



比丘近梵：

上人、各位法師、各位佛友：大家阿彌陀佛！今天是觀音七的圓滿日。

經過七天大家很精進用功的修行，一定在身心上有很大的變化。我們在午齋的時候曾經聽上人講過：如果一個人很用功，那麼經過七天以後，身體會產生一個大的變化。我們知道身體由地、水、火、風四大組合的，所以這個身體的變化，就表示這四大會變得更諧調，身心更柔和，心裏的妄想也少了，持誦觀世音菩薩的正念時時現前。如果身心有這樣的一個改變，就表示你在這個觀音七得到一個很大的收穫，這個就是感應。

相信今天晚上在臺上的居士都急著來分享在觀音七中的心得，這是很寶貴的，因為是透過精進修行所得來的。現在就由男女眾輪流做心得報告，請大家控制時間，每個人中英文的翻譯在十五分鐘以內。

*Bhikshu Jin Fan:*

Venerable Master, all Dharma Masters and all Dharma friends: Amitofo! Today is Oct. 26th, 2013, Saturday evening. And today is the completion of Guan Yin Bodhisattva Session.

Having practiced vigorously for the past seven days, everyone must have transformed greatly both in their body and mind. During our noon lecture, we once heard the Venerable Master saying “If one works hard, after seven days’ practice, he will experience a big change in his body.” We know that one’s body is made of the four elements: earth, water, fire and wind. So the transformation of our body and mind means that the four elements become more harmonious; our body is more flexible and our mind is softer with less delusion and filled with Guan Yin Bodhisattva’s sagely name. If there is such a transformation, then it demonstrates that during this Guan Yin Bodhisattva Practice Retreat, you have accomplished a lot, and this is response.

I believe that tonight, many lay people can’t wait to share their experiences during this Guan Yin Bodhisattva Practice Retreat. This is very valuable because it is acquired by their vigorous practice. We will start with the men’s side, then alternate between the women’s and men’s sides. Please limit your speech including English translation within 15 minutes.

# 心念不空過 能滅諸有苦

——觀音七心得分享摘錄

## Unceasingly Mindful of His Name , All Sufferings Disappear

—Excerpts from Insights Shared during the Guan Yin Session

2013年10月26日講於萬佛聖城大殿

A Talk at Buddha Hall of CTTB on Oct 26, 2013

吳蓮蓮、王亞平、沙彌尼果荷 英譯

English Translation by Wu Lianlian, Wang Yaping, Shaminerika Gwo He



BODHI FIELD | 菩提田

陳豎琴：

*Shu-Chin Chen:*

諸佛菩薩、宣公上人、各位法師、各位佛友：阿彌陀佛！晚上好！末學法名妙應，來自中國大陸四川省，有幸參加聖城的觀音法會，與諸上善人共會一處，並且向大家報告心得，感到十分激動。我分享的題目是「千處祈求千處應，普門示現渡人舟」。

因為福德不夠、福報不夠，所以在我工作居住的那座小城市裏面，很少有機會進去寺廟，如法地以一個居士的身份參加法會，包括觀音法會。所以這次參加法會，在開始之前，我很緊張，怕自己對經文、儀式不熟悉，又要鬧許多的笑話。因為剛來的時候，已經鬧了很多笑話。結果一開始就是持誦〈普門品〉，我一聽滿心歡喜，這不是我每一個月在六齋日期間一直持誦的經文嗎？原來觀音法會，與我是如此地熟悉、如此地親近！

在中國大陸，由於眾所周知的原因，佛教和正法正在經歷一個復興的過程，但是對於觀世音菩薩，卻不絕如縷地成為很多人心中的依怙。究其原因，是因為觀世音菩薩，千處祈求千處應的大慈大悲，使眾生真實得益。在我們那裏，觀音菩薩尋聲救人的故事，隨時可以聽得到。在這裏我講個小故事，與各位分享。

大家知道中國有四座名山是佛菩薩的道場，其

Buddhas and Bodhisattvas, Venerable Master, all Dharma Masters and all Dharma friends: Amitufo! Good evening! My dharma name is Miaoying. I am from Sichuan, China. I am lucky enough to attend the Guan Yin Bodhisattva Practice Retreat at CTTB, spending my time with all good advisors. I feel very excited to have such a chance to share my thoughts and insights. The title of my speech is “A thousand requests will receive a thousand responses; in this sea of suffering she is the boat who constantly carries us and crosses us over.

I have insufficient virtues and merits, and so back in the small city in China where I live and work, I rarely visited the monasteries, much less joined dharma assemblies such as this Guan Yin Session as a layperson. Prior to this dharma assembly, I was nervous and worried that I may look ridiculous because of not being familiar with the ceremony or the content. I already made a fool of myself at the beginning. To my surprise, the Guan Yin Session started with the chanting of *the Universal Door Chapter* that I chanted monthly during the Six Vegetarian Days. Actually I was already so familiar with and so close to Guan Yin Session.

As we all know, Buddhism and proper dharma in mainland China are reviving. Yet Guan Shr Yin Bodhisattva is known extensively and a number of people seek protection from Guan Shr Yin Bodhisattva because her compassion and kindness pervade everywhere, and benefit living beings. In my hometown, it's widely known that Guan Yin Bodhisattva saves people. Now I would like to tell a story:

In China, there are four famous mountains as Bodhimandas



中南海普陀山是觀世音菩薩的道場；可是您也許並不知道，普陀山作為禪宗道場，開山的祖師真歇清了禪師（1088-1151）是我的鄉黨，四川綿陽人。在南宋的紹興年間，清了祖師奏准了朝廷，將普陀山的七百多位漁夫遷出了普陀山，從而使南海普陀成為了一個永無殺業、清淨莊嚴的海天佛國。清了祖師最初辦道的地方，叫「梓樑寺」，西去綿陽三十公里，在一座小鎮旁邊的青山上。千年以來，這座禪宗的祖庭已經漸漸為人所遺忘，清了禪師也沒有人再提起。

但是最不可思議的事情就發生了！由於眾生的共業，西元二〇〇八年五月十二日兩點二十一分，四川汶川地區發生七級大地震，天崩地裂，短短兩分鐘時間，死亡人數達十萬人。地處震中的北川縣城夷為平地，三萬居民葬身廢墟。神奇的是，祖師祖庭所緊鄰的這個古鎮，與北川縣城緊緊挨在一起，但是它安然無恙，房舍、人民基本沒有損傷；一時之間成了劫後餘生災民的避難所，一座幾千人口的小鎮，最多的時間容納到五萬災民。

震後北川縣城需要遷址重建，清華大學、中國科學院相關的專家學者，受命前去考察新的縣城的地址，查來查去驚動了時任國家主席胡錦濤先生。最後胡錦濤親筆圈定北川縣城就建在這座小鎮旁，因為專家一致的意見是：方圓幾百平方公里，唯有這裏地質最穩定。在詳細的調查時，大家才發現：哦！原來這裏是禪宗的祖庭，原來我們倖免於難，全仗了觀世音菩薩的慈悲，原來清了祖師一直在眷顧著他的鄉親。這個故事，是由鳳凰衛視擔任主辦並且轉播消災祈福法會時，講述出了這個淵源。

作為一個業障深重的眾生，末學能夠尋到師父上人，能夠來到聖城參加法會，也是觀世音菩薩的慈悲。因為我自己沒有孩子在這邊求學，也沒有親友在美國，幾乎沒有可能跟聖城發生聯繫，但是我就能夠在觀世音菩薩的庇護之下，來到了聖城。在這裏，我感覺人人都是觀世音，處處都是菩薩示現，使我這樣一個慢心很重的人，頓時生起了大慚愧，辦道之心也有了很大的變化。

我這次參加法會的消息，我通過短信發給了我的朋友，我的朋友中間居然有五個，都紛紛

of Bodhisattvas. Mount Putuo in the South Sea is the Bodhimanda of Guan Yin Bodhisattva. But you may not know that Chan Master Zhenxie Qingliao (1088-1151), the founder of Mount Putuo as the Bodhimanda of Chan and I are from the same city, Mianyang, in Sichuan province. It was Master Qingliao that reported to the imperial court to have 700 fishermen moved out of Mount Putuo. In this way, Mount Putuo became a pure and majestic Bodhimanda between Heaven and Sea without killing karma. The original place that Master Qingliao cultivated is Ziliang Temple, 30 kilometers away from Mianyang city. It is located on a mountain near a small town. For a thousand years, this temple has gradually been forgotten and no one has mentioned Master Qingliao.

However, a miracle occurred! Because of the shared karma, an earthquake of magnitude 7.0 occurred in Wenchuan, Sichuan province at 2:21pm on May 12th, 2008. The heaven rent asunder and the earth cracked. Within two minutes, more than 100,000 people lost their lives. Beichuan county, as the epicenter of the quake, was razed to the ground with 30,000 residents losing their lives. The miracle was that the ancient town where Ziling Temple was located, is adjacent to Beichuan county; however, it was safe. No house was damaged and all residents were safe. So it became the shelter for the earthquake victims. This is a small town with several thousand residents. But at times it sheltered 50,000 victims.

After the earthquake, Beichuan County needed to be relocated and reconstructed. Experts from Tsinghua University and Chinese Academy of Science took the responsibility to find a new location for Beichuan. After investigation, they reported to then Chairman Hu Jintao. Finally, Chairman Hu decided to relocate Beichuan to this small town because all the experts agreed that within several hundred square miles, it was the only place with stable geology. During investigation, we found out that “wow, this is the Chan ancestral chamber.” Our survival was due to the compassion of Guan Yin Bodhisattva. Master Qiongliao blessed his fellow villagers. This story was told by Phoenix TV as the organizer of dharma assembly to prevent disaster and seek for blessing.

As a sentient being with deep and grave karmic hindrances, thanks to Guan Yin Bodhisattva's compassion, I am able to follow Venerable Master and attend the dharma assembly at CTTB. I don't have any kids studying in the U.S.A and I don't have any relatives here. So it is almost impossible for me to connect with CTTB. I am here today because of Guan Yin Bodhisattva's power. Here, I feel that everyone is Guan Yin Bodhisattva and that Guan Yin Bodhisattva manifests everywhere. Thus, I felt a sense of great shame and my resolve to cultivate changed significantly.

I texted my friend that I would attend this dharma assembly. Five of them asked me to help them build an affinity with CTTB and donate merits here. I feel surprised because the first one that ask me to build an affinity with CTTB is the **Bhikṣuṇīs** Abbess of the ancestral monastery and the other four do not have any religious belief at all. But when they

委託我幫忙她們到法會與聖城結緣、捐功德。讓我不可思議的是，這個第一位要求跟聖城結緣的，就是這位祖師道場的比丘尼住持，剩下的四位是沒有信仰的；但是當她們得知聖城要舉辦觀音法會的時候，她們是這樣地對上人、對聖城產生如此大的信心，這讓我感到非常感動。所以我要說：觀世音菩薩永遠是我解脫智慧、生生世世行菩薩道的依怙。

最後，用一個偈語來結束我的彙報：「月下寂聽橡子落，燈前苦檢首楞嚴。南無一聲淨琉璃，不覺曙色染東天。」阿彌陀佛！

### 曾親基：

諸佛菩薩、上人、各位法師、各位佛友：我的法名叫親基，今晚我想來跟大家分享我的朋友的一則故事，和觀音菩薩有關的故事，以及觀音菩薩是如何來救我的朋友。

當一個國家的政府突然更換的時候，很多人都會來抗議、來反抗，他們不會喜歡這個變遷。所以在一九七五年的四月，北部的越南侵佔了南部，很多的人死亡了；有的是在街上死的，有的是在河裏死的，死者不計其數。為了避免被逮捕，很多的官員、富豪和老師，就想要從越南逃離；因為他們怕這些人會把他們放進類似勞改營的地方，讓他們重新去受改造教育。

我的一位朋友，從越南逃離到了另外一個國家去當難民。這個朋友和另外差不多有七十多個人乘著小船；過了兩天，他們就從越南換大船走了，一直在太平洋上航行，不幸的是他們的船遭到海盜攻擊。差不多二十個海盜，帶著槍，迫使他們的船停下來，差不多有十個人帶著槍和長刀，跳到這個船上。然後有六、七個海盜站在船上，用槍對著這些人，海盜把比較年輕的男人跟另外的人分開；把這些男人的手繫上，讓他們跪下去，然後拿著長刀，一個一個斬殺這些男人。

快要輪到我朋友的時候，他很害怕，不知道怎麼辦，整個身體發抖；他突然想起了觀世音菩薩，就開始念觀世音菩薩名號求救，一直念「南無觀世音菩薩……南無觀世音菩薩……」這時候，有一個很奇妙的事情發生，這些海盜的首領突然幫我的朋友鬆綁，然後給他食物、給他汽油、船隻，並且教他怎麼用指南針在海上航海。之後他就終於順利地從

knew that I would be coming to CTTB to attend the Guan Yin Bodhisattva session, they had great faith in Venerable Master and CTTB. Being moved, I want to say: Guan Yin Bodhisattva is forever my savior to liberation, open my wisdom, and guide me to practice the path of Bodhisattva.

*In conclusion, I would like to end my report with a verse:  
Under the moon in quietude I listen to the falling of chestnuts.  
Before the lamp I carefully investigate Shurangama Sutra,  
Take refuge to the Pure Lapis Lazuli.  
I didn't realize that the light of early dawn has dyed the eastern sky.  
Amitofo!*

### Zeng Qinji :

All Buddas and Bodhisattvas, Venerable Master, all Dharma Masters and all Dharma friends: my name is Qingji. Today I want to tell a story about my friend, a story related to Guan Yin Bodhisattva, a story of how Guan Yin Bodhisattva rescued my friend.

When a nation changes its government, many people will come to protest and to resist. They don't like this change. In April 1975, the northern Vietnam invaded the southern party, and many people lost their lives. Some died on the street; some in the river. Countless people lost their lives. To avoid being arrested, many officials, rich men and teachers wanted to run away from Vietnam because they were afraid the invaders would put them in labor camp to "get education and reformation".

One of my friends ran away from Vietnam to another country as a refugee. This friend took a small boat with seventy people. After two days, they took a ship and set off from Pacific ocean. Unfortunately, the ship was attacked by pirates. Twenty pirates with guns stopped their ship. Ten of them with guns and long knives jumped to the ship. Six or seven pirates stood on the ship and pointed their guns at these people. They separated younger people from others. The pirates handcuffed their hands and had them kneeled down. Then the pirates killed all these men with their knives.

It was almost my friend's turn to "be killed". He was so scared that he began to tremble all over his body. Suddenly he recalled Guan Yin Bodhisattva and he started to recite the name of Guan Yin Bodhisattva "homage to Guan Shr Yin Bodhisattva, ...homage to Guan Shr Yin Bodhisattva. Then, a miracle happened. The leader of the pirates suddenly released my friend, gave him food, gas and a boat. He even taught my friend how to sail on the ocean with a compass. Finally he ran away from Vietnam successfully. He arrived at Thailand first. Now he lives at Los Angeles, California.

越南逃到了泰國，現在他住在加州的洛杉磯。

「千百年來碗裏羹，怨深似海恨難平，欲知世上刀兵劫，且聽夜半屠門聲。」所以那些從來沒有誠心地念誦觀世音菩薩名號的人，我勸你們現在馬上開始念。如果那些已經在誠心地念觀世音菩薩名號的人，我請你們繼續，用你們真誠的心去念；因為你有可能會在未來用上觀世音菩薩的名號。那些從外表上認識觀世音菩薩的人，有很多、很多；但是真正地從內心去了解觀世音菩薩的人，卻是很少。阿彌陀佛！

王瑞瑛：

各位法師好、各位善知識、蓮友好！我叫王瑞瑛，法名親瑛，是從英國南邊的一個港口城市——朴茨茅斯來到這，參加這次二十號的三皈五戒，還有接下來的觀音七法會。這是我第一次參加大型的法會，很感謝法師和大家給我這個機會，說說自己的收穫心得。

我想說而且能說一點的，就是關於八關齋戒的那天早上，當一宣佈說「受戒的留下，其他人可以離開」的時候，我是立刻就跑了出去。但是走在回住處的半路，我猶豫了一下，於是又回頭進入大殿，參加了八關齋戒。由於參加了儀式，就不好輕易退悔；而實際上，那天並沒有受到這種愧疚的約束。整個上午按照時間表跟過來，就沒時間想起自己沒吃早飯，也沒感覺到餓。晚飯前有點怕自己管不住自己，於是跑去幫忙挑橄欖，也算平安度過了。

我描述這個過程，是想總結一下經驗：第一，就是要把自己行動的速度放慢下來；執行的速度慢下來，這樣就有機會做正確的決定。如果那天我跑出去，很快去幹別的事，就錯過了這次機會。其次就是其他人要是有意見，如果自己硬磕，或者死扛扛不過去的時候，就轉移一下注意力；把注意力放到別處，而不是在「是」與「否」之間徘徊。因為徘徊的結果，多半就是屈服於習氣，這就是我挑橄欖的意義。

第二天在齋堂聽上人的錄音，偶然有那麼一句入耳，原話記不太住了，大意就是：「你別再聽個動靜，心思就跟著跑過去。有什麼事有護法呢，你要好好念觀音菩薩。」我覺得我們是長期養成一個習慣了吧，會立刻注意周圍的事情，總不能放心地交

“For hundreds of thousands of years, the stew in the pot has boiled up a resentment very hard to level. If you want to know why there are calamities and wars in the world, just listen to the sounds from the slaughterhouse at midnight.” For those of you who had never sincerely recite the name of Guan Yin Bodhisattva, I would suggest that you start reciting his name immediately. Those of you who are already reciting the name of Guan Yin Bodhisattva sincerely, please continue your practice with even more sincerity because you may need Guan Yin Bodhisattva’s protection in the future. Many people recognize Guan Yin Bodhisattva from her appearance; however, few know Guan Yin Bodhisattva deep down from the heart. Amitofo!

Ruiyin Wang:

All Dharma Masters and All Good knowing Advisors, all dharma friends, my name is Ruiyin Wang and my dharma name is Qinying. I am from Portsmouth, a harbor in the Southern England. I came to take refuges and receive five precepts on 20th and joined the Guan Yin Session afterwards. This is my first time participating in such a great dharma assembly. I appreciate this opportunity to share my experiences with you.

I can talk a little bit about the day that I took the Eight Vegetarian Precepts. In the morning the dharma master made an announcement that those who wish to take the Eight Vegetarian Precepts can stay in the Buddha Hall and the rest of the people can leave. Immediately, I went out. But on my way to the dorm, I hesitated and went back to the hall. Under the circumstance, I took the Eight Vegetarian Precepts. Because I had participated in this particular ceremony, I cannot regret or give up retreat in my practice. In fact, I did not feel regretful that day. I followed the schedule for the whole morning so I did not have time to think about other things such as whether I had breakfast or not. I did not have breakfast, and I did not feel hungry. Before dinner, I was worried that I would not be able to discipline myself. So I went to help pick olives and passed the dinner time without eating.

I described the entire process and have made some conclusions about my experience. First, we have to slow down our action so we will have a better chance to make the right decision. If that day I had gone out and done something else, then I would miss the opportunity of taking precepts. Second is if we cannot overcome something because of our habits, we should shift our attention to something else then we would not go back and forth between “yes” and “no”. Otherwise we will just surrender to our habitual energy. That’s why I chose to pick olives.

On the second day when I listened to the recorded lecture of Venerable Master in the dining hall, one sentence went to my mind



給另外一個人，哪怕是護法啊，是觀音菩薩。我們總是忙著應付外界環境，不能很自然地向外關注。那天下午，我就不那麼總是分神了。

對這小短細節，我有兩點感受。其一，就是儘可能把自己置於善知識的環境中，這樣我們會從那些隻言片語中收穫無窮；再就是，心地上要關注自己，就是在心地上，我們要稍微「自私」一些，多注意自己在幹什麼，而不是別人在幹什麼呢！

第三天過去後的感受就是，當你有退卻、懷疑或者猶豫的時候，別太把自己的想法當回事，這個就是很快會過去，接著念觀音菩薩就對了；而且不要被自己的退意嚇著了，那個很正常。就是會有退意，但是它很正常。

前面說過就是把執行的環節給慢下來；現在我是想稍微修改一下，對抗我們習氣的那些行為、念頭，要趕緊抓住；對隨順我們習氣的那些行為、念頭，要慢一點付諸行動。我們總說「從善如流、從善如流」，那麼我們對那個培植善法的念頭，就別讓它溜走，一念想做就趕緊抓住。

回想第三天下午那一段，還有一點想要說的，就是妄念紛飛的時候不必太緊張的去用力、去克服，而是就那麼一直念著觀音菩薩就好了。如果再為妄念起妄念，為煩惱而煩惱，就越來越煩了。〈普門品〉中說到的那些遇到大的危難的時候，觀音菩薩的神通，我們平日裏好像是用不到，但是像對治妄念煩惱的小事，也是可以交給觀音菩薩的；所以我們不必自己在那兒瞎忙活，就念觀音菩薩，一切搞定。

第四天，我不再那麼判斷：我是不是在聽著呢？我是不是在溜號了呢？而是就那麼念著觀音菩薩，不太有雜念的擾亂，感覺不錯。

第五、六、七這幾天過去得太快了，沒有太多話好說，就是念佛、觀音。「觀音」兩個字就是觀察的「觀」，聲音的「音」。最後和大家分享觀音菩薩十二大願中的一句：「一念心無掛礙」共勉，謝謝！

比丘近梵：

最後我們大家來圓滿觀音七最後一個節目——跑西方，阿彌陀佛！

directly. I could not recall the exact words, but the meaning is about “don't allow your mind to run after the external situations, be it movement or stillness. Whatever happened, the dharma protector will take care of it. You just need to keep reciting Guan Yin Bodhisattva's name sincerely. I think we formed a habit of reacting to external situations restlessly and we dare not delegate it to others easily due to a lack of a trust, even if he is a dharma protector or Guanyin Bodhisattva. We are always busy dealing with the external conditions, and that is why we fail to naturally contemplate within. That afternoon, I was less easily distracted.

In terms of the details, I have two points I would like to make: first, always surround ourselves with good and wise knowing advisors from whom we could learn and benefit endlessly. Secondly, watch our mind ground carefully. We should be more aware of our thoughts rather than watching others outside. In this case, we are allowed to be somewhat “selfish” to manage ourselves.

Day three: I felt that whenever we tend to retreat, doubt or hesitate, we should not let those thoughts override us, because it will absolutely disappear soon. Just keep reciting Guan Yin Bodhisattva's name; what's more, we should not be scared by that state. It is normal that we encountered that state.

As mentioned previously, one should slow down their actions. Now I would like to put it in another way. As for those thoughts or actions that help us to eradicate our habitual, we should uphold them and act quickly; as for the old habitual pattern of our behaviors or thoughts, we should pause and slow down our pace. As the saying goes “follow the wholesome”, don't let those wholesome thoughts slip away, uphold them at the right moment and do them.

One more comment on Day 3: don't try too hard to fight with those false thoughts, or attempt to overcome them; instead keep reciting Guan Yin Bodhisattva's name. Inviting more false thoughts to get rid of false thought, you will become more afflicted. As mentioned in *the Universal Door Chapter*, it is stated that Guan Yin Bodhisattva could use spiritual power to save us in adversity or disaster. So is the case in cutting off false thoughts. We don't need to be busy blindly with handling false thoughts. Just by reciting Guan Yin Bodhisattva's name, everything will be ok.

Day four: I was no longer wondering “Am I listening to myself? Am I checked out?” Actually, I just kept focusing on reciting Guan Yin Bodhisattva's name without too much false thoughts. I felt joyful.

Day five till Day seven: How time flies! I didn't have much to say, just recited Guan Yin Bodhisattva's name. Guan Yin means contemplate the sound. In the end, I would like to share with you one of the twelve vows of Guan Yin Bodhisattva: single-minded without any worries or obstacles. Thanks.

*Bhikshu Jin Fan:*

For the end, let's complete the Guan Yin session's last program: run to the West. Amitufo!