



# 金岸法界楞嚴聖寺五戒心得分享

## Insights on Receiving the Five Precepts at Gold Coast Dharma Realm Shurangama Monastery

2021年6月19日澳洲金岸法界戒子報告

晨瑋譯組 英譯

Reports Given by Preceptees at Gold Coast Dharma Realm, Australia, on June 19, 2021

English Translated by Early Bird Translation Team



安妮：以戒為師。皈依三寶多年，平時有參加法會，也為道場服務，但一直沒有受五戒，因為自知不能完全做到五戒的要求。平常盡量用五戒去要求自己，總覺得不著急，可以慢慢來。這麼多年過去了，自我感覺良好，也沒有受戒的急迫感。直到親眼看到一位多年的朋友因為無明，因為貪嗔癡，讓原本幸福的人生一步步墮入深淵，直至面目全非。痛心之餘，想到：「我不要變成那樣，不要過那樣的人生，若對自己沒有更高的要求，最終無可

**Annie:** I have taken refuge in the Three Jewels for many years and have attended Dharma ceremonies. I also have been volunteering at the branch monastery, but I have not taken the Five Precepts, because I knew that I could not completely fulfill the requirements. In everyday life, I try to carry myself in accordance with the Five Precepts, nevertheless I felt it was alright to go at my own pace and to take my time. After so many years have passed, I felt good about the way I lived my life and did not have any urge to take the precepts. That is, until I personally witnessed a long-time friend of mine, who, because of ignorance, because of greed, anger and delusion, fell gradually into the abyss of misery. She used to live a life of fortune and now her life is totally ruined. She is no longer recognizable. I was very pained and thought, "I do not want to be like that, I do not want to end up like that. If I do not demand a higher standard of myself, I will inevitably and unwarily fall into a life that is driven by greed, anger, and delusion."

避免地會陷入貪嗔痴的局面而不自知。」由此醒悟，必須從根本嚴格要求自己，時刻審視自己的內心；而這一切單憑個人力量是不可能做得到。因此我迫切希望能受五戒，以戒為師，不斷修正自己內心與言行。儘管一時半晌不能完全做到，只要戒律在心，相信自己肯定會不斷進步，終有一天能做到。

是菩薩的眷顧，當我萌起受戒的念頭，道場就提供了這次難得的機會，滿了我的願望，感恩！也感恩法師和師兄們的鼓勵和幫助，對我這個頑固分子的不離不棄，我會努力的。

**大衛、雪倫：**今天是個非常殊勝的好日子，我和同修大衛一起受了五戒。兩年前皈依三寶，從沒想過要受五戒，總覺得自己做不到，擔心受戒後無法持戒。在法師和佛友們的鼓勵下，終於萌起了受戒的念頭。感恩法師們慈悲為我們解答受五戒的種種疑問，使我們對五戒的認識更透徹。

雖然我們已經皈依兩年了，也希望能在學佛路上更精進。五戒是佛教修行者的根本戒律，我認為要想成為真正的佛弟子就要受戒，今天在實法師慈悲主法下，我們順利完成了受戒儀式。受戒後，我和同修都感到非常法喜，整個人好輕鬆，心情豁然開朗。我們把自己的心得與大家分享，期望有緣佛友們把握機緣參與受戒。感恩諸佛菩薩，感恩慈悲的高僧大德們，感恩師兄們，阿彌陀佛。

**喬治、彭妮：**末學親智和親淨等十幾個佛友，於六月十九日星期

From this, I woke up and realized that I should demand of myself a stricter standard wherein I constantly scrutinize my mind. However, it is impossible for me to achieve this—cultivating with a higher standard—using just my own judgment [without the guiding precepts.] Thus, I urgently wished to take the Five Precepts, to regard the precepts as my teacher, and constantly correct my mind, speech, and action. Even though I cannot fully accomplish this in a short while of time, as long as I have the Vinaya in my heart, I believe that I definitely will continuously improve until the day I can fully achieve this.

It is due to the Bodhisattva's care and protection that things happened like this:

As soon as I made up my mind to take the precepts, the monastery provided the ceremony of the precept transmission, thus fulfilling my wish. It is rare to come by. I am also very grateful for the encouragement and assistance that the Dharma Masters and Dharma brothers gave to me. I will strive towards accomplishing this goal.

**David and Sharon :** Today is a very special and auspicious day. My husband David and I took the Five Precepts together. Two years ago, we took refuge in the Three Jewels but never thought about receiving the Five Precepts. I thought that I would never be able to become a good preceptee, fearing that I would be unable to uphold the precepts after receiving them. However, under the encouragement of the Dharma Masters and Buddhist friends, I finally have the thought of receiving the precepts. I am really grateful for the Dharma Masters who compassionately answered our many questions about the Five Precepts; now we have in-depth knowledge of the Five Precepts.

It has been two years since we took refuge in the Three Jewels and we hope to be more vigorous on our path of studying the Buddhadharma. The five precepts are the foundation of the Vinaya. I believe that to become a true disciple of the Buddha, one must take the precepts. Today, due to the compassion of Reverend Heng Sure, we were able to receive the precepts and the ceremony went smoothly. After receiving the precepts, my husband and I both were filled with the bliss of Dharma. Feeling refreshed and relaxed, suddenly our minds open up. So here we are, sharing our insight with everyone, we hope that fellow Dharma friends who have good affinity can seize opportunities to receive the precepts as well.

**George and Penny:** On June 19, Saturday, a dozen Buddhist friends including Qin Jing and I (Qin Zhi) received the Three Refuges and the Five Precepts, resolving to become Buddha disciples at the Buddha Hall of Gold Coast Dharma Realm, Gold Coast of Australia. I learned of this event one month prior to the transmission of the precepts. But at that time, I had not yet decided to take the precepts. Recently, we have attended classes every



六，在澳洲黃金海岸金岸法界楞嚴聖寺大雄寶殿，受三皈五戒誓做佛弟子。

在傳戒之前的一個月，我就知曉這件盛事。但當時尚未發願受戒。這段時間以來，我們每星期上課，聆聽近賦師講解《金剛經》。法師不斷開示受戒的重要性，反覆強調持戒是佛弟子的基礎、是入門、也是必要的。法師非常慈悲，不給我們壓力，我們感受到她殷切的期望。

近賦師代大家請實法師開示，在6月19日受戒的前一個週末，實法師回答有關三皈五戒的疑問。實法師用自身的例子，講述恩師宣公上人對他的教誨，深入淺出地說明佛制戒律的真正意涵。讓我真正明白為什麼要受戒。只有真正認識佛法和戒律才會受戒。以前我對於是否受戒有很多疑慮和想法，主要是認為戒律很嚴格，自己根本不可能百分之百的做到，總想能做到的時候才去受戒，總為自己找很多理由，認為工作和生活都會障礙我百分之百的符合戒條。總而言之，有一大堆理由和藉口，掉進了知見的誤區。通過法師的開示和大藏經的學習，才知受戒與否，實際上是關乎對佛法和戒律的認識。

我們首先要認識到什麼是佛法？佛為何出世？佛出世後為我們示現了什麼？佛學、學佛、佛就是文字般若、觀照般若、實相般若。佛出世因一大事因緣，欲令眾生悟入佛的知見，度眾生得清淨平等覺，了知緣起性空，實修親證得實相

week, listening to Dharma Master Jin Fu's explanations of the *Vajra Sutra*. The Dharma Master kept on instructing and exhorting us on the importance of taking the precepts, repeatedly stressing that observing precepts is a basic, introductory, and necessary requirement for Buddhist disciples. She was very compassionate and didn't give us any pressure. Nevertheless, we all felt her expectations.

On the weekend before June 19 during which we received the precepts, Dharma Master Jin Fu, on behalf of the assembly, requested Reverend Heng Sure to give Dharma talks to all of us. Reverend Heng Sure taught us using his personal experience of receiving the Venerable Master Hua's instruction in Dharma. Through simple everyday language, Reverend Heng Sure explained in depth to us the true meanings and purpose of the Buddha's establishing the precepts. Thus, we are able to understand why we want to receive the precepts: Only when someone truly understands the Buddhadharma will he want to receive the precepts from the heart. In the past, I had a lot of doubts and concerns regarding taking the precepts. Mainly, I thought that the precepts were so strict that I could never fully observe them. I always thought that I should wait and receive them when I am confident that I can uphold them. I became my own attorney arguing for not taking the precepts using various reasons, such as my career and my mundane way of life which would obstruct me in fully behaving in accord with the precepts. All in all, I had many excuses for not taking them, and thus fell into the area of misconceptions about the precepts. After listening to the Dharma Master's teachings and learning Tripitaka, I finally knew that to take or not take the precepts actually depends on one's knowledge of Buddhadharma and precepts.

We must first understand what Buddhadharma is, why the Buddha came to our world, and what the Buddha manifested for us after he was reborn in this world. The Buddha was reborn in our world for the sake of a great matter: to inspire living beings toward entering and awakening to the Buddha's views and knowledge. The Buddha is the embodiment of literary prajna, contemplative prajna, and true-mark prajna. With a heart of great compassion, the Buddha wished to enable living beings to depart from suffering and attain bliss, leave afflictions far behind and attain great self-mastery, and ultimately realize Buddhahood.

The precepts aren't like a set of laws as people usually perceive them, or like a set of school rules used to discipline Buddhist disciples. The Venerable Master told Reverend Heng Sure that the Buddha is not a cop who polices the world. Buddhist disciples do not uphold the precepts just for the Buddha and their masters to see.

Using his wisdom, the Five Eyes, and the Six Spiritual Powers, the Buddha revealed to us the truth and the karmic rewards for upholding the Five Precepts.



般若。佛以大悲心欲令眾生離苦得樂、遠離煩惱和得大自在，最終親證佛果。

戒律並非世人以為像世間的法律，或學校的規章紀律來約束佛弟子。上人告訴實法師，佛不是世間的警察。佛弟子遵守戒律並不是給佛和師父看的。佛以其智慧和五眼六通，告訴我們事實的真相，告訴我們受持五戒的果報。你是否輪迴，將來會到十法界的哪一法界，完全取決於你受持五戒的程度。上人在解釋《金剛經》時說，受是心裡受用，領受於心；持是持之於身，身體力行。上人說過，「如果能持好六大宗旨（不爭，不貪，不求，不自私，不自利，不妄語），也就是持好五戒，成佛有餘。」

我們在行為上守好五戒，特別在末法時代，才可能得人身；若是我們諸惡莫作，眾善奉行，不但在身體守好五戒，在心念中也守好五戒，身口意都守好五戒，就可超情離念，斷惑入聖，脫離生死。若是能究竟圓滿守好五戒，而不著相，不思善不思惡，利他利己，度眾度己，最終必親證佛果。

實法師開示道：「佛說，你們想要像我這樣解脫嗎？你需要指導

Whether or not you will still remain in the cycle of birth and death, and which of the ten Dharma realms you will go to, all depends on the extent to which you uphold the Five Precepts. When the Venerable Master was explaining the *Vajra Sutra*, he said that to take the precepts means that one receives them in his heart (mentally), and puts them into practice (physically — one embodies the precepts through one's actions or physical deeds). The Venerable Master also said, “If one can uphold the Six Principles (not fighting, not being greedy, not seeking, not being selfish, not self-benefiting, and not lying), then that itself is upholding the Five Precepts; and by doing that, it is more than sufficient for one to become a Buddha.”

We can only attain the human body if we can uphold the Five Precepts well, especially during this Dharma-ending Age. [It means that] we do no evil, but do all good; we not only uphold the precepts physically but also mentally. When we truly uphold the Five Precepts with regard to all aspects of our threefold karma of body, speech, and mind, we will transcend the mundane emotions and thoughts, sever our delusion and become sages; we will transcend the rounds of birth and death. If we can uphold the precepts in the ultimate perfect sense — that is: we uphold the precepts yet without being attached to the notion of upholding them; we do not give rise to discriminating thoughts of good or evil, but just benefit ourselves and others, liberate ourselves and liberate others — practicing like this, we will definitely realize Buddhahood.

Reverend Heng Sure said in his commentary, “The Buddha once said, ‘do you want to attain liberation in the same way as I do?’ You will need certain techniques and guidance, which is to follow my methods. First, refrain from killing; second, refrain from stealing; third, refrain from sexual misconduct; fourth, refrain from lying; and fifth, refrain from taking intoxicants—never allow such toxic elements to enter our blood streams. If you can avoid making these five mistakes mentioned above, then you can become my followers and attain the Way that I have discovered.”

Reverend Heng Sure also shared his story about gaining a deeper insight into the precepts. He is very vigorous. He once embarked on a pilgrimage of Three-Steps-One-Bow and upheld the noble silence for six years. More than a decade later, the Venerable Master decided to test him. Reverend Heng Sure described, “One day, a person lost a piece of mail that belonged to the Venerable Master. The Venerable Master then asked me, ‘Where did you put my mail?’ I replied, ‘But I didn’t touch it.’ The Venerable Master then said, ‘Who said you can lose my mail?’ After hearing his words, I immediately knelt down by his feet and said,

和技巧，跟隨我的這個方法：第一，不殺；第二，不偷盜；第三，不邪淫；第四，不妄語；第五，不飲酒，不要讓這些有毒的東西到你的血液裡去。如果可以避免上述五個錯誤，那麼你就可以跟隨我，得到我所發現的這個道。」

實法師分享他自己對戒律認識昇華的故事。他出家修行非常精進，曾經三步一拜，六年止語。十多年後，有一次上人考驗他。「一天，有人把上人的信弄丟了。上人就問我：『你把我的信弄哪去了？』我說：『我沒有。』」上人又說：『誰讓你把我的信給弄丟的？』我就往上人腳邊拜下去，說：『對不起，師父，我去把信找一找。』我抬頭一看，上人也正從上往下看我，臉上掛著微笑。他說：『你出家多少年了？』我說：『出家十年了。』上人說：『十年了？我看你一步都還沒邁入佛教的門呢，你還認為佛是個警察，在路上等著抓你違章，抓你犯戒對嗎？』上人說：『你仍然不能理解佛有多麼的慈悲』。

我覺得我當時這個心一下子豁然開朗。我真的之前是把佛想像成一個警察，一個憤怒的上帝的樣子。如果我撒謊僥倖逃脫了，就沾沾自喜，好像贏了佛似了。那時受了戒，但是我把這個戒律放在外面，總是問這個能不能做，那個能不能做。如果能把戒律放到你的心裡面，自己就可以回答這些問題。學佛的人，為什麼要受戒？我當時出家十年都不懂，我以為這是別無選擇，強制性的要求。上人說：『你覺得佛是警察嗎？』我當時出家十年成為比丘，我還認為戒律在身外面。師父是大善知識，他知道在最佳的時機用最好的方法，向前推你一把。上人說：『你到現在還不理解，佛是慈悲的。他是站在你這一邊，等待你覺悟。』」

師父領進門，修行在個人。師父把你帶到門口，修不修是你的事。我們回到這個問題，為什麼你要受戒？問問自己

‘Master, I’m sorry. I will go find the mail right away.’ When I lifted up my head, I saw the Venerable Master also looking down upon me with a smile, and he said, ‘How many years have you left the home-life?’ I replied, ‘For ten years.’ The Venerable Master then said, ‘Ten years? From what I see, you haven’t taken a single step into the door of Buddhism. You still think that the Buddha is a police who is waiting for you to break the laws by the road, waiting for you to violate the precepts so that he can catch you on the spot? You still do not understand how compassionate the Buddha is.’

I suddenly felt that my heart opened up. In the past, I really took the Buddha to be a cop, or a wrathful God. If I happened to lie and luckily escape from others’ eye, I would become elated and conceited, as if I had outsmarted the Buddha. Back then, I received the precepts, but I left the precepts outside of me, always asking whether I can do this or that. However, if you can put the precepts in your heart, embracing the precepts sincerely, then you can answer those questions yourself. Why should Buddhists receive the precepts? At that time, I still did not understand this even after ten years of being a monastic, believing that I had no options but to do so and that it was a mandatory requirement. The Venerable Master said, ‘Do you think that the Buddha is a police?’ At that time, after leaving the home-life for ten years and becoming a Bhikshu, I still believed that the precepts were outside of myself. The Venerable Master is a great Good-and-Wise Advisor who knows how to use the best method at the best time to give you a push forward. The Venerable Master said, ‘Till now you still fail to understand that the Buddha is compassionate. He is standing on your side, waiting for you to awaken.’

“There is a saying that goes, ‘The master leads disciples into the Dharma, and whether one cultivates is up to oneself.’ Your teacher leads you to the entrance of the Dharma, and whether you want to cultivate it is your business alone. Let’s get back to the question: Why do you want to receive the precepts? You can ask yourself why you want to request to receive the precepts. An answer would be, ‘I want to learn from the Buddha.’ The Buddha said, ‘If you want to follow me, then diligently cultivate precepts, samadhi, and wisdom, and eliminate greed, anger and delusion. Just as I have done, you can do so too.’ The Buddha did not claim ownership over the precepts, nor did he want to take the sole possession of samadhi and wisdom. As long as you follow his teachings, you can also attain what the Buddha attained.”

*The Buddha Speaks the Sutra of Immeasurable Longevity* stated, “It





為什麼想要求戒？一個答案是一我想要學佛。佛說，『如果你想仿效我，那麼勤修戒定慧，息滅貪嗔癡。你也可以。』佛並不擁有戒律，也不是獨自擁有這個定或慧。只要照著那麼做你也可以得到。」

《佛說無量壽經》云：「諸佛經道，難得難聞。菩薩勝法，諸波羅蜜，得聞亦難。遇善知識，聞法能行，此亦為難。」得人身不易，唯有你在無量劫中有修持五戒，才會得人身果報。聞佛法亦難，你必在無量劫中親近供養皈依過三寶，才有如此善根。

當你真正認識佛法、戒律，作為一個修行者，一個發願要往生西方極樂世界或佛國淨土的人，甚至來生欲得人身的人，肯定會非常急切的希望受三皈五戒。感恩阿彌陀佛，感恩上人，感恩法師們，感恩各位善知識。

願未受三皈五戒者速能得受。願所有真心修行的佛弟子，嚴持戒律，往生極樂，速成正覺。阿彌陀佛！

is difficult to come across and hear of the Buddha's Way. It is also difficult to hear of the Bodhisattvas' supreme Dharmas and the various Paramitas. Furthermore, it is difficult to encounter a Good-and-Wise Advisor, hear the Dharma, and carry your actions accordingly." It is difficult to attain a human body; only after you had cultivated and upheld the Five Precepts through limitless eons could you attain the human form. It is

also difficult to listen to the Dharma; only after you have drawn near, made offerings to, and taken refuge in the Three Jewels through limitless eons could you have such [profound] roots of goodness.

If you are someone who truly recognizes the Buddhadharma and the Vinaya, someone who is a practitioner of the Way, someone who has made a vow to be reborn in the Western Pure Land of Ultimate Bliss, or even someone who has made a vow to be reborn as a human in the next life, you definitely will urgently wish to receive the Three Refuges and the Five Precepts. I wish that those who have not yet received the Three Refuges and the Five Precepts can quickly get to receive them; I also wish that all genuinely cultivating Buddhist disciples will strictly uphold the precepts, be reborn in the Land of Ultimate Bliss, and quickly attain Proper Enlightenment. ☸



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