

應病予藥潤三千

Heal the Trichiliocosm with Due Remedy

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BODHI FIELD | 菩提田

Everyday we recite the *Universal Door Chapter* two times, as part of the 7-day Guan Shi Yin Bodhisattva Recitation Session. When reciting the verses of this chapter, I thought of a good story. In this *Universal Door Chapter* there is a verse, which goes as follows:

*Immaculate pure light, wisdom-sun destroys all darkness,
able to vanquish the disasters of wind and fire,
shining brightly throughout the world.*

This verse reminded me of the novice monk, Heng Liang (brightness) Shr. The Venerable Master instructed him to recite this verse as a basic meditation practice. I'll explain why as part of the story later on. When I think about this story and other examples of the Venerable Master's teachings, it is pretty amazing. In Buddhism we say that we have 84,000 "dharma" to counteract the 84,000 kinds of illnesses of living beings. However, it takes a person who truly understands these dharmas as well as the minds, karmic conditions, and past lives of living beings to be able to know how to dispense this Dharma-medicine so that it will be efficacious. This story is a good example of that principle.

Heng Liang Shr came to the City of 10,000 Buddhas from Honolulu, Hawaii in 1984. Heng Liang Shr was the younger brother of Mr. Koo, who has been the executive secretary for Developing Virtue and Instilling Goodness Boys School here at the City for over ten years now. Before Heng Liang Shr came to the City, he was a taxi driver. He used his own car, a luxurious looking burgundy-colored Oldsmobile, as a taxi. When he was on the job accepting passengers, he would put the lighted taxi sign on the

觀音七期間，我們每天誦兩次《普門品》。在誦這一品的偈頌時，我想起一個很不錯的故事。《普門品》裡有這樣一個偈頌：

無垢清淨光 慧日破諸闇
能伏災風火 普明照世間

這偈頌讓我想起一位沙彌——恒亮師，師父上人曾經叫他，要把誦這個偈子作為他日常的功課。稍等我會解釋為什麼師父這麼說。每當我想到這個故事，還有師父教化眾生的其它例子，我都覺得很不可思議。佛法裡有八萬四千法門，來對治眾生的八萬四千種毛病。但是這需要真正明白這些法門，還有眾生的心、果報業緣以及過去生的事情，才會知道如何用這些法藥有效治療眾生的病。這個故事就是一個很好的例子。

1984年，恒亮師從夏威夷的檀香山來到萬佛聖城。恒亮師是古先生的弟弟，古先生在聖城的育良小學和培德中學的男校，已經擔任行政秘書十多年了。來聖城之前，恒亮師是出租車司機，他用自己的車來做生意，那是一輛看上去很豪華的酒紅色奧茲莫比車。當他載客人時，他就會把亮著的出租車標誌放在車頂。

top of his car.

When he came to draw near to the Master to study at the City of 10,000 Buddhas, he also had his car shipped from Hawaii so he could make an offering of the car to the Master and the City. When he first came, he stayed at the City of 10,000 Buddhas. However, within a relatively short period of time he came to live at Gold Mountain Monastery. At that time, at the original Gold Mountain Monastery in San Francisco's Mission District on 15th Street, there were only a few monks and Mr. Chou Guo Li in residence who performed various duties for the temple and the Venerable Master. Mr. Chou Guo Li was the Master's Chinese secretary who had also spent many years transcribing all the 2000 plus lectures the Master had given on the *Avatamsaka Sutra*. In those days, it was quite unusual for a person who had come for such a short period of time to be able to live at Gold Mountain Monastery.

Heng Liang Shr was an honest, straightforward person, who was also extremely sincere. He had total faith in the Venerable Master and would have sacrificed his life for him. In fact, his whole family, his parents, brothers and sisters, was quite devout. They all had deep faith in the Venerable Master. So it was nice to have him in the temple. He was dedicated to the teachings and very concerned about showing proper reverence and respect for the Dharma. So whenever I did something that was not in accord with proper Dharma etiquette, he would not hesitate to point it out to me. I specifically recall being corrected more than once when I would lick my finger so as to be better able to turn the page of a Buddhist Sutra. He would say, "Dharma Master Shun. You can't do that! It is totally wrong and improper. You cannot lick your fingers and then touch the Sutras!" When he would correct me, I could see that he was so earnest and reverend towards the Dharma, I was moved to eventually break this habit.

Eventually Heng Liang Shr did become a novice. Later, in June or July of 1986, Gold Mountain Monastery moved to its present location in San Francisco's Chinatown. Although the formal opening for Gold Mountain Monastery did not take place until February 1987, we moved to Chinatown right after we had purchased the property and lived there while it was undergoing a six-month period of major remodeling. So Heng Liang Shr moved with the Venerable Master and the rest of us to Gold Mountain Monastery in Chinatown.

Shortly after we moved, one of the Master's disciples, Wang Zhi-en (Guo En), would frequently visit the monastery. Actually Guo En had lived at Gold Mountain several years earlier, while he was studying to get his doctorate degree in structural engineering at UC Berkeley. He specialized in the structure of bridges- how they contract and expand under different weather conditions etc. Now Heng Liang Shr had an ailment in his eyes that caused problems with his vision and even headaches. Wang Guo En, with his connections with the University of California, was able to take him to be checked up at U.C. San Francisco. There they had interns who looked at people for free under the guidance of a doctor. It was a way for students to

當他為了親近上人，決定搬來聖城時，他也把那輛車從夏威夷運送過來，供養給上人和聖城。他剛來的時候先住在萬佛城，可是沒有好久就搬到金山寺去了。當時金山寺還在三藩市15街的米慎區，只有幾位出家人和周果立居士。周居士是負責打理廟上和師父的各種日常事務，也是師父的中文秘書。他花了很多年的時間，才把上人講《華嚴經》二千多次講法的錄音謄寫出來。那個時候，一個新來的人短短時間內就在金山寺住下，不是一件普通的事。

恒亮師是一個誠實、直率的人，而且他非常虔誠，對上人充滿信心。為了上人，他甚至願意犧牲自己的生命。其實他們全家，包括他的父母、兄弟姐妹，都對上人非常有信心，對佛法也非常地虔誠，所以我們都很高興恒亮師在金山寺住下來。他專心地學習佛法和一切經教，也特別注意對法的恭敬，因此只要我威儀舉止有不恰當之處，他都毫不猶豫地馬上給予指正。例如，以前我在翻佛經時會先舔一下手指，方便翻頁。我記得為了這件事，他不止指正過我一次，他就會說：「順法師，你不可以這樣。這樣做是不對的，你不可以舔了手指再來碰經書！」當他糾正我的時候，我看得出來他對法是非常認真和恭敬。所以後來我也被他感動了，最後也就改掉了這個習慣。

後來恒亮師出家了，成為一名沙彌。那時候大概是1986年的6月或者7月，金山寺搬到現在的位置，也就是舊金山的中國城。雖然搬去後的金山寺到1987年的2月才正式開放，但其實我們在剛買下的時候就搬了過去，在那裡進行了6個月的重新整修。所以恒亮師和上人，還有我們剩下幾個，一起搬到了中國城的金山寺。

我們搬過去不久，上人的一位弟子王知恩（果恩），經常來寺廟拜訪。其實，果恩之前已經在金山寺住過幾年，那時他在加州大學柏克萊分校攻讀結構工程的博士學位，他專門研究橋樑的結構——橋樑在不同的氣候下，是如何伸縮等等。後來恒亮師的眼睛有點毛病，影響他的視力，還帶來了頭痛。王果恩透過他和加州大學的關係，帶恒亮師

gain experience and see how well they could diagnose various maladies and they did this for free.

When Heng Liang Shr and Wang Guo En returned, they said that the doctor and interns could not find anything wrong. However, they did say that there was a very remote possibility that he could have a brain tumor. They said that they did not think this was very likely though. So at the time, this was not pursued any further. Heng Liang Shr did tell the Venerable Master about this. The Master at that time, and as I recall it was late 1986 or early 1987 told Heng Liang Shr to recite the verse from the *Universal Door Chapter*.

*Immaculate pure light, wisdom-sun destroys
all darkness, able to vanquish the disasters of wind and fire,
shining brightly throughout the world.*

Who would know that this verse would be the appropriate Dharma-medicine to counteract Heng Liang Shr's eye problems?

So he recited it. A couple of years later in 1988 he visited a doctor in Honolulu. As I recall he had returned to Hawaii when his father got ill. Now, Heng Liang Shr had spent a period of about four years at the two locations for Gold Mountain Monastery in San Francisco. So he had become a pretty close Dharma-brother to all of us there. When he visited the doctor, they discovered that he did have a brain tumor. As I recall the tumor was at the base of his skull and was as big as a walnut or a small egg. It was quite large. The doctors said that he would have to have surgery to remove the tumor. And they said that he had a 50-50 chance of surviving the surgery. So this was a very serious situation.

Heng Liang Shr underwent the surgery. After the surgery he was in a coma. Now I tried to confirm how long he was in the coma with Mr. Koo and he also asked his sisters about this. Nobody remembers exactly how long he was in the coma, but we're guessing that it was probably two or three days. Then, his mother called the Venerable Master. Now it is also possible that the Master called her. Again, nobody remembers this for sure and Heng Liang Shr's mother is no longer with us to tell us. I think it is more likely that she called the Master. So she asked the Venerable Master what to do, since Heng Liang Shr had been in a coma for several days. The doctors did not know if he would come out of the coma or ultimately survive.

Then the Master instructed his mother to whisper in his ear. He said to whisper, "Come back. Come back." When she did as the Master instructed, he, rather miraculously, came out of the coma. Again, I tried to confirm how long it was before he got out of the coma. Did he come back to consciousness right after his mother whispered the first time or did he come out of it later after she whispered these words several times? Nobody remembers these details. However, we can say that shortly thereafter, he did come out of the coma. Again, this is another example of how an Enlightened Master knows how to use the myriad "dharma" to

去加州大學舊金山分校做了一次檢查，那裡有實習生在醫生的指導下可以免費為人看病。因為學生可以通過這種方式來增長自己的臨床經驗，看是否能夠診斷出各種病症，所以他們提供免費服務。

恒亮師和王果恩回來後，說醫生和實習生都找不出任何問題，但是他們說有一種很小的可能性就是他有腦瘤，但他們覺得不太可能，所以當時就沒有再追蹤這件事情，恒亮師也告訴了上人這件事。那時候，我記得是在1986年尾或者1987年初，上人就告訴恒亮師要經常念《普門品》的這個偈頌——

無垢請淨光 慧日破諸闇
能伏災風火 普明照世間

誰會知道，這個偈頌恰好是對治恒亮師眼疾的法藥呢？所以他就持誦這個偈子。

經過了幾年，在1988年他去看一位來自檀香山的醫生。我記得他爸爸生病之後，他就回夏威夷去了，那時恒亮師已經在前後兩個地址的金山寺，住了大概一共4年，成為大家很好的同參道友。他去看醫生時，醫生發現他真的有一個腦瘤。我記得那個瘤在他顱骨的底部，像一個核桃或者小雞蛋那麼大，那算是很大的腫瘤。醫生建議他必須動手術來切掉那個瘤，他們還說手術的存活率只有一半，當時的情況算是很嚴重的。

後來恒亮師做了手術，手術後他陷入昏迷。我試著向古先生確認他到底昏迷了多久，古先生也問了他的姊姊；沒人記得他到底昏迷了多久，但是我們猜大概是兩、三天吧。後來他的母親打電話給上人，也有可能是上人打給她母親；這個我們都不確定，因為他母親已經不在了。我想比較有可能是她打電話給上人，因為恒亮師已經昏迷了好幾天了，所以他母親問上人該怎麼辦。醫生們也不知道他是否能從昏迷中甦醒過來，或者他最終能否活下去。

上人教他母親在他耳邊輕輕地說：「回來！回來！」於是她照上人說的去做，結果他真得奇蹟地清醒了。我試著去確認他經過多久才醒來，是他媽媽呼喚他第一聲後就恢復了意識？還是重複了好幾聲之後他才醒來？沒人記得這些細節了。但是我們確實知道，他是在昏迷不

benefit living beings. He is like a good doctor who is expert at dispensing the right kind of medicine.

At that time, the Master spoke about Heng Liang Shr's situation during a public lecture at the City of 10,000 Buddhas. I was at Gold Mountain Monastery and heard about it from other monks the next day. The Venerable Master said that while Heng Liang Shr was in the coma, he, the Master, had to visit a dragon king in the ocean. It turns out that Heng Liang Shr was a general under the command of this dragon king in his previous life. I suppose that as his general he was in charge of the aquatic creatures in that region of the ocean. Now I do not know how many dragon kings there are in the various oceans throughout the world. I assume there is more than one.

The Venerable Master said that this dragon king wanted Heng Liang Shr to come back to continue to assist and serve him as he did when he was his general. So the Venerable Master had gone down to the dragon palace and told the dragon king that he wanted Heng Liang Shr to come back to the world. He told him that Heng Liang Shr was helping to uphold and propagate the Master's Dharma and that he wanted him back in the human realm. And, of course, the dragon king had to acquiesce. Perhaps he put his palms together in respect to the Master's request. I really don't know what he did, but he did listen to the Master and Heng Liang Shr was able to return to the world.

Heng Liang Shr continued to stay in Hawaii to recuperate from his surgery. Unfortunately, about a half a year later, he did pass away from other complications not directly related to his surgery. According to some members of Heng Liang Shr's family, the Venerable Master said that if he had been able to return to the City of 10,000 Buddhas, he could have helped him and prevented him from having the complications that eventually took his life.

The Venerable Master was very fond of Heng Liang Shr. As I said before, he was extremely devout and sincere. So after his passing, the Venerable set up a special fund for about \$200,000 (I forgot the exact amount) in Heng Liang Shr's name, which the Master said was for scholarships for any people pursuing degrees in Buddhist studies. The fund was available to anybody, not just members of our Buddhist Association. Over the years the fund was used up to help people in their studies.

We are all so lucky to be able to be in a place that the Venerable Master established for us to cultivate the Buddhist path. There are so many situations in which the Venerable Master was able to help people overcome their problems, like he did with Heng Liang Shr. In these circumstances, the Venerable Master knew how to dispense the right Dharma-medicine in such amazing and unique ways. Only a person with profound wisdom would know what is needed to help living beings. I think we can say that the genuine Buddha-dharma lives in the mind of the enlightened teacher. ❀

久後就醒過來了。這又是一個開悟的善知識，知道如何用無邊的法門來利益眾生的例子——上人就像一位高明的醫生，善於施予治病的藥。

那時，上人也在萬佛城公開談到了恒亮師的狀況；我當時在金山寺，是第二天從其他師兄那裡聽說的。上人說，當恒亮師在昏迷時，他必須親自去海底見一位龍王，因為恒亮師前世是這位龍王手下的將軍。我想恒亮師可能是管理那片海域水族的將軍吧！我不知道全世界這麼多不同的海域，到底有多少位龍王，我想應該不止一個。

上人說，這位龍王要恒亮師回到他身邊繼續輔佐他，就像以前做將軍時那樣。所以上人不得不下去龍宮裡，告訴龍王他想讓恒亮師回到這個世界來。他還告訴龍王，恒亮師是他的護法，所以他要恒亮師回到人間。當然，龍王不得不接受上人的要求，也許那時龍王還合起掌來，表示對上人的恭敬。我真的不知道龍王是怎麼做的，但是他確實聽從了上人的指示，讓恒亮師回到了人間。

恒亮師後來就一直待在夏威夷，接受手術後的復健。不幸的是大概半年之後，因為一些與手術無直接關連的併發症，他最後還是往生了。據恒亮師家人的回憶，上人說如果他回到萬佛城，上人還可以幫他不至於因為這些併發症而喪命。

上人非常喜歡恒亮師，就像我剛才所講的，他非常非常地認真和虔誠。所以他往生以後，上人以恒亮師的名義，設立了一項特殊的基金，金額大概有20萬美金（具體的數字記不清了），這是專門提供給想攻讀佛學學位人士的獎學金。這個基金是所有人都可以申請，不僅僅是法總的人。經過這些年，這筆基金已經用完了，並且幫助了一些人。

我們都很幸運，能在上人為我們建立的道場裡安心辦道。很多時候，上人都在幫人解決他們的問題，就像他幫助恒亮師一樣。像這些時候，上人都能用巧妙獨特的方法，給予眾生正確的法藥。只有真正有智慧的人，才知道怎樣能夠幫助眾生。我認為什至可以說，真實的佛法，在開悟的善知識心中。 ❀