



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
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戒期拜佛貴誠心

你有一分的誠心，就有一分的感應。

在傳戒的期間，天天拜佛，天天講經，這是做什麼呢？這就是莊嚴我們的法身，這叫「以佛莊嚴而自莊嚴」。在拜願的期間，有毛病的人應該特別誠心來拜願；拜願能感動佛，感動菩薩，感動天龍八部、一切護法善神，你無論有什麼毛病，都會好的。你有一分的誠心，就有一分的感應；有十分的誠心，就有十分的感應；有百分的誠心，就有百分的感應；有千萬分的誠心，就有千萬分的感應。

那麼，在這一生之中，這個難遭難遇的無上甚深的微妙法；我們現在遇著了，就要盡心竭力去修持去，去行持去。在拜佛的時候，要作一種觀想；觀想十方諸佛都來給你摩頂、加持你，令你業障都消除了，善根就增長，一切的疾病在不知不覺之中就好了。所以拜佛是最要緊的！

在拜願的期間，除非有特別的情形之外，誰都應該參加這個拜願。這拜願是最好的，一方面能做運動，令你身心通泰，氣血交流；你能做這種運動，不要說有菩薩來加被你、來幫助你，就是沒有菩薩幫助你，你一切的疾病都會好的。所以我們在拜願的期間，如果沒有特別重要的事情，人人都應該參加拜願的，這是很要緊的！因為我們這個戒期就快要圓滿了；在圓滿之後，我們就不這樣子來拜願了，就又要用旁的工夫了。

在我們這個戒期裡邊，你們一般的人不知道，在這兒有很多的眾生都跟著拜願呢，跟

During precepts training, the most important aspect of bowing to the Buddhas is your sincerity

You will receive one share of response if you have one share of sincerity.

During the precepts training, we bow to the Buddhas everyday and we lecture on the sutras everyday. What is the purpose of this? It is to adorn our Dharma body. It is referred to as “adorning the Buddha to adorn ourselves”. During the bowing, those with illnesses should be especially sincere. Bowing can move the Buddhas, it can move the Bodhisattvas, it can move the eightfold division and all the Dharma protecting good spirits. No matter what kind of illness you have, it will be cured. You will receive one share of response if you have one share of sincerity; you will receive ten shares of responses if you have ten shares of sincerity. You will receive one hundred shares of responses if you have one hundred shares of sincerity. You will receive millions of shares of responses if you have millions of shares of sincerity.

In this lifetime, we have encountered the unsurpassed deep profound wonderful Dharma which is difficult to encounter. We must uphold and practice it with all our hearts. When bowing to the Buddhas, contemplate that all Buddhas from the ten directions are anointing your crown, blessing you so that your offensive karma be eradicated, that your good roots increase, and that all your illnesses are cured without you knowing about it. Bowing to the Buddhas is most important.

During universal bowing, unless there are special circumstances, everyone should participate in the bowing. Bowing is the best. On one hand, we are doing exercise to improve our blood circulation. If you do this kind of exercise, not to mention about Bodhisattvas blessing you or helping you, even if there were no Bodhisattvas helping you, all your illnesses will get better. That is why during universal bowing, if there are no especially important matters to attend to, everyone should participate in bowing. This is very important. It is because this precepts training period is soon coming to a close. After this, we will not have universal bowing like this because there will be other practices.

During this precepts training period, ordinary people do not know that there are many other living beings who are also bowing along and

著想要來受戒；不是單單就我們這幾個人，有很多幽顯的靈祇，都在這兒護持道場。你們各位要特別注意這一點！

戒期圓滿前開示

拿出你的真心來，不怕苦，不怕難，來精進勇猛！

還有，我們這個戒期一百零八天，明天就圓滿了；這個戒期圓滿了，我們的修行還沒有圓滿，還要繼續地修行。在中國的戒期，現在最長的有五十三天；我們連兩個五十三天都不止，還多兩天，是一百零八天。我們一百零八天，多了一倍又兩天，有什麼好處呢？辛苦多一點，這就是好處！為什麼？所謂「受苦是了苦，享福是消福」；我們的宗旨，就是願意把這苦了了。

在這一百零八天之內，我們每天都是拜三個鐘頭的佛，坐三個鐘頭的禪，學習三個鐘頭的經教；另外的時間又聽經，又學習中文，又學習日文，又學習梵文，又學習法文。這四種文字，在這個戒期裡頭都並行，一起精進；我們學多一點的語言文字，將來可以到世界各地去弘揚佛法。

我們明天戒期圓滿了，受了這麼多天的苦，我今天晚間已經知道了，十方諸佛菩薩都在這兒等著呢！我們那個法壇造好了，他們都在法壇那兒等著加持你們受圓滿具足的金剛寶戒。我告訴你們，不要說你們拜了一百零八天，一天三個鐘頭；就是一拜也沒有拜，這十方諸佛都准許你們受戒了。有人說：「早知道這樣，我就不拜囉！」（眾笑）那 too late!（太遲了！）你拜了，總而言之，比不拜好，佛也歡喜你拜。所以說「真是諸佛子」！你不怕辛苦這麼多天，在金山寺要求這個金剛不壞的寶戒。OK!

在以前拜的不算，今天晚間一定要拜通宵。我方才雖然說，你沒有拜，也許可得戒；但是你拜多一點，這是比較好！所以今天晚間，拿出你的真心來，不怕苦，不怕難，來精進勇猛！等這一次拜完了之後，休息半點鐘；在這半點鐘的時候，我可以給你們講一講開示。我們講完了，還是繼續拜佛；有願意去休息的也可以；有願意拜的，更歡迎。☸

subsequently would also like to receive precepts. It is not just the few of us here but there are many spirits who are protecting this Way place. You all should pay special attention to this point.

Instructional talk before the completion of the precepts training
Bring forth your true sincere mind, advance forward courageously without fear of bitterness or adversities.

Tomorrow is the completion day for this 108-day precepts training. Although the precepts training has come to a completion, our cultivation is not yet complete so we need to continue cultivating. Of those precepts trainings conducted in China, the lengthiest session currently is 53 days. Our precepts training is more than double that with two extra days, which comes to 108 days. So what are the benefits of this? It is harder with more suffering; that is the benefit. Why? As the saying goes: “to endure suffering is to end suffering; to enjoy blessings is to exhaust blessings.” Our principle is that we are willing to end this suffering.

During these 108 days, our daily practice consisted of bowing to the Buddhas for three hours, sitting in meditation for three hours, studying the sutras for three hours. The remaining time was spent listening to lectures, learning Chinese, Japanese, Sanskrit and French. The study of these four languages took place simultaneously during the precepts training. We are learning more languages so that in the future we can propagate the Buddhadharma all over the world.

Tomorrow is the completion day of the precepts training and you all have endured a lot of suffering. This evening, I know that the Buddhas of the ten directions are already waiting for us there. The Dharma platform has been built and they are at the Dharma platform waiting to bless you to receive the complete and perfect Vajra Jeweled Precepts. Let me tell you something: not to mention that you have bowed three hours everyday for 108 days, even if you did not bow once, the Buddhas of the ten directions will allow you to receive the precepts. Someone is thinking: “If I knew this, I wouldn't have bowed” (the assembly laugh). It is too late since you have already bowed. In general, it is better to bow than not bow. The Buddhas are happy that you bowed. As the saying goes: “they truly become a disciple of the Buddha.” You were not afraid of the hardship lasting for so many days, and came to Gold Mountain Monastery to request the Vajra Indestructible Jeweled Precepts. OK!

The previous bows do not count. You must bow through the night later this evening. Although I have said you will be allowed to receive the precepts even if you have not bowed, if you bow a little more, that is even better. Therefore, bring forth your true and sincere mind later tonight. Advance with vigor; do not be afraid of suffering or hardship. When you have finished bowing for the first period, rest for half an hour. During this half an hour, I can give you some instructional talks. When the talk is over, you will continue to bow. Those who would like to rest can do so; those who are willing to bow are most welcome. ☸