

# 出家要出煩惱家

## When Leaving the Home-life, One Must Leave the Home of Affliction

比丘尼恒持2013年3月31日講於加拿大溫哥華金佛聖寺

A Talk by Bhikshuni Heng Chih on March 31, 2013, at Gold Buddha Monastery, Vancouver, Canada



BODHI FIELD | 菩提田

不久前，良法師和我一同參加在法界聖城舉行的出家剃度法會。我們花了一天的時間，幫忙七位女眾完成事前的準備。第二天早上七點半，典禮正式開始，方丈恒律法師和恒全法師一早就開了四個小時的車，從萬佛聖城前來主持；儀式結束後，他們又趕回聖城，因為當天是觀音誕法會。我們非常感謝他們，這樣來回八個小時的車程，甚至沒有時間留下來用齋。

在來法界聖城的路上，律法師得知全法師二十年前也是在法界聖城落髮出家。因為是全法師出家的二十週年紀念，所以儀式圓滿後，律法師先請全法師給大家開示。全法師講了約二十分鐘，他引用聖城山門上人所寫的對聯；他說出家之後，我們就能夠繼承法寶，就有機會學習四十二手眼、大乘經典、〈楞嚴咒〉和〈大悲咒〉等等的法門。

接著律法師簡短地開示，「今天出了家，是出世俗的家；但是出家之後，必須要再出家。」意思就是，現在雖然現出家相，事實上是不是真出家，是要看我們往後的行為表現。

通常申請出家的人，必須先經過女眾協調委員會的面試，我們會問她們為什麼要出家。絕大部分人的答案，都說得很高尚，會說是為了「了生脫死」；我們聽了之後，也只是笑一笑。律法師已經說過了，出世俗家之後，還要出煩惱家，然後出三界家；出了三界家，才算得上「了生脫死」。這個在面談時很少人有提到，或許她們也

Recently, Heng Liang Shi and I were at City of the Dharma Realm (CDR) for an entering-monastic-life ceremony. We spent a day to prepare seven women to become monastics. Next morning, monks, Heng Lyu Shi and Heng Chuan Shi, came driving four hours from the City of Ten Thousand Buddhas (CTTB) so we could begin the ceremony at 7:30 in the morning. When the ceremony was finished, they went back the City right away because that day was Guan Yin's birthday. We are very grateful to them because they drove eight hours coming and going to perform the ceremony and did not even stay to eat lunch.

During their ride in the car, Dharma Master Lyu discovered that Dharma Master Heng Chuan had entered monastic life twenty years ago at CDR. Since it was his twentieth anniversary, after head-shaving Dharma Master Chuan was asked to give the Dharma talk first, which lasted about 20 minutes. He said when we become monastics we receive the right to inherent Dharma treasures. He quoted from the Master's couplets carved in the CTTB's gate. As monastics, we will have the opportunity to receive the Dharma of the forty-two hands and eyes and practice it. We can also study in depth the Mahayana Sutras, learn more about *the Shurangama Mantra*, *the Great Compassion Mantra* and so forth.

Dharma Master Lyu only said a few words: "Today you have become monastics, which means you have left your mundane household. But after you leave that home, you have to leave home again and again." He meant that although we have the appearances of monastics, the fact is that our behavior really indicates whether we have truly left home or not.

Usually when the Women's Coordinating Committee (WCC) interviews those who aspire to leave home, we asked them: "What's

還不瞭解。

律法師那天提醒大家，出了家之後，還有一個家要出，那就是出煩惱的家。意思就是，如果出了家卻不聽長輩的教導，也不願意遵守廟上的規矩，沒辦法跟僧團和合，那就表示你還沒有出煩惱的家。這樣子想出三界，想了生脫死，簡直是緣木求魚。這個道理在《百法明門論》、《瑜伽師地論》等經典裏都講得很明白，煩惱如果沒有消除，想出三界、想了生脫死是不可能的。

六祖大師也說，一般凡夫出家，必須在第六識和第七識下功夫。所謂的第六識，就是我們的分別心，第七識就是老要批評別人，這兩種作用都被視為「煩惱」，能障礙我們了生脫死。第六識對一切事物起分別，然後第七識給予種種的指責和批評；比如：我不喜歡這個人，因為她太愛講話，或是她不愛乾淨，或是她沒受過教育，或是她不了解我等等各種理由。這就是第六識和第七識的分工合作。如果一個出家人是這樣在僧團裏生活，怎麼可能出三界呢？如果在日常生活跟誰都不能和合，這絕對沒辦法了生脫死的。

上人告訴我們，最要緊的是保持僧團的和合，出家人不可以互相鬥爭或是吵架，因為如果被在家居士聽到或是看到，即使他們可能想出家，也會改變想法：「看！他們現在在吵架！」

出家人共住在一起，最困難的可能就是人與人之間的相處，因為每天前後左右都是跟固定的人排在一起。作為一個出家人，你必須要去適應對方，這樣彼此才能互相包容。想出家做出家人，就必須懂得和合，這是最基本的觀念。如果做不到，你可以還俗，沒有人綁著你。我不是逼人還俗，但是如果不喜歡那個人，你就講是講非，令僧團不和合，那只有造罪業，倒不如回家過一般家庭生活！

律法師告訴這次新出家的沙彌尼，要離開煩惱家，我認為這是她們那一天得到最珍貴的法寶！

the reason you want to leave home?” Many of the women answer with the loftiest goal of wanting to end birth and death. We usually smile at that. Dharma Master Lyu pointed out that after leaving the mundane household, we must then leave the household of afflictions and only then can we leave the household of the Three Realms. Once we leave the Three Realms, we can transcend birth and death. Most who bring this up in their interviews haven't realized this.

Dharma Master Lyu emphasized that those who leave their mundane homes today, must leave home again and again. The second home they must leave is the home of affliction. His point was – if you can't listen to the elder (longer precepted) nuns who try to guide you, or if you don't want to be told what to do, or if you can't keep harmony in the Sangha, which means you can't get along with others, then even though you have this lofty ambition to leave the Three Realms, it is impossible. That's because you have not even left the home of afflictions yet. This principle is explained very clearly in *The Hundred Dharma Shashtra* and *the Yogachara Shashtra*. If you don't get rid of afflictions, it's not possible to end the cycle of birth and death.

The Six Patriarch said that those who are ordinary members of the monastic sangha have to work on our sixth and seventh consciousnesses. Our sixth consciousness mostly makes discriminations and our seventh consciousness criticizes. Those two functions are considered afflictions and work against our being able to end birth and death. The sixth consciousness discriminates all sorts of details and the seventh consciousness makes judgments and criticizes: “I don't like this person because she talks too much”, or “she is not clean”, or “she is illiterate” or “she doesn't understand me”, whatever the reasons are. That's sixth and seventh working together. If you are like that in the sangha, how can you get out of the Three Realms? If it shows up in daily life that you are a person who cannot live in harmony with others, then there is absolutely no way you can leave birth and death.

The Master taught us that it is essential to be in harmony. Monastics should not contend with one another or quarrel with each other. If laypeople hear and see that, then even if they might have wanted to leave home, they will change their minds: “Look at them! They are fighting.”

When sangha members live together, probably the hardest job is to get along with each other. Two monastics may have to stand beside each other day in and day out. As a sangha member you have to figure out a way to be with that person so that you two can tolerate each other. If you want to be a monastic, you need to understand harmony. It is the most basic thing. If you can't do it, you can go back to lay life. No one is holding you back. You have to realize if you stay monastic but cannot live in harmony, then you end up causing affliction and disharmony. And there's retribution for that. Therefore, if you cannot bear the community life, you don't have to be in community. You can go back to live with your family.

Dharma Master Lyu gave them that gift of telling them about being sure to leave the home of afflictions and that was probably the biggest Dharma treasure they got that day.