



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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95. 狼群皈依

民國36年（西元1947年）秋天，上人由蘇州靈巖山到南京的空青山參加十個禪七，禮明觀和尚、了乘和尚。有一晚，他從龍潭返回空青山的歸途，度狼群皈依。

【上人自述】

我在南京句容縣空青山，打了十個禪七，住處沒床，沒有蚊帳，日夜在禪堂坐單。在那兒初遇明觀和尚，當時他五十多歲，我三十歲，因為參加十個禪七坐禪，我和他成為忘年之友。

空青山的山上有很多狼，牠們很奇怪，要是有一隻狼嗥，所有的狼就都會來了，牠們有牠們的語言。人遇到牠們，都會被狼群吃掉。有一次，我到龍潭去趕集，回程的時候，天已經黑了，大約晚間八、九點鐘的時候，在樹林子的路旁，遇到很多狼，有二十多隻狼在那個樹林子裡。我在路上走，牠們在路旁邊跟隨著保護我；我認為牠們是保護著我，而牠們的意思是想咬我。但是走了五、六里路，牠們非但沒有咬我，這些狼和我成為好朋友。以後大概也都不咬人了，因為我給牠們打皈依了；所以我的徒弟之中，也有狼的徒弟。

95. Wolves Taking the Three Refuges

In the fall of 1947 the Venerable Master went from Lingyan Mountain in Suzhou to Kongqing Mountain in Nanjing. He attended ten 7-day Chan sessions and paid his respects to Master Ming-Guan (Brilliance of Contemplation) and Master Liao-Cheng (Perfecting the Vehicle). One night on the way back from Longtan to Kongqing Mountain, he crossed over a pack of wolves by giving them the Three Refuges.

【In the Venerable Master's Own Words】

When I was at Kongqing Mountain in Jurong County, Nanjing, I attended ten 7-day Chan sessions. The living quarters had no beds or mosquito nets so we simply sat in meditation throughout day and night. That was where I met Master Ming-Guan for the first time. He was over fifty, while I was thirty. But because we attended ten 7-day Chan sessions together, we became good friends despite the great difference in age.

There were many wolves at Kongqing Mountain. They were quite bizarre. If one wolf howled, then all the other wolves would join in. It was as if they had their own language. If people ran into them, they'd get eaten. One day I went to the market in Longtan. It was already dark when I came back; it was around 8 to 9 PM. By the roadside in the forest I ran into over twenty wolves. As I walked across the road, they stayed at the roadside protecting me. That is, I thought they were protecting me, but actually their intention was to attack me. But having walked two miles they still had not attacked me and then they became good friends of mine. They probably wouldn't attack people after that, because I administered the Three Refuges to them. So there are also wolves amongst my disciples.

96. 不善為戒

上人為了求法，本著「善者為法，不善為戒」的宗旨，各處參方。其間引以為戒的事情，實令後人警惕不已。

【上人自述】



從東北到內地，常常露天住宿，白天走路，晚上或者在樹下住，或者在菜園子裏住，種種地方都住過。我參方那時期，總是在出家人的最後面。沒人知道我從什麼地方來，到什麼地方去；也沒有人知道我俗家姓什麼，叫什麼，沒人知道。可是我很注意旁人，旁人一舉一動、一言一行，我都觀摩。他說的話有道理，我就把它記下來；說的話沒有道理，我就把它忘了。我到各處就為了求法，善者可以為法，不善者可以為戒。雖然不敢說見賢思齊，但見不賢而內自省，我本著這種宗旨各處參方。

中國佛教裏，你們所看見的一些事情，都是些小問題；我所見的大事情，多的不知有多少；甚至有徒弟的把師父殺了，謀奪師父的地位。現在是末法時候，類似這種事情多得很，一點都不奇怪。

好像出家人應該具有慈悲喜捨的四無量心，不能用勢力去壓迫，不能去罵人打人；人真是有錯了，也應該一次、二次、三次地原諒人。我曾經遇見一個住持和尚，他當時在廟上獨霸一方，那兒的出家人都要聽他的招呼，誰不聽就對誰不客氣。晚點上殿，或者練拳打錯姿勢，他就打人；尤其是他的侍者，常常被他打。因為他這麼粗暴戾氣，在大陸政變的時候，遭受很多麻煩，最後被逼得在上海上吊自殺。這可以說是末法時代，出家人引以為戒的不幸事情。

☞待續

96. Learning from the Lessons of the Immoral

In seeking the Dharma wherever he went to study, the Venerable Master based himself on the principle of “following the footsteps of moral people while learning lessons from the immoral.” During this period, there were episodes that ought to serve as warning lessons for future generation.

【In the Venerable Master's Own Words】

After I came from Manchuria to the mainland, I often slept outdoors. During daytime I would walk, and at night I would sometimes sleep under a tree or sometimes on farmlands— I stayed in all sorts of places. During the time I wandered about to study, I always stayed behind the monastics. No one knew where I came from, or where I was going. People also did not know what my lay surname had been. No one knew what I was called. However, I paid a lot of attention to those around me, to each and every move they made and to all they did and said. I studied all of them. If their words contained true principles, I would remember them; if not, I would forget them. Wherever I went to seek the Dharma, I would see the good as Dharma and those who are not good as warnings. Although I dare not say that I exhort myself to become equal to the worthy I met, as I always reflect within, I based myself on this principle wherever I went to study the Dharma.

Within Chinese Buddhism, what you have seen is not much at all. But I have seen a whole lot. I can't even tell you how much. I have even seen disciples who killed their Master in order to seize his position. This is the Dharma-ending Age, so these kinds of things happening are not a bit unusual.

For example, monastics should possess the Four Immeasurable Resolves — kindness, compassion, joy, and equanimity. They shouldn't use their power to suppress others; they shouldn't scold people or beat people up. Even if others make mistakes, you should forgive them once, twice, or even three times. I once met an abbot. He was very overbearing and tyrannical in the monastery. The monks there absolutely had to obey his orders. He would be rude to anyone who opposed him. He would beat up anyone who got to the Buddha hall late or whose posture during martial arts practice was not correct. His attendants, especially, got beaten up frequently. Because of his tyrannical demeanor he got into a lot of trouble during the revolution. In the end he was forced to hang himself in Shanghai. This can be said to be an unfortunate event that monastics should learn as a lesson during this Dharma-ending Age.

☞To be continued