

白山黑水育奇英（續）

White Mountains and Black Waters Nurture Rare Talent (continued)

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BIOGRAPHIES | 人物誌



48. 大盜守孝

（四）心心相印無話說

在這個時候，他知道我，而我也知道他。我聽說有一個尤孝子，他也聽說在某個地方，有個和他一樣年輕的守墳人；並且我比他年紀還小，他二十一歲守孝，我十九歲。彼此互相慕名，想要見一見面。他為什麼要見我呢？他平時很驕傲：「我二十一歲就守孝了！」想不到現在又有個比他年輕的人在守孝。他認為這勝過他，所以他想見我。

有一次，我到道德會，我那時候把頭髮鬍子都剃了。我一看到他，我就知道這個人是誰了，他披頭散髮，留很長鬍子。我說：「你是尤善人嗎？」一般人都稱守孝的人叫善人。「是呀！你是

48. The Requirements for Taking Refuge in Him

(4) A Wordless Meeting of Minds

At that time, he heard about me, and I also heard about him. I heard about the filial son You, and he heard about another filial son from a certain place, who was about the same age. In fact, I was younger than he. He was twenty one at the time, and I was only nineteen. We both admired each others' reputation and wished to meet. Why did he want to meet me? He was usually very prideful, saying, "I already observed filial respect at the age of twenty one!" He did not expect that there'd be someone even younger than him practicing filial respect. He recognized that my act exceeded his, so he wished to see me.

On one occasion I went to the Virtue Society, and by then I had shaved both my beard and my hair. When I saw him, I knew who he was immediately. His hair was disheveled, and he had a very long beard. I said, "You're the good son You, aren't you?" (People generally call those who observe filial respect good people.) "Yes! Who are you?" I said: "You don't know me, but I know you. You think you might know who you are, but I don't know who I am!" Surprised to hear me say that, he stammered, "Oh, you are..." Among the bystanders were

誰？」我說：「你不認識我，我認識你。你大約知道你是誰，我不知道我是誰！」他聽我說這話，他很驚奇的：「喔！你——」旁邊有認識我的人，就對他說：「他是……，你們是一樣的！」他聽了就睜大著眼睛看著我，看看看；我也不看他，我也沒講話，他也沒說一句話。

大約有一個鐘頭，他忍不住問我：「你從什麼地方來？」我說：「我從來的那個地方來的。」他覺得很奇怪的。我問他：「你到什麼地方去？」他說：「我什麼地方也不去！」我說：「那你為什麼要問我從什麼地方來？」他走上前一把抓住我的手：「好呀！」從此他對特別地好。

你看，好玩不好玩？沒有地方來，也沒有地方去，這是不來不去；也來也去，來是從來那個地方來，去到去那個地方去。佛的十號之一，有一個名號叫「如來」，《金剛經》說：「如來者無所從來，亦無所去，故名如來。」因為我研究《金剛經》，他念《金剛經》，所以我就和他打一打機鋒。

我們倆這個公案，他到各處去講，說是我們兩人初見的時候，彼此誰也不講話，結果他打了妄想，問我從什麼地方來？他發問的時候，他自己就知道錯了。為什麼呢？開口便錯，舉念即乖。

「凡有言說，都無實義」，有所說的，這都不是究竟法；究竟法無說無傳，應作如是觀，沒有什麼可說的，也沒有什麼可傳的。

我們相見，一個小時沒有說一句話。為什麼？因為沒有什麼可說的。他知道我，我知道他，心照不宣，只可意會，不可言傳。我到臺灣去弘法，遇到水果和尚（廣欽老法師）也是這樣的情形，相對無語，一切盡在不言中，這是心靈感應作用；所謂「心心相印」，彼此通達，無所障礙。好像水果和尚證初果，我一看就認識；你們看他只是個老和尚的樣子，認不出他的境界。

☞待續

改過必生智慧，護短心內非賢。
日用常行饒益，成道非由施錢。

—《六祖法寶壇經》

people who knew me. They said to him, “He is...you’re the same!” Hearing this, his eyes widened, and he stared at me, and kept staring. I didn’t look at him or speak, and he didn’t say anything either.

After an hour passed, he could no longer resist, and asked, “Where are you from?” I said: “I came from where I am from.” He thought it was very strange. I asked him, “Where are you going?” He answered, “I am not going anywhere!” I said: “Well, then why did you ask me where I am from?” He walked up to me and grabbed my hands: “Good!” After that, he saw me as a good friend.

What do you think, isn’t that a lot of fun? Comes from nowhere, and goes to nowhere. This is called neither coming nor going, and yet coming and going. “Coming” means coming from where one comes; “going” means going to where one goes—that becomes one of the Buddha’s ten titles: “Tathagata” or “Thus-Come One.” *The Vajra Prajna Paramita Sutra* says, “The Tathagata comes from nowhere and goes nowhere; therefore he is called the Tathagata.” Since we both studied *the Vajra Prajna Paramita Sutra*, we engaged in some Chan bantering.

He liked to tell other people about our encounter: how when we first met, neither of us spoke until he stirred up a thought, asking me where I came from. As soon as he asked that question, he realized his mistake. Why? Once you open your mouth, you are off; once you think, you err. “That which is spoken misses the actual meaning.” Whatever is spoken is not the true Dharma; the true Dharma cannot be spoken or conveyed. You ought to contemplate in this way: there is nothing that can be said, nothing that can be transmitted.

When we first met, we didn’t talk to each other for an hour. Why? Because there was nothing to say. I knew him, and he knew me. Without speaking, our minds met. “This can be understood, but not described.” When I went to Taiwan to spread the Dharma, I met the Fruit Monk (Master Guang Qin), and the same thing happened. We faced each other without words, for all things reside in wordlessness. This is the efficacious response of the mind, or the exchange of a “mind-to mind seal” that communicates and penetrates without obstruction. It was apparent to me that the Fruit Monk had reached the First Fruit. As soon as I saw him I recognized that. If you saw him, you would just see an old monk, and wouldn’t be able to see his attainment.

☞To be continued

*Correcting failings gives birth to wisdom,
Guarded errors expose a petty mind.
Persist daily in just, benevolent deeds,
Charity is not the means to attain the Way.*

—from the “Six Patriarch’s Sutra”