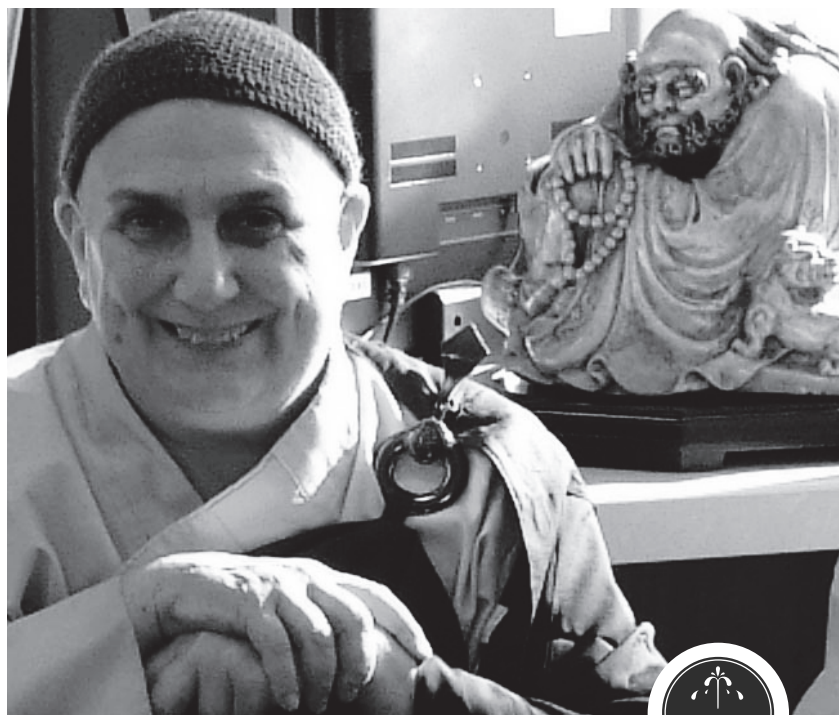


戒藏無盡 (續)

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

在佛教，不但學大藏經，你還必須花一些時間做功課，你要打坐，你不可以嚷嚷說打坐，卻不去打坐，要花時間打坐。所以哪會有時間去學這麼多雜的東西？

還有，用手治病，或者有一些好像reike的方法，有的就摸到身體，有的就不摸到身體。所有的這些方法能使他得知你的過去，這些醫師不僅懂怎麼治療，還有他懂得「放蟲」，就是「落降頭」，他懂啊！因為其實是在那個傳統裏邊，如果他是家裏的人，或者他那一群人有一些能力，你聽他講，也有害人的能力包括在內。那你要跟那個人學，到底你知道你學了什麼呢？你知道他來治你，那會不會咒你？你也不知道。所以，雖

In Buddhism, we not only need to study the Buddhist canon, we also need to take time to do our practices. We must meditate. We can't just talk about meditation without actually doing it. We must give time to our meditation. How could there be time to spend studying other things?

That includes therapeutic touch, pranic healing, reike—methods of using hands to heal, some of which touch the body and some of which do not. All those techniques explore your past to a great extent. Some of these practitioners not only know how to heal, they know how to hex others, because actually such abilities are related. Whether the person is a family member or part of an unrelated group that have such abilities, if you listen to them talk you will learn that the ability to harm is within the scope of the ability to heal. Now if you decide to learn from such people, do you really know what you are going to learn? You may know that the person practices healing on you. Do you know whether he also casts spells on you? Therefore, although such fields may be interesting, it's best to be careful and

然是很有趣，也是一個學問，但是保守一點比較好。

雲法師跟我，現在她比我保守，但是我也是保守，我年紀越大越保守；我年輕的時候也有一點調皮，但是雲法師從不調皮。

所以，不受外道的戒，如果你一方面是佛教，一方面你去參加什麼特殊的活動、心理學什麼的，那你回到佛教，把那些帶進去，會有幫助嗎？會不會就令你不太清楚啊？所以我是非常保守的，我不看別的書，無論它們是古代的還是現代的，很多關於佛教的英文書我都不看，為什麼？我就怕。我當然看師父的，因為我知道我做夢、我打妄想，最底限有師父的那個根在裏邊，我可以了解佛教，師父說佛教應該怎麼樣；若摻雜太多別的回憶、別的動作、別的運動什麼的，我自己恐怕會不清楚。

給在家居士說這個不知道是不是適合？但是我看你們是比較誠心，常常來，只是時間不多；時間不多，應該多多學佛法。你有空，你可以多打坐、拜佛，拜佛是最好的運動。

打坐，你要自己用心去做；不然，你就是每一天打坐，也只是這麼一個程度，不會深一點。要有正知正見，不要「有一個新的境界來啦！我就追求這個新的境界。」你沒有執著，你也沒有碰到什麼問題，那就是打坐的好處，打坐很有趣！

也要跟著有正知正見的人；不然，恐怕會被人用一些可以令人害怕、最容易的而利用：「我前生是什麼什麼人……」「如果你不小心會怎麼樣怎麼樣啊……」，那些也會引導我們的好奇：「噢，他知道這麼多喔！我以前是什麼是什麼……」。但是，如果那個人不乾淨，那個人沒有德行，你就很容易被控制。你進入那個境界，不容易出來。所以，最好是你自己選要做什麼功課，你要去學什麼，就是要確定跟你所學的佛法不會有什麼衝突。如果你開始學了，你會認識：「噢！不太對勁，佛教說這樣子，他們說這樣子……。」

上人說：「修十無盡藏的這位菩薩，不著住身見、邊見、戒取見、見取見、邪見。」

待續

conservative in your encounters with them.

Compared to me, Heng Yun Shi is more conservative. However, as I grow older I become more conservative myself. When I was young I was more impetuous; but Heng Yun Shi was never impetuous!

We are discussing not receiving the precepts of externalists. If on the one hand you are a Buddhist and on the other hand you get involved in some sort of psychic seminar or the like and then come back to Buddhism, bringing what you learned along with you, then tell me, of what help will that be? Might that experience cause you to be less clear? So for my part, I prefer to be conservative; I don't read other materials—be they ancient or modern. I don't even read books 'about' Buddhism written in English. Why? I'm wary of doing that. I've learned from the Master's commentaries that I'm dreaming, that I'm having false thoughts. If I stick with those commentaries I know that they are grounded in the Master's wisdom and that they will allow me to understand Buddhism. And what is the Master's perspective on all this? He notes that if we attend too many other gatherings, other activities, other exercises, it's to be feared we may become muddled.

I don't know if this is appropriate to say to laypeople. But I see that you are all sincere, that you come here often, so I'll say it. There's not much time. Our time here is limited. We should study Buddhism more. When it's possible, you can meditate and bow to the Buddhas more. Bowing to the Buddhas is great exercise!

Meditate. You need to set your mind to it and do it. Otherwise, even if you sit every day, your level will remain the same—it won't get deeper. You need to have proper knowledge and proper views. Don't let it be that as soon as some new situation comes up you pursue it. If you can be without attachments and if you don't run into any trouble, then you will experience the advantages of meditation. Meditation is quite interesting!

And we must follow someone with proper knowledge and proper views. Otherwise, it's far too easy to become infected with fear brought on by others. Such as someone who says, "In my past life I was such and such a person..." or "If you are not careful certain things will happen to you..." It's far too easy for your curiosity to be aroused, "Wow! That person knows those things! He knows I was such and such and so and so in my previous lives." But if that person is not pure or is lacking in virtue, then you could easily be controlled by him. Once you enter such a state it's not easy to extricate yourself.

So the best is to select some Buddhist practices that you want to do or decide what you want to study within the Buddhist teachings and you can be sure you will not go astray. Once you begin studying, then you will be able to recognize what's going on and decide, "That doesn't seem right. Rather, Buddhism explains it like this or like that..."

The Master says: "These Bodhisattvas who cultivate the Ten Inexhaustible Treasuries are not attached to: views of a body, prejudiced views, views of mistaken attachment to precepts, views that grasp at views, deviant views."

To be continued