

毗尼精進正法住

Vigorously Upholding Precepts Retains the Proper Dharma

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今天要跟大家分享佛教制戒的因緣。

有一天，舍利弗尊者問佛：「有哪一位佛修梵行能讓佛法永久住世？有哪一位佛修梵行而佛法卻很快毀滅？」佛回答：「有一些佛修梵行讓佛法永久住世；有一些佛修梵行佛法卻很快毀滅。」為什麼呢？佛陀的回答是，有些佛不為他的弟子廣說經典，也未結戒、未說戒，讓弟子們生懶惰心，因此而讓佛法很快毀滅。

有一些佛看到別的佛讓佛法很快毀滅，他們知道眾生常生懶惰的心，便為弟子廣說經典，又常常告訴弟子，這個應該常念、那個不應該常念，這個應該思惟、那個不應該思惟、這個應該斷除、這個應該保留，要按照這些個戒律來修行。

而有一些佛入涅槃後，世間很多人從不同名、不同姓、不同的家庭來出家，佛法卻會很快毀滅。因為，那些佛沒有廣說經典，也沒有用戒律來攝持他們的弟子。就如同有一些花散放在桌子上，如果風吹來，花會全部散掉；因為沒有線把它們貫穿在一起，所以會全部散掉。

舍利弗尊者聽了，於是趕快請佛結戒。佛說，現在還沒到時間，要等到有人犯戒了才說戒。佛告訴舍利弗，等哪一個比丘成名了，有很多人知道他們，他們也有很多錢財。那個時候他們有名、有財，開始犯有漏法，世尊再來為他們結戒，讓他們能斷一些有漏的法。

當上人剛來到美國開始講經說法時，我

Today, I would like to share with everyone the causes and conditions of Buddhist precepts.

One day, the Venerable Shariputra asked the Buddha: "Which Buddha cultivated pure conduct and made Buddhadharma last longer? Which Buddha cultivated pure conduct and Buddhadharma end early?" The Buddha answered: "Some Buddhas cultivated pure conduct made Buddhadharma last longer; some Buddhas cultivated pure conduct made Buddhadharma end early." Why is it? The Buddha told him that some Buddhas did not lecture on sutras extensively or explain precepts for his disciples. This caused his disciples to become lazy, making Buddhadharma end early."

Hence, when some Buddhas saw other Buddhas letting the dharma end early, they were worried that their disciples would get lazy and thus lectured on sutras extensively. They taught their disciples to be mindful of certain things, to contemplate and do certain acts, and not to contemplate and continue others. They should cultivate according to these precepts.

After some Buddhas enter nirvana, although many people under different first and last names, and from different families leave the home-life, Buddhadharma will not last long. This is because these Buddhas do not lecture on sutras nor do they govern their disciples with precepts. This is just like spreading flowers over a table. If the wind blows, the flowers will disperse in all directions because there is no string to hold them together.

Venerable Shariputra listened and he immediately asked the Buddha to establish precepts. The Buddha said that the time had yet come, because they had to wait until someone broke the precepts before they could officially speak of a precept. The Buddha told Shariputra that when Bhikshus became famous and many people know them, they would have some wealth; and when they have fame and money, they would begin carrying out dharmas with outflows. Then the Buddha would speak precepts to help them eliminate outflow dharmas.

When the Venerable Master just arrived to the U.S., he began lecturing on sutras. In the recordings of the Venerable Master's lectures, he explained sutras to his disciples, telling them what they should do and what they

們也常在當年的錄音帶裏聽到，上人有時候在解釋經典時，同時提醒弟子應該怎樣做、不應該怎樣做等等。等到有弟子開始犯戒，上人才開始建立六大宗旨，對治我們的爭心、貪心、求心、自私心、自利心、打妄語心。我們每天也念六大宗旨：不爭、不貪、不求、不自私、不自利、不打妄語，每天兩次。可是有多少人能按照這個六大宗旨完整清淨地來實行？

我們每天都要做早晚課。這個因緣始自很久以前，祖師們看他們的弟子不會用功、不會修行，喜歡參禪打坐，可是也不恭敬佛、不禮拜、也不學佛法，所以漸漸生出懈怠心，不能進步、不能得道、不能開悟。這就是為什麼祖師開始要大家練習功夫，做早晚課。

一九九一年，當我剛來到萬佛聖城時，大家持戒都很精進。每次有人犯了什麼錯誤，別人會提醒他正確的做法。我記得有一天早晨，我很快起身就來到佛殿做早課，那時候我負責打大鐘鼓。可是剛剛打完，還沒下來，就有法師在前面念我的名字，說我今天沒有來。那個時候每天早上還沒做早課之前，都有法師會點名，看誰到了、誰沒到，然後會報告給全部的人。

還有一次，我負責早上的出食。做完後要離開大齋堂時，我拿了一包巧克力粉準備帶回寮房；還沒走出來，有個人點點我的背，轉身一看，是一位比丘尼，她說：「妳不可以拿這個離開大齋堂；如果要喝，妳可以在這邊喝，但不可以帶回去。」從那時起，我知道大齋堂的任何東西都不可以帶走。以後聽到上人的錄音帶裏說，如果你們（年長者及客僧）要吃早餐，你們要穿袍搭衣、供養佛，然後才可以依法來吃早餐。（編按：上人不要要求客僧遵守萬佛城日中一食規矩。）

所以上人在的時候，要求每個人都要參加佛殿的功課，早晚課、上供，大家不能不到，要常常在。有一天，一位比丘尼領眾沒有來誦《華嚴經》，上人責罵她。她說她很忙，沒辦法來佛殿誦《華嚴經》。師父說：「妳忙是忙，妳可以帶妳全部的

should not do. When his disciples started breaking precepts, he established the Six Great Principles to treat their habits of fighting, being greedy, seeking, being selfish, pursuing personal advantages, and lying. Everyday, we recite the Six Great Principles twice, which teaches us to refrain from these bad habits. But how many people can fully follow these great principles?

Everyday, we need to attend Morning and Evening Recitations. This practice originated from long ago when patriarchs saw that their disciples did not know how to apply their effort in cultivation. They liked investigating Chan, but they did not respect the Buddha, bow, or learn the Buddhadharma. They became lazy. Then they could not make progress, obtain the Way, or get enlightened. This is why the patriarchs required people to attend Morning and Evening Recitations.

In 1991, when I just came to CTTB, everyone held precepts vigorously. When someone did something wrong, other people would tell him or her the right way. One morning, I got up quickly and came to the Buddha Hall for Morning Recitation. At that time, I was assigned to hit the big drum that we beat before the prayer. Right after I finished and before I came down, a Dharma Master was calling my name, saying that I did not come to the recitation that day. Then, there were Dharma Masters who took attendance before the recitation for record.

Another time it was my turn to do the morning offering in the dining hall. After I finished making the offering, I went to get a packet of chocolate powder in the Dining Hall to take back to my room. Before I left, someone tapped my shoulder. When I turned around, there was one Bhikshuni who said, "You can't take anything out of the Dining Hall. If you want to drink it, you can drink it here. But you can't take it out to your room." From that time on, I knew we can't take anything out of the Dining Hall. Later, we listened to one of the Venerable Master's recorded lectures. He said, "If you are (elderly or are visiting monastics) and you want to eat breakfast, you must first put on your robe and sash and make offering to the Buddha. That's the proper way to have breakfast." (Editor's note: The Venerable Master does not require visiting monastics to eat only one meal a day).

So when the Venerable Master was around, he required everyone to attend recitations in the Buddha Hall, the Morning and Evening recitations and the Meal Offering. Everyone needed to be present. One day the Venerable Master scolded a Bhikshuni, who then was the leader of the Shramanikas, because she missed the *Avatamsaka Sutra* recitation. She said she was too busy to come and recite the sutra. The Master said: "Even though you are busy, you can bring your work to the Buddha Hall and listen to other people recite. You can't be absent!"

After Meal Offering, we went to the Dining Hall to eat. At that time, we had our food on the table just like how it is on the men's side nowadays. After the person in front took her share, she passes the dishes to the next person. Since I was the last person in the row, there usually wasn't much food left. After I took my food, I ate my food quickly so I could go to the End of the Meal ceremony in the Buddha Hall. Another day I got upset and cried; I

工作來佛殿做，聽人家誦經也可以，不能不到！」

上供以後去大齋堂用齋，那個時候我們也和眾一樣有食物在桌子上，前面的人拿完了，再傳給後面的人。因為我坐在最後一個，常常傳到最後已經沒有多少菜了；我拿完以後，每天還要趕去結齋；結果有一天我就起煩惱了，就哭起來，也不去結齋了，可是一天沒去結齋，馬上就有別的比丘尼問：「妳在做什麼？為什麼不去結齋？」

有時候，上人不在的那一段時間，大齋堂開始是一鉢、兩鉢、三鉢、四鉢，一直加到六鉢菜，越來越多食物。上人回來罵一頓，大家又收拾回來，就只煮三道菜：一個大鍋菜（編按：無油鹽）、一個淡淡的炒菜、一個是鹹的醃菜；這三種，每天都這樣子，大家不會有那麼多工作，也都可以去結齋。

當年還在做沙彌尼，我們常常提醒自己不能缺功課，這也是幫助我們的修行，讓我們可以有功夫。那個時候，無論什麼大小問題，都可以在佛殿問上人；師父上人會告訴我們哪一個對，哪一個不對，應該怎麼做。最近我聽沙彌尼說，她們的老師看她們看得很緊，讓她們很難受；也有別的法師說，應該讓她們鬆一點，為什麼讓她們這麼難受？我只能說，比起我們一九九一年那個時候，現在已經有很多不同。

一九九一年那個時候，沙彌尼每天要排隊上殿做早晚課、拜佛，去哪裏都要排隊去。那個時候我不懂中文，還增加一個中文課程，所以六點到七點學中文，七點誦《華嚴經》，八點是學習或者做工，中午要上供、用齋跟結齋，十二點半也要拜〈大悲懺〉。那個時候如果在廚房有工作，要先回大殿結齋，結齋後再回齋堂繼續洗碗等工作，然後還要趕回大殿拜〈大悲懺〉。常常是工作到晚上才有時間洗自己的衣服，十一點才可以去睡覺。

戒律可以幫助我們有定力。五戒、八戒、十戒、比丘戒、比丘尼戒，屬於聲聞戒，是教我們什麼不可以做。更進一步地，還要受菩薩戒，菩薩戒是告訴我們要做什麼；如果不去做，就是犯戒。菩薩戒幫助我們修定，有了定力以後，還要用慈悲心來度化眾生。祝福大家身口意一切清淨——持戒清淨，就是身口意清淨。阿彌陀佛！

didn't even go to the End of the Meal that day. Once, I didn't go to end the meal, immediately a Bhikshuni asked, "What are you doing? Why didn't you go to end the meal?"

Sometimes, when the Venerable Master was not at CTTB, the number of dishes at lunch increased from one, to two, to three, four, five, and finally to six. There was more and more food available. When the Venerable Master came back, he scolded us. Soon, we went back to three dishes: one dish of vegetable without oil and salt, one dish of lightly salted stir-fried vegetables, and one salty preserved vegetables. These three dishes were the same every day. This way, people did not have a lot of work and all of them could go to End of the Meal.

At that time, we Shramanikas tried our best not to be absent from any Buddhahall work; we knew they were beneficial and would help us develop our skill in cultivation. At that time, we could bring all kinds of questions, small or big, to the Venerable Master at the Buddha hall. The Venerable Master would tell us what was right, what was wrong, and what we should do. Recently, I heard a Shramanika say that now their teacher is very strict with them to the point that they couldn't breathe. Some other Dharma Masters also said that we should not be too strict with them. All I can say is that compared to my experiences in 1991, there have been many changes.

In 1991, the Shramanikas had to line up every day for everything, including going to the Morning and Evening recitations and to the Bowing in the Buddha hall. Then, I did not understand Chinese so I had to take a Chinese class from 6-7a.m. At 7a.m., we recited the *Avatamsaka Sutra*. We then began studying or working from 8 a.m. We still had to do Meal Offering at noon, then the following lunch and End of the Meal. At 12:30 p.m., we attended the *Great Compassion Repentance*. At that time if we had to work in the kitchen, we had to rush to the Buddha Hall to end the meal first; after that, we came back and washed dishes or did other work. Then, we rushed back to the Buddha Hall to attend the *Great Compassion Repentance*. We had to wait until night to wash our own clothes and then went to bed at 11 p.m.

Precepts can help us attain Samadhi. The five, eight, ten precepts, and the Bhikshu and Bhikshuni precepts, all belong to the category of Sound Hearer precepts, which teach us what we shouldn't do. Then we take the Bodhisattva precepts, which are precepts instructing us what we should do. If we fail to do such required things, that is breaking the precepts. The Bodhisattva precepts help us attain Samadhi. When we have Samadhi, we need to have great compassion to cross over all living beings. Upholding precepts purely is to have pure behaviors, pure speech and pure minds, and I hope everyone will accomplish this. Amitabha!