

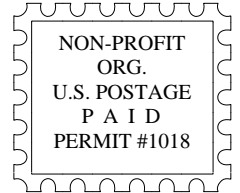


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Address correction requested

上 卍 樂 語

### 應無所住而生其心

## You Should Produce the Thought Which Abides Nowhere

作禮無住化往生，  
無窮無盡義彌豐；  
十方如來同攝受，  
離苦得樂出火坑。

Pay homage while abiding nowhere, and transform beings to go to rebirth.  
Endless and inexhaustible, the meanings are prolific.  
The Tathagatas of the ten directions together gather us in,  
So that we can leave suffering, attain bliss,  
and escape the pit of fire.

在佛教裏常言：「應無所住而生其心」。所以我在講〈楞嚴咒〉不是說：「作禮無住化往生」，這個「生」就是生生無定、化化無窮的意思。作禮，就是向佛頂禮。無所住，就是叫你沒有執著；你說那麼我不要修行就沒有執著，這就錯了。你修行也不要執著有修行。你說那麼我不吃飯時，不去執著沒有吃飯，可是肚子卻不答應。可是你吃飽了，還想要再吃，那也是不對的。《金剛經》上說：「應無所住而生其心。」

今天有一個人，以為這個「應無所住而生其心」，就是不要修行，不要念咒，也不要念經，那就沒有執著了。不是的，你要「行所無事」，做出來了，還要不執著你有什麼功德，這叫無所住。因為你有所住，就會黏到那個地方飛不動，所以要無住身心，掃一切法，離一切相，生生化化，無窮無盡，所以說：「無窮無盡義彌豐」，這一句咒文的義理是無窮無盡的，意義是多得不得了，再也沒有那麼多了。

因為這樣，所以你一念這句咒，「十方如來同攝受」，十方諸佛都攝受你，就像哄小孩子似的，說：「你不要哭了，我有糖給你吃；不要哭了，等一等我送你兩個蘋果。」小孩子一聽到蘋果，耳朵就伸出來了，舌頭在嘴裏也裝不住了。就是這樣，十方如來同攝受你，令你「離苦得樂出火坑」。

In Buddhism, we often say, “One should produce the thought which abides nowhere.” And so, in explaining the Shurangama Mantra, I said, “Pay homage while abiding nowhere, and transform beings to go to rebirth.” Rebirth refers to undergoing indefinite births and endless transformations. “Paying homage” refers to bowing to the Buddhas. “Abiding nowhere” means you should have no attachments. You say, “Well, I won't cultivate, and then I won't have any attachments.” That's wrong. Although you cultivate, you should not be attached to the notion that you are cultivating. You say, “If I don't eat and I don't attach to the fact that I have not eaten, my stomach won't agree with me.” However, if you've eaten your fill and you want to eat more, that's also wrong. The Vajra Sutra says, “You should produce the thought which abides nowhere.”

Today someone thought the words, “You should produce the thought which abides nowhere,” meant that if you didn't cultivate, recite mantras, or recite Sutras, you would be without attachments. That's not it. What you have to do is do things as if not doing them. After you've done something, don't be attached to the merit and virtue that you've created. That's called “abiding nowhere.” If you abide somewhere, you will get stuck in one place and be unable to get out. So you must not dwell on the body or mind; sweep away all dharmas and separate from all appearances. Then the process of creation and transformation will be endless and inexhaustible. So the next sentence says, “Endless and inexhaustible, the meanings are prolific.” The meanings of this mantra are endless and inexhaustible. It has an incredible amount of meaning; nothing else has that much meaning.

Therefore, when you recite this mantra, “The Tathagatas of the ten directions together gather us in.” The Buddhas of the ten directions all draw you in, treating you like a child, saying, “Don't cry anymore. I'll give you some candy to eat. Don't cry. Wait a bit, and I'll give you a couple of apples.” Hearing the word “apples,” the child's ears perk up and he licks his lips in anticipation. In that way, the Tathagatas of the ten directions gather you in, enabling you to “leave suffering, attain bliss, and escape the pit of fire.”

# 寺前湧出常流水

## A CONSTANTLY BUBBLING SPRING APPEARED BY THE TEMPLE

今天是菩薩聖誕，西樂園雖然建在三百多級的山上，可是來到這裏參加打七的人，卻非常踴躍，這足見凡是來參加賀誕的人，個個都是具有真心，而且又是勇猛精進的。

從人數來說，這八年來參加打七的人一年比一年多，而且，更有很多人來這裏拜佛後說自己一切都比從前順利。

譬如：袁果林居士，自從來西樂園以後，生意特別興旺。譚果璞居士，皈依後也能增福延壽，今年八十多歲了，可是身體仍然非常健康。

又有一個腿不方便，從四歲起，到九歲都不能走路，可是在這裏拜佛後，就能走路了。此外，李果遠居士的女兒腿跌壞了，中西醫和跌打醫生都不能治好，也是拜佛後就好了。所以有人就謠傳我會治病，其實這不過是拜佛的功德罷了。

還有一件事，可以作為紀念的：就是在西樂園未建成以前，原屬一個七、八尺深的大坑，經過了人工、泥工的填平之後，才能建立這個道場。而且這裏從前是沒有水的，可是在道場建成之後，就有一股水源源不絕而至。

Today is the Bodhisattva's birthday, and although this temple is built three hundred steps up the mountain, all you who have come to this session have proved to be very nimble. Thus, each person who has come to celebrate the birthday is not only true-hearted, but courageous and vigorous as well.

I've taken note of the number of people who have attended these sessions over the past eight years, and every year the attendance is larger. And more and more people who come to bow and pay their respects during the session have said they found afterwards that everything went more smoothly for them.

For example, Upasika Yuan Guolin said that since she started coming to Western Bliss Garden Monastery, her business has been especially prosperous. And ever since Upasaka Tan Guopu took refuge, his blessings have increased and his life has been lengthened, so that although he is over eighty, he is still in excellent health.

There is also the crippled child who had been lame since the age of four. At age nine he started coming here to bow to the Buddha, and now he can walk. Then there is Li Guoyuan's daughter, who broke her leg so badly that neither Chinese nor Western specialists could set it for her. After she started bowing to the Buddhas here, her leg healed. Because of such incidents, some people have spread the rumor that I can cure illnesses. Actually, it's just the merit and virtue of bowing to the Buddhas.

There is another incident of note. Before Western Bliss Garden Monastery was constructed, this was just a barren plot of land marred by a pit seven or eight feet deep. Much labor was spent filling in the pit with mud and then levelling off the ground before the Bodhimanda could be built. Besides that, there had never been any water here, but after the Bodhimanda was built, an unending supply of water appeared.

有人說，這股水是我從芙蓉山帶來的；因為我在觀音洞住的時候，洞前有水，可是說也奇怪，自從我搬到西樂園後，觀音洞這個水就沒有了。而這裏本來沒有水的，卻變成有水，難道真是我把水搬來的嗎？這一切無非都是佛、菩薩的感應，龍天的擁護。

今天，大家都是這麼高興、這麼踴躍，然而盛會不常，又要到明年才舉行了。明年打觀音七，大家請早。而且，更要發願打個全七，還有在十一月的阿彌陀佛七，大家也要勇猛精進，切勿放逸懈怠。

現在，我有一個無上的法門，想說給大家聽，可是在未說之前，我得告訴大家，求法並不容易，所以大家先要答應我，在聽後依法修行，我才能說。

這個法門，就是每天在佛前發願：

眾生無邊誓願度，  
煩惱無盡誓願斷，  
法門無量誓願學，  
佛道無上誓願成。

這是大家都知道的，而且諸佛也都是從此而成，菩薩也是從此而修。還有一個大家更熟悉的，就是：

Some people say I brought the water with me from Furung Mountain. That's because while I lived there in Guanyin Cave, there was water in front of the cave, but strange as it may sound, after I moved to Western Bliss Garden, the water disappeared. And this place, which originally had no water, now has water. Is it possible that I really brought the water with me? This whole situation is nothing more than a response from the Buddhas, Bodhisattvas, and the protective dragons and gods.

Today everyone is happy and enthusiastic, but the session is almost over, and we must wait until next year to hold another one. Everyone who plans to attend next year's Guanyin Recitation Session should sign up early, and moreover, you should make a vow to attend the entire session. In the eleventh lunar month there will be an Amitabha Buddha Recitation Session, and those who attend should be courageously vigorous and not the least bit lazy or lax.

I now have an unsurpassed Dharma-door that I intend to speak for you, but before I tell it to you, I should remind you that seeking the Dharma is not an easy matter. Therefore all of you should first agree to rely on the Dharma to cultivate, and then I will explain this unsurpassed dharma to you.

The Dharma-door consists of making vows before the Buddhas every single day. Vow:

Living beings are boundless;  
I vow to save them.  
Afflictions are endless;  
I vow to cut them off.  
Dharma-doors are limitless;  
I vow to study them all.  
The Buddha Way is unsurpassed;  
I vow to realize it.

These vows are familiar to everyone. What is more, they are the means by which all Buddhas attained realization, and they are the vows that all Bodhisattvas cultivate. There is another vow with which everyone is even more familiar:

願生西方淨土中，  
九品蓮華為父母；  
花開見佛悟無生，  
不退菩薩為伴侶。

I vow to be reborn in the Pure Land  
With the nine grades of lotuses as my father and mother.  
When the flower opens I will see the Buddha and awaken to  
the unproduced.  
Irreversible Bodhisattvas will befriend me.

大家若能每天都這樣發願，那麼，我可以保證大家定能面見慈尊，獲不退轉，早成佛道的。

If everyone can make these vows every single day, I can guarantee that each of you will be able to meet the Compassionate Honored One, obtain irreversibility, and soon realize the Buddha Way.

上人的叮嚀 Reminder from Venerable Master Hua -

這世界上無論好和不好，都是教人覺悟。  
好，就是教你覺悟好的地方；  
不好，就是教你覺悟不好的地方



Everything in the world, whether positive or  
negative,  
Is a lesson of awakening for us.  
Positive things make us awaken to what's positive.  
Negative things inspire us to awaken to adversity.

## 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 -

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：

「菩薩」又有另外一個講法，是有情中的一個覺悟者。這個菩薩他原來是什麼來的呢？原來也是一個有情的眾生，不過他覺悟了，成為眾生之中的一個覺悟者。因為他在眾生之中得到覺悟，所以現在他也要覺悟一切眾生，這就是「菩薩」的意思。

菩薩又有通教菩薩、別教菩薩、圓教菩薩、藏教菩薩，藏、通、別、圓四教都有菩薩。你心量小，就是藏教的菩薩；你心量再大一點，就是通教的菩薩；你心量再發得廣大一點，像普賢菩薩或者觀世音菩薩、地藏王菩薩、文殊師利菩薩，這就是圓教的菩薩。

Previously discussed -

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 Bodhisattvas, in becoming enlightened to this truth,  
Trust to prajna, and become even with the other shore.  
The mind without impediments leaves 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:

There is another way to talk about it. That is, the Bodhisattva is an enlightened one among sentient beings. What is a Bodhisattva basically? He is just a living being with sentience; nonetheless, he is one among living beings who has attained enlightenment. And now he wants to enlighten all sentient beings. That is the meaning of Bodhisattva.

There are Bodhisattvas of the connecting teaching and Bodhisattvas of the special teaching. There is a kind of Bodhisattva for each of the four teachings – the storehouse, the connecting, the special, and the perfect. If the measure of your mind is fairly large, you are a Bodhisattva of the connecting teaching. If the measure of your mind has grown so that you are like Samantabhadra Bodhisattva or Avalokiteshvara Bodhisattva, Earth Store Bodhisattva or Manjushri Bodhisattva, you are a Bodhisattva of the perfect teaching

你若比圓教差一點，就是別教的菩薩。又有十地菩薩：初地菩薩、二地菩薩、三地菩薩、四地菩薩、五地，乃至十地菩薩。菩薩也有很多種，不是只是一種菩薩；菩薩裏邊又有千差萬別，就好像我們人有很多的階級一樣。總而言之，菩薩覺悟前邊所說「無所得」的這個道理，他明白「心無罣礙」這種的法，所以他「心無罣礙」了。

**依據般若彼岸齊。**他依照這個深般若，登到彼岸。「彼岸齊」，就是波羅蜜，就是到彼岸了。

**心無罣礙離報障。**你這個心沒有罣礙，就離開你這個報障了。

什麼叫報障呢？我們這個身體就叫報障。為什麼我們有這個身體？就因為有所罣礙。你若無罣礙了，也就是苦樂一如，也無苦、也無樂；也就生死一如，也沒有生、也沒有死，生也就是死、死也就是生，生死都無動於衷了。苦樂一如也就是順逆一如，在順的境界是這樣子，逆的境界也是這樣子。總而言之，沒有什麼可以把他的心給搖動的。為什麼不能搖動他的心呢？因為他無罣礙了。有所罣才有所礙，無所罣就無所礙。

這「罣」是怎麼樣呢？就是吊上，在這兒掛著。「礙」，就是有所障礙。你若無所罣，根本就沒有一個罣，又怎麼會有個礙呢？你能無罣就無礙，所以說「無所罣礙」。

無罣礙，也就是了生死了，這時候是「生死即涅槃，煩惱即菩提」。

If you are just a little short of perfect, then you are a Bodhisattva of the special teaching. There are also ten grounds of Bodhisattvahood; there is the Bodhisattva of the first ground, the Bodhisattva of the second ground, the Bodhisattva of the third ground, and so forth to the tenth ground. There are myriad distinctions among the Bodhisattvas, just as there are various classes among people. In short, the Bodhisattva is enlightened to the truth of the Way of no-attachment and to the dharma of the unimpeded mind, and he therefore understands these principles.

*“Trust to prajna and become even with the other shore.”* Relying upon profound prajna, they become even with the other shore, that is, equal to the other shore. Just that is paramita, to arrive at the other shore.

*The mind without impediments leaves the retribution-obstacle behind.* Since your mind has no impediments, you have left the retribution-obstacle behind.

What is the retribution-obstacle? Our bodies. Why do we have bodies? Because of impediments. If there are none, “suffering and bliss are a single thusness.” There is no birth and no death. Birth is death, and death is birth. In the midst of birth and death, you do not move. In other words, “compliance and opposition are a single thusness.” It is that way whether one is going along with situations or going against them.

*Complying and opposing are a single thusness;  
Birth and death are a single thusness;  
Suffering and bliss are a single thusness.*

In short, there isn't anything at all which can move or shake the “mind without impediments. You have your hang-ups; someone else has his obstructions. To have no hang-ups is to have no obstructions. To have impediments is to be hung up right here where you are. In the midst of impediments, you are not hung up anywhere. Since there fundamentally are no hang-ups, how can there be any impediments? Therefore it is said, “No hang-ups and no obstructions.”

To have no impediments is to end birth and death. Therefore, it is said, “Birth and death are nirvana; affliction is Bodhi.”

二乘人在他沒明白這個道理的時候，你就告訴他：「煩惱即菩提，生死即涅槃。」他就慌上來了，就要跑了，說：「我從來沒聽見這個法，怎麼『煩惱即菩提，生死即涅槃』，這個我不相信！」二乘人不相信這種道理，所以現在說的是菩薩。

菩薩悟得「煩惱即菩提，生死即涅槃」，只要你能回頭轉身，能以一回頭就是了；就是你一轉、一轉身也就是了。為什麼我們不明白菩提？就因為我們背覺合塵，你再能背塵就合覺了。心無罣礙這個時候對一切生死、苦樂、順逆的境界都無動於衷，這就無罣礙。這個時候就離報障了，這個身體的障礙就會離開了。

我們為什麼離不開這個身體？因為我們把身體看得很重。所有的人求名、求利，日夜奔波忙碌，為的什麼？就為了這個身體。想法子給這個身體做個好好的奴隸，做個好好的馬牛，不願意對不起這個身體。

可是這個身體對你毫不客氣，為什麼呢？你對它再好，啊！好像那個波斯匿王在孩孺的時候，膚腠也潤澤，氣血也充滿；等到老的時候，就「髮白面皺，逮將不久」了，髮也白了、面也生了水波浪了。面上的皺紋就好像大海的波浪似的，在這臉上一層一層的走。「逮將不久」，很快就會死了。這都是因為有罣礙，罣著這個身體就有報障。你若無罣礙了，不執著這個業報的身，就是無我了，無我就沒有報障了，所以才說「心無罣礙離報障」。

(待續 To be continued)

If you encounter adherents of the two vehicles who have not understood this principle, and you tell them that affliction is Bodhi and that birth and death are nirvana, they'll be very frightened and become nervous and they'll run off, saying, "I never heard that dharma before. How can affliction be Bodhi and birth and death be nirvana? I don't believe it." And not believing, they will want to leave.

The Bodhisattva, on the other hand, is enlightened to affliction being Bodhi and birth and death being nirvana. All you have to do is turn your head and body around, that's it!

Why don't we understand Bodhi? Because we have turned our backs on enlightenment and are together with the defilements. If you can turn back on the defilements, then you are together with enlightenment. That is to be without impediments. When your mind is unimpeded in the midst of every situation—birth and death, suffering and happiness, compliance and opposition—you remain unmoved. Just that is to be **unimpeded**. Then you are apart from the retribution-obstacle, that is, you are able to leave the impediment of your body.

Why are we unable to leave our bodies? Why do we see our bodies as so important? Everybody seeks fame and fortune. Day in and day out they "scurry about like restless waves." Why? It is all for the sake of their bodies. They think of ways to be very fine salves for their bodies, to be very fine horses or cows. They don't want to offend their bodies.

Yet your body is so impolite to you. In what way? The better you are to it, the worse it is to you. It is just as King Prasenajit said to the Buddha.

"World-Honored One, in the past when I was young, my skin was moist and shining. When I reached the prime of life, my blood and breath were full. But now in my declining years, as I race into old age, my form is withered and worn. My spirits are dull, my hair is white, and my face is in wrinkles, and I haven't much time remaining."

His hair was white and his face had row after row of wrinkles, like waves on a great sea. He did not have much time left; he would be dead very soon. All that was because of impediments. If you don't have impediments, then you are not attached to the body which comes as karmic retribution, as a retribution-obstacle. Because you have a body, you have retribution-obstacles. If you don't have any impediments, then you don't have a self; and then there are no retribution-obstacles. Therefore, the verse says, "The mind without impediments leaves the retribution obstacle behind."



# 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

今遇大悲圓滿神咒，速能滅除如是罪障。故於今日，至心誦持。歸向 觀世音菩薩，及十方大師。（跪著一拜）

**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. (Rise, remain kneeling)**

如今能夠遇到大悲圓滿神咒，知道大悲神咒的力量，很快便能滅除以上我所造的罪業。所以今日，以至誠懇切之心誦持大悲神咒，歸命觀世音菩薩，及十方諸如來<sup>1</sup>。

Now I am able to encounter the Great Compassion Perfect Spiritual mantra and know its strength can eradicate the above karmic offenses I created, therefore today I recite the mantra with utmost sincerity and earnest, and take refuge with Guan shr yin Bodhisattva and Tathagatas of the ten directions<sup>1</sup>.

發菩提心，修真言行。與諸眾生，發露眾罪，求乞懺悔，畢竟消除。

**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.**

我今發求菩提道之大心，修大悲心陀羅尼行<sup>2</sup>。與一切眾生，揭發表露以往一切罪業。祈求乞禱在佛菩薩前懺悔，希望罪障能究竟消除。

Now I make the resolve to achieve Bodhi and cultivate the conduct Great Compassion Dharani<sup>2</sup>. Together with all living beings, I disclose all my past karmic offenses, seeking for repentance before the Buddhas and Bodhisattva so that all the karmic obstacles will be eradicated without remainder.

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。

I only wish (bow) that the greatly compassionate Guan Shr Yin Bodhisattva, Mahasattva, will protect and uphold us with his thousand hands. **(Rise, remain kneeling)** 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)**

祈願觀世音菩薩千手保護加持我等受苦眾生；以手中千眼照見眾生受報因緣，使令我等內心三毒：貪、瞋、癡等諸煩惱障礙都能靜寂下來；外來七難如火、水、羅剎、刀、鬼、枷鎖、冤賊等惡緣都能滅除。我願自己及他人的所行所願都能成就。願我等能開解了悟一切眾生本也具有如來智慧德相<sup>3</sup>，能如佛所見，如佛所知，與佛無異；能制一切邪魔外道。勤於身、口、意三業精進不懈。修行淨土法因。此身捨報後，不願生往別處，以堅決肯定之心必得生極樂世界，親自承奉供養佛菩薩。

May Guan Shr Yin Bodhisattva use his thousand hands to protect and bless me and other living beings who are in suffering, use the thousand eyes in the hands to illuminate and see the cause and conditions of living beings' retributions, so that all kinds of internal afflictions and obstructions, such as the three poisons in our mind: greed, anger and delusion be still and tranquil; all kinds of external evil conditions such as the seven disasters: disaster of fire, water, rakshasa, knife, ghost, fetters and resentful thieves be eradicated. May all the practices and wishes of mine and others' accomplish. May us understand and awaken to the fact that all living beings are originally complete with the wisdom and virtue of Tathagata<sup>3</sup>, be able to see what the Buddha see, know what the Buddha know, the same as that of Buddhas. May we be able to conquer all the deviant demons and externalists. May we diligently cultivate the Dharma cause of pure land with the three karma of body, mouth and mind. After renouncing the retribution of this body, we are not willing to get rebirth in other places, using a determined mind get reborn in the land of ultimate bliss, attending to and making offering to Buddha and Bodhisattvas in person.

1. 《佛說大堅固婆羅門緣起經卷上》： *The Sutra of the Buddha Speaks of the Conditions of Arising for Great Firm Brahman Vol 1* 「諸天子！如來大師出現世間。Heavenly Beings, The great master Tathagata appears in the world」

2. 《妙臂菩薩所問經卷第一》：「修真言行求成就者。當須離諸煩惱。起於深信，發菩提心。」 *The Sutra of Wondrous Arm Bodhisattva Asks Questions, Voll.* “Those who cultivate the true word and seek for accomplishment should stay away from various afflictions. Bring forth deep faith and Bodhi resolve.”

《四分律行事鈔資持記》：「大師者，所謂天人之師，即十號之一。」 Notes on Upholding the *Dharmagupta-vinaya*, “Great Master is the master of heavenly beings and human, and it is one of the ten titles.”

3 《華嚴經》云：「一切眾生皆有如來智慧德相，但以妄想、執著而不能證得。」 *The Avatamsaka Sutra* says: “All living being has the Tathagatha's virtue and wisdom, but cannot realize it because of false thoughts and attachments.”

(待續 To be continued)