



# 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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### 107. 明觀和尚

#### 上人自述：

離開雲門，先到廣州六榕寺，那裏的方丈是明觀老和尚，虛老叫他作方丈，那裏大約有三十幾個出家人。明觀老和尚多少有點功夫，但是沒什麼福報，所以一生很清苦。他在六榕寺講《金剛經》，他的願力很堅固，領眾修行。當我到六榕寺掛單，他就請我作班首、作堂主。班首的地位，是上殿走在人的前邊；班首上殿過堂可以隨便，但是我天天上殿過堂，不懶惰！

我頭一次到香港後，回到廣州，就計劃過了八月十五返回雲門。沒想到韶關被共產黨解放了，交通中斷，想回去卻回不去。時局非常動亂，國民黨已撤退至臺灣，人心惶惶，皆作逃難的打算。我向明觀和尚建議三個方法，急須處理寺中的財產。

我對他講第一個方案：「錢從

### 107. Dharma Master Ming-Guan

#### In the Venerable Master's Own Words:

After I left Yunmen, I went to Six-Banyan Monastery in Guangzhou Province. Dharma Master Xu-Yun invited Dharma Master Ming-Guan to be the abbot at that monastery. At that time, there were around thirty monks living at the monastery. Dharma Master Ming-Guan had some skills, but he did not have a lot of blessings; therefore, he led a hard life. At Six Banyan Monastery, he was lecturing the *Vajra Sutra*. The strength of his vows was strong and he led the assembly to cultivate. While I was residing at Six Banyan Monastery, Dharma Master Ming-Guan invited me to be the proctor. The proctor has the privilege of walking in front of the assembly in the Buddha Hall but is not obligated to attend daily ceremonies. However, as a proctor, I was not lazy even for a day and I never missed a ceremony.

The first time I arrived at Hong Kong, I returned to Guangzhou shortly after. I had planned to travel back to Yunmen after the fifteenth of August. However, the Communist forces took Shaoguan so traffic was interrupted and I could not return to Yunmen. The political situation was very unstable as the Nationalist Party retreated to Taiwan. People were in panic and all planned to flee. I suggested to Dharma Master Ming-Guan three alternatives in managing the property of the monastery.

The first alternative I said was: "The money [here] has come from the ten directions. It is better to divide up the money and hand it out in appropriate shares to each resident than keeping it all within the monastery. The monastery could keep one-half and dispense the other half among the

十方來的，你把錢分給大家，比錢都放在常住好多了。廟上可以留一半錢，另一半分給十方的僧眾；想避難的有路費，願意留在廟上的，可以自立伙食。」他說：「我不敢動這個錢，這個是十方的錢，我怕錯因果。」

我說：「你怕錯因果，還有個方法！你不要把廟上所有的錢存在廣州，依目前局勢，香港一定靠得住，你可以把所有的錢存到香港。」他說：「香港真的靠得住嗎？」我說：「香港不會有問題的！我還有第三個方法，你把六榕寺搬到香港，把所有的佛像、所有的人都搬過去。你在香港買地造大廟，你還作現成的方丈，如此一定可以太平平地渡過這個國難。」他說：「你說的這三個方法，我一個也不能作。」

八月十八這一天，我有些頭痛，就沒去上早課。也許大家心裏都很憂心共產黨來了，怎麼辦？當天有很多人沒去作早課。明觀和尚早課下殿，一邊走一邊嚷著：「借人家的香花，修自己的福慧！年紀輕輕，不該怕辛苦的！」他雖然是方丈和尚，也不敢罵我，因為我是班首，他只是講這個話給我聽，一路就這麼唸个不停。

我聽了很不高興，心想：「你這個老和尚太不體人了！我有病沒去作早課，你就這樣講話。」當時我和恒定兩個人，手裏連一塊錢都沒有，我就起身出去找一個陳寬滿居士。陳寬滿一見到我，就對我說：「我今天去香港，你去不去香港？」「我要去，你給我買車票！」他就買了兩張船票給我。

我回來就向明觀和尚告假，說我要走了，他說：「你不要走！我們要同生死、共患難呀！

monks. In that way, those who wish to flee would have enough for travelling expenses, and for those who wish to stay would have money to pay for food.” He replied, “I dare not touch the fund. The money does indeed come from the ten directions so I am afraid to make mistakes in cause and effect.”

I said, “So you are afraid of making mistakes in cause and effect? We can fix that! Don’t keep all of the monastery’s savings in Guangzhou. It now looks like Hong Kong would be spared from this turmoil; you can transfer all the money to Hong Kong.” He asked, “Is Hong Kong really going to be safe?” I replied, “There will be no problems in Hong Kong! I have still a third option. You move the Six Banyan Monastery to Hong Kong. Move all the Buddha statues and all the people there. Buy land there and build a great monastery. You can still be the abbot. If you follow my advice, you will live peacefully through this national calamity.” He said, “Of these three choices I can do none of them.”

On August 18, I had a headache, so I didn’t go to the Morning Ceremony. Maybe everyone was afraid the Communists were coming so there were many people who didn’t go to the ceremony that day. Master Ming-Guan, while coming back from the Buddha Hall, was mumbling, “Borrowing other people’s flowers and incense to cultivate your own blessings and wisdom! Being so young you shouldn’t be afraid of a bit of suffering!” Even though he was the abbot, he did not dare scold me because I was the leader of the assembly. He was just saying that for me to hear, and repeated it non-stop.

Upon hearing his words, I was very upset and thought, “You old monk really don’t understand other people’s feelings! I didn’t go to the Morning Ceremony because I was sick, but now you tell me this.” At that time, Heng-Ding and I did not have even a dollar in our pockets, so I went and found layperson Chen Kuanman. As soon as he saw

me, he said, “I am going to Hong Kong today. Do you want to go?” “I want to go! Buy me two tickets.” I replied. So he bought two ferry tickets for me.

As soon as I returned, I requested from Dharma Master Ming-Guan some time off and told him that I was going away. He said, “Don’t go! We must undergo birth and death and resolve difficulties and calamities together!” I said, “Calamities are coming, and I don’t want to undergo birth and



」我說：「患難就要來了，我不和你同生死；我還年輕，還不想死！」明觀和尚後來叫他的侍者送十塊錢港幣給我，我把這個錢甩到地下，我不要他的錢。我八月十八離開廣州，第二天早晨到香港，這是我到香港的因緣。

明觀和尚做事很謹慎小心，怕錯因果，可惜不明白時局，不能當機立斷。等共產黨解放後，他帶了幾箱錢財及金銀要跑，結果全部的現錢都給拿去充公了，你說可憐不可憐？

明觀和尚以後也到香港，見到我，很後悔地說：「當初要是接受你的提議，我就不會那麼受苦了！」說著就要落眼淚，我說：「現在雖然錢都沒有了，還好你的鬍子還在！」我拉著他的長鬍子，這麼跟他開玩笑地說。

實際上，我所說的三個方案，他要是接受任何一個，他到香港都會過得好好的，譬如他要是真把六榕寺搬到香港，他還是大和尚、大方丈，不會像他初到香港前幾年，各處受苦，又有牙痛病。

在大嶼山打禪七的時候，我想要把大嶼山的道場給他，他不肯接受。他道心很好，就是福報差一點，沒有開創力；他要是開創力，會有辦法的。

【後記】明觀老和尚生於1891年，湖北武昌人。1914年出家，翌年受具足戒。1949年到香港，先後被荃灣竹林禪院、大嶼山寶蓮寺請為首席。1956年創立東覺禪林，1970年圓寂，遺作有《夢花集》等。上人於南京句容縣空青山初遇，為忘年之友，重逢於廣東南華寺。

death with you. I'm still young and don't want to die just yet!" Later on, Dharma Master Ming-Guan told his attendant to give me 10 Hong Kong dollars, but I just threw the money on the ground and refused to accept it. On August 18, I left Guangzhou and reached Hong Kong the next morning. So these are my causes and conditions of arriving in Hong Kong.

Dharma Master Ming-Guan was very cautious and careful when doing things and was afraid of making mistakes in cause and effect. Unfortunately though, he didn't grasp the circumstances of the time and couldn't make up his mind when the situation called for prompt decision. After the Communist Party liberated the province, he tried to run away with several boxes of cash and some gold and silver, but in the end all of his money was confiscated. Do you think this was pitiful or not?

Later on Dharma Master Ming-Guan also came to Hong Kong. When he saw me, he remorsefully said, "Back then, had I listened to your suggestions, I would not have to suffer so much!" After saying this, he looked as if he was going to cry. I pulled on his beard and playfully said, "Even though you have no more money, at least you still have your beard!"

In fact, if had he accepted any one of the three alternatives I presented to him, he would have lived in Hong Kong just fine. For example, if he had actually moved Six Banyan Monastery to Hong Kong, then he would still be a great Dharma Master and a great abbot, not like the state he was in for the first few years in Hong Kong, suffering wherever he went and also having toothache.

When I was attending the Chan Session on Lantau Island, I wanted to give our monastery on Lantau Island to him, but he refused to accept it. His way-resolve was very good, but he didn't have enough blessings or initiative; if he had initiative, then he would have found a solution.

**[Postscript]** Dharma Master Ming-Guan was born in 1891 and in Wuchang of Hubei province. He left the home-life in 1914 and received the complete precepts the following year. In 1949 he went to Hong Kong and was invited to be the head of both Zhulin (Bamboo Forest) Chan Monastery in Quanwan and Precious Lotus Monastery of Dayu Mountain. In 1956, he established Dongjue Chan Lin (Awakening in the East Chan Monastery). He entered nirvana in 1970 and left works such as *Collection of Dream Flowers*. The Venerable Master first met him at Kongqing Mountain of Jurong County in Nanjing, and they became good friends despite their age difference. They met again at Nanhua Monastery in Guangdong.