



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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41. 富商食言

癸巳（1953年）六月，張某患不治之毒癌，求救於上人。上人表示必須要皈依三寶，勸他布施藥品、布匹等，與比丘、比丘尼結緣，以求消罪孽。他決定照辦，一百天過後，張某的癌瘤都消失了。

此時，有位老法師大肆宣傳，說是因他藥師懺法會做法事，令張某奇蹟痊癒的，還有的法師說是他們念經、拜懺、求佛才好的。張某聽信讒言，信以為真，為了感謝這位老法師，甚至答應不再見上人……

上人自述：

在香港，我有一個壞的皈依弟子，怎麼樣壞法呢？這皈依弟子害過人。這個人姓張，家裏開西藥商店，錢不知道有多少，多到數不過來；他的錢怎

41. A Rich Businessman Retracts His Words

In June 1953, Mr. Zhang developed cancer and begged the Venerable Master for rescue. So, the Venerable Master said he would agree to help if Mr. Zhang took refuge with the Three Jewels. The Venerable Master further suggested offerings be made of medicine and clothes to tie affinities with bhikshus and bhikshunis and help eradicate his offenses and bad karma. Mr. Zhang agreed to these suggestions, and after a hundred days, all his tumors had disappeared.

However, at about the same time, an old Dharma Master advocated that the miraculous recovery of Mr. Zhang was from the Medicine Master repentance ceremony he had organized. Other Dharma Masters also claimed that their sutra recitation, repentance, and requests to the Buddha contributed to Mr. Zhang's recovery. Mr. Zhang took their words in and believed them. So, to show his appreciation toward this old Dharma Master, Mr. Zhang agreed not to see the Venerable Master anymore.

In the Venerable Master's Own Words:

In Hong Kong, I used to have a disciple who took refuge with me. This disciple had done some bad deeds to others. His family name was Zhang, and he ran a pharmacy. He was also so rich that one could hardly estimate his assets. How did he earn so much money? He did so by doing bad things to others. After Japan surrendered, there were epidemics of

麼樣來的呢？就是害人來的。日本投降之後，中國大陸到處都有傳染病、瘟疫流行，因為「大兵之後，必有凶年」。他和一個很有錢的人合股做生意，到外國去採購西藥，回香港來賣。

他賺了很多的錢；賺了錢，他又再去買藥、賣藥。除此之外，他還模仿西藥到中國賣，從此發了財。發財之後，你說怎麼樣？大約是冤冤相報的關係，他就生了癌症。當時在香港有六個最有名的醫生，都斷定他一百天以內一定死的，說他這個病是沒有辦法醫治了。他就登報紙公開求救命，誰能把他這個命給保住了，他就送二十萬美金；在當時二十萬美金很可觀，但是也沒有人來應徵，沒有人有方法救他的命。

有人問我，有沒有什麼辦法？我說得見到這個人才知道。葉某就帶著張某到西樂園來找我，問我怎麼樣才能把病醫好？我說：「你若想要不死是很容易的，這不算什麼困難的問題。你得了這種病，首先要皈依三寶，然後供養三寶，這麼做或者病會好的！」他當時就要皈依我，我說：「你皈依我，我是沒有什麼道德的；不過你願意皈依，我也不拒絕。」

他在五月十八那一天來皈依，在皈依的時候，他看見觀音菩薩用甘露給他灌頂，即刻覺得身體好了很多。他當時還跪在佛前發願，說他一百天不死，要拿出二十萬塊錢美金給我造廟。之後，我叫他供養三寶，結緣做好事。因為當時逃難到香港的和尚、比丘尼，大概有兩三千人，都沒有地方掛單，衣服也不夠穿。我就叫他送給每一位出家人一匹花旗布，足夠做兩套出家人的衣服，再供養每人二十塊港幣。我

infectious diseases and plagues everywhere in China, because “after a major war, there must be a bad year.” He entered into a joint venture with a wealthy man, went abroad to buy western medicines, and came back to Hong Kong to sell them.

Mr. Zhang made a large fortune and used the money to buy medicine which he planned to resell. Moreover, he also copied these medicines intending to sell them in Mainland China to generate more wealth. So, what happened after Mr. Zhang made a fortune? Perhaps due to his retribution, he developed cancer. At that time, all the six famous doctors in Hong Kong predicted that he would die within one hundred days as this disease was incurable. Mr. Zhang then asked for help by posting in the newspaper that whoever could save his life would be rewarded with 200,000 US dollars. In those days, this was already a significant amount. However, no one responded to the post, and no one knew how to rescue him.

Some people asked whether I had any solutions. I said I would only know after seeing him personally. Accordingly, Mr. Yip brought Mr. Zhang to the Western Bliss Monastery to see me and asked about curing him. I said, “It is easy if you want to stay alive. It is not a big problem. Since you have already acquired this disease, you should first take refuge. Then, make an offering to the Three Jewels. Only then will your disease be cured.” Mr. Zhang was immediately determined to take refuge with me. I told him, “You want to take refuge with me (be my disciple), yet, I do not have much virtue. But if you wish to do so, then I will not refuse.”

Mr. Zhang took refuge on May 18. During the refuge ceremony, he saw Guanyin (Avalokitesvara) Bodhisattva anointing his crown with sweet dew and immediately felt much better physically. As he knelt in front of the Buddha, Mr. Zhang also made a vow, whereby should he not die within one hundred days, he would donate 200,000 US dollars so I could build a monastery. Later, I asked him to make offerings to the Three Jewels, tie good affinities, and do good deeds. At that time, around two to three thousand monks and nuns had fled to Hong Kong, and most of them had no place to sleep or enough clothes to wear. I told him to offer each monk and nun a fine bolt of cloth that would suffice for two sets of clothing, plus an additional twenty Hong Kong dollars each. I said, “If you could do this then, I guarantee you will not die!” Mr. Zhang agreed.

There were many renowned monks in Hong Kong. Accordingly, when several old Dharma Masters heard that Mr. Zhang took refuge with me, they started manifesting their “spiritual power.” What kind of “spiritual power?” They requested friends and relatives to

說：「你若能這樣做，我擔保你一定不死的！」當時他答應了。

香港有很多和尚都是很有名望的，尤其有很多老法師聽說張某皈依我了，這一些和尚都顯起神通來了。顯什麼神通呢？託朋友、找親戚去同張某講，要他到他們的廟上去做功德。有一位老法師知道他的一位皈依弟子的太太和張某是親戚，就叫她去做說客：「這個度輪法師沒有什麼！這位老法師是他的師父，你為什麼不皈依他的師父呢？」張某一聽：「這是他師父，當然比他更高明了。」於是就到老法師的廟上做功德，又到別的廟上做點功德。這位有名望的老法師一向不給人家超度的，但是因為張某給他們五千塊錢，所以給他拜了七七四十九天的《藥師懺》。

六個醫生都斷定張某在百天之內一定死，這回他過了一百天沒有死，有些和尚就說：「這是我們給你拜懺拜好的！」那個老法師就說：「我們給你念經念好的！」另一位老法師也說：「我們天天幫你在佛前求，這麼求好的！」這個時候每一個法師都有了功，只有我這兒一點功勞也沒有，我也不想去和他講這是怎麼回事。

等我造大嶼山慈興寺的時候，張某叫一個工人拿兩百塊錢給我修慈興寺。我拿起這兩百塊錢，看都沒看，把它扔出門口，我說：「你回去告訴他，我不需要他這個邇邇的錢，這個錢太不乾淨了！我不是隨隨便便要人錢的。」事後就有一些和尚就都毀謗我：「哪有這樣的出家人！人家給你錢，你竟然當著人家面扔出門外，這是不對的！」張某又託向他攀緣的老法師向我講好話，想要再送我一筆錢。我說：「我現在這個工程已經修完了，不需要用錢。他有錢，可以做旁的功德；這麼多法師、這麼多廟，願意去任何地方做都可以的。

◎待續

invite Mr. Zhang so he could do some meritorious deeds in their respective monasteries. One old Dharma Master knew that the wife of his disciple was a relative of Mr. Zhang. He asked her to pass the following message to Mr. Zhang: Dharma Master Du Lun (the Venerable Master) is a nobody. This old Dharma master is Dharma Master Du Lun's teacher. Why not take refuge with him (be his disciple)?

Mr. Zhang thought: "He is the teacher of the Venerable Master, then he must be more capable!" Mr. Zhang then visited the monastery of the old Dharma Master, did some meritorious deeds, and then did the same with the other monasteries. Previously, this renowned old Dharma Master hardly conducted any ceremonies to save living beings from the hells. But, because Mr. Zhang offered him five thousand dollars, he held a 49-day Medicine Master Repentance bowing session on his behalf.

When all six doctors predicted that Mr. Zhang would surely die within one hundred days, some monks said to him, "You were cured because of the bowing repentance ceremony we held on your behalf." Similarly, the old Dharma Master said, "This was because we recited sutras for you." Then again, another old Dharma Master said, "It was because we made wishes in front of the Buddha every day." At that time, every Dharma Master appeared to have contributed something, but only I did not have any contribution to make. Yet, I did not want to explain anything to him.

When I started to build Cixing Chan Monastery on Lantau Island, Mr. Zhang sent an employee to give me two hundred dollars for the project. I took the two hundred dollars, and without even looking at it, I threw it out of the door, saying, "Go back and tell him that I do not need his dirty money and that I do not readily accept other people's money." After that, some monks started slandering me and said, "How could there be such a monk! When people give him money, he throws it out front at the donor. And this is very improper!"

Then, the old Dharma Master, having sought personal advantages from Mr. Zhang, spoke well of Mr. Zhang in front of me at his request and said Mr. Zhang would like to give me more money. I replied, "I have already completed this project, so there is no longer any need for the money. Mr. Zhang is rich. He could acquire other merit, as there are plenty of Dharma Masters and numerous monasteries. He can create virtue wherever he wants."

◎To be continued