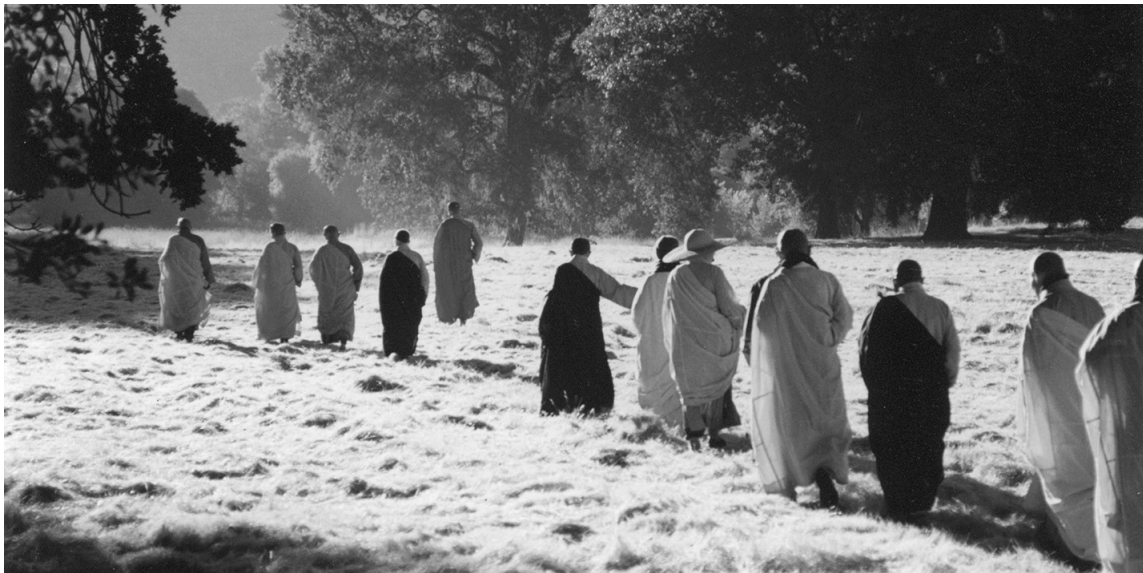


延續上人家風 (二)

Carrying On the Tradition Established By Venerable Master (2)

比丘尼恒雲2017年8月1日與8月3日萬佛聖城大殿講法摘錄
比丘尼近簡 英譯

Talks Given by Bhikshuni Heng Yun In the Buddha Hall at CTTB on August 1 and August 3, 2017
English Translation by Bhikshuni Jin Jian



《沙彌律儀》云：「具，梵語尼師壇，此云坐具，亦云隨足衣。開具偈：臥具尼師壇，長養心苗性；展開登聖地，奉行如來命。」上上人的原文解釋如下：

「具」，梵語叫尼師壇。「此云坐具」，坐具，打坐用的衣。「亦云隨足衣」，就是隨著足下一個衣。「開具偈」，開這個具的偈頌說：「臥具尼師壇」，臥具，也就是坐具；坐具這個尼師壇，是拜佛用的。「長養心苗性」，它能夠長養你的菩提心、菩提苗，能

The Essentials of the Shramanera Vinaya and Rules of Deportment states: “The sitting cloth in Sanskrit is called the Nishidana, which is interpreted as ‘sitting cloth,’ and also ‘the sash which follows the feet.’ The verse to be recited when unfolding it goes: The sitting cloth, the Nishidana, nourishes the sprouts of my mind’s nature; I unfold it and ascend the sagely ground, and respectfully uphold the Tathagata’s instructions.” The Venerable Master’s original explanation of this was:

The “cloth” in Sanskrit is called Nishidana. “It is interpreted as sitting cloth.” The sitting cloth is used for meditation. “It is also the sash which follows the feet.” It is the cloth that is placed under our feet. “The verse to be recited when unfolding it.” When you unfold it, the verse is: “The sitting cloth, the Nishidana.” The sitting cloth is also the Nishidana and is used when you bow to the Buddhas. “Nourishes the sprouts of my mind’s nature,” it increases and nurtures your Bodhi mind and Bodhi sprouts so that you will see your nature. “I unfold it and ascend the sagely ground,” when you unfold this cloth, you can ascend to the position of this sagely ground. “Respectfully uphold the Tathagata’s instructions.” You obey the command of the Tathagata.

There is also a mantra at the end but because there are laity here so I will not recite the

見性。「展開登聖地」，一展開這個具，你可以登聖地的果位。「奉行如來命」，這是奉行如來的一個命令。

後面還有一個咒，因為居士在，所以不講。不過上人說：「一念這個偈頌、念這個咒，令你一切都會成就的。」

臥具是一個表法，上人也提到說：「我們現在雖然不用臥具，把它當作拜具；持具拜佛，能夠長養我們的心苗性，這個義理是可以通達的，持戒不是死死板板，要靈活運用。」

我出家以後，差不多每天都用臥具。尤其在念〈警眾偈〉時，把具收起來，合掌、執具——那種心，特別感到殷重，期許自己好好做一個出家人，要鄭重其事，菩提心油然而發。

出家人剃髮染衣是其相，這是出家人的外相。這些外相，我們要保持。為什麼？因為時時刻刻警惕自己是一個出家人，有這個相，法才不會流失。

以前上人讓其它的宗教來到聖城，甚至讓天主教的神父在大殿作彌撒。我來的那一年，來了一位修女，但是從外相上完全看不出是修女，因為她穿著俗人的衣服。上人說：「連外相都沒有了，他們的法也就不容易保持住。」

我們要保持僧相，這是很重要的。今天在課堂上說：「不搭衣，以後你做出家人，就去不搭衣的道場。」因為你種這樣的因，以後就落到那種的地方。所以上人時時要我們保持僧相，不辱僧儀。

佛入涅槃後，佛法傳到世界各地，不同的師父，有不同的教誨；不同的師父，就有不同的徒弟。可見善知識的教誨，是非常重要的！善知識千年難遇，所以大家既然發心要在宣公上人的座下學習，就應該跟著宣公上人的教誨而行。 ❀

mantra. However, the Venerable Master said, “Once you recite this verse and recite the mantra, it will cause everything to be accomplished.”

The sitting cloth is a symbol. The Venerable Master said, “Although we do not use the sitting cloth to sit on anymore, we still use it as a bowing cloth. We use it to bow to the Buddhas and it allows us to increase and nurture the sprout of our mind’s nature. This principle is reasonable. When we uphold the precepts, it is not rigid but rather applied in a flexible way.”

Since leaving the home life, I use the sitting cloth almost every day, especially when reciting the *Verse of Exhortation*. When I pick up and fold the cloth, put my palms together, and hold the cloth—my mind feels especially earnest. I hope to be a good monastic and take this matter seriously and let the Bodhi mind spontaneously develop.

Monastics shave their heads and wear dyed robes. This is the external appearance of a monastic. We need to maintain this external appearance. Why is that? It is because it reminds us that we are monastics. If we have this appearance, then the Dharma will not flow away.

In the past, the Venerable Master allowed other religious groups to come to the City of Ten Thousand Buddhas. He even allowed a Catholic priest conduct Mass in the Buddha Hall. The year that I came to CTTB, a Catholic nun visited but externally you could not tell that she was a Catholic nun because she was wearing lay clothes. The Venerable Master said, “Even their outer appearance is gone. It will not be easy for them to retain their teaching.”

We need to maintain the appearance of a sangha. This is very important. Today in class I said, “If you don’t wear your sash, in the future, you will be a monastic at a monastery that does not wear a sash.” Because you plant this kind of cause, so in the future, you will be at this kind of a place. Thus, the Venerable Master wanted us to maintain the appearance of a sangha at all times. Do not deface the sangha department.

After the Buddha entered nirvana, the Buddhadharma was transmitted to many parts of the world. Different kinds of teachers have different teachings. Different teachers also have different kinds of disciples. However, the teachings of a good, wise advisor are crucial! A good, wise advisor is difficult to encounter in a thousand years. Thus, since everyone has brought forth this mind of wanting to study the teachings of the Venerable Master, then you should follow the instructions of the Venerable Master in your practice. ❀

