



白山黑水育奇英（續）

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

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87. 掛單正覺

上人偕同體敬法師一行人，經過海難之後，平安抵達上海；再轉往湖北，掛單正覺寺。上人韜光晦跡，在該寺充當淨頭、水頭、園頭、門頭、殿主、香燈等，苦行期間，禪定工夫頗多相應。

【上人自述】

真正修道的人，到什麼地方不能貪圖享受，希望人家準備好菜好飯吃，或者好地方住，不可以有這種念頭。人家對自己好就高興，稍為不圓滿就不高興；修道的人有這種念頭，就是種墮落的因。一般人不是供養我們的色身，是供養我們的法身慧命；能吃飽了，有地方住，這已經不錯了。

我告訴你們，我在參方的時候，不希望人家對我好，我不拉攏關係。沒人知道我叫什麼名字，什麼地方來的、到什麼地方去，沒有人知道。我所行所作，都不願意人注意我，不願意結交朋友，所以走到什麼地方，都在人不注意的角落打坐，都是孤孤獨獨，踽踽涼涼的。

87. Temporary Stay at Right Enlightenment Monastery

After a terrible windstorm, the Venerable Master along with Dharma Master Ti-Jing and a group of followers who were going to Hubei to stay at Right Enlightenment Monastery, reached shore safely. At Right Enlightenment Monastery, the Venerable Master was very humble; he cleaned the toilets, carried water from the well, attended to the garden, guarded the gate, and maintained the Buddha hall and burned incense. During his practice of austerity, his Dhyana samadhi progressed.

【In the Venerable Master's Own Words】

True cultivators cannot have cravings wherever they may be, nor should they hope that people will prepare good food for them or have a comfortable place to sleep. You can't have these kinds of thoughts. It shouldn't be the case that when people are nice to you, you are happy; but if they don't receive you satisfactorily, you get upset. Cultivators who have such thoughts are planting the seed for their eventual fall. People don't make offerings to support our physical bodies, but to nourish our Dharma body and wisdom life. If you have enough to eat and have a place to live, that is already sufficient.

Let me tell you, when I was travelling, I didn't need people to be nice to me and I did not go around socializing. Nobody knew my name, where I came from, or where I was going. I didn't want to draw attention to myself and I didn't befriend others. Thus, wherever I went, I would meditate where nobody would notice me. I was always alone.

The weather in Hubei got very cold and it snowed every now and then. But day and night I sat on the Chan bench by the door. I did not have a blanket. In

湖北天氣很冷，有的時候下雪。白天晚上，我都是坐在門口的禪凳上；沒有被子，什麼都沒有的，身上還都是穿那套衣服。他們說：「哎呀！你怎麼不凍嗎？」我一副很愚癡的樣子，說：「誰凍呀？」他們又問：「凍不凍？」我說：「誰凍呀？」「哎呀！你這個苦行，我們受不了，我們不能像你這樣。」

在那個時候，常常身心清淨，無思無慮，什麼也不想，每一天都是異香撲鼻。那種異香是特別的，和人間這種香味不同。但是就香我也不聞的；雖然不聞，可是知道有這股異香。這大約是天上的天神，他看這個比丘在這裡是很可憐的，冷得這麼樣子。我在東北常常有這種情形，到湖北又這樣子。為什麼有這種特別的境界呢？我想這就是苦修行的感應，所以諸佛菩薩都很歡喜，也有天女來散花，我不執著。

那時候，一天到晚沒人理睬我，當我是廢人；他們想不到這個廢人，會跑到美國來。也許有人會說：「一個朋友也沒有，是不是自己很孤獨，不願意和人作朋友呢？」不是的。我對任何人，或者老的、年輕的，或者出家很久的、剛剛作沙彌的，我對他們都是恭恭敬敬的，都給他們叩頭頂禮；可是我什麼話也不說，像是一個什麼事情也不懂的廢人。他問天，我答覆一個地；他問人，我答覆一個我。「你認識不認識誰？」我認識，我也不出聲；不認識，我更不出聲。

我對任何人都恭敬，誰願意管我都可以，即使年少的沙彌叫我做什麼，我都做的；叫我去拔菜，我就拔菜，再把菜都洗得乾乾淨淨的。那時候我做門頭，又做園頭去種菜，又做水頭挑水；常住有二、三十個人，我擔水給大家吃。此外，又要收拾廁所。在中國，那時廁所不是抽水的馬桶，收拾廁所的味道「很好」的！在那時候，我就認識糞坑裡的蟲子：「你怎麼跑到這個地方來的？原來你盡是妒忌障礙人，又自私又自利，只願意吃好東西，不願意在道場做工；所以現在作糞蟲，吃這麼『好』的東西！」所以我叫你們不要妒忌，這是很危險的；你妒忌人，一定就會跑到糞坑裡去。

fact, I hardly had anything. I wore only one set of clothes. People said, "Oh my, aren't you cold?!" I came across as a dolt and replied, "Who is cold?" They asked again, "Aren't you cold?" I said, "Who is cold?" They said, "Oh dear, we can't practice your kind of austerities, we can't be like you."

At that time, my body and mind were constantly tranquil, with an absence of anxiety and thoughts. Everyday I would smell a rare fragrance. That kind of fragrance was very special, different from any mundane scent. But no matter how fragrant it was, I did not pay any attention to it. Although I did not pay attention, I knew it was there. This came most likely from heavenly spirits who saw this freezing bhikshu here was very pitiful. When I was in Manchuria I often had these states. When I came to Hubei it happened again. Why were there such occurrences? I think they were responses to my austere practices. Because of my hard work, all Buddhas and Bodhisattvas rejoiced. There were also heavenly maidens who came and scattered flowers. Nevertheless, I did not attach to any of this.

Back then, everyone ignored me, thinking I was good for nothing. They could not have imagined this useless person would come to the U.S. One might wonder, "Didn't you feel lonely without any friends? Didn't you want any friends?" No, it was not the case at all. I treated everybody with respect: elderly people, young people, senior monastics, and those who had just become novices. I bowed to all of them, but I did not say a word, as if I were an idiot who didn't understand anything. If they asked about heaven, I would reply by speaking of earth. When they asked about others, I spoke of myself. If they asked, "Do you know so and so?", I would not utter a sound, even if I knew him. If I did not know the person, I would be completely silent.

Being respectful to everybody, I let all of them order me around. Even if a young novice told me to do something, I would do it. If someone told me to harvest vegetables, I would go harvest and then wash the vegetables clean. I was appointed as gatekeeper but also worked as a gardener, going out to harvest vegetables, and as a water-carrier fetching water. Normally there would be twenty to thirty people and I would get water for all of them. Furthermore, I also cleaned the outhouses. In China at that time, there were no flush toilets—the smell was "very good!" At that period I recognized the bugs inside the toilet's hole: "How did you end up in this place? Formerly, all of you were jealous and obstructed other people. You were selfish and pursued personal advantage. You only wanted to eat good food and did not want to work at the temple. Because of that you are now dung beetles and get to eat all this "good stuff!" Therefore, I say that you all should not be jealous. Being jealous is very dangerous. If you're jealous, you'll surely fall into the toilet hole.

The next year, there was going to be a precept transmission at Mount Potola, so I asked the bearded elder for my money back in order to receive the precepts. He did not even give a penny, saying, "I don't have the money, and you can't go! You can go to Guiyuan Monastery in Hanyang to receive the precepts; it's the same thing. You don't need to go to Mount Potola." I

第二年，普陀山傳戒，我向鬍子長老要我的錢去受戒，他一分錢也不給，「沒有，你不能走！你去漢陽歸元寺受戒也是一樣，不用去普陀山。」我說：「我的目的是要到普陀山受戒！我不去，我的願不滿。」「那我不管！」他不給，我就這麼走了。

【後記】正覺禪寺位於武昌候補街上，曾是武漢三鎮的佛教四大叢林之一，其餘三寺為武昌寶通禪寺、武昌蓮溪寺、漢陽歸元寺。正覺禪寺，曾是我國漢傳佛教地區大型律宗佛寺之一，由大和尚無念律師創建於明朝洪武年間。清代雍正時期，經過擴建的正覺禪寺，成為武昌城牆以內規模最大的佛寺。後來，大部分建築燬於太平軍時期的戰火。清代同治年間，官府斥資在該寺興建了湖北官書局用房，體敬法師復興武昌正覺禪寺。

☞待續

said, "My objective is to go to Mount Potola to receive the precepts! If I don't go, my vow will not be fulfilled." "That I don't care!" he said. He still would not give me any money, so I just left.

[Postscript] Right Enlightenment Monastery is located on Houbu Street in Wuchang and was once one of the four major Buddhist monasteries in Wuhan, which is composed of three towns. The other three monasteries are Baotong Monastery and Lianxi Monastery in Wuchang, and Guiyuan Monastery in Hanyang. Right Enlightenment Monastery used to be one of the largest Vinaya School monasteries. It was founded by the Venerable Master Wunian (No Thought) during the Hongwu Period in the Ming Dynasty. During the Yongzheng period of the Qing Dynasty, the expanded Right Enlightenment Monastery became the largest Buddhist temple inside the city walls of Wuchang. Later, most of its buildings were destroyed in the Taiping Rebellion. During the Tongzhi period of the Qing Dynasty, the government funded and built the Official Publishing House of Hubei Province in this monastery. Dharma Master Ti-Jing revived Right Enlightenment Monastery.

☞To be continued

BUDDHISM A TO Z

七種禮法

SEVEN WAYS TO BOW

(二) 求名禮。什麼叫求名禮呢？聽到很多人讚歎說某某人拜佛拜得很多，他又拜佛、又拜經、又拜懺，真用功修行啦！聽人家這麼讚歎，他也想要得修行的名，於是他也就拜佛，也就拜懺來隨喜。他雖然也隨喜，但他不是真的為拜佛，是為求這個修行的名字而拜，這叫求名禮。他也不是信，也不是為不信而拜，他是看見人家拜佛就有人供養、恭敬、讚歎，說這是真正修道的，他也要得到供養、恭敬、讚歎，所以就拜佛了。

(2) **The second kind of bowing is called "seeking for fame."** This category describes one who hears others praising a cultivator saying, "That person bows often and really cultivates vigorously; he bows to the Buddhas, he bows to sutras, and he also practices repentance ceremonies. He is truly a diligent cultivator." Upon hearing the praise of this cultivator, he also wishes to be recognized as a diligent cultivator, and so he begins vigorously bowing to the Buddha. However, he does not truly bow to the Buddha; he is bowing for recognition. He is seeking recognition as a cultivator, and the pleasure he finds is in that recognition and in his dreams of fame.