

萬佛懺期間的一天，我見到一個境界。有一天我拜佛，有一個影像就現在我的眼前。一個是我出家前曾經做過的夢。那一年我想出家，以後我就做了一連串幾個奇怪的夢，夢裡頭都有出家人出現。我接下來要講的這個夢，是其中一個，也是唯一一個恐怖的夢。

那一年我動了出家的念頭以後，有一天晚上，我夢見在一個黑暗的角落裡，有一個穿黑色衣服的人，那個人陰氣很重，感覺很不友善，他用很快的速度向我飛過來。可是就在他即將要碰上我的時候，從左邊

的角落也衝出另外一個人，這個人穿著灰白色的長袍，長長的頭髮，長長的鬍子。就在穿黑色衣服的人即將要碰撞上我的時候，這個白衣的人就用身體擋在我的前面，把那個黑衣的人給截走了。

這一幕來得很快，我根本就來不及反應。我抬起頭來，看他們飛過，還聽見他們衣服拍打的聲音。這時候，黑衣人袖子的一角就從我的頭上掠過，之後我就醒了。醒過來以後，我發覺我冒了一身的冷汗，而且有一種很不舒服的感覺。因為那是在半夜，我沒有太在意，以為這只是一個普通的噩夢，然後我馬上又沉沉地睡著了。等到第二天清早醒過來，我發現我自己動彈不得，全身骨頭都痠疼，而且喉嚨也疼得說不出話來。我以為自己是感冒了，接下來的兩天，我都躺在床上，整個晚上都咳嗽，咳到無法入眠。我才勉強自己出門去看醫生。

吃了藥以後，我沒有絲毫的起色，還

During the Ten Thousand Buddhas Repentance bowing session, I came across one particular state. One day some images appeared to me when I was bowing. They were related to the dream I had before I left home-life. That year I wished to leave the home-life. After having the thought, I started to have a



## 黑衣人 and 白衣人

### A Man in Black Robe and Another in White



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couple of unusual dreams. In each of these dreams, I saw different monks from different times. The dream I am going to share with you tonight was one of those dreams and it is the only one that was dreadful.

That year I had resolved to enter the monastic life. One night I had a dream. In my dream I saw, in a dark corner, a man in a black robe. That man carried very negative energy with him and he wasn't friendly when he approached me. All the sudden, he flew swiftly toward me in an unexpected dash. When he was on the verge of slapping me, another man in the long gray robe with very long hair and beard appeared to my left. This other man quickly shifted to my front and used his body to ward off the attack of the man in black. Then he seized the man in black and they flew away together.

比丘尼恒異  
講於2013年7月16日  
萬佛聖城大殿

A Talk by Bhikshuni Heng Yi  
on July 16, 2013  
at the Buddha Hall of CTTB

是一樣地難過。從小到大，我沒有生過這麼重的病。然後躺在床上，我想起不久前看過的一個故事。故事是有個貴婦人，她得了麻風病。麻風是一種會傳染的病，她的家人因為怕被她傳染，就把她帶到一個離家有一段距離的小木屋裡頭關起來。為了怕她跑回家裡來，他們就把木屋所有的門窗封死，只留一個小洞，可以遞送食物和水。這個婦人被家人這樣對待，得不到他們的關心，感到很傷心、很無助，整天在黑暗的小屋子裡頭哭。直到有一天，她想起她師父的教誨。她師父說：「人生是虛幻一場，家庭的親情也不是真實的。色身是苦空無常，沒有一個自我。」從此以後，她反覆地參這幾句話，慢慢地她放下了一切的執著。

又過了幾天，奇怪的事發生了，她發現她自己開始脫皮。來送飯的傭人很驚訝地發現，這個婦人伸出來接食物的手，又白又細，完全都沒有皮膚病的症狀。於是這個傭人跑回家，向其他人報告這個情形，並且把家人帶來。家人前來把門打開一看，婦人好像脫胎換骨一樣，有病的皮膚完全都脫落殆盡。

在病中，我就想起了這個故事，以後我也開始給自己找一個解決痛苦的方法。什麼方法呢？我就開始觀想，觀想這個身體不是我的，這個身體與我的自性無關。觀想到，讓自己的精神可以脫離肉體，我真的就感覺不到痛了。第二天，我完全好了，可以下床，像正常的人一樣走路。經過那次的經驗，我才深刻體會到，原來痛苦是來自於執著。如果我們對身、對心都不執著，什麼苦都沒有了，什麼都可以超脫了。不過那個時候我年紀比較輕，心也比較清淨，觀想比較容易成就；如果現在叫我再去觀，我覺得我應該是觀不起來了。

這場大病過後的幾個月，我也如願出了家。當時剛出家的沙彌尼都被安排在臺北法界。有一天晚課的時候，我們在繞佛，我注意到佛殿左前方有一個法

This happened too fast for me to react. I heard the flapping of their robes as I lifted my head to watch them fly away. The corner of the sleeve of the man in black fluttered across my head and caused me to wake up. When I woke up from my dream, I felt my body burst into cold sweat and I felt uncomfortable with what had happened. At the very beginning, I thought this was just like one of the ordinary nightmares that I had had before. Since it was in the middle of the midnight, I did not pay much attention to it and I quickly fell asleep again. When I woke up the next morning, I found my body could not move at all. The bones throughout my body ached and I had a terrible sore throat. I had a very difficult time uttering even one word. At the very beginning, I thought I had gotten the flu. For the next two days, I had to stay in bed. I coughed terribly throughout the night and I couldn't sleep at all. On the third day, I forced myself to see a doctor.

The medicine wasn't helpful at all. I wasn't feeling any better after taking the medicine. I never had such a serious illness as this one before. Lying in bed in unbearable pain, I was thinking if there was any way to help myself to get by the pain. Then I recalled a story I read some time ago. The story was about a woman who was from a rich eminent family. This woman got leprosy. Because leprosy is a contagious disease, her family kept her in a small cabin which was distant from where the family lived. For fear that she would return to the house, they sealed all windows and doors, leaving only one small hole on the door, big enough for them to deliver food and water. Except for providing her with basic food and materials to sustain her life, this woman received no concern and attention from her family. The woman grieved over how her family treated her. She cried every day in the small dark room. One day she recalled her teacher's instructions. Her teacher said life is illusory; family affection is unreal; our physical body is characterized by suffering, emptiness, impermanence and is without a self; therefore we should detach ourselves from our body. In the small dark room, the woman repeatedly reflected upon these words and was able to gradually transcend her suffering.

A few days later, a strange thing happened. Her skin started to peel off layer by layer. One day a maid brought food to the woman and saw the white smooth lustrous skin of the hand that reached out for the food. The maid was astonished. She ran back to the house and brought others here to check on the woman. When they open the door, they were startled at what they saw. The woman's leprosy was completely gone.

In my sickness, I recalled this story and then I contrived the method of trying to remove my pain with my own power. What was that? I started to contemplate my body as not belonging to me. It has nothing to do with my self-nature. When I contemplated to the point that my mind could break away from the body, all the pain of my body disappeared. The next day, I was able to leave my bed and move around as a healthy person. After that experience, I realized that all our pain and agony derive from our attachment to the body and to the mind. If you can free yourself of attachments, nothing can trouble you. I was young and pure enough to succeed in such contemplation in my first attempt. If I were to make the same contemplation now, I really doubt I could make it.

座。這個法座比一般的椅子大，法座上擺著一張虛雲老和尚的法像。法像中的虛老也是穿著一襲灰白色的長袍，長長的鬍子，長長的頭髮。我想起來幾個月前我做過的那個夢，夢裡頭那個來救我的人，他的穿著也是一模一樣的。到底當時救我的是誰呢？我不知道，因為我看不到他的臉。可是我看他那身打扮，我想他應該也是修道人吧！那天過了以後，我也就把這件事給忘了。

我再一次記起這件事的時候，是在兩年半以後，我進了戒壇。我有一個師弟，她從小身體就很不好，戒期的時候她病得更重了，幾幾乎都沒命了。我聽其他比丘尼的師兄說，每一年的戒期都會有狀況，不是有人病了，就是有人死，再不然就是有人會發瘋。因為有人發心出家受戒，佛的眷屬會增加；相對地，魔的眷屬就會減少。而且人發心受戒會令魔宮震動。因為這個原因，魔常常就來道場搗亂，令人修行不能成就。聽了這些故事，當時我就有一個感覺，當初我發心出家的時候，魔就已經找上了我。雖然往後到受完戒為止，我都平安無事，可是當初那個穿黑衣的人，只不過是衣服的一角，掠過了 my 頭上，就令我生了一場大病。如果當初沒有那個穿白衣的人來救我，後果又會是怎麼樣呢？到底那個救我的人是誰，我一直都沒有答案。

直到今年的萬佛懺，有一天我在拜佛的時候，我又看到了當初的那一幕，我心裡就有一個感覺。當初那個救我的人，很可能是我過去世所拜過的一尊佛，也很可能當初我在拜那尊佛的時候，也像現在拜佛一樣悠悠忽忽的，還一邊打妄想。可是，就因為那麼一個小小不經意的禮拜，竟然種下了我日後得度的因緣。

《法華經》上講：

若人散亂心，乃至以一華，  
供養於畫像，漸見無數佛。

Several months after that incident, my wish to become a nun was fulfilled. At that time, arrangements were made for all of the newly shaved novices to live in DRBA Taipei, where we received our novice training. One evening when we were circumambulating the Buddha hall during the evening recitation, I noticed that there was a dharma chair in the left front of the Buddha hall. That chair was larger than a regular chair and a portrait of Master Xuyun in long gray robe with his long hair and beard was placed in the middle of the chair. That picture reminded me of the dream I had several months ago but, I had no clue in knowing who saved my life that night because I didn't see the person's face. But, judging from his manner of dress, I believed that he must be a cultivator, too. After that day I totally forgot about that dream.

I did not realize the significance of that dream until two and half years later. It was not until I entered the precept platform that I did come to realize the meaning of that dream. I knew a fellow nun who had health problems ever since she was born. During the one-hundred-and-eight day intensive preceptees training period, her health deteriorated sharply and she almost lost her life. Around the same time I heard several Bhikshunis talk about how something happened during the one-hundred-and-eight-day training period. Some might become very sick, some might die and some may go insane because when there is a person who resolves to leave the home-life and to become a Buddha's disciple and to receive ordination, the demons' chance to get more followers also decreases accordingly and their palaces will shake because of that. Therefore, they always come to stir trouble to disturb the cultivators. When I heard those stories, I had a thought: when I first brought forth the resolve to renounce the home-life, I had been visited by a formidable demon. Thinking back, that small portion of the demon's black robe flittered across my head and caused me to come down with a severe ailment. What if the man in white did not come forward to save me? What would have become of me by now? Who on earth was the man? I had no answer to it then.

It was not until this year, during the Ten Thousand Buddhas Repentance Bowing, that the dream came back to me again, and it was then that I had a feeling that the man who saved my life very possibly could be one of the Buddhas that I had bowed to in my past life. Bowing could be a very insignificant movement and most of the time I wasn't bowing in a respectful manner; I had a lot of random thoughts running back and forth in my mind. However, who would have known that such trivial bowing would have brought future salvation to me.

Just like *the Lotus Sutra* says:

*Should there be those with some focus of mind  
who give but a single flower as an offering to the painted image,  
that they would gradually see numberless Buddhas.  
Should there be those who bow and worship  
or merely place their palms together  
or do no more than raise a single hand  
or give a single nod of the head in this manner,  
honoring the images,  
that they will in due times see countless Buddhas;*

或有人禮拜，或復但合掌，  
乃至舉一手，或復小低頭，  
以此供養像，漸見無量佛。

又說：

若人散亂心，入於塔廟中，  
一稱南無佛，皆已成佛道。

佛所說的法是真實不虛的，應著佛的廣大願力，讓我們薄地凡夫在道場裡所種的微弱善根，都能夠引發不可思議的感應。更何況是我們以殷重心所修的善業呢？坦白說，萬佛懺期間，我都不知道我拜的是些什麼佛，也沒有求要得到些什麼感應。可是，每拜一次，我就覺得和他們結了一次緣。我相信，時間久了，和萬佛的緣也會由淺轉深。我總有個感覺，修行不在快，也不在多，能用平常心持續不斷地修行，善根就會慢慢地紮下去。這個是我拜萬佛懺的一個小小的感想，在這裡跟大家分享。 ❀

and

*Should there be those with some focus of mind  
who enter stupas or temples  
and say but once Namo Buddha,  
that they will all realize the Buddha way.*

What the Buddha says is real and true. Because of their great vows, no matter how humble, the good deeds we do in the monastery may be that they can invoke inconceivable response. How much more, if we have sincerity in what we do, the benefits incurred will be even greater. Honestly, during the bowing session, I had no idea to whom I was bowing, nor did I seek to get anything out of the bowing. However, with each bowing, I felt I tied up affinity with those Buddhas. I now believe that the more I bow, the more my affinity with them will deepen over time. I always believe that the value of cultivation does not lie in quantity. If we keep a natural mind and be consistent in what we will be doing, our cultivation will naturally take root and gradually be established. This is a small insight that I got out of the bowing that I wanted to share with you here. ❀

至尊敬的讀者：《金剛菩提海》訂閱單“亞澳地區”的地址將作如下更改

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