



囚衣裡的明珠

The *Bright Pearl* within Prisoner's Clothes

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8月14日上午九點，在花蓮義工李志宏居士的安排下，江法師和我到花蓮監獄和「同學」們結法緣。由於到花蓮的車次少，我們在13日上午搭南迴線火車去，準備下午先參訪彌陀聖寺與菩提園區。火車抵達時已過午，居士來接我們後才知道「計畫趕不上變化」，花蓮監獄的行程因故提前，我們必須直接趕去監獄講法。在萬佛城住久了，對這種突然的變化早就習以為常。隨時面對變化和考驗，覺知世事無常，何嘗不是最好的修行法門？

到了花蓮監獄，李居士已在門口等著。在警衛帶領下，我們通過重重深鎖的鐵門，一道門開啟後必須關上，另一道門才能再打開，警衛之森嚴，可見一斑。平常過慣隨意出入的生活，早已忘卻自由的可貴，目睹這種強迫被限制自由的環境，才知道自己有多幸福！其實，佛陀三千多年前早就指出我們愚癡的眾生，因被種種欲望所迷惑，把自己靈明的覺性困得死死的，而不能得到生死自由。眾生天天把自己困在重重的鐵門鐵窗之中而不自知，誠可悲矣！

• Bhikshu Jin Fan

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At 9:00 A.M. on August 14th, through arrangements from layman Zhi-hong Lee of Hualien volunteers, Dharma Master Chiang and I went to Hualien Prison to tie Dharma affinities with the “students.” Because the train lines going to Hualien were few, on the morning of the 13th, we took the South Line and prepared to visit Amitabha Sagely Monastery and Bodhi Garden in the afternoon. When the train arrived, it was already past noon, and after the laypeople came to pick us up, we found out that plans were not quicker than changes: Some events had caused our trip to Hualien Prison to be moved forward, so we had to immediately go to the prison to speak Dharma. After living in the City of 10,000 Buddhas for so long, we are used to last-minute changes. Frequently and unexpectedly encountering changes and tests allow us to understand that the world is impermanent; isn't this the best door of cultivation?

When we arrived at Hualien Prison, Layman Lee was waiting for us at the front door. Guided by security officers, we passed through several iron doors that were securely locked. Before another door could be opened, the previous door had to be closed; this was how strict the security was. We have already become accustomed to the lifestyle of coming and going at ease, so we have long forgotten how precious freedom is; thus, only after seeing an environment that has limited and restricted freedom can we understand how fortunate we are! Actually, three thousand years ago, the Buddha had already pointed out that us foolish living beings had confined our bright and awakened natures tightly due to being confused by various kinds of desires. In this way, we were unable to achieve the freedom of birth and death. It is really pitiful that

在監獄內，受刑人都稱為「同學」。約30位同學已集聚在佛堂內，稱念「南無地藏王菩薩」聖號，聲音非常宏亮莊嚴。我們進入後，繼續帶領同學們念聖號，這種感覺和在萬佛城帶法會，截然不同。

犯錯的人大多是不明白因果，或因貪瞋癡三毒而造惡業。因此，結法緣時就盡量朝這方面去發揮，告訴同學們一些《地藏經》的道理，還有五戒十善的內容，也和他們分享萬佛城的六大宗旨：不爭、不貪、不求、不自私、不自利、不打妄語這六條光明大道。人身難得，佛法難聞，今雖身陷囹圄，但卻因而能聽聞佛法，種下解脫成佛的菩提種子，套句孔夫子的話：「朝聞道，夕死可矣！」這何嘗不是因禍得福呢？

花蓮監獄很特別的地方是，中庭有一尊巨大的地藏王菩薩聖像，非常莊嚴。這尊地藏王菩薩係1995年由當時的典獄長鄭安雄先生請雕刻家詹文魁居士塑造的，他是天主教徒，卻能摒除宗教的門戶之見，深信地藏王菩薩可以化戾氣為祥和，教化獄中的同學。

事實上，促成這尊地藏王菩薩「入獄」的幕後功臣是李志宏居士。他在花蓮監獄擔任義務教誨師，20多年來在監所內與同學共修，並廣邀法師入獄弘法，開啟佛教入監教化之門，因此獲得典獄長特別給予頒獎表揚。

臨別時，我和同學們說：「希望我下次來的時候，你們都已不在這裡，重獲新生。」他們聽了都很高興，露出難得的笑容。這些同學很多長相清秀，斯文有禮，只因一時迷途而觸犯法律；其實，卸下囚服，他們和平常人也沒有兩樣。就如《法華經》中的譬喻，每個人衣中都有一顆寶珠而不自知，卻為求索衣食而歷盡艱辛，甚至造業受諸苦果，於六道中不知出離。若非佛陀之慈悲開示，眾生安知本具的佛性，將來都有成佛的份？

獄中雖然不自由，但若能迴光返照，自我反省檢討，反而是最好的修行機會。誠摯地祝福同學們經過佛法的薰陶後，都能從內心裡脫胎換骨，進而在外表上變化氣質，走在菩提道上，永不迷失。

living beings confine themselves inside layers upon layers of iron doors and windows without knowing it!

Inside the prison, all criminals are called “students”. About 30 students had already gathered in the Buddha hall and were reciting the sagely name of “Namo Earth Store King Bodhisattva.” Their voices were sonorous and dignified. After entering, we continued to lead the students to recite the sagely name. This feeling was completely different from that of leading dharma assemblies in the City of 10,000 Buddhas.

Most people who commit crimes don't understand cause and effect, creating evil karma due to the three poisons of greed, hatred and stupidity. Thus, when we tied dharma affinities with them, we tried to focus in this direction, telling and sharing with the students the doctrines in the *Earth Store Sutra*, the five precepts and ten good deeds, as well as the six great principles of the City of 10,000 Buddhas: the six bright roads of no fighting, no greed, no seeking, no selfishness, no self-benefiting, and no lying. The human body is difficult to obtain and the Buddhadharma is difficult to hear; though these people were confined in prison, they consequently heard the Buddhadharma and planted the *Bodhi* seeds of liberation and Buddhahood. It is just like what Confucius said: “If you hear of the Way in the morning, you can die in the evening!” Isn't this a case of attaining blessing from a misfortune?

What makes Hualien Prison unique is that there is a huge and much adorned statue of Earth Store Bodhisattva in the main hall. This statue was made in 1995 by the sculptor Wen-kui Zhan through the request by the warden then, Mr. An-xiong Zheng. Mr. Zheng was a Catholic, but he was able to renounce his sectarianism and deeply believe that Earth Store Bodhisattva could change hostility to harmony and teach the “students” in the prison.

Actually, the hero behind the scenes who helped Earth Store Bodhisattva “enter prison” is laity Zhi-hong Lee. He is a volunteer instructor in Hualien Prison and has been cultivating together with the students in the prison for more than twenty years. He also invites Dharma Masters to come to the prison and expound the Dharma, thus opening the door of Buddhist teachings to the prison. Therefore he was specially praised and rewarded by the prison's warden.

Before departing, I said to the students: “I hope that when I come back next time, every one of you won't be here and will have started new lives.” They were all very happy to hear this and showed rare smiles on their faces. Many of the students here have handsome appearances and are gentle and polite; however, they became lost and confused for a time and thus broke the law. Actually, they are no different from ordinary people if they take off their prisoner's clothes. It is just like the analogy from the *Dharma Flower Sutra*: everyone has a precious pearl inside their clothes, but they are not aware. Therefore, they undergo many hardships to search for food and clothing, and even create karma and suffer retribution, thus not being able to escape from the six paths. If it were not for the kind and compassionate

我在監獄待過大約兩年半的時間，不過不是被抓進去，而是自己選擇進去的。我人生的第一份工作，是在一所監獄管轄的精神病院，相信來自香港的人都應該聽過這個地方，它叫「小欖精神病院」。

在那裡除了我跟其他幾個人之外，其餘的都是品流非常複雜的囚犯，大部分是患有精神病、具有嚴重暴力傾向的患者，有的犯了很重的罪，例如殺人；輕的患者也有。可是除了這些，裡面還有一些黑社會的成員，也有一些曾經擔任政府高官，或是很有錢的富商。他們都是因為「貪」，一夜之間就被抓進牢裡成為階下囚。

無論什麼人，一旦進了監獄，以往在外頭的種種享受與禮遇都失去了；相反的，在牢裡尊嚴全失，而且飽受凌辱。因為品流複雜，什麼背景的人都有，因此不管在監獄內或是監獄外，為了鞏固個人利益，他們都會出現一個共同點，就是「弱肉強食」的生態定律。為了爭地盤、爭利益、爭面子，打鬥、刺殺每天都有，囚犯們每天想著就是如何把對方的利益搶奪過來。

院內最讓人精神繃緊的時段，就是吃飯跟工作的時間，那個時候最容易發生恐怖襲擊。在院內工作一段時間，我慢慢觀察到，囚犯與囚犯之間、獄員與囚犯之間，從言語到眼神都充滿敵意。院內的氣氛高度緊張，充滿殺氣，令我覺得很難受。

後來我決定用自己的方法，因為在這種環境生活是不容易的。於是我開始叫他們的名字，而不叫他們的代號；跟他們講話用「謝謝」、「請」這些字眼，連分配工作也是如此。也不在他們面前講粗話，在獄內講髒話是一種權威、強者的表現；如果你不說髒話，就會被看成一名弱者，會被欺負的。

改變方式後，開始遇到麻煩。因為很多獄員不認同我的做法，他們認為這是給他們拆台；囚犯也視我懦弱，有了欺負我的心態。可是我決定堅持下去，因為我知道

teachings of the Buddha, how could living beings know about their inherent Buddha natures and their shares in becoming Buddhas?

Although there is no freedom in the prison, if one can turn the light inwards and reflect on oneself, then it could be the best opportunity for cultivation. I sincerely hope that the students, after receiving the Buddhadharma's influence, can change their innards completely, transform their outward temperament, and walk the road of *Bodhi* without ever being lost.

• OJ Tang

(A talk given in the Buddha Hall of CTTB on August 1st, 2012)

I stayed in the prison for about two and half years. However, I was not a criminal; instead, I chose to go there. The first job in my life was to work in a mental hospital under the custody of a prison. I believe that people from Hong Kong have all heard about this place: "Siu Lam Psychiatric Centre."

At the hospital, besides myself and several others, everybody else was prisoners with complicated levels. Most of them were patients with mental problems who had severe inclinations to violence; some committed felony, such as murder, while others had less severe mental problems. Besides these people, some triad members were inside as well as people who were once high government officials or wealthy businessmen. Because of their "greed", in one night, they were arrested and became prisoners.

No matter whom you are, once you enter prison, you will lose all kinds of enjoyment and courtesy that you receive outside; you lose all your pride and suffer abuse. Because prisoners have different backgrounds and complex levels, regardless if you are inside or outside the prison, prisoners all have the same principle to guard their own interests: the ecological law that "the weak are the victims of the strong". Everyday there is fighting and killing over territory, benefits, and face, and everyday, these prisoners think about how to take over their opponents' interests.

The most nervous time in the prison is the time of eating and working because horrible attacking could easily occur during these times. After working for a while in the prison, I slowly observed that between prisoners and other prisoners and between prisoners and security officers, hostility was present from the words to the looks. The prison environment was extremely stressful, and the air of killing made me feel uncomfortable.

Later on I decided to use my own method to resolve the problem because it was not easy to live in this environment. Thus, I started to call their names instead of their numbers, and talked to them using words like "thank you" and "please;" I did the same way even when I assigned work to them. I didn't speak coarse words in front of them because speaking foul language was a sign of authority and the strong in the prison. If you didn't speak foul language, you were treated as the weak and would be bullied.

I started having troubles after I changed the method. Many of the security officials didn't agree with my method and thought that I was trying to pull them out; the prisoners also thought I was timid and had the mind to bully

自己不是懦弱，我只是想讓大家知道，互相尊重，大家都有尊嚴，日子就會好過的。

如此堅持一段時間，回報終於出現。獄裡一位出名的「惡棍」，一天早上突然給我一個非常友善的招呼，然後告訴我：「不用擔心，以後只要你上班，就沒有麻煩。」當時心裡是一種說不出的喜悅，因為我的善意終於得到了回報。

當時我還沒有學習佛法，只覺得應該對人好一點，沒有多想別的。一直到了學佛以後，才知道這就叫做「感應」。他們感應到我出於真心的善意，因而把狠辣的心都收了起來。這件事情讓我明白，惡人並不完全是惡人，惡人有善的一面；而善人也會夾著壞的種子。平凡人就是這樣子。

監獄這個地方沒人喜歡，也不受人喜歡，可是卻是普遍存在各地。囚犯算是社會上的少數族群，可是若沒幫他們改好而放出去，對社會就會造成很大的傷害。在監獄裡工作的那段期間，我看到很多基督教的團體幫助獄囚重新生活。我也希望佛教徒能到監獄去幫助他們，用佛法灌溉他們的心靈，令他們明白人生最究竟的道理，成為真正的善人。❀

me. However I decided to persevere because I knew that I was not timid; I just wanted to let everyone know that the life is much easier if we respect each other so everyone can have dignity.

After persevering for a while, I got the reward. There was a prisoner who was famously known as “Villain”, and one morning, he suddenly greeted me very friendly and then told me: “Don’t be afraid, there won’t be any troubles as long as you are working that day.” I felt an unspeakable kind of joy in my heart because my good will was finally rewarded.

At that time I hadn’t learned the Buddha Dharma yet, but I just felt that I should treat others nicely; I didn’t think about anything else. I didn’t know it was called a “response” until I learned Buddhism. They felt that my good will was genuine and sincere, so they took back all their vicious minds. From this event, I understood that the wicked are not always evil and that they also have a good side, while good people have evil seeds mixed in them. This is how ordinary people are.

No one likes prison and prison is not welcomed by people either, but it exists everywhere in the world. The prisoners are the minority, but if they are not changed for the better and then released, they will cause great harm to the whole society. During the time when I worked in the prison, I saw many groups of Christians helping the prisoners to begin new lives. I hope that Buddhists can also go to the prisons to help those prisoners, irrigate their mind-lands using the Buddha Dharma, and let them know about the ultimate principles of human life so they can become true good people.

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為什麼沒有少法可得？想知道有所得、沒有所得，你先要知道有所失、沒有所失？如果我們這個阿耨多羅三藐三菩提已經失掉了，那現在又把它找回來，這是有所得了。可是，我們根本就沒有把它失掉，這個阿耨多羅三藐三菩提是我們本性裡邊固有的，所謂「衣裡明珠，不假外求」，不要向外去找去，祇是在你衣的裡邊；把衣揭開，你就見著了。

——宣公上人《金剛經淺釋》

Why is there not even the smallest dharma which can be attained? If you want to know if something is attainable, you first must know if it has been lost. If it was certain that *anuttarasamyaksambodhi* had been lost, then you could retrieve it. But basically you have not lost it. It is what you have always had – your inherent nature. “In your clothing is a priceless gem, do not further seek outside.” Do not go outside in search of anything. The priceless gem is within your clothing. Cut open your clothing and you will see it.

—Vajra Sutra with Commentary by Venerable Master Huan Hua

「明珠照徹天堂路，金錫振開地獄門」，這尊駐立在臺灣花蓮監獄裡的地藏王菩薩，開啓無數受刑人的心門，找到自性裡的明珠。
His pearl, shining brightly, lights the way to heaven; six-ringed golden staff shakes open wide the gate of hell. This statue of Earth Treasury King Bodhisattva at Hualien Prison, Taiwan enables countless people undergoing punishment to open their hearts and discover their nature's bright pearl.