



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

(3) 常隨師學

上人大智大慈，通曉中國古代歷史、文學、詩詞、書法。每逢週末，少年弟子們上山，師父都會教他們學古文、寫詩詞、練書法，鼓勵他們學好外語。既與弟子以法施，又兼施教以古代中國文化、道德修養，堪為這些少年弟子學習敬仰的慈父恩師。

上人自述：

我們學中國文學，要把字練習得、寫得很端正，所謂「一筆不苟」；不要馬馬虎虎就把它一筆寫完了，這是不能馬虎的。所以在中國，你文章就是作得再好，要是字寫得不好，你就考不上狀元的，所以中國字一定要寫好。毛筆有小楷、有大楷，大楷就寫大字，小楷就寫小字。「蠅頭小字」，每

44. Young Disciples

(3) Always Follow and Learn from the Master

The Venerable Master, with great wisdom and compassion, had a thorough knowledge of ancient Chinese history, literature, poetry, and calligraphy. Every weekend, young disciples would go up the mountain, and the Venerable Master taught them ancient Chinese, writing poetry and calligraphy. He also encouraged them to learn foreign languages. Not only did the Venerable Master teach them the Buddhadharma, but he also introduced ancient Chinese culture, moral values, and self-cultivation. The Venerable Master was worthy of the following and respect from his young disciples as their loving “father” and beloved teacher.

The Venerable Master's words:

When you study Chinese literature, you need to practice calligraphy. You must meticulously be careful in every stroke, with the brushstrokes of the characters positioned properly. Do not write a character in one sloppy stroke. Do not be careless. In China, regardless of how good you are at writing essays, so long as your calligraphy is not good, you cannot be nominated as Number One in the Imperial Civil Service exam. As such, properly practice

個字像那個蒼蠅頭那麼大，但是每個字都是一筆不苟、清清楚楚的。我也歡喜你們學種種的語言文字，因為我不會這麼多語言文字，到處受氣。到澳洲受澳洲的小孩子氣，到美國受你們這些美國的小孩子氣；到什麼地方，都欺負我不懂話，這是一個很遺憾的事！

【後記1】譚果正居士記述：

師父在週末的時候教我們《孟子》、《老子》這些古文。如果誰不專心，師父會在黑板上寫一首小詩，那個人一讀就知道師父在說他。背詩和讀詩是不一樣的，背詩就好像唱詩一般。在古時候的學堂裡，夫子吟詩會搖頭晃腦，師父不會那樣，但語氣很像，後來師父也不再那樣念詩了。每次我見到師父，他會給我一本書帶回去讀；大多數是佛教書籍，但也不完全是。我記得他給我的第一本書，是梅村居士張守約寫的《擬寒山詩集》。師父常常在舊報紙上隨意書寫詞句，我們就跟著他寫，我到現在仍保留一些師父書寫過的報紙，有一天師父寫了下面這首偈頌：

性定魔伏朝朝樂，
妄念不起處處安；
花好月圓人不老，
意定神全體更堅。
伸手摘來天邊月，
閉眼澈見水中天；
好句吟向無人處，
真心披露未生前。

【後記2】譚果式居士敘述：

週六不像週日那樣有一天的共修會，所以我們在週六學習文言

your handwriting in Chinese. You could write regular small and large characters with a Chinese brush. “Fly-head sized small characters” means every character is just as big as the head of a fly, but every stroke in every character is meticulously, clearly, and tidily written. I would also be happy if you learned many languages. I regret not knowing many languages. When I was in Australia, Australian kids tricked me, and now in America, American kids also trick me. Wherever I went, people would tend to deceive me for not speaking their language. It is truly a shame.

[Postscript 1] Upāsikā Tan Guozheng (Stella):

On weekends, the Venerable Master taught us ancient literature, such as the *Book of Mencius* and Lao-Tzu’s *Tao Te Ching*. When someone was not listening attentively, the Venerable Master would write a poem on the blackboard and make the person realize that the said poem was about them. Reciting a verse from memory is different from reading it aloud. Memorizing a verse is like chanting a poem. At school in the old days, people would sway their heads in time with the poem’s rhythm. The Venerable Master would not rhythmically sway his head, but his recitation had a similar beat. Eventually, he stopped using this rhythmic tone as well. Every time I went to see the Venerable Master, he would give me a book to take home and read. Most of the books were about Buddhism, though not all of them. I still remember the first book the Venerable Master gave me was on the Collection of Poems in the Style of Hanshan by layman Zhang Shouyue with a literary name “Meicun” (Plum Village). The Venerable Master used to write verses on old newspapers. We also followed his way of composing. I still have a few old papers with the Venerable Master’s handwriting. Once, the Venerable Master made the following verse:

*With the nature in Samadhi, demons subdued, you are happy everyday.
When false thoughts do not arise, you are at peace with yourself everywhere.
Flowers splendid, moon full, you do not grow old.
Mind settled, spirit complete, your body is more solid.
Reaching your hand out, you pluck the moon on the horizon.
With eyes closed, you clearly see the sky reflected in the water.
Lines of a good poem are sung where there is no one.
The true mind of birthlessness is revealed.*

[Postscript 2] Upāsikā Tan Guoshi (Madalena):

On Saturdays, we learned about ancient Chinese, Japanese, and calligraphy. When the Venerable Master was young, his handwriting was

文、日文和書法。師父年輕的時候書法寫得非常好，他先在黑板寫，教果殊、果松、果君和我怎麼運筆。我姐姐的中文好，因為我的父親曾請一位私塾先生教她和我哥哥文言文，因此他們的書法都寫得不錯；我在香港上的是基督教學校，注重英文，我中文學得不多。我們也學過日文，是一個師父的東北弟子斐先生教的，我姐姐去美國前學了一段時間。

【後記3】1995年，譚果正居士記述：

師父費了很多心血，想方設法、無怨無求地教導我們這一群很難管教的十多歲大的孩子，使其成為思想品德良好的社會公民；師父因人施教，對每個人採用不同的方法，使我們在燈紅酒綠的香港社會裡，仍能心不動搖、意不退轉，堅定自己學佛的信念，這實在是不容易的。

師父為了培養年輕一代的佛教徒弟，費盡心機，勞心勞身。師父曾通宵達旦地與我們交談；曾為我們留下最好吃的松子仁；也曾因為給我們講公案，而冷落了他的上賓。為使我們循規蹈矩，師父板起臉孔整天不吃不喝；也曾對我們的誤入歧途進行過嚴厲責罰。時到今天，我們才真正明白了他老人家的良苦用心。

師父無論走到哪裡，總會有一群孩子追隨著。他老人家培養年輕的後輩，從不計較付出，即使十個人中，九個沒有出息，他也從不在乎。他的希望是把佛教的義理和精髓，傳承與發展下去，哪怕只有一個能成法器，都可以代代相承，把佛教發揚光大。師父要求徒弟，不論在戒律上、修持上，都要篤行實踐，不得馬虎，要建立直心道場。

outstandingly good. So now, he would write on the blackboard first to show Guoshu, Guosong, Guojun, and myself how to handle a brush. The Chinese of my sister was good because my father asked a private tutor to teach her and my brother about ancient Chinese. Their calligraphy was not bad either. I went to a Christian school in Hong Kong, where they placed more value on English, so I did not study much Chinese. We also studied Japanese from one of the Venerable Master's disciples, Mr. Pei, from Manchuria. My sister had been studying Japanese for a while before she left for the United States.

[Postscript 3] Upāsikā Tan Guozheng (Stella)(in 1995):

The Venerable Master placed a lot of effort into educating us. He tried every possible way to teach a group of teenagers who were quite a handful to turn into good citizens. The Venerable Master was good at teaching and treated each of us accordingly. He steered us away from the vices and the dazzling lifestyle of Hong Kong with all its temptations, making us stand firm without faltering in our belief in Buddhism. It was not an easy job.

Sparing no pains, the Venerable Master devoted himself to educating the young generation. He would talk to us all through the night, kept the best pine nuts for us, and explained the koans to us, even to the point of overlooking his other valued guests. The Venerable Master pulled a serious face all day long without taking any food or drink to make us behave properly. He would also punish us severely for taking the wrong steps. Yet, until now, we had not understood what he (an older adult) did for us.

Wherever the Venerable Master went, he would always have a group of kids following him. He used all possible efforts to educate the younger generation. He never bothered to calculate losses or gains. He would not be disappointed even if nine out of ten disciples were not as promising. He planned to pass down the connotation and essence of Buddhism. Accordingly, the teaching of the Buddha would spread to the next generation and beyond, even if only one of his disciples would evolve into a Dharma Vessel. The Venerable Master asked us to learn from practice by observing precepts and through cultivation. A lax attitude was forbidden, but a mindful, true heart was recommended.

☞待續

☞To be continued