



千禧年萬佛城

在家菩薩戒講解——殺戒 《續》

THE PRECEPT AGAINST KILLING <CONTINUED>

比丘恒律 講於2000年8月31日星期四上午在家菩薩戒課

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ENGLISH TRANSLATION BY JACK CHONG OF BBDC (SINGAPORE)

第70頁第四點，多看有關戒殺、護生的書籍、影片、錄影帶等。可惜這一類的資料很少，我們也希望能蒐集這一類的資料，尤其是影片、錄影帶，因為有聲、光的效果。

第五點，不張貼有暴力傾向的圖片。這個在外面經常看到，什麼有藍波啊，肉那麼一大塊，一大塊，拿機關槍或大刀，我們不貼這些東西。

第72頁，我們剛剛講的是意業，如何讓我們的意業環境中保持清淨。再來看看我們身口方面，不要去教人做，或自己做殺害眾生的事情。這是基本的殺戒，剛剛所講的都在這個範圍之內。

第二個是不擁有傷害或殺害眾生的器物。為什麼要擁有？就是準備用來殺害眾生的。說是我為自衛，哪天別人打我，我就可以打回去。

。我們學佛法的人要知道，避惡緣，多做善功德，才是真正的保護。極樂世界就沒有那些刀槍，為什麼娑婆世界就這麼多武器，彼此殘害就因為眾生的惡業，有殺心。

現在我們禮拜佛陀，就是要學習他的慈悲，不殺害眾生。講佛陀或者太遠了，我們講上人；上人就是慈悲心，不殺，我們看見就歡喜。如果我們看到人帶槍，你會想親近他嗎？他有殺心在，你看了就怕。是不是？

第三個，不傳播殺生或教人食肉的書或錄影帶。不要說，「這個錄影帶很好，你拿去看看

The fourth point on page 70 says we should read books and watch movies and videos that emphasize non-killing and cherishing life. However, such materials are not that common. We are hoping to collect more of such movies and videos because of their audio-visual impact.

The fifth is not to display posters or pictures with violent themes. We often see such posters, for example, the one of Rambo with his rippling muscles wielding a machine gun.

We have just talked about how to keep our mind karma pure. Next, page 72 discusses how to control our body and mouth so that we don't ask others to kill or kill other beings ourselves. This is the basis of the killing precept; it includes what we discussed earlier.

Next, we should not own any objects that can hurt or kill other beings. Why do we own them? It shows we are prepared to kill. Some call it self-defense: When someone beats you up, you beat that person in return. We who study Buddhадharma should understand that true protection comes from eliminating unwholesome affinities by doing more good deeds. Such weapons do not exist in the Land of the Ultimate Bliss. Why do we have so many weapons in the Saha world with which to hurt each other? It is because of living beings' evil karma and their propensities for killing.

When we bow to the Buddha, we should emulate his compassion and not kill living beings. The Buddha lived so long ago; let's take another example: our Venerable Master and his compassion. We all liked to draw near to the Venerable Master. On the other hand, if you see someone carrying a gun, would you want to approach that person? The person has lethal intentions and therefore you are scared of him.

Third, do not distribute books or videos that promote killing or meat



吧！」或者「這個食譜不錯，你拿去看看。我現在受過戒了，不能煮了，你拿去看，煮給你丈夫吃，補一補。」不行的，不要把這些給別人。

第四，不與傳播食肉有益健康，殺害或虐待眾生者為伍。中國人尤其對稀有的動物，認為是最補的；認為吃蛇膽啊、猴腦啊、熊掌啊才補，才健康。像這種人，我們也不要跟他在一起，恐怕久了我們也認為這是對的。

或者有的人認為得癌症要吃雞肝，才會去癌。根據我的經驗，這些得癌症的人若再去殺生，只會死得更快、更苦。這種例子太多了，今天不能講。

第五個，我們要親近、支持護生的團體及善知識。這也是儒家講的「里仁為美」的道理，我們要親近善知識的環境，就像我們來萬佛城一樣。其實我們支持這些護生的環境，也就是保護這個地球，讓這個地球有祥和之氣。

第六，親近清淨的道場。

第七，宣揚素食的好處，並鼓勵所有眾生都能素食。

第八，不傳播有暴力傾向的書籍圖片、影片及錄影帶。

第九，不看有擊鬥性質的運動，像鬥劍打拳。

問答

問：夏天剪草時，明明知道草裏有蟲，還要剪的話怎麼辦？

答：戒條上講得很清楚，「乃至蟻子，悉不應殺。」如果你看見有蟲在那裏，你還要剪，要把牠打死的話，就犯戒了。如果你只是懷疑不能確定---因為你不可能一根一根草翻開來看，沒有辦法做到---原則上我們最好事先貼告示，告訴眾生我們什麼時候剪草，請你們離開。或者事先念〈大悲咒〉

，這是我們盡量能夠做到的。

事實上我們也不能確定到底有沒有蟲，機器一發動牠逃跑了。但是我們還是盡量事先通知牠們。

問：白蟻怎麼辦？

eating. Do not recommend videos that promote killing, or recipes or cookbooks that use meat. Some may say "This recipe is not bad, have a look. I have taken the precepts and am not allowed to cook such dishes. However, you can cook them for your husband because they are very tasty." It is wrong to pass such recipes to others.

Fourth, do not draw near those who promote meat-eating or killing and abusing living beings. The Chinese in particular consider the flesh or organs of unusual animals to be especially bolstering. They believe that such foods as snake liver, monkey brain, and bear paws are good for their health. We should not associate with these people too often, for we might be influenced to think that it is alright to eat these animals' organs.

Some people think that chicken liver can cure cancer. My experience is that these people will die and suffer even faster if they are involved in more killing. There are many examples that we have no time to discuss today.

Fifth, we should draw near to groups or teachers that protect living beings. This is the Confucian ideal of having humane neighbors. We should frequent places with good advisors such as the City of Ten Thousand Buddhas. In fact, if we support environments that are protective of living beings, we are essentially protecting the earth so that our planet will be more peaceful.

Sixth, we should draw near to pure Wayplaces.

Seventh, we should tell others the benefits of being vegetarian and encourage all living beings to become vegetarians.

Eighth, we should not disseminate books, pictures, movies or videos containing violence.

Ninth, we should avoid watching sports that involve fighting and hitting, such as sword fighting and boxing.

QUESTIONS & ANSWERS

Question: In the summer, if we know that there are bugs in the lawn, can we still mow the lawn?

Answer: The precept very clearly prohibits killing even insects as small as ants. Suppose you mow the lawn knowing that there are insects in the grass. If you kill them, you have transgressed the precepts. If you are not sure whether there are bugs since it is impossible to check each blade of grass, you should post a notice informing all beings when the lawn will be mown and request them to leave. Another way is to recite the "Great Compassion Mantra." These are things we can do at the very minimum. Actually we can't always know when there are bugs around. They may jump out after the mower is started. However, we should do our best to notify them.

Question: What about termites?



答：可用驅蟲的方法來處理。

問：剛剛說不要學習鬥劍、拳擊等運動，但是我看到很多少林寺的法師是打拳開悟的。

答：有一次三藩市的武術館請上人去看看，上人就講了少林寺與達摩祖師的故事。為什麼達摩祖師教少林寺的和尚打拳呢？

因為達摩祖師本身是開悟了的，不但有種種智慧，而且也會武術。但是他到少林寺的時候，發現少林寺的和尚都互相爭，互相排擠。他爲了教化這些和尚，就跟他們說，「你們要爭，我教你們如何爭，用打拳的方式最好。」大家一聽，很好；爲了不落人後，大家就跟達摩祖師學習武術。

在學習當中，達摩祖師又教他們必須忍耐；難忍能忍，且必須要專心調息。結果這和尚在學習武術當中，把他們的暴戾之氣去掉了。

你知不知道海燈法師的一陽指？他總是跟人家講，「我教你武術是方便法，你還是去打坐，打坐是最高的武術。」因為我們的身體都會壞的，你拳打得再厲害也總有一天會老；等你老了或病了，一個小流氓一腳就把你踢個半死。年輕時武功高也沒有用，現在的小流氓一槍就把你打死了。

如果是調身的太極拳是可以的，因為沒有這種殺氣。一般的擊鬥運動，像日本的劍道，都是以打倒對方才算贏，也就是要打對方的頭、腹和手部；打拳也是要打到要害才得分，這裡面就包含了鬥爭心和殺心。我們學菩薩道的人，是要寧可犧牲自己也不傷害眾生。

問：受了菩薩戒可不可以吃燕窩和蜂蜜？

答：受了菩薩戒就要終生茹素。燕窩是燕子的唾液做成，往往在取燕窩的時候就傷了小燕子，我們學佛的盡量不要擾亂眾生。蜂蜜，在《楞嚴經》上講要盡量避免。爲什麼呢？事實上這二項要在盜戒談更適當，因為這牽涉到偷眾生的財物了。

問：如果客人來訪，他們是吃肉的，是不是可以給他們肉食吃呢？

答：這個道理很簡單，如果我們不吃肉是因為慈悲心，那我們又去拿肉給別人吃，跟我們的原意相違背了。何不請他到素食館吃呢？

Answer: There are ways to get them to leave of themselves.

Question: Didn't you just say that we should not practice sword fighting, martial arts and other such exercises? How is it then that monks in the Shaolin Temple become enlightened through practicing martial arts?

Answer: Once when the Venerable Master was invited to speak to a martial arts group in San Francisco, he told the story of the Venerable Patriarch Bodhidharma and the Shaolin Temple. Why did the Venerable Bodhidharma teach the Shaolin monks martial arts? The Patriarch was enlightened and had great wisdom, and he also knew martial arts. When he saw the Shaolin monks contending with each other, he told them, "If you want to fight, I'll teach you how. Martial arts is the best way." The monks were convinced and learned martial arts from the Patriarch Bodhidharma. During their practice of martial arts, the monks learned patience. They learned to endure the unbearable and to practice breathing. Originally aggressive, these monks were tamed through martial arts.

Have you heard of Dharma Master Hai Deng's "Yi-Yang-Zhi"? He used to tell people, "The martial arts I've taught you are only an expedient; you should learn meditation. Meditation is the highest level of martial arts."

This is because our body will eventually waste away. It doesn't matter how good you are at martial arts; you will still get old. When you are old or sick, you will easily be defeated by younger opponents. However, the young ones' superb skill in martial arts is also useless, since a bullet can mean instant death.

It is okay to practice Tai-Chi because it has no lethal energy. In sports such as Japanese swordfighting, one must strike the opponent on the head, abdomen, or hand to be considered the winner. Similarly with boxing, one must hit the opponent to gain a point. Those sports involve an attitude of killing and fighting. We who observe the Bodhisattva Precepts should not engage in such activities, as we would rather sacrifice ourselves than kill other beings.

Question: Can someone who has taken the Bodhisattva Precepts eat swallow nests or honey?

Answer: You should become a vegetarian after taking the Bodhisattva Precepts. Swallow nests are made with the swallow's saliva, and young swallows are often hurt in the process of obtaining nests. We should avoid disturbing other living beings. The *Shurangama Sutra* advises us to avoid consuming honey. These issues are actually more relevant to the stealing precept, for they involve stealing other beings' possessions.

Question: If we have guests who are not vegetarians, should we serve them meat?

Answer: This is a simple principle. The reason for becoming vegetarian is to be compassionate. If we serve others meat, we



問：我家養了很多貓---金聖寺有貓都叫我去抓---最多的時候有十三隻。

答：上人告訴我們貓並不是很好的眾生。為什麼做貓？因為過去牠有殺心，嫉妒障礙心也重。上人又講，貓也很容易跟惡靈相感召，所以叫我們不要養，不要接近，乃至於不要看牠的眼睛。

所以我們學佛要學有智慧，既然知道這不應該做，就趕快把牠送走了。因為你跟牠結的緣越深，往生的時候，你不是和阿彌陀佛招手，是和貓招手跟了貓走，因為你跟牠太親近了。等你醒來，「咦！怎麼在貓窩裏？」

問：有兩個國家戰爭，如果有一個受菩薩戒的人要與國家共存亡，算不算犯戒？

答：如果你知道這個地方將會有危險，你留下來的話就犯險難獨行戒了。如果是共業的話，你哪裏都去不成，沒有選擇。

are contradicting ourselves. Why don't you invite your guests to a vegetarian restaurant?

Question: I take care of numerous cats. All the cats at Gold Sage Monastery are under my care. There are a total of thirteen.

Answer: The Venerable Master told us that cats are not very wholesome beings. How does one become a cat? It comes from entertaining thoughts of killing and being prone to jealousy and obstructiveness in past lives. The Venerable Master also said that we should not raise or get close to cats, nor stare into their eyes as they are often closely associated with evil spirits. Therefore, we who study the Buddhadharma should have wisdom. If you know it is not the right thing to do, you should send them away. If you develop deep affinities with these cats, in the future when you die, you won't be waving to Amitabha Buddha. Instead, you will hold hands with the cats and go off with them, because you became too close to them. When you wake up, you'll wonder, "What am I doing in a cat litter?"

Question: During a war between nations, if a person who has received the Bodhisattva Precepts wants to die for his country, is that considered a violation of the precepts?

Answer: If you know that a place is going to be in danger and you stay there, you have violated the precept against staying alone in a dangerous place. If you have shared karma with the people there, however, you won't be able to leave. You have no choice but to stay.

(「殺戒」講解完)

(The End of the Precept Against Killing)

(上接第21頁)

(Continued from page 21)

彌勒，阿逸多菩薩現在在兜率內院，等著為下一尊佛。所以他有個頭銜是 *ekajāti-pratibaddha* 「一 (*eka*) 生 (*jāti*) 補處 (*pratibaddha*)」表示他將來是下一尊佛，也就是於釋迦牟尼佛之後成佛。

He therefore has the title *ekajāti-pratibaddha*: "Bound (*pratibaddha*) only by one (*eka*) birth (*jāti*)." That title designates the next Buddha, the Buddha-to-be, in this case the successor to Śākyamuni Buddha.

1. 阿逸多菩薩 *e yi duo pu sa*.
2. 阿逸多 *e yi duo*.
3. 無能勝 *wu neng sheng*.
4. 彌勒 *mi le*.
5. 慈氏 *ci shi*; Tibetan *byams-pa*.
6. Pāli *mettā*; it is the same *maitrī* as the first of the four *apramāṇa*, "immeasurables," also called the four *brahmavihāra*, "brahmic stations," which are *maitrī* "kindness," *karuṇā* "compassion," *muditā* "sympathetic joy," and *upekṣā* "letting go."
7. 一生補處 *yi sheng bu chu*; Tibetan *skye-ba gcig-gis thag-pa*.
8. For the Master's commentary to this section see *A General Explanation of the Buddha Speaks of Amitabha Sutra* by Tripitaka Master Hua, Buddhist Text Translation Society, San Francisco, 1974, pages 103-5, which also appeared in *Vajra Bodhi Sea* issue #47, pages 15-16.