



覺海慈航度香江（續）

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

宣公上人事蹟編輯委員會新編

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A New Edition by the Committee for the Publication of
Venerable Master Hsuan Hua's Biography
English Translated by Malaysia Translation Team
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23. 修行不易

古德常言：「莫道出家容易得，皆因屢世種菩提。」出家難得，殊不知出家之後的考驗更大。出家人如何維持道心，個人的正知正見與堅持的心是至關重要的。

上人自述：

有一個和尚，他在沒出家之前是當兵的，以後學佛就皈依三寶，吃齋念佛，還引導一般人念佛。他看人家出家很好，他也出家了；他是虛老的徒孫，很會講話，很會說的。出家之後專持念佛法門，我看著他在南華寺受戒的。以後共產黨來了，他就跑到香港。香港的環境很複雜的，那時候出家人在香港沒有地方住，不像現在香港有些和尚住高樓大廈；那時候不要說大廈，連個小茅蓬都沒有。這個和尚他住不慣東普陀那個一層木頭的房子，大約以前也用錢用得太多了，手裏沒有錢就覺得困難，他就跑到道風山那兒。

23. It's not Easy to Cultivate

The ancient virtuous ones often said, "Don't say that leaving home is easy. It is the result of having planted Bodhi seeds in life after life." It is hard to leave home; but people who realize this will face greater challenges after joining the monastic order. It is crucial for left-home people to be persistent in keeping their resolve for the Way and their proper knowledge and views.

The Venerable Master's Own Words:

There was a monk who used to be a soldier before he left the home life. After he studied the Buddhadharma, he took refuge with the Triple Jewel, became a vegetarian and began reciting the Buddha's name. He also guided other people to recite the Buddha's name. He left the home life when he saw other people join the order. He was a grand-disciple of Elder Master Xuyun and was very eloquent. He specialized in the Dharma-door of Buddha Recitation after he left the home life. I saw him take the precepts at Nanhua Monastery. Later when the Communist party took over, he fled to Hong Kong. The situation in Hong Kong then was very complicated; left-home people had nowhere to stay; unlike nowadays where some monks live in tall buildings and large mansions. There were no small huts at the time, let alone large mansions. This monk didn't feel comfortable living in the one story wooden shack at

香港有一個地方，那兒有個牧師專門破壞佛教、誘惑出家人還俗。和尚不願意在佛教裏，只要去他那兒，他會每個月給你三十塊錢或者五十塊錢，甚至於兩百塊錢。在他那兒，不願意吃齋，他有肉給你吃；你不願意做和尚，他就給你一個太太。那麼比丘尼呢？也是這樣子，妳願意結婚，他就給妳找一個丈夫，願意找和尚也可以。他以財誘、色誘出家人，一住到那地方就流連忘返，「流」了下去。什麼叫「流連忘返」呢？「從流下而忘返謂之流，從流上而忘返謂之連，從獸無厭謂之荒，樂酒無厭謂之亡。」他說他這個地方最方便了，在這個時候是應該這樣子；他還說：「我們這兒也念佛教的經，做早晚功課。」其實是掛羊頭賣狗肉，專門來破壞佛教，要人不要信佛、不要信和尚。

我曾經到那兒去看看，就和這個牧師辯論起來了，我說：「你在這兒做的事情，是違背耶穌的心，你不是基督教徒，你不夠資格做耶穌的教徒。耶穌是成就人而不是破壞人，你不是成就人而是破壞人。你破壞出家人叫他不出家了，這叫破他梵行。」我說：「我呢，我也不是個佛教徒！我要是佛教徒，我應該像佛那麼慈悲來救一救你。可惜我救不了你，我沒有力量救你，所以我不是佛教徒。」把他說得睜著眼睛看我，沒有話講了。後來他想要我跟他合照，我說：「不要照了！你這個耶穌教的敗類，我這個佛教的敗類，合照的相片只有給佛教倒架子，也給耶穌教倒架子。」所以相片也沒有拍。

這個和尚到這個地方，給人家做廚師，三百塊錢一個月。但不是做齋菜，是要每天殺雞、殺鴨、殺魚；他說這不要緊，他每殺一隻雞，一邊殺雞，一邊念「南無阿彌陀佛，往生西

East Putuo Monastery, so he went to Daofeng Mountain. Probably because he used too much money in the past, he found it difficult when he had no money at all.

There was a place in Hong Kong where there was a pastor who specialized in destroying Buddhism by tempting left-home people to return to lay-life. If monks no longer wanted to [practice] Buddhism, they would be given a monthly allowance of thirty, fifty or even two hundred dollars as long as they went there. They would give you meat to eat if you didn't want to be a vegetarian, and they would find you a wife if you didn't want to be a monk. What about Bhikshunis? The situation was the same. They would find you a husband if you wanted to get married, or you could marry a former monk. The pastor tempted left-home people with money and sex to make them enjoy desire so much that they would "wander about and forget to return." This is called "liú lián wàng fǎn" in Chinese. What does "liú lián wàng fǎn" (As an everyday expression, it means "wander about and forget to return.") mean? One could also say "liú lián huāng wàng" "liú" means "flowing downstream and forgetting to return." "lián" means "going upstream and forgetting to return." "huāng" means "hunting with insatiable greed." "wàng" means "being insatiably fond of wine." He said his place was the most convenient and it should always run in that fashion. He also said, "We recite Buddhist Sutras here as well, and do morning and evening recitation." They "sold dog meat under the pretense of selling mutton." They were especially harmful to Buddhism because they caused people to lose faith in the Buddha and the Sangha.

I visited and debated with that pastor. I told him, "What you are doing here goes against Jesus. You are not a Christian, nor are you qualified to be a disciple of Jesus. Jesus helped people achieve success rather than causing them harm. You are harming people instead of helping them succeed. You have harmed left-home people by asking them to return to lay-life. This is called 'ruining the pure conduct of others.'" I said, "I am not a Buddhist either! If I were a Buddhist, I would save you out of compassion like the Buddha would. Unfortunately, I am unable to save you, since I don't have the power to do so, I can not be a Buddhist." After hearing that, his eyes widened and he looked at me speechless. Later, he wanted to take a photo with me, and I said, "Don't take any photos! You are the scum of Christianity, and I am the scum of Buddhism, so a photo of us would only cause Buddhism and Christianity to lose face." So we didn't take any photos.

This monk went to that place as a chef and earned three hundred dollars a month. He didn't cook vegetarian food; instead,

方極樂世界！南無阿彌陀佛，往生西方極樂世界！」他以為他這樣一念「阿彌陀佛」就可以把這隻雞給超度了，幫助牠往生極樂世界。他一天到晚就是殺雞、殺鴨，殺了很多生，我相信可能殺了三百六十隻雞，可是怎麼樣呢？果報來了！住了半年多，他就發了神經病。在那兒也住不了了，又回到東普陀，又到這個沒有錢的地方來住。在那裏，他一天到晚都發神經：「你看看，看看我殺的鴨是不是到極樂世界了？我殺的雞到了極樂世界沒有？還是又去做雞去了？或者將來會殺我？」就這麼一天到晚說神經病的話。

以後他想見我，為什麼想要見我呢？他知道如果見到我，他或者希望可以消除他的罪業，他這個病就會好。為什麼他知道見著我就會好呢？因為以前幾個像他這種的病人，他帶來見我都好了。現在輪到他自己了，他明白的時候就說：「我想去見安慈法師，你們誰能幫忙我，帶我去見他？」剛想要見又發神經病，自言自語地說：「不行！你見他，那我們怎麼辦？你明知故犯，殺了這麼多生；你一個做和尚的，你殺這麼多的雞，殺這麼多的鴨，這怎麼得了！」所以他始終沒有見著我，大約半年後，他拿著刀把自己殺了。這個和尚是我親眼看見的，所以修行是不容易的！

這個和尚為什麼會受這種果報呢？我告訴你們，第一、這是一個大菩薩，現出這個樣子給眾生看：「你們看出家不可以殺生，出家殺生就會受這種果報！」他不怕醜，不怕說是「這個很不好意思的，我不要現這個樣子。」這和提婆達多是一樣的！我這是往好的說，我不能說他是個壞和尚，因為我比他更壞。第二、就是他沒有堅固心，出家之後就變了，不曉得修行。不錯，念佛是可以超度的；可是你出家人殺生，是明知故犯，罪加三等。你有什麼資格可以

he had to kill chickens, ducks and fish every day. He said it was not a problem, because with each kill, he would recite “Namo Amitabha,” so the animal would be born in the Land of Ultimate Bliss. “Be born in the Pure Land!” He thought that as long as he recited, “Amitabha!” then he could save the chickens and help them be reborn in Amitabha’s land. He killed chickens and ducks all day long. He took so many lives! I believe he killed around 360 chickens. What happened next? His retribution came! He went insane after staying there half a year. As he couldn’t stay at Daofeng Mountain any longer, so he went back to East Putuo Monastery where he couldn’t make money. He carried on crazily all day long there saying: “Have you seen those ducks I killed? Did they reach the Land of Ultimate Bliss? Are those chickens in the Land of Ultimate Bliss, or are they chickens again? Are they going to come and kill me?” He talked crazily like that from morning to night.

Later on he wanted to see me. Why did he want to see me? Because he knew that if he could see me, probably there was hope that his sickness might be cured. How did he know that he would be well if he saw me? Because he had brought several people who had similar illnesses to see me, and they all recovered. Now, it was his turn. In his more lucid moments he would say, “I want to go visit Dharma Master An Ci. Who will help take me to him?” But just as soon as he was ready to start out to see me, he would go insane again and scream, “No! You can’t do that! If you go to see him, what are we going to do? You have taken so many lives and you deliberately created those offenses. You are a monk, and yet you have killed so many ducks and chickens! What a terrible thing it would be!” So he was never able to come see me. After about six months, he stabbed himself to death. This is a monk I knew personally, so cultivation is not easy!

Why did the monk receive such a retribution? Let me tell you, first of all, he was a great Bodhisattva who appeared here to show living beings what could happen: “See? Having left the home-life, you can’t kill, otherwise you will undergo this kind of retribution!” He wasn’t afraid of looking bad. He did not say, “This is embarrassing; I don’t want to appear to be like this.” He was the same as Devadatta. I am interpreting this in a positive way, for I can’t say he was a bad monk, since I am worse. Second, he did not have a firm mind. After he left the home-life, he changed and didn’t cultivate. It is true that you can liberate others if you recite Buddha’s name; however, you will be triply wrong if you deliberately kill as a left-home person. What entitles you to liberate

超度牠們？你把牠殺了，你有把握一定可以超度牠往生極樂世界嗎？你沒有把握，你也沒有這種權力，你還自以為「我想牠應該去極樂世界了！」那是不可以的。所以我們聽這一段公案，不要誤會以為一邊念佛就可以一邊造罪了。念佛不可以造罪，更應該要往好的做，一點錯事也不可以做，一點罪都不可以造的。

待續

them? You killed them, but are you a hundred percent sure that you can cross it over to be reborn in the Land of Ultimate Bliss? You are unsure, and lack the power to do so. You were thinking “I thought they would already be in the Land of Ultimate Bliss.” That won’t happen. So now that we have heard this story, don’t be mistaken and think that we can create offenses as long as we recite the Buddha’s name. You shouldn’t create offenses while you are reciting the Buddha’s name. Instead, you should do wholesome deeds, as well as avoid wrongdoing and not create offenses at all.

To be continued

一切諸大菩薩觀察普賢菩薩在什麼地方，都不能看見；這是佛的神通力和普賢菩薩神通自在的力量，所以令大家雖然在面前也看不見。

普眼菩薩是無所不見的，可是雖然無所不見，他看不見普賢菩薩在什麼地方；這叫「初地不知二地，十地不知等覺」。

初地是歡喜地，二地是離垢地，離垢地所有的境界，初地菩薩就不知道；十地的菩薩，就不知道等覺菩薩的境界。只是差一點點，就沒有法子明白其它的境界。也就好像小學生不知道中學生所讀的課程是什麼，中學的學生不知道大學的學生所讀的是什麼課程，甚至於只差一學級也不能懂。

—摘自宣公上人《華嚴經淺釋》十定品第二十七·晨珪譯組 英譯

At that time, all the Bodhisattvas wanted to see Samantabhadra Bodhisattva, but none of them could see him.

This was because of the Buddha’s spiritual power, as well as due to Samantabhadra Bodhisattva’s spiritual power and ease. Because of this, everyone could be right before him, and yet unable to see him.

Why was Universal Eyes Bodhisattva the interlocutor when there is nothing that he cannot see, and yet now he is unable to see Samantabhadra Bodhisattva? The one on the First Ground can’t understand one on the Second Ground. One on the Tenth Ground can’t understand one at Equal Enlightenment.

A Bodhisattva on the First Ground of Happiness cannot understand the state of a Bodhisattva on the Second Ground. The Second Ground is the Ground of Leaving Defilement. The Bodhisattva of the First Ground doesn’t understand all the states on the Ground of Leaving Defilement. The Bodhisattva of the Tenth Ground doesn’t understand the state of the Bodhisattva at Equal Enlightenment. There is a little bit of difference in their states. There is no way to understand the other’s states. It’s just like being at school. An elementary school student doesn’t understand what a high school student studies. A high school student doesn’t understand what a university student studies. Even if there is a difference of only a year, they still won’t understand. At that time, Universal Eyes Bodhisattva and the other Bodhisattvas couldn’t see Samantabhadra Bodhisattva.

—An excerpt from Venerable Master Hsuan Hua’s Commentary the Ten Samadhis, Chapter Twenty-seven of the *Avatamsaka Sutra*, translated into English by the Early Bird Translation Team.

