



# 金山聖寺通訊

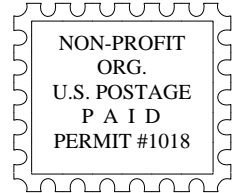
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上 卍 讚 語

## 破除佛教中迷信的色彩

### Destroying Superstition within Buddhism

我覺得中國佛教有很多迷信的色彩存在，有些不合情理的事情，令人起懷疑而不信佛。這種種的地方，必須要改革，如果不大刀闊斧修正一番，佛教的前途就不堪設想了！

I feel that Chinese Buddhism contains a lot of superstition. The irrational ideas and practices that cause people to lose faith in Buddhism should be reformed. If sweeping changes aren't made, I can hardly imagine what will become of Buddhism in the future.

譬如上廟燒香；認為燒香得越多，功德也就越多，其實這是錯誤的觀念。給佛上香，是表示恭敬之意，只要虔誠上一支香就夠了，何必上很多支呢？如果心不誠，無論上多少香也不會有感應。

For instance, when people go to the temple, they equate the amount of incense they burn with the amount of merit they will earn. That's wrong. We offer incense to the Buddha to show our respect. It's enough to sincerely offer one stick of incense. Why offer so many sticks? If our mind isn't sincere, then no matter how many sticks we offer, there won't be a response.

佛並不是嗜好香氣的，如果佛嗜好香，那和我們凡夫又有什麼分別呢？這種風氣要改，否則令人懷疑佛有貪圖香氣之心，這樣在無意之中，就給佛高尚的名譽加上了污點，實在是罪過之至！

一般愚夫愚婦到佛前叩頭，這是理所當然，但是他們不知道拜佛是怎回事？只知道祈求佛保護他們升官發財、平安，求男求女，求名求利，一切所求都是自私自利的表現，沒有利人利世的想法。

佛菩薩雖然有求必應，不令眾生失望，但是貪求無厭，那就不對了。我看到這種情形，很有感觸，所以要改革這種愚夫愚婦拜佛的觀念，開導他們為信仰而拜佛，為祈求世界和平而拜佛，要有正大光明的祈求，為人，不為己，這才是真正佛教徒的行為。

有不肖的出家人，宣傳燒紙錢有大用處，讓死者有錢可以賄賂獄卒，減輕刑罰。有的人聽法師說，燒紙錢越多越好，就相信法師所說的話，因為他們認為出家人不打妄語。哪知這其中另有祕密，出家人暗中得好處，所以大家心照不宣，狼狽為奸，欺騙當事人的金錢，這種手段多麼卑鄙！所以我要改革燒紙錢的陋習，打倒迷信，不要令佛教受不白之冤，佛教不是提倡燒紙錢的宗教。



It's not that Buddhas like the smell of incense. If they did, they would be no different from ordinary people. We have to change this trend; otherwise, people will think that Buddhas crave the smell of incense, and the lofty name of Buddha will be ruined. That would truly be a great offense!

Ordinary people are doing the right thing when they bow before the Buddhas, but they don't know the real meaning behind it. They only pray to the Buddhas for protection, a good position, good fortune, all is well, a son or daughter, fame, and profit. The things they seek show that they are selfish and only want to benefit themselves.

**在家人上廟燒香，認為燒香越多，功德就越多，這是錯誤的觀念；**

They don't think about benefitting people or helping the world.

**出家人宣傳燒紙錢，讓死者有錢賄賂獄卒，這是卑鄙的手段。**

**When laypeople go to the temple, they think that the more incense they burn, the more merit they will have. That's wrong.**

**When unworthy left-home people say that burning paper money gives the deceased money to bribe the wardens of the hells, that's a vile tactic.**

Although the Buddhas and Bodhisattvas respond to all prayers and do not disappoint any living being, it is not right to be insatiably greedy. When I see this kind of situation, I have many feelings. I wish to change people's views about bowing to the Buddhas. I want to teach them that they

should bow to the Buddhas to show their faith and to pray for world peace. Their prayers should be proper, noble, and bright. They should pray for others, not for themselves. That's how true Buddhists should behave.

When unworthy left-home people advocate the benefits of burning paper money, saying that it provides the deceased with money to bribe the wardens of the hells to reduce their sentences. Thinking that monks don't lie, some people believe those left-home people who tell them the more paper money they burn, the better. What they don't know is that those monks make a hidden profit. Those monks maintain a silent conspiracy of cheating people out of their money. What vile tactics! I want to change the custom of burning paper money. I want to overthrow superstition; I don't want Buddhism to receive undeserved criticism. Buddhism does not advocate burning paper money.

# 嚴持戒律學忍辱

## STRICTLY UPHOLD PRECEPTS AND LEARN TO BE PATIENT

戒律就是修行人的生命，如果犯戒，等於生命斷了一樣地悲哀。世尊在將入涅槃時，告訴阿難尊者說：「以戒為師」，由此可以證明，戒律的重要性。

嚴是嚴明，也就是嚴謹明察的意思。修行人不能隨便亂講話，在必要時，說話要有分寸，合乎法度，不可以信口胡言。也就是說行住坐臥，都有一定的次序，不是說我想怎樣就怎樣，那就是不持戒律。

持是把持，用手拿住的意思。謹慎而小心地拿著，時時刻刻注意，而不懈怠，聚精會神來把持戒律。

戒是防非，也就是禁止作惡的意思，所謂「諸惡莫作，眾善奉行」。戒是犯罪前的規勸，律是犯罪後的懲罰。例如蛇行是曲，入管自直，這是戒律的功用。

律是法律。無論做什麼事，要合乎規律，所謂「無規矩不以成方圓」。不能隨便行動，妨礙他人自由，侵犯他人利益。

一言以蔽之，嚴持戒律就是沒有脾氣。忍辱功夫修到家了，順逆境界來臨時，都經得起考驗，而無動於衷，心平氣和，處之泰然。到了這種程度，便不會不守規矩。凡是不守規矩的人，他的忍辱功不夠，壓制不住無明火，往往把所修的功德，燒得一乾二淨。

Precepts are a cultivator's life. If one transgresses them, this would be as grievous as having one's life cut off. Before the World Honored One entered Nirvana, he told the Venerable Ananda, "Take the precepts as your teacher." This shows how important the precepts are.

"Strictly" means with certainty, cautiousness, and perceptiveness. Cultivators should not talk carelessly. When you need to speak, do so in a discreet and appropriate way, and don't babble nonsense. In other words, there's a definite way to act whether you are walking, standing, sitting, and lying down. You can't just do whatever you want; that wouldn't be upholding the precepts.

To "uphold" means to manage. It also means to carefully hold something with your hands, being constantly attentive and never lax. We should uphold the precepts with full concentration.

Precepts serve to prevent mistakes and to stop evildoing. "Do no evil; do all good." Precepts serve to warn us before we commit offenses; they also stipulate the penalties incurred by offenses. A snake normally slithers in curves, but when it goes into a pipe, it straightens out by itself; this is the function of precepts.

Precepts are laws. In everything we do, we should abide by the rules. There's a saying: "Without a compass and a T-square, you can't draw circles and squares." [Note: In Chinese the words for compass and 'T-square' form a compound that means "rules".] We should not act carelessly, hinder other people's freedom, or usurp others' benefits.

In a nutshell, upholding precepts means not having a temper. When we cultivate patience to the utmost degree, then we'll be able to handle favorable as well as adverse states without losing our calm; we'll deal with everything naturally and easily. When we reach that level, we won't transgress the rules. People don't abide by rules because they don't have enough patience; they can't keep the fire of ignorance under control, and it burns up all the merit and virtue they have cultivated.

## 心經非臺頌解

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

上期已提過八個大隨煩惱之第五個。

第六是什麼呢？第六叫失念。「失」就是失去了、丟了；「失念」就是把念失了。有人說：「失念，沒有妄想了，那不是最好啦！這怎麼叫煩惱？」這個失念是失去正念。譬如你念佛，「南無阿彌陀佛、南無阿彌陀佛、南無阿彌陀佛……」念了三句就停了、忘了，不記得念了。你想念〈楞嚴咒〉，

「妙湛總持不動尊，  
首楞嚴王世稀有，  
銷我億劫顛倒想，  
啊！還什麼來著？」

這念念，大家都停住了，也不知道念到什麼地方了。這是什麼呢？就是失念，把你念經、念咒那個念失去了。並不是大家都不出聲，就都入了定了、入了無聲三昧了，不是的。現在你們懂了吧！

第七叫不正知。不正知就是邪知邪見、沒有正知正見。對的他說不對，不對的他說對；黑的他說是白的，白的他說是黑的；好的他說是壞的，壞的他說是好的。好像我聽見一個弟子講，說是多吃東西，吃得多一點那叫最難行的苦行，所以他們就左一下右一下，不要命那樣拼命地吃，說這是行苦行，這就叫不正知。他以前那麼講，我都不去理他，也不去管他。你苦行就苦行，甜行就甜行，你願意什麼行就什麼行，我不管。今天我告訴你，這就叫不正知，不正知就是邪知邪見。

In the last article we mentioned The fifth large subsidiary of the Eight large subsidiary afflictions.

The sixth of the large subsidiary afflictions is loss of mindfulness – literally, loss of thought. “Since it is best not to have false thoughts,” you say, “how can this be called an affliction?” What is meant is loss of proper thought. For example, you wish to recite the Buddha’s name, so you can recite three times: “Namo Amita Buddha, Namo Amita Buddha, Namo Amita Buddha,” and then you forget; you no longer remember the thought of it. You wish to recite the Shurangama Mantra:

The wonderful deep dharani, the unmoving Honored One.

The Foremost Shurangama King is seldom found in the world.

It melts away my deluded thoughts gathered in million kalpas....“Huh, what comes next?”

It is like when you are all reciting a sutra or mantra and everyone stops in the middle, not knowing what point you have recited to. That is the loss of mindfulness; your thought which recites the mantra has been lost. It is certainly not the case that none of you are reciting or making any noise because you have all entered the no-sound samadhi. No. It is just that you have lost your mindfulness.

The seventh large subsidiary affliction is improper knowledge, in other words, deviant knowledge and views instead of right knowledge and views. A person with improper knowledge says that right is wrong and wrong is right, white is black and black is white, good is bad and bad is good. For instance, I heard some people saying, “Eating a lot is an ascetic practice.” That is a case of deviant knowledge and views. Because they say that eating a lot is called a most difficult ascetic practice, they all eat as if their lives were at stake. To call that an ascetic practice is nothing but improper knowledge.

第八是什麼呢？第八是散亂。散亂就是沒有定力，就是盡往外照，好像那個照相機似的，左有一個相片照進來，右又有一個相片照進來，都是照人家的相片，不往裏邊照，這是沒有定力，所以就有散亂。修禪定就是治散亂的。這是第八個大隨煩惱。

還有六個根本煩惱，這六個根本煩惱，我相信你們都很熟的，可以說是老朋友了。

第一個就是你的那個「貪」，和我的這「貪」，和他的那個「貪」。我們這三個貪都是一個樣的，三而一、一而三，人雖然不同，但是這個貪是一樣的。貪雖然是一樣的，但又可以說是不同。怎麼不同呢？你那個貪就大一點，我這個貪就小一點；或者你那個貪就少一點，我這個貪就多一點，各人有各人的貪。

這個「貪」把我們都給害了，怎麼害了呢？你還不知道怎麼被它害的。你到現在為什麼還沒有成佛？為什麼你這樣的愚癡沒有智慧？現在你懂了嗎？就是因為這個貪！這個貪就是貪而無厭，什麼也不怕多，錢也不怕多、物質也不怕多、垃圾也不怕多，煩惱也不怕多，什麼都不怕多，越多越好。所謂「韓信用兵，多多益善」，韓信是漢朝的一個大將軍，他用兵是越多越好。越多越好，這就是貪的表現。

第二個就是「瞋」。這個「瞋」是什麼呢？就是你那個無明，就是你那個像炮沖那樣的脾氣。像炮沖那還是小的，現在的人發明了原子彈，氫氣彈，人的這個無明、這個瞋心，也就有原子彈那麼厲害，有氫氣彈那麼大的威力。這個瞋就是一種脾氣，一種最大的火氣。

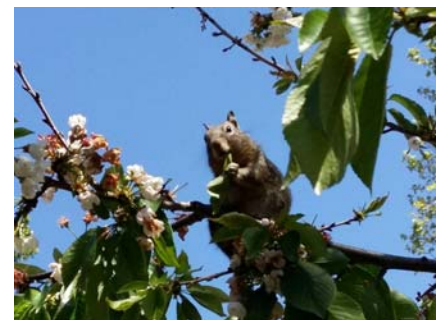
The eighth of the large subsidiary afflictions is a distraction, lack of samadhi-power. This is the mirror illuminating outwardly. It is like a camera, which can only take photographs of people outside of the camera; it cannot photograph its own inside. Distraction comes from the lack of samadhi, and it is cured by the practice of dhyana samadhi.

There are still six basic afflictions, with which I believe you are all very familiar. You could say that they are old friends.

The first is greed. Your greed, my greed, and others' greed are all alike – three in one and one in three. People are not the same, but their greed is all alike. Their greed differs, however, in amount. You have a little more greed and I have a little less, or you have a little less greed and I have a little more. Every person has his own amount.

Greed harms us, but you still are not aware of it. Why haven't you realized Buddhahood yet? Why are you so stupid and lacking in wisdom? Do you understand now? It is just because of greed. Greed is insatiable; it has no fear of an excess of anything, whether it be money, or things, or garbage. Greed isn't afraid of a lot of afflictions, either. The more the better. And it was said of Han Hsin, the great general of the Han Dynasty, "When Han Hsin made use of troops, it was 'the more the better.'" "The more the better" is a manifestation of greed, the first of the basic afflictions.

The second is anger. Anger is your ignorance; it is the very fiery energy of your firecracker-like temper. I say it is like a firecracker, but because atomic and hydrogen bombs have now been developed, the ignorance and anger in the minds of people today are as tremendous and fierce as the awesome power of the atomic and hydrogen bombs.



第三根本煩惱就是「癡」。我們為什麼盡做錯事呢？就因為有這個癡。這個癡，令我們不應該做的事情也去做，不應該學的也要去學。好像現在一般青年人吃迷魂藥，這本來是不應該吃的，他就吃了這粒還要吃那粒，吃了那粒又要吃多一粒，他也不知道為什麼就要多吃。為什麼？就是因為愚癡。這愚癡使他以為這裏頭別有洞天，以為在吃這個藥裏頭一定會有新的發現；甚至於好像哥倫布發現新大陸似的大發現。他要在這個吃藥裏頭發現新大陸，你說這是不是愚癡？就因為「愚癡」，所以被這個「癡」字支配得顛顛倒倒的。

第四個就是「慢」，就是我慢的「慢」。驕傲、僥慢也是一種煩惱。

第五就是「疑」。疑，就生一種懷疑不信。什麼他都疑，疑神疑鬼、疑是疑非、疑己疑人。對自己他也懷疑，對人他也懷疑；這個道理是的，他也懷疑，這個道理不是，他也懷疑。

第六個是什麼呢？是邪見。他的知見是不正當，有邪知邪見。這是六根本煩惱。

我今天把煩惱講完了，我希望我們的煩惱也都完了。不要以為煩惱就是你的親戚、你的朋友，你應該把它撇掉，不要再幫著煩惱來造罪業。你幫著煩惱，煩惱就幫著你造罪業，罪業就落到你的身上。煩惱它是摩訶薩不管他了，它是不管你受罪不受罪、遭報不遭報的，它先逃之夭夭。你受罪的時候，煩惱就跑了，它也沒有煩惱了。你到地獄那時候，就沒有煩惱跟著你再起煩惱了。為什麼呢？因為那個時候煩惱也 Goodbye 了，跑了。

(待續 To be continued)

The third basic afflictions is stupidity. Why do we always do things wrong? It is our stupidity which causes us to do things which we shouldn't do. What we shouldn't learn we want to learn. For instance, now many young people take drugs which cloud the mind. These drugs certainly should not be taken, yet they take one pill and want to take another pill, and still want to take one pill more. They think about it, but they don't actually know why they want to take more. The reason is that they are stupid. They suppose that there will be another world inside the cave. They suppose that in taking a certain pill, there will be a new discovery, one as momentous as Columbus' discovery of a new continent. They want to discover a new continent by taking drugs. Wouldn't you say that is stupid? Their stupidity turns them upside down.

The fourth basic affliction is pride, or arrogance.

The fifth is doubt. Doubt is a lack of faith, a lack of belief. When doubt arises, one doubts everything. One doubts the gods, doubts the ghosts, doubts right and doubts wrong, doubts oneself and doubts others, doubts right principles and doubts what is unprincipled also.

The sixth is deviant views. The knowledge and views held by someone with this affliction are most improper.

Now that I have finished explaining the afflictions, I hope that everyone's afflictions have been ended. You shouldn't think that the afflictions are your friends and relatives. You should abandon them and stop helping them create the karma of offenses. If you help the afflictions, they will help you create karmic offenses which will fall back on you. Just like the mahasattvas who do not take into consideration an individual's good or bad retribution differences, the afflictions pay no attention to whether or not you are punished or to whether or not your retribution is summoning you. When you undergo punishment, afflictions flee far away, so they themselves also won't have any more afflictions. When you go to the hells, the afflictions have already left and no more afflictions will be started. Why is that? Because at this time, afflictions have already said 'Good-bye' and have left.

# 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

其次，1974年時，宣公上人也再藉著大悲咒84相作了《大悲咒句偈》（可在法界佛教總會中文網上找到）。每一偈點出修行的要訣並勉勵我們精進用功，直接了當，並非談玄說妙。本人曾參照上人句偈，及配合大悲咒每句的出相，念誦時加以觀想，可以達到心無旁騖的境界。例如第80句的「娑婆訶」，上人句偈是：

「絲竹土草木石金  
 八音齊奏日日新  
 解了耳根聞自性  
 天樂鳴空不動心」

In 1974 the Venerable Master composed verses for Great Compassion Mantra according to the 84 hallmarks of the mantra. (You can find it from [www.drbachinse.org](http://www.drbachinse.org)). In each verse, he directly revealed the key points of cultivation and exhorted us to apply efforts vigorously, instead of talking about something esoteric or far out. I have tried contemplating based on the Venerable Master's verses and the characteristics of each line of Great Compassion mantra, when I recited the Mantra, my mind could reach a very concentrated state without distractions. For example, the verse for the eightieth line, Sa Po He is as follows:

*Silk and earth, bamboo and hide, wood, stone and metal,  
 Make eight notes that combine into endless scores of music  
 Freeing his ear organ, he heard his own nature.  
 Even heavenly melodies wafting through space will not move his mind.*

### 感出世果 Receive the world-transcending fruition

如果有些眾生發菩提心，精進不懈，修行出世法，一聞此大悲神咒，即證四果、登十地。

If there are living beings who have made the resolve for Bodhi, and they cultivate the world-transcending Dharma vigorously and persistently, upon hearing the Great Compassionate Spiritual Mantra, they will immediately realize the fourth fruition and ascend to the Tenth Ground.

（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 3<sup>rd</sup> time, when reciting Yeye at the end, the leader hits the bell and stands up. Hit the bell again at 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 Namo 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 21<sup>st</sup> 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:)

觀世音菩薩說此咒已。大地六變震動。天雨寶花，繽紛而下。十方諸佛，悉皆歡喜。天魔外道，恐怖毛豎。一切眾會，皆獲果證。或得須陀洹果、或得斯陀含果、或得阿那含果、或得阿羅漢果。或得一地、二地、三、四、五地，乃至十地者。無量眾生。發菩提心。

**After Guan shr yin Bodhisattva had finished speaking this mantra, the great earth shook in six ways. Colorful precious flowers were rained down in profusion from the sky. All Buddhas of the ten directions were delighted, while the heavenly demons and externalists were so afraid their hair stood on end. Everyone in the entire assembly achieved the fruition, some attaining the fruition of a stream-enterer, some the fruition of a once-returned, some the fruition of a never-returned, some the fruition of an Arhat, others attaining the first ground of a Bodhisattva, the second ground, the third, fourth, or the fifth ground, even up to the tenth ground. Innumerable living beings brought forth the Bodhi-mind.**

觀世音菩薩，說此咒已，大地六變震動。

After Guan shr yin Bodhisattva had finished speaking this mantra, the great earth shook in six ways.

觀世音菩薩說 出此咒，大地六變震動。由六種震動可以變為十八輕重的層次，所以說「六變」。這種震動不是災難的凶兆，毫不造成傷害，而是顯示三昧威德的吉祥<sup>1</sup>，所以稱之為「地動瑞」。大品般若經一曰：「爾時世尊，故在師子座，入師子遊戲三昧，以神通力感動三千大千國土，六種震動……地皆柔軟，令眾生和悅。」<sup>2</sup>故震動有善有惡。詳見下表：

After Guanshiyin Bodhisattva spoke this mantra, the earth quaked in six ways. The six kinds of quaking can change into eighteen variations, therefore they are called “Six Changing”. This type of quaking is not inauspicious sign for disasters and will not cause the slightest harm, instead it reveals the auspiciousness of the Samadhi's awe-inspiring virtue,<sup>1</sup> therefore it is called “the auspicious earth quaking”. In *the Long Chapter of Prajna Sutra*, it says: “At that time, seated on a Lion's throne, the World Honored One entered the Lion's Play Samadhi, causing the Three Thousand Great Thousand Worlds to shake in six kinds of ways by his spiritual power... the earth was gentle and soft everywhere which made every living being peaceful and joyful.”<sup>2</sup> Therefore, the shaking can be auspicious or inauspicious. Details please refer to the following table:



大地震動的種類及成因 The varieties and causes of earth quaking \*

<p>1 · 六時動 Quaking at six kinds of events</p>	<p>佛入胎、出胎、出家、成道、轉法輪、入涅槃。When a Buddha enters into a womb, comes out of the womb, leaves the home-life, achieves Buddhahood, turns the Dharma-wheel, and enters Nirvana.</p>
<p>2 · 六方動 Quaking in six directions</p>	<p>東湧西沒、西湧東沒、南湧北沒、北湧南沒、邊湧中沒，中湧邊沒。地皆柔軟，令眾生和悅。 Spring up from the east and sink in the west, Spring up in the west and sink in the east, Spring up in the south and sink in the north, Spring up in the north and sink in the south, Spring up on the sides and sink in the middle, Spring up in the middle and sink on the sides. The earth is everywhere soft which makes living beings feel peaceful and joyful.</p>
<p>3 · 動之六相: The six marks of quaking</p>	<p>a. 形---動（搖蕩）、起（自下漸高）、涌（忽然騰舉）、 a. Form-Move(shaking), rise up(gradually rising up from below), Spring up(suddenly welling up) b. 聲---震（隱隱出聲）、吼（雄聲猛烈）、擊（砰磕發響）。 b. Sound-Resonating(Sounding softly) Roaring (Shouting loudly), Beating (Sound of hitting)</p>
<p>4 · 動之因 The causes of quaking</p>	<p>a. 善因緣 - 例如：（i）有人成佛、（ii）有人證阿羅漢果、（iii）有佛菩薩說大乘經典。 a. Wholesome cause and condition-for example: （i） someone becomes a Buddha, （ii） someone becomes an Arhat, （iii） Some Buddhas or Bodhisattvas are speaking Mahayana sutras. b. 惡因緣 - 例如：（i）魔王出現、（ii）天災人禍（眾生業力所感）、（iii）天地發生災變（岩石破裂錯動）。 b. Evil cause and condition-for example: （i） Demon king appears. （ii） Disasters and accidents (caused by karma of living beings) （iii） Harmful changes happens in nature (Rock breaks and slides)</p>

\*見《三藏法數（出華嚴經疏）》 Tripitaka Dharma (Avtamsaka Sutra)

1 見宣化上人《大悲心陀羅尼經》淺釋 Please refer to *Commentary on Great Compassion Darani Sutra* by Venerable Hsuan Hua

2 《大品般若經卷一序品》 *Great Chapter Prajna Sutra Volume 1-Preface*

天雨寶華，繽紛而下。十方諸佛，悉皆歡喜。

**Colorful precious flowers were rained down in profusion from the sky. All Buddhas of the ten directions were delighted.**

從天上像雨點般落下來很多珍貴的花朵，彩色繽紛。《心地觀經一》曰：「六欲諸天來供養，天華亂墜遍虛空。」這是「雨花瑞」。十方諸佛，知觀世音菩薩為欲安樂諸眾生故，使眾生離苦得樂，早證菩提，將宣說大悲神咒，故悉皆歡喜。

Many precious flowers in variety of colors were rained down from the sky. In the Sutra of Contemplating Mind-ground, it says, “Heavenly beings from the six desire heavens came to make offerings, raining down celestial flowers everywhere throughout the sky.” This is called “the auspiciousness of raining down flowers”.

All Buddhas of the ten directions knew that Guan Shr Yin Bodhisattva was about to speak the Great Compassion Mantra in order to bring living beings peace and happiness so that they can leave suffering, attain bliss, and quickly realize Bodhi, therefore they were delighted.

天魔外道，恐怖毛豎。

**while the heavenly demons and externalists were so afraid their hair stood on end.**

天魔：怕人為善，故作種種擾亂，如欲界自在天的魔王，欲使眾生作眷屬，常設法令修行人不得成就出世善根。所以皈依佛、法、僧三寶時，都發願「皈依佛竟，寧捨身命，終不皈依自在天魔等。」一旦作了魔王眷屬，則萬劫不復。

Heavenly demons: They were afraid that people would do good deeds, therefore, they made all kinds of troubles, for example, demon kings in the comfortable heaven of the desire realm, desiring living beings to become their retainers, always managed to cause cultivators to fail to accomplish the world-transcending roots of goodness. Therefore, when we took refuge with the Triple Jewel-Buddha, Dharma and Sangha, we all made such vows: “after taking refuge with the Buddha, I would rather die than take refuge with the heavenly demons of the comfortable heavens and so on.” Once someone becomes a retainer of the demons, then it is difficult to come back in a ten thousand eons.

(待續 To be continued)

