



# 百千萬劫難遭遇

## Rare to Encounter across Hundreds of Millions of Eons

比丘尼近經2023年11月2日講於萬佛聖城佛殿

A Dharma Talk by Bhikshuni Jin Jing at the Buddha Hall of the City of Ten Thousand Buddhas on November 2, 2023

在大乘經典裏面，譬如《華嚴經》、《法華經》、《楞嚴經》、《大悲心陀羅尼經》及《悲華經》，都有講到觀世音菩薩修行的法門，觀世音菩薩的本跡因緣與神通妙用。

上人更是常常教導弟子們，要多念觀世音菩薩聖號和〈大悲咒〉。〈大悲咒〉是《大悲心陀羅尼經》裏邊的主要部分，這部經是上人在1969年年秋講的。當年開講的因緣，是1968年秋傳完四十二手眼之後，有幾位弟子對《陀羅尼經》非常有興趣，他們想要更了解觀音菩薩的法門和經典中的道理，就由一位叫果地(Orne Grant)的居士發起，請上人講《大悲心陀羅尼經》。當時上人看這些人非常的誠心，所以也就答應了講這部經。

上人講過，我們不要把念〈大悲咒〉看得很容易、很簡單，就〈大悲咒〉這三個字，都是要有宿世的善根深厚才能夠遇得見，不單要有善根，而且還要深厚。如果沒有宿世的善根，不要說念〈大悲咒〉，就想要聽到〈大悲咒〉這三個字，也沒有這個機會，所以這是非常不容易的，上人講「百千萬劫難遭遇」。

想想看，世界上有多少人，有聽過〈大悲咒〉呢？有機會念誦的人更少，更別提會背誦的人了。所以有機會聽聞、念誦、學習此咒的人都要生一種歡喜、

In Mahayana sutras such as the *Avatamsaka Sutra*, the *Lotus Sutra*, the *Shurangama Sutra*, the *Great Compassion Dharani Sutra*, the *Compassionate Flower Sutra* (*Karuṇā-puṇḍarika Sūtra*), and others, there are extensive discussions about Guanyin Bodhisattva's Dharma practices, the causes and conditions of his past lives, as well as his spiritual powers and miraculous functions.

The Venerable Master often encouraged his disciples to recite Guanyin Bodhisattva's name and the Great Compassion Mantra, which originates from the *Great Compassion Dharani Sutra*. In 1969, the Venerable Master gave lectures on this sutra. This came shortly after he transmitted the Forty-Two Hands and Eyes in the fall of 1968. At that time, a few of his early disciples developed a strong interest in the *Dharani Sutra*. They sought to deepen their understanding of Guanyin Bodhisattva, the Great Compassion Mantra, and the sutra's teachings. Layman Guo Di地 (Orne Grant), together with a small group, earnestly requested the Venerable Master to lecture on this sutra. Moved by their sincerity, the Master agreed to fulfill their request.

The Master once said that reciting the Great Compassion Mantra is not as simple as it seems. One cannot even encounter the name of the three characters, "Great Compassion Mantra," without having cultivated deep roots of goodness in past lives. It is not merely about having roots of goodness but also having profoundly deep foundations. Without this kind of karmic foundation, one would not even have the opportunity to hear the name "Great Compassion Mantra." The Master said, "This is something exceedingly rare to encounter, even across hundreds of millions of eons."

Consider the vast number of people in the world—how

慶幸以及難遭難遇的心。

我們再講回這個「觀世音菩薩出家日」，在法總的歷史上，1972年11月9日，大約五十年前的這一天，上人跟弟子們都做了什麼事情呢？上人有一段這樣的開示：

明天是觀世音菩薩的出家紀念日，我們做佛教徒的，都應該要來慶賀這樣的紀念日，所以在明天金山寺要拜〈大悲懺〉。早上要拜兩次〈大悲懺〉，下午更要精進，要拜三次的〈大悲懺〉。這個是一個特別的法會，我們要拜五次。

所以觀音菩薩出家紀念日，一共要拜五次的〈大悲懺〉。在1972年，當時的這些西方的弟子才出家沒多久，唸中文也不是那麼的熟，所以他們不像我們現在拜〈大悲懺〉，大概一個小時幾分鐘就可以拜完。我記得持法師跟我們講過，他們拜一部〈大悲懺〉需要兩個小時或甚至超過兩個小時；貴法師也說過同樣的話。所以一天拜五部的〈大悲懺〉，這其實是要用很長的時間。但上人就跟他們說：

這個是一個特別的法會，我們要拜五次。

這是1972年的觀音菩薩出家紀念日，上人特別為大家訂了一個五部〈大悲懺〉的法會。

我記得我們在戒期的時候，有比丘尼也提過這件事情。所以在戒期的期間，正好是農曆六月的觀世音菩薩成道日，我們也效仿1972年上人要徒弟們修五次的〈大悲懺〉。我們所有的戒子在這一天，早上五點就開始拜，早上拜兩部，下午拜兩部，晚上再拜一部，共修了五部的〈大悲懺〉。

many have heard of the Great Compassion Mantra? Fewer still have had the chance to recite it, let alone commit it to memory. Those of us who have had the opportunity to hear, recite, or learn this mantra should recognize how truly rare and fortunate this opportunity is and cultivate a deep sense of appreciation for this profound encounter.

Let us return to Guanyin Bodhisattva's Leaving Home Day, which fifty years ago, on November 9, 1972, the Venerable Master commemorated with his disciples in a special way. He gave a lecture and said,

“Tomorrow, we will celebrate Guanyin Bodhisattva's Leaving Home Day. At Gold Mountain Monastery, we, as Buddhists, will commemorate this special day by bowing the Great Compassion Repentance. In the morning, we will bow twice, and in the afternoon, we will increase our efforts and bow three times. This special Dharma assembly will include a total of five rounds of bowing the Great Compassion Repentance.”

In 1972, when Master Hua's early Western disciples had only recently entered monastic life, their proficiency in Chinese was still limited. Unlike today, where we can complete the Great Compassion Repentance in just over an hour, back then, it took them about two hours or sometimes even longer. Performing the repentance five times a day, along with all the other ceremonies, required an extensive amount of time. I remember our senior nuns, Dharma Master Chih, and Dharma Master Gwei, also mentioned how long it takes to complete five sessions of the Great Compassion Repentance. Yet the Venerable Master encouraged them, saying:

“This is a special ceremony during which we will bow five times.”

To commemorate Guanyin Bodhisattva's Leaving Home Day in 1972, the Master held a Dharma assembly, during which five rounds of the Great Compassion Repentance were conducted for everyone.

I remember that during our precept-training period, a senior bhikshuni mentioned this practice. It coincided with the celebration day of Guanyin Bodhisattva's Enlightenment in the sixth month of the lunar calendar. Following the example set by the Venerable Master in 1972, when the Master instructed



1972年11月上人一行拜訪張大千

In November 1972, the Venerable Master and his disciples visited Zhang Daqian.

### 造訪張大千畫室

另外值得一提的，上人在1972年10月25日，帶著弟子們去了張大千居士在加州Carmel（卡梅爾）的家。張大千居士是信佛的，他在藝術界是非常有名望的。上人說：

我們去訪問張大千，並不是去玩，是為這個佛教，想令佛教發揚光大，在這個國家（美國）令多一點人信佛。

上人希望能夠把佛法發揚光大。曾聽過長老尼講張大千居士時，提到上人說他其實是〈大悲咒〉裏面某一句的護法菩薩。（編按：觀音菩薩八十四相，〈大悲咒〉第三十句「陀囉陀囉」。）他化身來的，但是他迷了，因為喜歡享樂，喜歡吃東西，所以他忘了他的本來任務。上人一方面在金山寺督促弟子拜五次的〈大悲懺〉加持他，一方面帶著弟子去拜訪他，希望他能夠覺悟，看到自己原本是要做什麼工作。不過到後面他好像也沒有醒過來。

同年12月14日，上人再次造訪張大千的畫室，並贈予親筆偈頌墨寶給張

his disciples to perform five rounds of the Great Compassion Repentance, we carried out the same practice. On that day, all the preceptees began at 5:00 a.m., completing two rounds in the morning, two in the afternoon, and one in the evening, making a total of five rounds of the Great Compassion Repentance.

### A Visit to Zhang Daqian's Painting Studio

It is also worth mentioning that on October 25, 1972, the Venerable Master took his disciples to visit the home of Layman Zhang Daqian (Chang Dai-chien) in Carmel, California. Layman Zhang was a devout Buddhist and highly esteemed in the art circle. The Master said:

“Our visit to Zhang Daqian was not for leisure but to support Buddhism. The purpose was to promote and carry forward Buddhadharma, inspiring more people in the United States to believe in the Dharma.”

The Master hoped to propagate the Dharma widely. I once heard a senior bhikshuni speak about Layman Zhang and mention that the Master had said Zhang was actually a Dharma-protector from a specific line of the Great Compassion Mantra. (Editor's note: This refers to one of Guanyin Bodhisattva's eighty-four manifestations, specifically the 30<sup>th</sup> line of the Great Compassion Mantra, “Tuo La Tuo La.”) He was the transformation body of the Dharma protector but had become deluded, drawn to indulgence and the pleasures of food, forgetting his original





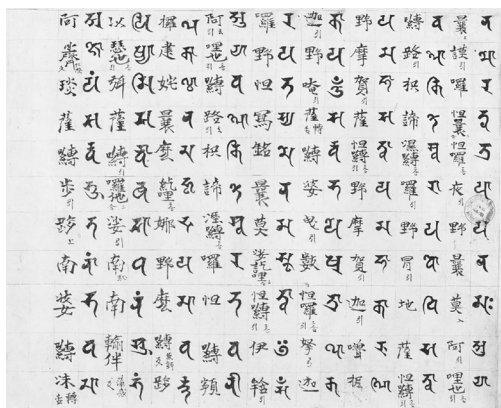
1972年12月14日上人贈字給張大千

On December 14, 1972, the Venerable Master presented his handwritten verse to Zhang Daqian.

大千居士紀念。這首偈頌是：

國畫第一宿同參，  
古今中外滿大千；  
風行宇宙爭先睹，  
電馳太空比高天。  
觀音示現丈夫相，  
彌陀親頌長者顏；  
遊戲三昧雖快樂，  
莫忘西方紫金蓮。

這是書寫在佛曆2999年（1972年）11月9日，上人落款署名並蓋印。我們《金剛菩提海》第35期也有一些報導和相片，鼓勵大家去看原文。這就是張大千跟上人的一段因緣。❀



mission. While the Master oversaw his disciples at Gold Mountain Monastery in performing five rounds of the Great Compassion Repentance as a form of spiritual support for Zhang, the Master also personally led them to visit him. The Master hoped Zhang might awaken to his true purpose. Unfortunately, it seems Zhang never regained that awareness.

On December 14, of the same year, the Master visited Zhang's studio once again and presented him with a handwritten verse as a keepsake. The verse reads:

*The foremost of all national artists and the former fellow cultivator,  
In the past and present, China and abroad,  
Feeling a great thousand worlds, your reputation extends so far  
that people fight to see you,  
A flash of lightning out through space higher than the sky.  
Avalokiteshvara manifests the appearance of an elder.  
Amitabha personally extends his congratulations.  
Although the sportive samadhi is a great deal of fun,  
Don't forget your purple, golden lotus in the West.*

This was written on November 9, 1972, in the Buddhist calendar year 2999, with the Venerable Master's signature and seal. Issue 35 of *Vajra Bodhi Sea* also includes some reports and photos related to this story, and we encourage everyone to read the original article. This is an account of the connection between Zhang Daqian and the Venerable Master. ❀