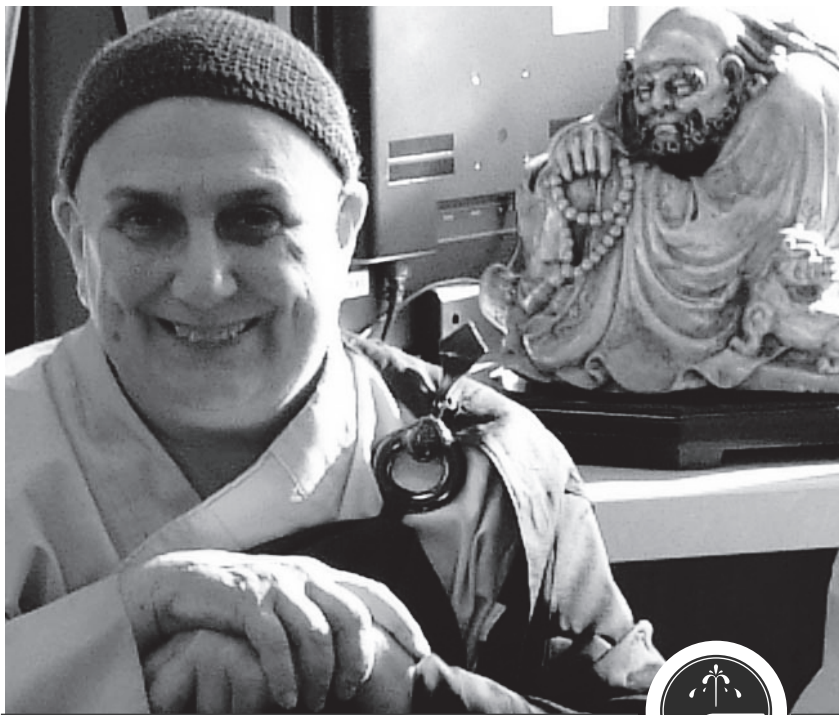


戒藏無盡 (續)

The Unending *Treasury* of Precepts (continued)



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BODHI FIELD | 菩提田

云何為不住戒？此菩薩受持戒時，心不住欲界，不住色界，不住無色界。何以故？不求生彼而持戒故。

這很重要啊！那是三界，不容易啊！我們在三界裡邊，尤其我們多半的人，就在「欲界」裡邊，很少會跳到「色界」。在娑婆世界裡，除非我們的資糧很夠的話，或者我們的禪定夠深的話，我們可以暫時離開「欲界」到「色界」，有的時候到「無色界」，但是還是在三界裡邊。你在三界裡邊，你要受戒，但是不要依靠三界那個條件去受，那好不容易啊！

所以，你記得上一次我講「無住涅槃」，「無住涅槃」的地位是到菩薩，在大菩薩

What are the precepts of non-dwelling? When these Bodhisattvas receive and uphold precepts, their minds do not dwell in the desire realm, they do not dwell in the form realm, and they do not dwell in the formless realm. Why not? Because they do not uphold the precepts with the hope of being born in those places.

This passage is very important. It's not easy to be in the three realms, but that's where we are. And most of us are in the desire realm—very few ever leap to the form realm. In this Saha world, only if we have sufficient skill, unless our *dhyana samadhi* is deep enough, can we temporarily leap from the desire realm to the form realm—or even the formless realm. But even at that, we are still within the three realms. Here in the three realms, we receive the precepts—but to receive them beyond the perspective of the three realms is not easy!

Do you remember the definition of Non-Dwelling Nirvana that we discussed before? Great Bodhisattvas are the ones who enter Non-Dwelling

才會有「無住涅槃」。我們在娑婆世界這裡，我們受戒，我們的心態、我們的精神，要想到我受這些戒，我心還不在三界裡邊，這不容易。但是為什麼我們要那樣做？因為我們不要把心放在欲界，或是色界，或是無色界。因為現在我們心放在那裡，將來我們離開這個身體，去找一個新的，就要靠我們這一生我們所修、所做、所想的。

所以，菩薩就給我們說：「不要住在三界！」因為你以後不要住在三界，所以你持戒的時候，要特別不住三界：我們不要再生在三界，不要喜歡回來做人，也不要喜歡回來在天上。雖然那樣說，多半的人也不知道你要不要那樣做，因為「人」我還了解，我可以做一個人。那天上呢？豈不是多半人的目的——要生在天上？為什麼佛教不要生在天上？

師父說：「菩薩受持淨戒的時候，心裡沒有欲念，也沒有色相、無色相的執著，就是不住於欲界、色界、無色界這三界。欲界就有淫欲的思想；色界雖然沒有淫欲的思想了，但是他還有一種知道美色的這種念；無色界是連色相都沒有了，但是若還有執著，也是出不去三界的。」

最後那個無色界，本來沒有什麼美色可以執著，但是你如果知道沒有什麼，因為大概沒有什麼很舒服；那你知道那個，還是個執著；所以，師父講得很可以讓我們了解。

…不求生彼而持戒故

師父說：「菩薩不願意生天去受天人的福報，因為天福是有漏的；等到天福盡的時候，還要墮落到人間來受苦。所以菩薩不會為了生天而受持淨戒。天上的人下到人間來，若是福報還沒有完的時候，還是大富大貴的。」

主要在這裡：那個福報是有漏福。我們在師父的道場比較保守，就是聽經、拜佛、吃素，也沒有什麼party（派對）、也沒有什麼exciting（刺激的）、也沒有什麼social（聯誼），所以很多人批評。他會

Nirvana. For those of us in the Saha world to receive the precepts while our minds are not abiding in the three realms is not easy. Why do we have to do that? Because by not having our minds remain in the desire realm, the form realm, or the formless realm now, then in the future when we leave this body, we can go to some place new. So such a mental stance will help us in our cultivation, in what we do, and in what we think.

That is why the Bodhisattvas tell us: “Do not abide in the three realms!” In the future we do not want to be in the three realms, so when we hold precepts, we should take care to place our mind beyond the three realms: I do not want to come to these three realms again; I do not want to come back as a person; I do not want to be in these heavens. Although that’s how it should be, most people are indecisive about whether they want it to be that way. That’s because at least they understand what it is to be a person; they know they can do that. And as for the heavens, don’t most people think they want to go to heaven? Why does Buddhism say we should not go to the heavens?

The Master says: “When these Bodhisattvas receive precepts, they do not dwell in the desire realm; in their minds there is no desire. They don’t dwell in the form realm; in their minds there is no mark of form. And they do not dwell in the formless realm; in their minds there is no attachment to a mark of formlessness. In the desire realm there is sexual desire. In the form realm, although there are no thoughts of sexual desire, there is still an awareness of beautiful forms. In the formless realm, even the appearance of form is gone. But if you get attached to their absence you still won’t get out of the three realms.

In final formless realm, there aren’t any lovely forms to attach to. But if we acknowledge that there isn’t anything, the absence of anything may make us very comfortable, and that creates another kind of attachment. The Master’s explanation is easy to understand.

…because they uphold the precepts with the hope of not being born in those places.

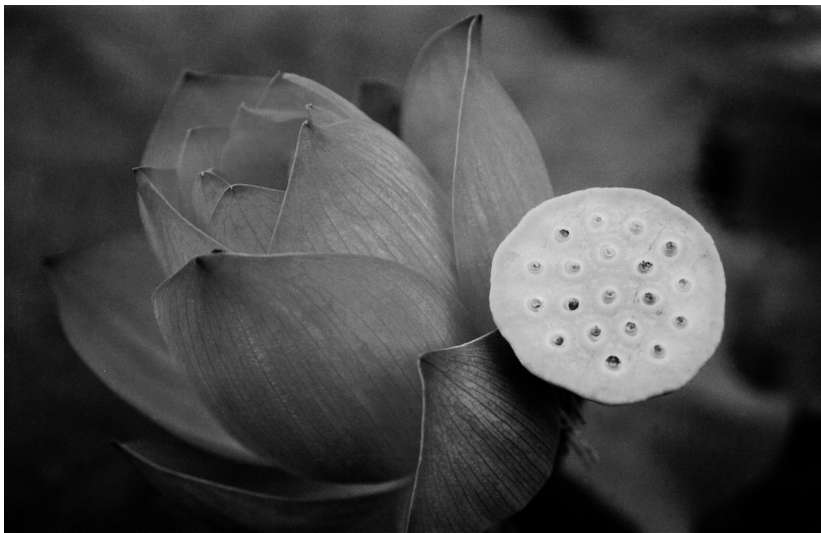
The Master says: “Bodhisattvas do not want to ascend to the heavens. They do not want to reap the rewards of blessings of heavenly beings. That is because blessings that lead to the heavens are blessings with outflows. When heavenly beings have exhausted their blessings in the heavens, they may still have to come back down and be people again and undergo suffering. These Bodhisattvas will not uphold precepts just for the sake of being reborn in heavens, even though when some heavenly beings come down to human realm, if they still have some remaining blessing, they will be noble and wealthy.

What’s important here is that these are blessings with outflows. What transpires in the Way places established by the Venerable Master are relatively conservative activities such as listening to lectures on sutras, bowing to the Buddhas, and being vegetarian. We don’t have parties; there’s not much excitement, there’s not much social interchange. Thus we

說：「為什麼你們不像基督教徒？他們很活潑，可以唱歌，也可以跳舞，也可以有movie（電影），有什麼什麼什麼……。」問題就是那些是有漏福。

前幾天Michael問我一個問題：「看TV（電視）是不是笨？」是！為什麼笨？就是因為那是在浪費寶貴的時間。我對面街的人家，從進門就開TV，到三更半夜TV還沒關。我就想，是不是那倆夫婦沒有打一個招呼？是不是孩子吃飯的時候，沒有給爸媽說今天在學校怎麼樣？是不是他們都不溝通，就只有一個TV在那邊嗎？所以，Michael你不認為笨嗎？

我不是批評，只是指出其他宗教的一些做法；他們幫助社會救災，那也是個好事，我們不能說那不是



好事，是好事！但是，大家要了解——那是有漏的好事，不是無漏的好事。所以，你自己要選，你有一個生命，你有多少時間？你有多少精神？如果你要上班做事，你剩下的時間，自己可以選「我要做什麼？」當然你去幫助別人，你心會很歡喜，也有很多人，和朋友一起去做，那是個好事。但是你自己要分別清楚，那個是個有漏的好事，不是無漏的好事。

雲法師：有漏的好事，是說你還是在六道裡面輪迴，譬如說你這一生救濟貧苦，想法是要有福報，所以往這條路上走。福慧要雙修，我們看到世間上很多人很有福報，可是沒有真正的智慧，所以會去享用他的福報，甚至濫用到他的福報。然而，這個福報用得太過的時候會怎麼樣？會墮落！而且，會墮落得更多。所以，要修福，還要修慧，要有德，要有正確的知見，這樣就比較不容易往錯誤的方向走。

get a lot of criticism from people. They will say, “Why aren’t you like the Christian groups? They are very active: they sing, they dance, they go to movies, and so forth.” The problem with those things is that they are outflows.

A few days ago Michael asked: “Is watching TV a dumb thing to do?” Yes! Why is it dumb? It wastes precious time. You can see in the houses across the street that as soon as people get home, they switch on the TV and it goes on deep into the night without being turned off. I wonder if husband and wife even said “Hello.” I wonder if during dinner the children tell their parents about things that happened at school. Or do they not communicate with each other at all—just watch TV. So, Michael, wouldn’t you say that’s dumb?

I don’t mean to be critical, but am just pointing out what other religious groups do: maybe they get involved in social service like disaster relief. That’s a worthwhile thing to do. No one could say that’s not good. It is good! But what we need to understand is that those kinds of activities have outflows—they are not devoid of outflows. So you yourselves must choose. You have a certain lifespan; a certain amount of energy. If you have a job, then you need to decide what to do when not at work. Of course when we help others it makes us feel good and if you do that together with friends, of course it is a good thing. But we should know it clearly that those good deeds have outflows, they are not without outflows.

Heng Yun Shi: Doing good deeds that have outflows can keep you in the cycle of the six paths of rebirth. For example, you aid the poor, but you do it because you know it brings the reward of blessings. In fact, blessings and wisdom should both be cultivated. We can see that there are those who have blessings, but because they lack any real wisdom, they squander their blessings. Even to the point that if blessings get entirely used up, we will fall. We should cultivate blessings, cultivate wisdom, and cultivate virtue. Having upright knowledge and views, we will be less inclined to lose our way.

Heng Chih Shi continues the explanation:

We should not compete with other religious groups, but if someone very sincerely asks: “What is the difference between Buddhism’s Pure Land of Amitabha Buddha and our heaven?” You can explain a bit for them.

I don’t know what nationality I was in the past—whether I was Chinese or some other nationality. And I don’t know in what dynasty I began to follow the Master. I do know that this time,

持法師接續講解：

不要跟別的宗教鬥，但是如果他很誠心地問：「你那個阿彌陀佛的極樂世界跟我們的天堂有什麼不同？」可以讓他了解一點。

我也不知道我以前是什麼人，不知道是中國人？是什麼人？我也不知道是哪一代開始遇到師父。當初跟我一起出家的那些人，多半都是很特殊的人。第二個出家的，他跟他弟弟都可以記得一些前生的事。

那時他哥哥常常有病，尤其是肺部的病；有肺部的病，脾氣不好，所以他作為出家人的生活，也可以說令他不舒服，也可以說他令我們不太舒服：因為他常常不愉快，就會把他的不愉快放在我們的身上。他有一次被診斷出患有類似TB（肺結核）的疾病，所以他不能跟我們一起住，師父讓他住在另一個地方，因為那是可以傳染的病，所以儘管他還是出家人，但是個別住了蠻長的一段時間。

有一次他給我們說他做夢，他說那時候病倒了，幾乎就要走了，是要到天上。他到天上，看到天上有很多人來接引他，天人就來說：「我們的天好！你來我們的天啊！」他是個猶太人，就問：「那你的天可以學佛教嗎？」他問——在夢中裡邊，在臨終的那個時候。那個天人說：「不可以！我們那個地方這麼快樂，你都不想去？是可以過很好的日子啊！」他那個時候有定力，就說：「不能學佛教，我不去！」那不容易，在臨命終的時候！他還能拒絕往生到天上。

臨命終的時候，很多人說：本來我的〈大悲咒〉很流利，現在連一句〈大悲咒〉都念不出，念不下去啊！然後這麼漂亮的天女、天人來，要你去天上，說一天到晚都很快樂。你身體在非常痛苦的情形之下，你會說不要啊？好不容易！但是，這幾句是師父的話，你要記得：最好不要去天上！你會有選擇的機會，我們佛教徒受五戒、行十善，必定可以去天上；但是，當我們要往生的時候應該決定我們要去哪。「淨土法門」教我們念佛，但是你念佛，你自己也要清楚你一天一天在這裡過生活，需要了解佛教甚深的道理，到時候你才不會走到歧途，你才不會走錯。走錯，那在天上呆很長很長的時間，等你天福盡的時候，也不知道去哪裡？或回到這裡，看TV，好無聊！

☞待續

the people who entered monastic life when I did were unusual. The monk who was second in line could remember past lives. And his younger brother could remember when he himself was a bhikshuni disciple of Shakyamuni Buddha's.

Anyway, the older brother, who became a monastic when I did, was often sick—especially with lung illnesses. People who have lung illnesses get angry easily. He was a monastic but the lifestyle made him uncomfortable—or you could say he made us monastics uncomfortable because his negativity often got transferred to those around him. Eventually he was diagnosed with TB and so then he was no longer allowed to reside among us since he was contagious. The Master arranged a living situation for him and so although he was a monastic, he lived apart for quite a while.

One time he told us about a dream he had had. He was so sick he was on the verge of death and he rose to the heavens. As he neared, several gods came to persuade him, “Our heaven is very fine. You should choose our heaven.”

He asked them in his dream, “Can I learn Buddhism in your heaven?”

They replied, “No! But our place is so blissful. Don't you want to come? You can enjoy many happy days there.”

Well, the monk had some samadhi power, and so he replied, “No. If I cannot learn Buddhism there, then I will not go.”

That was not an easy thing to do. He was on the verge of death and yet he still could refuse the offer to be reborn in a heaven.

When the end of life is near many people find that although they could chant *the Great Compassion Mantra* fluently before, now they find they can't remember a single line of it. And then some heavenly maidens or gods come and invite you to the heavens, telling you that you will experience continual pleasures there. Could you, while feeling such pain and suffering, be able to tell them “No! You don't want to go there!” It wouldn't be at all easy to say no. But as the Master often told us—and you should remember this—“It's best not to go to the heavens!” You have a choice. We Buddhist who keep the five precepts and practice the ten kinds of good deeds can certainly get born in the heavens. But when the time comes, we should decide where we want to go. The Pure Land Dharma Door tells us to be mindful of the Buddha. But as we go through life and recite we must remain clear about the principle involved so that when the time comes we won't go down the wrong road. If we make that mistake, we will have a long life in the heavens, but the time will come when our blessings end and then who knows where we will end up next? We may end up back here watching TV and being bored.

☞To be continued