

# 法雨心燈照古今(二十六)

## THE DHARMA-RAIN AND LAMP OF THE MIND ILLUMINATES THE PAST AND PRESENT (Part XXVI)

上宣下化老和尚於1974年冬至1975年春亞洲之行開示精華

SELECTED TALKS FROM THE VENERABLE MASTER HSUAN HUA'S VISIT TO ASIA

FROM WINTER 1974 TO SPRING 1975

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我現在想起在三十幾年以前，我所遇到的幾件事。我在東北的時候，那時候廟上修廟，我那時候還是做沙彌呢！就幫著方丈和尚修廟，到各處去請人家的車來幫助搬運廟上的材料。在北方這個車，多數是馬車，每一輛車能裝的材料也不太多。我記得到這一個鄉村叫大霸，一個姓劉的在這個鄉村裡做區長；當時找車搬運材料——就搬運這個磚瓦、木料——都是請其他車來幫助。我就對這個劉區長說：「我們廟上很久也沒有修工了，現在修工，請你們各鄉村幫著做一點工來造廟！」這個區長就說：「啊！現在正在種地的時候，每一個家庭裡頭都非常的忙，我們大約都不會有空閒的時間來幫廟上做這個工。」

正在這個時候，有一個女人在窗戶外邊扒這個玻璃就往裡望；望完就進來了，就要哭的樣子。說：「我有一個小孩子就要死了，法師你有沒有什麼辦法教我這個小孩子好了呢？如果教我這個小孩子好了，就是怎樣忙，我們大家都來幫助搬運材料，出這個車。」這個時候我看一看她，我說：「你知道你小孩子為什麼要死？」她說：「我當然不知道呀！」我說：「你不知道，現在我告訴你！就因為你不孝順公婆，妳對妯娌方面也不和氣，所以妳這個小孩子現在他要死。如果你想要他好的話，妳先在妳家裡佛前上

I recollect a few events that I encountered about thirty years ago in northeast China. I was still a shramanera [novice monk] living in a monastery that was being renovated. I helped the Abbot to repair the temple by asking others to transport the building materials to the monastery. In Northern China, most carts were pulled by horses and horsecarts couldn't carry a big load. I remembered the village was called Daba, and a Mr. Liu was the village leader. We would need people's help to transport building materials such as bricks and wood. So, I said to Mr. Liu, "Our monastery has not been renovated for a long time; but now we are doing a renovation. We are requesting every villager to give us a hand with the temple's renovation!" The leader replied, "This time coincides with the villagers' tilling of the land. Every family is really busy right now, so we probably won't have time to help the monastery with its construction work."

At this time, a woman was leaning against a window and looking in at us. Then she came in. She looked desperate and tearful as she said to me, "My child is dying! Dharma Master, do you have any way to save my child? If you can cure him, all of us will help you to transport the building materials no matter how busy we are." I looked at her and said, "Do you know why your child is dying?" "I have no idea at all!" she replied. "You don't know. Let me tell you now. The reason your child is dying is because you have not been filial to your parents-in-law. You have also been unkind to your sisters-in-law. That's why your child is dying. If you wish him to recover, you must first offer incense to the Buddha and to your ancestors at home. Then admit your faults, bow to your parents-in-law, and tell them that you will be filial to them and will not be rebellious against them. If you can do this, your child will naturally get well." Since her child was ill, out of desperation and maternal love, she did as I had instructed.

香，妳的祖先前邊也上香，然後對著妳父親母親——是公公婆婆——叩頭認錯，說是以後妳要孝順翁父婆母了，不會再忤逆了。妳這樣子，妳的小孩子就會好的。」那麼她因為小孩子有病，愛子心切；於是她也真是依教奉行，真是照這樣去做了。

做完了，看看她小孩子還是不睜眼睛，還是要死的樣子。北方小孩子死，就用草把他捲起來，丟到外邊去就算了，她已經預備了這個草。我說：「妳把妳小孩子抱到我這來看一看！」抱到我面前了，也很奇怪的，我向她這小孩子頭上打了三巴掌，說：「好了！」啊！這小孩子真聽話，即刻病也就沒有了；病沒了，在坑上站起來就會跑了。這樣一來，劉區長全家都過來皈依，都發心出車去搬運材料。本來這個小村莊只有十三輛車，就去了十二輛。所以關於佛教，有很多不可思議的事情，有很多令你不相信的事情，你沒有法子研究它是什麼道理，這是一個。

還有，我記得曾經和我們廟上方丈和尚到外邊去化緣；那時候沿著人家，挨著所有的屋子，我們都去化緣。化緣到一個家庭裡，有一個人就跪到門口，她說她的兒子現在病得好重，要方丈和尚把她兒子的病治好了。方丈和尚在東北很有名的，他在家的時候守孝，守了六年。出家之後，他就造廟，我就幫他造廟。這個女人希望方丈和尚把她兒子治好了，方丈和尚也不管這個閒事，他就對我說要我幫忙，我說：「人家來找你，你給我找這樣的麻煩來！」，我說：「你為何不幫他呢？」他說：「我沒這個能力。」。

我就問這個人：「你為什麼要跪到門口，不讓我們進你的屋，你要我們怎樣救你的孩子呢？」，她就說了：「我聽到大霸有個小孩就要死掉了，你從那兒過，就教他好起來；所以我知道你也有辦法把我的兒子的病治好了。」我說：「你把妳的兒子帶過來，給我看一下。」她的兒子那時候才十一歲，十一歲就有一種病。什麼病呢？肚痛的病、頭痛的病，這個病治了也不好，就帶出來見我。我對他講：「你

After she did everything I had said, she saw that her child still would not open his eyes, as if he were about to die. In northern China, when a child passes away, they simply wrap the corpse with straw mats and toss it outside. She had already prepared the straw mat for her son. I said, "Bring your child to me. Let me take a look at him." She did. Strangely enough, I hit the child on his head three times and said, "O.K." Being very obedient, this child immediately got well. He stood up and was able to run about. Because of this incident, leader Liu's entire family took refuge with me and resolved to lend us carts to transport building materials. Originally, this small village only had thirteen carts. They sent twelve of them to help us. There are many ineffable incidents within Buddhism; you just wouldn't believe it. There is no way to figure out why and how. This incident was one of them.

Moreover, I remembered when I went with the Abbot of the monastery for alms and donations. Back then, we went from house to house. We arrived at one house where there was a woman kneeling at the door. She said her son was extremely ill and requested that the Abbot cure her son. The Abbot was very well-known in Dongbei. When he was a layperson, he guarded his mother's grave for six years as a form of filial respect. After he left home, he wished to build a monastery and I helped him.

This woman expressed her wish that the Abbot cure her son. However, the Abbot did not want to mind others' business. He said to me that this woman asked me to help her. I had a headache then. "Why do you give me this kind of trouble! Why don't you help him?" I asked. "I have no such ability!" the Abbot replied. I then asked the woman, "If you kneel here blocking our way into your house, how can we save your son?"

She said, "I heard that at Daba a child was dying. You saved him when you passed by his place. That's why I know you have the ability to save my son!" I replied, "All right, bring your son. Let me take a look at him." Her son, merely eleven, had a strange illness of stomachache and headache that caused him not to be well, even when he was well. Whenever he was not okay, she brought him to see me and I said to the child, "You should quickly become a monk, and then you will be cured." I asked his parents whether they would permit their son to become a monk, because the child looked just like a monk. His last name was Wang, first name was Zheng and he was 11 years old. "If you can really let go of him and let him become a monk, I can cure him. If not, there is no way I can help." "Yes, yes, as soon as he recovers, we will send him to the Sanyuan (Three Conditions) Monastery," the parents promised. I said, "All right. From today onward, he is cured. No more illness!" After I said

趕快出家，出家做和尚，你就沒病了。」我問他的老爸老母說：「你想不想你的兒子做和尚？」因為那個孩子樣子就是一個和尚的樣子。

那個小孩子姓王，小名叫紳，那時候十一歲。我說：「如果你捨得他出家做和尚，我就可以教他的病好起來；你若不捨得，我是沒法子的。」他的老爸老母就說：「捨得！捨得！他的病若好了，我們一定叫他到三緣寺出家去。」我說：「那好了，從今天開始他的病就好了，沒病了。」說過之後，病果然就沒有了。沒有病了一個月，我到他家去，我說：「你要去出家了。」他的老爸老母：「等一等，等兩個月，他真的好了再出家！」到兩個月我又去了，又去叫他出家，他的老爸老母說：「還要等一等！」，我說：「你等一等，將來他病再發作了，你就無法醫囉！」。

這樣等到三個月的時候，我又從這個村過，但是我沒到這個人的家裡去。為什麼沒進屋子呢？因為我去過兩次，他都說等一等，我只是從這條村走過。但是走過的時候，那個小孩在家裡就知道我從那兒過，他對他爸爸媽媽說：「我不行了！你看我師父今天從這條村經過，都不來我們家來，我覺得我的病又會發作了。」他的爸爸說：「不要緊的，發作不過幾天就好了，你不要害怕！」

這天是十二月廿三日，我在十二月廿七日那天回來了，又從那個村經過。在廿六日那天，那個小孩的爸爸就到廟上去找我，要送他兒子來出家，因為他病重了要出家。但是很奇怪地，這父親在前面走，他小孩的靈魂就跟他到廟上去了。他人在家，但是靈魂跟著他爸爸到廟上去，廟上哪個房子誰住呀？方丈和尚在哪邊？那間房子如何？那個小孩沒有到廟上卻都知道。他爸爸回來他對爸爸說：「我跟著你去廟上，怎樣怎樣……。」他爸爸說：「我怎麼沒有看到你呢？」他說：「你沒看到我，我看到你了，我跟著你後邊。」等到廿七那天，他就在家裡自己打起雙盤來；家裡沒有點燈，他就對他爸爸說：「爸爸你點上燈，看看我坐的正當不正當呀！」他爸爸就點了燈一看，他在那兒打雙盤坐，已經死掉了。

that, he really got well. Within a month, I went to his house again, "it's time for him to leave home!" I said. His parents pleaded, "Wait, wait two more months until he is completely well."

Two months later, I went to his house and reminded him to leave home. His parents still wanted to wait. I said, "If you wait and his illness recurs, I will have no way to cure him!" Three months later, I passed by this village again but did not stop by their house. Why? When I went to their residence both times, they said to wait. So, this time, I just walked by. The child was at home while I was passing through. Because he knew that I passed through there, he said to his parents, "You don't allow me to leave home. I saw my teacher passing by the village without stopping in. I feel like my sickness is going to recur." The father comforted him, "Don't worry. If it does recur, you will get well in a few days anyway. Don't be afraid!"

That day was the 23<sup>rd</sup> day of the twelfth lunar month. I returned and passed by that village again on the 27<sup>th</sup> day of the twelfth month. On the 26<sup>th</sup> day, his father came to the monastery trying to find me to express his permission to let his son become a monk. Because the son was gravely ill again, he wished him to enter the monastic life. Strangely enough, when the father visited the monastery, the spirit of the child went along, too. He was physically home, but his spirit traveled with his father to the temple. He knew who the abbot was, where the monks dwelt, and what the houses looked like, and so on. When the father returned home, he told his Dad, "I went to the monastery with you today and I saw this and that and so on." His father said, "How come I didn't see you?" He replied, "But I saw you even though you didn't see me. I was right behind you." On the 27<sup>th</sup> day, when the room was dim without light, he sat in full lotus posture and said to his father, "Dad, Mom, can you please light the lamp and see if I am sitting straight and properly?" When his father lit up the light, the son had already died sitting in full lotus posture.

Why do I talk about this? It is very easy for young people to succeed in spiritual practice. In the past I encountered that family who told me lies, and then their child passed away. Even though that child died, he will still become a monk in his future life. He looked exactly like a monk, with big ears, a big nose and perfect facial features. So, as soon as I saw him, I asked his parents to let him leave home. At the time when he was sick, his parents were willing to part with him. When he got well, they couldn't bear to give him up. For this reason, he died. If they had allowed him to leave home, he would

爲什麼要講這個呢？就因爲青年人若是修道，最容易成功。過去我的經驗，遇到這樣的情形，因爲不聽話，所以以後就死了。這個小孩子死了，將來他還是去出世，還會做和尚的；因爲他的相貌就像一個和尚的樣子，耳朵大大的，鼻子也大大的，這個相貌很圓滿的樣子。所以我一見到他，我叫就他爸爸媽媽送他出家。他爸爸媽媽因爲他有病的時候，出家就捨得了，病好了就捨不得了，所以捨不得以後就死了。當時若捨得他出家，現在恐怕有四十多歲了，會在佛教裡做一番事業。

你們青年人現在應該努力去研究佛學，研究什麼呢？我主張你們各位都盡心竭力去研究《楞嚴經》。這個《楞嚴經》是開智慧的楞嚴，你們若能把《楞嚴經》懂了，佛學差不多就可以通了。尤其〈楞嚴咒〉，〈楞嚴咒〉是不可思議的咒。這一位金忠居士他總想這個、想那個，無論什麼事情他都想得很多。但是這個〈楞嚴咒〉，你一定想不完，你怎樣想，你也想不通。因爲什麼呢？因爲它有一種不可思議的力量。〈楞嚴咒〉在佛教裡可以叫它是靈文。什麼叫靈文呢？就是妙不可言，這個〈楞嚴咒〉是說不能完的。我們要把〈楞嚴咒〉讀熟了，能背得出，都有八萬四千金剛藏菩薩，常常來保護著你，所以〈楞嚴咒〉是最妙的！這個〈楞嚴咒〉也是咒中最長的，很長的，它有兩千三百多個字，大約兩千三百二十個字。我們青年人應該發心學習〈楞嚴咒〉，讀誦《楞嚴經》，把《楞嚴經》能背得出，〈楞嚴咒〉也能背得出，你佛學的根底可以說就紮下去了！

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(上接第 10 頁) (Continued from page 10)

「皈命三寶至心虔」：輾轉教化其他的眾生來皈命三寶，至誠懇切之心虔誠；要有這樣真誠的心，才能達到究竟的佛果。所以我們修行人一時一刻也不可懈怠，更不可以自己沒有達到某個程度，便妄說自己達到；這是打大妄語，千萬不可。

**Taking refuge with the Triple Jewel is an act of utmost sincerity.** In turn, we should teach and transform other living beings, guiding them to take refuge with the Triple Jewel—the Buddha, the Dharma, and the Sangha. And in doing so, make it an act of utmost sincerity. We must be thoroughly earnest in order to be able to reach the ultimate fruition of a Buddha. We who cultivate the Path cannot ever slack off or become lax. We must not relax our effort. Nor can we claim that we have reached any level before we have actually done so. To do that is to tell a major lie.

probably be about thirty or forty years old now. He would have contributed a lot to Buddhism.

The youth today should work hard to investigate the Buddhadharma. What should they investigate? I recommend that they try their best to study the *Shurangama Sutra*.

The *Shurangama Sutra* activates your wisdom and if you understand the *Shurangama Sutra*, you will be able to penetrate most of the Buddhadharma. The Shurangama Mantra is ineffable. There was a layperson, Jin Zhong, who liked to think about this and that; it seemed he had endless matters to think about. However, there was no way he could finish thinking about the Shurangama Mantra. You can't penetrate it, either, because it has an inexpressible power. In Buddhism, the Shurangama Mantra is known as efficacious verses. What is meant by efficacious verses? It is too wonderful to express and describe in full. If everyone of us can recite this mantra to a point where we can recite from memory, 84,000 Vajra Treasury Bodhisattvas will constantly protect us. Therefore, the Shurangama Mantra is the most wonderful mantra but is it also the longest mantra with more than 2,300 characters – about 2,320 characters. Young people should resolve to learn the Shurangama Mantra and study the *Shurangama Sutra* until they can recite both the sutra and the mantra from memory. When you can do that, you have laid down a good foundation for studying the Buddhadharma.

