

中英對照--泰國高僧求道記

Dao-attainment Of A Thai Eminent Monk (1995)

1990年，有一位住在泰國清邁市郊的青年求了道，深感天道的殊勝，有意請詹點傳師去其村子廣渡有緣。在村子不遠山上有一座佛寺，寺內居住了一位現年二百四十三歲(求道當時為二百三十八歲)的老和尚，平日持戒謹嚴，修持禪定，才德兼備，頗受當地居民敬仰。(上圖~2002年誠樹大仙{沈點傳師}與邱講師等，前往拜訪高僧留影)

In 1990, there lived in a city of Chiang Mai Thailand, a youth who had attained Dao (in a Dao-initiation Ceremony) and, rejoicing over the preciousness and scarcity of Dao-attainment, thought of inviting his Dao-initiation Master (Dian Chuan Shi), Master Chiam (who came from Taiwan), to other villages to further the propagation of Dao (as a spiritual salvation). Not far from his village stood a mountain on which was situated a Buddhist monastery resided by a 243-year-old monk (the monk was 238 year old when he attained Dao, five years after which, i.e. in 1995, this story was publicized and the eminent monk was by then 243 years old). The monk held strict precepts and practised Dhyana meditation, honored by the villagers for his ability and merit.

臺灣的詹點傳師得知這項傳聞，一來想目睹老和尚的法相，二來想借宿當地的寺廟，以做為辦道的食宿之地，因而一行八人坐了二十小時的車程，七小時的路程爬上山，來到這間寺廟。當詹點傳師一行人來到寺廟時，老和尚及其弟子早已兩邊排班，在山門恭候詹點傳師大駕。

Hearing of the elderly monk, Master Chiam was, at first, interested to pay him a face-to-face visit and, secondly, thought of lodging in any of the Thai monasteries for future plan of Dao-propagation. The eight of them, Master Chiam and his followers, traveled for 20 hours on vehicles and then walked for 7 hours up the mountain before reaching the monastery. On arrival, they were surprised to see that the elderly monk had already led all his disciple monks to line up on both sides of the path to receive them out of deep respect.

當詹點傳師向老和尚言明想在此借宿，沒想到老和尚說在三天前，濟公活佛恩師已向老和尚言明，於某日某時有台灣的點傳師將到廟來，能傳給你超生了死的心法，屆時可叫寺中弟子求道，但不可勉強，大道之殊勝乃有緣者得之。故老和尚今早帶領弟子打掃內外，迎接詹點傳師的來臨。

Upon Master Chiam's asking permission for their lodging in his monastery, surprisingly the elderly monk disclosed that Buddha Ji-Gong (濟公活佛) had already come to him 3 days ago (in his meditation) and said a Taiwanese Dao-initiation Master would come to impart to him a 'Heart Dharma' which could transcend life-and-death cycle. Buddha Ji-Gong advised of allowing his disciple monks to participate in the Dao-initiation Ceremony, yet it would still up to their individual decision, since it was only those who had the affinity with Dao that could attain it. That was why the elderly monk had instructed for the monastery to be tidied up and arranged a warm and spectacular reception for the arrival of Master Chiam and his followers.

在前一天晚上老和尚召集寺內弟子時說，老和尚曾於一百年前靈性已能離開肉體，至氣界各天遊玩。有一日經南天門，他想進南天門到理天，卻被把守南天門的四大金剛擋住，言明要進南天門需有三寶之印證方可，而老和尚修持乃紅陽期之法門，自然不懂玄關在何處？口訣為

何？及合同如何抱持？所以不能過去。老和尚當下乃問 四大金剛如何才能過南天門？四大金剛告之現今白陽應運，須在人間求得一貫之三寶心法，方能超氣入理達本還原。

The night before Master Chiam's arrival, the elderly monk summoned all his disciple monks and told them that his spirit had been able to leave the body since one hundred years ago and he often traveled to many regions within the Atmospheric-Heaven (the heavenly realm which was still not eternal and subject to destruction). One day, upon passing by the South Heavenly Gate (Nan Tian Men), he thought of gaining entry to have a look but was blocked by the Four Heavenly Kings who guarded the entrance. The Heavenly Kings prompted him for the 'Three Treasure's evidence' as a permission pass. Because the elderly monk merely practiced the cultivation method of Red Period (i.e., strict percept and Dhyana meditation), he naturally did not know of the 'Mystical Portal', 'Mnemonics' and 'Contract (Hand Sign)' and thus his permission to enter was not granted. At the moment, the elderly monk asked of how to be able to gain entry. The Heavenly Kings replied that one needed to attain 'Heart Dharma Of Three Treasures' in the mortal world in compliance with the White Period and only after that one would be permitted.

老和尚回到人間後，更加強自己的修持，平常不輕易接見陌生人，也很少步出寺廟大殿，希望有一天能求得大道。然而在一百年前大道尚未普傳，台灣人都無法求道，遑論遠在泰國偏遠地區、人煙罕至的深山，更沒有人知道這裡有一位年齡二百三十八歲的高僧。而現在臺灣各組前人輩與點傳師飄洋過海，大道方能在泰國普傳。因而當老和尚言明本身要在明日求道時，寺中大小和尚也都說要求道，以達超生了死。故而當詹點傳師一行人到山上寺廟時，便在廟中辦道，全寺的大小僧侶皆求道，更證明現今白陽應運、大道普傳，唯有求道方能超生了死、躲災避難。

The elderly monk's spirit returned to the mundane world and he performed harder self-cultivation. Since then, he scarcely met strangers and seldom stepped out of the monastery. He mainly wished to attain Dao one day. Yet, more than a hundred of years ago, the Dao had not been widely propagated and even Taiwanese people would not be possible to attain Dao, much less in a remote area in Thailand where most people rarely frequented and ,furthermore, few would know the existence of this 238-year-old monk. Now that the Senior-Masters and Masters of many other Dao-groups had arranged for wide propagation of Dao, Master Chiam (who belonged to one of these unit groups) would then be able to travel to Thailand to render the Dao-propagation. Therefore, when the elderly monk disclosed his own intention to attain Dao on the next day, all his disciple monks, regardless of age, decided to attain Dao as well, so as to transcend the birth-and-death cycle. Subsequently, when Master Chiam and his followers arrived and lodged in the monastery, they carried out the Dao-initiation Ceremony and all the monks in the monastery attained Dao, thus providing evidence of Dao's wide propagation being carried out in compliance with the present White Period and that the attainment of Dao could really terminate life-and-death cycle, inclusive of the freeing from calamities.

寺中大小和尚都求道

All the disciple monks attained Dao in the Dao-initiation Ceremony

(註：高僧於數年前歸空 Note: This eminent monk had already reached Nirvana a few years ago.)