



## 覺海慈航度香江（續）

### Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

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#### 49. 僧鉢降龍（二）

上人自述：

今天大家進佛殿時，看見一條蛇，眾人望而生畏。這蛇是來親近三寶，聽經聞法的，否則牠怎麼會老老實實伏在門檻上，動也不動呢？其實牠會隱形，現小變大，又能騰雲駕霧，在空中自在飛行；將來修行成功，也能得道的。

佛經上講「天龍八部」，這蛇就是其中的「摩睺羅伽」——大蟒蛇。這條蛇在周朝時，身為一小國的大臣，因謀篡王位，企圖以浸過鴆酒的匕首刺殺國王。此舉不但沒有成功，反而搞得天怒人怨，因而被處極刑而死。大臣臨終時生大瞋恨，死後即墮蛇身，轉為巨蟒。

世間上有兩種力量：一為「陰」，一為「陽」；亦可說一為「善」，一為「惡」。善者盡修福慧，能成仙、成聖、成菩薩、成佛；惡者專做黑暗見不得光的勾當，互相仇殺，釀成一股巨大無比的怨氣。世上毒蛇毒龍佈滿，一般肉眼看不

#### 49. Subduing a Dragon with a Monk's Alms Bowl (II)

**Venerable Master's Account:**

Today, when everyone entered the Buddha Hall at CTTB (City of Ten Thousand Buddhas), they noticed a snake, and many felt afraid. This snake had come to seek refuge near the Three Jewels and to listen to the Dharma; otherwise, why would it lie so calmly by the threshold without moving? This snake has the power to become invisible, transform in size, ride clouds and mist, and even soar freely through the air. In the future, through diligent cultivation, it may attain the Way.

Buddhist sutras speak of the “Eightfold Divisions of Gods and Dragons,” to which this snake belongs as a Mahoraga, a type of boa constrictor. During the Zhou dynasty, this snake was a minister of a small kingdom who plotted to assassinate the king with a dagger poisoned by wine in an attempt to usurp the throne. However, his scheme failed, leading to public outrage and discontent, and he was sentenced to severe punishment and ultimately died. Near the end of his life, he harbored intense resentment, and as a result, he was reborn as a giant boa constrictor.

In the world, there are two fundamental forces: “Yin” and “Yang.” One might interpret these as “good” and “evil.” Those who cultivate goodness develop blessings and wisdom, eventually becoming immortals, sages, Bodhisattvas, or Buddhas. In contrast, those who engage in unwholesome deeds fall into conflict with

見，然而確實存在。這些毒蛇，是由人心裏的「貪瞋癡」積累成形，到處為患；天災人禍、飛屍邪鬼、妖精魔魘、瘟疫流行，種種不治之症，都是這類毒蛇在作怪。這些惡龍疫鬼，專放毒氣，惑亂民心；或是魑魅魍魎，奪人精氣，使人驚怖癡狂、精神分裂、生種種頑疾。現代心理學、醫學界不明其中道理，因而不能對症下藥，所以治癒率不甚理想。當然，唯有佛法，才是最究竟之靈藥，消難息災之奇方。

這條毒蛇瞋心所致，發憤修煉，繼而成精。牠的法術日益增進，久而能通天徹地，卻以此惱害庶民。

後來到了宋朝的時候，這蛇已變成毒龍，在大江裏翻風覆雨，殺害無數的漁民或渡船人。幸有法力高強的聖僧出現，手持錫杖呵斥毒龍。毒龍聞聲，勃然大怒，現數千丈的巨蟒身。法師由金剛三昧力所持，毫無怖畏，用鉤召法、降伏法，經過三天三夜的生死苦戰，懾伏毒龍。法師為牠說「一切苦、空、無常、無我」的道理，並諫彼應生慈悲心，以法術來裨益眾生，不可加害生靈。蛇聞法後，恍然大悟，得清淨眼。法師授以三皈五戒，命牠到某山洞修行去，不要再擾亂人民，巨蟒欣然從命。從宋朝到現在，已有數百年歷史，牠已修成天龍八部之一。

這條蛇，我老早就認識牠，二十多年前在香港大嶼山慈興寺，牠常到廟上聽經。雖然牠不曾惱害任何人，但是人卻怕牠。一次，有人把牠放到鐵罐內，送到幾里外的山林處，擬釋放之，孰料打開罐子一看，蛇已不翼而飛！而今，佛法傳到西方，牠亦

one another, fueling resentment and suffering. The world is filled with poisonous snakes and dragons, typically invisible to the human eye, yet undeniably present. These venomous entities, born from the accumulated greed, hatred, and attachment in human minds, wreak havoc across all realms. Natural and man-made disasters, specters, evil spirits (魔魘, or “demonic nightmares”), plagues, and incurable diseases all stem from the turmoil caused by such poisonous beings.

These malevolent dragons and plague ghosts specialize in releasing toxic energy that clouds people's minds. Other demonic entities, such as *Chi-Mei* and *Wang-Liang*, drain people's vital essence, causing fear, madness, mental breakdowns, and various stubborn illnesses. Modern psychology and medicine have yet to understand the roots of these afflictions, making it difficult to prescribe effective treatments, and consequently, recovery rates remain low. Indeed, only the Buddha Dharma provides the ultimate remedy—a miraculous cure capable of dispelling disasters and alleviating suffering.

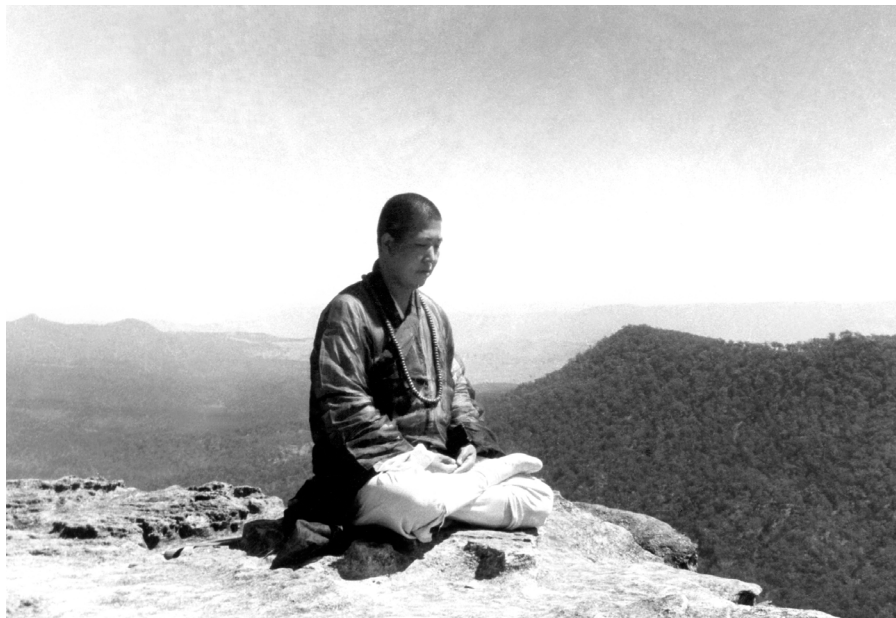
Driven by deep-seated hatred, this poisonous snake became determined to cultivate, eventually transforming into a spirit. Its magical powers grew daily, becoming increasingly potent. However, it chose to use this power to harm ordinary people.

Later, during the Song Dynasty, this snake transformed into a poisonous dragon, causing storms on the river that killed countless fishermen and ferrymen. Fortunately, a powerful sage monk appeared, wielded his staff to halt the danger, and sternly admonished the dragon. Enraged by the reprimand, the dragon revealed its form as a thousand-foot python. The Dharma Master, unshaken and equipped with Vajra Samadhi, used his Dharma skills of summoning and subduing. After a grueling three-day and three-night struggle, he finally subdued the python.

The Dharma Master then expounded the truth of suffering, emptiness, impermanence, and the absence of self, advising the python to cultivate kindness and compassion, to use its powers to benefit rather than harm. Upon hearing the Dharma, the python achieved realization and attained the Eye of Purity. The Dharma Master administered the Three Refuges and Five Precepts to it, directing it to retreat to a mountain to cultivate and no longer disturb the people. The python readily accepted this guidance.

Since the Song Dynasty, the python has continued its cultivation for several centuries and has successfully transformed into a Heavenly Dragon, a divine being among the Eightfold Division.

I have known this snake for a long time. Over twenty years ago, at Tze Hing (Cixing) Monastery on Lantau Island in Hong Kong, it would often come to the temple to listen to the Dharma. Although



1956年，上人在慈興禪寺。

In 1956, the Venerable Master was at Tze Hing Chan Monastery.

不憚遠渡重洋，來美國護法。（這時有位比丘尼說：「數星期前，我們見到這條蛇在喜捨院女界佛堂附近。因為怕是響尾蛇，所以把牠放在罐子裏，還用硬木板蓋上，預備把牠送到樹林放生。誰知一轉過頭來，再打開鐵罐，蛇已經不在了。」）

今天既逢這個因緣，有天龍八部來現身說法，所以藉此機會略說牠的前因後果。「只因一著錯，輸了滿盤棋」，一念之差，則不容易挽回劫運。幸虧牠能皈依三寶，將來還有明心見性的機會。

各位若是不相信這段因緣，儘管自己去試試。若相信因果，則不應存絲毫懷疑心。

**【後記2】2001年1月7日，恒益法師口述：**

這裏後山有蛇洞、仙洞、猴子洞、佛洞。有一天經過猴子洞，猴子向我頂禮跪拜，但這猴子沒有見到師父，我就跟師父講有猴子要打皈依（師父在每月初十都會打皈依）。之後我們回到大嶼山的時候，看到這猴子手上抓著皈依證一直拜。

待續

it never harmed anyone, people were still afraid of it. Once, someone placed it in a metal can with the intention of releasing it several miles away in a remote jungle. However, when they opened the can to release it, the snake had mysteriously vanished.

As Buddhism has spread to the West, the snake has shown no fear of the ocean, even traveling across to help protect the Dharma in the United States. (At this point, a bhikshuni shared, “A few weeks ago, we saw this snake near the Buddha Hall of Joy at the Joy and Giving Nunnery. Thinking it might be a rattlesnake, we placed it in a can with a sturdy piece of wood.

But when I returned to open the can, the snake had disappeared again.”)

Today, since the causes and conditions have aligned for a Heavenly Dragon from the Eightfold Division to appear and listen to the Dharma, I will take this opportunity to share the story of its past karma. “Because of one wrong move, you can lose an entire game”—it is difficult to recover from a misguided path. Fortunately, this snake took refuge in the Three Jewels, giving it the chance to understand the mind and realize its True Nature in the future.

If you don't believe in causes and conditions, try testing your karma and its effects. If you do believe in cause and effect, there should be no room for doubt.

**【Postscript 2】Narrated by Dharma Master Heng Yi on January 7, 2001**

At the back of the mountain, there were snake caves, immortal caves, monkey caves, and Buddha caves. One day, as I was passing by a monkey cave, a monkey approached me, bowing and kneeling. This monkey had never seen the Venerable Master before, so I mentioned to him that a monkey wished to take refuge. (The Venerable Master would hold a Refuge Ceremony on the tenth day of every lunar month.) Later, when we returned to Lantau Island, we saw this same monkey holding a refuge certificate in his hand, continuously bowing.

To be continued