



播種南美

Sowing Seeds in South America

Early in the year of 1973, a fervent Buddhist visited Gold Mountain Monastery. Having been in business for many years, he often took trips between Hong Kong and South America. This time, he made special arrangements to stop by San Francisco, called 'Gold Mountain' by the Chinese, only because he heard of a venerable Chinese monk, who had established a monastery there for his disciples to study Buddhism. Those who followed him to learn meditation and study the Buddha's teachings were young Americans. Having been a Buddhist himself for many years, he was happy to see Buddhism spreading to distant places like other religions, so he decided to pay a visit to the Venerable Master Hsuan Hua.

This Upasaka, Mr. Yu Shau Shing, who believed that the Buddhadharma was inconceivable, was once the sole survivor of an airplane crash at the Taiwan International Airport when the jet he was in ripped through a village during landing. He realized that in surviving, he had been given a great opportunity to offer himself to Buddhism. Since then, he supported the Three Jewels (Buddha, Dharma, and Sangha) with all his effort. When he saw the Master, he felt as if they were old friends. Right away he asked the Master to go to Brazil to teach the Dharma. ☞ Continued on page 45



譚果正文 By Stella Tse

1973年初，金山寺來了一位虔誠的佛教徒訪客。他經商多年，常常往來香港和南美洲之間。這一回，聽說有一位中國高僧駐足三藩市，設寺授徒，追隨出家修禪學教的都是美籍青年。護法多年，下意識地他慶幸佛教終於能和其他宗教傳揚到遠方了。於是他安排在旅途中，過境金山，拜訪宣化上人。

這位深信佛法不可思議的余守盛(譯音)居士，曾經是一次一架客機在台灣國際機場降落時，撞向農村失事的唯一生還者。他知道他拾回殘命，正是給他機會獻身佛教。自此之後，他擁護三寶，責無旁貸。他與上人一見如故，並邀請上人往巴西弘法。 ☞ 下接第45頁



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同年三月上人放下一切，把中美佛教總會所有事務，交由這十多位新出家的美國比丘料理，隻身飛往巴西。奇怪！每次上人到別處去說法，總是帶著徒兒們去實習，一開眼界。相反地，這一次把每個人留在廟裡，學習主持法事，處理萬機。雖然，上人不時在書信或電話中提示，僧團處事也井井有條，不過，上人要大家學習的，是維持僧團共事、共修的六大宗旨：不爭、不貪、不求、不自私、不自利、不打妄語。上人從旁觀察，看誰考試及格，通過六關。

那麼，上人在巴西幹甚麼？上人在八月歸來時說：「南美洲沿海發達，人心正直，可惜是大部分人還沒有聽聞三寶。我到那裡去是播種插秧，在南美時我唸了十萬遍大悲咒，將來菩提果熟的時候，收割就是你們的責任了。」說不定法界佛教總會將來在南美洲開闢道場，弘傳大乘法教。行者們，努力吧！

上人在南美時，每到一處，都和弟子們聯絡。從上人的書信中，我們可以感受到上人每一念都是平等地關懷每一位發心修行的弟子。在1973年3月23日上人的來信寫道：「謝(冰瑩)、徐(儀君)二居士在寺用功修行情形如何？須好好照顧，助其道心增長。」（上人剛離開的時候，這兩位精進的女居士正開始在金山禪寺閉關，日中一食，精進辦道）。3月27日上人再給弟子們鼓勵道：「衲昨已安抵巴西聖保羅城，暫住旅店。待休息數日，再接見各佛教人士。看情形如何，有無因緣發展佛教，再為函告。賢徒等須各努力，勇猛精進，為法忘勞；作西方佛教先覺，為法界眾生津樑；發大菩提心，早成無上道。勿把光陰空過。當念無常迅速，其各勉旃。謝、徐兩居士功夫如何？是否仍住在寺裡？」

6月20日上人又寫信給弟子們說：「諸位善來者如晤，後面菩提樹長有多高了？是否每日培養灌溉？諸位菩提心是否增長發大了？甚為念念。」雖然現在上人真的離開了我們。但是上人的一言一行，時刻給我們痛下針砭。同修們，齊精進！

3月30日上人來信道：「給我寫信，信封

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In March of the same year, the Master left everything behind. After turning over all the affairs of the Sino-American Buddhist Association to the ten or more newly ordained Bhikshus, he flew to Brazil alone. It was a surprise to all, because the Master usually brought his disciples whenever he went to give Dharma lectures, to give them a chance to practice speaking and see the world. Instead, this time he left all his disciples in the monastery so they could learn to be in charge of Dharma events and to make decisions on all matters. Though the Master occasionally wrote and telephoned to give advice, and the monastics had everything under control, what he really wanted his disciples to learn was to maintain harmony and cooperation within the Sangha and to practice the Six Principles: no fighting, no greed, no seeking, not being selfish, no gaining personal advantage, and no lying. Observing on the side, the Master was trying to see who could pass the six tests.

So, what did the Master do in Brazil? When the Master came home in August, he said, "The coastal regions of South America are prosperous. The people there are honest. It is a pity that the majority has no knowledge about the Three Jewels at all. I went there to sow seeds and plant sprouts. During my stay in South America, I recited the Great Compassion Mantra 100,000 times. So, when the *bodhi* fruits ripen, it will be the responsibility of all of you to harvest them." Who knows? Perhaps in the future the Dharma Realm Buddhist Association may open a monastery in South America to propagate the Mahayana Buddhist Dharma. Practitioners, let's work hard on that!

When the Master stopped at a place, he would let his disciples know. From the letters that the Master wrote, we can sense that the Master's every thought was unbiased concern for each disciple who made the resolve to practice. On March 23, 1973 the Master wrote, "How are Hsieh and Hsu doing in their practice in the monastery? Take good care of them, and help them enhance their faith in the Way." (At the time when the Master left, these two vigorous laywomen had just begun their life in seclusion at Gold Mountain Monastery. They ate one meal a day and practiced seriously.) On March 27, the Master wrote a letter of encouragement to his disciples again, "I arrived safely at Sao Paulo, Brazil, yesterday. I'm staying in a hotel for the time being. After resting for a few days, I'll meet various Buddhists to see if there are conditions to promulgate Buddhism. I'll tell you about that later. All of you worthy disciples should work hard with vigor and perseverance. Forget your own self for the sake of Dharma. Be the first ones to awaken in the West and act as a ferry and support for all beings of the Dharma Realm. Manifest your great Bodhi mind and aim for early attainment of the unsurpassed Way. Do not waste any time. Remember, life is fleeting and impermanent. All of you must strive diligently. How are the two laywomen, Hsieh and Hsu, progressing in their practice? Are they still staying in the monastery?" On June 20, the Master wrote

上只寫 To Lun 英文字，不必用任何稱呼如Abbot或Rev.等，免受天主教妒嫉。」（大部分南美洲國家都信奉天主教）從信裡可以看到上人的菩薩心腸，不願意給人家添煩惱，種惡因。這是值得我們時刻反省。

上人花了四個多月的時間，到過巴拿馬、巴西、巴拉圭和阿根廷。時機尚未成熟，上人把責任付交了下一代。

to his disciples, "To all of you who come for a good cause, how tall has the Bodhi tree behind you grown? Have you been nurturing and watering it daily? Has your Bodhi heart developed and expanded? This concerns me greatly." Though now the Master has indeed left us, every word he said and everything he did are like needles and probes reminding us all the time. Fellow practitioners, be vigorous!

On March 30, the Master's letter reads, "When writing to me, write just 'To Lun' on the envelope with no other form of address, such as Abbot or Rev. etc., just to avoid inciting the jealousy of Catholics." (The majority of South Americans are Catholics.) From this letter, we can tell the Master only has the mind and heart of a Bodhisattva. He does not want to create more problems for other people and sow a bad cause. It is also a reminder for us to do the same at all times.

The Master spent altogether four months in South America. He visited Panama, Brazil, Paraguay, and Argentina. The time is not ripe yet, the Master can only turn the responsibility to the next generation.