



2005年剃度儀式誌

A Report on the Ceremony for Entering Monastic Life

比丘尼恆教 文 BY BHIKSHUNI HENG JIAO

比丘尼恆良 英譯 ENGLISH TRANSLATED BY BHIKSHUNI HENG LIANG

2005年對於美國加州沙加緬度的法界聖城而言有兩件大事，可以說是好事成雙。第一件，於今年中首次以法界聖城為戒訓地點。有二十六位沙彌尼受過基本的沙彌尼訓練，四月至八月於法界聖城再經108天的密集戒期集訓，最後在萬佛聖城圓滿登壇受具足戒；另一件就是有八位女眾於12月11日彌陀七法會的首日發願出家，加上另一人在加拿大金佛寺先出家者，同時齊受十戒，為法總的法脈增添新血輪。

法總過去曾於不同的分支道場舉辦剃度典禮，包括位於三藩市的金山寺，溫哥華的金佛寺，長堤聖寺，卡城的華嚴聖寺，及其他台灣的分支道場。這次是法界聖城第二次舉辦剃度典禮，第一次是在1993年舉辦。

當日剃度和傳十戒法會是從早上八點半到十一點半，接下來是在家眾的三皈五戒。此次報名參加者超過六十人，其中以寮國籍團體人數最多。加上許多新出家者的親友

Two of the important and happy DRBA Sangha events that took place in 2005 were hosted by the City of the Dharma Realm (CDR), in West Sacramento, California. The 108-day Ordination Training Program took place during the first half of the year. Between April and August, 2005, twenty-six Shramanerikas [novice nuns], having already undergone the minimum required years of preliminary Shramanerika training, gathered at CDR to undergo the final, intensive program in preparation for Full Ordination. Transmission of the Complete Precepts took place, as always, at the City of Ten Thousand Buddhas (CTTB).

The second important Sangha event that took place at CDR happened on the first day of the annual Amitabha recitation session, when, along with one novice nun at Gold Buddha Monastery who entered the monastic life first, eight women made vows to join the ranks of the DRBA Sangha and receive the Ten Precepts, to continue its traditions.

Over the years, DRBA leaving-home ceremonies have been held in various of its monasteries, including Gold Mountain Monastery, San Francisco; Gold Buddha Monastery, Vancouver; Long Beach Monastery; Avatamsaka Monastery, Calgary; and at several DRBA monasteries in Taiwan. This was the second time a leaving-home ceremony was held at CDR; the first was held in 1993.





其中有遠從亞特蘭大、西雅圖趕來和護法居士於一旁觀禮，法喜充滿整個法界聖城。剃度典禮是由恆實法師和近永法師分別擔任傳戒和尚和教授阿舍黎；恆持、恆良、恆雲、恆貴、恆是等法師亦代表法總親自為她們落髮並授僧衣、鉢具；由在家女相脫穎而現丈夫相。

這八位新出家者的名號分別為近目(親蓮)，近菩(親提)，近吉(親妙)，近喜(親捨)，近燈(親燃)，近經(親譯)，近仁(親能)，近勒(親彌)。他們皆於萬佛聖城或分支道場服務滿兩年以上，年齡介於32到61歲。她們之中有一位是勞苦功高曾任君康餐廳主廚長達十年之久，也是年紀最長的一位；另兩位曾是君康餐廳的好幫手；一位身兼育良小學和法界佛教大學英語為第二外語的老師；兩位是協助佛經翻譯委員會英文和西班牙文系的翻譯；一位是在萬佛聖城大廚房和知客組默默耕耘者。還有一位是專程由台灣來，原是台北法界不辭辛勞的常住義工。

在緊湊的法會間，恆實和恆持兩位法師亦為大眾開示。實法師在授沙彌尼十戒後耳提面命新沙彌尼，釋迦文佛當年並沒有輕鬆或舒適的比丘生活，勉勵她們勇敢向道，切莫忘懷今日以及自己出家修行的初發心。

於午齋答襯時，實法師介紹玄奘大師的故事。他經過長途跋涉，深入印度去取經。在漫長的旅途中，以其德行，所經之地備受敬重，也列身世上最佳學

The shaving head ceremony and transmission of the Ten Novice Precepts followed by a transmission of the Three Refuges and Five Precepts to the lay congregation, took place from 8:30 a.m. to 11:30 a.m. The majority of the more than sixty recipients of the Three Refuges and Five Precepts were of Laotian descent. The large assembly also included relatives and friends of the new Shramanikas from as far away as Atlanta and Seattle, along with Dharma protectors from the local area. The joy of Dharma inspired by this event warmed the atmosphere of CDR.

Dharma Masters Heng Sure and Jin Yong were the Precept Transmission Master and teaching Archaya, respectively. Dharma Masters Heng Ch'ih, Heng Liang, Heng Yun, Heng Gwei, and Heng Shr represented the DRBA Bhikshuni Sangha in shaving the heads of the new novices and bestowing their precept sashes, bowls, and sitting clothes. By the time the ceremony was completed, the appearances of these eight lay women had transformed into those of great heroes.

The Dharma names of these eight newly left-home people are: Jin Mu (Chin Lian), Jin Pu (Chin Ti), Jin Ji (Chin Miao), Jin Xi (Chin She), Jin Deng (Chin Ran), Jin Jing (Chin Yi), Jin Ren (Chin Neng), Jin Le (Chin Mi). They have all resided and served in CTTB or other DRBA monasteries for at least the required two years, and their ages fall between 32 and 61. One among them had been head chef of Jyun Kang Vegetarian Restaurant at CTTB for over ten years, and two others had been dedicated and helpful restaurant support staff members. Another new Shramanika currently teaches at both Instilling Goodness Elementary School and Dharma Realm Buddhist University's ESL Department. Also among this group are two translators who contribute to—one English and the other Spanish—Buddhist Text Translation Society publications. Another new Shramanika has worked diligently for CTTB's main kitchen and Guest Prefect departments. Last but not least, one who has tirelessly served DRBA branch monasteries in Taiwan came to the US especially for this event.

Despite the tight schedule of the day's events, DM Sure and DM Ch'ih both managed to find a little time to treat the assembly with delightful and inspiring Dharma talks.

Following transmission of the Ten Shramanika Precepts, DM Sure delivered an encouraging instructional talk to the new Shramanikas,



識者之一。財富與名利一而再的供養，每次，玄奘大師總謙虛辭謝。十七年後，他終於徒步返回國門，懷著衣鉢，揹著裝滿了經典法寶與佛像的背包而已。因此玄奘大師成為佛教史上最偉大的學者，也因其懿德而為今日僧伽所最景仰之典範！

持法師回憶三十多年前自身於師父座下首度出家的情景，她提到自己出家其實真正只度過一天的沙彌尼，之後便到台灣受具足戒。那是因為早期法總財務短缺，為了要護持佛教在西方的開始，她們五人當中有些每天都出外工作。在和其他師兄登機前，上人告訴她，她們供養法總的薪資，上人都陸續攢存，現已作為購買來回機票了。恆持法師勉勵新出家的沙彌尼要珍惜善因緣，學好榜樣，打下自己堅固的基礎，將來為人楷模。她表示身為上人在美第一批出家弟子，當年她沒有尼眾師兄可學習或請教；而現在她們很幸運，因為已有很多有經驗的良兄可做為她們學習的對象。

法會於午齋開示後圓滿，此八位新出家的沙彌尼，帶著親友、信眾的祝福，回到各自常住的道場，開始嶄新的出家生活。



reminding them that Shakyamuni Buddha's life as a Bhikshu was neither easy nor comfortable, and challenging them to courageously continue forward in the Way and to never forget this day and their Bodhi resolve to cultivate as members of the monastic Sangha.

DM Sure also gave a talk during the daily meal offering, telling of Great Master Hsuan Tsang, who traveled to the far reaches of India in search of the Buddha's teachings. Throughout his long journey, he was treasured wherever he went as a greatly virtuous Sanghan and one of the finest intellects the world had known. Time and time again he was offered vast wealth and fame, and each time he humbly refused it. Finally, after many years, he returned to China on foot with only his robes and bowl, and a backpack filled with precious Sutras and several Buddha images. Thus he serves not only as one of the greatest scholars in Buddhist history, but also as a most virtuous model for today's Sangha to follow.

DM Ch'ih also graced the assembly with a Dharma talk, recalling the day, thirty-some years ago, when the Venerable Master shaved her head. She explained that actually she'd had the opportunity of being a Shramanerika for a mere day before leaving for Taiwan to enter the Precept Platform and receive the complete precepts. That was because right up to that time some of the five candidates worked outside each day to help support the advent of Buddhism in the West. Those were the early days, when DRBA funds were extremely scarce. Before she and her Dharma brothers boarded the airplane, the Venerable Master told her that the money which the five had earned and donated DRBA, had been saved by him and used finance their round-trip air tickets to Taiwan.

DM Ch'ih encouraged the new Shramanerikas to cherish their ideal causes and conditions, to build a firm foundation for cultivation, to learn from good examples, and become good models themselves in the future. Being among the first to leave home in the U.S. under the Venerable Master, as a Shramanerika she had no Bhikshuni model to follow and to ask questions about the life of a nun; in contrast, DM Ch'ih pointed out to the new Shramanerikas how very lucky they are to have so many fine, experienced Dharma brothers to learn from.

With the conclusion of the daily meal offering, the day's ceremonies ended. Carrying with them the good wishes of their relatives and friends and Dharma brothers, the eight new Shramanerikas rejoined their respective monasteries to embark on their new lives among the Sangha.