

# 老老實實地 做個好人—— 上人一九八七年 對東北家鄉父老的談話

## Honestly Being A Good Person—

*The Venerable Master's message  
to his countrymen in his hometown  
in Northern China in 1987*

吳蓮蓮 英譯

English Translation by Lianlian Wu



DHARMA TALK DHARMA RAIN | 法語法雨

我現在在美國三藩市北邊、瑜珈市達摩鎮萬佛聖城錄音，對我家鄉各位父老兄弟，說幾句我要說的話。

我俗家的名字叫白玉書，住在拉林鎮西黃旗。我在讀完書之後，覺得這個世界上，一切都是虛妄不實的；於是就把一切一切的都放下，到平房站三緣寺出家了。

出家之後，和各位老居士曾經常見面，和我的俗家的人很少來往；我在東北的時候，並沒有和所有的親戚朋友、父老兄弟常

I am recording these words at the City of Ten Thousand Buddhas in Talmage which is north of San Francisco in the United States. I want to talk to people in my hometown.

My secular name is Yushu Bai. I am from Xihuangqi, Lalin Town. After finishing school, I felt everything in the world is false and unsubstantial. Therefore, I put down everything, left home and went to Sanyuan Temple in Pingfangzhan.

After becoming a monk, I often met lay followers; however, I seldom communicated with my secular connections. When I lived in the Northeast, I seldom visited my relatives, friends or people in my hometown. Because

常來往；因為我已經出家了，把一切世間的親情都看得很淡了，一心去弘揚佛法，教化眾生。我在廟上，附近的鄉村，各處有很多人都皈依我，可是我家鄉的人很少人認識我，很少人見過我。

我在日本投降的第二年，就準備到普陀山去受戒。因為這個，也沒有和各位老居士、鄉村父老兄弟、一切的親戚朋友，和家人見面。同我兩個徒弟，從哈爾濱到五常縣，再到吉林、長春；這一路，不是搭火車就是走路。從長春又到瀋陽，然後到天津；從天津坐船到上海，船經過黑海洋的時候，船在黑海洋裏打轉轉十多天。

本來從天津到上海，搭船三、四天就可以抵達；可是這一次在黑海洋裏打轉轉，就沒有法子開出到黑海洋的外面。船上兩百多人沒有水喝，也沒有飯吃，幾幾乎要餓死在船上，幸虧菩薩慈悲解決困難，最後到上海。由上海到武昌，第二年到普陀山去受戒。

受完了戒，就到蘇州靈巖山住了半年。在暑假的時候，我曾經回到東北到瀋陽，本來準備到雙城縣拉林鎮，以及哈爾濱，和你們各位見面的。可是當時兩個政府互相敵對，行路交通不方便，於是我又回到蘇州靈巖山。在靈巖山又住了一個時期，想到廣東，所以先到南京空青山，在空青山過的冬。中國的舊曆年回到上海，再坐船到湖北，搭火車到了廣東。在廣東見到一百多歲的一位老人——虛雲老和尚；我到廣東的目的，就是為了會見這位老和尚。

在廣東南華寺住了一年，又到乳源——雲門山大覺寺，住了大約三個月，然後到廣州、到香港。香港七月間，又回到廣州，準備過了中秋節之後回雲門大覺寺，去用功修行。可是在八月初旬，曲江韶關解放，想回雲門也回不去了。於是在八月十八那一天，從廣州乘船到香港，在香港住了十多年。

五九年到澳洲去，六零年也在澳洲，六一年又回到香港，六二年就來到美國。初到美國的時候，自號「墓中僧」，就是一個已經到墳墓裏的出家人；我與世無爭，與人無尤，不問世事，自己在那兒用功，經過六年的時間。六年（一九六八年）以後，有一些在西雅圖的大學生，到了三藩市來想聽經，我在當時就給他們講了一部《楞嚴經》。以後這些個人就在三藩市留下來，此後講了《法華經》、《六祖壇經》、《阿彌陀經》，又講了《大方廣佛華嚴經》，天天都在講經；這個墓中僧就從墳墓爬出

I had become a monk, I had put down all worldly affections and relationships and I devoted myself to carry the Dharma forward and enlighten beings. When I was in the temple, many people from nearby villages and other places took refuge with me. However, very few people in my hometown knew me or met me.

During the second year after Japan surrendered, I decided to receive the precepts at Putuo Mountain, so I had no time to meet my family members, relatives, friends, and other people in my hometown. With two disciples I went from Harbin to Wuchang County, then Changchun, Jilin. We either took a train or walked. From Changchun, we went to Shenyang and then to Tianjin. We took a boat from Tianjin to Shanghai. When we were in the Black Sea, the boat spent more than ten days in the sea.

Usually from Tianjin to Shanghai, by boat it would only take three or four days. However, this time the boat spun in the Black Sea and was not able to go through the Black Sea. More than two hundred people in the boat had no water and no food. We were almost starved to death on the boat. Thanks to Bodhisattva's benevolence, we finally arrived at Shanghai. From Shanghai, I went on to Wuchang and in the following year, I went to Putuo Mountain to receive the precepts.

After that, I lived in Linyan Mountain in Suzhou for half a year. In the summer, I once went back to Shenyang, Northeast China. I originally planned to go to Lalin town, Shuangcheng county and Harbin to visit you. However, due to conflicts between two governments, the transportation was not convenient, so I had to return to Linyan Mountain, Suzhou. I lived at Linyan Mountain for a while and then I wanted to go to Guangdong, so I went to Kongqing Mountain in Nanjing first. I spent the winter at Kongqing Mountain. I went back to Shanghai during Chinese New Year. From there, I went to Hubei by boat and then I went to Guangdong by train. In Guangdong I met Master Xuyun who was then more than one hundred years old. The purpose of my trip to Guangdong was to meet this senior monk.

I lived in Nanhua Temple in Guangdong for a year. Then I went to Ruyuan-Dajue Temple in Yunmen Mountain and lived there for about three months. Then I went to Guangzhou and Hongkong. I spent seven months in Hong Kong and then I went back to Guangzhou. I planned to go back to Dajue Temple in Yunmen to practice after Mid-Autumn Festival. However, at the beginning of August, Shaoguan Qujiang got liberated and I was not able to go back to Yunmen. Therefore I took a boat from Guangzhou to Hong Kong on August 18. And I spent more than ten years in Hong Kong.

In 1959, I arrived in Australia and I was there in 1960. In 1961, I went back to Hong Kong and I came to the United States in 1962.

來了，出來只知道講經，旁的什麼也不知道。

以後也是時節因緣，七零年成立金山寺，七四年又買下來萬佛聖城；萬佛聖城現在要是都住滿了人，可以住兩萬人。現在萬佛聖城附設有的法界大學、培德中學、育良小學。我們的學校都是為教育而教育，不是在這兒開學店。雖然很困難，但是一天一天的也都過來了；到現在還是這樣，在困苦艱難中做事情。

在今年，我不知道家鄉的親戚朋友、父老兄弟現在的情形怎麼樣？藉著法界大學組團去中國，我就拜託他們到東北，特意去訪問你們各位。他們帶回來你們各位的錄音，我都聽到。我很慚愧，因為我年幼的時候，也做了很多令人不高興的事情，現在覺得自己不應該那樣！

我現在和你們各位說話，希望你們各位都研究研究佛法；不要那麼認真世間的事，應該這樣看「一切有為法，如夢幻泡影；如露亦如電，應作如是觀。」能以沒有煩惱、沒有脾氣、不爭、不貪、不求、不自私、不自利、也不打妄語，這才是我們做人的根本道理。

我們不要和人爭，人要和我爭，退後一步讓人，不和人爭；也不貪，因為你貪多少，將來也都會化為烏有的；不應該得的你要得到，這是向外馳求，這也會造成心裏上的一種負擔，所以也不應該去貪求；我們應該大公無私，至正不偏，所以做人不應該自私；不應該只知道利益自己，不知道利益旁人。我們一舉一動能以利益他人，對旁人有好處的事情，我們多做一點；對自己有好處的事情，不妨不要做。我們在任何環境、任何情形下，都不打妄語，要說真實話、誠實話。老老實實地做個好人，那就夠了！

希望各位父老兄弟、各位老年的居士、青年的有為的朋友、和我所有的親戚朋友們，你們大家明白我這個老實人做老實事，我也希望你們學老實一點，大家都老老實實，令這個世界也變成老實世界；大家不爭了，也不戰了，也不謀奪旁人的利益了，就會相安無事，這個世界就會變成極樂世界了。

我祝福你們各位，遂心如意，心想事成；發菩提心，將來在佛國見！再祝你們，永遠身心快樂，健康愉快，沒有一切的煩惱，也不抽煙，也不喝酒，把一切的習氣毛病、大毛病、小毛病都把它改了，是我對你們最大的一個希望。最後還是祝福你們身

When I first came to the United States, I called myself “Monk in the tomb,” which means a monk was already in a tomb. I had no desire, I did not compete with or bother others. I did not care about the mundane world. I made efforts there by myself where I spent six years. After six years (1968), some college students from Seattle came to San Francisco to listen to the scriptures. At that time I lectured to them the *Śurangama Sūtra*. These students then remained in San Francisco. I lectured on the *Lotus Sutra*, the *Sixth Patriarch Sutra*, *Amitabha Sutra* and the *Avatamsaka Sutra*. And I lectured on the scriptures every day. Then this monk in the tomb came out of the tomb. I came out only to give lectures on sutras. I did not know anything else.

Later, due to causes and conditions, I established Golden Mountain Monastery in 1970. In 1974, I bought CTTB. Now CTTB is full of residents and is able to keep 20,000 people. Now, we also established Dharma Realm Buddhist University, Developing Virtue Secondary School and Instilling Goodness Elementary School. Our schools are for education purposes, not to make money. Although it was difficult, we overcame it. And even now we are still trying to overcome all the difficulties and make things happen.

Even until this year, I have had no idea about the current situations of my relatives, friends and fellows in my hometown. Since a team from Dharma Realm Buddhist University went to China, I asked them to visit you. They brought back your recordings. I listened to all the tapes. I feel sorry that when I was young, I did things that were unpleasant to you. Now I feel I should not have done that.

Now I want to talk to you. I hope you can all study Buddhism. You should not be attached to the mundane things so much. You should consider everything in this way: “all conditioned phenomena are like a dream, an illusion, a bubble, a shadow. Like dew or a flash of lightning; thus we shall perceive them.” You should not have worries, temper, struggle, greed or desire. You should not be selfish or lie. These are the basic principles to being a human being.

We should not compete with others. If others compete with us, then we shall take a step back and not compete with them. We shall not be greedy, because no matter how much you obtain, in the future everything will be gone. If you want to obtain something that you should not get, it will burden you. So we should not be greedy. We should be selfless and should not be biased. We should not only think about ourselves. Things which are beneficial to others, we should do more; things that are beneficial to ourselves, we should not do. Whenever and wherever, we should not lie; instead we should tell the truth. We should honestly be a good person.

體健康，精神愉快！如果你們各位想和我見面的話，希望你們都到美國來觀光旅行，快樂的到這兒來聚會。如果有興趣的話，你們可以組織一個旅行團到美國來觀光。到這兒，我旁的力量沒有，吃的、住的問題，我可以負完全責任，再見！



### 我的精神常常回去！

我最後還有幾句話，對我俗家的三哥談一談。按著俗家，你是我的三哥；要按著出家人而言，我叫你叫居士。不管你承認你是居士，不是居士，我要這麼稱呼你；居士，是佛教徒稱呼人的一個名詞，就是很善良的人。我希望你把煙戒了，酒也戒了，老年要特別地保重身體，不要把它糟塌了。我聽見你的錄音帶，知道你耳也沒有聾，眼也沒有花，你這方面是很好的。尤其父親故去的時候，你已經盡到你能盡的力量，我很感激你；我在很遙遠的地方，向你表達我對你的謝意！我想我也不必說太客氣的話，我們老老實實，我最大的希望還是希望你把煙酒戒了。我還希望你能到美國來，即刻去辦申請手續；你能帶幾個人來，我都特別歡迎。不論有什麼問題告訴我，我能做到的，我不會推辭的。

我再告訴你，我出家的名字叫安慈，字度輪，號宣化。你如果有興趣的話，精神能支持得了，我請你到美國來；不單你來，所有我們的親戚朋友，好像那個小東、大哥第二個女兒翠蘭，我們那個大的姪子白勇發，還有翠琴，還有你的兒女和孫，哪一位願意來，我都由衷地高興和歡迎。我現在在萬佛城這兒有事情離不開，可是我的精神常常回去，七五年在夢裏和你見面，你大約也還記得。這是我今天對你們各位講的話，我們在美國見！

I hope every fellow in my hometown, every senior layperson, every young friend and all my relatives and friends, you can all understand that as an honest person, I am doing honest things. I hope you will learn to be honest too. I hope everyone shall be honest to make an honest world. If we do not compete, fight or desire other's interest, then this world will be peaceful and become a world of ultimate bliss.

I wish everything goes smooth for you and may your dreams come true. I wish you will arouse the intent to achieve enlightenment and meet me in the Buddha Land in the future! I wish you good health and happiness. I hope you will not have any worries and will not smoke nor drink. I hope you can correct your bad habits. This is my biggest hope for you. Finally, I wish you good health and happy mind! If you want to meet me, I hope you can travel to the United States and we can meet happily here. If you are interested, you can form a tourist group and visit the United States. If you come here, I will provide you with food and accommodation. Bye!

### My spirit often goes back!

Finally, I want to talk to my third brother. In the mundane world, you are my third brother. According to Buddhism, I will call you a lay follower. No matter whether you acknowledge you are a lay follower or not, I just call you a lay follower. Lay follower is a Buddhist term. It means a kind person. I hope you can quit smoking and drinking. At an old age, you should cherish your health and take care of your body. I listened to your tape, so I know that you are not deaf or blind. It is good. When our father passed away, you had done your best. I feel grateful towards you. From a distant place, I express my gratitude towards you. I think I don't have to say words way too polite. Let's be honest. My biggest hope is that you can quit smoking and drinking. I still hope you can come to the United States. Please go to apply for a visa. No matter how many people you can bring with you, I welcome all of you. If you have any problem, please tell me. If I can solve it, I will solve it for you.

Let me tell you again: my lineage name is An Tzu, Dharma name is Tu Lun, and Dharma title is Hsuan Hua. If you are interested and your health permits, I invite you to come to the United States. Not only you, but all of our friends and relatives, such as Xiaodong, Cuilan- our eldest brother's second daughter, our nephew Yongfa Bai, Cuiqin and your children and grandchildren. If any of you want to come, I welcome you. Now I am busy at CTTB and can't leave. However my spirit often goes back. In 1975 I met you in my dream. Probably you still remember. These are the words I am talking to you. Let's meet in the United States!