



# 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、蔡麗麗 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 and Cai Lili

#### 50.果滿皈依

1956年, 佘果滿居士的手骨折, 跌打醫師開方要用龍骨為藥, 果滿 說:「這藥不能用, 我是吃素的! 」在旁的姚果白居士聽見了, 問: 「妳的師父是誰?」……

「我還沒皈依,可是在芙蓉山 觀音洞曾經遇見一位很有修持的法師,現在我沒辦法找到他。」 佘果 滿回答。「他是誰?」「他在身上 用香燃了一串佛珠和一個卍字。」 「啊!他就是我的師父嘛!」 佘果 滿聽了之後,欣喜萬分,她雖然人 胖,卻不畏三百多級的石階,連忙 趕到西樂園拜見上人,請求皈依。

#### 上人自述:

我離開芙蓉山觀音洞, 佘果滿各處找我, 逢人就打聽。有人知道也不告訴她, 為什麼?妒忌她, 不告訴她我的地址。佘果滿找了兩年才找著我, 她很歡喜,說:「我各處找法師, 找兩年也找不著, 現在可找著了!」以後她去西樂園, 去了幾次之後, 就同她兒子和兒媳婦薛

### 50. Gwo Mun Takes the Three Refuges

In 1956, Sheh Gwo Mun fractured her hand, and the bone-setting physician prescribed fossilized bones as medicine. Gwo Mun responded, "I cannot take this medicine—I am a vegetarian!" A layperson named Yew Kuo Bak, who was nearby, overheard her and asked, "Who is your teacher?"

"I have not taken the Three Refuges, but at the Guanyin Cave on Fu Rong Mountain, I met a Dharma Master who was very earnest in his cultivation. However, I have not been able to find him since." Gwo Mun replied. "Who was he?" asked Jiu Gwo Baak. Gwo Mun answered, "He burned the marks of a recitation bead and the character wan ( $\rightleftarrows$ ) onto his body using incense." "Ah, that is my Master!" exclaimed Kuo Bak.

Hearing this, Gwo Mun was overjoyed. Although she was stout, she climbed the more than three hundred stone steps without hesitation. She hurried to the Western Bliss Garden to meet the Venerable Master and formally requested to take refuge under him.

#### **Venerable Master's Account:**

After I left Guanyin Cave on Fu Rong Mountain, Sheh Gwo Mun began searching for me everywhere. Whenever she met someone who knew me, she would ask about my whereabouts. However, some people who knew where I was refused to tell her. Why? They were jealous of her and deliberately withheld my address.

After two years of searching, Gwo Mun finally found me. Overjoyed, she said, "I've been looking everywhere for the



1973年余果滿在上人座下出家。(左數第二位)。 Sheh Gwo Mun (Second from the left) renounced household life to become a monastic



佘果滿 (左數第五位)。 Sheh Gwo Mun. (Fifth from the left)

### 佩蘭一起皈依了。

這個人有一個特別的長處,什麼長處呢?她自己不用錢。她的兒子、女兒、孫子常常給她錢,她這個錢就都用來做功德;所以我在香港的時候,她是一個最發心的弟子,每年都做很多功德。她自己也不出錢,看孫子孫女誰有錢,就和他們化緣,叫他們做功德,這是她的好辦法。 知待續

Venerable Master for two years, and now I've found you!" Later, she visited the Western Bliss Garden several times. Eventually, she, along with her son and daughter-in-law, Sit Pui Laan, formally took refuge under me.

This person had a unique strength—what was it? She did not care about money. Her son, daughter, and grandson often gave her money, but she used it to perform acts of merit. When I was in Hong Kong, she was one of my most devoted disciples, regularly engaging in meritorious deeds every year. Interestingly, she rarely spent her own money. Instead, when she saw that her grandchildren had money, she would encourage them to contribute to acts of merit, making it her preferred approach.

**20** To be continued

令逢一九七六年,十方大衆來參禪; 時刻分秒當愛惜, 行住坐臥細鑽研。 虚空打破明心地, 法界依然見性天; 本來面目何處覓, 直下承當金山寺。

今天是一九七六年十二月 十五日,十方有善根的人,來 到金山聖寺這個大冶洪爐參 禪。參禪不是很好玩的一件 事,要受很多苦。從早晨兩點 鐘開始坐香,一直到夜間十二 點睡覺,中間只有一個鐘頭休 息,這是金山聖寺的家風。

——宣公上人《金山聖寺的家 風》 Now is the year nineteen seventy-six,
The ten-direction assembly gathers to investigate Chan.
Every second, minute, and hour we should cherish;
Walking, standing, sitting, or reclining we drill on.
When empty space shatters, the Mind-ground reveals;
The Dharma Realm thus, the Nature-sky is seen.
Where to seek the original face?
Here and now, at Gold Mountain Monastery!

Today is December 15, 1976. Many people who have roots of goodness have come from the ten directions, to investigate Chan in this great smelting furnace— Gold Mountain Monastery. Investigating Chan is not something fun; we need to go through a lot of suffering. We start meditating from 2:00 in the morning, and do not get to sleep until 12:00 midnight. During the whole day, there is only one hour to take some rest period. This is the standard of practice at Gold Mountain Monastery. — *Gold Mountain Monastery's Tradition* by Venerable Master Hua