



戒子和合共修學

——記2005年戒期(二)

Together We Cultivate and Study —

A Journal of the 2005 Precepts Training (Part II)

雖然我們不是最精銳的部隊 (近果師)

如果說我們是一團兵的話，其中有日本兵、美國兵、中國兵…，是由各種不同的背景所組成。日本兵勇往直前，一個口令一個動作，絕不違背、也不思考；美國兵自主性高、主動、每事問，不做自己不清楚的事；中國兵看事辦事，盡量和氣。

三種兵的特色，在戒子中都具有，也有的人是身上同時具有三種或二種不等的性格；而教導我們的老師，也有三種軍官（或者更多）。有時美國軍官教日本兵、中國軍官教美國兵…；這是我們很特別的教法，沒有對與錯，也沒有一定的法。但是我們在其中學習體諒對方的用心，虛心地接受老師慈悲的教導，尊重彼此的見解，改掉我們的習氣，學習做個國際僧團的和合僧。

雖然我們不是最精銳的部隊，但我們團結在一起，扶老攜幼，和生死背水一戰。



白紙黑字的戒條有了生命 (近藏師)

Although We're No Crack Troop (Jin Gwo Shr)

If we were a team of soldiers, there would be Japanese soldiers, American soldiers, Chinese soldiers, etc. We're made up of people from different backgrounds. The Japanese soldiers move forward boldly, always obeying every command for each move without thinking about it. American soldiers are independent and assertive. They ask about everything and don't do anything unless they're clear about it. Chinese soldiers will see how things go and play it by ear while they try to keep the peace.

The traits of these three types of soldiers exist in the preceptees. Some have two or three personalities simultaneously, though in different portions. We also have three types (or more) of officers in our instructors. Sometimes American officers teach Japanese soldiers, Chinese officers teach American soldiers. . . this is a special way to teach us. There is no right or wrong and there is no fixed dharma; however, from this we've learned to understand each other's intent and humbly accept the instructors' compassionate teachings, respect each other's views, change our habits, and learn to be an international Sangha that's in harmony.

Although we're not the best troop, we stand united, bringing along the old and the young. With our backs to the wall, we fight birth and death.

The Written Precepts Are Alive (Jin Cang Shr)

Ever since the moment I left home, I felt fortunate and honored to be a member of the DRBA Sangha. This feeling is especially strong at this moment in time. The DRBA precept platform maintains many traditions that help us with cultivation. What distinguishes us from other precept platforms is that besides having Vinaya texts as teaching material, we have our most important base in the Venerable Master's talks on comportment and rules for everyday life. The Venerable Master always reminded his disciples that the essence of the precepts lies in the Six Great Principles, which teach us to be



打從出家那一刻開始，就以身為法總僧團的一份子為幸、為榮；此刻，這份感觸尤為深刻。法總的戒壇，維持許多有助於修行的傳統；而令我們與其他戒壇最不同之處，就是除了以戒律書籍做為教材之外，上人對日常威儀和規矩的開示，則是我們學戒最重要的依據。上人時常提醒弟子：戒律的精神，就是「六大宗旨」、就是「不自私」。上人的教誨，賦予白紙黑字的戒條骨肉氣血般的生命，讓戒律得以實踐於日用平常中。

這次戒期，因為眾人的成就，充滿善法的力量。我也因為參與這次的戒期，藉由戒法的薰習、懺悔的力量，以及戒兄弟間的鼓勵，得以突破先前修行的瓶頸；使日漸枯槁的菩提芽，因為法雨的滋潤，而獲得伸枝展葉的生機。現在的我，已經信心滿滿地等待下一個新的挑戰。

這次二十六位戒子，在法界聖城裏，共同度過人生中最重要的一段時間。我們大家一起出坡、上課，在共事中，培養如法辦事的態度與默契；這份經驗，對我們日後的修行，都產生了積極、正面的影響。希望今後我們能更加開闊持戒的胸襟，秉持著戒律真正的精神——不自私、不自利——去利益眾生；並能時時迴光反照、反求諸己，使清淨的戒體時時任運發揮「止惡行善」的功能，早日成就我們「上求佛道、下化眾生」的菩提大願。

恰到好處的尊重與和合 (近賢師)

這次的戒期，對出家眾而言，是很妙、很健康的。有些戒兄弟覺得時間太緊，有些則覺得太鬆，我覺得它恰到好處——不鬆不緊。很感激老師們費心費力，花了好些時間來成就這次的戒期，謹在此表達我對其他直接或間接支持此戒壇的法師和同參們的感激。

現在的世界，要求我們相互依存，因為沒有人是可以完完全全獨立的。廣泛而言，一切眾生都在支持這次的戒期；往近的說，每位戒子都互相援手，給予精神上與實際上的支持。想想26位20至63歲，來自四個國家、不同道場，並各有各不同教育及經歷背景的戒子們，能如此和合相處，確是相當不可思議的。難道是我們都達到聖人的境界了？不會在乎批評、不再

selfless. The Venerable Master's teachings breathe life into the precepts written on paper so that the precepts may be applied to our daily life.

This precept period is full of goodness because of the contributions of so many people. The precept lessons, the power of repentance, and the encouragement from fellow preceptees in this precept period led me to break through an earlier bottleneck in my cultivation. Having been nourished by the rain of Dharma, my earlier withered Bodhi sprouts now have new signs of extended branches and unfolding leaves. Now I am full of confidence and ready and waiting for the next new challenge.

At the City of the Dharma Realm, 26 preceptees shared a most important period of time in our lives. We do community work, attend classes, and work together to develop the attitude and tacit understanding of working according to the Dharma. This experience has a proactive and positive impact on our cultivation for the future. I hope that we will further widen our heart of upholding the precepts and use the true essence of the precepts, being without selfishness and self-seeking, to help living beings. Also we hope to always look inward and reflect, to seek the cause in ourselves. May the pure precept substance freely wield its capability to stop evil and do good, so that we may realize the great vow of Bodhi, seeking above to become a Buddha and transforming living beings below.

Respect and Harmony That Are Just Right (Jin Hsien Shr)

This precept platform was a wonderful and healthy training for monastics. Some of the preceptees felt that the schedule was too tight while others said that it was a little loose. To me it was just fine—not too loose or too tight. I am very grateful to our teachers for their spirit, energy, and time that they put in to make this platform possible. I would also like to express my appreciation to the rest of the Dharma Masters and fellow cultivators who directly or indirectly supported this platform.

We are living in a world where we mutually depend on one another. There is not one single person who can completely rely on him or herself without the aid of another. On a larger scale, everyone definitely supported this platform. On a smaller scale, the preceptees gave each other a helping hand or a shoulder to lean on for moral support. It is amazing





有煩惱，而變得完全柔順了？我想不是。即使是來自同一個國家，說同一種語言，生於同一個家庭的人，都會因不同的個性及需求而起衝突。

是什麼力量讓我們26位戒子如此和合呢？第一，是老師們為我們立下的模範。例如，有位老師提到：「看看！我們兩個開通式的美國比丘尼，和兩個傳統性的中國比丘尼如此合作。」她們為了戒子，而願意接受對方的優點；她們的互重，在戒壇一開始，便造成了一種正氣。

第二，開頭的戒律和威儀課，形成了很好的指南；教導我們如何待人處事，觀照我們的行為舉止，進一步諸惡莫作。菩薩戒的課程，則強調慈悲心的重要性；一開始，我們便獲取清晰的描述，令我們知道如何思考及採取行動，如何以和合恭敬來相處。

第三，戒子受戒的意志力相當堅強。如此明確的決心，代表著我們對未來方向的認知；當有任何小衝突或煩惱時，各方都會盡力地解決它，而不讓它擴大。戒子們求法心切，並迫切盼望分享佛法，這是再重要不過的。

最後，我建議新的出家眾，能在被送到分支道場前，先受幾個月的初步訓練；令她們了解到研習佛法，及做一位和合僧的重要性。如同我們其中一位老師所說，「我們一出生，便應為我們的死亡作準備。」同樣的，我們一出家，便應為受具足戒作準備。

對於修行，我的座右銘是：「能跑就跑（但別太快），能走就走，不能走就用滑的，不能滑就一心往前進。絕對不要退，時時往前進。」

願以佛教興盛為己任

比丘近上2005年8月13日講於萬佛

城萬佛殿



how the 26 of us from various branch monasteries and four different countries, each with her own different learning and experience, from ages 20 - 63, could get along so well. Is it that all of us have attained a certain level of sagehood, and that we no longer are affected by criticism, or have afflictions, and have become completely compliant? No, I don't think so. Even people who come from the same country, speak the same language, are born into the same family, are still in conflict with each other because of different personalities and needs.

So then, what is it that held us 26 preceptees together? First, it was the examples that our teachers set for us. For instance, one of the teachers said, "It's amazing how we two American nuns with our liberal thinking can work so well with two Asian nuns with their traditional thinking." Their willingness to adopt each others' good points for the sake of the preceptees and their respect for each other generated a positive energy at the start of the platform.

Second, the beginning classes on the precepts and on deportment served as an excellent guide, instructing us on how to carry ourselves and how to treat others—we should closely watch our behavior and actions and restrain ourselves from doing what's improper. The Bodhisattva Precepts class, on the other hand, stressed the importance of practicing great compassion. From the very start, we were given a vivid picture of how to think internally, how to act externally, and how to interact with each other in a respectful and harmonious manner.

Third, there existed a strong determination among the preceptees to receive the precepts. With this clear determination, and because the direction we were headed for was so well known, whenever any minor conflict or affliction presented itself, we quickly did our best to resolve it, not allowing it to get worse. Furthermore, the preceptees' quest for the Dharma and their eagerness to share it with other people shone above all. At the end of each day, what really matters is only this and nothing more.

In conclusion, I have a suggestion that preliminary training be given to the newly left-home people for a few months before they are assigned to the branch temples, so they will know the importance of learning Dharma and cultivating as a harmonious Sangha member. As one of our teachers said, "As soon as one is born, one should prepare for one's death. So as soon as one leaves the home life, one should prepare for ordination."

My motto is: "If you can run, then run (but not too fast); if you can walk, then walk; if you cannot walk, then you can glide; if you cannot glide, then you can advance with your mind. No matter what, never retreat. In every moment, go forward."





近上非常感恩僧團所賜的法號，及為第十一屆傳戒所做的周詳籌劃和努力；也非常感恩戒師及引禮師們傳戒的辛勞；同時更感謝所有的善知識的參與、熱心護持，使此次傳戒能圓滿成就。

回想在這一百零八天的戒期中，個人覺得真是在驚濤駭浪中過日子，一點都不敢掉以輕心。除了全勤的參加訓練，適應戒期繁忙的作息，上密集的戒律課外，平常的威儀舉止，更是時時攝心檢點；每天都如臨深淵，如履薄冰般，絲毫不敢馬虎。

個人覺得受完戒只是儀式的結束，而於修行上卻是新的開始。佛法浩瀚如大海，而個人所知猶如大海中的一滴水而已。如何能以這微少之法，去度化廣大的眾生呢？只有以「明知山有虎，偏向虎山行」的精神，盡自己棉薄之力，去行菩薩道。

從「沙彌先修班」開始，個人接受種種的磨鍊，累積了些微善業，再有善因緣成就，菩提苗才得以茁壯。爾後不敢再有馬馬虎虎，得過且過的心態，而會時時「勤修戒定慧」，小心一言一行，時時攝心觀照，注意威儀莊嚴，更會注重內在戒律的清淨修持，去除我執和我相，希望來日能助眾生離苦得樂。

既入比丘僧倫，猶生如來家，責任更加重大；願以感恩的心對待一切的事務，並遵循上人的六大宗旨來腳踏實地，老老實實的修行，日後好能荷擔如來家業，續佛慧命。

最後願我們得戒後，以清淨的修持，迴饋「法界佛教總會」，以報總會為我們這二十八位戒子舉辦傳戒之辛苦；我們願盡心盡力，以佛教的興盛為己任，努力弘揚佛法。

Wishing to Take up the Responsibility of Making Buddhism Flourish

A TALK BY BHIKSHU JIN SHANG ON AUGUST 13, 2005 AT CTTB

Jin Shang is very grateful to the Sangha for giving me a Dharma name and for all the efforts they put into planning this 11th Ordination, and also to the Precept Masters and Preceptors who worked so hard. Further, my thanks go to all good advisors whose participation and sincere support made this ordination successful.

During the 108-day training period, I felt as if I were living in the furious churning of the sea. I couldn't be the slightest bit casual. In addition to following and adjusting to the full training schedule, which included the intensive Bhikshu Precepts class, I endeavored to concentrate and examine my deportment and my thoughts in every moment. Hence everyday I felt as if I were walking on thin ice or standing at the edge of a steep cliff—I dared not be the least bit careless!

In my opinion, a preceptee's receiving of the Precepts marks the end of the ceremony, but the beginning of his cultivation of the Way. The Buddhadharmā is as vast as the ocean, and what I understand is only a small drop of water. With such little knowledge and understanding, how can I liberate beings on a vast scale? The only way is to be courageous and do my best to practice the Bodhisattva Path. As a saying goes, "I know there are tigers in the mountain, yet I still walk into the mountains."

Since the Novice Training Program started, I have undergone all kinds of tests, accumulated a little good karma, and with the aid of wholesome conditions, my Bodhi sprouts have grown stronger. In the future I will not be slack, sloppy, or negligent, but will diligently cultivate precepts, *samadhi*, and wisdom. I should be careful in my every move and every word – always being mindful. On the one hand, I will pay attention to my deportment; on the other, I will focus inwardly on the pure cultivation of precepts and gradually get rid of attachment to my ego. I hope that after building up some skill, I will be able to help beings leave suffering and attain bliss.

I have now entered the monastic order of Bhikshus, which is like being born into the Tathagata's household, and thus shoulder greater responsibilities. I hope I can always maintain a grateful heart and truly follow the Venerable Master's Six Guidelines. I hope that by cultivating sincerely, I can shoulder the responsibilities of the Tathagata's household and perpetuate the wisdom-life of the Buddha.

Finally, I hope that after we receive the Precepts, we can dedicate the merit from our cultivation of pure conduct to the Dharma Realm Buddhist Association to repay the Association for their effort in ordaining us 28 preceptees. We will do our best to help Buddhism flourish and diligently propagate the Buddhadharmā.

