



## 覺海慈航度香江（續）

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

宣公上人事蹟編輯委員會新編

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A New Edition by the Committee for the Publication of  
Venerable Master Hsuan Hua's Biography  
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#### 47. 神龍活現

1953年秋，慈興禪寺改建初期，發生了一件插曲。有條紅頭綠身的毒蛇經常出沒。住眾見到後，將牠捕捉入一大鐵桶內，再把牠送往數里之外去放生……

可是，奇怪的是，送蛇的人還沒回來，這條蛇已先回來了，並且就出現在人多又顯眼的地方，一副「你們能奈我何」的模樣。屢送屢回，如此反復多次。最奇怪的一次是送往遠處放生，正當打開桶蓋之際，發現毒蛇不在裡邊，把桶子翻覆輕敲，忽然看見半截蛇身掉出桶外；等到送蛇的人回來，牠又變成一條完整的毒蛇，昂頭吐信，在佛堂前蜿蜒爬行了。蛇是龍的族類，唯有真龍方能鎮住毒蛇。因此，上人詳看靈會山萬丈瀑的地勢，慈興禪寺地處萬丈瀑的源頭，附近有溪澗潭瀑相連，氣勢如虹，遠觀猶如萬丈銀布從天而降。這勝境

#### 46. The Live Appearance of a Spiritual Dragon

In the fall of 1953, an incident happened during the initial stage of renovation at the Tze Hing (Cixing) Chan Monastery. A poisonous snake with a red head and a green body often appeared. Whenever the residents saw it, they would capture it in a giant cauldron and release it a few miles away.

But oddly enough, before the one who freed it returned, the snake returned first. And it would appear in a prominent place where there were many people. It had a look that said, "What else could you do to me?" Despite being repeatedly sent away, it returned again and again. The strangest thing happened when it was about to be released to a distant place. They discovered it was no longer inside when the lid of the cauldron opened. They flipped the cauldron over and lightly knocked on it a few times. Suddenly, they saw half of its body fall out from the large iron pot. When the one who sent it away returned, it became a full-grown venomous snake again, as it appeared in front of the Buddha Hall, slithered around, and held its head up with its tongue forked out.

Snakes belonged to the Dragon family; only a true dragon can subdue a poisonous snake. Accordingly, the Venerable Master looked closely at the land formations of Ling Hui Mountain and Man Cheung Po. The Tze Hing (Cixing) Chan Monastery, located at the head of Man Cheung Po, has a waterfall, a stream, and a pond with a magnificent aura. From afar, it looked as if ten thousand silver veils are falling from



1955年，上人站在剛塑造好的金龍的鷹架上。  
The Master was standing on the scaffolding of  
the newly cast golden dragon in 1955.



上人在加持金龍。  
The Master was blessing the golden dragon.

之下，上人選擇在寺院左後方，嵯峨的三堵巖石上，矗立一降龍石。於是，叫陳果昇居士利用天然地勢，塑造了一條金龍。金龍長約四米，昂首張目，蜿蜒坐臥在礁巖之上，龍鱗翻舞，龍爪飛騰，七彩斑斕，栩栩如生。金龍塑好之後，上人持誦〈楞嚴咒〉七天，從此毒蛇不再出現。德可伏魔，誠然不虛。（編按：這條大金龍，已成為大嶼山勝景之一。）

金龍造好以後，寺後有一巖口湧泉出水，終年水流不斷，即使天旱也不乾涸，上人稱之為「龍口水」。曾有水質學家把泉水拿去化驗，發現水質非常清純，毫無雜質。

#### 上人自述：

在香港大嶼山造龍的那個人，胡文虎花園的雕塑都是出於他之手。我希望這個人能來美國，不知道他能不能夠來？他說如果能來，他願意在廟上的空地上，造一個三丈六尺高的觀音菩薩像。

☞待續

the sky. Thus, the Venerable Master chose a place at the back-left corner of the monastery, on high ground with a protruding tall granite rock, to make a “Dragon Subduing Rock.” He then asked Layman Chan Gwo Sing to use the natural landscape to shape a golden dragon. The golden dragon is about four meters long, with its head raised and wide-open eyes. Its claws rest on the granite rocks. It has colorful scales, and a realistic body. Following the completion of the golden dragon, the Venerable Master recited the Shurangama Mantra for seven days; after that, the poisonous snake never appeared again. Virtue indeed subdues demons. (Editor’s note: This large golden dragon has become one of the attractions of Lantau Island).

After completing the golden dragon sculpture, a spring emerged behind the monastery, and its water flowed endlessly. Even in times of drought, the spring never dries up. The Venerable Master called it “Water from the Dragon’s Mouth.” A hydrologist who analyzed the water found that it was pure and clear, with no contaminants.

#### Venerable Master’s Account:

The same person who built the dragon on Lantau Island, Hong Kong, also sculpted the statues at Tiger Balm Garden. I wish he could come to America, but I don’t know if he can. He said that if he could, he would build a thirty-six-foot-tall Guanyin Bodhisattva statue in the temple’s open space.

☞To be continued