

On Wings of Compassion

—Sharing of Experiences and Insights from the Guan Yin Session

乘著慈悲的羽翼

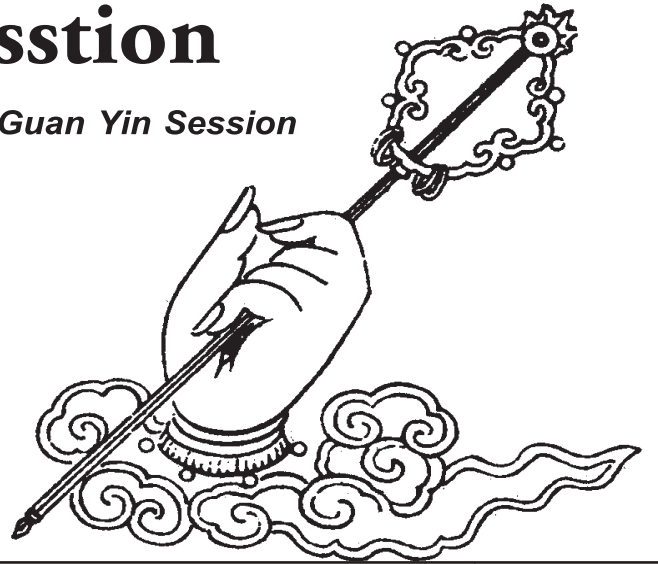
—觀音七心得分享

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▲ Michael O'Connell:

Before coming to the City of Ten Thousand Buddhas, I was in the middle of a very turbulent relationship with my mother back home. My family is traditionally Catholic and is very concerned and confused about my interest with Buddhism. Anyway I tried to handle this conflict just caused a greater disharmony within myself and our home.

A few weeks before the Guan Yin session, I had recently learned about Avalokiteshvara Bodhisattva from reading *the Heart Sutra*. At the time, I did not know that Guan Yin is the same Bodhisattva. Later that night I was sitting in meditation after exchanging harsh words with my mother, accusing her of lack of support and understanding. I didn't know how to listen, or that in listening I might even be heard.

During my sit, all I could feel was this complete lack of freedom and this sense of losing both my family and spiritual direction. It seemed that they could not coexist. I sat on my bedroom floor with tears and a broken breath. I was drowning inside my own mind.

I soon started to feel a pulling sensation in my chest and a sense of opening. An image of Avalokiteshvara appeared before my mind in a bright white illuminating outline. The image remained even as I opened my eyes.

I immediately jumped up, grabbed a pen and paper and wrote a letter of support, encouragement, and understanding to my mother. Realizing she is the one that needed a hand to hold.

I had plans to fly out to California and attend a vipassana retreat for a long while, but after a series of coincidence and helpful

▲ 麥克·康奈爾：

來萬佛城前，我與母親的關係正處於風暴期。我的家人是傳統的天主教徒，我對佛教的興趣令他們十分擔心與困惑。無論我如何嘗試調解這個衝突，帶來的只是家中更大的摩擦。

在觀音七前幾個禮拜的某一天，我才在心經中讀到了觀自在菩薩。當時，我並不知道觀自在菩薩就是觀音菩薩。那天晚上，我和母親發生了激烈的言語衝突，我責備她對我缺乏瞭解和支持。我當時並不懂得聆聽，也不明白聆聽他人能讓我也被傾聽。

大吵後，我去打坐。在靜坐中，我不僅感覺到完全無法自主，也自覺到自己同時失去了家人和靈修的方向，彷彿我的信仰和家人無法相容共存。我坐在臥室的地板上淚流滿面，無法喘息，也完全淹沒在自己的思緒裏。

不久，我感到胸腔被拉扯以及被打開。觀自在菩薩的聖像放著白光顯現在我心中，這種景象即使在我張開雙眼後，依然存在。

我即刻起身，抓起紙筆，給母親寫了一封充滿支持、鼓勵和理解的信。我當下覺悟到，原來母親才是那位需要被鼓勵扶持的人。修佛法，努力學習。

我原本計劃飛到加州來參加長期的內觀禪修，但是經過一連串湊巧的機緣，再加上與法大的Yoika幾番受益匪淺的對話後，我決定來參加秋季的觀音七，但我仍然不知道觀音到底是誰。

conversation with Yoika from DRBU, I decided to come to the Fall Guan Yin session instead, still not knowing who Guan Yin was.

I came to this session to light up the compassion hiding inside of me, I have had a constant struggle to put my ego aside and genuinely care for others. I quickly learned that I was practising Buddhism blindly; I was lacking a foundation of virtue and precepts, and this was keeping my compassion outside of the heart and my mind inside a prison.

The discovery of cultivation has been the most enlightening aspect of the session. I had a strong realization that if cause and conditions can give rise to afflictions and impurities, they too can give rise to purities and wisdom as well. With this I came to the awakening that I can intentionally produce good karma for all beings with my own proper thought and good action.

During walking recitation on Wednesday, while listening intentionally to the Dharma hall chanting “Na Mo Guan Shi Yin Pu Sa” and trying to forget about self, I realized all these people are cultivating, the City of Ten Thousand Buddhas is cultivating and because of their cultivation and compassion, a seed of compassion has sprouted inside me. The sickness inside me has become well because of the wellness going on around me.

Cultivating affects all those around you. Keeping precepts is not for our growth, but for everyone's growth. Our practice cultivates ourselves and the world we live in.

I've only spent ten days here, but I have been part of this community for those ten days and part of this city's virtue has rooted inside me, like a glowing piece of goodness that will follow me wherever I go.

▲ Filippo Morelli :

My name is Morelli Filippo. I am originally from Italy, but now live in San Francisco. I am new to Buddhism and probably the one in this room that knows the least about it. I am however lucky enough to have a wonderful wife that patiently held my hand and walked me down this road. I will never be able to thank her enough for that.

I came to this retreat unsure of what to expect, and that was probably best as my mind was empty, and had space to take in what was to come. On Monday, we had our fist meditation class. I have never been very good at sitting and this time was no different. Most of all I did not understand why I was supposed to sit. With the help of our Dharma masters, I realized that sitting is just a way to meditate and in turn meditation is just a tool to clear your mind and reach a deeper understanding of our true Buddha nature, ultimately enlightenment. I am an engineer by trade and if there is something I learned is that there is no such thing as “the best

我來參加觀音七，期望能點亮深藏在內心中的慈悲。我常常掙扎，因為我總是不能放下我相去真心的關心他人。很快的我意識到自己一直都在盲修瞎煉——也就是我缺乏戒律和德行的基礎，少了這個基礎，我就不能真正的發慈悲心，因此我的真心也被囚禁在我相的監牢中。

我認識到修行到底是什麼，這成為整個觀音七中最富啟蒙意味的事。我強烈的意識到，如果因緣可以使人產生煩惱和染污，那麼它也可以使人產生清淨和智慧。瞭解到這點後，我覺悟到我自己可以發正念正行，有意識地為一切眾生造善業。

禮拜三在繞念時，我專心致意地聽著佛殿裡念誦「南無觀世音菩薩」的聲音，並試著放下自我，我發現所有佛殿裡的大眾都在修行，整個萬佛城也在修行。而正是因為他們的修行和慈悲心，慈悲的種子在我的心中發芽。在這圓滿的環境中，我心中的病垢也就好了。

修行影響著周圍所有的人，持戒不僅是為了自己的成長，更是為了周圍所有人的成長。我們的修行是修正自身及我們所依存的世界。

我在這裡僅僅度過了十天，但在這十天中，我已經成為了聖城的一份子。萬佛城的美德已經在我的心中紮下了根，像一片善良的光明，無論我走到哪裡，它都會在我心中綻放著。

▲ 莫瑞利·飛利普：

我的名字叫莫瑞利·飛利普，我是義大利人，現在住在三藩市。我是個初學者，也許是在座的各位中瞭解佛法最少的人。但我很幸運有一位好同修，一步一步耐心的引領我走上了學佛的道路，對此我感激不盡。

來打觀音七之前，我不曉得應該有什麼期待，也許正是因為心放空了，才有空間可以吸收到的東西。禮拜一的時候，我們上了第一堂打坐課。我從來打坐都不怎麼好，這次也不例外；尤其是我並不明白為什麼要打坐。在法師的教導下，我才慢慢瞭解到，打坐只是冥想的一個工具，而冥想則是清除妄念，從而能更深一層的認識自性，最終達到覺悟。我是工程師，在我的行業中我深刻的認識到這個世界上沒有什麼是「最好的工具」，只有特定的問題和時間的因緣中，我們會使用最合適的工具來解決難題。

觀音七第二天的午餐時，我發現採核桃的人手不

tool”, there are only tools that can solve a given problem at a given time.

On my second day, while at lunch, I found out that help was needed to pick walnuts. I volunteered. It was the perfect excuse to skip the afternoon sitting sessions. I spent 3 hours in the fields on my knees that in comparison made sitting all of a sudden very appealing. As I started at my first tree I could not find a lot of walnuts. The tree had not been picked, but there was not much on the ground. While picking the few I could see I decided to start reciting Guan Yin Pu Sa. As I started chanting I began finding more and more walnuts. In her infinite compassion I do not think that Guan Yin materialized a bunch of walnuts to make me feel better. What is far more likely is that I could now see what had always been there. Before I knew it the tree that seemed to have produced no fruits had almost filled a bucket! I got excited. Until then I had used my hands to move the leaves on the ground to find hidden nuts. I thought “this is slow, I need to make it faster, I wanna fill this bucket!” I picked up a tree branch and used it to sweep the ground. In the next ten minutes I couldn't find a single nut. As I realized what just happened I tossed the branch and went back reciting Guan Yin and using my hands. I filled the bucket in no time.

I did that for 3 hours. It felt like 10 minutes. I had no thoughts for all that time. I just chanted and picked walnuts.

The next day from the empty mind I started contemplating the walnuts: picking them from the tree, some still in their green shell; or picking them from the ground some eaten, some rotten. I realized the cycle of birth and death was right there in front of my eyes.

On the way back, however, I couldn't help but asking myself – had I been meditating? And if I had, would have sitting still been better? Why? I was torn.

I then recalled this story about the 84,000 ways and the 84,000 Dharma doors: there was a monk that could not memorize any of the sutras or mantras that were being taught to him. One day, while he was sweeping the floor, the Buddha appeared to him as a monk and asked him: “Can you not even remember the name of the Buddha?” “No” he said, “It's too complicated.” “What about sweep clean?” asked the Buddha. “That I can remember.” said the monk. “Then that's what you shall recite.” concluded the Buddha.

Picking walnuts, the “sweep clean” may not look as proper as sitting in the Buddha hall. But that's just an appearance I was clinging to. Being out in the walnut fields, reciting Guan Yin Pu Sa, was a reminder that I should always be cultivating. The Buddha hall is inside all of us.

夠，需要義工，於是我自願去幫忙。這正是逃過下午打坐的完美藉口。結果我跪在地上撿了三個小時的核桃，相較起來，我突然覺得打坐還是挺不錯的。開始在第一棵樹下撿的時候，我找不到多少核桃。樹還沒有被摘過，但是地上沒有多少核桃。撿著地上僅有的核桃，我決定開始念觀世音菩薩的聖號，念著念著，我在地上找到越來越多的核桃。雖然觀音菩薩無比慈悲，但我猜觀音菩薩應該不會為了安慰我而變出一地的核桃。比較可能的推論是：當我靜下心時，我很輕鬆地看到了原本就在那裡的東西。不一會兒，那彷彿沒有果實的樹下，我已經裝滿了快一桶核桃。我很興奮，那時我一直用手撥開樹葉，想找到藏在樹葉下的核桃，我想：「這太慢了，我要撿快一些，把這個桶填滿！」於是我撿起了一根樹枝，用它掃開葉子，十分鐘了，我一個核桃也沒找到。我覺悟到現狀，丟掉了樹枝，重新開始念觀音菩薩聖號，並且用手慢慢找，很快地又把那個桶裝滿了。

我就那樣子撿了三個小時，但感覺只過了十分鐘而已。這三個小時中我沒有打妄想，就只是念誦和撿核桃。

第二天，放空了心，我開始觀想這些核桃：剛從樹上採下的核桃，殼身帶綠，尚未成熟；從地上撿起的核桃，有的被吃過，有的已經腐爛。我明白到生死輪迴盡在眼前。但是在回來的路上，我不禁問自己——我剛才也是在禪修嗎？如果是的話，靜坐的禪修會比較好嗎？為什麼？我不得其解。

於是我想起了八萬四千道、八萬四千法門的故事：一位出家人修行時，記不住任何經典或咒語。一日，當他掃地時，佛陀化為僧人來問他：「佛號能記否？」出家人答：「記不得，太長了。」佛陀問：「笤掃能記否？」出家人答：「能記」。佛陀教誨道：「汝當念『笤掃』」。

撿核桃和「笤掃」看起來彷彿不如在佛殿靜坐來得正規，但那只是我所執著的形式。在核桃園，念觀音聖號提醒著我要時時記得修行。佛殿不在外，而在我們心中。

我萬分感恩這一個禮拜與大家共同修行的因緣。這裡真是一個殊勝的地方，我想我終於找到了一條修行之路，而此路將引領著我到達追尋已久的究竟自由。

▲ 單月仙：

我的名字叫單月仙，來自新加坡。我第一次來萬佛城是在廿五年前，因為我有一個朋友想要在這裡出家，所以那次是我的首次造訪。

I am extremely thankful for the opportunity I had to spend a week here with all of you. This is a really special place. I feel like I finally have a path ahead of me with a chance to lead me to that ultimate freedom I've always been seeking.

▲ Sim Nget Seer:

My name is Xing Yeshen from Singapore. I actually came here more than 25 years ago. I came here because one of my friends in Singapore wanted to become a nun. So that was the first time that I came here.

When I was young, from birth, I was very sick from the very moment that I was born. Either I was sick or my mother was sick. And there was a temple opposite where we lived. It was a Guan Yin temple. My family is Taoist, they also pray to Guan Yin. So my mother, did not know what to do with me, there was no medication could help me, brought me to the Guan Yin temple. The people there are not nuns, they are vegetarian and they kept their hair long and they pray to Guan Yin. So they advised my mother to give me as a god child to Guan Yin. So Guan Yin is my divine god mother.

She is not an ordinary Guan Yin in other temple. She's like this statue behind me, they are exactly the same. My mother, every time when I was sick, had to carry me to the temple and pray. So she thinks that I have to be grateful to Guan Yin.

When I was a teenage girl, I went to the temple with my mother, and on the temple's alter there was *the Great Compassion Mantra*. And when I opened it and read it I felt that I need this prayer. So I took it home and told my mother that I had to do this prayer. That was over 50 years ago. And my mother told me: "No, you can not do it. This is only recited by the nuns and the monks who are all vegetarians. It's never been recited by any lay person, you cannot do it." But I told my mother: "No, I will do it. Whenever I recite, I will be vegetarian and will not eat meat for that day." my mother thought I would never be able to recite *the Great Compassion Mantra* anyway. So I told her I accepted the challenge.

When I started to recite the mantra, I could not go very far. I just could not finish it. At that time I said to Guan Yin Pu Sa: "Please help me so that I can recite (and memorize) the mantra!" After I prayed to Guan Yin, I started to recite again, and I was able to complete the recitation once. And my mother told me that I had to do it more than once whenever I had the time. From there onwards, I would recite the great compassion mantra whenever I have the time, but not often enough.

When I came to CTTB more than 25 years ago, I took a greyhound bus. I was very sick when I first landed in San Francisco. I was with very heavy flu and was coughing. It was

我從出生就總是生病。可能是因為我母親身體不好，或者是我自己的緣故。我家對面有一個觀音廟。家人們雖然是道教徒，但是也拜觀音。當時無論我吃什麼藥都治不好病，所以我母親無計可施，便把我帶到觀音廟去。住在觀音廟裡的不是出家人，但是她們吃齋，蓄髮，拜觀世音菩薩。她們對我母親說，我應當給觀世音菩薩做女兒。從此觀世音菩薩就成了我神聖的母親。

這座廟裡的觀音菩薩像和普通廟裡的觀音像不一樣，反而和我們佛殿裡的這尊千手千眼觀音像是一樣。每次我生病的時候，媽媽就揹著我去觀音廟祈禱。因此，母親總是告訴我要感恩觀世音菩薩。

我十來歲的時候和母親到廟裡去。廟裡的佛龕上放著〈大悲咒〉，有一天我打開大悲咒來讀，當時立刻覺得我一定要持這個咒。我把〈大悲咒〉帶回家，然後告訴母親我要誦這個咒。這大概五十多年前的事了。當時母親告訴我「你不可以誦〈大悲咒〉，誦〈大悲咒〉的人都是吃素的出家人。我沒有聽過居士可以誦〈大悲咒〉的。」我則告訴母親：「我一定要誦〈大悲咒〉。不然我在誦咒的那天吃素就好了。」母親不相信我能誦〈大悲咒〉。於是我接受了挑戰，心想一定要把它誦下來。

一開始誦的時候並不能念完整，於是我乞求觀世音菩薩加持我：「請幫助我，讓我能把〈大悲咒〉背誦下來！」在觀音菩薩的加持下，我終於能把〈大悲咒〉完整念一遍。母親知道後告訴我，既然我可以背誦〈大悲咒〉了，一遍是不夠的，只要有時間就應該多誦幾遍。從那以後，只要我想起來就會開始誦〈大悲咒〉，但並不是經常誦。

廿五年前我第一次來萬佛城，是坐灰狗巴士來的。我飛到舊金山時得了重感冒，還咳得很厲害。我到巴士站的時候已經是晚上十一點多，那時也沒有計程車，巴士站的人一個個也走了。我問周圍的人如何叫計程車，他們告訴我，這個時間叫不到計程車。我想自己要被困在那裡了，我就走到幾位老人的車旁，告訴他們我要去的地址，然後問他們是否能順道載我一程。他們聽到我要來萬佛城，便告訴我：「不行啊！我們是基督徒，他們那些人是崇拜魔鬼的，我們不能帶你去那裡。」我說那好吧，就回到原地，問了周圍唯一的兩個人，但沒有人是往那個方向去的。

不久，那幾位老人又折回來問我：「你找到車了麼？」「還沒有」我回答到。「這樣吧，我們是基督徒，也不能就這麼讓你在深夜四下無人的地方待著。我可以載你去，但我不能把車開到門口，你知道麼，那是魔鬼的地

nearly 11 o'clock at night when I got to the bus terminal and there was no taxi. Everyone was leaving and I asked people around how to get a taxi and was told that I could not get one at this hours. I thought I was going to be stranded there so I approached this group of elderly people with a car, told them where I was going and asked if I can get a lift. When they realized that I was coming to the CTTB they told me "Oh no, we are Christians, they are worshipping Satan, we cannot bring you there." I said OK and went back to where I was standing and asked a couple people left there, but no one was going there.

Then this group of elderly people came back and one asked me "Have you found transport?" I said "No. I have not." "Well, we are Christians. We cannot leave you in the middle of the night like this. I can take you there, but I can not drive you in, that's the devil's place, you know? I can take you outside of it, but you have to walk in yourself." "Thank you very much." I said. She said "I cannot leave you here- it's so dark and nobody is around."

On the way in the car they did not talk much they just said "Sorry, we are Christians and we cannot take you in there. We can only leave you around and you have to walk in yourself." I said "I appreciate it very much, thank you. I will find my way there." So they parked outside on the road and let me off, there was a big field full of wild plants. A lady pointed out that in the distance there were some light. She suggested me to walk towards the light and maybe there are some people there can help me. I walked towards the light, not really remember how I did it because I was not well and was under the influence of a lot of flu medicine. Finally I reached the light and someone opened the door, a lady came out and said "I am the teacher here, but I can take you to the hall, they are doing meditation and they will be able to help you there."

So she brought me to the hall, and when she went in and opened the door I felt a very strong powerful energy that was coming towards me and I was nearly blown off the door and I couldn't stand up properly. Now that I look back, I realized that my chakra was open because of the meditation. And the strong meditation energy in the hall came out and rushed at me. I think they were sending out the energy to heal me, but my energy level was too low to benefit from all the healing energy that was sending towards me. From that I now realized that the body is very important, because there are very powerful vibrations when reciting the mantra and if your own body's vibration is not up to the same level, then you might not be able to absorb the energy from the chanting. That's why a lot of people felt very sick when they first started chanting.

I thank you all for giving me the opportunity to share my story.

▲ Vincent :

Thank you Triple Jewel, this is a great honour to speak in front of the Buddha hall. My name is Vincent, from Salt Lake, Utah. This is not the first time I've heard of the City of Ten Thousand Buddhas. When our Dharma Master passed away, my wife and a small group of Dharma friends came here to

盤！我可以把你放在外面，但你要自己走進去。」「非常謝謝您！」我告訴她，她說：「這裡實在太黑了，又沒有人。我不能把你一個人丟在這個地方。」

一路上他們沒有多說話，只告訴我：「很抱歉，我們是基督徒，不能把你帶進去，只能把你在附近放下，你要自己走進去才可以。」我告訴他們，我很感恩，並且我會自己走進山門。爾後，他們在萬佛城外圍的路上停了下來。那裡有一片很大的長滿野草的田地。一位年長的女士指著遠方的燈光，建議我朝著燈光走，也許那裡的人可以幫助我。於是我朝著燈光走去，因為當時感冒很重，吃了很多感冒藥，也不記得是怎麼走到的。終於一位女士打開了門，她說「我是萬佛城的教師，但我可以把你領到佛殿去，他們在打坐，應該可以幫助你。」

她把我帶到佛殿後，當她打開佛殿的大門，我感到了一股很強的能量向我衝過來。強大到彷彿能把我衝倒在地，站也站不穩。回想起來，我覺得可能是當時身體的氣脈被大家打坐的能量打開了。我想大家當時在發的能量在幫助我恢復，但是我當時實在是太虛弱了，接受不了那麼強的能量。從那以後，我發現身體很重要。因為在我們誦咒的時候會產生很強的震動能量，如果我們自身的能量不夠高，可能無法吸收誦咒的能量，那麼就像很多剛開始誦咒的人一樣會感覺不是很舒服。

謝謝大家給我這個機會，與大家分享心得。

▲ 文森特：

感謝三寶，這是一份殊勝的榮耀，能在萬佛殿上分享心得。我的名字叫文森特，從猷他州鹽湖城來。我認識萬佛城，不是今天才開始。當我們的師父圓寂的時候，我的同修和一團的法友一起來聖城追悼師父。

同修回來的時候充滿了法喜，而且不停地談論在萬佛城的美好經歷。她還帶回了一本越南文的萬佛城日誦儀軌給我。我第

pray for our Dharma Master.

She brought back nothing but joy and could not stop talking about other great experience here. She also brought a daily recitation book in Vietnamese for me. The first thing caught my attention about the Venerable Master was the six guidelines: No fighting, No greed, No seeking, No selfishness, No pursuing personal advantages, and no lying. They sound so simple but they are very difficult to achieve. From then on, I reminded myself of these six ideals. From then on, every morning, I kept chanting and reminding myself. And adding a note to this no fighting, I can practice easily so I moved to the next level and the next level of no fighting should be no arguing. I think I am working on it now and by working on it, I think I can do it externally but I need to work more on doing it internally. For example, when I do my part but other people don't do their part and that kind of get me angry. Because of human nature, you tend to at other people's fault but not yourself. And that's not the right path for the Dharma doors. So in a way, these six ideals, you gradually become more humble and patient but I still have a long way to go.

Since I have a little bit of time left, I can tell a short story about my experience. Back in 1992, I had a dream that I was flying from the bottom of the hill to the top, this hill has a very beautiful cascade stream with a big boulder around the picture was perfect, the water flows very gentle. It's hard to explain, but the boulders around the water are very beautiful. There were so many live-like statues sitting on top of those boulders. These statues look like Arhats, Dharma guardian devas, sangharama guardians. My body flies very fast on the top of the hill, but I cannot see the top. I cannot tell how many beautiful landscapes and statues like these I've passed. Suddenly I saw Guan Shi Yin bodhisattva on her way going somewhere. So I followed her and called out "Mother, I want you to take me to the Ultimate Bliss Pure Land, I don't want to live here any more." That's even before I met my wife. She did not turn around but I've heard her voice telling me that "You do not have enough points yet." right then, she showed me a piece of white standard size blank paper, on the top right corner I saw only two words written on it "Na Mo" then I knew in my heart that it's all I've got for now at that time, not enough points to go to ultimate bliss yet. Still I was very stubborn and I insisted that she had to take me to the Ultimate Bliss Western Pure Land so I kept following her. Suddenly a tall white wall appeared in front of me and blocked my way, she flew up the wall and disappeared. I woke up realizing that I have not chanted enough "*Na Mo Amitabha Buddha*".

My point is that Buddha and Bodhisattva always listen and pay attention to everyone's praying and cultivation, and record pretty much everything. You just have to keep believing in it and keep reciting Buddha and Bodhisattva names and vow to be reborn at the Ultimate Bliss. ❀

一個所注意到的是，上人所教誨的六大宗旨：不爭、不貪、不求、不自私、不自利、不妄語。這六大宗旨聽上去很容易，但做起來很難。從此以後，我每天都提醒自己這六大宗旨。在不爭這一點上，我補充一下，我覺得修「不爭」於我而言還算容易，所以越級修下一個層次「不辯」。我可以在表面上不和他人爭辯，但還要努力在內心裡也不和他人辯論。比如，如果我做到應該做的，而別人做不到應該做的，我就會很生氣。人們比較容易看到他人的缺點，而忽略自身的毛病，這樣就偏離了修行的法門。所以，依據六大宗旨來修行，你就會慢慢變得更謙卑、更有耐心，但我要修行的路還很長。

既然還有一點時間，我跟大家簡短地講講以前的經驗。1992年我做了一個夢，夢中我從山腳下飛到了山頂，這座山有條山泉瀑布，水柔輕瀉，周圍是大石，看上去十分美妙。夢境很難描述，但是這些山石十分莊嚴，又有很多栩栩如生的石像坐在其上，看上去像是護法的阿羅漢們。我的身體急速地向山頂飛去，但又看不到山頂。我飛過無數形似的山石，突然看見觀世音菩薩仿佛正在趕往他方的路上，我跟上她，並叫道：「母親，帶我去極樂世界吧，我不想在這裡住下去了。」那時我還沒有遇到我的同修。觀音菩薩並沒有轉身，但我聽到她對我說：「你的分數還不夠。」立時，一張普通大小的白紙展現在我眼前。我看見紙的右上角寫著兩個字「南無」。當時我心裡明白，我的分數還不夠去西方極樂淨土，但我還是很倔強地要求觀音菩薩帶我去極樂世界，於是我就尾隨著她。突然一堵很高的白牆擋住了我，觀音菩薩飛過白牆而去。我從夢中醒來，意識到自己持「南無阿彌陀佛」的聖號還不夠。

我講這個故事是為了告訴大家，佛菩薩一直用心觀察著我們的念誦和修行，並且完整地記錄下來。你只要堅信佛法、努力不懈誦持佛菩薩聖號，並且要發願要往生極樂淨土。 ❀