

# 矽谷梵音

*Pure Sound From Silicon Valley*

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電腦不如神腦，我們的神腦不是用電腦來支配，  
是用自己的智慧來駕御它。

*The computer, the electronic brain, cannot beat the spiritual brain.  
Our spiritual brain does not run on electricity, it runs on our wisdom.*

——宣公上人 開示  
*By the Venerable Master Hua*



不爭、不貪、不求、不自私、不自利、不妄語

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

# 大悲神咒通天地

## *The Spiritual Mantra of Great Compassion Penetrates Heaven and Earth*

持〈大悲咒〉，只要誠心念，不打妄語；一定有用。

*If we recite the Great Compassion Mantra sincerely, it certainly works.*

*We also have to refrain from lying for it to be efficacious.*

宣公上人 開示 / By the Venerable Master Hua

各位善知識，學佛的人不要有貪心，不要有爭心。有些人愈學就愈爭，愈學就愈貪。

這是我第一次到比利時來，今天會場越南人多，言語不太通，但都很有秩序。我在馬來西亞、臺灣時，一些佛教徒就是在那兒爭，在那兒貪，一舉一動都是爲爭，爲貪。

我頭一次到馬來西亞時，因爲有一些特殊奇蹟出現，於是那些人的本來面目就露出來了。甚麼奇蹟呢？在馬來西亞有很多人，被有邪術的外道法師放蠱毒。記得有一個人，已被人放蠱有十五年了，蠱天天叫他自殺，可是他的另外一個

思想，叫他不要自殺。一個思想叫他自殺，另一個思想叫他不要自殺。他天天就在那兒和生死鬥爭，天天可以說是垂死的掙扎。

後來我到馬來西亞，大概在麻坡，有一個人跪在我面前，要求我幫他除去蠱毒。他當時已是五十多歲的老年，我聽他這樣一講，我就拿起我這彎彎的棍子，朝他頭上就打了一棍。那時我是頭一次到馬來西亞，正病著，走路都走不動。有人看我走得慢，就拿棍子給我做拐杖。當時，我聽他這樣一講，我就不高興，拿起棍子打他一棍。打下去後，他站起來就跑。跑了十幾步，就

吐出千萬無量無邊的蟲子。從此之後，他的病就好了。

這件事一傳開來，就有很多人等著挨打，可是我也沒那麼多時間打他們。這個人有毛病，那個人也有毛病。我住的地方，離洗手間大約有一百多步，天天由門口到廁所的路上跪滿了人，就等著求挨打。也不知道是誠心，還是貪心，總之，一早就守住我的門。我從房門出來到洗手間時，也沒有路走。這個攔著要我打，那個也攔著要我打，擋住我的路。我沒辦法就念「咒」，這個是到洗手間的「咒」：「你們如果不閃開路，我就向你們頭上小便，誰要不怕尿澆頭，就跪

在那裏。」我這一說，人才擠出一條路讓我過。我說這個做甚麼呢？證明這些佛教徒沒有明白佛法，不是爭，就是貪，也不管人家有沒有時間，就擋在那裏爭第一，都在爭。這樣子學佛法，是不明白佛法。學佛法要讓人，無論甚麼事情都要讓人，不要和任何人去爭。所以萬佛城有六個照妖鏡，第一個就是不爭的照妖鏡。

我在東北時，曾流行一種傳染病，很厲害的。有一家十一口人，三天內死了十三人，這是怎麼回事？因為得傳染病那家裏，來了兩個客人，所以三天內死了十三個人。那時我一看這種情形，也不等人來找我，就帶幾個徒弟，在鄉村的村邊上虔誠誦持〈大悲咒〉，這鄉村的傳染病就沒有了。所以當時有很多人皈依我，皈依三寶、信佛。

〈大悲咒〉，誰誠心念，誰就得到感應。還有一對夫婦吵架，太太喝瀉水自殺。這個瀉水不要說喝一碗，喝一口就會毒死。但在豆腐內的瀉水沒有那麼厲害。由於夫婦吵架，太太一怒之下，就喝下去了。那時，我在村裏，他兒子來找

我。本來他也不知道要找我，但因「病急亂投醫」，沒有別的法子可想了，他兒子就跑來找我。跪在我面前，說他媽媽已經服毒自殺了，要我去救他媽媽。我本不答應，他跪了有二、三十分鐘，看他很誠心，就去他家裏念〈大悲咒〉。到他家裏時，服毒的人眼睛已經翻白眼，看不見黑眼珠了。口裏吐白沫不省人事。在這情形之下，眼看沒救了，雖然如此，我還是試一試念〈大悲咒〉。一念〈大悲咒〉，瀉水就開始由口裏往外流，然後有知覺，就開始吐起來，把所服的瀉水都吐出來了，之後就好了。

由此，我們大家應該知道持〈大悲咒〉，只要誠心念，一定有用。〈大悲咒〉是通天徹地，能治世間上的八萬四千種病。但誦持〈大悲咒〉的人，一定要有誠心才有用，也要不打妄語，誦持〈大悲咒〉才會有靈感。你若天天打妄語，就是念〈大悲咒〉也沒有用處。

我記得在馬來西亞檳城，有個姓王的女孩子，前生打了很多獵，殺了很多畜生，所以

今生變成啞巴，她也來聽講經。聽完了，我叫她虔誠念觀世音菩薩及〈大悲咒〉，大家也為她念。結果她竟然會說話，也會念觀音菩薩了。這樣一來，第二天我一早起，就來了十幾個人，要求我讓這個啞巴會說話，讓那個啞巴會說話，有十多個人，這是不可能的事情。可是這些啞巴的爸爸都是會說話的，就說：「你昨天晚上讓那個啞巴會說話，今天就應該讓這個啞巴也會說話。你如果不讓這個啞巴會說話，我就要登報紙，說你不好。也要到法院去告你，和你打官司！」你們看看，這個法師惹來這麼多麻煩，就是因為救人心切，才惹出這麼多麻煩。那個時候，我如果甚麼啞巴、聾子都不管，不管閒事，就沒這許多麻煩了。

在加拿大的溫哥華，有一個專門開刀的女醫生，這女醫生讀醫學院時，同學就取笑她說：「妳敢讀醫學？讀醫學是要用死人來做實驗的。妳敢用死人來做實驗嗎？」於是她就拿把刀，在死人身上割下一塊肉吃了。這一下子，把同學嚇住了。說：「妳真大膽，敢吃

死人肉。」這個醫生是專門開刀的，她的刀法乾淨俐落，開刀特別快，可是被她吃的死人肉的那個鬼常來找她。當她睡覺時，鬼就來麻煩她，常常如此。她也不知在哪裏聽來的，說鬼就怕我，皈依我就會好了。於是她就找機會皈依我，皈依之後，果然鬼就不敢再欺負她。晚上沒有鬼來找她。於是，她就各處講佛法，以醫生的身分來講佛法，她告訴人說：「佛法是最活的，你不用修行，人人都可成佛，你也不用持戒，因為你本來就是佛了，也不需要守規矩。」所以她又抽菸又喝酒。這樣到處講來講去，果報又來了。這次生了癌，她就去開刀，開了一次刀，以為就好了，但是回來還是痛得不得了，結果開了五、六次刀。醫生說她沒有救了，一定會死的。

她就打電話給紐約的朋友，向她告別。向她說醫生算準她一定會死，沒法子救她這種病。得了癌開刀回來後，還是痛得不得了。那時候，她的朋友也不認識我，就給我寫信，說：「我的朋友是醫生，

又懂佛法，但是得了癌症。要是她這病能起好來，她可以救別人。又可以以醫生的身分弘揚佛法，對佛教會有大幫助的。」我回信問：「這人是誰？」她也知道這醫生曾皈依過我。

我記得這個醫生得病後，有一次到加拿大來見我。我問她有沒有病，她說沒有病，還不服氣。我就罵她，罵得她受不了，站起來就要跑。她站起來時，我就打她一掌，我說：

「把小鬼打跑了，大鬼回來。看你這個大鬼有甚麼本事？」很奇怪，打了一掌之後，她的癌症也不知跑到那裏去了？這是在加拿大遇見的事情。為甚麼能這樣呢？就是因為我不打妄語。你若打妄語，做甚麼也不靈；不打妄語，甚麼事情都會靈的。所以我希望佛教徒不爭，不貪，不求，不自私，不自利，不打妄語，這是很要緊的。



**G**ood and Wise Advisors! People who study the Buddhadharma should not have thoughts of greed or contention. Some people are such that the more they study, the more they want to contend; the more they study, the greedier they become.

This is my first visit to Belgium. The majority of the people in the audience here are Vietnamese. Although there may be some difficulty communicating because of the language difference, people are very orderly. When I went to Malaysia and Taiwan, there were Buddhists there whose every move manifested their greed and contention.

Due to some miraculous events that occurred during my first visit to Malaysia, I was able to see what those people there were really like. What miracles am I talking about? In Malaysia there are many people who are victims of hexes cast by teachers of deviant cults.

There was one person I remember who had been under the influence of a hex for fifteen years. Every day the hex drove him to the point of committing suicide, but then another part of him would tell him not to kill himself. With one part of his mind telling him to commit suicide and another part telling him not to, every day was a struggle between life and death for him.

When I went to Malaysia, I believe it was in Muar, there was a person who got on his knees and begged me to help him get rid of a hex. He was in his fifties. When I heard his request, I

picked up my gnarled cane and dealt him a blow on the head. That was on my first trip to Malaysia. I was sick at the time and barely had the strength to walk. Seeing me walking so slowly, someone gave me that stick to use as a walking cane. And so when I heard about the person's hex, I was so upset that I picked up the cane and gave him a whack with it. After being struck, he stood up and ran. After he had run a dozen steps or so, he vomited uncountable thousands of worms. After that, he was well.

When news of this incident spread, many people came to wait for their turn to receive a beating, but I didn't have time to hit them all. This person had a sickness, and that one had another sickness. The room I was staying in was about a hundred paces from the restroom. Every day the path from my door to the restroom was lined with people on their knees who were waiting to ask for a beating. I don't know if it was sincerity or greed on their part, but they started lining up at my door first thing in the morning. When I came out of my room to go to the restroom, there was no space left for me to walk. They blocked my way and surrounded me, asking me to hit them. I had no choice but to recite a "mantra." It was the mantra for going to the restroom, and it went, "If you don't get out of my way, I'll relieve myself right on your heads. If you're not afraid of being sprayed with urine, then stay kneeling where you are." When they heard that, they finally opened up a path for me

to pass. What is the point of this story? It shows that those Buddhists didn't understand the Buddhadharmā. When they weren't contending, they were being greedy. They didn't care whether a person had time or not; they would block his path and struggle to be first. They were contending. To study Buddhadharmā like that is not to understand the Buddhadharmā.

In studying Buddhadharmā, you should defer to others and be courteous in all you do. Don't contend with anyone. The City of Ten Thousand Buddhas has six "demon-spotting mirrors," and the first one is not contending.

When I was in Manchuria [northeast China], once there was a devastating epidemic of a contagious disease. In one household of eleven people, there were thirteen deaths in three days. How could that be? It was because there were two visitors when the epidemic struck, and so the whole family of eleven along with the two visitors died, making thirteen in all. There were deaths in many families. Observing the situation, I didn't wait to be called upon. I took a few disciples with me, and we went to recite the Great Compassion Mantra on the outskirts of the village. After that the epidemic subsided. Afterwards, many people became Buddhists. They took refuge with the Triple Jewel and became my disciples.

Anyone who sincerely recites the Great Compassion Mantra can obtain a response. There was one couple who had quarreled, and the wife tried to commit suicide by drinking lye. Drinking even a

mouthful of regular lye can be lethal, not to mention a whole bowlful, but she drank the kind used to make beancurd, which is not as strong. After the woman had drunk the lye in anger, her son came to find me, as I happened to be in their village at the time. He didn't really know whether I could help him, but in this emergency he was willing to try anything. Since he couldn't think of a better solution, he ran to find me, got on his knees, and told me what had happened. He begged me to save his mother. At first I declined, but he kept kneeling there for twenty or thirty minutes. Seeing that he was quite sincere, I went to his home to recite the Great Compassion Mantra.

When I arrived at his home, his mother's eyes had rolled upwards and the whites were showing; her pupils could not be seen. White foam came out of her mouth, and she was unconscious. It seemed hopeless. Nevertheless, I still decided to try and recite the Great Compassion Mantra. As I recited, the lye started flowing out of her mouth. She then regained consciousness and vomited all the lye she had swallowed. After that, she became well.

From this, we should know that if we recite the Great Compassion Mantra sincerely, it certainly works. The Great Compassion Mantra penetrates heaven and earth, and can cure all the 84,000 kinds of illnesses in the world. But those who recite the mantra have to be sincere for it to work. They also have to refrain from lying for it to

be efficacious. If you lie all the time, then reciting the Great Compassion Mantra will not have any effect.

I remember a girl from Penang, Malaysia, whose last name was Wang. In her past life she had done a lot of hunting and had killed many creatures, and so in this life she was mute. She came to listen to the Sutra lecture. After the lecture, I told her to sincerely recite Guanshiyin Bodhisattva's name and the Great Compassion Mantra. Everyone also recited for her. And then she herself was able to speak and recite Guanyin Bodhisattva's name.

The following morning, there were over a dozen people asking me to help this mute person and that mute person to gain the ability to speak. There were over a dozen people, and it would have been impossible. But the fathers of these mutes could speak, and they said, "Last night you helped that mute girl regain the capacity of speech; today you should help these ones do the same. If you don't, we will criticize you in the newspapers and sue you in court." See how much trouble this Dharma Master brought upon himself, all because of his eagerness to help others! If I had not concerned myself with a single mute, I wouldn't have had all this trouble.

In Vancouver, Canada, there was a woman surgeon. When she was in medical school, people made fun of her, saying,

"You dare to study medicine? In medical school you have to perform autopsies on human corpses. Are you daring enough to do that?" Hearing that, she immediately took a knife, cut a piece of flesh from a corpse, and ate it. Her classmates were stunned and exclaimed that she really had guts, daring to eat the flesh of a corpse. This woman was a surgeon, and her surgical skill was both swift and precise. However, the ghost of the corpse whose flesh she had eaten often bothered her in her sleep. From somewhere she heard that ghosts were afraid of me, and that if she took refuge with me she would get better.

She looked for an opportunity to take refuge with me. After she had taken refuge, the ghost stopped bothering her at night. Then she began to lecture on the Buddhadharmā, using her status as a doctor. She told people that the Buddhadharmā is very flexible. She said that everyone can become a Buddha without having to cultivate or hold the precepts, because everyone is a Buddha to begin with. She said there was no need to lead a morally disciplined life, so she herself smoked and drank. She went everywhere saying such things, and eventually her retribution caught up with her. She got cancer. She had an operation and thought she was cured, but she was still in terrible pain. She ended up having five or six operations in all. The doctors told her that there was no hope

and that she would die.

Then she called a friend in New York to say goodbye. She told her friend how the doctors had said she would die and how there was no cure, and that she was still in great pain after all the operations. Her friend, who didn't know me personally, wrote to me saying, "My friend is a doctor who understands the Buddhadharmā. She has cancer. If she were to get well, she would be able to save other people. She could use her status as a doctor to propagate the Buddhadharmā, and would be of great help to Buddhism." I wrote back asking who the person was. Her friend knew that she had taken refuge with me.

I remember that after she had gotten cancer, she had come to see me in Canada once. When I asked her if she was sick, she had denied it. She wasn't ready to admit it. Then I scolded her. I scolded her until she couldn't bear it anymore. When she stood up and was about to run away, I slapped her face and said, "I'm chasing away the little ghost! Let's see what this big ghost can do!" Strangely enough, that slap chased her cancer away. That happened in Canada. How could this happen? Because I have never told a lie. If you tell lies, nothing is efficacious. If you don't, everything is efficacious. That's why I hope Buddhists will not contend, be greedy, seek things, be selfish, pursue personal advantages, or tell lies. This is very important.

## 罪業無邊誓願懺

*I vow to repent the boundless karma offenses  
I created in the past*



文 / 陳果璞 / Guo Pu

我同意果璞居士說在拜懺期間應該要少講話，今年因為沒有再提醒大家，我們一下殿就好像菜市場一樣，希望大家要平心靜氣來拜佛，拜完以後，你安安靜靜，不要想得懺了沒有，你如果一直想得懺，那這念頭也會影響你的拜懺，你就是用功去拜，誠懇的去拜，這樣就夠了，那其它的時間少講話，保持這個精氣神，這個是要緊的。——恆雲法師

*I agree with Guo Pu about speaking less. I haven't reminded everyone this year about not to talk, so during break time it's like the marketplace. I hope all of us can bow to the Buddhas with a peaceful mind. After the bowing, please keep quiet and you don't need to think about if your repentance will be verified or not. If you keep thinking about the verification of repentance, this thought will affect your bowing. So you bow with effort and sincerity, that's enough. Save your energy, essence and spirit during break time, this is critical.—Dharma Master Yun*

**我**的法名叫陳果璞，在此非常感謝所有護法的人。在萬佛城有這麼一個故事。

有七位越南居士，他們在萬佛城的君康素菜館整修內部的時候，很盡心盡力的去做裡頭的工程，做得非常辛苦，非常累，君康素菜館要重新營業的前一天，他們爲了趕工，工作到半夜兩點鐘，可以說是累

癱了，可是，當他們收工回到他們住的地方的時候，抬頭一看，眼前亮得睜不開眼睛，爲什麼呢？他們七個人同時看到了阿彌陀佛，觀世音菩薩，大智文殊師利菩薩，大行普賢菩薩，都來到他們面前，多麼殊勝！所以如果我們盡心盡力爲道場做事的話，其實佛菩薩都在我們身邊，只是平常我們誠心還不夠，或者說我們還不夠

累(笑)，所以佛菩薩沒有示現給我們看，當你誠心很夠的時候，佛菩薩就現身讓你看一看，增強我們的信心。同時有這樣的機會看到並增強信心的話，相信他們在修行上會進步得很快的。大家可以想到他們有多麼的快樂，多麼的驚喜！

我個人來講，我非常喜歡拜懺，那麼每一次拜懺我都有很多的收穫，不過我最喜歡跟

大家分享的是有一次在萬佛城，那次拜得很專心，因為那時候自己心裡頭很苦，很苦悶，很痛苦，所以就拜得很專心，一點其他的念頭妄想都沒有了，就掌握一個原則——就是當下的原則，所謂當下的原則意思就是說，當下我就只拜一尊佛，就只想一尊佛，只唱誦那尊佛的佛名，就這麼拜，這麼拜了以後呢，忽然就從頭痛到腳，很痛很痛，痛到口也痛，耳朵也痛，眼睛也痛，舌頭也痛，全身關節都痛，那身上的肌肉好像被什麼老虎，獅子撕扯，背上像很多根針在刺，身體像被攔腰砍成兩截，就這麼痛，痛到我連回到房間，想躺到床上都沒有辦法，因為沒辦法躺下來，太痛了，那麼就只好拖著腳步，一步一步又走到佛殿去，拖著腳步的時候，我感覺身體就已經浮在半空中，好像一隻腳跨進了棺材似的，那麼的痛。可是一進大殿開始拜呢，那個關節痛的地方就開始覺得清涼，所以心裡就想，那時候昏昏沉沉的，已經差不多一半的意識沒有了，昏昏沉沉的就想說來對地方了，就這麼繼續拜，拜到下

午迴向的時候，痛就差不多消失一半了，第二天早上起來，所有的痛都回來，不過這些痛呢？雖然是痛到那麼難忍受，但是還讓我有力氣和胃口可以吃中飯，所以我下午又可以繼續拜，第二天下午迴向完了，痛又消失了一半，到第三天早上起來，所有的痛，除了頭痛以外，其他的痛都消失了，頭痛是到第五天才消失，所有這些痛都消失了之後，我非常非常的輕鬆，很愉快。

那麼，這所有的痛都讓我回想起過去所吃，這輩子，前幾輩子我不知道，這輩子我所吃過的眾生。以前我還吃葷的時候，我喜歡吃活魚三吃，還有喜歡吃人參雞，冬天吃人參雞，熱熱的，覺得很暖和，不怕冷，又好吃，可是所有這些我吃過的眾生，在那一次拜懺當中，讓我承受的痛苦當中，清楚的意識到牠們都讓我痛回來了。比方說我吃人參雞我就抓著雞胸肉這樣扯下來吃，那種痛我自己也體會到了，因為我那次拜懺當中，我身上的這個肌肉就是這麼被扯，扯痛，所有的痛真的都讓我想起我吃過的那些動物，這輩子所吃過

的動物，所以我也很高興，能夠在我還有力氣承受這些痛的時候，牠們都跟我要債，當然不是說這所有我吃過的全部都來要了，這是一部份，以後還有，陸陸續續，所以可以說是罪業無邊誓願懺，這個拜懺，拜懺這個法門，我可以說，我是一輩子誓願拜，誓願懺。沒有寶懺的期間，有空的時候我自己也拜懺，萬佛寶懺，佛說佛名經，我自己也拜，因為對我來講，萬般都是業，能還儘快還。

我覺得拜懺的時候，少講話甚至不講話，對保存這個懺氣很有功能，很有效果，因為拜懺它是一種energy，有一種能量的，當我們不講話的時候，那種能量就能夠累積起來，那麼那種能量累積起來的時候，你的法財就多了，如果你講話的話呢，那種懺氣就散掉了，那你的法財就少了。同時在拜懺的時候，佛經上講，我們怎麼樣知道我們得懺呢？有見到佛，見到光，見到花，還有聞香，這種種的境界，都可以讓我們知道我們得懺，那我們在什麼時候最容易得懺呢？當然拜懺的過程最容易得懺，另外

就是拜懺一柱香跟一柱香中間，休息的時間，如果大家靜下來，那也是很容易得懺的時刻，所以這個時間除了上洗手間，或是有非常重要，幫廟上做事，其餘呢，如果用來講話，本來佛菩薩要來讓你得懺的，就自己白白錯過了，那是非常可惜的。

剛剛法師講得很對，就是不要去存那個念頭（得懺-編者按），因為存那個念頭我們就分了心，我自己的經驗就是，那一年我拜懺就是很多業障來，讓我痛得不得了，可是我也很高興我還清，第二年又拜懺的時候我就想，今年我希望有其他還沒來找我的業障也來找我，可是這麼一想，就不來了。後來我覺得拜懺的時候就是掌握當下那個觀念，當下在唱什麼佛號，在唱什麼經文，你就是唱頌，你就是跟著做，跟著拜，跟著唸，其他都不須要多想，因為多想都是多餘的，都是打閒岔，都是分心。



**M**y dharma name is Chen Guo Pu, I want to extend my gratitude for all dharma protectors who've made this bowing session possible. There is a true story about dharma protectors at the City of Ten Thousand Buddhas.

There were seven Vietnamese laypeople who worked hard for the JunKang Restaurant remodeling job. They even worked late into the night until 2:00 am when the restaurant was about to reopen. They were all exhausted when all the remodeling work was done. And when they got back to their rooms that night, they all saw extremely bright light at the same time, lo and behold, Amitabha Buddha, Gwan Yin Bodhisattva, Manjushri Great Wisdom Bodhisattva, and the Universal Worthy Great Conduct Bodhisattva all manifested in front of them. How rare and supreme the vision was! So when we try our best to help the monastery, the Buddhas and Bodhisattvas are actually there by our side. It's just because we are not sincere enough or we don't work exhaustedly (laugh!) that the Buddhas and Bodhisattvas haven't manifested themselves in front of us. When you are sincere enough, the Buddhas and Bodhisattvas will manifest to increase our faith. And I believe since they were able to see Amitabha Buddha and many Bodhisattvas, not only their

faith would be increased, they would also be able to improve their spiritual cultivation a lot faster. We can imagine how happy and amazed they were!

As for myself, I like bowing repentance a lot. I feel fulfilled every time attending a bowing session. And there was one special experience that I always like to share with people. It was in the City of Ten Thousand Buddhas when I attended a bowing session, I was sorrowful so I bowed single-mindedly, very focused without any other thoughts. I followed the principle of "the present moment" which means I bow to the particular Buddha when I chant his name and think only about that Buddha while chanting. And then I started to feel an excruciating pain all over my body from top to toe. I got mouth pain, ear pain, eyes sore, tongue pain, all my joints ached, and my muscles were like yanked out by a tiger or a lion. There seemed thousands of needles stung on my back. My body was like cut into halves from my waist. I couldn't even lie down on the bed because my back was so painful. I had no choice but dragged my feet walking back to the Buddha Hall. While I was walking, I felt as if my body was floating up and half of me was in the coffin. However, when I went back to the Buddha Hall, as I bowed down, I felt a sense of coolness in my joints. I was only

half conscious at the time, but I knew that the Buddha Hall was the right place for me so I kept bowing. After the transference of merit and virtues in the afternoon, the pain was half gone. Yet when I woke up the next day, all the pain came back. Even though the pain was almost unbearable, I still had the appetite and strength for lunch so that I could continue to bow in the afternoon. And after the transference of merit and virtues, the pain was half gone again. When I woke up the third day, all kinds of pain were gone except headache. My headache was gone the fifth day and I felt greatly relieved, delighted and at ease.

All the pain was reminiscent of the animals I ate this life. I didn't know what I ate in my previous lives. Before switching to a vegetarian diet, I loved to eat freshly cooked fish, and I enjoyed ginseng chicken in the cold winter time.

Ginseng chicken kept me warm and was tasty to me back then. Yet all the pain those animals suffered when I ate them came back to me during that bowing session. I could sense that clearly.

For instance, I yanked out muscles of chicken breast when I ate ginseng chicken and I felt the pain during that bowing session because my muscles were yanked out (by an invisible force) the

same way as I ate the ginseng chicken. Anyways, I was glad that they came to claim the debt I owed them while I still had the strength to bear the pain. It's not that all the animals I ate came to me this time. Those are only part of my karma. There are still more to come. I would say that I vow to repent the boundless karma offenses I created in the past. I would bow repentance throughout the rest of my life. I bow repentance on my own even when there is no bowing session. I bow the 10,000 Buddhas Jeweled Repentance using the Buddha Spoke of All Buddhas' Names Sutra. To me, everything is about karma, I would like to pay back while I can afford it.

I feel that it's good for saving the energy from bowing repentance if we can talk less or even do not talk at all. Because bowing repentance will create some kind of energy which can be accumulated when we keep our mouth shut and our dharma wealth will be accumulated as well. However, when we talk, the energy will disperse and our dharma wealth will be decreased as a result. Besides, our repentance will be verified once we see the Buddha, bright light, flowers, or smell the fragrance of incense, according to the sutra. When will we get the verification of our repentance? Most often during our bowing and also at break time when we

quiet down. Unless we have to use bathroom or have to do work for the monastery, we better keep quiet during break time. Otherwise, we can miss the opportunity when Buddhas and Bodhisattvas come to verify our repentance. It will be a shame on our part.

Dharma Master is right about not to have the thought. If we have the thought (about the verification of bowing repentance) we will be distracted. My own experience tells me that when I suffered the pain during the bowing session because a lot of karmic creditors came to me, I was glad to pay them back. And the following year, when I attended the bowing session again, I thought to myself that I hope all other karmic creditors would come to me to claim the debt. However, with that thought, they didn't come to me. So we better use the concept of "the present moment" while bowing. We follow the cantor in chanting, bowing, and reciting without other thoughts. Because all other thoughts are distracting and unnecessary.





# 金聖寺 法會通告

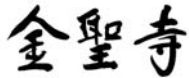
## GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

3 / 9, 16, 30		楞嚴咒法會 (8:00AM ~ 9:00 AM) The Shurangama Mantra Recitation
週日 Sunday	3 / 2	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
	3 / 9,16	金光明經講座 (9:00 AM ~ 11:00 AM) Lecture on The Sutra of Golden Light
	3 / 30	楞嚴法門 (8:00AM ~ 3:00 PM) Lecture on The Shurangama Dharma Door

週六 Saturday	越南文 (Vietnamese)	3 / 1,22	地藏經講座 (2:30 PM ~ 4:30 PM) Lecture on The Earth Store Sutra
		3 / 8,15	楞嚴經講座 (2:30 PM ~ 4:30 PM) Lecture on The Shurangama Sutra
	中文 (Chinese)	3 / 8	誦普門品法會 (9:00 AM ~ 10:20 AM) Universal Door Chapter Recitation
	3 / 15		傳八關齋戒Transmission of Eight Lay Precepts (7:00 AM) 法總灣區巡迴講法 (9:00 AM ~ 2:30 PM) DRBA Bay Area Dharma Lecture Circuit

三月份活動 Buddhist Events in March, 2008	日期 Date	地點
慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday <b>金聖寺將安排巴士前往聖城參加法會，請於3月20日以前報名</b> Gold Sage Monastery will arrange bus tour for same-day travel.	3/ 23 週日	萬佛聖城 (CTTB)
長青學佛班 Elders' Dharma Study Group	3/1 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday	3/26 週三 9:00 AM ~ 10:20 AM	
大悲懺法會 Great Compassion Repentance	每日 1:00 pm	

四月份活動 Buddhist Events in April, 2008	日期 Date	地點 Place
念佛共修法會 Dharma Assembly of Buddha Recitation	4/6 週日 8:15 AM ~ 4:00 PM	金聖寺 Gold Sage Monastery
誦普門品法會 Universal Door Chapter Recitation	4/12 週六 9:00 AM ~ 10:20 AM	
長青學佛班 Elders' Dharma Study Group	4/12 週六 2:00 PM ~ 4:30 PM	
楞嚴經講座(越語) Lecture on The Shurangama Sutra (Vietnamese)	4/12, 週六 2:30 PM ~ 4:30 PM	
地藏法會 Earth Store Recitation	4/13 週日 8:15 AM ~ 4:00 PM	
大悲懺法會 Great Compassion Repentance	每日 1 pm	



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## 法總灣區巡迴講法

*DRBA Bay Area Dharma Lecture Circuit*

**2008年3月15日 星期六 聖荷西 金聖寺**  
**Saturday, March 15, 2008 Gold Sage Monastery, San Jose**

於灣區法總道場，將首度展開一輪三次的講法會，由多位比丘、比丘尼分享他們實踐上人教化的個人經驗。由恆實法師主持的巡迴講法在使法總出家眾與灣區各道場的佛友結緣。

**聖荷西金聖寺的講法會** — 2008年3月15日 星期六，從早上九時至下午二時三十分。  
 (早上七時將傳八關齋戒，凡欲授戒者，請預先登記。)

<b>7:00 am</b>	<b>傳八關齋戒</b>		
9:00 am	大悲咒能消災難	1:00-2:30 pm	問答時間 (關於修行與打坐)
10:30 am	午供 素齋 開示	2:30 pm	越南話講法 (恆全法師)

The first three in a series of lectures at DRBA monasteries within driving distance of the Bay Area, featuring a diverse group of DRBA Bhikshus and Bhikshunis sharing their experiences in cultivating the Venerable Master Hua's Dharma teachings. This Dharma Lecture Circuit facilitated by Rev. Heng Sure aims to allow more DRBA monastics to create affinities with laypeople from the various DRBA Bay Area branch monasteries. The text used for this year's lectures is *Venerable Master Hua's Talks on Dharma*, Volume One. You may pick up a copy at any branch monastery or order it through [www.bttsonline.org](http://www.bttsonline.org).

**Saturday, March 15, 2008 Gold Sage Monastery, San Jose**

<b>7:00 am</b>	<b>Transmission of Eight Lay Precepts</b>
9:00 am	Dharma Lecture "The Great Compassion Mantra Can Dispel Calamities"
10:30 am	Meal Offering and Vegetarian Lunch, including Dharma talks
1:00-2:30 pm	Question & Answers on Your Cultivation / Meditation
2:30 pm	Vietnamese Dharma Lecture (DM Chuan)

For more information or to register, call (408) 923-7243