

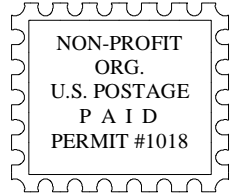


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## GOLD MOUNTAIN MONASTERY NEWS

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主 持 禪 語

### 浩劫能改變嗎？

#### Can Catastrophes Be Averted?

本來定業不可轉，但是三昧加持力，能消除無量罪業。

Although it's said that fixed karma cannot be altered, with the power Samadhi even limitless offenses can be dispelled.

**修**道的人，首先不要自私。這不單是爲了保護自己，也是爲了要饒益全世界。我們要把自己放下，不是想：「我怎樣怎樣了不起？」而是要顧全大局。

Cultivators should not be selfish, nor should they act only to protect themselves. They should work to benefit the whole world, putting personal interests aside. Instead of being enthralled with their own achievements, they should consider the big picture.

胡大川先生的「幻想詩」裏，有幾句說得很好：「浮沉道力未能堅，世網攬人只自憐。四海應無極樂園，九霄豈有寄愁天。」

Mr. Dachuan Hu's "Fantasy Poem" says it well:

Bobbing up and down  
We lack a strong resolve for the Way.  
Caught up in worldly entanglements,  
We feel sorry for ourselves.  
There is no paradise within the four seas;  
What place is there in the nine heavens,  
To set our sorrows aside

「浮沉道力未能堅」，人在世界裏浮沉不定，做善功德，便向上昇；造惡業的，便往下降。這樣一浮一沉，生生世世在業海裏漂流，被世事的波濤所動搖，很不容易立得住，所以說「浮沉道力未能堅」。

「世網攬人只自憐」，世間法就好像一個大羅網，把所有人都網住了。愛名的便被名網所網，貪財的便被財網所纏，迷色的便被色網所縛。總而言之，被財、色、名、食、睡五欲之網，支配得顛顛倒倒，纏縛得透不過氣來。只自憐，一般不明白的人，雖然被網所網，還不知不覺；明白的人雖然知道，卻沒有法子脫離，只是徒增感歎而已。

「四海應無極樂國」，舉目四海，找不到一個安樂太平的地方。全世界人類都生活在恐懼之中，朝不保夕，到處都是難民，很多地方缺乏糧食、衣服，到處都有火山爆發、地震、水災、天災人禍，紛至沓來，這怎教人不怵目驚心呢？所以說「四海應無極樂國」。

「九霄豈有寄愁天」，九霄雲外，也沒有一個處所來積存這麼多憂愁，因為放不下這麼多！在這世上，有些人認為是很快樂，其實是水深火熱的樊籠。水深會把人淹死，火熱會把人燒死，有什麼值得留戀呢？

大家都知道最近華盛頓州的聖海倫火山爆發了，熔岩若堆起來，可以積疊成十二英哩那麼高，灰塵遍洒到四面八方。由此觀之，世上那有安樂國呢？生在這個危險的多難之秋，各位應該趕快發菩提心，求無上道！

*Bobbin up and down, we lack a strong resolve for the Way. People move up and down in the world; rising when they do good deeds of merit and virtue, and falling when they create unwholesome karma. In life after life, they drift and flounder in the sea of karma; being rocked by the waves of worldly affairs, it is hard to stand firm.*

*Caught up in worldly entanglements, we can only feel sorry for ourselves. Worldly affairs are like a huge net that binds people up. Fame-seekers are bound by the net of fame; money worshippers get caught in the net of wealth; and promiscuous individuals are trapped in the net of lust. In general, the net of the five desires – for wealth, sex, fame, food, and sleep – confuses people and binds them so tightly that they can hardly breathe. Most people don't even know they are caught in the net, and those who do cannot escape, so they can only sigh in self-pity.*

*There is no paradise within the four seas. Look around: you won't find a peaceful place anywhere. All of humankind lives in fear from dawn to dusk. There are refugees everywhere. In many places people lack adequate food and clothing. Volcanic eruptions, earthquakes, floods, and other natural and manmade disasters happen one after another. How could one not feel scared?*

*What place is there in the nine heavens to set our sorrows aside? There isn't any space within the nine heavens to store our cares and worries. Some people think the world is a happy place, but actually, we are in danger of being drowned or burnt any moment. Why should we be so attached to this world?*

You have all heard of the recent eruption of Mount Saint Helens in Washington State. If the lava were piled up, it could reach as high as twelve miles. The ashes have scattered everywhere. From this eruption we can see how unsafe the world is. Living in these dangerous times, we should quickly bring forth the Bodhi resolve and seek the supreme Way.



加州爲什麼沒有火山爆發的災難？因爲這裏信佛的人比較多，佛教的道場也較多，所以無形中使災難化爲吉祥。在一九六八年，美國的天文學家、歷史學家、預言學家、科學家，都互相印證，認爲那年三藩市必定會發生大地震，甚至整個三藩市會掉進太平洋！話雖如此，可是僥倖當年並沒有地震。隨後每一年都傳出地震的預言，但每一年都沒有大地震；可是最近地震恐怕真地快要降臨了。爲了這個原因，法界佛教總會、萬佛聖城、金山聖寺、如來寺及法界佛教大學的四眾弟子，除了每天的早晚課之外，每逢週六都集體誦持〈楞嚴咒〉，藉以祈禱消災解厄，遇難呈祥，化地震於無形，使大的難化爲小，小的化爲烏有。

有人問：「這種浩劫能夠改變嗎？」當然可以改變！本來定業不可轉，但是三昧加持力，能消除無量罪業。



看戲一

In watching plays,  
 those who do not understand just watch the plot.  
 They see the tragedy and joy in the story.  
 They watch for happiness, anger, sorrow,  
 fear, love, evil, and desire.  
 People who understand know that it is all an illusion.  
 This is all life is.  
 All things are impermanent,  
 like dreams, illusions, bubbles,  
 or shadows, like dewdrops  
 or lightning flashes.  
 Contemplate all dharmas in this way.

虛妄

不會看的人，  
 只看戲的節目如何如何，有悲歡離合，  
 又有一些喜、怒、哀、懼、愛、惡、欲，  
 就看這些。  
 明白的人呢？  
 一看！啊！  
 原來這些都是如幻如化，人生不過如此！  
 「一切有爲法，如夢幻泡影，  
 如露亦如電，應作如觀。」

Why haven't there been any volcanic eruptions in California? One reason is that there are more Buddhists and more temples here. Disasters are imperceptibly transformed into auspiciousness. In 1968, astrologers, historians, prophets, and scientists in the United States all predicted that a major earthquake would occur in San Francisco that year. They said the earthquake would be so great that entire city of San Francisco would fall into the Pacific Ocean. Fortunately, no earthquake occurred despite their predictions. There have been earthquake predictions every year since then. However, the great one hasn't happened yet. Recently, I have been worrying that the earthquake is really going to happen. That's why the fourfold assembly of the Dharma Realm Buddhist Association at the City of Ten Thousand Buddhas, Gold Mountain Monastery, Tathagata Monastery, and Dharma Realm Buddhist University has gathered together to recite the Shurangama Mantra on Saturdays. With the power of the mantra we hope to avert the earthquake, dispel danger, transform big disasters into small ones, and make small ones disappear altogether.

Someone is asking, "Can catastrophes be averted?" of course! Although it's said that fixed karma cannot be altered, with the power of Samadhi even limitless offenses can be dispelled.



## 心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 文接上期 Continued from last issue

第三，方等時。這個時候是「三權一實」，有三種的權法，一種的實法。為什麼叫「方等」呢？因為這時候是四教並談，同時講四教的道理。四教就是藏、通、別、圓。所謂「彈偏斥小，歎大褒圓。」彈偏，就是說：「你那個偏的不對。」斥小，是說：「你這個小乘也錯了。」歎大，就是讚歎大乘。褒圓，就是褒獎圓教。三種的權法就是藏、通、別，一實就是圓教，所以方等時是三權一實。

第四，般若時。般若時是「兩權一實」，有兩種權法，一種實法。兩權就是通教、別教這兩種權教，一實就是講的圓教。

第五，法華涅槃時。這個時候是「唯實無權」，只有一個實智，沒有權智，沒有方便權巧的法。

所以這五時若按著權實來論，法華的時候是唯實無權，般若的時候是二權一實，方等的時候是三權一實，阿含的時候是唯權無實，華嚴的時候是一權一實，它是有頓漸的。這是按著這個五時來用這個權實二智，來講這五時。這五時若往詳細地講，那很多很多的，所以我每逢講經，每講一次經，就多講一點你們沒有聽過的，那麼你們聽得多了，慢慢懂的也就多了。

摩訶逆轉般若船。「摩訶」是大的意思，「逆轉」就是倒過來，倒過來什麼呢？倒過來般若船。「倒過來般若船，不就沒有般若了嗎？」不是的！這個教你逆轉，逆轉什麼呢？逆轉你那個愚癡。

3) During the third period, the Vaipulya, the Buddha spoke three kinds of expedient Dharma and one kind of actual Dharma. At that time the four teachings were explained together: the treasury (*tripitaka*) teaching of the Hinayana; the connecting teaching; and the special teaching, which are the three expedient dharmas; and the perfect teaching, which is actual Dharma. “Revile the one-sided and upbraid the small” indicates that the one-sidedness of the small vehicle, the Hinayana, is wrong. “Praise the great and extol the perfect” commends the perfect teaching of the great vehicle, the Mahayana. In the Vaipulya period, the four teachings were explained together.

4) The fourth period is the *Prajna* period. In it there were two kinds of expedient Dharma- the connecting and special teachings- and one kind of actual Dharma, the perfect teaching.

5) In the *Lotus-Nirvana* period, which includes the Wonderful Dharma Lotus Flower Sutra and the *Mahaparinirvana Sutra*, there was no expedient Dharma; there was only actual Dharma and actual wisdom.

To summarize the five periods, in the Lotus-Nirvana period, only actual Dharma appears; there is no expedient Dharma. In the Prajna period, two expedient dharmas and one actual Dharma appear. In the Vaipulya period, three expedients and actual Dharma appear. In the Agama period there is only expedient and no actual Dharma, and in the Avatamsaka period there is one expedient and one actual—the gradual and the sudden. The above explanation employs the two types of wisdom, expedient and actual, to categorize the five periods. If the periods were explained in detail, there would be much, much more to say.

So in lecturing on the sutras I explain a little more each time, I tell you a little more of what you haven't heard. Listen a lot and you will understand a lot.

*A Maha turning around: this is the prajna-boat. Maha* is the Sanskrit word for “great.” To turn the prjna-boat around doesn't mean to turn it over. If you turn it over, there isn't any prajna. You should turn your stupidity around, and that will be the prajna boat; that is prajna.

你把你那個愚癡逆轉過來，轉過來就是般若船，就是般若了！逆轉就像逆水行舟似的，要費一點力量，不是容容易易就可以做得到的。雖然不需要三大阿僧祇劫那麼長的時間，但也要經過一生、兩生、或者三生……，才能得到真正的智慧。

「這個都很長啦！我還是不修了！」你不修，也不必勉強，勉強就不是道。所以我對我的弟子，哪一個歡喜墮落，就隨你墮落去！你不願意逆轉般若船，那麼就是隨大流去，順流而下，越下越遠，越流越遠。你若逆轉，這就上流；你不逆轉，這就下流。全看你願意往上逆流，還是往下順流而去。

「經」的意思

每一部經都有通名，有別名。通名就是共通的名字，佛經通通都叫經，所以「經」字是每一部佛經的通名。別名，就是每一部經都有它自己獨特的名字，其他的經就不叫這一個名字。「般若波羅蜜多心」就是這一部經的別名，表示這一部《般若波羅蜜多心經》，是般若部裏邊的一個心中之心。

「般若波羅蜜多心」這幾個字的意思解釋已竟，現在略略地來講一講這個「經」字。

什麼叫做「經」呢？怎麼叫個「經」呢？「經」，是經常不變之法。不能改變的，一字也不可去，一字也不可添，所以這是經常之法，所以叫經。經者「徑」也，就是道路，修行所必經過的一條道路。你想要修行，一定要走這一條道路，你若不修行，就不必走這一條道路了。因為什麼？因為你不修行。可是這一條道路，你必須要走，你若不走，這條道路就會荒的。怎麼叫荒呢？荒就是長草了，這一條道路若沒有人走，它就會生草，就荒了。你若常常走修行這一條道路，它不但不會荒，而且會一天比一天平坦，一天比一天光明。經又怎麼會荒了呢？我告訴你，這個經若荒了，就是你忘了。

It can be compared to moving a boat up-stream. It is necessary to use a little effort, and it is not something that can be done easily. Although you don't need to take three great asamkhyeya kalpas - three incalculably long ages - you must pass through at least one or two or perhaps three lifetimes before you can attain genuine wisdom.

“Oh,” you say, “even though it doesn't require kalpas, it's still a really long time, so I'm not going to cultivate.”

If you don't want to cultivate, it's not necessary; certainly no one will force you. Forcing is not the Way. Where my own disciples are concerned, I allow anyone who wants to fall to fall according to his own inclinations. If you don't want to turn the prajna boat around, then you can follow the great flow, flow along with the current, and go downstream, go farther and farther down. If you turn around, you move upstream, and if you don't turn around, you flow downstream. Take a look. Are you going upstream or downstream?

### The Meaning of “Sutra”

Sutras have both a generic and a specific title. The generic title is simply “Sutra,” while the specific title distinguishes one sutra from another. The *Heart of Prajna Paramita Sutra* is the dharma, “Heart” is the analogy, “Sutra” is the sutra. The *Heart of Prajna Paramita* is the heart within the heart. No other sutra in the Prajna division has this name. I have already explained the specific title, the *Heart of Prajna Paramita*, by an eight-line verse. Now the word “Sutra” will be fully explained.

What is a sutra? A sutra is defined as “path”, the path necessarily passed through in cultivation of the Way. If you wish to cultivate, you must move along that path; if you don't want to cultivate, following it is unnecessary. But, if you do want to cultivate, “Sutra” is the path you must take. Now, if people don't walk on a path, it becomes wild and overgrown with vegetation. For example, you may have been able to recite the *Heart of Prajna Paramita Sutra* without referring to a text, but then four or five months pass without your reciting it, and you forget it. That forgetting is the path becoming overgrown.

你本來不用看本子也可以念的，可是經過三、五個月不念，那就把它忘了，這就是把這條路荒了。

那麼念經有什麼好處呢？念經啊，沒有好處！念這個經，要費很多的時間，費很多的氣力。好像在佛前念《金剛經》，你說有什麼好處？你從頭念到尾，啊！費了很多氣力，費了很多精神，費了很多的時間，也沒有看見什麼好處，這是沒有好處。各位居士啊！不要那麼愚癡喔！你所能看見的好處啊，都不是真的！「凡所有相，皆是虛妄。」凡是有形相，能看得見的，那並不是好處，都不是真的，所以我才說念經沒有好處。

這個好處你是看不見的。怎麼樣呢？你每念一次經，在你的自性裏邊就經過這麼一次的刷新。譬如念《金剛經》，念一遍，這經中的意思就明白一點；念兩遍，更明白一點；念三遍，就更明白多一點。所以，這個念經是在你自性上，智慧會增加的。但是這個智慧增加了多少？你是看不見的，不過只有這麼一種感覺，所以念經的好處是說不出來的。

而且你多誦一遍經典，就少生一點煩惱，不要因為誦經又生出煩惱了。不要說：「你念得不對！」「你念得太快了，我跟不上你！」或者「你念得太慢了，要我等著你！」或者「你念的聲音不好，我聽得不順耳！」不要在這上面用工夫。況且大家都是初學，誰也不一定會念。但是不管會不會念，大家都一定要念。大家一同念，就叫共同薰修，不是共同在一起，你找我毛病，我找你毛病。但若真要有毛病，大家還是一定要找的，一定要找到毛病。若不找到毛病，那麼自己的毛病太多，修行就不相應了。所以，這個念經對自性上是有幫助的。幫助什麼呢？幫助開智慧。

念《金剛經》也是開智慧，念《心經》更是開智慧的。所以念經雖說是沒有好處，其實這好處是最大的，你看不見的。你看不見的，這才是真好處；你能看見的，那全部都是皮毛。

However, if you walk the path, if you cultivate the Way, then it won't become overgrown, but every day will become smoother and brighter.

What is the benefit of reciting sutras? Reciting sutras doesn't yield any benefits. You waste a lot of time and use a lot of energy to recite a sutra. For instance, what is gained by reciting the *Heart Sutra* in front of the Buddha? You read it from beginning to end, waste energy, spirit, and time, but don't see any return from it. Ah, cultivators, don't be so stupid! The benefits which you can see are not real: "all appearances are empty and false." To grasp at a form, at what you can see, is not a benefit. That is why reciting sutras isn't beneficial.

Don't search for benefits. Recite the sutra once and your own nature is cleaned once. When you recite the *Heart Sutra* once, you have the feeling that you understand a little of its meaning; recite it twice or three times, and each time you understand a little more. Reciting sutras helps the wisdom of your own nature to grow. How much? You can't see it; nevertheless, you can have a kind of feeling about it. Therefore, it is not possible to talk about the benefits of reciting sutras.

Moreover, each time you recite the sutra your afflictions decrease. You shouldn't get upset during recitation by saying, "You over there, you recited it wrong." or "You recited it too fast; I can't keep up with you." or "The sounds that you make when you recite are really unpleasant, so I don't like to listen to it." No, don't waste your effort in those directions. When reciting sutras or mantras, everyone should chant together. It isn't necessary for everyone to know the language the sutra is being recited in; but able to read the sutra or not, everyone should recite along together. For everyone to practice together, though, doesn't mean your looking for my faults, and my looking for your faults. If there are really faults, everyone should find them. And if you yourself don't find your own faults because they are too big, then your cultivation will not be attuned to receive a response. Reciting sutras is a great help to one's own nature in developing wisdom. Reciting the *Diamond Sutra* develops wisdom; Moreover, reciting the *Heart sutra* also develops wisdom.

You say that there aren't any benefits gained from reciting sutras, yet the benefits are very great. It's just that you don't see them. You don't see them?

「經」還有另外四個意思，就是貫、攝、常、法。

「貫」就是「貫穿所說義」，把佛所說的義理都貫穿到一起了，好像用一條線把字都穿成一串。

「攝」是「攝持所化機」，經能攝受一切眾生的機緣，對症下藥。什麼叫攝？我常常講，你看見吸鐵石了沒有？那個吸鐵石，鐵塊雖然離得很遠，它也能把那個鐵給吸上來。經也就好像吸鐵石一樣，所有的眾生就都好像鐵塊似的，又硬又剛強，脾氣也大，毛病也多，可是一吸到這吸鐵石上，慢慢也就軟了，慢慢毛病也沒有了，這就是攝。

「常」就是古今不變，也就是永遠都不會變的經常的法。無始無終，亙古亙今，由古來到現在，都是依照這個經典去修行，這就是常。古今不變就叫常。

「法」是個方法，就是三世同尊的一個方法。這個方法幹什麼的呢？就是用來修行的。這個修行的方法，無論是過去世、現在世、未來世，都用它來修行，所以叫三世同尊。

「經」又有繩墨的意思。好像古來做木匠的，都有那麼一個墨斗，墨斗上有一條繩線，用那個墨 ink 染成黑色。在需要畫直線的地方，木匠就把這個墨斗放在上面，把繩一拉出來，用手往前一拎，再放下，這木板上就現出一道黑印了，不像現在有這個尺，有這個鉛筆，就可以畫一道線。所以這個繩墨也就有規矩、準繩的意思。經就是一個規矩，你若念經就會守規矩，不念經就不守規矩。我們現在研究這個般若，一定要守般若的規矩。你守般若的規矩，就會開啓你的智慧。

(待續 To be continued)

Then they are real benefits. Anything that you can see is just the skin.

The word “sutra” has four other meanings: that which strings together; that which attracts; that which is permanent; and a method. “Stringing together” refers to the connecting of all the meanings which were spoken to make a sutra, as if a piece of thread were used to string them together.

A sutra “attracts” in that it can make use of opportunities for the transformation of sentient beings. This particular sutra is capable of responding to the causal opportunities of all sentient beings and of giving each a medicine to cure that being’s own particular disease. Just as a strong magnet can attract iron from a great distance, a sutra, like a magnet, draws in all sentient beings. We sentient beings are like iron, hard and stubborn, with large tempers and many faults. But as soon as we are pulled into the magnet, we begin to be slowly softened so that our faults fall away. That is the meaning of “that which attracts.”

A sutra is “permanent” because it is eternally unchanging dharma, and has neither beginning nor end. Not one word can be omitted from or added to a sutra; thus it is eternal. In ancient times and in the present, living beings have cultivated and will continue to cultivate according to this sutra.

A sutra is a “method” followed in cultivation of the way. In the three periods of time, past, present, and future, one cultivates according to this Dharma. What is honored in the three periods of time alike is called the method. What is unchanging in the past and present is called the permanent.

Sutra also has the meaning of marking-line. In ancient China carpenters used a tool called the ink-cup and line. It consisted of a string which was inked black. When the carpenters wanted to be sure that their construction was straight and true, they would stretch the string out, pull it back, and snap it to, in order to make a straight black guideline.

To sum up, a sutra is a set of rules. To recite sutras is to follow the rules. If you don’t recite sutras, then you don’t follow the rules. Since you are not studying prajna, you certainly should respect the rules of prajna. If you do, you will certainly develop your wisdom. s, then you don’t follow the rules. Since you are not studying prajna, you certainly should respect the rules of prajna. If you do, you will certainly develop your wisdom.

# 為教育而教育 Education for Education's Sake

我們學校以前有位女學生，她年輕的在家時就想殺父母，父母對她沒法子，就把她送到萬佛城來。後來她就會孝順父母，現在已改變成爲很好的女孩子了。所以小孩子「近朱者赤，近墨者黑，染於蒼則蒼，染於黃則黃。」我們接近好人，就會做好人；我們接近流氓，就會變成流氓。

我們這些老師都是我的代表，你們把學生教好了，我就盡了責任，你也盡了責任。若教不好啊！是我們對不起學生的家長。所以我們一定要盡上自己的能力，想法子循循善誘，令學生都得到正當的思想、正當的路，將來做正當的事，這是很要緊的。我也不會高談闊論，總而言之，人人都要學好，這是唯一目的。

義務老師真高尚

我們這些老師是爲教育而教育的，不要以爲義務老師是不值錢的。義務老師是有其真正尊貴的地方。他們真正爲教育而教育，不是爲錢而教育。我相信義務老師不會罷工的，所以我要提倡義務老師。爲錢而教育的，他動不動就爭，爭取薪金，你給他少了，他就要罷工，所以我就提倡義務教育。雖然是義務教育，我還是給老師吃、住和一些零用錢，我不會虧負這些老師的生活條件，我要保證他們安定，令義務老師不要憂愁。

義務老師才是真正高尚的，不尊重義務老師，那是學生不懂事情！你看他盡義務是真正想爲教育。我們做老師的，也不一定要求受尊重，我們自己只要拿出良心來做事，就是盡到本份了。我們的學生都有良心的，慢慢他們就懂得了。



There was a girl in our school who wanted to kill her parents when she was younger. Her parents didn't know what to do with her, so they sent her to the City of Ten Thousand Buddhas. Later, she knew to be filial to her parents, and now she's become a very good girl. Therefore, when children come into contact with rouge, they become red; when they come into contact with ink, they turn black. Dye in green, they become green, dyed in yellow, they become yellow. If we hang around thugs, we will become thugs, too.



All of you teachers are my representatives. If you teach the students well, then I will have fulfilled my duty and so will you. If you fail to teach them, then I will be ashamed to face the students' parents. Therefore, we must do our best to skillfully lead the students to think properly and walk on proper path, so that they will behave properly in the future. This is very important; I'm not exaggerating on this, but all in all. Our only goal is for everyone to learn to be a good person.

Volunteer Teachers Are Truly Noble

Our teachers are working here for education's sake. Don't ever think that volunteer teachers are worthless. Volunteer teachers are truly worthy of respect, because they are really working for the sake of education, not for the money. I believe that volunteer teacher will not go on strike, so that I want to promote the idea of volunteer teachers. People who teach for money are always contending. They often demand salary increases, and if you don't pay them as much as they want, they go on strike. That's why I am advocating the use of volunteer teachers. Even though the teachers are volunteering their efforts, I will provide them with room and board, as well as some spending money. These teachers will not be mistreated in terms of their living conditions. I will guarantee them a secure position, so they will not have to worry.

Volunteer teachers are truly noble people. If the students do not respect volunteer teachers, that just shows their ignorance. Look at these volunteer teachers who are doing their best for the sake of education. As teachers, we don't necessarily ask for the students' respect. As long as we do our work in good conscience, we have done our duty. Our students all have a sense of conscience, and they will gradually come to understand.



# 大悲懺淺說

## A Basic Introduction to the Great Compassion Repentance

譚果正講於金山聖寺 2008年8月 果殊譯，果進Stross 校正

A Talk by Upasika Stella Tan on August, 2008 at Gold Mountain Monastery.

Translated by Guo Shu, edited by Guo Jin Stross

懺悔的方法<sup>8</sup>可分爲：The methods of Repent and Reform can be divided into:

1. 事懺：作法懺和取相懺兩種方式:

Specific Repentance involves two ways of repentance: the Ritual Practice Repentance and the Visualization Repentance:

a. 作法懺。我們一般在佛堂拜各種懺如大悲懺、水懺、藥師懺及梁皇寶懺，以清淨身口意三業，誠心悔改，依法在佛前懺悔，這是作法懺。

The Ritual Practice Repentance is the repentance we normally practiced in the Buddha temples. We have bowed the Great Compassion Repentance, the Water Repentance, the *Medicine Master Repentance and the Emperor Liang Repentance* so as to purify the three karmas: our body, mouth, and mind karma. We should sincerely repent and reform in front of the Buddhas according with the Dharma.

b. 取相懺。痛切悔改，禮佛求懺悔，直至能見佛或瑞相，才能回復戒體清淨。

Visualization Repentance is to poignantly repent and reform via bowing to the Buddhas till one can see Buddha or auspicious features. Only then one can regain the pure precept substance.

2. 理懺，也就是無生懺，又名實相懺。有不少偈頌告訴我們理懺的效果。

Repentance according to principle is non-birth repentance or Reality Repentance. Many verses reveal to us the effect of the Principle Repentance.

《觀普賢菩薩行法經》云：

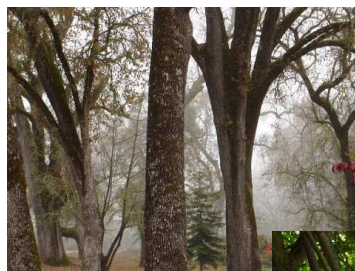
「一切業障海，皆從妄想生。若欲懺悔者，端坐念實相：眾罪如霜露，慧日能消除。」

「罪從心起將心懺，心若滅時罪亦亡，心亡罪滅兩俱空，是爲名爲真懺悔。」

It is stated in *The Practice Dharma Sutra of the Contemplation of the Samantabhadra Bodhisattva*:

*The sea of all karma hindrance  
Is born from false thoughts.  
Those who want to repent and reform  
Should sit upright and be mindful of the reality.  
All offenses are like frost and dew,  
which can be dispelled by the sun of wisdom.*

*Offenses arise from the mind; repentance is by the mind.  
If the mind is extinguished, offenses are forgotten.  
The mind forgotten, offenses wiped out – both are empty.  
This is called the true repentance and reform.”*



<sup>8</sup>見《大正新脩大藏經》第三十九冊No. 1786 金光明經文句記。Taisho newly edit Great Store Sutra

《華嚴經普賢菩薩行願品》：「我於過去無始劫中，由貪嗔癡，發身口意，作諸惡業，無量無邊。若此惡業有體相者，盡虛空界不能容受。」

The Chapter on *the Practice and Vows of Samantabhadra Bodhisattva in the Avatamsaka Sutra* says: “During beginningless kalpas in the past, I have committed unmeasurable and boundless evil deeds via the body, mouth, and mind, through greed, hatred, and stupidity. If these evil karmas had solid substance, even the empty space could not be able to hold it.

古德有云：「念佛一句，福增無量；禮佛一拜，罪滅河沙。」這也就是告訴我們要是明白實相之理，也就是彌天大罪，一懺便消。理懺教我們觀照萬事萬物的實相理體，明白罪性本空，卻能隨緣接受因果不滅 Ancient worthies had said, “One can accumulate infinite blessings by reciting the name of Buddha just one time; one can eliminate offenses as much as the sands of the river by bowing to the Buddha once.” This tells us that if we should realize the principle of reality, we can clear up monstrous offenses once we have repented. Repentance according to Principle teaches us to observe and review the reality substance of myriad things and matters so as to understand the emptiness of the nature of offenses, yet we can accept cause and effect according to conditions knowing that it is inextinguishable.

目前流行的懺儀有：八十八佛大懺悔文、淨土懺、地藏懺，慈悲三昧水懺、藥師懺、梁皇懺等。

The popular repentance rituals nowadays are *the Eighty-eight Buddhas Great Repentance, the Pure Land Repentance, the Earth Store Repentance, the Compassionate Samadhi Water Repentance, the Medicine Master Repentance, and the Emperor Liang Repentance, etc.*

II. 釋題：《千手千眼大悲心咒行法》，簡稱《大悲懺法》

Explanation of the Title: the Practice on the Great Compassion Heart Mantra of a Thousand Hands and a Thousand Eyes or the Great Compassion Repentance Dharma for short.

A. 「千手千眼」：很多人曾經看過一位有很多手拿著各種不同器具的菩薩像，而且每隻手上都刻有一隻眼睛，這就是千手千眼觀世音菩薩的法像。

Thousand Hands and Thousand Eyes: Many people might have seen a bodhisattva statue that has many hands, all holding different kinds of instruments. There is an eye carved on each palm. This is the Dharma statue of a thousand hands and a thousand eyes of Avalokitesvara Bodhisattva.

《大悲心陀羅尼經》云：「觀世音菩薩重白佛言：『我念過去無量億劫前，有佛出世，名千光王靜住如來，彼佛世尊憐念我故，及為一切諸眾生故，說此廣大圓滿無礙大悲心陀羅尼。以金色手摩我頂上，作如是言：「善男子！汝當持此大悲心咒，普為未來惡世一切眾生，作大利樂」。我於是時，始住初地，一聞此咒故，超第八地。我時心歡喜故，即發誓言：『若我當來堪能利益安樂一切眾生者，令我即時身生千手千眼具足』發是願已，應時身上千手千眼悉皆具足……。」」這就是觀世音菩薩得到千手千眼的來歷。

It is stated in the Dharani Sutra of the Great Compassion Mind that “Avalokitesvara Bodhisattva again said to the Buddha, ‘I remember there was a Buddha born in this world named the King of a Thousand Lights Calmly-residing Tathagata in countless kalpas past. This Buddha took pity of me and all sentient beings and spoke the Dharani of the Great, Vast, Perfect, Unobstructed, Great Compassion Mind of a Thousand Hands and a Thousand Eyes of Avalokitesvara Bodhisattva. With his golden hand he rubbed the crown of my head, saying, “Good Man! You should recite this Great Compassion Heart Mantra for the sake of all sentient beings in the future evil worlds so as to benefit them.” At that time I was dwelling in the First Ground of the Bodhisattva level, yet I went surpassed the Eighth Ground right after I heard this Mantra. I was so delighted that I made a vow, ‘If I could benefit and bless all sentient beings in the future, my body would have a thousand hands and a thousand eyes.’ Immediately my body possessed all the thousand hands and thousand eyes once I made such a vow.... .’” This is the history of how Avalokitesvara Bodhisattva gained a thousand hands and a thousand eyes. (待續 *To be continued*)

# 2月份 金山寺法會時間表

## February 2010 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
	1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	6 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra <u>3:30pm</u> 淨業社共修 Pure Karma Society Class
<u>9:00am - 3:10pm</u> 7 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	13 <u>8:30 am-10:10 am</u> <b>華嚴懺</b> <i>Avatamsaka Repentance</i> <u>10:15 am-3:30 pm</u> <b>千佛懺</b> <i>Thousand Buddhas Repentance</i>
正月初一 14 <u>8:00 am-9:20 am</u> 念消災吉祥神咒 <i>Disaster Eradicating Auspicious Spirit Mantra Recitation</i> <u>9:20 am-3:30 pm</u> <b>千佛懺</b> <i>Thousand Buddhas Repentance</i>	15 <u>8:30 am-3:00 pm</u> <b>千佛懺</b> <i>Thousand Buddhas Repentance</i>	16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	20 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra
<u>9:00am - 3:10pm</u> 21 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	27 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra
正月初十五 28 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討						上人：人若能不發脾氣，什麼業障皆能一筆勾消。當你想發脾氣時，先忍耐片刻告訴自己：「多等一分鐘．．．」忍片刻，風平浪靜，退一步，海闊天空。

# 3 月份 金山寺法會時間表

## March 2010 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUS 二	WED 三	THU 四	FRI 五	SAT 六
<p>3/28/2010</p> <p><b>萬佛聖城預祝</b></p> <p>觀音菩薩聖誕法會</p> <p>Celebration of Guan Yin Budhisattva's Birthday</p> <p>請與金山寺聯繫交通安排 Please contact us if you would like to participate !</p>	<p>1</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>2</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>3</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>4</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>5</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>6</p> <p><u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation</p> <p><u>10:00 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p> <p><u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p> <p><u>3:30pm</u> 淨業社共修 Pure Karma Society Class</p>
<p><u>9:00am - 3:10pm</u> 7</p> <p>誦地藏經</p> <p>Earth Store Sutra Recitation</p> <p><u>10:00 am</u> 佛學研討</p> <p>Dharma Lecture</p>	<p>8</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>9</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>10</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>11</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>12</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>13</p> <p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation</p> <p><u>10:00 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p> <p><u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p><u>9:00am - 3:10pm</u> 14</p> <p>誦地藏經</p> <p>Earth Store Sutra Recitation</p> <p><u>10:00 am</u> 佛學研討</p> <p>Dharma Lecture</p>	<p>15</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>16</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>17</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>18</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>19</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>20</p> <p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation</p> <p><u>10:00 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p> <p><u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p><u>8:30am - 3:30pm</u> 21</p> <p>藥師懺</p> <p>Medicine Master Repentance</p> <p><u>10:00 am</u> 佛學研討</p> <p>Dharma Lecture</p>	<p>22</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>23</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>24</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>25</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>26</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>27</p> <p><u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation</p> <p><u>10:00 am</u> 聽經 (Lecture)</p> <p><u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p> <p><u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p>28</p> <p>金山寺本日法會暫停</p> <p>全體參加萬佛聖城</p> <p>觀音菩薩聖誕法會</p> <p><b>No Assembly today</b></p> <p>Going to CTTB for Celebration of Guan Yin Budhisattva's Birthday</p>	<p>29</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>30</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>31</p> <p><u>1:00 PM</u></p> <p>大悲懺</p> <p>Great Compassion Repentance</p>	<p>善知識教猶如春日，生長一切善法根苗</p> <p>善知識教猶如滿月，凡所照及皆使清涼</p> <p>善知識教如夏雪山，能除一切諸獸熱渴</p> <p>善知識教如芳池日，能開一切善心蓮華</p>		