



Instructional Talks on Precepts Training

戒期開示

摘錄自宣公上人1971年講述之《華嚴經疏玄談淺釋》
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Excerpts from A Simple Explanation by Venerable Master Hsuan Hua
on *National Master Ching Liang's Ten Doors Commentary on the Avatamsaka Sutra*
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求戒

必須要等有開戒期的地方，有三師七證來給授戒。

這幾位新戒的菩薩到臺灣去求戒。求戒，必須要具足一種懇切至誠的心，來求無上的妙戒。在《梵網經》上說：「眾生受佛戒，即入諸佛位；位同大覺已，真是諸佛子。」所以一切眾生想要出家修道，首先要求受圓滿具足的金剛光明寶戒。求戒本來自己也可以求的，自己誠心拜佛，或者發願拜三年，或者拜五年，或者拜九年，這麼拜佛求戒，求佛來給授戒；你誠心到極點，在你拜佛的時候，或者見光，或者見花，或者見十方諸佛來給你摩頂、給你授戒，這也得戒的。

中國明朝的蕩益老人，他就沒有向其他的叢林去求戒；他在廟上就拜釋迦牟尼佛，求釋迦牟尼佛給他授戒。可是這是不容易的。所以蕩益老人他始終不稱自己是「比丘」；他稱他自己叫「沙彌」，因為他沒有去求這個圓滿具足戒。

Requesting the Precepts

One must wait for the hosting of precepts training to receive the transmission of precepts from three Acharya and seven certifying masters.

These few newly transmitted Bodhisattvas will be going to Taiwan to request the precepts. In order to receive the precepts, one must be replete with sincerity to receive these upmost wonderful precepts. The *Brahma Net Sutra* says, “When living beings receive the Buddha’s precepts, they will realize Buddhahood. When their state is identical to Great Enlightenment, they truly become a disciple of the Buddha.” Therefore all living beings who wish to leave the householder’s life should first and foremost request to receive the complete Pure Vajra Bright, Jeweled Precepts. Fundamentally, you can request the precepts on your own by bowing to the Buddhas sincerely. Maybe you make a vow to bow for three years, five years or nine years; you would request the precepts by bowing to the Buddhas, requesting the Buddhas to transmit the precepts to you. When your sincerity reaches the ultimate point, during your bowing, you might see light, flowers or the Buddhas from the ten directions anointing your crown, transmitting the precepts to you. One can receive the precepts this way.

During the Ming Dynasty in China, Elder Master Ouyi did not go to other monasteries to request the precepts. He made prostrations to Shakyamuni Buddha right in the temple he was in and prayed that Shakyamuni Buddha transmit the precepts to him. But it is not easy at all. That is why Elder Master Ouyi never called himself a “Bhikshu;” he calls himself a “Shramanera” because he did not request to receive the complete precepts. However, Elder Master Ouyi is a wise spiritual

可是蕩益老人是位大善知識。什麼善知識呢？他沒有貢高心，沒有我慢心；可以說是無我相、無人相、無眾生相、無壽者相了，他這種境界非常高。

現在到這末法時代，想要受戒，必須要等有開戒期的地方，有三師七證來給授戒。

你們一九六九年秋天去求的戒，現在按照西曆算，是兩年，你們現在才兩歲。今年呢，又有四位去求戒，這是美國佛教的一個好現象。所以我又預備派出去一位法師，到外邊去弘法。

你要自己把到外邊的時間表訂一訂；不是說在這個廟上有時間表，到外邊就沒有時間表了。你無論到哪個地方弘法，總而言之，天天都要工作，不要休息，要很忙的，懶是不可以的。

你最好到臺灣、香港，有一個時間教他們英文；我在這教你們中文，你到外邊要去教英文。或者一個鐘頭，或者兩個鐘頭來教英文，其餘的時間，或者坐禪、或者念佛、或者拜懺，總而言之，你有一點工作給他們做。有居士來，再給他們一個自修用功的時間，然後你要考驗他們，這樣子你就會成功。你要像我頭一個暑假班（編按：一九六八年夏「楞嚴講修班」）在這教你那樣子，不要躲懶偷安，一天講多幾次沒關係。

你這麼訂一個時間，這一趟出去一定要



1971年11月前往臺灣求受具足戒的四位美籍弟子——恒守、恒超、恒伯、恒觀（自左而右）。

In November 1971, four American disciples traveled to Taiwan to receive the full Bhikshu precepts. They were Heng Shoou, Heng Ch'ao, Heng Pai and Heng Kuan (from left to right).

precepts from three Acharya and seven certifying masters.

Calculating by the gregorian calendar, it has been two years since those of you requested the precepts in the fall of 1969. So you are only two years old. This year, another four will request the precepts. This is a good sign for the Buddhism of America. Therefore I am preparing to send out another Dharma Master to propagate the Buddhadharmā.

Even when you are not here, you should fix a daily schedule. It is not to say that when you are in the monastery you follow a schedule and when you are outside, you don't have to have a schedule. In general, no matter where you go to propagate the Buddhadharmā, you must occupy yourself with work every day, do not rest but keep yourself very busy; it is not permissible to be lazy.

When you are in Taiwan or Hong Kong, it is best that you teach them English whenever you have time. I am teaching you the Chinese language here and you can teach them the English language over there. Maybe allocate one or two hours to teach English, and use the rest of the time for meditation or Buddha's name recitation or repentance bowing. In general, you should have a little work to occupy them. If there are lay people, you could give them an additional self-study time and later test them. This way, you will succeed. You should emulate my teaching method during the first summer session (Editor's note: the *Shurangama Sutra* Lecture in Summer 1968). Do not be lazy or lax; it is okay to have a few more lectures in a day.

teacher. What kind of wise spiritual teacher was he? He did not harbor any arrogance nor any conceit. He can be said to be devoid of the mark of self, the mark of people, the mark of living beings and the mark of a life span. The state which he has attained is very lofty indeed.

At the present time during the Dharma Ending age, if one would like to receive the complete precepts, one must wait for a hosting of the precepts training to receive the transmission of

旗開得勝、馬到成功，一定要勝利的，到什麼地方都勝利。叫這些個中國法師一看呢，他特別驚奇又驚奇：「啊，現在佛法跑到美國去了，我們這兒完囉！」

你做我們傳戒的宣傳，去的時候你們受過戒的這些人先帶一些求戒、受戒的通啟。印多一點，最好印它幾萬張，遇著人就送給他，儘量地宣傳。我們這個授戒的通啟，它有中文，又有英文，再能把它翻譯成法文和德文更好。這簡直是空前絕後，世界上從來就沒有的。他們（臺灣）都是中文；我們這兒連英文帶中文的、帶德文、帶法文，再要有會翻日文的更好，把我們那個通啟翻譯了，叫各國人都懂。那麼將來，來把我們這個地方都裝下來，受戒的人都站到街上去了，在門外來拜佛，要那樣子。很不可思議的境界就要現出來了。

你要明白因果，它就是如是因、如是果！你要是明白了，什麼都對。我常教你們不要怕罵，人越罵你，你越高興。那麼說：「你教我們，你能不能這樣子呢？」我這一種境界早就過去了。不要說其他沒有相干的人罵我，就是徒弟罵我，我都一樣可以忍的，沒有關係的。誰願意歡喜罵我，就隨便罵，我絕對不會生煩惱的，你試一試看。

宣告傳戒

「傳戒」是續佛慧命的一個很要緊的事情。

我們做事情是要有成就了，然後才發表消息；沒有成就，什麼事情我們都不預先向外去宣傳。好像我們辦這個英文的雜誌《金剛菩提海》，在很久以前我們就籌備辦這個事情；可是沒有實現，我們沒有發表這個消息。就實現了之後，我們也沒有到其他的雜誌上去發表，說我們有辦一個《金剛菩提海》的雜誌，都沒有發表！（編按：萬佛城月刊《金剛菩提海》雜誌，於一九七〇年四月創刊，當時是英文版，

When you have fixed a schedule, you will be successful when you take on the journey this time. You will surely be victorious everywhere you go. Let the Chinese Dharma Masters see and be very surprised thinking: "Oh, the Buddhadharmas has gone to America, we are finished over here!"

You have to be a promoter of the transmission of the precepts [which we will be hosting.] When you go, those of you who have already received the precepts should bring along some announcement pamphlets on the transmission and receipt of the precepts. Print more, it is best to print tens of thousand of copies and hand them out whenever you meet with people and promote the event enthusiastically. The announcement pamphlets of the precepts transmissions will be in Chinese and English. It would be even better if they can be translated into French and German. This is truly ground breaking, it is unprecedented in the world. The announcements from Taiwan are in Chinese. Ours will be in English, Chinese, German and French; if we can have Japanese translation, that would be even better. We have to translate the announcement pamphlets so that people from around the world can comprehend it. In the future, they will come and fill up this place; those who are receiving the precepts will have to stand on the streets and bow to the Buddhas all the way from the front entrance. It should be this way. The inconceivable states will manifest very soon.

You have to understand the principles of cause and effect, it is the suchness of cause and the suchness of effect. If you truly understand, whatever you do, it will be proper. I often teach you not to be afraid of getting scolded. The more you are reprimanded, the more you should rejoice. So, someone is thinking: "You are teaching us to be this way, but can you be like this?" I have passed this stage very early on. Not to mention if someone who has no business with me scolds me, even if my disciple scolds me I can take it all in; there is no problem at all. Whoever is willing to scold me can do so as they please, I will surely not be afflicted. You can try it out.

Announcing the transmission of the precepts

The "Transmission of the Precepts" is very important in ensuring the continuity of Buddha's wisdom and lineage.

In whatever we do, we must have some accomplishments before we spread the news. If we have no accomplishments, we will not promote anything prematurely to the world outside. Take as an example, the English journal *Vajra Bodhi Sea* which we publish. We have planned for it for a very long time. Before it was published, we did not make any announcements about it. Even after it was published, we did not issue any statement about it in other journals, publicizing that we have launched a *Vajra Bodhi Sea* journal. (Editor's Note: *Vajra Bodhi Sea* was first published in April, 1970. It was an English-language publication. In September, 1978, a Chinese supplement was added. The fully bilingual English and Chinese version started in May, 1992. This publication has been in existence for 47 years, and over 500 issues have been published.)

至一九七八年九月擴充篇幅增加中文版面，一九九二年五月開始中英雙語對照版面。雜誌至今已四十七年，五百多期。）

我們現在成就這個金山寺，大家在這兒用功辦道。不像在華埠那麼一個小小的地方，人一多了，就走路也沒有地方走了，坐也沒有地方坐了，站也沒地方站了；不是人太多了，就是房子太小了。那麼現在到這兒，就有三十人、五十人、一兩百人，都有地方可以站、可以坐、可以用功辦道，在這兒很方便的。可是我們也沒有在道場造好了，就發表什麼消息；乃至於我們將來想做一個什麼事情，不要預先就好像一個播音筒似的到各處去講。講了沒有什麼用的，所以必須要憑事實來告訴人；我們所做的事情，都是實實在在的！

既然這樣，為什麼這麼早就發表消息說明年要傳戒？為什麼這麼早發表這個消息？這是因為「傳戒」是續佛慧命的一個很要緊的事情，所謂「紹隆三寶，續佛慧命」。尤其我們希望世界各國想要出家做比丘、比丘尼的，做菩薩的人，都到這個國家來。我們這兒是正法出現的一個國家，希望他們都來；如果你不告訴他們，沒有人知道，所以要早一點來告訴大家。

我們戒期這個時間是一百零八天。在六月初三，韋馱菩薩聖誕那天傳授沙彌戒。這是中國的舊曆old calendar。七月初十，傳授比丘戒。八月十五，傳授菩薩大戒；八月十五是月也圓了，人也圓了，所以都要成菩薩。這是昨天，研究大約就這樣子了，沒有什麼更改的必要。至於我們這個三師七證，看一看哪一方的佛

Now that we have established Gold Mountain Monastery, people can practice the Way here, unlike the tiny place in Chinatown where there was not even room to walk, sit or stand whenever more people came. It was not because there were too many people, but rather the space was too small. Now over here, even if we have thirty, fifty, one or two hundred people, all will have room to stand, sit and work on their practice because it is very convenient here. However, we did not spread the news before the monastery was ready and for that matter, in the future whenever we want to do anything, we should not prematurely talk about it everywhere like a loudspeaker. There is no use talking about it prematurely; whatever we say must be based on facts. In everything we do, it must be totally grounded.

If that is the case, then why are we spreading the news now about hosting the transmission of precepts next year? Why issue a press statement so early? It is because the transmission of precepts is a very important event that ensures the continuity of Buddha's wisdom and lineage. As the saying goes, "Carry on and make the Three Jewels prosper, ensuring the Buddha's wisdom and lineage is continued." It is especially so if we would like everyone from all over the world who wish to be ordained as a Bhikshu or Bhikshuni, who wish to be a Bodhisattva, to come to this country. Here we have a country where the proper Dharma has manifested, we wish they all would come. If you do not tell them, they won't know about it. Therefore we have to start telling everyone about it earlier.

The precepts training we are hosting will last for one hundred and eight days. On the third day of the sixth lunar month, on the Birthday of Bodhisattva Wei Tuo, we will transmit the Shramanera Precepts. That is the old calendar from China. On the tenth day of the seventh lunar month, the Bhikshu's precepts will be transmitted. On the fifteenth day of the eighth lunar month, the Great Bodhisattva precepts will be transmitted. On the fifteenth day of the eighth month, the moon will be full, the people will also be perfect, that is why they all aspire to

現在出家的，尤其想要去求戒的人，時時刻刻要管著自己；要迴光返照，要生大慚愧。不要有一種驕傲心，也不要有一種妒忌心；總要想著布施、持戒、忍辱、精進、禪定、智慧，不要把它忘了！

So now when you leave the householder's life, especially those who wish to request the precepts, you must watch yourselves constantly. You must return the light and reflect within and you must bring forth great remorse. Do not harbor arrogance or jealousy. At all times be mindful about giving, upholding precepts, be patient, be vigorous, have dhyana concentration and have wisdom. Do not forget them.

來；哪一方的佛來，就是哪一方的羯摩、教授、得戒和尚、尊證，這一定都會來的！他們或者從火裡來，或者從水裡來，或者從土裡來，或者從風裡來；雖然從十方來，也跑不出去地、水、火、風這四大。

所以在我們這兒，一開始一百零八天，這一百零八尊佛他們都應該來的；每一天來一尊、每一天來一尊。那麼來了走不走呢？不許可走的，到這兒來就不准走的；走，就把他綁上！「那把佛綁上可以嗎？」怎麼不可以呢？佛是滿眾生願的，眾生想要把他綁上也可以的，佛是恆順眾生嘛！

戒期開示（一）

想要去求戒的人，你時時刻刻要管著自己；要迴光返照。

出家修道的人，誰也不知道誰有什麼樣的因果；誰也不知道誰在過去生中造了什麼罪業，或者做了一些什麼功德。所以現在出家的，尤其想要去求戒的人，你時時刻刻要管著自己；要迴光返照，要生大慚愧。不要有一種驕傲心，也不要有一種妒忌心；總要想著布施、持戒、忍辱、精進、禪定、智慧，不要把它忘了！

你記得智慧，就不要跑到愚癡那邊去；你記得禪定，就不要跑到散亂那邊去；你記得精進，就不要跑到懶惰那邊去；你記得忍辱，就不要跑到驕傲那邊去；你記得持戒，就不要跑到犯戒那邊去；你記得布施，就不要跑到慳貪那邊去。

常常能以這麼樣覺悟，你才能順利求一個圓滿具足的金剛光明寶戒。你要是常常很放逸的，恐怕在戒期裡頭就會發生魔障；發生魔障的時候，求戒就不如法，求戒就不得戒。這是我對你們要求戒的人講幾句話，你們應該特別注意的！

be Bodhisattvas. These are the dates that were decided yesterday, I don't see any need for modifications. As to the three Archarya and the seven certifying masters, we'll see which Buddha from which direction will come. Whichever direction they are from, they will be the Karmadana, Teaching Transmitter, Upachaya (ordination preceptor) and certifying Masters of that direction. They will all surely come. Maybe they will come through fire, or maybe they will arrive from water, from the earth or from the wind. Although they are coming from the ten directions, they still do not go beyond the boundaries of the four great elements of earth, water, fire and wind.

When the one hundred and eight days starts, one hundred and eight Buddhas should all arrive. Each day one Buddha will arrive, each day one Buddha will arrive. So after they have arrived, will they leave? They are not allowed to leave, when they come here they are not allowed to leave. If they attempt to leave, we'll tie them up. "Can we tie up a Buddha?" Why not? Buddhas fulfill the wishes of living beings. If living beings want to tie them up, it is okay. Buddhas constantly accord with living beings.

Precepts Training Lectures (Part 1)

Those who wish to request the precepts must watch over yourselves and return the light to reflect within.

For those of you who have left the householder's life to cultivate the Way, no one knows his or her causes and retribution. No one knows what offences one has, or what merits one has done. So now when you leave the householder's life, especially those who wish to request the precepts, you must watch yourselves constantly. You must return the light and reflect within and you must bring forth great remorse. Do not harbor arrogance or jealousy. At all times be mindful about giving, upholding precepts, be patient, be vigorous, have dhyana concentration and have wisdom. Do not forget them.

When you remember wisdom, you will not run away to the side of stupidity; when you remember dhyana concentration, you will not go towards scatteredness; when you remember vigor, you will not move towards laziness; when you remember patience, you will not sway towards arrogance; when you remember the precepts, you will not gravitate towards violating the precepts; when you remember giving, you will not go towards greed.

If you often have these awareness, only then will you have a smooth journey in obtaining the complete Pure Vajra Bright, Jeweled Precepts. If you are always lax, then I am afraid you might encounter demonic obstacles during the precepts training. When one encounters demonic obstacles, one might not be able to request the precepts accordingly, causing one to not receive the precepts. This is what I have to say to those of you who are about to request the precepts; you must pay special attention to this.