

護法仗群公 振毗尼真風

—記第十三屆傳授具足戒大典

RELYING ON THE ELDERS TO PROTECT THE DHARMA AND REVIVE THE VINAYA TRADITION

—A RECORD OF THE 13TH ORDINATION TRANSMISSION CEREMONY

萬佛聖城於二〇一三年八月九日傳授第十三屆具足戒（比丘、比丘尼戒），上恒下實法師為得戒和尚，上恒下律法師為羯磨和尚，上恒下山法師為教授和尚。七位尊證阿闍黎分由南北傳之法 師擔任，儀式由上午七時半開始，至下午四時半圓滿。



The City of Ten Thousand Buddhas held its 13th Complete Precept Transmission on August 9th, 2013. There were seven monk certifiers from both the Northern and the Southern Buddhist traditions. The Precept Master was D.M. Heng Sure, the Acarya Master was D.M Heng Lyu, and the Teaching Master was D.M. Heng Shan. The ceremony started at 7:30 in the morning and ended at 4:30 in the afternoon.

【內接第 46 頁】

[Continued on page 46]

By the Editorial Staff

本刊編輯部

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DHARMA REALM NEWS | 法界音

(續封面內頁)

當天計有二十八位戒子登壇受戒，僧團增添了很多年輕之生力軍，將更有力量來傳承宣公上人弘揚佛法、翻譯經典、提倡教育及宗教交流之志願。這批新戒子中，男眾在萬佛聖城如來寺，女眾在沙加緬度法界聖城，各自接受108天戒期的嚴格訓練後，才得以登壇受戒。

新戒比丘十二位，法號是：近空師、近普師、近幸師、近聖師、近修師、近佛師、近法師、近氣師、近無師、近孝師、近合師、近傳師。

新戒比丘尼十六位，法號是：恒圓師、近菩師、近珍師、近養師、近虔師、近青師、近田師、近陽師、近戒師、近在師、近廉師、近妙師、近般師、近簡師、近迦師、近捷師。

(Continued from the front inner cover)

There were 28 preceptees who were ordained on the platform. Many were young and thus added a new force to the sangha community. We hope they will apply more effort in carrying on the Ven. Master's vision to propagate the Buddhadharma, translate more sutras, promote education and participate in interfaith dialogues. The monk and nun preceptees went through a 108-day intensive training at the Tathagata Monastery in CTTB, and at the City of Dharma Realm in Sacramento, respectively. Finally, on August 9th, they were ordained as Bhikshus and Bhikshunis.

The 12 new Bhikshus are: Jin Kong Shr, Jin Pu Shr, Jin Xing Shr, Jin Sheng Shr, Jin Xiu Shr, Jin Fo Shr, Jin Fa Shr, Jin Qi Shr, Jin Wu Shr, Jin Xiao Shr, Jin He Shr and Jin Chuan Shr.

The 16 new Bhikshunis are: Heng Yuan Shr, Jin Pu Shr, Jin Zhen Shr, Jin Yang Shr, Jin Qian Shr, Jin Qing Shr, Jin Tian Shr, Jin Yang Shr, Jin Jie Shr, Jin Zai Shr, Jin Lian Shr, Jin Miao Shr, Jin Bo Shr, Jin Jian Shr, Jin Jia Shr and Jin Jie Shr.

These 28 preceptees came from eight different countries such as U.S.A., Taiwan, Malaysia, Vietnam, Thailand, France, Belgium and Canada.



這二十八位戒子分別來自美國、台灣、馬來西亞、越南、泰國、法國、比利時、加拿大等八個國家。

八月十二日上午七時，在萬佛寶殿由恒實法師、恒律法師、恒山法師三位和尚，再為二十八位新戒比丘、比丘尼傳授千佛菩薩大戒。戒子們精神抖擻，至誠求戒。上午八時五十分，會場開放供戒子之親友進入觀禮，大眾目睹典禮之莊嚴肅穆，皆法喜充滿。二十分鐘後，第十三屆傳授具足戒大典於一片喜氣中圓滿落幕。戒師與戒子們合照後，聖城上空現出祥雲，更為大典增添喜氣。

法界佛教總會會長恒實法師，於午齋中致詞指出：傳授三壇大戒令魔王宮殿震動，法界光明增長。恒實法師曾與恒律法師、恒斌法師共同應明暘法師之邀，參加上海龍華寺傳授具足戒。

實法師說：「在美國有二十八位戒子，已經不可思議。當時龍華寺有六百人求受戒，因為沒地方走動，所以就原地長跪，六百名戒子跪在石頭地上合掌念佛。後來下雨，他



們身上都溼了，但還在那裏念佛。他們的眼睛睜開，面孔發亮，沒有煩惱，等著登壇受具足戒，做佛弟子。」

實法師指出，當時龍華寺旁的龍華賓館住著很多追逐世間名利成就之人。也許在他們眼裏，這些戒子是失敗者，雨中還跪在石地念佛；但在戒子的心裡，這是求之不得的機會，自認最幸運，能夠了生脫死，離苦得樂。實法師向每位新戒比丘、比丘尼致賀恭喜。

比丘尼恒雲法師表示，看到這廿八位新戒子，心中有一份感動，尤其是有十二位新戒

On August 12th at 7:00 AM, D.M. Heng Sure, D.M. Heng Lyu and D.M. Heng Shan continued to transmit the Bodhisattva Precepts to the newly ordained monks and nuns in the Ten Thousand Buddhas Jewel Hall. The preceptees were energetic with good spirits and received the precepts sincerely. Later, at 8:50 AM, the Buddha hall was made open to the public to observe the ceremony. Twenty minutes later, the 13th Ordination Transmission Ceremony ended in a joyous atmosphere: everyone was filled with Dharma joy after seeing such an adorned and magnificent ceremony. Even auspicious clouds seem to appear in the sky when the preceptees took a group picture with their precept teachers.

D.M. Sure, the chairman of Dharma Realm Buddhist Association, said during his lunch speech, that the transmission of the full precepts shakes the demon's palace and brightens the Dharma Realm. He recalled the time when he, D.M. Heng Lyu and D.M. Heng Bin were invited by D.M. Ming Yang to transmit the full precepts in the Dragon Flower Monastery in Shanghai.

D.M. Sure said, "Having twenty-eight preceptees in the U.S. is already inconceivable. There were six hundred preceptees in the Dragon Flower Monastery at the time. Due to the limited space, there was no room to walk and hence, they knelt at the very same spot they stood. Six hundred preceptees knelt on the gravel with their palms together reciting the Buddha's name. Later, it rained and their bodies were drenched to the skin, but they still recited the Buddha's name. Their eyes were open and their faces were radiant without any afflictions, as they waited to ascend to the platform to receive the full precepts to become Buddha's disciples."

He noted that many people who chase after fame and worldly success lived in the hotel right next to the Dragon Flower Monastery. In those people's eyes, the preceptees were a failure because they continued to recite the Buddha's name in the rain. But from the preceptees' perspective, it was an opportunity hard to come by. They thought they were the most fortunate ones, because they were leaving suffering behind to end the cycle of rebirths. D.M. Sure congratulated every new Bhikshu and Bhikshuni.

Bhikshuni Heng Yun was moved after seeing these twenty-eight preceptees, especially the twelve new Bhikshus. She said, "Since I have entered the monastic life, this is the first time I have seen so many newly ordained Bhikshus." Furthermore, the full precepts was transmitted according to the Dharma, and if Ven. Master were still live, he would have been very happy to see it. The Ven. Master said that he came to the West to build a good foundation for Buddhism in the West. Subsequently, not long after CTTB was purchased, the precept hall was built in a timely fashion. Ven. Master exhorted us to uphold precepts in our daily conduct of walking, standing, sitting and lying down. Only when precepts are rooted in one's heart can proper Dharma last in the world.

However, it is not easy to uphold precepts in our daily life. Now Buddhism in the West can be said to be analogous to time when Buddhadharma was transmitted to China from India. Back then, vinaya

比丘，她說：「自我出家以來，是第一次看到這麼多新戒比丘。」更因為如法地傳戒，她相信上人住世的話，他老人家看了一定會很高興。上人說他是來給西方佛教打基礎的，所以萬佛聖城買下不久，就將戒壇建立好，平日行住坐臥都告誡提醒我們注重戒律——因為戒律紮根，正法才能住世。

然而，戒律要紮根非常不容易。此時佛法初到西方，正如佛教剛傳到中國的時期。當時，戒律尚未完全自印度傳來，所以許多高僧大德歷盡千辛萬苦翻譯戒律。其中的東晉法顯和尚，在中國受具足戒後，立志到印度求取戒本；經過廿多年，帶了許多手抄的律本返回中國。途中遇到颶風，將他吹到美洲墨西哥的西海岸，歷經九死一生才回到中國。之後，鑒真大和尚要將戒律傳到日本，失敗五次，第六次才成功。所以雲法師勉勵戒子，能學戒、受



戒、甚至讀戒，都是非常殊勝的因緣，要好好珍惜。「上人已為我們墾荒，開出一條路，我們如何遵循上人的指示走下去，是很重要的。」

舊金山州大退休教授易果容（象乾）回憶，1969年，上人五位（美籍）出家弟子到台灣受具足戒。1972年在舊金山米慎區的金山寺，是上人第一次在美國傳具足戒；1976年則是第一次在萬佛聖城傳具足戒。

易教授指出，上人不贊成亞洲某些地方速成的傳戒方式。同時為促進佛教南北傳的團結，上人傳戒時，也會邀請南北傳的高僧大德，共同主持傳戒大典，消弭分歧。易教授感恩法總僧團堅持上人傳統道風，並呼籲在家人珍惜、支持、擁護法總僧團。

(precepts) had not been entirely transmitted to China from India; hence, many eminent monks treaded arduous journeys to translate and transmit the precepts. Amongst those was Great Master Faxian from the Eastern Jin Dynasty, who resolved to get the original vinaya scripture. After more than two decades, he brought back to China many manuscripts of the vinaya. On his way back, he



encountered a serious hurricane, which blew him to the west Gulf of Mexico. After a narrow life and death escape, he returned to China. Another master was Great Master Jianzhen who wished to transmit the vinaya to Japan. He failed on the first five attempts and only succeeded on his sixth try. Therefore, D.M. Yun encouraged the preceptees that it is only because of very supreme causes and conditions that one is able to study, read and receive the precepts. We should cherish them. “The Ven. Master worked hard to open up a path for us, so we should follow his instructions and carry on this paramount task of cultivating, upholding and spreading the precepts,” said D.M. Yun.

Dr. Epstein, a retired professor from San Francisco State University, said that in 1969, five American monastic disciples traveled to Taiwan to receive the full precepts. In 1972, it was the first time that Ven. Master Hua transmitted the full precepts in Gold Mountain Monastery located in the Mission District of San Francisco. The first time full precepts were transmitted in CTTB was in 1976.

Dr. Epstein pointed out that the Ven. Master disagreed with the speedy way the full precepts were transmitted to novices in certain parts of Asia. In order to promote the unification of the Northern and the Southern traditions, the Master also invited eminent monks from both traditions to host the grand ordination ceremonies

in order to eliminate pre-existing differences. Dr. Epstein expressed his appreciation to the DRBA Sangha for continuing the traditions of right monastic practice of Dharma as taught by the Ven. Master and also encouraged the lay people to cherish, support and protect them.

The Twenty-eight Bhikshus and Bhikshunis also took turns to share their reflections. At the end, D.M. Lyu, the Abbot of CTTB, mentioned that listening to their speeches about their vows reminded him of Amitabha Buddha's past life as Bhikshu Dharmakara who made forty-eight vows, and who cultivated vigorously and eventually created the Land of Ultimate Bliss.

D.M. Lyu said, "Being a monastic, we should learn from Bhikshu Dharmakara and make great resolves for Bodhi; we should cultivate precepts, samadhi and wisdom to obtain purity and liberation. We should walk the Bodhisattva path and practice the Six Paramitas and the myriad conducts in order to establish our own pure land that is equally adorned as Amitabha's. Not only could we save parents, relatives and friends from this life but also from many lives past, and even save all living beings." D.M. Lyu encouraged the great assembly to work hard together to realize Buddhahood soon and cross over living beings everywhere. ❀



廿八位新戒比丘與比丘尼也輪流發表簡短談話，萬佛聖城方丈恒律師表示，聽他們談願力，使他想起阿彌陀佛過去生中，曾為法藏比丘，發四十八大願，精進修行，成就西方極樂世界。



律法師說：「身為出家人，應跟法藏比丘學習，發大菩提心，修持戒定慧，得到清淨解脫。廣行菩薩六度萬行，建立我們的淨土，跟西方極樂世界阿彌陀佛淨土一樣莊嚴。不但可救度今生、乃至多生父母與親朋好友，還可救度一切衆生。」律法師勉勵大眾共同努力，「早日成佛，廣度衆生」。❀