



忠孝傳家

Trustworthiness and Filial Respect: Traditions to Pass On

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這是我十年來第一次在聖城躬逢傳戒，親眼所見廿六位沙彌尼在諸位法師殷切期望的指導下，經歷108天的密集訓練。嚴謹有序的作息，全心全意的背戒求戒，在戒子的面容上，充滿了清淨莊嚴的光輝。

我常說今天的沙彌尼是明天的比丘尼，沙彌尼時期如同一個人的「孩提期」，身邊有媽媽姐姐的扶持，而比丘尼就像是經過「成人禮」的戒期，從此不只是要自己管自己，還要真正負擔起「自度度人」的責任。隨著戒期圓滿，新戒比丘尼嶄新的一頁即將展開，要真正去面對、去實踐自己未來的修行路。

在修行路上，形形色色的人都有，有真有假，有正有邪，有善有惡；在這一路上遇到境界時，有的一蹶不起，有的屹立不搖；有的得意忘形，有的刻苦自勵。這些人都是我們的善知識，我們的一面鏡子，哪一個都有可能成為我們未來的縮影。因此做比丘尼非是「大事已辦，從此穿衣吃飯！」而是在舉足下足之間，認清自己的本份與責任。

中國人多以「忠孝傳家」為家訓，我個人認為一個道場也正需要人人忠孝相傳，以續如來家業為使命。「忠」，令人大公無

This is the first ordination ceremony I have encountered in nearly a decade at the City of Ten Thousand Buddhas. I witnessed 26 Shramanikas undergoing 108 days of intensive training guided by Dharma Masters who had high expectations for them. During the training period, all of the Shramanikas followed a tight schedule and single-mindedly recited and sought to receive the precepts. They are filled with the light of purity and sincerity.

I have said many times that Shramanikas are future Bhikshunis. A Shramanika is just like a developing child, who is nurtured by her mother and sisters until she grows up, going through the ordination period entering adulthood to become a Bhikshuni. Just like an adult, a Bhikshuni not only needs to take care of herself, but must shoulder the responsibility of “crossing over oneself and crossing over others.” As the ordination comes to a successful completion, the newly ordained Bhikshunis are turning a new page in their lives, truly starting on their paths to cultivate and practice.

There are all kinds of people on the path of cultivation. Some are genuine and others are phony. Some are proper and others are deviant. Some are good and others are evil. Some never stand back up after falling down and others never give up. Some are completely beside themselves after small achievements and others just keep pressing on. They are all our good advisors. Using them as mirrors, we can see ourselves potentially becoming any one of the above. Therefore, becoming a Bhikshuni is by no means an end in itself nor does it entitle one to take a break. It is simply beginning a practice of self-reflection and getting a firm grip on Bhikshuni responsibilities in daily life.

A lot of people in China carry on the family tradition of filial re-



私，時時以擁護道場為先，以大眾利益為首；「孝」，教人感恩行善，不忘上人的教化而用功辦道。我們要常常反省自己：我為什麼要依止法總僧團出家修道？我為什麼要做比丘尼？我想做一個怎麼樣的比丘尼？藉此「三問」，握緊自己修行的方向盤。

謹以「忠孝傳家」為文，誌賀期勉，相信此屆尼僧在未來都能為佛教大展所長。

spect and trustworthiness. I believe we also need to carry on this tradition in the monastery and take the Buddha's work as our personal mission. Being trustworthy ensures that we will put the interest of the monastery and other people before our own. Practicing filial respect teaches us to maintain a grateful heart and do good and to remember Venerable Master Hua's teaching and always cultivate the Way vigorously.)

We should constantly ask ourselves three questions: why did I leave home and join the Sangha of Dharma Realm Buddhist Association? Why did I want to become a Bhikshuni? What kind of Bhikshuni do I want to be? These three questions are good tools to keep us on track.

I wrote this article on trustworthiness and filial respect to express my congratulation and encouragement to all the new Bhikshunis. I believe that each of you will make a significant contribution to Buddhism in the future!



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