



# 修行人的楷模——追念近白師

## A Role Model for Cultivators of the Way

— In Memory of Jin Bai Shi

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我想介紹一位很會講法的人——沙彌尼近白師。從上人教化中，我們知道有兩種說法——口說法和身說法。口說法，你說得天花亂墜，聽者一時可能很受用；若是發現你光說不練，言行不一，也就不會再信服你了；而身教說法，是以身作則，人人都會心服口服，都願意改往修來，如此無言之教最能教化眾生。近白師生前雖然很少上台說法，她在日常生活中卻時時刻刻都在默默修持上人的教誨，她是以身來說法，所以我說她是一位善於說法的人。她說什麼法呢？

上人開示我們：「修道不要太聰明，把精細蟲、伶俐鬼收起來，要學愚癡。但要學愚癡並不容易，因為境界時常來告訴你不要愚癡，所謂『養成大拙方為巧』」。修行就是要養拙，修行要越笨越好，笨得什麼也不知，一點妄想也無。你若不笨，妄想就多，妄想一多就想考古、證今，或管許多閒事或想明白很多新聞，這都是修行的障礙。修道就是不為自己講道理，不狡辯、不談是非。」近白師她真的做到這一點了。

她的外表，看來忠厚老實，不善言辭，在道場一向負責開車以及維修的粗活；別人叫她做什麼，她總是聽招呼，好像是沒有受過多少教育。其實她的學歷是大學先修科畢業。她是馬來西亞人，小時候家境不好，她半工半讀完成學業，家裡開雜貨店，她照顧得生意很好。後來改

I want to talk about a person who was an eloquent speaker, Shramanerika Jin Bai Shi. From the Venerable Master's instructional talks, we know that there are two methods of speaking the Dharma. One is with the body and the other is with the mouth. If you are able to speak Dharma with great eloquence so that heavenly flowers will fall from the sky, then the listeners may get temporary benefits. If you only speak and do not practice what you say, no one will have faith in you. However, if you speak Dharma with your body, you will serve as a model for others. They will believe what you say and will admire you. By merely observing your actions, they will bring forth the Bodhi mind and correct their past mistakes and cultivate in the future. One's teaching and transforming power becomes greater when one lives what one says. Jin Bai Shi seldom went on stage to speak Dharma, but as the Venerable Master taught us, she did the same at all times. She spoke Dharma with her body, not with her mouth. In my opinion, she is one of the most eloquent speakers of Dharma. What did she say?

The Venerable Master said, "In cultivation, we should not be so clever in a worldly sense, but learn to be simpleminded, like a fool. Being simpleminded is not that easy, even if we want to be. Whenever a state comes, it tells us that we are not a fool at all, but quite sharp. There is a saying: 'One should develop great stupidity, then one will become ingenious.' To cultivate the Way, we need to develop stupidity—the more stupid we are, the better. If we are stupid and don't know anything, we won't have any false thinking. If we insist on being intelligent, then our false thoughts will increase. We will be like archaeologists, who study the past to satisfy our present curiosity or we will be simply tending to someone else's business. It's the same as reading the newspapers to find out news about someone else. All these things obstruct our cultivation. In cultivating the Way, we should not make excuses for ourselves and not be arrogant, talking about the good and bad points of others." In all the years I knew Jin Bai Shi, I observed that she truly developed this kind of stupidity which the Venerable Master spoke of. In doing so, she became outstanding in a kind of silent eloquence, rising above the mundane affairs of others.

We consider her everyday actions as a representative of her honesty which everyone could see. In fulfillment of her responsibilities at the City of the



行做保險的工作，有六、七年之久。她有很多幫助顧客的實例，例如一次，她的客戶生病，她連續兩個晚上在側陪伴、照顧，因此客戶都很喜歡她，業績也蒸蒸日上。這些在近白師出家後的輕聲細語和溫文爾雅的言行裏，我很難想像以前的她是個能言善辯的女強人；反觀我們，雖然在道場修行，以前的高學歷、高職銜、高收入，我們往往還是有時不自覺地有很高的我慢心。

當她下決心放下高收入、放下一切，想要來美國修行，她父親爲了阻攔她，就把她的護照藏起來，不讓她辦簽證。她面對考驗，一句怨言也沒有。她去廟上請法師在她兩隻手臂上燃香，燃「南無地藏王菩薩」七個大字，懺悔自己業障深重，同時把燃香功德迴向給父親。回家後甚至打個餓七，才感動父親改變心意准她來美國。臨行前，她把在保險業所賺的錢—所有的存款給父親，把房子給哥哥，把車子給姊姊，自己兩手空空來美國萬佛城修行。若是換成我們的話，我們難免想保留些錢財在身邊做不時之需，這一點她就與人不同，她是真正看破放下了！

認識近白師的人，大家對她的印象都是：「喔！她給我的印象總是笑嘻嘻，她沒有脾氣。」是的，她真的沒脾氣，持戒很嚴謹。上人說過「嚴持戒律就是沒有脾氣。看你有沒有功夫？有沒有修到家？就是遇到事情，不管是順境或逆境，你都是心平氣和、處之泰然。」這一點她也做到了。記得兩年前在法界聖城，她和兩位比丘尼合作修理地下排水管，每天早出晚歸，只有在早課才能看到她出現在大殿。這個工作很辛苦，有時要挖土，不只是蹲在地上，甚至要鑽到地下去工作。當時天氣很炎熱，工作中有很多意想不到的困難，有人就忍不住發火，說話不客氣，她也不抱怨，還是賣力地工作。她從來不抱怨任何事情—這麼幾個月下來，大家在上課，她沒得上，大殿共修功課也沒時間去；換作別人，早就抱怨一大堆了。

Dharma Realm, she took on the difficult task of driving long distances and maintaining the monastery grounds and water system. No matter how busy she was, she never refused to help someone in need. Looking at her, one would not think of her as being well-educated. However, in Malaysia, where she grew up, she graduated from pre-college Form Six.

When she was growing up, her family knew hard times, eking their living out of a small grocery store. As soon as Jin Bai Shi was old enough, she helped in the store part time, while attending school. Later she worked six or seven years as a salesperson for a life insurance company. There are many stories of her going beyond the call of duty to care for the needs of her customers. For example, she once spent several nights in a hospital, tending to a customer who was sick. Needless to say, she was immensely appreciated by her customers and the company she worked for. It is hard to imagine her selling insurance before she left the home-life, because salespeople usually speak fast and flowery words to persuade others to buy their products. Jin Bai Shi, on the other hand, spoke in a soft, gentle manner. She never showed a trace of arrogance. Many people received their B.A., M.A., and Ph.D. degrees and held high management positions in companies or served as government officials, and after they left home, they put themselves above others. For them to subdue their arrogance was indeed difficult.

When Jin Bai Shi announced to her family her intentions to leave everything to come to the United States and enter the monastic order to become a nun, her father hid her passport so she could not apply for a visa. Facing the test, she did not complain at all. Instead, she went to the branch temple near her home and requested a Dharma Master there to burn with incense these seven characters on both her arms: Na Mwo Di Zang Wang Pu Sa (Homage to Earth Store King Bodhisattva). Afterwards, she bowed and repented of her karmic obstacles to the Bodhisattva. Returning home, she fasted for seven days. Her father, who was moved by her devotion and determination, gave his approval for her to leave home. Before embarking on her journey, she withdrew all her savings from the bank and gave them to her father. Her house, she gave to her brother; and her car to her sister. With an empty purse, she boarded the plane for America to cultivate. Most people would have kept some money for travel, medicine, or for personal use. Jin Bai Shi surpassed others in that she “saw through it all and put it down.”

Those who knew Jin Bai Shi hold an image of her smiling sincerely and remaining calm. The Venerable Master told us, “If you strictly hold the precepts, you won’t lose your temper. How does one know if you have skill in cultivation? How can people tell if you have perfect cultivation? It is that no matter what state you meet, good or bad, you will maintain your peace and be at ease.” This really applied to Jin Bai Shi. I remember once, when I was at the City of Dharma Realm, she and

因為她做事很認真也很有責任感，所以大家對她都很放心。每次她開車送人去機場或法師去開會，回來不管多晚，有時是凌晨一、二點，她照樣三點半起床，四點做早課，白天隨眾出坡。無論多累多疲倦，她都是不倒單一坐著休息不躺下，連晚上都非常精進用功。

今年夏天要舉行三壇大戒，早在去年有人建議，如果近白師身體康復，這次三壇大戒應由近白師來做沙彌尼首。貴法師說：「是的，在我帶沙彌尼這麼多年來，她的恭敬、謙和與無私是別人所不及的；不但對我，她對人人如此。近白師在沙彌尼中是考第一名。」

近白師十一月往生，火化後得到很多的舍利子，特別難得的是有三顆牙齒舍利。為什麼出家才三年能如此呢？因為她從不說人是非，也不聽人講是非，一心辦道。

她往生後，家屬非常哀慟。她三姊說：「為什麼她這麼早走，三十九歲就走呢？如果能多留幾年那該多好！」「在佛菩薩的眼光來講，一百年、一千年、甚至幾千萬年都只是一瞬間而已。縱使人能活到九十三歲又怎樣？有些九十三歲老人家所做的事情還沒有像近白師做得這麼圓滿，她把該做的事情都做了，所以她就走了。」聽了貴法師的一席話，她的家人對近白師的早逝才比較釋然，並以近白師為榮，全家吃素。

我們當中，有的人親自受到上人的教化，也有很多人都沒有見過上人。像近白師生前雖然沒有見過上人，但她能依照上人教化來修行，萬佛聖城的六大宗旨——不爭、不貪、不求、不私自、不自利，在近白師的身上我看到了。她不僅是我們出家人的榜樣，也是修行人的一個模範。

two Bhikshunis took on the arduous task of installing a sewage system in the dry, desolate heat of September and October. During that time, we didn't see her in class or in the Buddha Hall except for the morning ceremony at 4:00 a.m. Many unexpected difficulties occurred. In times when others' tempers would easily flare, Jin Bai Shi never complained but did her best to do her work. Several months had passed; she missed her chances for classes and ceremonies in the Buddha Hall.

No one worried about her because her sense of responsibility for getting the job done well overrode her concern for rest. After driving to the airport to send someone off at midnight, or to a meeting far away, no matter how late she arrived home, she always got up at 3:30 a.m. and attended the 4 a.m. ceremony the next day and worked with others during the daytime. No matter how exhausted she was, she also practiced sleeping in a sitting position at night, a practice that few left-home people do. Even at night, she was constantly vigorous.

We are conducting the Three-Platform Ordination this summer. Last year someone recommended that if Jin Bai Shr recovered from her illness, she should serve as leader of the Shramanerikas in the precept transmission. Dharma Master Gwei said, "Of all the Shramanerikas I have taught over the years, none compare with Jin Bai Shi in showing respect, humility and unselfishness, not only to me but to everyone. She is number one among the Shramanerikas."

After her passing away in November, many *sharira* were found in her ashes. Among them were three teeth-sharira, which was not surprising. This is because she did not gossip or talk about others' faults, and she didn't listen to others gossip, either. She singlemindedly cultivated the Way.

When Jin Bai Shi passed away, her family was grief-stricken. Her sister asked, "Why did she have to die so young? She was only 39 years old. If she could have lived longer, she would have influenced many more people." Dharma Master Gwei explained to her, "In the eyes of the Buddhas and Bodhisattvas, a 100 years or 100,000 years is only a moment in time. From a different standpoint, whether one's life is long or short does not matter, it's what they do with it. Jin Bai Shi was always careful to finish her work, leaving nothing undone. With her work in this world done, it was fitting for her to go." Her family understood and said that they were proud of her accomplishments, that she had brought happiness and joy into the lives of many people. Now all her family members have become vegetarians.

Some of us personally received the Venerable Master's teaching and transforming, but many never saw him. No matter whether one saw him or not, he left us all with the Dharma treasure which is limitless and boundless. Jin Bai Shi was one of those who did not see the Venerable Master, yet she put his instructions into practice. From her I saw a living example of the Six Guiding Principles of the City of Ten Thousand Buddhas—no fighting, no greed, no seeking, no selfishness, no pursuit of self-benefit and no lying. She was a role model not only for monastics, but for all cultivators.