

# 我的「大悲緣」與「萬佛緣」

## My Affinity with “Great Compassion Mantra” and the “Ten Thousand Buddhas”

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### • 亞特蘭大：從大悲咒到皈依

我姓吳，來自台灣。上人給我的法名是「果坤」，乾坤的坤。

我從小就跟著母親拜佛、念佛。母親不識字，唸經都是唸台語，我從幼稚園開始學識字的時候，我母親就會問我佛經上的字用國語怎麼唸。她每晚誦經，都會要求我們幾個小孩跟在她後面一起誦。她也很厲害，像〈普門品〉、《阿彌陀經》、《金剛經》，她都可以用台語背起來。我

### • Atlanta: From Reciting Great Compassion Mantra to Taking Refuge

My surname is Wu, and I come from Taiwan. The Venerable Master gave me the Dharma name “Guo Kun.” “Kun” comes from the term “Qian Kun,” (which means “Heaven and Earth.”)

Since I was young, I bowed to the Buddha and recited the Buddha’s name with my mother. My mother was illiterate and always recited in Taiwanese. When I began learning to read in kindergarten, my mother would ask me how to read the

們跟著她誦經，所以我們也不用看經典，像《阿彌陀經》我們也可以背。她每個禮拜都會帶我們去居士林拜佛。那些大人都說：「哦！妳們怎麼都那麼厲害，都會背經！」

四十多年前，我搬到喬治亞州亞特蘭大。聽說亞特蘭大那裏有佛學社，我就想：我要去拜拜！我去的那一次剛好是居士林在拜〈大悲懺〉。我不會念〈大悲咒〉，所以就跟著念〈大悲咒〉。念〈大悲咒〉的時候，我就開始哭，哭得很厲害。我就想為什麼我哭得那麼厲害？

我就拿一本〈大悲咒〉的小冊子回去看。上面寫〈大悲咒〉可以醫治業障病。然後本子後面寫了一點〈大悲咒〉的故事，說觀世音菩薩往昔修這個大悲法門。後來她生了退心，阿彌陀佛知道了，就幫了她一個忙——那個故事是這樣寫的。觀世音菩薩就發願說：「這個咒給所有的眾生、所有聽到這個咒的人，他們都可以成佛。」她說完〈大悲咒〉後，她的頭上就放出很多天華。看到這裏我哭得很難過。我想觀音菩薩這麼偉大，我要學觀世音菩薩。

後來我一個同事的伯母，她年級蠻大的，長年都在咳嗽，我看她咳得這樣辛苦，就問她：「為什麼妳這樣咳？」她說：「我從小就是這樣，我應該吃素，但是我沒有吃素，所以我就這樣了，業障病！」我說：「那我念〈大悲咒〉水給你喝，那個可以醫治業障病的。」我就每天持〈大悲咒〉水給她喝。她喝了兩個禮拜，竟然真的不咳了，我也很高興。類似這樣感應很多。

後來宣公上人到亞特蘭大去弘法，他帶了好幾位法師去。我記得有恒實法師。有朋友就對我講：「有一位法師他要來這裏講法；晚上有打皈依，需要皈依的人可以來。」

Chinese Buddhist Sutras characters. Every night, she would recite the Sutras and require all of us younger children to recite along with her. She was outstanding and could memorize the “Universal Door Chapter” in Taiwanese, *Amitabha Sutra*, and *Vajra Sutra*. We recited along with her, so we didn’t need to look at the Sutra texts and were able to memorize the Amitabha Sutra. Every weekend, she would take us to the lay community to bow to the Buddha. The adults there all said, “Wow! How outstanding you all are, all having memorized the Sutra!”

More than forty years ago, I moved to Atlanta, Georgia. Upon hearing that there was a Buddhist society there, I wanted to go and pay my respects! When I went, it happened to be the day when the lay community was bowing the “Great Compassion Repentance.” I didn’t know how to chant the “Great Compassion Mantra,” so I followed and chanted it. While chanting it, I began crying so intensely that I wondered why I was crying so hard.

I took a small booklet of the Great Compassion Mantra to read. It said that the Great Compassion Mantra could cure karmic illnesses. At the back of the booklet was a story about the Great Compassion Mantra, explaining how Guanyin Bodhisattva practiced this Great Compassion Dharma in the past. However, later, when she became discouraged and wanted to retreat, Amitabha Buddha, knowing this, helped her. The story went like this: Guanyin Bodhisattva made a vow saying, “This mantra is given (proclaimed) to all living beings. May every one who hears this mantra become a Buddha!” After she recited the Great Compassion Mantra, many heavenly flowers emanated from the top of her head. When I read this, I cried in sorrow. I thought: Guanyin Bodhisattva is so great. I want to learn from her.

Later, the aunt of one of my colleagues, who was quite elderly, was coughing every day. Seeing how much she suffered from the coughing, I asked her, “Why are you coughing like this?” She said, “I’ve been like this since I was young. I should be a vegetarian, but I haven’t been, so now I’m like this—it’s a karmic illness!” I said, “Then I’ll recite the Great Compassion Mantra over some water for you to drink; it can cure karmic illnesses.” So, every day, I recited the Great Compassion Mantra over water and gave it to her to drink. She drank it for two weeks, and she stopped coughing. I was very happy too. There have been many efficacious responses like this.

Later, when Venerable Master Hua went to Atlanta to propagate the Dharma, he brought several Dharma Masters. I remember that

我就想：我是佛教徒，我還沒有皈依過！然後我就去皈依。那天晚上很多人來，但是要皈依的人好像只有八個。

我們全部跪到上人面前，我知道我是跪在第二個。上人他就問第一位叫什麼名字，問完以後就給他一個法名。我就跪著等，我低著頭，上人就拿起一根很長的柱杖，他把那個柱杖很用力地在地上一敲，大喝一聲：「叫什麼名字！？」嚇了我一跳。我報上名字後，上人說：「妳就叫果坤。」

那時候是恒實法師在，我們佛學社就做了一些法會，包括念佛。法會結束後讓我們問問題，我就舉手問：「為什麼我一直很用功的念佛，可是我的腦袋卻一直講話、講個不停？」大家都笑。恒實法師說：「妳們不要笑！這個就是最難的地方，修行就是修我們的身口意，她剛剛就把這個問題講出來，這是很重要的。」我就是問了這樣的問題。

#### • 萬佛聖城：從彌陀七到拜上人

過了幾年，佛學社的人說他們要來萬佛城參加「彌陀七」，我也很想來。我不曉得打七是什麼？但聖城是宣公上人的地方，我就很想來打七。

因為是冬天的十二月，又冷又餓，日中一食啊！腿又痛！我真的很辛苦。所以我一直把佛號抓得很緊，我真的不敢有別的念頭，只是「阿彌陀佛、阿彌陀佛。」

那個時候很嚴格的，我們每個參加佛七的人的名字都會被寫下來、掛在走道的黑板上，每一天要拜一千拜，其他時間就是法會，所以休息的時間你要拜出一千拜。然後你要去填你拜了幾拜。我拜得很認真，但是只能拜到百多拜，我就是拜不完。

我們每天還要出坡去外面做工，當我們出去出坡的時候，法師就問：「

Reverend Heng Sure was there. A friend told me, “A Dharma master is coming here to lecture the Dharma; in the evening, there will be a refuge ceremony, and those who wish to attend can come.” I thought: I am a Buddhist disciple but have not taken refuge yet! So I went. That night, many people attended, but only around eight wanted to take refuge.

We all knelt before the Venerable Master, and I was the second in line. Master asked the first person for his name, then gave him a Dharma name afterward. I was kneeling and waiting, then Master picked up a long staff, struck it forcefully on the ground, and shouted, “What is your name?” I was taken aback. I gave my name, and the Master told me, “You shall be called Guo Kun!”

At that time, Dharma Master Heng Sure was there, and our Buddhist society hosted a few ceremonies that included reciting the Buddha’s name. After all the ceremonies concluded, there was a Q&A session, so I raised my hand and asked, “How come when I always have diligently recited the Buddha’s name, my mind still blabbering nonstop?” Everyone laughed. Master Heng Sure replied, “Do not laugh! This is the hardest part. Cultivation is cultivating our body, speech, and mind, and she just pointed out the problem, which is very important.” That is the question I asked.

#### • *The City of Ten Thousand Buddhas: From Amitabha Session to Bowing to the Venerable Master*

A few years passed, and members of the Buddhist society wished to go to CTTB to attend a seven-day Amitabha session. I did not know what that was, but CTTB is Venerable Master’s place, so I really wanted to attend also.

It was winter, December, so I was both cold and hungry. Eating one meal a day at noon! While my legs hurt! I was really struggling. So, I held on tightly to the Buddha’s name and didn’t dare to have other thoughts, just “Amitabha, Amitabha...”

Back then, the ceremony was very strict. Every participant in the session had their name written down and posted on a blackboard in the hallway. We had to complete a thousand bows every day, and the rest of the time was spent in ceremonies, so you had to make sure you completed the bows during rest time. Then, you had to head to the blackboard and write down how many you bowed. I bowed very diligently but could only get to a couple hundred at most. I couldn’t finish them all.

你們有什麼問題要問嗎？」很多人一直舉手就問：「為什麼上人沒有來？為什麼上人都不在？」每一個人都問同樣的問題，我就很生氣，我就想：「你們找上人幹什麼？我們來是拜佛、念佛，一直念佛就好。幹嘛一直要上人在這裏？」我的心裏是這麼想。因為我很著急，我要趕快拜出來一千拜，她們在浪費時間、在問這樣的問題！我就很著急，我想要趕快去出坡，我要趕快拜佛。我就一直舉手。法師問：「妳有什麼事？」我說：「師父有來！師父在這裏（心裏）！」我就用手比劃說：師父在這裏！就是在心裏。那個法師也懂我，她就笑笑。她說：「好吧，大家趕快去出坡。」

到了第三天，我不敢放掉佛號，因為冷、餓、痛，我只有把佛號抓得很緊，我才會忘掉這一些感覺。還有我的一千拜還沒有拜出來，我很急，因為這是跟佛面對面的事情，我不能夠沒有做到。所以到第三天的時候，要開始最後繞佛的時候，我沒辦法了，走過來這些人和這些佛號就像海浪，這麼一直來、一直來，一波一波地淹過來，把我淹沒。我覺得我好像被淹沒到海浪裏頭，快要把我淹死了。

到了第四天，在止靜大家都坐下來的時候，我一直念佛、一直念佛，然後又很投入，我念得很辛苦很辛苦，突然從空中伸過來一隻手——是上人的手，它很長、從空中伸過來，那隻手就按著我的頭頂，他說：「我來看你成長了沒有？」哎呀！嚇得我都不曉得怎麼辦。因為《金剛經》說：「凡所有相都是虛妄」嘛！所以我都不敢怎麼樣，只是一直念佛。到第四天，我的身體我根本沒辦法去形容，裏面有個輪一直在轉，世間上根本看不到有機器可以是這麼快，從我身體裏很快地右轉、轉得太快了，不曉得幾百遍。然後左轉，然後又把我整個身體拉上來、掉下去！我沒有辦法，我只能依靠著那個佛號。

那天午齋去吃飯的時候，我沒辦法吃下東西了，吃午餐的時候就吐了。我看著一盤子食物，就哭了起來，我很難過。因為

Every day, we also had to go outside to do work. When we went out to work, the supervising Dharma Master would ask, “Anyone have any questions?” Many people raised their hands and asked, “Why hasn’t the Master Hua come? Why isn’t the Master Hua here?” Everyone was asking the same question, and I got really angry. I thought, “Why are you all looking for the Master? We are here to bow to the Buddha and to recite the Buddha’s name. Just keep reciting! Why does the Master have to be here?” I thought this. I was very anxious because I needed to bow a thousand bows, and they were wasting time asking such a question. I was so eager to return to work and do my bows, so I kept raising my hand. The Dharma Master asked, “What is it?” I said, “Master did come! Master is right here (within our hearts)!” I pointed with my hand. That Dharma Master understood me, smiled, and said, “Alright then, everyone, let’s quickly get to work.”

On the third day, I didn’t dare to let go of the Buddha’s name because of my coldness, hunger, and pain; only by tightly holding onto the Buddha’s name could I forget about these feelings. Additionally, I still hadn’t completed my one thousand bows, making me very anxious, as this was a face-to-face matter with the Buddha. Thus, on the third day, when I was circumambulating the Buddha for the last time and had no other method, the people walking and chanting the Buddha’s name became like waves. They just kept coming and coming, wave after wave, submerging me. It was like I was submerged under the waves, almost drowning me.

On the fourth day, when everyone sat down during the meditation session, I kept reciting the Buddha’s name, continuously reciting, and then I became very immersed. I was reciting very arduously, with great effort, when suddenly a hand reached out from the sky—it was the hand of the Venerable Master. It was very long, extending from the sky, and that hand pressed on the top of my head. He said, “I came to see if you have grown.” Oh my goodness! I was so scared, I didn’t know what to do. Because the *Vajra Sutra* says, “All forms are illusory (Anything that has forms or shape is illusory),” I didn’t dare to do anything but keep reciting the Buddha’s name. By the fourth day, I couldn’t even describe my body; a wheel inside me kept spinning.

那麼多師父在廚房裏煮食物給我們吃，我居然拿著這一盆食物就浪費掉它！

因為身體發生這個事情以後，我就吃不下東西了。我就把食物拿去跟法師講：「我吃不下！吃了就吐。」然後她就說：「哦、好！那妳以後就不用來齋堂，妳就在大殿拜佛就好。」我就說：「哦！好。」我就在大殿拜佛。

到下午第一支香開始的時候，另外一位法師走來跟我講：「妳把那個拜墊拿來，跟我到師父書房。」那個時候，前面那裏還有一個小書房。但我不要去。因為我在大殿，有很多人念佛，如果我的佛號跑掉了，別人的佛號還可以把我抓回來。我就不要去。我就想：「我做錯了什麼事？要被支開來去上人的書房去念佛？」我就問她：「妳為什麼要我去？請跟我說，我為什麼要去？」然後那位法師就說：「因為上人說妳的身體已經不一樣了。」我就想到那天一隻手從空中伸出來摸我頭的時候，我就知道他是觀世音菩薩，他是上人，他知道我的身體在發生什麼。因為他說妳的身體不一樣了！我所有發生的事情我都沒有跟任何人講過。於是我就說：「好！」

到了上人書房，那位法師就說：「妳就看上人的相片，妳就跟上人求，他都可以知道的，他聽得到的。」她說完就出去了。我就看著師父的法相，心想我這一輩子命很好，真沒什麼要求的；我要求的話，就要求一個非常了不起的東西，我才要。我就想到了，有一個東西我沒有，那個很寶貴，就是「慈悲心」，我不慈悲。我就是要慈悲，因為那個東西我沒有。所以就跟上人說：「我沒有慈悲心，我要慈悲心。」我看著他的法相，第一個我就想到我的父親，

In this world, no machine can spin this fast. It spun rapidly to the right within my body, so fast that I didn't know how many hundreds of times. Then it spun to the left, lifting my entire body and dropping it down again! I had no way to deal with it; I could only rely on reciting the Buddha's name.

On that day during lunch, I couldn't eat anything and ended up vomiting. As I stared at a plate of food, tears welled in my eyes—I felt so upset. How could I waste this meal, which so many Masters had prepared for us in the kitchen? After this incident, I couldn't eat anymore.

I took the food to the Master and said, "I can't eat! If I do, I'll vomit." She replied, "Alright! You don't need to come to the Dining Hall anymore; just bow to the Buddha in the Main Hall." I agreed, saying, "Okay." And so, I began bowing to the Buddha in the Main Hall.

When the first incense stick was lit in the afternoon, another Dharma Master approached me and said, "Bring your meditation cushion and come with me to the Shifu's study room." At that moment, there was a small study room ahead. However, I hesitated. I was in the main hall, surrounded by many people chanting the Buddha's name. If my Buddha recitation is disrupted (the Buddha's name is gone), others' Buddha recitations could help anchor me. So, I wondered: What did I do wrong to be summoned to the Master's study room for reciting? I asked the Dharma Master, "Why do you want me to go? Please tell me the reason." She replied, "Because the Master said your body is no longer the same." I recalled the day when a hand reached down from the sky and touched my head—I knew it was Guanyin Bodhisattva, the Master. He was aware of the changes in my body when I hadn't shared any of my experiences to any other people. So I said, "Alright!"

When I entered the study room, the Dharma Master instructed: "As soon as you see the Venerable Master's image, beseech his help. He will know of all of this and will hear everything." She left immediately after saying these words. I just looked at the Master's image, and I thought that my entire life was going well; I truly didn't have any particular requests (from the Venerable Master). If I did, I would request something extraordinary; only then would I want it. So I thought, "Ah! I realize there's something I don't have, and it's very valuable. It is the compassionate mind — I am not compassionate." I want to have compassion because I don't possess it. Having thought this, I told the Master, "I don't have a compassionate mind, so I wish to have one." Looking at his

我就拜；然後我的母親，我就拜；我的全部家人，然後我的從小學一直到我成長所有的師長、所有的朋友、所有的同學，我就一個一個的拜我認識的人；拜到沒有人，我就不管了，路邊的人、走路的人、開車的、騎摩托車的。然後我就一直這樣拜，我也不數拜一千拜了，那個時候沒有必要再去算了。就是一直拜！

一直到最後一天要圓滿的時候、在跑香的時候，跑得越來越快、越來越快，那個剎那我覺得我快要死了！我整個人就這樣趴下去，因為一個禮拜這樣子，我的佛號抓得很緊。所以當下我就想，不管它！反正就死在這裏，這麼多人念佛，不怕！反正我趴下去、準備要死的時候。欸！在那一剎那，一股清涼的甘露水就從我的頭頂灌進來，我整個身體一下子舒服得不得了，我感覺整個人突然就離地騰空起來了。我第一個念頭說：「希望大家都不痛了，都很舒服。」我看到我的念頭又跑掉了，唉、不行！我要趕快回到佛號裏頭，我要趕快拉回我的念頭。可是那件事發生以後，我都不痛了，整個人都不痛了！

第二天我們要離開這裏的時候，那天晚上就有心得報告，那一天晚上人就出來了。他就問說：「有誰要說什麼事嗎？有什麼感應嗎？有要講的人就出來吧！」我看很多人舉手要講，我就想：這麼多人要講，讓她們先講完我再來講。然後等到差不多快沒有人的時候，我就去排隊了，我一直排隊排到上人旁邊，下一個就是我了！我知道上人都知道我的事，我心裏就跟上人講：師父，我這一禮拜發生這些事情，可不可以講？可以講的話，您就讓我講；不可以講的話，您就不讓我講。結果前面那個人講完要換到我要去講的時候，上人突然說：「今天到此為止！」我看我後面只剩兩個人，我心裏就很著急：師父，我明天就要回亞特蘭大了，我還想見您啊，我要怎麼辦？我心裏就這樣跟他講：「唉！我要怎麼辦？」

隔天、我們要走的時候、我們就先到那

image, the first thing I thought of was my father, so I bowed to him; next was my mother, so I bowed to her; then my whole family, and then the teachers from my elementary to adulthood, all my friends, all my classmates, and then every single person who I recognized. I bowed to everyone until none were left. I proceeded to bow to all the people on the roadside, whether they were walking, driving a car, or riding a motorcycle. I continuously bowed in this manner, easily surpassing one thousand bows without counting, not caring about it because there was no need to continue counting. I simply continuously bowed!

Up until the final day, when the session was going to be concluded, people (at night) would run the incense (running circles inside the Buddha Hall while chanting the Buddha's name), and everyone was running faster and faster; at that moment I thought I was about to die! I wanted to lie facedown because I had been tightly holding onto the Buddha's name the whole week in this manner. So, at that moment, I decided not to care; I was going to die anyway, but with so many people reciting the Buddha's name, there was no need to fear! Anyway, I lay facedown, preparing to die. Suddenly, refreshing sweet-dew water entered through the top of my head. My entire body became highly comfortable. I felt like I was flying at that time. I thought, "I hope everyone is no longer in pain and is now very comfortable." Noticing that my thoughts were running amok again, which was not okay, I quickly returned to reciting the Buddha's name. However, ever since then, I have had no pain at all!

The next day, when we were about to leave this place, there was a sharing session that night. That evening, Venerable Master Hua came to Buddha Hall to host the session. He asked, "Does anyone have anything to say? Any experiences or insights to share? If you want to speak, come forward!" I saw many people raising their hands to speak, so I thought: "There are so many people who want to talk; I'll let them go first and speak after they finish."

Then, when it seemed like almost no people left, I got in line. I waited in line until I was right next to the Master; I was next! I knew the Master was aware of my situation, so in my heart, I asked the Master: "Master, can I share the experiences I've had this past week? If it's okay, please let me speak; if not, please don't."

個辦公室，我就看到桌子上有師父的相片，正看著，突然相片中就有一道光射到我的眉間裏，又一道光從我的胸口射進來，我當時整個人舒服得不得了。我沒有在做夢，我沒有——因為當時是白天。

然後我們的車到了金山寺，準備吃午齋。我也沒有去過金山寺，車一停到這裏，我直覺知道上人就在在樓上的一個房間裏，我也不曉得為什麼會這樣感覺。趕快進去，上樓，看有一個走廊，上人在一個房間裏頭，還有人跟上人在講話。我在門外等那些人講完話後進去，因為師父對我在這一個禮拜發生了什麼都知道了，所以我根本不用再講什麼了，我只有很簡單的一問題：「師父！我可不可以打坐？」上人說：「現在不告訴妳！」哦？我怎麼辦？我跟上人頂禮後，就直接爬出去了。反正上人這樣講了，我就不能再問了。

• 台灣送母：念佛為親，世間真孝！

因為上人的關係，我可以來聖城打一個彌陀七，打過那一次七以後，我實在感恩、我真的感恩，感恩上人，後來我媽媽往生，我可以幫到我媽媽。

好久好久以前，我還沒有皈依的時候，看到有一本佛教書籍說：人再怎麼孝順，都比不上給你的父母親這一個功德——就是他們往生的時候，你可以念佛給他們。世界上再好的東西都比不上這個。所以我媽媽往生的時候，我可以真的有這

When the person before me finished speaking and it was about to be my turn, the Master suddenly said, “We will stop here for today!” I saw that only two people were behind me, and I felt very anxious in my heart: “Master, I’m going back to Atlanta tomorrow. I still want to see you. What should I do?” That’s what I said to him in my heart, “Ah! What should I do?”

When we were about to leave the next day, we first went to the reception room. I saw the Master’s image on the desk and just looked at it. Suddenly, out of his image, a ray of light illuminated between my eyebrows. Then, another ray of light suddenly shined to the center of my chest. At that moment, I felt incredibly comfortable. I wasn’t dreaming; I wasn’t because, at the time, it was daytime.

Our car then arrived at Gold Mountain Monastery, so we agreed first to go in and eat lunch. I hadn’t been to Gold Mountain Monastery before, but as soon as the car stopped there, I intuitively knew that the Venerable Master was upstairs in a room! I had no clue as to why, but I knew for sure the Venerable Master was inside! I quickly walked in, went upstairs, and saw one hallway. My intuition said he was in one of the rooms, so I went! I saw that there were still people in the room talking to him, so I waited until they finished their conversation before going in. Because the Master already knew everything, I did no need to recount what had happened over the past week. I only had a simple question: “Master, can I start practicing meditation?” Master replied, “I won’t tell you now!” Oh? What should I do? I bowed to the Master and then left the room on my knees. Since the Master had spoken that way, I could not ask any further.

• *Farewell to Mother in Taiwan: The True Act of Filial Respect is to Recite the Buddha’s Name for Our Parents*

Thanks to the Venerable Master, I was able to come to CTTB for a seven-day Amitabha recitation session. I am deeply grateful to the Venerable Master. Later, when my mother passed away, I was able to help her.

Long, long ago, before I took refuge, I came across a Buddhist book that said, “No matter how filial a person may be, the merit and virtue cannot compare to reciting the Buddha’s name for your parents on their deathbed. Even the best thing in the world cannot compare to this.”

When my mother passed away, I was fortunate to have the opportunity to recite the Buddha’s name for her. The Venerable Master helped me a great deal.

I lived in the United States, and my mother lived in Taiwan. Before my mother passed away, my family members gave me a call, and I rushed

個機會給她念佛，上人幫了好大的一個忙。

因為我住在美國，我媽媽住在台灣。我媽在要往生之前，我家人給我掛電話，我就趕快回去了。回去以後她已經彌留了，他們都已經在準備後事，把她的床隔離起來了。我見到她在昏迷中，我很難過。她感覺到我，她知道我難過，她動了一下。我雖然很難過，但是我要很努力的去念佛。我跟她在一起，我整整念了三天佛。

第一天念了一整天的佛號後，我在她旁邊跟她講，我說：「我以前很傲慢，一直跟妳頂嘴。」譬如她說：「我走過的路、我走過的橋、比妳走的路都多。」我說：「我不用走路，我就是按那個電梯『叭』就上去了。」我常常這樣跟她講話。她要往生之前，我跟她懺悔：「我以前真的很傲慢，我這樣跟你講話；但是我想跟妳說，妳真的很厲害，妳都可以背好多經典。我跟妳講，妳現在還要同時地教導我，因為妳就是阿彌陀佛。」因為我聽法師講過，《阿彌陀經》是佛的自說經。所以我就跟我媽媽說：「妳現在還要繼續教我，當下教我，因為妳會背《阿彌陀經》，所以妳知道是怎麼一回事。」她都已經昏迷了，結果她竟然睜開眼睛看著我，她就答應我。她有聽到我講的話，我也很有信心了，所以我就更用功的念佛啊。

念到有一天晚上、她還沒有走，突然間我就念得很大聲，很大聲、很用功，那個當下我知道，其實我跟我媽媽是合一的，我很清楚。我就「阿彌陀佛、阿彌陀佛……」，拼命地念，我很清楚，我也沒有怕。我就說：「我也還有我的功課沒有做完，我知道可以送佛送到西天，我知道！我們還要努力就是了。」她也在念佛，我跟她講：「妳要讓我知道，妳還要繼續教我，妳懂得背整部經典，所以妳很

back. By the time I returned, she was already on the verge of death, and the others were already preparing for the funeral, isolating her bed. When I saw that my mother was in a coma, I was very sad. She felt my presence and my sadness and moved a little. Although very sorrowful, I recited the Buddha's name with great effort. While remaining by her side, I recited the Buddha's name for three days.

After chanting the Buddha's name for the entire first day, I spoke to her beside me. I said, "I used to be very arrogant and always talked back to you." For example, she would say, "The roads I've walked and the bridges I've crossed are more than all the paths you've taken," to which I would respond, "I don't need to walk; I just press the elevator button and go up." I often spoke to her in this manner. Before she passed away, I repented to her: "I used to be very arrogant, speaking to you like that. But I want to tell you, you are truly amazing. You are able to memorize so many sutras. I want to tell you that you still need to teach me now because you are my 'Amitabha Buddha.'" I heard from a Dharma Master that the *Amitabha Sutra* is a scripture that the Buddha spoke on his own initiative, so I told my mother, "You need to continue teaching me now, at this moment, because you memorized the *Amitabha Sutra*, so you know what it's all about." She was already in a coma, but she somehow opened her eyes, looked at me, and agreed. She heard what I said, so I felt very confident and recited the Buddha's name with even more effort.

I recited until one night, while she was still with me, I suddenly started to chant intensely with all my efforts. At that moment, I knew that my mother and I were one in unity — I knew this very clearly. I chanted "Amitabha, Amitabha..." with all my strength and felt no fear. I thought, "I also have unfinished work to do; I know for sure I can send this Buddha to the Western Land; I know it! We just have to keep up our effort." She was reciting, too, so I told her, "You have to pass me the knowledge; you still have to continue to teach me. You understood and memorized the entire Sutra, so you know very well what it is about."

As a result, her body began to change, and I am aware of this too. Also, in my body, I felt the energy rising, and within hers, the heart wheel started to spin, and then she saw Vairocana Buddha. She said, "I see it; it is Vairocana Buddha!" With great sincerity, she wanted to get up and bow. I told her, "Let me tell you, here (pointing to her crown), there will also be something. The last part needs to be there (crown)!" I gently touched her and said, "You have to know that this place will be like a lotus flower, blooming



清楚怎麼一回事。」

結果她的身體發生變化，我也知道。也是在我的身體裏，啪、那個能量就上來了，在她的身體裏，那個心輪就轉動起來，然後她就看到毘盧遮那佛，她說：她看到，這個是毘盧遮那佛！她就很誠心就要起來頂禮。我就去跟她講：「我跟妳講啊，這裏（頭頂）也有，最後一個要在這裏（頭頂）啊！我就輕輕地碰她，我說：「妳要知道，這裏它會像蓮華，它會很大瓣，一直開、一直開，然後阿彌陀佛來，妳要很用功。」我就這樣跟她講，一直這樣子教她念。

隔天早上她走的時候，我們全家都在那裏念佛，我們是個大家庭，全家都在念佛。真的很殊勝，非常的殊勝！大家都喜樂。但就是不敢講出來，因為其他人沒有學佛，他們不明白他們為什麼會這麼喜悅！為何要喜悅？他們自己也不明白！我心裏就說：「我就去打過一次七、就這樣幫到我媽媽，發生什麼事情我都不怕，我真的很感恩師父幫到我！」

#### • 萬佛寶懺：至誠感應，定慧增上

我來聖城六次，第一次拜萬佛寶懺跟這一次拜懺似乎有一種交錯。第一次來拜懺的時候，這個人經架倒、那個人有什麼狀況，我就沒辦法很專心。這次拜懺我想：我一定要很制心一處的去辦這件事情，我應該要有一個辦法去制心一處地做這件事情！

所以我就沒有看佛的名號。我在拜佛的時候，每一個動作，我都非常的恭敬，聽著那個磬的聲音、跟著那個節奏，一步一步我去摸索了幾天，我可以非常的專注。有念頭來，我可以看到，可是我不會故意去阻止它。我就這樣子一直拜了一個多禮拜。

一天下午第一支香拜下去不到三分鐘，上人非常清楚、非常明亮地出現在我的面前，笑咪咪的。但是我沒有去求見他，我

and blooming with large petals until Amitabha Buddha arrives. You must put in all of your effort.” That was what I told her, and I kept telling her to recite like this.

The next morning, when she passed away, our whole family was there reciting the Buddha's name. I have a big family, and everyone was reciting — truly extraordinary! Everyone felt so joyful, but no one could bring themselves to say that out loud because the other family members did not study Buddhism, so they did not understand why or what they were so joyful about. I said to myself, “Just by attending one seven-day session, I was able to help my mother this much. No matter what happens, I am not afraid. I truly am grateful to the Master for helping me!”

#### • *The Ten Thousand Buddhas Repentance: Utmost Sincerity Brings Efficacy, Elevates Samadhi and Wisdom.*

I visited CTTB six times before, and there is an interconnection between the first time I attended the Ten Thousand Buddhas Repentance Ceremony and this time. The first time I participated, I couldn't quite focus because there were distractions — this person's sutra stand fell, and that person had a situation. This time, I thought, “I must fully concentrate on this matter; I need to find a way to keep my mind focused and wholeheartedly perform this ceremony!”

Therefore, I did not look at the individual Buddha's names. When I was bowing, every movement was done with great reverence. Listening to the sound of the bell and following the tempo, I slowly learned, day by day, that I can be deeply focused. When thoughts arose, I could perceive them but did not purposefully stop them. I continued like this for over a week.

One afternoon, during the first incense offering, within three minutes of bowing, an image of the Venerable Master appeared very clearly and brightly before me, with a gentle smile. However, I did not go and seek after him; rather, I maintained an ordinary mind. My thoughts did not start to wander off due to his appearance. I continued not to welcome, not fear, not judge, and not draw conclusions — I stayed clear-minded. In this clarity, I feel a huge wheel within my body turning and turning; when my body is

還是很平常的心，我沒有因為他的出現我的念頭就跑掉，我還是不迎、不懼、不作判斷、不下結論，我還是要很清楚。所以我在很清楚之中，我的整個身體裏面就一個很大的輪、在裏面大得不得了，就一直轉、一直轉。我的身體在拜，那個輪就在轉，也是很殊勝，但是我沒有被吸走。

我只是很專注在每一個動作上，迎接佛出來，佛的雙足踏在我的手上，我的每一個動作就是至誠、懇切、恭敬，所以我沒看本子上的佛號；但是我要知道佛號是什麼，所以就要聽好這些佛號。因為聽了三個禮拜的佛號，我這個耳朵開始很熱很燙，因為它燙、我還要清楚我要沒有在色、聲、香、味、觸、法裏頭。我的念頭也還是有，就是比較可以懂了。

到了後來，我就覺得：這個萬佛寶懺不得了啊，你拜進去根本就是三無漏學，就是戒、定、慧它是一起發生的。你身也可以觀察，你心也可以觀察；我稍微有一點更明白、我就有一點點的自在。為什麼《金剛經》講的：「佛是真語者、實語者、如語者、不誑語者」，他沒有多講一點點，沒有少講一點點，他就這樣講任何人都聽得懂，啊，那個時候我臣服了！

一禮拜以後，我就去跟上人講：「師父，我真的非常感恩，師父是我這一輩子，我真的不知道怎樣講，不曉得怎麼去形容、我真的很感恩我可以有這福報可以跟師父有這種因緣！」

bowing, this wheel is spinning. This is also extraordinary, but I was not drawn away by it.

I focused on every movement: welcoming the Buddha, whose feet rested on my hands. I performed every action with utmost sincerity, earnestness, and reverence, so I didn't look at the text for the Buddha's name. But I needed to know what they were, so I had to listen carefully to these names. After listening to the Buddhas' names for three weeks, my ears started feeling hot and burning. Because of this heat, I realized I needed to ensure I wasn't caught up in sight, sound, smell, taste, touch, or mental objects. I still had thoughts arising, but I perceived them better.

Eventually, I felt that the Ten Thousand Buddhas Repentance Ceremony was really something else. When you fully engage in it, the Threefold Study of Non-outflow — precept, samadhi, and wisdom — is cultivated simultaneously. You can contemplate them with both your body and mind; as I gained a bit more understanding, so did I gain a bit of self-mastery. Then I understood why *Vajra Sutra* stated, "The Buddha speaks what is true, what is real, what is by the facts. He does not speak what is false." He does not speak too broadly or shallowly in-depth, but rather in a way everyone can understand. At that moment, I was fully subdued!

A week later, I went to speak with the Venerable Master. "Master, I am truly deeply grateful. In this life of mine, I wouldn't know how to express my gratitude. I am truly blessed to have had the good fortune and karmic conditions to be connected with you."

韓立中及夫人拜訪常仁大師之後，他夫人就有一種感覺。她感覺這位大師天天都坐在她頭上。就去請問大師這是什麼道理。大師告訴她說：「妳要知道為什麼有這種境界，因為妳前生皈依我，並且又是特別誠心，對師父總有一種恭敬心。妳對我頂戴奉持，總好像把我舉到你頭頂上這麼高似的。所以妳今生有這個境界。」

——宣公上人

Lizhong Han and his wife paid a visit to Great Master Changren. After this visitation, Mrs. Han had a special feeling. She felt that the Master was meditating atop her head everyday. she and her husband enquired the Master about this, Master explained to her, "It was because in your last life, you were my disciple and took refuge with me. You were very sincere and reverential towards your teacher. You constantly worshipped me as if always upholding my teachings high above your head. Hence in this life, you have such a vision.

—By Venerable Master Hua