

落難菩薩度生記

An Incident That An Abandoned Bodhisattva Transformed Beings

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DHARMA REALM NEWS | 法界音

譬如工畫師 不能知自心
而由心故畫 諸法性如是
心如工畫師 能畫諸世間
五蘊悉從生 無法而不造

*As a skillful painter not knowing one's mind
But drawing pictures with it; so is the Dharma nature.
The mind is like the skillful painter that can draw myriad things in the world
where Five Skandhas arise and all Dharmas are created.*

1973年，曾捕魚為生、後做小生意的素人雕塑家鍾煥舫，辛苦地由18公里外的花蓮，用機車載回一包一包的水泥。昂貴的水泥，對65歲的他是個經濟負擔，但這不重要，重要的是他心中有一尊莊嚴的觀音菩薩像。他將水泥攪拌細沙，趁著水泥快乾之際，用廚房的柴刀雕刻，由底部雕起。半年後，一尊近二層樓高、莊嚴雪白的觀音菩薩像屹立在鯉魚潭畔，慈眼俯視往來遊客，芸芸眾生。

曾何幾時，因道路拓寬工程，潭邊的菩薩不見了。招強制拆除的菩薩，鍾先生的後人不懂、也無能為力，20多年來任其倒臥在路邊溝旁，風吹、日曬、雨淋，污穢

In 1973, an amateur sculptor, Huan-gong Chong, who used to be a fisherman and later became a small business-owner, transported bags of cement on his motorcycle 18 KM from Hua-Lian. Although the expensive cement was a financial burden to him at age of 65, the important matter was that he had a majestic image of Guan Yin Bodhisattva in his mind. After mixing the cement with fine sand before the mixture dried up, he used a wood chopper from the kitchen to sculpture Guan Yin's image from bottom up. Half a year later, a sublime, snowy white Guan Yin Bodhisattva statue nearly two-story in height was erected by the Carp Lake and overlooked the visitors coming and going.

After some time, the towering Guan Yin statue by the lake disappeared because of the road expansion project. Lacking knowledge and ability, Mr. Chong's son couldn't do anything for the forcibly dismantled statue that eventually ended up lying by the gutter for more than twenty years. The statue became extremely filthy and worn out by the weather. Not being able to bear the sight of the abandoned Bodhisattva statue by the roadside, Amitabha Monastery's long-term Dharma protectors, Mr. Chang, and his wife who owned a store nearby the statue's site always wished to save the abandoned Bodhisattva as soon as they are capable.

One day in 2011, Mr. Chang relayed this information to the DRBA Sangha in

不堪。不忍菩薩流落路邊，附近商家的張居士夫婦是彌陀聖寺的長期護法，總希望有能力時，不讓菩薩受苦。

2011年，一天，張居士將這件傳達給法總出家人，僧俗們看了都訝異心痛，無可名狀。於是發心請購整修，準備讓觀音菩薩重新屹立在鯉魚潭畔，依舊慈眼視眾生。對鍾先生後人而言，這尊菩薩是父親留下的遺產，出售之後可得一筆錢，但兄弟倆其中一位，不忍菩薩受難，自動放棄他的部分來成就此事。

第一個階段，必須先將橫臥20年的觀世音菩薩吊起，移至他處清洗整理。將二層樓高的菩薩吊起，不是易事。經驗豐富的張居士忙著張羅、指揮工作人員。僧眾、居士忙著念〈大悲咒〉。幾經辛苦後，終於將菩薩順利吊出。菩薩荒廢已久，清理、修補、上漆的工作也大費周章。



原本，當地管理處已應允讓菩薩重新屹立在鯉魚潭邊。沒想到，人事變遷，三推四推，就是不肯讓菩薩重回鯉魚潭畔。歷時8個月，剛整理好的菩薩仍然橫臥在路旁，又有了斑痕，令人心痛不已。

既然如此，就請菩薩迄立在彌陀菩提園區吧！今年4月5日我們將菩薩移至園區，18日舉行簡單的動土儀式，5月12日將觀世音菩薩吊起安座。安座當天風和日麗，幾位花蓮的工人一看到菩薩就說：

Taipei so that the monastic and the laity there also had a chance to witness the situation. Feeling shocked and painful in the hearts, everybody resolved to purchase and refurbish the statue so that Guan Yin Bodhisattva could be erected by the Carp Lake to regard the living beings with kindness and compassion again. To Mr. Chong's sons, this Bodhisattva statue was a heritage handed down from the father since they could make a profit by selling this statue. One of the sons could not bear to see the Bodhisattva statue continued to be abandoned and voluntarily gave up his share of profit to help realize this good deed.

The first stage of the project was to haul up the Guan Yin Bodhisattva statue that had been lying down horizontally for twenty years and moved it to a different site for cleaning, restoring and repainting. Lifting up a two-story high Bodhisattva statue was not an easy task. Mr. Chang, being experienced, got busy in preparing and coordinating this work. Monastics and some lay people at the same time also occupied themselves by reciting the *Great Compassion Mantra*. After some hard work, the statue was eventually lifted and moved out smoothly. Since the statue was left unattended for quite some time, it took lots of resources to clean, restore and repaint.

Originally, the local administration office gave permission to have the Bodhisattva statue return and stand by the Carp Lake. Who would have known that the personnel change in the office let down this promise. The local administration office basically pushed aside and denied our request. After eight months of restoring Bodhisattva's statue, the status is still laid down by the roadside, which was totally heart-breaking to see new spots staining the statue once more.

Since the situation turned out this way, why don't we invite the Bodhisattva to come to the Amitabha's Bodhi Field! On April 5th, 2012, we moved the Bodhisattva statue to our site, where a simple ground-breaking ritual was held on April 18th. Guan Yin Bodhisattva statue was moved and situated in the field on May 12th. It was a great sunny day with light breezes. When we were trying to situate the statue, a few Hua-lien's workers on site upon seeing the image, remarked, "Wasn't this the Guan Yin Bodhisattva from Carp Lake? We haven't seen it for decades. Why is it appearing here?" The Bodhisattva statue was finally erected and settled down after recitation, directing the crane to lift and adjust angles, moving rocks, grouting and etc. Finally, the Bodhisattva statue stands. Nonetheless, countenance of the Bodhisattva statue looked saddened—in that living beings are still wandering about aimlessly in the sea of suffering, being fallen in the Three Realms. This Bodhisattva also manifested being abandoned to speak Dharma of suffering, emptiness and impermanence to remind us that the sea of sufferings has no end; one only needs to turn his head, it is the other shore.

This past October, the Korean translation of the Shurangama Sutra and commentary by Venerable Master Hua was published in Korea. The local publisher there specially invited the abbot from City of Ten Thousand Buddha to visit Korea to celebrate this event. Because of this condition, we invited Dharma Master Lyu to return to Taiwan and hosted a Opening Light

「這不是鯉魚潭的觀世音菩薩嗎？幾十年沒看到了，怎麼在這兒出現？」誦念著聖號、指揮吊車、調整位置角度、搬石頭、灌漿等，終於，菩薩重新立起，安座完成。不過，菩薩看起來苦苦的——眾生在生死苦海流浪，落難三界，菩薩也示現落難，說苦空無常的法，提醒眾生苦海無邊，回頭是岸。

今年10月宣公上人的韓文《楞嚴經淺釋》在韓國發行，當地出版社特意邀請萬佛聖城方丈和尚訪韓，以資慶賀。藉此因緣，我們邀請律法師返臺，併能法師、江法師於10月13日主持觀音菩薩開光典禮。

臺灣北、中、南，加上花蓮本地，乃至國外來的信眾，300人左右雲集園區，共襄盛會。是日，豔陽高照，上午的朝山不受影響；〈普門品〉可以在帳棚誦，但2點的放生、3點的開光，必須在戶外舉行。將近2點了，仍是烈日當空，說巧不巧，一會兒一片雲層遮住烈日，天氣立即清涼，大眾移到草地上放生、開光。

開光儀式，依照著1993年上人在法界佛教印經會為佛像開光的儀軌進行：

- 1.起「香讚」、
- 2.《心經》一次、
- 3.〈楞嚴咒〉一次、
- 4.開光真言（即〈楞嚴咒〉第4會中一小段）
- 5.一心奉請觀世音菩薩蓮座降臨、
- 6.鏡寫、
- 7.三皈依。

開光時，〈楞嚴咒〉響徹山谷，正氣沖天，有情、無情蒙受法益。上人當年用過的筆、鏡、巾依然保存，主法法師用它們鏡寫時，全場鴉雀無聲，注目屏息。莊嚴的法會，叩入人心。青山、白雲、綠樹、微風，在大自然中的佛殿，是如此地祥和。

開光畢，大家坐在草皮上，聆聽法師開示。律法師藉一個開光的公案闡述開光的義意，原來，不是佛菩薩須要開光，是我們須要開光，開六根的光，六根互涉互用，才能大放光明，轉大法輪，利益眾生。大地六變震不離六根震動，就這麼巧，當開示即將結束時，律法師反問大眾：「這六根的光大家記不記得？我們的眼睛要開慈悲光，耳朵要開什麼？清淨光。鼻子要開什麼光？觀照光。」

ceremony for the statue with Dharma Master Neng and Dharma Master Chiang.

Besides the locals in Hua-lian, around three hundred people coming from northern central and southern Taiwan gathered in the Field to support this wonderful event. With bright sunny skies on a warm day, people, unaffected by the weather, did their three steps and one bow pilgrimage and recited the Universal Door Chapter in the tent. However, the ceremony of liberating life at 2:00 pm and Opening Light ceremony at 3:00 pm had to be held outdoors. But close to 2:00 pm, the scorching sun still hangs high in the sky. Coincidentally, one cloud blocked the blistering sun, and the temperature cooled down instantly. Consequently, the great assembly moved out to the lawn to participate in the Liberating Life and Opening Light ceremonies.

The Opening Light ceremony was performed based on the ritual Venerable Master Hua used to inogorate Buddha statues at Dharma Realm Buddhist Books Distribution Society in 1993. The ritual consists of chanting Incense Praise, Heart Sutra once, Shurangama Mantra once, True Words of Opening Light, which one small section from the 4th assembly of Shurangama Mantra, Sincere invitation of Guan Yin Bodhisattva to come, Mirror writing ritual and finally the Three refuges. At that time, the chanting of the Shurangama Mantra resonated through the valley and righteous energy pierce to the heavens. Both sentient and insentient beings benefited from the Dharma. The pen, mirror and cloth that the Venerable Master used in the Opening Light Ceremony previously were well preserved. When the Dharma Host used these items to write on the mirror, the great assembly was in total silence and observed it with full attention. The majestic ceremony really touched people hearts. The green mountains, white clouds, verdant trees and light breeze had made a Buddha Hall in the nature so peaceful and harmonious.

After the Opening Light Ceremony, the assembly sat on the lawn and listened to the Dharma talks by Dharma Master Lyu, who shared a true story about “Opening Light” to illustrate its significance. In actuality, it is not the Buddhas and Bodhisattvas that need opening light. It is we who needs our light opening, the light of the six sense faculties. Only when our six sense faculties can be used interchangeably, can the faculties then emit great light and turn the great Dharma Wheel to benefit living beings. The six quakes of the earth are not apart from the quakes of our six faculties.

When the talk was about to end, DM Lyu had asked the assembly, “Does everybody remember the light of six faculties?”

“We should open the kind and compassionate light for our eyes.”, the assembly answered.

“What light should be opened for our ears?”

“Pure light”.

“What about our nose?”

“Light of contemplation”.



此時，大地震動了約3秒，所以律法師接著說：「大地也開始放光了。」所有的人都會心地微笑。

此時仰觀菩薩，眉開眼笑，不再是苦苦的。觀音菩薩以耳根法門證得圓通，眾生知道開六根光，就有機會返本還源，菩薩當然開心囉！✿

Right at this time, the earth subtly quaked for three seconds. Dharma Master Lyu continued, "The earth started to emit light as well". The assembly smiled understanding what the Dharma Master meant. Looking up to the Bodhisattva statue, she was beaming with happiness and no longer saddened. Guan Yin Bodhisattva reached perfect enlightenment through the practice of using the ear faculty. Now living beings realize that as long as the "light" of the six sense faculties is open, there is a chance for them to return to the original source. No wonder the Bodhisattva looks happy! ✿

