



# 白山黑水育奇英

（續）

## White Mountains and Black Waters Nurture Rare Talent

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Venerable Master Hsuan Hua's Biography  
鄭耿琳 等人 英譯  
Translated into English by Genglin Zheng and others

上人自述：

達摩祖師傳法偈，偈曰：「吾本來茲土，傳法救迷情；一花開五葉，結果自然成。」你們現在看見這個「結果自然成」，這個「果」就是你們這班「果」要自然成了，你看，菩提達摩祖師早就給你們授記。六祖大師也說「菩提果自成」，預先就知道有這麼多的「果」，將來都會自然成。那個「果」也就是這個「果」，這個「果」也就是那個「果」，沒有兩樣的，都說的是你們現在這一班「果」。

說到我們這個「果」，能普遍到整個世界去，這叫「結果自然成」；自然到每一個地方，每一個地方都會結你們這種果。什麼果？菩提果。六祖大師恐怕大家還沒有明白，所以就說明顯一點：「菩提果自成」。現在（指當時1969年，上人講解《六祖法寶壇經》期間）你們每個菩提果要自己成，我不能幫忙你們；如果你不自己成，那是自暴自棄。現在我告訴你們，你們都要成了！你看趕著這麼巧，你們的名字都趕到這「果」

### Story in Venerable Master's Own Words

The Patriarch Bodhidharma's Dharma transmission verse says, "I come to this land to transmit the Dharma in order to save confused living beings; one flower will blossom with five petals and the fruition will ripen naturally." The fruition refers to the ripening of this class. Bodhidharma has already given you the prediction. The Sixth Patriarch also said, "The fruition of Bodhi will ripen in the future." He knew there would be abundant fruition and will ripen naturally. The fruition referred to in these two verses is the "fruition" (pronounced as guo in Chinese) is the Guo in your Dharma name. It is talking about the fruition of having this particular class.

Speaking about our "fruition," it can be widely spread to the whole world, which was the above mentioned "the fruition will ripen naturally." Spreading to everyplace, then everyplace will harvest the "fruition" like yours. What kind of fruition? It is the fruition of Bodhi. Not everyone understands what the Patriarch's verse means; therefore, I will explain it in more details. "The fruition of Bodhi will ripen naturally." Now (referring to 1969 when Ven. Master was lecturing the *Six Patriarch's Platform Sutra*), you should ripen your own "fruition" yourself, I cannot help you do that. If you do not do it yourselves, you are giving up on yourselves. And now I can tell you that your "fruition" is about to ripen! It is a coincidence that you all have a name with the character of "fruition" in it. Our lineage also mentions the character "fruition," which is expressed wonderfully in

字上了。我們宗派也是說到這個「果」字上，說得很妙的，說：「思修常安果，親傳無為教」；這個「思修常安果」，才能「親傳無為教」，你們將來要親傳這個無為教。

### 33. 日中一食

上人守孝期間，發願遵守佛制日中一食。此後，「日中一食、衣（袈裟）不離體」為法界佛教總會的家風。上人常常告誡弟子：「福不可享盡，話不可說盡；受苦是了苦，享福是消福。我們萬佛聖城吃的菜蔬，是菜市場不要的菜，我們撿回來吃。我們萬佛城出家人都吃一餐，省下糧食給沒有飯吃的人吃，這是真正捨己為人！」

上人自述：

我從年輕的時候，就願意代替眾生受苦。我所應該享的福，都送給大家；大家的苦，都交給我受。那時正是日本侵略中國東北的時候，我在母親墳上守孝，有人告訴我，說：「日本人把中國人抓去做勞工，吃不飽，也不給衣服穿；很多人凍死餓死，日本人就叫狗吃這些死人！」我想起這麼多人沒有衣服穿，沒有飯吃，很多人餓死凍死；所以我就發願，我願意一天吃一餐，把我早晨這一餐和晚間這一餐，都留給沒有飯吃的人吃。

有人說：「這種行為太愚癡了！因為沒有飯吃的人，得不到你所省下的飲食。」但是各位要知道，物質不滅；我不吃的東西，這飲食始終會在世界存在的，終會有人來吃的。我看《佛說四十二章經》說：比丘「日中一食，樹下一宿，慎勿再矣！」因為這樣，我發願吃一餐。

東北天氣冷的時候，常常是零下三十三、四度；零下三十八度時，一定會凍死人的。在那麼冷的天氣，我又發願不穿棉衣服，就穿單衣服，冬天夏天都穿三層布，也不穿毛線衣服。甚至以後，我連襪子、鞋子也不穿；我在雪地上光腳走，腳不會凍壞的。我把衣服省下來，迴向給沒有衣服穿的人；這也是物質不滅的一種方法，一定會有人用的。

this verse: "Contemplate and Cultivate in Constant Peace and Fruition; Personally Transmit the Unconditioned Teachings." Only when we First "Contemplate and Cultivate in Constant Peace and Fruition" will we then be able to "Personally Transmit the Unconditioned Teachings." All of you will personally transmit these unconditioned teachings in future.

### 33. One Meal a day

During the mourning period, Venerable Master vowed to abide by the Buddha's precept of eating only one meal a day. From then on, eating one meal a day and always wearing the precept sash became the traditions of Dharma Realm Buddhist Association. Venerable Master often advised his disciples, "Blessings should not be used up as the words should not be said to the end. Undergoing suffering is to end suffering. Enjoying blessings is to use up your blessings. The vegetables we eat in the City of Ten Thousand Buddhas are the discarded food we collect from the markets for our meals. The monks in the City eat only one meal a day, in order to save food for the starving people. This is truly forsake oneself for others.

#### Story in Venerable Master's Own Words

Since I was young, I was willing to suffer for the sake of all living beings. I offer my own blessings to others and would stand in for others' suffering. When the Japanese invaded northeastern China, I was mourning by observing my filial piety for my mother. I was told that the Japanese snatched Chinese and forced them to do labor work without providing sufficient food and clothing. Many people died from hunger and cold. The Japanese then commanded the dogs to devour the corpse of these dead people!" I thought that since so many people had no clothes to wear, no food to eat, and many of them died of starvation and the cold, so I vowed that I would eat only one meal a day and save the other two meals for the people without food.

Someone said, "That action is so stupid! The people without food cannot get the food you save for them." But you should know that the materials do not disappear themselves; the food I save will still exist in the world and eventually will be eaten by somebody. *The Sutra in 42 Sections Spoken by the Buddha* says, "Monks should eat one meal a day and sleep under a tree at night." For this reason, I vowed to only eat one meal a day.

It is often  $-33^{\circ}\text{C}$  to  $-34^{\circ}\text{C}$  during winter in Northeastern China. When it drops to  $-38^{\circ}\text{C}$ , people will freeze to death. In such cold weather, I also vowed to wear no cotton-padded clothes but single-layer clothes. Regardless of winter or summer, I only wore three layers of non-padded clothes. I used no wool clothing, either. Later on, I did not even wear socks and shoes but walked on the snow with bare feet, which were not frostbitten. I saved these clothes for the people with no clothes--same as the food, eventually someone will get it someday.