

1. 出家要真參禪，參透未生以前，一日凡軀脫落，靈光普蔭人天。

1) Having entered the monastery, we sincerely meditate. We investigate thoroughly that which is before birth, until one day the ordinary physical body is shed, and our Buddha-light shines everywhere to protect humans and gods.

2. 出家要勤念佛，念念要生彼國，念到不念而念，彌陀不從他得。

2) Having entered the monastery, we diligently recite the Buddha's name. In thought after thought, we vow to be reborn in the Pure Land. Our mindfulness of the Buddha becomes completely natural that we hardly know that we are reciting—"we recite without reciting," until we find Amitabha within ourselves.

3. 出家要虔禮佛，消盡平生罪業，趙州二王供養，便是這個法則。

3) Having entered the monastery, we sincerely bow to the Buddhas so that we eradicate our karmic offenses completely. When Master Zhaozhou accepted the offerings from the two kings, he exemplified this principle.

4. 出家要持戒行，戒是佛祖正令，受戒不守毗尼，徒勞喪身失命。

4) Having entered the monastery, we observe the Precepts established by the Buddha. If we don't observe the Vinaya after having taken the precepts, we simply waste our lives and our bodies have toiled in vain.

5. 出家要常念經，惟誠報答四恩，信口念出因字，自成大藏全文。

5) Having entered the monastery, we always recite the Sutras with the utmost sincerity, in order to express our gratitude for the Four Kindnesses. When our recitations are effortless and full of strength, our words become the entire Tripitaka.

6. 出家要去聽教，不然開口亂道，胸中半字不留，佛祖開顏領笑。

6) Having entered the monastery, we visit other places of study. Otherwise we just talk nonsense when speaking. Seeing we are free of any doubt, the Buddhas and Patriarchs beam with happiness.

7. 出家要敬師長，隨力隨時供養，百孝不如一順，不可回頭倔強。

7) Having entered the monastery, we respect and revere our teachers and elders, and at every opportunity we make offerings to them. One act of obedience to them—when we would rather stubbornly turn our back—is worth more than one hundred routine acts of filial duty.

8. 出家要學老誠，第一不可誇能，猖狂硬氣粗疏，神人一見生嗔。

8) Having entered the monastery, we learn to be honest and sincere. Most importantly, we do not brag about our capabilities. When we behave in a reckless, arrogant, or callous manner, we immediately anger people, gods and spirits who see us.

9. 出家要教徒弟，不可隨他遊戲，諄諄教養成人，好作佛門大器。

9) Having entered the monastery, we teach and discipline our disciples. We do not let them fool around as they please. We assiduously instruct them throughout their spiritual development, so that they may become outstanding vessels for Buddhism.

10. 出家要除懶惰，凡事向前去做，你若避懶偷安，人神哪得衛護。

10) Having entered the monastery, we should rectify our habit of being lazy. We should be proactive and serve as a model for others. If we are indolent and hide out to avoid work, how can we expect support from people and gods?

祖師訓誨出家三十要則

The Patriarchs' Thirty Essentials of Training for Monastics

鐘仁英譯

English translation by Jung Ren

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