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THE PROPER DHARMA FLOURISHES IN THE WEST AS A NEW PRECEPTS BANNER IS RAISED (CONTINUED)

上宣下化老和尚 開示於1972年6月7日 (暑期班之始)

VENERABLE MASTER HUA'S INSTRUCTION ON JUNE 7, 1972 AT THE OPENING OF THE SUMMER SESSION

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

本來這個「受戒」，在佛法裏邊，都是自己在佛前拜佛求戒——就是拜願。有的拜一年得戒的，有的拜兩年得戒的，有的拜三年得戒的；有的拜四年、五年、六年，甚至於十幾年，也不得戒的；那麼有的就得戒。怎麼謂之「得戒」呢？這佛經上說得明白，說是你拜佛，或者見到佛放光了，這也證明你得戒了；或者你見著佛來給你摩頂了——不是心裏這麼想著這個境界，是真真實實地佛放光、佛來給你摩頂，證明你得戒了。因為這麼樣子，就很不容易得戒的；所以以後就傳戒，這也是佛制許可的，要有三師七證，證明你得戒了！這也是受戒。

所以我們現在拜願，你們都要特別誠心；天天都要誠心，一分鐘也不要懶惰，我相信一定會得戒的。這在佛教，是一個開始；將來好令一切的眾生，都有機會受戒。在你們後邊，有很多人等著呢！我方才說，這兒早了三年；若晚了三年，有多少人呢？會有三十個人。這早了三年，就只有三個人！這三個人也不算少，就一個人也都不算少；甚至於沒有人，我們這兒來傳戒，都不算少。因為這有一切的鬼神，也都要在這兒等著受戒了；所以這個傳戒，不是單單給人傳的。這一切的護

Originally, according to the Buddha Dharma, one receives the Precepts through one's own efforts of seeking the Precepts in front of the Buddha images—which is by bowing to the Buddha. Some obtain the Precepts in a year, some two years, some three, some four, five, or six years. Some may not obtain the Precepts even in more than a decade. For those who have obtained the Precepts, what is meant by “obtaining the Precepts”?

It was elaborated clearly in the Buddhist Sutra that during the period of bowing to the Buddha, if one sees the Buddha emitting light, or sees the Buddha come forth to rub the crown of one's head, then one obtains the Precepts. It is not the case that one purposely conjures up the images or the states in his or her mind, rather, it is a genuinely true state of the Buddha emitting light, or the Buddha coming forth to rub one's crown of the head; those are the indications of one's obtaining the Precepts. Because of these requirements, it is not very easy to obtain the Precepts. Therefore, it has evolved into the practice of transmitting the Precepts, which was permitted by the Buddha, with the condition that there be three masters and seven certifiers during the ordination. When these requirements are met, one obtains the Precepts—that is “receiving the Precepts”.

So now when you are bowing to the Buddha, you must be very sincere every day, without a minute of getting lazy. Then I am sure that you will obtain the Precepts.

In Buddhism, this is a new beginning. By your example of receiving the Precepts, all beings in the future will have the opportunity to receive the Precepts. There are a lot of people waiting behind you.

As I mentioned before, this ordination was done three years early. If it was done three years later, then there would have been thirty people coming forward to receive the Precepts. By doing it three years early, we only had three preceptees. Yet, three is not considered too few; even





法天龍八部，很多的眾生都要來受戒的；所以你不愁沒有伴侶，有很多人陪著你們，也有很多天龍八部來陪著你們拜佛呢！

我今天給你們說一點笑話。甚麼笑話呢？你若拜佛，那個魔就跑了；不拜佛呢？魔就會來！甚麼叫「魔」呢？你打妄想，那就是生魔了；沒有妄想，那就是成佛了！就是受戒了！你能拜佛拜得專心致志，只有拜佛的這一念了，你這一禮一拜，就拜十方諸佛；十方諸佛的面前，都有你在那兒拜佛了。所以有這麼幾句偈頌，你們拜佛的時候應該唸的。

「能禮所禮性空寂」，能禮的，是這個人；所禮的，是這尊佛；性空寂，這個性，本來就是空的。可是雖然是空的。「感應道交難思議」，這種感應道交，不可思議的。「我此道場如帝珠」，我們這個道場，就像帝釋天那個寶珠似的，那麼光明遍照。「十方諸佛影現中」，你這樣一觀想，就能遍禮十方諸佛，十方諸佛都現前了；你這一拜，就拜十方諸佛了。那麼十方諸佛能現前，你罪業就會消滅了！所以我在這兒也拜願、拜佛，要這樣子！

還有，你們到台灣去受戒這些人（有些想重受）！去年果瞻曾經跟我說過：「我們到台灣去受戒，回來還不可以再受？」可以的！這個受戒，受幾次都可以；因為一次沒聽清楚，可以再聽一遍，這都沒有甚麼問題的。所以你們這些在台灣受戒回來的人，最好也誠心一點；在這兒一方面領導他們新戒來拜一拜，一方面自己也懺悔罪業，這是要緊的。

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if there were just one preceptee, it would still not be too few. Even if there were no preceptees this time, but just we people who have come to transmit the Precepts, it would still not be considered too few because there are all these ghosts and spirits who are waiting here to receive the Precepts.

Hence, the Precepts Transmission is not merely for human beings, but for many other beings who have come here to receive the Precepts, such as the Dharma-protecting gods, dragons, and the rest of the Eightfold Pantheon of spiritual beings. Therefore, you should not worry about having no companions; there are many beings here to accompany you. There are many gods, dragons, and the rest of the Eightfold Pantheon of spiritual beings who are also bowing to the Buddha together with you!

Today I will tell you a joke. What joke? If you bow to the Buddha, the demons will run away. If you don't, the demons will come. What are demons? When you strike up false thinking, that is bringing forth a demon.

If you have no false thinking, that's becoming a Buddha. This is receiving the Precepts.

You should bow to the Buddha till you become so concentrated that you have only the one thought of bowing to the Buddha remaining. Then when you bow to one Buddha, you are bowing to all the Buddhas of the ten directions. In front of all Buddhas, there you are bowing to them. There is a verse that you should recite in your mind when you are bowing. It goes like this:

“The worshipper and the worshipped in nature are empty and still.” The worshipper is the person; the worshipped is the Buddha. ‘In nature are empty and still’, basically, their nature is empty. Although it is empty, “The intercession in the Path that one induces is difficult to conceive.” “This Bodhimanda is like Lord Shakra’s jewel”: The Bodhimanda is like the precious gems of the God Shakra—its light illumines everywhere. “All Buddhas of the ten directions appear within it”: once you contemplate like this, you can universally bow to all the Buddhas of the ten directions. All the Buddhas of the ten directions appear before you. In one bow, you bow to them all. When the Buddhas of the ten directions appear, your offense karma will be eradicated. That is why I am also bowing to the Buddha. That is what you should do as well.

Among the people who went to Taiwan to receive the precepts, there are some who want to retake the Precepts. Last year Guo Zhan (Heng Guan) asked me, “Is it OK for those of us who took the Precepts in Taiwan to retake the Precepts?”

Yes, OK. It is OK to receive them as many times as you like because in one time you may not have heard everything clearly. You can listen again when you retake them; that's no problem. So those of you who received the Precepts in Taiwan should be a little more sincere. On one hand, you can lead the new preceptees to do the bowing; on the other hand, you can repent of your own offense karma at the same time. This is very important.

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