



金山聖寺通訊

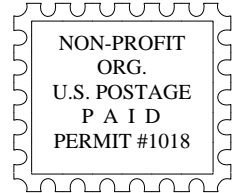
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上 卍 樂 語

慈悲三昧水懺緣起

The beginning of Compassionate Samadhi Water Repentance

在唐懿宗時，有位國師，名叫悟達禪師。他在長安居安寺講經時，懿宗皇帝親臨法席，特賜沉水檀香的寶座。這時，他生起驕傲心，認為自己是高僧，不可一世。豈料妄想一起，護法神便離他而去。而跟著他十世的債主，可找著復仇的機會了，在他膝蓋打一拳。從此膝蓋上生起一個人面瘡來，有眉、有眼、有口、有齒，每天要吃肉喝酒。如果不給酒肉，就痛起來，苦不堪言；群醫都束手無策。

In the Tang Dynasty, during the reign of Emperor Yizong, there was a National Master named Dhyana Master Wuda (“Penetrating Enlightenment”). When the Dhyana Master lectured on the Sutras in Ju’an Monastery in the city of Chang’an, Emperor Yizong personally attended his Dharma lecture and presented him with the gift of a precious seat made of sandalwood. That made the Dhyana Master arrogantly consider himself an eminent monk without compare. Just as that thought crossed his mind, the Dharma-protecting spirits abandoned him. And the creditor who had followed him for the past ten lives finally got his chance for revenge, and gave him a blow on his knee. On the monk’s knee, a human-faced sore appeared which had eyebrows, eyes, a mouth, and teeth. It demanded to be fed with wine and meat. If it wasn’t given wine and meat, the monk would suffer unspeakable pain. The doctors could do nothing to treat him.

悟達國師，在未顯達時，有一年在長安某寺遇到生惡瘡的僧人，瘡口流膿流血的，十分骯髒，且臭味薰人，令人作嘔，人人皆不敢接近。當時，悟達禪師住在他的隔寮，天天照顧他，不嫌髒臭地服侍他，送飯洗瘡。不知不覺，夏去秋來，氣候轉涼，病僧的惡瘡漸漸好了。在臨別的時候，病僧對悟達禪師說：「謝謝你的照顧，今後你如有難解之事，可以到四川蒙山找我，山上有兩棵大松樹為標誌，我叫迦諾迦。」

悟達禪師想起往事，便往蒙山尋找那位生惡瘡的僧人。遠望在山腰之處，有二松，高聳雲裏。來到松樹前，發現有一金碧輝煌的廟宇，而要尋找的那位僧人，已含笑立在寺門，引之入寺。悟達禪師頂禮畢，述說其苦。僧人告之翌日到巖下泉水洗濯，即能痊癒。

第二天早晨，小童子領他到巖下泉水之處。正要洗濯的時刻，人面瘡說話了：「不要洗！我們之間有一段仇怨未了。你是高僧，博覽群書，一定讀過西漢史，可知袁盎腰斬晁錯的故事嗎？袁盎就是你，晁錯就是我。你十世為僧，認真修行，我找不著報仇的機會。現在你生傲慢的心，使我有機可乘，今蒙迦諾迦尊者的慈悲，調解我們的仇怨，用三昧法水洗我，自此以後，不與你為怨了。」



Before National Master Wuda had become famous, he had met a monk who was suffering from a terrible case of boils in a monastery in Chang'an. Pus and blood flowed from the filthy boils, which stank enough to make people vomit. No one dared to approach the monk. Dhyana Master Wuda, who was living in the room next door, tended the monk every day. Disregarding the filth and stench, he took care of the monk, brought him meals, and washed his boils clean. The days passed, and soon summer turned into autumn. With the cooling of the weather, the sick monk gradually got well. Before they parted, the monk told Dhyana Master Wuda, "Thank you for taking care of me. If, in the future, you run into any trouble, come look for me at Meng Mountain in Sichuan Province. Just look for the two huge pine trees on the mountain. My name is Kanakavatsa."

Dhyana Master Wuda remembered this incident and went to Meng Mountain to look for the monk who had suffered from boils. From afar he saw that halfway up the mountain there were two pine trees whose tops were hidden in the clouds. He went to the pine trees and found a golden temple. The monk he was looking for was standing in front of the temple, smiling. The monk led him into the temple. After Dhyana Master Wuda bowed to the monk, he started to recount his troubles. The monk told him that if he went on the following day and washed in the spring at the foot of the cliff, he would get well.

The next morning, a lad led the Dhyana Master to the spring at the foot of the cliff. Just as the Master was about to rinse the human-faced sore, it spoke up and said, "Don't rinse me yet! There is a grievous matter between us that has not been settled. You are an eminent monk who is well-read. You must have read the History of the Western Han Dynasty. Do you know the story of how Yuan Ang executed Chao Cuo by cutting him in half at the waist? You were Yuan Ang, and I was Chao Cuo. For ten lives since then, you have cultivated diligently as a monk, so I had no opportunity to gain revenge. When you had that one arrogant thought, you gave me the chance I'd been waiting for. Now, since the Venerable Kanakavatsa compassionately wants to settle our grievance and use the Dharma water of samadhi to wash me, I will not harbor a grudge against you anymore."

悟達國師聽聞之後，嚇得魂飛九霄雲外，急忙掬水洗瘡，痛入骨髓，昏迷不省。隔了很久時間才甦醒過來，看膝蓋上的瘡已不見了。乃知那位僧人是位聖僧，想回寺瞻仰禮拜，回首一看，那裏有什麼廟宇？於是在該處結廬，朝夕禮誦，所作的懺法，即今之慈悲三昧水懺。

These words scared Dhyana Master Wuda out of his wits. He hastily scooped up some water and rinsed the sore. An intense, bone-searing pain struck him, and he passed out. After a long time, he regained consciousness and saw that the sore was gone from his knee. He knew then that that monk was a sage, and he wanted to return to the temple to bow to him. But when he turned around, there was no temple to be seen. Dhyana Master Wuda built a small hut at that spot and recited and bowed every day. He composed a repentance ceremony which is the three-volume Compassionate Samadhi Water Repentance that we know today.

改變舊習氣，選擇新宗旨

今天是甲子年最後的一天，明天就是乙丑年的開始。我們在這時候，要改變舊的習氣。過去所行所作，因為有不良習氣的緣故，以致有很多地方不合法。從明天起，要選擇新宗旨，重新做人。如果總是不肯「覺今是而昨非」，修行就不會有進步，只是混光陰而已。

Today is the last day of the year jia zi [Chinese lunar calendar]. Tomorrow will be the beginning of the year yi chou. At this time, we should change our old habits. The things we did in the past were not completely proper because of our bad habits. Starting from tomorrow, we should adopt new principles and become new people. If we never “realize that now we are right and in the past we were wrong,” we will not make any progress in our cultivation and will only be wasting time.

各位！不要掩護自己的短處，要發揮自己的長處。所謂「見賢思齊」，我們要向曾子看齊，學習他的作風。在《論語》上有這樣的記載：「曾子曰：吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？傳不習乎？」曾子說：「我每天有三件事，必須自我檢討：所做的事，是否忠實盡了自己的能力呢？和朋友相交，是否有不誠信的地方？每天所學習的功課，是否有溫習研究？」這一番話，我們可以做為借鏡。

Everyone! Don't cover up your shortcomings, but rather develop your strengths. It is said, “When you meet worthy people, strive to be like them.” We should emulate Zeng Zi and learn his good habits. It is recorded in the Analects: Zeng Zi said, “I daily examine myself in three ways. Have I been loyal to people? Have I been faithful to my friends? Have I reviewed that which has been taught to me?” Zeng Zi's meaning was, “There are three points upon which I must examine myself every day: Have I done my best to carry out the jobs I'm supposed to do? Have I been trustworthy with my friends? Have I reviewed and studied the lessons I have learned every day?” We should also reflect upon ourselves in this way.

在《三字經》上開宗明義地說：「人之初，性本善。性相近，習相遠。苟不教，性乃遷。」剛出生的小孩子，他們的本性都是善良的。因為本性和善相近，所以說「性相近」。漸漸長大，被環境所薰陶，被習氣所染污，所謂「染於蒼則蒼，染於黃則黃。」於是性情就漸漸和善相離遠了，所以說「習相遠」。

The Three Character Classic begins with the words, “In the beginning of people's lives, their natures are originally wholesome. Their natures are close to wholesomeness, but their habits carry them far away. If they are not taught well, their natures change.” Newborn babies have inherently wholesome natures. Their inherent natures are close to wholesomeness. As they gradually grow up, they are influenced by their environment and their natures become defiled by habits.

在這個時期，如果不能好好地教育，把舊的習氣改變，回復到善性上，那麼他的性情就要變遷了。

年輕的時候，有父母師長來教化，來改善自己的習氣毛病，到了成年的時候，就再沒有人來教導你。你若想往好的地方改善，必須自己去改善自己。因為這個緣故，所以今天的題目是——「改變舊的習氣，選擇新的宗旨。」

我們要認清目標，要怎樣做人？怎樣才能做一個真正的佛教徒？新的方針是什麼？新的宗旨是什麼？這些問題都要弄清楚。否則的話，無法改變舊習氣，無法選擇新宗旨，各位！要注意這一點。

總而言之，這些問題很簡單，就是躬行實踐「諸惡莫作，眾善奉行」，就可以了。人人本著這個方針去做，自然達到做人的目標。

新的方針，就是把嫉妒、障礙、貢高、我慢等習氣完全消滅，不令它發生作用。如何消滅這四種不正當的心理？就是用慈悲喜捨四無量心來調治。有慈心就沒有嫉妒心；有悲心就沒有障礙心；有喜心就沒有貢高心；有捨心就沒有我慢心。各位研究一下，有沒有道理？

新的宗旨，就是不爭、不貪、不求、不自私、不自利、不妄語。其實這是萬佛聖城舊的宗旨，你們雖然聽了很多次，但是沒有認真去實行。凡是沒有實行，就是新的；實行之後，那就不是新的。今天舊調重彈，再談談這六大宗旨的義理，希望各位注意！

There's a saying, "Dyed blue, it becomes blue. Dyed yellow, it becomes yellow." Thus, their natures gradually get farther and farther away from wholesomeness. So, the line says, "but their habits carry them far away." During this period, if people are not taught well so that they can change their old habits and return to wholesomeness, then their natures will change.

When we were young, our parents and teachers taught us and corrected our bad habits and faults. When we grow up, there is no one to teach us. If we want to change for the better, we must do it by ourselves. For this reason, today's topic is "Change old habits and adopt new principles."

We should clearly know our goals. What kind of a person do we want to be? How can we be a true Buddhist? What is our new course of action? What are our new principles? We need to be very clear about these questions. Otherwise, we will not be able to change our old habits and select new principles. Everyone should pay attention to this.

In any case, these are simple questions. All we have to do is apply the principle of "doing no evil and doing all good." If everyone follows this course of action, we will naturally achieve our goals as human beings.

Our new course of action is to completely extinguish jealousy, obstructiveness, arrogance, and conceit, so that they cease to function. How do we extinguish these four improper states of mind? We can cure them by using the Four Unlimited Aspects of Mind: compassion, joy, and giving. One who has a kind heart will not be jealous; one who has a compassionate mind will not be obstructive; one who has a joyful mind will not be arrogant; and one who has an attitude of giving will not be conceited. Look into this and see if it makes sense to you.

Our new principles are not to contend, not to be greedy, not to seek, not to be selfish, not to pursue personal advantage, and not to lie. Actually, these are the old principles of the City of Ten Thousand Buddhas. You have heard them many times before, but you have not seriously practiced them. Whatever you have not practiced is new. Once you have put something into practice, it is no longer new. Today, I'm going to play the same old tune and explain the meaning of these Six Guidelines. I hope you will all pay attention!

我們為什麼有煩惱？為什麼有憂慮？都因為有爭、貪、求、自私、自利、妄語在作怪，支配得你身心不自在。若能將它們降伏，便不會顛顛倒倒，就得到無煩無惱、無憂無慮的境界，無論在何時，都是達觀自在。我們為什麼不達觀？為什麼不自在？一言以蔽之，就是被這六種境界所轉。

我在小的時候，歡喜和人爭，好抱不平、如有不平之事，除非我不知道，若被我知道了，一定挺身而出，評論是非。我也貪，貪什麼？貪吃（小孩子皆犯這種毛病）。有好吃的東西，沒有我的份，一定去爭，非到手不可。到十二歲的時候，我反省自己的個性，為什麼這樣倔強？研究明白之後，就改過自新，開始在家裏給父母叩頭，表示懺悔。過去有許多事情，曾令父母操心，從今以後，再也不爭、不貪、不求、不自私、不自利。覺得很實用，一直用到今天，終身信守不渝。

後來，除了給雙親叩頭之外，又給天、地、君、親、師叩頭，又給天下大聖人、大賢人、大善人、大孝人叩頭，又給大惡人叩頭。為什麼？令他們也改惡向善。這樣每天風雨無阻在院中叩八百多個頭，需要兩個小時。

上次到加拿大金佛寺時，我對三步一拜說：「你們試一試，若是不爭、不貪、不求，這有多妙！不自私、不自利，這是妙中之妙，再沒有比這更妙的法了。倘能真正躬行實踐這六大宗旨，你說還有什麼能超過這種法？」各位！努力實行這六大宗旨，對修行才会有進步。否則一切等於空談，畫餅不能充飢，煮沙不能成飯。

Why do we get upset and worried? It's all because of contention, greed, seeking, the pursuit of personal advantage, and lying. These states control us so that we have no peace in body or mind. If we could subdue them, we wouldn't be so muddled. We'd have no afflictions or worries, and at all times we'd be carefree and at ease. Why aren't we carefree and at ease? To put it simply, it's because we're influenced by these six states.

When I was little, I liked to argue with people and defend those who were bullied. As soon as I heard of some injustice done, I would go forth and settle the case. I was also greedy. For what? For food (most children have this problem). If there was some good food and I didn't get my share, I'd certainly fight until I got it. When I was twelve, I started to reflect upon my own character to see why I was so stubborn. After I figured it out, I changed my faults and started to bow to my parents at home to show my repentance. I had given my parents much cause for worry in the past. From that day on, I have never again engaged in contention, greed, seeking, selfishness, or pursuit of personal advantage. These principles have been very useful to me, and even today I continue to observe them faithfully without change.

Later on, aside from bowing to my parents, I also bowed to the heavens, the earth, the ruler of the country, my relatives, and my teacher. I further bowed to the great sages, great worthies, great virtuous ones, and great filial ones in the nation, as well as to those of notorious evil. Why did I bow to evil people? I hoped to influence them to become good. Every day, rain or shine, I spent two hours in the yard making over eight hundred bows.

The last time I was at Gold Buddha Monastery in Canada, I told the monks who were doing the Three Steps One Bow pilgrimage, "You give it a try and see how marvelous it is not to contend, not to be greedy, and not to seek! Not being selfish and not pursuing personal advantage is the wonder of wonders. Nothing is more wonderful than this Dharma. If you can truly practice these Six Guidelines, do you think anything could surpass this Dharma?" You must strive to practice these Six Guidelines, for only then can you make progress in your cultivation. Otherwise, it's all just empty words. You can't satisfy your hunger by drawing a picture of a pancake, nor can you obtain rice by cooking sand.

萬佛聖城這六大宗旨，人人要念茲在茲不忘它，因為這個，所以我什麼都捨了，什麼都布施於人，不是盡教人布施給我。當然，有人布施，我也不拒絕。但是，我儘量布施，有機會就做一點。凡是我能做到的事情，我就做一點；做不到的事情，也不勉強去做。

各位想一想！若是能這樣去做，還有什麼好憂愁的？還有什麼放不下呢？如果認真去實行這六大宗旨，那就是真正明白佛法了。換言之，佛法的真諦，已包括在這六大宗旨之內。

不爭，就是不犯殺戒。為什麼要殺生？就因為要爭，你爭我奪，就發生殺人放火的行為。不爭就不殺，這樣就把殺戒守住了。

不貪，就是不犯盜戒。為什麼要偷盜？就因為貪的緣故，貪人之物為己有，若不貪就能守持不盜戒。

不求，就是不犯淫戒。男人追女人，這是求；女人追男人，也是求。求之不得，就神魂顛倒，甚至在夢中，還在追求，身心不寧。

不自私，就是不犯妄語戒。為什麼要打妄語？因為要保持自身的利益，所以到處騙人說假話。如果不自私，到處可說真話，沒有欺騙的行為。

不自利，就是不犯酒戒。飲酒的人，認為飲酒能令血液奔騰，對身體有益，一定能健康。喝酒的人喝醉的時候，覺得自己飄飄然成為神仙。這是自利在作祟。

不妄語，在前邊所說五項之中已包括這項，但為提高大家的警覺，特別強調打妄語的壞處，所以又加這一項，做為警惕。

Everyone should remember these Six Guidelines of the City of Ten Thousand Buddhas. As a result of these principles, I have given up everything. I have given everything away to other people. I don't ask people to make offerings to me. Of course, when people make offerings, I don't refuse them. But I do my best to practice giving. Whenever I have a chance, I practice a little giving. If there's something I can do, I put some effort into it. If something is beyond my ability, I don't force myself to do it.

All of you think it over. If you could be this way, what worries could you possibly have? What would you be unable to let go of? If you can earnestly practice these Six Guidelines, you will truly understand the Buddhadharma. In other words, these Six Guidelines enclose the truths of the Buddhadharma.

Not contending means not violating the precept against killing. Why do people kill? Because they want to fight. In fighting with one another, they end up committing murder and arson. If there is no contention, there will be no killing, and the precept against killing will be upheld. Not being greedy means not violating the precept against stealing. Why do people steal? Because of greed. They are greedy to possess what belongs to other people. If you are not greedy, you will be able to uphold the precept against stealing.

Not seeking means not violating the precept against sexual misconduct. Seeking involves men pursuing women, and women chasing after men. When people cannot obtain what they seek for, they become so obsessed that their pursuit continues even in their dreams and they are physically and mentally restless.

Not being selfish means not violating the precept against lying. Why do people lie? They want to protect their own benefits, so they go everywhere cheating people and lying. If you are unselfish, you will speak the truth wherever you go and won't behave in deceitful ways.

Not pursuing personal advantage means not violating the precept against taking intoxicants. People who drink alcohol think it's good for the body and makes them healthy because it improves their blood circulation. When drunk, they feel as if they're floating through the air like a fairy. Their underlying motive is to seek personal benefit.

現在加拿大溫哥華金佛寺，常常講六大宗旨，教化老年人、中年人、少年人，令他們知道佛法的重要性。如果能真正不爭、不貪、不求、不自私、不自利、不妄語，那麼社會必定安寧，家庭必定幸福。

世界上的人，若能嚴守五戒，沒有殺、盜、淫、妄、酒的行為，就沒有煩惱，沒有憂慮了。所以說這六大宗旨是最妙的法門，又可以說是「無上甚深微妙法，百千萬劫難遭遇，我今見聞得受持，願解如來真實義。」

再說一句，身為佛弟子，最低限度要嚴守這五種基本大戒，徹底實行，才能安樂自在。假設這五種戒不能守，那麼比丘二百五十戒，比丘尼三百四十八戒，更不容易守。所以本師釋迦牟尼佛在雙樹林入涅槃時，便對阿難尊者說：「以戒為師。」由此可知，戒律是如何重要！

Not lying is already included in the previous five aspects. However, to increase people's awareness and to emphasize the harm of lying, we have added it to the guidelines as a reminder.

We often lecture on the Six Guidelines at Gold Buddha Monastery in Vancouver, Canada, to teach people of all ages and make them understand the importance of the Buddhadharma. If people can truly avoid contending, being greedy, seeking, being selfish, pursuing personal advantage, and lying, the society will surely be peaceful and families will be happy.

If people of the world can rigorously observe the five precepts and avoid killing, stealing, sexual misconduct, lying and taking intoxicants, they will have no afflictions or worries. That's why I say the Six Guidelines are the most wonderful Dharma door. You could also say of them: "The unsurpassed, profound, and wonderful Dharma is difficult to encounter in hundreds of millions of eons. I now see, hear, and uphold it, and I vow to understand the Thus Come One's true meaning."

Let me add one more thing: As disciples of the Buddha, the very minimum we must do is observe these five basic major precepts and put them into thorough practice. Then we will be happy and carefree. If we cannot uphold these five precepts, it will be even harder to uphold the 250 Bhikshu precepts or the 348 Bhikshuni precepts. Therefore, before our teacher Shakyamuni Buddha entered Nirvana in the Twin (Sala) Tree Grove, he told the Venerable Ananda, "Take the precepts as your teacher." From this, we can see how important precepts are!

Venerable Master's Talk on Sutra 上人經典開示一

心經非臺頌解

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

上期提到- 十個小煩惱的七個煩惱

那麼第八個是個什麼呢？變成一個「害」，就是傷害。「你有勢力，你有錢，哈！我一刀把你殺了，我看你再能有什麼用！」他並不是實實在在去做傷害人的事情，只是這樣想，在心裏想要傷害人。

第九個是什麼呢？這第九個我以前沒有做布施，但你們已經早都有了，不知道是從什麼地方偷來的。它是什麼呢？就是「妒忌」。這個妒忌我以前所以沒有講，就因為我知道很多人都有，你也妒忌他，他也妒忌你，互相妒忌。

We discussed seven of the ten small afflictions in our previous issue.

8) Next comes malevolence. "So you are rich and powerful? Ha! I'll knife you to death, and then we will see of what use it will be." Here someone wishes to harm people, but doesn't actually do the harmful deeds. Thinking in your mind about harming people is what is called malevolence, your very own eighth small affliction.

9) Jealousy. I haven't given you this ninth small affliction before, but you've all had it for a long time. I don't know where you stole it from. It's jealousy. You are jealous of him, and he is jealous of you. Since you don't understand where the jealousy came from, I said that you stole it.

可是，你不知道這個妒忌是從什麼地方來，所以我說你是偷來的。因為你不知道，來路不明；來路不明就是偷來的嘛！以前你不知道你這個妒忌是從什麼地方來的，現在我告訴你，你就知道了。這是二十個隨煩惱裏，十種小隨煩惱中的第九個煩惱。

第十個，差不多的人會有，差不多的人會沒有，這就是「慳貪」的「慳」。什麼叫慳貪？就是捨不得，不肯布施。有錢了，拿一個銅板在手裏用力地攥、攥、攥、攥……，啊！把銅板攥得都變成水了！說：「喔！我的銅板怎麼沒有了？我也沒用啊，怎麼沒有了呢？」原來變成水了。這是第十個小隨煩惱。

這兩個中隨煩惱是什麼呢？就是「無慚」、「無愧」，不知道慚愧。「慚」字是豎心邊，加一個斬首的「斬」，也就是斬斷煩惱的「斬」，是個殺的意思。這種煩惱，就是你做錯事了，而還不認為是錯。譬如你殺了人了，本來是犯法的，你自己卻覺得這是你應當殺的，不犯法。乃至於殺眾生，那更不用說了，自己就不知道改悔。你心裏所應該斷的煩惱，你不去斷它，這也叫無慚；也就是你心裏有一種殺心，你不去改過去，這也叫無慚。

無慚在中文講就是不知道羞恥。什麼叫羞恥呢？羞，就是不能見人了。不知羞恥，就是你做的事情很不光明正大，見不了人了，但是你不以為這是不對，還認為「這有什麼關係，他也一樣做錯事嘛！」自己給自己講道理，自己給自己做辯護律師，說自己怎麼樣、怎麼樣有道理，還理直氣壯的認為自己的理論非常正確。那麼這就叫無慚無愧。

Not understanding how it came about is the same as it's being stolen. Since you didn't know, I'm telling you that your jealousy came from the list of ten small subsidiary afflictions.

10) The tenth is stinginess. Some people have it, and some people don't. Stinginess means that you cannot bear to give things up. You cannot stand giving. Although you have a penny, you clutch it in your palm and squeeze and squeeze and squeeze until it turns to water. Then you cry, "Oh, my penny has disappeared! I didn't even spend it, so where did it go?" The fact is that it turned to water. Stinginess, is the tenth affliction.

The two middle-sized subsidiary afflictions are lack of shame and lack of humility. The character can, 慚, "shame" is composed of the element xin 心, meaning "mind" and the character zhan 斬, which means "to behead" or, more generally, "to cut off" or "to kill," as in the expression to "cut off affliction." When you are afflicted in your mind by a lack of shame, then if you do something wrong you don't admit it is wrong, and you do not know how to change and repent.

The lack of shame also refers to the failure to cut off the afflictions in your mind which should be cut off. Having a murderous intent in your mind which is left unrectified is also known as shamelessness. Since you lack shame, you know no embarrassment. Your actions are so lacking openness and uprightness that you ought to be unable to look at people; nevertheless, you do not even admit it being wrong. You will say, "What difference does it make? So-and-so acts wrongly in just the same way." You try to convince yourself that you are being reasonable, so you act as your own defense attorney. You say, "Because of this and that circumstance, I had a good cause to do what I did, and so I am right. Yes, because my reasoning is especially precise, I am confident that I am in the right."



(待續 To be continued)

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 果殊譯，果進Stross 校正
 A Talk by Upasika Stella Tan on August, 2008 at Gold Mountain Monastery.
 Translated by Guo Shu, edited by Guo Jin Stross

若諸眾生，這些發心要誦持大悲咒，不論哪一道的眾生。誦持大悲神咒，墮三惡道者，我誓不成正覺。

If any living beings, it refers to any living being who resolves to recite and uphold the Great Compassion Mantra, regardless of whichever realm they are in. By reciting and upholding the Great Compassion Spiritual mantra, falls into the three evil paths, I vow to never realize the Right Awakening.

「誦」是背誦或讀誦，「持」是持之以恆，天天不懈。「神咒」，「神」是不可思議，「咒」是十方諸佛所證的陀羅尼心印，具不可思議功德。這些誦持大悲咒的眾生，都不會墮入地獄、餓鬼、畜生三惡道報。那就是說，如果你今生誦持大悲咒，來生最低限度會生在人天，否則觀世音菩薩誓不成佛。何以見得？惡報是以惡業為因，受持大悲神咒是修行淨因，種瓜得瓜，絕不會得惡果。

Recite means to read or memorize. Uphold, means reciting constantly, never missing a single day. Spiritual Mantra, Spiritual means inconceivable. Mantra is the mind-seal of Darani realized by Buddhas of the ten directions, it has inconceivable meritorious virtue. Those living beings who recite and uphold the Great Compassion Mantra will not fall into the three evil destinies- hells, hungry ghosts and animals. In other words, if you recite and uphold the Great Compassion Mantra in this life, at least you will be born as a human or heavenly being in the next life, otherwise, Guan Yin Bodhisattva will vow never to become a Buddha. Why is that? Evil retributions comes from the evil karma, but reciting the Great Compassion Spiritual Mantra is planting causes of purity, which will never bring an evil result, in the same way as by planting the seed of a melon, you will get a melon.

正覺：梵語Sambodhi，音譯為「三菩提」；「三」意譯為「正」，「菩提」意譯為「覺」。正覺者，證悟一切諸法之真正覺智，即如來之實智。故成佛曰成正覺。

Right awaking: The Sanskrit is Sambodhi, the transliteration is San Bodhi. San means Proper and Right. Bodhi means Awakening. Right Awakening is the genuine awakening wisdom of realizing all the Dharma, in other words, the real wisdom of Tathagatas. Therefore becoming a Buddha is called realizing right awaking.

誦持大悲神咒，若不生諸佛國者，我誓不成正覺。誦持大悲咒，不想生在人天，願求生西方極樂國土，或是東方藥師琉璃世界，或是彌勒內苑，都是有求必應，因為此陀羅尼是過去九十九億恒河沙諸佛所說。行者誦持此咒，便念念能成就諸佛之功德，故能隨行者之心願往生諸佛國土。

By reciting and upholding the Great Compassion Spiritual Mantra, does not get reborn the Buddha lands, I vow to never realize the Right Awakening. If one do not want to get reborn in human or heaven realm, but wish to reborn in the Western Land of Ultimate Bliss, or the Eastern Medicine Master's Lapis lazuli land, or the inner grove of Maitreya then whatever wishes one has will be fulfilled if one recites and upholds the great compassion mantra, because this Darani is spoken by Buddhas in number as many as sands of ninety-nine billions of Ganges River. By reciting and upholding the mantra, a cultivator is able to accomplish meritorious virtue of those Buddhas in each and every thought, therefore, he/she can get reborn in whatever Buddha-land according to his/her wish.

(待續 To be continued)

我受菩薩戒的心得

My Insight on Taking the Bodhisattva Precepts

By 張芳玲 Fangling Zhang

諸佛菩薩，上人，諸位法師，各位佛友，阿彌陀佛！今天輪到我和大家分享受菩薩戒的心得，如果有什麼說的不對的地方，希望大家批評指正。

Buddhas and Bodhisattvas, Venerable Master Hua, Dharma Masters, dharma friends, Amitabha! Today it is my turn to share my experience in receiving the Bodhisattva Precepts. If there is something wrong in what I am saying, I hope you can correct me.

受菩薩戒已經過去一陣了，我覺得自己守的不是很好，不過慢慢來了，只要有在往前走，我就覺得很滿足了。從學佛之後，我覺得自己的人生有了很多轉變，雖然有很多道理我也不是非常明白，但依照佛陀的教誨，我覺得自己受益很多。首先是吃素，最開始只是試試看，而後越來越覺得很好。我發現素食中有好多很好吃的東西，而且也讓自己身體更加健康，真的是很美好的抉擇！

I have received the Bodhisattva Precepts for a while, I felt I haven't upheld them that well. But slowly, as long as there is progress, I am very satisfied. I feel there has been a lot of changes in my life since I have been learning Buddhism. Although I haven't understood many principles thoroughly, yet I think I have gained a lot of benefits in accordance with the teachings of the Buddha. The first is to be a vegetarian. I just wanted to give a try at the beginning, but I felt so good later. I found that there is a lot of good vegetarian food to eat, and it also let my body becomes more healthy. It is such a wonderful decision!

記得剛開始皈依的時候，我也沒有受五戒，因為怕自己守不好。不過很感恩當時的一位善知識，也是我的同學，她鼓勵我說：「如果不能受全五戒，那就不妨先只受其中的一戒或二戒。」當時我想了想，覺得也不錯，就受了其中的不殺生戒。說來真的很奇妙，之後我的確感覺到周圍好像有善神在幫我護戒。比如，剛開始吃素的時候，有時候也很饞，和別人一起吃飯的時候，自己吃肉邊菜，不過有時候也想偷偷夾點肉，但每次吃到嘴裡發現無意中拿的都是素菜。另外，我發現自己因為要守這一條戒的關係，平時生活中也注意了不少，比如不可以殺蚊蟲，螞蟻等等，好像覺得慈悲心也增加了一點。

I remembered when I had just taken the Three Refuges, I did not take the five precepts yet for fear of not fully upholding them. But thanks to a good advisor, who also is my classmate. She encouraged me saying, "If you cannot take the five precepts, take one or two of the five precepts first." I thought that is not bad at that time. So I took the precepts of Not Killing. It is really wonderful because I really feel like there are wholesome gods around me in assisting me upholding my precept. For example, when I first had become a vegetarian, I sometimes drooled when others ate meat next to me. I sometimes wanted to take some meat when I was eating vegetable in the meat dishes. but every time unintentionally I actually picked up vegetables only. I also pay more attention in life because I need to uphold this precept, such as not to kill the mosquitoes, ants, etc. It seems my compassion also has increased a little.



(待續 To be continued)