

辭歲日日新・迎春大馬行(一)

Malaysia Trip Report (I)

比丘 近梵 文 BY BHIKSHU JIN FAN

培德男校十年級 蔡善利 英譯

ENGLISH TRANSLATED BY SUNNY CHYE, TENTH GRADER, DEVELOPING VIRTUE BOYS SCHOOL

寒暑之考驗

農曆年前，萬佛聖城下了一場瑞雪。所謂瑞雪兆豐年，意味著來年將是一個豐收的年。不只是農人期望豐收，修行人也都希望在修行上有所突破，得到豐碩的成果。

隔了三天，披著厚厚的冬衣，前往全年都是盛夏的馬來西亞。臨行前，有位法師關切地說：「這裏這麼冷，那邊那麼熱，你要小心，不要病倒了。」這也是行前最放不下的地方，走到佛殿向觀世音菩薩告假，請菩薩加被，讓我此行平安無事，要病要死，等法會圓滿後都無所謂。

到了舊金山機場，強大的暖氣讓我褪下件件衣服，但還是覺得熱，頭也開始痛了起來。這一路上二十幾個小時，就在不舒適與頭痛中熬了過

去。身子像個火爐似的，明顯地出現頭痛和高燒，還沒到馬來西亞就病了。抵達吉隆坡已是二月三日下午，接機的车子，開的卻是強大的冷氣。隔天上午去看醫生，回來吃點藥和熱湯，流了一身汗，奇蹟似的，當下病就好了大半。

出家剃度法會

二月五日(陰曆臘月二十九日)是華嚴菩薩的聖誕，法界觀音聖寺(原名登彼岸)在上午八點半舉辦了法總在大馬的首度出家法會，共有兩位善男子剃度受沙彌戒。三個星期前，也有兩位善男子在萬佛聖城剃度，個人皆得以恭逢其盛，沾染他們的喜氣；這是2008年開春後，法總的兩樁大喜事。

近聖師，俗姓歐，法名親賢。1992年開始接觸南傳佛教，當時無法

The Winter Break “Test”

Before the lunar new year, there was an auspicious shower of snow in the City of Ten Thousand Buddhas. As the saying goes, “Auspicious snow reflects a fruitful year,” so that means the coming year will be a fruitful one. Not only do farmers hope for ample harvest, cultivators, too, wish to be able to have some breakthroughs in their cultivation—and ultimately, attain fruition.

After three days, while heavily clothed for the harsh winter, I headed for the year-round balmy tropics of Malaysia. Before I left, a monk had said to me, “It’s so cold here, but it’s very hot there. Be careful not to get sick.” So, right before I left, I went to the Buddha Hall to bid farewell to Guan Shi Yin Bodhisattva, as well as to ask for his blessings, so that I would have a safe trip and be protected from ailments. As long as I was able to complete the Dharma session, I wouldn’t mind getting sick or even dying.

Upon arriving at the San Francisco International Airport, the full blast of warm air from the airport’s central heating caused me take off layer after layer of clothing, but I still felt hot; I began to have a headache. This trip was more than twenty hours, and during the whole journey, I endured a headache. When I arrived at the Kuala Lumpur Airport, it was already the afternoon of the third of February in Malaysia, and the car that picked me up had turned its air conditioning up all the way. My whole body felt like a furnace, and I had a high fever in addition to a bad headache—I had fallen sick before even arriving in Malaysia. The next morning, I went to see the physician and then took some medicine and hot soup. After I sweated profusely, my sickness miraculously subsided a great deal.

Leaving-Home Ceremony

The fifth of February (the 29th of the lu-





接受素食的觀念；2002年後開始在法界觀音聖寺做義工，觀念和態度隨之扭轉。三年半前把次子送到培德男校就讀，曾三度申請到聖城做義工，但皆無法取得簽證。兩年前和故二分居，測試自己出家的決心，果然通過考驗而如願以償。

近淨師，俗姓陳，法名親宗。因喜念「南無阿彌陀佛」六字洪名，所以章法師鼓勵他專修淨土法門，特以「淨宗」為其名號。近淨師童年時，住在鄉下，每每看到村里中的老人，無人照顧，興起悲憫之心，以自己之零用錢買食物讓老人享用。如此的善根，成為長大後出家之資糧。

隨後緊接有一位善男子親去加入沙彌先修班，受盡形壽之八關齋戒。親法係受英文教育，不諳中文。已在法界觀音聖寺長住一段時間，準備出家修行。為人敦厚樸實，負責認真，其出家之志甚為堅定。

二十四小時大悲咒

在法界觀音聖寺，自1994年起，每年除夕日舉行二十四小時的〈大悲咒〉法會。緣起是當時捐獻本寺的老姑太要求泰法師們，派一些信徒於除夕夜到「觀音堂」幫忙，替她看守半夜來上香祈福的人群。為了配合她的要求，法師們建議不如就舉行二十四小時〈大悲咒〉法會，一來可以藉此法會護國息災，二來我們的信眾會更樂意及踴躍的來參與這項有意義的守夜工作，三者又可把原來道教的儀式轉為正信的佛教儀式，如此來拜拜的道教徒漸漸地也能轉化為佛教徒。老姑太深具善根，很樂意地接受此項建議。

法會從下午二時開始到午夜，因正值過年圍爐團圓，參加的信眾只有幾十人。可是晚上九點過後，前來誦



咒的信眾越來越多，把可容納三百人的佛殿都坐滿了。十點後，人潮一波一波湧入廟裏，一望而知很多人並非佛教徒，他們只是在過年時到廟裏來燒香祈福罷了。子夜十二點是守歲的時刻，此時人潮洶湧，人聲鼎沸，他們忙著上香拜佛，很多人都隨喜參加念咒的行列，念誦聲響徹廟裏廟外，蔚為奇觀。

法界觀音聖寺位於吉隆坡市中心，由於建築宏偉莊嚴，緊鄰舉世聞名的雙子星大樓。除了提供信眾修行之外，目前也成了旅遊景點，很多中東及馬來西亞的回教徒都到廟裏來參訪，無形中讓他們種下出世的善根，也打破了宗教間牢不可破的疆域觀念。

個人體內餘熱未散，所以病體尚未完全康復。從下午兩點參加法會，蒙菩薩慈悲加被，直到十二點多，不但毫無倦容，而且精神越來越好，就像一個洩氣的皮球又充滿了氣似的，這時心裏已經篤定往後八天的法會絕對不會有問題。因此睡了三個小時後，繼續參加〈大悲咒〉之念誦，直到法會圓滿。

回想上人為〈大悲咒〉所寫的偈頌：

大悲大咒通地天
一百一十王歡
大悲大慈能治病
孽鏡一照區高懸

誠哉斯言！

◎待續

nar calendar) was the birthday of Avatamsaka Bodhisattva, and the Dharma Realm Guan Yin Monastery (formerly known as Deng Bi An Monastery) held the first leaving-home ceremony at 8:30 a.m., with two laypeople receiving the novice precepts. Three weeks ago, two other men had left the home-life in the City of Ten Thousand Buddhas. I was fortunate enough to be at both of these auspicious ceremonies and felt the good energy. These were the two great events that happened for Dharma Realm Buddhist Association since the year 2008 began.

One of the laypeople who left home was Au Qin Xian, who was given the name Jin Sheng Shr. He came in contact with Mahayana Buddhism in 1992, but was unable to accept the idea of being vegetarian; he started volunteering at the Dharma Realm Gwan Yin Monastery after 2002, and his views changed radically during this time. Three and a half years ago, he sent his second son to Developing Virtue Boys' School. He applied three times to become a volunteer at the City, but each time he was unable to get a visa to enter the United States. Two years ago, he started living separately from his family, in an attempt to test his determination to leave the home-life, and indeed, he has passed his own test and left the home-life.

The other lay person was Chen Qin Zhong, who was given the name Jin Jing Shr. He likes to recite the holy name of



“Namo Amitabha Buddha”—thus Dharma Master Jang encouraged him to cultivate the Pure Land practice. Therefore he was given the name Jin Zhong. When he was young and lived in the village, he used to pity the elderly people who had been neglected. He would use his own allowance to buy food for them. With these good roots as his foundation, he was able to leave the home-life.

Following the ceremony, a man named Qin Fa wanted to sign up for novice classes and he received the Eight Lay Precepts. Qin Fa has been educated under the English-language school system and does not know any Chinese, but he has been living at Dharma Realm Gwan Yin Monastery for a while and has made preparations to leave the home-life. He is very honest and responsible and does jobs very single-mindedly, and has a strong desire to leave the home-life.

Recitation of the Great Compassion Mantra for 24 Hours

Since 1994, the monastery has had the tradition of holding a 24-hour Great Compassion Mantra recitation session every New Year’s Eve. It began when the elderly laywoman, who was the original donators of the temple, asked the Dharma Masters to send some devotees to help her control the large crowds of worshippers who came to offer incense and pray for blessings at the stroke of midnight. To accommodate her request, the Dharma Masters suggested a 24-hour Great Compassion Mantra recitation. On

one hand, they could help prevent disasters for the nation, and also, with the recitation, the devotees would be more willing to come and help at midnight. Also, it would also change Taoist tradition into a Buddhist tradition, and so the Taoists who wandered by would eventually be converted to Buddhism. The old woman had a deep foundation of good roots and accepted this suggestion—thus, the tradition was born.

From the time the recitation began at two in the afternoon till midnight, because this time coincided with the traditional Chinese New Year’s Eve celebration with family members, there were only a dozen of people present. However, after nine at night, more and more people came to the recitation and filled the Buddha Hall, which had a seating capacity of 300 people. After ten o’clock, even more people came to the Buddha Hall. From a cursory glance, one could tell that not all that were present were Buddhist; they simply came to offer incense and pray for good luck for the new year. At the stroke of midnight, even more people swarmed in, trying to offer incense to the Buddha and at the same time joyously joining the circumambulation around the Buddha Hall and starting to recite the mantra too, so that one could hear the recitation even outside the temple. It was an amazing sight.

The monastery is located at the heart of Kuala Lumpur, Malaysia’s capital. Because of its awe-inspiring architecture, and near by the world-renowned Petronas

Towers, it has become a bustling tourist attraction as well as a place for pilgrims. Many people from the Middle East as well as Malaysian Muslims would visit the temple, planting good seeds for future lives; they have broken all previously rigid conceptions of inter-religious interactions.

The heat within my body hadn’t departed, so I was still not yet fully recovered. With the compassionate support and help of the Bodhisattva, I attended the recitation beginning at two in the afternoon, and did not feel fatigue even after midnight. I started to feel more energetic at midnight—like a deflated balloon that has been inflated and boosted with energy. At this point of time, I had no doubt in my mind that the following eight days of the recitation in Dharma assembly would be no problem for me. Therefore, after sleeping only three hours, I continued to join the recitation of Great Compassion Mantra, until the Dharma assembly was completed.

The Venerable Master once wrote a verse to praise this mantra:

“The great mantra of great compassion penetrates heaven and earth.

One hundred recitations for one thousand days causes ten kings to rejoice.

Its great compassion and kindness cure all disease;

And so an announcement is projected high upon the offense screen.”

After reflecting upon this verse, I find it true indeed.

☞To be continued