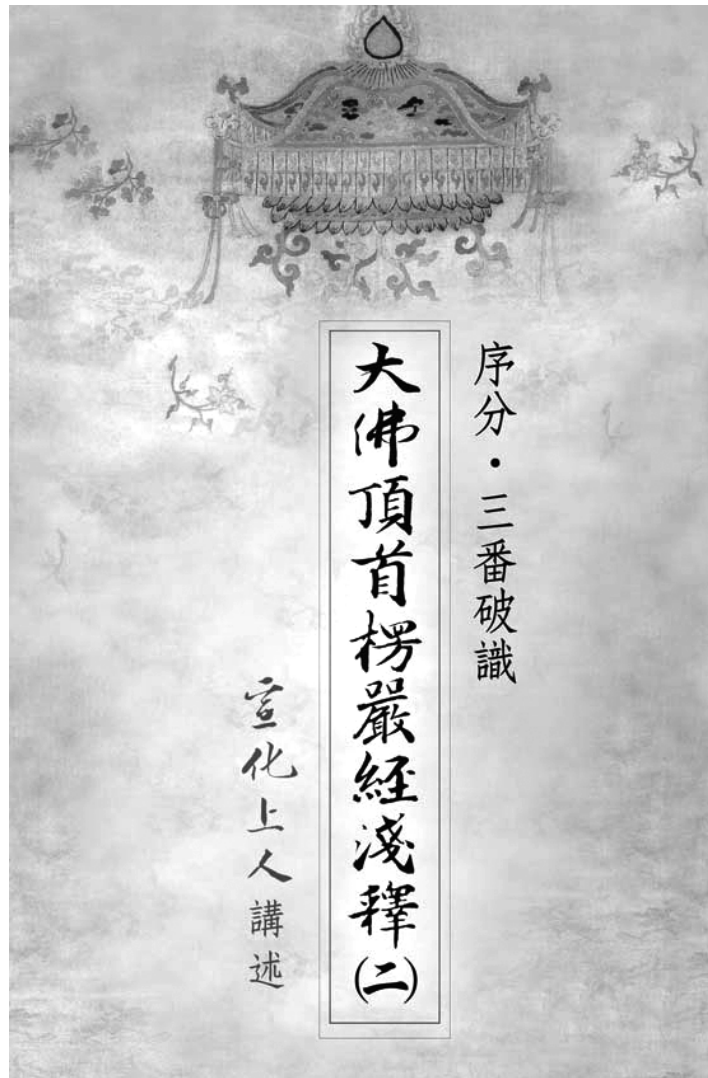


矽谷梵音

Pure Sound From Silicon Valley

2009年4月 第156期 Issue 156, April 2009



新版精裝《大佛頂首楞嚴經淺釋》一套九冊，即將於2009年4月出版。

The nine-volume, hardcover set of *A Simple Explanation of the Shurangama Sutra* in Chinese will be published in April 2009.

不爭、不貪、不求、不自私、不自利、不妄語

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

佛陀 Buddha

修道是爲了甚麼呢？
要得到常、樂、我、淨，得到究竟的真正快樂。

What do we cultivate the Way for?
It's for the sake of attaining permanence, bliss, true self, and purity. We want to attain the ultimate, true happiness.

— 宣公上人 開示
by the Venerable Master Hua

當初釋迦牟尼佛於菩提樹下，夜睹明星，三歎奇哉。他說：「一切眾生皆有如來智慧德相，但以妄想執著，不能證得。」於是乎他就到鹿野苑去，度憍陳如等五比丘，更轉四諦法輪。

第一轉說：

此是苦，逼迫性；
此是集，招感性；
此是滅，可證性；
此是道，可修性。

這個苦，逼迫著人生生死死，所以說逼迫性。可是人，受苦是了苦，享福是消福。

應該受的苦，我們要接受它，受完就了了。享福是吃喝玩樂，徒費精力；在這花花世界流浪生死，迷不知返，這是真正的不知道了苦。在苦中，

染苦爲樂；在苦裏頭，認爲是快樂，這是顛倒。

「此是集，招感性」，集是聚集，煩惱是我們聚集來的，是自己心裏招來的。心生法生，心滅法滅。一切煩惱的根本就是執著，就是自私，就是妄想招來的。所以說，「此是集，招感性。」你沒有內虛，不招外感；你裏面若沒有煩惱了，外面煩惱也不來了。所謂「門內有君子，門外君子至；門內有小人，門外小人來。」你裏面有甚麼，外面就招來甚麼，這煩惱是招感性。

「眾生無邊誓願度，煩惱無盡誓願斷」，眾生在苦海裏，我們要把他度了。煩惱無盡，我們的煩惱是沒有窮盡的，我們要斷煩惱。可是有的經典上說：「煩惱即菩提，生死即涅槃。」既然斷煩惱，是

不是把菩提也斷了？菩提不能斷，煩惱也不需要斷。由煩惱轉菩提，由冰化成水。冰就是煩惱，水就是菩提；冰就是水，水就是冰。認識煩惱就是了，你要是不認識，就是煩惱。因此把煩惱斷了，其實就是叫它改頭換面。一面是煩惱，一面是菩提，只要把它翻過來，就夠了。

修行不是好高騖遠，不知道「道」就在眼前，你要到遠處去找「道」，那是捨本逐末。你眼前的生活，就在你本身所行所做的。你要是能把它覺察到，省悟到了，你明白本身一切的習氣毛病，一切的染污法，你若把它除去，那就是佛法。所以才說：

事事都好去，脾氣難化了；
真能不生氣，就是無價寶。

再要不怨人，事事都能好，煩惱永不生，冤孽那裏找，常睺人不對，自己苦未了。

你到甚麼地方去找無價寶？你要是不生氣，就是無價寶。「再要不怨人」，你甚麼事情也不要怨人，不要怨天尤人的。「事事都能好」，你「煩惱永不生」，要不生煩惱，「冤孽那裏找」？你有煩惱，冤孽就來找了；你煩惱沒了，冤孽也就找不著了。「常睺人不對，自己苦未了」，你盡看這個不對，那個也不對，一天到晚囉囉嗦嗦的，總是給旁人洗衣服。

「此是道，可修性」，前面又有苦，又有煩惱；苦就逼迫人，煩惱是自己招來的。怎麼辦呢？我們應該修道。修道就能了苦，就能斷煩惱成菩提，所以說「此是道，可修性」，道是可修的。

「此是滅，可證性」，修道是爲了甚麼呢？要得到常、樂、我、淨，得到究竟的真正快樂。因爲要得到究竟的快樂，所以釋迦牟尼佛在因地爲雪山童子的時候，爲半句偈而捨身命。這是怎麼一回事呢？釋迦牟尼佛聽見羅刹鬼在那地

方念一首偈頌：
諸行無常，是生滅法。

這世間一切一切都是無常，都是生滅。釋迦牟尼佛在因地聽見這兩句偈頌，他問羅刹鬼：「你念這偈頌應該是四句，現在你只念兩句，你把那兩句也念給我聽聽。」

羅刹鬼說：「我餓了，沒有氣力來講那兩句，如果你叫我念那兩句，現在我要先吃了人，然後才能念。」

釋迦牟尼佛說：「我願意給你吃，你把那兩句念出來，然後你把我吃了。」

羅刹鬼說：「我沒有氣力，怎麼念呢？」

釋迦牟尼佛還求他。羅刹鬼就生了慈悲心，念了兩句：

生滅滅已，寂滅爲樂。

生了又滅，滅了又生，生滅完了之後，以寂滅爲快樂。釋迦牟尼佛聽了這兩句，羅刹鬼就要吃他的肉了。釋迦牟尼佛說：「你念給我聽，我們應該把它保留在世界上，如果不保留，這個就沒有了，你等著我把這四句偈頌先刻到樹上，然後你再吃我。」釋迦牟尼佛就把它刻到樹上。刻完了，羅

刹鬼就要吃他，釋迦牟尼佛又說：「我覺得還是不妥當，我應該把這四句偈頌刻到石頭上。刻在樹上，風吹雨打，它就會沒有了；刻到石頭上，不會腐壞。」於是乎就把這四句偈頌刻在石頭上，然後就請羅刹鬼吃掉他。

羅刹鬼一躍昇虛空，不見了。原來是天人來試驗釋迦牟尼佛是不是真正的沒有我相，真正的把身體看輕了，所以他又現出身來說：「你是一個修道者，不久將來你就會成佛。」

第二轉說：

此是苦，汝應知；
此是集，汝應斷；
此是道，汝應修；
此是滅，汝應證。

第三轉說：

此是苦，我已知，不復更知；
此是集，我已斷，不復更斷；
此是道，我已修，不復更修；
此是滅，我已證，不復更證。

這是佛在鹿野苑三轉四諦法輪。



When Shakyamuni Buddha was sitting under the Bodhi tree, one night he saw a bright star and exclaimed, "Strange indeed!" three times. He said, "All living beings possess the Thus Come One's wisdom and virtuous characteristics, but because of their false thoughts and attachments, they cannot realize them." Then the Buddha went to the Deer Park to teach the first five Bhikshus, of whom Ajnatakaundinya was one, by turning the Dharma wheel and explaining the Four Noble Truths. On the first turning of the Dharma Wheel, the Manifestation Turning, the Buddha said:

This is suffering; it is oppressive.

This is accumulation; it is incurred.

This is cessation; it can be realized.

This is the Way; it can be cultivated.

Suffering oppresses people, causing them to undergo endless births and deaths. It is oppressive. But people should know that

Enduring suffering puts an end to suffering.

Enjoying blessings uses up blessings.

We should accept the suffering we are supposed to receive. After we undergo it, it is over and done with. Enjoying blessings includes eating, drinking, and having fun, wasting our energy as we linger in this world of temptations, being born and dying, not knowing how to return. This is

not knowing how to end suffering. In the midst of suffering, we take suffering to be happiness; this is being upside-down.

"This is accumulation; it is incurred." We accumulate and gather afflictions. We bring them upon ourselves within our own minds. When the mind comes into being, all phenomena come into being. When the mind ceases to exist, all phenomena cease to exist. The root of all afflictions is attachment. We incur afflictions because of selfishness and delusion. If you are internally weak, you will contract sickness from the outside. If you didn't have afflictions inside you, you wouldn't attract external afflictions. As the saying goes, "When there is a great man in the house, great men come to the door. When there is a petty man in the house, petty men come to the door." Whatever you have inside of you, that's what you will attract from the outside. That's how afflictions are brought on.

"Living beings are boundless; I vow to save them. Afflictions are endless, I vow to cut them off." Living beings are in the sea of suffering, and we must rescue them. Our afflictions have no end to them, and so we want to sever them. Yet the Sutras say, "Afflictions are Bodhi, and birth and death is Nirvana." If we cut off afflictions, are we cutting off Bodhi as well? Bodhi cannot be cut off, and afflictions don't need to be cut off either. We should turn afflictions into Bodhi, just like ice melts to become water. The ice is

affliction, and the water is Bodhi. Ice is water, and water is ice. If you can recognize your afflictions, you have ended them. If you can't recognize them, they are still afflictions. Cutting off afflictions means turning them around. One side is afflictions, the other is Bodhi; all you have to do is flip sides.

In cultivation, do not seek things that are high and far away, and fail to recognize that the Way is right in front of you. If you seek the Way far away, you are renouncing what is close at hand. If, in your own daily life, you can be aware of everything you do, if you can understand all your habits and faults, and get rid of all your defilements, just that is the Buddhadharma. And so there is a saying:

Everything is easy to deal with,

But a bad temper is hard to change.

If you can really never get angry,

You have a priceless jewel.

If you can also not blame others,

Then everything will turn out well.

If you are never troubled by afflictions,

How can offenses find you?

If you're always looking at others' faults,

Your own suffering hasn't ended yet.

Where can you find a priceless jewel? If you don't have a temper, that is a priceless jewel. If you never bear a grudge, never curse heaven or blame people, then everything will go well. If you get afflicted, then your karmic creditors

will come looking for you. If you never get afflicted, your karmic creditors won't be able to find you. If you spend all your time picking out others' faults and nagging at others morning till night, you're just washing other people's dirty laundry.

"This is the Way; it can be cultivated." Earlier we talked about suffering and afflictions. Suffering oppresses us, and so we bring afflictions upon ourselves. What should we do? We should cultivate the Way, and then we can end suffering, cut off afflictions, and attain Bodhi. That's why it's said that the Way is something we can cultivate.

"This is cessation; it can be realized." What do we cultivate the Way for? It's for the sake of attaining permanence, bliss, true self, and purity. We want to attain the ultimate, true happiness.

It was for the sake of attaining ultimate happiness that Shakyamuni Buddha, when he was a youth cultivating in the Himalayas in a previous life, gave up his life for half a verse. The story goes like this:

Shakyamuni Buddha's previous incarnation heard a rakshasa ghost reciting a verse:

*All things are impermanent;
They are subject to production and extinction.*

Everything in this world is temporary; everything comes into being and then ceases to be. Hearing this verse, the Buddha's previous incarnation asked the

ghost, "The verse you're reciting should have four lines. You've only recited two lines. Why don't you recite the last two lines for me?"

The ghost answered, "I'm starving. I don't have the energy to recite the last two lines. If you want me to recite them, I have to eat a human being before I can do so."

The Buddha said, "I'm willing to let you eat me. Recite those two lines, and then you can devour me."

The ghost said, "How can I recite them if I don't have any energy?"

The Buddha still pleaded with the ghost. Finally the ghost took pity on him and recited:

*When production and extinction
are extinguished, That quiescence
is bliss.*

There is production followed by extinction, extinction followed by production. When production and extinction are both finished, that quiescence is happiness. After the Buddha heard these two lines, the ghost got ready to eat him. The Buddha said, "Now that you've recited the verse for me, we ought to preserve it in the world. If we don't, it will be gone. Wait as I carve this verse onto the tree trunk, and then you can eat me." Then the Buddha carved it into the tree. When he was done, the ghost was again going to eat him, but the Buddha said, "I still don't think it's good enough. I should carve this verse into stone. Although it's carved on the tree, the rain and the wind will wear it down until it disappears. If I carve it in stone, it will never be worn away." Then he

carved it in stone, and after he was done, he invited the ghost to eat him.

The rakshasa ghost suddenly rose into the air and vanished. It had been a heavenly being coming to test the Buddha to see if he was really free of a notion of self, if he had really put down his body. Then the heavenly being manifested itself and said, "You are a true cultivator of the Way. Not long from now you will attain Buddhahood."

On the second turning of the Dharma Wheel, the Exhortation Turning, the Buddha said:

This is suffering; you should know it.

This is accumulation; you should cut it off.

This is the Way; you should cultivate it.

This is cessation; you should realize it.

On the third turning, the Certification Turning, the Buddha said,

This is suffering; I already know it and need not know it further.

This is accumulation; I have already cut it off and need not cut it off anymore.

This is the Way; I have already cultivated it and need not cultivate it further.

This is cessation; I have already realized it and need not realize it anymore.

That was how the Buddha turned the Dharma wheel of the Four Noble Truths three times in the Deer Park.

新版《大佛頂首楞嚴經淺釋》序文

New Edition of "The Sutra of The Foremost Shurangama" Prologue

—November 2008, California

英譯：李海慈/Lotus Lee

楞嚴經乃直指人心、見性成佛之經典。一九六八年，宣公上人於美國三藩市（舊金山）佛教講堂，開辦「暑假楞嚴講修班」，為期九十六天，對三十多位美國大學生講述整部《楞嚴經》，以為對西方人弘法之開端。研習內容包括：經前懸談、阿難示墮、三番破識、十番顯見、四科七大、從根解結、二十五聖圓通章、四種清淨明誨、楞嚴神咒、十二類生、歷位修證、七趣、五十陰魔……，教導我們從根本上入手，從自性上修自性，旨在銷除我們每一個人的顛倒妄想，以臻於破迷顯正，反迷歸覺。

此「楞嚴講修班」每天由早晨六點到晚間九點，每日講經一次，漸至兩次、三次，乃至四次；期中學生並實際修行禪坐。講經後，上人即與學生

就經義做深入研討，對疑難處進行答問，並針對禪坐給予指導。這種解行並重，融合經典研討與實際禪修之教法，在西方世界乃為首創。

為令學生們專心學習，上人除每日講經三、四次外，寺內大小事務，乃至買菜、炊煮、清掃... ..，皆由上人一身承擔——這種為法忘軀之精神，感動當時之學生，甚至發心出家；今人聞之，亦敬佩不已。

鑒於聞法學生皆為初機之西方青年，中文非其母語，故上人一反歷來大德講經方式，改以淺白文句，逐句講譯；於教西方學子認識中文之際，從中剖析佛法精髓，正所謂「深入而淺出」。冀望中文讀者善自體會經義，勿以文字之淺白重複而廢義理之博洽精深；並盼能將其發揚光大，令《楞嚴經》廣為流傳，使後人學有所

依，正法永住於世。

《楞嚴經淺釋》初次結集之發行版，因多處編輯不妥，以致失卻上人淺釋之原貌與所寓之深意。為修正該版之諸多缺失，上人囑咐重新編輯，遂有此第二度之結集。數年來，傾編輯部有限之人力，暨跨海分支道場之協助，攜手致力編修上人淺釋。自再恭聽當年上人講經錄音帶，繼而仔細謄錄，乃至審慎琢磨編訂上人之講解，無一不力求恢復原貌、保全精髓，以期此版方便今人閱讀。

感於爾時錄音設備有限，致使上人演講之錄音無法盡善盡美，若依此結集，不免有缺漏過失；故於七〇年代、八〇年代、九〇年代數度請求上人補講其中幾小段，以資補全。此外，上人亦曾於一九八七、一九八八年主持「主觀智能推動

力」講座，提供時人、弟子以腦力激盪方式，集智研討《楞嚴經》：各人或講或評，意見獨到，精采備出；上人則畫龍點睛，適時為作講評，良可謂學風鼎盛一時。惜，當時只進行至卷一將終，便告停課。又，上人亦曾在萬佛聖城及金輪聖寺主持「五十陰魔研討、翻譯會」。爾後，上人因奔波於救世度人，不免體力勞瘁，即不再親自主持此類課程。

此次新版，不唯將上人幾次補講融入原釋文，亦將「主觀智能推動力」並「五十陰魔研討、翻譯會」中之上人講評部分，分別析出，一併附錄，以免遺珠之憾。其或有重複者，將盡量融入原釋文中，同者去之、缺者補之；若有異解或別發揮者，則不予混合，另錄於各段之後，並一一標註以便參考。

又者，新版《楞嚴經淺釋》材料豐富，特分成數冊印行，以便讀者持閱；然此次出版係按其次第，循義分冊，而非依卷或依數量。譬如，〈二十五聖證圓通〉各佔部分之卷五、卷六，如賅為一單行本，豈不更便於研讀？又如〈五十陰魔〉乃自卷九之後半以迄卷

十，若以〈五十陰魔〉都為一冊，讀者無須跨卷而能終始暢讀之，豈不快哉？是以，若有一冊而跨越兩卷者，編者在兩卷之間仍予註明，俾使無損經文之原貌與完整性。

《楞嚴經》自古以來版本多種，各各略有出入。而本版援用之經文乃《龍藏》及交光法師之《大佛頂首楞嚴經正脈疏》，間或援引圓瑛法師之《大佛頂首楞嚴經講義》。囿於電腦軟體及排版作業，經文中一些古字以現代通用字代之。例如：以「淫」代「姪」，以「遍」代「徧」，以「毗」代「毘」，以「修」代「脩」，以「琉璃」代「王+留璃」。

最後謹依上人慈誨，於二次結集完畢，酌采圓瑛法師之科判析入經中。綱要及目錄，以圓瑛法師簡要科判為主，兼融他家，俾使脈絡分明、終始一貫、簡潔易懂。此次編修《楞嚴經淺釋》，費時數年，然舛誤之處，仍恐難免，尚請讀者諒之；或有未盡詳確處，敬祈各方大德垂教，是所至盼至禱。

The Shurangama Sutra is the sutra that points straight to the mind and helps us see our true nature and realize Buddhahood. In the summer of 1968, the Venerable Master Hua held a 96-day-long class in San Francisco. He lectured on the entire Shurangama Sutra to some 30 American college students. Thus began the propagation of the Buddhadharma to the westerners. The topics included: prologue, Ananda's fall is revealed, revealing the three points of confusion, ten showings of the nature of seeing, the four parts and the seven elements, liberating the organ by untying the knot, the 25 perfect penetration chapters, the four clear instructions on purity, the Shurangama Mantra, the twelve categories of births, successive accomplishments of positions, the seven destinies, the fifty demon skandha states, and so on. He taught them to start from the basics, and that cultivation should begin from the true nature. From his teachings, we clearly understand that his goal was to eradicate all of our false thoughts, ultimately clear our confusion, and lead us to enlightenment.

The class started from six in the morning to nine at night. They began with lectures once a day, and gradually increased to two times, three times, and even four times a day. During the session, the students also practiced meditation. After the lecture, the Venerable Master would discuss the sutra's meaning with the students and have Q-and-A sessions. The Venerable Master's

teachings emphasized both understanding and practice. He was a pioneer in combining sutra investigation and Chan cultivation.

In order to let the students concentrate on their studies, besides lecturing three to four times daily, the Venerable Master took on all the responsibilities of the temple, even buying groceries, cooking, cleaning, and etc. This spirit of forgetting oneself for the sake of the Dharma touched the hearts of the students. Some even brought forth the resolve to leave the home life. It is truly admirable.

All of the students were new to Buddhism, and Chinese was not their first language. As a result, the Venerable Master used a new way of lecturing: he would give a simpler version of the sutra, and then explain it in detail, sentence by sentence. It was his method of teaching western students Chinese; simultaneously, it revealed the essence of the Buddhadharma, as in “to use simple language to explain the deep and profound text”. We hope the Chinese readers can appreciate the wisdom and intelligence of the sutra, and not become annoyed by the simple explanation and repetitions. We also wish that the Shurangama Sutra will be widely circulated so that future generations can rely on it, and let the proper Dharma remain in the world forever.

The first edition of A Simple Explanation of the Shurangama Sutra had some inaccuracies. In order to correct the errors of the first version, the Venerable Master instructed that it be re-edited. Since then, all of the branch monasteries

have pitched in to compile this new edition in the hope that it will be clear and accurate. The project began from listening to the Venerable Master’s original tapes; to detailed transcribing; and to carefully editing his explanations. All efforts are directed towards making it as authentic as possible.

Due to limitations of the recording equipment, the tapes of the lectures were incomplete. So in the 70s, 80s, and 90s, the Venerable Master did numerous “make-up” tapes to make it more complete. As the project progressed, we also decided to include all lectures and commentaries that were related to the Shurangama Sutra. For example, in 1987-1988, the Master hosted a seminar called “Using Your Subjective Point of View to Analyze”. The participants used brainstorming and gathered their ideas to investigate the Shurangama Sutra. Some gave opinions and others served as critics. They were all very unique and there were many highlights. At times the Venerable Master would skillfully point out the key points and bring the whole discussion alive. The seminar was quite successful and well-received. Unfortunately, they only covered the first chapter before ending. He hosted the “Discussion and Translation of the Fifty Demon Skandhas” seminar in the City of Ten Thousand Buddhas and Gold Wheel Monastery. After that, he became busy with other priorities and was unable to continue such seminars.

In conclusion, for this new compilation, not only have we

combined the “make-up” lectures with the original explanations, we have also added selected sections from the two seminars mentioned above, so that nothing important will be missed. If there were repeats, they were either deleted or combined with the original explanation. If there were more specific explanations we would put it in different paragraphs so it would not be confused with the original, and also add footnotes for reference.

The new version of A Simple Explanation of the Shurangama Sutra includes more explanations than the previous one and was specially divided into many volumes for reading convenience. This publication was divided by sequence and content, not according to chapters or page numbers. For example, the “25 Penetration Chapters” are in both chapters five and six; hence it was put into one volume. Another example is the Fifty Demon Skandha States. It starts in the later part of chapter nine and ends in chapter ten. We put this whole section in one volume so the reader will not have to change books in the middle. If there is one volume with two chapters in it, the editor will state that fact between the chapters so the meaning and completeness of the sutra will not be affected. This edition of A Simple Explanation of the Shurangama Sutra took many years to complete. We are afraid that there still might be errors, so please excuse any mistakes. If there are sections that are not detailed enough, we hope you will give us your suggestions and opinions.

念佛、拜懺歡喜多

*Being mindful of Buddha and bowing repentance
bring abundant happiness*

文：張果瓊/Guo Qiong Chang

英譯：袁華麗/Huali Yuan

今天是大年初一，祝大家新年平安、快樂！很高興各位能在大年初一到金聖寺拜懺。念佛、拜懺的感應是不可思議的，今天要和大家分享我的感受。

十年前，我下班回家在市區等紅綠燈的時候，後面一輛汽車衝撞到我的車尾。因為衝力太大了，我的胸膛狠狠地打在方向盤上，只覺得一陣尖銳的刺痛，這時只有一個念頭：「唉呀！阿彌陀佛！別把我的肋骨打斷嘞。」就這麼短短的轉念間，後面的衝力迫使我的車撞上前面的箱型旅行車，這旅行車又撞上它前面的車，一下子四輛車就撞到一起。

那晚，整個胸腔都痛，心想明天得給醫生瞧瞧看。第二天一早起來，竟然不覺得痛，再檢查看看，一點淤青的痕跡都沒。哇！還好想到阿彌陀

佛，雖然慢了一點，阿彌陀佛還是很慈悲的！佛力還是不可思議的！

車禍發生後大約一年左右，我的頸子很痛，痛到腦子裏去，很受不了，就去找醫生檢查。醫生問我怎麼受傷的。我說：「最近都沒受傷。不過，一年前出過車禍……。」他說：「沒聽說車禍受傷這麼久才發作的！怎麼沒馬上檢查？拖太久了，頸椎有退化跡象，很難根治。照妳的受傷情形來看，大概每半年會發作一次，而且會一次比一次痛……。」我聽了，心想那有這麼嚴重，也沒把他的話放在心上。

半年後，這頸痛真的發作了，而且痛到要吐。發作那天正在金聖寺參加梁皇寶懺，本想回家了，可是梁皇寶懺一年才一次，決定忍一忍，實在撐

不住的話，下午才回去。剛開始拜第一柱香時，全心只有“真痛！”這個念頭，每拜下去都不想再站起身。就這麼硬撐著慢慢地、專心地拜，不知不覺越拜越輕鬆，等第一柱香拜完，頸痛已經好了八成，好高興。接著就很有信心地繼續拜第二柱香，拜這柱香更妙，沒拜多久頸子就完全不痛了；就這樣子，我歡歡喜喜、滿懷感恩地拜完全程的梁皇寶懺。

又隔了半年，頸痛還真又發作了，雖然痛，可是沒上回那麼難受。這回因為有前次拜佛的經驗，就在家裡的佛堂拜，專心拜八十八佛懺又加拜二十個佛名，總共一百零八拜。真靈！頸痛又消失了，而且從此以後也沒發作過。任誰聽到這事都說不可思議——佛力不可思議！拜懺不可思議！

Today is the first day of the lunar New Year, I wish everyone a joyful and peaceful new year! I am very happy that many of you come to Gold Sage Monastery to do the bowing repentance. The response of being mindful of the Buddha and bowing repentance is inconceivable, and today I would like to share my personal experience with you.

Ten years ago, when I was waiting for the traffic light on my way home from work, a car bumped into my car from behind, because of the strong force of bumping, my chest hit hard at the driving wheel and I felt a sharp pain, at that time, my only thought was: "Amitabha Buddha, I hope my rib is not broken." Just in the split second of that thought, the bumping force drove my car to bump into a van in front of me, and this van bumped into another car in front of it; therefore, four cars were involved in the accident.

During that night, my whole chest was in pain and I thought I had to visit a doctor the next day. However, when I got up in the next morning, I did not feel any pain, so I checked again, and I could not find any trace of bruise. Ah! Thanks to the thought of Amitabha Buddha, although that thought arose a bit late, Amitabha Buddha was still very

compassionate! The power of Buddhas is still inconceivable!

Around one year after the accident, my neck ached so strongly and the pain went into my brain; I could not bear it, so I went to see a doctor. The doctor asked me how I got hurt. I replied: "I did not get hurt recently, but I had an accident one year ago..." He said: "I never heard that it took so long for a car accident injure to come out! How come you did not have an immediate check-up at that time? Since it has been a very long time, your neck bone has the sign of degeneration which is difficult to be completely cured. According to your situation, the pain will come back once half a year and it will get more intense every time it come back..." After hearing what he said, I did not take it seriously since I thought the situation would not be that much serious.

Half a year later, the neck pain really came back, and it was so intense that I was on the verge of vomiting. It happened on the day when I was participating in the Emperor Liang's Jeweled Repentance at Gold Sage Monastery. Originally, I was planning to go home; however, since the Emperor Liang's Jewel Repentance was held only once a year, I decided to endure for a longer time, and if I really could hold on, I would go home in the afternoon. At

the beginning of the first incense, the only thought I had was: "It really hurts!" Every time when I bowed down, I did not want to stand up. In this way, I tried my best to bow, slowly and single-mindedly, then without noticing, it became more and more easier for me to bow down. 80 percent of the pain was gone after the first incense, and I was very happy. With a deep faith, I continued bowing during the second incense, and it was even more wonderful this time since the pain completely disappeared shortly after the bowing. So in this way, being full of gratitude, I happily finished the entire session of Emperor Liang's Jeweled Repentance.

After another half an year, the pain came back again, but this time it was not as intense as last time. From the experiences of bowing to the Buddha last time, this time, I single-mindedly bowed in the Buddha Hall of my house to eighty-eight Buddha and another twenty Buddha, which totals 108 bows. It was so efficacious! The pain in my neck disappeared, and since then the pain never came back again. No matter who heard about my experience, they thought it was inconceivable- The power of Buddha is inconceivable! Bowing repentance is inconceivable!



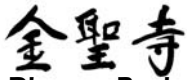
金聖寺 四、五月份法會通告2009年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEM-

4 / 5 , 19 (8:00 AM ~ 9:00 AM) 楞嚴咒法會 The Shurangama Mantra Recitation		
週日 Sunday	4 / 5, 19	金光明最勝王經講座 (9:00 AM~11:00 AM) Lecture on The Golden Light of the Most Victorious Kings
	4 / 12	念佛共修法會 (8:15 AM ~ 4:00 PM) Dharma Assembly of Buddha Recitation
週六 (Sat.)	5 / 2	釋迦牟尼佛聖誕法會 (浴佛節 , 正日) (8:30 AM~10:30 AM) Celebration of Shakyamuni Buddha's Birthday (actual day)

四月份活動 Buddhist Events in April, 2009	日期 Date	地點
釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會。 Gold Sage Monastery will arrange bus tour for same-day travel.	4 / 26 週日	萬佛聖城 (CTTB)
長青學佛班 Elders' Dharma Study Group	4/4 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
宣公上人誕辰 Venerable Master Hua's Birthday	4/11 週六 8:30 AM ~ 10:20 AM	
文殊菩薩聖誕 Manjushri Bodhisattva's birthday	4/28 週六 8:30 AM ~ 10:20 AM	
大悲懺法會 Great Compassion Repentance	每日 1 pm	

五月份活動 Buddhist Events in May, 2009	日期 Date	地點
宣公上人涅槃十四週年紀念法會 Fourteenth Anniversary of Venerable Master Hua's Entering Nirvana 金聖寺將安排巴士前往聖城參加法會，請於5月28日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.	5 / 31 週日	萬佛聖城 (CTTB)
長青學佛班 Elders' Dharma Study Group	5/2 週六 2:00 PM ~ 4:30 PM	金聖寺 Gold Sage Monastery
金光明最勝王經講座 Lecture on The Golden Light of the Most Victorious Kings	5/3 週日 9:00 AM ~ 11:00 AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	5/10 週日 8:15 AM ~ 4:00 PM	
懷少節 Cherishing Youth Day	5/17 週日 9:00AM ~ 2:00 PM	
華嚴法會 Avatamsaka Sutra Recitation (5/31 週日暫停)	5/18 ~ 6/7 8:15AM ~ 3:30 PM	
大悲懺法會 Great Compassion Repentance	每日 1 pm (法會期間除外)	



Dharma Realm Buddhist Association
Gold Sage Monastery
 11455 Clayton Road, San Jose, CA 95127
 Tel : (408) 923-7243 / Fax: (408) 923-1064
 法界佛教總會網址: www.drba.org

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釋迦牟尼佛聖誕法會 (浴佛節) *Celebration of Shakyamuni Buddha's Birthday*

萬佛聖城浴佛法會時間：

萬佛聖城將於四月二十六日(星期日)，慶祝釋迦牟尼佛聖誕，舉行浴佛法會。金聖寺將安排巴士前往聖城參加法會，當日來回，歡迎踴躍報名參加。請於即日起至四月二十三日以前報名。金聖寺電話(408) 923-7243

April 26th The City of Ten Thousand Buddhas will celebrate the Birthday of Shakyamuni Buddha's Birthday called "Bathing the Buddha Day." Gold Sage Monastery will arrange bus tour for same-day travel. Please sign up before April 23. We hope everyone will attend this event. Please contact (408) 923-7243.

金聖寺浴佛法會時間：

金聖寺將於五月二日(星期六)，釋迦牟尼佛聖誕(正日)，舉行浴佛法會，早上八時三十分開始，歡迎踴躍參加。

May 2, Saturday morning at 8:30 am at Gold Sage Monastery there will be a celebration event for Shakyamuni Buddha's Birthday called "Bathing the Buddha day" We welcome everyone to attend.

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金聖寺懷少節—五月十七日(星期日) *Cherishing Youth Day -- On Sunday, May 17, 2009*

金聖寺將於五月十七日(星期日)，早上九時至下午二時，舉行一年一度的懷少節，邀請小朋友們共度歡樂的一天。除了舉行各種的文藝表演，有趣的遊戲活動，更準備了BBQ園遊會，各式各樣的攤位，免費招待大家共度佳節。

Gold Sage Monastery will hold the Cherishing Youth Day on May 17, 2009 from 9 am to 2 pm . We welcome all children to come this festive occasion. There will be performances, fun games! There will also be a BBQ feast. There will be different stands with FREE food! This is a free festival for everyone to enjoy!