



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

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Venerable Master Hsuan Hua's Biography
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43. 果蜜傳奇

文果蜜的父親早逝，家裡只有他一個男孩，也是九代單傳。他從小就有心臟病，尤其在十二、三歲這兩年期間，他卻要遵照醫生的囑咐，在家休養，不然，心臟隨時導致休克，會有生命之危。一天，他發現大他四歲的姐姐一個秘密——姐姐瞞著基督徒的長姐們，皈依了佛教，還帶回來一本《度輪禪師事蹟》。他心裡很敬佩這位法師，要求姐姐帶他去見她的師父，可是姐姐推卻說：「走三百多級石階才能到西樂園，你要是心臟病發，我擔當不起啊！」從那天起，他暗地裡對著《事蹟》上面的法像叩頭頂禮。三個月後的一天，他在房間禮拜的時候，法像裡的法師竟然走了出來，給他摩頂……

43. The Stories of Guo Mi

The father of Upasaka Wen Guo Mi died at an early age. Guo Mi was the only son. There was one son per generation for nine generations. Guo Mi was born with a heart disease. So, when he was about twelve and thirteen, he had to heed the doctor's advice to rest at home, as he might experience a heart attack at any moment and put his life in danger.

One day, Guo Mi learned about his sister's secret. She was four years older than him and had secretly taken refuge in the Three Jewels of Buddhism without telling her family. She brought home the book *Stories of Dharma Master Du Lun* (Venerable Master Hua). After reading the book, Guo Mi developed a respect for Dharma Master Du Lun and requested his sister to bring him to visit her teacher. But his sister reluctantly said, "One has to walk more than three hundred stone steps to arrive at the Western Bliss Garden Monastery. Since you have a heart disease, I cannot be responsible for you if you have a heart attack on the way!" From then on, Guo Mi silently bowed in respect to the image of the Venerable Master shown on the book cover. Three months later, as he was bowing in his room, he saw the likeness of the Venerable Master emerge from the image and rubbed his head.

上人自述：

我們在做工的時候，一邊做工要一邊念佛；或者念「南無觀世音菩薩」，或者念「南無阿彌陀佛」，或者念「南無本師釋迦牟尼佛」。不要念「南無師父」，不要像那個愚癡的徒弟果地，一見著師父就念「南無師父」。你「南無師父」，師父又「南無徒弟」；來回「南無」，會把時間都空過了。你莫如「南無菩薩、南無佛、南無法、南無僧」是好一點。為什麼果地念「南無師父」？他聽我講，以前有一個人念「南無度輪法師」，他的病就好了。講到這兒，我又要講一講這個神話了——

我在香港，有一個學生，他在六、七歲就得了心臟擴大的病，醫生對他說：「你這個病不容易好！你想要病好，你要不讀書、不走路，天天躺在床上，最少要躺五年，而且不可以從床頭走到床尾。」這個小孩子聽醫生的吩咐，就在家裡躺著睡覺。但是睡一天、三天、五天可以，要天天這麼睡就睡不著了。睡不著了就打妄想，打什麼妄想呢？他想：「不能走路，我要是會飛，那也不錯！」

那麼他大概躺了一、兩年的樣子，有一天他看到這麼一本書，書上有這麼一個僧人的相片，他問人這個出家人是誰呢？有人告訴他說這是一位禪師，他的名字叫度輪。他家的親戚朋友都念「南無阿彌陀佛」，他很奇怪的，把相片擺到床上，結上雙趺坐，對著這本書上僧人的相片，合掌念「南無度輪法師、南無度輪法師、南無度輪法師……」，一天到晚都這麼念。

他也沒見過我，難得這一個小

In the Venerable Master's Own Words:

At work, we should recite the Buddha's name, for example, *Namo Guanyin (Avalokitesvara) Bodhisattva*, *Namo Amitabha*, or *Namo Our Original Teacher Shakyamuni Buddha*. Do not recite *Namo Shifu (teacher)*. Do not behave like my "stupid" disciple Guo Di. He would recite *Namo Teacher* upon seeing the teacher.

In essence, if you repeatedly recite *Namo Teacher* and the teacher replies with *Namo Disciple*, you are simply wasting the time. I suggest you recite *Namo Bodhisattvas*, *Namo Buddha*, *Namo Dharma*, and *Namo Sangha*. Why would Guo Di recite *Namo Teacher* repeatedly? He heard from me that someone who recited *Namo Dharma Master Du Lun* was able to cure his disease. Talking about this, I have one magical story to tell.

When I was in Hong Kong, I had a student who had a heart disease diagnosed when he was around six or seven. His doctor told him, "Your disease is difficult to cure. If you want to recover, you should stop going to school and refrain from walking. You should rest and lie in bed at home for at least five years. You should not even walk the distance from one end of your bed to the other." This boy followed his doctor's instructions and stayed in bed. Because he could sleep for one, three, or even five days, he felt it was difficult to sleep every day. So, when he could not fall asleep anymore, deluded thoughts arose. What kind of deluded thoughts? He pondered, "Since I could not walk, it would be a good idea if I could fly!"

He stayed in bed for a year or two until he found a book with an image of a monk. He asked people who the monk was, and someone told him it was a Chan Master named Du Lun. All his relatives and friends recited *Namo Amitabha*, but he was oddly different. He placed the image on his bed, sat in a full-lotus posture, and recited *Namo Dharma Master Du Lun*, *Namo Dharma Master Du Lun*, and *Namo Dharma Master Du Lun* in front of the image day and night.

We had never met before. Yet, it was rare for a boy with such patience and persistence to sit in bed reciting *Namo Dharma Master Du Lun* every day. Then, after doing this for more than seventy days, a miracle happened! How was that a miracle? The boy saw the image turning into a person who seemingly walked out of the picture, rubbed his head, and talked to him. Since then, his heart disease was cured. And when he visited the doctor, the doctor said, "Wow! Your disease got cured!" All these may sound like a fairytale, but it was indeed his personal experience. Therefore, if you are sincere enough, you can get a



1954年上人和弟子們。

The Venerable Master and disciples in 1954.

孩子有這樣的恆心，天天坐在床上念「南無度輪法師」；念了有七十多天，奇怪的事情就來了！什麼奇怪的事情？他看見相片變成一個人，由相片裡走出來，給他摩頂又對他講話；由此之後，他這個心臟病就好了。去看醫生，醫生說：「哎？你這個病現在都好了。」這些話聽起來非常的神話，但是這是他個人的經歷。只要有誠心，一張相片都會得到感應。

最初他是在志蓮淨苑看到我，那時我在講《地藏經》。我看到這個小孩子時，感覺很熟識。他見著我，立即發心皈依三寶，從此智慧大開。他沒有病以前讀書很笨的，皈依之後，無論讀什麼書都過目不忘；他在三年期間，讀書往上跳了五級。譬如他從一年級就跳到二年級，讀二年級的時候又跳到四年級，四年級又跳到五年級。為什麼他可以跳級呢？因為高年級的那些課，他一聽就會，所以老師就讓他跳級讀書。

我這個小徒弟很奇怪的，常常想要見我。我在香港不教人參禪打坐的，誰願意參禪打坐，自己去用功。在人家玩的時候，他就打坐。他跑到山上，坐到石頭上打坐，或者好像羅睺尊者跑到廁所裡打坐；廁所那個地方很臭的，他可以在那地方打坐入定。

response from even an image.

We first met at the Chi Lin Nunnery as I was lecturing on *Earth Store Sutra*. When I saw this boy, I felt that he looked very familiar. Then, upon seeing me, he immediately resolved to take refuge in the Three Jewels, and after that, he realized great wisdom. Before his disease was cured, he was slow in his studies. But after taking refuge, whenever he reads anything, he would never forget a single line. For instance, he advanced five grade levels in three years. That is, he went from first to second grade. He then accelerated from second to fourth grade and from fourth to fifth grade. How was he able to progress through all these grade levels? That was because he already understood all the materials after going through them once, so the teacher would allow him to jump grade levels throughout his academic studies.

This young disciple was very strange as he always wanted to see me. I never taught Chan meditation in Hong Kong, and whoever wanted to learn was asked to apply effort themselves. Also, while the others were having fun, this boy would meditate. He would go to the mountains and meditate on the rocks, or he would meditate in the toilet like Venerable Rahula. The toilet

你們各位善知識，不要聽見我講這個故事，你們也都念「南無師父」，把這個師父也念得沒有感應了。因為念的人太多了，我不知道該幫助哪一個好。你們要知道，感應道交是一念真誠的感應，你在第一義上能做到，那一定有感應的！這個小孩子沒有人教他這樣念，也沒有聽過我的故事，他是自己發心才有這樣的感應。你聽說之後也這麼樣學，那就落到第二義了；一半真，一半是聽來的。他念七十天有感應，你們要念七年或者會有一點成就，不然的話不會有感應的。有人說：「我們現在的一切，都是學來的。」不錯，全都是學來的；你若能不學就明白，那就是開悟，得到覺悟了！

【後記1】譚果式居士敘述：

在皈依師父之前我就認識果蜜，果蜜的父親早逝，媽媽年紀也很大，他是家中唯一的兒子，生來就有心臟的問題，姐姐們都很照顧他。他成為師父的弟子，起先不敢讓家裡知道，後來身體越來越好他才說。他非常聰明，可以禪坐很長的時間，師父說果蜜在禪定中有些成績。無論是西樂園還是佛教講堂，他去的次數不多，週末或者節日才去，他姐姐（果殊）倒是常去。他是一個很好的講演者，經常在週日的法會上講話。

【後記2】譚果正居士記述：

我和我的同班同學馬格莉特，經常一起去游泳和騎腳踏車，突然有一段時間她發現找不到我，不知道我去哪裡了。當她知道我有一個師父之後，她要我帶她去見師父，她也皈依了師父，法名果殊；她的家人都是基督教徒，當時他們並不知情。她有位弟弟文果蜜（文頌頤），因為心臟有問題，停學一兩年。他知道他姐姐果殊的事，果殊還把師父的事蹟給他看。

area stinks, yet he could still enter stillness while meditating there.

All good advisors, please do not recite Namō Teacher after hearing this story, as that would eliminate any responses from me. If too many people are doing this recitation, it would be difficult for me to decide whom to help. You should all know that the intertwined Way and Response are rooted in authentic sincerity. If you are truly sincere, you will surely get a response. No one taught this boy to recite like this, and he also had not heard about my stories. He acquired such a response simply from his sincerity. If you followed his example after hearing this story, your motive would shift to the second meaning (i.e., one made consciously): half sincere and half learned from others. If he got a response within seventy days, perhaps you might get some achievements from reciting for seven years. Otherwise, you would not get any response at all. Some may say, "All we do are things we have learned." That is true because those actions are all learned. If you can understand without learning, then that is the state of enlightenment and awakening!

【Postscript 1】In Upasika Guo Shi (Madalena) Tan's words:

I knew Guo Mi before I took refuge with the Venerable Master. Guo Mi's father passed away at a young age while his mother was already old. Since he was the only son in his family and was born with a heart disease, all his sisters took good care of him. He wanted to become the Venerable Master's disciple. At first, he did not dare tell his family about this, and he only did so after his condition improved. Guo Mi was smart and could sit in meditation for long periods. The Venerable Master said Guo Mi had some achievements in meditation and samadhi. He did not visit the Western Bliss Garden or the Buddhist Lecture Hall frequently, as he only went during weekends or holidays. His sister (Upasika Guo Shu), however, visited more often. He was a good speaker and often gave talks during the dharma sessions on Sundays.

【Postscript 2】In Upasika Guo Zheng (Stella) Tan's words:

I often went swimming and biking with my classmate, Margarita. There was a time when she could no longer locate me and had no clue where I had gone. After learning that I had a teacher, she requested that I introduce her to the Venerable Master. She also took refuge in the Three Jewels and was given the Dharma name Guo Shu. All her family members were Christians. Thus, they did not know about her taking refuge. She had a brother, Upasaka Guo Mi Wen (Songyi



1958年上人在佛教講堂講經。右為文果蜜居士在翻譯上人講經。

The Venerable Master was lecturing at Buddhist Lecture Hall in 1958. Upāsakā Wen Guo Mi was translating the Master's lecture (the right.)

他天天向師父的相片磕頭，沒想到相片裡的師父出現，從此他的心臟疾病就不藥而癒。

1961年，師父曾在佛教講堂說：「果蜜可以說是全講堂護法的第一人！」師父又對我說：「我說這些，希望妳能夠以直心來聽，並不是我故意這樣說的，菩薩都可印證我所說的話。果蜜修行之所以這麼快就能有所成就，這跟他前生有關。在沒有皈依我之前，他自己已經在打坐了，所以不都是我教他的；要是他的根器不契機，我再怎麼教也效果不大，進步也是有限。」

我明白師父為什麼說這些話，那時候我剛信佛不久，自以為自己是學校裡名列前茅的高材生，很氣師父不教我修禪定、修神通，於是就想辦法氣師父。我知道師父很希望我們精進修行，我就故意唱反調。在一兩個月之間，我參加話劇社，晚上又到夜校上課，很快也有了男朋友。師父知道了，他告訴我媽媽，媽媽和我大吵大鬧。師父吩咐我的同學果殊（文果蜜的姐姐，果蜜那時還不認識師父。）轉告我，不許我再去西樂園。那時候我

Wen), who had to suspend his studies due to heart disease. He knew about his sister's little secret, and his sister gave him a book about the Venerable Master's stories. He bowed to the Venerable Master's image every day. Miraculously, the Venerable Master appeared from the image. Subsequently, his disease got cured, and he no longer needed medical treatment.

In 1961, the Venerable Master said the following in the Buddhist Lecture Hall, "Guo Mi is the first Dharma protector of the Buddhist Lecture Hall!" After that, Shifu told me, "I said all these words hoping you would listen with your true and straight mind. I did not say these words on purpose. All Bodhisattvas can certify my words."

"The progress and achievement of Guo Mi in cultivation were related to his previous life. Before he took refuge with me, he had already started sitting in meditation. So, I did not teach him much at all. Hence, if he did not have the cause and conditions, no matter how much I taught him, his progress would only be limited."

I understand why Shifu talked about these matters. At that time, I had only started learning the Buddhadharma. I regarded myself as a straight-A student in school and complained that Shifu had not taught me about Chan samadhi and cultivating spiritual abilities. I thought of all means to get even by trying to make Shifu angry. I knew Shifu expected us to exert vigorous effort in cultivation, so I pushed back. During the next two months, I joined a drama club, attended night schools, and soon had a boyfriend. When Shifu learned about these, he told my mother about them. Then I had a fierce quarrel with my mother. Shifu told Guo Shu (Guo Mi's sister,

正要參加高中畢業會考，我對果殊說：「不去就不去，反正我也沒有空！」

會考終於過去了，雖然榜上有名，可是我心裡很煩悶，男朋友填補不了我沒有師父的不安。有一天中午，我忍不住獨自跑上山，在西樂園的竹籬門前搖鈴，果平師兄出來應門；可是一看是我，她轉頭就走了。過了一會，她又出來了，悄悄地對我說：「師父叫妳跪在佛前。」我也不知道跪著有多久，天已經黑了，來佛堂的人都走了，我才聽到師父叫我的名字。我哭哭啼啼地跪在師父跟前，我把心裡的話和盤托出，師父告訴我「直心是道場」，告訴我有關因果的道理。

【後記3】文果殊居士記述：（轉載自《心法》1956年7月第3期）

上度下輪大和尚是吉林省雙城縣人（現是黑龍江省雙城市）。他是我的師父，也是我們大家的法身慈父。他的年紀大約是四、五十歲（編按：當時上人三十九歲），個子很高，中等身材。他有著一副慈祥可親而莊嚴的臉孔。由於他的相好，所以大家都喜歡親近他。他談話的聲調，宛如婉轉動聽的法音了了，怪不得我們希望能跟他在一起哩！

現今干戈遍地，民不聊生。所以我們大慈大悲的法師有鑒於此，便常常建立法會道場，藉此消除世界的戰爭。每次他所主持的佛事，都是以「三途八難俱離苦，四生九有盡沾恩，國界安寧兵革消，風調雨順民安樂」為目標。因此他整日的做事，完全是為了世界和平，人民安泰。

師父日中一食，把他自己所有的

Guo Mi at that time did not know Shifu) to pass the message to me that he no longer allowed me to go to the Western Bliss Garden. Since I needed to take my high-school graduation exams, I told Guo Shu, "Who cares! I also do not have the time!"

Even though I successfully passed the exams, I felt unhappy, and my boyfriend could not make up the unease caused by not having Shifu around. One day at noontime, I could not help but head to the mountains to visit the Western Bliss Garden. When I rang the doorbell, Guo Ping came out to answer. Upon seeing me, she immediately went back. After a while, she came out again and softly whispered to me, "Shifu asked you to kneel in front of the Buddha."

I did not know how long I knelt, but when it became dark, everyone in the monastery had left, then Shu Fu called out my name. I cried in front of Shifu and expressed everything I had in my mind. Shifu told me, "The straight mind is the Way Place," and explained the principles of cause and effect.

[Postscript 3] Upasika Guo Shu Wen's words (cited from Mind Dharma. Issue 3, July, 1956)

Dharma Master Du Lun was born in Shuang Cheng (Twin City) county in Ji Lin Province (now Shuang Cheng City, located in Hei Long Jiang province). He was my teacher, and he was also a kind dharma father to all of us. He was around forty to fifty years of age (Editor's note: At that time, the Venerable Master was thirty-nine). He was of medium weight and very tall. He appeared kind and adorned. As such, everyone drew near him. Whenever he spoke, his voice gave Dharma bliss. No wonder we all wanted to stay with him!

At present, wars are seemingly everywhere, and people appear unable to make a living. Seeing this, our kind and compassionate teacher often established Way Places for Dharma sessions as a method of ending the wars in the world. Every time he organized Dharma sessions, the goals were as follows: For those in the three evil paths and eight woes to end their sufferings. All beings undergoing the four kinds of birth and dwelling in the nine states of existence shall obtain merit, and for the country to be stable and prosperous, and for the weather to be agreeable and for the people to live in peace and joy. Everything the Venerable Master did was to aid people and for world peace.

The Venerable Master ate only one meal a day and transferred all his blessings to us. If everyone in the world had the same mindset

福樂享受，迴向給我們。假如世界上的人們都有像我師父一樣的思想，那麼佛教一定昌明，戰爭一定永滅，和平的凱旋歌一定可以高唱了。所以，師父也是世界和平之使。

青年、學生因他的德行所感而皈依三寶者，真是不可勝數，他循循善誘去教導大家成為模範的佛教徒。名流紳士，由他的道力所化而信奉三寶，難窮其數，他苦口婆心去勸導我們成為虔誠的佛教徒。因此，當他每到一處講經弘法，都是扶老攜幼，迎於道載的。由此觀之，他不是一個平凡的和尚了。

並且，師父的性情是忠厚、大公無私的，他不像其他人帶上「茶晶眼鏡」——拉攏有錢有勢的人。他從來沒有拍過富人的肩，也沒有把窮漢拋於腦後，他是抱著平等公道的宗旨。就拿我自己來說，我是個貧家子弟，但是我得師父的恩澤是與那些富人一樣的。

可敬可佩的大慈父——師父是以仁愛為度眾生的宗旨；有時對弟子雖然是嚴加訶斥，可是也是苦口婆心，慈悲為懷啊！

法師自奉甚儉，穿的是一片粗土布，瘦削的腳穿的是破布鞋。他往往將自己的錢財用來賑濟貧民，用於佛教公益事業，如印經造像、興建叢林等事，而他的日常生活簡單到無可簡單了。他精神的偉大，我輩莘莘學子應該向他頂禮崇拜才對。

◎待續



《心法》雜誌 Mind Dharma magazine

as the Venerable Master, then Buddhism would blossom, wars would end, and the triumphant melody of peace would linger. Therefore, the Venerable Master was the ambassador of world peace.

Countless students and young people took refuge with the Three Jewels due to the Venerable Master's virtue. He patiently and skillfully guided everyone to be model Buddhist disciples. The Venerable Master transformed countless people, those with faith and trust in the Three Jewels, including celebrities and those of high social status. Therefore, wherever he visited, lectured sutras, and expounded Dharma, people of all ages (be they old or young) would come and warmly welcome him. From this, we could tell he was not an ordinary monk.

The Venerable Master had an honest and selfless character, different from many rich and noble people who judge people through a set of colored lenses. He never patted on the shoulders to flatter the rich, nor had he forgotten the poor. He always followed the principle of equality. I came from a poor family, but the Venerable Master's kindness toward me was the same as shown rich people.

The Venerable Master, being the respectful, honored, great, and kind father, took kindness as the principle to cross living beings. Even though he sometimes scolded his disciples, it was out of compassion.

The Venerable Master was very frugal, wearing a piece of coarse cloth and a pair of worn-out shoes made out of cloth material. He always used his money to save poor people and donated for printing sutras, creating Buddha images, establishing Buddhist monasteries, and the like. However, his daily life was simple. His spirit was so great that we, large numbers of his disciples, should respect, and bow to him.

◎To be continued