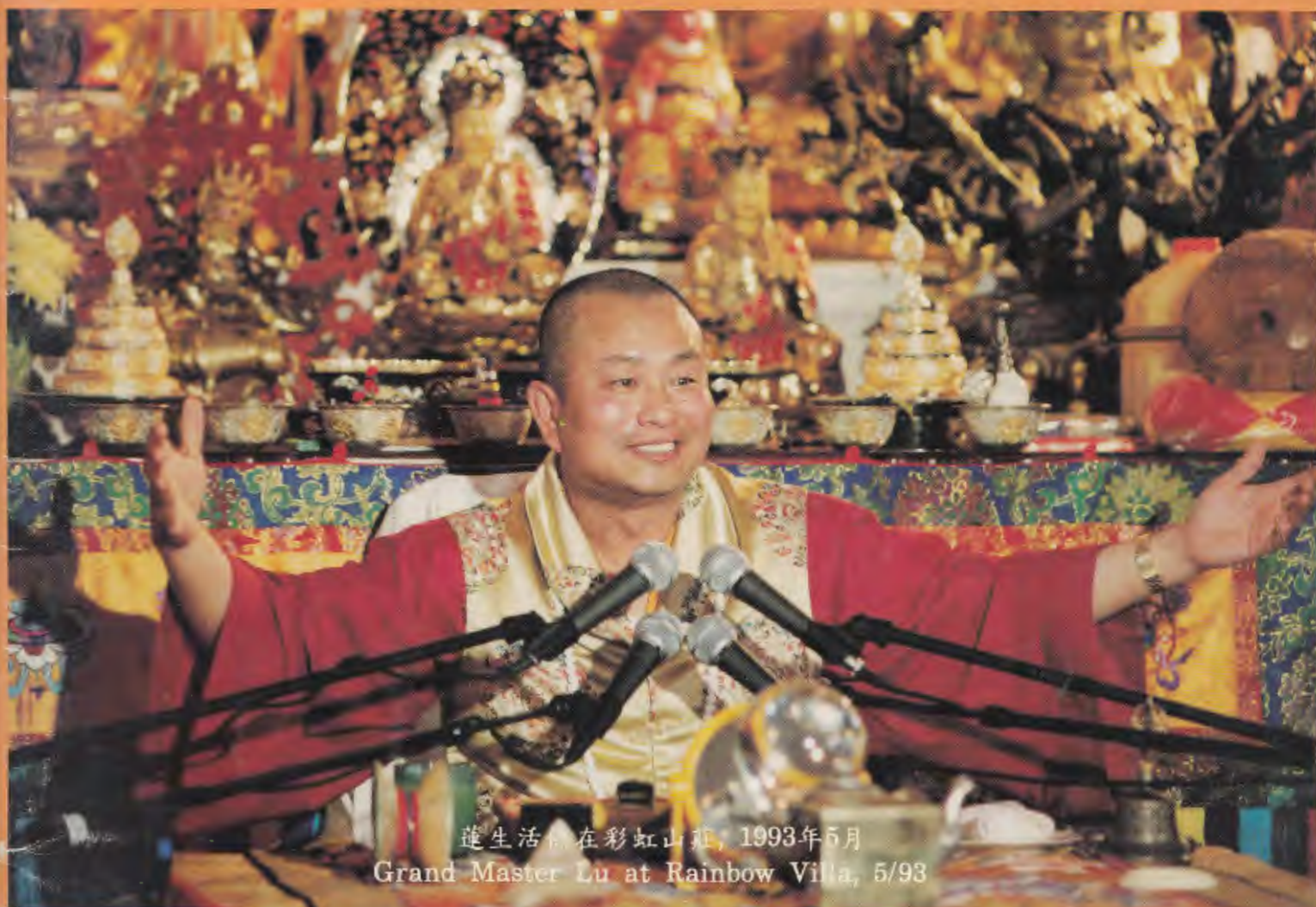




# 紫蓮月刊

38



蓮生活佛在彩虹山莊，1993年5月  
Grand Master Lu at Rainbow Villa, 5/93

## The Purple Lotus

A Complimentary Monthly Journal of the True Buddha Dharma  
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## **The Purple Lotus (ISSN 1050-1355), A monthly Journal of True-Buddha Dharma**

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## ●如何皈依蓮生活佛，取得真佛宗傳承●

欲皈依的弟子，祇要在農曆初一或十五的清晨七時，面對太陽升起的方向，唸四皈依咒：「南無古魯貝，南無不達耶，南無達摩耶，南無僧伽耶。蓮生活佛指引，皈依真佛。」三遍。

唸三遍拜三拜。初一或十五，一次即可。

在自己家中做完儀式的弟子，祇須寫信，列上自己的真實「姓名」、「地址」、「年齡」，隨意附上供養費，信中註明是「求皈依灌頂」，然後寄到美國的「真佛密苑」。蓮生活佛收到信後，會給大家寄上「皈依證書」及上師法相，同時指定從何法修起。「真佛密苑」地址：Sheng-Yen Lu, NE 40th Ct Redmond, WA 98062, USA

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## 慶生會開示

### ●蓮生活佛 / Masonic Temple

1993年6月4日 • 預祝師尊聖誕晚會

各位上師、各位同修，大家晚安。（弟子：師尊晚安）

現在已經很晚了，我就簡單的講幾句。這一次應邀到舊金山紫蓮堂，這個決定是非常的匆促；因為知道是仙果素食館的開張，那麼我也希望說他們的生意能夠興隆，那麼就是過來這裡看一看，希望能夠說召請所有的弟子，捧場仙果素食館。

你們知道在我們宗派裡面，素食或者是葷食都是隨意的，並沒有勉強一定要吃素食。那麼當初要開素食館的時候，我心中有一種感覺，因為事實上，在西雅圖以前也開過素食館，西雅圖第一家素食館就開在Chinatown附近，那麼開沒有多久，因為我們沒有去吃，所以都倒閉了。（眾大笑）那麼第二家素食館是紫竹林素食館，那紫竹林就是象徵著觀世音菩薩；那講一句很抱歉的話，它開了一年、兩年，我還是沒有去過一次。（眾笑）

今天在機場（西雅圖）的時候，有弟子跟我們講說：你這次到舊金山去是為仙果素食館開張剪綵。我心中就想說：唉！這一次慘了。因為我連一餐素食的話，我就會受不了。

不過，我是這樣講，聽說素食可以使自己的血液很乾淨，而且對自己的身體很好，能夠使血壓降低，膽固醇降低，那麼心臟也會比較有力，不會有心臟病，其他不好的病症也都會沒有。既然給素食館做

## A Talk at the Birthday Party

*An oral teaching by Master Sheng-yen Lu at the Masonic Temple, San Bruno, California, June 4th, 1993.*

*Translated by Janny Chow*

Masters, fellow cultivators, good evening.

Since it is quite late, I will just say a few words. The invitation from the Purple Lotus Society was received on very short notice, and we made the decision quite hastily to come. As the purpose of this trip is to inaugurate the opening of the Pure Land Vegetarian Restaurant, it is my hope that the restaurant's business will thrive and that all students will patronize the restaurant.

One knows that, in our school, there is no rule that one must be a vegetarian, that the decision is entirely up to each individual. When I first heard of the opening of this vegetarian restaurant, I was not overly excited. As a matter of fact, the first vegetarian restaurant in the Seattle area was located somewhere in the vicinity of Seattle's Chinatown, but it went out of business soon afterwards — perhaps because we never patronized it. [audience laughter] Now Seattle has a second vegetarian restaurant called the Purple Bamboo Garden. Purple Bamboo is a symbol of Kuan Yin Bodhisattva. I regret to say that, since its opening one or two years ago, I still haven't tried it out. [audience laughter]

Earlier today in the Seattle airport, when a student said to us, "So you are going to perform the ribbon-cutting ceremony for the Pure Land Vegetarian Restaurant," I thought to myself, "Oh yes, it is going to be miserable!" I have never been able to tolerate vegetarian food!

However, I have learned that vegetarian food can be very good for one's health. It can purify one's blood, lower blood pressure and reduce cholesterol levels; hence it can lower the risk of coronary artery diseases and keep the heart beating strong. Consequently, one is healthier and subject to fewer other chronic illnesses. Since I

剪綵跟召請大家來的話，我就是開始要學習吃素食。（眾笑、掌聲）

我的人也是很坦白，雖然是以前曾經有吃素整整一年的時間，但是那一次是受訓，是佛菩薩叫我說：這個葷食你都不要吃。那我自動的一聞到味道，我就停止不敢吃。無論如何，就是一聞到味道就不敢了。那一種的心境整整差不多有一年的時間，到最後有一天，聞到不再有厭惡，我就重新再改為葷食。這是整整一年素食的時間。那麼那一年當中，我也覺得身體很好，我想這個素食應該是會使身體很好，雖然我吃葷食也沒有覺得身體不好。（眾大笑）

那我是希望說，我的身體還很好以前就在吃素食，也是很好啊！對不對？所以，只要從剪綵開始，我就要開始學習吃素食了，這是沒有話講的。這個偶而，台灣人講：吃魚吃肉，也要多吃一點青菜。那麼你們大家就是出去呼籲，你只要想到帶客人吃飯，那就帶客人來仙果素食館。那我回去西雅圖以後也要到紫竹林素食館去吃飯，（眾笑）不去吃一下不好意思的。對不對？（笑）因為他們老是發帖子給我們雷藏寺，叫我們去吃，我一聽到吃素，我眉頭就皺起來。（眾大笑）但是從我第一次給素食剪綵，那我不去吃就不好意思了，（眾笑）那我回去時也會吃一下。今天就講到這裡。（掌聲）

will be performing the ribbon-cutting ceremony for a vegetarian restaurant and calling on everyone to patronize it, I have to learn to eat vegetarian food. [audience laughter and applause]

Being a candid person, I must admit that there was a period of time in the past when, for one whole year, I was a vegetarian. But that was because I was undergoing training and the Bodhisattva had ordered me not to eat any meat during that period. During that time, I automatically stopped eating meat because I could not even stand the smell of meat dishes. This frame of mind continued for about a year until finally one day, my aversion to the smell of meat dishes suddenly disappeared and I could eat them again. For a whole year I was a vegetarian and, during that year, my health was very good. This is why I think a vegetarian diet should be very good for one's health, although I don't find my own health any poorer after reverting to include meat in my diet. [uproar of audience laughter]

What I mean to say is this, while my health is still good, it would be very beneficial to start eating a vegetarian diet. Therefore, beginning with the ribbon-cutting ceremony, I shall learn to eat vegetarian food. I really cannot have any excuse. There is a Taiwanese saying, "While eating fish and meat, one should eat more vegetables." So everyone should spread the word, if one wants to treat one's friends to dinner, bring them to the Pure Land Vegetarian Restaurant. When I return to Seattle, I will go and have dinner at the Purple Bamboo Garden; [audience laughter] otherwise it would not be nice. The Purple Bamboo Garden has sent many invitations to the Rey Tseng Temple to ask us to try their food, but I grimaced everytime I heard about vegetarian food. [uproar of audience laughter] However, after I have cut the ribbon for a vegetarian restaurant, I would feel embarrassed if I don't patronize vegetarian restaurants. [audience laughter] So I will go and try the Purple Bamboo Garden when I go home. That is all for today. [audience applause]

# 密教 六大財神法

●蓮生活佛盧勝彥 / 舊金山紫蓮堂  
1993年6月5日

蓮花麗惠上師：

師尊、師母、各位上師、法師、各位同修，大家好、大家晚安。

在還沒有恭請聖尊為大家說法開示以前，在這裡很高興能跟大家說幾句話。本來我是預算沒有要說話的時間，但是呢，先耽誤大家一些時間，因為今天下午有一些同門跟我提起，因為這一次紫蓮堂能夠恭請到聖尊來到舊金山，為我們的仙果素菜館剪綵，是非常大的福報。那麼他們就提了一些問題問我，他們說：「為什麼修行者要賺錢？」他們心目中對我的觀念是好像我不愛錢，怎麼連我也想要做這個餐廳的生意，想要賺錢。所以他們覺得不是很明白。

關於這一點，我想要這樣子的說法，在還沒有皈依真佛宗以前，還沒有修法以前，我是很愛錢，我看錢就是錢；皈依了真佛宗，認真修持以後，守著戒律，克制著自己，想法很多改變了，我看錢不是錢了。經過了這些年修持以後，體驗了很多，什麼是我？什麼是你？什麼是有相？什麼是眾生？體驗了師尊所說的：眾生無別。體驗了三身無別，體驗了這個空以後，我看錢又是錢，我只能很短的用這個話來

## The Six Wealth Deities Practices — in Tantra

*An oral teaching by Master Sheng-yen Lu at the Purple Lotus Society, San Bruno, California, June 5th, 1993.*

*Translated by Janny Chow*

[Opening remarks by Master Samantha Chou]

Grand Master, Master Lian-hsiang, masters, reverends, fellow cultivators, good evening.

I am very honored and happy to have the Holy One here today to speak to us and give us some teachings. I would like to take this opportunity to say a few words. Originally I had not planned on speaking but, earlier this afternoon, some fellow cultivators learned that we have been very blessed to be able to invite Grand Master Lu to perform the ribbon-cutting ceremony for the opening of the Pure Land Vegetarian Restaurant, and they asked me the following question, "Why do spiritual cultivators want to make more money?" In their minds, I am a person who does not desire money, so they do not quite understand why I am interested in operating a restaurant to make money.

In reply to their question I would like to offer this statement. Before taking refuge in the True Buddha School and before practicing Buddhism, I loved money very much. In my eyes, money was money. After taking refuge in the True Buddha School, I started to do the Tantric practice seriously, to abide by the precepts and restrain myself. Many of my views changed; in particular, money was no longer money to me. After these years of cultivation, I have begun to gain a great deal of insight into these questions: What is "I"? What is "You"? What is "having form"? What is "a sentient being"? I realized what Grand Master has taught us: there is no difference among all sentient beings. I realized there is no fundamental difference among the three Bodies of the Buddha, and I understood more about "Emptiness." I find that money becomes money again. I can only use these simple

解釋，修行者看山是山，看山不是山，看山又是山，那我把它用於這個錢的用法，我的心情、我的心境目前是歷經了三個階段：看錢是錢，看錢不是錢，看錢又是錢。什麼是錢？就看你怎麼樣去運用，修行者的觀念來分辨什麼是錢，那裡有錢？什麼是你？什麼是我？完全都沒有。

所以呢，我回答了今天下午有一些同門的問題，希望大家能夠體驗一下，我不是要賺錢，因為我是看錢不是錢。希望大家能夠明白。

噲嘛呢唄咪吽。

雖然是看錢不是錢，但是呢，我們還是恭請聖尊教導我們怎麼有錢？（眾笑、掌聲）希望大家明白聖尊教導，怎麼擁有錢、怎麼樣發揮有錢的觀念、運用錢的運作來好好的賺錢、來運用錢，我恭請聖尊、我們來請法。（掌聲）

首先呢，我們致上最高的敬意，感謝聖尊能夠百忙之中來到舊金山紫蓮堂，為大家加持。（掌聲。蓮花麗惠上師獻哈達）

### 師尊開示：

各位上師、各位同修，大家好。

這一次能夠到紫蓮堂來，那麼相聚的時間非常短暫，我是很珍惜這一次大家能夠有這麼好的機緣在一起，也謝謝這個紫蓮堂的邀請。那昨天講過，這也是我平生第一次給素食館剪綵，第一次。雖然我是很少吃「世俗（素食）」的，（眾笑）你看我這個素食這兩個字都唸得不太好，（眾笑）你們就知道我不習慣於這兩個字的。（眾笑）但是還是應邀前來，我們希望這個麗惠上師講的：開門、剪綵、生意興旺、財源滾滾，這個都是必須的，這當然

phrases to explain the three stages of mind experienced by a spiritual cultivator: a mountain looks like a mountain, a mountain does not look like a mountain, and then a mountain looks like a mountain again. The evolution of the mind can also be described by these perceptions towards money: money looks like money, money does not look like money, then money looks like money again. What is money? It all depends on how one uses money. When analyzed from the viewpoint of a spiritual cultivator: does money really exist? Do the self and others really exist? They are all inherently empty.

Therefore, in reply to the question asked by some fellow cultivators this afternoon, regarding why I want to make more money, I hope everyone can understand that, to me, money does not look like money.

Om Mani Padme Hum.

Although money does not look like money, we would still like to respectfully ask the Holy One to teach us how to make more money. [audience laughter and applause] I hope that, through this teaching, we can learn how to acquire abundance, how to have the correct concept of money, and how to use money correctly. We would like to respectfully ask the Holy One to give us this teaching. [audience applause]

Before the teaching begins, I would like to offer the highest respect and gratitude to the Holy One for taking time out of his busy schedule to come to the Purple Lotus Society in the San Francisco Bay Area to give us this blessing. [Master Samantha presents a silk scarf to Grand Master Lu.]

### [Grand Master Lu's teaching]

Masters, fellow cultivators, good evening.

Although this visit to the Purple Lotus Society is a very short one, I very much cherish this opportunity to spend some time with everyone. I also would like to thank the Purple Lotus Society for inviting me. Yesterday I mentioned that this would be the first time I have ever performed a ribbon-cutting ceremony for a vegetarian restaurant. Although I seldom eat vegetarian meals — as you hear, I am not used to it as I can't even say the word "vegetarian" well [audience laughter] — I have accepted the invitation. We hope that, after the grand opening and the ribbon-cutting ceremony, the business will be, in

就是一種期望，能夠這樣子的很順利的，所以這一次也是師尊在這裡跟大家拜託、請託啦！也是一種請託，就是希望大家捧場，你只要想到請客吃飯，你就帶到仙果素食館。（眾笑、掌聲）也是希望大家告訴大家，希望這個餐館能夠興旺，有一家、兩家、三家，這個是好的。我昨天講過了，這個要讓你低血糖，要讓你不能低血壓，（笑）是血壓中等，沒有心臟病，膽固醇降低，身體健康，瘤、癌通通不結緣，跟這些百病通通不結緣，百病消除，金剛不壞。（掌聲）這樣可以了。

我昨天也講了，從明天開始，今天還沒有開始，（眾笑）從明天開始我也要學吃素食，（眾笑）不是速食麵，是素食。

### 錢無善惡

這剛才麗惠上師談到錢，她說她看錢不是錢，師尊是愈看錢愈是錢。（眾笑）不過，我們曉得錢這個東西是中性的，看你怎麼用，完全是在看你怎麼用的。這個錢本身沒有什麼善惡的，它放在那裡，你看它是錢，不看它還是錢，你用火燒了，它還是錢，怎麼看、怎麼看都是錢，怎麼會看不出是錢呢？（眾笑）這個是我很奇怪的事情，我要回去想一想才知道。（眾笑）不過，師尊啊！不管大錢、小錢我都會認，一個Twenty Five cent、Ten cent、One cent，怎麼樣子的money，因為我也認得很多；因為世界弟子都會有寄供養來，我都認得：哦！這個是法朗，這個是磅，這個是Yen，日本錢叫做Yen，我的名字。（眾笑）My name is Yen. Yen. 哦！Yen。這個Yen日本錢。印尼的那個是什麼啊！（師母回：盾）盾。這個錢我都會認的，我怎麼看都是錢。

Master Samantha's words, brisk and the money will come rolling in. These are requisites for a successful business and are, of course, our expectations. We hope that things will run very smoothly for them.

I would like to request that everyone lend support to this restaurant. If one wants to treat one's friends to dinner, please bring them to the Pure Land Vegetarian Restaurant. [audience laughter and applause] I also wish that, through word of mouth, this restaurant will flourish and expand to other locations. I mentioned yesterday the health benefits of maintaining a normal blood sugar and blood pressure, and I hope that everyone will have a normal cholesterol level, a healthy heart, general good health, and will become immune to all kinds of malignant growths. I hope that no illness can touch one and that one will become indestructible. [audience applause]

I also mentioned yesterday that, starting tomorrow, not today, I have to learn to eat vegetarian food. [audience laughter]

### The Neutral Nature of Money

Just now Master Samantha said that, in her eyes, money was not money. To me, the more I look at money, the more I think it is money. [audience laughter] But we know that the nature of money is neutral and its function is entirely up to the individual who uses it. Money itself is neither good nor evil. When one puts some money down, whether or not one looks at it, it is still money. Even if one decides to burn it up, it is still money. No matter how I look at it, it still is money. How can anyone not see that it is money? [audience laughter] This is a very strange matter. I will have to go home and think about it before I can figure it out. [audience laughter] Anyway, I have no trouble recognizing money, be it in big denominations or small denominations, such as twenty-five cents, ten cents, or even one cent. I can recognize many different kinds of money, as students from around the world send their country's currency to me as offerings. I can tell: this is the franc, this is the pound, this is the yen from Japan (which is also my name). [audience laughter] My name is Yen. How about the Indonesian dollar, what is it called? [Master Lian-hsiang replies, "Rupiah."] So I am able to recognize money and, no matter how I look at it, it is still money.

這個也是有好的。這個錢本身來講，就是要看你怎麼去用。今天你把這個錢用在這個如來事業上面，它就變成如來的資糧，這個是善，是好的。今天你到這個Casino，你就是賭錢，你就是賭；你今天把這個用到買到不好的東西去了，看你怎麼用，怎麼Pay，這個錢就分出善、中性、惡，就出來了。所以錢本身來講，它不是罪惡，罪惡還是人，對不對？無論怎麼樣運用錢，你去怎麼用，完全是用的這個人使這個錢變質的，而不是錢本身變質、或者作用了，並沒有。它還是錢。

### 名稱之議

那麼我也談到紫蓮堂麗惠上師有一個很大的宏願，她希望蓋紫蓮佛學院。那大家也問到說：為什麼不蓋真佛佛學院？為什麼不蓋白蓮佛學院？為什麼不蓋黃蓮佛學院？為什麼不蓋個青蓮佛學院？為什麼特別要紫蓮？大家都問到這個問題，那今天跟大家稍微談一下。因為看誰蓋的嘛！

（眾笑、掌聲）很簡單啊！今天假如是我盧勝彥蓋的，我不會說去弄個紫蓮佛學院吧！（眾笑）對不對？我一定弄一個，但是白蓮也不太好。（笑）你們知道白蓮這兩個字是禁忌的，在中國古代白蓮教亂很厲害的，（眾笑）你弄個白蓮佛學院，哼！原來盧勝彥是白蓮教啊！（眾笑）這個麻煩就很大，對不對？

其實當初的白蓮是很好很好的。當初的白蓮是慧遠法師在廬山設白蓮社，大家一起唸佛、修淨土，是好的。只是白蓮這兩個字給有心份子拿去了，變成好像一個教團，來跟政府本身作對，甚至叛亂，利

Money can be used for good purposes. It depends on how one uses it. When one uses this money today for the propagation of the Buddha Dharma, then the money nourishes the efforts towards Liberation, and it is benevolent and good. If one goes to the casino to gamble, or uses this money to buy things that are harmful then, depending on its usage, it will produce good, neutral, or bad consequences. Money itself is not wicked; it is man who turns money into evil, isn't it? It is entirely up to the person who is using the money to cause changes, as the nature of money itself does not change. Money is still money.

### Discussion on the Name of the Institute

As I mentioned before, Master Samantha has a very lofty ambition: she hopes to build a Purple Lotus Buddhist Institute. Many people have asked her, "Why are you not building the True Buddha Buddhist Institute, or the White Lotus Buddhist Institute, or the Yellow Lotus Buddhist Institute, or the Green Lotus Buddhist Institute? Why the Purple Lotus Buddhist Institute in particular?" Since these questions were raised, I would like to spend some time in addressing them. The reason is very simple: it depends on who builds the Institute! [audience laughter and applause] If today Sheng-yen Lu built a Buddhist Institute, I would not name it the Purple Lotus Buddhist Institute, would I? [audience laughter] I would definitely call it the White Lotus Buddhist Institute. But the name White Lotus is problematic too, [laughter] as most people know that the term "White Lotus" is taboo in China. In the olden days, the White Lotus Sect caused a tremendous uprising in China. [audience laughter] If I built a White Lotus Buddhist Institute, people would associate Sheng-yen Lu with the White Lotus Sect rebels! [audience laughter] Then there would be great troubles, wouldn't there?

Actually, things were fine in the beginning when the Dharma Master Hui Yuen established the original White Lotus Society at the mountain, Lu Shan. People chanted and practiced the Pure Land Dharma but, later, the name White Lotus was used by a group of people who had their minds set on other things. They transformed the group into a cult and rose in revolt

用這個迷信，那麼就變成一種教派出來，變成一個造反作亂的團體。所以大家很忌諱這兩個字。所以當初我選這兩個字也是莫名奇妙的，怎麼會成白蓮花童子呢？還好有童子兩個字給它改過來，把形象改過來，我是白蓮花童子。（掌聲）

其實每個堂都可以去做發這個佛學院宏願的事情。那麼麗惠上師就是紫蓮，就是用紫蓮佛學院；那大家會講說：為什麼不弄個真佛啦！這個名稱上的問題一向講起來都會有爭議的。好像你弄一個「大師」，那麼問題是大家就會說：「你是大師，那麼我們都是小師了。」那麼他們就會跟這個大師去爭。以前印順導師用這個「導師」，就有很多人反對，他們說：「法師就法師嘛！你為什麼弄個導師！你為什麼要跟我們分別不一樣，難道你導師就比較高嗎？」其實導師跟法師是一樣的名稱，他是引導我們學佛法的師父，就是導師。對不對？

### 與道合者為大

所謂「大」字我已經講過了，你跟宇宙的道相合就大；你跟宇宙的意識、真理不相合，你就不能稱為大。所以佛陀講過：與道合者大。你今天跟道合了，人家稱你大師，你受之無愧。所謂大師不是廟大、人長得高大、不是錢大、不是組織大，這些大都是世俗的。在真理、宇宙意識的面前來講，你怎麼大都大不了一粒砂。真的。在佛陀的眼中，地球就像一粒砂，一

to oppose the government. They preyed on the superstitions of their followers and created a rebellious cult. Therefore the name White Lotus became taboo. Come to think about it, I wonder why in the beginning I picked such a name as the White Lotus Child? However, the suffix "Child" is good because it helps to change the image. I am the White Lotus Child (White Lotus Bodhisattva.) [audience applause]

Each local chapter could, if they wished, build a Buddhist Institute. Since Master Samantha is the Purple Lotus, this institute will be named the Purple Lotus Buddhist Institute. Some people will inevitably say, "Why don't you name it the True Buddha Institute?" Disputes regarding titles often arise. For example, if one calls oneself a "great master," then other masters will criticize and say, "If you are the great master, then are we the little masters?" They will start a dispute with the great master. The same thing has happened to one of my gurus, the Guiding Master Yin Shun. Many people opposed his decision to call himself the Guiding Master; they felt that by changing Dharma Master to Guiding Master, he was trying to distinguish himself from the rest of the masters. Actually there is no difference between a Guiding Master and a Dharma Master. A Dharma Master who guides one in the practice of the Buddha Dharma is a Guiding Master, isn't he?

### Union with the Tao is "Great"

I have explained before what is meant by "the great" in spiritual practice. When one becomes One with the Tao, one can be called "the great." If one cannot become One with the Universal Consciousness or the Universal Truth, then one cannot be called "the great." Buddha Shakyamuni says, "Greatness is those who merge and become One with the Tao (Universe)." If today one is united with the Tao, then one should feel no qualms to be referred to as the "great master." Great master does not mean a master who is big in size, builds a great temple or organization, or possesses great financial resources these are conventional greatnesses. From the standpoint of Truth or the Universal Consciousness, no matter how great one is, one cannot be greater than a speck of sand. Indeed, in the eyes of Buddha Shakyamuni, the earth is like a speck

彈就沒有了。在師尊的眼中，這娑婆世界就是一粒砂，一彈，它就沒有了，大到那裡去了。

與道合者大。跟宇宙的意識你只要相合了，你印證了道，你是當之無愧，你就是大。今天你没有印證了道，你再有錢，廟蓋得再大，你都是在砂上面做功德啊！算是什麼大！一口就吞下去了。

所以我們學佛的人要懂得，你印證了真理，你大之無愧。不必慚愧。這整個宇宙都是你的。你今天没有印證了真理，你不過是一粒砂。

### 真佛紫蓮佛學院

所以今天大家要曉得，名稱上的問題會起爭執。但是大家要體會到，因為這是麗惠上師她本身發出來的宏願，所以應該還是要稱：紫蓮佛學院。因為她是紫蓮堂，當然是紫蓮佛學院。那假如人家再講了很多事情，那不如再加個真佛紫蓮佛學院，這樣是好一點。真佛紫蓮佛學院。對不對？那麼這個真佛紫蓮佛學院，所有真佛宗的弟子都應該，你只要跟紫蓮堂有緣，跟麗惠上師有緣，跟真佛紫蓮佛學院有緣，那麼你就可以出你一份的心力跟財力，去幫助這個真佛紫蓮佛學院，去給它建立起來。

那麼我再講了，今天建立這個真佛紫蓮佛學院是為自己的嗎？好像是說是屬於個人的嗎？那當然不是了。它一定是一個財團法人，一定是一個有董事會，有管理委員會，那麼將來還會聘請很多人來共同參與，這個佛學院本身的進展、推演和將來的發展。像這個大學部、研究所、碩士班到博士班，這樣子慢慢的擴展。這都是

of sand that will be gone in the snap of two fingers. In my eyes, this samsaric world is a grain of sand that will disappear with one snap of the fingers. So how can anything in the samsara be considered great?

When one merges and identifies with the Tao, when one becomes One with the Universal Consciousness, then one can, with a clear conscience, consider oneself great. If one has not realized the Tao, then no matter how wealthy one is, or how big a temple one builds, one is only building merits on a speck of sand! How can anyone consider that great? It can be swallowed in one gulp!

Therefore, as Buddhists, we have to know that when one realizes the Truth, one can then be called "great" without any qualms or shame. The whole Universe belongs to one. If one has not realized the Truth, then one is, at most, a grain of sand.

### The True Buddha Purple Lotus Institute

We know that names and titles can be controversial, but we should understand that, since it is Master Samantha's vow to build an institute, the institute should, of course, be called the Purple Lotus Buddhist Institute. Since this is to be built by the Purple Lotus Society, it should, of course, be named after the Purple Lotus. However, since many people have raised questions about the name, what about adding "True Buddha" to the name to change it to the True Buddha Purple Lotus Institute? This would be much better, wouldn't it? All True Buddha School students who have an affinity with the Purple Lotus Society or with Master Samantha may donate their physical and mental efforts, as well as money, to help bring this True Buddha Purple Lotus Institute to realization.

The next question is: is this plan of establishing a True Buddha Purple Lotus Buddhist Institute motivated by self-interest? Is this a personal endeavor? The answer is, of course, no. It must be a legally established financial group or corporation consisting of a board of directors and a committee of administrators. In the future, many people will be employed to participate in the development and expansion of the Buddhist Institute. For example, besides offering courses at the college level, the institute may

可以做得到。那麼只要是共同的，就需要共同的眾生來護持。假如是私人的，那你就私人去負責。將來弄起來假如是說，嘿！今天盧勝彥蓋彩虹山莊，他並沒有組織財團法人，並沒有董監事會，所以彩虹山莊不募款、不義賣，不跟弟子講：「我蓋彩虹山莊大家來樂捐。」因為蓋的是私人名義的彩虹山莊。所以他不募款、不義賣、也不跟人家募款。

今天是蓋公共的真佛紫蓮佛學院，就可以需要眾生的群策群力去把它做好。所以我們做事情要公跟私要分明，公的就是公的力量來把它促成，私的就可以由私人的力量來把它促成。你私人蓋的，今天會有更多人講話。蓋私人的東西用公眾的錢，那不可以。所以我希望大家能認清楚，這真佛紫蓮佛學院，將來成立以後，它當然要發揚真佛密法，研究佛法，那麼使大家能夠得到佛法的滋潤，每一個人人都得到成就，這是一個很好的事情。所以我希望大家都能夠支持、能夠贊助，不管用你的心、用你的財力，或者是出個人的力量，都是可以的。這師尊希望真佛紫蓮佛學院能夠很快的成立，而且好像奔馬一樣，一日千里萬里，將來好好的弘揚真佛密法。（掌聲）

### 密教財神法

再來我跟大家談一談，今天是教這個密教五姓、五方財神，再加上財寶天王，就稱為六尊。我記得在洛杉磯已經談了密教的五方財神，但是其中少了一尊，就少了一個綠財神。紅財神、黃財神、白財神、黑財神、財寶天王我都談了，就是少了一尊綠財神。那今天就加上綠財神，我把這個口訣就簡單的在今天晚上告訴大家。

密教的財神都是有口訣的，祂都是有祂的秘密的。有祂的秘密口訣存在，你單

slowly expand to include research centers, and masters and doctoral programs. This is possible. Such an endeavor needs the collective effort and support of many sentient beings. On the other hand, if this were a personal endeavor, then one would have to assume personal responsibilities. For example, when I built the Rainbow Villa, I did not form any corporation, nor set up a board of directors, and there were no funds raised from the public. Since the construction of the Rainbow Villa was a private endeavor, I did not do any fundraising, solicitation, or auctions.

As the True Buddha Purple Lotus Institute will be a public institution, it can solicit from the public the efforts, funds, and wisdom to complete the task. We have to make a distinction between public and personal affairs. One can pool the efforts of everyone to build a public organization. However, if it is a private endeavor, one should only use one's private resources to complete it.

If the Buddhist Institute were to be a private organization, the controversy today would be even greater, as it is unacceptable to raise public funds for a personal organization. Therefore, I hope everyone will recognize that the goals of this True Buddha Purple Lotus Institute are to propagate the True Buddha Tantric Dharma, to study the Buddha Dharma, to enable people to receive nourishment from the Buddha Dharma, and to help everyone attain Liberation. This is a very worthwhile endeavor. Furthermore, I hope everyone will lend support, and will contribute materially and personally towards its establishment. I hope the realization of the True Buddha Purple Lotus Institute will come very soon and that it will forge ahead at a tremendous pace to spread the teaching of the True Buddha Tantric Dharma. [applause]

### Wealth Deities Practices

Next I would like to discuss the six Wealth Deities Practices, which consist of the five Jambhala Practices and the Wealth Deva-king Practice. When I was in Los Angeles this last April, I discussed four of the Jambhalas (Red, Yellow, White, and Black) and the Wealth Deva-king practices. Tonight I will introduce the Green Jambhala Practice. I will also share all the practices' secrets.

Each of the Jambhala Practices in Tantra have their own secrets. One usually does not

單表面上看這些儀軌，這黃財神的儀軌、紅財神的儀軌，是看不出祂的祕密的，那麼只有你真正知道口訣的人，你修持下去的話，你得到感應，把這個真正的心要口訣，你運用出來的時候，你才能夠得到這個財神的感應。同時這個財神的感應，絕對不是說你去求就可以得的，或者是說你本身金錢上的出發點、用途上不對的話，也不容易得到感應。所以這個財都是屬於法財，法財呢，最好是弘揚如來的聖教最好，那麼你留一點自己用可不可以呢？我想應該是可以。（笑）因為這個財神祂也看不清楚你怎麼用。（笑）總之你假如用在法上，用得很多的話，我覺得我們都是眾生嘛！你說全部的錢拿出來作為法財，那自己吃什麼？自己住什麼？自己用什麼？所以呢，我們大部份的錢拿出來做為法財，做功德，會有福報再輪迴給你。那麼你用的、你住的、你吃的，你會更富足。那麼你再輪迴，你多出來的，你再做功德，再得到福報，這樣子循環，那麼你很快的也會變成財主。

你財主的話，你可以多佈施，多做善事，這樣子循環是很好的。所以你當初發心要求法財，一定要祈禱這些財神，說你是要來做善事的。當然啦！你不能大部份拿來私用，你小部份的幫助我自己一點，大部份的我會拿來做功德佈施，我想今天我假如是財神，我說：你們這樣子講的話，值得同情。一定會給你們的。

那今天你假如說：我組織一個慈濟功德會，很大的，第一個慈濟的對象就是我自己。財神不會給你。祂說：你這個私心太大了嘛！對不對？所以你這個為公的心大於私心，我們就認為這個是好的。你今天私心大於為公的心，我們就認為這個人不太好。

所以善惡是完全看你的心。你這兩個心是平等的，為自己一半，為公的一半，

encounter these secrets in written texts. Only when one truly knows these secrets, and practices them accordingly, can one achieve yogic responses. Also the motive behind the practice plays a significant role. It is absolutely untrue that one can always receive yogic response and obtain whatever one asks for. If the motive is improper or if one plans to spend the money improperly, it will be very difficult to obtain yogic responses. The most suitable motive for practicing the Jambhala Practices is to ask for money to help propagate the teachings of Tathagata. After obtaining the money, may one reserve a small portion for one's own use? I think that should be all right because the Jambhalas are not going to watch closely how one uses the money received from the practices, as long as one spends a major portion of it on the spreading of the Dharma. As human beings, we still need food and lodging and, if we donate everything we have to the Dharma, how are we going to survive? Therefore, we may contribute a majority of the money to the propagation of the Dharma and to charities. In fact, such actions will create more blessings for one and return even more wealth to one. In one's next life, one will have even greater abundance and will have more money to do more meritorious deeds, to create further blessings. With such cyclical actions, one will become a rich person very soon.

When one is a rich person, one can give more towards good causes. This can create a very beneficial continuous cycle. Therefore, when one first resolves to practice the Jambhala Practices, one must pray that the money will be used for good purposes. Of course one must use a great portion of the money to benefit others and only a small portion of it for oneself. If I were a Wealth Deity, I would feel sympathetic towards anyone with such a motive and definitely would reward such a person.

However, the Wealth Deities would not bestow any money upon someone who says, "I am going to establish a charitable organization and the first person to receive a donation will be myself." Such a motive is too selfish, isn't it? If one thinks more about others than oneself, that is good. If one thinks more about oneself than others, then that is not so good.

Therefore, good or evil depends entirely on one's mind. If one gives equal consideration to

已經不錯了，已經很好了。為公三十分，為自己七十分，麻麻地啦！（粵語：馬馬虎虎）現在很多人都這樣子。不過也有人這樣子的，為自己一百分，為公零分。這個就是很慘，這個就不太好了。

所以我覺得我們每一個人既然學了佛法，我們就知道：我們為公的要多一些，為自己少一些，這就已經是很好了，我不能說你們為公的就是一百分，為自己完全零分，這個是如來，是菩薩，已經坐在這裡了，才有這樣子的，祂們才是為公一百分的。只要你是人，你難免有一點私心，你還沒有修到如來的境界；你修到如來的境界，你就是捨，完全在度眾生，就是粉身碎骨度眾生。你就百分之一百為眾生，不捨一個眾生，給人家欺負死了都無所謂，那是一百分，那是聖人，那是佛菩薩、如來。

### 紅財神法口訣

那麼我們今天講這幾個財神的要訣。財神的要訣，我在洛杉磯講了幾個要訣，第一個我們講紅財神，就是象鼻財神。祂的要訣在舉金剛杵。你在修法當中要舉金剛杵，按在象鼻財神的頂，按一下，告訴他，當初你在如來面前，跟如來講的，只要有人舉金剛杵按你的頭頂，你就會賜財富給他。所以他的要訣就是拿金剛杵觸象鼻財神的頂，給祂觸一下。你觸不到，你說財神供在那裡，你觀想金剛杵飛出去，觸祂的頂也是可以的。你不能得不到財，就把金剛杵拿著，（眾大笑）就這樣給祂打下去！你想要快一點，你把紅財神打得發怒了，這不可以的，輕輕觸一下就好，不要太過份，這要求人家給你錢，你不能用強迫的，輕輕用金剛杵觸一下。

oneself and others, that is already pretty good. People who think of others thirty percent of the time and of themselves seventy percent of the time are barely acceptable. Nowadays, there are many people in this category. But there are also some very terrible people who are one hundred percent for themselves and zero percent for others. Such people are not good at all.

Since we study the Buddha Dharma, I feel that we should care more for others than for ourselves. Such a state of mind is very commendable. I cannot ask someone to give one hundred percent to others, with no consideration for oneself. Anyone who is one hundred percent for others is a Buddha or Bodhisattva, and is already sitting here. [Grand Master points to the statues in the shrine behind him.] As long as one is still a human being and has not reached the realm of Buddhahood, it is hard to avoid having a little bit of self interest. When one reaches the level of a Buddha, one can then sacrifice the body to help liberate other sentient beings. One can give one hundred percent of oneself to others, even if one's body is shattered in the process. It would not matter to such a person if others take advantage of him. Such a person would be a saint, a Bodhisattva, or a Buddha.

### The Secret of the Red Jambhala

Today I will discuss the secrets of doing these Wealth Deities Practices. When I was in Los Angeles, I talked about some of them. The first one was the Red Jambhala, or Ganesha, who is the Wealth Deity with the elephant head. The secret of this practice lies in the vajra scepter. During the practice, the practitioner has to raise the vajra scepter and press it once upon the head of Ganesha. This is to remind him of the vow he once made before the Buddha. Ganesha vowed to bestow riches upon anyone who raises the vajra scepter to press upon his head. If Ganesha's statue is placed beyond one's reach, one can visualize the scepter flying out of one's hand to touch upon his head. However, one must not hit Ganesha too hard just because one is in need of money! [uproar of audience laughter] One must not incur the wrath of Ganesha by hitting him too hard. So, just tapping once lightly with the vajra scepter is enough. Do not overdo it. One cannot use force when requesting money from others.

這怎麼觀想呢？一觸呢，這鼻子就伸長，伸很長的哦！這邊過去一直走是什麼地方？太平洋啊！你可以把鼻子伸到台灣，這邊伸過去呢？墨西哥，喔！伸太遠了，（笑）鉤了太多墨西哥人過來也是麻煩的。（眾笑）可以伸到洛杉磯，這邊伸到西雅圖，那邊伸到紐約。好。你在做生意的時候，你可以這樣子求：這個人住那裡，跟你的生意要簽約的人住紐約，你這個一觸頂，觀想祂的鼻子伸長，咻！從後面過去到紐約去了，伸到紐約。這鼻子裡面伸出紅色的鉤子，把對方的人想出來，把對方的脖子鉤住，然後再把鼻子伸回來，伸到你面前，跟你說：OK，這個合約簽成。要這樣子觀想，然後再把他放回去。他來跟你簽的話，馬上OK，Sign。合約就成了。這是一個法啊！

告訴你，紅財神也攝召姻緣的。姻緣也很有用的，鼻子一伸到台灣，你女朋友住那裡，伸出一個紅色的鉤子，鉤住她的脖子，把她鉤到San Francisco，在你面前跪下來求你，跟你結婚。（眾笑）要這樣子做法、觀想，這是紅財神的妙用，祂的鼻子的妙用。你在觸頂的時候，就要觀想紅財神的鼻子伸長，去鉤什麼東西。祂可以去鉤Money的，祂伸到銀行裡面去，這樣子一鉤，把那些錢通通鉤到你面前來；你去鉤客人，一鉤，鉤一大群客人進到店裡面來吃飯，這個餐館就會發達。這個就紅財神修法觀想的妙用。這是紅財神的口訣。（掌聲）

### 白財神法口訣

這白財神呢，騎龍白財神，祂喜歡沐浴，就是洗澡，Take Shower。祂喜歡洗澡，你要供沐浴水；沐浴水在你面前，你要觀想白財神進到沐浴水裡面。白財神為什麼叫白財神呢？因為祂洗得白白的。對不對？祂洗得白白的，這個皮膚白嘛！很瀟灑的騎龍白財神。祂喜歡洗澡，一天給

What is the visualization? After touching the scepter upon his head, visualize the trunk of Ganesha elongating across a great distance. If it continues extending in this direction [west], it will cross the Pacific Ocean and reach Taiwan. If it goes south, it will reach Los Angeles. To the north it will reach Seattle, and to the east it will reach New York. When one needs to close a business deal with someone who lives in New York, one can tap Ganesha's head and visualize his trunk extending all the way to New York. Then from his trunk emerges a red hook which hooks around the collar of the prospective business partner. One then visualizes the trunk of Ganesha retracting and bringing the partner to sign the desired contract. Afterwards, one visualizes returning that person to his place of origin. Visualize that person agreeing to everything in the contract and signing it right away. This is one use for this practice.

The Red Jambhala also can be a matchmaker. For example, one may visualize the trunk of the Red Jambhala extending to Taiwan, where one's girlfriend lives. Then visualize the red hook of the Jambhala hooking around her neck, bringing her to San Francisco. She kneels and then proposes marriage! [audience laughter] These are the visualizations and some of the wonderful uses of the trunk of the Red Jambhala. After lightly tapping his head once, one visualizes the trunk of Red Jambhala bringing back whatever one wants. It could be money — the trunk is visualized extending into the bank and hooking all the money. If one owns a restaurant, the hook of Ganesha can be used to bring in a large crowd of customers to have meals in the restaurant. The owner will become rich. Such are the secrets and wonderful uses of the visualization of the Red Jambhala Practice.

### The Secret of the White Jambhala

The White Jambhala rides on a dragon and loves to take baths and showers. Therefore one has to offer bathing water to the White Jambhala. After preparing some bathing water and placing it before one, one then visualizes the White Jambhala entering into the bathing water. How does the White Jambhala get his name? His skin is white and clean from all those baths he takes! The dashing White Jambhala, who rides atop a dragon, loves baths so much that he can

祂洗多少洗澡都沒有關係。那麼祂洗好澡，你觀想祂上昇，那個洗澡水就要沾起來，彈指虛空，一彈，那個水彈上虛空，你就觀想很多的Money出現在虛空，往下掉，就把你壓死了。（眾大笑）

白財神最好的就是沐浴室，你要觀想祂進到水裡面來洗澡，祂一洗祂就樂了，那麼這個洗澡水都會變成Money的。所以你要彈前方、彈後方、彈左方、彈右方，那麼變成一個錢堆，錢堆一個錢井，上昇到很高，哇！你就坐在錢堆的中間，周圍左右、前後左右都是錢，一網一網的，都是一百塊的，都是U. S. Dollar一百塊的。

你要觀想得出來哦！前面的很遠很遠無窮盡，後面的很遠很遠無窮盡左右的很遠很遠無窮盡，千萬不要觀想這個錢把你給埋住了。不過，人啊！真的有一天被錢打到而死的話，也是很樂意的一件事情啦！（眾笑）很少發生過。把這個沐浴室左右彈，一彈它就變成財，這樣子呢，你就跟這個錢財愈有緣，通通都是你的。這個白財神的口訣在沐浴室。這樣懂了嗎？

### 黃財神法口訣

黃財神，這大家都知道的，這是我們真佛宗八大本尊。祂的口訣在於祂的大拇趾的指頭一消腫，祂的大拇趾因為痛，那麼祂的指頭，五佛灌頂以後，大拇趾的痛就消除，祂就樂了；祂一快樂的話，祂的吐寶鼠就把所有的財寶吐出來。看你要什麼東西就吐什麼東西。很簡單的，你要觀想五佛給黃財神灌頂，「唵吽針捨啞」，這個五佛灌頂真言下來，那麼祂這個大拇趾消腫，消腫以後，祂吐寶鼠的嘴巴一張開，這個吐出來了，你說你想要一棟白宮，這白宮就出來了，很漂亮的房子就是你的了；那麼再觀想車子，600 Mercedes賓士，（眾笑）這個看你喜歡什麼顏色的，碰！跑出來了。Good。然後你再觀想銀行的這些錢，通通都滾到你的面前來，從吐寶鼠的口裡面出來。

大家知道，黃財神是我們八大本尊當中的一尊，那大家也知道，祂的口訣就是

bathe many times a day. When he finishes the bath and rises up above, one then wets one's fingers in the bathing water and, with a flicking motion, sends the water to the space above. Then one visualizes lots and lots of money appearing in the space above and falling down — so much that one is buried by the money! [audience laughter]

Bathing is the favorite thing of the White Jambhala. When one visualizes him entering the water to take a bath, he becomes so happy that he will turn the bathing water into money. Therefore one has to sprinkle water to the front, the back, the left, and the right, then visualize showers of U.S. one hundred dollar bills piling up around one. One sees oneself sitting amid tall piles of money.

One has to visualize money on all sides, extending to infinity. Don't visualize oneself being buried alive in the money! Even though it very seldom happens, some humans are quite willing to be smothered by money. By turning the sprinkled water into money, one creates a greater affinity with money. All that money belongs to one. This is the secret of the White Jambhala Practice.

### The Secret of the Yellow Jambhala

The Yellow Jambhala is one of the Eight Principal Deities of our True Buddha School. His secret lies in the relief of the swelling of his right, big toe. When the Five Dhyana Buddhas appear and empower him to relieve the pain in his big toe, he becomes happy. When he is happy, his mongoose will open its mouth and spit out all the jewels and riches one desires. It is very simple. One has to visualize the Five Buddhas radiating light on the Jambhala, while the mantra "Om Hum Jen Se Ya" is chanted. Then the swelling in the toe of the Yellow Jambhala will subside and his mongoose will spit out the things one wants. If one wants a white house, a very beautiful white house will become one's own. If one visualizes a Mercedes 600 [audience laughter] of the color that one likes, it will appear. Good! Next one visualizes money from the bank coming out of the mongoose's mouth and rolling down to one's feet.

As I said, the Yellow Jambhala is one of our Eight Principal Deities and his secret is his right big toe. As long as one can invoke the Five Buddhas to empower the Yellow Jambhala and re-

在右腳的大拇趾，只要能夠奉請五佛來灌頂，那麼祂只要消了大拇趾的腫，祂就能夠賜財寶給大家。

### 黑財神法口訣

再來呢，是黑財神。黑財神的毛病在祂的心，心口很熱；這個心口很熱怎麼辦？要祂的心變成清涼，那心怎麼變清涼呢？這黑財神到你面前來，你要觀祂的心像火燙一樣，很熱很熱；那麼變清涼，你就拿冰塊去給祂冰，這不行啦！你就要觀想這北極的冰山移到祂的周圍來，那空氣變涼爽，祂心口變成涼的，那祂就很舒服了。祂的心口，要把祂火燙的這種熱，漸漸的消掉祂火燙的顏色，變成淡紅，變成微紅，變成清涼。那麼祂就會賜財寶給你。祂的右手拿著賜寶斗，就盛著你需要的東西，你祈禱的這個願望，祂可以給你。這個就是黑財神。所以黑財神的口訣在那裡？在祂的心。

### 綠財神法口訣

那麼綠財神呢，我為什麼在洛杉磯沒有談到綠財神？因為我没有學過。那這次到舊金山來，麗惠上師一張FAX到西雅圖去，這師母看到說：嘿！他們要求五路財神。我說：五路財神，那簡單嘛！這五方土地公嘛！我來這裡就把那個重新再講一講就好了。沒想到一到了，麗惠上師就講：不是啊！要教密教的五姓、五方財神跟財寶天王。哇！我聽到了才嚇了一跳！因為我學了那麼多財神，就沒有學到綠財神。那天晚上我還沒有學到，我跟麗惠上師講、跟師母講，我說：沒有辦法，因為我没有學過綠財神，怎麼辦呢？那麗惠上師講：晚上睡一覺就會了。（眾大笑）她說我晚上睡一覺就會了。差一點被考倒。

外面在講的財神法並沒有講到口訣的

lieve the swelling on his toe, he will bestow riches upon one.

### The Secret of the Black Jambhala

Next is the Black Jambhala Practice. The Black Jambhala has an affliction in his chest which is very hot. How does one relieve this heat in his chest? By cooling it off! How is this done? Visualize the Black Jambhala appearing before one and visualize that his chest is as hot as fire. Should one bring some ice cubes to cool him off? No. One should visualize icebergs from the North Pole moving to surround him. The air becomes cool and his chest turns cool. He is completely soothed. From a red hot color, his heart gradually cools down and turns to a pale red. Then the Black Jambhala will bestow riches upon one. In his right hand is a fortune dipper and, when one prays to the Black Jambhala for the object one desires, one's wish will appear inside the dipper and the Black Jambhala will give it to the wisher. The secret of the Black Jambhala lies in his heart.

### The Secret of the Green Jambhala

How about the Green Jambhala? Why didn't I talk about the Green Jambhala when I was in Los Angeles? Because I had not yet learned about it. Before I came to San Francisco this time, Master Samantha faxed a request to me in Redmond. When Master Lian-hsiang read the fax, she thought Master Samantha had requested the Wealth Practices of the Earth Gods of the Five Directions, and that was what she told me. I thought that was simple! I had already taught the Wealth Practices of the Earth Gods of the Five Directions! I would just repeat what I had said before. When I arrived, Master Samantha announced, "No, I have requested the Tantric Five Jambhalas Practices and the Wealth Deva-king Practice." I was startled to hear it because I myself had never learned the Green Jambhala Practice. Until last evening I had not learned it. But this was what Master Samantha said to me, "You will learn the practice after you fall asleep tonight." [audience laughter] She said for me it would only take a nap at night to find out. I almost was stumped by her!

The Jambhala Practices taught in public do not contain the secret keys to the practices. Only

。口訣只有真正的上師才會有，他懂得每一個天神的奧妙、巧妙在那裡，祂們喜歡什麼，你給祂們最喜歡的，祂們就給你喜歡的。這個天神都是這樣子，天神喜歡什麼，你就給祂什麼。

我知道 Thailand，泰國曼谷的大梵天王最喜歡看小姐跳舞。你說大家去求祂都是在那邊跳舞，跳舞給大梵天王看，反正不知道他們跳什麼舞，我不知道啦！反正那些小姐圍著祂跳舞，她去買獎券什麼的她就可以中。那麼就很多人在大梵天王面前跳舞。祂就喜歡這樣子。所以你給祂喜歡的，祂就給你喜歡的。

今天這個緣財神的口訣在那裡，大家知道不知道？這緣財神的姿態就跟黃財神差不多，也一樣的祂左手也是拿著吐寶鼠，那麼右手就是拿著一個寶，那腳就是踩著一個如意螺，我實在不知道祂的口訣在那裡。那昨天晚上睡了一覺，我也跟緣財神祈禱，拜託你來跟我講啊！你的口訣在那裡啊！你沒有跟我講，我今天就漏氣啊！對不對？我講不出來啊！人家說：嘿！搞了半天，什麼華光自在佛，原來他也有不知道的事，他也有不懂的這些佛法。

這晚上睡了一覺，這早上起來，哦！明白了。原來祂腳踩的是 Break。煞車啊！煞車，祂腳踩如意螺，這個腳踩得很輕，輕輕的踩在如意螺上面，注意哦！這左手拿吐寶鼠，右手拿寶，這個右腳輕輕的踩在如意螺上，就是輕輕的這兩個字。那麼你要給它觀想成油門，那個如意螺就是油門，你不要上當而觀想輕輕踩，剛開始可以觀想輕輕踩，然後觀想祂很大力的踩這個如意螺，一踩下去就是油門。原來祂的口訣在祂的右腳很重的踩如意螺，踩一下，吐寶鼠嘴巴就張開，祂的財就流出來。（掌聲）

祂這個腳踩如意螺，那輕輕的踩，祂只教你輕輕的踩，你觀想的時候，觀想輕輕的踩，然後再觀想祂用力的踩，一踩，

a true master knows such secrets. A true master knows the mysteries of each deva and what each of them likes. When one offers the devas the things they like, they will give one what one desires. Devas are like this. Therefore one offers the deva things the deva likes.

I know that in Bangkok, Thailand, the Brahmadeva enjoys watching ladies dancing. Many ladies go to dance in front of the Brahmadeva. I have no idea what type of dancing they perform but, afterwards, the women buy lottery tickets and they win! The Brahmadeva loves to watch all these people dancing before him. When one makes the deva happy, he will reciprocate and make one happy.

What is the secret of the Green Jambhala? The Green Jambhala has a similar posture to the Yellow Jambhala. In his left hand also there is a mongoose and, in his right hand is a treasure object. His right foot rests on a wish-fulfilling conch. As of last night I had no idea what his secret was so, before I went to bed, I prayed to the Green Jambhala to tell me his secret! I told him that if I did not find out, today I would be in trouble. People would say, "So the Flower Light Self-Mastery Buddha has things that he doesn't know. There even are practices of which he does not know."

I went to bed and in the morning when I woke up, I knew! The wish-fulfilling conch on which the Green Jambhala rests his foot is the gas pedal! Pay attention to the posture of the Green Jambhala: his left hand is holding a mongoose, his right hand a treasure object, and his right foot is resting lightly on the wish-fulfilling conch. Here the key word is "lightly." One must then visualize the conch turning into a gas pedal. One should not be misled by the word "lightly," and simply visualize the Green Jambhala stepping lightly on it. In the beginning one may visualize his foot stepping lightly on the conch, but then one should visualize the Green Jambhala pressing hard on the conch — just like stepping hard on a gas pedal. The secret of the Green Jambhala is the pressing of his right foot on the wish-fulfilling conch. When he presses hard, the mongoose opens its mouth and money will spill out. [audience laughter]

At the beginning of the visualization, the Green Jambhala steps lightly on the conch; then he presses hard and, as soon as he does this.

這吐寶鼠就開張口，這個財就流出來。所以重點在祂的右腳，右腳很重力的踩如意螺，祂的吐寶鼠就會張開口。也是一樣。所以這個就是綠財神的口訣。

### 財寶天王口訣

另外財寶天王的口訣呢，在於祂的冠。你回去做一頂珠寶冠，珠寶的冠，用一個假寶，不要用真的鑽石，真的鑽石都會給人家偷走，用假鑽就可以了。假鑽很便宜，那做一頂珠寶冠。財寶天王喜歡祂的冠非常的美，那你每修一次法，你就拿那個最漂亮的冠去給祂戴一下；因為祂只要戴到最好最好的冠、最美的冠的時候，祂就賜給你財寶。那你戴不能永久給祂戴的，你修這個法的時候給祂戴一下，讓祂樂一下就好；（眾笑）樂一下祂馬上很快樂的時候，祂就給你了。你給祂樂太久，祂就忘了。下一次你再修時候，再拿出來給祂戴一下，就趕快給祂收走。你戴一下就要馬上觀想，很多的你所祈禱的東西祂都給你。這個就是財寶天王的口訣。

### 佛菩薩、神鬼之嗜好

每一天王都有祂的嗜好，我們曾經講過這個嗜好的問題。修行真正到佛的時候，祂是沒有嗜好的，你供給祂什麼，祂都歡喜，祂也沒有所謂很大的歡喜，也沒有所謂的厭惡，這個叫做如來。所以世間的一切供養的東西給祂，祂不會很狂喜的。所以，你要請如來很難請得動的。祂如來嘛！祂如如不動嘛！你就很難請得動祂。很少有如來說給人賜財寶的。賜財寶都是天財、地神跟財神。你如來已經修到如如不動，無所謂狂喜，無謂厭惡，這個已經是很超然的境界。

所以，我們供如來，是我們心中喜歡的，你拿出來供就是對的；那你供天財，

the mouth of the mongoose will open up and the money will flow out. The key is in his right foot pressing down hard on the wish-fulfilling conch which leads to the opening of the mongoose's mouth. This is the secret of the Green Jambhala.

### The Secret of the Wealth Deva-king

What is the secret of the Wealth Deva-king? The secret is to present him with a crown. One may use imitation diamonds and jewels to make a crown, so as not to risk having it stolen. The Wealth Deva-king likes his crown to be very beautiful. Everytime one practices, one places the crown on the Wealth Deva-king. As long as he wears the best and most beautiful crown, he will bestow jewels and treasures upon one. However, this crown is not to be left on him forever. One only puts the crown on his head during the practice. This will make him happy and, when he is happy, he will give one what one asks. If one leaves the crown on his head all the time, he will get used to it and forget the pleasure it generates. Therefore, when one finishes the practice, one puts the crown away and only brings it out again when it is time for the next practice. When the Wealth Deva-king dons the crown, one immediately visualizes him giving one the prayed for items. This is the secret of the Wealth Deva-king.

### The Favorite Things of Devas and Spirits

Every deva has his own favorite things. I have discussed this before. When a being reaches the realm of the Buddhas, there is no longer any particular liking. Whatever one offers to the Buddhas, the Buddhas will like. The Buddhas have no likings or aversions. This is called Tathagata. Therefore even if one offered everything in the world to the Buddhas, the Buddhas would not be overjoyed. That is why it is not easy to move the Buddhas. Being the Tathagatas, they are immovable and rarely does one hear of receiving riches from the Tathagatas. It is the devas and earth gods who bestow riches upon one. The Buddhas are immovable, in a realm that transcends desires or aversions.

Therefore, when one makes offerings to the Buddhas, one offers to the Buddhas what one

你不能說你心中喜歡的你拿出來供，是因為天財喜歡的你拿出來供就對了。這個天財喜歡什麼你供什麼，祂就心中歡喜，祂給你賜福；如來呢，你自己喜歡的，你拿出來供。

我們曉得這個養小鬼的，很多廣東人知道的，或者是馬來西亞的、印尼的，祂們都有做檳頭的這些東西，他們都有養小鬼的。養小鬼，那供什麼？供玻璃珠，讓祂們玩。供橡皮圈。我們小時候玩紙牌，就供紙牌給祂去這樣子去玩。那賭鬼供什麼？Play 麻將。（眾笑）你假如真的家裡供賭鬼的話，你拿一副麻將、天九牌、四色牌供給祂們，每天給祂唸麻將經。這賭鬼一定是供這些東西的嘛！那麼小鬼呢，就供橡皮圈、紙牌、玻璃珠，就行了。

那我們曉得財神，你要供什麼？師尊教大家，供葡萄酒。祂們喝了酒，祂們的興緻就來，祂們會比較振作一點。不會那麼一點元氣都沒有。你知道很多人喝了酒就發奔了！才會奔跑。這個財神還是站著的比較好。站著的聽說比較會跑，這個坐著很穩的，祂們都不想動。（眾笑）你給祂們酒，聽說酒是最好的。另外還要供祂們什麼東西啊？告訴大家一個秘密，供大蒜。（眾笑）大蒜也有刺激的作用，你供大蒜給這些財神，祂們都會跑。這兩樣東西：大蒜跟酒給財神，很有用的。

所以今天講這密教五路財神跟財寶天王，秘密都已經講給你們知道了。但是你們不可以講出去哦！（眾大笑）因為這個口訣你們容易得到，你把它講出去，這也是一種秘密的，你們自己知道就好，你們自己去發財；到時候你傳得多的話，這財神心中也不喜。為什麼呢？因為祂們的秘密都讓人知道了，祂們也是屬於密教的，密教就是比較秘密一點，這個口訣都不容易、輕易讓大家知道的。

今天師尊也是為了真佛紫蓮佛學院，為了這個仙果素食館，希望這個紫蓮堂的弟子通通都發。（掌聲）那發了就來幫忙嘛！對不對？

likes oneself. Conversely, when one makes offerings to the devas, one has to offer what the devas like. This will make the devas happy and, when they are happy, they will bestow fortunes upon one.

Many of you have heard of the kind of practices in Malaysia and Indonesia where some people keep the spirits of children and sometimes use them for black magic. Many Cantonese people have heard of this. People offer marbles, rubber bands, and playing cards to these child spirits. Some people set up shrines in their households to help them win when they gamble. What do they offer to the gambling ghosts that come to their houses? They offer them mah-jong sets, [audience laughter] pai-gow sets, and playing cards. These are the things gambling ghosts like!

We have to know what the wealth deities like and make appropriate offerings to them. Wealth deities like wine. After they drink the wine, they become aroused and more energetic. They do not remain enervated. One knows that a little wine can be stimulating. Jambhalas in standing postures are supposed to be better because they run better. The kind of Jambhalas who are sitting down comfortably do not want to move. [audience laughter] So the best kind of offering to the Jambhalas is wine. What is the other offering one can make? Here is the secret: garlic. [audience laughter] Garlic also acts as a simulant to spur them into action. So it is very useful to offer wine and garlic to the Jambhalas.

Today I have revealed the secrets of the Five Tantric Jambhalas and the Wealth Deva-king, but do not spread them around! [audience laughter] When one knows these secrets, one can practice and become rich. However, if one spreads these secrets around, the wealth deities will not be happy. Why? Because then their secrets will become common knowledge. These practices are part of the esoteric practices and the secrets are not supposed to be too easily revealed.

Because of the True Buddha Purple Lotus Institute and the Pure Land Vegetarian Restaurant, I am revealing these secrets today. I hope that all of the students of the Purple Lotus Society become rich [applause] and come to help out.

### Supplications

I will reiterate the secrets one more time:

## 七壇法一個願望

我再跟大家講一遍，這騎龍白財神，祂的口訣在沐浴水；財寶天王，祂的口訣在祂的金剛冠，這珍珠鑽石金剛冠；這綠財神，祂的口訣在Break，油門，不要煞錯了，踩了Break就煞車，你財都不來了，要踩在如意螺上；這一尊是象鼻紅財神，在這個金剛杵跟祂的鼻子；這一尊黑財神，在祂的心要變成清涼；那黃財神，在祂的右腳大拇趾消腫。這個就是財神的口訣。

那修法怎麼修法呢？這當中有好幾種修法，修我們的真佛密法，要先召請財神來，要禮拜、要供養、要皈依祂，要唸四皈依，要做披甲護身，你要跟祂發願，要祈禱。祈禱發願，然後要觀想，要持祂的咒語，持財神的咒語，每一尊財神的咒都不一樣，但是祂們統稱為「針巴拉」。「針巴拉」就是財神的名字。那麼你統稱祂們為「針巴拉」就沒有錯。那麼你再唸祂們的咒語，先觀想，就按照我的口訣去觀想；那麼再持咒，再禱告，再靜坐，再做祈願、迴向這些修法的程序。就是這樣子。連續修個七壇，就算圓滿。

那麼你求一個願，不要求太多願，求一個願就好了。有的人求願，這個也是很厲害的。師尊求願都沒有他那麼厲害！（眾笑）師尊求願都是求：這一次是身體健康。這是一個願望。對不對？那他不是嘿！他一下子唸說：希望我有好的姻緣、又身體健康、又財富富足、又有房子、又有汽車、官司解除、又怎麼樣！他一下子唸了很多。我希望大家在求願的時候，清楚，一樣就好。好像你專門為了一個合約，去做這種修法；或者專門為一件官司，解除這個官司，去修這個七天的法。這樣子的話，天神比較可以很快的跟你相應。因為可以講起來是簡單明瞭嘛！祂也簡單明瞭，你求得也簡單明瞭。

你不能好像唸，反正你唸得很多的話，祂都聽不清楚，你唸一樣就好。你在求什麼東西，無論如何就是一件事情，修七

bathing water for the White Jambhala who rides atop a dragon; a pearl and diamond crown for the Wealth deva-king; the conch which is a gas pedal instead of a break pedal for the Green Jambhala; the vajra scepter and the trunk for the Red Jambhala; the cooling of his heart for the Black Jambhala; the easing of the swelling in the right big toe for the Yellow Jambhala. These are the secrets of the Jambhalas.

How does one do the practices? There are many ways of doing the practices. Using the True Buddha Tantric Dharma way, one first invokes the Jambhala to descend, then one performs the Great Homage, makes the Mandala Offering, chants the Fourfold Refuge Mantra, and performs the Armor Protection. Then one prays to the Deity to make supplication. Afterwards, one carries out the visualizations, using the instructions, and chants the mantra. Each Jambhala has his own mantra, although they are collectively referred to as the Jambhalas. One makes supplication again before entering into meditation. Emerging from meditation, one can repeat the supplication one more time and do the dedication of merits. These are the steps for each Jambhala Practice. Seven consecutive days of the same Jambhala Practice is considered one complete set of the practices.

One should dedicate one complete set of practices to one wish only. Many people make so many wishes that they are trying for too much at once. [audience laughter] I always make one wish at a time. For example, I will do one set of practices and dedicate it for good health. That is considered to be one wish, right? But some people have a long list of wishes, which includes a good marriage, good health, prosperity, houses, cars, resolution of litigation, etc.! I hope everyone will make their wish clearly and make only one wish at a time. If one wishes to have a particular lawsuit resolved, one should do seven practices and dedicate the merits to that end. Such a supplication would be simple and clear, and therefore it would be easier for the devas to receive such a message and to fulfill it. When one makes too many requests, the message might be too confusing for the devas to receive it. In any case, just dedicate seven practices to one wish. Do not be too greedy. One ends up getting nothing when one is too greedy. It is easier to obtain results when one dedicates a set of seven consec-

壇法；千萬不要貪多。貪多反而通通都沒有。你只要修七壇，那麼一樣，很容易跟你相應。

### 廣大、實物供養

而且你要發廣大的供養。你供養不要太少。也就是說，師尊不是叫你們供養師尊不要太少。（眾大笑）你供養佛菩薩、供養如來、供養財神，你不要太少。告訴你一個秘密，你供養的還是你自己吃掉。對不對？祂們又沒有拿！你供養只是你的發心，表示你做廣大供養。其實我們做廣大供養都很容易的。你供花、供香、供燈、供茶、供果，供一些你喜歡的，甚至所有的食物，做廣大供養。這個天神會歡喜的。祂心裡會歡喜的。

你那麼小氣，供一盤花生。你到街上去買幾顆花生，你事先還一面走、一面吃呢！（眾大笑）吃到這裡來，剩下幾顆！你這供花生，才一小盤花生供財神，我就只給你三塊錢！（眾大笑）三粒花生嘛！一粒花生一塊錢，三粒花生三塊錢。不要那麼小氣的。供佛菩薩不要那麼小氣。你盡量準備做廣大供養。讓天神生歡喜心，祂一歡喜，祂一定賜福給你。

所以我們做火供——火的供養、火燒，不要太小氣，一定要做廣大供養。那麼在平時我們供花、香、燈、茶、果也是一樣的。好像你們獻供養，大家在這邊結供養印，唸供養偈：須彌四周並日月，化諸珍寶供養佛。什麼時候你拿過珍寶來？對不對？你在紫蓮堂這邊結供養印，結了很久，你什麼時候拿過餅乾來供過佛？你什麼時候煮過湯圓來供過佛？大家都是空求嘛！你知道空供啊！剛剛大家都結了供養印，這供、供、供、供、供，觀想花香燈

utive practices to one goal.

### A Generous, Substantial Offering

When it comes to the making of offerings to the devas, one should not be too stingy. I am not implying that one should not be too stingy in making offerings to me! [uproar of audience laughter] Offerings made to the Buddhas, Bodhisattvas, and Jambhalas should not be too scanty. To be honest, whatever offerings one makes to the spiritual beings end up in one's own stomach anyway, don't they? The Buddhas, Bodhisattvas, and Jambhalas don't take away the offerings! Ultimately it is the intention and the mind that are being offered. As a matter of fact, a generous offering can be accomplished very easily. One may include in the offering flowers, incense, lamps, teas, fruits, things one likes, and all sort of foods. The devas would be delighted.

If one is so stingy that one offers only a plate of peanuts or, even worse, only what remains of a full bag of peanuts which one has started to eat while on the way here, [audience laughter] by the time one arrives at the temple, there are only a few left! The Jambhala will only reward one with three dollars, as there are only three peanuts on the plate! [uproar of audience laughter] One dollar for one peanut! So do not be too stingy when making offerings to the Buddhas and Bodhisattvas! Prepare the most generous offering one can make to delight the Jambhalas and they will reward one with fortunes.

The same principle applies to offerings made in fire pujas. Do not be too stingy when making a fire offering. The offerings should be generous and substantial and should include flowers, incense, lamps, teas, and fruits just as they do during ordinary times. When one practices the Mandala Offering, one chants this verse, "The surroundings of Sumeru, together with the sun and moon, transform into jewels as an offering to the Buddhas." But has anyone made such offerings of jewels to the Buddhas? One forms the Offering Mudra everytime one practices here at the Purple Lotus Society, but has anyone brought any cookies or sweet dumplings to offer to the Buddhas? When one makes an empty offering, one is also supplicating in vain! Just now everyone has formed the Offering Mudra and made offerings of

茶果啊！這個樣子供佛菩薩，供了很多很多，我看就只有一束花，嘿！還有這些，還不少啦！今天還算不少。（笑）平時有沒有那麼多，我就知道了。（眾笑）其實你們供過了，可以再拿回家。並不是留在紫蓮堂。你供完了，就貼上標語，說這個是我自己的，我自己拿來供的，等一下供完我再拿回去。可以的。所以供養的話，一定要有實物比較好一點，不能空供。

### 誠心獻供

或者是說：你自己確實是沒有了，師尊教過你們大家觀想供養。觀想供養就是，譬如你看到很漂亮的車子，唉呀！這部車子太好了，我要供給佛菩薩，管它是別人的，（眾大笑）我就供了。可以，可以。這個可以。因為你喜歡嘛！我已經講過了，你喜歡的你供。但是師尊教你們這樣子，你們不能把隔壁家的那些花通通剪下來。（眾笑）因為我要到紫蓮堂去獻供養。但是美國的花聽說也很貴。那麼隔壁家剛好有種花，你就去把它剪下來，拿到這裡來供，這樣子的供養是不可以的。你可以觀想，隔壁的花很美，你可以觀想隔壁家裡的花，然後把這些花來供養佛菩薩。可以。這個也是可以。

但是你不能說來到這裡，唉呀！糟糕！自己又沒有買，又沒有看到好東西，怎麼辦呢？你身上有多少錢，你可以把那個錢供養嘛！你把錢供養給佛菩薩也是很好的。你知道今天師尊供養什麼？車子啊！其實我今天來的時候，我坐在這裡就在想：糟糕！要供養，我拿什麼去供養呢？我又沒有買東西來，你看到師尊沒有買東西來，而我又沒有看到什麼特別好的東西，我坐的那部車子只是卡迪拉克而已，卡迪拉克我不是很喜歡；（笑）那剛好我進到這個房間裡面（蓮花麗惠上師辦公室），有四尊那個四天王：多聞天、增長天、廣目天、持國天，四天王，我看了很喜歡。四尊小小的，這麼小，我問說：嘿！那裡有這四尊四天王啊！麗惠上師說：那是古董。古董當然很貴了，我剛好要供養，我

flowers, incense, lamps, teas, and fruits. Everyone has done this using visualization, and I can only see one bunch of flowers! The offerings here at the altar are quite plentiful today, but I wonder if it is this plentiful during ordinary times? [audience laughter] Actually, one can label the offerings one brings to the Purple Lotus Society with one's name and take them home afterwards. The key is that it is preferable to make concrete offerings; otherwise, the offerings are empty.

### A Sincere Offering

When one is truly unable to make a concrete offering, then one may use the Visualized Offering which I have taught. As an illustration, say one sees a very beautiful car and is moved to want to offer it to the Buddhas and Bodhisattvas. One then makes the offering, even though that car belongs to somebody else! [audience laughter] This is acceptable, as one likes that car! I have already mentioned that one may offer things one likes. But this does not mean that one can go into a neighbor's yard to cut down their flowers to bring to the Purple Lotus Society. [audience laughter] I have heard that flowers are quite expensive in the United States. If the neighbors have beautiful flowers growing in their yard, one may make a visualized offering of those flowers to the Buddhas and Bodhisattvas. This is all right.

What if one arrives at the temple and discovers that one did not bring anything? What should one do if one has not seen anything nice that one wants to offer? One may offer the money that one has in one's pocket. This is fine. Does anyone know what offerings I made to the Buddhas today? [Audience: A car?] Actually when I first arrived, I sat here and thought, "Oh no, I did not purchase any offering and I did not see anything I particularly liked, what should I offer to the Buddhas?" The car I rode in on the way here was a Cadillac and I don't particularly care for Cadillacs. Then, just as I entered Master Samantha's office, I saw the four statues of the Deva-kings. I was delighted to see them. They are four very small statues. Master Samantha told me that they are antiques and are very valuable. They were just the right offerings to make to the Buddhas and Bodhisattvas — as Dharma Protectors! Therefore, I transformed the four Deva-kings into millions of Deva-kings and offered them to the Buddhas and Bodhisattvas.

想到這四天王，唉呀！這四天王太好了，這四天王把祂們供養給佛菩薩當成護法。就變化為千千萬萬的四天王，這四個天王供養給佛菩薩，可以的。反正是紫蓮堂的。（眾大笑、掌聲）

因為你看了心裡喜歡，心裡喜歡你就可以供養。我自己喜歡的東西我都有供養，我有黃金的金剛鈴、金剛杵，我都供養過，我每一部車子我都供養給佛菩薩，包括整棟的彩虹山莊，通通都供了。我想到自己美好的東西，我都供養給佛菩薩。所以，我們隨時隨地、任何東西都可以供養給佛菩薩的。你的供養出於你自己的真心，你的發心很真誠，你的意念非常的清淨，佛菩薩就會跟你相應。這個財神就是這樣子跟你相應的。

### 謹口訣、恆心修持

所以，今天告訴大家，你要跟財神相應，你一定要祈禱，這是一個口訣；要懂得財神的嗜好，你要有恆心去修持這個財神法；你不能說，師尊教我修財神法，要做廣大供養，你供養一次、兩次、三次，你修了一個禮拜，沒有相應，你就懶了說：我不修了。這個財神就放到垃圾桶，你把祂抓起來就放到垃圾桶好了，連看祂都不想，讓祂去聞垃圾味。

很多的啦！你知道台灣玩大家樂的時候，那個沒有中大家樂的兩個號碼、幾個號碼，現在是六合彩，只要不中啊！這土地公都慘了，那些財神、土地公不是沒有腦袋，就是沒有手。這種在心理學上叫做遷怒。把這一種憤怒就遷怒在財神的身上。

所以，修法不但要懂得口訣，你還要有恆心。你這個恆心，這個心很努力的去修，一定會相應的。你知道你有發心很真誠，一定會感動祂來幫助你的。你沒有福份，你要修福，你修了就有福份。為什麼祂不能給你呢？因為你身上沒有福，你必須要修出這個福氣來，才能給你福份的。所以你這個發心要有，要有真誠的心，而

After all, they belong to the Purple Lotus Society! [audience laughter and applause]

When one sees an object that pleases one, one can make an offering of it. I always offer things that delight me. I have a vajra scepter and bell set of gold which I have offered to the Buddhas.

Every car I have owned has been offered to the Buddhas and Bodhisattvas. All the beautiful things that I own, including the whole Rainbow Villa, I have offered to the Buddhas. Therefore, anytime, anywhere, one can make offerings to the Buddhas and Bodhisattvas. As long as one has a pure mind and the offerings are made sincerely, from one's true heart, one will achieve a communion with the Buddhas and Bodhisattvas. This is also how one can attain a response from the Jambhalas.

### Know the Secrets and Practice with Perseverance

If one wants to achieve a yogic response from the Jambhalas, one must pray to them — this is a key point. Also one must practice the Jambhala Practice with perseverance. One should not make a couple of generous offerings, do the practice for a week, and expect to see immediate results. Upon not receiving immediate results, one often becomes lazy and gives up. One may even go so far as to not want to see the Jambhala anymore and retire the Jambhala statue to the garbage can. Many people behave in such a way! One probably has heard that in Taiwan, some people break their earth god and wealth god statues into pieces after they lose money playing Lotto. In psychology terms, this is called the transference of anger. One transfers one's anger onto the wealth deities.

Therefore, besides knowing the secrets of the practices, one has to have perseverance. When one practices diligently and persistently, one certainly will achieve a yogic response. When the resolution is made with sincerity, the Jambhalas will surely be moved to help. Even if one does not already have good fortune, one may cultivate good fortune by doing the practices. Why can't the Jambhalas bestow wealth upon one at the beginning? Because one lacks this good fortune. Therefore, one must first cultivate good fortune by sincerely resolving to help the Dharma and

且還要有恆心，要恆持的去修，福份一定會到的。你會感動祂的。要懂得口訣，要懂得祈禱。就是這個樣子。你向祂禱告，向祂發出真誠的心，就永恆的去修法，知道口訣，就是這樣子而已。對了，還要供養祂。你一定要供養。剛才跟你們講了，要做廣大供養。財神法相應，就是這幾樣而已。這樣大家明白了。

### 財神法通心印

這財神法的手印，本身講起來，有針巴拉的手印，是用金剛手印，這個是共同的手印。另外五個財神都有個別的手印。但是我們用針巴拉的手印做共同的手印。另外有一個手印啊！也特別教你們好了。

（掌聲）反正既然今天教了，連最秘密的都教你們了。不過不要講出去哦！（眾笑）這個有一個通財神的手印，你結這個手印就通財神的心，這個就是通四天王的心，這個食指伸出來相勾，我告訴你哦！這三個指頭壓大拇指，今天告訴你們不知道好不好，總之告訴你們就是了啦！（眾笑）已經沒有辦法了，到這個地步了。（眾大笑）這也是師尊的秘密哦！勾住，這表示你的心跟財神的心互相勾住，你的心勾住財神的心。

那怎麼樣子請財神來呢？告訴大家，這也是一個口訣，很重要的秘密，告訴你們我就完了。（眾大笑）這回去會給財神打屁股的。（眾笑）說把這個最秘密的都講出來。當你在修財神法當中，結這個手印，兩個大拇指都要動一動，這個就是你的心動，財神的心動。你的心勾財神的心，財神的心一動，祂就要下來看你。就這麼簡單，不講你們不知道。兩個大拇指要動一動，在你的心裡面動一動，在你的身體裡面動一動；這個動就是你的心動，這個動就是財神的心動。這個財神的心一動，祂一定要動的，祂就飛過來看你在做廣大供養，看你在跟祂祈求，看你在修祂的法，祂就是要幫助你，一定要幫助你的。

祂已來了嘛！祂來了還不放光加持你嘛！祂一放光加持你，你就沾到了金粉，

by practicing with perseverance. This will move the Jambhalas to bestow wealth upon one. Having a sincere motivation, knowing how to do the visualizations, and how to pray to the Jambhalas, together with making generous offerings and practicing with perseverance, will enable one to achieve yogic responses in the Jambhala Practices. This should be clear to everyone now.

### The Jambhala Channeling Mudra

Regarding the mudras for the practices, although each Jambhala has his own specific mudra, one may use the External Handclasp Mudra, as it is the collective mudra for all Jambhalas. I will also teach you a special mudra, since I have already told you the deep secrets of the Jambhala Practices! [audience applause] But keep this to yourselves! [audience laughter] This special mudra helps one to gain access to the hearts of the Jambhalas. [Grand Master demonstrates] The two index fingers are hooked up like this while the three remaining fingers are pressing on the thumbs in each hand. I don't know if I am doing the right thing in sharing this secret with you but, anyway, I will share it with you now as I have already gone this far! [uproar of audience laughter] This is also my secret mudra! The hooking of the fingers means that one's heart and the Jambhala's heart are interlinked.

How does one invoke the Jambhalas to descend? This is their innermost secret. I will be finished after telling it and be spanked by the Jambhalas when I go home! [audience laughter] When one is practicing the Jambhala Practice, one forms this mudra and then wriggles the two thumbs once. This means that when one's heart moves, the Jambhala's heart also moves, since the two hearts are interlinked. When a Jambhala's heart is moved, he is motivated to descend. This is simple, but one would not have thought of it if I did not divulge it. This thumb moving means the heart inside one's body is moving. This other thumb moving means the Jambhala's heart is moving. Once the Jambhala's heart is moved, he will definitely be spurred into action and will descend to view the generous offerings, to observe one's practice, and to hear one's prayer. And he will surely help one.

When the Jambhala descends, he will radiate light to bless one! When one comes into contact with the golden dust particles radiated by

沾到金粉，全身就金光閃閃，全身就發光。福光照你，到那裡去你都吃香。你就自然能夠發達。這個加薪啊、撿到錢啊、這中獎啊、這簽約成啦、這生意做得好啊、很多人來擁護你、貴人很多、生意興旺，別的店他們都不去，通通到你的店來。就是這樣子。這個就是方法，今天教你們，四天王通心印，這個手印教你們了。那你們唸：針巴拉。求針巴拉幫助你們。

祈禱、供養、頂禮、有恆心的去修，你修不到，告訴你哦！你不要怪財神，你要怪你自己沒有福份，你福份不夠。但是你只要唸這個財神心咒，一直唸，你會增加福份。不但如此，不但給你賜財，你身上的這些病也會除掉喔！有很多人有很多病，但是天神祂能夠解除你身上的業障的。你身體有些毛病，是冤親債主，你福氣增加了，冤親就走了，一走了話，你的病就好了。這個幫助很大的，什麼都可以幫的，不止是求財而已。

唉！今天把秘密都教給你們，再也沒有什麼秘密好講了。（掌聲）那個所有的修持儀軌，跟我們真佛密法的儀軌是相通的。好了吧！

「嗡。針巴拉。查冷查那耶。梭哈」是所有財神的根本咒語。其他還是有個別的咒；但是你唸黃財神的咒語，這個就是財神咒。「嗡。針巴拉。查冷查那耶。梭哈。」這是共同咒。以後再講個別咒，那麼再有手印、咒語、觀想，這觀想就是口訣，剛才教大家的這些口訣。

因為這財神灌頂一下子灌六尊，你們不能說六尊都一起想出來，所以，你們觀想黃色的光照你們就可以了，觀想黃色的光照頂就可以了。

the Jambhala, one's entire body will glitter with golden sparkles. When this happens, wherever one goes, one will have good luck. One will get a raise in salary, win a prize, find money on the roadside, and get business deals. Many people will come to offer support and to lend a helping hand. Business will thrive and customers will shop at one's store instead of other stores. This is a method to achieve such successes. Today I have taught you the mudra that leads to the hearts of the Four Deva-kings. One may then chant the name of Jambhala to ask for help.

If, after one prays, makes offerings, pays homage, and practices with perseverance, one still does not receive any yogic response, one should not blame the Jambhalas. One only has oneself to blame, as this means that one has not yet accumulated enough merits. But, as long as one continues to chant the Jambhala Heart Mantra, one's merits will increase. Eventually one will be blessed not only with money, but also with good health. Many people have karmic illnesses that are caused by enemies and creditors in the spiritual realm. Devas can help to cure such illnesses. When one's merits and good fortune increase such enemies in the spiritual realm will go away. One's illnesses will be cured. There are many ways, in addition to money, that the Jambhalas can give one help.

Well! After teaching you all these secrets today, I no longer have any secrets in the Jambhala Practices. [audience applause] The remaining steps in the Jambhala Practices are the same as the ones in our True Buddha Tantric Dharma Practice.

"Om, Jambhala, Cha lan cha na ye, So ha" — the mantra used in the Yellow Jambhala Practice — is also the root mantra for all Jambhalas. Although each Jambhala has his own specific mantra and mudra, I will discuss these in the future. What I have taught you today are their individual visualizations.

In a while, when I give the Empowerment for the Six Wealth Deities, one might not be able to simultaneously visualize all six deities. It will be sufficient just to visualize a yellow light shining on one's crown.

## 仙 果

### ●蓮生活佛／舊金山仙果素菜館

1993年6月6日

大家坐下來好了，我站起來講，因為今天場地不同。

今天是仙果素菜館剪綵和開張，那麼以後就希望大家多多的到這裡來賜福，等於賜福氣給仙果素菜館，那麼同時也賜福給大家，彼此都是賜福，大家都沾一點福份。

那麼今天早上都是晴天，我也是感到很奇怪，這一次來我先到廟裡（西雅圖雷藏寺）來拜了龍神，也拜了很多的佛菩薩，邀請祂們一起跟著到San Francisco 來玩。這一次來也純粹是玩，不辦法會，也不說法，什麼都沒有；就是希望能夠來走一走，來這裡剪個綵，看看大家。

那麼這一次我特別召請了很多的神和護法龍天。可是很奇怪的，這一次我每一次召請我的那一些無形的侍者，不是有形的，在吃飯的時候，我特別召請，祂們都不來，都沒有來。我說：奇怪了。這個平時我到那裡去，祂們都有來；怎麼這一次這些護法空行都沒有了。我就是說：一定是換別人來。這有時候這些侍者也是要輪班的，祂們彼此也要留守，也要輪班的。

### 龍神降雨賜福

結果我今天早上特別就是說，既然祂們都沒有到，那麼我就特別召請一下龍王，看看是不是龍神來。因為我在西雅圖雷藏寺的時候，我去拜龍神，也一定召請祂們。結果是龍神來了。那麼龍神來了，我也不講話；既然是龍神來，可能等一下祂

## The Pure Land Vegetarian Restaurant

*An oral teaching by Master Sheng-yen Lu at the Pure Land Vegetarian Restaurant, San Bruno, California, June 6th, 1993.*

*Translated by Janny Chow*

Please sit down everyone. Since we are at a restaurant today, I will speak standing up.

Today is the opening ceremony for the Pure Land Vegetarian Restaurant. I hope from now on that all of you will come to bring luck to this restaurant and to receive blessings in return from this restaurant. It will bring mutual benefits to both parties.

This morning it was very sunny and I also was quite taken by surprise. Before I left for this trip, I went to the Rey Tseng Temple in Redmond to pay homage to the Dragon Deva and many other Buddhas and Bodhisattvas, and I invited them to come with me to San Francisco. This is mainly a pleasure trip since we are not holding a Dharma Ceremony nor giving any special Dharma teachings. The whole idea of the trip was to perform the opening ceremony and to see you.

Before this trip, I especially called upon many devas and Dharma protectors to come with me. But very strangely, throughout this trip and up until this morning, everytime I called upon my attendants, (not the visible ones but the invisible ones), to come and have meals with me, they were absent. I found this strange, as these Dharma protectors and dakinis usually follow me wherever I go. I wondered if they were having a change of shift!

So this morning I remarked to myself that, since the other Dharma protectors had not come, and since I had also gone before this trip to pay my respects to the Dragon Deva at the Redmond Rey Tseng Temple, why not make a special invocation to the Dragon Deva to see if he was here or not. Indeed, the Dragon Deva was present. Since the Dragon Deva had come, I did not make any more remarks, as it was likely that he was

也會賜福的。這個龍神一賜福，祂一定要下雨的；那麼下完雨以後就是晴天了。等一下就會變成晴天的。

龍神既然賜福，我說：這個龍水一下，水就等於財嘛！我講了嘛！一滴就是一千萬。（掌聲）一滴一千萬，那麼既然在美國，就是U.S.Dollar了。（眾笑）我希望剛才大家都淋到雨，我也淋到了，我希望多幾滴。（眾笑）就是這樣子。他們拿這個紙說要給我擦，我才捨不得擦。（眾大笑）好幾滴就夠了。

希望大家都能夠得到這個福份，每一個人都是心靈很清淨，那麼修行都有精進，得到好的光明，得到好的仙果。這個仙果素菜館，等一下我不知道會不會有仙果。（眾笑）不過，大家都希望能夠得到這個仙果以上的果位。（掌聲）那麼這個紅包是賜福給仙果素菜館的，希望它永遠、日日、年年都有紅利，日日、月月、年年都有紅利。（掌聲）

going to bestow fortunes upon everyone. When the Dragon Deva bestows fortunes, he definitely brings some rain with him. After a shower, the sky will turn sunny. So it will soon be sunny again.

As the Dragon Deva was bestowing fortunes upon us, bringing down a shower of riches — water is equivalent to money — I want to tell everyone that one drop of rain is worth ten million dollars. [audience applause] One drop of rain equals ten million U.S. dollars, as this is the United States. [audience laughter] I hope everyone got wet from the rain just now. I also got wet from the rain — I was hoping that more raindrops would be falling on me. [audience laughter] I was handed some paper towels to wipe the rain away, but I was reluctant to wipe it off. [uproar of audience laughter] Just a few drops will be enough for anyone.

I hope everyone will be able to obtain this blessing of fortune, achieve a purification of mind and spirit, make progress in their cultivation, and obtain Luminosity and Immortal Fruition. Since in Chinese, this is named the Immortal Fruit Vegetarian Restaurant, I wonder if we are going to eat some immortal fruit in a while. [audience laughter] It is my wish that everyone obtains a fruition that is beyond the realm of immortality. [audience laughter] I have here a red envelope which I will offer as a blessing to the Immortal Fruit [Pure Land] Vegetarian Restaurant. I hope that it will be profitable every day, every year, until eternity. [applause]

## 細說密教 完整修法儀軌

■ 蓮生活佛彩虹山莊開示  
第二天：11/25/92(B)

(接上期)

### 四皈依

再來我們是修「四皈依法」。那麼四皈依法一樣的有咒，有印，有觀想。修四皈依法的時候，大家注意，這個四皈依法就是你的依止力。依止力——你依止你的傳承，你依止上師，根本上師就是你的傳承，這裡面產生的力量就叫做依止力。依，皈依的依，止就是停止的止，力就是力量的力。

我們唸的咒是「南無古魯貝。南無不打耶。南無達摩耶。南無僧伽耶」，這個就是咒語，唸這個咒的時候，我們先觀想，觀想上師、三寶、經典在你的面前，旋轉成為一道大白光，從虛空之中給你灌頂，上師、三寶、所有的經典結合起來成為大白光，從虛空之中向行者灌頂，那這個灌頂下去，全身都是甘露，白色的放光甘露；在觀想當中又有從毛細孔當中，有很多黑色的霧氣，因為你受了灌頂以後，你身上的業就從毛細孔這樣子排出來，先做這個觀想，觀想完了，唸「南無古魯貝。南無不打耶。南無達摩耶。南無僧伽耶」、「南無古魯貝。南無不打耶。南無達摩耶。南無僧伽耶」、「南無古魯貝。南無不打耶。南無達摩耶。南無僧伽耶」。

這個四皈依法就是依止力。根本上師是很重要的，因為所有的法都是根本上師本身傳給大家，然後大家再依照這個法去修的。

## A Complete and Detailed Exposition on the Basic True Buddha Tantric Dharma (II) Part B

*By Grand Master Sheng-yen Lu at Rainbow Villa, November 25th to 30th, 1992*

*Translated from the Chinese transcript by Janny Chow*

### Second Day, Part B

*November 25th, 1992*

#### The Fourfold Refuge

The next step in the liturgy is the Fourfold Refuge Practice, which also employs mantra, mudra, and visualization. Please note that this practice is the source of the power of reliance. Through relying on one's guru, who transmits to one the lineage, one obtains this power of reliance.

The mantra to recite is: *Namo Guru bei, Namu Buddha ye, Namu Dharma ye, Namu Sangha ye.* Before this mantra is recited, one visualizes the guru, Triple Jewels, and scriptures to appear in the space before and above one, swirling to transform into a beam of great white light which empowers one. The guru, Triple Jewels, and all of the scriptures combine to form the great white light which enters through the crown of the practitioner, so one's body is filled with a luminous, white nectar. This is followed by the expulsion of black vapor from one's skin pores. The empowerment of the light causes the obscurations within one's being to be purged through the skin pores. After the performance of this visualization, one then proceeds to recite three times, "Namo Guru bei, Namu Buddha ye, Namu Dharma ye, Namu Sangha ye."

This Fourfold Refuge Practice is, in itself, the power of reliance. One's root guru plays an extremely crucial role because all the Dharmas

## 紅教的傳承

現在談談師尊本身的上師。以前我在Ballard那邊修行的時候，蓮華生大士在虛空中變化出來，祂把我帶走，帶到尼泊爾，帶到一個地方叫做「旁遮普」，不知道你們聽過那個地方沒有？那麼去做灌頂跟傳法。祂都是這樣子一直在教師尊。在密教的紅教上面，蓮華生大士就等於是師尊的上師。

## 黃教的傳承

在黃教方面來講，師尊是皈依吐登達爾吉上師，那麼吐登達爾吉上師賜下了黃金的金剛鈴跟金剛杵，是黃金去打造的，不是很大；那麼吐登達爾吉上師就跟師尊講：「這兩個金剛鈴跟金剛杵，就是給你的，等於是無上密灌頂。」這個金剛鈴跟金剛杵我是放在樓上的我自己的辦公室。另外黃教我的上師——就是你們的師公——就寫了一個偈，就吊在客廳，不是客廳，是廚房，現在吊在廚房那個偈，就是他的親筆本身寫的：「吐露伽陀護梵教。」上面幾個字是「吐登自如」，吐登自如就是吐登喇嘛——黃教吐登喇嘛的傳承，吐登自如是我的根本上師給我的法號。

以前有一陣子我稱自己為「吐登其摩」，是沒有錯的，因為他當初的時候，寫一個條子給我，他說：「你啊！吐登，」上面兩個字是吐登；那時候他用的是「其」字輩的，「那你喜歡那一個字，你就選一個字；」那我一看，因為上面有一個「摩」，一個「黑」，「摩黑」，台語叫「摩黑」——「摩訶」，我就喜歡上面那個「摩」字，我就變成「吐登其摩」。

那有一次我在香港的時候，他又跟我講，他認為他的很多弟子都不好，這些弟子，他講話是比較喜歡這個，喜歡……這怎麼講呢？喜歡講一點比較粗一點的，（眾笑）所以他講說這個「其」字輩的，這些弟子都不好，通通都是……

in cultivation are transmitted to one by the root guru.

## The Nyingmapa Lineage

I would like to talk to you about my own gurus. When I was living at Ballard and cultivating there, Padmasambhava appeared to me out of the spiritual realm and brought me to a place called Pon-je-pu in Nepal. I don't know if you have heard of the place or not, but it was there that he gave me teachings and empowerments in many Dharmas. He has always taught me that way. That is why Padmasambhava is equivalent to my guru in the Nyingmapa lineage.

## The Gelugpa Lineage

Regarding my Gelugpa lineage, I have taken refuge in Guru Tubten Taerchi. He recently gave me two tokens, a vajra and a bell made of gold. He told me, "This vajra and bell represent my empowerment to you of the Highest Tantra Practice." These two tokens are now upstairs in my office. In addition, my guru from the Gelugpa lineage, or your grand-guru, has personally scribed a verse which is now on display in the dining area. The name "Tubten Chi-ju" appears on it, too. Tubten Chi-ju is the refuge name given to me by Guru Tubten Taerchi and it represents the lineage of Lama Tubten of the Gelugpa school.

There was a period in the past when I called myself Tubten Ch'i-mo because, at the beginning, my guru gave me a note with the word Tubten on it and asked me to pick from another list a word to make up my refuge name. At that time, a group of his students started their refuge names with the word Ch'i and I liked the word Mo because it reminded me of Maha, so I became Tubten Ch'i-mo.

Later, while I was in Hong Kong for another visit, my guru told me that many of his students were not very good. Well, how should I describe this? He sometimes likes to use rather coarse words. [audience laughter] He was commenting that the students whose refuge names began with Ch'i were not very good, well, I won't say anymore, as I was also one of them. [audience laughter] Anyway, he said he was going to annul the

……，算了算了，不要講，因為一講也是罵到我；（眾笑）他講說：「哎呀！這些都不要了啦！」我又重新再改，那麼我們通通被廢除了，所有「其」字輩的，通通被廢除了，我也不知道他有没有廢除我，我不曉得，總之他講，他那時候他跟我講，反正這些「其」字輩的都不好，通通都要廢除；那突然間他又給我寫個「吐登自如」，我看，我也只好改法號。（眾笑）所以，「吐登其摩」他講說都不好，那些「其」字輩的通通不好，那不好就通通拿掉，現在他給我寫來的「吐登自如」。但是以後他又安了後面幾個字，又安上她的（指師母）「真主蓮香」，那她是主，我就變成副的了。（眾笑）不過還好，我這個「吐登自如」，自如自如，管它什麼主什麼副，我是不管的啦！（眾笑）反正我排在前面就好。（眾笑）

它上面寫的是「吐登自如」、「真主蓮香」，他寫的偈，是他親筆寫的，然後叫香港信法堂的弟子給它弄好，給它裱好，弄得乾乾淨淨的，又要掛起來，然後又要我們兩個人（指師尊及師母）站在他的偈的面前照一個相，表示真的給它掛起來，表示真的有給它掛起來，他這樣子心裡就很高興。我們這些師父都是很奇怪的，（眾笑）不能這樣子講。（眾大笑）

### 花教的傳承

那麼在花教上面，花教傳承方面，大家知道的，就是薩迦證空。薩迦證空也是一個老師父，我碰到了以後，他就給我灌頂，灌了很多頂，然後給我灌阿闍梨灌頂；那個蓮華生大士也一樣，給我阿闍梨灌頂；吐登達爾吉上師是給我無上密灌頂。

### 白教的傳承

我遇到了白教的大寶法王，他給我五方佛灌頂。那個五方佛灌頂是最大的，比阿闍梨灌頂更大，你假如懂得密法的話就知道，五方佛，尊勝佛頂五方佛的灌頂，是所有灌頂裡面最大，是最大的灌頂，這上面站一尊佛，額前一尊佛，兩個耳朵兩尊佛，頭背一尊佛，這是五方佛。那有比

discipleship of all students with names that began with Ch'i. Then he suddenly wrote the verse with the name Tubten Chi-ju and showed it to me as my new refuge name. There was nothing I could do but to accept the new name. [audience laughter] In the verse he added "True Master Lian-hsiang" (Mrs. Lu) behind my name. I guess she is the true master, and I am just the assistant master. [audience laughter] Anyway, this new name of mine, Chi-ju, means self-mastery and freedom, so I don't really care who is the head and who is the assistant head. After all, my name is written before her name. [audience laughter]

So, after scribing this verse, which has "Tubten Chi-ju" and "True Master Lian-hsiang" in it, he asked the students in the Hong Kong chapter to have it mounted and framed. Then he hung up the calligraphy and made me and Master Lian-hsiang stand in front of it to have a picture taken. This really made him happy. I guess my guru is somewhat eccentric. [audience laughter] I shouldn't have said that! [audience uproar of laughter]

### The Sakyapa Lineage

You all know that my guru from the Sakyapa lineage is Sakya Cheng-kung, who is also an old master. After I met him, he gave me many empowerments including the Acharya Empowerment. Padmasambhava also gave me the Acharya Empowerment. Guru Tubten Taerchi gave me the Highest Tantra Empowerment.

### The Kargyu Lineage

When I met the sixteenth Karmapa, he gave me the Five Dhyana Buddhas Empowerment, which is the highest empowerment — even higher than the Acharya Empowerment. If one knows about Tantric Dharma, one will understand that the Five Dhyana Buddhas Empowerment or the Supreme Buddha Crown Five Dhyana Buddhas Empowerment is the pinnacle of all empowerments. In this empowerment, one of the Buddhas stands above one's head, one in front of one's brow, a Buddha at each ear, and one Buddha at the back of one's head. The only Buddha greater than the Five Dhyana Buddhas is the

五方佛更大的，有啦！阿達爾瑪佛——原始佛——普賢王如來，那是最大啦！但是祂本身是一個法身，金剛總持，一個名稱，祂真正的化身是五方佛，那你受了五方佛——尊勝佛頂五方佛灌頂，還有什麼比五方佛還大的，沒有了。釋迦牟尼佛是跟北方不空成就佛合為一尊的，東方阿閼佛又稱不動佛；南方寶生佛、西方阿彌陀佛、北方不空成就佛、中央大日如來，這五佛灌頂最大的啦！比阿闍梨灌頂更大。

大寶法王也是很奇怪，怎麼碰到我就給我五方佛灌頂？他可能是灌錯了；（眾笑）不過我也是求他五方佛灌頂，他真的給我做了；所以這個灌頂是最大的，比阿闍梨更大。

灌頂是有層次的，我們知道有秘密灌、有密灌、有內法灌、有外法灌，四個層次的，有很多的瓶灌、金剛杵灌、金剛鈴灌、寶冠灌頂、名灌頂，這個都是很不得了的灌頂，都是很有修行的層次灌頂。

### 恭敬師父

我們皈依了，依止了師父，我當初開始的時候，是三山九侯先生他教我很多手印，我被佛菩薩帶到虛空之中，到摩訶雙蓮池。那麼清真道長了鳴和尚，他教我很多的道法跟密法，很多的。我在玉皇宮，就是碰到青衣婦人，就是嘸哦先生，就是我們現在講的嘸哦姑，她叫我合掌跪下來，就這樣子，馬上很快的就能夠天人合一，馬上能夠開天眼。

那麼對於我自己的這一段過去，我碰到的師父很多的，那麼我每一個人到現在為止，都還是心裡上非常恭敬。雖然嘸哦姑到最後也皈依真佛宗，也皈依師尊，她常常講一句話就是說：師度徒——師父來度徒弟，那麼徒弟又度師父，就是師度徒，徒度師，（台語、眾笑）這反正就是「輸來輸去」就對了。（眾笑）

Atarma Buddha — the Primordial Buddha — or Pu Hsien Wang Tathagata. He, however, is a Dharma Body, a Vajra Dharani, whose true manifestation is the Five Dhyana Buddhas. Therefore, the Supreme Buddha Crown Five Dhyana Buddhas Empowerment is, indeed, the greatest empowerment. The Five Buddhas are: to the north the Buddha that formed from the merging of Buddha Shakyamuni and Amoghasiddhi; to the east Akshobaya Buddha, who is also known as the Immovable Buddha; to the south Ratnasambhava; to the west Amitabha Buddha, and in the center Mahavairocana.

Thus it is rather strange that, upon meeting me, the Sixteenth Karmapa would give me the Five Dhyana Buddhas Empowerment. Perhaps it was a mistake. [audience laughter] Anyway, I had requested the Five Dhyana Buddhas Empowerment and that was, indeed, what he gave me. Therefore, this empowerment is the greatest, even greater than the Acharya Empowerment.

There are as many levels of empowerment as there are levels of practice: external, internal, esoteric, and inner-esoteric. There are also many other kinds of empowerments such as the Vase Empowerment, Vajra Empowerment, Bell Empowerment, Crown Empowerment, and Name Empowerment. All these are related to higher level practices.

### Respecting Teachers

At the beginning, Mr. Three Peaks Nine States taught me many kinds of mudras and I was brought to the realm of the spirit by the Buddhas and Bodhisattvas. They brought me to visit the Maha Twin Lotus Ponds. The Taoist Hermit of Purity (Taoist Ching Chen), also known as the Monk Liao-ming, taught me many Taoist and Tantric practices. When I was at the Jade Emperor Temple in Taiwan, I met the black-robed lady, Ms. Chi-E, whom we now call Aunt Chi-E. She asked me to join my palms and kneel down and, as soon as I did this, I immediately achieved Oneness with the Universe and obtained the Heavenly Eyesight. I have met many teachers in the past and, even now, my heart is full of reverence for every one of them. In the end, Ms. Chi-E also took refuge in the True Buddha School and that is why she often talks about how

雖然有這一段的經歷，那麼無形靈師三山九候先生半夜教我三年，那個教是非常詳細的；有人講說，我怎麼不叫他一句師父，三山九候師父，怎麼老是叫他先生，怎麼回事？其實「先生」這兩個字是古代第一個最尊敬的尊稱，這個人國學基礎太差，所以不知道「先生」兩個字，在現代是很普遍，好像人家寫盧勝彥先生，這個普通的稱呼而已。但是，在古代稱為先生的的是非常了不起，非常清高得證悟的人才叫「先生」。

所以祂自稱三山九候先生。還有古蓮先生，都是稱先生的，都是很大的佛來教師尊的。這些都是非常真實的。那麼師尊的傳承也就是非常真實。

### 逆加持

我這一生當中，也很坦白跟大家講，我是誰都敢罵，反正我罵就是在加持你嘛！有什麼關係！（眾大笑）對不對？一個佛罵一個眾生也是愛他好，喜歡他。我不喜歡你，我還罵你幹什麼！對不對？因為我關心你，為你好，我才罵你的！所以這個罵也是等於是一種愛，一種加持，是出自於、發自於內心的一種愛，才會罵你。

我師父也是這樣子罵我，吐登達爾吉上師他就罵我很多，我經常被罵的，但是，我還是乖乖的。其實以前薩迦證空他也罵我罵得很厲害，他也是罵我的，我的很多師父都是罵我的；但是，我絕對不敢回嘴。我盧勝彥一生當中就敢講這一句話，我的師父可以罵我，我絕對不敢罵師父。那裡有徒弟加持師父的！（眾大笑）沒有這回事啦！那有徒弟給師父加持的。所以我被我的師父加持，心安理得，師父罵我，應該的，一句話我都不敢吭。內心呢，怎麼樣？內心同樣是服。因為他一定是關

a teacher helps a student and then the student turns around to help the teacher.

For three years my invisible teacher from the spirit realm, Mr. Three Peaks Nine States, taught me many detailed practices. Someone has commented that they found it curious that I should address him as Mister rather than Master. Actually, in ancient China, Mister is the most revered title one could use to address an honored person. The person who made that comment had a poor knowledge of Chinese Studies and was unaware of the traditional connotation. In modern times, Mister has become a very ordinary form of address. For example, when someone now writes "Mr. Sheng-yen Lu," it is meant to be a common form of address. But, in ancient China, only extraordinary personalities who were very lofty and who had attained realization were referred to as "Mister." That is why my spirit teacher refers to himself as Mr. Three Peaks Nine States. There is another high entity from whom I frequently received teachings, who calls himself Mr. Ancient Lotus. Very great Buddhas have come to teach me. All these happenings are authentic. The lineages transmitted to me are also authentic.

### Negative Reinforcement

To be very honest with you, in this life of mine, I have no fear of criticizing anyone. After all, when I criticize someone, I am actually blessing that person. So, what does it matter! [audience laughter]

When a Buddha criticizes a sentient being, it is motivated by love. Why would I even bother if I did not care about this individual? Isn't this true? I only scold people about whom I care and for whom I wish the best to happen. That is why such criticism is also a kind of love, a kind of empowerment sprouted from my inner being.

I have taken a lot of criticism from many of my own gurus. Guru Tubten Taerchi frequently criticizes me, but I take it very well. In the past, Sakya Cheng-kung has also scolded me severely, but I never talked back to him, nor to any of my gurus for that matter. After all, a disciple is supposed to be empowered by his guru instead of the other way around. [audience laughter] I feel that it is normal and justified for my guru

心你嘛！一定是想念你，你這個師父不罵你的時候，就是不想念你了，你根本跟他沒有什麼關係啊！因為他關心你、愛你、想念你，這是你值得，所以我的師父他經常罵我，他很喜歡罵我。

但是我真正到他那裡去，他一句話都不罵，而且還抱起來親！（眾笑）是啊！我說：我在外面聽到的都是師父在罵我，好！我今天去拜師父，我去禮拜他，他就高興得不得了，他就很高興，他說：「我給他罵得要死，他還來看我。」他心裡為什麼高興呢？他說：「唉啊！這個弟子好，怎麼罵他，他也不走；這個弟子還是思念師父的。」

### 依止力

這其中有一個力量在，就是依止力。你是依止那個師父的，你就要聽他的。他傳下來的法，你必須要很珍惜，他唸下來的咒音，你不要去改，他傳下來的法，你不要去改。為什麼呢？因為它有傳承加持力，有依止力在裡面。

你認為說我的東西，我去那裡學來的比我的師父好，我師父那個法是有缺點的，他的咒音不缺，我當然咒音不缺，不是，我當然咒音有缺，（眾笑）不是不缺。為什麼？因為我是蕃薯仔——台灣人，我唸出來的咒音還是有台灣口音，但是你去依止藏人所唸的藏音，你就真的百分之百正確的嗎？告訴你，西藏的方言有三，在西藏不是只有用一個語言，不要搞錯了，有三種語言，三個地方的西藏活佛所唸出來的咒音通通不一樣。

喜馬拉雅山有兩百多種語言，每個師父傳的，每個地方傳的方言、咒語通通不一樣，你說那個才正確？何況藏語的咒音又是從梵語過來的——印度語過來的，印度語又傳承接著原始佛教、原始的梵音過來的，真正的音是原始的梵音，你只要依師父傳下來的咒音，你去唸，你師父本身由這個音去得成就的，你依照這個音、去接著這個音就沒有錯。這個是什麼力量？這是依止力，不是什麼力量。

to empower me through criticism. I am completely at ease with this, as it shows that my guru cares and thinks about me. When one's guru stops criticizing one, it could be that the guru no longer thinks of one or there is no longer any kind of guru-disciple relationship between them. It is worthwhile to be scolded by one's guru, as it shows that the guru cares and loves and thinks about one.

My guru loves to scold me and he does it all the time. However, whenever I visit, instead of criticism, I get a big hug from him. I have heard of my guru's criticism of me and I still go to pay homage to him. This pleases him tremendously, as he feels that I am a good disciple who thinks about him and who will not go away despite all the criticism.

### Power of Reliance

Amid all this is the power of reliance. After taking refuge in a certain guru, one has to obey the guru and treasure the Dharmas transmitted by the guru. One should not change the pronunciation of the mantras, nor should one alter any of the Dharmas taught by one's guru. Why not? Because all these Dharmas and mantras have within them the power of lineage empowerment and the power of reliance.

What if one feels that the guru's Dharmas are flawed because the guru's pronunciation of mantras is flawed? Of course my pronunciation of the mantras is flawed because I am Taiwanese and have a Taiwanese accent. However, do not assume that one is being one hundred percent correct by following the Tibetan pronunciation. In Tibet, there are three dialects. Tibetan tulku from different districts would have different pronunciations of the same mantra.

There are more than two hundred dialects in the Himalayas. Each guru, depending on the district, will pronounce the same mantra differently. Which one of them is to be considered correct? Furthermore, the Tibetan mantras came originally from the Indian Sanskrit, which evolved from Primitive Sanskrit. Primitive Sanskrit is the original, correct sound. Therefore, as long as one relies on the mantra sounds transmitted to one by one's guru and, if one's guru has attained realization through these same sounds, then it

這個師尊所傳的這些法，這些密法，當中有没有跟外面的那些法本有不同的地方嗎？有，是有不同。手印有不同的嗎？有，有不同。咒音有不同的嗎？有，有不同。觀想有不同嗎？有，有不同。但是，你要選擇那一個？你要選擇你直接傳承傳給你的那一個，才是正確的，這是什麼力？這叫依止力。

你不要說：唉！師父傳給你一個手印，你跑到別的道場去，他比的跟我不同，那應該是他的才對吧！這個蓮生師尊的恐怕是錯的，那你就用他的啦！那就錯了。因為這個是依止力。

有一次我接見一個真佛宗的弟子，他到了我的這個地方來，他說：「師尊啊！」我說：怎麼回事？他說：「我在這裡另外再拜了一個師父。」我說：「很好啊！他教你什麼呢？」他說：「他結的穢跡金剛的手印跟你結的不同嘿！」哦！我說：「是這樣嗎？那你怎麼辦呢？」他就講：「師尊啊，我看他年紀比你大。」（眾笑）我說：「那你什麼意思？」（眾大笑）他的意思就是年紀大的就贏。

因為他本身來講，這位師父他是修穢跡金剛法，那我就講說：「那你結一下手印給我看好不好？」我就跟那個弟子講，你結一下手印給我看看，他就是開始手這樣子過來，就這樣「噓、噓、噓、噓……」（師尊的手胡亂比了幾下，眾大笑）意思就是說結一下，手就馬上放開，他什麼意思啊？（眾笑）他說：他這個手印不能教給我的。（眾大笑）意思講說：「這個手印是不可以教給師尊的，這個我學到了我怎麼可以給你呢？」對不對？他就這樣子。

其實我心裡就暗中好笑。其實穢跡金剛手印我是學了很久很久的，你那個師父所學的東西，我是慧三老和尚，慧三老和尚也是師尊的師父，他就是學穢跡金剛法的，慧三老和尚就是在樹林一個寺，他現在已經圓寂了；我受菩薩戒的時候，三師當中的一位，就是慧三老和尚，他是穢跡金剛法；他教我這個手印的，這個手印是這樣子結的（師尊示範穢跡金剛手印），這是穢跡金剛的手印。

won't be wrong. What kind of power is this? It is the power of reliance.

Are there any differences between the Tantric practices transmitted by me and those transmitted by existing practice texts? Yes, there are. Differences can be found in the three elements of mudra, mantra, and visualization. Which version should one choose? One should choose the version directly transmitted to one by one's root guru, as that would be the correct one. What kind of power is this?

It is the power of reliance.

If one visits another teacher and finds that the mudra used by this other teacher is different from the one transmitted by me and, if one then thinks the guru has made a mistake and decides to use the other teacher's mudra, one would be in error. One would have lost the power of reliance.

Once a True Buddha student came to see me and tell me that he had taken refuge in another guru. I spoke to him, "That is very good. What has this guru taught you?" He replied, "His mudra for the Ucchisma Practice is different from yours!" "Oh, is that the case? Then what did you do?" He then said, "Grand Master, I could tell that he is much older than you are." [audience laughter] I then asked him, "What do you mean?" [audience laughter] What he meant was that the guru who was more senior in age must be right.

According to this student, his other guru was an adept in the Ucchisma Practice, so I asked him to show me the mudra he had learned from his other guru. Following my request, he started to fashion a mudra like this [Grand Master makes a quick hand gesture movement and audience laughs.] No sooner than it was formed he released it, apologizing at the same time that he really could not teach me how to do it.

I found his motive quite amusing. Actually I learned the Ucchisma Mudra a long time ago. The late guru (Master Huei San) who taught me the Ucchisma Practice was one of the three Buddhist masters from whom I received the Bodhisattva Vows. This is the mudra he taught me. [Grand Master demonstrates]

That student was afraid that I would learn his mudra; therefore, he behaved the way he did. Actually it did not matter, as the Dharma I have

那麼這個弟子是學了以後他就怕我學，結得很快，然後趕快就鬆手，害怕我把他偷學。（眾笑）那麼這樣子來講起來，也不怎麼樣子，我認為這個也不算什麼，不要緊；其實師尊所學到的這個東西，是無窮無盡的，你看我有多少師父，我有二十幾位師父，我學的東西有多少？我學了二十幾年，難道你一個穢跡金剛的手印師父不會嗎？但是他因為這樣子的一比，而且跟著別人學，說不定他就不能得到真正的金剛密法；也許他將來在師尊這邊好好的學，我會傳，像我傳的不動明王金剛法，大家都知道這裡面有很多口訣，很多秘密的。我教出來的法，你們依照著法去學，就得到這個依止力，也就是傳承加持力。你遇到別人學，或者好像是說你學的東西是這邊來一句，那邊來一句的，就是改裝過的，那個依止力就已經沒有了。

你們讀過一本什麼書？這個好像是什麼喇嘛在喜馬拉雅山？（眾答：大師在喜馬拉雅山），哦！「大師在喜馬拉雅山」，這本書我在台灣就看過了，你們是在美國看的，其實我在十幾年前我就看過，是喇嘛尊者著的；它其中有一篇很重要，你們注意到沒有？有一個師父，一個上師上了樹，上到樹上，樹上有一個蜂巢，有一個蜜蜂的蜂巢，那個上師跟那個蜜蜂講：「你們不要咬我，你們不要咬我。」他在樹上爬一爬，下來，那個蜜蜂不咬他，其實那個蜜蜂是很會咬人。他的弟子看到說師父上樹，蜂巢裡的蜜蜂不咬他，很奇怪，就問師父說：「你唸了什麼咒語，蜜蜂不咬你？」那個上師就跟他的弟子講，只有一句話你記住，上去跟牠講，先跟蜂巢裡的蜜蜂講：「不要咬我。」它就不會咬你。那個弟子真的上了樹，你們不要笑哦！上了樹跟蜂巢裡的蜜蜂講：「我師父教我，叫你們不要咬我。」嘿！那些蜜蜂通通乖乖的不咬他。

結果他說：唉呀！這樣太好了，他趕快去教別人，那個弟子趕快去教別人：「你只要上了那個樹，跟那些蜜蜂講你們不要咬我，它就不會咬你了。」結果其他的人聽了他的話，他真的也上了樹，就跟那個蜂巢講：「你們不要咬我。」——結果被咬死了！（眾笑）

learned stretches to infinity. How many gurus do I have? I myself have more than twenty gurus. I have learned and practiced the Dharma for more than twenty years. Could it be possible that I do not know how to form the Ucchisma Mudra? Since this student compared me with other master and decided to learn from the other master, he may have lost the chance of obtaining the authentic Ucchisma Practice from me. In the future, I will be teaching the Ucchisma Practice and, perhaps, this student could learn it from me, if he stayed on with me. Like the Achala Practice which I have transmitted, there are many keys and secrets to the Wrathful Deities Practices. If one practices according to my instructions, one will obtain this power of reliance, which is the same as the transmission power. If one alters the practice by substituting certain portions with teachings from other gurus, one loses the power of reliance.

Have you read a book called *The Gurus in Himalayas*? I read it more than ten years ago in Taiwan. I don't know whether or not you noticed a very important chapter in the book. One of the gurus climbed up a tree which housed a beehive. He talked to the bees, "Please do not sting me, please do not sting me." None of the bees touched him and he climbed back down safely. A disciple witnessed the strange event and asked his guru, "What kind of mantra did you use to keep the bees from stinging you?" His guru replied, "You only need to remember to tell them 'Please do not sting me' and the bees will not sting you." So this student climbed up the tree and spoke to the bees, "Please do not sting me." Indeed the bees all obeyed him and left him alone.

This student thought to himself, "Wow, how wonderful!" Hurriedly he went to teach other people the same thing. Consequently, someone followed his advice and climbed up the tree and repeated the same saying, but got stung to death! [audience laughter]

## 上師、三寶的加持力

同樣一句話，告訴大家，同樣這一句話，為什麼有的人有效，為什麼有的人沒有效？有效的，在於上師加持力；沒有效的，在於沒有上師加持力。所以一個密法出來的時候，因為教法的是有上師加持力的師父，這個密法就是有效。今天呢，一個人，其它一個人來學師尊的那些法，從法本裡取那些法來學，由於沒有依止力，沒有上師加持力，它就會失去功效，沒有那個效果的。所以在密法的教授裡面，一個觀想，一個咒語，一個手印，都要師父傳授跟灌頂，原因是在那裡。有受灌頂，有上師加持力，你修那個法就很容易相應。這個就是這個樣子的。

密勒日巴在俄巴喇嘛那裡學到的法不能相應；到最後祇有馬爾巴上師給他一個灌頂，他回去修，他就相應了。原因是他學的法是一樣的，俄巴喇嘛本身就是馬爾巴大師的弟子，學的法都是一樣的，怎麼修都不相應！除非他的根本上師給他灌一個頂，有了依止力，才能夠相應。所以在這裡唸：「南摩古魯貝。南摩不打耶。南摩達摩耶。南摩僧伽耶」就是依止力的產生。這一種力量，根本上師跟弟子之間的完全親合、互不分開的這一種依止力，就是從這四句咒語裡面產生出來。

上師給你灌頂，三寶給你灌頂，所有的密法給你灌頂，在這裡，你在唸這個的時候，完全要求上師、三寶、所有一切佛法給你做灌頂。假如不是這樣子，沒有依止力就無效的。所以唸這個咒語要唸一百萬遍，這個咒語要唸一百萬遍，才能夠真正產生了依止力，是四加行當中非常重要的一環。

很多弟子不瞭解「南摩古魯貝。南摩不打耶。南摩達摩耶。南摩僧伽耶」它的重要性是在這裡，完全在祈求上師、三寶、所有一切佛法的灌頂加持。那麼我們做這四皈依的時候，先觀想，後持咒；觀想也要很清楚，上師、佛法僧三寶、所有一切的佛法，結合起來成為大白光給你灌

## Empowerment from the Guru

Why does the same saying work for some people and not for others? It has to do with the presence of the guru's power of empowerment. When a Tantric practice is taught by a realized guru, it becomes an efficacious practice that will bring results. If one just learns the practice from a text without receiving any empowerment from the guru, i.e., without the power of reliance from the guru, the practice won't be effective. Therefore, in Tantric practice, every visualization, mantra, and mudra has to be taught to one and empowered by the guru. Such empowerments are necessary for quick yogic responses.

When Milarepa was learning under the Lama Ngogdun, he was not getting any response. Finally, after meeting his root guru Marpa, who gave him an empowerment, he went home to practice and was able to receive a yogic response. In fact, it was the same practice, as Lama Ngogdun was himself a student of Marpa. However, it took an empowerment from the root guru to provide the power of reliance before Milarepa could receive a response.

Therefore, the chanting of "Namo Guru bei, Namo Buddha ye, Namo Dharma ye, Namo Sangha ye" is to generate the power of reliance. From this Fourfold Refuge Mantra, a kind of power which intimately binds the disciple to the root guru will come into being. When one chants this mantra, one should be wholeheartedly asking the guru, the Triple Jewels, and all the Dharmas to empower one. If it is not done this way, the power of reliance will not be there. One has to recite this mantra one million times in order to generate an authentic power of reliance. It is a very important practice in the Four Preliminary Practices.

Many students do not realize that the crux of the Fourfold Refuge Mantra resides completely on the beseeching of the guru and the Triple Jewels to give one empowerment and blessings. In doing this liturgical step, one first does the visualization, then chants the mantra. The visualization has to be very clear, with the guru and the Triple Jewels of Buddha, Dharma, and Sangha merging together to form a brilliant beam of white light which enters through the crown of

頂，然後唸四皈依咒。

當然在這世界上，現在要找到很好的師父跟很好的弟子，也不容易，彼此之間都是很不容易。但是祇要你有向道之心，你那一個向真理、宇宙意識想要成就的那一個心在，你祇要虔誠的祈求，這個師父都會傳法給你的；一定會給你灌頂的；而且時時都一定在你的周圍。所以一個真正的弟子，他祇要準備好的時候，這個師父就一定會現身。所以不要怕沒有真正的上師來傳你法，祇要一個弟子他一切都準備好了，他的上師就會出現在他的面前。這個是非常重要的。

### 三昧耶戒

但是，要具備這個上等根器的弟子也是很少的；要具備真正實得的上師也是很少；在這個世界上，實得的上師並不多；但是你在皈依前，你就一定要先去認識自己的上師；但皈依以後，你千萬不要找自己師父的缺點；不要以為我就沒有缺點；我有缺點。我也不以為我的師父就沒有缺點，我的師父也有缺點。不要以為你的師父發了一個脾氣，你就認為：唉呀！這個師父不好。不可以。也不要以為你的師父那裡做錯了，你就認為這個師父不好。

你皈依了以後，你就不能悔改，你知道嗎？在密教是這樣子。這當中師父跟弟子之間有一個戒在的，「三昧耶戒」，有這個戒在的。上師跟弟子之間是完全合一的，當你在批評自己的師父的時候，或者在毀滅自己的師父時候，就是在毀滅自己。因為「三昧耶戒」是牢不可破的。所以要皈依以前，你先認識清楚，千萬不要在皈依了以後再後悔，這一句話我告訴大家，要皈依以前你先認識清楚，皈依以後就千萬不要毀戒。因為在密教裡面有三昧耶戒，這個戒是很重的，不可以毀的。

人都是有缺點的。我的師父也有缺點，祇是我不好意思講而已。對不對？那麼師父的缺點，我們並不是要學他的缺點，我們是學他的優點；其實我們祇是學他的

one's head. After this visualization, one chants the Fourfold Refuge Mantra.

Of course it is not easy in this world for a student to find a good guru, nor is it easy for a guru to find a good student. But, as long as one aspires to the Universal Truth, as long as one has the mind to attain the Universal Consciousness, then, when one prays sincerely, one's guru will appear to transmit and empower one with the Dharma, and to always be nearby. Thus, when a true disciple is ready, the guru will manifest. One does not have to fear that there will not be a true guru to teach one the Dharma. As long as a student has made all the preparations, one's guru will manifest in front of one. This is a very important point.

### The Samaya Pledge

Students of superior foundation as well as masters who are fully realized are rare in this world. Before taking refuge in a guru, one must first get to know the guru well. After taking refuge, one must never find fault in one's guru. Do not think that I am without faults; I do have shortcomings. Neither do I think that my gurus are without faults; they too have shortcomings. However, one must not think that something is amiss with the guru just because he has lost his temper or that he has done something wrong in one's view.

Are you aware that, after taking refuge in a guru, one should not have any regrets? In Tantrayana, there exists between the guru and his disciple a Samaya Pledge which binds the two completely together. When one criticizes or annihilates one's own guru, one is annihilating oneself, as the bond of the Samaya Pledge is unbreakable. Therefore, before committing oneself and taking refuge, one must get to know the guru very well. After one takes refuge, one must try not to break the Pledge, as the force of the Samaya Pledge in Tantrayana is very strong and indestructible.

Humans do err. My gurus also have shortcomings which I would not talk about. Isn't it so? What one learns from one's guru are his merits and virtues and not his demerits. Actually, what one has to learn from the guru is the Buddha



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蓮生活佛盧勝彥金剛根本上師  
「佛學總說」專輯

一九九三年五月十三日至十三日



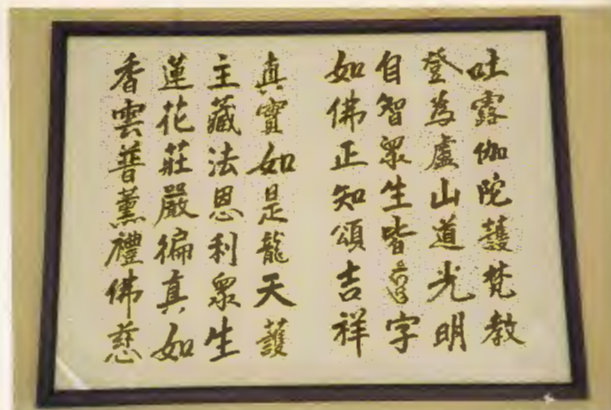
聖尊為眾弟子加持 (5/13/93)  
Blessing the disciples



玄關旁的石獅威姿  
Stone lion



彩虹山莊正廳入口，大門上方之十字金剛杵  
The Cross Vajra



吐登達爾古上師題：「吐登自如，真主蓮香」  
The poem given by Guru Tubten Taerchi



蓮生活佛準備為眾弟子灌頂 (5/13/93)  
Grand Master Sheng-yen Lu



湖邊景色怡人亦怡佛  
The beautiful lakeside



雙蓮池白衣觀音  
White Kwan-yin on the Twin Lotus Ponds



彩虹山莊花園一景  
Rainbow Villa's garden

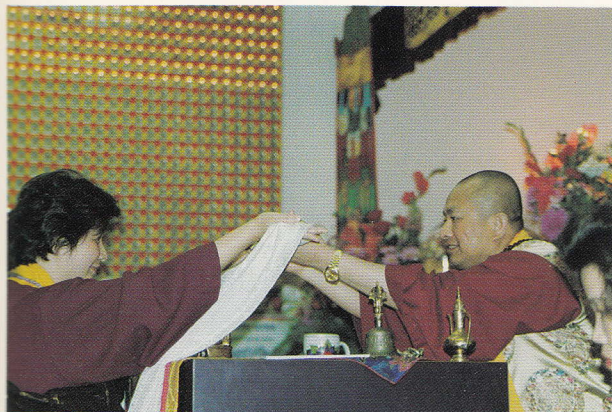


蓮生活佛水墨創作  
Grand Master Lu's Drawing



師尊親筆提「佛學總說」

"On Buddhism," written by Grand Master Lu



蓮花麗惠上師獻哈達 (6/5/93)  
Master Samantha offers white silk



慶祝生日晚會 (6/4/93)  
Birthday Party at Masonic Temple



蓮生活佛紫蓮堂開示 (6/5/93)  
Grand Master Lu at the Purple Lotus Society

蓮生活佛盧勝彥金剛根本上師  
「舊金山之旅」專輯

一九九三年六月四日至六日



「佛學總說」錄影帶封套  
Video Covers



仙果午膳時攝得放光照片  
Light Photograph (6/6/93)



仙果健康素食館開幕(6/6/93)  
Opening of the Pure Land Restaurant



在仙果午膳 (6/6/93)  
Lunch at the Pure Land Restaurant



蓮生活佛為「仙果」剪綵 (6/6/93)  
Ribbon-cutting Ceremony



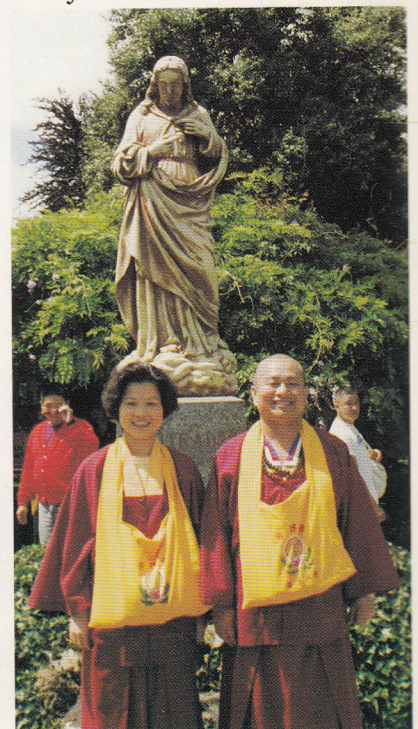
蓮生活佛提「仙果」  
"Immortal Fruit" by Grand Master Lu



蓮生活佛揮就「佛心無葷素」(6/6/93)  
A drawing by Grand Master Lu



紫蓮堂門外觀看花車遊行  
Floral Parade, San Bruno, 6/6/93



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佛法。他懂得的佛法教給我們，我們得到依止力，我們去成就。就是這麼簡單。你管你師父怎麼樣？你管你師父唱歌？你管你師父跳舞？你管你師父喝酒？這個不要去管他的！你又不學他的這個，你學他的是佛法。不要搞錯了！

我的師父很多；但是他們也有他們個人的生活方式，我都不去管的；我祇學他的佛法，我恭敬他，恭敬他的佛法。你得到依止力，彼此之間得到依止力，這種力量是連起來的，加起來的，很堅固牢不可破的；這當中你皈依時已經有三昧耶戒在那個裡面了。很偉大的依止力，你聽他的佛法去修，產生效力的，這就是他給你的傳承加持力。

諸位瞭解這個上師跟弟子之間，事實上是直接、很直接、很親密的這一種關係，這四皈依咒就是這樣子的在做這一種加持力的增長跟堅固。

我們再談一談披甲護身。

### 披甲護身

這個披甲護身，我們結的是金剛合掌手印，唸的是：「嗡。波汝藍者利。」（師尊唸七遍）印天心、印喉、印心、左肩、右肩、回頂、散印；散印的時候就做觀想，觀想金剛薩埵也可以；觀想壇城的護法神變化前、後、左、右護持你修法；這是防魔。防魔是什麼力？就是防護力！防護，防空的防，保護的護，力量的力，防護力。

雖然我們在作這個樣子的披甲護身，好像看起來也很簡單，就是金剛合掌印天心、喉、心、左肩、右肩、回頂散印。是左肩右肩，還是右肩左肩？（眾答：左肩

Dharma. A guru teaches the disciple the Buddha Dharma that he knows and, after obtaining the power of reliance from the guru, the disciple works to attain realization. It is just this simple. So why should one be bothered by one's guru's behavior? Why should one mind if the guru sings? Why should one mind if the guru dances? Why should one mind if the guru drinks wine? Don't be bothered with any of these! After all, these are not what one has to learn from the guru. What one has to learn from the guru is the Buddha Dharma. Make no mistake about it!

I have many gurus and each of them lives his own lifestyle. I do not let any of their lifestyles interfere with me. I only learn the Buddha Dharma from each of them. I respect them and the Buddha Dharma that they teach. When one takes refuge in a Tantric guru, the strong and unbreakable Samaya Pledge automatically becomes effective and one then obtains the lofty power of reliance. The power that is generated when one practices the Dharma taught by one's guru is the power of direct lineage transmission.

One must realize that the relationship between the guru and the disciple is, in fact, very direct and intimate. This Fourfold Refuge Mantra serves to enhance and strengthen such power, the power of reliance.

### The Armor Protection

Next I will discuss the Armor Protection. In performing the Armor Protection, one forms the Diamond Handclasp Mudra and chants seven times the mantra "Om, bo ru lan ze lee." The mudra is brought to touch the brow point, the throat, heart, left shoulder, right shoulder, and then back to the crown before it is released. At the moment of releasing the mudra, one visualizes the Vajrasattva or the Dharma Protector at one's shrine transforming into four bodies, guarding oneself in front and behind, and to the right and left sides. This is to protect one from evil forces. This step gives one the power of protection.

This Armor Protection might appear to be very simple, as it only involves bringing the Diamond Handclasp Mudra to press upon the brow point, then the throat, heart, left shoulder, right

右肩)左肩右肩。有時候我因為做得太久了，也就忘掉怎麼做了。(笑)人有時候，平時在做的你都沒有感覺到怎麼樣，真正在這裡做的時候，我又害怕，到時候我這個錄影錄錯了，這個教出去，這個教錯了，左肩右肩變右肩左肩這樣的，搞錯的話，也是到時候大家問題會很多，都會再重新寫信來問，很多麻煩。

一個手印，一個咒語，一個觀想，就是密法。密法一般來講是，是離不開這三個。觀想是意的秘密，咒語就是口的秘密，手印就是身的秘密，身體的秘密；那麼身口意清淨，就是大日如來本身的秘密；身口意清淨，就是如來的秘密。那麼以如來的秘密化為口秘密、意秘密、跟身秘密，這行者以這三密合一的修行，用三密來清除三業，簡單的說，就是用三密把你的這個三業替代了；那這一替代就把這三業轉成三密，就是由凡夫變成如來；密法就是依照這個樣子去修的，所謂密教的法，完全在修身口意清淨。

披甲護身，在顯教沒有聽過；在密教才有；其中有很多種很多種防護的方法，像師尊有教過大家睡夢大手印，就是你在睡覺的時候，做一種防護的功夫，用獅子臥，持咒觀想本尊，或者上師，給你放光；你自己再放喉部的紅色的光，變成一種紅色的帳，來套住你，幫助你本身來好好的睡眠，修出眠光。這是這個睡夢大手印的一個防護力。

你平時要在那裡做什麼防護呢？修行的時候你已經在作防護了，做觀想，做金剛神這個四面給你守護你修行，結手印、持咒、觀想你都做了；用意用得很深，那麼手印結得很標準，你的咒語也是唸得很好，自然得到金剛神的守護。

shoulder, and finally the crown before releasing it. Or does the right shoulder come before the left shoulder? [Audience replies, "Left shoulder first."] Sometimes I can't even remember the sequence, as I have been doing it for so long. [Grand Master laughs.] One does not have any problem during regular practice but, with the video camera running now and recording everything, I am afraid that if I make a mistake with the order of the shoulders, many questions will arise and I will later get many letters asking for clarification.

In general, Tantric practices consist of the three elements of mudra, mantra, and visualization. Mudra is the secret used to purify body, mantra is the secret used to purify speech, and visualization is the secret used to purify mind. The purification of body, mind, and speech is an inherent secret of Mahavairocana Buddha. Utilizing this secret of the Tathagata, a tantrika can combine the three secrets into one and purify karmic traces associated with the three existences of body, mind, and speech. Put more simply, by replacing the karmic traces of body, mind, and speech with the three secrets of mudra, mantra, and visualization, an ordinary person transmutes into a Tathagata. This method of purification of body, mind, and speech entirely forms the basis for all Tantric practices.

Armor Protection is found only in Tantrayana and not in Sutrayana practices. There are many kinds of Armor Protection methods. For example, I have already taught you the Dream Mahamudra. In that particular method, one practices this skill of protection before one falls asleep: one assumes the Lion Posture, chants a mantra, and visualizes the Root Guru or Personal Deity appearing to emit light on one; then, from one's throat a red light is emitted and transformed into a red tent covering one and helping one to peacefully practice the Clear Light during the sleep state. This is a protective force of the Dream Mahamudra.

During meditation practices, one performs the mudra, mantra, and visualizes the Dharma Protector to keep guard around one in each of the four directions, protecting one throughout the practice. When one forms the mudra correctly, chants the mantra well, and enters deeply

## 披甲護身要常做

但平時有很多地方你也要注意，也要修披甲護身的，不是在修法的時候才有魔來干擾。那裡也有魔來干擾呢？你去醫院要注意，醫院裡面的人，很多都有纏身靈的；他們為什麼生病呢？因為纏身靈、鬼神作祟，所以生病；你到醫院去看病人，你先做一下披甲護身，否則你去看他，他跟著你回家，那你就變成也有纏身靈；那我們每一次超度纏身靈都很辛苦。到醫院前先做披甲護身。

你到屠宰場去，屠宰場冤鬼最多；為什麼冤鬼最多？因為屠宰場不是殺生的地方，殺一個就出來一個冤鬼嗎？殺一個就出來一隻冤鬼嗎？所以你要做披甲護身。到那裡去，你給冤鬼纏住了，麻煩。所以你先做披甲護身。

去看電影，去戲院也要做披甲護身。戲院裡面為什麼有鬼啊？（眾笑）你不知道戲院裡最多的是孤魂野鬼。最多的遊蕩鬼最喜歡去那裡，要作披甲護身。

另外呢，紅白喜事都要做披甲護身；這紅事，你結婚的時候，那個祖先的靈會來的，會來慶祝的；你死了，他們在開慶生會，慶生會就是歡迎你；你結婚了，你的祖先也要來參加你的婚禮，他們很關心這個孫子的人生大事。紅白喜事都要作披甲護身。

色情場所，最好不要去；那你去了要做披甲護身。（眾笑）因為那裡最多什麼鬼？色鬼啊！（眾笑）你本來是清淨法身佛的，（眾笑）一去到那裡，這色鬼一附

into the visualization, one surely will receive protection from the Dharma Protectors.

## Other Circumstances When Armor Protection Is Needed

There are also other circumstances when there is a need to perform the Armor Protection. Meditation is not the only situation where there is a possibility of demonic interference. For example, one has to take note when one visits a hospital. Many patients in the hospital have attached spirits. Why are these patients sick? Many of the illnesses are caused by attached spirits and ghosts. When one visits patients in the hospital, one should first perform the Armor Protection. Otherwise, it is possible that some of these attached spirits might follow one home and become one's own attached spirits. Then it will take some effort to have these attached spirits delivered through a Deliverance Ceremony. Therefore, before visiting a hospital, one should perform the Armor Protection.

Slaughterhouses also have many rancorous spirits. Why? Because these are places where killing is done. When a life is killed, an embittered spirit is produced. Therefore, one needs to perform the Armor Protection before visiting slaughterhouses; otherwise, there will be many troubles when one becomes entangled by a rancorous spirit.

Before visiting a cinema, one should perform the Armor Protection. Why are there ghosts inside cinemas? [audience laughter] One might not know that many roaming ghosts like to converge inside cinemas. Therefore, there is a need to perform the Armor Protection.

Weddings and funerals also require the Armor Protection. When one gets married, one's ancestors come to participate and celebrate as they care very much about such major events in the lives of their descendants. When one dies, the spirits come to have a party to welcome one's birth into their world. Therefore, it is necessary to perform the Armor Protection in both these circumstances.

It is best not to visit any places where pornography or sex is sold. If one goes to such a place, one should perform the Armor Protection. [audience laughter] What kind of ghost is

身，怎麼清淨得起來？那清淨不起來，你就掉下去了；所以那裡會有色鬼，要做披甲護身。

一般講起來，對於這些地方，你不但要做披甲護身，有時候你也要唸唸百字明咒；到了那些場所附近，你就唸百字明咒；對你很有好處，對他們、對一些幽靈、對一些眾生都有益處。

披甲護身，很多場所都要用的。有的弟子跟師尊講說：師尊你有没有這個特別的法，教我們晚上在睡覺的時候不要做那個睡夢大手印，睡夢大手印太長。他說有些人已經很累了，一上床，要做那個睡夢大手印，也等於是披甲護身，就是睡覺時候做的披甲護身，太長，做一半他就睡著了。（眾笑）因為他本身很累，你知道白天工作很辛苦，一看到床已經累得要死，上去還要修法！唉啊！這個信仰這個真佛宗也是蠻累人的！還有什麼睡夢大手印，睡就睡，還有什麼睡夢大手印！

你不知道，睡覺的時候最容易忘失心神。你白天能夠守得住，像師尊白天保證百分之一百，那麼晚上也是百分之一百啦！（笑）你們呢？我不敢講啦！（笑）白天你百分之一百能夠守得住，晚上就不一定能夠守得住；晚上要守得住就是一定要有護身，要有防護力；魔來盜氣呢，一睡起來累得要死，明明睡得很久，越睡越累；明明白天很清醒，教人家都是聖賢道理，這個晚上一睡覺，就一迷糊，就完了。怎麼搞的？把自己腦袋敲破了，今天晚上去睡，又來了。是有這個事情，是有這個事情；夜間的時候，很容易忘失心神。

most populous there? The lust ghosts! [audience laughter] One might have a Pure Dharma Body [audience laughter] but, when a lust ghost attaches itself, one, one's thoughts will have a difficult time remaining unperturbed. One falls down when one's mind is tainted with lust. Because of the presence of lust ghosts in such places, one has to perform the Armor Protection.

In general, when one visits such places, in addition to performing the Armor Protection, one sometimes also needs to recite the Hundred Syllables Mantra. When one chants the Hundred Syllables Mantra in the vicinity of these places, it brings great benefits to oneself as well as to other sentient beings, including the spirits.

Therefore there are several circumstances when the Armor Protection has to be performed. A student has asked me if I could teach a special method as a substitute for the Dream Mahamudra. He says that the Dream Mahamudra, which is equivalent to the Armor Protection, is too long. He is usually quite fatigued when he goes to bed and so he falls asleep half way through the Dream Mahamudra. [audience laughter] He works very hard during the day and, by the time he goes to bed, he is bone-tired and yet still has to practice the Dream Mahamudra! Why does the True Buddha Tantric Dharma have to be so tiresome! Sleep time is sleep time, why be bothered with the Dream Mahamudra!

One might not be aware of this but, during the state of sleep, it is most difficult for one to remain mindful. I can assure you that I am continuously in the state of mindfulness during the nighttime as well as the daytime; but can you assure that for yourself? Even if one is capable of uninterrupted mindfulness during the day, one might not be able to keep such a guard at night. In order to be mindful during sleep, one must have some protective force guarding one. If demons come to steal one's chi or vital energy during sleep, then the longer one sleeps, the more restive one becomes. One might wonder why one is lucid and able to engage in noble and lofty discussions with others during the daytime but, as soon as one falls asleep, one is overtaken by confusion and chaos. One racks one's brain wondering why, but the same situation recurs each night. Such a condition indeed exists, which is

披甲護身有簡單的，今天教大家，哇！大家就得到法寶。（眾鼓掌）因為現代社會大家都喜歡簡單的，這個太冗長的、太麻煩的不行。

### 金剛杵的防護力

三字咒。一上床的時候，不管你睡什麼姿勢，先觀想你的大拇指伸長，腳的大拇指兩個合起來伸長，伸得很長；再觀想自己的頭頂，頭頂上方就是天竅的地方也伸長；那不是變成獨角了嗎？獨角，（師尊用台語唸）獨角了嗎？你先不要管那麼多。（笑）大拇指合併起來伸長，天竅這地方伸長，開始變化；你的膝蓋部份變成五鈷，從膝蓋以下，到脖子的地方，變成金剛杵的那種形狀，頭部變成五鈷；你知道變成什麼？就是變成金剛杵了。你這個時候已經變成金剛杵，這個五鈷合起來，尖的，身體變成金剛杵的中心，膝蓋部份變成五鈷，大拇指變成伸出來的金剛杵，杵尖，兩邊杵尖，兩邊五鈷，金剛杵的中心；就變成這樣。你先觀想自己變成這樣。

唸三字咒：「朗。養。康」（師尊唸三遍）。你就一直唸這個咒音，你一直唸這個咒音，一直唸到睡著也可以，不然你就唸三七遍，三七就是二十一遍，四十九遍，一百零八遍，或著一直唸到睡著。

你在做觀想的時候，觀想得非常清晰，那麼你再唸這個咒語。在你的床上，就是一隻金剛杵在那裡睡覺。那你知道，你金剛杵在那裡睡覺，躺在床上，那些魔來一看，哇！這是破魔的寶物嘿！（眾笑）他們不敢，不敢過來，因為你唸了三字咒「朗。養。康。」這個「康」字，就是堅固、堅固啊、堅固；堅固啊！堅固，你就變得非常的堅強了，就變成一只金剛杵躺在床上，魔不敢來侵，這是最簡易的、最簡單的、最 EASY 的防護力。

修這個法還可以長壽。這個法有堅固、有長壽，非常好的。所以我們披甲護身法要會應用。

why nighttime is when it is easiest to lose one's mind.

There is a simple way to do the Armor Protection and today I will teach you this Dharma Treasure. [audience applause] In contemporary society, people prefer something that is simple and easy over anything that is too long and cumbersome.

### Protection Power of The Vajra Scepter

When one is lying in bed, regardless of one's sleeping posture, first visualize one's two big toes joined together and extending out until they are very long. Then visualize the area at the top of the crown also start to protrude and become long and extended. Doesn't it seem to turn one into a kind of unicorn? Well, let's not worry about it. Next the kneecaps start to transform into a five prongs, and the area between the kneecaps and the neck becomes the mid-section of a vajra scepter, while one's head becomes another five prongs. What has one become? One has become a vajra scepter. The five skeins knot at each end tapers out to a point, while the body transforms into the mid-section of a vajra scepter. After such visualization, one chants the tri-syllables mantra, "Lang, Yang, Kang." One chants this twenty-one times, or forty-nine times, or one hundred eight times, or until one falls asleep.

One's visualization has to be very clear before one chants the mantra, then what is sleeping on the bed will be a vajra scepter. When the demons come and take a look, all they see is a treasure that can destroy them! [audience laughter] They leave one alone because one has chanted the tri-syllables mantra. The final syllable "Kang" means strong and sturdy. By chanting the tri-syllables mantra repeatedly, one becomes strong and sturdy, and transformed into a vajra scepter lying there on the bed. The demons would not have the nerve to assault one. This is the simplest and easiest way of protection.

An additional benefit of doing this practice is that one's life-span will be lengthened. So this is a very good method that provides strength and longevity.

## 披甲護身的活用

披甲護身還有一種，把衣服拿來唸「**嗡。波汝藍者利**」七遍，唸「**嗡。波汝藍者利**」七遍；帽子印「**嗡。波汝藍者利**」七遍，變成披甲；衣服就變成披甲；這個帽子就變成戰冠，我們講那個鋼盔，帽子就變成鋼盔；那麼身體就成披甲，真正的披甲，要這樣子做的。

所以大家懂得披甲護身的活用，因為這個魔本身來講起來，都是有大法力的；但你懂得披甲護身，有金剛神守護你，你的修行就沒有魔障。每一個行者都必需要學會防護力，防，保護的護，力量的力，防護力，這個就是披甲護身。

好，那金剛杵可以觀想成黃金的顏色，黃金的這個金色的金剛杵，

「**朗。養。康。**」那麼你們今天在這裡聽到這個法的人，以後回去就這樣子了，你們產生了這一種力量出來，那自己躺在床上變成金剛杵，那麼魔不敢近，就是最好的防護力了。

今天講的這三節是大供養法、四皈依法跟這個披甲護身法。其實披甲護身還有很多很多的這個披甲護身，像四靈護身法，我以前在書上寫過的四靈護身；另外有很多種護身的法，都有的；其實大家只要學會了金剛薩埵的披甲護身就已經是很好了，在晚上的時候再做這個金剛杵的這個防護力法，這樣子我相信大家就會非常的堅強，那麼將來大家修行都會得到很好的這個佛果。

嗡嘛呢唄咪吽。

## Other Applications of Armor Protection

We have to learn to apply the Armor Protection in our daily lives. One of these applications is to chant seven times the mantra, "Om bo ru lan ze lee," while holding the clothes one is to put on and visualizing them transforming into armor. With one hand to form the Hat Mudra and put it on the top of the clothes, one chants seven times the mantra, "Om bo ru lan ze lee" and visualizes the clothes becoming armor and the hat becoming a steel helmet. This is the way to practice Armor Protection.

One has to learn to use the Armor Protection with flexibility because the demons themselves are quite powerful. When one performs the Armor Protection and has the vajra gods guarding over one, then one's spiritual cultivation will be free of demonic interferences. Every spiritual cultivator must learn to do the Armor Protection to obtain the power of protection.

One can visualize the vajra scepter as golden in color.

"Lang, Yang, Kang." All of you here today who have heard this method can practice it when you go home. You will generate a kind of power. When you turn into a vajra scepter on the bed, the demons will stay away from you. This is the best method of protection.

Today I have discussed three liturgical steps: the Mandala Offering, the Fourfold Refuge, and the Armor Protection. Actually there are many other kinds of Armor Protection methods, such as the Four Animals Armor Protection that I have mentioned in one of my books, but it is quite sufficient if one can do the Vajrasattva's Armor Protection well. When one performs, in addition, the Vajra Scepter Transformation at night, I believe one can become very firm and strong and will be able to attain very high accomplishments in one's future cultivation.

Om Mani Padme Hum.

## 一切歸於虛空

蓮生活佛盧勝彥

自「禪的大震撼」pp31-34

有人問我：

「雷藏寺是蓮生上師的嗎？是宗主的嗎？」

「不是的。」我答。

「那麼雷藏寺一定是住持的。」那人說。

「也不是的。」我答。

「不是宗主的，也不是住持的，那一定是後代子孫的。」那人自作聰明。

「應該不是的，因子孫也許把寺賣了。」我笑笑的回答。

「那就是美國的。」這次他斬釘斷鐵的說。

「美國也不一定永遠是美國，這個國家也會榮而枯，枯而滅。」我又說。

「那麼這回一定對了，雷藏寺是地球的，因為雷藏寺建立在地球上。」那人非常高興，因為他終於追根到底，找到了答案。

我說：「地球經過、成、住、壞空之後，也會毀滅，地球總有一天，也不存在了，這一切一切是歸於虛空的。」

「一切歸於虛空。」那人終於領悟到了。

是的，在佛教的理論之中，認為這個世界必定經歷了「成、住、壞、空」四個大劫，到了末劫的時候，一切歸於虛空。

## Everything Returns to the Void

By Grand Master Sheng-yen Lu

Translated\* by Janny Chow

Someone asked me, "Does the Rey Tseng Temple<sup>1</sup> belong to you, Master Lian-shen? Does it belong to the founder of the True Buddha School?"

"No," I replied.

"Then the Rey Tseng Temple must belong to the abbot," he continued.

"This isn't so," I answered.

"If it does not belong to the founder nor the abbot, then it must belong to the descendants of either of them," he suggested cleverly.

"That isn't the case either, since future generations might decide to sell the temple," I smiled.

"In that case, it must belong to the United States," this time he spoke with resolution.

"The United States does not necessarily remain forever as the United States. A flourishing country or civilization also can wither and become extinct."

"I am going to be right this time: the Rey Tseng Temple belongs to this planet since it is established on this planet," the person now sounded extremely happy, because he thought he had finally traced the answer to its root.

"After going through the stages of formation, evolution, destruction, and annihilation," I commented, "there will come a day when even this planet will no longer exist. Everything will return to the Void."

"So, everything returns to the Void." The inquirer finally understood.

According to the doctrine of Buddhism, the world goes through the four stages of "formation, evolution, destruction, and annihilation." At the

\* From pages 31-34 of *The Striking Power of Zen*, the 65th book by Grand Master Sheng-yen Lu, published in Chinese, July, 1986.

<sup>1</sup> The reference is to the Temple in Redmond, Washington.

佛門之中，修行人有一句話「看破、放下、自在」。

不是「我的」，不是「你的」，不是「他的」，這就是看得破。一個修行人對自己的名，自己的利，榮譽毀辱均能放下，完全超然於度外，功名富貴均不會沾一點，這就是放下了，這身心不為名利所縛，就是一大自在的功夫，縱然環境再惡劣，也是一樣的「自在」。

一個禪師在真正的悟道有得之後，就有了超然於物外的境界，這種境界不是一般人可以想像的，得證悟的人，早已沒有「名譽之心」，所以早就把「名譽是人的第二生命」的世俗觀念打得粉碎了，「功名富貴」人人愛，但禪師的心中，早已沒有「功名富貴」，早把「功名富貴」退讓了，這就是偉大超然的安然自在，這種悠然自得，海闊天空，就是真正得了「真性」，認識了宇宙的真面目。

禪宗「觀機逗教」中有一段話：

唐朝藥山禪師是石頭禪師的門下。他有兩個弟子，一位是雲巖，一位叫道吾。三人一齊參禪。

三人之前有二棵樹，一棵枝葉茂盛，另一棵卻是枯的。

藥山問道吾說：「榮的好？還是枯的好？」

道吾說：「當然榮的好，一切欣欣向榮。」

藥山禪師再問雲巖：「榮的好？還是枯的好？」

雲巖回答：「枯的當然好，心如止水，一切寂靜。」

end of the cycle, everything of the physical world returns to the Void.

There is a saying among Buddhist cultivators, "See through, let go, and self-mastery."

To "see through" is to know that nothing belongs to "me," "you," or "him." A cultivator can let go of fame and reputation, profit and gain, as well as praise and slandering. By completely transcending the world, one remains untainted by prestige and wealth — this is to "let go." The breaking of the bonds to fame and wealth results from achieving self-mastery. One may be in a world where one's situation is absolutely abominable, yet one stays free and remains one's own master.

After achieving true realization, a Zen master beholds the realm that transcends the material world. Ordinary people cannot even imagine what this kind of realm is like. In the enlightened state, one no longer has desire for fame and reputation, and the conventional viewpoint that "reputation is a man's second life" is completely shattered. Most people desire riches and fame but, in the consciousness of a Zen master, riches and fame have been relinquished long ago; they are non-existent. This is a lofty, transcendental state of self-mastery. This kind of great freedom, as vast as the ocean and sky, is an authentic attainment of "True Nature," a recognition of the true face of the Universe.

In the Zen classic, Guan Ji Dou Jiao, there is this dialogue:

Zen Master Mount Medicine, whose teacher was the Zen Master Boulder, had two disciples himself, Cloud Cliff and Tao Wu. One day, Zen Master Mount Medicine and his two disciples sat together in Zen contemplation.

In front of the trio were two trees. One tree was growing luxuriantly while the other was withering.

Mount Medicine asked Tao Wu, "Which tree is better, the thriving one or the withering one?"

"The thriving one is of course better; it is so gloriously vibrant," replied Tao Wu.

Zen Master Mount Medicine turned to Cloud Cliff and repeated the same question, "Which tree is better, the thriving one or the withering one?"

Cloud Cliff replied, "The withering one is of

這時，來了一位沙彌，藥山禪師問他

：

「榮的好？枯的好？」

想到沙彌竟如此回答：「榮的任他榮，枯的任他枯。」

我認為，這位沙彌的回話，竟然是超越了「雲巖」及「道吾」的。這位沙彌的回答是合乎於「自然而然」的，自然而然就是一種禪的境界，看榮的樹就是榮，看枯的樹就是枯，禪機奧秘，就在其中，何必去分別好壞，所以禪的境界，就是自然而然的超越，是超出「是非」，超出「好壞」，超出「有無」，超出「善惡」，超出「高低」，超出「生死」，由於超出了生死之外，才能明心見性，而自主生死。

蓮生活佛的觀念是，不是榮的，也不是枯的，而是一切歸於虛空的，在我的自心之中，所看到的外在世界，一切外相，均是虛假不實，幻化不真的，均不是絕對的一個答案。

有人恭喜我：「皈依弟子十萬眾，可喜可賀。」

「隨他榮。」

有人說：「有一位弟子離上師而去。」

「隨他枯。」

一個不算少，十萬不算多，這個真佛宗一定是有榮有枯的時候，在這世界上，那裡會有「永恆的春天」呢！我們修道的人，就要如此的超然的安身立命，去「看破」、「放下」、「自在」。

course better. Everything is quiet when the mind is as unperturbed as the still water."

At this moment, a novice monk was walking by, and Zen Master Mount Medicine asked him, "Which tree is better, the thriving one or the withering one?"

Unexpectedly the novice monk gave this answer, "Just let the thriving one thrive and the withering one wither."

I feel that the novice monk's reply actually surpassed the answers of Cloud Cliff and Tao Wu. The novice monk's perception is in accordance with nature's way and the "natural state" is a state of Zen. When one is looking at a thriving tree, it is just a thriving tree; when one is looking at a withering tree, it is just a withering tree — enfolded in this is the mystery of Zen. Why make the distinction of good or bad? The realm of Zen is the natural state that transcends "right and wrong," "good and bad," "have and have not," "benevolence and malevolence," "high and low," as well as "birth and death." When one is able to transcend birth and death, one realizes one's Original Nature and attains self-mastery.

From the perception of Living Buddha Lian-shen, nothing is either thriving or withering, as everything will return to the Void. From my inner consciousness, the external world and all its appearances are illusory, not real. None could be an absolute answer.

Someone approached me, "Congratulations! You now have ten thousand people taking refuge in you."

"Let the thriving ones thrive," I said.

Another person approached me, "One of your students has left you."

"Let the withering ones wither," I replied.

Is the number "one" a very small number? Is the number "ten thousand" a very great number? The True Buddha School shall thrive and the True Buddha School shall wither. Springtime does not stay forever in this world! As cultivators of the Tao, we must remain centered transcendently by "see through," "let go," and "self-mastery."

## The Spirit World Can be Detected

By Grand Master Sheng-yen Lu

Translated \* by Tannie Liu

I read an ancient article which said, "When the Universe was created, it came with the dual forces of Yin and Yang. The existence of Yin and Yang implies the existence of gods and ghosts, and the existence of gods and ghosts implies the existence of Heaven and Hell. The debauched say they have no fear of life and death, so why fear gods and ghosts? Sticklers of hard data say that, while the workings of man are verifiable, those of gods and ghosts are undetectable. When I think about it, we are all under scrutiny all the time. Even if we are alone and in the dark, there are gods and ghosts all around. When touched by our good intentions, the gods and ghosts will protect us. When infuriated by our bad intentions, they will punish us. I have been reading and studying the world for forty years. I would prefer to believe in the existence of gods and ghosts, rather than its non-existence. If it exists, people will watch their behavior and follow the practice of goodness. Such belief helps strengthen the moral fiber of society. Without it, people do not practice goodness, and major evil develops."

I also read an article on page ninety-nine of the *Jade Emperor's Almanac*. It said that, in the County of Kui Tung, there was a Confucian scholar by the name of Yang Chih Pan. Yang Chih Pan did not believe in karmic retribution, and took delight in slandering moral books. He despised the Theory of Transmigration. He took a copy of the *Jade Emperor's Almanac* and, upon seeing the drawing of ghosts with chains and shackles, wrote in red the three words, "Is it so?" Yang Chih Pan then opened the book and splashed every page with black ink to show his contempt. Beside the sentence "Money spent on alcohol is more than all other daily expenses," in the chapter on the Seventh Hell, he commented in red, "It's Ludicrous!" In the chapter on the

Tenth Hell, beside the four words "a yielding infatuated girl<sup>1</sup>," he wrote, "The woman seeks death on her own. What is that to do with the man?" On the Hell Migrating Chapter he wrote "lying!" in bold red. On the Chapter of Madam Mann<sup>2</sup> he wrote, "No way to cut off the root of suffering." He then drew on every chapter, adding sarcastic remarks such as "ridiculous," "lying," "superstitious," "impossible," "imaginative," and "stupid."

According to record, Yang Chih Pan's house suffered a mysterious and sudden fire. His son was burnt to death. His wife escaped, but was never heard from again. Yang Chih Pan, suffering severe burns, told everybody, "Earthly people, please do not imitate my mean slandering of the *Jade Emperor's Almanac* and endanger yourself with karmic retribution." He dropped dead after finishing these words.

In the preceding articles, the former gives a clear account that it is better to believe in the existence of gods and ghosts. The latter gives a clear account of the karmic retribution which can come from slander. Nonetheless, in the minds of modern men, reincarnation and karmic retribution are regarded as just one of those ancient sayings, "Human affairs are verifiable, but those of gods and ghosts are undetectable."

Regarding this matter, some simply stay at a respectful distance from gods and ghosts. Some do not bother to believe in them. A non-slanderer is already a benefactor. It is difficult to find a believer of gods and ghosts, because there are so few — like morning stars in the sky. Take the example of my writing spiritual books. The amount of slandering I received was like a mountain, and the kinds of blows and obstacles that I received were like passing through the gate of life and death. It is unbelievable; I had never even dreamt that would happen.

When I first began having mystical experiences, I, of course, recorded my personal experiences by writing from my heart with the ut-

<sup>1</sup> A common story of an infatuated girl, deluded by false promises, who yields to the sexual desire of a man. She is eventually deserted and seeks her own death.

<sup>2</sup> Madam Mann is a goddess in the *Jade Emperor's Almanac* who gives a bowl of soup to whomever is leaving Hell. Upon drinking the soup one forgets one's previous life experiences and can start a new life.

\* Translated from pages 59-62 of *The Secrets of Reincarnation*, the 34th book of Grand Master Lu, published in Chinese, March, 1979.

most sincerity. I hoped that people would understand karma, transmigration, karmic retribution, and the workings of the spirit world. I never thought that the sincere outpourings from my heart would invite jealousy, slandering and even violence. Finally I had to stay home all the time, close my door against visitors, and even change residences frequently. I initially thought about sacrificing myself for the good of all. But, upon encountering threatening experiences to both my body and my life, I realized that I could not give my life away so easily. What I could do was to use my pen, and I decided to do something positive with it. I do feel, however, like a book on morals — described by many people as being: ridiculous, lying, superstitious, impossible, imaginative, and stupid. But I have nothing to say to this.

Although there are many more people who agree with me than who disagree with me, the few destructive ones make my days very difficult. Readers, please forgive my hiding. Please forgive me!

I claim that the spirit world is not undetectable. I have my reasons. We cannot focus only in the present, but must look at the future, too. We have to look deeper. Where does life come from and, when we die, where do we go? We have to realize that, within this huge Universe, it is a mystery to be born as a human. Have you ever thought very much about why things exist in the Universe? Are they all without a reason? Is it possible that life is merely a chance happening, and that death is a chance happening too? Is there really no logic or principle behind it? Is it really the case that life is like an illogical, fabricated story? Do we come from nothing and die an empty death?

As a matter of fact, transformation governs the whole of nature. It governs the movement of the planets, and all change within the Universe. It includes the birth and death of all mechanisms, and even the blood circulation within the human body. All things, from the largest to the smallest, undergo transformation. From this we deduce that, in the living world, there are no exceptions. When a person is born, he is coming from the spirit world. When he dies, he is returning to the spirit world. Many great philosophers thought about this throughout history, and it is verified by both Eastern and Western spiritualists. Therefore, the mystery of the world of

the mind [spirit] will, of course, slowly become clearer. In searching for the truth, even science will someday prove that the spirit world exists.

Why do people know nothing about the spirit world? According to my understanding, it is because of the "segmentation of life and death." Within the Three Worlds, transmigration between life and death of ordinary beings is segmented, so they do not realize the existence of the spirit world. On the other hand, there is also "transformation of life and death." This refers to the saints who have transcended the Three Worlds. They no longer have the forms and images to undergo transmigration. Life and death only occurs in their minds, through the origination and cessation of their thoughts. To avoid the transformation of life and death, Bodhisattvas must cut off the root ignorance. From this we realize that the spirit world is actually the world of the mind. Ordinary people cannot understand that the death of the physical body is the segmentation of life and death, and that the life and death of the spirit occurs through a transformation in the mind.

I feel that our world exists only "presently." There are people and everything in it, but will the world exist forever? Nobody can guarantee it, because there is always change in the Universe. Nothing is permanent. Everything, from the biggest objects, like the planets, to the smallest, like the atom, constantly undergo transformation. Therefore, although the Universe contains many things, it is actually empty of inherent existence. In every moment, things are undergoing changes, and the cycle of creation and destruction never stops. There is much knowledge within the Universe, but such knowledge cannot explain the world of the mind and of the spirit. As is true of all things in the Universe, such knowledge is only temporal. Even knowledge itself exists temporarily and does not last forever; it undergoes cycles of creation and destruction. Therefore, I know that "Truth" is a breakthrough in ordinary knowledge. Truth is real, permanent and changeless.

I know that:

Transmigration is the continuation of the cycle of life and death.

It has no beginning or ending.

## The Miracles Which Come from Practicing the True Buddha Tantric Dharma

by Lee Ming Lun

Translated\* by Alice Yang and Darrell McLaughlin

### The Reason for Taking Refuge

At the beginning of 1989, due to constant fluctuations in my computer software business, I was feeling my life had been limited by fate. It seemed that no matter how much effort I devoted to the company, the business just would not progress further. Since I was not willing to resign myself to this destiny, I decided to search for the truth about fate. My exploration led me to many books on the subject of realizing and changing one's fate.

This search took me on many journeys. Once, in Chinatown in Winnipeg, (a city in central Canada), I happened upon a geomancy book, *Household Geomancy: A Detailed Explanation*, by Grand Master Lu. At first, when I started reading the book, I was very skeptical. However, the more I read, the more astonished I became by the experiences of the writer. It was like reading the Chinese mythological classics, *Feng Shen Yen Yi* (the stories of Chinese gods). It was that amazing.

Living Buddha Lian-shen's books seem to have that magic of immediately grabbing a person's attention. After finishing the first book, I immediately purchased more of his writings. It was after reading the book, *True Buddha Dharma: The Actual Practice*, that I came to realize the importance of the famous Buddhist saying, "It is precious to acquire a human form, yet such I have acquired. It is rare to hear the Dharma teaching, yet now I hear." Thus, I wrote to Living Buddha Lian-shen to take refuge in him.

During April of the same year, 1989, I went to San Francisco on a business trip. Having just

taken refuge, I was not at all familiar with the True Buddha Dharma, so I took this opportunity to visit the Purple Lotus Society and to learn about cultivation. I consider my meeting with Master Samantha to have been very lucky and special. At that time, the Purple Lotus Society was located at Master Samantha's apartment and the day I arrived was the very first day that she was conducting group cultivation after having given birth to her second son Engih Vajra – a birth that, due to complications, had caused her to undergo life-threatening surgery. The Grand Master elaborates on Master Samantha's karma with the True Buddha School in his book, *Among the Mists, Rivers, and Bright Clouds (II)*.

Despite having just had surgery, Master Samantha talked very patiently with us. Master Samantha described her spiritual responses after taking refuge with Grand Master Lian-shen and of her telepathic experiences with Megia Pusa, her first daughter. Later on, she explained the basic liturgy and shrine setup. Before we left, we were given two malas (one for my wife), a picture of Living Buddha Lian-shen, and a book, *Four Expositions Concerning Fate*, which has helped me to turn my life around. Finally, she reminded me that, if possible, I should go to Rey Tseng Temple in Redmond, Washington to visit Grand Master Lu and ask him to bless my business so that it would flourish.

On the way back to the hotel, I was feeling very touched by her kindness. I had finally met someone who truly wanted to propagate the True Buddha Tantric Dharma and who devoted herself to it. Without regard for the pain from her surgery, Master Samantha had returned to work after only a few weeks. Her great compassion and her determination to save sentient beings are immeasurable. How fortunate for us!

### Blessing from the Grand Master

At the beginning of June, 1989, through the guidance of Master Samantha, my wife and I finally came to pay homage in person to Grand Master Lian-shen. I beseeched the Grand Master to bless my endeavors, so that my computer products could be completed without too much difficulty. Because of my encounter with the Grand Master, my wife and I were blessed with several miracles in our lives. The following are

\* Translated from the Chinese text published in the June 1991 issue of this journal (p.16).

my thoughts about his blessing.

1. Although the Grand Master is honored as an enlightened Living Buddha, every Saturday he still sees visitors and disciples from around the world, blessing them and removing their hindrances so that their wishes can be fulfilled. It would be rare and difficult to meet another person who is as compassionate as he is.

2. Because of the many miracles that have happened to my wife and me, I now realize the power of the blessing from Grand Master. On the surface, the Grand Master may merely seem to be smiling while accepting our homage when, in fact, he has already used his transcendental power to bless us and purify our karmic hindrances. Through this, our wishes can be fulfilled.

3. Grand Master often helps sentient beings by employing his great Dharma power to deliver and liberate them. Grand Master purifies the negative karma of the souls who come to him for help, and sends them to the Wheel-Turning Imperial King<sup>1</sup> so that they can be reborn, according to their karma, as human or deva. Thus, they will have a chance to cultivate and to attain Buddhahood. The effect of the Grand Master's deliverance is much superior to our chanting of sutras, even if we chant numerous times.

### Testimony of Miracles After Taking Refuge

After I took refuge, things became brighter for me. I'd like to list a few of the miracles that happened to my wife and me. The following three are examples:

1. Before taking refuge, I was afflicted with hemorrhoids. Every time I went to the bathroom, I would bleed and there would be unbearable pain. Due to this suffering, I was so uncomfortable that I would fidget all day long. The first time I saw Master Samantha, I asked her if there was anything I could do to alleviate the pain. She asked me to recite the Diamond Sutra fifty times and to keep a vegetarian diet for one month. She said that the pain would definitely decrease. After doing the work she assigned to me, my hemorrhoids were completely and miraculously cured, without any medication

<sup>1</sup> The spiritual king who is in charge of reincarnation.

2. I run a computer software company. Due to the amount of time and effort involved in researching and developing new computer software products, the company depends a great deal on investment capital and a stable, skilled work force. During this period, because of inexperience in labor and insufficient funds, I often encountered cash flow problems and a high turnover rate. After being blessed by the Grand Master in June, 1989, turnover was no longer a problem. Not only did new employees stay, but they were all very devoted to their work for the benefit of the company.

Then, at the beginning of 1990, my company needed new investment capital — as much as 40,000 Canadian dollars. I tried everything to acquire the funds, but to no avail. Finally I went to Rey Tseng Temple to ask the Grand Master to bless us. In addition to blessing us, he (without my supplication) took the initiative to perform a Tantric Yoga for us. Within three months I had collected most of the needed money — even though this was a time when the economy was weak. This proved again that the power of Grand Master's blessing is truly inconceivable.

3. Five years ago, my wife had a miscarriage, which left her physically very weak. For many years she had wanted to have a child, but it seemed to be very difficult for her. When she met Grand Master in June, 1989, her only wish was to become pregnant.

"Grand Master, is it possible for me to get pregnant?" she asked.

"Yes, within three years," Grand Master replied

"Why does it take three years?" my wife asked.

"Do more sincere charitable deeds. Then the karma of having a child will come," the Grand Master replied.

Before leaving, he gave us a charm that enabled my wife to get pregnant.

At the end of that year, after we followed the Grand Master's advice, practicing the True Buddha Tantra and performing charitable deeds, my wife became pregnant. Then in September of last year, she delivered a chubby baby boy. Although she herself only weighs a little more than 90 pounds, the baby boy weighed 8 pounds, and 3½ ounces. She successfully delivered the baby in only three hours at the hospital. This

is another miracle. Grand Master's blessing is really inconceivable!

My motivation in searching for the Truth gave me an affinity toward reading Grand Master's books and taking refuge in him. With a compassionate heart like that of Bodhisattvas, Grand Master again and again describes in his books the essence of Worldly Dharma. If one wants to change one's destiny and achieve success in the Worldly Dharma, one doesn't have to seek elsewhere. As long as one diligently studies Grand Master's books, one will realize the key to the mysterious power.

In order to help those with an affinity to the Buddhas to effectively steer their fate, I would like to summarize what I learned during these two years of practicing Worldly Dharma:

1. Understand and respect Karmic Retribution. In the book *The Secrets of Reincarnation*, Grand Master mentions many times the importance of karma, and the fact that good and bad karma cannot cancel each other out. What you reap is what you have sown. Karmic retribution never misses.

2. Take refuge in the Grand Master. The Grand Master mentions this often in his books. Taking refuge is like a student registering for a class. If one does not take refuge, it is like merely auditing a class. Although one may finish the course, one's academic achievement will not be acknowledged. Taking refuge is like registering for the class. With that status, one can do the cultivation and study the True Buddha Tantric Dharma. Also, by obtaining the blessings and the lineage power of the Vajra master, one's cultivation will result in spiritual response.

3. Repentance. Suppose someone is constantly hampered by karmic hindrances and disturbed by enemies from previous lives. How could such a person avoid imminent disaster? How could such a person improve his prosperity? If the person can continuously practice repentance yoga and pray for the deliverance of his karmic enemies, then the bad luck will eventually be removed. This is why Grand Master always blesses us and purifies our karmic hindrances at the Blessing Ceremony.

4. Accumulate merits. If one wants one's wish to be granted soon, the practitioner has to do many charitable deeds and accumulate merits. There are many good ways of doing this. Helping

to print sutras, propagating the Dharma, rendering offerings to the Grand Master, and helping others are just a few of the ways. The book, *Four Expositions on Fate*, elaborates in detail about doing charitable deeds. Based on my personal experiences, reciting the True Buddha Sutra and Diamond Sutra can be very effective.

5. Supplicate with a detailed wish. No matter what you ask from practicing Dharma, you should define it carefully. Write down your goals or wishes clearly, including what efforts you are willing to expend in a certain period of time. If what one asks for is much beyond one's abilities, then it would be better to additionally supplicate the Buddhas with a vow. The vow must be honored after one achieves one's wish.

6. Visualize the wish come true. Meditate every morning and evening. Totally concentrate. First visualize what your feelings will be after your wish has been granted. Then visualize the entire process, step by step, of how you can reach your goals. Finally, and best of all, visualize the Grand Master radiating light on the whole process.

7. Have a sincere heart. If one has faith, one's wish will be granted. According to the Buddhist scriptures, everything is only an illusion. So, as long as the practitioner can focus on performing charitable deeds, persist in practicing the True Buddha Tantric Dharma, and keep one's goal in mind — with strong faith and sincerity — then one's wish will be granted.

8. Faith. Before success comes, the practitioner must endure many tests. Therefore, a practitioner must have faith in his or her goals, and strive step by step toward the desired success. The Day of Success will not be too far ahead!

I hereby make witness for all: practicing the True Buddha Tantric Dharma will produce spiritual response. If one asks for good health, one will be healthy. If one asks for business prosperity, then one's business will prosper. The same goes for family harmony. All one's wishes are blessed because of Grand Master Lian-shen's compassion.

Om Mani Padme Hum.

## 母親的舍利花

蓮花(沈)文正

1993年2月26日上午10時20分，接到臺灣中壢家的越洋電話，傳來噩耗，母親已壽終正寢，與世長辭，享年82歲。當時的我如晴天霹靂，神不守舍且亂了方寸，感歎人世間的迅速無常，生離死別即刻分判。我深深的調勻呼吸，由內心發出最虔誠的祈求，呼喚著師尊，請求師尊慈悲賜予靈光加持，祈求諸佛菩薩慈悲垂加護，接引母親之元靈往生淨土，歸返西方極樂世界之摩訶雙蓮池。同時，也即刻向紫蓮堂蓮花麗惠上師請示，如何修法超渡母親之亡靈得以往生。承蒙蓮花麗惠上師的慈悲囑咐，指導我們如何處理善後工作和以及修法超渡之正確儀軌。

### 安祥的遺容

事發甚為突然，當天匆匆就啟程返台。啟程前，我上香稟告師尊及諸佛菩薩此事之原委，並恭請蓮花童子法相佛光加被，隨行返台。一路上，我和內人一心恭念上師心咒：「嗡。古魯蓮生悉地。吽。」並同時觀想蓮生活佛在虛空中放光加持母親之元靈與遺體。當我們下機驅車趕返，即刻瞻仰母親的最後遺容。奇妙的是，母親的遺容竟是何等的安祥，是帶笑容的瑞相。此時母親已身著中壢市慈惠堂西方無極瑤池金母大天尊所賜之袍與鳳冠，相當莊嚴。（母親是金母的契女；又於1988年在舊金山藝術宮皈依聖尊 蓮生活佛）我在靈堂前上香稟告母親：您是何等慶幸啊！蓮花童子必定慈悲隨行護佑在側，請安息吧！母親。

在母親靈棺旁，我積極擺設師尊法相，供上香、花、燈、茶、果，上稟蓮生活佛及諸佛菩薩佛光加被母親之靈體，隨後家兄姐（已皈依師尊）和我、內人，一同修法超渡，虔誠祈禱，咒音：「嗡。古魯蓮生悉地。吽」瀰漫整個虛空之中，一片安祥寂靜。修法持續十天，早晚各修一壇。其間我們也每天恭誦金剛經，地藏本願功德經，阿彌陀經，真佛經，心經，往生咒。每位兄弟各自讀誦表孝心，功德悉數迴向給母親。

### 夢中的接引

為了購買真佛金，前往楊梅妙華堂，並且拜訪蓮茗師姐。首先我們進佛堂頂禮蓮花童子及諸佛菩薩之後，得知蓮茗師姐也替人問事，及做拜懺。她先提出可以替我查看母親目前的去處及所需，當下我和家姊即刻寫下母親的名字和歿期，她言：「你母親念佛很虔誠，有住心，而且有菩薩接引，同時在你母親身邊尚有菩薩守護

著。」我毫不猶豫的問：「是否蓮花童子？」她答：「正是。」

就在修超渡法的第三天晚上，在夢中，我確確實實夢見師尊端坐於蓮花臺上，並賜一座蓮花給母親，引領入虛空中。驚醒後，發覺大家仍在熟睡。夢中的情景歷歷在目，我將夢示告知了家人，我們全家兄弟姊妹無不由衷的信服與感謝師尊的慈悲接引。

出殯的前三天，我們為母親舉行了梁皇寶懺法會兼超渡。期間不外乎念誦梁皇寶懺經共十卷。而這位法師親口告訴他的妻子說：他從來沒有這種感受，誦經這麼專注而且不會疲倦，反而越誦越起勁，似乎有一股電流源源的下降。何故？殊不知我們真誠之心拜懺之外，大家口中全秉持上師心咒，並觀想師尊佛光注照壇城及主持者，祈求法會功德圓滿。

## 亮麗的舍利花

母親的遺體採火葬儀式，一者求清淨，二者遵從她老人家的心願。火化之後骨灰推出，待稍涼之後，由撿骨師負責清理，並按次序收檢，在收檢當中竟然發現舍利花，共有大小九顆之多，舍利花呈藍綠色，其他的骨皆呈白粉紅色，非常亮麗。

為了得到師尊的印證，1993年4月10日洛杉磯新春祈福法會之際，我帶著舍利花，恭請師尊鑑定並加持；誠然如撿骨師所言，師尊當面證實：確實是舍利花。

## 一心唸佛求往生

回想起母親平時唸佛用心態度，非常的精進，雖然她不識字，眼力又不好，但她不氣餒，專注於一聲佛號、一聲心的意念裡，每天清晨一萬遍的觀世音菩薩聖號，每晚一萬遍的阿彌陀佛聖號，皈依師尊之後，上師心咒、六字真言也不斷的持唸。直至病發入院，中風之後，不能言語，我們不時的在耳邊提醒她把萬緣放下，一心不亂的憶佛、唸佛，觀想師尊及諸佛菩薩放光加持，一心祈求阿彌陀佛來接引，她也頻頻點頭應允。

聖尊在靈書上也曾提過，修行不用繁雜，每天只要專注於一經咒，直到一心不亂，死後仍可往生佛國。今日母親遺體火化之後的舍利花，即是她精進不懈念佛的成果，也是她四十多年來為廟掌廚，為信眾提供膳食的果報。

我心中深深的感謝師尊的慈悲加持，以及諸佛菩薩的佛光注照與護祐，所得到一項如鋼鐵般的印證。

親愛的朋友、同門的師兄姐們，一位年邁且中風的老人，都有如此堅強的信念，一心唸佛、持咒、觀想，且蒙佛來接引，而我們能在一位得證者——蓮生活佛的指導下，修持真佛密法，更應該自度度他，自覺覺他，精進修持，共證菩提。阿彌陀佛。

# 眞佛密語



■蓮生活佛眞佛密苑開示／1991年第十四卷錄音帶

師尊辦公室提供

## 九一・一一九、破魔四法 1991年8月2日

其實在修大手印當中，我們以為很多分出來的叉路，或者一些妄念煩惱就稱之為魔。那麼四個境界裡面，四個破魔的方法都不一樣，有四種破魔的方法。

一、止妄念：一般來說，在專一瑜伽中，只要把妄念斷除，魔自然就斷。斷除魔的方法，妄念止住，就等於把魔止住，就沒有魔了。

二、研究鬼：在離戲瑜伽中，是把魔拿來分析、那裡產生出來、怎麼樣子會消滅？研究分析到最後，這個魔就沒有。一個是斷法，即止法；一個是究法，研究到最後魔就消失了。

三、與魔為伴：那一味瑜伽是跟魔當伴侶，與魔為伴，因為你到一味，佛就是魔，魔就是佛，佛魔相伴，經常在一起，同出同入。就是這樣子魔就没有了。

四、無我：真正到了無修瑜伽，既然無修，當然就沒有魔。因為無修瑜伽即無我，連我都不存在，魔就沒有附，所以根本沒有魔。所以破魔。

所以破魔四法，一種是斷法，把魔斷掉；一種是究法，把魔研究得非常透徹，它就消失掉；第三個是伴法，陪伴著魔，跟它同出入；第四個根本就沒有魔，無修就無魔，無修才無魔，有修就有魔。

第三種很重要，好像有人說，有人膽子很大，半夜起來上廁所，拿著燈籠，把它放在大頭鬼的頭上，這大頭鬼反而嚇了一跳，說：「你這個人好大膽！」他說：「不是我大膽，是因為你頭大，剛好放燈籠，才好上廁所」。其實真正的行者不怕什麼魔、什麼鬼的，真正的行者他已經知道了，這個魔本身來講也是跟佛一樣的，鬼也是跟佛一樣的，你不要怕牠。有一長舌鬼出來，我們密教行者一看這個長舌鬼，還拿尺去量他的舌頭有多長，「我就量量你的舌頭有多長。」他說：「幹什麼用呢？」「煮鬼舌湯，煲湯。（笑，眾笑）這明天中午師尊要吃午餐啊！對不對？沒有煲湯，你這塊舌頭剛好量來煲湯，剛好燉。」這鬼都嚇跑了。這人越怕它，它就越來乘機而入，你越不怕牠，牠就反而越怕你。

到了一味瑜伽時是與鬼為伴。我跟鬼天天生活在一起，牠來幫助我，跟我很好，很相親，大家非常敬愛，非常好，這個可以與鬼為伴。第一個是斷鬼，斷掉；第二個是究鬼，研究鬼，研究到沒有；第三個就是伴鬼，陪伴著牠，第四個就沒有鬼。這是四個破魔的方法。

噯嘛呢唄咪吽。

## 九一・一二〇、根本懺悔法 1991年8月5日

有人問：因為學佛要先懺悔，那麼懺悔是修什麼法？那一種懺悔法是最好？因為這懺悔法很多，有法華懺、大悲懺、還有很有名的水懺跟梁皇懺，這個都是屬於懺悔法。但懺悔法一般來講起來，一般性的懺悔法還是依理比較多，也就是依照佛理，由因向果的這樣子的懺悔，就是把因講清楚，再消掉這些因，然後才沒有果，大部份是用這個方法來懺悔。但真正的懺悔還是在自己，自己本身；並不是說我們請出家人拜水懺、拜梁皇懺、拜大悲懺、或者拜法華懺，這樣子能夠拜懺，就懺悔。

### ●金剛薩埵法

在密教裡面有一很大的懺悔法，就是金剛薩埵懺悔法，金剛薩埵懺悔法我認為也是有很大的懺悔力量。為什麼呢？因為裡面有百字明，就是金剛薩埵百字明咒，這是用咒的力量來懺悔。咒本身就是陀羅尼，也就是有總持的味道在裡面；那麼總持的懺悔，比這個種了因再來滅因的懺悔又是不同。為什麼呢？

因為金剛薩埵百字明裡面，你唸這個咒其實是在申明三種意義，第一種意義就是自性的清淨，你自己本身的佛性本來就是清淨，這申明的是果。自性清淨。百字明裡面一個最重要的就是真實自性，你的真實自性永遠的清淨，這就是金剛薩埵百字明本身的意義；然後再加上一個「廣大」的意思，也就是說你的佛性本來就是廣大的清淨。這樣就更加清楚明白。

這裡面含有三種意思，第一個叫做

自性清淨，第二個是真實自性，第三個是廣大自性，這個就是金剛薩埵百字明咒裡面所有，所以懺悔法你唸金剛薩埵百字明咒，就等於得到了自性清淨的果，廣大無邊的果，另外真如實性的果；那麼得到這三種果，自然也就把這個因消滅。這個就是最大的懺悔法，應該是屬於金剛薩埵百字明懺悔法。

這個以前好像我寫在書上，每一個人自己修懺悔法可以修這個懺悔法，甚至於做金剛薩埵百字明懺悔法會，都可以做這個懺悔法會。水懺、梁皇懺、大悲懺、法華懺，任何一種懺悔法都是由因向果，只有金剛薩埵百字明咒是由果滅因。所以這兩者不同的地方在這裡。

噯嘛呢唄咪吽。

## 九一・一二一、一味瑜伽的境界 1991年8月6日

專一瑜伽中的禪定，我們上一次曾講過，這分不出左右手，也分不出右左腳，這樣子的覺受也就表示你已經精神非常的專一，在你的禪定中你幾乎要把自己變成無我的境界；那麼到了一味瑜伽的時候，禪宗有一句話講得很好，就是有一位老禪師在禪定的時候覺得自己東面的牆，跑到西面的牆這邊來打西面的牆，那西面的牆又跑到東面來打東面的牆，也就東牆打西牆，西牆打東牆。那麼自己在那裡呢？自己已經沒有了。當自己化為沒有的時候，也就形成一味。為什麼呢？因為東牆是東牆，西牆是西牆；那麼東牆打西牆，西牆打東牆，就沒有東西之分，就是一味。那麼能夠到這種境界也算是一味的覺受。

### ●東牆打西牆

我們這個禪定的行者在禪定中有什麼境界出現，這除了自己的師父他有經歷能夠領受，能夠跟你印證以外，你找不到誰印證。其實我們一看這個就知道是一味瑜伽得到的覺受。所謂東牆打西牆，西牆打東牆，也就是東西不分，東牆跟西牆是一個樣，就是一味。把所有的東西能夠融合起來化成一味的現象，就是一味的覺受。

所以真佛行者在禪定之中，有什麼樣的覺受，必須要由上師去印證，否則你根本就不曉得說我在禪定之中跑到這個境界裡面來，這個境界到底是什麼境界呢？除了真正的金剛上師有經歷以外可以跟你印證，那麼其他的上師未必達到這個境界，他也沒辦法答得出來。

所以什麼是專一瑜伽，什麼是離戲瑜伽，什麼是一味瑜伽，什麼是無修瑜伽，其實都有它的覺受。那麼到了無修的瑜伽，其實你不修也是在修了，不修也是修，才算是無修。所以像一般的精神病患，在這個精神病院裡的精神病患，他也像在無修，也是在無修狀況之中，但事實上他不是修行，所以精神病患跟開悟者真的是一線之隔。這開悟者是定，精神病患是亂，這樣子的差別而已；這精神病患有時候看起來像一個開悟者，但是你千萬不要以為精神病患是開悟者，因為他是亂，那麼修行人是定，如此的差別而已。

噯嘛呢唄咪吽。

## 九一・一二二、大手印的特性 1991年8月7日

其實修行本身就有四個特性，那麼大手印當然它本身也有四個特性，那麼四個特性合起來，也就是等於一個特性，那麼一個特性分開來就變成四個特性，很多現象是這個樣子，好像你在專一

瑜伽裡面，也有可能包含了出離，也有可能包含了一味，也有可能包含了無修，那麼在無修裡面呢，當然也包含了前面四項的這種特性，好像專一、離戲、一味你都包含在裡面，所以不是說到了無修的境界的時候，就把專一就丟掉，到了無修境界就把離戲、或者一味通通都丟掉了。不是這樣子。

一、堅固：那麼所謂大手印四個特性，專一瑜伽的時候，它的特性就是堅固，也就是你本身的修行，你已經道心不退了，就叫做堅固；在專一瑜伽裡面你修的就是堅固。

二、清淨：那麼你離戲，離開了這些世俗進入深山裡面修行，這個特色呢，它的特點就在清淨，他在深山裡面那是最清淨了，跟世俗完全沒有關係，就是最清淨。

三、解脫：那麼一味呢？一味的時候，既然到了一味的境界，佛性就已經顯現出來，它就代表了解脫，它的特性就是解脫，已經完全解脫了，沒什麼煩惱，自己本身以經無我了，得到空性，那麼就已經解脫了。那它的特性就是解脫。

四、圓滿：至於無修的境界呢，那就是圓滿了，完全就是成就了，圓滿成就的意思。

那麼我們先看第一個專一瑜伽的特性，就是堅固；其實沒有第一個這個堅固地，你不會有第二個這個清淨地，不會有解脫地，不會有圓滿地，不可能的。所以堅固地是第一個基礎，修行就是要有堅固地，就是剛剛開始的時候，你就以初發心，同樣永恆的、堅持的初發心，就得到堅固地。那麼很堅固的修行不退道心，這樣子才有成就；那麼你連堅固地都沒有，就退道心的，那是根本連基礎都沒有，那專一瑜伽的基礎都沒有。

所以修行的第一個重點，仍然在堅固你自己本身的道心，而得到的不退道心，完全有了堅固地，這是專一，專一就是堅固，離戲就是清淨，一味就是解脫，那麼無修就是圓滿。這個修行的層次也是這樣子修行的，那麼大手印的修行也是依照這樣子層次去修行，才能夠得到解脫，得到圓滿，得到清淨，得到不動堅固地，所以我們每一個修行人最開始的時候，最重要的還是要得到堅固地，你有了堅固地，無論怎麼樣子你將來一定會得到圓滿地，你沒有堅固地，你就以經退下來，你怎麼會得到圓滿？

所以修行重在出離就是這個樣子，好像出離心很重，我們覺得這個世間是苦的、是空的、是無常的，那麼你經常思索苦、空、無常，你才会有出離心，那麼有了出離心，才能夠到達堅固地，你堅固的想要修行，想要出離，你心才能夠堅固不退道心，有了這個堅固地，你才能夠再進入大乘，才能夠發菩提心，才能夠去度眾生，不但是利己還可以利他。

嗡嘛呢唄咪吽。

### 九一・一二三、離戲瑜伽 1991年8月8日

大手印的第二個層次就是離戲瑜伽，那麼經常講了幾句離戲，到底什麼是離戲呢？也就是離開我們講的一切，戲的意思就是一切的糾纏，離開一切的糾纏，叫做離戲。那麼離戲時候在修行當中最好是進入山裡面，專一是閉關，離戲是住山，那麼一味是入世，最後無修才是虛空。那麼離戲為什麼要到山裡面去呢？避開一切的糾纏。什麼會糾纏你？

這個人間離不開幾樣的糾纏，可以講避開善惡；其實你不要看善，善也是

會糾纏你，惡也會纏你，善也會纏你；你不要以為你做善事你就可以永遠高興了，其實你做了一件善事，其他的善事通通要來纏你，你出了一次錢，所有的人每一次都要你出錢，你就會纏個不休。

### ●修無善惡

所以禪宗有一句話講：「不思善，不思惡」就是離戲。你以為你有了善，這個好的因，就會有好的果。不可以這樣子講，不住心布施才是真正的布施，住了心的布施，只是小的福報，你有福報反而要在人間輪迴，所以禪宗講要成佛就要：不思善，不思惡。就是避開善惡，入山你當然不會做什麼善事；避開善惡的糾纏，不要說善來纏你，惡來纏你就更厲害了。這是第一點，修無善惡。

### ●修無取捨

那麼第二個，就是修無取捨。取就是拿，捨就是丟掉。你住在深山茅蓬裡面，當然沒有什麼取捨了，你用東西只是那幾樣，你不會再說去買一個更好的，丟掉不好的，這個就是無取捨，沒有分別了。你在修行的過程當中，也沒有什麼取捨，好的境界來的時候，你也不取，壞的境界來的時候，你也不捨，這個就是無取捨，住山就是修無取捨。

### ●修無是非

再來就是修無是非。這個離戲瑜伽裡面就是沒有是非，你已經隱居在山裡面了，你還有什麼是非？對不對？無是也無非，無好也無壞，是非也沒有。

這天底下最纏人，最糾纏的就是「是非」。什麼是「是」呀？什麼是「非」呀？什麼是「對」呀？什麼是「錯」呀？其實中道思想跟真理之間並沒有分對錯，只有在人之間才有是非對錯，你避開了是非對錯的糾纏，這個糾纏你的這些通通避開，你才能夠一心入於定中，才能夠無事無心；所有的事情來，不是「是」就是「善」，不然就是對的；事情一來就是錯的，就是壞的，就是惡的，那就有的糾纏在一起。你住山裡面就沒有什麼是非對錯，對不對？所以是修無是非。

### ●修無得失

那麼離戲瑜伽最重要的就是無得失。因為你住在山裡面嘛！你也沒有賺錢嘛！你也沒有事業嘛！你也沒有婚姻嘛！你也沒有什麼兄弟姐妹嘛！你也沒有什麼色跟不色嘛！你也沒有什麼官司！你也沒有什麼說賺多少錢賠多少錢！這就是無得失的現象出來了。你既然沒有得，也不會有失去，你既然不會有失去，也就沒有得，這是無得失。所以離戲瑜伽裡面就是得失、是非、取捨、善惡，這四個東西你通通都修成，全部進入無的境界裡面，才能得到真正大定。所以你有這四樣：有善惡、有取捨、有是非、有得失，你不能進入大定，不能得到大手印，去了這四樣才能得到大手印。

最近我們宗派裡面，我本身都有很多的是是非非在那邊糾纏在一起，還好還是有修行，不然早就一頭撞牆。所以我們講起來假如你沒有得失的心，沒有是非的心，沒有善惡的心，沒有取捨的心，你就是有平常心，你就是離戲，離開這些的糾纏。假如你進到這裡面，那你就會有煩惱、有痛苦、解不開、擺不

脫，甚至於你沉浸在裡面，永遠無法脫身。

噯嘛呢唄咪吽。

### 九一・一二四、空觀

1991年8月9日

我本人認為很多的觀想裡面，有一個很重要的觀想，還是空觀。這個空觀應該是最重要的，不管是在東密，或者是藏密，或者台密，在所有觀想裡面，這個空觀是一個很重要的觀想。在真佛經裡面提到以無念為正覺佛寶。那麼無念，什麼叫做無念？無念也可以講是空觀。修行那麼久就覺得，你想學精神集中，其實精神集中還是在「一」裡面，還是有住地。那麼唯一的方法你就是要學「空觀」，你學了空觀就比精神統一更加的超越。

當你這個人本身到達無念境地的時候，也就是空觀成就的時候，就等於一個瓶子，裡面是空的，那麼空氣就全部充滿在瓶子裡面，當你達到了沒有念頭，止念的時候，到無念的時候，並不是完全是空的，而是宇宙的法流一定進到你的身體裡面來，也就是你的身心跟宇宙的法流合一，也就是內外打破，這個境界才是符合於真理，也才合乎於自然。

那麼轉法輪是在什麼時候呢？所謂的轉法輪就是宇宙的法流進到你的身體裡面，那麼你因為只有空念，並沒有其他的念頭，所以能夠充滿你的體內，你的意識就等於宇宙的意識，這個時候所產生的迴轉的法力，就是在轉法輪。

其實在經典裡面講得非常的清楚，空跟無我，只是異名，不同的名字而已，如同眼睛跟目，眼目，你講眼就是眼睛，你講目也是眼睛，那麼今天講空就是無我，那麼無我也就是空。所以進入

這個無念的境界裡面，才是正覺佛寶，因為到了無念的時候再上去，已經不可說，所以才以「無念」為正覺佛寶。這裡面有很多的學問，大家慢慢的體會。

噯嘛呢唄咪吽。

## 九一・一二五、灌頂的意義 1991年8月12日

這個密教的灌頂，實際上它具有兩個意義，一個意義就是認可，一個意義就是保證。那麼灌頂是一個開始，有點像基督教的洗禮，其實具有灌頂，但是沒有實修也是沒有用的。灌頂是一個開始，最主要就是要得到灌頂的證量，就是由灌頂去得到證量，有些人一灌頂就有證量，有些人一灌頂並沒有證量。

那麼灌頂的證量怎麼來呢？應該是條件具足，所有的條件全部具足了，那麼它會產生甚至引起灌頂的證量。為什麼會有灌頂的證量呢？那就是一個緣，一個緣份的緣，師父給你灌頂就是給你一個緣，那麼這個緣就是種，他放在你的心中，在你的身體上面，當然每一種東西，種子要發芽，要長成幼苗，那麼又要開花，又要結果，它靠的是土壤、水、空氣、另外還有陽光，那麼種子才能夠發芽，才能夠長成苗，才能夠長成枝、葉、開花、結果，那麼結出來的果就叫做證量。從灌頂到證量就是實修的一個過程。

### ●認可與保證

密教的上師可以給予認可跟保證這兩種，灌頂有這兩個意義。

什麼叫認可呢？好像你的先天根器很好，將來具備了得到四灌頂，甚至於名位灌頂、上師灌頂，他可以給你認可

，但是你要真正證量以後，才叫做真正的金剛上師，他可以給你保證，但是這個保證須要你自己本身實修，到了真正的金剛上師，產生了灌頂的證量，才算是真正的金剛上師。像這個日本的弘法大師，到中國的惠果老和尚那裡去求法，惠果老和尚當然也把自己的法給他，法本通通給他，然後又給他灌頂，認可為阿闍黎。

其實弘法大師到惠果老和尚那裡，不過是幾個月的時間，他在那裡不過是幾個月的時間，但惠果老和尚給他灌頂，就是給他認可、給他保證，然後他得到這些法本以後，再回來自己修，修成了灌頂證量，這樣子才是真正的阿闍黎。所以阿闍黎有時候是師父給你的認可跟保證，但是你自己必須要修到證量，才算是真正的阿闍黎。

在密教裡面的灌頂，最重要的就是金剛杵灌頂、金剛鈴灌頂、金剛寶瓶灌頂、寶冠灌頂跟名位灌頂，這五種灌頂就是最重要的。

噯嘛呢唄咪吽。

## 九一・一二六、灌頂的益處 1991年8月13日

密教的灌頂，經過真正的阿闍黎給你灌頂的話，實際上具有四種利益存在。

### ●離凡夫身

第一個經過灌頂以後的金剛乘弟子，事實上他已經離開凡夫的執著，也就是說一受了灌頂，等於登上了佛的果位一樣，所以一受灌頂，凡夫的執著就應

該沒有，這個人本身一受了金剛乘的灌頂就已不是凡夫，這是第一個利益。

### ●佛性萌芽

那麼第二個利益呢？原來埋藏的在身上的如來藏，也就是說你這個人本身原來的佛性，就得到了滋潤，得到了灌頂的灌溉，那麼就可以開始發芽了。從那個時候開始就算是理具佛，本來依照道理來講，你本身就是佛，叫做理具佛。接受灌頂就是佛的種子受到灌頂水的灌溉，然後變成理具佛。

### ●罪業消除

那麼第三呢？受灌頂的益處，因為人本身有很多無明的業障，包括貪、嗔、癡，因為你受了灌頂以後呢！就如同水去撲滅那個火，水由頂上灌入，這個等於法乳流通在全部你的身體上面，使你的黑業消除，也就是消除你的貪嗔癡的一種過去無始的這些罪業，全部通通消除，這是第三個利益。

### ●身放光明

那麼第四個利益呢？也就是說因為你的貪嗔癡黑業得到消除以後，那麼身體就會產生一種光明，法流的光明的光跟加持的光產生出來，所有宇宙之間的諸佛菩薩，甚至於護法空行都會護持你，那你就可以真正開始走這修行密乘的

路，也就是所有金剛乘的弟子，得到這四種最大的利益，受了佛菩薩的護佑，那麼罪業消除，種子發芽，另外去掉了凡夫，已經不是凡夫，這就是灌頂的四大利益。

嗡嘛呢唄咪吽。

### 九一・一二七、智慧不漏

1991年8月14日

在這個佛經裡面，經常提到這個「漏」字，那麼這個漏，在六神通裡面就叫做漏盡通，那麼漏的意思，其實不一定是指明點，而是指煩惱；所謂無漏的意思是沒有煩惱，那麼漏盡通，就是所有的煩惱都已經解脫了，這樣子的神通就叫做漏盡通。

那麼在密教裡面，所謂的漏，當然在內修方面就是指白菩提跟紅菩提，也就是說我們人體本身的明點到無漏，能夠提融，這個口訣有降，就是降下來，提就是提起來，那麼持就是永遠保持，那麼最後一個字是散，把它分散在他的身體裡面，有這四個口訣。

### ●止貪

在內修方面必須要非常均勻，這樣子才能夠得到漏盡；在外修方面，我們要保持智慧氣，什麼叫做智慧氣呢？就是在你身體的當中，有一種氣在來來往往，這修行的人就叫做智慧氣，要保證這個智慧氣也要不漏掉，就是要避免一般凡夫所有的陋習；凡夫的陋習呢！就是貪，所謂凡夫就是因為有了貪，才叫凡夫。

### ●止愛、無明

第二個就是愛，愛就是貪戀，可以講是欲望的一種，有了貪，有了愛，有了無明，什麼叫做無明呢？一切古來的這些業障、欲望通通可以稱為無明。

### ●止邪見

另外就是不正見；在見解上面、在見地上面你都是有偏差的，就是已經有了邪念、邪行，這個叫做不正見。

其實你有貪也會漏掉智慧氣的，有了愛也會漏掉智慧氣，有了無明一樣會漏掉智慧氣的，有不正見，有邪念、邪行，自然你的智慧氣也會漏掉，這個漏當然不只是指密教的明點，而是你有這樣子的念頭，這樣子四種的貪、愛、無明、不正見，自然也會有漏失，在精神上你本身已經有漏失。所以智慧氣是指精神的氣，那麼白菩提、紅菩提是指肉體的氣，其實這個都算是漏；所以行者必須要警惕，要破除貪，要破除愛，要破無明，要破不正見，那麼修持降、提、持、散，這四個口訣，這是屬於內法方面的，這樣子才能夠有所成就。

噯嘛呢唄咪吽。

### 九一・一二八、打開心輪 1991年8月15日

今天跟大家談一談密教的內修，這個是很重要的，今天談的是特別重要。因為在密教裡面，三脈七輪當中，其實最重視的就是心輪，那麼心輪一般講起來就是肉團心，我們現在目前的心臟就是一個肉團心，這個是合起來的蓮花，像一個蓮花的形狀合起來的。

在根本上講起來，所謂如來藏在那裡？就是講的這一顆心，那麼所有的根本煩惱在那裡？也是在這一顆心，一切

的煩惱，一切的無明，都是在這一顆心，那麼如何成佛呢？根本上也是這一顆心。

在所有我們人身上內修的七輪當中，以這個心輪裹得最緊，被綁得最緊就是心輪。你看眉心輪都很輕鬆，這個密輪、臍輪，都是很輕的，都沒有被綁，被綁得最緊的輪就是心輪。在內修方面就是要把你這個肉團心，所有的綁除掉，開放成為蓮花，這就是內修最重要的一個方法。

那麼心輪呢？就在中脈的中央，就是在我們人體中脈的中央，成佛也靠它，煩惱也在那裡，如來藏也在那裡，根本無明也在那裡，一切障礙全在那裡，它是被緊緊包圍住。

### ●內火衝開中脈

在密教的修行裡面，在我們人身上，就有白菩提跟紅菩提，一個人身上本身就有他的紅、白菩提，所謂的白菩提就在天心，就是我們的腦汁，所謂的紅菩提，就是你的丹田內火，那麼你在修行當中，你以自己丹田的內火往上升，從中脈向上升，到了心輪，就把心輪的蓮花，用溫火給它烤得開放，把旁邊的束縛通通解開，那麼白色的菩提就從天心這裡往下滴，是水往下滴，那麼紅色的火跟白色的水互相溶解在心輪，變成一個心輪蓮花開放之狀，叫做解開所有的煩惱，而成就蓮花開放的佛。密教的內修是這樣子去修行。

所謂內修法是升起內火跟降下白菩提在心輪結合，使蓮花開放，使肉團心變成真正的八葉蓮花座，這個就是密教行者的修行。

事實上我們人的一生當中，被綁得最緊的、最解不開的就是這個心輪，神經最多的地方，所謂密教的七重輪都是

神經叢，叢林的叢，天心、喉輪、心輪、臍輪、密輪都是的。一般的所謂雙身法，是用密輪的力量，去用氣來衝中脈，使心輪開放，這是雙身。但是我們單身修法也一樣用密輪的力量，用丹田火來衝開中脈，到心輪讓它變成蓮花，一樣也是一種功效，他們講智慧氣的運用，這個都是必須要靠意念去修持。

所以每一個人身上都有白菩提都有紅菩提，紅白交會於心輪，使心溶解變成八葉蓮花開放，佛就在其中，這個就是如來藏性的顯現。七輪當中最難解開的就是心輪，所以心輪是最重要的，是一個重點。

噯嘛呢唄咪吽。

「阿」勾住「吽」字頂上的圈，那麼就上昇，就可以成佛；所謂七日成佛就是把自己身體成為一個吽，再觀想宇宙之間有一個阿字，以阿字 5 的勾勾來勾住自己吽字的頂上，然後離開身體就可以成佛。

### 九一・一二九、提昇明點 1991年8月16日

今天接著談內修。

其實內修裡面，就是在你的身體裡面修，就叫做內修。那麼將來依什麼東西可以內修成佛？那麼佛是什麼？其實在內修方面，明點就是佛，所謂的中脈，明點在中脈運行，那麼中脈就是壇城，就是我們內修的壇城，明點從密輪上升，一個輪一個輪的解開，就是內修。

那麼解到了心輪解開了，你就證明了法身佛；

到了頂輪解開了，你就證明了普賢王如來，原始佛。

那麼，在解開所有你身上的密輪、臍輪、心輪、喉輪、眉心輪、頂輪，這

樣一個一個輪的解開，完全靠明點。中脈就是壇城，明點就是佛，心輪就是蓮花，法身佛就在蓮花上面，到了頂輪就是原始佛——普賢如來，這個就是內修的方法。

那麼所謂的內修就是把明點提升，衝開中脈，解散所有的輪，就是內修的方法。

噯嘛呢唄咪吽。

### 九一・一三〇、開發七輪 1991年8月19日

上個禮拜曾經講過密教的內修，明點直接就講為是佛，中脈就講為壇城，氣跟意念就是輸送明點在中脈當中，開發脈輪的一個工具，那所謂內修，開發到那一個輪，就產生了那一個輪的作用，這個就是內修。

重點呢！明點就是佛，氣跟意念就是運輸的工具，中脈就是壇城，那麼輪呢，就是開發到那裡，這個輪就具有它的作用。這裡面就包含了體、相、用。

那麼明點假如再把密輪開發了，它就產生了俱生智，也就是人生俱來的智慧，就開發了智慧。

那麼上升到臍輪呢，假如明點把臍輪開發了，就得到十方三世一切法，也就是佛法你都可以清楚明白。

那麼明點假如再上升到心輪，心輪也開發了，就證明了法身佛。

把喉輪開發了，就證明了報身佛。

把眉心輪開發了，就證明了無生。

到了頂輪的時候，就證明了原始佛——普賢如來。

所以這幾個輪的開發，都有它的意義存在。這明點、氣、脈、內修的方法就是密教的秘密。

噯嘛呢唄咪吽

## 九一・一三一、皈依要事師 1991年8月20日

### ●師徒互審三年

以前在西藏，好像有一個弟子要皈依上師，或者上師要收弟子，在「事師法五十頌」裡面都寫得很清楚，也就是說上師要觀察弟子，要觀察三年。那麼這個弟子也要觀察上師，也是要觀察三年，彼此之間互審三年，覺得說可以的話才成為師徒的關係。那麼在現代的社會已經沒有這樣子。

### ●吉祥草夢示

那麼，一個根本上師，一個金剛上師，要灌頂一個弟子成為一個上師的時候，當然更須要觀察；等到他修了一陣子以後，這個弟子準備要當上師的時候，一樣要觀察三年，照樣還是要看他三年；那麼觀察三年以後，在西藏是這個樣子，根本上師會拿一根吉祥草，加持這根吉祥草，那麼給這個弟子帶回去，放在枕頭底下；那麼當天晚上他就做了一個夢，這弟子會做夢，做了一個夢以後，他回來跟上師講，他說：我做了什麼樣子的夢。那麼根本上師依照他所做的夢，評定他有沒有資格當上師。他們是用這個，要他在做上師灌頂以前，先加持一根吉祥草，然後放在弟子的枕頭底下，第二天他夢見了什麼，就告訴根本上師，由根本上師去審察這個夢，認為說這個護法空行對於這個弟子本身的評價很高，那麼就可以得到上師灌頂；假如評價不好，那還是要繼續修練，那就還沒有資格當上師。是這樣子。

### ●隨緣度化

那麼我本人呢，以前也有過很多這樣子的事情，但是我没有加持吉祥草，放在弟子的枕頭底下看他做了什麼夢，才給他阿闍黎灌頂或怎麼樣。事實上這樣子會出很多很多的麻煩跟毛病，但是我這個人本身是比較自負，什麼叫自負？認為一切都是無所謂！該來的就來，該去的就去，應該會變成怎麼樣子，宗派就怎麼樣子。所以我對於審察上師方面，根本就沒有，甚至於有些弟子來皈依的時候，其實我不是說不知道，而是知道，但是仍然讓他來皈依。

譬如有一次我在客廳的沙發這邊，中午的時候眼睛稍微閉一下子，我就可以看到一條很小的黑蛇，不過是一條小黑蛇而已，看到這條小黑蛇以後呢，那麼就有一个人進來，那麼這個人就是一條小黑蛇了；但是我也無所謂，我也認為說：既然是這個樣子，也是來了也是緣，那麼走了也是緣，那麼來來去去都是緣，這個宗派變成怎麼樣子也是一個緣，好的也是緣，壞的也是緣，總之就是要這樣子做，要這樣子度化嘛！你總不能全部挑好的，挑好的才度嘛！那不好的也應該度啊！

### ●順其自然

有些上師當然也是不太好的，事實上我知不知道呢？當然也知道。但事實上有些沒有辦法避免，因為他也是自己來的，也都是自己走的，這講來講去就是一種緣份嗎！沒有辦法避免的，既然沒有辦法避免就順其自然，我就是這樣子無所謂。事實上我可以看得見，會演變成怎麼樣子。我對於一個人的未來，經常都跟他指示的，好像有人來問我：我將來會怎麼樣子？那我算一算，我會跟他講：啊！你將來會怎麼樣子！我會

講。但其中有一個人來問我五十次、一百次、一千遍我都不願意回答他。所以他一生中最抱怨的事情就是講說：師尊對任何一個人都算，就是對他一個人沒有算，不算，不跟他講。

為什麼？因為你未來，我不是不知道，但事先跟你講也是這樣，不跟你講也是這樣，對不對？我怎麼能夠事先跟你講？你說是不是？你問我說：你未來命運怎麼樣？我怎麼敢跟你講？因為一講的話就完蛋了，不講的話也是完蛋，那麼講了也是完蛋，那不如不講，晚一點你就自己會明白，你說是不是？唯一對那個人我就不願意講，就算幾千次、幾萬次問我：未來的命運怎麼樣，我都不願意開口，這樣難道還不明白嗎？不是不知道，而是不願意說。

所以，我們每一個當根本上師的不是說沒有神通，是有的，可是不能講啊！讓他緣份自己來自己走，宗派會變成怎麼樣子也不是說不知道，都是知道的，也就讓他順其自然來，讓他順其自然去，一切都無所謂。你說我們宗派裡面的上師，也出了很多有毛病的上師，師尊怎麼搞的？都沒有預防呢？不是沒有預防，是減輕到最低的傷害。不是沒有預防，是知道的，不是不知道的，將來遲早會出毛病的，怎麼會不知道呢？但是你總不能把他挑出來，因為一挑出來這個毛病更快就出來，總要拖一段時間，對不對？所以現在事情上是這個樣子，現代人跟古代人不同，現代人的敬師程度是比較差一點，定力也不夠，智慧也是比較薄。那麼古人呢？定力夠，智慧也夠。

### ● 因果不減

現代的度眾生，當一個根本上師是很困難，必須要有些顧忌，要顧忌東、

顧忌西，考慮東，考慮西。不過我這個人，現在也坦白跟大家講，也就是一切都是無所謂，將來無論走到任何一個地步，我本人無所謂，宗派也無所謂，什麼事情都是無所謂；但是這宇宙之間還是有因果，還是有這個定律存在的。好像有人講說：乾脆我下地獄好了，地獄不會有什麼懲罰，或者地獄會怎樣。其實地獄那種懲罰，你都不知道的。它不會讓你下地獄的，它只叫你變成植物人，你有感覺，那麼生生世世有幾代當植物人，你就夠了。你背上癢，你手摸不到，這種懲罰，生生世世就已經很夠了，下地獄不是一刀兩斷啊！一刀兩斷還好解決，死了再來；下去一下，痛苦一下，死了再來，沒那麼簡單啊！生生世世當植物人，你背上癢你都沒有辦法去摸，這種苦才是苦；所以還是不要以身試法。現在看植物人可憐，其實都是有因果的。

噲嘛呢唄咪吽。

### 九一・一三一、灌頂之限

1991年8月21日

### ● 能灌

大部份一個上師給他的弟子做灌頂，所用的灌頂，不管是那一種方法，都叫做證量灌頂。也就是有能力的一種灌頂在弟子身上；那麼假如他本身是沒有證量的上師，當然就沒有能力的灌頂；只要是有證量的上師，一定是有能力的灌頂，所以就稱為能灌，也就是證量灌頂。

那一般講起來它會顯現的，所謂證量灌頂都會有這種勝景出現。那像什麼叫做勝景出現呢？好像這一次在溫哥華做拂塵灌頂，那麼拂塵上面它會顯現一

種彩虹光，這個就是一種勝境的顯現出來；那麼上一次在雷藏寺裡面，做甘露瓶灌頂，那麼所顯現出來就一定是甘露，從空中就有很多這個甘露花雨灑下來，這個就是勝境。那麼在做賜福法會的時候給大家灌頂，就顯現出黃色的賜福的光從虛空中下來，給所有的弟子灌頂。那麼這一種的勝景，所顯現出來的就表示一種證量。那麼有了證量的上師，這樣子給弟子灌頂就叫能灌。

但是有三種法器是不能受灌頂的，也就是說灌頂了也沒有效的。在我們人講起來就稱為法器，是不是你有法器呢？你是不是正法的法器呢？有三種是灌頂而沒有效的。

### ●法器的三過

第一種，就是法器是覆蓋的，就是說你這個碗，一個器具，師尊給你灌頂的話，就從上面倒一下法乳會滿的，但是你這個碗是覆蓋的，那麼在怎麼灌也不會滿，也進不了，因為你根本就是拒絕，你雖然來受灌頂，事實上你的心中並沒有完全信任你的根本上師；不管如何你的心是向背的，師尊給你灌頂，這個法乳都流到外面，這個叫法器覆蓋。法器覆蓋的話，你沒有接受根本上師的灌頂，心中跟上師本身相背，這個叫做法器覆蓋，是受不了灌頂，這個灌頂是沒有用的。

那麼第二種灌頂，這個法器本身是不乾淨的，所以這個法器本身並沒有把自己掏空，很誠心的接受灌頂，他心裡是污染的，這法器就是黑的，那麼白色的法乳一進去，就已經受污染，就不純淨了；所以無論你根本上師的法乳怎樣子給他灌頂下去，他裡面是一大堆的黑炭，本來清淨的法乳一進去就變成污染的，就是黑的，這個也不是正法器，這

個也沒有用，雖然有接受，但內心本身並不是很誠意的，有污染的這樣子接受灌頂，這個灌頂是沒有用的。

那麼第三種法器也是不堪用的，也就是我們上次提到的破法器，上面的碗口也是很大沒有錯，但是碗底是漏的，這個法乳一進去它就漏掉，這個就是破法器，那麼法乳一進去它就漏掉，就不能接受，完全不能承受這個法乳。那麼這三種法器，就稱為法器之過，法器的三種過失。那法器既然有這三種過失，不能承受根本上師的灌頂，那麼就算灌頂也是沒有用。

所以，我們無論如何在一個修行的正法器講起來；第一個，一定是完全百分之百的信任你的根本上師；第二個，你自己要把你的正法器——心完全清淨無染，第三個你承受了法乳的灌頂以後，還要接受，接受了以後，才能真正的得到受用，這樣子的三種灌頂才算是有用的，否則這三種法器都屬於破法器，都屬於不能承受灌頂的，這是談到灌頂方面，上師的能灌以及法器的三過。

嗡嘛呢唄咪吽。◆

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 250元: 張周素梅。  
 200元: 王郭秀貞、(高美惠、王瑩)、無名氏、黃瀚儀、(王中杰、王中益)、高民國、林枝沖、林麗卿、洪碧惠、王仁義、許鳳月、王寶貴、蓮錚、(楊炳

和、劉竹妹)、韋秀蘭、石秋龍、陳俊宏、駱文竹、王明星、謝杰樺、吳淑貞、蓮花秋英、謝清連、謝林三治、謝淑貞、蔡松雄、蓮花秀琴、張基華、吳明聰、蘇正文、蓮花祈開、連阿梅、王明星。

100元：湯錦仰、(蓮花宇立、蓮花淑蘋、蓮花偉辰)、葉淑祐、張書香、蓮花阿君、林振榮、鄭愛麗、蓮花百昇、蓮花秀蓮、謝春蘭、蓮花順治合家、(柯滿爵、賀嘉)、駱召君、蓮花振華、陳春金、蓮花臨、郭淑文、楊菊英、黃薇如、蘇正文、鄭知本、石秋龍、歐明男、王連、陳繁榮、吳明聰、鄭振釗、李蓮枝、李合、蓮花淑卿、蓮花明聰、高碧蓮、許玉美、牟郭環、陳怡君、陳祈開、林盈孝、謝清連、謝林三治、江永安、陳怡霖、(蓮花順知合家)、唐維宗、張繼孝、柯錫、蓮花志祥、林武忠、王明隆、劉適玲、蘇正文、詹淑芬、無名氏、溫家露、蓮花昭君、吳明倫、何佳雯、何明哲、何淵隆、王瑞玉、蓮花一靖、蓮柳、林茂源、韋秀珍、劉毅誠、王碧娥、蓮花經復、吳明聰、孟憲明、方瑞春、黃瀚儀、何淑瑛、駱奎伶、劉宗揚、駱彥如、駱泳全、林昭君、王姿文、吳明聰、林盈孝、蘇邱滲、柯介春、朱朱龍、陳淑婷。

50元：無名氏。

(馬幣) 100元：蓮花莉萍。

20元：李華芳、蓮花建之、Voon Koon Fung、王連、黃孔衡。

10元：洪榮錦、唐佑存、蓮花元發、蓮花坤喜、5元：黃國雄。

(日元) 10,000元：林弘久。

5,000元：謝玉芹。

1,000元：廖周綢市、蓮花碧娜。

(星幣) 250元：(蓮花錦城、蓮花文榮、蓮花美莉、蓮花)。

50元：吳金興、Lisa Chong、蓮花秀葉。

20元：蓮花文花。

10元：Sindy Lai、蓮船合家、蓮花振發合家。

#### ◎護持道場 General Support:

1,900元：項台騰。

467元：紫蓮堂師兄姐。

400元：J.A.Sanchez Lacay M.D.

240元：俞家祺。

199元：(夏雙斌、吳碧霞、夏培華、夏湘萍)。

150元：楊淑珍、唐少萍。

129元：佛軒文藝社。

126.15元：南灣同修會。

00元：Sum Wai Sun、Nancy En、J.A.Sanchez-Lacay、D.M.

80元：Richard K.Liu。

61元：中國城道場。

60元：(Jay Huang, Jenny Huang)、俞國鈞。

56元：(苗尚農、廖甜)。

50元：黃杜都麗、Kin Ping Mo、陳德誠、張雅祺。

45元：Debbie Huey。

44元：蓮花淑文。

40元：蓮讓、Helen Tong。

35元：李玉棠、朱葉麗、羅昭麟。

30元：無名氏、Victor F. Lin、Michelle Y.Teng。

25元：Shuwen Liang。

23元：鄭強。

20元：(李政賓、鄧董董)、無名氏、葉肇青、Lieve Van Lint、許秀雲、Yuk Hing Ling、蓮花春燭、魏燕玲、區鄭倚元、蓮花建萍、蓮花尚靈、李覺庸、(楊永旭、楊載富子)、蓮花羅蘭、葉肇青、蓮花婉儀、蓮花子燭、Lieve Van Lint、(郭碩、侯琦)、陳詮博、陳慶堅、林日輝、(俞國鈞、俞大偉、岳怡伶)。

18元：Oei Chu Lee。

17.76元：Shirley Hsiao。

17元：(曾惠群、姚自平)。

15元：楊令夏。

14元：蓮花茂牛。

12元：(苗莉芬全家、苗惠芬全家、苗芝芬全家)。

10元：Lau Kwai Fong、陳倪略、許昭煌、岳志華、梁淑雯、陳正坤、Tam、(Bonnie 項、Caudy Tang)、(陳銘康、蓮花明珠)、無名氏、Yu Ling Kao、朱

葉麗、蘭姊、劉君毅、朱小弟、劉君毅、Daphen Wang、Kao Sumi、蓮花玉輝、楊煥義。

5元：姚美津、胡楊在塘、Reanne Lvu、Lanrence Tan、無名氏、楊雅晶、郭恆孝、Chen Derrick、Tessie Littlewood、施鳳鳳、陳雅芳、Elaine Lee。

4元：Julianna Yang。

3元：蓮花弘毅。

2元：Jue Zhu Zhang、馮萍、謝炎龍、金吳蕊安、Wu Yu Min。

1元：陳福榮、魏宇琪。

(澳幣) 100元：蓮花玉堂。

(加幣) 20元：Linda Yip。

10元：Don Tse。

(星幣) 10元：蓮船合家。

(馬幣) 10元：蓮花黃孔衡。

5元：王達。

(台幣) 10,000元：葉林巧、溫振邦、鄭幼。

2,000元：黃林淑梅。

1,000元：(黃林淑梅、黃啓榮、謝明璋、劉素珠)。

500元：林鈺鈞、姜鼎騰。

300元：(陳兆廷、王麗美)、唐維宗、唐闊生。

200元：(高美惠、王瑩)。

#### ◎建堂基金/紫蓮佛學院 Temple/Buddhist

##### Institute Fund:

10,000元：無名氏。

5,000元：無名氏。

4,000元：無名氏、(蘇素秋、鄭捷華)。

1,764元：無名氏。

1,000元：林瑞琴。

500元：凌林秀英。

370元：Lim Choon Sim。

300元：眞佛弟子。

252元：Chi Sun Wan。

204元：Agnes Chow。

200元：Betty Shim、蓮花齊芳。

126元：東都堂、蓮花金峰、黃偉業。

107元：(苗尚農、廖甜)。

100元：蓮花銀仙、蕭偉明、Eddie Hsu。

66元：(運有昌、雷桂琴)。

55元：澳洲嚴山堂。

50元：黃杜都麗、無名氏、麥翠驊合家、張雅祺。

47.84元：Eileen Y. Hus。

40元：蓮花春燭、Tung Tang。

30元：Teo Wai Hin、蓮花家石。

20元：Ho Kun Lian、葉肇青、許秀雲、(陳尊仁、陳欣伶)、魏燕玲、楊彩霞、蓮花羅蘭、葉肇青、蓮讓、蓮花玉輝、王守宇。

17元：(曾惠群、姚自平)。

12元：(苗莉芬全家、苗惠芬全家、苗芝芬全家)。

10元：Lau Kwai Fong、Shiew Ying Chu、許昭煌、梁淑雯、Yu Ling Kao、李帝活、蓮花尚靈、無名氏、劉君毅、(郭碩、侯琦)、朱葉麗、楊煥義、(俞國鈞、俞大偉、岳怡伶)。

5元：胡楊在塘、岳志華、孫承慶、Reanne Lvu、(陳銘康、蓮花明珠)。

2元：Jue Zhu Zhang、Julianna Yang、Pauline Teo、金吳蕊安、Wu Yu Min。

3元：陳雅芳。

1元：陳福榮、魏宇琪。

(馬幣) 20元：蓮花黃孔衡。

1元：蓮花迪爾。

0.50元：蓮花暎爾。

(加幣) 20元：Linda Yip。

10元：Don Tse。

(星幣) 50元：蓮花秀葉。

10元：蓮船合家。

(台幣)

100,000元：潘貞惠。

66,000元：林鈺鈞(台灣內明堂彭慶祺提供「五路財神斗燈」由林鈺鈞購得贊助紫蓮佛學院台幣6萬6千元)。

30,000元：吳明木。

10,000元：林健雄、陳格揮、台灣蓮花佩珍、黃美惠、台

## 灣慈正堂。

7,383元：台灣中觀堂。

6,000元：曾文慧。

5,000元：(姚怡如、吳淑美、林開府)、(鄭振釗、鄭素蘭)、(溫春蓮、林龍義)。

1,000元：張導民合家、徐瑞珍、王銀海、楊睦斌。

500元：唐維宗、(陳有志、陳怡先)、吳茂財、冷順利。

300元：(陳兆廷、王麗美)。

200元：(高美惠、王瑩)。

## ◎社會慈善 Charity:

1,540元：紫蓮堂眾師兄姐。

1,000元：(Scotty M. Fong、ED Craine、David Louie、Rosalina Yu、Lawrance Fok、Joe Clee、Angela Leung、Adrienne Fang、Darlene Lee、Sylvia Wong、Elain Hom、Jerry Jew、Ricky Ho、Mai Tang、Willie Lam、Ami Lee、Shelly Tsui、Albert Leong)。

300元：Miss Yi Chin Lee。

100元：王之德、鄭強、高銘祿、Kevin、丘立聖、Janny Chow。

50元：黃杜都麗、張惠玲、羅昭驥、蓮花建中。

47.84元：Ellen Y. Hsu。

40元：林日輝、葉肇青、(苗尚農、廖甜)。

20元：Lola Li、朱葉麗、楊令夏、陳德華、陳德城、張莊珠、楊文錦、朱慕蘭、陳素嬌、許偉玲、邱原光、陳婉儀、唐少萍、顏慶真、夏湘元、(陳尊仁、陳欣伶)、魏燕玲、Teo Wai Hin、蓮花羅蘭、劉君毅、(俞國鈞、俞大偉、岳怡伶)。

15元：馮友山、方月歡。

10元：Lau Kwai Fong、許昭煌、苗崇聖、陳美蓮、Hung Do、張胡蓉、Alice Hung、陳逸文、陳邦民、Gail Chen、周正偉、Albert、蓮花尚靈、無名氏、(郭磯、侯琦)。

7元：(曾惠群、姚自平)。

5元：胡楊在塘、岳志華、孫承展、Reanne Lvu、Elaine Lee。

4元：Patricia Sandler。

3元：(陳銘康、蓮花明珠)、Marianna May、陳雅芳。

2元：Jue Zhu Zhang、謝炎龍、Julianna Yang、金吳蕊安、Wu Yu Min。

1元：Pauline Teo、陳福榮、魏宇琪。

(星幣) 10元：蓮花合家。

(加幣) 10元：Linda Yip。

(馬幣) 10元：蓮花黃孔衡。

## ◎經書助印 Sutra Printing:

300元：芝北同修會。

150元：楊淑珍。

100元：蓮花浩怡、Lini Lay Tim、Chen Huan Yi、蓮花添菊。

80元：(方淳健、胡衣芬)。

56元：(苗尚農、廖甜)。

50元：黃杜都麗、蓮花建中、Teo Patrick、張雅祺、阮穿金。

40元：區鄭倩元、朱葉麗。

30元：Teo Wai Hin、Michelle Y. Teng。

25元：蓮花松股、蓮花美媛。

22元：Carolyn Tang。

20元：Ho Kun Lian、無名氏、葉肇青、許秀雲、(曾梅桂、洗玉蘭、陳瑞桃、林柳娟)、(陳尊仁、陳欣伶)、熊美玉、魏燕玲、方淳健、Carolyn Tang、張桂輝、謝榮川、陳慶堅、阮穿金、蓮花建元、Chen Yuen Lee、邱原光、楊煥義、(俞國鈞、俞大偉、岳怡伶)、陳慶堅、王雅瑛。

17元：(曾惠群、姚自平)。

12元：(苗莉芬全家、苗惠芬全家、苗芝芬全家)。

10元：無名氏、Lau Kwai Fong、Shiow Ying Chu、陳倪略、許昭煌、梁淑雯、Sumi Mai Hou Ko、李帝活、蓮花尚靈、無名氏、黃守宇、劉君毅、(郭磯、侯琦)。

5元：姚美津、胡楊在塘、岳志華、蔣任義芳、Meisie Gumuga、Elaine Lee。

3元：(陳銘康、蓮花明珠)、陳雅芳。

2元：Jue Zhu Zhang、謝炎龍、Julianna Yang、Pauline Teo、金吳蕊安、Wu Yu Min。

1元：陳福榮、魏宇琪。

(加幣) 10元：蓮花隱甜、Don Tse、Linda Yip。

(英鎊) 10元：駱禮球。

(馬幣) 10元：無名氏合家、蓮花黃孔衡。

5元：王達。

2元：蓮花迪錦。

(星幣) 10元：蓮花合家、周玉輝。

(日元) 1,000元：廖周綱市。

(台幣) 300元：(陳兆廷、王麗美)。

200元：(高美惠、王瑩)。

## ※助印真佛經 True Buddha Sutra

50元：曹玉蘭、曹閻惠馨、曹長齡。

25元：蓮花鳳賢。

20元：顏慶真、閻惠馨。

15元：王淳仁。

10元：李帝活。

5元：Reanne Lvu。

2元：金吳蕊安。

(星幣) 10元：黃進昌。

(英鎊) 300元：(蓮花善慶、蓮花雲輝、蓮花雲美)。

## ※助印高王經 High-King Sutra

180元：蓮花銀仙。

## ※藥師佛經

(加幣) 50元：蓮花振鵬。

## ※師尊靈書翻譯 Translation

20元：Chen Yuen Lee。

10元：Lau Kwai Fong、Shiow Ying Chu、梁淑雯、蓮花尚靈。

2元：Tony Lim、Pornnate Vorasadit。

(馬幣) 10元：唐佑存。

1元：蓮花蘇映和、蓮花迪錦。

(台幣) 1,000,000元：無名氏。

6,000元：曾文慧。

300元：(陳兆廷、王麗美)。

200元：(高美惠、王瑩)。

## ※玉曆寶鈔勸世文

100元：邱卓彥、邱卓弘、邱原光。

50元：張慧理、邱千芮、許秀雲。

20元：邱偉綺、許偉暢、杜彥德、許淑慧、許嘉環、許偉軒。

## ◎其他 Others:

## ※贊助彩虹山莊

(馬幣) 10元：蓮花黃孔衡。

## ※供養麗惠上師 Offering to Master Chou

200元：(羅昭驥、連瑞娟)。

90元：朱葉麗。

50元：王雅瑛。

40元：蓮花建萍。

36元：(苗尚農、廖甜)。

30元：無名氏。

20元：無名氏、陳婉貞、Chen Yuen Lee。

18元：(苗莉芬全家、苗惠芬全家、苗芝芬全家)。

10元：Lau Kwai Fong。

5元：(方淳健、胡衣芬)。

(英鎊) 30元：(蓮花善慶、蓮花雲輝、蓮花雲美)。

(馬幣) 30元：唐佑存。

(加幣) 5元：馬月娥。

(台幣) 2,000元：廖多默、(陳兆廷、王麗美)。

1000元：高和惠、(高美惠、王瑩)。

400元：徐顯校。

## ※供養妙華菩薩

(台幣) 5,000元：(鄭振釗、鄭素蘭)。

(馬幣) 1.5元：蓮花迪錦。

## ※供養妙行菩薩 100元：(陳嘉辰、張加樺)。

## ※供養妙正菩薩 100元：(陳嘉辰、張加樺)。

## ※贊助紫蓮堂佛像 Statues

50元：黃杜都麗。

20元：許秀雲。

10元：許昭煌。

3元：(陳銘康、蓮花明珠)。

2元：謝炎龍。

## ※放生 Animal Release:

100元：Teo Patrick。

30元：邱原光。

5元：夏湘萍。

※真佛報 True Buddha News

50元：蓮花玉輝、張雅祺。

66元：(苗尚農、廖甜)。

30元：無名氏、蓮花建萍、無名氏。

25元：Shuwen Liang。

20元：無名氏、顏慶真、魏燕玲。

12元：(苗莉芬全家、苗惠芬全家、苗芝芬全家)。

10元：無名氏、(郭 磯、侯琦)、楊煥義。

7元：(曾惠群、姚自平)。

5元：胡楊在塘、孫承展、Wu Yu Min。

3元：(陳銘康、蓮花明珠)、無名氏、陳雅芳。

2元：Jue Zhu Zhang、謝炎龍、Juliana Yang、金吳蕊安。

(加幣) 10元：蓮花麗甜、Don Tse、Linda Yip。

(馬幣) 20元：蓮花黃孔銓。

(星幣) 10元：蓮船合家、蓮花振發合家。

※教育基金 Education Fund

180元：Grace Yang。

80元：陳逸文。

40元：楊令夏、Timothy Wang。

35元：孫肇瑾、Peter Li、Juei Chien Lin、To Wing、Alice Hung、Gail Chen、楊宜嘉、Stephen Lok、Lois Hsin、Sau Wa Chen、夏湘元、Lanny Chen、Lola Li、Yu Shan Feng。

25元：Mondy Shen、唐少萍。

## ◎個別迴向 Dedication of Merit

無名氏：New Mexico State 業障消除。

石川敏行：真佛密法早日傳達於日本的生靈得以解脫放生。

陳悅略：佛緣會長。

Christina：冤親債主、解冤釋結、事業順利。

Shui Hing Hui：冤親債主、消業障、一切順利。

田秀利：給林書賢、業障消除、學業進步、福慧增長。

王郭秀貞：售屋順利、身體健康、一切順利。

Miss Yi Chin Lee：還願。

羅昭驥：業障消除、事業順利。

黃社都麗：往生淨土、離苦得樂。

Lam Yat Fae：消業。

苗尚農、廖甜：健康平安、消業障。

無名氏：消業障，加持四加行法的修持、祈四加行法相應。

真佛弟子：迴向白雲雷藏寺早日順利建成。

Lau Kwai Fong：胎兒健康成長、平安出生、快高長大、健康聰明。

Shiow Ying Chu：全家業障消除、福慧增長、身體健康、一切平安。

蓮花家石：願以此功德，迴向蓮生尊，願十方世界眾生，同生蓮生佛地。

葉肇青：消除業障，福慧增長。

Chng Jit Koon: Abandonment of anger is a luminous door of the dharma; it leads to not needing repentance.

Ong Choon Lee: Mindful practice of giving is a luminous door of the dharma; it leads to the giving up of everything.

Count Albert Chiang: May grandmaster guide us to build a true buddha temple in Singapore.

朱葉麗：身體健康、出入平安。

蓮花振興：合家平安、和洽安康。

蓮花麗甜：先父母早登仙界。

蓮花道會：消業增福。

蓮花迪錦：上求佛果、下化眾生。

蓮花浩怡：業障消除、身體健康。

蓮花松殷：父母身體健康。

蓮花美云：迴向給父母親，感謝父母養育之恩。

Jue Zhu Zhang：快找到一份理想的工作。

陳雅芳：願早日找到安定工作，願安定生活。

邱原光、許秀雲：消災解厄、消除業障、身體健康、萬事如意。願以此功德迴向累世冤親債主，願他們能發菩提心脫三界苦，早日回向佛道。

許偉綺、許偉楊：消災解厄、消除業障、身體健康、萬事如意。願以此功德迴向累世冤親債主，願他們能發菩提心脫三界苦，早日回向佛道。

杜彥德、許淑慧：消災解厄、消除業障、身體健康、萬事如意。願以此功德迴向累世冤親債主，願他們能發菩提心脫三界苦，早日回向佛道。

許嘉瓊、許偉軒：消災解厄、消除業障、身體健康、萬事如意。願以此功德迴向累世冤親債主，願他們能發菩提心脫三界苦，早日回向佛道。

張慧理：消災解厄、消除業障、身體健康、萬事如意。願以此功德迴向累世冤親債主，願他們能發菩提心脫三界苦，早日回向佛道。

邱卓彥：消災解厄、消除業障、身體健康、萬事如意。願以此功德迴向累世冤親債主，願他們能發菩提心脫三界苦，早日回向佛道。

邱千芮：消災解厄、消除業障、身體健康、萬事如意。願以此功德迴向累世冤親債主，願他們能發菩提心脫三界苦，早日回向佛道。

邱卓弘：消災解厄、消除業障、身體健康、萬事如意。願以此功德迴向累世冤親債主，願他們能發菩提心脫三界苦，早日回向佛道。

許昭煥：超度往生。

馮萍：消除業障、佛緣增長。

岳志華：功釗(仙弟)往生淨土、得佛菩薩照顧。岳志華平安安、身體健康、事業順利、婚姻美滿。

蓮花莉萍：合家業障消除、精進修法。

葉寶源：一切順利。

陳美君：迴向母親陳蔡紫燕病體早日康復。

Marianna May: May Buddha bless me with good health.

江思礪: May Buddha bless Jen Wai Tong.

蓮花銀仙：身體健康，福慧雙修。

蓮婉：願家姐蓮花香嬌早日健康。

麥翠驕合家：祈願麥翠驕消業障、肺炎早痊癒、增福慧。

鄭秀玲：合家平安，一切如意。

振添：(慧遠堂弟子)望能長期付上紫蓮月刊給舍下。

梁淑雯：業障消除、福慧增長。

王淳仁：增長佛緣、消業障、解災難、早日申請到醫學院。

Yuk Hing Sing：世界和平。

陳婉貞：纏身靈早日往生淨土并祈皮膚病早日痊癒。

蓮花麗娟：祈求業障消除、化災解厄、家庭和樂。

Chen Yee Ju：陳怡如身體健康，智慧增長。

陳尊仁、陳欣伶：平安健康、福慧增長。

夏建斌、吳碧霞、夏培華、夏湘萍：紫蓮學院早日落成。

洪榮錦：事業順利、業障消除、福慧增長、心想事成。

凌慧彥：合家平安，萬事勝意。

蓮花春嬌：願合家身體健康，事事如意。

熊美玉：迴向給熊美玉、劉昆寧之冤親債主、水子靈、纏身靈、家室陰靈。

Agnes Chow: Eugene W. Sing 身體早日痊癒。

蓮花建中：全家平安身體健康，業障早日消除，萬事如意。

Ellen Y. Hsu：累世祖先父母，殺親債主，消除業障，往生淨土。

胡建謀：業障消除、身體健康、萬事如意。

顏慶真：纏身靈快往生及消業障。

Lawrence Tan：事業順利、身體健康。

曹玉蘭：此功德迴向父母親虔壽雙親健康愉快，早結佛緣。

區鄭倩元：合家平安、身體健康。

Miss Lini Lay Tim：祈父母兄弟姊妹身體健康，家庭圓滿。

無名氏：紫蓮堂。

楊彩霞：日本有緣眾生早日皈依真佛宗，學習真佛密法，得以解脫永生。

曾麗群、姚自平：身體健康，出入平安，學業順利。

方淳健：全家平安。

楊淑珍：希望楊招治和楊淑珍上輩子的恩怨能就此化解。

Yu Ling Kao：業障消除、修法圓滿。

Patricia Sandler: May Buddha guide me in seeking the truth.

蓮花建萍：道心堅固。

蓮花黃孔銓：福慧增長，業障早除，速登菩提，萬事如意，財運亨通。

林弘久：蓮生活佛能早日來日本弘法，達見堂法務順暢。

蓮花文花：業障消除。

謝玉芹：大阪的道場早日成立，達見堂法務興盛。

唐佑存：願蓮花佑鍾業障消除，化解災厄。

Don Tse：興司徒娜得早日結成美滿姻緣。

李華芳：唯願合家消除業障，福慧增長，速證菩提。

蔣任義芳：蔣春法、蔣任義芳。

蓮花振發合家：願業障早日消除，蓮花金佑早證菩提。  
 蓮花尚靈：母親身體健康。  
 Teo Wai Hin: My late wife Lian Hua Tan chor huay my late bro, chong yat onn.  
 Chen Huan Yi: 合家業障消除，智慧增長。  
 楊雅晶：消除業障，道心堅固。  
 蓮花惠鴻：事業有成。  
 Count A. Chiang: May Grandmaster bless London in building a true buddha temple.  
 Wilson Yip: May buddha guild me in seeking the truth.  
 Mr. Leung Tsang: May buddha bless me in finding a suitable job.  
 John Tan: May buddha guide me in building a temple in Las Vegas.  
 Michael Mavros: May buddha bless my family and the greek community in las vegas.  
 Chiang Shih Chieh: May buddha guide me in getting the necessary funds to build a temple in London.  
 曾惠群、姚自平：合家平安健康順利，學業進步心想事成。  
 曹閻蕙馨：願身體健康平安，增長佛緣。  
 曹長齡：願佛光常照智慧增進。  
 楊永旭、楊載富子：業障消除，早日找到工作。  
 朱葉麗：全家身體健康，業障消除。  
 王誠身：祈福。  
 蓮花羅蘭：消除三障煩惱，身體健康。  
 劉君毅：二哥。家人平安。  
 郭恆孝：讀書進步。  
 朱小弟：業障消除出入平安。  
 Lam Yat Fae: 消業除災，除官非。  
 蓮花弘毅：希望壞運去，好運來。  
 黃守宇：太古運通公司生意興隆，全家身體健康出入平安。  
 羅昭驥、運瑞娟：工作順利，身體健康，出入平安。  
 蓮花美媛：家人業障消除，增加佛緣。  
 葉肇青：業障消除，早日升職。  
 Meisie Gumu Ga: May buddha bless me in my studies.  
 連有昌、雷桂琴：合家平安順利、身體健康、兒女們生活過的好。  
 賴秀嬌：消罪業障、明心見性。  
 蓮花京芳：消罪業障、明心見性。  
 倪吉成：消罪業障、明心見性。  
 茹姝心：消罪業障、明心見性。  
 Tessie Littlewood: Buddha pleas bless me in my new job. May buddha guide me in seeking the truth.  
 張桂輝：合府平安、生意興隆。  
 蓮花蘇眠照：身體健康、業障消除、胃病早日痊癒。  
 蓮花迪錦：願消三障諸煩惱，願得智慧慧明了，法海廣澤無明地，成就佛果性真如。  
 謝榮川：全家平安。  
 陳瓊堅：合家平安。  
 阮穿全：全家平安。  
 黃進昌：消業障、福慧增長。  
 蓮花家石：祝紫蓮堂弘法蒸蒸日上、有如大日輪光遍照世間普度有緣。  
 曾梅桂、沈玉蘭、陳瑞桃、林柳娟：全家平安。  
 蓮花碧玉：美美外賣餐館生意興隆、財源廣進。  
 蓮花婉儀：停止脫髮，頭髮再生。工作順利。身體健康。  
 蓮花子揚：身體健康。勤力學習、努力向上。  
 陳嘉辰、張加樺：業障消除。  
 林隆盛：亡靈李金寶早出幽冥。  
 Teo Patrick: 祈願合家平安，孩子乖巧。  
 Linda Yip: 蓮花春生、蓮花偉生、祈願身體早日康復。  
 蓮花滿球：祝紫蓮堂法輪常轉。  
 蓮花建之：十方法界一切眾生。  
 Julianna Yang: 賜聰明開智慧。  
 施鳳鳳：消除業障、萬事如意。  
 蓮花雅芳：家宅各人身體健康、生活安定。  
 王淳仁：今年能順利申請到醫學院。  
 蓮花麗水：消除業障，身體健康，合家平安，財源廣進。  
 蓮花鳳玉：消除業障，身體健康，合家平安，財源廣進。找到好的丈夫。工作上升高的職位。  
 Tan Kim Woo: May buddha cure my illness.  
 Tay Kim Chong: May Buddha bless me in my work.  
 Richard B.M. Wong: Blessings for my family.  
 Albert Chiang: Offering to grandmaster on behalf of

my late father.  
 蓮花添菊：給蓮花添菊的累世怨親債主及歷代祖先。願蓮花添菊手腳早日恢復行動。  
 Mrs. Pauline Teo: May buddha bless my husband in his new business.  
 Winnie Tan: May buddha guild me to enlightenment.  
 Tong Lim: May buddha bless my family.  
 Leonardo Manalo: May buddha bless my family with good health.  
 Pornnate Vorasatit: May buddha blees me with a healthy child.  
 Shuwen Liang: 業障消除、身體健康。  
 劉黃衛英：上報四重恩、下濟三途苦。  
 Lim Tian Lui: 佛緣增長、萬事如意。  
 Agnes & David Chan: 陳祥慶、周加倫的纏身靈。  
 周玉輝：業障早消、福慧增長。  
 張英哲：身體健康、業障消除。  
 Shirley Lau: 事事順利。  
 Patrizk Hui: 事業順利、業障消除。  
 Khristina Lau: 事事順利、業障消除。  
 蓮花玉輝：父趙叔標 母李順蘭 身體健康、業障早日消除。  
 唐國楨：消業障佛緣增長、健倫如意。  
 邱原光：消除業障、化解災厄、身體健康、職業順利。  
 郭 礪、侯琦：歷代祖先、冤親債主得以超度。事業順利。  
 Nancy En: 消業障、精進修法。  
 Becky Yang: 願母親業障早日消除、增佛緣。  
 唐少萍：業障消除、身體健康、出入平安。  
 Ellen Y. Hsu: 累世冤親債主往生淨土、速成佛道。  
 陳德誠：身體健康、業障消除。  
 鄭強：一切順利如意、業障早消。  
 Elaine Lee: 前世因冤情債主、業障早消。合府身體健康。  
 Caudy Tang: 消業障。  
 苗莉芬全家、苗慧芬全家、苗芝芬全家：消業障、平安無災難。  
 孔玉想：櫻花餐館員工固定、事事順利、生意興隆。  
 王達：張瑞蓮、王時過、王秋韻及王敏身體健康及平安無事。  
 林健卿：給十方法界眾生，願眾生離苦得樂。  
 蓮花秀英：願病痛消除，身體早日康復。  
 胡楊在塘：業障消除、合家健康順利和氣。  
 張雅祺：早日改變她的歧迷與遭遇。  
 楊焜義：身體健康、消除業障、萬事如意。  
 陳福榮：願累世一切纏身靈怨親債主都悉緣往生極樂淨土。業障消除、痛苦消除、身體早日康復。  
 吳正明：身體健康、出入平安、萬事如意。  
 金吳蕊安：戚美娟。  
 陳邦民：全家身體健康。  
 Yu Min Wu: 全家平安、一切順利。  
 俞國鈞、俞大偉、岳怡伶：身體健康，事業順利，業障消除，心願圓滿。  
 James Lenna Jang: 全家身體健康。  
 阮穿金：合家平安、萬事如意。  
 陳瓊堅：合家平安、萬事如意。  
 Tang Tung: Lisa & Ricky Tang 學業進步、身體健康。  
 王雅瑛：所有眾生。  
 甄翠媚、楊文偉：身體健康、災厄消除。  
 Jim Chun Hua Tong: 一切順利。  
 陳朱艷卿：身體健康、業障消除。  
 Richard K. Liu: 一切順利。  
 李彩霞：求母親能順利拿到簽證，早日來到美國，一路平安順利。  
 蓮花月琴：迴向累世冤親債主，迴向現前病業消。  
 蓮花志鮮：迴向母親往生離苦得樂。  
 高和惠：身體健康，全家大小平安。  
 陳兆廷、王麗美：身體健康、工作如意。  
 高美惠、王瑩：身體健康、工作如意。蓮花添望智慧早開。  
 廖玉如：業障消除、病體早癒。  
 曾文慧：歷代祖先、歷代冤親債主早日往生淨土。  
 無名氏：諸天聖靈，希望他們早日超度往生，往生到更高的境界，同時也希望他們在未來世都能學佛，懺悔、成佛。

# 紫蓮堂活動行程表

## Upcoming Events at PLS

93年7月

July 93

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		麗惠上師到台灣弘法 6/22 -- 7/15			1	2
				十二	十三	July 4th Long Weekend Closed 紫蓮堂同修暫停一次 十四
July 4th long weekend Closed 8:00pm 太歲誦經十 Sutra Chanting 五	July 4th long Weekend Closed 美國國慶 十六	二加行班 大禮拜108 四版依108 8:00pm 十七	Birthday Celebr. 7 of Grand Master Lu 8:00pm 蓮生活佛誕辰 8:00pm修法祝賀 十八	8	9	10
11	12	13	14	15	16	17
廿二	廿三	二加行班之大供養108 金剛心菩薩法 8:00pm 廿四	廿五	上師回來 廿六	廿七	8:00pm 同修 Weekly Group Practice 廿八
18	19	20	21	22	23	24
董事會1:00pm 廿九	太歲誦經 Sutra Chanting 8:00pm 六月初一	紫蓮堂週二超度 Bardo Ceremony 初二 8:00pm	初三	7:00pm 太歲誦經 Sutra Chanting 初四	麗惠上師前往參加師尊在加拿大滿地可法會 初五	8:00pm 同修 Weekly Group Practice 初六
25	26	27	28	29	30	31
麗惠上師前往滿地可參加法會 7/23 -- 7/28 初七		二加行班之大供養108 四版依108 8:00pm 初九	麗惠上師前往卡城弘法 7/28 -- 8/10 初十		十一	8:00pm 同修 Weekly Group Practice 十三

註：所有活動行程可能有所更改，請先電詢 (415-952-9513)。

Note: all schedules are subject to change; please call PLS at 415-952-9513 to confirm.

# 紫蓮堂活動行程表

## Upcoming Events at PLS

93年8月

Aug 93

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
十四	8:00pm 太歲誦經 Sutra Chanting 十五	二加行班之大供養108 金剛心菩薩法 8:00pm 十六	十七	True Buddha Sutra 誦真佛經 8:00pm 十八	觀音成道日 修法祝賀 8:00pm 十九	8:00pm 同修 Weekly Group Practice 二十
8	9	10	11	12	13	14
理事會1:00pm 廿一	廿二	上師回來 二加行班 大禮拜108 四版依108 8:00pm 廿三	廿四	廿五	廿六	8:00pm 同修 Weekly Group Practice 廿七
15	16	17	18	19	20	21
廿八	廿九	紫蓮堂週二超度 Bardo Ceremony 8:00pm 三十	8:00pm 太歲誦經 Sutra Chanting 七月初一 初二	初二	初三	8:00pm 同修 Weekly Group Practice 初四
22	23	24	25	26	27	28
紫蓮堂中元中陰身超度法會 初五 Bardo Ceremony	麗惠上師前往澳洲弘法 8/23 -- 9/2 初六			蓮華生大士誕辰修法祝賀 8:00pm 初九	十	華人運動會 同修暫停一次 十一
29	30	31				
十二	十三	二加行班 大禮拜108 四版依108 8:00pm 十四				

註：所有活動行程可能有所更改，請先電詢 (415-952-9513)。

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# 紫蓮堂活動行程表

## Upcoming Events at PLS

93年9月

Sept. 93

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			中元普度 8:00pm 大歲誦經 Sutra Chanting 十五	上師返回紫蓮堂 十六		3 Labor Day Long weekend Closed 美國勞工假 同修暫停一次 8:00pm 誦真佛經 十七
5 Labor Day Long weekend Closed 十九	6 Labor Day Long weekend Closed 二十	7 紫蓮堂週二超度 Bardo Ceremony 8:00pm 廿一	8	9		10 西雅圖超度 同修暫停一次 Bardo Ceremony in Redmond 廿四 Closed 五
12 總堂超度法會 Bardo Ceremony in Redmond Closed 廿六	13	14 紫蓮堂週二超度 Bardo Ceremony 8:00pm 廿八	15 地藏王菩薩誕辰 廿九	16 8:00pm 大歲誦經 Sutra Chanting 八月初一	17	18 祝賀黃財神誕辰 8:00pm 同修 Weekly Group Practice 初三
19 黃財神誕辰 初四	20	21 紫蓮堂週二超度 Bardo Ceremony 8:00pm 初六	22	23 上師前往Texas弘法 9/23 -- 10/3 初八	24	25 8:00pm 同修 Weekly Group Practice 初十
26	27 二加行班之 大供養108 金剛心菩薩法 8:00pm 十二	28 十三	29	30 中秋節 8:00pm 大歲誦經 Sutra Chanting 十五		

註：所有活動行程可能有所更改，請先電詢 (415-952-9513)。

Note: all schedules are subject to change; please call PLS at 415-952-9513 to confirm.

# 紫蓮堂活動行程表

## Upcoming Events at PLS

93年10月

Oct. 93

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Chinatown Street Fair 十六 8:00pm 同修 Weekly Group Practice 十七
3 Chinatown Street Fair 上師返回三藩市 Sutra Chanting 誦真佛經 8:00pm 十八	4	5 紫蓮堂週二超度 Bardo Ceremony 8:00pm 二十	6	7	8	9 8:00pm 同修 Weekly Group Practice 廿四
10 理事會1:00pm 廿五	11	12 紫蓮堂週二超度 Bardo Ceremony 8:00pm 廿七	13	14	15 8:00pm 大歲誦經 Sutra Chanting 九月初一	16 8:00pm 同修 Weekly Group Practice 初二
17	18	19 紫蓮堂週二超度 Bardo Ceremony 8:00pm 初五	20	21	22	23 重陽節 8:00pm 同修 Weekly Group Practice 初九
24 董事會1:00pm 初十	25	26 紫蓮堂週二超度 Bardo Ceremony 8:00pm 十二	27	28	29 8:00pm 大歲誦經 Sutra Chanting 十五	30 8:00pm 同修 Weekly Group Practice 十六
31 Halloween 十七						

註：所有活動行程可能有所更改，請先電詢 (415-952-9513)。

Note: all schedules are subject to change; please call PLS at 415-952-9513 to confirm.

# 眞佛宗紫蓮堂製作 蓮生活佛彩虹山莊「細說密教修法完整儀軌」及 「佛學總說」錄影帶(VHS)訂購單

香港、加拿大、台灣地區訂購者請直接與當地代理購買：

香港區：信法堂，九龍旺角彌敦道607號新興大廈24樓2409B室，(T)388-8987, (F)783-0661

台灣區：通慧堂，桃園縣楊梅鎮楊湖路3段619巷54號。(電)03-472-2121 (傳真):03-472-3661

加拿大：慈德文物，P.O.Box 88282, CPO, Vancouver, B.C. V6A 4A5, T: (604)299-4987, T/F:(604)681-9665

姓名：\_\_\_\_\_ 日期：\_\_\_\_\_

地址：\_\_\_\_\_

電話：\_\_\_\_\_ 傳真：\_\_\_\_\_

版本：☐ 國語 (廣東話版將稍後推出)

VHS 版種：☐ NTSC (美國、台灣、日本)

☐ PAL (澳洲、香港、東南亞、歐洲)

☐ SECAM (法國)

	每套單價		運費		
	NTSC, PAL	SECAM	美國	一般空郵	一般平郵
佛學總說錄影帶	US\$135	\$151	\$8	\$56	\$24
細說密教修法完整儀軌	US\$ 90	\$102	\$6	\$42	\$18

\* (因secam版需特別製作，成本不輕，故酌量增加收費)

	單價	數量	價錢
錄影帶	_____	_____	_____
錄影帶	_____	_____	_____
運費	_____	_____	_____
總價	_____	_____	_____

支票或匯票抬頭請寫：

Purple Lotus Society

636 San Mateo Ave

San Bruno, CA 94066, USA

Tel: (415)952-9513

Fax: (415)952-9567

## Financial Statement of the Purple Lotus Journal

紫蓮月刊收支報告

2/16/92 - 4/20/92

(1) Last balance 前期累計	US\$ -4,280.61
Contributions 本期贊助	8,345.36
Total 合計	US\$ 4,064.75

(2) Expenditures 上期支出：	
a. Printing 印刷費 (8,000)	US\$ 5,329.00
b. Postage 郵費	2,121.76
c. Translation 英文翻譯編輯	423.75
Total 合計	US\$ 7,874.51

Accumulated total to date 至本期累計：(1)-(2) =US\$ -3,809.76

※由於外幣支票或匯票兌換手續費極昂(每張支票收費有時高達20美元)所以外幣贊助者請盡量轉換成美元匯票，寄來紫蓮堂；或直接電匯到 Purple Lotus Society在下列銀行戶口：

Wells Fargo Bank, 470 San Mateo Ave, San Bruno, CA 94066, USA

ABA: 121000248 ACC: 0445042120



慶祝

蓮生活佛

盧勝彥金剛根本上師

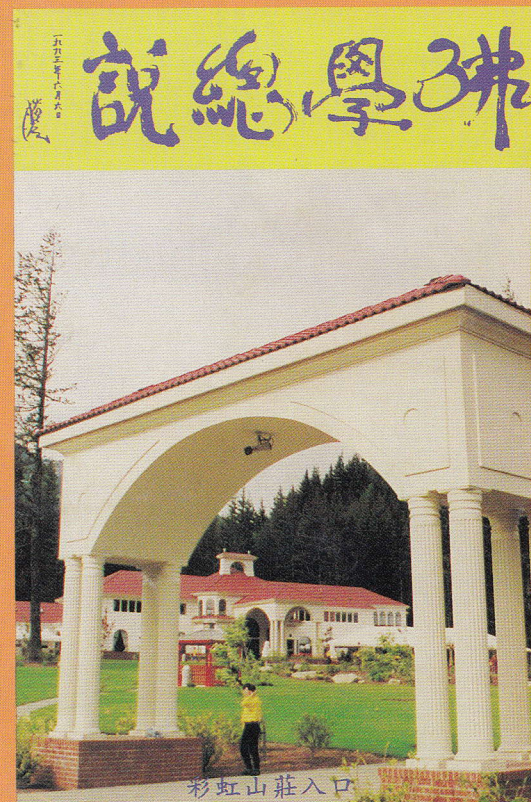
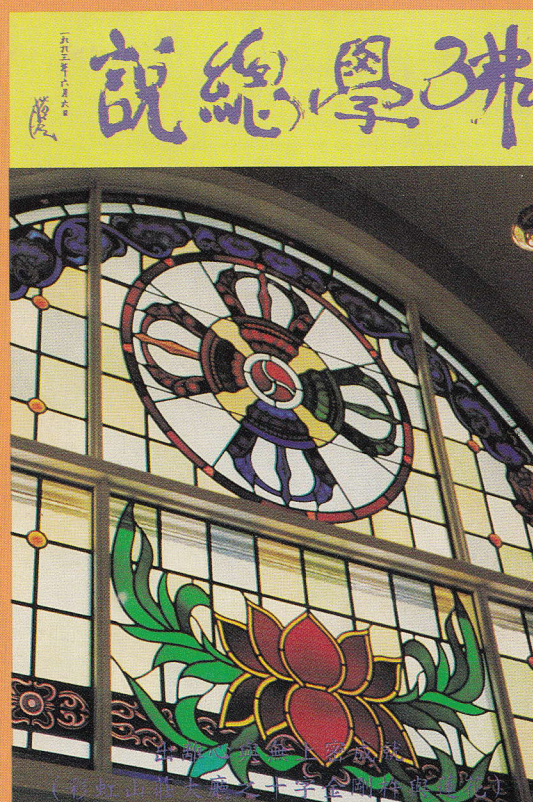
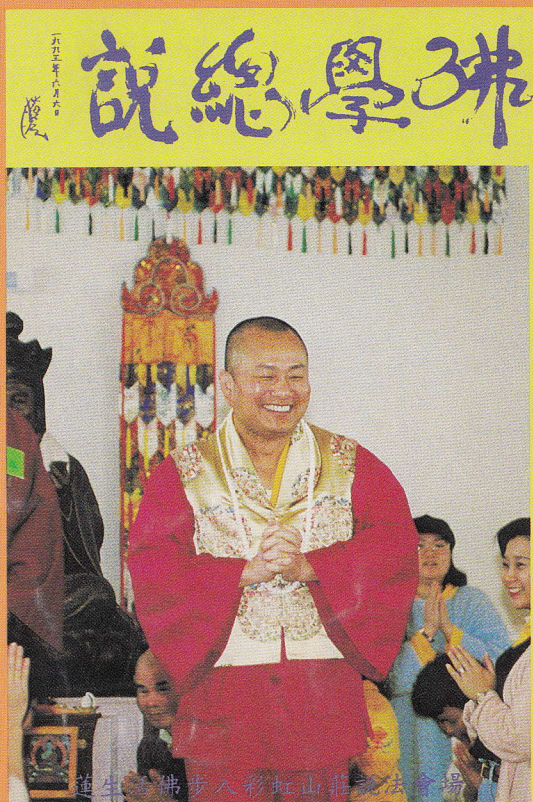
聖誕快樂

佛 光 普 照  
人 天 同 慶



眞佛宗舊金山紫蓮堂  
蓮花麗惠與眾弟子虔誠頂禮

1993年7月7日



蓮生活佛彩虹山莊「佛學總說」錄影帶問世  
Video Tape of Grand Master Lu's Teaching at Rainbow Villa