



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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33. 鬼求五戒

壬辰年（1952年底），西樂園啟建念佛道場，舉行一連七天的念佛法會，在佛七的第五日，第六支香終結時，忽有一鬼，附在張果雨之身，跪著懇求上人為他授五戒……

50年代的香港，由於天災人禍不斷發生，社會動盪不安，上人究其原由，揭示乃由眾生的業力所感，有以致之。上人有鑒於此，要挽救劫運，非藉助眾人之力量不可。在壬辰年，藉阿彌陀佛聖誕（農曆十一月十七日）之期，一連七天（即農曆十一月十一日至十七日，公元1952年12月27日至1953年1月2日），每天從早上八點到晚上七點，舉行念佛法會。西樂園位於山上，雖山嶠路遠，然參加的信眾依然很多。

如是數天，到了佛七的第五日（即十一月十五）傍晚，

33. A Ghost Requested to Take Five Precepts

Some time during the Ren Chen (壬辰 rén chén) year (at the end of 1952), the Western Bliss Garden Monastery held a seven-day Buddha Recitation Dharma Assembly. At the end of sixth incense of the fifth day, a ghost suddenly appeared and possessed the body of Zhang Guo Yu. The ghost bowed and pleaded with the Venerable Master, and requested to take the five precepts.

During the fifties, Hong Kong continuously experienced natural and man-made disasters, as well as social unrest. Accordingly, the Venerable Master studied its causes, and found that these were due to the karmic obstructions of living beings. As such, the Venerable Master decided to use the strength of the assembly to overcome these calamities. Notably, at some time in 1952, around Amitabha Buddha's birthday (the seventeenth of the eleventh lunar month), the Venerable Master conducted a Buddha Recitation Dharma Assembly for seven days. This started on the eleventh day and lasted until the seventeenth day of the eleventh lunar month, (from December 27, 1952 till January 2, 1953.) This Dharma assembly began in the morning at 8 a.m. and concluded at 7 p.m. in the evening. Although the Western Bliss Garden Monastery was situated on a mountain, and despite the mountain path being long, there were many faithful people who came and participated in the session.

The session went on for several days. Then, on the evening of the fifth day (the fifteenth day of eleventh lunar month), at the conclusion of the sixth incense, Zhang Guo Yu knelt in front of the Venerable Master



西樂園寺1952年佛七法會

Members of the assembly from the Seven-day Amitabha Buddha Recitation Session with Venerable Master (center) at Western Bliss Garden Monastery at the end of 1952.

第六支香終結時，忽然張果雨跪於在上人面前，原來有一鬼附在張果雨身上，懇求上人為他授五戒；上人答應他的祈求，張果雨才由昏迷中轉為清醒。參加法會的人，嘖嘖稱奇，連鬼也知道要來求戒！

上人1979年冬於萬佛聖城彌陀佛七開示

全世界都充滿天災人禍，黯淡無光。這表示人類的生命都有危險。這種殺人的戾氣，前所未有的。我們知道的有原子彈、氫氣彈、核子武器，現在還有鐳射。這些殺人的利器，一旦使用起來，人類可能同歸於盡。所以，時到今日，唯有依照佛法修行，才能消滅災禍於無形。全世界充滿黑氣，黑業瀰漫。哪個地方真有修行人，哪個地方的災難就少一點。若遇很多人聚在一起修行，共同的力量，便能消災化劫，無形中把暴戾之氣，改為祥

and pleaded to the Master to allow him to take the five precepts. Apparently, a ghost had possessed his body. The Venerable Master agreed to the ghost's request, and only then could Zhang Guo Yu come out of his state of confusion. Those who participated in the assembly were all astonished that even ghosts knew about requesting for the five precepts.

An excerpt from Venerable Master's lecture during the Seven-Day Amitabha Buddha Recitation Session held during the Winter of 1979 at the City of Ten Thousand Buddhas:

The world is full of natural and man-made disasters, so bleak that there seems to be no light. This means that human lives are in danger. These ongoing types of vicious killing energies are unprecedented. We know there are the atomic bombs, hydrogen bombs, and other nuclear weapons, plus we now have laser guided weapons and bombs. When these types of destructive weapons are used, humans may potentially destroy one another. To date, the only way to eradicate the calamities is to cultivate according to the Buddhadharma. Dark energy is pervading everywhere in the world. Notably, in places where there are people who really cultivate, then those places will likely have fewer calamities. When many people cultivate together, with their collective force, calamities and disasters can be eradicated. Gradually, this changes the vicious killing energy to an auspicious energy. But we must honestly walk the Path and

和之氣。可是必須要腳踏實地，躬行實踐，依照佛法修行。大家拿出真心來念佛。念一句佛，虛空裡便有一度光明。若能懇切至誠地念佛，這光明就遍照三千世界，令三千大千世界的空氣化為吉祥，把染污、暴戾、災難的空氣改變過來。

【後記1】譚果正居士記述：

佛七每天有六支香，到做迴向時已經是晚上六、七點了，我們整天都在那裡。師父很嚴格，沒有一人可以逃過早課。

【後記2】譚果式居士敘述：

因為西樂園的信眾多數是窮人，識字不多，所以師父教他們念佛。在觀音七或者阿彌陀佛七，我們每次念佛大約一個小時，之後又打坐半小時。師父每天都會講開示，有時候也讓弟子上臺講一會兒。開示一天兩次，下午一次，晚上一次。法會從早晨到晚上，晚課後繼續念佛，在師父開示完之後，再做大迴向，直到九點左右結束。

☞待續

cultivate according to the Buddhadharma. We must all bring forth a sincere mind to recite the Buddha's name. In every single recitation of the Buddha's name, there will be a ray of light in empty space. When we recite the Buddha's name with earnest sincerity, then the light will illuminate the three thousand world systems, causing the defiled, vicious killing energies in the three thousand great thousand world systems to change into auspicious energies.

【Postscript 1】Upasika Tan Guo Zheng Notes:

There were six daily incenses during the Seven-day Amitabha Buddha Recitation Session. Moreover, when it was time for the transference of merit around 6 or 7 p.m., everyone would be present. The Venerable Master was very strict. Everyone went to morning recitation.

【Postscript 2】Upasika Tan Guo Shi Narration:

A majority of the faithful people who came to the Western Bliss Garden Monastery were poor and illiterate, and so the Venerable Master taught them how to recite the Buddha's name. For instance, during a seven-day Guanyin or Amitabha Buddha Recitation Session, we would recite the Buddha's name for about an hour. Then, we would meditate for another half an hour. Every day, the Venerable Master would give a talk, and at times, he would allow the disciples to go up the stage and speak for a while. There would also be two Dharma talks in a day: one in the afternoon, and another one in the evening. The Dharma assembly would start in the morning and end at night. Moreover, after evening recitation, we would continue reciting the Buddha's name. Then we would do the great transference of merit ceremony after the Venerable Master's talk, and the day would end at around 9 p.m.

☞To be continued

BUDDHISM A TO Z

華嚴宗以《華嚴經》為所依，故稱為《華嚴宗》；在極有影響力的三祖賢首法藏法師後，又稱賢首宗。除了弘揚《華嚴經》的基本教義外，華嚴宗最有名的是：(1)判教，有系統地分析佛陀的教義，係三祖法藏法師所發明。(2)賢首十門，有系統地講解佛經。

The Huayan school is based on the teachings of the *Flower Adornment Sutra* (*Avatamsaka Sutra*.) The Huayan (華嚴 huáyán) school means “Flower Adornment” and is the standard Chinese translation of the Sanskrit “Avatamsaka.” The school is also often referred to as the Xianshou (賢首 xiánshǒu) School after its influential third patriarch.

In addition to its propagation of the fundamental teachings of the *Flower Adornment Sutra*, the school is best known for: (1) its system of analysis of the Buddha's teachings (判教 pànjiào, ranking the teachings) which was developed by the school's third patriarch, the Venerable Fazang (法藏 fǎzàng,) and (2) its system for lecturing on Buddhist sutras, which is called the “Ten Doors of the Xianshou School.”