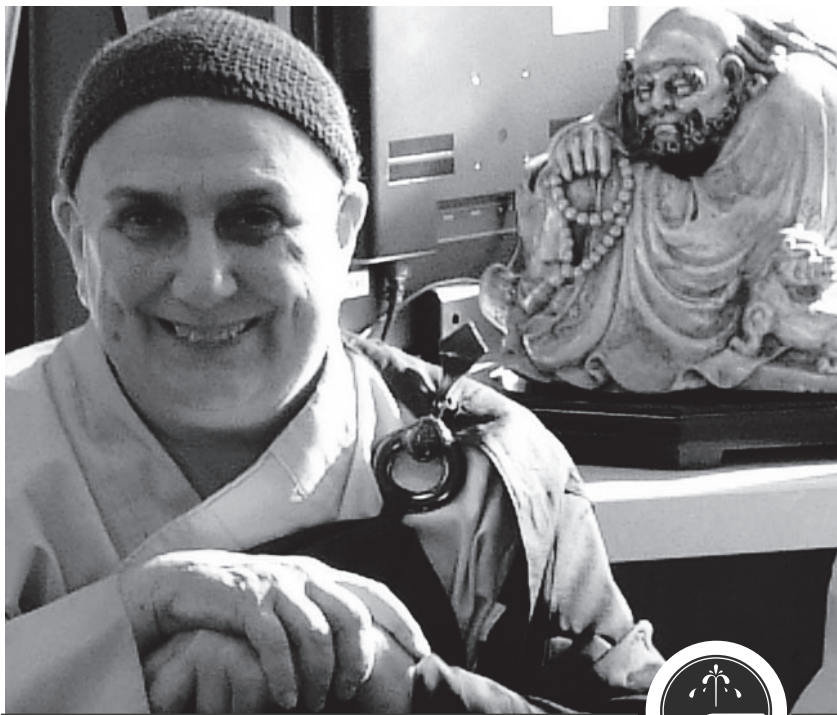


# 戒藏無盡 (續)

## The Unending *Treasury* of Precepts (continued)



比丘尼恒持2012年6月2日  
講於臺北法界佛教印經會

A talk by Bhikshuni Heng Ch'ih at  
the Dharma Realm Buddhist Books  
Distribution Society in Taipei  
on June 2<sup>nd</sup> 2012



BODHI FIELD | 菩提田

雲法師：三聚淨戒，因為菩薩要利生，受持菩薩戒的人除了利己外，必須要怎麼樣？要利益眾生。聚，是聚在一起：在受持菩薩戒的時候，你這三個都要聚在一起。印度有一種果實叫「惡叉聚」，它是三粒果實同一蒂，所以受持菩薩戒就是要像這樣。菩薩戒，不是只斷惡，進一步還要修善，更要利益眾生。

我們每天用午齋的時候，念：一、願斷一切惡；二、願修一切善；三、誓度一切眾生，其實這個時候，我們已經在持菩薩的精神了！我們學習佛法，就在日常生活裡面藉事煉心，把每件事情都提升，連吃飯也變成一個高尚、有意義、利益眾生的事情。

「律儀」，較屬於最起碼的「諸惡莫作」。

**Heng Yun Shi:** The Three Collections of Precepts indicate that Bodhisattvas want to benefit beings. Those who hold the Bodhisattva Precepts must, in addition to benefiting themselves, also benefit others. “Collection” can be described as “gathered together” and it indicates that those who hold the Bodhisattva Precepts must try to embody all three aspects. In India there is a fruit that grows in a cluster of three fruits on one stem. It’s a graphic illustration of what the Bodhisattva Precepts are like. With the Bodhisattva Precepts, we are not just cutting off evil, we go a step further to cultivate goodness, and beyond that to benefit beings.

Every day at the midday meal we chant: I vow to cut off evil; I vow to do all good; I vow to save beings. Actually, each time we chant that, we are expressing the essence of the Bodhisattva Precepts! We who study and practice Buddhadharma cultivate our minds through every part of our daily activities and transcend every one of them, even taking of the daily meal becomes a lofty and meaningful experience in which we can benefit beings.

What do precepts involving discipline entail? At the very minimum,

善法呢，要「眾善奉行」。更進一步要怎麼樣呢？還要心量廣大，要幫助一切眾生。所以像早期四眾弟子所受，現在只有出家人受的「梵網經十重四十八輕戒」，戒文中提到：「若佛子，若自殺、教人殺、方便殺、讚歎殺、見作隨喜，乃至咒殺，殺因、殺緣、殺法、殺業，乃至一切有命者，不得故殺。」這是說凡是有生命的，你都不可以殺，這就是屬於「律儀戒」。

戒文接著提到「是菩薩應起常住慈悲心、孝順心，方便救護一切眾生。」你還要方便去幫助眾生，譬如你要護生、放生，眾生有困難、有生命危險的時候要去幫助他，這就涵蓋到饒益有情戒了。你受持菩薩戒，就不只斷惡，還要修善，還要利生。攝律儀戒、攝善法戒，還有饒益有情戒，三種缺一不可。

#### 持法師接續講解：

師父所解釋的「善法戒」，特別說那是為我們自己，饒益眾生是為別人；所以有一點點的分別在那兒。為我們自己，並不是說自私心，而是說我要做一個法器，這一生要為佛教盡力。無論是在家居士或出家人，做為佛教徒，我們的心都要放在佛教上，應該增強我的能力：「善法」，就是你補強你的優點。

「律儀」，就是你要除去你的缺點。「饒益眾生」，譬如菩薩戒第二十條，就是要放生。在菩薩戒裡邊，「律儀」說，你不可以做；「善法」與「饒益眾生」說，你必須要去，你不做你就犯嘍！你看，「作」跟「止」兩方面都有！

**云何為不受戒？此菩薩不受行外道諸所有戒；但性自精進，奉持三世諸佛如來平等淨戒。**

「不受戒」，師父問：「那是不是叫我們不受菩薩戒？也不受五戒？」不是的！就是有一些外道特殊的戒，奇奇怪怪的，多半外道是不究竟，如果他立什麼特殊的規矩，也不一定按照佛教究竟目的——

they require that we don't do anything bad and that we practice doing good deeds. Beyond that we should be enlarge our minds and help other beings. The version of the precepts that those early disciples received—which now only monastics receive are the *Brahma Net Sutra's* Ten Major and Forty-eight Minor Precepts. A passage from that version says: "A Bodhisattva should not personally kill, tell someone else to kill, expediently kill, praise killing, enjoy watching killing, or use mantras to kill. One should not create a cause for killing, conditions for killing, methods of killing, or the karma of killing. One should not deliberately kill any creature." This passage states clearly that under no circumstance whatsoever can we kill—can we take another's life. This is an example of a precept involving discipline.

The precepts passage continues: "A Bodhisattva should always have kind thoughts, filial thoughts, and should expediently rescue and protect all beings." That means we must think of ways to help others. We can do this by protecting lives and liberating lives. If someone is having difficulty or is in danger, we should help him or her. Such actions belong to precepts involving benefiting beings. When we receive the Bodhisattva Precepts, we don't just cut off evil, we also cultivate goodness and we benefit beings. We gather in the precepts involving discipline, the precepts involving good dharmas, and the precepts involving *benefiting* beings. We cannot be deficient in any of these three.

#### Heng Chih Shi continues the explanation:

The Master explained precepts involving good dharmas as particularly applying to each of us as individuals. The precepts of benefiting beings is directed at helping others and those are a bit different from these. Applying to each of us doesn't mean being selfish. As Buddhists, we have made a lifetime commitment to being vessels for the Dharma. Whether one is a monastic or a layperson, we are all disciples of the Buddha and as such we should use our talents and skills for the sake of Buddhism. We should reinforce our good dharmas, meaning we should work to improve our abilities.

Precepts involving discipline are designed to help us get rid of our weak point. An example of a precept involving benefiting beings is the twentieth minor precept that tells us to liberate the living. Precepts involving discipline outline what we should not do. Precepts involving good dharmas and *benefiting* beings tell us what we should do. If we do not do these, then we are violating those precepts. So you see that these precepts involve "doing" and "not doing."

**What are the precepts of non-reception? These Bodhisattvas do not receive or practice any of the precepts of external paths. Of their own nature they are vigorous, and they respectfully uphold the equal and pure precepts of all Buddhas, Thus Come Ones, throughout the three periods of time.**

As to precepts of non-reception, the Master's rhetorical question is: "Is this telling us to not receive the Bodhisattva Precepts? To not receive the Five Precepts?" No, of course not! It refers to certain precepts held by those in

就是要成佛。所以，特殊在這個。這一品，功德林菩薩說：不受戒，不是說不守佛的戒，是不受外道的戒。這包括受戒之後要精進，所以那一天我在三藩市的花園，在那兒跟自己鬥一鬥，其中一個，就是精進的問題——我今天受戒很認真，我能不能一年之後還是這麼認真？那到五年、到十年，我能不能還這麼認真？所以，受戒，受佛戒，我們也要有一個常恆心。

上人說：「這位菩薩不是不受佛戒，是不受外道戒。外道所制的禁戒都不是究竟的，所以菩薩不接受外道所行的戒。」

☞待續

externalist paths. Strange ones. Most externalist paths are non-ultimate, so if they set up some special rules, it's likely those are not aimed at Buddhism's final goal—that of becoming Buddhas ourselves. So the particular meaning that Forest of Merit and Virtue Bodhisattva is trying to get across in this chapter about precepts of non-reception is to not receive the precepts of externalist paths; receive the Buddhist precepts. And it includes that after receiving the precepts, we uphold them diligently. So on that day in the Chinatown park when I battled with myself, one of the questions was about vigor. At first I may hold the precepts diligently, but after a year will I still be able to do that a year later, or five years later, or ten years later. In holding the Buddhist precepts, we must resolve to be constant.

The Master says: "It's not that the Bodhisattvas don't receive the Buddha's precepts; it's that they do not receive the precepts of externalist paths. The mandates and restraints of externalist precepts are not ultimate. Thus, Bodhisattvas do not practice the precepts of externalists."

☞To be continued