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上人法語篇

懺悔就是改過自新



To Repent and Reform Means to Change Our Faults and Turn Over a New Leaf

佛之「法力」極大，而眾生的「業力」卻與之相等，所以說凡夫是業重情迷，而佛卻是業盡情空，所以聖、凡之分，在於「業」是不是已經盡了，「情」是不是已經空了。所謂「懺」，是懺其前愆；對以往所犯的罪業生大慚愧心。「悔」，是悔其後過；立定主意，改過自新，永遠不再犯錯。如果我們不懺悔，那麼，我們所造的罪業，就會使我們墜落。

那麼，若是不幸地已經犯了又怎樣呢？也不要灰心，所謂「彌天大罪，一懺便消。」罪，本來是無形的，如果能真正生出懺悔心，也未嘗沒有商量之處。大家切不可自暴自棄，自甘墜落啊！

The Dharma-Power of the Buddhas is tremendous, and yet the karma of living beings is equal to it. Thus living beings are said to be “weighed down by karma and confused by emotions,” whereas the Buddhas “have ended their karma and emptied their emotions.” So the difference between a sage and a commoner lies in whether one can end karma and empty out emotions.

“Repentance means repenting of past errors, feeling a great sense of shame and be remorse for the transgressions we made in the past. “Reform” means turning away from future errors, resolving to turn over a new leaf, and never making those mistakes again.

If we don't repent with diligence, then the karma from the offenses we committed will make us fall.

If one has unfortunately committed them already, what should we do? Don't be disheartened, because “Offenses may be vast as the sky. Repent, and they disappear.” Offenses have no shape or form, if one is truly repentant, it can certainly be worked out. No one should give up on himself and be resigned to falling!



懺悔就是改過自新



宣化上人開示 *Talks on Dharma by Venerable Hua*

從於無始。以至今生。毀壞三寶。作一闍提。謗大乘經。斷學般若。弑害父母。出佛身血。污僧伽藍。破他犯行。焚毀塔寺。盜用僧物。起諸邪見。撥無因果。狎近惡友。違背良師。自作教他。見聞隨喜。如是等罪。無量無邊。故於今日。生大慚愧。克誠披露。求哀懺悔。惟願三寶。慈悲攝受。放淨光明。照觸我身。諸惡消滅。三障蠲除。覆本心源。究竟清淨。

以上所說的這種種罪愆，都是非常要不得，但卻很容易犯的。那麼，若是不幸地已經犯了呢？也不要灰心，所謂「彌天大罪，一懺便消。」罪本來是無形的，如果能真正生出懺悔心，也未嘗沒有商量之處。大家切不可暴自棄，自甘墮落啊！

我們的罪是算數之所不能及，也可以說是大到無有邊際的。既然知道了自己罪障深重，那麼，我們應該怎樣做才對呢？不用說，自然應該在佛前至誠懇切的懺悔。所謂直心是道場，我們無論在誰的面前懺悔，也要把話說得清楚，不要說一些個模稜兩可的話。譬如，問他有沒有犯過這種過失，他說「不記得」，或者說「可能有」等等，這種不徹底的懺悔，不但不能消除罪業，反而會種下惡因，因為佛法是絲毫也不能馬虎的。

「縱使百千劫，所作業不亡；因緣會遇時果報還自受。」那麼，是不是沒有辦法消除罪障了呢？也不是沒有辦法，辦法就是「惟願三寶。慈悲攝受。放淨光明。照觸我身。」希望佛、法、僧三寶，能夠本著慈悲的大願，用清淨無礙的大光明，照觸到我們的身上，這種淨光照後，能令我們三障消除，如雲開見月般，復現出我們本來的清淨心性。希望大家都能明白不懺悔的害處，和懺悔的益處。

*From time without beginning until the present life,
I have slandered the Triple Jewel, been an icchantika,
Slandered the Great Vehicle Sutras,
Cut off the study of Prajna,
Killed my father and mother,
Shed the Buddha's blood,
Defiled the Sangharama,
Ruined the pure conduct of others,
Burned and wrecked stupas and temples,
Stolen the property of the Sangha,
Held deviant views, denied cause and effect,
Been intimate with evil friends,
Turned away from good teachers...
I have done these myself, told others to do them,
rejoicing at seeing and hearing it done ,
All such offenses, limitless and boundless ,
Therefore on this day, I bring forth great shame and
remorse, confess sincerely, and seek to repent and
reform.”
“I only hope the Triple Jewel will compassionately
gather me in, and emit a pure light to shine on my
body.”
“All evil is extinguished, and the three obstructions
are cast out. I return to the original mind-source, and
am ultimately pure.”*

The various offenses mentioned above are all extremely serious, yet very easy to commit. If one has unfortunately committed them already, what should be done? Don't be disheartened, because "Offenses may be vast as the sky. Repent, and they disappear." Offenses have no shape or form, and if one is truly repentant, it can certainly be worked out. No one should give up on himself and resign to falling!

(Continued on page 3)

(Continued from page 2)

Our offenses are not only beyond reckoning, they are indeed vast beyond all bounds. Now that we realize how deep our offenses are and how serious our obstructions are, what should we do? Without being told, you should naturally go to repent sincerely before the Buddhas.

It is said, “The straight mind is the Way-place.” No matter in front of whom we are repenting, we must say our confession clearly. Don’t be vague and vacillating. For example, when you ask someone if he has ever committed a certain offense, he says, “I don’t remember,” “I might have,” or the like. Instead of eradicating the karma of one’s offenses, that kind of superficial repentance only plants evil causes, because in the Buddhadharmā, one cannot be the slightest bit careless.

“Even in a hundred thousand eons, the karma you create does not perish. When the conditions come together.” You must still undergo the retribution yourself.’ then is there no way to eradicate the karma of our offenses?”

There is a way, which is to say: “I only hope the Triple Jewel will compassionately gather me in, and emit a pure light to shine on my body.” That is, one hopes the Triple Jewel will compassionately gather me in, and emit a pure light to shine on my body.” That is, one hopes the Triple Jewel- the Buddha, the Dharma, and the Sangha – will, in their great vows of compassion, shine their pure, unobstructed, great radiance upon our bodies. When this pure light shines on us, it can remove the three obstructions and reveal our original pure mind and nature, just as the clouds disperse to reveal the moon.

I hope everyone understands the harm of not repenting, and the benefits of being able to repent.



敬老節 緣起

RESPECT THE ELDERLY FESTIVAL

敬老節活動是由宣公上人，在一九九二年發起，上人表示：敬老節每年都要舉辦，邀請老人家來參加這宴會，大家歡聚一堂。年輕人向老年人祝壽，也就是「老無老以及人之老，幼吾幼以及人之幼」，照禮運大同篇的道理來做事情。並特別囑咐說：「我們在冬天舉行敬老節，春天還要辦懷少節。懷少節是招待當地學童，令他們明白道理，來移風易俗，不但令這個國家，所有全世界各個國家，我們都要他們來學習這種風俗，將來令老有所終、壯有所用、幼有所長。我們的目標是要世界達到大同，所以大家要盡量提倡「敬老懷少」這個風俗，我們每一個青年人要盡量恭敬自己的父母，不要在父母把我們生下來養大後，我們就把父母丟到垃圾桶去，不管了。

The Respect the Elderly Festival was initiated by the Venerable Master Hsuan Hua in 1992. He said that we would hold the Respect the Elderly Festival each year and invite the elderly to attend a feast and celebrate with us together. Through celebrating the Respect the Elderly Festival, the young would be practicing the principle to treat others’ parents as their own, and to treat others’ kids as their own kids, which was a way of living in accordance with the teaching in the Great Harmony Chapter. Venerable Master Hua especially mentioned, “We will celebrate the Respect the Elderly Festival in winter; and celebrate the Youth Festival in summer. On the Youth Festival, we would invite the young students to come, and make them understand this kind of teaching. We would not only let the people in this country, but in every country in the world to learn this custom. This will help make sure that the old are well taken care of, the adults can work productively and the young can grow well. Our goal is to enable the world to live in great harmony. Therefore we must do our best to promote the custom of respecting the elderly and caring for the young. Each of us must do our best to respect our parents, and should never neglect our parents after they have raised us!”





棄老國

在無量劫前，有一小國名叫【棄老國】這個國家的法律規定：人民如果年紀老了，就要被趕出國，不準居留。有一位大臣生性很孝順父母，他不願意將年老的父母親拋棄不顧，所以就在家裡造一個祕密的地下室，把父母親藏在那兒，盡心盡力地奉養。

天神知道後就想辦法要來教化他們，改掉這種壞的習俗。某一天，有位天神手上抓了兩條蛇，來到王宮問國王：「你能分辨出哪一條蛇是公蛇？哪一條是母蛇嗎？如果你回答不出來，我就要消滅你的全國！」

國王很憂心地詢問宮裡的全部臣子們，但沒有人知道如何分辨，那位孝順的大臣趕快回家向父親請教，老人家就說：你把兩條蛇放在細軟的物體上，那浮躁不安的，就是公蛇；柔順溫馴的，就是母蛇。大臣就用父親所教的去回答天神。天神又問：「眾人都睡時，是誰能被稱為獨醒的人？」沒有人會回答，大臣只好又回去請教父親。老人家說：這是指比丘。如果和一般人相比教，比丘可以稱為覺醒的人；但如果和羅漢們來比較，比丘就是沈睡的人了。天神又指著國王的大象問說：這隻象有多重？大眾沒有話可答，大臣再去請教父親。老人家說：只要把大象放到船上，看船入水的深淺度，再換用大石頭放到船上，一直增加石頭到水痕相等時，把船上的石頭拿下來秤，就知道大象的重量了。天神又問：為什麼用手捧一把的水能多於大海的水？大臣的父親說：如果能發至誠懇切的心，用這一捧水來供養諸佛，或僧寶、父母，或貧窮困厄的人，將來所受的福報是無窮無盡的；海水雖多，經過成住壞空，終究大海也會消失，化為烏有。

天神又變化成一個骨瘦如柴的人問說：世界上有人比我現在的遭遇更悲慘的嗎？大臣的父親答說：如果做人時只會慳貪忌妒，死後墮落做餓鬼，

幾千萬年連水都沒得喝，當身體行動時，骨頭關節的地方都出火燃燒。像這樣的飢火，比你這樣還厲害百千萬倍。天神又變一個手腳都戴者鐵鍊，脖子上也被鍊著，身上有火在燒著，整身都焦黑糜爛的樣子。再問難於國王說：世界上有比我更痛苦的人嗎？大臣的父親回答：如果有人不孝父母、忤逆殺害師長、誹謗三寶，後世墮到地獄裡，一日一夜間，百千萬次生了又死，死了又生，那比你現在的苦報還悲慘千萬倍。天神又變成了一個，豔麗美貌的女人，來問說：世間有比我更美的人嗎？大臣的父親回答：如果有人恭敬信奉三寶，孝順父母，常常布施、忍辱，精進持戒，以後就能生到天上。像妳這樣的容貌在天人面前，就等於是一隻猴子。天神又拿了一塊四四方方的，栴檀木問：那一頭是它的根部？那一頭是它的頂部？大眾又沒辦法回答，只有大臣的父親知道答案：只要把這塊木頭放在水裡，沈在下方的就是根部，浮在水面的就是頂端啦！

天神又牽來兩匹白色的馬，體形、毛色都是一模一樣。問說這兩隻馬，那一隻是母馬？那一隻是子馬？大臣的父親說：拿草來餵他們，母馬一定會讓子馬先吃。天神提出了這麼多問題來問難，國王和臣子們都不能回答，而這位孝順的大臣，依靠父親的指導，才能一一回答解決了國王的困難。天神很滿意，對國王說：您的大臣很有智慧，我的問題他都能答得很圓滿，我以後一定會好好擁護這個國家。

國王轉憂為喜就問大臣，你回答這麼多的問題，是有人教你呢？還是你自己想的？大臣老實地說出他把老父親藏在家中，而這麼多的問題，全是請教父親後，才得到的答案。國王聽了很慚愧，趕快把自己的父親迎接回來奉養。此時大臣又報告國王說：請您下詔書告示全國的百姓，再也不可以遺棄老人，他們有豐富的經驗和智慧，正是國家的寶藏，人民的守護神，大家都應該要盡心盡力奉養，如果有不盡孝道的人，就用重罪處罰然後趕出國。國王欣然答應，下令全國上下一致推行孝道，因而養成良好的風氣，從此以後，再也沒有人叫他們是『棄老國』了。（摘譯雜寶藏經）

“The Country that Expels the Elderly”

Here is a story about filial piety. Limitless kalpas ago there was a small country named “The Country that Expels the Elderly”. The law in that country was that when people got old, they would be banished from the country. One of the country’s officials was extremely filial, so he did not want to send his elder father away. He built a secret basement in his home and hid his father there. He took great care of his father. When a heavenly deva knew about this, he wanted to teach the people of this country to change their law. One day this heavenly deva held two snakes in his hands and came to the palace. He asked the king, “Can you tell which of these two snakes is male and which one is female? If you cannot answer the question, I am going to destroy your entire country!” The King anxiously asked each of his ministers but no one was able to answer the question. The filial minister quickly went home to consult his father. His father said, “Put the two snakes on some pliant substance. The one that shows irritation and restlessness is a male snake. The one that stays calm is a female snake.” The filial minister followed his father’s advice and replied to the heavenly deva.

The heavenly deva asked another question, “When everyone is asleep, who can say that one is staying awake? When everyone is staying awake, who can say who is asleep?” None could answer the question. The filial minister again returned home to consult his father. The father said, “Compared to ordinary people, the Bhikshu is said to stay awake. Whereas, compared to the Arhats, the Bhikshu is asleep.” The heavenly deva pointed to the king’s elephant and asked, “How much does that elephant weigh?” No one could answer the question. The filial minister again returned home to consult his father. The father said, “Put the elephant on a boat and see how far down into the water the boat sinks. Then remove the elephant and place big rocks on the boat. Keep loading rocks onto the boat until the boat sinks to the same water level. Then weigh the rocks on the boat to find out the weight of the elephant.”

The heavenly deva asked another question, “How could one offer a cup of water be greater than all the water in the sea?” The father of the official answered, “If one can be utmost sincere in offering a cup of water to the Buddha, or to the Sangha Jewel, or to one’s parents, or to the poor and distress people, the reward of blessings one could receive in the future is limitless. Although there is a vast amount of seawater, once it passes through the cycle of coming into being, dwelling, decay and emptiness, it will disappear.”

The heavenly deva then transformed into a thin, emaciated person and asked, “Is there anyone in the world more miserable than I am now?” The father of the official answered, “If a human being is stingy and jealous, then after one dies,

one would fall into the hell and become a hungry ghost. For several hundreds of millions of years one cannot drink water. Whenever one moves, fire rages in one’s joints. This kind of hunger and thirst fire is thousands times more miserable than I am suffering now.” Then the heavenly deva transformed into one with his arms and legs on iron chains, and his neck was also chained. There was fire burning in his body, and the body looked dark and burn. He asked another difficult question, “Is there anyone in the world enduring more pain and suffering than I?” The father of the official answered, “If someone is not filial to one’s parents, or being stubborn and rebellious and kills or harms one’s teachers or elder, or slanders the Triple Jewel, in the next life, one will fall into the hell. There during one day and night, one will endure millions of births and deaths. The bitter retribution is much more terrible than the pain and suffering I am facing now.”

The heavenly deva transformed again into a ravishingly beautiful woman, and asked, “Is there anyone more beautiful than I am in the world?” The father of the official answered, “If someone is reverent and faithful in making offerings to the Triple Jewel, and filial to his parents, and regularly practices giving, and be patient, vigorous, and holds the precepts, one will be born in the heavens. Compared to the physiognomy of a heavenly being, the face you are seeing will look like an ugly monkey.” Then the heavenly deva picked up a square piece of chandana wood and asked, “Can you tell which end is the root and which end is the head?” No one could answer the question. Only the father of the official could answer, “All you have to do is to put the piece of wood in water, the root will naturally sink and the head will stay afloat.

The heavenly deva led two white mares. Their physical build and hair color were exactly alike. The heavenly deva raised his question, “Which of these mares is the mother and which is the offspring?” The father of the official answered, “You may bring grasses to feed both, and the mother mare will certainly allow the offspring to eat first.” The heavenly deva was satisfied with all the answers to the questions he had raised, and promised that from then on, he would protect the country.

The King’s worry was turned into happiness, and he asked the official, “You have been able to answer many questions, did you get advice from someone, or were you able to know the answers yourself?” The official honestly admitted that he had hidden his father in his home and that he had consulted his father on all the questions raised by the heavenly deva. After the King heard that, he felt extremely ashamed and remorseful. He immediately invited his own father back and took care of him. The official also said to the King, “Please announce an edict telling everyone in the country that one should never again banish elderly parents. They should wholeheartedly take care of their elderly parents. If anyone is found to be not filial to his parents, one will be severely punished and be expelled from the country.”

Since then, everyone in the country observed filial piety and established a good custom around the country. The country was thus, no longer called “The Country that Expels the Elderly”.

宣化上人事蹟 續編

A SERIES OF BIOGRAPHICAL SKETCHES OF

THE VENERABLE MASTER HUA

譚果正



編者的話：From the Editorial Board:

光陰荏苒，自從《金山聖寺通訊》因防震工程暫停發刊，「宣化上人事蹟續編」也跟著停止，至今已四年了。本擬在防震工程完成，《金山聖寺通訊》復刊時再繼續編寫，奈於懶惰根性，未能自我鞭策，半途而廢，深感歉疚。

編寫宣公上人事蹟時，擬定將事蹟分成四部份：第一部份是「修行在中國」；第二部份是「隨緣在香港」；第三是「度生在美加」；第四是「弘法在全球」。

第一及第二部份已彙編成冊，於1992年出版中文單行本，題為《宣化上人事蹟》，可向法界佛教總會請購。第四部份「弘法在全球」於1997年至2000年時，以中英文對照方式，在《金山聖寺通訊》按期連載。至於第三部份「度生在美加」，亦於1995至1999年在《金山聖寺通訊》同時刊登。但由於記載下來副教育性及輔導修行的資料浩瀚，所以至今尚未完成。茲從本期起，將繼續按期付梓，敬請查閱。

由於新學佛的弟子們尚沒有緣檢閱已在通訊登載過的事蹟，唯一折衷辦法，就是把文章上載於網路上，網址為 http://www.geocities.com/drba_gmm 不懂操作電腦的朋友，也可以請人幫忙列印出來。

Time flies, it has almost been four years since we last published the Biography of Venerable Master Hua (VM Hua) in our Gold Mountain Monastery Newsletter (GMM Newsletter). We stopped the publication of GMM News due to the earthquake retrofit

project at the Gold Mountain Monastery. Originally we had planned to resume the publication of VM Hua's Biography as soon as publication of Gold Mountain Monastery Newsletter was resumed. However due to our nature of laziness, we have not driven ourselves hard to resume our work as planned. We deeply regret the delay.

When I started the biography of VM Hua, I set out to account for his biography in four parts. The first part is "Cultivation in China", the second part is "Following Conditions in Hong Kong", the third part is "Rescuing Sentient Beings in America and Canada" and the last part is "Propagating the Buddhadharma Around the World".

The first and second parts have already been published as a book in Chinese in 1992, entitled "The Biography of Venerable Master Hua". If you are interested, you can purchase the book from Dharma Realm Buddhist Association. "Propagating Buddhadharma Around the World" was published in GMM Newsletter in both Chinese and English from 1997 to 2000. The third part is "Rescuing Sentient Beings in America and Canada" was simultaneously published in GMM Newsletter in both Chinese and English from 1995 to 1999. However due to the large volume of information which offers valuable lessons regarding education and practice, we have not yet completed the third part. Therefore starting from this bimonthly GMM Newsletter, we will continue with the publication of the third part. Please watch for installments.

For new Buddhist disciples who have not had an opportunity to read previous publications of the VM Hua's biography, you may go online to catch up with the past publications. The website is <http://www.geocities.com/drba.gmm>. If you do not know how to operate a computer, you may ask someone to help print out the document for you.

IV. 弘法在全球

二十一. 法化迴梓里 (補錄)

化來法師



1987年7月法界佛教總會邀請了中國上海龍華寺明暘法師和玉佛寺真禪法師領導近百名僧團來萬佛聖城主持水陸空法會。這是美國有史以來最大規模的一次佛教超度儀式。應邀或聆訊來美參加盛會者，有聞名而景仰上人欲親聆教益的僧侶，也有與上人闊別已久之親朋和在東北時皈依上人或追隨出家的弟子。其中一位與上人特別有緣而能秉承上人教法的，就是化來老法師。

老法師還沒有認識上人的時候，曾蒙虛雲老和尚函示修行準則。故來美後，親睹上人艱苦行道，以身作則，感佩之至，故於水陸空法會圓滿後，決定留居萬佛聖城親近上人，直至1997年，上人示寂後，所作皆辦，才返南京。上人曾說：「化來，化來，他方菩薩，應化而來。」

宣公上人廬墓守孝時，曾發十八大願，化來法師在萬佛聖城時，也效法上人發了如下十二大願，第一條就是法界佛教總會四眾弟子須共同實行宣公上人擬定的六大宗旨：

1. 願畢生奉行宣公上人家風，六大宗旨：不爭、不貪、不求、不自私。不自利、不打妄語。如有違背，甘墮地獄。
2. 願畢生遵照上人一脈真傳，不生輕慢心，若不如是，定墮地獄。
3. 願善和同類，共同修行，必無貢高我慢，如有一絲貢高我慢，欺凌罵詈，必墮地獄。
4. 願珍惜常住財物，絕不浪費，或用于私人，如有違反，必墮地獄。
5. 誓願終身為佛法，竭盡心力，必使佛法普及全世界，願全世界眾生明白佛法，精進修行，證無為法。

6. 願明白佛理，行解相應，悟無生忍，大弘佛法，普利有情，並且此生能證五眼六通，飛行自在，以利弘法事業。
7. 願臨終時，身無病苦，預知時至，佛來接引，上品上生，往生西方。
8. 願今生父母、累世父母，早日往生西方。
9. 願凡與我有緣，若順若逆，皆種善根，生生增上，往生西方不退轉，直至菩提。
10. 願以佛的智慧為自己的智慧，以佛的言行為自己的言行，清淨三業，言行一致，弘法利生，普利有情。
11. 願學普賢十大願王，朝暮鑒戒，行解相應，修菩薩道。
12. 願學習觀世音菩薩之大慈大悲，勉勵自己，普利有情，巧說諸法，言辭柔軟，人和事和，嚴以責己，慈悲一切。

最近，知道了化來老和尚接受海城大悲寺方丈妙祥法師的邀請，在那裡當首座。大悲寺有像宣化上人創建的法界佛教總會屬下寺院底家風：僧尼謹遵佛制，嚴持戒律，日中一食，並奉行比丘們衣不離體的守則。夜不倒單及不捉銀錢戒，可隨緣受持，以助修行。在妙祥法師的領導下，每年僧尼行腳，媲美法界佛教總會三步一拜的比丘們那種修行方式及虔誠。末法時期，有如此持戒嚴謹的比丘、比丘尼領導，真是令人興奮！

有人說：「萬佛城行的是頭陀行，太苦了。」唉，萬佛城行的只是佛制而已，要說是頭陀行，還得先參看佛陀說的《十二頭陀經》呢！



Dharma Master (DM) Hua Lai

In July 1987 Dharma Realm Buddhist Association (DRBA) invited Sangha from Shanghai to lead the Water, Land and Air Ceremony held at the City of Ten Thousand Buddhas (CTTB). DM Ming Yang of Lung Hua Monastery and DM Zhen Chan of Yu Fo Monastery joined together in leading a Sangha team of close to one hundred members.

The Buddhist ceremony for saving souls that this group performed was the largest scale such ceremony as yet performed in the United States.

Among those residents of China invited to attend the ceremony were some Sangha members who had heard of Venerable Master (VM) Hua and wanted to personally receive teaching from him, and some relatives and monastic and lay disciples of the VM from Northeast China, who had not seen him in a long time.

Of those who came from China, one who had strong affinities with VM Hua was DM Hua Lai [The meaning of his religious name is: *hua*=transformation; *lai*=come]

Before the Elderly DM Hua Lai met VM Hua, he had received written instruction about cultivation from VM Hsu Yun, so when DM Hua Lai reached the United States, and observed that VM Hua acted as an excellent example in working hard in his cultivation, DM Hua Lai was greatly impressed. Upon completion of the Water, Land and Air Ceremony, DM Hua Lai chose to remain at CTTB to draw near VM Hua. He did not return to Nanjing until 1997, after VM Hua entered Nirvana.

VM Hua once said, "Hua Lai! Hua Lai! A Bodhisattva from another world responds to this world and comes by transformation.

At the time VM Hua was staying at the graveyard of his mother, he made eighteen great vows. When DM Hua Lai was at CTTB, he also followed VM Hua's example by making the following twelve great vows. The first vow refers to the Six Great Principles established by VM Hua that all four assemblies of disciples within DRBA try to follow.

1. I vow to follow the Six Great Principles established by VM Hua. The Six Great Principles are: 1) to refrain from being competitive; 2) to refrain from being greedy; 3) to refrain from seeking; 4) to refrain from being selfish; 5) to refrain from pursuing personal benefits; and 6) to refrain from lying. If I were to ever violate these, then let me fall into the hells.
2. I vow to the end of my life I will be dedicated to the transmission of the true teaching of VM Hua and will never look down on or slight others. If I am not like that, then let me fall into the hells.

3. I vow to be in harmony with fellow cultivators; to refrain from being haughty and proud. If I exhibit the slightest sense of self-satisfaction and disrespect for others, take advantage of others, or scold others, then let me fall to the hell.
4. I vow to cherish the property of the Sangha, to never waste anything, and to never use any Sangha property for personal purposes. If I ever go against this vow, then let me fall to the hells.
5. I vow to commit my whole life to work for the Buddhadharma, to do everything I can to help spread the Buddhadharma across the world. I vow that every sentient being in the world will come to understand the Buddhadharma, cultivate vigorously, and realize unconditioned dharmas.
6. I vow to understand the Buddhadharma, align practice with understanding; realize patience with the non-existence of people and dharmas; and explain the Buddhadharma for the benefit of all sentient beings. I vow that I can realize the five eyes and six powers, and be able to fly and go anywhere in order to help spread the Buddhadharma.
7. I vow that I will have no suffering from illness at the time of death; that I will be able to predict the time of death; that I will be received by the Buddha; and that I will be reborn into the highest lotus level in the Western Pure Land.
8. I vow that my parents of this life and past lives can soon be reborn in the Western Pure Land.
9. I vow that all beings who have affinities with me will, in the midst of both good and bad situations, be able to plant the good roots and enhance their virtue in life after life; will be reborn in the Western Pure Land; and will never retreat from their practice until they attain the Bodhi.
10. I vow to have the Buddha's wisdom be my wisdom and the Buddha's conduct as my conduct; to purify my three karmic vehicles; to keep my practice consistent with my speech; and to propagate the Buddhadharma for the benefit of all sentient beings.
11. I vow to follow Universal Worthy Bodhisattva Conduct and Ten Great Vows; to be mindful of the precepts throughout each day; and to practice in accord with understanding and cultivate Bodhisattva practices.
12. I vow to follow Guan Yin Bodhisattva's great compassion; to encourage myself to benefit all sentient beings; to be eloquent in speaking the Buddhadharma; to speak softly; to be in harmony in dealing with people and issues; to be strict in disciplining myself; and to be kind to all creatures.

(Continued on page 9)



梁皇寶懺緣起

THE MARTIAL EMPEROR OF LIANG

中國魏晉南北朝時代，南朝的梁武帝深信佛法，遵奉寶誌大師為國師。當時武帝的皇后郗氏，嫉妒六宮，其性慘毒，猶如毒蛇。年三十而夭亡，生前心懷瞋毒，致死後墮落為蟒蛇，無飲食充飢，無窟穴可庇身，飢窘困迫，又每一鱗甲，有多蟲食其血肉，痛苦甚劇。所幸尚有靈性，知其業因，有一天，蟒蛇在宮殿內現形，對梁武帝訴其苦狀，哀求武帝救拔她，讓她能早日脫離大蟒蛇的惡報身。

於是梁武帝立刻召請寶誌國師和當時高僧十人，從經律教典中，集錄重要文義，做成十卷懺文，為郗氏虔誠懺悔在生時所造的種種惡業。

佛力無邊，法事成後，郗氏即從蛇身解脫，將生天道時，現端正莊嚴相，對梁武帝致謝。懺悔功德不可思議。十卷懺文，是寶誌禪師與高僧十人，特別為梁武帝的皇后郗氏集錄的。所以就用「梁皇寶懺」，作為懺本的名稱。一燈能照破千年暗室，一懺能消滅恆沙罪業，若有真誠心，必有真感應。

During the Five-Dynasty period, Emperor Wu (“Martial”) of the Southern Liang had deep faith in Buddhism proclaimed the Great Master Bao Jr as a National Master. The Emperor’s madam wife, Syi, was a very jealous woman. She hurt people with harsh language and was as poisonous as a snake or scorpion. She died at the young age of thirty. Because of her heavy hatred and anger, she fell into the realm of animals and became a python. Under the scales of her snake’s body, there lived many small bugs which sucked her blood and bit her flesh. She was in pain day and night. Fortunately, there was some consciousness left, she could still remember that she had offended cause and effect and had committed great sins in the past. She therefore, appeared in front of the Emperor Wu in the inner court of the palace in her python-body and addressed him in human language, begging him to liberate her from her evil retribution as a snake.

Upon hearing this, Emperor Wu immediately invited National Master Bao Jr and ten virtuous Sangha members to

select passages from the Sutras and Vinaya. They compiled a volume of Repentance Sutras in ten chapters to repent sincerely on behalf of Madam Syi for all the evil karma she had committed while she was alive. The Buddha’s power is boundless; after the Dharma session, Syi was liberated from the body of a snake and ascended to heaven. She appeared as an adorned heavenly being in front of Emperor Wu and expressed her gratitude for his great kindness.

The Repentance ceremony was initiated by Emperor Wu of the Southern Liang Dynasty on behalf of Madam Syi, and was compiled by National Master Bao Jr and others. Thus it is entitled “Emperor Liang’s Jeweled Repentance”. One lamp in a room can break through the darkness of a thousand years. One thought of repentance can dissolve bad karmic deeds as many as the sand in the Ganges River. Sincerity can generate a true response. The power of repentance is beyond the imagination of ordinary people.



(Continued from page 8)

Recently we know that DM Hua Lai has agreed to assume the position of an elder monk at Great Compassion Monastery in Hai Cheng at the invitation of the Abbot Miao Xiang, and that in that position, he guides subsequent followers to accord with VM Hua’s teachings.

The atmosphere at the Great Compassion Monastery resembles those at the branch monasteries of the DRBA. The DRBA Sangha follow the rules of the Buddha’s time, strictly follow the precepts, eat one meal a day, and accord with the Bhikshus’ traditional rule of always wearing their precept robes. And for monastics who wish to further facilitate their cultivation, there are the optional additional practices of always sitting and not lying down and of holding no money or property.

Under the leadership of Abbot Miao Xiang, once a year the Bhikshus and Bhikshunis go on a pilgrimage, much like the Three Steps One Bow carried out by Sangha members of DRBA to demonstrate their sincerity and method of practice. We are gratified to find that in this Dharma ending stage, there are those leading Bhikshu and Bhikshuni to follow strict discipline.

Some people said, “The ascetic practice at CTTB is too much suffering.”

Actually CTTB only follows the Buddha’s guidelines. If you think this is ascetic practice, you may first consult the Twelve Dhuta Sutra!

10月份 金山寺法會時間表

October 2006 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
<p>1 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>3 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>4 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>5 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>6 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>7 <u>9:00 am</u> 楞嚴咒法會 Shurangama mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>8 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>9 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>10 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>11 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>12 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>13 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>14 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 講經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>15 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>17 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>18 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>19 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>20 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>21 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 講經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>22 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>23 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>24 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>25 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>26 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>27 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>28 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 講經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>29 <u>9:00 am</u> 慶祝敬老節 Celebration of Honoring of the Elderly</p>	<p>30 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>31 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	 <p>敬老聯歡會 十月一日開始接受報名，六十五歲以上就是我們所邀請的貴賓 名額100位，額滿為止，歡迎親自報名。</p>			

11月份 金山寺法會時間表

November 2006 SCHEDULE Of ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
<p>11/18-11/25 梁皇寶懺 Emperor Liang Repentance</p> <p>11/26 藥師懺 Medicine Master</p>	<p>歡迎到 萬佛聖城 Welcome to The City of Ten Thousand Buddhas</p> <p>參加 觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home 11/4/06</p>		<p>1 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>3 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>4 <u>9:00 am</u> 慶祝觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>5 金山寺本日法會暫停 全體參加萬佛聖城觀音法會 <i>No Assembly today</i> Going to CTGB for Cele- bration of Gwan Yin Bodhisattva's Leaving Home</p>	<p>6 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>7 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>8 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>9 <u>9:00 am</u> 慶祝觀音菩薩 出家法會(正日) Celebration of Gwan Yin Bodhisattva's Leaving Home <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>10 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>11 <u>9:00 am</u> 楞嚴咒法會 Shurangama mantra Recitation</p> <p><u>10:00 am - 11:00 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>12 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>13 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>15 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>17 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>18 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>
<p>19 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>20 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>21 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>22 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>23 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>24 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>	<p>25 <u>8:30 am</u> 梁皇寶懺 Emperor Liang Repentance Ceremony</p>
<p>26 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>27 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>28 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>29 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>30 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>請與金山寺聯繫交通安排 415-421-6117 Please contact us if you would like to participate!</p> 	

敬老聯歡會

Honoring Elder's Day

金山寺謹訂於十月二十九日（星期日）早上九時至下午一時三十分，
舉行一年一度的敬老聯歡會，十月一日開始接受報名，
六十五歲以上就是我們所邀請的貴賓
名額100位，額滿為止，歡迎親自報名。

*We will be conducting Honoring Elder's Day on Oct. 29, 2006
Please sign up by Oct. 1, 2006.*

金山聖寺歲暮啓建

梁皇寶懺

大法會

The Jeweled Repentance of Emperor Liang

虔禮梁皇懺，懺悔業障，善利冥陽，離苦得樂。

The faithful can thus repent
their karmic obstacles,
Benefit the living and
the underworld,
Leave suffering
and attain bliss.

11/18-11/25/2006

