

慈悲的不同面觀

(續)



Different Aspects of Kindness and Compassion (Continued)

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在大乘經典裏，觀世音菩薩總會出現的。《法華經普門品》我們最熟悉了：「應以何身得度者，即現何身而為說法。」還有《圓滿無礙大悲陀羅尼經》，講的就是〈大悲咒〉。《楞嚴經》裏觀音菩薩耳根圓通的法門，我相信各位都學習了。還有《華嚴經》善財童子五十三參裏面，也有觀音菩薩。《地藏經》到了第十二品，觀音菩薩也出來讚歎地藏菩薩。還有《般若心經》。所以大乘經典裏，觀音菩薩常常出現，非常普遍的。

那麼我們最熟悉的，就是尋聲救苦，「南無觀世音菩薩」。救七種的困難，包括野獸、王法、疾病等等，解貪瞋癡三毒。滿二求，就是求子求女。度十四種怖畏，還有說十九種佛法，現三十二種化身，就是觀音菩薩尋聲救苦的大願！

Guanshiyin Bodhisattva always appears in the sutras of Mahayana Buddhism. The Universal Door Chapter in the *Wonderful Dharma Lotus Flower Sutra*, which we are familiar with, states: "If someone can be liberated by a certain form, he appears in that form and teaches him the Dharma." Moreover, the *Sutra of the Vast, Great, Perfect, Unimpeded Great Compassion Heart Dharani* speaks of the Great Compassion Mantra. I believe everyone has studied the *Shurangama Sutra*, which explains Guanyin Bodhisattva's method of perfect penetration through the hearing faculty. Moreover, Guanyin Bodhisattva also appears in the *Flower*

Adornment Sutra, as one of the fifty-three teachers of the Youth Sudhana. In Chapter 12 in the *Earth Store Sutra*, Guanyin Bodhisattva praises Earth Store Bodhisattva. He also appears in the *Heart Sutra*. So Guanyin Bodhisattva appears frequently and commonly in Mahayana sutras.

We are very familiar



我跟你介紹個留著鬍子的西方人包果勒，他是我們的一個佛友。他從1973年就跟著上人，皈依三寶，現在在Berkeley柏克萊那邊跟我一起建立道場。我們有一次隨著宣化上人到了香港、馬來西亞、印尼弘法，訪問快要結束時，果勒就跟師父說：

「師父，師父，我想向您告假，離開團體。」

師父說：「為什麼？」

果勒：「因為我很想爬喜馬拉雅山，現在我們已經在馬來西亞，如果我繼續隨團，可能那兒會下雪了，就不能上山了，所以現在就要出發。」

我們弟子們都在那裏看師父怎麼說。

上人：「果勒，你可不可以等一等再出發？不要急。」

果勒：「師父，現在是最好時候，再晚就怕下雪，去不成了，就失去機會。」

上人：「你還是等一等，等幾天沒關係。」

果勒：「師父，我現在就要去。」

上人：「果勒，如果我保證不會下雪，你可不可以等幾天呢？」

我們在旁邊就說：「明明師父叫你不要去了！」

果勒：「師父，我還要去啊！」

上人（歎口氣）：「那你一定要去，結伴朋友要很小心，不要忘了念觀音菩薩聖號！」

我們佛友在那兒就說：「這個人真的很固執難化！」

他就走了。等我們準備回美國時，忽然一個電話進來，從美國舊金山的金山寺打來說：「知不知道果勒的消息？他現在在斯坦福大學的醫院裏開刀。他從山上跌下來了，打好幾個跟斗，骨頭都碎了。」我們趕快回美國；見了他，就問怎麼一回事。他說：「當時應該聽師父的教導，現在我很後悔。」

原來他爬上山去時，在那個山路頭有一個管理公園的警察，就說：「你一個人不能上去的，要再等另一個人，最好兩個人互相照顧。」他就問另一個人是誰，警察說：「就是這個人。」那個人面孔黑黑的，感覺不太好，但當時只有他；果勒心想：我一定要上去！所以兩個人開始上山。第二天

with "Namo Guanshiyin Bodhisattva" who hears the cries of beings and rescues them from suffering. He rescues beings from the seven difficulties, which includes *rakshasa* ghosts, legal trouble, epidemics and so on. He neutralizes the three poisons of greed, hatred and delusion. And he responds to two types of wishes - for a son or a daughter. He possesses fourteen kinds of fearlessness, speaks Dharma in nineteen ways, and has thirty-two response bodies. These are all part of Guanyin Bodhisattva's great vow to listen to the cries of the world and rescue beings from suffering.

I would like to share the story of a bearded westerner, Guo Le Powers. He is one of our Dharma friends. He took the refuge with the Three Treasures and became a disciple of Master Hsuan Hua back in 1973. He and I worked together to found a Buddhist practice center in Berkeley. Once we followed Master Hua to propagate Dharma in Hong Kong, Malaysia, and Indonesia. When the trip was almost finished, Guo Le asked the Master, "Shifu, Shifu, I want to leave the group early."

The Master asked, "Why?"

Guo Le: "Because I want to go mountain climbing in the Himalayas, and we are already in Malaysia. If I stay with the group, it may snow in the mountains, and then I cannot climb. Therefore I need to go right away."

All the disciples looked at Shifu and waited for his reply.

Master: "Guo Le, can you wait a while? Don't be impatient."

Guo Le: "Shifu, now is the best time to go. It may start snowing if I wait, and then I would lose this chance."

Master: "You'd better wait a while. It doesn't matter if you wait for another day or two."

Guo Le: "Shifu, I must go now."

Master: "Guo Le, if I guarantee that it will not snow, can you wait a few more days?"

We told him on the side, "Obviously, Shifu is telling you not to go!"

Guo Le: "Shifu, I still want to go!"

Master (sighs): "If you must leave, you have to be careful about who you take as a companion. Do not forget to recite the holy name of Guanyin Bodhisattva!"

Our Dharma friends remarked, "This person is really stubborn and difficult to teach!"

So he left. As we were preparing to return to the United States, we suddenly received a call from Gold Mountain Monastery in San Francisco: "Do you know what happened to Guo Le? He is having an operation in the hospital at Stanford University right now. He tumbled down from the mountain top. He somersaulted and broke his bones." We hastened back to the U.S. We went to see him and asked him what had happened. He said, "I should have listened to Shifu. I really regret that I didn't."

When he climbed the mountain, a park ranger at the base of the mountain said, "You cannot climb alone. You must wait for another person. It will be better because two people can look after each other." Guo Le asked who another person was. The ranger pointed and said,

下雪了，但是已經到了好幾千尺高。那天晚上他出了帳篷要方便，不知道是不小心滑到了？還是後邊有人把他推倒了也說不定啊？他在空中打了個跟斗，打到了一個石頭上去。他說，半身的骨頭，都像要裂開了，身體就摔壞了。如果沒有窄窄的山沿，他可能還繼續再翻跟斗。當時痛得簡直說不出來，而且很冷。他第一個念頭就是念：「南無觀世音菩薩」！「菩薩」這個字還沒有說出口，就有一個感覺，他在一個人的手掌上。

那個時候痛到什麼程度呢？他的靈魂從身體跑出來，看著他的身體在淌血，觀音菩薩那個時候跟他講佛法，說：「你看你這樣子，是不是以後要聽話？」雖然他真的是痛得不得了，但是他還是保持少少清醒的心，回答觀音菩薩：「想不到觀音菩薩真的來救我！」觀音菩薩說：「你看那個痛苦是屬於身體還是屬於心？如果你的痛苦是屬於身體的，那你的心已經離開身體了！那你現在還苦不苦、痛不痛呢？不痛了，對吧？心受苦，還是身體受苦？這個要研究，值得去參。」可能已經到第二天晚上，他就聽到「嘟嘟嘟」的聲音，是尼泊爾空軍的直升飛機來找他。下面公安局那個警察看他沒有回來，就報公安來救人；然後他們就把他放在醫院開刀了，有好幾十個骨頭都要縫。

本來他是很固執難化的人，可是經觀音菩薩這樣的開導以後，他說：「我應該想法去修行了！」所以，我們就知道觀音菩薩真的是大慈大悲，能用千手的一隻手伸出來去救這個人的生命。所以在美國多一位信仰觀音菩薩的弟子，就是這位！

持名念「南無觀世音菩薩」，這是觀音菩薩「尋聲救苦，有求必應」一個普遍的方法。我自己是喜歡念〈大悲咒〉，禮拜〈大悲懺〉，相信各位都拜過〈大悲懺〉了。在萬佛聖城，每天中午吃完了飯，在萬佛殿就拜大悲懺。打坐參禪的人就可以修耳根圓通的法門；返聞聞自性，這是參禪高的境界。修持四十二手眼，這是觀音菩薩的大悲法。還有背誦〈普門品〉的人也很多。

☞待續

"That person, over there." The person had a dark face and did not give Guo Le a good feeling, but at that time he was the only choice. Guo Le thought: I must go up! So they started to climb the mountain. The second day, it snowed, but they had already climbed to an elevation of several thousand feet. That evening Guo Le left the tent to relieve himself. He was unsure whether he slipped or someone pushed him, but he somersaulted in the air for a while and then hit a rock ledge. Half the bones in his body were broken, and his body was smashed. If not for the narrow rock ledge, he could have continued to somersault down the mountain. His body was in unspeakable pain and freezing cold. His first thought was to recite "Namo Guan Shi Yin Pu Sa." Before he got the syllables "Pu Sa" ['Bodhisattva'] out, he suddenly felt as if he were in palm of someone's hand.

The pain was so excruciating that his consciousness left his body and then looked down on his bleeding body. At that time Guanyin Bodhisattva gave him a Dharma talk and said: "Look at yourself! Will you be obedient from now on?" Although he was in tremendous pain, he had enough awareness to reply, "I never thought Guanyin Bodhisattva would really come to save my life!" Guanyin Bodhisattva said, "Observe the pain. Does it come from the body or from the mind? If your pain comes from the body, then your mind has already left your body! Now do you still feel the pain? There's no pain anymore, right? Did the mind suffer or did the body suffer? This is worth investigating." It was possibly the second night when he heard a honking sound. It was the helicopter of the Nepalese Air force which was searching for him. The ranger who stayed in the ranger station saw that he had not yet returned, and he reported to security to send out a search party. Then sent him to the hospital where he had surgery; several dozen bones needed to be put back together.

He was originally very stubborn and difficult to teach, but after being instructed by Guanyin Bodhisattva, he said: "I need to practice the Path!" Therefore, we know Guanyin Bodhisattva is truly kind and compassionate; he will use his thousand hands to save people's lives. Thus, Guanyin Bodhisattva gained one more American disciple, which was Guo Le.

Reciting the holy name "Namo Guanshiyin Bodhisattva" is a common way of reaching Guanyin Bodhisattva who "hears the cries and rescues beings from suffering, and who fulfills every wish." I personally enjoy reciting the Great Compassion Mantra and attending the Great Compassion Repentance. I believe everybody has attended the Great Compassion Repentance before. In the City of Ten Thousand Buddhas, we practice the Great Compassion Repentance in the Buddha Hall after lunch every day. People who sit in meditation can practice the method of perfect penetration through the faculty of hearing by reversing the hearing to listen to the inherent nature; this is the highest state of investigating Chan. One can also practice the Forty-two Hands and Eyes, the dharma of great compassion of Guanyin Bodhisattva. Many people also recite the Universal Door Chapter.

☞To be continued