



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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馬來西亞翻譯小組 英譯

比丘尼恒青、蔡麗麗 修訂

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Revised by Bhikshuni Heng Ching and Cai Lili

53. 禪七奇事（續）

【上人自述】：

我有一個老皈依弟子，她用功用得很特別的，怎麼樣呢？禪七參「念佛是誰」，她也參，可是她參什麼呢？她參「八十四歲」、「八十四歲」，她要活到八十四歲。

【後記】譚果式居士敘述：

所有的佛七、慶典或者是念誦會，都是在佛教講堂舉行的；在沒有佛教講堂之前，是在西樂園。我們從來沒有在西樂園或者佛教講堂舉行過禪七，禪七都在慈興寺舉行。師父常邀請當時很有名氣的禪師，我唯一記得的是明觀法師，他在那裏主持過好幾次禪七。修禪的時候，是不允許講話的，走路不能搖搖晃晃；打坐如果打瞌睡，法師會用香板打人。你現在去慈興寺看，仍然會看到很多香板，這些木板

53. Marvelous Stories from the Chan Retreat (Continued)

【Venerable Master's Account】 : I once had an elderly disciple who cultivated in her own unique way. During Chan retreats, most people investigate the topic “Who is mindful of the Buddha?” But what was her topic? She investigated “Eighty-four years old, eighty-four years old”—because she wished to live to the age of eighty-four.

【Postscript】 Narrated by Upāsikā Mandelena Tam:

All Buddha recitation sessions, Dharma assemblies, and celebration events were held at the Buddha Lecture Hall; before that, they took place at the Western Bliss Garden. However, the Chan Retreats were never held at either of those locations—they were always conducted at Tze Hing Chan Monastery. The Venerable Master often invited renowned Chan Masters to lead the retreats. I clearly remember Dharma Master Ming Guan, who led several of them. In Chan meditation, talking is not allowed, and swaying while walking is discouraged. If someone dozed off during sitting meditation, the Dharma Master would strike them with an incense board. If you visit Tze Hing Chan Monastery today, you'll still see many of these incense boards. These wooden boards were used during those Chan Retreats.

Chan Retreats began early in the morning and lasted until night. Each day, the Venerable Master gave two Dharma talks—one in the afternoon and another in the evening. Sometimes, he would invite disciples to share a few words. The Venerable Master often reminded

都是當時在禪七使用的。

禪七從早晨到晚上，師父每天開示兩次，一次下午，一次晚上，有時候師父會叫弟子上去講一會兒。師父告訴我們，打坐的時候不能完全閉眼，眼睛應該盯著鼻尖，眼觀鼻，鼻觀心，這樣就不會打瞌睡。師父還說，思想要集中於一件事情上——參話頭，比如參「念佛是誰」。

因為在香港的弟子很多是老人、家庭主婦和沒有受過教育的人，師父說：「有些人如果不想用禪宗的方法，默念阿彌陀佛的名號也可以。」我第一次見到師父的時候，師父教我如何雙盤打坐。年紀大的弟子別說雙盤，連單盤都很難，但是對於我們小孩子來說，這不成問題。

年底的禪七，我已經開始放寒假了，所以能去參加。每天三點半起床，四點做早課，早課後吃早飯——稀飯和鹹菜，之後開始打坐。禪七期間是不吃晚飯的，可是師父還是慈悲地為俗家弟子準備了晚飯。

記得有一次佛七時，我們一直念「南無阿彌陀佛」。有一位家境非常好的羅太太，她雖然不識字但是很用功，每次一有法會，她都會來。那次的佛七我做維那，果松敲木魚，在繞念的時候，果松突然笑著問我：「妳有沒有聽見什麼特別的聲音？」我說：「什麼？」她說：「妳聽！」我順著大眾的聲音找過去，也忍不住笑了，別人都是在念佛號，羅太太卻念：「八十四歲、八十四歲、八十四歲、八十四歲、……」。法會過後，我告訴師父羅太太不斷地念八十四歲，她是不是只能活到八十四歲呢？師父也笑了。

us not to close our eyes completely during meditation. Instead, we should keep our eyes slightly open and direct our gaze toward the tip of the nose, allowing the eyes to observe the nose and the nose to observe the heart. This helps prevent drowsiness. He also said that the mind should stay focused on a single topic—for example, investigating “Who is mindful of the Buddha?”

Because many of the disciples in Hong Kong were elderly, housewives, or had little formal education, the Venerable Master said, “If some people do not want to use the Chan method, they can silently recite Amitabha Buddha's name instead.”

When I first met the Venerable Master, he taught me how to meditate in the full lotus position. Most of the older disciples couldn't even sit in half lotus, let alone full lotus—but for kids like us, it wasn't a problem.

I was able to participate in the year-end Chan Retreat because it coincided with our winter break. Every morning, we woke up at 3:30 a.m. and began morning recitation at 4:00 a.m. After that came breakfast—usually porridge with pickles—before we started our meditation sessions.

Typically, no dinner was served during a Chan retreat, but out of compassion, the Venerable Master made special arrangements so that laypeople could still have an evening meal.

I remember one time during a Buddha Recitation session when we were chanting “Namo Amitabha Buddha.” There was a laywoman named Mrs. Lo, who came from a very wealthy family. Although she couldn't read, she was very diligent and never missed a Dharma Assembly.

During that session, I served as the Wei-nuo (cantor), and Gwo Cung was hitting the wooden fish. While people were circumambulating, Gwo Cung suddenly smiled and asked me, “Did you hear something unusual?”

“What?” I asked.

She replied, “Listen carefully.”

So I focused on the sound of the chanting and tried to pick it out—and I couldn't help but smile, too. While everyone was reciting “Amitabha Buddha,” Mrs. Lo was sincerely chanting, “Eighty-four years old, eighty-four years old, eighty-four years old...”

After the Dharma Assembly, I told the Venerable Master that Mrs. Lo had kept reciting “eighty-four years old” and asked if that meant she would only live to be eighty-four. The Venerable Master just smiled as well.



1956年，慈興寺舉行十個禪七圓滿合影。

A Group Photo at Tze Hing Chan Monastery Commemorating the Conclusion of Ten Chan Sessions in 1956.

【後記】譚果正居士筆記：

今天（1961年12月25日）三時左右，我和母親至講堂。師父重複告訴我們念「唵嘛呢叭咪吽」的故事，故事是這樣的：有個人不認識「吽」字，所以把「唵嘛呢叭咪吽」的「吽」字念成「牛」字。因為他非常用功，所以在他住的乾枯山頭上，竟然開了很多燦爛的花草。

有一天，一位老修行經過這個山頭，見狀心生奇怪，細問之下，便教他更正讀音。可是自此之後，無論他怎樣用功也不靈驗了，美麗的花草也不見了。

師父說一念至誠有多重要，由於他後來起了念錯咒語的疑心，於是妄想雜念紛飛，所以就不靈驗了。師父說這個公案，原因是黃果松談及羅太太把「念佛是誰」念成「八十四歲」。

☞待續

【Postscript】Upāsikā Stella Tam Note:

On December 25, 1961, around 3 p.m., my mother and I arrived at the lecture hall. The Venerable Master shared a story related to the recitation of “Om Mani Padme Hum.” The story went like this:

There was once a man who didn’t recognize the character “hum” (吽)—which consists of the radical for “mouth” on the left and “cow” on the right. As a result, he mistakenly pronounced it as niu (meaning “cow” in Chinese), and ended up chanting “Om Mani Padme Niu.” Despite the error, he practiced with great sincerity and diligence. Over time, the dry, barren hilltop where he lived became filled with vibrant flowers and flourishing plants.

One day, an old cultivator happened to pass by and was struck by the beauty of the place. After speaking with the man and learning what had happened, the old cultivator kindly corrected his pronunciation. However, after the man began chanting the mantra correctly, no matter how hard he tried, the plants stopped blooming, and the flowers withered away.

The Venerable Master explained that this was because the man’s mind had become scattered. Once he started doubting himself and his original recitation, he lost the single-minded focus that had brought about the earlier results. The Master shared this story in reference to what Wong Gwo Cung had told him about Mrs. Lo, who had unknowingly chanted “Eighty-four years old” instead of “Who is mindful of the Buddha?”

☞To be continued