

學人近巖，今晚和大家略結法緣。因為現在正打地藏七，先跟大家講一兩則見聞。

一、引子——山門

成就一場法會是相當不易的，需要很多人，付出很多的心力和時間。起七前的星期六晚上，因有幾位客僧來，不太認得路，都將近晚上十點還沒到，就到山門口去看看。夜未深，人已靜；山門的燈光，與黑蒙蒙的蒼穹形成鮮明的對比。一到山門，就有兩個人影從門樓上下來；我一看，竟然是果時居士與他同修，我為之一怔，心頭一暖：My goodness，他下班就已經是五、六點鐘了。現在還要來山門口掛地藏法會的橫幅；一個不夠，還得拉上同修。我本以為此事一定會有人搞定的，沒想到他們兩位在操心著。

看山門的是另一位年輕居士，伍士君〔Mark Wu〕。王慧儒(R2)去上大



波蘭—香港—大馬

—— 三地說苦諦，總歸地藏趣

Poland – Hong Kong – Malaysia: The Four Noble Truths in Three Places — All Converging to the Theme of the Earth Store Session

Tonight is my turn to create Dharma affinity with everybody. Since we are in the middle of the Earth Store Session, let me share a few things that I have seen and heard.

(1) Introduction—the Mountain Gate

It is quite difficult to bring all the necessary conditions together for a Dharma session to take place. It takes a lot of time, effort, and manpower. Last Saturday night before the Earth Store Session, I was waiting for a few guest monastics and lay people to arrive. While driving here, they were unfamiliar with the terrain of the area, and had trouble finding CTTB. I waited until 10:00 p.m. and they still had not arrived, so I went to the Mountain Gate and had a look. Although 10:00 p.m. was not too late, the place was quite quiet as most people were asleep in their homes. The light at the Mountain Gate and the dark night sky formed a sharp contrast. I arrived at the Mountain Gate, and to my surprise I saw two people coming down from the gate. It was a lay couple: Guo Shi (Joey Wei) and his wife Guo Wen. A feeling of warmth welled up in my heart: My goodness! He worked in the Administration Office until 5:00 or 6:00 p.m. and yet at night, he and his wife still had to hang the 'Earth Store Session' banner at the gate. Originally, I thought that this matter would have been

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學〔哥倫比亞大學〕之後，Mark接有機菜園；白天他得一直在菜園忙著，晚上沒想到山門值班的活，依舊還是「需要他」。缺人時，就連一身病的老Randy (Randall Peterson)也找來看。我們開車經過檢查口時，有時還會碰到他和我們打招呼，鬚髮皆白的臉頰上，依舊不改的是他那燦爛的微笑。

這些事情，點點滴滴看在眼裡，暖在心裡；我感覺到我們如果不用功，不用心的話，真是對不起這些護法的人。我們聖城不止是他們，還有很多人都很發心地每天都在工作。每天都有迎來送往，今天送走了一位年輕的波蘭人回去，迎來了江校長吉甫〔男校前名譽校長〕的骨灰塔。

二、波蘭

先講一下這位波蘭人亞瑟(親善)，他如此賣力為道場做事，這在西方人中是很難得的，無形中就成了劉果福居士的好幫手。他在「居士訓練班」學習，暫時回去一下，希望他早點回來。亞瑟和地藏菩薩很有緣，在2003年的時候就開始接觸這一法門。一般西方人學佛，多數是愛好打坐；修淨土法門的人很少，修地藏法門的就更少了。亞瑟在尋找打坐老師的時候，就碰到一位善知識，勸他修地藏法門；他居然能依教奉行，六時頂禮、十齋持誦，甚至還畫好幾張菩薩法相。

兩年前聖城觀音七期間，來了一位年輕居士梁宏，從上海來打七；他與亞瑟都住在大悲院第一棟。梁宏一開始參加打七，就打得很痛苦，有時乾脆跑到後山躲起來。一次碰巧遇到了亞瑟，兩人就談起來，談得很投緣。談來談去，談到了地藏菩薩；作為西方人，亞瑟對這位菩薩所表現出的熟悉與誠心，令梁居士大吃一驚。今天居然碰到西方人來勸東方人學佛，而且勸修的法門居然是地藏法門，這真可謂是現西方相，說東方法……經亞瑟這麼一勸，梁居士打七心安不少。

法無東西，說東方法，言此地藏法

handled by someone else. I did not expect them to take care of this task.

The man who was doing security duty at the Mountain Gate that night was Mark Wu. He took over the management of our organic farm after Hwei Ru Wang (whose nickname is R2) left to begin his studies at Columbia University this past September. During the day Mark Wu is busy at the farm. At night, he works doing security duty (one night per week). When there is a severe shortage of manpower, we schedule an older gentleman, Randall Peterson to do gate duty. Sometimes when we drive through the entrance gate, we see him there greeting us cheerfully. Despite his ailments, declining health and gray hair, his beaming smile remains unchanged.

All these things I have seen may seem a bit trivial, but I feel so touched in my heart. I feel that if we are not working hard and putting in enough effort, then we are letting the Dharma protectors down. There are many, many others who are working hard to support the City of Ten Thousand Buddhas. Everyday there are people coming and going. For example, today we saw off a young man who was going back to Poland. On the other hand we received the bones of a deceased elder—the former principal of the Boys' School, Principal Chang—sent to be enshrined in the Rebirth Hall.

(2) Poland

Let's talk about Arthur. He is from Poland and his Dharma name is Chin Shan. He was very hard working, and it was not easy to find such a Westerner like him at the monastery. Therefore, he was a good helper to Mr. Lau (Liu Guo Fu). He was also studying in our Sangha Laity Training Program. Now he has gone back to Poland for a while, and we hope that he will come back soon. Arthur has a deep affinity with Earth Store Bodhisattva. In 2003 he learned about Earth Store Bodhisattva and started practicing this dharma door. Generally speaking, Westerners prefer meditation. Very few of them cultivate the Pure Land dharma door. Even fewer of them cultivate the Earth Store Dharma Door. Chin Shan met a good knowing advisor while he was looking for a meditation teacher. This good knowing advisor encouraged him to cultivate the Earth Store dharma door. He followed the advice accordingly. He bowed daily and recited on the ten vegetarian days. He also drew a few pictures of the Bodhisattva.

Two years ago a young man from Shanghai came to participate in the Guanyin Session. His name was Liang Hong. He and Chin Shan were housed together in Annex 1 of Great Compassion House (GCH). Liang Hong felt pain physically and mentally during the recitation. Sometimes he hid himself at the back of Tathagata Monastery. It so happened that he met Chin Shan back there one day. Both of them started talking and they found they had affinities with each other. During the conversation, they talked about Earth Store Bodhisattva. Liang Hong was really surprised to see that Chin Shan as a Westerner was quite familiar and faithful to Earth Store Bodhisattva. He thought, "Today I truly met a Westerner who convinced me, an Easterner, to study the Buddhadharma. This man particularly encouraged me to study the dharma door of Earth Store." Through Arthur's encouragement, Liang Hong felt more settled and grew more comfortable with the Guanyin Session.

There is no difference between Eastern and Western Dharma. The

門，在東方之普遍。像柏克萊居士群〔以越南人為主〕，必在固定的時間誦《地藏經》。沒有人教他們要這樣子，但他們聚在一起，就很自然而然地修習這個法門。又如明〔明尼蘇達〕州的居士們，在誦《地藏經》的時候〔在2009年盂蘭盆法會〕，誦得很純熟，一點不比我們出家眾差，這是讓我很吃驚的。又如現在在聖城的一位來自台灣的何居士，他的修持定課是：每天一部《地藏經》，每週一部《十輪經》，一個月一部《占察善惡業報經》——也就是地藏三經。可見持《地藏經》在東方之盛之廣，此正所謂「累劫親因蒙接引，九蓮臺畔禮慈尊」。像亞瑟這樣能和地藏菩薩這麼有緣的，還真是不多見。

親善來自波蘭奧古斯圖夫(Augustow)。我們都知道波蘭的歷史是相當苦難深重的，波蘭常常是處在兩個大國之間，每當大戰爆發，經常被大國一分为二、為三，逐一吞併；有時被法國，有時被德國，有時被俄國，所以歷史很坎坷。所以上人1990年到波蘭，就相當於撒下了一顆種子。我們知道人們在苦難中，反而對佛法比較容易接受，容易有所省悟；福報大的人們，很容易迷不知歸——要他們覺醒不那麼容易的。

三、香港 大嶼山

地藏菩薩有「地獄不空，誓不成佛」的願力；最先到苦難深重的地方去，就是這位菩薩。剛才說到波蘭之坎坷的國家史，現在也說說中國。中國最近這一百多年來也是飽經滄桑與苦難的。天災重重，人禍不斷；內憂外患，戰火頻仍。如果不是這樣，上人說不定還不會把佛法傳到西方來——這佛法西傳，一方面可以說是時節因緣，另一方面是時窮所迫。用上人的話說，他腳後跟離開那兒，那兒就「失去」〔至於用「淪陷」或「解放」，這裡且存而不論〕。那時的上人，孑然一身南行，先是東北、華北、華東……華南、然後香港；終於，從香港最後到了美國。

☞待續

reason I say the Earth Store Dharma is an Eastern Dharma is that it is so widespread in the East. For example, the Vietnamese lay group in Berkeley periodically recites the *Earth Store Sutra*. The group happened spontaneously. Nobody told them to do it, but they naturally gathered together to study and cultivate this dharma door. Another example is the lay group from Minnesota. During the 2009 Ullambana Session, I was surprised to learn they could recite the *Earth Store Sutra* so smoothly. They were almost as good as the monks. Another example is Layman Ho, from Taiwan. His cultivation schedule is to recite the *Earth Store Sutra* on a daily basis, to recite the *Sutra on the Ten Wheels* on a weekly basis, and to recite the *Sutra on the Divination of Retribution of Good and Evil Karma* on a monthly basis. These three key sutras comprise the Three Sutras of Earth Store Dharma Door. From all these examples, we can see how popular this sutra is in the East. This can be perhaps described in the verse of “I received the Bodhisattva’s crossing-over throughout eons due to my close ‘kinship’ with him and (after being reborn from one of) the nine grades of lotus flowers, I bow to the kind World-Honored One.” Few can be like Arthur who has such a deep affinity with Earth Store Bodhisattva.

Chin Shan comes from Augustow, Poland. As we know, Poland’s history is filled with an untold amount of suffering. It has very often been caught in disputes between Germany and Russia. During previous wars, Poland has been split and devoured. Sometimes it ended up being swallowed by other countries, such as France, Germany, and Russia. Its history has been so difficult. Venerable Master Hua went to Poland in 1990 and planted the Dharma seed there. As we know, people accept Buddhism more easily and awaken when they have experienced suffering and sorrow. People with abundant blessings are more prone to unknowingly lose their way. It is difficult for them to awaken.

(3) Hong Kong—Lantau Island

Earth Store Bodhisattva has a vow: “Unless all the hells are emptied, I will not realize Buddhahood.” This Bodhisattva is always the first one to go help the most sorrowful and suffering places. As just mentioned, Poland has had a tormented history. Now, let’s talk about China. Within the past 100 years, China has experienced instability and extreme sufferings. Time and again in its past, natural as well as man-made disasters have befallen this nation, causing its citizens to endure relentless sufferings. During those times, China was facing internal revolutions, foreign invasions, and also suffered from the frequent wars. If it had been otherwise, the Venerable Master might not have come to the West to propagate the Buddhadharma, which was also due to the ripening of causes and conditions. The Venerable Master said, “Whenever I leave a particular place, that place would soon be taken over by Communist forces.” At that time, the Venerable Master traveled alone, like a fallen leaf, all the way from Manchuria to the southern part of China – Canton. He traveled through Huabei (northern China), Huadong (coastal China) and Huanan (southern China), followed by Hong Kong. Finally, he came all the way from Hong Kong to America.

☞To be continued