

We Wish You'll Leap Straight to Buddha's Land
—Remembering Bhikshuni Heng Ren Shr

祝您一躍直到佛地 ——悼念恒忍師

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十六歲結婚生子，歷經家庭變革，她獨自背著一歲的女兒離鄉背井，漂洋過海到南洋萬里尋夫。復遭二次世界大戰日本侵略亞洲各國戰火之洗禮，比丘尼恒忍師這一生的遭遇，可說是歷盡艱辛，坎坷備至了！直到三十八年前，看到一個不太聽話的兒子天天誦〈普門品〉，恆忍師訝異之餘，宿世善根亦逐漸成熟，兩年後她也跟著誦〈普門品〉，禮拜觀世音菩薩。

她識字不多，又完全不懂國語（北京話），但憑其堅誠恆之道心，一字一字地學會《地藏經》；也逐字逐句地背會了〈楞嚴咒〉。這種修道精神，即使是年輕人也要自嘆弗如了！1988年忍法師在上人座下剃度出家，已年近七十。上人的慈悲接引，使年長的人還能出家受戒，在全世界的道場，這可說是絕無僅有的！上人寬廣的心胸和崇高的德行，由此可見一斑。個人因忍法師有此殊勝的際遇而為她慶幸。

十月三十一日下午，巖法師和我去探望忍法師。我看她躺在床上，一點病痛也沒有，只是顯得虛弱，似乎因自然衰老而面對著即將來臨的死亡罷了！我們加入了助念的行列，希望助她一臂之力，蒙佛接引，往生極樂。有位法師要我們為她做點開示。於是在忍法師面前說：「老法師，現在

Married and with a child at the age of 16, she had experienced drastic changes in her family, leaving her home alone with her one-year-old daughter and traveling many miles by sea to Southeast Asia in search of her husband. She lived through the harsh battles of World War II when Japan invaded many Asian countries. The vicissitudes she endured throughout her entire life can truthfully be described as toilsome, distressing, and arduous to the extreme. It was not until 38 years ago when she saw her son, who used to be very defiant, reciting the Universal Door Chapter on a daily basis, that her virtuous roots planted in past lives began to ripen. Two years later, she followed her son's example and started to recite the Universal Door Chapter and pay respect to Guanyin Bodhisattva.

She has a limited vocabulary and does not understand Mandarin fully. Nevertheless, motivated by perseverance and kindness, she learned the *Earth Store Sutra* word by word and memorized the Shurangama Mantra phrase by phrase. Her spirit and determination in improving herself is something that the younger generation can respect, admire, and learn from. In 1988, DM Ren, at nearly 70 years of age, left the home-life under the Venerable Master Hua. The Venerable Master's wisdom and kindness made it possible for even the elderly to leave the home-life and be ordained; this is something rarely done in other monasteries around the world. This shows the Venerable Master's magnanimous heart and lofty virtues. I personally feel very happy that DM Ren had this great opportunity to meet and follow the Venerable Master on the spiritual Path.

On October 31 in the afternoon, Dharma Master Yan and I went to visit DM Ren. Although bedridden, she felt no pain but just a little tired. It seemed like she was facing natural death from old age. We recited the Buddha name for her, hoping to give her some support to follow Buddha's guidance to the Land of Ultimate Bliss. One Dharma Master asked us to give her some



是您萬緣放下，一心念佛的時候了。您出家這麼久，等的就是這個時刻，念佛憶佛，求佛接引，往生極樂世界的時候到了。趕快跟著我們一心念佛吧！」

當天我們在辦公室的時候，聽說醫院的護理人員預計忍法師還要十二天左右才往生。但兩天後，九十三高齡的忍法師終於走完了坎坷的娑婆路，週遭的人都為她感到慶幸，不必受太多的折磨，就能在很多人的助念下，安詳往生，這也是宿世福報。因此在荼毘時，舉火偈說的是：「放下娑婆，得大自在；往生極樂，乘願再來。」

在五、六年前，方丈和尚曾兩度很誠懇的告訴近梵，把家母給接到萬佛城養老，聽了這句話，我內心非常感動。萬佛城還是稟承上人的家風，鼓勵出家眾把父母接到聖城行孝，讓父母有機會親近三寶，在聖城往生，種下成佛的金剛菩提種子。上人這種大慈悲普度老人的願力，將會是萬佛城的最大特色之一。萬佛城是往西方極樂世界的跳板，我們希望有更多的人到萬佛城來修行，從這塊跳板一躍直到佛地！

guidance, so we said to DM Ren, “Elder Dharma Master, this is the time for you to let everything go and concentrate on reciting the Buddha’s name. You have left the home-life for a long time and this is the moment that you have always been waiting for. Recite the Buddha’s name, think of the Buddha, ask the Buddha to guide you to the Land of Ultimate Bliss. Follow our lead and concentrate on nothing else but reciting Buddha’s name.”

On the same day, the hospital staff called the Administration Office and notified us that it would take approximately twelve days for DM Ren to pass away. But two days later, the 93-year-old DM Ren completed her difficult journey in the Saha world. We all felt very happy that she did not have to endure much pain and that she passed away with so many people around her reciting the Buddha’s name. This is certainly a result of blessings she sowed in her past lives. Thus, the verse spoken at the cremation ceremony goes: “Let go of the Saha World. Attain great freedom and ease. Be reborn in the Land of Ultimate Bliss. Return to the Saha by the power of vows to save beings.”

Five or six years ago, the Abbot earnestly told me twice to bring my mother to the City of Thousand Buddhas to live. I was happy and touched when I heard this. The City of Thousand Buddhas is still following Venerable Master’s legacy, which is to encourage monastics to bring their parents to the monastery so that they also have a chance at interacting with and learning from the Triple Jewel, and so that they could one day pass away at the City of Thousand Buddhas, and that they could also plant a *vajra* bodhi seed in their consciousness. This compassionate legacy and vow to save and guide the elderly will definitely become one of the greatest attractions of the City of Thousand Buddhas. This monastery is a springboard to the Western Land of Ultimate Bliss. We wish that more people can come to CTTB to practice and step on this springboard to leap straight to Buddha’s Land.

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我們自己本身要做得更好，學習菩薩的戒定慧、慈悲喜捨；如果還不夠呢，我們就要努力。如果以這個佛性的「我」——這個大「我」來為「我」呢，有什麼可取的？有什麼可捨的？那我們就是藉這個外境，來練自己的身心。

現在很幸運在佛殿中，我們心不要去攀這種外緣。現在的一時一刻都是重要的，我們未來的成就，就在現在的這裡下種。現在這一刻種的種子，如果是好，才有好的果實。藉著菩薩的聖號，我們就不要讓這個妄念有機可乘。

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If we do not have these yet, we should work vigorously. If we take the great self of our true Buddha nature as ‘self,’ to take this ultimate self as ‘self,’ then what else is there to obtain? What else is there to renounce? Therefore, we would use our external conditions to train our minds.

We are very lucky to be here in the Buddha hall so do not scheme or seek for external conditions. Every minute and every second is very important. We are planting the seeds for future fruition. From all the seeds we sow now, only the good seeds will result in good fruition. By reciting the Bodhisattva’s name, we should not allow our discursive thoughts to have an opportunity to overcome us.