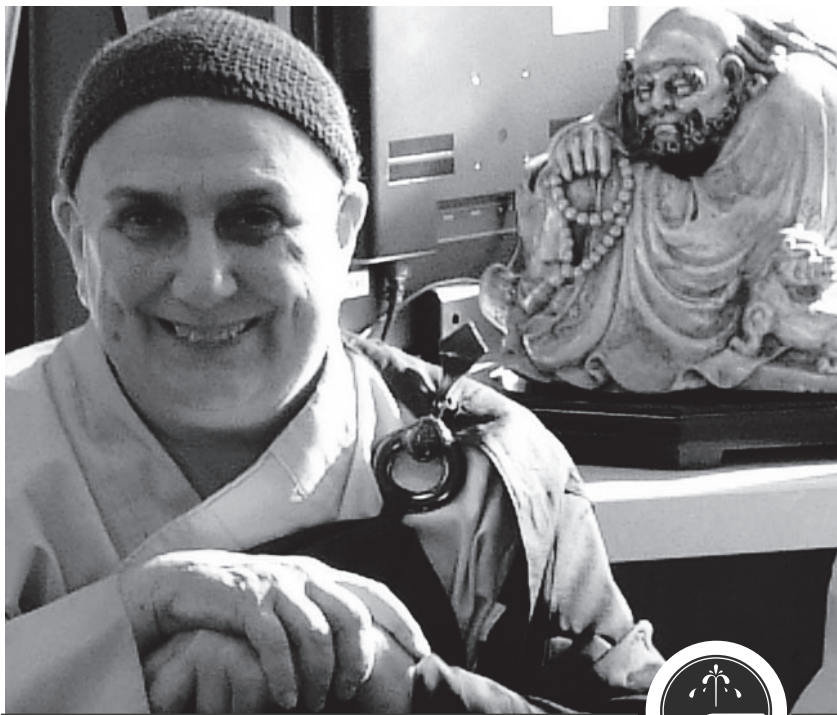


戒藏無盡 (續)

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 2nd 2012



BODHI FIELD | 菩提田

云何為無悔恨戒？此菩薩但得安住無悔恨心。何以故？不作重罪，不行諂詐，不破淨戒故。

師父說：「這位菩薩做事情不犯第二次過，就像顏淵是『不遷怒，不二過』。遷，就是遷移。不遷怒，就是不把自己的怒氣搬到其他人的身上。他若對這一個人發脾氣，即使有其他人過來，他也不會遷怒於其他人。或者他自己覺得不高興，但見著其他的人來了，他也會表現出很高興，不遷怒於人。」

所以那是第一個lesson（課），就是恒某那個時候，他的病影響到他的情緒，他的情緒不好；他不了解這個，所以就會把他不好

What are the precepts of being without regret? These Bodhisattvas always rest in thoughts free from remorse or regret. Why? Because they do not commit heavy offenses, they do not practice flattery or deceit, and they do not break the pure precepts.

The Master says: “These Bodhisattvas never make the same mistake twice. Confucius’ disciple, Yen Yuan, was like this. ‘Yen Yuan did not transfer his anger and he did not make the same mistake twice.’ When he was angry with one person, if another person came along, he would not take his anger out on him. Maybe he would be feeling bad or depressed, but when he saw someone else, he would appear happy. He did not transfer his anger to innocent people.”

And so back to the monk who was ill, his illness affected on his moods and he was often in a bad mood. He did not understand about not transferring his anger, and so his bad moods would impact us.

And because he had some authority and he was very a tall man and

的情緒，放在我們那一邊。

因為他比較有權威，高高大大的一個人，非常聰明，那我們矮矮的女眾也沒有辦法，就要聽他的，他就常常發脾氣。但是，這本來不是我們的錯，是他自己在病中，所以就遷就他的脾氣。

在這裡，顏回是很好的一個模範：顏回說一個人令他不高興，他不會把他不高興放在第二個人。我們要記得，譬如你上班，不喜歡你的同事，或者你受不了老闆，你回家就對老公生氣，「遷怒於人」就是這個意思。

師父說：「人非聖賢，孰能無過？人人都會有過錯，但是相同的過錯，顏淵不會犯第二次；犯了一次以後，他就趕快把它改了。」

學了菩薩戒，你看，法藏法師，就是賢首法師的註解，他有講到懺悔的幾個level（程度）。犯錯，就說：「喔，sorry（對不起），我不會再做了。」然後又再做，又第二次懺悔；這已經兩次了，如果你繼續繼續，那都有level。如果你第一次犯錯，好像顏淵，說：「我不會再犯了。」你就不再犯，那是最高的level。

云何為無違諍戒？此菩薩不非先制，不更造立，心常隨順，向涅槃戒。具足受持，無所毀犯。不以持戒惱他衆生，令其生苦。但願一切心常歡喜，而持於戒。

這戒條第二句，我們研究一下師父講的。這個說不要惱別人，不是說惱他們不守戒，是因為你持戒惱他們，所以有一點擺架子在裡邊；你擺架子——我誦我的戒，你來打擾我？就會令別人不好意思、不舒服，是個這麼意思。我們先看「此菩薩不非先制，不更造立」。

師父說：「這位菩薩不會批評前人所立的規矩怎麼樣不對。他什麼事情，多數都是遵照以前的規矩去做，不會說：「古來的人太愚癡了，這麼不會立規矩！這規矩太笨、不太合現代的需求了。」

所以，就是表示我們要保守，譬如比丘尼戒有一些戒條，在我們現代的生活大概不會碰到；這是在「事」上邊我們不會碰到，但是那個「理」還存在。譬如在戒律裡講到什麼古老的東西，你把握那個「理」就了解了。近代

extremely intelligent, the female community just had to listen to his bidding. He lost his temper all the time but it wasn't because we made mistakes, it was his illness that triggered his anger.

On the other hand, Yen Hui was a fine model. If someone said something that upset him, he would not pass his mood on to another person. We should remember this. For instance, perhaps there is someone where you work whom you don't like, or you can't stand your boss, so when you go home you get mad at your husband. That's what's meant by taking it out on someone else.

The Master says: "People are not sages and saints, who among them does not make mistakes? Everyone makes mistakes, but Yen Yuan did not ever make the same mistake twice. When he made a mistake, he corrected it immediately."

In studying the Bodhisattva Precepts we find that Dharma Master Fa Zang, who was Great Master Hsien Shou, talked about several levels of remorse. We do something wrong and we say, "Sorry. I won't do it again." But then we do it again—we make the same mistake twice. Or we continue to make that mistake again and again. But if, having made the mistake once, we say, as Yen Hui did, "I won't every do that again" and we don't ever do it again, then that is the highest level of remorse.

What are the precepts of non-contention? These Bodhisattvas do not criticize the rules that are already established, how much the less try to set things up their own way. Their minds are always in accord with precepts that tend toward Nirvana, completely receiving and upholding them and not violating them. Nor do they use precepts as a way to disturb other beings, causing them to give rise to suffering. It is only because they want everyone to always be happy that they uphold the precepts.

Let's look at what the Master said about the second sentence here. It talks about not troubling others. It's not that a person troubles others because he does not hold the precepts; he troubles them because he does hold the precepts. It implies that the person has a 'holier than thou' attitude. He says, "I'm reciting my precepts and you are bothering me?" This causes the other person embarrassment; makes the person uncomfortable. What meaning is there in doing that? Let's look at the sentence: "These Bodhisattvas do not criticize the rules that are already established, how much the less try to set things up their own way."

The Master says: "These Bodhisattvas do not criticize the rules that have been set up previously. They do not find fault in the established rules. They do not say, 'Those old timers were dim wits and all of the rules they set up are really stupid. They are not adequate and don't satisfy the demands of modern times.'

This indicates that we should be conservative. For instance, among the Bhikshuni Precepts are some that don't seem to apply to these modern

的東西，譬如電腦，或是電話，或是什麼，你都可以了解那個「理」。如果那個「理」是關於佛陀時代某一個物質，我們近代物質的那個「理」也應該存在，所以沒有必要去改。我們誦戒的時候知道，那個古老的東西，我們根本沒有，為什麼要誦這一條戒？不是！我們知道，必定會有一個「理」存在。

雲法師：譬如，我們受持五戒，有「不飲酒」這一條戒，上人就常常說這一條戒包括「不抽菸」。上人說因為以前沒有菸；如果佛制的時候有菸，佛會把它制進去。所以，這是時代背景不一樣，但是那個理，就是那個精神；我們要把握那個精神，而不是在「事相」上吹毛求疵。

☞ 待續

times. That's at the phenomenal level—the daily doing of things. But at the noumenal level—the underlying principle—these precepts still apply. Sometimes a precept will mention some outdated thing, but when we consider the intent of the precept, the principle still applies. The principle that applied to some material thing during the Buddha's time can still apply to modern material things. So there is no need to change the wording of the precept. Some may say that there's no meaning in reciting a precept about some material that no longer exists. But that's not the case, because the principle still exists.

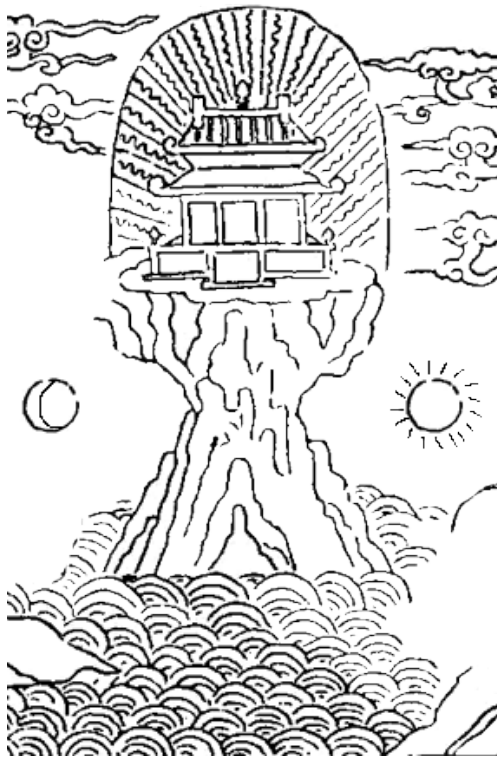
Heng Yun Shi says: For example, we hold the precept of not taking intoxicants. The Master often told us that this precept includes not smoking cigarettes. He noted that at the time of the Buddha there was not that custom. If there had been, he would have included it in the restraint. So although the circumstances may be different, the principle—the spirit of the precept—still remains and we want to preserve that spirit. We don't want to nit-pick about the specifics.

☞ To be continued

真金不怕火煉 Real Gold Fears No Fire

宣化上人1978年開示
陳嫻嫻英譯

Lecture by Venerable Master Hsuan Hua in 1978
Translated by Xan Schmickel



須彌山 Sumeru Mountain

打佛七和禪七都是在佛堂裏來煉的。好像金子要用火把它燒得一切渣滓都沒有了，那才是真金。真金不怕火煉。我們現在打禪七、佛七，都是在這個地方煉，這一個大冶洪爐把你這一些個骯髒的東西都給燒化了。因為我們人修道，動則變，變則化。你這妄想也不怕起，起了它就會有一種變化。有的往好的化，有的往不好的化。但是你若是盡存正念，一定會化好了的。

The seven-day Buddha Recitation sessions and Chan Sessions are trainings done in the Buddha Hall. This experience is analogous to smelting gold to a point that no impurity is left; then true refined gold reveals. Hence the saying 'real gold fears no fire'. When we meditate or recite the Buddha's name, we are actually using a giant furnace to burn off all our impure elements. In cultivation, a movement implies change, and change implies transformation. One should not fear having any false thoughts since having false thoughts stimulates change. Some false thoughts are transformed into positive ways whereas some toward the negative sides. However, if one maintains proper thoughts at all times, all transformation will become positive.