



白山黑水育奇英（續）

White Mountains and Black Waters Nurture Rare Talent (continued)

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鄭耿琳 等人 英譯

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Venerable Master Hsuan Hua's Biography

Translated into English by Genglin Zheng and others



BIOGRAPHIES | 人物誌

56. 出家弘願

上人出家之三大願：一、在佛教裏辦教育，二、翻譯經典，三、在美國建立佛教基礎。為實現此三大願，上人本著三大宗旨、六大條目，不畏艱辛困苦，在西方建立道場，接引眾生，廣行教化。

上人自述：

在我沒有出家以前，參加過天主教的彌撒，也參加過耶穌教的安息會。我發覺天主教、耶穌教普遍被一般人接受，因為聖經翻譯成各國很淺顯的文字，一般人容易接受教義，所以全世界各處都有教堂、教友。佛教的教義是非常圓滿的，為什麼沒有那麼多人信仰，就因為沒有翻譯成西方的文字，只有中文和梵文，很不普遍的。

56. Making Great Vows When Leaving Home

When the Venerable Master Hua left home, he made three great vows. First, he vowed to promote wholesome Buddhist education through the establishment of schools and universities. Second, he vowed to translate the Sutras. Third, he vowed to lay the foundation for Buddhism in America. To fulfill these three great vows, the Master relied on the Three Great Principles and the Six Great Guidelines.

Story in Venerable Master's Own Words:

Before I left the home-life, I participated in Catholic masses and Protestant Church services. I then realized something. The Bible has been translated into many languages in simple terms, so that people in general have been able to easily accept its doctrines. That's why every place in the world has churches and Christian communities. But while the Buddhist teachings are so profound, they have not been accepted by very many people. Why is that? It is because its teachings have not been translated into Western languages, but are only available in Chinese and Sanskrit — languages which are not wide-spread. Therefore when I left home, I vowed to have all Buddhist scriptures be translated into many foreign languages.

However, when I was young, I had very little education, having received only two and a half years of formal schooling. I was completely ignorant about foreign

因為這樣，我出家以後，發願要把藏經都翻譯成外國的語文。

可是我少學無術，讀書就讀了兩年半，外國的語文是擰麵杖吹火，一竅不通。我既不懂世界的語言，又沒有聰明智慧，怎麼能做到呢？尤其從事翻譯經典的工作，必須要有國王、大臣大力來支持推動，如果靠民間的力量是辦不到的；雖然辦不到，我出家之後，心心念念就想把藏經翻譯成外國的語文。各位誰能翻譯經典，誰就是護持我、完成我這個願力。

另外，我又想辦教育。因為天主教、耶穌教注重教育，到處都有天主教的學校、耶穌教的學校；在青年人身上著手，令他們信這個宗教。因為佛教的教育也是不普及的，我要儘量在佛教裏推行教育。這兩件事情要是不能做到，我甚至死也不瞑目。

我一出家，就立志將來要把佛教推行到整個世界；沒有佛法的地方，一定要有佛法，而且是真正的佛法。現在達到沒達到呢？還沒有達到。不單只是這個世界，這個世界五大洲都有佛法，這還是個很小的地方；等到所有的世界都有佛法了，那時候我這個志願才成就。

◎待續

languages. I did not understand the languages of the world, nor did I have any intelligence or wisdom, so how was I to accomplish this vow of mine? For the work of translating Sutras, one definitely needs full support from heads of state and ministers to carry it out. If one only relies on the strength of normal citizens, it cannot be done. Although it cannot be done, after I had left home, I wished to oversee the translation of the Tripitaka in thought after thought. Anyone who translates the Sutras, is supporting me to accomplish this vow of mine.

Besides, I also wanted to establish and promote education. Because Christians understand the positive effect of education, they have established schools everywhere. They start with educating the young people, so they can understand and accept the Christian religion. Because Buddhist education has not become widely available, I want to try my best to promote education within Buddhism. If these two things cannot be achieved, I won't be able to close my eyes even after I die.

Right after I left home, I resolved to bring Buddhism to the whole world. Anywhere where there is no Buddha Dharma, there will be Buddha Dharma – the true and upright Buddha Dharma. Has this goal been reached yet? No, it has not. Not only should the five continents of this world have the Buddha Dharma available, but this world is just a small place; only when the Buddha Dharma has been established in all worlds, will my vow be fulfilled.

◎To be continued

為利樂眾生 忍地獄大苦
何況餘小苦 菩提在右手
起作不自為 唯利樂眾生
皆由大悲故 菩提在右手
智慧離戲論 精進離懈怠
捨施離慳惜 菩提在右手
無依無覺定 圓滿無雜戒
無所從生忍 菩提在右手

——《菩提資糧論》

聖者龍樹菩薩造



Where, to benefit beings and make them happy,
One would endure even the sufferings of the great hells,
How much the more the other lesser sufferings,
It is as if bodhi lay in the palm of one's own right hand.
Where whatever one does, it is not for one's self,
But solely to benefit beings and make them happy,
Because this all arises from the great compassion,
It is as if bodhi lay in the palm of one's own right hand.
Where wisdom is such that one abandons frivolous discourse,
Where vigor is such that one abandons indolence,
And where giving is such that one abandons miserliness,
It is as if bodhi lay in the palm of one's own right hand.
Where meditation is such that one is free of reliances or ideation,
Where morality is such that its practice is perfect and unmixed,
And where patience is such that one realizes non-production,
It is as if bodhi lay in the palm of one's own right hand.

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