

Report on the Leaving Home Ceremony at the City of Dharma Realm 2017 (continued)

2017年法界聖城剃度大典報導（續）

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(Continued from the front inner cover)

The six shramanikas' new Dharma names are: Jin Yen (Chin An), Jin Chun (Chin Xi), Jin You (Chin Xiu), Jin Wen (Chin Dao), Jin Ching (Chin Lang), and Jin Yu (Chin Fa). Originally from Taiwan, China, Vietnam, and Malaysia, they have received at least two years of pre-novice training in DRBA.

Preparation for the occasion began on July 11, with all the candidates gathering at the City of the Dharma Realm (CDR) in West Sacramento. After the candidates passed the examination everyone chanted the verse and recited the mantra for headshaving.

*The golden blade shaves off the hair of affliction;
A wisdom sword severs the root of ignorance.
Manifesting as a monastic to receive alms,
In the future one will be a teacher of gods and people.*

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這六位沙彌尼，法名是：近晏（親安）、近淳（親熙）、近優（親秀）、近聞（親道）、近晴（親朗）、近語（親法）。他們分別來自台灣、中國、越南和馬來西亞，在法總的道場接受至少兩年的沙彌尼先修訓練。

剃度儀式於前一天就開始準備，即將剃度者共同集合在沙加緬度的法界聖城，通過最後的審核後，一齊唱誦剃度偈誦：

金刀剃除煩惱髮，慧劍斬去無明根；
今日現出應供相，未來當作天人師。

That evening, Dharma Master Liang shared her own conditions for leaving home. Although the Women's Lib movement was strong at that time, she felt that the liberation they sought was too narrow and their methods too contentious. To her, the Buddhadharmas offered the path to the greatest liberation. The Venerable Master was both a strong traditionalist as well as a reformer who fully supported women in the Sangha. Dharma Master Liang talked about how as laypeople, the candidates had practiced various types of giving, but that by leaving home, they were practicing the greatest type of giving – the giving of themselves. They would give up their identities, appearances, families and careers, in order to give themselves fully to cultivation.

Dharma Master Gwei emphasized that the most important and difficult work in cultivation is to change our temperament and habits. Cultivation requires virtue. The Venerable Master gave four methods for developing virtue, which nourishes our inherent nature: we have to (1) be able to bear mistreatment, (2) be able to take a loss, (3) avoid taking advantage of others, and (4) benefit others. Dharma Master Shr added that leaving home is about facing ourselves – our afflictions, habits, and birth and death – and taking responsibility. The Master told her that if one does not get mad in any circumstances, the wisdom of one's own nature will emerge. Nothing made the Master happier than when a disciple could change his faults.

The following morning, the candidates and all those who had come to support them bowed to Guanyin Bodhisattva for an hour to commemorate Guanyin Bodhisattva's Enlightenment, then bowed to Shakyamuni Buddha, while waiting for Rev. Heng Sure and Jin He Shr to arrive from Berkeley Buddhist Monastery, to conduct the Ceremony for Leaving Home at 9:00 a.m. The parents of two candidates had flown from Taiwan and Los Angeles, respectively. They and many other relatives and friends packed the Buddha Hall and witnessed the headshaving ceremony.

After the transmission of the Ten Novice Precepts, Rev. Heng Sure encouraged the six novices with the line "Seeking Buddha's way above and transform living beings below." He also advised them to challenge their limits by saying, "Don't think you are only novice shramanikas, how could you become Buddhas and cross over living beings? Think about yourselves--where were you two or three years ago? Maybe you came to the monastery not long ago and yet you've achieved a lot. Do not stop. Be a good shramanika from today on and be a good bhikshuni in the future. Then you can become an arhat, a Bodhisattva, and eventually you will be able to realize Buddhahood."

Dharma Master Chih said that while members of the Sangha may come from very diverse backgrounds and cultures, we must find the common ground that unites us all – the Buddha nature, and that is the key that allows us to cooperate and practice in harmony. The six new novices, dignified with their shaven heads and robes, represent new hope for the flourishing of the Sangha of Proper Dharma. ❀

當天晚上，恒良法師分享了自己的出家因緣。雖然那時的女權運動很興盛，但是她認為他們所追求的自由太狹隘，方式過於爭議。對她而言，佛法提供一個最自由的道路。師父上人是一位嚴謹的傳統守護者，同時也是全力支持尼僧的改革者。明天即將剃度的六位淨人，在道場已經行持種種的奉獻布施，而出家才是最大的布施：布施自己。放棄自己的身份、形象、家庭和事業，全心全意投入修行。

恒貴法師則強調修行最重要也最困難的，就是改變脾氣和習氣。修行需要德行，上人教我們四個方法來開發德行，滋養自性：（1）能受氣；（2）能吃虧；（3）不佔便宜；（4）利益旁人。恒是法師也說出家就是要面對自己——自己的煩惱、習氣和生死，並且對此負責。上人曾告訴她，一個人如果在任何情況下都不生氣，自性的智慧就能流露。沒有一件事情比弟子改過自新，能讓上人更高興的。

第二天早上，即將剃度者和前來觀禮者一同禮拜觀音菩薩，慶祝觀音菩薩成道日。出家儀式九點開始，在等待主法比丘恒實法師和近合法師從柏克萊寺前來的過程中，大家禮拜本師釋迦牟尼佛。觀禮者當中有兩位剃度者的父母，是特地從台灣和洛杉磯飛來參加，眾多親友塞滿整個佛殿，見證他們現出應供相的一刻。

傳授沙彌戒之後，實法師用「上求佛道，下化眾生」八個字，勉勵六位沙彌尼挑戰自己的極限，不要認為自己只是剛出家的沙彌尼，怎麼可能成佛，怎麼可能度眾生？想想兩三年前自己在哪裡？也許才剛來到道場，現在已經有這麼多的成就。所以不要停下來，從今天起做好沙彌尼，將來做個好比丘尼，然後成阿羅漢、菩薩，最終究竟成佛。

比丘尼恒持法師期許六位沙彌尼要盡量保持和合。僧團的成員來自不同的文化背景，我們必須找到共同的基礎團結起來，那就是佛性，這正是讓大家都和合共事與修行的關鍵。六位新沙彌尼剃髮染衣以自莊嚴，象徵正法僧團興盛的新希望。❀