

另一階段的開始

A New Beginning of Another Phase

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BODHI FIELD | 菩提田

戒如明日月，亦如瓔珞珠，
微塵菩薩衆，由是成正覺。

2014在家菩薩戒傳授儀式一開始，當鐘鼓齊鳴那一剎那；震天撼地的鼓聲，和氣勢磅礴、響徹雲霄的鐘聲，喚醒了沉迷昏睡的我，回歸到本有的自性。突然間，彷彿置身在另一個清涼解脫的世界裡。當唱誦《爐香讚》時，不禁熱淚盈眶，心裡充滿無限感恩。感恩今生能成為上人的弟子，能在這麼清淨莊嚴的正法道場求受菩薩戒，感恩傳戒委員會幾個月來周詳的策劃與籌備，也感恩戒期間法師們給予戒子們的諄諄教誨，成就了這麼隆重莊嚴，且殊勝圓滿的傳戒儀式。

雖然戒期間，聖城天氣酷熱，146位女眾戒子，擠滿了道源堂的每一角落，午後一百多度的高溫，個個汗流浹背，卻絲毫不減每位戒子求戒和學戒的渴望與誠心，以及法師們循循善誘對戒律的講解和教導。五天半來，原本就

*Precepts are like the brilliant sun and moon,
All like luminescent necklace gems,
Bodhisattva multitudes numerous as dust motes,
Attain proper enlightenment from them."*

When the 2014 Lay Bodhisattva Precepts Transmission Ceremony began, the bell and drum sounded simultaneously, the striking of which felt so powerful that they resounded through the skies, shaking the heavens and earth. It woke me up from a state of confusion and daze, and returned me to my own self nature. All of a sudden, it was as if I was in a totally different world feeling purified and refreshed! While chanting the *Incense Praise*, the tears just kept falling from my eyes. My heart was filled with boundless gratitude. I feel greatly indebted to Venerable Master Hua for being able to become one of his disciples and to receive the Lay Bodhisattva Precepts in such a pure, adorned, and proper Way place. I am also very grateful to the Precept Transmission Committee for their hard work in preparing and planning for the precepts session months ahead of the time, as well as to all the Dharma Masters for their teaching and guidance during the precepts training period. The Precepts Transmission Ceremony was so solemn, profound, and most wonderful.

During the Precepts training period, the weather was boiling and sweltering hot. One hundred and forty six female preceptees packed in every corner of Daoyuan Hall. Despite the fact that the temperature spiked up to over one hundred degree Fahrenheit in the afternoon and that, everyone was soaked with sweat; it did not seem to affect the eagerness and sincerity of seeking and studying the precepts

已很緊湊的課程，戒子們仍然不放棄一分一秒，踊躍地發問與討論，法師們更是犧牲他們的時間，不辭辛勞，揮汗如雨，逐一地回答，往往直到上供和晚課快開始時，才不得不告一段落。法師們這種無私的精神，可以說是行菩薩道的充分表現。

傳戒儀式預演時，法師再三提醒戒子們，受戒最重要的時刻就是感發戒體。當三師表白迎請十方諸佛菩薩證明受戒時，也就是戒子們納受戒體的時候。法師教導戒子們在此時要分三階段作觀想。第一階段，觀想一片湛藍的天遍滿虛空；第二階段，觀想浩浩藍天呈現各種慈悲雲、布施雲、持戒雲、忍辱雲、精進雲、禪定雲、智慧雲等種種功德雲，湧現虛空，蓋覆頂上；第三階段，觀想虛空的這些功德雲化為甘露法雨，灌注身心。

傳戒當天，戒子們無不恭敬，至誠懇切地觀想，期盼清淨的戒體能納入心中。是日，聖城氣溫居然只有七十多度，讓每位戒子感受到如秋風送爽般的清涼。在納受戒體的同時，天空突然下起甘露雨來，真是不可思議。

雖然只有短短五天半的戒律課程，卻是這一生最珍貴、最重要、最有意義的一門課，因為菩薩戒是生生世世跟著我們，直到成佛。戒期中，法師們講解戒律的精神，戒子們學習到如何在日常生活中行持戒律。戒為無上菩提本，受戒就是回到自性本有的清淨；而持戒和懺悔是彼此相依的法門，好比瓶子裝滿髒水，必須先倒掉它，清淨的水才能裝進去。

法師譬喻戒體好比良心，也是一隻無形的手，當我們快要犯戒時，拉我們一把，有止惡防非之用，這就是戒體的力量，能修正我們的思想和行為。戒律是保護我們不受傷

from all the preceptees, as well as the instructions and explanations of the precepts from all the Dharma Masters at all. Throughout the five and a half day training program, even though the schedule was already very intensive, the preceptees still seized every minute to ask questions and engage in discussions eagerly. The Dharma Masters especially sacrificed their time and worked tirelessly to answer questions, while dripping with sweat! Often, the Dharma Masters would stay in Daoyuan Hall until the meal offering and the evening recitation were about to begin, before the class adjourned. These selfless spirits of the Dharma Masters demonstrated to us the true meaning of what practicing the Bodhisattva Path is all about.

At the rehearsal session the day before the Ceremony, the Dharma Master reminded us repeatedly that the most vital and important moment of the Precepts Transmission Ceremony is the time when we are about to receive the precept substance. When the three Precepts Masters state the motion to invite the Buddhas and Bodhisattvas from the ten directions to the City of Ten Thousand Buddhas to certify the precept transmission, it is when we are going to receive the precept substance. During that period of time, the Dharma Master instructed us that it is very crucial to contemplate sincerely in three different phases. In the first phase, we should contemplate that the blue sky pervades the entire empty space. In the second phase, we should contemplate that all kinds of auspicious and virtuous clouds, which include clouds of compassion, giving, upholding precepts, patience, vigor, Samadhi, and wisdom, appear in the sky emerging in large numbers, filling the entire empty space and covering above us. In the third phase, we should contemplate that these virtuous clouds turn into sweet dew Dharma rain and pour into our bodies and minds from our heads.

So, when the moment arrives during the actual precept transmission, all the preceptees would contemplate respectfully and earnestly hope to receive the pure and perfect precept substance in our minds. The day of the Transmission Ceremony, the temperature decreased unexpectedly to the seventies from one hundred degrees! Everyone felt refreshed like a cool autumn breeze. During the moment when we were receiving the precept substance, the rain started to come down from the sky. It is truly amazing and inconceivable!

Although the precept training session only lasted five and a half days, it is the most crucial, precious, and meaningful class we have ever attended in our lives. It is because the Lay Bodhisattva Precepts will stay with us life after life until the time we realize Buddhahood. During the session, the preceptees learned how to apply the precepts in our daily lives through the understanding of the true essence of the precepts. Precepts are the foundation of unsurpassed Bodhi. Receiving the precepts is to return to our own pure self-nature while upholding the precepts and bowing in repentance go hand in hand. It was just like a bottle filled with filthy water. One must first empty the water before one can pour the pure water into the bottle again.

The Dharma Master gave an analogy and explained that the precept substance is like our conscience. It is also like an invisible hand. It will grasp hold of us right before we are about to violate the precepts. The precept substance can help us stop evil and avoid wrong doings. This is the power of the precept substance through which we can change and correct our thoughts and conducts. Precepts are actually protecting us from being hurt and making us pure, liberated, instead of tying us up. It also enables us to accomplish the Way. The Dharma Masters reminded us that we should uphold the precepts ourselves and never use them as means to judge others. We should pay attention to the four great

害，讓我們清淨自在，得到解脫，早成佛道，而不是綁住我們。法師也提醒戒子們，持戒在自己，不能用戒去看別人之過；並勉勵我們，平時若能注意行住坐臥四大威儀，不但在修行上進步得快，也更能發揮持戒的作用。

上人說：「真正持戒，就是不打妄想；持戒的精神，就是不自私，遵循六大宗旨。」受完菩薩戒後，也正是修行另一個階段的開始。《楞嚴經》云：「攝心為戒，因戒生定，因定生慧。」持戒是一種心地法門。受戒之後，應該無時不刻觀照和軌範自己每一個起心動念，清淨身口意，息滅貪瞋癡，勤修戒定慧。同時把心量放廣大，視野放寬濶，本著「無緣大慈，同體大悲」的精神，發菩提心，行菩薩道，做更多利益眾生之事。 ❀

departments of everyday life, walking, standing, sitting, and reclining; it not only helps us make more progress towards our cultivation, but also helps us better utilize the function of the precepts.

Venerable Master Hua taught us that upholding the precepts is to not have false thoughts. Master Hua also instructed us that the essence of precepts is being not selfish and cultivating in accordance with the Six Great Principles. Having received the Lay Bodhisattva Precepts marked a new beginning of another phase of cultivation of the Way. The *Shurangama Sutra* says, "Precepts, which require us to guard and focus the mind; Samadhi, which arises from following precepts; and wisdom, which appears out of Samadhi." Upholding precepts is a kind of Dharma door to cultivate the mind ground. After receiving the Lay Bodhisattva Precepts, we shall constantly reflect upon ourselves and watch every single thought of ours closely and mindfully; purify our body, mouth, and mind; quell our greed, hatred, and delusion; and diligently cultivate precepts, Samadhi, and wisdom. We should try to enlarge the measures of our minds and broaden our vision and horizons, and be in accordance with the spirit of "maintaining kindness towards those who we have no affinity with, and compassion towards all, as if we were one substance." We must bring forth our Bodhi mind and practice the Bodhisattva path to benefit living beings. ❀

佛言：眾生以十事為善，亦以十事為惡。何等為十？身三、口四、意三。身三者，盜、口四者，兩舌、惡口、妄言、綺語。意三者，嫉、癡。如是十事，不順聖道，名十惡行。是惡若止，名十善行耳。
——《佛說四十二章經》

The Buddha said, "Living beings may perform Ten Good Deeds or Ten Evil Deeds. What are the ten? Three are done with the body, four are done with the mouth, and three are done with the mind. The three done with the body are killing, stealing, and lust. The four done with the mouth are duplicity, harsh speech, lies, and frivolous speech. The three done with the mind are jealousy, hatred, and stupidity. Thus these ten are not in accord with the Way of Sages and are called the Ten Evil Deeds. To put a stop to these evils is to perform the Ten Good Deeds."

—The Sutra In Forty-two Sections



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