



# 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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### 88. 普陀受戒

在民國三十六年（公元1947年），30歲的上人往普陀山，在觀音菩薩的道場受具足戒。

#### 【上人自述】

到了寧波沈家門，我找到一艘船，搭船不需要錢，還有飯吃，有地方睡覺——睡在甲板上，我終於到普陀山了。中國有四大名山，五臺山的寺院有幾百處，峨嵋山、九華山，普陀山亦然。五臺、峨嵋、九華三大名山，我是聞名而已。普陀山的山上有很多廟宇寺院和出家人，觀音菩薩常常在那裡顯聖。好像普濟寺的大殿，看它不大，卻可以容得下一千人，就是有一萬人也可以；甚至有十萬個人，這個大殿還是容得下，這是一個不可思議的寶殿。

普陀山那兒的人，偏好吃臭的甘蔗；他們不知怎麼樣弄的，味道臭得不得了。我一向不擇食，對於好吃的東西和不好的東西，我都一樣吃。可是我到那個地方，實在不容易吃下那個臭東西，但是當地的人偏好它，所以每個地方的人所好各有不同。

### 88. Receiving the Precepts at Mount Potola

In 1947, at the age of thirty (twenty-nine in Western terms), the Venerable Master went to Mount Potola and received the complete precepts at the Bodhimanda of Guanyin Bodhisattva.

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

When I arrived at Shenjiamen in Ningbo, I found a boat that did not charge money for transportation, food or shelter. Sleeping on deck, I finally reached Mount Potola. There are four famous Buddhist mountains in China: Wutai, Emei, Jiuhua, and Mount Potola; each mountain has hundreds of monasteries. I have only heard of Wutai, Emei, and Jiuhua Mountain. On Mount Potola, there are many monasteries and monastics, and Guan Yin Bodhisattva frequently manifests her appearance there. For example, Puji Monastery's great hall doesn't seem to be large, yet it can accommodate one thousand or ten thousand people! Even if there were one hundred thousand people, the hall could still accommodate them, so this is an inconceivable precious hall.

The people of Mount Potola really liked to eat stinky sugarcane. I don't know how they made it; the smell is overwhelming! I'm not a picky person and eat both tasty and disgusting things alike, but when I got there, it was extremely difficult for me to eat that smelly food. Yet the local people just loved it, so people from different places truly like different things.

At that time, it did not cost any money to receive the precepts at Mount Potola. Therefore, I was able to fulfill my vow and receive the precepts. During the transmission of the precepts, we practiced universal bowing and bowed to the patriarchs each day; every morning and evening, we bowed three times to

那時候，普陀山受戒，沒有錢也可以，我才如願把戒受了。在普陀山受戒時，天天拜願禮祖，拜祖師。天天早晨，要拜西天東土的歷代祖師三拜，晚間也要拜。諸方禮祖要到祖堂，從大殿走到祖堂，必須要上山。那兒有很多臺階，從這邊上山要五分鐘，從那邊下來也要五分鐘；每天都是這樣子，幹什麼呢？就叩三個頭。為什麼要禮祖呢？孝順西天東土歷代的祖師。想出家受戒，一定要恭敬過去的祖師，所以在戒期的時候，必須天天禮祖。引禮師會說：「排班！——對面立！——向上排班！——頂禮三拜！」這樣樣子。

中國是對面立，我們在美國這兒作早晚課，都是人人面對著佛，不是對面立。我們可以說是：「排班——！面上——！恭立！」然後頂禮祖師。我們這兒的規矩是面都對著佛，不像中國的佛教是面對面，你看我也不順眼，我看你也要發脾氣。我們現在在西方，誰也不看誰，我們看佛，佛沒有發脾氣的；所以我說，我們這兒的佛教不是中國的佛教，是一個新興的佛教。

出家的未滿20歲，不能先受比丘（尼）戒，應該先受沙彌（尼）戒，和式叉摩那三小重戒。現在末法時代，可以說是原子時代，什麼都求快；在普陀山受戒時，竟然有13、14歲的都來受戒。當時的授戒和尚叫開輪，受戒之後，才算正式出家了。按照佛的戒律來講，先出家一個鐘頭比後出家的大，輩份就高一點，所以先出家的是師兄，後出家的是師弟；受戒也是先受戒的就是戒兄，後受戒的是戒弟，以先出家為高。所以在佛教裡要恭敬先進，就是先修行的人。

在民國三十六年（公元1947年），我參加了宗教聯誼會。該會由已故的于斌樞機主教創立，希望宗教相互聯誼尊重，彰顯宗教的真理，發揚大公無私、至正不偏的精神。我雖然支持這個工作，但是始終沒見過這位領袖。直到1973年到臺灣才見面，我們一見如故。

the Indian and Chinese patriarchs of past dynasties. To bow to the patriarchs of all directions we had to go up to the mountain and pass through the main hall to reach the Patriarch Hall. There were many steps and it took five minutes to go up and down the mountain. Every day we had to do this just to bow three times. Why did we have to bow to the patriarchs? Because we were being filial to the Indian and Chinese patriarchs of past dynasties. If we wish to leave the home-life and receive the precepts, we have to be respectful to past patriarchs; thus, during the precepts transmission period, we had to bow everyday. The Dharma Master leading the bowing would say, "Line up! Face each other! Face the Buddha! Bow three times!" That was how it was.

In China, people stand facing each other, but in America, during the morning and evening recitation, we all face the Buddha instead. We can say, "Line up! Stand respectfully and face the Buddha!" and then bow to the patriarchs. The custom here is that we all face the Buddha, unlike the Buddhist custom in China where people face each other. In the latter case, you dislike looking at me and I get angry looking at you. We are now in the West, where we only look at the Buddha, not at anyone else; the Buddha does not get angry. That is why I say that our Buddhism is not Chinese Buddhism, but a new form of Buddhism.

Monastics who are under twenty years old cannot receive the bhikshu or bhikshuni precepts; they must first receive the shramanera and shramaneri precepts and the three-fold śikṣamānā precepts. In this dharma-ending age, which can also be called the atomic age, everything is about being fast. When I was receiving the precepts at Mount Potola, there were actually thirteen- and fourteen-year-olds who had come to receive the precepts! The monk who was transmitting the precepts at the time was called Kai-Lun (Turning the Wheel). Only after one has received the precepts could one be officially called "left-home." According to the Buddhist Vinaya, one who left home one hour earlier than another is older and is of higher position, so those who left-home earlier are known as elder Dharma brothers and those who left home later are known as younger Dharma brothers. It is the same case when receiving precepts: those who received the precepts earlier are the elder precept brothers and those who receive the precepts later are the younger precept brothers. Thus, in Buddhism we are to be respectful to those who cultivate before us.

In the 36th year of the Republic of China (1947 AD), I joined the Friends of Religions Association. This association was established by the late Cardinal Yu Bin. His mission was to open a dialogue with all religions, foster mutual respect, manifest the true principles of religion, and promote the spirit of righteousness, justice, and selflessness. Although I supported this mission, I had never met the leader. Only in 1973 did we finally meet in Taiwan; we felt like old friends at first sight.

【後記】普濟寺，位於普陀山靈鷲峰下，坐落在白華山南，為普陀山寺院之首，又稱前寺（相對於法雨禪寺的「後寺」），它的前身為「不肯去觀音院」。

唐朝咸通年間（公元847至859年），日本僧人慧鑬在五臺山請得一尊觀音菩薩像回國。在歸國途中，船隻突遇風浪，並出現鐵蓮花阻止前行。慧鑬向上天祈禱後，明白觀音菩薩像不肯離開中國，遂在海中的島嶼普陀山白華頂南，靈鷲峰下建院，供奉觀音像，時人稱之為「不肯去（日本）觀音」。後梁貞明年間，原址修建「不肯去觀音院」。在明清兩代，該院被毀又重新修建，康熙三十八年（公元1699年）再度修繕，並賜額「普濟群靈」，「普濟禪寺」寺名由此而來。

【Postscript】Puji (Universally Rescuing) Monastery is positioned below Mount Potola's Spiritual Vulture Peak and south of White Flower Mountain; it is the foremost of all of the monasteries on Mount Potola and is also known as the "Front" Monastery (as opposed to the "Back" monastery, which is Dharma Rain Monastery). Its predecessor was the "Monastery of the Guanyin Who Refused to Go."

During the Xiantong period in the Tang Dynasty (847-859 AD), the Japanese monk Hui-E was able to request a statue of Guanyin Bodhisattva from Wutai Mountain, and was planning to bring it back to his country. On his way back, the boat suddenly encountered a storm, and an iron lotus appeared, preventing the boat from moving forward. After Hui-E prayed to the heavens, he understood that the statue of Guanyin Bodhisattva was refusing to leave China. He then built a temple below Spiritual Vulture Peak on an island to the south of Mount Potola's White Flower Peak. There, he made offerings and paid his respects to the Guanyin statue, and people at that time named it the "Guanyin Who refused to Go [to Japan]." In the Later Liang Dynasty, during the period of Zhenming (915-921 AD), the "Monastery of the Guanyin Who Refused to Go" was constructed at the same location. During the Ming and Qing Dynasties, the monastery was destroyed but then rebuilt. In the 38th year of the Kangxi period (1699 AD), the monastery was repaired and a tablet with the inscription of "Universally Rescuing All Souls" was bestowed by the emperor. That is how "Rescuing All Monastery" received its name.