



白山黑水育奇英

（續）

White Mountains and Black Waters Nurture Rare Talent

(continued)

宣公上人事蹟編輯委員會新編2009年
A new edition by the Committee for the Publication of
Venerable Master Hsuan Hua's Biography
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32. 守孝無限期

喪禮之後，就在母墳旁，親友為上人搭了一個A字型的茅棚守孝；小小的茅棚，要彎著身子才能進去。四月初八，上人就到哈爾濱市南平房站的三緣寺，得到上常下智老和尚應允出家。上人受沙彌戒後，又回到墓旁。守孝期間，拜華嚴、禮淨懺、修禪定、習教觀，日中一食，閉目靜坐於茅廬裏。

上人自述：

那時候沒有人送飯，我在那兒也不吃飯。到第七天以後，有人送飯來。誰給我送飯呢？是我父親。我父親那時候已經七十多歲了，他叫我回去，不要再守孝了！一邊講話，一邊落淚。本來七天沒有吃飯也不覺得餓，我把飯吃了以後，就告訴父親：「以後不要給我送飯了！家裏的人給我送來的飯、東西，我不吃。」

我守孝，原本打算餓死在那個地方，什麼時候餓死就算了。餓了幾天，有人看我

32. Observing Filial Piety without End

After his mother's funeral, relatives and friends helped the Venerable Master to build an A-frame hut by the tomb for his mourning. This hut was so small that people had to bend their body to enter it. On the 8th of the fourth lunar month in that year, the Venerable Master went to Sanyuan (Three Conditions) Monastery of Nanpingfang Station in Harbin, to leave home-life and study under the supervision of the Venerable Master Changzhi. After receiving the Shramanera (Novice) Precepts, he returned to his little hut. During this period of observing filial piety, he bowed to the *Avatamsaka (Flower Adornment) Sutra*, performed and worshipped pure repentance, practiced Chan meditation, and studied the teachings and contemplations. He ate only one meal a day, while sitting still with closed eyes, in the hut.

As told by the Venerable Master:

At that time, no one offered me food. I did not eat at all. After seven days, someone brought me a meal. Who was it? My father. He was over 70 years old. He asked me stop the mourning and go home. He was shedding tears while talking to me. I did not feel hungry after seven days of fasting. I ate the meal and said to my father, "Do not bring me meals anymore. I will not eat anything brought by my family."

Originally I intended to starve to death while mourning there. After fasting for a few days, someone found me starving and sent me a meal. I reluctantly ate

沒吃飯，就給我送飯去，我才勉強吃一點了。守孝的時候，我吃過草根、樹葉。有一次我在草地找到一個蘑菇，沒想到吃了這個蘑菇，整天都會笑，我才知道蘑菇裏有笑菌！

我在墳上守孝，還繼續叩頭，那時候已經出家；出家為了想截斷生死的長流，不再生死流轉。我父親不知道我想出家，等我守孝的時候，他才知道。

我一舉一動都是本著孝念來做的，不是說像某人守孝多少年，我這是無限期的。因為，我時時刻刻都追念我父母，我不敢做錯事；我若做錯事，這就是個不孝的子弟。你問我守孝幾年，我到現在還是一樣在守孝，這是沒有限期的，我也不知道是幾年了！

因為這個，我對老人都特別好，我要養大家的老。為什麼我要養大家的老？我是還報大家。因為人人稱讚我怎麼樣盡孝，我實在是抱歉得很，沒有圓滿；所以，我要以所有的老年人做我的父母。「是男子皆是我父，是女子皆是我母」，我心裏真是做這樣的觀想：眾生都是過去的父母，未來的諸佛。

【後記】上人法名安慈，字度輪，傳承金頂毗盧派；其後虛雲老和尚傳法，嗣為仰，法號宣化。

金頂毗盧派源於南朝齊、梁時，由寶誌禪師演派二十八字：

寶樹成行德蓮香，志願極樂懷安養；
紫金憲古永遠在，毗盧性海萬事昌。

後由昌海禪師續演四十字：

聞定靜宗道，慈福真法德；
正善印義祖，普弘信玄妙。
崇現本來少，性空圓明照；
思修常安果，親傳無為教。

a little. During the mourning period, I had eaten roots and leaves. One time, I found a mushroom in the grass, but after eating it, I unexpectedly laughed the whole day. I began to understand that there were some fungi (mushrooms) that cause people to laugh in this way.

While mourning by the grave, I still continued my practice of bowing. Also, during that period, to cut off the cycle of birth and death, I became a monk. My father did not know of my wish to be a monk until my mourning period.

All my actions are based on my heart of filial respect, and so my mourning period is not limited to a certain number of years as is the custom, but has no end. Because I have my parents in mind in every moment, I dare not to do any wrong things; if I do wrong things, I am not a filial son. You may ask me how long I would keep on observing filial respect. The answer is that there is no end to it. I am still doing it and do not know how many years have already passed.

For the above reason, I treat the elderly especially well; I would like to take care of every elderly person. Why do I want to do that? That is to repay people's kindness. Everyone praises me as such a filial son, but I am really sorry that my filial respect is not perfect. Therefore, I want to treat all elderly people as my parents. As it is said, "Every man is my father; every woman is my mother." I truly practice this contemplation in my heart: all the beings are my parents from previous lives and will be Buddhas in the future.

Editor's Note: The Venerable Master's Dharma name was An Tse, and his style name was To Lun. He inherited the Golden Crown Vairochana lineage; later Master Hsu Yun transmitted the Dharma-lineage of the Wei-Yang sect to him and gave him the Dharma name Hsuan Hua.

The Golden Crown Vairochana Sect originated from the Qi and Liang Eras of the Nan Dynasty. The following poem of twenty-eight Chinese characters proclaims the lineage by Dhyana Master Bao Zhi:

*Jeweled trees form rows; virtues are fragrant as lotuses.
Aspire to Ultimate Bliss and be mindful of the Pure Land.
The honored ancient one of purple gold hue is forever present.
In the sea of Vairochana's nature, all things flourish.*

Later, Dhyana Master Chang Hai continued to proclaim the lineage with a poem in forty Chinese characters as follows:

*The hearing samādhi, the teaching of stillness, is the Path.
Kind blessings and true dharma are virtues.
Proper goodness seals the meaning of patriarchs, so one
Universally propagates and believes the esoteric wonder.
Secretly revealed is fundamental origin's youth;
The Nature is emptiness which perfectly and brightly shines..
Contemplate and cultivate the fruit of constant peace and
Personally transmit the unconditioned teaching.*