

出家—最徹底的布施

Becoming a Monastic Is the Ultimate Form of Giving

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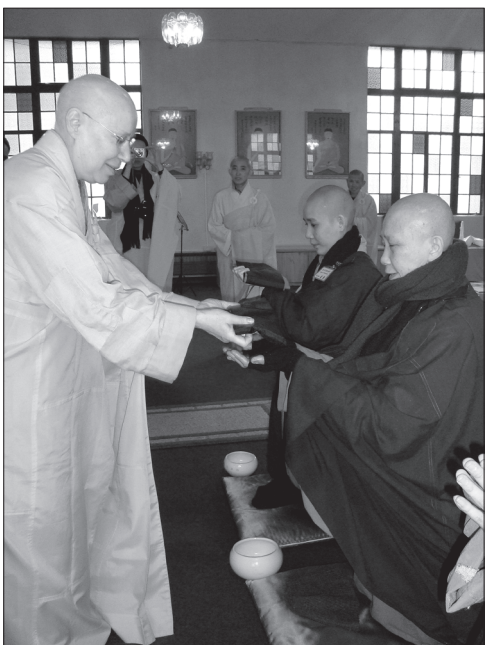
Compiled by Fa Hing / Translated into English by Joanne Phua



宣公上人曾說：「出家是最徹底的布施」，因為修行人將身心性命奉獻給一切眾生。在佛教中，法賴僧傳，僧人的責任不言而喻。

上人赴美後，自1968年起，為第一批美籍弟子剃度，先後為美、亞、歐各洲不同國籍的弟子數百人剃度，並勉勵他們說：「出家是為了生脫死，永不受輪迴之苦，所以面對什麼樣的苦也不怕，越苦越好，不要向苦投降，改變初衷，向後退轉。要有堅忍不拔的精神，克服一切苦，才是大丈夫。」

上人圓寂後，座下的僧團繼續秉承著上人遺志，弘揚正法的精



The Venerable Master once said, "Becoming a monk or a nun is the ultimate form of giving." That is because cultivators dedicate their bodies, minds, and lives to all beings. Furthermore, considering that the Dharma has to be transmitted by the Sangha, the responsibility of the Sangha goes without saying.

Since shaving the heads of that first group of American disciples in the United States in 1968, the Venerable Master shaved the heads of several hundred disciples from countries throughout the Americas, Asia, and Europe. To encourage them, he said, "You have become a monk or a nun in order to seek liberation from birth and

神，接受來自各地有志出家修行者，在萬佛聖城或分支道場住滿兩年，通過觀察與考驗，舉行剃度大典。今年11月26日有六名捨俗出家，他(她)們的法名/字號是：沙彌果正；沙彌尼近堅/親固、近迦/親陵、近捷/親敏、近簡/親易、近青/親常，恭喜他(她)們通過考驗，才能成就出家勝緣。

《華嚴經》云：「菩薩在家，但願眾生，知家性空，免其逼迫。」我們特摘錄幾則佛門新人的感言，希望引起您的共鳴。願有志入如來法王之家的人，早日回家。

沙彌親光師 (2008/12/13出家)

昨天晚上我們聽到持法師在這邊講法，提到宣公上人來到美國，是要把佛法傳到西方來，就是因為西方這裡還沒有佛法。但是真是想不到弟子是由台灣來到美國，東方人跑到美國，來接受剃度出家，真是不可思議的事情。還有剛才方丈和尚也講了，今天是吉祥日，是12月13日。在三年前2005年的今天12月13日，我第一次來到聖城，也是來打佛七，接著參加三天的禪三，才回去明尼蘇達。第二次來就是隔年2006年，也是12月13號這一天來到聖城，後來就沒有回去，一直到今天12月13號剃度出家。12月13號對弟子好像有特別的意義，更巧的是弟子的在家生日也是12月13號。所以什麼事情都是這樣子，默默中安排好的。要講出家感言的話，我想說好像是回家的一個感覺，回家的感覺就是真好，非常的平靜安詳。

出家好像回家，但是這個回家又有不一樣的心情。好像我們一直在聽《妙法蓮華經》上佛陀在講的：一個很富有的長者失掉兒子，這個兒子從小在外面流浪，後來被找到了，但是他也是經過一段的時間，然後慢慢去認識這個長者原來所有的一切。這個兒子後來認識自己的本性，我剛剛所講的，也是這個意思。

我第一次來萬佛聖城，感到非常的莊嚴，這對我是一個很大的震撼。然後我們在做早晚課的時候，提到萬佛聖城的家風，這是一個非常嚴厲教導的家風。因此來到聖城，就下決心要出家，今天

death and the pain of transmigration. Therefore, don't be scared of pain. The more miserable things are, the better it is. Don't give in to misery and retreat from your original resolve. You must persevere and overcome every obstacle. You will then be a great hero."

After the Master entered Nirvana, his Sangha disciples continued to uphold his vision of propagating the proper Dharma. From all over the world, cultivators who have the determination to leave the home life live either in the City of Ten Thousand Buddhas or other branches for two full years before they pass the observation period and other tests. When that is over, the head shaving ceremony would be held. On November 26 of this year, six cultivators left the home life. Their Dharma names are: Shramanera Gwo Zhen; Shramanerika Jin Jian/Qin Gu, Jin Jia/Qin Ling, Jin Jie/Qin Min, Jin Jian/Qin Yi, Jin Qing/Jin Chang. We congratulate them for passing the tests and thereby fulfilling the conditions for leaving the home life.

The *Flower Adornment Sutra* says: "A Bodhisattva of the lay life / Should vow that living beings / Will realize the empty nature of the household / And avoid oppression from it." We especially marshaled a few reflections from the new faces who have just entered the Buddha's door, hoping that you can relate to them. Let's hope that all who has the heart to enter the home of the Buddha, the Dharma King, will return home as soon as possible.

Shramanera Chin Guang (Entered the Sangha on December 13, 2008)

Yesterday when Dharma Master Chih spoke the Dharma, she said that the purpose of the Venerable Master Hua coming to the United States was to bring the Buddhadharm to the West, because there was no Buddhadharm in the West yet. Being an Asian, I have come to the West to leave the home life, so I think this is really inconceivable. The Abbot just said that today, December 13, is a special day. I remembered that three years ago, the day I first came to the City of Ten Thousand Buddhas (CTTB) to attend the Buddha's name recitation session, was also December 13 in 2005. I participated in the Chan session before returning to Minnesota. The second year, I participated in the Buddha's name recitation session again, and the day I arrived at the City of Ten Thousand Buddhas was also December 13. Today, which is also December 13, I had my head shaved and left the home life. So I think December 13 is a special date for me, because coincidentally, December 13 is my birthday. Everything is silently arranged time after time, and so if I were to describe the feeling of leaving the home life, I would say that it is as if I'm going back home. It is a truly remarkable feeling, extremely peaceful and serene.

Leaving the home life is as if returning to my original home, but this is a different kind of going home, with a different kind of emotion attached to it. It is like the story in the *Lotus Sutra*, where the Buddha talked about how an elder lost his son. His son had been a vagrant for a long time. When he was later found and returned to the elder's home, the kid had to take time slowly to take in the amount of wealth and everything else that the elder owned." This child finally recognized his own nature, which is exactly what I was talking about.

The first time I came to the City of Ten Thousand Buddhas, I felt that it was very adorned and was deeply moved by it. When we do morning and

非常感恩佛菩薩滿我的心願。宣公上人是在講《華嚴經》的時候提到，世間上所有都是虛妄的，要放下一切，唯獨留下一顆慈悲心，來度化眾生、利益眾生。又想到上人去明尼蘇達講法時，也講過慈悲喜捨四無量心，要我們往這個方向去學習，這是我今後努力的方針。

沙彌尼近戒 (2008/12/13出家)

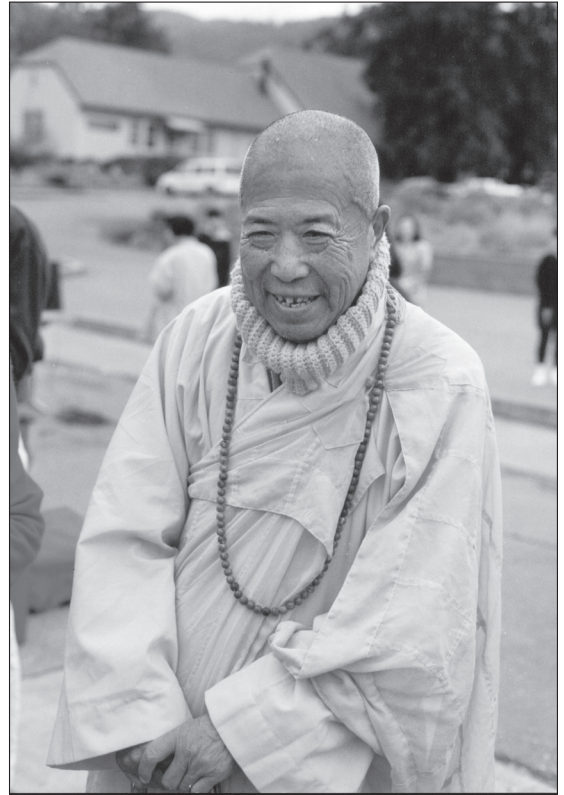
我是近戒。法總給我這個法號，意思叫我要嚴持戒律。從昨天到今天又緊張、又好玩，昨天是好像聖城在辦喜事一樣，有很多法師幫我們剃頭；而今天有許多人來觀禮。我覺得出家很開心的。

為什麼我想要出家？因為在家的時候，每天到晚上心裡就好像很不安，今天又過了一天，也沒做到什麼，倒不如來為大眾服務，比較有意義。所以我就決定要來聖城。我這個妄想已經打了十幾年，因為這個因緣的關係，這麼老了才來出家。同時也感謝法總給我這個因緣，很感謝不捨棄我、不嫌棄我這麼老。

至於感言，就是今天早上在拜願的時候，突然間抬頭望宣公上人，那個時候的感覺，好像是說一個小孩子在外面遊蕩，好久都不回家了，突然想到回家，一進門就好像看到父親在門口等著：你回來了！當時我的眼淚馬上流下來！我現在就像剛出生的baby一樣，什麼都不懂，還希望前輩們多多教導我。



evening recitations, we recite the traditions of CTTB. It's a very strict tradition. However, after I came to the City of Ten Thousand Buddhas, I decided that this is the place where I wanted to realize my wish to leave the home life. Today I'm grateful that the Buddhas and Bodhisattvas helped me accomplish my wish. When the Venerable Master explained the *Avatamsaka Sutra*, he mentioned that everything in the world is illusory. However, he said that we can give up everything except a compassionate heart



to rescue and benefit all beings. It occurred to me that when the Venerable Master went to Minnesota, he talked about the Four Limitless Qualities of Mind—kindness, compassion, joy, and giving. He wanted us to learn to head in that direction. These will be my guiding principles from today onwards.

Shramanerika Jin Jie (Entered the Sangha on December 13, 2008)

My Dharma name is Jin Jie. DRBA gave me this name to tell me that I need to strictly uphold the precepts. From yesterday until today, I can say that I have been nervous and, also feel that it's been a lot of fun. I feel the City of Ten Thousand Buddhas was holding celebrations yesterday. Quite a few Dharma Masters came to help us shave our heads, and many people came to observe the leaving home-life ceremony today.

All in all, I am very happy.

Why do I want to leave the home life? I would say that when I was at home, I felt uneasy at night time because another day had passed by, and yet I did nothing. It would be better if I just go and serve people to make my life more meaningful. So I decided to come to the City of Ten Thousand Buddhas, and I'd been thinking this way for more than ten years. That's why I left the home life at this old age. I am really grateful to DRBA for giving me the opportunity to leave the home life, for not giving up on me because of my old age.

This morning when I was doing the universal bowing, all of a sudden I raised my head and saw the Venerable Master's picture. At that moment I felt I was like a young child who suddenly wanted to go home after wandering outside for a long time. As soon as he goes home, he sees his father waiting there and saying, "Oh, you are back!" That's how I felt this morning. Upon seeing the Venerable Master's picture, I was in

沙彌果正 (2009/11/26出家)

我的法名叫果正，出生在越南，家裡有一個小工廠。有一個客戶的親人是位法師，法師有空就跟我講講經典，講講打坐，教我誦經，勸我出家。但是那時候，我還沒有決定出家，只是有個念頭而已。

1988年我全家移民來美國，89年皈依上人，91年受在家菩薩戒。這樣就一直在金輪聖寺、長堤聖寺、福祿壽聖寺「來來往往」去聽法，看看有什麼可以做，跑跑腿，零零碎碎幫忙。

因為我在越南做事時，沒有真正去接觸到佛法，來到美國去長堤聖寺時，才真正接觸到佛法，那時候感覺很好。96年的一個晚上，凌晨兩、三點鐘，我忽然睡醒，閒來無事就盤腿打坐。因為剛睡醒，精神很足，沒有睡意，頭腦還沒有「轉」——很清醒的，清清楚楚，沒有雜念，就覺得自己沒有外、沒有內，就覺得——哦，很好！有一點輕安的感覺。那不是什麼境界，但是自己覺得坐得不錯：腿不痛、腰也不痛，比白天坐的時候腰酸腰痛的要好得多。我覺得這很不錯。那個時候我就有這個念頭：好吧，應該可以出家。〔從此之後〕就慢慢地，朝這個方向試著努力。

那時看到《六祖壇經》裡說如果空空洞洞地坐在那裡也不是很好，裡面有一句說「不見一法存無見，大似浮雲遮日面；不知一法守空知，還如太虛生閃電。」如果空空洞洞坐在那邊就好像不太好，所以現在還在努力。從此自己就下定決心出家了，一直安排到現在。

去年四月二十六日，因緣成熟了，就申請搬到萬佛聖城來出家。

有人說：「做事難，做人更難。」而且學佛要先學做人，很多方面都要學習。萬佛聖城是大道場，住眾各有不同的文化背景、觀念理想，難免有些問題有些磨擦。自從搬進萬佛聖城以後，『初成習，久成性。』以前習以為常的壞習氣，要逐漸改善；同時，還要養成持之以恆的修行好習慣。因為剛剛出家，什麼都要從頭做起，一切都需要法師慈悲教導我。「不悔此時方學佛，但願臨終可了生。」是我的心聲。

tears immediately. Although I have left the home life, I don't know much about it yet. I'm like a newborn baby, so I hope that all the Dharma Masters will teach me as much as you can.

Shramanera Gwo Zhen (Entered the Sangha on November 26, 2009)

My Dharma name is Gwo Zhen and I was born in Vietnam. At that time, one of my business client's relative was a monk. He would explain the Buddhadharma and teach me to meditate whenever he had time. He asked me to recite the sutras and even advised me to leave the home life. However, I did not decide to leave the home life at that time but did have the thought of it.

I immigrated to the United States in 1988, took refuge with Venerable Master Hua in 1989, took the Lay Bodhisattva Precepts in 1991, and started to come back and forth between the Gold Wheel Monastery, Long Beach Monastery, and Blessings, Prosperity, and Longevity Monastery to see whether I could do some errands or miscellaneous work for the temple.

Although I did not have the chance or opportunity to come in contact with the Buddhadharma back in Vietnam, when I visited Long Beach Monastery I felt very good about it. In 1996 one morning, I woke up probably around two to three o'clock. I had nothing to do, so I crossed my legs and started to meditate. Because I had just woken up, I was very alert and full of energy. My mind was very clear and I had no miscellaneous thoughts. At that time, I felt as if I had no inside or outside. There was a sense of lightness and ease. It was not any special state, but I felt much better sitting than I did in the daytime. There was no pain in my legs or my back. During the day time, my back usually got sore. I then thought it was probably okay for me to go to leave the home life to cultivate.

At that time I already had read the *Sixth Patriarch Platform Sutra*, which has a verse by the Sixth Patriarch, "Not to see a single dharma still retains no-seeing, / Greatly resembling floating clouds covering the sun. / Not to know a single dharma holds to empty knowing, / Even as a lightning flash comes out of empty space." I understood that it was not a good state and that I should not be attaching to it. So it was at that time that I made up my mind to leave the home life. However, I needed to prepare myself to gradually give up those things in life and come to the City of Ten Thousand Buddhas.

Last year the conditions came together, and I was able to move to the City of Ten Thousand Buddhas on April 26.

Some say, "It's hard to take care of matters, but it's even harder to be a good person." In learning Buddhism, one must first learn to be a person. There are many aspects to learn. The City of Ten Thousand Buddhas is a large community of cultivators coming from different cultural backgrounds and ways of thinking, and thus conflicts and friction are inevitable. After coming to CTTB, I found that my habits are quite ingrained. I have to gradually change my past bad habits and develop the good habits of cultivation. Since I have newly joined the Sangha, I have to start from the beginning and depend on the Dharma Masters to compassionately teach me. "I won't lament that I only started learning Buddhism now, but I vow that by the time my life ends, I will have resolved the matter of birth and death." These are my thoughts.