



# 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

### 53. 忍字箴言

孟子曰：「故天將降大任於斯人也，必先苦其心志，勞其筋骨，餓其體膚，空乏其身，行弗亂其所為；所以動心忍性，增益其所不能。」縱觀上人的一生，這段話是最好的寫照。因此，上人常常教導弟子：「忍是無價寶，人人使不好；若能會用它，萬事都能了。」

#### 上人自述：

我一生用「忍耐」二字為座右銘，無論在什麼環境之下，絕對一切忍受於身，忍受於心。在師父面前、不在師父面前，我做徒弟的始終不敢發脾氣。為什麼呢？我那個師父，他不像我這麼「兇」，他很慈悲的；我如果一發脾氣，他就不吃飯，他說：「我教化這個徒弟沒有教化好喔！」因為

### 53. The Motto of Being Patient

Mencius said: "Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and makes up for his incompetence." This paragraph provides a most vivid description of Ven. Master Hua's life. The Master usually taught his disciples that "Patience is a priceless jewel, but nobody knows how to use it. If you can really use it, then everything will be alright."

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

"To be patient" has always been my motto. No matter what the circumstance I am in, I use absolute patience with regard to my body or my mind. Whether I was in the front of my master or not, I never dared lose my temper. Why not? My master was not as fierce as I was. He was very compassionate. If I lost my temper, he would not have any lunch. He would say, "I didn't teach this disciple well." Because I didn't want my master to be

不想令老人家煩惱不吃飯，我不敢發脾氣。那我有沒有脾氣呢？我的脾氣比誰都大，但是因為出家修行，把脾氣就改了。

我常對你們講，我剛出家在廟上的時候，善知識都來了。師叔、師大爺、師兄弟都欺負我、罵我、打我，甚至徒姪也欺負我，也罵我。這一個罵，那一個打，四面八方風雨都來了，都想把我攆出廟去。那時候因為在墳上守孝，有點定力，到廟上捱打捱罵，我都很歡喜接受；不是像你們，被人說幾句，就受不了要爆炸了。

你也許會說：「他們這樣對你，你是不是很不守規矩呢？」不是的，我很守規矩的。他們為什麼要這麼欺負我呢？就因為他們看我什麼本事也沒有，所以他們欺負我。我從小尚武善鬥，歡喜和人打架；但是我出家之後，我在廟上像什麼能力也沒有的一個人，只會吃飯，什麼事也不會做，所以誰也看不起我。

我在那個時候，真是修忍辱行修得很好；誰罵我打我，我覺得這是幫助我，看我還有沒有火氣。我當時年紀雖然很輕，火氣很大，可是都以心平氣和的態度，接受考驗。你們不要以為就這麼有了萬佛城，現在天龍八部護持，從地湧出萬佛城來；這是幾十年的修忍辱力、修行功夫所致。

所以我說：

魔是磨真道，真道纔有魔；  
越磨越光亮，光亮更要磨。  
磨得如秋月，空中照群魔；  
群魔照退了，現出本來佛。

萬佛城的三大宗旨，是凍死不攀緣，餓死不化緣，窮死不求緣，這也是我的一個寫照。你們要記得「凍死迎風站，餓死挺肚行；要做疾風中的勁燭，烈火內的真金。」什麼也不要怕。我在東北，冬天夏天都穿三層布；底下是一層，上面兩層都是補釘，補一塊又一塊。我不怕你們看不起我，我原本就是窮人出身。「冷不冷？」冷！「冷那為什麼你要那樣子呢？」我就是想要凍死不攀緣。

東北的冬天，都有三尺多深的雪；我不穿

afflicted and not have lunch, I never dared to lose my temper. Do I have temper? Yes, probably more volcanic than others. Since I left the home-life and started cultivating, I have done away with my temper.

I have often told you that when I had just started living at the monastery, all kinds of Good Knowing Advisors came. I was often beaten, scolded, and bullied by the others. They wanted to kick me out of the monastery. But I developed some samadhi while I mourned at my mother's grave, so when I came to the monastery, I happily accepted the scolding and beating. I am unlike you; when someone scolds you slightly, you cannot bear it and feel as if you are about to explode.

You may ask, "They treated you like this! Wasn't it because you did not follow the rules?" No, I followed the rules extremely strictly. So why did they pick on me? Because they thought I didn't have any ability. Although I had loved to fight with people as a child, after having entered the monastery, I acted as if I was totally incompetent. I fed myself and seemed capable of nothing else, so they looked down on me.

I truly cultivated patience during that period of time. No matter who beat or scolded me, I believed that they were testing whether I still had a temper. I was very young and had a bad temper. However, I then calmed my attitude and accepted all the tests. Please don't think that it was easy to establish the City of the Ten Thousand Buddhas and have the protection of gods, dragons and other eightfold division of Dharma protectors. All this is based on decades of cultivating patience.

So I say,

*Demons polish the true path.  
Only when one is on the true path do demons come.  
The more they rub against you, the shinier you become.  
Even once you are shiny, further polishing is required,  
Once you shine like the autumn moon,  
Only then in space will you illuminate the hordes of demons.  
When the hordes of demons all retreat,  
Then the Buddha of your inherent-nature appears.*

The three great principles of the City of Ten Thousand Buddhas are:

*Freezing, we do not scheme.  
Starving, we do not beg.  
Dying of poverty, we ask for nothing.*

These are also my self-description. You should remember (this principle), "Even if we are freezing to death, we stand upright facing the wind. Even if we are starving to death, we stick out our bellies and keep walking." We should be like a strong burning candle in severe winds and like real gold in a fierce fire. Be afraid of nothing. When I was in Manchuria, I only wore three layers of fabrics in the winter. One layer at

襪子，就穿一雙羅漢鞋到各處。一般人說：「這個人是有道德的人！」其實不是有道德，就是能忍，不怕凍、不怕餓。所以我說：「凍死迎風站，餓死挺肚行」，就是這個意思。最初鍛練不穿棉衣服，也凍得很厲害的；不過，凍過去了就不怕了！在東北，凍的天氣可以把耳朵凍硬了，很痛的，你用手這麼一扒，耳朵就會掉了！但是，我也不戴帽子，耳朵也沒有凍掉過，因為我是凍出來的。最初，比針扎的還痛，痛得很厲害，然後隨你痛去，不管！掉了算了！也就忍過來了。

我能忍冷忍熱，在三伏天（最熱的時節），熱得頭昏腦脹，眼冒金花，走路時天旋地轉，眼前發黑；我只要坐下來休息一會兒就好了。我用「忍耐」二字作為法寶，來克服一切困難，忍寒忍暑，忍風忍雨，忍饑忍渴；一切都忍，絕不豎白旗。

#### 【後記】弟子譚果式：

記得我小的時候在香港，有一天看到師父的腳底有一層粗糙的厚皮，約有好幾分厚。因為我生在香港，從沒有看過這樣子的腳底，我忍不住就問師父，為什麼他的腳底有如此厚的一層皮？好像套上一片薄薄的鞋墊似的。師父說是因為他經年累月赤腳走路所致。我問師父：「這樣子走路不痛嗎？」師父說：「當然難受，但忍一忍就過去了！修道就是要忍耐！」聽了師父的話之後，對師父的苦行和他悲天憫人的德行，更加心悅誠服；師父的身教與言教，令我一生受用不盡！

☞待續

若能鎖木出火，淤泥定生紅蓮。  
苦口的是良藥，逆耳必是忠言。

—《六祖法寶壇經》

the bottom and two layers of fabrics on top that were full of mended patches here and there. As I originally came from a poor family, I am not afraid if you look down on me. “Didn’t you feel cold?” you may ask. “Yes, it was very cold!” “But why then did you want to suffer coldness?” It was because I just didn’t want to exploit advantages of others even if I had to freeze to death.

In Manchuria, during the winter the snow piles as high as three feet. Wherever I traveled, I wore no socks but only a pair of arhat shoes. In general, for anyone who could do something like this, people would say that he is someone who has virtue.

Actually, it was not because I had virtue, it was just because I was able to endure. I was not afraid of freezing or starving. That’s why I say, “Even if we are freezing to death, we stand upright facing the wind. Even if we are starving to death, we stick out our bellies and keep walking.” This is the meaning of this saying. When I first stopped wearing cotton, it was really cold. However, after time, I was no longer afraid of freezing.

In Manchuria, the weather would be so cold that a person’s ears could freeze until they became stiff and very painful. If a person gently grabbed his ears with his hands, they would fall off. Although I did not wear my hat, my ears did not freeze and fall off because I had already been through the cold. In the beginning, the pain was more intense than being pierced by a needle. Although the pain was severe, I did not care and let it be. I ignored it and decided that if my ears fell off, then I would let them fall off. In this way, I was able to go through the test.

I could bear with both cold and heat. During the hottest days of summer, when I was walking, my head would be dizzy and swollen and I would see stars dancing in front of my eyes. Heaven and earth seemed to be spinning and my vision would black out. At that time, I only needed to rest a little bit and I would get better. I always use the Dharma jewel of endurance to conquer all difficulties: to endure heat and cold, wind and rain, hunger and thirst, and all other things without ever retreating.

#### [Postscript] An Additional Account Related by Disciple Guoshi (Madelena) Tan

I still remember the time when I was young and living in Hong Kong, I once saw the hard thick skin under the Master’s feet. It was about a few centimeters thick. Being born in Hong Kong, I had never seen skin like this before, I couldn’t help but ask why he had such thick skin. It was as if he was wearing a pair of thin shoes. The Master told me it was because in his early years he had walked barefoot for months. I asked the Master, “Didn’t it hurt to walk like that?” The Master said, “Of course it was hard to bear! But with endurance one gets through the pain. In cultivation, one needs to have endurance.

After hearing these words from the Master, I was amazed and had deepened my faith in his ascetic practice and his virtuous conduct of universal compassion. The Master’s teachings by word and deed brought me inexhaustible benefit.

☞To be continued

*If drilling wood can spin smoke into fire,  
A red-petalled lotus can surely spring from mud.  
Good medicine is bitter to the taste,  
Words hard against the ear must be good advice.*

—from the “Six Patriarch’s Sutra”