



## 黃金白玉非爲貴 唯有袈裟披肩難

### Gold and Jade are Not So Precious, Wearing the Precept-Sash is Most Precious

比丘近永2005年8月13日講/譯於萬佛城萬佛殿

A TALK GIVEN AND TRANSLATED BY BHIKSHU JIN YONG ON AUGUST 13, 2005  
AT THE CITY OF TEN THOUSAND BUDDHAS

8月10日係近永護照、駕照、身分證等官方證件上的出生日。然而近永從未在此日慶生，原因有二：一則近永一向依陰曆慶生；二因近永五十多年前在台灣出生，當時醫院很少，嬰兒多由助產士在家裡接生，出生證明的制度亦未建立。約一週後，8月10日家父至鎮公所辦理近永的出生登記，承辦員竟馬虎的將當天作爲近永的出生日！

上人說過皈依三寶是睜眼投胎。投胎後何時出生呢？受具足戒圓滿當下，比丘(尼)即時誕生。近永及其他二十七名戒子剛巧在8月10日受具，8月10日於是變成近永成爲比丘的正日！近永於89年8月皈依上人，所以近永「住胎」了十六年之久。十六年是一段相當長的時間，小學一年級至大學畢業恰是十六年。

8月10日下午一點四十分左右，第三番羯磨，當近永聽到眾師齊聲回答：「成！」時，頓感悲欣交集。悲的是花了這麼長的時間才成爲比丘；欣的是總算如願以償！回到一樓佛堂拜佛時，不禁淚如湧泉，抱頭痛哭了一場。近永深深體會到順治皇帝讚僧歌中：「黃金白玉非爲貴，唯有袈裟披肩難。」的意境，決志珍惜得以袈裟披肩，確實遵行上人「衣不離體」的慈訓。

近永深信如無上人冥冥中的加持，近永絕無法如願成爲比丘。爲報上人的重恩於萬一，近永誓續師志弘揚正法。法賴僧傳；比

August 10 is my birthdate on all my official documents such as passport, driver's license, etc. However, I never celebrated my birthday on that day for two reasons. When I was born over 50 years ago in Taiwan, babies were born at home with the help of midwives; there were very few hospitals around. And there was no birth certificate at that time. A week or so later, on August 10, my father went to the city hall to register my birth, and the clerk simply used that day as my birthdate. Besides, traditionally we use the lunar calendar for birthday celebrations, just as DRBA does for Buddhist holidays.

The Venerable Master said that taking refuge with the Triple Jewels is like entering the womb with one's eyes wide open. When is one born then? A Bhikshu/ Bhikshuni is born upon receiving the complete precepts on the ordination day. I, together with 27 other novices, happened to be ordained on August 10, my official birthdate. So August 10 now becomes my actual birthday as a Bhikshu. It seems like, over 50 years ago, the city hall clerk had predicted my becoming a Bhikshu! I took refuge with the Venerable Master in August 1989. So I had been "in the womb" for 16 years before I became a Bhikshu. Sixteen years is a long time; in 16 years, a first grader may graduate from the college!

Both sadness and joy filled up my heart when I heard all the Acharyas [precept masters] answer in unison: "Well done!" to Karmavacana Acharya Dharma Master Lyu's third announcement towards the end of the precept transmission. I felt sad because it had taken me such a long time to become a Bhikshu. And yet I felt joyful because I had finally done it! Upon returning to the Buddha Hall downstairs, I was so overwhelmed that tears sprung from my eyes uncontrollably for quite a while. I deeply appreciate the verse: "Gold and jade are not so precious; wearing the precept-sash is most precious," from the "Song in Praise of the Sangha" by Emperor Shunzhi of the early Qin Dynasty. I vow to treasure and wear the sash at all times as instructed by the Venerable Master.

I deeply believe that the Venerable Master has been helping me



丘乃七眾之首，然而法總過去十年中，只增添了九位新比丘；平均一年還不到一位！由目前沙彌的人數看來，這趨勢恐仍將持續一段時間；近永深感肩負重任。

108天的戒期由為期23天的萬佛寶懺拉開序幕，最後在觀音七及禪三後圓



滿；這實是最妙的安排。禮佛、打七、坐禪拭除了不少近永心鏡上的塵埃。觀音七期間，近永訝異的發現自己居然妒嫉心甚重，見不得人好！觀音七及禪三令近永精神奕奕，以迎接即將來臨的傳戒大典。戒期中，斌法師每週風塵僕僕的趕來教我們二個沙彌戒律，他每趟得開四個多小時的車。斌法師講課異常生動活潑，令近永受益甚多。慚愧的是近永等不夠用功，令斌法師十分失望。

近永十分喜歡戒師授與的法號，因它可隨時提醒近永：「永」不脫離上人建立的團隊、「永」不退菩提心、令正法「永」昌明。其諧音也提醒近永，自己仍在生死苦海中游「泳」，故須「勇」猛精進。

感激眾引禮師的辛勞，尤其是開堂和尚章法師和授法師特地從馬來西亞和西雅圖遠道而來。也衷心感恩成就此次三壇大戒的其他一切。

all along; otherwise, I could not have become a Bhikshu. To repay his kindness, I resolve to continue Venerable Master's vow to spread the Proper Dharma. The spread of Dharma depends on the Sangha. Bhikshus are the leaders of all seven assemblies. And yet in the past 10 years, DRBA has produced only nine new Bhikshus; not

even one per year on average! Judging from the present number of novices, this trend is most likely to continue for at least the next few years. I feel the heavy responsibility on my shoulders.

The 108-day precept-training period began with the 23-day long 10,000 Buddhas Repentance and ended after a weeklong Guanyin recitation and three-day meditation sessions. One can't find any better schedule than this! Attending the sessions must have wiped out lots of defilements from my mind. During the Guanyin Session, I was surprised to realize that my mind was full of jealousy. After the sessions, I felt fully charged and ready for the coming precept transmission ceremonies. In between the sessions, we had precept classes taught by Dharma Master Bin. He was such a lively instructor. He had to drive four hours one way to CTTB to teach just two of us. I feel ashamed that we disappointed him by not studying hard enough. However, I did learn a great deal from Dharma Master Bin. I really appreciate his efforts.

My ordained name Yong means "forever" in Chinese. I love it because it will constantly remind me to forever stay within the Sangha established by the Venerable Master, to forever maintain my Bodhi resolve, and to help Proper Dharma to flourish forever. It will also remind me that I am still swimming in the sea of the sufferings of birth and death; hence, I must cultivate vigorously.

I appreciate the hard work of all the preceptors, especially to Dharma Masters Jang and Shou, who came all the way from Malaysia and Seattle, respectively. My deep appreciations also go to all others who contributed to the ordination.

