



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 Translated by Malaysia Translation Team
Revised by Bhikshuni Heng Ching

44. 少年弟子

上人在香港期間，有十多位少年隨侍左右，如文偉斌（文果殊）、文頌頤（文果蜜）、譚慕貞（譚果正）、譚慕潔（譚果式）、黃潔梅（黃果松）、黃可泰（黃果君）、蔡淑卿（蔡果夙）、許湘君、許麗君、伍相才、伍英才（伍果棟）、鐘美薇（鐘果迦）等人。當時的上人不苟言笑，教化年少的弟子非常嚴格。

上人自述：

我在東北的時候有很多小徒弟，有八、九歲的，也有讀小學、讀中學的學生。他們皈依我，首先要遵守我的條件，我的第一個條件是什麼呢？就要孝順父母，恭敬師長。皈依我的弟子，要天天給父親母親叩頭。不給父母叩頭，我就不

44. Young Disciples

While living in Hong Kong, the Venerable Master had a following of young disciples, namely: Wen Weibin (Wen Guoshu), Wen Songyi (Wen Guomi), Tan Muzhen (Tan Guozheng), Tan Mujie (Tan Guoshi), Huang Jiemei (Huang Guosong), Huang Ketai (Huang Guojun), Cai Shuqing (Cai Guosu), Xu Xiangjun, Xu Lijun, Wu Xiangcai, Wu Yingcai (Wu Guodong), Zhong Meiwei (Zhong Guojia), and so on. Back then, the Venerable Master was solemn in speech and manner. He was very strict with his disciples on their education.

The Venerable Master's words:

During my time in Manchuria, I had many junior disciples. Some were eight or nine years old, while others were in primary or middle school. Most important in taking refuge under me was following my rules. What was my number one requirement? It was filial respect toward parents, including respect for elders and teachers. My disciples must bow to their father and mother every day. I would not take them in as disciples if they did not want to bow to their parents. Do you want to take refuge? If so, you must engage in filial duties. Otherwise, forget about taking refuge under



收他。你想要皈依嗎？就要行孝道；你不行孝道，就不要皈依，這是我入門的條件。

到了香港，我這個條件就沒有實行了，因為香港那個地方，中不中，西不西；那兒的人中文一知半解，英文半知半解。他們想學摩登的、有一點洋味的東西，以為東方的思想太笨了。你要叫他給父母叩頭，他爸爸媽媽都會莫名其妙，「怎麼這個樣子呢？小孩是不是發神經了？」甚至要帶他去看心理學的醫生，所以我在香港就沒有實行這個規矩。我到美國更沒有了，尤其早期大開方便門。你要皈依嗎？無條件收皈依，所以才有這麼多這個世界上最好的人來學佛法；如果有條件，恐怕這些西方人都不能接受的。

【後記1】黃果君居士敘述：

初中的時候，我在筲箕灣天主教創辦的慈幼英文學校上課。學校離西樂園不遠，所以每天中午，我便跑到西樂園吃午餐，師父還將蘋

me. That is my requirement for taking in disciples.

I did not keep this requirement for taking refuge when I went to Hong Kong because Chinese and Western cultures had mixed in that place. People lived there with half-baked Chinese and half-baked English. They wanted to follow modern and western styles and considered eastern culture stupid. If you asked someone to bow to their parents, the parents would get baffled and reckon: “What’s wrong? Has this kid gone insane?” They may even bring him to see a psychiatrist. And so, I did not follow this requirement for taking refuge in Hong Kong, nor did I do this in the United States. Especially in the early days, we had the “entrance” wide open. “Do you like to take refuge? OK, we take you in with no conditions at all.” That was why we had so many of the most talented people

in the world come over to study the Buddhadharmā. If we imposed requirements, I am afraid Westerners would not accept them.

[Postscript 1] Upāsaka Huang Guojun (Hector Wong):

I studied middle school at the Ciyou English School, founded by the Catholic church at Shau Kei Wan. The school was not far from the Western Bliss Garden. Hence, I would go to the Western Bliss Garden for lunch every day. The Venerable Master would peel apples for me. After lunch, it was a period set for meditation. When it was time, the Venerable Master would search for me and rouse me from my meditation sit to return to school.

[Postscript 2] Upāsikā Tan Guozhen (Stella):

We had been visiting the Venerable Master almost every day, including weekends. At the English school in Hong Kong, we only had classes for half a day during summer, and the classes ended at 1:00 PM. Hence, we would go to the Western Bliss Garden every afternoon. Despite having more than three hundred steps to climb, we loved these regular visits. The Venerable Master spent a lot of time with us, and we would sit around him for chats. Also, we would even ask the Venerable Master for food. We were very close to the Venerable Master and his disciples. We were like one big happy family.

[Postscript 3] Upāsikā Tan Guoshi (Madalena):

果削了皮給我吃。吃過飯後，就是我打坐的時刻；師父看著時間到了，會叫我起坐回學校去。

【後記2】譚果正居士記述：

我們幾乎每天去見師父，不只在週末才去。香港英語學校在暑期只有半天，下午一點鐘以後就放學了；所以每天下午我們就去西樂園，即使要爬三百多個階梯，我們依然樂此不疲。師父花不少時間在我們身上，我們圍坐在師父身邊和師父閒談，甚至會向師父要東西吃。我們和師父及師父的弟子都很親近，就像一個和樂融融的大家庭。

【後記3】譚果式居士敘述：

果君、果蜜和我，我們三個人差不多一樣大。我很愛講話，果蜜也愛講話。果君很聰明、不愛說話，他的中文比我好。果蜜非常聰明，但是去西樂園或是佛教講堂的次數不多，只有在週末或者節日才去。師父改變了我們，特別是我。在未遇到師父之前，我很愛哭，並不只是我的身體不好，而是我怕見到眾多的窮人，所以我經常哭。師父問我為什麼老是哭，我說：「對我來說，這個世界上沒什麼是好的、令人高興的。人太慘了！」師父教我很多，我以後就很少哭了。

我記得師父有一次對我說，說我是個很固執的人。如果不是因為他，沒有人能改變我的，沒有人可以把我屈服。師父真的改變了我很多！師父說他曾經向父母、佛菩薩和所有人磕頭的故事，我才意識到對父母應有的尊敬，所以我回去就向父母磕頭。我媽媽問我在幹什麼？我說師父給他的父母磕了很多頭，這是為人子女應做的，我也要學做。沒過一會兒，我母親就受不了了，叫我趕快停下來，不用磕頭了，她說我向佛磕頭，做一個聽話的好孩子就足夠了。



All three of us, namely, Guojun, Guomi, and I, were about the same age. I was the chatty type, and so was Guomi. Guojun was intelligent but quiet, and his Chinese was better than mine. Guomi was very clever. Except on weekends and holidays, he did not frequently visit Western Bliss Garden or the Buddha Lecture Hall. The Venerable Master changed us all, most especially me. Before meeting him, I used to cry a lot, not only because of my poor health but also because I was afraid of seeing many impoverished people. The Venerable Master asked me why I was always crying. I replied: To my mind, there are no good and enjoyable things in this world. We are so miserable as human beings! Subsequently, the Venerable Master taught me a lot, and I no longer cry as much.

I remember once when the Venerable Master told me I was stubborn. The Venerable Master changed me as no one else could. Indeed, the Venerable Master has changed me a lot! The Venerable Master said he bowed to his parents, the Buddha, and the Bodhisattvas. I realized that all parents deserved filial respect, so I went home and bowed to my parents. My mother asked me why I was doing this. I replied, “The Venerable Master bowed to his parents a great deal as an act of filial duty, so I followed this example which the Venerable Master has set for us.” After a little while, my mother could not stand it anymore and asked me to stop bowing. She told me it was good enough to bow to the Buddha and be an obedient child.

待續

To be continued