



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

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

92. 大休和尚

在蘇州靈巖山，上人遇著一位大休和尚。「無大無小無內外，自休自了自安排」，正是大休和尚真正放下的寫照。

【上人自述】

在蘇州靈巖山，我遇著一個真正放下的和尚。這個和尚是參禪的，一天到晚參禪打坐。他的名字叫什麼呢？叫大休。他真是個「大」休，不是個「小」休。他自己把一切都預備好了，這叫「大」；「休」就是休息的休，什麼都不作了。為什麼呢？他自己修行，自己了道，自己把身後的事情都預備好了，也不麻煩人，這多簡單！你看，這個人多解脫！

他給自己造了一個坐著的石棺，這叫坐罐；一般人死了，是躺到棺材裡頭。他自己在蘇州靈巖山後面的天平山，石壁上鑿一個洞，這洞正能坐下一個人，他又用石頭造了一個門，可以開關。他把這個罐作好了，他自己

92. Master Da-Xiu

At Lingyan Mountain in Suzhou, the Venerable Master met Master Da-Xiu (Great Rest). "Neither big nor small, neither internal nor external; he rested, liberated, and arranged all by himself." This is a good description of Master Da-Xiu's level of detachment.

【In the Venerable Master's Own Words】

At Lingyan Mountain in Suzhou, I met a truly detached monk. This monk was a Chan investigator. He meditated from morning to night. What was his name? Da-Xiu. He really was Xiu the Great, not Xiu the Small. He arranged all his own matters in advance; that's what was "great." "Xiu" means "resting," doing nothing at all. Why did he have this name? He cultivated by himself; he accomplished the way by himself; he also prepared himself for his death. He did not bother anyone. What a simple and liberated man he was!

He made himself a stone coffin, which he called a sitting pot. When ordinary people die, they are usually put into a coffin. He lived in Tianping Mountain behind Lingyan Mountain in Suzhou. He carved out a cave on a cliff which was only big enough for one person to sit down. He also made a stone door that could open and close. When he finished making this "pot," he himself sat in full lotus position, closed the door, and went into nirvana inside this cave, and was liberated! Requiring no extra help, "he rested, liberated, and arranged all by himself." When it comes to his personal affairs, he arranged everything by himself. Alongside the door, there was a vertical verse: "Neither big nor small, neither internal nor external; he rested, liberated, and arranged all by himself."

就坐進那石壁裡，結上雙跏趺坐，把石門關上，自己就在那兒入涅槃了，就了了！誰也不用，自休。自了自安排，自己安排自己的事情。他在門的旁邊，造了一副對聯：「無大無小無內外，自休自了自安排。」說沒有大也沒有小，沒有內也沒有外，自己休，自己了，自己安排。他這種境界是不可思議的境界！

印光法師很推崇這位大休禪師。我到過蘇州那個地方，去拜見大休禪師，他真是休了，連眼睛也不睜開看看人。我去到那兒，給他叩頭，他一句話也不講。為什麼呢？他自休自了自安排了，無障無礙。他沒有徒弟，沒有麻煩的事情，所以這真是放下了，這就叫無罣礙。有徒弟，就有罣礙，將來的麻煩還不知有多少呢！不過我不管它，麻煩也就是不麻煩，罣礙也是無罣礙！

待續

To be continued

為什麼世界有戰爭？

為什麼世界有戰爭？因為人殺生，你殺他，他就殺你，互相殺。做畜生的被人殺，畜生做人的時候又互相殺。殺業造得太重，殺不過來了，所以就引起了戰爭。戰爭就是要互相殺，互相報復。你殺我，我就殺你；我殺你，你又殺我，總也不完。這個帳目越搞就越多，就好像有利息似的，你殺我一個，我要殺你十個；你殺我十個，我要殺你一百。這樣子互相用槍炮、飛機去轟炸，這都是人造的殺業所引起來的。

——《華嚴經·四聖諦品第八》

Why are there wars in the world?

Why are there wars in the world? It is because our collective killing karma is so heavy. If in this life I kill you, in the next life, you'll kill me, and in the life after that I'll come back to kill you. This cycle of killing continues forever. People kill animals and in their next life they become animals. The animals which they once killed now return as people to claim revenge. This goes on and on. There is endless killing and bloodshed. When incidents of slaughter multiply until the resentment can no longer be contained, it explodes into massive world wars, with the resultant huge massacres and horrendous destruction. On the battlefield, people are propelled by resentment and enmity that has accumulated during many lifetimes, and they go absolutely berserk, lashing out at one another like savages. 'You killed one person? I'll kill ten!' They take revenge on one another like that. Wars are the painful results of killing karma created in our past lives.

—Avatamsaka Sutra, Chapter of Four Noble Truths, 8

