

誦楞嚴咒救世界——

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RECITE THE SHURANGAMA MANTRA TO SAVE THE WORLD—

INTRODUCING UPASAKA LIN GUO-XIANG

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Bodhi Stand

1990年，我姑母帶我們一家參訪洛杉磯的金輪寺，那時我十歲，第一次接觸佛法。記得當時父母餐館生意結束，渴求精神上的導引，我想那次他們找到了所追求的；一年後，父母將我和姐姐、弟弟送進了萬佛城的育良小學讀書。第一次到萬佛城，我看到萬尊佛像很興奮，手指著牆上的佛像對媽媽說，「我想要做那尊佛。」我又問，「成佛一定要出家嗎？」她說那樣會比較快些。當時我對佛法明白得不多。

在育良小學、培德中學的佛學課上，我學了更多佛法。我也參加佛殿的功課，父母也灌輸我佛教的價值觀與傳統思想。十三歲時，我聽了上人關於楞嚴咒的法益開示後，媽媽就讓我背楞嚴咒。咒文太長，我覺得不可能背下來，但媽媽的道友，金輪寺的王太太鼓勵我。在她的影響下，我開始每天背兩行；背時我感到很安寧，興趣也提高了。上人說，世界末時只要有一個人能一心持楞嚴咒，就可拯救世界，於是我從每天背兩行，漸增至五行、十行、二十行，兩個月後背完了全咒。媽媽讓我天天持誦，以免忘失，我就上學前一次，放學後一次，睡前隨便什麼時候再誦一次。回想起這件事，我相信是「讓楞嚴咒住世，拯救世界」這一大因緣，驅使我這樣做的。

我因此想要受五戒，當我向媽媽提出時，我持戒已兩年了。（編按：林果祥居士姐弟三人於1991年7月13日於聖城皈依；93年3月聖城慶祝觀音菩薩聖誕法會，果祥居士時唸初一，近13歲時受五戒。）她很吃驚，要我確定我一生都不犯殺盜淫妄酒的行為。我告訴她我確定了，於是在觀音菩薩聖誕

In 1990, my aunt took my family to visit Gold Wheel Monastery in Los Angeles. I was 10 when I first encountered the idea of Buddhism. I remember my parents yearning for spiritual guidance when their restaurant went out of business. I think they found what they were looking for. A year later, my parents sent my sister, my brother, and myself up to the City of Ten Thousand Buddhas to study at Instilling Goodness and Developing Virtue Schools (IGDVS). On my first trip up to the City of Ten Thousand Buddhas, I was amazed by the ten thousand statues of the Buddhas and told my mom that I would like to be that Buddha, pointing to a statue on the wall. I asked her, “Do I have to leave the home life to become a Buddha?” She told me that it would be a faster path to become a Buddha. I did not understand much about Buddhism at the time.

I learned more about Buddhism in my Buddhist Studies classes at IGDVS. I also attended ceremonies in the Buddha Hall and my parents instilled Buddhist values and traditions in me. When I was thirteen years old, my mother wanted me to memorize the Shurangama Mantra after listening to the Venerable Abbot's lecture on the benefits of the Shurangama Mantra. The length of the Mantra overwhelmed me and I didn't think it would be possible. However, my mom's Dharma friend, Mrs. Wong from Gold Wheel Monastery, convinced me to do so. With her encouragement, I started memorizing two lines a day. As I was memorizing the Mantra, I felt very safe and grew more interested in it, because the Venerable Master said that when the world ends, if one person can single mindedly recite the Shurangama Mantra, the world could be saved. My quota for memorizing increased from two lines per day to 5, 10, and 20 lines per day, until I finished the Mantra two months later. My mom told me to recite it every day so that I don't forget it. I ended up reciting once before going to school, once after school, and once before bedtime, on my own initiative. In retrospect, I believe I was compelled by the great cause of keeping the Shurangama in the world and saving the world.

This cause led me to want to uphold the Five Precepts. I had been observing the precepts for two years already and I proposed this idea to my mom. [Editor's note: Upasaka Lin took refuge at CTTB on July 13, 1991, with his sister and brother. He was a seventh grader in 1993 and

日，我和好友顏曉晉同學同時受了五戒。這些戒，成了我生命中做決定的準則。97年我從培德中學畢業後，接觸到了真正的考驗

，發覺與外面的環境協調很難；想要做的，常常與戒相違悖。一想到戒律，我就約束自己不去做那些事了。

就讀柏克萊加州大學期間，我與父母有許多衝突；我與許多在父母灌輸佛教規矩下長大的孩子，有類似的經驗。我從小脾氣不好，控制壓抑的結果是，瞋恨在內心延續不斷。在大四的一個緊張的學期結束後，我參加了2000年法界佛教青年會的「冬季楞嚴班」，避開了都市生活。我更敏銳地覺察到了自己的心境，所執持的人相、物相，這都是使我沮喪、苦惱的直接原因。

我有了一些覺照力後，就想下功夫改變自己的壞脾氣。我從一些與脾氣間接有關的小事上先入手，比如在開車上學的路上，我覺察到自己的瞋心，怒氣沖沖時開車上路，非常危險。我開始覺察到每次自己的火氣怎樣上升，又如何的要爆發出來。恆實師告訴我，有位禪師在美國說：「將心中的前門、後門敞開，讓客人進來，但不要敬茶」。基於這一理解，我認識到自己執著於公路上駕車的人對我的無理，而發火。他們就像是客人，而我生氣，是因為給他們敬茶了！一點一點我放下了這些執著，讓它們來來去去，而我不將心繫住其上。我試著將這個方法用在自己其它的毛病上，我感到不容易，可以說很難。因為我認識到了讓我沮喪苦惱的直接原因，是這些觀念上的執著之後，我就想要改變它們。這一因緣，使我決心要做個更好的人；無論出於何種信仰或宗教，想要做個更好的人，這就是佛法了。但我們只可這樣要求自己，卻不能這樣要求他人。當他人看到你這點，覺察到你的不同之處時，他們自會意識到其中的緣由。

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received the Five Precepts when he was almost thirteen years old.] She was really surprised and wanted reassurance that I wouldn't kill or harm life, steal, engage in sexual misconduct, take any intoxicants, or lie to the end of my life. I told her that I would not do those things. I took the Five Precepts on Guanyin Bodhisattva's Birthday with my good friend Peter Gan. These precepts became my criteria for all my decisions in life. I was really put to the test after graduating from Developing Virtue Secondary School in 1997. The outside world was difficult to adjust to. I was often tempted to do things that were in direct violation of the precepts. Being aware of the precepts, I refrained from violating them.

I had many struggles with my parents during my college years. I shared similar experiences with other kids who grew up on Buddhist principles instilled by our parents. I had a bad temper that prevailed during my childhood. I always tried to control and suppress my anger, but in the end my anger was still present. After a stressful semester in my senior year at Berkeley, I attended the Dharma Realm Buddhist Youth Shurangama Winter Retreat in 2000, so that I could get away from city life. I became more aware of my state of mind and the attachments to my preconceived notions of "object" and "people" which were the direct cause of my frustration, dissatisfaction, and suffering. After getting some insights, I wanted to work on my bad habits and improve them. I started with small things that were in direct relation to my anger, such as being aware of my anger on the road when driving to and from school. I was a dangerous driver when I was angry. I became aware each time and observed the heat of my anger rising and how it was about to explode. I was told by Dharma Master Heng Sure that a Zen Master in the U.S. said, "Leave the front and back doors of your mind open. Let the guests come but don't serve them tea." From this understanding, I realized that the people who cut me off on the streets are the guests and my anger exploding was the result of serving the guests tea. Bit by bit, I just let go of my attachments to these thoughts. As a result these thoughts passed through but were not served tea. I tried to apply this to all aspects of my shortcomings. It wasn't an easy thing to do and in fact it was very difficult. Because I recognized that these attachments to thoughts were the direct cause of my frustration and suffering, I wanted to change them. This gave me the perseverance to try to be a better person. People who want to change and become better are practicing the Buddhadharma, no matter what their faith or religion is. We can only change ourselves and not others. When people see a change in you, they too will awaken by noticing the difference in you.

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上八語錄 Venerable Master's Dharma Words

❖ 我們學佛法的人，首先要去脾氣。你脾氣若不去，學多少佛法，都是種修羅因，將來結修羅果。

❖ As students of the Buddhadharma, you must first get rid of your tempers. Otherwise, no matter how much Buddhadharma you learn, you are planting the causes of *asuras* and will eventually receive the consequences of *asuras*.