

學海築夢學生出國實習

心得報告內容大綱

獲補助年度	2017
薦送學校、系所、年級	法鼓文理學院佛教學系碩士班二 年級
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國外實習國家(含城市)	加拿大溫哥華
國外實習機構	DDVC(法鼓溫哥華道場)
國外實習考評成績或評語	
短片時間及標題	2:55 Being mindful in DDVC

Being mindful in DDVC

The summer on 2017 has become the most unusual summer in my life thanks to the one-month probationary visit to DDVC. Despite the fact that I had lived continually on Dila campus for the past two years and I thought I had caught almost every sight of what sangha life really is, I couldn't help saying the idiom sentence again: Easier said than done.

It has never occurred to me how hard it will be nowadays for an exotic religion like Buddhism to just survive or struggle to prosper in a foreign context though I do know it was difficult in ancient times when most people were so conservative and illiterate that they resisted things alien to what they already knew. This trip definitely brings up extra more values worth our treasure to what we already have now in Taiwan or in Asia. Having been mindful in DDVC, I would like to share the following with others.

First of all, DDVC is located on the Five Road in Richmond, where various of religious institutions can be found. However, many lands along the Five Road are

farming-oriented, which means that people residing there must be engaged in farming and try to generate some farm produce. None of the nuns from Taiwan is adept at farming so they have to heavily depend on volunteers' instructions to be on the right track. They spend time together discussing and scheming so as to meet the requirements of the Government. The task is not easy at all because most temperatures here are too low for crops to grow, some of which even die in the long winter. Besides, chemical fertilizers and pesticides will not be considered in the process, which definitely raises difficulties over the project. While visiting DDVC, therefore, I practically dedicated every piece of me to looking after vegetables in the garden whenever I was available while growing vegetables is what I have never been through and never in my life did I think that I might engage in farming someday. Toilsome as it was, I felt delight to witness everyday that vegetables answered my care by blooming, for which I stayed in the garden all the time, busy watering or weeding. It turns out that what I was told to do initially has become what I am fond of doing as a result.

I learned from books that monasteries owned farmland and farming was one of their jobs to maintain monasteries well. However, I thought it only happened in the ancient past and can hardly be found in the 21st century, especially in developed countries, where foods are abundant and easily accessible. After all those painstaking works, I found myself changed and regarded farming as part of practice, which absolutely will fortify practitioners' will and perseverance so that they become forceful both physically and mentally. I am happy with myself because I stuck to and learned more from it. After all, there is not so much farmland in Taiwan for me to do the same. Hopefully, this farming experience will benefit and equip me with strength and determination.

In the next place, the Buddhist clergy here are confronted with numerous different institutions from those in Taiwan to which they have to adjust themselves. For example, when a three-day meditation retreat is held in Taiwan, participants will be required to spend exactly seventy-two hours to complete the event. However, due to the busy daily schedule, a three-day retreat here converts into a "three-evening" retreat, which means participants check in on the first evening, and check out on the third; therefore, participants only spend forty-eight hours. Other than this, I was much surprised to have lay teachers as the gurus here, which never happened to me in Taiwan. Lay teachers are found pretty common here in North America, probably as a result of two reasons: First, there is no sufficient religious teachers(宗教師) to instruct or be in charge of meditation events, and Second, lay teachers might be more favorable for westerners than religious teachers because the latter inevitably signify religious senses, likely to bring about discomfort to some westerners.

I believe meditation paves a good way for westerners to know more about Buddhism. Given that they feel comfortable with lay teachers, adequate competent lay teachers should be bred to meet their needs and this surely is what we should give more considerations to. In terms of what I saw there in person, westerners are prone to meditate for their eagerness for searching themselves, spiritual reasons, rather than for religious ones. This might be a good start from which Buddhism will take off. While instructing meditation, gurus should integrate and elaborate beautiful and beneficial dharma talk properly and spontaneously into their instructions to display how helpful and practical the dharma is to people's daily life.

Apart from performing as a probationer, I sometimes became a tourist exploring Vancouver. The differences between Canada and Taiwan can be felt as guidelines to make us better in the future.

All in all, this trip benefits me in many aspects. Probationary projects like this should be greatly encouraged because young people are desperate for more stimulation to widen their horizons. Broad horizons help young people to realize for what they should make efforts, to set their goals, and to visualize their futures. When young people have visions and are willing to struggle, the nation will become potent, winning respects from others.

影片網址：<https://youtu.be/wezS89Y1IEI>



靈巖山寺 in Vancouver



The garden of DDVC



The Chan Hall of Shambhala of Vancouver



Dharma Talks in Shambhala