



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

93. 活羅漢

當時在上海、杭州、蘇州一帶，有位無盡法師，人稱「活羅漢」。可是上人一見到他，卻鐵口直斷這個活羅漢快死了……

【上人自述】

民國36年（西元1947年），中國有個活羅漢，這個活羅漢叫無盡。這羅漢有什麼本事呢？他會念〈大悲咒〉給人治病；無論什麼病一治就好了，他在普陀山大顯神通。當時有五百多個和尚在普陀山，因為那一年沒有很多香客到普陀山去，五百多個和尚因為沒錢沒法下山。他在那地方給人治病，一般人對他就特別相信，他就化了兩條船，義務把這五百多和尚都送到上海，他的名譽更高了。在上海、杭州、蘇州一帶，沒有人不知道活羅漢的。一些作官的相信他，一些老百姓更相信他，佛教裏一些出家人、在家人都相信他。有一次，我在蘇州靈巖山念佛堂遇到他。他樣子是不错，像個羅漢的樣子，穿著破衣服，

93. The Living Arhat

At that time, in the region of Shanghai, Hangzhou and Suzhou, there was this Dharma Master called Wu-Jin (Never-ending); people called him the “Living Arhat.” However, as soon as the Venerable Master met him, the Master candidly asserted that the Living Arhat was going to die soon.

【In the Venerable Master's Own Words】

In the 36th year of the Republic of China (1947 AD) there was a “Living Arhat” in China, called Wu-Jin. What skill did this Arhat have? He could heal people by reciting the *Great Compassion Mantra*. No matter what illness people had, he could cure them—he showed his great spiritual powers on Mount Potola. Back then, there were over 500 monks at Mount Potola, but since few pilgrims came that year, those monks didn't have money to leave the mountain. When he healed people there, people believed in him deeply. He brought 500 monks to Shanghai in two boats and his fame spread even more widely. Around Shanghai, Hangzhou, and Suzhou, everybody knew about this “Living Arhat.” Some officials believed in him even more so than did the commoners. A lot of Buddhist monks and laypeople also believed in him. On one occasion, I met him while I was at the Buddha Recitation Hall at Lingyan Mountain in Suzhou. He looked pretty good, much like an Arhat with his tattered robes. But I saw this “Living Arhat” was almost dying.

I asked him, “So you are the Living Arhat?” He said, “I wouldn't dare to say that of myself. But that's what people call me.” I said, “What skill do you have to deserve that appellation “Living Arhat?” He said, “I heal people's sickness.” I said, “You should cure your own sickness. Have you cured your own sickness yet?” He

可是我一看這活羅漢快死了。

我問他：「你就是活羅漢？」他說：「不敢當，一般人那麼叫我。」我說：「你有什麼本事叫活羅漢？」他說：「我給人醫病。」我說：「你應該給你自己治一治病，你治好你自己的病沒有？」他望望我，說：「我有什麼病？」

我說：「你有求名的病，將來你又有個求利的病。你給人家治病，將來可沒有人給你治病。我老實告訴你，你再給人家治病，顯你的神通，你一定會墮落的，或者造罪，或者不作出家人了。」活羅漢一聽就跪到我面前，我說：「你幹什麼？」他說：「我若墮落，我求你度我。」他不問我怎麼樣才不墮落，他就說等他墮落的時候，要我度他。唉！我當時也沒加思索就答應他，我說：「好。你墮落，我來度你！」

等我到香港，又遇到活羅漢，果然不是活羅漢了，變成凡夫，不作出家人了。我還認得他，我說：「你現在怎麼了？你這活羅漢跑到什麼地方去了？你怎麼變成這樣子？」他說：「都是你！你說我墮落，我就墮落了！你若不說我墮落，我怎會這樣子？你講話講得太靈了，你說我墮落，我就墮落了。」我說：「我答應過你，你墮落要度你的。你現在還要出家嗎？」他說：「出家？我沒有錢。」我說：「你沒有錢，我給你錢，你去出家。」我又度他出家。有人拿他當活佛那麼恭敬，天天作完早晚課給他叩頭。我對那個人說：「你小心一點！你這麼恭敬他，他又會墮落。」果然活羅漢後來又跑了。我見過的修行人很多，活羅漢也不倒單，持午的，一樣會墮落，所以修道不容易。

☞待續

stared at me and asked, "What sickness do I have?"

I said, "You have the disease of seeking fame, and later on you'll also have the disease of pursuing personal advantage. You heal people's illness, but in the future no one could cure your illness. I'm just telling you, if you heal people again, showing off your spiritual abilities, you will certainly become corrupted, either commit karmic offenses or disrobe." After the Living Arhat heard my words, he knelt in front of me; I said, "What are you doing?" He said, "Should I fall, I ask that you will save me." He did not ask me how he could prevent himself from falling; he only said that when he falls, I should save him. At that time I agreed without a second thought, "Okay, if you fall, I will come to your rescue."

When I came to Hong Kong, I met the Living Arhat again. But now he wasn't the Living Arhat anymore. He had become an ordinary person and had left the Sangha. Right when I recognized him, I said, "What are you up to nowadays? Where did the Living Arhat run off to? How did you end up like this?" He said, "It is all your fault! You said I would fall! You said I would fall! If you hadn't said I would fall, how could I have fallen like this? Your speech has too much magical power. You said I would fall and I fell." I said, "I promised that if you fell, I would come to your rescue. Do you want to leave home again?" He said, "Leave home? I don't have the money." I said, "If you don't have money, I'll give you some money so you can leave home." So I helped him leave home again. Now someone worshipped him as a Living Buddha. Everyday after morning and evening ceremony they would bow to him. I said to that person, "You should be careful! If you worship him like this, he will fall again." Later the Living Arhat really ran off again. I have met a lot of monastics. The Living Arhat also never lay down to sleep, and did not eat after noon, yet, he still fell. Thus, cultivating the Way is not easy.

☞To be continued

阿羅漢

阿羅漢是梵語，有三個意思，(1)應供。應什麼供呢？應天上的人供，應人間的人供，這叫應供。(2)殺賊。這個賊不是外邊的賊，是你裏邊的賊。裏邊什麼賊？裏邊你那個無明賊、煩惱賊。(3)無生。無生就是沒有滅了，不生不滅的，叫無生。他也不生也不死了，這叫證到無生法忍上，再不受生死了，所謂「所作已辦，不受後有。」所作已辦，他所應該辦的事情，已經都辦好了；不受後有，再就不受生死了。所作已辦，不受後有，就不墮落到三界來了。

Arhat

"Arhat" is a Sanskrit word, which can be interpreted in three ways: (1) "**One worthy of offerings.**" Arhats are worthy of offerings from humans and gods. (2) "**Slayer of thieves.**" The thieves referred to are not external thieves, but the thieves within you: the thieves of ignorance, the thieves of afflictions. (3) "**Unproduced.**" "They have attained the patience with the non-production of dharmas. They do not have to undergo birth and death again....Although they have not attained anuttara-samyak-sambodhi, the Unsurpassed, Proper and Equal Right Enlightenment, they will not fall into the Three Realms."