



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

55. 沙彌首座

等到方丈和尚常仁大師回三緣寺後，破格選上人為首座；甚至在韋陀菩薩前抽籤，三次都是上人中籤。上人說過：「韋駄菩薩發過願，你要有三分的修行，就有七分的感應，他會幫助你的；你若不修行，當然就沒有感應了。」

上人自述：

等到方丈和尚過了一段時期回來，一見到我，他說：「你來出家了！」我說：「我來了！」「那好，請你當首座！」以後他就開會，選首座——在廟上，除了方丈和尚，首座最大。廟裏有幾十個和尚，方丈和尚都不選，他選我來做首座和尚。大家都反對，說：「他一個剛出家的，怎麼可以做首座和尚呢？」方丈和尚說：「那我們在韋陀菩薩前，大家來抽籤。」誰有資格做首座就寫上名字，放入到籤筒裏

55. The Novice— *Head Monk*

When the Abbot, Master Chang Ren, came back to Sanyuan Monastery, the Venerable Master Hua was given an unconventional promotion to Head Monk. In front of Wei Tuo Bodhisattva, the lot of Master Hua was drawn three times. The Master said, "Wei Tuo Bodhisattva has made a vow that if you put 30% of your effort into cultivation, his response will be 70%. He can help you. If you don't practice, of course there won't be a response."

Story in Venerable Master's Own Words:

When the Abbot saw me, he said, "So you have come to leave home!"

"Yes," I said, "I have."

"Good, then please take up the function of Head Monk." Later, he called a meeting to elect a head monk. Besides the Abbot, the Head Monk is highest in monasteries. The monastery had several dozen monks, but the Abbot did not pick any one of them. Instead, he chose me as Head Monk. Everyone objected, saying, "He has just left home. How can he be the Head Monk?"

"Very well," said the Abbot, "Let's go before the image of Wei Tuo Bodhisattva and draw lots." The names of those who were qualified to be Head Monk were put in the box, which was then shaken. Whoever's name would fall out would be the Head Monk. When it was shaken several times,

搖，搖出來是誰的名字，就是誰。搖了幾次，很奇怪！大約是韋陀菩薩要給我找一點工做，搖了三次，都是我的名字跳出來；大家也不敢再反對，這韋陀菩薩安排的。所以我還是沙彌的時候，在廟上就做首座了，因為方丈和尚認識我。

這個決定，幾幾乎氣死廟上的一些老和尚。這個老和尚一見我就瞪眼睛，那個老和尚一見到我，就皺鼻子，作出看不起我的樣子，說：「方丈和尚顛倒，作沙彌哪有當首座？真是欺師滅祖！」就這樣罵我。我雖然受氣，我覺得都是很甜的。誰罵我，我就當吃蜜糖；誰打我，我當在那兒吃餡餅。

做首座以後，方丈和尚又想叫我當家。我一想：「這個太麻煩了！我不拿錢，你看這個家怎麼當法？」所以他叫我當家，我說：「可以的，但是我不拿錢！旁人拿錢旁人數，我無論到什麼地方，我都不拿錢；如果這樣可以，我就可以當這麼個家！」就這樣子，我開始持銀錢戒，手不拿錢！

我在東北，有一段的時期和錢分開家，手不摸錢。我出門去搭火車，我就在火車站那兒等著，有熟人來就給我買票，我就去；沒有熟人來，我就在那兒等。但是很奇怪的，每逢我到什麼地方去，在火車站等，一定有人來問我到什麼地方去，然後就給我買票。

◎待續

something strange happened! Maybe Wei Tuo Bodhisattva wanted to give me some work: they shook the box three times and three times my name came out! Nobody dared to oppose the outcome, as it was the assignment by Wei Tuo Bodhisattva. In this way, even though I was still a novice, I became Head Monk because the Abbot knew me.

This decision made some of the senior monks really angry.

Some would give me angry glares, and others would look down on me; they said, "The Abbot is really upside down. How can a novice become the Head Monk? What a shame for the Patriarchs!" They kept scolding me like this. Although I underwent all their bullying, I appreciated their sweetness: whenever someone scolded me, I regarded their words as honey; whenever someone beat me, I regarded that as if they were feeding me pies.

Later, when the Abbot wanted to make me a manager, I thought, "It's too much trouble. If he tells me to do it, I won't touch money. How will he accept me to be the manager then?" So I said, "All right, but I will not touch money. Other people must handle and count it. That is my condition." That's how I started as Manager with the precept of not touching money, no holding money.

When I was in Manchuria, there was a period during which I got divorced from money. My hands never touched money. Whenever I wanted to take the train to go somewhere, I would wait at the train station. If an acquaintance showed up and bought me a ticket, I would go. If there was no acquaintance around, I would just keep waiting there. But strangely enough, every time I was waiting at the train station, for sure someone would ask me where I wanted to go and would buy me a ticket.

◎To be continued

好事與眾生 不求彼好報
當為獨忍苦 不自偏受樂
雖足大福報 心不舉不喜
雖貧如餓鬼 亦不下不憂
若有已學者 應極尊重之
未學令入學 不應生輕蔑

—《菩提資糧論》
聖者龍樹菩薩造



Give to beings whatsoever is fine,
And do not wish that they bestow anythings fine in return.
One should prefer it be solely oneself who endures suffering,
While not favoring oneself in the enjoyment of happiness.
Although replete with karmic rewards from immense merit,
The mind should not become lofty or overwhelmed with delight.
Although one may be as poverty-stricken as a hungry ghost,
One should still not become downcast or overcome with distress.
Accord the most ultimate degree of esteem,
To those already accomplished in learning.
Inspire those as yet unlearned to devote themselves to study,
One should not behave in a manner belittling them.

—from the "Nagarjuna's Guide to The Bodhisattva Path"