

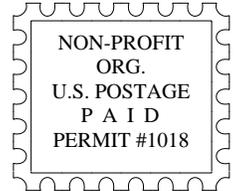


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上几 贊語

清潔空氣的電療法

Using Electrotherapy to Clean the Air

禪宗這一門，是直指人心，見性成佛的法門，也就是頓教。頓教，是由漸教勤修而成的，所謂「理可頓悟，事須漸修。」我們現在行住坐臥，就是漸修。等到有一天，真正明瞭，豁然開悟，就是頓。頓也沒有離開漸，漸也幫助頓。

The Dharma-door of Chan meditation points directly to the human mind. It teaches us to see our nature and to become a Buddha. It is also called the “the sudden teaching.” The teaching of sudden enlightenment is brought to success by cultivating the gradual teaching. There’s a saying that goes: “One may suddenly be enlightened to the principles, but then one puts the principles into practice gradually.” Now in our daily deportment, as we walk, sit, stand, and lie down, we are cultivating gradually. Then in the future, there will be a day when we truly understand and we suddenly get enlightened. That’s what we mean by sudden. The sudden, in fact, is not apart from the gradual; and the gradual also aids the sudden.

一般修行人，他修什麼法，便說什麼法是最好的，是第一的，要不是第一，他就不會歡喜它，也不肯去修行。你要是真明白，一切法都是佛法，皆不可得，便沒有什麼可執著的。

Most people who cultivate the spiritual path assume that the dharma that they are cultivating is the very best; it’s number one. If it weren’t the number one dharma, then they wouldn’t want to cultivate it, and they’d have no interest in cultivating. However, if you truly understand, then all dharmas are also the Buddhadharma. But one of them can be attained, so there’s absolutely nothing for us to be attached to.

打禪七，是調身調心。調身，令身不亂動。調心，令心不打妄想，常常清淨；心能常清淨，則盡虛空遍法界都在自性裏邊。自性是無所不包，無所不容，也就是本來的佛性。

我們從無量劫以來，生生世世，世生世生，都被邪知邪見迷染得太深了，所以不容易明心見性。因為這個原因，所以要打禪七。打七叫「剋期取證」，定下一個時間，在這個時間之內，一定要得到好處。

在用功方面，一定要求個明白。你想想真正明瞭，首先要學一個不明瞭。在禪堂裏用功，用的是什麼功？不知道。上不知有天，下不知有地，中間不知有人。從早上到晚上，做的是什麼事？不知道。吃的是什麼飯？不知道。穿的是什麼衣？不知道。就是昏昏沉沉，什麼也不知道。這叫「養成大拙方為巧，學到如愚始見奇。」就是說養成世界上最笨拙最愚癡的人，這時便會生出巧妙來。

此時，一通一切通，一了一切了，一悟一切悟。都通了，都明白了，徹底的開悟了。學到什麼？也不知道，好像傻子一樣。可是，就在此時，奇怪的事就出現了。

打禪七，就是要把你那些小聰明、小智慧都收起來，不要覺得自己什麼都明白、什麼都懂。如果你覺得什麼都明白，你就是沒有真正明白佛法的人。所謂「大智若愚」，

When we hold a Chan session, we are taming our bodies and regulating our minds. Taming the body keeps it from acting in random, impulsive ways. Regulating the mind means not allowing it to indulge in idle thoughts, so it's always pure and clear. Then no matter where we go, to the ends of space or the limits of the Dharma Realm, we're still right within our self-nature. Our inherent nature contains absolutely everything. Nothing falls outside of it. It's just our fundamental Buddha-nature.

From limitless numbers of cons in the past, in life after life, in world after world, wherever we appeared, we've been deeply deluded and defiled by deviant knowledge and views. So it's not every easy for us to understand our mind or to see our nature. For this reason, we need to participate in a meditation session. A session is a period of time set aside for seeking realization. During this special period, we are determined to gain benefit. We must certainly apply effort and seek understanding.

If we want to truly understand, the very first thing that we need to do is to learn to be as if we don't understand anything at all. Here in the Chan meditation hall, what is our method of cultivation? We don't know. We are not aware of heaven above, earth below, or people in between. What did we do all day long? We don't know. What did we eat? We're not aware. What clothes are we wearing? We don't know. In this state of complete absorption and obscurity where we bring ourselves to know nothing at all, we approach a state like this:

*When we can train oneself to appear as if foolish.
Then one's genuine cleverness comes forth.
If one can study until one appears dull
Then one's real talents begin to appear.*

That is to say, only after you make yourself seem like the most stupid person in the world can you bring forth genuine cleverness. When you reach that state, then:

*When one thing penetrates, all things penetrate.
When one thing is understood, all things are understood.
When one thing is enlightened to, all things are enlightened to.*

We connect one all sides; we understand everything. Our enlightenment is thorough and complete. What've we learned? We don't know. We really seem like total idiots. That's the very time, however, when our rare qualities start to manifest

During this meditation session, you want to set aside your cleverness and your petty intelligence. You shouldn't assume that you understand everything there is to know. If you think you know everything already, then you haven't truly understood the Buddha-dharma. That is to say, "Great wisdom resembles stupidity."

外表看來，好像什麼都不知道，可是心裏什麼都明白，這也就是小事糊塗大事明白，這種人才有大成就。我們在禪堂裏，人家跑就跟著跑，人家坐就跟著坐，東西南北都不知道。這時候，才能轉過身來，真正的明白，真正的了解。明白什麼？明白自己的本地風光。了解什麼？了解自己的本來面目。

在禪堂裏，要用功修行，少說廢話，不要浪費時間。所謂「一寸光陰一寸金，寸金難買寸光陰。」坐禪確實是這樣寶貴，不知在哪一分鐘就能開悟，所以要分秒必爭，任何時間也不能放過。若是到廁所，方便之後，即刻回到禪堂，繼續打坐；到齋堂去，吃完飯之後，立刻回到禪堂打坐；喝完茶之後，即刻回到禪堂打坐。總而言之，不放棄開悟的機會。不知哪個時候，就是開悟的時候；換句話說，行香、跑香、坐香，都是開悟的良機，不可錯過！

清朝的雍正皇帝，有一次召見高旻寺和尚天慧禪師到北京去，和他談論禪理，問他還識玉琳國師的宗旨嗎？他沒回答。皇帝便命他在宮裏的禪堂坐七天，一定要參出答案來。否則，要斬他的頭。在六天之內，他參不出究竟的答案。最後一天，急得他跑禪堂，跑來跑去跑昏了頭，撞到大柱上，頭上起了一個大疙瘩。這回清醒了！得到標準的答案，於是他來見皇帝，雍正知道他已認識玉琳國師的宗旨，他也所以開悟了。從此之後，才立下跑香的制度。

On the surface, a truly wise person appears to know nothing at all. In fact, he understands all things. That is to say, he may be very dull regarding petty business, but he can understand truly great matters. Only someone like that can have outstanding accomplishment. Here in the Chan hall we run when everyone else runs, and we sit when everyone else sits. We don't have to discriminate between north and south, east and west. Now is the time when we can make "the great reversal" and truly understand. What do we understand? We understand what our native home looks like. We understand our original face, our basic identity.

In the Chan hall, we should work hard and chatter less. Don't waste time. There's a saying that goes, "An instant of time is worth an ounce of gold; an ounce of gold cannot buy back an instant of time." That's just how valuable time is in Chan meditation. Who knows in which minute we'll become enlightened? So we have to cherish each and every moment, and not let any time casually slip by. If you go to the restroom, once you have finished your business, quickly return to the Chan hall and continue to sit. When you finish your meal, quickly come back to the Chan hall and sit. After you drink your tea, hurry back to the Chan hall and sit. In general, you shouldn't give up any chance to become enlightened. Who knows in which minute of the session your enlightenment will arrive? To say in another way, whether we are walking, running, or sitting in meditation, these are all good chances to get enlightened. Don't miss your chance!

Emperor Yongzheng of the Qing Dynasty once summoned the Chan Master Tianhui (Heavenly Wisdom), the Venerable Abbot of Gaomin Monastery, to Beijing. The Emperor wanted to discuss the theory of Chan meditation with him and asked him if he understood the teaching of the National Master Yulin (Beautiful Jade). Chan Master Tianhui could not answer his question. The Emperor thereupon confined him in the Chan hall within the palace and told him that within seven days he must come up with the answer, or else forfeit his head. During the first six days, he couldn't hammer out an answer. But on the last day, he ran around the Chan hall in agitations, pacing back and forth until he was so dizzy that he banged right into a big pillar. A large bump sprang up on the side of his head. With that knock, his mind suddenly grew extremely clear, and he reached a very satisfactory answer. Then he went to see the Emperor Yongzheng, who knew that he had already understood the teaching of the National Master Yulin and become enlightened. From that time onward, walking meditation became a standard practice in the Chan hall.



在禪堂裏，就是行香、跑香、坐禪、參話頭。行香就是快走，跑香就是慢跑，坐香就是坐禪，參話頭就是思惟一句話。例如，參「念佛是誰？」一心一意參這句話，參到一心不亂、一塵不染的時候，就是開悟時。這些方法，是用來禁止妄想。沒有妄想，就能開悟。

坐禪的目的，是要開悟。開悟之後，就有超人的智慧。所以，祖師們研究以毒攻毒的辦法，用參話頭來控制妄想，也就是用一個問題控制多個問題。參什麼話頭？參「念佛是誰？」你在什麼時候把「誰」找到了，知道究竟「念佛是誰？」到那時候，你才是真正明白。明白什麼？明白顛倒是非要遠離。在《心經》上說：「遠離顛倒夢想。究竟涅槃。」這些過程，要經過一番苦功，才能有所成就。講多了，打開岔，還是規規矩矩腳踏實地去用功修行。

有一點大家要知道，在《三字經》上說：「貴以專」，無論做什麼事情，你能專心一意去做，最後一定會成功的。我們參話頭也是這樣，只想一個話頭，白天想，晚上想，吃飯想，睡覺想，走路想，坐下想，非想到海枯石爛不停止。換句話說，就是「不開悟不休息」。想一個問題是真理，想多問題是妄想。

有這樣兩句話，說的很有意思：「若人靜坐一須臾，勝造恆沙七寶塔。」

Our program in the Chan hall consists of walking meditation, running meditation, sitting meditation, and investigating the meditation topic. Walking meditation required a brisk pace; running meditation is like jogging; sitting meditation is Chan-style sitting; and investigating a meditation topic (hua-tou) means contemplating one sentence. For example, we may investigate “Who’s mindful of the Buddha?” We must concentrate intently on that one question until our mind becomes completely focused. When no other thought mars our perfect concentration, we can become enlightened.

These methods are all designed to stop our false thoughts. If one is free of false thoughts, then one can become enlightened. The purpose of sitting in Chan is to become enlightened. If one is enlightened, then one’s wisdom surpasses that of ordinary people.

The method the patriarchs came up with was to fight fire with fire. We use a hua-tou to control our idle thinking. That is to say, we use one question to counteract many questions. What meditation topic do we investigate? We ask, “Who is mindful of the Buddha?” or “Who is reciting the Buddha’s name?” When you figure out who it is, when you know ultimately who is there reciting the Buddha’s name, then you’ll genuinely understand. What do you understand? You understand that you should detach from all upside down thoughts as well as right and wrong. As it says in the Heart Sutra, “One leaves distorted dream-thinking far behind, and ultimately attains Nirvana.” In this process you must endure a great deal of bitter toil before you can succeed. But if I were to say more, I’d be interrupting the flow of your work. So the best thing for all of you is to follow the rules, put your feet on solid ground, and work hard at cultivation.

There’s another point that you should be aware of. The Three Character Classic says, “Concentration counts.” No matter what you do, if you can concentrate single-mindedly, you’ll certainly succeed at it. Investigating the meditation topic works the same way. The topic is the only thing we think about. We think about it by day and by night; we think about it as we eat and as we sleep, as we walk, and as we sit, to the point that we stop thinking about it only after the oceans dry up and the boulder crumble. To put it another way, as long as we’re not enlightened, we don’t dare to stop. To contemplate one question is true practice; to ponder many questions is simply idle thinking. There’s a very interesting saying that goes,

*If one can sit perfectly still for even a split second,
One’s merit surpasses that of building pagodas of
The seven gems in number like the Ganges’ sands.*

這是形容坐禪的功德，就是說坐禪的人，在須臾之間，能清靜片刻，能修靜慮的功夫，就比造恆河沙數，那樣多的七寶塔的功德還要大許多倍。因為造那樣多的七寶塔，不過是供養佛舍利（靈骨）。如果能靜坐一須臾，這是造佛的真身。所以說靜坐一須臾（很短的時間），勝造七寶塔。靜坐片刻就有這樣大的功德，如果天天靜坐，那種功德非算數所能算出來的。你能在一須臾之間不打妄想，清淨其心，久而久之，你的心便能湛然常寂。

我們在禪堂裏靜坐，不但對自己的功德是無量，就是對全世界人類的功德也是無量。

有人說：「我們的功德，怎能給全世界人類呢？」現在全世界的人，因為爭名奪利，所以殺氣騰騰，自私自利，你爭我奪，搞得世界烏煙瘴氣。人類鬥爭堅固，一天比一天厲害，一天比一天危險，一天比一天嚴重。如果再不設法挽救世界的危機，總有一天，地球會爆炸的。地球怎會爆炸呢？因為現在科學突飛猛進，大國研究殺人的武器，一日千里，互相比賽。例如核子武器、死光武器等等，一旦戰爭發生，這些武器便會將地球毀滅，到那時候，真正的末日就到了。

我們在禪堂裏，用功修道，在無形之中能把這些殺氣消滅，世界便沒有危險了。怎樣消滅呢？因為空氣被污染，有許多毒素存在，無論是直接的，或是間接的，都會影響眾生的健康，威脅眾生的生命。

This describes the merit and virtue of Chan meditation. It says that if people can meditate for one instant, then the merit and virtue they create is many times greater than that of someone who makes pagodas of the seven gems as numerous as the sand grains in the Ganges River. If you were to make that many seven-jeweled pagodas, you'd only be making offerings to the Buddha's sharira (holy relics). But if you can sit in absolute stillness for even an instant, you're creating the Buddha's true body. So we say that to sit for just a split second surpasses making pagodas of the seven gems. The merit and virtue of meditating in stillness for one instant is that great! If you meditate every day, then your merit and virtue will be beyond reckoning. If you can be free of false thoughts for even an instant and attain a pure mind, then your mind will naturally become limpid, pure, and calm.

As we sit quietly in the Chan hall, not only is our own merit and virtue limitless, but the merit and virtue that we share with the entire world is also measureless.

Someone may object, "How can I share my merit and virtue with all humanity?" Now, because people all over the world are competing for fame and profit, a killing energy is filling up the atmosphere. We selfishly strive for private profits, fighting among ourselves until the world is gradually suffocated by an unwholesome, stinking miasma. Humankind has locked itself into an age of eternal competition and strife which gets ever more serious and dangerous as the days go by. If we fail to find a way to avert the impending crisis, before long the entire planet will surely explode. Why would the planet explode? It's because science has run amok with its headless progress. Great nations invent missiles and weapons with ever-quickenning strides; nations compete with each other in building nuclear weapons, laser-cannons, and so forth. If war were to break out, these weapons would blow the world to bits. When that takes place, we'll really have reached doomsday.

When we cultivate vigorously in the Chan hall our effort can imperceptibly eradicate this killing energy, and then the world will no longer be in danger. How can we eradicate it? The air has been polluted with many toxic substances, which directly or indirectly influence our health and threaten our very existence. Take a look at the many strange diseases that proliferate nowadays, which doctors have no way to cure. Such diseases occur because the atmosphere has been polluted, fouled by poisonous vapors everywhere.



你們看看，現在奇奇怪怪的疾病，越來越多，使醫生束手無策。因為空氣被污染了，混濁不乾淨，充滿毒氣。我們修道人，要用電療把空氣消毒，什麼是電療？就是靜坐，從靜坐中放出智慧光，這個智慧光就是電，這種電波放到空氣中，有殺菌的作用。把混濁的空氣變成清潔的空氣，這叫電療世界之病。

現在有人懷疑這種道理是不可能的。靜坐怎麼會把空氣給消毒呢？現在來講一個故事：在宋朝有位大文學家，名叫蘇東坡，當時有位大禪師，名叫佛印。兩人是道友，常有往來。有副對聯：「出入有僧皆佛印，往來無客不東坡。」證明他們的感情是很融洽的。

有一次，蘇東坡居士作一首偈頌：「稽首天中天，毫光照大千；八風吹不動，端坐紫金蓮。」送給佛印禪師評論，因而引起二人的辯論。我們現在看這首偈頌中的「毫光照大千」，用這句來說明道理。這毫光就是電療，照大千就是消毒。毫光能把大千世界混濁有毒的空氣，消滅得一乾二淨，乃至絲毫的毒素再也不存在。

你能以毫光照大千，便能消除你的一分空氣毒；他能毫光照大千，便能消除他的一分空氣毒；大家能毫光照大千，便能消除大家的一分空氣毒。大家同心協力來幫助世界電療這個病，這世界污濁的空氣，就會越來越少，光明的空氣，也會越來越多，久而久之，空氣便能完全轉為清淨。要知道污濁空氣就是毒素，光明空氣就是智慧。

現在的空氣為什麼會污濁呢？因為一般人不知道修行，不會使用電療，所以空氣越來越污濁。我們修道人要負起責任，使空氣清潔。不但自己要勇猛精進地坐禪，還要勸親戚朋友來坐禪。坐禪的功德是無量無邊，對身心有不可思議的好處，

We cultivators of the spiritual path should use a kind of electrotherapy to detoxify the air. What is electrotherapy? It means sitting meditation and emitting a light of wisdom from our meditative state. This light of wisdom is a form of electricity; when these waves of electricity pass through the air, they have the effect of detoxifying it. They transform the contaminated air into clean air. This is what we mean by using electrotherapy to heal the illness of the world.

Some people are having doubts about the truth of this principle: "How could meditation detoxify the air?" I'll now tell you a story to illustrate the point. In the Sung Dynasty, a great literatus named Su Dongpo, "Su of the Eastern Bank" and a great Chan Master named Foyin (Buddha Seal) were good friends in cultivation, and they often spent time together. A matched couplet talked about their partnership:

*As the poet comes and goes, he is always accompanied by Foyin.
In all his undertakings, the monk's only companion is Dongpo.*

These lines prove that there was a close rapport between them. Su Dongpo once wrote a poem that went:

*I bow my head to the lord among gods.
And the light of hair-mark shines out through the whole universe.
The eight winds cannot blow me over.
As I sit erect upon my purple golden lotus.*

He sent this verse to the Chan Master Foyin for his critique, and an argument began between the two of them. I'll use the line, "the light of hair-mark shines out through the whole universe," to illustrate a principle. This light that comes forth from the hair-mark is simply the electrotherapy that I was discussing. As it "shines out through the whole universe," it acts to detoxify the air. The light from the meditator's hair pores can make the defiled air of the universe absolutely clean, until not even a trace of poison remains.

If you can radiate this hair-mark light throughout the universe, then you can eradicate your personal share of air pollution. If he can shine his hair-mark light throughout the universe, then he can wipe out another share of air pollution. If everybody shines forth his hair-mark radiance throughout the universe, then together we can detoxify everyone's share of air pollution. If all people can unite their efforts to help cure the disease of the world through "electrotherapy," then the defiled air in this world will decrease day-by-day. The radiant, wholesome air will increase daily, and before long the air will become completely pure and clean. You should know that polluted air is poison, and radiant air is wisdom.

Why is the air polluted now? Because most people do not know about cultivation, and they do not know how to use this electrotherapy method. Therefore, the air becomes more polluted and more fouled every day. We cultivators should shoulder the responsibility of purifying the air. Not only should yourself be courageous and vigorous as you meditate, but you should encourage your relatives and friends to meditate, too. The merit and virtue of meditation is measureless and boundless. It helps the body and mind in inconceivable ways.

如果他們不相信的話，教他們試一試，不久即可得到不可思議的好處。大家努力坐禪，毫光照大千，空氣的毒素，自然被消滅了。

各位注意！只要把妄想停下來，就會放出智慧光明，這種毫光能照大千，有消毒作用，你們會有無量功德，這種功德，能使全世界人類都得到好處。什麼好處？就是把空氣的毒素毒菌消滅，人類便再不會患絕症——這是間接得到的好處。

If they don't believe what you say, then tell them to try it out, and before long, they'll also experience these inconceivable benefits. All of you should work hard and meditate well! Let the light of your hair-mark radiate throughout the universe, so that the toxins in the air will be spontaneously eliminated.

Please pay attention to this! All you need to do is to stop your idle thoughts, and then you can emit the light of wisdom. This light from your hair-mark will shine throughout the universe and detoxify the air. You'll gain measureless merit and virtue. This merit and virtue can benefit the human race throughout the world. In what way? It can eliminate the germs and poisons in the air, so that humanity will no longer be plagued by fatal disease; that is the indirect benefit that all will receive.



Venerable Master's Talk on Sutra 上人經典開示一

心經非臺頌解

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

第二叫斷滅空。斷滅，這是什麼呢？這是外道所執著的。外道不知道這個空理，他說：「人死了也就沒有了，就斷滅了，就空了。」所以執著有一個斷滅空。

第三叫析法空觀。這個二乘的小乘人就修析法空觀。析法，就是分析這個法。他分析這個色就是色，心就是心。他不知道這些都是空的，因為他沒有證得真空的妙理，所以就在化城上停留住了。化城是個虛妄的地方，他就站在那個地方不再向前了。修析法空觀，就叫淺的般若，不是深的般若。修行淺的般若，他這個分段生死是了了，可是變易生死沒有了。

什麼叫分段生死？我們每一個人有一個身體，你有你一分，我有我一分，各有各的一分，這叫分。每一個人由生到死，也各有一個段落，這叫段。各有一份、各有一段，這叫分段生死。段也可以說是每一個人有每一個人的形段，或者你五尺高，他就六尺高，那一個人就七尺高，各人有各人的一段，這叫分段生死。那麼，初果、二果、三果、四果的聖人，證到四果就了了分段生死，但還沒有了這個變易生死。

2) The emptiness of annihilation. This is emptiness as it has been understood by those of certain external paths, none of whom understand the principle of true emptiness. They say that when people die they cease to exist, that is, they are annihilated. And so their version of emptiness is called the emptiness of annihilation.

3) The emptiness of analyzed dharmas. This emptiness is a contemplation cultivated by those of the Small Vehicle. They analyze form as form, mind as mind, and sort them into their constituent dharmas without realizing that they are all empty. As a consequence, those of the two vehicles are not certified as ones who have accomplished the wonderful meaning of true emptiness. They stop at the transformation city. They stand there, at that empty and false place, cultivating the contemplation of the emptiness of analyzed dharmas. That is that is called superficial prajna, not profound prajna.

Cultivators of superficial prajna can end the birth and death of their delimited segment (Sanskrit *paricchedea*; Chinese *fen duan* 分段 literally "share-section"), but they are unable to transcend the birth and death of the fluctuations (Sanskrit *parinama*; Chinese *bian yi* 變易). What is meant by these two kinds of birth and death? The first refers to the body, and the second to thoughts. Everyone has a body; you have yours, I have mine, everyone has his own "share". The body is a share and one lifetime from birth to death is called a section. It could also be said that everyone has his own form-section: you are five feet tall, he is five foot six inches, and that person is six feet tall. Each person has his own section, so this is the birth and death of one's "share-section" or delimited segment. The Holy Ones of the fourth stage of Arhatship have ended the birth and death of their delimited segments but they have not yet ended the birth and death of fluctuations.

什麼叫變易生死呢？變，就是變換，就是交易、貿易，互相變化。這變易生死就是分段生死的根本。怎麼說呢？這變易生死就是這個種種的妄想，這妄念遷流，前念滅後念生，後念滅後後念又生，這樣生了又滅、滅了又生，這就叫生死。這一念滅就是死了，這一念生就是又生了。也就是我們這個妄想，在四果阿羅漢還沒有斷盡，必須要到大乘菩薩才能斷盡這個變易生死，沒有妄想。這個變易生死，也就是我們這生死的一個根本。我們為什麼有生死？就因為有妄想！可是，這個妄想又是從什麼地方來的呢？妄想的來源，就是從無明那兒來的。因為有無明，所以就生出種種的妄想。妄想生滅不停，這就是變易生死。

第四叫體法空觀。緣覺修體法空觀。

To be continued (待續)

“Fluctuations” refers to the transformation which are the source of the birth and death of the delimited segment, because the birth and death of fluctuations refers to nothing more than all the various false thoughts. The false thoughts flow along: one thought ceases to exist and the next thought is born; then that thought ceases to exist and a third is born, and so forth. That kind of successive production and extinction is also a kind of birth and death. At the fourth stage of Arhatship, false thinking has not been extinguished entirely. The stage of the Bodhisattva of the Mahayana, the Great Vehicle, must be reached in order to put an end to the birth and death of fluctuations. Then there are no more false thoughts. The birth and death of fluctuation is at the root of our birth and death. Why is it that we are born and then die? Only because we have false thoughts. And where do the false thoughts come from? From ignorance. It is because there is ignorance that all false thoughts are produced.

4) Bodily dharma emptiness. The fourth kind of emptiness is cultivated by the Condition-Enlightened Ones, the Pratyeka-buddhas, who have the bodily experience of the emptiness of dharmas.



宋朝之後便有魚籃觀音、白衣觀音等的女畫像出現。祂是不是民間傳說的妙莊王的第三公主？唐朝時候，觀世音菩薩的造像全是男身。娑婆世界是在欲界的南瞻部洲，欲界的眾生，因有男女之欲，所以才有男女相；色界眾生就已經沒有男女相了，更何況已出離三界的菩薩呢！所以菩薩只是應眾生以何種身得度的緣來示現不同的相而已，菩薩本身並沒有男女之相。觀世音菩薩化身千百億，像《普門品》³裡說的以三十三應身救度眾生啊！

It was stated in *The Chapter of the Universal Door of the Lotus Sutra* (the *Saddharma Pundarika Sutra*): “If there are hundreds of millions of living beings suffering from all sorts of afflictions who hear the name of Guan Shi Yin Bodhisattva and call this name single-mindedly, Guan Shi Yin Bodhisattva immediately contemplates their sounds and gets them all liberated.” From this, we learn that Avalokitesvara Bodhisattva is saving people from sufferings and disasters. But, is Avalokitesvara Bodhisattva a male or female? There are female paintings of Guan Yin with a basket and Guan Yin wearing a white dress which appeared after the Song Dynasty. Was Guan Yin the third princess, daughter of the Wonderfully-Adorned King as folklore claimed? All Guan Yin Bodhisattvas’ statues appeared to be male in the Tang Dynasty. The Saha world is located in Jambudvīpa, the southern continent of the Desire Realm. Living beings in the Realm of Desire appear as men or women due to possession of sexual desire. Living beings in the Form Realm have no characteristics of male or female at all, not to mention the bodhisattvas who are out of the three realms. It is for the sake of saving living beings that bodhisattvas manifest in all forms according to conditions. A bodhisattva personally has no form of a male or a female. Avalokitesvara Bodhisattva has thousands of millions of transformation bodies. He manifests thirty-three transformation bodies in order to save or cross over living beings as described in *the Universal Door Chapter*.

觀世音菩薩與大勢至菩薩，隨侍阿彌陀佛在極樂世界，稱為「西方三聖」。

Guan Shi Yin Bodhisattva and Great Strength Bodhisattva are the attendants of Amitabha Buddha in the Land of Ultimate Bliss; therefore, they are called the Three Sages of the West.

「菩薩」二字也是來自梵語菩提薩埵 Bodhisattva 之略稱，意思是「覺有情」。菩提 Bodhi 是「覺」，自覺覺他；薩埵 sattva 是「有情眾生」；佛是覺行圓滿。所以我們知道菩薩一定不會忘記我們眾生的，就像兩邊電話都裝置了，只要將線路接駁好就可以通話啦。線路就是產生成果的「緣」，哪又是甚麼呢？那就是信心和誠心。

“**Pu Sa**” is the Chinese abbreviation of the Sanskrit word Bodhisattva, which means the Enlightened Sentient Being. “Bodhi” means enlightened, i.e. enlightening oneself and others. “Sattva” means sentient beings. A Buddha is perfect in both enlightenment and conduct. Therefore we know that bodhisattvas will not forget us living beings. It is as if there were two phones, one on each end, and once the cables or wires are connected, we are able to communicate. The wire connection is the production of affinity. What is it? It is faith and sincerity.

修供養

The Offering Practice.

知禮大師參照《法華三昧懺儀》編寫的《千手眼大悲心咒行法》共分十科：（一）嚴道場；（二）淨三業；（三）結界；（四）修供養；（五）請三寶諸天；（六）讚歎申誠；（七）作禮；（八）發願持咒；（九）懺悔；（十）修觀行/末後三皈依。

Great Master Zhi Li compiled *Dharma Practice on the Great Compassion Heart Mantra of Thousand Hands and Eyes* according to the *Repentance Ritual of the Saddharma Pundarika Samadhi*. There are ten categories: 1) Decorate the Way Place; 2) Purify the three karmas; 3) Set a boundary; 4) Cultivate offerings; 5) Invite the Triple Jewel and other heavenly gods; 6) Exclaim praise and demonstrate our sincerity; 7) Make bows; 8) Vow to hold the recitation of the Mantra; 9) Repent and reform; 10) Practice on contemplation and end with three refuges.

我們現在採用縮短了的《大悲懺本》，取消了一些事相上的行持，保存了修供養、讚歎申誠、作禮、發願持咒、懺悔和三皈依。我們現在就依照這六項來解釋懺文。

The text on the *Great Compassion Repentance* we are using now has been abbreviated by removing some of the specific practices, but keeping the practices of offering, praising and demonstrating sincerity, bowing, repentance and reforming, and the three refuges. We now will explain the repentance text according to these six categories.

一切恭謹。Let all be reverent and serious

一切：第一包括了所有的事和物，那就是儀式的莊嚴與供具的整潔。第二是心與身的全部，那就是身、口、意三業清淨。

All: First it includes everything from solemn ceremonies to neat offering decorations. Secondly, it is the whole of the mind and body, that is, the three purified karmas --- body, mouth, and mind.

恭謹：拜大悲懺應先慈念一切眾生，興救度之心，對一切法界眾生，都應以平等普及之心，恭謹從事。《說文解字》：「恭、肅也。」恭字下是有個「心」字，所以「恭」是莊嚴肅穆，從心而發。謹是謹慎。孔子曰：君子……敏於事而慎於言。恭謹也就是要身口意三業清淨。

To bow the Great Compassion Repentance we should have compassion toward all living beings first; produce a mind of saving them, and treat all living beings in the Dharma Realm universally equally. Then we can practice bowing with “reverence” and “seriousness.” In the *Dictionary of the Origin of Chinese Characters* “恭 (reverence)” means deep respect. There is the character of a “heart” in the lower portion of the character “恭” ; therefore, deep respect means dignified and solemn behavior from the heart. “Seriousness” is cautiousness. Confucius said, “The noble one is keen in business but cautious in talking.” Therefore to be respectful and cautious is to have the three karmas – body, mouth, and mind -- purified.

³普門品裡說三十三身；楞嚴經卷六大同小異，曰：「我身成三十二應，入諸國土。」

To be continued (待續)

憶父母恩 Recalling my parents' kindness

後來，中國實行了開放政策，父母到了美國，父親不幸在美國往生，發現有舍利花。我和爸媽在上海的一些學生一起去皈依了佛門，正式成為佛門弟子。媽在美國帶了我姊和一些學生去皈依了宣公上人。父母親在往生前，以修行六度波羅蜜和戒定慧作示範來帶領我們。往生後，又以舍利子來出現他們修行的成就，用以教育我們，追隨他們修行的道路。

Later when China carried out its Opening Door Policy, my parents moved to the U.S. When dad, unfortunately, passed away in America, we found shariras. Some of my parents' students in Shanghai and I took refuge in Buddhism to formally become Buddhists. In the U.S., mom brought my older sister and some of her students to take refuge under Venerable Master Hsuan Hua. Mom and dad cultivated the six paramitas, precepts, samadhi, and prajna and guided us by example before they passed away. Then, after death, they used their shariras to manifest their accomplishments in their cultivation to educate us so that we may follow their path in cultivation.

我在這一生能做他們的女兒，是我的福份，也是榮耀。但我也很慚愧，作為一個女兒，過去對父母的孝順做得不夠，這點是我正式皈依了佛，經過我的師父及宣化上人的指點“百善孝為先”，又深入經典，回光返照後才慢慢地覺悟到的。

It is my blessing and honor to be their daughter in this life. But I am ashamed now for not being filial enough to them in the past as a daughter. It was only after I had formally taken refuge with the Buddha, being taught that “filial piety is foremost among all virtues” by my Master and Venerable Master Hsuan Hua, and studying the sutras have I slowly realized the importance of practicing filial piety.

“天下之恩，莫過父母”，他們養育了我，又引我入了佛門，如何報答父母之恩？《梁皇寶懺》經「奉為父母禮佛」那一節講：“唯勤學業，為善莫廢，積德不止，必能報恩。”這就是說，要精進學習佛法，勤修十善業道，才能報父母辛勞之恩。“父母恩重難報經”上說了四點：1。為於父母懺悔罪愆，2。為於父母供養三寶，3。為於父母受持齋戒，4。為於父母布施修福。若能如是，則得名為孝順之子。這正是我應遵循的。

It has been said that “nothing in the world can be compared to the kindness of parents.” They raised me and led me to Buddhism, so how can I repay their kindness? In the “Bowing to the Buddhas for the Sake of Parents” section of *The Emperor Liang Repentance*, it says that “only by being diligent in one's studies and by constantly doing good deeds and accumulating virtue can one repay the kindness.” This means that we need to vigorously study the Buddha-Dharma and practice the ten good deeds in order to repay our parents' kindness. Four points are mentioned in *The Sutra of the Deep Grace of Parents is Hard to Repay*: first, to repent for all wrongdoings for one's parents; second, to making offering to the Triple Jewel for one's parents; third, to receive the precepts for one's parents; and fourth, to give to others and accumulate blessings for one's parents. If one can perform all of the above, then he can be considered a filial son or daughter. This is what I need to obey.

上人是個孝子，他把他對父母的孝順伸展擴大為對所有老人的慈悲喜捨，為我們作了典範，我也應該學習上人，把對父母的懷念與敬愛，伸展為對眾生的大愛。以天下的父母為父母是大孝。從前，我拜佛的目的，更多的是求佛保佑自己，或親戚，朋友，並得到了鍛煉身體的好處。讀了上人講解的華嚴經普賢菩薩十大願望後，我觀想自己有很多的化身在一起禮佛。從前，我打坐是為了把氣脈走通，求個身體舒服。誦經，誦咒，也是求佛菩薩保佑。現在我懂得應該大迴向，“愿以此功德，普及於一切，我等與眾生，皆共成佛道。修道是真孝。發心修行的目的，是上成佛道，下度眾生，我想：這應該是佛菩薩，及我父母對我共同的期望吧！

Venerable Master Hsuan Hua was a filial son. He extended his filial piety toward his parents to all elders in the way of mercy, compassion, joy, and giving. This is an excellent example for us. I should learn from the Venerable Master and extend the love and caring I have for my parents to all living beings. It is considered great filial piety if we treat all parents in the world as our own parents. When I bowed to the Buddha in the past, my goal was merely to ask the Buddha to protect me, or my relatives and friends, and to help me gain the benefits of my body exercises. However, after reading Venerable Master Hsuan Hua's explanation of the Ten Great Vows of Samantabhadra in *The Avatamsaka Sutra*, I started to contemplate about having many transformation bodies, all bowing together to the Buddha. In the past, when I sat in meditation, I was simply looking to improve my Chi and energy circulation for the comfort of my body, and when I recite sutras and mantras, I was only praying for the Buddhas and the Bodhisattvas to protect me. But now I understand that I should transfer my merit and virtue to all living beings by reciting the verse: “May this merit and virtue be of benefit to all things and may all living beings and I accomplish Buddhahood.” Cultivation is true filial piety; its goal is to realize Buddhahood and to save all living beings. I think this should be what my parents, as well as all Buddhas and Bodhisattvas, would expect out of me. (The end .全文完)

12月份 金山寺法會時間表

December 2010 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
12/19/10 萬佛聖城 預祝 阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate !			二十六 1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十七 2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十八 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十九 <u>9:00-10:00am</u> 4 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>2:45pm</u> 淨業社共修 Pure Karma Society Class
三十 5 <u>9:00am - 3:20pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	初一 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初六 11 <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
初七 12 <u>9:00am - 3:20pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	初八 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初九 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十三 18 <u>9:00 am</u> 預祝阿彌陀佛聖誕法會 Celebration of Amitabha 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
十四 19 金山寺本日法會暫停 全體參加萬佛聖城 阿彌陀佛聖誕法會 No Assembly today Going to CTTB for Celebration of Amitabha Buddha's Birthday	十五 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 <u>9:00 am</u> 22 慶祝阿彌陀佛 聖誕法會 Celebration of Amitabha Bud- dha's Birthday <u>1:00 PM</u> 大悲懺 Great Compas- sion Repentance	十八 23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十 25 <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
二十一 26 <u>8:30am - 3:30pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十二 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	大家拿出真心來念佛。念一 句佛，虛空裡便有一度光 明。若能懇切至誠地念佛， 這光明便遍照三千大千世 界，令三千大千世界的空氣 化爲吉祥，把染污、暴戾， 災難的空氣改變過來。

1 月份 金山寺法會時間表

January 2011 SCHEDULE OF ACTIVITIES

SUN 日	MON -	TUS 二	WED 三	THU 四	FRI 五	SAT 六
 <div style="border: 1px dashed black; padding: 10px; margin: 10px auto; width: fit-content;"> 01/01/11—01/02/11 金山寺誦法華經 Dharma Flower Sutra Recitation </div>						二十七 <u>9:00-10:00am</u> 1 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am - 4:00pm</u> 誦法華經 Dharma Flower Sutra Recitation
二十八 <u>9:00am - 4:00pm</u> 2 誦法華經 Dharma Flower Sutra Recitation	二十九 3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初一 4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初二 5 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初三 6 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初四 7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初五 <u>9:00 am</u> 念佛法會 8 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45pm</u> 淨業社共修 Pure Karma Society Class
初六 <u>9:00am - 3:20pm</u> 9 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	初七 10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初八 <u>9:00 am</u> 11 慶祝釋迦牟尼 佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment <u>1:10pm</u> 華嚴懺 Avatamsaka Repentance	初九 12 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	初十 13 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十一 14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十二 15 <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
十三 <u>9:00am - 3:20pm</u> 16 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	十四 17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十五 18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十六 19 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十七 20 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十八 21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	十九 <u>9:00 am</u> 念佛法會 22 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
二十 <u>8:30am - 3:30pm</u> 23 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	二十一 24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十二 25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十三 26 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十四 27 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十五 28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	二十六 <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
二十七 <u>9:00am - 3:20pm</u> 30 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	<div style="border: 1px dashed black; padding: 10px;"> 01/11/11 <u>9:00 am</u> 慶祝釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment <u>1:10 pm</u> 華嚴懺 Avatamsaka Repentance </div>					