



## 菩提心燈永常明

# 二〇〇二年萬佛城出家丈夫譜

MAY THEIR BODHI LAMPS SHINE FOREVER!

**HEROES LEAVE THE HOME-LIFE AT CTTB IN 2002**

[編者按] 2002年12月22日阿彌陀佛聖誕法會當天在萬佛聖城剃度出家的九人，於出家前一晚，在萬佛殿公開報告決定出家的因緣，因為時間有限，每人連講帶翻譯只有十分鐘。茲輯錄他們的報告內容，與讀者們分享，並在此謹祝福他們每一位菩提心燈永常明！

Editor's Note: On Dec. 22, 2002, the day City of Ten Thousand Buddhas celebrated Amitabha Buddha's birthday, nine people shaved their heads. They spoke about the causes and conditions by which they resolved to leave the home life in the Buddha Hall the evening before the ceremony. Because of the time limit, each speaker was only given ten minutes for their talk including translation. The editorial staff has compiled their talks to share with our readers. May the lamp of their resolve for Bodhi shine forever!

### 曾雙紅(近照師)

我來自馬來西亞，九二年來聖城參加法會，看見上人，請教他問題後，上人交待我要多念咒。做完晚課回到福居樓，我就開始念他教我念的咒，一直保持到現在，沒有中斷。

我曾在馬來西亞紫雲洞道場作義工，二千年於金佛寺服務，目前正在聖城君康幫忙。工作上難免與同事有爭執，但念及：「來此要報著永遠感、恩報恩的心，去接受一切考驗。否則，就無法超越自我。如果不能克服困難，要怎麼修行？」因感人生無常而想出家，了生脫死。希望大家也能開發菩提心，一同登彼岸！

### 郭嘉慧(近藏師)

本來說法的順序是要按照將來出家的排班，可是後來說由分支道場的先講，所以現在輪到我。我在二千年來萬佛聖城參加ESL課(英語為第二語言)和地藏七。後來到金聖寺，在那兒我與淑莉談起，她說她來道場時就是抱著堅固的決心要修行，所以覺得她比我有善根。因為即使在道場裡，我還有夢想，想將來有成功的事業、好的家庭。有這個原因，又加上住在廟裡的團體生活是我過去所沒有體驗過的，剛開始需要心理調整。到底甚麼原因讓我今天還能決定出家呢？就在我心裡起

### Zeng Shuang-hong (Jin Jau Shr)

I came from Malaysia. In 1992, I came to the City of Ten Thousand Buddhas to attend a Dharma Assembly. I met the Venerable Master Hua and asked him a few questions, after which he advised me to recite mantras. After finishing the Evening Recitation, I returned to the Fu Ju Lo and began to recite those mantras. I kept this practice up till today and have never stopped in between.

I volunteered at Prajna Guanyin Sagely Monastery in Malaysia. In the year 2000, I also helped out at Gold Buddha Monastery and I am currently assisting at the Junkang Vegetarian Restaurant at the City. It is inevitable that I will sometimes encounter disputes with my colleagues at work, but I always think, "Coming here, we must always remember to be grateful and repay others' kindness, and to accept all tests; otherwise, there will be no way to overcome the ego. If we cannot overcome difficulties, then how are we going to cultivate?" The impermanence of life made me think of leaving home to end birth and death. I hope everyone will bring forth the resolve for Bodhi and together, cross over and reach the other shore.

### Guo Jia-Hui (Jin Cang Shi)

Actually, we were supposed to be speaking in the order that we left home. However, those who come from the branch monasteries have been allowed to go first. Therefore, it is my turn now.

I joined the ESL (English as a Second Language) course and the Earth Store Recitation Session in the year of 2000. I went to Gold Sage Monastery and had a talk with Shu Li. She was very determined to come to the Way-place to cultivate. So I found that she has more

伏很大的時候，有一同參虛弱病重，還堅定要出家，這使我非常不解，非常好奇。請問法師，得到答案是：「因為她找到真的東西。」這令我很震驚，我生命中真的東西在哪裡？她找到的真的東西是甚麼？出於好奇，也為了給自己再一個機會，因此我願意留下來，想要找一找到底甚麼是真的東西？

上人的法音教我們要認識境界，要忍耐和認自己的不是，迴光返照。這是不容易做到的，因為在團體生活中有磨擦、有誤解。慢慢試著依教奉行去做時，發現如果用上人的教導使我能順利通過境界與人和平相處，原來這是真的東西，比任何世間法都靈，我開始找到甚麼是真的，佛法是真的。

其次的原因是：因為我相信修行的力量，是可以幫助自己和別人。舉最近的例子來說，金聖寺舉辦梁皇寶懺，有一位居士她是醫院護士，她要請假，在醫院同時也有很多人請假，原來九位護士的工作縮減為只有五位要負擔，二個病房合併為一個病房。在人力縮減、病人增加的期間，她們安然度過一個禮拜，而且那五位護士的工作量沒有平常的多。她說梁皇寶懺真是不可思議啊，它可以利益那麼那麼多的眾生！我聽了後才明白我們在那麼遠拜懺，因為大家的誠心，可以消弭很多眾生之間的怨懟，讓醫院那麼的平靜。她說不只梁皇寶懺，就是金聖寺普通下午的法會，她在醫院值班，都可以感覺醫院裡祥和的氣氛。所以我相信迴光返照的方式修行，真的可以慢慢改變人的性格。修行也可以幫助眾生，就像上人宏大的力量，他可以讓三藩市不地震，讓即將要爆發的戰爭不爆發。我們慢慢學習，也可以像上人一樣。讓我們團結在一起，也可以像上人使未來戰爭消弭於無形。很多人知道我要出家而祝福我，在此我也祝福在座各位：希望你們護持佛法的心，永遠也不要退轉，想出家要修行，也不要被境界轉，能堅持到底，修行道上生生世世沒有障礙。

#### 梁美盈（近寂師）

我來自台灣，我小時候愛看炸油條，從早看到中午，只看不買。九三年上人來台灣，在法界有卅幾位發菩提心要出家，她們很早

good roots than me. I still dreamed of having a career and a good family even though I was in the Way-place. On top of that, I had never experienced the communal lifestyle of the temple. I was a bit worried at the beginning; I need to balance my emotions. What was my main reason for deciding to leave home?

During my vacillations, I encountered a cultivator who was very ill but who was still very determined to leave home despite her illness. I was very puzzled. I went to ask a Dharma Master, who explained, "She has found the truth." It shocked me. Where is the truth in my life then? What has she found? Driven by curiosity and giving myself a chance to find out, I stayed on there to continue to find out the truth.

The Venerable Master taught us to recognize states, be patient, admit our own faults, and reflect within. These are not easy at all. I tried to follow his instructions. I realized that disagreements and misunderstandings are common in communal living. By practicing what the Venerable Master taught us, I could smoothly go through all these and live harmoniously with others. This is real thing. It is more powerful than worldly dharma. I started to discover the truth. The Buddha Dharma is the truth.

The second reason is that I deeply believe the power of cultivation can help yourself and others. For example, the Jeweled Repentance of the Emperor of Liang was held recently at the Gold Sage Monastery. One laywoman is a nurse working in a hospital. She wished to take a leave of absence to attend the Repentance. However, many other nurses were also taking leaves at the same time. Finally, only five nurses were left to handle the work of by nine nurses. Two wards had to be merged into one. The laywoman managed to participate in the one week Repentance despite the shortage of nurses and increase of patients. Yet those five nurses had more or less the same amount of work as usual. That laywoman felt that the Emperor of Liang Repentance was inconceivable. It could benefit a lot of living beings. When practiced with sincerity, it can dispel resentment and make the hospital serene. She pointed out that not only during the Emperor of Liang Repentance, but during usual Dharma ceremonies at Gold Sage Monastery, she could feel the serenity in the hospital. Therefore I believe that self-reflection can change a person's character. Cultivation can help living beings. It is like the Venerable Master's great power. He can prevent an earthquake in San Francisco and the imminent war from happening. We should slowly learn to be like the Venerable Master in the future. Let us unite to make wars disappear. I received many blessings from you all when I decided to leave the home life. I would like to give you my blessings too. I hope you will never retreat from your resolve to protect the Buddhadharma. If you wish to leave home and cultivate, may you not be bothered by states, but persevere to the end and be free from obstructions in your practice in life after life.

就起床準備剃度，不知道爲甚麼，我也很早起床，但是我不是要剃度，我是到法界去看，我發覺有人在門口觀望，猶豫不決，要

？不要？九五年也有一批人發心出家，我在外面回來知道消息後，也是觀望，沒有特別感受。我以前作夢，自己都不是主角而是觀眾。現在周圍的無常，已經逼到我去演這齣戲，不能再當觀眾了，所以我不能不上台來說法。如果現在讓我回去，我一定會跟那老闆講：我想來炸油條，我相信我能一根根炸得肥肥胖胖，很好吃的。

上人說過以前我們都是打過妄想，所以今日能共聚一堂。以前我總是作夢觀望、觀望。我希望出家以後，不要再作夢，能早日醒來。希望大家也能都早醒過來！

### 林君玲(近威師)

我從台灣來，小時候因爲見到許多婚姻暴力，所以從小我就不相信愛情與友情。再好的朋友，平常說的很好聽，可是當我們有困難的時候，都離我們而去，一走了之了。

家父信奉佛法很虔誠，願意子女也學佛。我們卻很愛玩，於是他用善巧方便，比如夏天爲了要吃冰，他會拿念珠要我們先念觀音菩薩然後才能吃。

九八年皈依僧團，九九年大學聯考後才接觸佛法，過去以爲佛教只是誦經拜佛很無聊，所以排斥。但是真正接觸後，才明白佛法教我們如何做人、不執著、了生脫死……很多法寶。我自己並不是很苦，但看到別人受很多苦，學佛法才了解佛法是教我們了生脫死，讓我們可以永遠不再輪迴，所以考完大學我就很想出家。了生脫死不容易，一定要精進，用功修行，在家往往有朋友與家人障礙，沒有辦法專心投入，使修行不容易，所以發心要出家。結果考上最理想大學，那是同學們所嚮往的學校，我卻不想念，家人親友聽了都罵我。可是我因爲發心出家所以就不想念。媽媽怕我年輕衝動而不同意，所以我受了五戒就去上大學，開始我很有定力

，知道自己要幹甚麼，同學玩、我念經；假日同學逛街、我去道場……。久而久之因爲自己沒有定力，我真的就被拉走了。我只覺得

I am from Taiwan. Since I was young, I have liked to watch people when they fry gluten. From morning until noon I would watch, but I would not buy any. In 1993, Venerable Master Hua came to Taiwan. In the Dharma Assembly, there were over thirty people who had brought forth the Bodhi resolve to leave the home life. They woke up very early to prepare to have their heads shaved. Not knowing why, I also woke up early, not to have my head shaved, but to go to observe the ceremony. I found someone at the door, vacillating on the question of 'to leave home' or 'not to leave home.'

In 1995, another group of people brought forth the resolve to leave home. When I heard the news, I also went to observe the ceremony without any special feelings.

Whenever I had dreams, I was never the lead "actor" but only a spectator. Now, impermanence has forced myself to join this show and I am no longer a spectator, so I have no choice but to come up on stage to speak. If I were to go back now, I would say to the owner of the fried gluten stall, "I feel like frying gluten. I believe I can fry them into big and fat ones, and very delicious too!"

The Venerable Master Hua said that because of our karma in the past, we are now gathered together in this hall. In the past, I used to dream and watch. I hope that after I leave the home life, I will not be dreaming anymore and will quickly wake up. I hope everyone will also wake up quickly too.

### Lin Jun-lin (Jin Wei Shr)

I am from Taiwan. When I was young, I saw a lot of marital conflict. Therefore I never believed in love and friendship. No matter how close your friends are, they will still desert you when you have problems.

My father is a very devout Buddhist. He also wanted his children to be Buddhist. We were very playful. He used all kinds of methods to teach us; for example, in the summer, before we can have ice cream, he would ask us to recite Guanshiyin Bodhisattva's name using recitation beads.

In 1998, I took refuge with the Triple Jewel. I took my university examination in 1999 and began having contact with Buddhism. I used to think it was meaningless to be a Buddhist as it was only chanting and praying. Therefore I was very much against the idea until I had true understanding. I understand that Buddhism teaches us how to be a person, be detached, and end birth and death. I did not have a tough life myself but I saw many people suffering. Learning Buddhism enables me to understand how to end birth and death and not go through the cycle of birth and death. So I wanted to leave home after I completed my university examination. It is not easy to end birth and death. You have to practice with diligence. When I was at home with all my friends and family around me, I could not concentrate on cultivation. Therefore I decided to leave home. I successfully passed

一個人過得很好，對於同學介紹男友的好意、熱心覺得不需要，可是因為每天廿四小時裡，所聽到、看到、接觸到的都是這些。久而久之我的心就被拉走了，大一學期結束我發現自己心已不在道上，我很恐慌。後來有因緣來聖城二個月，在這段期間又找回當初要出家的菩提心。有位法師告訴我，她的一位大學同學，大一時她告訴大家，她要出家不要唸書了，她沒有出家；大二時也告訴大家，她要出家不要唸書了，她沒有出家；大三時她還是這麼告訴大家，她沒有出家，到大四時她就結婚了。喔！我一聽當下我就決定我絕對不要再去念大學了！因為我自己的心就是這樣被拖走的，我如果再這樣等下去，一定很可怕，我也會步上她的後塵。很多人勸我去把大學念完再來，四個月後回台灣，我就辦休學，去彌陀聖寺住了四個月，再回到法界聖城。

這個世界惡友牽纏，如果有人發心要出家，就趁早，不要再等了。

the examination and could have entered an ideal university which was a dream for most of my classmates. But I gave up the opportunity. My family and relatives scolded me, but I was very determined to leave home. My mother rejected my decision and said that it was impulsive. I took the five precepts before I started to study at the university. I was very determined and aware of what I wanted to do. When my classmates were playing, I would recite the sutras. They went out for fun; I would go to the Way-place. Gradually, I started to lose momentum due to lack of perseverance. I thought it would be good to remain single. I ignored all the male friends my classmates introduced to me. I found them unnecessary. Later on, my confidence was shattered. After my first year at the university, I realized that I had left the Way and panicked. Subsequently, I had the opportunity to come to the City for two months. My initial Bodhi resolve of leaving the home life returned. A Dharma Master told me that she had a university classmate who told her that she would leave home in the first year at the university. She did not. She told her the same thing in the second year, but she still did not. It went on until the fourth year. Then she got married. Having heard the story, I decided not to go back to the university. I knew my resolve would ultimately waste away. If I waited too long, it would be horrible. I would end up like her. A lot of people persuaded me to come back to the City after I finished my university. Four months later, I applied to discontinue my study and I stayed at Amitabha Monastery for four months before returning to Gold Sage Monastery. This world is full of evil friends. If anyone has the intention of leaving home, please hurry and do not wait any longer.

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在這裏，我們覺得格外舒適自在，晚上有床可睡，有電茶壺可用。五星期的流浪，讓我們深刻了解了為何人類開始在屋子裏安居下來，而且發明像空調暖氣這種東西。

但是，旅程尚未真正結束，只是我們不必揹背包挪移地方而已；我們要保持行腳的精神——不耽著於任何地方，不與無常的一切起爭執；修行信與捨，能時時洞悉真正的安穩來自毫無執著的心。

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We all felt very comfortable and at home straight away and really appreciated having beds to sleep in and electric kettles again. Over those five weeks, if nothing else, we gained a deep and profound understanding of why it was that humankind began to settle down in houses and create such things as central heating!

The journey is not really finished though – only now we don't strap on the rucksack and change location, but attempt to maintain the spirit of tudong: of not getting stuck in one place, of not struggling with things that are bound to change, cultivating the heart of faith and the power of renunciation; to keep seeing that the only true stability is non-attachment.

