

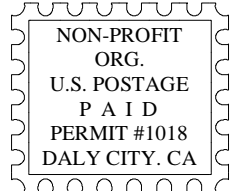


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上人法語

開天闢地萬佛城

The Development of City of Ten Thousand Buddhas

Words from Venerable Master Hua

無不從此法界流，無不還歸此法界

Nothing does not flow forth from this Dharma Realm.

Nothing does not return to this Dharma Realm.



萬佛聖城是世界佛教發源處，也是世界佛教歸源地。在華嚴經上說：「無不從此法界流，無不還歸此法界。」所謂「一本散為萬殊，萬殊仍歸一本。」萬佛聖城是全世界宗教徒的歸依處。無論是佛教、天主教、回教、猶太教等，來者不拒，去者不追。誰願來就來，誰願走就走，萬佛聖城的山門，永遠開著。

The City of Ten Thousand Buddhas is both a source of and a refuge for Buddhism in this world. What does this mean? This is spoken in the *Flower Adornment Sutra*:

Nothing does not flow forth from this Dharma Realm.

Nothing does not return to this Dharma Realm.

A single root subdivides into ten thousand branches.

Ten thousand branches return to a single root.

萬佛聖城的「萬」字，表示無量的意思。萬佛聖城不怕人多，也不怕人少。現在萬佛已光臨萬佛寶殿，將來世界宗教人士也會光臨萬佛聖城，所以籌建千人大齋堂。現在的齋堂，只能容納五百人同時用齋。如在大法會時，常發生無法同時用餐（過午不食）。因此之故，先建大齋堂，可容納二千人。

這是小工程，接著還有大工程。正在設計中預建一所華嚴正法堂，能容納萬人聽法，作為萬人修道處。又計畫修建大雄寶殿和寶塔，還有大型放生池。萬佛聖城的建築工程，無窮無盡。在萬佛聖城開天闢地，作為世界宗教徒的歸依處。

有人說：「法師！這樣發展，需要大量經費呀！是不是想向我們居士化緣？」你們放心吧！我從來不化緣的，你們不要害怕。如果不相信，請便。免得將來被債拖累住，屆時後悔來不及。誰不怕立功立德，就在萬佛聖城擁護道場。告訴你們，我說做什麼事，就做什麼事，絕對不說空話。誰要害怕被化緣，請早點離開萬佛聖城，但我一定要建立世界宗教徒歸依處的！

The City of Ten Thousand Buddhas is a refuge for all Buddhist in the world, as well as followers of every religion, such as Christians, Jews, and Muslims. We do not turn people away based on their faith, nor do we go after anyone who decides to leave. Anyone who wants to come may come, and anyone who wants to leave may leave. The mountain gate of the City of Ten Thousand Buddhas is always open.

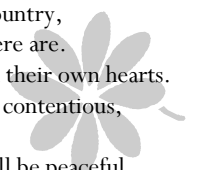
The “ten thousand” in the name The City of Ten Thousand Buddhas implies immeasurable and infinite. We are not afraid of having too many or too few people here. So many of you are already here now, but many more from all religious backgrounds will also come in the future. Right now, our dining hall has a seating capacity of only 500, which is too small when we hold Dharma Assemblies. Therefore, we are now preparing to build a dining hall that will hold 2000 people. This is a small project. We also have plans for much bigger projects, such as our plan to build the Flower Adornment Hall of Proper Dharma, a place where 10,000 people can attend Dharma lectures and cultivate. Other projects are to build a great Buddha Hall and a pool for liberating life. There are endless construction projects. CTTB is blazing new trails to become a refuge for all religious followers.

Some asked, “Dharma Master, such developments will require huge sums of money. You are not going to ask for donations from us laypeople, are you?” Don’t worry. I never ask for donations, so don’t be afraid. I don’t want you to get stuck with debts. If you are not afraid to create merit and virtue, then you may stay and support the Way place. If you are afraid, then you better leave right away. I always do whatever I say I’ll do, so regardless of whether you’d like to contribute, I will still build a refuge for all religious followers.



為什麼世界不和平？就因為人人貪心太大了。大人物就有大的貪心，小人物就有小的貪心，每一個人有每一個人的貪心，一個國家有多少人口，就有多少貪心。所以若要人人變成一個平安的人，先要從心裡做起，心裡沒有貪心、沒有鬥爭、沒有瞋恨、沒有痴心，世界就會和平了。

Why isn't the world peaceful?
It is because everyone is too greedy.
Great people have great greed. Small people have small greed.
Each person has his own greed.
How many people there are in a country,
that is how many greedy people there are.
So if people want peace, they must start from their own hearts.
If people's hearts are not greedy, are not contentious,
are not full of hatred,
and are not suspicious, then the world will be peaceful.



拜願 *Bowing*



現在傳戒期間天天拜佛，天天講經，這是做什麼呢？這是莊嚴我們的法身，這叫以佛莊嚴而自莊嚴。在拜願期間，有毛病的人應該特別誠心來拜願；拜願能感動佛，感動菩薩，感動天龍八部一切護法善神，你無論有什麼毛病都會好的。

你有一份誠心，就有一份感應，有十分誠心，就有十分感應；你有百分誠心，就有百分感應。這無上的甚深微妙法，在一生之中難遭難遇，我們現在遇到了，就要盡心竭力去修持。

拜佛的時候要觀想十方諸佛來給你摩頂，加持你，令你業障消除，善根就增長，一切疾病在不知不覺中就好了，所以拜佛是最要緊的。那麼在拜願的期間，除非有特別的情形，誰都應該參加拜願。拜願是最好的，一方面能做運動，令你身心通泰，氣血交流，你能做這種運動，一切疾病，不要說菩薩能加被你，幫助你，就是沒有菩薩幫助你，都會好的。

我們在拜願的期間，要是沒有特別重要的事情，人人都應該參加拜願，這是很要緊的。因為我們的戒期就要圓滿了，圓滿之後，我們就不這麼樣子拜願，又要用功其它的工夫了，在戒期裡邊，你們一般人不知道，很多的眾生都在這兒跟著拜願，跟著來受戒，不是單單我們這幾個人，有很多的靈氣在這兒護持這個道場，你們各位要特別注意這一點。

拜願的時候，大家還要誠心一點，誠心拜願的，有業障即消除；有疾病，疾病即消除；有什麼麻煩的事情，麻煩的事情也沒有了，這個拜佛的力量是不可思議的！

During the precept transmission right now, we are bowing to the Buddhas and lecturing the Sutras every day. What for? To adorn our Dharma body. This is known as using the Buddha's adornments to adorn ourselves. While bowing, people who are ill should bow with special sincerity. By bowing, you can move the Buddhas, Bodhisattvas, gods, dragons, and the rest of the eightfold division—all the good Dharma protecting spirits, so that you will recover from any illness you might have.

For each bit of sincerity you bring forth, you will receive a bit of response. If you are ten parts sincere, you will have a ten parts of response. If you are a hundred percent sincere, you will have a hundred percent response. The supreme, profound, wondrous Dharma is difficult to encounter in one's life. Since we have encountered it now, we must do our best to put it into practice.

When we bow to the Buddhas, we should contemplate the Buddhas of the ten directions coming to rub the crowns of our heads. As they bless us, our karmic obstructions dissolve, our good roots grow, and imperceptibly we are cured of all our illness. Thus, bowing to the Buddhas is extremely important. Unless there are exceptional circumstances, everyone should be in attendance for bowing to the Buddhas. Bowing is an excellent activity; it is good exercise that makes you physically and mentally healthy and bowing improves your circulation. If you do such exercise, you will be cured of all illness.

During the bowing sessions, unless you have very urgent business to attend to, you should be bowing. This is crucial. Our precept transmission session is nearly over, and after it concludes we will no longer bow so intensively; we will be doing other practices. During the precept transmission session, most people may not realize it, but many living beings are bowing and receiving precepts along with you. It is not just the few people that you can see. Many spiritual beings are protecting the Bodhimanda. All of you should pay attention to this point!

During the bowing sessions, everyone should be a little more sincere. If you bow sincerely, any karmic obstructions that you have will melt away; any sicknesses will disappear; all troubles will vanish. The power derived from bowing to the Buddhas is inconceivable.

心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary

經文 Sutra:

觀自在菩薩。行深般若波羅蜜多時。照見五蘊皆空。度一切苦厄。舍利子。色不異空。空不異色。色即是空。空即是色。受想行識亦復如是。舍利子。是諸法空相。不生不滅。不垢不淨。不增不減。是故空中無色。無受想行識。無眼耳鼻舌身意。無色聲香味觸法。無眼界。乃至無意識界。無無明。亦無無明盡。乃至無老死。亦無老死盡。無苦集滅道。無智亦無得。以無所得故。菩提薩埵。依般若波羅蜜多故。心無罣礙。無罣礙故。無有恐怖。遠離顛倒夢想。究竟涅槃。三世諸佛。依般若波羅蜜多故。得阿耨多羅三藐三菩提。故知般若波羅蜜多。是大神咒。是大明咒。是無上咒。是無等等咒。能除一切苦。真實不虛。故說般若波羅蜜多咒。即說咒曰。揭諦揭諦。波羅揭諦。波羅僧揭諦。菩提薩婆訶。

When Bodhisattva Avalokiteshvara was practicing the profound Prajna Paramita, he illuminated the Five Skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So too are feeling, cognition, formation, and consciousness.

Shariputra, all Dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure; and they neither increase nor diminish. Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or Dharmas; no field of the eyes up to and including no field of mind consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death. There is no suffering, no accumulating, no extinction, and no Way, and no understanding and no attaining.

Prose Commentary

Because nothing is attained, the Bodhisattva through reliance on Prajna Paramita is unimpeded in his mind. Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind. Ultimately Nirvana!

All Buddhas of the three periods of time attain Anuttara-samyak-sambodhi through reliance on Prajna Paramita. Therefore know that Prajna Paramita is a Great Spiritual Mantra, a Great Bright Mantra, a Supreme Mantra, an Unequaled Mantra. It can remove all suffering; it is genuine and not false. That is why the Mantra of Prajna Paramita was spoken. Recite it like this:

Gate Gate Paragate Parasamgate Bodhi Svaha!

講這一部經分成兩科：第一科總釋名題，總起來解釋名題；第二科別解文義。總釋名題又分出兩科：第一是經題，第二是人題——翻譯人的名題。

B 1. 經題

經的題目，在佛所說的三藏十二部經裏邊有七種立題：

第一：單人立題。什麼是單人立題？《佛說阿彌陀經》就是單人立題，「佛」是個人，「阿彌陀」也是個人，所以叫單人立題。

第二：單法立題。什麼叫單法立題？譬如《涅槃經》，「涅槃」是法，以法相作經的題目，這叫單法立題。

第三：單喻立題。用單一個譬喻來立題，什麼是譬喻立題呢？就譬如《梵網經》。「梵網」就是單單一個譬喻。並不是說是這個譬喻的譬喻，就單單譬喻。譬喻什麼呢？因為《梵網經》說的是戒律，這個戒律就比方大梵天王前邊的那一個網羅幢。這個網羅幢是圓筒形的，掛在大梵天王前面，作為莊嚴的表現。這個網的周圍都有孔，有這個網的窟窿，也就是每一個網孔裏邊，都鑲著一粒最名貴的寶珠，這些寶珠又互相光光相照、孔孔相通。這個寶珠照著那個寶珠，那個寶珠又照這個寶珠，來回這麼互相照。

雖然這樣光光相照，你的光照著我的光，我的光照著你的光，但是這光和光之間，可不會彼此發生衝突，不會說：「你的光不要來照我這個光，我的光也不要來照你那個光。」沒有的！這光光相照、孔孔相通，就是用來比喻每條戒律之間，互相都像這些寶珠一樣光光相照。你守這條戒律，這條戒律就有一道光；你守那一條戒律，那一條戒律也有一道光，所有十重四十八輕的戒律，每一條都有它的戒光放出來，就好像這網羅幢的珠光似的。(待續)

The explanation of the Heart Sutra will be divided into two sections: a general explanation of the title, and an explanation of the meaning of the text. The general explanation of the title will be further divided into a discussion of the Sutra title and a discussion of the translator.

B 1. Sutra Title

Seven categories of titles have been devised for the three treasuries (*Tripitaka*) and the twelve divisions of the Sutras spoken by the Buddha:

1) The first kind of title refers exclusively to persons. *The Buddha Speak of Amita Sutra* is an example, since both Shakyamuni Buddha and Amita Buddha are personages.

2) The Nirvana Sutra is an example of a title which is determined exclusively by reference to Dharma. Nirvana, which signifies a Dharma (*dharmalaksana*), is used for its title.

3) In the third category are titles comprised of analogies. *The Brahma Net Sutra* is an example of this kind of title. The text of the Sutra employs in its discussion of the precepts (the rules of moral conduct taught by the Buddha) the analogy of the cylindrical net-curtain belonging to the king of the Great Brahma Heaven; the curtain is a manifestation of his adornments. All through the net-curtain are holes, and in the empty space of each hole there is a precious pearl, each the brightest and most valuable of all pearls. All the way around, the precious pearls illuminate each other with light, and the emptiness interpenetrates. This precious pearl illuminates that precious pearl—back and forth. That is what is meant by their “illuminating each other.”

Your light illuminates my light and my light illuminates yours. However, the lights do not oppose one another. One of them is incapable of saying, “Keep your light out of my light”, or, “I don’t want my light to shine on you.” There is none of that; they illuminate each other and the emptiness interpenetrates. In other words, then, the precepts are like the light of the precious pearls; they illuminate each other. If you keep a precept, that is, if you obey a rule of moral conduct without fail, it emits light. Each precept you keep has light. Each of the ten major and forty-eight minor Bodhisattva precepts, which are explained in the *Brahma Net Sutra* emits rays of light, just like the pearls in the Brahma net-curtain.
(To be continued)

把

佛教

精神融入教育

(下)

The Development of Buddhism Through Education

爲什麼世風日下，人人都這麼顛倒，一天不如一天？溯本窮源，追究根本，就因爲大家都追求「利」。爲了爭利，就把教育忽略了。譬如各大學互相競爭，收學生多，賺錢多，是不是能教育出好學生則在所不計，所以已經沒有教育的意義了。學校又鼓勵學生男女浪漫，開放自由，令青年人神魂顛倒的，也沒有一個做人的宗旨，這是教育失去價值了。

因爲利的關係，有的老師就要求加薪，有時老師拿青年人來做賭注，以罷工來威脅社會。爲什麼這樣呢？也就因爲一個「利」字。所以社會國家都失去根本的概念和理想，盡走到末梢去。因此世界就大亂了，教育也不教育了，學生也不學生了。

啊！這個「利」字，把全世界人，都害得醉生夢死，不知道什麼叫道德，什麼叫仁義，什麼叫孝悌忠信、禮義廉恥，人人都沒有廉恥，沒有懺悔心。

尤其在美國，做家長的有本事生孩子，可是不能教育孩子，由小孩任性發展，樣樣都講自由，任憑他去殺人放火。所以好像那個芝加哥人，四歲在芝加哥就放大火，燒死不知多少人。他爸爸媽媽還認爲這是好樣子！自由發展，所以養大了，就做了一個黑社會的頭子，專門偷東西，你看這是自由發展的結果！各位想一想，這個問題是多麼嚴重。

Why is it that the morality of the world has declined and people have become so upside-down, day-by-day? The fundamental reason is because people fight for profit. Seeking for profit causes education to be neglected. For example, the universities compete among themselves for the greatest number of students in order to get more profit. Whether they can provide a good education for their students is not their concern. Therefore, education has lost its significance. Moreover, the schools encourage students to become dissipated, liberal, free, and frivolous. Students have lost their principles of being human, and education has lost its value.

Because of the concern for profit, some teachers ask for salary raises. Sometimes teachers go on strike, using the youth as a bid in order to threaten society. Why is this? Again, it is for benefit. The whole society has lost its basic concepts and ideals, and has gone running off to the branch-tips (i.e. gone astray). Therefore the world has become chaotic. Education is not like education and the students are not like students anymore. All because of profit. Ah! This harm has caused the whole world's populace to "live drunk and die dreaming." They know nothing about morality, humanity and righteousness. People fail to understand filial piety, brotherhood, loyalty, trustworthiness and propriety. They don't have integrity, honor, or remorse.

Especially in America, parents are capable of giving birth to children, but they aren't able to educate them well. The children grow up unrestrained, and do everything at their own free will-even killing and setting fires. For instance, that person from Chicago set a fire and caused many people killed when he was only four years old. His parents acknowledged that was good conduct! As the result of his liberal upbringing, he became a leader of the underworld society, specializing in stealing. You can imagine the result of liberal upbringing. All of you just think how serious that is!

現在我提倡從事教育的人，都義務來教育，做所願意做的事情，不要爭加薪，這個也要錢，那個也要錢。好像萬佛城有一個老師，在我這兒十多年了，他是一個法師介紹來的，說他無所事事，到萬佛城來，只要有得吃，有得住，給他一點零用金就可以了。十多年到今天，看見外邊的老師都賺錢，於是就結一個三人黨來要求加薪，若不加薪，他要罷工了。

你看，這就為了一個錢，也就動了腦筋。這樣一來，外邊的老師怎麼樣呢？譬如在路遠的，開車一、兩個鐘頭的時間，也要給錢；老師預備課也要給錢；老師在學校看學生，也要給錢，什麼都算錢，這個錢、錢、錢；：「錢也者，不可須臾離也」，這麼錢來錢去的，我這個錢只有去，沒有來，入不敷出。所以我就宣佈中、小學的老師，都要盡義務，大學老師因為課程太繁複了，資格老一點的，也就給一點「榮譽」的零用金。這樣子，現在要求加薪的也消聲匿跡了，也沒聽說再要罷工了，這是我今天想出一個很不合邏輯學的招數。

布希競選總統，我看他拖泥帶水、優柔寡斷的樣子，是沒有法子再當選了，可是我有一個方法，可以令他當選。這方法是什麼呢？我教他宣佈再做總統時，不拿薪水，把薪水捐出來給社會用。他們在白宮裡，研究這封信所講的道理，研究一個多禮拜，還是不接受，結果最後他落選了。雖然現在是魔強法弱，我覺得布希還有得救，他如果宣佈我這個建議，我當時在信上說，一定會當選；他要不接受呢，一定會落選，果然給我說中了，爲了錢他沒有當選，這是關係美國前途的大事，現在他後悔當時沒聽我的話，可是時間已晚了。(完)

I am promoting that teachers should work voluntarily of their own accord. They should do the work because they like it, and not fight for salary raises. This one person wants money, that one wants money, too. There is a teacher at the City of Ten Thousand Buddhas who has been living here over ten years. A Dharma Master introduced her to me, saying that this person was out of a job and that if she could stay at the City with room and board available, a little pocket money would do. After more than ten years, seeing that teachers outside were making money, she formed a "gang of three" to ask for a salary raise. If their request had not been granted, she would have gone on strike. See, because of money, she had this idea. What about those teachers coming from outside? In the past, I had to pay teachers for driving one or two hours to get here, for the time they prepared materials, and for the time they watched students at school. Everything takes money. Money, money, money..."Money is something one cannot be apart from for a single moment." This way, only spending without earning, the expenditures exceed the income. So I have to make the announcement that all teachers at our elementary and high schools should be volunteers. Professors in our university, with more experience, will get some honorary allowance. Now the request for a salary raise is extinguished, and no strikes are heard of ever again. This is the method, not a very logical one, that I thought of today.

When Bush campaigned for a second term as President, I saw he was too permissive and indecisive and would not be re-elected. However, I had a way to help him win the election. What was that? I told him to announce that if he were to be president again, he would not take the president's salary and would donate it to the people. People in the White House investigated the principle in my letter for over a week and did not accept it. Eventually, he lost the campaign.

Though it is a time when demons are strong and the Dharma is weak. I felt that Bush had hope. If he adopted my suggestion, I made it very clear in the letter that he would definitely win the campaign; if not, he would surely lose. As I predicted, he did not win because of money. This greatly affects the future of the United States. Now he is regretful that he did not listen to me, yet it is too late. (The End)



我的學佛因緣 (下)

-親英Sandy

My Causes & Conditions with Buddhism

接下來，我想講講我慈母生平的事跡。慈母晚年勤習佛法。由於她不懂國語，她爲了誦念佛經，刻苦學習。經常爲了不知道怎樣發音而打電話詢問，不厭其煩地反復學習直到會誦念爲止。最近幾年，她爲了每天誦念 108 次大悲咒，有時或走在路上，或在車上都心念大悲咒。要是在白天不夠時間念，爲了爭取時間，晚上她連電視都不看，一心念佛，一定要念夠 108 次大悲咒才上床睡覺。

還有一件事，大概是在 1994 年，我和家人開了 2 部車去法界聖城參加敬老節活動，不幸在回來的途中出了車禍，車子四腳朝天，車子裡面 3 個人生還，其中只有慈母的傷情較嚴重。救護車把她送到醫院，在醫院停留了幾個小時後便回家。當時她頭部、臉部、背部的頸椎骨都變了形。金山寺的法師隨即接到師父宣公上人的電話，詢問金山寺的老人們個個都平安嗎？

在發生車禍的第二天，當慈母睡在床上的時候，她看到觀世音菩薩在她的床上的前上方示現，並向她放著白色光環，奇跡般地我慈母的傷很快便好起來。慈母生前經常對我們說，這都是大慈大悲觀世音菩薩的加持讓她的傷痊癒了。從那以後她對佛法的精神有了更深的認識，更領悟到學習佛法對人生的重要性。阿彌陀佛！

Next, I'll talk briefly about my mother's experiences during her life. During her later years, she was vigorous in learning and practicing the Buddha Dharma. She did not know Mandarin, but she was diligent in learning the language so she could recite the Sutras. She would call me to ask about pronunciations, and she would repeat words over and over until she had learned the proper pronunciations.

In recent years, she decided to recite the Great Compassion Mantra 108 times every day. She was so persistent that she would recite it silently while she was walking. She would give up TV at night to make up for time lost during the day, and she would refuse to go to bed until she had finished her daily recitations.



In 1994, my family drove to the City of Dharma Realm to participate in the Honoring Elders' Day celebration. Unfortunately, we got into a car accident and our car turned upside down. Everyone was alive, but my mother was seriously injured. She was sent to the hospital and stayed for a few hours. When she came home, there were serious signs of injury on her head, face and spine. The Dharma Masters at Gold Mountain Monastery (GMM) right away received a phone call from Venerable Master Hsuan Hua asking whether every elder at GMM is safe.

The day after the accident, while my mother was resting in bed, she saw Gwan Yin Bodhisattva appear before her and proceed to emit white light toward her. Afterwards, my mother had a miraculously quick recovery. My mother had always told us that she was blessed and cured by the Great Compassion Gwan Shr Yin Bodhisattva. And it was from that experience that she obtained a more profound understanding of Buddhism and realized the importance of learning and practicing the Buddha Dharma. Amitabha!

萬佛懺給我的改變

How Ten Thousand Buddhas Repentance Changed My Life

唐淑儀 Olivia Tong

我在中國出生，澳門長大，後移民三藩市，一直嗜好海鮮，後來在學佛的過程中，明白殺生的果報，漸漸少吃肉，尤其活生生的魚蝦蟹，後來連我最喜歡的蟹也不吃了。去年二月，我和朋友到南美洲度假，玩得很高興下，我也跟著他們吃了很多海鮮。其實當時我是知道不應該吃的，但是不知道為什麼還是跟著他們吃。

四月時，我去金山寺為一個朋友的父親誦地藏經，然後聽到法師開示，知道拜萬佛懺的好處，所以我也決定去參加。在去萬佛城前，我已經非常的疲倦，皮膚乾燥，眼睛也有退化的現象。左眼本來是應該做手術的，但為了萬佛懺我沒有去。在去萬佛城的兩個半小時的路上，我覺得有很大的壓力，開始打噴和流眼水。

在整個萬佛寶懺中我都在生病，有很多不認識的佛友都來幫忙，其中一位萬佛城的老師安排我去見醫生(針灸師)。醫生問我有什麼問題，我說我傷風，她看了我一下，幫我把脈，她說你的問題不只是傷風這樣簡單，你的五臟六腑已開始閉塞，你很幸運仍生存，你非常幸運地來到這裡。我頓時啞口無言，我是聽到她說什麼，但確不能接受她所說的。最後，我收拾我的心情，我說這是不可能的，因為我兩、三個月前才做了身體檢查，醫生並沒有告訴我我的身體有任何問題。怎麼可能變得那樣快？醫生問我有沒有聽到有人會突然暴斃？我再一次啞口無言。我做完針灸治療後就迷迷糊糊繼續在萬佛城活動。

I was born in China, raised in Macau, and later moved to San Francisco. Eating seafood was part of everyday life, but after learning about Buddhist teachings regarding karma and the cause and effect of killing animals, I began cutting back. Over time, I ate less meat and avoided eating live fish, shrimp, and clams. Last year I even eliminated crabs, which was my favorite seafood, from my diet.

Last February, I took a trip to South America with a group of friends, and I ate a lot of seafood. I knew at the time that I shouldn't be eating seafood but somehow I just went along and had them anyway.

In April, I went to Gold Mountain Monastery to recite the Earth Store Sutra for a friend's father. After learning about the Ten Thousand Buddha Repentance and its benefits, I decided to participate. Before departing for the City of Ten Thousand Buddhas (CTTB), I was tired, my skin was extremely dry, and my eyesight was deteriorating. I had originally planned to have surgeries on my eyes, but I put it off temporarily for the trip. During the two-and-a-half hour drive to CTTB, I felt a great deal of stress and started to sneeze and shed tears.

I felt sick during the entire ceremony, and many people came to my aid. In particular, a teacher from CTTB offered to arrange a doctor's (acupuncturist) appointment for me. The doctor asked me about my condition, and I told her I had a cold. She took a quick look at me and took my pulse. "What you have is more than a cold," she said, "your internal organs are shutting down. You are lucky to be alive. You're lucky just to be here." I was speechless. I couldn't believe what she said. When I finally composed myself, I told her that that was impossible. "I had a checkup just a few months ago, and my doctor said I was fine. How can my body change that quickly?" I asked. "Don't you know that sometimes people can just die all of a sudden without warning?" she responded. Once again I was speechless. I finished my acupuncture treatment and continued my daily activities at CTTB as if in a trance.

醫生所說的話，令我心裡七上八下，我從不覺得自己是壞人，心地也善良，有時候可能有意或無意間犯錯，但沒有想過是這樣的嚴重。我沒有辦法接受那個「我」。我很想離開那壞人，但沒有可能。我非常需要向人傾訴，但又怕別人知道我的真面目。這樣的心情持續了很多個星期，一直到我結了法緣，心情才慢慢放開。

萬佛寶懺後我開始吃素，七月份亦在萬佛城受了五戒，接著萬佛城的每個大法會我都參加。六個月後，我不僅瘦了20磅，面色也好轉許多。我更發現身體有以下的改變：

- * 胰島素的用量由最高50cc下降到15cc
- * 原本要做手術的左眼自然復原
- * 以前要吃的膽固醇藥和血壓丸不用吃
- * 血液正常了
- * 風濕病的左肩和膝蓋好了80%

我覺得身體上的好轉是非常好，但最可貴的是我內心的感受。現在我覺得從沒有過的安詳。睡覺也比以前好多，連頭髮也少掉了。我現在明白以前的問題都是自己造成的。我掙扎了許久終於能接受自己，在萬佛城有位老師告訴我結法緣是我的責任，不是一個選擇，現在我覺得是一個榮幸。當我有機會結法緣的時候，我的擔子一下輕了，當我和別人分享我的經驗時也慢慢接受自己的錯和不圓滿。有人問我為什麼我在這樣短的時間有這樣多的感應和改變。我現在相信 每個誠心拜佛的人都可以得到佛菩薩的加持，而 因為每人的背景和習氣毛病都不一樣，所以每人的感應都不同。萬佛聖城是一個聖地。萬佛懺的力量不可思議。最後也是最重要的是有願想改過的心。

有一天，我和一位同修談話。她說現在我很幸運，常常都有很多善知識在我身旁幫我，但我確誤以為他們在批評我。她說得真對！我現在可以看見我的思想在改變，而我的生命也跟著在變。

I felt disturbed with the doctor's remarks. I've always considered myself a kind-hearted person. I know I might have created some bad karma, either intentionally or unknowingly, but I never imagined they were this bad. I had problems accepting myself and wanted to dissociate myself from my past. I also had a need to confess to someone, yet I was afraid of people finding out about my past and knowing who I really am as a person. I felt this way for several weeks until I started to share some of my experiences, which really helped me open up.

After the Ten Thousand Buddha Repentance, I became a vegetarian and began to participate in all the Dharma Assemblies at CTTB. I took the Five Precepts in July of this year. Not only have I lost 20 pounds in the six months since and now have a better complexion, I noted some very positive physical changes as well:

- * insulin usage, significantly declined to 15 unit from 50 units per day
- * eye surgery, scheduled in July and was cancelled; left eye healed itself
- * no medication for cholesterol level and blood pressure needed
- * recent blood work indicated normal
- * arthritic condition, improved 80% on the left side of my body

To me all the physical changes are wonderful, but today what I appreciate even more is the way I feel about myself. I feel more at peace. I've been sleeping better, and even my hair loss has slowed. I understand myself a lot better. Most of the problems I had experienced with others are really my own problems. When I began to change myself, everything around me seemed to change accordingly. I struggled for a long time to accept myself and this burden finally started to lighten when I agreed to share my experiences with others. As a result of sharing my experiences, I'm able to accept myself as a whole, and I can see my own imperfections. When I was at CTTB, a teacher was encouraging me to share my experiences and told me that sharing one's experiences is a duty, not a choice. Now I believe that sharing one's experiences is also a privilege as well.

Some may asked why I've experienced so much in a short period of time, and here's what I think: I believe that everybody has the same opportunity to receive the awakening/blessing from the Buddhas and Bodhisattvas if we bow sincerely. Secondly, because we all have different life experiences, our individual blessings will be different in content, form, and time. Thirdly, CTTB is a holy place. Fourthly, the wondrous power of the Ten Thousand Buddhas Repentance. And finally and more importantly, having the heart to make oneself better.

One day a friend of mine told me that I should feel lucky and blessed to have been surrounded by people who are willing to help me. For some time, I thought they were criticizing me. She is right! I can now see that when I change the way I think, my life changes along with it.

4月份 金山寺法會時間表

APRIL 2009 SCHEDULE OF ACTIVITIES

SUN日	MON一	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>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 大悲懺 Great Compassion Repentance <u>1:00 pm</u> 聽經 (Lecture)
5 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 (Lecture)	6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>9:45 am</u> 大悲懺 Great Compassion Repentance <u>1:00 pm</u> 聽經 (Lecture)
12 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 (Lecture)	13 <u>1:00 PM</u> 大悲懺 Great Compassion 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>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>9:45 am</u> 大悲懺 Great Compassion Repentance <u>1:00 pm</u> 聽經 (Lecture)
19 <u>8:30 am - 2:00 pm</u> 藥師懺 Medicine Master Repentance <u>2:00 pm</u> 聽經 (Lecture)	20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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>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 <u>2:45 pm</u> 大悲懺講解 Discussion on Great Compassion Repentance
26 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 No Assembly today Going to CTTB for Celebration of Shakyamuni Buddha's Birthday	27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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	<p>請與金山寺聯繫交通安排 Please contact us if you would like to participate ! Welcome ! 415-421-6117</p> 	

5月份 金山寺法會時間表

May 2009 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
5/2/2009 星期六 Saturday 金山寺慶祝 浴佛法會					1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	2 <u>9:00 am</u> 慶祝釋迦牟尼佛聖誕法會 Shakyamuni Buddha's Birthday (actual day) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
<u>9:00am - 3:30pm</u> 3 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	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>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
<u>8:30am - 3:30pm</u> 10 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	13 <u>1:00 PM</u> 大悲懺 Great Compassion 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>8:00AM-4.30PM</u> 華嚴法會 Avatamsaka Sutra Recitation
17 <u>8:00AM-4.30PM</u> 華嚴法會 Avatamsaka Sutra Recitation	18 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	19 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	20 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	21 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	22 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	23 <u>8:00AM-4.30PM</u> 華嚴法會 Avatamsaka Sutra Recitation
24 <u>8:00AM-4.30PM</u> 華嚴法會 Avatamsaka Sutra Recitation	25 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	26 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	27 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	28 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	29 <u>1:00 PM</u> 華嚴法會 Avatamsaka Sutra Recitation	30 <u>8:00 am</u> 宣公上人涅槃 十四週年紀念法會 Fourteenth Anniversary of Venerable Master Hua's Entering Nirvana <u>10:00 am</u> 傳供 <u>1:00 pm</u> 華嚴懺 Flower Adornment Repentance
金山寺本日法會暫停 31 全體參加萬佛聖城 宣公上人涅槃 十四週年紀念法會 No Assembly today Going to CTTB for Fourteenth Anniversary of Venerable Master Hua's	請與金山寺聯繫交通安排 Please contact us if you would like to participate ! Welcome! 415-421-6117 					<div style="border: 2px solid black; padding: 10px; text-align: center;"> 金山寺華嚴法會 5/16~6/7/09 Avatamsaka Sutra Recitation </div>