



二〇〇五年三壇大戒誌

2005 Precept Platform

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佛滅度後於末法中。應當尊敬波羅提木叉。波羅提木叉者即是此戒。持此戒者。如暗遇明。如貧人得寶。如病人得差。如囚繫出獄。如遠行者得歸。當知此則是衆等大師。若佛住世。無異此也。

— 菩薩戒序

2005年(法總第十一屆)的108天戒期，始於四月二十四日，由比丘僧於主持開壇儀式暨歡迎鼓勵戒子。那一天，標誌著一個結束，及一個新開始——戒子們數年初期訓練之結束，及戒子們為具備受僧團具足戒的密集訓練之開始。

女衆方面的初期訓練

夠資格登上「法界佛教總會」戒壇的女衆，意味她們都累積多年的努力學習與修行。女居士如對寺院生活有興趣，先在法總眾多分支道場中的任一個或幾個長住，在那兒學習佛法、親近與服務道場。修習至少滿兩年後，如果希望繼續，可以落髮，受沙彌尼十戒，准其加入僧團。



After the Buddha's extinction, in the Dharma-ending Age, we should honor and respect the Pratimoksha, the precepts. Those who uphold the precepts are like someone in darkness who encounters a light, like a poor person who obtains a treasure, like a sick person who gets cured, like a prisoner who is set free, like a traveler who at last returns from a long journey. You should know these precepts are the great teacher of the assembly, providing guidance almost as if the Buddha were still in the world.

— from the Bodhisattva Precepts Pro-

logue

The 2005 108-day Precept Platform began on April 24th with Bhikshus performing the opening ceremony and offering initial welcome and encouragement to the preceptees. That day marked both an end and an advent—the end of the preceptees' years of preliminary training and the advent of the intensive training that would ready them for full ordination in the Buddhist Sangha.

Preliminary Training for Women

Meeting the qualifications that earn entrance into a Precept Platform sponsored by the Dharma Realm Buddhist Association marks the culmination of several years' diligent study and practice. Laywomen who have interest in training for monastic life begin by being assigned to full-time residence in one or more of the Association's dozens of monastic settings, where they draw close to and serve the monastic





這些沙彌尼會被派往一個或多個分支道場，繼續其僧團生活的訓練。經兩、三年，及格的沙彌尼可入108天戒期，受具足戒前的密集訓練。若能順利地完成此最後的訓練，則具資格登壇受戒——比丘尼348條戒律，及十重四十八輕菩薩戒。

戒壇密集訓練

2005年尼眾戒壇訓練融合傳統與創新。傳統的方面，包括108天的戒期、禮佛懺悔和背誦戒律的密集安排，對宣公上人的教導和家風的溫習和解釋，對參與一個包括法會、儀軌、打坐、訓練和修習作息緊湊的強調。創新的方面，則是尼眾戒期集訓的地點，一半的時間在萬佛聖城，而另一半則在法界聖城。

四月二十四日在萬佛聖城舉行開壇儀式之後，女出家眾——包括講師和戒子，也全體舉遷至法界聖城。灑淨和簡要說明後就開始了九天的講解和威儀的訓練。在這段寧靜的時期，歸自不同的國家及其所在分支道場，而集會於戒壇的這些戒子，分組開始學習和彼此合作。講師們也對戒子作了三次中的第一次個別面談。因此，在五月三日大家返回萬佛聖城時，講師和戒子已互相熟識和適應，戒期的密集訓練就順利的繼續進行。

懺悔是戒壇集訓的重點，因此「萬佛寶懺」時，都鼓勵戒子們能全程參與。凡體力能及的戒子，皆全程拜完了萬佛寶懺；少數病戒子未能圓滿全程，卻也都盡



community as they learn Buddhism. Women who successfully complete at least two years of such practice and who wish to continue will be allowed to enter monastic life, when their heads are shaved and they receive the ten novice precepts.

These novices continue their training by being assigned to one or more of the Association's monastic settings, where they now study and practice as members of the monastic Sangha. After two or three years of study and practice, the novice nuns who qualify will then enter the 108-day Precept Platform, the intensive training period prior to full ordination. If they successfully complete this final training, they will be entitled to enter the Platform to receive the 348 Bhikshuni Precepts and the 10 Major and 48 Minor Bodhisattva Precepts.

Precept Platform Intensive Training

The 2005 Platform training period for novice nuns has been both traditional and unprecedented. Its traditional aspects include its time period of 108 days, its concentration on bowing in repentance and memorizing the precepts, its review and clarification of Venerable Master Hua's teachings and traditions, and its emphasis on a full schedule of ceremony, ritual, meditation, training, and practice. From the nuns' perspective, the unprecedented aspect of this Platform is that one half of the intensive training for nuns was held at the City of Ten Thousand Buddhas (CTTB) and one half was held at the City of the Dharma Realm (CDR).

Following the opening ceremonies at CTTB on April 24th, the nuns—instructors and preceptees—moved to CDR, where, after the boundaries were purified and orientation completed, a nine-day period of initial instruction and training in deportment was held. During this quiet time, the preceptees, who had assembled for the Platform by returning from many different branches located in several different countries where they had been stationed, began to learn to study and work together with each other and in their respective groups. Instructors also held the first of three individual interviews with preceptees. Thus, by the time everyone returned to CTTB on May 3rd, the instructors and preceptees were acquainted and acclimated and the intensive training schedule was proceeding smoothly.

Repentance is a major part of the Platform's intensive training and so all preceptees were encouraged to attend the Ten Thousand Buddhas' Repentance in full. All able-bodied preceptees did indeed bow the entire repentance. A few who experienced illness during the bowing period did not have perfect attendance, but did bow diligently whenever they were able to do so. Memorization of precepts continued and many Bhikshunis at CTTB volunteered to listen to the preceptees recite their precepts by heart—a gesture that was greatly appreciated by all the novices in the platform.



其所能地精進參與禮懺。背戒仍繼續中，許多在萬佛聖城的比丘尼自願用心聆聽戒子背戒——這種表現，令在戒壇的所有戒子十分感激。

為期三週的寶懺前後，戒子的作息表亦作相應調整，使出坡時間較長，以便整理萬佛聖城園區，協助知客組清潔居住環境，幫忙廚房和齋堂午齋前後的工作，及辦公文書和其他雜事。經過在萬佛聖城這大環境的47天期間，這批戒子與常住大眾的共同禮懺、工作的基礎，使她們在法界聖城的受訓，得以朝著穩健和成熟邁進。

「菩薩戒」的課程，共由三位比丘尼教授，是安排在「萬佛寶懺」前、後的每一天。另有三堂課，是專門講解宣公上人的教導和家風。六月二十日，講師、輔導師及戒子們皆回到法界聖城，繼續戒期的密集訓練。

為配合市政府消防局的例行檢查，戒子一到法界聖城，馬上就有五天的集體出坡時間。經此驟然的勞動後，戒子又平靜地恢復日常的禮佛、背誦、上課、法會和打坐。繼菩薩戒在六月底講解圓滿之後，接著就開講「比丘尼戒」直到七月底，由四位比丘尼共同教授。另有其他比丘尼講解太極拳、打坐、素食烹調和傳統法會唱誦。

在八月的第一個星期，於法界聖城展開了為期七天，有關受具足戒的指導和說明。在此時，戒子也寫下個人對2005年戒期訓練的觀感。最後，比丘尼講師們參加傍晚的討論會，分享經驗與感想，並回答戒子們的問題。在法界聖城的47天中，戒子寮房都有定期巡查；法會與儀軌的強化訓練、指定的背誦，也都圓滿了。戒子特別注意錄音帶裏上人有關拜懺重要性的錄音開示，所以背戒完成後，戒子要求增加拜懺時段；並如願得以安排。講師們也與戒子進行第二及第三次的個別面談，二十



Prior to and following the three-week Repentance, the preceptees' schedule was arranged to allow for longer periods of community service, during which they worked in CTTB tidying the campus grounds, assisting the guest prefect to prepare and clean up resident areas, helping in the kitchen and dining hall before and after meals, and doing office work and other duties as needed. This 47-day

period at CTTB during which the novices bowed and worked alongside the resident monastics and laypeople as well as many visiting practitioners, allowed that initial nucleus the preceptees had formed at CDR to further solidify and mature within the expansive context of CTTB's setting.

Classes in Bodhisattva Precepts were held daily before and after the Repentance period. In all, three Bhikshunis shared the instruction in the Bodhisattva Precepts. Three classes that focused on the Venerable Master's teachings and traditions were also conducted. On June 20th, the nuns who were instructors and staff and the preceptees returned to CDR to continue the intensive Platform training there.

Five days of community service immediately began at CDR in order to prepare the grounds of the campus for inspection by the city fire department. After that flurry of physical activity, the preceptees settled down to a regular routine of daily bowing, memorization, classes, ceremonies, and meditation. After instruction in the Bodhisattva Precepts was complete in late June, instruction in the Bhikshuni Precepts began and continued through to the end of July. Four Bhikshunis shared the instruction in the Bhikshuni Precepts. Instruction in Tai Ji and meditation, in preparing vegetarian dishes, and in the performance of traditional ceremonies was also given by other Bhikshunis.

The first week of August brought the training at CDR to a close with several days' instruction on Understanding about Receiving Full Ordination. The preceptees were then given the assignment of writing



六位戒子都順利地完成了戒期訓練，並通過三次的面談。

八月七日一早，拍團體照時，講師與戒子團簇立於清晨的涼風裏，在浩浩藍天與悠悠白雲襯托下，一種無聲的喜悅，在她們之間蕩漾著。然後，一排車隊打道返回萬佛聖城及終點站戒壇。

在最後的六天，所有的戒子都參與長時間的演練。由懺悔而還復清淨，最後登壇接受由南、北傳的法師授證之比丘、比丘尼戒和菩薩戒。

此刻，身為已稟受具足戒的僧人，他們已準備就緒，開始另一征程——這是菩薩道之入門，它終至成佛之極果。受戒守護與精勤護戒的同時，她們學習、修行，深化禪定功夫和智慧；並將以此服務和分享她們所遇的於佛教教法和修行有緣的諸眾生。

their individual perspectives on the 2005 Platform training period. And finally, Bhikshuni instructors joined in an evening panel discussion, sharing their experiences and insights and answering preceptees' questions. During this 47-day period at CDR, inspections of the preceptees' living quarters were conducted regularly; training in ceremony and ritual intensified, and memorization assignments were completed. Preceptees were particularly attentive to recorded instruction by the Venerable Master regarding the importance of bowing in repentance, so as they finished their memorization, they asked for more periods of bowing, which were duly arranged. Instructors also conducted the second and third individual interviews with preceptees. Twenty-six preceptees successfully completed the training and passed the three interviews.

Early on August 7th at CDR, as group photos were taken, a quiet joy rippled through the cluster of preceptees and instructors who stood in the cool morning air beneath magnificent blue sky and white clouds. Then a caravan of cars set out for the return to CTTB and the culmination of the Platform.

During the final six days, all the preceptees participated in long rehearsals, avowed their purity through repentances, and finally, ascended the Platform to receive the transmissions of the Bhikshu, Bhikshuni, and Bodhisattva Precepts given by Masters and Certifiers from the Mahayana and Theravada traditions.

Now, as fully-ordained monastics, they are poised at another advent—the entrance into Bodhisattva practices that will culminate in Buddhahood. Protected by and diligently protecting their precepts, they will study and practice to deepen their *samadhi* and wisdom and will serve and share what they learn with all whom they meet who have affinities and practices of Buddhism.



半月半月布薩 The semi-monthly recitation of precepts

每日黎明運動後的回向，猜猜看是什麼讓大家這麼法喜？
The nuns transferring the merit after their morning exercise.
Guess what makes them so blissful?

