



覺海慈航度香江（續）

Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

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22. 羅漢墮落

西樂園創建後的第二年夏天，打觀音七。早晨禮佛的時候，發現在供桌前面放置一根劍形的木板。居士多是初學佛的，有人好奇，問師父：「師父，這是木劍嗎？」「這是香板，是寺廟裏用來打不守規矩、打瞌睡和懶惰的人。」這麼厚的木板打下來一定是很痛，大家都膽顫心驚，看誰是第一位試香板的人？可是在第七天，觀音七快要圓滿，香板仍然在原處，在大迴向的時候，上人拿起香板放在肩上，大步走出西樂園的門口。大家都以詫異的眼光，隨著上人的身影向外望去，原來有一個中年和尚剛上山來，一見上人，他就向上人叩頭，跪地懺悔。這人是誰呢？

上人自述：

民國三十六年（1947年），中國出了一個活羅漢；這個活羅漢叫無盡。這羅漢有什麼本事呢？他會念〈大悲咒〉給人治病，無論什麼病，都

22. The Fall of an Arhat

During the second summer after the Western Bliss Monastery was built, the people conducted a seven-day Guanyin Bodhisattva recitation session there. During the morning bowing session, a sword-shape plank was found in front of the altar. Most of the laypeople present were new to Buddhism, and so someone curiously asked the Venerable Master, "Master, is this a wooden sword?" Venerable Master replied, "This is an incense board used to hit those who misbehave, doze off, or are lazy in the temple." Being beaten with such a thick plank would certainly be very painful, therefore everyone was on the alert out of fearful. They all wondered who would be first hit by the incense board. On the seventh day of the Guanyin Session, the incense board was still in its original place. However, during the Great Transference of Merit, the Venerable Master picked up the incense board, placed it on his shoulders, and strode out the entrance of the Western Bliss Monastery. Everyone was astonished and followed him outside. There was a middle-aged monk who had just come up the hill. At the sight of the Venerable Master, he bowed to him and knelt in repentance. Who was he?

Venerable Master's Narration:

During the thirty-sixth year of the Republic of China, 1947,

給一治就好了。因此在普陀山觀音菩薩那個道場裏頭，他就大顯神通。

當時有五百多位和尚在普陀山參加傳戒典禮，禮成之後，因為那一年化緣也化不著錢，沒有那麼多香客到普陀山去；所以這五百多位和尚到了普陀山，就沒有法子下山了，沒法回去自己的廟上，因為都沒有錢。那麼他就在那地方給人治病，一般人對他就特別相信；他就這樣化了兩條船，義務把這五百多個和尚都送到上海、沈家門這些個地方。那麼他這個名聲就很高了，在上海、杭州、蘇州那一帶，無人不知這個活羅漢；一些個做官的也相信他，一些個老百姓更相信，這佛教裏一些個出家人、在家人都相信他。

那時候我在蘇州靈巖山念佛堂那兒住，有一次在念佛堂裏遇到他。聽說這個是活羅漢，一看，樣子是不錯，像一個羅漢的樣子，穿著破衣服；可是我一看，他這種的活羅漢呢，快死了。我就問他：「你就是活羅漢？」他說：「不敢，一般人那麼叫我！」我說：「你有什麼本事叫活羅漢？」他說：「我就給人治病！」我說：「你給人家治病，你應該給你自已治一治病！你自己的病你治好了沒有？」他望望我，說：「我自己有什麼病？」我說：「你有一個求名的病，將來你也就會有一個求利的病。你給人家治病，將來可沒有人來給你治病！」

我說：「我老實告訴你，你再給人家治病，顯你的神通，你一定會墮落的！」墮落，就是或者造罪，或者就不做出家人了；就好像從一個高的地方掉到一個低的地方，這叫墮落。當時我和他講這個話的時候，這活羅漢就跪到我面前了。我說：「你幹什麼？」他說：「我如果墮落了，我求你度我！」本來他如果不給人家治病，就可以不墮落了；他不問我怎麼樣才能不墮落，就說等他墮落的時候要我來度他。唉，我當時也沒

there was a “living Arhat” by the name of Wu Jin (which translates as “infinite”.) What was this Arhat able to do? He was able to recite the *Great Compassion Mantra* and cure people’s illnesses. No matter what kind of illness they had, he was able to cure it. He performed his great spiritual powers at Putuo Mountain, Guanyin Bodhisattva’s Bodhimanda.

At that time, there were more than five hundred monks participating in the precept transmission ceremony. After the ceremony, they did not receive many monetary offerings because there were not many pilgrims who visited Putuo Mountain. Therefore, these five hundred monks who were on Putuo Mountain did not have any way of going back down the mountain to return to their monasteries without money. Subsequently, in response, this “Living Arhat” started to cure the people there. Because many people deeply believed in this “Arhat,” he was able to book two ships to send over more than five hundred monks to Shanghai and Shenzhou. So in Shanghai, Hangzhou, Suzhou and in the surrounding vicinity, he had a tremendous reputation. Everyone knew of this “Living Arhat.” The officials trusted him and ordinary people believed in him even more. Within the Buddhist community, there were both monastics and laypeople who trusted him.

I met him once when I was staying at the Buddha Recitation Hall of Suzhou Lingyan Mountain Monastery. I heard that he was a “Living Arhat.” At first glance, he appeared rather good, like an Arhat, wearing ragged clothes. But when once I saw him, I knew this “Living Arhat” would die. So I asked him, “So, you are the ‘Living Arhat?’” “I dare not admit it, but most people call me that.” So I asked, “What ability do you have that causes you to be ‘Living Arhat?’” He answered, “I cure people’s illnesses!” I said, “You cure other people’s illnesses, but you should cure your own, too! Have you threatened your own illness?” He looked at me and asked, “What disease do I have?” I answered, “You have the disease of seeking fame, and in the future, you will have the disease of seeking benefit. You cure other people’s illnesses, but in the future, but in the future, no one will cure yours!”

I said, “I tell you honestly, if you continue curing other people and showing off your spiritual powers, you will surely fall!” One can “fall” by creating offenses or not being a monastic anymore. It is as though one were dropped from a place down to a low one. This is what is meant by “fall.”

加思索，就答應他：「好，你墮落，我來度你！」

這事情很奇怪的，等我到香港，在香港又遇到這活羅漢；果然就不是活羅漢了，就變成一個凡夫，他做在家人，不是出家人了。他見到我的時候，我還認得他，我說：「你現在怎麼了？你這活羅漢跑到什麼地方去了？你怎麼變成這個樣子？」他說：「都是你！你這個講話講得太靈了！你說我墮落，我就墮落了！你若不說我墮落，我怎麼會這樣子！」我說：「那你墮落了，我答應我要度你呢，現在你還出家嗎？」他說：「出家？我沒有錢了！」我說：「你沒有錢，我給你錢，你出家去！」那麼我又度他出家。

有位法師就拿他當活佛那麼恭敬，天天早課做完了也給他磕頭，晚課做完了也給他磕頭。因為本來那位法師想請我去，他要來拿我作招牌；但是我不去，我這招牌根本也不給人家賣的；那麼那位法師就拿他又當活羅漢了。我說：「你小心一點呀，你這麼恭敬他，他又會墮落！」以後果然又不知道這活羅漢跑到什麼地方去了。像這位活羅漢也是不倒單，也是持午，他一樣會墮落，所以修道不容易的。

【後記1】上人到香港與活羅漢重逢時，他已結婚，太太就是他多年來的大護法；多年修行的功德，化為烏有，神通也不翼而飛了。他見到上人非常慚愧，發心再度出家，上人給他衣袍錢等費用；可是不到半年，他又還俗了。那天他是到西樂園向上人懺



宣公上人在香港時期使用的香板。

The incense board which Venerable Master Hua used when he was in Hong Kong.

Shortly after I had this conversation with him, this 'Living Arhat' then knelt in front of me. I asked, "What are you doing?" He said, "If I fall, I beg you to cross me over!" Initially, if he had not cured other people, then he could have avoided falling. He did not ask me how to avoid 'falling' but he begged me to rescue him once he had fallen. Sigh, at that time, I did not think much about it and promised him by saying, "Okay, if you fall, I will save you."

This case was very strange. When I reached Hong Kong, I met this "Living Arhat" again. He was no longer a "Living Arhat," but had become a layperson, a householder and was no longer a monastic. When he saw me, I could still recognize him. I said, "How are you now? Where did the 'Living Arhat' go? Why have you become like this?" He replied, "It is because of you! What you had said was a prophecy that became true. When you said I would fall, I really did fall! If you had not said that I would fall, how could I be like this!" I replied, "I promised you before that if you fell that I would cross you over. Now, do you still want to become a monastic?" He replied, "Renounce home-life? I have no money left!" I said, "You do not have money; but I will give you money so you can become a monastic now." Thus, I helped him to leave home.

There was a Dharma Master who respected him like a 'Living Buddha.' Every day he would bow to him after morning and evening recitation. Originally, this Dharma Master invited me to go to his place because he wanted me to be like a "seal of approval," however, I didn't go. My reputation is not available for others to sell. So then this Dharma Master took this other monk as a "Living Arhat" again. I said, "You must be careful. If you overtly demonstrate respect for him like this, he will fall again." After a while, sure enough, no one knew where the "Living Arhat" had gone. This "Living Arhat" used to sleep while sitting upright and never ate after noon, so the fact that he could fall indicates that cultivation is no easy matter.

【Postscript 1】When the Venerable Master met the 'Living Arhat' later in Hong Kong, this man was already married. His

悔，他是第二次來向上人求出家，上人仍然資助、勉勵他。後來他不知所終，聽說又還俗了。

【後記2】譚果正居士記述：

師父曾經說過：「有一次，我說：『我能知旁人所修一切道，而別人不知我所修的法門！』只因為我說錯了一句話，以後修道就沒有怎麼進步，幸好當時向常仁師伯請示，才知道自己失言，所以修行切記不可以驕傲。」

【後記3】譚果正居士記述：

師父說：「修行要斷欲去愛！還沒有站穩腳的修行人，格外要小心！」回憶在香江時，師父管教弟子非常嚴格，跟著師父就要遵守很多規矩。例如女孩子就不能和男法師碰面，剛巧迎面路過，也要低頭而過。師父的囑咐是：「不要打擾別人用功！」來美國之後，曾經寫信告訴師父，某些年輕法師從檀香山造訪三藩市佛教講堂，我們都是熱情款待。師父來函教訓我們，說：「不要與他們接近！」我那時雖然不敢違逆師意，但心裏總不明白師父的意思，好多年後，我才知道這些在50年代來美國的年輕法師，有不少已是經不住誘惑而還俗結婚去的。

待續



西樂園寺

Western Bliss Monastery

wife had been his Dharma protector for many years. He had lost his many years of cultivation and his spiritual powers; however, upon seeing Venerable Master, he felt very remorseful and brought forth the wish to renounce the home-life again. Venerable Master gave him robes and covered his expenses for it, but he returned to being a layperson again in less than half a year. Sometime later, he went back to Western Bliss Garden Monastery to repent to Venerable Master, and for the second time, he asked to leave the home-life. Venerable Master still helped and encouraged him. Later, no one knew where he was and it was rumored that he had returned to lay life again.

[Postscript 2] Upasika Tan Guo Zheng stated:

The Venerable Master once said, “On one occasion, I said: ‘I know what Dharma doors other people practice, but it is not the other way around!’ I said this out of pride and they were spoken wrongly, so my cultivation did not progress. Fortunately, at that time, I sought advice from Venerable Master Chang Ren, and only then was I aware that I had said something improper. Therefore, we must remember, we cannot be proud in cultivation”.

[Postscript 3] Upasika Tan Guo Zheng stated:

The Venerable Master said, “To cultivate, one should stop desire and sever romantic love! Cultivators whose cultivation is not yet firm should be extremely careful!” I remember when we were in Hong Kong, the Master taught his disciples strictly. To follow the Venerable Master, one needed to observe many rules. For example, girls cannot look at a bhikshu’s face or talk to him in person. Even if one meets with a bhikshu on the way, one should lower one’s head and pass. The Venerable Master reminded us, “Do not disturb others in their cultivation.” After arriving at America, I once wrote a letter telling the Master that we offered our warm hospitality to the young Dharma Masters who came from Honolulu to the Buddhist lecture hall in San Francisco. The Master then wrote back admonishing us: “Do not be close with them!” At that time, I dared not act against the Venerable Master’s advice even though I did not understand his reason. Many years later, I finally understood that amongst those young Dharma Masters who came to America in the 50’s, a few of them could not resist temptation, and had returned to lay life and got married.

To be continued