

痕垢盡除光始現 七位女眾在法界聖城剃度出家

文譯：本刊編輯部
Compiled by the Editorial Staff

Lights Rise Upon Shedding The Defiled Streaks— Seven Lay Women Left Home In The City Of The Dharma Realm



2013年3月22日（週五）七位女眾在西沙加緬度法界聖城剃度出家，不但為佛門增添新血輪，也是法界佛教總會僧團的生力軍。這七位新入門的僧眾，法號與法名分別是（親觀）近諦、（親容）近忍、（親浩）近瀚、（親傑）近豪、（親寧）近安、（親玉）近溫、（親廉）近清。

剃度儀式於上午7時30分展開，由兩位女眾法師帶領新出家的沙彌尼至祖師殿請師。儀式開始先由新出家者拜別父母，以感恩父母養育之恩；次則比丘尼法師代表法總為她們落髮並授僧衣鉢具。

萬佛聖城方丈恒律法師與越裔比丘恒全法師分別擔任傳戒和尚和教授阿闍梨，並傳授沙彌戒。比丘尼則有恒持法師、恒良法師、恒貴法師、恒是法師、恒才法師、恒讓法師、恒禪法師、恒音法師、恒怙法師、恒翔法師等人，不但為這批新人落髮，更給予他們甚深祝福與勉勵。

越南裔恒全法師二十年前也是在法界聖城剃度，當時上人開示：「今天諸佛菩薩與護法善神都在這座佛殿裡，護持出家之人。」

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On March 22nd 2013 (Friday), seven lay women left home at the City of Dharma Realm (CDR) in Sacramento. Not only were they supplying fresh blood to the Buddhist World, they were also considered as the new and energetic forces of the Sangha community of Dharma Realm Buddhist Association. The Dharma names of the seven new sangha members respectively are: (Chin Guan) Jin Di, (Chin Rong) Jin Ren, (Chin Hao) Jin Han, (Chin Jie) Jin Hao, (Chin Ning) Jin An, (Chin Yu) Jin Wen, and (Chin Lian) Jin Qing.

The Hair Shaving Ceremony promptly began at 7:30am. Led by two Bikshunis Dharma Masters, the new Shramanikas proceeded to the Patriarchs Hall to formally request the Dharma. The new Sangha members first bowed and bid farewell to their parents, expressing gratitude for raising them and providing them support throughout. The Bhikshuni Sangha then moved on to shave hair and to present the new Sangha members with robes and bowl.

The Abbot of the Sagely City of Ten Thousand Buddhas, Dharma Master Heng Lyu along with the Vietnamese Dharma Master Heng Chuan took on the role of precepts transmitting and Teaching -Acharya transmitting masters to perform the Shramanera Precepts. Also present were Bhikshunis Dharma Masters Heng Ch'ih, Heng Liang, Heng Gwei, Heng Shr, Heng Tsai, Heng Rang, Heng Chan, Heng Yin, Heng Hu, Heng Xiang and others. All of the Dharma Masters participated in the hair shaving ceremony. At the same time, they offered their heartfelt and sincere blessings and encouragement to the new members of the Sangha.

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痕垢盡除光始現——七位女眾在法界聖城剃度出家 (續)

Lights Rise Upon Shedding The Defiled streaks—

Seven Lay Women Left Home In The City Of The Dharma (Continued)



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恒全法師相信這次諸佛菩薩、護法善神與宣公上人也都都在這裏護持大家。他勉勵大家修楞嚴法，得楞嚴定，正如《永嘉大師證道歌》所言：「心是根，法是塵，兩者猶如鏡上痕；痕垢盡除光始現，心法雙亡性即真。」他也建議這批新佛子修習四十二手眼，教化眾生，更以此功德迴向父母、法界眾生。

恒律法師則以所燃之香喻人身不持久，「因此每個人都會出家，遲早而已。」不同之處在於「一般人是到臨終時才會出家，但不會再出家，而是永遠在六道輪迴的家。已出家者是自願的，而且出家後還要再出家，才能出煩惱家、三界家。」他希望這批沙彌尼不要貢高我慢或自以為是，要謙虛的向大姐們學習。同時恒律法師也鼓勵在場數十位居士擁護道場，使自己的菩提善根增長。

法界佛教總會最資深的比丘尼恒持法師，戒臘已逾四十載。她特別勉勵新出家的沙彌尼要跟大家和睦相處，無論出家前的職位多高，多麼有成就，都要謙虛為懷，聽前輩的招呼。

當天法界聖城雖颳著大風，但陽光普照。溫暖的陽光猶如佛菩薩的慈悲，慈眼呵護著新出家的沙彌尼。恒良法師引用禪宗六祖大師的名言：「不是風動，不是幡動，是仁者心動。」因此若認為颳大風是祥瑞之照，當下即祥瑞，「萬法唯心造」。

法界聖城住持恒貴法師指出，清朝順治皇帝曾說：「黃金白玉非為貴，唯有袈裟披肩難。」勉勵大家把握難得的出家機緣。

(Continued from the inside of Front Cover)

Some twenty years ago, the Vietnamese Dharma Master Heng Chuan also had his hair shaving ceremony performed at CDR. On that very day, the Venerable Master Hua instructed: "Today all Buddhas, Bodhisattvas as well as Dharma Protectors are all present in this Buddha Hall protecting the members who are entering the monastic life."

This time, Dharma Master Heng Chuan believed that all Buddhas, Bodhisattvas, Dharma Protectors as well as Venerable Master Hua were also present to protect everyone. He encouraged each of us to practice the Shurangama Dharma and to attain the Shurangama Samadhi. Just as the Great Master YongJia said in the *Song of Enlightenment*

Mind is the root as Dharmas the dust

Like streaks on a mirror they both are just

Arises the light upon the defiled streaks shed

True nature revealed when both mind-dharma disappear

Dharma Master Heng Chuan also suggested the new Sangha members to practice the dharma door of the Forty-Two Hands and Eyes in order to teach and transform living beings. We should then take this merit to dedicate to the parents and to all living beings in the dharma realm.

Using the analogy of incense burning, Dharma Master Heng Lyu illustrated the temporal nature of the human body, "Therefore everyone will eventually leave home; it is just a matter of time". The difference is that "regular people generally will leave home at the end of their life but they will not leave home again. They instead will forever stay in the home of the six transmigrations. The monastic, having voluntarily left home once, will leave home again; leaving the home of affliction and the three realms." He hopes these Shramanikas will not pride themselves or be self-righteous, instead, he hopes they will humbly learn from their senior leaders. At the same time, Dharma Master Heng Lyu also encouraged the lay people who were present to protect the way place and to grow their Bodhi roots.

The most senior Bhikshuni, Dharma Master Heng Ch'ih, whose years of precept have now exceeded forty, strongly encouraged the new Shramanikas to live in harmony with everyone, regardless of social status and position they held before leaving home, and humbly answer all calls from their senior members.

There was a strong wind blowing that day at the CDR, yet the weather was very sunny. The warm and mild sunshine was like the compassionate

這批新出家僧眾都是華人，來自美國、加拿大、法國、匈牙利、台灣等地。出家前分別從事國際成衣批發、房地產經紀、會計經理、開咖啡屋、開零售店、電子廠上班等不同的行業。

法界佛教總會創辦人宣公上人自1995年入涅槃後，法總每年在北加州達摩鎮萬佛聖城或西沙加緬度法界聖城繼續舉辦剃度出家儀式。上人圓寂後，已有上百人在法界佛教總會僧團座下出家，延續法脈，讓上人所傳正法源遠流長、生生不息。❀



Buddhas and Bodhisattvas, pampering and caring for these new Shramanerikas. Dharma Master Heng Liang related it to a famous quote from the Sixth Patriarch of Chan School: *“Neither was the wind blowing, nor was the flag waving, it was your mind moving.”* Therefore, if the strong wind represents auspiciousness, then this present moment is indeed auspicious for *“The myriad dharmas are the creation of the mind.”*

The lead Dharma Master Heng Gwei of CDR, pointed out that ShunZhi Emperor of the Qing Dynasty in China once said, *“Gold and white jades are not the most precious, but wrapping the kasaya over one’s shoulder is truly the toughest.”* She hence encouraged everyone to seize the precious opportunity to enter the monastic life.

All new members of shangha have a Chinese origin. However, they came from different parts of the world like America, Canada, France, Hungary, Taiwan to cite a few. Prior to entering the monastic life, each held different social professions ranging from international clothing wholesaler to electronic factory worker, real estate agent, account manager, coffee house owner, and retail shop owner.

The founder of Dharma Realm Buddhist Association, Venerable Master Hua entered Nirvana in 1995, yet ceremonies for entering monastic life continue to be held each year in City of Ten Thousand Buddha, Ukiah, or in the City of Dharma Realm, West Sacramento, North California. Following Venerable Master Hua’s nirvana, there were over one hundred people who have entered the monastic life under the Sangha of the Dharma Realm Buddhist Association, extending the Dharma lineage and ensuring the proper Dharma of Venerable Master is being properly transmitted and continues to flourish. ❀

