



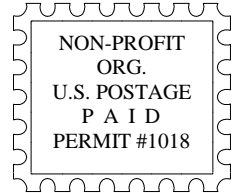
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Address correction requested

上 正 禪 語

修行要忍耐

Cultivation Requires Patience

修行人，主要能忍罵忍打、忍冷忍熱、忍風忍雨、忍飢忍渴。

For cultivators, it's important to be able to endure cold and heat, wind and rain, hunger and thirst, and insults and beatings.

釋迦牟尼佛，在往昔修福修慧的時候，經過三大阿僧祇（無量數）劫，才成正覺。所謂「勿以善小而為之，勿以惡小而為之。」釋迦牟尼佛在行菩薩道的時候，像頭髮那樣細的善，也不放棄；像微塵那樣小的惡，也不去做。所以福慧功德圓滿，成為兩足尊。

In the past, when Shakyamuni Buddha was cultivating blessings and wisdom, he passed through three great asamkhyeya kalpas before he accomplished Proper Enlightenment. As the saying goes, "Don't assume a good deed is too small to do and fail to do it; don't assume a bad deed is too small to matter and do it."

When Shakyamuni Buddha was practicing the Bodhisattva Path, he didn't overlook a good deed even as small as a strand of hair, he didn't overlook a good deed even as small as a strand of hair, nor did he do an evil deed as tiny as a mote of dust. Therefore, his merit and virtue and his blessings and wisdom were made perfect, and he became known as the Doubly Perfect Honored One.

各位注意，善雖然小，也要修，集沙成塔，便成大善。惡雖然小，若去做，集少成多，便成大惡，永遠不會成就道業。修行就是「諸惡莫作，眾善奉行。」如果能諸惡莫作，那麼福報會一天比一天增加。若能眾善奉行，那麼智慧會一天比一天增加。雖然在增長，但要繼續修行，而不間斷，才能有所成就。

我們現在行行坐坐，坐坐行行，在禪堂裏用功修行，這就是修福修慧。如何修福？就是「不作諸惡」。如何修慧？就是「眾善奉行」。在這種情形之下，福報也圓滿，智慧也圓滿，然後很快成就佛道。不需要經過三大阿僧祇劫。

釋迦牟尼佛在往昔修行時，走錯很多冤枉路，可是他很有耐性，不灰心，繼續精進，勤修戒定慧，息滅貪瞋癡，最後達成佛果。

我們修行佛法，比釋迦牟尼佛幸運。他老人家給我們留下正道，只要按照目標前進，很快達到目的地——彼岸的淨土。

釋迦牟尼佛前生為常不輕菩薩時，修一種忍耐的苦行。見人就頂禮，口中還說：「我不敢輕視汝等，汝等皆當作佛。」有人討厭他的行為，所以他向人家叩頭，還要遭受人的罵或打。

有一次，他行菩薩道，向人叩頭，被人踢掉兩顆門牙，但是不灰心，再接再勵，行叩頭的苦行。這回學到經驗，見到人來，在遠處就先叩頭，還說：「我不敢輕視汝等，汝等皆當作佛。」叩完頭，說完話，即時就走，想打他也追不上。

常不輕菩薩，以「無我相」的精神來修福修慧。誰教他這樣修行？沒有人教他這樣修叩頭行，乃是他自己心甘情願這樣修行。被打被罵不生瞋恚，這就是修忍辱波羅蜜法門。

Please pay attention to this, all of you! Although a good deed may be small, you should still make a point of cultivating that deed, because “Grains of sand accumulated over time can grow into a pagoda.” Over time you will have created a great deal of goodness. If one does evil deeds, even trivial ones, they can also accumulate from few to many and can become great evil. In such a case, one will never succeed in cultivating the Way. Cultivation is nothing more than ‘doing no evil and respectfully performing all good deeds.’ If you can avoid doing any evil deed, then your wisdom will increase daily. Even though it increases, you still must continue to cultivate without cease; only then can you meet success.

Here in the Chan Meditation hall, as we walk and sit, sit and walk, using our method of cultivation, we are doing precisely that: cultivating both blessings and wisdom. How are we cultivating blessings? We do so by refraining from all manner of evil deeds. How are we cultivating wisdom? By following up all good deeds, and our wisdom is then also made perfect. Once this is done, very quickly we accomplish Buddhahood, without having to pass through three great asamkhyeya kalpas until the work reaches completion.

When Shakyamuni Buddha was a cultivator in ages past, he often went down dead-end roads without realizing it. He was very patient, however, and never gave up. He maintained his vigorous advance, continuing to diligently cultivate precepts, concentration, and wisdom and put to rest, greed, hatred, and stupidity. Finally, he arrived at Buddhahood.

As we now cultivate the Buddhadharma, we are luckier than Shakyamuni Buddha was, because we have the example of the Proper Path that he set for us. We need only walk the way as he did, and we can quickly realized our goal: The Pure Land on the Other Shore.

In one of his past lives, Shakyamuni Buddha was “Never Slighting Bodhisattva,” who cultivated the ascetic practice of patient endurance. Whenever he met someone, he would always bow to him and say, “I don’t dare slight you, for you will one day become a Buddha.” Some people detested this behavior, so on occasion he had to endure curses and beatings while he bowed.

One time, as he practiced the Bodhisattva Path, he bowed to a person who promptly kicked out two of his teeth. He still was not disheartened, however, but continued to persevere in his ascetic practice of bowing. After this experience, he grew a bit more prudent and moved off to a discreet distance before making his bow and shouting out, “I don’t dare slight you, for you will one day become a Buddha!” His bow done and his speech made, he would then quickly depart, and those who wanted to beat him up wouldn’t be able to catch him.

修行人最要緊的法門，就是忍耐。遇到不如意的境界，要忍要讓，與世無爭。若是不能忍，隨時發脾氣，把辛苦所修的功德，統統燒光。

我們捫心自問，有沒有這種忍耐力？向人叩頭，反被人打，不生瞋恨。若能做到，就是佛弟子。若是做不到，趕緊攝守身心，向前勇猛精進修行。否則，浪費光陰空虛過，一無所得。

修行人主要能忍冷忍熱、忍風忍雨、忍飢忍渴、忍罵忍打。學常不輕菩薩的精神，無論誰對我不好，也不生瞋恨心，以誠待人，彼自然被感化，化干戈為玉帛。

修行人，就是修無我相。如果無我相，一切能忍受，境界來了，也不動心。自己把自己看成虛空一樣。順境來了，也是修行；逆境來了，也是修行。換句話說，順境來了，也不生歡喜心；逆境來了，也不生憂愁心。無論順逆，要認識清楚。若能如如不動，不會被境界所轉。若能了了常明，就能轉境界。



Hillsdale High School, San Mateo, California, during a short visit to Gold Mountain Monastery with meditation experience on 10/9/09.

若人靜坐一須臾，勝造恆沙七寶塔

Sutra says: "Sitting in meditation for a moment is better than building as many stupas made of seven jewels as there are grains of sand in the Ganges River."

Never Slighting Bodhisattva used the spirit of "having no sense of self" to cultivate blessings and wisdom. Who told him to cultivate in that way? Nobody told him to, he simply enjoyed cultivating this practice. Although it brought him curses and beatings, he never felt anger or hatred in return. Thus he illustrates the method used to cultivate the Dharma-door of the Perfection (Paramita) of Patience under Insult.

Patience is the most important Dharma-door for cultivators. When you encounter a situation that doesn't go your way, you must bear up under it and yield to it. Don't fight with anyone. If you can cultivate, but you can't be patient and you freely let your temper go at any time, you'll burn to ashes all the merit and virtue that you cultivated through such painstaking, bitter effort.

We should ask ourselves honestly, "Do I have the patience required to bow to others, then get a fighting in return, and still not feel hatred?" If you can do this, you count as a true disciple of the Buddha. If you can't, then by all means, collect your body and mind, and make vigorous progress in your cultivation. Otherwise, you have simply wasted all your precious time without gaining anything from your work.

For cultivators, it's important to be able to endure cold and heat, wind and rain, hunger and thirst, and insults and beatings. Imitate the spirit of Never Slighting Bodhisattva: "No matter who treats me badly, I will not feel anger or hatred towards them. I will treat all people sincerely and influence them naturally with that sincerity. In this way their hostility will be transformed into friendliness, their swords changed to plowshares."

Cultivators are working to get rid of all traces of self. When one is free of all traces of self, then one can endure any state whatsoever, and when situations arise, one's mind will not be disturbed. We want to regard ourselves as not different from empty space. We cultivate alike through both favorable and adverse situations. In other words, favorable situations do not make us happy, and adverse situations do not make us sad. We want to clearly recognize the arising of both favorable and adverse states. If we can remain "Thus, thus, unmoving," then situations will not disturb us. If we can "understand and be constantly clear," then we will be able to turn around the situations that arise.

釋迦牟尼佛在往昔修行時，專修忍辱法門，所以稱為忍辱仙人。有一天，無緣無故被歌利王割去四肢，可是他不生瞋恨心，反而可憐歌利王的無知，所以對歌利王說：「等我成佛時，第一個先度你修道。」歌利王聞之，生大懺悔心，皈依忍辱仙人，後來就是憍陳如尊者（五比丘之一）。佛為他們五人說四諦法、三轉法輪，都證羅漢果位。

釋迦牟尼佛是我們佛教的教主，他的忍辱功夫修到極點，怎樣也不會生瞋恚心，我們都是佛的弟子，應該向本師釋迦牟尼佛學習「忍耐」的功夫。淺言之，忍耐是修行法門最主要的，不可忽略。古人說：「忍片刻風平浪靜，退一步海闊天空。」所以說：「忍是無價寶。」誰把萬佛聖城打碎了，我也不執著，無所謂，絕對不生瞋恨心。人人如此想，天下太平。

忍耐，是修行人不可缺少的。有忍耐力，才能修行；沒有忍耐力，一切免談。今天所講的道理，非常平凡，淡而無味。可是這是真法、正法、妙法、稀法。雖然平常，但是道是從平常中生出來，道是人用腳走出來的。這種無為法，是百千萬劫難遭遇的法，不可當面錯過。如果當耳邊風，過而不留，那就後悔莫及。

今天對你們所講的話，會用時，無論什麼境界來了，不生煩惱。若能用智慧來判斷這個境界，不管什麼事情，都能迎刃而解，不會有什麼麻煩。最後希望各位努力參，參「念佛是誰？」不找到「誰」字，不休息。

When Shakyamuni Buddha cultivated in ages past, he specialized in the Dharma-door of patience, so he became known as the Patience Immortal. One day, without provocation, he was dismembered by King Kali. Even so, he felt no hatred towards the king. Instead, he pitied the king for his ignorance. He said, "In the future when I become a Buddha, I will take you across first." Upon hearing those words, King Kali felt deep remorse and required to take refuge with the Patience Immortal. In a later reincarnation, he was the Venerable Ajnata-kaundinya, one of the first five Bhikshus who realized the fruition of Arhatship upon hearing the Buddha expound the three turnings of the Dharma-wheel of the Four Noble Truths.

Shakyamuni Buddha, the founder of Buddhism, cultivated the skill of patience to the ultimate point, so that there were absolutely no way to stir him to anger. As the Buddha's disciples, we should learn the skill of patience from our teacher. In short, patience is the most important of all methods of cultivation, and cannot be ignored or overlooked.

The ancients said, "Be patient for a moment, and the storm will subside. Retreat a step backward, and the sea and sky will open up in all their vastness." That is why we say that "patience is a jewel beyond price." I don't care who tears down the City of Ten Thousand Buddhas, I still won't be attached, get angry, or feel hatred. If everyone could think this way, then the world would know peace.

Patience is something cultivators cannot be without. Only with the power of patience can we cultivate. Without patience, all talk of cultivation is in vain. The principle I discussed today is quite ordinary-sounding and very flavorless. However, it is true Dharma, proper Dharma, wonderful Dharma, the rarest of Dharma. Although it is quite ordinary, the Way comes forth from the most ordinary places. The Way is something that people walk on with their feet. This unconditioned Dharma is difficult to encounter even once in a million eons, so don't overlook what's right before your eyes. If you mistake it for the sound of the wind blowing by your ears and pay no heed, then you'll regret it later, but to no avail. If you can use the message that I have given to you today, then no matter what state appears, you won't get afflicted or upset. If you can use wisdom to judge the situation, then no matter what kind of problem comes your way, you'll sever it with a single stroke of the sword, like a knife cutting through butter. You won't ever feel troubled. Finally, I hope all of you will truly work hard, investigate Chan, and find out, "Who is reciting the Buddha's name?" If you haven't found out yet don't rest until you do!

心經非臺頌解

The Heart Sutra- Verses Without a Stand And Prose Commentary 文接上期 Continued from last issue

有的人，你看他有智慧，但沒有善根，這是什麼呢？這種人多數是妖魔鬼怪來到世界上。什麼叫妖魔鬼怪呀？好像山精，在山裏頭藏的妖怪，就是那個精靈、魑魅、魍魎等，這些妖怪年頭多了，成了老妖精，可以吃人的。後來他也死了，死了來做人，他就比一般人多少聰明一點。但是他做事一點也不聰明，盡做糊塗事。什麼壞他做什麼，啊！專門不守規矩。哪一種事情是對人最有害處，他大約就做這一種事情，所謂「唯恐天下不亂」，專門擾亂社會的秩序。這一類就是有智慧而無善根的。又有些人在前生盡作好事，但是不研究經典，所以智慧就沒有那麼多，很愚癡的，這是有善根而無智慧。又有的人，相貌既美滿，壽命又長，也富貴，也富有；有的人相貌既醜陋，壽命也不長，很小的歲數就死了，這都是前因後果所現出來的正報。

依報，就是我們依以為生的衣、食、住、行。依報也是由前生所種的因來的。你前生種善因，今生果報就好；前生種惡因，今生果報就壞。所以，我們做事情一定要小心謹慎，不要種惡因，將來就不會受惡的果報了，這叫報障。

二、業障。業就是事業的業，不論出家人、在家人，一定都有一種事業來做。一做事業，就會有很多的問題，很多困難的事情發生。遇到困難的問題，就會生出煩惱，生出種種不愉快的事情，這就叫業障。

Perhaps a particular person really has wisdom, or another really has good roots. With respect to good roots and wisdom there are two types of people. First are those who have wisdom and no good roots. What are those people like? Most of them are weird ghosts and monstrous demons who have come into the world as people. They were mountain essences who after a long time as old spirits and ghosts became capable of eating people, and when they died, they were able to be reborn as people possessed of a little bit of intelligence. Compared to most people they are intelligent, but they muddled up everything they do, their activities are not at all intelligent. They do whatever is harmful, and without exception, they lack propriety. Everything that is most harmful to people and disruptive to the order of society is what they want to do. Such people, the ones who have some wisdom but no good roots, seem only to be afraid that the world won't be in disorder. The second kind, those who have good roots but no wisdom, are those who in their lives exclusively performed good deeds but did not study the sutras. As a consequence they don't have much wisdom; in fact, they are very stupid. Some people undergo the primary retribution of being especially ugly. Others have both a beautiful and full appearance and a long life full of wealth, honor, and respect. Still others have a very short life besides being ugly. There are all kinds of primary retributions, which are the fruitions of causes planted in the past.

Dependent retribution consists of one's living conditions, clothes, food, and so forth. It too comes from causes in your previous lives. If in previous lives you planted seeds of good, the fruition in this life will be a good reward. If in former lives you planted the seeds of evil, they will reveal themselves in this life by their fruition in your retribution. Therefore, you should certainly be very cautious in everything you do! If you do not plant the causes of evil, then in the future you won't undergo their fruition in evil retribution.

The second of the three obstacles is the activity-obstacle. Not only those who have left the home-life to become Sangha members, but also the laity will be involved in occupational or activities. While involved in a particular activity, many problems will arise, many difficult situations which will make you afflicted and unhappy. That is what is meant by the activity-obstacle.

三、煩惱障。我們人都有煩惱，這煩惱多數由什麼地方生出來的？多數由貪心生出的，由瞋心生出的，由癡心生出的。你怎麼會有煩惱？你有貪心，貪不來，就生出煩惱了。你有脾氣，事情不合你的意了，就生出煩惱。你愚癡，不明白了，就生出煩惱。爲什麼你有煩惱？又因爲你有一種慢心，你有一種驕傲心，你看不起人，於是乎就生出一種煩惱。爲什麼你有煩惱？又因爲你有一種疑心，對一切的事情都生出懷疑，一懷疑也就生出煩惱。還爲什麼生出煩惱？因爲你有邪見，見解不正當，所以就有煩惱生出來。如果你有正知正見，你有真正的這個智慧，對一切事情就都會看得清清楚楚、明明白白的。既然清清楚楚、明明白白，由始至終都非常的明瞭；你既然明瞭，就不會有煩惱。所以煩惱障是由貪、瞋、癡、慢、疑、邪見生出來的。

這部《心經》能把這三障給破除了，破除報障、業障、煩惱障。它怎麼破除的？因爲它有真正的妙智慧，有真正如如不動的真心，所以能把這三障給破除了。我們明白了《般若波羅蜜多心經》，才有真正的智慧，有了真正的智慧，就能把三障給破除了。

五重玄義：(五) 判教相

熟酥判作斯教義。《般若波羅蜜多心經》的教義屬於熟酥，這熟酥是指五時裏的第四「般若時」。

佛說法分爲五時八教，這五時和八教，都是天台智者大師他判斷出來的。今天我就依照權實這兩種的智慧，來解說五時。

The third obstacle is the affliction-obstacle. Everybody has afflictions, yet where do they come from? Most are generated from thoughts of greed, of anger, and of stupidity. How can you acquire afflictions? Have greed in your mind, insatiable greed, and afflictions will arise. How else can you acquire afflictions? Have a temper. A situation isn't right for you, and so you become afflicted with anger. Again, how do you give rise to afflictions? By being stupid. You misunderstand situations and so are afflicted. Why do you become afflicted? Thoughts of contempt, of arrogance, and of condescension generate afflictions.

Furthermore, you doubt everything, and because of your doubting you become afflicted. Why are you still afflicted right now? Because you have deviant views and see situations incorrectly. If no matter what is happening, you have proper knowledge, proper views, and genuine wisdom, you will see very, very clearly and will understand completely. When clarity and understanding appear in the midst of circumstances, then there is no affliction. It is the deviant views of greed, hatred, stupidity, arrogance, and doubt that produce the affliction-obstacle.

The Heart Sutra can remove the three obstacles: The retribution-obstacle, the activity-obstacle, and the affliction-obstacle. How? It contains the genuine, wonderful wisdom which is the unmoving mind of true suchness, and so it removes and destroys the three obstacles. Wonderful wisdom: if we understand the Heart of Prajna Paramita Sutra, then we can have that genuine wisdom; and with genuine wisdom, we can remove and destroy the three obstacles.

5) Determination of the Characteristics of the Teaching. The fifth recondite meaning is described by the seventh line of the verse. The "butter division" is determined to be the meaning of this teaching. The prajna paramita sutras belong to the "butter division." "Butter" represents the fourth or prajna period of the five periods of the Buddha's teaching.

The Dharma spoken by the Buddhas was divided into five periods and eight teachings by the Great Master Zhi Yi, "The Wise One" The five periods will be categorized by means of two kinds of wisdom, expedient and actual.

第一，華嚴時。《華嚴經》是佛最初所說的法，說了二十一天。在這個法裏頭有「一權一實」，一種權法，一種實法；一種權智，一種實智。怎麼說它一種權智、一種實智呢？《華嚴經》裏邊講的法界的道理，有事法界、理法界、事無礙法界、理無礙法界、事理無礙法界。那麼在這個教義裏邊，它雖然是為菩薩說的，但是在實智的真實的佛法裏邊，也有一種方便權巧的法，所以是一權、一實。

第二，阿含時。這個時候是「唯權無實」，只有權法而沒有實法。那個時候的眾生都像小孩子，不懂佛法，所以要用種種權巧方便的法門，來誘導這一些個眾生，來化度這一些個眾生。這時佛說的都是方便法門，所以在第二時裏只有權法而沒有實法，沒有實智。

(待續 To be continued)

1) The Avatamasaka period represented in the world by the Avatamasaka Sutra, consists in the Dharma spoken by the Buddha during the first twenty-one days of his teaching. The period includes one kind of expedient Dharma and one kind of actual Dharma: the gradual and the sudden. That is, the Avatamasaka Sutra teaches one kind of expedient wisdom and one kind of actual wisdom. The Avatamasaka Sutra explains the doctrine of the dharma realms: the phenomenal dharma realm, the noumenal dharma realm, the dharma realm in which both phenomenon and noumenon are unobstructed, the dharma realm in which all phenomena are unobstructed.

Although this teaching was spoken for the sake of Bodhisattvas, the Avatamasaka Sutra nonetheless contains one kind of expedient dharma, along with the actual wisdom, that is, along with the real Buddhadharma.

2) In the second or Agama period, the Buddha spoke no actual Dharma, or actual wisdom, but instead spoke an expedient Dharma. At that time all sentient beings were like children, and since they did not understand the Buddhadharma, the Buddha used various expedient dharma-door to induce and guide them, to transform

上人規矩集要 A collection of the Venerable Master's Rules:

聽經要鄭重其事

We Should Be Serious in Listening to Lectures

我們聽經，有不明白的地方，應該用你自己的智慧來研究這個問題；不應該一邊講一邊笑，一邊笑又一邊講，互相好像沒有什麼知識的人，亂烘烘的亂說，必須要有一種定力。你有定力然後才能生出慧力；你生出慧力，不會明白的也會明白的。你如果不用定力，你就沒有慧力；沒有慧力，你不明白的始終也不會明白。

所以我們為法，必須要鄭重其事，時時刻刻都好像在我們的左右、上下、前後，所謂如在其上，如在其左右。你時時刻刻，好像佛在你的前後左右和你的上邊，你自然就不會放逸了，不會亂烘烘的樣子，我是向大家學習。

In listening to Sutra lectures, if you don't understand something, you should use your wisdom to investigate the problem. You shouldn't laugh while giving a lecture, giving the impression that you have no education and are only capable of shooting the breeze. You ought to have Samadhi (concentration) power, so that wisdom will come forth. That way, you will understand things that you don't think you will understand. If you don't make use of your Samadhi power, then you won't have wisdom. Without wisdom, things that you don't understand will never get understood.

Because of this, we should be prudent in regard to the Dharma, behaving as if the Buddha were with us at all times. As the saying goes, "Behave as if he is above us and all around us." If the Buddha is always with you, you will not be careless or frivolous. I am only learning from everybody.

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

A Talk by Upasika Stella Tan on August, 2008 at Gold Mountain Monastery

引言 Foreword

法界佛教總會屬下道場如在灣區三藩市的金山聖寺和在聖荷西的金聖寺，每天除早晚課外，宣公上人規定的功課還有下午第一支香拜大悲懺和晚上最後一支香的一百零八遍楞嚴咒心。一直以來我以為宣公上人只是為求世界和平、眾生安樂、正法久住，所以要弟子們除了個人職責外——如要教書、翻譯、當廚房雜工、清潔房舍和在有機菜園種植等，在修行方面也不能躲懶偷安。

Gold Mountain and Gold Sage Monasteries, both San Francisco Bay Area branches of the Dharma Realm Buddhist Association, bow the Great Compassion Repentance in the afternoon and recite the heart of the Shurangama Mantra 108 times in the evening, in addition to the daily recitation. All the time I had thought the heavy schedule was for the sake of seeking world peace, gaining blessings for all living beings and maintaining the proper Dharma; that the Venerable Master Hua had requested his disciples to work hard and not take it easy besides carrying out their duties of teaching, translating, kitchen work, cleaning, and working on the organic farm.

由於參加拜大悲懺的機會很多，所以大家對儀式都非常熟悉，可惜是很難找到一些有系統地詳細解釋懺文義理的書本或論疏，於是試圖搜集多方面的資料。幸蒙金山寺法師們慈悲指導，及佛友們共同研究、鼓勵，才作出了一篇探討義理的心得淺說，希望對發心拜大悲懺的人有所裨益，菩提增長，也明白宣公上人對弟子們要求的苦心。

Those who have participated in bowing the Great Compassion Repentance are familiar with the ritual. Unfortunately, it is hard to find some systematic, detailed explanation of the Repentance text in the form of books or commentaries. I wrote an article summarizing what I have learned from studying and researching information in many ways; from having gained guidance from the merciful Dharma Masters of Gold Mountain Monastery, and mutual studying and encouragement with Dharma friends. I hope it will benefit whoever will be bowing The Great Compassion Repentance so that they can increase their Bodhi mind, and come to understand Venerable Master Hua's painstaking concern for his disciples.

大悲懺看來文字顯淺，似乎曾經涉獵佛學的居士們，都會懂得其中名相和意義，不過探討之下，不是單明白懺文，而是在乎發菩提心的重要。修行要祛除業障、魔障，才能精進不懈；如果不懂懺悔，業障現前，總會阻礙行人進步。法智大師有鑒於此，所以融合了天台止觀和大悲懺同步進行，於是他根據唐朝伽梵達摩法師翻譯的《千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經》，依照智顛大師每日修行常課《法華三昧懺儀》的儀式，編寫了《千手眼大悲心咒行法》。從這方面，我也感悟到宣化上人督導弟子修行不離拜懺的大悲心。

The Great Compassion Repentance seems easy to understand. It seems all lay people who have read Buddhist texts can understand its terminology and meanings. But after investigating the subject, the most important thing is not only to understand the content, it is to bring forth the Bodhi resolve. Cultivation is to get rid of karma and demonic obstacles in order to make further progress. If one doesn't know about repentance, it will hinder one's improvement when the obstacles of karma come around. Dharma Master Fa-Zhi realized this situation, and he therefore combined the seated meditation and contemplation method¹ of the Tian-tai School with the Great Compassion Repentance. Based on the translated version of the Dharani Sutra of the Great, Vast, Perfect, Unobstructed, Great Compassion Mind of a Thousand Hands and a Thousand Eyes of Avalokiteśvara Bodhisattva (may abbreviate as "the Dharani Sutra" hereafter) by Dharma Master Bhagavaddharma of the Tang Dynasty and following the Dharma Flower Sutra Samadhi Repentance Ritual practiced daily by the Great Master Zhi-Yi, he then wrote a book called the Practice of the Great Compassion Mantra of a Thousand Hands and Eyes (referred as A thousand Hands and Eye Practice hereafter). At this point, I came to understand the great compassion mind of Venerable Master Hua who had instructed his disciples that cultivation could not be apart from bowing in repentance.

去歲孟秋，開始講述大悲懺法，懺本是依據《千手千眼大悲心咒行法》-----目前在臺灣各寺院流行的版本。然而自揣雖信佛多年，卻才疏學淺，兼且慧根低劣，只不過拋磚引玉，錯漏之處，更祈法師、大德們不吝修正，是為引。

In August 2008, I started to explain the Great Compassion Repentance Dharma. The Repentance text used is the Practice of the Great Compassion Heart Mantra of a Thousand Hands and a Thousand Eyes (referred to as the Repentance Dharma hereafter), the popular version followed by all the monasteries in Taiwan today. Although I have believed in Buddhism for many years, I still have little knowledge and learning, in addition to my inferior wisdom roots. What I am doing is only to introduce the subject, and I'm sure there are errors and facts that left out. My hope is that my crude writings may inspire the Dharma Masters and others who have more talent.



I. 大悲懺法缘起 The Origin of the Great Compassion Repentance Dharma

A 現時流行的懺本 The currently popular version of the Repentance Dharma

我們現在普遍採用的《千手千眼大悲懺法》，簡稱《大悲懺法》，又稱《出像大悲懺法》、《大悲心咒懺法》、《千手千眼大悲心咒行法》²等，是經過清朝寶華山見月讀體律師刪文重纂的。讀體律師從宋朝天台宗四明尊者法智知禮大師始集的儀軌《千手眼大悲心咒行法》³裡面，減去了奉請三寶及護法神祇的一段，並刪除解釋以天臺止觀修習觀想的原文，因為他認為頂禮三寶已含括了奉請，而止觀對一般人來說也不容易實行。標題也從「千手眼」改為「千手千眼」。見月律師自行非常嚴格，刻苦耐勞⁴。他修改了大悲懺本，當然有其原因所在。現代人不是更歡喜簡化的儀式嗎？

The Repentance Text we now commonly use is called the Great Compassion Repentance Dharma of a Thousand Hands and a Thousand Eyes, abbreviated as The Great Compassion Repentance Dharma. It is also called the Great Compassion Repentance Dharma, with Images, or the Great Compassion Heart Mantra Repentance Dharma, or the Practice of the Great Compassion Heart Mantra of a Thousand Hands and a Thousand Eyes. This current Repentance Text had been revised by Qing Dynasty Vinaya Master Jian-Yue Du-Ti of Treasure Flower Mountain.

He deleted some of the paragraphs in the section on offering and inviting the Triple Jewel and the Dharma-protecting devas from the rituals of the original book. The original book, the Practice of the Great Compassion Mantra of a Thousand Hands and Eye was written by the Great Venerable Master Fa-Zhi Zhi-Li of the Tiantai School. He resided at the Si Ming Mountain during the Song Dynasty. The Vinaya Master Jian-Yue thought bowing in the presence of the Triple Jewel already implied the ceremony of offering and inviting. He took out the sections on the practice of the Tiantai Seated Meditation and the Contemplation method because he knew that it was not easy for most people at that time to practice the meditation and contemplation method. He then changed the first part of the original title “A Thousand Hands and Eyes” to “A Thousand Hands and a Thousand Eyes”. Vinaya Master Jian-Yue was very strict and assiduous in self-cultivation. There must have been a reason for him to change and edit the Great Compassion Repentance version. Isn't it true that modern people nowadays like simplified and short rituals?

法智知禮大師編纂的《千手眼大悲心咒行法》是撮自唐朝伽梵達摩譯的《千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經》⁵，簡稱《大悲心陀羅尼經》或《千手經》。宣化上人曾在1969年曾對剛發心學佛的美國弟子們講解過這部經典。

The contents of The Practice of the Great Compassion Mantra of a Thousand Hands and Eyes written by the Great Master Fa-Zhi Zhi-Li was selected from the Dharani Sutra translated by Bhagavaddharma in the Tang Dynasty. It is also called the Dharani Sutra of Great Compassion Mind or the Sutra of Thousand Hands for short. Venerable Master Hsuan-Hua had explained this Sutra in 1969 for his newly devoted American disciples.



(To be continued 待續)

1. 止觀 is śamatha-vipaśyanā in Sanskrit.
2. 《卍新纂續藏經》第七十四冊 No. 1480 (Volume Seventy-four of the new Successive Tripitaka)
3. 《大正新脩大藏經》第四十六冊 No. 1950 (volume forty-six of the Tripitaka)
4. 見月老人自述《一夢漫言》。(One Dream Random Words spoken by elder Jian-Yue)
5. 《千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經淺釋》，法界佛教總會印行。The Dharani Sutra of the Great, Vast, Perfect, Unobstructed, Great Compassion Mind of a Thousand Hands and a Thousand Eyes, published by DRBA



12月份 金山寺法會時間表

December 2009 SCHEDULE OF ACTIVITIES

SUN日	MON一	TUS二	WED三	THU四	FRI五	SAT六
<p>12/20/09 萬佛聖城預祝 阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 請與金山寺聯繫交通安排 Please contact us if you would like to participate !</p>		1 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	2 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	3 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	4 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	5 <u>9:00 am</u> 楞嚴咒法會 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra <u>3:30pm</u> 淨業社共修 Pure Karma Society Class
<u>9:00am - 3:10pm</u> 6 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	7 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	8 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	9 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	10 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	11 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	12 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra
<u>9:00am - 3:10pm</u> 13 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture	14 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	15 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	16 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	17 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	18 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	19 <u>9:00 am</u> 金山寺預祝 阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday
20 金山寺本日法會暫停 全體參加萬佛聖城 阿彌陀佛聖誕法會 No Assembly today Going to CTTB for Celebration of Amitabha Buddha's Birthday	21 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	22 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	23 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	24 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	25 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	26 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra
<u>8:30am - 3:30pm</u> 27 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture	28 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	29 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	30 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance	31 <u>1:00 PM</u> 大悲懺 Great Compassion Repentance		

1 月份 金山寺法會時間表

January 2010 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUS 二	WED 三	THU 四	FRI 五	SAT 六
 <p>一念清淨，一念佛； 念念清淨，念念佛。 <i>One pure thought is one thought of the Buddha. When every thought is pure, every thought is of the Buddha.</i></p>					<p><u>9:00 am</u> 1 慶祝阿彌陀佛 聖誕法會 Celebration of Amitabha Bud- dha's Birthday <u>1:00 PM</u> 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 楞嚴咒法會 2 Shurangama Mantra Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra <u>3:30pm</u> 淨業社共修 Pure Karma Society Class</p>
<p><u>9:00am - 3:10pm</u> 3 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p><u>1:00 PM</u> 4 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 5 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 6 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 7 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 8 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 念佛法會 9 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p><u>9:00am - 3:10pm</u> 10 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p><u>1:00 PM</u> 11 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 12 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 13 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 14 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 15 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 念佛法會 16 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p><u>9:00am - 3:10pm</u> 17 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p><u>1:00 PM</u> 18 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 19 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 20 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 21 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 22 慶祝釋迦牟尼佛 成道日 Anniversary of Shakyamuni Buddha's Enlightenment</p>	<p><u>9:00 am</u> 念佛法會 23 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p><u>9:00am - 3:10pm</u> 24 誦地藏經 Earth Store Sutra Recitation <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	<p><u>1:00 PM</u> 25 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 26 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 27 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 28 大悲懺 Great Compassion Repentance</p>	<p><u>1:00 PM</u> 29 大悲懺 Great Compassion Repentance</p>	<p><u>9:00 am</u> 念佛法會 30 Amitabha Buddha Recitation <u>10:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance <u>2:45 pm</u> 阿彌陀經講解 Discussion on Amitabha Sutra</p>
<p><u>8:30am - 3:30pm</u> 31 藥師懺 Medicine Master Repentance <u>10:00 am</u> 佛學研討 Dharma Lecture</p>	 <p>山色無非清淨身；溪聲盡是廣長舌。 <i>Of the colors of the mountains, none are not his vast long tongue; In the sparkling streams and the forests green his compassionate song is sung...</i></p> 