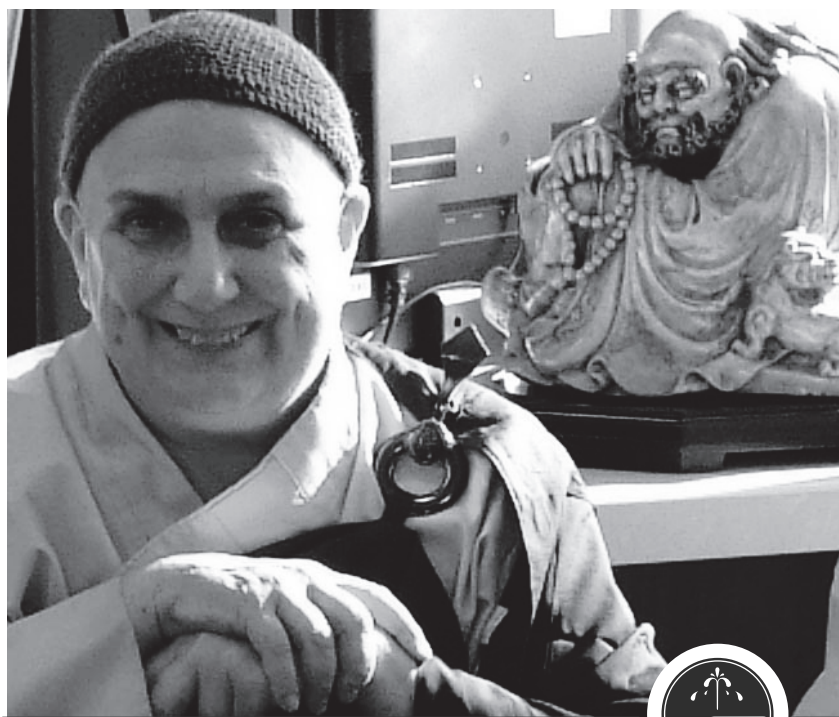


# 戒藏無盡 (續)

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



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BODHI FIELD | 菩提田

「身見」，就執著有身，執著我這個身體是我的，一切都是我所有的，執身、執物。

「邊見」，就是不合乎中道，它落於兩邊，或者執斷、或者執常。執斷，他說人死就像燈滅，沒有了，沒有靈魂，也沒有來生了。執常，又說是這人今生做人，來生也做人，再來生還是做人，不會去做畜生的；你做人永遠都是做人的，這是執常。

「戒禁取見」，就是非因計因。好像印度有持牛戒、狗戒的，學牛、學狗，這是戒禁取見。

「見取見」，就是非果計果。這個見，他執著得又執著、執著得又執著，非常地堅固；他這個見，我見太深。

又有一種是「邪見」。

**Views of a body.** This refers to attachment to our bodies. We assume that our bodies are us and that everything we have belongs to us.

**Prejudice views.** These do not accord with the Middle Way. These views fall to one extreme or the other—either nihilism or eternalism. Those who attach to nihilism say that when we die it's like a lamp being extinguished—it's all ended. There isn't any soul and there isn't any rebirth. Those who attach to eternalism say that anyone who is human this life will be human in the next life and in the life after that. They will not become animals. People will always be people. That's attachment to eternalism.

**Views of prohibitive morality.** Those with this view take what is not a cause to be a cause. Like those sects in India who restrain themselves to follow the behavior of cows, or of dogs. They learn to do what cows do and what dogs do.

**Views that grasp at views.** Those with this view take what is not a result to be a result. Such people have attachments within attachments. Their attachment to attachments is extremely strong. People with this kind of view are profoundly egotistical.

And finally there are **deviant views**.

云何為無貪求戒？此菩薩不現異相，彰己有德；但為滿足出離法，故而持於戒。

上人說：「菩薩持戒就是持戒，不會現出一個特別的樣子，來表彰自己有什麼德行、修行。」

譬如人家來送藥，你不開門，就這一類的。但也是超過那個是說，現一個特殊的樣子，多半就是為了有人供養，不一定要供養錢，多半也是為的人看得上你，就認為你是……可能是很有修行的，很特殊的人，那是叫「現奇特相」。

尤其是我們出家人，要很小心這個。有人來給我說：「噢，你真的是菩薩再來！」那你怎麼說？在比丘尼戒裏邊，即是你不用言說而用身體語言來表明你是菩薩再來也是犯重戒啊！那他來說：「啊，你是菩薩再來啊！」如果你說：「不是！」意思就是說：我一說我不是，就表示我大概是吧！那如果我沒有說不是，你就說我一句也沒有吭聲，更表示你認為我是了。就像Shakespeare（莎士比亞）說：「Me thinks thou doest protest too much.」所以最好你們不要那樣講，令我們真是很尷尬，不知道怎麼說。

雲法師：所以上人說，我們不要互相稱菩薩，要我們實事求是，稱居士就可以了。

#### 持法師接續講解：

噢，你們可以互相稱呼師姐、師兄，比較安全一點！

云何為無過失戒？此菩薩不自貢高，言我持戒；見破戒人，亦不輕毀，令他愧恥。但一其心，而持於戒。

那是很好，我們都是普通人，都會有不對的地方，會做錯，那這個人持得沒有什麼漏，他持得很堅固，所以他「無過失戒」。就是說他不會因為自己持得好，去批評別人，或是看不起別人，或是令別人不好意思、退失菩提心。

What are the precepts of being without greed or seeking? These Bodhisattvas do not manifest strange appearances or display their own virtue. It is only for the sake of perfecting the Dharmas of escape that they hold the precepts.

The Master says: “Bodhisattvas hold the precepts for the sake of holding precepts. They won’t act like they are special or infer that they have some type of virtuous conduct and cultivation.”

For example if someone has agreed to bring you medicine and then you refuse to open the door when they arrive. But this goes even further to include showing some special style—usually because one is hoping for offerings, or if not for money, then for recognition. Do something special with the hope that people will think one has skill in practice, that one is unusual. That is called, “showing some special style.”

We monastics must be very careful when it comes to this. People will sometimes say to me, “Ahhh. You are truly a Bodhisattva come again!” Now how does one respond to that? According to the Bhikshuni precepts, if one uses even some body language to affirm such a statement, then one makes a serious violation. But if when someone says, “Ahh. You are a Bodhisattva come again!” and one says something like, “No, I’m not.” It comes across as begging the question—with the possible implication that saying I’m not really means I am. But if one doesn’t say, “No, I’m not.” If one says nothing when addressed that way, then even more that implies that one agrees with the statement. Just like Shakespeare said: “Me thinks thou doest protest too much.” The best solution is that people do not say things like that which put us in a quandary and leaves us at a loss for words.

**Heng Yun Shi:** That is why the Master said, “We should not mutually call each other ‘Bodhisattvas’. We should try to be true in all that we do. Just call each other Upasaka or Upasika.

#### Heng Chih Shi continues with the explanation:

Yes. You can address each other as dharma brothers and dharma sisters. That’s best.

What are the precepts of never erring? These Bodhisattvas do not aggrandize themselves and say, ‘I hold precepts.’ When they see people who have violated precepts, they do not slight or slander them or cause them to feel remorseful, but they simply singlemindedly hold the precepts.

How fine that is! We ordinary people will all have things we did wrong, mistakes we made. But these Bodhisattvas hold their precepts without any outflows. They hold them solidly. They are those who ‘never err’. That means even though they hold the precepts well themselves, they would never criticize others or look down on others, or embarrass others—causing others to lose their resolve for Bodhi.

云何為無毀犯戒？此菩薩永斷殺、盜、邪淫、妄語、兩舌、惡口，及無義語、貪、瞋、邪見，具足受持十種善業。

他受十善，自己也沒有犯，也沒有做錯，那是這一種，經文是解釋多一點。

菩薩持此無犯戒時，作是念言：一切衆生毀犯淨戒，皆由顛倒；唯佛世尊能知衆生以何因緣而生顛倒，毀犯淨戒。我當成就無上菩提，廣為衆生說真實法，令離顛倒。

這說得很清楚：他自己守戒守得非常好，當他看到別人，不能守得跟他這麼好，就是有的時候會有過錯，會犯戒，甚至於破戒，他沒有批評對方，自己就想：因為他們顛倒才會犯錯，那只有佛可以知道為什麼他顛倒。所以我的思想不敢跑到那一邊，說他們顛倒。那麼他們犯戒，因為我不知道他們為什麼顛倒，我只可以告誡自己說：「好了！我就繼續地持而不犯，那我自己就可以有所成就。然後我回來，我也會了解為什麼他們顛倒，我也會幫他們。」所以這個思想很清高，真的很好。

### 是名菩薩摩訶薩第二戒藏。

在《法華經·提婆達多品》裏邊，師父也講持戒的好處，也有十種。還有，在《華嚴經》的那一個「第二」，譬如：第二住、第二行、第二地都會講到戒律，或者講到我們自己的品性，我們要怎麼樣栽培德行，所以你對戒律有興趣，可以去看。《華嚴經》的第二地，它講得很清楚。關於十善法，如果犯的話會有什麼果報，你們大概都看過了。

What are the precepts of never making violations? These Bodhisattvas have eternally severed killing, stealing, inappropriate sexual behavior, false speech, double-tongued speech, harsh speech, unprincipled speech, greed, hatred, and deviant views. They thoroughly uphold the ten good deeds.

They hold the ten good deeds without committing violations, without making mistakes. The sutra has more a more detailed explanation of these.

When those Bodhisattvas uphold these precepts of never making violations, they have this thought, 'All living beings violate the pure precepts because they are upside down. Only the Buddhas, World Honored Ones, can know the causes and conditions that make living beings upside down so they violate the pure precepts. I should accomplish Unsurpassed Bodhi and extensively proclaim true and actual Dharmas for living beings so they can separate from being upside down.'

This is stated quite clearly: He can hold the precepts himself quite well. But when he sees someone who is not able to hold the precepts as well, even to the point of occasionally making mistakes, or violating the precepts, or even breaking a precept, he does not criticize such a person. Instead he thinks: It's because that person is upside-down and only the Buddhas can really know why he is upside-down. Therefore, I dare not allow my thoughts to wander into how he is upside-down. And if he violates precepts, I do not know why he is upside-down. All I can only tell myself: "Well! I must continue to not violate them and I will eventually become accomplished. Once I am, then I can come back and then I will understand why that person is upside-down. I will be able to help him then." Thus, he does a great job of keeping his thoughts lofty.

### This is the second, the Bodhisattvas Mahasattvas' Treasury of Precepts.

In *the Dharma Flower Sutra, the Devadatta Chapter*, the Master explains ten advantages of holding precepts. And in *the Avatamsaka Sutra*, the second of each list of ten—such as the Second Dwelling, the Second Practice, the Second Ground—all discuss the precepts or describes what kind of behavior we should have or tells us how to nurture our virtue. If you have interest in precepts, you can read those passages. The Second Ground in *the Avatamsaka Sutra* explains precepts very clearly in terms of ten good Dharmas and lists what retributions pertain to violation of each precepts. Probably you have all read that.

宣公上人法語

Talks by Venerable Master HsuanHua

今一切眾生皆是過去父母，未來諸佛。

All present living beings are our parents of past lives, Buddhas in the future lives.