



# 白山黑水育奇英（續）

## White Mountains and Black Waters Nurture Rare Talent (continued)

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Translated into English by Genglin Zheng and others



BIOGRAPHIES | 人物誌

### 76. 果舜行者

有謂：「大惡者，回頭大善；大善者若墮落，大惡一般。」老姚就是先壞後學好的例子；他原先吃喝嫖賭無所不為，歷經種種磨難，終於覺醒世事無常，改惡向善後，一心出家求道，了脫生死。

#### 上人自述：

##### （一）浪子回頭磨難多

果舜長得像阿難那個樣子，阿難給佛當侍者，多聞第一。我這個第二個出家徒弟，雖然沒有讀多少書，但是也很聰明。他俗家姓姚，一般人叫他老姚；家住在哈爾濱南二十里大南溝屯，以農為業。他在未皈依三寶之前，是一個遊手好閒的浪子，吸鴉片打嗎啡，吃喝嫖賭無所不為，是個最壞的人。

當時日本統治東北，利用清朝廢帝宣統，成立滿洲國，作為日本的傀儡。日本為了防止蘇聯的侵略，在邊界黑河一帶建築國防工程，

### 76. Guo Shun the Cultivator

It is said: "A greatly evil person who reforms can be greatly good, whereas a greatly good person who falls can be greatly evil." Lao Yao is an example of someone who started off evil then reformed. He originally indulged in many bad things, such as gluttony, taking intoxicants, visiting prostitutes, and gambling. After experiencing many hardships, he finally realized the impermanence of the world and corrected all the vices he used to have and became a good person. With total devotion he left the home-life and cultivated the Way, seeking to end birth and death.

#### Venerable Master's Own Narration:

##### (1) A Reformed Profligate Faced with Paramount Difficulties

Guo Shun looked like Ananda. Ananda was the attendant of the Buddha, and was the foremost in erudition. Although the second of my monastic disciples was not that well educated, he was very intelligent. His family name was Yao, so ordinary people called him Lao Yao. He was a farmer and lived at Da Nan Gou village, seven miles south of Harbin. Before he took refuge with the Triple Jewel, he was a profligate, and a slacker. He did many bad things, such as taking intoxicants like opium and morphine, visiting prostitutes, and gambling. You can say that he was the most immoral person.

到處抓勞工去服役。有一天，他被日本兵抓到，送到黑河勞工營。白天做牛馬的工作，夜間蓋草包睡覺，那裏的生活等於人間地獄一樣，苦不堪言。當時營房的四周用強力的電網圍著，想逃的人不是被守兵槍擊而死，就是被狼犬咬死；縱使僥倖逃過，也逃不出電網。任何人撞上電網，即刻都被電死。

雖然有電網的威脅，老姚總想找機會逃走。有一天晚上，他作了一個夢。一個有長白鬍子的老頭，在夢中告訴他：「你先忍耐一點！時間還沒有到！等時間到了，我告訴你，再跑也不晚。」果舜相信老人的話，就耐心等待時機。

過了半個多月，這個白鬍子老頭真的又給他託夢，說：「今天可以跑了！外邊有一隻白狗，你跟著牠跑。」他醒來對他的一個同伴說，兩人各自拿兩個麻布袋，跑到電網那個地方，果然有隻白狗在那兒等著。果舜聽從老人的指示，跟著白狗走。

白狗走到電網旁，跳過電網；果舜隨即用麻布袋墊在電網上，手往上一按，也一躍而過；他的同伴用同樣的方法，墊在電網上的麻布袋卻著了火，所以只有他一個人順利逃了出來，白狗也不見了。老姚在山裏頭沒有飯吃，跑了七天七宿，沿路要飯到了哈爾濱。

## （二）出家為脫輪迴苦

這番際遇，令他覺得人生很痛苦，莫如出家修道，從此就吃了齋。他起初跟著一個外道修行，在一個坑裏頭住，窮得連飯都沒有得吃。老姚看老道實在也沒有什麼真功夫，就來到三緣寺要求出家。方丈和尚不收他，因為看他穿得破破爛爛的，以為他是為生活而出家，而且他這個人也不會講話。

民國33年（西元1944年）冬天，我到大南溝屯去給高德福的母親治病。我用神咒加持，她不藥而癒；第二天，全屯傳遍高母病癒之奇蹟。老姚聽說此事，就來找我。他初見我的時候，買了很多燈籠果供養我——東北的水果，像個燈籠似的，一

At that time, the Japanese ruled Manchuria. They used Xuan Tong, the last emperor of Qing Dynasty who was abolished, to establish the puppet regime in Manchuria for Japan called “Manchukuo”. In order to prevent the Soviet Union from invading, the Japanese wanted to fortify the border along the boundary of Heihe River. They captured people from all over the place and forced them into labor. One day, Lao Yao was caught by Japanese soldiers and sent to the Heihe labor camp. He worked like a horse during the day, and slept on straw mats at night. Life was so miserable there that the place was a living hell on earth and the suffering was beyond words. The barracks was surrounded with electric fences. Anyone who wanted to escape would either be shot by the sentries or bitten to death by the wolf dogs. Even if they successfully avoided the sentries and the dogs, they could not pass the electric fence. Anyone who touched the fence would be instantly electrocuted.

Despite the life-threatening danger posed by the fence, Lao Yao was always looking for opportunities to escape. One night, he had a dream. An old man with a white beard told him in the dream: “Be patient. It is not time yet. Wait for the opportunity to come. When the chance comes, I will tell you. You can escape then.” Lao Yao believed that old man, and waited patiently.

After about half a month, the white-bearded old man came to his dream again, saying: “You can escape today! There is a white dog outside, you must follow it.” Lao Yao woke up and told one of his comrades. Each of them brought two gunny sacks and ran to the electric fence. Sure enough a white dog was waiting there. Lao Yao followed the old man’s advice and followed the white dog.

The white dog ran next to the electric fence, and jumped over it. Lao Yao covered the fence with his gunny sacks and flipped over with his hands on the gunny sacks. His comrade used the same method, however the gunny sacks caught fire. So, only Lao Yao successfully made it out of there. The white dog then disappeared. Lao Yao escaped into the mountains where he could not find any food. For the next seven days and seven nights, he ran nonstop, and begged along the road to Harbin.

## (2) Leaving the Home-Life for Ending the Suffering of Revolving Cycle

This experience made Lao Yao feel that life is filled with suffering. He preferred to leave the home-life to cultivate the Way. Since then, he became a vegetarian. Initially he cultivated with a Taoist teacher. They were so poor that they slept in a tunnel and lived without food. Lao Yao realized that this Taoist did not have much real skill, so he came to the San Yuan Monastery and requested to become a monk. But he was not approved by the abbot because of his ragged clothes and the fact that he was not well spoken led the abbot to believe that Lao Yao wanted to leave home just to have a better life.

It was in the winter of the 33rd year of the Republic of China (AD 1944), that I used a spiritual mantra to cure Gao Defu’s mother at the Da Nan Gou Village. The next day, all the people in that village heard about it. Lao Yao heard about it as well, so he came to see me. The first time we met, he brought me many lantern fruits (Peruvian ground cherry) — a fruit that grows in

粒一粒的，甜甜酸酸的。本來我是面對著他坐，他沒有說要出家以前，我還和他講講話；當他要求出家，跪在我面前，說如果不收他出家，他就不起來。我聽他這麼一說，就把面朝壁而坐，沒再理睬他。

我那時候本來不願意收徒弟的，收徒弟很麻煩，我也不知道老方丈不收他的事。兩個鐘頭之後，我回頭一看，老姚仍然跪在地上，我問他：「我都忘了你還在這兒跪著，你要做什麼？」他說：「請師父慈悲，我要出家！」我說：「你出什麼家？你有家嗎？」他說：「我——我——沒有家。」

我對他說：「你沒有家，你還要出什麼家呢？你想要出家，不是那麼容易的！在家修道不易，出家修道更難。所謂『大事未明，如喪考妣；大事已明，更如喪考妣。』出家是苦事，要忍人所不能忍的事，要讓人所不能讓的事，要吃人所不能吃的苦，穿人所不能穿的。屈己待人，廢私立公，乃是出家人的本份。你若能這樣子，才可以出家！」

他說：「這些我都可以做得到。」我說：「你怎麼會做得到呢？」他說：「我在日本勞工營裏做工，受的那種痛苦，出家修道沒有它一半痛苦，什麼苦我都忍的。」我說：「那好了，收你出家。你要把以前的都放下，好像一個人又重新活過來才可以。」我當時為他說一首偈頌：念念莫忘生死苦，心心想脫輪迴圈；虛空粉碎明佛性，通體脫落見本源。

我又對他開示：「現在是末法時代，出家者多，實行者少；信佛者多，成道者少。你既然誠心出家，必要發菩提心，立定廣大志願。做疾風中之勁燭，烈火內之精金。他日道業圓成，光大佛教，不負出家之初衷！」於是我帶他回到三緣寺，出家為沙彌，法名果舜。

【後記】燈籠果屬於醋栗科茶藨，屬多年生灌木。果實狀似燈籠，成熟後呈黃綠色，完全成熟後呈紫紅色。由於完全成熟的果實酸甜適口，別具一格，屬夏季水果。

待續

Manchuria, which looks like a lantern, and tastes both sour and sweet. In the beginning of our conversation, before he mentioned his request, I faced him as we spoke. Then he knelt down and requested to leave the home-life, saying if I didn't approve his request he would never get up again. After hearing what he said, I turned to face the wall and didn't talk to him any more.

At that time, I was unwilling to accept any disciples because I knew it would bring me a lot of trouble. I wasn't aware that the abbot had refused to accept him. Two hours later, I looked back and Lao Yao was still kneeling on the ground. I asked him, "I forgot you're still kneeling here. What do you want?" He said, "Please be compassionate, Master. I want to leave home!" I said, "You want to leave home? Do you have a home?" He replied, "I, I don't."

I said to him: "You don't even have a home. Why do you want to leave home? You want to become a monk. That is not easy! Cultivating at home is not easy but cultivating as a monk is even harder." It is said, 'If you don't understand the fundamental questions of life, you should feel as sad as if your parents had died; if you do understand, then you should be even sadder than that.' Being a monk is a hard job. You have to bear what others cannot bear, give up what others cannot give up. You have to suffer more than others, and wear what others are not willing to wear. When serving others, you have to humbly subjugate yourself, do away with personal business and attend to public duty. This is the responsibility of a monastic. If you can do this, then you can leave the home-life.

He said, "I can do it." I replied, "How do you know that you can manage all these things?" He responded, "I worked in the Japanese labor camp, and suffered all kinds of pain. Being a monk is not half as much suffering as what I experienced there. I will endure." So I told him, "Well, I will take you on as a novice monk. You should put down everything from the past, live as if you had died and came back to life." I then said one verse for him:

*Do not ever forget the pain of birth and death,  
In each and every thought, bend on transcending its revolving cycle.  
When the space is shattered, you understand the Buddha Nature,  
Drop the entirety of "self" and see through to the very source.*

I also said: "This is the Dharma Ending Age. Many people leave the home life, yet few really cultivate. Many people believe in the Buddha, yet few become enlightened. Since you sincerely want to be a monk, you must bring forth the Bodhi resolve and make great vows. You should be a strong candle in the fierce wind and pure gold in the raging flame. When you successfully realize the Way, you can glorify Buddhism. In that way you will fulfill your original aspiration!" So I took him back to the San Yuan Monastery and he became the novice named Guo Shun.

【Note】Lantern fruit (Peruvian ground cherry) belongs to the genus grossulariaceae section of the Rubiaceae family. It is a perennial shrub. Its fruit looks like a lantern, with a yellow-green color when it is matured. When the fruit is fully ripe, it changes its color to purple. The fully matured fruit tastes both sweet and sour. It is a unique summer fruit.

To be continued