

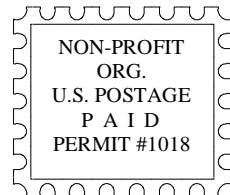


# 金山聖寺通訊

## GOLD MOUNTAIN MONASTERY NEWS

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上人法語

### 六 字 大 明 咒

### *The Six-Character Great Bright Mantra*



*Words from Venerable Master Hua*

唵 · 嘛 · 呢 · 叭 · 彌 · 吽

OM MANI PADME HUM

這六個字，叫〈六字大明咒〉，每一個字都會大放光明。

密宗是專門研究咒語和它的意思。佛教分成五宗：禪，教，律，密，淨。禪宗就是參禪打坐；教宗就是講經說法；律宗就是嚴淨毘尼，弘範三界，就是專持戒律的；密宗，密就是秘密的，彼此互不相知；淨土宗，就是專持名號，念這個「南無阿彌陀佛」這六字洪名，這叫淨土宗。

These six characters together make up the Six Character Great Bright Mantra; each one individually is able to emit brilliant light.

Mantras and their meanings are studied in the Secret School, one of the five schools into which the principles of the Buddha's teachings are divided:

- 1) the Dhyana School;
- 2) the Teaching School;
- 3) the Vinaya School;
- 4) the Secret School;
- 5) the Pure Land School.

你能常誦持這〈六字大明咒〉，就有六道光明能把六道輪迴的黑暗變成光明。

*If you are able to constantly recite the Six-Character Great Bright Mantra, there will be six paths of light changing the darkness of the six destinies into brightness.*

這五宗裏邊，有的人就說禪宗最高，有的人就說教宗最高，有的人又說律宗最高，修密宗的，就說我密宗最高，修淨土法門的，就說淨土法門這是最第一了、最高了。實際上，這個法是平等的，沒有高下——是法平等，無有高下。所謂高，就是個人私見，自己歡喜哪一種，就說哪一種是高。

現在我們講這個密宗。一般人所知道的密宗，就是喇嘛教。其實密宗不是秘密的，在這個顯教裏頭，顯密圓通——顯教裏頭也有密宗，好像〈大悲咒〉、〈六字大明咒〉都是密，〈楞嚴咒〉那更是密。所謂「密」，就是彼此不知道。

那麼，不明白的人就認為這個秘密的東西是最好的，因為它不是公開地傳。有一些不懂佛法的人，就更神乎其神，說：「這不能講給你聽了，我這密宗啊，密宗不能講給你聽。」你不能講給人聽，為什麼你又要說呢？為什麼又要說「我不能講給你聽」啊？你根本就是密宗，就是不說就好了，為什麼又要說我不能說給你聽——我不能講給你聽，你不能講這又是講了。你不能講這是不是講？這也是講。這為什麼他要這樣說呢，就因為他不明白佛法，根本就不知道什麼叫「密宗」。

所謂「密宗」，我現在告訴你們，這個咒啊，並不密。所謂密宗，就是你念這個咒啊，有你的靈感，我不知道；我念這個咒呢，就有我的靈感，你不知道。這彼此互不相知它的功能——它的功能和它的力量，不知道，這叫密宗。並不是這個咒是密宗，那個咒的力量才是密。這是密宗的意思。

那個咒，既然是密了，你就不應該傳給人。你傳給另外一個人，這已經不密了。同樣的，六祖和惠明有這麼一番對答：

惠明：「上來所說，密意，更有秘密否，還有比這個更秘密的嗎？」

六祖：「與汝說者。即非密也。汝若返照。密在汝邊。」

你看，這說的明明白白的嘛，你能說出來的就不密了，能傳給你已經不密了。你要是密就不應該傳。密在汝邊嘛，密在你那個地方。這就是說的這個秘密。

我相信就是密宗的法師，他也對這個密宗，怎麼樣解釋法他也不知道，

The Dhyana School teaches constant investigation of dhyana meditation; the Teaching School, lecturing sutras and speaking dharma; the Vinaya School, exclusive maintenance of moral prohibitions: "awesome, majestic, and pure in vinaya, great models for the three realms". Then there is the Secret School. Secret means "no mutual knowing". The Pure Land School teaches the exclusive mindfulness and recitation of "Na Mo A Mi T'o Fo", the "Vast Six Character Name".

Some people say the Dhyana School is the highest of the five. Others claim that the Teaching School or the Vinaya School, is the highest. Cultivators of the Secret School say, "The Secret School is supreme". Parishioners of the Pure Land Dharma-door say, "The Pure Land Dharma-door is first, it is superior". Actually, Dharma is equal; there is no high or low. "Highest" is everyone's own personal opinion; whatever school you like, you claim it to be the highest.

Now I will explain the Secret School. What most people understand to be the Secret School is actually Lamaism. In fact, the Secret School is not secret. Within the "explicit" teaching, the manifest and secret perfectly penetrate. The "explicit" teaching also includes the Secret School; for example, the Great Compassion Mantra and the Six-Character Great Bright Mantra both belong to the Secret School. The Shurangama Mantra is even more secret. "Secret" is just "no mutual knowing".

Ignorant people say that secret things are the best. Why? Because they are secret, and not publicly transmitted. So people who don't understand the Buddhadharma speak of the supernatural and mysterious saying, "Oh! I can't tell this to you! It's from the Secret School, and it can't be spoken for you to hear!" If they can't speak of it to others, why mention it? Why do they say they can't talk about it? If it's really the Secret School, and it's best not to speak of it, why do they say, "I can't tell you"? Their "not talking" is just talking about it. Is this "refusal to speak of it" speaking of it or not? Yes, it's speaking of it. Why do they talk this way? Because they don't understand the Buddhadharma, and are completely unaware of what the Secret School is.

Now I will tell you about the Secret School. Mantras are not secret. The Secret School is the magical response which comes from your recitation of mantras; I can't know your response. I recite mantras and have my magical response, and you do not know of it. This is "no mutual knowing". The ability and power are unknown, and therefore are called the Secret School. It's not mantras, but the power of mantras that is the Secret School. This is the meaning of the Secret School.

If mantras are really secret, they should not be transmitted to other people; for if you transmit a mantra to someone else, it is no longer secret. It is the same as the Sixth Patriarch's answer to Hui Ming's question:

"He (Hui Ming) further asked, 'Apart from the above secret speech and secret meaning, is there yet another secret meaning?'"

"Hui Neng said, 'What has been spoken to you is not secret. If you reverse the illumination, the secret is on your side.'"

Speak it and it is not secret. Take a look; he said it very clearly. Once spoken, it is no longer secret. The "secret" is that which is not transmitted. If it can be transmitted, it is not "secret". The "secret" can not be transmitted; it is on your side; it is where you are.

他只以為這咒是秘密的。但是什麼咒都可以傳給人，什麼咒都可以說，沒有不可說的咒；要是不可說的，他就沒有法子傳給你，是不是啊？我們講這個真理，因為它可以傳給你，這就不是密宗了，這就不是密了。

密，沒有法子傳的。那個密就是那個力量。沒有人有法子告訴你說這個咒有什麼力量，你念怎麼樣怎麼樣的；如人飲水，冷暖自知，所以你自知，旁人不知道，所以這叫做「密」。那個力量是個密，那個感應是個密，那個功能是個密，並不是那個咒是個密。現在你們大家都明白了嗎？

那些不明白佛法的人，一定認為我說的不對。我說的不對，我也要這麼樣說；你說的對，你就沒有法子這麼樣說，你根本不懂，你怎麼會這麼樣說。我更不懂，我更糊塗，不過以前我師父教我教得很明白的，所以把我這個糊塗人也變成會說密宗的〈六字大明咒〉了。

所以世界上，要是有一個會念〈楞嚴咒〉，這個魔王也不敢出現的；要是沒有人會念〈楞嚴咒〉了，這三千大千世界的這個魔王啊就都會到世界上來了。為什麼呢？沒有人管他了，這五部就都不工作了，所以魔王就出世了。要有一個人會誦〈楞嚴咒〉，魔王也不敢出世，所以我們希望多一點人念〈楞嚴咒〉。我們第一個暑假班，我第一個考試就要考〈楞嚴咒〉，看看誰把〈楞嚴咒〉能先背得出。結果就有兩個人考上合格了，後來又有許多人會誦咒了。那麼現在講這個〈六字大明咒〉。

第一個是「唵」。你誦這「唵」字的時候，一切鬼神都要合起掌來了，都要這樣子。合起掌幹什麼呢？守規矩啊，要循規蹈矩。你誦這一個字，一切鬼神就都不敢搗亂了，他們都不敢不聽命了。這叫「引聲」義，就是引起來以下所說的這個咒，所以凡是說咒的時候，先說這個字。

「嘛呢」，就是牟尼。這個牟尼是梵語，翻譯過來叫「智寂」，以這個智慧來明白這一切的道理，還要寂滅無生。又有一個翻譯，叫「離垢」，離開這一切的塵垢。這個好像一個如意寶珠似的，最清淨，沒有一切的染汙。這個如意寶珠能生長一切的功德，可以隨心滿願，就有這麼多好處。

I don't believe that Secret School Dharma Masters understand how to validly explain "secret" dharma. They simply think that mantras are secret, but all mantras are orally transmitted to people; there are no mantras which cannot be spoken. If they couldn't be spoken, there would be no way to transmit them. Isn't that right? We are now speaking true principle. If it is transmittable, it is not secret--it is not the Secret School.

Because the "secret" is untransmittable, I say that the "secret" is the mantra's power, and there is no way anyone can tell you about it. No one can say, "This mantra has this power, and when you recite it such and such will happen." There is no way to tell you. It is like a man drinking water; he himself knows whether it is hot or cold. The "secret" is that which you know and others don't. The strength is secret, the response is secret, the function is secret; it is not the mantra that is secret. Now does everyone understand?

Those who don't understand the Buddhadharma must have thought that I have spoken incorrectly about this dharma. Incorrect or not, I will still speak this way. Say I am right...there is no way for you to say that. Since you fundamentally do not understand this dharma, how can you say that I understand. I don't understand; I'm even more muddled. Previously, however, I had a teacher who taught me with great clarity so that I understood, and this confused person changed into one who can speak and explain the Six-Character Great Bright Mantra according to the Secret School.

The Secret School is separated into five divisions, East, West, North, South, and Center. In the East is the Vajra Division, which protects and maintains the proper Dharma. In the South is the Jeweled Birth Division; the West, the Lotus Flower Division; the North, the Karma Division; and in the Center the Buddha Division. If there were more time...the Shurangama Mantra explains these five divisions in great detail.

If there is one person who can recite the Shurangama Mantra, the demon kings cannot manifest in the world. If no one is able to recite it, demons can enter all of the three thousand great thousand world systems. Why? Because no one watches over them; no one works in the five divisions, so the demons are able to enter the world. However, if one person can recite the Shurangama Mantra, demons do not dare enter. It is because of this that we hope more people will learn to recite the Shurangama Mantra. During the first summer session, the first test was to recite the Shurangama Mantra from memory, and in fact two people were able to do so. Later, many more were able to recite the mantra. It was just for this reason. Now I will talk about the Six Character Great Bright Mantra.

The first character is "nan (Sanskrit: om)". When you recite "nan" once, all ghosts and spirits must place their palms together. Why do they place their palms together? To maintain the rules and regulations. Conforming to the regulations, they follow the correct way. Recite this one character and all ghosts and spirits do not dare rebel and create confusion; they do not dare disobey orders. This is called leading sound-meaning, i.e. lead to the mantra to be mentioned below. This is the first sound in the mantra.

"Ma ni (Sanskrit: mani)" means "wisdom silence". Using wisdom, one is able to understand all principles and thus is able to be silently extinguished, without production.

「叭彌」，本來那個應該讀叭特彌。翻譯過來是光明圓覺，又翻譯成蓮花開，就是觀世音菩薩的妙心，能以圓滿俱足、無礙，這是叭彌。

「吽」字，是「出生」義，什麼都可以從這個吽字生出來。又是「擁護」義，念這個字那護法善神就來擁護你了；又有這個「消災」義，你有什麼災難，誦這個字就能免了。又有這個「成就」義，你無論求什麼，都可以成就的。

一念這個〈六字大明咒〉，無量諸佛、無量菩薩、無量護法金剛，都常常擁護你。所以觀音菩薩說完這〈六字大明咒〉之後，就有七億那麼多的佛來擁護圍繞。這個〈六字大明咒〉的力量是不可思議，這種功能也不可思議，這種的感應道交也不可思議，所以這叫密宗。要是詳細說，那是無量無邊的意思，說不完。那麼簡單地今天晚間給大家講一講。

我可以告訴你一點，不可說的秘密神力。為什麼我說這不可說呢？根本我說的，這萬分之一也沒有。是什麼呢？你能常誦持這〈六字大明咒〉，就有六道光明能把六道輪迴的黑暗變成光明。那麼這種的力量，是要你專心去誦念，才能得到這種的三昧。不單六道輪重播大光明，在這個十法界，也變成光明藏。我希望每一個人都忙裡偷閑的來誦持這〈六字大明咒〉。

"Ma ni (Sanskrit: mani)" means "wisdom silence". Using wisdom, one is able to understand all principles and thus is able to be silently extinguished, without production. It is also defined as "separating from filth" which means leaving all dust and filth.

"Pa mi (Sanskrit: padme) actually should read "pa t'e mi". It means "light perfectly illuminating", and is also defined as "the opening of the lotus". It is analogous to the wonderful lotus flower, which can complete, perfect, and fulfill, without obstruction. It is the wonderful mind of Avalokitesvara Bodhisattva. This is "pa mi".

Next comes "hung (Sanskrit: hum) which means "put forth". Anything at all can be born from this character, "hung". It also means "to protect and support". Recite this character and all Dharma protectors and good spirits will come to support and protect you. It also means "eradicating disasters". Recite this character and whatever difficulties there are will be eradicated. It also means "success"; whatever you cultivate can be accomplished.

Recite the Six-Character Great Bright Mantra once, and the immeasurable Buddhas, Bodhisattvas, and Vajra Dharma protectors will constantly support and protect you. Therefore, when Avalokitesvara Bodhisattva finished saying this Six-Character Great Bright Mantra, there were seven million Buddhas who came to support, protect, and surround him. The strength and function of the Six-Character Great Bright Mantra are inconceivable, the intertwining of the response and way unimaginable; therefore it is called the Secret School. If one were to explain in detail, the meanings would be immeasurable and unlimited; they cannot be completely spoken. So tonight I will just make a simple explanation for everyone.

Now I will tell you a little of that which cannot be told of the Secret School's strength. Why do I say "of that which cannot be told"? Because my talking does not even contain one ten-thousandth part of it. What is it? If you are able to constantly recite and maintain the Six-Character Great Bright Mantra, there will be six paths of light changing the darkness of the six paths into brightness. It is necessary that you turn your mind to one when reciting this mantra to obtain this type of samadhi. Then, not only will the six paths put forth light, but all of the ten dharma realms will become the "great light bright treasury". So now we know that the Six-Character Great Bright Mantra has great strength. I hope that everyone will set aside time from his or her activities to recite the Six-Character Great Bright Mantra.

慶祝

敬老節

## Celebration of Honoring Elders' Day

金山寺謹訂於十一月二日（星期日）  
早上九時至下午一時三十分，  
舉行一年一度的敬老尊賢聯歡會，  
十月十一日開始接受報名。

Gold Mountain Monastery will be hosting Honoring Elders' Day  
Celebration on November 2<sup>nd</sup>, 2008

Registration starts on October 11<sup>th</sup>, 2008

# 十法界不離一念心

(續)

## The Ten Dharma Realms Are Not Beyond a Single Thought

*Continued from last issue*

### 八、畜生法界

畜生好貪，多而無厭；  
將黑作白，是非莫辨。

前邊所講的七個法界，都是好一點的法界，可以試一試，到那兒去做一做戲去。唯獨現在這三個法界，這不可以嘗試的，你試試看就恐怕跑不出來了，「一失人身，萬劫不復」，所以這是很危險的。

現在這個畜生道，不是一類的畜生，畜生也有百千萬億不同種類。你看就單那飛的畜生，就有百千萬億種，不同類的樣子。那麼走的畜生呢？也不少。小的老鼠是很小的畜生，大的大象是大的畜生，鹿、熊、馬、牛，都是大的畜生，這在陸地上的畜生，也有百千萬億種。在水裏的畜生也有百千萬億種，有水狗、水牛、水馬。就是研究物理、化學、生物學、動物學的人，無論你是個博士，是個專家，都沒有法子完全知道畜生的種類。

這些畜生，都是從什麼地方變的？只是一個「貪」字。「畜生好貪」：就是無論什麼，都是多多益善，少少不行。因為牠「多而無厭」，所以黑的，牠也不知道是黑的。牠說：「哦，這是白的。」所以「將黑作白」：不好的，牠也認為好的啦！這就表示牠沒有理性了，所以無論什麼都貪多，甚至於狗屎那麼邋邋的東西，牠愈吃愈覺得愈香愈甘美。

### (8) The Dharma Realm of Animals

Eager animals feed on greed,  
Never sated by a lot.  
Because they make what's black white,  
They don't distinguish wrong from right.

The seven Dharma Realms discussed above are relatively good ones, and you can try them out. You can enter them as if taking part in a play. But you shouldn't try out the three Dharma Realms which will be discussed now. If you try them out, you might not be able to get out again. It is said, "Once you lose your human body, you may not regain it for ten thousand eons," so this is very dangerous.

Now, the realm of animals does not merely consist of only one kind of animal. There are billions of different species of animals. If you consider just the flying animals, there are already hundreds of thousands of myriads of varieties. Animals that walk and crawl are also quite numerous. They may be as small as mice, or as large as elephants. Deer, bears, horses, and cows are also large animals. These are all land animals, of which there are also hundreds of thousands of myriads of species. Aquatic creatures, such as seals, water buffaloes, and sea horses, are also infinite in variety. Even physicists, chemists, biologists, zoologists, or other specialists or Ph.D.s cannot completely understand all the different kinds of animal species in the world.

Where do animals come from? They come from greed. Eager animals feed on greed. No matter what it is, they want a whole lot of it, the more the better; a little won't do. Because they are never sated by a lot, they can't tell that something is black. They'll say that it's white. Because they make what's black white, they take what is not good to be good. This shows that they have no power of reasoning. So they're greedy for great quantities of everything.

「是非莫辨」：也不知道對，也不知道是不對，是非都不辨了，不清楚了，這就是沒有理性了。有這一個「貪」字，就糊塗了，無明把牠蓋住了，什麼也不知道了。

所以我們人呢，你貪多就有危險。貪多，就容易變畜生。我告訴你，出家人若是不依照佛的戒律去修行，墮落更快一點，所以古來有那麼一句話：「地獄門前僧道多」，都在地獄門前等著。那個貪心的老道、貪心的和尚，他覺得那個地方很好玩，所以他要去，去到那兒就知道不是很好玩的地方。

## 九、餓鬼法界

鬼類喜瞋，昧果迷因；  
無明顛倒，日積月深。

一般人都知道鬼，有的人相信有鬼，有的人就說沒有鬼，甚至於有些佛教徒也不相信有鬼。什麼叫鬼？鬼就是一種陰氣，一股陰氣，它有影而無形，有形而無影；你或者看見它一個黑影，你細意研究，它又沒有了，或者看見它好像是個人似的，可是啊，轉眼間也沒有了。這種道理是很不容易把它弄清楚的。

鬼有多少種呢？鬼的種類也像恒河沙數那麼多。你要想明白鬼的種類有多少，你就要修道；修道等你開了五眼六通了，那麼有多少種鬼你都會知道了。（待續）

They're even greedy for something as filthy as dog excrement. The more they eat, the more aromatic and savory they find it. They don't distinguish wrong from right. They don't know what's right and what's wrong. They can't distinguish between right and wrong, because they're not clear about it. They don't have the ability to reason. Because of their greed, they become confused. They are covered by ignorance and know nothing at all.

If we are too greedy, we are in danger of turning into animals. Let me tell you, if left-home people fail to cultivate according to the precepts established by the Buddha, they will fall even faster. The ancients had a saying, "Many of those standing at the gates of the hells are Buddhist monks and Taoist priests." They are all waiting at the gates of the hells. Those greedy Taoist cultivators and greedy monks thought that the hells would be a fun place to go, but after they get there, they find out that it's not fun at all.

## (9) The Dharma Realm of Hungry Ghosts

The ghostly crew delights in hate,  
Deluded by effects, confused about cause.  
Their ignorance and upside-downness  
Grow greater each day, deeper each month.

Most people have heard of ghosts. Some people believe in ghosts, but others say that ghosts don't exist. There are even some Buddhists who don't believe in ghosts. Just exactly what are ghosts? Ghosts are masses of yin energy which have shadow and no form, or form and no shadow. Sometimes you may see a dark shadow, but when you look closer it disappears. Perhaps you see what appears to be a person, but it vanishes in the twinkling of an eye. It's not easy to understand the principles behind such phenomena.

How many varieties of ghosts are there? There are as many kinds of ghosts as the sands in the Ganges' River. If you want to know how many kinds of ghosts there are, you have to cultivate the Way. When you cultivate to the point that you open the five eyes and attain the six spiritual powers, then you'll know how many kinds of ghosts there are. (To be continued)

## 觀音法會

*Celebration of Guan Yin Bodhisattva's Leaving Home*

金山寺 Gold Mountain Monastery

萬佛聖城 City of Ten Thousand Buddhas

10/11 預祝 (Pre-Celebration)

10/12 金山寺將有巴士前往聖城

10/17 正日 (Actual Day)

Gold Mountain Monastery will charter a bus for same day travel.

請洽 Please contact: 415-421-6117

## 憶 恩 師 *Remembering Venerable Master Hua* -Madalena Tam

下面我講一個真實的故事與大家分享：

十三年前，在萬佛城，師父荼毘的那天。有一個姓傅的年輕男學生，因為親友們要去萬佛城參加師父的荼毘大典，就拉他當司機，幫忙開車到萬佛城。他從來沒有去過萬佛城，這是他第一次去。抵達後，他覺得這個地方似曾相識。當他的親友們去大殿念佛時，而他便到處遊覽。不經意地，他走到男眾宿舍，他探頭一望，看見裡面有一張小木凳子靠在牆邊。他心想這兒正是一個安靜的地方，可以讓他坐在小木凳子上打個盹，而不怕有人看見。當他正閉上眼睛沒多久，他似夢非夢的看見有一個高個子的出家人走來對他微笑著說：「快去拜佛啊！」他睜開眼睛一看卻沒有看到任何人，他心想大概他在作夢吧！于是他又閉上眼睛想重新入夢，怎知道那高個子的出家人又出現在他面前，並且又告訴他去拜佛。他再次睜開眼睛，同樣地，他也沒有看到任何人。可是這次他害怕了，他飛跑快地跑去大殿。剛遇上大眾在瞻仰上人的遺容，于是他也跟隨著。豈知不看則已，一看則把他嚇得渾身發抖滿頭是汗！原來這就是他看見的高個子出家人！本來他是個無神論的人，什麼也不相信。但經過這次的奇事，他決定皈依並從此吃素且護持道場，後來也把他的母親和兄妹等引導信佛法。所以，大家要拿出誠心，拿出真心念佛就一定得到感應。

At this point, I would like to share a true story with everyone.

Thirteen years ago at the day of the Master's cremation, there was a young male student with a last name of Fu. Because his relatives and friends wanted to participate in the Master's cremation ceremony, he was recruited to be their driver. Even though he had never been to the City of Ten Thousand Buddhas, he felt a sense of familiarity after arriving. When his relatives and friends went to the Buddha Hall to recite the Buddha's name, he walked around and found himself in the men's dormitory. There he saw a small wooden bench next to the wall and thought that it would make a quiet place for him to curl up and take a nap, without being seen by others. With this thought in mind, he walked to the bench and lay down. Not long after closing his eyes, he dreamed of a tall, left-home person walking over, smiling gently at him, and saying, "Hurry, go and bow to the Buddha!" He opened his eyes and didn't see anybody. He thought he must be dreaming. He then closed his eyes again, but the same left-home person appeared in front of him again and told him to bow to the Buddha. He opened his eyes again, but saw no one. This time he was afraid. He flew to the Buddha Hall, and upon encountering everyone paying their respects to the Master, he also followed along. One look at the Master's face and he was so scared and shaken up sweat poured from his body. It was the same person in the dream! Originally this young man was an atheist, not believing in anything. But after encountering this miracle, he decided to take refuge, become a vegetarian, and act as a Dharma protector. He even guided his mother and siblings to believe in Buddhism later on.

Therefore, everyone should bring forth your utmost sincere and true mind in reciting the Buddha's name; in this way, you will surely receive a response! (完 *The end*)

### 梁 皇 寶 懺 於 金 山 聖 寺

### *The Jewel Repentance of Emperor Liang* at **Gold Mountain Monastery**

懺悔業障，普利冥陽，離苦得樂。

*The faithful can thus repent their karmic obstacles.*

*Benefit the living and the underworld.*

*Leave suffering and attain bliss.*

日期 **Date:** 十一月二十三日至二十九日

Nov.23 ~ Nov.29

時間 **Time:** 上午八點半至下午四點

8:30AM- 4:00PM

# 拜萬佛懺的感應

## Response from Bowing the Ten Thousand Buddhas Repentance

唐淑儀 文

這次拜萬佛對我來說好像得了無價之寶。

十年前因為母親的病開始學誦心經，到她往生以後就為她做七，同時立牌位在佛堂，當時並沒有真信，只不過是為她做最後一件事，以後每月都去佛堂拜一拜。三年前無意間到了金山寺，就被法師誦梁皇寶懺的聲音吸引了，跟著三年我都到金山寺拜梁皇寶懺。我平時不是常常來。在這三年裡我聽到好像仙樂一樣的聲音，也聞到花香，我認為是我的幻覺。今年四月初到金山寺為一個朋友的父親誦地藏經，知道萬佛城有萬佛寶懺，同時又聽到揚法師開示有關萬佛懺的好處，在法師的安排下我跟佛友到了萬佛城。

拜萬佛懺和在萬佛城留宿都是第一次。以往我是不怕黑的，但到了萬佛城以後晚上我就怕，失了控制的怕，一直到第三天晚上我清楚的聽到一個男人說“火燒唐淑儀的心”。當時我從床上跳了起來，到處看又見不到任何事物。所有的同房都在睡覺。我睡下又坐起來，怕得不知道怎麼辦，當時有一個感覺家中可能失火，想打電話回去，但是才兩點多。所以放下電話。等到有人起床，我就跟著起床，我到了佛堂，人很少，我在佛前懺悔，“我往昔所作諸惡業，皆因無始貪瞋癡”這些都不能表達我心裡的感受，我當時開始很傷心的哭，我不知道我做了什麼惡事？

For this year's Ten Thousand Buddhas Repentance Ceremony, I came away with many invaluable treasures.

Ten years ago, due to my Mother's illness, I began learning how to recite Sutras for her and also requested the Dharma Masters to perform the ceremonial 7<sup>th</sup> on her behalf, after she passed away. I also set up a plaque for her at the temple. At the time, I didn't have any faith in Buddhism but was doing what I could for her at the end of her life. Afterwards, I went to the temple to bow once every month.

I came to Gold Mountain Monastery, by chance, three years ago. I was drawn to the sound of the Dharma Masters' chanting the Jeweled Repentance of Emperor Liang. For three years I came to bow the Repentance Ceremony. I usually do not go during ordinary occasions. During those three years, I heard wonderful heavenly music and smelled fragrant flowers; I thought it was my illusory thinking.

April of this year, I came to Gold Mountain Monastery to recite the Earth Store Sutra for one of my friend's father. I found out that there was a Ten Thousand Buddhas Repentance Ceremony being held at the City of Ten Thousand Buddhas (CTTB), and also heard the benefit of bowing the repentance from the Dharma Master at the same time. The Dharma Master arranged for me to ride with a Dharma friend to CTTB.

It was my first time to stay overnight at CTTB and participate in bowing. Usually I am not afraid of the dark; however, I was uncontrollably fearful of the dark at CTTB. On the third night, I clearly heard a man say, 'using fire to burn the heart of Shu Yi'. I jumped out of bed and glanced everywhere, but I couldn't see anything. All my roommates were sleeping, but I kept getting up and lying back down; I was in a panic and didn't know what I should do. I had a feeling that there might be a fire at home. I went to call home, but it was 2 A.M. in the morning. So I put down the phone and waited until someone else woke up, then I got up.



竟然有人要火燒我的心！我打自己一定是諸惡必作，才讓人那麼生氣。現在怎麼辦？有什麼辦法和解。如果沒有其它辦法，你要火燒我的心。我願意接受，但不要連累他人。我惱自己這樣的不良，使別人恨我恨得那樣深。在那個時候佛堂開始慢慢的人多了，我勉強控制我的情緒，開始做早課。接著幾天開懺文的時候我都哭。懺悔後的那天晚上很奇怪，因為我所有畏懼都消失了。但是我還是晚上也睡不好。雖然是辛苦我還是很專心的拜佛，這是我第一次這樣用心的拜。

又過了幾天突然有一位年紀較大的居士站在我左邊，每次起來她都擋到我，我只好向右邊，等她擋到第三次，我的無名火起，決定不要讓她。當她擋到我身上的時候，我們都跳了一下，在這個同時我突然想到有可能她背或腳有問題才會站不穩，我馬上向後退了一步，以後她沒有再擋到我，我們就和平安好的拜佛。以後每天她見到我都高高興興跑到我旁邊一起拜佛。幾天後經書和書架常常掉到我頭上背上，那位居士就慈愛的像對自己孫子一樣用手摸我的頭和背。我當時很感動。不久之前我還要跟她爭。如果當時沒有向後退一步，自己拜佛拜得不開心，同時也阻礙別人拜佛，一定會結一個惡緣。向後退一步，沒有任何的損失，當時結果就完全不同，由鬥鬥爭爭變為一個友愛關心的世界。這樣明顯的分別，為什麼要選擇第一個呢？在我生活的世界裡，我就常常選擇第一個，是多麼的愚蠢，還以為自己有骨氣。我的「我見」是那樣的強，為別人想一想，讓一讓，我們的世界一定會比現在好。我一直以來都覺得這個世界不公平，親人對我不夠好，同事朋友都一樣，為什麼每個人都不對我好一點，我生活得苦，吃力，現在想起來，有多少次我可以讓人，可以退一步，但我選擇了「我見」，我不讓步。

I went to the Buddha Hall and there were only a few people there. I repented in front of the Buddha, "For all the evil karma I have created in the past, due to beginningless greed, hatred and ignorance"; but even these repentances couldn't adequately express my feelings. I became sad and started to cry. I didn't know what evil karma I had done to cause someone to burn my heart. I slapped myself. I chastised myself for doing all the bad things that caused someone to be angry with me. Now what should I do? Is there any way to resolve this? If there is no other way, then I am willing to accept the fact that someone wants to burn my heart, and to not involve others. I again rebuked myself for the bad things I had done to cause someone to loathe me so deeply. The Buddha Hall gradually filled up with people; I forced myself to control my emotions and joined the Morning Recitation Ceremony. For the next few days, I cried while reciting the repentance text. The one evening after I repented and reformed, strangely enough, all my fears went away. But I still couldn't sleep well at night. Even though it was difficult, I still concentrated on bowing to the Buddhas. It was my first time bowing so sincerely.

Several days later, in the Buddha hall, there was an elder laywoman standing on my left side. She blocked my way every time I tried to stand up, so I had no choice but move towards the right. The third time she did this, I became angry, yet I decided not to yell at her. When she leaned on my body, both of us jumped. I suddenly thought that perhaps she had back or leg trouble that causes her to lose her balance. I immediately stepped backwards. After that, she never blocked me again and we bowed to the Buddhas in peace. Henceforth, every day she would happily position herself beside me to bow. A few days later, whenever a text stand or sutra fell on me while I was bowing, the elderly woman would kindly pat my head and back, treating me the way she treats her own grandchildren. I was moved by her actions. It was only a while ago when I was trying to fight with her. Had I not yielded at the time, I wouldn't have ended up happily bowing to the Buddhas, and I would've also hindered others in their bowing at the same time. I didn't want to create a bad affinity with her. In this way, a conflicting and combative world would be transformed into a caring and compassionate society. The choice is very clear, why would we choose to fight with others. In my daily interaction with others, I always choose to be at odds with people. It was not a very smart choice to make but I was thought I was so cool.

回來以後我常發覺我正是那樣的「我見」，而不同的是知道錯後盡力的跟別人道歉。生活的擔子好像是輕了一點，同時又感覺什麼是輕安，我亦體會到萬法唯心的意思。以前別人對我不好其實就是我对别人不好。這都是自己的反影。當我改變我的思想，我就改變我的生命。

感謝這次機會去萬佛城，多謝法師和佛友及所有的同修，我還有很多的無明。我每天都繼續的去改，希望有一天我可以變的容易一點相處，現在請各位包含。

My “view of the self” is so deep. Our world would be much better if we can put ourselves in other’s shoes and yield a little more. I always thought this world is unfair; my relatives, colleagues, and friends do not treat me well. Why is it that everyone does not treat me well? I had a bitter and hard life. In retrospect, I had many chances to step backwards and yield but I chose not to; instead I kept maintaining my mark of self. After coming back home, I realized I am always attached to “the view of self.” The only difference is that I know now to apologize to others. The burden of life seems lighter by doing so. I can now experience what “peace of mind” is. I also realize that “everything is created from the mind alone”. Others treated me bad before because I also did the same to them. This is my self-reflection. When I change my thinking, I also turn my life around. I am grateful for the chance to go to the City of Ten Thousand Buddhas. I really appreciate the Dharma Master, the Dharma friend and all the fellow cultivators. I still have a lot of ignorance and I continued to correct them every day. I wish I could be get along with others one day; for now, I beg for everyone’s forgiveness.



### 上人的叮嚀

#### Reminder of Venerable Master Hua

我們每一念都要很小心，每一念若是善，則光明越來越多；  
但若念惡，則越來越黑暗。

善人有股白光，惡人有股黑氣，所以作善作惡，自然會現出形象出來。  
你能瞞得了人，但瞞不了鬼神，佛菩薩。

所以，修行是「舉動行為管自己，行住坐臥不離家。」  
要念念清靜，念念光明；不要念念污染，念念黑暗。

We must be careful in every thought.

If every thought is benevolent, then brightness will increase.

If every thought is evil, then darkness will increase.

Kind people give off a white light.

Evil people emit a black energy.

So whether you do good or evil, there will be some manifestation.

You might be able to fool people, but you cannot fool the spirits,  
Buddhas, or Bodhisattvas.

Therefore, cultivation means, “In everything you do, watch over yourself.

Whether you are moving or still, awake or asleep, do not depart from home.”

Your thoughts should be pure and bright.

They should not be polluted and dark.


# 10月份 金山寺法會時間表

## October 2008 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<p>請與金山寺聯繫交通安排 Please contact us if you would like to participate! Welcome! 歡迎參加</p>  <p>415-421-6117</p>			<p>1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>4 <u>9:00 am</u> <b>楞嚴咒法會</b> Shurangama mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p><u>9:00 am-3:30 pm</u> 5 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</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>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 11 <b>預祝觀音菩薩 出家法會</b> Celebration of Gwan Yin Bodhisattva's Leaving Home <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>12 金山寺本日法會暫停 全體參加萬佛聖城 觀音菩薩出家法會 No Assembly today Going to CTTB for Celebration of Gwan Yin Bodhisattva's Leaving Home</p>	<p>十五 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>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 17 慶祝觀音菩薩 出家法會 Celebration of Gwan Yin Bodhisattva's S</p>	<p>18 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p><u>9:00 am-3:30 pm</u> 19 誦地藏經 Earth Store Sutra Recitation <u>10:00 am -11:00 am</u> 佛學研討 Dharma Lecture</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>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>25 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p><u>8:30 am-3:30 pm</u> 26 藥師懺 Medicine Master Repentance <u>10:00 am -11:00 am</u> 佛學研討 Dharma Lecture</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>初一 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	

# 11月份 金山寺法會時間表

## November 2008 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
 <p><b>敬老聯歡會</b> 十月十一日開始接受報名，敬邀六十五歲以上的貴賓名額一百位，額滿為止，歡迎親自報名。</p>						<p>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</p>
<p>9:00AM-3:30PM 2 <b>慶祝敬老節</b> Celebration of Honoring of the Elderly</p>	<p>3 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>4 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>5 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>6 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>7 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>8 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</p>
<p>9:00 am-3:30 pm 9 誦地藏經 Earth Store Sutra Recitation 10:00 am -11:00 am 佛學研討 Dharma Lecture</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 十五 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>13 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>14 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>15 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</p>
<p>9:00 am-3:30 pm 16 誦地藏經 Earth Store Sutra Recitation 10:00 am -11:00 am 佛學研討 Dharma Lecture</p>	<p>17 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>18 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>19 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>20 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>21 1:00 PM 大悲懺 Great Compassion Repentance</p>	<p>22 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</p>
<p>8:30 am 23 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>24 8:30 am 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>25 8:30 am 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>26 8:30 am 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>27 8:30 am 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>28 8:30 am 初一 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>29 8:30 am 梁皇寶懺 Emperor Liang Repentance Ceremony</p>
<p>8:30 am-3:30 pm 30 藥師懺 Medicine Master Repentance 10:00 am -11:00 am 佛學研討 Dharma Lecture</p>	<p><b>發願與懺悔 Making Vows And Repenting</b></p> <ul style="list-style-type: none"> <li>* 發願是防止罪過，懺悔試消滅罪過，兩者雖然名詞不同，涵義是大同小異。</li> <li>* Making vows we can avoid offenses and mistakes. Repenting we can eradicate our offenses and mistakes. They are actually very similar in meaning.</li> <li>* 人不要有執著，有個「我」，有個「自私」，就有煩惱。沒有個我，沒有自私，就沒有煩惱。</li> <li>* People shouldn't become too attached, to being a certain way. The only reason We become afflicted is because of our ego and our selfishness. If we had no ego or selfishness, how could we have afflictions?</li> </ul>					