



尋根探源 2019年北加州家庭營

Connecting to Our Roots The 2019 Northern California Family Camp



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During Father's Day weekend from June 15-16, 2019, families gathered at Berkeley Buddhist Monastery for the Northern California Family Camp. The theme of the camp was "Connecting to Our Roots: Kindness, Compassion, Empathetic Joy, Serenity." This fun-filled camp included talks, music, discussions, storytelling, community service, and meditation.

At the start, Rev. Heng Sure explained how this was a camp to reflect on how we are not self-made people, but were "other-made." Our parents gave birth to us, and their parents gave birth to them, and so on. When we look at a tree, we only see half of it. We do not see the extensive root structure that is underground that serves as its foundation and provides nutrition and strength. Our parents and ancestors serve the same purpose for us. The t-shirt design for the camp had a tree with roots exposed.

So this camp was a chance to explore our root stories: where we come from. If our parents are immigrants, what was it like for them to come to a new country? What are my stories? How can I share them with my parents or children? What is my culture, identity, etc.? Rev. Heng Sure

二零一九年六月十五日至十六日父親節周末，許多家庭聚集在柏克萊聖寺參加北加州的家庭營。家庭營的主題是「飲水思源，慈悲喜捨」。這個好玩的家庭營包括：講座、音樂、討論、講故事、社區服務和禪坐。

一開始，實法師解釋了為什麼這個家庭營讓大家反思我們不是自我成就的，而是他人成就的。父母給了我們生命，他們的父母生了他們，如此類推。當我們看到一棵樹時，我們只看到了它的一半，而沒有看到它在地下的廣汎的根結構，而根是樹的基礎，為樹提供營養和支撐。若我們是樹，父母和祖先就是根。這次家庭營T恤衫的設計中就有一棵顯露樹根的樹。

所以，這次家庭營是一個尋根探源的機會：我們從哪裡來？如果我們的父母是移民，那對他們而言來到一個新的國家是怎樣的一種感受呢？我的經歷又是怎樣的呢？我如何能把我的經歷與父母或孩子分享呢？我的文化是什麼？對自我的認同是什麼？等等。實法師又進一步分享了為什麼宣公上人不僅僅只是個中國人。相反，通過他的大悲心，宣公上人能夠在更深的層次上與人相通，因為我們的自性和成佛的潛力都是緊密相連的。

之後，我們唱了宣公上人寫的歌

then went another layer deeper and shared how Master Hua was not just “Chinese.” Rather, he was able to connect to people at a deeper level through Great Compassion where we are all connected in our inherent nature, our potential for Buddhahood.

We then sang a song written by Master Hua, “I’m Very Lucky,” and chanted the Three Refuges in English. This was then followed by everyone introducing themselves and ice breaker activities by Brian Conroy, a retired middle school teacher and storyteller. The activities were fun and engaging such as passing balloons in a relay and making bridges with our fingers, shoulders and feet. There was a great deal of laughter and smiles with children and parents playing together.

After all the excitement and movement, Rev. Heng Sure taught parents and children how to meditate.

Participants were assigned into three groups according to their age: adults (18+), teenagers (12-19), and children (6-11). Topics included how to raise children so that they have a positive relationship to the Dharma (adults), a roundtable discussion around the use of technology and social media (teenagers), and storytelling (children).

Rev. Heng Sure shared how he was walking down the hall in the monastery and saw parents forcing their children to put their palms together and bow as he walked by. He could understand that the parents wanted the children to be respectful in the monastery; however, the look on the faces of the children was not one of joy, but one of resentment and confusion. It seemed to ask: Why is my mom forcing me to do this strange action? This creates a negative affinity between the children and monastics as well as with the Dharma. Instead, Rev. Heng Sure suggested that parents simply be happy and relaxed when they pay their respects to a Buddhist monk and that the children will see that and copy. Monkey see, monkey do. Children will then associate Buddhism with a “happy and peaceful mom.” This creates a positive affinity with the Dharma.

In the teenagers group, Jin He Shi and Jin Chuan Shi had the youth teach them about technology and social media, since the youth were the real experts! They formed a circle and shared what were the benefits and challenges of social media. The youth brought up how the internet and social media allowed them to learn and explore many



「我非常幸運」，並且念誦了英文的三皈依。然後每個人都介紹了自己，並且參加了由已退休的中學老師兼故事員布萊恩·康若伊帶領的破冰活動。這些活動如氣球接力，及用手指、肩膀和腳來搭橋，都趣味橫生。孩子們與家長們一起玩耍，歡笑聲不斷。

在這些興奮運動之後，實法師教家長與孩子們如何禪坐。

參與者根據年齡分成了三組：成人組（十八歲以上），青少年組（十二到十九歲），和兒童組（六到十一歲）。成人組討論如何教養小孩使他們與佛法間保持一種積極、正面的關係，青少年組討論高科技與社交媒體的使用，兒童組則講故事。

實法師談到，當他走過大廳時看到家長強求他們的孩子向他合掌敬禮。實法師理解家長是希望孩子們在寺廟要恭敬。但是孩子們的臉上沒有喜悅，而是怨恨和困惑：為什麼媽媽要強迫我做這麼奇怪的動作呢？這樣讓孩子與寺廟和佛法結下了不好的緣分。實法師建議家長們在恭敬法師時開心和放鬆，這樣孩子們看見了就會照做——有樣學樣。孩子們也就會把佛教與開心平和的媽媽聯係在一起，從而使他們與佛法結下善緣。

青少年組，近合師與近傳師讓這些年輕人教他倆科技與社交媒體，因為這些年輕人是這方面真正的專家！他們圍成一圈分享社交媒體所帶來的好處與挑戰。這些青少年提到網絡與

社交媒體如何幫助他們學習與探索許多的想法，但同時也可能帶來網絡霸凌和虛假的信息。他們討論了如何對待霸凌以及如何分辨信息的可靠度。大一點的哥哥姐姐們也在如何使用社交媒體又同時保持安全上給弟弟妹妹們提供了建議。

兒童組的孩子們開心地聽布萊恩·康若伊和張琛講故事、唱歌和玩摺紙遊戲。

ideas, but was also a place that could have cyberbullying and false information. They discussed how they dealt with bullying and discerned what was reliable information or not. The older youth also provided advice to the younger members on how to navigate social media and keep safe.

The children had fun with Brian Conroy and Cynthia Chang hearing stories, singing songs, and doing origami.

During lunch, BBM hosted an “alms round” activity where children offered food to the monks. The children formed a line and then the monks walked by to receive the offerings. This was a direct way of practicing generosity. It was a first at BBM. After lunch, everyone did community service together. The counselors led the children in doing the dishes and sweeping the floors. The organizers shared how important it was to have children helping out around the home and making the family’s well-being a “team effort.” This gives children a sense of responsibility in the family. Working together in the monastery with good friends makes cleaning up fun and engaging.

Another theme of the camp was to reflect on how the Buddha’s wisdom can support a happy, harmonious family life. How do we help children develop their values, inner compass, inherent wisdom and inner integrity? In the adult session, Jin He Shi, Jin Chuan Shi, and Jin Wei Shi shared an insight they learned from Michael Riera, author of *Staying Connected to Your Teenager*, that when children become teenagers they fire their parents as the managers of their lives (often without their parents knowing it). At this point, parents need to learn how to get re-hired as a consultant. If the parents try to hold on to their manager role, then there is often intense family conflict with the child feeling overly controlled. If the parents simply have the children take care of themselves, then there is neglect and children lose the support of their parents. A skillful parent then develops strategies to reconnect with their teenage children in a new, more mature way. This often entails more listening and asking open-ended questions (like a consultant) rather than forcing the children to do something (like a manager). The Buddha himself, upon finding out that his seven-year-old son was lying as a novice monk, had Venerable Rahula reflect on his actions. When he acted, spoke, or thought, did he bring harm to himself or others? If so, then he should stop. If not, then he could continue. The Buddha trusted in and pointed to Venerable Rahula’s own inner ethical compass.

午飯時，柏克萊聖寺舉辦了「托鉢」活動，讓孩子們供養食物給僧侶。孩子們排成一行，僧人們走過去接受他們的供養。這是一種直接練習布施的方法。這也是柏克萊聖寺第一次舉辦「托鉢」活動。午餐後，大家一起做社區服務。輔導員們帶著孩子們洗碗掃地。活動舉辦者分享了讓孩子幫忙家事的重要性，這樣就把照顧全家變成了一個「團隊努力」，因此讓孩子們在家裡面有一種責任感。在道場與好朋友們一起幹活使得清理工作也變得有趣和有吸引力。



家庭營的另一主題是反思佛陀的智慧如何能夠支持幸福和諧的家庭生活。我們如何幫助孩子培養他們內心的價值觀、判斷、智慧和誠信？在成人討論會上，近合師、近傳師和近威師分享了他們從《保持與您的青少年兒女之間的聯繫》的作者麥可·瑞埃拉那兒學到的一個心得。當孩子





In another group sharing, the teenagers discussed friendship. Justin Lee, who served as a teenage counselor shared, “When we were discussing the qualities of a good friend, a few of us mentioned the quality of ‘honesty,’ but then, a girl commented that honesty might not always be a good thing because it could hurt a friend’s feelings; rather being ‘tactful’ might be a more preferred quality in a friend. It was a joy seeing young adults actively think and work through their own thoughts.”

In the children’s group, Jin Fo Shr taught them how to chant the Buddha’s name while playing the ground bell. The children quickly learned the chant and how to hit the ground bell. On Sunday, Jin Fo Shi led them in learning Chinese calligraphy writing 爸爸快樂，感恩媽媽。(To Dad, may you be happy. To Mom, I am grateful.)” This became a gift to give their parents on Father’s Day.

Tam Huynh reflected, “I came away from the Family Camp filled with joy, hope and gratitude. It was a joy to see connections formed, minds opened, spirits enlivened. It gave me hope seeing the youngsters joining their parents to take part in a Buddhist family event. I was also filled with gratitude for the chance to be part of this gathering and deeply appreciative of all the hard work involved for it to happen. I want to especially express gratitude to all the Aunties and Dharma sisters who worked in the kitchen. Their hard work behind the scenes enabled everyone to experience a truly heartwarming and fulfilling Family Camp.”

The two days family camp ended with the song “I Have Enough!” followed by the Dedication of Merit wishing that the goodness generated from the camp can be spread to all beings. May all families become compassionate and wise. May all families become compassionate and wise. ❀

們長大成為青少年時，他們不再讓父母做管理他們生活的經理（通常父母並未意識到這一點）。此時，父母應該學習如何成為他們的顧問。如果父母堅持要做他們的經理，就會經常發生激烈的家庭衝突，孩子感到受到過度控制。但是如果父母完全讓孩子自己管理自己，就會忽視了孩子，讓孩子們失去了父母的支持。有經驗的父母會使用策略，以一種新的、更成熟的方式與他們青春期的孩子重新建立關係。這往往需要像顧問一樣更多的傾聽和提出開放式問題，而不是像經理一樣強迫孩子做某事。佛陀本人在發現他七歲的兒子羅睺羅尊者作為沙彌撒謊時，讓他反思自己的行為。當他做事、說話或思維時，是否給自己或他人帶來了危害？如果有，就應該停止。如果沒有，就可以繼續。佛陀信賴並為羅睺羅尊者指出了他自己內心倫理的指南。

在另一小組分享中，青少年們討論了友情。青少年輔導員李伯欣分享到：「當我們討論一位好朋友的品質時，我們中的幾位提到了「誠實」。之後，一位女孩說，誠實可能並不總是一件好事，因為它可能會傷害朋友的感情，「言行得體」可能是朋友更重要的品質。看到年輕人積極思考、透徹分析，令人欣慰。」

在兒童組，近佛師教他們一邊敲地鐘一邊念佛號。孩子們很快學會了如何敲地鐘和念佛。星期日，近佛師教他們用毛筆書寫「祝爸爸快樂」和「感恩媽媽」。這後來成了孩子們在父親節給父母的禮物。

黃果心反思說：「我離開家庭營的時候，心裡充滿歡樂、希望和感激。我很高興看到大家心心相連、思想開闊和精神愉悅。看到年輕人與父母一起參加佛教家庭活動讓我看到了希望。我也非常感謝有機會參加這次聚會，並深深感謝所有人的努力促成這項活動。我想特別感謝在廚房工作的阿姨和師姐們。她們在幕後不為人知的辛勞使我們每個人可以參加一個溫馨充實的家庭營活動。」

兩天的家庭營在歌曲「我知足」和功德回向中結束——願以家庭營產生的功德回向一切眾生。願所有的家庭都具足慈悲、智慧！❀