



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

10. 鬼語四六

上人的德行，人天共仰；上人的願力，連鬼神都祈求皈依。陳瑞昌是香港著名的商人，他的姨甥女自幼父母雙亡，由陳瑞昌夫婦撫養長大。此女結婚未久，遽遭夫喪，由於打擊過深，從此精神失常，經常胡言亂語，做出一些癲狂的舉止；陳瑞昌夫婦眼見甥女悲慘遭遇，於是邀請數位僧人到家裡誦經持咒，以求退卻邪魔，消去夙冤，然而，超薦不彰，又來延請上人……

上人自述：

如果我叫人皈依自己，人家問一問：「你夠不夠當師父的資格呀？你是不是討我的便宜，想要做我的師父，長我一輩呢？」那我該說什麼？就是因為這個，所以我從來不叫哪一個人皈依我。收一個皈依弟子，我覺得如果不以正法來教化他，我不能度他，對不起他，我

10. Even a Ghost Recognizes its Father and Mother

Both gods and humans venerated the Venerable Master's virtues and conduct. Even ghosts wanted to take refuge with him because of his great vows. Chan Sui-Cheong was a renowned businessman in Hong Kong. His niece's parents had both passed away while his niece was still young, so Chan Sui-Cheong and his wife raised her. After being married for a short time, her husband suddenly passed away. His niece became mentally unstable due to severe agony. She would often babble nonsense and sometimes acted crazily. Knowing about his niece's pitiful encounters and experiences, Chan Sui-Cheong invited a few Sangha members to his house to recite sutras and mantras for warding off evil spirits and clearing away her past enmity. But they were not effective, so he went to ask for the Venerable Master's help.

Narrated by Venerable Master Hua:

If I were to tell others to take refuge with me, others might ask: "Are you qualified to be my Master? Are you trying to take advantage of me, wanting to become my Master so you can become my elder?" How could I reply? Because of this, I would never ask anyone to take refuge with me. If I took in a disciple, I would be regretful and ashamed if I used the proper Dharma to teach and lead him to the Way; if I did use proper Dharma to teach him, but he wasn't sincere and didn't listen to my teaching, what could I do? This is why I don't tell people to take refuge with me. Now that there are so many of you wanting to take refuge with me, you should all

會很慚愧的；那麼我用正法教他，他要是沒有真誠心，不肯聽教，我又有什麼法子？所以我不叫人皈依我。現在你們有這麼多人皈依我，你們問問自己，哪一個是我叫你們來皈依我的？甚至於想皈依我的，我都要考察考察。有的時候人多，我考察不過來了，馬馬虎虎的把眼睛一閉：「好了，都許可了！」在東北、在香港，我收皈依弟子是要個別的先談一談，你為什麼要皈依我？不單對人是這樣，我就是對鬼也是一樣的。真的！我在香港收過鬼皈依弟子。

香港有很多人都說度輪法師有捉鬼的本領，這是其中的一段故事。這個鬼，說起來也是很不可思議的！大光公司陳瑞昌的姨甥女發魔障病，有鬼上她的身，令她發癲發魔氣，弄得家裡雞犬不寧。

陳瑞昌就請七個和尚來念經，這些出家人常以念經做佛事維生。他們到那兒穿上袍、搭上衣，桌上擺著《金剛經》、《大悲咒》，就開始念：

「南無喝囉怛那哆囉夜耶·南無阿利耶……」一天到晚「南無、南無、南無」，「南無」個不停。念《金剛經》：「如是我聞。一時，佛在舍衛國祇樹給孤獨園，與大比丘眾千二百五十人俱。爾時，世尊食時，著衣持鉢，入舍衛大城乞食。於其城中，次第乞已，還至本處。飯食訖，收衣鉢，洗足已，敷座而坐。」

很奇怪的，和尚念經，鬼也隨著念。人念人經，鬼念鬼經；你「敷座而坐」，她也「敷座而坐」，天天同法師鬥法，搞得這七個和尚念了七天經，也出不去門了；弄得他們束手無策，簡直沒有辦法。

這七位和尚，其中有一位是我的徒侄恒越（常義法師的徒孫），他就對陳瑞昌說：「你要是想要她病好，

ask yourselves, did I ever ask you to take refuge with me? Even those who want to take refuge with me, I have to check them out and observe them first. There are times when there are so many people around that I am not able to test and observe in detail, so I would casually close my eyes, saying: “Okay, it has been done.” In Northeast China and Hong Kong, I will first have to have a talk with the disciples before I take them in, “Why do you want to take refuge with me?” Not only to humans, even ghosts will be treated in the same way. It’s true that in Hong Kong, I had ghost disciples who took refuge with me.

A lot of people in Hong Kong said that Dharma Master Tu Lun has the ability to catch ghosts. Below is one of these stories. It is quite unbelievable to speak of this ghost. The niece of Chan Sui-Cheong of the Tai Kwong Company got sick due to a demonic obstacle. A ghost her possessed her, causing her to go mad and emit a demonic ‘qi’ (energy), which caused upheaval in her family.

Mr. Chan Sui-Cheong invited seven monks to recite sutras for his niece. These monks recited sutras on the behalf of other people as their livelihood. When they reached the place, they put on their robes and sashes, placed the Diamond Sutra and Great Compassionate Mantra on the table and started to chant “Na mwo he la da nwo dwo la ye ye, na mwo e li ye...” From morning till night, they recited, “Namo, Namo, Namo, Namo,” non-stop.

Then they chanted the Diamond Sutra: “Thus I have heard, at one time the Buddha dwelt at Shravasti in the Jeta Grove in the Garden of the Benefactor of Orphans and the Solitary, together with a gathering of great Bhikshus, twelve hundred fifty in all. At meal time the World Honored One put on his robe, took up his bowl and entered the great city of Shravasti to collect alms. After he had finished his sequential alms-round, he returned to his dwelling. When his meal was completed, he put his robe and bowl away. After he washed his feet, he arranged his seat and sat down.”

Strangely enough, when the monks chanted, the ghost also followed along. When the humans chanted the sutras, the ghost also chanted. When the monks chanted “he arranged his seat and sat down,” the ghost also chanted it too. Every day the ghost had a match with the monks, which led them to recite the sutras for seven days and yet, were still unable to leave. They did not know how to cure her and were totally at a loss.

One of the monks in the group was my Dharma-nephew Heng Yuet (Dharma Master Chang Yi’s grand-disciple). He told Mr. Chan Sui-Cheong, “If you want her to recover, you could invite my Dharma-uncle. He has the Way.” Mr. Chan believed him and went to Guanyin Cave to invite me.

While secluded at Guanyin Cave, I behaved as if I were a deaf, dumb

除非把我的師伯某某人請來，他有辦法！」這人相信他的話，就跑到觀音洞去請我。

我隱居於觀音洞以來，如聾如啞，若癡若呆，一心修道，不管世事。因此，他們第一次請我，我沒有答應；第二次又來，我也沒答應；第三次到我那兒，跪在我面前不起來，本來我不願意管別人閒事，但他再三請求，我說：「好了，你這麼誠心，我就去了！」

我到那兒，這個病人在床上正與和尚鬥法呢！和尚念經，她也念經；和尚念咒，她也念咒。她在那兒晃晃悠悠的，不知有多神氣！我坐到她那個床旁邊，也沒有念什麼經，只是靜靜地坐在牀邊。過了十分鐘，病人悄悄地帶著鬼、鬼帶著人，就下床，爬到我身邊，在我面前跪下。我問她：

「妳是誰？」

「我是鬼。」

「妳為什麼要騷擾這個人？」

「因為我宿世與她有緣。」

我當時也不多說話，就把頸上戴著那一串念珠拿下，套在病人的脖子上。她立刻叫起來：

「哎喲！法師，求你饒恕我，我再也不敢了！」

「妳怎麼了？」

「我快被你這個念珠燒死了！」

「我戴著，它怎麼不燒呢？妳怎麼戴著就燒呢？」

「法師請你慈悲，放過我呀！我真的受不了了！」

「妳想要幹什麼？」

「我想要皈依你！」

「妳想要皈依我？這七位和尚給妳念經，念了七、八天，妳怎麼不皈依呢？妳皈依我幹什麼呢？」

「他們？他們皈依我，我都不要，我嫌他們臭！」

你看！這個鬼就這麼自負！

她又說她認識某某老法師，我說：

and stupid person. Single-mindedly I cultivated and was not interested in worldly affairs. I did not accept their first or second invitation, however, by the third time, he knelt in front of me and would not rise. Initially I, did not want to be involved in the affairs of others, but since he had so sincerely requested again and again, I finally said, “Alright, since you are so sincere, I will go.”

When I reached the place, the sick person was having a match with the monks on her bed. When the monks chanted the sutra, and then she also chanted the sutra. When the monk chanted a mantra, she also did the same while swinging her head in a proud manner. I came and sat by her bedside, and did not recite any sutra, but just quietly sat there. After ten minutes, quietly, the person led the ghost and vice versa to come down from the bed, and they knelt in front of me. I asked her (the possessed girl):

“Who are you?”

“I am a ghost”

“Why are you disturbing this person?”

“Because I have affinities with her from previous lives”

I didn't say much at that time, and took the recitation beads from my neck and put them on hers. She immediately screamed:

“Ouch..! Dharma Master, please forgive me. I dare not do it again.”

“How are you now?”

“Your recitation beads will soon burn me to death.”

“Why don't they burn me when I wear them? Why do they burn you?”

“Dharma Master, please be compassionate and let me go. I really can't stand it.”

“What do you want?”

“I want to take refuge with you”

“You want to take refuge with me? These seven monks have been reciting sutras for you for seven or eight days, why don't you take refuge with them? Why do you want to take refuge with me?”

“They? Even if they wanted to take refuge with me, I would not want them, they stink!”

You see, this ghost was very arrogant!

The ghost also said she knew a certain elder monk. I said:

“Since you know the elder monk, wouldn't it be good to take refuge with him? I don't even have a place now, why would you want to take refuge with me?”

“I know him, but I won't take refuge with him. He is not up to the standard to be my Master (teacher).”

“Then how could I be?”

“I had been searching many years for you”

「妳既然認識老法師，妳皈依他不好嗎？我現在連個地方都沒有，妳皈依我幹什麼？」

「我認識他，但是我不能皈依他，他也不夠資格做我的師父！」

「那我怎麼夠？」

「我找這麼多年，就在找你呢！」

「妳找我幹什麼？」

「我要皈依你！」

「皈依我有什麼好處？」

「你的願力大——是凡你的皈依弟子，你都要他成佛，因為你有這個願力，我找你找了很久了，我一定要皈依你！」

「那好了！妳皈依我，這個病人的病怎麼樣，好或不好？」

「即刻就好！」

這個鬼皈依我之後，病人也好了。事情的經過，當場的七位和尚都親眼看到。你看，這個鬼都懂得四六！什麼叫「四六」呢？這個「四」，就是父親的「父」字，這是四劃；「六」就是母親那個「母」字，這是六劃。所以若說那個人「四六不懂」，就是說他連自己的爸爸媽媽都不認識；這個鬼懂得「四六」，曉得要皈依。

陳瑞昌曾經發願說：「如果我這個姨甥女的病不好，我以後就不信佛了！」幸虧他的姨甥女的病以後好了；並不是我怕他不信佛，而是我看他這個姨甥女發狂的樣子很可憐，所以我叫她的病好了。

今天我不是向你們來說我有怎麼樣的能力，我只是講個事實而已。這個鬼皈依我之後，病人好了也要求皈依，病人的親戚跟著也要皈依，所以這一幫人都皈依了，而且是全家皈依。所以鬼能介紹人皈依，人看鬼皈依也眼睛紅了——「我也要皈依！」

陳瑞昌的姨甥女好了以後，全家都信佛；甚至於小孩子一出生就皈依三寶，請人吃齋；每逢生孫、生孫女就請佛友吃齋，開喜慶吃齋不殺生的風

“Why have you been looking for me?”

“I want to take refuge with you”

“What benefits do you get from taking refuge with me?”

“Your vows are great—you want all disciples who take refuge with you to become a Buddha. Because you have this vow, I have been looking for you a long time, and I must take refuge with you!”

“Alright! You can take refuge with me, then what about this sick person? Will she recover?”

“She will recover immediately!”

After this ghost took refuge with me, the sick person recovered. The seven monks saw what happened during this incident. You see, this ghost can also understand “four and six”! What is “four and six”? “Four” is the Chinese character for “father”(父) which has four strokes; “Six” is the Chinese character of “mother”(母), which has six strokes. Hence, to say that a person doesn’t understand “four and six” means that this person doesn’t even recognize his own parents. This ghost recognized “four and six” and knew the need to take refuge.

Chan Sui-Cheong had previously made a vow: “If my niece does not recover, I will no longer believe in Buddhism.” Luckily his niece recovered. It wasn’t that I was afraid he would not believe in Buddhism, but rather upon seeing the appearance of his niece, who was very pitiful when she went crazy, I decided to make her recover from the illness.

Today, I’m not telling all of you that I have any special abilities, but just relating the facts. After this ghost took refuge with me, the patient who recovered also wanted to taking refuge. The patient’s relatives also followed; and as a result, this whole group of people took refuge with me—the entire family. Hence, even a ghost can introduce people to take refuge. When humans see a ghost take refuge, they can become envious and think, “I also want to take refuge.”

When the niece of Chan Sui-Cheong recovered, the whole family became Buddhists. Since then when a baby was born into the family, it would also take refuge and they (the family) would treat people will to a vegetarian meal. Whenever a grandson or a granddaughter was born, they will invite fellow Buddhists to a vegetarian meal; hence, starting a family tradition of not killing and having vegetarian meals to celebrate events. From then on, I became famous for “catching ghosts”. In Hong Kong, many people thought that this Dharma Master Tu Lun had the ability to catch ghosts. Someone said that I’m a “Maoshan,” an Old Taoist. In Malaysia, there were also people who said that I’m an “Old Demon King” and “One of the Top Five Hong Kong Weirdos”. I don’t mind whatever people call me; if I did, why would I call myself a small ant, a small mosquito larvae, or a horse?

【Postscript】：

Chan Sui-Cheong saw that after Venerable Master entered his house

氣。自此之後，我得到「捉鬼」的名氣，在香港有很多人都以為這個度輪法師有捉鬼的本領。有人說我是「茅山（老道）」，在馬來西亞也有人傳我是「老魔王」，是「香港五大怪之一」。誰叫我什麼，我絕對不會介意，否則我又怎會稱自己為一隻小螞蟻、一隻小蚊蟲、一匹馬呢？

【後記】陳瑞昌眼看姨甥女在上人進屋半小時後，就恢復往日健康正常的樣子，深知上人是真正修行人，威德可懾伏邪魔，於是帶著全家皈依上人。以後每逢過年，都恭請上人寫新春賀詞。有一年陳瑞昌的兒子不要上人賀詞，那一年生意慘淡，從此他們年年懇請上人寫新年賀詞，上人來美後，也寄掛號函到美國懇求上人寫。

上人自述：

陳瑞昌是我一個老皈依弟子。他今年（1971）8月間已經往生極樂世界去了。他在醫院天天念佛，念念就睡著了；睡著了就往生了，沒有什麼大的痛苦。

待續

for half an hour that his niece fully recovered from her illness and returned to normal. Knowing that the Venerable Master was a true cultivator, that his awe-inspiring virtue could even subdue demons, he brought his whole family to take refuge with the Master. For every Chinese New Year, from then on, he would request the Venerable Master write a New Year's greeting. However, one year, Chan Sui-Cheong's son did not want to request the Venerable Master's greeting couplets, and that same year, his business did badly. Consequently, from then on, they requested the Venerable Master write New Year's greeting for them every year. Even after the Venerable Master came to America, they sent registered posts to request his greetings.

Narrated by Venerable Master Hua:

Chan Sui-Cheong was an old disciple of mine. He passed away and was reborn in the Pure Land around August of this year, 1971. While in the hospital, he recited the Buddha's name every day until he fell asleep. He passed away in his sleep, without any major suffering.

To be continued

2019年加州山火 2019 California wildfires

受加州山火影響，萬佛聖城敬老節舉行之之前，已收到當天將停電的通知。萬佛聖城大齋堂因自備發電機，故敬老節如期舉行，不受影響。敬老節圓滿結束後，瑜伽市及附近城鎮自10月26日傍晚起停電。萬佛聖城除晨間拜願和午間拜大悲懺特別迴向加州山火早日熄滅之外，並自10月29日至10月31日，上午8時至10時，下午大悲懺後2時至5時舉行「大悲咒」法會，迴向加州山火早日熄滅，眾生獲得平安。「大悲咒」法會進行一天後，強風已停止，因此瑜伽市與達摩鎮在停電將近四天後，於10月30日恢復供電。✧



Due to the California wildfires, CTTB received an announcement saying that there will be no electricity an Honoring Elders Day. However, CTTB had its own back-up generators, so the event was unaffected. Starting later that evening, Ukiah and nearby towns lost power. From the October 29-31, 2019, the CTTB community held a Great Compassion Mantra recitation, in addition to the regular daily ceremonies, and the community dedicated the merit to the quick containment and extinguishment of the wildfires, as well as for the safety of all living beings. After only a day of reciting the *Great Compassion Mantra*, the strong wind subsided. On October 30, Ukiah and Talmage regained power, after a four day power outage. ✧