



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

100. 百子毒蛇

同年南華寺春期傳戒，上人的大徒弟果能到南華寺不久，招感百子毒蛇附身，攪鬧戒期……

【上人自述】

以後我帶果能到南華寺，他在南華寺著了魔，他因為有個魔附身，就不怕「白拂手」。這個魔叫百子毒蛇，牠每次生小蛇就生一百條。牠在南華寺常常作怪，每逢戒期就去攪鬧。受戒的沙彌、沙彌尼，其中就有一個戒子會發神經，虛老也沒辦法。這個發神經的說他自己已經成佛，他又是什麼什麼佛；全身不穿衣服，不管羞恥不羞恥，各處亂跑胡說亂講，攪鬧戒壇。虛老在南華寺傳那麼多年戒，每一年都有這樣的事發生。

我在南華寺那時候，百子毒蛇捉住我這個大徒弟，想用他的身體來和我鬥法。果能發了狂，十幾個人也沒有他一個人的力量大；他身上還會放一股臭氣，誰聞到就作嘔。他一天到晚說：「我師父的法都是假的，四十二手眼都是假的。」這個魔就是要令他這麼胡說八道，來破正法。那時候無論我用什麼法來治，這個魔也不怕，附在果能身上說：「你那個都是假的。」邪神惡鬼憑藉著一股邪氣，以為這麼一

100. Hundred-Son Poisonous Snake

That same year in the spring, the precepts transmission ceremony was held at Nanhua Monastery. Shortly after Venerable Master's most senior disciple Guo-Neng arrived at the Nanhua Monastery, he was possessed by a Hundred-Son Poisonous Snake, which caused trouble during the transmission ceremony.

【In the Venerable Master's Own Words】

Later when I took Guo-Neng to Nanhua Monastery, he was possessed there. The snake, which possessed Guo-Neng's body, was not afraid of "White Whisk Hand." This demon is called the Hundred-Son Poisonous Snake because each time it had babies, it would give birth to 100 snakes. It often stirred up trouble at the Nanhua Monastery, especially when there was a precepts transmission ceremony. Often, a śrāmaṇera (a novice monk) or śrāmaṇerī (a novice nun) preceptee would go crazy. Master Xu-Yun could not do anything about it either. The mad novice would claim to have already attained Buddhahood and to be a manifestation of a particular Buddha. This person would be totally naked, shamelessly running wild, speaking nonsense, and causing trouble during the ceremony. Every time Venerable Xu-Yun conducted the ceremony, similar incidents would happen.

At the time I was staying at Nanhua Monastery, the Hundred-Son Poisonous Snake possessed the body of my eldest disciple to fight against me. Guo-Neng went crazy; even ten people could not hold him down. His body also emitted an odor that made people vomit if they smelled it. From dusk to dawn he would say: "All dharmas from my teacher are false! The 42 Hands and Eyes are false!" This demon wanted him to spew

說，我就怕他們了，可是我不怕他們；要是心裡沒有定力，他說我是假的，我心一起疑惑，那就完了。

當時我在南華寺當堂主，我每天都到上客堂去看幾次；看看有沒有什麼高人異僧來南華寺，我不要當面錯過。正在這個時候，有一位八十多歲的明相（音）法師來掛單；我一看見這個老修行，覺得很有緣。他也是坐單的，八歲出家，默默苦修，他打過八個「般舟七」。每個「般舟七」是九十六天，不睡不坐，站著走路，或者念佛，或者持咒，或者作什麼；總而言之，九十六天不休息，這又叫「佛立三昧」。他功夫不錯，一入定可以作一些事情。

當時這個老修行，不知道是吃錯什麼東西，天天屙肚，屙得滿褲子都是邇邇東西；我給他洗了幾天褲子，他病才好。我這個徒弟發神經，我就向老修行一說，老修行和我就想法子，來令我徒弟病好。以他的定力和我的定力，經過半個多月，才把這條蛇降伏，而果能從此不知去向。不過百子毒蛇很有本事的，等五百年之後，牠還會出來，那時候還會有人降伏牠的。也許有人說：「你為什麼不一次把牠消滅了？」消滅牠太沒有慈悲心，我只是想度化牠而已。

☞待續

nonsense like this to discredit the proper dharma. At the time, this demon was not afraid of the various methods I used to dispel it. In Guo-Neng's body it would say, "All your stuff is false!" The demons and malevolent spirits hoped to rally their evil energy to scare me. I was not afraid of them. If I didn't maintain my concentration well, if I had even had a single thought of self-doubt when they said I was false, I would have been done for.

At that time, I was the guest prefect for the monks at Nanhua Monastery. Everyday I would go to the reception room to take a look. If any monk of extraordinary ability or outstanding stature showed up, I didn't want to miss him. One day octogenarian monk named Ming-Xiang checked into the monastery. I saw this seasoned cultivator and felt a great affinity toward him. He left home when he was eight years old to follow an ascetic life and cultivated quietly. He also practiced sleeping while sitting up in a meditative position. He also had attended the Pratyutpanna session 8 times with each session lasting for 96 days. A practitioner in such a retreat does not sleep or sit down; only standing still or walking around was allowed. That person recites the Buddha's name, chants a mantra, or practices some other Dharmas. In any case, no rest for 96 days. This is also called the "Samadhi of Standing Buddha." Dharma Master Ming-Xiang was quite skilled and was able to perform extraordinary feats when he entered the state of deep meditation.

At the time, this seasoned cultivator was sick with diarrhea, perhaps from food poisoning, and soiled his pants everyday. I cleaned his pants for several days until he recovered. Afterwards I told him about my eldest disciple being possessed and together we thought about ways to cure him. With our combined power of concentration, we spent over half a month subduing this snake. Afterwards Guo-Neng disappeared and nobody knew where he went. This Hundred-Son Poisonous Snake is powerful, and after 500 years, it will emerge again, but then someone else will subdue it as well. Perhaps one would ask, "Why didn't you destroy it once and for all?" It would not be compassionate to destroy it. I simply wanted to transform it from evil to good.

☞To be continued

BUDDHISM A TO Z

第七識是『傳送識』；它將第六識的感官訊息傳送給第八識(藏識或阿賴耶識)，並將第八識的訊息傳回給第六識等。根本無我，它卻誤以為是自我。因為執著妄計，念頭不停地流動著。第七識中的浪型較明顯有力，而第八識則平靜不易察覺。第八識中儲藏著無始以來的習氣和印象種子，在那範疇中有著微細的運動及不停的變遷狀態。

The seventh consciousness is the "transmitting consciousness;" it relays sensory information from the sixth consciousness to the eighth (the storehouse or alaya consciousness) and from the eighth back to the sixth and so forth. It takes for a self that which basically is devoid of a self. Because of a fixation to a false reckoning, thought movements rage on without stop. The wave patterns within the seventh consciousness are more apparent and forceful, whereas the movements of the eighth consciousness are still and imperceptible. Within the eighth consciousness are stored the seeds of all habit energies and impressions from beginningless time, and there are very subtle movements and a constant state of flux in that sphere.