



# 白山黑水育奇英（續）

## White Mountains and Black Waters Nurture A Rare Talent (continued)

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### 102. 南華遇匪

同年九月，時值亂世，南華寺遇匪打劫，上人臨危不懼，定力非凡。

#### 【上人自述】

我在南華寺，曾經遇過土匪聚夥搶劫；他們破門而入，一進南華戒律學院，就用槍對著我的心口，說：「打！打！」我說：「為什麼要開槍打我？」「因為你不開門！」我說：「我不開門，正因你們是來搶劫而非送禮。假使你是我的立場，你也不會開門的！」土匪又說：「拿支票來！」我指自己所穿的衲袍說：「你看我穿這樣的衣服，左補一塊補丁，右補一塊補丁，像個有支票的人嗎？」我那時還穿著守孝的孝袍；我守完孝，一直穿著它，紀念我的母親。

土匪問：「誰有？」我回答：「我是法師，他們都是學僧；我沒錢，他們更沒有！我住這個房間，裡面有寶貝；有合意的儘量拿，我不會

### 102. Encountering Bandits at Nanhua

September of that year was still a turbulent time; bandits raided Nanhua Monastery. But the Venerable Master with an extraordinary mind of stillness was not fazed by danger.

#### 【In the Venerable Master's Own Words】

There was a time when I encountered a group of bandits who raided Nanhua Monastery. They broke down the door, barging into Nanhua Vinaya Academy. One of them pointed a gun at my chest.

“Shoot! Shoot!” The rest of them shouted.

“Why shoot me?” I asked.

“Because you refused to open the door!”

“I didn't open the door because I knew that you are here to rob us and not to present gifts. If you were in my position, you wouldn't open the door either.” I replied.

“Hand over the money!” said one bandit.

“You see how I dress—a patch here and there over this old robe. Do I look like a person with any money to you?”

At the time, I was still wearing the linen robe of filiality that I wore when my mother passed away. After observing the period of filial piety, I still kept it on in her memory.

“Then who has it?” asked the bandit.

“I am a Dharma Master, and they are novice monks. I have no money, let alone them. There are precious jewels in my room so go pick out whichever you want. I will not be reluctant to let go!” said I.

捨不得的！」我叫他們到房裡去，他們也不去。那時我房裡真有兩個「寶貝」——活寶貝！一個是法明法師，一個是祖印法師，那時候他們還都是小孩子。

當時有位懷一法師，聽我與劫匪侃侃而談，以為沒事了，就出來想和他們談話。他們一見懷一法師出來，立即用槍對著他，說：「拿支票來！」懷一法師當場嚇得哭起來，不敢看他們，回答：「在我房裡！」他們用槍抵著他，到他的房裡搜搶一空才走。

第二天上課，懷一法師對眾學僧說：「我們南華寺一百多人，面對昨天的搶劫，大家都非常恐懼；唯獨度輪法師毫無怖畏驚恐！」等我上課時，對大眾說：「懷一法師說，昨天只有我一個人不驚慌，這個說法是不對的！據我所知，本寺有四個人一點都不為所動。第一是六祖惠能大師，不瞅不睬，毫無其事。第二是憨山祖師，端然正坐，閉目養神。第三是丹田祖師，只有探頭張望，也是一言不發。第四才是山僧度輪，既看又講話，還一點也不怕！」學僧們聽我說完，忍不住都哄堂大笑。

土匪打劫之後，很多人像驚弓之鳥，想離寺而去。不久，虛老由雲門趕來，召集全體學僧開會。虛老為主席，出席的監學法師有懷一法師和我，以及學僧祖印、雲妙、悟雲、宣揚、恆定、提揮、提廣、法亮、海龍、法慧、萬心、止空、法明、法開等三十多人。

虛老當眾挽留懷一法師，懷一法師拒絕；挽留同學，同學不聽，執意離去。虛老見此情形，不禁放聲痛哭說：「我再也不辦佛學院了！」說完，拂袖而去，逕自回方丈室。懷一法師後轉往廣西，我深為虛老辦學培僧的苦心感動，我一個人接手南華戒律學院課程。

**【後記】** 恆定法師，法名果一，是師父的第四位出家徒弟，唯一跟著上人

I told them to go into my room but they wouldn't go. You know, there were indeed two "precious jewels." Two living and breathing "precious jewels!" One was Dharma Master Fa Ming (Brilliance of Dharma) and the other Dharma Master Zu Yin (Seal of the Patriarch). Back then they were still just kids.

At the time Dharma Master Huai Yi (Encompassing the One) who overheard me conversing confidently with the bandits thought the danger had passed so he came out to speak to them. But when the bandits saw him, they immediately pointed guns at him and demanded, "Hand over the money!" Dharma Master Huai Yi was scared to tears and was afraid to even look at them in the eyes. "It is in my room!" he replied. So the bandits followed him at gunpoint to his room, took away all the valuables, and then left.

The next day in class, Dharma Master Huai Yi said to the novice monks, "Our Nanhua Monastery has over a hundred people and we were all scared to death; all of us except Dharma Master Du Lun!" When it was my turn to give a lecture, I said to the assembly, "Dharma Master Huai Yi said that I was the only one who didn't get scared. Well, that was not exactly true. To my knowledge, there were four people in this monastery who were not the least bit disturbed by the event. The first was the Sixth Patriarch Great Master Hui-Neng. Neither taking a look nor paying attention to his surroundings, he acted as if nothing was happening. The second was Patriarch Han-Shan. At ease and sitting up straight, he kept his eyes shut to rest his mind. The third was Patriarch Dan-Tian who just peeked around a bit but stayed silent. Only the fourth one would be Du-Lun, a monk from the mountains. Not only did I peek, I also talked a lot with no fear!" Upon hearing this, the novice monks all burst out in laughter.

After the bandits' raid, many monks became nervous about the situation and thought about leaving. Shortly afterwards Elderly Xu (Elder Master Xu Yun) hurried back from Yunmen Monastery and called everyone into a grand assembly. Elderly Xu chaired the meeting with Instructor Dharma Masters Huai Yi and myself in attendance. Also present in the meeting were novice monks Zu Yin, Yun Miao, Wu Yun, Xuan Yang, Heng Ding, Ti Huei, Ti Guang, Fa Liang, Hai Long, Fa Huei, Wan Xin, Zhi Kong, Fa Ming and Fa Kai. All in all, there were over thirty novice monks.

In front of everyone, Elderly Xu implored Dharma Master Huai-Yi to stay but to no avail. He also implored the novice monks to stay, but all had set their minds on leaving. Seeing how everyone wished to leave, Elderly Xu broke down in tears, "I will never set up another buddhist academy!" With this, he emphatically walked back to the abbot's room alone. Later on Dharma Master Huai Yi left for the province of Guangxi. I was deeply moved by Elderly Xu's painstaking efforts to educate novice monks so I single-handedly took over teaching at Nanhua Vinaya Academy.

**[Postscript]** Dharma Master Heng Ding, dharma name Guo Yi, was the Venerable Master's fourth left-home disciple and the only one who

到香港的弟子。他1927年出生於遼寧省，13歲時，他夢見觀音菩薩牽著他的手引他過橋，而萌生出家之念；因為父母反對，繼續升學，進入北京師範大學就讀。當日本全面侵華時，恒定法師跟父母說要隨校南遷，其實是要去南華寺，拜虛雲老和尚，想在那兒出家。

恒定法師說：「師父很有名！他在南華寺管理很多事情，很有本事的！他曾領我去見虛老，和他老人家談過話。」他還記得上人和一位老法師為救果能而合力降服蛇魔的事。當時老法師踩到了蛇魔的尾巴，腿上被打了一下，這被打到的腿就一直腐爛疼痛。等到師父用四十二手眼法將蛇魔趕走，果能師才轉好，只是有時會迷迷糊糊的，老法師的腿也逐漸痊癒。本來師父計劃要離開南華寺，果能師是和他們一起走的，怎知走的當天，卻找不到他，從此再也沒見他了！2003年10月恒定法師圓寂於香港。

### 【上人自述】

說起恒定的因緣是很特別！他從東北到北平，是最後一班飛機；從北平到天津，乘輪船到上海，這輪船也是

accompanied him to Hong Kong. He was born in the province of Liaoning in 1927. At the age of 13, he dreamed of Guanyin Bodhisattva holding his hand and leading him to cross a bridge. That moment inspired him to leave the home life. However, his parents opposed such a move so he continued with school and later on enrolled in Beijing Normal University. When Japan invaded China, Dharma Master Heng Ding told his parents that he was moving south with the school, but in fact, he wanted to go to Nanhua Monastery, to pay respect to the Elder Master Xu Yun and wished to leave home there.

Dharma Master Heng Ding said, “Shr Fu [Ven. Master] was really well-known. He managed so many tasks at Nanhua Monastery with consummate skills. He once took me to meet Elderly Xu so that I was able to talk with the elder.” He recalled the episode when the Venerable Master teamed up with another elderly monk to rescue Guo Neng and subdued a snake demon. At that time, the elderly monk had stepped on the snake’s tail but was thrashed on the leg. The spot where the snake hit him stayed rotted. Only after the Venerable Master drove away the snake demon with the 42 Hands and Eyes, did Guo Neng recover. However, he was still absent-minded from time to time. Meanwhile, the elder monk’s wounds gradually healed. Initially, the plan was for Guo Neng to go with them when the time came to leave Nanhua Monastery. Strangely though, at the date of departure, Guo Neng was nowhere to be found. He has not been seen or heard from ever since. Dharma Master Heng Ding entered nirvana in Hong Kong in October of 2003.

### 【In the Venerable Master’s Own Words】

Speaking of Heng Ding, I think that his causes and conditions are quite special. When he left Manchuria for Beijing, he caught the last available flight. When he left Beijing for Tianjin and then went to Shanghai by sea, the ship he boarded was also the last one available. Afterwards,

traffic between the two cities was blocked. From Shanghai to Maba, he again took the last train. While acting as the director of academic affairs office at Nanhua Monastery, I met him and asked, “Do you plan on continuing your school work or leave home here?” So he left home at Nanhua Monastery.

### 【Postscript】 In Dharma Master Heng-Ding’s Own Words:

I met the Venerable Master when I was still a student at Shenyang. Only when I went to Nanhua Monastery, did I follow the Venerable Master and left the home-life. I was the Venerable



最後一班，以後交通就斷了。到上海搭火車到馬壩，火車也是最後一班火車。到了南華寺，我當教務主任，我見到他，就問他：「你是繼續讀書，還是在這兒出家？」他才在南華寺出家。

### 【後記】恒定法師自述：

我在瀋陽時，認識了師父，當時我還在讀書；直到我去南華寺，才跟隨師父出家。我是師父第四個受戒徒弟，還有一個果維也有受戒。師父在南華寺佛學院作教務主任。我教古文，當時我還沒有出家，講《菜根譚》。在南華寺時，我因為怕冷，頭頂凍了幾個月，師父每天就在我頭上念〈大悲咒〉加持。師父的〈大悲咒〉很靈驗的。

師父法名是「安慈」，「度輪」是師父自己取的字，師父改了好幾個名字，都是在南華寺的時候改的。（當年法雨寺戒牒上的法號是「度靈」。）師父在南華寺不是很長的時間，在雲門也只有幾個月，就到香港。師父從東北來到南華寺的時候，沒有帶什麼東西，只有那串念珠；到了香港，也沒有帶什麼東西，也只有那串念珠。在解放前，回到東北想把果志帶出來，那時東北北邊尚未解放，但是沒帶成，因為果志有開眼，共產黨不讓他出來；果志當時是個很小的孩子。

Master's fourth precept-receiving disciple. Another person called Guo Wei also received precepts at that time. At Nanhua Monastery, the Venerable Master took on the responsibility of being the director of academic affairs office. While I was there, even before I left the home life, I taught classical Chinese, lecturing on *Vegetable Root Discourse*. At Nanhua Monastery, I was afraid of the cold and got headaches for several months. The Venerable Master recited the Great Compassion Mantra over my head everyday to cure it. The Venerable Master's *Great Compassion Mantra* was really efficacious.

The Venerable Master's Dharma name was An Ci (Calm and Compassion). Du Lun (Wheel of Crossing-over) is a name he picked himself. He changed his name several times at Nanhua Monastery. On the Certificate of Precept in Fayu (Dharma Rain) Monastery, his Dharma name was listed as Du Ling (Crossing over Beings). The Venerable Master didn't stay at Nanhua Monastery for long, and he spent just a few months at Yunmen Monastery before he left for Hong Kong. When he came to Nanhua Monastery from Manchuria, he didn't bring much luggage with him except a string of prayer beads. When he arrived at Hong Kong, again he only brought the same prayer beads with him. Prior to the Communist takeover in China, he went back to Manchuria, hoping to get Guo Zhi out. The north of Manchuria was not taken over by the Communists. However, because Guo Zhi had attained the spiritual eyes, the Communists did not allow him to leave China. Guo Zhi was still a little child back then.

☞待續

☞To be continued

亦如衆鳥類，  
從殼而得出，  
音聲各不同，  
業性亦如是。

And as the myriad kinds of birds,  
Although all hatched from eggs,  
Are each endowed with distinct sound:  
Such is the nature of karma.

譬如胎藏中，  
諸根悉成就，  
體相無來處，  
業性亦如是。

Just as in the womb,  
All faculties are formed,  
Yet these physical features have no source:  
Thus, too, is the nature of karma.

又如在地獄，  
種種諸苦事，  
彼悉無所從，  
業性亦如是。

And it follows that throughout the hells,  
All the various experiences suffered there,  
Are without a place of origin.  
And the nature of karma is also that way.

—《華嚴經·菩薩問明品》

—“The Bodhisattva Ask for Clarification” chapter of *Avatamsaka Sutra*