



# 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

#### (1) 聽法歡喜

上人特別訓誡弟子們，不要因為此人講法講得不錯就注意聽，彼人講得不好就心不在焉，對於任何人的一言一行，一舉一動，都要特別注意留心而不空過，用妙觀察智來觀察講得對不對、合法不合法，不要用識心來分別計度，「是道則進，非道則退」，這樣才能有所得，才能開智慧。開智慧不是一蹴而成的，而是朝於斯，夕於斯，早晚都不間斷地來學習，這樣才會有所成就。

上人自述：

二乘（聲聞乘、緣覺乘）就是小學，菩薩乘是中學，佛乘就是大學。所以我在香港曾經對人講，我說：「我所教的是大學的學生，不

### 44. Young Disciples

#### (1) The Joys of Listening to the Dharma

The Venerable Master had a specific warning for disciples: Listen carefully not only when a person lectures with polished skills but also when a person does not speak as well. We should mindfully observe a person's words and behavior. Use insightful wisdom (the wisdom of wonderful contemplation) to check whether it is correct or inconsistent. Do not judge with a conscious mind. Advance if it is the Way; retreat if it is not. Hence, we make progress and uncover wisdom. Uncovering wisdom requires continuous efforts from dawn to dusk and is not immediate. If we constantly study from morning to evening, we may reach accomplishment.

#### **The Venerable Master's words:**

The two vehicles (Śrāvakayāna and Pratyekabuddhayāna) are like primary school, the Bodhisattva vehicle is like middle school, and the Buddha vehicle is like college. Hence, while I was in Hong Kong, I told someone the following: "The students I am teaching are college students. They are not pupils in primary school." For primary school pupils, you tell them some stories and make them

是小學的學生。」小學生，你要給他講一些故事，令他生歡喜心，讀書才能有進步；中學生，你要講一些道理給他聽。到了大學，你必須要令他真正學到一點東西才能合格。本來沒有二乘，佛設一個二乘；本來不須要小學，但是人太小了，所以要設一個小學。人長大一點，再設個中學。等到了十八歲以後，就入大學；這學位又分學士、碩士，又有博士。

所以想成佛，要先入小學，然後中學。中學就是行菩薩道，大學就是要成佛了。在佛教裡，最主要的就是成佛。但是，你突然間對人說，你來學佛成佛，他就怕了。佛是個什麼？為什麼我要成佛呢？他不懂。就像你突然間就給小孩最高的博士學位，小孩子也不知道什麼叫博士？因為他年紀太小，智力還沒開發。

聽經要看個人，和人有緣沒有緣。有緣的人你罵他，他也歡喜；沒有緣的人，你怎麼樣給他戴高帽子說他真好，他也不歡喜，所以「緣」是最要緊的。我在東北、香港的時候，對我有信心的皈依弟子，無論我講什麼他都相信的，一點也不生懷疑！甚至於我故意講不合理的法，他都相信。初次皈依的人就沒有那麼堅固的信心，皈依一生、二生、三生、五生的信心都沒有那麼深。凡是對師父有信心的人，前生也曾皈依過我，余果滿就是；果利也是對師父有信心，縱使叫她替師父死，她都願意的！

那時有好幾處有法師講經，這些小徒弟很奇怪的都不去聽；我叫他們去聽，他們也不去。我說：「你不要盡聽我講經，別的法師講得比我好，你應該去聽一聽！」「他講得再好，我也不要到旁的地方。」伍果棟就是這樣子，他說：「我何必聽他們講？我講得都比他們好。」我說：「你不要這麼貢高！」他說：「真的，這不能比的！」

happy. Accordingly, they progress in their studies. For middle school students, you must use reason when communicating with them. There was no such thing as two vehicles, but the Buddha constructed one. Not that primary school is a must, yet, a primary school was built, especially for very young individuals. Then middle school was formed for when they grow older. So, when they reach 18 years old, they are ready for college degrees, including bachelor's degrees, master's degrees, and doctorate degrees.

Therefore, to become a Buddha, an individual must first attend primary school, then advance to middle school. Middle school is like a Bodhisattva path, and when in college, this person would be getting ready to become a Buddha. The foremost Buddhist task is to become a Buddha. However, if you suddenly talk to people and tell them to come and learn to become Buddhas, then they get scared. What is Buddha? Why would I want to become a Buddha? He would not understand. It is like granting a child the highest degree, say a Ph.D. The child would not know what a Ph.D. signifies because he is far too young, and his wisdom has not yet developed.

Whether the individual listens to sutras depends on his predestined conditions. If a person has affinities with you, even if you scold him, he would still be happy. But if that person has no affinities with you, even if you flatter him, he would still be unhappy. Therefore having affinities is of utmost importance. While I was in Manchuria and Hong Kong, my disciples who had faith in me would believe in whatever I taught them without any doubt! They also believed in me when I would deliberately say something unreasonable. Someone who took refuge the first time would not have such deep faith, nor would an individual have such faith if they had taken refuge for one lifetime, two, three, or five lifetimes. Those of you who have faith in me must have taken refuge under me in the past life. Guoman was one of them, and so was Guoli. They had faith in their master.

At that time, several Dharma Masters were expounding on sutras, but it was strange that none of these young disciples went to listen to them. I asked them to go, but they refused to do so. I said, "You should not be listening to sutras solely from me. Other Dharma Masters are better than I am at expounding on sutras. You should go and listen to sutras from them as well!" They replied, "No matter how good they are at expounding on sutras, we do not want to go to other places to listen." Wu Guodong was one of those who held this opinion. He said, "Why should I go and listen to them? I could do better than them." I replied, "Do not be so arrogant!" He then said, "It is true. They do not hold a stick to me!"

**【後記1】譚果式居士敘述：**

師父在西樂園的時候，也在其他地方講經。師父經常被邀請去志蓮淨苑、東蓮覺苑講經。東蓮覺苑創辦人不是一位出家人，但建立了一個尼眾道場，同時也為窮人建了一所佛教學校。師父還被邀請去通善壇講經，我記得他去不只一次。在香港有一些法師講經，總是照本宣科地講字面意思，而師父不會這樣講。師父講經會穿插一些故事，有的是經典的故事，有的是師父親身的經歷，還有一些是師父聽到的故事，所以師父每次講經都有很多人去聽。師父很幽默，和在美國的時候一樣，大家都愛聽他的課，特別是年輕人。

**【後記2】譚果正居士記述：**

伍相才（果森的長子）洗禮十多年，見師父後皈依了。以前，他有很多未能解答的問題。認識師父後，師父給他一一解答。自從那時起，信心倍堅。伍相才等候師父從澳洲回來，才要去英國留學。他出國前，師父數日於晨早六點多，特別為他講解《六祖壇經》。師父為法忘軀，教育弟子無微不至。

伍相才到了英國，日日看《六祖壇經》及《度輪禪師事蹟》。師父說：「英國天冷下大雪，但是相才說他頸脖發熱，不覺寒冷。因為他經常打坐，兼看《六祖壇經》。」師父有感而發地說：「看來他是有所相應。」師父教他才三個月，他很精進，所以進步神速。

**[Postscript 1] Upāsikā Tan Guoshi (Madalena):**

When the Venerable Master was in the Western Bliss Garden, he also went to other places to expound on the sutras. The Venerable Master was invited regularly to the Chi Lin Nunnery and Tung Lin Kok Yuen. The founder of Tung Lin Kok Yuen was not a monastic, but she established this way-place for nuns and a Buddhist school for the poor. Likewise, the Venerable Master was invited to the Tongshan platform to lecture on sutras several times. In Hong Kong, there were some Dharma Masters who expounded on the sutras literally word by word from the scriptures. The Venerable Master would not expound on sutras like that. He would tell some stories during the sutra lecture. Some of those stories were from the sutras, others were anecdotes about himself, and some came from others. Many people came to listen each time the Venerable Master gave lectures. The Venerable Master was very humorous as he was in the United States. Everyone loved his talks, especially the young people.

**[Postscript 2] Upāsikā Tan Guozheng (Stella):**

Wu Xiangcai (the eldest son of Guosen) had been baptized for more than ten years. But when he met the Venerable Master, he took refuge under the Three Jewels. He had many unanswered questions before meeting the Venerable Master. After they met, the Venerable Master answered all his questions. From then on, he developed a firm belief in the Venerable Master. Wu Xiangcai was about to go to the United Kingdom to study but waited until the Venerable Master returned from Australia. Before he went abroad, the Venerable Master was lecturing on *The Six Patriarch's Sutra* only for him in the earlier mornings at about six o'clock. The Venerable Master had been teaching disciples in every possible way with an extreme lack of concern for himself.

After Wu Xiangcai arrived in the United Kingdom, he read *The Six Patriarch's Sutra* and *Accounts of Chan Master Du Lun* every day. The Venerable Master said it was snowing and very cold in the United Kingdom, but Xiangcai said his nape of the neck was hot and did not feel cold at all. And this was because he had been meditating and reading the *Six Patriarch's Sutra*. The Venerable Master made a comment: "It would seem he was getting somewhere." The Venerable Master taught him for only three months. But he worked very hard. Hence, he progressed at great speed.