

杜順和尚 (續)

Dharma Master Du Shun

(continued)

宣化上人講述於1988年5月28日
馬來西亞譯經組 英譯

Lectured by Venerable Master Hsuan Hua on May 28, 1988
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杜順和尚就說：「你不要哭啦！我來給你們消災免難，給你們消解免去以前的冤仇。你記得你往昔謀財害命，殺過人。現在你這個兒子就是他，回來找你報仇，也要令你家破人亡。現在我可以證明給你看。」於是用手一指他兒子的屍體。

這兒子屍體忽然變成一個大漢，怒目切齒，手指著他說：「你啊！你以前謀財害命！把我殺了，拋到河裏，搶奪我的金子。我來托生做你兒子就是要討這個命債，要你還我的命債！今天遇著和尚這樣慈悲，令我不報仇雪恨。冤仇宜解不宜結，我可以和你這段冤孽債一筆勾消。如果不是和尚來度化，我絕不善罷甘休，不能放過你這麼逍遙自在，不受果報。這是得到和尚的教化，我現在不尋這個冤仇了。」

夫婦一聽，果然認識這大漢，明瞭真相，於是悔過自新，從此向善，終身茹素，拜佛誦經。因為懺悔以往的過錯，所以感應道交，在四十歲又生一個兒子，相貌圓滿，眉清目秀，唇紅齒白，非常聰明，一表人才。後中進士，揚名聲，顯父母，光宗耀祖。

The monk said, "Don't cry, I am doing this to help resolve your past afflictions with your son. Do you remember killing someone for their gold? Now, he has been reborn to become your son and has come back for revenge: when he grows up, he will destroy your entire family. I can prove it to you." Then, he pointed his finger to the infant's dead body.

Suddenly, the dead infant turned into a large man, glaring and gritting his teeth. He said, "In a previous life, you robbed me of my gold, killed me, and dumped me in a river, so in this life I have come back as your son to collect my debt from you. However, you have met the greatly compassionate Master Du Shun, who prevented me from exacting my revenge. Because it is better to resolve this past enmity than to hold on to it, I am willing to cancel the debt you owe me. As a result, I will forgive you for your past wrongdoings. Were it not for him, I would definitely not let you off this easily. Were I to remain bent on my revenge, you would be unable to avoid the retribution you deserve or live a peaceful and contented life.

This couple who made the offering, after having realized the truth, repented and became Buddhists. They became vegetarians and practiced bowing to the Buddhas and reciting Sutras. They sincerely repented of their offenses. This brought about an auspicious response which was intertwined with the Way. Therefore, at the age of 40, they gave birth to another son, who was handsome, with delicate features, and was both talented and filial. He later became a Jinshi (an Advanced Scholar who passes the highest imperial civil examination), bringing fame and glory to his family and their ancestors. This is one of the miraculous acts of Dharma Master Du Shun, showing his way of using spiritual powers to teach and transform living beings.

Upon hearing that his master was actually Manjushri Bodhisattva, this disciple turned back, despite having bowed all the way to Mount Wutai. He rushed back to the temple, traveling day and night non-stop. However, when

這是杜順和尚顯示的一種靈異，教化眾生的一部份。

到五台山去朝拜文殊菩薩的這個徒弟，聽說他師父是文殊菩薩，於是乎，披星戴月，晝夜奔馳不停，趕回到廟裏頭，杜順和尚在那兒端然正坐，已經圓寂了。這叫「當面錯過，交臂失之」，我們人往往就有「對面不認識觀世音」這種情形發生。

贊曰

來去自由 不貪不求
教化眾生 急早回頭
至誠念佛 七寶池遊
上品上生 有樂無憂

「來去自由，不貪不求」：為什麼能來去自由？就因為不貪不求。為什麼不貪不求？就因為沒有自私自利的心。修行人最終的目的就是來去自由，願意活著，隨時都可以活著；願意死，隨時都可以死。活著和死，他是隨心如意的，願意某年某月某日某時往生，到時就走了！若不願意走呢，還可以在世界上，住多一段時間。真修行人就有這樣的把握，這叫「生死有把握」，所以生死自由。因為什麼才能得到這種境界？就因為不貪不求。

「教化眾生，急早回頭」：他在這個世界上，就為著教化眾生，希望一切眾生都改過自新，苦海無邊，回頭是岸。

「至誠念佛，七寶池遊」：至誠念阿彌陀佛，修淨土法門，那麼願意什麼時候到七寶池去走一走，也可以去的。

「上品上生，有樂無憂」：蓮華有九品：上上品，上中品，上下品；中上品，中中品，中下品；下上品，下中品，下下品。你功行圓滿，修行功夫深，就可以上品上生。極樂世界是無有眾苦，但受諸樂的地方，所以我們大家要至誠懇切，專一其心，修淨土法門。

☸ 待續

he arrived at the temple, his teacher—Master Du Shun—had already entered Nirvana while sitting in full lotus. This can be described by the saying: “Even while passing someone at arm’s length, you still miss your chance.” Very often, people have the same situation; as it is said, “Facing Guanyin Bodhisattva, you still don’t realize it.”

A verse in praise says:

Freely coming and going,
Neither greedy nor seeking,
Teaching and transforming beings:
To quickly turn over a new leaf.
To sincerely recite the Buddha’s name,
So as to freely roam amidst the seven-jeweled ponds;
After rebirth into the highest grade of lotus,
One may enjoy true bliss without agony.

Freely coming and going. Why can a person come and go freely?

Neither greedy nor seeking. Only because the cultivator is not greedy nor seeking. Why is he not greedy nor seeking? It is because he has no selfishness in his heart. A cultivator’s ultimate goal is to come and go freely. If he wants, he can stay alive; or, he can just go anytime he wants. Living or dying all depends on his will. He can just pick some year, month, and day to go, and he will go into Nirvana at that time. If he doesn’t want to go, he can live longer in the world. Regarding freedom in life and death, enlightened cultivators have absolute confidence and control.

Teaching and transforming beings. He stays in the world to continue teaching beings. To quickly turn over a new leaf. He hopes every being will repent and come back to the righteous way, because the sea of suffering is endless.

To sincerely recite the Buddha’s name. By chanting “Namo Amitabha” sincerely with one heart, one practices the Pure Land Dharma-Door. So as to freely roam amidst the seven-jeweled ponds. Then this person can travel to the seven-jeweled lotus ponds at any time he wishes.

After rebirth into the highest grade of lotus. There are nine lotus stages in the Pure Land:

*high superior, superior, low superior;
high average, average, low average;
high inferior, inferior, and low inferior;*

If you perfect your merit and cultivation, then you will be reborn into the highest grade. Enjoying true bliss without agony. The Pure-Land has no suffering but only unlimited bliss. Therefore, if we practice the Pure-Land Dharma, we have to be sincere with one heart unconfused.

☸ To be continued