

### 三、香港 大嶼山 (續)

上人在香港時克服重重困難，重興慈興寺；慈興寺在大嶼山上，極為清幽僻靜〔有關這一點，五十年代慈興寺的僧寮落成銘文上有極傳神的誌文，當時差點沒有把它謄下來〕。我們注意看一下就會發現，在香港大嶼山有很多的寺廟、精舍與茅棚，都是大陸那邊躲避戰爭而南來的（僧人），最後不知不覺就雲集在大嶼山這個地方。那個地方有上百所茅棚，大的演變成寺廟的就有七十來所——其中以寶蓮禪寺為代表，上世紀七、八十年代聖一法師作住持。天壇大佛就是在他住持期間鑄成的，大佛下書有迴廊式的〈普賢行願品〉，氣勢磅礴。

大概修行人聚集的緣故，所以我們一上大嶼山就覺得氣場不一樣。氣場比較寧靜，百草盎然生機；水流清澈，遠處的湖水宛如碧玉，近處的萬丈瀑飛流直下，置身其中，幾同仙境。



# 波蘭—香港—大馬

## —— 三地說苦諦，總歸地藏趣 (續)

**Poland – Hong Kong – Malaysia: (Continued)**

**The Four Noble Truths in Three Places  
— All Converging to the Theme of the Earth Store Session**

### (3) Hong Kong—Lantau Island (Continued)

When the Venerable Master was in Hong Kong, he overcame all kinds of difficulties to revive the Cixing Monastery, which is on Lantau Island. The monastery is situated in an extremely quiet and remote place. (This ideal monastic setting was mentioned in an article that so inspiring that I wanted to copy it down.) The article was engraved onto a stone tablet outside the Sangha dormitory building of Cixing Monastery. The building's construction was completed in the 1950s.

If we observe carefully, we will see that many huts and hermitages were built on Lantau Island by Sangha members who fled from war-torn China. More than a hundred of such constructions are on Lantau Island, about 70 of which have turned into big monasteries such as Baolian Chan Monastery. When Ven. Master Sheng Yi was the abbot of the monastery in the 1970s and 1980s, the Tiantan Buddha was erected. Under the seat of the Buddha in a circular corridor, the "Chapter on Universal Worthy's Conduct and Vows" is carved in Chinese calligraphy. This colossal artwork is impressive.

比丘近巖 講於2010年9月8日萬佛城大殿  
A talk given by Bhikshu Jin Yan  
on September 8, 2010  
at the City of Ten Thousand Buddhas

就是這麼好的地方，依然難逃兵燹之災，1941年十二月八日，日軍侵占香港之後，原本一個繁華的城市，頃刻便成一座人間地獄，《地藏經》中第五品中諸多地獄名號，一下子皆成實號。許多人都逃回大陸，原本可以留單的寺廟也都不再留單；原本眾人衣食豐足的，現在也朝不保夕——有一餐沒一餐的……山上有一廟慘遭匪劫，住持的比丘尼因拒交贖命金，又言多剛忤，遭土匪潑汽油活活燒死，凡此諸類，不一而足。

前面所說的香港大嶼山之秀美是以眼見，而這一段慘酷蹂躪史，則以以書「聞」——很湊巧的，是今年在香港帶誦《地藏經》時留心香港史籍讀到的。

#### 四、大馬

今年因有機緣，到馬來西亞去學習，並練習講《華嚴經》，為時兩個月，在最後一週，因一切法務均已告一段落，遂有居士們盡一盡「地主之誼」，帶個人去馬六甲與檳城等地去參訪。

竺摩法師在檳城創辦了「三慧講堂」；法師於2002年圓寂。我把聽到關於他的一則故事，和大家分享。馬來西亞是回教國家，有一次一輛卡車載著一車牛到屠宰場，駛經三慧講堂，其中一頭牛掙脫繩索，跳下卡車，往三慧講堂內狂奔，這讓很多人都大吃一驚，牛竟然會這個樣子！這個牛也有點善根，知道要就往講堂跑。一時間此牛的去與留，不僅驚動了全寺僧眾，也驚動了當地居民，甚至警察局與宗教師也都出面。因為回教中有個儀式，就是如果小的牛被選中了，會做一個記號，然後由專人養這頭牛，只等牠長大了，就殺來做祭祀之用。

當時不知道竺摩法師有沒在場（我們求證於其弟子一直未能得到肯定答案），但能肯定的是僧眾都想替此牛求情贖命，好話說盡，贖金抬盡；居

Probably due to the large gathering of practitioners on the island, when we arrived we sensed a different magnetic field and *qi*-energy, which was very tranquil and harmonious. All the varieties of plants and grass were flourishing. The water in the rivers was clear, and from far away the water in the lakes looked like pieces of jade. Nearby, Wanzhang Falls rushed down the mountainside, splashing water over the rocks. It felt as if we were standing in a heavenly paradise.

Even such a wonderful place could not be spared from the raging fires of war. On the 8th of December, 1941, Japan's army attacked and occupied Hong Kong. They soon turned this prosperous city into a living hell, so vividly described in Chapter Five of the *Earth Store Sutra*. What were mere names of the hells in the text all appeared as real ones on earth. Many Hong Kong residents fled to mainland China. Monasteries that used to allow visitors to stay overnight or for short periods of time, no longer accepted guest monks. Those who used to enjoy the abundances of life suddenly ran short of all kinds of necessities—They were in a precarious situation, never sure of where their next meal would come from... Bandits burst into a nunnery with guns, demanding money. The abbess was tough and rebuked the bandits. Angered, the bandits splashed gasoline on her and burned her alive. Many other similar cases happened.

I viewed the wonderful scenery of Lantou Island with my own eyes and also read a book about this miserable period in Hong Kong's history over the course of my stay. It was quite a coincidence that I read about this part of Hong Kong's history while leading the *Earth Store Sutra* recitation in Hong Kong.

#### (4) Malaysia

Earlier this year, I had an opportunity to go to Malaysia for two months. I practiced lecturing on the *Avatamsaka Sutra*. During the last week of July, when most of the activities related to the lecture series came to an end, some laity showed their hospitality as hosts and gave me a tour of some monasteries. Penang and Malacca were two places we visited.

The late Dharma Master Zhu Mo established the Sanhui (Three Wisdom) Lecture Hall in Penang. He entered stillness in 2002. I will now share a story I heard about him. Malaysia is a Muslim country. Once a truck fully loaded with cattle was being driven towards the slaughterhouse. While passing the Three Wisdom Lecture Hall, one of the cattle struggled and broke free of the rope constraint, jumped off of the truck, and escaped. It ran like mad towards the Lecture Hall. Such a situation shocked many people—the monastics and local residents alike asked: "What happened to this ox?" The ox had enough good roots to know to run directly towards the Three Wisdom Lecture Hall. Suddenly, the fate of the ox not only attracted the attention of the Sangha in the Three Wisdom Lecture Hall, but also the nearby local residents—even the Muslim clergy and policemen came to express their concern. According to Islamic tradition, once a baby ox is chosen to be sacrificed, it is marked with a brand and sent to a place to be raised separately by special people. Its sole purpose in life is to be sacrificially butchered once it has grown up.

I'm not sure whether Dharma Master Zhu Mo was there at that time. (I

然就撼不動主人的心——「此牛一生下來，就被選為祭牛之用。現在憑什麼您們說放就放，這裡不是錢不錢的問題，真主阿拉重要！」轉問宗教師，此事事關顏面，宗教師們怎肯鬆口；轉問警察們，個個面面相覷，都推說唯宗教師之言是遵，最後宗教師一錘定音：物歸原主。無奈之下，僧眾替這頭牛打三皈依〔有無授五戒，不敢肯定〕，最後忍悲目送此牛重新被綁上卡車，馳往屠宰場的不歸之路——驚恐中求生的牛在講堂裡亂撞，聽說把桌椅、窗門玻璃等都撞壞了。

此牛之遭遇，對我甚是震憾；現在我們在此恭誦《地藏經》，經中有一段形容我們眾生在世間流浪生死，在苦海中頭出頭沒，各造其因，各受其報——「父子至親；歧路各別，縱然相逢，無能代受」。此牛為我們現身說法，在其受惡報時，仍表現出的夙習善根，卻一劫終難逃，果報還自受。

《地藏經》既是一部孝經，也是一部因果經；這頭牛的故事，以牠的一條生命來印證一個鐵律——這，不正是警告我們因果之可畏，我們造因時，可不慎歟！？

tried to verify this with his disciples, but did not receive any confirmation.) What can be assured is that the Sangha tried hard to intercede on behalf of the ox. They offered a substantial amount of money to buy the ox. Yet they could not move the heart of the owner, who turned down the offer in the name of Allah, "This ox from birth is meant to be sacrificed on the table and not to be ransomed at your own wish, nor is it an issue of money—what counts to me is Allah, our true Lord." When people turned to the clergy for help, none of them dared. When they turned to the policemen, the policemen looked pale as if intimidated, and said that they would respect and honor the words of the clergy. Helpless and without options, the Sangha performed the Three Refuges for the ox (I am not sure about the Five Precepts). At the end, the Sangha sadly watched the ox as it was tied up once more and put onto the truck to be taken to the slaughterhouse—the irreversible journey to its final destiny. The ox, extremely fearful, struggled madly and tried to run away; tables and doors were knocked over and windows were broken.

The story of the ox had a far-reaching impact on me. Now we are here reciting the *Earth Store Sutra*. There is a paragraph in the text that describes us beings as floating adrift in the ocean of birth and death, bobbing up and down in the sea of suffering. Each of us has created individual causes and so bears our own retribution: "Even two people as close as a father and his son have to part and go their own way. There is no way for them to switch roles and substitute for the other's retributions, even if they happen to meet again." This ox spoke the Dharma through its actions. While it was suffering the agony of its evil karma, it still revealed the good roots that it planted in its past lives. Nevertheless, it couldn't escape from its karma and the suffering of retribution.

The *Earth Store Sutra* is not only a book about filial respect, it is also a book about the iron law of cause and effect, as exemplified in the incident of the ox. This warns us of the terrifying law of cause and effect: When we create karma, how can we not be careful?



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