

(continued)

Ill Thoughts Are Common, Real Fear Is In Late Realization

不怕念起，只怕覺遲 (續)

A Talk by Bhikshu Heng Sure on May 19, 2013 at the Buddha Hall of CTTB

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BODHI FIELD | 菩提田

When Marty and I (Prof. Verhoeven, formerly Heng Chau) started out on our “three steps one bow” pilgrimage, Master Hua gave us some advice. He said, “At this time, if you go outside and bow to the Buddha, you have to have a face like a car tire, you have to have a body like a beggar, you have to have a stomach like a prime minister, and you have to have a heart like the Buddha. Do you understand?” And we replied, “No, Shr Fu, what does that mean?” Then he said, “When you go to bow to the Buddhas you have to be patient. You have to be patient under insult.” What insults us? Our mind insults us. Our painful knees and our aching back insult us. We have to be patient and not lose patience when our bodies and minds insult us. Not to mention the insults and hassles from the highway.

“Face like a car tire” means that people who bow have to be very thick-skinned. You have to think, “Never mind

當馬汀（即維荷文教授，前恒朝法師）跟我開始三步一拜的時候，上人給了我們一些指示：「這次你們在外面三步一拜，必須要有像輪胎一樣的臉皮、乞丐一樣的身體和宰相一樣的肚皮，還有像佛陀一樣的心。明白嗎？」我們說：「不明白。師父，這是什麼意思呢？」於是，上人說：「拜佛的時候，要有忍耐心。面對任何羞辱障礙的時候，都要能忍耐。」什麼會障礙我們呢？我們的念頭會障礙我們，疼痛的膝蓋和痠痛的背會障礙我們。當身體和念頭障礙我們的時候，要忍耐，不能失去耐心；更不用說，那些來自於公路上的障礙和騷擾了。

「像輪胎一樣的臉皮」，就是說拜佛的時候，臉皮要厚。你就要：「不在乎我看起來多傻，也不在乎周圍的人怎樣說我。」因為所有的障礙，終究都會被彈走。我的臉皮就是一個能跑五萬英里的加厚輪胎；它就是一個雪地輪胎，非常地結實，沒有任何羞辱能夠磨破它。

「像乞丐一樣的身體」，我們不應該執著於自己的外表，

how silly I look, never mind what people around me are saying about me.” In the end all the insults bounce off. The skin on my face is a 50,000-mile-rated, studded radial tire. It’s a snow tire; it’s pretty tough. No insult can get through.

“Body like a beggar.” We should be attached to nothing in our appearance, certainly nothing beautiful. Your body is not beautiful. It’s a car. It’s just something that gets you from point A to point Z. The body is like a beggar, it works just enough to get its work done. There’s nothing to attach to. What are our bodies for? We need them when we bow, to carry us down the road, that’s all. I said to myself every day at the end of the bowing, when I finally transferred the merit, “who would think that I made it through another day?” Here we are together, saying to ourselves, “One more bow, one more hour, another afternoon. Basically it’s impossible, but if I am with everybody, I borrow the strength of the assembly, and I can make it through it! Who would have believed it?”

“A belly like a prime minister.” Is your prime minister fat, in Malaysia, or in Australia? What about Thailand, or Vietnam? In the past, China’s prime ministers were fat because they ate the best food. So what is “a belly like a prime minister”? It doesn’t mean being fat, but being able to hold and endure situations. You want a prime minister’s belly because you can hold any kind of insult, any kind of attack, without firing back. You can hold adversity and not explode. We need this kind of belly to survive the bowing.

And then we need “A heart like a Buddha’s.” The Buddha’s heart is so big that the only thing you can compare it to is space. What is space like? Space holds everything. Is there anything outside of space? Nothing. Space is in everything and around everything. The Buddha’s heart is kind like that. He has infinite compassion and boundless kindness. So who could be your enemy if your heart is like the Buddha’s? Shr Fu said that we have to cultivate well. As you bow, you have to have a face like a car tire, a body like a beggar, a stomach like a prime minister with endless capacity, and you have to have a heart like a Buddha, able to contain everything. If you can do that, then when good or bad states come, you can endure them. So that was his advice for our bowing.

If we apply that advice to our bowing today, many of the outer problems are already solved, since we are bowing together indoors, in a supportive environment. But what about when troublesome states arise from inside? Can we see both blissful and afflicted states of mind the same way we see the weather? What is the weather like? The weather is always changing, always different. In the morning, it’s chilly; wait till the afternoon and then it’s hot. Some days it’s cloudy and then some days the sun shines. Wait a while and it’s cloudy again. It’s always one thing or the other; that’s just how the weather is. And the big lesson from the bowing is that our states of mind are just like the weather.

Wisdom sees all states as the same. It’s pointless to attach to some

沒有什麼漂亮的。身體並不美麗，它就像一輛車，讓你從甲地移到乙地的工具。身體像乞丐，它的作用僅僅是幫你完成工作，沒有什麼可執著。身體的用途是什麼？我們拿它來拜佛，在路上行走，僅此而已。當每天三步一拜結束，準備迴向的時候，我都會告訴自己：「誰想得到我又堅持了一天呢？」我們現在在這兒，大家一起拜佛，就要提醒自己：「再多拜一下，再多撐一小時，再堅持一個下午。基本上那是不可能的，但是如果和所有人在一起，就能藉助法會的力量，我就一定能夠完成。誰會想到真的是如此呢？」

「像宰相一樣的肚皮」，馬來西亞或是澳洲的首相胖嗎？或者泰國、越南呢？過去中國的宰相都是胖胖的，因為他們吃最好的食物。像宰相一樣的肚皮是什麼意思？這不是胖的意思，而是說能夠處理、容忍一切的狀況。你希望有個像宰相一樣的肚皮，這樣就能容忍任何的侮辱、攻擊而不會動怒，能夠承受逆境而不會爆發。所以需要這樣的肚皮，才能繼續堅持拜下去。

然後，還需要「像佛陀一樣的心」。佛陀的心量之大，唯有虛空可以比擬。什麼是虛空？虛空可以容納一切。那麼，虛空之外可有東西？沒有。虛空是大而無外，小而無內；佛心即是如此，佛陀有無限的悲憫和無盡的仁慈。所以，如果心量如佛，怎麼會有敵人呢？師父要我們好好修行，三步一拜的時候，要臉如輪胎、身如乞丐、肚皮如宰相的，能夠容忍一切，以及心要像佛陀一般包容萬有；若能如此，順境、逆境皆能堪忍。這就是上人教導我們拜佛的要領。

如果懂得應用上人的開示，許多外在的問題都能解決，因為我們是在屋子裡拜佛，尤其還是個這麼好的環境。然而，面對內心惱人的各種境界該怎麼辦呢？對於歡喜的或者煩惱的境界，能夠像看天氣一樣嗎？天氣是怎麼樣？天氣總是多變，總是不一樣。早晨有點冷，等到下午又熱了；有一些日子多雲，有一些日子陽光普照，過了一會兒又陰天了。不是這樣，就是那樣——天氣就是這個樣子。所以從拜佛的過程裡，我們學會了重要的一課：我們的心情，猶如天氣一般。

有智慧的人，看一切境界都是一樣的，因此執取某些境界，而排斥其他的境界，是一件毫無意義的工作。只喜歡陽光而不喜歡有霧，那是自尋煩惱；或者只討厭陽光而喜歡有霧，也是自尋煩

states and to reject others. If we love the sun but hate the fog, then we get needlessly afflicted. Or if we hate the sun but love the fog, we're afflicted. As states of mind come and go, if we can let them rise and fall without any emotional attachment, then we won't go up and down with the changing states. Our state will be constantly and un-moving and our wisdom will respond to all states appropriately. Master Hua considered this true gongfu, true spiritual accomplishment.

If we can be free of emotion right there where the mind turns, and if we learn not to react to every changing state, if we cannot love the pleasant states and also not hate the nasty states, then we can approach impartiality towards all dharmas. If we had that kind of skill, then the names of the Buddhas will shine through the confusion. Ignorance will turn to Bodhi. We can see beyond our bodies and our minds. We will have crossed over affliction into the dharma ocean and at that point, suddenly the sutra we are bowing to and the energy of the assembly becomes harmonious and wonderful. This is not an ultimate state either, and we don't want to attach to it either, but at least it's not afflicted.

On my bowing pilgrimage to the City of Ten Thousand Buddhas, my companion and I were bowing past the parking lot of a tiny general store. We were on the Boonville Road, not far from Ukiah. Six guys, all of them bare-chested, were standing near their trucks drinking beer. You could see by the number of beer cans around their feet that they had been drinking for a while. They were bored, it was a hot summer afternoon and they had nothing going on. Down the road here come two bald-headed, robe-wearing weirdos bowing to the ground. They probably had the thought, "Alright! Here comes some fun. Here's the action for the afternoon."

I was bowing alone because Heng Chao had gone ahead down the road to take care of the car. The road was really narrow and he had to go far away in order to find a place to park the car for the night. I was all alone with my vow of silence to deal with this crowd of beer-drinking guys. Right then in my mind I heard Master Hua's voice, saying "The most important thing for you to learn is no fighting outside or inside. You may not even get angry. You have to always use those Four Limitless Attitudes of kindness, compassion, joy and serenity that I taught you, to deal with every situation. You have to be patient. No matter whether you meet ugly men or beautiful women, you may not get angry. This is the most important teaching as the Buddha Dharma gets started in the West. In the future, a hundred years from now, people will look back and say, 'Oh yes, the Buddhists! They are the ones who never fight and who never get angry.' Do you understand?" After I heard this advice I said, "Yes, Shifu, I understand."

Yeah. Not really.

Here are these six bare-chested guys who have nothing better to do than to drink beer and hand around, and Heng Chau, my

惱。所以當境界來、去時，若是能夠任其生滅而沒有情感的執著，就能不隨著境界變化而有所起伏。如如不動，就能了了常明，上人說這才是真功夫，才是真正的成就。

如果情緒能夠不隨心念波動，能夠對境無心，遇到好的境界不起貪念，遇到壞的境界不起憎恨，這就能夠做到諸法平等。如果能做到這樣，諸佛洪名的光明就能燦破眾生的迷惘，令眾生轉無明為菩提。我們就能超越色身與心念，越渡煩惱中流進入佛法的大海。這時候，禮拜的經文和法會的能量，變得無比殊勝、和諧。當然這不是究竟的境界，我們也不想去執著它；但是，至少這已不再是煩惱了。

記得朝拜萬佛聖城的途中，恒朝和我經過一個小商店的停車場。我們在離瑜珈鎮不遠的Boonville路上，有六個打赤膊男人站在他們的卡車旁邊喝啤酒。從他們腳邊的啤酒罐數量，可以看出已經喝了一陣子。在炎夏午後，他們無所事事，所以覺得很無聊；看見路上來了兩個光頭、穿著袍子的怪人在地上磕頭，他們可能在想：「好啊，這下有好玩的了，就是今天下午要做的事兒啦！」

那時只有我一個人，因為恒朝先到前面停車去了。這條路很窄，他得開到遠處才能找到今晚落腳的地方；剩下我一個人，又發願禁語，得要面對這群喝酒的傢伙。就在此刻，腦中出現了上人的聲音：「你最重要要學的，就是心裡面和外面都不能夠打仗。甚至不能生氣，你必須用我教你的慈悲喜捨這四無量心去對待一切境界。你要有忍耐心，不管是遇到醜陋的男人或是美麗的女人，都不能生氣。這是佛法傳到西方最重要的一件事。將來過一百年，人們會想到說：『哦，對，是佛教徒。他們就是永遠都不打仗也不發脾氣的人。』你明白嗎？」聽完師父的教誨，我說：「是，師父，我明白。」

嗯，好像並非如此。

六個光著上身、除了喝酒無所事事的男人，我的護法恒朝，眼下不見蹤影，而我卻越拜越靠近他們。此處是曼都仙諾郡人口稀少的區域，所以我確定這些人在開車途中看過我們在路上拜。儘管如此，我也從來沒有拜得如此靠近，就在他們停著的卡車輪子下面。其中一個人出聲了：

「哇，他們已經這樣做了兩年，都沒有女朋友。兩年，你能想像嗎？我甚至一個晚上沒有女人都行，哈哈！」

Dharma-protector, is nowhere in sight. I bowed closer. Since this part of Mendocino County is so sparsely populated it's for sure that these guys have been driving the roads watching us bow. Even so I've never bowed this closely, right under the wheels of their parked pickup trucks. One of them says, "Wow man! They've been doing this for two years! And no girlfriends! Two years, can you imagine that? I can't go one night without a girl! Hahaha."

Three of the guys are getting ready for action, the way guys do, nudging the others, calling us names and pumping each other up. Then another guy says, "Nah. Just leave him alone. I couldn't do what they're doing." This deflates the loudest one who shouts, "Hey! What do you get out of your religion except kissing the ground? Is that all you guys do is kiss the ground? Some religion."

Then they fall silent. One guy says, "These clowns are Buddhists. Buddhists are supposed to be peaceful." They continue to stand around, and one of them reaches for another can of beer; they're thinking about what to do next. Then a third pickup truck arrives, and screeches to a stop, kicking up a cloud of dust, which slowly covers me while I bow in place. The driver gets out, surveys the scene and his eyes get really big. He doesn't know if a fight is in store or what. He looks down at me and then at the men and says, "Leave him alone! He's not doing anything wrong if you ask me. Did you know they are bowing for world peace."

The action in the parking lot seems to slow to a crawl. A monk walks in from the edge of the parking lot: it's Heng Chau. As he arrives, the loud talker, the one who has drunk the most beer says, "Alright, I'm gonna make him talk. He's not talking? I'm gonna make him talk."

The group's mood has turned against him, however, the peacemaker and the new man say together, "No. You always make trouble for yourself. You remember all the trouble that we got into last time started after you brought the beer. You're on your own. In fact, I might join the bowing guy."

As I bow past, I'm thinking, "I need a belly like a prime minister, and a mind like the Buddha's." I've nearly reached the edge of the parking lot, and the tough guy makes another attempt to save face. He picks up a beer and says, "Do you want one?"

The other guys start up their pickups and drive away. The last guy stops beside me and says, "We didn't mean any trouble. You know, you guys got a lot of guts. What you're doing is really weird but it's mellow. And it's right on."

Thanks to our teacher's advice that monks don't fight and don't get angry, the encounter with the beer-drinkers turned out positive.

I have another story to tell about the significance of what we're doing in the bigger picture. For many of who attend the Ten Thousand Buddha's Repentance, we come from far away, we bow and then we go home. Our perspective is entirely personal. "I've got my visa, my

其中三個人準備有所行動，就像那些男人經常做的——用手肘輕推夥伴，一邊訕罵我們來給彼此打氣。這時，另外一個人說：「算了，不要惹他了。我做不了他們做的事。」這讓叫囂最大聲的那個人很洩氣，他喊著：「喂，除了親吻地面，你們這個宗教還會什麼呀？難道就只有和地面接吻嗎？真是讓人大開眼界的宗教。」

於是他們安靜了一會兒，其中一個人說：「這些小丑是佛教徒，佛教徒應該是和平的。」他們繼續圍著我站，其中一個人拿來另一罐啤酒，他們在考慮下一步應該做什麼。這時來了第三輛卡車，嘎然而止，揚起了一堆塵土，慢慢籠罩正在三步一拜的我。那個司機下了車，環視四周發生的事，兩眼睜得莫大，他不知道是有人要開始打架還是要發生什麼事。他朝下看看我，又看看那些男人，然後說：「不要惹他！在我看來他沒有做錯任何事，你們知道他們是為了世界和平而三步一拜嗎？」

停車場事件緩慢進行中。一位出家人從停車場的一邊走過來，那是恒朝；就在他走過來時，之前說話最大聲，也就是啤酒喝最多的人說：「好吧，我要他說話。他不說話是吧？看我怎麼讓他說話。」

但是其他人卻反對他。那個主張和平的人和那位新來的人都說：「不要！你總是給自己找麻煩。還記得上次你喝完啤酒之後，給我們惹來多大的麻煩嗎？你自己負責吧！事實上，我還考慮加入這個磕頭的傢伙。」

當從旁拜過時，我心想：「要有宰相的肚皮和佛陀的心。」就在幾乎要拜到停車場邊緣的時候，那名彪漢為了扳回面子，做了最後的嘗試。他撿起一罐啤酒，說：「來一罐吧？」

其他人都開著卡車離開了，最後的那個人走





恒實法師三步一拜中

DM Heng Sure during the Three Steps One Bow

ticket, I got here, and bowing was a lot of hard work. I went home, and everything was pretty much okay. I have a lot of memories, my knees are hurting less now and after three weeks they've pretty much healed." Does that sound familiar?

Let me suggest that there is much more going on when you join a Dharma-assembly at the CTTB. There is some evidence that Dharma assemblies such as these generate wholesome energy that keeps the world turning on its axis.

One such piece of evidence arrived during an assembly in Los Angeles that took place after the three steps one bow pilgrimage completed. We had just opened up Gold Wheel Monastery at the new address on the Sixth Street. The big Jade Buddha statue had just arrived for installation. The event was so amazing that Master Hua wrote a verse to commemorate it.

*A Jade Buddha arrives at the Bodhimanda.
Gods and dragons, in exultation, send down auspicious rain.
The Flower Garland state floats in a crimson cloud.
Guan Yin appears amid purple, golden flames.
At Gold Wheel Monastery an awesome spirit prevails.
In the City of the Angels all the demons are subdued.
Brilliant light shines near and far for thousands of miles.
May the Right Dharma flourish
and the sages' teachings prosper.*

So what happened? The first Gold Wheel Monastery was located on Huntington Drive, then it moved to Eagle Rock, and in October

到我旁邊，停下來對我說：「我們不想惹麻煩。你知道嗎，你們這些人真的很有膽量。你們做的事真的很奇怪，但卻是柔和的。這是對的！」

感恩上人的教誨。出家人不爭，也不發脾氣，這次與酒徒的交鋒才得以化險為夷。

現在給大家講另外一個故事，你們就知道現在所做的事情是很有意義的。很多來參加萬佛寶懺的人都是自遠地而來，大老遠到這兒拜佛，然後回家。基本上，抱持的觀點和視野都是比較個體化的：「我拿到了簽證，買了機票，然後就到這兒了，而且拜佛也確實是一件辛苦的事。法會結束後回家，每件事看起來都還蠻順的，也充滿很多的回憶。我的膝蓋已經沒有那麼疼了，三個星期之後幾乎都好了。」這些聽起來是不是很熟悉？

那麼讓我來告訴你，當你在聖城參加法會時，更多預期之外的事情也悄然發生。許多證據都證明法會所產生的能量，可以支持這個世界在正軌上運行，不致脫軌。

其中一個證據就是在我們完成三步一拜之後，洛杉磯舉行了一個法會，那是金輪寺剛搬遷到第六街的新址，大尊的玉佛正準備安座。那個法會十分殊勝，上人寫了一首偈頌紀念：

玉佛光臨大道場，天龍霖雨慶吉祥。
華嚴境界赤靄雲，觀音顯靈紫金焰。

of 1981 we moved it to downtown Los Angeles. The building had been an old church four stories tall, with thirty rooms, and a big auditorium that could seat twelve hundred people. In March of 1982, a beautiful, white Jade Buddha statue was brought in. It was four feet high, weighed one ton, and was carved from Burmese white jade.

The story took place in March; as you may know, the winter is the rainy season in Southern California, and the winter rain had already stopped in Los Angeles. Los Angeles was dry and would stay dry till next autumn. Eight laymen had driven down to work on the new building and turn it into a monastery. They were led by Simon Lau, Guo Rei, and the late Bob Olson, Guo Fa. All together the men carried a four foot tall, one ton Jade Buddha through the front door. Suddenly there was a huge clap of thunder in the sky. Gold colored lightning came slashing down and rain fell like mad. Unseasonal, unexpected, it was suddenly raining hard in Los Angeles. Everybody expressed amazement; the news was full of the strange event.

That evening the laymen were remodeling this building and at six pm, work was done for the day. They ate some dinner and then went for a walk around the block. Guo Rei looked up at the sky and pointed out something unusual. A white cloud appeared in the midst of a cloudless blue sky. It turned deep red, then purple, then there were fingers of violet that turned burgundy again, then blue, and a light beam shone out for what appeared to be miles in the sky. These are workmen, they're tough guys. They're not poets, right? Even so, they are believing Buddhist disciples and they swear this is exactly what happened.

All at once a dragon came out of cloud; they clearly saw his details: scales, whiskers and nails. The dragon chased a pearl on top of flames and a lotus. To top it off, Guan Yin Bodhisattva appeared, sitting in full lotus on the flower. The dragon chased the pearl around Guan Yin, and the entire scene lasted for fifteen minutes. There was no other cloud in the sky. One moment, the cloud was shining brightly and then the next instant, it vanished.

One might wonder what these guys were smoking, but being Buddhists they were stone sober. In fact the late Dr. Wesley Woo also saw the same scene. At that time Dr. Woo was a Catholic practitioner, a medical doctor, and a scientist, not one given to Buddhist fantasies. He was stuck in traffic on the Santa Monica Freeway. While waiting for the traffic to clear he looked up and saw a flaming red cloud with Guan Yin Bodhisattva on top of it. Nobody was moving so he got out of the car and he stood there and stared at it, and he believed. There weren't cell phones then, so when he got home he told his wife what he had just seen. They called Shr Fu in San Francisco immediately and told him about

金輪寺裡威神駕，洛杉磯市諸魔降。
遐邇燭照千萬里，正法興隆教化昌。

法會期間發生什麼事了呢？最早的金輪寺地點是在漢廷頓街，之後搬到鷹石市；一九八一年的十月，我們搬到洛杉磯市中心的一棟四層樓的老教堂，裡面有三十個房間，和一個可容納一千二百人的會議廳。一九八二年三月，一尊四英尺高、一噸重的緬甸白玉佛像來到此處，非常莊嚴。

故事就發生在三月。眾所皆知，南加州的冬天是雨季，而當時洛杉磯的冬雨已經停了，所以直到隔年的秋天，洛杉磯都會是非常的乾燥。八位居士開車來廟裡做工，他們在劉果銳和已故的歐果法的指揮下，打算將這棟老教堂改裝成道場。當大家合力將這座四呎高、一噸重的玉佛扛進大門，忽然天



金輪寺玉佛

Jade Buddha statue in Gold Wheel Monastery

空發出一聲巨響，金色閃電劃破天際，大雨傾盆而下。這場令人出乎意料之外的大雨，在洛杉磯猛烈地下著；人人都覺得不可思議，新聞也競相報導。

當天傍晚，大家仍忙著裝潢。晚上六點，一天工作做完，大夥吃完晚飯在附近散步。果銳仰望天空，發現了一個異象。澄湛的藍天出現一朵白雲，進而轉成深紅色，又變成紫色，接著化為如紫羅蘭花瓣般的幾朵雲彩，慢慢呈現出紫紅色、藍色。最後，一道光芒穿過天際，延伸數哩之遙。這些人都是粗獷的男人，不是詩人，對吧？儘管如此，他們

this. That's why Shr Fu wrote that verse.

Now what was going on? I don't know, to be honest, but I can suggest that the appearance of the Bodhisattva was not magic. It was nature; it's heaven and earth, including the Buddhas, Bodhisattvas, the gods, the dragons, and the eight-fold division all together celebrating proper causes. They don't get to do it very often, but when humanity does what it's supposed to do, spiritual beings respond in celebration and rejoice. If people plant sublime causes like bringing the Jade Buddha to LA and with respect and install him into the monastery, there can be an equally sublime response in support. So perhaps that's what was happening.

You know that Master Hua was lecturing on *the Avatamsaka Sutra* in San Francisco when all of this happened and that there was a proper cause and effect, a sublime, supreme merit and virtue. So the Bodhisattva's appearance may have been a response to sublime, supreme causes. There are different levels of cause and effect but it still is cause and effect. Shrfu said that when when Cixing Monastery in Lantau Island in Hong Kong opened their monastery, the dragons came to celebrate. It was simply just cause and effect. Inner worlds and outer worlds touch without obstruction. When people cultivate supreme causes, supreme celebrations result. In the past, the sages ruled China. Phoenixes and unicorns were seen; Confucius saw them. There's harvest and peace when war is gone, and heaven and earth celebrate because, why? These causes are superior, and so there's a response in heaven and earth.

So here we are bowing the 10,000 Buddhas Repentance and we're planting down supreme, sublime causes. Unusual merit and virtue are being planted down. It's assemblies like ours that counteract some of the negative, evil causes that we humans also create. We should not look for a direct response to our bowing – for dragons or thunderclouds to appear—we don't want to be greedy for that—but just don't assume that when we are here bowing, that it doesn't really matter.

So continue to cultivate these sublime causes, and maybe we can counteract some of the wars, the natural disasters, which are the results of the negativity that people do. So just keep in mind that this is not a small thing that we're doing. Every bow matters. ❀

都是虔誠的佛弟子，他們發誓這是親眼看到的事實。

倏忽間，一條龍從雲中騰空而出，身上的鱗片、鬚鬚、指爪清楚可見，在空中戲逐焰光和蓮花上的寶珠；更加不可思議的，觀世音菩薩現跏趺坐於一朵盛開的蓮花上，雲龍就圍繞著觀世音菩薩追逐雲珠。景象持續了十五分鐘，除了這幅雲象，天空再沒有任何其他的雲朵。剎那間，雲光閃耀異常；一眨眼的功夫，所有都消失不見。

可能有人會想，那些人是不是吸了毒呀？但是身為佛教徒，他們是極為清醒的。事實上，已故的胡國建醫師也同時目睹此景。胡醫師當年仍是一名天主教徒，兼具醫學博士和科學家的背景，他是不會有與佛法相關的幻想。當時他困在Santa Monica高速公路的車陣中，在車上等待通行的時候，抬頭向窗外一看，竟看到空中出現一朵焰光的雲彩，雲端上現出了觀音菩薩的形像。沿路都是塞車，於是他索性走到車外凝視這幅景象許久，他相信了。當時還沒有手機，所以是回家後告訴太太自己的所見。於是，他們打電話到舊金山向上人稟告此事，這就是為什麼上人會寫下那首偈頌。

為什麼會有瑞相？說實話，我也不知道。但我相信這不是魔法幻術，而是很自然的示現，是諸佛、菩薩、天人和天龍八部前來慶祝這個正法的因緣。他們並不經常示現，但是當人類做了應該做的事情時，神祇就會投以慶祝和歡喜的回應。如果培植勝因，例如恭迎玉佛到洛杉磯安座於正法道場，就會得到同樣殊勝的感應來護持。我想，這就是出現瑞相的原因。

當發生這些事時，上人正在三藩市講《華嚴經》，那是個正法的種子，具足無上勝妙的功德，也許菩薩的示現是在回應這個嚴淨的勝因。雖然世間因果有各種不同差別，但終究都是「如是因，如是果」的道理。上人說過，香港大嶼山慈興寺落成的時候，天龍亦來慶賀。這就是因果，內心與外境無礙地相互交接。過去，中國由聖人治理時，人們可以看見鳳凰和麒麟的蹤跡，孔子就曾經見過它們。世間干戈止息，百姓五穀豐登，一幅天地同慶的景象。為什麼？因為種善因，所以天地間就有祥瑞的感應。

現在我們在這裡拜萬佛寶懺，正是種莊嚴的妙因，積聚無上的功德。這樣的法會，有助於消除人類所造的惡因。當然我們不應該期待會有什麼感應，例如天龍或是祥雲的出現。我們不貪求這些，但是也不要以為在這裡拜佛是一件普普通通的事。

因此，大家繼續用功修行勝因。或許因為大家的努力，得以消弭人類惡業引起的戰爭或者天災。記得，我們現在所做的可不是件小事情；每一拜，都舉足輕重。 ❀