



宣化上人

● **画传** ●

● 整理 ● 孙果森 居士 ●

**A PICTORIAL BIOGRAPHY OF
THE VENERABLE
MASTER HSUAN HUA**

Compiled By:
SOON GUO SEN



● 通告 ●

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这本书……

这本书
是为纪念：

宣化上人

于一九九五年六月七日圆寂而作。

弟子：

孙果森 顶礼

THIS BOOK

This book was compiled in remembrance of
The VENERABLE MASTER HSUAN HUA

who perfected stillness
on the 7th of June, 1995.

Bowing Respectfully
SOON GUO-SEN
(The disciple)

宣化上人·画传·

A BIOGRAPHY OF THE VENERABLE ● MASTER HSUAN HUA ●

1. 乘愿再来 ● 19 ●
VOWED TO COME AGAIN
2. 矢志修行 ● 27 ●
DETERMINED TO CULTIVATE
3. 孝名远播 ● 35 ●
HIS FILIAL PIETY SPREAD FAR AND WIDE
4. 指引迷津 ● 41 ●
GUIDED TO THE WAY
5. 三皈依三宝 ● 47 ●
TAKING REFUGE WITH THE TRIPLE JEWEL
6. 读书教学 ● 50 ●
FROM SCHOOL TO TEACHING
7. 九死一生 ● 52 ●
A NARROW ESCAPE FROM DEATH
8. 一切是考验 ● 57 ●
EVERYTHING'S A TEST
9. 定力胜魔 ● 67 ●
POWER OF CONCENTRATION AND CALMNESS OVERCOME DEMONS
10. 乐善不倦 ● 71 ●
TIRELESSLY OFFERING HIS SERVICES
11. 志拒女色 ● 75 ●
REJECTING A WOMAN'S ADVANCES
12. 威往伏邪 ● 79 ●
STRENGTH AND VIRTUE OVERCOME EVIL
13. 母丧庐墓 ● 83 ●
IN A HUT BY HIS MOTHER'S GRAVE
14. 十八大愿 ● 87 ●
EIGHTEEN SOLEMN VOWS OF THE VENERABLE MASTER HSUAN HUA
15. 连雨绝食 ● 97 ●
GOING WITHOUT FOOD DURING THE RAINY SEASON
16. 相机逗教:
TEACHING IN ACCORDANCE WITH OPPORTUNITIES :
 (一) 秀才皈依 ● 101 ●
 1. A SCHOLAR TOOK REFUGE
 (二) 穷富皆因果 ● 105 ●
 2. THE CAUSE AND EFFECT OF BEING RICH OR POOR
 (三) 点化悍妇 ● 111 ●
 3. TRANSFORMING THE FIERCE WOMAN
 (四) 三到三上读书法 ● 123 ●
 4. METHODS ON HOW TO STUDY WELL
 (五) 孝子郑德 ● 129 ●
 5. ZHENG DE - THE FILIAL SON
17. 茅庐不著火 ● 135 ●
THE THATCHED HUT WAS NOT BURNT

● 目录 ● CONTENTS ●

18. 依愿救人	HIS VOWS IN SAVING PEOPLE	●137●
19. 求子满愿	FULFILLING THE WISH OF GETTING A SON	●157●
20. 梦遇度公	MEETING THE MASTER IN A DREAM	●161●
21. 上人的阿弥陀佛像	THE VENERABLE MASTER'S AMITABHA BUDDHA	●169●
22. 香港慈兴禅寺	CIXING CHAN MONASTERY IN HONG KONG	●181●
23. 上人弘化西方掠影	A FEW SCENES OF THE MASTER IN THE WEST	●195●
24. 果能出家	GUO-NENG LEFT THE HOMELIFE	●205●
25. 小神通果佐	THE SMALL SPIRITUAL POWER OF GUO-ZUO	●211●
26. 水淹东井	THE EASTERN WELL WAS FLOODED	●221●
27. 不昧前因	ABILITY TO SEE CAUSE AND EFFECT	●225●
28. 如意魔女	THE WISH FULFILLING DEMONIC WOMAN	●229●
29. 感应道交	THE RESPONSE	●239●
30. 拜见虚老	PAYING RESPECT TO THE VENERABLE MASTER HSU YUN	●249●
31. 慈悲治病	THE COMPASSIONATE HEALER	●253●
32. 鸭来听经	THE DUCK CAME TO LISTEN TO THE SUTRA	●259●
33. 江西弘法	THE PROPAGATION OF DHARMA IN JIANGSI	●263●
34. 德伏邪魔	THE VIRTUE THAT SUBDUES THE DEMONS	●267●
35. 鬼魂随喜	THE REJOICING OF THE GHOST	●273●
36. 黎母求度	LI'S MOTHER SOUGHT TO BE CROSSED OVER	●279●
37. 信心难找	DIFFICULT IT IS TO FIND FAITH	●283●
38. 鬼来求戒	THE GHOST SOUGHT TO TAKE PRECEPTS	●289●
39. 烂头获愈	THE CURE OF A FESTERING HEAD	●293●
40. 印经造像	PRINTING SUTRAS AND MOULDING IMAGES	●297●
41. 心病奇迹	MIRACLE OF THE BOY WITH A HEART DISEASE	●301●
42. 虚老圆寂	THE VENERABLE MASTER HSU YUN PERFECTED STILLNESS	●307●

● BIOGRAPHICAL SKETCH OF THE ●
● 宣化上人简传 ● VENERABLE MASTER HSUAN HUA ●



宣化上人·简传·

宣

化上人，东北吉林省双城县人，民初戊午年农历三月十六日生。俗姓白，名玉书，又名玉禧。父富海公，一生勤俭治家，以务农为业。母胡太夫人，生前茹素念佛，数十年如一日，怀上人时曾向佛菩萨祈愿，生上人前夕，梦见阿弥陀佛大放光明，遂生上人。

上人生性沉默寡言，天赋侠义心肠，幼年即随母亲茹素念佛。年十一，见邻居一死婴，感生死事大，无常迅速，毅然有出家之志。十二岁，闻双城王孝子一常仁大师，尽孝得道，发愿效法。忏悔过去不孝父母，决定每日早晚向父母叩头认错，以报亲恩，自此渐以孝行见称，人称「白孝子」。

十五岁皈依上常下智老和尚为师。同年入学，于四书五经、诸子百家、医卜星相等，无不贯通。求学期间，参加道德会等慈善团体；又为不识字者，讲《六祖坛经》、《金刚经》等；为贫寒者，创办义务学校。

十九岁母亲逝世，遂礼请三缘寺上常

● BIOGRAPHICAL SKETCH OF THE ●
● 宣化上人简传 ● VENERABLE MASTER HSUAN HUA ●

下智老和尚为剃度，法名安慈，字度轮。并披缁结庐于母亲墓旁，守孝期间，发十八大愿，拜华严、礼净忏、修禅定、习教观、日一食、夜不卧，功夫日纯，得乡里人民之爱戴礼敬，其洗链精虔，感动诸佛菩萨、护法龙天，故灵异之事多不胜数，人称奇僧。

——日打坐，见六祖大师至茅棚，告曰：「将来你会到西方，所遇之人无量无边，教化众生，如恒河沙，不可悉数，此是西方佛法崛起之徵象。」言毕，忽而不见。守孝期满，隐居于长白山支脉弥陀洞内修苦行。后回三缘寺，为首座。居东北期间，观机逗教，点化迷萌，济世活人，感化无量龙蛇、狐狸、鬼神，求皈受戒，改恶修善。

——一九四六年，慕虚云老和尚为宗门泰斗，遂束装就道，前往参礼。途中备经艰苦，踪迹遍及内陆各大梵刹，一九四七年赴普陀山受具足戒，一九四八年抵广州曹溪南华寺，礼虚云老和尚，受命任南华寺戒律学院监学，后转任教务主任。云公观其为法门龙象，乃传授法脉，赐法号宣化，遂为沩仰宗第九代接法人，摩诃迦叶初祖传承之第四十五代。

——一九四九年，叩别虚云老和尚，赴香港弘法，阐扬禅、教、律、密、净五宗并重，打

● BIOGRAPHICAL SKETCH OF THE ●
● 宣化上人简传 ● VENERABLE MASTER HSUAN HUA ●

破门户之见。并重建古刹、印经造像，成立西乐园寺、慈兴禅寺、佛教讲堂。居港十余年间，应众生恳请，普结法缘，相继开讲《地藏经》、《金刚经》、《弥陀经》、《楞严经》、《普门品》等经典多部，举办《大悲忏》、《药师忏》、佛七、禅七等法会，又创办《心法》杂志等，终日为弘扬大法而奔忙，使佛法大兴于香江。其间亦曾数度赴泰国、缅甸等地，考察南传佛教，志欲沟通大小乘，以团结佛教力量。

——一九五九年，师观察西方机缘成熟，为将佛教之真实理传播至世界各地，遂令弟子在美成立中美佛教总会（法界佛教总会前身）。一九六一年，赴澳洲弘法一年，以机缘未熟，一九六二年返港。同年应美国佛教人士邀请，只身赴美，树正法幢于三藩市佛教讲堂。初住无窗潮湿之地窖，犹如坟墓，故自号「墓中僧」。时值美苏两国有古巴飞弹危机之事，为求战争不起，世界和平，故绝食五星期。绝食毕，危机遂解。

——一九六八年，成立暑假楞严讲修班，有华盛顿州州立大学学生三十余人，远来学习佛法。结业后，美籍青年五人，恳求剃度出家，创美国佛教史始有僧相之记录。此后，上人致力于弘法、译经、教育等事业，又广收

● 宣化上人简传 ● BIOGRAPHICAL SKETCH OF THE VENERABLE MASTER HSUAN HUA ●

徒众、建道场、立宗旨。集四众之真诚，尽未来际劫，遍虚空法界，光大如来正法家业。

在弘法方面，上人讲经说法，深入浅出，数十年如一日，并极力栽培四众弘法人才，多次率团至各大学及世界各国弘法访问，以期引导众生改恶向善，开启本有的智慧。

在译经方面，现已有百余本译为英文。另有西班牙文、越南卜大等译本，预计将《大藏经》译成各国文字，使佛法传遍寰宇。

在教育方面，万佛圣城设有育良小学、培德中学、法界佛教大学、僧伽居士训练班等教育机构，分支道场亦附设周末、周日班学校。以孝、悌、忠、信、礼、义、廉耻八德为做人基础，以大公无私、慈悲喜舍为究竟目标。男女分校，义务教学，培养品格高尚之人才，以期利益世界人类。

上人教导弟子天天参禅打坐、念佛、拜忏、研究经典、严持戒律、日中一食、衣不离体，和合共住，互相砥砺，在西方建立行持正法之僧团，以图匡扶正教，令正法久住。又开放万佛圣城为国际性宗教中心，提倡团结世界宗教，大家互相学习，沟通合作，共同追求真理，为世界和平而努力。

● 宣化上人简传 ● BIOGRAPHICAL SKETCH OF THE
● VENERABLE MASTER HSUAN HUA ●

上人一生大公无私，发愿代众生受一切苦难，将己身一切福乐回向法界众生，难行能行，难忍能忍，其坚贞之志节，堪为疾风中之劲烛，烈火内之精金。上人曾撰一联以明其志：

冻死不攀缘，
饿死不化缘，
穷死不求缘。
随缘不变，不变随缘，
抱定我们三大宗旨。
舍命为佛事，
造命为本事，
正命为僧事。
即事明理，明理即事，
推行祖师一脉心传。

又坚守一生奉行之六大宗旨：不争、不贪、不求、不自私、不自利、不打妄语，利益群生；以慈悲智慧之教化，舍己为人、以身作则之精神，令无数人真诚改过，走向清净光明之菩提大道。

今上人于一九九五年六月七日（阴历五月十日）示现涅槃，而恒转无尽法轮一不留痕迹，从虚空来，回到虚空去。弟子众等唯有谨遵师教，抱定宗旨，在菩萨道上精进不懈，以期报上人浩瀚之深恩于万一。

● BIOGRAPHICAL SKETCH OF THE ●
 ● 宣化上人简传 ● VENERABLE MASTER HSUAN HUA ●



● BIOGRAPHICAL SKETCH OF THE ● VENERABLE MASTER HSUAN HUA



The Venerable Master, a native of Shuangcheng County in Jilin Province of China, was born on the sixteenth day of the third lunar month in the year of wuwu at the beginning of the century. He was named Yushu (or Yuxi) Bai. His father, Fuhai Bai, was hardworking and thrifty. His mother, maiden name Hu, ate only vegetarian food and recited the Buddha's name every day. When she was pregnant with the Master, she prayed to the Buddhas and Bodhisattvas. The night before his birth, in a dream she saw Amitabha Buddha emitting brilliant light. Following that the Master was born.

The Master was quiet and untalkative by nature, but he had a righteous and heroic spirit. As a child, he followed his mother's example and ate only vegetarian food and recited the Buddha's name. At the age of eleven, the sight of a dead infant made him aware of the great matter of birth and death, and he resolved to leave the home-life. At twelve, he

● 宣化上人简传 ● BIOGRAPHICAL SKETCH OF THE ● VENERABLE MASTER HSUAN HUA ●

heard of how Filial Son Wong (Great Master Chang Ren) of Shuangcheng County had practiced filial piety and attained the Way, and he vowed to follow the Filial Son's example. The Master decided to bow to his parents every morning and evening as a way of acknowledging his faults and repaying his parents' kindness. Because of his filial piety, he became known as Filial Son Bai.

At fifteen, he took refuge under the Venerable Master Chang Zhi. That year he began to attend school and mastered the Four Books, the Five Classics, the texts of various Chinese schools of thought, and the fields of medicine, divination, astrology, and physiognomy. He participated in the Virtue Society and other charitable societies. He explained the Sixth Patriarch's Sutra, the Vajra Sutra, and other Sutras to those who were illiterate, and he started a free school for the poor.

When he was nineteen, his mother passed away, and he requested Venerable Master Ching Zhi of Sanyuan (Three Conditions) Monastery to shave his head. He was given the Dharma name An Tse and style name To Lun. Dressed in left-home robes, he built a simple hut by his mother's grave and lived there for three years in observance of filial piety. During that period, he made eighteen great vows. He bowed to the Flower Adornment Sutra, engaged in worship and repentance, practiced meditation, studied the scriptures, ate only one meal a day, and did not lie down to sleep at night. His sincere efforts to purify and cultivate himself won the admiration of the villagers and evoked numerous miracles and responses from the Buddhas, Bodhisattvas, and Dharma-protecting gods and dragons. He came to be known as an extraordinary monk.

One day as he was sitting in meditation, he saw the Great Master, the sixth Patriarch, come to his hut and tell him, "In the future you will go to the West and meet countless people. The living beings you teach and transform will be as countless as the sands of the Ganges River. That will mark the beginning of the Buddhadharma in the West." After saying that, the Sixth Patriarch vanished. The Master completed his observance of filial piety and went to Changbai Mountain, where he dwelled in seclusion and practiced austerities at the Amitabha Cave. Later he returned to Sanyuan Monastery and became the leader of the Assembly. During his years in Manchuria, the Master taught people according to their potentials. He awakened those who were confused and saved many lives. Countless dragons, snakes, foxes, ghosts, and spirits took refuge and received the precepts from him, changing their evil ways and cultivating goodness.

● 宣化上人简传 ● BIOGRAPHICAL SKETCH OF THE VENERABLE MASTER HSUAN HUA ●

In 1946, the Master embarked on an arduous journey to Caoxi, Guangzhou, to pay homage to the Elder Master Hsu Yun, whom he esteemed as a great hero of Buddhism. Along the way he stayed at many renowned monasteries in China and received complete ordination at Mount Putuo in 1947. He reached Nanhua Monastery in 1948 and paid homage to Elder Master Hsu Yun. The Elder Master appointed him as an instructor and later as the Dean of Academic Affairs in the Nanhua Vinaya Academy. He saw that the Master was an outstanding individual and transmitted the Dharma to him, giving him the Dharma name Hsuan Hua and making him the Ninth Patriarch of the Wei Yang Sect, the forty-fifth generation since the First Patriarch Mahakashyapa.

In 1949, the Master bid farewell to the Elder Master Hsu Yun and went to Hong Kong. In propagating the Dharma there, he emphasized all five schools of Buddhism Chan, Doctrine, Vinaya, Esoteric, and Pure Land. He renovated old temples, printed Sutras, and constructed images. Among the temples he established were Western Bliss Gardens Monastery, Cixing Chan Monastery, and the Buddhist Lecture Hall. During a period of over ten years, he created extensive Dharma-affinities with the people of Hong Kong. The Sutras he lectured on included the Earth Store Sutra, the Vajra Sutra, the Amitabha Sutra, the Shurangama Sutra, and the "Universal Door Chapter" of the Dharma Flower Sutra. He held such Dharma assemblies as the Great Compassion Repentance, the Medicine Master Repentance, and recitation and meditation sessions. He published the magazine Hsin Fa (Mind Dharma). As a result of his zealous efforts to propagate the Dharma, Buddhism flourished in Hong Kong. During that time he also visited such countries as Thailand and Burma to study Theravada Buddhism. He hoped to establish communication between the Mahayana and the Theravada traditions and to unite the different sects of Buddhism.

In 1959, the Master saw that conditions were ripe in the West, and he instructed his disciples to establish the Sino-American Buddhist Association (later renamed the Dharma Realm Buddhist Association) in the United States. In 1961 he traveled to Australia and preached the Dharma for one year. Since the conditions were not yet ripe there, he returned to Hong Kong in 1962. Later that year, at the invitation of Buddhists in America, the Master traveled along to the United States and raised the banner of the Proper Dharma at the Buddhist Lecture Hall in San Francisco. Living in a damp, windowless basement that resembled a grave, he called himself "The Monk in the Grave." When the Cuban Missile Crisis broke out, the Master embarked on a thirty-

● 宣化上人简传 ● BIOGRAPHICAL SKETCH OF THE ● VENERABLE MASTER HSUAN HUA ●

five-day fast to pray for an end to hostilities and for world peace. By the end of his fast, the crisis had been resolved.

During the Shurangama Sutra and Practice Summer Session in 1968, over thirty students from the University of Washington in Seattle went to San Francisco to study with the Master. At the end of the session, five of them requested permission to shave their heads and leave the home-life. That was the beginning of the Sangha in the history of American Buddhism. The Master devoted himself to propagating the Dharma, directing the translation of the Buddhist Canon, and developing Buddhist education. He accepted many disciples, established monasteries, and set forth principles. He exhorted his disciples to work hard in order to cause the Proper Dharma to flourish eternally throughout the Dharma Realm.

The Master lectured on the Sutras and spoke the Dharma every day for several decades, explaining profound principles in a way that made them easy to understand. He also trained his left-home and lay disciples to explain the teachings. He led various delegations to disseminate the Dharma at various universities and in various countries around the world, with the aim of leading beings to turn towards goodness and to discover their innate wisdom.

To date over a hundred volumes of the Master's explanations of the scriptures have been translated into English, and some have also been translated into Spanish, Vietnamese, and other languages. The Master's aim is to translate the Buddhist Canon into all the world's languages so that the Dharma will become popular worldwide.

The Master established Instilling Goodness Elementary School, Developing Virtue Secondary School, Dharma Realm Buddhist University, and the Sangha and Laity Training Programs at the City of Ten Thousand Buddhas. Many of the branch monasteries of Dharma Realm Buddhist Association have classes for children as well. These educational programs are based on the eight virtues of filiality, fraternal respect, loyalty, trustworthiness, propriety, righteousness, incorruptibility, and a sense of shame. In order to encourage students to develop the virtues of kindness, compassion, joy, and charity and to educate them to become men and women of integrity who will be able to contribute to society, the boys and girls study separately and the volunteer teachers regard education as their personal responsibility.

The Master taught his disciples to meditate, recite the Buddha's

● 宣化上人简传 ● BIOGRAPHICAL SKETCH OF THE ● VENERABLE MASTER HSUAN HUA ●

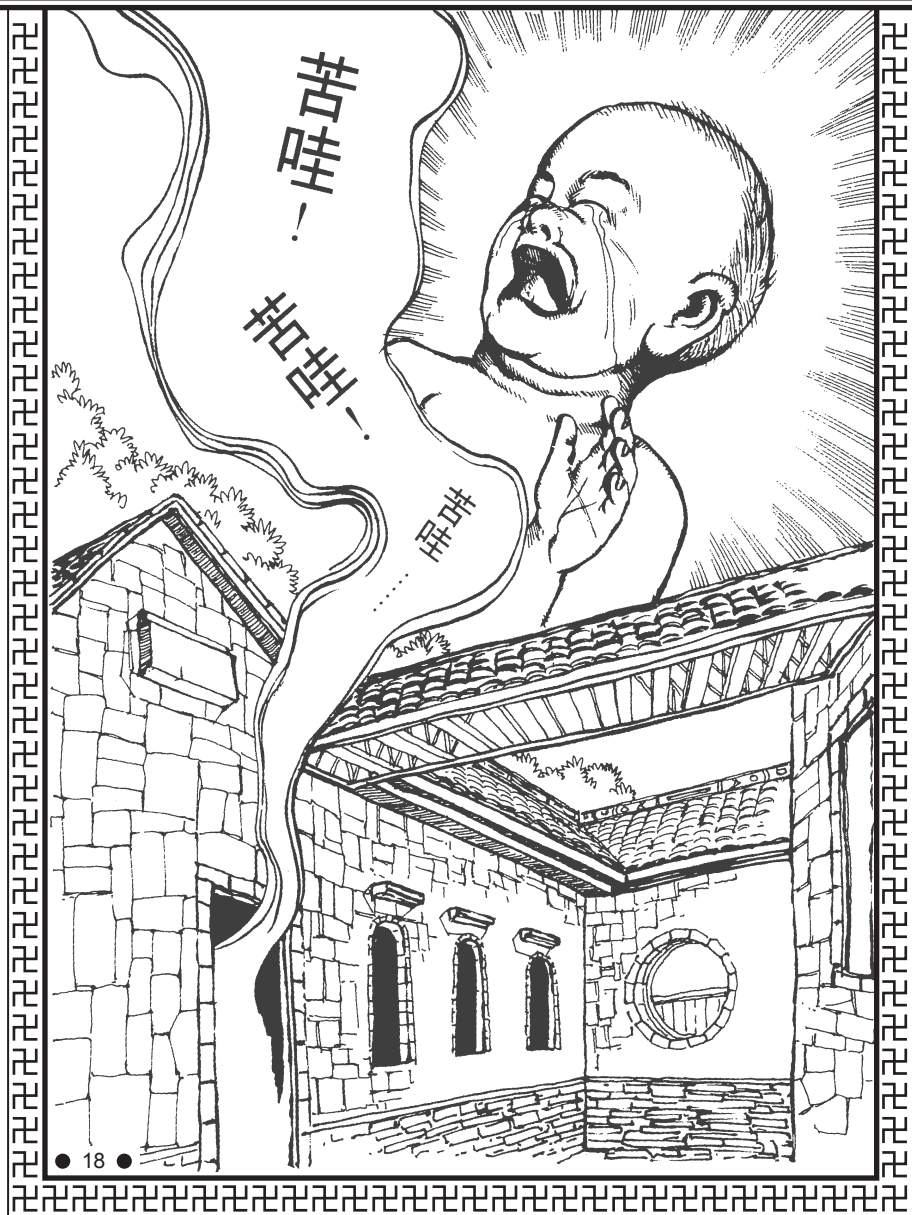
name, practice repentance, study the Sutras, and observe the precepts strictly. He taught them to eat only one meal a day (at midday) and to always wear the precept sash. He taught them to dwell in harmony and to encourage each other. Under his guidance, a Sangha that practices and maintains the Proper Dharma has grown up in the West. The Master established the City of Ten Thousand Buddhas as an international spiritual community where students and truthseekers can study and work together for the cause of world peace and harmony among religions. The Master's life was one of total selflessness. He vowed to take the suffering and hardships of all living beings upon himself, and to dedicate to them all the blessings and happiness that he himself ought to enjoy. He practiced what was difficult to practice and endured what was difficult to endure.

No amount of hardship could deter him from fulfilling his lofty resolves. He composed a verse expressing his principles:

Freezing, we do not scheme.
Starving, we do not beg.
Dying of poverty, we ask for nothing.
According with conditions, we do not change.
Not changing, we accord with conditions.
We adhere firmly to our three great principles.
We renounce our lives to do the Buddha's work.
We take the responsibility to mould our own destinies.
We rectify our lives as the Sangha's work.
Encountering specific matters, we understand the principles.
Understanding the principles, we apply them in specific matters.
We carry on the single pulse of the patriarchs' mind-transmission.

Through his unwavering maintenance of the six guiding principles of not fighting, not being greedy not self-seeking not being selfish, not pursuing personal advantage, and not lying, he brought benefit to many. Teaching with wisdom and compassion, dedicating himself to serving others, and acting as a role model for others, he influenced countless people to change then faults and to walk on the pure, bright path to enlightenment.

Although the Master manifested entry into Nirvana on June 7, 1995 (the tenth day of the fifth lunar month), he constantly turns the infinite Dharma wheel. He came from empty space and returned to empty space without leaving a trace. The least we can do in return for the Master's deep and profound kindness is to carefully follow his teachings, uphold our principles, and advance vigorously toward Bodhi.





● 乘愿再来 ●

「苦哇！苦哇！苦哇……」一阵阵婴儿哭声，尖锐地划破冷冽，幽渺的夜空……。也许是因为时值夜半，也许是因为村子里人烟稀少，那一声声的啼哭，愈显得分外清晰，听起来竟有悲凄的感觉……。

难道，这刚落地的婴儿，已经预知他来到这个娑婆世界，充满苦难？这儿是中国东北吉林省，双城县的一个村落。此刻是民初戊午年，三月十六日。

务农为业的白富海，正为初这初到人间的婴儿忙进忙出，但脸上却洋溢著难以掩抑的喜悦！因为他一直期盼著在有了四个儿子、三个女儿之後，再添个儿子，如今果然如愿！



奇怪的是，这名婴儿从落地那一刻起，连续三天三夜号哭不止。白富海紧皱著双眉，束手无策……。全家人上下都不知如何是好，倒是身为母亲的胡氏，隐隐感觉到这个么儿的来临似不平凡。

因为就在他临盆的夜里，做了一个奇异的梦：在梦中，她看见阿弥陀佛显现，刹时整个世界，笼罩在一片耀眼的金光里……。

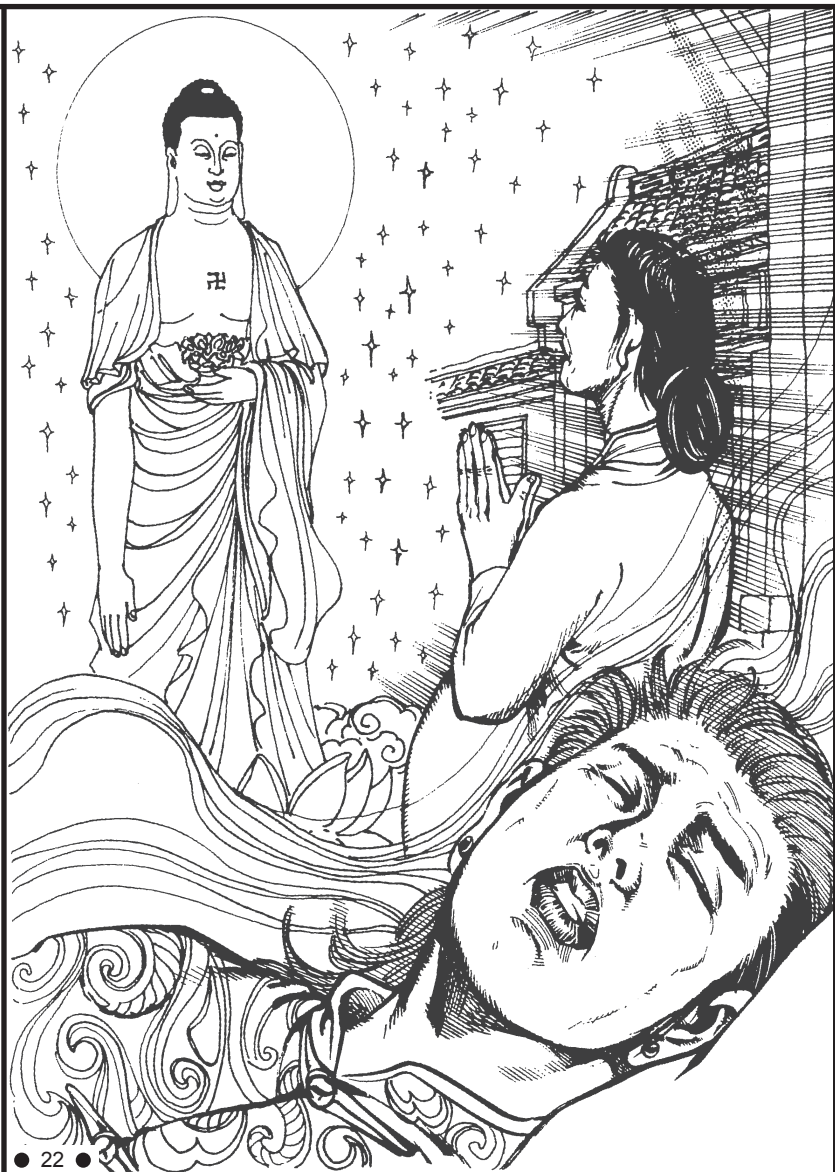
……**连**天地都起了震动，她被眼前的景像感动得整个静止了……。才一瞬间，她就惊醒了过来。

环顾四周，依然是她熟悉的屋宅，刚才的异像只不过是一场梦而已。她不免感到怅然……。但，这又似乎不是梦，因为空气中飘浮著一股从未有过的馨香，久久都没有散去……。

胡氏一生茹素念佛，对刚才的梦境，她感应到是个祥瑞的预兆，不禁低声喃喃地念起「南无阿弥陀佛」佛号。

没有多久，就产下了这个不寻常的婴儿。他就是名安慈，字度轮的宣化上人。

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●





VOWED TO COME AGAIN

“Ku-Waa ... Ku-Waa...” the cries of a baby shattered the silence and tranquility of a cold, dark night.

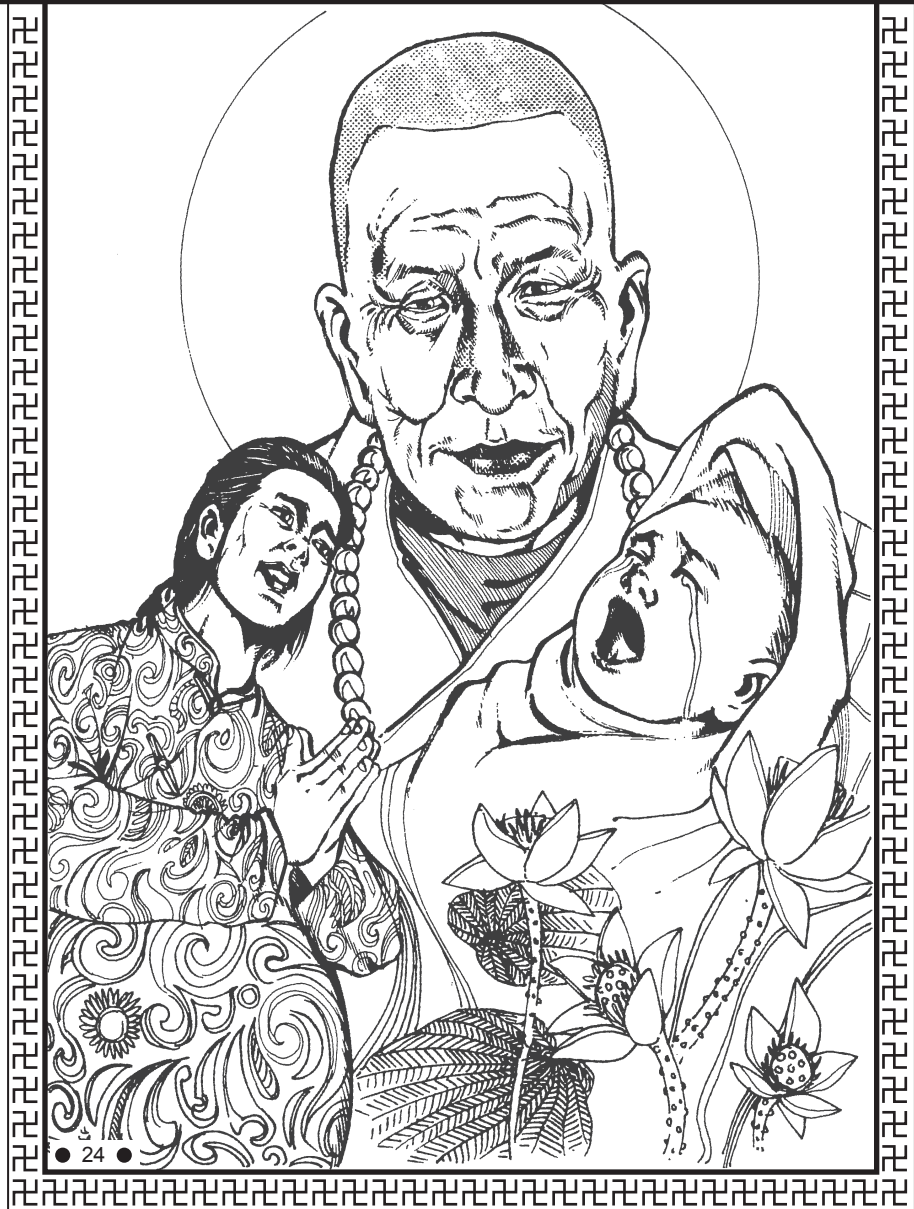
Probably because it was near midnight or because the small village was sparsely populated, the cries seemed more distinct and actually sounded mournfully sad.....

Could the newborn baby have already known that he had come to the Saha world of suffering?

This was a tiny village in Shuang Cheng County of Ji Lin Province, North-East China. It was the 16th day of the 3rd lunar month in 1918, during the early days of the Chinese Republic.

The farmer, Bai Fu Hai was busy running around for the newborn baby; his face was brimming with unconcealed

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



happiness.....

..... For after four sons and three daughters, his wish for another son was at last fulfilled.

Strangely enough, this newborn baby cried continuously from the moment of birth, for three whole days. Bai Fu Hai was deeply troubled but could do nothing.

The whole family was at a loss of what to do, but Madam Hu, with a mother's intuition, felt that the birth of her youngest son was special, somehow.

This was because she had an extraordinary dream the night just before the baby was born. In the dream she saw the manifestation of Amitabha Buddha emitting a sea of brilliant golden light that filled the whole world.

..... Even heaven and earth were shaken, she was so greatly moved by the vision before her that she remained transfixed and motionless. In just a moment, she was startled and suddenly woke up.

Looking around, she saw she was in fact in her own home. The extraordinary vision earlier was no more than a dream. Madam Hu could not help but feel a keen sense of disappointment..

However, this experience did not seem like a dream because the air was filled with a lingering, unknown fragrance...

Madam Hu, a pure vegetarian was a devout Buddhist who recited Buddha's name all her life. Sensing that the dream was a good omen, she then softly began to chant the Buddha's name: "Namo Amitabha Buddha".

Soon, she gave birth to a special baby. His name was An Ci, also known as Du Lun... later to become the Venerable Master Hsuan Hua.



● 矢志修行 ●

上人出生的村子，位置相当偏僻，稀稀落落的人家各自散居著，村子里平日已幽静无人，婚丧喜庆更难得碰到。

因此，上人到满十一岁时从来就没有见过死人。有一天，上人与同村几个小孩，一起到野外去玩耍，忽然在一处隐蔽的草丛里，发现地上有一个被野草尘住的婴儿。

只见他合眼闭口，几个小孩使劲地叫他，也没有动静。上人不懂这个婴儿为何如此，就询问一位熟人，对方告诉上人：「这婴儿死了！」

上人依然不懂，究竟什么叫「死了」，一踏入家门就赶紧请教母亲。母亲告诉他：「只要是人，就会死，有的人是年纪大而死，有的人是因生病而死……」

有的人则是意外灾害而死，总是不论一个人是富是贵是贫是贱，或者做什么职业，有一天终究会死去的。」上人越听越是好奇，他又问：「那么如何才能不死呢？」

当时上人家中正好有一位客人在，这

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



位客人是一位修道人，他就代为回答说：「只有修道才能不死。唯有性透本心，彻见本性，才能永远脱离生死轮回！」

寥寥数语，大人都不见得能懂，当时上人虽然只有十一岁，可是他不但听懂了，竟然还深有领悟。因此，小小年纪的他，竟决定要出家去修道了。

上人把他的决定告诉母亲，母亲也颇感惊喜，不过母亲告诉他：「出家是最彻底的布施，是最难得的事，我很高兴你有这样的愿力。」

… … **也**印证了我在你出生前的梦境，不过我年岁已大，恐怕在世间的时日也不久了。你的四个哥哥都已成家自立，三个姐姐们也都出嫁了… …。

我希望你能留在我们二老的身边，等我死后，你再出家也不迟！」上人于是遵照母亲的吩咐去做。

上人暂时打消了出家的念头，每天随著母亲礼佛诵经，从此菩提种子更一日一日在他的心中茁长。





DETERMINED TO CULTIVATE

The Master was brought up in a tiny, remote village in the country. So sparsely populated was this village that, even on normal days, there would hardly be anyone around. Wedding and funeral ceremonies were practically unheard of here, and even more rarely seen.

Hence, it was not until the Master was aged eleven that he saw a dead person for the first time. One day, the Master had gone out to play in the open countryside with some other village children when they suddenly discovered the body of an infant wrapped in straw, lying hidden in the tall, thick grass.

Its eyes and mouth were shut, and the Master was puzzled to see that the infant did not respond to the loud calling of the children. After asking around, the Master was told that the infant was dead.

Even so, the Master still did not understand the meaning of “death”. As soon as he arrived home, he quickly consulted his mother.

His mother told him, “As long as one is human, he will die. Some die of old age, some of sickness...”



“... While others die in accidents or disasters. Inevitably everyone, whether rich or poor, of common or noble birth, irrespective of profession, will one day eventually die.” As he heard this, the Master became more and more curious. Again he asked, “Then, how does one escape death?”

Coincidentally, at that time, a religious cultivator was a visitor in the Master's house. The cultivator replied, “To cultivate the Way is the only method to prevent death. Only by thorough understanding of your mind and becoming enlightened to your true nature will you be able to break free of the cycle of birth and death.”

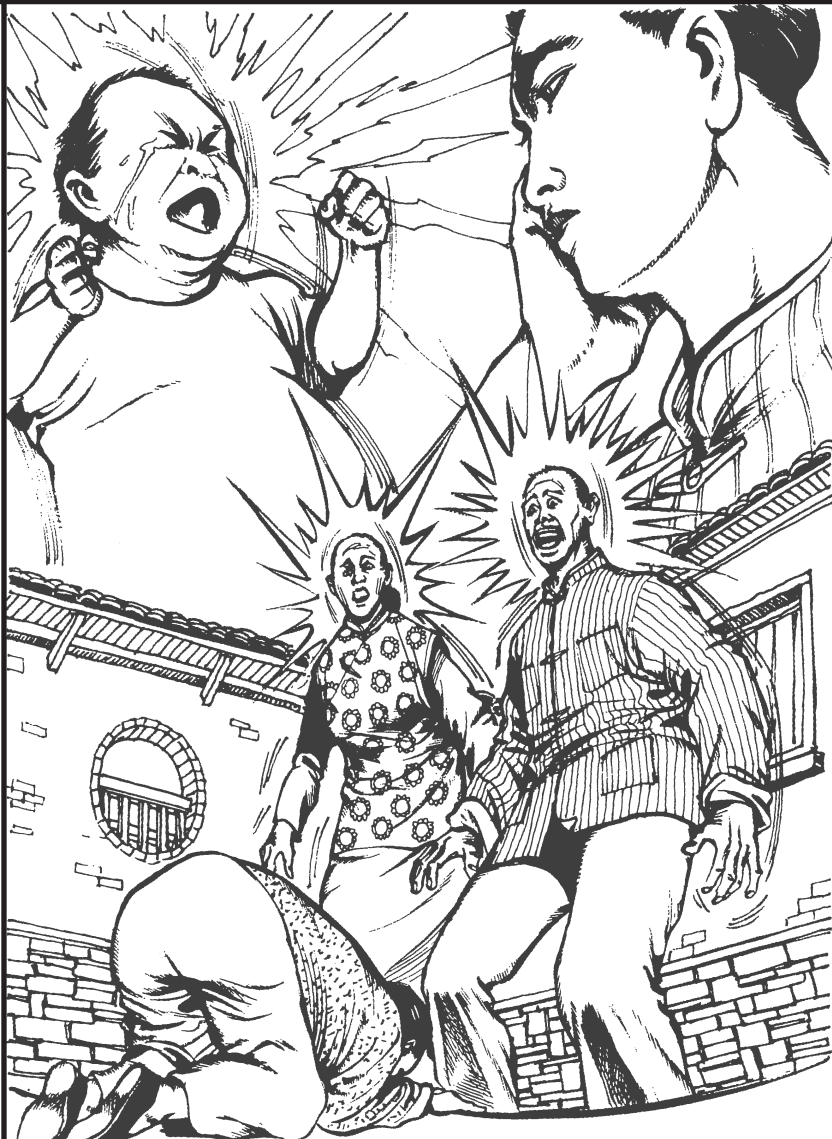
These few words which may have stumped many a grown man, were profoundly comprehended by the Master though he was only eleven at that time. Hence, it was at that tender age that he decided to leave the home-life in order to cultivate the Way.

When the Master told his mother of his decision, she was rather surprised, but pleased. However, she told him, “To leave the home-life is the ultimate form of giving which is truly rare. I am very happy that you have such a noble ambition.”

“This also verifies their dream that I had before you were born, but I am old and will not remain long in this world. Your 4 elder brothers have all established their own homes and your 3 sisters have all been married,” his mother continued.

“I hope that you will remain with us. After I'm gone, it is still not too late for you to leave home.” As such, the Master obeyed his mother's wishes.

Although the Master temporarily shelved the idea of leaving the home-life, everyday he followed his mother to worship the Buddha and read sutras. Henceforth the Bodhi seed was slowly, day by day growing in his heart.



● 孝名远播 ●

菩提种子一旦深植上人的心田里，小小年纪的他，开始懂得回光返照。首先他反省自己过去脾气很倔强，被别人一惹，就只会拼命地哭！

——哭起来就没完没了，让父母不得不向他投降，他时又非常任性，不吃也不喝，让父母心疼、焦急。

回忆起这些不知孝顺父母的往事，上人心中不禁後悔不已，他决定用行动想出了一个法子，他决定每天早晚向父母叩头。

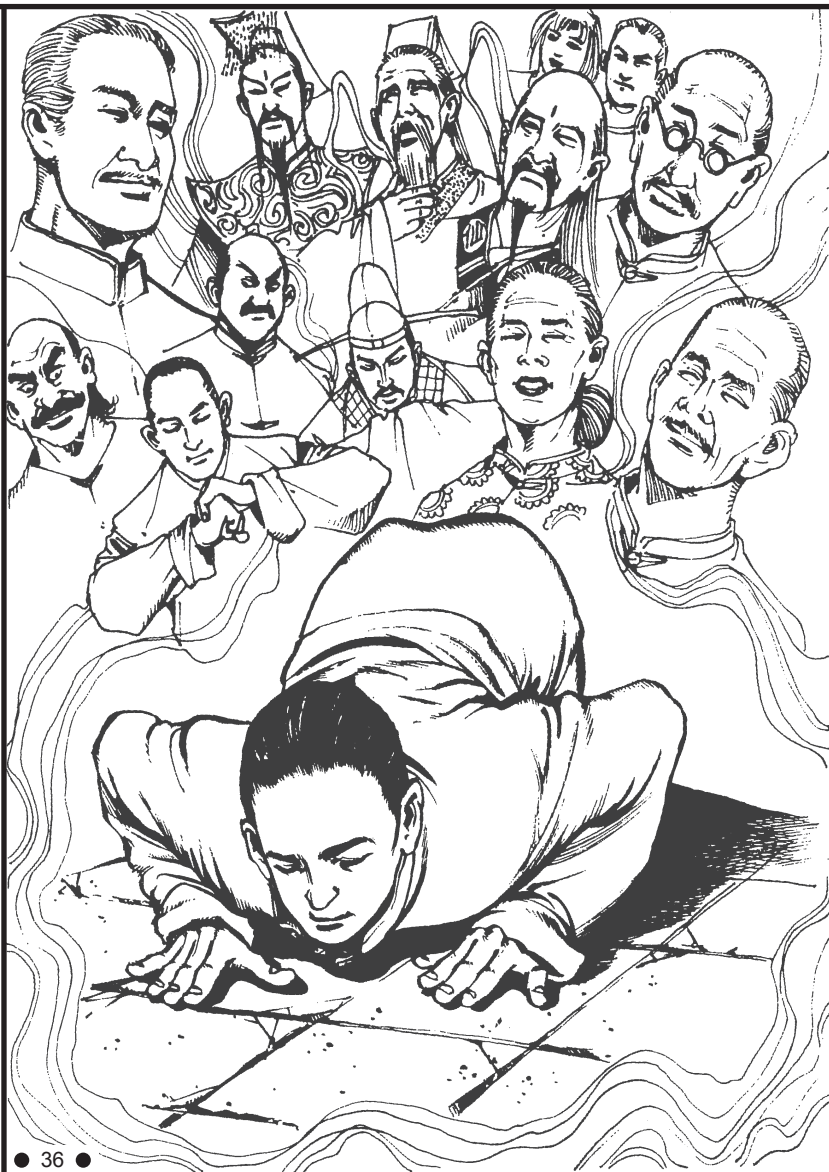
当上人开始给父母叩头时，父母吓了一跳，问他为什么要叩头，他说：「我以前不知孝顺父母，现在已经知道不对，所以从今天开始，向父母叩头表示悔过。」

父亲说：「既然知道错了，改过就可以啦，不必叩头了。」

上人坚持既然发愿，一定要做到，可是父母以为：「『人之将死，其言也善。』是不是这个孩子活不了多久呢？」所以每次上人向父母叩头，父母就流泪。上人为了怕父母伤心，于是就改到院子叩头。

从此之后，每天一清早，当家人还在睡

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



觉时，上人便到院子向父亲叩三个头，向母亲叩三个头，晚上，家人上炕睡觉后，又到院中向父母叩三个头。

叩了一个时期，上人感觉不够，又增加向天地叩头。当时他不知有天主、地主、人主等名词，只知道天、天、君、亲、师，所以每天早晚，给天叩三个头，给地叩三个头……

给国家元首叩三个头，给父亲叩三个头，给母亲叩三个头，给未来老师叩三个头。上人这样叩头一个时期后，感觉还不够，又增加给天下大孝人叩头……

给天下大善人叩头，给天下大圣人叩头，给天下大贤人叩头。以后又增加给全世界所有的好人叩头，也给全世界所有的坏人叩头，希望大恶大坏的人，改恶迁善，统统成为好人！

这样地增加下去，最后增加到八百三十个头。每次要叩两个半小时，早晚两次，需要五个小时。

无论刮风下雨，上人每天照叩不误，就是在冬天下大雪时，也依然在院中叩头。日久天长，上人的孝名远播，乡里间无不以「白孝子」来称呼他。



HIS FILIAL PIETY SPREAD FAR AND WIDE

Once the Bodhi seed was deeply planted in the Master's heart, he began to become aware and was able to reflect on his past misdeeds, despite the fact that he was still very young at that time. Through introspection, he first regarded his previous stubborn temperament of tantrum-throwing whenever provoked.

He would cry until he got his way with things, and was sometimes very wilful, refusing to eat and drink, causing his parents distress and anxiety.

Recalling these past unfilial actions, the Master was filled with remorse and wanted to repent. After much deliberation, the Master decided to bow to his parents twice daily-in the morning and at night-in order to show his repentance.

His parents were shocked the first time he did so, and asked him why he was bowing to them. The Master replied, "Previously, I had not been a filial son. Now that I have realised my wrong doing, I shall henceforth bow to you both to show my repentance."

Trying to dissuade his son, Farmer Bai said, "Since you are now aware of your faults, all you have to do is change for the better; there is really no need to bow to us."

The Master insisted that since he had made a vow he should

fulfil it. However, his parents believing that "when a person was about to die, his words are good and kind" wondered whether their child's days were numbered? As such whenever the Master bowed to them, they would be moved to tears. In order to avoid causing them constant distress, the Master decided to do his bowing in the courtyard instead.

Henceforth, early every morning, when all in the family were still fast asleep the Master would go to the courtyard and bow thrice to his father and thrice to his mother. At night, after everyone have gone to bed, he would go to the courtyard again to do his bowing.

After some time, the Master began to feel that his action of repentance was insufficient; he then decided to bow to heaven and earth. At that time, he did not know of the existence of devas and other heavenly rulers—he knew only of heaven, earth, rulers, parents and teachers. Hence every morning and night, he also bowed thrice to heaven and thrice to earth.

He further offered 3 bows to the country's ruler, 3 bows to his father, 3 to his mother and 3 more to his future teacher. In this way he practised bowing for some time. Nevertheless, feeling that his actions were still insufficient, the Master now extended his bowing to include all the great filial persons in the world.

He also offered his bows to the kindest person in the world, to great saints and to the great wise men. Later, he also bowed to all the good and evil people in the world, with the hope that the evil ones would become good.

In this way, eventually the Master had to make 830 bows in one session. He did this twice daily as before, bowing for a total of 5 hours a day.

Come rain or shine, sleet or snowstorm the Master continued his bowing. As time went by, his reputation as a filial son spread far and wide. In the village, everyone called him "the filial son of Bai".

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●





● 指引迷津 ●

上人在十二岁那一年，曾经有过一次奇特的梦境。二月十九日的夜晚，上人在梦里走入了一处空旷的荒野；只见天地苍茫，望不尽天际……。

看不到人迹，不知不觉中，上人走进一条布满窟窿，极端坎坷难行的道路。

路上大大小小的坑洞密布著，最大的坑洞有如巨瓮般，又宽又深，低头往下望，竟然深不见底。如果一不小心掉下洞去，恐怕难以生还。

上人陷在坑坑洞洞之间，进也不是，退也不是，竟不知如何举足，心里不由得恐慌、害怕起来。看看四周没有半个人影，想感叫

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



也呼求无门！

上人又惊又惧，忽然想到，自己出家修行的目标还未达到，侍奉双亲的心愿还未完成，如果此刻就有三长两短……才这么一想，禁不住号啕大哭起来。

这时候，一位面貌慈祥的老妇人，突然出现在上人的眼前，上人抬起头看著这位身穿著出家人衲衣、手拿竹拐杖、脚穿草鞋的长者，心里正在纳闷……。

老妇人却双眼炯炯发光，笑著对上人说：「小孩子，你怎么哭得这么悲伤呢？」上人擦乾眼泪，十分委屈地告诉老妇人，他迷路了……。

老妇人说：「你不要害怕，跟著我走就没错，我送你回家去，但是千万要记得，步子踏出去时，可不要有闪失喔！」于是，老妇人在前，上人紧跟在后……。

一下子就走出这条险路，到了平坦的大道上。往前看，只见不远的地方，就是上人的家了，上人的心情，从忧惧一下子转为雀跃，啊！总算回到家了！



GUIDED TO THE WAY

When the Master was 12 years old, he had a very strange dream. It was the 19th night of the 2nd lunar month, and in the dream, the Master was walking into a vast expanse of wilderness where the sky and land seemed to meet at the edge of a horizon running for miles around.

There was no one in sight. Without realising it, the Master walked onto an uneven and bumpy road that was full of potholes and extremely rough-going.

There were many pits in the road, the largest was the size of a huge urn, very deep and wide. Looking from above, the pit seemed bottomless, if one were to accidentally fall in, it would be fatal.

The Master was trapped amongst the pits and potholes, he could not move in or out and did not know where to place his next step. He began to panic. Looking around he saw no one. He wanted to call for help, but realised that it would be futile to do so.

In his anxiety, the Master suddenly recalled that his ambition to cultivate had not been achieved and his vows to look after his parents had not been fulfilled. If any misfortune were to befall him, then ... He began to cry uncontrollably with these thoughts.

A kind old lady suddenly appeared before him. The Master looked up and saw that she was wearing the robe of left home people. She carried a bamboo walking stick and wore a pair of straw sandals. The Master was wondering who she could be...

However, the old lady was looking at the Master with bright, shining eyes. She smiled and asked, "Little boy, why do you cry with sadness?" The Master rubbed his eyes to dry his tears and he looked pitiful as he told the lady he had lost his way.

The old lady replied, "Please do not be afraid. If you follow me, I will take you home. However, remember that once we step out, you should not lag behind." Thereupon, the old lady walked in front, followed closely by the Master.

In just a short while, they had left the dangerous lane and came to a flat smooth road. Not far away before them was the Master's house. The Master immediately felt great joy, for at last he was home.

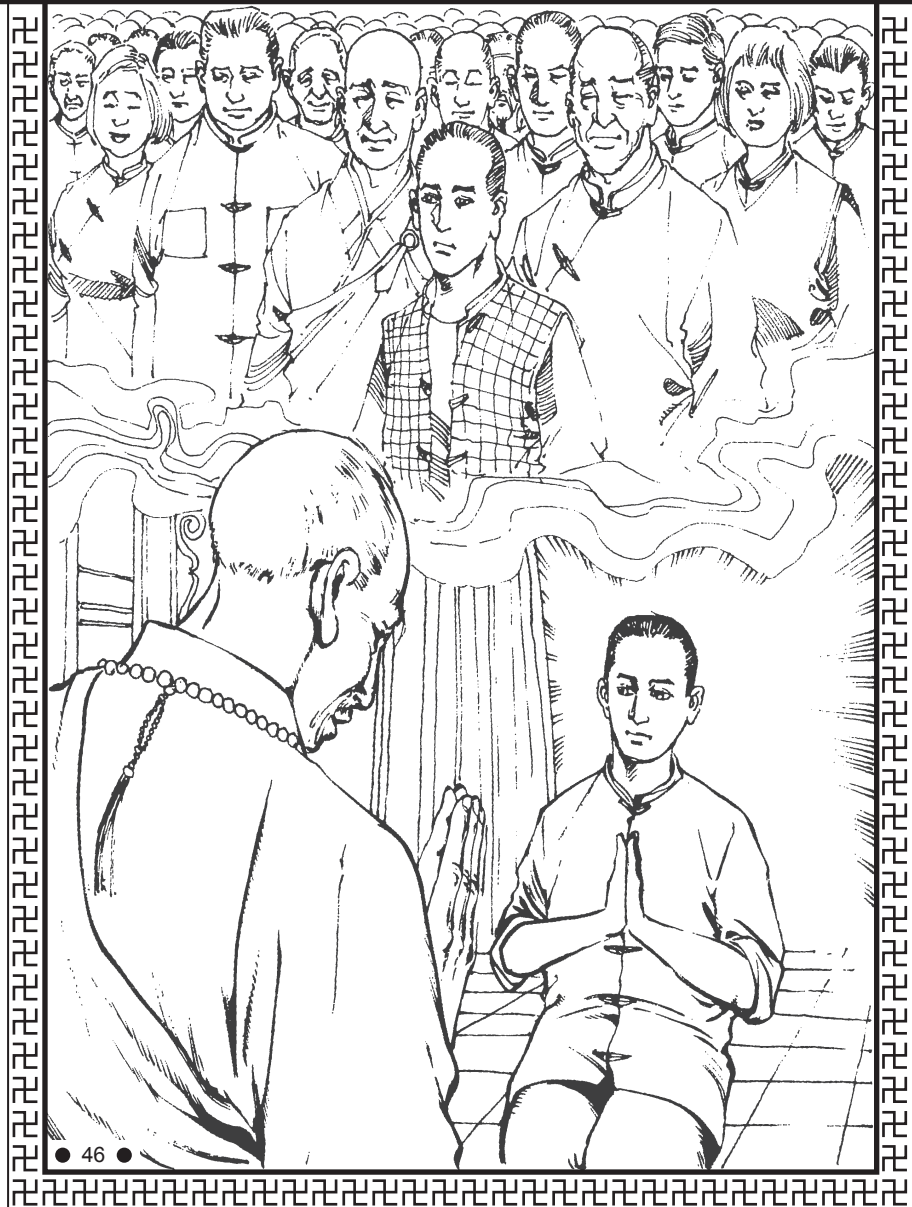
Turning his head to have one last look at the "dangerous road" from which he had just come, the Master instead saw many people from all walks of life following him—men, women, youths, old folks, sangha and scholars.

This made the master even more surprised. He asked the old lady, "Who are all these people, and where are they going?" She replied, "They all have affinity with you, and have followed you out of the dangerous path."

The old lady then reminded him: "Do not forget to watch over them. I have to leave now, but we'll meet again soon."

When the Master asked for her name and address, the old lady replied, "We have been neighbours before. Once you are home, you will understand everything." Having said that, she whirled around and disappeared. The Master then led the group behind him home, whereupon he suddenly woke up from his dream.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●





● 三皈依三宝 ●

上人回过头想再看一眼那坑洞满布的「恐怖之路」，发现身后竟然有很多人跟著他，这些人里有年轻人、老年人、有男的、有女的、有僧人，也有读书人……。

上人更觉得奇怪，他问老妇人：「这些人要到那儿去呢？」老妇人回答他说：「这些人都和你有缘，他们都是跟著你走出这条险路的。」

老妇人缓缓地叮咛了这么一句：「千万要记得喔！你要好好地护持他们，我有事要到别的地方去，不久之后，我们还会再相见。」

上人赶紧叩问老妇人的住址、姓氏，老妇人说：「我们世为邻居，你回家后就知道一切。」说完，飘然地消失了踪影。上人带领著

身后那群人回家，等一回到家，上人就猛然从梦里醒了过来！

上人在梦里误入满布坑洞的道路，犹如经历了一场生死交关，经由一位老妇人的指引才脱离险境，梦醒后，上人仍然心有馀悸，感觉此梦非比寻常……。

也令上人有所领悟：生死无常，谁也无法预卜明天的命运，一旦失去人身，说不定数万亿劫也难以再得；于是，上人更加坚定了求法修道的意念。

上人把自己的决定禀明父母，徵得他们的同意，准许上人访师求法，皈依三宝。上人四处寻访，经过三年，总算遇到上常下智老和尚。

上人一见常智老和尚，就感觉特别亲切，似乎往昔已熟识；上人向他请教如何修道才能了生脱死？老和尚回答说：「真诚持久，实践笃行。」

「法门不二，向上一乘。」上人听了衷心喜悦，于是拜上常下智老和尚为师父，正式皈依三宝门卡。



TAKING REFUGE WITH THE TRIPLE JEWEL

In his dream, the Master had unknowingly stumbled upon and walked down a road full of pits and potholes, as in a near-death experience, and was only able to escape from danger with the old lady's aid. His heart was still beating wildly when he awoke; the Master sensed that this was no ordinary dream.

This also led him to realise the impermanence of life. No one can really predict their future. Once we have lost the human form, it will be most difficult to obtain a rebirth in the human realm again even after billions of Kalpas. Thus the Master was even more determined to cultivate in accordance with the Dharma.

After informing his parents of his decision, the Master requested their permission to seek a Dharma teacher and take refuge in the Triple Jewel. It took the Master 3 years of extensive searching before he finally met the old cultivator Venerable Chang Zhi.

At first sight, the Master already sensed a bond between them, as if he had known the old monk before. When the Master asked for advice on how to cultivate to break free of the cycle of birth and death, Venerable Chang Zhi replied, "By practising with sincerity, devotion and perseverance."

"This is the Dharma Door of Non-Duality. To cultivate diligently is the one and only vehicle." On hearing that, the Master was extremely glad. He took refuge under Venerable Chang Zhi and became a disciple of the Triple Jewel formally.



● 读书教学 ●

上人在十五岁那一年，首次进入私塾念书。一开始就学对对联，上人很喜爱这门课程，学起来特别有心得，那时班上有三十多位同学。

每当他们对不来时，就找上人帮忙，上人也相当乐意「捉力」，因为这样，不但训练了上人的思路，也开扩了他的心量。

上人先进入私塾念了半年。十六、十七岁时又各念了一年书，在私塾里的时光尽管才二年半，但上人对四书五经的意旨无不贯通！

对诸子百家，医卜星相等书，也都有所涉猎，因此十八岁就已经开始教书了，上人一个人教三十多位学生，学生们都是贫寒子弟，上人就义务为他们上课。



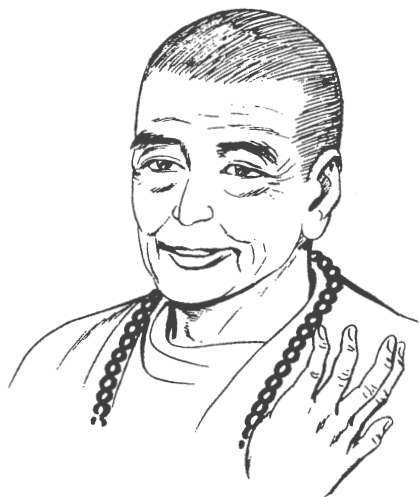
FROM SCHOOL TO TEACHING

The Master first enrolled in a private school when he was fifteen years old. At that time, there were more than 30 students in his class. To start, he was taught to write antithetical couplets; the Master liked this very much and showed very good progress.

Whenever his classmates had trouble looking for words to suit the couplet, they would seek the Master's help. The Master was very happy to help them because he knew that this would help him to sharpen his train of thought and improve his mental capacity.

At the end of only two and a half years in the school, the Master had already gained a thorough understanding of the principles and objectives of the "Four Books and Five Classics."

He also read extensively on the classics from various schools of thought, ranging from pre-Qin to the early Han dynasty, besides books on medicine, divination, astrology and physiognomy. Hence, the Master could already start teaching at age 18. He gave free lessons to over 30 students who came from poor families.



● 九死一生 ●

有一天，在这三十多位学生中，忽然有十几个人生了「羊毛疔」，这种病在当时是很可怕的急症，如果不医治，三天就会死；如果会医治，即刻就可痊愈。

「羊毛疔」发作时头病难忍。上人会医这种病，他用一根火柴，向病人前胸口凸起的瘩瘩一按，若出现一个坑塌而不鼓出，就确定是「羊毛疔」。

随即拿一根锥子往肉一扎，往前一挑，然後用力然上肉割掉，肉里就有很多毛，经

过这么一挑，病就好了。

有一位上人很喜爱的学生，不但守规矩又会念书，上人选他做班长，他也得了「羊毛疔」；所谓「关心则乱」，上人很关心他的病情，自己就著了慌。

晚间放学后，上人自己也生了「羊毛疔」。别人得这个病，上人可以为他医治，但换了自己，能挑前面却挑不到后面，这时怎么办呢？

上人的头，痛得像要爆开了，他心里想：「我要献身于佛教，佛如果不用我，我死了也无所谓。如果要用我，我纵使不会挑，相信这个病也会好的。」

上人这么一想，也就勉强睡著了。但睡一阵子却被惊醒，因为感觉呼吸气断了。上人觉得自己的脑子变得好大，没有呼吸……。

奇怪的是，喉咙有东西哽著，他用力一咳，竟咳出一团团的毛，全咳出来后，上人的「羊毛疔」就突然痊愈了。这是上人这一生所经历万死千生中一死的体验。



A NARROW ESCAPE FROM DEATH

One day, more than 10 of his 30 students were suddenly taken ill with typhoid fever. At that time, this illness was very serious and could be fatal if the right treatment was not administered within 3 days.

A person suffering from this illness will have severe headaches. The Master knew how to treat this illness. To diagnose it, he used a matchstick to depress the little swellings that appeared on the patient's chest. If the depressions did not swell up again after the matchstick was removed, the disease was almost certainly typhoid fever.

Then, the Master would use an awl to prick at the swelling. Within the swelling would be a lot of hair. Once this was pulled out, the disease would be cured.

The Master had a favourite student who was both obedient and good at his studies-and because of this he was the class monitor. When this student came down with typhoid fever, the Master in his concern, became very flustered and confused.

After school that night, the Master discovered that he was also infected. The Master was able to heal other people who were infected, but for himself, he was at a loss of what to do, for while he could treat the lumps on his chest, he was unable to reach those on his back.

His headache was so severe, he felt that his head was about to explode. It was then that the Master thought to himself, "I want to devote my life to Buddhism. If the Buddha does not require my services, even if I were to die, it does not matter. If I am needed, I believe I will recover even if the lumps are not treated."

With this thought, he managed to fall asleep. However, after a short while he suddenly awoke feeling breathless. The Master felt that his head had greatly enlarged, and he was suffocations.

Strangely, his throat was choked with something... The master coughed hard and actually spat out small rolls of hair. After he had coughed them all out, the Master's ailment was miraculously cured. This was to be only one of the narrow escapes from death that the Master was to experience in his lifetime.





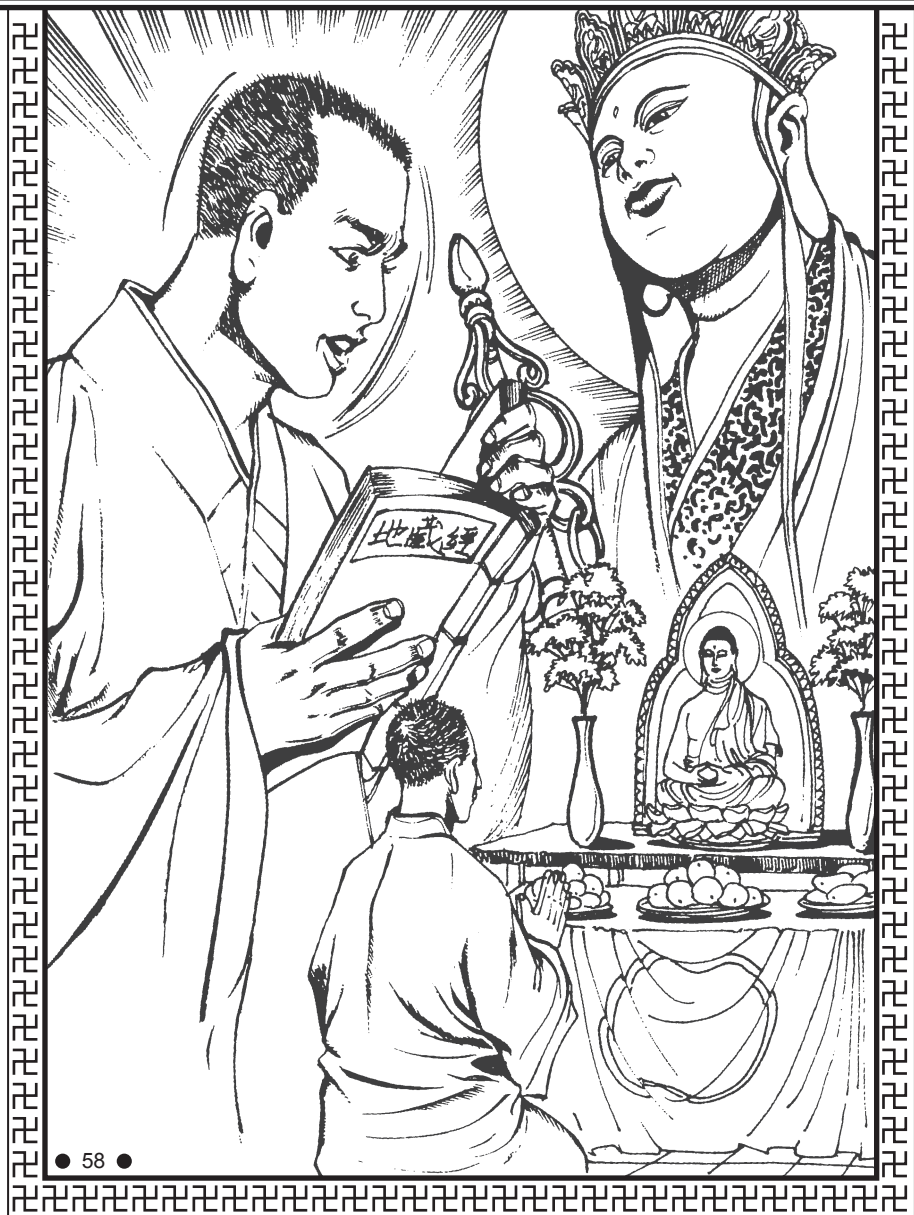
● 一切是考验 ●

上人自从皈依常智老和尚后，即修禅习定，十分精进，对于任何佛经，无不以如获至宝的心情，逐字逐句推敲义理，日日熟读背诵。

在十六岁那年，上人已开始为人讲《六组坛经》和《金刚经》等经典。为了表达他对六组和神秀门下弟子派系歧见的看法，上人曾经作了一副对联：

「顿渐虽殊，成功在一，何分南北。
圣凡暂异，根性却同，莫论东西。」

以十六岁的年龄为人讲经说法似乎是年轻了一些，但由于当时许多人想研究佛教经典，却苦于不识字，上人就义不容辞地担任起讲经的工作。



有一天，上人在偶然的机下，发现一本《地藏菩萨本愿经》，才念了一遍，上人的心就激荡得无法平息，觉得地藏菩萨太慈悲了！

地藏菩萨对众生这样关心，何是众生却不知道，于是上人发心，天天念一部《地藏经》，又发心跪在佛前念。

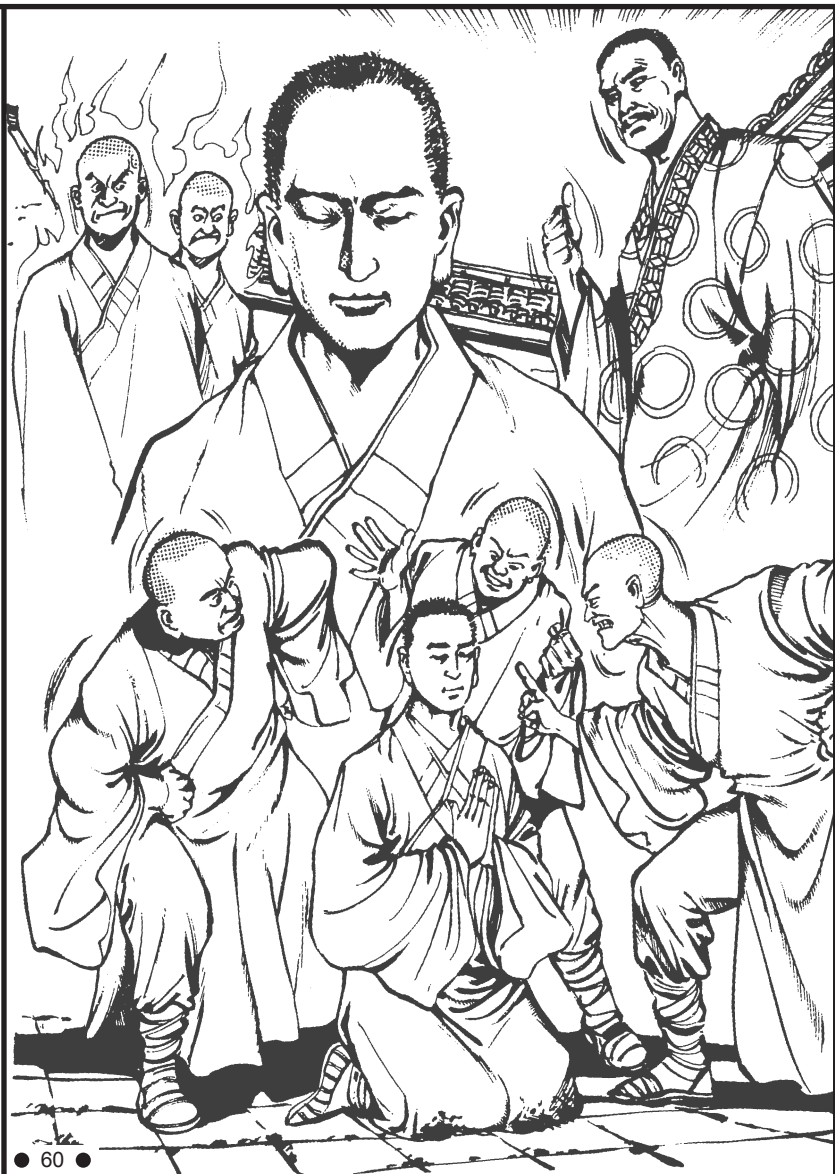
当时佛殿的地面是用砖头铺的，没有垫子可以跪，上人的裤子仅有一层布，他跪在硬梆梆的砖地上，念《地藏经》，一念念两个小时……。

上人只顾著念经，膝盖跪破了，也不知道病，越念越高兴，每天准时跪在佛前，虔诚地念。

有一次，当上人在念《地藏经》时，有位居士来到持院供养，看上入跪着念经，很赞叹他，就对别人说：「他如此用功，如此精进……」

等这位居士一走，全寺院里的和尚都来骂他：「他装模作样，故意给居士们看，表示自己是老修行，这是攀缘！」

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



上人也不辩解，他自己心里明白，他是为了修行而念经；可是从此之后，无理取闹的事情就常常发生了。在念经之前，其他人就会来骂他：「假装修行。」

念完之后，又骂他：「装修行装完啦！」天天如此冷嘲热讽，但上人忍可于心，一句话也不说。

念到一百多天后，魔障真的来了。有一天上人刚刚念完一部《地藏经》，大师兄不由分说，走到上人面前就打了他一顿！

上人虽然觉得莫名其妙，但他也不敢发问，大师兄厉声骂道：「你这个东西，在这里躲懒偷安，人家在工作，你装模作样在念经。」

你表演给人看，寺里那有你修行的地方？你有什么功德在这里修行？」从此上人只好停止念《地藏经》。修道不容易，时时都会遇到障碍！

修道人用功修行，稍微有点成就，魔就会来考验你是否有定力；上人开始修行就一直在逆境中挣扎，但他从来没有因而退却过，始终精进如一！

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●





EVERYTHING'S A TEST

After taking refuge with the Venerable Chang Zhi, the Master cultivated dhyana samadhi. Diligently cultivating in order to improve himself, the Master treasured every available Buddhist sutra. Not only did he deliberate upon the argumentation of every word in the sutras, he also read, memorised and recited them daily.

Even when he was sixteen, the Master had already started to teach on various sutras, such as the “Sixth Patriarch’s Dharma Jewel Platform Sutra” and the “Diamond Sutra”. In order to express his views on the divergence of the two schools as promoted by the disciples of the Great Master Hui Neng and Shen Xiu, the Master wrote a couplet thus:

“Although sudden and gradual may differ,
Once accomplished they are one.
Why should we differentiate the North and South?
Holy and common may differ temporarily,
Their basic nature is the same,
Why should we argue about east and west?”
(From Records Of The Life Of The Venerable Master Hsuan Hua.)

Although 16 seemed a very young age for the Master to begin teaching the Dharma, he felt duty-bound to take up the task because, many, though eager to study the Buddhist sutras and texts, were unfortunately illiterate.

One day, the Master chanced upon a copy of the “Sutra of the Past Vows of the Earth Store Bodhisattva.” Thought the Master read it through only once, he was surging with emotion and was extremely moved by the extent of the Bodhisattva’s compassion!

Many living beings are unaware of the concern that the Earth Store Bodhisattva has for all living beings. Hence, the Master decided to kneel in front of the Buddha-image daily to recite a section of the Earth Store Sutra.

At that time, the floor of the temple hall was laid with bricks and there were no cushions available for kneeling on. When reciting the Earth Store Sutra, the Master had to kneel on the hard brick floor for about 2 hours each time.

The Master’s only concern was with reciting the Sutra; even though his knees were bruised through the thin cloth of his trousers, he did not feel any pain. The more he recited the Sutra, the more joy he felt. Hence everyday, he never failed to recite the Sutra punctually and with great sincerity.

On one occasion, a lay Buddhist came to the temple to make offerings and saw the Master kneeling down to recite the Sutra. He was full of praise for the Master, telling everyone, “He is so diligent, so devoted in cultivation...”

When the lay Buddhist left, all the monks in the temple scolded the Master, "You are too pretentious. You are trying to put on a show that you are an old cultivator, aren't you? You are attempting to enhance your status!"

The Master kept silent and did not try to explain his actions. In his own heart, he knew that he was reciting the Sutra because he wanted to cultivate the Way. However, the Master was often deliberately ridiculed. Each day, before he began his recitation, the others would mock him, saying, "So! Pretending to cultivate again, are you?"

After his recitation, they would condemn him again for having "completed his pretence". Though he had to face sneers and jeers daily from the others, the Master was able to bear with it and not retaliate.

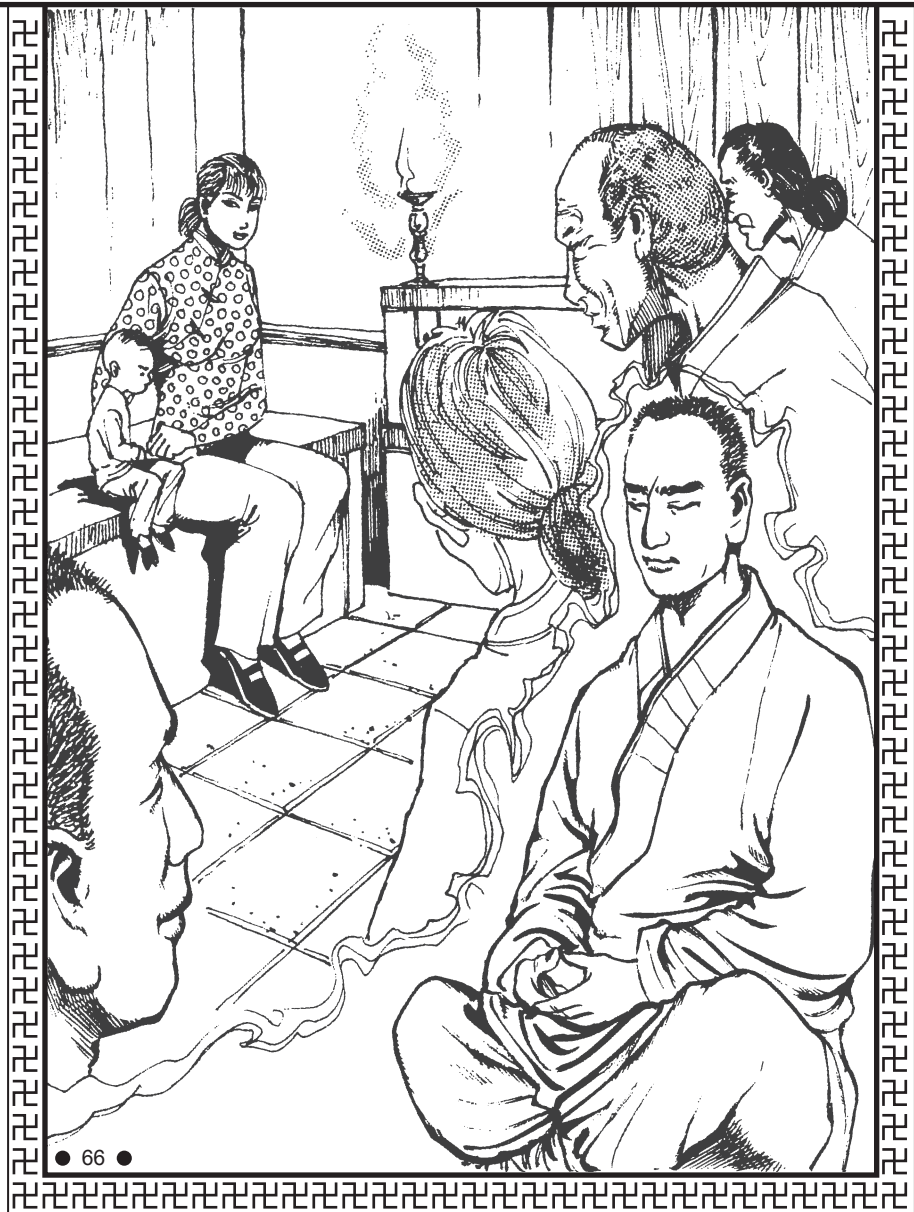
After reciting for more than 100 days, demonic intervention came. One day as the Master had just finished his recitation, the elder fellow cultivator came up to him and hit him without giving a reason.

The Master was baffled but he did not dare question the elder fellow. The elder fellow further scolded him very sternly, "Who do you think you are? We are all busy working, yet you are hiding here pretending to recite the Sutra?"

"Showing off to others! What merits do you think you have that you are allowed to cultivate the Way?" the elder fellow cultivator continued. From that day onwards, the Master had no choice but to stop reciting the Earth Store Sutra. It is never easy to cultivate the Way because the path is full of obstacles.

If a diligent cultivator achieves a small measure of success, demons would appear to test his concentration and determination. From the time he began cultivating, the Master constantly had to struggle against adverse circumstances, but never once did he give up. Instead he forged ahead as diligently as before.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



● 定力胜魔 ●

上人修习禅定，功夫日见精纯；到十八岁时，已经能达到心不为外物动摇的境界。那一年的腊月二十九日夜晚，上人梦见自己到一间茅蓬。屋里有南北二个炕，南边的炕上有一位老翁和二位老妇人……。

北边的炕上则是一位少妇，带著一个才近周岁的小孩。这名年轻的少妇，不仅容貌艳丽，更打扮得十分入时。

在炕的东边角落，摆著两口皮箱，箱顶的木架上搁著一盏无罩的洋油灯。只见少妇要以手熄灯时，故意不经意地说著：「今晚他又不回家！」

少妇一将灯扑灭，随即蹑著手脚走到上人的跟前，双手就搂抱住他，想把上人拖往炕上。上人知道她必是淫奔者之流……。

什么就大声喝道：「你想做什么？」连著叫了几声，她都没有应声，上人心想这必然是妖狐魔怪，否则怎么会如此不知羞耻？

于是上人高声念起：「南无大悲观世音菩萨，快来救我！」一念完，上人就醒了过来，才知道是一场恶梦。

奇怪的是，梦中被少妇搂抱过的地方，竟足足痛了六、七天才痊愈，这究竟是真？是幻？令人诧异。



南无阿弥陀佛

POWER OF CONCENTRATION AND CALMNESS OVERCOME DEMONS

The Master cultivated dhyana samadhi and his skill increased day by day. By the time he was eighteen, the master could achieve a state of concentration which could not be affected by external influences.

On the night of the 29th day of the 12th lunar month that year, the Master dreamt that he had walked into a straw-thatched hut. In the hut, there were two heated beds-one in the north corner and one in the south. There was an old man with two old ladies in the southern section.

The northern corner was occupied by a pretty and attractively dressed young woman with a one-year old infant.

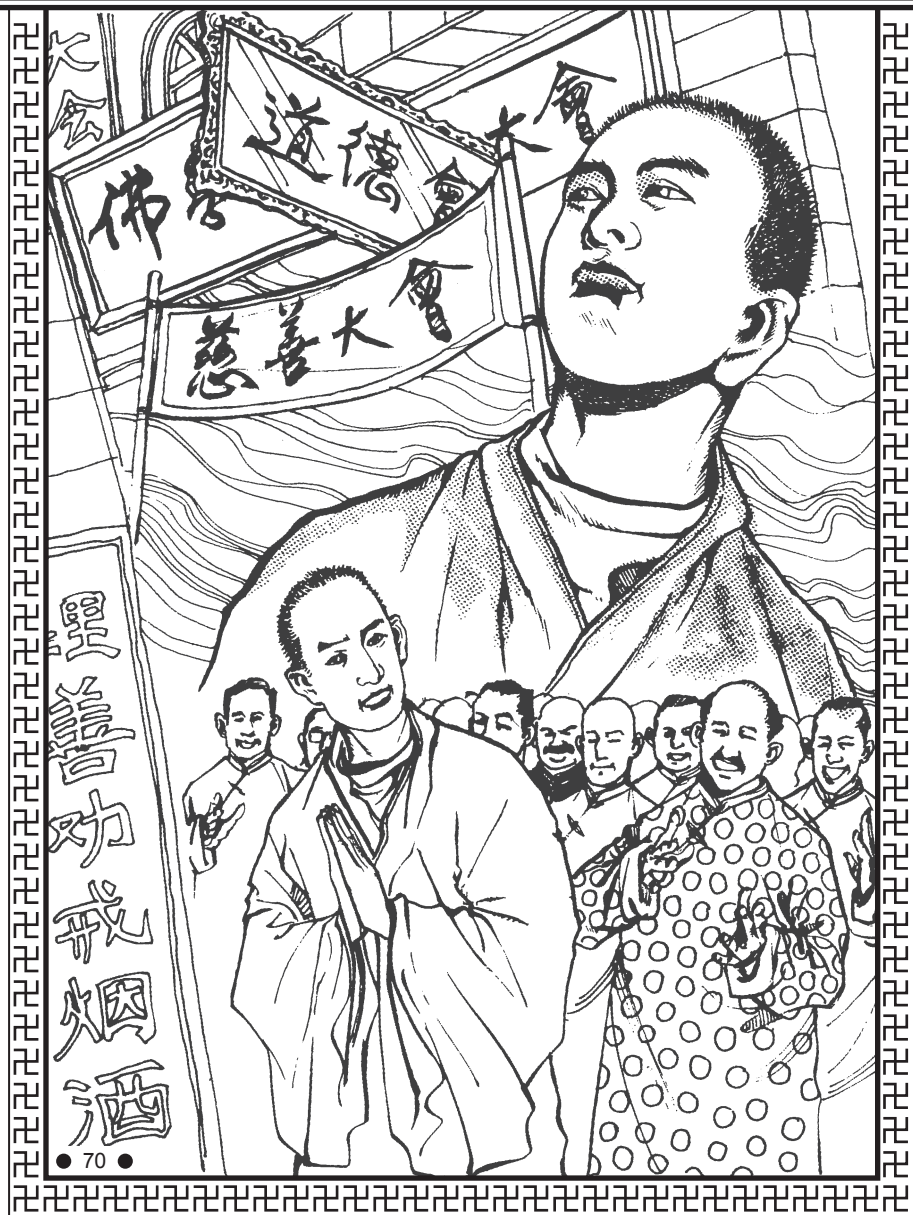
To the eastern corner of the bed were placed 2 leather trunks. On the wooden frame of the trunks stood an uncovered oil lamp. As the woman was putting out the oil lamp, the Master heard her mutter casually, "Again, he is not coming home tonight."

As the light went out, the young woman tiptoed up to the Master and embraced him, trying to drag him up onto the bed. The Master knew that she had to be a promiscuous woman.

He shouted loudly, "What are you trying to do?" but there was no response, even though he shouted several times. The Master then thought, "This must be a demon, else she would not be so shameless."

So he very loudly recited, "Homage to the Great Compassionate Guan Yin Bodhisattva, please come and save me!" As soon as he said this, he woke up and realised it was a bad dream.

Strangely enough, however, the part of his body that had been embraced by the woman in the dream actually ached for a week. This surprised many people-was the incident really a dream after all?"





● 乐善不倦 ●

上人在求学期间，就参加各慈善团体，像佛教会、道德会、慈善会、理善劝戒烟酒会等。辍学后，上人更是把全副精神摆在上面。

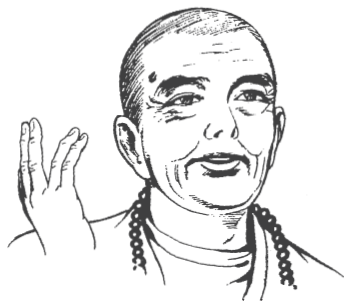
不仅创设义学，举办演讲，还济贫求困。上人在邻里间，一向以孝行见称，因此相当受到敬重，同道们就公推上人担任理善劝戒烟酒会的领正。

当时上人有一位姓邵的朋友，也曾担任领正职务，原本也极力在劝解人们戒掉烟酒，没想到因为某些愿因，自己也犯了酒戒，开始饮酒了。

那时会里的大众都纷纷劝告他，他却听不进去，依然故我。上人知道此事后，就苦口婆心地为他剖析事理……。

由于上人一向热心助人，待人处事都诚挚恳切，邵某竟然愿意受上人的劝解，立时戒酒，此事在当时传为美谈，也证明唯有「德」才能感人！





TIRELESSLY OFFERING HIS SERVICES

Since his schooldays, the Master had taken an active role in various organisations such as the Buddhist Society, the Way Virtue Society, charity organisations, Anti-Smoking and Anti-Alcoholism Clubs and others. After leaving school, he threw all his time and energy into these organisations.

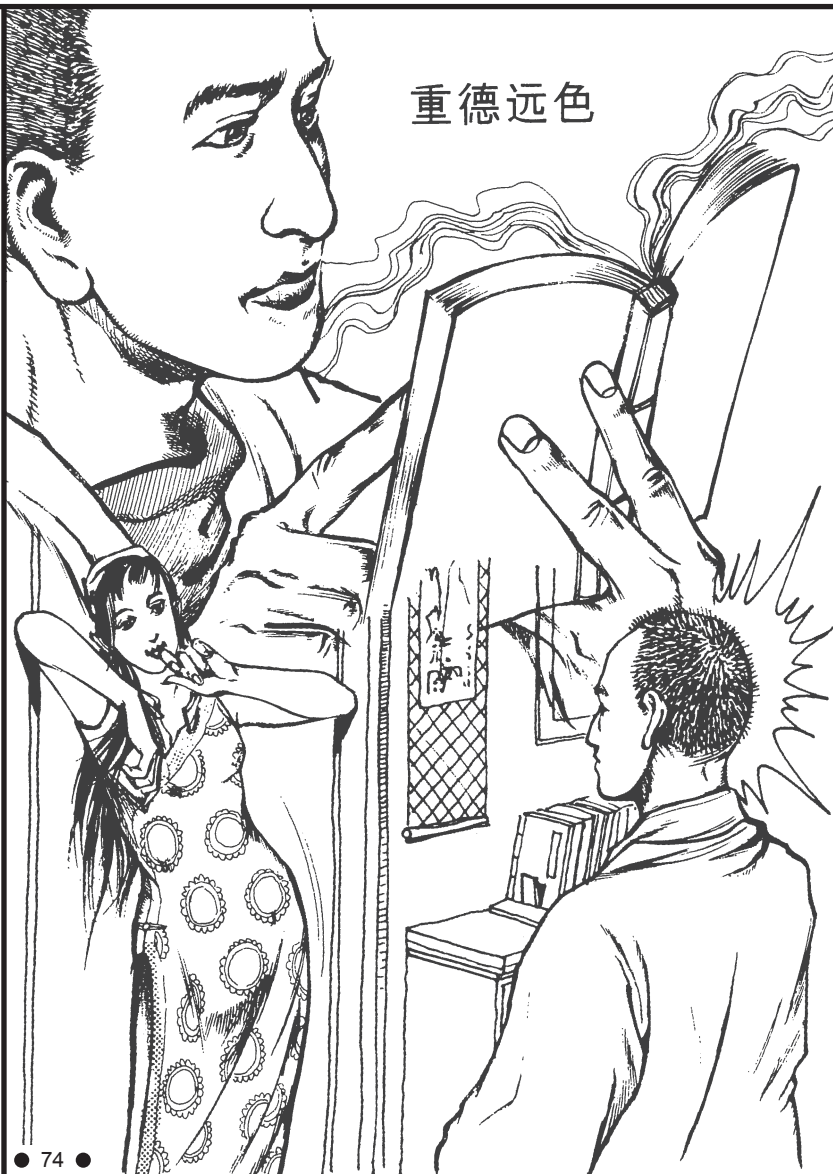
Not only did he establish a school offering free education, organise talks and seminars, the Master also found time to help the poor and less fortunate. In his neighbourhood, he was well-known and respected for his filial conduct. Hence, eventually, the Master was elected President of the "Society Against Smoking and Alcoholism".

At that time, Mr. Shao, a friend of the Master, who was once the President of the Society, had broken the precept of not drinking wine because of certain circumstances.

The advice of other Society members went unheeded by him. When the Master learn of this, he tried many times to reason with his friend patient and earnestly.

Because the Master was always sincere and earnest in his ways, and very enthusiastic to help others, Mr. Shao actually accepted the Master's advice and immediately stopped drinking. This incident was often told at that time in great praise for the Master. It also shows that only someone with true virtue can convince others.

重德远色



● 志拒女色 ●

上人在双城县拉林镇的道德会，担任总务科长时，有一天在树下看书，读到其中一段「张监理重德远色」的记述，心中十分钦佩。

上人有感而发，不自禁地仰起头对著天空想著：「老天爷啊！我将来一定效法张雅轩的作为。」

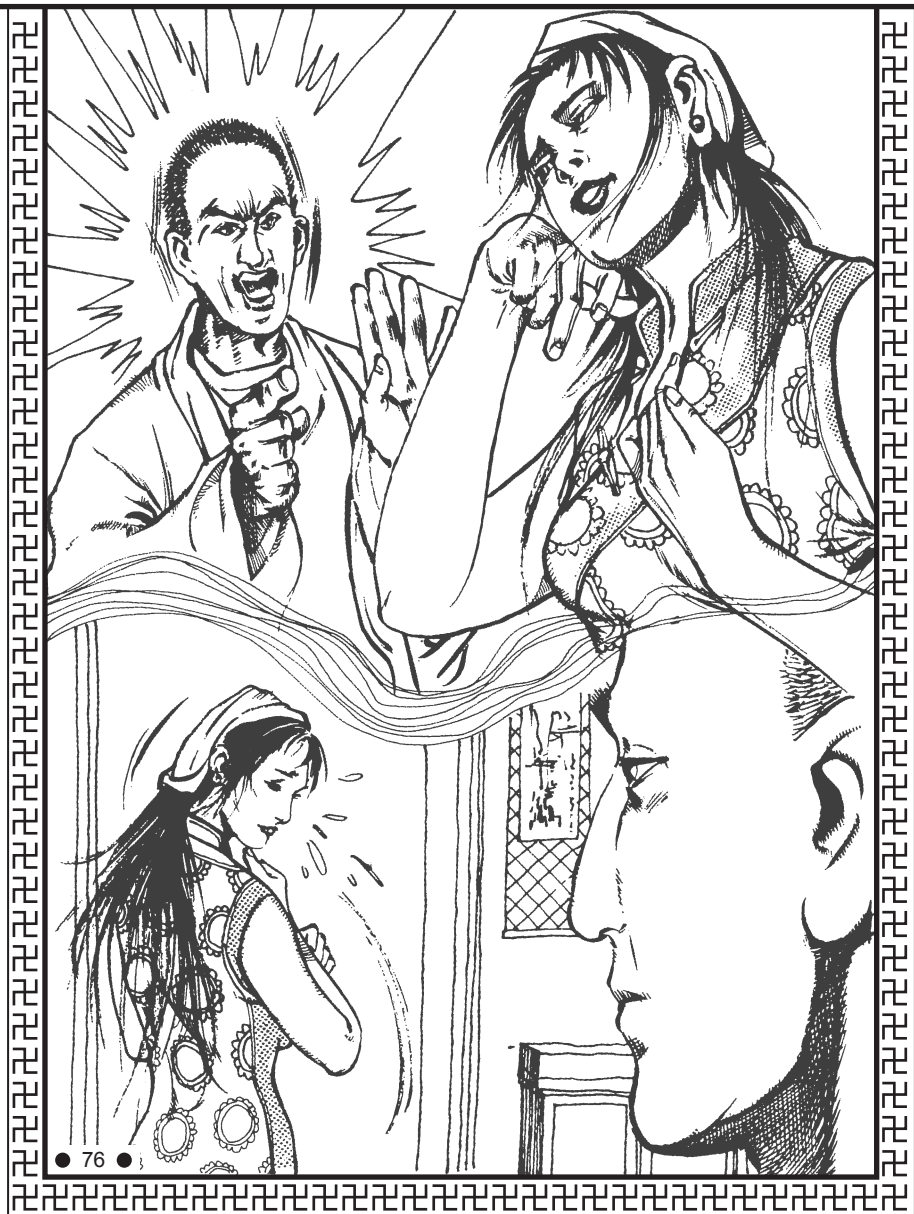
人一旦发心修行，随时就会面临考验。当天夜里，就有一位美丽的妇人，偷偷跑到上人办公室，以色以财想勾引他。

上人马上领悟：「这莫非是老天爷假借这名女子来考验我？」于是，心中默默持诵佛号，摄心不乱！

谁知这名如子仍沉迷不悟，极尽挑逗的能事，上人正色问她：「你已加入道德会的传习班，你应该知道因果报应的道理，你到底想升天堂还是愿意堕地狱？」

女子回答：「我当然想省天堂。」上人说：「便如果做了此事，不但不能升天堂，反而是一定堕入地狱。」

这名女子看到上人如此正气凛然，不禁生起羞愧之心，才默默地离开。



REJECTING A WOMAN'S ADVANCES

At one time the Master was the Head of the Way Virtue Society of La Lin town in Shuang Cheng County. One day while sitting under a tree, the Master happened to read a section on the record of the virtuous conduct of Zhang Ya Xuan. He was full of admiration for the latter.

Looking up the sky the Master thought to himself, "Oh Heaven, I resolve to follow the exemplary conduct of Zhang Ya Xuan."

Once a person has decided to cultivate the Way, his will to keep his vows would always be tested. That very night, a beautiful lady stole up to the Master's office and tried to tempt him with her beauty and wealth.

A thought immediately occurred to the Master, "Could it be that I am being put to the test as to the sincerity of my vow?" Thinking so he silently recited the Buddha's name, collected his thoughts and regained his composure.

However, this lady did not give up, but tried her best to make advances towards the Master. Adopting as stern a countenance as he could muster, the Master questioned her, "You have become a member of the study group in the Way Virtue Society; you should understand the principles of the Cause and Effect. Do you hope to go to heaven or would you willingly fall into hell?"

"Of course, I would like to go to heaven," she replied. "If you continue to behave in this way, not only will you not go to heaven, but you will most certainly fall into the hells" the Master said.

The righteousness of the Master's words struck her; feeling ashamed and regretful of her actions, the lady quietly left.



● 威往伏邪 ●

上人在道德会里，又经历过另一件事情。当时会里有一位学员名叫蔡淑坤，有一天突然发狂，似乎有神魂附体般地胡言乱语：

「我是某某黄大仙，因为你们对我不敬，我特地来教训你们！」当时担任讲习主任的景秀彬，上前跟他讲道理，他又骂又闹！

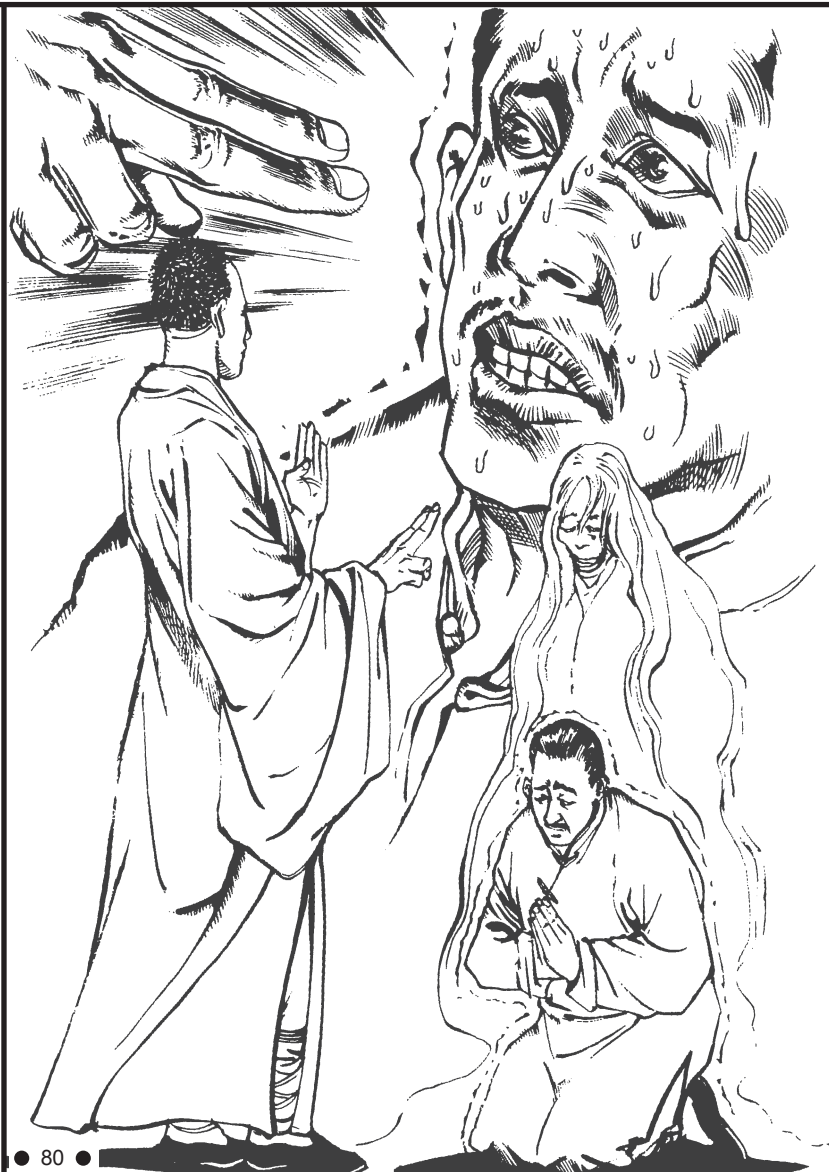
根本不搭理，理事长、会长等人，也纷纷前来，试著要和他说话，都被他辱骂。上人一步向前，对著他厉声说：「道德会乃是顺应天运才有的团体。」

「你来扰乱道德会，就是违背天理。我现在要代天行道，一定要惩罚你，绝对不容你逃走。」上人一番话才说完，只见蔡淑坤露出畏惧之色，口里说著：「我就要走了！」

怪的是，他想走却提不起脚，他惊惶失措地，马上跪倒在上人的面前磕头，请求上人饶恕：「请您发发慈悲，放我回去！」

「我以后也不敢来扰乱道德会了！」上人看他已悔过，就对他说：「你既然知道过错了，我现在就饶了你。」

「如果你再犯错，我绝对不客气，你走吧！」他拜了又拜才离开，此时蔡淑坤就清醒过来，从此之後没有发生过类似的事。



STRENGTH AND VIRTUE OVERCOME EVIL

Another incident that the Master experienced in the Way Virtue Society involved one Cai Shu Kun, a student who one day became wild and uncontrollable, acting as though possessed.

She began shouting, "I am a great Yellow Immortal. Since you all have been disrespectful, I have come especially to teach all of you a lesson." Despite the chief instructor, Jing Xiu Bin's attempts to reason with her, she continued to shriek and hurl abuse at everyone around her.

The Director, President and several other Society members then tried to calm her down but were also verbally abused. The Master then came forward and told her very sternly, "The Way Virtue Society is an organisation which conforms to the decree of heaven."

"In coming to disturb this Society, you have gone against the will of heaven. Hence on heaven's behalf, I must now act to punish you and not let you escape," the Master added. When she heard this Cai Shu Kun looked frightened and muttered, "I am leaving now..."

Strangely enough, no matter how hard she tried, she could not move her feet to go. Becoming terrified she immediately knelt down and bowed to the Master begging him to forgive her and to allow her to leave.

"I shall never disturb anyone in the Way Virtue Society again," she promised. Seeing that she had truly realised and regretted her wrongdoing, the Master relented saying, "Since you have realised your mistake, I will forgive you this time."

"However, if you ever do this again, I shall show no mercy. You'd better go now," warned the Master. She bowed again and again before "leaving", after which Cai Shu Kun regained consciousness. From that day onward, there were no such incidents in the Society.



● 母丧庐墓 ●

上人十九岁那一年，母亲胡太夫人逝世。当时是阴历三月下旬，正是春风送暖，冰雪消融之际，路上满是泥泞，行人无不叫苦连天。

上人的家距离祖坟墓地约有十馀里路。出殡的前一天，受邀来抬棺及执紼的亲友，一想到路上的泥泞难行，莫不心生迟疑也暗地里叫苦。

当天夜里，上人默默向龙天祷告，祈求降雪或冻冰。五更时分，天气突然转变，竟刮起了北风，一下子气温陡降，天空马上飘下大雪。

第二天清晨，整个大地一片银白，昨日路上的烂泥污水，都被冰冻在层曾白云里。乡里众人看到这幅光景，莫不认为是上人孝行感动天地所致。

丧礼之后，送殡的人全都走了，上人还没有回家，他就在母亲的墓旁打坐，庐墓守孝。

四月初八日他就到哈尔滨市南平房站的三缘寺正式出家，仍然拜上常下智老和尚为师。受沙弥戒后，上人就回到墓旁。一位居士用茅草简单地给他搭成一间仅容一人坐立的A字型蓬庐。

守教期间，他拜华严、礼净忏、修禅定、习教观，严守日中一食，经常闭目静坐，如如不动！



IN A HUT BY HIS MOTHER'S GRAVE

When the master was 19 years old, his mother Madam Hu passed away. This happened at the end of the 3rd lunar month, when the warm spring wind had melted the winter snow making the roads wet, muddy and inconvenient to all pedestrians.

The Master's house was more than 10 miles away from the ancestral burial ground. The day before the funeral, all the friends and relatives who had come to help carry the coffin or hold banners for the funeral service were secretly hesitant and worried at the thought of having to walk on the muddy road to the burial ground the next day.

That night the master quietly prayed for frost or snow. Behold! Just before dawn the next morning, the weather suddenly changed. The cold northern wind was blowing and the temperature plummeted; it began to snow!

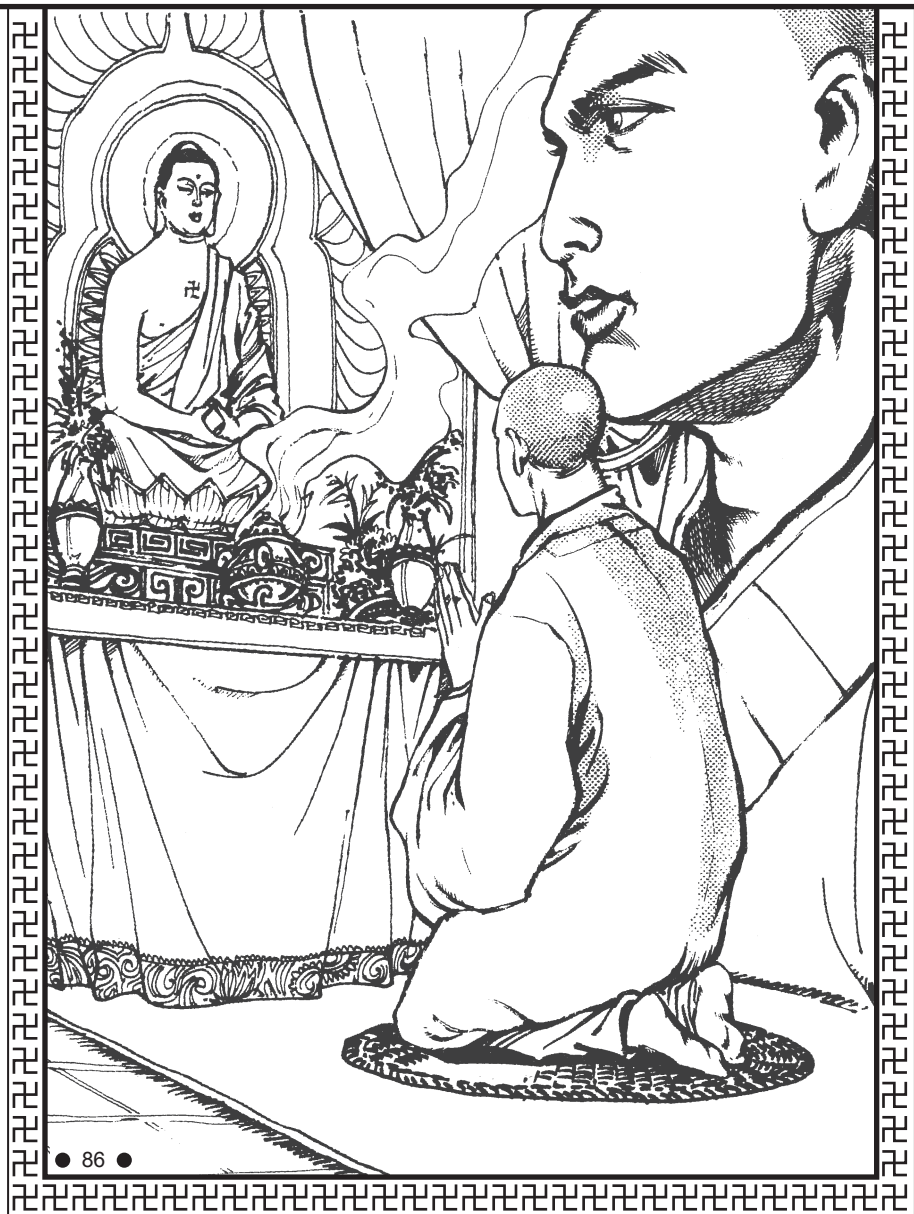
When morning came, it was silvery white all around. The dirty wet and muddy road had frozen and was covered by layers of clean white snow. Seeing this, all the villagers felt that the power of the Master's filial piety had moved heaven and earth.

Everyone left after the funeral, but the Master remained by his mother's grave, sitting down to meditate as a form of mourning.

On the 8th day of the 4th lunar month, the Master went to the Three Conditions Temple at Ping Fang Station, south of Habin and formally left the home-life; still having the Venerable Master Chang Zhi as his teacher.

After receiving the precepts as a novice monk, the Master returned to his mother's grave. A buddhist layman then helped him build a simple "A" shaped straw-thatched hut which could barely accomodate one person.

While mourning, the Master recited the Flower Adornment Sutra, practised the Pure Land Repentance, cultivated Dhyana Samadhi and studied the Buddha's Teaching. He adhered strictly to taking one meal a day at noon and always sat in meditation for hours.



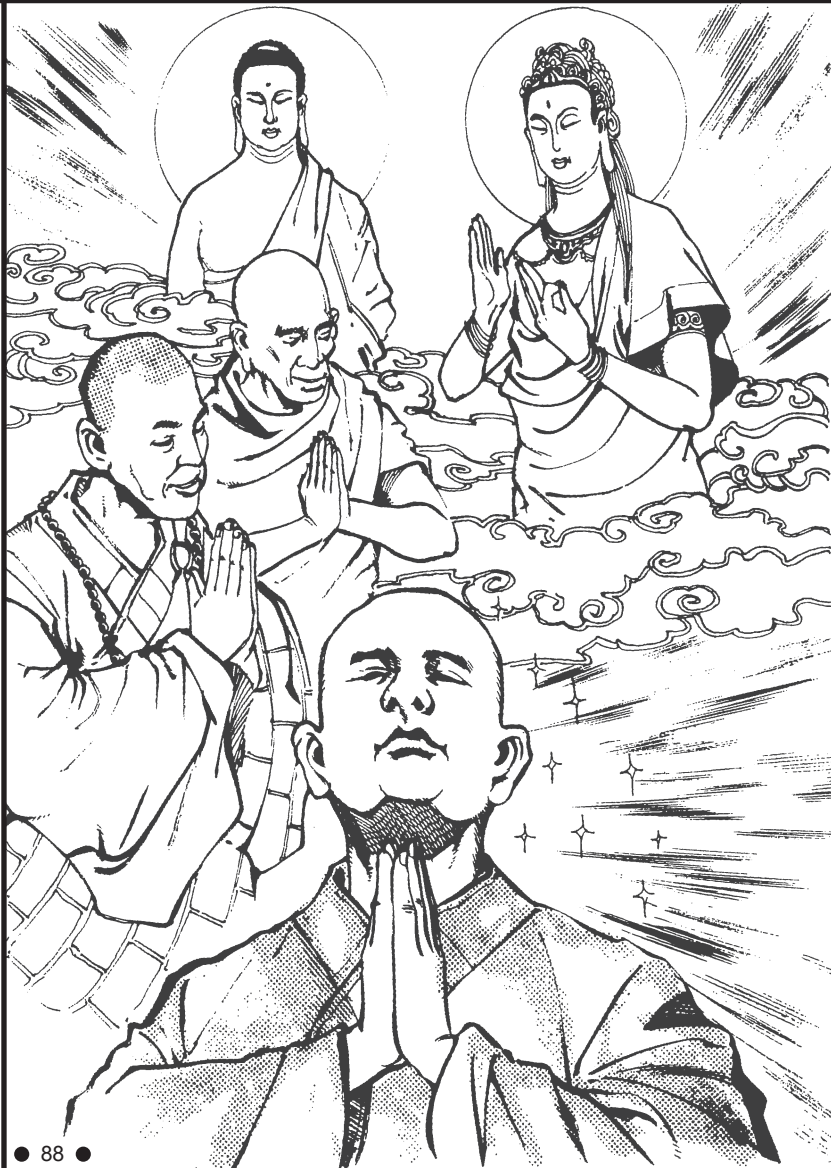


● 十八大愿 ●

上人披缁结庐，守孝到同年夏天六月十九日，当天他在佛前发下大愿：「稽首十方佛，及与三藏法，过去现在贤圣僧。惟愿垂作证：

弟子度轮，释安慈：我今发心，不为自求人天福报，声闻缘觉，乃至权乘诸位菩萨；唯依最上乘，发菩提心，愿与法界众生，一时同得阿耨多罗三藐三菩提：

(一) 愿尽虚空，徧法界，十方三世一切菩萨等，若有一未成佛时，我誓不取正觉。



(二) **愿**尽虚空，徧法界，十方三世一切缘觉等，若有一未成佛时，我誓不取正觉。

(三) **愿**尽虚空，徧法界，十方三世一切声闻等，若有一未成佛时，我誓不取正觉。

(四) **愿**三界诸天等人等，若有一未成佛时，我誓不取正觉。

(五) **愿**十方世界，一切人等，若有一未成佛时，我誓不取正觉。

(六) **愿**天、人、一切阿修罗等，若有一未成佛时，我誓不取正觉。

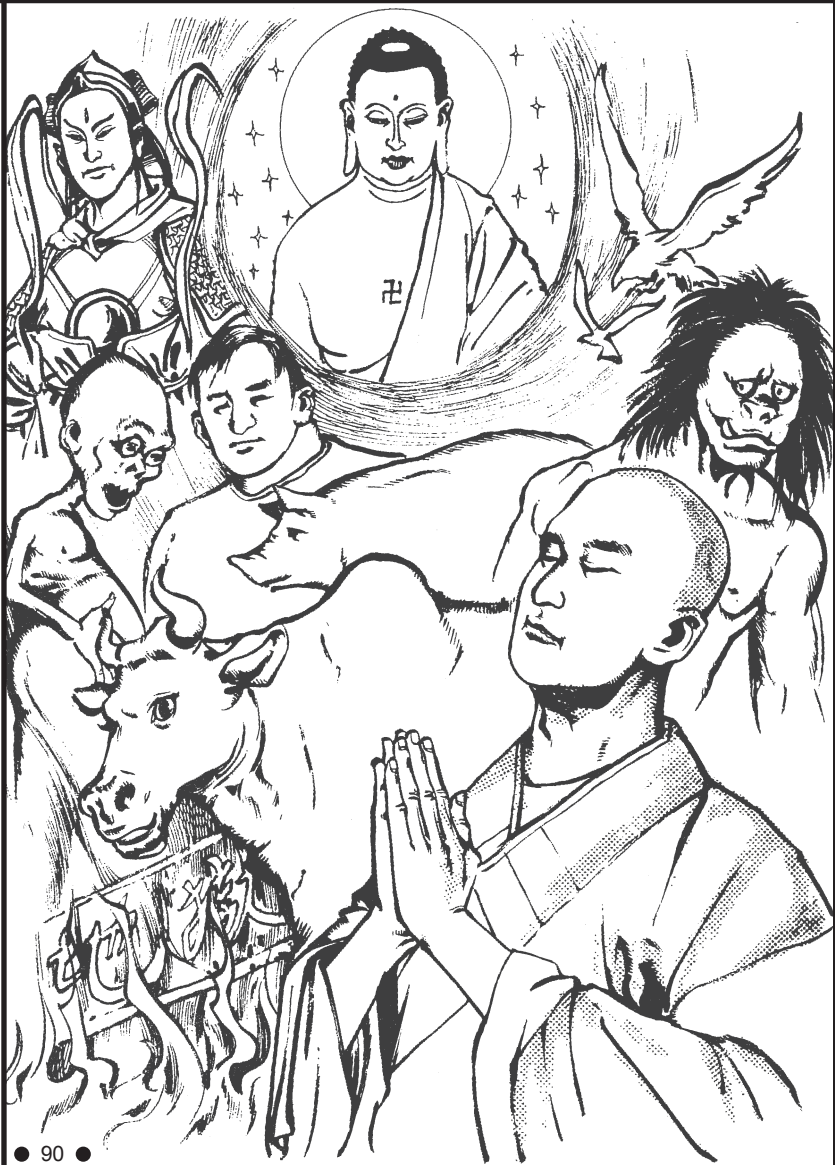
(七) **愿**一切畜生界等，若有一未成佛时，我誓不取正觉。

(八) **愿**一切饿鬼界等，若有一未成佛时，我誓不取正觉。

(九) **愿**一切地狱界等，若有一未成佛，或地狱不空时，我誓不取正觉。

(十) **愿**凡是三界诸天、仙、人、阿修罗、飞潜动植、灵界龙畜、鬼神等众，曾经

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皈依我者，若有一未成佛时，我誓不取正觉。

（十一）**愿**将我所应享受一切福乐，悉皆回向，普施法界众生。

（十二）**愿**将法界众生，所有一切苦难，悉皆与我，一人代受。

（十三）**愿**分灵无数，普入一切不信佛法众生心；令其改恶向善，悔过自新，皈依三宝，究竟作佛。

（十四）**愿**一切众生，见我面，乃至闻我名，悉发菩提心，速得成佛道。

（十五）**愿**恪遵佛制，实行日中一食。

（十六）**愿**觉诸有情，普摄群机。

（十七）**愿**此生即得，五眼六通，飞行自在。

（十八）**愿**一切求愿，必获满足。

结云：众生无边誓愿度，烦恼无尽誓愿断；
法门无量誓愿学，佛道无上誓愿成。





EIGHTEEN SOLEMN VOWS OF THE VENERABLE MASTER HSUAN HUA

While sitting beside his mother's grave, on the 19th day of the sixth Lunar month, the Master made the solemn vows: "I bow before the Buddhas of the ten directions, the Dharma of the Tripitaka, and the holy Sangha of the past and present, praying that they will hear and bear witness:

"I, disciple Tu Lun, An Tzu, resolve not to seek for myself either the blessings of the gods or men or the attainments of the Sravakas, Pratyekabuddhas, or high Bodhisattvas. Instead, I rely on the Most Supreme Vehicle, the One Buddha Vehicle, and bring forth the heart of Bodhi, vowing that all living beings of the Dharma

Realm shall attain the Utmost Right and Perfect Enlightenment at the same time as I.

1. I vow that I will not attain the Right Enlightenment if there is even one Bodhisattva in the ten directions and the three periods of time to the end of empty space and the Dharma Realm who has not yet become a Buddha.
2. I vow that I will not attain the Right Enlightenment if there is even one Pratyekabuddha in the ten directions and the three periods of time to the end of empty space and the Dharma Realm who has not yet become a Buddha.
3. I vow that I will not attain the Right Enlightenment if there is even one Sravaka in the ten directions and the three periods of time to the end of empty space and the Dharma Realm who has not yet become a Buddha.
4. I vow that I will not attain the Right Enlightenment if there is even one god in the triple world who has not yet become a Buddha.
5. I vow that I will not attain the Right Enlightenment if there is even one human being in the worlds of the ten directions who has not yet become a Buddha.
6. I vow that I will not attain the Right Enlightenment if there is even one asura who has not yet become a Buddha.
7. I vow that I will not attain the Right Enlightenment if there is even one animal who has not yet become a Buddha.
8. I vow that I will not attain the Right Enlightenment if there is even one hungry ghost who has not yet become a Buddha.
9. I vow that I will not attain the Right Enlightenment if there is even one being in the hells who has not yet become a Buddha.

10. I vow that I will not attain the Right Enlightenment if there is any being in the triple world who has taken refuge with me and has not yet become a Buddha, be it a god, immortal, human being, or asura, a bird, fish, plant, or animal, a magical dragon, beast, ghost, or spirit.
11. I vow to bestow upon all living beings of the Dharma Realm all the blessings and happiness I am destined to receive.
12. I vow that upon myself the miseries of all living beings of the Dharma Realm, that I alone may endure them on their behalf.
13. I vow that my spirit enter the hearts of all living beings who do not believe in the Buddhadharma, causing them to reform their evil conduct and practice the good, and causing them to take refuge with the Triple Jewel and ultimately realize Buddhahood.
14. I vow that every living being who has seen my face or even hear my name will bring forth the Bodhi heart and quickly realize the Buddha Way.
15. I vow to observe reverently the Buddha's regulations and take only one meal a day and that at noon.
16. I vow to enlighten all living beings according to their dispositions.
17. I vow in this very life to attain the Five Eyes all the Six Spiritual Penetrations and the ability to fly freely.
18. I vow that my vows will all be fulfilled.

I vow to take across the numerous living beings.

I vow to cut off the endless afflictions.

I vow to study the countless Dharma Doors.

I vow to realize the supreme Buddha Way.





● 连雨绝食 ●

上人庐墓守孝期间，就发愿遵守佛制日中一食。那时有一位老居士名叫唐玉明，自动发心，每天亲自送饭来供养上人。

当时正好碰上夏天，当地是雨季，每天阴雨连绵，道路泥泞不堪，走起来十分困难。

上人体恤唐居士年纪大，就对他说：「每天雨下不停，往返困难，我这儿备有乾粮，您等天晴时再送饭来，我的乾粮可吃上二十多天。」

唐老居士信以为真，第二天起就不再送饭来。等到天气放晴后，唐老居士才又恢复送饭来供养上人。

可是等他一到上人的蓬庐，才知道上人端坐用功，已经有二十三天未进粒米……。

他赶紧询问上人，上人告诉他，每日专心禅坐，并不觉得饥饿。令唐老居士深深叹服上人的修持。

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GOING WITHOUT FOOD DURING THE RAINY SEASON

When the Master was observing filial piety in a thatched hut beside the grave, he vowed to abide by The Buddha's rule to eat one meal a day. At that time, there was an old Upasaka by the name Tang Yu Ming who personally brought rice as an offering to the Master daily.

It was the rainy season in summer. The road was extremely muddy as it rained continuously for days. It was very hard for one to travel.

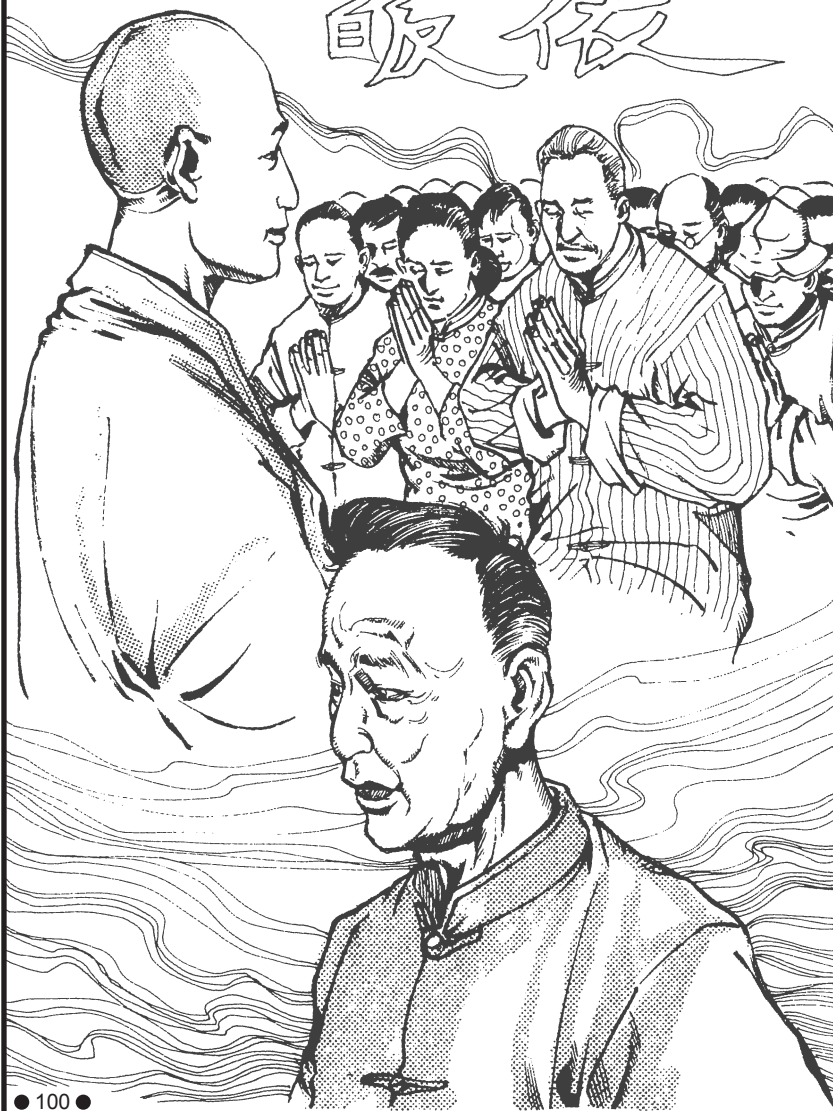
As Upasaka Tang was quite old, the Master pitied him and said. "It is difficult for you to travel to and fro as it rains non-stop. I have enough dry food for about twenty days. You can send me rice when the weather is fine."

Upasaka Tang believed him and did not send The Venerable any rice the next day onwards. When the weather was fine, he again offered him rice.

But when he reached the thatched hut, only then did he realize that The Master had been sitting in meditation without taking a grain of rice for twenty-three days.

Immediately he enquired The Venerable about his health. The Master said that he did not feel hungry as he was applying effort in meditation daily. Upasaka Tang was deeply moved by the skill of his cultivation.

皈依





● 相机逗教：

(一) 秀才皈依 ●

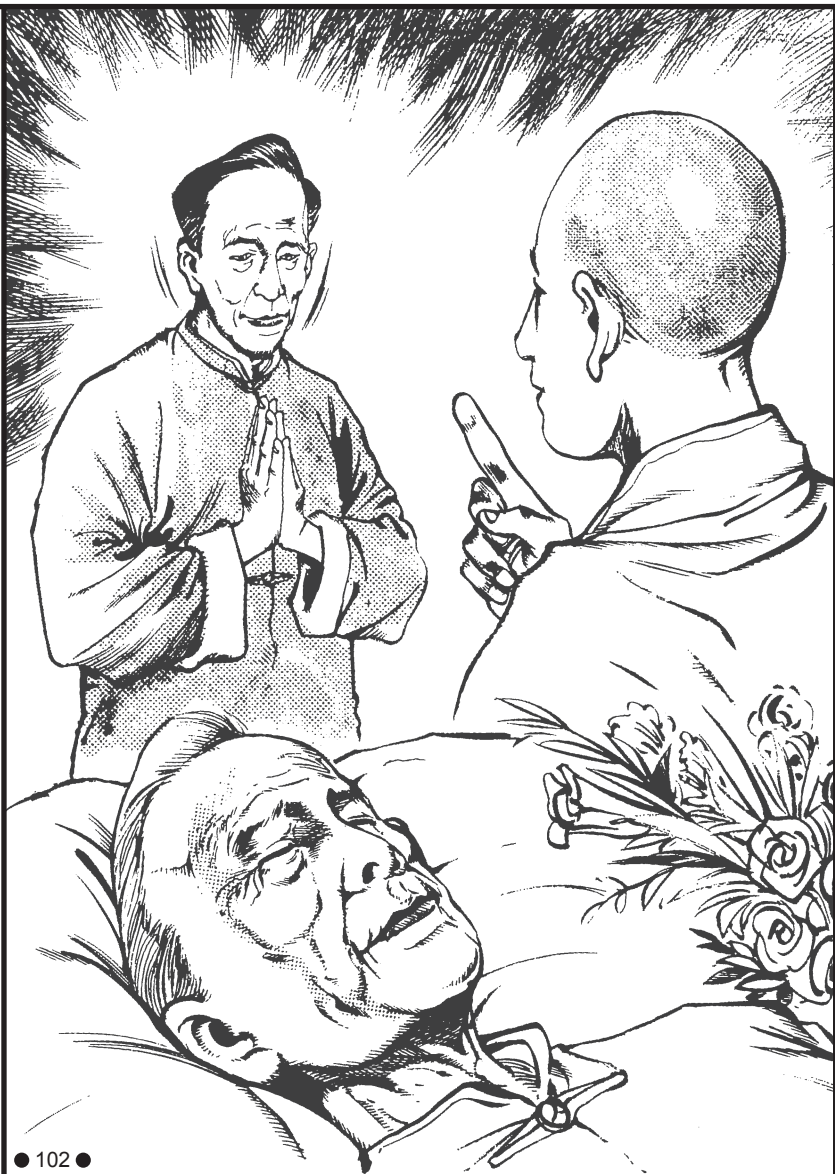
上人自从为母亲庐墓守孝后，不分远近来皈依上人的民众，不下二千多人。当时有一位前清秀才，名叫谷戒三，饱学多闻，汉学的根基尤其深厚。

当时正属于新旧时代交替的阶段，这类「不出门便知天下事」的秀才，已是凤毛麟角了，所以一般人对像谷戒三这样的人都很尊敬。

谷戒三平日以讲学教书为业，对于佛法也深有研究，只可惜一直不得要领。他听说上人的修持，于是抱著试探的心情，向上人请益。

上人告诉他修行的要旨和不立文字的心地法门。谷戒三聆听后心悦诚服，于是皈依在上人门下。民国三十二年立脱而逝，死时面目祥和犹如活著一般。

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TEACHING IN ACCORDANCE WITH OPPORTUNITIES :

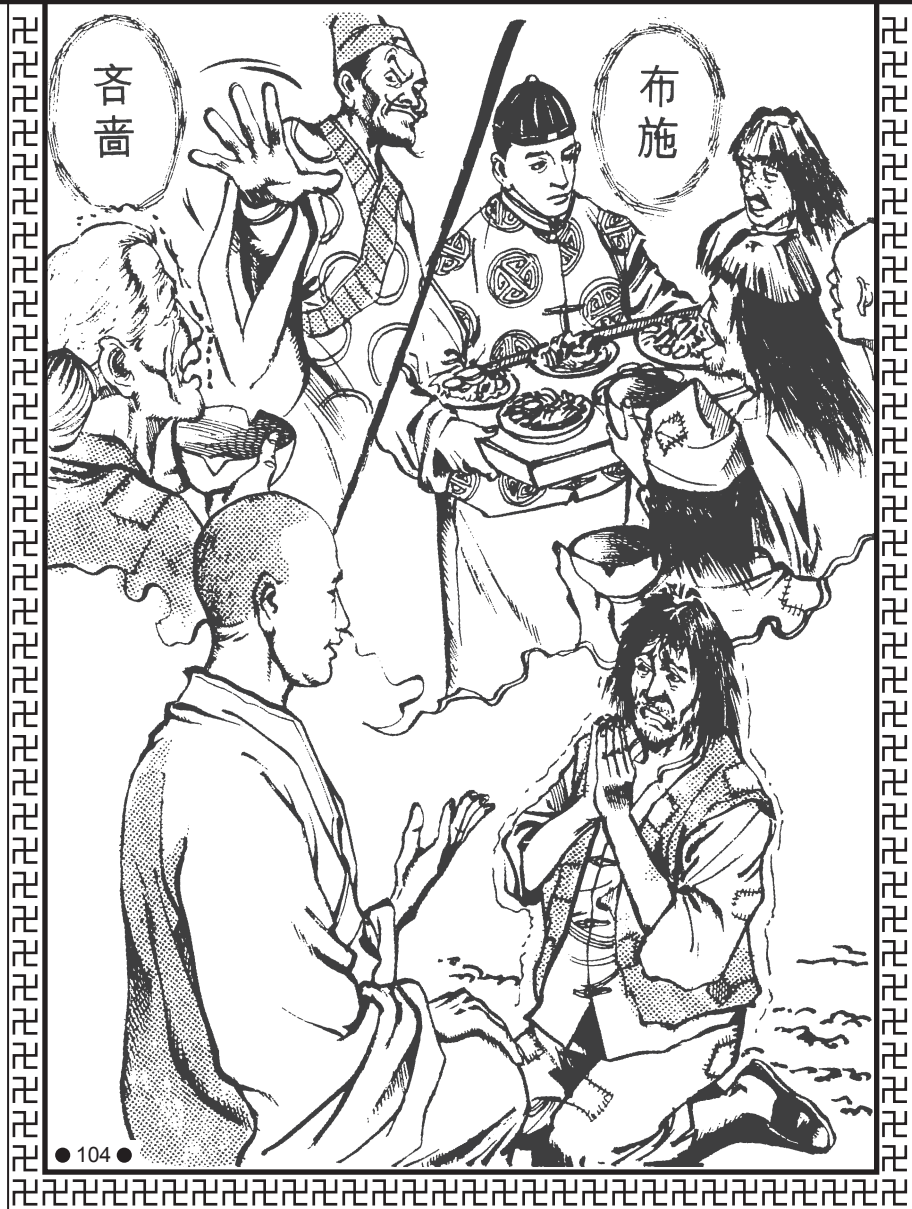
1. A SCHOLAR TOOK REFUGE

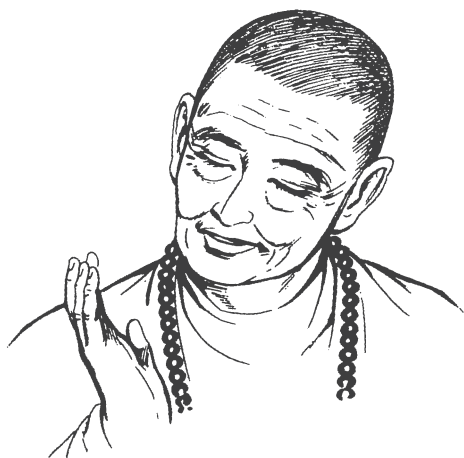
During the time the Master was observing filial piety in the thatched hut beside his mother's grave, more than two thousand people had taken refuge with him. Some stayed nearby while others came from afar. At that time, there was a scholar, by the name Gu Jie San who was very knowledgeable. He was especially well versed in Chinese literature.

It was at a time when Chinese society was changing at the turn of the 19th Century. So it was difficult to find a scholar who was "well versed in all worldly affairs without having to leave his door". That was why everyone was extremely respectful towards Mr. Gu.

Mr. Gu Jie San was a teacher. Besides he also studied Buddhist Dharma. But he was unable to fully fathom the meaning. When he heard about the Master's cultivation, he decided to seek his advice.

The Master explained to him the main points in cultivation by oral discourse. It is the Dharma Door of The Mind Ground. Mr. Gu accepted the oral teaching with delight and took refuge with him. In the thirty-second year of The Republic, he passed away standing straight. His calm composure resembled that of a living man.





(二) 穷富皆因果 ●

有一位名叫纪大福的乞丐，某一天也前往上人为母守教的茅庐去叩拜上人。拜完之后，他忍不住地询问上人：「到底是为什么我今生如此贫穷？」

上人就为他讲解三世因果的道理，普告诉他：「经书上这么说：今生富贵是可因？是因为前世经常以斋食供养出家人，也布施穷人……。」

「今生贫贱是何因？是因为前世不曾救济贫穷的人。」纪大福听了觉得很有道理，说：「我常自己问自己，我平生没做亏心事，为何贫困窘迫到必须沿门乞讨的地步？」



想必是前世太吝啬不知布施的报应，今生是不是还有什么可以挽救？上人回答他说：「君子有造命之学，只要你从现在开始，努力去做善事，广积阴德！」

「**你**可以为自己创造一个新的命运，那有什么福求不到呢？过去有一位朱琦，也是乞丐，但他明白因果报应的道理……。」

「……**因**此就努力做功德，修双善桥，来世投胎出生在帝王之家，享受皇太子的尊荣富贵，这不就是挽救自己的办法吗？」

纪大福听了十分喜悦，似乎看见自己往后的人生而充满了希望，于是请求皈依上人为弟子。从那时起，他在行乞时，口中绵绵密密地念「南无阿弥陀佛」。

乞讨到的钱、米，若稍有积蓄，他就布施给比他更需要的人；平日只要有机会，他也随时做善事帮助别人。

如此数年，他广积阴德，民国二十九年冬天，他已预知自己往生的日期，时日一到，他果然在念佛声中圆寂。



2. THE CAUSE AND EFFECT OF BEING RICH OR POOR

One day, a beggar by the name Ji Ta Fu went to the Master's thatched hut beside his mother's grave where he observed filial piety. After bowing to him, he asked, "Why am I so poor this life?"

The Master explained to him the reasons behind the working of cause and effect which links the three lifetimes. He said, "According to the Sutra, why is a man wealthy this life? It is because in the past he often offered vegetarian food to the left home people and helped the poor".

"Why is a man born poor and servile? It is because he had never helped to relieve the poor in the past." After listening to this, Ta Fu accepted his explanation and said, "I always asked myself, 'Why am I so poor that I have to beg from house to house?' For I feel that I have done no evil deed this life."

"I think it must be the retribution for being stingy and not giving to others in past lives. Is there any way to help myself in this life?" The Master said, "A man can create his future. From now on, if you can practise all good deeds, you will accumulate all kinds of hidden virtues!"

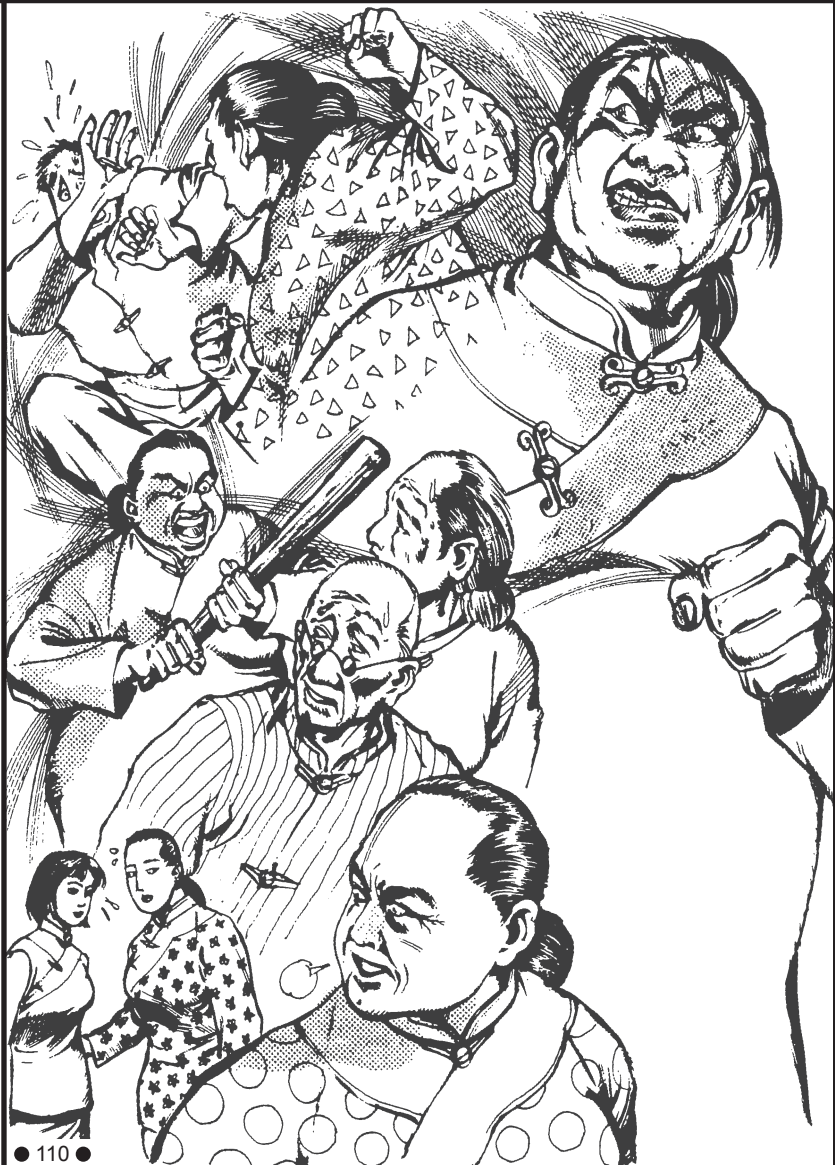
"If you can create a new future life for yourself, what other blessings cannot be achieved by you? In the past, there was a beggar by the name Zhu Qi. He also understood the reasons behind cause and effect, reward and retribution....."

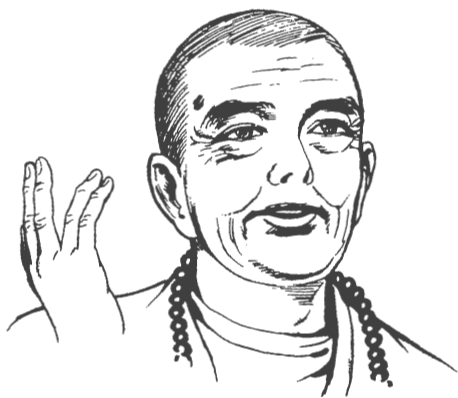
".....So he worked hard in creating merits and virtues. He repaired 'The Double Goodness Bridge' and in the next life he was born as a prince in the King's household to enjoy blessings and honour. Isn't this a way to help oneself?"

After listening to this, Ji Ta Fu was very glad. He was filled with great hope for his future. He sought to become the Master's disciple. And from then on, he was mindful of "Namo Amitabha Buddha" unceasingly while begging for food.

After he had obtained some money and rice, the extra would be given to those who were really in need of them. Whenever an opportunity arose, he would always try his best to practise good deeds.

After a few years, he had accumulated lots of hidden virtues. In the winter of the twenty-ninth year of The Republic, he predicted his date of rebirth and perfected the stillness while reciting The Buddha's Name at the said time.





(三) 点化悍妇 ●

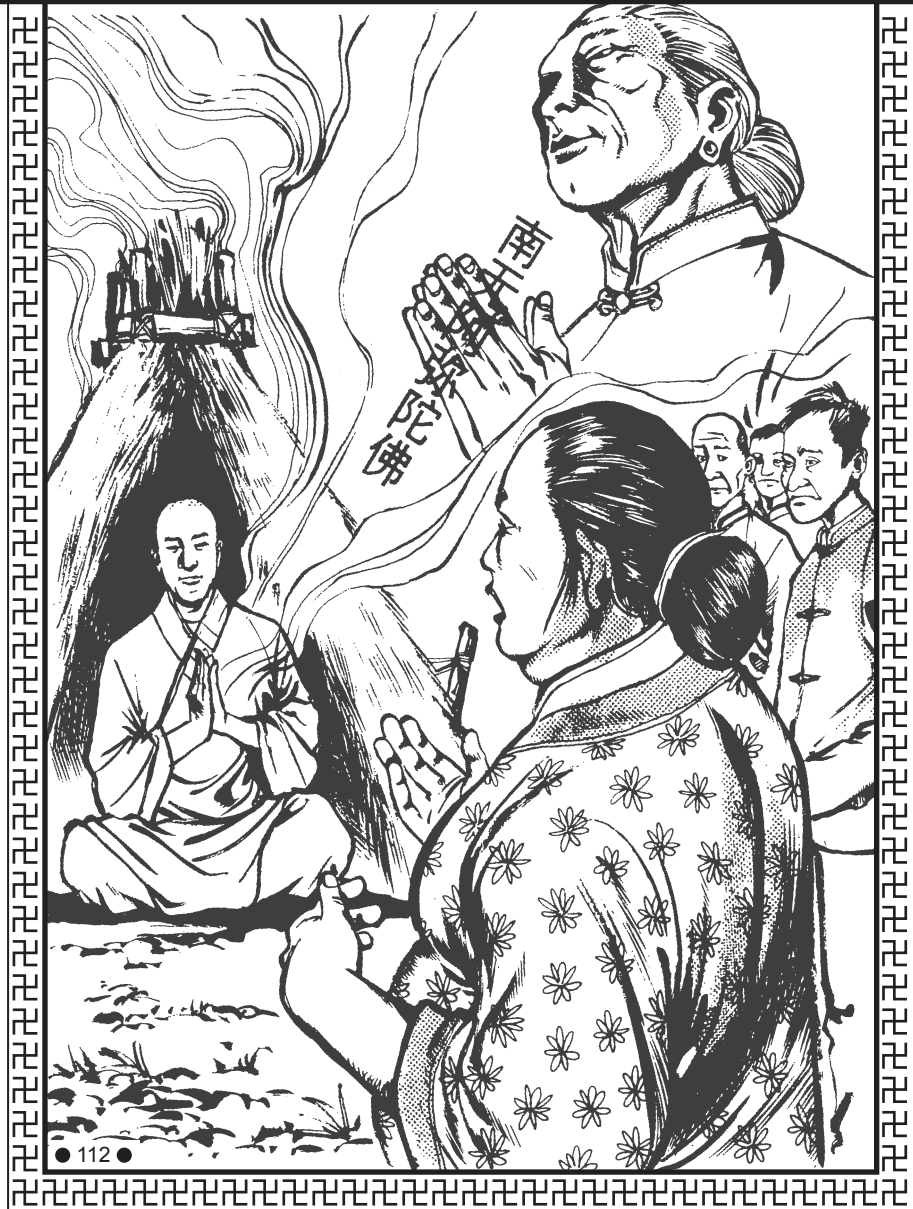
上人住的村里，有一名妇人叫袁慕航，以泼辣凶悍著名。平日不仅不敬丈夫，还打骂公公婆婆，和妯娌都处不好，和邻居亲戚更是交恶。

对鬼神不敬不说，还毁谤有加，更不信有因果之说，总之是好事不做，坏事都有她的份。所以村子里的都视之为「母老虎」。

有一天，她跟著别人到上人庐墓守孝的地方，看见上人双腿跏趺坐，手合掌，面向西，嘴里绵绵密密在念「南无阿弥陀佛」。

她不懂上人在干什么，就问上人说：「你在做什么？」上人回答她：「我念佛号超

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度我母亲，希望她早日往生西方极乐世界！」

报答母亲生我养我的恩德，也算略尽为子者之道。袁慕航一向不信鬼神，听到后更加疑惑，又问上人：「人死了之后真的会变成鬼吗？」

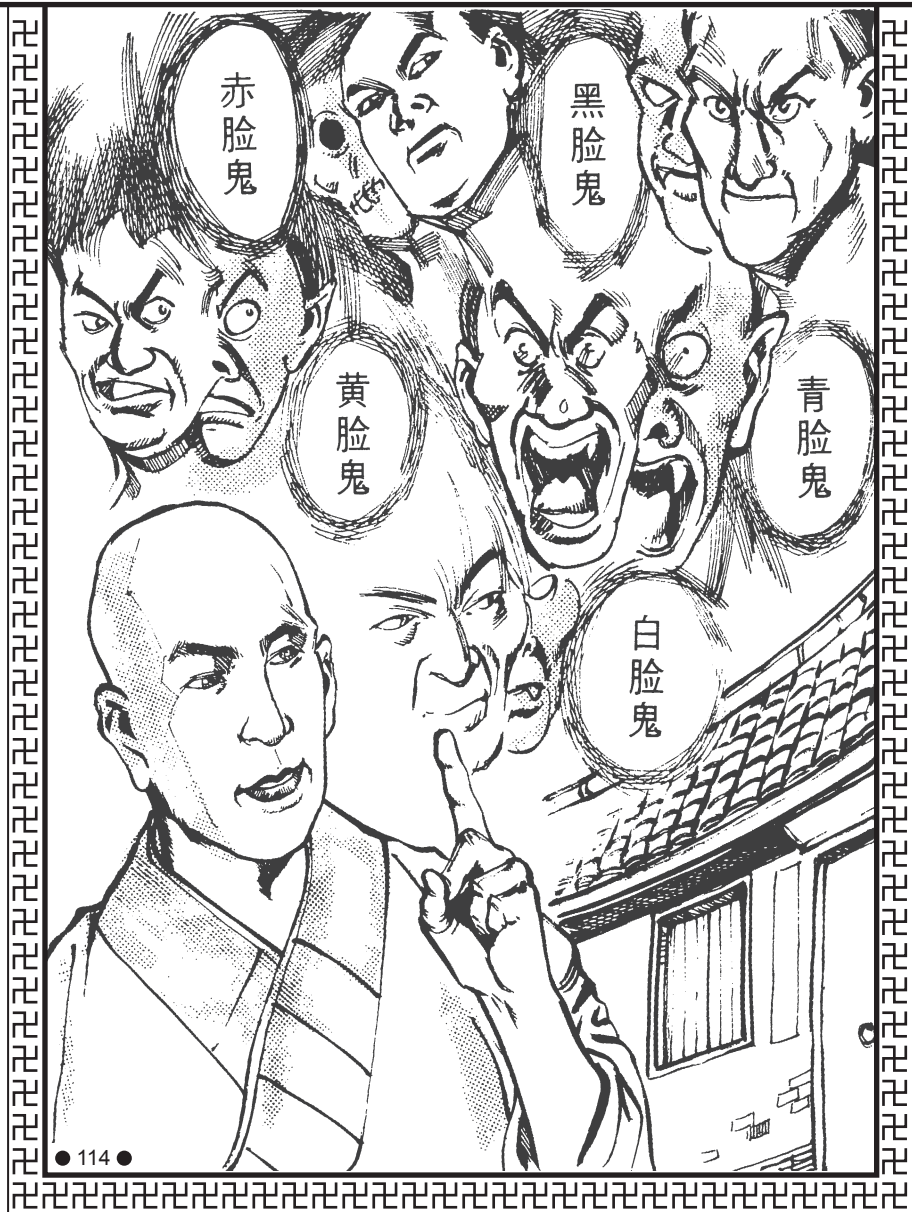
上人回答她：「何止人死才有鬼？有些人在活著时，心存鬼心，说的是鬼话，做的是鬼事，和鬼有什么区别？」

「**恨**人的人就是赤脸鬼，怨人的人就是黄脸鬼，恼人的人就是白脸鬼，生气的人就是青脸鬼，烦人的人就是黑脸鬼。」

「**如**果用恨、怨、恼、怒、烦来待人处事，就是五鬼闹宅：家庭绝对不平安，不但会伤财惹气，飞灾横祸也会纷至沓来。」

上人又告诉她：「人心就是神，神就是心，你做任何事只要对得起你的良心，就是对得起神，如果违背良心，就是欺骗神。」

「**等**到你死后，就会堕入地狱，受尽各种苦，那时你想脱出地狱，恐怕就遥遥无期了。因为众生背觉合尘，米真逐亡，也就是离开本有的自性去追求世间上的事物。」



「**真**的不要，却要追求假的，所以就要受果报。若能相反地做去，背尘合觉，舍妄归真，也就和佛一样，永离六道轮回，了生脱死。」

袁慕航一听，想起自己过去恶事做尽，惊惶害怕，竟然吓得哭起来，她说：「以前我不知道做人的道理，也不相信因果报应，一味地胡作非为。」

现在蒙法师慈悲开导，觉得自己罪孽深重，我非常后悔，可是也来不及了。」说完后就号啕大哭，请求上人救她。

上人说：「便既然知道以往的错误，这是便天良发现、善根萌动的转机，便只要能改过，不必悲伤，而且人非圣贤，谁会没有过错？」

「**只**要你诚心忏悔，再大的罪过都能消除。便必须至诚忏悔，昨日种种，譬如昨日死，便改过之後，若再能够发愿以在家居士的身分，致力弘扬佛法！」

「**劝**人行善，皈依三宝，等到你功德圆满，则以前罪过就能消融无踪。为什么呢？因为大恶人能改过回头，就是大善；大善人



造罪，也等于是大恶。」

袁慕航听了这一席话，心中立即生出大欢喜，向上人顶礼三拜，要求上人授三皈依，正式成为上人的弟子。

她皈依三宝后，不但痛改前非，还到处弘法，教化世人，受到她的感化而皈依上人的到八百多人。当时乡里亲友见到袁慕航都十分惊讶。

发现她与从前已判若两人，于是「母老虎」的绰号自然不再被人提起，大家改叫她「接引观音」。

袁慕航念佛持斋，弘扬佛法，劝化世人，十年如一日。民国三十三年八月下旬，她已预知自己往生的日期，她告诉家人：「我原本罪大恶极！」

「**但**因为皈依三宝后，改过向善，劝化大众的功德，使我知道九月十九日，是我往生净土的日期。」

「**你**们大家不必悲伤，届时只要帮助我念佛！到九月十九日，她果然合掌含笑，在念佛声中往生了，享寿六十九岁。」



3. TRANSFORMING THE FIERCE WOMAN

A woman by the name Yuen Mu Hang lived in the Master's village. She was notorious for being fierce and abusive. She was not respectful to her husband. In addition she scolded and hit the father and mother-in-laws. She always quarrelled with her in-law, neighbours and relatives.

She was not respectful to ghosts and spirits. She even slandered them and did not believe in cause and effect. She practised all evils, so the villagers called her 'The Tigress!'

One day she followed others to visit the Master's hut beside the grave where he observed filial piety. She saw the Master was reciting 'Namo Amitabha Buddha' continually while sitting in Vajra position, facing the west with palms put together.

She did not know what the Master was doing. So she asked, "What are you doing?" the Master answered, "I am reciting The Buddha's Name to cross over my mother. I hope that she will obtain an early rebirth in the Western Land of Ultimate Bliss."

"By doing so, I am repaying the kindness of my mother who had given birth to me and brought me up. I am just doing a little duty as a son." Yuen Mu Hang who did not believe in ghosts and spirits was very doubtful. She asked, "Is it true people will become ghosts after passing away?"

The Master answered, "Who said that only dead people will become ghosts? There are those who while living are already thinking, talking and acting like ghosts. Are they of much difference from the ghosts?"

"People who hate others are the red face ghosts. People who blame others are the yellow face ghosts. Those who annoy others are white face ghosts and those who get angry easily are green face ghosts. The black face ghosts are those who enjoy disturbing others."

"By using the five ghosts minds of hatred, blame, annoyance, anger and disturbance in dealing with others, the harmony of a home is destroyed. The household will not be peaceful. Misfortunes such as the loss of wealth, anger, accidents and calamities may befall them."

The Master added, "The mind is the spirit and vice-versa. In whatever undertaking, if you are truthful to your conscience, you are then truthful to the spirit. If you go against your conscience, you are being deceitful to the spirit.

"After you have pass away, you will fall down to the hells to undergo acute tortures. At that time, there is no hope for you to seek liberation. Living beings mistaken the false as the truth and chase after worldly dust. They go against the original enlightened self nature in pursuit of worldly affairs."

"They renounce the real in exchange for the false and so they have to undergo retribution. On the contrary, if they can leave behind the dust in pursuit of Enlightenment, renounce the false and be united with the Truth, they are indeed The Buddhas who are free from birth and death and the revolving wheels of the six paths."

After listening to this, Yuen Mu Hang was very frightened for she remembered her past misdeeds. She cried, "Formerly I did not behave like a human being and had no faith in cause and effect and retribution. I had created many sinful actions."

Now, after listening to the Master's kind and compassionate instructions, I realize that my sinful deeds are beyond repentance. I am really regretful but it is all too late. She cried and sought the Master's help.

The Master said, "As you are able to repent on your past misdeeds, you are indeed quite truthful. Your good roots will flourish if you can repent and reform. Don't be sad. Besides, common people are not born sages and saints, how could they be free from faults?"

"If you can repent earnestly, even a big sin can be eradicated. Do repent sincerely. Do not think of the past misdeeds but always try to reform oneself. And if you can make vows to propagate The Buddha Dharma while living as an Upasika....."

".....to exhort others to practise good deeds and take refuge with the Triple Jewel, then all the past sins will be eradicated after perfecting all merits and virtues. Why? Because an evil man who can repent and reform will become a good man; while a good-man who commits sins is equivalent to a sinful man."

After listening to this, Yuen Mu Hang was very happy and made obeisance to the Master three times. She sought to be the Master's disciple and took refuge with The Triple Jewel.

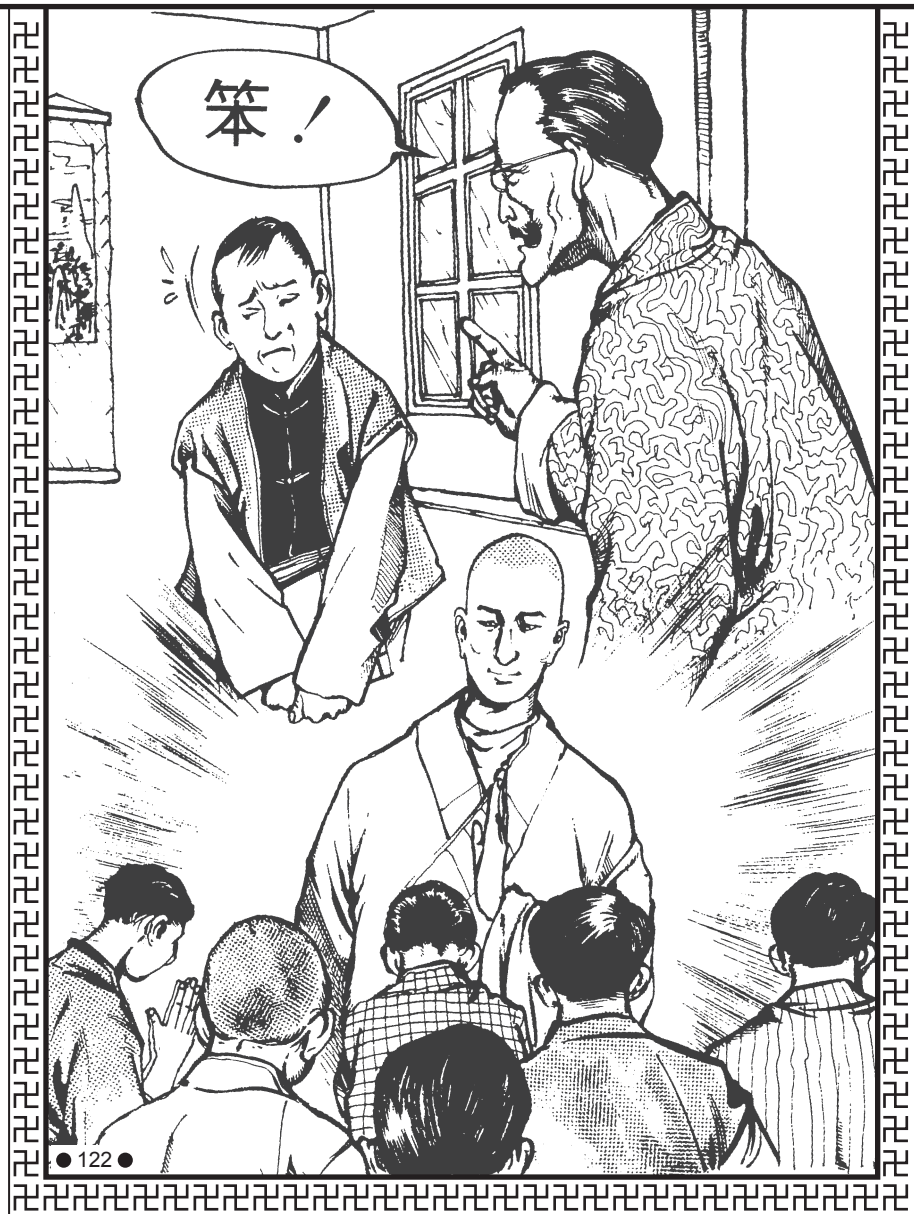
After taking refuge with The Triple Jewel, she truly reformed all bad conduct. Wherever she went, she would propagate The Dharma, teach and transform all worldly beings. About eight hundred people were influenced by her to take refuge with the Master. Her relatives and friends were greatly surprised with her change.

They found that she was totally a different person and so instead of calling her 'The Tigress', she was now known as 'The guiding Guan Yin'.

Yuen Mu Hang upheld the precepts and recited The Buddha's Name. She proclaimed The Buddha Dharma, exhorted and transformed worldly people throughout the latter part of her life. During the end of the Eighth Lunar Month in the thirty-third year of The Republic, she predicted her date of rebirth. She said, "Once, I was an evil woman!"

"But after taking refuge with The Triple Jewel, I repented and reformed myself, exhorted and transformed others. With the merits and virtues thus accumulated, I know that the date of my rebirth will fall on the 19th of The ninth Lunar Month".

"Please do not be sad. Just help me to recite The Buddha's Name." Indeed on the 19th of the ninth Lunar Month, with joining palms she smiled and passed away while reciting The Buddha's Name. She was then 69 years old.





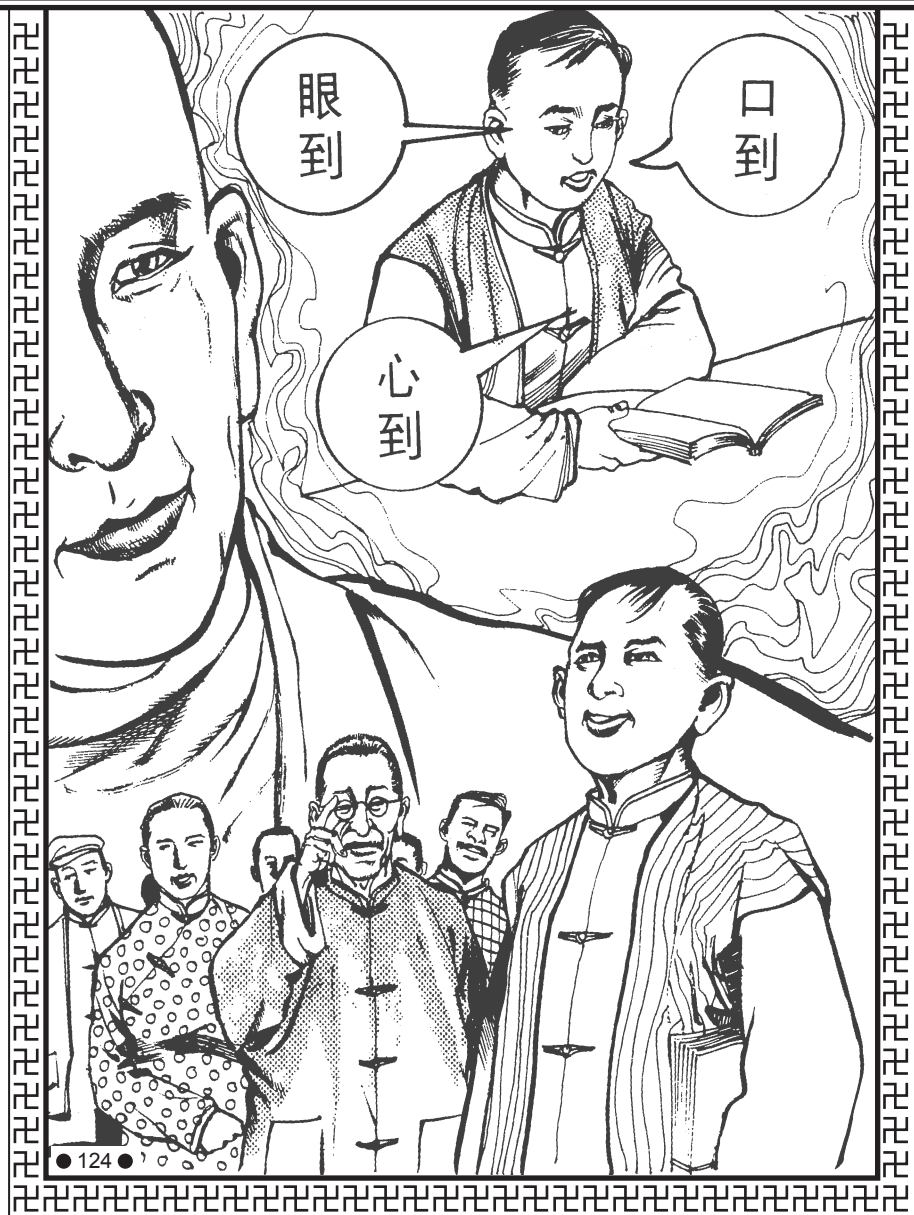
(四) 三到三上读书法 ●

上人附近的村子里，有一个十四岁的唐姓学生，身体孱弱多病，人也愚笨，读过的书都忘得一乾二净，他的父亲虽然督促严格，也毫无效果。

他自己本身也为自己的愚笨十分烦恼。当时他听到乡里的人经常提到上人的事迹，心里也很想去瞧个究竟。

看看这位救人无数的高僧能不能救自己。有一天，他就约了同学一共十五人作伴，一起到上人跟前要求皈依三宝，拜上人为师。

他们十六个人跪在地上，双手合掌恳求上人慈悲，告诉他们如何能开启智慧？如何能够把书念好？



上人就对他们说：「读书方法有三到、三上，三到就是说，心到、口到、眼到。用眼看书、用口读诵、用心思惟研究。」

「**上**人是说枕上、路上、厕上。在路上走时，要不停思惟今天老师教的功课。回到家里，每晚躺到床上，尚未睡著之前，应把当天所学的课重新默念一遍。」

「**在**厕上，也不要浪费时间打妄想，还是在心里研究功课。总而言之，就是要专心，过去我在念书时，只有一颗读书的心。」

「**因**此每次在读书时，身边纵使有音乐，我也听不见，眼前从使有各种缤纷色彩，我也似乎没有看见。」

「**你**们如果做任何事都能专心一意，没有事办不了的，更何况是读书？」学生们听了上人这一番话，都颇能心领神会，回去后，他们照著上人的话去做……。

……**果**然智慧大开，人似乎变得聪明了，他们的父母老师都相当惊讶。这件事传扬开后，要求皈依上人的学生竟然源源不绝。



4. METHODS ON HOW TO STUDY WELL

The Three Attentiveness And The Three Places Of Practice

A student by the surname Tang was living in a village near the Master's village. He was fourteen years old, weak, stupid and forgetful. Even though his father had tried to teach him, it was still in vain.

He himself also got afflicted over his stupidity. After hearing the villagers talk about the Master, he decided to go and take a look at him.

He wanted to see if this High monk who had saved many lives could save him or not. So, one day, together with fifteen friends he went before the Master to take refuge with The Triple Jewel and bowed to him as their Teacher.

The sixteen students knelt and put their palms together to ask the kind and compassionate Master on ways to acquire wisdom and study well.

The Master said, "There are Three Attentiveness and Three Places of Practice which can help us in our study. The Three Attentiveness refer to paying attention to our mind, mouth and eyes. Read the contents silently. Then recite it aloud. With a concentrated mind, think and investigate the meaning."

"The Three Places of Practice refer to the bed, the road and the toilet. While we are walking home, we must be mindful of today's lesson. Every night before going to sleep, we must repeat and memorize the new lesson once, silently."

"In the toilet, do not have false thinking. You should be investigating your homework mindfully. To sum up, try to study wholeheartedly. In the past, while I was studying, I only concentrated on my lessons."

"So, when I was studying, I heard nothing even though there was music around, neither did I see the forms around me even though I was surrounded by colourful things."

"If you all can do everything with one heart undivided, then there is no trouble in doing things. Isn't this method also applicable to studying?" After listening to his advice, the students realized their faults and practised accordingly.

Indeed they became wiser. They seemed to become cleverer. Their parents and teachers were very surprised. After this happening a continuous flow of students came to take refuge under the Master.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



(五) 孝子郑德 ●

在吉林省五常县，有一个小孩子名叫郑德，他五、六岁的时候，就开始早晚向双亲叩头，对父母非常孝顺。他的孝名远播，很多旁门左道的术士，都想收他做徒弟。

郑德虽然年幼，可是他有一股正气，他对这些人说：「攻乎异端，斯害也已。惊世骇俗，仁者不为。」

郑德十一岁时，上人也听到了他的名字，所以特也去探访这位比他在更年幼时，便懂得孝顺父母的孝子，郑德从窗门看到上人进院人来，就对他的妈妈说：「我的师父现在来了。」

「谁是你的师父呀？」郑德还未及答话，就跑到前面去迎接上人，向上人顶礼。

「是谁教你向父母顶礼呀？」上人到屋子里坐下来便问郑德。「我听到双城县有十四位孝子，所以我也要效法他们。」

郑德的父亲也喜气扬眉地说：「也许是先祖种下来的福德，使我们有孝顺子还希望佛菩萨庇佑。」谈了一会，上人要从炕上下来，一望鞋子不见了……。



只见郑德长跪炕前恳求道：「请师父上人赏光，在这里吃午饭吧！」上人答应了。饭后他教训郑德：「你皈依我，称我为师父……。」

「……你要听师父的话，还是师父要听你的话呢？」「当然是徒弟听师父的话，徒儿向师父忏悔。」郑德很听聪明，已知道自己做错了事。

「修道要有直心，像刚才你把我鞋子藏起来，这就是用先发制人的手段，那就不是尊师重道了。」郑德惭愧得快要哭起来。

上人就对他说了一首偈：

「念佛能念无间断，
口念弥陀打成片；
杂念不起得三昧，
往生净土定有盼。」

「终日厌烦娑婆苦，才将红尘心念淡；
求生极乐意念重，放下染念归净念。」

上人常常都教他的年轻徒弟们静坐，却教郑德专修净土法门，依照这八句偈做去，这背后的前因后果，不是明眼人就不得而知了。



5. ZHENG DE — THE FILIAL SON

Zheng De was a child who stayed in Wu Chang in the Jirhin State. He was famous for being a very filial child who started to bow to his parents at the age of about five or six. Many teachers of deviant paths were hoping to make him their disciple.

Even though Zheng De was still young, he was naturally endowed with the spirit of uprightness. He told them, "The harmful effect of pursuing the deviant path is indeed great. I did not want to comment on it. But your strange and extreme practices are not the conduct of a humane one."

At the age of eleven, the Master heard about this filial child who knew how to be filial to his parents at an age much younger than him. So he went to visit him specially. On entering the garden, Zheng De saw him from the window and told his mother, "My Master is here now."

"Who is your Master?" Before answering the question, Zheng De was already on his way to welcome the Master. Then he made obeisance to him.

After sitting down, the Master asked, 'Zheng De, who taught you to bow to your parents?' "I heard about the fourteen filial sons in Shuang Cheng Town. So I also wanted to be like them" he said.

Zheng De's father was very proud of him. He said, "maybe our ancestors have planted lots of blessings and virtues. That is why we are blessed with such a filial son. I hope that The Buddha and Bodhisattvas will protect him." After talking for a while, the Master who wanted to leave his seat found that his shoes were gone.

He saw Zheng De kneeling before the seat and begging, "Your Venerable, please be kind and eat lunch here!" The Master agreed. After eating, he gave him a stern reproach, "You take refuge with me and call me the Master....."

".....Are you going to listen to my advice, or am I supposed to listen to you?" "Of course the disciple must listen to the Master. I regret my conduct." Zheng De said. He knew his mistake immediately.

"The practice of a straight mind is important in any cultivation. Just now it was not respectful of you to force me to obey you by hiding my shoes." Zheng De was so ashamed that he nearly cried.

The Master said a verse for him:

"Be mindful of The Buddha continuously, until your recitation comes naturally without any effort. With the false thinking mind gone, samadhi is obtained, you will be sure of a rebirth in the Pure Land."

"To be weary constantly of the suffering in the Saha World, only then can the attachment to the red dust be gradually subdued. When the mind to seek rebirth in the Land of Ultimate Bliss is firm, only then can one thoroughly purify all defiled thoughts."

Mostly the Master would teach his young disciples to sit in meditation. But Zheng De was taught the Dharma Door of Pure Land instead. Only those who are clear minded can truly penetrate the subtle meaning of the working of cause and effect by practising in accordance with the Eight Teachings.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



● 茅庐不著火 ●

上人为母守孝，即将三年满期时，有一天傍晚，村子里的人忽然看见上人的茅庐著火了，火势猛烈，火光照得四周犹如白天。

村人赶快奔走相告去救火，他们都担心，火势如此之大，度轮法师必然凶多吉少，众人等把火扑灭！

他们发现到，在上人的茅庐四周，并没有丝毫火焰，上人依然端坐在茅庐内念佛，村人啧啧称奇，都认为是不可思议之事。

THE THATCHED HUT WAS NOT BURNT

At the end of the third year after the Master had observed filial piety to his mother, suddenly, the villagers saw that his thatched hut was on fire. It illuminated the surrounding countryside just like the broad daylight.

The villagers quickly gathered one another to put out the fire. They were worried about the Master's safety in the circumstances!

On their arrival, they were surprised to discover that there was not a trace of fire around the Master's thatched hut. He was still mindful of The Buddha while sitting upright in the hut. The villagers found it inconceivable.





● 依愿救人 ●

上人发下的十八大愿中，第十二愿是：「愿将法界众生，所有一切苦难，悉皆与我，一人代受。」因此，一旦有急症重病的人，诚心地上人恳求救助，上人无不想尽办法满足他们的愿！

因为他深知，一切疾病莫不从身起，身体乃四大假合，如果能舍身，病自然可以痊愈。所谓「舍身」，就是将身心放下，破除我执，一心念佛。上人以他的诚心救活了无数人，使得上人的名声逐渐传扬开来。

以下就是几则获上人救治的例子：

（一）在上人住的村子里，有一位妇人张李氏，年纪四十余岁，患有呕吐症已四年之久，中西医生都束手无策。

她听说上人是孝子，也经常帮助邻里，救人无数，就跪求上人救她。上人观察她生病的来源，就为她讲解人生道理，要求她忏



悔过错，虔诚念佛！

从那时起，妇人诚心悔过，每天来到上人面前三拜九叩，经过二十一天，她的病竟然就不药而愈了。

(二)另外有一名唐姓妇人，分娩难产，已拖了四天，婴儿还是生不下来，医生已经放弃，眼看产妇已奄奄一息，她家人四下打听，赶紧跑去向上人求救。

上人告诉他回去后，全家焚香称念「南无观世音菩萨」，并且要发愿每年茹素一百日，产妇即可平安生产。

她家人回去后，照著上人的嘱咐做，没多久，婴儿就呱呱落地，母子都无恙；经过此事，村子里信服上人的人就愈来愈多。

(三)住在平房村后二道沟屯有一位张姓妇人，人身瘫痪三年，看遍各种医生，试遍各种巫术神坛都不灵，她听说上人救人的事迹，特地坐车到上人的村子里。

上人对她说：「我不懂医理，但相信我的人就会获救，只是因为用诚心感化人。妳只要诚心改过迁善，忏悔过去的罪业，并且能持斋念佛，一定会有感应。」



妇人回家后，每天向上人的法像叩首礼拜，一百天之后，她的瘫痪竟然好了，行动一如常人，妇人全家莫不惊讶，从此全家皈依上人并发愿供养三宝。

（四）**距**离上人住处四十公里的八家子村，有一位戴国贤，患有严重肺疾已到了最末期的程度，病人绝望之余，找到上人，就长跪恳求上人救他。

上人看他十分虔诚，就要求他一心称念「南无观世音菩萨」，并且要发愿茹素，停止杀生。他欢喜信受，上人就为他加持。

他突然觉得全身一阵清凉，精神十分舒畅。从此他皈依三宝，虔诚持诵大悲咒及观世音菩萨名号，不久后肺疾也奇妙地痊愈了。

（五）**东**平子屯的王凤仪，全家三十余口都皈依上人。王凤仪的弟弟王凤九的儿子，突然患了重病，王凤九就在佛前叩求上人救他儿子。

他每天这样在佛前叩求，持续了一周，有一天夜里就梦到上人到他家，给他儿子吞服一颗药丸。他醒过来，发现儿子的病已痊

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



愈。从此王凤九深叹之余，更普劝众多亲友皈依三宝。

(六) **住** 哈尔滨市大南沟屯的高德福，天性纯孝，他的母亲病危时，祈求佛菩萨加被他的母亲早日康复。

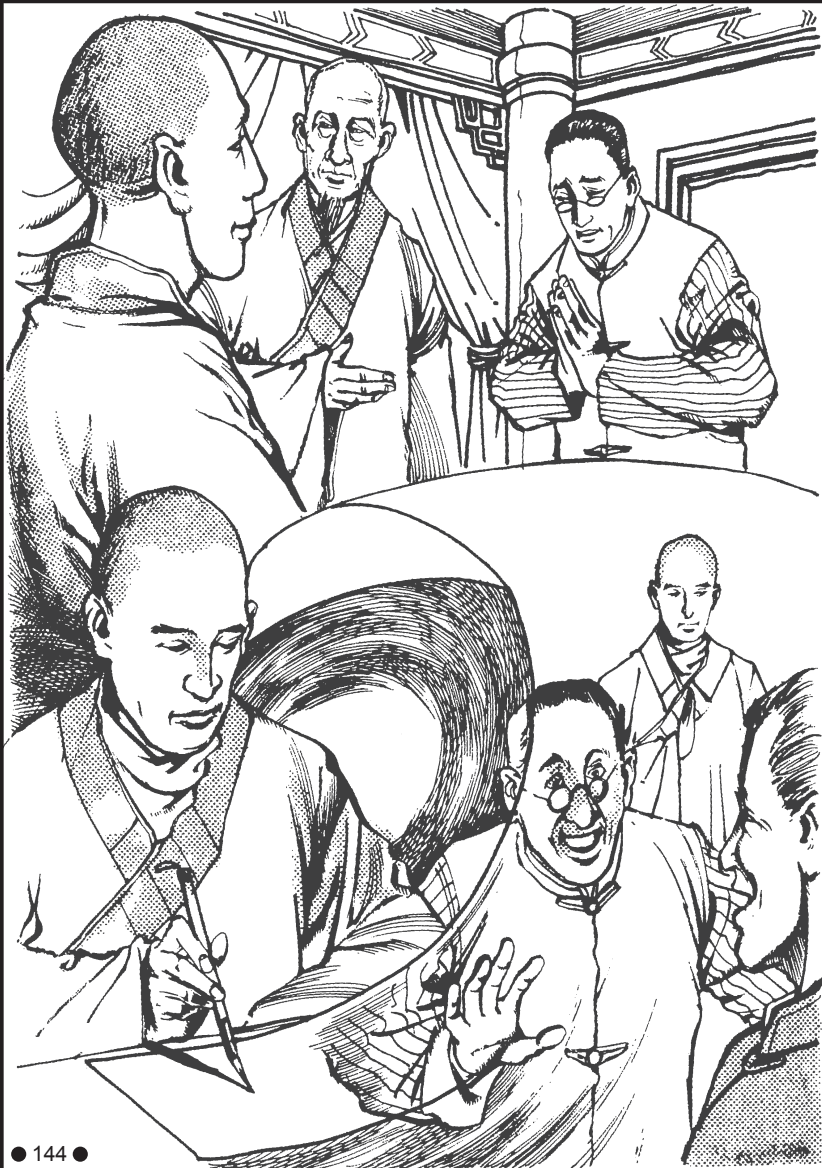
他到三缘寺，礼佛完毕，就举起刀子要剁手，被旁人发觉而加以制止，问他原因，才知道他是舍身为母的孝子。

李景华居士就带他去求见常仁老和尚，常仁老和尚叫人找上人来帮忙，上人被他的孝心感动，就答应前往高家。

他要高德福先骑自行车回家，上人随即步行前往，但在高德福到家之前，上人已经到达。到了高家，发现他母亲已七、八天不省人事，情况十分危急！

病人这时已嘴唇枯焦，舌头发黑，气息奄奄欲断；上人就开始写了疏文，然后闭眼持咒，直到半夜三点才休息。

次日清晨，病人竟自己能从炕上坐起来唤她儿子的小名，高德福大为惊喜，母亲告诉他：「我连路了好几天，都不知走到那里去了……。」



「**昨**风晚上幸好遇到一位和尚，他送我回来的。现在我觉得很饿，你赶紧去熬一碗稀饭给我吃。」

高德福听了，高兴地指著上人，问他母亲说：「您说的和尚，是不是就是他？」他的母亲看了看上人，说：「对！就是他带我回家的！」经过此事，高德福全家马上皈依。

（七）**民**国三十四年的秋天，当时日本投降没有多久，东北地区到处还呈现著一片混乱的局势，乡下流行著传染病，不知道有多少人感染上而死去。

在哈尔滨市南边的吕家油坊屯有一居民姓梅，三天内，全家十一口就因感染上传染病全部死掉，再加上一个来探病的女婿和一个佣人也逃不掉死亡的厄运。

上人听到这种惨剧，就到附近各个乡镇，持诵大悲咒洒净，奇怪的是，洒净过的地方，竟然就没有再听说有因感染传染病而致死的事情发生。

（八）**有**一次，一位小孩子，他在地上玩的时候，无意中有一条蛔虫从他的耳朵钻进脑进脑袋里，小孩头部胀痛，面色青白，哭著不停。



这种蚰蜒，有剧毒，一般是无法救治的。家人找到了上人，上人为他念军吒利菩萨咒，过了数小时，孩子竟然恢复正常。

由此可知，咒的功用是不可思议的，但是念咒的人，一定要专心意，加上持清净，真正修行。

自然会感得菩萨加被，龙天拥护。若只是画符念咒，不守戒律，必会堕入魔道，变成魔王的傀儡了。

（九）**哈**尔滨市的上号南东井了屯，屯长叫李胜玺，偶然因细故妻子发生口角，他的妻子一时想不开，竟然喝下两大碗砒水。

点豆腐的砒水，这砒水不要说一碗，就是喝一口也会毒死，可是点到豆腐里，它的毒就没有那么厉害。企图自杀，等到她家人发现时，生命已垂危，家人都著急万分。

当时幸好有一位知道上人的居士在场，赶紧告诉她家人：「安慈法师刚好有事到此地，目前正在郭家，你们赶快去救他，也许会有方法救治！」

李胜玺的儿子马上飞奔到郭家，一看见上人，就双腿跪下，请求上人救他的母亲。



上人说：「我没有什么妙方，你还是赶紧去请医生来救吧！」他只好回家，向家人禀报。

这名居士十分了解上人，因此又再度叫他前去叩求上人，这位居士说：「你必须诚心叩求，否则安慈法师是不愿管闲事的！」

其子又飞奔到上人面前，跪在地上哭求足足跪了三刻钟。上人知道他的诚心，于是跟他回家。

那时，他的母亲已四肢发冷，家人已在准备后事，一看到上人来，全家人都向上人叩首顶礼，请求上人救命。上人告诉他们不必焦虑。

只见上人手拿加持的大悲水，用竹筷把病人的嘴巴撬开，把大悲水灌入病人口中……

没有多久，病人开始呕吐，吐后就逐渐苏醒了过来。李氏全家对上人都感泪涕零，也深深感受到佛法不可思议的感应力量。后来他们送给上人一副对联：

上联是「慈悲普度，信者得救成正觉」。
下联是「过化存神，礼之获福悟无生」。横额写的是「自在如来」。



HIS VOWS IN SAVING PEOPLE

The Master had made eighteen great vows. The 12th vow stated, "I vow to take upon myself the miseries of all living beings of the Dharma Realm." That is why The Venerable try his best to save those who are afflicted with acute sicknesses if they earnestly sought his help.

As he deeply understood that all diseases arise from the body, which is a false composition of the four elements, so if one can renounce the body, sicknesses can naturally be cured.

To renounce the body means not to be attached to the body and mind. We should be mindful of The Buddha wholeheartedly to destroy the attachment of self. Because The Venerable had sincerely saved many lives, he became famous for his kindness.

The following are some examples on how the Master saved lives.

A woman about forty lived in The Venerable's village. Her surname was Zhang-Lee. She had been vomiting for about four years. Neither the Chinese nor the Western doctors could cure her.

She heard that the Master was a filial son who had saved many lives. So she knelt before the Master to seek his help. After seeing the causes of her illness, the Master taught her the value of life. She was asked to repent all misdeeds and be mindful of The Buddha earnestly.

From then on, the woman repented sincerely and she would come to bow to the Master daily. After twenty-one days, she fully recovered without eating any medicine.

Another woman by the surname Tang was facing a difficult labour for four days. But she still could not deliver the baby. Even the doctor also gave up. Seeing that her life was in danger, the family quickly ran to seek the Master's help.

The Master told them to light incense and recite "Namo Guan Shi Yin Pu Sa". They also must eat vegetarian diet for one hundred days yearly. Then she can have a smooth delivery.

After going home, the family acted according to his instructions and not long after that the baby was safely delivered. Both mother and child were healthy. The villagers who had faith in him gradually increased in number.

In another village, a woman by the surname Zhang had been paralyzed for three years. She sought help from doctors and spiritual healing mediums but in vain. After hearing how the Master had saved lives, she went to his village.

The Master told her, "I am not a medical practitioner. But those who have faith in me will be saved as they are affected by my spiritual sincerity. If you can repent and reform your sinful karma, eat vegetarian food, recite The Buddha's Name, you will get a favourable response."

After going home, the woman bowed to The Image of The Master everyday. She recovered miraculously from her sickness after making obeisance for one hundred days. She could move about normally. The whole family was surprised and took refuge with The Venerable and vowed to make offering to The Triple Jewel.

In The Eight Families Village which is situated about forty-miles from the dwelling place of the Master a man by the name Dai-Kok Xian had a serious lung infection. At the end the patient lost all hope, so he knelt before the Master and sought his help.

The Master saw that he was very sincere. so he asked him to recite "Namo Guan Shi Yin Pu Sa" besides eating vegetarian diet. He should also stop all killing. The patient believed with good faith and The Venerable said a prayer for him.

Suddenly he felt relax and his whole body was refreshed. From then onwards, he took refuge with the Triple Jewel, recited the Great Compassion Mantra and The Name of Guan Shi Yin Pu Sa earnestly. His lung infection was miraculously cured.

In the Village of Eastern Well, there was a man by the name Wang Fengyi. The whole family of about thirty had taken refuge with the Master. His brother, Wang Fengjiu had a son who fell sick suddenly. So, Wang Fengjiu sought the Master's help before The Buddha.

Everyday he sought for help before The Buddha. After one week, he dreamt of The Venerable coming to his house and giving a pill to his son who then swallowed it.

When the son woke up, he had fully recovered. Wang Fengjiu was greatly moved and he exhorted lots of friends and relatives to take refuge with The Triple Jewel.

Gao De Fu who stayed in the village of Great Southern Waterway in Ha Er Pin Town was a filial son who was pure in nature. When his mother was sick, he vowed to cut off his hand as an offering to The Buddhas and Bodhisattvas in the Three Conditions Temple to seek a speedy recovery for his mother.

He then went to The Three Conditions Temple. After making obeisance to The Buddha, he took out a knife to chop off his hand. Those around him, after some enquiry, then realized that he was the filial son who had vowed to cut off his hand to save his mother. They stopped him.

Upasaka Li Jinghua then brought him to see The Venerable Chang-Ren. The Venerable sought the Master's help. The Master agreed to go to Guo's family as he was moved by Gao's final acts.

The Master asked Gao De Fu to cycle home while he started to walk behind. But when Gao reached his house, the Master had already arrived. The Master saw that Gao's mother was in acute condition as she had been in a coma for seven to eight days.

The patient was short of breath with dry lips and black tongue. Immediately the Master wrote out an invocation. Then he closed his eyes and chanted a Mantra until three o'clock at night before he took a rest.

The next morning, the patient could sit up by herself at her bed and called her son. Gao De Fu was greatly surprised. His mother told him, "I lost my way for many days. I did not even know where I was going."

"Luckily I met a monk last night. He sent me home. Now I am very hungry, do boil me some porridge."

Gao De Fu was so happy that he pointed at the Master and asked, "Is he the monk who brought you home?" His mother took a look at the Master and answered, "Yes! He is the monk who brought me back!" After that the whole of Gao De Fu's family took refuge with the Master immediately.

In the autumn of the thirty-fourth year of The Republic of China, North-Eastern China was in turmoil as the Japanese had just retreated from that area. The villagers were infected with diseases and many died of plague.

The Village of Oil-Lane of Family was situated at the south of Ha Er Pin Town. In Mei's Family, eleven of them died within three days after contracting infections diseases. Even the brother-in-law and a maid who came to visit them could not escape from death.

Upon learning of such dreadful events, The Venerable went around the villages and towns and purified them with The Great Compassion Mantra. After that no more people died of infections diseases in those places.

Once, a child who was playing was attacked by a centipede which entered his ears and penetrated his brain. As the pain was unbearable, the child cried till his face turned pale.

It is very hard to find an antidote to counteract the poisonous centipede. The family found the Master who then said the Jun Cha Li Bodhisattva Mantra for him. After a few hours, the child recovered fully.

Accordingly, we can see that the function of a Mantra is inconceivable. But the man who recites the Mantra must be a genuine cultivator who can recite it piously besides being faithful to the precepts.

Such a man will receive the protection of the Bodhisattvas, Dragons and Heavens. But if a man writes esoteric symbols and recites the Mantra without upholding the precepts, he is sure to fall into the Evil path to become the puppet of The King of Mara.

Li Sheng Xi is the Chief of a village in Ha Er Pin Town. One day he quarrelled with his wife over a small matter. Out of anger and despair, his wife drank two big bowls of bittern.

The bittern is used to prepare bean curd. It is extremely poisonous. Just to take a mouthful is enough to kill one. But when a little is used to make bean curd, it is not poisonous. When the family found her, she was on the verge of death. Everyone was extremely worried.

Luckily there was a Upasaka who knew the Master. He said, "The Dharma Master An-Ci is here to settle some matter. He is presently at Guo's family. Go and seek his help. Maybe he can save her!"

Mr Li's son quickly ran to Guo's family. When he saw the Master, he knelt down to seek his help. The Master said, "I do not know how to help her. I think you had better find a doctor!" So he left to report to the family.

The Upasaka knew the behaviour of the Master. He advised him to go again, "You must bow sincerely to seek his help. Or else Dharma Master An-Ci would not like to interfere in others' affairs!"

Again, the son ran to see the Master. He cried and knelt there for fully forty-five minutes. The Master agreed to go with him after seeing his sincerity.

At that time, the four limbs of his mother were getting cold and the family had started to prepare for a funeral. When they saw the Master, the whole family bowed and made obeisance to him earnestly to seek his help. The Master consoled them not to worry.

After reciting the Great Compassion Mantra over a cup of water, the Master opened her mouth by using a pair of bamboo chopsticks and poured the water down her throat.

After some time, the patient began to vomit. Then she recovered and woke up. The Li family was extremely grateful to the Master. And they were deeply moved by the inconceivable response of The Buddha Dharma. Later they presented the Master a couplet:

The top line stated, "With kindness and compassion, he pervasively crosses over the multitudes. Those who believe in him are liberated and attain the Right Enlightenment." The bottom line stated, "Wherever he goes, he transforms living beings with his spirit intact. Those who make obeisance to him will obtain blessings and awaken to The Dharma of No-Birth." The horizontal tablet was written as follows, "The Self At East Thus Come One".





● 求子满愿 ●

双城县的潘济时，是乡里的巨富。夫妇年过四十，膝下无一子半女，十分引为憾事。潘济时夫妇两人一向仰慕上人的德行，经人引见就皈依上人，勤习佛法。

夫妇两人经常在观世音菩萨前发愿，祈求菩萨加被，让他们有后代传递香火。潘济时求子心切，恳求上人加持……

上人告诉他：「你应该多做善事，你何不将财产的半数布施给一切众生？累积功德多了，相信一定可以满你的愿的。」

潘济时听完上人的话后，果真一一去实践，举凡修庙造像、供养三宝、支持慈善团体等都不落人后。一年后，潘氏夫妇果真获得一男，取名施德。

天资聪慧灵敏。潘济时有了儿子后，更加笃信佛法，终日诵经念佛，勤修善法。





FULFILLING THE WISH OF GETTING A SON

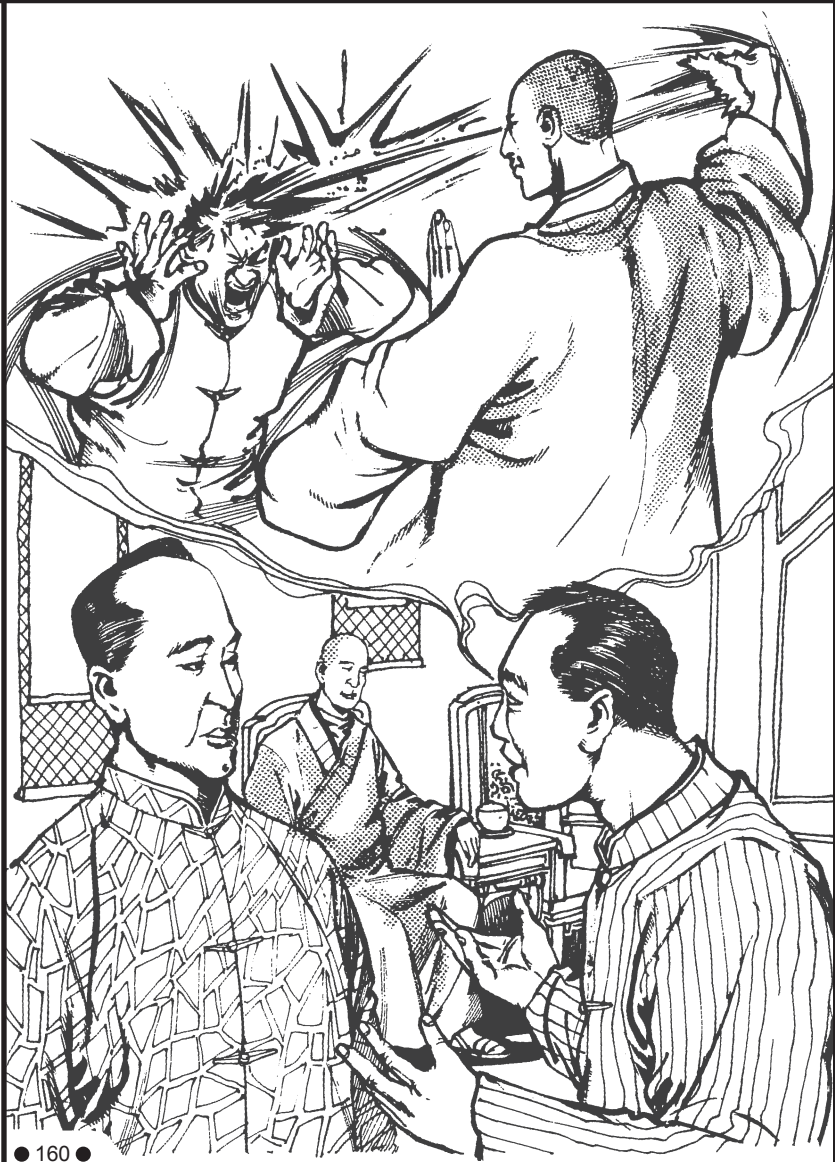
Pan Ji-Shi was a rich man who lived in The Shuang-Cheng Province. The couple was over forty but still did not have any children. As they venerated the Master's virtuous conduct, they took refuge under Him and practised the Dharma diligently.

The couple often made vows and sought for a son before Guan Yin Bodhisattva, so that they would have a descendant for the family. Pan was especially anxious to have a son and so he sought the Master's help.

The Master said, "You should do more good deeds. Why don't you donate half of your property to all living beings. The merits and virtues thus accrued will help to fulfil your vows."

After listening to the Master's advice, Pan Ji-Shi practised accordingly. He did good deeds like building monasteries and images of The Buddhas and Bodhisattvas, making offerings to The Triple Jewel, and giving support to many charitable bodies. After a year, Mrs. Pan was pregnant and gave birth to a son who was named as Shi-De. (The Virtue of Giving)

He was a wise, intelligent and quick-witted child. Pan was indeed grateful and devoted his life in doing good deeds, reciting The Sutras and Buddha's Name diligently.





● 梦遇度公 ●

上人守孝的地方，原来只是荒郊墓冢旁的一间小茅屋。由于有络绎不绝的人，前往求见上人，这些人里，有原来生重病因获得上人救治而痊愈的……

……**有**见到上人的威仪而皈依门下的；有被上人为守孝的德行所感动而请求皈依三宝的，一间小茅屋竟变成附近乡里人尊崇的所在地。

守孝期满后，上人就隐居在东部山区的弥陀洞内。这座山是长白山的支脉，森林茂密，飞禽猛兽很多，罕有人迹，正是苦修道行最好的地方。

上人隐居在此，饿了吃野菜，渴了饮山泉，自是另一番境界。上人偶尔也会下山购买灯油香烛等物。

有一次，上人下山走到拉林镇北阴河村时，到关占海家休息，关占海与他的叔叔忠喜，都是虔诚的佛教徒，吃斋拜佛多年，也有心要出家修道。

但始终没有遇到明眼善知识。当关占海看到上人的第一眼时，马上问他的叔叔：「这位法师是谁？以前认识吗？」

关忠喜回答说：「早就认识了，这个人是卢墓守孝的安慈法师。」关占海说：「实在奇怪！昨天晚上我做梦梦见这位法师，我向他求道……。」

「……**他**告诉我，我身上有孽皮必须先剥去，才可修道。说完，就用手从我头上撕扯，果然剥下一张皮，把皮丢在地上，才发现是一张猪皮。」

我一吓就惊醒了。这个梦究竟是吉是凶？关忠喜说：如果真有此事，这乃大吉之兆。度轮法师是大德高僧，以弘利生为职志。」

「**对**众生随时观机逗教，我曾经去拜访他，却没有遇上，没想到今天度轮法师亲自来，这也许是你我平日礼佛虔诚的感应吧！」

叔侄二人就跪在上人面前，向上人请教修道的要旨。上人说：「众生何以修道却不得道？主要是因为有妄心。既有妄心，就扰乱了我们的本真，就使人执著在物欲上。」

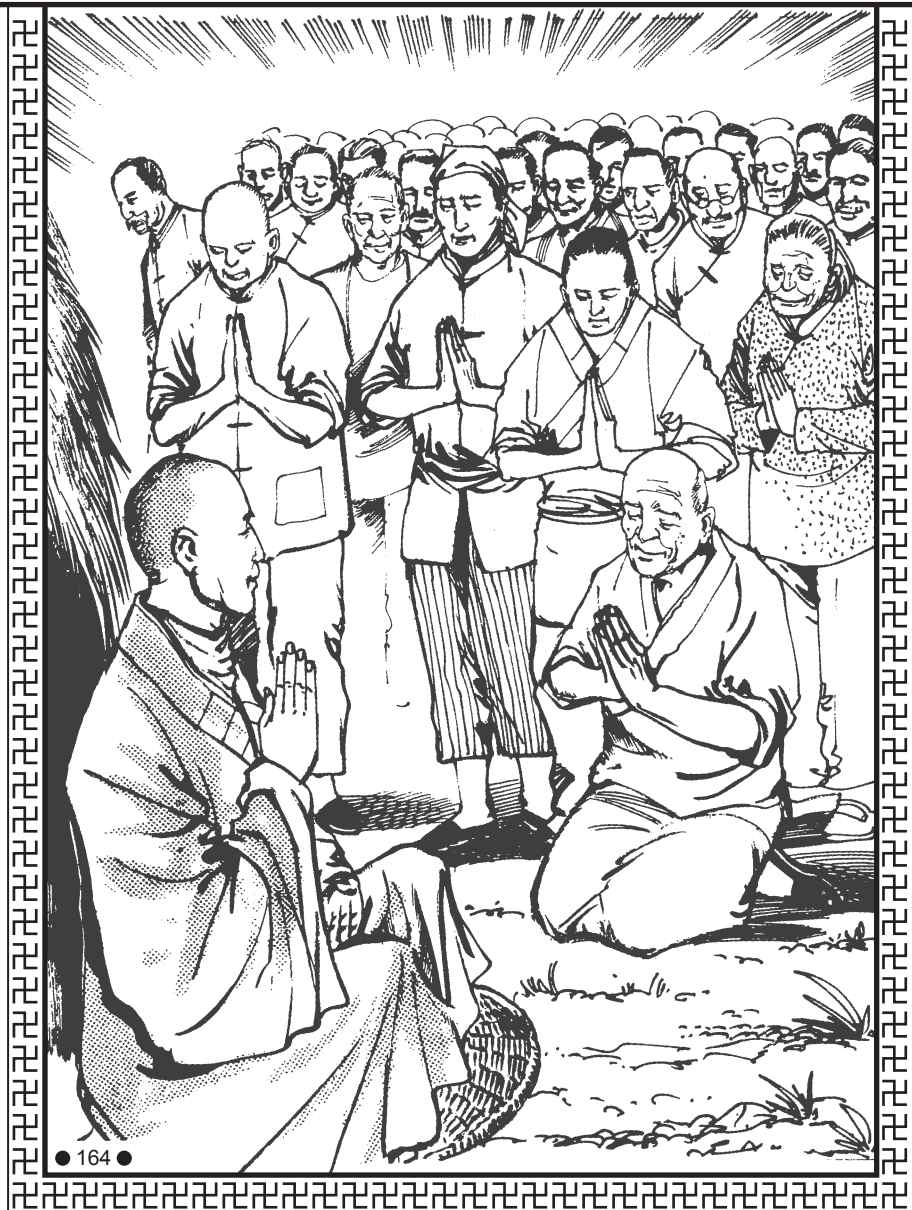
「**执**著在物欲上，则生起贪求之心；既生了贪念，就有了烦恼，一旦有了烦恼妄想，就会使身心忧苦不得自在了。」

「**人**在生死苦海里头出头没，轮回不息，与真道越离越远。苦海无边，你若能回头，就可达到究竟彼岸，恢复我们的本来面目。」

「**你**必须每一个念头都不要放过，好像鸡在孵蛋、猫捉老鼠、龙养珠一般，久而久之，自然就有好消息！」

上人如此开示后，就为叔侄二人授三皈依，并为他们指示心地法门。关占海叔侄二人如愿以偿，从此以后，依教修持没有丝毫懈怠。

几年后，关忠喜坐化往生，村子里有数人都不约而同梦见有二位青衣童子，为关忠喜引路，向西而去。





MEETING THE MASTER IN A DREAM

The thatched hut beside the grave where the Master observed filial piety was quite remote. But there was a continuous flow of people who came to seek his help. Some were cured by him.....

.....Some took refuge with him as they were influenced by his captivating spiritual deportment, while others were moved by his virtue of filial piety and sought to take refuge with The Triple Jewel. In time the small thatched hut had become the most

honoured place in the village.

After observing filial piety for three years the Master lived in seclusion in Amitabha Cave in the Eastern Range of Chang Bai Mountain. Lots of birds and wild animals lived in the dense forest there. People were seldom seen and so it was the best place to cultivate austerities.

The Master lived in solitude. He ate only wild vegetables and drank spring water. It was a very Spartan life. However, at times, he might go down to purchase oil, incense, candles and sundries.

Once, the Master went to Guan Zhan Hai's house in the village of Bei Yin He of La-lin to take a rest. His uncle was Guan Zhang Si. Both were vegetarians who made obeisance to The Buddha for years. They too planned to leave the homelife to practise the Way one day.

But they have yet not met a good knowing Adviser. When Zhan Hai first saw the Master, he asked his uncle, "Who is the Dharma Master? Do you know him?"

Guan Zhang Si answered, "I have heard of him before. He is The Master An-Ci who had observed filial piety besides the grave." Zhan Hai said, "Strange indeed! I dreamt of the Master last night. I was seeking the path from him....."

".....He told me that my sinful skin had to be peeled off before I could cultivate the Path. Then he started to tear down a piece of skin from my head and threw it on the floor. It was a pig's skin!"

"I was so shocked that I woke up. Is this an auspicious dream or not?" Guan Zhong Si said, "If that is the case, the dream is a sign of auspiciousness. Dharma Master To-Lun is a virtuous High Monk. His duty is to proclaim the Dharma to benefit all beings."

"He teaches people according to their potentials. Once I visited him but did not get the chance to see him. Instead he comes here today. Maybe this is a response for making obeisance sincerely to The Buddha!"

The uncle and nephew knelt before the Master to ask for instruction on cultivation. The Master said, "Why do living beings cultivate the path without attainment? It is mainly because of the false thinking mind which confuses our innate true mind. So people become attached to things and desire."

"When the mind is attached to material things and lust, greed will arise and this leads to seeking. A greedy man is full of afflictions and false thoughts. Thus the mind and body will not be at ease."

"Such a man will be bobbing up and down in the seas of birth and death. He will be transmigrating continuously and will move further apart from the genuine Path. The seas of suffering are limitless. But if you can turn around, you will arrive ultimately at the other shore and recover your original identity."

"You should be mindful of every single thought. Just like a hen which is hatching the eggs, the cat which is catching the mouse or the dragon which is nurturing its pearl. You will surely get the good news after sometime."

After giving the instructions, the Master arranged for them to take refuge with The Triple Jewel. He also taught them The Dharma Door of the Mind Ground. Both uncle and nephew finally got what they had hoped for. From then on, they practised accordingly with great diligence.

After a few years of cultivation, Guan Zhong Si attained rebirth. A few of the villagers simultaneously dreamt of him going to the Western Pure land with two youths who were dressed in green.

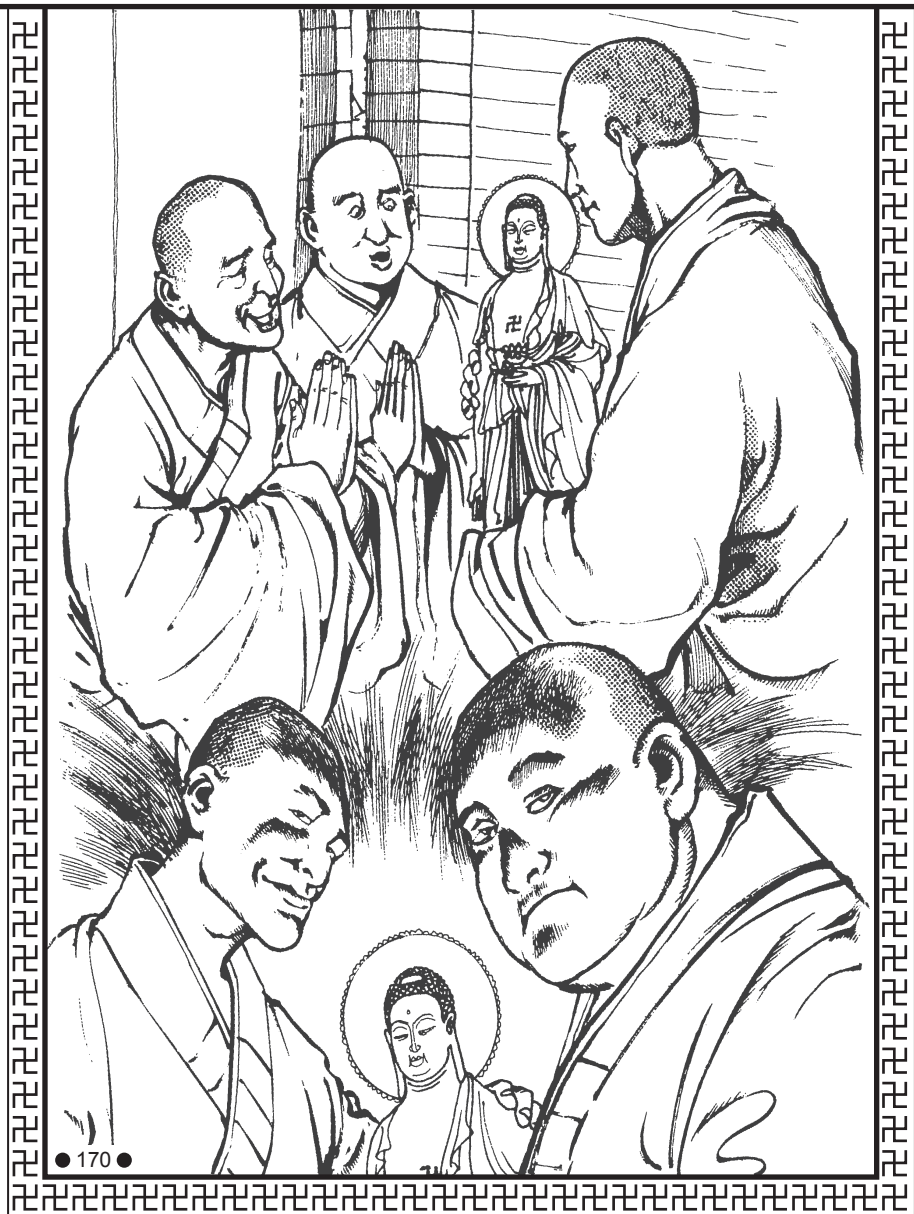




上人的 ● 阿弥陀佛像 ●

上人从满州（东北）带来的阿弥陀佛像，神奇灵验无比，原准备安置供奉在西乐园寺。上人在早年的修行中，虔心礼拜的就是这尊佛像。

由于上人的心极其清净，加上不断至诚地恭敬礼拜。这尊古雅的佛像，渐渐发生了奇迹的变化……佛像由原来的雪白色，渐渐地呈现出淡淡的玫瑰红，乃至变成犹如真人般那样栩栩如生……。上人与这尊神奇佛像之间的关系，是神圣而不可思议的。



当上人刚到香港时，在观音洞闭关。洞里没有合适的地方安置佛像……。所以上人请附近寺庙的两位法师代为保管佛象，以便好好保护、共敬、礼拜、供养。

两位法师知道一旦上人有了合适的地方安置佛像，那尊佛像就要奉还给上人的。

上人在观音洞闭关这一年多的时间里，两位法师对这尊珍贵的佛像生了大欢喜心。

因而忘记了佛像只是暂时安置在那里，反而认为这尊佛像是属于他们的。

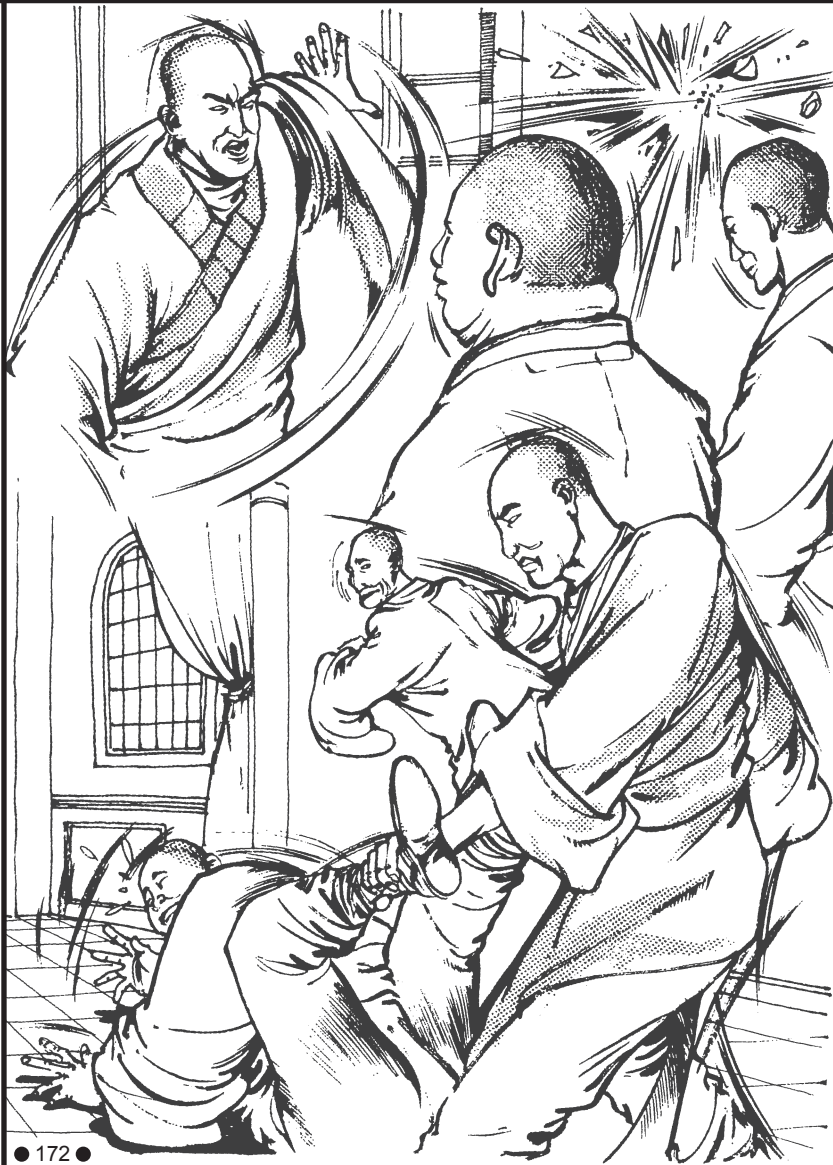
在上人决定建立西乐园寺时，曾求阿弥陀佛来帮助他成就建寺的工程。

在建寺工程开之前，上人搬到西乐园的工地去住。建庙的工程开始后，上人想请回这尊阿弥陀佛像。

那两位法师既不愿顺从，又没有正当的理由拒绝，他们就在大年初一拜访上人。他们跪在上人前，讨好地说：

我们离不开这尊阿弥陀佛像，所以我们要跪在这里，直到上人答应让我们保留这

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



尊佛像为止。

他们在上人面前跪了五个钟头。上人用尽了各种权宜之计，想让他们神识清明。

上人大声诃责，甚至拿起茶壶摔在他们面前，又把茶杯掷到墙上摔个粉碎……。

即使用尽各极端的方法，也是徒劳。对那尊佛像的贪念使他们像生了根一样地跪在那儿。

既然威吓也无法令他们觉醒，上人想，至少可以把他们拉出佛堂，这也许能使他们恢复神智吧！

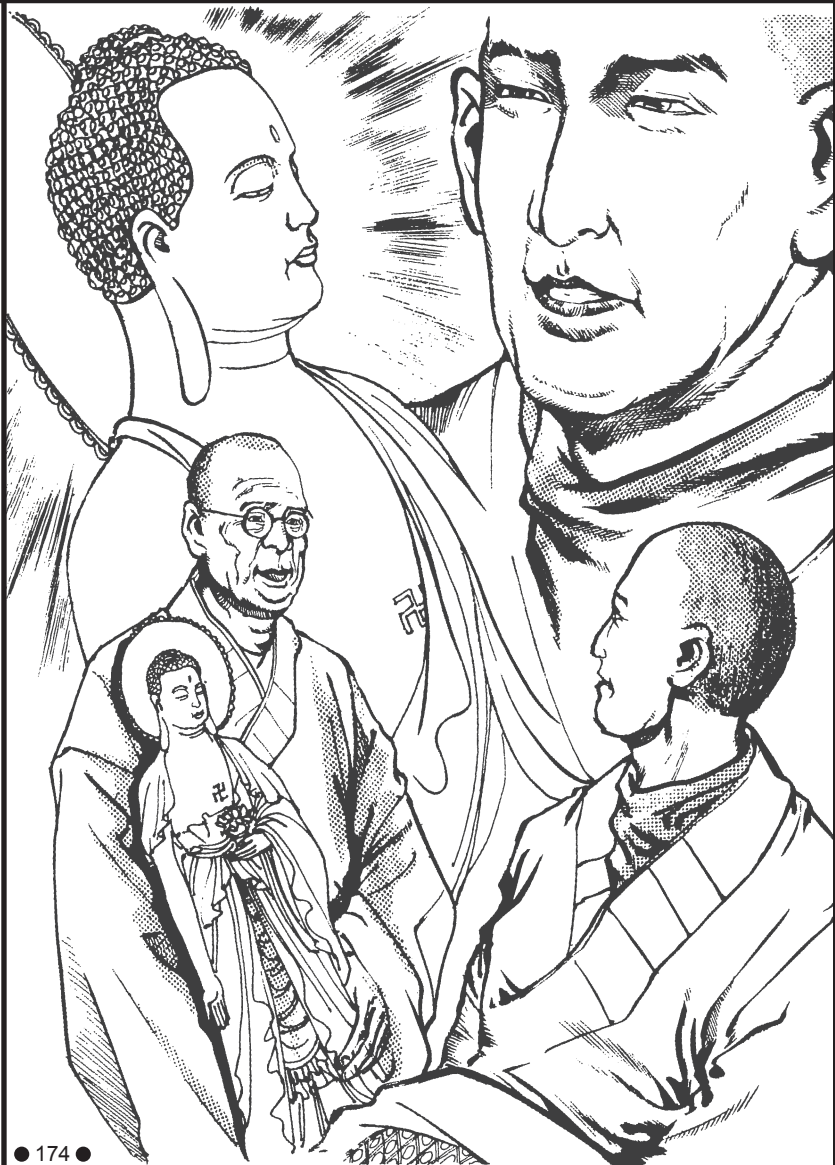
这两位法师体重都超过二百磅重，上人把他们挟在腋下，一个一个地拉了出去。

可是才把一个拖了出去，要对符第二个时，第一个又跑了回来跪在那儿。

等第二个被安置在门外台阶上，回来要赶第一个，第二个又跟在他脚后了。

上人明白他们两人不了解事情的严重性，上人放弃方便法，以真实法试着向他们

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



解释，自己和这尊阿弥陀佛像之间不可思议的神奇缘份。有了这尊佛像，我才能成佛；我不能失去了它。上人静静地补充：「虽然如此，如果你们真的这样想要它，就拿去吧！」

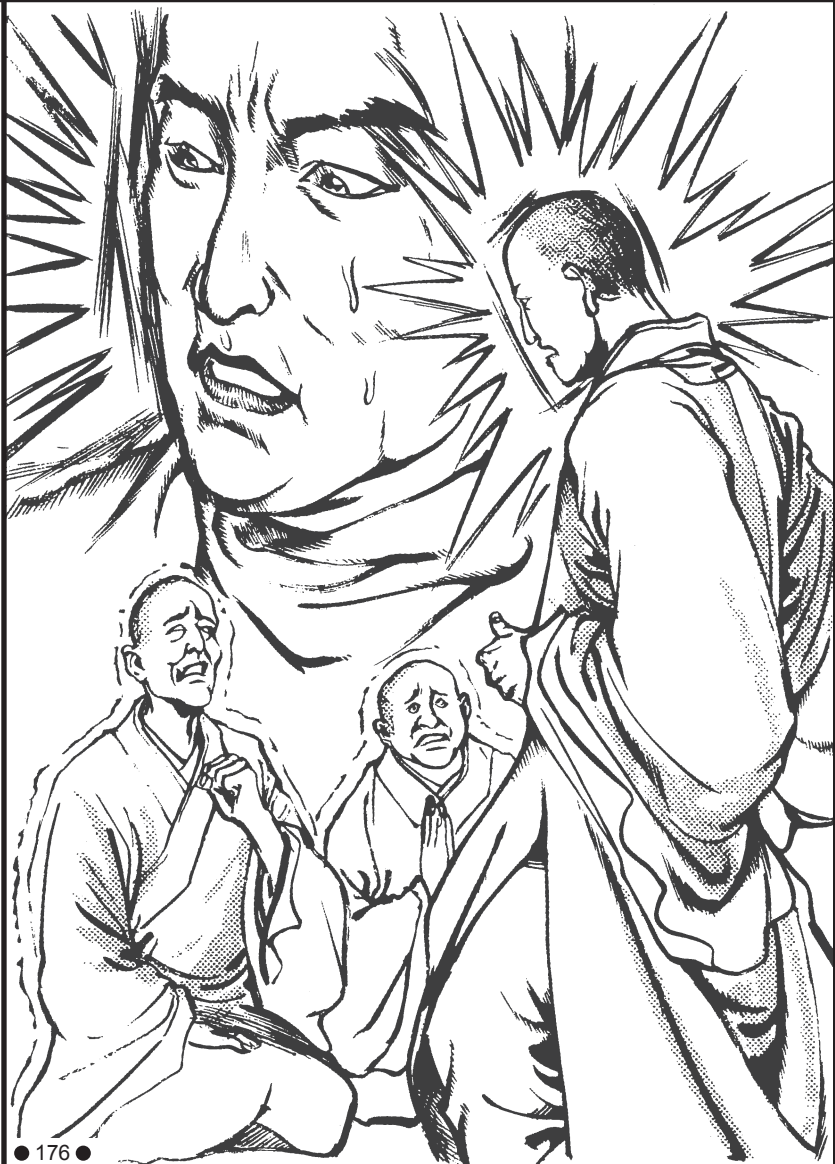
这两位出家人忽略了上人第一句话，只听到上人愿意放弃佛像。他们心满意足，站起来走了。他们离开时，上人说：「别再踏进我的门！」

上人对他们讲的是实话，由于失去了那尊阿弥陀佛像，上人第二天就病倒了，而且病得很重。

日复一日他发高烧不退。因为他独居，很少人知道要去那里找他。

更没有人煮稀饭及倒水照顾上人。因此，上人很快地变得愈来愈虚弱，病到了很严重的地步。

最后，和那两位法师同住的恒越法师，得知两位法师在大年初一无理取闹。上人因而病倒的事情之后，就把阿弥陀佛像请回来还给上人。佛像回来后，上人的病就渐渐好起来，建庙的工程也得到迅速进展。



THE VENERABLE MASTER'S AMITABHA BUDDHA

Western Bliss Garden Monastery was to be resting place of the extremely efficacious and miraculous image of Amitabha Buddha that the Master had brought with him from Manchuria.

It was the image he made obeisance to during his early years of cultivation, and as a result of the extreme purity of the Master's heart, the graceful forceful porcelain figure had gradually undergone a miraculous transformation.

As The Master continued to bow with ever-devotional sincerity before the image, a distinct rosy hue began to suffuse the once snow-white porcelain until it eventually took on the glow of living flesh.

The affinity between the Master and the miraculous image of Amitabha Buddha is one of utmost spiritual purity that far transcends the kind of attachment found in the realm of dualism.

In a most profound sense, the image could be said to be indispensable to the Master. Nevertheless, after the Master arrived in Hong Kong and began to meditate in Guanyin Cave, he had no appropriate place to respectfully make offerings to the Buddha-image.

He had to ask two Dharma Masters, who had a temple, to keep it for him so that it could be properly cared for, respected, and worshipped.

The Dharma Masters accepted the image with the full understanding that they would return it to the Master when he had an appropriate place for it.

However, during the period of more than a year that the Master spent meditating in Guanyin Cave, the two monks developed a fondness for the exquisite image.

And they forgot that the Buddha's Image was supposed to be in their custody temporarily. Instead, they now considered it as theirs.

When the Master decided to establish the Western Bliss Garden, Monastery it was Amitabha Buddha whom he called on to aid him in carrying out the work.

Before the building of the temple, the Master had moved into the working site. When the work of construction began, the Master wished to take back the image of Amitabha Buddha.

Not wishing to comply, but lacking any justification for refusing his request, the two monks came to pay special New Year's greetings to the Master. Kneeling before the Master, they said ingratiatingly.

"We just cannot bear to part with the Amitabha Buddha image, and so we have decided to kneel here until the Dharma Master consents to let us keep it."

They knelt for five hours before the Master, who tried many expedient means to bring them back to their senses.

He scolded. He shouted. He was pointedly rude to them. He picked up his tea pot and slammed it down on the floor in front of them. He hurled his tea cup against the wall, smashing it to smithereens.

But even his most extreme attempts to dissuade them were to no avail. The two remained rooted to the floor, sustained by their greed for The Buddha-image.

Since he could not frighten them into realisation, the Master decided that at least he could physically remove them from the Buddha Hall and perhaps jerk them to their senses.

Although each monk weighed over 200 pounds, he grabbed them under the armpits one at a time and dragged them outside.

But by the time he had evicted one monk and had a good grip on the second, the first had returned and was kneeling once more.

After The Master had deposited the second monk on the doorstep and walked back to evict the first, the second was already following close at his heels.

Realizing that the two failed to understand the seriousness of the matter, the Master turned from the expedient to the sublime and attempted to explain to the monks the nature of the ineffable, mysterious, and wonderful affinity which existed between himself and that spiritually efficacious Amitabha Buddha image.

“With that image I can realize Buddhahood. Without it, I cannot,” he told them. “However” he added quietly, “if you want the image so badly, then take it.”

Heedless of the Master’s quandary, the two monks only heard that at last the Master was prepared to let them have the image. Satisfied, they got up and left.

“Don’t ever set foot in my door again.” warned the Master as they departed.

But the Master had spoken the truth, and by the next day, in the absence of The Amitabha Buddha image, he had fallen seriously ill.

Day by day his fever rose. Since he lived alone few people even knew where to find him.

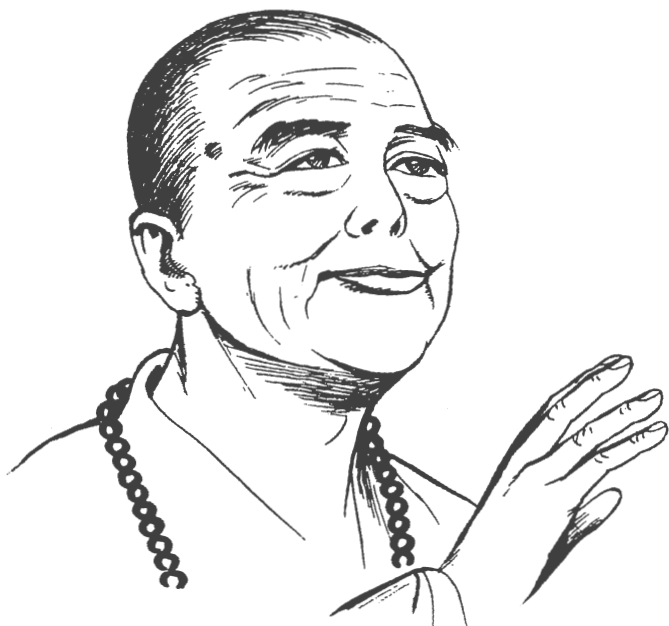
There was no one to make gruel or fetch water for him. As a result, he rapidly grew weaker and weaker, and his condition became grave.

Eventually Bhiksu Heng-yueh, who lived in the same temple as the two offending monks, learned of their outrageous display on New Year’s Day and of the Master’s subsequent illness.

Heng-yueh carried The Amitabha Buddha image back to the Master.

And with its return, the Master’s illness subsided and construction of the Bodhimandala progressed rapidly.





● 香港慈兴禅寺 ●

一九五一年春天，宣公上人在于香港筲箕湾马山顶，兴建西乐园佛堂后，就发愿要创建一座能够容纳更多僧众用功办道的道场。

慈兴禅寺，座落在香港新界大屿山，与周围群峰相连，青葱幽邃，人迹罕到。它是以前的国清禅院与一幢两层别墅所并建的丛林。

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



当太平洋战争的炮火波及大屿山，国清禅院被日军焚毁。僧众因此四散，只剩下半埋在瓦砾堆中的房架……

没有门，没有窗，也没有屋顶：四壁颓破不堪，千疮万孔，生满了野草。一九五三年秋，徵得国清禅院有关人士的同意，将该院的庙基施给了上人。

两层别墅，乃是董果耆居士皈依上人之后，慨然捐施的。别墅虽然较完整，但也因弃置太久，门窗俱失。这栋别墅与国清禅院比起来，只差楼盖还没有通天呢！残破的程度，如同废墟。

然而上人是怎么样把它复兴的呢？以下就是慈兴禅寺兴建的经过：为了兴建慈兴禅寺。上人废寝忘食，带病四处奔走，餐风露雨，披星戴月。

凡是雇工购材，造像备粮，上人无不一亲手筹划。上人有偈云：

「夜落灵会山，步出慈兴寺，
孤月照贫僧，众星拱北极。」



世事如梦幻，知者叹几希，
勿为浮尘转，许汝六根一。」

别墅及客堂，早于一九五四年春，修缮竣工，是为慈兴禅寺的左院。除大殿、左院、客堂外，复增修斋堂、关房、茅棚等各一间。

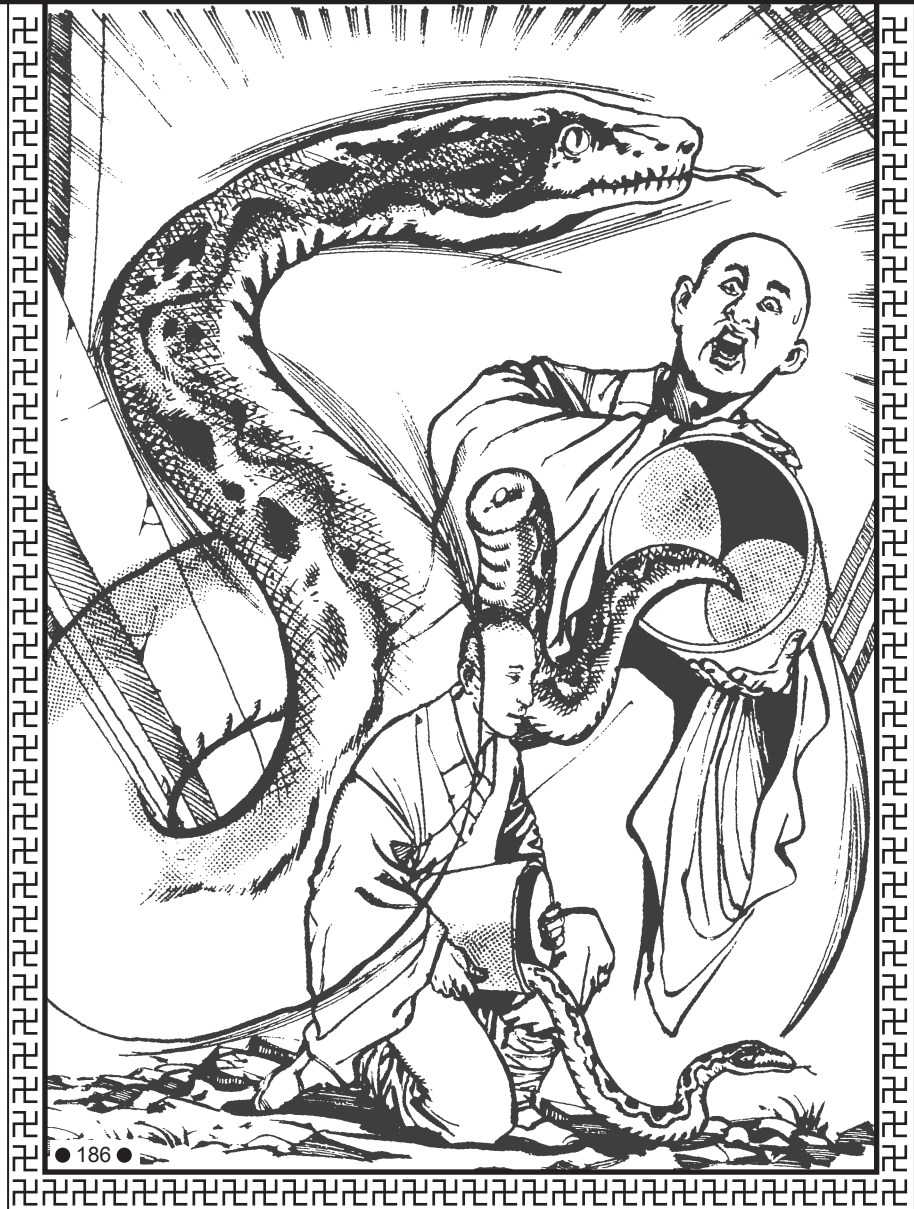
左有降龙石，右有伏虎溪，星罗棋布，格局胜佳，红柱白墙，衬托于万山丛绿中。真可以说是「夺天地之灵气，超造化之天机」，实不亚于中国四大名山和八大小山的幽胜地。

就是和南华寺的六祖道场相比，也毫不逊色！在修建慈兴禅寺的过程中，有一则小插曲：一九五三年时，有一种红头绿身的毒蛇，常出没于道场。

寺内僧众，见则捕之，放入铁桶，然后送至数里外放生。可是，每次放蛇的人还没回来，这条蛇却已先回来了，并且在显眼的地方爬行：如此反覆多次。

最奇怪的一次就是，送到目的地后，打开桶盖一看，噫！蛇呢？覆桶轻敲，不多久，忽然看见有半截蛇身掉出来。

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



送蛇的人回到佛寺时，竟然看到那半截的蛇身又变成一条完整的毒蛇，昂首吐舌，在佛堂前蜿蜒爬行了。

蛇是属于龙类的。度公在东北时，曾有十位龙神皈依度公座下。因此，度公乃在慈兴禅寺左院后左方嵯峨矗立的降龙石上。

亲自塑造金龙一条，呈张牙舞爪欲飞腾之状。金龙塑成后，毒蛇遂不再出现。德可伏魔，诚然不虚！

伏虎溪，为一长约数里的涧水，在寺前右方：每逢雨季，山洪爆发，行人经此，倍感困难。因此，在此溪穿过「灵山道场」牌坊里边的道上，修一弓形石桥，桥下辟一方塘，做为放生池。

从此，山水循路而下，不但无碍于行人，反而有利于愚痴的众生。从种种因缘上看，慈兴禅寺的复兴，实非偶然。千秋万世，法门龙象定可辈出。

举凡用功修道的人，必心响往的去，云集而归。慈兴禅寺的将来，也必定在佛教史上写下辉煌的一页。



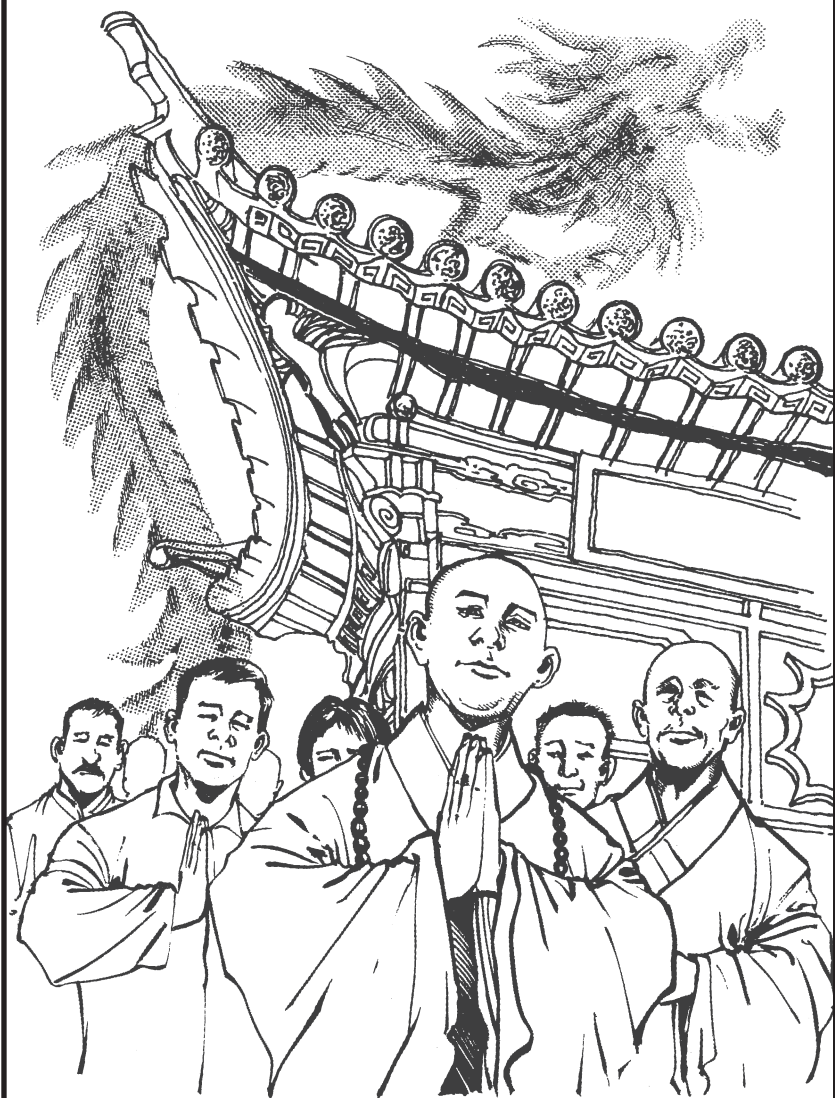


CIXING CHAN MONASTERY IN HONG KONG

In the spring of 1951, after the Venerable Master Hua had constructed the Western Bliss Gardens Temple on Horse Mountain in Xi-aoqiwan, Hong Kong, he made a vow to construct a Way-place that would have space for more sangha members to apply effort in cultivating the Way.

Cixing Chan Monastery is situated on Lantau Island in the New Territories of Hong Kong. It is surrounded by mountain ranges and hidden in a grove of trees, and people rarely venture into the area. The monastery is a combination of the former Guoqing Chan Cottage and a two-storey villa.

When the Second World War reached Lantau Island, Guoqing Chan Cottage was burned down by the Japanese troops. As a result, the Sangha dispersed in all directions, leaving only the framework of the cottage half-buried under the rubble of tiles and gravel.



There were no doors, no windows, and no roof—the four walls were crumbling, full of holes, and covered with weeds.

In the autumn of 1953, with the permission of the guardians of Guoqing Chan Cottage, the remains of the cottage were given to the Venerable Master.

The two-storey villa was the generous offer of Layman Dong Guoqi, who had taken refuge with the Master.

Although the villa was in slightly better condition, it had been abandoned for so long that it too was without its windows and doors, and the only thing that made it better than the Cottage was that its roof was still intact.

How did the Venerable Master go about rebuilding these dwellings that were ruined to the extent of being like a wasteland? The following is an account of the renovation of Cixing Chan Monastery:

In order to rebuild Cixing Chan Monastery, the Venerable Master dispensed with sleep and regular meals. Despite his weakened condition, he travelled extensively during the day and night, even when buffeted by winds and drenched by rains.

The selection of workmen, the preparation of materials, the commissioning of images, the laying-in of provisions—not one bit of the work did not spring from his efforts. The Venerable Master wrote a verse:

As night falls on Magic Mountain,
I step out from Cixing Monastery.
The lone moon shines upon the poor monk;
The stars encircle Polaris.
Mundane affairs are like dreams;
How few are those who know!
Don't be turned by the dusts;
Then your six sense organs may become one.

Repairs were completed on the villa and the guest hall early in the spring of 1954. These formed the Left Wing of Cixing Chan Monastery.

Aside from repairing the Great Hall, the Left Wing, and the guest hall, the Master also constructed a dining hall, a room for practising in seclusion, and a cabin.

To the left is the dragon-subduing rock and to the right is the tiger-taming stream. The architecture is superb, with white walls and red pillars framed by the surrounding mountains.

The Monastery evokes the spiritual harmony of heaven and earth, surpassing all other natural settings. It is certainly not inferior in grandeur to the famous four great mountains and eight small mountains of China.

It is in all respects comparable to the appearance of Nanhua, the Way-place of the Sixth Patriarch.

The following incident occurred during the rebuilding of Cixing Chan Monastery: During 1953, a red-headed, green-bodied poisonous snake kept appearing at the Way-place.

When the Sangha members first saw it, they caught it in a barrel and took it several miles beyond the Monastery grounds.

But before the party had returned, the creature had already appeared in the monastery grounds, crawling along in plain sight. This happened time and again.

The strangest thing was that once, after the snake had been taken to its destination, the man lifted the lid of the barrel to release it, but it was nowhere to be seen.

The man replaced the cover with a light tap, and soon the severed body of half a snake fell out.

By the time the man had returned, however, the body had become whole once again, and the poisonous snake was seen crawling in front of the Buddha Hall, where it lifted its head and darted out its tongue.

Snakes belong to the class of dragons, and when the Venerable Master was in Manchuria, ten dragons took refuge with him.

Therefore the Venerable Master proceeded to shape a golden dragon on top of the dragon-subduing rock, to the left and behind the left wing of the monastery.

He fashioned it with teeth bared and claws brandished in such a way that it appeared to be on the verge of flight.

After the golden dragon was complete, the poisonous snake never reappeared.

It shows that virtue can subdue demons!

The tiger-taming stream is a mountain torrent several miles long. It flows to the right of the monastery, and every rainy season the flash floods on the mountain presented countless problems for travellers.

Because of this hazard, at the place where the stream passed over the road which lies within the Lingshan Way-place Memorial Arch (halfway down the mountain from Cixing Monastery), the Master constructed a bow-shaped stone bridge and beneath the bridge hollowed out a pond, making a pool for "liberating life".

After that, the mountain waters had easy passage down, and not only did the stream no longer obstruct travellers, but together with the pool benefited fish and other water-life.

From these various incidents one can see that the rebuilding of Cixing Chan Monastery is no casual occurrence. For thousands of years and myriads of generations, great Buddhist cultivators will certainly arise from here.

All those who work hard cultivating the Way will be drawn to gather at this place. The future accomplishments of Cixing Chan Monastery will have their place in the history of Buddhism.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



● 上人弘化西方掠影 ●

上人前往美国途中，在日本停留了十天。有一天下午，拜访了一间有中国法师的寺庙。上人一进去，就发觉这些法师怀着强烈的嫉妒心。

虽然上人日中一食，但他们拿出茶点招待时，为免显得与他们不一样，会更增加他们的嫉妒心，上人就吃了六、七粒炸黄豆。

一吃下去，上人就知道豆里有毒，能毒死人。但是，当时上人不动声色，也没有马上将毒排出体外。

像中国佛教禅宗第一代祖师——达摩大师，当他被嫉妒的人两度下毒时，一次将毒吐到盘中，一次吐到石头上。

这毒没有毒死上人，因为上人将毒挤到小腿下面，以后这一点就成为经常疼痛的毒伤。这次毒杀上人计划没成功，其中一位和尚就先到上人的目的地——旧金山，去散布谣言，来攻击上人。

一九五八年旧金山的佛教讲堂成立以后，上人的德行、慈悲以及修行，弘扬开来。那时有很多人，虽然尚未见过上人，但都想皈依上人。



这个嫉妒的和尚用尽心思煽动，说：「他（上人）说他午后从不吃东西，但我在日本时，有一天下午亲眼看到他吃东西。」

但他却不说他和其他几个和尚下毒的事。他能言善道，让很多人改变心意，取消了原订到机场欢迎上人的计划。

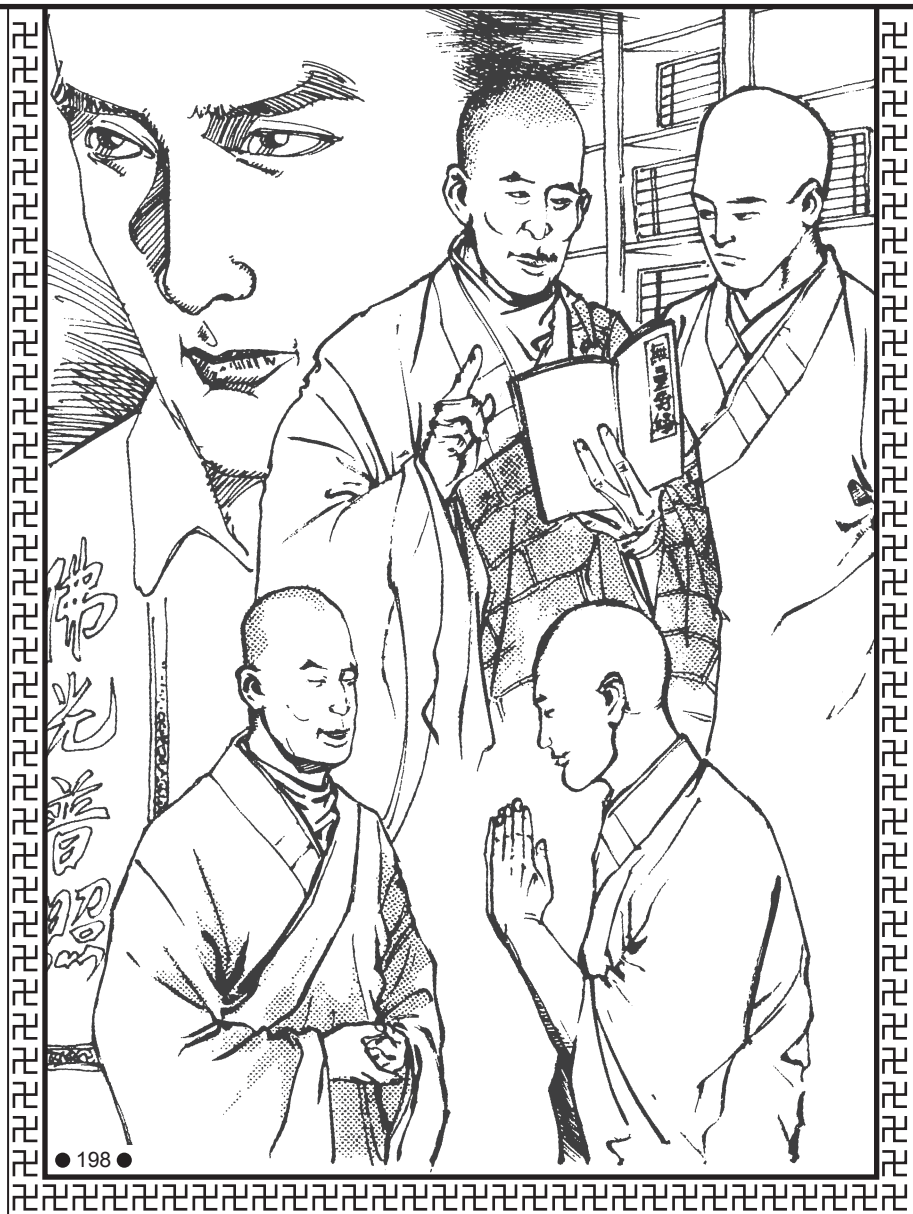
嫉妒来自好几个方向：一个是上人同期的同参，嫉妒心很强，想要得到上人所有的好处。

另一个是上人的弟子们，心胸狭窄的嫉妒，想独自拥有上人。其中的一位年轻、单身、约三十岁的男众，他接近上人的目的是为了想学功夫，因为他一眼就看出上人有一身特殊功夫。

上人总是想要去度化接近他的人，他用了很方便法去度他，让他陪着参与一些有关佛教的工作。

这位弟子有一次陪同上人到美国西南部的一个州，他们去拜访荷比印第安人。上人看到他们挤在一个像给畜生住的简陋的寮棚内，他很同情他们这种可怜的处境。

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



在荷比人的宗教里，一直流传着一个预言：「会有一个救世主出现帮助他们，他的特徵是穿着红袍、戴顶黑帽、在胸前有一个卍字。」

上人受邀去为他们演讲时，不用说，这荷比人一看到上人穿着红迦裟，戴着黑帽，因沙漠的炎热而赤裸右肩，露出胸前的卍字，他们的内心夹杂着敬畏、喜悦及希望。

上人突破语言的障碍，为他们念《楞严咒》。整个荷比族的人都被感动了。

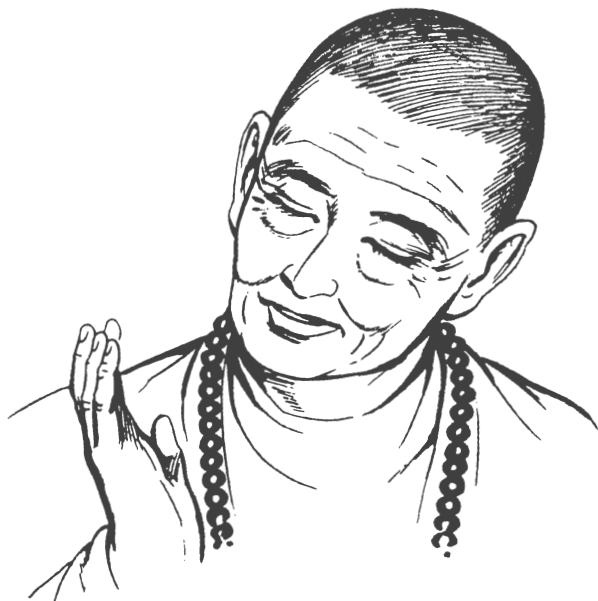
他们希望能更接近上人，就去找上人的随从——这位弟子，留下他们的名字及地址，而且请问是否能再有机会见上人。

但是因为这位弟子的嫉妒心阻碍了这件事情，他不仅没有给他们皈依上人的机会，也没有留下这些人的名字及地址，没有帮他们安排见上人。

（注：这位弟子在这事情经过几年后就去世了。在他死前，他都一直没有打开心胸做一些善事，如果他放开胸或许可以让他免于早死。）

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●





A FEW SCENES OF THE MASTER IN THE WEST

When the Master set out for America, he had a 10-day stop-over in Japan. He visited a temple where Chinese Dharma Masters were staying and upon entry detected their acute jealousy.

Although it was his practice to take one meal a day at noon, when tea and refreshment were served, the Master decided to take a bite of food so as not to appear to be too different from the others and risk arousing their jealousy even more. He accepted six or seven fried soy beans and ate them.

Immediately he knew that the beans were laced with deadly poison. Although he knew, he chose not to give any indication at the time, and did not expel the poison from his body.

Once when the First Patriarch of China, Bodhidharma was poisoned twice by jealous people, he spat it out on a tray the first time, and on a rock the second time.

Although the poison did not kill the Master, it lodged in a single place in his body and a painful sore formed on his lower leg.

Having been unsuccessful in poisoning the Master to death, one of the jealous monks went on ahead to San Francisco, the Master's destination, to campaign against him.

After the founding of the Buddhist Lecture Hall in San Francisco in 1958, word of the Master's virtue, compassion, and cultivation had spread and many people sought to take refuge with him, even though they have yet to meet him.

The jealous monk did his best to dissuade people: "He claims he never eats after noon, but I watched him with my own eyes while he ate one afternoon in Japan," he reported.

He failed to mention that he and the other monks had put poison in the food. His skilled persuasion caused many who had planned to welcome the Master at the airport upon his arrival to change their minds and decide not to go.

Jealousy comes in many forms. One kind was this intense jealousy his contemporaries felt toward the Master—they wanted the rewards that came to the Master.

Another kind of jealousy was harbored by some of his disciples—they didn't want to share the Master with anyone.

One such disciple was a young, unmarried man in his early thirties who came to the Master because he wanted to learn kung-fu, for he could see at a glance that the Master possessed skill.

The Master always tried to save whoever drew near to him and so he used expedient methods to try to help this disciple,

allowing him to accompany him and attend to some of the matters involved in doing the Buddha's work.

That's how it happened that this disciple accompanied the Master when he took a trip to the Southwestern United States and visited the Hopi Indians.

The Master felt deep concern when he saw the pitiful conditions under which the Hopis were forced to live-their dwellings being no better than make-shift sheds fit for animals.

It appeared that in the Hopi religious tradition there was something about a prediction that eventually a saviour would come to help their tribe-one who could be recognized by his red robe, black hat, and a symbol resembling a swastika on his chest.

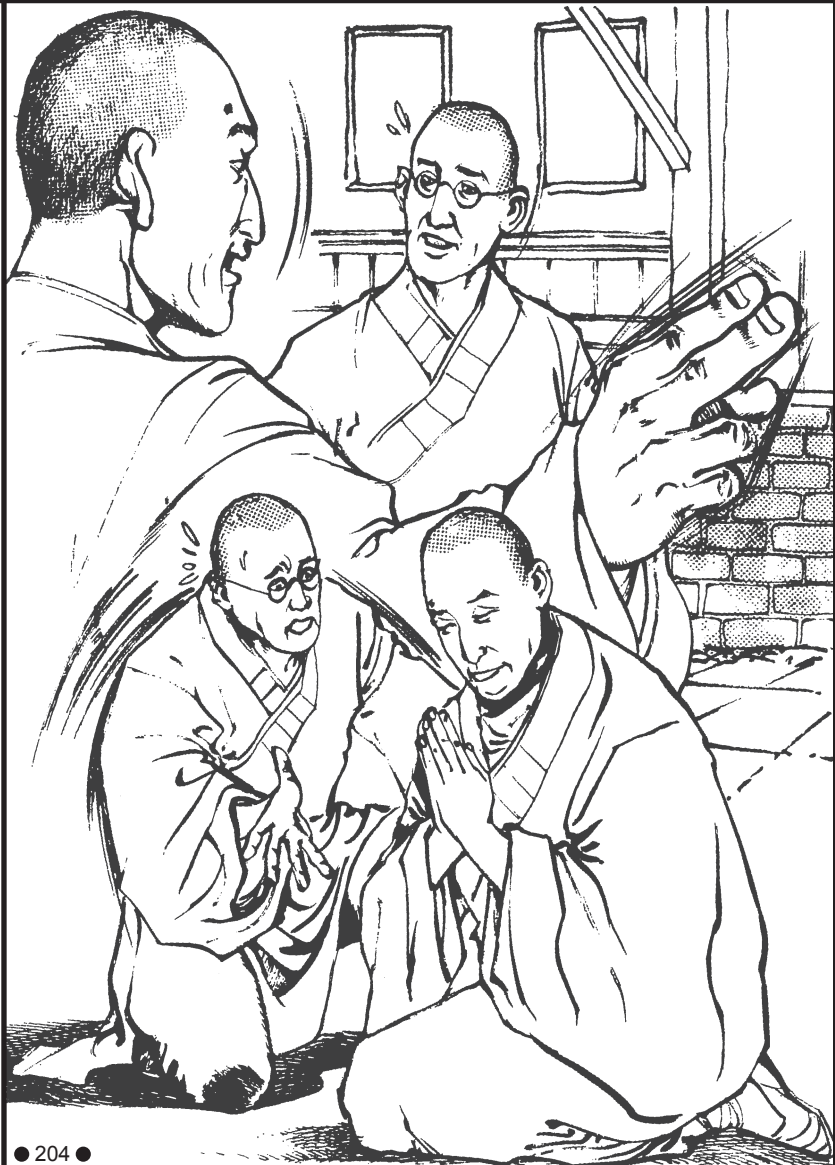
When the Master, who had been invited to speak to them, appeared before them in red precept sash and black cap, bare skin to the waist, due to the desert heat, so that the wan character burned on his chest was clearly visible-the Hopis were filled with a mixture of awe, joy, and hope.

Transcending language barriers, the Master recited the Shurangama Mantra for them. The whole tribe was deeply moved.

Wishing to draw nearer, they approached the disciple who was accompanying the Master, leaving their names and addresses and asking if there was any chance to see the Master again.

But that disciple's jealousy obstructed the situation and he not only failed to give them the opportunity to take refuge with the Master, he also did not keep their names and addresses and refused to arrange interviews for them.

Note: That disciple died within few years after that incident, without ever being able to open his heart and do the good deeds that might have saved him from his untimely death.





● 果能出家 ●

果能，姓卢，是上人的第一位出家信徒。他是一个很穷的裁缝师，赚的钱都给了他吃鸦片的女朋友挥霍。

一天，他觉悟了，他决定离开她去出家当和尚。他身上的钱不够，走到了一些寺庙里求收留，都是吃闭门羹。这一天，他回到暂住的旅店。

那儿刚开张的素菜馆老板对他说：「我的师父现在在这儿，你要拜见他吗？」于是他很自卑地去参拜上人。「你为什么这么沮丧呀？」上人故意问道。「我没有钱……」

「**法**师作为什么事到这儿来呢？」上人说：「我是捉你来的。」

「**为**什么？」上人又说：「出家呀！」果能很奇怪，因为他从没有对谁说过要出家。



「走吧！不然你的女友会来把你捉回去。」上人催促地说。「我没有袍衣呀？」上人把外衣递了给他，两个人就向三缘寺走去。

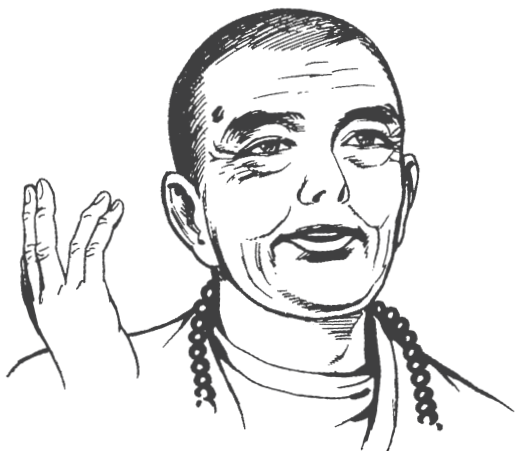
在三缘寺，果能负责挑水煮饭。一天，他突然一时兴起，没问过上人，自己用砖头砌了一个炕。上人看见了就问他：「是谁批准你造这个炕呢？」

果能答：「是我自己！」上人问：「你是这儿的当家吗？快把它折掉，再在佛前跪三炷香忏悔。」

不久，上人看见果能没有在佛前跪着，于是把他叫来对他说：「你为什么没有跪在佛前？」果能问：「师父，你是说真的吗？」

上人说：「我觉得很惭愧，你不跪是我的错，如果我是有德服人的话……」「……我的徒弟就会听我的话，既然是我的错，就由我来跪吧！」上人说完了就跪在佛前。

果能知错说：「师父，是我的错，我跪了！师父请起来！」上人也不理睬他，两人一同跪着。师父是从来不说笑的。



GUO-NENG LEFT THE HOMELIFE

The surname of Guo-Neng is Lu. He was the first left-home disciple of the Master. Once he was a poor tailor who gave all his hard earned money to his girl friend who was an opium addict.

One day he had an awakening and decided to leave her to become a monk.

He did not have much money, so wherever he went, no one welcomed him. He had to stay in a hotel temporarily.

One day, the boss of a new Vegetarian Restaurant told him, "My Dharma Master is here. Do you want to visit him?" So he went humbly to pay the Master a visit.

"Why are you so sad?" asked the Master purposely. "I don't have any money....."

"Why do The Venerable come here?" The Master answered, "I came to fatch you."

"But why?" The Master replied, "To leave the homelife." Guo-Neng was very surprised for he had never told anyone about his wish to leave home.

"Let's go! If not your girl friend will come after you." the Master coaxed him.

"But I don't have a robe?" The Master took off his outer robe and gave it to him. The two then went to the Three Conditions Temple.

At the Three Conditions Temple, Guo-Neng was in charge of cooking and bringing in the water. One day he had an idea and made himself a bed of bricks. The Master saw it and asked, "Who gave you permission to make this platform?"

Guo-Neng answered, "It was my idea." The Master asked, "Are you the Master of this Temple? Dismantle it quickly and go and kneel before The Buddha to repent for the length of time it takes to bum three sticks of incense."

Later, the Master realised that Guo-Neng did not do as told. So he called him and asked, "Why didn't you kneel before The Buddha?" Guo-Neng answered, "I thought you were just joking, Master."

The Master said, "I am really shameful. It is all my fault that you did not kneel. If I were to have any virtue,"

".....then my disciple will surely listen to me. As it was all my fault, I had better kneel for repentance!" After saying that, the Master knelt down before The Buddha.

Guo-Neng realised of his fault. He said, "Master I am very sorry. I am kneeling now. Will the Master please stand up!"

The Master did not pay any attention to him. So the two of them knelt together. The Master never said things in jest.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●





● 小神通果佐 ●

上人在三缘寺居住的时候，有一天早上，他就对他的徒弟果能说：「今天会有一个小孩子来出家，他来时就告诉我。」

到了中午，果能跑到上人的房间，气喘喘地带着山东腔说：「师父，你说的那个小孩子真的来啦！」上人到前边一看，是一位十二岁左右的男孩。

脸孔肮脏，衣服沾满了污垢，可是五官端正，看上去是比丘相。这个男孩见到上人，好像见到久别的亲人，情不自禁地喜极而泣。



上人故意问他：「你来干什么呀？」「我来要出家。」男孩很有信心地回答。「干吗？你是否没饭吃、没衣服穿、没地方住，所以要到庙里来骗饭吃？」

「**不**是啊！我有怪病，身体坐卧不宁，心里闷闷的，我知道我是有魔障。」「你怎么知道？」“我五岁的时候，就会替人家治病，我告诉他们快点好，就会快点好。一个多月前，一连三天我梦见了一位胖和尚。”

他用手指着那儿供奉的弥勒菩萨像：「就像这儿坐着的那位胖和尚一样。他告诉我：『去跟三缘寺的安慈法师出家，你的病就会好了。』」

「**我**走了一个多月，一千三百多里路，才来到这里。在路上，每晚我只在荒效野地睡觉。」

「**有**一夜，有一群狼围着我，我告诉她们要请她们吃『弹』，她们才离开。我是真心来出家的啊！」

那时日本刚投降，东北铁路还没有通车，手榴弹是果佐在路旁拾到的。倒是狼群奇怪地离去，应是佛菩萨帮他的忙。



「出家是不容易的，行人所不能行，受人所不能受。」上人对果佐说。上人随即在供桌上拿了一个馒头嚼烂，吐在地上对果佐说：「你能把它捡起来吃下去再说。」

他毫不犹豫把地上蘸满了唾液的碎馒头拾起来吃了。上人给他的考试合格了，正式成为小沙弥，法名果佐。

出家之后，果佐的病好了。他用功修行，不到半年，便证得天眼和他心通。

能看到别人的过去生，也能知道别人在想什么？人家叫他做「小神通」。

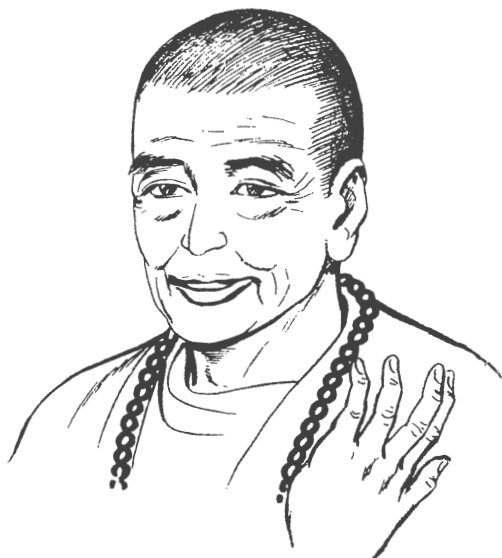
有一次，有人对他说：「你有神通，你的师父是否也有神通？」他骄傲地随口说道：「我不知道师父有没有神通？」从那时起，他的神通不翼而飞了。缠绕他很久的海怪也回来，他又病了，胡言乱语。

上人为他的徒儿费尽了工夫，佛菩萨慈悲，才把海怪赶跑。想起上人说的四句偈：「修道如登百尺竿，下时容易上时难。」

「若能竿头更进步，十方世界任往还。」我们能不常常自己警惕吗？

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●





THE SMALL SPIRITUAL POWER OF GUO-ZUO

One morning, during the time the Master was dwelling at the Three Conditions Temple, he told his disciple Guo-Neng. "Today a child will come here to leave the homelife. Please tell me when he comes."

In the afternoon, Guo-Neng ran breathiessly to the Master's room and said in his Shan Dong accent, "Master, the boy is now here." The Master went out to take a look and saw a boy who was about 12 years old.

His face was dirty with his clothing all in rags. But his property formed features resemble that of a Bhikshu.

When the boy saw the Master, he wept uncontrollably just as if he was filled with emotion on reuniting with his next of kin.

The Master asked him purposely, "Why are you here?" "I want to leave the homelife" the boy answered confidently.

"Why? Is it because you are starving, have not enough clothing or because you have no place to live? So, you wish to take advantage of the Temple!"

"No! I have a strange sickness. I can't sit still neither can I sleep soundly. My mind is never at ease. I think I must be possessed by evil spirits."

"How do you know that?" "I was able to heal people when I was five. If I told them to get well quickly, they would do so. A month ago, I dreamt of a fat monk for three successive nights."

He then pointed at The image of Maitreya Bodhisattva, "Just like the fat monk who is sitting there." And he said, "Go to The Three Conditions Temple and leave-home under The Dharma Master An-Ci. Your sickness will soon be cured."

"I walked for nearly a month. I have travelled for nearly one thousand three hundred miles before reaching here. Throughout the journey, I slept in the open in the remote countryside every night."

"One night, I was encircled by a pack of wolves. They only left when I threatened to throw a hand grenade at them. I sincerely wish to leave the home-life!"

At that time, the Japanese had just surrendered. The North-Eastern railway lines were still not back in service. Guo-Zuo found the hand grenade by the rail track.

Strangely the pack of wolves left him alone. It must be the inconceivable help of The Buddhas and Bodhisattvas.

"It is not easy to leave the homelife. You have to practise

what is difficult for others to do and tolerate what is difficult for others to endure."

The Master took a bread-roll from the offering table and chewed it, and then spat it on the floor and said, "Let's see if you can pick that up and eat it before we go on."

Immediately, he scooped up the spattering and swallowed it. As he had passed the test, he became the young Shramara Guo-Zuo.

After leaving the home-life, Guo-Zuo was never sick. He cultivated earnestly and in less than half a year, he was certified to the opening of the Heavenly Eye and the penetration of others' thoughts.

He could see the past lives of people and penetrate their thoughts. So he was known as "The Small Spiritual Power."

Once, someone asked him, "You have the power of spiritual penetration, how about your Master, does he also possess the power?" Tactlessly and without thinking carefully he answered, "I do not know if my Master has the spiritual power or not!" From then on he lost his spiritual power.

The sea monster which had once disturbed him came upon him again. He was very sick and said nonsensical things.

With the aid of the kind and compassionate Buddhas and Bodhisattvas, the Master put in all his effort and managed to chase the sea monster away.

The Master once said, "To cultivate the Way is like climbing a pole which is one hundred feet high. It is difficult to climb up but easy to come down."

"If we can go beyond the tip of the pole, we can then to travel to the ten directions in the Dharma Realm." So, we should be assiduous in our daily cultivation?



● 水淹东井 ●

所谓：「道高一尺，魔高一丈」。上人为了果佐的病，触怒了海怪来报复，这一次几乎被水淹死。以后从天津到上海时，船差不多被颠覆。每次都幸亏得到观世音菩萨的感应，才安然无事。

有一天，上人和徒弟们路过东井子屯，就在一位姓郭的皈依弟子家里歇脚。东井子屯名字的由来，就是因为这个村是在山谷低洼地上建筑的，四周高地围著像一口井。上人刚到了不久，突然间不知为何降下倾盆大雨，水势像排山倒海一般地涌进村里。同时，地下井水也涌出来。八百间屋子都被水浸著，很多人都被困，站在炕上。

上人叫所有的人一起虔诵大悲咒，奇怪的是屋外面用木桩排成八尺高的围墙，居然能把水挡在外面。

……只有少许从木桩隙中渗入，加上雨水，院子内只不过有一尺多高的积水而已。大悲神咒可以通天彻地，不一会，雨没有了，水渐渐退去……。可是，不幸的有数十人被淹死。很多人见到像水牛般的怪物在水里跳跃。

所以要替人治病。就会开罪了妖魔鬼怪，不是好玩的。上人也曾说过，在他年轻时，什么事都要管，修行到了相当阶段，才能够有份量。



THE EASTERN WELL WAS FLOODED

Just as the saying goes, "When the achievement of cultivation reaches a height of one foot, the demonic retaliation will overshoot by ten feet." Because of the Master's help in healing Guo-Zuo's illness, the angry sea monster sought to take revenge and caused floods in the village which nearly drowned the Master.

Later, many ships from Tien-Jin to Shanghai were nearly overturned.

But in times of danger, these ships were saved by The Bodhisattva who Contemplates The Sounds of The World who responded to safeguard them.

One day, The Master and his disciples passed by the Eastern Well Village and rested at his lay disciple Guo's home.

The Eastern Well Village was named after its shape which resembles that of a well as it is located in a deep valley surrounded by high cliffs.

After The Master arrived, it rained heavily suddenly. The torrential water rushed swiftly into the village and soon it was all flooded.

At the same time, the underground water swelled up and over-flowed. Eight hundred houses were submerged and many villagers were forced to seek safety on their roof tops.

The Master asked everyone to recite The Great Compassion Mantra earnestly. Strangely the wooden stakes which were arranged in rows surrounding the guo house acted as a 8 feet wall protect the house from being flooded.

Only a little water was seeping through the crevices between the stakes. With the rain water, the water level in the inner court was about one foot.

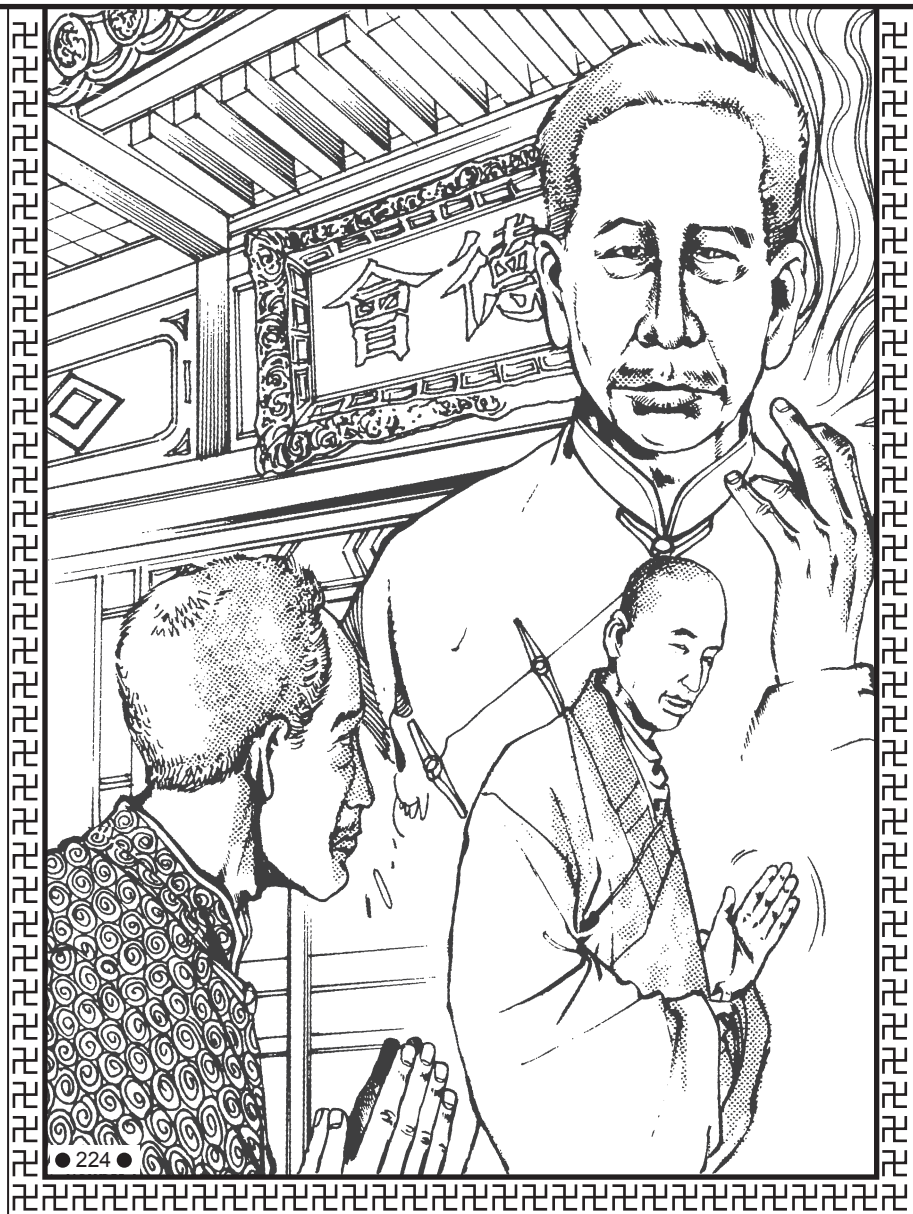
The Great Compassion Mantra was able to penetrate the Heaven and the Earth. After a while, the rain stopped and the flood water gradually subsided.

But unfortunately, many people were drowned. Some villagers saw strange animals that looked like a buffalo jumping about in the water.

So if we wish to help in healing diseases, we may at times offend the ghostly demons and have to suffer the consequences of their retaliation.

The Master also said that when he was young, he liked to get involved in others' affairs. But only a man who has reached a higher state of cultivation is able to carry out this task confidently.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



● 不昧前因 ●

上人在拉林镇办道德会时，有一位既是同乡又是同道好友的韩冈吉也在双城县的道德会担任总务科长。他为了行善，不惜恰家弃产，只要是对众人有益的事，无不尽力而为。

上人出家后，韩冈吉努力修行，开了智慧眼，能看因果。他知道自己与上人宿世就有师徒的因缘，因此他请求皈依在上人门下，以不昧前因，但上人没答应。

不久后，他又第二次向上人请求，上人还是不答应。第三次，他在夏遵祥老居士的家中竟跪地不起，要求上人收他为弟子。

上人看他十分诚心，就对他说：「你皈依我，首先必须要废除过去你我是好朋友的立场，免得违背佛制。」

「一切行为你必须依教奉行，帮助我弘扬佛法！」韩冈吉见上人首肯，赶紧顶礼皈依。从此之后，他帮助上人四处弘法，成为上人身边的得力助手。

弘
扬

佛
法



ABILITY TO SEE CAUSE AND EFFECT

When The Master was organizing the Moral society in La-Lin Town, his good friend Han Gang-Ji who was from the same village was in charge of General Affairs in the Moral Society in ShuangCheng.

He renounced his family and sold his property to practise good deeds. He always tried his best to benefit the general public.

After the Master had left the home-life, Han Gang-Ji cultivated earnestly and was able to see cause and effect with the opening of his Wisdom Eye.

He knew that he was the Master's disciple in past lives. With such a causal connection, he was led to take refuge with the Master. But the Master disagreed.

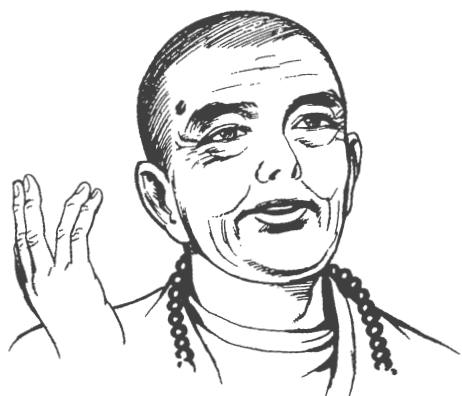
Not long after that, he again asked to take refuge under the Master. Again the Master refused. And on the third time, he was at the old Upasaka Xia-Jun-Xiang's house. He knelt before the Master and refused to stand up until the Master consented to take him as the disciple.

The Master could see that he was very sincere and said, "If you wish to take refuge with me, first of all you have to ignore the fact that you are a close friend so as not to violate The Buddha's rules."

"You must also act in accordance with the teachings of The Buddha and help me to propagate the Buddha Dharma.

When the Master agreed to take him as a disciple, Han Gang Ji quickly made obeisance and took refuge under him. After that he became a good coordinator and helped the Master to widely propagate The Dharma.





● 如意魔女 ●

在双城县厢白旗四屯，有一位老居士叫夏遵祥，德高望重，很受到乡人的尊敬。民国三十四年春天二月二十五日，上人在夏老居士家中，为该村七十二人授三皈依。并教他们持诵大悲咒的方法。

上人向在场的众弟子说：「当你们遇到危急的时候，只要诚心虔念，一定会有感应的。」第二天，上人就离开该地前往双城县办事。

闰三月初九日，有一名老妇人坐在厢白旗四屯前的一座孤坟旁哀哀哭泣，村子里有一位夏姓妇人看到了，就过去安慰她说：「老婆婆，您不要哭啦！」老妇人不理她，还是一劲在哭。



老妇人当时的打扮是身穿蓝布衫、黄裤子，脚上穿黄色鞋，手里挽着一顶黑帽子，头发梳成两条辫子。她哭了一会儿之后才停止，然后走到村子边缘，就坐在大路旁。

这时正巧夏遵祥的马车，从外面回村子里。马一见到路旁的老妇人，就惊恐嘶叫，四处狂奔，老妇人就趁机溜进村子里。

村人看见她面貌怪异，服装奇特，都聚集在她四周围观。有人问她的姓氏是什么？家住那里？她一概都说不知道。

不久，老妇人站起来，脚步蹒跚地向前走，众人因为好奇，也都跟在她后面。当她走到夏文山的房子后面时，只见她突然将手中的帽子抛进约九尺高的围墙内，然后一跃跳进墙内。

众人被这眼前的情景吓得都怔住了。老妇人进到屋里就想上炕，夏文山的妻子，忙拦住问她究竟要干什么？她却不回答。夏文山的妻子和女儿都是上人的弟子。

想起上人说过大悲咒有不可思议的妙用，母女两就斋声诵念大悲咒，老妇人听到

大悲咒，顿时仰卧在炕前，形同死人一般。

众人赶紧派人去报案，办案人员来到后，就将老妇人拖到村公所（伪满地方行政机关，有如现在的乡公所），问她究竟从何而来？老妇人回答说：「我是死人，不知世事！」

众人在旁听了都觉得毛骨悚然，数度请她离开村子，她都不肯，最后总算说动她才离去。老妇人离开后，夏文山的女儿却生起怪病了，她头痛欲裂。

整个人变得神智不清，不吃不睡也不讲话，家里上下都著急得不得了。等到三月十二日，上人由双城县办妥事经过该村子，仍然住宿在夏遵祥老居士的家。

夏文山的妻子赶紧前来哀求上人救她的女儿。当时韩冈吉亦在座，上人说：「我不会治病，但韩冈吉能知因果。」上人于是请韩冈吉到她家去详细观察。韩冈吉回来后向上人禀报说：「师父，此事不可管……」

「……**如**果去管这档事，自己本身恐怕会有生命危险，因为，她女儿的病是如意魔

女在作祟，此魔修炼多年，邪术广大，魔力无边。恐怕不是师父您的能力所能降伏。」

上人就问他说：「那么她的病怎么样？」韩冈吉说「一定会死！」上人说「她已皈依三宝，我不能眼睁睁看她被魔女害死，我去救她，不仅是救人也是救魔，免得还有人被此魔残害。」

「**如**果我因为去救她而死，我也愿意。你跟我去看看。」上人于是和韩冈吉一同到了夏家。上人深知邪不胜正的道理，果然魔女的邪法胜不过正法。

想逃也逃不掉，就跪下来向上人哀救饶恕。上人就为魔女说四谛十二因缘法，魔女悟解，愿意弃邪归正，就要求上人为她授皈依，她并发愿护持三宝。

上人就命她暂时往吉林省蛟河县磊法山万圣玲珑洞潜修道果，并为她取名「金刚如意女」。魔女走后，病人也就康复了。

村子里的人目睹这几天来的种种奇异怪事，愈发对上人的修持感到钦佩，许多人于是相争皈依佛教，而发心受持大悲咒的也有数百人。





THE WISH FULFILLING DEMONIC WOMAN

In Xiang-Bai-Qi Village of Shuang-Cheng county there was a respectable Virtuous Upasaka by the name Xia-Zun-Xiang. In Spring on the 25th of the 2nd Lunar Month, the 34th year of The Republic, the Master held a refuge ceremony for 72 people at Upasaka Xia's home. He taught them the ways to uphold and recite The Great Compassion Mantra.

The Master told the disciples in the assembly, "If you can recite earnestly when you encounter dangers, you will get a favourable response." The next day, he left and went to settle some affairs in Shuang-Cheng.

On the ninth day of the Third Lunar Leap Month, an old lady sat and cried beside a lonely graveyard at the Xiang-Bai-Qi-Si village. A village woman by the surname Xia saw her and coaxed her, "Please don't cry, old lady!" But she ignored her and kept on crying.

At time, the old woman was wearing a blue cotton blouse with yellow trousers. Her shoes were yellow in colour and she carried a black hat. After crying for a while, she stopped and walked to the countryside, sitting beside a main road.

At that moment, Xia ZunXiang's horse carriage was passing by as he travelled back to the village. When the horse saw the woman, it cried in fright and ran wild. The old lady caught hold of the chance to sneak into the village.

When the villagers saw her strange face and the funny way of dressing, they gathered around her. When people asked about her surname and hometown, she only answered that she did not know.

Then the old woman staggered along with the inquisitive villagers following behind her. When she reached Xia-Wen-Shan's house, she threw her hat over the 9 feet wall and jumped over the wall as well.

The villagers were very shocked to see that. After entering the house, she wanted to sit on the brick platform. Xia-Wen-Shan's wife tried to stop her and asked what she wanted. she refused to reply. Xia-Wen-Shan's wife and daughter were both the Master's disciples.

They remembered that the Master had once told them about the inconceivable power of The Great Compassion Mantra. So mother and daughter recited the Mantra aloud. When the old woman heard that, she laid like a corpse on the brick platform.

The villagers quickly reported the case to the government officers who were in charge of local affairs. The officers came and pulled her to the General Office of the village. They asked her about her hometown and she answered, 'I am dead and I could not care less about worldly affairs.'

After listening to that, those around her were terrified and persuaded her to leave the village. At first, she refused. But later, she agreed to leave. But Xia-Wen-Shan's daughter suddenly fell sick with a serious headache.

She become so confused that she could not eat, sleep nor talk. The whole family was extremely worried. On the twelfth of the Third Lunar Month, the Master passed by the village after settling some matters in Shuang-Cheng Province. As usual he stayed at Upasaka Xia Zun-Xiang's house.

Xia Wen-Shan's wife quickly went to seek the Master's help. At that time, Han Gang-Ji was there too. The master said, "I do not know how to heal her disease. But Han is able to see cause and effect." So the Master asked Han to take a look at her house. On returning, Han told the Master, "Your Venerable, we should

not interfere in this affair.”

“..... If we want to get involved, we may endanger ourselves because her sickness is caused by the Wish Fulfilling Demonic Woman. The demon has been cultivating the evil practices for years and I am afraid that Your Venerable might be unable to subdue her.”

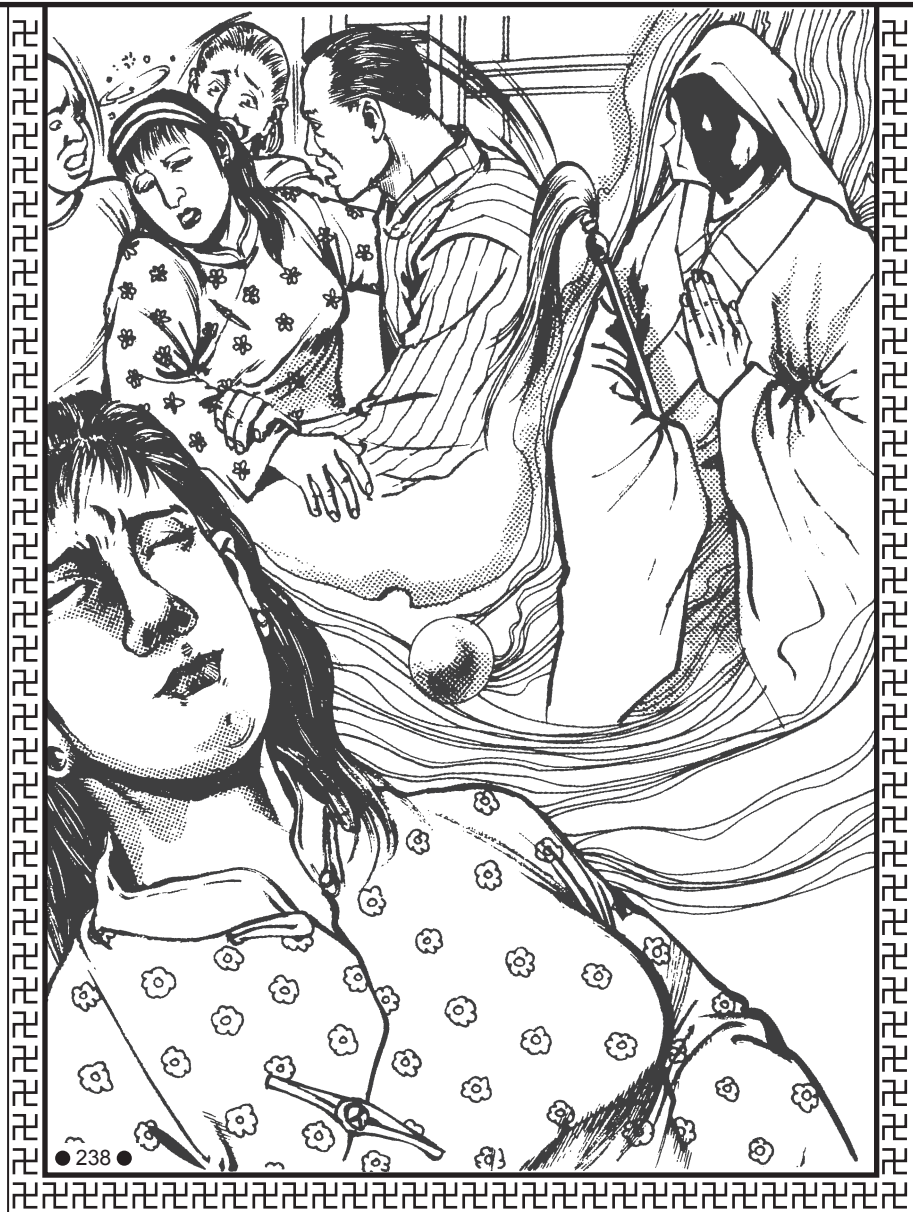
The Master then asked, “Ultimately what will happen to the patient?” Han said, “She will surely die!” The Master said, “She has taken refuge with The Triple Jewel. I couldn’t just let her die without trying to save her. Besides I should save the demon too so that she will not do more harm to others.”

“If I were to die for trying to save her, I am willing to. Let us go and take a look.” The Master went with Han-Gang-Ji to Xia’s family. The Master had truly penetrated the principle that evils are unable to overcome Proper practices. As it turned out the deviant practices of the demonic woman were unable to defeat the Proper Dharma.

As she was unable to escape, she knelt down to the Master and asked for forgiveness. The Master taught her The Four Noble Truths and The Twelve Conditional Links of Causation. The demonic woman awakened to the Way and was willing to leave behind the deviant practices. She sought to take refuge under the Master and vowed to protect and uphold The Triple Jewel.

The Master ordered her to stay temporarily and cultivate in the Linglong Cave of Million Sages at Leifa Mountain in the county of Dragon River at Jilin. She was named “The Vajra Wish Fulfilling Woman.” The patient recovered after the demonic woman took leave.

After seeing the strange happenings of the past few days, the villagers greatly venerated the virtuous cultivation of the Master. Many of them took refuge with The Triple Jewel and hundreds of people brought forth the resolve to recite and uphold The Great Compassion Mantra.



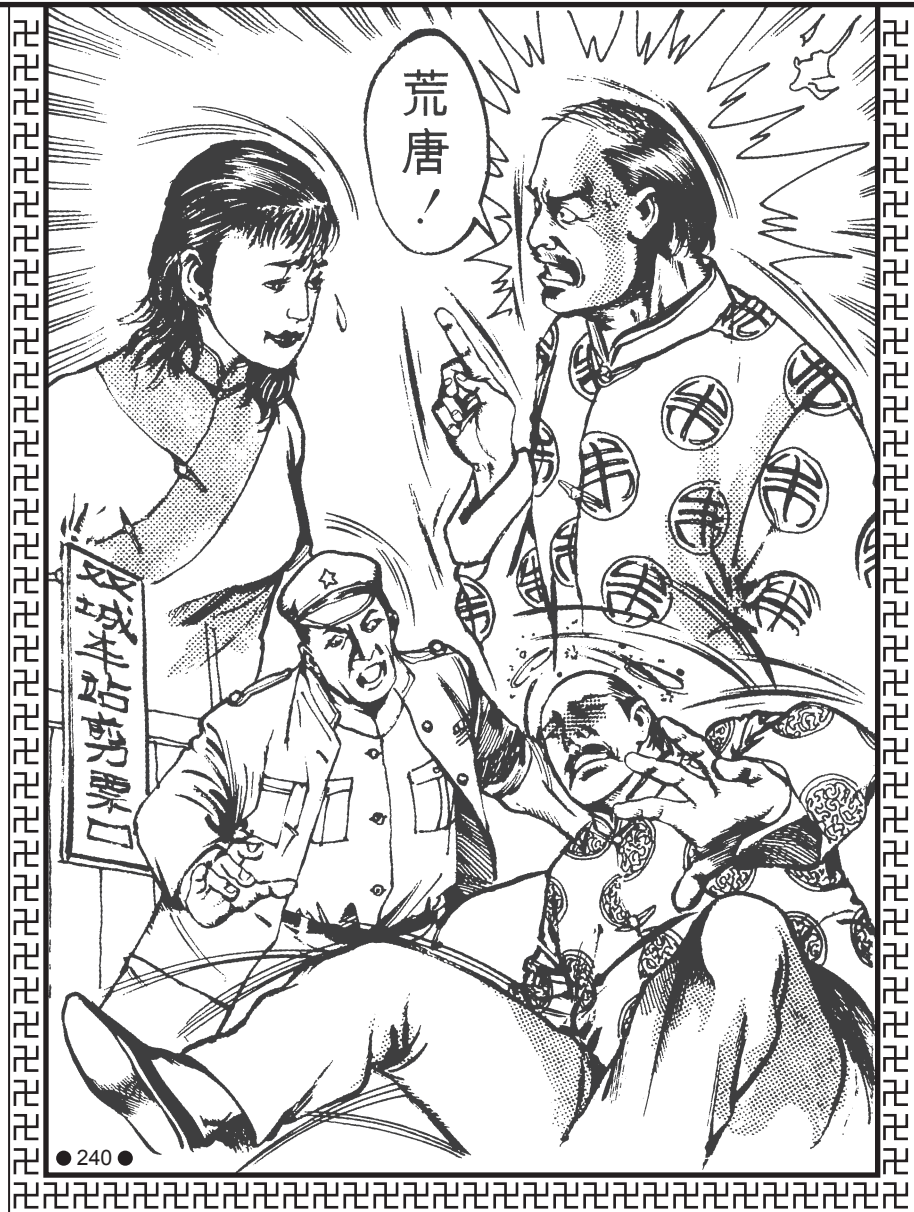


● 感应道交 ●

双城悬三姓屯人杨少英，是杨毓昆的第三子，当时是满洲国的军官，驻防在三江省（即现在的合江省）。民国三十一年（当时是伪满「康德」九年），杨少英接了母亲与妹妹一起到驻防地同住。

他的妹妹名叫淑兰，杨少英很急著为她选对象，不久，就撮合淑兰与他的同事白校官订婚。

下聘礼那天，杨淑兰突然卧病不起，人昏迷好几天都没醒过来，家里人都担心得不得了。有一天，杨淑兰忽然清醒过来对她母亲说：「白衣观音来了，赶紧点香！」说完，



就起身叩拜。

她母亲就看到她似乎和人在对话，一会儿又看到她做出送客的模样。杨淑兰转头就告诉母亲说：「刚才观音菩萨告诉我，若我能不结婚而出家修行……」

「……**我**的病就可痊愈，我已经答应了，并且观世音菩萨也答应我在父母都亡故后，再出家修道。」接著她又说，明天会有一位法师来替她医病。

第二天，杨淑兰听见佛前的磬自己响了三声，就看到一位法师进入她家，这位法师头戴著合掌巾，身穿破烂的衲袍，赤著脚走路，手里拿著拂尘帚，在她身上作拂病状，如此一日来三次，一连来了九天。

法师问杨淑兰：「你真心能一心一意出家修道吗？」她回答说：「病好之后，决定要出家修行。」法师就给她一颗药丸，她吞下去后，病竟然就好了。

当杨淑兰病重时，她的母亲急忙用电报通知家中，她的父亲就匆忙赶了来，等他到了，杨淑兰的病已痊愈。她的母亲就把整

个病前病后的过程，详细地说给她父亲听。

父亲一听勃然大怒说：「这乃是火气太大引起的病，那有平常人能见到菩萨的道理？」说完，就斥责她的母亲太过迷信。

杨淑兰听到父亲的说法，也开始感到迷惑，原本坚定的出家信念也随之动摇，不久，就跟着母亲返回三姓屯。有一天晚上，她梦见弥勒菩萨告诉她说：「你父亲的寿命只剩下七天。」

第二天早上，她赶紧把梦中这一番话告诉父亲，但是父亲那里会相信，反而把她训斥一顿。但杨淑兰心中耿耿于怀，非常害怕到了第六天，父亲要到双城县里去买东西……

杨淑兰忐忑不安，极力阻拦父亲出门，唯恐梦中之言不幸而言中，但父亲坚决不信，仍然执意出门。等他在街上买完电灯泡等杂物后准备回家……

走到双城车站，才购票走出剪票口，人就昏迷倒地。双城车站的警长孟某，赶紧请人就近通知杨家，等到杨淑兰家人将她父亲送回家，不久就一命呜呼了。杨毓昆果然如

梦中预言刚好是第七天就死去了。

杨毓昆的第二个儿子叫杨世超，对于妹妹所说的这一切，更是不信。不但阻止杨淑兰出家，甚至毁谤。后来，梦见菩萨来告诉他说：「你一个月后必死！」

他惊醒后虽然觉得这个梦境奇异，但仍丝毫没有忏悔心。一个月后果真命归西天。当时是民国三十四年五月十三日，抗战胜利后的十二月二十五日，上人到杨家，一脚要踏入门时……

杨淑兰已先看到上人，她连忙告诉母亲说：「以前我在三江省时，给我治病的法师，就是这一位，今天他又来了。」于是赶紧迎上前去，向上人跪拜。

上人问她：「你还认识我吗？」她说：「认识。」上人又问：「你还肯出家吗？」她回答说：「以前因为病中所见恍惚渺茫，又无凭无据，因此心生疑惑……。」

「**现**在已经知道一切都是千真万确的，当然还是决定出家。」从此茹素念佛，虔诚严谨，先皈依三宝，然后也劝化家中亲属多人皈依上人。





THE RESPONSE

At the Shan-Xing Village of Shuang Cheng there was a Manzhou army officer by the name Yang Shao-Ying. He was Yang Yu-Kun's third son. He was stationed at Shan-Jiang province [It is known as He-Jiang Province now]. In the 31st year of The Republic, [or the ninth year of Kang-De] his mother and sister came to visit.

His sister's name was Shu-Lan. Yang Shao-Ying was very worried as she was of a marriageable age. And so he arranged for her to get engaged to a military officer Bai.

On the day of engagement, Shu-Lan fell sick suddenly. She was unconscious for few days. Her family was very worried. One day she woke up and told her mother, "The White Robe Guan Yin is here. Quickly light the incense!" After saying that she stood up and made obeisance.

Her mother saw that she was talking to someone and after that she acted as if she was saying goodbye to a guest. Shu-Lan told her mother, "Just now Guan-Yin Pu Sa said that if I could cultivate the way without getting married

"..... then I could be cured. I have agreed with her. Besides, she also agreed that I could leave the home-life to cultivate after my parents have passed away. She also said that a Dharma Master will come to heal my sickness the next day."

The next day, Shu-Lan, heard the inverted bell before The Buddha ring three times. Then she saw a Dharma Master enter. He was wearing a kerchief, a torn robe and was barefooted. He carried a horsetail whisk and used it to whisk away the sickness. He came three times a day for nine days.

The Dharma Master asked Shu-Lan, "Are you sure that you can cultivate the Way?" She answered, "I will leave the home-life after my recovery." The Dharma Master then gave her a pill. And she recovered after swallowing it.

When she was seriously sick, her mother had sent home a telegram. Her father came quickly. But when he finally arrived, Shu-Lan was fully recovered. Her mother told him about her experience before and after the sickness.

After listening to that, her father was very mad and scolded, "Her sickness was just a fever. Besides, how can a common being see a Bodhisattva?" After that, he scolded his wife for being Superstitious.

After listening to her father's opinion, Shu-Lan was not sure of herself anymore. Her firm resolve to leave the home-life was weakened. Later she followed her mother to Shan-Xing village. One night she dreamt of Maitreya Bodhisattva who told her, "Your father can only live for another seven days."

The next day, she immediately told her father about the dream. What she got was a good scolding for her father felt it was all nonsense. But Shu-Lan was still worried for his safety. On the sixth day, her father was going to do some shopping at Shuang Cheng

Shu Lan tried to stop him from going for she was afraid that her dream might turn out to be true. Her father refused to

listen and went to town instead. After buying light-bulbs and other miscellaneous goods,

..... He walked to the bus station at Shuang Cheng. He managed to buy a ticket and while he was walking out of the gate, he fell unconscious on the ground. Mr. Meng, the police officer who was on duty at the station quickly notified his family. He passed away after reaching the house. He died on the seventh day as predicted.

Yang Shi-Chao was the second son of Yang Yu-Kun. He also disbelieved his sister. He stopped Shu-Lan from leaving the home-life. Besides he slandered The Buddhas and spirits. One night he had a dream. A Bodhisattva told him, "You will die in a month's time."

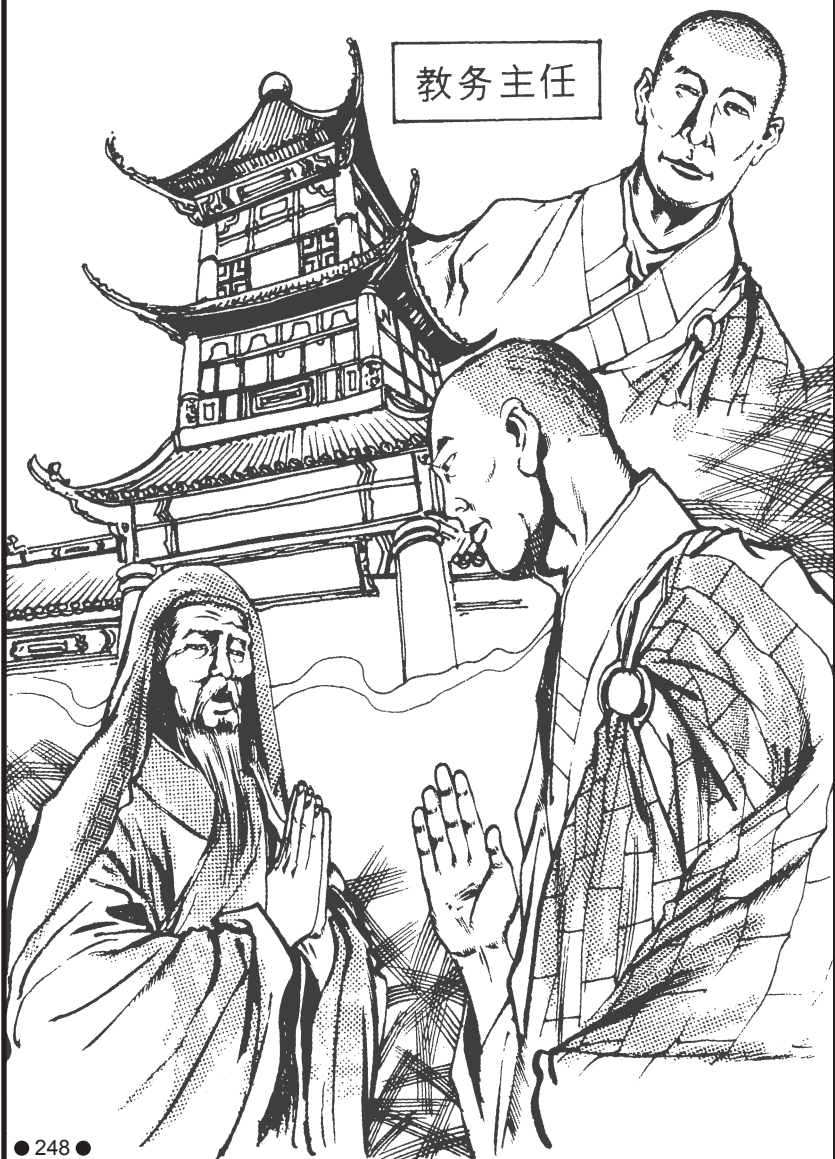
On awakening, he found that it was a strange dream but still did not feel remorseful. After a month, he died. It was during the 34th year of The Republic, the 13th of the fifth Lunar Month. Oh the 25th of the Twelfth Lunar Month, after the declaration of Victory in the Sino-Japanese War, the Master went to Yang's family. Just as he was entering the house

Shu-Lan noticed him. She told her mother immediately, "The Dharma Master who healed me of my sickness at Shan-Jiang Province is now here." Quickly they welcomed and made obeisance to Him.

The Master asked, "Do you still recognize me?" She answered, "Yes, I do." Again The Master asked, "Do you still want to leave home?" She answered, "Formerly, as I was sick and confused, I could not convince them of what I saw and so doubts arose in me."

"But now I know that everything that have happened were true, I have made up my mind to leave the home-life." From then on, she became a vegetarian and recited The Buddha's Name. She led a pure and virtuous life after taking refuge with The Triple Jewel. She also encouraged many of her relatives and next of kin to take refuge with the Master.

教务主任



● 拜见虚老 ●

一九四八年，上人抵达广东省曹溪宝林南华寺，朝拜六祖惠能大师、大鉴禅师真身后，叩见虚云老和尚，那时老和尚已经是一百零九岁。他俩一见如故，交谈之下，老和尚知是法器，就委任上人担任南华戒律学院监学之职。

上人素来是持戒严谨，正和老和尚志同道合，在老和尚极力邀请下，就当上了南华戒律学院的教务主任，在传戒时也是尊证阿耨黎。

上人和虚老以心印心的谈话，我们可以从下面的偈语领略一二：云公见我云如是，我见云公证如是，云公与我皆如是，普愿众生亦如是。

一九四九年，虚云老和尚为了广东云门大觉寺重修还没有竣工。就回大觉禅寺去。上人也就辞退教务主任的职务，到云门拜别虚云老和尚，经广州来到洋化和流行天主教、基督教的香港。

虚老挽留上人的信，言词恳切，但是上人想到世界上很多人连「佛陀」这名词都不认识，所以他就决定将佛法弘扬到全世界。

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



PAYING RESPECT TO THE VENERABLE MASTER HSU YUN

In 1948, the Master arrived at Nanhua Monastery in Bao Lin Coaqui at Guangzhou to pay homage to the whole body sharira of the Sixth Patriarch, Venerable Master Hui Neng and Venerable Chan Master Da-Jian.

Then he went to pay respect to The Venerable Master Hsu-Yun who was 109 years old. They talked as if they had long known each other. The Venerable found the Master worthy to be the Dharma Vessel and so appointed him as the Supervisor of the Nanhua Monastery of Vinaya Academy.

The Master and The Venerable both upheld and adhered strictly to the Precepts. So The Venerable appointed him to be the Dean of the Academic Affairs of Nanhua Monastery of Vinaya Academy. He was also The Venerable Certifier, the Guiding Teacher in the Transmission of Precepts.

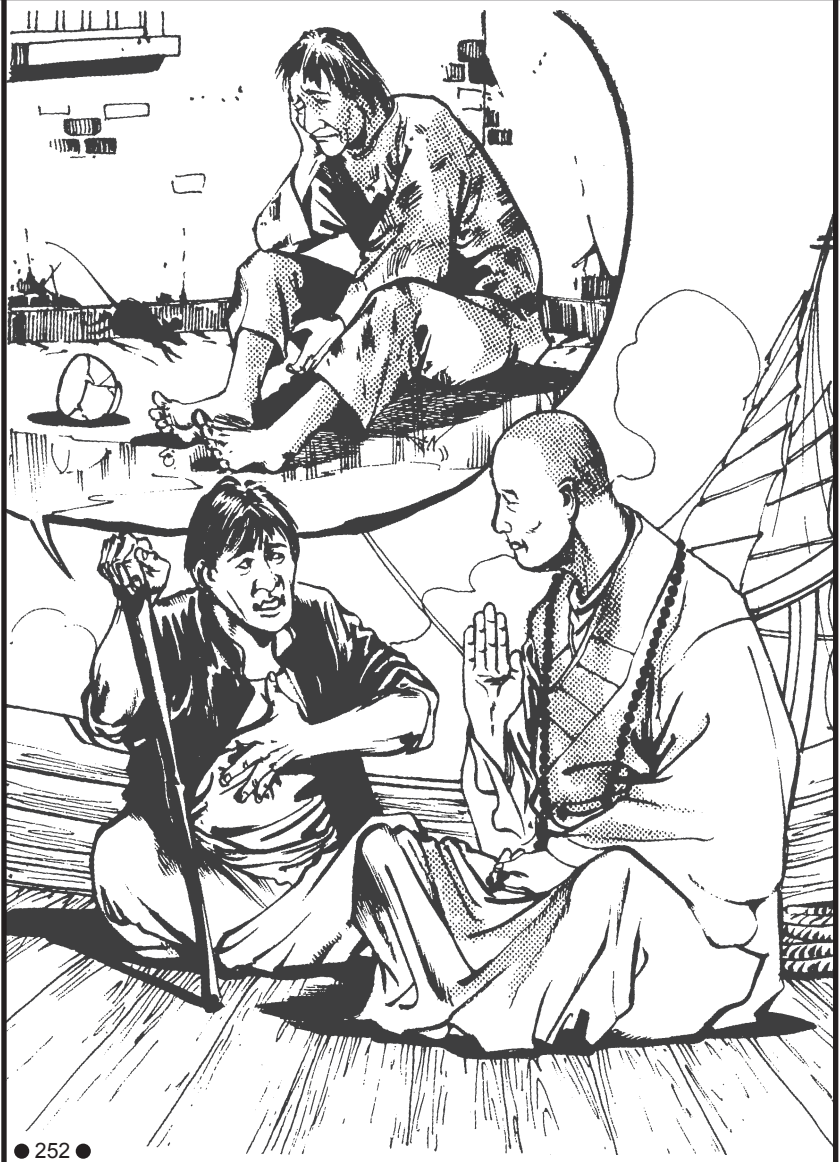
From the verse below, we can discern a little of the Transmission of Mind to Mind Seal between the Master and The Venerable Master Hsu-Yun: "The Noble Yun saw me and said, 'Thus it is.' I saw The Noble Yun and verified, 'Thus it is.', The Noble Yun and I are both Thus, And pervasively vowed that all beings will also be Thus."

In 1949, The Venerable Master Hsu Yun went back to The Great Enlightenment Chan Manastery in Yun-Meng Shan, Guangzhou, as the work of renovation was still in progress.

The Master then resigned from the post as the Dean and went to bid fare well to The Venerable at Yun-Meng Shan. He passed by Guangzhou and arrived at Hong Kong which was greatly influenced by foreign culture and christianity.

The Venerable wrote a letter to ask the Master to continue as the Dean in the Nanhua Monastery of Vinaya Academy. But when the Master thought about the great number of people in the world who have not even heard of the word 'Buddha'. He decided to propageate The Buddha Dharma widely to every corner of the world.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●





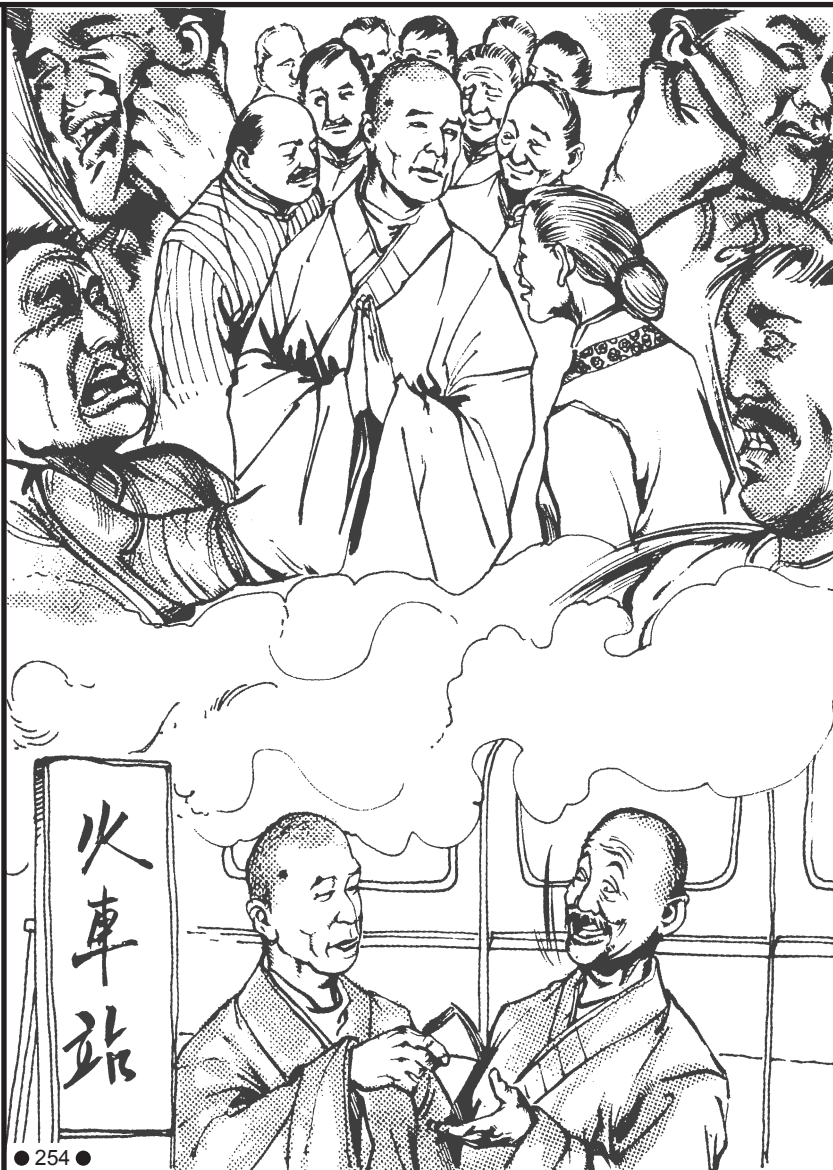
● 慈悲治病 ●

上人从上海乘船先赴汉口，再专程往广州。这艘船对所有出家人都不收船票，因为他们相信出家人会带给他们平安和吉利。

在船上，上人看到一个身世可怜的跛子，于是他等待船将抵达汉口的那天早晨，就和他说话：「你为什么走路不方便呀？」

「唉！我被人诬告贩卖黑市煤炭，他们把我囚禁在冰冷潮湿的地窖里，骨头就患风湿病变了质，没有拐杖不能走路。」

上人问：「你愿意治你的病好吗？」跛子答：「当然啦！」上人说：「那么，把你的拐杖撂在一旁。」跛子说：「没拐杖我寸步难



行啊！」上人说：「我会帮忙你，难道我会骗你吗？」

跛子遵命，上人一面按摩他的腿，一面诵大悲咒，过了十五分钟，上人命令他说：「站起来吧！」跛子真的站了起来。

上人又说：「走路！跑步！」跛子于是欢喜若狂地绕著上人跑圈子。在旁四五十位乘客，顿时全都围著上人，这个说手痛，那个说背痛。上人幽默地说：「你们都不怕打吗？」

于是左一拳，右一脚，每个人都说打到病除。感激之余，他们都供养上人一些钱。上人一共收到了八十万元（当时中国的钱币）。

他用了二十万元买往广州的火车票，因为抵达上海时礼敬老师没有把钱还给他，他身上不名一文。在车站上人认识了舟一法师，以为侥幸可以过关，于是上人就慷慨地给他买一张火车票。

他们一同坐火车，可是每当火车停站的时候，这位法师要买东西吃，最后，上人把口袋里的钱都拿出来，说：「你都拿去，我省却麻烦。」



THE COMPASSIONATE HEALER

From Shanghai the Master travelled by boat to Hankow, before going to Guangzhou. The boat owner gave free passage to all left-home people as most people believe that they will bring them safety and good luck.

In the boat, The Master saw a poor limping man. So, the morning when the boat was approaching Hankow, he asked, "Why can't you walk properly?"

"Oh! People accused me of selling coal in the blackmarket and locked me up in a cold and damp underground cell. My legs

contracted rheumatism and now I cannot walk without a walking-stick."

The Master asked, "Do you wish to be cured?" The limping man answered, "Of course!" The Master said, "Then put aside your walking-stick." The limping man said, "But I cannot walk without it!" The Master said, "Of course I will help you! Don't you trust me?"

The limping man acted accordingly. The Master recited The Great compassion Mantra while massaging his legs. After fifteen minutes, he ordered the limping man to stand up, "Stand up!" The limping man was able to stand up.

The Master said, "Walk! Run!" The limping man was so glad that he ran around The Master. About 40 or so passengers gathered around the Master and complained about the pain in their hands and back. The Master asked humorously, "Aren't you afraid of being beaten up?"

So he hit everyone of them and soon they found that their pain was gone. Gratefully they made offering to him. The money thus collected amounted to 800 thousand yuan.

He used 200 thousand yuan to buy a train ticket to Guangzhou. In fact he did not have any money as The Venerable Master Ti-Jing did not return him his money when he reached Shanghai.

At the station, the Master met Dharma Master Zhou-I. He was also going to Guangzhou. As he did not have a train ticket, he had decided to try his luck to cross the gate. So the Master generously bought him one.

They travelled together on the train. But whenever the train stopped Dharma Master Zhou would buy some food. Finally, the Master took out all the money from his pocket and said, "Take it all!" It saves me the trouble."





● 鸭来听经 ●

一九五二年夏天，上人在西乐园讲《普门品》，到结经之日，忽然有一只小鸭子从篱笆外钻入寺院里面，静静地伏在佛堂门外，好像在听经一般。

有人看到鸭子跑到佛堂门口，就拿扇子来赶它走，把它赶跑。没经多久，它又回来了；再驱赶它，它摇摇晃晃地走掉……

……一下子又回来，如此反覆好几次，它还是回到佛堂口停留。上人看见门外有骚动，问清楚情况后，就禁止众人再去赶走鸭子。

接著就给这只鸭子授三皈依。上人才为鸭子说完三皈，这只鸭子竟进入佛堂内，右绕著蒲团转……

接著又伏在地上点头，好像在顶礼的样子。等上人讲完经后，鸭子才离开。佛说：「众生皆有佛性」这也应该算是一个明证吧！

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●





THE DUCK CAME TO LISTEN TO THE SUTRA

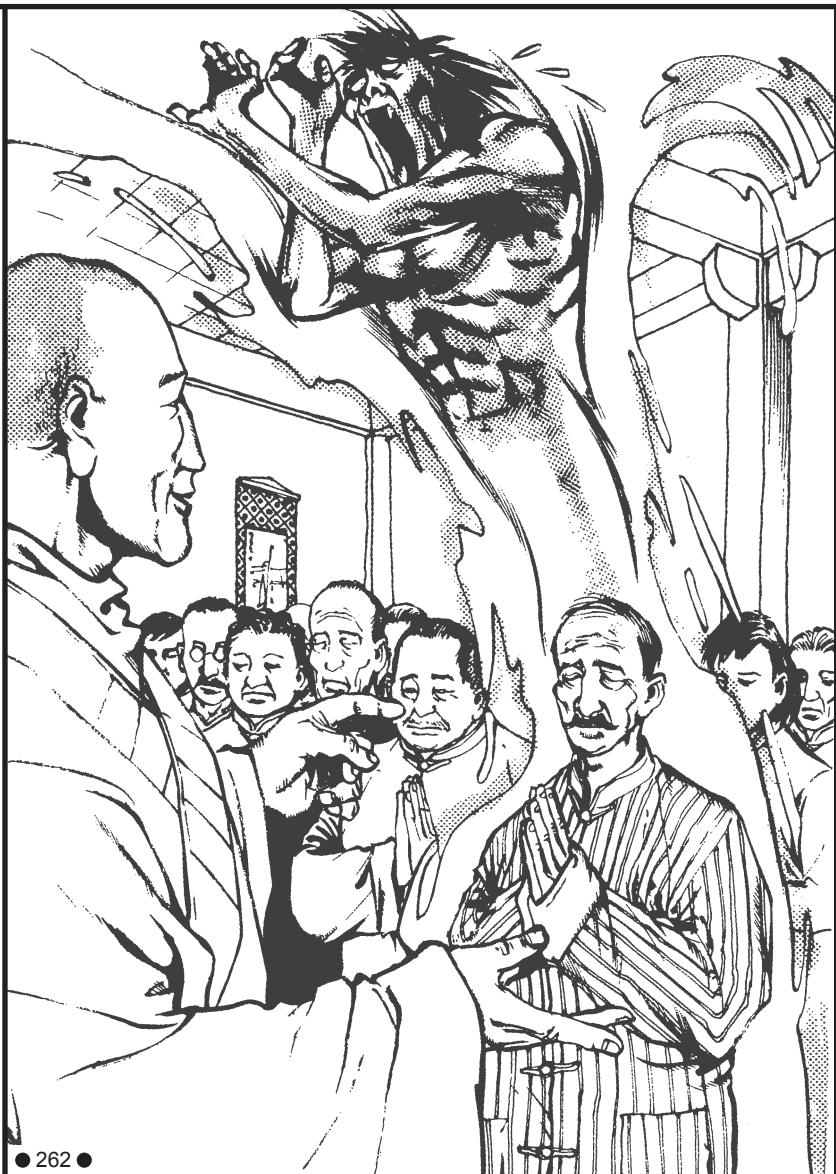
In summer, 1952, the Master was lecturing on the 'Pervasive Door Section' in the Western Bliss Garden. On the last day, a duck suddenly sneaked through the fence and lay still outside the Buddha Hall. It acted as if it was listening to the Sutra.

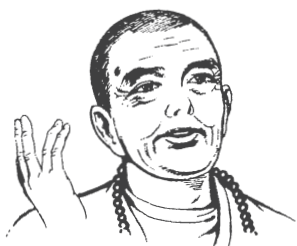
When people saw the duck at the door of the Buddha Hall, they used a fan to chase it. After some time, it come back. Again it was being chased away

..... Not very long after that, it returned. After being chased for a few times, it still refused to leave. When the Master saw the mayhem, he asked them to stop chasing it away.

Then the Master arranged for the duck to take refuge with The Triple Jewel. After taking refuge, it entered the Buddha Hall and walked around a sitting mat

Then it laid on the ground and nodded its head just as if it was making obeisance. It only left after the Master finished lecturing the Sutra. This is proof of The Buddha's saying, 'All living beings are endowed with The Buddha Nature.'





● 江西弘法 ●

一九四九年五月，上人当时在南华寺，春戒圆满后，就接受江西省南城县转不退法轮林黄铸哉老居士等的邀请，前往讲授《弥陀经》。当时的听众，虽然仅有一百多人……

但是由于居士们诚心听法，其中也发生了不可思议的感应，值得记述一番。（一）有一位居士叫万果乐，身上著魔已有十多年。多次请僧人、道士念法诵经，他也拜大悲忏、梁皇宝忏……

又放瑜伽焰口、施食烧钱等，所有功德佛事全做了，还是没有效果。但奇怪的是，万果乐去听上人讲述《弥陀经》后，附身的魔竟然自行退去。

（二）另一位徐姓居士，患半身不遂，也在听过上人讲《弥陀经》后痊愈。这两件事，在当时被广为流传。从这两件事看来，不单是念佛拜忏可以消魔障，听经也可以消业障阿！





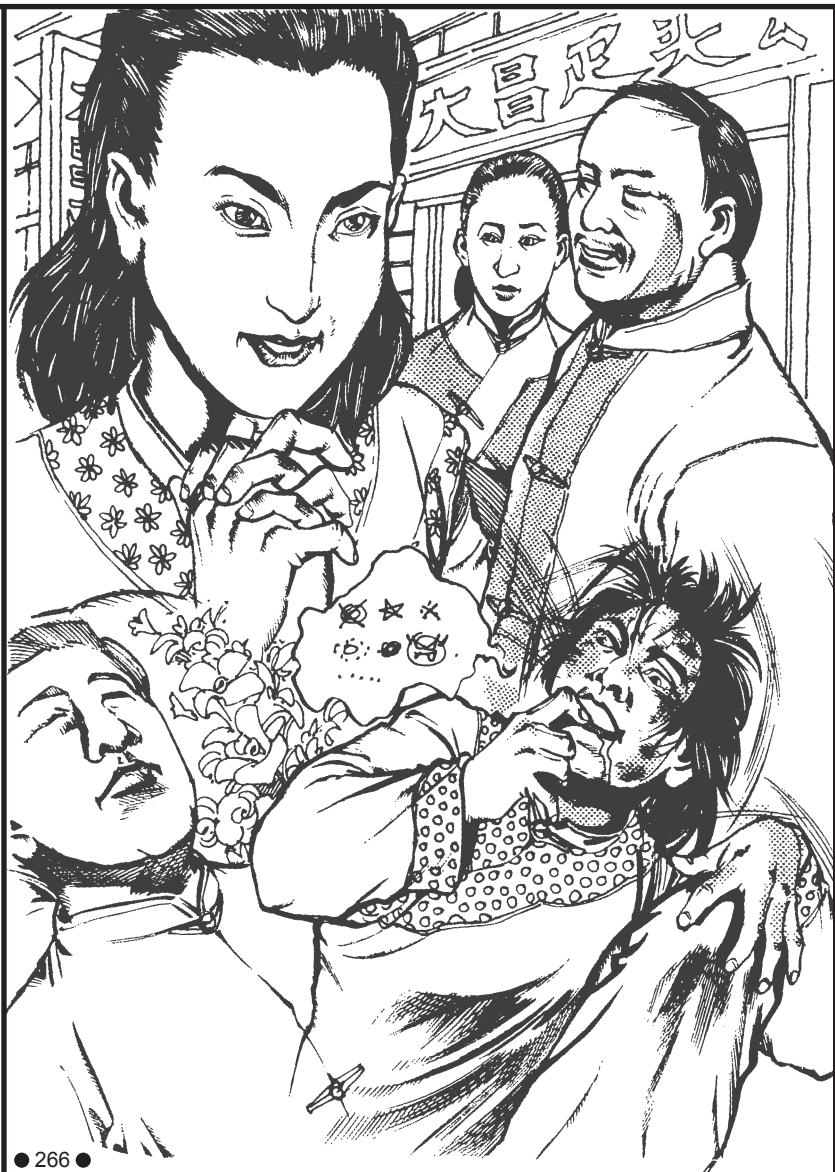
THE PROPAGATION OF DHARMA IN JIANGSI

In May, 1948, The Master was at Nanhua Manastery. After the transmission of precepts in Spring, he accepted the invitation of the Non-Retreating Dharma Wheel Society at Nancheng County in Jiangsi Province, to give a lecture on 'Amitabha Sutra'. Even though only about one hundred people turned up for the lecture

..... Many inconceivable responses occurred because of the sincerity of the lay disciples. Here are some of the inconceivable happenings (1) an Upasaka by the name Wan Gua-le had been possessed by devils for more than 10 years, even though he had invited the Monks and Taoists Teachers to recite the Sutras besides taking part in the Great Compassion Repentance Ceremony and the Leang-Huang Jewelled Repentance Ceremony.

Besides, he had also offered food and burnt paper money to the hungry ghosts and other ghosts. But there was no effect on his sickness after doing all these meritorious deeds. Unbelievably, his sickness was miraculously cured after he attended the lecture on Amitabha Sutra by The Master. The demons that once possessed him left.

(2) Half of the body of Upasaka Xu was paralysed. But after listening to the Master's lecture on Amitabha Sutra, he fully recovered from his sickness. These two happenings were widely known by people. From these we can see that not only the recitation of Buddha's Name and the practice of repentant ceremonies can help to eradicate demonic afflictions, but listening to the Sutra can also help too.





● 德伏邪魔 ●

香港大昌疋头公司的老板陈瑞昌有一位甥女叫陈见开，从小就失去双亲，孤单伶仃。陈瑞昌夫妻从小将她视如己出，抚养长大。到陈见开的结婚年龄，陈瑞昌就积极地为她寻找对象。

结果将她许配给住在九龙红勘潘姓人家。婚后不久，陈见开不幸就遭遇了丧夫之痛，由于打击太大，陈见开竟至精神失常，经常胡言乱语，做出一些癫狂的举止。

陈瑞昌夫妇，眼看著形同女儿的甥女遭逢丧夫，本人又疯狂的悲惨命运，心中痛



如刀割，他们怀疑陈见开的精神病是邪魔作祟所致。于是特地请了多位出家法师，为她诵经持咒，希望能驱走邪魔，消除过去的冤孽。

然而，经过连续五、六天的诵经持咒，也没有效果。在这些法师中，有一位法师，他早已认识上人，就告诉陈瑞昌，想要救她的甥女，大概只要找到度轮上人才办得到。

当时上人住在荃湾观音洞，有一天刚好到性园来办理一些事情，陈瑞昌打听了上人的住处，赶紧来求见上人。上人想此魔非他一人之力所能慑伏，于是婉言推辞，陈瑞昌不愿放弃，坚决地恳求上人为他甥女加持。

上人看他意志坚定，也就答应和他一同前往。上人才一进门，他甥女已跪地救饶，上人斥责此魔不得再附在任何人身上作祟，此魔答应后就走了。

从此陈见开又恢复往日健康正常的模样。陈瑞昌眼看这一幕，深知只要是真正修行，威德便可慑服邪魔，于是带著全家人皈依上人。

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



THE VIRTUE THAT SUBDUES THE DEMONS

Chen Rui-Chang was the boss of Da Chang Cloth Company in Hong Kong. His niece Chen Jian-Kai had lost both parents at a young age. So Mr. And Mrs Chen treated her as their own child. When Jian Kai was old enough to get married, Mr. Chen began to search for a suitable hasband for her.

Finally, she got married into the Pang family in Hong-Kan, Kawloon. But not long after that, her husband passed away. Jian-Kai was so sad and confused that she went berserk.

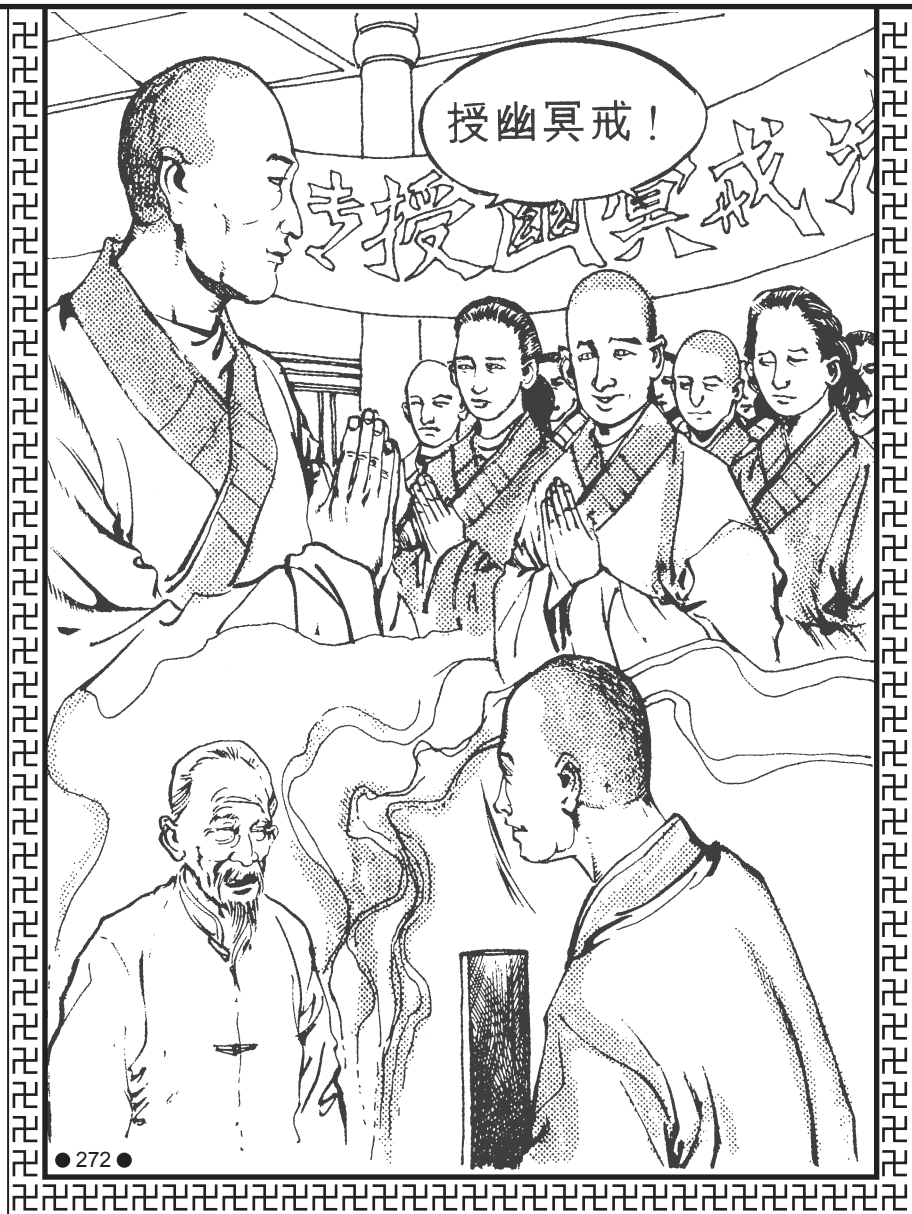
The Chen couple was sad to see the sufferings of their niece. They suspected that she was possessed by demons. So they specially invite many Dharma Masters to recite Sutra and uphold the Mantra in order to relieve her of demons and eradicate her bad karma of the past.

But after reciting the sutra and upholding the mantra for about 6 days, her sickness remained unchanged. A Dharma Master who had some acquaintance with the Master advised Chen to find the Venerable To-Lun so as to save his niece.

At that time, the Master was staying at Guanyin Cave in Quanwan. One day he happened to come to Xingyuan to settle some matters. Mr. Chen knew about his whereabouts and went to seek help. The Master refused as he felt that he alone was unable to subdue the demon. Mr. Chen did not give up and pleaded persistently for the Master's help.

The Master saw that he was firm in will, so he consented to go with him. When he entered the house, the niece was already kneeling down to apologize. The Master scolded the demon that possessed her and ordered her not to harm people anymore. The demon agreed and left.

From then on, Jian-Kai fully recovered and lived like a normal person. Mr. Chen saw with his own eyes all the happenings and realised that a true cultivator of The Way who commands awesome virtue is able to subdue the hordes of demons. So together with his family he took refuge with the Master.



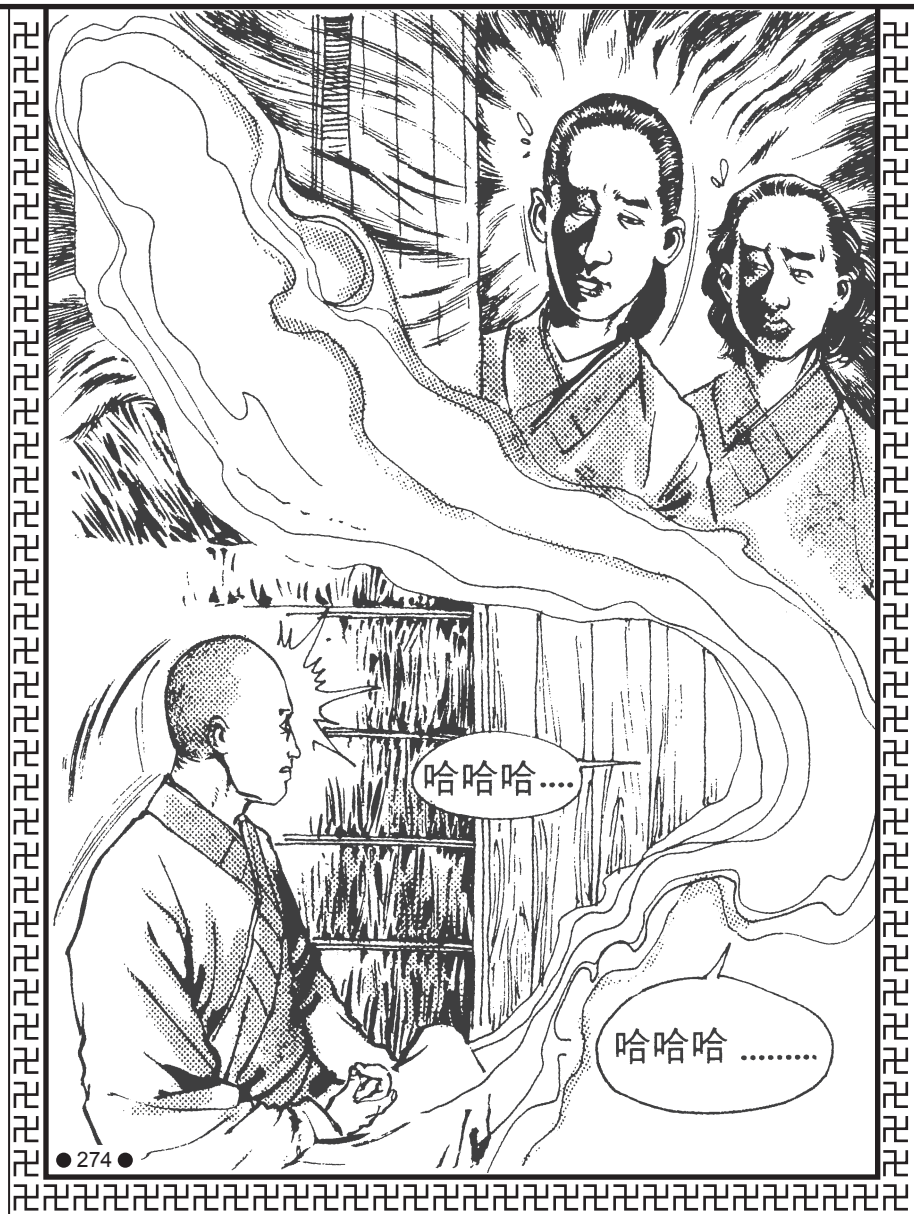


● 鬼魂随喜 ●

一九五四年，阴历七月十五日 是佛欢喜日，上人在大屿山慈兴禅寺，举行三天（十三、十四、十五日）盂兰盆法会，参加的僧伽善信相当多。当时有参加法会的比丘恒越及女居士果根、果全等三十余人。

向上人要求，在法会圆满日传授幽冥戒，这些人有的是为双亲、有的是为兄弟、配偶、有的是为宗亲眷属，求受幽冥戒，使他们脱离沉沦地狱饿之苦。上人答应了他们的请求。

于是在十五日的晚上九点半，在楼下客堂设坛举行。十时左右，法会完毕，上人回到座位的一刹那，突然听见戒场四周，人



声鼎沸，上人知道是赶来随喜的鬼魂。

就在这个时候，手捧父亲牌位，跪在戒坛前恒越法师，也发现父亲突然出现在他的面前。另外有谭、文两位居士，当时正准备返回寝室休息，预定明早四点下山，搭七点的早班船返回香港。

两位女居士才关门上床，忽然听到门外走廊上，人声喧扰，步履杂沓，好像很多人的样子……

刚开始，她们以为是有人上楼来，等开门一看，走廊上却一个人也没有。当把门关上，又传来脚步纷乱的声音……

她们才意识到可能是鬼，不觉毛发耸立。上人的徒弟恒定法师，一个人在距离佛堂数百公尺的一间小茅蓬里静修。这间茅蓬盖在路旁，如果有人想抄小山下山，一定要经过茅蓬的门前。

这个晚上十点半左右，他听到有很多人下山的脚步声。这些人边走边谈，不时有人大笑出声，一片喧嚣，两位女居士及恒定法师等分别谈起昨晚的境遇，同声称奇。



THE REJOICING OF THE GHOST

The 15th day of the 7th lunar month, 1954, was “the Buddha’s Joyful Day.’ The Master held the Ulbambana Ceremony at Ci-Xing Chan Manastery in Dai Yu Shan for three days (the 13th, 14th and 15th days). Many Sangha members and lay disciples took part in the assembly. Among them were Bhikshu Heng Yue, Upasikas Guo-Gen, Guo-Quan and thirty others.

They asked the Master to conduct the giving of precepts to the deceased on the last day of the Dharma Assembly so that their parents, brothers, spouses, relatives and ancestors could leave the sufferings in the hells and hungry ghosts realms. The Master gave his consent to conduct the ceremony.

So, at 9:30 p.m., on the 15th day, the precept platform was erected at the ground floor. At about 10:00 p.m., after inviting The Buddhas and sages to attend the assembly, the Master returned to his seat. Suddenly, voices were heard around the precept platform. The Master knew that the ghosts had come to rejoice.

At that moment, Dharma Master Heng-Yue who was kneeling before the precept platform, was holding his father's spiritual plaque. Suddenly he saw his father appear before him. Another two Upasikas, Tan and Wen were getting ready to rest in the bedroom. They planned to go down hill at 4:00 a.m. the next morning to take the 7:00 a.m. ferry to Hong Kong.

After they had closed the door, they suddenly heard voices and footsteps in the corridor, just as though many people were walking by

At first, they thought there people coming upstairs. But after opening the door, there was no one outside. When the door was closed, the sound of chaotic footsteps was heard again

Then they realised that it could be ghosts and they were terrified. The Master's disciple Heng Ding was cultivating alone in a small hut which was about a few hundred feet from The Buddha Hall. It was situated beside a road. Whoever walked downhill must pass by the front of the hut.

At about 10:30 p.m. that night, he heard lots of footsteps passing by and going down the hill. These people talked and laughed as they walked pass. It was really chaotic. When the two Upasikas and Dharma Master Heng Ding related the happenings, they found that it was really extraordinary.



● 黎母求度 ●

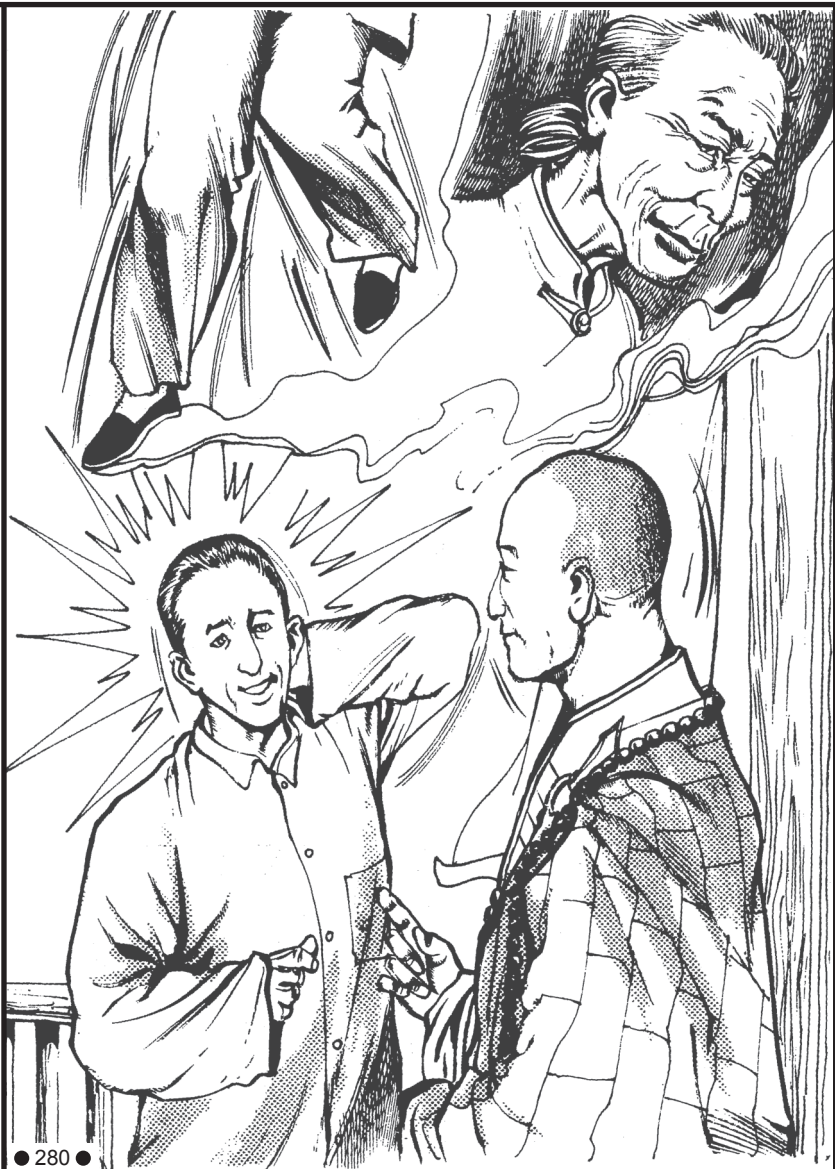
上人在香港建了西乐园后，由于有固定的场所，信徒一天比一天多。为了方便众生的需要，西乐园经常举办法会，也设立往生的牌位，并传授幽冥戒。

有一次，西乐园便授幽冥戒。上人的皈依弟子黎果合，前往报名，代其祖先受幽冥戒。由于一时疏忽，竟忘记为他的先母受幽冥戒。之后，他随著众人下山回家，才走到途中，突然觉得腿痛……

想抬起脚往前，却一步也迈不出去，奇怪的是，他转过身往山上走，两腿却一如平常地灵活，一点也不觉得痛。他试了几次都如此，他只好回过头走向西乐园。

——见到上人，黎果合就把这件事禀告师父，上人微笑著问他：「你是不是忘记为你的母亲幽冥戒呢？」黎果合一听，恍然大悟。

于是赶紧为母亲报名受幽冥戒。受完幽冥戒之后，黎果合下山往回家路上走，这次两腿已没有任何疼痛的感觉了。





LI'S MOTHER SOUGHT TO BE CROSSED OVER

After building The Western Bliss Garden, the Master's disciples increased in number as he had a permanent place now. To satisfy their needs, many Dharma Assemblies were conducted; including the erecting of Ancestor plaques and the transmission of precepts for the deceased.

One day, there was a Transmission of Precepts for the deceased Dharma Assembly at Western Bliss Garden. The Master's disciple Li Guo he also registered on behalf of his ancestors to receive the precept. But he forgot to write down his mother's name. When he followed the crowd home, he suddenly experienced great pain in his legs half way down the hill.

When he wanted to walk on, the pain was so severe that he could not even take an extra step. But when he turned back to walk uphill, he could walk nautrally. He tried for a few times and the experience was repeated. Finally he decided to walk back to the Garden Monastery.

When he saw the Master, he told him about it. The Master asked smilingly, "Did you forget to register on behalf of your mother to take the precepts for the deceased?" Li guo He suddenly realized his fault.

So he quickly registered on his mother's behalf to receive the precepts for the deceased. After that the pain was gone when he walked down the hill.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



● 信心难找 ●

西乐园成立后，常来拜佛的有一位罗老居士。她的儿子结婚多年，还没怀孩子。她常常对上人说：「师父，救您老人家慈悲，替我求佛菩萨赐我一个孙儿吧！」上人听后一笑置之。

有一天，上人刚从外面回来，就盛了半盆水在房间一角洗足。不一会，在园门木闸的摇铃响了，进来的正是罗老居士。

拜过了佛，她就连忙跪在上人跟前，哭丧著脸恳求上人道：「师父，求您老人家慈悲，使我有一个孙儿吧！我们家里人丁薄弱，要是没有一个男孩来传宗接代……」

「……**怎**对得起罗家祖先呢？我今天是一心来向师父许一个愿，只要师父说的，我都可以照办。」（她以为上人会叫她捐一笔钱造佛像，或者是修庙，她是很乐意做的）。

「**妳**有这么大的信心吗？以前的修道人，师父说什么，都是唯命是从，因为他们什么都能放下，才有这样坚固的信心，这是不容易呵！」



「**师**父，只要我能得一个男孙，什么都听师父的。」罗居士很肯定地说。上人说「那好，我满妳的愿吧！妳能把这盆水喝了吧！」

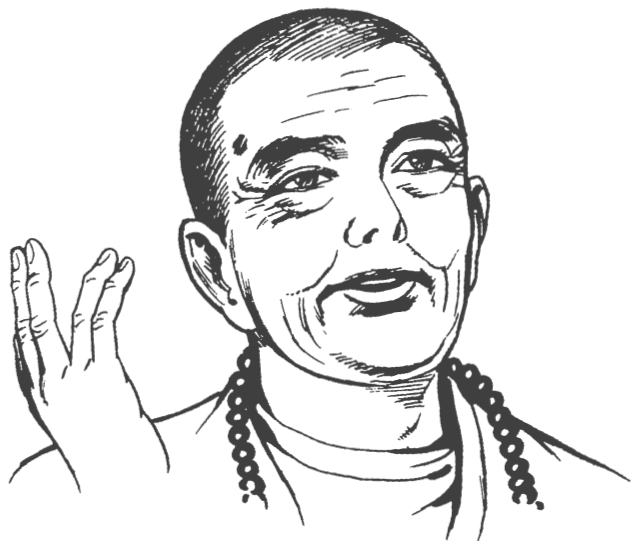
罗老太太做梦也没想不到上人会这么说，目瞪口呆地楞住了。除非是大智慧的人，能够抛开了六尘，不著于色声香味触法，要不然，谁能喝下这盆肮脏的水呢？

上人等候良久，见她是办不到了，就拿起这盆水，边喝边说道：「这是甘露水！」罗居士见上人在喝水，很后悔地道：「我来喝。」

「**也**许你早些时候喝了，说不定就会生下一个男孩，满妳的愿。现在太迟了。」罗老太忍不住泪眼辛酸地道：「师父，我还有机会吗？」

「**以**后在家里天天诚心诚意地念佛，佛菩萨是有求必应的。」几年后，罗老太太真的得了一个男孩，喜出望外。

我们要一件事成功，最重要的是要有坚固不移的意志和信心，忍人所不能忍，行人所不能行，才可以事半功倍啊！



DIFFICULT IT IS TO FIND FAITH

An old Upasika Luo often came to make obeisance to The Buddha in The Western Bliss Garden Monastery. Her son had married for quite some time but still did not have any children. She often implored the Master, "Your Venerable, please be kind and ask The Buddhas and Bodhisattvas to give me a grandson." The Master just laughed.

One day the Master was washing his feet in a basin of water. Then the bell at the wooden gate of the garden rang and Upasika Luo came in.

After making obeisance to The Buddha, she knelt before the Master and said sadly, "Master, please be kind and help me to get a grandson! We have a small household and I hope to have a grandson to be the heir of the lineage"

"..... If not, how can I face The Lau's ancestors? Today I am here to make a vow sincerely before the Master. I will do anything in accord with your order." [For she thought that the Master would ask her to donate some money to build The Buddha's statue or repair the temple. She was willing to donate.]

"Do you have such good faith? In the olden days, the cultivators could company with the Master's orders. This is because they have renounced everything, so that they can bring forth solid and immutable faith. It is not easy really!"

"Your Venerable, I will listen to the Master if I could have a grandson." Upasika Lou said decidedly. The Master said, "Then, let me fulfil you wish! Can you drink this basin of water?"

Madam Lou was so shocked for she had never expected such words from the Master. Only those with great wisdom, who have renounced the six dust, and are not attached to form, sound, smell, taste, sense of touch and Dharma, are able to do accordingly. Otherwise, who can really drink such a basin of filthy water?

The Master waited for quite some time. He saw that she could never drink it. So he took the basin and as he drank, he said, "This is the sweet dew water." Upasika Lou regretted when she saw the Master drinking the water, "Let me drink, please."

"If you could drink earlier, maybe you could get a grandson and fulfil your wish. But now it is all too late." Upasika Lou cried uncontrollably, "Master, do I still have any chance?"

"From now on recite The Buddha's Name sincerely at home. The Buddha and Bodhisattva will help those who are sincere." After a few years, Madam Lou managed to get to a grandson and was very happy.

If we wish to be successful, it is of utmost importance to have firm and solid will-power and good faith, to endure what others cannot endure, to practise what others find difficult to do. Then we will be successful with just a little effort!





● 鬼来求戒 ●

近年来，天灾人祸不断发生，社会动荡不安，追究起来，主要的原因是因为众人的业力感应所造成。上人有鉴于要挽救劫运，非藉众人之力不可！

于是在一九五二年十一月十七日，阿弥陀佛圣诞时，举办念佛法会。法会一连七天，每天从早上八点到晚上七点。

西乐园位于山上，一般民众要来参加法会，总会花上一些时间，虽然如此，参加的信众依然很多。到了佛七的第五日（即十一月十五日）傍晚，第六枝香终结时，忽然有一鬼附在张果雨身上……

跪倒在上人面前，恳求上人为他授五戒。上人答应了他的祈求，张果雨才由昏迷中转为清醒。参加法会的人，啧啧称奇，鬼也知求戒，难道人不知修行吗？





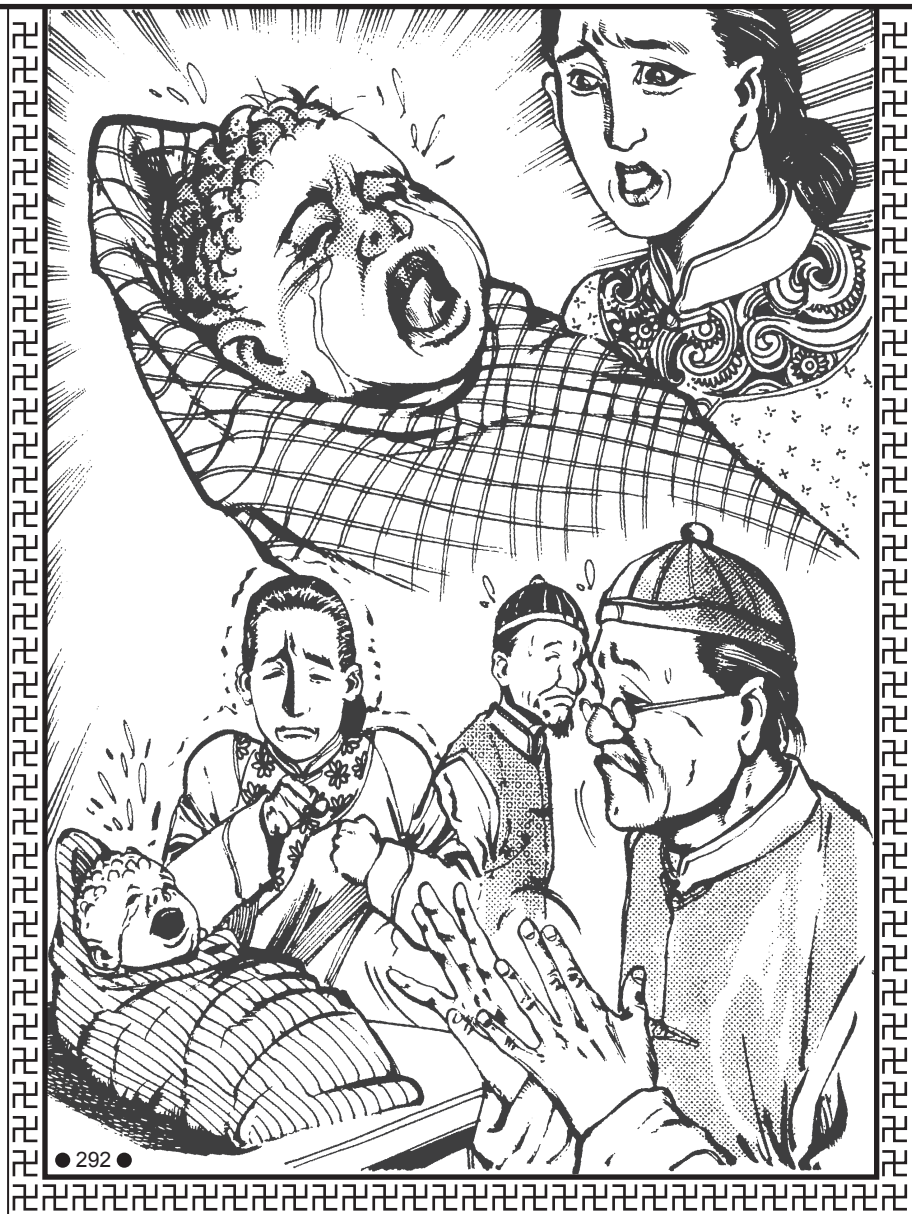
THE GHOST SOUGHT TO TAKE PRECEPTS

In the present society, there are all kinds of disasters and calamities which occur because of living beings' karmic force. The Master witnessed the sufferings in the world and gathered in the strength of the multitude so as to save the world.

So, on Amitabha Buddha's Birthday, the 17th of the 11th lunar month, 1952, the Master conducted the Buddha Recitation Sessions for seven days. Everyday the recitation of Amitabha Buddha would start at 8:00a.m. and end at 7:00p.m..

The Western Bliss Garden Monastery is situated on a hill. Those who wish to attend the Dharma Assembly have to spend some time traveling uphill. But still many of them turned up. On the 5th day (i.e. The 15th of the 11th lunar month), during the ending session of the 6th stick of incense, suddenly Zhang Guo-Yu was possessed by a ghost.

He knelt before the Master and sought to take the five Precepts. Only after the Master had consented did Guo-Yu wake up. All the participants in the assembly were surprised to witness the incident. Even ghosts know the importance of taking precepts! How about people? Don't they care to cultivate?





● 烂头获愈 ●

甘果产居士的侄孙女黄雪梅，生下来百日后，头就开始生癞疮，整个头流脓滴血，腥臭难闻，令人掩鼻。尤其在酷暑的夏天，病情更加严重。

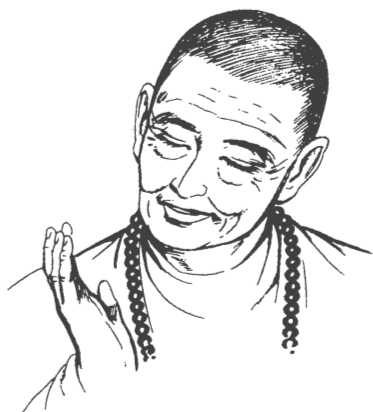
头发几乎掉光，十分难看。好几年下来西处看医生，但是中西医都治不好她的病。黄雪梅三岁时，父亲又去世了。

母亲帮人做工抚养她，每个月的收入付她的医药费都花光了。可是她的病情依旧，母亲一看到她，就捶胸顿足，自叹命薄。

黄雪梅长到十岁，头上的癞疮仍不见起色。在一次机缘下，她皈依在上人门下。自从皈依后，很奇怪的，她的癞疮开始结疤……

头发也慢慢长了出来。一阵子之后困扰她十多年的头疮竟然完全好了。看到她满头密发的样子，任谁也想像不出她原来的模样。





THE CURE OF A FESTERING HEAD

Huang Xue-Mei was the niece of Upasaka Gan Guo-Yan. 100 days after her birth, her head began to fester. It was covered with blood and pus and was extremely smelly. The condition worsened especially during the hot summer days.

She was nearly bald and looked ugly. Even Chinese and Western medicines had no effect on her. And her father passed away when she was twelve years old.

Her mother worked as a servant to raise her. But the whole salary was spent on medical fees. There was no improvement in her condition and her mother was indeed saddened.

Her sickness remained unchanged when she was ten years old. She had the chance to take refuge with the Master. After that the festering wound gradually healed.

Slowly her hair began to grow and her sickness was miraculously cured. Now, look at her thick hair, no one can really imagine how she looked before.





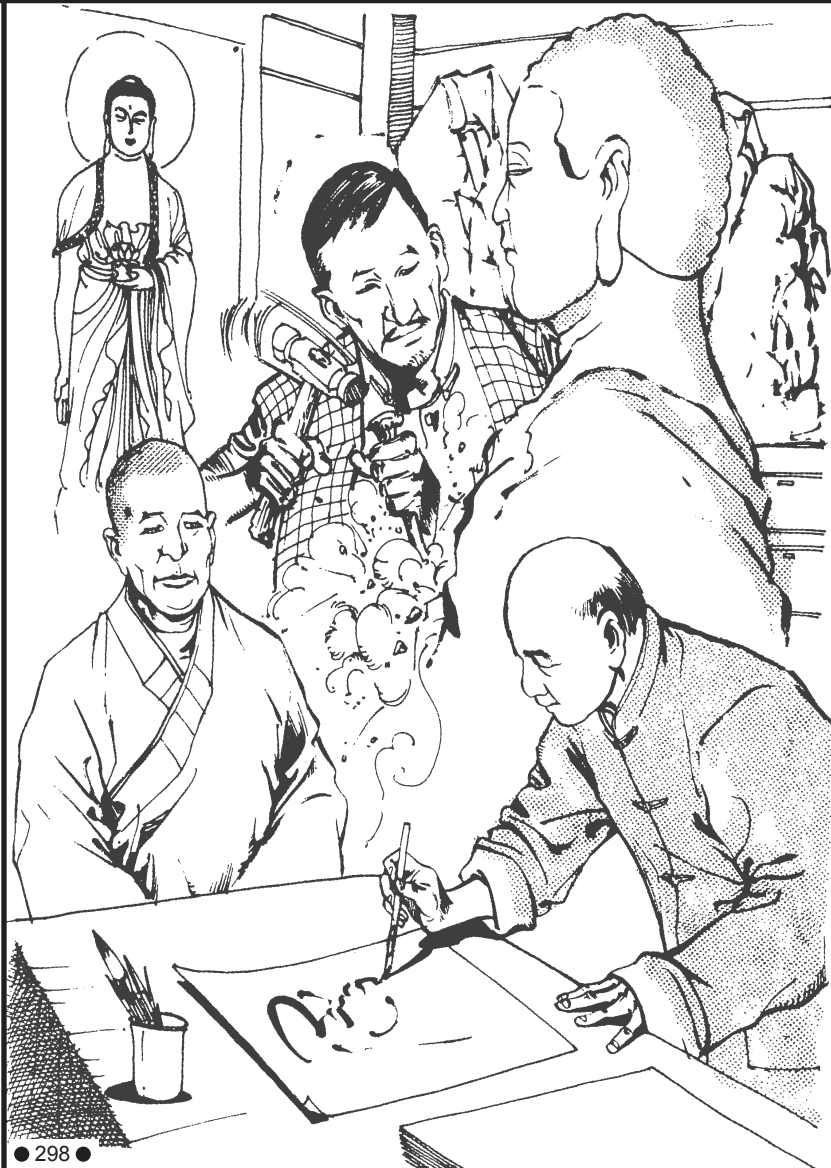
● 印经造像 ●

诸佛经典都是弘扬佛法，利益众生的工具。它的价值与意义犹如黑夜里的明灯一般重大。如果世上没有诸佛经典，则天上人间，将如同漫漫长夜一样不见光明。

因此翻印佛经，流通三藏宝典是救度众生的首要工作。上人从未一时一刻怠疏弘扬佛法的悲愿，先后大量印行《普门品》、《地藏经》、《金刚经》、《楞严经》等，送到各地分散流通。

又聘请画师将虚云老和尚的事迹绘图出版。上人并偈语赞叹，图文并茂，是一本不可不看的圣人传记——《虚云老和尚画传集》，另外还高薪聘请技巧卓越的雕塑师传来雕塑佛像。

让如来的三十二相、八十种好，深入佛子的心中，让众生见像发大心、立大愿。上人不惧艰苦，大量印送经典、塑造佛像，是为了使三宝能盛传于世，佛教中兴，这是上人一生为弘法的目标。





PRINTING SUTRAS AND MOULDING IMAGES

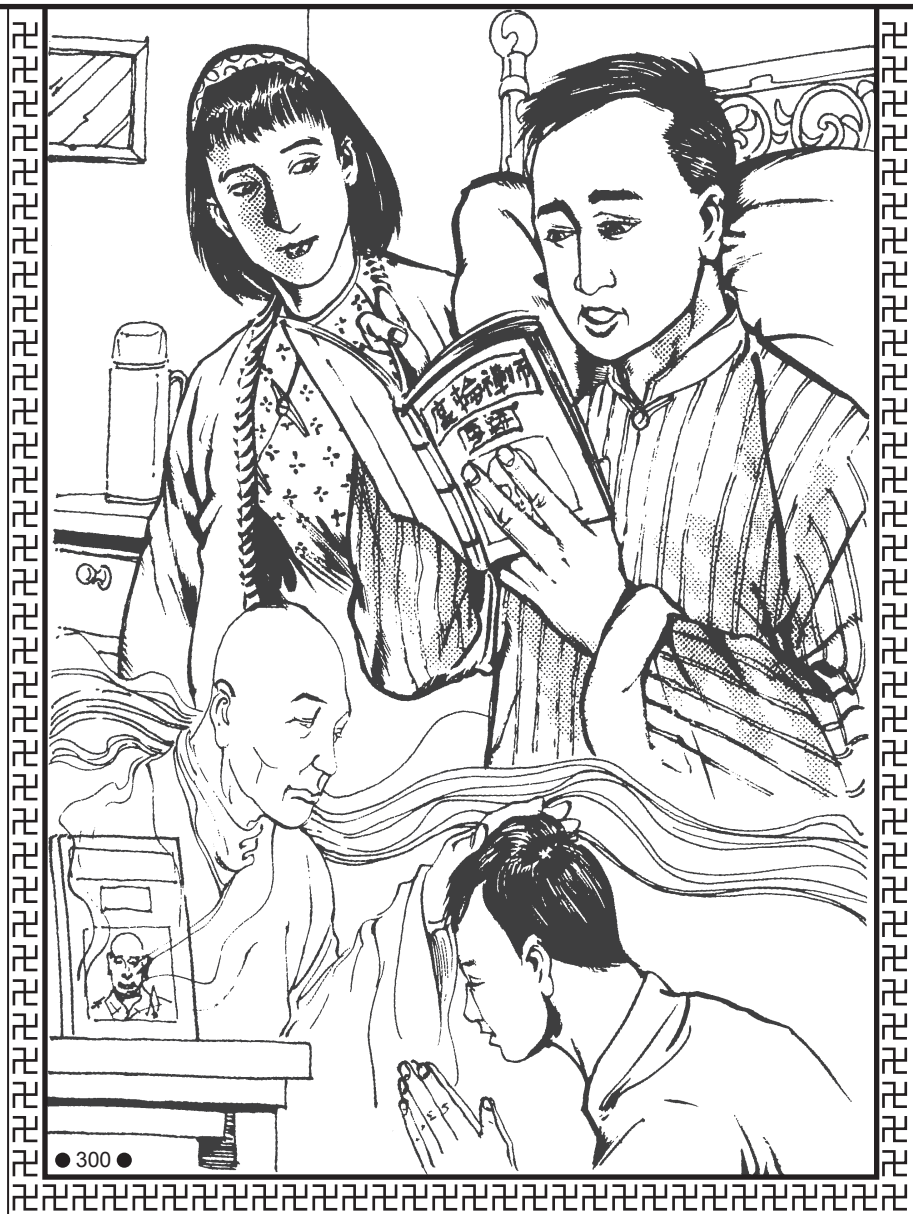
The Buddha's Sutras are invaluable and meaningful tools which help to propagate Buddha Dharma to benefit living beings. They are like the bright lamps in darkness. Without the Sutras, the Heavenly and Human Realms will resemble the long dark night with no illumination.

That is why the translation of Budhas's Sutras, and the propagation of the Triple Stores of Jewelled Canon are of the utmost importance to save and cross over the living beings. The Master was not heedless in his compassionate vows to proclaim the Buddha Dharma. He had printed Sutras like "The Universal Door Chapter", "The Earth Store Sutra", "The Vajra Sutra", "The Shurangama Sutra" and others besides circulating them widely.

He also employed an artist to draw "The Record of The Venerable Master Hsu Yun" and printed it. The Master also wrote verses in praise of The Venerable. "The Pictorial Records of The Venerable Master Hsu-Yun" is a sagely biography with abundant pictures and records which should be read by all. The Master also employed a creative Master Craftsman to carve and mould The Buddha Statues.

By doing so, it is hoped that the Thirty-two signs of form appearance of Great Beings and the Eighty Subtle features will be engraved on all living beings' mind, so that all can bring forth The Great Bodhi Mind and Great Vows. The aim of the Master is to see that the propagation of Proper Dharma will always remain in the world to benefit all beings. The Master was not afraid of difficulties. He was determined to print and circulate the Sutras widely besides moulding Buddha's Images.

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



● 心病奇迹 ●

他才十三岁，这两年来，大部分的时候，他都要躺在家里。别的同年纪的孩子，都在学校里念书打球，而他却要遵照医生的嘱咐，在家休养。

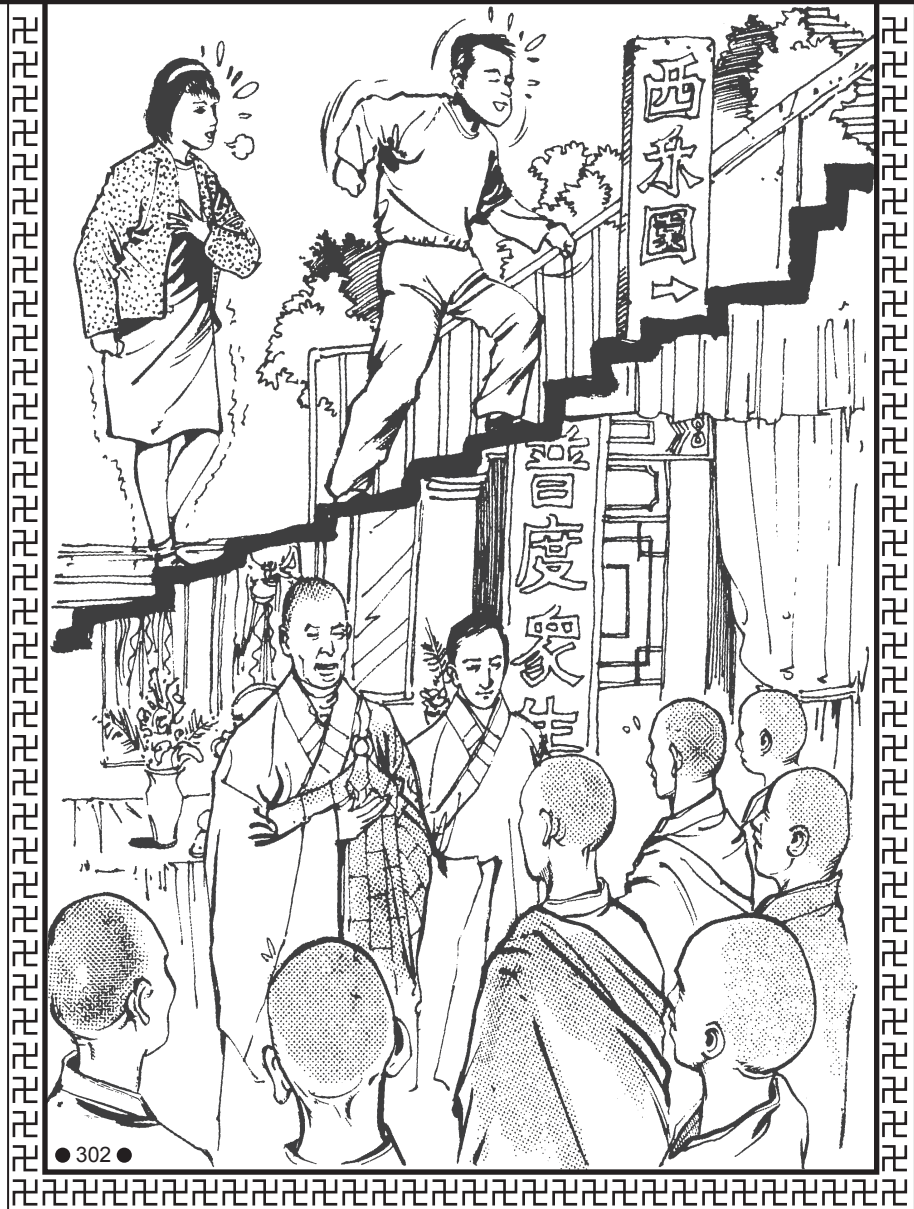
不然，心脏随时休歇，会有性命之危。他就是上人的皈依弟子文果蜜。他的父亲早已去世，家里只有他一个男孩，也是九代单传。

一天，他发现大他四岁的姐姐一个秘密——姐姐瞒著基督徒的长姐们皈依了佛教，还带回来一本《度轮禅师事迹》书。

他心里很敬佩这位法师，要求姐姐带他去见她的师父。可是姐姐一口推却道：「走三百多级石阶才能到西乐园，你要是心脏病发，我担当不起！」

从那天起，他暗地对著事迹上面的法像叩头顶礼。三个月后的一天，他刚在房间礼拜的时候，法像里的法师走了出来替他摩顶。

于是他下了决心，一定要到西乐园去



拜见度轮法师，姐姐终于被他感动了。奇怪！他走到了山巅，还是好好地毫无病态，心没发痛，呼吸也正常。

自此以后，他常常偷偷地溜到西乐园去。身体检查的结果，医生也奇怪他的心脉居然跳动正常。他生性聪敏，停了多年学业，功课还赶得上。

十九岁的时候就高中毕业了。除了学业上有进展，他也用功修道，还能在洗手间打坐入定哩！一次，上人在佛教讲堂讲经的时候，在法座上不发一语。

只由果蜜讲话，众人交头接耳，心有不甘，大家都在想：「我们是来听上人说法，怎么由这个才十多岁的孩子来胡说八道。」

讲经完毕，上人训导地说：「我们一般人，都很容易著了外表的相，一看不是法师说法，就不论经文讲得对与不对，立刻生了分别心。」

「**果**蜜讲的，也是我要讲的，他是照我心里要说的，从他的口中说出来。」破除分别心，这是多么难以做到的事！



MIRACLE OF THE BOY WITH A HEART DISEASE

He was only 13 years old but most of the time he had to lie in bed. Children of his age were studying and playing but he had to follow the doctor's advice to rest at home.

If not, his heart might stop pumping any time and his life would be in danger. He was Wen Guo-Mi, a disciple of the Master. His father had long passed away. He was the only son in a lineage of nine generations.

One day, a sister who was older than him by four years had secretly become a Buddhist without the knowledge of the elder sisters, who were Christians. She brought back a book : "The records of The Chan Master To-Lun."

He built up great respect for the Master and asked his sister to bring him along. She refused and said, "You have to walk up more than 200 flight of stairs before reaching The Western Bliss Garden Monastery. If you have a heart-attack on the way, I will be blamed by others!"

From that day onwards, he secretly made obeisance to the image of the Master on the book. After three months, the Master walked out from the image, rubbed his crown while he was making obeisance in the room one day.

So he decided to go to the Western Bliss Garden Monastery to pay respect to the Master Tu-Lun. Her sister was touched by his sincerity. It was strange that he could walk up the hill without any pain in his heart. The breathing was normal too.

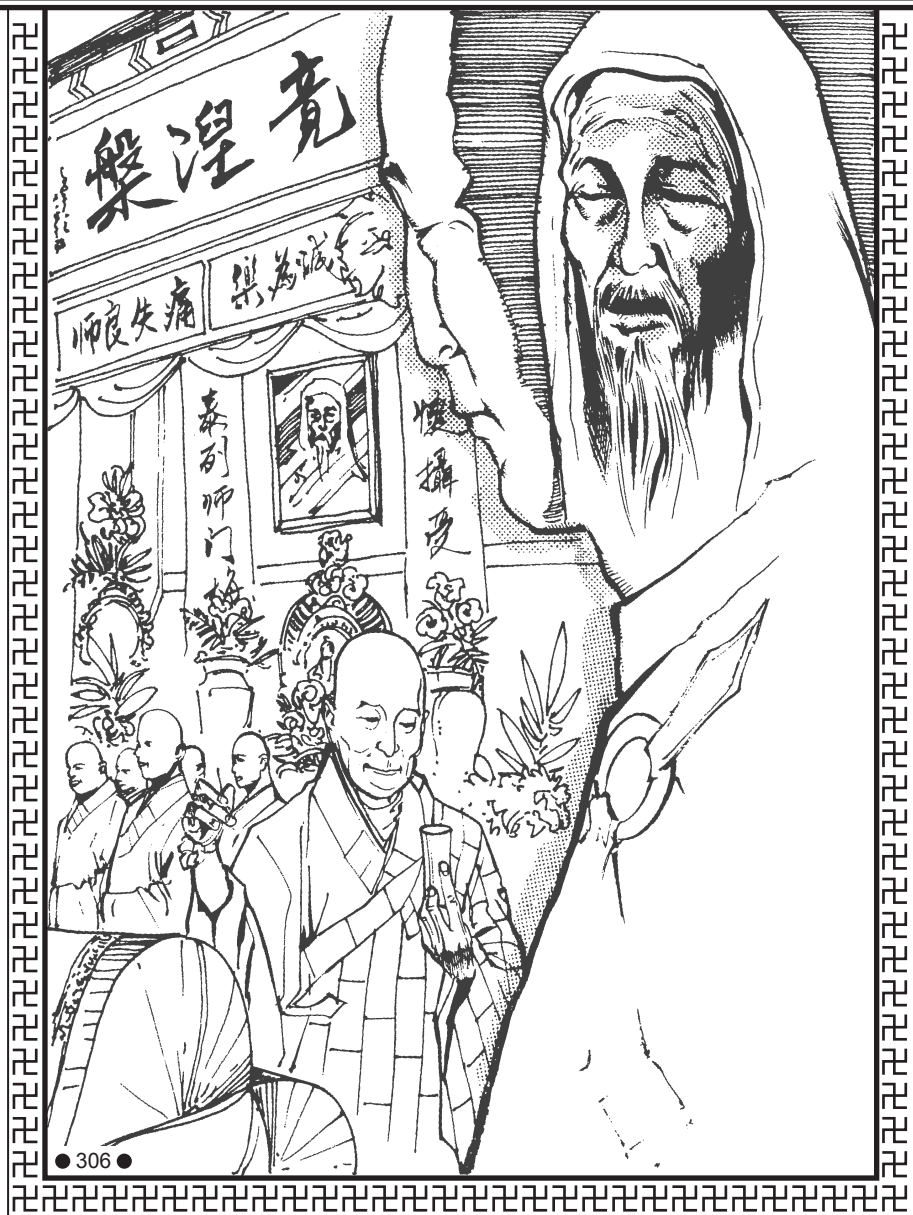
From then onwards, he often sneaked out secretly to the Western Bliss Monastery. After checking, the doctor was surprised that his heart beat was normal. As he was quite intelligent, he managed to cover the school syllabus within a short period of time even though he had long stopped schooling.

He finished his Higher Secondary School Education at the age of 19. He was successful in studies besides cultivating diligently. In fact he could even sit in meditation in the toilet! Once, the Master remained silent while sitting in The Buddha Lecture Hall.

Instead, he asked Guo-Mi to lecture on his behalf. The audience was unhappy. They thought, "We came to listen to the Master's lecture. How could he allow a teenager to give us all these nonsense!"

"What Guo-Mi has said was the same as what I have intended to say. He was teaching in accordance with my mind." This shows that it is difficult not to give rise to a discriminating mind!

After the lecture, the Master gave the following instruction, "Most people are attached to the outer appearance. Once they realize that it is not the Master who gives the lecture, they give rise to a discriminating mind, without any consideration of the correctness of The Sutra's explanation."





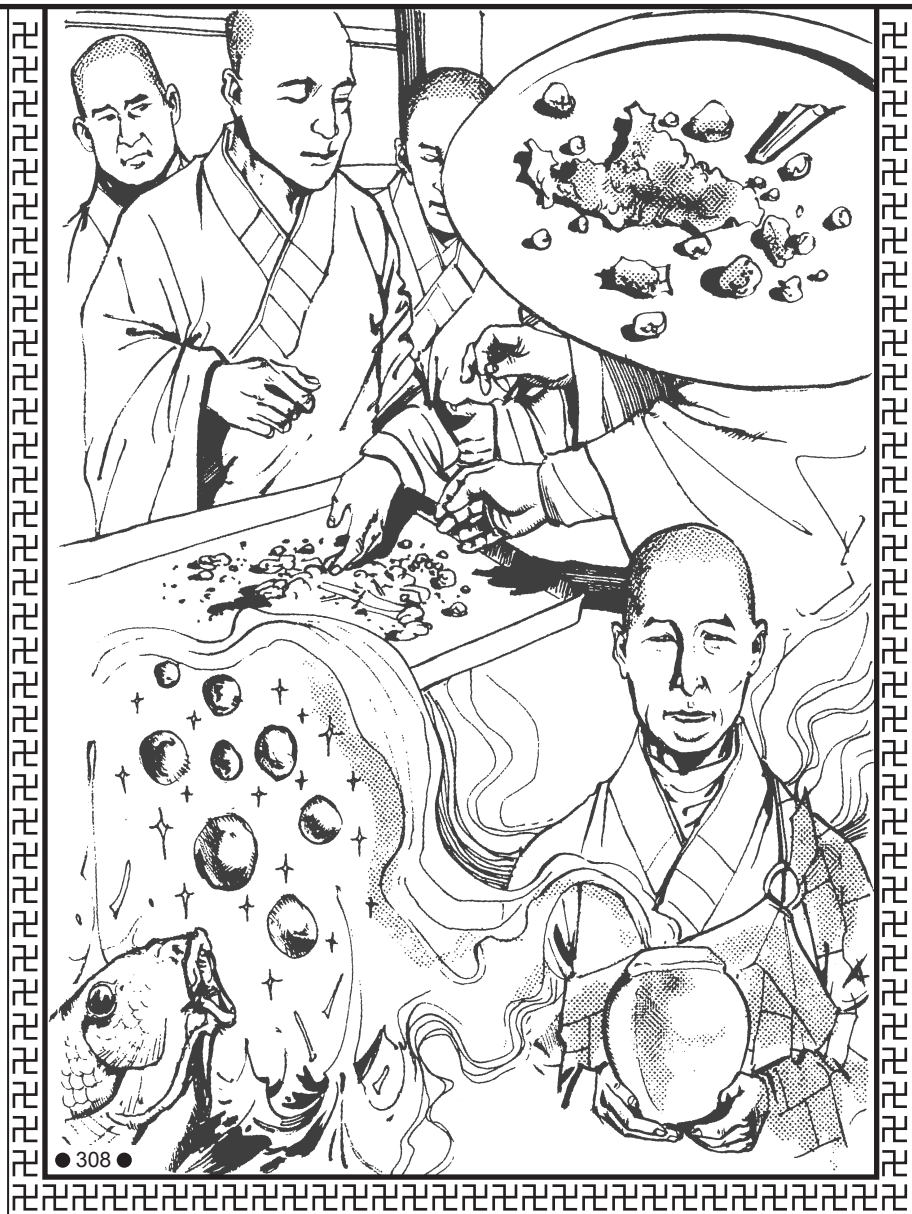
● 虚老圆寂 ●

上人手里仍然拿著江西省云居山真如禅寺来的电报，心里哀恸，悲悯这娑婆世界的众生，又少了一位菩萨示现的救世者。上人再看清楚电文，上写著：「老人恸于己亥（一九五九）年九月十二日下午一时四十五分。」

安 详圆寂于云居山真如禅寺，嘱令后人「『勤修戒定慧，息灭贪嗔痴，为法忘躯，互相敬受。』」那是多么令人悲痛！收到电报后的第二天，上人就召集弟子和居士们，成立了虚云老和尚涅槃永久纪念委员会」。

议 决举行「佛七」二十一天，跟著是「大般若七」一百二十天。他们分别拍出百多封电报，通知世界各地的佛教团体。并在香港发表新闻，召集佛教人士和虚老的弟子来参加这念诵六百卷《大般若经》的追思会。

● 宣化上人画传 ● A BIOGRAPHY OF VENERABLE MASTER HSUAN HUA ●



十月初四日，上人派了两位弟子到云居山迎请虚云老和尚的舍利回来供奉。十八日他们返抵香港，请回来十多粒五色缤纷，光莹坚固的舍利子。「舍利」是遗体火化后的灵骨，是修行者道行的结晶。

《金光明经》〈舍身品〉说：「舍利者，是戒定慧之所薰修，甚难可得。」所以我们礼拜供养舍利，也就是供养三宝。从此，人天失去了带领他们走出三界的眼目，只能自觉地效法这一代大德的一言一行。

遵从虚老临终的遗偈：「虾蚶蚁命不投水，吾慰水族身掷江；祈诸受我身愿供，同证菩提度众生。」请各法侣，不必夏虑；生死循业，如蚕缚茧。

「贪迷不休，囚常忧喜；欲除此患，努力修炼。妙契无生，明通性也；断爱憎情，脱轮回险。参净三学，坚持四念，誓愿圆成，质幻露电。证悟真空，万法一体，离合悲欢，随缘泡水。」

「吾死后化身毕，请各位将吾骨灰，碾成细末，以油糖面供骨灰和好，做成丸果，请送放河中，以供水族满吾所愿，感谢无尽。」

●还债人虚云顶礼●

THE VENERABLE MASTER HSU YUN PERFECTED STILLNESS

The Master was holding the telegram from Zhen-Ru Chan Monastery, Yun-Ju Shan in Jiang-Xi Province which stated, "The Venerable entered Stillness on the 12th of 9th Lunar Month in 1959, at 1:45p.m. ." He was sad of the loss of the Venerable. Living beings are to be pitied if they are without the guidance of a Bodhisattva.

The Venerable perfected stillness peacefully at Zhen-Ru Chan Monastery, Yun Ju Shan. He advised future beings to "Diligently cultivate precepts, samadhi and wisdom. And put to extinction all greed, hatred and delusion, forget oneself for the sake of The Dharma. Be respectful and love each other."

It was sad news! On the 2nd day after receiving the telegram, the Master gathered the disciples and Upasakas to set up a committee to conduct" The Ceremony in Remembrance of The Venerable Master Hsu Yun's Perfection of Nirvana."

After the meeting, it was decided that the Buddha Recitation session would last 21 days which would then be followed by "The Great Prajna Session" which would last 120 day. The members sent out more than a hundred telegrams to all Buddhist Associations in to world. Besides, news was published in Hong Kong to notify the Buddhists and Hsu Yun's disciple to attend the recitation of 600 chapters of "Great Prajna sutra" in remembrance of The Venerable.

On the 4th of the 10th lunar month, The Master sent two disciples to Yun Ju Shan to welcome the Sharira of The Venerable Master Hsu-Yun and made offerings to them. On the 18th day, the disciples reached Hong Kong, together with some colourful, bright, shining and solid Sharira.

Sharira are the spiritual bones of the remains from the cremation of a cultivator's body. They are the crystals which are formed from solid cultivation and wisdom

According to the chapter on the 'Renunciation of a body' in 'The Golden Light Illumination Sutra', Sharira are rarely found. They come forth from the cultivation of precepts, samadhi and wisdom. So if we make obeisance and offering to Sahrira, it is the same as making offering to the Triple Jewel. The Venerable acted as the eyes of the sentient beings to lead them out of the Triple Realm. It is a great loss to the Human and Heavenly realms to have him gone forever. We can only try hard to awaken ourselves by following The Venerable's conduct.

And to obey the remaining verses of The Venerable, "The prawn takes pity on an ant's life by sacrificing itself to remain on land. I pity the water creatures and therefore wish to go down the river, hoping that those water creatures who receive the offering of my body, will certify to Bodhi and cross over all beings."

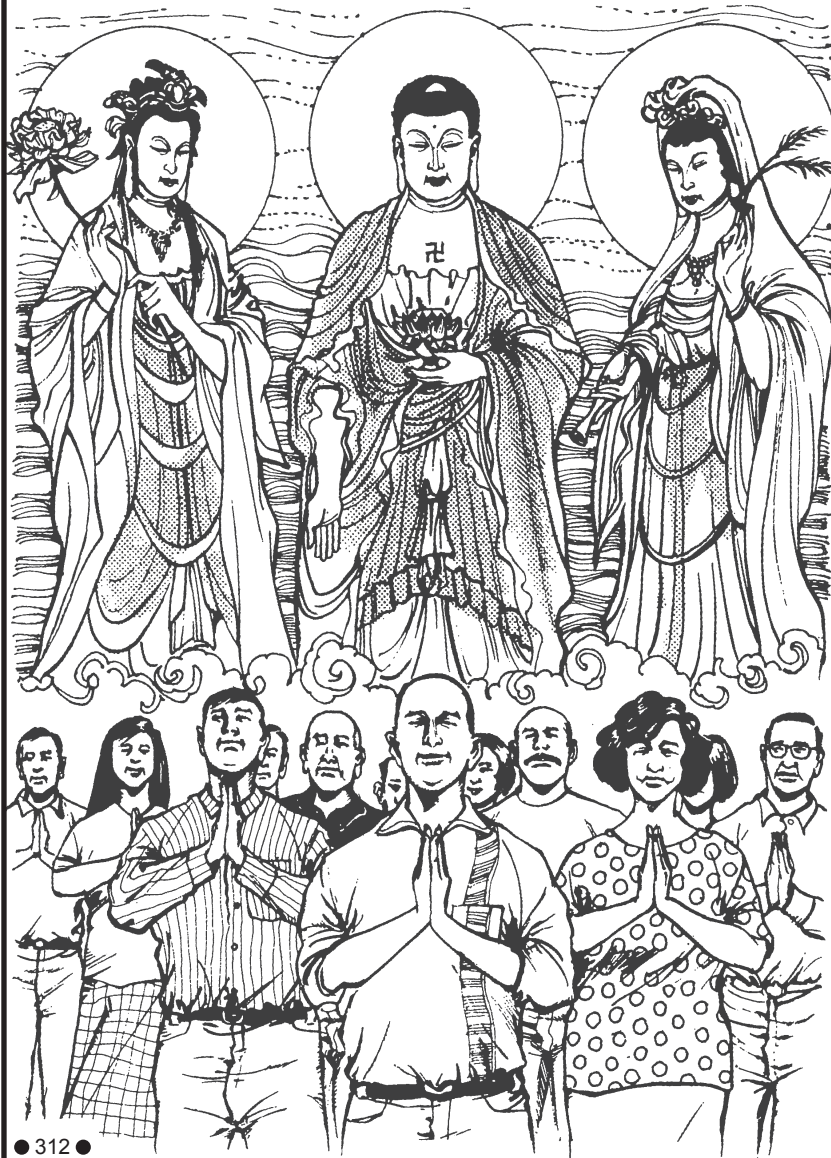
"May all my Dharma friends not worry about me; for birth and death are in accord with the Karmic forces; just like the silk worm which remains in its cocoon."

"When a man is deluded by greedy desires, he is bound by worry and joy. If he wishes to eradicate such a disaster, he must cultivate The Path diligently. Then he will be in accord with non-returning, and clearly penetrate the mind ground of the self-nature. When he can sever the sentiment of love and hatred, he will be liberated from the danger of transmigration in the six paths."

"Investigate and purify the Triple Learning. And with firm resolve uphold the Four Mindfulness. When we have fully accomplished the vows, with the false body that resembles the dews and lightning, then we will certify to True Emptiness, and awaken to "all Dharmas share the same Body." We like the foam on the water surface which accords with conditions".

"After the cremation of my body, please grind the bones into powder, and mixed it with oil, sugar and flours, mould the mixture into small pellets. Please put them into the river, as an offering to water creature. Do help to fulfil my wish. Thank you very much. The one who repays the debt, Hsu Yun makes obeisance respectfully."

• 迴向 • TRANSFERENCE •





回向偈 VERSE OF TRANSFERENCE

愿以此功德，

May the merit and virtue accrued from this work,

庄严佛净土，

Adorn the Buddhas' Pure Lands,

上报四重恩，

Repaying four kinds of kindness above,

下济三途苦。

And aiding those suffering in the paths below.

若有见闻者，

May those who see and hear of this,

悉发菩提心，

All bring forth the resolve for Enlightenment,

尽此一报身，

And when this retribution body is over,

同生极乐国。

Be born together in the Land of Ultimate Bliss.

THE TEN GREAT BENEFITS OF BUDDHA RECITATION

- (1) Throughout the days and nights, all the invisible Heavenly Spiritual Generals Of Great Strength always protect the cultivators.
- (2) The twenty-five Great Bodhisattvas including Guan Shi Yin Bodhisattva always protect and take care of the cultivators.
- (3) Throughout the days and nights, all the Buddhas are always protective and are mindful of the cultivators. Amitabha Buddha often emits bright light to shine on the cultivators so as to gather them in.
- (4) The cultivators will never be harmed by all evil ghosts, Yakshas and Rakshas. Even the poisonous snakes will be unable to hurt them. Neither will they die of poisons.
- (5) The cultivators are free from the disasters such as flood and fire. They will not be harmed by enemies or robbers, neither will they be killed with knives, guns or cannons. They will not be caught in handcuffs or sent to prison. Neither will they be killed in accidents.
- (6) The sinful karmas which were committed by them in their previous lives will all be eradicated.
- (7) They will have auspicious dreams or they may be able to see the supremely wonderful golden body of Amitabha Buddha.
- (8) They are always happy, with bright and shining complexion. They are always energetic and all their undertakings will be successful.
- (9) All the worldly people are always respectful towards them. They make obeisance to them just as though they are The Buddhas.
- (10) They will not be frightened at their deathbed. There will arise in them the Proper Mindfulness. The three Sages from the Western World Of Ultimate Bliss will come to receive them in their golden dais so that they will be born from transformation in the lotuses in the Pure Land. The cultivators will forever enjoy the supremely wonderful bliss.

(Please take note : The first nine benefits are the advantages which are enjoyed by the cultivators presently as they can transform all adversities and eradicate disasters and sufferings. The last benefit is to be able to leave the wheel of transmigration forever when one's lifespan is over.)



●念佛十大利益●

- (一) 昼夜常得一切诸天大力神将，隐身守护。
- (二) 常得观音等二十五大菩萨，而为保佑。
- (三) 常为诸佛昼夜护念，阿弥陀佛常放光明摄受此人。
- (四) 一切恶鬼、夜叉、罗刹，皆不能害，毒蛇毒药，悉不能中。
- (五) 水火，冤贼，刀兵枪炮，机械牢狱，横死悉不能受。
- (六) 先世罪业悉消灭。
- (七) 夜梦吉祥，或见阿弥陀佛胜妙金身。
- (八) 心常欢喜，颜色光泽，气力充盛，所作吉利。
- (九) 常为世间一切人民恭敬礼拜，犹如敬佛。
- (十) 临命终时，心无怖畏，正念现前，西方三圣，金台接引，往生净土，莲花化身，受胜妙乐。

(这十种利益中，前九种皆是说现在转逆境消灾难的利益；末一个便是说后来免轮迴的利益。)

The Dharma Protector:
● VAJRAPANI BODDHISATTVA ●
● 护法：韦驮菩萨 ●

