

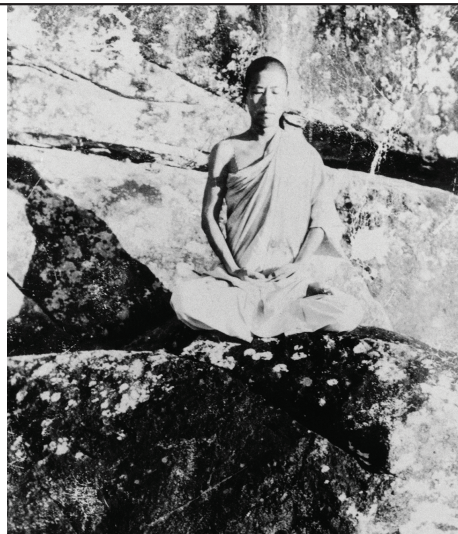
白山黑水育奇英（續）

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

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鄭耿琳等人英譯

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104. 果舜自焚

民國35年（西元1946年）上人的二徒弟果舜，原本追隨上人南下，半途改變心意，在長春般若寺受戒後，即回龍雨茅棚自修。因遭當局逼迫，深感塵世太苦，於民國38年（西元1949年）4月18日，焚身供佛，為眾生在佛前迴向，代眾生受苦。

上人自述：

果舜在長春般若寺受具足戒後，又回龍雨茅棚自修；同村劉居士和楊居士，隨他作早晚功課，誦〈大悲咒〉。後來劉居士出家為僧，楊居士被征，參加八路軍，消息斷絕。

民國37年（西元1948年）7月某日，果舜和高居士在茅棚誦〈大悲咒〉，忽然聽見有人叫門的聲音，開門一看，原來是楊居士；他一言不發，逕自往屋後去了。果舜誦畢〈大悲咒〉，到屋後看他；沒想到一進門，竟見一隻狐狸挾尾而逃。大概楊居士戰死沙場，其頭被狐狸所噬，現楊居士之形來引誘果舜；因為果舜持〈大悲咒〉已具威德，定力沉穩，狐狸無法擾亂其心，現原形而退。

104. Guo-Shun's Self-Immolation

In 1946, the Venerable Master's second disciple Guo-Shun, who initially accompanied him to the south but changed his mind midway, returned to the Hut of Dragon's Rain to cultivate after receiving the full precepts at Prajna Monastery in Changchun city. Harassed by the authorities, he felt much anguish in this mundane world. On April 18, 1949, he set himself on fire as an offering to the Buddha and dedicated the merit in order to accept the suffering on living beings on their behalf.

In the Venerable Master's Own Words:

After Guo-Shun received the full precepts at Prajna Monastery in Changchun, he returned to the Hut of Dragon's Rain to cultivate. There were layman Liu and Yang from the same village who practiced morning and evening ceremonies as well as reciting the *Great Compassion Mantra* with him. Later on layman Liu left home to become a monk while layman Yang was conscripted away to join the Eighth Route Army and was not heard from again.

Sometime in July of 1948, while Guo-Shun and layman Gao were reciting the *Great Compassion Mantra*, they heard someone knocking at the door. When they answered the door, they saw it was layman Yang. He didn't say a word and just went straight to the back of the house. After finishing reciting the *Great Compassion Mantra*, Guo-Shun went to the back to check on him, but instead he found a fox that fled away in a hurry. Perhaps layman Yang was killed in the battlefield and had his brains eaten by the fox, so the fox took on the appearance of layman Yang to beguile Guo-Shun. However, since Guo-Shun had attained awe-inspiring virtue by reciting the *Great Compassion Mantra*, his mind was unmoved and steady with the power of concentration. As a result, the fox was unable to perturb his mind and thus revealed its original form and fled.

果舜有三不怕——不怕凍死、不怕餓死、不怕窮死；他最後還不怕火燒死，他用火把自已燒了。他本來跟我出來，他到瀋陽又回去，後遭當局逼迫，他就自焚了。民國38年（西元1949年）4月18日，他自備木柴百斤和豆油三斤半，端坐其上，自焚其身。

他不像那些政治和尚，發脾氣自焚給政府看！他是看這個塵世太苦了，願意代眾生受苦報，在佛前為眾生迴向，焚身供佛。次日，村人發現龍雨茅棚被大火燒燬，趕來查看。發現果舜身體已燒成灰，仍端坐著，唯心未化。足證他有真正的定力，已經成就道業。他一舉一動、一言一行，完全和以前不一樣了。後來萬佛城給他立了永久牌位，可惜我沒有果舜的相片。

【附錄】當時香港「華僑日報」的宗教雙週刊曾報導果舜自焚之事。

☞待續

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好太太，他才改變自己的行為，謙虛了，不是那麼驕傲，也謹慎了，不那麼狂妄自大，所以品德就立起來了，也立得住了。

「佳婦助夫成青松」：這個御者接近丞相，給丞相做駕駛員、做趕車就那麼驕傲，如果做了丞相，那更是不得了，一定篡位奪權做國王。可是他太太這樣子幫助他，令他能改惡向善、改頭換面，能從這種驕傲的行為，改變成謙下謹慎的行為，這是非常難得的。

所以我們人不怕沒好事，就怕沒好人。要是有好人，不好的人也會改變成好的；要是沒有好人，不好的就更加不好。因此我們要努力幫助這個世界，在世界上做一個圓滿的好人。成青松，就是成為有用的棟樑之才，這位御者本來只是一個御車駕駛員，居然能做官，能做大夫，就是作為一個有用之才。☸

Guo-Shun was not afraid of three things — cold, hunger, and poverty. In the end he also was not afraid of fire as he set himself ablaze. He was supposed to accompany me, but he went back after reaching Shenyang. Later on he set himself on fire after being harassed by the government. On April 18th, 1949, he immolated himself. He sat upright on 100 catties (about 60 kg) of dried wood and 3.5 catties of soybean oil that he had prepared ahead of time.

Unlike those politically-motivated monks who self-immolated out of anger in defiance of the government, he felt the world was full of suffering so he set himself on fire as an offering to the Buddha in order to dedicate the merit and accept the suffering of living beings on their behalf. The next day, the villagers, discovering that the Hut of Dragon's Rain was burned down, rushed over and found Guo-Shun was still sitting upright. Although his body was burned to ashes, he heart remained unburned. This confirmed that he had accomplished the fruition of cultivation and his concentration power was genuine. Everything he did and said was taken in a completely different way than from before. Later, the City of Ten Thousand Buddhas set up a lifetime plaque for him. Unfortunately I don't have Guo-Shun's picture.

[Postscript] At the time the newspaper *The Overseas Chinese Daily* in Hong Kong, carried a story about Guo-Shun's self-immolation in its bi-weekly section on religion.

☞To be continued

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and was no longer proud or arrogant. That was how his virtue was established and sustained.

Becomes a towering “evergreen pine” with virtuous wife's help. This servant was so proud even though he was only the Prime Minister's driver and could be physically near the prime minister. If he himself was the prime minister, he would have been even more arrogant, definitely seized power and installed himself as king. However, his wife helped him transform his evil to virtue, his arrogance to modesty. It was a rare and difficult thing to do.

Therefore, we need not worry about lacking good things, but only worry about lacking good people. As long as there are good people, the bad can transform to good. With the lack of good people, the bad become worse. We should all diligently help the world by becoming accomplished good people. Being a towering “evergreen pine” refers to being a cornerstone or a pillar of a country — this servant — this servant, who started off as a carriage driver for the prime minister, ended up becoming a high-ranking official and a useful person. ☸