



## 覺海慈航度香江（續）

### Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

宣公上人事蹟編輯委員會新編

馬來西亞翻譯小組 英譯

比丘尼恒青、蔡麗麗 修訂

A New Edition by the Committee for the Publication of  
Venerable Master Hsuan Hua's Biography  
English Translated by Malaysia Translation Team  
Revised by Bhikshuni Heng Ching and Cai Lili

#### 60. 肚藏餓鬼

所謂「要學好，冤孽找；要成佛，先受魔」，劉果娟老居士得了奇病，每天要吃十幾餐，如果不吃，就餓得不得了。為什麼她餓得不得了……

上人自述：

在這裏我要告訴諸位一個故事，也許很多人都不會相信，但這故事是千真萬確的。劉果娟前生也曾遇到一件事情，她不肯相信，今生就要償還懷疑的果報。所以佛教徒要注意因果，凡事要小心謹慎，不能隨便譏謗他人！

劉果娟耳聾的病好了還不算，她還有個特別的怪病。什麼奇怪的病？這個病說出來，人人都不相信，因為太奇怪了。怎麼樣個奇怪法呢？

#### 60. Hungry Ghosts in the Stomach

There is a saying:

*If you wish to cultivate virtue,  
karmic obstacles will come looking for you.*

*If you wish to become a Buddha,  
you must first pass the tests set by demons.*

Elderly laywoman Lau Kuo Kuen later came down with a strange illness. She had to eat more than ten meals a day; otherwise, she would be unbearably hungry. Why did she feel such constant hunger?

#### **The Venerable Master's Account:**

Now I am going to tell you a story. This story is absolutely true, though many people may not believe it. In a past life, Lau Kuo Kuen once encountered an incident but did not believe in it. As a result, in this life she had to undergo the retribution for her doubt. Therefore, all Buddhists must be very careful about the law of cause and effect. We must be prudent in everything we do and remember not to casually slander others.

Aside from her deafness—which was later cured—Lau Kuo Kuen also suffered from another strange illness. What kind of illness was it? If I told you, many of you would not believe it, because it was truly strange.

One night, in a dream-like state, she saw three chubby toddlers enter her abdomen. From then on, she had to eat more than ten meals

有一天晚上，她好像做夢又不像做夢，夢見三個兩三歲肥肥胖胖的小孩子，鑽進她的肚子裏；從此之後，每天要吃十幾餐，每隔一小時就要吃一大頓飯，總覺得吃不飽。如果不吃，肚皮就不答應了，就覺得餓得不得了。為什麼她餓得不得了？我告訴你們，她得這種病啊，雖然她是一個人，但是有三個餓鬼在她肚裏，所吃的東西都是給這些餓鬼吃的。她得這病，覺得是很奇怪的，就去看醫生。西醫檢查說沒病，看中醫也不知道是個什麼病，都看不出來，都說她沒病，醫生也要給她藥吃，吃什麼藥也不好。

如此過了兩三年，這時候她已經能聽見了，有講經她還是去聽。我講經兩個鐘頭，她聽一半，一定要跑到廚房用開水泡點餅乾來吃才可以，就這樣子。我知道她有這個病，但是我不願意管這個閒事。每逢我不在西樂園寺的時候，果平因為一個人害怕，就找劉果娟陪她，兩個人在西樂園看門。

二月初七，我從大嶼山下來，就在上午十點半鐘的樣子，劉果娟對我說：「師父，我肚裏頭有人說話。」我說：「怎麼你肚裏頭有人說話，是不是有小孩子啦？妳已經六十多歲，還會生小孩子嗎？他說什麼？」她說她聽得清清楚楚，她的肚子裏邊真的有東西會說話。

她說：「我一早起來，做好糯米餅正要吃的時候，我肚裏頭就說話了，說：『我不喜歡吃這個東西！』我就跟自己的肚子說：『你不吃這個吃什麼？吃飽了就得了嘛！』肚子就不講話了。」

我告訴她：「好啦，不要緊！妳肚裏的小孩子已經會說話了，應該可以生出來了，今天晚間我叫妳這個病好。晚間妳回到家裏，記得半夜十二點鐘的時候，在佛前上一炷香，妳就一直念佛，然後看看有什麼情形出現。」

當晚她依照我的話，在半夜十二點，佛前上了一炷香。她念佛念到像是睡著，又像是做夢的時候，忽然看見韋陀菩薩手拿著一碗熱氣騰騰、味道很香的麵來了，

a day, almost one large meal every hour. Even so, she still felt as though she had not eaten enough. If she did not eat, her stomach would feel uncomfortable, and she would be unbearably hungry. Why was this so? I will tell you the truth: although she appeared to be only one person, there were actually three hungry ghosts in her stomach. All the food she ate went directly to these hungry ghosts. Because of this illness, she sought help from several doctors. Western doctors said there was nothing wrong, and traditional Chinese doctors could not determine any illness either. They all said she was fine and prescribed some medicine, but it had no effect.

After two or three years had passed, her hearing had already recovered, and she began attending Dharma lectures. When I lectured for two hours, in the middle of the talk she would go to the kitchen to eat some cookies and drink water. I knew she had a problem, but I was not willing to interfere in other people's affairs.

Whenever I was not at Western Bliss Garden Monastery, since Kuo Ping was afraid to stay there alone, she would ask Lau Kuo Kuen to accompany her in guarding the place.

On the seventh day of the second lunar month, I returned from Lantau Island. At around 10:30 in the morning, Lau Kuo Kuen said to me, "Master, there are people talking inside my stomach."

I asked, "Why would there be people talking in your stomach? Are you pregnant? You are already over sixty—how could you be pregnant? What are they saying?"

She said she could hear them clearly. Something in her stomach was able to talk.

She said, "Early this morning I made some sweet rice cakes. When I was about to eat them, my stomach suddenly said, 'I don't like this food!'"

So I said to my stomach, "If you don't eat this, then what are you going to eat? As long as you can eat and be full, that should be enough." After that, my stomach stopped talking."

I told her, "It's all right, don't worry. Since whatever is in your stomach can already speak, it should be ready to leave. Tonight I will help cure your illness. After you return home, light some incense before the Buddha at midnight and recite the Buddha's name. Then wait and see what happens."

That night she followed my instructions. At midnight,

放在她的床前；然後，有三個白白胖胖的小孩子——有的四、五歲，有的五、六歲這麼大的，也就是她未生病前看見的那三個小孩子，立刻從她肚子裏鑽了出來，搶著要吃麵。在他們搶著吃之際，韋陀菩薩揪著他們的耳朵，把他們拎走了。拎走了之後，她覺得這肚子裏頭什麼也沒有了，空空如也。從此之後，劉果娟的肚子如釋重負，再也不餓了，再也不需要吃這麼多餐了。

她肚子裏這三個是什麼怪物？告訴你們，是兩隻大壁虎，一隻大青蛙。她這種情形，不要說外國人不相信，就是中國人都不相信。

可是你們要知道，她為什麼得這麼個病？就因為在她前生，曾遇著一個患了同樣病的人；後來有位法師把那人治好了，人家對她說，她說：「我不相信！」因為不相信，說錯一句話，今生就得這種病讓她試一試，看她相信不相信，所以因果是這麼厲害的！幸虧她聽經有誠心，冥冥中有感應，化解了這個劫難。

**【後記】2013年3月10日，恒貴法師於臺北法界佛教印經會講到：**

這個公案是當年師父親自跟我講過，在劉果娟居士不聾了之後的一段時間，因為她常常餓，每一次一定要帶一些麵包、餅乾去聽經，一下子就要出去吃兩口再進來，就是這麼進進出出；後來她吃東西之後，肚子裏有聲音告訴她：「唔有中意吃這個。」（我不喜歡吃這個。）她沒有辦法了，就跟師父報告，後來她照師父的話做，才解決的問題。

我當時聽了就問：「師父，她為什麼會有這個病呢？」師父說在她前生，有一個朋友就是有這種病，後來被一位出家人給治好了，這朋友就告訴果娟：「某某人，有一個出家人幫

she lit incense before the Buddhas and recited the Buddha's name until she entered a dream-like state. Suddenly, she saw Wei Tuo Bodhisattva arrive with a bowl of steaming hot noodles that smelled delicious. He placed it in front of her bed. Soon, three fair and chubby children, about four or five years old—the same three she had seen before falling ill—came out of her stomach and rushed to eat the noodles. At that moment, Wei Tuo Bodhisattva grabbed the three children by the ears and took them away. After that, she felt her stomach become empty. From that day on, she felt completely relieved and never experienced that hunger again; she no longer needed to eat so many meals.

Do you know what those three “children” in her stomach really were? I will tell you—they were two large lizards and one huge frog. Her condition was truly unbelievable. Even Chinese people would find it hard to believe, let alone foreigners.

Do you know why she suffered from this illness? In one of her past lives, she had once encountered someone with the same sickness, who was later cured by a Dharma Master. When people told her about it, she replied, “I don't believe it.” Because of that single sentence of disbelief, in this life she had to undergo the same illness, to see whether she would believe or not. Therefore, the law of karma is extremely strict. Fortunately, through her sincere listening to the Dharma, she received an auspicious response and her difficulty was resolved.

**【Postscript】From a talk by Dharma Master Heng Gwei at the the Dharma Realm Buddhist Books Distribution Society in Taipei, on March 10, 2013.**

That year, the Venerable Master Hua told me about this incident. It was after laywoman Lau Kuo Kuen had regained her hearing, yet she still often felt hungry. Every time she came to listen to the Dharma talks, she had to bring bread and cookies with her. Before long, she would have to step outside to take a few bites and then come back in. Later, when she ate, a voice from her stomach would say, “I don't like this food.” Having no way to deal with it anymore, she reported this to the Venerable Master. Afterward, she followed his instructions, and the problem was resolved.

When I heard this, I asked the Venerable Master Hsuan Hua, “Master, how did she get this illness?”

He said that in one of her past lives, one of her friends had suffered from the same sickness and was later cured by a

我把病治好了。」果娟當時就錯因果了，講錯一句話！她說：「哪裏有這麼一回事！你被騙了！」就是這麼一句話，所以她今生自己必須要嚐一嚐這個餓的病。我就問：「師父，那個出家人是誰啊？」師父就笑笑說：「大概是我吧！」

待續

Dharma Master. That friend told her, “A Dharma Master cured my illness.” At that time, Kuo Kuen spoke wrongly and created an unwholesome cause. She said, “You were fooled. There is no such illness.” Because of that response, in this life she had to undergo the same affliction of constant hunger.

I then asked, “Master, who was that Dharma Master?”

The Venerable Master smiled and replied, “It was probably me!”

To be continued

## 實叉難陀尊者

佛馱跋陀羅尊者在東晉時代譯了六十卷《華嚴經》，到了唐朝，賢首國師為武則天講《華嚴經》。因為武則天聰明，所以賢首國師講《華嚴經》時，她覺得經文前後不能連貫，辭不達意，其中有些漏洞，於是她遣使到西域去請回梵文原本來對照。用國家的聘禮，聘請實叉難陀尊者到中國來譯經。

實叉難陀法師先到洛陽，住在武則天的京都的一個廟上翻譯經典，與義淨法師、法藏法師、日照法師等多人一起工作，經過四年的時間，翻譯成八十卷《華嚴經》。賢首國師又講新翻譯出來的《華嚴經》。講經時，在講經道場大地六遍震動，天雨寶華，繽紛而下。

實叉難陀法師又翻譯《地藏經》以及其他十多種經典，又翻譯〈往生咒〉十四句，共有五十九個字。這位法師雖然很聰明，可是命不長，在五十九歲就圓寂了。出家人圓寂後，都要火化。火化時，舌根沒燒壞，和鳩摩羅什法師的情形相同，證明所譯之經典都是正確。圓寂後，後人為他在長安建塔，塔的名字叫「華嚴三藏法師塔」，表示這位法師通達經、律、論三藏，對佛教的貢獻功勞很大。

## Venerable Sikshananda

During the Eastern Jin Dynasty (317~420AD), Venerable Buddhahadra (359~429 AD) translated the sixty-roll *Avatamsaka Sutra*. During the Tang Dynasty, National Master Xianshou lectured on it to Empress Wu Zetian. Empress Wu Zetian was intelligent and during the lectures of National Master Xianshou, she spotted some incompleteness and inconsistencies, as well as places where the text failed to deliver the true meanings of the Sutra. Thereafter, she dispatched envoys to India to obtain the Sanskrit version of the Sutra. Then she sent special envoys to Khotan to invite, with great honors of state, Venerable Sikshananda to China to translate the Sanskrit version into Chinese.

Master Sikshananda arrived at Luoyang first. He stayed at a monastery in the capital city, doing the translation with Dharma Masters Yijing, Fazang and Rizhao. It took them four years to translate the eighty-roll *Avatamsaka Sutra*. Master Xianshou then expounded the newly translated Sutra. When he lectured, the earth quaked and shook in the six ways, and celestial flowers rained down from the sky in profusion.

In addition to the eighty-roll *Avatamsaka Sutra*, Master Sikshananda translated the *Earth Store Sutra* and at least ten other Sutras. He also re-translated the Rebirth Mantra into the fourteen line version of fifty-nine characters. Although he was very wise, he did not live long; he entered Nirvana at the age of 59. It is traditional for monks and nuns to be cremated after they enter the Stillness. After Venerable Sikshananda's cremation, his tongue remained unconsumed. The same thing happened to Venerable Kumarajiva, which proves their translations were accurate. A stupa named “Tripitaka Master Avatamsaka” was built by later generations to commemorate Venerable Sikshananda. This showed that this Master was well-versed in the Tripitaka: the Sutras, the Vinaya, and the Śāstras, and that he made significant contributions to Buddhism.