

戒子和合共修學 (一)

——記2005年戒期

Together We Cultivate and Study —

A Report on the 2005 Precept Platform (Part I)

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萬佛聖城拜寶懺，人天歡喜，生福生樂生般若，三身四智見萬佛
法界道場開大戒，東西和合，共修共學共懺摩，八捨十力遍法界

We bow the Jeweled Repentance at the City of 10,000 Buddhas,

Delighting both people and gods.

Developing blessings, joy, and prajna,

We see 10,000 Buddhas with their Three Bodies and Four Wisdoms.

The Great Precepts are introduced at the City of the Dharma Realm.

Cultivators from the East and the West all gather in harmony.

Together we practice, study, and bow in repentance,

With the Eight Renunciations and Ten Powers, we pervade all Dharma realms

從四月廿四日開始，八月十二日圓滿結束的二〇〇五年戒期，開創了法界佛教總會戒期的首例——女眾戒子分別在兩個道場（萬佛聖城及法界聖城）展開108天的上課及受訓。在法界聖城，來自各分支道場的二十六位戒子齊聚一堂，體驗她們人生中最特別、最珍貴與最有意義的日子。

本次戒期的全程指導老師，由持法師、良法師、雲法師、貴法師、是法師挑起重擔，東西方不同文化背景的融洽和合，也給本次戒期帶來活力與挑戰；在老師與戒子的互動關係上，產生了對彼此都有助益的影響力，可謂為意料之外的吉兆。

Starting on April 24th and concluding on August 12th, the 2005 precept training period set a precedent in Dharma Realm Buddhist Association (DRBA)—the 108-day training was held at two different monasteries: the City of Ten Thousand Buddhas and the City of the Dharma Realm (CITB and CDR). Twenty-six female preceptees from various branch monasteries gathered at CDR to experience some of the most special, precious, and meaningful days in their lives.

The main instructors for this precept training period were Dharma Masters Chih, Liang, Yun, Gwei, and Shr. The harmonious interaction among the preceptees of different cultures and backgrounds brought a certain dynamism and challenge to this precept period. In addition, the interaction between the instructors and the preceptees affected everyone positively and brought a serendipitous result.

This year's preceptees enjoyed an abundance of blessings. A



本期的戒子，堪稱福報因緣具足，一共有十位法師（分別是持法師、良法師、雲法師、信法師、貴法師、是法師、泰法師、揚法師、薰法師、異法師）講解所有的菩薩戒及比丘尼戒；負責生活輔導的法師——才法師、茂法師、優法師、念法師及其他法師們，更是不遺餘力的照顧戒子的生活起居。而最為殊勝的，



莫過於在上人成道日當天，每位戒子都領到上人《四十二手眼圖》的彩色精裝書。貴法師表示，此書醞釀了整整十年，在這次戒期內終於付梓問世，堪稱戒子們有大福報。

七月十八日，南傳比丘巴沙諾，也應邀來為戒子講法開示；戒子們以莊嚴肅穆的請師及請法儀式，表達對尊者的歡迎及聆聽法語的恭敬。法師也沒讓戒子們失望，他以自性的般若，提供了他身為修道者的親身體驗，戒子們都有獲益匪淺的感受。

108天期間，每天在背戒、上課、拜願、運動、出坡的規律生活中匆匆而過，緊湊、緊張的氣氛中，又有和樂、自在的一面。殊為難得的，是戒子們的和合共處，人人像兄弟般的互相照顧與打氣，將會是她們一生中很難忘懷的經歷。今特以一偈祝福所有的戒子：

戒如瓔珞當珍敬
期護尸羅出三界
圓日破闇得解脫
滿月生清作新人

以下是幾位戒子對此次戒期的感言：

永無盡期的僧伽訓練 (近正師)

這108天，是一次很好的磨鍊機會，我從

total of ten Dharma Masters (i.e., Dharma Masters Chih, Liang, Yun, Syin, Gwei, Shr, Tai, Yang, Syun, and Yi) explained the Bodhisattva Precepts and the Bhikshuni Precepts in their entirety. The Dharma Masters responsible for their daily regime were Dharma Masters Cai, Mao, You, Nian, and others. They went all out to take care of the preceptees' living arrangements and needs. Best of all, on the day of the Venerable Master's enlight-

enment, each preceptee received the Venerable Master's drawings of the 42 Hands and Eyes in a deluxe full-color edition. According to Dharma Master Gwei, this book had been brewing for exactly ten years and was finally published during this precept training period. The preceptees really are blessed.

Per invitation, Theravadan Bhikshu Ajahn Pasanno came on July 18th to give the preceptees a Dharma talk. To convey the preceptees' welcome and respect for Ajahn Pasanno's Dharma, the preceptees requested the teacher and his teachings in a solemn and dignified ceremony. Ajahn Pasanno did not disappoint the preceptees. From his inherent wisdom, he offered his personal experiences as a cultivator. The preceptees gained a lot from it.

One hundred and eight days flew by as the regimented days had a tight schedule of memorizing precepts, attending classes, bowing, exercising, and doing community work. The other side of anxiety and nervousness, though, was harmony, joy, and ease. Especially precious was how well the preceptees got along. Everyone took care of each other and cheered each another on. This will be an experience that they will find difficult to forget. Here's a verse wishing all the preceptees the best:

The precepts are like a strand of pearls, respect them so.
Hopefully we'll protect our Sila and transcend the Triple Realm.

This round sun shatters darkness and reaches liberation.
This full moon gives off coolness so we are new people.

Below are some thoughts from several preceptees:



每個戒兄弟身上，都學到不同的優點；如果我真能把他們的優點都學起來，那就非常圓滿了。這是我第一次和這麼多人長期相處，團體的力量，果然不容小覷，大家會互相影響，朝著更好的方向去進步。

經過這個戒期，我體會到僧伽訓練的重要性；僧伽訓練，不只是108天，而應該是出家的那一天就開始了，以迄未來漫長的數十年，乃至盡形壽，僧伽訓練應是沒有結束的一天。從一出家，我們就常常聽到比丘尼對沙彌尼說：「現在的出家人，是一代不如一代！」這些負面的話，其實對晚輩造成很大的挫敗感，會讓他們對未來修行的目標失去信心；我們更願意聽到長輩用鼓勵的方式，來帶領我們。此次戒期中，法師們就以正面的肯定——「一代強過一代」——來勉勵我們，感謝法師們的慈悲。

充滿期待的未來 (近寂師)

眾人相處共住，可以學到眾人的智慧，這是此次108天戒期給我最大的感受。此次受訓，分兩個地方進行，各有利弊；在法界聖城較易攝心，而在萬佛城和大眾共修拜懺，令我法喜充滿。這種方式，可做為未來戒期的參考。

此次戒子，三分之二是三十至四十歲之間的青年層，信心及勇氣尚需加強，才

The Sangha Training that Shall Never End (Jin Zheng Shr)

These 108 days were an excellent training. I saw different strengths in each fellow preceptee. It would be perfect if I could emulate them all. This is the first time that I stayed with so many people on a long-term basis; the power of a group cannot be denied. We have had an effect on each other and will improve as we head toward an even better direction.

Having gone through this precept period, I feel that Sangha training is crucial; it should not just be 108 days but start the day one leaves home and continue on for several decades and even until the end of one's life. There is no end to training for a monastic. The moment we left home, we started to hear Bhikshunis tell the Shramanerikas on a frequent basis, "Monastics nowadays cannot compare to those in the past; they're getting worse and worse." These negative comments hurt the younger generations, knocking down their confidence in reaching their future cultivation goals. We would rather hear those of the older generation lead us through encouragement. Some of the Dharma Masters during this precept period encouraged us with these words, "The upcoming generations are strong; they're getting better and better." We are grateful for the Dharma Masters' compassion.

Full Force Ahead (Jin Ji Shr)

When people live together, they learn from each other. I felt this strongly during this 108-day precept period. The training took place at two places this time, with pros and cons to each. It's easier to focus the mind at CDR; at CITTB I was full of joy bowing and repenting with a large group. This format could be a reference for future precept periods.

Two-thirds of the preceptees this time are between the ages of





能面對未來惡劣環境的挑戰；然而他們所展現出來的年輕朝氣，則令人對佛教的未來充滿希望；而他們對佛法的弘揚，更有一股凝聚的力量，令人充滿期待。

由於此次的戒子們才華洋溢，大家似乎都有一個共識：但願法總未來的種種計畫，能有更開闊的視野、更弘廣的心量；尤其對上人法音的出版物，應有更完整而系統的組織、規劃。

修行才剛開始 (近育師)

與其說此次戒期是「期末考」，不如說是「總複習」；它畢竟是我生命向前的一小步。

此時此刻除了感恩，還是感恩，感恩一切慈悲的教化。打從開訓典禮，法師慈悲的開示我們：牢記出家的本懷，乃在長養一顆慈悲的心。自此，只要我用心體悟觀察，天天無不浸潤在慈悲的教法之中。雖然學佛多年了，但每每苦於經是經、我是我，每遇到境界來時，雖說八萬四千法門無一不可對治煩惱，但事實上，卻根本不復記得任何一個法門了，還時時怨嘆佛菩薩不慈悲加被。經法師教諭，始知：自己緊緊抓住喜、怒、哀、樂、愛、惡、欲，卻侈言求生極樂，真是無有是處。

今天下午拜願前起了一個小煩惱，我雙手合掌，虔誠的告訴佛菩薩：「我又信心不足了！現在我將我的身心，悉數交與您；願我在您光明攝受下，以佛的耳目為耳目，等視一切眾生。」頓時之間，我是如此的卑微無助；可是大慈悲父卻從未放棄、遺忘他頑冥的子民。於是我又誠心的發願：「今日我力未及逮，但希望不久的將來，我及眾生能隨喜一切善法，不復造作諸惡業，法界悉和平安樂。」

受戒是我生命中的一小步，我真正感覺到修行才剛開始，希望我能步步為營、步步相續，及至極果。

☸待續

30 and 40. They still need more confidence and courage to face future challenges and adversities. Their youthful energy, though, makes me full of hope for the future of Buddhism. A cohesive force seems to have gathered on their propagating the Buddhist Dharma.

Since the preceptees are extremely talented, everyone seems to have reached a consensus: may the various DRBA plans in the future have a wider field of vision and a greater tolerance. A more comprehensive and systematic organizational plan should exist for the Venerable Master's Dharma that goes into press.

Cultivation Has Just Begun (Jin Yu Shr)

Instead of calling this precept period a final exam, I'd rather say it's a review. After all, it's only one little step for me.

Besides being grateful at this point in time, I am still grateful. I am grateful for all the kind lessons. Starting with orientation, the Dharma Masters kindly instructed us: remember that the purpose of leaving home is to nurture a heart of compassion. Were I to observe things through this angle, I would see that we've been soaking in the teachings based on compassion every day. Although I've been studying Buddhism for many years, there remains a gap between the sutras and myself. Although there are 84,000 practices, all of which serve as antidotes for affliction, in the face of certain situations, I don't seem to remember any of those practices. Instead, I constantly complain about how the Buddhas and Bodhisattvas are unkind and don't help me. I only realized the following after being told by our precept teacher: we hang on tightly to joy, anger, sadness, happiness, love, hate, and desire and dare to say that we want to be reborn in the Land of Ultimate Bliss. Quite impossible!

Before bowing this afternoon, I had a little affliction. I had my palms together and was telling the Buddhas and Bodhisattvas sincerely that I was losing faith again. Let me hand over my body and mind. May you draw me in with your light so that I have the Buddhas' ears and eyes that see all beings as equals. All of a sudden, I felt so tiny and helpless, but the great father of compassion has never given up on me or forgotten his stubborn children. I made another sincere vow: though I am incapable of it today, I hope in the near future, I and all beings will rejoice in others' goodness and never commit any evil, and that all beings the Dharma Realm will be happy and peaceful.

Receiving the precepts is one small step for me. I really feel that cultivation has just begun. I hope that I will move on carefully and unceasingly along every step of the way, until I reach my ultimate destination.

☸To be continued

