



矽谷梵音

Pure Sound From Silicon Valley

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切記！學佛的初步，一定要修忍辱！
就算他人真的要把你殺了，也不應該生出瞋恨心。

Remember, the first step in studying Buddhism is to practice patience.
Even if someone wants to kill you, you shouldn't get angry.

—宣公上人 法語/ by Venerable Master Hua



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.

人面瘡的故事

Stories of Human-Faced Sores

殺生的業報最爲厲害，各位注意，切勿殺生，要多做放生的功德。

Killing brings on the extremely severe karmic retribution.

All of you, pay attention to this!

Refrain from killing, and create merit instead by liberating more living beings.

— 宣公上人 開示 / A talk given By Venerable Master Hua

今

天講兩件殺生的公案。

一、現代的人面瘡

約在一九四五年前後，在中國蘇州承天寺，有位住持和尚，他雖然是個佛教徒，可是信外教，在廟中供狐仙。所以狐狸在他廟中出入自由，不受干涉，牠也不怕人。人、狐和平相處，相安無事。

當時，那廟中首座大明和尚正在閉關，閱讀《大藏經》。狐狸也來關房和首座同修。首座閱經，牠就睡在首座拜佛的拜墊上，等首座拜佛時，便對牠說：「我要拜佛啦！你出去吧！」這時狐狸便乖乖地走出關房。等首座拜完

之後，牠再回來，仍然睡在拜墊上。天天如此，有很長的一段時間，彼此成爲道友。

有一天首座和尚有點火氣，要拜佛時，便對牠說：「你如果再不離開，我就打死你！」狐狸睜眼看一看，也不理他，又把眼睛閉上，照睡不誤。牠大概想：「反正出家人，慈悲爲懷，方便爲門。所以牠就是賴著不走。」

這時，首座生氣地說：「豈有此理！簡直是喧賓奪主，我要打死你！」乃舉起木棒威脅牠，嚇牠走開。狐狸仍是不理不睬的，首座一氣之下用棒擊之，不料失手，把狐狸

的頭給擊破，腦漿流出，血染拜墊，真把牠打死了。首座犯了殺戒，心中非常懊悔，不知如何是好？這種罪業，如何能消呢？左思右想，想不出個方法來。忽然靈機一動，記得有人說過，打死狐狸，把牠的肉給旁人吃了，殺業就消。於是將狐狸的皮剝下來，把肉送給做工的工人吃。他認爲這樣做就沒事了。

不料七天之後，狐狸的靈魂來對首座說：「我到閻羅王處，控告你，要你償還我的命。」首座在定中聽到之後，驚恐萬分，於是念起〈大悲咒〉。因爲咒力加持，狐狸不

能接近首座的身體，所以無法傷害他，可是牠也不走，時時來擾亂他。

七天之後，狐狸覺得自己不能報仇，便去搬兵。你們猜一猜，牠搬些什麼兵來？是日本侵略中國時，戰死的陰兵。狐狸招了很多軍隊來，向首座身體用小鋼砲來轟，轟了很多天，也擊不中首座的身體，爲什麼？因爲首座聚精會神地誦〈大悲咒〉，不起於座，炮彈皆落在首座的左右，所以擊不中。

首座多日不飲不食，實在是筋疲力竭，一時精神恍惚，右膝不幸被砲擊中，日本陰兵隨即撤退。首座解除砲轟的威脅，心中很暢快，認爲無事了。剛打這個妄想時，感覺被砲轟之處發痛，低頭一看，膝部竟生起一個人面瘡來，有口有齒，又腫又痛，無藥可治。

有一天，旁人對他說：「用肥肉貼在人面瘡，可以止痛。」一試果然有效。但等肥肉被人面瘡吃光後，就又開始痛起來了。如此折磨，苦不堪言，經過多日的痛苦，首座覺悟唯有消滅業障，才能免除痛苦。於是認真修行，不再計較

痛苦。他忍著百般的痛楚，一心拜佛，懺悔殺業，經過三年之後，才痊癒。

這位首座和尚，是位到處參訪善知識的老修行。曾經朝四大名山（五臺山、峨嵋山、九華山、普陀山），以及天下八大小山，很有道行的。雖然失手打死狐狸，也得懺悔拜佛，才能消除業障。

由此可知，殺生的業報最爲厲害，各位注意，切勿殺生，要多做放生的功德。若任意殺生，就會得奇怪的病，無法醫治，或成爲殘廢，終身遺憾！

二、過去的人面瘡

在唐懿宗時，有位國師，名叫悟達禪師。他在長安居安寺講經時，懿宗皇帝親臨法席，特賜沉水檀香的寶座。這時，他生起驕傲心，認爲自己是高僧，不可一世。豈料妄想一起，護法神便離他而去。而跟著他十世的債主，可找著復仇的機會了，在他膝蓋打一拳。從此膝蓋上生起一個人面瘡來，有眉、有眼、有口、有齒，每天要吃肉喝酒。如果不給酒肉，就痛起來，苦不堪言；群醫都束手無策。

悟達國師，在未顯達時，有一年在長安某寺遇到生惡瘡的僧人，瘡口流膿流血的，十分骯髒，且臭味薰人，令人作嘔，人人皆不敢接近。當時，悟達禪師住在他的隔寮，天天照顧他，不嫌髒臭地服侍他，送飯洗瘡。不知不覺，夏去秋來，氣候轉涼，病僧的惡瘡漸漸好了。在臨別的時候，病僧對悟達禪師說：「謝謝你的照顧，今後你如有難解之事，可以到四川蒙山找我，山上有兩棵大松樹爲標誌，我叫迦諾迦。」

悟達禪師想起往事，便往蒙山尋找那位生惡瘡的僧人。遠望在山腰之處，有二松，高聳雲裏。來到松樹前，發現有一金碧輝煌的廟宇，而要尋找的那位僧人，已含笑立在寺門，引之入寺。悟達禪師頂禮畢，述說其苦。僧人告之翌日到巖下泉水洗濯，即能痊癒。

第二天早晨，小童子領他到巖下泉水之處。正要洗濯的時刻，人面瘡說話了：「不要洗！我們之間有一段仇怨未了。你是高僧，博覽群書，一定讀過西漢史，可知袁盎腰斬晁錯的故事嗎？袁盎就是你，

晁錯就是我。你十世爲僧，認真修行，我找不著報仇的機會。現在你生傲慢的心，使我有機可乘，今蒙迦諾迦尊者的慈悲，調解我們的仇怨，用三昧法水洗我，自此以後，不與你爲怨了。」

悟達國師聽聞之後，嚇得魂飛九霄雲外，急忙掬水洗瘡，痛入骨髓，昏迷不省。隔了很久時間才甦醒過來，看膝蓋上的瘡已不見了。乃知那位僧人是位聖僧，想回寺瞻仰禮拜，回首一看，那裏有什麼廟宇？於是在該處結廬，朝夕禮誦，所作的懺法，即今之慈悲三昧水懺。

前邊兩個公案，大同小異，令人警惕因果報應是絲毫不爽的。前者是現世之報應，後者是十世的報應。總而言之，業緣成熟，時辰到了，終要受報的。今天所講的公案，令人曉得殺生有害，不可當兒戲。現在科學越進步，殺人的武器就越厲害。所種的因果如何能消除呢？現在世界烏煙瘴氣，大戰有一觸即發之勢，怨鬼藉此報仇。可是冤冤相報，何時能了結？除非戒殺，否則將永無寧日。

Today I will tell two stories about killing.

I. A Contemporary Account of a Human-Faced Sore

Sometime around 1945, there was an abbot in Chengtian Monastery of Suzhou, China. Though he was a Buddhist, he believed in externalist teachings and made offerings to a fox spirit in his temple. As a result, the fox spirit came and went about the temple freely without interference, and it was not afraid of people at all. The fox lived together with the people there peacefully.

At that time a senior monk, the Venerable Daming ("Great Brightness"), was in seclusion reading the Buddhist Canon. The fox would go to the Venerable Daming's secluded cell and cultivate with him. While the senior monk read the Sutras, the fox would sleep on the bowing cushion that the monk used for bowing to the Buddhas. When the senior monk wanted to bow, he would say to the fox, "I'm going to bow now! Please go away!" The fox would then obediently trot out of the room. After the senior monk finished bowing, it would come back and continue napping on the bowing cushion. That went on every day, and in the course of time the two became friends in the Way.

One day, the senior monk was in a bit of a temper. When he

wanted to bow to the Buddhas, he said to the fox, "If you don't leave, I'm going to beat you to death!" The fox opened its eyes, glanced at the monk and then, ignoring him, closed its eyes again and went back to sleep. It was probably thinking, "Well, monks all have compassionate hearts and use expedient methods." So the fox stayed where it was and didn't leave.

Then the senior monk angrily said, "How can this be? You really think you're the boss here, huh? Well, I'm going to beat the living daylights out of you!" He raised a club menacingly, trying to scare the fox away. But the fox didn't pay the slightest attention to him. The senior monk, in a moment of anger, brought the club down on the fox. Without meaning to, he accidentally hit too hard and cracked the fox's skull. Its brains spilled out and stained the bowing cushion with blood. He had really killed the creature. Having violated the precept against killing, the senior monk was filled with regret and didn't know what to do. How could he eradicate this kind of offense karma? He racked his brains but could not come up with a solution. All of a sudden he had a flash of insight: he remembered having heard someone say that if you gave the flesh of a fox you had killed to other people to eat, your offense karma would be dispelled. So the senior monk skinned the fox

and gave the meat to some laborers. He thought that would take care of the problem.

What a surprise it was when, seven days later, the fox's soul went to the senior monk and said, "I went to King Yama to file charges against you. I want you to pay me back with your life." Hearing this within his state of samadhi, the senior monk was terrified and started to recite the Great Compassion Mantra. Due to the Mantra's aid, the fox couldn't get near the monk and therefore couldn't hurt him. However, it would not leave him alone. It constantly came to trouble him.

After seven days, the fox decided it couldn't gain revenge on its own so it rallied up a crew of helpers. Guess who the helpers were. They were the souls of Japanese soldiers who had been killed during the Japanese invasion of China. The fox gathered a large army and fired cannonballs at the senior monk. They fired for many days without being able to hit the monk's body. Why was this? The monk was concentratedly reciting the Great Mantra without leaving his seat. Thus the cannonballs fell on all sides of the monk's body but did not hit him directly.

After many days without food and drink, the senior monk was completely exhausted. For a moment he felt dizzy, and a cannonball hit his right knee. The Japanese soldiers immediately retreated. Seeing the threat of the cannons vanish, the senior monk

was relieved. He thought the trouble was all over. Just as that thought crossed his mind, he felt pain at the spot hit by the cannonball. He looked down and discovered that on his right knee was a human-faced sore which had a mouth and teeth. The sore was swollen and painful, and no medicine could heal it.

One day someone told the senior monk, "Plastering the sore with some tender meat can stop the pain." He tried it, and it worked. However, after the tender meat was eaten up by the sore, the pain started again. He was tortured in this way and endured indescribable suffering. After spending several days in pain, the senior monk realized that he could be freed from his pain only if he eradicated his karmic obstacle. And so he started to cultivate earnestly and paid no attention to the pain. He endured the excruciating pain and bowed to the Buddhas single-mindedly, repenting of his killing karma. After three years, he finally got well.

This senior monk was an old-time cultivator who had visited various places looking for wise teachers and learning from them. He had visited the four great holy mountains (Wutai Mountain, Emei Mountain, Jiuhua Mountain, and Putuo Mountain) and the eight lesser mountains in China. He had some real skill in cultivation. Although the killing of the fox had been an accident, he still had to repent and bow to the

Buddhas to eradicate his karmic obstacle.

From this story we should know that killing brings on extremely severe karmic retribution. All of you, pay attention to this! Refrain from killing, and create merit instead by liberating more living beings. If you casually kill living beings, you'll be afflicted with some strange and incurable disease or else become crippled, and then regret it for the rest of your life.

II. An Ancient Account of a Human-Faced Sore

In the Tang Dynasty, during the reign of Emperor Yizong, there was a National Master named Dhyana Master Wuda ("Penetrating Enlightenment"). When the Dhyana Master lectured on the Sutras in Ju'an Monastery in the city of Chang'an, Emperor Yizong personally attended his Dharma lecture and presented him with the gift of a precious seat made of sandalwood. That made the Dhyana Master arrogantly consider himself an eminent monk without compare. Just as that thought crossed his mind, the Dharma-protecting spirits abandoned him. And the creditor who had followed him for the past ten lives finally got his chance for revenge, and gave him a blow on his knee. On the monk's knee, a human-faced sore appeared which had eyebrows, eyes, a mouth, and teeth. It demanded to be fed with wine and meat. If it

wasn't given wine and meat, the monk would suffer unspeakable pain. The doctors could do nothing to treat him.

Before National Master Wuda had become famous, he had met a monk who was suffering from a terrible case of boils in a monastery in Chang'an. Pus and blood flowed from the filthy boils, which stank enough to make people vomit. No one dared to approach the monk. Dhyana Master Wuda, who was living in the room next door, tended the monk every day. Disregarding the filth and stench, he took care of the monk, brought him meals, and washed his boils clean. The days passed, and soon summer turned into autumn. With the cooling of the weather, the sick monk gradually got well. Before they parted, the monk told Dhyana Master Wuda, "Thank you for taking care of me. If, in the future, you run into any trouble, come look for me at Meng Mountain in Sichuan Province. Just look for the two huge pine trees on the mountain. My name is Kanakavatsa."

Dhyana Master Wuda remembered this incident and went to Meng Mountain to look for the monk who had suffered from boils. From afar he saw that halfway up the mountain there were two pine trees whose tops were hidden in the clouds. He went to the pine trees and found a golden temple.

The monk he was looking for was standing in front of the temple, smiling. The monk led him into the temple. After Dhyana Master Wuda bowed to the monk, he started to recount his troubles. The monk told him that if he went on the following day and washed in the spring at the foot of the cliff, he would get well.

The next morning, a lad led the Dhyana Master to the spring at the foot of the cliff. Just as the Master was about to rinse the human-faced sore, it spoke up and said, "Don't rinse me yet! There is a grievous matter between us that has not been settled. You are an eminent monk who is well-read. You must have read the *History of the Western Han Dynasty*. Do you know the story of how Yuan Ang executed Chao Cuo by cutting him in half at the waist? You were Yuan Ang, and I was Chao Cuo. For ten lives since then, you have cultivated diligently as a monk, so I had no opportunity to gain revenge. When you had that one arrogant thought, you gave me the chance I'd been waiting for. Now, since the Venerable Kanakavatsa ately wants to settle our grievance and use the Dharma water of samadhi to wash me, I will not harbor a grudge against you anymore."

These words scared Dhyana Master Wuda out of his wits. He hastily scooped up some water and rinsed the

sore. An intense, bone-searing pain struck him, and he passed out. After a long time, he regained consciousness and saw that the sore was gone from his knee. He knew then that that monk was a sage, and he wanted to return to the temple to bow to him. But when he turned around, there was no temple to be seen. Dhyana Master Wuda built a small hut at that spot and recited and bowed every day. He composed a repentance ceremony which is the three-volume *ate Samadhi Water Repentance* that we know today.

These two accounts are quite similar. They both alert people to the fact that the retribution of cause and effect never fails. The first story is an account of retribution received in the same life, while the latter describes retribution that came to fruition after ten lives. In any case, whenever the karmic conditions ripen, we will have to undergo the retribution. The stories I told today tell us that killing is harmful and should not be treated as child's play. Nowadays, the more advanced science gets, the more lethal weapons become. How can we eradicate the causes that have been planted? The whole world is in a mess. Any little incident could trigger a massive war. The souls of those who have been wronged are taking advantage of the opportunity to get even. When will the cycle of vengeance end? The only solution is to stop killing; otherwise, there will never be a day of peace.

觀世音菩薩往生淨土的因緣

The Cause and Condition of Bodhisattva Avalokitesvara's Rebirth in the Pureland

恆榮法師 開示於萬佛城四月五日觀音菩薩聖誕法會

Spoken by Dharma Master Heng Rong

鄭耿琳 英譯/ English Translation by Genglin Zheng

今

天是觀世音菩薩聖誕的日子，在這裡我想跟講一段觀世音菩薩往生淨土的因緣。

有一次，佛跟著很多的聖眾在一個法會上這時就在佛的前面放大光明；然後，光中還演說一個偈頌，這個偈頌就是：**成就大悲解說門，常在娑婆普陀山，晝夜六變觀世間，本願因緣利一切。**

與會的大眾見到放大光明，又光中出這個聲音，大家都很驚奇，都很想知道這個因緣。這時候，總持自在王菩薩就來請問佛：「這是什麼因緣？」佛就告訴大眾：「這是西方極樂世界有一尊觀世音菩薩，他要來這裡跟大家講述他往生淨土的本願因緣。」這時候，觀世音菩薩就帶著十萬的眷屬眾，出現在靈鷲山法會上面，總持王菩薩就去請教這個因緣，觀世音菩薩就說了以下的因緣：

乃往過無量阿僧祇劫前，

在娑婆世界印度的地方有一個國家，這個國家裡面住了一對夫妻，他們是修梵志的，他們家很有錢，可是他們沒有子嗣，所以兩個夫妻就很遺憾，一天到晚就是求著天神，求給他們一個孩子。沒有多久，這個太太就懷孕了，一段時間後，她就生下一個孩子，這個孩子生下來之後，非常的莊嚴；過了三年，這個太太又生下一個孩子，這時候，這個梵志很高興，就請了一個占相師給這兩個孩子占相。當這個占相師看到這兩個孩子的時候，就顯出很不開心的樣子，他就跟梵志講：「您這兩個孩子雖然長得非常的莊嚴、非常的圓滿，可是他們離開父母的時間不久了。」這大的孩子呢，就叫早離，第二個就叫速離。

這個早離到七歲的時候，他的媽媽就生病了，病得非常的嚴重，這兩個孩子就守著媽媽一直哭，他媽媽病得不行

了，看這兩個孩子那麼小，沒有人養育他們，這個媽媽就從床上坐起來，一手抱一個孩子，跟他們說：「人生無常，這個人身總是要變壞的，你們要發起大悲心。」然後，就告訴他們一些做人的方法，怎麼樣去發大菩提心。在媽媽講完之後，就跟孩子說：「你們要當著我的面發大菩提心。」這時，早離就在媽媽旁邊哭得昏倒了，速離也在旁邊嚎啕大哭，梵志就來到他們母子的旁邊，梵志的太太就告訴梵志，她說：「我走了之後，你要好好地教育這兩個孩子，然後你自己也要發大菩提心。」就這樣子，她就壽終了。

父子三個人就把媽媽埋葬了，兩個孩子就坐在父親的膝上，三個人哭成一團。這時候，這個梵志就想：「我有什麼能力養活這兩個孩子，我是沒有辦法的。」後來他想起有一個梵志的朋友，這個朋友有

一個女兒非常的賢淑。他就想：「我去把那個女孩子娶過來養這兩個孩子好了。」於是，他就把這個女孩子娶到他家來。

這時，因為天下正值饑荒，所以大家都沒有食物吃。有一天他們家就要快絕糧了，梵志就跟他的新婦講：「我想到山上去，那邊有一種果子，我可以去採回來養活你們母子。」然後梵志就離開了，過十四天之後，這個梵志都沒有回來。這時候，他的新婦心想：「她的夫君一去沒有回來，不知道回不回來？不知道他回來之後，他採回來的果子是不是有我的份啊？」

她越想越覺得不對勁，於是，有一天就去找一個船夫，就跟兩個小孩子說：「我們到那個荒島上玩。」然後，用船載著這兩個孩子，他們就到荒島上去了。船到荒島上的時候，這個新婦就叫孩子說：「下去玩吧！我在船上準備一些東西，等一下你們肚子餓了就可以回來吃。」這兩個孩子很高興啊，越跑越遠、越跑越遠，一下子就不見了；這時候，那個新婦就叫船夫趕快開船離開了。當黃昏的時候，這兩個孩子玩累了，回到岸上船

也沒有了，新媽媽也不見了，什麼都沒有了。這兩個孩子又餓又驚，就在荒島上叫，找不到媽媽就很著急。

早離就跟速離講：「我們是沒有辦法回去了。」兩個人就很悲傷，想到媽媽臨終之前告訴他們要發大菩提心，這時候，早離跟速離就在島上發起大願，總共發了一百個大願，就是說：「如有眾生生下來沒有父母的，我就變著父母的樣子去養育，去教育他們；如果沒有師長的，我就變成師長的樣子去教育他們，乃至於國王、王子、宰官、婆羅門一切人等，只要有苦難的時候，我一定去救度他們。」因為媽媽又教他們說：「你們要上報四重恩，下濟三途苦；你們還要發心成就一切的眾生，先成就眾生之後，自己才有所成。」這兩個孩子在島上發願後，就往生了。

當這個梵志回來的時候，找不到他的孩子，就問他的新婦：「孩子去哪裡了？」這個新婦就跟梵志講：「孩子去外面乞食了。」但很久一直沒有回來，梵志就去問別人，問到一個朋友，他朋友就跟他講：「你走了十四天之後，你的太太就把兩個孩子送到荒島上去

了，我想他們現在一定已經餓死了。」這個梵志聽了就很著急，他就叫了船夫趕快送他到去那個孤島上。

當他來到孤島上的時候，喊遍了也沒有人回答他，他開始找，就在一個地方找到兩具尸首，這兩個孩子是抱在一起的，衣服都留在旁邊。這個梵志知道，這是他的孩子，梵志很傷心，因為他已經失去了一個太太了，現在又失去兩個孩子。所以，他就當下，也在那個孤島上發大願，他發了五百個大願，這個梵志發五百個大願之後，他就絕食了，後來就在孤島上他也往生了。

佛說到這裡的時候，佛就說：「當初這個梵志就是我身，就是釋迦摩尼佛本身、梵志的夫人就是阿彌陀佛、早離就是觀世音菩薩、速離就是大勢至菩薩、梵志的朋友就是總持自在王菩薩。」因為當下早離、速離發了願，要永遠跟隨在父母的身邊；所以，現在觀世音菩薩跟大勢至菩薩一直都跟著佛，跟著阿彌陀佛，他們同樣在西方極樂世界教化眾生。所以，當我們故事聽到這裡，今天是觀世音菩薩的聖誕，我希望我們都能藉這個因緣，發大菩提心。阿彌陀佛！

Today is the birthday of Bodhisattva Guan yin. I would like to take the opportunity to share a story about the Bodhisattva Avalokitesvara's rebirth in the Pure Land.

Once the Buddha and many sages were at a dharma assembly. At that time, great light shone before the Buddha while a verse was spoken from the light. The verse goes:

Accomplishing the gate of liberation by great compassion, He forever dwells in the Putuo Mountain of the Saha World, Contemplating the world throughout the day and night, He benefits all because of his past vows.

The great assembly, awed by the brilliant light, and additionally by this voice from the light, were eager to know the causation of it all. At this time, the King Mastering and Upholding At-ease Bodhisattva asked the Buddha about the causation of this phenomenon. The Buddha told the assembly, "This is Bodhisattva Avalokitesvara from the Western World of Ultimate Bliss. He has come to tell the assembly about the cause and conditions of the past vows of his rebirth in the Pure Land." At this time, Bodhisattva Avalokitesvara, along with one hundred thousand followers, appeared at Mount Gridhrakuta.

The King Mastering and Upholding At-ease Bodhisattva stepped forth to request the explanation of the causation, for which Bodhisattva Avalokitesvara gave the following speech:

Countless eons ago, in a country in India of the Saha World, there lived a couple who practiced brahmin. They were very rich but were heirless. This was a great disappointment to them, so day and night they prayed for a child to the Heavenly God. Before long, the wife was pregnant. In due time, she gave birth to a child with adorned and perfect features. Three years later, the wife gave birth to another child. The brahmin, out of great joy, hired someone to tell the children's fortune. The fortune teller, upon seeing the children, appeared unhappy. He told the brahmin: "The two children of yours, even though both have adorned and perfect look, are soon to leave their parents." It happens that the older child was named Leaving Early, and the second Leaving Quickly.

When Leaving Early was seven, his mother became ill. She was seriously ill. The two children cried all the time by their mother. The mother, hopelessly ill, looked at her two little kids who soon would be without a mother to raise them. She sat up, held the children, one in each arm, and told them, "Life is impermanent.

This body of ours eventually deteriorates. You should bring forth your great compassion." At this, she told them ways to conduct themselves and how to bring forth the great Bodhi resolve. Upon this, she said to the kids, "Now, before me, you must bring forth the great Bodhi resolve." At this, Leaving Early cried and fell out of consciousness while Leaving Quickly wailed next to him. When the brahmin approached the mother and the children, the wife told him, "When I am gone, you should bring up the two kids properly. Meanwhile, you should also bring forth the great Bodhi resolve." Thus, her life ended.

Father and sons buried the mother. The two kids on the father's lap, all three were in tears. The brahmin thought, "What capability do I have to raise these two kids? I am simply not capable." Later on he remembered a friend who was also a brahmin, the friend had a very duteous daughter. He thought to himself, "I should marry that young lady so she can take care of the two kids." So he married the young lady.

It was a time of famine. Many people were out of food. One day, this family was about to run out of food. The brahmin told his new wife, "I am going into the mountain. There grows a kind of berry, I'll bring them home to feed you

and the babies.”Then the brahmin left. Fourteen days passed, yet brahmin did not return. It occurred to the new wife, “My husband has not come back. Will he ever come back? If ever he comes back, will I have a share in the berries?”

The more she thought the worse she felt. Eventually one day she found a boatman and told the two kids, “Let’s go have some fun in the desert island over there.” The boat took the kids to the island. When the boat got there, the new wife told the kids, “Get down the boat and go play! I’ll prepare some food in the boat so when you come back hungry, you can eat.” How happy the two were! They ran further and further away and were soon out of sight. At this moment, the new wife told the boatman to hurry the boat away. In the evening, the two kids grew tired and returned to the shore only to find neither the boat nor their new mother. In fact, there was nothing. Hungry and scared, the two kids called out loudly in the desert island. They grew worried when they could not find their mother.

Leaving Early then told Leaving Quickly, “I don’t think we could ever go back.” In sadness, the two kids remembered how their mother, at her death bed, told them to have great Bodhi resolve. Right then, Leaving Early and Leaving Quickly made their great

vows in the island. Among all 100 vows they made, are “For all beings without parents at birth, I will appear as a parent to raise them; for all without teachers, I will appear as a teacher to teach them. Up to and including kings, princes, officials, Brahmins, etc., when they incur sufferings, I will go to their rescue.”The children made these vows because their mother had also taught them that, “You should repay the four kindnesses above and aid those who suffer in the three evil realms; you should vow to aid in the enlightenment of all beings. Assisting all beings in their achievement will help your own achievement.” The two children passed away upon making these vows.

Not seeing his children when he returned, the brahmin asked his new wife, “Where are the kids?”The new wife told the brahmin, “The kids are out begging for food.” A long time passed without seeing his kids returning, the brahmin asked around. When he happened to ask a friend, the friend told him: “Fourteen days after you were gone, your wife sent the two children to a desert island. They must have starved to death by now.” The brahmin grew very anxious. He hired a boatman to take him right away to the uninhabited island.

Calling all over the place for his children upon arrival, he

heard no answer. He searched around and found two dead bodies -- the two children hugging each other. Their clothes were left beside them. This brahmin recognized his children. He was heart-broken. Having losing a wife, he had now lost his two children. Right then, in the desert island, he too, started making great vows, five hundred of them. Upon making five hundred great vows, the brahmin went on fasting. He eventually passed away in the island.

At this point the Buddha said, “The brahmin in the story is myself --Shakyamuni Buddha; brahmin’s wife is Amitabha Buddha, Leaving Early is Bodhisattva Avalokitesvara, Leaving Quickly is Great Strength Bodhisattva, The brahmin’s friend is King Mastering and Upholding At-ease Bodhisattva. Because Leaving Early and Leaving Quickly vowed to forever follow their parents, to this day Bodhisattva Avalokitesvara and Great Strength Bodhisattva follow Shakyamuni Buddha and Amitabha Buddha. They too have been teaching and transforming living beings in the WesternWorld of Ultimate Bliss. Now that we have heard the story on this very special birthday of Bodhisattva Avalokitesvara, let’s hope we could take the opportunity to bring forth great Bodhi resolve. Amitabha!



金聖寺

五、六月份法會活動表2015

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

五月份活動 Buddhist Events in May, 2015		
5 / 17 (8:00AM ~8:50AM)	楞嚴咒法會 The Shurangama Mantra Recitation	
週日 Sunday	5 / 3	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	5 / 10	楞嚴咒法會 (8:15AM ~ 10:50 AM) The Shurangama Mantra Recitation
	5 / 17	楞嚴經講座 (9:00AM ~10:50AM) Lecture on the Shurangama Sutra
	5 / 31	懷少節 (8:30AM ~2:00PM) The Cherishing Youth Day
週六 Saturday	5 / 2	長青佛學班 (2:00PM ~4:30 PM) Elders' Dharma Study Group
週六，一 Sat. & Mon.	5/23, 25	釋迦牟尼佛聖誕法會 (浴佛節) ◎ 朝山6:30AM (5/23 Saturday) Celebration of Shakyamuni Buddha's Birthday
每日 1 pm	大悲懺法會 Great Compassion Repentance	

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5月21日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before May 21.	5/ 24 週日	萬佛聖城 (CTTB)
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六月份活動 Buddhist Events in June, 2015	日期 Date	地 點
華嚴法會 Avatamsaka Sutra Recitation 週日 8:15分開始	6/6~28 每日1:00PM 開始	金聖寺 (GSM)
宣公上人涅槃二十週年紀念法會 朝山： 6:30 AM 20th Anniversry of Venerable Master Hua's Entering Nirvana	6/14 週日6:30AM ~afternoon	
楞嚴經講座 Lecture on the Shurangama Sutra	6/7, 14, 28, 週日 9:00AM ~10:50AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

宣公上人涅槃二十週年紀念法會 20th 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6月18日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before June 18.	6/21 週日	萬佛聖城 (CTTB)
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金聖寺

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華嚴法會 暨

宣公上人涅槃二十週年紀念法會

The Flower Adornment Assembly and the Assembly in Memory of
the 20th Anniversary of Venerable Master Hua's Entering Nirvana

紀念宣公上人涅槃二十週年法會，金聖寺將於

1. 6月6日至6月28日舉行華嚴法會，下午1:00時起，星期日早上8時15分起至下午。
2. 6月14日(星期日)舉行對宣公上人追思儀式。上午六時三十分起朝山、講經、傳供，下午禮誦華嚴經。
歡迎大家踴躍參加！

The 20th Anniversary of Venerable Master Hua's Entering Nirvana

1. The Flower Adornment Sutra will be reverently recited at Gold Sage Monastery starting at 1:00 pm during June 6 ~ June 28, 2015, Sunday starting from 8:15 AM.
2. The special schedule on June 14 (Sunday) are as follows—
Pilgrimage starting at 6:30 am, Lecture on the Shurangama Sutra, Passing offering will be held at 10:00 am. Recitation of the Sutra on the afternoon.