



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

馬來西亞翻譯小組 英譯

比丘尼恒青 修訂

A new edition by the Committee for the Publication of
Venerable Master Hsuan Hua's Biography
English Translation by Malaysia Translation Team
Revised by Bhikshuni Heng Ching

07. 韋馱報夢

韋馱菩薩發願：「世上若有真心修行的人，我一定要去護他的法。」看到上人決心坐著等餓死，韋馱菩薩可著急了！

上人自述：

我那時候就坐在那個地方等著餓死，不向任何人說：「你可憐我沒有飯吃，供養供養我啦！」「你幫幫我，你就當給要飯的啦！」我沒有說，可是韋馱菩薩看著都忍不住著急了。

我常常講：「我這個出家人不拜韋馱菩薩的。」你們也許會想我這種思想很不正常，「韋馱菩薩他是護法，為什麼你不拜呢？你不拜韋馱菩薩，萬一他不護你的法，怎麼辦呢？」我告訴你們，我就是希望他護旁人的法，不要護我的法。為什麼呢？我如果是一個真修行人，我不叫他來護法，他也要護我的法，他要盡他的責任；如果我不修行，單單給韋馱菩薩叩幾個頭，他來護法，那他也不夠韋馱菩薩的資格。為什麼呢？他也貪汙，他也賣法。你們各位想

07. Wei Tuo Bodhisattva's Message Through a Dream

Wei Tuo Bodhisattva's vow: "If there is any genuine cultivator in the world, I will definitely protect his or her Dharma." Seeing that Venerable Master had decided to sit there and await death, Bodhisattva Wei Tuo became anxious!

Narrated by Venerable Master Hua:

At that time, I was sitting there awaiting death from starvation. I didn't ask anyone, I didn't plead with anyone saying to them: "I don't have any food to eat. Please offer me some food. Please help me like you would help a beggar." I didn't say anything like that to anyone, but Wei Tuo Bodhisattva noticed my condition and became anxious.

I always say: "I always say that I am a monk who does not pray to Wei Tuo Bodhisattva." You may think that my way of thinking is not normal, and wonder if Wei Tuo Bodhisattva is a protector, why wouldn't you pray to him? If you don't pray to him, he might not protect your Dharma, and what then? Let me tell you this. I wanted him to go protect the Dharma of others rather than mine. Why? If I were a true cultivator, even though I don't want him to protect my Dharma, he will still protect my Dharma, because he needs to fulfill his responsibility. If I have not cultivated and he protects me just because I have bowed to him, then he is not qualified to be Wei Tuo Bodhisattva. Why? If that were true, then he would be taking bribes and selling Dharma. Think about it; if he only protects those who bow to him and ignores those who don't, isn't that corruption? So I don't bow to him.

一想，人家給你叩幾個頭，你就護法，不叩頭就不盡責任，這豈不是貪汙？所以我不給他叩頭。

當時有個五十多歲的婦人劉寬盛，她歡喜講佛法，一般人給她取了一個綽號，叫她「本地法師」；「本地」就是當地的，不是由外邊來的，而她根本不是法師，只是個在家人。幾個月前，她被狗咬傷了腳，看中醫、西醫都沒有治好，兩三個月也沒有好。有一天她做了一個夢，夢見韋陀菩薩告訴她：「妳想要妳這個腳好，妳去供養在芙蓉山後邊觀音洞，那有一個叫安慈法師的，妳去供養他，就會沒事了。妳要快！那個法師在那兒沒有吃的，妳給他送點飯供養他，妳這個狗咬的傷就會好了。」韋馱菩薩還告訴她這個安慈法師長得什麼樣子，即刻她在夢中就看見我的樣子。

韋馱菩薩一個晚間連托三個夢，劉寬盛才信了這個夢是真的；她就各處去化緣，化了七十多塊錢，自己又買了三十斤米，親自揹著送到觀音洞。她個子矮矮的，腳還被狗咬了，你說她誠心不誠心？鄰居的法師看到施主來了，趕快出去迎接。劉寬盛問他：「這兒有個安慈法師，他在不在？」這個法師說：「我是這個地方的當家師，妳送什麼東西交給我就可以了，不用找什麼安慈師、不安慈師了！你不要找了。」劉寬盛說：「我在夢中見到一個法師，韋馱菩薩說他是叫安慈法師，不是你這個樣子的。我這些東西是要送給他的。」這個和尚就發起火了，和她吵起來：「什麼叫不是我這個樣子的？妳胡說八道！我是這個地方



There was a lady in her fifties named Liu Kuansheng. She liked to explain the Buddhadharma, so people gave her the nickname, “Local Dharma Master.” It means of local origins and not from other places. She was not a Dharma Master but only an Upasika. A few months before, her foot was bitten by a dog. She consulted both a traditional Chinese physician and a Western physician but neither could help heal her injury, not even after two to three months of treatment. One day, she had a dream. In her dream, Wei Tuo Bodhisattva told her, “If you want your foot to heal, you should make offerings to a Dharma Master named An Ci at the Guanyin Cave behind Fu Yung Mountain. You will be fine after making the offerings. But you must act fast as the Master has nothing to eat. After you bring some food to the Master, your will recover from your injury.” Wei Tuo Bodhisattva even told her how to recognize Dharma Master An Ci. Immediately, she saw my face appear in her dream.

In one night, Wei Tuo Bodhisattva made her dream of this three times, so Liu Kuangsheng was convinced the dreams were real. She went around and started gathering funds. She collected over seventy Hong Kong Dollars, bought thirty catties of rice, and carried it to Guanyin Cave herself. She was a short person with a dog-bitten foot. Wouldn't you say she was sincere? When my neighboring Dharma master saw a devotee coming, he immediately went out to welcome her. She asked him, “There is a Master named An Ci living here, is he in? That monk, my neighbor, said, ‘I'm the manager here, if you have anything to offer, you can just give it to me. There's no need to look for Master An Ci.’” Liu Kuansheng said, “In my dream I saw a monk. Wei Tuo Bodhisattva told me his name is Master An Ci; however, he does not look like you. My offerings are for him.” This monk became angry and started to quarrel with her: “What do you mean he does not look like me. Nonsense! I am the manager of this place, and he is not. All your offerings should be given to me!”

I was inside the cave, and upon hearing my name mentioned, I went out to take a look. When she saw me, she said, “Oh, that's him. This is the monk I saw in my dream. I am here to make offerings to him.” The neighboring monk became even more irritated. I asked her, “What is happening?” She told me that Wei Tuo Bodhisattva came to her in a dream and asked her to make offerings to me. I said, “Good, making offerings to other monks is the same as making offerings to me.

的當家，根本他不是當家。妳送所有的供養都應該交給我！」

我在洞裡聽他們講我的名字，就出去看一看。這個居士一看到我，就說：「喔，就是他！我在夢中看見的就是這個法師，我就是來供養他的。」這個和尚更火了。我問她：「妳怎麼回事啊？」她就講韋陀菩薩給她托夢，叫她送供養來，這麼樣子。我說：「那好了，妳供養我和供養旁的法師是一樣的。我和這位這個法師是在一起的，不過各吃各的。現在妳把米和錢分兩份，我和他各拿一份好了！」於是我和這個法師各拿十五斤米、三十五塊錢；他還是氣沖沖的，但也無話可說，最後他吩咐劉寬盛說：「以後妳記得送什麼東西來，都要交給我！」

劉寬盛回去就各處講，說：「觀音洞那兒有一個安慈法師，我做夢，夢見韋馱菩薩叫我供養他。我送供養回來，腳傷就好了，真的很神奇！」大家聽了都認為不可思議，香港的居士就源源而來，這個送供養，那個也送供養。無論誰送供養來，我都分給鄰單的法師一半，但是他還不滿足，用種種的方法來破壞我，我後來就不住那兒。

我在那兒住的時候，前邊兩個水池天天有水，夠十幾個、二十個人用。我一搬走，水池也沒水了。西樂園那兒本來沒有水的，我去修西樂園就有水了，所以住在芙蓉山的和尚都說我把水帶跑了，帶到西樂園去了。

待續

To be continued

This monk is with me, but we cook separately. Now you can divide the money and rice into two portions, each of us will take one portion.” Therefore, my neighbor and I each took fifteen catties of rice and HKD35. My neighbor was still angry but couldn’t say anything. Finally, he told Liu Kuansheng: “In the future, if you have anything to offer, you must pass them on to me!”

After returning home, Liu Kuansheng started spreading the word that: “There’s a monk in Guanyin Cave named Master An Ci and I dreamt that Wei Tuo Bodhisattva told me to make offerings to him. As I returned to my home after making the offerings, I recovered from my injury. It’s truly a miracle!” Many people heard her story and all deemed it ineffable. From then on, many lay people in Hong Kong started to drop by, and everyone was making offerings. Whenever someone brought in offerings, I would half of them with my neighbor. But he was still not satisfied, he tried many ways to denigrate me, so I left the place.

When I was living there, the two ponds in front of the cave were filled with water everyday. The water was enough to support ten to twenty people. But after I left, there was no water in the ponds any more. Initially, there was also no water supply in Western Bliss Garden Monastery, but after I build it, there was water. Hence, the monks in Fu Yung Mountain said that I took away the water in the Guanyin Cave to the Western Bliss Monastery.

問題：佛家講隨緣，這是不是說一切順其自然，還是一種消極的積極？

上人：這個隨緣，要隨善緣，不隨惡緣，所以不能說是自然的。是隨其善緣，而不要隨惡緣，你若善也隨，惡也隨，那變成一個善惡混合了，這絕對不是消極的。

Question: Buddhism talks about according with conditions, does this mean we should let everything takes its natural course, or is this optimistic pessimism?

Venerable Master Hua: When we accord with the conditions, we need to accord with wholesome conditions, not unwholesome conditions; therefore, it cannot be said as natural or spontaneous. It is wholesome conditions that we are going along with and not with unwholesome conditions. If you go along with both wholesome and unwholesome conditions, it will all turn into a big mess of both wholesome and unwholesome. This is definitely not optimistic pessimism.