



白山黑水育奇英（續）

White Mountains and Black Waters Nurture A Rare Talent (continued)

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84. 深信莫疑

【後記2】潘秀岷撰文緬懷上人，曾經提及：

師父八、九歲時，因太師母患病求醫，慕名來到離家二十多里的劉正崑屯找我爺爺。我爺爺是雙城方圓百里有名的老中醫，布施窮人，仗義疏財，鄉親們稱我爺爺為潘善人。師父到我家後，和小他一歲的家父潘義振成了知交，師父對我父親的影響很大。師父和父親會吹簫，最喜愛中國民歌〈蘇武牧羊〉，說每個人不能忘國；師父還會拉二胡，下象棋一定贏。

我爺爺很希望孩子們都能識字，延請私塾先生家教，父親的兄弟都不願意學，父親就留師父一起去聽講。師父天資聰慧，智力超人，〈千字文〉〈百家姓〉很快地就會背了。他們經常在一起對對子，寫毛筆字，讀四書五經、《史記》。

師父到十四、五歲時，讀書過目不忘，當時最難懂的《康熙字典》也

84. Deep Faith Without the Least Bit of Doubt

[Postscript 2] Article by Pan Xiumin, in Memory of the Master:

When the Master was eight or nine, he asked for medicine for his ill mother. He admired the skills of my grandfather, so he came to Liu Zhengwei Village (over twenty Chinese miles away from his home) to look for him. My grandfather was a very well-known herbal doctor, and he always gave donations to the poor and needy, sharing his wealth for righteous causes. The villagers all called my grandpa "Pan the Good Man." When the Master came to my house, he became close friends with my father, Pan Yi, who was one year younger than him. The Master had a great influence on my father. Both the Master and my father could play the traditional Chinese flute (*xiāo*), their favorite song being the Chinese folk song "Su Wu the Sheep Herder." They believed that no one should forget about his or her own country. The Master also played the *èrhú* (a Chinese musical instrument), and he won every time he played Chinese chess.

My grandfather really hoped that his children could be literate, so he invited a private tutor to teach his children. My father's brothers all disliked learning, so my father went to the class together with the Master. The Master was remarkably intelligent and talented. Thus, he was able to very quickly memorize the *Thousand Character Text* and *The Hundred Family Names*. My father and the Master often matched Chinese couplets, wrote calligraphy, and read the Four Books, the Five Classics, and the *Record of History* together.

When the Master was about fourteen or fifteen, he could remember everything after reading it just once. He could also use the *Great Dictionary of Kangxi*, which was the hardest book to understand at the time. For this reason, everyone came to the Master to consult with him about naming their children. The Master was tall

會用，誰家孩子取名字都來找師父。師父個子高，懂禮貌，我爺爺對師父很器重，行針、開方都不瞞著師父。

師父先教父親、比他小的叔姪甥女認字，後來就辦義學教書。這時族人反對辦學，說：「家有三年糧，不當孩子王！」爺爺不管族人反對，支持師父到底，每次從雙城縣哈爾濱市看病回村，一定買很多的書、字帖等教材給師父。

師父在廬墓守孝時，到哈爾濱三緣寺正式出家，拜常智老和尚為師，之後又回到墓上守孝、送燈。我父親去看師父，往返要走幾十里地，師父說：「你回去吧！每天都有人給我送飯。」沒想到師父是靠著涼水、誦《華嚴經》，在太師母墓前度過的。師父修禪定、禮佛拜懺，在母墓前風雨不動，發下十八弘願。

師父出家後，受沙彌戒，寵辱不驚，本著「多認不是少爭理，安然清淨智慧生」的原則。爺爺每回往三緣寺送糧，就會把師父接回來。師父給爺爺講的第一部經是《金剛經》，接著講《地藏經》、《因果經》等，令我爺爺大徹大悟想要出家。

1943年秋，我家精舍蓋好，師父（當時25歲）給佛像開光，給我爺爺剃度。爺爺出家時，已58歲，我們老家從此開始信佛。

1945年，東北光復，師父來我家。師父仰慕虛雲老和尚為宗門泰斗，擬前往參禮，弘揚佛法，爺爺也贊成。父親送師父一程，師父開始踏上他普度眾生、十八大願的菩提道。

【後記3】白玉堂（上人的三哥）的家人曾經提及：

1986年春天農曆4月，上人離

and very polite. My grandfather had a high regard for the Master, so he would consult with the Master whenever he would give prescriptions or do acupuncture, without concealing anything from him.

The Master first taught my father and his younger family members to read, then he started a volunteer school and became a teacher. At that time the village people were against starting a school, saying, "Even if you have enough grain reserves to last three years, as a child you still shouldn't become the caretaker of children." My grandfather ignored the villagers' opposition and supported the Master to the very end. Every time he returned to his village after treating the ill in Shuangcheng (Twin-City) County or Harbin City, he would purchase many textbooks, calligraphy sketchbooks, and other teaching materials for the Master.

During the time the Master was observing filial practice by his mother's grave, he went to Three Conditions Monastery in Harbin City to formally enter the monastery, bowing to Great Master Chang Zhi as his teacher. Then, he returned to the grave with lanterns to continue mourning. Taking a round-trip journey of tens of Chinese miles, my father went to see the Master. The Master said: "Go back home! People give me food every day." My father did not expect to see the Master sitting in front of his mother's grave reciting the *Avatamsaka Sutra*, surviving only on cold water every day. The Master cultivated dhyana samadhi, bowed to the Buddha, and bowed in repentance. He remained unmoving in front of his mother's grave regardless of wind or rain and made his 18 Great Vows.

After the Master took the novice precepts and became a monastic, he was undisturbed by honor or insult and acted according to the principle: "Always confess your mistakes more and argue about principles less. When peaceful and pure, you can develop wisdom." Every time my grandfather went to Three Conditions Monastery to make offerings of grains, he would bring the Master back with him. The first sutra that the Master taught my grandfather was the *Vajra Sutra*, then the *Earth Store Sutra*, the *Causes and Effects Sutra*, awakening a desire in my grandfather to leave the householder's life.

In the autumn of 1943, when we finished building our house's vihara, the Master (then twenty-five years old) consecrated our Buddha statue and shaved my grandfather's head, allowing him to leave the householder's life at the age of fifty-eight. From then on, our family began to believe in Buddhism.

In 1945, Manchuria was returned to China, and the Master came to my house. The Master admired Great Master Xu Yun as the highly revered leader of the Ch'an School, so he planned to visit him to pay his respects and then spread the Buddha Dharma. My grandfather agreed with the Master. My father accompanied the Master for part of the journey. From then on the Master began to tread the Bodhi Way of crossing over all living beings and fulfilling his 18 Great Vows.

[Postscript 3] Family members of Bai Yutang (the third eldest brother of the Master) related the following:

In the spring of 1986, during the fourth lunar month, the Venerable Master returned to his hometown in Manchuria after forty years of absence. Hearing that the Filial Son Bai had returned, three to four hundred villagers came. They surrounded the house and crowded around to the point that it became difficult to breathe inside. The Venerable Master said that the air was not very fresh, so he opened the windows. After

鄉四十年後，回到東北老家。聽說白孝子回來，三、四百人把房子包圍得水泄不通，人都擠得不透氣。上人說屋裡空氣不好，把窗戶開開；打開窗戶，外面人都趴著窗戶往裡瞧，房子幾乎都要擠塌了。

上人跟他們講以前的事，他隨身有兩個提包，一個提包裝的是芒果，說東北沒有芒果，大家都搶著吃芒果。屋裡熱得上人

把他的上衣都脫了，人們看見他胸前有個「卍」字的疤。上人說：「你們都沒有錢，沒有衣服吧？我給你們一件衣服。」說著扔他的衣服給他們。他的親眷說：「師父，我們不要你的衣服，你自己穿吧！」又把衣服給上人，師父又一件一件地穿回去。

上人說：「我給你們《地藏經》，要不要？」他們說要《地藏經》。上人穿衣服的時候，大家也沒看見上人有什麼東西；想不到上人從袖子裡，拿出小本的《地藏經》，你一本，他一本，三百人都有，不知道從哪來的這麼多本《地藏經》！

在家裡坐了兩個多小時，上人就去哈爾濱極樂寺。原來另一個提包裡裝的是三十多萬外匯券，當時用外匯券買東西便宜很多。上人把這些外匯券都給了僧眾，每人兩千；他回家鄉，一分錢也沒給他的親眷，誰也沒給。

上人隔天去看三緣寺的原址，上人希望將三緣寺恢復起來。接著去看他母親的墳，那兒已經變成農地了，那天剛好是清明節。上人對他的親眷說：「不要講人是非，多念佛。若想要到美國，誰能背《地藏經》，那時就能去了！」

◎待續



1985年5月，法總首度派弟子赴中國東北尋根，與上人的親屬們攝於老家門前。

In May of 1985, for the first time ever, DRBA sent a delegation to Manchuria for the purpose of finding its roots. This picture was taken in front of the Master's previous residence with his relatives.

he opened them, the people outside all leaned against the windows and peeked inside; the house seemed on the verge of collapsing.

The Master told the crowd about the past events. The Master also had two bags with him, one of which contained mangoes. He said that there were no mangoes in Manchuria; everyone then rushed for the mangoes. It was so hot in the house that the Master took off the clothes covering his upper body. People saw that there was a卍-shaped mark on his chest. The Master said to the crowd: "You don't

have money or clothes, right? I will give you clothes." After saying that, he threw his own clothes to the crowd. Nevertheless, his relatives said: "No, Shifu, we don't need your clothes, you should wear them yourself!" They then gave the clothes back to the Master, and he put them back on again one by one.

The Master said: "I am offering you the *Earth Store Sutra*. Do you want it or not?" They all said that they wanted it. When the Master was putting on his clothes, no one saw him carrying anything, but he took small copies of the *Earth Store Sutra* from his sleeve and gave enough copies for three hundred people! Who knows where he got all those copies of *Earth Store Sutra*!

After sitting for over two hours at home, the Master went to the Ultimate Bliss Monastery in Harbin. In the other bag he had with him, there were Foreign Exchange Coupons (FEC) worth more than three hundred thousand yuan. At that time it was much cheaper to purchase things with FECs. The Master gave all the FECs to the local Sangha, with each one receiving 2000 FECs. When he returned to his hometown, he didn't even give a single penny to any of his relatives.

The next day, the Master went to see the original site of the Three Conditions Monastery, and expressed his wish to see it rebuilt. Then he went to visit his mother's grave, but the land it was on had been turned into farmland. That was the day of the Qing Ming Memorial. The Master told his relatives: "Do not discuss others' 'wrongs' or 'rights'; instead, recite the Buddha's name more. If any of you want to go to America, you can go as soon as you have memorized the *Earth Store Sutra*!"

◎To be continued