

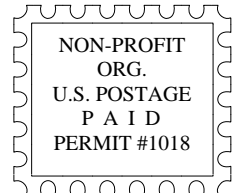


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GOLD MOUNTAIN MONASTERY NEWS

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Address correction requested

上 卍 樂 語

參禪要先打地基

In Investigating Chan, First Lay the Foundation

學佛的人，有人歡喜參禪，有人歡喜學教，講經說法，有人歡喜研究律宗，有人歡喜密宗，有人歡喜淨土宗。無論歡喜哪一宗，你都要專心致志，用功修行，才能達到目的，成就自己的希望。若不專心致志，學什麼也等於沒有學一樣。參了二天半禪，就想去念佛；念佛念了半天，又想去學律；學律不久，又想學密。常把自己的目標弄亂，而不能專一。為什麼不能專一？就因為向外馳求，腳踏兩條船，不知到江北好？或江南好？這樣就會自誤一生。

Among the students of Buddhism, some like to investigate Chan; some like to study the teachings, speak the Dharma, and lecture on the sutras; some like to investigate the precepts; some enjoy cultivating the Secret School; and some like to practice the Pure Land School. No matter which school you like, you must concentrate single-mindedly and cultivate with diligence. Then you will be able to achieve your goal and realize your hopes. But if your mind isn't concentrated, then no matter what you study, it's the same as not studying. So after investigating Chan for two and a half days, you decide to recite the Buddha's name; after reciting the Buddha's name for half a day, you wish to study the Vinaya (moral code). After studying the Vinaya for a while, you decide to study in the Secret School. Since you keep changing your goal, you cannot concentrate. The reason you cannot concentrate is because you are seeking outside. You have your feet in two boats, and you can't decide whether you want to go north or south on the river. In that way, you end up wasting your whole life.

所以參禪就要時時刻刻精進，一分一秒也不躲懶偷安。參到：

山窮水盡疑無路，
柳暗花明又一村。

就別有洞天，別有一種天然妙趣。但必定要參到極點，到登峰造極，然後才有一點點希望，但並不多。雖有一點點的希望，也不要抱著希望，否則又變成頭上安頭。參禪，就是要老實用功。

首先，要把腿練得聽話，不搗亂也不痛，怎麼腿會不痛？是否有個咒可以念一念，腿就不痛了？或者吃個什麼藥令它不痛？不是的。必須要經過這個痛，然後它才聽話不痛。你要是忍不住，一痛你就要換腿，休息一下，那麼腿永遠不會聽話，因你已慣壞它。它一痛，你就哄它，好像哄小孩子似的，小孩知道父母怎樣也捨不得他受苦，所以將來他就什麼苦也不能受了。腿也像小孩子一樣，你若怕它痛，它什麼時候都會痛，痛時也要痛，你不想痛時也要痛，就都因為慣壞了它。

你把腿練得聽話，把腰也練得聽話，不痠也不痛。眼、耳、鼻、舌、身、意也都聽話，六根不向外馳求，不被色、聲、香、味、觸、法所轉，六根不為六塵所轉，而能轉回來，這就是聽話了。所謂：

眼觀形色內無有，
耳聽塵事心不知。

In investigating Chan, you must be vigorous at all times; don't be lazy for a single minute or second. You should investigate until:

The mountains disappear and the waters vanish, and you doubt there is a road ahead.
Beyond the dark willows and the bright flowers is another village.

At that point there is another heaven, another natural paradise. But you must investigate to the utmost point and reach the summit. Then there's a bit of hope, but not much. Although there's a tiny bit of hope, don't hang onto it, because that would be superfluous (adding a head on top of a head).

To investigate Chan, you must honestly put in the effort. First of all, you must practice sitting until your legs are compliant — until they don't hurt or cause any trouble. How can you get your legs to stop hurting? Is there a mantra you can recite to stop the pain? Is there a medicine you can take to keep them from hurting? No. You must endure the pain, and then they will become obedient and stop hurting. If you cannot endure it, and you move your legs and let them rest as soon as they start hurting, your legs will never become obedient because you are spoiling them. Whenever they hurt, you simply placate them as if placating an unhappy child. If the child knows his parents cannot bear to see him suffer, he won't be able to endure any suffering in the future. Your legs are just like a child; if you fear the pain, they will hurt all the time, even when they aren't supposed to hurt. That's because you've spoiled them rotten.

You must train your legs and your back to be compliant, so that they won't ache or hurt. When your eyes, ears, nose, tongue, and mind are all compliant, so that they don't seek after sights, sounds, smells, tastes, objects of touch, or dharmas; when you are not influenced by the six sense organs and six sense objects, and you can turn your attention inwards, that's true obedience. As it is said,

The eyes see forms, but inside there is nothing.
The ears hear sounds, but the mind does not know.

要常常迴光返照，不向外馳求，總是抓住自己的根本法門：「念佛是誰？」抓住根本，就是「但得本，莫愁末」，對於枝末的問題，也不用再憂愁了，這樣一點一點慢慢都會明白的。

你修參禪法門，不要連坐都還未練好，也不能結雙跏趺坐，連單跏趺坐都結不起來，就想學怎樣參，又如何如何？你的基礎都未打好呢！參禪要先打地基。

第一個禮拜，就是在整地。造房子先要整一整地，等到地差不多平了。

第二個禮拜就可打樁。打樁須費一番功夫，就是修忍，忍痛、忍餓、忍飢、忍寒，什麼都要忍，這是很費力的，雖然費力，但這是必經之路。必須把地基打好，立好樁，否則造出的房子必不堅固，風一吹就倒，雨一沖也就散了，這都是因為樁未打好，基礎沒建立好的緣故。

第三個禮拜才把樑、棟、柱腳石等都安好，把所有的柱子都豎建起來。

第四個禮拜就可以造牆、裝門、安窗戶、蓋上屋脊。所以是一點一點地造起來，不是「一鍬就挖個井」，不是一下子就可以成功的。

You constantly reflect within instead of seeking outside, and you always stick to your basic Dharma-door: "Who is mindful of the Buddha?" Holding to what is basic, you "only attain the root, and don't worry about the branch tips." There's no need to worry about unimportant matters; bit by bit, everything will become clear to you.

**地基沒打好，房子必不堅固，
風一吹就倒，雨一沖就散。**

**If you don't lay a good foundation,
your house will not be sturdy;
the wind will blow it down and the rain will
wash it away.**

In cultivating the Dharma-door of investigating Chan, you shouldn't try to learn the details of how to investigate when you haven't learned how to sit in full lotus, or even half lotus. You haven't finished laying the foundation yet! To investigate Chan, you must first lay the foundation.

During the first week, you can clear the land. When you want to build a house, you must first make the land level.

In the second week, you can drive in the stakes. Driving in the stakes requires some effort--this is where you must cultivate patience and endure the pain, hunger, and cold. You must endure everything, and it takes a lot of strength. It's arduous, but you must travel this path. You have to lay a good foundation and drive in good stakes. Otherwise, your house will not be sturdy; the wind will blow it down and the rain will wash it away. That's the consequence of not driving in the stakes well and not setting a good foundation.

In the third week, you can put up the beams, rafters, column bases, and columns.

During the fourth week, you can erect the walls, install doors and windows, and put up the ridgepole. That's how a house is constructed, step by step. You can't "dig a well with one thrust of the shovel"; there's no instant accomplishment.

參禪如此，念佛是如此，學教、修密、習律也是如此，都要念茲在茲的，把心弄老實，不教它好高騖遠，不要聽人說密宗好啊！就跑到密宗。我們人不要迷得死不開竅，食古不化。明明眼前都擺著事實，還迷頭迷腦地密密密，密來密去也不知怎麼就死了，這真是密！這不是「密」，是「迷」——糊里糊塗！

各位信佛的人，要研究真理，不要盲從。要「親近有德，遠避凶人」，凶人就是專門欺騙人；有德之人就是不欺騙人。無德的人專用奸詐手段，所以德存不住；唯獨不欺騙人的人，才能日積月累地修功立德，故其德行存在。所以你們觀察人就是從這兒著眼。不是單單在表面上看，說：「我看這人有德，是善知識。」根本沒有確實的標尺。你必須要設身處地，真正了解那人才算。末法時代，人都犯了一種通病，就是好高騖遠，以耳代目，聽人家說什麼好，就往那兒跑。跑到那兒，好不好也不知道，甚至被人騙了還不醒覺。學這種迷信財色，迷信風水，是非常可憐的。

今天從報紙上轉載大陸福建某地，有六個小孩子集體跳海自殺去成仙。這為什麼呢？就因為邪說把人迷住了，說人做壞事就要做鬼，做好事就成神仙。什麼叫好事呢？就是不怕死。在鄉下地方，小孩子天真純樸，聽了什麼也就容易入腦。



This is true not only of investigating Chan, but also of reciting the Buddha's name, studying the teachings, cultivating the Secret School, and practicing the Vinaya — in any of these, you must devote your full attention to the task at hand. Make your mind honest, and don't yearn for what is lofty and distant. Don't run over to join the Secret School just because you hear someone talk about how wonderful it is. We shouldn't get so deluded that we obstinately refuse to see the truth and rigidly hold onto old ways. The facts are right in front of us, but with addled brains, we still chase after what's "secret, secret, secret" until we die for no apparent reason. That's truly secret! Actually, it's not secret, it's confusion; it's totally muddled.

Buddhists should study true principles. Don't blindly follow others. You should draw near virtuous people and stay away from bad people. Bad people are those who do nothing but cheat others. Virtuous people do not cheat others. People without virtue use all sorts of fraudulent means — that's why they can't preserve their virtue. Only those who don't cheat people can store up the merit and virtue they cultivate over the days and months. That's why their virtue endures. Pay attention to this when you observe people. Don't just judge by appearances and say, "That person looks virtuous; he seems to be a Good and Wise Advisor." You don't have any real way to determine that. You must really get to know him thoroughly before you can make such a statement. In this Dharma-ending Age, we all have the same problem, which is that we like to seek what is lofty and distant. Instead of using our eyes to see, we let our ears do the "seeing" for us. When we hear someone say something is good, we rush over. When we get there, we have no idea of whether it's really good or not, and without realizing it, we get duped. People who confusedly put their faith in wealth and sex and in geomancy are really pathetic!

In today's newspaper, there was an article about six children in the Fukien province of China who committed suicide together by jumping into the sea, hoping to become immortals. Why did they do that? They had been misled into believing that people who do evil become ghosts, and people who do good turn into immortals. And what did "doing good" mean? It meant not being afraid to die. Children in rural areas are quite naive and will believe whatever they hear. Since someone told those six children that good people are not afraid to die and will become immortals after death, they decided to kill themselves as a group and become immortals.

說好人不怕死，死了會成仙，所以這六個小孩就要集體自殺成仙去，「以前有八仙，大概是集體自殺的，我們現在也要集體自殺成六仙，免去六道輪迴。」所以他們一起自殺想成仙。

他們成不成仙呢？我可以證明沒有。為什麼不成仙？因為他們太迷了。成仙的人都很聰明的，沒有這麼愚癡，不懂真理，是非不辨的。怎麼會一起死去就成仙呢？成仙若是這麼容易，那麼大家不如快點死了，都去成仙。這真是無有是處，這種鄉愚太可憐了，盲從迷信邪說，令小孩子都失去了方向，這是很可憐的一件事。

話又說回來，為什麼小孩子寧可死也不怕，而說要去成仙呢？這也可以說是環境壓迫而成，他們覺得人活著還不如死，做人如行屍走肉沒什麼意思，於是找個大解脫，一起去死。小孩子在他們的筆記簿上，寫「死」字寫了一千多個，天天死死死，一天到晚念死。所以這些童男童女無知，受迷信之蠱惑，而失去真正的目標和方向。

所以我們信佛的人，不應該迷信，要破除迷信。什麼是迷信？就是糊里糊塗地亂信，別人說什麼就信，信迷了。「迷信」還不打緊，最怕的是「信迷」，信那迷亂顛倒的外道。有人自作聰明，真的他不信，假的他反而去信，這就是「迷中之迷」，不認識真理，拿真當假，把假當真。好像這六個小孩，本來「找死成仙」是一種虛假騙人的方法，而他們卻相信。若是教他們要修行才能成仙，恐怕他們就不相信了。所以世界上可憐的人很多，可憐的事也很多，一言難盡！

They thought, "The Eight Immortals of the past probably committed suicide together. Now we can commit suicide together and become the Six Immortals and escape the cycle of rebirth in the six paths." Then they killed themselves, hoping to become immortals.

Well, did they become immortals? I can guarantee that they didn't. Why? They were too confused. People who become immortals are very intelligent. They aren't as foolish as these children, who had no understanding of true principles and couldn't tell right from wrong. How could they all die together and become immortals? If becoming immortal were that easy, everyone should just hurry up and die and become immortal. But that's impossible. How pitiful those foolish villagers are, blindly following this superstitious and deviant theory and leading their children astray. This is very sad.

But why were those children so eager and unafraid to die, saying they were going to become immortals? You could say their environment forced them to feel that life wasn't worth living, that it would be better to die than to be living corpses. So seeking liberation, they all went to their deaths together. The children had written the word "death" over a thousand times in their notebooks. Every day, it was "death, death, death." They thought of death from morning to night. In their ignorance, those boys and girls were seduced by superstition and lost their true goal and direction.

Buddhists should not believe in superstition. You must break through superstition. What is superstition? It is being reckless and confused in your belief. You simply believe anything people say, and you end up all muddled. Being confused in your belief is still not that serious. It's only to be feared that you believe in confusion, that you believe in the confused, upside-down teachings of externalist ways. Some people try to be clever; they don't believe in what is true but instead believe in what is false. This is a case of being confused within confusion. They don't recognize true principles. They take the true to be false, and the false to be true. For example, in the case of the six children, the theory that "death leads to immortality" is actually just a false claim meant to cheat people, but they believed it. If someone had told them they have to cultivate before they can become immortals, they might not have believed that. There are many pathetic people and many woeful situations in the world; we could never finish speaking of them!

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：

以無所得故。菩提薩埵。依般若波羅蜜多故。
心無罣礙。

偈誦：

無修無證無所得 有相有為有盡時
菩提薩埵悟斯理 依據般若彼岸齊
心無罣礙離報障 性具真空泯言思
寄語來賢求諸己 頭上安頭最愚癡

文解：

前邊講了無智亦無得，「無智」，沒有這個藏教菩薩事六度的智慧；「無得」，無得二乘有餘的涅槃。

「以無所得故」，「無所得」是本經的宗趣，這部《般若波羅蜜多心經》有什麼宗旨呢？就是破去你的執著，令你沒有執著有所得的心，沒有執著證果的心，要證而無證、無證而證。怎麼叫「證而無證」？你證得這個果，不要有得果的這種執著；沒有這種執著，這才是真正的得到究竟涅槃。所以「無所得」是本經的宗旨。

Sutra:

Because nothing is attained, the Bodhisattva, through reliance on prajna paramita, is unimpeded in his mind.

Verse:

There is no cultivation, verification, or attainment.
What has characteristics and is conditioned has a time of demise,
And Bohisattvas, in becoming enlightened to this truth,
Trust to prajna, and become even
with the other shore.

The mind without impediments leave the retribution-obstacle behind; A nature totally, truly empty puts an end to words and thoughts.

I send these words to those of future worth: seek it in yourself;

A head piled on top of a head is the height of stupidity.

Commentary:

When the sutra says, and no understanding and no attaining, “no understanding” means not having the wisdom-paramita of the six phenomenal paramitas of the Storehouse-Teaching Bodhisattva, while “no attaining” means no attainment of the nirvana with residue of the two vehicles.

Because nothing is attained: no-attainment is this sutra’s purpose and intend. The beneficial function of the *Prajna Paramita Sutra* is the eradication of your attachments, so that your mind has no attachment to attainment and no attachment to verification of the fruition. You should verify, yet not verify; not verify, yet verify. What is meant by verifying, yet not verifying? Although you are certified as having attained the fruition, you shouldn’t be attached to having attained it. That is genuine attainment of ultimate nirvana. That is why no-attainment is the sutra’s purpose and intent.

「菩提薩埵」，菩提薩埵就是菩薩。「依般若波羅蜜多故」，他依照般若波羅蜜多這種深智慧的法去修行。修行得到什麼呢？得到「心無罣礙」。我們人所以不能自在，就因為有所罣礙；有所罣礙就不能自在；無罣礙就得到自在。無罣礙就能破除報障。現在講到本經的宗趣和力用了，「無所得」是本經的宗趣，「破除三障」是它的力用。本經的宗旨就是以實相無所得為宗。

現在因為「無所得」的緣故，「菩提薩埵」，就是菩薩他依照深般若這個法門來修，就破除報障了。

障有三種：報障、業障、煩惱障。「心無罣礙」就能破報障；你有所罣礙，這個報障就破不了。無罣礙就是怎麼呢？就是得到人空、法空，證得人、法二空這種境界。

無修無證無所得。到這種程度就無修了，為什麼？修完了。也無所證了，為什麼？已經證得了。他已經「所作已辦，不受後有」了。他所應該

做的事情都做完了，大事已畢，所以叫無證、無所得。那麼無修、無證是不是能有一個所得呢？也無所得。你若有一個所得，就有所執著。



有相有為有盡時。你若是著到相上，或著到有為法上，都會有窮盡的時候，不會永遠無盡的。你若想無盡就要無修、無證、無所得。你什麼也無所得了，這時候就是無罣礙了。

The Bodhisattva, through reliance on prajna paramita, is unimpeded in his mind. In order to cultivate, he relies on the deep wisdom of the prajna paramita dharma. What is obtained through cultivation is an unimpeded mind. We cannot be at ease because we have impediments. If you have no impediments, you can be at ease. **Is unimpeded** means that the retribution-obstacle has been eradicated through the use of no-attainment. That is the kind of power this sutra has. No-attainment is this sutra's purpose and intent, and eradicating the three obstacles is its beneficial function.

Because nothing is attained, the Bodhisattva, through reliance on prajna paramita, on the dharma-door of profound prajna, brings about the eradication of the retribution-obstacle, which is to say that he is unimpeded in his mind.

The three obstacles are the retribution-obstacle, the activity-obstacle, and the affliction-obstacle, as I explained above. If you have impediments, you cannot destroy the retribution-obstacle. To be unimpeded is to attain the state where both people and dharmas are empty.

The verse says, There is no cultivation, verification, or attainment. At this level there is no cultivation, because you have finished cultivating; there is nothing to verify, because you have already obtained verification. "What there was to be done is already finished, so you undergo no further existence." Everything that you were supposed to do is done. Because the great matter is all completed, the verse says, "no verification or attainment."

No cultivation and no verification means that although one is unable to have a place of attainment, there isn't anywhere to attain to. If you were to have a place of attainment, then you would have a place of attachment.

Therefore, the verse continues, *What has characteristics and is conditioned has a time of demise.* If you are attached to the characteristics of conditioned dharmas, there will be a time of demise, since you cannot be without a time of demise forever. If you don't want there be a demise, there must be "no cultivation, verification, or attainment." You will be unimpeded at the point when you have nothing whatever that is attained.

菩提薩埵悟斯理。Bodhisattva、菩提薩埵是一樣的，什麼叫「Bodhisattva」呢？在中國人叫菩薩，具足就叫Bodhisattva，這是印度話，翻譯成中文，「Bodhi」翻成覺，「sattva」就翻譯成有情，Bodhisattva就是覺有情，覺悟一切有情。什麼是有情呢？這個「有情」不是單單指人說的，凡是有血、有氣、有生命的都叫有情，沒有生命的就叫無情。菩薩覺悟一切有情，是要令一切有情都得到和他一樣的覺悟；也就是他自己會念〈楞嚴咒〉，也願意其他人念〈楞嚴咒〉，不是說單單我自己會念就好，不歡喜其他人念，表示自己和其他人不同，不是這樣子。也就是自己得到什麼利益，也歡喜其他的人得到什麼利益；我自己聽經得到聽經的好處，我明白做人學佛的道理，我也勸我的親戚朋友都來聽佛法、學佛法，都得到同樣的好處，這也叫覺悟有情。

And Bodhisattvas, in becoming enlightened to this truth, Trust to prajna, and become even with the other shore. What is the meaning of the word "Bodhisattva?" Bodhi means "enlightenment," and sattva means "sentient being." The Bodhisattva is one who causes all beings to become enlightened. The term "sentient beings" refers to everything with blood and breath – not only people, but all creatures with a span of life. Those without a span of life are called non-sentient beings. To enlightened sentient beings is to cause all sentient beings to attain an enlightenment the same as one has attained oneself. Not only can one recite the Shurangama Mantra oneself, but one wants others to be able to recite it also. It isn't to say, "I'm the only one who can recite it. I don't like other people to be able to recite it, because my being the only one shows that I am not the same as other people." It isn't that way. If you achieve some benefit, then you like other people to have it too. "I listen to sutra myself and gain the benefits of listening to sutras. Because I understand the principles of being a person and of studying the Buddhadharma, I also urge all my friends and relatives to come and listen to the Buddhadharma and to study it, so that all obtain equal benefit." That is what is meant by enlightening sentient beings.

(待續 To be continued)

居士專欄 Laity Corner

文接上期 Continued from last issue

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

千佛出世，不通懺悔。如是等罪，無量無邊。

and failing to be eradicated through repenting when a thousand buddhas appear in the world - offenses such as these are measureless and boundless;

以上所作的五逆及破壞常住三寶之罪，是無量無邊的諸多重罪，就是千佛出世，都不能懺除。現在釋迦牟尼佛才是賢劫第四位佛，你向佛懺悔，都懺悔不來的。不過，陀羅尼經曰：「今誦大悲陀羅尼時。十方師即來為作證明。一切罪障。悉皆消滅。惟除一事。於咒生疑者。乃至小罪輕業。亦不得滅。」

The above heavy offenses such as Five Rebellious offenses and the offenses of destroying the eternal dwelling Triple Jewel are immeasurable and boundless, and they are difficult to be eradicated through repentance even when a thousand Buddhas come into the world. Shakyamuni Buddha is now the fourth Buddha in the Worthy Kalpa. To eradicate these offenses, it is not adequate by repenting even before the Buddha. However, the Dharani Sutra said: Now when one is reciting the Great Compassion Mantra Dharani. Masters of the ten directions will come to certify that all the karmic offenses are eradicated. The only exception is that one is doubtful about the mantra, in which case even the small offenses or light karma can not be eradicated.

捨茲形命，合墮三塗，備嬰萬苦；復於現世，眾惱交煎；或惡疾縈纏；他緣逼迫，障於道法，不得熏修。

When this body is cast aside, it is fitting that I fall into the three paths of rebirth and there be entangled in a myriad of ills. Moreover, in this present life, because a swarm of troubles embroils me, foul illnesses which bind me up, and oppressive conditions brought about by others, I am obstructed in the dharmas of the path, and do not become well-seasoned in my cultivation.

捨卻現前身形、壽命之後，依業受報，應墮於三塗中，塗通「途」。：1. 火塗，地獄趣猛火所燒。2. 血塗，畜生趣互相食啖。3. 刀塗，餓鬼趣受刀劍杖逼迫。萬苦牽纏。雖再得現世為人，也是受各種苦惱相互煎熬；或者是惡疾纏身，或者是其他的惡緣逼迫身心，障礙學道學法，以致不能受佛法熏陶而修行。

When one's present lifespan ends, one will receive retribution according to one's karma and shall fall into the three destinies. Destiny also means path. 1. The path of fire, hell beings are burned by ferocious fire. 2. The path of blood, animals feed on each other. 3. The path of knife, hungry ghosts are oppressed by knife, sword and stick. One will be entangled in ten thousands of sufferings. Although is able to get reborn as a human being, one is torturing by all kinds of afflictions; maybe one is fettered by serious sickness, maybe one's body and mind are oppressed by other unwholesome conditions which obstruct one to study the Way and the Dharma, so that one is not able to cultivate under the guidance of the Buddhadharma.



今遇 大悲圓滿神咒，速能滅除如是罪障。(跪著一拜) 故於今日，至心誦持。歸向 觀世音菩薩，及十方大師。(跪著一拜) 發菩提心，修真言行。與諸眾生，發露眾罪，求乞懺悔，畢竟消除。惟願 大悲觀世音菩薩摩訶薩，(跪著一拜) 千手護持，千眼照見。令我等內外障緣寂滅，自他行願圓成，開本見知，制諸魔外。三業精進，修淨土因。至捨此身，更無他趣。決定得生阿彌陀佛極樂世界。親承供養。大悲觀音，(跪著一拜) 具諸總持，廣度群品，皆出苦輪，同到智地。

Now having met (bow) the perfect spiritual mantra of great compassion, I am able to quickly wipe out the obstacles of offenses like these. (Rise, Remain Kneeling) Therefore, on this day, with utmost sincerity, I recite and hold this mantra and return (bow) to Guan Shr Yin Bodhisattva and to all the great masters of the ten directions. (bow) I bring forth the Bodhi-mind and cultivate the practice of true words. Together with all living beings I confess my many offenses and seek repentance so that they will be extinguished at last. I only wish (bow) that the greatly compassionate Guan Shr Yin Bodhisattva, Mahasattva, will protect and uphold us with this thousand hands. And that with his thousand eyes, he will illuminate us and look upon us and cause our inner and outer conditions of obstruction to become still and extinguished. I vow that my practice and the practice of others will be complete in accomplishment. I vow to open the knowledge of my original seeing and to have control over demons and externalist paths. I vow to be vigorous in the three karmic actions and to cultivate the pure land cause, so that when this body is cast aside I will have no other destiny but to attain rebirth (bow) in Amita Buddha's land of ultimate bliss, and draw near to, serve, and make offerings to the greatly compassionate Guan yin. (Rise, remain kneeling) I vow to be complete in all the Dharanis and on a wide scale to cross over the many classes of beings so that they all escape the wheel of suffering and reach the ground of wisdom together.

(待續 To be continued)

