

Shifu Saved Me From Death

師父從鬼門關救我回來

此篇摘自【宣化上人紀念特輯系列影片】。這一系列影片，透過諸位老弟子描述當年追隨上人學習佛法的親身體驗，藉由他們從未曝光的點滴舊事，帶您認識宣公上人的風範以及他的教化。影片旨在發揚宣公上人的教法，冀望透過口述專訪，啟發尚未認識老和尚的人；希望透過每位受訪者對上人的回憶及故事，讓我們彷彿也在上人座下親受其教，親聆法音。影片網址 <https://www.youtube.com/hashtag/thememoirsofmasterhua>

This is an excerpt from the Oral History Project—“The Memoires of Master Hua.” The video series gives you a glimpse of the Master’s character and methods of teaching through the – previously undocumented – personal experiences of people who had the opportunity to learn directly from him. This project aims to keep the Master’s teachings alive through videos of personal accounts that could inspire even those who do not yet know the Master. The memories and stories of each person interviewed enables us to feel closer to the Master as if we were learning directly from him ourselves. You are welcome to visit: <https://www.youtube.com/hashtag/thememoirsofmasterhua>



Reverend Heng Sure:

When we came to Kuala Lumpur, we went to Mã Liù Jiǎ (馬六甲), Malacca. We stopped at a place called Qīng Yún Tíng (Green Cloud Pagoda), a famous historic old monastery. During lunch, I sat eating at a table outside, and as I watched Marty, he began turning white and fainted; he just went down like that.

Shifu looked at him and said, “Take him take him in; find a room for him.” I remember going in this ancient beautiful (temple), everybody’s vision of what a temple a Buddhist monastery should

恆實法師：

當年訪問團抵達吉隆坡，我們去了馬六甲一處叫青雲亭的地方，那是一座歷史悠遠的古剎。那時，我正在寺外的桌上用齋。我看著果廷，他面色發白，然後就暈了過去。師父看著果廷，對我說：「帶他進去，給他找間寮房。」

我記得當時走進青雲亭，那座古寺的外觀完全符合大家心中對佛寺的想像。我

be. I carried him up to the second floor, put him down on a bed, and watched him just lose his consciousness.

After Shifu finished lunch, he came up, grabbed Marty's hand, and started to do whatever Shifu does. Shifu let me stay beside Marty and recite the Great Compassion Mantra. Shifu said to me, "If Marty dies it's your fault." I'm like: "What, Shifu?" Shifu said, "So you'd better be sincere."

I sat reciting, *na mo he la da nuo duo la ye ye.....* and next to me was my Dharma protector, flat on the bed, just gone. I kept reciting the *Great Compassion Mantra* for him. The delegation went out at night to speak the Dharma, and returned. Shifu came back and asked how Marty was. Shifu was obviously concerned, and he recited some more things, and let me continue reciting the *Great Compassion mantra*.

I recited throughout the day and night. The next morning Shifu came in. He said the same thing: "Okay, you stay here take care of him. Be sincere." I kept reciting, and then another day goes by. Then I think it was on the third day, I hear this, aaahhh, and some painful groans. I looked, and Marty is back. I said, "Oh, Shifu, Shifu, Marty is back!"

Shifu came in and stayed besides Marty. He said, "He didn't die" and "You can get some rest." So I slept for a while. Then Marty said he needed to go to the bathroom and asked me help him. When we walked past the room where Shifu was talking to the other monks, we heard him call out to us: "You haven't died yet? You should die sooner." And Shifu said, "Bring him in the room." So I did.

Professor Verhoeven:

On that trip, three people basically came close to death, or died and came back. One was Doug Powers, the other one was Alan Nicholson, and then myself. We three were dying in different circumstances. This was a very traumatic journey.

I got sick in Malacca. During that time, the group took me to both the Chinese and Western doctors who were just clueless; they had no clue what was wrong (with me.) I was draining and my energy was going down really fast. (Fluids) came out of every orifice and there was nothing people could do to me, nothing worked. A fever was rising and there was incredible pain throughout my whole body. I can remember Heng Sure there, as I lay on the bed. He came in and out of my focus, but there was nothing he could do, except be by my side.

扶著果廷走上二樓，將他安置在床上；他逐漸失去意識，最後不省人事。

師父用完齋，隨即上來探視果廷，他握著果廷的手，開始持一些咒幫助他。師父跟我說：「你待在果廷身邊持〈大悲咒〉。如果他死了，就是你的錯。」我當下的反應是「您說什麼？師父？」師父嚴肅地對我說：「你最好誠心的念。」

於是，我就「南無喝囉怛那哆囉夜耶……」開始持咒；看著我的護法躺在床上不省人事，我一直不停地為他念〈大悲咒〉。晚間，訪問團外出弘法。回來後，師父問：「他怎麼樣啊？」師父很掛心，在果廷旁邊也念了一會兒咒，又叮囑我繼續持咒。於是，我就繼續念〈大悲咒〉，半睡半醒地持念。隔天一早，師父來看他，說：「好，你留在這裡照顧他。」並且囑咐我要誠心地持咒。

我就這樣日以繼夜地又念了一天咒。我想，應該是到了第三天，我聽到呻吟聲，定神一看，果廷醒了！我跑去找師父，「師父，師父，果廷醒了。」師父走進來，站在果廷床邊，說：「可以了，他沒死。」又對我說：「你可以去休息一下。」於是我就去小睡片刻。

之後，果廷要我帶他去廁所。我們經過一扇門的時候，師父正在和其他比丘們講話。師父看到果廷，說：「你還沒有死啊？你趕快死。」又對我說：「帶他進來。」我就帶果廷進去。

馬汀·維和文教授（魏果廷居士）：

基本上，那趟旅程中有三個人經歷瀕死或是死而復生的體驗，一位是包果勒、一位是倪果歸、還有我。我們三個人面對的瀕死情況都不同，那是非常痛苦的旅程。

訪問團到馬來西亞後，我在馬六甲病倒了。這期間，他們帶我去看了中醫和西醫，醫生們找不出病因，對我的毛病毫無頭緒。當時，我開始虛脫，精氣神迅速流失，七竅出水（體液）。無論對我做什麼治療都沒有效，我發著高燒，全身疼痛難耐。

There wasn't any relief. I vaguely remember people coming and going, and (soon) I lost complete sense of time. So when Heng Sure told me that it had been three days, I had no idea whether it was three days three minutes three seconds or anything. To this day, nobody knows what it was that happened at that time. You could say I was physically finished, or what not, but clearly from my understanding of it was karmic and my time was up. It was time. I remember now that I was lying on the bed and the pain got to the point where it was almost unbearable, and then suddenly there was no pain anymore, and I thought, "Wow, finally this thing has broke." I was totally in no pain; in fact, it was a wonderful feeling. I looked and I saw my body on the bed, and I was above my body. I thought, "Oh, why is there no pain? I'm not in that body anymore," and then I was gone. So it was just like the rockets taking off with cameras on it showing the earth below; and it just goes, "Shooooo." That's what happened. I just completely left my body then.

While I was getting sick, I would recite the (entire) *Shurangama Mantra*, and when I got to the *Heart of the Shurangama*, but as I started with "Na Mo," I got down to "Na," and couldn't even recite "Mo." I also saw at that point that my mindfulness was very thin; I couldn't even hold on to anything, and then I was gone.

I find out later from Doug and others that the master had started his talk and after around 10 minutes, all of a sudden he said to them that "We need to go back," and so they turned around and came back. Heng Sure was going to go with the others to the talk, but Master Hua told him to stay with me. Right at that time, I had basically died and left my body, so from my experience it is very hard to relate what happened.

All there was complete darkness. "I" or whatever was just (there.) It was just awareness, there wasn't a body, there wasn't even a will, there wasn't any intentionality. There was just passive awareness, and I want to stress this, something was aware, but it was like a ship without a rudder. I was just floating in a void, and it was so much floating, there wasn't even

我記得當時恒實在我身邊，我也記得自己躺在床上。我看到的恒實，時而清晰，時而模糊。他除了守著我，完全無計可施，我身上的痛楚絲毫沒有減輕，隱隱約約記得大家進進出出；最後，我完全失去時間感。恒實說經過了三天，我自己完全沒有意識到底是過了三天、三分鐘、還是三秒鐘。直到今天，大家仍然不清楚我生了什麼病。但是我卻很清楚的知道，那是我的業力使然，我的時辰到了，該走了。我記得當時自己躺在床上，有一度無法忍受身上的痛楚，然後突然間所有的疼痛感都消失了。我鬆了一口氣，心想「哇！痛苦終於結束了。完全不痛了，這感覺實在太好了！」不過當我往下一看，看見自己的身體躺在床上，而我卻飄浮在身體的上方。我想，「喔，這就是為什麼我不再覺得痛，因為我的靈魂出竅了。」就這樣，我就離開身體了。如果你看過火箭發射，這跟火箭發射升空一樣，他們用火箭上的攝影機俯瞰拍攝地球。火箭「咻」一下就離開地面；這就是我當時的情況，我和我的身體完全分離。

開始生病時，我先是持楞嚴咒，之後持不了全咒，就念咒心，結果咒心也念不了，我就念「南」，卻無法接著念「無」。我看到自己在臨終那一刻，正念很薄弱，什麼都把握不了，就走掉了。

後來我從果勒和其他人口中得知，那時，師父已經開始講法有十分鐘之久，突然間，師父說，「我們必須馬上回去！」於是他們（訪問團）就回來了。原本恒實計畫要跟著訪問團一起去，但是師父要他留下來陪我。當時我走的時候，基本上我知道自己已經死了，我的神識離開了軀體；師父旋即趕了回來。

我很難說清楚當時所經歷的事情。當時四周一片幽暗，「我」處在一片漆黑裡。這個「我」，沒有身體，沒有意志，沒有意向，只是一個被動的意識，我想要強調這點。那個神識是有感覺的，但是它像一艘沒有舵的船。我就像在飄浮一般，但不是大幅度的移動；沒有上下左右的空間感，也毫無方向感可言，僅僅只是神識飄浮在太虛裡。當下的「我」有兩種感覺，一方面感到自己脫離軀體的恐懼，一方面又感到解脫和自由。也就是說，在那一刻，我理解到死亡不是終點。耐人尋

a sense of up or down left or right. There were no locational parameters at all, just this floating consciousness awareness in this void, and it was both (terrifying and liberating.) At one hand it was extremely frightening to be so disembodied, and so out of control, on the other hand it was also liberating in the sense that at that moment, I knew that death was not the end. I actually knew that death was not the end, but it certainly wasn't anything I expected.

I remember I was floating, and I could hear voices, and a conversation going on, almost similar to what you'd hear in a judge's chambers, where the attorneys are talking with the judge. As this went on, I heard, (though not clearly) and also knew at that time, that something about me was being debated or decided, and where I was going to go to and come out in another form. But then the negotiation stopped. What I saw was, as I went into that space, literally every aspect of my life had just flashed by, as I was floating, and I could see it all very, very, very clearly.

I don't know what the time element was, all I knew was that I was going to come out someplace else, before I heard these voices. And the flash before me was a very clear scene of everything I'd ever done, right and wrong—it was moral content.

It wasn't about my accomplishments or my failures, or what I had; in fact, there was nothing. Everything disappeared so fast, all material things, the whole material world, everything was just completely gone. It didn't exist like I must have imagined it, all that was there was this floating consciousness, and a very clear idea of I did this wrong, this was good, and this was bad; it was almost childlike in its simplicity, and there was no argument. It's not as if someone argued, "Well, you don't understand, you see the reason..." No, there was none of that. It was just so crystal clear, and then I also saw that I was being carried along by that a vision, the compilation of my balance sheet.

Moreover at the heart of it was unexamined raw desire that was compelling me, lust, sexual desire whatever you're going to call it. Lust is the cause and driving mechanism of this engine, and all good and bad that comes with it. It was so close and I couldn't do anything about it, and even if I wanted to, I couldn't make any change, because I had no will to direct anything. It was just watching what I'd done, on the balance sheet, and then I was going to come out some place and I didn't know where. Yes, death is not the answer, but, boy, I know what's driving this machine now, and yet I can't do anything. I was in the state and then I remember just opening my eyes, and Master Hua there

味的是，我一直都曉得死亡不是終點，只是沒想到這種事會發生在自己身上。

我記得「我」在飄浮的時候，「我」可以聽到聲音，持續的交談聲，彷彿是法庭上的對話，辯護律師正在和法官交涉，對話持續著。我隱約聽到，當時我也明白，他們正在辯論和決定我的去處；也就是我將會轉生哪一道，哪裡將是我投生的處所，我會以什麼型態受生，談判持續進行著，然後交涉中止了。「我」所看到是，當「我」進入那片太虛中，我這一生所經歷的所有大大小小的事，在眼前一幕一幕閃過。當「我」飄浮在太虛時，看得清清楚楚、明明白白。

我不知道那裡的時間怎麼運作，但是根據我的所做所為，我知道自己將要投生別處；在「我」聽到那些談判的聲音以前，「我」就知道了。至於眼前的影像，我的這一生一幕幕地從眼前閃過，所做的一切是非對錯一目了然。

這些影像都是關乎我的道德操守，而非我的成敗和財物。事實上，那兒空無一物，影像猶如電光石火般飛快閃過，又消失不見；一切的事物、整個物質世界都消失殆盡，不復存在。彷彿這一切都是我的幻覺，最後只剩下飄浮的神識，和非常非常明晰的念頭——這件事我做錯了、做的好事、做的壞事，就像小孩一般，非常單純直接，完全不會為自己辯白。不會說，「你不懂，我這樣做是有原因的。」完全不會這樣，是非了了分明。然後我看到自己被做過的這些事情左右，各種身口意業的造作；這是我的資產負債表的累計。

除此之外，更重要的是，我看到那些未經觀照且讓我招架不住的原始欲望——貪欲或淫欲，隨你怎麼稱呼它。貪欲、淫欲是驅動生命的引擎，好壞都由它所造。這輩子我作過的事情歷歷在目，卻無力修改；就算現在我想做些什麼，也無法改變紀錄，因為我沒有意志能操控任何事。當時，我只能眼睜睜地看著自

was rubbing my hand and reciting something.

I thought, “Oh, I’m back.” I came back and I don’t know how I got back, I just know that from that I came back. I was in my body, the pain was back, of course, but Heng Sure was there (too), and Shifu was in some kind of very concentrated intensity, and then he looked at me, nodded, and he left. That’s my side of what happened.

So then when Heng Sure and I passed the room and heard the Master say, “Have you died yet? Hurry up and quickly die”, he was referring to what I experienced, and to what was keeping me in this state: my desires. He meant to let your desires die to solve this problem. That’s the part he said, then he turned to somebody else and says, “How inauspicious is his teacher wishing his disciples to die,” but he said “I want you to die to your desires, which keep you in this cycle of birth and death.” Then I was back.

Reverend Heng Sure:

I think Shifu also said it’s a good thing that you have a little bit of cultivation, or I wouldn’t have been able to bring you back.

Professor Verhoeven:

Shifu said, “Well, I had to go and negotiate on your behalf. I had to go and negotiate with the King of the Underworld, because your time was up. And it cost me dearly to bring you back. This was not a cheap exchange.”

Dharma Master Heng Chih:

When the day that it got really serious, Shifu went out with the others and he left Reverend Heng Sure to take care of Marty, and he left Gwo Tung there too. So Gwo Tung was in the room with the two of them, and Gwo Tung could see some things. He suddenly got cold, and he saw the Ghost of Impermanence come, which scared him to death. So he began madly reciting the *Great Compassion Mantra* and the ghosts subsided.

The other thing I know about that story is that Shifu told us that he used the seal hand from the forty-two hands-and-eyes; when you know what you’re doing with the seal hand, you can put a command on the seal,

己所造的一切，我的資產負債表，憑這張表來決定我下一世要去哪裡，我還不知道的去處。

在談判過程中，我的感想是：「哇，死亡的確不是生命最後的真相。天啊，我終於了解是什麼驅動輪迴和生命。」但我無能為力，因為我僅僅是一縷游魂飄浮在虛空裡。我記得後來，我睜開雙眼，師父正揉著我的手，口中喃喃念著咒語。我心想：「喔，我回來了。」我死而復生了，不曉得自己怎麼活過來的，只知道自己是從鬼門關回來的。

我回到自己的軀殼，疼痛感當然也隨之回來。我看到恒實在旁邊，我看到師父全神貫注在為我加持。之後，師父看著我，輕輕點頭後離開；這是從我這邊看到的整個經過。

因此當恒實和我經過那扇門，師父說：「你還沒有死啊？你趕快死。」他指的是，我在中陰身的種種經歷，都是我的淫欲和貪欲所造成。死了那份淫欲和貪欲，就能解決生死問題——這是師父對我的指示。然後師父轉身對別人說，「這個師父怎麼說這些不吉祥的話，希望他的徒弟去死。」他說：「我希望你們死了欲念（淫欲和貪欲），欲念會把你們留在生死輪迴裡。」因此，我就這樣醒了。

恒實法師:

我記得師父也說，「還好你有點修行，不然我也沒辦法把你帶回來。」

馬汀·維和文教授（魏果廷居士）:

師父說：「我得代表你去談判。」他說：「我得去跟地府的閻羅王打交道，因為你的時辰到了。」他還說：「我費了很大的功夫才把你帶回來，這可不是普通的交易。」

恒持法師:

那天，果廷的情況變得很糟。師父當時帶著其他人外出弘法，留下恒實來照顧果廷。師父把果童也留下來，所以果童和他們兩個待在寮房裡。果童那時能夠看到一些東西。突然間，他開始發冷，他看到無常鬼進來。那一幕可把果童嚇壞了，他開始使勁猛念〈大悲咒〉，那個無常鬼被果童的〈大悲咒〉念跑了。

and that's what he did with King Yama for Marty. He sent King Yama the seal hand and with the message, "This is my disciple and you can't have him. It's not time yet." So Shifu and Yama went back and forth about Marty, and in the end Shifu got to keep him, but he told Marty when it was over, "I've used all your merit and virtue in order to pull your life off; you've got to start again."

Professor Verhoeven:

When I came back, I realized that I was all here on completely borrowed merit and virtue. From there on end, it made me sincere, but it also sort of made me realize that my commitment to doing what I doing was completely single-minded, and I had an incredible responsibility, if not why would he bother to bring me back? I don't know, but I was back, and everything changed.

Shifu said, "Even if one disciple who has taken refuge with me has not attained Buddhahood, I will wait here. I will wait, no matter how long it takes. I will wait for one year, two years, three years, five years, a hundred years, two hundred years, a thousand years, ten thousand years, even up to ten thousand great kalpas, a million great kalpas, ten million great kalpas... I will still wait. I want to ensure that only after every disciple who has taken refuge with me attains Buddhahood, only then, I will attain Buddhahood myself." ❀

我還知道另一件事，師父告訴我們他用四十二手眼中的寶印手。當你用寶印手時，你得知自己在做什麼，你在寶印上下指令。

師父就這樣救回了果廷。師父用這個寶印手給閻羅王捎信息，說：「這是我的徒弟，你不能帶他走，他的時辰還沒到。」師父為了果廷，不斷和閻羅王來回交涉。最後，師父得以保住果廷的命。事情過了之後，師父告訴果廷：「我用盡你積累的所有功德才把你帶回來，現在你必須從頭再來過。」

馬汀·維和文教授（魏果廷居士）：

因此當我死而復生後，我明白師父為我所做的一切。今天我之所以能坐在這裡，完全是仰仗上人的功德。從現在直到盡形壽，我承諾所要做的事，現在，就是專一其心。我相信我還有很大的使命要完成，不然師父為什麼要大費周章把帶我回來？我不知道，但是我活過來了，我的一切也因此而改變。

師父說：「我要有一個皈依弟子不成佛的話，我也在這等著，無論等多久，等一年、兩年、三年、五年、一百年、兩百年、一千年、一萬年、甚至一萬個大劫、一百萬個大劫、一千萬個大劫，我都等著。我一定要皈依我的人都成佛了之後，我再成佛。」❀

Dr. Verhoeven was a visiting scholar at Stanford University under the Ford Fellowship in the 1970s. From 1976 onwards, he followed the Venerable Master Hsuan Hua to learn the Buddhadharma and left the home life under the master in 1977. His monastic name was Heng Chau. Together with dharma master Heng Sure, he embarked on the three step one bow pilgrimage for world peace. They bowed all the way from the Gold Wheel monastery in Los Angeles to the City of Ten Thousand Buddhas, a 600-mile journey that took two and a half years to complete. In 1979, dharma master Heng Chau took the full monastic precepts and stayed as a left-home person for eighteen years. After he returned to lay life, he completed his Ph.D. on American and Asian religions at the University of Wisconsin-Madison. His areas of expertise include the historical teachings of Buddhism, the interactions between Euro-American and Asian religions, and the process of religious acculturation.

果廷居士於1970年代為福特獎學金史丹福大學訪問學者，1976年起，追隨上宣下化老和尚學習佛法，1977年在上人座下出家，法號恒朝。同年和恒實法師一起，為祈求世界和平展開三步一拜朝聖之旅，從洛杉磯金輪寺一直拜到達摩鎮萬佛聖城，全程600哩，歷時兩年半圓滿。1979年恒朝法師受具足戒，出家年頭前後合計18年。果廷居士在威斯康辛大學麥迪遜分校獲美國與亞洲宗教交會博士學位，專長的領域是佛教的歷史教化、歐美與亞洲宗教的交會、以及宗教同化的過程。