



不忘初心趣菩提——介紹沙彌親善師

Not Forgetting the Original Vow on My Path to Bodhi

—— Introducing Shramanera Chin Shan

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我天性木訥寡言，是內向型之人；後天環境，迫使我高中輟學來幫忙家計；清寒之家境養成我吃苦耐勞的習性，於聖城之出家，是很有幫助的。

「吃苦是了苦，享福是消福。」我們修習佛法，真要好好珍惜福報，不要任意踐踏。2001年四月，首次來聖城拜完萬佛寶懺回台後，整個人身心都變了，心內莫名其妙的常生出離之念，並且自慚往昔之不當行爲，而愧對家人。爲了彌補過失，除了拜佛懺悔外，就對母親非常孝順，整天都陪侍在她身旁，不敢稍離，讓她能夠享受最溫馨美好的日子。

她真的是過得很快樂，每天總是笑口常開，全家人也爲她高興。她卻常常求佛菩薩庇佑我能早日出家。就這樣，我於2002年四月再來聖城拜懺，同年九月十六日回台辦M1簽證，於十月初順利再回聖城長住。翌年四月六日加入沙彌訓練班，參予共修，十月十一日終於完成出家心願。

回顧出家後這一年的體驗，真是我有生以來最爲充實受用的一年。能夠拋棄世俗的煩惱，出家修行，真是難得。除了感恩佛菩薩和上人的慈悲憐愍外，更要感謝俗家對我的認同和體諒，才能讓我洗滌塵垢，遠離塵濁而趣向菩提。

能夠做點工，種植善根，這是一種福報；能多參加法會共修，能長養慈悲心，真是可喜；每天能聆聽上人法語，滋潤法身慧命，更是難遭難遇。身旁更有眾多的善知

I would consider myself reticent and introverted. Because of our family's situation, I was compelled to quit high school to begin working before graduation. Our meager conditions helped me to develop patience, endurance and a strong work ethic. This was particularly beneficial to me when I underwent rigorous training as a novice monk at the City of Ten Thousand Buddhas (CTTB).

The Venerable Master often said,

To endure suffering is to put an end to suffering,
while to enjoy blessings depletes blessings.

In studying Buddhadharma we should cherish blessings and not waste anything. I came to CTTB for the first time in April 2001 to participate in the Repentance before Ten Thousand Buddhas.

Before returning to Taiwan following the Repentance, I felt that things had changed deep inside of me. For no apparent reason, the thought of leaving the householder's life kept recurring in my mind, as well as the thoughts of shame and remorse for my past wrongdoings. The feeling of shame became tremendously acute when I faced my family. In order to make up for it, I continued bowing to the Buddhas and began to be very filial toward my mother. As long as I could, I would stay close to take care of her, hoping that she would enjoy her best days knowing family warmth and affection.

She was happy indeed, and she smiled all of the time. Our entire family was happy for her too. Meanwhile, she would constantly pray for the blessings of the Buddhas and Bodhisattvas, so that I might leave the householder's life as soon as I could. Fortunately, I was able to return to CTTB for a second Repentance before Ten Thousand Buddhas in April of 2002. On September sixteenth I returned to Taiwan to apply for an M1 Visa and then returned to CTTB in October of the same year. On April sixth I was accepted into the Shramanera Trainee Program. On October 11, 2003, my wish was fulfilled — I left the home life.

In retrospect, I sincerely feel that it has been the richest and most meaningful year of my life. Seldom is one able to remove oneself from



識，常會種種示現，讓我學習，或是須引以為鑑的事物，在在都令我法喜洋溢。在聖城，很多事不需強求而能自得，內心真是寧靜、安祥，和輕鬆自在。

眾多因緣成就，能在此安心修行。令我無比感恩，常自勵以拜佛懺悔來感佛恩，來迴向眾生成就之恩，也迴向冤親債主對我的寬容和包涵之恩。

母親慈愛的叮嚀——精進精進再精進，常懷我心。自覺諸般皆不如人，故內心常存恭敬，禮敬他人，盡心盡力去做好每一件事，但求心安理得，而不去在意別人對我的看法。

在學習態度方面，除了虛心請教與認真聽法外，也盡量多以聖賢書來充實自己。更重要的是遵守上人所教的六大宗旨，老老實實，躬行實踐。

循序漸進，腳踏實地努力修行，能學多少算多少，把握現在所擁有的機會，而不去計較往後的成果。常以「滴水能穿石，匯渠可成河」，來自我鞭策，從此定要放下身段，放鬆心情，努力精進。

「普願眾生得離苦，不為自身求安樂；從此修行無障礙，世世常行菩薩道。」這是親善發心出家的願力之一，當時時以此自勉：不忘初心——世世常行菩薩道。

the afflictions of the secular world and to leave the householder's life. In addition to the gratitude I feel toward the Buddhas, Bodhisattvas, and the Venerable Master, I am particularly thankful to my former wife, who has understood me and supported me through it all. With the benefit of these things, I was able to cleanse my defilements and to go toward Bodhi.

It is a blessing to work here and to plant good roots. It is a joy to participate in Dharma sessions and to nurture compassion in our minds. Listening to the Venerable Master speak is a rare opportunity, and doing so benefits our Dharma body. It is also highly uncommon to be surrounded by so many skillful, knowledgeable advisors. They have often been available to me in difficult times, to help and to teach me. All of these things have made me happy indeed. In CTTB, one may obtain many benefits without forceful effort. It has brought me peace and happiness within.

Many conditions have come together which enable me to cultivate here peacefully. This is something for which I am extremely grateful. I constantly bow to the Buddhas in repentance, and transfer that merit not only to beings that help me to cultivate, but also to the beings to whom I owe debts, and to relatives in my past lives from whom I have received forgiveness.

My mother exhorted me to be vigorous, vigorous and even more vigorous. I often remind myself that I am behind other people in so many things, hence I should always respect others, and always do my best to do everything well. As long as my conscience is clear, I am not concerned about what other people think of me.

In addition to sincerely learning from others and listening attentively to Dharma talks, I also try to read more of the books of the sages. The most important thing for me to do is to honestly follow the Six Guiding Principles: no fighting, no greed, no seeking, no selfishness, no pursuit of personal benefits, and no lying.

I will cultivate gradually, and learn as much as I can. I will cherish the opportunity at present, and not worry about the results for myself, using the Chinese idiom as my reminder:

*Water that keeps dripping can pierce through a rock;
Streams that converge can form a river.*

I am determined to exert myself and to cultivate vigorously — with a relaxed yet humble mind.

One of my initial vows as I ventured forth into monastic life was: "I cultivate not to seek peace and happiness for myself, but to enable all beings to be free from all suffering. May my cultivation be free of all obstruction! May I always cultivate the Bodhisattva Path!" I shall always keep this vow in mind and not forget: Life after life, I shall practice the Bodhisattva Path.