



覺海慈航度香江（續）

Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

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Venerable Master Hsuan Hua's Biography
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02. 泰國行腳

1950年初，上人參加中國佛教律學院主辦的留學僧團，赴泰國考察南傳佛教。在泰國龍蓮寺住了大約四個月，實地考察小乘與大乘佛教的區別，汲取所長，意將改革中國佛教的陋習，為後來建設道場、定立僧伽「日中一食、衣不離體」等家風築奠了基礎……

上人自述：

我在香港托過鉢，我到泰國反而沒有。為什麼呢？因為我是住在中國的寺廟裏，他們是自己做飯的，和泰國寺廟不一樣。泰國天氣非常熱，我受不了，每天都要沖涼，因為熱得太厲害了。香港有一位慧德（音）法師，聽說我計劃要去泰國考察南傳佛教，他不要我去，他想要我和他去住山，一道打同參。我對他說：「你參你慧德的，我參我安慈的，怎麼可以同參呢？」他終於有一點明白了，不再阻止我去暹羅（泰國）。

02. Trip to Thailand

In the early 1950s, the Venerable Master joined the Chinese Buddhist Precept Academy's overseas Sangha delegation to study Theravada Buddhism in Thailand. He stayed at Dragon-Lotus Monastery in Thailand for around four months, investigating the differences between Theravada and Mahayana Buddhism and taking into account both of their advantages. His intention was to reform the corrupt practices in Chinese Buddhism. This formed the future foundation of bodhimandas with the house rule of Sanghas "eating one meal a day before noon" and always wearing the kashaya.

Venerable Master's account:

I had been a mendicant in Hong Kong but not in Thailand. Why? Because I lived in Chinese monasteries, and they always cooked their own food, which is different from monasteries in Thailand. Thailand's weather was unbearably hot for me. I had to shower everyday, because it was too hot. There was a Dharma Master in Hong Kong called Hui De, and when he heard that I was going to Thailand to study Theravadin Buddhism, he didn't want me to go. He wanted me to live in the mountains with him to cultivate. I told him, "You investigate yours, 'Hui De's', and I investigate mine, 'An Tze's', so how can we investigate together?" Finally, he understood and did not stop me from going to Thailand.

他天天坐禪，因為不懂用功的方法，坐得吐血。所以修行不是「我用功」就一定會成，用功一樣有魔障；他一用功就吐血，吐血還是用功。他不受人供養，也不拿錢。到什麼地方住，若你不麻煩他、不去囉唆他、不和他講話，他會好好地住在那兒。如果有個居士和他講話，或者有人供養一點錢、一盒餅乾；他認為這個是麻煩，看都不看就跑了，不住那兒了。

他在大嶼山寶蓮禪寺住了幾年，在萬丈瀑那兒也住了一年、半年的。以後不知道哪一個居士給他添麻煩，連我都不知道，他就跑了。因為這個人是真修行，有些居士想要供養這樣的修行人，想盡方法找他，想供養他；一找著他，他就跑了。這正是修道的本色！不是一天到晚和居士囉囉唆唆的，沒有話也擠出來幾句話來攀緣，他不是的！

像慧德法師，這是個阿羅漢境界，是個獨覺的境界；住在一個小茅蓬裏，衣服是破破爛爛的。他說話的聲音很小，像是快沒氣了似的，他要靠到你耳朵上，你才能聽見他講的話。他在東林念佛堂那兒住的時候，吃人家剩下的飯，人家不吃的飯，他拿來吃；如果不給他這個飯吃，他就走了。他吃完飯，把門一關，不和人講話，一句話也不講；他真是言語道斷，真的想當啞巴了，但不是假裝不講話。

【後記1】比丘知定長老在〈悼念度輪長老〉文中記述：

1949年最後一日，我到香港。在香港佛教聯合會，又與度輪法師相遇，真是有緣，處處能相逢。當時度老是以成元法師為領導，正在辦理赴泰國留學僧手續。

【後記2】譚果正居士十六歲即認識上人，皈依迄今已逾五十年。譚果正居士記述：

師父和一個僧團去泰國學習小乘佛教，恒定法師也一同前往。師父在泰國住了數月，深入觀察小乘佛教的傳統制度，決意

He meditated everyday, but since he didn't know the proper way to practice diligently, he vomited blood while practicing meditation. In cultivation, one doesn't necessarily succeed merely by practicing diligently. When you practice diligently, there will also be demonic obstacles. Whenever he practiced, he would vomit blood, but this didn't stop him from cultivating. He did not accept offerings or money from others. Wherever he went, he would stay if you didn't bother, pester or talk to him. However, if someone were to speak to him or offer him money, or even a box of cookies, he would think that was all too troublesome, and would go away without even looking back. He would never live there again.

He stayed in Poh Lin Monastery at Lantau Island for a few years, and then in Man Cheung Po for half a year to a year. There must have been some lay people who bothered him later, so he left without me knowing. As he was a true cultivator, some lay people wanted to support him, and tried their best to find him. When they found him, he would go away again—this is the quality of a true cultivator. He did not talk much with lay people, nor did he speak to seek for affinities (or make connections).

The state of Master Hui-de is that of an Arhat or a Pratyekabuddha. He lived in a small shed and wore shabby clothes. His voice was very soft and sounded as if he was short of breath. You could only hear him when he spoke near your ears. While he was staying at Tung Lum Buddha Recitation Hall, he ate others' leftovers. He took whatever others didn't want to eat. If you didn't give him the leftovers, he would leave. After finishing his meal, he closed the door behind him and spoke to no one. He stopped talking to people as if mute, but he was only pretending to be so.

【Postscript 1】Elder Bhiksu Zhi Ding in the *Memorial of Elder Du-Lun* states:

On the last day of 1949, I went to Hong Kong. I met Dharma Master Du-Lun again at the Hong Kong Buddhist Association. We have good affinities with each other as we often met everywhere. At that time elder Du-Lun had supported Dharma Master Chen-Yuan as association leader and was in the midst of preparing the paperwork to study in Thailand.

【Postscript 2】Layperson Tan Guo-Zheng knew Venerable Master since she was sixteen, and had taken refuge over fifty years. Tan says:

Venerable Master went to Thailand with a group of monks to study Theravadin Buddhism. Dharma Master Heng Ding also went

將來改革中國佛教的陋習，所以後來在美國萬佛城設立僧伽「日中一食，衣不離體」等家風。

【後記3】比丘恒定師口述：

我們曾經去泰國曼谷四個月，本來是去學南傳佛教的制度，但因為手續沒有辦好，只好回來了。在泰國，我們還是穿中國的僧服，沒有穿南傳的衣服，也沒有出去托鉢。我們住在龍蓮寺，那裏的出家人都是中國人，講普通話。泰國本來是不准中國人建立寺廟的，但是開山的廣東籍法師非常有本事，他念的〈大悲咒〉很有感應，所以泰國政府讓他創建龍蓮寺，這是很不容易的；如果沒有泰國政府同意，這是不可能的。



【後記4】龍蓮寺，1871年建立，位於泰國的首都曼谷，是泰國最早建立的中國大乘佛寺。中國廣東省的續行法師，於清朝同治元年（1862年）到泰國弘揚佛法，受到泰王禮遇，御賜土地興建中國寺院。該寺原是商販販賣「龍蓮子」（即雙心蓮子，中藥材，亦可作清涼飲料）的所在地，因此寺名為「龍蓮禪寺」。該寺除建築物與泰式寺廟不同之外，還一直保留中文佛經及茹素的制度。

☞待續

along. Venerable Master stayed in Thailand for several months to closely observe the traditions of Theravada Buddhism. He decided to correct the short-coming practices of Chinese Buddhism in the future. Hence later on, when he established City of Ten Thousand Buddhas (CTTB) in America, he made the house rules of “One meal a day before noon, and always wearing the kashaya.”

【Postscript 3】 Bhikshu Heng Ding’s Narrative:

We visited Bangkok, Thailand for four months. Originally, we planned to study the system of Theravadin Buddhism there; however, since we weren’t able to finish the paperwork for staying in Thailand in time, we had to go back. We still wore Chinese Sangha robes in Thailand, not the Theravada style robes. We also did not go out for alms rounds either. We stayed at Dragon Lotus Monastery, all of the monks there were Chinese and spoke Mandarin. Originally, the Chinese were prohibited from building temples in Thailand, but later there was a Chinese Dharma Master from Guangdong province who established a monastery there. He was very capable and chanted the *Great Compassion Mantra*, which evoked many efficacious responses, so that the Thai government allowed him to build Dragon Lotus Monastery. This was not easy. If there was no approval from the Thai authorities this could not have happened.

【Postscript 4】

The Dragon Lotus Monastery (Wat Mangkon Kamalawat) was built in 1871, and located in Bangkok, Thailand’s capital. It was the earliest-built Chinese Mahayana temple in Thailand. Dharma Master Xu Xing from Guangdong, China went to Thailand in the first year of the reign of Tongzhi of the Qing Dynasty (1862) to spread the Buddhadharma. The king of Thailand welcomed him with great courtesy, and bestowed upon him a piece of land to build a Chinese temple. The site was originally for peddlers to sell “dragon lotus seeds”—(lotus seeds with double plumules used in traditional Chinese medicine and in drinks for decreasing internal heat)—hence, the temple was named Dragon Lotus Chan Monastery. Besides the temple’s architecture being different from that of Thai temples, it also kept sutras in Chinese, and maintained the tradition of vegetarianism.

☞To be continued