

阿弥陀佛

是伟大称号

阿弥陀佛历经多生多劫所修的的四十八大愿，现已成了大愿王、佛王、法王、功德王！

释迦牟尼佛说法四十九年，说净土究竟无上大法最精髓的一句就是：“南无阿弥陀佛”。是一句伟大的称号！

这一句佛号，是了生脱死的大手印！这一句佛号，具足一切圆满福德，一切深妙智慧，佛法大海，是究竟的无上大法！

至诚念一句：“南无阿弥陀佛”佛号，能消除八十亿劫生死重罪。佛法八万四千法门，以“阿弥陀佛”为第一！

念一句佛号，包含了一切功德的果实：三藏十二部经论的总藏心、六度万行、禅门一千七百则公案、一切戒律、八万四千恒河沙数、千千万万的修行法门，都为这一句佛号所摄！

念佛一法，乃佛教总持法门。上至文殊、普贤；下根至五逆十恶，地狱众生；甚至临终十念一念，皆得往生；是方便中之方便，究竟中之究竟，万修万人去！



AMITABHA BUDDHA IS THE GREAT NAME

Amitabha Buddha cultivated the Forty-eight Great vows for many lives in many kalpas. Presently He is known as The King of Great Vows, The Buddha King, the Dharma King and The King of Merits and Virtues!

Sakyamuni Buddha had spoken The Dharma for forty-nine years. When He taught us the Pure Land Dharma, He told us to recite Amitabha Buddha's Name, the Great Name that is Ultimate. The Name is the Unsurpassed Dharma, the marrow of Buddhism.

AMITABHA BUDDHA

The Buddha's Name is the Great Seal which liberates living beings from the Samsara of Birth and Death. The Buddha's Name is replete with Perfect Blessings and Virtues, the deep and wonderful wisdom, the Sea-like Buddha Dharma. It is the ultimate, unsurpassed, wonderful Great Dharma!

By sincerely reciting Amitabha Buddha's Name once, it helps us to eradicate heavy offences in eighty billions kalpas of birth and death. Among the eighty-four thousand Dharma Doors, Amitabha Buddha is the foremost!

The Buddha's Name encompasses the fruits of all merits and virtues, the central teaching of the Tripitaka and the twelve cannons of Sutras, the six Paramitas and the millions of myriad practices, the seventeen hundred discussion of the Chan-School, and all the precepts. Indeed the Buddha's Name gathers in the eighty-four thousand Ganges Sands Dharma Doors of Practice.

The Buddha Recitation Dharma is the Dharma Door of Dharanis in Buddhism. This pervasive Dharma Door is practised by Great Bodhisattvas such as Manjushri Bodhisattva and the Universal Worthy Bodhisattva. It also gathers in the living beings of inferior roots who have committed the Five Rebellious Acts and the Ten evil deeds, the beings of the Hells. Even people who can recite the Name once or ten times on their deathbed will attain a rebirth in the Pure Land. So, it is the most convenient Dharma among the expediency, the Ultimate practice amidst the ultimate Dharmas. If millions of people practise this Dharma Door, all of them will be certain of a rebirth!

宣化上人

THE
VENERABLE MASTER
HSUAN HUA



宣化上人 談鬼

节录自宣化上人楞严咒讲词

● 于 1981 年 2 月美国万佛圣城 ●

● 孙果森居士整理 ●

THE VENERABLE MASTER HSUAN HUA'S TALKS ON: GHOSTS

On February 1981
AT THE CITY OF TEN THOUSAND BUDDHAS
(With Excerpts From The Shurangama
Mantra Verses)

● Translated By: K. J. TEOH
TEOH HAI SIANG ●

鬼的种类很多。一般人皆以为鬼是狰狞可怖，锯口獠牙；其实这不一定。有时鬼能化作人身，乍眼看去，以为是个人，其实是鬼。

There are many types of ghost. Most people think of ghost as something very scary, with a large mouth and sharp protruding teeth. Actually, that is not really so. Sometimes a ghost can transform itself to look like a human being. At a glance it may appear to be a human, but actually it is a ghost.



若你是开了五眼的人，鬼就不能欺骗你了。鬼又能变畜生，诸如马牛羊犬、鱼类、小白兔等。

为什么能变呢？因为他有神通。或者变为蚂蚁、蚊虫、苍蝇、雀鸟、蜜蜂等。

Ghosts can also transform themselves into animals, such as horses, cows, goats, dogs, fish, rabbit, etc. To those who had opened their Five Eyes, no ghosts can ever fool them.

Why are they able to transform themselves? It is because they have spiritual powers. They can also change themselves into ants, insects, flies, birds and bees, etc.



譬如，春天时逢百花盛开，在花丛中有一群蜂子在采蜜；其中就有很多鬼的化身在里面。花丛里有真的蜜蜂，也有假的蜜蜂。

As an example : In Spring when flowers bloom,
Swarms of bees for nectar roam;
But amidst the flowers of multi-hues
Are bees we find to be false and true.



真的蜜蜂是循业受报；假的蜜蜂是鬼所变化。它们到处去吃花蕊、饮花露。故不要以为鬼一定是看不见的。

Those real bees are the results of their karmic retribution. The "false" bees are the transformations of ghosts. They just fly around to gather and drink in the sweet nectar. But, do not presume that they cannot be differentiated.



你天天与他打对面，还不认识哩！所谓「对面不识观世音」，也可以说：「对面不识鬼」。大家现在细心研究楞严咒，才知道鬼也有千差万别，形形色色，靡不胜收，他们都是感果受报，随类而现。

Everyday you look at them and still you cannot recognise their difference. So it is said: "Right in front of where you are, you see not Kuan-Yin Bodhisattva." Or "Right before your eyes, Ghosts you cannot recognise." Now, as we are studying the Shurangama Mantra, we begin to understand that ghosts too have their many differences, whether in forms or colours. These are the results of their karmic retributions.



楞严咒里多是鬼神王名字，其中有夜叉鬼（捷疾鬼）、罗刹鬼（可畏鬼）、守魂鬼、守尸鬼、毘舍闍（噉精气鬼）……

… … **鸠**槃荼（瓮形鬼，又谓魇魅鬼）、大身鬼、颠鬼、臭鬼、富单那（恶臭鬼）、热鬼、寒鬼、影鬼、音乐鬼……

In the Shurangama Mantra are mainly found the names of Ghost and Spirit-Kings, such as YAKSA (the Ghost-King who causes sicknesses), RAKSHASA (the Ghost-King who frightens people), the Soul-Keeping Ghost, the Corpse-Keeping Ghost, etc...

...**K**umbhanda (the Ghost-King who manifests into different forms), the Huge-Body Ghost, the Crazy-Ghost, the Smelly-Ghost; PUTANA (the Ghost-King of Evil Smells), Heat-Ghost, Cold-Ghost, Shadow-Ghost, Music-Ghost, etc...



… … 此外，还有食花鬼、食产鬼、食胎鬼、食脂鬼、食灯鬼、食五谷鬼… … 其变化是无穷无尽，无量无边，罄笔难书的！

未曾听楞严咒之前，还不知道有那么多鬼。听了之后才知道鬼有那么多种！当然啦，鬼比人多。人造罪业，便堕到鬼道而不能自拔。

... Others like Flower-eating Ghost, Labour-eating ghost, Foetus-eating Ghost, Finger-eating Ghost, Lamp-eating Ghost, the Five Grains-eating Ghost: ghosts transformations are uncountable, limitless, too numerous to record.

Before we have heard of the Shurangama Mantra, we are not aware that there are so many kinds of ghosts in the world. After listening to it, we now know there are so many kinds of ghosts! Of course there are more ghosts than human beings. Human beings create so much of evil karmic offences that they will be reborn into the ghosts realms, and could not extricate themselves from there.



佛在世时，某次抓了一把土，问弟子曰：
「你说我手里的土多，还是大地土多？」弟子
说：「当然是大地土多。」

Once the Lord Buddha after grabbing a handful of earth, asked a disciple: "Tell me, is the earth in my palm more or the earth in the ground more?" The disciple answered: "Surely the earth on the ground is more."



佛仍说：「得人身者，如掌中土。失人身者，如大地土」。把人身丢掉者，如大地土那么多。丢了人身，去做什么呢？当然是去做鬼啦！这还要问吗？

The Lord Buddha continued: "To have a human body is like the earth in my palm, to lose the human body is like the earth in the ground." Those who throw away or waste away their human bodies are as plenty as the earth in the ground. After losing their human bodies, what become of them? Surely they are off to become ghosts! Need this be asked?



所以，鬼是比人多，就算用电脑也算不过来，除非用「神脑」。神脑，又叫「天脑」。有人说：「你什么时候发明这个天脑？」

不是我发明的。你不相信，尽管去天上看看好了。这个天脑也不须要人管理，不用去按电脑。你想知道什么？它就自然能算出来。

That is why there are more ghosts than human beings. Even if electronic-computers are used it is impossible to calculate all of them, unless 'spiritual computers' are use. 'Spiritual computers' are also called 'Heavenly computers'. Someone asked: "When did you invent this Heavenly computer?"

It is not invented by me. If you don't believe you may go up to the Heavens and have a look. This 'Heavenly computer' required no one to look after it. Moreover, it does not to be activated to function. Whatever you wanted to know, it will automatically tell you.



你心里想什么？它会立刻知道。因为它玄妙通灵，故为「神」。可是，鬼的数目，恐怕用神脑也数不过来，因为太多了。

刚刚一算，它就增加了千百亿。一秒钟后，又复增加千百亿，故无法子能算得准确。因为，鬼也是忽然而天，忽然而地，无有定法的。

What's on your mind now? The Heavenly computer will instantly know. It is miraculously wonderful, and as such is termed 'spiritual'. Unfortunately, even by employing such a 'Spiritual computer' to figure out the number of ghosts is futile because they are too numerous.

The moment the figure has been computed, it would have multiplied by a hundred thousand million times. After only a second, the figure multiplies itself by the same again. There is no way to get an accurate calculation. This is because ghosts can be in Heaven in a moment and appear on earth in the next, for they are without permanent stations.



鬼也有鬼的眷属和朋友，他若是知道什么地方有东西吃，便请朋友一起去吃。譬如有一种吃花鬼，能化作蜜蜂或蝴蝶，到处去吃蕊和喝花露。

Even ghosts have their kith and kin, and friends. When they know of a place where there is food, they will invite all their friends there to eat. For example: the 'Flower-eating Ghosts' can transform themselves into bees or butterflies, and roaming everywhere, they drink in the honey-dews and sweet nectar of flowers that they can find.



饿鬼所感之果报，是恒被火焚，无有暂歇。它身体里面也有火，外面也有火，内外烈焰交煎，痛苦难言。

为何有此果报？乃因为做人时脾气很大，所以死后变成鬼也不舒服。昼夜炽然，永无了期，想躲也躲不开。

The Karmic retribution of hungry ghosts is to be burned continuously. Fires burn externally and internally in their bodies, resulting in excruciating pain and suffering which words cannot describe.

Why are there such karmic retributions? It is because when they were human beings, they were very hot-tempered. After death, they were reborn into the ghost-realms and they had never improved. Hence, as hungry-ghosts they are put to the flames to be burned continuously.



可是，若吃一点花蜜，能略减其热恼，纵使能获得一秒钟之清凉，他已经求之不得了。故善恶因果，如影随形，如轮随迹，昭昭不爽。诸位！慎之哉！

But, if a ghost has tasted some sweet nectar from a flower, the heat in its body will lessen and it will experience a few seconds of comforting bliss. The retribution of karmic causes follow us like a shadow, like a foot-print; hence, do be mindful always of our every actions.



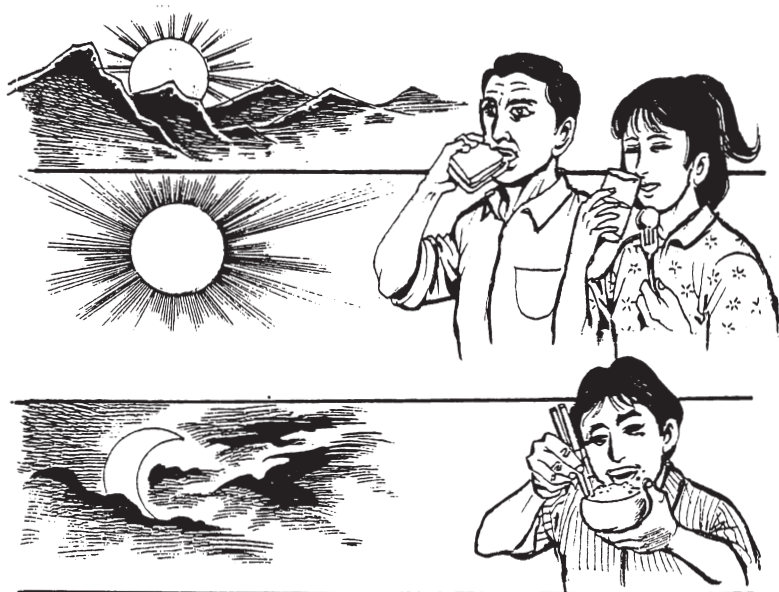
又有一种鬼，专吃水果。先略释四种食。一切众生，皆以食为依。食有四种，就是（一）分段食：有情众生，凡有血气形相者，皆是分段食。

There is another type of ghosts that only eat fruits. All living beings have to eat in order to live. On eating, there are 4 types of eating habits namely: 1) Eating by Sharing and Proportioning. All living beings that breathe, have blood and emotions belong to this group.



「分」、就是你有你一分，我有我一分。
「段」、就是一段一段，或一頓一頓。好像，
早上吃、中午吃、晚上吃，而中間留一段時間
不吃，故爲段。

Eating by sharing means, you have your portion and I have my share. Eating by proportioning means, to eat portions or in parts. Viz: we eat in the morning, in the afternoon and in the evening. In between these 3 meals, we do not eat. This is called eating by proportioning.



● 睡觉的时间不吃 ●

人及畜生，都是分段食。其他三种是（二）
触食：接触一下，就能得食。鬼也触食。（三）
思食：要想一想，便吃饱了。

Human beings and animals eat by sharing and proportioning. The other 3 types are: 2) Eating by touch or coming into contact with. Just by touching the food one has eaten. Ghosts eat by just contacting the food. 3) Eating by visualizing. Just to think of eating food and one has already eaten.



天人是思食。(四)识食：连想也不用想了，就在第八识内。有吃东西的机能。四空天是识食。

The Heavenly beings eat by visualizing.

4) Eating at the sub-conscious level. Even the thought of eating is not present at the eight stage of the Sub-Consciousness, yet eating has taken place. Beyond the Heaven, at the Fourth Emptiness Heaven, eating is all through the Sub-consciousness.



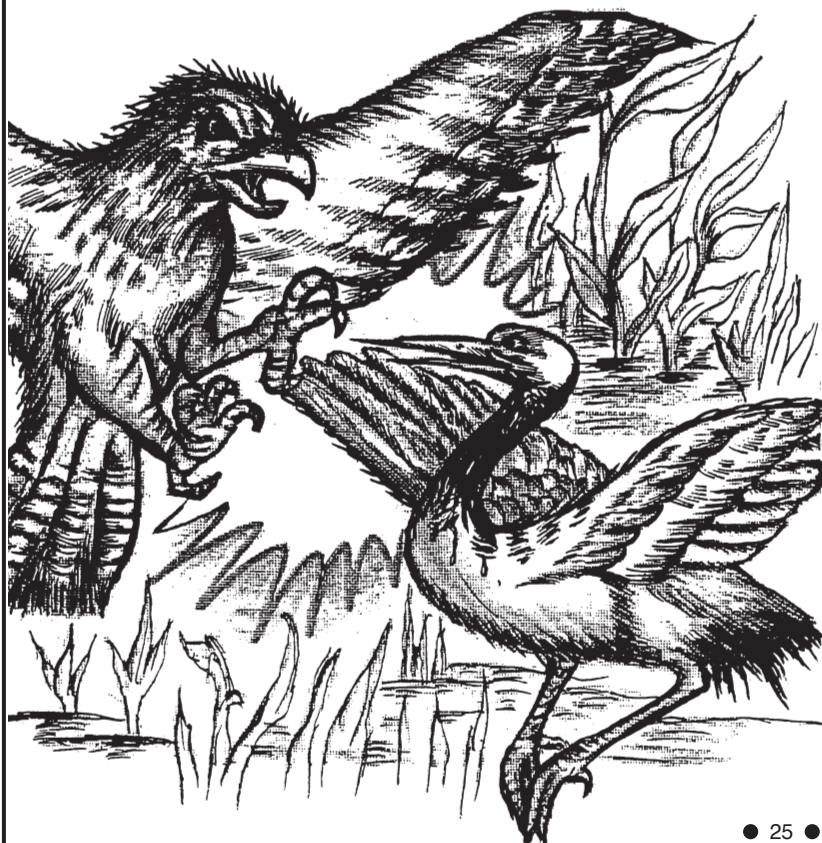
畜生都有它的同类。就以鸟儿来说罢，同类者则和平共处：非同类者，若想到它家里作客人，是不允许，一定会打架的。

Animals live together with their own breed. Birds of a feather flock together. But if a bird from a different breed were to live with birds from another breed. It will not be welcomed. Definitely a fight will ensue.



记得在万佛城、万圣松林里，那些白鹤有时与老鹰打架。去年一只小白鹤被打伤了，或者从窝里掉下来而受伤了。

Sometimes, in the Holy Woods of Ten Thousand Pines at the City of Ten Thousand Buddhas, the cranes and eagles living there will get into a fight. Last year a crane was badly injured and it fell onto the ground.



小果陀往昔曾与它作朋友。(前生果陀也许曾为鹤。但他听了一些佛经,故今生转为人。)他见到这个鹤朋友在受难,於心不忍,便把它送到医院去救治。

A young man name Kuo-Thor befriended to crane. (Perhaps in his past life he was a crane, and after listening and understanding the Buddha-Dharma, he was reborn as a human being.) When Kuo-Thor saw his injured friend, the crane, in suffering, he quickly sent it to the hospital for treatment.



可是，群医无策，爰莫能助，结果又把它送回树下。虽然大白鹤挺身保护，但终於也被老鹰擒去了。由此可知，一切众生，是各从其类，各有其眷属的。

Unfortunately, the veterinarian could not help much. So, the crane was returned to the Woods. Although it could fend itself, the eagles finally got the better of it. From this, we can know that all living beings will only want to be with their same breed and families.



言 归正传，众生都依食而住。譬如吃水果。刚从树上摘下来的水果。它是两个的。譬如一个苹果，它不单是一个。在苹果上面，还有另一个苹果。

Now back to the topic, living beings rely on food in order to survive. Take eating an apple for example. When an apple is just plucked from the tree, it is two. Now, and apple is not only an apple, on top of the apple there is another 'apple'.

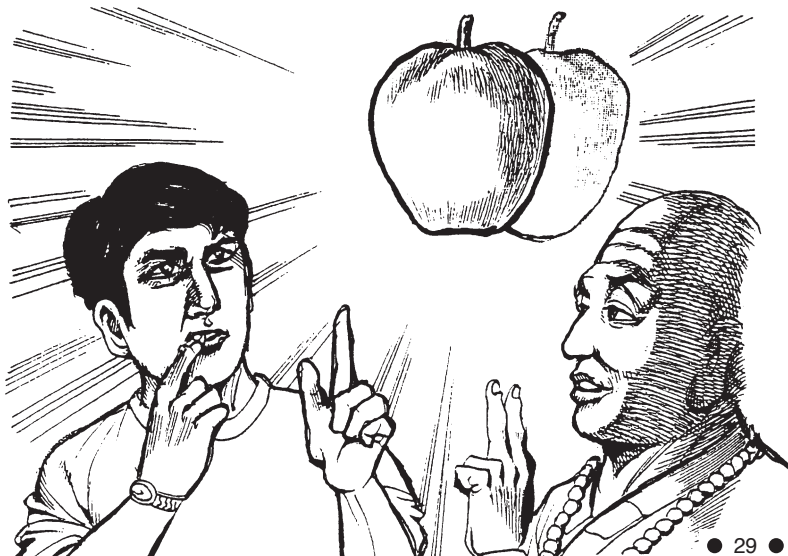


有人说：「我为什么没有看见呢？」你若看见了，更会偷吃啦！这两个苹果，其中一个 是「影子」，又可称为苹果的「性」。

同理，每个人不单是一个人，他还有一个灵性随身。可是人的灵性是藏在人的身体里，而不外露。这个灵性若是跑出来，就会被妖魔鬼怪吃了。

Someone asked: 'How come I cannot see it?' If you can see it, you would have eaten it. Of these two apples, one is the 'shadow' or it can also be called the apple's 'nature' or 'essence'.

With the same reasoning, every person is not one; he has a 'soul' with him. But this 'soul' is hidden inside him and does not reveal itself. If this 'soul' were to come out of his body, the demons would have gobbled it up!



无论是什么种类变成的人，其背后仍然留著那个影子，又叫鬼魂（人有三魂七魄）。譬如生前为马，其背后就有一个马的影子。

乃至牛羊鸡犬家，背后仍留著那个影子。开了五眼的人，一看便知道了。「啊！原来这个人生前是只狗！」

No matter from what substance or in what form a human being is created, behind his back there is the 'shadow' or 'soul'. For example, if in his past life he was a horse, then behind his back, there will be a 'shadow' of a horse.

Whatever the animals may be -- cows, goats, fowls or dogs, behind their backs lie that 'shadow'. To those who possess the 'Five Eyes', they are able to see that 'shadow'. And they may exclaim: "Ah! So he was a dog in his past life!"



所以不是那么多人开眼，因为恐怕他尽把别人前生的问题都揭穿了，所谓「天机不可泄漏」也！

That is why not many people are able to possess to 5-Eyes. Otherwise they will simply reveal the problems of others in their past lives. Hence the saying: 'Heaven's secrets should not be disclosed.'



水果并非动物，它无血质，但也是生物。有生命者，就有「性」。把水果拿来供佛、供鬼神、佛菩萨，就是吃那水果的性。

Fruits are not animals as they are bloodless, but fruits are living things. All living things and living beings of natural essences have embodiments. To make offerings of fruits to the Buddhas and Bodhisattvas, to gods, devas and spirits, is to consume the natural essences of the fruits.



鬼也不是拿著水果咬一口方为吃，他只要往前触一触，吸去水果的性，就是吃了。因之，供过佛或鬼神的水果，你再吃它就觉得没水果的味道。

Ghosts do not eat by holding and biting the fruits. They eat the fruits by mere touching and siphoning off the natural essences of the fruits. That is why fruits that have been offered to the Buddhas, spirits or ghosts often tasted differently. This is because the natural essences of the fruits have already been taken away.



供过佛水果，也不能放长久，很快便会坏烂，就像人一样：在生时他的灵魂不走；一旦死后，灵魂离体，尸首便很快腐烂。

Fruits that are offered to the Buddhas do not last long. They rot very quickly. Just like human beings when intact with their human-nature ('soul'), they live. But as soon as the 'soul' leaves the body, the body begins to collapse, disintegrate and rot away. Death has taken place.



在四种食中，鬼只须要嗅一嗅，触一触，就当吃了。不像我们人，要咬它一口，又要咽下去，是很麻烦的。

Of the four types of Eating Habits, ghosts eat by smelling and touching the food. This eating habit is unlike the eating habit of human beings; whereby we need to bite, chew and then swallow the morsel of food in our mouths. It's quite cumbersome.



有人问：「你怎会知道这种情形呢？」那是因为从前作过鬼，而我还记得嘛！鬼是触食，天人是思食，四空处天众是识食。

种种鬼神的业报，皆由其因缘所惑。如是因，如是报。所谓「起惑、造业、受报」。是故当知，为善福随，作恶祸追。各位不愿做鬼，就不要作鬼的业。

Someone has asked me: "How do you come to know all about these?" Oh! It's because in one of my past lives, I was a ghost! And I can still remember it! Ghosts eat by mere touching of the food; Heavenly beings eat by just visualizing eating the food; At the Fourth Emptiness Heaven, eating takes place at the sub-conscious level.

The Karmic retribution of all kinds of ghosts and spirits are due to the causes and conditions of their delusive actions. "When delusions arises, offences are caused leading to Karmic results." We must understand that by doing good, happiness follows us; by doing evil deeds, calamities will come to us. Those who do not want to be reborn as a ghost should stop doing actions done by ghosts.



一切鬼神王，都具有大威德，能斩妖除害，制诸外道。他们用折服法，降除一切旁门左道，魑魅魍魉，牛鬼蛇神。

All Ghost and Spirit-Kings possess great spiritual powers and are capable of causing suffering to human beings. Through such spiritual powers they could also control witches and evil-minded occultists. They could also influence and ensnare those spiritual aspirants who practise the wrong spiritual paths into committing evil and wrong-doings.



凡是邪知邪见，邪术邪法的害群之马，他都能调伏。他能生善灭恶，拆邪破魔，恶魔就像那些不讲理的人。凡是蛮不讲理，乖戾跋扈的人，都是恶魔转世。

They could overcome all deviant thoughts, views, arts and witch-crafts, and spiritual cultivation. They could also protect the good and eliminate the evil-doers. Those who speak and argue without good reasons are demons reborn.



你纵对他更好，他也不觉得你好。乃至你把血肉也牺牲了予他，他还是不知足、不感恩，贪得无厌。

为什么这样呢？此乃是历劫的恶习薰陶，根深蒂固，冥顽不改所形成的劣性。

They do not realize nor appreciate the goodness of your kind deeds and sacrifices; instead they will demand and expect more from you and can never be contented.

Why is this so? It is due to the many kalpas of deep-rooted karmic delusions.



楞严咒里的鬼神王，各率领其眷属，诸如天兵天将，天曹，金刚力士等等。他们皆守护十方，拥卫行人，绍隆道场。

The Ghost and Spirit-Kings as mentioned in the Shurangama Mantra, and their retinues of followers, together with the Heavenly Army and Generals etc., are positioned at the 10 Directions -- in order to protect and safeguard spiritual practitioners as well as the holy places.



前面说这么多种类的鬼神和其眷属，当知所有众生，小众生，都有其鬼魂。虽然，人常谓怕鬼，其实人和鬼根本没有分开。

All the Ghost and Spirit-Kings as mentioned above, are quite alike human beings with 'souls'. No doubt human beings are often afraid of ghosts, but actually, there is not much difference between them.



鬼处阴间，人居阳界，但阴阳本是一体，无分轩轻，没有阂限的，鬼是贪瞋痴重，比较起来，人是戒定慧多一点。

Ghosts lived in the Yin world (supramundane) while human beings lived in the Yang world (mundane). Yin and Yang are complementary and are not separated by boundaries. However, ghosts are full of greed, hatred and stupidity. Comparatively, human beings are more contemplative and wise.



因之，鬼成为一股阴气，而人及畜生，则禀气而成形，为什么有形相呢？因为有种种执着。故钻进五蕴的樊笼，而逃不出色、受、想、行、识的范畴。

As such, ghosts have Yin energies while human beings and animals have Yang energies and physical form. Why do they have physical forms? It is because of desires, attachments to the 5 Turbidities: Sensual forms, Emotional love, Thoughts, Practices and Volitional thoughts.



这个五阴网把我们自性遮障，有如乌云重蔽日。有太阳处则属阳，缺太阳处则属阴。其属，阴阳本是一体，而今被五蕴之云彩所分开而已。

These 5 Turbidities are like nets that trap and cloud our original human nature, where the Sun's Yang energies and the Moon's Yin energies are present. Yin and Yang are supposedly to be complementary but are now separated by the 5 Turbidities.



人被五蕴阵所困，鬼也被五蕴稠林所缠，故在业海浮沉，生生死死，死死生生；生时为人，死时变鬼。

但若修行，就不需要作鬼。修行成功了，可以成佛、成菩萨、或证阿罗汉果。

Human beings are deluded by the 5 Turbidities while Ghosts are also deluded and entangled by the 5 Turbidities, floating and sinking in the Sea of Karmic Retribution: Life-Death, Death-Life (born (Life) -- Rebirth(Death), again and again. Then alive as a human being, when dead as a ghost.

However, if we are able to cultivate, we will not be reborn as ghosts. When there is progress in spiritual cultivation, Buddhahood, Bodhisattvahood or Arahant hood can be attained.



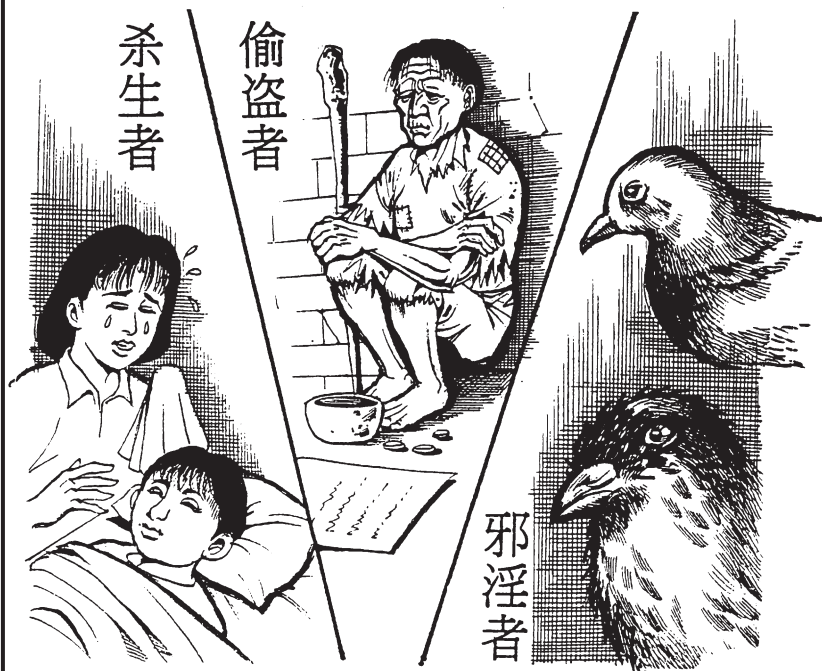
若能持五戒、修十善，便能生天为神。五戒，是不杀生、不偷盗、不邪淫、不妄语、不饮酒。不杀生，是慈悲。不偷盗，是道义。

If the 5 Precepts are upheld and the 10 Wholesome Deeds are practised, rebirth will be in Heaven as a Deva. The 5 precepts are : No Killing, No Stealing, No Sexual Misconduct, No False Speech and No Intoxicating Drinks or Drugs. To abstain from killing is to practise compassion. To abstain from stealing is to practise righteousness.



不邪淫，是正人君子。不妄语，是忠信。不饮酒，就不会狂乱。杀生者，来生得宿殃短命报。偷盗者，得贫穷苦楚报。邪淫，得雀鸽鸳鸯报。

To abstain from sexual misconduct is to be a true and honest gentleman. To abstain from false speech is to be trustworthy. To abstain from intoxicants to avoid wild misbehaviour. Those who committed killing will be reborn with a short life. Those who committed stealing will be reborn as a pauper. Those who committed sexual misconduct will be reborn as pigeons and mandarin ducks.



雀鸟们都是好高骛远的，此乃是前生专作私奸的行为，破坏道德，才有这种业报示现。我常对你们说，但仍然有人不注意，故我不厌其烦地再重复一遍。

Those who are reborn as sparrows are the results of their past karmic deeds; whereby moral values were breached and the modesty of innocents were outraged. I used to tell this to all of you, but still there are some who are not listening. I'm not bored anyway, and I shall mention it again and again.

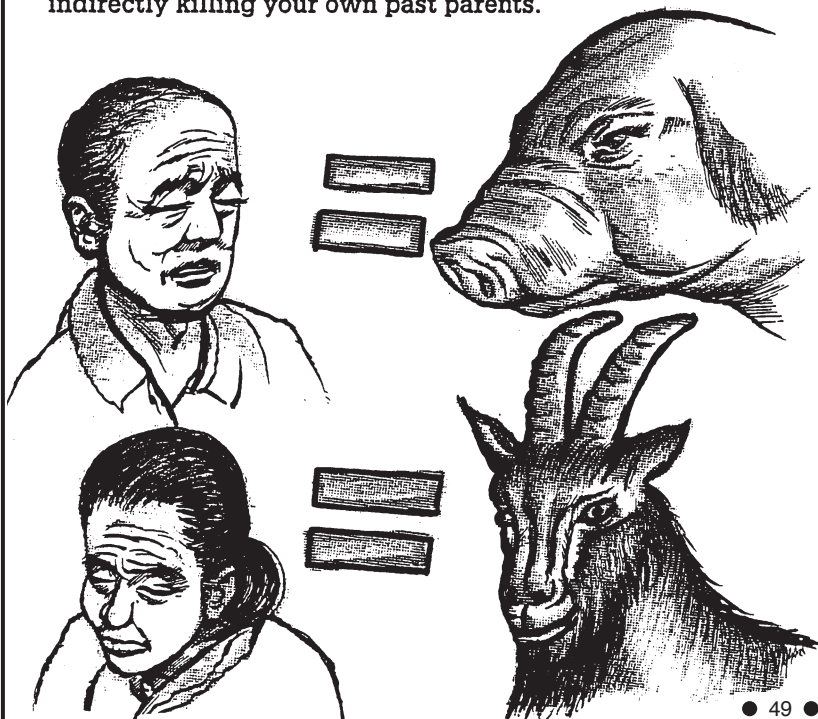


不要杀生！一切众生自无始以来，皆为我的父母亲友眷属，前生的父母。

造了罪孽，今生可能堕为猪马牛羊，假使你恣情宰杀畜生，就等於间接弑害你的父母。

Do not kill! Every Living being from beginningless time could be one of my parents, spouses, relatives or friends.

When immoral or evil deeds were committed in the past, such causes will result in being reborn as pigs, horses, cows and goats. Hence, if you were to kill animals, you could be indirectly killing your own past parents.



偷盗：所谓「己所不欲，勿施於人。」你不愿意被人偷窃抢夺你的财物，那么，你首先就不要偷他人之财物。

Stealing means: "Do not do to others what you do not like when done to you." You do not wish to have your valuables and things stolen or robbed off from you, so do not do it to others first.



邪淫，在因果律上，犯邪淫者最严，其惩罚尤为凌厉。尤其夫妇间，若彼此离了婚，又再去结婚，根据因果律，临命终时，身体会被截割成两分。

因为生时曾有两边的关系，故死后业报呈现，有一把大锯，把人从头顶锯到足尖。生时曾结婚多少次？死后便锯开多少分。

In the law of Cause and Effect, sexual misconduct is the most serious offence, especially to those married couples who divorced and remarry. The karmic law of retribution explained that at the time of death, the 'soul' of body will be split into 2 pieces.

Because while alive one lives two separate forms of relationship, upon death, the karmic retribution will appear like a big saw separating the 'soul' into two from head to toe. While alive, how many times had one married? Upon death the 'soul' will be "sawn" into that many parts.



生前曾结婚一百次，死后便锯开一百分，乃至每人分得一点点。分得零零碎碎，再欲把灵性重劝聚一起，就不容易了，千百亿劫也恐怕不能复得人身。

If one married for a hundred times, upon death, one's 'soul' will be "sawn" into a hundred parts, and will be distributed to everyone, a bit here a part there. And if one wish to gather the 'soul' back again as a whole, it will never be easy. Even if one try for a hundred, thousand, million kalpas (period of time), it will be difficult to be reborn as a human being again.



这时性化灵残，与草木同朽，变成无情的植物。本性分散了，便不容易作为众生。

纵使能作众生，譬如一个人身，能化为八万四千蚊虫，但若要把那八万四千蚊虫重聚在一块，则不容易。

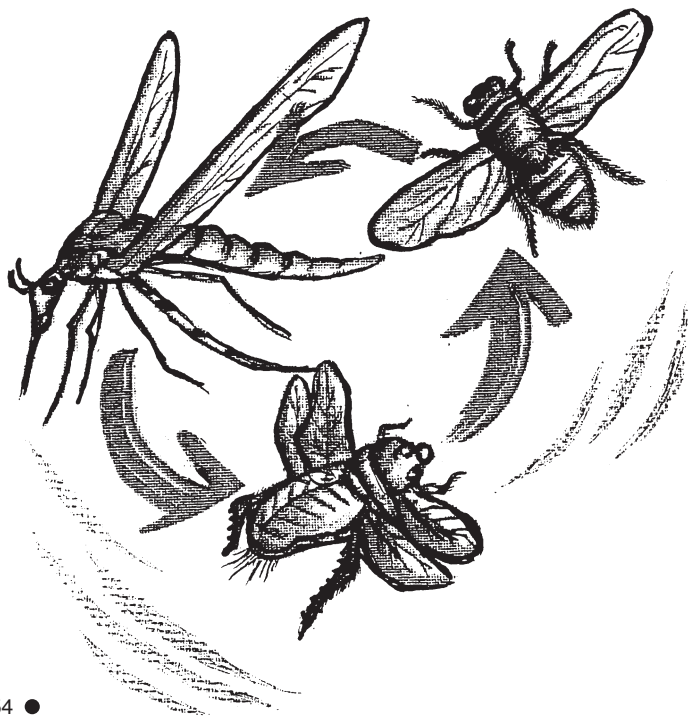
When such disintegration of one's 'soul' has taken place it will become like the vegetation, which is devoid of emotional feelings. When the "original nature" ('soul') has been disintegrated, it will not be easy to be reborn as a human being again.

To be able to be reborn as a living being, for example as a human, the 'soul' can be transformed into 84,000 types of insects (reborn as). But to try to gather in all the 84,000 types of insects is quite impossible.



蚊虫多数重新再做蚊虫，头出头没，生死轮回，总不知道背尘合觉，舍迷归正的。所谓「一失人身，万劫不复」，诸位若深明其义，可不惧哉！

Insects normally will be reborn again as insects. Insects do not possess the intellect of knowing how to get out of the karmic process. That is why it is said: "When the human body is lost, ten thousand kalpas the cost." To all my beloved ones, if you have really understood its deep meaning, how frightening you must be!



佛
迴
向
偈



VERSE
OF
TRANSFERENCE

願以此功德，

May the merit and virtue accrued from this work,

莊嚴佛淨土，

Adorn the Buddhas' Pure Lands,

上報四重恩，

Repaying four kinds of kindness above,

下濟三塗苦。

And aiding those suffering in the paths below.

若有見聞者，

May those who see and hear of this,

悉發菩提心，

All bring forth the resolve for Bodhi,

盡此一報身，

And when this retribution body is over,

同生極樂國。

Be born together in the Land of Ultimate Bliss.