



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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103. 有朋遠來

上人除任戒律學院監學法師之外，後來傳戒，又擔任尊證阿闍梨。本來三師七證，必須由高僧大德擔任；上人那時受具足戒沒多久，足見虛雲老和尚委以重任之心切。同年冬天，有一位生長在美國天主教家庭，卻一心研究佛學的阿難陀詹寧士女居士，因仰慕虛雲老和尚禪德，透過中美兩國外交當局斡旋，遠渡重洋到南華寺參禮虛老。那時，上人擔任南華寺教務主任之職；該女居士邀虛老及上人一起拍照，以資留念。

【上人自述】

不歡喜和人在一起影像，有人就問：「為什麼你不歡喜照相呢？」因照得太多了。好像吃東西一樣的，吃太多了就不願意再吃了；我是照相照得太多了，也不願意再照了。比如我有千百億化身，照太多相，化身也化完了，我就要跑到土裡去了；我現在留一點，不會跑得那麼快。所以我雖然願意照相，現在也不照。有人說：

103. A Friend Coming From Afar

Besides being the proctor of the Vinaya Academy, the Venerable Master later also acted as Acharya of Honorary Certification during the precept transmission ceremony. The role of Acharya is typically filled by elderly and seasoned monks. The Venerable Master, though having just received the full precepts himself, was asked to be one of the Acharyas. This showed Elder Master Xu-Yun's high expectation of the Master. During the winter of that same year, Ananda Jennings, a Catholic woman from the United States of America who also studied Buddhism, came to visit Elder Master Xu-Yun whose virtues she deeply admired. After some collaborations with the Chinese and American diplomats, she traveled from the US to Nanhua Monastery in China so she could pay respects to the Elder Master. At the time, the Venerable Master was the director of academic affairs office at Nanhua Monastery. Ananda Jennings invited both Elder Master Xu-Yun and the Venerable Master for a group picture to keep as a souvenir.

【In the Venerable Master's Own Words】

I do not like taking pictures with others. Someone might ask, "Why don't you like taking pictures?" It is because I already got too many pictures taken of me. It is like eating; after you eat a lot you do not feel like eating any more. I have been in so many pictures that I do not want any more of them. Even if I had thousands and millions of manifestation bodies, after too many photos, all these manifestations get used up and then I'd have nowhere to go but to manifest under the ground. So I save some for later and stay around for a bit longer. That is why I do not want any more pictures of myself now. Some may say, "I will learn from Shr-Fu and not take part in any pictures." Well, you can't! You are not qualified. I have been a Buddhist for so long and

「我也學師父這個樣！」那不行的，你還不夠資格呢！我在佛教裡這麼多年，那個相片不知照了多少，可以說整個世界都有，各國都有了。



【附錄】上人在南華寺禪七之開示：各位大德，及善知識！說到心地法門，是最高無上的；然而真能自證，而得到解脫，卻是不易的事。我自己因為對於這法門，未有深切的研究；故所講的都不是要旨，只是隨便談談。

先說參禪求證，就應該不離自心，然後才可證得；若不如此，則終不能達到目的地。現在我僅拿「戒、定、慧」三字，來作一番討論。

說到這個「戒」字，禪宗表面上看是輕鬆；其跑香、打坐、止語、不思雜念，也就是身口意三業清淨的表現，可以說是戒之戒。既然能作到「戒」字，當然身心安寂，而到「定」字了；由是始終如一，漸漸光明，智慧遂由之而開，也就作到「慧」字了。戒定慧既然具足，這就是覺悟境界。

此時在內無我，在外無人；乃至山河大地，森羅萬象，一切皆無，一切皆空。空無所空，無無所無；寂湛自在，還我本來。此時也非文字語言可表達，非思量分別可測度。這就是不可思議的境界！

諸位，若能把無明煩惱、人我貢高、諂曲虛妄一起放下；然後把話頭——就這一個「誰」字，綿綿密密細細地參，參至水窮山盡。再進一步，懸崖撒手，絕處逢生，自然解脫；直到那時，才知歷代祖師大費唇舌，辛苦為的什麼？參！

◎待續

so many photos were taken of me that one could find pictures of me throughout the world and in all countries.

[Commentary] The Venerable Master's Talk During the Chan Session at Nanhua Monastery:

Virtuous masters and good knowing advisors! The dharma-door of the mind ground is supreme and incomparable.

However, to truly realize it and attain liberation is not easy. As I have not delved deep in this dharma-door, everything I say here is not the main idea but just a brief introduction.

To start, let's talk about attaining liberation through meditation. Only when you can stop straying away from your mind, then you can achieve true realization. If not, you will never reach your destination. For now I will just talk about precepts, concentration, and wisdom.

"Precepts" in the Chan School appears to be something easily done. But, actually the purity of the three karmas—body, mouth and mind — is manifested in the practices of incense running, meditation, silence observance, and refraining from discursive thinking. To put it another way, this is equivalent to upholding precepts. When you perfect your "Precepts", your body and mind will naturally be still at peace, thus attaining "Concentration." As the result of being single-minded in this pursuit from beginning to end, your mind will gradually illumine and your wisdom will unfold. You then thus obtain "Wisdom." The state of awakening is reached when precepts, concentration, and wisdom are perfected.

At this moment there exists neither internal perception of self nor external perception of others. Neither are there mountains, rivers, great lands, nor all the myriad phenomena. None whatsoever! All is empty. Everything is emptied until there is nothing left. All are purged—even the conception of purging. Thereby one returns to the fundamental state of profound stillness and ease. At this moment, all is beyond words, expression, speculation, and it cannot be pondered upon. This is an inconceivable state indeed!

So all of you, put down your afflictions from ignorance, discrimination between self and others, arrogance, flattering, and deceit. Keep in mind the quintessential question of "Who?" Relentlessly and meticulously investigate this "who?" to the point of no return, and then right there take one more step over the edge of cliff. Let go of everything and be born anew out of the most precarious plight. You will naturally gain liberation. Only at that moment will you realize the true intention of past patriarchs and the reason that they toil. Investigate this now!

◎To be continued