

靈丹妙藥——萬佛寶懺

Panacea—The Ten Thousand Buddhas Jeweled Repentance

孫果公 講於2008年5月8日萬佛聖城大殿

A TALK BY GUO GONG SUN ON MAY, 8, 2008 IN THE BUDDHA HALL

AT THE CITY OF TEN THOUSAND BUDDHAS

編輯部 英譯 ENGLISH TRANSLATED BY EDITORIAL STAFF



圖：2008年5月3日攝於萬佛寶殿

Photograph: Taken on May 3, 2008 at the 10,000 Buddhas Hall

首先感謝三寶、師父上宣下化老和尚大慈大悲及舉辦法會的法師們賜給我這個拜「萬佛寶懺」的福報。

我來自美國東岸馬利蘭州分支道場「華嚴精舍」，法名果公，是師父上人賜給的，因為我的本名有個「卿」字。

在一九九三年師父上人要來美東馬利蘭州「華嚴精舍」之前兩個月，有一天晚上在夢中，我的亡母來告訴我：「廟已經替你找好了，駕車約30分鐘就到了！」奇妙的是當天午前有一對黃姓夫婦來按電鈴，說：「由華嚴精舍請了一本經書送我。」當時真嚇我一跳。下週日就跟著他們去華嚴精舍看看。

去了二次，覺得每次去廟上，都要早起出門，就不想去了。母親又在夢中出現了，說：「妳沒看到站在妳前幾排的銀髮老前輩，她們都能拜，而妳為什麼不能拜呢？」又說：「再不去，就沒有更好的廟哦！」母親了解女兒的個性做事都會求完美的人，母親的教訓是有意思的，她知道我往後的人生會遇到「挫折」，因此冥冥之中借朋友來牽引我進佛門，皈依高僧大德才能受到保護。

二個月之後，師父上人真的來到精舍，我也跟著皈依了；也受到老前輩葉媽媽（現已出家，法名近耀師）提醒，受五戒，開始不吃葷只吃蛋。兩年之後，師父上人在夢中出現了，說：「妳怎麼還在吃蛋呢？」並從我的

左小腿取出一隻小雞子，右邊小腿取出一片海蜇皮，又用一小片雞毛吹出另一隻小雞子。說：「這就是基因。」又說：「有些人不求改進，學佛拜佛，繞了10年都跳不出那個大圈，始終進步不了哦！」這是感應其中之一而已。而後我也受了在家菩薩戒，覺得餘生會活得更有意義，所謂「人身難得，善知識難求」，如法做人處事才不枉費今生。

近幾年我的身體有點問題，年紀也大了，又見老輩親友們臨命終時很辛苦，感觸很多，便順口說說：「師父啊！將來請別讓我死的很難看喔！」當晚師父上人又在夢中用手指寫「藥單」給我看，我記不清楚，他就說：「去聖城拜萬佛寶懺，那裏有藥單。」我真拿出勇氣和希望來參加，拜得很辛苦，忍著痛和苦，像求命似的。最近這幾天好多了，希望此後有健康的身體，有堅強的毅力，一定回來報恩。阿彌陀佛！

First, I'd like to thank the Triple Jewel, the Venerable Master and Dharma Masters who held this Dharma Session for giving me the blessings to bow the repentance. I came from Avatamsaka Vihara in Maryland, on the east coast of the USA. My Dharma name is Guo Gong, which was given by the Venerable Master, because of my original name "Qin" [combined with "Gong," it is the title of a high government official in ancient China].

In 1993, two months before the Venerable Master came to Maryland, my late mother appeared in my dream one evening and told me, "I've already found a temple for you; it is about a 30 minute drive from here!" It was strange since before noon on that day, a couple named Huang sent me a sutra they got from Avatamsaka Vihara. I was really scared then. The next Sunday I went with them to visit the Avatamsaka Vihara.

I went to the monastery twice, but every time I went there, I needed to get up early, so I really didn't want to go. My mother appeared again in my dream and said, "Don't you see the silver-haired elders in the rows in front of you all bowing in worship; why can't you bow?" She added, "If you don't like to go to this temple, there is no better temple for you."

My mother understood my perfectionist personality. Her lesson was very meaningful, for she knew that I, her daughter, would encounter setbacks later in life. Through my friend, I was introduced to Buddhism and later took refuge with the high virtuous monk who would become my source of protection.

After two months I took refuge with the Venerable Master when he came to Avatamsaka Vihara. At the urging of my

elder, Ms. Yeh (now a Buddhist nun whose Dharma name is Jin Yue), I took the five precepts and became a vegetarian but still ate eggs. Two years later, the Venerable Master appeared in my dream and said, "Why are you eating eggs?" He took out one chicken from my left leg and a piece of jellyfish from my right leg, then he blew on a chicken feather, which turned into a chicken, and he said, "This is a gene." He continued saying, "Some people do not improve themselves; even after ten years of studying the Buddhadharma and bowing to the Buddha, they still get stuck in a rut. That's why they cannot make any progress." This was one of my responses. Then I took the lay Bodhisattva precepts and felt it would make the rest of my life more meaningful. As it is said, "A human rebirth is difficult to attain; a good teacher

is hard to come by." Only by living in accord with the Dharma, will we not be living in vain.

In recent years, I myself had some health problem, and I also witnessed many of my elder relatives and friends passed away with a lot of suffering, which made me reflect a lot. One day I said spontaneously: Shr Fu, please do not let me die in a very difficult way. Then on that very night, Shr Fu came to teach me medicine in my dream; realizing that I was not able to memorize it, he said: Go to bow the Ten Thousand Buddhas Jeweled Repentance in the City of Ten Thousand Buddhas, you will find medicine there.

I really toil a lot in this bowing session, and I endured like my life was going to be taken away, but in recent a

人在寶山——佛根地的過去未來

People at the Treasure Mountain: The Past and Future of Buddhist Root Farm

比爾·布萊佛 口述 SPOKEN BY BILL BREVOORT

編輯部 中譯 CHINESE TRANSLATED BY EDITORIAL STAFF

Fortunately I started reading about Buddhism in high school, off and on through college. I was always bothered by the psychedelic revolution. I never ran into a teacher. I always read about these teachers and finally I found one teacher. So I went down to San Francisco to look and walked into Gold Mountain and clearly there was the teacher.

I visited a couple of other places and nothing was really going on then. What really struck me was Richard Josephson did the same thing. When you walk into Gold Mountain, there's a picture of Hsu

Lao on the wall, we've all noticed that. We all thought, this is the edge, this is the one for me. Even then, reading about things, there wasn't anybody quite like him around.

We all come encumbered with our karma and my karma was that I had two children and a wife, a business, all this stuff. There were all these monks hanging around, being very serious. I kind of liked the monk activity but here I was, a married man, Upasaka. . . I wasn't an Upasaka at that point. So my strategy really was: I can't be down there with the

monks, I'll bring them to Oregon. I pull out a session in Oregon. They were open to it. We actually brought Shrfu up to Oregon a couple of times, to the University of Oregon. I think the session was in '75, maybe it was '74. I don't remember, it's been a long time.

At that point, I hadn't been to a session down in the city. I figured, I'll just set one up in Oregon. There were some ideas about being out in the woods, not in the city. There was some tradition that monasteries are out in the woods, in the mountains. So I thought