

戒藏無盡

The Unending *Treasury* of Precepts



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我們到三藩市的佛教講堂是1968年，那個時候你們有好多人都還沒有出生，是不是？1968年，我們從各種不同的環境，聚到一起，來聽師父講《楞嚴經》。第一年，可能我最差，因為我不懂中文，也不懂經典是什麼、戒律是什麼、佛教是什麼。我什麼都不知道，只有一股力量說：我應該去！

那股力量在那時候也不容易。我沒有出家之前已經結婚，對象是我在high school（高中）認識的一位心很好的男眾——他到今天還是心很好，很好的一個人，他做我兒子的爸爸。我要去參加「楞嚴暑期班」，那時候我必須要得到他的同意，因為孩子剛剛滿四歲，如果我離

We arrived at the Buddhist Lecture Hall in San Francisco in 1968. Many of you had not even been born yet, right? In 1968 we came from a variety of backgrounds to gather and listen to the Shrfu explain the *Shurangama Sutra*. That first year I was probably the least capable of anyone there because I did not understand Chinese, I did not know what a sutra even was or what precepts were. I had no idea what Buddhism was all about. I was clueless. All I knew was that some force was urging me to go!

It was not easy to deal with that force at that time. Before I became a monastic, I was married to someone I knew in high school. He was a very good man--and still is—and he was the father of my son. When I wanted to attend the *Shurangama Sutra* Session, I had to ask my husband. At that time my son was just four years old. If I left for three months, it would not be easy for my husband to cope since he worked full time. But he did agree to my going because he knew that meeting such a teacher was quite

開三個月，兒子就得丟給他，這不太容易，因為他也得上班做事嘛！但是他同意了。他大概瞭解：見到一個這樣的師父是個特殊的情況，所以他說他可以想辦法，讓我去參與。

我去的那個時候，大概是五月份吧！大家都爭先恐後要皈依師父，只有我沒有。所以第一次的皈依儀式，我只在旁邊看，看那到底是怎麼回事。第二次也是；因為我認為師父應該請我皈依，我以為是那樣子：他要我，他應該請啊！結果等到七月中，看過幾次皈依儀式，我發覺大概不是那樣，所以我就請問師父可不可以皈依。那一次我皈依時照了相，只有幾個人，因為多半的人都早已變成師父的弟子了。

變成師父的弟子之後呢？第二階段就是「五戒」。「五戒」師父也講，他講《楞嚴經》會講到「五戒」是怎麼回事。當他還沒講五戒前，我也都犯嘍，我是在家居士嘛，這是不容易啊！不喝酒，做事不打妄語，少妄語嘛；有時候拿東西沒有問過主人等等；所以，「三皈」我也不隨便，「五戒」我也不隨便。

我記得有一天，大概是個星期六或星期天，那時我沒上班，我就走了幾個blocks（街區），到離開佛教講堂不遠的一座花園裡；我坐在那邊一整天，整天都想，第一條怎麼樣，第二條怎麼樣，又哭啊，又考慮啊，自己給自己講很多道理，實在是我這一輩子很重要的一天。因為我知道我是這麼一個人：我說可以做，那我必須要做到；不然就不要，不要說了不做。

我整天在那兒，直到差不多傍晚四點、五點才回來，剛好師父坐在那邊，坐在佛前，就隨意跟進來的人談話，那我就趁機會，很慎重其事跟師父說：「我要受五戒！」啊，我整天的精神都在那邊，我決定要受五戒！

師父怎麼樣啊？他連看也沒有看我，說：「好啊！」他明明知道這對我來說是個big deal（大事）！但是他也不特別表示怎麼樣。

第二次是我兒子來見師父那個時候，要走了，我也捨不得！媽媽的心嘛。你們做媽媽的，都知道媽媽的心——媽媽的心很……啊，就沒有辦法表達出來是怎麼回事。以前我大概講過：有一個開五眼的男眾，他早年在佛教講堂跟著師父，他對我們說：「一個母親跟孩子，最底限到十八歲，有一個無形的，普通眼睛看不到的一條線，從孩子的肚臍到媽媽的肚

special. So he told me he would find a way to handle the situation, which left me free to attend the session.

I went in May. Everyone there was eager to take refuge with this teacher—everyone but me. So the first time a refuge ceremony was held, I didn't participate. I just watched from the side—curious to see what it was all about. The second time was the same. That's because I had the idea that the Master should ask me to take refuge. I figured if he wanted me as a disciple, he would ask me! So in the end it was July and several refuge ceremonies later before I realized I had it wrong. And so I asked the Master if I could take refuge. There's a picture of the ceremony when I took refuge. Only a few people participated. That's because most of the people had long since become the Master's disciples.

What came next after becoming a disciple of the Master? The next step is to receive the Five Precepts. During his lectures on the *Shurangama Sutra* the Master explained the Five Precepts. Before he explained them, I broke them all. As a lay person I thought these precepts would be difficult to keep: never taking a drink of alcohol, never lying—not even little falsehoods, never even picking up anything without the owner's permission. From this you can see that I did not take becoming a disciple lightly and I did not take receiving the five precepts lightly.

I remember one day—probably a Saturday or Sunday because I was not working that day. Anyway, I walked a few blocks to the little park not far from the Buddhism Lecture Hall. I sat there the whole day thinking about those precepts: what was the first one all about; what was the second one all about... I cried as I considered them. I had a serious discussion with myself. Truly in this life, that day stands out as one of the most important. That's because I knew what kind of person I was. I knew if I promised to do something, then I would certainly have to do it. Otherwise, I should not promise. I couldn't say I would and then not keep my word.

I stayed there all day and finally went back to the Lecture Hall around 4 or 5 in the evening. The Master was there before the Buddha talking with some people. I took the opportunity to inform the Master very seriously, "I want to receive the Five Precepts." That statement was backed by an entire day of reflecting on what it meant to receive the precepts.

What do you suppose the Master did? He didn't even look at me. He just said, "Fine." Of course he knew what a big deal this decision had been for me! But he gave no recognition of that.

The second time something like this happened is when my son came to pay respects to the Master. When my son was about to leave, I couldn't handle it. I had a mother's heart. You mothers will know what I mean. I can't really describe what goes on in a mother's heart. I've probably told you that among the disciples was a man who had his five spiritual eyes open. He has been following the Master since the early days of the Buddhist Lecture Hall. Anyway, this man said to us: "A mother and child are joined until the youth is at least eighteen years old. There is an invisible

臍。」所以那種媽媽對孩子的力量實在是很強，我也是這樣。

我已經跟著師父，我知道大概會出家，但是，還是那顆母親的心，好不容易把它放棄了。所以兒子走的時候，我到師父的面前哭得要命！那個時候，也是星期六或星期天，師父在那兒跟一位男的老人家講廣東話，他們嚕拉嚕拉的講，我也聽不



懂，我就在那兒哭哭哭，師父理都不理我，看都不看我，我就一直拜一直哭，一直拜一直哭。然後，孩子來告辭，我說：「師父——」唉，我想說我兒子要走，但是講不出話來。

師父只說「O.K.」，就沒有again。又是這樣！對你最重大的事情，他若無其事。師父並不是對每一個弟子都這樣，可能是針對我的個性吧，我看得嚴重，師父就看得輕。那麼，孩子走了也沒回來，到差不多九歲、十歲，他才回來跟著師父幾年。

後來到「楞嚴暑期班」圓滿時，師父也讓我們了解什麼是菩薩戒。師父並沒有講，一直等到師父請慧僧法師來萬佛城時才講，但是當時師父只是讓我們大略知道菩薩戒是怎麼回事。那時候受的菩薩戒是十重四十八輕，不是你們現在受的六重二十八輕。

在《大藏經》裡，在家菩薩戒有幾種，師父給我們受的是十重四十八輕戒。

cord that connects them—between the child's navel and the mother's navel." Thus, there's a powerful force that exists between mother and child. That's what I was experiencing.

I was a dedicated follower of the Master; I knew I would probably enter monastic life—but I still had a mother's heart. It is not an easy thing to get rid of. So as my son was preparing to leave the Lecture Hall, I went in front of the Master and wept. That time it was also a Saturday or Sunday and the Master was chatting in Cantonese with an elderly man. I had no idea what they were saying in Cantonese. I just kept crying non-stop. The Master totally ignored me. He didn't look at me. I kept bowing to him and crying, bowing and crying. Then my son came to say goodbye, I tried to say something, "Master..." I wanted to say that my son is leaving, however, I could not get any words out.

The Master replied, "Okay." Once again he did not in any way acknowledge that this was another big deal for me. Now it's not the case that the Master treated every disciple this way. But given my personality—when I thought something was important, the Master treated it lightly. Anyway, my son departed and didn't return until he was nine or ten years

old. That next time he stayed for several years.

After the *Shurangama Sutra* Session ended, the Master wanted us to learn about the Bodhisattva Precepts. He did not officially explain them himself. Later, he invited Elder Master Hui Seng to explain them at the City of Ten Thousand Buddhas. But at that time, he talked to us in general about the Bodhisattva Precepts. He explained the Ten Major and Forty-eight Minor version of those precepts, not the Six Major and Twenty-eight Minor lay version. There are several versions of the lay Bodhisattva Precepts in the Tripitaka. The version the Master transmitted to us was the Ten Major and Forty-eight Minor version. The Master impressed upon us the importance that Buddhism places on receiving and keeping precepts.

At the time probably all who listened to the *Shurangama Sutra* also received the Bodhisattva Precepts. I was delighted to be able to receive those precepts. I'd already been through all the arguments with myself before I received the Five Precepts. I'd already countered all the arguments. So when I received the Bodhisattva Precepts, I felt fortunate to have the opportunity and I am still glad to be holding them.

When we went to receive the Bhikshuni Precepts, I found the Chinese for those precepts difficult to read and understand. I thought the Chinese for the Bodhisattva Precepts was elegant; I found the Chinese for the Bhikshuni Precepts hard to read—it was full of unfamiliar terminology. To try and solve

當時，大概所有聽《楞嚴經》的人也遵守菩薩戒，所以師父讓我們知道戒律在佛教裡，是很重要很重要的！我受戒之後很happy（快樂）。我在受五戒時，因為我已經跟自己鬥一鬥、談一談，把所有我可以否定的理由都已經講輸了；所以等到受菩薩戒時，我很happy，到現在還很happy。

我們去受比丘尼戒，那時候我還不太懂中文，菩薩戒的中文非常好懂，比丘尼戒的中文困難一點，有很多名詞，所以師父沒有辦法，就講那本從巴利文翻譯到英文的戒本。其實佛教早年傳入英國，多半是小乘法，那些英國學者把經典從巴利文翻譯成英文。所以，我所學的比丘尼戒，跟我現在誦的比丘尼戒又多少有點不同，因為那是從巴利文來的，不是從中文來的。

那時我們去台灣海會寺受戒，普通你去受戒，那是五十三天的一個戒期，法師或是得戒和尚、或是教授和尚，他們都會講戒，可能一個禮拜一兩次。那個老法師會出來講戒，好像背著：唵……無南無南無……。我根本聽不懂，什麼都聽不懂！好在師父設想到我們的困難，先給了我門巴利文的比丘尼戒本。

我們看《華嚴經》第二十二品「戒藏」。

佛子！何等為菩薩摩訶薩戒藏？此菩薩成就普饒益戒、不受戒、不住戒、無悔恨戒、無違諍戒、不損惱戒、無雜穢戒、無貪求戒、無過失戒、無毀犯戒。

我們分兩個部分，一個部分是經典的經文；第二個部分，是師父對經文的幾句解釋，我們可以一起看，然後討論一下。

云何為普饒益戒？此菩薩受持淨戒，本為利益一切衆生。

師父說：「戒有三聚淨戒——律儀戒、善法戒、饒益眾生戒。」

三聚淨戒特別是菩薩戒的一個解釋。因為五戒、八戒、沙彌十戒、比丘戒、比丘尼戒叫「律儀戒」；但是菩薩戒特殊，有律儀戒，也有善法戒，也有饒益眾生戒，這三種我們稍微分析一下。雲法師！你先分析，然後我補充。

☞待續

this problem, the Master suggested we read the English translation of the Pali version of the precepts. This translation took place in England and when Buddhism first came to that country, it was largely Theravada tradition translated from the Pali Canon. So that's the version of Bhikshuni Precepts we learned and there are some differences in that version from the version we recite now—differences between the Pali and the Chinese versions.

At that time we went to Hai Hui Monastery in Taiwan to receive Full Ordination. It was a fifty-three day ordination period, which was typical at that time. One of the Masters, perhaps the Precept-transmitting Master or the Teaching Acharya, would explain the precepts once or twice a week. Their explanations were monotonous chanting of memorized commentaries, which sounded to me like “mmm,mmm,mmm.”I didn't understand a word they were saying. How fortunate we were that the Master had considered our difficulty and provided us with the English translation of the Pali!

Today we will look at the Precept Treasury from *Avatamsaka Sutra* Chapter Twenty-two.

Disciples of the Buddha, what is the Bodhisattva Mahasattvas' Treasury of Precepts? These Bodhisattvas accomplish precepts which are universally beneficial, precepts of non-reception, precepts of non-dwelling, precepts of being without regret, precepts of being without contention, precepts of never harming, precepts of being without defilement, precepts of being without greed or seeking, precepts of never making mistakes, and precepts of never making violations.

I've presented two parts in these slides: one is the sutra text and the other is the Master's explanation of that sutra passage. Let's look at those and then discuss them.

What are the precepts which are universally beneficial? These Bodhisattvas receive and uphold pure precepts for the fundamental reason of benefiting all living beings.

The Master says: “Collections of Precepts: precepts involving discipline, precepts involving good dharmas, and precepts involving benefitting beings.”

The Three Collections of Precepts especially refer to the Bodhisattva Precepts. The Five Precepts, the Eight Precepts, the Ten Novice Precepts, and the Bhikshu and Bhikshuni Precepts all belong to the category of precepts involving discipline. What's special about the Bodhisattva Precepts is that they include precepts involving discipline, precepts involving good dharmas, and precepts involving *benefiting* beings. We will analyze these categories a bit. Heng Yun Shi, please explain a bit first and then I will follow.

☞To be continued