



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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Venerable Master Hsuan Hua's Biography
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91. 化東法師

上人在蘇州靈巖山佛學院學教，六七十歲的化東法師是講《教觀綱宗科釋》的講師，他和上人可以說是忘年之交，常常一起研究佛學。

【上人自述】

這位化東法師個子很矮，可是精神飽滿。他是東北人，東北什麼地方的人，我沒問他。他拜倭虛老法師出家之後，就到南方去求學，在寧波觀宗寺，跟諦閑老法師學習經教。他不識字，記性很差，但是好學，非常地勤懇認真；遇到不懂的，就低聲下氣地向旁人求教。這樣經過十幾年，他也能看經，也能講經。他憑著記憶力和請問別人，在諦閑老法師所成立的天臺宗佛學院，講天臺宗。

在佛學院裡，他是講《教觀綱宗科釋》的法師，我是學生，所以我對這位法師很瞭解。他看守著寶塔，在寶塔下邊住。他不願應酬，天天坐在繩床上，修行用功；也照常上殿過堂，

91. Dharma Master Hua Dong

The Venerable Master was studying the Teaching School at Lingyan Mountain Buddhist Academy in Suzhou. Dharma Master Hua Dong, who was in his sixties or seventies, was the lecturer of *A Structural Explanation on the Essentials of the Teaching and Contemplation School*. He and the Venerable Master became good friends despite the great difference in age, so they often studied Buddhism together.

[In the Venerable Master's Own Words]

This Dharma Master Hua Dong was very short in stature but full of spirit. He was from Manchuria. I didn't ask where exactly in Manchuria. After he left the home-life under the Elder Master Tan Xu, he headed to the south to study. At Guanzong (Contemplating the Essence) Monastery in Ningbo, he studied sutras and the Teaching School with Elder Dharma Master Di Xian (Basis of Protocol). Although he was illiterate and his memory was poor, he was eager to learn, very diligent and serious. Whenever he encountered something that he didn't understand, he would humbly ask others to teach him. He studied like this for over ten years, and then he was able to read sutras and lecture on sutras. By relying on his memory and by asking other people, he was able to lecture on the Tiantai School in the Buddhist Academy of the Tiantai School founded by Elder Dharma Master Di Xian.

In the Buddhist Academy, he was the lecturer of *A Structural Explanation on the Essentials of the Teaching and Contemplation School* and I was a student, so I knew him very well. He guarded the pagoda and lived next to it. He didn't like socializing. Everyday, he sat on the rope bed and cultivated diligently. In addition,

絲毫不馬虎，沒有懶惰的時候。他持午，吃得很少，對吃不講究；穿的是衲袍，洗得是很乾淨，但是補丁一個接著一個。他和我可以說是忘年之交，他有六、七十歲了，我那時候未滿三十歲，我們常常在一起研究佛學。他的品格非常清淨，沒有什麼污染的念頭；不貪名利，什麼都不要，所以很自在、很快樂。

待續

he attended the daily ceremonies with the assembly consistently. He didn't eat after noon. He ate very little and he wasn't picky about food, either. He only wore a rag robe, which was a sewn patchwork and kept very clean. He and I were good friends despite the great difference in age, because he was in his sixties or seventies while I was not even thirty. We often studied Buddhism together. His character was unblemished and he was free of defiled thoughts. He was not greedy for fame or profit. He didn't covet anything. Thus he was so carefree and happy.

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無著（菩薩）（續）

Asanga (Bodhisattva) (Continued)

之後他常上升到兜率陀天，去請教彌勒菩薩大乘經典的教義。彌勒菩薩為他詳盡的解說。每當他有了新的瞭解，他就回到閻浮提來教導別人。但是大多數的人不相信他。無著法師於是祈求說，「我希望一切眾生完全瞭解大乘的教義。祈求大師您下降到閻浮提來解說大乘，令一切眾生能深信大乘的真諦。」彌勒菩薩應他的祈求，在夜間下降到閻浮提，放大光明，令與法有緣的大眾來到講堂，並開始誦瑜伽師地論。每誦一段，彌勒菩薩就解釋要旨。四個月的夜晚完成了第十七地。雖然所有的人同聚一堂聽彌勒菩薩講經，只有無著法師得以親近彌勒菩薩，其他的人只能遠遠地聽。

He afterwards often went up to the Tusita Heaven in order to ask Maitreya about the doctrines of the Mahayana sutras. The Bodhisattva explained them extensively for him. Whenever he acquired any new understanding, he would come back to Jambudvīpa and teach it to others. Most of those hearing him did not believe him. Asanga, Teacher of the Dharma, then prayed, saying, "I now intend to bring all beings to believe fully in the doctrine of the Mahayana. I only pray that you, O Great Master, come down to Jambudvīpa to expound the Mahayana so that all beings may become fully convinced of its truth." Maitreya, thereupon, in accordance with his prayer, came down to Jambudvīpa at night, flooding it with great rays of light, had a large assembly of those connected with the Dharma called in a lecture hall, and began to recite the *Yogācārabhūmi-śāstra*. After having recited a passage, he would explain its purport. The seventeen bhūmis were finished during the nights of four months. Although all were together in one and the same hall listening to the discourse, it was, nevertheless, only Asanga, Teacher of the Dharma, who had access to the Bodhisattva Maitreya, while the others could merely hear him from afar.

晚上，所有的人都聚在一起聽彌勒菩薩說法；白天，無著法師則再次為眾人解說彌勒菩薩的教導。這樣一來，所有的人都能聽到並相信大乘的教義。彌勒菩薩教無著法師「日光」三昧。他根據這教導來學習，隨後入日光三昧。在他入日光三昧之後，他以前所有無法了解的都豁然而通。所見所聞都不會忘記，記憶持久。他先前無法完全了解佛陀所說的大乘經典，如《華嚴經》，彌勒菩薩在兜率陀天為他解說，無著法師因而得以精通並完全牢記。之後，他在閻浮提撰寫了好幾部大乘經典之論議，來解釋佛陀的大乘教義。

At night, all together heard the dharma discourse by Maitreya, while in the daytime Asanga, Teacher of the Dharma, commented once again, for the sake of others, upon what had been taught by the Bodhisattva. In this way all the people could hear and believe in the doctrine of the Mahayana. Maitreya, the Bodhisattva, taught Asanga, Teacher of the Dharma, to learn the "sunlight" samadhi. As he learned according to what he had been taught, he subsequently attained entry into that samadhi. After he attained entry into that samadhi, what he formerly could not understand all became intelligible. Whatever he heard or saw was never forgotten, his memory having become retentive, whereas he formerly could not fully understand the sutras of the Mahayana, such as the *Avatamsaka*, previously taught by the Buddha. Maitreya explained for him all these in the Tusita heaven; thus the Dharma Master Asanga became well-versed in them and remembered them all. Afterwards in Jambudvīpa he composed several upadesa on the sutras of the Mahayana, in which he expounded all the teachings of the Mahayana taught by the Buddha.