



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

89. 難回東北

上人受完戒，到蘇州靈巖山。暑假到上海搭船，想回東北。走到瀋陽，因為交通管制，只好又回到靈巖山。

【上人自述】

我在普陀山受完戒之後，就到蘇州靈巖山戒律學院住了半年。在暑假的時候，我經由上海，搭難民船回東北。在船上遇著一個老居士，他學佛多年，也認識很多人，大約以前也作過官。他姓童，叫童一行（音）。他說他有個朋友在北京住，是信佛的。他拜佛念佛，以後拜觀音菩薩，他心生姪欲的念頭，說：「觀音菩薩生得真是漂亮！」生這種念頭以後，就走火入魔了，病得很厲害。

童一行對我也知道一點點，就介紹我去看一看他的朋友。當時我一看，他這個病是不能好的，因為他以染污心來拜佛。所以我希望各位注意，無論到什麼地方拜佛念佛，是到道場應該用清淨心、懇切至誠的心來拜佛，不應該有染污心；不應該把男女的問題、家庭那些染污的念頭搬到廟上來。

我走到瀋陽，就沒有錢了。在那兒遇

89. Difficulties in Returning to the Northeast

After the Venerable Master took the precepts, he went to Lingyan (Spiritual Rock) Mountain in Suzhou. During the summer break, he went to Shanghai and intended to return to the northeast by ship. However, when he arrived in Shenyang there were traffic restrictions. As a result, he had to return to Lingyan Mountain.

[In the Venerable Master's Own Words]

After I took the precepts at Mount Potola, I stayed half a year at the Vinaya Institute of Lingyan Mountain in Suzhou. During the summer break, I took a refugee ship towards the northeast through Shanghai. On the ship I met an elderly layman, who had been cultivating Buddhadharma for many years and knew many people. Perhaps he was once a government official. His family name was Tong, and his full name was pronounced as "Tong Yixing." He said that one of his Buddhist friends was living in Beijing. His friend bowed to the Buddhas and chanted the Buddhas' names, and then started to bow to Guanyin Bodhisattva. However, lust arose; he thought, "Guanyin Bodhisattva is so beautiful." Once he had this kind of thought, his mind was possessed by demons, and he became severely sick.

Tong Yixing had heard something about me, so he introduced me to his friend. Once I saw him, I knew he would not recover, because he bowed to the Buddhas with a defiled mind. So here I'd like everyone to pay attention: Wherever you bow to the Buddhas and chant the Buddhas' names, recognize that it is a place of cultivation and you should bow with a pure mind and ultimate sincerity. Your mind should be free of defilement and you should not bring those defiled thoughts about sex or family issues to the temples.

到恒越和他一起的師父幾個人，他們也沒有錢，都想我拿錢給他們買船票，但是我也沒有錢。正在這時候，常常見地藏菩薩的馬喜五（音）又出現了；他一看見我，跪下就叩頭：「師兄，你來了！」我說：「你幹什麼來的？」他說：「我來廟上看看，我不知道你來了！」我說：「我可知道你來！」他又望望我：「有什麼事情？」我說：「我現在要買船票，但是沒有錢！」他就出去各處找他的親戚朋友；除夠買船票的錢，還剩很多。你看！我沒找他，他自己來找我，這都是地藏王菩薩的感應。以後因為交通管制，我只好又回到蘇州靈巖山。

☞待續

I ran out of money after arriving at Shenyang. I met Heng-Yue and a few other Dharma Masters who were with him. They did not have any money either, and were expecting me to buy ship tickets for them, but I had no money. At that time, Ma Xiwu, the one who often saw Earth Store Bodhisattva, showed up again. He immediately knelt down and bowed when he saw me, saying, "You are here, Dharma brother!" I said, "Why are you here?" He said, "I was just visiting the temple. I did not know you had come." I said, "But I knew you were coming!" He looked at me again, saying, "What's up?" I said, "Now I need the ship tickets, but I don't have any money." He immediately turned to his relatives and friends for help, and collected much more than needed for the tickets. You see? I did not ask for him, and he came for me. These are all responses from Earth Store Bodhisattva. After that, due to travel restrictions, I eventually had to return to Lingyan Mountain in Suzhou.

☞To be continued

發菩提心就是要修行 Bringing Forth the Bodhi Mind Is Wanting to Cultivate

宣化上人開示於1975年12月1日

An Instructional Talk by Venerable Master Hua on December 1, 1975

比丘尼近簡 英譯 / English Translation by Bhikshuni Jin Jian

凡是你想要修行，就叫「發菩提心」。你想不殺生、不偷盜、不邪淫、不打妄語、不飲酒、不抽香菸、不吃毒藥，這都是發菩提心；你想要信佛、皈依三寶心，這也是發菩提心。你想要諸惡不作、衆善奉行，這也是發菩提心；你想要布施、持戒、修忍辱、精進修行、修禪定、學般若，這也是發菩提心；勤修戒定慧、息滅貪瞋癡，都是發菩提心的一部分。所有一切一切的善念，都是發菩提心。你最初信佛那一念，最初想要學佛法那一念，最初想要出家那一念，最初想受持銀錢戒那一念，這也是發菩提心；你想要翻譯經典，想要令佛教發揚光大，這都是發菩提心。發菩提心，就是利益其他一切人，沒有自私、自利心。

發菩提心就是要修行。修行六度萬行就是菩提心，儘量知道一點就修行一點，知道兩點就修行兩點，知道多少就修行多少。也不是一定修哪一種法門。你若會修行，任何法門都是菩提心；你若不會修行，哪一種都不是菩提心。☸

When you want to cultivate, it is called, "bringing forth the Bodhi mind." If you want to stop killing, stealing, engaging in sexual misconduct, lying, taking intoxicants, smoking, or doing drugs, this is all bringing forth the Bodhi mind. If you want to believe in Buddhism and take refuge with the Three Jewels, this is also bringing forth the Bodhi mind. If you want to stop doing all evil and offer up all good, this is also bringing forth the Bodhi mind. If you want to give, uphold precepts, cultivate patience, cultivate vigorously, cultivate Chan concentration, or study Prajna, this is also bringing forth the Bodhi mind. Vigorously cultivating precepts, concentration, and wisdom and putting to rest greed, hatred, and delusion is also part of bringing forth the Bodhi mind. To have any wholesome thought, is also bringing forth the Bodhi mind. When you first had the thought of believing in Buddhism, wanting to learn the Buddhadharma, leaving the home-life, or taking and upholding a vow of poverty, this is also bringing forth the Bodhi mind. If you want to translate sutras and want Buddhism to flourish, this is also bringing forth the Bodhi mind. Bringing forth the Bodhi mind is benefiting others and not having a selfish or self-benefiting mind.

Bringing forth the Bodhi mind is cultivating. Cultivating the Six Paramitas and Myriad Practices is bringing forth the Bodhi mind. When you learn one principle, try your utmost to cultivate that one principle. When you learn two principles, cultivate those two principles. Cultivate each bit that you have learned. It is not required for you to cultivate any particular Dharma practice. If you know how to cultivate, any Dharma practice is the Bodhi mind. If you do not know how to cultivate, none of it is the Bodhi mind.☸