

二一九年三壇大戒誌 (續)

Remembering the 2009 Precept Platform (continued)

吃虧就是佔便宜

比丘尼 恒齋

講於法界聖城 2009 年戒期

上人常常講的一句話，我們互相學習勉勵，那就是「吃虧就是佔便宜」。在我還沒出家以前，這句話大概會是很不喜歡的一句話，我為什麼要吃虧？但是出了家，聽上人講這句話，我常常去想：吃虧就是佔便宜，這個「便宜」是甚麼啊？怎麼佔啊？

佛法教我們是圓滿的，佛法是平等的；這個圓滿和平等，用現在的眼光看會是不平等的。但是因為這一切都有三世的前因後果，以因、緣、果來看，它畢竟是平等的，畢竟是圓滿的。

我們學佛，知道身體是報身。我們的這個五蘊身，我們的感覺，都是過去的果報所致；別人對我們不好，也是我們以前所造的。對我們越是不好，我們越是高興，這樣才能夠真正的消我們的業；明白吃虧對自己而言是好事，這是我們過去造的業，所以我們就要還。果報像反射作用，你以前發出去的，現在回到你身上，你當然要收，不然誰收呢？而且你還要高高興興的把它收起來，真心地要自己吃虧。這樣子虧吃完了，業也沒有了！

我們做什麼事都是帶著我們的習氣，多半都有缺失，不會圓滿。那這個缺失要靠誰來幫忙？要靠逆緣來幫忙。這個逆緣就是說，他能看出你的缺點，他攻擊你這個缺點。如果你在這個當下能夠認識，你就會有所改變。為什麼你會改呢？他逼著你非改不可。所以他是令我們成就的善知識，你要感謝，真心的感謝。所以當我們在吃虧的時候，不要只是矇著頭忍氣吞聲，心裏非常不高興。如果這樣子，這個虧沒有吃盡，業也不能消。

To Take a Loss Is Actually to Gain an Advantage

Spoken by Bhikshuni Heng Jai during the 2009

Ordination Training at the City of the Dharma Realm

The Venerable Master always said, "To take a loss is actually to gain an advantage." Before I left the home-life, I did not like to hear the words "take a loss". Why should I take a loss? But since I left the home-life, I have pondered these words. Why do I have to take a loss? It is said, to take a loss is to gain an advantage. What kind of advantage? How do I gain it?

Buddhism teaches us that everything is perfect and fair. If we use our present views to look at whatever has happened to us, we don't think it is fair. But if we consider the causes and effects in the three periods of time and analyze things in terms of causes, conditions, and effects, we will know that everything that happens to us is fair and perfect. In learning Buddhism, we learn that our physical body is the retribution of our karma; it is composed of the five *skandhas* [psycho-physical aggregates]. Our experiences are the result of our past karma. When other people treat us poorly, it is also because of what we did in the past. So, the worse they treat us, the happier we should be. Why? Because it will truly eradicate our past karma. That's how we can understand that taking a loss is actually good for us. We have to pay for the karma we did to others. Retribution is like a rebound effect. We shot out something in the past, so it is going to come back to us. We have to accept the consequences, for if we don't, who will? What's more, we have to gladly take them and wholeheartedly take the loss upon ourselves. When we take a loss like that, our karma will disappear.

In whatever we do, we are acting out in habitual patterns, and in most cases, we act imperfectly. Our actions are not perfect. So, who is going to help us work on our imperfections? It is the people who see our shortcomings that will help us. They will attack our shortcomings, and if we can recognize them right then, we can change. Why do we change? It's because they force us to. They are our wise teachers who help us succeed. We should truly thank and appreciate them. When we



我們常常把上人的話——「吃虧就是佔便宜」，放在心中；就這麼一句話，也能夠讓我們此生受用不盡。希望我們好好的努力，早日能夠業盡情空，成就佛道。阿彌陀佛！

快樂的戒期 ～ 比丘尼 近經

去CDR之前，心裡是有點忐忑不安的。我聽說中國在傳戒的時候，很多傳戒的道場都會準備一口棺材；我不知道自己以前有沒有造什麼惡業，我不想那麼早死，所以我有點怕怕的。戒期的第一個禮拜，幾乎從早上三點半到晚上十點，真正坐下來時間，算一算只有十分鐘，我真擔心自己半路就垮了，還好有大家一起共修的力量支持。一個禮拜以後，身心才慢慢適應下來。

說來這個戒期還蠻快樂的，快樂不是說有什麼可以享受的，而是每天不用打什麼妄想，跟著課表走就可以了。譬如看我們在做什麼事情，你就會知道那時候是幾點。因為CDR很大，我們會出坡。工作時，自然會接到些順手或不順手的工作，會或不會的工作，或者喜歡或不喜歡的工作，做不同的工作時，慢慢地就會觀照自己在打什麼妄想。進而迴光返照看到自己的問題及毛病所在，這是我一個收穫。



are taking a loss, we should not do so by bearing it silently and resentfully. Otherwise, we will not be able to fully take the loss and eradicate the karma. So, we should really apply ourselves diligently and be mindful of the Venerable Master's words, "To take a loss is actually to gain an advantage." This one sentence can serve us well for a lifetime. I hope we all work hard so that we can soon eradicate our karma, be free of emotions, and realize Buddhahood.

A Joyful Ordination Training

By Bhikshuni Jin Jing

Before I went to CDR for ordination training, I was a bit nervous because I had heard stories about how in the monasteries where the full precepts are transmitted, there were always coffins prepared. I don't know what kind of karma I created in the past, and I just might end up being the person who dies, so I was a bit apprehensive. The first week we got there, the schedule was so packed from 3:30 a.m. to 10:00 p.m. that we barely had time for a break. By the time we got back to our room after afternoon bowing, we had only ten minutes to rest before we had to go to evening recitation. I was worried that I might collapse. Fortunately, due to the strength of group cultivation, my body and mind gradually adapted and settled down.

The ordination training was actually full of joy. I am not referring to ordinary enjoyment, but to the happiness of not having to entertain so many false thoughts, because all we had to do was follow a fixed schedule and instructions. For example, we could tell what time of day it was by what we were doing at the moment. CDR is a huge place; therefore, we did community work. Naturally, we got to do a variety of work, including work that we were good at and work we were poor at, work that we liked and work that we disliked. While doing different types of work, I had a chance to contemplate and observe what kinds of false thinking I gave rise to. Furthermore, I would introspect and eventually see my faults. I think this is one of the benefits I received during ordination training.

There was one week when all the preceptees were divided into groups to take turns cooking in the kitchen. This turned out to be a total failure on our part, for instead of memorizing the precepts, we were false thinking about pumpkin recipes, zucchini recipes, and recipes for Makino bottle gourd because CDR had lots of these from the farm at the CTTB. One Dharma Master saw that we were really distracted, so she volunteered to be the kitchen manager and cooked. I really appreciated her support. Because of her kindness, I worked even harder in memorizing the precepts. Every day at lunch, I would reflect, "Do I deserve to eat this bowl of food?" When the ordination training was coming to an end and all of us were about to return to CTTB for ordination, I was reluctant to part with my Dharma peers.

I know that DRBA mobilized a lot of resources, both tangible and intangible, to make it possible for us to be ordained. Especially, during the two days rehearsals we just had, the Dharma Masters worked really hard. I think the Dharma Masters worked the hardest on the day of the actual ordination ceremony, because some of them had to sit for the whole afternoon, some had

大概有一個禮拜的時間，戒子們要輪流上陣去煮飯。因為聖城送去了很多義大利瓜、瓠瓜、南瓜，所以我們背戒時，就打妄想。幸好有位法師看我們真的妄想紛非，快不行了，她發心去煮。我很感恩她，我背戒也比較認真。因為吃飯時，我就會想法師每天煮飯給我吃，而我今天有沒有好好背戒，我這碗飯吃得下吃不下。當戒期接近尾聲，要回到萬佛聖城受戒的時候，面對即將要分別的戒兄弟們，心中多了一份不捨。

今天我們能夠受戒，我知道法總動用很多人的心力跟人力。尤其前兩天的演禮很辛苦，很多法師可能在那裡坐了一個下午，有的法師是站了一個下午，有的法師是樓上樓下跑了一個下午。總之，法師這段期間的照顧與關心，讓我非常感動，我會努力做個如法如律，有慚有愧的比丘尼，不負師長的期望。

充滿感恩 ～ 比丘尼 近勒

我書讀得不多，沒想到108天對我來說，變成一種新的「上學」，108天我學了很多字。因為有善知識教我，這麼多的戒條也都如期背完，所以108天變成我最幸福最快樂的日子，我要感恩法師們的照顧。CDR事情很多，我就發願：「如果快點背完戒，我可以多點時間幫忙道場做事！」可能是佛菩薩的幫忙，我真的很快地就背完戒，開始幫忙種花的工作，因此學會一些園藝管理。另外，師兄弟平時分散在各道場學習，這次同在CDR集訓，倍感親切，所以此刻的我回想這段日子，內心充滿感恩。

（雲法師補充：近勒師以小學四年級的程度來背戒，所要背的戒，包括沙彌律儀、沙彌戒、五十三小咒、菩薩戒、比丘尼三百四十八條戒。她是第二個背完的，這個是非常不容易的一件事情，可見她學習的誠心。）



to stand there for the whole afternoon, and some ran up and down the stairs for the whole afternoon trying to help us. In short, the care and support that the Dharma Masters gave us really touched me. I will try my best to become a Bhikshuni who acts according to the Dharma and the Vinaya and always have a sense of shame so as not to let my teachers down.

I Am Filled with Gratitude

By Bhikshuni Jin Le

I didn't have many years of education in school. I expected that the 108 days of training would be like going back to school again. When I went to school, it was a very exciting learning process. I learned to recognize many Chinese characters in those 108 days. I encountered good knowing advisors who would teach me the characters that I didn't know and explain to me what they meant. So, I was able to finish memorizing all the precepts. These past 108 days have been my happiest and most fortunate days. I really appreciate all the Dharma Masters who have been taking care of us in various aspects. There was a lot of work in CDR. I made this vow, "If I can finish memorizing the precepts earlier, then I will have time to help with the work." I guess maybe the Buddhas and Bodhisattvas were helping me, so I was able to finish memorizing the precepts ahead of time. Then I helped plant flowers. Because of this, I learned a lot about gardening. Another thing is that our Dharma sisters have been serving in different branch monasteries. Because of the 108-day ordination training, we came together and became close again. In remembering our ordination training, I am deeply grateful.

(Comments from Dharma Master Yun: Jin Le Shr only had four years of elementary education. Despite her level of literacy, she was the second novice to finish memorizing the ten precepts, 53 small mantras, Bodhisattva precepts, and 348 Bhikshuni precepts. This has not been a very easy task for her. From this, you can see her sincerity and dedication in learning.)