

生命中永遠的春天

Life's
Eternal
Spring

徵文得獎作品—A組慈悲獎 梁玉棋

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我在學習佛法以後，回到台灣，只在有空的假日去參加法會，與在聖城住的時光相比，我需要多少年才能相等？住在聖城的時光裏，所聆聽到的、受教誨的、學習到的，點點滴滴，是一生都受用不盡的，而那八年……是我生命中永遠的春天。

西元2000年，陪著二個要上國中的孩子，住進了萬佛聖城。在聖城，感覺如籠中鳥放歸山林，說不出的自在與快樂！在諸佛菩薩前，我們不必戴著虛假的面具來逢迎不同的人、不必為討好而巴結、不必為展現能力而用盡心機……，學著誠實面對自己就可。

聖城裏，處處是福田：掃不完的落葉、煮不盡的三餐、無窮的資源回收、還有一個很大的有機菜圃，又有一個很好種福田也能教學相長的地方——學校，處處有種不完福田的機會，只怕自己沒有足夠的精力。

想要「活到老，學到老」，法界大學有許多不同的課程可供選修學習，我曾經上過的經典課程有：《法華經》、《楞嚴經》、摩訶止觀、《梵網經》菩薩戒、居士戒律，語文課有初高級英文、初級

After encountering Buddhism, I returned to Taiwan. There, I could only attend Dharma assemblies when I had free time over the weekend. How many years would that take in order to add up to the time I spent in the City of Ten Thousand Buddhas (CTTB)? All the teachings I heard, received and learned from the years I lived in CTTB are teachings that will last a lifetime. Those eight years were my life's eternal spring.

In the year 2000, I came to live in CTTB with my two kids who were about to attend junior high. In CTTB, I felt like a caged bird that was finally set free into the forest – I felt an ineffable sense of freedom and jubilation. In front of the Buddhas and Bodhisattvas, we need not put on masks to satisfy different people, nor flatter others to be on their good side, nor put in tremendous effort to prove our abilities to someone. All I had to do was to be honest with myself.

In CTTB, fields of blessings can be found everywhere – fallen leaves are to be swept, three meals to be cooked, recyclable things to be sorted. Besides, there is an enormous organic farm, and of course, the school, where we can not only plant our blessings, but also teach and grow simultaneously. Opportunities to spread our seeds of blessings are ubiquitous – it is a matter of whether we have enough energy to perform these tasks.

If you wish follow the dictum, “Learn as long as you live,” there is always the Dharma Realm Buddhist University, which offers various courses. I took courses on the *Flower Adornment Sutra*, the *Shurangama Sutra*, the Great Calming and Contemplation, the Bodhisattva Precepts in the *Brahma Net Sutra*, and the Lay Precepts. Language courses offered

梵文，一般課程有：詩經、心理學、公共關係、中醫學，運動課程有瑜珈、太極拳等，雖是淺薄學習，亦足以炫耀誇示於未學，何況不知在何時已激起我對佛學的好奇與好樂。

不精進者如我，住在聖城，每日至少也幾次隨喜大眾在佛殿的日常功課，如誦經、上供、大悲懺、晚課、聽經、念咒……等等，幾年下來，也能有口無心的跟著念誦。每個月有不同的法會，也不必舟車勞頓遠到而來。

小時候寫作文，老師們常喜歡出的題目是：我的志願、你最敬愛的人、長大後的職業、你最喜歡……等。為了能儘快交差了事，我總是選擇「老師」來寫，因為對我來說，那比較容易瞎編的。出社會後，每去逛街或初認識之人，問到職業，都會猜我是當老師的，我也都一笑置之！沒想到，在聖城，終於圓了這從小到老、眾望所歸的虛有職銜。

有人說，在聖城，不只動物幸福，連花草樹木都是，的確！大家都用平等心、慈悲心、同理心在對待一切，所以當看到一堆學生圍著一條蚯蚓，想盡方法送回泥土；或者為一隻不小心被車撞死的小松鼠念往生咒甚或立牌位；或者念「觀世音菩薩」聖號迴向給困在蜘蛛網中的蒼蠅及編網的蜘蛛；或者……您都別驚訝，在聖城就是這麼自然的善待動物。要拔草、鋸樹、開墾、工程前，必貼公告周知小草、大樹及依附或周圍的眾生，某年某月某日動工，請及早離開，以免被無辜傷及。一個如此充滿祥和、自然、與世無爭的地方，不就是「眾裏尋它千百度」的人間淨土！

回首前塵，八年的薰染，我終能體會古人說「近朱者赤，近墨者黑」的道理，環境豈只是對孩童有影響，像我這樣的成年人也難不受影響，想孟母當年三遷，受益的豈只是孟子！生命如果可以重新再來，我想我只會選擇再早些到萬佛聖城，因為那片土地承載著我生命中永遠的春天。

include beginning and advanced English, and Sanskrit for beginners. There are also classes on the Book of Odes, psychology, public relations, and Chinese medicine, and exercise classes such as Yoga and Taiji. Even though I did not study in depth, I still learned enough to brag to those who have not learned. Besides, these classes piqued my curiosity and interest in Buddhist studies.

Living in CTTB, even not-so-diligent people such as myself would do the daily ceremonies with the assembly every day, including sutra recitation, the noon meal offering, the Great Compassion Repentance, the evening ceremony, Dharma lectures, mantra recitation, etc. After a few years, I was able to follow the recitations without effort mindlessly. There was a different Dharma assembly every month, and I did not have to travel long distances just to attend it.

When I was young, I had to write essays. Teachers loved assigning essay topics like “my ambition,” “the person I respect the most,” “my future occupation.” “I like...,” etc. In order to finish my essays just for the sake of turning them in, I always chose to write about “teachers,” because to me, that is the easiest topic to write about. After I grew up, whenever people met me and tried to guess my occupation, they would say that I was a teacher and I would just smile at them. Unexpectedly, I have finally fulfilled everyone’s expectations by taking this job in CTTB.

Someone once said that in CTTB, the animals are not the only ones that are blessed – the flowers, grass, and trees are as well. Everyone there has a compassionate heart and treats everything as his or her equal. So don’t be shocked when you see a group of students gathered around an earthworm, trying to put it back where it belongs, or when you see them reciting the rebirth mantra for a squirrel that was accidentally knocked down by a car, or when you see them reciting Guanyin Bodhisattva’s name for the spiders and the flies trapped in spider webs. This is how everyone naturally treats animals in CTTB. Before we pull the weeds, cut the trees, or loosen the earth, we always post a notice to the grass, the trees, and the living beings that rely on or surround the plants, that on a certain day we are going to implement some kind of project, to please leave as soon as possible to avoid getting hurt. As an environment filled with kindness, nature, and peace, this place is like highly sought-after Pure Land in the human realm.

In recollecting those eight influential years, I finally understood what the ancient people meant when they said, “Those who draw near rouge turn red; those who draw near ink turn black.” Indeed, the environment affects kids and adults like me alike. In the story about Mencius’ mother changing her residence three times, the one who benefited was not only Mencius himself. If I had a chance to go back and change things, I believe I would only choose to come to the City of Ten Thousand Buddhas earlier, because this piece of land will always be my life’s eternal spring.