



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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Venerable Master Hsuan Hua's Biography

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03. 石洞安身

1950年初夏，三十三歲的上人從泰國返回香港，除了身上打滿補丁的衲袍外，身無長物。一位居士知道上人要找一個修行之處，就介紹到荃灣芙蓉山，那是一個小而幽暗的石洞，要彎腰才能進去，上人以為棲身之處。在石頭牆上有個平坦的地方，上人就在那個石臺上坐禪，往往一坐就是一百小時……

上人自述：

到香港第一年，手裡沒有錢，我也不向人去化緣，常常打七，沒東西吃。從泰國回來，有一位郭寬普居士介紹我到芙蓉山住觀音洞。最初住觀音洞，不要說茶杯，桌子也沒有，凳子也沒有，什麼都沒有，一切皆空。

在石頭牆上有個平的地方，我就在那個石臺上坐著，天天在那兒打坐。觀音洞很潮濕，裡邊濕氣非常重。起初不覺得，大約坐半個多月，有一天

03. Staying in the Rock Cave

In the early summer of 1950, the thirty-three-year-old Venerable Master came back to Hong Kong from Thailand. He had nothing of worth on him except his sangha robes of many patches. A layperson knew that Venerable Master needed a place for cultivation, so he recommended Mount Fu Yung in Tsuen Wan District. There was a small and gloomy dark cave at Mount Fu Yung, so small that one needed to bend over to enter the cave. Venerable Master made the cave his dwelling place. In the cave, there was a flat rock where Venerable Master would sit in meditation, and often times when he sat, it would last over a hundred hours.

Venerable Master's account:

I didn't have any money during my first year in Hong Kong, but I didn't have to beg from anyone. Instead, I meditated and usually didn't have anything to eat. After coming back from Thailand, layperson Guo Kuan-Pu introduced me to stay at Guanyin Cave at Fu Yong Mountain hill. In the beginning, when I was staying in Guanyin Cave, there were no tables or stools, not to mention teacups—there was nothing. It was completely empty.

There is a flat surface on top of one rock. I sat on that rock and meditated there everyday. At the beginning, I didn't notice that the Guanyin Cave was very damp and that its humidity was very high. I



觀音洞 Guanyin Cave

想起身，你說這個腿怎麼樣啊？就不幫忙了，腿不會動彈了，這個腿麻木簡直就沒有知覺了。活動半個鐘頭之後，才可以慢慢地站起來。

我想：這麼潮濕，自己恐怕受不了；但是離開觀音洞，去哪兒呢？也沒有一個相當的地點可以住。但是一想：郭寬普介紹我到這兒來修行，他是動用好大的人情才有的；如果不住，這怎麼能對得住人呢？怎麼樣交待？這個話實在說不出口。所以我下了決心，跟自己說：「就是死在這個洞裡，我也不出去！潮濕就潮濕，由它吧！」因為「捨不得死，換不了生；捨不了假，成不了真！」「受苦了苦，享福消福」，如果這個苦是我該受的，我儘管受好了！

還好經過一個時期，腿和我合作，早上起座的時候可以動了。每天到吃飯的時候，下山去乞食，到竹林禪院，托鉢取飯回來吃。有一天我回來，發現有條大蛇進了觀音洞。這條蛇好粗，好大的一條蛇！牠見我回來就跑，牠往後門跑；牠跑，我就追。牠跑到門口那兒，又想和我鬥，就反轉頭來看我，然後又從後邊跑掉了。

sat there for around half a month, then one day when I wanted to get up, what do you think happened with my legs? They did not seem to listen to my wishes and would not cooperate; they were so numb that they would not move at all. Only after stretching for about half an hour could I slowly stand up.

I pondered to myself, "This is very humid; I may not be able to bear with it. However, if I leave the Guanyin Cave, then where shall I go? I do not have any suitable place to stay." But then I thought, "Guo Kuan-Pu had recommended me to this place to cultivate. He has asked a very big favor from others for this and if I do

not stay, then I will let him down. How could I tell him this? As I really couldn't bring myself to tell him this, so I made up my mind that, "Even if I die in this cave, I won't leave! So what if it's humid!" As the saying goes, "If you are not willing to die, you cannot return to life; if you cannot renounce the false, you cannot accomplish the true" and "Enduring suffering puts an end to suffering; enjoying blessings exhausts blessings." If I am supposed to undergo this suffering, then I will just bear with it.

It was a good thing that my legs started to cooperate with me after awhile. In the morning when I came out from my sitting, I was able to move. Everyday when it was mealtime, I would go down the mountain for alms round at the Bamboo Grove Chan Centre, and then bring back the food to eat. One day, when I came back, I found a huge snake



竹林禪院 Bamboo Grove Monastery

以後牠常常來，不知道牠想要幹什麼？有的時候我出去，牠就進來；我進來，牠又出去。

我沒有跟人說我住過觀音洞裡，有一個人在山上住了三個月，他下來就賣廣告、賣修行，總對人說：「住山真好啊！我現在住山就像閉關哪！我在那地方用什麼什麼功，真是太好了！」我就對他說：「你真聰明！住了三個月山，就知道各處賣廣告。我住了十多年山，也沒有人知道。我太愚癡、太笨了！」

【後記1】比丘恒定師口述：

觀音洞不是天然的，是人造的山洞，所以很潮濕。師父很有本事的，他在觀音洞住的時候，才幾個月的功夫，觀音洞的樣子就變了。

【後記2】恒定法師和從東北三緣寺來的恒越法師、恒智法師（這兩位法師是上人的師侄），分別在東普陀寺和竹林禪院掛單。竹林禪院開山祖師融秋法師於1928年抵港，於荃灣芙蓉山興建竹林禪院。二次大戰期間，融秋法師率弟子闢土耕種，共度時艱。1949年，僧侶避亂南下，法師大開方便之門，招待食宿。

【後記3】比丘尼近慈師，廣東臺山人，是上人在香港觀音洞的早期皈依弟子，法名果森。

1950年，四十出頭的果森是富家少奶奶，她從小拜觀音，有一天她的朋友黃太太（羅果明）問她：「要不要皈依、拜師父呀？」當時的她連什麼是拜師父（皈依）都不懂，黃太太告訴她皈依的好處及這位法師的慈悲等事，

in the Guanyin Cave. The snake was a very big snake and had a very thick body! It slithered away immediately when it saw me and went toward the back door; it “ran”, and I chased after it. When it reached the back door, it turned around and stared at me, as if wanting to attack, but went away after a while. It came back many times after that. I do not know what it was trying to do. Sometimes while I was out, it would come inside, and when I returned, it would leave.

Never before have I told anyone that I stayed in the Guanyin Cave. There was a person who stayed in the mountain for three months, and later when he came down, he would advertise his cultivation. He would always say, “Living in the mountains is really good! Staying in the mountains and living in seclusion is for me! I was practicing such and such skills, and it was awesome indeed!” I told him, “You’re so smart! After staying three months in the mountains, you go around advertising yourself. I lived in a mountain for more than ten years and nobody knew. I’m so stupid and such a fool!”

【Postscript 1】: Narrated by Bhikshu Heng Ding:

The Guanyin cave is not a natural cave, but man-made. That is why it is very humid. The Venerable Master has a lot of skills; after cultivating and staying in Guanyin cave for a few months, the condition of the cave changed.

【Postscript 2】: Dharma Master Heng Yue and Dharma Master Heng Zhi, who were Venerable Master’s peer’s disciples, along with Dharma Master Heng Ding came from ree Conditions Monastery in Northeast China. They stayed at Bamboo Grove Monastery (Chu Lin Chan Yuan) and Tung Po Tor Monastery, respectively. Dharma Master Rong Qiu (Yung Chau) was the founder of Bamboo Grove Monastery; he arrived in Hong Kong in 1928 and built it on Fu Yung Mountain in Tsuen Wan District. During World War II, Dharma Master Rong Qiu led his disciples to clear land for farming and they endured those difficult times together. In 1949, many monastics were forced to flee to the south (Hong Kong). Dharma Master Rong Qiu welcomed the monastics, and provided them with food and shelter.

【Postscript 3】: Bhikshuni Jin Ci was from Tai Shan of Guangdong Province. She was one of the early disciples who took refuge under Venerable Master while he was in Guanyin Cave, Hong Kong. Her Dharma name was Guo Sum.

In 1950, the 40-year old Guo Sum was a wealthy married woman. She had prayed to Guanyin Bodhisattva since childhood. One day, her friend, Mrs. Wong (Luo Guo Ming) asked her, “Do you want to take refuge and have a master as your teacher? At that time she didn’t even know what taking of refuge meant, but Mrs. Wong told her the benefits of taking refuge and

於是她在王果海家拜見師父，正式皈依。初見師父，師父只有三十歲左右，很清瘦。後來果森家的生意出了問題，家道中落。上人知道她的處境後，告訴她要逆來順受。果森於1998年剃度，2000年受具足戒，法名親仁，號近慈，2008年農曆八月安詳往生，世壽一百歲。



宣公上人和黃果君居士

Venerable Master Hua & Upasaka Huang Guojun

【後記4】黃果君居士十一歲即皈依上人，迄今已逾五十年。黃果君居士敘述：

師父從南華寺到香港的路上，遇到一位方居士，方居士是虛老的弟子，所以認識師父。方居士問師父在香港有沒有認識什麼人？師父說：「沒有，一個人都不認識。」方居士就說：「我介紹一些朋友給您認識」。方居士在1950年介紹一位王太太（王果海，以後改信天主教），王太太是我媽媽（羅果明）以前的一位鄰居，她同我媽媽一共四、五個人，是頭一批皈依師父的香港弟子。我是過幾天在王太太家，和果森居士（比丘尼近慈）一起皈依師父的。

記得剛皈依時，師父說我「性格剛強，有脾氣」，當時我只知道有脾氣不好，要改；至於「性格剛強」我那時還以為是個優點呢。直到後來讀《地藏經》至「南閻浮提眾生，其性剛強，難調難伏」時，我終於明白師父的用意。假如說我現在的脾氣不算太壞的話，這完全要歸功於師父的訓誨。

◎待續

of the compassion of this master. Subsequently she met Venerable Master in Wong Guo Hoi's home and formally took refuge. When she first met Venerable Master, he was only about 30 years old and was very thin. Later, the business ran by Guo Sum's family faced some difficulties, and her family became poor. Learning about her family's predicament, Venerable Master Hua told her to accord with the difficult conditions. Guo Sum left-home in 1998, and took the full precept in the year 2000; her dharma name is Qin Ren, also known as Jin Ci. She passed away peacefully at the age of one hundred years old in the eighth month of the lunar calendar in 2008.

【Postscript 4】：Upasaka Huang Guo Jun took refuge with Venerable Master at the age of eleven. It has been over fifty years since then. Upasaka Huang Guo Jun's account:

Venerable Master met layperson Fang when he was travelling from Nan Hua Monastery to Hong Kong. Layperson Fang was a disciple of Elder Master Hsu Yun, and thus knew Venerable Master Hua. Layperson Fang asked Master Hua whether he knew anyone in Hong Kong. Venerable Master replied, "No, I don't know anyone". Layman Fang then said, "I will introduce some friends to you." So layperson Fang introduced Mrs. Wong (Wong Guo Hoi, who later became a Catholic) in 1950. Mrs. Wong was my mother's (Luo Guo Ming) neighbor. She was part of the first group of the four or five Hong Kong disciples, including my mother, who took refuge with Venerable Master. I also took refuge with Venerable Master along with Upasika Guo Sum (Bhikshuni Jin Ci) a few days later in Mrs. Wong's house.

I recall that when I took refuge, Venerable Master Hua told me that I had a "strong character with a bad temper." At that time, I only knew that I needed to change my temper, and as for the remark about having a "strong character", back then I thought it was a strength. It was only once I read the Earth Store Sutra which said, "living beings in Jambudvīpa, with strong characters, are hard to teach and transform", that I finally understood Venerable Master's meaning. If my temper is mild now, all credit goes to the Venerable Master Hua's teaching and admonition.

◎To be continued