The Process that the Victor Cho was reborn as a Victorious God(Buddha)

(This man refers to the Victor of the Victory Altar.)

Evangelize the candidates of the Victor Christ

The Victoress Eve raised many candidates of Victor Christ, while they were trained, they ran away. Saying,"Don't look back the past, don't think about your family, and don't poke your nose into other people's business" she blamed that if they meddled in others, they committed lewd sins to meddle, if they payed attention to others, they committed a lewd sin of interest, and she hit them a lot.

Who will be trained being beaten by someone? They all ran away.

That's why the Victress Eve prayed with the people of the Secret Chamber that the candidate for the Victor Christ would come into the Secret Chamber. Then Miss Ji dreamed that This Man would be the candidate for the Victor Christ. And the Victress ordered Miss Ji to take This man. Miss Ji lived at Sinlim dong, she prayed in the house of the Victress Eve in Mangwong dong.

Victor Christ who did miracles

Miss Ji came and told This man, "There is a woman who is graceful, and when you meet her, you'll see her." There's a tie between This Man and Miss. Ji. When Miss Ji's sister was sick and was dying, no matter how great an evangelist led a worship service to heal her, she was still sick. So Miss Ji came to This man and asked him to heal her sister eagerly. So This man went to her house in Shirin - dong, and worshiped every day. Then her sister's sickness was getting better and better. So she came to know This man as a graceful man. At that time, This man healed any kinds of diseases.

He also cured the crazy, made the crippled walk, and performed many miracles. However as This man told them not to talk about his performing miracles saying if they talk about their diseases' being cured by This man, they had a relapse and they die. So people did not know This man healed the diseases. At the time of President Park Chung Hee, there was a man, Im deacon, who lives in Cheongwoon-dong next to Cheong Wa Dae. In the house of the deacon, This man had a worship service and healed many patients in the house. As This man led a worship service, it was very graceful, a lot of people congregated.

The Victress Eve, a heavenly person

This man was propagated by Miss Ji and went to the house of the Victress Eve in Mangwon Dong. When This man came into the house through the gate, he experienced the life water like pouring water with a bucket. This man thought that she was a very graceful woman. so he knelt as soon as he went into the room. This man is not the kind of person who kneels in front of a person who is not good enough. But This man sat down on his knees and began to listen to the Victress Eve. She said "You will start to dream at night from today." This man said, "I do not dream at night." Then the Victress Eve told "Is that so. But you will dream from tonight. Write it down on your notebook and bring it in tomorrow morning." So This man wrote in his notebook what he dreamed and read all the dream stories, the Victress Eve said all thoughts of yesterday. In that dream, all his thoughts appeared.

The Trial to give up one's mind

"Why do you keep thinking about the house though I asked you not to think of the past." She told This man not to think about the house and the past. Although he was blamed like that and tried not to think about them, those thoughts came to his mind by themselves. This man struggled not to think of his family ardently. When This man went to the Secret Chamber, the daughter who is studying NYU graduate school was 2 years old. This man's heart was not very good when he entered the Secret Chamber after leaving the baby. So This Man shed a lot of tears. This man told the little child that was incapable of speech, "I will come back someday. Wait for me." And the baby always came to his mind in the Secret Chamber." So. This man committed a sin to look back, blamed, and later she hit This man's cheek with her fist, when This man was hit by a fist, he swore that he would not do it again. But if This man turned around again, he thought of it again. He repeated that again.

This man tried not to think about the past and his baby, but at most he kept 15 days. He did not thought of his baby for 15 days. Then he thought of his baby by himself. So he was hit with her fist again. He repeated this several times. Then, when This man reached a stage where he could not think of the past, the Victress Eve ordered This man not to commit a lewd sin to interfere, but no matter how hard he tried not to meddle, how could This man be still when he saw others doing something wrong? Originally, This man had such a habit of tampering when he saw people who was wrong. So This man did not commit a lewd sin to interfere, then, he committed a lewd sin of interest. As This man was often interested in others, it was a lewd sin of interest. If people live the world, do they become interested in the other person? The Victress Eve said, " Donot commit a lewd sin of interest.

A stage not aware of me

This man went to up a stage where he was not aware of himself. The Victor Eve told This man not to be aware of himself. As being aware of oneself is a lewd sin of one's pride, she ordered This man not to aware of himself. So, no matter how hard This man tried to not aware of himself, he was aware of himself. As he struggled not to aware of himself, it was done. This man I climbed the mountain and cultivated it by breaking rocks with a sledgehammer and getting rid of them, and made a field. So how hard would it be to do that. Because of the sweat on the skin, the work clothes got wet and the sweat dripped from the elbow, sweat dripped from the legs. How hard would it be? This man beat big rocks to break them with a sledgehammer, the rocks had iron. So no matter how hard he hit the rocks, they neither cracked nor were broken. When he hit a rock 100 times with a sledgehammer, it cracked. This man broke large rocks with a sledgehammer and made all rocks powder. This man is a pretty sticky man?

While This man broke and broke those rocks, as it is so difficult, he fainted for a few hours. He fell down on the ground and awoke in an hour or two. When Waking up, This man realized that the work was so tough he lost consciousness. So, as soon as This man got up, he began to break up the rock with a sledgehammer. As This man lived a life on the contrary of what he wanted to live, as soon as he woke up, he began to break.

Finally, This man became a Victor

Because This man worked hard on reclaiming the field, finally dark blood began to pour in the urine. Next, bringing his note book with his dream to the Victress Eve and reading it, she said "You are almost overcoming!" So This man knew that he was almost accomplished.

But when This man went to eat, the son of the Victress Eve hit with his fist. It was weak. As This man was hit, he thanked God. He appreciated God for making him overcome this unbeatable trial. Therefore, This man became a Victor.

And on the next day, the Victress Eve gathered about 30 people in the middle of the yard in the Secret Chamber and proclaimed "Mr. Cho became a Victor!" So, as soon as he heard this, This man answered inward 'I did not defeat. God overcame me!' Then the Victress Eve said "You become a Victor again!" So, This man became a Victor again, after a while, he heard "You became almighty!" 'Now you become perfect!' A perfectionist is a person not being condemned. It means though he falls in a dung pit, or falls in a dung pit spiritually, he will not be condemned. And This man became almighty, he was in charge of the sins of the family in the Secret Chamber. Spending a year taking charge of sin, to some extent, the people of the Secret Chamber became righteous men one by one, This man was told to go out for propagation. So, he started to evangelize in Yeokgok in August 18th, 1981. So we're here today.*

– Extracted the sermon of the Victor on April 28th, 2003

Translation: Angela Kim

新金剛經解說

신금강경 해설(新金剛經 解說) 〈15〉

의법출생분(依法出生分) 第八

의지해야 할 법이 나온다_(6)

또한 앞에서도 잠깐 언급을 했지만 12부경의 정체가 드디어 분명하게 나타나고 있으니 그 12부경전이 바로 여기에 근거 경전으로 함께 제시되는 대반열반경이라고 합니다. 함께 살펴보도록 하지요.

대반열반경 23권 광명변조고귀덕왕보살품(光明遍照高貴德王菩薩品) 제22-5

善男子 如空中月 從初一日至十五日漸漸增長。
선남자 여공중월 종초일일지십오일점점증장
善知識者亦復如是 今諸學人漸遠惡法 增長善法。
선지식자역부여시 금제학인점원악법 증장선법
善男子 若有觀近善知識者 本來未有戒定慧解脫
선남자 약유관근선지식자 본래미유계정혜해탈
解脫知見卽便有之 未具足者則得增廣。
해탈지견즉편유지 미구족자즉득증광
何以故 以其親近善知識故
하이고 이기친근선지식고
因是親近 復得了遠十 二部經甚深之義。
인시친근 부득요원십 이부경심심지의
若能聽是 十二部經甚深義者 名爲聽法。
약능청시 십이부경심심의자 명위청법
聽法者則是大乘方等經典 聽方等經名眞聽法
청법자즉시대승방등경전 청방등경명진청법
眞聽法者卽是聽受大涅槃經。
진청법자즉시청수대열반경
大涅槃經中聞有佛性 如來畢竟不般涅槃
대열반경중문유불성 여래필경불반열반
是故名爲專心聽法。
시고명위전심청법
專心聽法名八聖道 以八聖道能斷貪欲
전심청법명팔성도 이팔성도능단탐욕
瞋恚 愚癡 故名聽法。
진에 우치 고명청법
夫聽法者名十一空
부청법자명십일공
以此諸空於一切法不作相貌。
이차제공어일체법불작상묘
夫聽法者 名初
부청법자 명초
發心乃至究竟阿褥多羅三藐菩提心
발심내지구경아누다라삼먁보리심
以因初心得大涅槃 不以聞故得大涅槃
이인초심득대열반 불이문고득대열반
以修習故得大涅槃。
이수습고득대열반

선남자여, 허공에 있는 달이 초하루부터 보름날까지 점점 자라는 것과 같이 선지식도 그와 같아서 배우는 이로 하여 나쁜 법은 멀리하고 착한 법은 자라게 하느니라.

선지식을 친근하는 이는 본래 계행과 선정과 지혜와 해탈과 해탈한 지견이 없었더라도 문득 있게 되며, 구족하지 못한 이는 구족하게 되느니라.

왜냐하면 선지식을 친근하는 까닭이며 친근하므로 인해 12부경의 깊고 묘한 이치를 알기 때문이니라.

만일, 이 12부경의 깊고 깊은 뜻을 듣는 이는 법을 듣는다 이름할 것이며, 법을 듣는 것은 곧 대승의 방등경전이며 방등경전을 듣는 것은 참으로 법을 듣는다 이름하느니라.

참으로 법을 듣는다 함은 대반열반경을 듣는 것이니, 대열반경중에 부처성품이 있어 여래(석존)는 필경까지 반열반에 들지 아니했음을 듣느니라.

그러므로 한결같은 마음으로 법을 듣는다고 이름하느니라.

전일한 마음으로 법을 듣는 것을 여덟가지 성인의 도라 이름하며 여덟가지 성인의 도로서 능히 탐욕과 성내는 일과 어리석음을 끊으므로 법을 듣는다 이름하느니라.

법을 듣는다 함은 11공이라고 하는데 이 모든 공함으로서 온갖 법에 모양을 짓지 아니하며 법을 듣는다 함은 초발심에서부터 무상정등각(아누다라삼먁삼보리)을 이름 하나니, 초발심으로 인해 대열반을 얻는 것이지만 듣기만 함으로서 대열반을 얻는 게 아니고 닦음(修行)으로서만 이 대열반을 얻느니라.

[해설] 그렇습니다.

들어만 가지고는 도를 이룰 수 없으며 미륵부처님이 말씀하시는 진리의 말씀과 올바른 수행을 함으로써 비로소 성불을 할 수 있음을 알려주는 귀중한 대목인 것입니다.

일상무상분(一相無相分) 第九

하나의 모양도 모양이 없다_(1)

須菩提 於意云何
수보리 어의운하
須陀洹能作是念 我得須陀洹果不
수다원능작시념 아득수다원과부
須菩提言 不也世尊
수보리언 불야세존
何以故 須陀洹名爲入流 而無所入
하이고 수다원명위입류 이무소입
不入色聲香味觸法 是名須陀洹
불입색성향미촉법 시명수다원

수보리야, 너의 생각은 어떠냐?

수다원(須陀洹)이 생각하기를 "내가 수다원과를 얻었다."고 하겠느냐?

수보리가 아뢰오되, 아닙니다. 세존이시여, 왜냐하면 수다원은 이름하여 입류(入流)라고 하나 실제로는 들어간 바가 없으니, 형체 색(色). 소리 성(聲). 냄새 향(香). 맛 미(味). 만지다 촉(觸). 법(法)에 들지 않았기에 이름을 수다원(須陀洹)이라 한 것입니다.

[해설] 수다원(須陀洹)이라고 한다면 소승(小乘)인 성문(聲聞)의 사과(四果) 중 제일 아래 단계의 도과(道果)로써 수다원(須陀洹), 다음의 윗 단계인 사다함(斯陀含), 그리고 더 윗 단계인 아나함(阿那含), 소승의 최고 경지인 아라한(阿羅漢)을 말하는데 경전(經典)을 보면 수다원과(須陀洹果)는 다음과 같은 닦음(修行)이 있음을 볼 수 있답니다.

또한 동대 역경원간 불교 사전에는 다음과 같이 기록되어 있다.

수다원(須陀洹) 梵語 Srotapana 성문 4과(果)의 1. 예류과(預流果)의 범명(梵名), 무루도(無漏道)에 처음 침례하여 들어간 지위.

예류과(預流果) 梵語 Srotapanna 성문(聲聞) 4과(果)의 1. 범어로 수다원(須陀洹). 입류(入流).역류(逆流).예류(預流)라 번역. 초과 3계(界)의 견혹(見惑)을 끊고, 처음으로 무루도(無漏道)에 드는 지위. 견도(見道) 16심 중의 16심.

이것은 수도위(修道位)의 처음으로 견도. 수도의 2를 갖춘 최초가 된다.

무루도(無漏道)↔유루도(有漏道). 또는 출세간도(出世間道). 모든 번뇌의 허물을 여윈 무루지(無漏智)로써 닦는 관행(觀行). 소승에서는 견도위(見道位) 이후의 성자(聖者)가 4체(諦)의 이치를 16행상(行相)으로써 관하는 지혜를 말하고, 대승에서는 진여의 이치를 본 근본지(根本智)와 근본지에서 나와서 만유 제법의 모양을 보는 후득지(後得智)와 같은 것을 말한다. 이 도로써 견혹(見惑)과 수혹(修惑)을 죄다 끊어 없앤다.

이와 같은 수행의 결과가 있어야 수다원(須陀洹)의 과명(果名)을 얻고 비로서 도의 근본에 들어가는데 이러므로 입류(入流)라고 하는 것입니다.

불공화상(不空和尙)이 200여 년 전에 개운조사(開雲祖師)에게 전한 정본수능엄경의 증과분(證果分)에는 다음과 같이 쓰여 있답니다.

정본수능엄경(正本首楞嚴經) 卷第八 증과분(證果分)

(다음호에 계속).*

明鍾