



美國佛教五朵蓮

The Five
Lotuses
of Buddhism
in the United
States

編輯部整理

1968年1月30日，也就是戊申年農曆新年，當時上人已搬回來中國城天后廟。那時，上人正在講「七佛傳法偈」。第七位佛——也就是釋迦牟尼佛——拈花示眾，迦葉尊者破顏微笑，於是如來付囑他正法眼藏、涅槃妙心、實相無相的微妙法門。自此二十八傳，傳到達摩尊者；達摩尊者來到中國，成為中國禪宗初祖。他的傳法偈說：「吾本來茲土，傳法救迷情；一花開五葉，結果自然成。」又五傳而至曹溪惠能禪師，是為六祖。是時佛教大盛，其後果然衍生出五大支脈：曹洞宗、雲門宗、法眼宗、為仰宗、臨濟宗。

這一天，上人也對大家說：「今年美國的佛教，會開五朵蓮華。」聽到的人都不明其意。等到同年暑假講修班時，其中一位弟子就出家受了沙彌戒，其後又有四位相續出家。隔年(1969)年底，這五位美國人(其中三位曾是暑假班的學生)到臺灣基隆的海會寺受了具足戒，成為第一批受具足戒成為佛教僧人的美國人，正應了上人在1968年年初的預言。

On January 30, 1968, the lunar new year of the year wushen, the Venerable Master had already moved back to the Tianhou temple in Chinatown and was lecturing on the Dharma Transmission Verses of the Seven Buddhas. The seventh Buddha, Shakyamuni Buddha, twirled a flower before the assembly and Venerable Mahakashyapa smiled. Thereupon the Thus Come One entrusted him with the wondrous Dharma that is the Proper Dharma Eye Treasury, the wonderful mind of Nirvana, and the Real Mark that is without marks. From there, it was transmitted through 28 generations to Venerable Bodhidharma, who then took it to China where he became the first patriarch in China. His Dharma-transmission verse says, "I came to this land to transmit the Dharma and save confused sentient beings; one flower opens with five petals, and the fruit ripens naturally."

On that day, the Venerable Master also told everyone, "This year, five lotuses will bloom in American Buddhism." People heard his pronouncement but did not understand what it



Being ordained at Haihui Monastery in Keelung, Taiwan in 1969.
1969年底，到臺灣基隆的海會寺受了具足戒。

上人自述：

你們只知道師父收了很多美國徒弟，卻不知道這是不容易的！人家做不到的事我來做，感動了他們。我在1962年（45歲）到了美國，準備造就出一些西方的人才，翻譯中國的經典；可是因緣還沒有成熟，所以在美國隱遁了六、七年。等到1968年，好像因緣成熟了，美國人源源而來。第一個暑假班，由西雅圖華盛頓大學來了三十幾位大學生，我給這些大學生講《楞嚴經》九十六天——這是美國人認識佛教的一個開始，美國佛教的一個開始。

在「暑假楞嚴講修班」結業之後，有五個美國人出家。1969年，我派他們到臺灣海會寺去受戒，這是西方人正式有比丘（尼）的開始。1968年的新年，我就計劃暑假講《楞嚴經》。我在正月初一對信眾說：「今年美國的佛教，會開五朵蓮華。從這五朵蓮華開始，將來會開出來千萬朵，把佛教傳到西方去！」當時美國沒出家人，一般人也不知道我說的是什麼意思；等到秋天，有五個美國人出家，他們才明白，說：「師父在正月初一講過，今年佛教會開五朵蓮華；現在有五個人出家，原來是指他們！」以後陸續又有人來出家。

我在美國所收的出家人，他們不容易得到我應允；他們都跪在我面前，要求過三次以上，說：「我想要出家做比丘！」第一次我說：「你再考慮清楚，我給你一些時間，再來對我講。」或者三、五個月，又來說：「我一定要出家！」我說：「你再考慮！你真覺得可以吃一餐，也能坐單，受得了出家這個苦，再來對我講。」跟我出家都要吃一餐的，一大早三點半起身，四點鐘做早課，到晚上十點鐘休息，天天都是這樣子，所以這些美國人出家是很不容易的。現在宣布這五個出家人的名字：

頭一個是果前，字恒謙。他過去覺得這世界沒有可留戀的，自己好像一個遊人，

meant. Then during the Study and Practice Summer Session that year, one of the disciples left the home-life and received the novice precepts, and four other disciples subsequently left the home-life. Towards the end of the following year, these five Americans (three of whom had participated in the summer session) went to Haihui Monastery in Keelung, Taiwan, to receive full ordination, becoming the first group of Americans to become fully ordained Buddhist Sangha and thus fulfilling the prophecy made by the Venerable Master at the beginning of 1968.

In the Venerable Master's own words:

You only knew that your Master had taken in so many American disciples, but did not know that it was not easy. I inspired them by doing things that others cannot do. I came to the United States in 1962 (when I was 45 years old) and planned to train some Westerners to translate the Chinese Sutras. However, the conditions were not ripe. So, I stayed in seclusion for six or seven years. In 1968, it seemed that the conditions were ripe, and many Americans came. The first summer session was held, and over thirty students from the University of Washington in Seattle came to study. I gave lectures on the *Shurangama Sutra* for 96 days. This is the beginning of how Americans came to know Buddhism and the start of Buddhism in the United States.



Five of the Venerable Master's disciples are the first group of Americans to become fully ordained monks and nuns in the history of Buddhism in American.

上人的五位弟子是美國佛教史上，第一批受具足戒的美國人。

After the Shurangama Study and Practice Summer Session was concluded, five Americans left the home-life. I sent them to Taiwan Haihui (Ocean Assembly) Monastery to receive the precepts. They are the first Western Bhikshus/Bhikshunis. Back on Chinese New Year's Day in 1968, I planned the Shurangama Study and Practice Summer Session. On Chinese New Year's Day that year, I made an important announcement to some followers. I said, "This year, five lotuses will bloom in American Buddhism, and from them, there will be hundreds and thousands of lotuses to spread Buddhism to the West." At

that time, there were no American monastics, so people didn't understand what I was talking about. Autumn came and the five Americans left the home-life; then people realized my meaning and said, "The Master told us on the first day of the Chinese New Year, five lotuses will bloom in American Buddhism this year. Now five people have left the home-life; the Master was talking about them." After that, more people left the home-life.

The American disciples tried very hard to obtain my permission to leave their home-life. They would kneel down in front of me and request at least three times, saying, "I want to leave the home-life and become a Bhikshu." The first time, I would respond, "You have to think it over; I

無家可歸；現在遇到佛法了，以出家為歸宿。

第二位叫果寧，字恒靜。他也是覺得人生沒有什麼意思，等他遇到佛法，才知道真正的真理在佛教裏，所以就出家了。

第三位是果先，字恒授。這個青年人是與眾不同，他想研究人生的真理、究竟的歸趣、以及生死的問題，所以也就出家了。

第四是果逸，字恒隱。這個年輕的女子，一直想要把人生的問題真正瞭解；現在遇到佛法，知道這是值得研究的，所以也就出家修行了。

第五位是果修，字恒持。她對這個世界認識得很清楚了，把一切都看破、放下，一心要修道。果修曾經說過幾句話：「果必能得，修諸福德；恒念定慧，持戒成佛。」這四句是她自己作的，很有道理。

這是五位西方人大概的出家因緣，要是詳細說，那要很長時間才說得完。今天我為你們五位排名，默默中有不可思議的境界。我給你們取名字，給每個人取的名字，都有他的因緣；這個事情雖然是不太大，但是也不小，裏面都有前因後果。

你看！西方人這麼久的時間，真正明白佛法的人很少很少的，現在這是一個開始。再說一個迷信的話，也是一個不迷信的話；在你們前生都發過願，說我們有個師父，他將來有願力要到美國去弘揚佛法，我們做弟子的應該發願先去那個地方，做那個國家的人，幫助師父完成心願。你們都是乘願而來的，不要忘了你自己的夙願！

◎延伸閱讀

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will give you some time. Come back and talk to me later.” After three or five months, they would come back and say, “I must leave the home-life!” I would say, “You have to think it over again. Are you able to eat only one meal a day and not lie down at night? Can you endure this kind of suffering? Come back and talk to me later.” All the monastics have to eat only one meal a day, get up at 3:30 a.m., start the morning recitation at 4 a.m., and cultivate till 10 p.m. They will live in this way every day. So, it was not easy for those Americans to leave the home-life. Now, I will announce the five monastic’s names.

The first one is Guo Qian; his Dharma name is Heng Qian. He used to think there was nothing he was attached to in this world. He felt like a traveler with no home to go back to. Now he has encountered the Buddhadharma and found a home for himself.

The second is Guo Ning; his Dharma name is Heng Jing. He also thought that life was pretty meaningless. When he met the Dharma, he realized that the truth is in the Dharma, so he left home.

The third one is Guo Xian; his Dharma name is Heng Shou. He was different from others because he wanted to study the truth of life, the ultimate destiny, and the problem of birth and death. So he left home.

The fourth is Guo Yi. Her Dharma name is Heng Yin. This young woman was trying to truly understand the questions of life. Then she encountered the Dharma and knew it was worth studying, so she left the home-life to cultivate.

The fifth is Guo Xiu. Her Dharma name is Heng Chi. She knew this world clearly and understood everything, so she put down everything to cultivate the Dharma single-mindedly. Guo Xiu once said, “The fruit is bound to be obtained; cultivate all merit and virtue. Constantly be mindful of samadhi and wisdom; uphold the precepts to realize Buddhahood.” She composed these four sentences herself. They sound reasonable.

This is the rough story of how the first five westerners left the home-life. If I were to tell the details, it would take a very long time. Today, I announced your names in order; and there are inconceivable meanings in this. Each and every one of the Dharma names I gave you has its own reason. This is not a big event, but it is not a small event either. There are causes and conditions in all these.

You see! For such a long time in the West, the number of people who truly understood the Buddhadharma is really small. Now, it is the beginning. You might think it is superstitious, but maybe it is not. All of you had a vow in your past lives. You said, “Our Master’s vow is to bring Buddhism to America. As disciples, we should vow to be in America first, be an American, to help our Master realize his vow.” You all came here to realize the vow, so don’t forget the vow that you made in the past lives.

◎Accounts by the Disciples

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