



金山聖寺通訊

GOLD MOUNTAIN MONASTERY NEWS

Issue 241期
4月5月 08年
Apr & May 08

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Address correction requested

你我相識即有緣 面帶笑容結人緣
布施歡喜種善緣 你對我錯相惜緣
損我逆我消孽緣 生老病死了塵緣
果報好壞皆因緣 慈悲喜捨修佛緣

Having the opportunity to meet each other indicates that we have affinities.

Let's wear a smile to develop human affinities.

Planting good affinities by giving with joy.

Let's appreciate affinities by acknowledging our wrongs and others' rights.

Uprooting evil affinities whether things go for or against me,

Going through birth, aging, illness, and death to end worldly affinities,

The outcome of the effects is in accord with the causes and conditions.

Cultivate Buddha affinities by practicing kindness, compassion, joy and giving.

供養三寶

Making Offerings to the Triple Jewel

有十種供養，各略釋之。

第一種是香。供佛的香要買最好的，不要買那種幾乎要丟到垃圾桶裡的香來供佛，這是不夠誠心。在佛教裡講牛頭栴檀香，這香燒上，四十里周圍皆可聞到，就是很少的份量已價值連城，所以用這種香供佛是最夠誠心的。《地藏經》裡的婆羅門女，她把家財房子都賣了，去廣求供養覺華定自在王如來。爲什麼賣房子呢？就因爲她要拿出真正的誠心來，寧可沒有房子住，到外面露營也要供佛，這是表示一種真心。供香有什麼好處呢？等到來世你的身體會放香。你看釋迦牟尼佛口裡也放香氣，身上毛孔都放香氣。爲什麼你身上有一股狐臭味？因爲你過去沒有燃香供佛，兼又不守戒律，所以身體常發狐臭味。用香來供佛，身上會發香氣。是不是說我用香來供佛，求來生我身放香氣？不是的。你也不需要，也不要希望，自然就有的。功德圓滿，自然就有香，功德不圓滿，求也求不到。你看天人爲什麼身上都放香氣？就因爲他們在天上用香供佛。

第二種是花。要用種種的鮮花，總而言之，你用多一點錢買花來供佛，你的功德就多一點。你不要說：「我歡喜吃好東西，我就捨得去買，但對於供佛，一個錢也不捨得。」這是不夠誠心了。用花來供佛，有什麼好處呢？來生相貌圓滿，非常美麗好看，人見人愛。釋迦牟尼佛因爲宿生用香和花來供佛，所以相貌圓滿。假如你不願相貌圓滿，怕麻煩，那麼你可以變成像菩提達摩，他的相貌很醜陋，不過這是隨你自己的心意，你歡喜怎麼樣就怎麼樣。

第三種是燈。在佛前點燈，來生眼目就明亮，人家看不見的東西，你也可以看得見。人家不知道的事情，你也可以知道。你會得到天眼、

There are ten kinds of offerings. Each will be explained briefly.

1. Incense. The finest incense should be offered to the Buddha. If you were to buy old incense which shopkeepers were about to discard and bring it as an offering to the Buddha, your heart would be lacking in sincerity. On the other hand, if you were to offer Ox-head Sandalwood incense, an invaluable incense mentioned in the Buddha's teachings, then your heart could be considered the most sincere. The incense is so fragrant that it can be detected within a radius of thirteen miles when it is being burned. The Brahman woman in the *Earth Store Sutra* sold her house and sacrificed her wealth in order to make a great offering to Enlightenment Flower Samadhi Self-Existent King Tathagata. Her sincerity was so great that she sold the very roof over her head in order to make the best offerings to the Buddha. The reward for offering incense to the Buddha is that in the future your body will be fragrant. A fragrant scent constantly issued from Shakayamuni Buddha's mouth and from every pore of his body. Why do you have a foul odor? It is because you never offered incense to the Buddha and did not uphold precepts in your past lives. If you make offerings of incense to the Buddha with the hope of gaining a fragrant body, then you have missed the point. You should not seek for it. When your merit and virtue are sufficient your body will naturally be fragrant. The gods, for example, have fragrant bodies because they made offerings to the Buddha in former lives.

2. Flowers. You should offer various fresh flowers. The finer the flowers that you offer to the Buddha, the greater the merit and virtue you receive from the offering. Your heart is not sincere if you spend all the money for good food and not spend a dime to make an offering to the Buddha. The reward for offerings of flowers is that you will have perfect features and be very beautiful or handsome in your next life. People will fall in love with you at first sight. Shakyamuni Buddha had perfect features as a result of offering incense and flowers to Buddhas in former lives. If you fear the trouble a perfect appearance might bring, you can imitate Patriarch Bodhidharma, who had ugly features! It is up to you. However you like it, you can have it that way.

3. Lamps. If you light lamps before the Buddha, in your next life your eyes will be very bright. You will be able to see the things other people cannot see and know the things other people cannot know. You will be able to attain the penetration of the Five Eyes: the heavenly eye, the Buddha eye, the dharma eye, the wisdom eye, and the flesh eye. "So-and-so has the Buddha eye," you may complain. "Why don't I have one?" Of course you do not have the five eyes; in the past you never bought lamps, oil, or candles to offer to the Buddha.

肉眼、法眼、慧眼、佛眼五眼。爲什麼你有佛眼？就因爲在佛前點燈，你的肉眼也會明亮，也會開五眼。你說：「他有佛眼，我怎麼沒有呢？」你連佛前一滴油也捨不得，一對蠟燭也不買，也不供養佛，當然你是沒有五眼。你想要有五眼，應該用最好的香油點燈供佛。你看這功德多好、多妙。

第四種是瓔珞。就是美麗值錢的寶珠，拿到佛前來供養。

第五種是寶蓋。像中國的紅羅傘，古來作官的人，在頂上打一把傘似的，叫寶蓋，我們應用寶蓋來供佛。

第六種是幢幡。這包括旗幟，在佛前懸掛對聯等，都屬於幡之類。又像大梵天王的網羅幢是圓形的，用珠寶鑲上，懸掛起來供佛。

第七種是衣服。最好的衣服做好了，你不要先穿，要先拿來供養佛。佛穿你的衣服嗎？佛不穿你的衣服，但這表示一種敬意。

第八種是果食 [水果飲食]。凡是吃的東西都應供佛。不應該沒有供佛，自己就先吃了。所以，以後所有居士都要記得，在佛堂或廟上吃東西，必須要讓僧人先吃，然後在家人才可以吃。因爲過去我看有幾位居士，連佛也沒有供，拿起東西就吃。在廟上不可以這樣子，必須要供佛。

第九種是用音樂來供佛。所謂暮鼓晨鐘，青磬紅魚，唱讚等來歌頌三寶。

第十種是合掌。這種供養最簡單，什麼也不費，虔誠合掌作禮，作爲供養。

以上這十種供養，簡簡單單說一說，令各位了解供養三寶的意義。

If you want the five eyes you should quickly bring in the finest oil and lamps before the Buddha as an offering. The merit and virtue of this kind of offering is truly wonderful.

4. Necklaces. Rare jewels and gems may be placed before the Buddha as offerings.

5. Jeweled parasols. Chinese officials in the past had parasols to cover their heads. They are called jeweled parasols and should be used as offerings.

6. Banners and canopies. This includes flags and couplets hung up before the Buddha. You may also hang canopies like the Great Brahma Heaven King's net canopy which is circular and adorned with jewels.

7. Clothes. When you make fine clothes, you may place them before the Buddha prior to wearing them. Although the Buddha can not wear the clothes, the offering is a gesture to express the sincerity of your heart.

8. Fruit and food. Food should be offered to the Buddha prior to being eaten. You should not eat it before it is offered to the Buddha. All laypeople should remember to let the left-home people eat first in the Buddha hall or in the monastery. I saw some laypeople starting to eat without making an offering to the Buddha. This is inappropriate. We as Buddhist disciples should revere the Buddha, the Dharma, and the Sangha. You should not eat before the left-home people. You can eat first only in certain special circumstances, such as the left-home people have no time to eat or they say you can go ahead. We should follow rules in everything we do and should not be too casual.

9. Music. Making temple music includes beating the wooden fish, playing the drum and bell, ringing the small bells, striking the gong, and singing praises. Music such as this is an offering to the Buddha.

10. Joined palms. The tenth kind of offering is the simplest and does not cost a penny. This is merely placing your palms together with sincerity as an offering.

The above ten offerings are explained in simple terms so that you can understand the meaning of making offering to the Triple Jewel.



浴佛節

Bathing the Buddha Ceremony



我今灌浴諸如來 淨智莊嚴功德聚
五濁眾生令離垢 同證如來淨法身

以上的浴佛偈出自浴像功德經。雖然在印度常常有浴佛的儀式，但是中國大多數的佛寺都只是在農曆四月初八舉行，所以這一年一度的機會是不容錯過的啊！

根據中國傳統的佛教儀式，每年的四月初八這一天，我們一面浴佛，一面唱著上面的偈讚。姑且勿論因古來曆法的誤解，而造成慶祝釋迦牟尼佛誕生的日期在中國、日本、印度及其他東南亞國家的不一致；重要的是我們能有機會在這一天虔誠地為眾生自己洗浴塵垢。我們仿效佛出生時的九條龍用八功德水為剛出生周行七步、一手指天、一手指地的佛陀灌浴。我們觀想著：「一身復現塵刹身」，灌浴盡虛空、徧法界一切諸佛如來。

淨是法身德，智是般若德，萬行圓滿、積功累德達成了解脫德、三德俱備莊嚴了佛陀法、報、應三身。我們以自性清淨水，灌浴如來無垢身。

我們願身處五濁〔劫濁、見濁、煩惱濁、眾生濁、命濁〕的一切眾生都像佛陀一樣脫離了無明煩惱的塵垢染污，有一天把塵垢淨盡，恢復了人人本具的「何其自性，本來清淨」的妙法身。

*I now bathe all Thus Come Ones
Who are adorned with pure wisdom,
who have amassed merit and virtue
May living beings of the Five Turbid Realms
be led from filth
And together realize the pure Dharma body
of the Thus Come One*

The above verse for bathing the Buddha is an excerpt from the Sutra of Merit and Virtue for Bathing the Buddha. Although bathing the Buddha is a common ritual, most monasteries in China hold this ceremony only on the eighth of April in the lunar calendar. Therefore, we don't want to miss this once-a-year opportunity.

On the eighth of April every year, we bathe the Buddha and chant the above verse according to traditional Buddhist rites practiced in China. The celebration of the birth of Shakyamuni Buddha can be held on different days in China, Japan, India and other South Asia countries due to different interpretations of ancient calendars. The most important thing for us on this day is that we have the chance to sincerely purge ourselves of impurities. We follow the example of the nine dragons in bathing, with the Eight Waters of Merit and Virtue, the newborn Shakyamuni Buddha, who walked seven steps while pointing to heaven with one hand and to the earth with the other. We can also contemplate this ritual as a symbol for bathing every Buddha throughout the Dharma Realm.

Purity is the virtue of the pure Dharma body. Wisdom is the virtue of the Prajna. The virtue of liberation is the perfection in conduct, achieved through eons of accumulated merit and virtue. The three perfect virtues adorn the Buddha's three bodies of Dharma, Reward, and Transformation. We use the pure water of self-nature to bathe the undefiled body of the Thus Come One. We wish all living beings who live in the Five Turbidities (Kalpa Turbidity, View Turbidity, Affliction Turbidity, Living Beings Turbidity, and Life Turbidity) can strive toward Buddhahood and free themselves of ignorance and affliction. They can eventually regain their wonderful Dharma body of "original, pure nature" once purging themselves of all impurities.

萬佛城萬佛寶懺

Ten Thousand Buddhas Jeweled Repentance at the City of Ten Thousand Buddhas

彌天大罪，一悔便消，你若能懺悔，就能消除這個罪業，罪業消除，善根就會增長了。

“Offenses as great as the sky can be eradicated as soon as one repents.”

– If one can repent, one’s karmic offenses will be eliminated. As a result, good roots will increase.

懺悔是給犯戒人有改過自新的機會。所謂「罪從心起將心懺，心若滅時罪亦無，心忘罪滅兩俱空，是則名為真懺悔。」懺悔之後，要永遠不再犯戒。如果屢懺屢犯，當做兒戲，那又有何用？不鄭重其事，把懺悔不當一回事，以為在兩序大眾前說一說，罪業就沒有了，這是癡人妄想，根本沒有那樣的簡單。

Repentance is an opportunity for those who have violated the precepts to change and to turn over a new leaf. It is said, “Offenses arise from the mind; repentance is also by the mind. When the mind is extinguished, the offenses are eliminated. The mind forgotten, offenses wiped out – both are empty. This is called true repentance and reform.” After one’s repentance, one should never break the precepts again. If one constantly repeats the violation and repents as if the offenses are only trifling matters, what is the use of repentance? If one does not take repentance seriously and has the misperception that when offenses are revealed to the great assembly the offenses are eradicated, one simply has the deluded thoughts of an ignorant person. It is simply not that easy.

一經過懺悔，要發誓願：「從前種種譬如昨日死，以後種種譬如今日生。」以後絕不再犯，這才能消了罪業。這一點要搞清楚。

Once a person repents and reforms, one must vow, “What happened in the past is like yesterday, it has perished. What happens in the future is like the present day, it is a new start.” I must vow do not violate the precepts again in order to eradicate my karmic offenses. We must be very clear about this point.

萬佛聖城從四月十六日至五月八日，一連二十三天，每天舉行「萬佛寶懺法會」，禮拜共計一萬一千一百一十尊佛。歡迎踴躍參加。電話：〔707〕462-0939。

The City of Ten Thousand Buddhas will hold the Ten Thousand Buddhas Jeweled Repentance every day from April 16th to May 8th for a total of 23 days. We will bow to a total of 11,110 Buddhas.

We encourage everyone to participate. Contact number (707) 462-0939.





大家齊心辦教育 (上)

Everyone Work Together to Reform Education

我們大家一起齊心努力來辦教育，來改革世界的教育。世界教育現在都是邪風橫流，把青年都給吹得東倒西歪，我們要趕快想法子救世界這個教育。所以不是單單美國，若單單美國，美國人也不一定需要我們改革，他自己都有聰明、有智慧的、他願意自己改革。我怎麼這麼說呢？因為去年和教育部的人講，他就說美國教育還有希望。我對他說，美國教育破產了，我說你敢不敢這樣說。他想了半天，嗯嗯啊啊的，也不敢正面答覆。他是不敢說的，他說還有希望，你慢慢改革，你不從根本上來，不從男女問題上來，那有什麼用。現在美國教育也知道這個問題了，大家就商量教授和學生不准發生關係，他就不給你畢業，這麼樣搞法兒。

我們的學校現在還升不升旗呀？(弟子：升。) 我們升旗，這是要尊重國家的國體，一定要升旗。升旗還要訓幾句話，不單單升旗；在那個時候訓他十分鐘，那是最好的，每一個人輪流來。然後我們的學校一定要有制服，都穿制服。他們現在美國學校也沒有制服，也沒有什麼，像流氓一樣的。都要有制服，男的女的都要有制服，這要再接再勵，把它往好的做不能馬虎。我們學校要把它辦得，穿衣服不能亂穿，要整頓校風，不像其他學校穿那性感的衣服，女孩子專門引誘男孩子，不可以這樣子，所以我們要分校。我告訴你們，我這一生，雖然是出家人，但是我志在教育，你們誰要是對我有信心，就應該努力從事教育，我們要改革教育，不是盲從的。所以我十八歲就成立義務學校，我一個人教三十多人。教育是做人的根本，是世界的根本，是國防。教育是真正的國防，你教育辦不好，國防就失敗了。

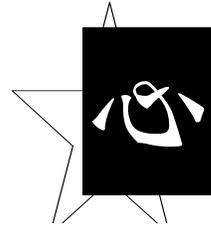
(待續)

We should all put our minds and efforts together to promote education, to reform the world's education. Nowadays, the world's education has been blown by an evil wind. This evil wind has blown our youth astray. We must do something quickly to save this world and to save education. It is not just the United States. If it were just the States, the Americans do not need us to reform their education. They are smart and wise enough. They want to reform by themselves. Why do I say this? Because I met someone from the Department of Education last year. I told him about this and he said there was still hope for education in the States. I told him that education in the States was already bankrupt, and I asked him if he dared to say so. He pondered for a while and only uttered a few obscure Ahs and Ehms, not daring to give a direct reply. He did not dare say so. He said there's still hope. If that is the case, you can take your time. If you do not address the problems of men and women, what is the use? Now, Americans also know about this. After some discussion, professors and students are now prohibited from having a sexual relationship. Before, if you did not sleep with your professor, you could not graduate. What kind of mess was that?

Do our schools still raise the flag every morning or not? (Answer: yes, we do.) Raising the national flag in the morning shows respect for the nation's system. In performing the ceremony you should not just raise the flag, you should also give a ten-minute lecture. That would be ideal. Everyone (faculty members) should take turns lecturing. Also, in our schools, boys and girls must wear uniforms. American schools do not require uniforms. They have nothing at all, like gangsters. We must try again and again to do a good job and not be sloppy. We must have good schools. Weird clothing should not be allowed in school; we schools should not be like other schools, in which girls wear sexy clothes to attract boys. Because we cannot allow that, we have separate schools. Let me tell you, although I am a left-home person, education has been my lifelong ambition. If any of you have faith in me, you should also devote yourself to education. We want to reform the schools, but not blindly. I set up volunteer schools when I was eighteen, and taught over thirty people by myself. Education is the foundation for being a person. It is the foundation for the world; and it is the true national defense. If you do not do a good job in education, national defense will fail as well.

(To be continued)

十法界不離一念



The Ten Dharma Realms Are Not Beyond a Single Thought

續上期 *Continued from last issue*

佛說完了這三轉四諦法輪就說：「汝等為客塵所轉，故塵不可出。」憍陳如一聽這「客塵」兩個字，他就開悟了。什麼叫做「客」呢？客，就不是主人。什麼叫做「塵」呢？塵，就是不乾淨的東西。自性就是主人，自性是清淨的。所以他當時就開悟，叫「解本際」，就明白本來的道理。

「不論男女」：女人也可以證果，男人也可以證果，證果就是聲聞，就是阿羅漢。好像鳩摩羅什法師他的母親，就是證三果的聖人。

「四諦觀行」：觀行，就是觀察來修行。觀察修行什麼呢？四諦法：苦、集、滅、道。知苦、斷集、慕滅、修道。要修這四諦的法門。

「隱實示權」：本來這些聲聞，有的是大權教的菩薩，來示現權教的聲聞，所以這叫「隱實」；把實在的功德都隱起來了。「示權」，示，就是指示，權，就是權巧方便。你不要認為他是聲聞，這是小乘，你就輕看他。不要這樣子，他不是完全都是大菩薩，但其中一定是有的。這個大乘菩薩，他又現一個小乘的身，來接引這個小乘，然後迴小向大，所以叫「隱實示權」。



五、天法界

六欲梵天，五戒十善；
種有漏因，輪迴難斷。

After speaking the Four Holy Truths, the Buddha said, “Ajnatakaundinya, you are troubled by the guest-dust and have not obtained liberation.” When Ajnatakaundinya heard the words “guest-dust” he became enlightened. What is meant by “guest”? The guest is not the host. What is meant by “dust”? The dust is something impure. The self-nature is the host, and it is pure. So Ajnatakaundinya became enlightened, and his name means “one who understands the original limit” because he understood the basic principle.

The Shravaka Sangha, *both men and women*: Women can realize the fruition, and so can men. Once they realize the fruition, they are called Hearers, or Arhats. Dharma Master Kumarajiva’s mother, for instance, realized the third fruition of sagehood.

Contemplate and practice the four holy truths: Hearers contemplate and cultivate the Four Holy Truths of suffering, accumulation, cessation, and the Way. They know suffering, cut off accumulation, yearn for cessation, and cultivate the Way, thus cultivating the Dharma-door of the Four Holy Truths.

Concealing the real and displaying the provisional: Some of the Hearers were actually great Bodhisattvas of the provisional teaching. They manifested as Hearers who practiced the provisional teaching; thus, they are said to be “concealing the real.” They hid away their true merit and virtue. “Displaying the provisional” means instructing by means of clever and skillful expedients. Therefore, you shouldn’t take them to be Hearers. Followers of the Small Vehicle, don’t look down on them. Not all of them are great Bodhisattvas, but some of them certainly are. Those Bodhisattvas of the Great Vehicle manifest as followers of the Small Vehicle in order to gather in those of the Small Vehicle, and then guide them to turn from the small toward the great. This is called “concealing the real and displaying the provisional.”

(5) The Dharma Realm of Gods

*The six desire and Brahma gods,
With five precepts and ten good acts,
Plant seeds that have outflows,
So the turning wheel is hard to stop.*

「六欲梵天」：六欲天，就叫欲界天。有欲界天、色界天、無色界天，這叫三界。我們現在都在這個六欲天的四王天裡包括著。我們直接所看見的這個天，就叫四王天，有四大天王管著。這個天是在須彌山的半山腰上。

古來中國的人，不知道有佛，就知道有上帝。所以商湯王的時候，他祭天就用黑牛來祭天，他就說：

曰予小子呂。敢用玄牡。敢召於皇皇后帝。朕躬有罪，無以萬方。萬方有罪，罪在朕躬。

他說「曰予小子呂」：湯王他的名字叫呂，他說小子，就是很客氣說我是一個很沒有用的小子，一個小孩子的樣子。「敢用玄牡」，就是我敢用黑色的牛，「敢召於皇皇后帝」：我很至誠懇切地，告訴上帝。說什麼呢？說「朕躬有罪，無以萬方」：朕我一個人若有罪，不要加到一般老百姓身上去。萬方，就是萬方的老百姓。

「萬方有罪，罪在朕躬」：說一般老百姓如果有罪，不怪他們，因為我沒有教化好他們，所以他們的罪都應該給我。所以古來的聖人，他是這樣自己責罰自己，不像現在的人，明明自己有罪，「喔！不關我事，那是他的。」「那是他的不對嘛，怎能怪我呢？」「你這個上帝，真是不公平，為什麼他那麼有錢？我這麼窮？」怨天尤人，什麼事情不說自己的不對，就找人家的不是。古來的聖人，是認自己錯的。

忉利天是欲界之第一天。第二天是「帝釋天」。這個天在中間，東邊有八天，西邊有八天，南邊有八天，北邊有八天，四八三十二天，這是第二欲天。第三天是「燄摩天」。這個天上的天人非常快樂，一天到晚都唱歌。唱什麼歌呢？就是我快樂得很呀！晝夜六時他都是快樂的，所以「燄摩」翻譯過來叫「時分」，每一個時分他都是快樂的。

The six desire and Brahma gods: The six Desire Heavens are the heavens of the Desire Realm. The Desire Realm, the Form Realm, and the Formless Realm are called the Three Realms. Right now, we are under the Heaven of the Four Kings, which is one of the six Desire Heavens. The heaven which we can see directly is the Heaven of the Four Kings, ruled by the Four Great Heavenly Kings. This Heaven is located halfway up Mount Sumeru.

The people of ancient China recognized the supreme lord, but did not know about the Buddha. In the Shang Dynasty, Emperor Tang used a black bull as an offering to the supreme lord and said, "I, Lu, but a small child, presume to use this black bull in venturing to make known to the Supreme Ruling Lord that if I have offenses, they are not the people's, and if the people have offenses, the offenses rest with me." Emperor Tang's name was Lu, and he referred to himself as a small child out of respect for the supreme lord. He earnestly told the Lord that if he made errors, the citizens should not be blamed, and that if the common folk of his country committed offenses, the responsibility should rest with the Emperor for not having taught them correctly.

The ancient sages and worthies would always blame and punish themselves, unlike people nowadays who, clearly knowing they are at fault, say, "Oh, I didn't have anything to do with it. It's all his doing." "It's his fault, so why are you blaming me?" "God, you're really unfair! Why is that person so rich, while I'm penniless? Why is he so honored, while I'm lowly?" They damn heaven and curse at people, never admitting that they are wrong, and only looking for the faults of others. The ancient sages always acknowledged their own mistakes.

The second heaven is the heaven of Lord Shakra. There are eight heavens to its east, eight heavens to its west, eight heavens to its south, and eight heavens to its north, making thirty-two heavens surrounding it. That's the second heaven in the Desire Realm.

The third heaven is the Suyama Heaven. The beings in this heaven are extremely happy, and they sing songs from morning to night. What do they sing? They sing, "How happy I am!" They are happy in the six periods of the day and night. Suyama means "time period," because every time period is joyful.

The fourth is the Tushita Heaven. Tushita means "blissfully content." The gods are constantly happy and satisfied. Since they know how to be content, they are always happy. From morning to night, they have no cares or worries, and no afflictions. This heaven is also called the Heaven of Contentment, because the gods are constantly content and happy, with no worries or afflictions.

The fifth is the Heaven of Bliss by Transformation. The gods can obtain happiness by transformation. When they think about clothing, clothing appears. When they think about food, food appears. Freely performing transformations, they are extremely blissful.

坎坷學佛路



A Long Road to Buddhism

—妙齡

師父上人，各位善知識，阿彌陀佛！今天是妙齡第一次和大家結法緣，如果講得不好，請大家多多包涵。

以下是關於我兩個奇特的夢：事情發生在1989年，當時我29歲，懷著長子，我的夢就是發生在開刀分娩手術過程中。夢中也在生產。手術完成後，我怎麼樣都醒不過來。掙扎了好久，內心非常的害怕，怕醒不過來了。我想往昔做了些不好的事才會如此，就臨時抱佛腳，對菩薩懺悔說：「弟子知錯了，如果能醒來，初一、十五一定茹素來減輕業障。」接著就唸了一遍斷斷續續的心經。不久我就慢慢醒過來了。

過後我忙著照顧孩子及工作，將夢中的諾言給耽誤了。我很自責，但總是拿不出毅力來。三十三歲時我再次懷孕，也是要開刀分娩。

當醫生將我麻醉後，說也奇怪，我又做了像上次的夢，也是經過幾次掙扎都醒不過來。最後在萬分驚恐下我向菩薩懺悔業障，並說初一、十五要茹素，到老時就吃長素，希望菩薩幫我。然後便開始唸心經。這次很困難才唸出經中最後的幾句咒語。唸完後我迷迷糊糊的聽到醫生說：「是個兒子」。

大約在1997年，我的健康開始出問題，所以請了一個月病假在家中靜養。之後也是時好時壞，所以我想改變一下生活模式。由於泉慧法師的一句法語：「如果你放得下，就得到彼岸。」所以最後我決定辭去一般人認為「鐵飯碗」的香港政府工作。想到：「人身難得，佛法難聞。」如果我再不好好重新安排往後幾十年的生活目標，生活對我而言是苦無出路的。

過後我參加了佛學課程。一、兩年後，我覺得內心順暢了許多。學到「深信因果」時，使我感受很深。現在對人對事的想法都有所改變了。又學到「如是因，如是果」及所謂「不做不遇」的道理。譬如大家現在能夠接觸佛法，也是累劫累世種下的因，現在才有機會再延續學佛。

Buddhas and Bodhisattvas, Venerable Master, Dharma Masters and all good knowing advisors, Amitabha! My name is Miao-Ling. This is my first time giving a dharma talk, so please forgive me if I make any mistakes in my speech. Today, I would like to share with everyone two dreams I had some time ago.

The first dream occurred in 1989, while I was giving birth to my first son, and my dream also involved me giving birth. The dream was very short, and even though I knew that the operation had ended already, I somehow could not wake up. After a few moments of struggling, I realized that the reason I could not wake up was because of my many wrongdoings. I repented to the Bodhisattva and told her, "If I can wake up, I will observe vegetarianism on the first and fifteenth of the lunar month to alleviate my karma." Then I recited the Heart Sutra. After the recitation, I gradually regained consciousness. However, later, as I was busy at work and home, my vow to the Bodhisattva was put on the backburner.

Many years passed and I was soon pregnant with my second child. I was again given anesthesia and had a dream like the one I had before, only this time the dream was more realistic and I still could not wake up. With extreme fear, I repented to the Bodhisattva and promised to observe vegetarianism on the first and fifteenth of the lunar month until old age. Then I started to recite the Heart Sutra. I was only able to recite a few sentences, and with much difficulty, but after reciting I heard the doctor tell me, "It's a boy!"

In 1997, I took a month off from work due to a health condition, and for the next two years, I was on and off work a lot. This made me think about the way I was living my life. I wanted to quit my job, but I felt that I just could not. Later, I came across a box of Dharma Master Quan Hui's lecture tapes and in one tape he said, "If you can let go, you can cross over to the farthest shore." "Let go?" I kept asking myself, "Can I really let go?" I thought of how rare it is to be born a human and how difficult is to encounter the Buddhadharmā, and I knew that if I did not rearrange my goals in life, I would suffer even more.

After quitting my job, I signed up for a Buddhism class, and the lesson on cause and effect particularly touched me. I learned that if you did not plant any seeds in the past then nothing will bloom in the present or future; if we did not plant any good causes in our past lives, we would not have been able to learn about the Buddhadharmā in this life.

一切發生在自己身上的事，都是由往昔所造的業而來的。我回想我吃肉、殺生及所造的種種惡業，如再不改過，下一世想要再得到人身，恐怕都很難有機會了。當我禮佛時我覺得非常的慚愧，因為我明知要以戒為首，尤其是殺戒，但就是不能精進。對吃素的心願也遲遲沒辦法做到，心裏是無比的納悶。

過後我忙於家庭，對於學佛一事就停了下來，只是偶而翻翻佛書罷了。對茹素的心願一直都未能如願以償。而自己的行為、思想、脾氣也一年比一年的差。對人的包容心也越來越薄弱，我反省自己為什麼會這樣呢？

直到2001年，我在香港參加第二次的八關齋戒，距離第一次已經是十多年後了。在我去參加之前，我就去一間熟悉的素食店買素食，而老闆是一名持素多年的師姐，我常請教她有關佛學上的問題。當見到她時我說：「我要去參加八關齋戒啊！」我還將兩個夢和茹素的心願告訴她。我又說：「唉！我恐怕到老才能滿我茹素的心願了。」但她卻說：「你還要等到老啊！你知道嗎，吃四兩還半斤，你幾時才還得完啊？」這種話雖然我不是第一次聽，但這次感覺卻不同。她又說：「你要好好珍惜這次八關齋戒，因為這法會是很殊勝的。這麼多年來你無法滿願，要趁此機會求三寶加被，使你能夠滿你茹素的心願。你一定會成功的，給自己信心吧！」她這樣的鼓勵我，我雖然有點怯弱，但却感到無比的希望。

在八關齋戒期間，我誠心懺悔已往所做種種的過錯。對父母不孝，對師長不敬，對人不合，對下不慈，無始以來殺了無數的眾生。慚愧得眼淚不禁的流下。我也誠心祈求三寶加持我能吃長素。

過了不久後我去向那位師姐道謝，我對她說：「我成功了，我開始茹素了。」她聽後非常的高興。大約半年後，我再去買素食，可是却見不到她，原來她已經出家去了，當時我想如果有機會一定要再去向她道謝。可是我來了美國後就沒再去找她了，我覺得很遺憾。在此我要感恩這位菩薩及藉著八關齋戒的功德、三寶的加持，才能圓滿我多年的心願，阿彌陀佛。

Everything that has happened to us in this life is because of what we did in our past lives. Once I heard about cause and effect, I contemplated on the bad deeds I have done, such as eating meat and killing animals. I thought to myself that if I do not change, then I will not be reborn as a human in the next life. Also, every time I bowed to the Buddha, I felt guilty because although I knew that we should follow the precepts and that all beings are equal, I still could not bring myself to be a vegetarian.

In 2001, I took the Eight Precepts for the second time. Before I left the house, I went to buy food at a store. The owner of the store is a longtime vegetarian. I told her that I was going to take the Eight Precepts, and how I had first taken them about ten years ago, and about my two strange dreams and my hope to be a vegetarian. I also told her that I probably would not be able to be a vegetarian until I was old. Then she said, "Are you sure you are going to wait? When you eat four ounces from others, you need to return it with half a pound." This was not my first time hearing that saying, but this time it helped to wake me up. She told me that when I attend the ceremony, I should ask for help from the Triple Jewel to fulfill my promise, and to keep the precept against killing. Even though I was still afraid, hearing her words made me feel much more hopeful.

During the session of upholding the Eight Precepts, I sincerely repented for all of the wrong deeds I had committed before. For example, I was not filial to my mother because I did many things to make her unhappy; I did not respect my teachers because I was not a good student; I was not harmonious with my peers, especially those I disagreed with; I was not kind to the people below me, especially my two children - I was too harsh with them, and it was not a good parenting method; from millions of eons before, I had killed many living beings. I felt really ashamed of all I had done. Until the last day of the session, I kept to my precept against killing, and I also made a vow to be a vegetarian and prayed for Dharma blessings.

A couple months went by, and I went back to let the vegetarian store-owner know that I had become a vegetarian, and she was very happy for me. About another half of a year went by and I went back to the store again to thank her more, and to share my happiness with her. However, she was not there anymore - she had left home to become a nun. I told myself that I would go visit her when I had time. Nevertheless, I came to the United States and so I never got the chance to thank her again.

I would like to thank the Buddhas and Bodhisattvas for all the blessings they gave me, the wonderful Dharma friend I encountered, and the merit and virtue of the Eight Precepts. With their help I was able to accomplish my hope of becoming a vegetarian.

4 月份 金山寺法會時間表

APRIL 2008 SCHEDULE OF ACTIVITIES

SUN 日	MON -	TUS 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 楞嚴咒法會 <u>9:00 am</u> Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 楞嚴咒研討 Shurangama Mantra Investigation
<u>9:00 am - 3:30 pm</u> 6 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture <u>3:30 pm</u> 淨業社共修 Pure Karma Society's Class	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>8:30 am - 4:00 pm</u> 特別法會 千佛懺 Thousand Buddhas Repentance
13 <u>8:30 am - 4:00 pm</u> 特別法會 千佛懺 Thousand Buddhas Repentance	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 念佛法會 <u>9:00 am - 10:00 am</u> Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 楞嚴咒研討 Shurangama Mantra Investigation
初十五 20 <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	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>1:00 pm</u> 大悲懺 Great Compassion Repentance	25 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	26 念佛法會 <u>9:00 am - 10:00 am</u> Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 楞嚴咒研討 Shurangama Mantra 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	吃苦是了苦 享福是消福 <i>To endure suffering puts on end to suffering. To enjoy blessings uses up blessings.</i>		

5 月份 金山寺法會時間表

MAY 2008 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
1	2	3	4	5	6	7
歡迎參加 Welcome to 萬佛聖城 <i>The City of Ten Thousand Buddhas</i> 慶祝釋迦牟尼佛聖誕法會 <i>Celebration of Shakyamuni Buddha's Birthday</i>	5/11/08 	415-421-6117	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	9:00 am Shurangama Mantra Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 楞嚴咒研討 Shurangama Mantra Investigation
9:00 am -3:30 pm 4	初 一 5	6	7	8	9	10
誦地藏經 Earth Store Sutra Recitation 10:00 am-11:00 am 佛學研討 Dharma Lecture 3:30 pm 淨業社共修 Pure Karma Society's Class	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	9:00 am 浴佛法會 Celebration of Shakyamuni Buddha's Birthday 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 淨業社拜訪老人 Pure Karma Society Elderly Visitation
11	12	13	14	15	16	17
金山寺本日法會暫停 全體參加萬佛聖城 浴佛法會 No Assembly today Going to CTTB for Celebration of Shakyamuni Buddha's Birthday	9:00 am 浴佛法會 Celebration of Shakyamuni Buddha's Birthday 1:10 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	念佛法會 17 9:00 am-10:00 am Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 楞嚴咒研討 Shurangama Mantra Investigation
18	十 五 19	20	21	22	23	24
9:00 am -3:30 pm 誦地藏經 Earth Store Sutra Recitation 10:00 am-11:00 am 佛學研討 Dharma Lecture	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	念佛法會 24 9:00 am-10:00 am Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 楞嚴咒研討 Shurangama Mantra Investigation
25	26	27	28	29	30	31
8:30 am -3:30 pm 藥師懺 Medicine Master Repentance 10:00 am-11:00 am 佛學研討 Dharma Lecture	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	1:00 pm 大悲懺 Great Compassion Repentance	念佛法會 31 9:00 am-10:00 am Amitabha Buddha Recitation 10:00 am 聽經 (Lecture) 1:10 pm 大悲懺 Great Compassion Repentance 2:45 pm 楞嚴咒研討 Shurangama Mantra Investigation