



覺海慈航度香江（續）

Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

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19. 聞風效法

上人才學出眾，有著超脫不凡的睿智。他做沙彌、做法師、做寺院住持、做大陸留港僧人聯誼會長，都有著獨特的做事風格，一時引領著香港佛教其他僧眾隨其而行。這緣於他厚積的根性、廣博的學識，緣於他的世事練達，緣於他對佛教善業的置身奉獻……

上人自述：

民國三十五年（1946年）結伴南行十四僧，在天津搭船去上海的時候，當時我是個沙彌。照理無論做什麼，比丘排在前面，沙彌在後面；可是他們對旅行的手續完全不懂，一點常識都沒有，也不懂去海關打預防針、種痘；只好把我叫到前面，帶他們去交涉，我帶著他們去做這些工作。

後來到香港，佛教界的人也是多半跟著我後邊跑。最初沒有一個人懂得使用英文信件，到香港後，我用了英文的信封信紙，他們這才跟進。我是頭一個向政府申請佛堂免稅，以後他們跟著我後邊跑，得到免稅。我不是說我如何，

19. Follow the Example of the Venerable Master

The Venerable Master was outstanding in talent and his wisdom was beyond the extraordinary, when he was a Shamanera, a fully-ordained Bhikshu, the abbot of a monastery, and also later, as the Chairman of the Buddhist Association of Mainland China in Hong Kong, many sanghas from other monasteries followed him. This was because of his deep potential, his extensive knowledge and experience, his seasoned worldly wisdom, as well as his dedication to Buddhism.

The Venerable Master's Own Words:

In the thirty-fifth year of the Republic of China, (1946), fourteen monks traveled South together by boat from Tianjin to Shanghai. At that time, I was a shramanera. Normally shramaneras should stand behind bhikshus and follow their lead; however, since they knew nothing about travel and had no common sense, nor did they know how to take a vaccination at the customs, they had to ask me to advise, and stand in front of them to deal with such matters.

Later in Hong Kong, most of the people in the Buddhist community followed me as well. In the beginning no one knew how to use the English letterhead. I knew how to use it because I used English envelopes and letter paper when I arrived in Hong Kong, and so these people learned this from

只是他們做事太不用腦筋了。像有一個人在香港最破壞我，他的攀緣心也最大；幫女人服務的腦筋倒很殷勤的，可以幫有錢的女居士拎行李箱、拎皮包。為什麼他這樣子呢？因為他識字不多；如果不這樣子，他真的是沒有辦法。我希望你們不要像他這樣攀緣！

【後記】恒實法師敘述：

有一年我們去紐西蘭，遇到玄智老和尚，他老人家在香港就認識師父，曾住過慈興寺。玄智老法師說上人說法很獨特，名聞香江。他說：「你們師父自成一派，是當時出家人說法的典範；他能輕鬆吟出唐詩三百首，也能夠隨口引用老子及儒家典籍來佐證，出家人很少有能像他這樣的才學。」

玄智老法師還說一則故事，是當時香港佛教界普為人知的事。有一天，師父在西樂園寺講《阿彌陀經》時，一些出家人入殿就坐下聽法。在法座上的師父忽然說：「你們都坐到後面去。」這幾位出家眾正要起身讓位時，師父說：「不用！出家人該坐在前面；我是和天龍八部說話，叫他們坐到後面去。」

（編按：恒實法師是上人在美國的美籍弟子，曾於1977年5月7日至1979年11月4日期間，為祈求世界和平，由南加州的洛杉磯金輪寺三步一拜，至座落於北加州之萬佛聖城。）

me. I was also the first one who applied to the government for a tax exemption of the Buddha Hall. Later on others followed me to obtain tax exemptions. Originally, I didn't intend on telling what I had done, but these people really didn't have any common sense; they never thought to do anything like this at all. For instance, there was a person who harmed me most in Hong Kong. This person also "climbed on conditions" (manipulated situations and exploited relationships) the most; he was very diligent when helping women, and he liked to help rich Upasikas with their luggage and purses. Why did he do that? Because he was illiterate and had no other way of getting through life without doing so. I hope you not climb on conditions like he did!

[Postscript] Narrated by Reverend Heng Sure:

One year we went to New Zealand and met the elderly monk Xuan Zhi, who knew Shifu (the Venerable Master) when he stayed in Cixing Monastery in Hong Kong. Dharma Master Xuan Zhi said the Venerable Master was known for speaking Dharma and famous in Hong Kong. He said, "Your Shifu developed a style of his own, and he became the model for speaking Dharma among left-home people at that time. He could recite three hundred Tang poems at will, and cite from Lao Zi and the Confucian classics as well. Very few left-home people had the talent and knowledge that he did."

Dharma Master Xuan Zhi also told a story which was well known by the Buddhist community at that time. One day when Shifu was giving a lecture on the *Buddha Speaks of Amitabha Sutra* at Western Bliss Garden Monastery, some left-home people came into the Buddha Hall and sat down to listen to the Dharma talk. Shifu, sitting on the Dharma-seat, suddenly said, "You all, sit in the back." When those left-home people were about to stand up and move, Shifu said, "No! Left-home people should sit in the front. I was just talking to the gods, dragons, and the rest of the eightfold division, asking them to sit at the back."

(Editor's note: Reverend Heng Sure was one of the Venerable Master's senior American disciples. He took a three steps one bow pilgrimage from Gold Wheel Monastery in Los Angeles, Southern California to the City of Ten Thousand Buddhas, in Ukiah, California to dedicate the merit to world peace that lasted two and a half years from May 1977 to November 1979.)

☞ To be continued

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