



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

67. 裁縫出家

上人的第一位出家徒弟果能，俗家姓鹿。他原是個很窮的裁縫師，賺的錢都被女友拿去吸鴉片了。他心灰意冷，決心出家修道。

上人自述：

有一年的冬天，我到哈爾濱南邊去辦事，經過某旅店，該店老闆是我的皈依弟子，所以進去看他。他對我說：「我的店中住了一個吃齋的人，他想出家修行，可是找不到廟。師父，你能不能收他？」我說：「他為什麼想出家？」老闆說：「他是山東人，以裁縫為業，和一個抽大煙（鴉片煙）的女人同居。他們在一起幾年，手裏也 沒有什麼錢，他賺多少錢也不夠這個女人用。有一天他回家，這個女人拿走他全部的錢跑了，錢也沒有了；他

67. A Tailor Renounces the Householder's Life

The Master's first monastic disciple was Guo Neng, whose lay last name was Lu. He was originally a tailor living in poverty, because his girlfriend spent all of the money he earned, on opium. He was greatly disappointed and frustrated--- as if his heart had turned into ash, and his will had grown cold. Thus, he decided to cultivate the Way.

Story in Venerable Master's Own Words:

One year I went on a business trip to Harbin in the winter. I passed an inn, and the owner was one of my disciples, so I went inside to see him. He told me, "There is a customer living here who is a vegetarian. He wants to cultivate the Way, but he cannot find a temple. Shifu, can you accept him?"

I said, "Why does he want to leave home?"

The owner of the inn said, "He is from Shangdong, and is a tailor. He lives with a woman who smokes opium. They have been together for several years, and he is still poor. No matter how much he makes, it's not enough for her. One day he came home, and she had taken all of his money and had run away. With all of his savings gone, his heart became ash, so he thought of leaving home and going to the Ji Le (Ultimate Bliss) Monastery on the Southern Hill of Harbin.

覺得很灰心，想到哈爾濱南崗的極樂寺出家，如光法師不收他。看他那個樣子很窮的。他沒辦法只好先在我店裏住下。我看他天天悶悶不樂，不和任何人說話，實在很可憐！」我說：「把他叫來！」老闆去叫他，但他不來，大概看我穿破袍，不像個有廟的和尚。

第二次叫他來，他勉強來了，山東人心直口快，開口便說：「你叫我來做什麼？」我對他說：「我這一次來，就是來找你的！」他很驚奇地問：「你認識我嗎？」我說：「你不要管我認不認識你，你願意出家嗎？我的廟上缺個作飯的人，有飯給你吃，有屋給你住，可是沒有錢給你花。你願意去嗎？」他聽我說要收他出家，很高興地說：「我願意去！」當時我衲袍裏面穿了一件長衫，我把身上的長衫給他。我說：「你穿上跟著我出家，走！」他沒說什麼，就跟著我到三緣寺。我們廟上原本就是缺一個煮飯的，我說：「我找一個煮飯的，他要跟著我出家。」他隨即就在廟上待下來，擔當作飯的工作，他煮飯煮得不錯。後來受沙彌戒，法名叫果能。我這個大徒弟，他揹著個草帽，咧著個嘴，嘻嘻哈哈的樣子，就像〈大悲咒〉的旃陀羅菩薩那個樣子。

有一天，他突然一時興起，沒有經過廟上的人同意，自作主張，在小屋裏用磚頭砌了一個炕。我事先不知道，可是有人就在我面前說風涼話：「自己管不了徒弟，還收徒弟，真丟人！徒弟沒有做完，就當起祖師來！」我覺得奇怪，就去看看他發生什麼事情。路上遇見一位師兄弟，他對我說：「你的徒弟造反，不守道場的規矩，未經同意，私造火炕。」等我進他房間一看，他正坐在炕上打坐；他見我進來，下炕頂禮。我問他：「這個炕是誰教你造的？」他說：「沒有人。」我說：「既然沒有人教你造，怎可以自己隨隨便便造炕？這是犯規矩的！」他無話可說，跪在地上。我說：「你到佛前懺悔，跪一炷香！」

半小時之後，我到佛堂，不見他在跪

However, Dharma Master Ruguang wouldn't take him. I saw him so poor, without any options, so I arranged for him to temporarily stay in my inn. He is very melancholy, and he doesn't speak to anyone. It's really a pitiful sight."

So I said, "Bring him over here!" The owner called him over, but the tailor wouldn't come. He probably saw my shabby robes, and thought that I didn't seem like a monk who owned a temple.

The second time I called him over, he reluctantly came. People from Shandong are really straightforward. As soon as he saw me he said, "Why did you call me over here?"

I told him, "I came this time particularly for you!"

He was surprised, and said, "Do you know me?"

I said, "It's not important whether or not I know you. Do you want to become a monk? Our temple needs a chef. We can provide room and board, but we won't be giving you money to spend. Do you want to come?" When he heard that I would accept him as a monk, he was very happy and said, "I want to go!" I was wearing long underwear that day, so I gave him my robe. I said, "Put this on and follow me!" Without another word, he followed me to San Yuan temple. Our temple didn't have a chef, so I said, "I have found someone who can cook, and now he wants to follow me to become a monk." He immediately took up his duties as chef, and his food was really good. Afterwards he became a novice monk by receiving the novice precepts, and he was given the name Guoneng. This disciple of mine always wore a straw hat and always smiled, just like the Bodhisattva Candala.

One day, Guoneng had a sudden surge of interest, and without getting permission from his superiors at the temple, he decided on his own to build a Kang (a heatable brick bed). I was not informed in advance, but started to hear gossip spreading about, "He cannot manage his disciples, but he takes them anyway! It is really shameful. His disciple hasn't even finished the apprenticeship, but he's already a patriarch." I thought this was strange, so I went to see what was going on. I met a Dharma brother on my way and he told me, "Your disciple is rebelling now. He did not follow the rules of the temple, and set up a Kang for himself without anyone's permission." When I entered his room, Guoneng was meditating on his Kang. As soon as he saw me, he came down and bowed. I asked him, "Who instructed you to do this?" He answered, "No one." I said, "If no one asked you to do this, how can you be so casual in building a Kang for yourself? This is against the rules!" He had nothing to say and knelt down on the ground. I said, "Go repent before the Buddha, and kneel there for the time it takes an incense stick to burn."

After half an hour, I went to the Buddha Hall but I didn't see him kneeling there. I went to his room and he was mending his clothes on the Kang. I asked him, "Guoneng, why aren't you kneeling?"

He said, "Wait a while."

I said, "If you aren't willing to kneel, I'll kneel for you!" So I went and knelt on the brick floor before the Buddha. When he saw this, he could not help but beg, "Master, I know I am wrong. Please forgive me! Please stand up, I am kneeling now!"

香；我又到他房間去，他在炕上補衣服。我問他：「果能，你為什麼不跪香？」他說：「等一會兒！」我說：「你不願意跪香，我替你跪！」於是我到佛前上香，跪在磚地上。他看我跪著，無可奈何在我的後邊哀求地說：「師父，我知道錯了，請你原諒！師父請起來，我現在跪著呢！」我說：「我管不了徒弟，可是我能管得了自己！」經過這次的教訓，他有知過必改的勇氣，以後處處守規矩，時時用功修行。

待續

I said, "I can't discipline my disciples, but I can discipline myself." After learning that lesson, he had the courage to correct his faults the moment he was aware of them; later he abided by the rules in all respects, constantly practicing diligently.

I once sent Guoneng to the countryside to run an errand for me. I said, "I am now giving you this horsetail whisk. You can use this in an emergency, but don't use it if you are not really hard-pressed." He left for the countryside, and many people approached him, seeking cures for their illnesses. He took my horsetail whisk and waved it over them, sweeping away all of the illnesses of the patients. All of the patients were cured. Afterwards, people flocked to him frantically, and he was kept busy all day long, without any time to rest. When he returned, he told me, "Master, your whisk is really effective! Whatever illness a person has, as soon as I wave the whisk over him, he is cured!"

I said, "I'm afraid that their illnesses will fall upon you in the future. We'll see how you do." When I said that, he didn't pay attention. A few years later, when he went with me to Nanhua Monastery, he indeed encountered a demonic hindrance.

To be continued

「中士聞道，若存若亡」，「中士」就是中等人，也就是普普通通的人。這種人有一半智慧，又有一半愚癡。他聽聞到這個道了，他好像記得一點，又好像忘了一點，總是似是而非，弄得兩頭都不到，中道更沒摸著——或者著於空，或者著於有，但是不徹底不究竟——若存若亡，這是中士聞道。

「下士聞道，大笑之」，「下士」就是最愚癡的人。你告訴他斷這個淫欲就是修道，守規矩、守戒律就是修道，他說：「嘿！這真是多吃虧啊！這太笨了！你們修道的人，真是愚癡到極點，怎麼可以不要這個呢？世間的財色名食睡，這多好啊！」所以他他大笑之，笑你們修道的人太笨了。「不笑不足以為道」，如果他不笑，這不夠一個道，這就談不上是道了。

——宣化上人1982年開示

When scholars of the middle class hear about the Dao, they seem to practice the Dao on some occasions, and at others, they lose it." Scholars of the middle class refer to people who are ordinary. These people are half wise and half foolish. When they hear about the Dao, sometimes remembered it and sometimes they forget it. They do what seems correct, only to find out too late that their actions were wrong. They cling to extreme poles of the Dao and cannot practice the Middle Way; they are either attached to emptiness or to existing.

"But when scholars of the lowest class hear about the Dao, they laugh with gusto. "Scholars of the lowest class refer to the foolish people. When you tell them cutting off sexual desire is cultivating Dao, following the rules and upholding precepts is cultivating Dao, they will say, "Ah, this is taking such a loss! You guys who cultivate the Dao are extremely stupid, how can you cut of this? Money, sex, fame, food, and sleep are so wonderful!" So they laugh when they hear about people who cultivate the Dao, thinking they are fools. "If they did not laugh, then what they heard would not be fitting of the Dao." If they did not laugh at it, then it can't be called Dao anymore.

— A Talk by Venerable Master Hsuan Hua in 1982