

戒期開示 (續)

Instructional Talks on Precepts Training (continued)

宣化上人1971年開示

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Excerpts from Venerable Master Hsuan Hua's Instructional Talk in 1971

English Translation by Shramaneri Jin Ben

你們都要特別誠心！

天天都要誠心，不要懶惰。

中國有這麼一句話，說：「心誠求之，雖不中，不遠矣！」你無論做什麼事情，你必須要有一種誠心；你要是有一種誠心求戒，一定會得戒的。

本來這個「受戒」，在佛法裡邊都是自己求戒，自己在佛前拜佛求戒，就是拜願，有拜一年得戒的，有拜兩年得戒的，有拜三年得戒的；有拜四年、五年、六年，甚至於十幾年，也不得戒的；那麼有的就得戒。

怎麼謂之「得戒」呢？佛經上說得明白，說你拜佛，或者見到佛放光了，這也證明你得戒了；或者你見到佛來給你摩頂了，不是心裡這麼想著這個境界，而是真真實實地佛放光，佛來給摩頂，這就證明你得戒了。

因為這樣，就很不容易得戒的，所以以後就有傳戒；傳戒，也是佛制許可的，要有三師七證，以證明你得戒。這也是授戒。

所以我們現在拜願，你們都要特別誠心！天天都要誠心，不要懶惰；一分鐘也不要懶惰，這樣我相信一定會得戒的。我們這佛教是一個開始，將來好令一切的眾生都有機會受戒，所以在你們後邊有很多人等著！

那麼我方才說這兒早了三年，若晚了三年有多少人呢？會有三十個人；這早了三

You must be especially sincere

Be sincere everyday, do not be lax.

There is a Chinese saying: "When the heart sincerely wishes for something, although it might not be fulfilled, it would not be out of reach either." No matter what you do, you must have sincerity. If you are sincere in requesting the precepts, you will definitely receive the precepts.

Fundamentally within Buddhism, you must request the precepts on your own. One would need to bow in front of the Buddhas to request the precepts; that is, one performs universal bowing. Some would receive the precepts after bowing for one year, some would bow for two years before receiving the precepts, some would bow for three years before receiving the precepts. Some would bow for four, five or six years; some even bow for more than a decade and yet would not receive the precepts. That is how one would receive the precepts.

What does it mean to receive the precepts? It is clearly stated in the Buddhist Sutras saying that when you bow to the Buddhas, probably you will see the Buddha emitting light. This would prove that you have received the precepts. Or maybe you see the Buddhas coming forth to anoint your crown. It is not to say you are thinking about these states in your mind, but you actually see the Buddha emitting light or the Buddha anointing your crown. These prove you have received the precepts.

Since it is not at all easy to receive the precepts in this fashion then the transmission of precepts came about later. The transmission of precepts is permissible within the rules set by the Buddha. There must be the three acharyas and seven certifiers to prove that you have received the precepts. This is also known as "transmission of the precepts".

That is why when bowing, you must be especially sincere. Be sincere everyday and do not be lax. If you are not lax for even a single minute, I believe you will surely receive the precepts. This is a new beginning for this Buddhism of ours, laying the ground so all living beings will have the opportunity to receive the precepts in the future. There are many people behind you waiting for this chance.

年，就只有三個人。這三個人也不算少，就一個人也都不算少；甚至於沒有人，在我們這兒來傳戒都不算少。因為這有一切的鬼神也都要在這兒等著受戒，所以這個傳戒不是單單給人傳的，這一切的護法天龍八部很多都要來受戒的；你不愁沒有伴侶，有很多人陪著你們拜佛，也有很多天龍八部來陪著你們拜佛呢！

我在今天給你們說一點這個笑話，什麼笑話呢？你要是拜佛，那個魔就跑了；不拜佛呢，魔就會回來。什麼叫魔？你打妄想，那就是生魔了；沒有妄想，那就是成佛了，就是受戒了。你能拜佛拜得專心致志，只有拜佛的這一念；你一拜就是拜十方諸佛，十方諸佛的面前都有你在那兒拜佛！有這麼幾句偈頌，你們拜佛的時候應該觀想的：

能禮所禮性空寂，感應道交難思議；
我此道場如帝珠，十方諸佛影現中。

「能禮所禮性空寂」：能禮的，是這個人；所禮的，是這個佛。性空寂，性本來就是空的；雖然是空的，可是「感應道交難思議」：這種感應道交是不可思議的！

「我此道場如帝珠」：我們這個道場，就像帝釋天殿前那個寶珠似的，那麼光明遍照。你這樣一觀想，就能遍禮十方諸佛，十方諸佛都現前；「十方諸佛影現中」：你這一拜，就拜十方諸佛；十方諸佛就都現前了，你的罪業就會消滅了。所以我們在這兒來拜願、拜佛，要這樣子。

還有你們到臺灣去受戒的這些人，去年果瞻曾經跟我說過，說：「我們到臺灣去受戒，回來還可不可以再受？」可以的！這個受戒，受幾次都可以。因為一次沒聽清楚，可以再聽一遍。這都沒有什麼問題的。所以你們這些在臺灣受戒回來的人，最好也誠心一點，在這兒一方面領導他們新戒來拜一拜，一方面自己也懺悔罪業，這是要緊的。今年，我們第一次傳戒，人人要認真去用功了。等一等迴向完了之後就拜拜願，居士有住遠的，願意回去，就

Previously I have mentioned we are three years ahead of schedule. How many people would there be if the schedule was pushed out three years later? There will be thirty people. Since we are three years early, there will only be three people. It is not too few with three people; even with just one person it is not too few. Even if there was no one, it is still not too few for the transmission of precepts here. It is because the ghosts and spirits are all waiting to receive the precepts. The transmission of precepts is not only for humans, many of the Dharma protecting celestial dragons and eightfold division would also like to receive the precepts. You do not have to worry about not having any company. There are a lot of beings bowing along with you; there are also many celestial dragons and beings of the eightfold division bowing along with you.

Today I am going to share a joke with you. What is this joke? If you bow to the Buddhas, the demons will run away. If you do not bow to the Buddhas, the demons will come right back. What are demons? When you have false thinking, that is a demon arising. When you no longer have false thoughts, you will accomplish Buddhahood, and that is to have received the precepts. If you can single-mindedly bow with full concentration where only this thought of bowing to the Buddhas exists, then each bow is bowing to the Buddhas of the ten directions. You will appear right in front of all Buddhas of the ten directions, bowing to them. There are a few lines of verse that you should contemplate when bowing to the Buddhas:

*The worshiped and the worshiper are empty and still in nature,
The response and the Way are intertwined, inconceivably,
This Way place of mine is like a wish-fulfilling pearl,
The Buddhas of the ten directions appear before me.*

“The worshiped and the worshiper are empty and still in nature”: the worshiped refers to the Buddha. The worshiper refers to the person. “Empty and still in nature” means the inherent nature is fundamentally empty. Although it is empty, “the response and the Way are intertwined, inconceivably”. “This Way place of mine is like a wish-fulfilling pearl”: Our Way place is likened to the precious pearl in front of Lord Shakra’s celestial palace, bright and pervasive. When you contemplate it this way, you will be able to universally bow to all Buddhas of the ten directions and the Buddhas of the ten directions will appear before you. “The Buddhas of the ten directions appear before me”: when you bow, you bow to the Buddhas of the ten directions. As all Buddhas of the ten directions appear before you, your offensive karma will be eradicated. That is how we practice universal bowing here; you should do it this way.

As for those of you who have received the precepts in Taiwan, Guo Zhan previously mentioned this to me: “We went to Taiwan to receive the precepts. Can we receive the precepts again when we get back?” Yes, you can. It is permissible to receive the precepts a few times. Since the first time you probably didn’t hear it clearly, you can listen to it another time. That is no problem. Those of you who have received the precepts in Taiwan should better be more sincere. On one hand you can lead by example to the new preceptees;

回去；願意在這兒拜佛，那更好。這個拜佛是最重要的！

傳戒期間就是在那兒拜佛，一天到晚拜佛、讀經，拜佛、讀經，那麼研究經典，研究經教，這是很難得的一個機會，大家共同來修行。

認真修道莫僥倖

拜願和所有一切的功課，
都不可以馬虎把它放過去！

我們修行，就像那個流水似的，不應該停止；尤其在這個戒期裡，最重要就是拜願。好像前幾天有人參加我們這個暑期班，他說他不知道為什麼要拜佛；他不明白的事情，你們應該解釋給他聽！那麼也沒有人解釋給他聽，這一個人也跑了。所以現在我們這個暑假班的人呢，人都跑了，一個也沒有了。這不能說是我的過錯，因為我不會講英文；新來的人，我也很少和他談話。一個人，你們都留不住，叫他跑了，這就見出沒有人管理事情。好像前幾天，我就對大家講：「所有居士願意去參加，要預先報名，然後再去。」結果呢，我們今天去了幾個居士，我們都不知道。這樣子，一點團結性也沒有。或者去，就是早就說去，或者不去，就說不去。那麼無論有什麼事情，有什麼消息發表了，我發現很多人都是等到最後一分鐘，才決定這個事情怎麼樣。我說出來這種消息，也沒有人注意，這是錯誤的。

我們在這佛教一個開始的時候，一切事情都要有一種軌道。那麼，有的居士就說：「去吃一餐齋要拿五塊錢，這是很貴的。」不是錢的問題！這是你為法，為的供養三寶；這是在三寶面前來種福，所以就用一點錢。這個錢本來是假的，但是你可以借假修真；你這個假要是捨不了，真的也不能成。我們到外邊去，不可以馬馬虎虎的，一定要很認真的。這一點，各位都應該注意！

這個拜願，還有其他一切功課，都不應該停止。我們就是有旁的事情，除非在特

on another hand, you can repent of your own offensive karma. That is the most important. This year, we will be transmitting the precepts for the first time, everyone should put in effort seriously. We'll have universal bowing after the transference of merit. Some laypeople who live far away can leave if you want. If you would like to stay for universal bowing that would be better. The practice of bowing to the Buddhas is the most important.

During the precepts training period, we bow to the Buddhas. From dawn to dusk, we bow to the Buddhas, recite sutras, bow to the Buddhas, recite sutras. We study and investigate the sutras. This is a very rare opportunity, so everyone should join in the cultivation.

Cultivate the Way seriously and not rely on luck

Do not be sloppy in universal bowing and all practices, allowing them to slip by in vain.

Our practice should be like flowing water, not stopping for even a single moment. Especially during the precepts training period, the most important task at hand is universal bowing. A few days ago, there was someone who attended our summer session. He said he didn't know why we bow to the Buddhas. Since he did not understand, you should have explained it to him. No one gave him an explanation, so he left. All the participants from the summer session have left, not one single person stayed behind. This is not a fault of mine since I do not speak English so I seldom talk to newcomers. You cannot even make one person stay, that shows nobody is taking care of matters. A few days ago, I said to everyone: "All laypeople who are willing to participate should register their name in advance before going." What ended up happening? We have no idea how many laypeople went today. There is no united front. If you are going, then say so earlier. Or if you are not going, then say you are not going. Whenever there are any announcements, I have noticed a lot of people wait until the very last minute to make a decision. No one pays attention when I make an announcement like this. That is making a mistake.

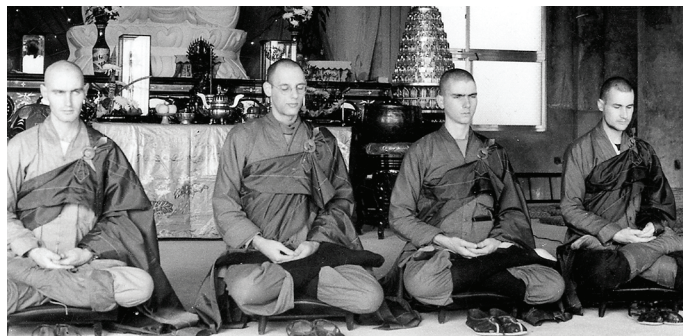
This is a new beginning for this Buddhism of ours, there should be guiding rules so everything we do is on track. Some laypeople say: "I have to give five dollars to eat one vegetarian meal; that is very expensive." This is not about money. It is about the Buddhadharma and making an offering to the Three Jewels. This is for you to plant blessings before the Three Jewels, that is why it requires some money. Fundamentally, money is false, but you can cultivate the truth through the false. If you cannot give up the false, then what is true cannot be attained. When we go outside, we cannot be casual. We must be very serious. Everyone must pay attention to this point.

The practice of universal bowing and other daily practices should not stop. Unless there are special circumstances, even if we have other business to attend to, we cannot stop this practice of universal bowing. Since this morning when I found out there was no universal bowing today, I felt I have let down these two Shramanera and this Shramanerika. I felt very sad that we have allowed the precious time of their precepts training to slip by in vain.

別的情形之下，都不能停止這個拜願的。所以今天早起，我知道沒有拜願呢，我就覺得很對不起這兩位沙彌和這位沙彌尼。那麼把他們的這個受戒寶貴的時間都給空過了，我覺得心裡很難過的。

我們做事情是要步步認真的，才能有小小的成就；如果不認真，就會一點成就也沒有。就是有成就，我們也覺得沒有什麼意思，因為我們沒有盡上這種真工夫，你就是有所成就，也是一種僥倖的。怎麼叫「僥倖」呢？就是不應該得，而得了。以後，無論我們有什麼事情，這個拜願和所有一切的功課，都不可以馬虎把它放過去！因為你差之絲毫，就謬之千里。我們出家，要問問「我們為什麼要出家」！我們出家也不是求名、也不是求利出家的；所以必須要忍苦耐勞，修這種種的行門。❀

When we do things, we must take every step seriously, only then there will be a little accomplishment. If we do not take things seriously, then there will be no accomplishment at all. Even if there were accomplishments, it wouldn't have been fulfilling because we did not put in our full effort. Whatever accomplishments you achieved, it was probably just by luck. What does 僥倖 jiǎoxìng [Eng. lucky] mean? It means obtaining something when originally one was not supposed to. In the future, no matter what other business we need to attend to, this universal bowing and all daily practices cannot be casually cancelled. It is because if you miss by a hair's breath in the beginning, you will be off by a thousand miles at the end. When we leave the householder's life, we have to ask ourselves: "Why do I want to leave the householder's life?" When we leave the householder's life, we do not do so to seek fame or benefits.



That is why we must endure suffering and work hard, cultivating all these Dharma doors.

