

已經把將來的基礎打好了。你天天讀誦〈楞嚴咒〉，你可以七世作大富長者，有大威德、大勢力，能令一切人來擁護你，來聽從你。你能念〈楞嚴咒〉就有此大益處，所以現在台灣印經會，幾個不識字的人現在也學會念〈楞嚴咒〉，亦學得會背〈楞嚴咒〉。但我告訴你們，不可欠人家錢。你若欠人家錢，人家作大富長者，而你要去做工人，所以因果是不可以錯的。無論哪一個，不可以無緣無故向人家借錢而不還，否則，將來要做牛做馬來還債。你不要以為：「我已出家了，可以受人的供養。」受人供養你沒有德行，所謂「地獄門前僧道多」，你不修行，將來一定下地獄。地獄在等著你，你一去那兒，地獄就說：「阿彌陀佛，你回來了。」

From what Venerable Ananda said, we know that no matter how much money we earn it is not as valuable as reciting Shurangama Mantra. Although you might be poor right now, by reciting the mantra, you will have already built a good foundation for the future. If you recite the Shurangama Mantra every day, for your next seven lives you will be a wealthy elder with great awe-inspiring virtue and authority. You can summon people who will support you and listen to you. These are the great benefits you will have from reciting the Shurangama Mantra.

Therefore, in the Buddhist Book Distribution Society in Taiwan, there are some illiterate people who learned to recite the Shurangama Mantra, and some have even memorized it. But I tell you, don't owe people money. If you owe people money, they might become wealthy people in the future, and you will become their laborer. Therefore, don't make mistakes in the law of cause and effect. No one can borrow money for no reason without paying back. Otherwise, in future you may become a horse or an ox to pay back your debts.

You can't say, "I am a monastic now, so I can accept others' offerings." You cannot receive offerings when don't have virtuous conduct. As it is said, "At the entrance to the hells, there are many Sanghans and Taoists." If you don't cultivate, you will certainly fall into the hells. The hells are waiting for you. Once you get there, those in the hells will say, "Amitabha Buddha! You have come back!"

薄拘羅尊者

薄拘羅譯為善容，慈眉善目，貌容端正，和藹可親，令人肅然起敬。尊者於無量劫前，曾以一果供養病僧，感九十一劫無病。又持不殺生戒，故有五種不死之果報。所謂五不死者：（一）火燒不死。（二）湯煮不死。（三）水淹不死。（四）魚吞不死。（五）刀割不死。尊者於往昔為比丘時，曾發「不見女人面，不受女人供」之願。一日，其母思子心切，至寺中探子，尊者遣母出寺。母小瞋，發惡願，生生為養母，而報復之，不幸有此感報，年長投佛出家，少欲知足，身不重衣。世壽一百六十歲，為壽命第一。

The Venerable Vakkula

Vakkula in Sanskrit means fine appearance: kind, handsome, congenial and inspiring reverence. Countless kalpas ago, Vakkula offered a fruit to a sick monk. Consequently, his karmic reward was to be free from sickness for ninety-one kalpas. Moreover, he upheld the precept against killing, and thus would not have to undergo the retribution of the five kinds of death—by burning, boiling, drowning, knife, and of being eaten by fish.

When the Venerable One was a bhikshu in the past, he had made a vow that he would not meet any women or receive offerings from them. One day, his mother who missed him very much visited him in the temple, but the Venerable One sent her away. This really angered her and she vowed to be the mother who would raise him life after life to avenge this slight. Consequently, in this life, he had to undergo the unfortunate retributions of many attempts on his life -- being burned, boiled, drowned, killed by knife, fed to a fish. Later in his life, he went forth and renounced the house-holder's life under the Buddha. He was always content and had few needs —e.g., he never wore more than the basic attire. He lived to be one hundred and sixty, and was foremost in lifespan.