——

On Sunday, May 7, 2006 for the Cherishing Youth Day

金聖寺與金山聖寺將於五月七日(星期日)，早上九時至下午二時，在金聖寺舉行一年一度的懷少節，邀請小朋友們共度歡樂的一天。主辦單位除了舉行各種的文藝表演，有趣的遊戲活動，豐富的獎品外，更準備了BBQ園遊會，各式各樣的攤位，免費招待大家共度佳節。這個令人期待的日子，歡迎邀請你的好朋友一起來參加！

Gold Sage Monastery and Gold Mountain Monastery will hold the Cherishing Youth Day on May 7, 2006 from 9 am to 2 pm at Gold Sage Monastery.

We welcome all children to come this festive occasion. There will be performances, fun games, and great prizes! There will also be a BBQ feast. There will be different stands with FREE food! This is a free festival for everyone to enjoy!

We hope everyone will come. Please invite your friends Come and join us!





金聖寺 法會通告

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

週日 Sunday	4 / 2	念佛共修法會 (8:15AM ~ 3:30 PM) Dharma Assembly of Buddha Recitation
	4 / 9	六字大明咒法會 (8:15AM ~ 3:30 PM) Six Syllable Mantra Dharma Assembly
	4/16	金光明經講座 (9:00 AM~11:00 AM) Lecture on The Sutra of Golden Light
	4/23	藥師懺法會 (8:15AM ~ 3:30 PM) Medicine Master Repentance Dharma Assembly

四月份活動 Buddhist Events in April, 2006	日期 Date	地點 Place
慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday	4 / 30 週日	萬佛聖城 (CTTB)
金聖寺將安排巴士前往聖城參加法會，請於即日起至4月27日以前報名。 Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before April 27.		
長青學佛班 Elders' Dharma Study Group	4 / 1 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
大悲懺法會 Great Compassion Repentance	每日 1:00 PM ~ 2:30 PM	

五月份活動 Buddhist Events in May, 2006	日期 Date	地點 Place
慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday	5 / 5 週五 8:30 AM ~ 10:30 AM	金聖寺 Gold Sage Monastery
懷少節 Cherishing Youth Day	5 / 7 週日 9:00 AM ~ 2:00 PM	
念佛共修法會 Dharma Assembly of Buddha Recitation	5 / 14 週日 8:15 AM ~ 3:30 PM	
楞嚴法門 The Shurangama Dharma Door	5 / 21 週日 8:15 AM ~ 3:30 PM	
楞嚴法門 The Shurangama Dharma Door	5 / 28 週日 8:15 AM ~ 3:30 PM	