

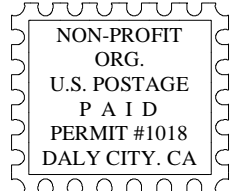
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### 觀音菩薩與我們是兄弟

## Guanyin Bodhisattva is Our Brother

*Words from Venerable Master Hua*

我們天天念觀世音菩薩，可是觀世音菩薩是什麼意思呢？「觀」是觀察世間所有的聲音。觀也是看，但不是向外看，而是看眾生的心，看哪一位眾生的心沒有妄想。空了，就得到開悟。所以說「十方同聚會，皆共學無為。」十方的善男信女聚集在一起，共同修無為法。

Ever day, we recite Guanshiyin Bodhisattva's name. But what does "Guanshiyin Bodhisattva" mean? "Guan" means "to contemplate." To contemplate all the sounds in the world. To contemplate also means to look. But it doesn't mean looking at things outside; it means looking into the minds of living beings. It's looking to see which living being is free of random thoughts. Once those thoughts are gone and the mind is empty, then one can become enlightened. Therefore, a line of verse states: "People have gathered from the ten directions to study the unconditioned." All of the good men and good women who've come together in this assembly from the ten directions are cultivating "unconditioned dharmas." Reciting the name of Guanshiyin Bodhisattva is also an unconditioned dharma. Being unconditioned means "there is nothing done and yet there is nothing left undone." This unconditioned dharma is a method for helping us get rid of random thoughts.

念觀世音菩薩，也是一種無為法，無為而無不為。這種無為法，就是叫你不要打妄想。你念「南無觀世音菩薩」，觀世音菩薩也念你，彼此互念。就好像你想你的親戚，你的親戚也想念你。我們和觀世音菩薩，從無量劫以來，就是法眷屬，法親戚。從什麼地方說起呢？從阿彌陀佛那兒論起。阿彌陀佛是西方極樂世界的教主，是觀音菩薩的師父。觀世音菩薩是幫助阿彌陀佛弘揚淨土法門的助手。

我們和觀世音菩薩就是法兄弟。觀音菩薩是還沒有生到極樂世界眾生的哥哥，而眾生是弟弟。如此說來，我們是很近的親戚，所以我們想念親兄弟，親兄弟也想念我們。我們是觀音菩薩的弟弟，觀音菩薩是我們的哥哥。

有人說：「觀世音菩薩怎麼會是我們的哥哥？那我們不是太高攀了？」觀世音菩薩不僅僅拿我們當弟弟看待，也拿所有眾生當弟弟看待。不然的話，他為什麼要尋聲救苦？為什麼眾生有困難，他要幫助呢？因為他看一切眾生，有如手足一樣，是他的骨肉。所以他才不怕一切艱難困苦，而救度娑婆世界的受苦眾生。所以各位不要忘了自己的法兄弟。我們念一聲「觀世音菩薩」，觀世音菩薩也念我們。

我們叫一聲「觀世音菩薩」，裏面包含的就是哥哥。觀世音菩薩就叫一聲我們這些未來的菩薩，未來佛小弟弟。你要是能這樣看觀世音菩薩，更應誠心，更應該親切地念自己的法兄弟，不要空過。我們念觀世音菩薩，不要低著頭念，要抬起頭來，表示一種勇猛精進的精神，不要現出頹喪不振的樣子。觀世音菩薩看你這麼有精神，便即刻對你說：「快拉著我的手！」然後和你一起走向極樂世界。

又有人在打妄想：「觀世音菩薩怎麼一天到晚看看看？為什麼我就不可以看？」你的看和觀世音的看，有所不同。觀世音菩薩是看裏邊，你是看外邊。觀世音菩薩是看自性，他的自性和每位眾生都有電波。哪個眾生在打什麼妄想，他都知道。他是往裏看他的電波，和你看的不同。因為有的眾生離他很遠，雖然他有千手千眼，但要看無量的眾生，也是不夠用，也看不過來。所以他要迴光返照，反聞聞自性，看看自性的眾生，哪一個正在受什麼樣的苦？他就去救度這個眾生。可是你是向外看，把自己根本的智慧都忘了。所以你這個看，和他那個看，是不同的。

When you recite, “Namo Guanshiyin Bodhisattva,” Guanshiyin Bodhisattva is also mindful of you; there is mutual mindfulness. It is like when you are thinking about your family members and they are also thinking about you. From limitless eons in the past, we and Guanshiyin Bodhisattva have been relatives in Dharma. When did this time begin? What time am I talking about? I’m talking about a time that began with Amitabha Buddha. Amitabha Buddha is the Teaching Host in the Western Land of Ultimate Bliss. He is Guanshiyin Bodhisattva’s teacher, and Guanshiyin Bodhisattva helps Amitabha Buddha to propagate the Pure Land Dharma-door. We are the Dharma-brothers of Guanshiyin Bodhisattva. Guanshiyin Bodhisattva is the elder brother of all living beings who have not yet been born in the Land of Ultimate Bliss. We living beings are his younger siblings. If I explain it this way, then we become very close relatives. So we are mindful of our brother, and our brother also keeps us in mind. We are Guanyin Bodhisattva’s younger brothers, and Guanyin Bodhisattva is our elder brother.

Someone is saying. “How can Guanshiyin Bodhisattva be my elder brother?” Doesn’t that make me too exalted?” Not only does Guanyin Bodhisattva regard us as his younger brothers, he treats all living beings as his younger brothers. Otherwise, why would he listen to our sounds and come rescue us from our suffering? When we living beings get ourselves into trouble, why would Guanshiyin Bodhisattva want to help us out? It’s because he sees that all living beings are just the same as his own hands and feet, his own flesh and bones. For this reason, Guanyin Bodhisattva fears neither trouble nor difficulty, and comes to rescue all the living beings who are suffering here in this Saha World. Therefore, none of us should forget our Dharma-brother. When we mindfully recite “Namo Guanshiyin Bodhisattva” one time, Guanshiyin Bodhisattva is also mindful of us.

When we call out to Guanshiyin Bodhisattva, we’re calling our elder brother. Guanshiyin Bodhisattva then calls out to this younger brothers, who are future Bodhisattvas and future Buddhas. If we can regard Guanshiyin Bodhisattva in this way, we’ll be even more sincere. We should recite the name of our Dharma-brother as sincerely as we can. Don’t miss this chance! But as we recite the name of Guanshiyin Bodhisattva, we shouldn’t let our heads droop down. We should lift our heads up and recite with courageous, heroic vigor. Don’t appear listless or apathetic. When Guanshiyin Bodhisattva sees our spirit, he’ll say to us, “Quickly take my hand!” Then he’ll take us toward the Western Land of Ultimate Bliss.

Someone else may be idly thinking, “Why is Guanshiyin Bodhisattva looking, looking, looking all day long? And why am I not allowed to look at anything at all?” You should know that your looking and Guanshiyin Bodhisattva’s looking aren’t the same. Guanshiyin Bodhisattva looks inside, but you look outside. Guanshiyin Bodhisattva looks at his own nature. He has every living being on his radar screen. Guanshiyin Bodhisattva knows all the idle thoughts that living beings are indulging in. Guanshiyin is always looking at his inner radar. Therefore, the things he looks at and the things you look at are not the same. Because some living beings are far away from him, even a thousand hands and a thousand eyes are not enough. He wants to look at limitless numbers of living beings, but he cannot see them all. For this reason, he “reverses the light to reflect within.” He turns his hearing back and listens to his own nature. He looks at the living beings of his self-nature. He wants to know the pain and suffering they are experiencing, then he goes to save those living beings.



On the other hand, you are looking outside, forgetting all about your inherent wisdom. That's why I said your looking and his looking are different.

Someone else is having another random thought. "Dharma Master, I don't believe what you're saying at all. Why not?"

還有人又打一個妄想：「法師啊！您講這個開示，我無論如何也不相信。爲什麼我不相信呢？我們和觀世音菩薩是兄弟，可是觀世音菩薩是聖人，我們是凡夫。凡夫怎能和聖人稱兄道弟呢？這不合乎邏輯學，所以我不相信。」好！你不相信，你講的也是有道理，可是你這個道理，是屬於凡夫的知見。因爲你沒有深入經藏，所以你的智慧不能如海。

《華嚴經》上說：「菩薩作是念。我與眾生無始以來，互爲兄弟，互爲父母，互爲姊妹，互爲夫婦。」你說你不相信，這是因爲你不明白《華嚴經》的道理。

再者，不但菩薩看我們是眾生；成佛之後，他看眾生，是男子皆是我父，是女子皆是我母。既然佛看眾生都是父母親，那麼我說觀世音菩薩看眾生是兄弟、是姊妹，這又有什麼不合理呢？你說你不相信，是因爲你沒有這種智慧，沒有知識。要不然，就是你所見太少了，所以才變得那麼愚癡。我講什麼，你都不相信。

佛爲什麼要度眾生？因爲他看「是男子皆是我父，是女子皆是我母。」他的父母在六道輪迴中受苦，所以無論如何他也要度眾生，希望他的父母離苦得樂。

我們天天念觀世音菩薩，拜觀世音菩薩。可是觀世音現身在你面前，你又不認識。所以我們眾生是很苦惱的，爲什麼觀世音菩薩現身在你的面前，你也不認識呢？就是那個當面關，也就是你的考驗。

You say we're the brothers of Guanshiyin Bodhisattva, but Guanshiyin Bodhisattva is a sage, while we're common mortals. How could common mortals be brothers of a sage? This is very illogical, and I don't buy it." Okay, you may disbelieve as you choose. Your point is well taken. However, your principle expresses the viewpoint of an ordinary person. Because you haven't deeply penetrated the treasury of Sutras, your wisdom isn't as deep as the sea.

The *Flower Adornment Sutra* says: "The Bodhisattva has this thought: "From time without beginning to the present, all living beings and I have been brothers. We have been fathers and mothers to each other. We have been sisters to each other. We have been husbands and wives to each other." You told me you didn't believe; that's simply because you don't understand the truths in the *Flower Adornment Sutra*.

Not only does the Bodhisattva see living beings in that way, but even the Buddha contemplates living beings and knows that all men were his fathers in the past, and all women were his mothers. Since the Buddha sees living beings as his fathers and mothers, that is why I said Guanyin Bodhisattva sees living beings as his brothers and sisters. However could this principle be reasonable? You don't believe simply because you don't have this kind of wisdom and knowledge. Or it may be that you don't have enough experience. That's why you're so ignorant and skeptical.

Why does the Buddha want to rescue living beings? Because he can see that, "All men have been my father, and all women have been my mother." His fathers and mothers are suffering in the six destinies of rebirth, so he wants to rescue living beings at all costs, and help his parents escape suffering and attain bliss.

Every day we recite the name of Guanshiyin Bodhisattva and bow to Guanshiyin Bodhisattva, but when Guanshiyin Bodhisattva appears in person before us, we won't recognize him. That's why I say we living beings are extremely pitiable. What do I mean that if Guanshiyin Bodhisattva appeared in person before us, we wouldn't recognize him? It's our big test. When we recite Guanshiyin Bodhisattva's name, we should learn to be like him. Guanshiyin Bodhisattva possesses great kindness, great compassion, great bows, and great strength. When we recite his name, we should also learn to have his great kindness, great compassion, great vows, and great strength. No matter who mistreats us, our minds must remain calm.

No matter who curses at us, we should endure it. No matter who hits us, we should bear it.

你念觀世音菩薩，要學觀世音菩薩的樣子。觀世音菩薩是大慈、大悲、大願、大力，我們念觀世音菩薩，也要學他的大慈、大悲、大願、大力。無論誰對我們不好，我們都應該不動心。

誰罵我們，我們都要忍；誰打我們，我們也要忍；甚至誰把我們殺了，我們也要忍，並且要認帳。爲什麼要認帳？假如我往昔沒有罵過人，他也不會來罵我；我往昔沒有打過人，人也不會打我。爲什麼有人罵我、打我、殺我？因爲我往昔在愚癡的時候，也罵過人、打過人、殺過人，所以今生遇到這種境界，要把往昔所欠的債務還清了。以前不明白的時候，就好像賴債不還；現在明白了，就應該老老實實的承認這筆債務。我們能承認這筆債，就能見到觀世音菩薩，就和觀世音菩薩有真正法眷屬的關係。

所以，我們念觀世音菩薩，不要一見到人，就看別人的不對，你盡找別人麻煩，是自己苦未了，苦根未斷盡。

佛法仍是佛法，你還是你自己。如果你會運用，那就和佛法打成一片，而不能分開。所以各位要認識境界，徹法底源。學佛法，必須要會運用佛法。要是不會運用佛法，無論你修到什麼時候，佛法仍是佛法，你還是你自己。如果你會運用，那就和佛法打成一片，而不能分開。

忍，是最要緊，即是叫你忍你所不願意忍的事情。譬如我不願意挨罵，可是有人罵我，我都歡喜。我不願意挨打，可是有人打我，我更歡喜。我不願意被人殺，生命是很寶貴的，可是有人要殺我，這是了脫我一生的業障，是我真正的善知識。所以各位啊！學佛法要倒過來學，修道也要倒過來修。怎麼倒過來呢？就是你不願意的事，也要願意。可是你所不願意的事，

Even if someone were to kill us, we should also bear it patiently, and recognize it as our rightful due. Why should we see it as our due? Because if we hadn't scolded others in the past, others wouldn't curse at us now. If we hadn't hit someone in the past, he certainly wouldn't come to beat us now. Why would someone want to curse at us, hit us, or kill us? Because in the past, when we were stupid and ignorant, we cursed at him, beat him, or killed him. So in this present life, the same situation has happened to us, and we should repay the debt that we accrued in the past. In the past, out of ignorance, we didn't make good our debts. Now that we understand, we should honestly acknowledge the unpaid debts. Once our debts are paid, we can see Guanshiyin Bodhisattva, and we can truly count as one of Guanshiyin Bodhisattva's Dharma relatives.

When we reciting Guanyin Bodhisattva's name, we shouldn't criticize other people as soon as we meet them. If we're always looking at the faults of others, it proves that our own suffering hasn't come to an end. We haven't pulled up the roots of suffering. So all of us must clearly recognize the situations that occur. We must thoroughly understand the Dharma. People who study the Buddhadharma have to be able to use the Buddhadharma. If we cannot use it, then no matter how long we cultivate, the Buddha dharma

merely remains Buddhadharma, and we are simply us. But if we know how to use it, then we can become one with it; we become indivisibly



united with the Buddhadharma.

Patience is of utmost importance; you must endure the things that you ordinarily find unendurable. For instance, maybe you don't want to get up with a scolding, but if someone scolds you should be happy about it. Perhaps you don't want to be beaten, but if someone beats you, you should be even happier. Perhaps you don't wish to die, because life is very precious. However, if someone wants to kill you, you should think, "This death can deliver me from the karmic obstacles of this life. He is truly my wise teacher." So all of you should appreciate the Buddhadharma from the opposite side; learn to flip it over. Cultivating the Way is, in fact, cultivating from the reverse. How do we flip it over? It is simply a matter of learning to like what you dislike. You shouldn't however, pass on to other people the things that you don't like.

If you're like ordinary people who cannot see through or renounce things, if you have not emptied out attachments to self and to dharmas, and if you have the marks of self, others, living beings, and a life span, then you'll have lots of trouble. If you can step back and consider things calmly, then no matter what happens, you'll always be able to let go, and see things in perspective and take them in stride

也不是要你讓給旁人。你要是和一般人一樣，看不破，放不下，我、法二執不空，有我、人、眾生、壽者四相，那麼麻煩就現出來。若能退一步想，那麼任何事自然海闊天空。

我們學佛法，不要往高深的地方去學。所謂「平常心是道，直心是道場。」用直心來修行。你念觀世音菩薩，不要存一種貪心。不要說：「我念觀世音菩薩，會發財。」這是辦不到的。你要是沒有貪心，反而會得到，一旦有這個貪心，反而得不到。你念觀世音菩薩，也不需要向外宣傳說：「我到某某地方打過觀音七，你沒有打過，你不如我。」不要打這種妄想，不貪名，不貪利，也不貪享受。

念觀世音菩薩，就要平平常常的念，不要企求一切。不要像有人念觀世音菩薩，說：「我沒有兒子，要求觀音菩薩給我兒子。」有人又要求個女兒。有的男孩子，念觀世音菩薩是為求得一個美麗的女孩子。有的女孩子，就要求得個男朋友，這是不可以的。念觀世音菩薩，應該把這些骯髒的念頭去除，不要有貪瞋癡的心。譬如：天天穿衣，不要管它好不好，只求其不冷就可以了；天天吃飯，也不要有一種貪美味的思想。要是這種妄想，那你就沒有真心念觀世音菩薩。要是真心念觀世音菩薩，怎麼還會想吃好？穿好？早已經把什麼都忘了。什麼都忘了，才能和觀世音菩薩合而為一。

我們每位眾生的心裏，都有一位觀世音菩薩。你現在所念的，是念自己心裏的觀音菩薩。有人說：「我向心裏找，怎麼連個心都沒有？」如果你連個心也沒有，那就不要念觀世音菩薩了。因為那就是觀世音菩薩。觀世音菩薩就是沒有心，他不打一切妄想，沒有貪瞋癡。他也不計劃今天要穿好的衣服，或吃一點好的東西，享受一點好的供養。他是一切無著，一切不求。他所做的是度眾生。他願一切眾生離苦得樂，了生脫死，成佛道，而無所求於眾生。他希望眾生能真正明白佛法，沒有貪瞋癡。我們念觀世音，不要一天到晚打妄想：「早上沒有吃東西，晚上又沒有茶喝，這太苦了！受不了，快跑！」這真是沒有出息的修行人！

As we study Buddhism, we shouldn't go looking for its truths in lofty and profound places. There is a saying, "The ordinary mind is the Way; the straight mind is the place of cultivation." We should have a straightforward attitude as we cultivate the Way.

You might get rich if you don't have any greed, but as soon as you become greedy, you won't attain any wealth. Also, there is no need to publicize the fact that you're reciting Guanyin Bodhisattva's name. Don't say to others, "I am better than you, because I joined a Guanyin Recitation Session at such and such a place, and you didn't." Don't have such vain thoughts. Don't crave fame or benefits, and don't be greedy for luxuries or pleasure.

Recite Guanshinyin Bodhisattva's name with an ordinary attitude. Don't scheme or hope for rewards. Don't be like the people who recite the Bodhisattva's name while thinking, "I don't have a son yet. I hope Guanyin Bodhisattva will bring me a son." Other people seek daughters. Some boys recite the name of Guanshiyin Bodhisattva hoping to attract a pretty girlfriend. Some girls seek a boyfriend. That's not allowed! When recite Guanshiyin Bodhisattva's name, we should sweep away all such dirty thoughts. Purge thoughts of greed, anger, and stupidity. For example, we should pay no attention to whether the clothes we wear are pretty or not. If they protect us from the cold, that's enough. We shouldn't view our daily food like a gourmet who loves delicacies. If you have such vain thoughts, then you haven't recited Guanyin Bodhisattva's name with a true mind. If you held Guanshiyin Bodhisattva's name with a true mind, how could you possibly care about eating tasty food or wearing pretty cloths? You would've forgotten all that long ago. The only way to become one with Guanshiyin Bodhisattva is to forget everything else.

There's a Guanshiyin Bodhisattva inside the mind of every living being. As we recite and recollect Guanyin Bodhisattva, we're simply recollecting the Guanyin Bodhisattva inside our minds. Someone may say, "I'm looking inside for my mind, why can't I find it?" If you truly have no mind, then you don't need to recite Guanyin Bodhisattva's name, because just that is Guanyin Bodhisattva. Guanshiyin Bodhisattva doesn't have a mind. He doesn't indulge in any idle thoughts, and he is totally free of greed, hatred, and stupidity. Guanshinyin Bodhisattva doesn't think, "Today I'll wear some pretty cloths, eat some delicious food, or enjoy some special offerings." He has no attachments and seeks nothing whatsoever. What he does is rescue living beings. He wants all living beings to leave suffering, attain bliss, end their birth and death, and accomplish Buddhahood, yet he seeks nothing from living beings. He hopes that living beings will be able to truly understand the Buddhadharma and become free of greed, anger, and stupidity.

As we recite Guanshiyin Bodhisattva's name, we shouldn't be indulging in idle thoughts all day long. We shouldn't say, "I didn't eat anything at all this morning, and tonight there won't be any tea to drink. This is too much suffering! I can't take it, I'm going to run away!" Someone who cultivates with that attitude is worthless.

## 佛教的骨髓《楞嚴經》

### *The Marrow of Buddhism: The Shurangama Sutra*

我們生在這個末法時代，離佛遠了，可是法還沒有滅盡，大家還可以依照佛法來修行，還有希望開悟證果成佛。身為出家人必須要抱定一貫的宗旨，即使橫逆交加，仍然百折不撓。不管誰來破壞我們的宗旨，都不被搖動，只要認識清楚自己所行所作是一條光明正大之路，就勇猛邁步前進。

在末法時代，一切天魔外道、魑魅魍魎、山妖水怪，所最怕的就是〈楞嚴咒〉。〈楞嚴咒〉是破邪顯正的神咒，而《楞嚴經》就是為〈楞嚴咒〉所說的一部經，是佛教的骨髓。人若無骨髓，一定會死；佛教裏若沒有《楞嚴經》，也可以說就沒有佛法了。所以在這個末法時代，護持正法的最好方法，就是把《楞嚴經》能背誦出，〈楞嚴咒〉更要能背得出，我們要能背誦、能讀念，念得滾瓜爛熟，儘量發揮《楞嚴經》的妙旨，一一為人演說。

世界上如果沒有〈楞嚴咒〉，妖魔鬼怪就會肆無忌憚、橫行於世。世界上若有〈楞嚴咒〉，旁門左道、魑魅魍魎、山妖水怪就都還有所恐懼，不敢公然出現於世。若世界沒有〈楞嚴咒〉，這就是一個妖魔鬼怪的世界了。你看現在人的思想行為都是古里古怪，不如禽獸，這是因為妖魔鬼怪熾盛於世，蠱惑世人，令人失去根本的智慧，變成麻木不仁，所以所行所作，連牛馬都不如了。這也因為懂得誦《楞嚴經》，持〈楞嚴咒〉的人，愈來愈少，所以天魔外道才猖獗無忌。

但是萬佛聖城是佛法的發源地，蒐集世界上真修道人精華之所在，所以萬佛聖城非妖魔鬼怪的地盤，他們住不下的。有些人在萬佛聖城住不下，都是因為德行不夠，思想有邪知邪見，所以久了就原形畢露，待不住了。

以後在萬佛聖城的出家、在家四眾，都要把《楞嚴經》熟讀能背得出，這樣對佛法有莫大的幫助。



We live in the Dharma ending Age, which is distant from the Buddha's time. Yet we still have a chance to become enlightened and realize Buddhahood, because the Buddha's teachings have not disappeared yet. As left-home people, we must adhere firmly to our principles no matter how tough it is. Nothing should deter us, and no one should be able to make us renounce our principles. Once we recognize the bright and true path, we should go forward with vigor!

In the Dharma-ending Age, the heavenly demons, unbelievers, ghosts, spirits, and goblins fear nothing more than the Shurangama Mantra. This spiritual mantra destroys wrong and reveals the right. The *Shurangama Sutra*, which was spoken for the sake of this Mantra, is the very marrow of the Buddhadharmas. A person without marrow would surely die; without the *Shurangama Sutra*, the Buddhadharmas could not exist. Therefore, now in the Dharma-ending Age, the best way to protect and uphold the True Dharma is to memorize the *Shurangama Sutra*. It's even more important to commit the Shurangama Mantra to memory. We should be able to recite the Mantra by heart so that it just rolls off our tongue with perfect ease. We should also do our very best to apply the wonderful principles in the *Shurangama Sutra* and expound them for other people.

If the Shurangama Mantra did not exist, the demons, externalists, ghosts, and goblins would wreak havoc in the world. Since it still exists, these beings dare not show themselves in the world. Without the Shurangama Mantra, the world would be filled with demons, ghosts, and goblins. Since these beings are already starting to run rampant and delude people, people think and act strangely and do not even measure up to animals sometimes. Having lost their inherent wisdom, they act worse than cows and horses. As the number of people who can recite the *Shurangama Sutra* and the Shurangama Mantra dwindles, the heavenly demons and unbelievers become wild and reckless.

However, the Buddha's teachings are disseminated into the world from the City of Ten Thousand Buddhas, and the most outstanding cultivators in the world are found here. And so demons, ghosts, and goblins cannot dwell here; this is not their territory. People who lack virtue and right views cannot stay long at the City of Ten Thousand Buddhas. When their true character and their wrong views are exposed, they can only leave the City.

From now on, the members of the fourfold assembly of left-home and lay people at the City of Ten Thousand Buddhas are required to study the *Shurangama Sutra* until they know it by heart. Ten they will be of great help to Buddhism.

因為有些著名的教授、學者，甚至有些出家人，居然公開說《楞嚴經》是假的。為什麼他們這麼顛倒？因為《楞嚴經》有〈四種清淨明誨〉與〈五十陰魔〉，他們受不了這些照妖鏡。與〈五十陰魔〉一比，這些妖魔都現形了；與〈四種清淨明誨〉一比，他們更是無法守這些規矩。因為受不了，所以他們就昧著良心，打大妄語。

我們對《楞嚴經》與〈楞嚴咒〉要認識得非常清楚，沒有任何咒比〈楞嚴咒〉更靈，沒有其他經文比《楞嚴經》更真。能把天魔外道及一切眾生的毛病，針針見血，闡明得如此詳細。若沒有〈楞嚴咒〉，佛法就沒有了；沒有《楞嚴經》，正法就消滅了。各位爲了護持佛法，一定要把《楞嚴經》讀得熟之又熟，隨時隨地都可背可講，才不愧爲真正的佛弟子，才不枉出家一場。

若沒有〈楞嚴咒〉，佛法就沒有了；沒有《楞嚴經》，正法就消滅了。

The Shurangama Mantra is a spiritual mantra that destroys wrong and reveals the right. If it disappears, the Buddhadharma will also disappear. The *Shurangama Sutra* is the very marrow of Buddhism. Without it, the True Dharma will perish.

Some well-known professors, scholars, and even left-home people blatantly claim that the *Shurangama Sutra* is false. Why are they so deluded? Because they can't stand to see themselves reflected in the "demon-spotting mirrors" of the Four Clear Instructions on Purity and the Fifty Skandha-demon States discussed in that Sutra. The Fifty Skandha-demon States exposes their demonic state. And they cannot abide by the rules specified in the Four Clear Instructions on Purity. For these reasons, they go against their conscience and utter this great lie, saying that the Sutra is false.

We should clearly understand the *Shurangama Sutra* and the Shurangama Mantra. No mantra is more efficacious than the Shurangama Mantra, and no Sutra is more true than the *Shurangama Sutra*. No other Sutra pinpoints and describes the problems of the celestial demons, externalists, and living beings in such precise detail.

If the Shurangama Mantra disappeared, the Buddhadharma would also disappear; if the *Shurangama Sutra* vanished, the True Dharma would perish as well. In order to protect and uphold the Buddhadharma, all of you must study the *Shurangama Sutra* until you can recite it by heart and lecture on it at any time or place. Then you will be true disciples of the Buddha, and you will

not have left home in vain.

因此，大家切勿被這些「名學者」、「名教授」、「大法師」所眩惑，以盲引盲，以爲《楞嚴經》是假的。他們憑什麼說《楞嚴經》是假的？根本他們是睜著眼睛說瞎話，貢高邪見，我慢猖狂，等到將來受果報時，是不堪設想的。

還有以下的消息向諸位發表。不管其他道場的家風如何，在萬佛聖城若想出家者，最低限度要有大學文憑。若從旁的大學已得到畢業文憑，還需要在本校接受僧伽訓練班三年的嚴格訓練，品學兼優，始有資格受具足戒，爲比丘、比丘尼。在這個時代，出家人必定要有出類拔萃、特別優良的教育背景，方成法器。若隻字不識，終天只會拉攏攀緣，在佛教裏混飯吃，做些不高尚、不清淨的犯戒行爲，有辱緇門，怎麼可以爲佛教增光？怎麼令人對三寶生敬仰心？因此爲提倡緇門素質，從今以後，欲來萬佛聖城出家者，不論男女老幼，先要考取大學文憑，並能背出《楞嚴經》、〈楞嚴咒〉，方被錄取。此外出家眾本來應熟讀的沙彌戒、〈五十三小咒〉、《梵網經菩薩戒》、《四分律》比丘、比丘尼戒，也要能背得出來。

Beware of those famous scholars, renowned professors, and great Dharma Masters who are blind men leading the blind when they tell others that they *Shurangama Sutra* is false. On what evidence do they base their claim? They are shameless liars, arrogant and disrespectful, confused by wrong views. In the future, their retribution will be terrible beyond scope.

I have one more thing to tell everyone. I don't know the policy in other monasteries, but the City of Ten Thousand Buddhas accepts only college graduates for admission into the Sangha. If you have a college degree, you must further undergo three years of rigorous training in the Sangha and Laity Training Programs, and you must show excellent character and scholarship, before you can qualify for ordination as a Bhikshu or Bhikshuni.

In the present age, Sangha members should be especially well educated so that they can transmit the Dharma. There are illiterate and opportunistic monks and nuns who get their meals from Buddhism, but then disgrace the Sangha by breaking the precepts; how can they bring glory to Buddhism and inspire people to have faith in the Triple Jewel? Therefore, in order to improve the qualifications of the Sangha, from this day forward, those who wish to leave the home-life at the City of Ten Thousand Buddhas, whether they are male or female, young or old, must first earn a college degree and be able to recite the *Shurangama Sutra* and the Shurangama Mantra by heart; before they will be accepted. In addition, left-home people are expected to seriously study and commit to memory: the Shramanera (novice) precepts, the Fifty-three Small Mantras, the *Brahma Net Sutra Bodhisattva Precepts*, and the *Four-Division Vinaya* (the Bhikshu and Bhikshuni precepts).

從前，在此道場出家的要求，雖然沒有現在這麼嚴格，但我一向不隨便收徒弟，要收也是極為謹慎，經長期審察來者的思想言行，才接受他剃度。但有鑑於末法蓋世，邪魔熾然，不得不做此破釜沈舟的改革運動，積極提高出家人的品學水準。

凡是跟我出家的弟子，都要頂天立地，允文允武，為法門大將，甚至於以世俗的角度觀之，亦是超卓非凡的人材。已跟我出家的弟子們，也應該個個會背《楞嚴經》，隨時隨地能講能說。這樣才算得上實在進行弘揚正法的責任，續佛命脈，沒有白出家一趟！



Venerable Master's Talk on Sutra 上人經典開示一

## 心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 文接上期 Continued from last issue

前邊這八句偈頌講的是這個《般若波羅蜜多心經》的經題，按照五重玄義（釋名、顯體、明宗、論用、判教相）來解釋。這第一句和第二句是解釋題目的意思。

五重玄義：（一）釋名

妙智方可達彼岸。什麼是妙智呢？般若就是妙智。你用這般若的妙智，才可以到彼岸。這個到彼岸，就是波羅蜜，這「波羅蜜多」就是到彼岸。

真心自能契覺源。這個「真心」就是說的這個「心」字，也就是說的這個「般若」。你有般若的妙智慧，有這種真心，自然就可以契合覺源。契合覺源，就是和佛的本覺相契合，就是得到那個本覺的體了，契合了。契合就是相合了，和它合成一體了。

In the past, although the requirements for leaving the home-life at this Way-place were not quite as strict, I have never accepted disciples casually. I am always very cautious, and only after long-term observation of the disciples' thinking, speech, and conduct do I permit them to shave their heads. But now, when the Dharma-ending Age prevails in the world and revolution to raise the ethical and educational standards of the Sangha.

Every left-home disciple of mine must be an indomitable hero skilled in both martial and literary arts, a great general of the Dharma. His talents should be superlative, even from a worldly perspective. My left-home disciples should also memorize the *Shurangama Sutra* and be able to lecture on it whenever the occasion calls for it. If you can do that, you are genuinely propagating the True Dharma and care extending the lifespan of Buddhism, and you have not left the home-life in vain.

Each of the eight lines of the first verse speaks about *The Heart of Prajna Paramita Sutra* according to the five categories of recondite meaning.

1) Explanation of the Title. The first two lines of the verse explain the meaning of the title of the Sutra in accordance with the first category of recondite meaning, the explanation of the title.

*Wonderful wisdom can reach the other shore.* Prajna is wonderful wisdom, and paramita means to reach the other shore. When you use the wonderful wisdom of prajna, you reach the other shore.

*The true mind itself can merge with the source of enlightenment.* To say "true mind is to speak both of the mind and of prajna. When you have the wonderful wisdom of prajna, you have the true mind, and so you naturally merge with the source of enlightenment. You are united with the original enlightenment of the Buddha; you join with it; you flow into and become the substance of the original enlightenment. "Merge" implies uniting into a single substance.



法喻立名超對待。這部《般若波羅蜜多心經》，是以法和喻來立它的名字，「般若波羅蜜多」是法，「心」是個喻。「超對待」這是一個絕待的法，不是對待法；它超過去這個對待，而到這個絕待的這種境界上。

般若是什麼？般若有文字般若，有觀照般若，有實相般若。以文字般若而生出來觀照的般若；由觀照的般若才來契合本體的實相般若。這個般若又叫究竟的智慧，又叫妙智慧，又叫徹底的智慧。徹底的智慧，是說這個智慧到底了，也可以說是到家的智慧，也可以說是佛的智慧，也可以說是真心。這個真心也就是智慧，智慧也就是個真心。「般若」本來就可以翻譯成一個「真心」，可以說是《大真心經》，不是假心的，這完全都是講真心的，實用的妙理。那麼，這一部《心經》呢，是般若心中的心，因為它雖然只有二百六十個字，可是在六百卷《大般若經》裏邊，它好像是一個心，一個主體，所以叫心中的心。現在又加上一個心字，心中的心又心，這是真心裏邊的真心，所以用一個「心」字，簡稱叫《心經》。

*Dharma and analogy comprise its title, which transcends the relative. The title, The Heart of Prajna Paramita Sutra, is made up of references to both Dharma and analogy. The phrase "which transcends the relative" indicates a Dharma which reaches a state of non-relativity. Prajna paramita is that Dharma, and heart is the analogy.*

There are three types of prajna: the prajna of language, the prajna of contemplative illuminations, and the prajna of the characteristic of actuality. The prajna of the characteristic of actuality is the ultimate wisdom, wonderful wisdom, and the wisdom which penetrates to the foundation. It can also be said to be the wisdom which arrives home and the wisdom of the Buddha.

What else can it be called? It is called the true heart. The true heart is wisdom; wisdom is the true heart. Because prajna can be translated "true heart," the two hundred fifty or so words of this Sutra are the heart within the heart—the heart within the six hundred chapters of the prajna text of the Great Prajna Sutra. Yet in still another way it is the heart within the heart. The Sutra is the heart of prajna, and since prajna is the heart, it is the heart of that heart. And therefore the text is called the *Heart Sutra*.



--居士篇 Layman corner

## 一句令我受益很深的話

### One Sentence That I Have Benefited Deeply From

-By Annie Guo

宣公上人的法語中，有一句話令我印象非常深刻，而且受益很深，大意大致是這樣的，有人曾問上人，如何可以最快捷最方便的累積福報呢？上人說，很簡單，讓別人開心。

我一直都很喜歡很記得這句開示，就是不論在什麼情況下，能夠儘量讓自己身邊的人安心，放心，常與人先。爸爸一直教我，年輕人自己做事一定要多考慮，因為你並不是你一個人，你的身後總是牽着很多人，你若好了，大家都放心愉快；可你若不好，所有的人都圍着你發愁。所以做任何事情絕對不可以只想着自己。

Among the Dharma teachings of our Venerable Master Hsuan Hua, one sentence has been especially memorable and beneficial to me. The story goes something like this: someone once asked the Venerable Master for the quickest and most expedient way to accumulate merit and virtue, to which he replied, "It is very simple, just make other people happy."

I have always liked and remembered this sentence. No matter the situation, I always try my best to make the people around me feel comfortable and at ease and put others before myself. My father has always taught me that a young person should think carefully before he or she acts. "Your life is not just about you," he said, "there are others around you that can be affected by how you are and what you do. If you're doing well, everyone around you will be happy; however, if you're not doing well, they will be worried about you. Therefore, whatever you do, you cannot think only for yourself."

我也覺得是這樣的，可是要讓別人開心，放心，首先自己要能常歡喜愉快，健康活潑，如果自己都煩惱重重，常覺得鬱悶不開心，又怎麼可以令身邊的人保持愉快的心境呢？最有效地化解煩惱的方法莫過於佛法了。

我的媽媽就是這樣了。關於媽媽的性格，媽媽曾告訴我，在和爸爸結婚前，舅舅們甚至輪流跟爸爸談話，語重心長地勸爸爸做好思想準備，因為媽媽的脾氣實在是太不好了，全家有名。媽媽說她小時候一句話就能沖到外婆眼淚直流，媽媽心中常常為此懊悔，但她也覺得有時實在沒有辦法控制自己。媽媽一直都很煩惱自己不會處人，常常說話讓人家不開心，她講不論她到哪裡，都給人不友好的感覺，人家都不願意跟她講話交朋友，所以她一直都沒有好朋友。作為媽媽的孩子，在我的眼裏，她的心底深處是非常善良的，就是很容易憂愁擔心。比如我和爸爸稍微晚回家一點，她就擔心我們有沒有在路上出事故；每天晚上必做的功課就是上下門要去親手鎖緊，前後左右檢查一遍，以防有小偷暗中潛伏進來。於是我和爸爸常常嘲笑媽媽。我問媽媽，你這樣擔心，要擔心到什麼時候去啊。媽媽說，擔心也是一種好的品質，必要的擔心會讓我們生活的更放心。我比媽媽先學佛，那時媽媽還不信佛，我跟媽媽說，媽媽我有念經，不會出事情的。媽媽就大眼一瞪，我不喜歡你把自己的安全寄託在那上面，那個有點迷信，自己還是要當心。雖然媽媽那時認為真正每日持念佛經可以化解災殃，獲得平安有點迷信，但是對掛玉佩能辟邪啊，左右眼跳有吉凶預兆啦還是很願意相信的。這是我的媽媽，媽媽說，她一直都在試着改正自己性格上不好的地方，現在已經五十多歲了，雖然比以前好些，還是很不盡人意。

I agree with my father that before we can make others happy and at ease, we have to be happy and healthy first ourselves. If we are deeply afflicted and always feel unhappy, how can we bring happiness to those around us? The best way to eradicate affliction is through the Buddha Dharma.

My mother is a good example. Regarding her character, my mother once told me that her brothers, before she married my father, took turn to warn my father of her bad temper, which was very well known in her family. My mother said she could make my grandmother cry easily with just one sentence. Because of this, she has always felt very remorseful. Unfortunately, in most instances, she felt she could not control herself. She was very afflicted that she could not get along with others and always made others upset with her words. She said that no matter where she went she gave others the impression that she was unfriendly. Others did not want to talk or make friends with her. Therefore, she never had good friends. Being her daughter, and in my eyes, she is a very kind person deep in her heart, only that she gets worried very easily. For example, she would get worried about my dad's safety whenever he came home just a bit late at night. Her routine "homework" every night was to personally lock the door and double check all the locks around the door to make sure burglars could not break in. My dad and I always joked about this. "You worry so much. When are you going to stop worrying?" I asked her. "Worry can be a good thing. Some worries are necessary so we can feel secured and at ease," she said. I studied Buddhism before my mom. She did not believe in Buddhism at that time. I told her that nothing's going to happen to me because I recite the sutra. She gave me a stare: "I don't want you placing your safety in the hands of this superstition. You better be careful yourself," she warned. Although she thought reciting the sutra to avoid disasters and to gain security was superstitious, she had no problem accepting beliefs like wearing jade to keep away evil spirits and interpreting eyelid ticks as a means of fortunetelling. This was my mom in the past. She said she has always tried to change her character for the better, and although she's in her 50's now and better than before, she



# 8 月份 金山寺法會時間表

## August 2009 SCHEDULE OF ACTIVITIES

S U N 日	M O N -	T U S 二	W E D 三	T H U 四	F R I 五	S A T 六
<p>8/9/2009 萬佛聖城慶祝觀世音菩薩成道法會 (正日)            Celebration of Gwan Yin Bodhisattva's Enlightenment (actual day)</p> <p style="text-align: center;"><b>請與金山寺聯繫交通安排</b></p> <p style="text-align: center;"><b>Please contact us if you would like to participate !      Welcome!</b></p>						<p><u>9:00 am</u> 楞嚴咒法會 1 Shurangama Mantra Recitation</p> <p><u>10:00 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p> <p><u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance</p>
<p><u>9:00am - 3:30pm</u> 2 誦地藏經 Earth Store Sutra Recitation</p> <p><u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>8 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation</p> <p><u>10:00 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p> <p><u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance</p>
<p><u>9:00am - 2:30pm</u> 9 慶祝觀世音菩薩 成道法會 (正日) Celebration of Gwan Yin Bodhisattva's Enlightenment (actual day)</p>	<p>10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>15 <u>9:00am - 4:30pm</u> 誦楞嚴經法會 Shurangama Sutra Recitation</p>
<p>16 <u>9:00am - 4:30pm</u> 誦楞嚴經法會 Shurangama Sutra Recitation</p>	<p>17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>22 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation</p> <p><u>10:00 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p> <p><u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance</p>
<p><u>8:30am - 3:30pm</u> 23 藥師懺 Medicine Master Repentance</p> <p><u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>29 <u>9:00am - 3:30pm</u> 誦地藏經 Earth Store Sutra Recitation</p> <p><u>10:00 am</u> 聽經 (Lecture)</p>
<p><u>9:00am - 3:30pm</u> 30 預祝盂蘭盆法會 Celebration of Ullambana</p> <p>誦地藏經 Earth Store Sutra Recitation</p>	<p>31 <u>1:00 PM</u> 誦地藏經 Earth Store Sutra Recitation</p>	<p>8/1/2009 3:30pm 淨業社共修 Pure Karma Society Class</p> <p>8/29 - 9/4/2009 誦地藏經 Earth Store Sutra Recitation</p>				

# 9月份 金山寺法會時間表

## September 2009 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<p>9/13/09 萬佛聖城慶祝 地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate !</p>		<p>1 1:00 PM 誦地藏經 Earth Store Sutra Recitation</p>	<p>2 1:00 PM 誦地藏經 Earth Store Sutra Recitation</p>	<p>3 9:00 AM 慶祝盂蘭盆 法會 (正日) Celebration of Ullambana (actual day)</p>	<p>4 1:00 PM 誦地藏經 Earth Store Sutra Recitation</p>	<p>5 9:00 am 楞嚴咒法會 Shurangama Mantra Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 大悲懺講解 Discussion on Great Compassion Repentance 3:30pm 淨業社共修 Pure Karma Society Class</p>
<p>9:00am - 3:30pm 6 誦地藏經 Earth Store Sutra Recitation 10:00 am 健康講座 Lecture on Living Healthy</p>	<p>7 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>8 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>9 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>10 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>11 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>12 9:00am - 3:30pm 預祝地藏菩薩 聖誕法會 Celebration of Earth Store Bodhisattva's Birthday</p>
<p>13 金山寺本日本法會暫停 全體參加萬佛聖城 地藏菩薩聖誕法會 No Assembly today Going to CTTB for Celebration of Earth Store Bodhisattva's</p>	<p>14 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>15 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>16 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>17 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>18 1:00pm 慶祝地藏菩薩 聖誕法會(正日) Celebration of Earth Store Bodhisattva's Birthday (Actual day)</p>	<p>19 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 大悲懺講解 Discussion on Great Compassion Repentance</p>
<p>9:00am - 3:30pm 20 誦地藏經 Earth Store Sutra Recitation 10:00 am 佛學研討 Dharma Lecture</p>	<p>21 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>22 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>23 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>24 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>25 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>26 9:00 am 念佛法會 Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p>8:30am - 3:30pm 27 藥師懺 Medicine Master Repentance 10:00 am 佛學研討 Dharma Lecture</p>	<p>28 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>29 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>30 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>9/3/09 金山寺慶祝盂蘭盆法會 (正日) Celebration of Ullambana (actual day)</p>		