

傳戒在聖城

—第十五屆開壇典禮誌

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



二〇二三年法界佛教總會第十五屆108天戒期，始於3月29日。由上恒下來法師於上午9:30在萬佛聖城無言堂主持開壇典禮。

上午9:00，戒子們排班步入戒壇。比丘近傳，近威兩位法師，帶領戒子們，在恒來法師的主持下，與七位引禮師一起，緩步繞行戒壇內外各一周，齊聲恭誦〈大悲咒〉，嚴淨戒壇。隨後戒子們前往無言堂恭請恒來法師主持開壇典禮。

恒來法師跟戒子們分享道：「我是1969年遇到上人，1971年搬進金山寺。我知道上人大智慧，不敢跟他皈依。但是上人非常的慈悲忍耐又善巧方便。幾年

The Dharma Realm Buddhist Association (DRBA) held their fifteenth 108-day precept session began on March 29, 2023. The Precept Platform Commencement was hosted by Dharma Master Lai in the Wordless Hall of the City of Ten Thousand Buddhas (CTTB) at 9:30 in the morning.

The preceptees lined up and entered the Precept Hall at 9:00 am. Bhikshu Jin Chuan and Jin Wei led the preceptees under the host of Dharma Master Lai, with seven guiding Dharma Masters slowly circumambulating the inside and outside of the Precept Hall, chanting the “Great Compassion Mantra” sincerely to purify the Precept Hall. Afterwards, the preceptees went to Wordless Hall to request the Dharma Talks from Dharma Master Lai for the Precept Platform Commencement.

Dharma Master Lai shared with preceptees: “I met the Master in 1969 and moved to Gold Mountain Monastery in 1971. I knew the Master had great wisdom and so I didn’t dare to take refuge in him. The Master was very compassionate, patient, and expedient. A couple of years later, I finally gathered the courage to ask Shifu to allow me

後我鼓起勇氣，請求師父讓我出家，上人跟我講虛雲老和尚的故事。上人說虛老一生都在精進修道。他在出家後的一個禪七中，雙盤打坐，那時候他還沒開悟，沒有入定，這樣打坐兩個禮拜非常痛苦。他為什麼要這樣做？因為他覺得這樣能夠啟發人們對佛法敬重的心，能夠啟發人們精進修道的心。上人說這就是虛雲老和尚，他就是有這個菩薩的態度，有這種菩薩的精神。上人鼓勵我們要有這樣的一種精神來修道。

還有一點，上人說，他來這個世間，是為了一件事，就是想讓大家成佛。師父說：『我對別的事都沒興趣，我只想讓你們都成佛，不然我不會待在這裡。』

3月29日當晚，遠在澳洲的恒實法師和譯經院的恒持法師通過視訊為戒子們開示。

恒實法師說：「我們知道上人當年（1947年）在普陀山法雨寺受具足戒，續佛慧燈，延續僧團的道業。之後上人給予我們機會，跟隨佛的行持，出家修道。今天我們很樂意盡心來支持你們各位的發心，把這個戒體，通過我們傳達給你們，到七月中就有機會登壇受具足戒，成為上人法脈傳承的比丘尼，希望你們的道業都會圓滿。」

實法師和戒子們分享《阿含經》裡的沙門頌

捨離恩愛，出家修道。
攝禦諸根，不染外欲。
慈心一切，無所傷害。
遇樂不欣，逢苦不戚。
能忍如地，故號沙門。

to renounce the householder's life. Shifu shared with me the story of Venerable Master Xuyun. He said that Elder Master Xu cultivated vigorously his whole life. One time when he lived in a monastery when he attended a Chan session, he sat with full lotus for two whole weeks without putting his legs down. At that time he was not enlightened yet and was unable to go into Samadhi, so it was great suffering for him. But by doing that, he hoped that it would inspire people to develop some respect for the Buddhadharma and vigorously cultivate the way. Shifu said this is because Venerable Master Xuyun had the attitude of a Bodhisattva and the mind of a Bodhisattva. Shifu encouraged us to cultivate with such a Bodhisattva's spirit.

One more little thing, the Master always used to say, 'I'm only here on this earth for one thing and that one thing is that I want everybody to become Buddhas, I'm not interested in anything else. I'm only interested in having you becoming Buddhas, otherwise I won't hang around here.'

On the night of March 29, Reverend Heng Sure from Australia and Dharma Master Heng Chih from HQ gave lectures to the preceptees via video conference.

Reverend Heng Sure said, "We know that in that year (1947) the Venerable Master received full ordination at the Fayu Temple in Putuo Mountain. Then he passed on the wisdom torch of the Buddhas and continued the work in the Way of Sangha group. After that, the Venerable Master gave us the opportunity to become monastics, and encouraged his Sangha to follow the Buddha's practice, which he followed. Today it is our joy to support all of you in your wish to become Bikhshunis in Master Hua's Dharma Lineage. And it is our delight to convey the Precepts to you through us. We're trying to give everybody encouragement to cultivate the way. By mid-July, you will have the opportunity to go to the platform to receive full precepts. I hope that all of you will accomplish your work in the Way."

Reverend Heng Sure then shared the "Śramaṇa verse" from the Agama Sutras with the preceptees.

*One must set aside the care of a loving family,
To leave home and cultivate the Way,
One subdues one's senses, untouched by desires,
Toward all one is kind, one does no harm;
Not elated by joy, not troubled by distress,
Patient as the earth, one can take what comes;
For these reasons one is called a Sramana.*
—The Agama Sutras

實法師解釋道：出家就是要捨離恩愛，難捨能捨，把一般人最難放的放下，把「家」這個小愛換成同體大悲。

攝禦諸根——就是持戒、習定、開智慧。運用我們的六根——眼耳鼻舌身意，把它們反過來，反聞聞自性，回光返照。

慈心一切，無所傷害。就是慈悲為懷。己所不欲，勿施於人。身為沙門，我自己最喜歡的，我都願意布施給他人，這樣是沙門的本分。

遇樂不欣，逢苦不戚。我不會像凡夫一樣逃避苦痛，追求快樂。而是說快樂來了，我不執著。苦的事情來了，我的態度也是一樣的，我們採行中道。

能忍如地，故號沙門。實法師說做個好沙門要記住最有用的就是這一句「能忍如地」。在一百零八天戒期裡可能會遇到很多逆的境界，有些時候可能覺得太難、太苦，現在正是要離開這個凡夫六塵流，深入聖人法性流，一定要記住「忍耐忍耐，切莫生氣，娑婆訶」。能這樣做就叫沙門。

實法師回憶自己一九七六年登壇受具足大戒，猶記上人當年送給戒子們這闕詞，今天和大家分享。

富貴五更春夢，功名一片浮雲。
眼前骨肉亦非真，恩愛反成仇恨。
莫把金枷套頸，休將玉鎖纏身。
清心寡欲脫紅塵，快樂風光本分。

恒持法師向女眾戒子開示道：不管在座各位出家前的背景是什麼，當你決定要出家，做沙彌尼的時候，你就要先把你的這個工作，你的職業放到一邊，然後變

Reverend Heng Sure then explained, “*One must set aside the care of a loving family.*” To become a monk or nun, one must set aside the care of a loving family. This is probably the hardest thing for people to do. You trade in the small love of the family for what is called “Single-substance Great Compassion” and become truly a member of the Buddhist family.

“*One subdues one's senses*” means holding precepts, practicing Samadhi, and opening wisdom. We know how to use our six organs to turn back our seeing, hearing, our nose, tongue, and body, and mind. Return the hearing and listen to the self-nature, return the light and illumine within.

“*Toward all one is kind, one does no harm.*” Toward all we are kind. Compassion is being kind to all. I will not make others suffer what I myself do not want. As a Sramana, I am willing to give to others what I like the most. This is what Sramanas are.

“*Not elated by joy, not troubled by distress.*” I will not be like an ordinary person who pursues pleasure and runs from pain. Instead, when happiness comes, I will not be attached. When suffering comes, my attitude will be the same. We find the Middle Way.

“*Patient as the earth, one can take what comes.*” Reverend Heng Sure mentioned that this is the most important one for being a good Śramaṇa — it is being “patient as the earth.” In the coming hundred and eight days, there will probably be lots of what are called 逆境, “states that go against the grain”; there probably going to be times when you’re going to say this is so hard and so bitter. Remember this line, 能忍如地, “patient as the earth.” Being able to endure like the earth, you can take what comes, why? We want to be Śramaṇas: we want to be bhikshus, we want to be bhikshunis. Now is the time to oppose the stream of the six senses of common people, and enter the stream of the Dharma nature of sages. So everyone keep this line in mind, ‘Patience! Patience! Gotta have patience! Don’t get angry, suo po he.’”

Reverend Heng Sure recalled that he received the full ordination in 1976. He still remembered a poem that the Master gave to the preceptees at that time, and shared it with everyone.

*Wealth and honor are but a springtime dream at dawn;
Merit and position are a wisp of floating cloud;
The blood relations of the present are temporary,
How soon love and tenderness turn to resentment and hate.
Don't burden your neck under chains of gold,*

成一位出家人。

但這不代表說以前做在家人的這些經驗不可以拿來用。在我們成為比丘尼的前六年，我們以前做過什麼，我們暫時不要做，我們去做一些我們不會的。受完戒六年以後，我們還是可以把我們曾經有過的這些技能，應用在佛教裏面，幫助佛教，讓佛教更加的強大，更加茁壯。

同時我們很幸運能有這個人身，這個身體能做很多事情，我們需要把自己當成一個法器，佛教的法器，讓這個法，經由我們保存下來。

另外一點，持法師鼓勵大家要和合相處。要守八敬法。「在僧團裏面，我們的最底線就是大家要和合，我們要找到方法跟很難相處的人好好相處。」持法師鼓勵大家在這108天的戒期裡面，大家一起好好長養這次善的共業。盡最大的努力，能夠正面的互相扶持，不要互相競爭、互相比賽。我們都有共同的目標，每一個人都能夠受戒。

持法師同時向戒子們介紹自己對淨土法門有堅定的信心，向戒子們推薦蕩益大師的《彌陀要解》。持法師說讀完蕩益大師的《彌陀要解》以後，會對修行淨土法門升起非常大的信心，對大家的修行會有非常大的幫助。持法師表示自己曾經認為修行中如果沒有打坐，就沒有辦法進步。直到後來讀了蕩益大師的作品以後，自己開始變得非常非常謙虛。持法師表示佛給我們創造的淨土的確是非常的圓滿，非常的美好。希望我們每一個人都可以往生到那裏去，鼓勵對淨土法門有興趣的人，好好念佛。

問題：剛剛持法師提到，出家之前如果有一些專業或技能，在受戒六年之後，可以提起這些專業，貢獻

*Don't bind your body in shackles of jade;
With a pure mind and few desires, transcend the world,
Find happiness in simplicity;
It is originally yours.*

Dharma Master Chih lectured to female preceptees, “Whatever your lay life was, whatever your background was, when you decided to be a novice, you put aside that profession, and take up the profession of being a monastic.

It's not that we can't use what we trained ourselves to be as lay people; we certainly can. However, during the first six years of being a Bhikshuni, it's better to focus on what it means to be a monastic. What we have done before, we don't do it for now; instead, we do something we don't know. Later on, around the sixth year of being a Bhikshuni, we can take the skills from our lay life and apply them to Buddhism. This is a really good thing because it will help Buddhism be strong.

Fortunately, we came with a human body that has lots of abilities. When we dedicate ourselves and make ourselves a vehicle for Buddhism; we have great strength to offer Buddhism because we take our every cell and let ourselves be vessels for the Dharma. This is how the Dharma is going to survive—it survives in and through us.”

Dharma Master Chih encouraged everyone to get along with each other and to observe the Eight Dharmas of Respect toward Bhikshus. She told preceptees to nurture their positive collective karma during the 108-day precept period. “Harmony is the very bottom line of the Sangha, so we should find ways to get along with people we find it difficult to get along with.” We should all do our best to support and help each other. Do not be competitive. Let's all have the same goal of taking on this journey of becoming fully ordained.”

Dharma Master Chih recommended the Pure Land Dharma Door as a powerful practice for preceptees and suggested reading Great Master Ouyi's “Essential Commentary of Amitabha Sutra.” “Great Master Ouyi explains the Pure Land in such a wonderful way that it certainly augments your belief in your cultivation, and is very helpful to your cultivation.” Dharma Master Chih shared that she used to think that if there is no meditation, then it would be difficult to make progress in cultivation. She became very humble after reading Great Master Ouyi's work. She realized that the Pure Land that the Buddha created for us is perfect and

給佛教。那麼如果有一種情形，在出家之前沒有任何的專業。那麼六年以後該怎麼辦呢？

恒持法師：我二十七歲出家，我出家之前也沒有什麼特別的專業。上人就教我們要五宗並修，在法界佛教總會，基本上我們的修行就是五宗並修。如果你以前沒有什麼特別的專業，那剛好六年以後你就可以修這個「五宗」。因為我們每一個人的個性都不太一樣，所以我們通常都會選擇一或兩種修行方法。但上人要我們五宗並修，而且要天天來修行。所以如果你跟著我們每天的作息的話，基本上也沒有缺什麼。

我剛剛特別就講到這個念佛，我現在就是比較提倡念佛，當然我們還可以修其他的法門。比如說打坐，參禪，戒律，研究經典，持咒等等。

恒實法師：我二十二歲就出家了，我出家前也沒有什麼專業。但是我可以說我發願要修慈悲，我要從我的骨頭裏面深深的來修行這個慈悲，就是〈沙門頌〉所說的「慈心一切，無所傷害」。身為佛教徒，如果你能夠真正做到慈悲的話，這就是給全世界最好的一個禮物了。

我也看到上人，他有非常「好學」的精神，他活到老學到老。上人對任何事物都非常有興趣學習。他曾經講過：「我如果晚一點出生的話，我會是這個世界上最好的這個電腦程序設計師」。

所以請你把這個「好學」當做是你一生的志業來做。我們一生可以好學，可以教化，可以幫助別人。所以「好學」就是我們比丘或比丘尼，可以做一生的事業。❀

miraculous. She wished that everyone could be reborn there and encouraged those who are interested in the Pure Land Dharma Door to uphold the practice.

Question: Dharma Master Chih mentioned that if one has some professional skills or expertise before becoming a monastic that one can use them to contribute to Buddhism after six years of full ordination. But what if one does not have any profession before becoming a monastic? What should one do after six years?

Dharma Master Chih: I became a monastic at twenty-seven without any particular profession. The Master taught us to cultivate all five schools of Buddhism. That's how the DRBA monastics live their lives, practicing all five schools. You're not at a disadvantage if you don't have an occupation to resume after six years of the full ordination. You're actually in a good position because you can devote your time to practicing those five schools. Of course, we have different preferences and tend to pick one or two that we like better than the others. But the Master did have us practice all five and to practice them every day. So if you follow our daily schedule, there is basically nothing missing.

I would say that you could recite to Buddha's name; obviously, I'm advocating for that, but there are other schools in Buddhism that you could concentrate on such as, meditation, the teaching school, (that is studying the Sutras), or you could concentrate on mantras. You can practice the precepts, mantras, teaching, Pure Land, or Chan school.

Reverend Heng Sure: I became a monk at twenty-two, so actually, I didn't have a profession. I made vows to practice compassion and kindness. My life's work is to practice kindness deeply from my bones. As the Śramaṇa verse says, "Toward all one is kind, one does no harm." As a Buddhist, you will be a gift to the entire world if you can truly practice kindness.

Shifu had an attitude of a "love of learning." He was interested in everything and lived to learn. Shifu once said, "If I had been born later, I would have been the best computer coder in this world."

As a monastic, you can make "love of learning" as your career. We can continue to learn and teach throughout our lives. When others turn to you to solve their problems, you can connect with them. That's a great job as a monastic—making "love of learning" your career. ❀