

昨天，我們聽到一個上人早期的在家老弟子(註：易象乾教授)說：「現在是最令人興奮的時期。」他認為：「法總自從上人圓寂以來，因為現在有一群充滿希望的學子和沙彌先修班的成員，即將成為未來受具足戒的出家人。也看到法界佛教大學開始在真正地發展。」剛才在錄音帶中，我們可以聽到，上人在早期(大約三十幾年前)仔細地教導弟子，甚至是包括最簡單的事，比如什麼時候合掌，什麼時候放掌。因此，雖然上人的色身已經不在我們身邊有一段時間了，看到我們還能夠繼續他的願力和家風，這真的令人振奮。

今年是我出家的第二十年，這也是回顧的好時機。有一點我可以說的是，在上人座下的法總出家，永遠不會有無聊的一天。我們從未有閒散的日子，可能都希望一天有四十八小時來完成一切想做的事情。而且我還算是年輕的，但我看到，甚至於一些比我大上二、三十歲師父的老弟子依然強健，並堅持不懈地修持佛法、大作佛事——這真是令人感動、令人興奮！

可能你會問，為什麼在這裡會這麼疲倦？為什麼我們戴這麼多的帽子——承擔這麼多工作，然後又把每一個工作都做得草草率率的？我想在最根本的基礎，是因為上人的願景。他的願景是把正法帶到西方，然後再帶回到東方。根據這個，而有四重弘觀：一，在美國的土地上建立起僧團。二，把佛經翻譯成世界各國語言。三，推行道德教育以做修行的基礎。四，擴展與其他宗教及科學和哲學的交流，進而影響社會。這個難以抗拒的願景，就是大家為何會超越正常身心極限的原因。每個到這裡的人都分擔了部分責任，但是要在工作和修行上取得平衡，是很具挑戰性的。

我們都知道，在法總修行，大家



A DRBA delegation, including the speaker, visiting a hospital in Buenos Aires, Argentina, 1997. 1997年法總僧團（含作者）至南美訪問，攝於阿根廷布宜諾斯·艾利斯醫院



都強烈地意識到，上人設定了一個長時數、非常緊湊的日常作息表。集體共修能夠凝聚一種共同的正氣。在佛殿時，就會觀照自己不要有太多妄想。這樣的正氣可以一整天帶著我們，讓我們在和外面的人來往互動時，能保持平衡。不過，我經常發現自己在佛殿的功課（其實我更希望能常常在那兒）和所承擔的職事之間疲於奔命。因此，如果沒有保持平衡，萬一工作過度，那就會導致——並非只有我，就一般而論，假如工作過度，我們會因而崩潰、情緒爆發，或者會做很多錯誤的決定，不自覺地傷害其他人。不過，如果只是說：「好吧！那就忘掉工作，不去想它了！整天在佛殿裡。」但是我個人會覺得自己很不負責任，那在佛殿就無法專心；因為會一直想到需要處理的事情，該負的責任。

Life as a DRBA Monastic Is Never Boring

在法總出家， 永遠不會有無聊的一天！

比丘尼恆音講於2011年2月17日萬佛城大殿
A talk given by Bhikshuni Heng Yin
on February 17, 2011 at the City of Ten Thousand Buddhas



Yesterday, we heard one of the Venerable Master's senior lay disciples comment that this is one of the most exciting times for DRBA since the Master's nirvana, because right now we have a promising group of trainees and novices that are going to become future, fully-ordained monastics, and we also see Dharma Realm Buddhist University starting to really develop. Just now in the recorded lecture, we could hear the Venerable Master in the very beginning, thirty-some years ago, painstakingly teaching even the simplest things such as when to put your palms together and when to put them down. So given that the Master has not been physically with us for a while, it's really heartening to see that we are still able to continue his missions and the traditions that he set up.

This being my twentieth year as a left-home person, it's a good time to look back. One thing I can say is that when you are a monastic under the Venerable Master in DRBA, there is never a boring day. There is never an idle day. We all probably wish that we had 48 hours in the day to accomplish everything we would like to do. And I consider myself among the younger ones, but I see even the Master's older disciples, some twenty or thirty years older than me, still going strong and tirelessly practicing and working on the Dharma, which is very touching and inspiring.

You may ask why we spread ourselves so thin. Why do we wear so many hats? Why do we take on so many responsibilities, and then do a sloppy job in every single one of them? Well, I guess, at the very bottom, it is because of the Venerable Master's vision. His vision is to bring the proper Dharma to the West and then back to the East. Within that, there is a fourfold mission—to establish the Sangha on American soil, to translate the Buddhist canon into the world's languages, to promote ethical education as a foundation for our practice,



但是，這僅是必須承受的壓力問題；因為環境是這麼忙，沒有時間去打妄想。並在做各種工作、各種修行的同時，可以修福報。很多人可能會認為：「噢！在自家修行容易多了！沒有人打擾，想修多久就修多久；除了自己定的之外，沒有其他時間表……」等等的。但是，當我們與他人合作或共修時，這是一個很好的機會來提升我們的耐心、慈悲心，或專注於我們的德行。

上人說培德中學，不是單單讓學生培德，是讓所有進到培德中學的，都可以有機會發展自己的美德。這整個聖城是一個大的學校。在這個學校，我們基本上都是不斷互動。一定會犯錯，但這錯誤正是我們須要學習的地方。我們也需要互相原諒，也原諒自己。因為師父說：「一切是考驗，看爾怎麼辦？睹境若不識，須再重頭鍊。」我們重新開始，下次也許不會犯同樣的錯誤。還有，要記住的是，我們在做事情時，都是如戲又如夢；不要太認真，或者太執著於什麼是正確的方式，什麼是我的方式，或者沒有其他方式。

今年很多人分享禪七的經驗。在過去二十多年來，我其實沒有參加過多少次禪七，比較忽略佛殿的功課，有一點後悔！希望其他人不要跟進，而會非常珍惜禪七。這次可能是我十幾年來第一次打全七，就是全部的彌陀七；禪七也打了差不多兩個禮拜才開學。我覺得打七真的是可以改變自己很多，也是上人給我們這種方式來修行，可以真正改變性格，並能在修行上得到一些進步。記得上人在百日禪時所說的「做一個活死人」，我希望在這整個年頭都能記得，因此無論有什麼壓力或災難，都可以承受並度過難關。

他說的另外一點是，佛、菩薩都在金剛菩提海裡頭看我們有多精進或有多退步？天天看著我們，耐心地等著我們加入。所以這是值得安慰的。不得不說，我至少有百分之九十九的妄

and to outreach to other religions as well as science and philosophy to exert a positive influence in society. This compelling vision is what causes us to push ourselves beyond our normal limits, physically and psychologically. Everyone who comes here has a share in this. However, it can be a challenge to balance our work and practice.

We all know that the practice in DRBA is pretty strong in the sense that the Venerable Master set up a daunting daily schedule with many hours of practice. Practicing as a group generates a collective proper energy. When we are in the Buddha Hall, we tend not to have so many random thoughts. This kind of energy can carry us throughout the day and keep us in equilibrium as we interact with others. Nevertheless, I often find myself torn between being in the Buddha Hall, which I would very much like to do more often, and the responsibilities that I took on. If the balance isn't there, if one overworks, that leads to burn out, to being emotional, to making mistakes and poor decisions, and consequently to hurting other people. However, suppose I just say, "Okay, well, let's forget the work; just don't think about it. Let's just spend the day in the Buddha Hall." Then I start feeling really irresponsible and negligent, and I can't focus when I am in the Buddha Hall because I'm thinking of all the things I'm supposed to be taking care of.

But that's just the kind of tension we have to live with, because we are in an environment that keeps us busy by design so as to minimize our discursive thinking. We have no free time to engage in idle thought. At the same time, by doing various kinds of work and Dharma practices, we create blessings that are the foundation for the spiritual life. Many people might think: "Oh, it's so much easier to just practice at home. Nobody comes to bother me, and I can go as long as I want. I can set my own schedule." However, we should know that working or practicing together with others is a good opportunity to develop our patience, compassion, and virtue.

When the Venerable Master named the secondary school 'Developing Virtue,' he wasn't just talking about students; he was talking about everyone who works at the school. They will definitely get a chance to develop their virtue. This whole community is a huge school. In this school, we are all interacting with each other on a constant basis. And we definitely are bound to make mistakes, but that's exactly how we learn. We learn through making our mistakes, and then we have to forgive one another and ourselves. As the Master said, "Everything is a test. Everything is a test to see what we'll do. Not recognizing what's before us, we have to start anew." But that's okay. When we make a mistake, we learn and we start over, and next time maybe we won't make the same mistake. Another important thing to remember is that as we do all the things we do, we are basically as if in a play or a dream. We shouldn't take it too seriously, or be too attached and think, "This is the right way. This is my way, and there is no other way."

Many people have shared their experiences in the recent Chan session. In the last twenty years, I actually haven't done that many sessions, nor have I been very diligent in the Buddha Hall in general, which I regret. I hope other people will not follow that, but will truly cherish the sessions. Living at CTTB, we think, "These sessions happen every year; we'll get another chance." But time really flies! The sessions are an opportunity for real self-transformation



想；但至少這百分之一是比較清醒的——它幫助我了解更多，一切都是因緣和合而成的。

我認為所面臨的挑戰，是在日常生活上也要努力參禪；正如上人在〈證道歌〉裡所引用的話：「語默動靜體安然。」他解釋，不管你是說話或保持沉默，都還是在參禪。靜坐在禪堂時，這比較容易——我們可以參禪；但與人交談或工作的時候，怎麼樣參禪？意思就是說不要太認真。記住我們是在夢裡，是一個死的人，正在一齣戲裡，不要只是完全埋首在工作中。這是一個挑戰！

另一件事是，我現在才知道，百日禪(或98日禪)是上人第一次在美國主持的禪修；他開始了每天21小時的禪坐，而成為我們傳統的時間表。對這些初學的西方人並沒有從容易開始，他真的就這樣子立下規矩。他說，一天坐21小時是很重要的。不說話、少睡覺，就是行行坐坐，這樣子的話，你身心就會空了。當我第一次來的時候，可以坐21個小時；但這次我真的鬆懈下來了，睡得更多了。我發現，如果勉強自己坐久一點，雖然很累，但是妄想真的會慢下來，可能只有百分之五十的速度，可以由此方式清醒些。即使我們離古德祖師太遠了，還能有這個機緣，在由上人和僧團成立的地方來修行，並和很多同修道友一起修行。這正是非常奇妙之處。

因為還有一點時間，談談另一個話題。我剛出家時，就摒棄一切的學術、思考、閱讀或寫作，只是想澄空我的心。可是現在瞭解，上人願景要把佛法帶到西方，我們必須明白西方思想和理念來自何處，所以最近幾年，我剛開始學習一點點基本知識。上人的精神是東方人要了解西方的文化語言，西方人要去學習東方的文化跟語言；這樣子大家都可以互相溝通，然後很和合圓滿。

and to make some progress in our practice. It's been fifteen or more years since I did a full-time Amitabha session and then two weeks of Chan. I took to heart the words that the Venerable Master said during the hundred-day-Chan talks that we listened to, such as, "Be a living dead person." I hope I can remember this during the whole year, so that no matter what pressure or disaster happens, I can take it in stride.

Another thing the Master said in his Chan talks was, "The Buddhas and Bodhisattvas are in the sea of *vajra* enlightenment (*vajra bodhi* sea) watching to see how vigorous we are, or how we retreat. Day after day, they are watching and patiently waiting for us to join them." That's comforting to know. My Chan session was 99% false thinking at least, but the 1% of clarity was worth it. It helped me to realize more clearly how everything arises from conditions and is just a construct.

The challenge is to try to do Chan at ordinary times, like the line the Master quoted from the Song of Enlightenment: "Whether talking or silent, moving or still, the mind is at peace." He explained it as meaning that we are investigating Chan whether we are talking or silent. It's easier to investigate 'who' we are when we are sitting silently in the meditation hall. But how can we investigate 'who' when we are talking to people, or working? Well, we have to remember that we are in a dream or a play, that we are a dead person, and not let ourselves get completely wrapped up in our work. That's a challenge.

The other thing is, I only now realized that the historic hundred-day-Chan (actually 98-day-Chan) was the first Chan session held by the Master in the United States, and he started out with the 21-hour-a-day schedule that we have as our traditional schedule. He didn't start with something easier for the beginning Westerners. No, he really wanted to just set that up for us. And he said that having the 21-hour format is very important. It's important to not talk, to sleep less, just to walk and sit all those hours. When I first came, I could do the 21 hours, but this time I slacked off and had to sleep more. But sometimes when I pushed myself, even though I was tired, I found that my discursive thinking slowed down to maybe 50 percent the normal speed. It showed me that even though my body and mind were tired, at least I could get clarity that way. To conclude, even though our cultivation here is nothing compare to the ancient cultivators, I think it's tremendously wonderful that we have this chance to practice in a place set up by the Master—with the Sangha, with the guidelines that we have, with like-minded people to practice together.

Since we have a little bit of time left, I will say a little more. When I first left home, I rejected all academic thinking, reading, writing, everything intellectual. I just wanted to empty my mind. Now I realize that the Master's vision is to bring the Buddhadharma to the West, so we have to understand where Western thought and philosophy come from. In recent years, I have started learning a little bit of basic knowledge. I remember the Master's spirit of wanting all the Easterners to learn about Western culture and languages, and all the Westerners to learn about Eastern languages and culture, so that we can all communicate with each other and live in harmony.

