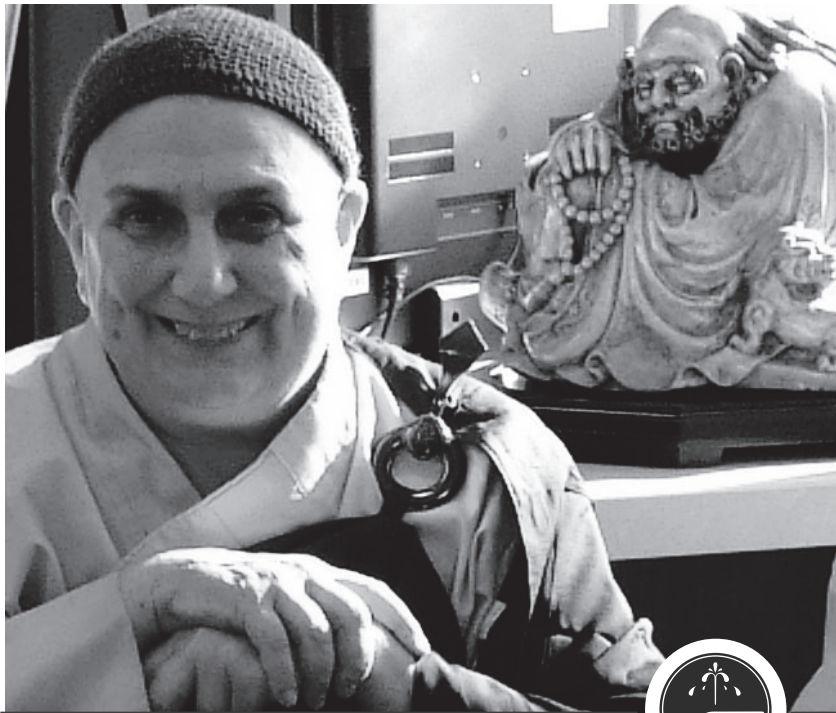


戒藏無盡 (續)

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

持法師接續講解：

先要尊重前人的規矩。但是第二，自己不要立新的規矩。

上人說：「我也不會違背先人、三世諸佛所立的制度、規矩，而自己另立一套規矩出來。」在臺灣有比丘尼說「八敬法」可以消掉了，不必遵守，這是那一類的思想，也不可以啊！在師父的傳統裏邊，譬如他的「六大宗旨」，我們都了解那是師父的特色，那我們應該尊敬它。你不可以進來說：我不喜歡師父的「六大宗旨」，我要立一個「七個宗旨」，或是「八個宗旨」，自己要改。可以改，但是你必须要有來歷，你也必須要人家對你有信心，你也必須要有德行，有一個理智性。所以你

Heng Chih Shi continues the explanation:

These Bodhisattvas respect the rules that are already established and would never try to set things up their own way.

The Master said, "I do not change established rules or created something new. I do not go against moral codes set up by the ancient people or the Buddhas of the three periods of time." These days there are bhikshunis who say "The eight dharmas of respect" can be done away with; we need not follow them. That's the kind of thinking being talked about here and it is impermissible! In the Master's legacy there are, for example, the six guidelines. We know and respect these particular points the Master made. It would not be acceptable for someone to want to change things and say, "I don't like the Master's six guidelines. I want to establish seven guideline or eight guidelines." Of course changes can be made, but those who instigate them must be qualified to do so, have the trust of others, and be virtuous as well as reasonable. Then, if someone wants to change something, that

要改，你要有你自己的理由，你可以給大家解釋，直到大家可以接受。所以現在我們特別強調：戒條我們不能改！

關於「不以持戒惱他眾生，令其生苦」，上人說：「他不會說：『你真討厭，我這兒在持戒，你來麻煩我！』或者『我在修行呢，你來打我閒岔！』或者『我正在這兒誦戒呢，你來麻煩我！』」

你們有沒有碰到過這麼樣的一個人？我碰到了，我給你們講個故事，但是我不提名字。那是在西雅圖，西雅圖是美國的北部，從溫哥華到西雅圖那條路，在冬天的時候會有黑冰，你們臺灣不知道黑冰是什麼，就是路本來是黑的，如果有下雪，路面是白的，你可以知道你會小心；但是如果是黑冰，你就不知道，以為路就是那條路，結果你一進去，就會有危險。

本來從溫哥華到西雅圖要花三個小時，那一天我們開了有五、六個小時，因為那種情況在路上很危險。為什麼我們還要去？因為有兩個人在西雅圖「菩提達摩中心」；「菩提達摩中心」是一座精舍，那時兩人都有病，我們在溫哥華買到了他們所需要的藥。所以我們開車下去那個地方，到門口，大概已經晚上六七點多。

我們送了那個藥之後，還要回到溫哥華，還要花三個小時多在那路上。但是沒有人開門，裏邊可以聽到他們做晚課；沒有人開，我們只好在外邊等，就是這個！就是：「你來擾我，我做我的晚課，我的晚課是比什麼都重要！你來，你為什麼沒有做晚課？為什麼你要來打擾我的晚課？你們比丘尼也是，今天沒有做你們的晚課，來麻煩我！」等了很久才開門，開門也連看都不看，回頭到佛前，繼續做晚課。我們等到晚課完了，那兩個人才跟我們溝通，我們把藥給他們，然後就又在漆黑的夜晚開車沿著那條危險的路回溫哥華去。所以，我說有一個深刻的印象，我記得那件事情。那件事情跟這一條文是很配合，我們不可以那樣子，尤其是我們為了他們而來，我們 risk our lives to go there（不顧生命危險到了這兒），他們卻連門都不開；開，也不睬我們！

上人說：「好像有些吃齋的人，在家裏發很大的脾氣，家人做的飯菜不乾淨了，他就發大

person can explain the reasons for the change until people can accept it. But in this instance, we must particularly emphasize that the precepts cannot be changed by us!

As to the passage “Nor do they use precepts as a way to disturb other beings, causing them to give rise to suffering,” the Masters says that they don’t say, “I am really disgusted! I am keeping the precepts and you come to bother me.” Or say, “I am cultivating and you are distracting me.” Or say, “I’m reciting the precepts and your being here disturbs me.

Have you ever met such a person? I have. I’ll tell you about it, but I won’t bring up any names. This took place in Seattle, Northern USA. Traveling by car from Vancouver B.C. to Seattle in the winter, one often encounters black ice. Probably here in Taiwan you have not heard of black ice. Well, originally the roads are black tarmac and when it snows the roads are white and so you know to drive carefully. But if the black road is covered with ice, you can’t see it and think it’s just the tarmac, but once you hit the ice, it can be very dangerous.

Driving from Vancouver to Seattle usually takes about three hours. But that day we drove for five or six hours because of the dangerous road conditions. Why did we make that drive? It was because the two nuns residing in Seattle at the Bodhidharma Center—a vihara—were sick and we had bought medicine they needed in Vancouver. So we took the drive and arrived at the door of the Center between six and seven pm.

After we delivered the medicine, our return trip to Vancouver would take another three hours or more. But as we stood there, no one answered the door. We could hear chanting of the evening ceremony going on inside, but no one answered the door. There was nothing we could do but wait outside. That’s “...you come to bother me. I’m doing my evening ceremony. My evening ceremony is more important than your coming. Why aren’t you doing evening ceremony? Why are you disturbing mine? You nuns, did not do your ceremony and you come and disturb mine.” We waited quite a while before the door opened. Finally they opened the door and they did not even look at us, just went back to Buddha statue and continued their evening recitation. Those two did not communicate with us until they finished the evening recitation, and we passed the medicine to them and headed back to Vancouver in the dark on that dangerous road. I still have a deep impression of that event. That incident fits what the sutra text is talking about here. Things should not have happened that way, especially since we came for their sakes and risked our lives by doing so. And when we got there they refused to open the door and ignored us!

The Master said: “Take, for example, someone who is a vegetarian. At home, he gets very angry if he thinks the food that his household cooks is not clean. He will rant and rave: ‘I am a vegetarian! Why do you give me things to eat that are unclean?’ He explodes in a fit of temper. Basically, being a vegetarian is a good thing, but if a vegetarian gets really angry about it, then a good thing becomes a bad thing. Holding precepts

脾氣說：『今天我要吃素，你為什麼給我弄這麼不乾淨的東西？』就大發脾氣鬧起來了。本來吃齋是一種善事，因為吃齋發了大脾氣，這就變成惡事了。持戒也是一種善事，你因為自己持戒而不給眾生方便；令眾生煩惱、令眾生不發菩提心，這也變成惡事了。」

云何為不惱害戒？此菩薩不因於戒，學諸咒術、造作方藥，惱害眾生。但為救護一切眾生，而持於戒。

云何為不雜戒？此菩薩不著邊見，不持雜戒；但觀緣起，持出離戒。

其實這兩個就是「不受戒」，就是不受外道的一些方式，這三條是差不多的意思。我方才有沒有說我們佛教徒有一點無聊嗎？這麼保守，就聽經、拜佛、吃素，也沒有什麼特別的；但是有很多有趣的可以學，可以學五行、也可以學《易經》、也可以學用手治病、也可以學音樂、也可以學那個yoga（瑜伽），比較有趣喔！問題也不是問題啊！你要學yoga做一個佛教徒可以，你要做音樂作一個佛教徒可以，那當然都可以。

主要它在給我們講：

一、不要害人。

二、不要自己迷路了，或者很模糊啊！也不知道到底什麼是佛教？什麼是「太極」啊？什麼是用手治病啊？什麼是《易經》啊？這麼多混在一起，然後你自己就不清楚了。這種情形很容易發生，連我們出家人也是一樣。

恒某在我出家之前已經是執事，她後來無聊，她是個非常聰明的人，看佛教一直就是這樣，也沒有什麼，她也沒有開悟；她本來以為一個禮拜就開悟了，結果待幾年還沒開悟，所以她開始學《易經》，學得很深啊！就畫一些小卡，給大家，然後開始給我們比丘尼上《易經》的課，有時候包括五行，講講講講，很有趣啊！大家都要剪那個卡自己做。結果，寶貴的時間都浪費在這些東西上了，而沒有去將這些寶貴的時間用來學習深邃的佛理。

is a good thing. But because a person holds precepts they refuse to allow others any flexibility; if the precept-holder causes beings to become upset, causes them to not want to make the Bodhi resolve, then a good thing becomes a bad thing.”

What are the precepts of never harming? These Bodhisattvas do not rely on precepts to study deceptive mantras or create potions in order to harm living beings. It is only for the sake of rescuing and protecting living beings that they uphold the precepts.

What are the precepts of being without admixture? These Bodhisattvas do not attach to prejudiced views nor do they hold a mixture of precepts. They only contemplate the arising of conditions and uphold world-transcending precepts.

Actually those two are in the category of “precepts of non-reception,” meaning they do not receive anything related to externalist ways. These three types of precepts are all similar. We Buddhists—didn’t I say before?—are perhaps a bit boring. We guard ourselves by listening to the teachings, bowing to the Buddhas, eating vegetarian food. We don’t do anything spectacular. But there are lots of things of interest we could study, like the five elements, *the Book of Changes*, using hands to heal, music, yoga—all of these are quite interesting. And there’s no problem with any of these. If you as a Buddhist want to study yoga, it’s fine. If you as a Buddhist want to study music, of course that’s fine too.

The import of this precept is:

1. We should not harm anyone.

2. We should not get confused and lose our way to the point that we no longer know exactly what Buddhism is, what Taiji is, what healing is, what *the Book of Changes* is, so that we get them all mixed up together to the point we lose our clarity. This all too easily can happen—even to monastics.

One monastic, who was already a manager before I left home. She was an extremely intelligent person. Once she saw that Buddhism was like that—that there seemed to be nothing special about it and that she hadn’t become enlightened yet (originally she had thought it would take about a week to get enlightened and by then it had been several years and she still hadn’t awakened)—she began to study *the Book of Changes*. She studied it deeply and she made drawings of the trigrams and gave them to others. Eventually she began a class in *the Book of Changes*, including the theory of the five elements, to teach us monastics. The more she explained the more she grabbed our interest! Everyone has to make the cards by themselves. The result was that a lot of valuable time got taken up with that instead of with the rich field of study found in Buddhism.