



## 白山黑水育奇英（續）

### White Mountains and Black Waters Nurture Rare Talent (Continued)

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#### 05. 叩頭因緣

叩到最後，我連螞蟻也給牠們叩頭，也給蚊蟲叩頭。為什麼要給牠們叩頭呢？我想我以前也做過螞蟻，也做過蚊蟲，做過種種的眾生。現在我雖然做人了，我不能把我這些老朋友忘記了，所以我也要給牠們叩頭。叩頭的時候，我想自己以前是一隻小螞蟻，也是一隻小蚊蟲，我要恭敬牠們；我和這些最微細的眾生是一樣的，我應該引導度脫牠們，願牠們早成佛道。

我這樣一路一路增加，每一次叩頭要叩八百三十幾個頭，最快也得要兩個半鐘頭。我叩頭，不是在房裏，而是到外邊望空遙拜。在什麼時候叩呢？在人還沒起床之前，以及人都睡了之後，不讓別人知道我叩這麼多沒什麼理由的頭。你們各位想一想，這是不是愚癡？

#### （三）風雨無阻真誠心

我在外邊，下雨也叩頭，颶風也叩頭，下雪也叩頭；無論打雷、下雨、颶風，總是風雨無阻。下雨時，雨水把我身上都淋濕了，我也不管；下雪時，我的雙手還是放在雪地上叩頭。為什麼要這樣呢？表示自己是一種真誠的心，實際上也就是愚誠。我相信世界上沒有一個人，像我這麼愚癡。人人都比我有智慧，他們都不屑於像我這種的思想、行為和做法，都會覺得我太可憐了。因為這樣的行為，所以不要說在

#### 5. The Reason for Bowing

In the end, I even bowed to ants and mosquitoes. Why did I do that? Because I was an ant, a mosquito, and all kinds of beings before I was a human being. I couldn't forget my old friends. I bowed to them as if I were one of them. I respected them. I was the same as the tiniest beings. I should guide and lead them to the Path of enlightenment.

I increased the number of bows over time. In the end, I bowed 830 times daily. Even with the fastest speed, it took me about 2.5 hours. I didn't bow in my room. I bowed outside under the sky. At what time? When people were sleeping. I didn't want anyone to know that I bowed so many times without a reason. You can imagine how silly I was.

#### 3) Sincerity in All Weather Conditions

I bowed in the rain, wind, and snow. No matter what the weather, I never stopped my routine. When it rained, I got wet; when it snowed, I bowed with my hands in the snow. Why did I do this? I wanted to show that I was sincere, foolishly sincere. I used to think no one was as foolish as I. Everyone was smarter than me. They were above me and thought that I was so pitiful. Not only did ordinary people look down on my behavior, even monks disdained it. If you deeply believe and understand me, you may feel you are duped, or perhaps not. It is good to connect with all beings in a benevolent and humble way. I bowed this way for many

家人，就連出家人都看不起的。你們若信我，深刻地了解我，可能會覺得自己上了一個大當，也有可能不是上當；因為你慈心下氣，和一切眾生結緣，這是好的。如此叩了許多年，直至廬墓守孝時，才濃縮為九拜。

以後為了有多些時間做事，我又簡化為叩五個頭。前三個頭是頂禮盡虛空、遍法界，十方三世一切佛法僧三寶；第四個頭是給盡虛空、遍法界十方三世一切眾生；第五個頭，我是頂禮盡虛空、遍法界，十方三世一切諸佛所說的波羅提木叉（戒律）。因為有佛的戒律，我才能依此往佛道上走，戒律對我的恩德是無量無邊的。

現在有很多人見到我就要叩頭，甚至於沒見到我的人，也要在門口跪著，這是什麼原因呢？因為我在十二歲，每天向所有的人、眾生、蚊蟲、螞蟻都叩過頭；現在有人向我叩頭，只不過是來還債而已。不過，你們給我叩頭，有人看見；而我給你們叩頭，是沒有人知道的。

問：聽說向高僧頂禮有功德，可消舊業，請問是否是真的？

上人：是和不是。如果你頂禮的那位法師是真修行人，你向他頂禮有功德；如果你頂禮的那位法師沒有德行，將來他會向你頂禮，因為他要還你的債。為什麼我知道這個？因為我知道我欠人很多債，所以十二歲就向所有的眾生，包括蚊蟲、螞蟻，我都向他們叩頭禮拜。我不希望他們放光照我，我不要等著欠太多了，就還不清了。

## 第二篇 求道與進學

十二至十八歲

西元1929至1935年

### 06. 尋師訪道

上人自從在十一歲時目睹死亡，便常想：「怎樣才能不死？」後經人指點，修道能不死；要想了脫生死，必須要有明師來教導。稟明父母後，即出外訪師求法。

上人自述：

（一）旁門外道不究竟

我在幼童的時候失學，沒有受教育。在我沒有出家以前，我就到處去尋找了生脫死的方法。北方有很多旁門外道，我都參加過，所以一些外道的法，我都知道。

☞待續

years until I began mourning my mother's death. Then I shortened it to nine bows.

Later I simplified it to five bows to save time for doing other things. The first three bows were to show respect to the eternally dwelling Buddhas, Dharma, and Sangha pervading empty space and the Dharma Realm in the ten directions and the three periods of time. The fourth one was to all beings in the ten directions and the three periods of time, and the last one was to the Pratimoksha, established by all Buddhas in the ten directions and the three periods of time.

Many people bow to me when they see me, or even without seeing me. Why does this happen? It was because I have bowed to them since I was 12. Now, they bow to me in return. They can be seen bowing to me, whereas, my bowing to them is invisible.

Question: I heard that it is meritorious to bow to eminent monks, that accumulated karma can be eliminated. Please tell us whether it is true or not.

Master: Yes and no. If the monk is a real Buddhist practitioner, you gain merit if you bow to him. If he is not, he will have to return your bows in the future because he needs to pay you back. Why do I know this? Because I have many debts, so I bowed to everyone, including ants and mosquitoes. I wanted to pay them back while I could. I don't want them to come looking for me for unpaid debts.

## CHAPTER 2. EDUCATION AND PRACTICE

From Ages 12 to 18 (1929-1935)

### 6. Searching for and Visiting Teachers

Ever since the Master witnessed death at the age of 11, he had been always thinking, "How can I avoid death?" Later he was told that practicing the Path could lead to eternal life; he needed to find a wise teacher to guide him in order to achieve that. After reporting to his parents, he went out to look for a wise teacher and search for the Dharma.

As told by the Venerable Master:

1) Heterodox Teachings Are Not Ultimate

I was not able to go to school when I was a child and didn't have the chance to be educated. Before I became a monk, I searched about to find a way to avoid death. In the northern part of China, there were many heterodox teachings and I joined all of them. As a result, I know many heterodox teachings.

☞To be continued