



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

99. 拜見虛老

31歲的上人，歷經滄桑，終於在民國37年（西元1948年）抵達廣東曹溪南華寺；如願朝拜六祖惠能大師真身，參禮當代宗門泰斗虛雲老和尚。當時一百零九歲的虛老深知上人是龍象法器，不久委任為律學院之監學，暨三壇大戒之尊證阿闍黎。虛老為上人印證：如是！如是！

上人為此作偈：

雲公見我云如是，我見雲公證如是；

雲公與我皆如是，普願眾生亦如是。

【上人自述】

至南華寺，參禮虛雲老和尚，猶如嬰兒見母，遊子歸家；數年仰慕之心於此得償。當時虛老有一百多歲了，可是沒對人說，他說自己是九十幾；人們會知道他一百多歲，是他以後告訴人的。中國有這麼一個人，我給他起名叫「胡鬧」，像小孩子似的，他說虛老沒有一百二十歲。現在一些無知的人，也就跟著他說，甚至外國人、自命是學者的人，也都這麼唱，說：「某某這麼講。」其實他根本就是一個無知的人，完全不懂佛法。

我平時秘察虛老的言行舉止，與人無異；而他以身作則，刻苦自勵，不是常人能做到的。

99. Meeting and Paying Respects to Elder Master Xu-Yun

In 1948, when the Master was thirty-one years old, he reached Nanhua Monastery in Guangdong after having experienced much turmoil. He fulfilled his vow of paying respect to the relics ("true body") of the Sixth Patriarch, the Great Master Hui-Neng. He also visited the great contemporary master of the Chan School, Elder Master Xu-Yun, who was 109 years old at that time. Elder Master Xu-Yun knew that Master Hua was a "dragon and elephant" Dharma vessel, so he soon appointed Master Hua as the supervisor of the Vinaya Academy and the Acharya of Honorary Certification during the precept transmission ceremony. Elder Master Xu-Yun verified Master Hua's Awakening, saying, "Thus it is, thus it is."

Master Hua commemorated this first encounter between them with a verse:

Noble Yun saw me and said thus it is;

I saw Noble Yun and said thus it is.

Noble Yun and I both are thus;

We hope beings everywhere are also thus.

【In the Venerable Master's Own Words】

When I arrived at Nanhua Monastery and paid my respects to Elder Master Xu-Yun, it was like an infant seeing his mother or a traveler coming home. My long cherished wish finally came true. At that time Elder Master Xu was already over a hundred years old, but he didn't tell people. He simply said he was ninety-something. Now we know he was over a hundred, because he told people later on. There was one person in China who I nicknamed "troublemaker;" he was much like a little child. He said that Master Xu did not attain the age of 120. Nowadays

因春期傳戒，早板響的時候，我總聽見有虎嘯之聲，自近而遠。原來牠是皈依虛老的虎弟子，每逢戒期就回寺衛護道場，夜宿於後山洞中。

我到南華寺掛單，就像到了日本似的。最初到廣東，我聽不懂廣東人說話，那時候真是「擻麵杖吹火——一竅不通」。拿中國來說，有五方的方言，就是中國人都不能完全聽得懂中國人說的話。那時候，惟因（音）法師是個廣東人，在課堂裏問他什麼，他不是說：「冇呀、冇呀（廣東話「沒有」）！」就是說：「密咗（廣東話「什麼」）？」我也不知道「冇呀」、「密咗」是個什麼意思，搞不懂他在說什麼。

最初在祖師殿任香燈執事的時候，因為智參法師造訪，與我道義相投，他向虛老推薦說我如何如何；虛老即刻喚我至方丈室，派令我到戒律學院任監學法師。在東北時，我因為曾經立了三個誓言：第一是「凍死不攀緣」，第二是「不趕經懺」，第三是「不當執事」，所以我對老和尚說：「學人萬里參方，為了生死，親近善知識。虛老如果能保證我了生死，雖赴湯蹈火，粉身碎骨，也在所不辭！」

虛老說：「自己生死自己了，自己吃飯自己飽。我如果說保證你了生死，這是騙你的話，我絕不會這麼說的！雖然如此，修行重內功外果，福慧雙修，才能有所成就。不可以作自了漢，獨善其身；要學著兼善天下，行菩薩道，護持常住，為大眾服務。福慧雙圓，生死自然會了。」虛老看我還是一再推辭，嚴肅地對我說：「你從東北不遠萬里來親近我，若不聽我指揮，還談什麼親近？你們青年人不做點事情，難道要老一輩的全擔當起來嗎？」虛老這麼講，我只好答應勉強下來。

☸待續

there are some ignorant people who agree with what that guy says. Even some foreign people who call themselves scholars believe this, saying “so-and-so told me this.” But the “troublemaker” was really just an ignorant person with no understanding of the Buddhadharma whatsoever.

I had been secretly watching Master Xu-Yun’s conduct in word and deed. He was no different from other people. But, by working very hard himself, he made himself a model in a way that ordinary people can’t match. During the precept transmission in the spring, when we would hit the board to wake people up in the morning, I would always hear a tiger roaring, going from nearby to far away. As it turned out, this tiger was a refuge disciple of Master Xu-Yun. Every time there was a precept transmission he would come to protect the monastery, sleeping in a cave behind the monastery.

When I came to Nanhua Monastery, it was similar to when I arrived in Japan. Initially I did not understand the language, the Cantonese dialect. This was really a case wherein one is “blowing through the rolling pin to make fire — one cannot get through” (a Chinese idiom). In China there are five regions, each with its own dialect, so Chinese people often cannot understand other Chinese with different dialects. At that time, Dharma Master Wei-Yin from Guangdong spoke Cantonese. When being asked a question in the lecture hall, he would either say, “maoya, maoya.” [Cantonese: “no”] or he would say “miye” [Cantonese: “what?”] I didn’t know the meaning of “maoya” or “miye,” so I could not figure out what he was saying.

I was first assigned the task of lighting the incense and caring for the Patriarch Hall. Because Dharma Master Zhi-Can (Investigate through Wisdom) was visiting and our views on the Way were similar, he recommended me to Elder Master Xu, saying I was so and so. Elder Master Xu immediately ordered me to come to his room and appointed me as the supervisor of the Vinaya Academy. Back in Manchuria I had established three pledges: first, “freezing to death, I do not scheme;” second, “I shall not conduct rituals for business;” third, “I shall not be a temple administrator.” So I said, “I have traveled thousands of miles to draw near to good and wise teachers all for the sake of ending the cycle of birth and death. If Elder Master Xu could guarantee my ending this cycle then even if I were asked to step into a boiling pot or walk on fire or if my bones were smashed to pieces, I would not turn away!”

Elder Master Xu-Yun said, “When you end birth and death, only you yourself will know; if you’ve eaten your fill, you yourself will know. If I certify that you have ended birth and death, I would be deceiving you. I will definitely not say something like that! Only if there is the fruit of internal cultivation and external good deeds—the pairing of blessings and wisdom—can there be any accomplishment. One cannot just work for one’s own sake, only benefiting oneself; one has to learn to benefit the entire world, walking the Bodhisattva Path, protecting the monastery, and serving everybody. If you perfect both blessings and wisdom, then birth and death will naturally be resolved.” Master Xu-Yun saw that I still had not accepted his words, so he said in a serious tone, “You have come here all the way from Manchuria, but if you don’t listen to my instructions, what kind of ‘drawing near’ is that? You young people are not doing anything—are you telling me that you are waiting for your seniors to take up the responsibility?” After Master Xu-Yun said that, I couldn’t do anything but simply accept the responsibility.

☸To be continued