

SUPERNATURAL POWERS IN BUDDHISM

Do Buddhists advocate supernatural powers? Actually, this is not a matter of advocating or not advocating. Rather, supernatural powers are that which everyone who is accomplished in the dharma possesses. Such powers are the manifestation of realization achieved through cultivation. They are phenomena that exist in the course of cultivation but are not the goal of cultivation, which is liberation from the cycle of birth and death. They are by-products that arise during one's practice. These by-products called supernatural phenomena naturally exist in all liberating paths within the Buddha-dharma. Becoming attached to these by-products and regarding them as the goal is heretical supernatural powers. Applying these by-products in a free and unattached way and regarding them as illusory is treating supernatural powers based on the correct Buddha-dharma view.

Sakyamuni Buddha manifested supernatural powers and also was against supernatural powers. Each of those two tacks reflects different underlying karmic conditions. To those with higher vehicle (Mahayana) faculties, the Buddha spoke of supernatural powers as enjoyment resulting from incredible realization and the free and unattached application of samadhi. Examples of this are in the Lotus Sutra, the Samyuktagama Sutra, and other sutras. To those practitioners with low faculties, the Buddha spoke of not being attached to supernatural powers in order to reach the goal of realizing emptiness. An example of this is in the Shurangama Sutra.

Anyone with low faculties who wants to become a Buddha must go through the stage of cultivation corresponding to those with high faculties. In one's course of cultivation, this is analogous to going from one city to another city. If one does not travel along the pathway between the two cities, one will not reach that other city. When one is walking toward that other city, one will certainly see and encounter all of the phenomena that are on the way. This is like the supernatural phenomena that arise in the course of one's cultivation when wisdom is being opened. If one does not experience such phenomena that arise during the cultivation process, then one will not reach the other shore of liberation. Because one has not traversed the path of the Buddha-dharma leading to liberation, one cannot encounter phenomena that occur while traversing that path. That is why such a person has not experienced the stage in the process whereby wisdom is opened and supernatural powers are realized. Thus, all Buddhist who become accomplished in the dharma must go through the stage of supernatural powers.

Is it true that the authentic Buddha-dharma does not speak of supernatural powers? If that were the case, then why did the great leader of Buddhism, Sakyamuni Buddha, manifest supernatural powers everywhere? Why did he even manifest great supernatural powers right before entering nirvana? What crazed and demonic person would dare say that Sakyamuni Buddha did not practice the true Buddha-dharma? Just think. If someone

with great accomplishment in the dharma did not have any supernatural realization powers, what would be the difference between that person and an ordinary person who had not learned Buddhism?

H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu Holiest Tathagata, is the highest ancient Buddha with complete proficiency in both exoteric and esoteric Buddhism and perfect mastery of the Five Vidyas. A portion of His Holiness's realization powers is openly shown in this book *A Treasury of True Buddha-Dharma* for all to clearly see. However, the clear and definite views expressed by His Holiness have enabled us to understand the principles and direction of cultivation. H.H. Dorje Chang Buddha III said the following:

“Not only did the Buddha speak a great deal about supernatural powers in the sutras, he also manifested supernatural powers. Such words and facts were directed at those who reached the higher vehicle (Mahayana) sambhogakaya state or nirmanakaya state. The Buddha also stated in the sutras that one must not become attached to supernatural powers. Such teachings were directed at those who were at the beginning stage of realizing their original nature and dharmakaya in order to protect them. If practitioners who are at the beginning stage of realizing the true nature or true-suchness of all phenomena become attached to supernatural powers, they will fall into that which is conditioned. They will then be practicing heresy. Thus, you should understand that supernatural powers are a reflection of the unhindered, unobstructed nature of Buddhas and great Bodhisattvas. Such powers are not that which beginning stage practitioners can possess and enjoy.

“As for me, I went through the stage of supernatural powers in my early years. I deeply understand that they are the free and unattached application of samadhi but are not the ultimate attainment. I occasionally see the supernatural powers of others, which are manifestations of their karmic conditions of good fortune. I myself do not have such abilities!

“I do not advocate practicing supernatural powers. What I want is cultivation. Only through cultivation can one attain the goal. I myself am very ordinary. I do not have supernatural powers. I only have cultivation. The discourse entitled “What Is Cultivation?” that I gave for all good Buddhists with the karmic affinity to hear or read it is the palace of the Buddha-dharma, the root of liberation, and the source of great dharma in the dharma realm.”

International Buddhism Sangha Association

(This text was translated from the Chinese text that follows.)

佛教的神通

佛教徒是否主張神通？這是很多佛教徒都很關心的一個問題。其實，神通不是主不主張的概念，而是成就者個個皆具備的，它是修行證量的表顯，是修行過程中的現象，但不是成就解脫的目的，是行持中必然副產物的湧顯，凡解脫道的佛法中，副產物神通現象是自然存在的，執著副產物為目的，則是外道神通，遊戲於副產物為幻化，則是佛法正見神通。釋迦佛陀顯神通而又反神通，是為不同因緣之說法，佛陀對上乘根器者說神通為遊戲三昧，不可思議證量的享受，如說《法華經》、《雜阿含經》等所鑒；對下等根器行人說不執神通是為了得證空性為目標，如《楞嚴經》所說。但凡是下等根器者要成佛，必然經過上等根器階段之修為，在這修行過程中，猶如作此城市到彼城市為目的比喻，如果不經過兩地之間的中途路線，是到不了彼城市的，在步向彼城市途中，是必然會看到、遇到中途的一切現象，好比修行過程中的智慧開膚過程的神通境界現象，如果沒有這些過程現象的經歷，那就到不了解脫的彼岸，因為沒有走佛法解脫的路線，因此路線中的現象，你就無法遇到，所以才會沒有智慧開膚神通證量的經歷過程，所以，凡是成就的佛教徒，都是必然經過神通階段的。反問之，是否正規佛法不講神通？那為什麼大教主釋迦佛陀處處顯神通？就是報化最後一刻也大顯神通？哪一個狂徒妖人敢說釋迦佛不是正規

佛法？試想如果作為一個大成就者，什麼證境現象都沒有，這與不學佛的普通人有什麼差別呢？

多杰羌佛三世雲高益西諾布頂聖如來是顯密圓通、妙諳五明的至高怙主，他的部分證量公開展顯在《正法寶典》中一目瞭然，但是他明確的觀點更讓我們明白了修行的道理方向，三世多杰羌佛說：『佛陀不但在經中大量說神通，而且顯神通，這是為報化二身上乘之境而說，佛也在經中說，不可執神通，這是為初基明心見性法身證悟護道開示，於法性真如之初基行人，若執於神通，則落入有為，而成外道，故知神通乃佛陀大菩薩無礙遊戲，非為初器者把玩之品。至於我，早年也遊歷過神通，深知那是遊戲三昧，不是究竟成果，時逢他人的福報因緣所顯化的神通，我哪裡有這本事啊！我不主張修神通，要的是修行，唯一修行才能達到目的，我的身上有的是慚愧，沒有神通，只有修行，我為有緣善信們開示了《什麼叫修行》，這才是佛法的殿堂，解脫的根本，法界大法之源頭。』

國際佛教僧尼總會

（此文的英文翻譯印在前面）