



## 傳 戒在聖城——第十三屆開壇典禮 誌

### Transmission of Precepts in CTTB: A Report on the thirteenth Precept Platform Commencement

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二〇一三年法界佛教總會第十三屆的108天戒期，始於四月廿二日。由實法師、律法師於上午九點在萬佛聖城無言堂主持開壇典禮。此次接受密集訓練的戒子有沙彌12位，沙彌尼17位。

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The Dharma Realm Buddhist Association held their thirteenth 108-day precept session that begun on April 22<sup>nd</sup>, 2013. The Precept Platform Commencement was held by Dharma Master Sure and Dharma Master Lyu in the No Words Hall of the City of Ten Thousand Buddhas at nine in the morning. This time, 12 Shramaneras and 17 Shramanerikas became preceptees to receive intensive training.

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# 傳戒在聖城——第十三屆開壇典禮誌 (續)

## Transmission of Precepts in CTTB: A Report on the Thirteenth Precept Platform Commencement (continued)



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### (續封面內頁)

傳戒是法總的一件大事，也是續佛慧命的一件大事，因法賴僧傳。每次傳戒，法總動員很多人力、物力來成就。不止集訓地點——男眾在萬佛聖城，女眾在法界聖寺——道場的常住法師需要全力投入，而且遍佈全球的分支道場也需作人事支援，因戒子來自不同的國家及不同的分支道場。

課程的安排係宣公上人對傳戒的指示，除了毗尼日用切要、沙彌（尼）戒、菩薩戒、比丘（尼）戒的概說，讓戒子知道比丘（尼）基本行持外；主要在背誦戒律、禮佛、懺悔及對上人教導及家風的溫習和解釋，幫助戒子很快能夠攝心，少打妄想及在日常生活的四大威儀——行住坐臥知所依循。

十二位男眾戒子中，大部份在出家後就在聖城接受沙彌的訓練，少數幾位從分支道場回來者至少亦已在聖城受訓一年以上，因此整體的訓練堪稱

### (Continued from the front inner cover)

The transmission of precepts is an important event of DRBA and is also a great event that extends the Buddha's "wisdom-life," because Sangha members continues to propagate the Dharma. Every time there is the transmission of precepts, DRBA will gather manpower and material resources in order to accomplish this task. Not only are the residing Dharma Masters at the training locations, (the men at the City of Ten Thousand Buddhas, and the women at the City of the Dharma Realm), fully engaged in training these preceptees, but even branch monasteries all over the world need support because the preceptors come from different branches in different nations.

The curriculum is based on the Venerable Master's instructions on the transmission of precepts: there are simple explanations on *the Essential Vinaya for Daily Practice* that include: the Shramanera(ika) Precepts, the Bodhisattva Precepts, and the Bhikshu(ni) Precepts, which allow preceptees to understand the basic conduct and deportment of Bhikshu(ni)s. But there is mainly the recitation and memorization of precepts, bowing to the Buddhas, repentance, review and commentary on the Venerable Master's teachings and founding tradition, which allow preceptees to have something to follow in order to concentrate, give rise to less false thoughts, and know the guidelines for the four great deportment of everyday life: walking, standing, sitting, and reclining.

Out of the 12 preceptees on the men's side, most of them stayed in CTTB after they left-home in order to receive training for being Shramaneras. A small number of them who returned from branch monasteries had already received training for at



非常整齊。這幾年來負責訓練沙彌的法師全心投入，除了督導沙彌參與佛殿功課外，並長期教導沙彌戒律及威儀，多位比丘亦先後開設《華嚴經》、《楞嚴經》、《法華經》及宣公上人事蹟等課程，也聘請數位教授級的學者為沙彌上課，增進他們世出世間的知識與修行經驗。戒為無上菩提本，在戒期間，將由資深比丘講授戒律之行持，期使未來的比丘能脫胎換骨。

女眾戒子步出無言堂後，隨即排班進入喜捨院的女眾佛堂，由六位引禮師再給予簡要的開示——發願要納受清淨的戒體，成為比丘尼要擔負起如來家業。修行不只對自己負責，也要對僧團負責，對佛教負責，對眾生負責。戒期中要打起精神，把心專注在背戒上。當心安靜下來，才易於觀照自己習氣毛病所在，趁此機緣作一番洗刷，期以變化氣質。

最後寄語戒子們，做個出乎其類、拔乎其萃的法門龍象，不負上人及法總僧團苦心之培育及期許。 ❀

least one year at CTTB, so the overall training can be deemed as very smooth and orderly. For the past few years, those Dharma Masters who were in charge of training the novices have been extremely dedicated: not only did they supervise the novices' participation in daily ceremonies in the Buddha Hall, they have also taught precepts and proper deportment to the novices for long periods of time. Many Bhikshus have successively opened courses on *the Flower Adornment Sutra*, *the Shurangama Sutra*, *the Dharma Flower Sutra*, and on the Venerable Master's Life Events. They have also invited professional scholars to have classes with the novices, allowing them to increase their worldly and transcendental knowledge. The precepts are the roots of Bodhi, so during the precept session, there will be special lectures given by senior Bhikshus on the practicing and upholding of precepts, which are to encourage these future Bhikshus to completely reform themselves and be "reborn again."

After the female preceptees walked out of the No Words Hall, they lined up and entered the Buddha Hall in the Joyous Giving House. Six guiding Dharma Masters gave some more short instructional talks, telling the new preceptees to make vows to receive the pure precept substances and also that becoming Bhikshunis meant taking on the work of Buddhas. Cultivation doesn't mean just being responsible for yourself; you also have to be responsible for the Sangha, for Buddhism, and for all living beings. During the precept session, strike up your spirits and concentrate on memorizing the precepts. When the mind is calm and tranquil, then it will be easy to reflect on your own bad habits. You should take advantage of this opportunity and give yourself a good "washing," hoping to transform your temperament and personality.

Finally, the message we would like to leave the preceptees is: be outstanding, distinctive, and prominent carriers of the Buddhadharma, and live up to the expectations and painstaking nurturing of the Venerable Master and the Sangha of DRBA! ❀