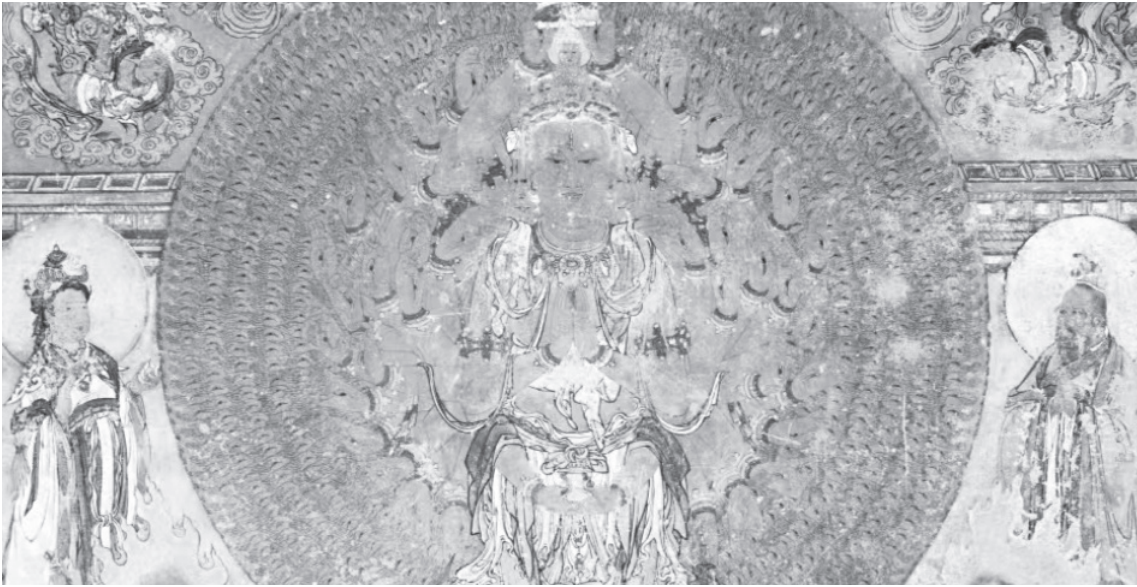


A Basic Introduction to the Great Compassion Repentance (II)

大悲懺淺說（二）

An Excerpt from Upasika Stella Tan's Saturday Dharma Lecture at Gold Mountain Monastery
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釋題：《千手千眼大悲心咒行法》，簡稱《大悲懺法》

「千手千眼」：很多人曾經看過一位有很多手拿著各種不同法器的菩薩像，而且每隻手上都刻有一隻眼睛，這就是千手千眼觀世音菩薩的法像。

千光王靜住如來為憐念一切眾生，把大悲心陀羅尼傳給觀世音菩薩，而觀世音菩薩也因為發願要利樂一切眾生，便頓時生了千手千眼。這時，觀世音菩薩入無畏三昧，於三昧光中涌出二十五位化菩薩，頂上具十一面，身上具四十手，每

Explanation of the Title: *the Practice on the Great Compassion Heart Mantra of a Thousand Hands and a Thousand Eyes or the Great Compassion Repentance Dharma for short.*

Thousand Hands and Thousand Eyes: Many people might have seen a Bodhisattva statue that has many hands, all holding different kinds of Dharma instruments. There is an eye carved on each palm. This is the Dharma statue of a thousand hands and a thousand eyes of Guanyin Bodhisattva.

The King of a Thousand Lights Calmly-residing Tathagata felt pity for all sentient beings and passed the Dharani of the Great Compassion Mind to Guanyin Bodhisattva. Guanyin Bodhisattva immediately grew a thousand hands and a thousand eyes by vowing to benefit all sentient beings. At that time, Guanyin Bodhisattva entered the Fearless Samadhi. There were twenty five Bodhisattvas who came forth from the Samadhi light. They had eleven faces and each one of

隻手上都有一眼。二十五菩薩各具四十手四十目，合起來也就是千手千眼。觀世音菩薩就派遣他們去破壞二十五有，度諸有情，救拔眾生（見《千光眼觀自在菩薩祕密法經》）。

有一首偈頌說明二十五有，也就是一切有生死輪迴的地方：

四洲四惡趣
六欲並梵天
四禪四空處
無想五那含

那就是四大部洲、四惡趣、六欲天、大梵天、四禪天、無想天與五那含天及四空處天。

我們常見到的就是四十手眼觀音像，或加上原來的雙手就成為了四十二手眼觀音像。

大悲懺文裏，法智大師並沒有加入四十二手眼的修持，法門須要傳授及師承，每個人的善根及因緣不同，如果沒有嚴持戒律，發度生之大悲，只貪求神通異能，這樣盲修瞎練，很容易出差錯，以致害人害己。倒不如修大悲咒法門，直心修學，更能獲感應。所以法智大師只教導我們懺悔夙現罪障，更積極地三業精進，修淨土因，求生極樂。宣公上人也曾寫了一首偈頌，說明修持大悲咒的方法：

大悲大咒通地天
一百一千十王歡
大悲大慈能祛病
孽鏡一照區高懸

要修持這個脫離三途，免受輪迴的法門，就是先要每日念大悲咒一百零八遍（一百遍），無

them possessed forty hands with one eye on each palm. Twenty five Bodhisattvas had forty hands and forty eyes apiece, adding up to a thousand hands and a thousand eyes. Guanyin Bodhisattva then sent them off to impact the twenty five destinies and to cross over and save sentient beings from *samsāra*. (Refer to the *Esoteric Dharma Sutra of the Thousand Light Eye Contemplation at Ease Bodhisattva*)

There is a verse describing these twenty five destinies, which are the places of transmigration of birth and death:

*Four continents and four evil destinies,
Six Desire Heavens and Brahma Heaven,
Four Dhyana Heavens and Four Formless,
No-thought and the Five Pure-dwelling.*

These are the four great continents mentioned in Buddhism, the four evil destinies, the six Desire Heavens, the Great Brahma Heaven, the Four Dhyana Heavens, the Asamjñasattva Heaven (the Heaven of No Thought), the Pañca-śuddhāvāsa Heavens (the Five Pure-dwelling Heavens), and the Caturārūpya Heavens (the Four Formless Heavens)".

We always see the statue of Guanyin with forty hands and eyes or plus his two hands become a Guanyin statue with forty-two hands and eyes.

In the text of the Great Compassion Repentance, Great Master Fazhi didn't put in the cultivation of the forty-two hands and eyes. The Forty-two hands and eyes is esoteric Dharma. One can easily make mistakes by groundless practice and blind cultivation and hurt oneself and others if one is greedy for spiritual penetration. It is better to cultivate the Dharma door of the Great Compassion Mantra with a straight mind that could easily gain response.

So Great Master Fazhi only teaches us to repent present karma, and vigorously cultivate the three pure karmas, planting the cause for the Pure Land so as seek rebirth in the World of Ultimate Bliss. Venerable Master Hua once wrote a verse to explain the method to cultivate the Great Compassion Mantra.

*Great compassion and great mantra penetrates earth and heaven,
Recite one hundred times a day for one thousand days, the ten kings
of Hell are happy.
Great compassion and great mercy can cure illness
A great sign-board of prestige will be hung once the mirror of sin
reveal one's deeds on earth.*

間斷地念足三年（一千日），便能在生時祛病延年，死後也令地獄裏的鬼神欽敬。

《大悲心陀羅尼經》裏面說：「觀世音菩薩……白佛言：『世尊，我有大悲心陀羅尼咒，今當欲說。』」

何謂「大悲」？先說慈悲，所謂「慈以予樂，悲以拔苦」。《華嚴經·普賢菩薩行願品》有云：「諸佛如來以大悲心而為體故。因於眾生，而起大悲；因於大悲，生菩提心；因菩提心，成等正覺。」

《大般若經》說：「菩薩但從大悲生，不從餘善生」。沒有慈悲，就不能成菩薩、成佛。一般人認為慈悲，就是濟困扶危。別人生活上有困難，你施捨錢財給他，這是「財施」；有人病痛纏綿，沒錢找醫生，你安慰他，幫助他，你做到「財施」和「無畏施」。但是，這些只能解決眾生苦難於一時或一生，他仍然不能澈底離開痛苦。所以，菩薩大悲，以智慧力作「法施」，教導眾生怎樣出離三界，才是究竟。這就是大悲。

相由心生。在《大悲心陀羅尼經》裏有一段文說及大梵天王請觀世音菩薩為大眾說大悲心陀羅尼之形貌狀相：觀世音菩薩言：「大慈悲心是，平等心是，無為心是，無染著心是，空觀心是，恭敬心是，卑下心是，無雜亂心是，無見取心是，無上菩提心是。當知如是等心。即是陀羅尼相貌。汝當依此而修行之。」

☞待續

To cultivate this Dharma door in order to get away from incarnation and the three evil paths, one has to recite the Great Compassion Mantra 108 times daily without interruption for three years (one thousand days). One can also gain respect from the ghosts of the hells after death and extend the lifespan and dispel sickness during life.

It is stated in the *Dharani Sutra of the Great Compassion Mind*: “Guanyin Bodhisattva said to the Buddha, “World Honored One, I have a Mantra called the Great Compassion Heart Dharani and I want to speak it out.”

What is Great Compassion? Let's talk about compassion and mercy first. Compassion can give one joy while mercy can pull one out of suffering. It states in the “Chapter on the Conduct and Vows of Samantabhadra Bodhisattva” in the *Avatamsaka Sutra*: “All Buddhas Thus Come Ones consider the mind of great Compassion their body. They bring forth Great Compassion for the sake of living beings. Their bodhi mind grows because of great compassion. They can then gain equal and proper enlightenment due to the bodhi mind.”

The *Mahā-prajñāpāramitā Sūtra* says, “Bodhisattvas are not born from other wholesomeness, but from Great Compassion.” One can't become a Buddha or a Bodhisattva without compassion and mercy. Ordinarily we think of compassion and mercy as relieving others from suffering and supporting others in distress. You can donate money to others who face difficulty in life. This is the gift of money. When you comfort and help those who are sick and have no money to see a doctor, you have achieved the giving of money as well as the relief of fear. However, these can only solve suffering of living beings at one time or during life. That person still is not able to get rid of sufferings completely. Whereas, the great compassion of the Bodhisattvas, using the power of wisdom as Dharma giving and teach living beings how to leave the Three Realms, that is thorough. This is great compassion!

Appearances reveal our mind. In the *Dharani Sutra of the Great Compassion Mind* there is a paragraph that talked about the Great Brahma King, who for the sake of living beings invited the Guanyin Bodhisattva to describe the appearance and features of the Great Compassion Mind Dharani. Guanyin Bodhisattva said, “This is the mind of great compassion and mercy, the equal mind, the non-active mind, the unpolluted mind, the mind of empty contemplation, the mind of respect, the humble mind, the non-chaotic mind, the mind of non-heterodox views, and the unsurpassed Bodhi mind. You should know that these are the appearances of the Dharani. You should cultivate complying with that.”

☞To be continued