



# 知苦樂法同登彼岸

## Knowing the Dharma of Joy & Suffering, Together We go to the Other Shore— Reflections on the Guanyin Session

查親龍講於2003年3月22日萬佛城大殿  
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諸佛菩薩、師父上人、各位法師、各位善知識，我叫親龍，首先感謝佛菩薩、以及上人在冥冥中的幫助，使我從中國千里迢迢來到萬佛聖城，有機會能參加這個法會。我想談談自己在這裡一年的感想，我可能就要回中國了。

第一個我想說的是正法難求。我開始信佛，是十幾年之前，大概有七、八年的時間，有什麼急難事就念念觀音菩薩，求求觀音菩薩，都是臨時抱佛腳，也不注意戒律，也不注意平時的修行，而且我看周圍很多人，就是我們旁邊很多人也是這樣的。

自從接觸宣公上人的開示，才知道什麼是真正的佛教，佛教觀念是要找到真正的自我、自性，不要上了自己這個眼耳鼻舌身意的大當，這是我的第一個感受。到了萬佛城之後常常打坐修行，我感覺這個不光是要了解，還要去修行，去證得，所以說，我非常有幸接觸到上人的教法，也有幸能到聖城來修行。

現在我們大陸，這種正法的確是非常非常難得，所謂正法不行，邪法就出來了，有很多我周圍的同學走上歧途。我自己在學佛的路上，也是充滿了很多險惡，也差一點誤入歧途，所以在這裡再次感謝上人，以及上人講的《楞嚴經》對我的幫助。

第二件我想說的是感到人生之苦。這是我來美國一個星期之前發生的事。我有一個伯伯，也就是我爸的哥哥，以前身體是非常

Buddhas and Bodhisattvas, Venerable Master, Dharma Masters, good advisors:

My name is Chin Long. First, I would like to thank the Buddhas, Bodhisattvas and our Venerable Master for silently helping me to come all the way from China to participate in this Dharma Assembly at the City of Ten Thousand Buddhas. Since I may go back to China, I would like to share my thoughts with you after my one-year stay here.

The first point I would like to bring up is that the Proper Dharma is difficult to come by. My faith in the Buddha started more than a decade ago. For seven or eight years, I would recite the name of Guanyin Bodhisattva whenever I was in a difficult situation, imploring Guanyin Bodhisattva to bail me out of trouble. I only prayed to the Buddhas in times of emergency. During ordinary times, I was not mindful of the Buddhas and Bodhisattvas, casual about the precepts, and nonchalant in my cultivation. Looking at the people around me, I saw that we were pretty much the same way.

It was not until I encountered the instructional talks of our Venerable Master that I began to understand what Buddhism truly is. The ideal in Buddhism is to find one's true self, one's true nature, and not be a victim of one's own six sense faculties—eyes, ears, nose, tongue, body, mind. This was my first discernment. Having come to the City of Ten Thousand Buddhas, I practice sitting meditation a lot. I feel that learning Buddhism involves not only understanding the principles but putting them into practice and eventually realizing their truth. That is why I am very blessed to have encountered our Venerable Master's teaching, and also to have come to the City to practice.

To find such Proper Dharma in present day China is extremely difficult. When the Proper Dharma is not being practiced, then deviant dharma appears. I have many friends who strayed down the wrong path. I myself run into a lot of danger while learning Buddhism; I nearly went astray, too. I am deeply grateful to our Venerable Master



的好，紅光滿面，精神非常好。他後來有一段時間感到有點不舒服，他們家的人也沒有管他，他自己就吃了一些補藥

，他並不知道這個補藥對他反而有刺激作用，後來他到醫院去檢查就說是癌症晚期幾乎沒有救了。因為他是農民，也沒有錢，他就要求回家，回來之後就是在家裡等死。這個病情一旦知道之後，變化就非常快，因為他們家離我們家很遠，我父親去看他的時候，他幾乎就不行了，話也不能說了，可能他心裡還是明白。我父親去看他，他就流眼淚了，話就不能說了。他知道他的弟弟來看他，要走的時候，他也在流眼淚。因為我曾經給他佛教的阿彌陀佛錄音帶聽，可能他以前也沒有學過佛，聽了之後他說：「這個幹嘛？看到這個，心裡頭很煩。」所以說學佛不能等老了，等老了之後，可能就晚了，所以我們要抓緊這個寶貴的時間。

另外一件事就是我來美國之前，我爸生病大概有半年到一年的時間，他整天畏縮在床上，坐坐坐坐。我母親因為也不在家裡，離開家很遠，偶爾回去看他，感覺他非常苦，他也跟我母親說過幾次，他太難受了。那時我也不在家，然後我母親就到我奶奶的墳墓上去磕頭，就說：「把你兒子帶走吧！」三天之後，他就去世了！去世之後我母親給他換衣服的時候才知道

，因為請別的人照顧他，照顧的時候用的熱水太熱，把他的皮膚全部燙壞了沒人知道，他也說不出來，只有哭，所以給他換衣服的時候，身上沒有一塊好皮。

這兩件事促使我去年來參加觀音七，這是第二次，總覺這一年有很多進步。第一次來因我從來沒有打過坐，不知道怎麼坐。

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and his lectures on the *Shurangama Sutra*, which has been very helpful to me.

The second point I would like to share is my perception of the suffering of life. I became acutely aware of this a week before I came to the United States. I have an uncle (my father's elder brother) who used to enjoy good health. He had a glowing complexion and high energy. One day, he felt his energy waning. Not getting attention from his family, he took it upon himself to take medicine to boost his energy, not knowing that it would cause adverse side effects. When he finally went to the hospital for a check up, he was diagnosed with terminal cancer. It was almost beyond cure. Being a farmer, he did not have money and thus requested to be discharged from the hospital. He went home to wait for his final hour. After the diagnosis, his condition worsened rapidly. He lived quite a distance from my family. When my father visited him, he was close to death. When he saw my father, his tears flowed. Although he could not speak at that time, he knew deep down in his heart what his situation was. When my father left, his tears flowed again. I had previously given my uncle an audiotape of Amitabha Buddha Recitation. Probably because he had never studied Buddhism in the past, after listening to the recitation tape, he commented, "What is this for? When I see this, I feel ill at ease." From this, it is clear that we should not wait until we are old to study Buddhism. By then, it may be too late. Hence, we should all cherish the precious time we have.

Another incident occurred prior to my coming to the United States. My father was sick for a period of half-a-year to a year. He was in bed the whole time. My mother was not home. When she occasionally traveled from afar to visit him, she commiserated in his agony. My father himself claimed that it was painful to bear. Then, my mother went to my grandmother's gravesite. After making her bows, she said, "Please take your son away." Three days later, my father passed away. When my mother was changing my deceased father's clothing, she discovered that there was not a piece of intact skin left on his entire body. The caretaker hired to look after him had probably scalded him with a hot sponge bath. The pathetic part is that since he could not speak at that point, he could only shed tears of misery.

These two incidents were enough to motivate me to participate in last year's Guanyin Session. This is now my second time to participate in a Guanyin Session. I do feel that I have improved from the last time. Before doing these sessions, I had never practiced sitting meditation. I did not know how.

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