



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

（續648期）

慈興禪寺開光不久，數位女居士相繼出家。上人應允恒益法師與湯果雲居士，把荒廢已久的國清禪院（慈興禪寺前身）遺留下來的稻田復耕，以減輕常住米糧負擔。她們每天日出而作，日落而息。種田回來，還要念一萬聲佛號，誦〈大悲咒〉四十九遍；夜間很晚就寢，清晨三時起床。有一天，她們晚上回寺，突然看到一條青蛇在女眾寮房前的空地上爬，大家都嚇了一跳。沒想到幾天後牠又出現了，恒益法師用一個布袋把蛇抓到，送牠到野外放生。不料，她才踏進佛殿的大門，又看到那條蛇在空地上爬。這一回她抓到蛇，就用鐵罐封好蓋，把牠送到很遠的地方；可是當她揭開蓋子，要放牠出來的時候，蛇卻無影無蹤，不知去向。

明明是在鐵罐內，怎麼不見了？原來這蛇又回到廟上了。如是一而再，再而三，蛇總是請不走，大家都心驚膽戰，無計可施，只好等到上人回大嶼山時據實稟告，上人說：「如果再

49. Subduing a Dragon with a Monk's Alms Bowl

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Shortly after the opening ceremony of Tze Hing Chan Monastery, several laywomen left the household life. The Venerable Master allowed Dharma Master Heng Yi and layperson Tong Kuo Wan to reclaim and cultivate the long-abandoned rice fields of Kwok Ching Chan Monastery (now Tze Hing Chan Monastery) to help alleviate the food supply burden for the residents. They worked from sunrise to sunset every day. Despite their long hours in the fields, they would still recite the Buddha's name ten thousand times and uphold the Great Compassion Mantra forty-nine times each day. Although they slept very late, they always rose by three o'clock in the morning.

One evening, upon returning to the monastery, everyone was startled to see a green snake crawling in the front yard of the women's dormitory. They didn't expect it to reappear a few days later, but it did. Dharma Master Heng Yi caught the snake in a cloth bag and released it into the wild. To her surprise, when she entered the Buddha Hall, the snake was once again crawling on the floor. This time, after catching the snake, she placed it in a metal can, covered it, and took it far away to release it. However, when she opened the lid to set it free, the snake had mysteriously disappeared.

Dharma Master Heng Yi was certain the snake had been in the can, yet it kept disappearing and returning to the monastery. This happened several times, as the snake refused to leave. Everyone



1956年，上人在慈興寺放生。

In 1956, the Venerable Master conducted a life release ceremony at Tze Hing Monastery.

出來騷擾大眾，就把牠放進我的鉢內，送到茶果嶺放生。」

這一天，上人正在慈興寺，蛇又出現了。只見上人把他的鉢放在地上，結個手印，念了幾遍咒語；不久，蛇就爬進鉢裏，蜷伏在鉢內，一動也不動。然後由恒益法師把鉢裝入布袋，再找一位居士送到山下很遠的地方，從此蛇就不見蹤影了。

【後記1】蛇來聽法

1982年6月20日晚，萬佛聖城四眾弟子繞著萬佛殿，齊念「南無阿彌陀佛」。回殿時，發現一條青色花斑蛇，約三、四呎長，赫然出現在大殿前門側邊，有人想把蛇拿走，上人微笑說：「不必！所有眾生皆有佛性，此蛇是來親近三寶，來聽法的，不必驅之。」奇怪的是，此蛇不同於普通的蛇，牠伸直伏在地上，雖然有近百人前後來往，牠毫無怯意，柔順馴服。不久，上人登上法座，說：「告訴牠可以進來聽法了！」蛇隨即從前門爬行到殿內，又從左側爬至右側，作繞佛一圈狀，然後伏在法座前面，儼如跪在佛前聆聽上人說法。

待續

was afraid and unsure of what to do. The only option was to wait for the Venerable Master to visit Tze Hing Chan Monastery and report the issue to him. The Venerable Master said, "If the snake returns and continues to disturb everyone, place it in my alms bowl and release it at Cha Kwo Ling."

One day, while the Venerable Master was at Tze Hing Chan Monastery, the snake appeared again. The Venerable Master placed his alms bowl on the floor, formed a mudra with his hands, and recited a mantra several times. Soon after, the snake crawled into the alms bowl and lay still, curled up inside. Dharma Master Heng Yi then placed the alms bowl in a cloth bag and asked a layperson to take it far down the hill to release the snake. From that day on, the snake never returned.

【Postscript 1】: The Snake Came to Listen to the Dharma

On the evening of June 20, 1982, the fourfold assembly of disciples at the City of Ten Thousand Buddhas circumambulated the Ten Thousand Buddhas Hall, reciting "Namo Amitabha Buddha" together. When they returned to the Hall, they saw a spotted green snake, about three to four feet long, that had suddenly appeared near the main door. Someone wanted to remove the snake, but the Venerable Master smiled and said, "There's no need. All beings have Buddha Nature. This snake has come to draw near the Three Jewels and listen to the Dharma, so there's no need to remove it."

What was strange about this snake was that, unlike other snakes, it stretched out calmly on the ground. Even as nearly a hundred people passed by, it showed no fear and appeared tame and obedient. A short while later, the Venerable Master took his seat and said, "Tell the snake it can come in to listen to the Dharma." Immediately, the snake slithered from the main door into the Hall, moving from the left side to the right, as if circumambulating the Buddha. It then stopped in front of the Dharma Seat, seemingly kneeling before the Buddha, as it listened to the Venerable Master's Dharma talk.

To be continued