



# 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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### 08. 嚴守宗旨

上人是劉寬盛老居士夢中所見的法師，那時上人已缺糧半月。韋馱菩薩託夢供養上人，此事一傳十，十傳百，人人都認為不可思議。上人一生謹守「凍死不攀緣，餓死不化緣，窮死不求緣；隨緣不變，不變隨緣」的宗旨，常訓勉出家弟子：要憂慮自己的道業有沒有成就，不要憂慮有沒有供養。

#### 上人自述：

常常不吃飯是一個好辦法，又省錢，又不需要人供養。我們出家人要憂慮自己的道業有沒有成就，不要憂慮有沒有供養。有供養，你不開悟、沒有成道業，那你也是個凡夫；要是道業成就了，就是沒有供養，那你也是一個聖人。我在那兒雖然將要餓死，也沒有餓死。你現在就因為怕餓死，所以沒有人供養你；你有修行，你不怕餓死，自然就有感應，所以不要擔心有沒有供養。

### 08. Strictly Holding on to Principles

The Venerable Master was the monk whom elder laywoman Liu Kuansheng saw in her dream. At the time, Venerable Master was short of food for half a month, and Wei Tuo Bodhisattva had entered Liu Kuansheng's dream, telling her to make offerings to the Master. This story spread rapidly from mouth to mouth and everyone thought it was unbelievable. For all his life, the Venerable Master had held the principle of "Freezing to death, I do not scheme. Starving to death, I do not beg. Dying of poverty, I ask for nothing. According with conditions, I do not change. Not changing, I accord with conditions." He always urged his disciples to worry about their accomplishment in cultivation rather than whether there would be offerings.

#### Narrated by Venerable Master Hua:

Not eating frequently is a good practice; it saves money and there would be no need of offerings from people. We as left-home people should worry about the accomplishment of our practice and cultivation rather than whether or not there are any offerings. If you do get offerings but can't attain enlightenment, or didn't achieve anything in your cultivation, you are just another ordinary person. However, if you have achievement in your cultivation, even without receiving any offerings, you are still a sage. I was about to starve to death at Guanyin Cave, but I didn't. In fact, just because you are scared of starving to death, thereby no one will make offerings to you. If you cultivate and are not afraid of starving to death,

我從來沒有對任何人說過我需要什麼，沒說：「我沒有什麼衣服，你給我做一件。」凍死不求緣，不向人說我這個沒有、那個沒有。我在大陸的時候穿衲袍，在香港也穿很破的衣服，補丁一個壓著一個，大約幾十年也沒有洗過一次，可是沒什麼汗泥味。是不是沒有衣服穿呢？也不一定是，只不過我歡喜穿舊衣服。有人也因此造謠，說我去搭巴士，司機看我穿得很破，身上很臭，不讓我上車坐巴士。對於吃的東西，我也不向任何人說想什麼東西吃；除非有特別的情形需要吃點什麼藥，這是可以說的。除此而外，有很多人想買東西送給我，問我：「你要什麼？想吃什麼？」我都說我什麼都吃，什麼都不吃，沒有說：「你一定要給我什麼。」沒有的。❀

then there will naturally be responses. Therefore, one needn't worry about whether there are offerings or not.

I have never told anyone about what I needed. I didn't say, "I don't have many clothes, please offer me some." Freezing to death, I do not beg. I wouldn't say that I'm short of this or that. While in mainland China, I was wearing a patched robe; while in Hong Kong, I dressed in rags as well. My robe was patched over and over again and hadn't been washed for a few decades. However, it didn't stink of perspiration. Was this because I didn't have any other clothing? That isn't the case; it is just that I liked wearing old clothing. Because of this, some people spread rumors that when I tried to take a bus, the driver refused to take me in because he found me stinking and dressed in rags. As for eating, I also didn't tell people what I wanted to eat, except under special circumstances when I needed to ask for a certain medicine, then it is fine to ask. Furthermore, many people have wanted to buy me something, and asked, "What do you need? What do you wish to eat?" I told them that I eat anything and I don't eat anything. I never say, "You must buy me this or that." No, never. ❀

喜怒哀懼愛惡欲，這七種的情感。在沒發的時候，這就叫一個中道。恰到好處也不太過也不不及，這是和。

(一) 喜。歡喜，就是高興，可是你要知道，這歡喜過度也有害處，你用得不對了，就會傷你的心，喜太厲害了，會有心臟病。

(二) 怒。就是發脾氣了，一點點這不要緊，太多了，任何人都受不了；太多了，太厲害，就會傷肝，肝會有病了，就有肝臟病。

(三) 哀。你哭得太厲害了，就有肺病。

(四) 懼。你害怕得太厲害，就會有膽病，膽就會生病的，膽經生病。

(五) 愛。你不要以為這個愛就是個好東西，愛多了就傷神，傷你那個精神，精神都傷了。

(六) 惡。就是厭惡，你若太過了，太多了，會傷你的情；這種情感的情會傷了，不正常了，心理變態了，有一種狂病了，發狂了，發神經了。

(七) 欲。無論你貪什麼，都叫欲，欲若多了，就會傷脾的。

— 宣公上人開示

Happiness, anger, sadness, fear, love, hate, and desire are the seven emotions. When they are at rest, that is the Middle Way. When they are used at the right time and do not run wild, that is tranquility.

The first one is happiness, the feeling of joy. Did you know that constantly being overjoyed hurts your body? If the emotion of happiness runs too high, too often, it will damage your heart, and you will have heart disease.

The second is anger. Having a little temper is fine, but too much is bad. No one likes people who are angry all the time. In addition, vexation damages the liver. If you are mad all the time, you will have liver disease.

The third is sadness. If you are constantly depressed and cry often, it is easy to get lung disease.

The fourth is fear. When you are always afraid, your gallbladder will suffer and become ill.

The fifth is love. Do not think that love is a wonderful thing; if you have too much love, it will damage the essence of your energy.

The sixth is loathing. If you have too much aversion in your heart, it will warp your emotions, and make you twisted and insane.

The seventh emotion is desire. All greed is a form of desire, which damages the pancreas when in excess.

—By Venerable Master Hua