

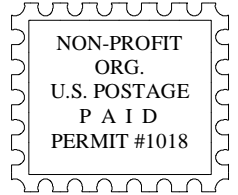


金山聖寺通訊

GOLD MOUNTAIN MONASTERY NEWS

Issue 253期
4月& 5月 10年
Apr & May 10

800 Sacramento Street
San Francisco, C.A 94108 U.S.A.
Tel: (415) 421-6117
E-mail: goldmountain6117@sbcglobal.net
Web Site: <http://www.drba.org>



Address correction requested

上几赞语

觀音菩薩妙難酬

Bodhisattva Guanshiyin is wonderful past gratitude.

有一首讚嘆觀世音菩薩的偈頌如下：

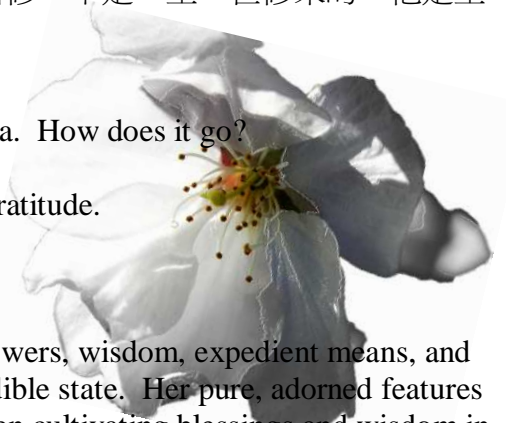
觀音菩薩妙難酬 清淨莊嚴累劫修

觀世音菩薩，他的神通、智慧、方便，一切一切，都是不可思議的。這種不可思議的境界，沒有法子可以說得完，也沒有法子可以講得完。他這種清淨莊嚴的相好，是累劫所修，不是一生一世修來的，他是生生世世修福修慧，才能相貌這麼圓滿。

The “Guanyin Praise” gives a general description of Guanshiyin Bodhisattva. How does it go?

Bodhisattva Guanshiyin is wonderful past gratitude.
Pure and clear are adornments,
Gained through practice ages long.

This describes the inconceivability of Guanshiyin Bodhisattva’s spiritual powers, wisdom, expedient means, and everything about her. There is no way to completely express such an incredible state. Her pure, adorned features were gained through many eons of cultivation, not just one life. She has been cultivating blessings and wisdom in life after life, for many great eons. That’s why she has such pure, adorned features and such a perfect appearance.



朵朵紅蓮安足下 彎彎秋月鎖眉頭

觀世音菩薩，他站在紅蓮華的上面，非常妙好。彎彎秋月，觀世音菩薩他的眉毛，彎彎的像秋天的月牙似；他相貌生得非常地妙好、非常地圓滿。

瓶中甘露常遍灑

觀世音菩薩，他手裏拿著淨水瓶；淨瓶裏所裝的，是甘露水。這甘露水，向我們每一個人的頭上一灑，每個人就得到清涼，災消罪滅，災消病散——病也沒有了，災難也消了，罪也滅了，福就會生出來。遍灑，「遍」是普遍的，任何人有什麼災難，觀世音菩薩都可以去救。

手內楊枝不計秋

觀音菩薩手裏有楊枝手，他用楊枝蘸甘露水，這麼一灑，什麼魔障也沒有了，什麼麻煩也沒有了，一切都清淨了。只要觀音菩薩用這個楊枝，蘸著甘露水一灑，這地方就平安無事了。手內楊枝不計秋，不知道多少年了！

千處祈求千處應

這觀世音菩薩，無論是一個地方求他，或者有千處、萬處、百千萬處，有多少人求他，他都是遂心滿願，去幫忙這麼多的眾生，令離苦得樂。

苦海常作渡人舟

在這茫茫的苦海裏，我們這娑婆世界就好像苦海一樣；觀世音菩薩常常地作渡人的這麼一個船的樣子。

Sea-vast of red lotus flowers
rest beneath her feet.
Bay-curve of an autumn moon
Is in the crescent of her brows.

Guanshiyin Bodhisattva has red lotus flowers beneath her feet. She stands upon red lotuses, extremely wonderful and fine. Her curved brows resemble the crescent moon. Her appearance is extremely fine and perfect.

Everywhere and constantly,
Sweet dew sprinkles from her vase.

In her hand, Guanshiyin Bodhisattva holds a pure vase filled with sweet dew, which she sprinkles upon our heads, refreshing us and wiping out our disasters and offenses. Our sicknesses disappear, disasters and offenses are wiped out, and blessings are produced. The sprinkling is all pervasive. She can rescue any person who is in trouble.

In her hand a willow branch,
Through countless autumns she has.

Among the hands of Guanshiyin Bodhisattva, there is a willow branch hand. When she dips the willow branch in sweet dew water and then sprinkles the water, the place is immediately purified. All demonic obstacles and all troubles are gone, and everything is pure and clear. Wherever Guanshiyin Bodhisattva sprinkles sweet dew, that place will be peaceful and untroubled. The willow branch has been there for countless autumns, for who knows how many years.

Prayers depart a thousand hearts;
In a thousand hearts she answers.

Guanshiyin Bodhisattva doesn't rescue only one person who is praying to her in one place. However many people pray to him, be it a thousand, ten thousand, or a hundred million, she will answer their prayers. She will rescue that many beings to satisfy their vows and bring them happiness.

Sailing in the sea of suffering,
she crosses people over.

Our world is like a sea of suffering. In this boundless sea of suffering, Guanshiyin Bodhisattva constantly acts like a ferry to take people across.

觀音菩薩這種的神通妙用、相好莊嚴，講也講不完。不過我們可以知道一個大概，對觀音菩薩有少少的認識，以後好好多接近觀音菩薩，學習觀音菩薩這種的慈悲、這種的普門示現，來教化眾生。

講到這個地方，想起一個公案。以前在中國的上榆縣，有一個商人，他什麼生意都做，但是他信觀世音菩薩，很誠心地念觀世音菩薩、拜觀世音菩薩，也念誦〈觀世音菩薩普門品〉。

有一天晚間，這個商人夢見觀世音菩薩告訴他：「你呀，將要有一個災難哪！我現在告訴你幾句偈頌，你記得，以後就會應驗。這個偈頌是：逢橋莫停舟，遇油即抹頭；斗穀三升米，蒼蠅捧筆頭。」說完，觀音菩薩就不見了。這商人，把這四句也就記得明明白白，記得很清楚。

有一天，他把很多的貨物裝到船上，準備到另一個城市去賣。這船在江中行駛著，遇著大雨，剛好正要經過一座大橋。這個擺船的就要把船停到橋底下來避雨，免得雨水把這些東西都打溼了。

可是這個商人一想，這「逢橋莫停舟」，現在正在橋底下，不要停舟啊！趕快叫這個擺船的：「快開船！這個地方不能停！」船一過這座橋之後，轟！橋就坍塌了。如果在橋下停船，連人帶東西統統都會打到長江裏去，都沒有了。他想，這觀音菩薩真靈！沒有在橋底下停舟，啊！躲過這一個大難。

One could never finish speaking of the wonderful functioning of Guanyin Bodhisattva's spiritual powers and of her adorned features. However, now at least we have a general idea and know a little bit about Guanyin Bodhisattva, so in the future we will be able to draw near to and learn from Guanyin Bodhisattva. We should emulate Guanyin Bodhisattva's kindness and compassion in manifesting universal doors methods to teach and transform living beings.

At this point, I will tell everyone a true story that has come to my mind. I've told this story before, but since some people haven't heard it before, I will retell it for their sakes.

Once there was a merchant from Shangyu county of China. This merchant, who engaged in all kinds of trade, believed in Guanshiyin Bodhisattva, recited Guanshiyin Bodhisattva's name very sincerely, bowed in homage to Guanshiyin Bodhisattva, and recited Guanshiyin Bodhisattva's Universal Door Chapter. One night, Guanshiyin Bodhisattva came to him in a dream and said, "A disaster is about to befall. Remember this verse that I'm going to tell you now, for it will come true in the future." The verse went:

When you come to a bridge, don't stop the boat.
When you see oil, smear some on your head.
One peck of grain yields three pints of rice.
Flies will cluster on the tip of the brush.

After saying these lines, Guanshiyin Bodhisattva vanished. The merchant remembered the four lines very clearly.

One day, he loaded his boat with many goods, intending to travel from city to city to sell them. As the boat went down the river, it began to rain heavily. Just then the boat was approaching a large bridge. The oarsman planned to stop the boat under the bridge to wait out the rain, so the goods would not get soaked. The merchant thought, "Oh! The Bodhisattva said, 'When you come to a bridge, don't stop the boat.' So we'd better not stop the boat under this bridge!" Then he quickly told the oarsman, "Keep on rowing. We can't stop here."

After they moved the boat out from under the bridge, the bridge collapsed. If it had collapsed when they were still under it, then both they and goods would have tumbled into the Yangtze River and that would have been the end of them. The merchant said, "Guanyin Bodhisattva is truly efficacious! Since I didn't stop the boat under the bridge, I missed being caught in that disaster."

回到家裏，向觀音菩薩更拜多一些。那麼拜拜佛，忽然在佛前的油燈就跌到地上，灑了滿地都是油。他一想，啊！這不是「逢油即抹頭」嗎？他把灑在地上的油，都往自己頭上抹。等晚間休息，睡到半夜時，他聞到一股血腥的氣味就醒來，他一看，駭！太太的頭被人給割下來，流很多血，把床都染紅了。

在半夜，他趕緊到他太太的父母親家裏去報告，說今天晚間，不知怎麼的，你的女兒死了，不知被誰殺的。他的岳父、岳母去一看，說：「這誰殺的？一定是你謀財害命！你信佛，你太太不信佛，你們兩個人一定是意見不合。一定是你不歡喜她了，藉機就把她殺了，你才這麼樣子來通告我。」於是就告到縣政府去。

到了縣政府，縣官也審問不出所以然，於是就要判這商人謀殺的罪名成立。縣官正拿著筆要判這個罪時，有很多的蒼蠅飛來把這個筆頭都落滿了。這商人就說：「喔！真奇怪！這真太奇怪了！『蒼蠅捧筆頭』。」這縣官就問他：「你說什麼奇怪奇怪的？」他說：「我是信觀音菩薩的。之前，我在家裏作了一個夢，觀音菩薩告訴我四句話。現在三句都應驗了，所以我認為奇怪。」縣官就問他：「三句是什麼？」

商人說：「觀音菩薩告訴我：『逢橋莫停舟！』我出外做生意，船剛好行駛到橋下，正趕上一場雨，擺船的要停舟，我叫他不要停，船一開過去那座橋下，結果橋就坍塌了。如果我在那兒停舟的話，船就被橋給砸爛了，連人也都沒有了。又，觀音菩薩教我『逢油即抹頭』，遇著油，就往自己頭上來抹。

When he got him, he bowed in gratitude to Guanyin Bodhisattva. As he was bowing, one of the oil lamps on the altar fell down, spilling the oil all over the ground. "Ah! thought the merchant, "The verse said, 'When you see oil, smear some on your head.' This must be the oil." So he smeared some of the oil on his head. At night, he went to bed and fell asleep.

He woke up at midnight and smelled the rank odor of blood. Becoming wide awake, he took a look—oh! Someone had cut off his wife's head. His wife had been murdered, and all the blood had stained the bed sheets red. At mid-night the man rushed over to the home of his wife's parents and reported what had happened. He told them, "I don't know how it happened, but your daughter died tonight. I don't know who killed her."

His parents-in-law went to take a look and said, "Who killed her? You must have come up with this plot to kill her and take her money. You're a Buddhist but your wife wasn't, so you two must have had a difference of opinions. You were upset with her, so you used that as a pretext to murder her, and then you come and tell us." So saying, they reported him to the authorities.

The county magistrate inquired into the case but could not figure out what had happened, so he decided to pronounce the merchant guilty of murder. As he picked up the brush to write the verdict, a swarm of flies suddenly converged on the tip of his brush, covering the brush tip completely. The merchant said, "Oh! How strange! This is really very peculiar. 'Flies will cluster on the top of the brush.'"

"What are you talking about?" What's so strange and peculiar?" the magistrate asked. "I believe in Guanyin Bodhisattva. Guanyin Bodhisattva came to me in a dream and told me four lines of verse, three of which have come true. That's why I think it's very strange," replied the merchant. "How did those three lines go?" asked the magistrate.

The merchant replied, "The Bodhisattva told me, 'When you encounter a bridge, don't stop the boat.' When I was going to sell my goods, my boats passed under a bridge just as it started to rain. The oarsman wanted to stop, but I told him not to stop there. Right after the boat passed under the bridge, the bridge collapsed. If I had stopped the boat there, it would have been smashed to pieces by the bridge and we would have lost our lives. That's one line. Guanyin Bodhisattva also said, 'When you see oil, smear some on your head.'"

我在家裏拜佛，忽然油燈跌到地上，把油灑了滿地，我趕緊把這個油來抹頭。又，第三句是『蒼蠅捧筆頭』，現在縣官您想要判我罪名，蒼蠅就來捧筆頭來了，這豈不是也應驗了呢？這個『斗穀三升米』，我還不知怎麼樣。」

這個縣官一聽，喔！有這樣的事情。現在這三句話都應驗了，就剩一句：「斗穀三升米」。縣官於是和他的參謀研究來、研究去，說：「『斗穀三升米』，斗穀有三升米，豈不就是有七升糠？有七升糠，喔！這一定有或者姓米的，或者姓康的，或者叫米三，或者叫康七。去找這個人，如果有，把他拿下來審問。」

於是派遣密探到鄉下一調查，果然有個康七。把這人拿來一審問，發現原來這個人和這商人的太太，有一種不可告人的事；他們兩個人準備把這個商人殺了，以便同住在一起。這康七就在這天晚間殺人，他用手一摸頭髮，頭上有油，他想：「這有油的頭髮，是女人頭髮擦油，男人不會擦油的。」所以他就把有油的頭讓過去，把裏邊那個沒有油的頭就給砍下來了。這縣官一審問，問明白了，於是就把康七定罪了。

這商人一看，「喔！世界上的事情，因果很厲害的。」以後就出家修道，把世間的一切一切都放下了。

由這一點看來，你只要對觀世音菩薩有誠心，無論有什麼災難，他就會幫忙的，會有所感應的。

When I was bowing to the Buddhas at home, one of the oil lamps on the altar fell to the ground, spilling the oil. I rubbed some of that oil on my head. That night I slept until midnight, when I woke up and found my own wife murdered.

“The Bodhisattva also said, ‘One peck of grain and three pints of rice: Flies will cluster on the tip of the brush.’ I don’t know what ‘one peck of grain yields three pints of rice’ means, but just now when you were going to write out the verdict, all those flies swarmed onto your brush tip. So the line, ‘Flies will cluster on the tip of the brush’ also came true.”

Hearing this, the magistrate thought, “Oh! So that’s what’s going on. Three lines have come true already, and there is only one left: ‘One peck of grain yields three pints of rice.’” He looked into the case with his advisors and deduced that the murderer’s surname must be either Mi (“rice”) or Kang (“chaff”). A private detective was sent to the village to search for such a person, and indeed, there was a man named Kang Chi. If a peck of grain contains three pints of rice, then there must be seven pints of chaff. And so his name was Kang Chi (“chaff seven”).

When the man was brought in for questioning, it turned out he and the merchant’s wife had been doing unspeakable things. The two of them had planned to kill the merchant so that they could live together. That night when Kang Chi went to commit the murder, he had felt the oil on the merchant’s hair with his hand. He reasoned that the oily hair must belong to the woman—only a woman would grease her hair, not a man—so he beheaded the other person, the one who didn’t have grease hair. After the county magistrate had questioned him and gotten all the facts straight, he sentenced Kang Chi.

After that incident, the merchant reflected, “Ah! The causes and effects that govern the affairs of the world are really devastating.” He then renounced the householder’s life to cultivate the Way, relinquishing all worldly things. From this story, we can see that as long as one sincerely believes in Guanyin Bodhisattva, the Bodhisattva will respond. Whenever a disaster happens to you, he will come to your rescue.

觀世音菩薩，他的神通、智慧、方便，一切一切，都是不可思議的。
Guanshiyin Bodhisattva’s spiritual powers, wisdom, expedient means, and everything about her is incredible.



心經非臺頌解

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

「經題」前面已經大大概概地講了一下，現在再講「譯人」。「譯」就是翻譯，「人」就是翻譯的這個人。我們現在有經典可讀，要很感謝這位翻譯的人。如果沒有這個翻譯的人，我們到現在恐怕也見不著這一部經典，也聽不見這一部經典的名字。既然見不著這一部經典，聽不見這部經典的名字，我們又怎麼能照著經典裏面的方法去修行呢？沒有經典，就沒有法子找著這一條修行的道路，所以我們要很感謝這位翻譯經典的人。這些翻譯的經典，從一翻譯完畢，就一直傳流到現在，每一代的人，都得到這位翻譯經典的人的這種慈悲教化，所以這個翻譯經典的功德，是不可思議的，是非常偉大的！

那麼翻譯這一部《般若波羅蜜多心經》的人是誰呢？就是「唐三藏法師玄奘」。「唐」就是中國古代唐朝那個時候。「三藏」就經藏、律藏、論藏。經藏，經藏裏邊的佛經很多；律藏，律藏是講戒律的；論藏，論藏是講議論道理的。「法師」，以法為師，以三藏的佛法來作他的師父的，就是個法師；或者以法施人，以三藏的佛法來教化眾生，這也叫法師。現在翻譯本經的這一位法師，是一個以三藏為師的法師，也是一個以三藏來教化眾生的法師，兼而有之，兩種都全備了。

「玄奘」是法師的名字。這一位法師，他的根基非常地深厚、非常地奧妙，有一種不可思議的境界。這一位法師，在近代佛教來講，可以說是最偉大的一位法師。怎麼說他最偉大呢？他當時到印度去取經，那時候並沒有

I have spoken in general about the title of the sutra, and now I will talk about the translator. For everything we understand of this sutra, we should give great thanks to the translator. If he had never existed, we would be unable to see the sutra or even to hear its name. If that were the case, how would we be able to cultivate according to the methods prescribed in it? It would be impossible to find its path of cultivation. Therefore, we should thank the person who translated the sutra, since from that time up to the present moment, every generation has benefited from his compassionate teaching and transforming. It follows that the merit derived from translating sutra is inconceivably great.

The text says that the *Heart of Prajna Paramita Sutra* was translated by **Tang Dharma Master of the Tripitaka Hsuan-Tsang on imperial command**. **Tang** refers to the Tang Dynasty of China (618-907 A.D.). **Tripitaka** is Sanskrit for “three store houses” – the three storehouses of the Buddhist Canon. They are the sutras contains many Buddhist texts. The *vinaya*, which contains the precepts, or rules of moral conduct, and the *shastras*, which contain discussions of doctrine. A **Dharma Master** is one who takes the Buddhadharma as his master and also one who uses the Buddhadharma to teach and transform living beings. This Dharma Master, **Hsuan-Tsang**, took the Dharma as his master, and he also used it to transform sentient beings. He was perfect on both counts, so either way you use the title Dharma Master, it applies to him.

Dharma Master Hsuan Tsang's roots were especially deep, thick, and wonderful. The state of his existence was inconceivable. From his own time up to the present he is Buddhism's greatest Dharma Master. One might ask, “How can you say that he is the greatest?” When he went to India during the Tang Dynasty to bring back the texts of sutras to China, the great modern transportation network of buses, planes, boats, and trains did not exist. What did Dharma Master Hsuan Tsang use for transportation?



飛機、輪船、火車這一類的交通工具，巴士、taxi（計程車）也統統都沒有的，那用什麼做交通工具呢？就是用馬。他只用一匹馬，從中國的新疆、西伯利亞那一帶出去，走到印度。他這一種的旅行，可以說是最長遠的一個旅行，也最辛苦的一個旅行，也是最沒有人能做得得到的一種旅行。

唐玄奘沒有去取經之前，天天就練習跑路。怎麼練習跑路呢？就在家裏一天走到晚，又練習走路上山。家裏沒有山可以爬，他就堆了一些桌子、椅子、凳子，從這一張椅子跳到那一張桌子上，又從那一張桌子跳到這一張椅子上，就這麼練習爬山越嶺的工夫。所以雖然從西伯利亞到印度，經過雪山、終南山，有很多的山嶺，但因為他在家裏預先就訓練過，所以行走如飛，終於到達他的目的。他到印度去了十四年，取經回來，翻譯出很多經典。

「奉詔譯」，「奉」就是承奉，「詔」就是皇帝的詔書，「譯」就是翻譯，把印度的梵語翻譯成中國的文字。那麼若能把經典翻譯介紹到西方，這是功德無量的！這不是僅僅一生的事情，可以說是為西方的人，生生世世都留下一種恩澤。所以我希望每一個人都不要落人後，趕快學中文，好把經典翻譯成英文。還有各位居士，每一位都包括在內，你們都不要落後，都要爭先恐後的，為你們西方人做出一點貢獻。

現在這個世界，可以說是壞了，唯有佛法可以拯救。大家若明白佛法了，還可以挽回這世界的惡劫；如果人人都不明白佛法，這個世界恐怕很快就會到滅亡的時候。耶穌教講末日，這個末日就不遠矣！很快就會到來了。但如果佛法翻譯成英文，人人明白佛法，人人知道不懶惰了，人人都向前去發心修道，那麼這個世界的末日就還很遠很遠，而不是不遠矣了，是很遠很遠的。將來不知道到多少個大劫以後，或者根本就沒有一個末日了。為什麼呢？因為佛法這麼一轉大法輪，把太陽都給吸住了，太陽落不下去，所以就沒有末日了。

He went from China through Siberia across the Himalayas to India on horseback. Such a journey is extremely long and involves much suffering, for no others had made the trip before him.

Even though there were no mountains where he lived, Tang master Hsuan Tsang, before he left to bring back the sutras, practiced running and mountain-climbing every day. How did he do it? He piled up a lot of chairs and tables and jumped from one to the next, from table to chair back and forth. By practicing at home before undertaking the extremely long journey, he was able to attain his aim and reach India. He lived there for fourteen years and collected many sutras which he brought back to China.

When he returned from India, he received an **imperial command** to translate the sutras into Chinese from their original language of India. Now it is up to you Westerners to translate the sutras into the languages of the West. The merit derived by the people who take part in this work will be without limit, for it will benefit not only their own lives, but will be cause for the gratitude of generation; no one should fall behind in learning Chinese. You Westerners should make an offering to the people of the West.

Now it can be said that the world has gone bad. Only if people understand the Buddhadharma can the evil age be turned back. If people don't understand the Buddhadharma, then I am afraid this world will arrive at the time when it will be destroyed. The Christians talk about Judgment Day- the Last Day. If the Buddhadharma is translated into English, if everyone understands the Buddhadharma, if everyone know better than to be lazy, and if people come forward to cultivate the Way with open hearts and minds, then the Last Day will be very far away in the future; it will be hard to stay how many great ages away. Basically, there isn't any "Last Day". Why? Because the turning of the great Dharma wheel of the Buddhadharma will even pull in the sun, which then will be unable to set on a Last Day.

(待續 To be continued)

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

由這段經文，我們可以知道千光王靜住如來為憐念一切眾生，把大悲心陀羅尼傳給觀世音菩薩，而觀世音菩薩也因為發願要利樂一切眾生，便頓時生了千手千眼。這時，觀世音菩薩入無所畏三昧，於三昧光中涌出二十五位化菩薩，頂上具十一面，身上具四十手，每只手上都有一眼。二十五菩薩各具四十手四十目，合起來也就是千手千眼。觀世音菩薩就派遣他們去破壞二十五有，度諸有情，救拔眾生（見《千光眼觀自在菩薩祕密法經》¹）。

We now know from this paragraph above that the King of a Thousand Lights Calmly-residing Tathagata felt pity for all sentient beings and passed the Dharani of the Great Compassion Mind to Avalokitesvara Bodhisattva. Avalokitesvara Bodhisattva immediately grew a thousand hands and a thousand eyes by vowing to benefit all sentient beings. At that time, Avalokitesvara Bodhisattva entered the Fearless Samadhi. There were twenty five bodhisattvas who came forth from the Samadhi light. They had eleven faces and each one of them possessed forty hands with one eye on each palm. Twenty five bodhisattvas had forty hands and forty eyes apiece, adding up to a thousand hands and a thousand eyes. Bodhisattva Avalokitesvara then sent them off to impact the twenty five abodes and to cross over and save sentient beings from saṃsāra. (Refer to the Esoteric Dharma Sutra of the Thousand Light Eye Contemplation at Ease Bodhisattva)

有一首偈頌說明二十五²有，也就是一切有生死輪迴的地方：

四洲四惡趣 六欲並梵天 四禪四空處 無想五那含

那就是四大部洲、四惡趣、六欲天、大梵天、四禪天、無想天與五那含天及四空處天。

There is a verse describing these twenty five destinies, which are the places of transmigration of birth and death:

*Four continents and four evil destinies,
Six Desire Heavens and Brahma Heaven,
Four Dhyana Heavens and Four Formless,
Non-cognition and the Five Pure-dwelling.*

1. 《大正新脩大藏經》Vol. 20, No. 1065 《千光眼觀自在菩薩祕密法經》。

2. 參致《佛光大辭典》。Buddha light dictionary

These are the four great continents mentioned in Buddhism, the four evil destinies, the six Desire Heavens, the Great Brahma Heaven, the Four Dhyana Heavens, the Non-cognition Heaven (the heaven above thought), the Five Pure-dwelling Heavens, and the four caturārūpya (formless) Heavens.

我們常見到的就是四十手眼觀音像，或加上原來的雙手就成爲了四十二手眼觀音像。

《大悲心陀羅尼經》裡曾談及四十手眼的用途，加上後人添入的「甘露手眼」和「總攝千臂手眼」而成爲四十二手眼。宣化上人曾教授弟子修行四十二手眼法門，上人在傳法之前，曾說明條件：1. 須已持長素 2. 能雙跏趺坐。四十二手眼是密法，須要傳授及師承，每個人的善根及因緣不同，如果沒有嚴持戒律，發度生之大悲，只貪求神通異能，這樣盲修瞎練，很容易出差錯，以致害人害己。倒不如修大悲咒法門，直心修學，更能獲感應。所以大悲懺文裡，法智大師並沒有加入四十二手眼的修持，只教導我們懺悔夙現罪障，更積極地三業精進，修淨土因，求生極樂。宣公上人也曾寫了一首偈頌，說明修持大悲咒的方法：

大悲大咒通地天 一百一千十王歡 大悲大慈能祛病 孽鏡一照匾高懸

We always see the statue of Guan Yin with forty hands and eyes or plus his two hands become a Guan Yin statue with forty-two hands and eyes. In the Dharani Sutra of the Great Compassion Mind, the use of forty hands and eyes are mentioned. Later, after the Sweet Dew Hand and Eye and the Totally Received Thousand Hands and Eyes were added, it becomes forty-two hands and eye. Venerable Master Hua had taught his disciples to cultivate the Dharma door of the forty-two hands and eyes. He explained the conditions before passing on the Dharma: (1) He must be a life vegetarian, (2) He can sit in full lotus. The Forty-two hands and eyes is esoteric Dharma. One can easily make mistakes by groundless practice and blind cultivation and hurt oneself and others if he is greedy for spiritual penetration. It is better to cultivate the Dharma door of the Great Compassion Mantra with a straight mind that could easily gain response. Therefore, in the text of tGreat Compassion Repentance, Dharma Master Fa-Zhi didn't put in the cultivation of the forty-two hands and eyes. He only teaches us to repent present karma, and vigorously cultivate the three pure karmas, planting the cause for the Pure Land so as seek rebirth in the World of Ultimate Bliss. Venerable Master Hua once wrote a verse to explain the method to cultivate the Great Compassion Mantra.

Great compassion and great mantra penetrates earth and heaven,
Recite one hundred times a day for one thousand days, the ten kings of Hell are happy.
Great compassion and great mercy can cure illness
A great sign-board of prestige will be hung once the sin mirror reveals one's deeds on earth.

要修持這個脫離三途，免受輪迴的法門，就是先要每日念大悲咒一百零八遍（一百遍），無間斷地念足三年（一千日），便能在生時祛病延年，死後也令地獄裡的鬼神欽敬。

To cultivate this Dharma door in order to get away from incarnation and the three evil paths, one has to recite the Great Compassion Mantra 108 times daily without interruption for three years (one thousand days). One can also gain respect from the ghosts of the hells after death and extend the lifespan and dispel sickness during life.

B. 「大悲心咒」，在這裡指的就是大悲咒。《大悲心陀羅尼經》裡面說：「觀世音菩薩……白佛言：『世尊，我有大悲心陀羅尼咒，今當欲說。』」

The Great Compassion Heart Mantra here means the Great Compassion Mantra. It is stated in the Dharani Sutra of the Great Compassion Mind: “Avalokitesvara Bodhisattva said to the Buddha, “World Honored One, I have a Mantra called the Great Compassion Heart Dharani and I want to speak it out.”

何謂「大悲」？先說慈悲，所謂「慈以與樂，悲以拔苦」。華嚴經普賢菩薩行願品有云：：「諸佛如來以大悲心而為體故。因於眾生，而起大悲；因於大悲，生菩提心；因菩提心，成等正覺。」《大般若經》說：「菩薩但從大悲生，不從餘善生」。沒有慈悲，就不能成菩薩、成佛。一般人認為慈悲，就是濟困扶危。別人生活上有困難，你施捨錢財給他，這是「財施」；有人病痛纏綿，沒錢找醫生，你安慰他，幫助他，你做到「財施」和「無畏施」。但是，這些只能解決眾生苦難於一時或一生，他仍然不能澈底離開痛苦。所以，菩薩大悲，以智慧力作「法施」，教導眾生怎樣出離三界，才是究竟。這就是大悲。

What is Great Compassion? Let's talk about compassion and mercy first. Compassion can give one joy while mercy can pull one out of suffering. It states in the Chapter on the Conduct and Vows of Samantabhadra Bodhisattva in the Avatamsaka Sutra: “All Buddhas Thus Come Ones consider the great Compassion mind their body. They bring forth Great Compassion for the sake of living beings. Their bodhi mind grows because of great compassion. They can then gain equal and proper enlightenment due to the bodhi mind.” The Great Prajna Sutra says, “Bodhisattvas are not born from other wholesomeness, but from Great Compassion.” One can't become a Buddha or a Bodhisattva without compassion and mercy. Ordinary we think of compassion and mercy as relieving others from suffering and supporting others in distress. You can donate money to others who face difficulty in life. This is the gift of money. When you comfort and help those who are sick and have no money to see a doctor, you have achieved the giving of money as well as the relief of fear. However, these can only solve suffering of living beings at one time or during life. that person still is not able to get rid of sufferings completely. Whereas, the great compassion of the Bodhisattvas, using the power of wisdom as Dharma giving and teach living beings how to leave the three Realms, that is thorough. This is great compassion!

相由心生。在《大悲心陀羅尼經》裡有一段文說及大梵天王請觀世音菩薩為大眾說大悲心陀羅尼之形貌狀相：觀世音菩薩言：「大慈悲心是，平等心是，無為心是，無染著心是，空觀心是，恭敬心是，卑下心是，無雜亂心是，無見取心是，無上菩提心是。當知如是等心。即是陀羅尼相貌。汝當依此而修行之。」

Appearances reveal our mind. In the Dharani Sutra of the Great Compassion Mind there is a paragraph that talked about the Great Brahma King, who for the sake of living beings invited the Avalokitesvara Bodhisattva to describe the appearance and features of the Great Compassion Mind Dharani :

Avalokitesvara Bodhisattva said, “This is the mind of great compassion and mercy, the equal mind, the non-active mind, the unpolluted mind, the mind of empty contemplation, the mind of respect, the humble mind, the non-chaos mind, the mind of non-heterodox views, and the unsurpassed Bodhi mind. You should know that these are the appearances of the Dharani. You should cultivate complying with that.”

(待續 To be continued)



4月份 金山寺法會時間表

April 2010 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<p>4/3/2010 金山寺慶祝 觀音菩薩聖誕法會 Celebration of Guan Yin Budhisattva's Birthday</p> 				十七 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 3 <u>9:00 am</u> 觀音菩薩聖誕法會 Celebration of Guan Yin Budhisattva's Birthday <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>3:00pm</u> 淨業社共修 Pure Karma Society Class
二十 4 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	二十一 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 10 <u>9:00 - 11:00am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>1:10 pm</u> 聽經 (Lecture)
二十七 11 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 (Lecture)	二十八 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 17 <u>9:00 - 11:00am</u> 念佛法會 Amitabha Buddha Recitation <u>1:10 pm</u> 聽經 (Lecture)
初五 18 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 (Lecture)	初六 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初七 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 24 <u>9:00 - 11:00am</u> 大悲咒法會 Great Compassion Mantra Recitation <u>1:10 pm</u> 聽經 (Lecture)
十二 25 <u>8:30am - 2:00pm</u> 藥師懺 Medicine Master Repentance <u>2:00 pm</u> 聽經 (Lecture)	十三 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十四 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	

5月份 金山寺法會時間表

May 2010 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六	
<p>5/16/2010 萬佛聖城 慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday</p>						<p>十八 <u>9:00-11:00am</u> 1 楞嚴咒法會 Shurangama Mantra Recitation <u>1:10 pm</u> 聽經 (Lecture)</p>	
<p>十九 2 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 (Lecture)</p>	<p>二十 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十一 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十二 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十三 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十四 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十五 8 <u>9:00-11:00am</u> 念佛法會 Amitabha Buddha Recitation <u>1:10 pm</u> 聽經 (Lecture)</p>	
<p>二十六 9 <u>9:00am - 2:00pm</u> 誦地藏經 Earth Store Sutra Recitation <u>2:00 pm</u> 聽經 (Lecture)</p>	<p>二十七 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十八 11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>二十九 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>三十 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初一 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初二 <u>9:00 am</u> 念佛法會 15 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</p>	
<p>初三 16 金山寺本日法會暫停 全體參加萬佛聖城 釋迦牟尼佛聖誕法會 No Assembly today Going to CTTB for Celebration of Shakyamuni Buddha's Birthday</p>	<p>初四 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初五 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初六 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初七 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>初八 <u>9:00 am</u> 21 慶祝釋迦牟尼佛 聖誕法會 Shakyamuni Buddha's Birthday <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</p>	<p>初九 <u>9:00 am</u> 22 慶祝釋迦牟尼佛聖誕法會 Shakyamuni Buddha's Birthday <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</p>	
<p>初十 23 <u>9:00am - 3:10pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00am</u> 佛學研討 Dharma Lecture</p>	<p>十一 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十二 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十三 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十四 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十五 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p>十六 <u>9:00 am</u> 念佛法會 29 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</p>	
<p>十七 30 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p>十八 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>				<p>5/21 & 5/22/2010 金山寺慶祝釋迦牟尼佛聖誕法會 Celebration of Shakyamuni Buddha's Birthday</p>		