

# Kindness, Compassion, Joy and Giving

## 慈悲喜捨

比丘尼恒青2024年3月5日講於萬佛聖城佛殿

亦農 中譯

A Dharma Talk Given by Bhikshuni Heng Ching at the Buddha Hall of the City of Ten Thousand Buddhas on March 5, 2024

Chinese Translated by Yinong



The compassionate Venerable Master, all Dharma masters and all good-knowing advisors, Amitufo.

This Sunday in the evening is a really important day for Muslims. It's Ramaḍān and for a month, Muslims will start fasting. A lot of people will eat one meal a day or some people will eat two smaller meals a day, and during their fasting period, they also cannot drink water. The purpose of this for them is that since it is strenuous and a challenge, they can use this time to pray to Allah and also to forget themselves and in worship and prayer. Actually, a lot of other religions have a kind of similar practice.

For Christians in Christianity, last month they started Lent and for their practice is actually forty days. They do a similar thing in that they fast. But also, for both these religions, another element is that they would give up something, perhaps a luxury that they really like. Nowadays, a lot of people during Lent, might give up watching TV or YouTube for a month or some people would give up

上人慈悲，各位法師，各位善知識：阿彌陀佛！

這個星期天的晚間，是回教（伊斯蘭教）很重要的日子，他們會在這天晚上開始齋戒月，進行一個月的禁食（註：每天日出之後停止一切飲食，直到日落後才進食）。很多人一天吃一餐，但有些人會一天吃兩次小餐，並且在齋戒期間不能喝水。對他們來說，這樣做的宗教目的是，就是禁食禱告、憶念；在這期間可以向阿拉祈禱，忘掉自我，其實很多其他宗教也有類似的行持。

基督教就有這種的行持，回教是一個月，基督教是40天，他們上個月已經開始齋戒（註：在復活節之前的40天，訂為齋戒和懺悔期），也是類似回教這樣的行持，可是基督教是叫「大齋期」。和回教徒一樣，基督徒在這段期間會「捨」，捨去自己平時的習慣或喜歡的奢侈品。今天，很多人可能在40天

drinking. But the whole purpose is that because they are using that time to not focus on themselves and instead focus on prayer and also remembering for Christians Jesus who wandered in the desert.

In Buddhism, we don't, to what I know, actually have a special month that we put aside for this kind of a similar practice. Instead, we have different practices such as the Four Unlimited Dharmas: kindness, compassion, joy and giving. Instead of just having a month out of a year that we practice this, the Venerable Master always emphasized that we should practice this in daily life.

He said that these Four Unlimited Minds are actually the foundation for studying Buddhist practice. "Kindness" can enable happiness, and "compassion," can eliminate and end suffering, if you're kind and compassionate toward others. In terms of "joy," the Master had explained this as, when we are practicing and learning Buddhism, are we happy and joyous in this practice? We can ask ourselves, have we ended our afflictions and are we still moved by our emotions? If we are, we haven't yet practiced this Dharma door of joy to perfection. In terms of "giving," the Master had explained it as actually relinquishing or sacrificing our minds in terms of letting go of our big egos. Have we let go of our greed, hatred, stupidity?

In talking about giving and sacrificing the Four Unlimited Minds, it really reminded me of a story of one of our previous Dharma masters who passed away a few years ago. Before she left the home life, she was married. Her husband was an official in their country, so he had a somewhat prestigious and high position in society. They had quite a lot of money and she had a lot of children. From a mundane secular point of view, she had a very good life. Later on, she immigrated to America and she started going to the old Gold Mountain Monastery.

At that time, the Master would go every week to speak the Dharma there. She would help out in the kitchen to cook. She wanted to leave the home life and asked the Master, "Shifu, could I leave the home life?" And the Master's answer was, "Well, we'll see." The next week, and the following week, met the Master again at Gold Mountain Monastery. She said, "Oh, Shifu, could I leave the home life?" His answer again was, "Well, we'll see." Every week, or almost every week when the

內不看電視或視頻，或是40天不喝酒等等，就是希望不要專注於自我，而是專注於祈禱，並且也為此紀念耶穌在荒漠中度過40晝夜的考驗。

在佛教裡面，據我所知，我們好像沒有這樣的法門，就是沒有特別的月份來做這樣類似的行持。可是我們有不同的行持，例如四無量心：慈、悲、喜、捨。我們並不是一年裡面只行持一個月，師父一直強調說，「四無量心」是我們每天都要行持的。

上人說，「四無量心」就是學佛的基礎，所謂「慈能予樂，悲能拔苦」。

說到「喜」，上人問：我們是不是在學習佛法，還有行持佛法裡面有沒有這種的喜悅，有沒有？我們要問我們自己：我們是不是還有煩惱，是不是被七情困擾？如果有，我們還沒有行好這個「喜」。

「捨」，上人解釋說，是捨我們的心，捨我們對自己的執著；我們要為眾生著想，就是要把我們的自大捨去，把我們的貪瞋癡捨掉。

談到四無量心的「捨」，就讓我想到，我們以前有一位法師的故事，她在幾年前往生了。讓我想到她的出家因緣。她出家之前，已經結婚了，她的前夫在她的國家是官員，社會地位和聲望極高，家裡有錢，也有很多的孩子。從世俗的角度來看，她的生活環境優裕。後來她移民來美國，然後就常常到金山寺。

那時候，上人每個禮拜都會去金山寺講法。她會在廚房幫忙煮飯。她想出家，所以每一個禮拜上人去金山寺的時候，她會問：「師父，弟子可不可以出家？」上人的回答說：「再看看。」然後再過一個禮拜，她又問：「師父，弟子能不能出家？」上人說：「再看看。」她每一個禮拜，每一次就問這句話：「師父，弟子能不能出家？」上人每一次的回答都是：「再看看。」

有一天，上人又來了，她問：「師父，弟子可不可以出家？」上人說：「可以。」她很驚訝，然後問：「什麼時候？」上人

Master came, she would ask the same question, “Shifu, could I leave the home life?” His answer was still the same, “Well, we’ll wait and see.”

One day, the Master came again and she asked, “Oh, Shifu, can I leave the home life?” He said, “Okay.” She was really surprised and asked when. He said, “Immediately.” She was very excited told the other two nuns living there at that time. She told them, “Shifu has agreed for me to leave home.” And they asked, “Well, when?” She replied, “Immediately.” They quickly cut her hair and shaved her head and just left a little part for the Master to shave later. This was in the early days and they didn’t have a lot of things then. As she was kneeling in front of the Master, one of the nuns took off her sash to lend it to her to wear for the ceremony. Immediately after that, the Master shaved her head and she became a monastic.

Because she really wanted to leave the home life and her resolve to cultivate the way was very strong, so at that moment, she sacrificed or gave up everything. All the things that she had before prior to leaving home that in the secular life people think is really good in terms of having a lot of family members, money and positions, she immediately let go of all of that. She actually didn’t tell her family members because it was unexpected that she would leave home immediately. She was a monastic until she passed away.

In terms of her relinquishing everything in order to walk on the path of the Way, it really reminded me of what the famous psychiatrist and psychoanalyst Carl Jung said. He said that you find the meaning of life when you would voluntarily self-sacrifice for a person, a goal or for a thought. That’s his definition of a person’s meaning of life. Once you find your purpose, you will voluntarily sacrifice things that are unrelated to that goal or to that person.

But the Venerable Master said it even more thoroughly and much better to the point. He said that, “If we can’t give up death, we can’t exchange it for life. If we cannot give up what is false, then we will never accomplish what is true.” Carl Jung’s explanation is more for the secular point of view. Here we are Buddhist practitioners; we’re here to study Buddhism. We understand that in our life, everything is illusion, all is illusory and impermanent. We understand that we need to actually relinquish this illusory world—what we see and perceive as real, but is actually false—in order to accomplish what is true.

說：「馬上。」她很興奮馬上要出家，那時候在金山寺就兩位女眾法師，所以她趕快跑去跟她們講：「師父同意我出家了。」她們問：「什麼時候？」她說：「師父說馬上。」她們就趕快幫她剪了頭髮、剃頭，只留下一小撮頭髮給上人剃的。又因為早期廟上沒有很多東西，她跪在上人面前，一位法師即刻把自己的袈裟解下來借她穿著，師父當下就給她剃度。

顯然在那一刻，她因為一心要修道，一心要出家，當下全部捨去，捨去出家前所擁有的一切。其實她並沒有打電話告訴家人及她的孩子，因為她沒有預料會馬上出家，她就是一心出家把全部捨去，一直出家到她往生。

她捨去一切去走正道的作法，讓我想到一位很有名的心理學家和精神分析師卡爾·榮格的話。他說：如果你的人生一旦找到意義的話，就是你可以為了一個人，或者為了一個目標，或者為了一個思想，你會自願地自我犧牲。這是他對找到人生意義的定義。其實榮格的意思是說：如果你找到你人生的目的，你會時時刻刻在每一天為了這個目的，或是為了這個人而去做一些事情，你會捨掉跟這個目的或者個人沒有關係的事情。

可是上人說得最好、最透徹，他說：「捨不了死，換不了生；捨不了假，成不了真。」而卡爾·榮格的解說更多的是針對世俗人間的想法。我們在這裡都是佛教徒，是來學佛的。我們知道，我們其實應該要捨去我們所感知到的真實世界。我們都知道這是很無常、很虛幻的，所以我們要捨去這個虛假的世界，來修行真正的佛法，來成就真實。

講到那位法師的出家因緣，確實讓我想到我出家的時候，我捨什麼？我是出家前三天才知道我要出家。那是在午齋時宣布的，說上人因為在三個月前同意一些男同學出家，上人說，為了公平起見，如果有女同學要出家，誰都可以。所以我下課之後就去跟我媽媽說：「我要出家。」那



By talking about this Dharma Master's causes and conditions in leaving the home life really made me think of what I had to sacrifice when I left the home life. When I left the home life, I only knew three days prior that was going to leave home. At that time, three months earlier, there were some boys who left the home life and the Master said that to be fair, he was going to let the girls leave home if any girls wanted to. This announcement was made during lunchtime. After school, I went to tell my mom and I said that I wanted to leave the home life. She said to just wait for a bit, because she wanted to talk to my dad.

Two hours later, my sister got off school and she went home and she also told my mom that she wanted to leave the home life. My mom was concerned because we didn't know Chinese at that time and we didn't really know Buddhism and we knew nothing of the monastic lifestyle. She went to the office to call the Master. She asked, "My daughters want to leave home, but they don't know anything about Buddhism or Chinese or anything. Can they leave the home life?" The Master said, "Okay, they can."

Although my parents didn't want to give us up at that time, they said since the Master said it was okay, then it was okay. My mom got two bags, one for my sister, one for myself. She started packing our clothes, toothbrush or some stuff that we would bring into the nun's quarters. I didn't actually really look at what she packed for us because I didn't really care and my mother would take care of it. I only had one thing that I couldn't sacrifice. Before I was a nun, I actually had a lot of toys and I was very attached to these toys. Since I only had three days before I was a nun, I had to let them go. I remembered that I had four toys left that I was really attached to and then I dwindled it down to this one last teddy bear that I couldn't let go of.

Because before I became a nun, my birthday had just passed and the teddy bear was my birthday present. I stealthily pushed it in my bag so I could bring to the nun's quarters. On the third day or fourth day after I left home, I woke up a little late so I was rushing to morning ceremony and I didn't fold my blanket. After the Universal Bowing, our guardian nun at that time went to inspect our rooms and she saw that I didn't fold my blanket. She wanted to teach me how to fold it and my teddy bear rolled out. She was very unhappy and she said that I couldn't have such a thing with me. She told me to give it back to my parents after the Great Compassion Repentance. So the things you can't let go of, you have to eventually let them go.

時候我媽媽說：「等等，我要跟妳爸爸談談。」

兩個小時後，我姊姊放學回家了，她也去跟我媽說她要出家。當時我媽媽覺得如果兩個孩子要出家，不懂中文，也不太懂佛法，對出家的生活完全一概不知，我媽媽很不放心，所以她就去辦公室打電話給上人。她跟上人說：「我兩個孩子要出家，可是她們什麼都不懂，佛法也不懂，中文也不懂，出家生活也不懂，這樣她們可以出家嗎？」上人說：「可以。」雖然我父母很捨不得我們兩個一起出家，可是他們說既然師父說可以，那就可以了。

我媽媽那時候就拿兩個袋子，一個給我，一個給我姊姊。她開始收拾我們的衣服牙刷等等，就是我們出家要帶進去女眾法師住的地方。當時我並沒有去看她打包放的什麼東西，我也不在乎，反正是我媽媽幫忙打包。唯一讓我捨不得的是，在我出家之前，其實我有很多玩具，我很捨不得我的玩具。而且出家的前三天我才知道我要出家，所以在兩天前我已經盡量減到只剩下四個玩具，然後再減少到最後捨不得的一個玩具，那是一個泰迪熊。因為我出家之前才剛過生日，那是我父母買給我的一個泰迪熊。我真的很喜歡那個泰迪熊，那是我的生日禮物。

我很捨不得，所以就偷偷把它塞進行李箱裡，這樣帶進女眾法師住的地方。可是在出家後的第三天或第四天，有一天早課，我起得比較晚，我就匆匆忙忙跑去佛殿，所以我沒有摺棉被。早課完，拜願之後，帶我們的法師去檢查我們的寮房，她看到我沒有摺棉被，就要教我怎樣摺被子，結果我的泰迪熊就掉出來。她很不高興，說：妳怎麼可以有這麼東西？她讓我在大悲懺結束後把它還給我父母親。結果，捨不得東西，到時候還是要捨。

其實我們很幸運可以學佛，也知道

As Buddhists, we know that everything is impermanent and that we have to sacrifice and let go of things. We don't need to wait for a special time like Ramadan or Lent, which usually happens in the beginning of the year, to practice giving up things or sacrificing. We can practicing the Four Unlimited Minds. The Master said how to practice the Four Unlimited Minds is to start by cultivating the Six Great Principles. We can also use precepts, samadhi, and wisdom to eradicate our greed, hatred, and stupidity.

平時這些都是無常、虛幻的東西應該捨掉。所以我們不需要等到回教或是基督教這樣的齋月（他們通常是差不多在過年或是年初）來行持這個捨。我們可以在日常生活修持這個四無量心，就是用戒定慧來息滅貪瞋癡。師父說，怎麼樣行持四無量心，其實就是從六大宗旨開始。

比丘尼恒青2024年3月28日講於萬佛聖城佛殿

芬陀利 中譯

A Dharma Talk Given by Bhikshuni Heng Ching at the Buddha Hall of the City of Ten Thousand Buddhas on March 28, 2024  
Chinese Translated by Janet Lee

Today is Guanyin Bodhisattva's birthday, and we have great affinities with Guanyin Bodhisattva to be here today; we are also very lucky to participate in this Guanyin session. I actually have a lot of deep affinities with this day.

今天是觀音菩薩聖誕，大家與觀音菩薩很有緣才齊聚在此（萬佛城），我們也很幸運能參加這個觀音七。我個人跟觀音誕這天有很特別的緣分。

It was on Guanyin Bodhisattva's birthday that I took the Three Refuge and Five Precepts with the Master, and later, I also left home under the Master on Guanyin Bodhisattva's birthday.

在觀音誕這天，我跟上人受了三皈五戒，而後，我也在觀音誕這天跟隨上人出家。

When I took the Three Refuges, it was also the first time that I spoke with the Master, with Shifu. Before, whenever the Master came, the Buddha Hall was always filled with people, and of course, the hall was filled from front to back during the ceremony for taking Three Refuge with the Master.

受三皈那天，也是我第一次和上人說話。以前，每當上人來的時候，佛殿總是擠滿人，當然，上人授三皈五戒的時候，也不例外。

My sister and I were arranged to stand in the front first row because there were too many people, and the Master was sitting in the middle of the Buddha Hall.

由於人太多，我和姊姊被安排站在第一排，上人則坐在佛殿的中間。法會開始前，一位女眾法師過來，告知我們上人要和我們姊妹說話。我們走到中間，向上人拜了三拜，然後跪在他身旁。

Right before the ceremony started, a nun came over and told us that the Master wanted to talk to us. We went to the middle, bowed to him three times, and then knelt by his side.

We knelt there and the Master asked, "Why do you want to come to CTTB?" My sister was too shy to talk, so I replied. I said, "I want to come to cultivate." He then asked, "Well, why do you want to cultivate?" I said, "Because I want to get reborn in the heavens." And he said, "Why do you want to get reborn in the heavens? There's a lot of trash up there. You can go up there and clean it up."

我們跪在那裡，上人問：「你們為什麼要來萬佛城？」因為姐姐害羞得說不出話，我就答話。我說：「我想來修行。」上人又問：「那你為什麼要修行呢？」我說：「因為我想生到天上。」上人又問：「為什麼你要生到天上？天上有很多垃圾，你可去那邊清理一下。」

He laughed a bit, and then we were told to go back to our place. Then the Three Refuge ceremony began. I actually don't

語畢上人一笑，然後我們回到原

know why the Master called us out to ask us those few questions. But I do know now that when we're here to cultivate and study the Buddhadharma; we're not here to gain rebirth in the heavens, because we know that being reborn in the heavens is not the ultimate path, we will still undergo transmigration.

Even if we're reborn to the highest heaven, when our blessings are used up, we will undergo rebirth. The living beings in the heavens still are afflicted by greed, hatred, and stupidity, and so undergo rebirth; they can't really attain great ease and bliss.

Guanyin Bodhisattva, or the Bodhisattva who contemplates the world's sound, is also called the Bodhisattva who contemplates at ease.

The first line of the *Heart Sutra* states: "When Avalokiteshvara [Guanyin Bodhisattva] was practicing the profound Prajna Paramita, he eliminated the five skandhas and saw that they were all empty, and he crossed beyond all suffering and difficulty."

Guanyin Bodhisattva, in contemplating the world, in contemplating the five *skandhas*—form, feeling, cognition, formation, and consciousness—saw that they were all empty. Through his contemplation, he saw that everything was impermanent, that there was nothing to be attached to. Being able to see everything as empty, he was able to gain a great liberation, or great ease, as the name states, and so was able to gain great wisdom.

The Master, when explaining the line, the Bodhisattva who contemplates at ease, said:

*Reversing the light to shine within,  
Avalokiteshvara enlightens all the sentient beings;  
thus he is a Bodhisattva.  
His mind is thus, thus, unmoving, a superior one at peace;  
With total understanding of the ever-shining, he is host and master.*

Based on this verse, we know that Guanyin Bodhisattva, in reflecting the light within, he or she is able to contemplate everything in the world and see that they're all empty and not be attached to it. He is able to not be confused by all of these circumstances. When encountering different states, he is thus unmoving, his mind is not moved from this. Because of that, Guanyin Bodhisattva can truly be his own master and attain self-mastery.

The Master said that actually all of us can be the Bodhisattva who contemplates at ease. If we're able to let things go and not be attached, then we can be the Bodhisattva who contemplates at ease. But if we can't let things go, then we can't contemplate at ease.

來排班的位置，開始三皈的儀式。那時我並不明白上人為什麼要問這幾個問題。但是我現在知道了，我們在這裡修學佛法，不是為了生到天界，因為我們曉得，天界是不究竟的，還是沒有出離六道輪迴。

即使我們生到天上，當我們福報用盡，仍然要輪迴。天人依然為貪、瞋、癡所苦，沒有脫離六道，無法獲得真正的自在幸福。觀音菩薩，也就是觀世音菩薩，又稱觀自在菩薩。

《心經》的第一句是：「觀自在菩薩，行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。」

觀音菩薩觀照世間的時候，觀色、受、想、行、識這五蘊，並且看到空性。透過觀照，看見一切都是無常的，沒有什麼好執著的。能夠了知一切皆空，就能夠獲得大解脫，顧名思義，就是得大自在，從而得大智慧。

所以上人在講解《心經》的觀自在菩薩時，說：

迴光返照觀自在  
覺諸有情即薩埵  
如如不動心君泰  
了了常明主人公

根據這個偈頌，我們知道觀音菩薩能迴光反照，能觀照世間一切，能夠看破、放下。面對一切境界都能如如不動，心不為所動。因此，觀音菩薩能夠成為自己的主人，得到真正的自在。

上人說，我們每個人都可以成為觀自在菩薩。如果我們能放下，我們就能觀自在；如果我們放不下，我們就不能觀自在。

說來容易，卻不容易行。那麼，我們該怎麼辦呢？〈普門品〉說：



It is easy to say to let things go, but difficult to do. So, what should we do? In the “Universal Door” chapter, it tells us if there are living beings who have heavy passions or heavy desires, yet can constantly revere and recite Guanyin Bodhisattva’s name, he or she can leave these passions. If there are living beings who have a lot of hatred, yet can constantly recite and revere Guanyin Bodhisattva, then he can leave hatred behind. If there are living beings who have stupidity or delusion, yet can constantly recite Guanyin Bodhisattva’s name or revere Guanyin Bodhisattva, then he can leave stupidity behind.

When I was in college, I unexpectedly became many people’s therapist. Half of them were my classmates and half of them were random strangers that I would meet when I was walking on the road or when I was eating in the school cafeteria. A lot of people would come up and talk to me because I’m a religious person. There were men and women, but more than half were women. A lot of their problems had to do with relationships or emotional problems.

Many of their issues were about their boyfriend cheating on them, or that they liked somebody who didn’t like them back, and so on, and they wanted me to resolve their problems. How would I know how to resolve these problems?

All I could tell them was to recite Guanyin Bodhisattva’s name, because as we know from the “Universal Door” chapter, if there are living beings who have heavy passions, yet can constantly recite Guanyin Bodhisattva’s name, he can leave those passions.

But when I tell them this, when I tell them to let go, they actually don’t like this advice because they actually couldn’t let go, which was why they came to me in the first place. I also told them that Guanyin Bodhisattva is very compassionate. If you can recite Guanyin Bodhisattva’s name, Guanyin Bodhisattva would grant your wish. They liked that explanation better and so they were willing to recite Guanyin Bodhisattva’s name.

Although Guanyin Bodhisattva is very compassionate, it requires that we are sincere and that we are persistent in our recitation of his name for responses. As we heard from this week’s lecture during lunchtime, when the Master was explaining the “Universal Door” chapter, he said that the “Universal Door” chapter is a medicine tree king and also as you wish, fulfilling pearl. If you recite the chapter, all your wishes will be fulfilled. However, it’s not that you recite one day and the next day your wishes are fulfilled. It requires that you recite it every day. You recite to a point that you build a foundation and also until Guanyin Bodhisattva feels that you are

「若有眾生多於淫欲，常念恭敬觀世音菩薩，便得離欲。若多瞋恚，常念恭敬觀世音菩薩，便得離瞋；若多愚癡，常念恭敬觀世音菩薩，便得離癡。」

我在念大學的時候，意外地成為許多人的心理治療師。有一半是我的同學，一半是我在路上或在學校餐廳吃飯時偶遇的人。許多人會過來跟我說話，因為他們看到我是一個宗教人士；男眾、女眾都有，但女眾居多。他們大部分的問題都與感情問題或情緒問題有關。

女眾的問題大多有關被男友欺騙，或者喜歡某個人卻得不到回應等等，她們希望我能解決她們的問題。我哪裡知道如何處理這些問題？

我只能告訴她們念觀音菩薩，因為我們從〈普門品〉中學到：「若有眾生多於淫欲，常念恭敬觀世音菩薩，便得離欲。」

但是當我告訴她們要放下，她們其實聽不進去；她們就是放不下，才會來找我。我還告訴她們，觀音菩薩是非常慈悲的。如果妳能念觀音菩薩，觀音菩薩就會滿你的願。她們比較喜歡這個說法，就願意念觀音聖號。

觀音菩薩雖然很慈悲，但是需要我們有誠心，有恆心的念觀音菩薩聖號才能得到回應。這週午齋聽經的時候，上人在講解〈普門品〉時，說「這〈普門品〉也就等於藥王樹，也等於如意珠；你只要能誦念〈普門品〉，所求的事情也就能遂心滿願，滿足你的要求。但可不是說今天念，明天就有功效。這必須先打好一個基礎，好像造樓房，先要打地基；地基打不好，樓房也就沒有法子建造了。〈普門品〉雖然好像藥王樹和如意珠這麼靈感，這麼妙不可思議，可是你要先念〈普門品〉，

sincere enough, then your prayers will be heard.

Around a number of years ago, I encountered a big difficulty and the situation was the fact that I couldn't actually deal with it or I wasn't able to make it better. I decided to ask for Guanyin Bodhisattva's help. Since I personally cultivate the Guanyin Bodhisattva's Dharma door, I decided that I would do everything that I could because I didn't know what else to do. So, each day I began bowing the Great Compassion Repentance seven times, recite the "Universal Door" chapter twelve times, bow to Guanyin Bodhisattva a thousand times, recite the Great Compassion mantra 108 times, recite Guanyin Bodhisattva's name 10,000 times, and also cultivate the Forty-two Hands and Eye Dharma door. In order for me to complete these Dharma practices, it required that I started to do them at two a.m. every day and sleep at midnight.

After around seven months, that difficulty or that situation was resolved. Obviously, throughout the months, there were instances where my situation starting to improve, but it wasn't really resolved until seven months later. Later on, I had a fellow cultivator who had a similar difficulty. She came to complain to me and I advised her to pray to Guanyin Bodhisattva and also ask his help. I shared my experiences with her, but she made many excuses and didn't really want to do it. She said that she was too tired or that she didn't have enough time.

Later on, she came to me for a few more times to complain about the same situation. I again advised her that she should pray to Guanyin Bodhisattva and ask for the Bodhisattva's help. Finally, she decided to actually go through with it, but unfortunately, her situation was never resolved. She could never keep up with the Dharma doors for even a month.

I'm not saying that because she didn't follow my experience that her difficulty was not resolved, but the reason why her situation wasn't sorted out was perhaps because she didn't have enough sincerity, faith, or persistency in cultivating Guanyin Bodhisattva's door and in praying to Guanyin Bodhisattva.

Today is the fifth day of the session and we have two more days. I hope that everybody, including myself, can sincerely pray to Guanyin Bodhisattva. But it's important that we continue praying after the session's over, so we're not just praying for two more days. If we can continue praying to and reciting Guanyin Bodhisattva's name, or recite the "Universal Door" chapter, or recite the great compassion mantra every day after the session is completed, then this would be the greatest benefit we would have gained from attending this Guanyin session. ❀

天天念，念得觀音菩薩認為你合格了，認為你是有這種誠心，然後你就能所求如意、遂心滿願。」

若干年前，我遇到一個很大的瓶頸，我沒有能力處理它，或者我不知道如何轉境。我決定請求觀音菩薩的幫助。我個人是修觀音法門，所以我決定竭盡所能，因為我不知道還能怎麼辦，我開始每天拜〈大悲懺〉七遍，誦〈普門品〉十二遍，拜觀音菩薩一千拜，持〈大悲咒〉一百零八遍，念觀音菩薩聖號一萬遍，還有修四十二手眼。為了完成這些功課，我每天凌晨兩點就開始用功，直到半夜才休息。

大約七個月，這個障礙或者問題就解決了。當然，在這幾個月裡，我的問題開始有所改善，但直到七個月後才真正化解。後來有一個同參也有類似的困難。她來找我訴苦，我勸她禮拜觀音菩薩，求菩薩加被。我和她分享自己的經驗，但她無法下決心去做，就找了很多藉口，說她太累、太忙。

後來，她又來找我幾次，抱怨同樣的障礙。我還是勸她禮拜觀音菩薩，求菩薩加被。最後，她下決心要好好用功，但遺憾的是，她的問題沒有得到解決。因為她連堅持用功修一個月的觀音法門都做不到。

我並不是說她沒有照我的方法去做，所以她的考驗沒有過關，她的情況之所以沒有得到解決，或許是因為她修觀音法門的誠心、信心和恆心遠遠不足。

今天是觀音七的第五天，還有兩天。希望大家，包括我自己，能誠心地禮拜觀音菩薩。但更重要的是，在打七結束後能夠繼續下去，而不僅僅是再多禮拜兩天觀音菩薩。如果我們能在打七圓滿後每天繼續禮拜觀音、念觀音聖號，或者誦〈普門品〉、〈大悲咒〉，將是我們參加這個觀音七最大的收穫。❀