

# 靜悄悄的修行人——悼念恆忍師

In Memory of  
Dharma Master  
Heng Ren:  
A Silent Cultivator

比丘尼 恆信 文 By Bhikshuni Heng Syin  
李海慈 英譯 Translated into English by Lotus Lee

恆忍師走了！九三高齡，無病無痛，不吃藥不打針，大小便不失禁；無疾而終，就像油盡燈枯那麼自然。我跟她雖住一個屋簷下十多年，卻從未交談過一句話；因她從來也不講話，只會坐在客廳一角，默默地數著念珠念佛。最近因身體老化，才在自己房內念佛，不再出來。

她也不愛看醫生，因為啥病痛也沒有，看什麼呢？一般人都要定時看看家庭醫生，保健保健嘛，有啥病也好早點治療啊！但她不信這些，勉勉強強被拉去看醫生，不為別的，只為到時方便醫生簽那張死亡證書！

她九十歲後摔過五、六次，從不見骨頭折裂，也不疼；真不曉得她是骨頭硬呢，還是軟！只疼過一次，但她說念念佛就不疼了，不需看醫生或照X光；更別說找人推拿按摩了。

多年來她也不愛講話，我看不像是為了持戒守口業啊，造口業將來果報不好啊什麼什麼的……；我看她是根本沒有話要講，更不用說高聲談笑喧鬧，擺龍門陣，喝老人茶了，真是最高品質的修行人——靜悄悄！

恆忍娑婆

與女淡泊同修道  
默默裡佛名不輟



果住寂滅

冥冥中法性已圓  
乃母慈悲獨西歸

萬佛聖城福居樓住眾全輓

*Constantly enduring the Saha world,  
she cultivated quietly along with her daughter,  
unobstrusively not letting go of the Buddha's name.*

*Her fruition is residing in stillness,  
the kind mother returning herself to the West,  
clearly having perfected the Buddha nature.*

--Offered by the Residents of the Tower of Blessings,  
City of Ten Thousand Buddhas

Dharma Master(DM) Heng Ren has left us. At the ripe old age of 93 years, she passed away without illness, as natural as a lamp going out when it runs out of oil. I lived in the same building for more than ten years, but I never exchanged a word. She never talked; she only sat in a corner of the living room, silently reciting the Buddha's name with her recitation beads. Only recently, because of her age, did she simply stay in her room and stop coming out.

Most people insist on scheduling regular physical checkups, saying that they want to keep themselves healthy, and that it is best to cure an illness as early as possible, but not DM Ren. She did not like to see doctors; because when you do not have any pain and sickness at all, what is the point of seeing a doctor? The only time she was unwillingly dragged to see a doctor was when she passed away, it would be more convenient for the doctor to sign the death certificate.

上人說：「一等的修行人輕飄飄；二等的修行人拎個包兒；三等的修行人挑個挑兒」，她可絕對是一等的修行人。她的東西非常非常之少，真是身無長物；不論穿的用的，她是「新三年，舊三年，縫縫補補又三年」的忠實實踐者，簡直就沒見她有過沒補丁的衣服或枕套什麼的；就有居士偶爾送點帽子手套圍巾什麼的，給老人家禦寒，卻從沒見她要過。別人都拿起來端詳端詳，看看是啥料子啊？比現在身上的更暖和嗎？是不是該換個新的了啊？就有放下的，也是怕東西多了損福報；雖放下，早在肚腸裡千迴萬轉算盤打盡。她連是什麼東西都不知道，就推開了；心理上沒有這個需要！

吃的也一樣；就有人供養點東西給老人家，一般人都得拿起來看看是什麼成分啊？有防腐劑嗎？有色素嗎？有味精嗎？漂白過嗎？是有機的嗎？臺灣來的？大陸做的？基因工程改造過嗎？味道好嗎？她不；你就放她面前，她也好像沒看見，也不需要；連是個什麼東西都不知道，更別說自己弄點什麼好料的，或家鄉味，祭祭自己的五臟廟了！什麼「醫生叫我每天吃個蘋果，對我好」，「醫生叫我吃點這個補補氣」……；她沒這些囉嗦，每天吃點大眾餐桌上的東西，也就過了。

佛家講，人生的苦境不一定就不好，也可以是修行上的增上緣。想她一生坎坷，幼年喪父，十六歲嫁人，家庭不和，生活困苦還養了六個孩子，早該將她對人生的熱情，給銷磨殆盡了吧！等遇到上人，住進萬佛城出了家，她的苦債終於了了；從此無牽無掛，珍惜眼前，一心向道，不回頭看，不跟世間再有瓜葛，也不邁出萬佛城大門，只知老實修行；卻給我們這些「好命」的人，做了個榜樣。

恆忍師！好走！如果這回去不了極樂世界，就早點回來出家。但這回可要小心，別嫁人啦；要童貞入道，繼續做個一等的修行人。

After she turned 90, she fell five or six times, but she never had any pain or fracture. I really do not know whether her bones were hard or soft. They only hurt once before, but she said that after she recited the Buddha's name for a while, the pain went away. She did not need to go to the doctor or get an X-ray taken, let alone have someone massage her.

Through the years, she never enjoyed talking; but I don't think this had anything to do with cultivation in general. I believe it was because she basically did not have anything to say, not to mention talking loudly or chitchatting. She really was a cultivator of the highest quality—always silent.

The Venerable Master once said, "First class cultivators are light as a feather; second class cultivators carry a bag; and third class cultivators carry their luggage hanging on a pole." DM Ren was definitely a first class cultivator. She had very few belongings. Whether it was clothes or regular belongings, she was an honest practitioner of this principle: "New for three years, old for three years, and patch and mend for another three years." I have never seen any of her clothes or pillowcases that have not been mended. Even when laypeople sometimes brought hats, gloves, or scarves for the more elderly Dharma Masters, she never wanted any of them. Other people would be checking the offerings out—what kind of material were they made from? Were they warm? Should they get a new one? But because she did not need any of this, she never even gave the offerings a second glance. She did not have the need in her mind.

It was the same with food. When people offered food to the old people, most would be concerned about its ingredients; whether it had preservatives, food coloring, or MSG; whether it had been bleached; if it was organic; where it was made; it was genetically modified; and if it tasted good or not, but not her. Even if you put the food in front of her, it seemed as if she neither saw it nor needed it, not to mention making some special treat for herself. Some people would say, "An apple a day keeps the doctor away" or "Eating nutritious foods can keep me healthy." None of this was important to her; she was happy with eating whatever was served on the table.

In Buddhism, it is said that a life full of suffering may not be a bad thing, because it can help you in your cultivation. DM Ren's father passed away when she was young, she married when she was 16 years old, her family was rather dysfunctional, and she raised six children under difficult living conditions. Her hard life must have evaporated her enthusiasm for life a long time ago. When she encountered the Venerable Master and left the home life in the City of Ten Thousand Buddhas, her debts of suffering had finally been paid off. After that, she settled down in the City and never stepped out of its doors, cultivating single-mindedly without any attachments to the world. She really serves as a wonderful role model for us who had "easy lives."

Go well, Dharma Master Heng Ren! If you do not go to the Land of Ultimate Bliss this time, then come back sooner to leave the home life. But be careful, don't ever get married, and keep being a first class cultivator.