

should observe such as not taking lives; not taking what is not given; not losing chastity; not indulging in false speeches; not taking intoxicants; not taking food at inappropriate time; not dancing, singing or playing music or watching entertainment programs; not using perfume, cosmetics, wearing of garlands; not using high chairs or sleeping on luxurious bed; and not accepting gold and silver (money). When novices are at the age of 20, they receive an official ordination ceremony to become bhikshus or bhikshunis. After being ordained, bhikshus or bhikshunis will observe Perfect Precepts or Great Precepts, which means they can now abide by all the required precepts “perfectly well.” In the ordination ceremony, the candidate takes an oath to observe complete precepts in the presence of 10 monks known as the “three leaders and seven witnesses.” The ordination ceremony must be held at a particular place (precept platform) and in accordance with a specific procedure. Perfect Precepts are the most important for bhikshus or bhikshunis, because only by taking Perfect Precepts they will be fully recognized as a member of sangha—Buddhism monastic community. As for receivers believing in Chinese Buddhism, a sect of Zen Buddhism, they are required to observe bodhisattva precepts. Bhikshus are required to observe over 200 precepts, and bhikshunis, over 300 precepts. In the ordination ceremony, receivers will be burned in the forehead or wrist with burning incense to form three, six, nine or 12 black marks. The more marks, the more pious. All the receivers should not break their oaths. If they do not wish to continue as Buddhists, they can announce in advance not to observe precepts anymore, and give up their Buddhist lives.

佛教受戒制度

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h\YK \]hY' < cfgYHYa d'YUbX' < i]'b'HYa d'Yk]h' \]g'
 f]W' _bck `YX[YUbX' _]bX'UH]hi XY'' =b'hYgdf]b['cZ
 nMY' +\$+ž>]Un\ Yb' Ufflj YX']b' 7\ Ub[Ñb' UbX' fYg]XYX']b'
 h\YG\]q'HYa d'Y''K]h' h'YfYWa a YbXU]cb'cZ8UcÑbž
 >]Un\ Yb' VYWa YUX]gVd'YcZA Ughf' < cb['b["A Ughf'
 < cb['b['k Ug'k Y`lj YfgYX']b' Vch' J]bUnUgYVif@ ncb[L
 UbX' H]UbH] 'gYVifH]UbH]ncb[L" A Ughf' < cb['b['UbX'
 DUf]UFW' 8UcÑb'k YFYVch' 'g' a a cbYX'Vmih'Y9a dYfcf'
 N\cb[ncb['cZh'YHUb['8mbUghmirc' VYWa Y'gYb]cf'
 a cb_g'rc' \c'X'h'YdfYVdh[fUb]b['WfYa cb]Yg'Zcf'h'Y
]a dYf]U'Wi fh'5Zmf'fci bXg'cZdf]j UY' HU_gž < cb['b['
 XYd'm]a dfYggYX'>]Un\ Yb'k]h' \]g'dfcZci bX'Yfi X]h]cbž
 UbX' \]g]bZcfa U]j YUbX']b!XYdh' XWU]hg''>]Un\ Yb'k Ug'
 XYd'mYb`]] \hYbYX''>]Un\ Yb'Ugc' [Uj Y' < cb['b['UXYd'
]a dfYgg]cb'k]h' \]g'Yl W'`YbW'UhX' Ufa Ufž \]g'VfcUX'
 \cf]ncbžUbX' \]g]bg[\h' < cb['b['fY] UFXIX' \]a 'Ug'U
 fUYHU'YbhcZ6i XX\]ga "'Cb' A UFW' & 'fi bUf' W'YbXUfž
 +\$, ž>]Un\ Yb'rc' _'h'YDYfZVMDfYVdh]g'Uh' h'YG\]q'
 HYa d'Y' < cb['b[žk \c'k Ug'+) 'nMYg'c'XždfYg]XYX'cj Yf'
 h'YdfYVdh[fUb]b['WfYa cbnZcf'>]Un\ Ybžk \c'k Ug'8%
 Uih'Uh]a Y''>]Un\ Yb' VYWa Yh'Y'Ugh]Ua cb['h'YdYcd'Y
 cfXU]bYX'Vm< cb['b["'

H\Yhk c'Wd]HU' VhYgž @i cn]b['UbX' 7\ Ub[Ñbžk YFY
 h'Yb'dc`h]WžWbca]WUbX' W'hi fU' Wb]hfg'cZ7\]bUž
 k \YFY h'Y' \]g'rfmicZ6i XX\]ga 'Wb' VY' hfUWYX' `cb[Yf'
 h'Ub'h'Uh]b'Mb[n\ci "'H'YFYk YFYfck g'cZa cbUghf]Yg'

一年之后，鉴真又由道岸禅师引荐，离开扬州大云寺去洛阳、长安的古寺名刹游学深造。他先在洛阳游学一年，白马寺、慧林寺里的高僧佛徒都对这个渊博、平易的年轻和尚留下深刻印象。鉴真于707年春到达长安，寄住在实际寺。鉴真又经道岸介绍，拜高僧弘景为师。弘景既是律宗名僧，又是天台宗大师，与道岸一起被唐中宗召进朝廷担任授戒师。鉴真与弘景几番交谈，深感弘景大师学问渊博，议论深刻剀切，闻之如醍醐灌顶。弘景也感到鉴真精通律学，眼界开阔，造诣精深，为佛门之稀有奇才，便于708年农历三月二十八日在实际寺给鉴真授了“具足戒”，当时的鉴真年方21岁。此时的弘景已是75岁高龄，年轻的鉴真和尚成为他最后一个授戒的弟子。

洛阳、长安两京是当时中国的政治、经济、文化中心，宗教传入也早于扬州。两京佛寺林立，高僧荟萃，论辩激烈，宗教氛围浓郁。鉴真虔敬地游学于两座都城，历访名寺高僧，潜心钻研佛学经典特别是律学教义，26岁回到扬州时已成为一位造诣极高的律学大师。鉴真所学，以律学为主，兼修天台宗、华严宗等派经典。

UbX`hYa d`Ygž k \ YfY`h\ Y`gUb[\ U`cZhYb` \ YUhyX`m
 debated in a strong religious atmosphere. Jianzhen
 k]h` [fYUhd]YmifUj Y`YX`k]XY`m]b`h`Y`hk`c`Wd]HU`gž
 ZYei Ybhmij]g]hYX`ZLa ci g`a cbUghYf]Yg`UbX`a cb_`gž
 UbX`WbWbhfUhyX`cb`ghi Xn]b[`6i XX\]ga Í YgdYMU`m
 X\Ufa Uf`j YfgYg`UbX`XcWf]bYg`5`h`h`Y`Uj`Y`cZ`&`ž`k` \ Yb`
 \ YfYi fbYX`hc` \]g`ca Ytk`b`Mb[n`ci ž` \ Yk Ug`UfYUXm
 U`] [\ `mUW`a d`]g`YX`X\Ufa Uf`a Ughf` < Yk Ug`k`Y`!
 j YfgYX`]b`XcWf]bYg`]b`H]UbHj`gYMi fH]UbH]ncb[L`UbX`
 < i`Un`b`gYMi f i`Un`bncb[E`

7 \]bUŃg`Zi XU`YW`bca miUbX`W`hi fYž`UbX`Ufhgž
 fYUWYX`h`Yf`dYU` ``y`Y`]b`h`YÍ? U]ni`Ub`9fU`]b`k` \]W`
 >]Un` \ Yb` `]j` YX` H`Y`UfW]hWm` fY`cZ7 \]bYgY`dU`UWg`UbX`
 hYa d`Yg`fYUWYX`Ua`Ui`fY`Yj`Y`U`h`f` [fYU`h`X`Y`Y`cda`Yb`g`
]b`h`Y` < Ub`8`nb`Ugh`mif&S`*`67İ`&&S`5`8`Łž`>]b`8`nb`Ugh`m
 f&S`*) İ (&SŁž`UbX`B`cf`h`Yfb`UbX`Gci`h`Yfb`8`nb`Ugh]Yg`fİ`&Sİ`
), - E` - b` @` cn`Ub[`UbX`7 \ Ub[Ńbž`h`YfY`k`YfY`bi`a`Yfci`g`
 hYa d`Yg`k`]h` [cf[Yci`g`ci`h`f`Udd`YUf`UbWg`UbX`i`b]ei`Y`
 g`m`Ygž`k` \]W`Xk`UfZ`X`h`Y` \ ci`gYg`Zcf` [fYU`h`Zi`XU` `cf`Xgž`
 generals and ministers of the Tang Dynasty. Jianzhen
 k Ug`Ub`UfW]hWm` fU`Yl`dYfh`6Yz`cfY`>]Un` \ Yb`]fUj`Y`YX`
 hc`h`Y`hk`c`Wd]HU`W`h]Ygž` \ Y` \ UX`dfYg]XYX`cj`Yf`h`Y`
 Wb`gfi`W]cb`cZ`h`Y`@cb[l]b[`Hya d`Y`UbX`h`Y? U]ni`Ub`
 HYa d`Y`]b`Mb[n`ci` " < Y`b`Yj`Yf`a`]ggYX`Ubm`WUbW`hc`
]a`dfcj`Y` \]g`UfW]hWm` fY`XYg[b`g`] `g` " >]Un` \ Yb` \ UX`U`
 a`i`W`XYdYf`i`bXYfg]UbX]b[`cZ6i`XX`]ghUfW]hWm` fY`