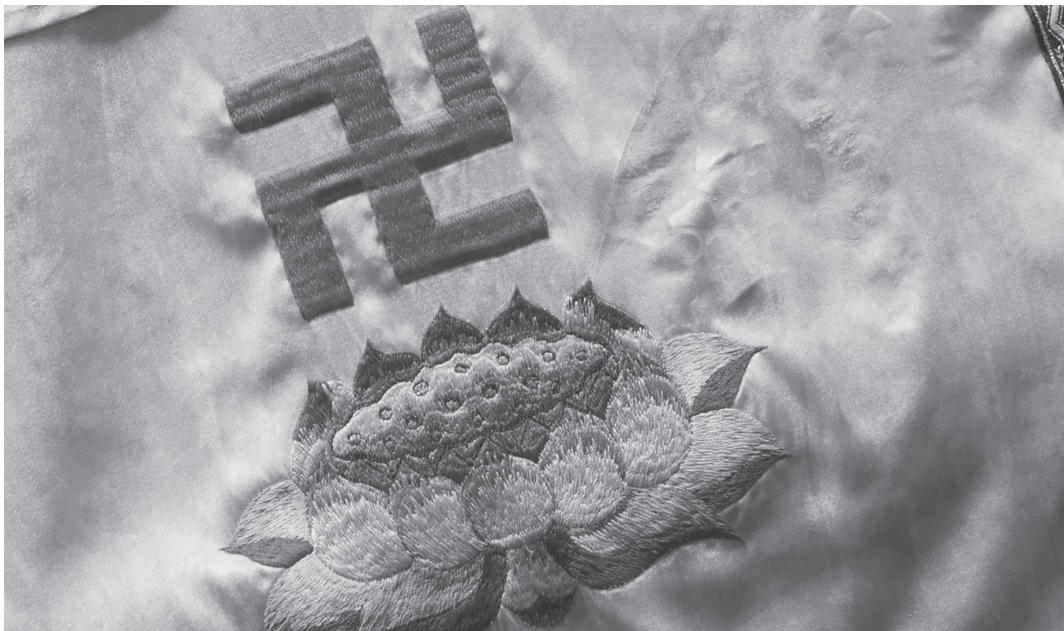


皈依三寶解答

Questions and Answers on Taking Refuge in the Three Jewels

摘自宣公上人問答彙編
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An Excerpt from Compilation of Q&A by Venerable Master Hua
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問：皈依上人需禮佛一萬拜，是否一定要在皈依前拜完一萬拜？還是可以在皈依後慢慢拜完一萬拜？

答：這一萬拜是可以皈依以後慢慢拜。你拜完一萬拜，可以再拜一百萬、一千萬拜都可以的，沒有限度。

問：皈依後拜一萬拜時，應以何種心態來拜及懺悔？

答：要無心，沒有心態，什麼也不要想。

問：如何讓六道眾生都來學佛？

答：你自己真學佛了，就是六道眾生學佛；你自己盡向外去找，如何叫六道眾生學佛？哪一道也沒有學佛的。

Question: Is it necessary to complete the 10,000 prostrations before taking refuge with the Venerable Master, or can they be completed gradually after taking refuge?

Answer: The 10,000 prostrations can be completed gradually after taking refuge. Once you finish the 10,000 prostrations, you can do 1,000,000 or even 10,000,000 more; there is no limit.

Question: When performing the 10,000 prostrations after taking refuge, what kind of mindset should one have while prostrating and repenting?

Answer: You should have no mindset or thoughts—do it without thinking of anything.

Question: How can we encourage living beings from the six realms to learn Buddhism?

Answer: If you truly learn Buddhism yourself, beings from the six realms will also learn it. If you keep looking outside,

問：我去朝山叩拜，是不是這個拜也可算在一萬拜裏頭？

答：皈依三寶，叫你拜一萬拜，你還要七扯八拉，東補西補。這不是討債還債，也不是做生意。你若不能拜就是誠心不夠，這不是講價錢的。

問：我的孩子三歲多就皈依師父了，假如他沒有辦法拜完一萬拜怎麼辦？

答：我在美國有很多小孩子在肚子裏頭就皈依了，你說他怎麼辦？

問：有跟隨著師父念皈依文，但沒有皈依證，算不算是您的弟子？

答：可以不算。皈依的人，在家裏或在佛堂，你必須叩一萬個頭，如果少叩一個頭，我也不承認你是我的皈依弟子。我再告訴你們一聲，你們不要害怕，皈依我的有很多的眾生，有很多的是鬼、神，一切的仙人是很多的。你們聽見之後，你們要守規矩，若不守規矩的話，你以前這些師兄弟都會懲罰你們的，怕不怕？如果害怕有人管著你們，你又不想守規矩，又怕被人懲罰。那你現在可以站起來退出去不要皈依，我給你們一個可進可退的機會。

問：師父說，每一個人應該盡他的職責，那麼我們現在成爲師父的徒弟了，當然我們要盡我們做弟子的責任，那麼以後弟子如果有難，師父會不會盡師父的職責來救弟子呢？

how will you teach living beings from the six realms to learn Buddhism? None of them will actually learn Buddhism.

Question: If I go on a bowing pilgrimage, can those be counted towards the 10,000 prostrations?

Answer: Taking refuge in the Three Jewels requires you to perform 10,000 prostrations; you shouldn't look for loopholes or try to supplement it in different ways. This is not about settling debts or doing business. If you can't do the prostrations, then your sincerity is insufficient—it's not about bargaining.

Question: My child took refuge with the Venerable Master when he was just over three years old. What if he is unable to complete the 10,000 prostrations?

Answer: Many children in the U.S. took refuge with me while they were still in their mother's womb; what do you think they should do?

Question: If someone recites the taking refuge vows with the Venerable Master but does not receive a refuge certificate, are they considered your disciple?

Answer: They may not be considered so. Those who take refuge must make 10,000 prostrations, whether at home or in a monastery. If you make one prostration less, I will not recognize you as my disciple. I want to remind you not to be afraid—many beings have taken refuge with me, including many ghosts and spirits; there are many rishis as well. After hearing this, you must follow the rules. If you do not, your fellow dharma brothers will punish you. Are you afraid? If you are so scared of being monitored, do not want to follow the rules, and fear punishment, you can stand up now and withdraw from taking refuge. I am allowing you to leave.

Question: The Master said that everyone should fulfill their responsibilities. Now that we have become the Master's disciples, we must meet our responsibilities as disciples. In the future, if disciples face difficulties, will the Master fulfill his responsibilities to help them?

Answer: If you fulfill your responsibilities as a disciple, I will fulfill my responsibilities as a Master; if you do not fulfill your responsibilities, how can I fulfill mine?

Question: How many people in the U.S. have taken refuge with the Master?

Answer: Probably one or two.

答：你要盡弟子的職責，我就會盡師父的職責；你不盡弟子職責，我怎麼會盡師父的職責？

問：在美國有多少人跟著上人皈依？

答：大概不是一個就是兩個吧。

宣公上人：佛教徒，要修這個根本的法門，根本的法門，就是「栽培善根，培元固本」。培元，就是培那個元氣；固本，就是令這個根本堅固了。什麼叫元？什麼叫本？元，就是元氣，我們人人都需要的。本，就是根本，就是孝順父母。父母，是我們人的根本，父母生出我們來，我們必須要孝順。你能孝順父母，那才是一個真正信佛的人；不孝順父母，就不是信佛的人。

這個世界上，你看一看，真要是懂得孝順父母的人，他一舉一動、一言一行，都是想利益這個世界的，對於全世界都有一種影響的力量。人能孝順父母，這就是天地的正氣存在；你不孝順父母，這就會令天地間充滿了邪氣。孝順父母，要誠心誠意的，念茲在茲的，畢恭畢敬的，對於父母，要恭恭敬敬。父母，就是堂上的活佛，所以人要有父母，能供養父母，這是最幸運的一件事！這個孝順父母，就是養志最要緊。什麼叫養志呢？就是父母所喜歡的事情，我就做多一點，父母不喜歡的事情，我就少做一點，不要傷父母的心，要令父母心裏總是高高興興的。

在中國有個老萊子，八十多歲了，他父母還在，他穿上了花衣服，已經八十多歲了，還將自己扮成一個小孩子，或者躺在地下打滾，蹦蹦跳跳，令父母看見了就歡喜。

總而言之，孝順父母，這是做人的根本；你不知道孝順父母，這就忘了根本。那麼我們無論哪一位，有父母還在世的時候，就要好好孝順父母。你們每一個人，要能孝順父母，那比給師父叩頭更好得多！

Master Hua: Buddhists must cultivate this fundamental dharma door, which is “cultivating roots of goodness and strengthening the foundation.” Cultivating the foundation means nurturing the vital energy; strengthening the foundation means solidifying the core. What is “yuán元”? What is “běn本”? “Yuán元” refers to the essential energy that everyone needs. “Běn本” refers to the fundamental principle, which is filial respect towards parents. Parents are the foundation of our humanity; they brought us into this world, so we must be filial. If you can be filial to your parents, then you are a genuinely faithful Buddhist; if you are not filial to your parents, then you are not a Buddhist.

In this world, if you observe closely, those who truly understand filial respect towards their parents act and speak with the intention of benefiting the world, which has a profound influence. Being filial to parents embodies the presence of righteous energy in the universe; if you are not filial, it will fill the world with negative energy. Being filial to parents requires sincere and respectful actions, always keeping them in mind and treating them with utmost respect. Parents are like living Buddhas, so having living parents and being able to support them is the greatest fortune! Filial respect is the most crucial way to cultivate one’s aspirations. What does it mean to cultivate aspirations? It means doing more of what parents like and less of what they do not want, not hurting their feelings, and always keeping them happy.

In China, there was an older man named Lao Lai Zi. His parents were still alive when he was over eighty. He dressed in colorful clothes and even pretended to be a child, rolling on the ground and jumping around to make his parents happy.

In summary, being filial to parents is the essence of being human; if you do not know filial respect, you have forgotten the fundamentals. Therefore, anyone who has living parents should treat them with care. Each of you should be filial to your parents, which is far more important than bowing to the Master!

When I was in Northeast China, I was still a novice monk, and many people took refuge in me. Why did they take refuge in me? They saw that I seemed different from ordinary people. It’s quite amusing; during winter, I would walk in the snow without shoes or socks, indifferent to the cold. In winter and summer, I wore three layers of cloth without a cotton jacket. As a result, when people saw me, even in temperatures below

我在東北那個時候，還是做沙彌呢，做沙彌的時候，就很多人都皈依我。為什麼他要皈依我呢？他就看我，好像和一般人不一樣的。那個時候，講起來，很可笑的，在冬天的時候，自己也不穿鞋、也不穿襪子，就在那雪地上走，這麼愚痴，不管它凍不凍。冬天、夏天，都穿著三層布，不穿棉衣服，那麼因為這樣，一般人看見，氣溫零下三十四、五度，也凍不死這個人，認為這是很特別了！於是乎，就很多人都皈依我。那麼皈依我，有一個條件，凡是皈依我的弟子，都要天天給父親、母親叩頭。因為我是這樣子，我從十二歲就給父親、母親叩頭，恭敬父母。所以有人要皈依我，最低限度也要給父親、母親叩幾個頭，這是在東北的條件。所以我最喜歡的，就是人人都能孝順父母，不要等著父母不在了，想要孝順，也來不及了。

「樹欲靜而風不止，子欲養而親不在」。那個樹想要清靜清靜，想要停止搖動，但是這個風常常是颳它，它不能不搖動。子欲養而親不在，做子女的想要供養父母，可是父母都不在了，這就晚了。那麼各位凡是有父母的人，都應該對父母，要恭敬一點。

我們出家，說是不在家，有父母也不在跟前，那怎麼辦呢？那你就好好修行。你好好修行，就是報父母恩，就是孝順。你要不修行，那就對不起父母。所以出家修道，這也就是盡孝道。你要好好修行，這就是孝順父母；不做壞事，不打妄想，這都是孝順父母的一部分。給父母做一個好孩子，父母無形中就得到一種感應道交，這都是孝順父母的一種表現。所以才說：「天地重孝孝當先，一個孝字全家安，孝順還生孝順子，孝順子弟必明賢。」

那麼學佛的人呢，都要孝順父母，你一孝順父母，這一種影響力是很大的。那麼影響力一大，信佛的人就多了。不然，你信佛，和旁人也沒有什麼兩樣，旁人吃飯，你也吃飯；旁人穿衣服，你也穿衣服；旁人睡覺，你也睡覺，和旁人都是一樣的。我們信佛，主要是要孝順父母；孝順父母，就是孝順天、就是孝順佛。❀

-34 or -35 degrees Celsius, they thought it was special that I didn't freeze to death!

Consequently, many people took refuge in me. There is one condition for taking refuge with me: all my disciples must bow to their parents every day. I have been doing this since I was twelve, showing respect to my parents. Therefore, anyone who wants to take refuge with me must bow to their parents at least a few times; this is the condition in Northeast China. What I value most is that everyone can be filial to their parents and not wait until they are gone to express their filial respect.

“The tree wishes to be still, but the wind does not cease; the child wishes to care for their parents, but they are not present.” The tree wants to be calm and stop swaying, but the wind keeps blowing, making it unable to stay still. The child wishes to care for their parents, but it is too late if they are no longer there. Therefore, everyone who has parents should be respectful towards them.

We may say we are monastics and are not at home physically, and if our parents are not nearby, what should we do? It would help if you cultivate diligently. Cultivating well is a way to repay your parents' kindness and show filial respect. If you do not cultivate, then you are not honoring your parents. Thus, becoming a monastic and cultivating the path also fulfills filial duty. To cultivate well is to be filial to your parents; not doing bad deeds and avoiding discursive thoughts are all parts of being filial. By being a good child to your parents, they will feel a spiritual connection with you, which also manifests filial respect. Hence, it is said: “Heaven and earth value filial respect above all; one word of filial respect brings peace to the family. Filial children give rise to more filial descendants; filial descendants will surely be wise and virtuous.”

As for those who study Buddhism, everyone should be respectful to their parents. When you are filial to your parents, the impact is significant. The greater the impact, the more people believe in Buddhism. Otherwise, your belief in Buddhism does not differ much from that of any other ordinary person. When others eat, you eat; when others get dressed, you get dressed; when others sleep, you sleep. You are the same as others. Our belief in Buddhism primarily centers on being filial to our parents; being filial to our parents is being filial to Heaven and the Buddha.❀