



白山黑水育奇英（續）

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

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Venerable Master Hsuan Hua's Biography

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BIOGRAPHIES | 人物誌

77. 龍雨茅棚

上人所有的弟子，果舜是頭陀行第一，是上人最歡喜的一個徒弟。他出家以後，精進辦道……

上人自述：

（一）逆來順受修忍力

等我回到廟上，才知道他來過，他們看他那麼窮，都不要他。大家都對我講他的壞話，說他怎麼樣不好，是怎麼樣的一個壞人，說：「你收這個人做徒弟怎麼可以？他是沒有飯吃，怎麼可以出家？」我說：「再壞的人也會學好的，看他以後的行為怎麼樣再說！」

果舜在廟上煮飯做菜，也是天天有人來罵他。他做事很謹慎，修行很用功，可是師兄弟與他無緣，大家時常欺負他。無論做什麼事情，做得對也挨罵，做得不對也被罵；他能挨罵，也能挨打。他跟我出家那麼多年，就穿一件衣服；沒有做過棉襖，也沒有做過棉鞋，什麼都沒有。他持銀錢戒，日中一食、常坐

77. A Dragon-Rain Hut

Among all the disciples, Guo Shun was foremost in his practice of Dhutanga practices. He was also the Venerable Master's favorite disciple. He cultivated vigorously after he left the home-life.

Venerable Master's Own Narration:

(1) Submitting Meekly to Adversity to Practice Endurance

I didn't know that he had come to the San Yuan Monastery and was turned away from it until I returned. He was refused beforehand because they thought he was too poor. After I returned, they told me many bad things about him, such as how bad he was and what poor character he had.

They said, "How can you accept such a bad person as your disciple? He left home because there was no food at home. How can he become a monk?" I said, "Even a bad person can learn to be good. Let's see how he behaves first."

Guo Shun cooked for the temple, yet people scolded him every day. Although he did everything cautiously and practiced very diligently, the Dharma brothers often bullied him -- because they had no affinities with him. They scolded him for everything he did -- no matter if he did them right or wrong. Yet he could bear the scoldings and beatings. For all the

不臥，行頭陀行；我所有的弟子，他是頭陀行第一。果舜精進辦道，專一其心修習禪定，大約過了半年多，開一點智慧。每次入定，往往一晝夜才出定；在定中能知過去、現在、未來一切的因果。他常常覺得自己造了一個小茅棚，旁邊是一個龍王廟，在那邊用功修行。

民國34年（西元1945年）7月15日盂蘭盆法會，我率領弟子在佛前燃香，發願：「若能活到百歲，則燒全身，供養佛陀，求無上道！」當時每個弟子，都發心願。果舜也發願：「弟子果舜！若遇相當機緣，願效法藥王菩薩，燒全身供佛，不待百歲！」我在觀察中知道他宿有此願，所以允許他發這個願。

（二）茅棚自修磨功夫

有一天他實在忍無可忍之下，對著我哭起來：說：「師父，我在這兒真是忍不了了！師兄弟無緣無故罵我，我怎麼辦呢？」「真難為你在這兒受他們氣！你拜的這個師父沒有本事，在廟上也是受人氣；常常被人罵，也被人打，什麼委屈都受過！」他說：「我忍不了了！」我說：「你實在忍不了，我也不勉強你，你可以到外邊去試試，單獨修行！」民國34年（西元1945年）9月，果舜在大南溝屯的西山下，龍王廟旁邊一塊空地，自己搭了一間茅棚，他一天到晚打坐。

有一天「我」到他那兒去，叫他來見我，他第二天就趕來了。這次我故意嚇他，我說：「你不好好修道，跑回來幹什麼？」他說：「師父，是你叫我來的！」我說：「我什麼時候叫你來的？你見鬼了！」他說：「我真的見到師父叫我來的。」我說：「那不管了，你來幹什麼？」「我也不知道師父叫我來幹什麼。」我說：「你的功夫現在怎麼樣了？」他說：「我現在時時都見得到師父，你一直指點我用功。」我說：「你不要盡說假話，要說真的才可以。」「這不是假話，我說的

years he followed me as a disciple, he wore the same set of clothes, never put on a new winter jacket or winter boots, he literally had nothing. He held the precept against holding money, ate only one meal a day, did not lay down at night, and kept Dhuta Practice. Among all my disciples, he was the foremost in Dhuta practice. Guo Shun practiced vigorously, focusing on Chan meditation. After about half year, he obtained a little wisdom. Every time he entered samadhi, it usually lasted twenty-four hours. In his samadhi, he knew the causes and effects of the past, present and future. He always felt that he should build a small hut next to a Dragon King Temple, and he would practice in it.

On July 15 during the Ullambana Ceremony, in the 34th year of the Republic of China (1945), I led my disciples to burn incense in front of the Buddha, and made this vow: "If I can live to 100 years, then I will burn my body as an offering to the Buddha in my quest for the supreme Way!" At that time, every disciple made their vows. Guo Shun vowed: "If I, disciple Guo Shun, have the proper opportunity, I am willing to follow the example of the Medicine King Bodhisattva, to burn my body to worship Buddha, and will not have to wait till I'm 100 years old!" From my observation, I knew he had made such a vow in the past, so I agreed for him to make this vow.

(2) Seclusion in A Thatched Hut

One day, Guo Shun felt that things were beyond his limit of endurance. He came to me in tears and asked, "Master, I really cannot take it anymore. The Dharma brothers keep scolding me for no reason. What should I do?" I said, "It's not easy for you to be bullied by everyone. You have a Master who is incapable. I myself used to be bullied, scolded, beaten, and wronged all the time!" He said, "I can no longer bear it!" and I replied, "If you really cannot bear it, I will not force you. You may leave the temple and practice on your own." In September of the 34th year of the Republic of China (AD 1945), Guo Shun built a hut at a vacant place next to a Dragon King Temple in the south of Da Nan Gou Village, where he practiced meditation all day long.

One day, "I" (in my samadhi state) went over to his hut summoning him to come to see me. He rushed to come the next day. This time, I wanted to scare him deliberately. I said, "Why are you not cultivating but instead coming back to see me?" He replied, "Master, you asked me to come!" I said, "When did I ask you to come? You must have seen a ghost!" He simply repeated, "I really did see the Master telling me to come." "Whatever," I replied, "What are you coming for?" But he insisted, "I don't know why the Master asked me to come." So I asked, "How's your cultivation now?" He said, "I always see you Master. You have been guiding me how to cultivate." I said, "Do not try to tell lies, you have to tell the truth." Guo Shun responded, "It's not a lie, what I said is true." Finally, I said, "Now you should go back, I will come to see you later." Then, he went back to his hut.

都是真的。」我說：「你現在回去，我以後會到你那兒看看！」於是他就回去了。

果舜是乘戒俱急，他既守戒律又修大乘的佛法。他修道用功比我誠心，比我有功夫，這是最歡喜的一個徒弟。他把茅棚造成了，想請我給茅棚開光。那天我從哈爾濱回來，經過大南溝屯，我帶了四個徒弟去他那兒，有三十多歲的果能，三個十三、四歲的童子——果國、果志他們，那天晚間就在茅棚住宿。在那時候，茅棚還沒有名字，我還想不出起什麼名字。

Guo Shun was quick in both vehicle and precepts. He upheld the precepts and cultivated Great Vehicle. He cultivated more sincerely than I did. His practice was even better than mine. He was my favorite disciple. After he built the hut, he wanted to invite me to do the dedication (opening the light ritual). One day, as I was coming back from Harbin, I passed by Da Nan Gou Village, so I went to his place with four other disciples: Guo Neng (who was in his thirties), and three teens: Guo Guo, Guo Zhi, and another one. We all slept over night there. At that time, we had not named the hut yet. I hadn't come up with a name.