



# 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

### 12. 道友皈依

通善壇創辦於1938年，供奉呂純陽祖師，信奉道教是弟子入門的首要條件。以「宣揚道教，舉辦社會慈善活動」為宗旨。當時道友會請神靈降壇，卜筮扶乩。乩師用手指托著像「T」型工具的上橫端下面，它會自動在沙盤上寫字；在旁的人大聲念出，記下神靈的預測。

1951年冬，上人於通善壇宣講《地藏經》時，呂祖乩文勉勵信眾皈依三寶。乩文如下：

一之為道不轉移  
二氣陰陽定固基  
三家會合成真諦  
四時順序更堪宜  
五氣朝元歸正旨  
六慾拋除勿被羈  
七情當要來啓化  
八功德水暢所思  
九轉丹成終有日

### 12. Taoist Disciples Take Refuge

Tung Sin Tan Platform was established in 1938 for worshipping Patriarch Lu Chunyang. The first and foremost requirement of becoming a member is that you must believe and embrace Taoism. Their aim was “to propagate Taoism and organize charity events for the community.” At that time the Taoist disciples would invite deities to the platform for divination through a method called “Fu ji”, a type divination in which a medium writes words in a sand box. The “Fu ji” master uses his fingers to hold a T-shape tool just below its horizontal bar. The T-shape tool would automatically move, writing words in a sand box, and people beside the Taoist read the words aloud, noting the divination result.

In the winter of 1951, when the Venerable Master expounded on the *Earth Store Sutra* at Tung Sin Tan, Immortal Lu, (one of the eight Immortals of Taoism), encouraged his disciples to take refuge with the Three Treasures through “Fu ji.” The text was as follows:

*Oneness is the Way that does not waver.  
Two energies of yin and yang set the solid foundation.  
Three forces merge to form the true essence;  
Four seasons in good order are more conducive.  
Five qi converge at the source, fulfilling their rightful purpose.  
Six desires are eliminated so they no longer hinder us.  
Seven emotions be transformed,*

十地蓮花滿沼池  
 十行修來由此得  
 九九完隆大眾喜  
 八面玲瓏光盡放  
 七級浮屠有所依  
 六道輪迴能超度  
 五中自有一神祇  
 四圍包含天地有  
 三陽和合不能移  
 二理本來皆一體  
 一子得道合宅舒  
 願與世人來說法  
 談經念佛理所宜  
 亦要身心來勸化  
 內修功果好皈依

【後記1】譚果璞居士於〈從參佛經過說起〉文中記述：

時維辛卯孟冬（1951年農曆十月），余因奉信純陽呂祖先師，故常蒞通善道壇，適值陳瑞昌居士請東北松江籍法師度輪上人，到壇宣講《地藏菩薩本願經》。余得聞法要，頓悟佛道慈悲，感觸於心，遂皈依三寶焉。

【後記2】譚果正居士記述：

家父看到這詩籤時，那已經是講經的最後一天了。那天，家父叫我從乩文記錄簿上，抄下這首詩。這首詩籤的每一句，開頭都是一個數字，從一到十。最後一句「內修功果好皈依」，規勸通善壇的弟子要皈依三寶。家父看到這詩籤之後，決定去見師父，我勉強陪同前往。我目睹這位鶉結衣單，慈悲嚴肅的和尚，顯然與我從前所看過的有天壤之別，也和我見過的所有天主教神父和修女不同，師父的舉止顯現出與眾不同的尊嚴，令人景仰。師父當時給我一本《地藏經》，從那天起，我對佛教有了不

*Water of the eight virtues gives free reign to our imagination.  
 Smelting of the nine stages of neidan will ultimately gain success  
 Lotuses of the Ten Grounds fill up the pond.  
 The Ten Practices are thus obtained.  
 Cultivation of nine times nine is perfected, and all are delighted.  
 Eight transparent facets shine brightly,  
 Seven-storied stupas must have foundation to rely upon.  
 Six realms of transmigration can be transcended.  
 Five viscera, each with a guarding spirit.  
 Four directions encompass Heaven and Earth,  
 The three lines of yang harmonize, becoming unalterable.  
 The two principles are basically of one essence.  
 One son realizes the Way and the whole household obtains ease.  
 We are here to speak Dharma for the world,  
 Lecturing sutras and reciting Buddhas' names are what must  
 be done  
 With our body and mind, exhort and teach others to  
 Cultivate internal merit and realize the fruition to take refuge.*

【Postscript 1】An excerpt from “My journey of learning Buddhism” by Upasaka Tham Guo Pok.

In the year of “Xin Mao” (1951), in the first month of winter (tenth lunar month), I visited Tung Sin Tan frequently because I revere Patriarch Lu Chunyang. I was there when Upasaka Chan Sui Cheong invited Venerable Master Du Lun from Songjiang, Northeast of Tung Sin Tan to lecture on the *Earth Store Sutra*. I managed to hear the main essence of the Dharma and instantaneously realized the Buddhas' kindness and compassion. I was moved and thus took refuge with the Three Treasures.

【Postscript 2】Spoken by Upasika Tan Guozheng:

When my father saw the aforementioned verse, it was already the last day of Venerable Master's sutra lecture. That day, my father asked me to copy the “Fu ji” verse from the record book. Every line of this verse starts numerically from one to ten. Tung Sin Tan encouraged his disciples to take refuge under the Three Treasures with the last verse line of “Cultivate internal merit and realize the fruition to take refuge.” When my father saw the verse, he decided to visit the Venerable Master and I accompanied him reluctantly. I noticed that this compassionate and solemn monk wearing tattered and thin clothing was very different from religious leaders such as the Catholic priests and nuns whom I had met before. The Venerable Master's demeanor was admirable

同的感覺，很有精神地看《地藏經》，甚至連吃飯時一刻也不忍釋手，我也不明白自己為什麼忽然對信佛有興趣了。

1952年農曆三月十五，母親和我一同皈依，家母法名叫甘果彥。後來我的妹妹譚慕潔（譚果式）、弟弟譚喬建（譚果行）和小妹譚慕顏（譚果岸）都皈依師父。除了家兄是信奉密宗外，我們全家都皈依師父上人。我不是因為家父皈依我也皈依，我是因為佛教的教義而皈依。

我在天主教學校，有教義問答課和聖經課程。我曾問過修女老師很多問題，例如為何上帝創造一些人很富有，而有些人很貧窮？為何只有天主可以是天主，而我不能是天主？她們都無法回答。遇到師父之後，我發現佛教的教義很不同，人人都可以成佛。

我跟隨師父學習佛法，我不想讓我同學知道，她們會說我迷信！因為當時一般人對佛教的印象不好，認為佛教很迷信，而且在中國電影裡，常有僧人言行惡劣，或是念佛的人手持念珠，害人、罵人的情節，以致一些無知的人遇到僧人，會當面吐口水在地上。

師父曾經希望我將父親皈依的經過寫出來，我不想寫，還對師父說：「獻醜不如藏拙。」師父說：「妳為什麼執著在我相上，如果人人都像妳這樣想法，豈不是無人寫稿？最近佛教雜誌投稿者少，我希望妳們能寫的多寫些文章。」回想往事，師父的教導我沒有遵從的實在是太多了！

and he showed outstanding dignity. The Master gave me a copy of *Earth Store Sutra* at that time. Since then, my feeling towards Buddhism changed. With an enthusiastic spirit, I read the *Earth Store Sutra* and even during meal times I was reluctant to put the book down. I didn't understand why I was suddenly so interested in Buddhism, but I was.

On the fifteenth day of third lunar month in 1952, my mother and I took refuge at the same time. My mother's Dharma name is Gam Guo Yen. Later on, my younger sister, Tam Mo Gik (Tan Guo Shik), my younger brother, Tam Kiu Kien (Tan Guo Hang), and my little sister, Tam Mo Ngan (Tan Guo Ngon) all took refuge under the Venerable Master. My entire family took refuge under Venerable Master, except for my elder brother who believes in Vajrayana Buddhism. I took refuge not because I wanted to follow my father, but because I believed the Buddhist teachings and principles. I attended Catholic school and they offered questions and answers on Catholicism in their bible study sessions. I asked the nuns who taught me many questions, such as why did God make some people rich and others poor? Why is it that only God can be God, but I cannot? They weren't able to answer my questions. After meeting the Venerable Master, I discovered that Buddhist principles were very different and that everyone could be a Buddha.

I didn't want my classmates to know that I was studying Buddhism with Venerable Master because they would think I was superstitious, especially because at that time, common people had negative impressions about Buddhism. They thought that Buddhism was entirely superstitious. Furthermore, many Chinese movies frequently show scenes of monks with bad speech and conduct, or scenes of someone chanting the Buddha's name and holding recitation beads while harming and reviling them. As a result, some ignorant people would even spit on the ground when they encountered a monk.

The Venerable Master wanted me to write about my father's taking refuge story, but I didn't want to. I even told the Master: "It's better to hide stupidity than showing incompetence to others." He replied: "Why are you so obsessed with your image? If everyone were to think the way you do, then nobody would write articles. Lately there are only a few submissions to the Buddhism journal, so I hope that capable writers might contribute more articles." Thinking back, I have failed to follow Venerable Master's instructions too many times!

## 【後記3】譚果式居士敘述：

我的法名是果式，師父都叫我慕潔。我能夠遇到師父，是因為我的父親。通善壇邀請一些商人加入，我的父親是會員之一。這個團體經常捐錢幫助窮人，分發食品、藥品和其他生活必需品濟貧。我父親讀過很多的古書和中醫書籍，他在通善壇聽師父講《地藏經》，發現師父如此年輕又如此博學。通善壇的信眾都很崇敬師父，這是以前從未發生過的。當時師父只有三十歲出頭，大約有十到十五位道教信徒皈依師父，七十多歲的家父是其中之一。

我的父親在商場上稍有名望，能拜一個歲數比他兒子還小的人為師，謙虛受教，非常難得。我父親譚璞才，法名果璞，在香港的法總道場常會看到他的名字。比如，慈興寺的山門牌坊上的對聯有他的名字，佛教講堂也可以看到他的名字，他為那兒也寫過對聯。在師父早期的事蹟裡，他寫過一篇序文，為自己在快八十歲還能遇到如此偉大又尊貴的老師而感到慶幸。

記得我那時小學五年級，他從通善壇回來，興高采烈地告訴我媽說：「妳知道嗎？我有師父了。」我媽說：「你這麼老了，那你的師父一定更老了。」「不，我的師父很年輕，他比我們的大兒子還年輕呢！」「真的嗎？」「是的，我覺得他頂多三十多歲。」「你怎麼找了個這麼年輕的人做師父？他能知道些什麼呀？」我父親說：「妳錯了！如果妳聽過他講經，就會知道他是位博學多聞、舉止莊嚴的和尚。我這把年紀從未遇到過這樣年輕又有學問的人，所以我拜他為師。過兩天，我帶妳去拜見他，妳就知道我講的沒有錯！」

☯待續

## 【Postscripts 3】 Narrated by Upasika Tam Guo Sik

My Dharma name is Guo Sik and the Venerable Master called me Mou Kit. I was able to meet Venerable Master, because of my father. Tung Sin Tan invited some businessmen to join their community and my father was one of them. This community often donated to the poor and gave out food, medicines and other daily necessities to help those in need. My father had read many ancient books and traditional Chinese medicine books. He listened to the lectures on *Earth Store Sutra* by Venerable Master at Tung Sin Tan, and found that at such a young age, Venerable Master was very knowledgeable. The Venerable Master was deeply respected by all of the disciples at Tung Sin Tan and this had never happened before. The Master was in his early thirties at that time. Ten to fifteen Taoist disciples took refuge under Venerable Master at that time. My father, who was in his seventies, was one of them.

My father was quite well-known in the business world. It was not easy for him to accept a person younger than his son as a teacher and follow his instructions humbly. My father's name is Tam Pohk Choy, and Guo Pohk is his Dharma name. You can see his name was written in most of the DRBA's branches in Hong Kong. For instance, you can find his name on the memorial archway couplet at the mountain gate of Cixing Monastery. You can also find his name in the Hong Kong Buddhist Lecture Hall, at the place where he once composed a couplet. In the book of Venerable Master's early life records, my father wrote a preface to express his gratitude of meeting a great and noble master in his late seventies.

I remembered at one time when I was in fifth grade, when my father came back from Tung Sin Tan and told my mother jubilantly: "Guess what? I have a master now." My mother said: "If you are this old, your master must be older."

"No, my master is actually quite young, he must be younger than our eldest son!"

"Really?"

"Yes, I think he is in his thirties at the most."

"Why did you find such a young person as your master? What could he possibly know?"

My father said: "You are wrong! If you listened to his lectures on the sutras, you would know he is a knowledgeable and dignified monk. Even at this old age, I have never met such young and well learned person, so I took him as my master. In a couple of days, I'll take you to see him. Then you will know I am telling the truth."

☯To be continued