



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

61. 孝子鄭德

（二）初見師父似舊識

那時候在五常縣有些修道朋友告訴我，這個小孩子怎麼樣的好，有很多外道去度他，都度不了他，反而被他講得沒有話可講。我聽說有這麼個小孩子，我自己就生了慚愧心；我從十二歲才知道給我父母親叩頭，這小孩子從五歲就行孝道，我一定要見一見這個小孩子。他家在五常縣，離我那個縣有一百多里路。有一天，機緣成熟，我就到他家裏去，這時候，鄭德已經十二歲了。

這一天我來了，他在家裏嗑著葵瓜子，把嗑出的葵仁給他父親一個，給他母親一個；他一點也不造作，一點也不勉強，令他父親、母親高興得不得了。他隔著玻璃窗戶，向外一看，對他母親講：「媽媽，

61. Filial Son Zheng De

(2) Feeling like an old friend at the first meeting with Ven. Master

Back then, my friends in Wuchang County, who practiced the Way, told me how good this child was. They told me how he turned down the invitations of those non-Buddhist masters and left them speechless. When I learned of such a child, I felt ashamed. I did not bow to my parents until I turned twelve, whereas this child started doing it when he was five! So I wanted to meet him. Wuchang is 100 *li* away from my county. One day, when the conditions were suitable, I went to his house. He was already twelve by then.

The day I arrived at his house, he was cracking open sunflower seeds with his teeth and then passing over the nuts inside to each of his parents in turn. This action of his was not the least bit forced or pretentious. His kind actions made his parents feel very joyful.

Soon, he looked through the glass window, and he saw me coming toward their house. Zheng De told his mother, "Mom, my Master is coming!"

His mother asked, "Since when do you have a master?"

Zheng De said, "From now on. He's already in our yard." Then he came out to greet me like he had known me from a long time ago. His mother had

我師父來了！」他媽媽說：「你什麼時候有個師父？」他說：「現在就有個師父了！他已經進院子裏來了！」說著他就跑出去迎接我，好像以前就認識似的。他母親也覺得很奇怪，就把我迎接到他們家裏。我在東北，身上都揹著一個萬寶囊，裏頭有經典、所用的東西；好像你們的背袋一樣，不過我這個是跨掛在身上的。我一進門口，鄭德就把我這個背袋搶過去揹著；我跟著他到屋裏，坐在炕上和他談話。

我說：「誰叫你給父親母親叩頭的？是不是你父母親歡喜你叩頭？」鄭德說：「不是！我認為這是做兒子應該做的，我最歡喜這樣做！」我說：「你五歲那時候，什麼事情還不懂，誰教你給父母親叩頭的？」他說：「有個雙城縣的親戚對我講，雙城縣有十四位孝子，都是給父母親叩頭盡孝的。我覺得自己無法報父母的恩，我就效法他們，給父母叩幾個頭；令老人家不生氣，歡歡喜喜的。」「我也是沒有人教，從十二歲就給我父母叩頭，但是你從五歲就能這麼做，你好過我了！你真是個最好的好孩子！」鄭德聽我這樣說，也很高興。

我問他的父母：「你們過去做過什麼善事，得如此孝順的兒子？」他父親說：「我們老夫婦沒什麼道德，大概我祖先、我父親有道德，所以得到這樣一個好孫子！」他沒有自滿地說：「我是做得不錯，所以生了這麼個好孩子來孝順我！」由這一點，證明他父親是個很明理的人。

（三）嚴師指點修行路

談了一個多鐘頭，我從炕上要下地，準備要走了。鄭德趕快下地，把我的鞋拿著；我以為他拿鞋給我穿鞋，誰知他拿起鞋就跑了，把鞋放到另外一個房裏。鄭德回來對我講：「師父，我今天頭一次見到你，一定留你在我們家裏吃個飯。我也不做什麼好的東西，只有簡單的家常菜！」他這樣一講，我也很歡喜；頭一次到他家，就留師父吃飯，對師父也很孝順。我點一點頭，默然允許了，他就去做飯。

吃完了飯，我問鄭德：「你現在拜我做師父，是應該師父聽徒弟的話呀？還是徒弟要聽師父的話？」他說：「當然是徒弟聽師父的教訓，怎麼可以師父聽徒弟的話呢？」我說：

a mystical feeling, and asked me to come in. Since I was in Manchuria, I had brought a large bag with me, which had all the things I needed, it is like your backpack, but I put it on my shoulder (with a half hanging in the front and half on the back. When I entered the room, Zheng De rushed to grab the bag and carried it on his shoulders. So, I followed him and started talking to him after I sat down on the *kang* (the Northerners' word for "bed").

I asked Zheng De, "Who taught you to bow to your parents? Did your parents ask you to do this?"

Zheng De said, "No. I think I should do this, and I enjoy doing this the most."

I said, "When you were five and did not know many things yet, who taught you to bow to your parents?"

He said, "I had a relative who told me that there were fourteen filial sons in Shuangcheng City; all of them bow to their parents. I don't know how to repay the kindness of my parents, so I followed their example, and bowed to my parents so that they are happy and don't get upset with me."

"I did the same when I was twelve; while you did it when you were five. So you are better than I am. You are the best child." Zheng De felt very happy upon hearing my words.

I asked Zheng De's parents, "What positive things have you done, to get such a nice son?"

His father said: "We didn't do anything. It must have been our ancestors who did a lot of positive things to bring us such a nice child."

He didn't become conceited, saying something like, "Indeed I must have behaved well, or I must have done many good deeds, so I could be rewarded with such a filial son!" From this we can tell that his father was a person who understood the principles well.

(3) A disciplinary master pointing out the path of cultivation. After talking for about an hour, I was ready to go. Zheng De got up from the bed and held my shoes. I thought he would give them to me. Who would have guessed that he would take the shoes and run to another room and place them there? He came back and said to me, "Master, this is the first time that I have met you. We must insist that you stay for a meal. We don't have fancy things, but we will prepare a few ordinary dishes." I was delighted by his words because it was the first time I had visited his home, and he had invited me to stay for a meal, which indicated that he was being filial to his Master. So I nodded and agreed silently. Then he went to cook.

After the meal, I asked Zheng De, "You now bow to me as your Master; should it be the case that the Master listens to the disciple, or that the disciple listens to the Master?"

He said, "Of course the disciple has to follow the instructions of the Master; how could a Master listen to the disciple?"

I said, "Then why did you hide my shoes and force me to stay? You

「為什麼你不得到我的同意，把我的鞋拿走，然後叫我在你這兒吃飯？你應該先對我講，不應該用強制的手段，要我在你這兒吃飯。你這豈不是叫師父聽徒弟的話嗎？」

我說完了這話，鄭德即刻跪到我面前，說：「師父，我再也不敢了！我以為這樣子，師父絕對不會走的！」我說：「你這豈不是用勉強的手段嗎？」他說：「我現在明白了，我以後不這樣做了！請師父原諒我！」鄭德慚愧得快要哭起來。因為在東北雪很多，他把我的鞋拿走了，我沒有鞋是不能走路的；雖然我可以不穿鞋在雪上走，總是很難受的！

我後來就教他專修淨土法門，一心念佛念法念僧。他除讀書做課外，有空就念「南無阿彌陀佛」萬德洪名。我還對他說了一首偈頌：

念佛能念無間斷，口念彌陀打成片；
雜念不起得三昧，往生淨土定有盼。
終日厭煩娑婆苦，纔將紅塵心念淡；
求生極樂意念重，放下染念歸淨念。

待續

should have talked to me first about this, rather than forcing me to stay for a meal. Wasn't that a way for you to control me?"

After I finished, Zheng De immediately knelt before me saying, "Master, I won't dare do this again! I thought you wouldn't go if I took your shoes!"

I said, "Aren't you controlling me by doing that?"

He said, "Now I understand. I won't do this again. Please forgive me!" Zheng De was so ashamed that he almost cried. In Manchuria there is a lot of snow. So, when he took away my shoes, it deterred me from walking outside. Although it would have been possible for me to walk barefoot in the snow, it would have been very uncomfortable.

Later I taught him to focus on the cultivation of the Pureland Dharma-Door: to be single-mindedly mindful of the Buddha, the Dharma, and the Sangha. Besides studying and performing the daily ceremonies, he would always recite the sacred name of Namó Amitabha, a name that contains all the myriad merit and virtue.

*Mindful of the Buddha all day long unceasingly,
Reciting Amitabha - the effort goes from dots to plane (increasing intensity)
One gains Samadhi by being freed from all false thoughts,
One will definitely have the hope of being reborn in the Pure Land.
All day long one is weary of the suffering of the Saha World, and
Gradually one lets go of the thoughts of the mundane world.
One has sincere and focused intent to be reborn in the Land of Ultimate Bliss,
By turning away from Defiled Thoughts and returning to Pure Thoughts.*

To be continued

我有諸動作 常為利眾生
如是等心行 誰能量其福
不愛自親屬 及與身命財
不貪樂自在 梵世及餘天
亦不貪涅槃 為於眾生故
此唯念眾生 其福誰能量
無依護世間 救護其苦惱
起如是心行 其福誰能量
智度習相應 如搗牛乳頃
一月復多月 其福誰能量



—《菩提資糧論》

聖者龍樹菩薩造

*Where one reflects: "May whatever actions I undertake
Always be done for the welfare of beings,"
Who could measure the merit of he
Whose mental actions are of this sort?
Where one isn't constrained by fondness for relatives, retinue,
Body, life, or wealth,
Where one isn't held back by desiring pleasure in Isvara's heavens,
Brahma-world heavens, or any other heavens,
Where one isn't constrained even by coveting nirvana,
Where one's actions are done for the sake of other beings,
And where in all this, one thinks only of the welfare of beings,
Who then could measure the vastness of his merit?
When for those of the world without refuge or protection,
He rescues and protects them from their bitter afflictions-
When he raises forth such thoughts and actions as these,
Who could possibly measure his merit?
It would be so even in according with the perfection of wisdom,
For only the moment of tugging forth a stream of cow's milk.
If one acted thus for a month or for many more months,
Who could possibly measure his merit?"*

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