



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

70. 修廟募緣

上人為幫助三緣寺修廟，隨方丈和尚到各處奔波借車，找人搬運建材。

上人自述：

我那時候還是沙彌，為幫著方丈和尚修廟，和方丈和尚到外邊化緣。他雖然沒有止語，但是他不怎樣會講話，講話也講得很慢。你和他講一個鐘頭的話，只答覆你一句，他是一個不願意講話的人。到什麼地方，不知道他是真有定力，還是假有定力，總是在那兒閉目，一副老僧入定的樣子；他既然入定，我也只好出定了。所以到處化緣，都是我講話。我講的話不是很多，我也不太會講話。

我化緣，我說什麼呢？我告訴你們，每到一個家庭，我的開場白是這樣，我說：「我們今天到你們這兒來了，你

70. Collecting Alms for the Construction of Sanyuan (Three Conditions) Monastery

To help with the construction of Sanyuan Monastery, the Venerable Master Hua went with the Abbot around town to borrow animal-drawn carts and find people to transport construction materials.

Story in Venerable Master's Own Words:

At that time I was a novice. In order to help with the construction, I went out with the abbot to collect alms from laypeople. Although he did hold the vow of silence at that time, he rarely spoke. Even when speaking, he spoke slowly. If you talked to him for an hour, he might just answer with one sentence. He was a person who did not like to talk. Wherever he went, he would always close his eyes, as if he were an old monk in Samadhi. I don't know if he truly had samadhi power or pretended to have it. Since he was in Samadhi, I had to come out of it; wherever we went, I was always the one who spoke. I did not talk much, because I was not good at speaking either.

When I was collecting alms, what did I say? Each time when we arrived at a house, my opening line was: "Today, we come to your place, do you know the purpose of our visit?" Then someone would ask, "Why do you come here?" I then replied, "This old monk is Filial Son Wang, whom everyone admired and

們知道我們幹什麼來的嗎？」有人就問：「幹什麼來了？」我說：「這位老和尚就是大家久仰的王孝子，現在作我們廟上的方丈和尚。我們今天到你家裏來，你們應該生歡喜心。為什麼要生歡喜心呢？我們來給你們送德行來了，送德行到你們家裏來，給你們有種福德的機會；怕你們沒有時間到廟上拿德行，現在送到你家裏來。你願意接受就接受，不接受也不勉強。我們三緣寺現在修廟，你們有錢出一點錢，沒有錢就出一點力。」

這麼一講，這些人聽說是王孝子來了，這個也過來叩頭，那個也過來頂禮。本來他們也不懂得叩頭，但是方丈和尚的德行是很大，名譽也很大，感動了大家，爭先恐後發心，把最捨不得的東西都布施出來了。這個說：「我攢了十幾年的錢，現在我都拿出來作布施。」那個說：「我那兒有首飾、金鐲子，我也捐給你們。」所以我們化了很多錢來修廟，但是還是不夠用。

中國人一向喜歡聽吉祥話，有幼兒的婦女看見我們登門化緣，常常會抱著孩子，來問方丈和尚：「小孩子好不好養？」方丈和尚都以好養回答。我私下問方丈和尚：「方丈和尚怎麼知道她的孩子好養？為什麼你都以好養回答那些婦人？」方丈和尚說：「她們女人家都喜歡聽好話，所以我就講些她們喜歡聽的話。」我說：「上一回，有個婦人問她的孩子好不好養，你也回答好養；誰知道沒過三天，那個小孩子卻死了。」方丈和尚問我：「那該如何答覆才圓滿呢？」我說：「再有人問好不好養，你讓她們來問我好了。」

過了一日，又有人抱著小孩子來問這個問題，我說：「妳的小孩子容不容易養？這就要問妳自己。為什麼？譬如妳的小孩子本來長命，我也說孩子容易養大成材；假使妳肆無忌憚的造業，孩子會因妳而夭折，那時會說我這出家人講話不靈驗。反過來說，妳的小孩子本來是短命，我也說孩子不容易養大成材，而妳時刻改惡自省，默默行善做德；冥冥之中，已經為小

respected for long time. He is now the abbot of our monastery. Today, we come to your house; you should feel happy. Why should you feel happy? It is because we are bringing you the opportunity to plant seeds of blessings. We are afraid that you may not have time to come to our monastery to take the deeds of virtue; thus, we now bring them to your home. If you are willing to accept, then you accept. If you are unwilling, then no need to force yourself. Right now we are building Sanyuan Monastery, you are welcome to donate some money if you have money, or donate your labor if you don't have money."

Upon hearing that Filial Son Wang had come, these villagers, one after another, flocked over to bow to him to pay their respect. Originally, they didn't have the custom of bowing to others, but since the Abbot had great virtue and reputation, people were moved. They rushed forth and renounced what they feel most reluctant to renounce. This person said, "The money that I have been saving for over a decade, now I am giving to you as donation." That person said, "I have some jewelry, like some gold bracelets. Now I am donating them to you too." Therefore, we collected a lot of money, but it was still not enough for the construction.

Chinese people always fancied hearing auspicious words. For example, some women with babies, would carry their babies to the abbot if we arrived at their door to ask, "Is my child easy to raise?" Every time, the abbot monk would reply saying, "It is easy." I then asked the abbot in private. "Venerable Abbot, how do you know that her child is easy to raise? Why is it that every time you say to women that their children are easy to raise? The abbot replied, "Women all like to hear pleasing words, so I said what they liked to hear." I said, "Last time, a woman asked if her child was easy to raise and you replied, 'it is easy,' but within three days, the child died." The abbot asked me, "Then what do you think would be the best answer?" I said, "Next time, if people ask you the same question, tell them to come ask me."

The next day, another person carrying a child came up and asked the same question. I said, "You must ask yourself if your child is easy to raise or not. Why? For example, if your child was originally destined to live a long life, then I will say that your child can be easily raised and will become a useful person. However, if you create karma without any restraint, then the child will die at a young age because of you, and you will then claim that the words of a left-home person is inefficacious. On the other hand, if your child was originally to live a short life, then I will say that the child will not be easy to raise or become a useful person. Yet if you constantly reflect and reform your evil habits and quietly practice goodness and build up your merit and virtue, you will be invisibly increasing your child's blessing and longevity and it will not be laborious for you to raise him or her until adulthood and make him a useful person. Then, you will also state that my words are inefficacious. Thus, you should not ask other people this question; instead, you should seek from within yourself."

Once, we met a foreign priest in Harbin. This priest told us, "Buddhism tells people to bow to wood-carved Buddhist images. This is truly superstition and does not benefit people!" I replied, "What benefits are there if you don't

孩添增了福壽，孩子養大成材不辛苦，妳那時候也會說我這個出家人講話不靈驗。所以妳不要問旁人如何，一切要反求諸己。」

有一次，我們在哈爾濱遇到一個外國神父，神父對我們說：「佛教要人拜個木雕佛像，這實在是迷信，對人沒有益處！」我回答他：「你不拜偶像，又有什麼益處呢？」神父說：「就不會迷信了。」我說：「拜佛是減輕人自大驕傲的習氣，也是最佳的運動；增強身體，還有什麼比這個更好的？至於你所謂的『迷信』，這原本就是個極平常的名詞。所謂『迷信』，是指迷惑的凡夫，他若能生起求信正法的心，將來決定成佛，毫無疑問。」

另外一種是『信迷』，那就是一般的外道；外道雖然有信仰，但是盲目相從，入邪途而不自覺，將來造業受報，苦不可言。還有一種是『迷不信』，就是指天魔；天魔迷人墮落，成為他的眷屬，排斥正法，將來苦惱無邊是必然。最後是『信不迷』，這是聖賢；聖賢因信正法而得覺悟，而能時時般若常明，照破一切的迷闇。由此觀之，信佛拜佛是最殊勝方便法門。」

東井子村有戶人家，所豢養的狼狗非常兇惡，村人畏之如虎，沒人敢去他家。我們登門募緣，他家的狼狗不但不狂吠，還搖尾歡迎，馴如綿羊，令在場的人都難以置信。還有個張木匠，我對他說：「三緣寺現在修廟，你去作十天的木工如何？」他說：「可以。」我問他：「工價多少？」「一人十二元。」「你贊助四個人的工資，可以嗎？」張木匠說：「我沒那麼多錢。」我說：「你現在口袋裏就有，怎麼說沒有呢？」張木匠不信我說的話，當場一翻自己口袋，果然不多不少，正是四十八元。他不禁嘖嘖稱奇，當場歡喜捐獻。

bow to idols?” The priest said, “Then you will not be superstitious anymore.” I said, “Bowing to the Buddhas reduces people’s habits of arrogance and pride, and it is also the best exercise; what is a better exercise to strengthen one’s body? As to ‘superstition,’ this word was originally very ordinary. ‘Superstition (mi xin)’ refers to deluded ordinary people. If they can bring forth the resolve of seeking and believing in the Proper Dharma, then they will definitely become Buddhas in the future.”

Another kind is “lost souls” (xin mi can also mean “a lost of faith”), which refers to externalists. Although externalists have their own beliefs, they practice blindly, without realizing that they are entering a wrong path. They will create karma in the future and undergo retributions of indescribable suffering. Another kind “lost and without faith” (mi bu xin) refers to celestial demons. Celestial demons confuse people and cause them to fall to become members of their retinue. Those people will denounce the Proper Dharma and surely suffer boundless suffering and affliction in the future. Lastly, there are those “with faith that are not confused” (xin bu mi); these are sages and worthy ones. The sages and worthy ones become enlightened because they believe in the Proper Dharma. Their prajna wisdom shines forth, breaking through all confusion and darkness. From these cases, we can see that bowing to and having faith in the Buddhas is the most supreme and expedient Dharma Door.”

In the village of Dong Jing Zi (Eastern Well), there was a family that raised very fierce German shepherd. The villagers feared those animals as if they were tigers and dared not visit their home. When we got to their doorstep for alms, not only did those German shepherd not bark at us, but they wagged their tails in welcome. They became as gentle as sheep. This was really inconceivable for those who were present. I asked a carpenter with the surname of Zhang, “Three Conditions Monastery is currently under construction, would you mind to do ten days of wood work?” He replied, “Okay.”

I asked, “How much do you want to be paid?”

“Twelve yuans per person.”

“Can you help support four workers?”

Carpenter Zhang replied, “I do not have that much money.”

I said, “You have that much money in your pocket, how can you say that you do not have enough?”

Carpenter Zhang did not believe me and searched his pockets. Surely enough, there was exactly forty-eight yuans in his pocket, no more and no less. He couldn’t help but feel amazed. He claimed that this was a miracle and joyously contributed the money.

【Postscript】— Bai Yu Tang (The Venerable Master’s third elder brother) dictates:

When the Venerable Master left home in Har Bin, I went to Three Conditions Monastery twice. The first time I stayed for more than twenty days and the second time I stayed at Three Conditions Monastery for more than

【後記】白玉堂（上人的三哥）口述：

師父上人在哈爾濱出家的時候，我去過三緣寺兩次。第一次去了二十多天，第二次在三緣寺住了三個多月。第二次去正趕上三緣寺備料，準備修二層大殿和東廂房。十幾天以後，安慈法師外出辦事回來了，二十幾輛大車運來了木材和其他建築材料，都是居士發心供養的。運來的圓木，都要用大鋸鋸成方材和板材。我看到了幹活缺人手，所以我每天和大鋸匠一起拉大鋸。除了拉大鋸規楞（同樣大小木材歸類放好）之外，有時還幫忙齋堂做飯、包餃子。以後我再也沒機會去了。

☞待續

three months. The second time I went, by coincidence, Three Conditions Monastery was preparing materials to build the second hall of the Buddha Hall as well as the east wing. Ten days later, Dharma Master An Ci (Ven. Master Hua's Dharma name) returned after handling some external affairs, and more than twenty trucks shipping wood and other materials arrived after him; these materials were offered by some devoted laypeople. The shipped logs were to be cut into squares and boards using large saws, but since there were not enough workers, I would help saw the wood along with the carpenters each day. Not only did I have to arrange and group the wood according to size, but sometimes I also had to help cook and make dumplings in the Dining Hall. Following this visit, I didn't get the opportunity to go to the monastery ever again.

☞To be continued