

妳要好好修行！

You Must Cultivate Diligently!

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A Talk Given by Bhikkhuni Heng Nai
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English Translation by Echo Hsueh

諸佛菩薩、上人、各位善知識、各位同修：我是恆耐，今晚要與大家分享我在萬佛城廿七年的一些經歷。

我第一次拜〈萬佛寶懺〉是1986年，那時還是在家人，住在萬佛城。我跟上人說要出家；上人說：「要出家必須在廚房工作三年，才能夠出家。」所以我就被分配去挑菜跟洗碗。

那時候沒有像現在的菜這麼新鮮、這麼好；那時候都是撿來的菜，很爛的，必須要挑，還要洗、切、把它冰凍起來，所以很多工作。然後洗碗，像〈萬佛寶懺〉這樣的大法會，真的有很多碗可以洗，所以有空的時候才能夠進來拜，學習著拜。

剛進來要拜，師父就坐在上面中間這個位置，說：「有人殺螞蟻！」我就想：「哎！我沒有跟任何人講我殺螞蟻啊！怎麼師父會知道呢？」

以前在家的時候沒有聽過戒律，只知道三皈，不知道有五戒可以受。家裏很多螞蟻，我小妹就拿了一瓶殺蟲劑，整排的螞蟻，我就這樣用殺蟲劑把它一噴，全都噴死了。不久，我小妹的背上就好像被火燒得一排，整個都是那種傷疤。所以我們今天能夠遇到戒律，一群在家居士很多都受菩薩戒，這是很羨慕的！

開始拜的時候，那時候的一萬一千一百尊都是唱同一個調，就是我們每天迴向的那個調。開始「啊」——的時候，我感動得眼淚一直掉，連續好幾天都是這樣子。我看前後左右的人，眼淚都是一直掉，我就覺得很奇怪。師父出來開示說：「拜〈萬佛寶懺〉會掉眼淚，就是因為你累劫的冤親債主已經找路找很久了，現在找到路了，他們很感動，所以讓你們流眼淚。」

我們現在有很多調，就是在1990年的時候，恆奇法師當方丈和尚，我們那時候還是沙彌

All Buddhas and Bodhisattvas, Venerable Master, all good wise advisors, and all fellow cultivators, this is Heng Nai. I would like to share my personal experiences of my twenty-seven years in CTTB.

My very first time bowing at the Ten Thousand Buddhas Repentance was back in 1986. Back then, I was a lay woman who lived in CTTB. I told the Venerable Master that I would like to leave the home life. The Venerable Master said, "To leave the home life, one has to work in the kitchen for three years." Thus I was assigned to sort out vegetables and wash dishes in the kitchen.

At that time, the vegetables we had were not as fresh and as good as what we have now. We collected what other people threw away, which were mostly rotten, so we had to pick through, wash, cut, and freeze them. There was a lot of work to be done. Then I would wash dishes. Especially during Dharma gatherings as large as the Ten Thousand Buddhas Repentance, there were a lot of dishes to wash. Therefore, I was only able go inside and bow, and to learn to bow, whenever I had free time.

When I just walked in to bow, the Venerable Master was sitting in the middle on the platform and said, "Someone had killed ants." I then thought, "Wow! I hadn't told anybody that I had killed ants. How did the Master know about it?"

I hadn't heard of precepts when I lived at home; I had only heard of Three Refuges and didn't know that there were five precepts to be received. There were lots of ants at home. My sister-in-law brought a can of pesticide, so I sprayed the whole line of ants with it and killed them all. Not long afterwards, her back looked like a fire had burnt it, leaving burn marks everywhere. Therefore, we are lucky to be learning about precepts today. Many laypeople have received the Bodhisattva precept, and they are especially lucky!

When I started bowing at that time, we bowed to 11,100 Buddhas with the same tune, the tune we use to make the daily transference nowadays. I was so moved when we started chanting "ah" that tears kept rolling down my cheeks. It continued for a few days. I looked at the people around me, and they were all in tears. It felt kind of odd. The Venerable Master came and told us, "It's because your karmic creditors in the past eons have finally found the right path after searching for a long time. They were so touched that they moved you into tears."

尼。很多沙彌尼都很喜歡唱誦、打法器；方丈恒奇法師就親自來教我們打法器、唱誦。他本身是學音樂的，所以連打拍子都教得很慎重其事。那時候也不知道為什麼他突然叫我們停，我們問他為什麼？他說拍子打錯了！

我心想：「只要維那能唱就好了，打錯有什麼關係呢？」但是後來想一想，我又不是方丈和尚，我們必須要聽方丈和尚的；方丈和尚說我們哪邊打錯了，我們一定要再從頭練習打。所以我們也很感激他，沒有他的訓練，我們今天也不會打法器，也不會唱誦。

那時候有很多大護法，都很虔誠地來護法，他們都知道師父的境界。那時候供齋的人特別多，廟裏很多的執事就由我們六、七十名的沙彌尼負責。供齋有普通齋、如意齋、萬佛大齋，甚至師父的上堂齋。法器、維那都是由我們女眾負責，法會真是很莊嚴，我們那六、七十名的沙彌尼，師父也是很讚嘆的！因為我們都是同一條心為道場做事，所以合作得天衣無縫。

1991年我們有108天的戒期，從國曆的1991年3月28日到7月14日。我們很幸運，師父親自在戒壇教我們沙彌尼戒律，也傳42手眼、華嚴字母給我們。1987年是萬佛聖城第一次辦「水陸空大法會」，上人從大陸聘請寺廟的住持來這邊舉行「水陸空大法會」，那個法器打得真是讓我很讚嘆！

那時候分內壇、外壇。當延生堂在佈置壇場的時候，我剛好要進去，就聽到一位法師跟一些孩子們說：「我會吞針！」我很緊張，就跟法師說：「你怎麼可以教孩子吞針呢？」他看著我女兒，就跟我女兒說：「妳媽媽脾氣好大喔！」然後我走出延生堂旁邊的這個門，剛好遇到上人；上人就告訴我說：「果能，妳要好好修行！妳會開天眼！」我心想：「我連什麼叫天眼都沒有聽過！」後來當沙彌尼的時候，在戒壇上人講到「五眼」，我才知道什麼叫天眼。

Nowadays, we chant to many different tunes. Back in 1990 when Dharma Master Heng Qi was an abbot, we were novice nuns. Many novice nuns liked to chant and play Dharma instruments, so the abbot DM Heng Qi personally taught us to do so. Because he majored in music in the past, he was really cautious and serious when teaching us to count the beats. For some reason, he suddenly asked us to stop. We asked him why he made us stop, and he told us, "You're counting the beats wrong!"

I thought, "As long as the cantor can chant, does it matter if we count the beats wrong?" Then I thought, "I'm not the abbot, and we should listen to the abbot. If the abbot told us we did it wrong, we must practice from the beginning." Therefore we really appreciated him. Without his training, we would be unable to play the Dharma instruments and chant nowadays.

Back then, there were many great Dharma protectors who guarded and protected the Dharma sincerely, and they were all aware of the state of the Venerable Master. Lots of people made meal-offerings at that time, and there were sixty or seventy of us novice nuns in charge of various duties in the temple. The meal-offerings included the regular meal-offering, the As-You-Wish Meal-Offering, the Ten-thousand-Buddhas Great Meal-Offering, and even the meal-offering to request the Venerable Master to lecture. Women were in charge of the Dharma instruments and cantor duties. The Dharma assemblies were all really well adorned. The Venerable Master also complimented these sixty or seventy of us novice nuns because we had all worked together closely for the monastery without making any mistakes.

We had a 108-day precept-training period in 1991, from March 28th to July 14th. We were very lucky because the Venerable Master personally taught us novice nuns the precepts and transmitted to us the Forty-Two Hands-and-Eyes and Avatamsaka Syllabary. CTTB held the Water, Land, and Air Great Assembly for the first time in 1987. The Venerable Master had invited abbots from Mainland Chinese monasteries to hold the Water, Land, and Air Great Assembly. I was extremely amazed at how wonderfully they played the Dharma instruments.

The monastery was divided into an inner altar and outer altar back then. When I entered the Long Life Hall, which was being arranged as an altar at that time, I heard a Dharma Master tell some children, "I can swallow needles." I was so nervous that I asked the Dharma Master, "How could you teach children to swallow needles?" He stared at my daughter and told her, "Your mom has a bad temper!" Then I walked out of the Long Life Hall through the side door and ran into the Venerable Master. The Venerable Master then told me "Guo-Neng, you must cultivate diligently! You'll open the Heavenly Eye!" I thought, "I haven't even heard of the Heavenly Eye!" Later on, when I was a novice nun, the Venerable Master talked about the "Five Eyes" in the Ordination Hall. That was when I realized what the Heavenly Eye was.

I first came to CTTB in 1979 for the Opening-Light ceremony for the Thousand-Hand-and-Eye Guan Yin Bodhisattva statue. Back then, I was at the Gold Wheel Monastery and heard people talking about coming to CTTB to attend the "Opening-Light" ceremony for the Guan Yin Bodhisattva. I thought,

我第一次到萬佛聖城是1979年，來參加千手千眼觀世音菩薩開光。那時候我在金輪寺，人家說要來萬佛城參加觀音菩薩的開光，我心裏就想：「什麼叫開光？」所以我跟我媽媽就來了。那時候的佛殿是現在的小齋堂，地上鋪的是長毛地毯，我們都脫鞋進去。冬天雖然穿著很厚的襪子，可是繞念的時候，剛好有一支圖釘釘到我的腳。

本來想小小的圖釘，怎麼會那麼痛呢？再往後一看，還有很多人跟在我後面，於是心裏就發了一個願，說：「沒有關係，釘到我，不要釘到後面的人。」然後就看到六祖祖師像發出紅光。然後回寮房的時候，就是現在的男生宿舍那邊，沿路上都是很多現在看不到那種金光閃閃，好多、好漂亮、好莊嚴。我問旁邊的媽媽，有沒有看到什麼光？她說沒有！

1999年，我在法界佛教大學選佛學課的時候，要選六個學分的背經課，我選《金剛經》。當背到「所有眾生，若干種心，如來悉知」，我才知道我在金輪寺發願要來看那個光，佛菩薩就滿我的願給我很多光看。所以我們上人是活佛，可以稱為今代的高僧大德。師父是有五眼六通的，假如師父沒有五眼六通，真是度不了我！慚愧喔！

上人跟我媽媽說，他往昔發願要來度我，可見我特別難度。所以〈萬佛寶懺〉的時候，我應該好好地懺悔。阿彌陀佛！

“What is ‘opening-light?’” Thus I came with my mom. The Buddha Hall at the time was the current small Dining Hall. Since it was covered with long-hair carpets, we removed our shoes before going inside. Even though we wore really thick socks because it was winter, I stepped on a thumbtack when we circumambulated.

At first I thought, “How can a tiny thumbtack hurt me so badly?” Then I turned around and saw many people still following behind me. I made a vow in my mind. “It’s okay. The tack already hurt me. Just don’t hurt the people behind me.” Then I saw the image of the Sixth Patriarch glowing in red light. On the way back to my dorm, where the current men’s dorm is, I saw lots of flashes of sparkling golden light along the way. There were so many of them, so beautiful and so well adorned. I asked my mother, who was right next to me, if she saw any light. She said no!

When I attended a Buddhist course at DRBU in 1999, I chose *Varja Sutra* to fulfill the requirement of six units in Sutra memorization. As I was memorizing “The Tathagata knew the various minds of all living beings,” I came to realize that I had made a vow at Gold Wheel Monastery to come to see the lights, so the Buddhas and Bodhisattvas were fulfilling my wishes by showing me lots of lights. Thus our Venerable Master is a living Buddha, a high Sangha, and a great virtuous one of our time. Our Venerable Master had five eyes and six spiritual penetrations. If our Venerable Master didn’t have the five eyes and six spiritual penetrations, he wouldn’t be able to cross me over. I am really ashamed of myself.

The Venerable Master told my mother that he had made the vow in a past life to cross me over, and it is especially difficult to cross me over. Thus I thought I should repent seriously during the *Ten Thousand Buddhas Repentance*. Amitabha!



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