



白山黑水育奇英（續）

White Mountains and Black Waters Nurture Rare Talent (continued)

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BIOGRAPHIES | 人物誌

45. 老道練腿

結雙跏趺坐是修道的基本功夫，容易入定。老道關忠喜因為天生的大膝蓋骨，結雙跏趺坐格外困難。因為他了生脫死的心真切，終於突破難關，練腿成功。

上人自述：

我那時候還是沙彌，不想收徒弟，關忠喜叔姪倆跪到我面前不起來。我說：「我沒有道，我只可以教你一個修行的方法——結跏趺坐。你先試試看，可不可以結跏趺坐？你把這個坐練得腿不痛了，我再來教你。」我就教他們怎麼樣結雙跏趺坐。姪子可以，但是這個叔叔因為骨頭老了，膝蓋上又有個大骨頭節；他結跏趺坐時，腿離炕有半尺高。我教他們練習這個坐之後，我就走了。

等到七十多天，我又到關忠喜家。他的膝蓋本來很大，現在腫得有兩、三個膝蓋那麼

45. An Old Taoist Practicing Sitting in Full Lotus

Sitting in full lotus is a basic skill to cultivate the Way. It is easier to attain Samadhi in that way. The old Taoist, Guan Zhongxi, was born with big kneecaps. So it was extremely difficult for him to sit in full lotus posture. However, he overcame this difficulty with his sincerity to end birth and death, and finally succeeded.

Story in Venerable Master's Own Words

I was a novice monk at that time and did not want to take disciples. However, Guan Zhongxi and his nephew Guan Zhanhai knelt before me and refused to get up. I said, "I don't have the Way. I can only teach you a method of cultivating —sitting in lotus position. Try to see whether you can sit. First practice sitting in full lotus until you no longer feel the pain in your legs and then I will teach you." Then I taught them how to sit in lotus posture and left. The nephew had no trouble, but the uncle's bones were old and he had big kneecaps, which stuck up about fifteen inches in the air when he tried to sit cross-legged. But the uncle kept trying.

When I returned after more than seventy days, I noticed that his knees were swollen. His kneecaps were big before, but now they had become

大，不能走路了。我說：「你怎麼搞的？你現在還有沒有坐呀？」他說：「我有！我就是練習雙跏趺坐，練得膝蓋腫得這麼大；現在不能走路，也邁不過車轍（北方鐵車行進時，車輪把土地壓陷成一道溝，有二寸多寬），連跨門檻也不能！」

他困難成這樣子，我就告訴他，說：「你這麼樣子太痛苦了！你不要練習這個坐，你可以停止了。」他說：「我除非死了，就不練習；如果我不死，腿腫得再厲害，我也要練習。修道沒有忍受痛苦的心，怎麼能修道呢？我連結跏趺坐都練不好，那我還修什麼道呢？我一定要練成功！」我說：「你的腿現在這個樣子，你是受不了的。」「受不了？受不了，才要受呢！」我聽他說這話，有點門路！我就說：「我不管你，隨你自己的意思。你不怕死，你就練囉！」然後我就走了。

到一百天的時候，我又去他家。這回他可以走路了，膝蓋也不腫了。我問他說：「你現在是不是不練啦？」他說：「練！你來過之後，我再結雙跏趺坐，腫就一點一點消了，也不痛了。我現在坐多久，膝蓋也不痛不腫了。」我說：「那這回好了！」於是我就教他坐禪的方法，他高興得不得了，以後在家裏天天修行打坐。

修了有五年的時候，他預先知道自己往生的日子，就告訴他的家人說：「再三個多月以後，某月某日某時我要走了，現在我唯一放不下的，就是沒有見到師父。我若能見一見師父，那我最高興了，可是我現在也不知道他在什麼地方；其他的事情我都可以放下了，唯獨這件事情沒滿我的願！」他到時候，自己結上雙跏趺坐，也沒什麼病痛就走了。

這天晚間，他那個鄉村裏有很多人都做夢，夢見有兩個穿青衣服的童子，帶著他往西方去，這是他的太太以後告訴我的。

這個人本來是個外道，他卻知道要求正法。他不怕苦、不怕痛；寧可死，也要修行，要練雙跏趺坐，結果他成就了。假如那時候他腿腫就不去練習，相信他是不會有這個成就。所以我們修道的人要忍一時的痛苦，才能成就無窮的快樂；你若是不忍暫時的痛苦，你也得不到永久的快樂。關忠喜是我們一個榜樣，我們若想真正得到定，得到智慧，一定要犧牲一時的痛苦，成就永遠的快樂。

◎待續

swollen as much as two to three times of their original size. He could not walk. I asked, "What happened? Are you still practicing?" "I am," said the uncle, "I am practicing the full lotus, so my kneecaps are swollen. Now I can no longer walk. In fact, I can't even step over a doorstep or a rut in the road. (In Northern China, when a cart moves forward, the wheels leave two-inch ruts in the road.)

Seeing that he was facing such a great difficulty, I told him "It's too much suffering. You should not continue. You have to stop." He said, "Only if I die. But that's another matter. As long as I'm still alive I'm going to practice no matter how swollen they are. How can I cultivate if I cannot bear suffering. How can I practice the Way if I cannot even sit in full lotus? No matter what, I must succeed." I said, "Your kneecaps are swollen, you won't be able to bear it." The uncle said, "Unbearable? Just because it is unbearable, I shall bear it." After hearing what he said, I sensed that there was real substance behind his words, and so I said, "I cannot control you; go ahead and do what you want. If you are not afraid of death, then go ahead and practice." After having said that, I left.

When I returned on the 100th day, I noticed that the uncle's legs were no longer swollen and he could walk again. "You're not sitting anymore, are you?" I asked. "I am still practicing. After you left, I kept sitting in full lotus and the legs were getting better. Now, no matter how long I sit, they don't hurt and my kneecaps don't swell," the uncle said. "That's good!" I said. Then I taught him how to apply effort in meditation. The uncle was incredibly happy and sat in meditation every day.

After cultivating for five years, he knew in advance when he was going to die. So he gathered his family together and said, "three months later, on such and such a day, at such and such a time, I'm going to leave; I'm going to die. The only wish I have is to see my teacher once again. But I don't know where he is now. I can put down every other thing, but not seeing my teacher is the only thing with which I am unsatisfied." Then on the appointed day, he sat upright in full lotus, and without any illness, he died.

That evening, many of the villagers had the same dream: they dreamed that they saw the uncle being taken to the West, accompanied by two youths in green robes. This is what his wife told me later.

The uncle was originally a practitioner of a heterodox path, nevertheless, he knew that he should seek the Proper Dharma. He cultivated and practiced meditation without fear of pain or suffering. He would rather die than not cultivate or not sit in full lotus. Thus finally he succeeded. If he stopped practicing after his knees became swollen, I believe that he would not have such achievement. Cultivators have to suffer for a period of time before they can realize infinite happiness. If you can't bear suffering temporarily, you can't attain eternal bliss. Guan Zhongxi is a good model for all of us. If we wish to obtain true Samadhi and wisdom, to obtain eternal bliss, we must first undergo a period of suffering.

◎To be continued