

Perpetuating the Wisdom of the Buddhas:

A Report on the Ceremony for Leaving the Home Life at CTTB 2011

商和易 文 By San He Yi

3月20日星期天，是萬佛聖城慶祝觀世音菩薩聖誕的大法會，當日下午一點舉行了隆重盛大的剃度典禮，共有四名善男子、八名善女人發大菩提心求請出家。由法界佛教總會會長恒實法師、萬佛聖城方丈恆律法師，及比丘尼恒賢法師、恒良法師、恒信法師、恒日法師代表共同主持剃度。當日颶大風、下大雨，但仍不減大眾祝賀隨喜之興，來自世界各地的數百位信眾在旁觀禮，把整個大殿擠得滿滿的，典禮氣氛十分莊嚴感人。

With a joyful celebration the City of Ten Thousand Buddhas (CTTB) opened the day of the anniversary of Guanyin Bodhisattva on Sunday, March 20. That afternoon at 1:00 p.m., the President of the Board of Directors of Dharma Realm Buddhist Association, Rev. Heng Sure; Abbot of CTTB, Rev. Heng Lyu, along with Bhikshunis, Rev. Heng Hsien, Rev. Heng Liang, Rev. Heng Syin, and Rev. Heng Re, presided and ceremonially performed the solemn and formal hair-shaving ritual. The incoming novices -- four good men and eight good women -- all brought forth a compassionate and resolved Bodhi mind, determined and eager to become official members of the DRBA Sangha community. Hundreds of guests came from long distances to participate and to witness this historic event. Despite the high winds, heavy rain, and somber gray sky, the crowd enlivened the Buddha Hall with enthusiasm and good wishes, overflowing the hall with energy of utmost sincerity. With the greatest refinement and deportment, they helped mark a profound moment on this day rich in CTTB monastic history.

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續佛慧命——

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十二位新出家者的法名／字號分別是：沙彌果順師〈馬來西亞的葉怡順〉、親明師〈越南的陳錦明〉、親柱師〈台灣的佘國柱〉、親偉師〈美國的尹達偉〉；沙彌尼親昇／近旭〈越南的果仁〉、親嘉／近勉〈台灣的鄭佳慧〉、親鑑／近徹〈馬來西亞的黃寶鳳〉、親文／近殊〈馬來西亞的李仰琴〉、親慧／近可〈中國的李毅慧〉、親乘／近紹〈中國的佘佩芸〉、親因／近了〈越南的



Ngoc Lan Thi Tran〉、親寬／近厚〈越南華僑的鄭妙珍〉。

大部份男眾新出家者的親屬皆來觀禮，獻上最深摯的支持與祝福。新沙彌親偉師除了家人外，另有五十多位朋友前來觀禮，法緣殊勝，他八十九歲的祖父也特別來為孫子賀喜。原籍越南的親明師的母親及親人，幾天前已從西雅圖趕來，除了觀禮並參加觀音七。親柱師的同修和一位女兒也遠從臺灣趕來；兩位女兒早在過年前趁著寒假之便，前來探望，看到父親變得更年輕有活力，都為父親明智的抉擇感到高興與欣慰。果順師

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Referred by their new Dharma names, the twelve newly ordained novices are: Shramanera Guo Shun Shi (Malaysian Yap Yi Shun), Qin Ming Shi (Vietnamese Hong Tran), Qin Zhu Shi (Taiwanese She Guo Zhu), Qin Wei Shi (USA David Yin); Shramanerika Qin Sheng/Jin Xu Shi (Vietnamese Karen Pham-Gwo Ren), Qin Jia/Jin Mian Shi (Taiwanese Cheng Chia Hui), Qin Jian/Jin Che Shi (Malaysian Ng Poh Hong), Qin Wen/Jin Shu Shi (Malaysian Lee Ngian Khim), Qin Hui/Jin Ke Shi (Chinese Sophia Lee), Qin Cheng/Jin Shao Shi (Chinese She Pei Yun), Qin Yin/Jin Liao Shi (Vietnamese Ngoc Lan Thi Tran), Qin Kuan/Jin Huo (Vietnamese-Chinese Ly To Ha).

The majority of the well-wishers were guests and relatives of the new monks and nuns. Acknowledging this historical moment, they came and offered them their sincerest and warmest wishes. Qin Wei Shi's entire family was gathered together with over fifty of his friends; his eighty-nine year old grandfather traveled specifically

to cheer for him. Suffice it here to say that his extraordinary affinities are impressive. Qin Ming Shi, originally from Vietnam, managed to rally his Seattle-based mother and close relatives to join him in this celebration. They came to show support and to keep up the spirit. They were taken by the serene and holy atmosphere and decided to extend their stay to include the seven-day Guanyin Bodhisattva recitation session. Two of Qin Zhu Shi's daughters had paid him a visit during this past winter break. His significant other and another daughter from Taiwan came

across the ocean to attend the ceremony and to cheer for him. They were delighted by his fresh look and genuinely proud of the wise decision made by their father. They fully supported him and echoed great spiritual sentiment. Guo Shun Shi's mother was not in attendance, but her presence was felt halfway around the world, from where she currently resides



的母親雖然沒來，但在一年前已住進馬來西亞般若觀音聖寺（紫雲洞）道場，等待剃度出家。

此批新屆沙彌，出家前已接受九個月「沙彌先修班」的嚴格訓練，與如來寺僧團共住，熟悉出家人生活型態，並由多位法師授與不同課程，如戒律、勸發菩提心文、上人事蹟、滄山警策等。他們表示這九個月的訓練，逐漸改變自己的習氣毛病，在出家前做了最好的身心調適準備，受益良多。

八位新屆的沙彌尼，出家前分別服務於不同的分支道場，完成至少二年的訓練期，學習戒律威儀等課程，並在日常作息中磨練身心。出家前服務於長堤聖寺的近旭師，母

in the Prajna Guanyin Sagely Monastery of Malaysia, awaiting for her own celebratory day to be part of a future novitiate ceremony.

The nine-month intensive training program for the male novices was very rigorous. They coexisted and cooperated with the senior Sangha members of Tathagatha Monastery where they acclimated to the simple monastic lifestyle, attended different classes such as disciplinary precepts, studied the Exhortation to Resolve Upon Bodhi, and learned about the Venerable Master's legacy and other subjects. The goal of this pre-novitiate training program was to help them rid themselves of old prejudices, recognize and let go of worldly desires, change unbeneficial habits and tendencies, generate more inner strength, and finally be prepared for official entry to monastic life and beyond.

Equally important and rigorous is the women's two-year minimum resident-in-training program. The candidates were trained on appropriate deportment and manners of a future Sanghan, attended regular lectures on disciplinary rules and conduct, trained at different DRBA locations, worked under constant challenge, gave full support to the daily operations of the branches, committed themselves to learn through being part of a community -- all for the ultimate goal of preparing themselves for their future vocation. Long-time resident of Long Beach Monastery,

Jin Xu Shi, prior to leaving home, fulfilled her filial obligation in caring for her mother, Dharma Master Heng Ji, who was part of the 1984 group of novitiates and has resided in the same monastery since. Jin Xu Shi recounted that Venerable Master Hua appeared in her dream. Kneeling on the floor she begged, "Master, help me! Master, help me! I want to leave home!" Venerable Master smiled, compassionate as always, patted her on the head and replied, "Yes, come, you are my good girl," acknowledging her will to pursue the Way. Although the Venerable Master is no longer physically present, his Dharma body is

neither present nor non-existent but he can constantly hear and tirelessly fulfill every wish of living beings.

At the closing of the ceremony and moving on in the application of duty, each of the eight Shramanerikas [female novices] will be assigned to different locations to continue their

親是一九八四年跟隨上人出家的恒寂師。住在長堤聖寺的期間，幫忙道場之餘，並就近照顧年邁多病的母親，期能克盡人子的孝道。出家前曾夢見上人，夢裡她跪在上人前，不斷地說：「上人幫我，上人幫我！我想出家！」上人慈祥地笑著，然後用手拍拍她的頭說：「妳是個好孩子！」即時安撫了她求法的道心。上人色身雖不再，但法身無在無不在，時時皆能感應於每一位眾生真心的祈求。

八位沙彌尼出家後，即分派至各道場接受僧伽訓練，以強化她們對不同人事環境的適應能力，並藉助



與不同區域的同參互動學習，增加對各種語言和文化的認識。在上人早期的訓練裏，類似的遷調是十分頻繁常見的，有時甚至讓人連打包行李的時間都沒有。深思上人的用心，無非是要弟子放下對人事物的依賴執著，隨時做好無常卒至的準備。

此次出家者，年齡集中在三十至四十之間，多數擁有學士、碩士、博士等學位，為僧團注入既年輕又有活力的新血輪，對佛法在西方的弘揚助益甚大。隨著更多年輕人投入僧團，無形中更鼓舞大家對出家生活的嚮往及決心。

法會現場有很多人拿著相機猛拍，希望不要錯失任何寶貴的歷史鏡頭。許多學生除了觀禮，也是拼命搶拍鏡頭；出家——是新鮮事，對他們幼小的心靈，又適時種下了一棵棵鮮活的菩提苗。古德云：「莫道出家容易得，皆因屢世種菩提。」十二位新出家者，除了滿了自己出家的菩提願，也給觀禮者增長宿世善根的機會。我們深信，這批新血輪在不久的將來，將履行續佛慧命、弘法利生的重任，畢竟大丈夫之能事。

training. This stage of training will help develop their courage and self-reliance by placing them in various situations and familiarizing them with different cultures, traditions, doctrines, and languages. They will learn and share their experiences among their peers. In the early years of DRBA, sudden, impromptu transfers happened often without time to pack, much less plan. This approach is part of the 'letting go, non-attachment' training curriculum, reminding us that life is in constant flux, a flow of change in which impermanence rules.

Most of these new novices are in their thirties and forties. Most of them hold graduate and post graduate degrees. The addition of these young new members with their fresh energy and ideas will revitalize the existing Sangha community; they will enhance and extend the Buddha's teaching farther and wider. A new wave of young faces is always an encouraging resource and model for the many spiritually eager young adults in their determination and pursuit of a future ascetic life as monastics.

Guests and young students took numerous photos of the campus and captured the mood and historical significance of the ceremony. To the young mind, leaving home is a novelty and a phenomenon; the significance of this momentous event plants new Bodhi seeds in their minds. An ancient quote reveals: "Underestimate not leaving the home life, for the today's fruit is the hard work of many past lives' labor of planting Bodhi seeds." Today, in a world where most people drift on the current of aimlessness, these twelve novices have found their home. In addition to realizing their personal goals, they have left this spiritual door opened wide for all of us to enter, and sent a strong message encouraging many others to follow. We firmly believe that in the near future, they will become a vital force, totally focused and consumed by a single monumental mission, to offer the greatest gift to humanity: the Dharma. This is the work of heroes.

