

譯經百年大業，矢志添一磚瓦

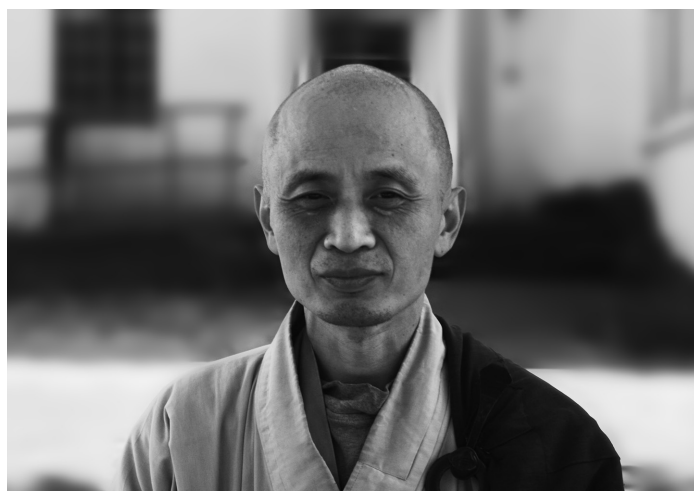
——介紹比丘近巖

Determined to Contribute to the Great Cause of Translation — Introducing Bhikshu Jin Yan

編輯部文 / 葛親孝英譯

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近巖法師，出生於福建泉州；十歲隨父遷居廈門，就讀當時的「和尚小學」——東沃小學，校區就是現在南普陀寺的僧寮。在和尚小學的歲月，是他一生中最無憂無慮的時光。

由於自幼體弱，曾跟隨氣功潮修練幾年，並沒有太多見效。練習打坐時，慢慢發現原來寺廟裡佛菩薩的坐姿如此端莊，於是慢慢改變對佛教是迷信、枯老、封建的觀點。

1989年赴美留學，半工半讀的壓力讓他感覺身心俱疲。曾經有一陣子到市場買魚肉來滋補身體，卻發現身體並沒有更強壯。92年開始吃素，同時心生到廟上一住，好好靜修調養，並開始思考應該找一條真正屬於自己要走的路。

當時北美的佛寺寥寥無幾，他找到了最近的休斯頓玉佛寺，在那兒他第一次讀到宣公上人寫的《水鏡回天錄》。繼

Dharma Master Jin Yan was born in Quanzhou, Fujian. At age ten, his father took him to live in Xiamen and he attended the then “monk primary school” — Dongwo primary school, which later became the monastic dorms of the Southern Putuo Monastery. He spent some of the happiest years of his life at this primary school.

He was physically weak as a child and though he practiced Qi Gong for a few years there was little improvement. It was from practicing meditation that he slowly perceived the beauty in the postures of those statues of Buddhas or Bodhisattvas displayed in monasteries, and thus started to change his earlier opinion of Buddhism as old fashioned and based on superstition.

In 1989, he came to study in the United States, where he was physically and mentally exhausted from having to earn a living as well as study. For some time, he ate fish, but found that it didn't make him feel any stronger. In 1992, he became a vegetarian, and wished to stay in a monastery to cultivate peace and calm, not only to recover physically, but also to find a path in life that he truly wanted to follow.

At that time, there were few Buddhist temples in North America, and he found the nearby Houston Jade Buddha Temple, where he first read the *Water Mirror Reflecting Heaven* by the Venerable Master Hua. He also read the *Instructional Talks by Venerable Master Xuan Hua, Vol. 6*, which resolved

而又讀了《宣化上人開示錄》第六冊，此書對他產生徹底的心靈衝擊，回答了諸多他人無法回答的問題。由這本書，他開始渴讀上人的開示；出家的念頭，也開始在心裡慢慢清晰起來。

1993年萬佛城彌陀七前夕，法師隨洛杉磯觀音寺佛友前往萬佛城。之後幾年，先在聖城男校做義務老師，同時在其他部門擔任義工。由於錯過了1995年的出家機會，為了能順利出家，法師聽佛友之勸，持誦《地藏經》；1998年終於得以滿願出家。

法師曾說：「能來萬佛聖城是我一生最大的福報。」在這個清淨的修行聖地，除了每日上殿過堂之外，他最好樂且常誦持的就是《華嚴經》，同時發願弘護翻譯佛經。從2007年開始，藉助日漸成熟的網路技術，法師與諸發心同仁開始其日復一日、風雨無阻的翻譯工作。多年的翻譯心得是，佛經翻譯是上人的四大弘願之一，此百年大業，需要弟子們超於全身心的投入。

感恩宣公上人曾屢次在他人生的轉折點，以及生命的急危處出手相助，度過難關，逃過死劫。所以覺得今生竭力護持聖城，自己必須老老實實跟着道場的日程表走，時時刻刻檢點自己的身口意業。以至誠懇切之心念佛，將功德好好迴向求生西方極樂世界，才是最穩妥的。❀

many questions he had that others could not answer. The book had a such profound spiritual impact on him that he wanted to know all the teachings of the Master. It was at this time that he began to know what he wanted to do: to leave the home-life and become a monk.

In 1993, Jin Yan Shi joined the Amitabha session in CTTB, together with fellow cultivators from the Guanyin Temple in Los Angeles. During the next few years following the session, he worked as a volunteer teacher in the Boys School while helping in other departments. He missed the opportunity to leave the home-life in 1995. In order to be successful the next time, he listened to the advice of fellow cultivators and kept reciting the *Earth Store Sutra*. In 1998, he was able to smoothly leave the home-life.

Jin Yan Shi often says, “To be able to come to CTTB is the greatest blessing of my life.” In this sagely place for pure conduct and practice, besides following the daily routine in the Buddha Hall, he especially enjoys reciting the *Avatamsaka Sutra*. He has also made the vow to propagate the Dharma by translating Buddhist scriptures. Beginning in 2007, with the aid of modern technology, Jin Yan Shi has been translating Sutras on-line with a few dedicated lay people, day after day. After years of work, he has understood that the translation of Buddhist scriptures, one of the four great vows of the Venerable Master, is a great endeavor that demands all disciples to devote their bodies and minds.

Jin Yan Shi is grateful that the Venerable Master Hua has always lent a helping hand during turning points in his life as well as during moments of life and death, so that he was able to survive those great difficulties. He feels he must exhaust his life to protect and help CTTB by not only strictly following the daily practice schedule, but also constantly being mindful of the workings of his body, speech, and mind. He vows to recite the Buddha's name with the utmost sincerity and transfer all merit and virtue to a rebirth in Western Pure Land, which he believes to be the best and most secure practice. ❀