



瓜達露佩聖母像 Virgin of Guadalupe

How the Patron Saint of Mexico led me to a Vietnamese Buddhist Temple near the strawberry fields of California.

Galo, one of the Hispanic workers I supervise, had fallen off a ladder and fractured his wrist. He couldn't work for a while. Knowing that his family reveres the Virgin of Guadalupe, the patron saint of Mexico and South America, I visited him, bringing red roses and candles for his home altar of the Virgin. As my mother had a stroke and I could not leave her alone, I brought her with me.

Galo told my mother and me stories of the miraculous appearance of the Virgin at Pinto Lake in Watsonville, a small, sleepy agricultural town 20 miles south of Santa Cruz. The faithful have set up a shrine for her at the lake and make offerings of red roses and candles. Legend has it that if you make an offering of roses and candles and pray before

這是我與墨西哥人民的守護神(亦稱主保聖人)相遇的故事。這段不期而遇，引領我至北加州草莓田附近的一座越南佛寺，並與之結下善緣。

卡羅，是我所管理的西班牙裔工人中的一員。他從梯子跌落並折斷手腕後，便停工好些時候。我知道他的家族素來崇敬有南美暨墨西哥守護神之稱的「瓜達露佩聖母」，因此在我決定去探望他時，便買了一束紅玫瑰及蠟燭，準備要供奉在他家中的聖母像前。由於母親中風，我不能任她一人獨處，於是我就帶著她同行，一起去慰問卡羅。

卡羅告訴我們母女倆許多關於聖母顯靈的奇蹟故事，他說聖母示現在聖塔克魯茲市以南20公里處，一座步調緩慢的農業小鎮沃森維爾的顰投湖。信眾們在湖畔為聖母設立了神龕，並敬奉了紅玫瑰及許多蠟燭。據傳，任何在聖母前供奉玫瑰、蠟燭並誠心祈禱的人，凡有所求

The Chinese Virgin Mary

中國的聖母瑪麗亞



BODHI FIELD | 菩提田

胡愛蓮 文

By Eileen Hu

the Virgin, whatever you wish for comes true. Galo wanted to put his roses and candles at the shrine for the Virgin but couldn't drive because of his wrist. My mother, brought up a devote Catholic and a firm believer in the Virgin, wanted to come too. She was depressed after her stroke because she couldn't express herself verbally or read any more.

Galo asked us if we had seen the statues of the Buddha in the forest close to Pinto Lake. I was surprised that there would be Buddhist statues in the middle of nowhere in a predominantly Hispanic town. I was very curious. So the next Sunday, Galo, his wife, his two sons, his daughter and his grandson as well as my mother and I went on an outing to see the Buddhist statues and pray at the shrine of the Virgin.

Indeed, in the middle of nowhere were huge 30 to 40 foot statues of Shakyamuni and Amitabha Buddha. Galo told me that the (Hispanic) teenagers in Watsonville have little to do and when joy riding discovered the statues. More and more statues were being brought and a building was erected and a paved road was being constructed. I later learned that a Vietnamese Buddhist Temple headquartered in Morgan Hill was building their meditation retreat center out here where it is very quiet and peaceful. The founder of the temple is a disciple of Thich Nhat Hanh.

There were several smaller statues of Guan Shi Yin. I remember Dharma Master Hsien had told me that the Venerable Master said that Guan Yin was the same as the Virgin Mary, so I told Galo and his family that Guan Shi Yin was the Chinese apparition of the Virgin of Guadalupe. That impressed Galo, who now calls Guan Yin "the Chinese Virgin."

Then we went to the shrine of the Virgin of Guadalupe at Pinto Lake. Galo and his wife told my mother and me many stories of the saints in Mexico and the festival of the patron saint of their village. His son told me how once a year during Lent they had to give up what they craved most and dedicate that to the Virgin. He told me how his cousin had come before the Virgin with a wish and promised to give up a bad habit if his wish came true. The wish did come true.

A few months later, Galo's wrist had healed and my mother was reading again. Was it due to the Mexican Bodhisattva or the Chinese Virgin or both?

I came back to visit this temple again with my brother and sister and met the monk Quang Tri, a kind and gentle soul with a sincere desire to spread the Dharma in California. He spoke fluent Vietnamese, French and English and was learning Spanish. I eagerly told him about BTTS publications, Vietnamese sutras, English Dharma talks and stories in Spanish. But he requested

皆能遂心滿願。卡羅想要把我送的玫瑰及蠟燭供在顰投湖的神龕前，但是他的手腕受傷無法開車。自從我的母親中風以後，她便面臨口語表達困難及閱讀上的雙重障礙，這讓她陷入了沮喪與低潮。母親從小就是虔誠的天主教徒，對聖母瑪利亞也是堅信不移，因此她也想到顰投湖去朝聖。

卡羅問我們，是否看過顰投湖附近森林裡的佛像？我一聽頗感詫異，沃森維爾不過是一座默默無名的小鎮，而且絕大多數都是西班牙裔的居民，那裡怎麼可能會有佛像？一週後，卡羅攜家帶眷（妻子、兩兒一女、外加一孫），連同我及母親一行人，我們相偕前往顰投湖的神龕朝聖並參觀森林裡的佛像。

果不其然，在地處偏僻的山林裡，我們竟然看到了高約三十到四十呎的釋迦牟尼佛及阿彌陀佛的聖像。卡羅說，住在沃森維爾的西語裔的青少年鎮日無所事事，他們是在開車兜風時，意外發現這些雕像。後來，越來越多的佛像被送進森林，地上也蓋起了新的建物，對外道路也陸續鋪設開通。經過了解後，我才知道這座越南佛寺的總部，位於聖塔克拉拉郡下的摩根市，它的創辦人是一行禪師的弟子。因為沃森維爾小鎮靜謐祥和，他們便選擇在這裡建立禪修中心。

我們也看到好幾尊觀世音菩薩的聖像。我記得比丘尼賢法師告訴過我，上人說觀世音菩薩和聖母瑪麗亞，他們實際上是同一位。因此我告訴卡羅一家人，觀世音菩薩就是顯靈在中國的瓜達露佩聖母。這個說法令卡羅對觀音刮目相看，現在他都稱呼觀音為「中國聖母」。

參觀完佛菩薩聖像之後，我們來到顰投湖畔的聖母神龕。卡羅及其夫人與我們分享了許多墨西哥宗教聖者的故事，以及他們村莊裡的守護神慶典；他們的兒子也告訴我們，每年的四旬期（守齋期），他們必須放棄自身最慾念的事物，並將其全然地奉獻給聖母。他的表弟曾經在聖母面前許願，並對聖母承諾改掉一個壞毛病，以換得願望的實現。結果，他的表弟果真滿願。

這趟短途之行結束後的數個月間，卡羅的手腕痊癒了，我的母親則恢復了閱讀能力。到底這是「墨西哥菩薩」的加持？還是「中國聖母」的遂心滿願？亦或是兩者都有呢？

當我第二度造訪這座越南佛寺，我與弟弟妹妹們作伴而行，我們一起拜訪了住錫該寺的廣治和尚。廣治和尚為人親切和藹，能夠說流利的越語、法文及英文，他也正在加強學習西班牙文，他真誠懇切地想要在加州宣揚佛法。我雀躍地為他介紹佛教翻譯委員會

200 copies of *Primer Pasos de un Budista: Tres Refugios y Cinco Preceptos*, the French/Spanish version of the Three Refuges and Five Precepts. This was quite a shock to me.

When Dharma Master Jhuang had told me about this publication several years ago, my initial reaction was why anyone in the U.S. would want a book in French and Spanish. I could see this printed in English and Spanish or perhaps even English and French, but to my short sighted vision nobody in an English speaking country would need a bilingual French/Spanish book. How wrong I was. A kind, French speaking Vietnamese monk wanted to share dharma with his Spanish speaking brethren who harvested strawberries in the fertile fields of California, and he found this little introductory booklet the perfect tool. ❀

的出版品，並告訴他我們有越南文經書、英文版的講經開示錄、還有西班牙語的童書……。然而，廣治和尚卻求請兩百份法文及西班牙文雙語版的《佛教徒的第一步：三皈五戒》。我當下目瞪口呆，震驚不已。

幾年前，當恒英法師告訴我這部出版品的時候，我最初反應是：這是美國，誰會要讀這套法西雙語版的書呢？當時我認為這種書以英文搭配西班牙文，或者以英文搭配法文雙語出版，斯足矣！我的目光短淺，以為這是英語系國家，不會有人需要法西雙語文的書籍。我錯了！眼前這位慈憫的越南和尚說著法文，並渴望將佛法分享給正在肥沃的加州草莓田中，收割果實的西語裔的弟兄們。廣治比丘認為，這本介紹佛教徒的入門手冊，正是一本完美理想的工具書。 ❀