



千禧年萬佛城

# 在家菩薩戒講解——邪淫戒《續》

THE PRECEPT AGAINST LUSTFUL BEHAVIOR (CONTINUED)

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, BBDC SINGAPORE

(重四) 邪淫戒第四優婆塞(夷)戒。

The Fourth Major Precept: The Precept Against Lustful Behavior.

雖為身命，不得邪淫。若破是戒，是人即失優婆塞(夷)戒。是人尚不能得煖法，況須陀洹至阿那含？是名破戒優婆塞(夷)，臭、旃陀羅、垢、結優婆塞(夷)，是名四重。

“In accordance with the Upasaka/Upasika Precepts, even for the sake of sustaining one’s body or life, one should not engage in lustful behavior. When this Precept is breached, the violator thereupon loses this Upasaka/Upasika Precept. Such a person cannot even attain the Dharma of the Level of Heat, much less the Fruition of Shrotaapanna, up to and including the Fruition of Anagamin. Such a person is called a Precept-breaking Upasaka/Upasika, a despicable Upasaka/Upasika, an outcast, a defiled Upasaka/Upasika, and an Upasaka/Upasika in bondage. This is the Fourth Major Precept.”

這是六重的第四條重戒。很多在家居士問，「在家夫婦能不能受菩薩戒？」現在大家可以看「重四」這條邪淫戒，這是說不可以「邪淫」，那就表示正當的夫婦關係是佛所允許的

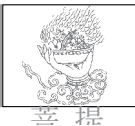
This is the fourth of the Six Major Precepts. Many laypeople have asked, “Would it be possible for a lay couple to take the Bodhisattva Precepts?” Now everyone can take a look at this Precept Against Lustful Behavior. It states that ‘deviant lust’ is not allowed. This means that the Buddha permits proper husband-and-wife relationships. Some people ask, “After laypeople have taken the Bodhisattva Precepts, must they totally cut off sexual desire?” Many Dharma Masters are of the opinion that laypeople should not take the Bodhisattva Precepts of the *Brahma Net Sutra* because of the need to cut off sexual desire totally, but may take the Six Major and Twenty-eight Minor Precepts. So, is it really necessary to cut it off?

。有人問，「在家居士受了菩薩戒，應不應該絕對斷絕淫欲呢？」很多法師認為在家居士不應受《梵網經》的菩薩戒，因為要全斷淫，所以在家居士可以受六重二十八輕戒。那麼到底該斷淫還是不斷呢？

We can consider this precept from the two aspects of ‘sudden’ and ‘gradual’. All of you must have the proper way of thinking. What is the purpose of studying Buddhism? It is to end birth and death, leave suffering and attain bliss. Why is it that living beings keep on revolving in the Six Paths? The Buddha explained very clearly that living beings are born and die because of love and desire. However, as the karmic

這條戒可以從「急」和「緩」兩方面來看。大家要有正確的觀念，我們學佛為的是什麼？就是要了生脫死

，離苦得樂。眾生為什麼頭出頭沒，在六道裡輪迴呢？佛很清楚地告訴我們，眾生為愛欲而生，為愛欲而死，但是淫的業習非常重，假如告訴眾生要完全斷淫才可以修行的話，那麼對眾生來說是



非常困難，好像沒有很大的希望。

佛是一切智人，有權宜的方法來幫助眾生一步步走上菩提道路，所以就制邪淫戒。所以若有優婆塞（夷）願意修行，但一時又不能全斷淫的話

，就可以先從不邪淫開始。夫婦正當得關係是佛所允許的，但後邊有兩條戒，講到雖是夫婦，很多方面還是應該注意的。假如能夠完全斷淫欲，是最好的；不能呢，就一步步來，先從不邪淫開始，先清淨其他的雜念。淫欲是生死的根本，是最難斷的。

戒文上說，優婆塞（夷）假如有生命的危險，都不可以邪淫。邪淫就是跟正當夫婦以外的人，或跟畜生行淫，或者同性戀，這都是屬於邪淫。假如破了這個戒的話，就是破了重戒

，失去優婆塞（夷）的本戒。這個人尚且得不到煖法，何況三果呢？這個就是破戒的優婆塞（夷），還是臭穢下賤的優婆塞（夷），有很多煩惱等等。這是犯了菩薩戒第四條的重戒。

**（輕20）非時非處行欲戒第二，若優婆塞（夷）受持戒已。若於非處。非時行欲。是優婆塞得失意罪。不起墮落。不淨有作。**

這條戒就說，雖然這優婆塞（夷）是正當夫婦，假如非時非處行欲，都不可以，都是犯戒的。後面的旨意說，「假如非處、非時行欲，傷身壞性而且跟禮相違，敗壞德風，有傷戒本。」

**第一·「非處行欲」：**夫婦行欲雖不犯邪淫戒，但有些處所，就是夫婦也不可以行的。譬如道場聖地--佛教寺廟、庵院、塔邊、祠邊、法會的地方，還有供佛像，懸掛佛像，甚至有雕塑佛像、畫的佛像等的地方，都不可以行，

habits of lust are very heavy, if living beings are told that they must cut off sexual desire totally before they can cultivate, it will be extremely difficult for them and they may give up hope.

The Buddha has infinite wisdom and has devised expedient methods to guide living beings step-by-step on the Bodhi Path. This is why he instituted the Precept Against Lustful Behavior. If there are Upasakas/Upasikas who want to cultivate and yet cannot cut off their sexual desires straightaway, they can start by first abstaining from lustful behavior. Even though the Buddha permits proper relations between husband and wife, later on there are two precepts stating that such couples must still exercise restraint in many respects. If you can cut off sexual desire totally, that would be best. If you can't, then take it one step at a time. Start by abstaining from lustful behavior, and getting rid of your false thoughts. Sexual desire is the root of birth and death and is the most difficult desire to get rid of.

The Precept states that the Upasaka/Upasika should not engage in lustful behavior even for the sake of sustaining his/her body or life. Lustful behavior means to have sexual relationships with people other than your spouse, or with animals, or to engage in homosexuality. All these are classified as lustful behavior. If a person breaks this precept, that means he has breached a major precept and will thereupon lose this fundamental Upasaka/Upasika Precept. Such a person cannot even attain the Dharma of the Level of Heat, much less the Three Fruitions. Such a person is called a Precept-breaking Upasaka/Upasika, a despicable and lowly Upasaka/Upasika, and has lots of afflictions. This is the result of violating the Fourth Major Precept of the Bodhisattva Precepts.

The Twentieth Minor Precept: The Precept Against Engaging in Conjugal Relations at the Wrong Times or Places.

**“If an Upasaka/Upasika who has received and should be upholding this Precept engages in conjugal relations in the wrong places or at the wrong times, he/she thereby commits an offense through negligence. Failure to repent and reform will lead to a fall, caused by such impure behavior.”**

This precept says that even though an Upasaka/Upasika may engage in conjugal relations with his/her proper spouse, if it is in the wrong places or at the wrong times, it is still not permitted and is a breach of the Precept. The instructions state, “Conjugal relations that are conducted in the wrong places or at the wrong times will harm one's body and destroy one's nature. Furthermore, this goes against propriety,



因為這是不恭敬聖地。

古人很注重這些，現在時代「進步」，沒有人講究夫婦關係的衛生問題，其實很多地方古人比我們有智慧。古人從生活經驗觀察自然界運行的法則，天跟人的關係和天地、日月、寒暑、晝夜、四季的輪替，人類的動靜構解、順逆、生滅，以及我們生存在宇宙之間，相互生化剋制的作用，把這些經驗累積起來，在《禮記》裡的「月令篇」，都記載了。古聖王愛護人民十分周到，按照月曆四季二十四節氣，來行正令幫助人民。

☞待續

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這樣很好，因為你想一想，這樣就像當初佛陀在世時一樣。有事時，佛陀會解釋，人記住了，就再傳給後人。

我今天就講到這裡，已經超過時間了。最後我想說的是：我希望上人的色身依然存在。我們大家都幸福

，因為在這麼好的道場裡，有這麼多的法師來幫助我們修行，還有這麼多的演講可以聽。今天有人受了五戒，你們很幸運，很有福報。我看了，覺得太好了。有很多人在想，「這兒不會久了，不會持續下去的！」可是，情形卻越來越好！



corrupts moral values and harms the precept substance.”

**First: Engaging in Conjugal Relations in the Wrong Places.**

A couple who engages in conjugal relations does not violate the Precept Against Lustful Behavior. However, there are some places where this is not permitted even between husband and wife. Examples include Way-places and sacred places such as Buddhist monasteries, nunneries, areas adjacent to pagodas and memorial temples, places where Dharma assemblies are held, places where offerings are made to Buddha images, and places where Buddha images are displayed. It is not permitted in any place where there are sculptures or paintings of Buddha images because such behavior is disrespectful in sacred places.

The ancients were very particular about these things but now in modern times, nobody pays any attention to the hygiene problems associated with conjugal relations. Actually, the ancients were much wiser than us in many ways. The ancients learned from their experiences in life and observed the workings of nature such as: the relationship between heaven and man; the cyclical nature of heaven and earth, the sun and the moon, cold and warmth, day and night, and the four seasons; human beings' movement and stillness, association and separation, birth and death; and also our existence in the universe where mutual creation and destruction are at work. They recorded their experiences and compiled them into *The Chapter on the Code for Monthly Practices*, in the *Book of Rites*. The ancient Sage-kings were very thoughtful and considerate of their subjects and they issued decrees befitting the four seasons and twenty-four solar terms in order to help the people.

☞To be continued

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That was really wonderful. When you think about it, it was sort of like that with the Buddha. When something came up, he would explain it and then people would remember what he said and pass it on to other people.

So I will quickly finish because I'm over my time. I was thinking that although the Master is not physically here with us, we are very lucky because there's this wonderful place. A lot of Dharma Masters are here whom you can study with... a lot of people who do know a lot about Buddhism and can help you cultivate... all of the Sutras that have been polished... all the Dharma lectures that you can get to hear on a regular basis. The precepts have been handed down to you. Some of you took precepts today; you are very lucky and have all of these wonderful blessings. It's just wonderful to see it because many people thought, "It's not going to last; it's not going to survive." But it just gets better and better.