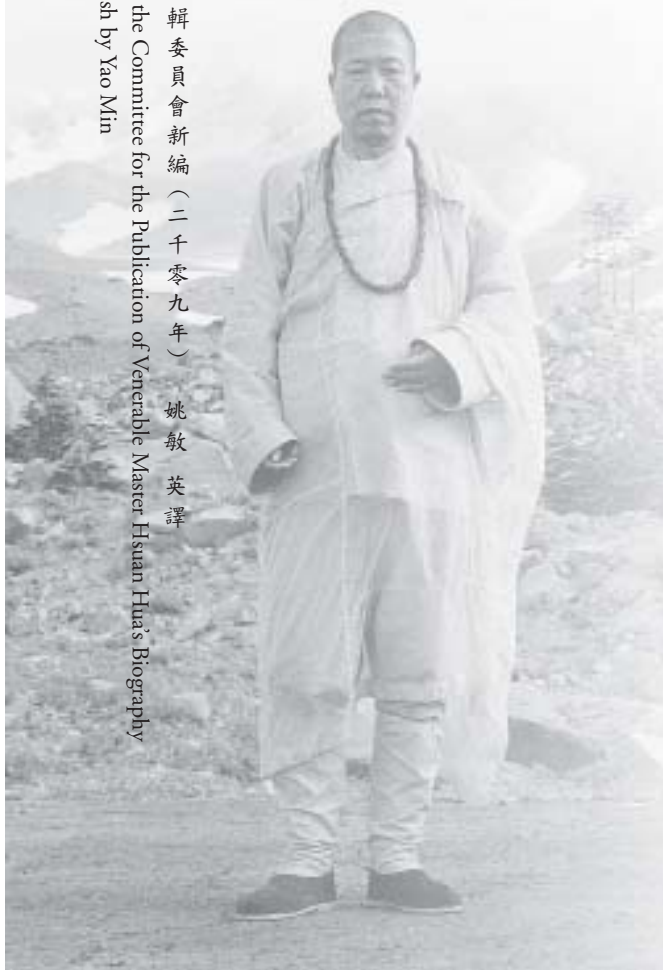


White
Mountains
and
Black
Waters
Nurture
Rare
Talent

白山黑水育奇英

宣化上人事蹟編輯委員會新編（二〇一九年） 姚敏英譯
The New Edition by the Committee for the Publication of Venerable Master Hsuan Hua's Biography
Translated into English by Yao Min



宣化上人事蹟（中國篇）

Events in the Life of the Venerable Master: The China Period

楔子

出生至三十一歲
西元1918至1949年

光合法界

宣公上人，東北吉林省雙城縣（現劃入黑龍江省）人，是在美國建立三寶之第一人。1918年農曆3月16日出生。父親務農，名白富海；母親胡氏，茹素念佛的虔誠佛教徒。1949年上人赴香港弘法，1962年應弟子之請來美，致力弘法、譯經、教育大業；並建道場，立宗旨，教化眾生，奠定正法在西方的基石。

曾有大學教授提倡成立「法界妙覺山研究會」，研究上人事蹟。但是上人表示：「不要研究我，我不值得研究。你們應該去研究其他人，男的、女的，出家的、在家的，老的、少的，好的、壞的……，都記錄下來，將來可以教化人。」上人常說自己道不足以感人，德不足以化人，人家要的他不要。他不是「高僧」，不是「上人」，是「下人」——歡喜在人人之下。人家不要的名字，就是他的名字，他叫自己是「乞士」、「如愚子」、「活死人」、「小螞蟻」、「小蚊蟲」、「墓中僧」，甘願走在一切眾生的腳下、眾生的後面。

PROLOGUE

From Birth to Age 31 (1918-1949)

His Wisdom Lit up the Dharma Realm

Master Hsuan Hua, a native of Shuangcheng City, Jilin Province (now part of Heilongjiang Province) in northeast China, was the first Chinese Dharma teacher to bring orthodox Buddhism to the West. His father, Bai Fu Hai, was a diligent man, thrifty in managing the household. His mother, whose maiden name was Hu, was a dedicated Buddhist and a vegetarian.

The Master went to Hong Kong to propagate Buddhism in 1949, and upon his disciples' request, he came to the U.S. in 1962, where he dedicated himself to the great work of propagating Buddhism, sutra translation, and education. He established a monastic community, set forth his vision and goals, and taught and transformed living beings, laying the cornerstone for the Proper Dharma in the western world.

A university professor once proposed to establish the Dharma Realm Wonderful Enlightenment Mountain Society to study the deeds of the Master. But the Master said, "Don't do that. I am not worthy of being studied. You should study other people—male and female, monastic and lay, old and young, good and bad; record their biographies so they can be used to educate people in the future." He often said that his attainments were not sufficient enough to impress people and that his virtues were not good enough to transform people. He wanted none of what people dreamed for. He was not the "great master," not the "exalted one." He

1990年10月16日，上人於波蘭 Jelenia Gora 開示時說過：「我的出家因緣，本來我也想說一說，不過太長了，我就不講它了。有一本書是關於我的事蹟，誰願意詳細知道，可以看一看，但那也只是一個大概。實際上，我所行所做的，只記錄下很少很少的部分，如果要完全說，那會有一部藏經那麼多。」

人人都很感恩上人，禮敬上人，但是我們對上人認識有多少呢？上人一生的經歷行誼，包括上人刻苦忍辱的修行，或者利益眾生的事情，上人都自我宣傳；所以有很多人，甚至於包括上人的近親弟子都不全知悉。我們所知道的這些微乎其微的部分，是多年之後，或因被弟子、訪問者問起，或因某些類似因緣，上人才舊事重提。

有人問上人：「你多大年紀了？」上人對他這麼講：「見著一百歲的人，我或者就是一百零一歲；見著一個月大的小孩子，我的年紀就是二十九天。大的，我比他大一點；小的，比他小一點，這是平等。本來也不大也不小，沒有個一定的年紀。」

上人一生的事蹟，就從他誕生開始說起吧！

第一篇 童年與初悟

出生至十二歲

西元1918至1929年

上人自述：

在中國東北有一座山，叫長白山，為什麼叫長白山？因為終年積雪，一年到頭都有雪。長白山是東北的一股龍脈，有股豪氣，清朝因為長白山的龍脈而做的皇帝。黑龍江的水有一股氣派，也很雄壯，是很多江河的源流。山下有一個縣，這縣東邊有一座城，西邊也有一座城，所以叫雙城縣。雙城縣東門那兒，有塊匾是清朝溥老中堂送的。這塊匾寫：「全堡生佛」，說雙城縣的人都可以成佛；雙城縣佛教



was the “inferior one”—he liked being inferior to other people. He used names people didn't like. He called himself a “beggar,” “a fool,” “a living dead person,” “a little ant,” “a mosquito,” and “the monk in the grave.” He willingly put himself behind people and beneath their feet.

In a Dharma talk given in Jelenia Gora, Poland, on October 16, 1990, the Master said, “I would like to tell the story of my becoming a monk, but it is too long and I don't want to spend time on this. For those who want to know the details, you can take a look at the book of my deeds. It will give you a general idea. In fact, only a small portion of my deeds was recorded. It will take something like the Tripitaka to record them completely.”

Those who knew the Master are grateful and respectful to him. But how much do we know about him? He never publicized his life, including his hard work, perseverance, and deeds to benefit living beings. Thus, most people, even his close disciples, know very little about his life. It was only many years later, on certain occasions when an interviewer or a disciple asked him, that the Master recounted a few of the events of his life.

The Master was once asked, “How old are you?” He replied in this way: “I may be 101 years old when I meet a 100-year-old person. I may be 29 days old when I see a one-month old. With old people, I am a little older. With young people, I am a little younger. This is equality. Essentially, we are neither old nor young, and we don't have a definite age.”

Let's explore the Venerable Master's life from his birth.

PART 1. CHILDHOOD AND EARLY AWAKENINGS

From Birth to Age 12 (1918-1929)

As told by the Venerable Master:

In Northeast China, there is a mountain range called Changbai (Eternally White). Why is it named “Changbai?” Because it is covered with snow throughout the year. It is a strand of the “Dragon Path” and full of heroic spirits. The Qing Dynasty originated from the Changbai Mountains.

The water in Heilongjiang Province, magnificent and powerful, is the source of numerous rivers. At the foot of the Changbai mountains is a county with one city on its left side and another on its right side. So people named it Shuangcheng (Twin Cities) County. On the east gate is a placard that is a gift from the revered Premier Fu of the Qing Dynasty. It reads: “Every person in this city will be-

很興盛，可能也有關連。

我家在東北部的山裏，剛進山的地方，是座很有名的山，叫弼鞭子鞭，那就是長白山脈最後的地方。因為長白山脈最後就落到雙城縣那兒，所以該縣是個地靈人傑的地方。雙城縣的文化很高，出了很多偉大的人物，這近百年來僅大臣、將軍，就出了有二、三十個，偉人哲士、孝子、義夫節婦很多，近代于斌樞機主教也是雙城縣的人。這個地方民風淳樸，人心向善，我知道就在王孝子（後出家為常仁大師）的同時，縣裏就有十四位守孝的人；王孝子是其中的佼佼者，最有名的一位。我是雙城縣的一份子，只不過是濫竽充數，到現在還是一隻小螞蟻。

【後記 1】雙城縣，位於黑龍江省哈爾濱市西南的松嫩平原上，是黑龍江省的南大門，1988年改為雙城市（縣級）。雙城又稱雙城堡（當地人唸「堡」字，發音為「埔」），是東北歷史名城，滿族發祥地之一，有「南有遼陽府，北有雙城堡」之說。「白山黑水帝業興，金源右翼古雙城」，八百年前，金太祖完顏阿骨打曾在淶流河（拉林河）畔煮酒談兵，境內至今尚存金代達禾、布達兩座古城遺址。

【後記 2】據悉五常市拉林鎮東南，有山名弼鞭子鞭，為滿族先民集居之處。滿人能騎善射，留有「輕雲飄馬足，明月動弓弼」的佳句。弼音為「梢」，弓的末梢；鞭子，古人稱蒙古人、滿人為蒙鞭子、滿鞭子；鞭音為「或」，是縛在佩刀上的繩子。當地人不願自稱鞭子，簡稱此山為弼鞭鞭。

01. 光明誕生 1918年・出生

農曆3月15日那天晚上，白太夫人胡氏夢見阿彌陀佛大放光明。剎時，整個世界籠罩在一片耀眼的金光裏，天地震動！當她驚醒過來，發現屋內飄著一股從未有過的馨香，不久上人誕生，這時正是三月十六日的子時。剛出母胎，上人連著三天三夜啼哭不止，大概是悲憫他所要來的世界，是個充滿苦難的娑婆世界。

☞待續

come a Buddha.” This may be part of the reason that Buddhism has flourished in Shuangcheng County.

My home is on the northeast side, right at the entrance to a famous mountain called “Shaodazihuo.” It is at the end of the Changbai mountain range. For this reason, Shuangcheng County is an auspicious place and the hometown of many outstanding people. Its people are well educated, and in the last one hundred years, it has produced some twenty or thirty ministers and generals. It is also the hometown of many philosophers, filial sons, loyal men, and virtuous women. The Catholic prelate Paul Cardinal Yubin was born there too. People from this county are simple, honest, and kindhearted. I know of fourteen people who observed mourning for their parents at the same time as the filial son Wang (Venerable Master Chang Ren), who was the most famous one among them. I am an ordinary person from there without real qualifications and am just a tiny ant compared to these great people.

Note 1: Shuangcheng County is located at the Songneng plateau, southwest of Harbin City, Heilongjiang Province. It is the southern gate of Heilongjiang Province. Its name was changed to Shuangcheng City in 1988. It is also called Shuangcheng Village. It is a famous historical site in Northeast China and the cradle of the Manchus. An old saying is, “In the south we have Liaoyang Prefecture; in the north we have Shuangcheng Village.” A poem says: “Jin’s empire flourishes in the white mountains and black waters. On the right side of its cradle land are the ancient Twin Cities.” Eight hundred years ago, the first emperor of the Jin Dynasty, Wanyan Aguda, once discussed military action while drinking close to Lailiu River (Lalin River). Up until now relics of the two ancient cities of the Jin Dynasty, Dahe and Buda, are still found.

Note 2: There is talk about a mountain called Shaodazihuo in the southeast of Lalin Town (Wuchang City) that was the gathering place for the Manchu ancestors, who were good at horseback riding and archery. A poem says: “The horses’ feet scurry like light clouds; the (arrows) move like a bright moon.” “Shao” is the tip of the arrow. “Dazi” is a disparaging name for Mongols and Manchus. “Huo” refers to a rope attached to the saber. Since people don’t want to call themselves “Dazi,” the mountain name is abbreviated to “Shaodahuo.”

01 Light Appeared at His Birth 1918 Birth

On the night of the 15th of the third lunar month in 1918, Mrs. Bai dreamed that Amitabha Buddha appeared and radiated a magnificent golden light, filling the entire world and causing the sky and earth to tremble. After she awakened from the dream, the room was permeated with an unusually pleasant fragrance, not of this world. Soon afterwards, on the first hour of 16th, a baby boy (Master Hsuan Hua) was born. For three days, he cried without stop. Maybe he felt compassion for those in the world he had chosen to come to, because it was full of misery and unhappiness.

☞To be continued