

二〇〇九年三壇大戒誌

Remembering the 2009 Precept Platform

法界佛教總會第十二次傳三壇大戒已於10月25日星期日在萬佛聖城圓滿成就。108天的戒期於7月8日星期三在無言堂開訓，沙彌（尼）戒早經傳授，10月23日星期五傳二壇比丘（尼）戒，10月25日星期日傳三壇菩薩戒。此次登壇受戒的戒子有沙彌3名，沙彌尼21名。

The Dharma Realm Buddhist Association's twelfth transmission of the Three Platforms of Great Precepts concluded on Sunday, October 25th. The 108-day Ordination Training Period began on Wednesday, July 8th, at the Hall of No Words. The Shramanera / Shramaneri Precepts had been transmitted previously. The Bhikshu/Bhikshuni Precepts were transmitted on Friday, October 23th. The Bodhisattva Precepts were transmitted on Sunday, October 25th. Three Shramaneras (male novices) and 21 Shramanerikas (female novices) received ordination.



戒幢高昇振興道場

比丘尼恒雲 講於 2009年10月25日萬佛聖城大殿

虛雲老和尚初到雲南雞足山的時候，看不到一個僧人，為什麼？因為僧人都穿了俗服，不講修行，不上殿過堂，甚至香也不燒了，做很多不如法的事情，當時虛雲老和尚看到這種情況，就想整頓雲南雞足山。當時開禪堂、講經說法都沒有人來，虛老後來就傳戒。虛雲老和尚那一次是五十三天的戒期，結果來了八百多個人，虛老用戒律教化他們，雞足山的道氣慢慢地提升起來

Raise the Precept Banner to Invigorate the Bodhimanda

Spoken in CTTB Buddha Hall by Bhikshuni Heng Yun on Oct. 25, 2009

When Venerable Master Hsu Yun just got to Jizu (Chicken Feet) Mountain in Yunnan, he could not see a single monk, the reason being that monks were all wearing lay clothes. Monks didn't talk about cultivation. They didn't go to the Buddha Hall, attend the meal offering, or offer incense to the Buddha. Monks would engage in all kinds of activities that did not accord with the Dharma. When Venerable Master Hsu Yun saw this, he decided to reform Jizu Mountain in Yunnan. At that time, no one came to attend the Chan session, sutra lectures or Dharma talks. So Venerable Master Hsu Yun started to transmit the precepts. The ordination

了。由此可見傳戒、戒幢高昇是振興道場，弘揚佛法，正法住世的一股力量。

這一次有不少善男子、善女人，從他們到道場來，進而出家受沙彌（尼）戒，一直到後來受了大戒，就像一個小孩子長大成人一樣。我們說道場是叢林，叢林有很多、很大、很茁壯的樹，在此希望新戒子們，個個以戒為基礎；祝福你們都是一棵茁壯的大樹。這一次有這麼多女眾戒子感受到戒期的歡欣喜悅，可見你們的確學到一些東西，真正有法入到心裡。

你們的成長茁壯，其實也是僧團管理的成長。我可以講講，我們是如何安排這樣的一個戒期。因為女眾的道場非常多，戒子集訓前，必須先克服每個道場人手不足的問題。進戒壇後，戒子雖然學過沙彌（尼）戒，但戒期中要重新講授一次。各個分支道場的比丘尼們分工合作輪番上陣，或講沙彌（尼）戒，或五十三小咒、菩薩戒，乃至比丘尼三百四十八條戒；比丘尼戒沒有辦法講得很詳細，但是至少讓戒子知道什麼是該做，什麼是不該做，認識比丘尼應該具有的行持，這是戒子們基本該知道的。不只是講師們辛苦，法界聖城的常住法師，還有負責照顧戒子日常生活的法師，也非常盡心、非常辛苦。

除了戒律的課程以外，我們盡量讓戒子們知道上人的教法、上人的事蹟，她們聽得很歡喜。晚上由講師們自己安排，其中有研習經典的課程，譬如楞嚴經比較不容易懂，讓戒子們了解經典的概要，戒期後想要再學不一定有機緣。在戒期裡，我們會跟戒子面談三次，了解她們身心的狀況、學習的進展；是否能做比丘尼，都要經過一再的考核。

法賴僧傳，道場的成就靠大家，近字輩的成長也就是恒字輩的成長；沒有恒字輩就沒有近字輩，沒有近字輩就沒有未來。續佛慧命，必須大家通力合作才行。

以下是幾位戒子的感言：



training lasted for fifty-three days, and more than eight hundred people came. Venerable Master Hsu Yun taught and transformed them with the precepts and gradually developed the vital energy of the Way at Jizu Mountain. This proves that raising the precept banner through the transmission of precepts is a powerful method to invigorate the Bodhimanda, propagate the Buddhadharma, and to perpetuate the Proper Dharma in the world.

This time many good men and good women have come to the monastery, received the Shramanera/Shramaneri precepts and then become fully ordained. It is like they have grown into adulthood. We usually called a monastery a forest, where there are a lot of big and tall trees. I hope all of you new preceptees will take the precepts as your foundation

and all of you will grow into big and tall trees. After hearing the female preceptees speak about the joy they felt in the ordination training, we know that you did learn something and the Dharma truly entered your mind.

Your growth also reflects the development of management in the Sangha. I will talk about how we arranged this ordination training. Since we have a lot of branch monasteries for women, we had to first figure out a way to resolve the issue of limited manpower before the ordination training started. Although the preceptees had learned the Shramaneri precepts, we taught them again during the training. Bhikshunis from various monasteries collaborated and took turns to lecture on the Shramaneri precepts, the fifty-three mantras, Bodhisattva Precepts and the three hundred forty-eight Bhikshuni precepts. We were not able to give the preceptees a whole lot of details on Bhikshuni precepts, but at least we instructed them on what they should and shouldn't do; and taught them the basic conduct and cultivation of a Bhikshuni that the preceptees should know. Not only did the instructors work hard, the resident Dharma Masters at CDR and the Dharma Masters who took care of the daily living of the preceptees also devoted their energy and worked really hard.

In addition to holding precept classes, we also helped the preceptees to understand the Venerable Master's teachings and achievements. They all took delight in learning. In the evenings, the instructors would teach on topics of their choosing, and that included sutras. For example, it's not easy to understand the *Shurangama Sutra*, so a general outline of the *Shurangama Sutra* was given to help them understand it; otherwise they may not have any other opportunity to learn it after the training. During the training, we interviewed the preceptees three times to get a sense of their physical and psychological well-being and their progress in learning. We had to evaluate them repeatedly to decide if they were qualified to become Bhikshunis.

The Buddhadharma relies on the Sangha to pass it on. It takes everybody to develop the Bodhimanda. The growth of the Jin generation is also the growth of the Heng generation. Without the Heng generation, there is no Jin generation. Without the Jin generation, there is no future. It takes everyone's collaboration to perpetuate the wisdom life of the Buddha.

The afterthoughts of a few preceptees are given below:

踏上戒壇之路

近恭師(果遜師)

我首先想跟幫忙我們、辛苦的法師居士們，說一聲感謝，幫助我們走到這一步。我更想表達對於上人的感恩之心，個人在三藩市十五街的金山寺見到上人，那是三十五年之前的事情，雖然當時碰到這麼一位好的善知識，但是我不是一個很容易被教化的人，我真的花很長很長的時間，才跨出修行的第一步。我深信不疑的是上人仍然積極的在照顧我們，在修行的路上，時時給予我們引導，而且這些引導是比較細微的。

我已經將近六十歲了，很羨慕那些能夠及早出家的年輕人，趁著年華青春，好好地用功。很多人都跟我說恭喜恭喜，很感謝他們的祝賀。其實我個人沒有什麼成就，這只是初基；現在有這麼一個修行的好機會，以後還有很多要學習的。

希望大家能夠以平常心對待我，不要因為我換了黃色袈裟僧袍就有所不同。現在的我對於水管工、木工、電工這些，沒有比在受具足戒之前知道得更多，如果您知道有更好的方法，儘管直言不諱跟我講；如果有做錯的，我會改正，並且朝好的方面努力，護持萬佛聖城以及法界佛教總會。

目前我有好的消息，也有壞的消息。好的消息是我們會離苦得樂，成佛；壞的消息是在成佛之前，可能還要受點苦，吃點苦頭。我們可以選擇很多不同的人生旅程，也可以鼓勵別人走在很多的人生旅途上。通往戒壇的這條路是一條好的道路，希望在座的多數人趕快踏上這條路，也鼓勵別人走上這條路。

On the Path to the Precept Platform

Bhikshu Jin Gong (Gwo Sun)

First I would like to express my gratitude for all the efforts that the Dharma Masters and laypeople made to get us to this point. I would like to express my gratitude to the Venerable Master. I met him at Gold Mountain Monastery on Fifteenth Street in San Francisco almost thirty-five years ago. Despite having a genuine good knowing advisor, I was not easy to teach. So I took a long time at the first step of cultivation.



I have no doubt that he continued to look after all of us and give us subtle guidance to keep us on the path.

I'm nearly sixty years old. I admire those of you who have had the good sense to leave home at an early age. You will have many more years of cultivation ahead of you. Many people have congratulated me. I appreciate their sentiment, but I have not accomplished anything except attaining the opportunity to cultivate. I really am just a beginner. I have much to learn and practice. I hope those people that I work with will not treat me any differently than they did. I do not know any more about plumbing or carpentry or electricity than I did before I was ordained. If you see a better way to do something, please speak up. We all want the best for the City of Ten Thousand Buddhas and the Dharma Realm Buddhist Association; and it will be the best thing for you if you tell me that I am doing something incorrectly and that there is a better way to do it.

Now I have good news and bad news. The good news is that all of us will leave sufferings and become Buddhas. The bad news is that we might suffer quite a bit before we do become Buddhas. I think we all want to suffer as little as possible and see others suffer as little as possible. There are many paths that we can choose, many paths we can encourage others to travel on. The path to the precept platform is a good path. I hope that many of you will soon take that path and encourage others to take that path.

忙碌的戒期

近湛師(果宏師)

戒期剛開始，有一位師兄弟問近湛：「女眾戒子已經被送到CDR(法界聖城)去了，那你們要去哪裡呀？」那時我正往如來寺走，我邊走邊說：「到如來寺，你不知道嗎？」其實戒期開始時，正好是三十週年法會剛結束，心裡想大概不會有雜事或出

A Bustling Ordination Training

Bhikshu Jin Zhan (Guo Hong)

When the ordination training had just begun, one Dharma brother asked me, "The female preceptees have already gone to CDR (City of the Dharma Realm) for the training. Where are you going?" At that time we were just walking back to TM (Tathagata Monastery). I replied

坡的事要做了，沒想到事情還是一件一件的來。這幾天前，去核桃園撿核桃，之前去採葡萄；在採葡萄時，又有僧伽會議，加上其他一堆雜事，所以我們的戒期是在十分忙碌中渡過的。

其實出家是一件很不容易的事情，像我們這幾天排練的過程，真的說辛苦也是蠻辛苦的，很多細節要去注意，否則就會手忙腳亂。回想整個出家的過程，如人飲水，冷暖自知，最重要的是改自己習氣毛病；面對煩惱時，盡量不要再給自己添加一些無謂的麻煩，出家修行的障礙就會少一點。



as we walked, "Going to TM. Don't you know that?" As a matter of fact, the ordination training started when the 30th anniversary Dharma assembly had just concluded. I was thinking to myself that there shouldn't be any sundries or work to be done. Who could have known that things would just come along one after another? A few days ago, we just picked walnuts at the walnut ranch. We also harvested grapes before that. There was also Western Buddhist Monastic Conference during the grape-harvesting period. On top of those, there were some other jobs as well. In a word, we were quite busy during

the ordination training.

In fact, it is not easy to leave home. Take the ordination rehearsal we have been doing over the past few days as an example. It could be so toilsome because you had to attend to lots of details to avoid messing up. I recollected the days of left-home life, it's as the saying goes, "Only the drinker knows if the water is cold or warm." The most important thing is to correct one's own bad habits and not to increase afflictions. That will diminish the obstacles to leaving the home life.

把戒學好

恒解師(果惠師)

母親在1990年帶我來聖城，我1994年出家，法名果惠。時間過得好快，轉眼是2009年了。記得我剛出家的時候，我們那一批都是小沙彌尼，排在我後面的師弟們，年紀都比我小，有的才六歲。這次受戒，排在我後面的師弟們年紀都比我大很多。他們年紀大，但是都很用功，甚至有人緊張得清晨兩點就起來背戒，所以有的背戒比我快。

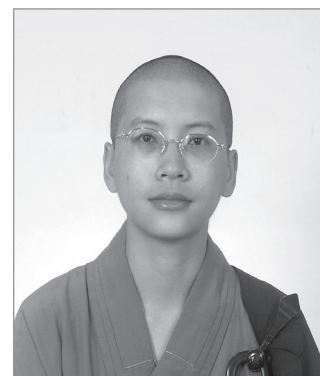
講到受戒的感想，我剛開始覺得這108天過得很慢；但是到70天，我又覺得時間過得太快了，因為我背戒有點來不及。我很感謝法師們在戒期間，給我們上課，教導我們很多。為了授戒順利，事前安排預演。第一天在戒壇演習時，當我穿上三衣，鉢和僧袋一起搭在肩上的時候，自己覺得有點好笑，像小孩穿大人衣服；第二天就覺得身上這些衣服蠻重的，不是衣服重，而是受完戒後，我們就要擔負很多責任。希望我受完戒之後，把戒學好！

Learn the Precepts Well

Bhikshuni Heng Jie

My mother brought me to CTTB in 1990, and I left the home life in 1994 with the Dharma name Guo Hui. Time has flown by, and it's already 2009 in the blink of an eye. I remember when I just left the home life, the Dharma brothers who lined up behind me were younger. Some of them were only six years old. During this ordination, the Dharma brothers lining up behind me were a lot older than me, but they all worked really hard. Some people were very nervous about memorizing the precepts so they got up at two o'clock every morning to memorize and some of them memorized the precepts much faster than me.

Speaking of my experience in the ordination training, I felt the time was going so slowly at first, but when it got to the seventieth day, I felt the time actually flew because I felt I couldn't memorize the precepts in time. I really appreciate all the Dharma Masters' teachings and guidance during the training. Rehearsals were prearranged to make sure the ordination ran smoothly. On the first day of the rehearsal, when we put on all three robes and carried our bowl and bag, I felt very funny because I felt like I was a child wearing adult clothes. The second day I felt that the clothes were very heavy. It was not because the cloth itself was heavy. It's because we will have great responsibility after being ordained. I hope that after being ordained, I can learn the precepts well.



108天過得好快！

近穩師

我也不知道為什麼，這兩天緊張到現在，酸甜苦辣鹹是我現在的心情。我們這次戒期開始的時候，大家都有一個共同的想法：「哇！好長哦！108天，這日子怎麼過呀？」結果到法界聖城以後，大家沒有多久就很開心了。我們的戒師、我們的老師都在後面督促我們：「不准講話！」大家還是很開心的。特別是這一次的戒期，大部份的戒子多是婆婆媽媽輩，法師對我們這一批老人家，法外開恩，照顧有加。現在回想起來，還嫌日子太短了一點，等到說要準備回聖城的時候，我還嚇了一跳，為什麼日子過得那麼快？！

這一次的戒期，我們的法師們，個個都選得非常好，裡裡外外都照顧到我們。有的法師就像個學者，告訴你：「你要學……要學……」有的法師像個教官：「這個不可以，那個不可以……」有的法師說：「我看你們實在不行！不好！」雖然說我們不好，我們相信她是要我們更上一層樓，諄諄的教誨讓我很感動；有的法師也會讚歎我們，說：「你們是老了一點，不過還不錯！」我們聽了很開心！老了還被人讚歎，總是一件愉快的事情。師長說我們好，我們也蠻開心，讓我覺得我又回到學校裡，好像年輕了不少。所以我要感謝我們的戒師、教授師、老師，還有護戒的法師，對我們的照顧。

法師雖然慈悲，除了一件事是不可以通融，也不可以放棄，就是背戒；背到臉都發黑還得背，非背不可，你不給我背完就是不行，結果每個人都背過了，讓法師們覺得：「她們雖然老了一點，但是還蠻用功的！」我要跟所有的法師們說：「你們好可愛，好慈悲！我們很佩服你們，我們永遠都不會忘記你們！」

108 Days Passed by So Quickly

Bhikshuni Jin Wen

I do not know why I was so nervous for the past few days, and until now, I am still very nervous. The flavors of sweet, bitter, spicy and salty can describe exactly how I feel now. Everyone shared this thought at the beginning of the precept training -- "Wow! 108 days are so long; how are we going to get through them?" But not too long after we had moved into CDR, we were very happy. Even though the precept teachers and the guiding teachers supervised and urged us not to talk, we were still really happy. During this ordination training, most of the preceptees are older—being moms or grandmas. The Dharma Masters had to pay extra attention to care for us. Thinking back, now I feel that the training was actually a bit too short. When I heard that it was time to return to the City of Ten Thousand Buddhas, I was kind of startled that the time had gone by so fast.

The Dharma Masters for this ordination training were all chosen well. They took care of us day in and day out. Some Dharma Masters were like scholars telling us what to learn. Some were like drill masters telling us what not to do. Some Dharma Masters would say, "You all are really won't pass muster. You are not good at all." Upon hearing that, we would believe they were simply motivating us to scale a new height, and we would be so touched by their inculcations. Some Dharma Masters would praise us and say, "Although you are a bit older in age, you are not bad at all." We were so happy to hear that! It's a joyful thing to be praised at an old age. We felt happy being praised. I felt like I was going back to school and got much younger. Therefore, I would like to express my gratitude to our precept teachers, teaching acharyas, teachers and precept-guardian Dharma Masters in their care and attention for us.

Though the Dharma Masters were really kind and compassionate, there was one thing they would never bend the rules to accommodate us or allow us to give up on—which was to memorize the precepts. Even if your face turned black, you still had to memorize them. It was definitely not okay if you didn't finish memorizing the precepts. Finally, everybody passed, and the Dharma Masters felt "even though they are a bit older, they still work really hard." I want to tell all the Dharma Masters, "You are all very cute, very kind and compassionate; we admire you and will never forget you."



無價寶

近默師

真快！還記得開訓典禮第一天一大早，從CDR來萬佛聖城參加的境況歷歷如新。出乎我意料之外的簡單隆重，是有生以來第一次！當天即回到CDR，搬入戒子寮房，開始了一連串緊湊又充實的戒期訓練。

我們的生活起居，日常的行程運作，是由兩位法師負責照顧，和我們同上同下，提供各項的所需，給予我們無盡的關懷，真正是「壇中觀音」。她們毫無怨言，即使累到眼睛都張不開了，還是精神抖擻陪我們拜願、背戒，早晚課從不缺席。她們的表現儼然是觀世音菩薩的化身，為我們示範如何作一位比丘尼。

戒師們輪流為我們講解，她們將自己從上人處獲得的法寶和盤托出，尤其聽到上人戒期的開示，令我們覺得上人一直和我們在一起，隨時隨地帶引我們。

每一天過得很法喜！每天有兩堂拜願，拜願時，往昔所作的不如法的事常像看電視螢幕般頻頻出現，慚愧地臉紅，汗流浹背，很誠懇向佛菩薩及上人求原諒。懺悔之後，身體倍感輕鬆，精神清爽，無形中增強向道的信心。每天的《大悲懺》，如果有一天因為廚房的執事而沒有圓滿，自己難免感到若有所失。尤其自從將大眾的拜懺功德回向世界和平及平息各地災難後，拜《大悲懺》是一堂很嚮往的功課。

戒期當中，最殊勝莫過於我們得到上人的無價寶——上人親手描繪的《四十二手眼圖》彩色精裝書，這是盡虛空遍法界的法寶，我們真是最富有的戒子！能夠作一位默默耕耘的比丘尼，將上人的理念、法寶，真真實實地傳下去，是我將來要努力的目標，希望用最大的真心、誠心，來達成這個心願。

待續



我們真是最富有的戒子！

We were indeed the wealthiest preceptees!

An Priceless Treasure

Bhikshuni Jin Mo

Time really passed by fast! The scenes of the first morning of the opening ceremony when we arrived from CDR to the City of Ten Thousand Buddhas are fresh in my memory. It was unexpectedly simple yet dignified and magnificent—it was the first time in my life! On the same day, we returned to CDR, moved into the preceptees' rooms and began a period of intense and fulfilling precept training.

Our daily life and activities were the responsibilities of two Dharma Masters who cared for us and provided for all our needs. They also gave us an endless amounts of care—they are indeed the “Guanyin Bodhisattvas within the Platform.” They had not the least complaint and even if they were so exhausted that they could hardly open their eyes, they still were with us, full of energy in bowing in repentance, memorizing precepts, and never absent in morning and evening recitations. They are apparently the transformations of Guan Shi Yin Bodhisattva, demonstrating to us on how to become a Bhikshuni.

The precept masters took turns to lecture precepts and spoke about what Dharma treasures they have obtained from the Venerable Master. When we heard the Venerable Master's opening lectures for the precept training, we felt that the Venerable Master has always been with us, guiding us and leading us at all times.

Every day we felt tremendous joy in Dharma! We bowed in repentance twice everyday. During the repentance bowing, often my past deeds which were not in accord with the Dharma would flash before me, making me blush in shame; so as I broke out in sweat, I sincerely asked for forgiveness from the Buddhas, Bodhisattvas, and the Venerable Master. After repentance, my body felt light and at ease, my spirit was settled, and imperceptibly, my faith and confidence in seeking the Way increased. Everyday, we bowed the Great Compassion Repentance; if on a particular day I was delayed by chores in the kitchen and could not bow the Repentance, I would inevitably feel as if I had lost something. Especially since we had begun to transfer the merit and virtue from bowing the repentance to world peace and quelling disasters globally, in my daily cultivation I always looked forward to bowing the Great Compassion Repentance.

The most exceptional aspect is that we received the Venerable Master's most priceless treasure: the colorful handpainted book of “Forty-two Hands and Eyes Illustrations” created by the Venerable Master himself, which is indeed the most precious gem throughout space and the Dharma Realm! We were indeed the wealthiest preceptees! The ultimate goal of my hard work will be to become a Bhikshuni who toils quietly to truthfully and faithfully transmit the Venerable Master's ideals, principles, and Dharma treasures. I will use my utmost sincerity and earnestness to accomplish this vow.

To be continued

