



2006年法界佛教總會

## 亞洲訪問團隨行記

### A Report on the Delegation to Asia

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#### ◎緣起

宣公上人圓寂十年來，法界佛教總會稟承上人遺志，一直努力於弘法利生工作。馬來西亞「法界觀音聖寺」（原名「觀音堂」）的重建落成開光典禮，促成了上人圓寂後最大規模的一次訪問團之成行。訪問團由美加各分支道場的四眾弟子六十一人組成，在法界佛教總會會長恆實法師帶領下，從二月二十一起在臺灣、香港、馬來西亞連續訪問一個月。

由於法會及講法的行程內非常緊湊，堪稱是一種最精進的動態修行；沒有堅強的道心和充沛的體力，是很難完成任務的。尤其是訪問團的成員，來自很多不同國家——美國、加拿大、台灣、香港、越南、寮國、新加坡、馬來西亞等，不同的語言和文化背景，再加上些上了年紀的老居士；因此完善的溝通與組織，是訪問團圓滿此行任務的要素。

#### ◎臺灣之行

二十二日起，在臺的「華嚴法會」正式開始，由比丘尼恆良師和恆哲師領眾，上午誦〈普賢行願品〉和唱誦〈華嚴字母〉，下午則拜〈華嚴懺〉。下午三點起，是華嚴法門的開示，接著介紹訪問團的團員。因有多位出家眾在學校任教，實法師特別提到男女校

#### Background

It has now been ten years since the Venerable Master Hua entered the stillness, and in accordance with the Master's wishes and aspirations, the Dharma Realm Buddhist Association (DRBA) continues to propagate the Dharma and benefit living beings. Malaysia's Dharma Realm Guan Yin Monastery (formerly known as Kun Yam Thong or Deng Bi An) celebrated a grand re-opening, thus bringing the largest delegation to Asia since the Master's Nirvana – there were sixty-one disciples from DRBA branch monasteries all over the United States and Canada. Under the leadership of Dharma Master Heng Sure, the delegation set off on February 21 on a month-long trip to Taiwan, Hong Kong, and Malaysia.

Following the delegation's packed schedule of Dharma assemblies and lectures could be considered a most vigorous form of active cultivation that cannot be undertaken without a strong spiritual resolve and physical strength. Good communication and organization within the group was a necessity as the delegation members hailed from many countries (including the United States, Canada, Taiwan, Hong Kong, Vietnam, Laos, Singapore, Malaysia), spoke different languages, came from many cultural backgrounds, and were of different ages. Therefore good communication and organization are crucial factors contributing to the success of this delegation.

#### The Trip to Taiwan

On February 22<sup>nd</sup>, the Avatamsaka Dharma Assembly began with Bhikshunis Heng Liang and Heng Je leading the recitation of 'Universal Worthy's Conduct and Vows Chapter' and the Avatamsaka Syllabary in the morning and the Avatamsaka Repentance in the afternoon. At 3:00 p.m., the delegation members were introduced and a lecture on the Avatamsaka Dharma was given. As there were many monastic





學生，近年來參加北加州中國文化常識比賽的傑出表現。

晚上七點，實法師和「佛青會」的六、七十位年輕人舉行座談會。有位佛青問要如何使別人潛移默化？實法師以自己母親為例，說他剛出家時，她的母親很困惑，她的兒子是不是被騙了或是有什麼問題？可是過了三十年，當有人對他母親說有問題要聽聽她兒子的意見時，她因有一個能為別人提供佛教智慧的出家兒子，而引以為榮。

此次訪問團講法的主題包括教育、懺悔、素食、孝道、戒律和上人的教導等，由比丘、比丘尼和居士輪番上台說法；講法後，開放問答時間，由法師一一回答。

比丘尼恆良師在台北講了一個生動的故事。她說，有一次上人在萬佛城講《華嚴經》，突然間停電了，大殿一片漆黑；雖然看不到經本，上人還是繼續講經，令她很訝異。因為上人往往不用經本，就可念出經文。弟子們深切感到其實上人和《華嚴經》是合而為一，無二無別的，上人的境界就是華嚴境界。

台北、台中、高雄等地，在首日都傳八關齋戒，受戒的人相當踴躍，即使小朋友也不落人後；他們短暫體驗了出家人清淨的生活，也種下了未來出世的善根。

二十三日，訪問團中的二十五位成員，到花蓮的看守所和外役監獄訪問；晚上在彌陀聖寺為花蓮信眾做法布施。二十四日，到花蓮監獄弘法；團員們經過監獄六道重重深鎖的鐵門時，都感慨萬千，頓悟自由的可貴。當第六道鐵門打開時，嘹亮的地藏王菩薩聖號傳入耳際，不少團員被感動得熱淚盈眶，他們沒想到在鐵窗內會有這麼莊嚴的聖號。

實法師在花蓮監獄為同學傳三皈依，本來

delegation members who taught at the schools in the City of Ten Thousand Buddhas (CTTB), DM Sure especially mentioned the excellent performance by Boys and Girls School students in the recent Northern California Chinese Culture Competition.

Dharma Master Sure led a discussion at 7:00 p.m. with 60-70 members of the Buddhist Youth Association. A youth asked, "How can we influence and transform others? DM Sure told a story of his own experiences. His mother was very confused and puzzled when he first became a monk – she thought that her son had been deceived into doing so or had some other problem. However, after thirty years, she felt proud of her son, a Buddhist monk, because he could offer Buddhist wisdom when people had problems and requested advice from him.

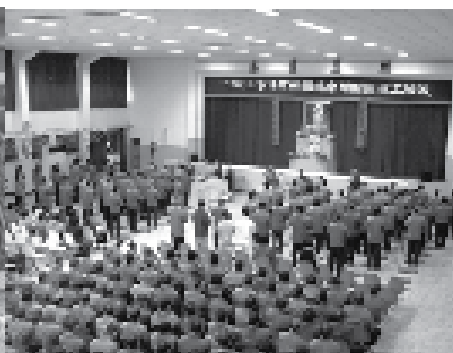
The delegation's lectures focused on education, repentance, vegetarianism, filial respect, precepts, and the teachings of the Venerable Master. Bhikshus, Bhikshunis, and laypeople took turns speaking Dharma and a time was reserved for laypeople to ask questions of the Dharma Masters.

DM Liang told an extremely moving story of a time when the Venerable Master was lecturing on the *Avatamsaka (Flower Adornment) Sutra* at CTTB. There was a sudden power outage and the Buddha Hall was plunged into darkness. To her astonishment, though it was impossible to still read the sutra texts, the Venerable Master continued to lecture on the sutra, as he had the ability to recite the text without looking at the book. The disciples were strongly moved to believe that the Venerable Master was one with the Avatamsaka Sutra and his state was the Avatamsaka state.

The Eight Lay Vegetarian Precepts were transmitted in Taipei, Taichung, and Kaohsiung, inspiring great joy in the preceptees. Many children also took the precepts, allowing them to experience the pure lifestyle of monastics while simultaneously planting good roots for future lives.

On February 23<sup>rd</sup>, 25 delegates went to visit the Hualien Detention Center and Hualien Minimum Security Prison. The delegation visited Amitabha Monastery in Hualien in the evening to speak the Dharma for disciples. The next day (the 24<sup>th</sup>), the delegation went to teach the Dharma in the Hualien Prison. While passing through six heavy and bolted doors, delegation members were filled with sorrow as they suddenly realized the preciousness of freedom. As the sixth and final door was opened, the resonant





有七十三個人報名，最後卻有九十四人，觀禮者則高達二百五十人。誠如上人所說，皈依是「睜眼投胎」，引領他們重新做人。

法師們為這些暫時失去自由的同學善巧說法；比丘尼恆雲師和同學們說：「你們跟出家人一樣，都穿制服，有固定的作息時間，可以把監獄當成道場來修行。」她建議把女監易名，改成「蓮花精舍」；後來在高雄時，得知花蓮監獄從善如流，已經同意把女監改名為「蓮花精舍」，男監則改名為「覺非精舍」，大家聽了都很欣慰。

有一項需要大家關注的訊息是，監獄內的同學有三分之二是年輕人，可見犯罪的年齡層普遍下降。宣公上人提倡的道德教育，的確確是挽救世風的唯一靈丹妙方。

二十五日下午，台北法會結束。在實法師到電視台接受錄影訪問後，訪問團驅車到台中。次日雖然大雨傾盆，法會繼續舉行，中部佛友之熱情不減；傳八關齋戒時，佛殿擠得水洩不通。下午拜懺時，氣候已經好轉，隨著維那師的唱誦，佛友熱情澎湃的梵唄，縈迴耳際。

下午講法時，家住台中的比丘尼恆是師談到她出家時，她的母親哭了三年；可是現在不但不哭了，還會念佛。上人曾告訴恆是師，修行要用道情，不要用感情。她敦厚木訥的母親也在會

and clear sound of Earth Store Bodhisattva's holy name could be

heard, bringing many delegates to tears. They had never expected to hear the sublime, holy name coming from behind iron bars.

Dharma Master Sure held a ceremony to transmit the Three Refuges in the prison. Originally 73 inmates had signed up, but in the end 94 inmates took part in the ceremony with over 250 others watching. As the Venerable Master had said, "Taking refuge is like being reborn with one's eyes open." In a similar way, these fellow students were led to start anew as people.

The Dharma Masters spoke skillful and expedient dharma for these inmates who had temporarily lost their freedom. "You're just like monastics," said DM Heng Yun, "you wear uniforms and adhere to a strict schedule – you can transform the prison into a place for spiritual practice." She made a suggestion to change the name of the female ward to "Lotus Vihara." Later on, in Kaohsiung, we received the news that the management of the Hualien Prison had indeed accepted the suggestion: the female ward had been renamed "Lotus Vihara" and the male ward was renamed "Awakening to Past Mistakes Vihara". Everyone was delighted upon hearing the news.

One important fact is that two-thirds of inmates at the prison were young adults, and that the average age of criminals is getting younger. The education in virtues that the Venerable Master advocated is indeed an efficacious and wonderful medicine for society.

The Taipei Dharma Assembly concluded on the afternoon of February 25<sup>th</sup>. DM Sure was interviewed by a television station, after which the delegation moved south to Taichung. Although







場，被邀請和大眾結法緣。

比丘尼恆煒師出家時，她的母親也很不諒解，所以不願意到道場去，對她造成很大的困擾。她有一個疑惑：如果父母年老了，沒有人照顧他們，怎麼談孝順呢？後來她在上人的開示裏看到：「出家人不要孝順父母；只要用功修行，就是孝順父母。」讓她得以釋懷，不斷把修行功德迴向給父母。現在她的母親是法界印經會很精進的義工，也是助念團的會員；這次她母親也隨著訪問團到台中，在熱烈的邀請下，談她的心路歷程。因為兩位母親的現身說法，整個會場籠罩在笑聲和淚水所夾雜的祥和溫馨氣氛中。

二十八日法會，在高雄澄清湖青年活動中心的圓形禮堂舉行。高雄的護法居士在極短的時間內，連夜把會場佈置就緒，顯示出他們的高度效率和護持三寶的熱忱。高雄分會居士自己在市內購置了會場，平常聚在一起共修，但是沒有出家眾長住；訪

下為高雄法會情況 below: ceremonies in Kaohsiung



it was raining heavily on the next day, the Dharma assembly was held as planned. Our Buddhist friends in central Taiwan were very enthusiastic despite the weather; the Buddha Hall was fully packed for the transmission of the Eight Lay Precepts. The weather cleared up considerably by the afternoon repentance ceremony and the clear, resonant sound of people singing along with the cantor could be heard.

In the afternoon Dharma talk, Taichung resident DM Shr told a story about her experiences of leaving the home-life. Her mother cried for three years after she became a nun, but now recites the Buddha's name and does not break down in tears. The Venerable Master told her that cultivation requires one to have "feelings for the Way" and not emotional sentiments. DM Shr's mother was in the assembly, and she was invited to create Dharma affinities.

When DM Jhuang became a monastic, her mother, too, was unable to understand her daughter's actions and as a result, refused to go to the monastery. DM Jhuang was extremely puzzled. "If one's parents are old and there's no one there to take care of them, how can one be filial?" she wondered. Later on she read in the Master's talks: "Monastics should not be filial to their parents; rather, they should cultivate vigorously. Cultivating vigorously is just being filial to one's parents." Heng Jhuang was relieved after reading the passage, and now cultivates and transfers the merit and virtue to her parents. Her mother is now a very active member of the Dharma Realm Buddhist Books Distribution Society [in Taipei] and a member of the recitation group as well. This time around, she also followed the delegation to Taichung and was invited to speak about own experiences. The entire assembly hall was filled with laughter and tears after the two mothers' speeches.

Starting from the 28<sup>th</sup>, a Dharma assembly was held in Kaoshiung's Chengqing Lake Activities Center. Laypeople in Kaohsiung were able to set up a proper facility for the assembly in an extremely short period of time, demonstrating their high efficiency and support for the Triple Jewel. The laypeople in



問團的來臨，對他們起了很大的鼓舞作用。

法總信眾在臺灣有一個請法的準則，訪問團在台北時，台中的居士就會連袂北上請法；到達台中後，高雄的居士也會到台中請法。居士們無不希望法總的僧團能夠壯大，有更多出家眾長住在各分支道場。

三月二日上午，訪問團到山明水秀的六龜參訪法界聖寺，這是上人弟子臺灣立法院院長王金平家族所供養的道場。法界聖寺的腹地不大，能發展的空間有限；法總已買下對山的一塊山坡地，當家恆祝師準備再購置一塊鄰地，將來可以興建一座道場，供大眾共修。這是臺灣信眾之福，也是大家未來共同努力之目標。

### ◎香港之行

香港雖然是個彈丸之地，但信眾的熱誠不減。下了飛機，比丘恆興師和比丘尼恆貴師帶領一批年長的居士來迎接訪問團；看到上人的老弟子，彷彿看到上人在香江弘法的丰采。

香港寸土寸金，佛教講堂位於黃金地帶的十一樓，居高臨下，就可看到賽馬場。電梯每次只能搭載六個人，所以大部份的人就乾脆從樓梯上下；樓梯也是很狹窄，無法容納兩個人並行。常聽說佛教講堂很小，但沒有身歷其境，很難體會到底有多小；用齋時，佛堂成了齋堂，出家眾在此用齋；居士則到屋頂上的臨時齋堂吃飯。

三月三日下午，在佛教講堂比丘領眾拜〈華嚴懺〉，並由六位比丘輪流講法，做第一場的法布施。

晚上實法師在「光華新聞文化中心」有一場專題演講，題目是「古代的智慧，現代的思想」，有三百位聽眾來聽講。四日傍晚實法師帶領僧眾應邀赴香港大學，與李焯芬副校長及佛學研究中心主任淨因法師茶敘。晚上，實法師在港大以「兩個西域記」為題，介紹唐朝的玄奘大師到印度那蘭陀大學留學，把梵文的佛經帶回中國，翻譯成中文；現代的「西域記」，則是宣公上人把中文的佛經帶到西方，並翻譯

Kaohsiung secured a facility in the city and usually cultivated by themselves, but had no Sangha member stationed there. The delegation has greatly inspired them.

There's a special custom for requesting the Dharma among DRBA disciples in Taiwan. When the delegation is in Taipei, the laypeople from Taichung (in central Taiwan) will come north to request the Dharma; when the delegation is in Taichung, laypeople from Kaohsiung (in the southern region of Taiwan) will go to Taichung to request the Dharma. All disciples wish that the Sangha community of DRBA could become even greater and bigger, allowing more monastics to dwell long-term in the various branch monasteries.

The delegation visited the Dharma Realm Sagely Monastery in scenic Liugui (Six Turtles) in the morning of March 2<sup>nd</sup>. Dharma Realm Monastery was donated by Wang Jin-ping, President of the Legislative Yuan [a legislative body similar to Congress]. The property of Dharma Realm Monastery is not very big, but the Association was able to purchase an adjoining piece of land and the current manager, DM Ju, is preparing to buy another bordering parcel. In the future, it may be possible to build a new monastery for everybody to cultivate together. This is a goal for every disciple in Taiwan to work together towards.

### The Trip to Hong Kong

Though Hong Kong is a tiny place, the warm sincerity of the faithful there is not small. Bhikshu Heng Xing Shr and Bhikshuni Heng Gwei Shr led a party of elderly laypeople to welcome the delegation members as they stepped off the plane. Seeing the old disciples of Shrfu was just like seeing the past great work of the Venerable Master in Hong Kong.

Real estate is as precious as gold in Hong Kong, and the Buddhist Lecture Hall is located on the 11<sup>th</sup> floor of a prime region. From its high vantage point one can see the race tracks. The elevator to the Hall can hold only six passengers, so most people take the stairs, which are so narrow that two people cannot walk side by side. I had often heard of the small size of the Buddhist Lecture Hall but had no true idea of its size until I saw it for myself. When it was time for meals, the Buddha Hall itself was transformed into a dining hall for Sangha members while laypeople ate in the temporary dining hall on the roof.

The Bhikshus lead the assembly in bowing the Flower Adornment Repentance in the afternoon of March 3<sup>rd</sup>, after which six monks took turn speaking the Dharma.







成英文及其他語言，使佛法從東方傳到西方，成為美國佛教有北傳經典的開始。

四日和五日，在「佛教黃鳳翎中學講堂」，舉行「華嚴法會」。上午九點拜〈華嚴懺〉，下午誦〈普賢行願品〉，並對信眾講法。五日下午在佛教講堂同時傳三皈五戒時，出乎意料之外，皈依和隨喜者把講堂給擠滿了。

五日晚上，在禮頓山社區會堂的佛學講座，由比丘、比丘尼講法，主題是上人的「六大宗旨」。六日上午，訪問團分乘兩部巴士到大嶼山慈興禪寺，體會不同的修行方式——禪坐。訪問團在歷經半個月的活動之後，可以暫時遠離塵囂，讓身心安頓下來，得到充分的休息和清淨。

大家帶著輕便的行李，沿著登山水泥小徑拾階而上；雖然只要一個小時就能到達，還是令人氣喘吁吁，汗流浹背。不禁想起當年上人背著六十磅的食物上山的超人毅力與辛勞。

慈興寺位於香港郊野公園內，山勢雄偉，青龍白虎左右盤繞，可以感受到大自然的靈氣，確實是修行的好地方。

上人曾在寺的右上方，親手以水泥塑了一



In the evening, DM Sure spoke at the "Guanghua News and Cultural Center" on the topic of "Ancient Wisdom, Modern Thinking," to an audience of over three hundred. On the 4<sup>th</sup>, DM Sure was invited by the University of Hong Kong to lecture on "The Two Journals of the Western Regions." The lecture introduced the travels of the Great Master Xuan Zhuang, who traveled to India, studied at Nalanda University, brought Sanskrit texts of the Buddhist sutras back to China, translated them into Chinese, and then wrote the "Journal of the Western Frontiers." However, a second "Journal of the Western Frontiers" was written when the Venerable Master Hua brought the Chinese sutras to the West and had them translated into English and other languages, thereby transmitting the Buddhадharma from the East to the West, marking the beginning of Mahayana Buddhism in U.S.

On the 4<sup>th</sup> and 5<sup>th</sup>, an Avatamsaka Assembly was held at the Buddhist Wong Fung Ling College Hall. The Avatamsaka Repentance was conducted in the morning, and there was a recitation of the "Universal Worthy's Conduct and Vows Chapter" as well as a Dharma lecture in the afternoon. A ceremony for transmitting the Three Refuges and the Five Precepts was held at the Buddhist Lecture Hall in the afternoon of the 5<sup>th</sup> and the participants filled up the Lecture Hall.

On the evening of the 5<sup>th</sup>, a symposium on the Venerable Master's "Six Great Principles" was held at the Leighton Hill Community Hall with both monks and nuns lecturing on the Dharma. On the morning of March 6<sup>th</sup>, the delegation went on two buses to Cixing Monastery on Lantau Island to get a taste of a different form of cultivation – Chan meditation. After two weeks of strenuous and exhausting activities, delegation members were finally able to rest and purify their bodies and minds in a temporary retreat from the worldly life.

The delegation arrived at Cixing Monastery and began their ascent of the mountain on a small concrete path. Even though the hike was only an hour and everyone was carrying light luggage, by the time we reached the top, everyone was wheezing, sweating, and out of breath. This made us think about the hardships the Venerable Master had to endure years ago when he would carry sixty pounds of food and supplies up the mountain.

Cixing Monastery is situated on a mountaintop with an awesome and majestic view, with geographical features resembling a green dragon and white tiger surrounding it. It is a good place to cultivate, and one can truly feel the spiritual





條龍；到慈興寺如果沒看到這條龍，似乎是件憾事，因此很多人都抽空去看。現在已經有砌好的水泥階梯，幾分鐘就可到達。恆興師說龍的下方有石頭，可以在上面打坐；因天雨濕滑，失足掉下去可不是好玩的事，沒人敢輕易嘗試。



齋後，禪坐開始，男女眾分開；到次日上午九點，計有九枝香。期間，有三次參禪打坐的講座。

前往馬來西亞時，香港的12位出家眾和24位居士，也加入我們的行列，使得訪問團更為龐大。

#### ◎馬來西亞之行

法界觀音聖寺原名「登彼岸」，它的前身稱為「觀音堂」，已經有一百二十五年的歷史，是一棟老舊的建築，原本是一個佛道混雜的民間信仰廟宇。現在中國式的新廟落成，金碧輝煌，雄偉莊嚴，高大的千手千眼觀世音菩薩及大殿內三尊佛像，以及樓上的西方三聖，令人望而生敬，自然地會想跪下來頂禮膜拜。祖師殿內上人的雕像，栩栩如生，很多信眾喜歡在此和上人喃喃細語。義工的T恤上印著「古剎現輝煌」，就是新舊廟宇歷史性交替最好的寫照。

三月九日上午八點，一系列為慶祝法界觀音聖寺重建落成開光的法會正式開始，八天的〈梁皇寶懺〉首先登場；由恆祝師、近梵師和近霽師等三位比丘領眾，使得法會充滿陽剛之氣。

由於報名受三皈五戒者眾多，所以在十日及十五日下午都有皈依及傳戒儀式，每場皈依者都在三百人左右。原定在十日及十四日晚上傳幽冥戒，也因報名額滿，向隅者甚多；為滿信眾之願，在十五日晚上多加一堂，結果還是大爆滿，估計有一千六百位幽冥眾生受戒。顯示出華人傳統社會，慎終追遠的孝思美德。十六日梁皇寶懺圓滿，晚間有大蒙山施食，普利幽冥眾生。

十二日午齋前，有一次上堂說法，儀式莊嚴隆

energy of Nature here.

The Venerable Master personally constructed a dragon statue out of cement on the monastery's right, and it would be a pity to visit Cixing Monastery without getting to see it. There are now stairs so people may walk up to the dragon in a matter of minutes. DM Heng Xing stated that there was a stone underneath the dragon where one could meditate, but due to the wet weather and the chances of slipping, no one went down to try.

After the meal the Chan session began, with the men sitting in the Hall of Great Heroes and the women in the Hall of the Three Western Sages. There were nine periods of meditation until 9 a.m. the next day, with three lectures on sitting in Chan in between.

When it came time to leave for Malaysia, 12 Sangha members and 24 laypeople joined the delegation, making it even larger.

#### The Trip to Malaysia

Dharma Realm Guan Yin Monastery was previously named "Kun Yam Thong" (Guan Yin Hall) and "Deng Bi An" (Ascending the Other Shore). It has a long history dating back to 125 years ago when it was a small and decrepit shrine where folk religion and a mixture of Buddhism and Taoism were practiced. At present it has been completely rebuilt and transformed into an imposing, grand, and adorned temple in the Chinese architectural tradition. The great statue of the Guan Yin Bodhisattva with a Thousand Hands and Eyes, the three Buddha statues in the main hall, as well as the three Sages of the West on the upper floors inspire all those who come to bow in respect. The statue of the Venerable Master, carved in fine detail, looks so alive that many of the faithful whisper softly to the Venerable Master here. All of the volunteers wore T-shirts emblazoned with the words "an ancient temple shows its glory," an apt description of the temple's history.

At 8:00 a.m. on March 9<sup>th</sup>, a series of Dharma assemblies celebrating the completion of Dharma Realm Guan Yin Monastery began with the eight-day Jeweled Repentance of Emperor Liang. DMs Heng Ju, Jin Fan, and Jin Pei led the assembly, causing the Dharma assembly to be filled with positive energy.

As many applicants wished to take the Three Refuges and the Five Precepts, ceremonies were held for those purposes on the 10<sup>th</sup> and 15<sup>th</sup> with over three hundred people attending each time. The ceremonies for the transmission of the Precepts for the Deceased, held on the 10<sup>th</sup> and 14<sup>th</sup>, were fully booked—as a





重。維那恆良師唱誦「法門龍象眾，當觀第一義；諦觀法王法，法王法如是」的偈頌時，是一種高難度的唱誦方式，也清淨大眾的求法心。

因法會各項活動非常緊湊，訪問團和大眾結法緣的機會相對地減少。十二日星期日晚上，主題是教育；近梵師以幻燈片介紹男女校的環境、教育宗旨和學生活動情形，並介紹了馬來西亞籍學生和老師的故事。恆哲師介紹幾位學生受課程與環境潛移默化而改變的事實，來證明我們的教育成果。馬來西亞籍的劉果福居士以兩個子女在聖城接受教育的家長身份，做了很有力的明證。

十七日沒有法會，幾位比丘及比丘尼由恆章法師引導去參訪分支道場，包括紫雲洞、法緣精舍、雲天洞，及座落於鬧區內人潮洶湧之流通處等。紫雲洞雖然設備簡陋，卻是法總在馬來西亞活動最頻繁的道場；常有各類法會領眾修行，及幼稚園、週日學校及楞嚴經講習班等教育活動。在有限的空間，四十位幼稚園學生成為上限；週日學校學生則高達三、四百人，由義工擔任老師，教導〈弟子規〉及佛學等課程。在環境條件不足的情況下，有目前的種種成就，顯示出馬來西亞的法師們遵循上人的教導，致力弘法，苦心經營的成果。

十八日是慶祝活動的高峰——開光大典。上午七點，大眾開始誠心地念觀世音菩薩聖號。八點十五分，剪綵由恆實法師、文建法師、文通法師、恆來法師、恆章法師及馬來西亞國內事務部副部長拿督陳財和居士等共同主持；當綵球落下時，大眾響起如雷掌聲。

緊接著舉行佛像開光儀式，首先由實法師為大殿的釋迦牟尼佛像開光，其次由檳城洪福寺住持文建法師為藥師佛像開光，接著由萬佛寺的住持文通法師為阿彌陀佛像開光；然後法師們到樓上的西方三聖堂，一起為佛像開光。之後，法師們下樓依次為延生堂的藥師佛像、往生堂的阿彌陀佛像，及天王殿中的彌勒佛像開光；最後在四天王像上以甘露水灑淨，完成整個開光儀式。根據義工的統計，當天約有七千人蒞臨觀禮，大眾透過閉路電視螢幕，都可以看到法會全部的情

result, another session was held on the evening of the 15<sup>th</sup> and approximately 1,600 souls received the precepts. This demonstrates the tradition of remembering one's ancestors observed by the Chinese community. The Jeweled Repentance of Emperor Liang also concluded on the 16<sup>th</sup>, and the Ceremony of Great Meng Shan was performed in the evening to benefit all living beings in the realms of darkness.

Before noon on the 12<sup>th</sup>, a formal lecture was given. The ceremonies were solemn and adorned. DM Liang recited in a special style of chanting: "The multitude of dragons and elephants in Buddhism should contemplate the foremost truth. Carefully observe the Dharma of the Dharma King: The Dharma of the Dharma King is thus," which purified the resolve of disciples seeking the Dharma.

As the Dharma assemblies and various activities were tightly packed into the schedule, there was much less time for the delegation to speak the Dharma. On the evening of the 12<sup>th</sup> a lecture on education was given, and DM Jin Fan displayed a slideshow to introduce the environment, ideals, and activities of the Boys and Girls Schools. He also told the stories of several Malaysian students and teachers at the schools. DM Je described the good conduct and virtue of students who have been influenced by the curriculum to show the educational outcomes of our schools, and Guo Fu Lau, a Malaysian parent of two students at CTTB testified to the results of our education system.

No Dharma assemblies were held on the 17<sup>th</sup>, and some monks and nuns followed DM Jang to visit other branch monasteries – Tze Yun Tong (Purple Cloud Cave), Dharma Affinities Monastery, Cloud-Heaven Cave, and the Book Distribution Centers. Tze Yun Tong is the most active of all DRBA monasteries in Malaysia though it is quite old and dilapidated. There are always many Dharma assemblies for people to attend and a kindergarten, a Sunday school, and a Shurangama study group. Due to space limitations, there are only 40 students in the kindergarten class but 300-400 students attending the Sunday school. Volunteer teachers teach them the Standards for Students and various Buddhist subjects. Given the difficult conditions, such amazing accomplishments are a testament to the Malaysian Dharma Masters' hard work and dedication to the Dharma and the Master's teachings.

With the 18<sup>th</sup> came the pinnacle of the celebrations – the Grand Opening. The assembly began sincerely reciting the holy name of Guan Shi Yin Bodhisattva at 7:00 a.m. At 8:15, Dharma Masters Heng Sure, Wen Jian, Wen Tong, Heng Lai, and Heng Jang, along with Deputy Minister of Home/International Affairs







形。

上供前，又有一場上堂說法儀式。首先由二十二位上堂齋主迎請和尚，和尚由四位比丘手執白拂、如意、錫杖和鉢前導，侍者執坐具隨後而行，捻香後上座。維那恆揚師以極婉轉美妙的韻律唱出「法門龍象眾，當觀第一義」後，由和尚開始為齋主說法。這種莊嚴殊勝的請法儀式，是很多人見所未見、聞所未聞的。

下午一點誦〈普門品〉，慶祝活動即將圓滿；馬來西亞的居士都為擁有一座莊嚴的寺廟，而感到慶幸與自豪；訪問團的團員也為馬來西亞的初步成就，而感到高興與榮耀。

次日當地「光明日報」以極大的版面報導這個消息：「從美國來隆市為佛廟開光」，是相片的標題；文字的標題則是：「洋法師華語開示」，相當有趣。

這次法會徵求三百個義工，卻有一千人報名。由聖城來的尹達偉居士做了一個調查，問這些年輕人為什麼到廟裏來？答案非常有趣；第一個原因是跟著父母來，第二是可以吃到可口的素

Dato Tan Chai Ho cut the ribbon. The crowd applauded loudly as the embroidered ball hit the ground.

The Ceremony for Opening the Light for the Buddha Images began soon after. DM Sure first opened the light for the main hall's statue of Shakyamuni Buddha. Next, DM Wen Jian of Penang's Hong Fu Monastery opened the light for the image of Medicine Master Buddha, and DM Wen Tong of the Ten Thousand Buddhas Monastery opened the light for the image of Amitabha Buddha. Finally, all three Dharma Masters went upstairs and opened the light for the Three Sages of the West. After that, the Dharma Masters opened the light for the Medicine Master Buddha in the Long Life Hall, the Amitabha Buddha in the Rebirth Hall, and the Maitreya Buddha in the Hall of the Four Heavenly Kings. Lastly, they sprinkled sweet dew water on the images of the Four Heavenly Kings, thus completing the rituals. Volunteers responsible for guests counted approximately 7,000 people participating in the ceremony. The assembly viewed the entire ceremony via closed-circuit TV.

Before the Meal Offering, a ceremony for speaking the Dharma was held. Twenty-two special donors first requested the Dharma Master to speak the Dharma. The Dharma Master was preceded by four monks respectively holding a white whisk, a scepter, a tin staff, and a bowl, and followed by an attendant holding a sitting cloth. After lighting incense, the Dharma Master took his seat. The cantor, DM Yang, sang, "The multitude of dragons and elephants in Buddhism should contemplate the foremost truth," after which the Master spoke the Dharma for the donors. The assembly had never experienced such an adorned ceremony to request the Dharma before.

The reciting of the "Universal Door Chapter" began at one o'clock in the afternoon, and with that, the celebrations were over. All the Malaysian laypeople were very happy and proud to have a new and adorned monastery; the delegation members, too, were delighted at this first step for Malaysia.

A request for 300 volunteer workers was put out, but unexpectedly, a

That evening, at the invitation of the Malaysian Buddhist Association, DM Sure gave a talk on "Insights in Studying the Sixth Patriarch Sutra."

The next day, the entire delegation went to visit the largest monastery in Malay-





食，第三是可以交朋友。

十九日起連續三天，仍有「楞嚴咒法會」，從早上八點到晚上七點半不停地念誦。訪問團則分乘四部巴士，到北部的檳城訪問；經過五個小時長途旅行，方才抵達。

檳城分會是一棟五層樓的建築，由居士供養法總，有比丘尼長住在此；因場地不很大，每層樓都有閉路電視，人多時可在每一樓同時進行法會。下午三位比丘和當地居士結法緣，以幻燈片介紹聖城學校和學校教育的情形。

晚上實法師應馬來西亞佛教總會之邀，在他們的會館有一場講座，講題是「讀六祖壇經的感想」。

次日，所有的人都去參觀馬來西亞最大的寺廟——已經有一百一十四年歷史的極樂寺。開山祖師是虛雲老和尚的剃度師妙蓮長老，所以它是屬於福建鼓山湧泉寺的下院；虛雲老和尚也曾到極樂寺，在這裡講過《金剛經》。

晚上回到吉隆坡，實法師以幻燈片做最後一場開示，訪問團的整個活動正式落幕。次日，團員們到機場搭機，分道揚鑣，各自回工作崗位，繼續往菩提道邁進。

#### ◎後記

2006亞洲訪問團風塵僕僕，歷經一個月連續的法會活動，奔走於臺、港、馬來西亞各分支道場，雖然有些辛苦；可是對凝聚法總四眾弟子的向心力，以及對所有分支道場僧眾及護法居士精神上的鼓舞與激勵，已經產生了難以估計的作用與力量。如果再拿這小小的辛苦，和上人一生流血汗、不休息為佛教犧牲奉獻的精神相比，又何足道哉！

thousand people answered the call. David Yin, a layperson from CTTB did a small poll of the young volunteers, asking them about their reasons for volunteering at the temple. The replies were very interesting – the most common answer was that they were “just following their parents”, followed by “for the food” and “for making friends.”

A three-day long “Shurangama Mantra Assembly” with nonstop recitation of the mantra from 8 a.m. to 7 p.m. began on the 19<sup>th</sup>. At that time, the delegation split up into four buses for a five-hour trip to Penang in the north.

DRBA's branch in Penang is a five-story building donated to DRBA by a layperson. It is currently staffed by some nuns, but due to the small size of the building, closed-circuit TVs have been installed on every floor to permit people on every floor to participate in the Dharma assembly. A talk was given in the afternoon to create Dharma affinities with the local laity, and a slideshow was played introducing education and the schools at CTTB.

sia – the 114-year-old Temple of Supreme Bliss. Its founder was the Elder Miaolian, who had shaved Master Hsu Yun's head, therefore making it a subsidiary monastery of Yongquan (Bubbling Spring) Monastery in Fujian's Drum Mountain. The Elder Master Hsu Yun himself had been to the Temple of Supreme Bliss to lecture on the Vajra Sutra.

In the evening, the delegation returned to Kuala Lumpur and DM Sure gave a last lecture with a slideshow, officially ending the delegation. The next day, the delegation members went to the airport and from there, returned to their specific positions and tasks, walking further on the Path of Bodhi.

The 2006 DRBA Asia delegation spent a month busily traveling among the branch monasteries in Taiwan, Hong Kong and Malaysia. Even though it was a hard work, it has definitely brought the fourfold disciples of DRBA together and uplifted the spirits of the Sangha and laity from all branches in an incalculable way. How can such little toil be compared to the self-sacrificing spirit of “shedding blood and sweat without stopping to rest” with which the Venerable Master gave his whole life to Buddhism?

