



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
鄭耿琳等人英譯

A new edition by the Committee for the Publication of
Venerable Master Hsuan Hua's Biography
Translated into English by Genglin Zheng and others



BIOGRAPHIES | 人物誌

51. 沙彌苦行

上人後來到哈爾濱三緣寺常住，沙彌時期的上人，做別人所不能做的，忍別人所不能忍的。上人在逆境障礙中，始終精進如一，為弟子們樹立修行的典範。

上人自述：

廟上的方丈和尚是常仁大師，他就是在冰天雪地，守孝六年的王孝子。守孝圓滿，四十八個屯的父老兄弟聯合起來給他造廟，廟的名字叫「三緣寺」。怎麼叫三緣呢？因為他們有三個人修這個廟；大師兄就是王孝子，二師兄是孟老修行（常智大師，上人的師父）；三師兄叫什麼名字，我忘了。

51. The Ascetic Practices of a Novice Monk

Venerable Master Hua once went to Sanyuan Monastery in Harbin, to live there as a resident monk. Although he was a novice monk, he did what others wouldn't do, and endured what others could not endure. The Venerable Master maintained his courage, even in the face of adversity, and thereby became a role model to his disciples in their quest for cultivation.

Story in Venerable Master's Own Words:

The abbot of the temple was Great Master Chang Ren. He was the filial son Wang who had practiced filial piety beside his parents' graves for six years, even during the cold Manchurian winter months. When his mourning period ended, people from 48 different villages built a monastery. It was called the Three Conditions Monastery (Sanyuan). Why was it called the Three Conditions Monastery? It was because of the three people the temple was built for. The first one was the eldest brother, Filial Son Wang. The second eldest one was Meng, the seasoned cultivator (who later became Venerable

廟上有四、五十個和尚，有時十幾個，有時三十、四十。我到廟上常住的時候，方丈和尚可能到外面化緣，那時沒有在廟上，所以沒人認識我。他們看我只不過是一個窮人，我生來就是一副孤寒的樣子。可是我人窮卻不貪，什麼都願意捨給別人；而且是暗地裏捨，不願意叫人知道。我說：「我認識方丈和尚。」大家都很高興的，很歡迎我

來。出家以後，做什麼呢？做苦行。我做的苦行和你們不同，你們打打字、念念經，或者是其他的工作。三緣寺在鄉下，是一座很大的廟；光掃廟的院子，也要掃一個鐘頭。

我和旁人的思想不一樣，行為不一樣，處事也不一樣。思想怎麼樣不一樣？

旁人都是願意自己得到利益、好處，我是自己的事情，我不願意得到什麼利益；要對眾生有利益，我雖死不辭。行為，我所做的事情，一般人不一定認識，我也不願意叫人認識我的行為；處事，我所要做的事，旁人都不願意做，譬如我做沙彌的時候，專門收拾廁所、倒痰罐子、掃地。

洗廁所，是我在廟上第一份工作。那個廁所不是現在的廁所，是在地下挖個坑，那味道是很「香」的；所以需要有人清洗，把屎尿拿到別處。我天天做這個廁所的工作，收拾完了，就覺得自己身心清淨。你們各位比丘（尼）、沙彌（尼）、優婆塞（夷），想要學我，就要先學著收拾廁所。誰會收拾廁所，不被廁所的境界所轉，那就有點辦法了。

除此之外，譬如煮飯、作菜、燒茶水，沒有人做的事情，都由我來做。好像住在叢林裏，一般人四點鐘起身，我兩點鐘就



三緣寺舊址碑

The former location marker of Sanyuan Monastery

Master Chang Zhi, teacher of Venerable Master Hua). As far as the third one goes, I forgot his name.

There were usually forty to fifty monks living at the monastery, however, there were sometimes only between ten to thirty of them. The Abbot was always out collecting alms from the lay people, and because the abbot was not at the temple, no one knew who I was. They thought I was nothing but a poor man, and I have looked like that since I was born. As poor as I was, I was not greedy and I would give anything I could to others. Besides, I didn't want any publicity, so I always did my giving without being noticed. "I know the Abbot" I used to say, and they were very nice and welcoming towards me. After having entered the

monastery, what do you think I did? I practiced austerities, but not the same as the ones you practice. You type, or recite sutras or do other temple jobs. The Three Conditions Monastery was a huge monastery located in the country side, just to sweep the grounds could take over an hour.

My thoughts and behavior were different from that of others, so were my values. How did they differ you ask?

As far as my thoughts are concerned, many people like to seek to benefit themselves, whereas I never did anything to benefit myself. When it came to the benefit of others, I always did whatever I could, even if it meant giving my life. As for my behavior, ordinary people might not necessarily recognize or understand what I did, and I did not wish for the publicity. As for my values, I did what others were not willing to do. For example, as a novice monk, I focused on cleaning the toilets, dumping the spittoons, and sweeping the grounds.

My very first job was to clean the toilets, which, by the way, were not flush toilets. They were outhouses or pit toilets dug in the ground, they gave off a strong "fragrance". The toilets required cleaning and maintenance: the waste had to be physically removed from the pits by hand. I was the one who did this job every day. Every time I was done, I felt my body and mind were purified. Every one of you, Bhikshus and Bhikshunis, novice monks and nuns, laymen and laywomen, should start by cleaning toilets if you would like to learn my ways. Those who know how to clean toilets and don't turn away from the challenge have some solid guts!

I also had other chores at the temple: cooking (rice and other dishes), boiling water and making tea. All the jobs no one liked doing, I took on. For example, when others usually got up at 4AM, I would get up at 2AM and start doing my chores. My first chore was to light the candles in front of the Buddhas. If there was to be a Censer Praise during the day's ceremony, I would

起來了，做我所應該做的工作。先在佛前點燈，大眾將要上殿前，把佛前的香上好。當天如果要念香讚，先把香爐點燃，讓方丈和尚好上香；若不念香讚，就不必。香燈就是管理佛前的清潔工作，出家人叫香燈師，在家人就叫香燈的居士。

下雪的時候，我會早一點把路打掃乾淨，方便大家上殿。我做這些工作很久，沒有讓人知道是我做的。

我做早課，總是早早起身，上殿等候；每次都是先到五分鐘，沒有一次遲到。我從出家，一直到現在，都用忍耐行事。我到外邊參學時，無論做早晚課，或講經說法，或聽經聞法、上殿過堂，沒有落後過一分鐘，都是提前先到，這是我過去的情形。

【附記】三緣寺亦稱「王孝子廟」，因王孝子王福仁的孝行而建。王孝子結廬守孝六年，孝名遠播，影響當地士紳1913年集資修建王孝子廟，於1928年全部完工。

最初有常仁（王孝子法號）、常智（孟安）、常義（石廣錄）三位和尚駐錫。三人結拜，將廟定名為「三緣寺」，常仁大師為方丈，共修禪淨。1953年三緣寺被拆毀，改做小學校舍使用，出家人被迫還俗。

待續

also ready the censer for the abbot so he could offer incense at the beginning of the ceremony. Otherwise, I didn't need to do it. An incense prefect is meant to manage the cleaning and maintenance of the proximity of Buddha images. A monastic who does this job is called a Master of Incense and Lanterns; and a lay person who does it is called a Layperson of Incense and Lanterns.

When it snowed, I got up before anyone else and swept the walkways clear, making it convenient for the assembly to walk to the Buddha Hall. I did this work for a long time and didn't tell anyone.

I was always early for the Morning Recitation and waited in the Buddha hall before it began. I was never late but always about five minutes early. Since I have left my home-life, when doing things, I have always used the principle of diligence. When I visited and studied at other monasteries, I was never late, not even for a minute, whether it was Morning recitation, Evening Recitation, Sutra Lectures or any other occasions of Dharma speech or ceremony, even for lunch time. Rather, I always arrived early. This is how I conducted myself.

[Postscript] The Sanyuan Monastery is also called the Filial Son Wang Monastery because it was built to commemorate the filial conduct of Filial Son Wang whose lay name was Wang Furen. Filial Son Wang was in mourning for his deceased parents for six years, and thus his reputation became widespread and influenced the local gentry and common folk alike. They raised funds in 1913 to build the Filial Son Wang Monastery, and it was completed in 1928.

Initially, there were three monks, Changren (which was Filial Son Wang's Dharma name), Chengzhi (whose lay name was Meng An) and Changyi (whose lay name was Shi Guanglu) staying at the monastery. These three became sworn brothers and together they named the monastery The Three Conditions (Sanyuan) Monastery, with Master Changren as the abbot. The monastery adopted both the Chan and the Pure Land as its regular practices. In 1953, the temple was forcibly taken over, its buildings were converted into an elementary school and the monastics were ordered to return to lay life.

To be continued

為什麼我們要有智慧？因為有智慧，才能觀察一切眾生的機緣而教化一切眾生。所以教化眾生要善化，善令他發菩提心。但有的眾生又要惡化，善化化不了的眾生就要惡化。

宣公上人法語

Talks by Venerable Master Hua

Why should one have wisdom? Because if you have wisdom, you can contemplate the potentialities of all living beings and then teach and transform them. But in order to teach and transform them, you must use goodness and cause them to resolve their minds on Bodhi. Some, if they can't be taught by goodness, however, have to be taught by using force to transform them.

插畫選自——妙梵桐《師徒》

Illustration selected from "Master and Disciples" of Miao Fan Tong

