



道業精進 生命淡泊

—— 謹以此文悼念恒定法師逝世二週年

Vigorous Yet Simple

In memory of DM Heng Ding at the Second Anniversary of His Passing

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終南山 —— 我第一次聽說這個山名，是從恒定法師那裏聽到的。他常對我說，希望到那裏修道；可是我當時太年青，不懂得他爲什麼要去一個了無人煙的地方修行。

後來，我看過有關終南山方面的書，才知道那是一個很神聖的地方；一般道家和佛教修行人都十分嚮往這裏。因爲此地神奇靈秀，寧靜清幽，而且有一些隱蔽的地方和山洞，處處行雲悠悠、流水潺潺；這也許可以解釋恒定師喜歡在幽靜的山洞修行的原因；尤其是住在像香港那樣擾擾攘攘的城市。

在他往生前兩年，他曾經告訴我快是去終南山的時候了；我問他怎麼可以去哪？他說到時候就可以去。當時不知是和我開玩笑、還是說說而已？現在回想起來，才體會到那是他將長揖世間之言了！

法師是唯一跟著宣公上人(我的師父)從東北來香港的出家弟子。當我第一次遇見師父的時候，恒定師還留在新界筲灣芙蓉山觀音洞修行；因爲他不喜歡香港的繁華城市生活。我小的時候，只知道他是一個苦修的人，我很少在西樂園寺(在50年代，師父在香港蓋的第一座廟)看到他；我們只有在農曆年初一，才會看到他。在我的小腦袋裏，我知道他若不是在

Zhongnan Mountain – the first time I heard the name was from Dharma Master Heng Ding. He always told me that he would like to go there to cultivate the Way. However, I was too young to really understand why he wished to cultivate in such a remote place.

Later on, I read about Zhongnan Mountain — it is a sacred place for both Taoist and Buddhist cultivators because it is embedded with lots of good energy (Chi), and is an auspicious, serene and harmonious place. There are many secluded sites and caves with soothing sounds of flowing water and wonderful flying clouds. That partly explained why DM Ding liked to stay in caves in remote places to cultivate, especially when he was in the bustling city of Hong Kong. Just two years before he passed away, he had told me that it was time for him to go to Zhongnan Mountain. I asked him how he could go there? He said that when it was time to go, he would go. At the time, I didn't know whether he was joking with me, or just said it casually. Now I understand the real meaning behind his words!

The Dharma Master was the only left-home disciple that came with the Venerable Abbot Hua to Hong Kong from Dongbei (Manchuria). When I first met the Ven. Abbot, the Dharma Master remained in the Guanyin Cave at Mt. Furong in Chuan Wan, New Territory, Hong Kong. He didn't want to come to the crowded city of Hong Kong. When I was young, I only knew he was a very vigorous cultivator, I hardly saw him at Xi Le Yuan (the Western Bliss Garden, the first Temple that Shifu built in Hong Kong during the early 50's). We only saw him on the First Day of the Lunar New Year. As I recall, he was either meditating in the Guanyin Cave or in long seclusion at Lantao Island in the little hut by the roadside of the Cixing Monastery.





Left: Guanyin Cave at Mt. Furong, Chuanwan, New Territory, Hong Kong in the 60's

60 年代的香港新界筲灣之芙蓉山觀音洞

Right: In front of the Guanyin Cave, DM Ding (right front)

After the Venerable Master came Madalena Tam (right back) in the 70's to America, he did not want to come even though the Master had asked

him to come repeatedly. He stayed

觀音洞參禪，就是在大嶼山慈興禪寺山路旁的小茅蓬閉關。

自從師父來美之後，曾經累次叫恒定師來美國，可是他不肯來；他仍然留在觀音洞，直到70年代中期才離開，搬到另外一個山洞住。那個山洞是在「觀音船廟」旁邊，這條船蓋在一塊像船型的大石上，有一個小佛堂和一座很大的觀音像；自此，他就住在山洞裏，也照顧那條觀音船。很多時候，他都沒東西吃；因為他不去化緣，或者他就吃剩下來的一些菜飯。他和師父初來香港的時候，也經常沒有得吃，或者吃一些發了酵的、霉了的東西。雖然師父遠在美國，但他還是叫在香港的弟子們要供養恒定師；師父真的慈悲，常常不忘眷顧弟子們。不過，恒定師很少離開山洞，他除了每年農曆年初一和七月十五（盂藍盆節）會到佛教講堂外，他多數是在山洞裏靜坐參禪；也因為這樣，山洞裏的潮濕，就引起了

at the Guanyin Cave until the mid 70's. He then moved to another cave by the side of a Guanyin Boat that was built on top of a piece of boat-shaped rock with a small shrine and a giant Guanyin statue. He stayed in the cave since then and also took care of the Guanyin Boat. From time to time he might have no food to eat since he did not go out to collect alms food, or just ate whatever he had from the previous days. I think he already had no concern about having food or no food because when he first came to Hong Kong with the Venerable Master, they often had nothing to eat or just ate moldy and spoiled foods.

Though the Venerable Master was in America, he had told the disciples in Hong Kong to make offerings to him. The Venerable Master always looked after his disciples! However, he seldom went out of his cave. He just meditated inside the cave most of the time. That is why he got his hunchback at later days due to the high moisture in the cave. He would only go to the Buddhist Lecture Hall in Hong Kong twice a year, the Chinese New Year and the Fifteenth Day of the seventh month (the Ullambana Day).

Because of his way of practicing in accordance with the Dharma, gradually people nearby knew about him and made offerings to him. Also the temples nearby offered him meals too. People from as far as Taiwan and overseas wanted to become his disciples, but he refused. I had asked him why he did not want to accept disciples. He told me that he was not up to the standard of being a Master. He wanted to cut off the cycle of birth and death in this life. "If I still have no control over my own birth and death, how could I be others' master", said he.

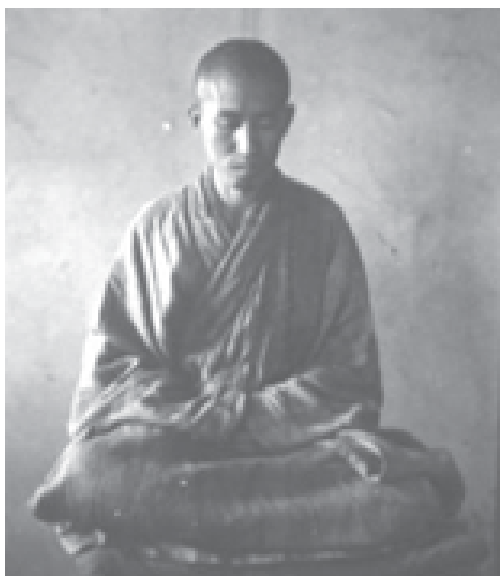


DM Ding with laypeople from USA at Guanyin Boat, 1998

1998年，恒定師和從美國來訪的居士攝于觀音船上



由於他的如法修行，漸漸的，附近的居民都知道他，而且都去供養他；附近的廟宇，也都照顧他的一頓飯。很多人從臺灣和海外來的，都要皈依他，但是他都拒絕了！我曾經問過恒定師，為什麼他不願意收徒弟？他說，他還不夠資格作人家的師父，他想要在今生就了斷生死輪迴。恒定師說：「如果我都不能控制自己的生死，我怎麼能夠作人家的師父呢？」



DM Ding sat in full Lotus position, 1960
1960年，恒定師結跏趺坐的法像

此間，他會給我寫信提醒我要修行、念佛、及多印經和放生；每當我在香港見他時，他也苦口婆心如是重複勸我。他常說我很幸運，能夠在小的時候，就遇見師父，得聞佛法；我就應當捉住機會修行。每當我供養他，他都會把我的錢拿去做功德，幫我印經或者放生，他從不給自己留下一點錢財。現在他走了，我再沒有機會聽到他告訴我、提示我、督促我修行；我也再沒有他幫我去做功德、種福田了！

未出家時，他的皈依法名是果一；出家之後，法號是恒定。1927年生於在中國遼寧省瀋陽市撫順縣，他是一個富有家庭的獨生子，受到良好的教育。十三歲時，他夢見觀音菩薩牽著他的手引他過橋；自此之後，就萌了出家之念。當然，他的父母極力反對；恒定師爲了不想令他的父母傷心，只得繼續上學。他在瀋陽中

Every so often, he would write me to remind me to cultivate, to recite the Buddha's name, to make offerings for Sutra printings or liberating life. Every time he met me in Hong Kong, he told me the same thing. He used to tell me that I was so lucky to have met the Venerable Master at such a young age and learned about the Dharma, and that I should use the opportunity to cultivate. Whenever I made offerings to him, he always used the money to either print Sutras or liberate life for me. He never saved money for himself. Now, since he was gone, I no longer have any chance to hear him, urging me on to cultivate! And I don't have him to help me plant seeds of merit any more!

As a layperson, his Dharma name was Guo Yi. After he left the home life, he was named Heng Ding. He was born in 1927 in a village of Fushun County, Shenyang City, Liaoning Province. Being the only son from a wealthy family, he received a very good education. When he was 13, he had a dream of Guanyin Bodhisattva leading him with her hand to cross over a bridge. Ever since then, he wanted to leave home and become a monk. Of course, his parents strongly opposed it. Wishing not to hurt his parents, he continued his education. After he graduated from his nine years of high school education in Shen Yang, he was one of the top ten students to be chosen to attend the Normal University in Beijing.

During his college time, he often dreamed of Guanyin Bodhisattva with the thousand hands and the thousand eyes image. One night, he dreamed of her again, so he bowed down to her. All of a sudden, he heard a voice asking: "When you are asleep, things appear clearly as they are. Before going to sleep, you also see them clearly as they are. What about the time in-between? Where are you then?" He was left dumbfounded and speechless. Since then he dwelled on the question and finally he realized that everything was false, his resolve for leaving the home life became much stronger.

When the Japanese launched the full-scale invasion of China, DM Ding used this opportunity to fulfill his dream of becoming a monk. He lied to his parents that he had to go south with his school because of the Japanese invasion. But his real intention was that he wanted to go south to Nanhua Monastery, where Venerable Master Xu Yun was, to become a monk there. Meanwhile, Venerable Abbot Hsuan Hua was also on his way travelling south to Nanhua Monastery. They met each other on the train, and he took refuge with the Abbot.

When he first met the Venerable Master, he had severe headache and pain on the top of his head for many months due to the



學念了九年，就畢業；之後，他是十個優秀學生之中的一位被選派到北京念師範大學。

在大學的時候，他常夢見千手千眼觀世音菩薩；有一個晚上，他又如常的夢見觀音菩薩了，他立刻下跪膜拜。突然間，他聽到一個聲音問說：「當你熟睡做夢之時，覺得夢境宛然；睡覺之前，一切也都宛然；那麼，睡與未睡之間，你又在哪裏啊？」他一時目瞪口呆，無法作答。自此之後，他常常思想這個問題，終於他想明白了，知道一切都是虛假；因此，他出家之心就更堅強、更篤實了！

正當日本全面侵華時，恒定師握住這個出家的機會，跟他父母撒個謊，說要隨校南遷，以避日寇鐵蹄；但在心裏，他是要去南方的南華寺，拜虛雲老和尚，在那兒出家。當時，宣公上人也正南行南華寺；在火車上，他遇到師父，並皈依了。

遇見師父的時候，他的頭頂，因在北方受了凍，常會劇痛好幾個月；後來經過師父用大悲咒加持才好了，再沒痛過了！

他還記得在南華寺的時候，有一次上人和超凡法師為果能而合力降服蛇魔。果能師是師父第一個出家弟子，法名恒寂；俗家時他是一個很貧窮的裁縫師，自從他皈依師父之後，他就很用功修行，後來有一蛇魔來纏繞他。超凡法師在定中知道了，就想要果能把蛇魔趕走；可是蛇魔很凶，不願意降服。經過多次的調解，蛇魔才答應離開；不過，當蛇魔正在離開的時候，超凡法師一不小心踩到了蛇魔的尾巴，腿上被打了一下。後來，這被打到的腿就一直腐爛疼痛；師父看到這樣，也就參與和蛇魔調解。終於師父用四十二手眼法將蛇魔趕走，果能師才得好轉，超凡法師的腿也漸漸痊癒了。此後，果能有時會迷迷糊糊、不甚清楚。本來師父計畫要離開南華寺，果能是應該和他們一起走的，怎知走的當天，卻找不到他；從此以後，恒定師也再沒有見到他了！一個人要修行，真的都要很小心；假如沒有正念去修行，就很容易掉進魔王的手心的！

恒定師說：「師父是很有名的！他在南華寺

severe cold in the north. Later on, the Venerable Master used the Great Compassion Mantra to cure his headache; and it never troubled him again.

He also remembered another incident in which the Venerable Master helped Dharma Master Chao Fan subdue a snake demon to save disciple Guo Neng while they were at Nanhua Monastery. Guo Neng was the first disciple of the Venerable Master to become a monk. His Dharma name was Heng Ji. He used to be a very poor tailor. After taking refuge with the Venerable Master, he became a very diligent cultivator. Later on, a snake demon came to disturb his cultivation.

Dharma Master Chao Fan noticed that in his *dhyana samadhi* and tried to chase away the snake demon from Guo Neng. But the demon was very stubborn and would not surrender. After much negotiation, the snake demon finally agreed to leave. But DM Chao Fan accidentally stepped on the snake demon's tail and got hit on his foot while the snake demon was leaving. Later on, DM Chao Fan's foot was severely damaged and rotten. The Venerable Master saw that and also helped negotiate with the snake demon. Finally, with the power of the Forty-two Hands and Eyes Dharma, the snake demon left and Guo Neng became better and DM Chao Fan was also cured. But occasionally, Guo Neng was still a bit muddle-headed, not very clear, due to the incident. When the Venerable Master decided to leave Nanhua Monastery, Guo Neng was supposed to leave with them. But on the departure day, they could not find him anywhere, and after that DM Ding never saw him again. How true that one should be very careful while cultivating the Path, if one does not cultivate with a straight forward mind, one can fall into the demon's clutches in no time!

"The Venerable Master was very well known and capable of taking care of many duties while he was at Nanhua Monastery!" said DM Ding. "He led me to pay respect and talked to Venerable Master Xu Yun when I first got there."

DM Ding was the Venerable Master's fourth disciple to become a monk after Guo Shun (Heng Yu), and Guo Zuo, the youngest novice monk at that time.

When DM Ding heard that the Venerable Master was very sick in America, he knelt in front of his altar and recited the *Earth Store Sutra* seven times a day and prayed in hope of lengthening the Venerable Master's life span. One night, he had a dream of seeing the Venerable Master's lotus flower-shaped recitation beads hanging in midair, (the one that the Venerable Master brought and always kept with him from Dongbei), but he could not see





的時候，管理很多事情，很有本事的！他曾領我去見虛老，和他老人家談過話。」

恒定師是師父的第四位出家弟子，居果舜師(法號恒禹)和果佐師(是師父當時最年青的小沙彌)之後。

當法師聽到師父在美國生病的消息後，就每日跪在佛前，虔誦《地藏經》七遍，以求佛力加持師父長命百歲。一天晚上，他夢見師父的蓮花形念珠(這是師父從東北帶來的念佛珠)掛在空中；但是沒有看見師父的身體，只看見到處滿佈著白布條。他從夢中驚醒了，連忙跑到佛前跪下，誠誦《地藏經》，希望師父早日康復。可是他眼皮突然急跳不停，手裏的念珠也忽然斷了，珠子灑落滿地；他即知師父要離開我們了！果然，當天旋聞師父圓寂的噩耗。回述當年事，他紅紅的眼早已熱淚盈眶了，其哀痛之情，不下於我。

2003年10月正當我在中國的旅途上，接到實法師從美國掛來的電話，同時也接到香港曾居士的電話，告訴我恒定師辭世的壞消息；我立刻搭機返港，參加恒定師的茶毗儀式，見他面貌如生，十分安祥。

香港的居士們告訴我的一個故事如下：恒定師已經預知他要走了，在前三天，他告訴常給他送飯的居士不必再送飯了；那位居士覺得奇怪，便問恒定師是何原因。恒定師說他要走了，可是這位居士不知道個中真意，還認為恒定師應當吃到走的那一天。他只好告訴那位居士只帶流質食品就好了，那位居士聽後照辦；第三天，飯菜如常送到，那位居士卻見恒定師在佛前跏趺坐往生了！

觀其一生，他志在了生脫死，能依教奉行，勇猛精進、苦修道業，誠為每一位修行人的典範！

the Venerable Master's body. Instead he saw many pieces of white cloths hanging all over. He woke up from the dream and rushed to the altar to recite the *Earth Store Sutra* for the Venerable Master, hoping the Venerable Master will regain his health again. Suddenly, his eyelids blinks nonstop rapidly, and his recitation beads snapped and beads rolled down to the floor all over. He knew immediately that the Venerable Master was leaving us.

Surely, on the same day he heard the bad news of the Venerable Master's passing away! While DM Ding was telling me this story, his eyes were red and welled up with tears. At that moment, I could feel that his grief at the loss of the beloved Teacher as much as I did!

One day in October 2003, in the midst of my travels in China, I received a phone call from DM Sure and another one from the Venerable Master's disciple in Hong Kong telling me the bad news that DM Ding had left us. I quickly flew back to Hong Kong to attend his cremation ceremony. I saw his face was very peaceful and he was as if still alive!

From the laypeople in Hong Kong, I learned the following story:

The Dharma Master foresaw his leaving. Three days in advance, he told the layperson who usually brought him food to stop doing so. That layperson asked him why. The Dharma Master told her that he was going away. But the layperson insisted that he should have some food till he went away, not knowing his actual meaning. Finally, the Dharma Master told her that she could bring him some liquid food instead. Following the instruction, she brought the food; on the third day, she arrived as usual, but found that the Dharma Master had already passed away in full lotus posture in the Buddha hall!

All his life, he was mindful of ending birth and death, and diligently cultivated the Path. He surely served to be a role model for everyone in the cultivation of the Way!

