

Reflection on My 2005 Ordination Platform

回首受戒十餘年

比丘尼近潤2017年8月24日講於萬佛聖城大殿

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A Dharma Talk Given by Bhikshuni Jin Run at the City of Ten Thousand Buddhas on October 2, 2017

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Editorial note: The 2005 one hundred and eight-day Precept Platform [the eleventh of Dharma Realm Buddhist Association (DRBA)] began on April 24. From the nuns' perspective, the unprecedented aspect of this Platform is that sixty-one days of the intensive training for nuns was held at the City of Ten Thousand Buddhas (CTTB) and forty-seven days was held at the City of the Dharma Realm (CDR).

編按：2005年(法界佛教總會第十一屆)傳戒，108天戒期，始於4月24日。尼眾戒期集訓的地點，六十一天在萬佛聖城，四十七天在法界聖城。



It is not easy to encounter the precept platform for precept transmission. The *Brahma Net Sutra* says, “**When living beings receive the Buddha’s precepts, they will realize Buddhahood. When their state is identical to Great Enlightenment, they truly become a disciple of the Buddha.**” Therefore all living beings who wish to leave the householder’s life should first and foremost request to receive the complete Vajra Radiance Jeweled Precepts.

During this 108-day training program, Dharma Masters from DRBA branches temples came and gathered together to schedule all

開壇傳戒不是那麼容易遇見的。《梵網經》說：「衆生受佛戒，即入諸佛位；位同大覺已，真是諸佛子。」因此，所有想要出家的眾生，首先最重要的就是要請求受持「光明金剛寶戒」。

在這108天戒期的培訓課程中，有來自法總多個分支道場的法師們齊聚一堂，為戒子們安排所有的講

the lectures, and the daily homework for the preceptees. During the training, the Dharma Masters shared their knowledge and the teaching they received from Venerable Master Hua. The novices learned the fifty-three small mantras, the ten Shramanerika precepts, the three hundred and forty-eight Bhikshuni precepts and the ten major and forty-eight minor Bodhisattva precepts. Awesome deportment classes were also included in the discussion to ensure that the novices in training would have proper demeanor. Deportment plays an important role in our life; it manifests our inner quality, virtuous conduct, and our discipline in upholding the rules.

In 2005, CTTB hosted the ordination platform and fifty-three novices enrolled for upholding Bhikshunis and Bodhisattva precepts. My training teacher asked us whether we were ready to hold these precepts. Since I had been practicing for five years as a novice, I decided to further my education and improve my cultivation. This was also the first year that our training program was held at CDR. However, our program in bowing the Ten Thousand Buddha Repentance was at CTTB. After the bowing the repentance at CTTB, we moved back to CDR.

At that time I had difficulty with memorizing the texts, for the most suitable language for me is Cantonese. My Mandarin pronunciation was poor and the English translation was too long. Furthermore, my memory was quite bad; I saw that everyone finished memorizing the fifty-three small mantras and novice precepts quickly, yet I was still at the beginning of the page. I felt embarrassed. I also didn't memorize some precepts ahead of time like some of my Dharma brothers.

The Dharma Master at our branch temple told me not to worry because there would be spare time for us to memorize during the training period.

When I came back to CDR, besides attending the precept class, I enjoyed community work and forgot to put time into memorizing precepts, until the time came for transmitting the precepts. Only then did I realize that we had to memorize all the precepts, otherwise we were not qualified to enter the ordination platform, so I became nervous. I was quite behind and the more nervous I was, the more difficulty I had in memorizing.

座課程及日用功課；法師們也分享了自己的所學，以及如何承自於宣公上人的教導。在戒期中，戒子們學習了五十三小咒、沙彌十戒、比丘尼三百四十八戒、菩薩十重四十八輕戒；學習內容還包括「二十四威儀門」，莊嚴威儀以確保我們在方方面面舉止得體。威儀在我們的出家生活中是有實質的重要，它能體現出我們的內在素養、德行、及持戒的律儀。

在2005年，萬佛聖城開壇傳戒，有53位戒子參加。戒期開始，正逢萬佛聖城舉辦「萬佛懺」，所有戒子都在大殿全程參加「萬佛懺」；禮懺圓滿後，全體尼眾戒子移師到法界聖城，繼續戒期的密集訓練。教授師問我們，是否已準備好了受持這些戒律。當時我已身為沙彌尼五年了，因此決定要加強所學，並提升自己的修行。

在那時候，我的背誦遇到了困難。我嘗試用我熟悉的廣東話來背誦它，一來，因為我的普通話發音很糟糕，而英文翻譯又太長了；再則，我的記憶力實在很差。我看到大家都很快把五十三小咒和沙彌十戒背誦好了，而我還停留在第一頁的開頭，我覺得真丟臉；還有，我也沒有像其他的師兄那樣早早就已背誦好了一些戒律。

想到還在分支道場時，法師告訴我別擔心，因為在108天的戒期培訓中，會有很多時間可以讓我們背戒。所以回到法界聖城，雖然我參加了戒律課的密集研習，但是，我工作得也很帶勁，就忘了花時間去背誦戒律。直到登壇日期一天天的逼近，才猛然想起法師說的：必須背誦出所有的戒條，否則就沒有資格登壇受戒。此時的我開始緊張了，因為我實在落後太多了，而我愈緊張就愈難記住。

有一天，我正排隊等候著向法師背誦戒條時，此時，有位師兄從後面叫住我，要我趕緊去禮拜觀世音菩薩。這真是一言驚醒夢中人，我從沒想過得靠佛菩薩來幫助我背誦戒律！但不管怎樣，我聽進了她的叮嚀；於是在每天一大早，我都會在早

One day as I was lining up waiting to recite from memory for one of the teachers, and my Dharma Sister called me from behind. She told me to bow to Guanyin Bodhisattva, which gave me a timely reminder. I never expect that in memorizing precepts—I had to rely on the Buddhas and Bodhisattvas! Anyhow, I listened to her words. Every day in the early morning, I went to the Buddha Hall and bowed to Guanyin Bodhisattva before morning recitation.

In addition to the Buddha Hall ceremonies, we had two periods of bowing to repent of our past wrongs, as our karma may obstruct us from taking the precepts and furthering our cultivation. Repenting helped me examine and reflect what I had done and to reform my mistakes.

Every day we had classes on the precepts, awesome deportment, regulations and teachings from Venerable Master Hua. We also had a class of meditation from Dharma Master Chih and several Dharma Instruments classes from Dharma Master Liang. Each day we had two periods to memorize the precepts and we also did a lot of community work. During that time, the West Sacramento City wanted us to trim the surrounding trees on our boundary. We trimmed all the trees and filled a large dumpster. Dharma Master Shr led us in community work and Dharma Master Chih gave talks to support us.

I recognized that my challenge was to survive the training with everybody as well as do my own duties; I also needed to concentrate and focus on my memorization, otherwise I would not pass. Consequently, wherever I went, I pulled out the book from my pocket, read a few lines, and focused on the words in my heart without false thoughts. Every day I practiced this way even during mealtime or in the restroom. I gradually memorized them all. I was so happy. I went to the Buddha Hall to bow to Guanyin Bodhisattva and ran out to tell the Dharma Master of this when she was sweeping the entrance floor. I found out that concentration is important, for only when our minds are cleaned and calm without any false thoughts, then things will work out.

課前就到佛殿去禮拜觀世音菩薩。

戒子們除了佛殿的日課外，每天尚有兩堂拜願，以懺悔往昔所造的過錯；因為我們的業障，是會障礙我們的受戒與進一步的修行。而懺悔正是能幫助我檢視自身和反思我所做的，並修正我所犯的過失。

再說說戒期中的課程，除了佛殿日課及拜願之外，還包括要研習戒律、學習威儀軌範、了解僧團制度，及修習上人的經典開示；還有，持法師教導的禪坐課程，良法師指導的法器課程。每天我們還有兩個時段可以背戒，同時也有許多出坡的工作得做；因為在這段時間正逢暑夏，沙加緬度市政府消防局有防止熱浪所引發野火的項目，因此要求我們寺院得在限定時間內，要把環繞在我們地界的草木都修剪。既然要修剪樹木，所以我們集體從院裡到院外的樹都全修剪了，也裝滿了一個超大型的垃圾箱。這期間，是法師帶領我們出坡幹活，持法師也不時來開示以鼓勵我們能解行並用。

前邊提到背戒對而我是極其困難的，而現在著實的意識到我將面臨的挑戰，是和每位戒子在一起幹活出坡，還得完成我自己的背戒；我必須得集中注意力，專心在背誦上，否則我無法過關。於是，無論我走到哪兒，都會從兜裡掏出小冊子讀個幾行，專注於所讀的，然後在心裡不帶一絲懸念的默記，一邊幹著勞力活，一邊默念。每天我都是這樣來練習，甚至連吃飯或在淨廁間也一樣。我默念著默念著，逐漸的全都記住了。我高興極了，即刻到佛殿去禮謝觀音菩薩的加持，同時也向正在門口掃地的法師報喜。因此，我發現專心是很重要的，唯有我們的心收拾乾淨而又平靜，也沒有任何妄念時，事情才能順利。

除了戶外的出坡，打掃屋內和寮房也是我們的職責。我們需要每天打掃房間，整理並收拾好一切。是法師總會不定時的出現，出奇不意來檢查並打分數。要拿滿分超不容易，不管我們怎樣整理，或是把所有東西都收納到櫃內，就是沒有一個人獲得100分，也沒有人拿超過97分。終於有一天，一位戒子得到了99分，我們就到她寮房去看看是怎麼回事。原來她的每樣東西都井井有條，就像一間乾淨出清

We also needed to clean our room daily, organize and put everything away. Dharma Master Shr came unexpectedly to investigate and grade us. It was difficult to get a full grade. No matter how we organized, none of us could get 100%; no one received more than 97%. Finally one day, one of us got 99%, and we all went to her room to see. Everything was neat and organized, like a clean hotel room ready for customers. None of her belongings were visible, not even a towel, toothbrush or shoe; only one small luggage cover with a white cloth was in the closet.

This incident taught me that we shouldn't have so many belongings, since we left the home life to cultivate and should not be attached to too many things. I really appreciated these lessons. I learned to organize things nicely in a limited space. This was especially helpful when I served at the Buddhist Lecture Hall in Hong Kong; since the city was densely populated with buildings filling every available space. The temple also had limited space, so everything needed to fit in properly and aesthetically.

Another lesson I learnt from the Cantor (Wei No 維那) was to listen to the bell, the Dharma instrument that the cantor uses to lead the assembly. One week before our ordination, we went back to CTTB and Dharma Master Heng Shou trained us how to bow. He found out we were not listening to the bell that was stuck to indicate when we needed to bow. We were not bowing in unison but like waves in an ocean.

We were a group of fifty-three novices. He made many attempts to train us in listening to the bell and synchronizing our bowing. For the first of three bows, on the first bell strike, we should bow down; on the second and third strikes, our hands should be on the cushion and then face our palms up; on the fourth, our heads should touch the bowing cushion, and by the fifth, we should stand up. The second bow is indicated with 1 strike to bow down and 1 to rise; on the third bow, it is 1 strike down and two strikes to rise. This was the challenging lesson for us. The cantor was very patient. He dedicated his entire weekend to train us. Finally, we were successful. We bowed synchronously with everyone descending and arising at the same pace in a gracefulness flow.

As I reflected on this training, I became aware of how deeply ingrained and embedded our habitual tendencies are. These habits often lead us to believe that we are always right and to

的旅館客房，等待著顧客入住。你看不到她一樣私人物品，甚至連一條毛巾、一支牙刷、或一雙鞋子都看不見，衣櫃裡只有一個白布所覆蓋著的小行李箱——真是身無長物啊！

這件事，教會了我：我們真的不需要擁有太多身外之物，既然選擇了出家修行，就不要執著於很多東西。我真心地感激這些教導，它幫助我如何在一個極其有限的空間裡收納整齊物件。特別在我服務香港佛教講堂期間，這助益甚大；因為香港是個人口稠密的大都會，往往眾多建築物擠在一千平方英尺的土地上；寺院的空間也相當有限，一切東西都得置放合宜，這樣看起來才會美觀。

我從維那師那兒，學到的另一個功課是如何聽引磬聲——這是維那師用來指揮大眾進退起止的法器。登壇受戒前一星期，我們全體尼眾戒子回到萬佛聖城演練，比丘恒授法師受命教授我們如何正確禮佛。他發現我們多數並沒有聽引磬行事，以致拜得像是大海波浪似的七零八落，起身不是太急就是太緩。

我們總共有五十三名戒子，授法師花了很大的勁來訓練我們如何聆聽引磬音，以令全體拜佛的動作與磬聲一致。這意味著我們必須知道，扣每一個磬眼，它所代表著不同的拜佛動作；例如：敲第一聲，我們全部都要拜下；第二聲和第三聲，我們的手要平放在拜墊上，手心朝上；第四聲，我們的頭要叩到拜墊；然後第五聲的時候，我們全體都要齊身站起來。第二拜與第三拜也是如此。這對我們來說是個挑戰，但維那師很有忍耐心，他貢獻出整個週末來教我們，最後，憑藉他的耐心，加上我們的努力，終於成功了。當我們每個人都以相同的步調在拜下和起身時，所顯現出來的是一股和諧

reject the wise advice of others.

Finally we entered the Precept Platform and received the Bhikshuni and Bodhisattva precepts. Once we ordained, we were like new born babies. Dharma Master Gwei reminded us that since we received the precepts, we have to investigate and understand the meaning of the precepts to guide our body, mouth and mind in daily life, and constantly watch our minds as to not create any unwholesome karma. Every lunar day we recited the precepts with the assembly.

To build a good foundation, Dharma Master Gwei strongly advised us to continue attending the morning universal bowing session and the afternoon Great Compassion Repentance ceremony to repent of our past actions created from greed, anger and delusion. Every day we attended the morning and evening recitation; I remembered Venerable Master Hua mentioned that attending the morning and evening recitation will yield great merit and virtue. Furthermore, we listened to lectures and read sutras to help us understand cause and effect and to develop our wisdom. Dharma Master Gwei encouraged us to memorize the *Earth Store Bodhisattva Sutra* because this was the instruction given by Venerable Master Hua. We did temple community work and constantly wore our sash, as well as watched our deportment to influence people to go the right path.

I really appreciate hearing these good speeches; they are like a bright torch leading me to a proper path. In respect for Venerable Master Hua and the Dharma Masters' teachings and for being able to leave home in a proper way place, I followed these practices and memorized the *Earth Store Bodhisattva Sutra* years ago.

Twelve years after being ordained, my experience is to constantly examine and reflect within and not look for others' faults. Whenever I encounter different tests, I think of my teachers' teachings to help me to grow and recognize my own mistakes. Lastly, I have affinities with Guanyin Bodhisattva and her Dharma door of compassion. Thus I learn to practice her way as my method of cultivation to benefit myself and others. ❀

與莊嚴的氣息在殿堂裡流動著。

當我回想起戒期中這種種的訓練，發現到我們的習性是多麼根深柢固；這些習氣，常常令我們誤以為自己都是對的，而拒絕聽取他人的明智建言。

最後，我們終於得以進入戒壇，受了比丘或比丘尼戒及菩薩戒。一旦我們受了大戒，就像個新生的嬰兒。此時，貴法師提醒我們新戒比丘尼：既然受了戒，就應該深入去了解戒律箇中的意義，以便能用於日常生活而引領我們的身口意，並隨時觀照自己的心，不去造作任何不善業。每逢農曆初一和十五，我們也要與會一起來誦戒。

為了打造堅實的基礎，貴法師強烈建議我們，受戒之後的頭六年要堅持參加早上的拜願和下午的〈大悲懺〉，以懺悔我們往昔因貪瞋癡所造的諸惡業。還有我們每天都必須參加早晚功課；記得宣公上人曾說過，能參加早晚課的人必有大功德。此外，我們還要參與聽經、誦經，這都是有助於我們了解因果，增長智慧。貴法師也鼓勵我們要背誦《地藏經》，因為這是上人以前所教導的。我們還要做寺院裡的工作，並且無論我們走到哪裡，這件袈裟永不離身；隨時注意我們的威儀，合宜的舉止是可以影響人走向正途。

我真的很感恩能聆聽到這些有益的教導，它就像一把明亮的火炬，引領我入正道。為了感恩上人及所有法師的教誨，也感恩能有難得的機緣在正法道場出家，我一直遵循著這些教導修行，並於多年前就背誦了《地藏經》。

我受了大戒十二年後，我的修行經驗告訴我，永遠要檢視並反省自己的心，修正自己的錯，不找他人之過。每當遇到不同的考驗時，我就回想老師們曾如何的教我，這個幫助了我成長並認識到自己的過錯。最後，要培養慈悲心，因為我與觀音菩薩以及祂的慈悲法門有緣，我也學著以此作為我的修行法門，進而利益他人。❀