



# 白山黑水育奇英（續）

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

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鄭耿琳 等人 英譯

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### 85. 啓程參方

日本投降，東北與內地的交通限制才告取消。上人仰慕虛雲老和尚德行已久，在民國35年（西元1946年）8月18日從哈爾濱三緣寺啟程，萬里迢迢尋訪當代的大善知識。經過天津，在大悲院暫住，聽倓虛大師講《楞嚴經》。

#### 【上人自述】

民國35年（西元1946年）8月18日，我帶著兩個徒弟——大徒弟果能，二徒弟果舜從三緣寺啟程，到五常縣，再到吉林，經過長春，這一路，不是搭火車就是走路，備嘗艱辛，曉行夜宿來到長春般若寺。我把這兩個徒弟留在那兒受戒，我一個人繼續南下，再從長春到瀋陽，然後到天津。走到天津，看見天津人早上和人打招呼，通常都說：「你吃飯了嗎？」如果這個人回答：「我沒吃呢！」「沒吃？你家裡吃去！」這個意思，是到我家裡吃也可以，到你自已家裡吃也可

### 85. Setting off on a Journey to Study at Various Monasteries

After Japan surrendered, travel restrictions between Manchuria and other domestic regions was lifted. The Venerable Master had admired Elder Master Xu-Yun's virtue and practice for a long time, so on August 18, 1946, he departed from Sanyuan (Three Affinities) Monastery in Harbin and began his journey far and wide to find good and wise advisors. When passing through Tianjin, he temporarily stayed in the Da-Bei Yuan (Great Compassion Courtyard Monastery) and heard Great Master Tan-Xu (Tranquility and Emptiness) expounding the *Shurangama Sutra*.

#### [In the Venerable Master's Own Words]

On August 18 of the 35<sup>th</sup> year of the Republic of China (1946 AD), my two disciples and I—the elder disciple Guo-Neng and the younger disciple Guo-Shun—began our journey from Sanyuan Monastery. We first went to Wuchang County and then to Jilin Province where we passed by Changchun.

For the entire trip, we either walked or rode a train, undergoing many hardships. Finally, after traveling during the day and resting at night, we arrived at Prajna Monastery in Changchun. I left my disciples there, so they could receive the precepts and I could continue south alone, going from Changchun to Shenyang and then to Tianjin. When I arrived at Tianjin, I noticed that in the morning people would often greet each other by saying, "Have you eaten yet?" If somebody replied, "No, I haven't!" then the other would say, "You didn't eat yet? Let's go to your house to eat!" This was meant to show that it was fine for people to visit each other's homes to have a meal.

There was a person named Miao You, from Fujian, whose accent I could not understand. He would say one "lang" and two "lang" when referring to one person

以。有一個叫妙有（音）的，他是福建人，我聽不懂他說話；比方說一個人、兩個人，他就說「一個郎」、「兩個郎」。

當時我住在大悲院，聽倭虛老法師講《楞嚴經》。講經之前，法師上座，維那唱〈鐘聲偈〉：「鐘聲傳三千界內，佛法揚萬億國中；功勳祈世界和平，利益報檀那厚德。」當時唱〈鐘聲偈〉的維那，聲音非常宏亮，一里以外都可以聽見他的聲音，唱得特別好。「功勳祈世界和平」，我們現在改它為「功勳祈法界和平」，我們一切都要往大的做。

維那唱〈鐘聲偈〉之後，說：「頂禮法師！」講經的法師就回答：「不為禮！」普通都是這樣的規矩。雖然說不為禮，居士還是一樣禮拜；有的在座位上拜，有的走出來在佛前大展具，向法師頂禮三拜。講法結束，法師下座向佛三頂禮之後，維那說：「禮謝法師！」然後再說：「送法師回寮！」

定西法師當時也駐錫在大悲院，以前叫如光法師，日本投降之後，他改名為定西。因為倭虛法師和定西法師是東北的大德長老，我那時還是個沙彌，在大悲院聽倭虛老法師講《楞嚴經》的期間，希望能拜候這兩位法師，親近善知識。但是不容易見得到，要客堂（客堂由知客、僧值等執事組成；平等周到接待十方，服務大眾。）安排時間才可以見；但是等了幾天，也沒消息。

有一天，我知道定西法師一早要回東北，趁這個機會，我在院子裡等他，想和他講幾句話；終於見了面，我給他叩個頭，說：「我是從東北來的，叫什麼名字，預備到普陀山去受戒去。」「哦！你有什麼困難，你和方丈和尚講，這兒什麼事情我都不管的。」他以為我來找他，是想和他化緣要錢。我沒有錢，但是我不化緣，

and two persons.

At that time I lived in the Great Compassion Courtyard Monastery and listened to Elder Master Tan-Xu expound the *Shurangama Sutra*. Once the Dharma Master had taken his seat, and before he had started lecturing, the cantor would chant the *Verse for Ringing the Bell*, which goes:

*As the bell's ring echoes throughout the Three Thousand World Realms,  
The Buddha Dharma spreads to the myriad countries;  
Dedicating our merit, we pray for world peace,  
And repay the great kindness of our donors*

The cantor who chanted this verse had a sonorous voice and chanted very well. Even beyond one *li*, people could hear him chanting. The original verse goes “Dedicating our merit, we pray for world peace,” but now we have modified it to become “Dedicating our merit, we pray for peace throughout the Dharma Realm.” This is because we always do things on a grand scale.

After the cantor finished chanting the verse, he would say, “Bow to the Dharma Master!” The lecturing Dharma Master would reply, “No need to bow!” According to the standard etiquette, the laity would bow even though he said there was no need to bow. Some bowed where they were standing, while others walked out and stood directly in front of the Buddha images, spread out their bowing cloths and formally bowed three times to the Dharma Master. When the Dharma Master finished lecturing, he would descend from the seat and bow to the Buddhas three times, then the cantor would say, “Bow to thank the Dharma Master!” and “Escort the Master back to his room!”

Dharma Master Ding-Xi (Stillness in the West) also resided at the Great Compassion Courtyard at the time. He was called Ru-Guang (Such as Radiance) before but changed his name after Japan's surrender. Since Dharma Master Tan-Xu and Ding-Xi were the great and virtuous elders of Manchuria, whereas I was still a novice monk back then, I wished to draw near to these two good and wise teachers during the period in which Dharma Master Tan-Xu was explaining the *Shurangama Sutra*. However, it was not a simple matter to gain an audience with the Masters. All appointments had to be scheduled with the guest prefect, who gave no preferential treatment and treated every guest equally. I waited several days but was still unable to meet the Masters.

One day, I found out that Dharma Master Ding-Xi would be returning to Manchuria early in the morning. Hoping to say a few words to him, I seized the opportunity and waited for him in the courtyard. Finally, I saw him, and after bowing to him, I said, “I come from Manchuria, am called such-and-such, and I am preparing to receive the precepts at Mount Potola.”

“Oh! If you have any difficulties, you can talk to the abbot; I am not in charge of anything here.” He thought that I had come to him to ask for alms and beg for money. I didn't have money, but I didn't go for alms either. I said, “You misunderstood me; I am not asking for alms.” “Then there are no problems!” After saying this, he left. Later on, I had the opportunity to meet Dharma Master Tan-Xu, but he also thought that I had come for money, and he told me, “Go find the

我說：「你會錯意了，我不是來化緣的。」「那就沒有什麼問題啦！」他說著就走了。後來有機會和倓虛法師講話，倓虛法師也以為我是來打秋風的，他說：「你去找方丈和尚，方丈和尚叫某某。」我一看方丈和尚，更是一個眼高於頂的人，我忍不住嘆息！

我在那段時間，曾去見一個翟省長（通願比丘尼之父）。這個翟省長和我是一縣的，他也信佛，念佛很誠心的，我就去見一見他。我去的時候，常常見地藏菩薩的馬喜五（音）正巧也在那兒，他就對翟省長給我大肆宣傳，所以翟省長對我也很相信的，他說：

「真想不到我們這個縣會出這麼高的高人！」我本來沒有錢到普陀山，是他給的錢。我當時只攜帶五斤重的衣物，預備到上海普陀山受戒，然後赴曹溪親近雲公。

待續

abbot; he is called such-and-such.” When I saw the abbot, I found him arrogant and looked down on others. I couldn’t help but sigh in disappointment.

Soon after, I went to see Governor Zhai (Bhikshuni Tong Yuan’s father). Governor Zhai and I came from the same county. He was a Buddhist who sincerely recited the Buddha’s name, so I went to visit him. When I arrived there I encountered Ma Xiwu, who often saw Earth Store Bodhisattva. He praised me greatly in front of Governor Zhai, so the governor believed in me. He said, “I can’t imagine such an eminent figure would emerge from our county!” Seeing that I had no money, he donated enough money so that I could go to Mount Potola. Upon leaving, I only took 5 jin of clothes for the trip to Mount Potola to take the precepts and then go to Cao Creek to draw near to the Venerable Master Xu-Yun.

To be continued

## BUDDHISM A TO Z

### 「悲」的三種含義

#### *Three Kinds of Compassion*

二、法緣悲。這是屬於二乘的。二乘人，不單有這個愛見悲，而且還有法緣悲。二乘人，他觀一切的法都是從因緣生，知道「因緣無性，當體即空」，因緣它自己沒有自性，所以當體即空。他就觀這個法緣悲，所以他教化眾生，而不著教化眾生這個相，認為一切都是空的。這是二乘人有法緣悲。

待續

**Second, Compassion From Conditioned Dharmas.** This kind of compassion belongs to those who practice Small Vehicle. They have compassion which comes from understanding conditioned dharmas as well as the attitude of Loving Compassion. They contemplate all dharmas as arising from causes and conditions and they know that:

*Causes and conditions have no nature;*

*Their very substance is emptiness.*

Contemplating the emptiness of conditioned dharmas, they compassionately teach and transform living beings without becoming attached to their actions. They know that everything is empty. This is how Small Vehicle practitioners have the compassion from understanding conditioned dharmas.

To be continued