



白山黑水育奇英（續）

White Mountains and Black Waters Nurture Rare Talent (continued)

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Venerable Master Hsuan Hua's Biography
Translated into English by Genglin Zheng and others



BIOGRAPHIES | 人物誌

57. 慈善楷模

上人離開中國很久，當年三緣寺的護法居士——李景華和程天熹，都已經作古了。上人所著述的《水鏡回天錄》，還特別寫文章紀念他們，令他們護法為善的功德長存！

上人自述：

李景華老居士，個子高高的，是個中醫生。他篤信佛教，茹素念佛，又熱心公益。他在四十多歲時，膝下猶虛，夫婦倆就很誠心的到三緣寺，求廟上方丈和尚——常仁大師，給他們一個兒子。方丈和尚慈悲滿願，第二年果得麟兒，取名李殿選。李景華老居士對我們廟上方丈和尚很崇拜，對他信心十足。

57. A Paradigm of A Kind-Hearted Philanthropist

When the Dharma Protectors of Three Conditions Monastery, Jinghua Li and Tianxi Cheng, passed away, the Master had already been away from China for a long time. In his book, *Records of Water Mirrors Reflecting Heaven*, he devoted a special chapter to them. Thus he made the merit and the virtue of these Dharma Protectors known far and wide.

Story in Venerable Master's Own Words:

The elder layperson, Jinghua Li, was very tall. He was a doctor who practiced traditional Chinese medicine. He had deep faith in Buddhism, was a vegetarian, and recited the Buddha's name. Furthermore, he devoted himself to the public welfare. When he was over forty years old, he was still childless. He and his wife went to Three Conditions Temple to meet the Abbot and pray for a child. The Abbot compassionately fulfilled their wish: in the following year, a healthy son was born to them. They named him Dianxuan Li. Therefore the elder layperson, Jinghua Li, had complete faith in the Abbot and deeply admired him.

At that time I was still a young novice. When Jinghua Li found out that the Abbot had appointed me to the position of Head Monk, and that many people

他看見我那時候年紀很輕，在廟上只不過是個沙彌，方丈和尚就請我當首座，而且有很多人相信我，他很不服氣：「你這麼年紀輕，就這麼多人相信你？」有人相信我，他就有點酸溜溜的味道。我在東北和李老居士很熟的，他住的地方我都到過。雖然他和我還很好，內心總是有點不對勁。

他一生受的挫折不少，逆境很多，吃過很多苦頭，還是照常吃素。1985年春天的時候，法界（佛教）大學派一個女眾訪問團去中國，朝拜四大名山，順道去看看這些老鄉親。因為李景華和我有通信，所以我知道他的地址。他那時候已八十八歲，還記得以前的事情，聽說我要回去了，有很多的感慨，在家裏就大哭。

訪問團到他那兒，老居士在他家的門口長跪歡迎，口裏說：「活佛來啦！歡迎老佛爺回來了！」在那兒痛哭流涕的，很誠懇的。後來沒見到我，大失所望：「我以為他會回來，原來沒回來。」他又哭起來，把訪問團嚇愣了，真是令人感動！

過了幾個月，他囑咐他的兒子李殿選，要誠心信佛，待人要忠厚，要熱心公益，沒多久就安詳往生了。

程天熹和李景華是親戚，李景華住前興隆溝，他住在後興隆溝。程天熹也相信常仁大師，和我們廟上的關係很深，我常常在他家裏住幾天，那是我還做沙彌的時候。他母親年輕就守寡，他年少時吃喝嫖賭，大家叫他程三尖頭；等他懂事，為報母恩，改邪歸正，從此熱心慈善。他有兩個太太，都信佛。我認識他的時候，他被推舉當哈爾濱市道德會的會長，一般人稱程天熹老居士叫他「程善人」，因為他很願意幫助窮人。以前是程三尖頭，是個惡人；以後是程善人，為慈善界之楷模，佛教徒之虔誠者。所以，以前的種種，譬如昨日死；以後的種種，譬如今日生。

有一年他家裏鬧鬼，他那兒有個男人，有邪魔附在身上，一天到晚吵著要把他房子給燒了。程老居士很害怕，年三十那天套車到廟上，求方丈和尚去治邪。方丈和

had faith in me, he wasn't convinced. "You're so young! Why do so many people have faith in you?" He was sour about it. When I was in Manchuria, I was very close with this lay person Li, and he had invited me to visit him, no matter where he lived. Although we had a good relationship, he still harbored these hard feelings.

His life was full of setbacks, adversity, and suffering, but he never gave up being a vegetarian. In the spring of 1985, Dharma Realm University sent a group of female practitioners on a pilgrimage to the four famous mountains of China. Along the way, they also visited the Master's old hometown friends and neighbors. I had stayed in touch with Jinghua Li, so I knew his address. By then, he was already eighty-eight years old, but he still had a good memory. When he heard that I was coming back, he sighed, and he started to cry right there in his house.

When the delegation arrived, Jinghua Li knelt down in the front of his house, to welcome the delegation members, saying, "Living Buddha comes back! Welcome to the Living Buddha who returns!" He was weeping and sobbing, while looking very sincere. Later when he found out that I was not in the delegation, he was greatly disappointed, and said, "I originally thought that he would return. Now I see he has not returned." He cried again and really startled the delegation. They were deeply moved!

A few months later, he told his son, Dianxuan Li, to believe in the Buddha sincerely, to treat others well and honestly, and to truly devote himself to the wellbeing of the public. Not very long after, he passed away peacefully.

Tianxi Cheng was a relative of Jinghua Li. Jinghua Li was living at the front of Xinglonggou (the Front Ditch of Prosperity), and Tianxi at the rear. Tianxi also followed the Great Master Chang Ren, and had a close relationship with our monastery. When I was a novice, I used to stay at his home for several days. His mother became a widow at a very young age. While he was young, he lived a life of the three primary afflictions (Skt. klesa): the three poisons. So, many people used to call him Three Pointed Head Cheng. In order to repay his mother's kindness, he had since found the true nature of reality, and had become a considerate and charitable person. He now had two wives, and both of them believed in Buddhism too. People started to call him Good Man Cheng, because he enjoyed helping the poor. He then became the President of the Harbin Morality Association. Three Pointed Head Cheng was an ignorant man in the past, but then he became the Good Man Cheng, a role model of charity and a sincere Buddhist. So, what's past is past, as it died yesterday; what's in the future is in the future, as it is born today.

One year his house became haunted. A man there was possessed by a demon. All day long the man cried and threatened to burn Cheng's house down and Mr. Cheng was really afraid. On New Year's Eve, Cheng went to the monastery requesting the Abbot to cure the possessed man. The Abbot asked me to do it, "Mr. Cheng has contributed much to our monastery. Now he has trouble at his house, so please go there and take a look!"

When I arrived, the possessed man was standing at the north side, whereas I stood at the south. He stared at me with his hands partially covering his eyes.

尚卻往我身上推：「你去！程老居士對我們廟上很有貢獻的，現在他家裏有麻煩了，你去他家裏看看！」

我到那兒，這個鬧邪的人在北邊站著，我在南邊。這個人就用手遮著眼睛看，他們問他：「你為什麼要這麼看？」他說：「我睜不開眼睛，這兒好光亮！」那個人從此不放火，就這麼好了。你看，這是不是邪門？我那時候大約二十二歲，穿得破破爛爛的，是個剛出家的小沙彌。程天熹對我也特別好，我去他家，總給我叩頭頂禮；他的孫子、親戚都皈依我，不收還不行。

【後記】上人1985年在萬佛聖城，對東北父老談話錄音時，曾經提及：

我在東北，出家之後，和各位老居士曾經常常見面，和我的俗家的人很少來往；因為我把世間的親情看得很淡，一心弘揚佛法，教化眾生。我在廟上，附近的鄉村各處很多人都皈依我，可是我家鄉的人很少人認識我，很少人見過我。

待續

Others asked him, "Why do you look at him in this way?"

He replied, "It is so bright here, that I can't open my eyes." After my visit, that man would no longer set things on fire, and his illness was cured. Isn't this strange? I was just a novice, in my twenties, wearing ragged clothes. Tianxi Cheng treated me well. After this, whenever I visited his house, he always bowed to me. Also, his grandsons and relatives all took refuge with me, and I could not decline.

[Postscript] In 1985 at the City of Ten Thousand Buddhas, the Venerable Master related the following to the hometown villagers who came from Manchuria, in the north. His instructional talks were recorded.

I left the home-life when I was in Manchuria, in the North East of China. After becoming a monk, I often met with lay people. It happened that I seldom met with people from my family. This was because I saw worldly family affairs as insignificant. My feelings and devotion were single-mindedly focused on the teaching of the Buddhadharmā, for the benefit of all sentient beings. When I was in the monastery, many nearby villagers took refuge with me. However, very few people from my family's village came to see me or would have recognized me.

To be continued

金寶散教師及教師支提
若有忘所誦與念令不失
未思所作已勿躁勿隨他
外道天龍神於中皆莫信
心應如金剛堪能通諸法
心亦應如山諸事所不動
喜樂出世語莫樂依世言
自受諸功德亦應令他受
修五解脫入修十不淨想
八大丈夫覺亦應分別修

—《菩提資糧論》

聖者龍樹菩薩造



*Gold and jewels are distributed among teaching masters
And also among the caityas of teaching masters.
If there are those who forget what is to be recited,
One assists their remembrance, enabling them to stay free of error.
When one has not yet reflected on the right course of action,
One must not be impulsive and must not simply emulate others.
As for the non-Buddhists, gods, dragons, and spirits,
One must not invest one's faith in any of them.
One's mind should be like vajra, Able to penetrate all dharmas.
One's mind should also be like a mountain,
Remaining unmoved in any circumstance.
Delight in world-transcending discourse,
And do not take pleasure in worldly words.
Personally adopt all manner of meritorious qualities.
One should then influence others to adopt them as well.
Cultivate the five bases of liberation.
Cultivate the ten reflections on impurity.
The eight realizations of great men
Should also be the focus of analytic contemplation and cultivation.*

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