



# 金山聖寺通訊

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800 Sacramento Street  
San Francisco, C.A 94108 U.S.A.  
Tel: (415) 421-6117  
E-mail: goldmountain 6117@sbcglobal.net  
Web Site: www.drba.org



Address correction requested

上人法語篇

## 爲什麼要念觀世音菩薩？

*Why do we recite Guin Yin Bodhisattva's name?*



想起我住南華寺時，曾遇到這麼一回事：在九月十九觀音誕的前一天來了很多土匪，要打劫南華寺。他們大力敲我的門要進來，我也不開門。土匪一會兒就把門給砸開了。這時前後左右的土匪都拿著槍對著我，說沒命就沒命了。有的還喊著要打我。可是當時我並不覺得恐懼，很自然的和他們談話，問他們：「你爲什麼要打我？」他說：「爲什麼你不開門？」我說：「假若你是我，我是你，你也不會開門的！爲什麼呢？因爲你來是想拿我的東西，不是來給我送禮。」我這樣一講，他就說：「快拿支票來！」當時我身上穿了一件很破爛的納袍，我說：「你看像我穿這種衣服，像不像有支票的人呢？」他一看又問：「那麼誰有錢？」我說：「這個學院裡是我做法師，其他的都是學生。我做法師的都沒有錢，那麼做學生的怎麼會有錢呢？你若不相信，可以到我房間去看，你若見到什麼東西是值錢的，是寶貝的，那就隨便你拿！」

I was at Nanhua Monastery for one year. The day before Guanyin Bodhisattva's anniversary, which was on the nineteenth day of the ninth month, some bandits showed up to rob Nanhua Monastery. The bandits knocked on the door and I refused to open it. Finally, they beat the door down, and suddenly I found myself surrounded by guns. It was a tight situation, but I didn't feel afraid at all. I said, quite casually, "What are you pointing those guns at me for?"

"Why didn't you open the door?" they demanded.

"If you were me," I said, "would you have opened the door? No! I didn't open the door because you are coming to steal from me, not to give me a present."

這時候我房裡真有兩個寶貝，這兩個寶貝是活寶貝，什麼活寶貝呢？即小沙彌和檀香山中華佛教會主院的法師。他們兩個聽見土匪來了，正叫門時嚇得連走路也不能走了，好像狗一樣，趴到地下爬，爬到我那兒就向我說：「法師！這怎麼辦呀！我嚇得不得了！」我說：「不要緊，你們到我房裡去，在我那板榻的床底下，可以藏在裡頭。」現在我又叫土匪們到我的房裡去，看到什麼就拿什麼，這回把兩個都嚇得抖起來，在床底下甚至牙都打起架來！結果土匪也沒有進去。正在這個時候，有位法師，他看我和土匪講話，講得好像老朋友似的，也就從房裡跑出來。

他一出來，這些土匪很奇怪的立刻上前用槍對著他，把他圍起來喊著要打，把他嚇得立刻哭起來，像小孩子似的。我當時心裡覺得難過，便說：「他也沒有錢，你們要錢和我講好了！」可是土匪也不管我，就去向他要錢，他說：「就到我房裡去拿吧！」於是領著土匪去拿了兩百多塊，大概也儲蓄了好幾年，就這樣給土匪搶走了。

等到第二天他對學生們說：「南華寺有兩百多人，只有這位法師不恐懼。」我才對他們說：「不只是我一人，寺內有四個和尚不恐懼。」第一個是誰呢？是六祖大師，坐在那兒如如不動，老僧入定的樣子。你土匪來是你的事，你搶什麼東西就搶，我不管你。第二個是憨山大師，坐得也像老僧入定似的，一動也不動。第三個就是丹田祖師，他就不夠六祖和憨山大師那麼大定力，還抬起頭來（因他的肉身是有點駝背），望一望土匪。第四個才輪到我。所以你在遇到怨賊的時候，也不要生恐懼心。結果這些土匪也沒有打我或放槍。爲什麼呢？這大概是我念觀世音菩薩的關係，最初他們對我很兇狠的樣子，一看我這和尚穿的衣服非常破爛，一想：「這和尚真可憐！」也就起了慈悲心不找我麻煩。

“Give us your money!” they demanded.

At that time I was wearing a rag robe. I said, “Take a look at this robe!! Do I look like someone with money?”

“Then who has money?” they said.

I said, “I am a teacher here. These are my students. If the teacher has no money, how could the students have any? If you don’t believe me, you can take a look in my room. You can take any thing you want, any treasure you find. Go right ahead.”

At that time, I really did have two treasures in my room. They were “living” reassures. When the bandits came, they were so scared that they couldn’t even walk. They crawled around saying, “What shall we do? We’re scared!” I said “Don’t be afraid. You can hide under my bed.” Hearing me tell the bandits that they could take whatever they wanted these two “treasures” were terrified. They were so scared that their teeth were chattering. Well, the bandits didn’t go in.

Dharma Master Huaiyi saw me talking with the bandits in such an amicable manner, and so he came out of his room. The bandits turned around and pointed their guns at him, and he burst into tears. I said, “He doesn’t have any money. Talk to me!” At that point they were surrounding him, and he led them to his room. They got about two hundred dollars from him, probably several years’ worth of savings.

The next day it was announced to the two hundred monks that I was the only person who had not been afraid. I said to everyone, “I’m not the only one who wasn’t afraid. There were four of us. The first was the Sixth Patriarch. He sat at there in samadhi. ‘Thus, thus, unmoving! Take what you want, bandits. I’m not paying any attention to you.’ The second was the Patriarch Hanshan. He also sat in samadhi. The third was the Patriarch Dantian. He didn’t have quite the samadhi power, since he turned his head to look at the bandits. ( I said that because his flesh body does lean forward a bit.) The fourth was I myself. I was only number four.” And so, if a person meets with bandits who threaten him with knives, if he evokes the strength of Guanyin, The bandits will all give rise to compassion. The bandits didn’t hit me or shoot me. No doubt that was because I recite Guanyin Bodhisattva’s name. They started out very fierce, but eventually, they became subdued and kind. When they saw me in my rag robes they thought, “This monk is really pitiful.”

以前在中國有一個地方，有個專門給人算卦的人，像占卜的性質，算得非常之靈。爲什麼他算卦算得那麼靈呢？因爲身內有個妖怪、魔鬼幫著他。這魔鬼每一年要吃一個童男和一個童女。所以這占卦先生每年都偷抓一個男童和一個女童來祭祀這魔鬼。可是這一年他抓到的女童，在家裡是學會念觀世音菩薩的。當她被囚到房裡等著魔鬼來充饑，她就在那兒念觀世音菩薩的名號。一會兒魔鬼來到這房間，從窗口一望她，魔鬼的眼睛有兩道光，就射到這小女孩身上。可是這小女孩她因口念觀音菩薩，故從她的口裡也放出光來。忽然她覺得有一個很大的東西，從房子上面，跌到地下來，她還以爲是妖怪正要來吃她了，嚇得大叫起來。這一叫時，偏偏在外面有個巡夜官正走到這個地方，聽見屋裡有女孩的叫喊聲，便立刻破門而入。到裡面一看，發現有一條大蟒蛇的屍首，這條大蟒蛇就是那摩羅伽。

結果這個會算卦的人，被警察抓去審問：「爲什麼你把這女孩綁到這種地方？」他才說：「我有一個仙幫我給人卜卦，這個仙每年要吃一個男童和一個女童，歷年來我都是這樣供養他，所以他幫我給人占卦很靈的，賺了很多錢。」這樣講後他就被警察抓去囚到監獄坐牢，受王法的制裁。這算卦的，他算得這麼靈，可是沒有算一算自己結果會被王法所懲罰而斬首示眾。這例子就是「咒詛諸毒藥，所欲害身者，念彼觀音力，還著於本人」的事實證明，所以，害人終害己。

In China, long ago, there was a very accurate diviner, one who told fortunes with the *Yi Jing* [*The Book of The Changes*]. The reason he was so effective was that he had a demon helping him out. Every year the demon had to eat a virgin boy and a virgin girl, which the diviner would offer to him.

One year, the young girl who was marked for the sacrifice recited Guanyin Bodhisattva's name in the room in which she was held captive. She was used to reciting Guanyin's name at home, and now she continued to do so. What do you think happened? The demon came for his meal. It looked in through the window and shone light out of its eyes onto the young girl. Suddenly, the girl's mouth emitted light as she recited Guanyin's name, and she heard a loud noise as something fell down from the ceiling to the floor. Thinking that the demon had come to eat her, she screamed and attracted the attention of a policeman who was walking by. The policeman broke the door down, came into the room, and found a huge python, a *mahoraga*. It was dead.

The diviner was arrested by the police and questioned about locking the girl up. He said he had an immortal helping him do his divination, and the immortal demanded a young girl and a young boy to eat once a year. That was how he became such an accurate diviner and raked in so much money. They locked the diviner in jail. He told fortunes for others, but he never figured his own fortune would turn out so bleak! Therefore, harming others is just harming yourself.

在第二次世界大戰，上海有一位居士名叫費帆景，他平常都念觀世音菩薩。在中日戰爭時，上海常被日本飛機轟炸。這位費居士天天搬家，一覺得他所住的地方有危險，會有戰火，便搬到另一個地方。他剛搬走，這地方果然就被日本軍隊炸了。那麼他搬到第二個地方四五天之後，想一想又不太安全，他又搬到租界地。上海有一個區域是洋人向中國租借土地的地方，所以日本不敢到租界地來侵擾。

搬到租界地之後，他又恐怕這地方不安全，又想走。但租界地外邊有電網圍繞，所以他也沒有法子走，正在進退兩難，不能決定的時候，便看見一個小孩子對他說：「快一點走，後邊有日本軍來了。」於是他看電網上有兩尺寬那麼大的窟窿，僅僅只能鑽出去一個人。只見這小孩子便從此窟窿鑽出去，他家的老母親、太太、小孩也都從那地方鑽出去跑了。後來他們見租界地有西方的軍隊在那兒防守，覺得很奇怪，不知道他們怎麼出來的？等到他再找這小孩子，已不見了。再看那電網，根本也沒有二尺平方的窟窿。他覺得很奇怪。由這一走，便走到蘇州去，把軍隊作戰的災難也就躲過去了。由這一件事證明觀音菩薩的境界是高深莫測，人不容易瞭解。在這種情形之下，觀音菩薩會保護念他名號的人，所以我們每一個人應該生出一種真信心，真信切願的念觀音菩薩。

During World War II, a man by the name of Fei Fanjitu lived in Shanghai. He practiced reciting Guanyin Bodhisattva's name every day. During the Sino-Japanese war Shanghai was constantly being shelled, and so he decided to move from his house to avoid the bombing. Right after he moved, his house was completely destroyed by a bomb. After staying four or five days at the new shelter, he got the notion that this place wouldn't be safe, either. So he moved again. He moved to the "Concession Zone," an area that was loaned to foreigners. That was an area that the westerners had leased from China to dwell in, and the Japanese didn't dare bomb that area.

After living in the Concession Zone for a while, Fei Fanjiu thought that it wasn't safe either; but that area was surrounded by electric fencing and there was no way he could leave. Right at that time, when he was in a quandary as to what he should do, he saw a child. The child said, "You'd better get out of here quickly; the Japanese army is on its way!" Suddenly he saw a place in the electric fence about two feet wide that was broken just enough of a space to crawl through. He managed to get his mother, his wife and his children out of the area through this hole in the fence. When they had all gotten out, the guards who had been on sentry duty were astonished they couldn't figure out how those people had gotten through. Fei Fenjiu then turned back to look for the child, but the child was nowhere to be seen. He looked back at the electric fence and the hole wasn't there. He was really puzzled. In this way he was saved from "the terror of the battlefield." From this incident we can see the power of Guanshiyin Bodhisattva is truly inconceivable. Now that we know Guanshiyin Bodhisattva protects those who recite his name, we should bring forth genuine faith and a sincere resolve to recite his name.



# 禮懺的功德

禮拜，什麼叫禮？什麼叫拜？這個禮，就是頂禮。有的人就說拜佛是一種迷信；佛有的用木頭造的，有的用金子造的，有的是用銀子造的，有的用銅來造，有的用鐵來造，有的佛像又是泥來造的。這個都是人所造的，人拜祂，會有什麼用呢？這豈不是迷信嗎？這並不是迷信，我們人拜佛，第一，除去我們貢高的心。第二，生出一種柔和的心。柔和就是心裡不剛強。又生出一種恭敬心。「佛」成佛就有人拜佛，那麼他沒有成佛以前，他也拜其它的佛。釋迦牟尼佛在過去生中做常不輕菩薩，他看見每一個人，就給每一個人叩頭頂禮。他說：「我不敢輕視汝等、汝等皆當成佛」，說我不敢看輕了你們，你們各位啊…你們將來都會成佛的。所以等釋迦牟尼佛成佛之後，很多人都拜佛。除非你不想成佛，說：我不想成佛，我想做一個餓鬼，或者我想做一個畜生。有很多人說：要是做一隻狗，比人還好。你看那狗，有人保護著牠，有人給牠東西吃，牠自己也不用做工。甚至於托生做一隻豬，比做人都好、牠也不用做工，也有人給牠吃。可是這種想法未免太聰明了，「太聰明」聰明得太厲害了，也就是愚痴、太過聰明…「過猶不及」就是愚痴。那麼你要想做鬼，畜生，那就不要拜佛，要想成佛、就要拜佛。要怎麼樣禮拜呢？「禮拜佛」，佛前頂禮罪滅河沙，你拜一拜佛，無量劫的罪業都消滅了，這是拜佛的功德。拜佛能滅生死的重罪。那麼你要是不拜佛呢？將來你成佛的時候也沒有人拜，就因為你當初也不拜佛。你拜佛是拜自性佛，將來你成佛，也就是成自性的佛。供養無量無邊那麼多的諸佛，那麼我們是不是要走到每一尊佛的前面去供養無量無邊的諸佛呢？不需要。因為我們現在用兩條腿來走，到每一尊佛的前面去供養，這也是辦不到的。

Bowing is Worshipping, What is worshipping? What is bowing? Worshipping is bowing. Someone said that bowing to the Buddha is superstitious. Some of the Buddha statues are made of wood, some are made of gold, and some are made of silver, while others are of bronze, metal, or mud. If Buddhas are made by people, what is the use of bowing? Isn't it superstitious? This is not superstitious. When we bow to the Buddha, we first get rid of the pride in our mind. Secondly, we then generate a gentle mind. Gentle means not being stubborn but rather having a respectful mind. After Buddha attained Buddhahood, people bow to him. Before he became Buddha, he bowed to other Buddhas. In one of his many past lives, Shakyamuni Buddha was the Never Slight Beings Bodhisattva. He would bow to whoever he met. He said, "I don't dare look down at you because you all will become Buddhas." When Shakyamuni Buddha became a Buddha, a lot of people bowed to him. Unless you don't want to become a Buddha, and rather become a devil ghost or an animal, then you don't bow to Buddhas. Many people think that being a dog or a pig is even better than being a human, because they get protected and are well-fed, and they do not need to work. This kind of thinking is too clever. Extreme cleverness is the same as stupidity. You don't need to bow to the Buddha if you want to be a ghost or an animal. You have to bow to Buddhas if you want to be a Buddha. How do you bow to a Buddha then? Bowing in front of a Buddha can eradicate vast offenses as many as grains of sand in a river. Offenses from limitless kalpas past will be destroyed when you bow to Buddha. This is the merit and virtue of bowing to Buddha. While bowing to Buddha can eradicate the heavy offenses of birth and death, what if you don't want to bow to Buddha? What will happen is that no one will bow to you at the time when you become a Buddha because you didn't and don't bow to Buddha in the first place. Bowing to Buddha is bowing to the Buddha in your self-nature. Being a Buddha is being the self-nature Buddha in the future. Does the phrase "offering to limitless Buddhas" mean that we should walk to the front of each Buddha and make offerings to all the limitless Buddhas? It is not necessary. It is physically impossible for us to use our two legs to walk in order to make offerings to all Buddhas, and there is no way for you to ride on a horse and search everywhere for all Buddha to make an offering. You even couldn't make it by driving a car. Buddhas exist in this world, other worlds, and limitless worlds. The number of Buddhas is the same as all the grains of sand in the Ganges River.

那麼你坐汽車去找也不一定找得到。因為佛在此世界、他世界、無量諸世界。佛的數目猶如恆河沙一樣，你無論是坐車、坐船、坐飛機到各處去找佛，都不容易找得著。那麼佛在什麼地方呢？佛在你的面前，你的面前就是佛，你不要當面錯過，交臂失之。

所以說，這個佛就是心、心就是佛。你用一種至誠懇切心來供養佛，佛就接受你的供養。佛究竟在什麼地方？佛是無在無不在的，沒有一個地方他在，也沒有一個地方他不在，盡虛空遍法界都是佛。你要是沒有至誠懇切心，那個地方都沒有佛，所以我們拜佛的時候必須恭恭敬敬，不可以東看看、西看看，前望望、後望望，不可以這樣子。你這樣子那就是沒有誠心、沒有專一。你拜佛就一心拜佛，持咒就一心持咒。好像在我們佛堂這兒，拜佛誦咒的時候，不要聽見樓上有一個什麼聲音，那個心就跑到樓上去了。

那個心就跑到樓上去了。樓下有一個聲音，又跑到樓下來了。在街上有一個聲音，那個心就跑到街上去了。那個門有一個聲音，心就跑到門那兒去了。不可以這樣跑，不要管閒事，因為你拜佛比什麼都重要，你誦經持咒也比什麼都重要。除非單單到你管理事情，你才去管理事情。沒有叫你管理那個事情，你不要管閒事。這樣子你就能專一管理事情，你才去管理事情。沒有叫你管理那個事情，你不要管閒事。這樣子你就能專一，這才是真正的供養佛，真正的禮拜佛。真正的專一，就是用一個心來拜佛，來誦經持咒，這樣子才能有感應道交的這種力量。所以各位說我拜了這麼多佛，念了這麼多經，持了這麼多咒，我修行了這麼多年，一點什麼成就都沒有！你想要成就什麼？你在那兒拜佛儘打妄想、盡想入非非！你一邊拜佛一邊打妄想，一邊管閒事，你這怎麼能會有感應？所以修道必須要專一其心。我以前對你們說過我讀書的時候，在我的旁邊，或者有打鼓的、打鐘的，它都不能擾亂我。

It doesn't matter whether you are to take a car, ship, or airplane to seek all the Buddhas; it is not that easy to find even one. So, where is the Buddha? The Buddha is in front of you; in front of you is the Buddha. You can't miss him; he is in front of you. There is a saying that says, "the Buddha is the mind, and the mind is the Buddha." If you have an utmost sincere mind to make offerings to the Buddha, Buddha will accept your offering. So where exactly is the Buddha? Buddha is existing and non-existing. He does not exist in any one place, but there are no places that he does not exist. In all the empty space of the Dharma Realm are Buddhas. There is no Buddha in any place if you don't have an utmost sincere mind. Therefore, we must be very respectful when we bow. You can't look around, looking to the east, west, front or back. You can't be like that. If you do such things, you are without a mind of sincerity. You have to be single-minded when you bow to the Buddha. You have to single-mindedly recite mantras when it's the time for reciting. When you are bowing to Buddhas or reciting mantras in this Buddha Hall, your mind can't run upstairs when you hear some voices coming from upstairs, or wander downstairs when there are sounds coming from downstairs, or run to the door when there are sounds.

There's nothing more important than bowing to Buddhas. Reciting sutras or mantras are more important than anything else, too. Unless you are the one who is in charge of business, then you should not go and try to handle the matter. If no one asks you to handle the matter, you shouldn't interfere with other people's business. If you bow with your utmost concentration and sincerity, then that is true offering to Buddhas. True bowing to Buddha requires total concentration, using a single mind to bow to Buddha, to recite sutras and mantra; you can gain the benefit of correspondence this way. People asked me why they haven't gained any accomplishment by cultivating in bowing to Buddhas, reciting sutras and mantras for these many years? What kind of accomplishment do you want? You have false thinking while bowing to Buddha. You are bowing to Buddha and having false thoughts, thinking about other things at the same time, and so how can you have any response? Therefore, cultivating the way requires single-mindedness. I had told you before that while I was studying, nothing could disturb me, even sounds of hitting drums or bells next to me. I wouldn't be disturbed by these sounds and I still could concentrate on reading. Was it that I couldn't hear the sounds of the bell and drum? No, I could hear it, but it wouldn't move my mind of studying. We should be like that while bowing to Buddha. We should single-mindedly bow to Buddha without being distracted. We should recite a verse while bowing to Buddha. What is this verse?

我不被這個鐘聲所轉，不被這個鼓聲所轉，我能專心致志來讀書。那麼這個鐘鼓的聲音，我是不是聽不見呢？不是的！聽得見，但是就是不被這種聲音所搖動這個讀書的心。我們現在拜佛也應該這樣，我們一心拜佛，不被其它的閒雜聲所搖動我們這個心。拜佛的時候應該念幾句偈頌，怎麼說呢？就是說：『能禮所禮性空寂』。能禮，就是我們現在是一個能禮拜諸佛的一個眾生。

我們所禮拜的就是十方諸佛，我這個眾生能禮拜、我所禮拜的十方諸佛，這兩種都是空寂的，都是空的，那麼說空的就不要禮了，既然空，還要禮他做什麼呢？那個本性是空的、那個無為是空的，但是你想要證得無為法，先要從這個有為上做起。所以啊！你沒有證到這個空寂這個空理的時候，你不可以說，既然空我也不要禮佛了，佛也不要受我的禮，這本來都是空的嘛！本來是空的，這是真空。但是你要從妙有上著手，你要禮拜，所以這叫能禮所禮性空寂。『感應道交難思議』：雖然性空寂，但是中間可有一種感應，這種感應道交難思議，不可思議的。你在禮佛，佛受你的禮，增加你的福慧，這是感應道交難思議。『我此道場如帝珠，諸佛菩薩影現中』我這個道場就好像帝釋天那個寶珠似的，這個寶珠什麼都會現出來，十方一切諸佛菩薩那個法身的影，都會在這個寶珠現出來。『我身影現諸佛前』：那麼我現在，在這兒拜佛，我這身形、這個影，就現到十方諸佛的面前，所以你供養一佛也就是供養一切佛了，你供養一切佛也就是供養一佛，那麼我這個身體和諸佛的身體都互相在這個寶珠現出來。『頭面接足皈命禮』：我啊我啊！這個頭和這個面接到佛足上，我皈命頂禮，那麼在拜佛的時候，要誠心誠意來念這幾句偈頌。你拜那一位佛，就加上那一位佛的名字。譬如我拜釋迦牟尼佛就說：「釋迦如來影現中，我身影現釋迦前，頭面接足皈命禮」。

It is “The worshipped and the worshipper are empty and still in nature.” The “worshippers” are us, the living beings who worship all Buddhas. The ones we are worshipping are the Buddhas of the ten directions. “I”, this living being can worship, I worship all Buddhas of the ten directions. These two, the worshipped and the worshipper, are both empty. If it is empty, then we don’t need to bow to them. What are we bowing to them for? The self nature is empty and that non-doing is empty, but if you want to certify the dharma of non-doing, then you should start from this doing. Therefore, if you haven’t certified this emptiness, the principle of emptiness, then you can’t say that I don’t need to bow to Buddhas and Bodhisattvas or accept bowing since it is empty. Its origin is empty. The source is empty and this is true emptiness, but you need to start from wonderful existence. You start from worship and therefore, it is called “the worshipper and the worshipped is empty and still in nature.” “The response and the Way are intertwined inconceivably,” and so even though the nature is empty, there is a response between them and this response is inconceivable.

Buddhas accept your worshipping when you bow to them and will help you to accumulate your blessings and wisdom. This is “the response and the way are intertwined inconceivably.” “This Way Place of mine is like a wish-fulfilling pearl,” “The Buddhas manifest in it.” My Way Place is like the jewel pearl of the Shakra. Everything will manifest in the jewel pearl. The transformation bodies of the Buddhas and the Bodhisattvas of the ten directions will manifest in the jewel pearl. “I now manifest before the Buddha,” I now bow to the Buddhas here and my imaginative bodies will manifest before all Buddhas. Therefore, you are offering to all Buddhas when you make offerings to one Buddha. Offering to all Buddhas is offering to one Buddha. Both my body and the bodies of all Buddhas will manifest in the jewel pearl. “Bowling down, I return my life in worship.” Bowing with my head and my face touching the feet of the Buddhas, I return my life in worship. Therefore, you have to be sincere and concentrate on bowing to Buddhas. You may add a specific name of the Buddha in the verse while bowing to that Buddha. For example, if I am bowing to Shakyamuni Buddha, I will say “Shakyamuni Buddha manifests in it. I now manifest before Shakyamuni Buddha, bowing, and I return my life in worship.” If you bow to Guan Shi Yin Bodhisattva, you would say The Guan Shi Yin Bodhisattva manifests in it. I now manifest before the Guan Shi Yin Bodhisattva, bowing, I return my life in worship.” The response is inconceivable if you can be single-minded while bowing. Therefore, no matter who we are, we should recite the name of the Buddha.

你要是拜觀音就說：「觀音菩薩影現中，我身影現觀音前，頭面接足皈命禮」。在拜佛的時候，你要是能專一其心，那個感應道交就不可思議，所以我們無論那一位，在念佛的時候，就像一個念佛的，不要各處看無論那裏有動靜有聲音，都不需要管它就是不管閒事。念佛的時候要專一，拜佛的時候要專一，供養佛的時候要專一，你誦經的時候也要專一，持咒的時候更要專一。所以我們這兒誦經持咒旁邊有什麼聲音、我們都不知道那就是得到持咒三昧了。你說：「這麼多年也沒得到什麼感應？」你盡打妄想怎麼會有感應？

拜萬佛懺的這種力量是不可思議的，萬佛來擁護你，所以你求什麼就能隨心滿願。你求開大智慧就會得大智慧，你求消除你的業障，就能消除你的業障，障，你求增長你的善根，他就會增長你的善根。不是這個萬佛懺能增長你的善根，是十方諸佛都來加持你，令你的病也沒有了，令你的業障也消除了。所以這個萬佛懺是非常重要的。過去諸佛也是拜萬佛懺，現在諸佛還是拜萬佛懺，未來諸佛也都拜萬佛懺而成就的。你看虛雲老和尚、以前也拜萬佛懺。

我遇著一個福建的中國人，他以前有心臟病，這個心臟病是很厲害的。他就拜《華嚴經》，一字一拜、一字一拜，一天就拜一千多拜，他的心臟病不知不覺就沒有了。所以修持佛法必須要有一份至誠懇切的心，自然就有感應。



While reciting the Buddha's name, we can't look around when we hear sounds or movement; you can't pay attention to it or any other issues. You have to be single-minded while reciting the name of Buddha. You have to concentrate when bowing to You have to concentrate when bowing to Buddha. You have to concentrate when making offerings. You have to concentrate when reciting sutras, too. You must concentrate when reciting mantras as well. Therefore, we should know nothing about sounds near us when we are reciting sutras or mantras. This is the samadhi of reciting mantras. You say you haven't received any response all these years; how could you gain a response while you are having false thoughts?

The power of the Ten Thousand Buddhas Repentance is inconceivable. If read aloud, ten thousand Buddhas will come upon to protect you and fulfill every wish that is make. You will gain great wisdom if you wish for wisdom. Your karmic obstacles will be eradicated if you wish to rid yourself of karma. Your good roots will blossom if you wish to enhance your good roots. It is not the Ten Thousand Buddhas Repentance that increases your good roots, but the Buddhas of the ten directions who come to bestow you blessings, and therefore illnesses disappear and karma offences eradicated. The Ten Thousand Buddhas Repentance is very important. All Buddhas of the past bowed to the Ten Thousand Buddhas Repentance, all Buddhas of the present now bow to the Ten Thousand Buddhas Repentance, and all Buddhas of the future will be accomplished by bowing to the Ten Thousand Buddhas Repentance. Even Venerable Master Hsun Yun has bowed to the Ten Thousand Buddhas Repentance before.

I had met a person coming from Fu Jian Province, who was suffering from cardiac disease and was in critical condition. Yet he still had the determination to bow to the Flower Adornment Sutra. He bowed to every single character in the Sutra; one bow for each character in the sutra. This resulted in over 1000 bows a day. His cardiac problem disappeared gradually without him realizing it. In order to gain this kind of response, one must have an utmost sincere mind when cultivating Buddhism. I can not stress the importance of bowing to the Buddhas during the Ten Thousand Buddhas Repentance. One who does not bow to the Ten Thousand Buddhas Repentance cannot really call oneself a cultivator.

# 4月份 金山寺法會時間表

## April 2007 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
<p>1</p> <p>金山寺本日法會暫停 全體參加萬佛聖城觀音法會 <b>No Assembly today</b> Going to CTTB for Celebration of Gwan Yin Bodhisattva's Birthday</p>	<p>2</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>3</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>4</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>5</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>6</p> <p><u>9:00 am</u> (正日) 慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>7</p> <p><u>9:00 am</u> <b>楞嚴咒法會</b> Shurangama Mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 聽經 (Lecture)  * <u>3:00 pm</u> 淨業社共修 Pure Karma Society's Class</p>
<p>8</p> <p><u>9:00 am - 11:00</u> 聽經 (Lecture) <u>1:10 pm - 4:00</u> <b>誦地藏經</b> Earth Store Sutra Recitation</p>	<p>9</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>10</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>11</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>12</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>13</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>14</p> <p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation  <u>9:30 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 聽經 (Lecture)</p>
<p>15</p> <p><u>9:00 am - 11:00</u> 聽經 (Lecture) <u>1:10 pm - 4:00</u> <b>誦地藏經</b> Earth Store Sutra Recitation</p>	<p>16</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>17</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>18</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>19</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>20</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>21</p> <p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation  <u>9:30 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 聽經 (Lecture)</p>
<p>22</p> <p><u>9:00 am - 11:00</u> 聽經 (Lecture) <u>1:10 pm - 4:00</u> <b>誦地藏經</b> Earth Store Sutra Recitation</p>	<p>23</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>24</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>25</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>26</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>27</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>28</p> <p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance ★2:40 pm 淨土法門研討 Pure Land Investigation</p>
<p>29</p> <p><u>8:30 am - 3:30 pm</u> <b>藥師懺</b> Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>30</p> <p><u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>				<p>請與金山寺 聯繫 交通安排 Please contact us if you would like to participate!</p>	

# 5月份 金山寺法會時間表

## May 2007 SCHEDULE Of ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
		1 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	3 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	4 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	5 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance * 2:40 pm 淨業社共修 Pure Karma Society's Class
6 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	7 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	8 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	9 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	10 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	11 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	12 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance ★2:40 pm 淨土法門研討 Pure Land Investigation
13 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	15 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	17 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	18 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	19 <u>9:00 am</u> 釋迦牟尼佛聖誕法會 (預祝) Shakyamuni Buddha's Birthday (daybefore Celebration) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance ★2:40 pm 淨土法門研討 Pure Land Investigation
20 金山寺本日法會暫停 全體參加萬佛聖城 釋迦牟尼佛聖誕法會 <b>No Assembly today</b> Shakyamuni Buddha's Birthday Going to CTTB for Celebration	21 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	22 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	23 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	24 <u>9:00 am</u> 釋迦牟尼佛 聖誕法會 Shakyamuni Buddha's Birthday (actual day)	25 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	26 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance ★2:40 pm 淨土法門研討 Pure Land Investigation
27 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	28 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	29 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	30 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	31 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance		請與金山寺 聯繫交通安排 Please contact us if you would like to participate!



# 懷少節



# Cherishing Youth Day

一個感恩父母、師長和地球的日子

*A day for us to show gratitude toward parents, teachers, and the Earth.*

**Sunday, May 6 五月六日**

金山寺與聖合西的金聖寺將於五月六日，早上九點至下午兩點，在金聖寺舉行一年一度的懷少節。

這是一個屬於全家同樂的日子，歡迎大家共襄盛舉！

欲知詳情請電金山寺415-421-6117

Gold Mountain Monastery and Gold Sage Monastery will co-host the annual Cherishing Youth Day at Gold Sage Monastery in San Jose on Sunday, May 6. This is a great family event. We welcome everyone to attend.

For more information, please contact Gold Mountain Monastery 415-421-6117



# Special Events in May

## 浴佛節

## Celebration of Shakyamuni Buddha's Birthday

五月二十日星期日

我們將有巴士前往萬佛聖城，  
歡迎十方大德共襄盛舉！

詳情請洽金山寺 415-421-6117

**Sunday, May 20th**

We will have bus going to the City of Ten Thousands for the event.  
*We welcome everyone to join us!*

For details, please  
contact Gold Mountain Monastery



天上天下無如佛  
十方世界亦無比

*In the Heavens  
above, in all that is below,  
nothing compares  
with the Buddha*

*Throughout the worlds  
of the ten directions he is  
matchless*



世界所有我盡見  
一切無有如佛者

*Of All I have seen in  
the world,*

*There is nothing at all  
that is like the Buddha*

五月十九星期六

五月二十四星期四 (正日)

金山寺將舉行浴佛法會，  
歡迎大家共襄盛舉，踴躍參加！

**Saturday, May 19th &**

**Thursday, May 24 (Actual Day)**

We will hold the Bathing Buddha Ceremony in Gold Mountain. We welcome everyone participate!