



矽谷梵音

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教育是無始無終的，
沒有開學，沒有假期，也沒有結業。

Education has no beginning or end.
There are no beginnings of semesters, no holidays, and no graduations.



育良佛學班師生春節向長輩賀年

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.

十法界不離一念心

——聲聞法界

The Ten Dharma Realms Are Not Beyond a Single Thought

----- The Dharma Realm of Hearers

宣公上人 開示/ By Venerable Master Hua

（四）聲聞法界

聲聞眾僧，不論女男；
四諦觀行，隱實示權。

「聲聞眾僧」：這聲聞法界有初果的聲聞，有二果的聲聞，有三果的聲聞，有四果的聲聞。這裏面又分出：初果向（還沒有正式證得初果）、初果、二果向、二果、三果向、三果、四果向、四果。這個「向」，就是迴小向大。

在這個聲聞的人，又叫阿羅漢，或叫羅漢，他能以飛行變化，有神通。證果的人，不是隨隨便便就說：「我證了果了，我是阿羅漢了。」不可以的。因為證果的聖人，他走路鞋不沾地。你看他像在地上

走路，但是他是在虛空裏頭，那個鞋不沾地，也不沾泥土，甚至於在濘泥裏走，他的鞋都很乾淨的。好像法順和尚他在那個很稀的泥上面走過去，鞋上也不沾泥。這是證果聖人的一種表現。

初果要斷見惑，二果要斷思惑，三果要斷塵沙惑，四果也是斷了塵沙惑，無明呢？他破了一點，但是沒有完全破，沒有完全把無明都破盡了。這無明破盡了，就是成佛了。所以在等覺菩薩，還有一分的生相無明沒有破，所以就不能成佛。那麼這四果聖人，他所修的是什麼法呢？他修的這種法就是四諦法——苦、集、滅、道。

釋迦牟尼佛最初到鹿野苑度五比丘，這五個比丘本來都是佛的親戚，他們跟著佛去修道，可是有的就受不了苦。釋迦牟尼佛在雪山的時候，一天只吃一麻一麥，餓得骨瘦如柴。所以就餓跑了三個受不了苦的，只剩兩個。以後，釋迦牟尼佛在臘八那一天，天女送牛奶去，釋迦牟尼佛把牛奶喝了，這兩個也跑了，說：「修行要行苦行，你現在喝牛奶，這是不能修行，不能受苦了。」所以也就跑了。這五個人一跑就跑到鹿野苑去了。

釋迦牟尼佛成佛之後，先說了《華嚴經》，沒有人聽，以後就隱實示權，就說《阿含經》，可是要對誰說

呢？佛一觀察：「啊！我以前那五個同參，應該先去度他們去」。

因為在往昔釋迦牟尼佛發了這個願：「我若成佛了，我要先度毀謗我的人，殺我的人，對我最不好的這個人，我要先去度他去。」誰對佛最不好呢？就是《金剛經》裏邊那個歌利王。釋迦牟尼佛在因地做忍辱仙人的時候，在那兒修行，這個歌利王就把老修行的身體給割了。為什麼要割他的身體呢？

因為釋迦牟尼佛往昔在山上修道，身上的塵土修得很厚，也不下山，在那兒用苦功，修苦行。有一天，歌利王帶著一些宮娥、嫖女、妃嬪，到深山打獵，這些女人很好玩的，就不跟他去打獵，於是到一個山上去。歌利王各處去打獵回來了，就找他這些女人。一看這些女人都圍在那個地方，和一個很奇怪的人在講話，這個也摸摸手，那個也摸摸腳的，很不規矩的樣子。啊！他就生出一種妒忌心了。聽聽他講什麼？是講修行、講

修道！這歌利王就發脾氣來了：「你啊，不要在這兒騙女人了！你修的什麼道啊？」老修行說：「我修的是忍辱。」「什麼叫忍辱啊？」「就是誰罵我，誰打我，我也不生瞋恨心。」「你能忍辱？真的？假的？」「當然是真的。」「好，那我就試驗、試驗。」歌利王把身上的寶劍拔出來，就把忍辱仙人的手給剁下來了，說：「我現在把你的手剁下來了，你瞋恨不瞋恨？」這個老修行說：「我不瞋恨。」

「哦！好，你不瞋恨，真有點本事，你盡打大妄語，心裏瞋恨，你口裏講不瞋恨，你來騙我！我是一個最聰明的人，你能騙得了我？好，你既然說你能忍辱，不生瞋恨，你另外那隻手，我也給你剁下來。」所以把那隻手也剁下來，又問：「你瞋恨不瞋恨？」老修行說：「還是不瞋恨」。於是乎，歌利王又拿著寶劍，把兩隻腳也給剁下了，又問：「你瞋恨不瞋恨？」老修行說：「我還是不瞋恨，有什麼證明呢？我要是瞋恨你，

我的手腳就不能恢復如故；我要是沒有瞋恨心，我的手腳就能恢復如故，像我原來的樣子，這就證明我沒有瞋恨。」釋迦牟尼佛在因地說過這話之後，手腳果然又恢復如故。

這天龍八部、護法善神，一看歌利王這麼惡，把老修行四肢給斷了。於是就大顯神威，下雹子打歌利王。歌利王也知道厲害了，看老修行有這麼大的神通變化，於是跪到老修行面前求懺悔。老修行就發願說：「我若不成佛，就沒有什麼可說的了。我若有一天成佛，我就先度你成佛。你若不開悟不成佛，我也不成佛。」因為這樣子，所以佛成佛了，就到鹿野苑，先度這個憍陳如。這老修行，就是釋迦牟尼佛，憍陳如就是歌利王。

那麼我們聽見這一段公案，誰對我們愈不好，我們要發願，成佛的時候要度他。不要說：「你對我這麼不好，等我成佛的時候，一定教你先下地獄。」不要發這種願。

那麼佛到了鹿野苑，為五比丘三轉四諦法輪。

初轉四諦法：

此是苦，逼迫性。
此是集，招感性。
此是滅，可證性。
此是道，可修性。

二轉四諦法：

此是苦，汝應知。
此是集，汝應斷。
此是滅，汝應證。
此是道，汝應修。

三轉四諦法：

此是苦，我已知，不復更知。
此是集，我已斷，不復更斷。
此是滅，我已滅，不復更滅。
此是道，我已修，不復更修。

佛說完了這三轉四諦法輪，就說：「憍陳如，你現在在這兒被客塵來麻煩，你不得到解脫。」憍陳如一聽這「客塵」兩個字，他就開悟了。什麼叫做「客」？客，就不是主人。什麼叫做「塵」呢？塵，就是不乾淨的東西。我自性就是主人，自性是清淨的。所以他當時就開悟，叫「解本際」，就是明白本來的道理了。

聲聞眾僧，「不論女男」：

女人也可以證果，男人也可以證果，證果就是聲聞，就是阿羅漢。好像鳩摩羅什法師的母親，就是證三果的聖人。

「四諦觀行」：觀行，就是觀察來修行。觀察修行什麼呢？四諦法：苦、集、滅、道。知苦、斷集、慕滅、修道，要修這四諦的法門。

「隱實示權」：本來這些個聲聞，有的是大權教的菩薩，來示現權教的聲聞，所以這叫「隱實」，把實在的功德都隱起來了。「示權」，示，就是指示；權，就是權巧方便。你不要認為他是聲聞，是小乘，你就輕看他，不要這樣子。他不是完全都是大菩薩，但其中一定有大乘菩薩，他又現一個小乘的身，來接引這個小乘，迴小向大，所以叫「隱實示權」。

(4) The Dharma Realm of Hearers

*The Shravaka Sangha,
Both men and women,
Contemplate and practice
the four holy truths,
Concealing the real
and displaying the provisional.*

The Dharma Realm of Hearers consists of Hearers of the First Fruition, Hearers of the Second Fruition, Hearers of the Third Fruition, and Hearers of the Fourth Fruition. These can further be divided into the threshold to the first fruition (those who haven't actually realized the first fruition), the first fruition, the threshold to the second fruition, the second fruition, the threshold to the third fruition, the third fruition, the threshold to the fourth fruition, and the fourth fruition. Those in the thresholds are turning away from the small and tending toward the great.

Hearers are also called Arhats. They can fly through the air and manifest transformations, and they are endowed with spiritual powers. People who have realized a certain fruition in their cultivation will not casually say, "I have certified to the fruition; I have attained Arhatship." They cannot do that. When those who have certified to the fruition of sagehood walk, their feet don't touch the ground. They seem to be walking on the ground, but actually they

are walking in air, and their shoes don't touch the ground. Even when it's very muddy, their shoes stay very clean. For example, even when the Venerable Fashun walked across very soft mud, his shoes didn't get muddied at all. That's a sign of one who has certified to sagehood.

Those of the first fruition have to sever the delusions of views. Those of the second fruition have to sever the delusions of thoughts. Those of the third fruition have to sever the delusions as many as dust and sand. As for ignorance, they have destroyed a bit of it, but they haven't pierced through it completely. They haven't exhaustively destroyed ignorance. Once they do, they will attain Buddha-hood. Even Bodhisattvas at the state of equal enlightenment still have a small amount of production-mark ignorance which keeps them from becoming Buddhas. What do the sages of the fourth fruition cultivate? They cultivate the Four Noble Truths of suffering, accumulation, cessation, and the Way.

In the beginning, Shakyamuni Buddha first went to convert the five Bhikshus in the Deer Park. These five Bhikshus were the Buddha's relatives. They had been cultivating the Way with the Buddha, but some of them couldn't endure the bitterness. When Shakyamuni Buddha was in the Himalayas, he ate one sesame seed and one grain of wheat each day, and he became as thin as a

matchstick. Three of his relatives left because they were starving and couldn't endure the suffering, and only two remained. Later, on the eighth day of the twelfth lunar month, a heavenly maiden made an offering of milk to the Buddha. When the Buddha drank the milk, his two remaining companions also left, saying, "Cultivation consists of ascetic practice. But now you have drunk milk. That shows that you can't cultivate. You can't take the suffering." Then they left. Those five people all went to the Deer Park.

After Shakyamuni Buddha was enlightened, he first spoke the *Avatamsaka Sutra*, but no people were able to hear it. Later, the Buddha bestowed the provisional for the sake of the real, and expounded the Agama Sutras. To whom did he speak? The Buddha contemplated: "Oh! I should first go and teach the five people who used to be my companions in cultivation."

In the past, Shakyamuni Buddha had made a vow, "If I become a Buddha, I will first save the people who have slandered me, killed me, and treated me the most badly." Who treated the Buddha the most badly? The *Vajra Sutra* mentions the King of Kalinga. When Shakyamuni Buddha was cultivating as the Patient Immortal in his former lives, the King of Kalinga dismembered that old cultivator's body. Why did he do that?

Because Shakyamuni Buddha stayed up in the mountains cultivating the Way, his body became covered with a thick layer of dust. Yet he never came out of the mountains; he remained there working hard and cultivating ascetic practices. One day the King of Kalinga took his concubines along as he went hunting in the mountains. The concubines were were fond of playing, and instead of following the King as he hunted, they went to play in the mountains. After the King returned from hunting, he went looking for his concubines. He discovered them all standing together, talking with a very strange-looking person. They were touching his hands and feet, and it looked very improper. He was suddenly overwhelmed by a feeling of jealousy. The King listened to what the man was saying. He was talking about cultivating the Way. The King of Kalinga was enraged, "Don't you be cheating my women! Just what kind of Way are you cultivating?" The old cultivator said, "I'm cultivating patience." "What do you mean by patience?" "Patience means that no matter who curses me or beats me, I don't get angry." "You say you can be patient? Is that for real or not?" "Of course it's for real." "All right, then let me test you out." The King of Kalinga drew his jeweled sword and hacked off the cultivator's hand. Then he asked, "I've cut your hand off. Are you angry?" The old cultivator said, "No, I'm not

angry."

"Fine! You're not angry? Then you've really got some skill. But actually, you're just lying. You're angry inside, but you say you're not. Are you trying to deceive me! I'm a very intelligent person. Do you really think you can fool me? All right, since you say you can be patient, and not get angry, I'll cut off your other hand, too." The King cut the cultivator's other hand off, and then asked, "Are you angry now?" The old cultivator said, "I'm still not angry." Then the King of Kalinga raised his jeweled sword and sliced off the cultivator's two feet. Having cut off his four limbs, he asked, "Aren't you angry?" The old cultivator said, "I'm still not angry. How can I prove it? If I'm angry at you, then my limbs will not grow back. If I am not angry, then my hands and feet will grow back, and I will be just as I was before. That will be proof that I have no anger." After the old cultivator (Shakyamuni Buddha in the stage of cultivation) spoke these words, his hands and feet actually did grow back as before.

When the gods, dragons, and the rest of the eight divisions of Dharma-protecting good spirits saw how the King of Kalinga had viciously cut off the old cultivator's limbs, they manifested their spiritual might and sent down hailstones to pelt the King. Seeing how devastating the consequences were and witnessing the old cultivator's spiritual transformations, the King knelt

before the cultivator and begged to repent. The old cultivator then made a vow, "If I don't become a Buddha, then there's nothing to be said. But if one day I do attain Buddhahood, then I will first come and teach you to become a Buddha. If you don't get enlightened and become a Buddha, then I won't become a Buddha either. Therefore, after the Buddha attained Buddhahood, he went to the Deer Park to save Ajnatakaundinya first. The old cultivator was a former incarnation of Shakyamuni Buddha, and the King of Kalinga was a former incarnation of Ajnatakaundinya. Because the Buddha made that vow in his past life, he wanted to save the person who had treated him the worst.

Having heard this story, if we are treated badly by someone, we should make a vow to save him after we attain Buddhahood. Don't think, "You've been so mean to me. When I become a Buddha, I'm going to make you fall into the hells." Don't make that kind of vow.

When the Buddha arrived at the Deer Park, he turned the Dharma Wheel of the Four Holy Truths three times for the five Bhikshus.

The first turning:

This is suffering, it's nature is oppression;

This is accumulation, it's nature is enticement;

This is cessation, it's nature is

that it can be realized.

This is the Way, it's nature is that it can be cultivated;

The second turning:

This is suffering, you should know it;

This is accumulation, you should cut it off;

This is cessation, you should realize it;

This is the Way, you should cultivate it.

The third turning:

This is suffering, I already know it and need not know it again;

This is accumulation, I have already cut it off and need not cut it off again;

This is cessation, I have already realized it, and need not realize it any more;

This is the Way, I have already cultivated it and need not cultivate it any more.

After speaking the Four Holy Truths, the Buddha said, "Ajnatakaundinya, you are troubled by the guest-dust and have not obtained liberation." When Ajnatakaundinya heard the words "guest-dust" he became enlightened. What is meant by "guest"? The guest is not the host. What is meant by "dust"? The dust is something impure. The self-nature is the host, and it is pure. So Ajnatakaundinya became enlightened, and his name means "one who understands the original limit," because he understood the basic principle.

The Shravaka Sangha, both men and women: Women

can realize the fruition, and so can men. Once they realize the fruition, they are called Hearers, or Arhats. Dharma Master Kumarajiva's mother, for instance, realized the third fruition of sagehood.

Contemplate and practice the four holy truths: Hearers contemplate and cultivate the four holy truths of suffering, accumulation, cessation, and the Way. They know suffering, cut off accumulation, yearn for cessation, and cultivate the Way, thus cultivating the Dharma-door of the Four Holy Truths.

Concealing the real and displaying the provisional: Some of the Hearers were actually great Bodhisattvas of the provisional teaching. They manifested as Hearers who practiced the provisional teaching; thus, they are said to be "concealing the real." They hid away their true merit and virtue. "Displaying the provisional" means instructing by means of clever and skillful expedients. Therefore, you shouldn't take them to be Hearers, followers of the Small Vehicle; don't look down on them. Not all of them are great Bodhisattvas, but some of them certainly are. Those Bodhisattvas of the Great Vehicle manifest as followers of the Small Vehicle in order to gather in those of the Small Vehicle, and then guide them to turn from the small toward the great. This is called "concealing the real and displaying the provisional."

The Tale Behind My Back 背部受傷的感應

By: Daphne Wang/王岱文

中譯：袁華麗/Huali Yuan

Over the last few years I have prayed at the Emperor Liang Jeweled Repentance Ceremony, and this year I was asked to share how praying at this ceremony has affected me. With this, I will share with you the story of my back.

On November of 2005 I got into a terrible car accident. My car flipped over twice on the freeway. The car roof caved centimeters away from my head. My car was in ruins, and I merely escaped death. I was lucky to walk away from that accident with merely a scratch on my left elbow. During that week, I learned that my mother was here at Gold Sage Monastery praying in the Emperor Liang Jeweled Repentance Ceremony.

I had thought I was fine from that accident till I started feeling pain, numbness, and

tightness down both my legs starting in 2006. MRI and X-Rays showed that I had grade 1 spondylolisthesis (a vertebra slippage) between my L5 and S1, and a PARS defect (a crack) on my S1. Due to the crack on the S1, the vertebra could not support the weight of my body, and so the disk between the L5 and S1 is almost completely degenerated. Without the cushion provided from the disks my nerves running down my spinal cord were pinched between the L5 and S1. The pain that results from this was extremely painful and debilitating. I couldn't go hiking without lying on the ground somewhere to relieve the pain, and when I went shopping I had to always find somewhere to squat or sit. I couldn't sit, stand, or walk for long durations. Jogging, jumping, dancing, and skiing were completely out of the question due

to the pain.

I tried seeking out medical help from East to West. When I went to seek Western doctors, they wanted to give me surgery, and screw 6 titanium rods down my back. The chances of recovery after this procedure was 40-50%, and my own research told me this was not needed till grade 3 spondylolisthesis or later. When I went to Eastern acupuncturists and herbalists, I got cheated of my money. I tried physical therapy, yoga, chiropractics, and numerous exercises. I even tried standing on my head but nothing helped. I felt frustrated and distressed. I am only in my 20's, and I have a back of a 70 year old. Why couldn't I do things others my age take for granted – such as walking?

My mother then concluded: When an illness is not curable by medicine, it is due to karma. But what type of karma did I have? During this time, I met a good and wise advisor that helped shed light into my karmic past and how it relates to my back.

My first story was this: About 2,000 years ago in China I was a young 7 year old child. During this time China was at war, and I was captured but not my mother. I tried futilely to return to my mother, but my captors caught me each time. In the end they got tired of trying to keep me from

running away, so they broke my right leg. I was very hurt and traumatized by this event. Since I was only 7 years old, I didn't understand why they broke my leg since I never did anything to hurt them. Hate started growing in my heart towards them. My soul held onto that hurt, trauma, and hate for 2,000 years and that manifested itself as pain in my right leg in my present life. I needed to learn to forgive and let go.

During the Emperor Liang Jeweled Repentance Ceremony in 2008, I repented for not forgiving those who had hurt me. During the ceremony week, a dharma master came to me, and said “Child, you have hate in your eyes.” Hearing this, I was very frightened, and prayed harder to forgive and let go of many things, especially of my 2,000 year old grudge. In this ceremony, I learned how to forgive those who had hurt me, and to embrace them with compassion. I also learned how important it is to keep all affinities a compassionate one. The pain in my right leg completely disappeared during the Great Transference at the end of the ceremony.

The pain in my left leg remained, and began to intensify. I again, searched for the cause. This brings me to my second story: Back numerous lifetimes ago, I had hurt 7 little bears. I either killed them or had hurt them

really badly. In this lifetime, they manifested as pain in my left leg. I prayed in the Emperor Liang Jeweled Repentance Ceremony in 2009, but the pain did not completely go away. I prayed even the more sincerely in 2010. Apparently it is easier to forgive, than to ask for forgiveness. Each time I entered the Great Buddha Hall during the ceremony the pain would intensify 10 fold. Every time I tried to kneel, stand, or bow, excruciating pain would shoot down my back and through my legs. I would often be in tears due to the pain, but the pain caused me to pray even more sincerely. During the last two ceremonies, I learned what it means to sincerely repent. To sincerely repent means to whole-heartedly apologize and atone for one's wrong doing – and to never do it again. Since I was the one who caused so much pain and suffering, I dedicated all my merits from the ceremony and my good deeds to the ones I have hurt. I prayed that they are well and happy. I prayed that they can also cultivate in this Buddhist path. I showered them with all the love and compassion I could bring forth from my heart. I learned to not ask them to leave so that the pain would go away. Dedicating merits to them in exchange for being pain free is not called *repenting* – it's called *bargaining*. To sincerely repent means that I shouldn't care

whether or not they let me go pain free, for I was the one who had hurt them. My responsibilities lie in sincerely repenting, dedicating my merits, and reforming my bad habits. The pain in my left leg completely disappeared during the Great Transference at the end of the 2010 Emperor Liang Jeweled Repentance Ceremony.

Since then, I can hike long distances without lying down, shop without squatting or sitting every few aisles, and I have been taking exercise dance classes at work. Sitting, standing, walking, kneeling, and bowing for long hours no longer bothers me. Though I am both relieved and delighted that the pain is gone, I am very thankful for this spiritual journey my back has taken me on. I am thankful for those who have hurt me, for they have taught me what it means to forgive and let go. I am thankful for those who bring obstacles in my life due to my wrongdoings to them, for they have taught me what it means to sincerely repent and reform. I am thankful for everyone and every experience in my life, for all are teaching me different sides of cultivation. And most of all, I am thankful that I have *two* legs...



這

幾年我都有參與拜梁皇寶懺，今年我被叫上來分享參與拜懺法會對我的影響，我將告訴大家關於我背部的故事。

2005年11月，我遭遇一次嚴重的車禍，我的車在高速公路上翻滾了兩次。車頂就在離我頭部幾厘米的地方塌陷。很幸運，離開現場時，只是我的左胳膊有點刮傷。那個禮拜，我媽媽正在金聖寺拜梁皇寶懺。

本以為那場車禍，我是安然無恙的，直到從2006年開始，我的兩腿都感覺到疼痛，麻木和緊繃。MRI和X光顯示在L5和S1間的脊椎有滑動，S1有裂縫。因為這個裂縫，脊椎無法支撐我身體的重量，所以L5和S1之間的盤體幾乎完全退化了。由於缺乏盤體提供的緩衝，從脊柱下來的神經就在L5和S1之間被擠壓。因此而來的疼痛非常劇烈和讓我衰弱。去走路時，我一定要躺下來休息來緩解疼痛；去購物時，我不得不找地方蹲下來或坐下。我

無法長時間地坐、站或走動；而慢跑、跳躍、跳舞或滑雪則完全沒我的份了。

我試著看中醫和西醫。西醫要給我動手術，在我背上釘6個鈦棒，而恢復的機會只有40-50%，而我自己的研究告訴我，除非滑動變得非常嚴重，否則不需要手術。我去看東方的針灸師和中醫師，他們把我的錢都騙走了。我也試過理療、瑜伽、看過脊椎醫療和無數其他嘗試，我甚至試過倒立，但是都沒有任何幫助。我感到挫敗和沮喪。我只有20多歲，卻有一個70歲的脊背。為什麼我不能做我的年齡所應有的事情-比如散步？

我媽媽就下了結論：當疾病用醫藥無法解決時，就是因為業障而有。但是我曾經造過什麼業呢？這次，我遇到一位善知識，指明了我過去所造的業，以及它與我脊背的關係。

我的第一個故事，發生在大約2000年以前的中國，我是個7歲的小孩子。那時中國在戰爭，我被抓住了，但是我

媽媽逃走了。我極力試著回到媽媽身邊，但是每次都被抓住了。最後，抓我的人厭煩於阻止我逃走，把我的右腿打斷了。因為這件事，我的心靈受到極大的傷害和創傷。因為我只有7歲，我不明白他們為什麼要打斷我的腿，而且我也沒有傷害過他們。對他們的仇恨在我心裡滋長。這種傷害、創傷和仇恨在我的靈魂裏執著了2000年，今生就以我右腿的疼痛顯示出來。我需要學習寬恕和放下。

在2008年的梁皇寶懺中，我懺悔自己沒有原諒那些傷害我的人。法會期間，有位法師過來跟我說，“孩子，你的眼睛充滿仇恨。”聽到這句話，我非常害怕，更加用心地禮懺，祈願能寬恕和放下許多事情，尤其是長達2000年之久的怨恨。在那次法會中，我學習如何去原諒那些傷害我的人，以慈悲心接納他們，我也學到讓所有的緣分都成為慈悲之緣是多麼重要。當法會結束進行總回向時，我右腿的疼痛完全消失了。

我左腿的疼痛還在，而且開始加劇。又一次，我尋找原因。這是第二個故事：好幾世以前，我曾經傷害過7隻小熊。有的被我殺死，有的被我很嚴重地傷害。今生，他們以我左腿的疼痛顯現。在2009年的梁皇寶懺中，我懺悔了，但是疼痛沒有完全消失。在2010年，我更加誠心地禮懺。很顯然，寬恕別人比請求得到寬恕要來得容易。法會期間，每次我進入大殿時，疼痛會加劇10倍。每次我試著跪下來，站立或禮拜時，劇痛會從背部直灌而下到我的雙腿。我經常疼得掉眼淚，但這讓我的禮懺更加誠心。在前兩次法會中，我學到誠心禮拜意味著什麼。誠心懺悔意味著真心地為自己所做的錯事道歉，並且以後絕不再犯。因為，是我而引起這麼多的痛苦和災難，我將參加法會和我所做善事的所有功德都迴向給曾被我傷害的眾生。我希望他們都幸福安好。我希望他們也能修行佛道。我將心底裡所能散發出的愛和慈悲都給予他們。我學到不是去請他們離

開，這不是懺悔，這是討價還價。誠心懺悔意味著我並不在乎他們是否讓我免除痛苦，好讓我的疼痛消失。因為將功德迴向給他們以換取疼痛消失因為是我傷害過他們，我理應誠心懺悔，迴向功德，並且改變我的壞習氣。在2010年梁皇寶懺結束進行大迴向時，我左腿的疼痛完全消失了。

從那時起，我能長時間走路而無需再躺下來，可以購物而不需要每隔幾排就要蹲下或坐下，我一直在工作期間跳健身操。儘管疼痛的消失，讓我輕鬆又快樂，我也非常感恩我的背部帶給我的心靈旅程。我感恩那些曾經傷害過我的人，因為他們教會我寬恕和放下的意義。我感恩因為被我傷害，而在我的生命中帶來障礙的眾生，因為他們教會我誠心懺悔的意義。我感恩生命裏遇到的每一個人，每一次經歷，因為他們都是從修行的不同層面來教導我。更重要的是，我感恩自己有兩條腿……。

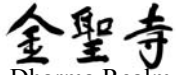


金聖寺

三、四月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

三月份活動 Buddhist Events in March, 2012		
週日 Sunday	3 / 4	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	3 / 18	地藏法會 (8:15AM ~4:00PM) Earth Store Dharma Assembly
週六~日	3 / 24~25	禮誦楞嚴經 (8:15AM ~ noon) Sutra on the Shurangama Dharma Recitation
週六	3 / 3	長青學佛班 (2:00PM ~4:30PM) Elders' Dharma Study Group
每日 (Everyday) 1 pm		大悲懺法會 Great Compassion Repentance
慶祝觀音菩薩聖誕法會 Celebration of Gwan Yin Bochisattva's Birthday 金聖寺將安排巴士前往聖城參加法會，請於3月8日以前報名 Gold Sage Monastery will arrange bus tour for same-day travel.		
		3/11 週日
		萬佛聖城 (CTTB)
四月份活動 Buddhist Events in April, 2012		日期 Date
念佛共修法會 Dharma Assembly of Buddha Recitation		4/1 週日 8:15AM~ 4:00PM
華嚴法會 Avatamsaka Sutra Recitation		4/3~26 weekday 1pm Sat & Sun. 8:15am~ noon
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday		4/28 週六 8:15AM~ 10:30AM
觀音法會 Gwan Yin Dharma Assembly		4/29 週日 8:15AM~ 2:30PM
大悲懺法會 Great Compassion Repentance (法會期間除外)		每日 (Everyday) 1 pm
慶祝釋迦牟尼佛聖誕法會 (浴佛節) Celebration of Shakyamuni Buddha's Birthday 金聖寺將安排巴士前往聖城參加法會，請於4月19日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before April 19.		4/22 週日
		萬佛聖城 (CTTB)



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

website: <http://drbachinese.org/branch/GSM>

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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：

萬佛聖城將於四月二十二日(星期日)慶祝釋迦牟尼佛聖誕，舉行浴佛法會。

金聖寺將安排巴士於當日前往聖城，一日來回，歡迎踴躍參加。

請於即日起至四月十九日以前報名。金聖寺電話 (408) 923-7243

On April 22th, The City of Ten Thousand Buddhas will celebrate Shakyamuni Buddha's Birthday.

—— “Bathing the Buddha Day.”

Gold Sage Monastery will arrange transportation for same-day travel.

Please sign up before April 19th. We hope everyone will attend this event!

Please contact (408) 923-7243 for any questions.

金聖寺浴佛法會時間：

四月二十八日(星期六)早上八時十五分開場，舉行浴佛法會。

歡迎踴躍參加。

On April 28 (Saturday) at 8:15am at the Gold Sage Monastery

there will be a celebration event for Shakyamuni Buddha's Birthday .—— “Bathing the Buddha day”

We welcome everyone to attend!