



# 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

### 73. 信者得救

李勝璽的妻子喝礮水自殺，她的兒子李英傑飛奔求救；感動上人以〈大悲咒〉救李妻。李家感激對上人救命之恩，敬送匾額「自在如來」，以及一副王鳳儀寫的對聯：

慈悲普度，信者得救成正覺；  
過化存神，禮之獲福悟無生。

幾十年來，皈依弟子的「皈依證」裏，這副對聯印在上人法相左右，揭示上人弘傳正法、護祐眾生的悲願。

#### 上人自述：

我到東井子要坐車去，我怎麼會常常到東井子呢？是因為有位姓郭的，他有個女孩想要出家修行，可是找不到師父。我就介紹她到道德會去，學習做人的根本道理。因為有緣，有一

### 73. The Faithful are Rescued

In an attempt to kill herself, Li Shengxi's wife drank lye which is used for making tofu. Her son Li Yingjie ran his heart out to seek help and moved the Venerable Master to save her with the *Great Compassion Mantra*. Grateful for the Venerable Master's grace of saving her life, the Li family presented a wooden plaque inscribed with "Sovereignty of the Tathagata" and a Chinese couplet by Wang Fengyi:

*His kindness and compassion cross over all,  
Believers are liberated and perfect the Right Enlightenment.  
Transforming beings wherever he goes, leaving behind a legacy of influence,  
Those who venerate him obtain blessings and awaken to the Unproduced.*

For the past several decades, this couplet has been appearing on the Refuge Certificates of disciples who have taken refuge with Venerable Master Hua and along the margins of his picture. It reveals the compassionate vow and intent of Venerable Master Hua's propagating the Proper Dharma and protecting and blessing all living beings.

年秋天我又到東井子，看我那個皈依弟子。李勝璽是東井子的村長，那一天他的太太和他吵架；太太生氣，就喝了一碗礮水自殺。在北方，豆漿裏用點礮水，可以做豆腐；人要是吃了這個東西，吃得少沒有問題，吃得多就會毒死。她喝完了，口吐白沫，眼睛也看不見東西，也不能說話了。

她兒子聽說我在東井子，他就去找我。他跪在炕邊地下，要求我救他媽媽。我當時沒有答覆他，也不理他。過了二十分鐘，他還在那兒跪著。本來服這個毒，過了二十分鐘是沒有法子救了，我看這個人很誠心的，我就答應到他家裏去。到那兒，我給她誦持〈大悲咒〉，誦持大約有五分鐘。不省人事的這個人，居然把所喝的礮水都吐出來了，她也就好了，這是〈大悲咒〉治病的一個證明。因為這樣子，他們鄉村很多人都持誦〈大悲咒〉。

#### 【後記】比丘尼恆品師（俗名郭玉霞）口述：

我家鄰居有個女孩，大概十二歲，病得要死，她父母捨她到廟上出家。我倆很要好，我也想跟她一塊兒去出家，可是家裏不答應，說：「人家那是病得要死了，才送去出家；妳要是病得要死了，就讓妳出家。」那年我十四歲。我老想：「我怎不生病呢？我要是病得要死，那就可以出家了。」到我十六、七歲那年（1942年，上人25歲），果然病了，發燒到不省人事，眼看著就要死了。家人把我抬到外面倉房，怕死在屋裏不好；我媽每天來看我死沒死，左右鄰居也來看，都問：「死沒死？」「還沒死！」「還沒死啊？真遭罪！」沒一個人問：「活沒活呀？」

一天中午，我媽跑進房跟我說：「外頭來了兩個和尚，已經進屋來了。」我心想該不會就是白孝子、王孝子吧？我出房一看，一個很年輕，很高很瘦，穿得很破爛，鞋也破爛；另外一個年紀很大，有七、八十來歲，不高，像我的個兒，臉上還有幾點白麻子，穿得很

#### The Story in the Venerable Master's Own Words:

I was going to the Eastern Well village by carriage. Why did I need to go there often? It was because of a girl who wanted to renounce the householder's life and cultivate the Way. She could not find a teacher, and so I introduced her to the Virtue Society to study the fundamental principles of being a good person. I had affinities with that place and so, that autumn I went to the Eastern Well again to see my refuge disciple. Li Shengxi was the village chief. One day his wife had a quarrel with him and was so mad that she committed suicide by drinking a bowl of lye. In northern China, a small amount of lye is added to soybean milk causing the milk to coalesce into tofu. If people drink a little bit of it, there will be no problem; but if drunk too much, then it will kill them. After she drank it, she vomited white fluid and was blind and could not speak.

When her son heard that I was in Eastern Well Village, he went to find me. He knelt down on the ground beside the *kang* (a heated brick bed), and asked me to save his mother. At that time I didn't answer and ignored him. After twenty minutes, he was still kneeling there. When a person drinks poison, he or she is beyond hope of rescue after twenty minutes. Nevertheless, I saw that he was very sincere, so I agreed to go to his house. When I got there, I recited the *Great Compassion Mantra* for her. She was originally unconscious, but after I recited for about five minutes, she suddenly threw up all the lye and was cured. This is proof of the *Great Compassion Mantra's* curing power. Because of this, many people of that village upheld and recited the *Great Compassion Mantra*.

#### 【Postscript】 Bhikshuni Heng Ping's (Lay Name Guo Yuxia) Own Narration:

My family's neighbor had a girl, who was about twelve years old, and was so sick, she nearly died. Her parents let her go to the temple and gave permission to leave the home-life. We were on good terms, so I wanted to leave home with her. None of my family members agreed, saying, "She left the home-life because she nearly died from her sickness and then her family allowed her to go. If you also get sick to the point of dying, then you can leave the home-life too." At that time I was fourteen, and I was always thinking, "Why don't I get sick? If I was dying of a sickness, then I would be able to leave the home-life." By the time I turned 16 or 17 (1942, the year when Venerable Master turned 25 [by the Chinese calendar]), I came down with a sickness—high fever—and I fell unconscious. Seeing that I was close to death, my family members carried me outside and placed me in the granary. They were afraid that if I died inside the house it would be inauspicious. My mother came to see me everyday to check if I had died. The neighbors also came to see me and in their conversations, they all asked: "Is she dead yet?"

"No, she has not died."

"Really she is still not dead?! She must be really suffering."

No one asked, "Is she still alive?"

One day around noon time, my mom ran into my room telling me two monks have come for a visit. I thought to myself they might just be Filial Son Bai and Filial Son Wang. So I came out of my room to take a look at them. I saw one monk was a young man, very tall and slim, with tattered clothes and worn-out shoes. The other was quite old in his seventies or eighties with a few white pockmarks on his

陳舊，不過沒有高個子破爛得那麼厲害。

我家是小富農，我爹不用做工；那天他在外頭閒逛著，我趕忙出去找了他回來。他進門看見兩個和尚，迎上去問：「哪來的？」「四屯。」「貴姓？」「姓王。」「姓白。」我一聽到四屯，就知道一定是從三緣寺來的；再一聽姓，那必定是王孝子、白孝子了。我爹趕忙叩頭頂禮，讓座奉茶，陪著談話，又留用飯，是我媽跟嫂子烙的餅。記得他們那天談的是三緣寺修建的情形，也講了佛法，白孝子講的多，王孝子很少話。回去時，我爹又讓我哥套車（馬車）送他們回去，我家養了兩匹馬。

我成日想見王孝子、白孝子，現在總算見著了！我樂得不知怎好，趕忙跑屋外告訴左鄰右舍，「白孝子、王孝子來了，就在我們家呢！」好多人陸陸續續來，在我們家進進出出的，我高興極了。那次我沒和白孝子、王孝子講上話——不敢講，也沒資格講，因為大人講話，輪不到孩子插嘴。上人以後就常來看我們，有時也住我們家，多半只住一、兩宿；每次來就給人講法、治病，左鄰右舍的人都上我們家來聽法。上人要是隔久了沒來，他們都會上我們家問，「白孝子來沒來？來沒來？」那時候人都管上人叫白孝子，後來皈依了才叫師父。常仁大師以後只來過兩次吧，他很少出門，也不收皈依弟子。李英傑十二、三歲的時候，他媽喝礮水自殺，他上我家來，求上人救他媽。

☞待續

face. The old man was not tall, about my height. His clothes looked pretty old too, just not as ragged as the young man.

We were a small well-off farming family so that my dad did not need to work. That day, while he was taking a leisure walk in our neighborhood, I rushed outside to find him and ask him to come back home. When we got back, he saw the two monks and greeted them warmly asking, "Where are you from?"

"From the Fourth Village."

"What are your last names?"

"My last name is Wang." "Mine is Bai."

Upon hearing "Situn (the Fourth Village), I immediately realized they must have come from Sanyuan Temple. From their last names I was assured they must be Filial Son Bai and Filial Son Wang. My dad immediately bowed to them to show his deepest respect. He invited them onto the high seats and had tea served for them while he stayed for a conversation. Later he insisted they stay for the meal, during which fried pancakes were served—they were home-made by my mom and sister-in-law. I still remembered during that day they mainly talked about the construction of Sanyuan Monastery. They also spoke on many Buddha Dharmas—Filial Bai talked more while Filial Son Wang talked less. When it was time for them to leave, my dad asked my brother to give them a ride home with our horse-drawn carriage—we raised two horses at home.

I had always been longing to meet Filial Son Bai and Filial Son Wang. Now my dream finally came true. I was beside myself with joy and did not know what to do. I simply rushed out to my neighbors telling them about this great news, "Filial Son Bai and Filial Son Wang have come—they are at my home!" A lot of neighbors came one after another to pay their respects, there was a continuous flow of people in and out of my house. I was extremely excited and happy. I did not have a chance to talk to them that day—I dared not, nor was I qualified to talk—because when adults talked, there was no place for children to come to interrupt. After that day the Venerable Master frequented our house to visit us. Sometimes he would stay at our home, mostly one or two nights. Every time he came, he gave his Dharma talks and cured people's diseases. People around my neighbors poured in to listen to his Dharma talks. If there was a long period that Ven. Master Hua did not come, they would ask, "Did Filial Son Bai come? Has he come yet?" At that time, people still called him Filial Son Bai; later when they took refuge with him, they called him Master. Venerable Master Chang Ren only came twice. He seldom left the monastery and rarely took disciples. When Li Ying jie was twelve or thirteen, his mother tried to commit suicide by drinking lye, he came to our home beseeching that Venerable Master come to rescue his mother.

☞To be continued

善男子！應知菩薩所作甚難，難出難值。見菩薩者，倍更難有。菩薩為一切眾生恃怙，生長成就故。為一切眾生拯濟，拔諸苦難故。為一切眾生依處，守護世間故。為一切眾生救護，令免怖畏故。——《華嚴經·入法界品》

*Good man, you should know that what a Bodhisattva does is most difficult. It is difficult for him to appear (in the world) and difficult for one to encounter him. To be able to see a Bodhisattva is twice as difficult. A Bodhisattva is one on whom all living beings rely, because he causes them to grow and brings them to realization. He is the savior of all living beings, because he plucks them out of suffering and hardships. He is the refuge of all beings, because he protects and guards the world. He is the rescuer of all beings, because he delivers them from fear.* — from the "Enter the Dharma Realm, of the Avatamsaka Sutra"