



幽冥戒

Precepts for the Deceased

摘自宣公上人1988年11月24日開示於馬來西亞吉隆坡首都佛教大廈
比丘尼近本 英譯

An Excerpt from a Dharma talk by Venerable Master Hsuan Hua
at the Buddhist Maha Vihara Kuala Lumpur in Malaysia on November 24, 1988
English Translated by Bhikshuni Jin Ben

我們這個世界，有十法界：佛法界、菩薩法界、緣覺法界、聲聞法界、天法界、阿修羅法界、人法界、畜生法界、餓鬼法界、地獄法界。

有的人說：「我信佛，不信鬼。」如果你單是信佛而不信鬼，那你根本就沒有明白佛法。因為鬼是未成佛的佛，佛是已成佛的鬼。你不信鬼，那你就不要信佛。這十法界，每一個法界都是必然的、具有的。什麼叫佛法界？佛法界就是福足慧足，當你福圓滿了，慧也圓滿了，這就是所謂的兩足尊。

「兩足尊」就是福足慧足，有的人以為「兩足尊」就是兩條腿，雖然也可以說兩條腿是尊貴的，但這個理論有點牽強。人人本來是佛，可是因為一念無明不覺，就墮落為眾生，所以福也不圓滿，慧也不圓滿。

佛與我們眾生的不同之處，在於佛有福足慧足。佛是「三祇修福慧，百劫種相好」，佛在三大阿僧祇劫修

In our world, there are ten dharma realms: the dharma realm of Buddhas, the dharma realm of Bodhisattvas, the dharma realm of those Enlightened to Conditions, the dharma realm of Sound Hearers, the dharma realm of Heavens, the dharma realm of Asuras, the dharma realm of Humans, the dharma realm of Animals, the dharma realm of Hungry Ghosts, and the dharma realm of Hells.

Some say, "I believe in Buddha, but not the existence of ghosts." If you only believe in Buddha and not the existence of ghosts, you have not understood Buddhadharma. Because ghosts will be Buddhas who have not yet attained Buddhahood, and Buddhas were ghosts who have attained Buddhahood. If you don't believe in the existence of ghosts, you shouldn't believe in Buddha. Each of these ten Dharma realms exists and is indisputable. What is the dharma realm of Buddhas? The dharma realm of Buddhas is when one's blessings and wisdom are perfected. You are the Doubly Complete Honored One when your blessings are complete, and your wisdom is perfected.

"Doubly Complete Honored One" means being complete in blessings and wisdom. Some think "Doubly Complete Honored One" refers to having two legs. Although it can also be said that two legs are noble, this theory is a bit far-fetched. Everyone is originally a Buddha, but because of a single thought of ignorance, they fall

福修慧，百劫種相好，因為這個，所以佛有三十二相，八十種隨形好，福也圓滿，慧也圓滿。因此，「佛教」可以稱為「智慧教」，就是叫人學智慧的；又可以稱為「心教」，因為佛即是心，心即是佛。

你的心可以成佛，也可以做鬼；你的心可以上到天堂，也可以下到地獄。如果你這樣發諸於心，行之於身，那麼受果報可是將來的。所以我們學佛的人，切記要謹慎小心！要知因達果，不要種下錯的因，將來就結錯的果，所謂一失人身，就萬劫不復啊。當你做了畜生時，你想不做畜生而來做人，那時候你就業不由主了，你自己沒有選擇的餘地。

所以各位啊，「要知前世因，今生受者是；要知來世果，今生做者是。」你今生做了什麼，來生就受什麼的果報；你今生所遭所遇的，就是你前生種下的因果。你要是明白這個道理了，就不應該怨天尤人，不應該總是有一種抱怨的思想。

所以各位！要各安其位，各守各人的崗位，就是「素富貴，行乎富貴；素貧賤，行乎貧賤；素夷狄，行乎夷狄；素患難，行乎患難。」（出自《中庸》。）你處在什麼位置，就做什麼事情；可是，你要往正當的去做，而不要往偏的做去，不要把事情做歪了。

人和佛也是一念之間，乃至畜生、餓鬼、地獄都是和佛也是只在一念之間，所以才說「一切唯心造」，就是說三世一切佛應觀法界性，一切唯心造，也可以說：若人欲了知，三世一切鬼，應觀法界性，一切唯心造；若人欲了知，三世一切地獄，應觀法界性，一切唯心造。

你若能把這個理會通了，明白了，地獄的眾生是未成的佛，佛是已成佛的地獄眾生。因為地獄是苦的，佛

into the realm of sentient beings. As a result, their blessings are no longer complete, and their wisdom is no longer perfect.

The difference between Buddhas and us, living beings, is that Buddha is complete in blessings and wisdom. The Buddha “cultivated blessings and wisdom for three asamkhyeya kalpas and planted the causes for the hallmarks and characteristics for a hundred kalpas.” The Buddha cultivated blessings and wisdom for three great asamkhyeya kalpas and good appearances for a hundred kalpas. Because of this, the Buddha has thirty-two hallmarks and eighty subsidiary characteristics; his blessings are complete, and his wisdom is perfected. Therefore, “Buddhism” can be called the “teaching of wisdom,” which is to teach people to develop wisdom; it can also be called the “teaching of the mind” because the Buddha is the mind, and the mind is the Buddha.

Your mind can become a Buddha, or it can become a ghost; your mind can go to the heavens, or it can go to the hells. If your mind gives rise to such intentions and puts it into action, then the undergoing of retributions will be in the future. So, those who study Buddhism must remember to be cautious! You must know the principle of cause and effect. Don't plant wrong causes, or you will get the wrong retributions in the future. As the saying goes, “Once you lose the form of your human body, you will not be able to recover it in ten thousand kalpas.” When reborn as an animal, you may want to get out of being an animal and return to being a human. At that time, you would have been overrun by your karma, which was beyond your control, and there wouldn't be any options for you.

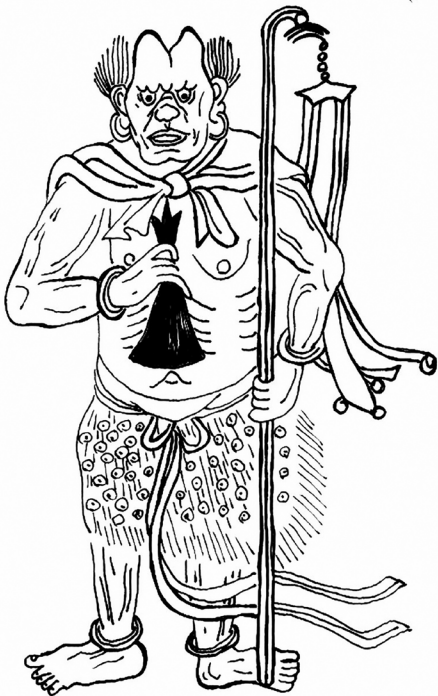
“To understand the causes of the past, look at what is happening to you now; to know the results of the next life, look at what you are doing now.” What you do in this life will receive the result in the next life; what you encounter is the cause and effect you planted in your previous life. If you understand this principle, you should not blame others and harbor an attitude that constantly complains.

So everyone! Everyone should “be complacent in their position and safeguard their post,” which is “*If you are rich and noble, act with dignity and propriety; if you are poor and lowly, act with humility and simplicity; if you are among barbarians, adapt to their ways; if you encounter adversity, deal with it accordingly.*” (From *The Doctrine of the Mean*). Whatever position you are in, act according to the conditions. However, it would help if you were always proper and did not improperly conduct yourself by doing things deceptively.

Humans and Buddhas are just one thought away. Even animals,

是快樂的，所以我們人就有貪樂怕苦，都想要成佛。那麼成佛之後，回到本體上，我們一切的眾生本來是佛，但是因為一念的無明，走錯路了，所以做了眾生，尤其做了鬼——這鬼青臉紅髮、巨口獠牙、頭髮向上豎立，啊！頭上大概開刀開得太多的關係，頭也成兩半了。這是受醜陋形相的果報，這些都是做醜陋的事，所以受這種醜陋形相的果報。

今天，我們大家來為幽冥的眾生授「幽冥戒」，幽冥的眾生就是鬼、畜生、地獄，這都屬於幽冥。「幽冥」就是暗無天日，見不到太陽、太陰、星光；不是沒有星光、月光、日光，而是他們自己就是冥頑不靈、無所感覺。這種果報啊，見不得光，所以常常在黑暗裡過生活，這種生活只有眾苦、沒有諸樂，連一點點的快樂都沒有，都是苦的。這樣的眾生，愈苦就愈覺得苦，而且苦不堪言。



hungry ghosts, and hells are just one thought away from Buddhas. So it is said that “everything is created from the mind alone,” which means all Buddhas of the three periods of time should contemplate the nature of the Dharma Realm that everything is created from the mind alone. It can also be said if people would like to know all ghosts of the three periods of time, they should contemplate the nature of the Dharma Realm; everything is made from the mind alone; if people would like to know all hells of the three periods of time, they should contemplate the nature of the Dharma Realm, everything is made from the mind alone.

If you can understand this, you will know that the beings in hell are unenlightened Buddhas, and Buddhas are beings who were once hell beings. Since the hells are completely suffering and Buddhas are blissful, we all want to become Buddhas because we are greedy for pleasure and are afraid of suffering. After becoming Buddhas, we should return to our original substance. All of us were originally Buddhas, but because of one single thought of ignorance, we went down the wrong road and became living beings, particularly ghosts. Ghosts have green faces and sharp fangs, and their hairs shoot upright. Their heads are split into two, probably because they had too many surgeries. This is the retribution of having ugly appearances. It came about because they did ugly things and had to undergo retributions for looking ugly.

Today, we have all come to receive the transmission of the Precepts for the Deceased on behalf of the deceased. Deceased beings are ghosts, animals, and hell beings. They all belong to the netherworld. “The netherworld” is a dark place without sunlight. There is no sun, moon, or starlight. It is not that there is no starlight, moonlight, or sunlight, but that the beings there are obstinate, insensitive, and do not perceive. This is a retribution for the inability to see the light, so they often live in darkness. This kind of life is full of suffering and with no joy. There is not even a little bit of happiness. It is completely suffering. For such beings, the more intense the suffering is, the more suffering they feel until it becomes unbearable.

Those who are in the human realm have both suffering and happiness, but there is only suffering and no happiness in hell. It is not fun in the animal realm, either. Look at those animals; they are always unhappy. Hungry ghosts are also unhappy. Their hatred caused them to fall into the realm of ghosts. This is because of hatred. Those who are born animals are due to their stupidity. Beings fall into hell because they are too greedy. They are greedy for everything. There is nothing they are not greedy for, and they end up in hell. Hell beings ended up there due to greed. The hells were not prepared for you by the Buddhas or Bodhisattvas. It is your greed that creates these hells.

我們人間有苦有樂，在地獄裡有苦無樂，在畜生裡頭也是沒什麼樂趣。你看那些畜生，牠們總是不快樂的。餓鬼也是不快樂，他的瞋恨心就讓他墮落到鬼道裡頭，這就因為瞋恨心。做畜生，這就因為愚癡。墮地獄的眾生，就因為貪心太大了，什麼都貪，貪得無厭，貪來貪去，貪到地獄裡去了。地獄的眾生都是貪心所造成的，地獄並不是佛給你預備的，也不是菩薩給你預備的，是你自己的貪心所造成的，造成了這個地獄。

現在因為他們在地獄裡，輪迴六道，求出無期，沒有出離生死的時候。所以我們佛教徒要本著慈、悲、喜、捨這四無量心來行菩薩道，超度幽冥的眾生。這也是過去諸佛、菩薩住世留下的法門，八萬四千法門中的一種法門。

八萬四千法門，沒有第二，門門都是第一。八萬四千法門，就有八萬四千個第一。為什麼這樣子說呢？就因為這法門對某個眾生機，對他的機就是第一，不對他的機也不是第二。對另外個眾生是契機的，所以八萬四千法門就有八萬四千個第一，什麼法門和你相應，你就修什麼法。

今天傳授這個幽冥戒，這可以說在馬來西亞是破天荒的第一次。那麼，因為馬來西亞這兒牛鬼蛇神是很多的，所以藉這個傳授幽冥戒，能把他們都超度，令他們離苦得樂，往生善道。這對世道人心，對這個國家都有很大的幫助。國家沒有那麼多冤魂，國家自然五穀豐登、民安物阜、國泰民安，你不求平安，它也自然平安；你不求和平，這世界也就和平了。

這一次，在馬來西亞傳授「幽

Now, because they are in hell, they transmigrate into the six realms, and there is no hope of escaping from the cycle of life and death. Therefore, we Buddhists should practice the Bodhisattva path based on the four immeasurable minds of loving-kindness, compassion, sympathetic joy, and equanimity to rescue the beings in the netherworld. This is also a method left by the Buddhas, Bodhisattvas, and patriarchs from the past, one of the 84,000 methods.

There is no second among the 84,000 practices. All of them are first and foremost. There are 84,000 Dharmas and 84,000 firsts. Why do I say that? Because if the dharma door accords with a certain living being, then it would be the first and foremost method for that living being. If it does not accord with that certain living being, it does not mean it is a runner-up because it may accord with the conditions of other living beings. So there are 84,000 firsts among the 84,000 Dharmas. You should practice whatever method that suits you.

Today, the Precepts for the Deceased are being transmitted, which is unprecedented in Malaysia. Well, because there are many ghosts and spirits in Malaysia, by transmitting the Precepts for the Deceased, they can all be liberated, be freed from suffering, attain happiness, and be reborn in a wholesome realm. This is of great help to the world, to the people's well-being, and to this country. If there are not so many vengeful ghosts in the country, the country will naturally have a good harvest, the people will be safe and prosperous, and the country will be peaceful. Even if you do not seek peace, it will naturally be peaceful; even if you do not seek world peace, the world will be peaceful.

This time, the "Precepts for the Deceased" were transmitted in Malaysia (Editor's note: The Venerable Master transmitted the "Precepts for the Deceased" at the Buddhist Maha Vihara in Brickfields, Kuala Lumpur, on November 24, 1988). It can be said that it greatly benefits the country and the people. When I was in the United States, there were many obstacles to my visit to Malaysia. These obstacles were not necessarily caused by humans, but there were some poisonous dragons, some aquatic creatures, and some vengeful ghosts who wanted to be liberated yet still wanted to cause trouble for everyone. In this way, we encountered various problems of different durations, preventing me from joining the delegation on the trip to Malaysia. My visa was not processed, and many issues arose from that.

These problems are also the way of the Dharma. They should exist as it is the way of the Dharma. These are aiding factors for propagating the Dharma, or they can also be seen as demonic obstacles. If you

冥戒」(編按：上人於1988年11月24日在吉隆坡十五碑的錫蘭佛寺傳授「幽冥戒」)，可以說是對國家、人民有大的利益。本來在美國時，對這次去馬來西亞訪問也有很多障礙，這些障礙並不一定是人做成的，而是默默中有一些毒龍，還有一些想要興波作浪這水族裡頭的東西，又有一些冤魂也都想要等著超度，又想要給大家添一點麻煩。這樣七長八短的有一些問題發生，甚至於我不能在臺灣和團體一起到馬來西亞，簽證也沒辦好，所以就造成了很多的問題。

這些問題也都是法爾如是，應該有的，法就是這樣。這也是弘法的一個助緣，也可以說是魔障，你要是往好的看，它都是反面幫助弘揚佛法的；往不好的看，它就好像是在障礙。看似障礙，其實是幫助弘揚佛法的一部份。所以說：

魔是磨真道，真道才有魔；
越磨越光亮，光亮更要磨。
磨得如秋月，空中照群魔，
群魔照化了，現出本來佛。

你要是能這樣子看啊，能以知道「反者道之動，弱者道之用」，不好的事情就是好的開始，好的事情就是不好的起頭；你能這樣子看事情，世界根本沒有問題，一切的事情也不會有問題了。所謂「天下本無事，庸人自擾之」，我們人都是愚癡，都用貪瞋癡在那兒用工夫，所以好事也覺得它不好了；你要是用戒定慧，不好的事也會改變成好的，所以一切都是唯心造。

我們這回在馬來西亞傳授「幽冥戒」的這種法，做一個開端，希望把在馬來西亞這一些個又是蠱毒啊，又是這一些個還有不知道叫什麼名字妖魔鬼怪，又是這個神、那個仙呀，又是什麼娘娘呀，或者希望他們都能早成正果，不要擾亂世間人了。我第二次去(1981)，聽說馬來西亞有學校裡都集體中邪。為什麼有這事情發生？就是大家的心都不正了；人心要是正了，這一些邪就都沒有了，所謂邪不勝正。

look at it positively, it is an inverse aid for propagating the Dharma; if you look at it negatively, it seems to be an obstacle. It may seem an obstacle, but it is a part of aiding in propagating the Dharma. So it is said:

Demons polish the True Way.

Only when the Way is true do the demons come.

*The more you polish, the brighter it becomes;
the brighter it is, the more you need to polish.*

*Polishing until you shine like the moon in mid-autumn,
Which glows in the sky and*

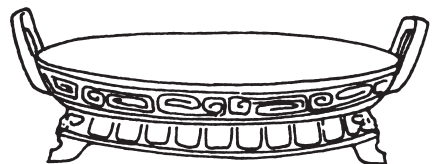
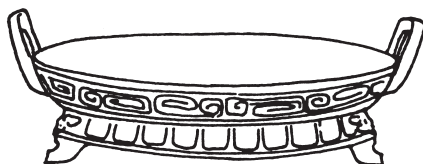
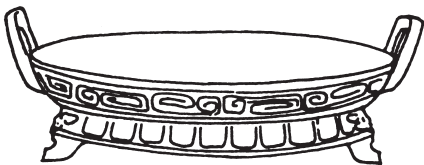
Sheds light on the hordes of demons.

When those hordes retreat before your light

Your fundamental Buddha nature appears.

If you can look at it this way, you would know that “reversal is the movement of the Dao; and weakness marks the course of Dao’s mighty deeds.” Bad things are the beginning of good things, and good things are the beginning of bad things; if you can look at things this way, there is no problem in the world at all, and there will be no problem with everything. As the saying goes, “There is nothing to worry about in the world; only mediocre people make trouble for themselves.” We take up greed, anger, and stupidity and apply effort to these until we perceive good things to be bad. Bad things will become good if you practice precepts, concentration, and wisdom. Therefore, “everything is created from the mind alone.”

This is the beginning of this practice of transmitting the “Precepts for the Deceased” in Malaysia. We hope Malaysia’s venomous insects, poisonous snakes, demons, ghosts, spirits, and ghouls can attain the proper fruition as soon as possible and stop disturbing the world. The second time I came here (1981), I heard that evil spirits collectively possessed the school. Why did this happen? It’s because everyone’s mind is not proper. If the human mind is proper, these evil things will disappear. As the saying goes, “Evil cannot overcome good.”



問答彙編

問：四大皆空，諸法無常，什麼是本來面目？

上人：鬼。

問：我的父母在大陸去世，我未能上墳，我認爲我在台灣拜佛，他們無法得到，是嗎？

上人：你心誠，他無論離得多遠也一樣能感應道交；若不心誠，就算在面前，也沒有感應。

問：家中親人最近去世，家人應該怎樣爲亡親辦理迴向功德，令亡者往生善道，免得墮落三惡道，最爲殊勝？

上人：我最近看到一則新聞，在泰國有一位上校，他死了三次又活了過來。他就把他到天堂去，到地獄去的經歷，對大家講。據他說：供養三寶這個功德是無量的，也可以超度六親眷屬。所以，我們想要超度六親眷屬，我們自己要先諸惡不做，眾善奉行，這就是超度唯一的方法。

問：請問上人，我們要怎樣超度祖先才算如法？是不是包括他們歷劫的眷屬，或者我們居家的地基主，也一併超度他們呢？

上人：其實超度啊，憑著你的孝心，就超度了，也不必燒紙化錢，也不必做其它的事情。當然在佛教裡，念經超度是其中一部分的方法，但是真正超度父母、祖先，就要不發脾氣。不要聽那些一般無知的人，沒死之前就要先在陰間的銀行裡存多少款，等到死了到那兒去用。這是無知到極點！

A Compilation of Q&A

Question: The four elements are empty, and all things are impermanent. What is the true nature?

Master: Ghost.

Question: My parents passed away in mainland China, and I was unable to visit their graves. I don't think they will be able to benefit from my practice of bowing to the Buddhas in Taiwan.

Master: If you are sincere, they will be able to get a response from you no matter how far away you are. If you are not sincere, they will not be able to connect with you even if you are right in front of them.

Question: A family member of mine has recently passed away. How should the family members dedicate merits to the deceased so that the deceased can be reborn in a good place and avoid falling into the three lower realms?

Master: I recently saw a news report about a colonel in Thailand who died three times and came back to life. He told everyone about his experiences of going to heaven and hell. According to him, the merits of offerings to the Three Jewels are immeasurable. It can also help liberate relatives. Therefore, we must refrain from evil and practice good to liberate our relatives. This is the only way to liberate our relatives.

Question: Master, how can we correctly liberate our ancestors? Should we also liberate their relatives from the kalpas passed or the earth spirits in our homes?

Master: Actually, you can liberate them with just your filial respect. You don't need to burn paper money or do other things. Of course, in Buddhism, reciting sutras is one of the practices, but to truly liberate parents and ancestors, you must not lose your temper. Please don't listen to those ignorant people who say that they should deposit a certain amount of money in the bank of the netherworld before they die and then use it after they die. This is highly ignorant! This is not what people should have.

Most people believe in burning paper money. It is said that the origin of burning paper money came about when Emperor Taizong of Tang. (When he visited the netherworld, he encountered vengeful ghosts who sacrificed their lives for the sake of the

這是根本不是人所應該有的。

一般人都信燒紙錢，這燒紙的紙錢，相傳是唐太宗遊地府時（見到為國捐軀的冤魂前來施捨化緣，太宗經閻王指點後，寫借據向陰司去借錢，分贈打發冤鬼散去，太宗才得返魂。）真的假的，無從考證。可是我們信佛要研究它合不合邏輯學，你想想，這個世界並不是完全中國人，西方國家也沒有燒紙錢的，那麼西方人要死了，是不是都變窮鬼了？你這麼樣搞，根本糊塗到極點，鬼已經做鬼了，他要錢做什麼？

各位啊，聰明人不要做糊塗事，糊塗人也是學聰明點，不要迷信的太厲害，東燒錢，西燒紙，又在地府陰間銀存多少款，燒幾架飛機、幾艘輪船、幾輛汽車，燒這個又燒那個的，說不完那麼多，你說這愚癡不愚癡？你有這個錢，在人世間做點功德多好！你真可以說是連小孩都不如。

問：我們要超度十法界的眾生，是不是人人都可以發心超度他們？或者是得道的高僧才能做？

上人：當然得道的高僧可以做，可是人人超度十法界的眾生，你就是好好地做個好人嘛，這就是超度了。

問：上人修持能感應龍天，建議上人引導一次超度百餘年來死難的同胞。

上人：這次我們做護國息災觀音大悲法會，幾千年前死的這些冤魂都趕來了，都被超度了，不過你不知道，我說我知道你也不相信。

問：我在上午的時候，拿三個牌位受幽冥戒是不是可以？

上人：你若認為可以就可以，不過我認為你拿多了是不恭敬，也不誠心的，究竟

country coming to beg for alms. After being instructed by King Yama, Emperor Taizong wrote a promissory note to borrow money from the netherworld. He distributed the money to the vengeful ghosts and sent them away. Only then did Emperor Taizong was able to leave the netherworld and return). There is no way to verify whether it is true or not. But we Buddhists should investigate whether it is logical or not. Think about it: this world is populated by more than just Chinese people. Western countries have no such custom for burning paper money. So when Westerners die, do they all become poor ghosts? It would be best if you could clarify. Ghosts are already ghosts; why do they need money?

So, intelligent people should not do stupid things, and foolish people should also learn to be smart. Don't be so superstitious by burning money here, burning paper there, and depositing a lot of money in the netherworld. Burning a few paper planes, a few paper ships, a few paper cars, burning this and that, burning too many things to be listed here, don't you think this is stupid? If you have this money, it would be better to do some good deeds in the world! You can be worse than a child.

Question: If we wish to liberate living beings across the ten dharma realms, can everyone make this resolve, or is it something only enlightened high sangha can achieve?

Master: While enlightened high sanghas are capable of this, if everyone resolves to liberate living beings across the ten dharma realms, simply being a good person accomplishes liberation.

Question: The Master's practice can influence dragons and the heavens. May I suggest that you guide us to liberate our fellow kin who have died in the past hundred years?

Master: We held the Guanyin's Great Compassion Dharma Assembly for Protecting the Nation and Relieving Disasters this time. All the vengeful ghosts who died thousands of years ago came and were liberated. But you don't know about it. Even if I said I knew about it, you wouldn't believe it.

Question: Can I take three plagues to receive the Precepts transmission for the Deceased in the morning?

你是超度哪一個呢？這要鄭重其事的，必須要恭恭敬敬的，很慎重的。你別看是紙牌位，但是那個靈魂來了顯個靈，你拿那麼多，如果拿不動了怎麼辦？

問：請問，幽冥戒可否複戒？

上人：今天吃飯也可以，明天吃飯也可以。你受了也不知道他究竟得了多少好處，你慎終追遠，這是一種孝道，你要受多少次都可以。我答覆吃飯，你這一生就吃一次不要多吃了嘛。

問：為什麼辦幽冥戒要繳（新台幣）五百元？如果沒有錢想辦，但要如何呢？

上人：為什麼你每天都要吃飯？你可以不受幽冥戒，這不是逼著你一定要受的。

翻譯：他說：「當我們開始念阿彌陀佛時，他就看到天上有很多很多的神和菩薩的樣子，也有很多龍在飛，跟著有一尊佛雙跏趺座。有很多人叩頭在拜，他們起初是很不高興的樣子，後來到了持咒之後他們就好像很開心，因為得到解脫了，還有很多花，很多莊嚴的東西在那裡。」

上人：有的人也見到不可思議的境界，也見到到很殊勝道場的情形。為什麼沒有正式得到千手千眼，也能看見凡聖不同的境界？人為什麼眼睛好？就因為香花點燈供佛，那麼眼睛也明亮了。

那個姓馬的來到這裡祈求超度，做一個超度的法會，他說他已經找了兩年，也沒有人能給他做。他們夫妻在（嘉義）蘭潭的時候，有不知是呂祖還是觀音或者是老子，叫他們到萬佛城

Master: If you think it is okay, you can, but I think taking too many plagues is disrespectful and insincere. Which one are you trying to liberate? This should be done seriously, with great respect and caution. Don't think they are just paper plagues; when the soul comes, it will manifest its spirit. If you take so many, what would happen if you can't hold them?

Question: Can the Precepts for the Deceased be taken repeatedly?

Master: It is okay if you eat a meal today and if you eat a meal tomorrow. You don't know how much benefit they have gained after you received it on their behalf. You should cherish the dead and remember your ancestors. This is a kind of filial respect. You can take it as many times as you want. I replied to the question regarding eating a meal, saying that you should eat once in your lifetime and don't eat more than that.

Question: Why do you have to pay NT\$500 to receive the Precepts for the Deceased? What should one do if one doesn't have the money?

Master: Why do you have to eat every day? You can choose not to receive the Precepts for the Deceased. You are not forced into it.

Translator: He said, "When we started chanting Amitabha, he saw many spirits and bodhisattvas in the sky. Many dragons were flying, followed by a Buddha sitting in the lotus position. Many people were bowing down. Initially, they looked depressed, but when the mantra was chanted, they seemed joyful because they had been freed. Numerous flowers and solemn decorations were also present."

Venerable Master: Some people saw inconceivable states, and some people saw a supremely adorned way-place.

Why can some people perceive different states of the ordinary and the sages even though they haven't officially obtained the Thousand Hands and Thousand Eyes yet? Why do people have good eyesight? They lit incense and lamps to offer to the Buddhas so they had bright eyesight.

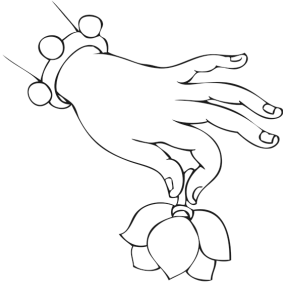
The man by the surname Ma came here to pray for a liberation Dharma Assembly so he could liberate beings. He said he had been looking for two years, but no one could do it. When he and

來，請萬佛城四眾弟子幫他們超度。那天的法會上，這些人都特別滿意、特別感動。他們知道，萬佛城不是盡空談的。他們親眼所見，親耳所聞，那些鬼神也指示他們。他們表示以後會常常來萬佛城，如果我們有法會，他們都要趕來這裡。所以，我們大家都很誠心地影響他們，對萬佛城生大信心。這是我今天告訴你們各位的。

說到牌位，我跟大家講一講在萬佛城的盂蘭盆法會，有一次來了兩百多人，參加法會又參加傳供，很隆重的。其中有一位姓周的人，以前在別的地方為母親立個牌位。可是他母親是個信佛的，常常給他託夢，說：「你把我送到這個地方，我不高興在這裡。你應該給我找一個真正修行修道人的地方，我心裡才高興。」這個夢他做過有四、五次了。有一次他就問母親：「您究竟願意到什麼地方去？」母親就告訴他：「願意到金佛寺。」他願意相信這個夢，就把牌位轉到金佛寺。這回母親即刻就發夢給他：「現在我高興了。」因為這個，所以金佛寺超度先靈很多的，牌位有七、八百個那麼多。所以各位想一想，我們萬佛城的修行人更多，不向金錢低頭，總是要修行，想要認真一點學習佛法的。各位，這一點要認識得清清楚楚的。

問：對於往生七七四十九天的亡者，應怎樣做？怎樣才可以幫助亡者往生極樂世界，到好的地方？

上人：最好的方法就是救人，幫助人，度人比度鬼好。✿



his wife were in Lantan (Chiayi, Taiwan), someone, whether it was Lu Zu (Daoist Master), Guanyin, or Laozi, told them to come to the City of Ten Thousand Buddhas and ask the four-fold disciples of the City of Ten Thousand Buddhas to help liberate them. On the day of the Dharma Assembly, these people were delighted and very moved. They knew the City of Ten Thousand Buddhas was not just empty talk. They saw it with their own eyes and heard it with their ears, and the ghosts and spirits also gave them confirmation. They said they would come to the City of Ten Thousand Buddhas more often in the future. If we have a Dharma Assembly, they would rush to get here. Therefore, we have all sincerely influenced them to believe in the City of Ten Thousand Buddhas. This is what I have to tell you today.

Speaking of plagues, I will tell you about the Ullambana Dharma Assembly in the City of Ten Thousand Buddhas. There was a time when more than 200 people came to participate in the Dharma Assembly and participated in the Passing of Offerings. It was very grand. Among them was a man whose surname was Zhou. He had set up a plague for his mother in another place. But his mother was a Buddhist and often appeared in his dreams, saying, "You sent me to this place, but I am not happy here. You should find me a place where people truly cultivate the Way so I will be happy." He had this dream four or five times. He asked his mother, "Where do you want to go?" His mother told him, "I want to go to the Gold Buddha Monastery." He was willing to believe this dream, so he moved his mother's plague to Gold Buddha Monastery. This time, his mother immediately appeared in his dream, saying, "Now I am happy." Because of this, there are many spirits at Gold Buddha Monastery and as many as seven or eight hundred plagues. So think about it, everyone: even more practitioners in the City of Ten Thousand Buddhas do not kowtow to money, constantly strive to cultivate, and want to study Buddhism seriously. Everyone, you must understand this point clearly.

Question: What should we do for the deceased who has passed away for forty-nine days? How can we help the deceased be reborn in the Pure Land or a good place?

Master: The best way is to save people and help them. Saving people is better than saving ghosts.✿