

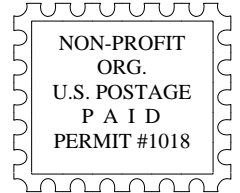


金山聖寺通訊

GOLD MOUNTAIN MONASTERY NEWS

Issue 262 期
10月 & 11月 11年
Oct & Nov 2011

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



Address correction requested

上 卍 樂 語

修道要念念清淨

In Cultivation, Every Thought Must Be Pure

往昔所造諸惡業，皆由無始貪瞋癡；
從身語意之所生，一切我今皆懺悔。

我們人在往昔所造的業，有善有惡，善惡夾雜不清，所以有時生了善心，可是有時又生了惡念。一念善，就「諸惡莫作，眾善奉行。」但起了惡念，就想「諸惡皆作，眾善不行。」因為從無量劫以來，就是這樣善善惡惡，今天做些善事，明天又做些惡事，後天又造做些不善不惡業，因此當修道時，就不易擺脫業報。

Of all the evil karma I have ever done,
Base on beginning-less greed, anger, and delusion,
And born of body, mouth, and mind,
I now repent and vow to reform.

Due to the confused mixture of good and bad karma that we have created, sometimes we have wholesome thoughts and sometimes unwholesome ones. With wholesome thoughts, we avoid evil and do good. With unwholesome thoughts, we do evil and avoid goodness. We have been vacillating between good and evil for endless eons, doing a few good deeds one day, committing some bad deeds the next day, and do some neutral deeds the day after that. As we cultivate, it's not easy to escape the retribution from our karma.

所以有時想修行，有時又不想修行；有時想清淨，有時又想染污。

如此隨波逐流，不知漂流到何處？這都是往昔所生的念，所以今生結這種果。前念想修行，後念又想還俗；前念想弘揚佛法，後念又想滅佛法，啊！複雜得很，這要怎麼辦呢？就要學習般若智慧。所謂：

擇善而從，不善而改；
是道則進，非道則退。

要時時提高警覺，如臨深淵，如履薄冰，這麼小心來修行。所謂「差之絲毫，謬之千里。」所以修行是：

舉動行為管自己，行住坐臥不離家。

要念念清淨、念念光明，不要念念染污，不要念念黑暗。我們每一念都要很小心的，每一念若是善的，則光明越多；但若是念惡，則越來越黑暗。善人有一股白光，惡人則有一股黑氣，所以做善做惡，自然會現出形相來。你能瞞得了人，但瞞不了鬼神、佛菩薩。所以無論出家人或在家人，不要在佛教中不但 不立功，反而造罪業。要知道為什麼從無量劫來，總不能脫輪迴苦，仍是迷迷糊糊的？就因為糊塗賬算不清，是非混淆，清淨和染污一半一半的，所以超不出六道輪迴。



As we cultivate, it's not easy to escape the retribution from our karma. So, at times we feel like cultivating. At other times, we don't. Sometimes we want to be pure, and sometimes we prefer defilement.

We drift along, letting the waves of life carry us where they will. Our present condition results from our thoughts in past lives- thoughts of cultivating mingled with thoughts of returning to lay-life, thoughts of propagating Buddhism mingled with thoughts of destroying Buddhism. What can we do? Learn Prajna wisdom.

Choose what is good and follow it;
Take what is bad and change it.
If it's the Way, advance upon it;
If it's not the Way, retreat from it.

At all times we must be as cautious in our cultivation as if we were walking on the edge of a cliff or on the brink of thin ice. Off by a hair at the start, we will be off by a thousand miles in the end. Cultivation means:

In every move and deed, watch yourself.
Whether walking, standing, sitting,
Or lying down, be mindful of yourself.

Every thought must be bright and pure rather than dark and defiled. We must be careful in every thought. Wholesome thoughts increase the light, while evil thoughts darken all. Virtuous people have auras of white, while evil people are surrounded by darkness. Whether you do good or evil, it shows in your appearance. You may be able to fool other people, but you can't fool ghost, sprits, Buddhas, or Bodhisattvas. Therefore, whether you are a left-home person or a layperson, you should create only merit and not offenses. Why have you suffered in *samsara* for limitless eons, lost and confused? Because you haven't cleared your accounts. You can't escape the six paths because you deeds are a mixture of good and evil, half pure and half defiled.



我們若想真正修行，若想要成佛，那在未成佛之前，一定要勇猛精進，不能隨便。要知道

「是日已過，
命亦隨滅；
如少水魚，
斯有何樂？」

無常鬼就快來了，我們怎麼能這麼散亂，不修行呢？

「大眾！當勤精進，
如救頭然；
但念無常，
慎勿放逸！」

有人懷疑：「是否有閻羅王和無常鬼？」這要看你能否不死？你能不死，就沒有無常鬼；你若覺得很有把握，不受果報，那就沒有閻羅王。你是否能不死呢？若不能，就有閻羅王；你若不能主宰自己的因果，就有閻羅王和無常鬼。你不要以為自己很聰明，在那兒掩耳盜鈴，自己欺騙自己。要知道從無量劫以來，就因為不信這個，所以現在還在六道輪迴裏轉，闖不出這個生死關。

If we truly want to become Buddhas, we have to cultivate bravely and carefully. We must realized that,

With the passing of this day,
Our lives are less by that much.
Like fish in an evaporating pool,
What joy is there in that?

The ghost of impermanence draws nearer. How dare we be scattered and careless in our cultivation?

Great Assembly!
Be diligent! Be Vigorous!
Cultivate as if trying to save your own head!
Remember the transitory nature of life!
Take heed! Don't be lax!

Someone is wondering, "Do King Yama and the ghost of impermanence really exist? Well, are you free from death? If so, there is no ghost of impermanence. If you are certain you won't have to undergo retribution, there is no King Yama. If, however, you cannot avoid death, then King Yama exists. If you cannot control your own destiny, then King Yama and the ghosts of impermanence exist. Don't try to be too clever and cheat yourself. Your disbelief in King Yama is the very reason you have not escaped birth and death for these endless eons past!

“

**善人有一股白光，惡人則有一股黑氣，
所以做善做惡，自然會現出形相來。**



**In Cultivation, Every Thought Must Be Pure
Virtuous people have auras of white,
while evil people are surrounded by darkness.
Whether you do good or evil,
it shows in your appearance.**

”

心經非臺頌解

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

經文：

舍利子。

偈頌：

舍利子是堅固徵 譯作鷺鷥母儀型
 戒定圓明珠光現 行解相應體玲瓏
 大智云何因愚表 善辯已在母腹生
 人皆具此真實智 取諸曹溪寶林峰

解釋：

舍利子是堅固徵。「舍利子」又叫舍利弗。「舍利」是梵語，「子」是中文。「舍利弗」就統統都是梵語，「弗」也就是「子」的意思，「子」也就是梵語的「弗」，所以你念舍利子或舍利弗，都是一個意思。舍利子是堅固的意思。什麼堅固呢？智慧堅固，所以說「堅固徵」。

譯作鷺鷥母儀型。舍利，翻譯成中文就是鷺鷥。鷺鷥鳥是海上一種的大鳥，就是鷹。這種鳥飛得很高，它的眼睛就好像望遠鏡似的，看得很清楚。這魚正在海裏往上浮，牠在空中就看見了，立刻就像火箭那麼快地衝下來，就把魚給叼起就吃了。舍利就是這種鷺鷥鳥的名字。

在印度起名字，有以父為名的，有以母為名的，又有父母合名的。舍利子是單單以母為名。「舍利」是他母親的名字，「子」就是舍利的兒子。「舍利子」是依照他母親的那種形態，所起出來的這個名字。

戒定圓明珠光現。舍利子在過去生中，生生世世都修定、修慧、修戒，戒定慧都圓明了，戒也圓滿、定也圓滿、慧也圓滿，就好像珠子放光那樣，所以說「珠光現」。

Sutra:

Shariputra

Verse:

*Shariputra is the solid and durable proof;
 The name means "pelican" –
 the demeanor of his mother.
 With precepts and samadhi complete and bright,
 the pearl-light appears;
 Practice and understanding interact,
 and his body is transparent.
 How does there come to be great wisdom?
 Because the stupid make their mark.
 Already in his mother's womb
 a fine eloquence had been born;
 This real wisdom is complete within all people;
 Grasp it at Jeweled Wood Peak at Cao Creek.*

Commentary:

In speaking the *Heart of Prajna Paramita Sutra*, the Buddha addressed his disciple, **Shariputra**, foremost in wisdom among the Buddha's disciples. *Shariputra is the solid and durable proof.* The name Shariputra means solid and durable; that is, the wisdom of Shariputra is solid and durable.

The name means "pelican"- the demeanor of his mother. The *shari* is a large sea bird of the pelican genus. It flies high and has telescopic vision. When the fish swim near the surface of the sea, the bird shoots down from high in the sky as fast as a rocket, scoops up the fish, and eats them. It is able to do it because it can see very clearly.

In India children were named according to father's name, the mother's name, or both the father's and mother's names. Shariputra received his name from his mother's line. His mother was called *Shari* because of the nature of her demeanor. *Putra* means son, so the son of *Shari* was called Shariputra.

With precepts and samadhi complete and bright, the pearl light appears. In previous lives, life after life, Shariputra had cultivated precepts, samadhi, and wisdom to full brightness and perfection, and at that point the pearl-light appears.

行解相應體玲瓏。他又修行，又學教，所以智慧就大。「體玲瓏」，他的身體好像玻璃、琉璃體似的玲瓏。

大智云何因愚表。怎麼叫大智慧呢？怎麼叫大智？就因為由一般愚癡的人表現出來的，他和這一般愚癡人不同。愚癡的人做事顛顛倒倒的，明明說得很好，但是一做就做壞了，就往壞的做，這就是愚癡。他有智慧就不會迷，不會明知故犯，不會顛顛倒倒，所以叫大智慧。

善辯已在母腹生。本來舍利子的母親和他的舅父辯論，他母親都說不過他的舅父。但是自從她懷了舍利子以後，他舅父再和她談論道理，就屢次、屢次都被她辯倒了，他的舅父就說不過他的母親，。於是乎，他舅父就去學印度外道的論議。學回來的時候，舍利弗已經跟著佛出家了。因為他在他母親腹裏，就能幫著母親辯勝了舅父，所以說「善辯已在母腹生」。

人皆具此真實智。這種大智慧，不是單單舍利弗尊者才有，人人都有這種真實的智慧。可是人人都不用它，把它忘了。如果人人都可以用它的話，這種智慧是人人都有的。

取諸曹溪寶林峰。這種真實的智慧在什麼地方呢？在曹溪。曹溪又在什麼地方啊？曹溪在中國廣東馬壩南華寺。寶林山南華寺那兒就是曹溪，也就是六祖的道場。有人說：「這個旅途太遠了，我沒有法子去！」「那麼遠！我怎麼可以到那個地方去取去呢？」好！現在不必去。你們每一個人自己的本體上，也有個曹溪寶林峰，不必跑那麼遠去找去，你自己就有這種的智慧，這個智慧就是在你自己那兒。怎麼樣去求呢？只要你把那個顛倒心放下，妄想心放下，用功參禪打坐，就可以得到了」，就是參禪打坐，坐在那個地方就像寶林山一樣。

Practice and understanding interact, and his body is transparent. He not only studied the teachings, but also cultivated accordingly, so his wisdom was especially great, and his body was transparent like glass.

How does there come to be great wisdom? Because the stupid make their mark. What is great wisdom? Most stupid people have their own special style of behavior, but Shariputra was not like them. Stupid people do things in an upside-down way: they speak clearly about what they will do but when they do it, they do it poorly. That's stupidity. The great wisdom of Shariputra was beyond confusion. Because he knew clearly, he never purposely allowed wrong to be done, and he was never upside down.

Already in his mother's womb a fine eloquence had been born. You all remember that Shariputra's mother and her brother often debated that his mother could never outwit her brother. But when she was pregnant with Shariputra, she was always able to defeat her brother in debate. Since he couldn't out-talk his sister, he realized that she was about to give birth to an outstanding child, and he went off to study the doctrines of external paths so that he would not lose face before his nephew. But when he returned, Shariputra had already left home to follow Shakyamuni Buddha.

This real wisdom is complete within all people. It is not only the venerable Shariputra who has great wisdom; everyone has this genuine wisdom. But not everyone uses it, most people forget about it. But everyone has it and has the capability of using it.

Grasp is at Jeweled Wood Peak at Cao Creek. Where is this real wisdom? It's at Cao Creek, and Cao Creek is at Nan-Hua Monastery in Ma-Pa Township in Kuangtung Province, China. The Nan-Hua Monastery of Jeweled Wood Mountain is Cao Creek, the Bodhimanda of the Sixth Patriarch. "Oh," you think, "that's so far! How could I possibly go there to grasp it? Not only have the Communist sealed the borders, but even if they would let me in, it is too far and I do not have the means to get there." That's good, for it isn't necessary to go. Each one of you has the Jeweled Wood Peak at Cao Creek, and it is unnecessary to travel far to seek it. The wisdom is within you. How do you meet it? Put down your upside-down mind; let go of your false-thinking mind. Earnestly work hard at your meditation. When you sit in meditation and look into Chan, just that is Jeweled Wood Peak at Cao Creek.

(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

《大悲心陀羅尼經》上說：「佛告阿難：如是神咒，有種種名。一名廣大圓滿、一名無礙大悲、一名救苦陀羅尼、一名延壽陀羅尼、一名滅惡趣陀羅尼、一名破惡業障陀羅尼。一名滿願陀羅尼。一名隨心自在陀羅尼。一名速超上地陀羅尼。」佛說的這大悲神咒的名字，已足夠表達受持《大悲神咒》的圓滿功德，何況受持這神咒還可以得十五種善生，不受十五種惡死呢！請參看下表¹：

The Sutra of the Great Compassion Dharani states: “Buddha told Ananda, ‘This spiritual mantra has various names: one is the Great, Vast and Perfect; one is the Unobstructed Great Compassion; one is the Dharani of Rescuing Suffering; one is the Dharani of Extending Life; one is the Dharani of Extinguishing the Evil Paths; one is the Dharani of Breaking Evil Karmic Obstacles; one is the Dharani of Fulfilling Wishes; one is the Dharani of following the Mind and be at Ease; one is the Dharani of Quickly Transcending to the Upper Ground.’” These names for the spiritual mantra of great compassion mentioned by Buddha are enough to represent the perfect merit and virtue of upholding the Great Compassion Spiritual Mantra’. Moreover, those who uphold this spiritual mantra may gain 15 kinds of wholesome rebirth, and may avoid suffering the fifteen kinds of wicked deaths.

十五種善生	不受十五種惡死
1. 所生之處常逢善王。	1. 飢餓困苦死。
2. 常生善國。	2. 枷禁杖楚死。
3. 常值好時。	3. 怨家讎對死。
4. 常逢善友。	4. 軍陣相殺死。
5. 身根常得具足。	5. 豺狼惡獸殘害死。
6. 道心純熟。	6. 毒蛇蚊蠍所中死。
7. 不犯禁戒。	7. 水火焚漂死。
8. 所有眷屬恩義和順。	8. 毒藥所中死。
9. 資具財食常得豐足。	9. 蠱毒害死。
10. 恒得他人恭敬扶接。	10. 狂亂失念死。
11. 所有財寶無他劫奪。	11. 山樹崖岸墜落死。
12. 意欲所求皆悉稱遂。	12. 惡人魘魅死。
13. 龍天善神恒常擁衛。	13. 邪神惡鬼得便死。
14. 所生之處見佛聞法。	14. 惡病纏身死。
15. 所聞正法悟甚深義。	15. 非分自害死。

Fifteen kinds of wholesome rebirths:

1. Always born in places that have good kings.
2. Always born in a virtuous country.
3. Always arriving in an era of goodness.
4. Always meeting wholesome friends.
5. Always having perfect body and organs.
6. Having a mind for the Way that is pure and skillful.
7. Never violating any precepts.
8. All relatives are graceful, moral, harmonious and happy.
9. Have abundant material resources, wealth, and food.
10. Always respected, supported, and well-treated by others.
11. No one can rob or confiscate his property.
12. All his wishes and requests are fulfilled.
13. Constantly protected by dragon, devas, and wholesome gods.
14. See Buddha and hear dharma in his native land.
15. Realize profound meaning upon hearing proper dharma.

Fifteen kinds of wicked deaths:

1. Die from starving and suffering.
2. Die from being restricted in a cage and flailed or clubbed.
3. Die from revenge of an enemy.
4. Die in a military war.
5. Cruelly killed by jackals, wolves or other fierce animals.
6. Killed by poisonous snakes, reptiles, or scorpions.
7. Die by drowning or burning.
8. Die from poisoning.
9. Killed by venomous insects.
10. Die from craziness, confusion, or loss of one's mind.
11. Die from falling off mountains, trees, or cliffs.
12. Kill by wicked people or evil goblins.
13. Die from possession by evil spirits or fierce ghosts.
14. Suffer from disease-ridden evil death.
15. Die from uncontrollable suicide.

永離惡道。得生佛前。

從念大悲咒起，修行人可以得以上種種福報，更能見佛聞法、悟甚深義，便知道依佛所教來修行，皈依持戒，勤行十善，自然能深植善根，永離三惡道報（餓鬼、地獄、畜生）。三惡道報怎樣造成呢？佛陀就教我們祛除貪、瞋、癡。貪是餓鬼的種子；瞋是地獄的種子；癡是畜生的種子。貪心的人自私自利，像《佛說盂蘭盆經》目犍連的母親；瞋心的人總是怒火填胸，任何事情絕不放過，故招地獄之報；愚癡的人邪正不分，善惡不明，故招畜生之報。這一切都是我們的心念造成的。宣化上人曾經用偈語發揮了「心」的能主宰性，這部書叫《十法界不離一念心》²，值得細味。

To leave forever the evil paths, and to be reborn at the time of a Buddha

Cultivators can gain all aforementioned blessings from reciting the Great Compassion Mantra. They can then see Buddhas and hear Dharmas, understand the profound meaning of Dharma, know how to cultivate according to the teachings of Buddhas, take refuge and uphold precepts, vigorously cultivate the ten aspects of wholesomeness, naturally plant deep good roots, and forever leave the three evil paths (hungry ghosts, hells, and animals). How do the three evil paths get created? Buddha teaches us to get rid of greed, hatred, and ignorance. Greediness is the seed of being a hungry ghost; hatred is the seed toward the hells; ignorance is the seed of being an animal. Greedy people are selfish and self-benefitting, as the mother of Mahamaudgalyayana mentioned in *The Buddha Speaks the Ullambana Sutra*. Hateful people always have the fire of anger in their minds. They won't let go of anything, and thus cause the retribution of the hells. Ignorant people can't distinguish evil from proper; they don't understand the good and bad, and thus get the retribution of animals. All these are created by our minds. Venerable Master Xuan Hua once used the verse to explain the how the "Mind" can master everything. This book is called *Ten Dharma Realms are Not Beyond a Single Thought*, it is well worth reading.

大悲懺修的也是淨土法門，如果不墮三途，更能精進念佛，至信不疑，求生極樂，自然得生佛前，面見彌陀，及觀音勢至二大菩薩。

Cultivating the Great Compassion Repentance is the same as the Pure Land dharma door. If one wants out of the three evil paths, he can vigorously recite Buddhas' name with sincerity and no doubts, and seek to reborn in paradise, where he will naturally be born in front of Buddha to see Amitabha, Avalokiteshvara, and Great Strength Bodhisattva.

無間重愆。纏身惡疾。莫能救濟。悉使消除。

除了五無間罪³，罪大惡極，招致不通懺悔的嚴重罪愆，受無間地獄果報外，還有的是惡疾纏身：看得見的是身心痛楚，纏綿床第之病患；而看不見的就是我們八識田中製造出來的貪瞋癡三毒，以致煩惱終日，不能解脫。這些苦報本來是很難救濟拔除，但是因為拜大悲懺、念大悲咒的原因，所有障難，全部都可以消滅。這就是大悲心陀羅尼滅惡的力量。

Grave offenses which deserve the uninterrupted hells and evil ills which bind the body, from which no one can be saved or extricated, are caused to melt away.

Besides the five endless sins, which are so heinous as to be without a chance to repent, thus receiving the retribution of avici hells, there are evil ills which bind the body, . We can see patients who suffer physical and mental pain while lying on the bed, but we can't see the three poisons of greed, hatred, and ignorance, created by our eighth consciousness, causing us afflictions all day long without liberation. These sufferings are difficult to relieve and get rid of; however, these obstacles can all be destroyed by bowing to the Great Compassion Repentance and reciting the Great Compassion Mantra. This is the power of the dharani of the great compassion mind that can wipe out all evils.

1. 詳見《千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經》http://drbachinese.org/online_reading/index.htm

2. 《十法界不離一念心》http://drbachinese.org/online_reading/dharma_talks/TenDharmaRealm/contents.htm

3. 五無間罪：殺父、殺母、殺阿羅漢、出佛身血、破和合僧

(待續 To be continued)

雜感 Some Thoughts

By Chin Jian 親建

諸佛菩薩、宣公上人、各位法師、各位善知識、阿彌陀佛！弟子親建，感恩法師慈悲，讓我在華嚴經的法會期間，與大家結法緣。弟子在此想要和各位分享受戒的重要和殊勝，和在聖城參加萬佛寶懺時出坡當義工的經驗，談談如何愛護聖城。每隔半月，弟子誦菩薩戒的時候都會讀誦到《華嚴經》上的偈頌：「戒是無上菩提本，應當具足持淨戒，若能堅持於淨戒，則是如來所讚歎。」

Buddhas, Bodhisavattas, Venerable Master Hua, all Dharma Masters, all good knowing advisors, Amitabha! Disciple Chin Jian appreciates the kindness of the Dharma Masters who allow me to tie the Dharma affinity with everyone during this Avatamsaka Sutra recitation ceremony. I would like to share with you the importance and auspiciousness of taking precepts and also talk about some volunteering experience in the City of Ten Thousand Buddhas (CTTB) during the Ten Thousand Buddha Repentance ceremony (sharing how we could cherish CTTB). Twice a month, when I recite the Bodhisavatta precepts, I will always come across this verse from the Avatamsaka Sutra: "Precepts are the roots of the supreme Bodhi; so we should perfectly uphold the pure precepts. If we can uphold the pure precepts persistently, we will surely be praised by the Tathagatas."

弟子是在聖城 2008 年受五戒，2009 年受菩薩戒。尤其是在受菩薩戒之後，弟子才慢慢的感受到自己行為的改變，才深刻的感受到受戒的法喜。在聖城所受的菩薩戒是六重 28 輕戒，尤其在剛受戒的一年中，也是充滿挑戰。每天慢慢的在戒條的薰習中，身、口、意，慢慢一點一點的改變。每天都是在挑戰中學習，一天一天、一點一點的學。

I took the Five Precepts in 2008 and the Bodhisavatta Precepts in 2009. After taking the Bodhisavatta Precepts, I gradually feel the change of my own habits and behaviors and then experience the dharma joy of taking the precepts. In CTTB, the Bodhisavatta Precepts we receive are the Six Major Precepts and 28 Minor Precepts. During the first year after I took the Precepts, I learnt the Precepts through challenges every day. I have been gradually learning the Precepts day by day, being mindful of my body, speech and mind and slowly aligning my habits and behaviors. I usually encounter challenges daily and learn the Precepts through challenges little by little.

每次我打電話回台灣，向我母親報平安時，都常常跟她分享受菩薩戒的殊勝和喜悅。在今年 2 月，她終於決定在台灣受了 10 重 48 輕的菩薩戒。真的是另人讚歎，因為 10 重 48 輕的菩薩戒，戒條內容更微細，對於在家眾而言，願意發心守這菩薩戒，是真的非常殊勝的。

Whenever I call my mother in Taiwan, I always like to share the dharma joy of taking and upholding the precepts with her. In February this year, she finally decided to take the 10 major and 48 minor Bodhisavatta Precepts. It was certainly wonderful to hear that she was willing to take the Precepts. As a lay practitioner, it is really not easy to uphold the 10 major and 48 minor Precepts because the Precepts are much more detailed. It is surely magnificent to hear someone make up the mind of doing it.

她今年已經 72 歲，是所有戒子年紀第二高的長者。從 2 月至今，也才 4 個多月，我觀察到，我母親受戒後言行的改變，真的是不可思議。

She is 72 years old now and is the second oldest senior among all preceptees. It has been only four months since she took the precepts. I have noticed the change of her habits and it is truly inconceivable.

她以前談話的內容，總是充滿抱怨，常常回憶以前不如意的往事，擔心兒孫，總是不斷的如 - 撥放錄音機般的唸不停，不斷的重複不如意的回憶，充滿各種擔心。現在，縱使偶而抱怨過去的往事，也會很快的提起正念，提醒自己是受了菩薩戒的戒子，不能一直說人我、是非。受戒後，每天持誦一部地藏經一到兩次，吃淨素更容易了，六齋日的過午不食也較容易受持了。

For years from the past, whenever I called my mother, she always complained about lots of things. She usually put her attention on those unhappy memories, worried about kids or grand kids. She talked about those past memories just as playing an audio cassette. She just kept rewinding the same unhappy memories again and again.

However, in the last few months, once a while she would still mention some past memories but she was able to bring forth her proper mind. She would remind herself and said that: I am a Bodhisavatta Precept follower; I should not gossip about people or say something bad behind their backs.

Since she took the precepts, she has started to recite the entire Sutra of the Past Vows of Earth Store Bodhisavatta for at least once or twice a day. She is also a vegan vegetarian. She also told me that it has become much easier to uphold the Six Vegetarian Fasting Days.

才 4 個多月的時間，就有如此的改變，我深刻的感受到，諸佛菩薩對菩薩戒的戒子慈悲地守護。兩週前，我打電話給她，她說她前幾天不小心跌倒，膝蓋受傷流血，但是很奇怪的，她年紀這麼大了，傷口復原這麼快，她深深的覺得是有諸佛菩薩護法善神的加持。

所以，諸位善知識，如果還沒有受五戒或菩薩戒，真的要珍惜機會，趕快受戒。不能一年拖過一年，不要怕受戒，只要誠心發心，諸佛菩薩都會加持的。

It has been only four months and I can see her change so obviously. I can really feel that the Buddhas and Bodhisavattas really take care of the disciples well, kindly and compassionately. Just about two weeks ago, when I called her, she told me that she fell and her knees were bleeding. She told me that it was weird. She is already more than 70 years old, but the wound recovered so quickly. She truly believes that she really has been receiving lots of blessings from the Buddhas, the Bodhisavattas and all the Dharma Protectors.

Thus, all good knowing advisors, if you haven't taken the Five Precepts or the Bodhisavatta Precepts, please take them as soon as you can. You really have to cherish the opportunities. You definitely cannot always wait for the next opportunity. There is no need to be afraid of taking precepts. As long as you bring forth your sincere resolve, all Buddhas and Bodhisavattas will certainly watch over you.

(待續 To be continued)