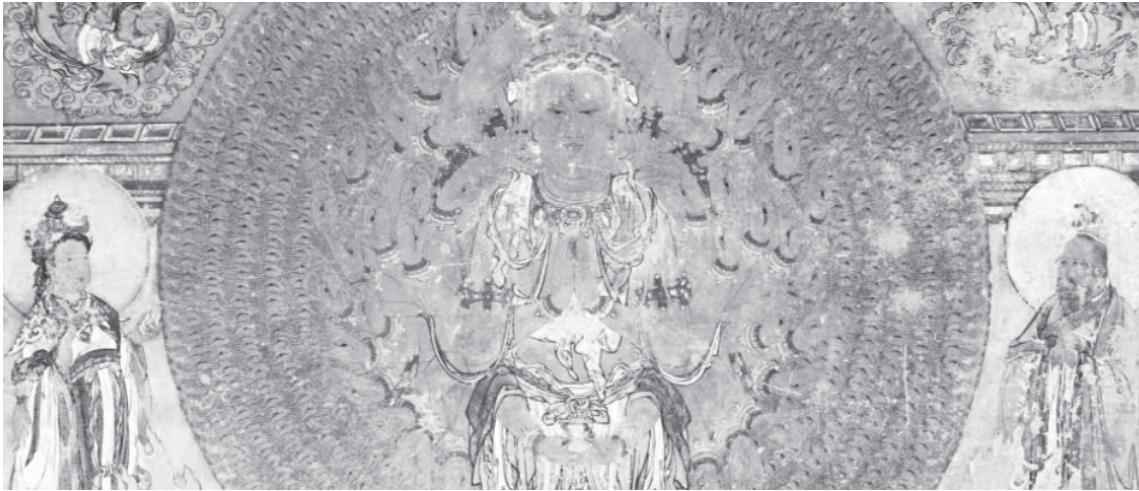


A Basic Introduction to the Great Compassion Repentance (III)

大悲懺淺說（三）

An Excerpt from Upasika Stella Tam's Saturday Dharma Lecture at Gold Mountain Monastery
English Translated by Guo Shu, edited by Janice Storrs

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我試寫了一首每句七字的偈頌，幫忙自己把大悲咒相貌顯示的十種心記下來：

(大) 慈悲、平等、無為心，
無染（著）、空觀、恭敬心，
卑下、無雜（亂）、無見取，
無上菩提是十心。

其次，我們看看「咒」字的意義。梵語陀羅尼 dhāranī，一譯曰咒。咒是四種陀羅尼之一：1.法陀羅尼，對於佛之教法，聽聞後行持不忘。2.義陀羅尼，對於諸法之義理，總持而不忘。3.咒陀羅尼，依禪定發秘密語，神驗無比，能除非一種種災患，而於咒總持不

I tried to write a seven syllable verse to help myself to memorize the ten minds of appearance of Great Compassion Mantra.

*(Great) Compassion and mercy, equal and non-active,
Non-polluted, empty contemplation, respectful mind,
Humble, non-chaos, and non-perverted view,
With unsurpassed Bodhi are the ten states of mind.*

Next, let's take a look at the definition of Mantra. The Sanskrit word dhāranī, may be translated as Mantra, and is of four kinds:

1. Dharma Dhāranī. A person who reaches this stage will never forget cultivating the teachings of Buddha once he has heard it.
2. Truth Dhāranī. This person will hold on to all the truths of Dharma and will not forget.
3. Mantra Dhāranī. The incomparably efficacious secret words that evolved from samadhi may get rid off many disasters, and one who has attained this can always recite mantras without forgetting.
4. Forbearance Dharani. One who has reached this state can dwell

失。4. 忍陀羅尼，於法之實相安住，謂之忍。

陀羅尼（Dhāraṇī），意譯為能持，總持。能持集種種善法，不令散失；能遮除各種惡法，持令不作；總持就是總一切法，持無量義。其他含有「咒」的意義者，有「真言」（梵語 mantra，音譯為曼怛羅）、「神咒」、

「明」（梵語 vidyā，意譯為明）。長句者為陀羅尼，短句者為真言，一字二字者為種子。

佛滅後窟外大眾部結集出五藏，除經、律、論之三藏外，還有雜藏和陀羅尼藏。陀羅尼藏就是集聚咒之記錄，也稱明咒藏或禁咒藏等。真言是源自古印度吠陀時代的婆羅門教根本經典。佛在世時，禁止弟子修習咒術，以咒術謀生，僅允許以咒治病或護身。

「行法」：就是修行之法。修行之次序應該是教、理、行、果。研究經教，明白義理，依理發心修行，由行方能證果。這說的修行之法，就是以祈望諸佛及觀世音菩薩，以慈悲願力，幫助我們能事理並進，誠懇懺悔夙業，並以持念大悲咒的功德，消除魔障，決定得生阿彌陀佛國土所以又稱為「大悲懺法」。

《摩訶止觀》中是以行、坐來區分諸經的行法，略分為四種：一常坐、二常行、三半行半坐、四非行非坐。而《大悲心陀羅尼經》是屬於非行非坐三昧。也就是《摩訶止觀》說的「隨自意三昧」，不像般舟三昧常行不坐不臥的辛苦艱難，非每個人都可以做得到的，這也是大悲懺法之所以能在末法時期普遍適合大眾的原因之一。

in the reality (true characteristic) of the Dharma.

Dharani means “able to uphold” or “totally uphold”. At this stage one can uphold all kinds of wholesome dharma without losing them; one can dispel all kinds of evil dharmas and insist on not doing them. “Totally uphold” means summing up all dharmas and to maintain their infinite meaning. Other meanings of mantra are: true word, spiritual mantra and vidya. Long mantras may be called “dhāraṇī”, while the short ones are termed “true words”. One or two words is called “the seed”.

The disciples collected five tripitakas after the Buddha entered Nirvana. There are the Miscellaneous Tripitaka and the Dharani Tripitaka besides the Sutra, the Vinaya, and the Shastra Tripitakas. The Dharani tripitaka is the a colleciton of all records of the mantras, also known as the Vidya Mantra Tripitaka or the Forbidden Mantra Tripitaka. The “True Words” came from the fundamental scripture of Brahmanism of the Vedas period in ancient India. The Buddha prohibited his disciples from practicing mantras or using them to earn a living when he was alive. He only permitted them to use the mantras to cure sickness or for self-defense.

The “Practice Dharma” is the dharma for cultivation. The order of cultivation is teaching, principle, practicing, and attainment. One can gain attainment through studying sutras, understanding their meaning, so as to bring forth the mind to cultivate according to principle. The method to cultivate we mention here is to pray for all the Buddhas and Bodhisattvas to realize their vow power of compassion and to help us improve in practice and theory. We definitely can be reborn in the land of Amitabha Buddha through sincerely repenting of our karma and eliminating demonic obstacles by our merit and virtue of reciting the Great Compassion Mantra. Therefore, it is called the Great Compassion Repentance Dharma.

This “Practice Dharma” has been classified into four methods of cultivation practice in the book *Mahā-samatha-vipaśyanā (Great Calming and Contemplation)* by the Tiantai school according to the walking and sitting methods of practice mentioned in the Sutras. There are four categories: First is always sitting, second is always walking, third is half walking and half sitting, and the fourth is non-walking and non-sitting. The method of practice in the *Dharani Sutra of Great Compassion Mind* belongs to the samadhi of non-walking and non-sitting. It is also the samadhi of “going along with one’s wish” mentioned in the Maha Book of *Great Calming and Contemplation*. It is not as hard and difficult to practice as the Pratyutpanna Samadhi which requires always walking without sitting or lying down. Very

III. 大悲懺本編纂者 四明尊者法智大師 (960-1028 A.D.)

我們拜大悲懺的時候，為了感謝法智知禮大師最初編寫這本懺儀，所以懺文內有一句：「一心頂禮闍天臺教觀，四明尊者，法智大師」。

法智知禮大師是宋朝四明山地區（即今浙江寧波市鄞州區）人，「法智」是宋朝真宗皇帝賜給他的德號。

大師因母親病故，七歲便發心求父允許出家。二十歲時依止寶雲寺義通法師，修學天臺教觀，大開圓解。自此闡揚天臺教義及止觀法門。大師並非常重視懺悔之修持，以之為助行，所以他依據唐朝伽梵達摩翻譯的《千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經》，制成了《千手眼大悲心咒行法》。除了大悲懺法外，他還編寫了《金光明最勝懺儀》，《禮法華經儀式》及《修懺要旨》等。大師教闍天臺，行歸極樂，曾建立念佛施戒會，結集萬人共修淨土。

大師示現圓寂時，結跏趺坐，召集大眾說法完畢，面對佛像，稱念阿彌陀佛聖號，端坐往生。火化後舌根不壞，狀似蓮花。

見月讀體律師 (1601-1679 A.D.)

明朝末年，由於去聖

few people can successfully cultivate the Pratyutpanna Samadhi. That is one of the reasons of why the Great Compassion Repentance Dharma is more suitable in the Dharma-Ending Age.

III Author and Editor of the Great Compassion Repentance

The Venerable Great Master Fa-Zhi of the Si-Ming Mountain (960-1028 A.D.)

Great Master Fāzhì (法智) wrote the ritual for the Great Compassion Repentance. Later, the following line was added to express the appreciation of later generations: “With one mind I bow to the Venerable One of Sì míng Mountain, expounder of the Tiāntái (天台) teachings and contemplations, Great Master Fāzhì .”

Great Master Fāzhì Zhǐlǐ (法智知禮) lived on Sì míng Mountain during the Sòng (宋) Dynasty. “Fāzhì” is the honorary title given to him by the Emperor Zhēnzōng (真宗) of the Sòng Dynasty.

After his mother passed away when he was seven, the Great Master begged his father to allow him to leave the home life.

At the age of twenty he studied under Dharma Master Yītōng (義通) at Treasure Cloud (Bǎoyún) Monastery to learn the teachings of the Tiāntái school and the dharma door of Meditation and Contemplation, which caused him open his perfect wisdom. He then propagated the teachings of the Tiāntái school and the dharma door of Meditation and Contemplation. The Great Master also emphasized the cultivating of repentance as a helpful practice. Therefore, he composed the *Practice of the Great Compassion Mantra of a Thousand Hands and Eyes* from the translation of the *Dharani Sutra of the Great, Vast, Perfect, Unobstructed, Great Compassion Mind of a Thousand Hands and a Thousand Eyes of Avalokiteśvara Bodhisattva* by Dharma Master Bhagavaddharma of the Tang Dynasty. He also compiled the *Repentance Ritual of the Unsurpassed Golden Light Sutra*, the *Ritual of Bowing to the Dharma Flower Sutra*, and the *Essential Points on Cultivating Repentance* besides the Great Compassion Repentance Dharma. The Great Master taught the Tiāntái teaching but practiced the Dharma of the Pure Land. He once established a ceremony of upholding precepts along with reciting the name of the Buddha. Ten thousand people gathered to cultivate the Dharma door of the Pure Land.

Having finished an instructional Dharma talk to the assembly, the Great Master sat in full lotus in front of a Buddha statue, recited the holy name of Amitabha Buddha and entered nirvana. After the cremation, his tongue was found undamaged and appeared as a lotus flower.

時遙，佛教戒律鬆弛，陷於淪喪。幸得見月讀體律師，受命繼寂光三昧律師之後，住持寶華山。由於見月律師為人膽大心細，吃苦耐勞，發願紹往聖，繼絕學，重振戒律宗風。於是深入毘尼，為寺眾講解，徹底改革當時腐敗的叢林體制，並於各處道場開壇傳戒。見月讀體律師關於戒法的著述有十餘種，可惜中國戰禍連綿，大部份已遺失。讀體律師也曾編著《藥師懺法》，不過現已無存。年五十多歲時，見月律師兩度閉關修般舟三昧，得悟佛法身遍滿諸世間，出廣長舌，放大光明。師荼毘時，蓮華佛相騰於火光中。

從見月律師的修持與戒行，我們可以絕對相信他簡化的《千手千眼大悲心法》，從二十一天的拜懺儀式縮短為約二小時，並取消了天台宗作觀的細節，是絕對可以奉行的。

巨徹寂暹禪師（明末清初）

在《千手千眼大悲心咒行法》有提及一位嘉和（今浙江嘉興）沙門寂暹，補像較粹。補像是否繪畫大悲咒的八十四相，尚待考究。較粹是幫忙校對刻印。

我只能探查得他是清、康熙時的巨徹大師，諡寂暹，自稱淨業比丘。大師曾作《普明十牛圖和頌》數則，並書寫《瑜伽餞口註集纂要儀軌》。

☞待續

Vinaya Master Jiànyuè Dútǐ (1601-1679 A.D.)

At the end of the Ming Dynasty, because the era of the Sages was long past, the Vinaya (precepts) was not strictly observed. leniently and failed to near ruined due to the holy ones had passed away for a long time. Luckily the Vinaya Master Jiànyuè Dútǐ (見月讀體) was instructed by the Vinaya Master Jìguāng Sānmeì (寂光三昧) to live at Treasure Flower Mountain and take charge. Vinaya Master Jiànyuè was bold but cautious, and he was able to bear hardship. He vowed to carry on the deeds of past sages, continue the teachings which were almost lost and revive the characteristic features of the Vinaya school. He deeply studied the Vinaya and explained it to the monastic residents. In order to thoroughly reform the corrupted monastic system, he went to every way place to set up the precept platform to transmit precepts. Vinaya Master Jiànyuè wrote more than ten books on precepts. Regretfully, most of them were lost due to the continuous disasters of war in China. Vinaya Master Jiànyuè also wrote *The Repentance Dharma of the Medicine Master*, but it too is lost. Vinaya Master Dútǐ Jiànyuè shut himself up to cultivate the Pratyutpanna Samadhi twice when he was around fifty years old. In his enlightenment, he could see that the Dharma body of the Buddha pervades all over the world, bringing forth the appearance of a vast and long tongue and emitting great light. When Master Jiànyuè was cremated, a Buddha image appeared in the midst of the flames.

We can absolutely trust the simplified version, the *Practice of the Great Compassion Heart Mantra of a Thousand Hands and a Thousand Eyes* from the understanding of cultivation, practice and the upholding of precepts by Vinaya Master Jiànyuè. I think we can definitely follow his version even though he had shrunk the repentance ritual from twenty one days to two hours, in addition to his deletion of the Tiāntái School contemplations.

Chan Master Jùchè Jìxiān (beginning of Qing, end of Ming Dynasty)

In the *Practice of the Great Compassion Heart Mantra of a Thousand Hands and a Thousand Eyes*, a śramana Jìxiān at Jiahe is mentioned. He helped with graphics, proofreading and printing. I can only find out that he was Great Master Jùchè during the Kangxi period in the Qing Dynasty. His posthumous title is Jìxiān. He called himself Jingye (pure karma) Bhikshu. This Great Master composed and illustrated the *Praises of the Ten Cows of Universal Light*. He also wrote the *Compilation of the Main Commentary Collection on the Yoga Ritual of the Flaming Mouth*. Whether or not the eighty-four images printed with the Great Compassion Mantra was his work on adding illustrations requires further investigation.

☞To be continued