



我的菩提路

MY PATH TO BODHI

近果（親正）師講於金聖寺11/30/2002

SPOKEN BY JIN GUO (CHIN ZHENG) SHR ON NOVEMBER 30, 2002 DURING THE JEWELLED REPENTANCE
OF EMPEROR LIANG AT GOLD SAGE MONASTERY.

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諸佛菩薩、上人、各位善知識，阿彌陀佛！

我是1993年皈依上人的，當時我是無意皈依，只是很喜歡放生而已，當時沒有了工作，沒事，我妹妹就問我要不要每天接送法界印經會的法師，反正我沒事就答應了。

我剛看到法師，因為沒有接觸過他們，所以也不懂什麼規矩，只是以前有聽說聖城的家風很嚴格，法師們看起來也很嚴肅，很清高，跟天使一樣。我當時也不太敢跟他們說話，而且他們因為出版社的工作多，所以看起來也都蠻累的。

我的父親在我很小的時候就中風了，白天我就去醫院，晚上好照顧我爸爸。我的妹妹及妹夫也是佛教徒。當時我爸的身體狀況愈來愈差，我妹妹說：「爸爸快不行了。」我爸爸以前是信上帝的，所以當時有他教堂的朋友來看他，就送一些梨給他吃。我爸他沒什麼錢，也不能吃這些東西，後來我妹妹就問他要不要把梨子送給法師們吃，我爸爸就說：「好，你趕快拿去給法師們吃。」我妹妹就叫我把梨拿給法師。我說：「我不敢啦！我不敢隨便拿東西給他們吃，也不曉得法師要不要。」我妹妹又說：「這是爸要供養法師的，你一定要拿去。」

後來我很緊張地把梨拿去給法師，法師也很和藹，就說：「好啊！供僧的力量真的很大，今天不是盂蘭盆，我不是叫你們來供養或是化緣。」那些梨大概只有五

、六顆。供養法師後第二天，我妹妹就告訴我，「醫生說爸爸的情況突然好轉很多，只要再過幾天就可以出院了。」

All Buddhas and Bodhisattvas, Venerable Master, and all Good Advisors, Amitabha!

I took refuge with the Venerable Master in 1993, but only incidentally because I liked to liberate creatures. That same year, I did not have a job and had a lot of time on my hands. My sister asked me if I could provide transportation for the two Dharma Masters working at the Dharma Realm Buddhist Books Distribution Society. Since I had nothing to do, I agreed.

I had never been around Dharma Masters before and did not know the proper etiquette for interacting with them. All I knew was that the City of Ten Thousand Buddhas had very strict rules. And indeed, the Dharma Masters did look very serious and lofty. They actually looked like angels from heaven. I didn't dare to talk to them much, partly because they seemed exhausted from the heavy publishing workload.

My father had a stroke when I was very young. I would go to the hospital during the day and stay there at night to take care of him. Both my sister and my brother-in-law were also Buddhists. At that time, my father's health steadily deteriorated. My sister told me that it might be time for Dad to go. Since my father was a Christian, some of his friends from church came to visit him, bringing a gift of pears. My sister asked my Dad whether he wished to eat the pears, since there were many things my father could not eat. Later, my sister asked my father if he would like to give the pears to the Dharma Masters as an offering. He said, "Sure, go ahead and offer the pears to the Dharma Masters." My sister gave me the pears and said, "Quickly, take the pears to the Dharma Masters." I said, "I don't have the courage to do so and don't want to just casually give them stuff. On top of that, I'm not sure if they want them or not. My sister replied, "These pears are from Dad who would like to make an offering. You must take them to the Dharma Masters."

I very nervously took the pears to the Dharma Masters and asked them if they would accept the offering. The kind Dharma Masters said, "Sure!" It was an offering of only five or six pears, but the power of making offerings to the Sangha is tremendous. By the way, today is not Ullambana so I am not asking you to make offerings to the Sangha. The next day, my sister reported that the doctor had said Dad's condition

我父親雖然中風，但是他可以說話，可以自己動一下，但是其他的行住坐臥都需要我們幫他。我們家人每個人輪流照顧我的父親。那天輪到我，眼看去載法師的時間快到了，我就叫我爸爸躺在床上不要動，我大約一個小時會回來。那天也不知道為什麼，法師剛好有事，所以就比較慢

。我當時也不敢跟法師說我有事急著回家，因為法師很慈悲，如果一聽說我有事，他們一定會叫我趕快回家；如果我回家，法師萬一有什麼事，就沒人可以幫他們了

。後來我把法師送回去後，法師又問我要不要留下來做晚課，我心裏雖然很急，可是我也不敢說不好，就說好。

我從來沒做過晚課，因為心急，所以晚課我一個字也聽不進去。我站的地方前面剛好有一張上人的照片，就看見上人一直對我笑，我心裏想：「上人，我都快緊張死了，我爸爸不知怎麼樣了，或許從床上滾下來了，你怎麼還一直笑？」後來晚課結束後，我馬上就衝回家。我一腳踏進門，就看見我爸爸坐在沙發上看電視，我說：「爸，你怎麼起來了？」父親說：「我想起來洗澡，我就站起來了。」去洗了澡，我爸爸就自己拿著遙控器看電視。

幾個月之後，其中一位法師就問我要不要到法界去幫忙，我們家人的感情很好，家人也很捨不得我去。因為在道場幫忙比較累，我一回家就呼呼大睡，我爸爸那天晚上就拿著拐杖走來走去，一直看著我，我母親也是這樣。後來我妹妹就叫我起來，說：「你起來到走廊睡，讓大家看個夠，不然你這樣我們大家今晚都不必睡覺了。」親情確實是很難捨離的，像這次拜梁皇寶懺，我看大家寫牌位，寫的都是家親眷屬。

沒多久我就來了美國，我媽媽知道我是想要出家的，可是她沒有說破，我妹妹在這期間一直幫忙我準備出家的事情。為什麼她要幫我呢？因為我妹妹和妹夫本來也要出家的，結果不小心結婚了，所以他們倆把所有的希望都放在我身上。我每次一回家，時

had improved dramatically and that he would be able to check out of the hospital in a couple of days.

Even though my father had suffered a stroke, he was still able to talk and move around a little by himself. He needed help with other tasks like walking, sitting up, and taking a shower. Our family members took turns taking care of him. That day, it happened to be my turn. However, it was nearly time to pick the Dharma Masters up and I had to leave the house. And so I told my father to stay in bed, not to move, and said I would return in about an hour. I hurried out of the house to pick the Dharma Masters up. For some odd reason, something had come up and the Dharma Masters were delayed. I was very worried about my father but did not have the courage to tell the Dharma Masters that I had to go soon. If I told them I had something else to take care of, the compassionate nuns would tell me to go home right away. Should something else come up, no one would be able to help them. After I dropped them off, they asked me if I would like to join them for evening recitation. Even though I was worried and in a hurry, I did dare not refuse, so I hesitantly replied, "Sure."

I had never done the evening recitation before. During the recitation, I was so worried about my father that I did not hear a word of what we were chanting nor did I know what was going on. Right where I was standing, there was a picture of the Venerable Master Hua, who kept smiling at me the whole time. I kept thinking: "Venerable Master, I'm so worried. Why do you keep smiling at me? Who knows what has happened to my Dad now? Maybe he's fallen off the bed." Right after the recitation, I hurried home. As soon as I stepped into the living room, I saw my father sitting on the couch watching TV. "Dad, how did you get up?" He replied, "I wanted to take a shower so I tried to stand up. I was able to and so I went to take a shower by myself." After the shower, my father had found the remote control and sat down to watch TV.

A couple of months later, one Dharma Master asked me if I could help them in the Dharma Realm Buddhist Books Distribution Society. Our family is very close and they were not willing to let me go. But I went anyway. I got really tired after working at the Way-place, so when I went home, I went to sleep right away. That night, my father walked back and forth with his cane just watching me sleep. My mom did the same thing. Eventually, my sister woke me up and said, "Get up! Get up! You might as well sleep in the hallway so that everyone can take a good look at you. With everyone walking around watching you sleep, no one will be able to rest in this household tonight!" Family love and relationships are very hard to leave behind. I see that everyone has set up plaques for their families and relatives during the repentance session.

Later on, I came to the United States. My mom knew I wanted to leave the home life but she never confronted me about it. During that time, my sister consistently helped me to prepare for leaving the home life. Why did she help me? Originally, my sister and my brother-in-law planned to leave the home life. But they got married instead so they projected



間只要長一點，我妹就開始收我的東西，她也把我的車子賣了，當時我連簽證什麼都沒有，她就說：「你一定得走，不能再留了。」她又說：「你知道媽的個性，你要清楚地跟她說你要出家，不能騙她。」我說：「好！」我就打電話回家想告訴我媽這件事。

我母親是一個很堅強的女人，在我的記憶中，她是很少哭的。那天我打電話跟我媽說：「媽，我告訴你一個好消息！」我媽一聽，就答說：「你是不是要出家？」

我答：「是。」在電話的另一端，就聽到我母親哽咽的聲音，好像哭了。我一聽就很緊張，我一緊張就會開玩笑，我跟我媽說：「媽，您快去買一張舒服一點的沙發，然後拿個扇子，翹著腳坐著搨風，您就可以升天了！」

以後我媽每次打電話來，我就問她有沒有拜佛，媽說：「有。」我問她拜幾拜，她說：「一拜。」我說：「怎麼只拜一拜？」媽媽回答說：「你不是說我只要坐在沙發上，搨扇子就可以升天嗎？」我回答說：「媽，我沒什麼修行，您到天上一天，大概馬上就會掉下來了。」

在我出家前的一個禮拜，家裏打電話來說，我父親二度中風，情況很糟，連醫生都沒辦法開刀，醫生說爸爸過不了三天。

當時離出家的日子只有一個禮拜，我媽問我要不要回來，我說等我出完家我才回去。我當時想，不管我怎麼照顧好我父親，也不如我在道場幫忙一天來得好，這是上人教我們的。出完家我才回去，我父親在幾個月後就往生了。我知道很多人很想修行，但是因為家人孩子放不下，所以沒辦法來到寺廟。家裏的事能放就放，多來道場，對家裏的事我們自然會漸漸看淡，否則有小孩的等小孩長大，小孩長大後還要等抱孫子，這樣永遠等不完的。

這個禮拜我們拜梁皇寶懺，我學到很多事情，雖然我在道場會幫忙做一些事，但是自己的習氣毛病很多。以前我有一位師父（我有上百位的師父，我是比善財童子還辛

all on their hopes on me. Every time I went home and stayed a little longer, she would pack up my stuff and ask me to leave. Eventually she sold my car and said, "You can't stay here anymore. You must go!" At that time, I had not even obtained an American visa yet. She continued, "You should know Mom. Don't lie to her about your leaving the home life. You must tell her clearly what you want to do." I agreed.

My mother is a very strong woman who rarely cries. I called her and said: "Mom, I have great news for you." Immediately, my mother said, "Are you leaving the home life?" I could hear her sobbing on the other end of the phone, and I became nervous. When I am nervous, I tend to joke around. So, I said to her, "Mom, why don't you go buy a comfortable new sofa, use a fan to fan yourself and relax. By just doing that, you can be reborn in heaven." Every time my mom called, I would ask her whether she had bowed to the Buddhas. She'd always say she had. I would ask, "How many bows?" She'd say, "One bow." I'd ask, "How come only one bow?" Her smart reply would be: "Didn't you tell me that I only need to sit on the sofa and relax, and then I can be reborn in heaven?" I told her, "Mom, I don't really have much merit and virtue; you'd probably fall from heaven very quickly after being up there for a day."

A week before I left the home life, my family called and said that that my father had suffered a second stroke. It was so serious that the doctor refused to operate and predicted that my father would not live more than three days. My mother asked me if I wanted to return to Taiwan. I said I'd return after I had left home life. I thought to myself, no matter how well I can take care of my father, it would not be better than doing some true good work for the Way-place for a day. I believe that is how the Venerable Master taught us. After I left the home life, I returned to Taiwan and after a couple of months, my father passed away. I know a lot of people want to cultivate but cannot do so because they cannot give up their family or children. Try to set aside family matters and household chores if you can. Come to the temple often. After a while, the household chores will not seem that important anymore. Some parents want to wait for their children to grow up. After their children are grown, they wait for grandchildren to be born. Continuing like this, they are never done waiting.

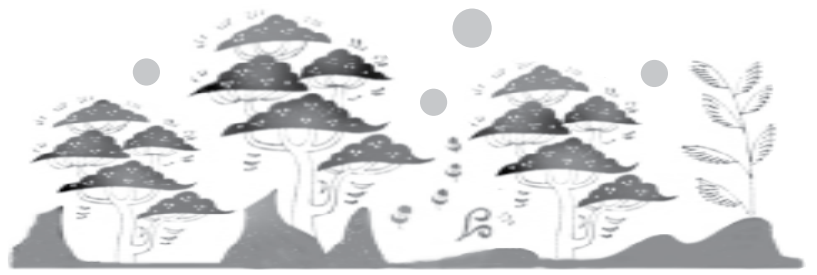
I have learned a lot during this week's repentance session. Even though I work for the temple, I realize that I still have many shortcomings and bad habits. I used to have a teacher (actually I have hundreds of teachers and have to work harder than the Youth Good Wealth) who once commented, "Chin Zheng Shr, you don't seem to like it when people tell you what to do." When I heard that, I felt very ashamed and thought that I lacked good roots. I have heard stories of how the Venerable Master used to instruct his disciples and how willing his disciples were in accepting his instructions. I am not as good as the past disciples who endured hardship and never complained. I feel ashamed.

苦的！)跟我說：「親正師，你好像不喜歡人家管你。」我聽了很慚愧，覺得自己的根性真的不夠。我聽一些居士說上人以前是怎麼教化弟子，弟子們又是如何心甘情願地接受上人的教導，我們已經不如上人的弟子那般吃苦耐勞、任勞任怨的，我對我的師父們覺得很慚愧。

我們這一代真的是不如上一代，法師教導我們也很難，不能打，不能罵，只能和顏悅色、好聲好氣地跟我們說。跟我們說道理還不敢一次說完，要分二、三次講

，因為怕一次跟我們說完，我們受不了會生退心。上人常叫我們要往真的去做，往真的去修，道場蓋得再怎麼莊嚴，居士來得再怎麼多，如果不好好修行，那麼這個廟也只是一個空殼子而已。

I definitely think my generation does not match up to the last generation. It's hard for Dharma Masters to teach us now because they cannot scold us or yell at us. They can only tell us things nicely. To teach us one principle, they have to break the teaching into two or three parts because they dare not give us the whole teaching at once. They worry that if they tell us all at once, we may retreat! The Venerable Master used to teach us that whatever we do, we must act and cultivate based on true principles. Regardless of how magnificent the Way-place is or how many lay people we have, if we do not cultivate truly, the temple is just an empty shell.



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即使在一百零八天的密集訓練當中，我們也一樣有很多很多的機會，練習如何福慧雙修。

在這樣的環境薰陶，潛移默化下，我們都有一些改變，只是自己未必察覺得到，但已花了師長們很多的心血，及各單位人力、物力種種的支援配合，我們非常地感激。上人曾說：「報恩的最好方式，就是要好好地修行。」我們要以努力的修行來回報。

這次戒子們來自世界各地，年齡、文化背景各異，不過都有一個共同的願望，那就是希望在未來的日子中，我們要老老實實盡一個出家人的本份，要隨緣幫助眾生，還有一項更重要的，我們要團結合作

，護持這樣的誓願。我們希望不會辜負師長的期望，不要當易碎的磚頭，要做堅固的磚塊，幫佛教建立一座堅固的法房子。

阿彌陀佛！

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The 108-day intensive training has also provided plenty of opportunities for us to learn how to cultivate both blessings and wisdom.

Immersed in this learning environment, we have all been changing imperceptibly without realizing it. However, our senior Dharma brothers and teachers have taken great pains to facilitate this process, which has also required the coordinated energy and resources of many people and departments, for which we are deeply grateful. The Master said, "The best way to repay someone's kindness is to work hard in your cultivation." We must practice with great effort to repay all the kindness we've received.

This year's preceptees hail from various parts of the world and are of various ages and cultural backgrounds, yet we all share a common wish, which is that in the future we will diligently fulfill our roles as left home people, helping living beings whenever we can, and—this is very important—remain united and harmonious as we carry out this vow. We hope we will not disappoint the Venerable Master by being bricks that easily crumble; may we be durable bricks that will build a strong Dharma house.

Amitahba!

