



親榮在此練習結法緣，說一說自己出家的因緣。首先感謝法師，從我在大悲院長住，乃至當學員以來的這段期間，於作息上及法上所給予的指導，使自己在身心上做調整和準備，令我受益良多。

促成我出家的原因，第一，是我遇到善知識的指引；第二，是我參加了念佛會；第三，是處理臨終及往生事物的工作經驗，讓我自然想要出家。親榮感覺很法喜，能夠在宣公上人所領導之僧團出家修行；這都賴上人的福德及慈悲教化，及各位善知識的提攜及鼓勵。學佛十四年，現在終於滿自己的心願出家了！當初如果沒有善知識的引進，讓我得以親近上人、接近法界印經會，現在我可能還在外面的社會上奔波，煩煩惱惱、牽腸掛肚，虛度歲月。出家的路雖然不容易走，卻也很值得、很有意義。現在出家了，我更要發願生生世世在上人座下出家修行，依教奉行，於菩提道上永不退怯。有如〈菩薩行願品〉所云：「常能出家修淨戒，無垢無破無穿漏。」

我是由上人示寂所教化的，當初親近道場也是漫不經心的。自從上人圓寂以後，跟隨法師佈置板橋追思法會當義工；所以從那時

Leave the Home Life to Constantly Cultivate Purity and Uphold the Precepts

常能出家修淨戒

沙彌親榮 講於2008年1月萬佛城大殿

A talk given by Shramanera Chin Rong in the Buddha Hall of
the City of Ten Thousand Buddhas in January 2008

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I, Chin Rong, am here to practice sharing Dharma and to tell how I came to leave the home life. First, I am grateful to the Dharma Masters for their guidance both in my work as well as the Dharma, from the time I stayed at the Great Compassion House to the period when I became a trainee. It benefited me tremendously in terms of balancing and preparing my body and mind.

The factors leading to my leaving the home life were, first, receiving the guidance from the good and wise advisors I met; secondly, attending Buddha recitation sessions; thirdly, my experience in dealing with death and dying, which naturally led me to contemplate leaving the home life. I feel great Dharma joy to be able to leave the home life and practice within the Sangha led by the Venerable Master Hsuan Hua; this is due to the Venerable Master's blessing and virtue and his compassionate teachings, and also because of the guidance, support, and encouragement of good and wise advisors. I have been studying Buddhism for 14 years and now am finally able to fulfill my wish of leaving the home life! If it had not been for the good and wise advisors who brought me in and provided the opportunity to draw near the Venerable Master and the Dharma Realm Buddhist Books Distribution Society, I would probably still be rushing about in the society out there, worrying about this and that, and letting time pass in vain. Although the monastic path is difficult, it is meaningful and worthwhile. Now that I have left the home life, I vow to practice life after life under the Venerable Master's guidance and in accordance with the teachings, and never to retreat from the Bodhi Path. As a verse in the chapter "Universal Worthy Bodhisattva's Conduct and Vows" says, "I will always leave the home-life and cultivate pure precepts, / Without outflows, never broken, and without stain."

Witnessing the Venerable Master's entering stillness was a transformative experience. My first visits to the monastery were casual in nature. After the Venerable Master entered stillness, I volunteered to help the Dharma Masters decorate the Banqiao auditorium for the Memorial Ceremony. From then on, I enjoyed volunteering in

起，就很歡喜到道場去參加法會做義工。因為在法會之中，能感受到法喜、法師的道德風範，及義工及蓮友中相互道業的增長。尤其每當法總有弘法團回台灣，我就更高興了！從1998年到來聖城前，在參加弘法法會期間中，都可以學到很多，也可以到各地去參加法會——由台灣法界六龜道場，台中、高雄，甚至這次到馬來西亞；義工的發心通力合作，為了圓滿法會而付出心力，令我感到非常震撼。

2002年弘法團到台北，在晚間聽開示的期間，我就提出，如何在有限的生命中修持佛法，進而學習來了生脫死？法師很簡潔說了兩個字「出家」。當初我點頭、找到答案，現在終於做一個聽話的弟子，也出家了，所以很感恩法師及善知識的點醒。因為出家可以放下許多惡因緣的牽累，在世俗上的人事地物終究是忙不完的，也是輪轉不息。若這一生錯過了，還能再來修行的機會少之又少。出家，是每一個眾生所需走的路的終點——出六道輪迴的家，出貪心的家，出瞋心的家，出癡心的家——回到我們本地的風光、極樂世界的家。

上人圓寂，及所參加的念佛會，和從事處理佛友臨終事儀到好好往生的幕後工作經驗，好像我出家的原因跟「往生」這件事特別有關係。這也是在面臨死亡當中，讓我深深體會到應該把握自己有限的生命，專心一意來修行，修正自己的行為及習氣毛病。現在很高興能在聖城這樣的環境下修行，得到各位善知識在法上的指導。出家，這才是一個新的開始；自己個人的習氣及一些工作的執著還很重，如果在行為上有任何不如法，請各位多多指點！

在工作的經驗中，雖然接觸這麼多助念及順利往生的案例，讓我深深感覺到生命不在於長或短，是在於發多少的光和熱；同時在活著的期間，能夠怎麼樣去利益人，進而把自己的整個理念，還有往生事儀做妥善的處理。因為很多人在臨終的時候，在各種因緣促成下，處理得不是很適當，也不是很如法。透過教育，尤其在參加聖城整個追思法會，讓我覺得要如法安排臨終事儀是很重要的。阿彌陀佛！

dharma sessions, because I can experience the joy of the Dharma, the exemplary integrity of the Dharma Masters, and the spiritual progress of the volunteers and Buddhist friends. I am especially elated whenever a delegation from the Dharma Realm Buddhist Association goes to Taiwan. Before I came to the City of Ten Thousand Buddhas (CTTB) in 1998, I learned a great deal from the delegations. I also attended Dharma sessions in different places—our branches in Liu Gui, Taichung, and Kaohsiung in Taiwan, as well as Malaysia; I was awed by the cohesive team effort of the volunteers in all these sessions.

During an evening Dharma talk by the delegation that came to Taipei in 2002, I raised the question of how to practice the Dharma during our limited life span and how to attain the state of non-birth. The Dharma Master replied with two words, “Leave home.” Having obtained the answer, I nodded. Now I have finally become an obedient disciple and left the home life. I am grateful to the Dharma Masters and wise advisors for pointing this out. Leaving the home life allows one to let go of much of the burden of karmic offenses. There are endless mundane matters, and if we miss the opportunity in this life, the chances of coming back to practice in the next life are very slim. Leaving home is the eventual destination of each sentient being’s journey—away from the home of transmigration in the six paths, away from the homes of greed, hatred, and delusion—and a return to the scenery of our original ground, to our home in the land of the Ultimate Bliss.

I have been attending Buddha recitation sessions since the Venerable Master entered nirvana; with my behind-the-scene experiences in taking care of things for the Buddhist friends who were approaching the end of their life and helping them to achieve rebirth, it seems like the reason for my leaving home has a lot to do with ‘death and rebirth’. Facing the death of others allowed me to have a deep realization of the urgency of using my limited life span to practice single-mindedly and to correct my bad habits. I am very happy that I can practice in such environment as the City of the Ten Thousand Buddhas as well as receive guidance in Dharma from all the good and wise advisors. Leaving home is a real beginning for me; I have many bad habits and very heavy attachments in the way I work; please point it out if my actions do not accord with the Dharma.

In my work experience, although I have encountered so many cases of reciting to help others achieve a good rebirth, I deeply feel that the issue is not how long or how short one’s life is, but rather how much light and warmth it gives off. While we are alive, the question is how we can benefit others and set our minds properly and prepare ourselves for death and rebirth. There are many people who, when approaching the end of their lives, are forced to do things hastily, inappropriately, and not in accordance with Dharma. Through education, especially attending the complete CTTB memorial service, I have learned how affairs should be conducted for the dying in accordance with Dharma. Amitofo!