



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

莫貪妙玄

年月日時皆參禪 莫錯用心貪妙玄
若能時得迴光照 跳出輪迴別有天

Verse on *Keys to Chan Meditation*
Composed by Venerable Master Hsuan Hua

No greed to seek the esoteric

Investigate Chan in every moment.

Grant no faulty mind to provoke greed for the esoteric.

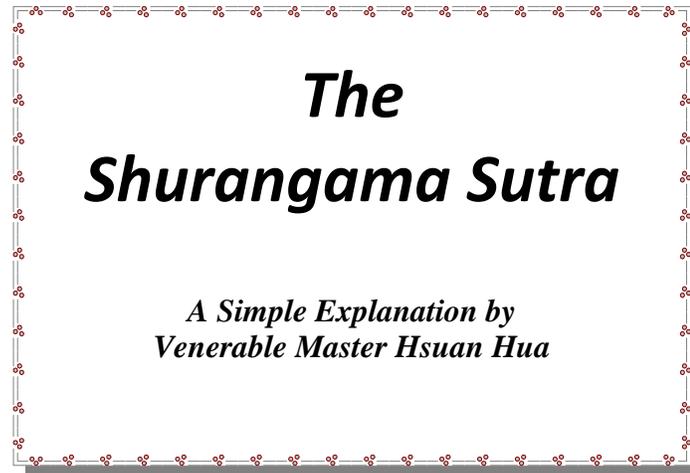
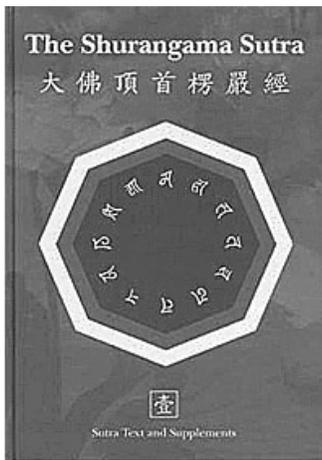
Constantly return to the light and illumine within.

Transcending the Samsara reveals a new horizon.

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(接上期)

十門分別 二、釋「大佛頂」

大:有四種,就是「大因、大義、大行、大果」。這個「密因」,和其他的因不同,這是個秘密的因,人所不知道的,外道不明白,二乘也沒有覺察到,所以叫做「密因」。這種密因非常之大的,叫「因大」。「義大」,這義理也是特別大的;「修證了義」這個義,意義非常大。「諸菩薩萬行」,這行也大,叫「行大」。「首楞嚴」,這是個「果大」——有這四種的大,所以叫「大」。

佛:我們每一個人都知道「佛」,說「我信佛教、我學佛法」,究竟這個「佛」字又怎麼樣解釋呢?佛,是印度語,具足叫「佛陀耶」;中國人歡喜簡略,所以「陀耶」兩個字就給刪去了,就用一個「佛」字。因為「陀耶」沒有翻譯成中文,一般人以為這個「佛」字就是中文了;不是的,這個字雖是中文,音不是中國話。若是翻譯到中文,叫什麼

(Continued from issue #215)

The Ten Doors of Discrimination 2. Explanation of 'The Great Buddha Summit'

The word "Great" applies to four aspects, namely: 1.) great cause, 2.) great meaning, 3.) great practice, 4.) great fruition. The Esoteric cause differs from other causes in that ordinary people do not know of it; the adherents of externalist religions do not understand it; and those of the two vehicles (Sound-hearers and Condition-enlightened Ones) have not awakened to it. Thus it is called an Esoteric Cause. Because this Esoteric Cause is extremely immense, it is called a great cause.

The great meaning is the Complete Meaning: the culmination of one's Cultivation of the Way leading to Certification. The great practice includes all the Bodhisattvas' Myriad Practices. The great fruition is the Foremost Shurangama. Because of these four kinds of greatness, the specific title begins with the word da (大) "great."

Buddha comes from a Sanskrit word that was transliterated into Chinese as *fo tuo ye* (佛陀耶) and subsequently abbreviated to *fo* (佛). Although many people think the word *fo* is a Chinese equivalent for Buddha, it is in fact only the first syllable of the full transliteration of the Sanskrit

呢？就叫「覺」，「覺悟」的「覺」。這覺悟又不是一種，有三種；三種的覺悟是什麼呢？有「自覺、覺他、覺行圓滿」。

什麼叫「自覺」呢？自覺就和凡夫不同；好像你、我現在這凡夫，是沒有覺悟，自己還沒有覺悟。那麼佛自己覺悟了還不算，又要想辦法令其他的人也都開悟，所以這叫「覺他」。在自覺和覺他這裏頭還有種種的階段、種種的不同。譬如你覺悟了，有小悟、有大悟；小的覺悟還沒有圓滿，大的覺悟就圓滿了。佛自己得到大的覺悟，令其他的人也得到大的覺悟，這兩種覺悟都圓滿了，就叫「覺行圓滿」——覺和行爲都圓滿了。以上這三種的覺悟都圓滿了，就是「萬德莊嚴」；「三覺圓、萬德備，故名爲佛」——三種的覺悟都圓滿了，萬種的德行也都具足了，所以就叫「佛」。

爲什麼我們人要信佛呢？因爲佛就是我們，我們本來就是佛來著；不過現在我們迷了，就不能證到佛的果位上。爲什麼說我們本來就是佛呢？佛說過：「一切眾生，皆有佛性，皆堪作佛。但因妄想執著，不能證得。」說是所有的眾生都有佛性的。統統都有佛性，爲什麼他沒有成佛呢？「但因妄想執著」，他有妄想，又有所執著；因爲有妄想，就想東想西、想南想北、想上想下，啊，鑽天入地，它無所不通

for Buddha. Buddha means “enlightened,” “awakened.” There are three kinds of enlightenment: Enlightenment of Self, Enlightenment of Others, and the Perfection of Enlightenment and Practice.

What is ‘Enlightenment of Self’? Enlightenment of Self is unlike the stage of development shared among ordinary, common people. It’s like you and me; we are all common people that have not yet been enlightened. The Buddha is enlightened. To be enlightened oneself is not enough; He wants to think of a way to cause other people so they all too can become enlightened. Hence it is called ‘Enlightenment of Others’. Within the Enlightenment of Self and the Enlightenment of Others there are various stages and myriad distinctions. There are, for instance, small enlightenments, which are minor completions incomparable to a great enlightenment, which is complete. The Buddha has by himself realized great enlightenment, and he also causes others to obtain great enlightenment.

When one has perfected both the Enlightenment of Self and the Enlightenment of Others, one attains the Perfection of Enlightenment and Practice. The Buddha has perfected the three kinds of enlightenment and so is adorned with myriad kinds of virtuous practices.

*The three enlightenments perfected,
The myriad virtues complete:
Thus is he called the Buddha.*

Why should people believe in the Buddha? It is because we ourselves are Buddhas. That is, fundamentally we are Buddhas, but at present we are confused and unable to attain certification as Buddhas. Why did I say we are basically Buddhas? The Buddha had stated, “All living beings have the Buddha nature; all can become Buddhas. It is only because of polluted thinking and attachments that they are unable to attain certification.” The polluted thoughts of living beings shift to the north, south, east, and west, above, and below. They suddenly pierce the heavens, suddenly drill into the earth. They

了！這些個妄想打得太多了，你數也數不過來；你說你一天打多少個妄想，你知道嗎？如果你能知道，那你就是菩薩了；因為你不知道，所以你還是凡夫。

妄想執著，執著什麼呢？執著這個也是我的、那個也是我的，所有的物質享受放不下，精神享受那更不用提了！所以有種種的執著。「哦，這個飛機是我的！」「啊，我有一輛車，這輛車是最新的牌子，簡直是最靚（廣東話「漂亮」）了！」你看這種執著，有什麼，他就有什麼執著！男人就有男人的執著，女人就有女人的執著，善人就有善人的執著，惡人就有惡人的執著。他這個執著擺脫不下，又丟不下、放不開的，總拿著，就執著、執著。啊，有這種執著，就不得了囉！執著享受，就愛吃好東西、住好房子，到處去遊玩去。你以為這是好啊，其實，這未必是好的事情！你自己不明白，你盡貪享受，你就不會成佛的；所以一切眾生不能成佛，就因為「妄想執著，不能證得」，才不能成佛的。

佛又說過：「狂心若歇，歇即菩提。」這是《楞嚴經》裏邊所講的。「狂心」，是說你那種狂妄自大的心，你那種好高騖遠的心，你那一種看不起人的心哪！你那一種只知道有我自己最聰明，只知道有我自己比誰都好的心！本來他長得像個醜八

reach to every conceivable nook and their number is incalculable. Do you know how many polluted thoughts you have in a single day? If you do, you are a Bodhisattva. Since you do not know, you are still an ordinary person.

People become attached to possessions and constantly make distinctions of “me” and “mine.” They are unable to put aside material indulgences and psychological profligacy. “That, is my airplane.” “This, is my car, the very latest model and the nicest, you know.” One is attached to whatever one possesses. Men have manly attachments; women, womanly attachments; good people have the attachments of good people; bad people, have the attachments of bad people. No matter what the attachments are, those who have them cannot let them go. They keep grabbing, taking, and hanging on, thus becoming more and more attached. The process is endless.

Those who are attached to pleasures seek good food, nice houses, traveling extravaganzas. If you think these are good, you are wrong. You do not understand how that craving for pleasure hinders you from attaining Buddhahood. This is the reason why living beings cannot realize Buddhahood. So the Buddha said, “It is because of polluted thinking and attachments that living beings fail to realize Buddhahood.”

In the *Shurangama Sutra* the Buddha said, “If the mad mind is ceased, that ceasing is just Bodhi.” The mad mind is explained as the false egocentric mind, the mind fond of status, the mind full of vain hopes and illusions, the mind that looks down on others and cannot see beyond its own achievements and intelligence. Even someone who is really ugly will consider himself

怪似的，他想：「哦，我真美麗啊！」你說這個執著多大？本來自己是醜，他還說自己是美麗，這都是一種執著！你這種執著，若把它休息住了，這就是菩提。什麼叫「菩提」？就是「覺道」，就是「開悟了」；開悟，就離成佛不遠了。你若能把狂心休息了，那就是你的好去處啊！

這三種的覺：「自覺」就和凡夫不同了，你我凡夫是「不覺」——不覺悟；自覺，他是已經覺悟了；已經覺悟的這種人是什麼人呢？就是阿羅漢和辟支佛。辟支佛，印度話叫「辟支迦羅」，在中國就叫「辟支佛」。辟支佛是修十二因緣而悟道的，阿羅漢是修四諦法而悟道的。自覺就異於凡夫，覺他就異於二乘——和這二乘又不同了。什麼叫「覺他」？覺他，就要發菩薩心，要有菩薩心腸；菩薩是覺他，又可以說是「利他」。什麼人可以行「利他」的這種事情呢？就是菩薩；菩薩就異於二乘，和聲聞、緣覺又不同了。聲聞、緣覺只知道自覺，而不想去覺他；菩薩就發心去覺他。

(下期待續)

to be very beautiful. Such strong attachments as these are dissolved when the mad mind is made to cease. That ceasing is Bodhi. What is Bodhi? It is an awakening to the Way; it is an enlightenment that is not far from the realization of Buddhahood. If you can cause the mad mind to cease, then you are well on your way.

There are three kinds of enlightenment. Self-enlightenment is attained by those who have awakened. It is different from Non-enlightenment that describes ordinary common people like you and me devoid of realization and awakening. Who are the Self-enlightened Ones? They are the Arhats and the Pratyekabuddhas. Arhats awaken to the Way by cultivating the Four Noble Truths. Pratyekabuddhas awaken to the Way by cultivating the Twelve Causal Links. In India, they are called 'Pratyeka'. In China, they are called 'Pratyekabuddha'. Those who achieve Self-enlightenment are different from the common people.

Next is Enlightenment-of-Others. To enlighten others, you need to bring forth the heart and mind of a Bodhisattva. Bodhisattvas enlighten others; they benefit others. Bodhisattvas practice the way of benefiting others. This is what distinguishes Bodhisattvas from those in the Two Vehicles (Sound-Hearers and Condition-Enlightened-Ones). Sound-Hearers and Condition-Enlightened-Ones only know self-enlightenment and they have no thought to enlighten others. Bodhisattvas, on other hand, resolve to enlighten others.

(To be continued ...)



The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #215)

平等就沒有自私心，一切都平等，無私無偏，對任何人也不自私，而是平等待一切眾生，大公無私。你能大公無私，這就有德行。你若念念能不滯塞，不執著，那麼就能常見本性。就像六祖大師所說：「何期自性本自清淨，何期自性本不生滅，何期自性本自具足，何期自性本無動搖，何期自性能生萬法。」這也就是真實的妙用，這就是功德。你不在自身找反向外馳求，說你造了很多廟，度了很多和尚，布施很多貧眾，供養三寶僧人，這都是向外馳求。外邊的是福，而不是功德，當自己功德圓滿，就可像佛一樣。

你內邊心裡頭謙下不自滿，這就是功，而不是說你看我比任何人都好，你看我有多大本領，你看我比任何人都精通佛法。若不能謙下，就沒有功。故我們對任何人講話都要和氣些，不要像木頭棒子似的，一句話就將人的頭給打破了，這一句話比拿鐵棍子打人還厲害，若能謙下就沒有這不客氣的情形發生。

Impartiality is devoid of selfishness. Everything is equal and fair. There is no prejudice or bias. If you are fair-minded and unselfish to all, you have virtue. If you are free from obstructions and attachments in thought after thought, you can always see your original nature. As the Sixth Patriarch had said, "How surprising that the self-nature is originally pure in itself! How surprising that the self-nature is originally neither produced nor destroyed! How surprising that the self-nature is originally replete itself! How surprising that the self-nature is originally unmoving! How surprising that the self-nature can give rise to the myriad dharma!" This is to constantly see the true, real, wonderful function. This, is called merit and virtue. If you do not seek within yourself but pursue externally by means of giving sanction to Bhikshus, building many temples, aiding the poor, and making offerings to the Triple Jewel, you are then accumulating blessings. Blessings, however, are not merit and virtue. You should perfect your own merit and virtue just as the Buddhas have done.

If you are humble and not full of yourself, then you have merit. Do not say, "Look at me! I am better than everyone else. I am so capable. I am more adept in the Buddhadharma than anybody." If you show off like this, you are being proud, not humble, and you have no merit. When you speak to people you should be courteous and polite. Do not verbally slash out at others like hitting them with a wooden board, smashing their head with a single sentence. Your verbal onslaught is more fierce than the strike with an iron bar. If you are humble, you can prevent a lot of unpleasanties.

你內心要謙下，看別人都比我好，不要自滿，所謂「滿招損，謙受益」。好像一杯茶，倒滿了還倒那就會向外流，那是沒有用的，這叫滿招損。謙受益，謙就是客氣，那你就能得到利益。不是說你看我是最大、最第一、最聰明的。佛法不怕你不明白，就怕你不行，不明白不要緊，但不實行那是沒有用的，故外行於禮是德。

自性可建立一切萬法，一切萬法都是由我自性建立的，這就是功。你自己心的本體離開妄念邪念，這就是德。你常迴光返照，見自性常生般若的智慧，這就是功。你用般若智慧應用無方，變化無窮，且無所染著，不做不清淨的事，這便是德。因法身是由功德所成就的。你有功德法身也就有成就，假使你想建立功德和法身，就要依我所說的道理去做，這才是真功德。

若修功德之人。心即不輕常行善敬。心常輕人吾我不斷。即自無功。自性虛妄不實。即自無德。為吾我自大常輕一切故。

若想修功德的人，心裡要不輕慢人。不論人或是畜生，只要是眾生，就要不輕慢，像常不輕菩薩見到人就向人叩頭，說：「我不敢輕視汝等，汝等皆當作佛。」所以他自己也成佛了。常不輕菩薩就是釋迦牟尼佛，這是他在過去生中所行的菩薩道。

You should be humble at heart and regard others better than yourself. Do not be full of yourself. There is the saying:

*Arrogance begets losses.
Humility brings benefit.*

If the tea you keep pouring into a teacup already filled to the brim, it will overflow, and your pouring will be of no more use than what the cup can only hold. This is an analogy of 'Arrogance begets losses.' Humility is being humble and courteous. By being humble and courteous, you gain benefit. Do not say, "I am the greatest. I am number one. I am the smartest." It is not to be feared if you do not understand the Buddhadharma. It is to be feared if you do not follow the Buddhadharma in practice. If you do not apply the Buddhadharma in actual practice, it is useless. Hence, the outward manifestation of courtesy and propriety constitutes virtue.

Your self-nature establishing the ten thousand dharmas is merit. The mind-substance should be apart from false and deviant thoughts. That is virtue. Turn the light around and reverse the illumination to see your self-nature, which constantly gives rise to Prajna. This is merit. In unimpeded, limitless transformation, the correct use of the self nature enables you to do whatever you wish while never doing defiled things. That is virtue. If you are seeking the Dharma body, you should act in accord with these principles; because it is by means of such merit and virtue that the Dharma body is realized.

“People who cultivate merit and virtue do not slight others in their mind, but always respect them. Those who slight others and do not cut off the ‘me and mine’ are without merit. A vain and delusive self-nature is without virtue, because it is inflated with super-ego and a constant slighting of others.”

People who want to cultivate merit and virtue should not slight others, be they people, animals, or any living beings. For instance, whenever Sadaparibhuta Bodhisattva met someone, he immediately bowed to him, saying, "I dare not slight you because you will become a Buddha." Sadaparibhuta Bodhisattva, who was a previous incarnation of Shakyamuni Buddha, realized Buddhahood because of his practice of universal respect while walking the Bodhisattva path.

且要普遍恭敬一切眾生。心若常輕慢人，嫉妒旁人，怕旁人比我好，怕旁人比我聰明。吾我不斷，將自己看得很大，像前邊所講的，你看我多大，現在是沒有皇帝做，若有的話那一定是我的，你們都沒有份，因為我比你們都聰明，我可以支配你們，你們不能支配我，故總有個「吾、我」存在。吾我不斷，不是有個吾，就是有個我，這兩個自己總是放不下，那就沒有功了，就因你太自滿的緣故。

且你自己也不真實去修行，故自性就虛妄不實。自己本來都不實在，到底自己是個真的或假的都不知道，這就叫自性虛妄。不實就是自己不相信自己，像我叫你不要喝酒，你怎麼又喝了呢？自己都不知道是怎麼一回事，而搞出一些毛病來，這就叫自性虛妄。

自己不認識自己——為什麼會這樣呢？就因你沒有德行，缺德之故。為什麼缺德呢？就因吾我自大，把自己看得太大了，甚至把自己比作佛，好像某某人說某某法師是開悟的，但我和他是一樣的。他自己不說他開悟，卻說某某法師開悟，而他和道開悟的法師是一樣。那就是自我介紹說我開悟了，這就是吾我自大，絕對沒有功德的。

You should universally respect all living beings. You have no merit if, whenever you meet others, you belittle them, become jealous of them and terrified that they are better than you. You see yourself as great. "See how great I am?" you say.

"No one can compare with me. In the present age there is no emperor, but if there were, it would certainly be me. None of you would have a share. Why? Because I am more intelligent than all of you. I can dominate you, but you can't dominate me." "I," "myself," "me and mine" are not cut off and not put down. There is no room for merit, because you are too full of yourself.

You do not truly cultivate, and so your self-nature is unreal and delusive. You are not basically genuine; you do not believe in yourself; and you do not even know whether you are true or otherwise. I tell you not to drink or smoke. Why are you drinking and smoking? You don't know why you do these mixed-up things. The self nature in this way is "vain and unreal."

This happens because you have no virtue, yet you have an inflated super-ego. "Look at me!" you say, "I am a Buddha!" This is like a certain person who said, "This Dharma Master is enlightened and I am just like him!" He did not explicitly claim himself to be enlightened. Instead, he said that the Dharma Master was enlightened and that both of them were just alike. Yet, that is an indirect way of saying, "I am enlightened." This "me, myself, and I" is too big. There is absolutely no merit here.

(To be continued ..)

奉獻生命弘揚佛法——譯經

Dedicating Our Lives to Propagating the Buddhadharma and Translating the Buddhist Canon

宣化上人一九九〇年十月二十日開示於法國巴黎觀音寺

A talk by Venerable Master Hsuan Hua given on October 20, 1990,
at Avalokiteshvara Temple in Paris, France

(接上期)

(Continued from issue #215)

在我母親生病時，白雲河（地名）有個狐仙，在那兒顯靈，贈醫施藥。一千里地以外的人，都來求藥。這個狐仙是什麼來歷？當日本軍隊到那兒駐防時，這個狐仙原來就駐在那個軍營裏，後來牠就把日本軍隊給攆跑了。怎麼攆跑的？這日本軍隊不知從什麼地方抓來很多中國人，用火車載到白雲河那個地方。車門一打開，人一走出來，就走到熱油鍋裏頭去，被活活炸死，有多少人在那兒炸死都不知道。這時大概狐仙也看得不高興了，所以就變成一個白鬍子老人，在這個地方和日本人鬥。日本人看見這個老人，就拿槍追他。一追，這老人就跑到軍藥庫裏頭去，軍藥庫就自己爆炸了。這樣爆炸了兩次，日本人知道沒有辦法在那兒住了，所以都搬離那個地方，這隻狐仙有那麼大的本領。日本人走了後，牠就贈醫施藥顯靈。無論多遠去的人求藥，只要用紅布包著一個碗，到那兒跪著一禱告，這碗裏就會有藥，或者藥丸，或者要什麼藥就有什麼藥，這樣靈驗。

When my mother was sick, there was a fox immortal at Baiyunhe (“White Cloud River”) who used his spiritual powers to give people medicine. Some people travelled over three hundred miles to go seek medicine from him. What was the background of this fox immortal? When the Japanese army had occupied the area, the fox immortal also stayed in the barracks. Later he drove the Japanese soldiers away. How did that happen? The Japanese army went around capturing Chinese people and transported them to Baiyunhe by train. As soon as the doors of the train opened, the prisoners would step out and fall right into a cauldron of boiling oil, where they would be fried alive. No one knows how many people were fried to death like that. Probably the fox immortal was not too happy about that, so he transformed himself into a white-bearded old man and went to fight the Japanese. When the Japanese saw the old man, they pointed their guns at him to chase him away, but he ran into their ammunitions storage and blew it up. After two such explosions, the Japanese decided they could not stay there anymore, so they moved away. That's how powerful the fox immortal was. After the Japanese troops left, he dispensed medicines and performed miracles. People came from all over to seek his aid. All they had to do was cover a bowl with a piece of red cloth, and then get on their knees and pray to him. Then medicine pills or whatever kind of medicine they sought would appear in the bowl. It was that efficacious.

我因母親有病，也到那個地方去求藥。可是我在那兒跪了三天三宿，打開紅布看看，還沒有藥。再打開看看，還是沒有藥。所以求不到，以後也就不求了。等我出家以後，這隻狐仙就附在我親戚身上，也要皈依我。我問牠是誰？牠說牠就是白雲河贈醫施藥的狐仙。我就和牠算賬，說：「當初你贈醫施藥，我去求藥，怎麼不給我藥？」這是第二次有狐仙皈依我。

在鑲藍旗四屯（地名），有一次，也有八百多隻變成人形的白狐狸，來皈依我。那時，有一個小孩要來出家。在他沒有來前的那天早上，我就告訴一個徒弟說：「今天會有一個小孩子來出家，如果他來了，快告訴我。」等到下午一點多鐘，果然來了一個十二歲的小孩子，要出家。我這個徒弟就從前邊跑來，用山東腔告訴我：「師父，師父，你今天早起說有個小孩子來出家，現在真來了。」

我說：「在什麼地方？」他說：「在前邊廚房。」我到前邊廚房去看，這個小孩子果然來了，歪著個脖子。我一見他，就問：「是你要來出家嗎？」他說：「是的。」我說：「你為什麼要出家？」他說：「我家離這兒一千多里路，有一回連著做了三次夢，都說我這個病如果要好，就要到三緣寺來找安慈法師，拜他為師，出家修行，病就會好。」

When my mother was sick, I also went to seek medicine. After kneeling there for three days and three nights, I lifted the red cloth to take a look, but there was no medicine in the bowl. I tried again, but still no medicine appeared. Since I didn't get any medicine, I quit seeking. After I left the home-life, the fox immortal attached himself to the body of a relative of mine and wanted to take refuge with me. I asked who he was. He identified himself as the fox immortal who gave people medicine. I wanted to set things straight with him, so I asked, "Why was it that when you were dispensing medicine to people, you didn't give me any when I went to seek from you?" That was the second time a fox took refuge with me.

In the fourth village of Xianglanqi (Blue-bordered Banner), there were over eight hundred white foxes who assumed human form and took refuge with me. About that same time period, there was a child who wanted to leave the home-life. One early morning prior to the child's arrival at the temple, I said to one of my disciples, "Today a child is coming to leave the home-life. When he comes, let me know right away." As predicted, just past one o'clock in that afternoon, a twelve-year-old child came and asked to leave the home-life. My disciple came running from the front of the temple and said in his Shandong accent, "Teacher, this morning you mentioned of a child who would come and choose to leave the home-life. Well, he's here now."

"Where is he?" I asked.

"In the kitchen," he said.

I went to the kitchen to take a look.

There was the child fidgeting his head to the side.

"Are you the one who wants to leave home?"

I asked.

"Yes," he said.

"Why do you want to leave home?" I asked.

"My home is over a thousand miles away from here. I had a dream one night. In fact, the same dream I had in three consecutive nights. In the dream I was told that if I wanted to overcome my sickness, I must go to the Three Conditions Temple to look for Dharma Master An Ci, bow to him as my teacher, and leave the home-life and cultivate. Then I would get well."

我說：「你是不是打妄語？」我看他穿得破破爛爛，就說：「你是不是因為沒有飯吃，沒有衣服穿，生活不容易維持，聽說出家人有人供養，吃的也不愁，穿的也不愁，又可以不做工，所以就來出家？」他說：「不是，我的確是作了三個夢。」我說：「誰告訴你的？」他說：「就在我一進廟，廟門口坐的那個肥和尚，給我托了三次夢，叫我來出家的。」

本來這個小孩子在五歲就會給人治病。一般人有什麼病，他一治就好，但他自己也有病。他怎麼會給人治病？因為他前生是個巫醫，就有這些個鬼呀，神呀，來附到他身上給人治病，所以他前生是做這些事的。今生五歲，這些鬼神又來找他了。可是他自己也有病，什麼病？肚子痛。但他治不好自己的病，一般人都叫他小魔障。在他十二歲那年就作夢，夢見彌勒菩薩，就是肥肥的那個和尚，給他托了三次夢，叫他到三緣寺來出家。他就來了，我就收他出家了。

他在廟上住了半年，就開了五眼，還會給人治病，一切一切都很好。等到有一次，我們到程善人--程天熹的家裏，程天熹的太太就問他：「你現在本事那麼大，人的前因後果你都知道。你這麼小的年紀，就有那麼大的本事，你師父有沒有你那麼大的本領？」就這樣來刨我的根。

I said, "Are you lying?" Noticing at how raggedly he dressed, I asked, "Is your inability to sustain yourself in having no clothes to wear and no food to eat the reason to leave home? Is it because you have heard that people make offerings to the monks in terms of food and clothing and service? Is that why you want to become a monk?"

"No," he said, "I really had the same dream three times."

"In the dream, who told you this?" I asked.

"It was that fat monk, the one at the entrance of the temple. He was the one who came to my dream three times and told me to leave the home-life here", said the boy.

Since he was five years old, this boy was able to heal people's illness. No matter what types of illnesses people suffered, he could cure them. How so? In his past lives as a shaman, the ghosts and spirits would take hold of him and offer him the ability to heal people. Those were his past lives. Now, in his present life even at an early age of five, the boy was frequented once again by those ghosts and spirits. Despite his supernatural ability, he succumbed to stomach illness which he couldn't cure himself. Because of that, he earned by those who knew him a moniker "little demonic obstacle." When he was twelve, Maitreya Bodhisattva whom he referred as "that fat monk," appeared three times in his dream, telling him to come to Three Conditions Temple to leave the home-life. And thus the boy came, and I allowed him to leave the home-life.

As a result for his stay at the temple for half a year, the child had obtained the Five Eyes that enabled him to cure people's illnesses. Everything went fine until one day when we went to the home of Good Man Chen (Tianxi Chen) whose wife said to the boy, "You are so young and yet you have the power to see people's former and future lives. Does your teacher have such great powers?" Her inquiry to the boy was an indirect attempt for her to extract details about me.

他也就冒冒失失地對程太太說：「我師父大概沒有。」說了這句話後，很奇怪的，他的五眼六通全都沒有了。沒有了後，以前那些邪神又來附到他身上，他就瘋瘋癲癲的，好像濟公那個樣子。我看他這個樣子，就給他治這個瘋瘋癲癲的病。可是他這個病是個邪病，是以前跟著他的那些鬼呀，神呀，天呀，這一類的東西，來想要他再過以前那種生活。但是我就不願意他再做那種事情，所以我就和他的那些狐仙、黃仙天天鬥法，一鬥鬥了二十一天。這期間也沒有吃飯，也沒有睡覺，也沒有喝什麼水，就和他們鬥法，結果把他們給鬥跑了。

當我和他們鬥法的時候，有一個學生十三歲，看見我和他們鬥法，也來參加我這個工作。這學生被這個小孩子吹了一口氣，吹得他躺在地上，肚子痛得不得了，幾乎就要死的樣子。我先把這學生救好了，然後又把這小孩子的病也治好了。

在這二十一天之間，我得罪了很多妖魔鬼怪。什麼蛇神牛鬼、山妖水怪都鬥過。這些怪物就找機會報復。等我以後到東井子這地方，怎麼叫東井子？因為這村子四周都是高的，裏邊是低的，就像個井子那麼凹下。所以山妖水怪趁著我在凹下的地方，就漲大水來淹我，如水漫金山寺一樣。我住的那個地方，籬笆牆都是用木頭柵著，兩個木頭排在一起，當然擋不住水，也擋不住風。可是在漲

He replied imprudently, "My teacher probably can't do such things." Those words that had fallen from his lips later caused him to lose the Five Eyes and Six Spiritual Penetrations. After losing them, he was haunted again by those deviant spirits. He became lunatic and acted like Ji Gong (the Living Buddha). Seeing him in that state, I tried to cure him. But his was a perverse sickness caused by the ghosts and spirits pulling him back to the kind of life he once had. I didn't want him to regress to his earlier ways, so every day I waged battle against those fox immortals and yellow immortals. The fighting persisted for twenty-one days during which I did not eat, drink, or sleep. I just kept fighting until I finally drove them away.

While I was fighting with them, a thirteen-year-old student saw me and joined with me in the fight. But he fell to the ground writhing in pain after the sick boy breathed on him. His stomach hurt so badly he felt like he was going to die. I rescued the student first, then I cured the boy's illness.

In those twenty-one days, I harassed many ghosts, demons, and all kinds of weird creatures, such as snake spirits, cow spirits, mountain spirits, and sea monsters. These weird creatures were very eager to reap the benefit from their reprisals against me. In one instance, I went to the Dongjing (East Well) Village that was so named for its shape of a well resembling a sunken earth enclosed by raised terrains. While I stayed there, the monsters of the mountain and water finally seized an opportunity to launch an offensive campaign by producing flood to drown me in it. The flood reminded me of the one that once ravaged the Gold Mountain Monastery in China. The courtyard where I stayed had a fence constructed in a loose wooden lattice-work too weak to hold against winds and torrents. Yet during the deluge where

水的期間，這籬笆牆外邊的水有八尺多高，籬笆牆裏只是天上下的雨水，下得有一兩尺深。這籬笆牆雖然有窟窿，但水進不來，就這麼奇怪。爲什麼水進不來？因爲我早帶著幾個人，把籬笆牆給結上界，所以水進不來。那一次在東井子村，水裏怪物想要用水來淹我，沒有淹死我，可是把村裏的人淹死了三十多個。因爲水來得急，來去只有四個鐘頭，就淹死三十多個人，沖倒了八百多間房子，人站在床上也都淹死了。從那之後，我也就不太敢多管閒事了。

你們一般人都不會知道這種道理，凡是人有病，都有一些個冤鬼，或者來討命的，或者來討債的，或者是來報仇的，都是有些個原因的。

我又遇到一個有瘋癲的病人，向前走三步，向後退兩步，頭總是望著天，就像喝醉酒似的。我當時也研究他爲什麼病得這個樣子？他常說這兩句話：「三光普照透三才，無有冤孽我不來。」說日、月、星三光普照透三才，三才就是天、地、人。「無有冤孽我不來」，是說如果他沒有冤孽債的話，我（冤孽）不會來叫他有這種病。由這個，我知道所有的病人，都是有冤孽來討債的。

還有我遇到一個人，這個人的病，我始終也治不好。這個病怎麼樣？她常常到別人家裏去，不是說她是這家的灶君，就是這家

the water rose as high as eight feet, the fence managed to keep the water level at a minimum of two feet inside of the courtyard. And the holes on this fence did not allow much water to enter because we had “tied up the boundaries” earlier. And within four hours, the water rose as quickly as it subsided. Although the monsters’ attempts to drown me in the deluge proved unsuccessful, more than eight hundred houses were swept away and more than thirty people’s lives were lost, including those who climbed atop their brick beds. Learning from this, I kept away from meddling too much in people’s affairs.

Most of you wouldn’t know about this, but beneath our ailments reveal resentful ghosts coming to demand your life, to collect a debt, or to seek revenge. They are the reasons people get sick.

I met one demented person who would walk three steps forward then take two steps backward. He would be seen gazing up the sky, as if he were inebriated. As I pondered the reason for his sickness, he always spoke these words repeatedly: “The three lights universally shine on the three powers. If it weren’t for offenses, I wouldn’t have come.” The “three lights” to which he alluded were the sun, the moon, and the stars. They illumined the three powers--heaven, earth, and man. “If he had not committed offenses, I would not have come to make him sick.” I came to understand that the latter statement revealed about people falling ill in order to pay off their karmic debts.

I also encountered another sick person impregnable to my numerous attempts to cure her. She would go to people’s homes and claim to be their

的祖先，再不就是這家的父母。她到人家裏去當父母、當祖先，或當灶君。這也是一種瘋癲病，我也想治好她的病。正在治的時候，就在她腦門子上生出一個犄角來，長得有兩寸長，在場的人都看著這個犄角長出來。我看這麼奇怪，到底是什麼原因呢？仔細研究之下，原來是她和父親兩個人，在十多年以前，曾合作把她一個姊姊給活埋了。當時離現在有七十多年了，人都非常古板；她這個姊姊，也沒有結婚，就有了身孕。她父親不能容忍女兒這個樣子，就挖了一個坑，和小女兒把大女兒活埋到坑裏去。這是一個做妹妹的，幫著父親把姊姊活埋了。

所以現在，就是她姊姊的靈魂和胎兒的靈魂，來向她索命，討公道。就這麼讓她顛顛倒倒的，發神經。等我去給她治病時，她姊姊就用法術令她生出一個犄角來。也就是告訴我，她這個業障太重了，不能以佛法來治她這個病。

所以一切的冤孽病都有它的前因後果。好像現在這麼多人生癌病，是什麼原因？就是因為殺生殺得太多了，吃肉吃得太多了，中毒中得太深了，所以就生癌病，這都是有冤孽在那兒討債的。

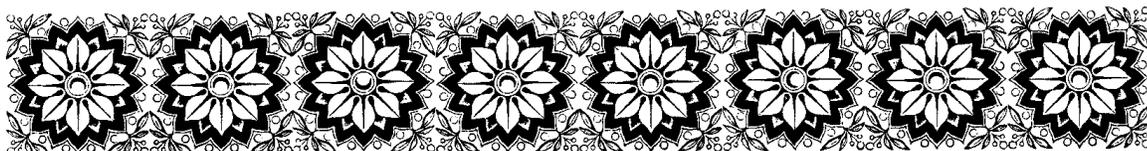
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kitchen god, their ancestor, or their father or mother. It was kind of insane. When I tried to heal her, out of her head a horn grew to two inches in length. Everyone who was present saw what had transpired. It was very bizarre; and when I looked into the matter more carefully, I discovered that this happened because she and her father had buried her elder sister alive decades ago (seventy years ago today). In keeping with the orthodox views of that time, the father could not tolerate the thought of his unmarried daughter bearing a child. So, he excavated the earth and, with the help of his younger daughter, interred his older daughter alive. Along with her father, the younger sister took part in burying her older sister.

So now the angry spirits of her older sister and the unborn baby were coming to demand justice. They were making her act crazy. When I tried to cure her, her older sister used her powers to cause the woman to grow a horn, thus telling me that the woman's karmic obstacles were too heavy for the Buddha dharma to be able to cure her.

Every karmic illness has its underlying causes and effects. For example, the reason many people are getting cancer nowadays is that they have killed too many creatures and eaten too much meat, thus poisoning themselves too deeply. This is also a case of karmic debts being repaid.

(The End of the Article)



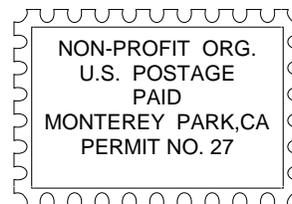
2011年3月法會時間表 Schedule of Events – March of 2011

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
		1◎	2◎	3◎	4◎	5◎ 二月初一
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm						
6 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	7◎	8◎	9◎	10◎	11◎	12◎ 初八 釋迦牟尼佛出家日 Shakyamuni Buddha's Leaving Home Day 六祖慧能大師誕辰 Venerable Sixth Patriarch's Birthday
13 夏令時間開始 (撥快一小時) Daylight Saving Time begins 2:00 am 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	14◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	15◎	16◎	17◎	18◎	19◎ 二月十五 釋迦牟尼佛涅槃日 Shakyamuni Buddha's Nirvana Day
20 慶祝觀音菩薩 聖誕法會 Celebration of Gwan Yin Bodhisattva's Birthday 8:00 am - 3:00 pm	21◎	22◎	23◎ 十九 觀音菩薩聖誕 Gwan Yin Bodhisattva's Birthday	24◎	25◎ 廿一 普賢菩薩聖誕 Universal Worthy Bodhisattva's Birthday	26◎
27 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am —3:00 pm	28◎	29◎	30◎	31◎		



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金 輪 聖 寺



2011年4月法會時間表 Schedule of Events – April of 2011

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ※ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua ★ 常智大師出家日 Great Master Chang Jr's Leaving Home Day ◆ 準提菩薩聖誕 Cundi Bodhisattva's Birthday					1◎	2◎
3 三月初一 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am - 3:00 pm	4◎	5◎	6◎	7◎	8◎	9◎
10 念佛法會 Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 —3:00 pm	11◎	12◎※ 初十	13◎	14◎	15◎	16◎
17 ★ 三月十五 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am - 3:00 pm	18◎◆ 十六 宣公上人誕辰 Venerable Master Hua's Birthday	19◎ 十七 常仁大師誕辰 Great Master Chang Ren's Birthday	20◎	21◎	22◎	23◎
24 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am —3:00 pm	25◎	26◎	27◎	28◎	29◎	30◎

~常將有日無日，莫待無時想有時~