

2023年戒期心得分享

Insights on Receiving the Full Ordination in 2023

2023年7月21日-22日戒子報告於萬佛城大殿摘要

An Excerpt from Reports Given by Preceptees at Buddha Hall of the City of Ten Thousand Buddhas on July 21-22, 2023.



西沙加緬度法界聖城

The City of the Dharma Realm in West Sacramento, CA.

比丘尼近果攝影

Photo by Bikshuni Jin Gwo

近本師：我們每一個參加108天戒期的戒子都深深感恩法師們對我們的用心，還有所有來擁護這次戒期的居士們，對我們的付出和照顧，我們要表達內心最深的感恩。

在這108天的戒期裡，法師們有次序的引導我們進入狀況，最終的目標就是要讓我們順利登上戒壇，希望我們能得到清淨上品的戒體。在戒期間，法師們就開始教導我們，要好好的拜佛，懺悔我們的業障。另一個重點，就是背戒，因為背戒可以讓我們攝心。法師們告訴我們要怎麼樣用我們的心。我們要一一發菩提心，立堅固願。

我們觀想我們的心可以看到每一念都是清淨、明亮的；我們可以看

Jin Ben Shr: We want to express our deepest gratitude to the Dharma Masters for their sincere intentions towards us and to all the laypeople who have supported us during the 108-day ordination period. Their dedication and care have been invaluable to us, and we are truly grateful.

Throughout this 108-day ordination period, the Dharma Masters skillfully guided us through each situation in a methodical and systematic sequence. Our main goal was to ascend to the ordination platform and obtain a pure and superior-grade precept substance. During this training period, Dharma Masters emphasized the importance of respectfully bowing to the Buddha and sincerely repenting for our karma. They also stressed the significance of reciting the precepts, as a powerful way to unite and focus our minds. They guided us in using our minds to cultivate the Bodhi resolve and make strong vows.

We discover deep contemplation in the depths of our minds, which enables us to perceive the inherent purity and radiance

到遍法界一切有情跟非有情的眾生。當我們看到他們的時候，可以發一個很大很大的誓願，就是我們要斷一切惡，要修一切善，然後要度一切眾生。這就是我們的目標。我們當然知道這是一個很廣大的願。從現前的第一步開始，我們要能夠培養德行，從基礎做起。受戒之後是一個新的開始。上人曾經說過，受戒時得到的戒體是一個善種子，我們需要去長養它。

近蘊師：在這整個戒期裡，法師們不斷提醒我們，第一個，就是發心立願。「修行一定要發大菩提心，要立堅固願，這是千萬不可以忘記的」。

法師教導我們的第二個重點，就是要培養德行。法師特別提到，上人一直提醒我們——不要怕吃虧，不要自私，不要發脾氣，不要佔便宜，要常常利益別人，這就是德。上人說，戒律只有一個——就是不自私。

最後，是1955年虛雲老和尚在雲居山傳授「自誓受戒」，在戒期圓滿時的一段開示。這很符合我們戒期圓滿，準備回聖城受大戒時的心情。「即今下山。不可東去西去。勉勸同參。直向萬里無寸草處去。咦——何處是萬里無寸草。——觀自在菩薩。行深般若波羅蜜多時。參」。

近悠師：為期108天的戒期，對我來講其實是一個很長的時間。對我而言，除了努力地背戒，最重要的就是拜願和道場的工作。道場的各種工作，都是要學習的事項。嚴整威儀，肅恭齋法。也是出家人應該有的形象。這個威

of every thought and to observe all beings in the infinite Dharma Realm, whether they are sentient or not. By observing them, we are inspired to make a profound vow: to stop all wrongdoings, practice all wholesome deeds, and ultimately rescue all living beings. We know that this is a vast vow. We understand that to achieve it, we must start by cultivating virtue and building a solid foundation. Becoming ordained is a fresh start. The Master once said that the substance of the precepts we receive is like a seed of goodness that needs to be cultivated and nourished.

Jin Yun Shr: Throughout the entire training period, the Dharma Masters constantly emphasized the importance of bringing forth the Bodhi mind and making vows. They said, “In cultivation, it is crucial to bring forth great Bodhi resolves and to make strong vows. These aspects should never be forgotten.”

Another important lesson that the Dharma Masters taught us was the importance of nurturing virtue. The Venerable Master Hua stressed the importance of not fearing losses and not taking advantage of others, while also avoiding selfishness and controlling our tempers. Furthermore, he urged us to always seek to benefit others. These virtues were a constant reminder from the Venerable Master Hua. The Venerable Master Hua emphasized that the essence of the precepts is one main principle: avoiding selfishness.

Finally, I would like to share with you the “Self-Vow to Be Ordained” by the Venerable Master Xuyun (Empty Cloud). He gave this teaching at the end of an ordination period in 1955 at Yunju Mountain. We feel the same way as we approach the end of our training period and prepare to return to CTTB for the ordination ceremony. “*Now that you have left the mountain, do not go east or west. Strive hard together. Go straight to the place where there is not a single blade of grass for ten thousand miles. Where is this place that doesn't have a single blade of grass for ten thousand miles? —Avalokiteshvara Bodhisattva, in his profound practice of prajna paramita, clearly saw that all five skandhas are empty and crossed beyond all suffering. Investigate!*”

Jin You Shr: The 108-day training period was a lengthy process for me. Along with memorizing the precepts, important aspects such as bowing, repentance, and community work were crucial. It was necessary to learn all aspects of Monastery work, including developing a dignified deportment and following fasting guidelines. The practices were intended to display the ideal image of a monastic and inspire others to be respectful and resolve upon Bodhi.

儀要讓人肅然起敬，發菩提心。

此外，就是要了解戒律的精神。這些戒律就包括《梵網經》、《沙彌尼要略》以及五十三小咒，這些都是需要我們背熟的。

進入戒壇，其實是很神聖，很肅穆的。每個細節都要很清楚的掌握，需要事前的學習和排練。因此，我們能夠很順利地受戒，要感恩所有投入這份工作的法師和義工們。因為大家的目標一致，才能很順利的完成這個戒期。還有就是感恩三師八證的法師長老們，感謝他們寶貴的時間來參與。未來，願自己的菩提心能夠堅固不退轉，能以精進心，朝我的修行路邁進。

近晴師：首先我想分享貴法師分享的唐代太賢大師的一首偈頌。其中一說：「初入恆難永無易，由難若退何劫成」。

那這句話的意思就是說：你初初地學一個東西，它不會容易的。在世間的學問尚且需要花費很大的精力，更何況是我們想要了生脫死，來修出世間的這個法。所以它一定不會很容易。如果因為這個不容易我們就退心了，那多少個大劫都是沒有辦法成就的。

後面兩句是：「丈夫欲取三界王，當揮智劍斷眾魔。」如果你想要超越這個三界的話，你要用你的智慧寶劍斬斷自己的無明習氣、種種煩惱。最後兩句是：「吾於苦海誓無畏，莊嚴戒筏攝諸方」。所以說在這個苦海裡面，他是不怕的，因為他要用戒律做成一條舟船，用這個舟船他不但度自己，而且他會度十方的眾生——普濟眾生。

如果讓戒子只能夠挑一個題目來講的話，我想絕大部分戒子都會選擇感恩。法師和四眾們付出很多很多來成就我們。就比如說，我們得戒和尚實法師，來法師，還有持法師。在傳戒

Moreover, it is important to grasp the essence of these precepts. *The Brahma Net Sutra, the Essentials of Śramaṇa, and the Fifty-three Minor Mantras* are precepts that one must commit to memory.

Entering the precept platform is a sacred and solemn experience; it is essential to understand and prepare for every detail through careful examination and practice. I am thankful to all the Dharma Masters and volunteers who dedicated themselves to this work and helped us receive the precepts smoothly.

With a shared goal, we can successfully complete this precept period. I would like to sincerely thank the three Precept Transmitting Masters and eight Precept Certifying Masters for generously dedicating their valuable time to participate. I am hopeful that in the future, my Bodhi resolve will remain unwavering and steadfast, and I aspire to continue diligently advancing on my journey of cultivation without any setbacks.

Jin Ching Shr: I would like to share with you a verse that was shared by Dharma Master Gwei and written by Master Taixian from the Tang Dynasty. The verse goes as follows: “*It is difficult from start to finish. /Yet one who quits because it is hard will never succeed.*”

This verse reflects the challenges of learning something new. To acquire knowledge in this world, we need to have immense dedication, especially when our goal is to surpass the cycles of birth and death and cultivate the transcendental Dharma. As the verse says, “It is difficult from start to finish.” “Yet one who quits because it is hard will never succeed.” We should not give up just because it is difficult, or we will never succeed, no matter how many great kalpas we have experienced.

“*A hero who seeks to be King of the Three Realms, /Must slash through all demons with the wisdom sword.*” To transcend the three realms, one must wield this sword, cutting through ignorance and all kinds of anxiety. “*Vow to be fearless in the sea of suffering. /Adorn the Dharma of Precepts, and gather in beings everywhere.*” Therefore, he is fearless in the face of suffering and intends to use the precepts to create a boat. This boat will not only save himself but also rescue all sentient beings in all directions, benefitting them universally.

If preceptees had the chance to discuss just one topic, most of us would choose “gratitude.” The Dharma Masters and the four assemblies put a lot of effort into supporting us to be ordained: for example, Dharma Master Sure, Dharma Master Lai, and Dharma Master Chih. During the ordination ceremony, the actual

那天，比如說是六壇，實法師他要大段、大段地經文的開示，他就要念六次。到最後幾天傳法的時候他一直在咳嗽，嗓子也是啞的。那持法師她在法界聖城陪我們待了比較長的時間。她那種精神的陪伴其實對我們來說意味著很多。

近維師：這次我們十六位戒子能夠圓滿地求受到具足戒。我們首先很感恩我們的三師八證從不同的國家，不同的地方飛來萬佛聖城傳授具足戒，同時也給戒子們開示和指導。

接下來也很感謝法師們能夠把戒子們送到法界聖城，接受這108天的訓練。讓我們有一個很清淨的地方能夠很專心和攝心地學戒和背戒。很感謝法師們這樣陪著我們走過這108天。

法師在上課的時候都時常地重複地說：戒，就是不自私。我們嚴持戒律，才能夠得生諸禪定。他說戒律得生諸禪定，以及滅種種苦，並能生種種的智慧。還教導我們要怎樣發大菩提心，立堅固願，來培植我們的德行，堅守我們的六大宗旨。

在傳授菩薩戒的時候，在請師的那個環節裡面，當引禮師引導我們的沙彌尼首出班去請師時，整個戒壇的氣氛莊嚴而肅穆。當聽到鼓聲響起時，好像有一股陽剛之氣，照亮整個壇場，遍滿十方這樣。

最後我想要跟大家分享當我在正受戒時讀到那個戒本裡面的一句話。它是南山律師所說的，律師云：「未受已前，惡遍法界。今欲進受，翻前惡境，並起善心，故戒發所因，還遍法界。」得戒者能翻轉無始來的惡緣，它能夠把我們往昔的惡念翻轉過來，而起一個善

transmission took place six times, requiring Dharma Master Sure to repeatedly recite the lengthy interpretation texts. The final days of the ordination, he experienced persistent coughing and became hoarse. Dharma Master Chih stayed with us in CDR for a while, and her spiritual companionship was truly significant to us.

Jin Way Shr : We are fortunate to have had the opportunity for all sixteen of us to be fully ordained. It is a true blessing for us all. We are deeply thankful to the three Precept Transmitting Masters and the eight Precept Certifying Masters who came from different countries and places to transmit us the full precepts and also provided us with invaluable guidance and instructions.

I am grateful to the Dharma Masters for providing us with the opportunity to receive the training of 108 days in CDR and for giving us their guidance throughout these 108 days. It is important to have a dedicated space where we can learn and recite the precepts with focus and concentration.

A Dharma Master reminded us repeatedly during the precept classes that: “The precepts mean not being selfish.” Only by strictly upholding the precepts could we achieve Samadhi. The Dharma Masters said that the precepts could produce all kinds of Samadhi, extinguish all kinds of suffering, and arouse all kinds of wisdom. They also taught us how to develop great Bodhi resolve, make strong vows to nurture our virtues, and adhere to our six great principles.

During the Bodhisattva precepts transmission ceremony, I experienced a profound moment when the guiding Dharma Master led the first four novices to request for Dharma, the atmosphere on the ordination platform was incredibly solemn and reverent, and as the sound of the drum rose, there seemed like a very positive energy that illuminated the entire platform and permeated the ten directions.

I would like to share with you a sentence I came across in the interpretation text during my ordination. It is from Patriarch Nanshan (Southern Mountain): “*In the Dharma Realm, evil deeds and thoughts prevail prior to receiving the precepts. Receiving the precepts empowers me to transform the negativity of the past and cultivate a virtuous mind, as the essence of precepts is awakened by the surrounding conditions that permeate the Dharma Realm.*”

Obtaining the precepts grants us the power to overturn the negative karma of our past. It enables us to change our negative thoughts into wholesome ones. This truly is an extraordinary achievement.

念，這真的是一件很棒的事情。因為在受戒裡面，你能把以前往昔所做的那些不好的惡業或者自己有那個惡念呢，都能把它翻轉過來，令自己的身心都能清淨。這一點是我在戒本裡面看到這句話的時候是最歡喜的。

近泉師：還沒有開壇之前，我覺得108天的時間很長，也擔心會不會有困難等等。但是，戒期剛剛開始幾天以後，我的感受就有所變化。我生出了大歡喜心，當下還想將來有機會，我也要去護持以後的戒子受戒。

整個戒期時間過得很充實，在戒期期間，我們總共拜了兩部懺。第一部是萬佛寶懺，第二部是華嚴懺。我有機會專心拜懺，了往昔的罪業。

其餘時間，戒子都一直上殿、上課、背戒、出坡。大家都很用功、用心。很快108天的戒期一眨眼就要結束了，我們準備回到萬佛聖城來受戒。回來以後我開始有點壓力。因為個人明白受了具足戒就有責任擔如來家業，也要把所學到的努力實現。因為個人沒學問，所以希望自己可以把威儀做好。不要辜負法師們的教誨。☸

It means during the ordination ceremony you have the opportunity to transform the negative karma and unwholesome thoughts accumulated in the past into wholesome ones, allowing your body and mind to be purified. This is what brought me the greatest joy when I read this sentence in the ritual book.

Jin Quan Shr: I initially considered the 108-day duration of the “precept platform” to be quite lengthy and had some concerns about the potential challenges that I might encounter, the strict schedule, and the memorization of the precepts. However, within a few days of the training period, my perspective had changed; I found myself filled with joy, and now I believe that if given another opportunity, I am willing to support and help future preceptees to go and take ordination.

I found the entire ordination period to be incredibly fulfilling. During that period, we practiced the Ten Thousand Buddhas repentance, and the Flower Adornment Repentance. I was fortunate enough to have the chance to genuinely repent and cleanse myself of the past karma.

The Preceptees spent the rest of our time in bowing, doing community work, memorizing precepts, repenting, meditating, and attending precept classes. Everyone was diligent and focused. The 108-day ordination period soon came to an end, and we prepared to head back to the City of Ten Thousand Buddhas to receive our ordination. Upon my return, I started to feel stressed as I became aware of the responsibility of the Tathagata’s household after receiving full precepts. I understand that I must work hard to apply what I have learned. Since I lack knowledge, I hope to focus on my deportment and not disappoint the teachings of the Masters. ☸



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