

戒法莊嚴 (續)

Adorned with the Dharma of Precepts

恒雲法師2024年7月9日萬佛聖城在家菩薩戒期間線上講於台北法界佛教印經會

(continued)

黃果心 英譯

A Dharma Talk by Dharma Master Heng Yun held online in Dharma Realm Buddhist Books Distribution Society, Taipei on July 9, 2024, during the Lay Bodhisattva Precepts Training Period at the City of Ten Thousand Buddhas

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接下來我們講行持菩薩道，要有一個榜樣，作為我們學習的對象。這些榜樣，就是古今的大善知識，以下介紹幾位大善知識。

「哲人日已遠，典型在夙昔；風簷展書讀，古道照顏色。」這是千古一人的文天祥，在《正氣歌》中寫的。

我們要見賢思齊，「聖賢日已遠，典型在夙昔；風簷展書讀，古道照顏色。」聖賢，就是我們要學習的大善知識，雖然他們已經離開我們了，但是他們的風範、德行還是留著的，我們還可以從他的行誼，或是他的文章，或是

Next we will explore the practice of the Bodhisattva Path, which brings to light the role models who exemplify the virtues we aspire to emulate. These role models are the great, wise, and virtuous teachers from the past and present. Below we will introduce a few of these great teachers.

*The virtuous luminaries of long ago, with each passing day, become
a distant past,*

Yet their exemplary models of bygone times forever remain;

Under the breezy eaves, I open the classics to read.

The Way of the virtuous ancients now illumines my being.

These lines were written by Wen Tianxiang, a figure admired throughout the ages, in his *Song of Righteousness*.

We should strive to follow in the footsteps of the virtuous

他的影像，可以看到，作為我們學習的對象。

「風簷展書讀」，在屋簷下有涼風過來，你在讀書。「古道照顏色」，古道，這些古人非常清高，他德行的光輝照耀著，是我們學習的對象。「風簷展書讀」，也可以說是我們看佛陀的教誨，或是善知識、大德的這些教誨，我們常常溫故知新，來薰習。展經讀，展佛書來讀；他們修行的風範、他們的德風，那種光輝就會照耀著我們，不知不覺就跟著學習了。

現在來介紹一下三位大善知識，第一位是「法顯法師」；講到法顯法師之前，先提一下《水鏡回天錄》。《水鏡回天錄》是宣公上人講述的，上人說：「水中月，鏡中花，有影無形」要把天意反過來，就像水中月，鏡中花這麼虛無飄渺，可是還是要知其不可為而為之，所以要「回天」，把世界的浩劫轉過來。《水鏡回天錄》中，有聖人、惡人、善人、法師、居士，有很多風範，不好的例子也有，讓我們善者可為師，惡者可以為戒。

在《水鏡回天錄》中，上人有特別講到法顯法師。法顯法師，是西行印度求法的第一個人，他感慨律藏非常的殘缺，在魏晉南北朝那個時候，以六十二歲的高齡，往西去求戒律的梵本；七十六歲回國。

他回顧自己的經歷說：「顧尋所經，不覺心動汗流。所以乘危履險，不惜此形者，蓋是志有所存，專其愚直，故投命於不必全之地，以達萬一之冀。」這是法顯法師提到西行之旅是怎麼樣的驚險，我們看一下白話——

「回顧我所路過的經歷，現在仍

ones. The sages and worthy ones are the great, wise and virtuous teachers whom we should learn from. Although they have already left this world, their noble character and virtuous conduct still remain. We can still learn from their conduct, writings, and images, which serve as models for our practice.

“*Under the breezy eaves, I open the classics to read.*” Under the eaves with the stirring of a cool breeze, I open up the classics to read. “*The Way of the virtuous ancients now illumines my being.*” The ancient Way reflects the lofty nature of the ancients. The luminous brilliance of their virtuous conduct illuminates our being, serving as exemplary models for us to emulate. “*Under the breezy eaves, I open the classics to read.*” This can also be understood as studying the teachings of the Buddha or the wise and virtuous teachers. By immersing ourselves in the ancient teachings, and reviewing and reflecting on the principles, we can gain new insights. When we open up the scriptures or Buddhist Sūtras to read, the brilliance of their virtuous conduct and lofty cultivation shine upon us; imperceptibly, we will follow in their footsteps.

Now, let me introduce three great, wise, and virtuous teachers. The first teacher is Dharma Master Faxian. Before we discuss Dharma Master Faxian, let me first mention the book, *Reflections in Water and Mirrors, Reversing the Tide of Destiny*, which the Venerable Master Hua authored. The Venerable Master said, “The moon in water, flowers in the mirror—these have reflections but no substance. Turning back the will of Heaven is like reaching for the moon in the water or grasping at the flowers in the mirror—both are ephemeral and illusory. Knowing that the task is impossible, we still forge ahead. Thus, we must “reverse the will of Heaven”—turning back the great calamities besieging the world. In *Reflections in Water and Mirrors, Reversing the Tide of Destiny*, there are profiles of Sages, evildoers, good people, Dharma Masters, and laypeople. Included are many admirable figures, yet illustrations of bad examples are also found. The exemplary figures serve as teachers from whom we can learn, while the unwholesome cases serve as warnings against which we can guard.

In *Reflections in Water and Mirrors, Reversing the Tide of Destiny*, the Venerable Master specifically profiles Dharma Master Faxian, the first pioneer to journey from China to India in search of the Dharma. Lamenting the incomplete state of the Vinaya texts at the time, at the age of sixty-two, Great Master Faxian set out westward to seek the Sanskrit source of the monastic Precepts during the Wei, Jin, Southern and Northern Dynasties period (220-589). He returned to China at the age of seventy-six.

Reflecting back on his journey, he said, “Even in hindsight, I still tremble with fear, breaking out in a cold sweat. Despite the mounting danger, I fearlessly risked my life because of the firm,

然是心驚汗流，我之所以不顧危險冒死西行，只為心中有一個堅定的願望。我這個人生性鈍直，但是心志專一，所以才會置身家性命不顧，全心投入一個不可預知之地，以求只有萬分之一的心願能夠實現。」

你看！他這西行真的是非常、非常困難的，不論是去的路程充滿驚險，回來也幾乎遭到殺身之禍，儘管非常的困難，但是法顯法師還是繼續西行。

他在《佛國記》裏面提到，他所經過的地方，「上無飛鳥，下無走獸。」我們聽到這個，就知道到底有多危險！這是非常困難、非常驚險的，但是他一心要求戒律，要幫助眾生，讓佛教在中國立下根基，所以這是給中國佛教打根基非常重要的一點。

在魏晉南北朝的時候，那種戰亂的時代，很多戒律卻在那個時代翻譯出來；在最苦的時候，就這麼樣翻譯出來！你看，這真的是用血、用汗、用命換來的！所以上人說為甚麼中國佛教一直會延伸下來，那也是因為先人用血汗換來的。而我們現在都很方便，更要珍惜；不要學佛法只是在表面上，要到根裏面去，這才是重要的！

這是的是宣公上人對法顯法師的讚歎——

天地精英，毓秀鍾靈，
佛教棟樑，眾生救星。
中國法將，戰勝魔軍，
顯公偉願，志取律經。

他是天地的精英，天地中不可思議的一位人傑。「毓秀鍾靈」，在毓秀鍾靈的地方，孕育出這麼

unwavering aspiration rooted deeply in my heart. Though simple and straightforward by nature, my resolve was steadfast. This inner strength motivated me to disregard my own life and venture into unknown lands, holding on to the hope that, even against great odds, my wish might be fulfilled.” This is how Dharma Faxian described the perilous nature of his westward journey.

You see, his westward journey was extremely arduous. Not only was his onward journey fraught with danger, on his return trip, he narrowly escaped death. Despite the tremendous difficulties, Dharma Master Faxian still persevered in his journey westward.

In his book, *A Record of Buddhist Kingdoms*, Dharma Master Faxian recounts traveling through lands “Devoid of birds in the sky and absent of beasts on the ground.” Hearing this narrative, we come to know of the extreme peril he faced. Despite such great hardship and perilous danger, he remained single-minded in seeking the monastic Precepts, wishing to benefit all beings and laying a solid foundation for Buddhism to take root in China. His journey paving the way for Chinese Buddhism to take root is significant.

During the turbulent periods of the Wei, Jin, Southern, and Northern Dynasties, even amidst the chaos of war, many Vinaya texts were still being translated. Despite the extreme difficulties, translations were still taking place! Such achievements were paid for with blood, sweat and lives. This is why the Venerable Master pointed out that the continued flourishing of Chinese Buddhism is due to the blood and sweat of our predecessors, who gave their all to preserve it. Today, with everything so much more convenient, we should cherish the teachings even more. We should not engage with the Dharma on a superficial level; we must delve deeply into their roots. This is of utmost importance.

This is Venerable Master Hua’s praise of Dharma Master Faxian.

*A luminary figure between Heaven and Earth,
Out of such magical spiritual essence a rare talent emerged.
A pillar within Buddhism,
A North Star for living beings.
A Dharma General in China,
He vanquished the demon armies,
Great Master Faxian's enduring vow,
Was to seek the Vinaya Sūtras, he avowed.*

He was a luminary figure between Heaven and Earth, a truly extraordinary person of stature under Heaven and on Earth, beyond ordinary comprehension. “*Out of such magical spiritual essence a rare talent emerged.*” Out of a place where the magical spiritual essence of

一位天地精英。他是佛教的棟樑，是眾生的救星。你看，如果沒有這些戒律，我們學習佛法，那也是泡沫佛法，佛法很快就滅了！

「中國法將，戰勝魔軍」，他戰勝種種困難。在法顯法師西行要回來的時候，他坐船回國，碰到大風浪，這一吹，吹到了美西、墨西哥那個地方。上人曾說，其實那是因為戒律要傳到中國來，魔王害怕了，不想讓戒律傳到中國來。可是法顯法師還是克服種種的困難，戰勝魔軍，把戒律帶回來了。

所以顯公的偉願，是「志取律經」。我們要學習這種精神、這種志向，這就是菩薩利生的志向。不是講三聚淨戒嗎？要利益眾生、幫助眾生，有這樣的心願。或許我們不能做到這麼偉大，但可以在我們能力範圍內去努力，發這種菩提心。

接下來要講另外一位大善知識「鑒真大師」。鑒真大師六次東渡才成功抵達日本。第五次時，他已經瞎眼了，可是他還是要把戒律傳到日本去。他講到：「是為法事也，何惜身命？」這是他剛剛發這個心願時，有人說：「這是非常困難的。」那個時代要坐船到日本，可能就在海裏喪生了，有種種的困難。他說，「沒有關係！這個是法事，我不惜身命也要去。」非常令人感動，大德的這種精神，實在是照亮千古。

以下是宣公上人作的偈誦，讚歎鑒真律師。我看到上人講解，有一段，我好驚訝。上人讚曰：

櫛風沐雨倡教化，登山涉水度頑貪，
五次失敗仍前進，一舉成功接後賢。
藝術音樂傳瀛島，建築醫學授夷蠻，
徐福遺志今已償，和平使者億萬年。

鑒真大師不只是一位律師而已，

Heaven and Earth converge, a brilliant talent was born. He was “*A pillar within Buddhism, a North Star for living beings.*” If it were not for the Precepts, our study of the Dharma would be likened to foam; the Dharma would soon disappear!

“*A Dharma General in China, he vanquished the demon armies.*” He overcame countless difficulties. When Dharma Master Faxian returned from his journey to the West, he encountered fierce winds while sailing back to China. The storm blew him wayward to the west coast of Mexico. The Venerable Master once explained that this occurred because the Precepts were about to be transmitted to China, and the demon king was afraid; he did not want the Precepts to come to China. Yet despite the obstacles, the Dharma Master overcame all the trials and tribulations, defeated the demonic forces, and successfully brought the Precepts back to China.

Great Master Faxian’s enduring vow was to “*seek the Vinaya Sūtras.*” We should draw inspiration from this spirit and aspiration of the Bodhisattva’s vow to benefit all living beings. Isn’t this the very essence of the Three Clusters of Pure Precepts — aimed at benefiting and helping all living beings? We may not achieve such immense greatness, yet we can certainly aspire to do our part and bring forth the Bodhi Resolve within our capabilities.

Next I will speak about another great, wise teacher, Great Master Jianzhen. It took Great Master Jianzhen six attempts to successfully reach Japan. By the fifth attempt, he had already lost his eyesight, yet he was still determined to bring the Buddhist Precepts to Japan. He stated, “This is for the sake of the Dharma; why would I be reluctant to sacrifice my life?” When he first made this vow, someone said, “This will be extremely arduous.” At that time, traveling by boat to Japan, one risked facing death at sea along with many other difficulties. Great Master Jianzhen responded, “It does not matter! For the sake of the Dharma, I will go even at the risk of my life.” This resolve is truly inspiring. Such admirable spirits of the Great Virtuous Ones shine throughout the ages.

The following is a verse by the Venerable Master Hua, praising Master Jianzhen. When I read the Master’s explanation, one part amazed me. The Venerable Master praised him, saying:

*Braving wind and enduring rain, he taught and transformed extensively,
Climbing mountains and forging rivers, he saved those who were stubborn and greedy,*

他在音樂、藝術、建築、醫學方面都是非常優秀的，所以他也把這些傳到日本去了。

「和平使者億萬年」，上人在解釋這一段時，讓我特別有感受。當初鑒真大師去日本，也是日本朝廷邀請中國有德的高僧去日本，重整當地的戒律；其中有日本的僧人，他們也是百折不撓，一定要把中國的大德高僧請到日本去。這其中請到了鑒真大師，鑒真大師同意後，就不顧生命的危險，一而再、再而三的前往日本。後來終於抵達日本。

鑒真大師在日本除了把戒律建立起基礎外，還有音樂、建築、醫藥等等，都對日本有相當大的影響。「和平使者億萬年」這句 上人講到因為那時日本朝廷有許多人學習律學，所以日本在唐朝及宋朝時沒有侵略中國，等到明清時代，又再度侵略。你看，如果學習戒律，第一不殺，就不會了嘛！對不對？就不會侵略其他的國家。大概明清時代日本律學也比較沒落了，所以又再度侵略中國。因此上人說鑒真律師是和平使者，他的功勞在億萬年都不能泯滅的。所以我們知道，學戒律就是幫助和平的一個使者，特別像鑒真大師這樣的一位大德。

我們接下來再看一個善知識，這位善知識是近代的，離我們很近。大家一起來念：

第十一大願：願將我所應享受一切福樂，皆悉迴向，普施法界眾生。

*Having failed five times, he still persevered onwardly,
On the last attempt, he succeeded to lead the way for future worthies.
The arts and music he brought to the island of Japan,
Architecture and medicinal knowledge he taught the people in the foreign land,
Finally fulfilling what Xu Fu longed to accomplish,
An ambassador of peace, he is memorialized for infinite generations.*

Master Jianzhen was not only a Vinaya Master but also a virtuoso in music, art, architecture, and medicine, and he brought these skills to Japan.

“An ambassador of peace, he is memorialized for infinite generations.” When the Venerable Master explained this line, it resonated deeply with me. At the time when Great Master Jianzhen went to Japan, it was at the invitation of the Japanese imperial court who were seeking virtuous high monks from China to help reform the local monastic rules. There were Japanese monastic members endowed with indomitable spirits who were determined to invite virtuous high monks from China to Japan. Among the Masters they invited were Great Master Jianzhen. After accepting their invitation, Great Master Jianzhen repeatedly risked his life to journey to Japan, and finally, he succeeded in reaching his destination.

In addition to laying the foundation for the monastic Precepts in Japan, Master Jianzhen also significantly influenced Japanese music, architecture, medicine, and more. “An ambassador of peace, he is memorialized for infinite generations.” The Venerable Master composed this line because, during the Tang and Song dynasties, many people in the Japanese imperial court studied the Vinaya. As a result, Japan did not invade China during those time periods. However, by the Ming and Qing dynasties, Japan resumed its aggression. You see, if one upholds the Vinaya, the first Precept is to refrain from killing; therefore, one would not kill, right? As such, there would be no invasion of other countries. By the Ming and Qing periods, the study of the Vinaya in Japan most likely declined, leading to renewed invasions of China. For this reason, the Venerable Master said that Great Master Jianzhen was an ambassador of peace; his contributions will never be forgotten, even after millions of years. We now understand that by studying the Precepts, we can be ambassadors of peace, especially in the case of a Virtuous One like Great Master Jianzhen.

Now, let's turn our attention to another wise teacher, a contemporary figure quite close to us.

Let's read together:

The eleventh vow: I vow to fully dedicate all blessings and bliss which I myself ought to receive and enjoy to all living beings of the Dharma Realm.

The twelfth vow: I vow to fully take upon myself all the sufferings and hardships of all living beings in the Dharma Realm.

Such great vows are beyond the scope of what ordinary people can make.

第十二大願：願將法界眾生所有一切苦難，悉皆與我一人代受。

這種的大願，不是一般人能發的。人家跟你要十塊錢，你都拿不出來，對不對？人家在受苦的時候，你說：「我代你生病。」做不到。那麼宣公上人不只是發，而且做，他真的做到，就是這樣子！上人生活非常簡樸，我記得一九八九年，上人邀請很多的中國大德來到萬佛聖城來傳戒，包括明暘法師。上人的車子是小小的車子，從舊金山、萬佛聖城這樣來回來回。有一次我親眼看到他們要去舊金山，車子很小，包括明暘法師在內，擠不進去了。上人就跑到車子後座放行李處，從後門打開就鑽進去，一定要其他法師坐在前面，怎麼樣都不願意下來。就是這麼樣簡樸，為人不為己！現在大家有緣，在上人的法脈下學習，要好好珍惜，不要錯失了。

接下來我想讓大家看一下上人行誼的影片。關於上人，我就不多講了，大家用看的，你會看到上人對戒律、對每件事的殷重心，他的慈悲、他的德行，我們就從影片上來看。「註：上人行誼影片已經上網：

宣化上人行誼 (一)

https://www.youtube.com/embed/-w6D4_n5nU8?si=T4hWTIHMex8IHIKh

宣化上人行誼 (二)

<https://www.youtube.com/embed/V3DLMmWLkktk?si=xyQcWeYJbMrwPxc7>

我年輕的時候跟著宣公上人出家，那個時候的萬佛聖城，就像極樂世界一樣，我們認為那些都是理所當然，不會知道「原來是這麼樣的不容易！」三十多年過了，才知道原來上人是在做這麼不容易的事情！現在到我們這種年齡，真是做不到，才體會到是這麼樣困難。可是上人就是在從容不迫中，帶著慈悲、慈祥、智慧，帶領大家，非常不可思議。

我們今天看到三位大善知識，這都

If someone asks you for ten dollars, you might refuse. Or when someone is suffering, would you say, "Let me suffer the illness on your behalf?" You won't do it.

The Venerable Master Hua not only made such vows but also practiced them; he truly put them into practice! The Master lived a very simple life. I remember in 1989 when the Venerable Master invited many virtuous high Chinese monks to the City of Ten Thousand Buddhas to transmit the Precepts, including Dharma Master Ming Yang. The Venerable Master often rode in a small car, making repeated trips between San Francisco and the City of Ten Thousand Buddhas. On one occasion, I personally saw everyone, including Dharma Master Ming Yang, cramped into a very small car. The Venerable Master proceeded to climb into the back space of the car through the rear door and insisted that the other Dharma Masters sit in the front. No matter what, he wouldn't switch places. This is how simple and selfless he was—thinking only of others, not himself!

Now, everyone has the affinities to study under the Venerable Master Hua's Dharma lineage. You must cherish this opportunity and not let it slip away.

Next, I'd like to show everyone a video about the Venerable Master's life and conduct. I won't elaborate further. In viewing the video, you can sense the Venerable Master's deep reverence for the Precepts, the meticulous care in everything he did, his compassion, his virtue. Let's take a look at the video together.

Note: The video on the Venerable Master's life and conduct is available online:

Venerable Master Hsuan Hua's Life and Conduct (I)

https://www.youtube.com/embed/-w6D4_n5nU8?si=T4hWTIHMex8IHIKh

Venerable Master Hsuan Hua's Life and Conduct (II)

<https://www.youtube.com/embed/V3DLMmWLkktk?si=xyQcWeYJbMrwPxc7>

When I was young, I left home under the Venerable Master. The City of Ten Thousand Buddhas felt like the Pure Land at the time. We took everything for granted without realizing, "It was not easy to come by at all," Now, more than thirty years have passed, and I've come to understand what the Venerable Master achieved is truly monumental. Reaching my current age, I cannot carry out what the Venerable Master did. It's only now that I appreciate how difficult it was. Yet the Venerable Master, in a calm and collected manner, guided us all with compassion, kindness, and wisdom in such an extraordinary way—truly

是我們很好的榜樣，都是我們行菩薩道的一個榜樣；雖我們做不到，但是我們可以學習。有人說：「影片中上人很親切，慈悲和德行非常令人感動！也謝謝法師分享其他高僧的精神和行誼，作為學習的榜樣。」有人說：「看到上人的影片就掉眼淚。」其實我雖然看過多次，還是好感動。你看上人那種拜佛、講法，一絲不苟，可是到時又隨緣跟眾生互動、非常親切，真是非常感動。

今天我們看不到對方，但是我們的法是在的，大家的心是在的，對戒法的殷重心、對善知識的渴仰學習是在的。我想這個是重要的，不一定都要有形有相。

剩下一點時間，講到菩薩戒，受戒以後要持戒，能夠持戒是最重要的；受戒以後不守持戒律，這是有過的。另外一點我想跟大家提一下，在六重二十八輕戒裏有一條戒要持六齋戒，六齋日要受持八關齋戒：不殺生、不偷盜、不婬欲、不妄語，不飲酒、不著香花鬘、不香油塗身、不坐高廣大床，不非時食等。我想這些大家應該都知道，也會做得到。可是過午不食這一條戒，對在家居士，尤其是上班的在家居士，可能會有困難，尤其你在上班，時間很緊迫的，中午十二點才下上午班，如果你一定要十二點前用餐的話，會有困難。中國的午時是十一點到一點，所以我個人覺得你中午十二點到一點中間用餐，這個並不為過。❀

inconceivable.

Today, we looked at three great, wise teachers, all of whom serve as excellent role models for us to emulate when practicing the Bodhisattva Path. Although we may not yet reach their level, we can certainly learn from them. One person commented, “In the video, the Venerable Master is so kind and warm; his compassion and virtue truly touch people.” Thank you, Dharma Master, for sharing the spirit and conduct of other great teachers as models for us to learn from. Another person added, “I shed tears watching the Venerable Master in the video.”

Although I have watched the video many times, I’m still deeply moved. You can see the meticulous manner in which the Venerable Master bowed to the Buddhas and explained the Dharma, yet when it comes to engaging with sentient beings, he was very responsive and warm. It is genuinely touching.

Today, although we cannot see each other in person, the Dharma is ever present, and our hearts are connected. Our reverence toward the Precepts, our admiration for the wise teachings, and our wish to learn from them are all present. This is what matters most; it need not be something visible or tangible.

We have some time left, so let’s talk about the Bodhisattva Precepts. After receiving the precepts, it’s important to uphold them, as keeping them is essential. If one receives the precepts but fails to uphold them, that’s considered a transgression.

Another point I’d like to mention is that within the six major and twenty-eight minor precepts, there is one precept pertaining to observing the Eight Precepts on the six vegetarian days, which are:

- Not killing
- Not stealing
- Not engaging in lustful behavior
- Not lying
- Not drinking alcohol
- Not adorning ourselves with flowers or perfumes; not applying fragrant oils to the body
- Not sitting on high or luxurious beds
- Not eating after noon

I think everyone is familiar with these Precepts and can uphold them well. However, the Precept of not eating after noon can be difficult for lay practitioners, especially for people who work, and the time can be quite tight. If you finish work at noon and are compelled to eat before noon, this can be challenging. According to the Chinese time delineation system, noon is from 11:00 a.m. to 1:00 p.m., so I personally think that eating between 12:00 p.m. and 1:00 p.m. is not considered a violation.

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