

白山黑水育奇英（續）

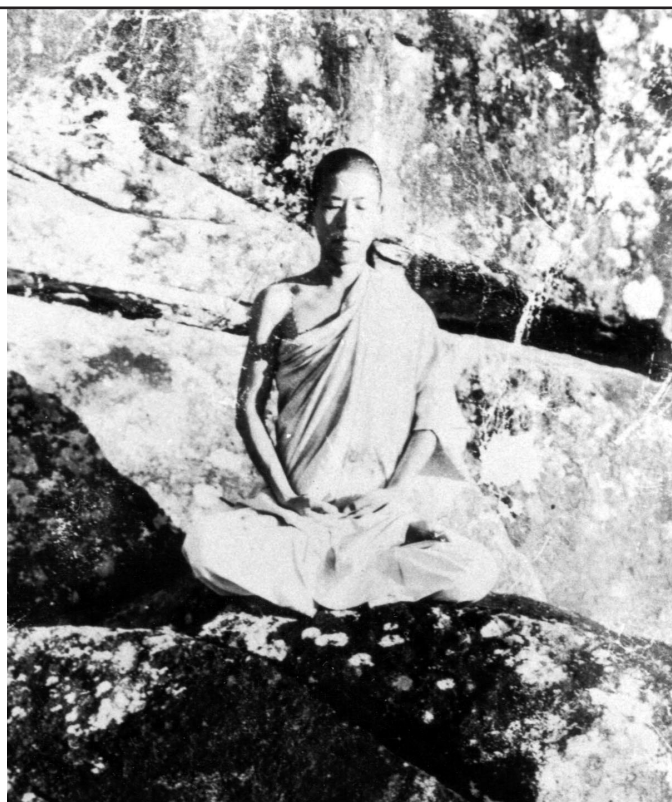
White Mountains and Black Waters Nurture Rare Talent (continued)

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BIOGRAPHIES | 人物誌



47. 皈依條件

上人常告誡弟子：人生第一件大事，就是皈依三寶。皈依不是湊熱鬧，要有擇法眼，不要盲從瞎練。在東北，皈依上人有個條件，弟子要天天給父母叩頭，為上人的衲袍補一塊補丁。

上人自述：

十九歲時，我還是沙彌，就有很多人要皈依我。為什麼要皈依我呢？他們看我好像和一般人不一樣。在冬天的時候，我也不穿鞋，也不穿襪子，在雪地上走，不管它凍不凍。冬天、夏天都穿著三層布，不穿棉衣服。一般人看見天氣攝氏零下三十四、五度，也凍不死這個人，認為這是很特別，於是就有很多人皈依我。我本來不願意收，但是他們很誠懇地跪在我面前，幾個鐘頭都那麼跪著。

47. The Requirements for Taking Refuge in Him

The Venerable Master usually told his disciples: "The most important thing in life is taking refuge in the Triple Jewels. Taking refuge is not something you do just because other people are doing it. You have to have the Dharma-Selecting Eye rather than practice blindly. In Manchuria, those who took refuge in the Venerable Master had to fulfill two requirements: First, they had to bow to their parents every day. Second, they had to sew a patch onto the Master's robe."

Story in Venerable Master's Own Words

When I was nineteen, many people in Manchuria wanted to take refuge with me, even though I was only a novice at that time. Why? They thought I was different than an ordinary person. I walked barefoot in the snow in the wintertime, and I wore only three layers of fabric year round, without ever wearing thick clothing. People thought it was unusual that I could do this without freezing to death, even when the temperature dropped to 34-35 degrees Celsius below zero. So they wanted to take refuge with me. At the beginning, I didn't want to accept them as disciples, but they were extremely sincere and knelt in front of me for several hours without getting up.

我在東北，無論走到任何的地方，一皈依就是幾十人爭著來皈依，搶著來皈依。所以在我那個廟附近一百里地以內，每個鄉村都有我的皈依弟子。我很少對他們講話，他們拜師父，也就是拜我這個樣子；我到任何的地方，就是打坐，講話講得很少。為什麼呢？因為在我的家鄉，一般人都知道我的根底。人人都知道這是白孝子，都認為這個人是個最好的人，可以做人師表。因為這樣子，一般人見著我，都相信我；有的沒有見過我，他也知道我，我在那兒有小小的名聲。

凡是在東北皈依我的弟子，我有一個條件，要天天給父母叩頭。因為我從十二歲就給父母叩頭，恭敬父母，所以要皈依我，最低限度要給父母叩幾個頭。我最歡喜人人都孝順父母，不要「樹欲靜，而風不止」；不要父母不在，想要孝順已經晚了。

我在墳上守孝的孝袍子，守孝期滿就把它染黑，做為我的衲袍；我想永遠地穿那件衣服，紀念我的母親。我的衲袍沒有洗過，但是袍上沒什麼塵土，也沒有臭味，還有一股香氣。因為那個衲袍壞得很厲害，在我東北，凡是我的皈依弟子，就要給我補一塊補丁，所以補得很多了；壞了就補，補了有三層。不過，我離開南華寺的時候忘了帶出來，我以為還會回南華寺，結果也沒有回去，我這個衲袍現在不知道還有沒有？

做人的師父是不容易的！我因為沒有什麼道德，不配做人的師表，可是竟有這樣誠心的人要皈依我；所以我就發了一個願，我說皈依我的弟子，對我有信心，他能依教奉行，我一定要度他成佛。如果皈依弟子不成佛的話，我也不成佛，我要等著他；一定要皈依弟子成佛了之後，我再成佛。

每逢有皈依我的人，我都要把我這個願力說清楚。這是我的一念真心，我對我的皈依弟子是這樣子；你們皈依我之後，你們究竟對師父怎麼樣，那我不計較。總而言之，你們要是能依教奉行，你們將來一定有成佛的機會！今天我把我發這個願的緣起，對你們各位說一說。

【後記】上人在1990年代以後，觀察因緣，規定凡是皈依的人要拜佛一萬拜，才算是真正的皈依弟子。

In Manchuria, wherever I went, there were dozens of people rushing in competition to take refuge with me. Within a radius of 30 miles from the monastery where I lived, every village had my disciples. I seldom talked to them, but they liked the way I behaved. Wherever I went, I only had to meditate and didn't need to speak. Why? Because in my hometown, the villagers already knew me as Filial Son Bai and believed that I was the best man to be their teacher and role model. Because of that, people who met me had faith in me; all those who hadn't met me, knew of me as well. I was kind of famous there.

In Manchuria, I set a condition for those who wanted to take refuge with me. They had to bow to their parents every day. I started respecting my parents and bowing to them at the age of 12 years old, so those who wanted to take refuge with me needed to bow at least several times to their parents. What I value the most is filiality. "The tree seeks stillness—but the wind continues to blow." Don't wait till your parents pass away; that would be too late.

I wore a mourning-robe while sitting beside my mother's grave. After mourning, I dyed it black, hoping to wear it forever in memory of my mother. Although I never washed the robe, it never got dirty or smelly; instead, it carried a fragrance. The robe was badly worn out. So in my hometown, those who took refuge with me would sew a patch onto my robe. A lot of patches were added to it, until finally there were three layers. However, I forgot to bring it with me when I left Nan Hua Monastery. I thought I would return, but couldn't. I am not sure whether they still have it or not.

It's not easy to be a teacher! I had no virtue and was not worthy of being a teacher. However, it turned out people sincerely requested to take refuge with me. So I made a vow: I vowed that if any beings took refuge with me, had faith in me, and could follow my teaching, I would definitely take them across to the realization of Buddhahood. Only once they had become Buddhas, would I become a Buddha. I would wait for them to realize Buddhahood first.

Every time I meet people who want to take refuge with me, I explain my vow to them. This shows my sincerity towards my disciples. I am not concerned about how they treat me after taking refuge. In general, if you practice in accord with the teachings, you will definitely have the chance to become a Buddha in the future! Today, I have told you the reasons I made this vow.

<Postscript> In the 1990s, after the Venerable Master observed the conditions, he made a new rule that people who wanted to take refuge with him had to bow 10,000 times to the Buddha. Only then could they become true disciples of him.