

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

凡皈依佛教的人都应受持戒律，以便更好地修行。因不同教派对教义有不同理解，所以产生了不同的戒条，可分为五戒、八戒、十戒、具足戒等，或分为小乘戒、大乘戒、居士戒、比丘戒、比丘尼戒等。等级较低的是沙弥戒，一般授予20岁以下的僧尼。沙弥戒有十个戒条，即不杀生、不偷盗、不行淫、不妄语、不饮酒、不涂饰香鬘、不视听歌舞、不坐高广大床、不非时食、不蓄金银财宝。出家人到20岁时正式开始受比丘戒或比丘尼戒，也称“具足戒”，意为“具备充足的戒条”，或称“大戒”。受戒时必须具足一切条件，如特定的监察僧人（十师）、特定的受戒场所（戒坛）、特定的法会程序等。具足戒是比丘、比丘尼必须受的最重要的戒，受了此戒后才算正规的佛教徒。信奉大乘佛教的汉地佛教僧尼还须受菩萨戒。具足戒戒条甚多，比丘要守200多戒，比丘尼更多达300多戒。受戒时要用戒香炙烧头额或手腕，炙成三个、六个、九个或12个黑疤，越多表示越虔诚。凡受戒者不许破戒，如果不愿意过出家生活，可以声明舍戒，还俗回家。

the White Horse Temple and Huilin Temple with his rich knowledge and kind attitude. In the spring of year 707, Jianzhen arrived in Chang'an and resided in the Shiji Temple. With the recommendation of Dao'an, Jianzhen became a disciple of Master Hongjing. Master Hongjing was well-versed in both Vinaya sect (Lüzong) and Tiantai sect (Tiantaizong). Master Hongjing and Patriarch Dao'an were both summoned by the Emperor Zhongzong of the Tang Dynasty to become senior monks to hold the precept-granting ceremonies for the imperial court. After rounds of private talks, Hongjing deeply impressed Jianzhen with his profound erudition, and his informative and in-depth debates. Jianzhen was deeply enlightened. Jianzhen also gave Hongjing a deep impression with his excellence at dharma, his broad horizon, and his insight. Hongjing regarded him as a rare talent of Buddhism. On March 28 (lunar calendar), 708, Jianzhen took the Perfect Precepts at the Shiji Temple. Hongjing, who was 75 years old, presided over the precept-granting ceremony for Jianzhen, who was 21 at that time. Jianzhen became the last among the people ordained by Hongjing.

The two capital cities, Luoyang and Chang'an, were then political, economic and cultural centers of China, where the history of Buddhism can be tracked longer than that in Yangzhou. There were rows of monasteries

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。

and temples, where the sangha often heatedly debated in a strong religious atmosphere. Jianzhen with great piety traveled widely in the two capitals, frequently visited famous monasteries and monks, and concentrated on studying Buddhism—especially dharmar verses and doctrines. At the age of 26, when he returned to his hometown Yangzhou, he was already a highly accomplished dharmar master. He was well-versed in doctrines in Tiantai sect (Tiantaizong) and Huayan sect (Huayanzong).

China's feudal economy and culture, and arts, reached their peak level in the "Kaiyuan Era" in which Jianzhen lived. The architecture of Chinese palaces and temples reached a mature level after great developments in the Han Dynasty (206 BC–220 AD), Jin Dynasty (265–420), and Northern and Southern Dynasties (420–589). In Luoyang and Chang'an, there were numerous temples with gorgeous outer appearances and unique styles, which dwarfed the houses for great feudal lords, generals and ministers of the Tang Dynasty. Jianzhen was an architectural expert. Before Jianzhen traveled to the two capital cities, he had presided over the construction of the Longxing Temple and the Kaiyuan Temple in Yangzhou. He never missed any chance to improve his architecture design skills. Jianzhen had a much deeper understanding of Buddhist architecture