



菩提田

Bodhi Field

千禧年萬佛城 在家菩薩戒講解——邪淫戒

THE PRECEPT AGAINST LUSTFUL BEHAVIOR

比丘尼恒貴 講於2000年8月31日星期四下午在家菩薩戒課

A LECTURE BY BHIKSHUNI HENG GWEI ON THE AFTERNOON OF THURSDAY, AUGUST 31, 2000,
DURING THE LAY BODHISATTVA PRECEPTS CLASS

楊維光、劉年聰 英譯

ENGLISH TRANSLATION BY YONG WEI KWONG AND LIEW YEN CHONG

南無薩怛他，蘇伽多耶，阿囉訶帝，三藐三菩陀寫！（三稱）

Na Mwo Sa Dan Two, Su Chye Dwo Ye, E La He Di, San Myau San Pu Two Sye! (3 times)

師父上人、各位法師、各位善知識：

Venerable Master, Dharma Masters, Good Advisors:

現在上第二節課（下午第一節）。今早我們學了「殺戒」，接下來應該是「盜戒」，但是盜戒範圍很廣，所以安排

This is the second lesson of today (the first lesson for this afternoon). This morning, we learned about the precept against killing. The precept against stealing should come next, but since the scope of that precept is very wide, we have arranged for it to be lectured tomorrow morning so that we will have more time to explain and learn about it. This afternoon, we shall learn about the third precept of the Lay Bodhisattva Precepts, which is the Precept against Lustful Behavior. Three of the Six Major and Twenty-eight Minor Lay Bodhisattva Precepts concern lust.

在明早，以便有多點時間說明。今天下午就學在家菩薩戒第三條--邪淫戒。六重二十八輕在家菩薩戒裡，有關淫戒佔了三條。

Actually, the precepts are our Buddha nature and our originally pure self-nature. Some people who are afraid of taking the precepts tell others not to read the precepts. They say that after reading the precepts, one feels ill at ease because one cannot do anything, so one might as well not read them and be more relaxed. This sort of wrong knowledge and wrong view harms yourself as well as others. The Buddha's knowledge is all-encompassing and he is very reasonable. He would definitely not formulate some precepts and rules of conduct that are impossible to uphold. These precepts can be observed and will benefit us. In the past, we did not learn or receive the precepts and just followed the confused ways of the world. Now we want to learn the Buddha's precepts. What this means is that we want to change our way of life and not be muddled and confused as in the past. In order to change our way of life, we must first start by observing the precepts. Many people say, "Oh no! The Five Precepts are already too many. Now if we take the Six Major and Twenty-eight Minor Precepts, won't we suffer a greater loss?" In fact, instead of taking a loss, you will reap tremendous benefits.

其實，戒律是我們的佛性，是我們本源清淨的自性。有人害怕受戒，就叫人不要看戒律，說是「看了很不自由，什麼都不能做了，乾脆不看就很自由了。」

Why is this so? It's because if the precepts that we observe are more precise and meticulous, our wisdom will increase all the more. The

這是非常自誤誤人的錯的知見，因為佛是一切智人，通情達理，絕不會制一些戒律規矩讓我們做不到，一定是我們可以做得到，而且對我們有益的。

我們過去不學戒，不受戒，隨順世俗顛倒生活；我們現在要學佛的戒律，簡單說，就要把我們的生活方式改變一下，不再像過去一樣糊裡糊塗的。改變生活方式就要從戒律入手，很多人說：「哎呀！五戒已經很多了，現在又要受六重二十八輕戒，是不是很吃虧呢？」其實一點都不吃虧，是佔大便宜了呢！

爲什麼呢？因爲我們所受的戒律越精密細緻的話，我們的智慧就越高超，因爲戒律幫助我們攝心。眾生有很多煩惱雜念，就因爲沒有目標，沒有目的，學習戒律就把那個心攝回來在一個地方

。佛明白告訴我們什麼能做，什麼不能做，我們只要按照戒律去持守，就不會有煩惱了；沒有了煩惱，相對的我們的智慧就會增加；智慧增加了，我們對心裡種種的狀態，都能夠掌握，遇事就能很有智慧地去分析，知道問題所在。所以受越多的戒律，不是吃虧，是便宜。

剛才我來時有人問：「法師，我們帶小孩子，不方便聽戒律，怕孩子吵，打擾大家，是不是就不要學呢？」千萬不要這麼想。很多地方都傳戒，但不是很多地方都安排課程給人學習。我們受戒就先要學戒，這是我們的責任。我們能發心受戒，就要發心學戒，不然我們連開、遮、持、犯，都不知道，到底自己有沒有犯，有沒有持都不知道，所以一定要學戒律。不學的話，你犯戒時不只一個罪，還多一個不學戒的無知罪。因爲受戒是我們自己的責任，因此我們要多多學習。

假如小孩子吵，可以坐在邊門旁，要真是太打擾大家的話，也可以暫時出去一下，再回來。這個戒期只能安排五天課程，說實在也是很匆忙，但總比沒有好，而且開了一個引導。大家回去以後再用心看看這本手冊，或者多方面學習戒律，來幫助自己持戒持得更清淨。

因爲這堂課只有一個小時二十分鐘，有三條戒，所以不講很多了。我們先來看一看戒文。

precepts help us to control our minds. We living beings have a lot of afflictions and false thoughts because we lack a purpose or aim. Now by studying the precepts, we are focusing our minds. The Buddha explained very clearly what we can do and what we cannot do. By conducting ourselves according to the precepts, we can avoid further afflictions. When we have no afflictions, our wisdom will increase. Once our wisdom increases, we will be able to control all our emotions. When we come across specific matters, we will be able to use our wisdom to analyze them and pinpoint the problems. That's why by taking more precepts, we are benefiting rather than taking a loss.

When I came in just now, someone said, "Dharma Master, we have to take care of small children and it's not convenient to listen to the precepts. We fear that the children will be too noisy and disturb everyone. Do we have to study them?" Please do not think like that. There are many places where the precepts are transmitted, but there aren't many places that offer classes to teach people about the precepts. If we want to receive the precepts, we must first study them. That is our responsibility. If we resolve to take the precepts, we should also resolve to learn about them. Otherwise, we won't know the meaning of the terms: exception, restraint, observance, and violation. We won't even know whether we are violating or upholding the precepts. That's why we must study them. Otherwise, when we break the precepts, we will have committed not only one offense but also the additional offense of not studying the precepts. Since taking the precepts is our personal responsibility, we must do our best to study them.

If the children are noisy, you can sit near the side door. If they become too disruptive, you can take them out for a while and then come back in. This precept program includes five days of classes. Actually, the arrangements were made in a rush but it's better than having none. Moreover, we have also set a precedent. When all of you go back after this, please read this handbook diligently and learn as much as possible about the precepts to help yourself to uphold the precepts strictly.

Since this class is only an hour and twenty minutes long and we have three precepts to explain, I will not digress too much. Now let's take a look at the text of the precept.

☞待續

☞To be continued

上八語錄 Venerable Master's Dharma Words

- ❖ 我們初發心修行，最障礙我們用功修行的，就是男貪女、女貪男的淫慾心，這是最根本的問題。
- ❖ When we first begin the cultivate, the greatest obstacle we have is the desire between men and women. This is the most fundamental problem.