



菩提田
BODHI FIELD



Pre-Graduation Reflections

畢業前的反思

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The sounds of the Ten Thousand Buddhas Repentance chanting are reverberating in my ears as I write this. About six weeks before I am set to graduate from the MA program at DRBU, the conditions have allowed students like me to join the Buddha Hall ceremonies after almost two years. As soon as I enter the Jeweled Hall of the Ten Thousand Buddhas (萬佛寶殿), I feel an indescribable sense of returning — like everything about CTTB culminates in this one place. Venerable Master Hua's energy, spirit, and the Six Major Principles of his teaching all have a resounding presence in this Hall. Even though I have had the privilege to experience his spirit carried through other aspects of CTTB, including his books, his voice, and his disciples, the Jeweled Hall of the Ten Thousand Buddhas is where everything comes together as a whole. It just so happens that I am reading the *Avatamsaka Sūtra* in this final semester. The more I read about the Youth Sudhana's pilgrimage to find his good spiritual guides, the more I realize that the Venerable Master's spirit is not separate from the spirit of a Bodhisattva, and throughout my time here, I have experienced the embodiment of this extraordinary energy and spirit throughout all aspects of CTTB.

As I sit by the window after morning ceremony, the sun gradually rises and I can hear the different birds as they begin to wake up. And as I walk back in the evening, I see the peacocks high up in the trees; like us, they are getting ready to rest and retreat for the night. What else is there in our experience that does not go through revolving cycles of rise and fall, and endure ups and downs?

在撰寫此文時，〈萬佛寶懺〉的唱誦聲正在我耳邊迴盪。在我將從法大碩士班畢業前大約六週，有機會在當了近兩年學生後到佛殿參加法會。一踏進萬佛寶殿，一股難以言喻的歸屬感——彷彿萬佛聖城的一切都凝聚在這裡。宣公上人的能量、精神和六大宗旨，恆常縈繞在佛殿中。儘管我有幸透過萬佛聖城的其他方面感受到上人的精神，像是他的書籍、他的法音和他的弟子們，但萬佛寶殿是匯集之所在。我在最後一學期學習《華嚴經》，越是深入善財童子尋找善知識的故事，越能認識到上人和菩薩的精神無二無別。在聖城的這段時間中，我感受到這種非凡能量和精神處處彰顯。

早課後，當我坐在窗邊時，太陽逐漸升起，我可以聽到不同的鳥兒逐漸醒來的聲音。當我傍晚返回（寮房）時，看到孔雀高高地棲息在樹上；和我們一樣，牠們也正準備休養生息。在我們的經歷中，還有什麼是不經過興衰輪轉，高低起伏的呢？



Moments of joy and sadness, being together and saying goodbye, laughter and tears, stillness and movement—these make up what we know as life. However, regardless of what we've been through during the day, the morning and evening ceremonies, and the sounds of the morning and evening bell and drum, give us the precious opportunity to “reset” and come back to the real reason why we're here.

When Sudhana visits his thirty-eighth good spiritual guide, the Night Spirit named “Power of Vigor in the Great Vows to Rescue and Protect all Beings,” he sees reflected in her body other bodies taking on a boundlessly vast ocean of forms and appearances, including bodies bowing down in reverence before all Buddhas, bodies cultivating all roots of goodness, bodies receiving, preserving, and never forgetting the Dharma of the Buddha, and bodies completely fulfilling the Bodhisattva's great vows. The handmade Buddha figures surrounding us in the Jeweled Hall of the Ten Thousand Buddhas are concrete reminders that Buddhas always surround us in every moment. We can call on the protection of already-realized Buddhas, and gain inspiration from Buddhas to-be. Through the daily ceremonial chanting, we renew our resolve for awakening, and remind ourselves to be diligent in our cultivation.

The daily rituals also serve as an opportunity to take a contemplative rest amidst the seemingly endless readings and paper writing of a student. The steady, calming tones and seamless transitions of the Ten Thousand Buddhas Repentance chanting especially inspires great

悲歡、離合、哭笑、動靜這些時刻——構成了我們所謂的生活。然而，不管我們白天經歷了什麼，早課、晚課以及課誦的鐘鼓聲，都給我們「重置」的寶貴機會，以及讓我們回歸到這裡的初衷。

當善財童子參訪第三十八位善知識——大願精進力救護一切眾生夜神，看到她應機呈現無邊廣大色相海這種種身，包括禮敬諸佛身、修諸善根身、受持佛法不忘失身、成就圓滿菩薩大願身。萬佛寶殿裡圍繞著我們的手工打造佛像就切切提醒我們，佛時時刻刻都在我們身邊。我們可以祈求已成之佛的加被、也可從未來佛得到啟迪。透過每日課誦，讓我們不忘失菩提心，並提醒自己要精進修行。

日誦功課也為學生們在看似永無止盡的閱讀和寫作之餘，提供內省的機會。〈萬佛寶懺〉

joy in me. All the highs and lows, speeding up and slowing down compose the song of life, and make it interesting and fulfilling. And by cultivating to become skillful in our concentration and mindfulness, we can transition through all of it with comfort and ease. At the same time, the group setting is a tangible reminder that we are not in this alone, and that we are not doing this for ourselves. Everything we do and think has an impact on everyone else, because we are all interconnected in nature. Thus, the daily Dedication rituals take on an even greater significance. If we can contribute to the liberation of beings in all realms of existence, how much greater is our influence on those around us?

I would like to express my deepest gratitude toward every good spiritual guide who has made it possible for me to come to practice and study at CTTB for the past two years. I have received tremendous inspiration from Venerable Master Hua's energy and spirit, that carries through in his voice, the voices of his disciples, and the guiding principles that form the foundation of CTTB. Youth Sudhana's good spiritual guide, Power of Vigor in the Great Vows to Rescue and Protect all Beings, describes her gateway to liberation as "teaching beings to produce roots of goodness" which enables her to constantly manifest countless form bodies, including form bodies manifesting the sounds of all voices and languages expounding on the ocean of dharmas. At CTTB, this manifests not only in the formal ceremonies, but also in all interactions with DRBU instructors and staff, as the sutra describes the good spiritual guides, "By merely manifesting a subtle smile, they cause beings to develop pure faith."

Each of the Buddha figures in the Jeweled Hall of the Ten Thousand Buddhas emanates "light that completely filled the ten directions...serving as Dharma lamps everywhere dispelling the world's darkness." My class at DRBU is apparently one of the largest cohorts, and I know the student population will only continue to grow. Yet, regardless of how many students there are, we always seem to be outnumbered by the outstanding faculty and staff. The curriculum at this university is meticulously designed, yet its execution in the classroom is completely spontaneous. At DRBU, I am far away from my Canadian roots, yet the material speaks so close to the heart. I learn to find the unfamiliar in the familiar, find solitude in community, and vice versa. I engage in learning a foreign language in order to draw near to the original meaning.

穩定、平靜的音調、無縫的輪唱，讓我感到特別的歡喜。所有的高低起伏、加快放慢譜成了生命之歌，讓拜懺變得有趣而充實。通過培養專注力和正念，我們可以從容地面對種種境界。同時，兩邊輪拜的安排也是一個有形的提醒，讓我們知道並非獨善，我們不僅只是為自己拜懺。我們所行所做都會對他人產生影響，因為我們在自性上都是互通的。因此，每日的大迴向別具深意。如果我們能夠幫助一切有情眾生得到解脫，那我們對周遭環境的影響會有多大？

在此，我要向過去這兩年遇到的每位善知識表達最深的謝意，是他們讓我能夠來到萬佛聖城這裡修行和學習。我從宣公上人的能量和精神中得到很大的啟發，透過他的法音、上人弟子們的說法以及萬佛聖城的家風。善財童子的善知識——救護一切眾生大願精進力夜神，她的法門是「教化眾生善根」，因此她能不斷化現種種身，包括化現一切聲音、語言和闡述法海的化身。在萬佛聖城，這不僅表現在正式的法會上，還展現在與法大教職員們的互動中。正如經中所描述的善知識——「現微笑令眾生淨信色身」。

萬佛寶殿中的每一尊佛像，都放出「現光明充滿十方身，現法燈普滅世暗身」。我在法大的班級是目前編制最大的班級之一，而且我知道學生人數還會繼續增長。然而，無論學生有多少，依舊不及於我們出色的教職員們。這所大學的課程是精心設計的，課程進行完全出於自發。在法大，我遠離自己的家鄉加拿大，但學習教材卻更貼近自己的心。我學會在尋常中尋找不尋常，

At DRBU, we fine-comb through each line of words in the text, only to be told that the meaning has nothing to do with words. In a classroom where nothing is formally ‘taught’, I have learned more than I could ever learn in a traditional setting. At DRBU, practice is in lived experience; it is embodied. Eventually, we will realize that practice is not intellectual, it is not spoken or written about. And all of this comes from meeting good spiritual guides, and therefore as Youth Sudhana says, “Even in measurelessly many kalpas, I would still be unable to repay [their] kindness.” In the Avataṃsaka, one place is all places and one time is all times, so I know we will always be together even after graduation.

Any time when aspects of the world and life seem to be falling apart, I know that I can always find wholeness in the spirit of a bodhisattva, who may appear in bodies adapted to beings’ minds in order to allow them all to see her, in bodies matching the forms and appearances of all beings. By finding refuge and resonance in the daily ceremonies, we can roam fearlessly through the highs and lows of life, confidently knowing that we can always go back to the Buddha Hall of our essential nature — one that is not subject to arising and ceasing, not defiled and not pure, and does not increase nor diminish throughout infinite time and space. As Youth Sudhana says, “Because I have seen the good spiritual guides, meritorious qualities adorn my mind, and, to the very end of all future kṣētras and kalpas, I will diligently cultivate the path they have practiced.” ❀

在團體生活中尋找蘭若，反之亦然。學習外語也是為了更趨近原意。

在法大，我們仔細梳理經文的字句之間，卻被告知經意與字句無關。在課堂上，沒有「要被教授」的東西，但我所學到的遠比傳統教學還要多。在法大，修行和生活體驗是相互融合。最終，我們會意識到修行並非是世智，是不落語言和文字的。而這一切，都是緣於遇到善知識，所以善財童子說：「縱經無量劫，不能報恩德」。在《華嚴經》中，一處即一切處，一時即一切時，因此我知道即使畢業後，我們也會永遠在一起。

任何時候，當世界和生活的方方面面似乎分崩離析，我知道我能在菩薩行中找到圓滿，菩薩會「現隨眾生心普令得見身。現等一切眾生形相身」。通過在日課中找到皈依和共鳴，我們可以無畏地穿梭於生活的高低起伏，有信心自己能夠回歸自性的佛殿（佛性）——在任何時處中不生不滅、不垢不淨、不增不減的地方。正如善財童子所說「我見善知識，功德莊嚴心，盡未來剎劫，勤修所行道」。❀



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