



白山黑水育奇英（續）

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

宣公上人事蹟編輯委員會新編2009年

鄭耿琳 等人 英譯

A new edition by the Committee for the Publication of
Venerable Master Hsuan Hua's Biography
Translated into English by Genglin Zheng and others

86. 海中受困

從天津到往上海的黑海洋，上人迭遭海怪之報復；上人以為佛教奉獻的悲懷，得到觀世音菩薩的加被，化險為夷。

【上人自述】

在天津住了一個多月，遇見體敬法師。那時候，體敬法師計劃帶一些比丘、沙彌去湖北；有人告訴我，我就和他們會合一起去。這些僧人，其中十個比丘，四個是沙彌，連我在內。在這十四個出家人裡頭，其中有一個沙彌，他對我非常之好，是個老修行。這個是誰呢？聖照法師，我聽說現在還在香港東林念佛堂¹住著。

照理比丘排在前面，沙彌在後面，他們叫我排在他們的後面。可是他們對旅行的手續完全不懂，也不懂去海關，打預防針、種痘，只好把我叫到前面，帶他們去交涉。

體敬法師是湖北人，講湖北話，我剛認識他的

86. Trapped in the Treacherous Sea

The Master traveled by boat from Tianjin to Shanghai and when a storm hit, he was continually attacked by monsters from the deep. But he received Guanyin Bodhisattva's blessing and was able to turn peril into safety because of his deep devotion toward Buddhism.

【In the Venerable Master's Own Words】

I lived in Tianjin for over a month and met Dharma Master Ti-Jing (Venerated Substance). Someone told me that Dharma Master Ti-Jing planned to travel to Hubei with some bhikshus and novices so I decided to meet up with them and travel together. There were 14 monks including myself: Ten bhikshus and four novices. Among them, there was a novice who was especially nice to me; he was a seasoned cultivator, who later became Dharma Master Sheng-Zhao (Sagely Illumination). I heard that he is currently living in the Donglin Buddha Recitation Hall¹ in Hong Kong.

By convention, bhikshus should line up before novices, so they told me to follow them. But they knew neither about travel procedures, nor going through the customs and inoculation. So they

¹ Known to the locals as “Tung Lum Nieh Fah Tong”, a Buddhist temple in Tuen Wan, New Territories, Hong Kong.
東林念佛堂位於香港新界荃灣。

時候，往往聽不懂他說的話；他說「日頭」說成「耳頭」，我還以為他耳朵怎麼樣了。我叫體敬法師為「鬍子長老」，不是鬍子比丘。這長老的鬍子很長的，他有五十多歲，所以是「鬍子長老」。

我在東北帶出來的幾個錢，這鬍子長老要我交給他，他說：「你們有多少錢都要交給我，不能私人有錢！你是沙彌，不可以帶錢。」我們一起搭不用花錢的船去上海，這個船叫什麼名字，我現在忘了。那時候船上沒有人注意我，只知道我吃一餐，不穿棉衣服，旁的他們都不知道，我也不講。

本來天津到上海只要三天就可以到了，甚至於兩天，所以在船上只有預備三、四天的糧食、水、用品，預計到上海再買新鮮的糧食。殊不知，從天津坐船到上海，船經過黑海洋的中央，那裡的水全是黑色的，船就在那兒轉來轉去，打轉轉，像船底下有什麼怪物把這個船咬著，不叫它動彈似的，怎麼樣也開不出去。

這時候，大海風來了！風一颳，船頭往上一抬，有十幾丈那麼高；往下一跌，跌到水裡又有十幾丈那麼深。我們坐在這船上，這個船幾幾乎就要在水裡翻了；人都躺著不能站，吃什麼東西全都吐出來。因為這船有一百二十尺長，有四十尺寬，浪那麼一起，船就揚起來十幾丈高，又往下一落，又落十幾丈高，這麼合計起來，一高一低就二十幾丈。所以人在船上，咕嚕都倒了，從這兒滾過去了，又滾回來，這麼樣子。

當時，我吐得很厲害，把肚裡邊的苦水都吐了很多。船滯留在那個地方有十多天，吃的東西和喝的水都快用光了，又寒又冷，眼看一兩百多人就幾幾乎要餓死在船上，這種情形是說不出來那麼苦了。那種苦，只有身歷其境才知道，旁人是無法體會的。

因為不知道什麼時候能到上海，所有的人都要吃少一點。我們這一班和尚差不多都持午，而且一向吃得很多；現在只能吃個半飽，他們都餓得哇哇叫；出家人是搭免費船，人家不給你東西，你也沒有辦法。這個對我都沒有什麼問題，我可以一個禮拜、兩個禮拜、三個禮拜，不吃東西。年輕時候的我，兩、三個月不吃東西，還照常做工；不吃飯的時候，兩隻手

had to call me to the front to guide them through all these.

Dharma Master Ti-Jing was from Hubei Province and he spoke the Hubei dialect. When I first met him, I often failed to understand him. He pronounced “rì tóu” (the sun) as “ěr tóu” (ear), then I thought something was wrong with his ears. I called him “bearded elder,” not bearded bhikshu. This elder had very long beard and he was in his fifties, so he was “bearded elder.”

This bearded elder asked me to give him the little money I had brought with me from Manchuria. He said, “All of you have to give me your money and must not keep any personal savings! You are a novice so you can’t carry money.” We got on board a ship to Shanghai for free. I can’t remember the name of the ship now. At that time nobody on board noticed me. They only knew that I ate one meal a day and never wore a coat. They know nothing else about me, and I never told them anything.

Usually it would take only two to three days to travel from Tianjin to Shanghai, so people only prepared provisions of food, water and daily necessities for three to four days, as they planned to purchase fresh food after arriving in Shanghai. However, while travelling to Shanghai our ship passed through a treacherous sea, where the water was completely dark. The ship just kept circling there as if a monster underneath was grabbing the ship and holding it back, so the ship could not move.

Then came a terrible cyclone. The ship rose over 100 feet on the crest of a wave before dropping down 100 feet back into the trough. We were sitting on the deck and it nearly capsized. Some just lay down and vomited whatever was in their stomachs. Others staggered and fell, rolling back and forth on the deck.

At that time, I was violently sick. I even threw up much of my bile. The ship was trapped in the middle of the stormy sea for over ten days and we were running out of food and drinking water. It was very cold and a couple hundred people were almost going to starve to death on board. The suffering was beyond words. Only people who went through this would understand; others would not be able to imagine such an ordeal.

Because nobody knew when we would arrive in Shanghai, everybody had to consume less food. Almost all these monks ate before noon and ate a lot. Now they could only have half of the original portion so they all starved and complained. Since we monastics got on board for free, even if we were to starve, we would have to accept it. This was not a problem for me. I could go without food for one, two or three weeks. When I was young, I could sustain myself without food for two or three months and still work as usual. While fasting, I still could carry thirty pounds of goods in each hand.

The bearded elder said to them, “You always complain about being hungry, but Dharma Master An-Ci eats only one meal a day, and he is not as hungry as you people!” One person said, “Humph! He doesn’t tell you that he is hungry but he eats behind people’s back.” “What does he eat then?” “He secretly asks others for rice crust.” One can’t blame him

還可以各拿三十磅的東西。

鬍子長老對他們大家講：

「你們總說餓，那個安慈一天就吃一餐，也沒有像你們這麼餓！」有一個人說：「哼！他對你不說他餓，其實他偷著吃東西。」「你說他偷著吃什麼？」「他偷著去和人要鍋巴來吃。」這也難怪他這樣講，我那天站在甲板上曬太陽，那兒靠近廚房，作飯的就拿塊鍋巴給我；正巧那個人走過來，被他看見了，他對我輕蔑地笑一笑。其實我接受人家的鍋巴，轉手就送給小沙彌勝妙；因為他是小孩子，我根本沒吃。

當時我念〈大悲咒〉、〈楞嚴咒〉也不靈了，真是沒咒念，也吐得很厲害，把苦膽都吐出了；因為受委屈受得太厲害了，所以肚裡的苦水很多，這一下子把苦水都吐出去了。

我告訴你們，我和水裡頭的怪物鬥，曾經鬥過三個禮拜，不睡覺也不吃飯和牠鬥，才降伏牠！我從天津到上海那一段親身的經驗，我知道這又是水裡妖魔鬼怪興風作浪，不知是烏龜，是大魚精，是大水怪，在海裡邊想要把船整個吞了它。

我不是講笑話！就好像唐僧³到印度去取經，



湖北四祖道場——正覺寺。經過了海難，上人終於平安抵達上海；再轉往湖北，掛單正覺寺。

The Fourth Patriarch's monastery—Right Enlightenment Monastery in Hubei, China. After going through the windstorm, the Venerable Master finally reached the shore safely. He then went to Hubei to stay at Right Enlightenment Monastery.

treatments, I had built up a lot of gastric juice in my stomach. Now I let out all this bitter water².

Let me tell you something. Once, I fought with a water monster for three weeks without eating or sleeping in order to subdue it! From personal experience, I knew that the tribulation we encountered on the trip from Tianjin to Shanghai was caused by other water-dwelling demons and monsters.

I didn't know if it was a turtle, a giant fish spirit, or a great water monster, but it wanted to devour the whole ship right there. I am not joking! It was just like Táng Sēng³, the High Monk from the Tang Dynasty, when he traveled to India to bring back Buddhist scriptures; he encountered nine monsters in 18 caves on his way, with every monster wanting to feast on his flesh. There were 14 monastics on the ship, and the monster probably wanted to eat all 14 of us. So what happened? Well, I am still here talking to you now because the great monster did not eat us.

for saying this because that day I was on the deck basking in the sun, and as I was close to the kitchen, the cook gave me some rice crust. Coincidentally, that person walked by, saw the whole thing, and gave me a scornful smirk. Actually, after I accepted the rice crust, I immediately gave it to novice Sheng-Miao because he was just a child. I didn't even eat the rice crust.

At that time, my recitation of the *Great Compassion Mantra* and *Shurangama Mantra* was inefficacious, so I ran out of mantras to recite. Moreover, I vomited severely, to the point that I vomited bile. As I suffered so many unfair

²In Chinese, bitter water is a colloquial term for one's grievances. 苦水在中文裡意指委屈。

³A reference to Master Xuan-Zang from the Tang Dynasty, AD 602 - 664. 唐僧即唐朝玄奘大師（西元602-664年）。

路上遇到九妖十八洞，那每一個洞裡的妖怪都要吃這個唐僧肉。那麼，我們這十四個出家人，就差不多有十四個牠都要吃的。結果呢？是沒吃了，所以到現在還能和你們各位見面談話，就因為沒被那個大怪物給吞了。

我躺在甲板上，心想：「觀音菩薩！我生來就是要獻身佛教，我所行所作不是為我自己。現在妖魔鬼怪想淹死我，如果佛教還用我，我還可以為佛教作事情的話，希望觀音菩薩顯靈，伸出你的聖手，解除這個災難，讓船平安到上海。如果佛教不需要我，五分鐘後，如果風仍不平息，我就自己跳到海中！免得連累這些人，跟我同歸於盡。」

這麼一說，風也息了，雨也停了，船終於平安到達上海。餓的人像瘋了似的，拼命往岸上跑。他們也不想為什麼忽然間風平浪靜了，他們都以為自己命不該死！幸虧得到諸佛菩薩保護，降住妖邪，而能大難不死。為紀念當時的遭遇，以後就寫了一首「嘔吐頌」：

結伴南行十四僧，鬍子比丘沙彌輕；
碧海接天天萬里，黑波逐浪浪千重；
法降妖邪舟未覆，輪承聖助嘔方寧；
喜抵滬海除饑渴，武昌正覺寶螺鳴。

「結伴南行十四僧，鬍子長老沙彌輕」，從天津坐船前往上海，當時十四個出家人。鬍子長老，就是這長老的鬍子很長的，他有五十多歲。沙彌輕，用這個「青」字，也可以講得通，用輕慢的「輕」更好。因為我又窮又不會講話，一天到晚也不說一句話。那時候，有一個人為顯示自己是老修行，一天到晚坐著；但是聽到人家要說我好，他就不願意。

怎麼說有十二個半輕看我？因為沙彌都是年輕的，也輕看我。就因為我太窮，或者我太孤獨，不和他們一樣，所以他們一路都欺負我。怎麼十二個半呢？少掉我

As I was lying on the deck I thought, “Guanyin Bodhisattva! I was born to dedicate myself to Buddhism. What I do is not for myself. Now the monster wants to drown me. If I am still useful to Buddhism, and can do something for Buddhism, then Guanyin Bodhisattva please help me. Extend your divine hand and relieve the suffering so the ship can reach Shanghai in peace. If Buddhism doesn't need me anymore then in five minutes the storm would still be blasting. I will then jump into the ocean so others would not suffer the same fate.”

Right after I said that, the wind and the rain both ceased so the ship reached Shanghai. The starved people ran to the shore in a frenzy. They didn't ask why the storm had suddenly ceased, but just thought that they were not meant to die yet. Luckily the Buddhas and Bodhisattvas protected us and subdued the demon so we survived a great disaster. To commemorate this event, I wrote the *Verse of Vomit*:

*Fourteen monastics traveled south together, a bearded bhikshu and green novices;
Blue ocean extended to and merged with the boundless sky, thousands of
treacherous waves came one after another;*

*The Dharma was used to subdue the monsters and prevent the ship from
capsizing.*

Only with the help from Sages, did Du-Lun's vomit stop.

We happily arrived in Shanghai, dispelling hunger and thirst.

The precious conch was blown at Right Enlightenment Monastery in Wuchang.

“Fourteen monastics traveled south together, a bearded bhikshu and green novices:” fourteen monks traveled from Tianjin to Shanghai by ship at that time. “Bearded bhikshu,” refers to the elder who was in his fifties and had a long beard. “Green novices,” using the word “green” (pronounced as qīng) is fine. But using “contemptuous” (also pronounced as qīng) will be even better. Because I was poor and not good at engaging in conversations, I didn't say a word the whole time. One of the group liked to show off that he was a seasoned cultivator. He sat in meditation all day long. But he became annoyed whenever he heard others saying something good about me.

There were “twelve and a half” who looked down on me. Why was it “twelve and a half?” There would be thirteen excluding me, but one of them was a little novice at the age of eleven or twelve years old. I counted him as “half.” Even though the novices were all young, they still looked down on me. The reason was because I was different from them: I was terribly poor or perhaps very solitary. So during the trip they were mean to me.

Fourteen monastics shared the same boat,

Others were lofty while I was poor;

With a ragged robe, one meal a day and nothing else,

I didn't care about the slandering and scolding.

When the boat docked, since people were so hungry, the bearded elder said,

一個，就剩十三個，還有個小沙彌才十一、二歲，我拿他當半個，所以我說有十二個半人都輕看我。

同舟共渡十四僧，眾皆尊貴我獨貧；
衲衣一食無他物，任人誹謗與訶瞋。

船一泊岸，因為餓得厲害，鬍子長老說：「我們買麵條，煮麵湯來吃！」飽餐一頓後，剩餘吃不了的，飯頭法師就要往海裡倒掉。本來我一早不吃東西，飯頭法師問我要不要吃；我看他糟蹋東西，不得已喝了兩碗麵湯。

在船上這段期間，有人總是找我麻煩。他轉身就到鬍子長老那兒去打報告，他說：「你看著的時候，他不吃；你沒看見的時候，他什麼都吃。」他說我和人要鍋巴吃，鬍子長老就說我：「你自認守戒，卻偷東西吃！」他說我喝兩碗麵湯，鬍子長老又來罵我：「你也吃麵湯？你不是說你早上不吃東西，你怎麼又吃？」雖然挨了罵，我也沒辯解。

「碧海接天天萬里，黑波逐浪浪千重」，正是海天一色，這一望天，萬里看不著邊涯，只有這艘船在風平浪靜中行駛。突如其來不到一刻，那個地方周遭的水都變成黑色。那個黑波，像墨水那麼黑的波浪，在那個地方一個浪跟著一個浪跑，浪千重——不止千重，恐怕萬重萬重都多。

「法降妖邪舟未覆，輪承聖助嘔方寧」，用佛法來把這個妖邪給降住了，才沒有翻船。這是得到諸佛菩薩、聖人來保護、幫助。嘔吐之後，覺著沒有什麼事了，人和輪船可以安然無恙。

「喜抵滬海除饑渴，武昌正覺寶螺鳴」，在這大難不死，王八精（烏龜精）沒有給吞去的時候，這個船平安地開到上海；到了上海也沒有饑，也沒有渴了。再由上海到武昌正覺寺，他們迎接我們，廟上又打鐘打鼓，擊大法鼓，吹大法螺，這叫「寶螺鳴」，我就暫時住在正覺寺那兒。

“Let’s buy some noodles and make some noodle soup for a meal.” After finishing the meal, there was still some leftovers. The monk who was in charge of cooking decided to throw it into the sea. Normally I do not eat in the morning. However, when he asked me if I wanted to eat, I felt bad about him wasting food so I had to take two bowls of noodle soup.

During this period on board, there was someone always trying to get me into trouble. He would turn around and tell tales about me to the bearded elder. He said, “When you are watching him, he doesn’t eat; when you are not watching, he eats everything.” He reported my asking others for rice crust, and the bearded elder said to me, “You think you uphold the precepts, but you actually steal food!” That person said I had two bowls of noodle soup, and then the bearded elder scolded me, “You ate noodle soup? You say you don’t eat in the morning, so why did you still eat?” Although I got yelled at, I did not argue.

“Blue ocean extended to and merged with the boundless sky, thousands of treacherous waves came one after another:” the ocean extended to the horizon, blending with the sky. When you looked at the sky, it was so vast that you couldn’t see the boundary. Only this ship was sailing on the peaceful ocean. Suddenly, within less than 15 minutes, the seawater in that area all turned dark. The black waves, as dark as ink, were chasing one after another. There were over a thousand waves, perhaps ten thousand, or even millions of waves.

“The Dharma was used to subdue the monsters and prevent the ship from capsizing. / Only with the help from Sages, did Du-Lun’s vomit stop.” The Buddhadharma was used to stop the monsters, so the ship did not capsize. This was because the Buddhas and Bodhisattvas came to protect and aid us. After throwing up, I felt there were no problems anymore. Both the boat and the passengers were safe and sound.

“We happily arrived in Shanghai, dispelling hunger and thirst, / The precious conch was blown at Right Enlightenment Monastery in Wuchang.” Having survived this disaster of not being devoured by the turtle-like sea-monster, our ship arrived in Shanghai peacefully. And as we arrived, we were no longer hungry or thirsty, so thereafter we went from Shanghai to Zhengjue (Right Enlightenment) Monastery in Wuchang. There they gave us a warm welcome by sounding the bell and beating the drum. They beat the great Dharma Drum and blew the great Dharma conch: “the precious conch was blown.” I then lived at Right Enlightenment Monastery for awhile.

◎待續

◎To be continued