



金山聖寺通訊

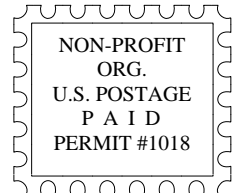
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Address correction requested

上 卍 樂 語

我向你們化大緣

I'm Soliciting A Big Donation from You

你們皈依我的人，今天我要向你們下一道命令。什麼命令？要布施！我要向你們化緣。有人說：「師父，這麼多年來，你也沒有向我們化過緣，今天向我們化緣，一定要化一個大緣囉！」不錯！小緣我不化，化小緣有什麼意思？三、五百萬是沒有什麼大用的。在這個世上，錢只是花花綠綠的鈔票，儘管拿來金子、銀子，也不能吃，死也不能帶去，都是沒有什麼大用。

Today I'm issuing an order to those of you who have taken refuge with me. It's an order to donate! I'm soliciting donations from you. Someone is saying, "Teacher, in all these years you've never asked for donations from us. Now you must be asking for a big donation!" That's right! I don't want small donations. What use are they? Even three million or five million aren't of much use. Money is nothing but colorful paper bills. Even if you gave me gold or silver, I wouldn't be able to eat it or take it along when I die. These things are all useless.

那麼我向你們化的是什麼緣呢？就是化你們所有人的脾氣，所有人的無明、煩惱、瞋恚。這一切都要捨給我，因為我是一個「辣椒」師父，這些東西我都不嫌多，越多越好！全部捨給我之後，待我用無明爐，慢慢用無明火鍛煉，把這些東西都煉成真金、鑽石，將來大家共成佛道。所以諸位不捨也要捨，不布施也要布施。誰是我的真徒弟，誰就要把你的脾氣、無明、煩惱、妒忌、障礙，統統捨給我。



我是收拾垃圾的人，你們把這些東西都一齊丟到垃圾桶裏去，好不好？然後，我們進一步把這個世界淨化，將世間的戾氣融化，使災難化為無形，使困惱轉為吉祥。這是我今天要說的話。我說這些，不是說笑，你們聽起來好像笑話，但我所講的全是真實不虛。

我的確要向你們化緣，你們誰捨不得，就不是我的弟子；誰捨得，就是我的真c弟。不捨也要捨，不讓也要讓，不忍也要忍，知道嗎？這是決定法，不是不定法，不要馬馬虎虎，敷衍了事。誰也不准存有嫉妒障礙，只准盡力去幫助他人修道。這是今天要向你們說的話，說多了，你們會被辣得透不過氣來，所以今天就辣這麼多好了！

誰是我的真徒弟，誰就要把你的脾氣、無明、煩惱、妒忌、障礙，統統捨給我。

If you want to be a true disciple, you've got to give me all of your bad temper, ignorance, afflictions, jealousy, and obstructiveness.

What donation am I soliciting from you then? I'm asking for your bad temper, your ignorance, your afflictions, and your anger. Hand them all over to me! I'm a "hot pepper" teacher, and I can never have enough of these things. If you give them all to me, I'll put them in the furnace of ignorance and smelt them with the fire of ignorance. I'll smelt them into pure gold and diamonds, and then we'll all become Buddhas together! You have to give them up even if you can't bear to let go. If you want to be a true disciple, you've got to give me all of your bad temper, ignorance, afflictions, jealousy, and obstructiveness.

I'm a garbage collector. Why don't we dump all that stuff into the trash? Then, let's go one step further to purify the world. Let's dispel the violence and calamities, and transform afflictions into auspiciousness. This is what I wanted to talk to you about today. I'm not joking. It may

sound like a joke to you, but what I've said is completely true.

I do want to solicit this donation from all of you. Those who can give it are my true disciples, and those who cannot aren't my disciples. We should give what we don't want to give, yield what we cannot bear to yield, and endure what we find unendurable. Understand? This is fixed dharma. Don't be sloppy and casual. No one is allowed to be jealous or obstructive of others. We should all help one another to cultivate. This is what I want to tell you today. If I say too much, I'm afraid it will too "hot and spicy" and you won't be able to breathe. I've given you enough spice for today!

宣化老禪師出家的因緣

THE STORY OF THE VENERABLE MASTER HSUAN HUA'S LEAVING THE HOME-LIFE

今年為上人涅槃二十周年紀念日，小編選擇這篇文章與大家分享，文章出處在法總的中文網站。

【編按】：宣公上人是吉林省雙城縣人氏，俗姓白，父富海公，一生勤儉治家，務農為業。母胡太夫人，生前茹素念佛，數十年如一日，從未間斷，為人好善樂施，為善最樂，有求必應，鄉里稱讚不已，稱為活菩薩。戊午年三月十六日夜間，太夫人夢見阿彌陀佛降臨，身放金光，照耀世界，震動天地。驚醒之後，方覺異香撲鼻，香味異常，清澈肺腑，真是不可思議的境界。不久，宣公降生人間，連哭三天三夜而止，蓋覺娑婆世界之苦不堪忍受故。今將宣公上人自述出家的因緣，摘錄如下：

我在十二歲以前，脾氣很倔強，倔強到什麼程度呢？凡是有人惹我的時候，就會哭，一哭起來，就沒有完的時候。父母的話也不聽，非常任性，有時候不吃不喝，拼命地哭，令父母也沒有辦法。當時的想法，知道父母非常疼愛我，我若是不吃東西，父母的心會軟，會向我投降。我那時就是這麼樣不孝，不能體會父母的辛苦，現在想起來，實在不應該這麼樣不乖。

This year marks the Twentieth Anniversary of Venerable Master Hua entering Nirvana. The staff of this Newsletter has selected the documentary article below from the DRBA Chinese website to share with you.

Editor's Commentary: The Venerable Master Hsuan Hua is a native of Shuangcheng ("Twin Cities") County, Jilin ("Lucky Grove") Province, of Manchuria, China. He was surnamed Bai. His father, Mr. Bai Fuhai, was hardworking and frugal in managing the household, and was a farmer by occupation. His mother's maiden name was Hu. A vegetarian for her entire life, she recited the Buddha's name without cease for years, and was by nature a charitable and generous person who gave to anyone who asked. Her attitude was, "doing good deeds is the utmost happiness." As a result, her neighbors praised her constantly and gave her the name, "The Living Bodhisattva." On the night of the sixteenth day of the third lunar month, Mrs. Bai (Madame Hu) dreamed that Amitabha Buddha came to her. His body, shining with golden light, illuminated the entire world, and the earth trembled and shook. Startled, she woke up and smelled an unusual fragrance that she had never known before. The scent was pure, and permeated her lungs and midriff; a truly inconceivable state of being. Soon after this experience, the Venerable Master was born. He cried incessantly for three days and three nights, perhaps feeling that the suffering of the Saha World was simply too painful for people to bear.

The following is the Venerable Master's account of how he came to leave the home-life.

Before I reached age twelve, I was obstinate to the extreme. How stubborn was I? Whenever anyone provoked me, I'd always start to cry; and once I began to cry, I wouldn't stop. I disobeyed my parents, and did only what I pleased. Sometimes I refused to eat and drink, and cried my eyes out; my parents simply couldn't handle me. I knew at the time that my father and mother were very fond of me, and if I stopped eating, their hearts would yield, and I would get my way. That's how unfilial I was as a child. I had no appreciation of the trouble my parents went through on my behalf. Reflecting on my behavior, I regret that I was so naughty.

有一次，鄰居的小孩子來到我家，那時我剛會爬，他也是在爬的階段，我們在炕上爬，看誰爬得快？我爬到前頭，不料他用嘴來咬我的腳。愚笨的我，不知反抗，只知道大哭，現在想起來，真可笑！

在十一歲那年，和同村的小朋友到郊外去玩，發現一個嬰兒的屍體。我從來沒有見過這種事情，認為這小孩子在睡覺，但是叫也叫不醒，看他眼睛閉著，又不喘氣，我莫名其妙，所以回家問母親：「為什麼小孩子在郊外睡覺呢？」母親說：「那小孩子死了。」我又問：「為什麼會死呢？怎麼樣才不會死？」當時，有位親戚便說：「若想不死，除非出家修道，才能不死。」那時候，我對死很怕，也就是不願意死，又覺得生生死死沒有意思，遂起了出家的念頭，想要去修道以了生脫死。

有一天，我對母親說：「我想出家修行，不知媽媽同不同意？」母親說：「出家是好事，我不能攔阻你。可是等我死後，你再出家也不遲。」母親已經許可我出家，我心中非常高興，但是不能即刻出家。當時的我，反省過去做了不知孝順父母的事，惹父母操心，令他們費了很多精神。怎樣來報答父母的養育之恩呢？我左想右想，想出一個笨法子——向父母叩頭，表示懺悔。想到這個，我就決定發這個心願。

當我開始給父母親叩頭的時候，我的父母嚇了一跳，便問：「為什麼要叩頭？」我說：「因為我以前不知孝順父母，惹父母生氣，現在知道不對了，所以從今天開始，向父母叩頭。」父親說：「既然知道錯，能改就好了，不必再叩頭了。」

One day the neighbor's boy came over to play, and I'd just learned to crawl. He too, was a new toddler, and we both started to crawl on the kang bed (a heatable brick bed); we held a race to see who could crawl faster. I took the lead, but then he started to bite my heels from behind. Stupid as I was, it didn't occur to me to resist or fight back; all I could do was to sob and cry. Thinking back on it, it was pretty funny!

In my eleventh year I went to the countryside with some other children to play, and discovered the dead body of a small child. Having never before witnessed the phenomenon of death, I assumed that the baby was just sleeping. When I called to it, however, it didn't wake up, and I noticed that its eyes were closed. Further-more, its breath had stopped. I couldn't figure it out, and ran home to ask my mother what the matter was. "Why was the child sleeping out in the countryside?" I asked. She answered, "That child was dead." "Well, why do people die? How can they avoid dying?" I asked. A relative of the family who was visiting answered, "The only way to not die is to leave the home-life and cultivate the Way." The sight of death scared me, and I didn't want to die. The idea of undergoing round after round of birth and death seemed meaningless, and I conceived the idea of leaving the home-life, since only by cultivating the Way can one put an end to birth and death.

One day I said to my mother, "I want to leave the home-life and cultivate the Way. Is that all right with you?" She said, "To leave home is a good thing, and I cannot prevent you from doing so. But I hope you will wait until after I die before you leave home; it won't be too late." Having obtained my mother's permission to leave home made me very happy, even though I could not fulfill my wish right away. At the time I reflected on my unfilial behavior in the past. I recalled how I had made my parents upset and wasted their energy in concern over me. I asked myself how I was going to repay their kindness in raising me and giving me my education. Tossing the question around in my mind, I struck upon a dumb idea: I would bow to them, to demonstrate my shame and remorse for my misbehavior. At that point, I decided to make a vow to do this.

As soon as I began to bow to them, my parents were startled, and asked me, "What are you bowing for?" I answered, "Because in the past, before I knew that I should be filial and respectful to my parents, I did many wrong things and made you both angry. Now I know I was wrong, and from today on, I am going to bow to you to make up for the past." My father said, "Since you already know that you were wrong, all you need to do is change; you don't have to keep on bowing like that."

我說：「孩兒的個性一向倔強，說出的話，一定要做到。」父母親知道我的脾氣，不再說什麼，默許我的願心，接受我每天早晚叩頭。

從此以後，每天清早起來（家人在睡覺時），就到院中向父親三叩頭，向母親三叩頭。每天晚間，家人上炕睡覺之後，就到院中向父母各叩三個頭。叩了一個時期，感覺不夠，於是又向天地叩頭。當時不知有天主、地主、人主等名詞，只知有天、地、君、親、師，所以每天早晚，給天叩三個頭，給地叩三個頭，給國家元首叩三個頭，給父親叩三個頭，給母親叩三個頭，給未來老師叩三個頭。這樣子叩頭，經過一段時期，感覺還不夠，又增加給天下大孝人叩頭，給天下大善人叩頭，給天下大賢人叩頭，給天下大聖人叩頭。以後又增加給全世界所有的好人叩頭，也給全世界所有的壞人叩頭。我對天叩頭，向天禱告，希望大惡、大壞的人，改惡遷善，統統成為好人。

這樣子增加下去，最後增加到八百三十個頭，每次要叩兩個半小時的頭，早晚兩次，需要五個小時。我在院中，無論颳風下雨，照叩不誤；就是冬天下雪，也是在院中叩頭，用我的愚誠來祈求風調雨順，國泰民安。這樣叩了幾年，母親往生後，我在母親墓上守孝三年，仍然繼續叩頭。出家之後，開始研究經典，覺得佛經是世界上最完善的經典，也是世界上最豐富的經典，其他宗教的經典，簡直是望塵莫及。

我在未出家之前，參加各種宗教的活動，曾經參加天主教的彌撒儀式、基督教的安息會，還參加了旁門左道的法會。

I responded, "I've always had a stubborn streak, and whatever I say, I will certainly do!" My parents were well-acquainted with my temperament; they didn't say anything, but silently complied with my wish and accepted the morning and evening bows that I made to them.

From then on, I'd rise early in the morning while the family was still in bed, and go out into the yard to bow three times to my father and three times to my mother. Each evening after my family had retired, I'd go out again and bow three times to each of my parents. Before long I felt that these bows were insufficient, and I added some bows to heaven and earth. At the time I had never heard the names of God, or earth-rulers, or kings among people; I knew only about heaven, earth, the emperor, parents, and teachers. So every morning and evening, I'd bow three times to heaven, three times to earth, three times to the leaders of the nation, three times to my father, three times to my mother, and three times to the teachers I would meet in the future. Time passed and I felt once more that this wasn't enough, so I increased my prostrations to include bows toward all the great filial sons and daughters on earth, and the great samaritans, and also the great worthies the world has known, and the great sages as well. The bows continued to expand to all the great good people, and even to all the great evil people in the world. While bowing to heaven, I made a wish that the really bad, evil people on earth would change their ways, reform, and become wholesome.

I kept adding bows in this way, until the total number of bows reached 830. The entire course of bows took two and a half hours to complete, and I bowed twice each day--morning and night. I spent five hours in the yard each day; regardless of rain or wind, the bowing still went on. Even during the winter while the snow fell, I continued to bow in the courtyard. I used a stupid sincerity to fuel my bowing, and I sought for the winds and rains to be regular and harmonious, for the country to be stable, and for the people to be at peace. My practice of bowing continued for several years. After my mother passed away, I observed filial mourning by her graveside and continued bowing. The period of mourning completed, I left the home-life and began to study the Buddhist Sutras. These Sutras were, in my opinion, the most complete and wholesome texts on earth. I found them to be the richest and fullest resources. The spiritual classics of other religions were so far behind; they couldn't compare.

Before I left the home-life, I occasionally joined the activities of other religions. I took part in a Catholic Mass and joined a Christian service. I also sat in the assemblies of the various heterodox sects and cults.

總而言之，到處尋覓了生脫死的方法，到最後很失望，找不到根本解決的方法，各宗教的教義，都不徹底、不究竟。但是發現天主教和基督教，能夠普遍令一般人所接受。為什麼？因為他們將《新約》和《舊約》，翻譯成各國文字，義理淺顯，容易明瞭。

佛教的教義，雖然很圓滿，但是文字太深，不是一般人所能明瞭，所以信仰的人很少。當時，我發了一個空願，決心將三藏十二部經典譯為白話文，再翻譯成世界各國文字。可是不懂世界語言，也沒有機會學習，也沒有這種智慧，不知能否實現呢？

一九六二年，我來到美國弘揚佛法。到機緣成熟時，美國弟子們，便開始翻譯經典，完成我的志願。經過多年的努力，翻譯的成績頗佳，可是離目標尚有一段距離，希望大家再接再厲，努力工作。從事這種使命，乃是神聖的、清高的、無上的。把三藏十二部全譯成英文，是功德無量的。

今天有位弟子發願，要將佛經翻譯成英文，讓我想起往日所發的願，盼望我的弟子，大家同心協力，來完成我所發的願力！



【編按】：宣公上人在南華寺親近虛老的時候，蒙老和尚重視，特委要職，受命為南華戒律學院監學，不久轉為教務主任。在傳戒時，為尊證阿闍梨。以後虛老將為仰宗法脈傳上人，遂成為為仰宗第九代接法人。

To sum it up, I took every opportunity to look into the methods for resolving the matter of birth and death; and, frankly, I wound up disappointed by my inability to find any approach that dealt with the fundamental problem. The various methods proposed by the religions were not thoroughgoing and not ultimate. However, I realized that Catholicism and Christianity had been widely accepted by many people. Why? Because their Old and New Testaments had been translated into the languages of each country, and because the principles they contained were quite shallow and easy to understand.

The principles of Buddhism in the Sutras, although perfect and complete, were presented in very learned prose which was beyond the understanding of the average reader. Thus believers in Buddhism were very few. At this point, I made a futile vow, making up my mind to translate the entire Three Storehouses and Twelve Divisions of the Buddhist Canon into colloquial speech, and, further, to translate them into the languages of every nation on earth. The vow was "futile" because I myself didn't understand all the languages on earth, nor did I hope to get a chance to learn them. I lacked this wisdom, and didn't know whether or not I could achieve my vow.

In 1962 I came to America to propagate the Buddhadharma, and when the opportunities ripened, my American disciples began the work of translation in order to fulfill my vow. After several years of effort, they've had a bit of success, but are still far short of the ultimate goal. I hope they will all forge ahead and work hard. If they can carry out this instruction, they will be doing the work of the sages; it is exalted and supreme work. The merit and virtue of this task, once the Three Stores of the Buddhist Canon are all translated into English, is truly limitless and boundless.

Today a disciple made a vow to translate the Buddhist Sutras into English, and it brought to mind the vow I made in the past. I hope that my disciples will work together and put their hearts and minds into the completion of my vow!



Note: At Nanhua Monastery, when the Venerable Master Hsuan Hua drew near to the Venerable Hsu Yun, he received the Elder's full attention, and was subsequently appointed as Director of the Nanhua Vinaya Academy. Soon the Master's duties were elevated to Director of Education. During the Precept Ordination Ceremonies, the Venerable Master Hua was asked to serve as Certifying Master (Acharya). Later on, the Elder Master Hsu Yun transmitted the "pulse of Dharma" of the Wei Yang Sect to the Venerable Master, making him the Ninth Patriarch of the Wei Yang Chan School.

為續佛慧命，上人從香港來到美國，在美開演大乘經典數十部，提倡禪、教、律、密、淨五宗並重，打破門戶之見，以復興佛教為己任。並教導弟子們天天要參禪打坐、念佛拜懺、研究經典，真實修行，以圖匡扶正教，令正法久住於世。

上人有超人的智慧，過目不忘的記憶力，講經說法，事前不擬草稿，都是觀機逗教，因時、因地、因事、因人而說。上人以無礙的辯才，口若懸河，滔滔不絕，頭頭是道，說出來的義理圓融，令人歎為觀止。

上人講《華嚴經》時，能閉目念誦經文，一字不錯，筆者認為得未曾有，親目所見，親耳所聞，所以衷心地敬佩。在上人座下的弟子，都是受過高等教育的知識青年，對上人的德望學識，皆是佩服得五體投地。

在上人德高望重之號召下，有華籍、美籍、越南籍等各國青年男女，紛紛皈依受具、出家修道。其中有博士學位、碩士學位，及學士學位者，他們放下前程似錦的生活，入佛門求證真理。有的修苦行打餓七，或二十一日禁食，或三十六日禁食，或七十二日禁食。這種苦行在美國佛教史上是空前的壯舉，希有之至！又有的為祈禱世界和平，發願三步一拜，二年六個月，從未間斷，風雨不誤，身體力行，做一切佛教徒之榜樣。這些都是因為受上人高蹈懿行所感動，而發心效法上人這種行菩薩道，為人忘我的精神。

In order to continue the Buddha's life of wisdom, the Venerable Master traveled from Hong Kong to America, where he has delivered lectures on several dozen Mahayana Sutras and promoted the five main schools of Buddhism--Chan, Teachings, Vinaya, Secret, and Pure Land--with equal emphasis, eliminating the artificial separations between them. Taking the revitalization of Buddhism as his personal duty, he teaches his disciples that every day they must meditate, recite the Buddha's name, bow in repentance, investigate the Sutras, and genuinely cultivate in order to uphold the orthodox teaching and enable the proper Dharma to dwell long in the world.

The Venerable Master has peerless wisdom, and his memory retains at a glance any material that he reads. Before explaining the Sutras or speaking the Dharma, he has no need to prepare outlines or notes. Instead, he delivers his lectures according to the potentials that he perceives on the spot and talks to the audience based on the particular location, time, events, and people involved. His eloquence is truly unimpeded; the words pour forth in an unending stream, and every sentence tallies with the Way. The principles he elucidates are perfectly meshed and all-encompassing, and those who hear them praise that nothing could be better.

When the Venerable Master lectured on the Flower Adornment Sutra, he delivered the words of the text with his eyes closed, reciting from memory without being off by a single word. (I saw and heard the event with my own eyes and ears and felt it was unprecedented. It inspired my deep respect.) The assembly of disciples attending the Venerable Master's lectures include many intelligent, well-educated young people, who display the utmost respect and admiration for the Venerable Master's virtuous conduct and his erudition.

The young men and women who have responded to the Venerable Master's reputation for excellent virtue and strict standards include natives of China, America, Vietnam, and other countries, who have come to take the Three Refuges and the Complete Precepts, to leave the home-life, and to cultivate the Way. They include holders of Bachelor's, Master's and Doctoral degrees, and many have renounced lucrative occupations and luxurious lifestyles in the world to study the true principles of the Buddhadharmā. Some cultivate asceticism, with fasting of one week, or three weeks; some fast as long as thirty-six days, and even up to seventy-two days. Such a vigorous ascetic regimen is unparalleled in the history of Buddhism in America, and can be considered extremely rare! There are also some who, for the sake of world peace, have vowed to bow once every three steps, and they have done so continuously for two and a half years. Undaunted by the wind or rain, they practice this in order to serve as models for all Buddhists. Inspired by the Venerable Master's exalted virtuous conduct, they strive to emulate the Master's spirit of forgetting himself for the sake of others to practice the Bodhisattva Way.

上人教導有方，弟子們循規蹈矩，認真修行，遵守佛制，時時搭衣、日中一食、夜不倒單。可以說，全世界現在找不到第二個地方；所以萬佛聖城是世界的佛教中心，對所有佛弟子有不可思議的啟迪作用。

上人於一九六二年，攜正法西來，歷年來創辦法界佛教總會（前身為中美佛教總會），又成立萬佛聖城及美、加、臺、馬等地各分支道場。為培養世界棟樑之材，特在萬佛聖城設立法界佛教大學、培德中學、育良小學。為令正法久住，造就行解兼顧之佛教人材，遂設立僧伽居士訓練班。為使佛經流通於全世界，又成立國際譯經學院，現有許多僧尼、居士，埋頭苦幹，致力於將佛經翻譯為英文。現已出版一百餘部中、英及其他西方語文之經書，流通世界各地。

上人一生堅苦卓絕，為法忘軀。時至今日，法界佛教總會之分支道場，雖已遍及美、加與亞洲各地，然而上人仍保持一貫謙遜淡泊之態度，自稱是「一隻小螞蟻」，處在人人之下，絕對不和任何人爭。他曾說：「萬佛聖城不是私人的機構，是屬於全世界佛教徒所有，甚至全世界宗教徒也包括在內。目前在聖城的住眾，終日埋頭苦幹，我只是做一個守門人，一個清道夫，等著有緣的眾生到這裏共同修行。你們不要把自己拋到門外，你們都是萬佛聖城的成員，將來都要成佛。」

The Venerable Master's teaching methods are effective; his disciples are well-behaved. They cultivate earnestly and observe the Buddha's regulations of always wearing their precept-robles, eating one meal a day at noon, and not lying down to sleep. It would be hard to find another place with comparable standards. Therefore, the City of Ten Thousand Buddhas has become a center of world Buddhism and serves as an inspiration for all Buddhists.

In 1962, the Venerable Master brought the Proper Dharma to the West, and in the years that followed, he founded the Dharma Realm Buddhist Association (formerly the Sino-American Buddhist Association), the City of Ten Thousand Buddhas, and other Wayplaces in the United States, Canada, Taiwan, Malaysia, and other countries. In order to educate people to become good citizens of the world, at the City of Ten Thousand Buddhas the Venerable Master established Dharma Realm Buddhist University, Developing Virtue High School, and Instilling Goodness Elementary School. For the sake of causing the Proper Dharma to remain in the world and to train Buddhist workers in both theory and practice, he established the Sangha and Laity Training Programs. He also founded the International Translation Institute so that Buddhist Sutras might circulate throughout the world. Many monks, nuns, and laypeople are now diligently working to translate the Sutras into English. Over a hundred volumes of Sutras and Buddhist texts have already been published in Chinese, English, and other languages and are being circulated worldwide.

The Master's whole life has been one of hardship and distinctive achievement, of selfless dedication to the Dharma. Although the branch monasteries of Dharma Realm Buddhist Association have spread throughout the United States, Canada, and Asia, the Venerable Master remains as humble and modest as ever, calling himself a tiny ant that walks beneath everyone else and would never contend with anyone. He has said, "The City of Ten Thousand Buddhas is not a private institution; it belongs to all the Buddhists of the world, and in fact, the followers of all religions have a share in it. The people living at the City of Ten Thousand Buddhas are putting their nose to the grindstone everyday; I am just the person who watches the door, a custodian waiting for those living beings who have affinities to come here and cultivate together. None of you should stand outside the door and be afraid to come in; all of you are members of the City of Ten Thousand Buddhas, and in the future you will become Buddhas.

心經非臺頌解

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

上期提到八個大隨煩惱。

第五個叫什麼？叫掉舉。「掉」就把它掉到一邊去，「舉」就舉起來。這個是什麼意思呢？這個掉舉呀，譬如你這兒正在聽經，不知怎麼的這個頭自己就搖動了，也不知誰叫它搖動的。你自己本來也不想搖動這個頭，好像阿難他是要看佛放的光才左右搖動他的頭，你這兒也沒有光，它自己就這麼搖動起來了，這叫掉舉。

還有，心裏頭這個煩惱總也掉不了，總一直往上冒出來，心裏不安樂，「這個怎麼好？聽這個經沒什麼意思，我就打坐吧！」心裏不安樂，坐在這個地方總覺得屁股好像坐在針上似的，甚至比坐在針上還痛，這都叫掉舉。你看！所以我不講，你們都不知道這些是毛病啊！「這原來都是在八個大煩惱之中的其中之一呀！」你若常常這樣就會生出煩惱來，心裏就不安樂。

你說這個掉舉怎麼辦？你掉不掉？你還舉不舉？你若不掉，它就舉，不舉它就掉，所以這掉舉也是煩惱之一。

In the last article we mentioned Eight large subsidiary afflictions.

The fifth large subsidiary affliction is restless inattention. What is the meaning of this one? You are sitting upright, listening to a sutra, and then all by itself your head starts to jerk. This is not to say that it is like Ananda's head moving to the left and right in order to look at the light emitted from the Buddha's hands. In this case, since there is no light, you don't know who told your head to move. In fact, you don't wish to move it. The head moving by itself is a case of restless inattention.

Another aspect of restless inattention is the constant affliction in your mind, which you are never quite able to get rid of completely. Since the affliction is constantly being generated, your mind is not at peace. "I don't know what's the best. Since listening to this sutra is not all interesting, maybe I will just sit here and meditate." This is restless inattention; the mind is not tranquil. You always feel like you are sitting on pins and needles, yet it is even more painful than that. Unless I had told you, you wouldn't have known that restless inattention is one of the eight large subsidiary afflictions. If you are afflicted with it often, your mind will find no peace.

Restless inattention could literally be translated as "putting down and picking up." You put something down and then pick it up again; put it down and pick it up again. What should you do about this affliction? You should put it down; you should get rid of it.

(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

(大悲咒念廿一遍。立誦至第三遍末段「夜耶」維那鳴磬。末句「訶」字再鳴磬。維那鳴磬三擊。引磬問訊。繞壇。經行至第十八遍末段「南無喝囉」句領眾由懺桌中道入維那引磬旋繞歸位。廿一遍第二句維那鳴磬。末段「喝囉」句再鳴磬。念咒訖，問訊，維那師按磬舉云：)

Recite the Great Compassion Mantra 21 times. At the 3rd the character He in the last line. Then hits the bell three times, circle around the altar after half bow while hitting the bell. After reciting for 18 times till the Namō Hela at the last section, the assembly return to their position circle around the table while the leader return in the middle way. Hit the bell at the second line of the 21st times recitation. At the end, hit the bell again at the Hela. After finishing recitation, half bow, and the leader presses the bell and says:

宣化上人在 1969 年解釋每句大悲咒語時，曾寫了一首偈頌，指導我們修持大悲咒之因和果：至於大悲咒的梵文意譯，在網路上也不難找到。宣公上人說：「大悲咒，根本就沒有法子講的，因為它是秘密的密語。若想知道《大悲咒》的意思，我先講出來一首偈頌。」

大悲大咒通地天（讚嘆大悲咒）

一百一千十王歡（每天念一百遍，念一千天，是因。）

大悲大慈能祛病（生時果）

孽鏡一照區高懸（死後果）

The Venerable Master Hsuan Hua said, “Basically there is no way you can lecture on Great Compassion Mantra, because it is secret and esoteric. If you want to know the meaning of Great Compassion Mantra, I will speak a verse first.”

*The great mantra of great compassion connects heaven and earth. (Praise the Great Compassion Mantra)
 One hundred recitations for a thousand days make the Ten Kings rejoice. (Reciting 100 times for 1000 days is the cause)*

*With great compassion and kindness, it cures all diseases. (The effect in this life)
 Reflection in the mirror of offenses brings a sign suspended on high. (The effect after eath)*

When the Master explained each line of Great Compassion Mantra in 1969, he wrote a verse to teach us the cause and effect of upholding the Great Compassion Mantra. As for the meaning of the Great Compassion Mantra translated from Sanskrit, it is not hard to find in the internet.

(待續 To be continued)