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## O Great in Courage, Great in Power, Great Compassionate One!

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時間過得很快，上人圓寂迄今也有十六個年頭了，但上人的修行、慈悲和人格的完美留給弟子們在心頭的感念卻是永遠永遠。

要怎樣來描述上人，才能令各位知道，得遇見這樣的一位大修行者是多麼殊勝？乃是我們百千萬劫以來，種下碩大的善根才得以在今生皈依上人，做上人的弟子，能聽聞到上人的講經說法。有兩種譬喻來說明這種稀有機遇。一種是在海底撈到一根針；或是另一種，就像《法華經》上所說的，有如一隻獨眼海龜，在茫茫的大海中奮力前行，能遇上一根浮木，浮木上又正好有這麼一個可以容身的窟窿，能讓這隻海龜休息一下那疲憊的身體。

這兩種情況都是用來描述不可能的事。其中的一個情形發生了，那簡直就是奇蹟。我們的情形正是如此，不可能的事能成為事實。「人身難得，佛法難聞，善知識難遇」，我們既得人身又得聞一脈相傳的正法。上人所講的法可以說，也正是當年釋迦牟尼佛對四眾弟子所講的法，只不過是事隔二千九百多年後，再重述了一次。

構成佛教的三個要件就是：佛、法、僧三寶。佛是本師釋迦牟尼佛，法就是釋迦牟尼佛所說的法，第三個便是僧團。在世尊四十九年的弘法中，僧團經歷「從無到有」，到逐漸發展成一個龐大的團體，佛法僧三寶都具備了。這在佛住世的時候是很自然的發展，因為世尊曾是一位尊貴王子，出家修道成佛後，許多釋迦種族的男子，由於傾仰佛

Time is fleeting. It has been sixteen years since the Venerable Master entered Nirvana, however his spiritual practice, kindness, compassion, and wholesome character are forever marked in the hearts of his followers.

How can I describe the Venerable Master in such a way so that people may come to understand how remarkable and fortunate it is to have met such a great practitioner? We must have planted great virtues and wholesome seeds in the past million eons to have the opportunity to take refuge with him, to be his disciples, and to listen to his lectures and teachings in this life. The rarity of this opportunity is expressed by two analogies: The first, is to scoop up a needle from the ocean; the other, described in the *Dharma Flower Sutra*, for a one-eyed sea turtle struggling to swim in the sea to come in contact with a floating piece of driftwood, where can it attach itself, to rest its exhausted body.

These two conditions depict cases that reach the brink of impossibility. It is as if a miracle has occurred if one of these conditions manifests. However, our case is similar. That which is considered almost impossible becomes a reality. "It is difficult to possess a human body, hard to hear Buddhadharma and difficult to encounter a wise advisor." We now possess a human body and hear the proper Dharma from a direct line of succession. The Dharma lectured by Venerable Master is the same Dharma that Shakyamuni Buddha spoke to his disciples. It is again repeated some 2,900 years later.

There are three elements that constitute Buddhism. They are the Three Jewels, respectively, the Buddha, Dharma, and Sangha. Buddha refers to the original teacher, Shakyamuni Buddha; Dharma is the Dharma lectured by Shakyamuni Buddha; lastly, the Sangha. In those forty-nine years propagating Dharma by the World-Honored One, the Sangha gradually developed from initially having no one, into a large community. This is the natural development when Buddha was alive. The World-Honored One was a royal prince, who left home to cultivate and realize Buddhahood. Many men of the Shakya clan followed him, moved by his dignity and heroic character. His father sent men of the Shakya clan to ordain so as to expand the Sangha. On various occasions Brahmins were converted due to the virtues of the Buddha.

Today, Shakyamuni Buddha, our original teacher and founder, has already entered parinirvana. Successive patriarchs from Mahakasyapa to the twenty-eighth patriarch, Bodhidharma, who by means of his spiritual power, observed that Buddhism would transmit to Eastern China. Bodhidharma then initiated his first missionary, by sending two

陀的莊嚴外表和偉大人格而追隨他，他的父王也曾指派釋迦種族的男子出家來壯大僧團。還有更多的是，多次有婆羅門外道為世尊的宏大教理所折服而加入僧團。

今天，釋迦牟尼佛已經入滅，是我們的本師，也是我們的教主。歷代祖師一代接著一代，到第二十八代祖師菩提達摩尊者，他以神通觀察到佛法將來會移轉到東方的中國，所以他先派遣二位弟子到中國為弘法的使命做些準備。隨後他從海路千里迢迢來到中國，獨自一人來到一個完全陌生的國度來發展佛法。中國佛教歷史上尊稱菩提達摩法師為「西土東來」第一祖。

在這一點上，我們的上人也有相似的情形。早在上人十九歲為母廬墓盡孝時，一日打坐的時候看到六祖慧能大師來到他的茅蓬，告訴上人「將來你會把佛法帶去美國，弘法利生度人無數，正法自你將在西方崛起云云」。多年之後，上人已承繼法統成為為仰宗第九代祖師，由於國事動盪，避走香港。接著在西元1962的那一年，因緣際會，上人毅然決定離開香港來到美國。這種情景和當年六祖的預言完全一致。

到一個陌生的國度，一切從零開始，這一點上人和當年菩提達摩祖師的魄力和擔當完全是一樣的，兩位祖師都是為了佛法而遠到陌生的國度，但在爾後的處境和發展上，兩位祖師就有了不同。在達摩祖師來到中國的時候，佛法在中國已有，數種宗派都已經建立，一脈心傳的禪宗反而是落了後。當時在中國已有為數不少的印度法師，很受到王公大臣和黎民百姓的尊崇。這些外來的法師擔心自己的名聞利養受到影響，對達摩祖師就非常排擠，甚至暗中對他下了六次毒，但都被祖師的神通給化解了。

在這麼惡劣的環境下，要發展禪宗的體系和僧團已是不大可能。達摩祖師只能留下密法，把法嗣秘密傳給二祖慧可大師，而不意圖去發展僧團。這是達摩祖師在中國推展過程中所受到的拘限。所以在這一階段，以心印心的禪宗，在佛法僧三寶結合的過程，基本上是處在蟄伏的階段，僧團可以說沒有。一直到後來佛法僧三者的結合，是經過四代祖師的努力才讓佛法僧三寶再次走到一起。

相對於達摩祖師的處境，上人可以說是比

disciples to China to propagate the Buddhist teachings. Bodhidharma then came alone from afar via a sea route to China. It is thereby thought that Dharma Master Bodhidharma was honored as the first patriarch from the Western land to enter the East, according Buddhist historical accounts.

Our Venerable Master had the same experience. At nineteen years of age, as the Venerable Master was meditating in his thatched hut and observing filial respect for his mother at her grave side, he saw the Sixth Patriarch Hui Neng come to his hut. Venerable Hui Neng said to the Venerable Master, "You will bring Buddhism to America in the future, where you will propagate the Dharma to benefit and rescue countless beings. The Proper Dharma will prosper in the West through you..." Many years passed and the Venerable Master received the transmission of the Dharma as the Ninth Patriarch of the Wei Yang Lineage. He sought shelter in Hong Kong due to the instability of state affairs in China. In 1962, due to conditions and affinities, Venerable Master resolutely decided to leave Hong Kong for the United States of America. This situation fits the prediction made by the Sixth Patriarch.

Everything begins anew when one comes to a foreign country. The Venerable Master's courage and undertaking are reminiscent of Patriarch Bodhidharma. Both patriarchs came from afar to a foreign country in the name of Buddhism, but in differing circumstances, they developed Buddhism in different ways. There was Buddhadharmā in China when Patriarch Bodhidharma arrived. Several schools and sects had been established, but the Chan School, based on mind-to-mind transmission, was not strong. Many Indian Dharma Masters living in China were respected and admired by high officials, ministers, and citizens. These Dharma Masters pushed Dharma Master Bodhidharma aside in fear that he would detract from their reputation and offerings. They even secretly poisoned him six times; the Patriarch used his spiritual power to neutralize the poison each time.

It was impossible to develop the Chan School and the Sangha in such an unfavorable environment. Patriarch Bodhidharma was only able to propagate the esoteric Dharma; he secretly transmitted it to the Second Patriarch Hui Ke, without any intention to develop the Sangha. Patriarch Bodhidharma was thus limited in the process of developing Buddhism in China. The mind-to-mind transmission of the Chan School, as well as the integration of the Three Jewels -- e Buddha, the Dharma, and the Sangha, could be said to be in a stage of hibernation at that point. The Sangha did not really exist. It took the arduous efforts of four generations of patriarchs to bring the Three Jewels together.

The Venerable Master was more fortunate than the Patriarch Bodhidharma. America has a tolerant attitude towards various religions. Buddhism was a new religion just starting to emerge in America. Hence, there was no opposition, but that didn't mean everything went smoothly. There is a saying, "The ancients wore ragged clothes and pulled thorny carts to reclaim wasteland; it's difficult to start a business but not easy to maintain one either." The Venerable Master had to

較幸運些。在美國，對宗教採用相對寬容的態度。佛教在美國也是剛剛起步，是一種新來的宗教，所以還不存在反對的勢力。但這也不表示是一帆風順的，大家都知道「筆路藍縷以啟山林，守成不易創業惟艱」，上人擔負的正是雙重的重擔——既守成又創業。他的為法忘軀是所有弟子有目共睹的事實，可以說上人為了弘法利生，自己沒有休息或中止過一天，好不容易有了一個安定的環境，上人隨順機緣全心全意地投入宣揚佛教的工作，著手培育出如法的僧團。

在弘法上，僅僅在前後十五年間，上人將大乘經典幾乎說了個遍，《地藏經》、《楞嚴經》、《心經》、《金剛經》、《六祖壇經》、《阿彌陀經》、《妙法蓮華經》、《大方廣佛華嚴經》等，還有無數的開示和說法。在講經說法的同時，上人也積極發展僧團，置辦道場，大慈悲心普渡，讓不同國度的四眾弟子都能有安身立命和修行的阿蘭若處。這這可以用《楞嚴經》〈贊佛偈〉中所說的「大雄大力大慈悲」來形容上人的偉大。

在短短的十多年中，在沒有國君或大臣的相贊之下，在一完全陌生的國度將佛法僧三寶再一次統合在一起，三十年之中發展出一個總部萬佛聖城，轄下有法界大學、譯經學院、培德中學、育良小學，和十七個散布在美國、加拿大、澳大利亞、臺灣、香港、馬來西亞等地的分支道場的龐大團體。這是從釋迦牟尼佛入滅之後，從未發生過的現象，也讓佛法僧三寶自釋迦牟尼佛之後，再一次經歷「從無到有」，出現在我們的娑婆世間；讓佛教在世界上再次展現出一股遵奉佛制修行的清流；讓正法得以延續，續佛慧命。

所有的話語都無法形容和表達出對上人的感恩，或能描述出皈依這麼一位不平凡的祖師是多麼的殊勝。聖人的行止在未遇到之前只能從書本中去憧憬。但在遇到之後，又在無知無覺中給錯過了許多原本可牢牢抓住的機遇。有人問顏回，你的老師孔夫子是怎樣的一位仁者呢？顏回回答說：「夫子仰之彌高，鑽之彌堅，瞻之在前，忽焉在後；夫子循循然善誘人，博我以文，約我以禮，欲罷不能。」我想大概也只有這幾句話最能表達對上人無限的懷念和景仰吧！

endure various burdens because he had to both start and maintain the Buddhist tradition in the West. His disciples witnessed how he forgot about himself for the sake of the Dharma. The Venerable Master never rested or paused for a day in propagating the Dharma and benefiting beings. He seized every opportunity to wholeheartedly propagate Buddhism and establish the Sangha, once he had a stable environment.

In propagating Dharma, during a fifteen year period, the Venerable Master gave lectures on almost all the Mahayana texts such as the *Earth Store Sutra*, the *Shurangama Sutra*, the *Heart Sutra*, the *Vajra Sutra*, the *Sixth Patriarch Platform Sutra*, the *Amitabha Sutra*, the *Wonderful Dharma Lotus Sutra*, and the *Flower Adornment Sutra*, and others. The Venerable Master actively developed the Sangha and established monasteries at the same time. He rescued beings with great kindness and compassion and allowed the fourfold assembly of disciples from various nations to have a peaceful place in which to live and do spiritual practice. His resolution is the same as stated in a verse praising the Buddha in the *Shurangama Sutra*: 'O great in courage, great in power, great compassionate one.' These words aptly describe the Venerable Master.

In as short a time as ten years, without the support or sponsorship of emperors or ministers, the Venerable Master integrated the Three Jewels -- the Buddha, the Dharma, and the Sangha, in a totally foreign country. In less than thirty years he founded the headquarters of his Buddhist organization, the City of Ten Thousand Buddhas; Dharma Realm Buddhist University; the International Translation Institute; Developing Virtue Secondary School; Instilling Goodness Elementary School; and seventeen branches in the USA, Canada, Australia, Taiwan, Hong Kong, and Malaysia. It is an unprecedented phenomenon after Shakyamuni Buddha entered nirvana. The Three Jewels once again appear in this Saha world after Shakyamuni Buddha's time. Buddhism once again presents itself as a clear stream based on following the standards of practice set by the Buddha. The Proper Dharma continues to perpetuate the wisdom of the Buddha.

Nothing could describe my gratitude towards the Venerable Master, or how special it is to take refuge under this extraordinary patriarch. Before encountering the conduct of a sage, one can only yearn for it from reading books. Yet in merely reading, one may unintentionally miss many opportunities that one could easily seize after meeting a sage. Someone asked Yan Hui, what kind of a humane person is your teacher Confucius? Yan Hui replied: "I looked up to him, and he seemed to become higher; I tried to penetrate him, and he seemed to become more firm; I looked at him before me, and suddenly he seemed to be behind. The Master gradually and skillfully leads people. He enlarged my mind with learning and taught me the restraints of propriety. When I wish to give over the study of his doctrines, I cannot do so." I think these few sentences aptly express my nostalgia and admiration for the Venerable Master.