

# Dharma Master Heng Ji

## — Sharing Sounds of the Dharma

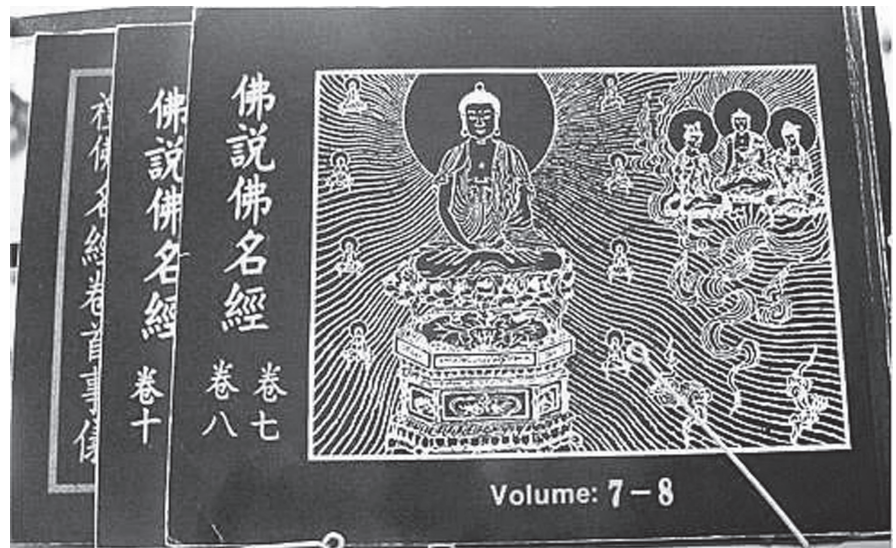
### 法界佛教總會拼音專家——恒寂法師

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殷祝文

比丘尼近南 英譯



法界佛教總會比丘尼恒寂法師(果善)，於2021年浴佛節正日(5月19日)下午安詳示寂，世壽九十，僧臘三十七，戒臘三十二。

寂法師出生於越南西貢，為一家法國企業的越南分公司擔任秘書，越文與法文都十分流利。1981年赴美與女兒團聚，為了適應新生活，特地去上英語課，聊天時聽同學提起宣公上人與萬佛聖城。

從小就嚮往寺廟生活的她，不久就跟著一位越南法師，前往參訪萬佛聖城。抵達一看，跟她十年前在夢中

Dharma Master Heng Ji, (Dharma name, Guo Shan), passed away at the age of ninety on May 19, 2021, (the actual day of Bathing Buddha's Day.) Bhikshuni Heng Ji left home for thirty-seven years, and thirty-two of which was a fully ordained nun.

Dharma Master Heng Ji was born in Saigon, Vietnam. She worked as a secretary in the Vietnamese branch of a French company. She was fluent in both Vietnamese and French. In 1981, Dharma Master Heng Ji went to the United States to live with her daughter. In order to adapt to her new life, she attended English class. During a chat with her English language classmate, she learned about Venerable Master Hua and the City of Ten Thousand Buddhas (CTTB).

Since childhood, Dharma Master Heng Ji had yearned for temple lifestyle. Not too long later, she followed a Vietnamese Dharma Master to visit CTTB. Upon arrival, she realized that CTTB was exactly the

見過的佛教道場一模一樣，夢裡還見到多位白人法師。1981年有幸拜見上人，1982年皈依後法名果善。1983年么女也結婚了。恒寂法師覺得人生已無牽掛，就到萬佛聖城常住。

搬進聖城不久，恒寂法師要求出家；上人說時候未到。但第二天恰逢1984年觀音誕，上人忽然通知她可以出家了。當晚九時，上人親自為她剃度。第二天早課時，女眾法師忽見多出一位同參，下殿後紛紛問她：「果善，怎麼回事？」

恒寂法師出家後學習中文的同時，也開始為經典拼音，方便大眾讀誦。她採用韋氏拼音、耶魯拼音對照表，每個字都仔細核對。往往一頁要費一到兩個星期，才能完成拼音。

萬佛聖城「萬佛寶懺」使用的懺本，是六冊深藍封面的《佛說佛名經》，每一尊佛名號旁邊手寫的拼音，整齊劃一清晰易讀，是迄今為止最受歡迎的版本。〈萬佛聖城日誦儀規〉裡的拼音，也是寂法師一筆一劃完成。

此外，《大悲懺》懺本以及《金剛經》、《阿彌陀經》、《藥師經》、《地藏經》、《普賢行願品》、《普門品》、《八關齋戒》、《菩薩戒》、《百法明門論》等經律論，都能見到寂法師加上拼音或越文注音的成果。

恒寂法師出家後，心臟病不服藥而獲得控制。1989年受具足戒，成為法總第一批越南裔比丘尼之一。1993年，忽然感覺自己能量很強，足以為人治病。上人及時誠止，告訴她勸那些患者多拜佛，因為很多人的業障並非她的能量能够化解。

same as the Buddhist monastery she had seen in her dream ten years ago. In her dream she also saw many Westerner monastics. In 1981, she had the opportunity to meet Venerable Master Hua. She was given the dharma name Guo Shan (goodness) after taking refuge in 1982. When her youngest daughter got married in 1983, Dharma Master Heng Ji felt that there were no more concerns in life, so she moved into CTTB.

Soon after moving into the City of Ten Thousand Buddhas, Dharma Master Heng Ji requested to leave the home life. Venerable Master told her that the time for her to leave home had not come yet. But on the next day, which is Guanyin Bodhisattva's birthday in 1984, the Venerable Master suddenly informed Dharma Master Heng Ji that she could leave home. At nine o'clock that night, the Venerable Master personally shaved her. On the following day, the other nuns unexpectedly saw that they had a new Dharma brother joining them for the morning ceremony. They all went to ask her after the morning recitation, "Guo Shan, what's going on?"

When Dharma Master Heng Ji learned Chinese after she shaved, she began to phoneticize the sutras for the convenience of the people to recite. She used the Wade-Giles romanization system and Yale romanization comparison table to carefully check every single word. It usually took one to two weeks for her to complete one page of phonetic notation.

CTTB uses the dark blue six-volume *Buddha Spoke of the Names of Buddha Sutra* text for the Ten Thousand Buddhas Jeweled Repentance, the handwritten phonetic notation could be seen on the sides of every single Buddha's name. The handwriting is neat, clear and easy to read. It is the most popular version of this sutra as it is more readable than the full-colored version. The phonetic notation of the Daily Recitation Handbook was also personally written and compiled by Dharma Master Ji.

In addition to the Daily Recitation Handbook and the Buddha Spoke of the Names of Buddha Sutra, Dharma Master Heng Ji's work on the pinyin romanization or Vietnamese phonetic notation for *Great Compassion Repentance, Diamond Sutra, Amitabha Sutra, Medicine Master Sutra, Earth Store Sutra, Samantabhadra Bodhisattva's Conduct and Vows, Universal Door Chapter, Hundred Dharma Shastra, Eight Vegetarian Precepts* and the *Bodhisattva Precepts* and other sutras and shastras could be seen.

After Dharma Master Heng Ji left the home life, her heart disease was under control without any medication. In 1989, she was fully ordained and became one of the first Vietnamese bhikshunis in Dharma Realm Buddhist Association. In 1993, she suddenly felt that she had enough strength to cure other people's sicknesses. The Venerable Master warned her against doing so and to instead encourage those patients to bow to the Buddha. This is because many patients' karmic obstacles cannot be resolved just by her own strength.

Dharma Master Heng Ji looked up to the Venerable Master as her

恒寂法師視宣公上人如師如父，追隨上人學習佛法，認真背誦〈楞嚴咒〉、每天108遍〈大悲咒〉，又勤練上人傳授的「觀世音菩薩四十二手眼」。除了上殿過堂、以及廟上的執事工作之外，自己還固定持誦經典，每天各式各樣的功課勤持不懈。但在她六十歲以後，上人特別叮囑她：「該專心念佛了，功課不要再那麼雜。」寂法師立即依教奉行，改變自己的日課。

2016年春，寂法師病危送醫，不料竟然奇蹟式脫離險境，很快就平安出院。2021年春再度病危，這回寂法師雖未再創康復奇蹟，但挑選了佛誕日往生，令人歎服。

寂法師的告別式於5月29日在長堤福祿壽聖寺舉行，而長堤聖寺的法師們除了念佛迴向之外，也將49天的大悲懺功德迴向寂法師。祝願寂法師到極樂世界「留學」有成後，早日倒駕慈航，迴向娑婆度有情。❀

teacher as well as her father and studied the Buddhadharma as instructed by him. Among her practices, she memorized the *Shurangama Mantra*, recited the *Great Compassion Mantra* 108 times a day and practiced the forty-two Hands and Eyes of Guanyin Bodhisattva which was transmitted by the Venerable Master. Aside from the common daily practices and her work responsibilities, she also had her personal practices reciting sutras. She kept up with all kinds of practices everyday and was never lax. However, when she reached sixty years old, the Venerable Master specifically reminded her: "It is time you focus on the Buddha's name recitation. There shouldn't be too much variety in your practices." Dharma Master Ji immediately did what she was taught and modified her daily practices.

In Spring 2016, Dharma Master Ji was admitted to the hospital due to a serious illness but miraculously recovered and was released quickly. In spring 2021 she was yet again admitted to the hospital due, but this time she did not repeat her miraculous recovery as before. Admirably, she chose to leave on the Buddha's Birthday.

Dharma Master Ji's funeral service was held on May 29 at Blessings Prosperity and Longevity Monastery in Long Beach. The Dharma Masters dedicated the merit from the Buddha's name recitation to her. They also dedicated the merit from bowing forty-nine days of *Great Compassion Repentance* to her. We hope Dharma Master Ji would complete her "studies" at the Land of Ultimate Bliss and quickly return to the Saha world to save all sentient beings. ❀

「剎那」是最短的一個時間；一剎那比一秒鐘還短。但是在一剎那這最短的時間裡邊，我們這個八識裡邊就有九百個生滅。你們算一算！這個就是電腦也算不過來的，也沒有法子知道這是怎麼樣一回事。「連電腦都算不出來，你怎麼知道呢？」這不是我知道的，這是佛早就說出來的。在一剎那之中有九百個生滅，每一個生滅就是一個生死，有九百個生死；這個就是菩薩的變異生死，在一剎那就有九百個。所以就是電腦也跟不上這個數目，這是佛開了五眼六通，知道這個境界。「入剎那際」，就是入到無量無邊、沒有一個邊際這個地方；就是已經盡虛空、徧法界了。

—摘自宣公上人《華嚴經淺釋》十定品第二十七

A *kshana* is the smallest interval of time. A *kshana* is shorter than one second. Within a *kshana* in the eighth consciousness there are 900 productions and extinctions. In the smallest interval of time there are 900 productions and extinctions. A computer wouldn't be able to count it. How much less can you? The Buddha already said it, not just me. Within each production and extinction there is one birth and death, so there are 900 births and deaths. That is the Bodhisattvas' birth and death by inconceivable transformation. When the Buddha opened his Five Eyes, and attained Six Spiritual Powers he was able to know about this state. Entering in a *kshana* refers to entering into a place where there are no boundaries which exhausts the reach of empty space and pervades the Dharma Realm.

—An excerpt from Venerable Master Hsuan Hua's Commentary on Chapter Twenty Seven, "The Ten Samadhis," of the *Avatamsaka Sutra*