

My Memories of Summer Camp

夏令營回憶

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If you've ever worked in Developing Virtue Boys School as a summer camp counselor, you would know how difficult it is taking students to the Buddha Hall. You have to show them what pages to turn to in the recitation handbook. You have to stand with them and walk with them. You don't want them wandering away from the rest of the group. You want to make sure the students are respectful and quiet in the Buddha Hall as well.

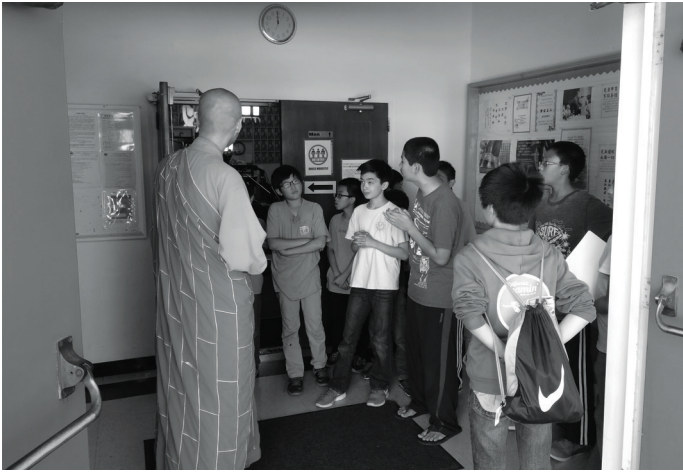
I didn't wear my robes when I went with the students, because as a summer camp counselor, I had a duty to help the students. Also, I wanted to use the Bodhisattva's Four Methods of Attraction to teach the students, one of which is “同事tong shi”, which roughly means “similar work”. If you want to teach them, you have to appear to be like them. If I wore my lay robes and stood far away in the front of the students, I would not be in physical proximity with the students. If I was too cold, they wouldn't want to go to ceremonies with me.

There were several regular students who went to morning ceremony every day, and on the last day, I took at least ten students to morning ceremony. The day before the last morning ceremony, I had asked almost every single student if they wanted to attend morning ceremony. I was one of the counselors who woke the students up in the morning, so I knew pretty much everyone's name by this point.

如果你在培德中學的夏令營工作過，就能了解帶學生上佛殿是多麼的困難。你不僅要向學生展示課誦本所該翻到的頁數，排班時也必須和他們站在一起，一起行走。為了不讓他們與大眾脫隊，你得確保學生在佛殿裡能如法恭敬並保持安靜。

我和學生同行時不會穿海青縵衣，因為身為一名夏令營輔導員，我的責任是幫助學生。此外，我想以菩薩的四攝法來教導學生，其中之一就是「同事」。如果你想教化他人，就必須在外觀上與之相像。如果我搭衣，排班就會站在距離學生們較遠的位置，就無法就近照看他們。如果我太冷淡，他們就不會想和我一起去參加法會。

有幾個學生每天都會去做早課。最後一天，我帶了至少十個學生一起參加早課。在最後一次早課的前一天，我詢問過每個學生是否想去參加早課。我是早上負責叫醒學生的輔導員之一，因此我幾乎記得每個人的名字。



夏令營學生向方丈法師提問。

Summer camp students were asking the Abbot questions.

The *Avatamsaka Sutra* recitation is from 7:00 - 8:00 am. Students' classes/activities begin at 8:00 am, so for the most part, I didn't take the students to *Avatamsaka Sutra* recitation except on the weekends.

Right after lunch, the sangha walks back to the Buddha Hall to do their transference of merit. After the transference of merit, I was able to bring the students to the Abbot to ask questions. On other occasions, I was also able to bring the students to some nuns to ask questions. I wanted them to truly experience CTTB and get to know some of the sangha.

After lunch, at 12:30 - 1:45, we have the Great Compassion Repentance in the Buddha Hall. I let some students attend several of these. One of the classes I got permission to skip was Arts and Crafts.

The Meal Offering (10:30-10:45am) and Evening Ceremony (6:30-7:30 pm) were mandatory for all students. Attending meal offering is important to be respectful. Evening ceremony is for the dorm students, and the purpose is to show students a part of Buddhism, because this is a Buddhist summer camp. It may plant some roots of goodness in students, and roots of goodness can mature fast or slow.

At 7:40 pm, the actual lecture began. For our first lecture, I thought the students would be bored, so after twenty minutes, we left. When we were outside, I asked the students if they liked it. They all said they liked it, and I let them vote on whether they wanted to stay or go back to play sports (soccer and basketball). Everyone decided to stay and listen to the lecture. This was very surprising.

Once in a while, I would take students on walks while everyone else was playing sports. Not all children like sports.

大殿上午7點至8點誦《華嚴經》。學生的課程活動是從早上8點鐘開始。因此在多數情況下，除了週末，我不會帶學生去參加誦《華嚴經》。

午齋後，法師們會回佛殿作迴向。迴向之後，我可以帶學生到方丈那邊請教問題。有時，我也可以帶學生到幾位女眾法師那邊提問。我希望他們能真正體驗萬佛城，也認識幾位僧眾。

午齋後，下午12:30到1:45在佛殿拜大悲懺。我讓一些學生參加過幾次。我被允許跳過的課程之一是藝術和手工藝。

所有的學生都必須參加上午10:30至10:45舉行的午供和下午6:30至7:30舉行的晚課。在午供時保持恭敬心是很重要的。住宿學生都參加晚課，目的是讓學生認識佛教，因為這是佛教夏令營，能在學生身上種下善根，而這些善根或早或晚都會成熟。

晚上7點40分開始聽經。第一次聽經，我以為學生們會感到無趣，所以二十分鐘後就帶他們離開。當我們走到佛殿外頭，我問學生們是否喜歡聽經，他們都表示喜歡。我讓他們投票決定是否留下來聽經，還是回去踢足球和打籃球，每個人都決定留下來聽經。這是非常不可思議的。

偶爾，當大家都在打球的時候，我會帶一些學生去散步。因為不是全部的孩子都



夏令營學生向女眾法師提問。

Summer camp students were asking a bhikshuni questions.

Perhaps some students are more “nerdy”, like I had been at a certain point in my life, so I understood that young people need options. They need someone to talk to, someone who will listen to them and make them feel like they belong or that makes them feel understood.

During a summer camp, there was a difficult student. At night, he would shine his flashlight at other students. He would threaten to spray his insect repellent on the other students. I don't remember if he actually did. He was constantly sniffing (maybe he had allergies or a runny nose), and sometimes threatened to spit on the other students or talked about fighting.

My friend and I spent a lot of time with this kid, trying to tell him to be respectful to the other kids. In the Buddha Hall, he would either not hold the recitation book very well, or may have dropped it. I do remember he was very restless and we had to constantly stand by him since he had a hard time standing or kneeling for long periods of time.

The students who slept near him hated him, and he hated them. I don't remember if any of them threatened to hit him.

On the second or third day, I skipped evening ceremony or lecture to talk to this kid. He was maybe eleven years old. My friend and I talked to him, and tried everything we could think of. I told this kid that if he wanted to spit on the other students, he would have to spit on me too. The student didn't spit on me.

Sometimes when young people (adults too) do something or want to do something, if you don't react how they expect you to react, you might learn their true motivations and feelings, or you might understand them better, or they might learn to respect you. Eventually this kid cried in front of us and told us he was homesick.

Some of the younger counselors wanted the “troublemaking” kid to leave summer camp. It was decided that if the student didn't change his behavior, he would have to go. Some people said some not-so-nice things about this kid, and I felt sad.

I didn't want to sleep in the dorms that night. When I walked back home (the other side of CTTB), I passed through the DVBS main hall. I saw the Venerable Master's picture, and I asked him for help. I cried, and told the Venerable Master I knew this kid had potential. I knew

喜歡運動。有些學生也許比較像書蟲，我在人生的某個階段也是如此，因此我明白年輕人需要有選擇。他們需要有人與之交談，有人能傾聽他們，讓他們覺得自己有歸屬感，能夠被理解。

有次夏令營，遇到一個難教化的學生。夜裡，他會把手電筒照向其他學生。他會威脅要對其他學生噴灑防蟲劑。我不記得他是否真的如此。他經常抽鼻子（也許他是過敏或是流鼻水），有時還會揚言要向其他學生吐口水或是挑釁。

我和朋友花了很多時間陪這個孩子，試著告訴他要尊重其他孩子。在佛殿裡，他不是沒有好好地拿著課誦本，就是掉了課誦本。我記得他非常躁動，很難長時間站立或跪著，我們得一直陪在他身邊。

和他同寢室的學生排斥他，他也討厭他們。我記不得他們當中是否有人威脅要教訓他。

在第二天或第三天時，我略過晚課或聽經，試著與這個孩子交談。他大概十一歲。我和友人試著和他聊天，想盡各種話題。我對這個孩子說，如果他想向其他學生吐口水，他也得向我吐口水。但他並沒有對我這麼做。

有時候，當年輕人（成年人亦然）要做某件事或想做某件事時，如果你沒有做出他們預期你會做的反應，你可能因此明白他們真正的動機和感受，你可能會更理解他們，或者他們可能會學著尊重你。最後，這個孩子在我們面前哭了，告訴我們他想家。

一些年輕的輔導員希望這個搗蛋的孩子離開夏令營。他們決議，如果這個學生不改變他的行為，就得離開。有些人甚至對這個孩子說了些不太好聽的話，我感到很難過。

那天晚上，我在宿舍睡不著覺，因此我走回家（在聖城另一頭）。當我經過培德中學，在走廊上，我看到宣公上人的法相。我向上人求助，我流下眼淚，告訴上人，這個孩子有潛力。我知道他可以改變，我在他身上看到了一些特質，他可以成為一個好人。我知道的，即使沒人能看出來。我已經盡我所能，已經嘗試所能想到的一切，但卻不起作用。我祈求上人讓這個孩子在夏令營期間能夠留下來，我不希

he could change. I saw something in him. He could become a good person. I knew it, even though nobody else could see it. I was at my limits, because I had tried everything I could think of, and it didn't work. I asked him to please let this kid stay for the duration of summer camp because I didn't want him to leave.

The next morning, after the daily summer camp morning ceremony, something changed.

This kid was laughing and playing tag with the people who previously hated him. He no longer shined his flashlight at the other kids and no longer threatened to spray bug spray on the other kids. The kids who hated him, especially the one who hated him the most, apologized to him. I don't remember if the kid who was homesick apologized or if he shook hands with his "enemy."

Asking them to shake hands does sound like something I would ask kids to do when they argue. It almost always works and they stop fighting. There's no good reason for people to fight when they have to look someone in the eyes and shake hands. Maybe it humanizes the person you don't like and makes you stop hating them.

Anyway, I was very surprised, and am still not really sure what happened to this day. Why did the kids stop fighting overnight? Did they have dreams from the Buddhas and Bodhisattvas to get them to stop fighting overnight?

One of the reasons why this kid stopped fighting is because he felt understood. He felt someone actually listened to him and cared about him. My friend and I let him be vulnerable and I heard him out without judging him, and he felt safe, and opened up to us.

I felt very happy. Some of the other counselors and I had tried getting the other kids to stop hating this "troublesome" kid, but it wasn't really their fault, since they were not the aggressors. They were only reacting to what the kid did or threatened to do.

After summer camp was over, he was walking away with his parents. He turned back and waved, and I heard him say that I was his favorite counselor.

I remember, when I was a senior, when I was crying in front of the Buddhas and Bodhisattvas, I realized what suffering was and I wanted to be a Bodhisattva so that nobody would have to go through the suffering that I felt.

This is also the giving of fearlessness, one of the four dharmas of attraction that a Bodhisattva practices. The giving of fearlessness means when someone is sad, unhappy, or afflicted,

望他離開。

隔天早上，在夏令營早課之後，情況有所改變。

這個孩子正笑著和以前排斥他的同學玩捉迷藏。他不再用手電筒照向其他孩子，也不再威脅要向其他孩子噴灑防蟲劑。那些討厭他的孩子，特別是最討厭他的孩子，向他道歉。我不記得那個想家的孩子是否有道歉，或者跟他的「敵人」握手。要求他們握手，確實像是平時我會要求孩子們在爭吵時做的事。

這個方法似乎總是奏效，他們不再打架。當人們必須直視某人的雙眼並握手時，就失去打架的正當理由。或許握手會讓你所排斥的對象變得人性化，讓你不再討厭他們。

無論如何，我非常驚訝，至今我仍然不確定發生了什麼事。為什麼孩子們一夕之間就停止鬥爭？是否他們夢到佛菩薩，促使他們在一夜之間停戰？

這個孩子不再鬧事的原因之一是因為他覺得自己被理解。他覺得有人真正傾聽他、關心他。我和友人讓他軟化。我傾聽卻不批評，讓他有安全感，願意向我們敞開心扉。

我感到相當開心。我和其他幾位輔導員曾試圖讓其他孩子停止排斥這個「找麻煩」的孩子，並不是這些孩子的錯，因為他們不是始作俑者。他們只是單純對某些行為或是威脅做出反應。

夏令營結束後，他和父母一起離開。他回過頭揮揮手，我聽到他說，我是他最喜歡的輔導員。

我記得，當我還是在高年級生的時候，當我在諸佛菩薩面前哭泣的時候。我明白受苦的滋味，我想成為菩薩，這樣就不會有人經歷我所受的苦。

這也是無畏施，是菩薩四攝法之一。無畏施的意思是當有人悲傷、難過或受苦時，當有人處在人生中最困難的時刻時，你在他們身旁。如果需要，你會願意花幾個小時甚至幾天的時間聽他們說

when someone is at the worst moment in their life, you are there for them. You listen to them for as many hours or days as it takes. Nobody can promise that this will always work, but you have to try. If you're there for someone in their darkest times, they will remember you. My hope is that one day he will remember CTTB.

Some of the students told me they wanted to become Buddhas or Bodhisattvas. These are very good thoughts to have when you're young. When we grow older, our minds grow less pure as defilement clings to our minds. I didn't tell them they could or couldn't be anything. It doesn't matter if kids won't keep their resolve. Perhaps they will gain it one day. But letting people voice their dreams and wishes, letting them have a group of people to share it with, will help their resolve stay in their minds a little longer. Also, most of society tells you to earn money, get married, get a job with high status, or to be famous on social media or with your peers, so this was a chance for students to explore something different. I didn't tell them to enter monastic life. I just listened to them talk.

Also, if you are a parent and want to send your child to study here, or you want to live in CTTB, but think that growing up in a temple will make your child lonely or have problems growing up, that isn't true. Many young people who live outside feel lonely. Some people have hundreds of friends on Facebook or thousands of followers on Instagram, but still feel lonely. Having friends to validate your own sense of worth or wanting friends just because you want a hit of dopamine from making new friends, but not putting in the effort to maintain your current friends, is not true friendship.

Having more friends isn't necessarily a good thing. Having true, honest, and kind friends who will listen to you go through a hard time, who are there for you even when you don't ask them to, are the good ones. Going to school in CTTB has taught me how to recognize people for who they truly are.

On the last day of summer camp, I gave some books to certain students who I thought had potential, either because they were more virtuous, or because they were into cultivation. They were very grateful. My intention was to strengthen the connection that we had, using the dharma of giving, which is one of the Bodhisattva's Four Dharmas of Attraction. They remembered me for a few years, and hopefully they will remember CTTB in the future. ❀

話。沒人能保證這招管用，但你必須嘗試。如果你在某人最低潮的時候陪在他們身旁，他們會記得你。我希望有一天，這個孩子他會記得萬佛城。

有些學生告訴我，他們想成佛或菩薩。在年輕時，擁有這些想法是非常好的。當我們年紀漸長，我們的心因為種種的染污、執著而失去原有的純潔。我不會告訴學生，他們能夠或不能夠成為什麼。如果孩子們不能保持初發心，那也無妨。也許有一天，他們會明白。但是，讓人們說出他們的夢想和願望，讓他們在大眾面前發露，將強化他們的決心，也會在他們的腦海中停留更久。社會上大多數的人都告訴你要賺錢，成家，找一份高尚的工作，或者在社交媒體上或在同儕間成名，所以來到萬佛城是學生探索不同事物的機會。我不會要他們出家，我只是傾聽他們。

此外，如果你是為人父母，想送孩子來這裡讀書，或者你想住在萬佛城，但擔心孩子在道場長大會變得孤單或者成長有問題，那不是真的。許多住在道場外的年輕人感到孤獨。有些人在臉書上有數百個朋友，在照片網站Instagram上有數千名粉絲，但仍然感到孤獨。以朋友多寡來驗證你自己的價值觀，或者僅僅因為你想從結交新朋友中獲得多巴胺而結交新朋友，但卻不努力維持你現在的朋友，這不是真正的友誼。

擁有更多的朋友未必是一件好事。擁有誠懇、善良的朋友，會在你最困難的時候陪伴你，即使你沒開口，他們也會在你身邊，這才是真正的朋友。在萬佛城念書，教會我如何認識他人真實的模樣。

在夏令營的最後一天，我送一些書給幾個我認為有潛力的學生，他們比較有修養，對修行也有興趣；他們都相當感激。我的目的是以法布施來強化我們之間的連結，這也是菩薩的四攝法之一。有好幾年他們都還記得我，希望他們將來還會記得萬佛城。❀