



白山黑水育奇英（續）

White Mountains and Black Waters Nurture Rare Talent (continued)

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BIOGRAPHIES | 人物誌

上人自述：

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3次以上，說：「我想要出家做比丘！」第一次我說：「你再考慮清楚，我給你一個時間，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5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，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。

As told by the Venerable Master:

It is not easy to gain my permission to leave the home life. These five Westerners knelt in front of me more than three times and requested my permission by saying, "I want to be a Bhikshu (Bhikshuni)." I responded to their first request, "You have to consider it carefully. I will give you some time to think about it. You can come back and ask again. Three to five months later, they would come back and say, "I must be a Bhikshu (Bhikshuni)!" I still replied, "Think it over. Do you really think you can stand the suffering of one meal a day and no lying down at night? If you can, come back again."

The Bhikshus and Bhikshunis who are my disciples must eat one meal a day, get up at 3:30 a.m., begin the morning recitation at 4:00 a.m., and rest at 10:00 p.m. in the evening. Every day is the same, and it is not easy for these Americans. Now I will announce the names of these five Bhikshus and Bhikshunis.

The first one is Guo-chien (Heng-chien). He used to think that nothing was worthy of affection and he was just like a homeless person! Now he encounters Buddhism and regards it as his destination.

第三位是果現，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。

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5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5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！西方人這麼久時間，真正明白佛的人很少很少的，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！

【附記】譯自美籍女弟子果逸的記錄——

1973年2月12日，在紐約飛往聖地牙哥的班機上，上人（56歲）說：「『前謙寧靜恒授先，逸隱修持五朵蓮；1968楞嚴會，宣揚佛教化有緣。』把它記下來，這是一個秘密，不要讓旁人知道！在很多年以前，我就寫下這個偈頌。看到這個偈頌，妳們會知道妳們是誰了。」

次日早晨，在方居士的家，上人告訴恒持、恒賢和我：「昨天告訴妳們的偈頌，是我在母親墳上守孝期間（1936至1938年）所寫的，那時候六祖大師曾和我談到這些事情。我昨日觀察因緣，看出是讓妳們比丘尼知曉這事的時候了，這可是發生在幾十年前的事。」

☞待續

The second one is Guo-ning (Heng-jing). He too thought that life was meaningless. Yet when he learned of Buddhism, he knew the real truth was contained in Buddhism and so he left the home life.

The third one is Guo-Hsian (Heng-shou). He was a little different from other people; he wanted to study the truth of life, the final destination and the case of life and death, so he also left the home life.

The fourth one is Guo-yi (Heng-yin). This young lady had been seeking for the answer of life. She learned Buddhism and knew it was worth studying, so she left the home life too.

The fifth one is Guo-Hsiu (Heng-chih). She clearly understood the true face of this world and saw through everything, so she put everything down and had a strong will to cultivate. Guo-xiu said a few words, "The fruit will become ripe, if we cultivate virtue and merit. Keep your mind on meditative concentration and wisdom, and maintain precepts to achieve Buddhahood." These words written by her are very meaningful.

These are, in brief, the reasons why the five Americans became Bhikshus and Bhikshunis. It would take a very long time to talk about it comprehensively. Today I gave names to the five of you, which implicitly contains an unimaginable realm. The unique name given to each of you has its own meanings. This is not a big matter, nor a tiny one, containing causes and effects.

You see! For such a long time, very few Westerners really understood Buddhism. Now it is beginning. Let me tell you a superstition, or maybe not a superstition: in your past lives you all made vows that you would follow your Master who would vow to promote Buddhism in the U.S. in the future. So you vowed to be born in the U.S., before your Master's arrival, in order to help him complete his wishes. You all came here because of your vows; do not forget your own long term wish!

<In addition> Translation from American female disciples Guo-yi's record—

On the plane from New York to San Diego, on February 12, 1973, Shifu (56) said, "Write this down: *Chien Ch'ien, Ning Ching, Heng Shou Hsian, Yi Yin, Hsiu Chi'h* are five lotus flowers; *The Shurangama Assembly in 1968, propagates Buddhism and transforms those with affinities*. It's a secret. Don't let the others know yet. I wrote this verse many years ago. Seeing this verse, you all should know what you are all about."

The next morning at Upasika Phuong's home, he said to Heng Chih, Heng Hsien and me, "The verse I told you about yesterday was written while I was cultivating filial piety beside my mother's grave (1936-1938). At that time the Sixth Patriarch and I talked about these matters. I observed the conditions yesterday and saw that you Bhikshunis could know this vow; these are affairs which took place several decades ago."

☞To be continued