为什么要受持五戒?

上宣下化老和尚开示 Venerable Master Hsuan Hua's Talks

为什么要受持五戒?

Why Should We Receive and Uphold the Five Precepts?

◎ 不要错过受五戒的机会

◎ Don't miss the chance to receive the five precepts

受五戒、八戒的人，都叫“优婆塞”、“优婆夷”，受过菩萨戒，就叫“菩萨”。本来只有出家人受菩萨戒，但因菩萨是自利利人的，所以在家人也可以受菩萨戒。

People who receive the five precepts, or the eight precepts, are called “Upasaka” (for men) or “Upasika” (for women). If they take the Bodhisattva precepts then they are called Bodhisattvas of initial resolve, because they are making a commitment to uphold the Bodhisattva precepts and follow the Bodhisattva path. Left-home people receive and uphold the Bodhisattva precepts. But since Bodhisattvas of initial resolve are people who wish to learn how to benefit both themselves and others, lay people, too, can receive lay Bodhisattva precepts.

在佛教，受戒是很要紧的，想受戒的人，不要错过机会。

In Buddhism, receiving and upholding precepts is very important. When there is an opportunity to do so, people should not miss the opportunity.

你受一戒也可以，受两戒也可以，受三戒也可以，受四戒、五戒也可以，受八戒也可以，但是不能受十戒；在家人不能受十戒，十戒是沙弥戒，可

以受菩萨戒，十重四十八轻戒。

A person can receive one precept, two precepts, three precepts, four precepts, or five precepts. He can also receive eight precepts but he is not eligible to receive the ten precepts, as those are reserved for shramaneras (novice monks) and shramanerikas (novice nuns). But you can take Bodhisattva precepts, the ten major and forty-eight minor precepts.

受一戒叫“少份戒”；
受两戒叫“半份戒”；
受三戒叫“多份戒”；
受五戒叫“全份戒”。

Receiving one precept is called taking “a minimum share of the precepts,”
Receiving two precepts is called taking “a half share of the precepts,”
Receiving three precepts is called taking “a majority share of the precepts,”
Receiving five precepts is called taking “a full share of the precepts.”

譬如你不能不杀生，不能戒杀戒，你可以受不偷盗的戒。你欢喜饮酒，好像我有个酒徒弟，不愿受“酒”戒，你不受酒戒可以受其他的戒。“我喜欢讲大话，这个‘妄语戒’我不能受。”你可以受其他四戒。“我不能戒杀戒，有时候蚂蚁小蚊虫，在无意中我会伤了它们的生命。如果受戒再犯戒，那更有罪了。”那你可以不受杀生戒，这随你自己的意思。受一戒、两戒、三戒、五戒都可以，不要错过这个机会！

If someone has a problem with receiving the precept of not killing beings, then that person can refrain from receiving that

precept and can receive the precept of not stealing. If someone likesto drink, like my wine-drinking disciple who didn’ t want to take theprecept prohibiting the consuming of intoxicants, then that personcan refrain from receiving the precept prohibiting the consumptionof intoxicants, but can receive the others.

Someone may say, “I like to boast. I cannot receive the precept against lying.” Well, that person can receive the other four precepts.

Another person may say, “I cannot promise not to kill. Sometimes, unintentionally, I may kill ants and small bugs. If I kill them after receiving the precepts, my offenses will be greater.” That person doesn't have to receive the precept against killing. In general, each person can do whatever he or she prefers, receiving one, two, three, or up to five precepts. Just don’ t miss this opportunity.

在中国受戒，你没有二百块钱（美金），你受不了的。那个钱不是做缦衣的钱；缦衣袍是要你自己做，那做多少钱不管你。你欢喜做好一点就用多点钱，你想做不好的就用少点钱。你就单单受戒，供养师父及供养庙上，这两百块也不算多的。

In China, if a person cannot afford to pay (it used to cost two hundred US dollars), then he won’ t be able to receive the precepts. That money did not go toward the purchase of a sash and robe. The preceptees had to purchase those items by themselves. They could buy better or lesser quality sashes and robes, depending on what they had to spend. Just to receive the precepts, one had to make an offering to the teacher and his temple of at least two hundred dollars.

◎ 什么叫“居士”？

◎ Who are the lay people?

什么叫“居士”？居士，就是居家之士，也就是在家相信佛法的人，守持五戒奉行十善的人就叫居士。

A layperson is someone who believes in Buddhism, upholds the five precepts, and practices the ten good deeds and who has not left the home-life.

◎ 什么叫“五戒”？

◎ What are the five precepts?

就是杀、盗、淫、妄、酒，五种戒。现在有很多人受过五戒了，这都叫居士了。

They are the precepts against killing, stealing, engaging in sexual misconduct, and taking intoxicants. People who have received the five precepts are called lay people.

◎ 什么叫“十善”？

◎ What are the ten good deeds?

十善是十恶的反面。十恶是什么呢？身有三恶--杀、盗、淫。意有三恶--贪、瞋、痴。口有四恶--绮语、妄言、恶口、两舌，几乎占了十恶的一半。

The ten good deeds are just the opposite of ten bad deeds. The ten bad deeds are: killing, stealing, and sexual misconduct, which are done by the body; greed, hatred, and ignorance, which belong to the mind; and lying, loose speech, harsh speech, and divisive speech, which are committed by the mouth. Notice that the offenses of the mouth account for almost half of the ten.

◎ 什么叫“绮语”？

◎ What is loose speech?

所说的话非常不正当，有的说某某女人如何如何，或者说某家如何如何，绮语所说的话近于邪，不正当的话。

Loose speech is crude or lewd speech, such as talking about how women (or men) behave, or gossiping, and so forth.

“妄言”就是打妄语。

Lying means not telling the truth.

“恶口”就是骂人，骂人就是造口业。

Harsh speech refers to scolding people, which creates mouth karma.

“两舌”，一个人怎么会长两个舌头呢？这不是生了两个舌头，是这个人说两种话，对甲就说乙如何如何，再对乙说甲如何如何，互相挑拨离间，这就是两舌。

Divisive speech means being double-tongued in the sense that one back-bites and causes schisms. Such a person tells A about B and then B about A, trying to split them up. That is how divisive speech works.

◎ 十善是什么?

◎ What are the ten good deeds?

十恶反过来就是十善。十善是什么？就是不杀生、不偷盗、不邪淫、不贪、不瞋、不痴、不绮语、不妄语、不恶口、不两舌。这个恶，你不做了，就是善。居士要奉行十善，所以要守五戒行十善。

Turn the ten evil deeds around and they become the ten good deeds. What are the ten good deeds? They are: not killing, not stealing, not indulging in sexual misconduct, not being greedy, not harboring hatred, not being deluded, not using loose speech, not lying, not saying harsh words, and not engaging in divisive speech. If

you can refrain from doing all these bad things, then you will bewholesome. Lay people should practice these ten good deeds. All laypeople must observe the five precepts and practice the ten gooddeeds.

◎ 必须向出家人求戒

◎ Precepts should be requested from a left-home person--an ordained monk

持戒就是“诸恶不做，众善奉行。”戒有多少种呢？有很多种。有五戒--凡是皈依三宝的人，想往前再进步就要受五戒。受五戒后，再往前进步就是受八戒。受八戒后，再受十戒，那就是沙弥（尼）了。

To uphold precepts is just to do no evil but do all good. How many precepts are there? There are many sets of precepts. First, there are the five precepts. Those who have taken refuge with the Triple Jewel and who like to take another step forward should receive the five precepts. After having received the five precepts, another step forward would be to receive the eight precepts. Following that would come the ten precepts for novice monks and nuns.

在家人想求戒，一定要向出家人求戒。传戒就是给你戒体，这个给你戒体的人，一定要是比丘。在佛的戒律中，不准比丘尼传戒的。

Lay people who like to receive precepts must request them from an ordained monk. To transmit precepts means to give the precept substance to the preceptees. The person who transmits the precept substance to you must be a Bhikshu. In the Vinaya, a Bhikshuni is not permitted to transmit precepts.

◎ 佛教徒要守持的根本戒律

◎ The basic rules to be observed by Buddhists

五戒是佛教徒最根本要守的戒律，就是不杀生，不偷盗，不邪淫，不妄语，不饮酒。

The five precepts are the most fundamental rules that Buddhists should follow. They are: not killing, not stealing, not engaging in sexual misconduct, not lying and not consuming intoxicants.

不杀生，你常常不杀生就得长寿报，寿命会长。为什么有的人寿命长？有的人寿命短？寿命长的人，因持不杀戒得长寿报；寿命短的人，因他欢喜杀生就得短命的果报。

If you receive the precept against killing and constantly refrain from killing, you will be rewarded with longevity. You will live a long life. Why is it that some people have long life spans while others have short life spans? Those who had upheld the precept against killing are rewarded with a long life, while people who liked to kill have the retribution of short lives.

为什么要持不偷戒？因为偷，是损坏人的财产福命。什么是偷盗？是偷偷的把别人的财产物质偷走了。你尽偷盗别人的东西，你得到什么果报呢？将来你就受财产不长久的果报。好像你本来很有钱，突然间被强盗抢去了。

Why should we observe the precept against stealing? It is because stealing causes others to lose their wealth. What is stealing? It is covertly taking away properties and materials belonging to others. What’ s the retribution for stealing others’ things? The retribution will be that of not being able to hold one's own wealth long. For example, someone may be rich, and all of a sudden that person gets robbed.

淫、妄、酒，也都是这样子。就好像你不守淫戒，去奸淫别人的妇女，将来你自己的妻女也被人玩弄，这都是一种果报。

Sexual misconduct, lying, and taking intoxicants are similar. For instance, someone who does not observe the rule against sexual misconduct might have affairs with others' women. In the future, that person's own wife or daughter will also be prostituted by others. Those are the kinds of retributions that will happen.

妄语，你自己要是不骗人，你就不会被人骗。

As to lying, if we don't cheat people, we will not be cheated.

说“我这一生没有骗人，为什么很多人来骗我呢？”我方才不是说过，这种果报不是一生的事情，是有过去、现在、未来，果报是通三世的。你今生没有骗过人，你可知道你前生你骗过多少人吗？“我不知道。”你不知道？那有人骗过你，这是应该的。

Someone may complain, "I have never cheated anyone in my life. Why is it that many people cheated me?" Didn't I just say that the matter of retribution is not limited to one lifetime? It spans three time periods: past, present, and future. You may not have cheated anyone in this life, but do you know how many people you had cheated in your previous life? "I don't know." You don't know? So it may be fitting that people cheat you now.

本来不想说大话，因说大话，但是总是不假思索就打妄语。这个打妄语很快，不用思索，不用想一想要打什么妄语。譬如有人问你：“偷东西没有？你偷了没有？”就是偷了，你也会说：“我没有偷。”不用想就说没有偷。一个“偷”犯了一个戒，“打妄语”又犯了一个戒。

A person may not have intended to boast, but it's very easy to tell a lie without even realizing it. Telling lies can happen very fast. A lie comes out before we know it. For instance, someone may ask a person, "Have you stolen something?" The person may reply, "I didn't" without even stopping to think even if he did. If in fact, the

person stole, then, by denying it, he commits the offense of lying ontop the offense of stealing.

酒饮少是没有什么问题，喝多了就会乱性，人就颠倒，所做的事也颠倒，所以佛教里戒酒。

A little wine doesn’ t hurt. However, if people drink a lot they will become confused and do crazy things. That’ s why drinking wine is prohibited in Buddhism.

这五戒说起来是有很多道理。主要的是我们手不去杀生，心里也不生杀念，这才是真正持“杀戒”。盗也是如此，手不去盗，心也不生盗念。“盗”，不论大小，凡是没有人许可你，你自己偷偷用了其他人的东西，这都叫犯盗戒。

If we were to elaborate, the five precepts encompass many principles. The main point is that when we make sure our hands do no killing, we must also be sure that our minds do not entertain any thoughts of killing. Then we are truly upholding the precept against killing. The same applies to the precept against stealing. When our hands are not stealing, our minds must also be free of thoughts of stealing. Regardless of the value of objects, if someone uses something or takes something stealthily without getting permission, then that is considered to be a violation of the precept against stealing.

◎ 可不可以抽烟?

◎ Is smoking allowed?

好像有一个人到外面抽香烟。回来我问他：“你抽了几支香烟？”“我没有抽啊！”“有人看见你抽了嘛！他来告诉我的。”“噢！那，我就抽一个。”

Another example is a person who went outside to smoke. When he came back, I asked him, “How many cigarettes did you smoke?” “I didn’t smoke.” he said. “Some people saw you.” I replied. “Oh. I smoked one cigarette," he said.

你看，他先是说他没抽，以后又说抽一个。我说：“你现在还有几个？”“现在还有三个。”“那七个到哪去了？”“这…这…I don’t know. 我不知道。”我拿一个棍子照他头就“啪”打一下，“你知不知这是什么？你觉不觉得痛？”“觉得痛。”“你觉得痛，为什么你要讲大话？”“这…这戒律上没有说戒烟的。”“你读过戒律了吗？戒律上没有说戒烟，你一定知道吗？那个烟就包括在酒里面。”“啊！我不知道。”

You see. He said he didn’t smoke and then said he smoked one cigarette. I said, “How many cigarettes have you got left?” “Three.” “Where are the other seven?” “Well…, I don’t know.” I picked up a club and hit him right on the head--Pow! “Do you know what this is? Does it hurt?” “Yes.” “Yes? Then why did you lie?” “Well…the Vinaya doesn’t prohibit smoking.” “Have you studied the Vinaya? Do you know for sure that it doesn’t prohibit smoking? Smoking is included in the precept against taking intoxicants.” “Oh! I didn’t know.”

人抽烟的味道最不好，不单外面的味道不好，就是身里里面的味道也不好，尤其是菩萨、善神护法，一发觉你有烟味，就不保护你了。你就是有多大的功德，祂也不管你了！你就会遇到很多意外的事情。

The smell from smoking is terrible. Not only does it make a person smell bad outside, it also makes the inside of his body smells bad. Bodhisattvas and Dharma-protecting good spirits will not want to protect you when they find out you smell like smoke. No matter how much merit and virtue you may have, they will leave you alone

and many accidents will happen to you.

不要说别人，我们这儿有一个人偷着抽香烟，所以就遇到很危险的事情，这就是因抽香烟所引起，不过他自己到现在还不知道。

We don’ t have to talk about others; currently there is one person among us who smoked stealthily and caused a very dangerous incident to occur. It happened because he was smoking, but he still doesn't realize it.

抽香烟的人死了之后，会下火焰地狱。火焰地狱专门给抽烟的人预备的，谁抽烟就有机会去。若是戒了烟，就和火焰地狱断往还；若不戒，将来就有份的。人不知道这个厉害，就乱来；你知道了就不会做了。抽烟这个问题比喝酒还厉害。

People who smoke will fall into the hell of Flames after they die. The hell of Flames is especially prepared for smokers. Whoever likes to smoke has the chance to go down there. If you refrain from smoking, you will avoid the path that leads to the hell of Flames. If you don’ t, however, you may end up there in the future. People do not know the seriousness of such matters and do whatever they like. When you understand, you will not do it. Smoking is a more severe problem than drinking.

为什么释迦牟尼佛没说戒烟，只说戒酒呢？因为那时候人还不会抽烟，在佛住世时，没有人懂得抽烟。

Why didn’ t Shakyamuni Buddha prohibit smoking but disallowed drinking? It is because during that time when the Buddha was in the world no one knew about smoking.

◎ 受五戒的重要性

◎ The importance of receiving the five precepts

要是能持五戒十善，就能升到天上。“五戒”──杀、盗、淫、妄、酒。

不杀生是慈悲； 不偷盗是义气； 不邪淫是正人君子； 不妄语是忠信的人； 不饮酒是不乱来的人。

杀生，将来是宿殃短命报； 偷盗，将来是贫穷苦楚报； 邪淫，将来是雀鸽鸳鸯报；小鸟好高骛远，贪邪淫就做了小鸟。

If one can uphold the five precepts and practice the ten good deeds, one will ascend to the heavens. The five precepts are not killing, not stealing, not engaging in sexual misconduct, not lying, and not taking intoxicants:

Not killing is to be kind and compassionate, Not stealing is to be righteous, Not engaging in sexual misconduct is to be an upright and proper person, Not lying is to be a loyal and faithful person, Not taking intoxicants is not to be a reckless person.

Killing brings the retribution of a short life span, Stealing brings the retribution of a life of poverty and hardship, Sexual misconduct brings the retribution of being born as pigeons or mandarin ducks.

Birds are impractical and lustful. If people act that way, they will be reborn as birds.

我时时跟你们讲，你们却不太注意。我也不怕麻烦，再对你们再讲一遍。说什么呢？人不要杀生。因为一切众生在无量劫以来，和我是亲戚，或是朋友，或是父母祖先也不一定的。我们要是杀生的话，前生父母造了罪业，今生托生做牛，做猪，我们杀了他们，等于间接杀了我们的父母是一样的。

I often tell you these things, but you never pay much attention. I don’t mind taking the trouble to remind you again. What is it? People must not kill, because all living beings have either been our relatives or friends, or even parents or ancestors, throughout limitless eons. If our former parents have now been reborn as pigs or

cows because of offenses they committed, and we kill those pigsand cows, then that would be the same as killing our own parentsindirectly.

再说偷盗，“已所不欲，勿施于人。”自己不愿意的事，不要加在别人身上；自己不欢喜的事，不要叫别人做。“不偷盗”，因为我们不愿别人偷我们的东西，我们首先就不要偷别人的东西或财物。

As for stealing, it’s said, “We should not do to others what we would not like done to us.” Since we don’t like having our belongings stolen, we should not steal others’ belongings.

至于邪淫，在因果律上，凡是犯邪淫的罪，受的惩罚是很重。尤其夫妇不应该马马虎虎随随便便离婚，因为你结婚又离婚，在因果律上，人死后身体要分成两份。因为你有两边的关系，所以用锯子从头顶锯到脚底。你结婚几次就要分开多少份。一个女人和一百个男人结婚，就分成一百份；一个男人与一百个女人结婚，也要分成一百份。一百个女人，一人分一块，分得零零碎碎。

In the law of cause and effect, the punishment for sexual misconduct is very heavy. Husbands and wives should not casually divorce. If you are married and then divorce later, in the law of cause and effect, your body will be divided into two parts because you had two relationships. You will be sawed in half from head to toe. You will be sawed into as many pieces as the number of marriages you have had. If a woman married a hundred men, she would be cut into one hundred pieces. Each man would get a piece of her.

分开有什么不好呢？分了，再想把灵性聚集在一起，就很不容易了，这个机会是很不容易得到。得不到这个机会就永远性化灵残，与草木同朽，变成无情的植物。因为你的本性分开了，不够做众生；就是做众生，你一个身体要做八万四千那么多蚊虫。这个蚊虫又去做蚊虫，总也不知向后转，不会

背尘合觉，在轮回里死了又生，生了又死。

What’ s bad about being cut into fragments? It will be hard for the spiritual nature to come together again. Such a chance would be difficult to come by. If the chance does not arise, the spiritual nature will forever be incomplete and one will become an insentient thing, much like wood or grass. One's nature will be so fragmented that it will be insufficient to function as a sentient being. Even if it does become a sentient being, it would be in the form of a swarm of eighty-four thousand mosquitoes or the like. Those mosquitoes would in turn become mosquitoes that also lacked any awareness of how to change their course. They would not be able to wake up and turn away from the deluded existence. They would continually be born and die within the cycle of transmigration.

所以“一失人身，万劫不复。”我们把人的身体失去了，在几万个大劫后，也不容易恢复，再得到这个人身。

Thus, it’ s said, “Once the human body is lost, it will not be recovered in tens of thousands of eons.” If we lose the human body, we will have to pass through millions of eons and still may not be able to regain it.

◎ 受五戒的好处

◎ The benefits of receiving the five precepts

今生不笼鸟，来生不坐监； 今生不钓鱼，来生不讨饭； 今生不杀生，来生无灾难； 今生不偷盗，来生无抢案； 今生不邪淫，来生无婚变； 今生不妄语，来生无欺骗； 今生不醉酒，来生不狂乱。

Not caging birds in this life, we will not be put into the jail in future lives; Not fishing in this life, we will not become beggars in future lives; Not killing in this life, we will not encounter difficulties in

future lives; Not stealing in this life, we will not be robbed in futurelives; Not engaging in sexual misconduct in this life, we will havegood marriages in future lives; Not lying in this life, we will not becheated in future lives; Not drinking in this life, we will not losesanity in future lives.

“今生不笼鸟，来生不坐监”：你想一想，你把鸟关在笼子里令它不自由；这个国家是讲自由的，你让畜生不自由，这也不合乎这个国家的宪法。你让鸟在笼子里，就和在监狱是一样，这个鸟就在笼子里念咒了，说：“果报、果报…”来生果报就来了，那个鸟念咒说：“上帝！你说有果报，为什么他把我放在笼子里头？这是怎么回事？”它就到玉皇大帝，也就是天主那里，左写一张状子，右写一张去告状去。它写多了，天主一看：“好了！这个人是不公道，来生也叫他受这个果报。”这个人后来就坐到监狱里去了。所以说“今生不笼鸟，来生不坐监”，因为那个鸟一天到晚念那个“果报”，念那个因果报应，念那个经给上帝听，上帝就判这个人来生去坐监狱。

“Not caging birds in this life, we will not be put into the jail in future lives.”

Think about it. When someone puts a bird in a cage, he takes its freedom away. By doing that, the person is not abiding by the constitution of this country. This country advocates freedom. Caging a bird is the same as putting the bird behind bars. The bird will start chanting the mantra, “retribution, retribution…” In the future, the bird will go before the Jade Emperor, who is the Lord of the Heavens, and file a suit against the person who caged it.

The Heavenly Lord will say, “Okay, this person has not been fair. He shall undergo the retribution!” You will then go to jail in future lives. This is because the bird has been chanting the mantra of retribution from morning to night. When the Heavenly Lord hears it,

his verdict is that the person who caged the bird should be putbehind bars.

我记得不是今生，是多少生以前，那时候迷迷糊糊，什么道理也不懂，看人家钓鱼，我也去钓鱼，很欢喜钓鱼的。看到鱼吃鱼饵，水就现出一圈圈的波纹，这时把钓鱼竿向上一挑，这个鱼就钓上来了。你说以后怎么样啊？来生就做要饭的，拿个碗向人要饭，因为没有东西吃。所以说“今生不钓鱼，来生不讨饭。”要饭是很苦的，尽向人讨饭吃，所以我们信佛的人少钓点鱼是好的。

I recall it was not in this life but some other lives in the past, I was deluded and didn’t know better. I saw people fishing so I went fishing too. I was quite fond of doing it. When the fish took the bait the water rippled. Then I would swing the fishing pole upward and the fish would be hooked. What happened to me afterward? I became a beggar in the next life. I had to beg for food because I didn’t have anything to eat. Thus, it’s said, “Not fishing in this life, we will not become beggars in future lives.” It’s quite miserable to beg for food. It’s better that we Buddhists do less fishing.

有人说：“我少钓点鱼可以，一年钓一次；我只钓小鱼，不钓大鱼，这样好不好呢？”小鱼也是一条命，大鱼也是一条命；你钓一次也是杀生，你钓多次也是杀生。不过你钓的少，欠的债会少一点；钓的多，欠的债也就多一点：也就是你钓半斤，将来要还八两。

Someone may say, “I can do less fishing. I'll fish just once a year. And I will only fish for small and not big fish. Will that be okay?” Well, a small fish is a life, just the same as a big fish. Fishing once a year, you still end up killing, just the same as when you fish many times a year. However, if you fish less, your debt will be less;

fish more, and your debt will be more. That is to say, if you catch halfa pound of fish, you must pay back eight ounces in the future.

“今生不杀生，来生无灾难”：你今生不杀一切的生灵，等来生就没有人杀你，也没有一切的灾难，也不会被枪打死，也不会火烧死，也不会被水淹死，因为你前生没有杀生，今生也没有病痛。

Not killing in this life, we will not encounter difficulties in future lives. If you refrain from killing any living being, then in future lives you will not be killed and you will be free from all difficulties. You will not be killed by gunshots, burned by fire, or drowned in water. Since you didn’t kill in previous lives, you will also be free from all illnesses in this life.

“今生不偷盗，来生无抢案”：抢案就是你打劫我，我打劫你。你若不偷盗别人的东西，来生没有人抢劫你的东西。你为什么有人抢你的东西？就因为你前生偷盗，以为偷盗是不错的，把别人的东西偷回来，到今生别人又把它抢回去。所以这个因果循环是很不可思议的。

Not stealing in this life, one will not be robbed in future lives. If you don’t rob others of their things, no one will rob you in future lives. Why would you get robbed? It would happen because you had stolen and robbed people in previous lives. You thought it was quite clever to steal others’ belongings. This life, they snatch things back. This revolving cause and effect is quite inconceivable.

“今生不邪淫，来生不婚变”：什么叫婚变呢？譬如离婚，或者结婚后有很多麻烦，这都因前生不守戒律，有邪淫的行为，今生身体上还有一种狐臭味，很大的。你怎样搽香水涂香粉，还是臭的，臭不可闻。本来男人都喜欢女人，但是一闻这个味道都薰跑了；本来女人也都喜欢男人的，但是这个男人有这股臭气，把女人都薰跑了，所以没有人会爱你的。因为不持戒律，身上没有香气；你要是持戒律，戒律精严，你的身体就会放一股香气，香光

庄严。

In this life, if you do not engage in sexual misconduct and never get involved in affairs with other men or women, you will not divorce in future lives. But if you were not faithful in previous lives, your marriage in this life will not be a happy one. Various things will happen to disrupt your marriage. That is the retribution for engaging in sexual misconduct.

Not engaging in sexual misconduct in this life, we will have good marriages in future lives. What is a good marriage? It means there will be no divorce nor any other marital troubles. Divorce and marital troubles are a result of failure to follow precepts. Those who have engaged in sexual misconduct will be born with a bad body odor. Whoever had not observed precepts, will have a very bad body smell in this life. The smell will be so strong that no perfume will be able to cover it. Men usually like women, but when they smell that odor, they will run away. Women are also fond of men, but if a man has such a smell, women will also run away from him. Such a person will not be loved. Anyone who does not uphold precepts will not smell good. If you uphold precepts in earnest, your body will emit a fragrance and be said to be "adorned with fragrant light."

你看在中国清朝的香妃，大概是维吾尔的民族，是回子那边的人。她身上总是放香的，不用搽香水或用香皂，她身上自然有股香气，比什么都香。所以中国那个糊涂皇帝，就欢喜身上放香的女人，就去出征把她抢回来，封她叫"香妃"，令其他的女人妒嫉她。因为皇帝有很多老婆，三宫六院，这个正宫娘娘妒嫉她，就把她杀死了，这个香妃也就不香了。

The court lady--Madame Fragrance of Chin Dynasty in China, probably a member of the Uighurs, always emitted fragrance. She

didn’ t have to use perfume or fragrant soap. She had this naturalfragrance from her body that was more fragrant than anything else.The deluded Chinese emperor waged a war and took her back. Henamed her “Madame Fragrance,” which made all of his otherwomen jealous. The emperor had many wives, and his jealousempress had her killed, after which she was no longer fragrant.

今生不邪淫，你很守规矩不跟别的女人或男人去邪淫，来生你结婚也不会离婚的。因为你前生不忠实，今生也搞得不愉快，有种种特别因缘就婚变，婚姻有变故了，这是邪淫的果报。

In this life, if you do not engage in sexual misconduct and never get involved in affairs with other men or women, you will not divorce in future lives. But if you were not faithful in previous lives, your marriage in this life will not be a happy one. Various things will happen to disrupt your marriage. That is the retribution for engaging in sexual misconduct.

“今生不妄语，来生无欺骗”：因为今生不打妄语，到来生没有人会欺骗你。所以有人欺骗自己，“噢！原来前生自己打过妄语，所以今生才有人欺骗我。”有人告诉我，从菲律宾来的四个人不是真的要来出家，是想藉这条路来这里，来了以后不会出家。我说没有关系，我就是明明知道他们是欺骗我，我还是相信他们。因为我不愿意欺骗人，我也相信人不欺骗我。我明明知道他是欺骗我，我也不想他是欺骗我，我不这么想。那个人听了之后说：“噢！这是好的！”这个世界就是你防备我，我防备你；你怕我欺骗你，我怕你欺骗我。那我知道他欺骗我，却不这么想。是不是吃亏了？吃亏就吃亏了，没有关系。

“Not lying in this life, we will not be cheated in future lives.” If we don’ t lie in this life, no one will cheat us in future lives. If

someone cheats us, we must realize, “Oh, I must have lied in aprevious life and so I am being cheated in this life.”

Someone told me that the four people from the Philippines did not come to leave the home-life. They just used it as an excuse to come to the United States I said that it’ s all right. I know their motive very clearly, but I still believe them because I don’ t want to cheat people and I also believe that people will not deceive me. Even if I know someone is cheating me, I will not bring forth the thought that he is. The person who hears it may say, “Oh! This is good.” In this world, many people put up defensive fronts against each other. You fear that I may cheat you, and I am afraid that you may deceive me. Am I taking a loss by not minding being cheated? If I am, it doesn’ t matter.

“今生不醉酒，来生不狂乱”：来生就不会发癫狂，发神经。为什么你今生发神经，精神不正常？就因为你前生喝酒喝得太多了。那个麻醉药、迷幻药也吃了很多，所以到今生狂性还不断。这个因果循环就是这样的。信不信由你，我不管。你信，我也这么说；你不信，我也这么说：不管你信不信，我都要说。

“Not drinking in this life, we will not lose sanity in future lives.” Why is it that people lose their sanity or have mental illness in this life? It is because they drank too much and took a lot of drugs in previous lives. Therefore, the insanity continues into this life. The circular flow of cause and effect is this way whether you believe it or not. Whether you believe it or not I will say it just the same.

◎ 学佛法没有什么利益?

◎ Is there no benefit in studying the Buddhadharma?

“唉！我学习佛法，研究佛法，听经闻法，已经有这么长的时间了，我还没有得到什么利益！”你想得到什么利益？其实这个利益对你是很大的，你却不知道。什么利益呢？

“I have studied, investigated, and listened to the Buddhadharma for a long, long time and I have not gained any benefit!” What benefit do you want? In fact, you have gained great benefit without knowing it. What kind of benefit have you gained?

譬如你在这里学习佛法，你就不会去杀人，在杀人罪犯里就没有你了。你说这不是好处吗？你这儿听经闻法，偷盗的罪犯里又没有你了；你若不听经闻法，说不定就偷盗、杀人、放火，偷盗的罪犯里，你恐怕就有一份了。你说这不是好处吗？

When you study Buddhadharma here, you aren't out murdering people. Therefore, you are not among those murderers. Is that not a benefit? When you come here to attend Dharma lectures, you will not be found among thieves and burglars. If you don’t listen to lectures, you may get involved in theft, robbery, or even arson. Now that you study Buddhadharma, you are free from all these crimes. Wouldn’t you say that’s a benefit?

你现在学习佛法，身就不会去犯淫业，不会到外面去行淫欲。你没有这种行为，在奸杀的罪犯里又没有你这一份了。你做很多正当的事，这个罪犯里你又没有份了，这岂不是好处呢？你在这儿学佛法不会去打妄语，不会去外面欺骗人，那么打妄语的罪犯里又没有你了，你这就是口业清净了。你再不喝酒，不抽烟，不吸毒，不吃种种迷魂药了，你的意业也会清净了，就会不贪，不瞋，不痴，因为你不吃那些迷人的东西，所以吸毒罪犯里面你也没有一份了。

When learning Buddhadharma, you do not get involved in sexual misconduct. so you won’t commit crimes such as rape. You

do many proper things so you will be free from all crimes. Isn’ t thata benefit? When you study Buddhadharma, you won’ t tell lies or goaround cheating people. Then, you won’ t commit the offense oflying. That is purifying your mouth karma. If you can go further torefrain from drinking, smoking, and taking drugs, then your mindkarma would be purified too. Since you don’ t consume thoseintoxicants, you wouldn’ t be in the company of drug criminalseither.

这三业清净不是学佛法的好处是什么？你如果不学佛法，杀人，放火，偷东西，警察就会捉你坐监。甚至让你永远不能出来，你说这是苦不苦？你学佛法，把这些的灾难都没有了。这不是好处是什么？所以心无疲厌，要常常来学佛法。

If purifying the three karmas is not a benefit of learning Buddhism, then what is it? If you don’ t study the Buddhadharma, you may kill, or steal, or get involved in arson. Then the police will catch you and put you behind the bars, perhaps for life. Wouldn’ t that be miserable? Since you are studying Buddhadharma, you are free from all these problems. If that is not a benefit, what is it then? Therefore, we should not grow weary of studying the Buddhadharma.

◎ 不受戒是真“自由”吗?

◎ Will "not receiving precepts" give you true freedom?

有这个邪知邪见的人说：“不要受戒。你受戒做什么？何必弄个‘戒’来管着你？不受戒多自由呢！你何必要受戒呀？”你以为不受戒是自由，却很容易堕地狱了。那真是“自由”，很容易就跑到地狱去了。

People with wrong views say, “Don’ t take the precepts. What do you want to take them for? Why get some precepts to restrain you?” That is a wrong view. You think that not receiving precepts is

being free. But it’ s very easy to fall into the hells that way. That'swhere your so-called "true freedom” may lead you.

你若受戒，有戒来支持你，有戒相、戒法、戒体支持你，就不容易堕地狱；就是堕地狱也很快就出来了。你要是听其自由，不受戒，以后堕落地狱里，什么时候才能出来，那是没有人能担保的。

If you receive the precepts, you will have the protection of precepts. The precept marks, percept dharma, and precept substance will support you. You will not fall into the hells that easily. Even if you do fall into the hells, you will get out quickly. If you like to be free and don’ t take precepts, then later when you fall into the hells, it's not for sure when you will come out.

你要是受过戒，堕地狱的时间，由很长的时间可以缩短。好像你犯了很大的法，被警察捉住，因为你给总统做护卫、茶房，总统就写字条叫人把你放出来，你很快就出来了。若是没有这种关系，很久的时间也不能放出来，不知要拖延多久。这是同一个道理，你有“戒”来保护你，它可以把你受很长罪的时间，缩为很短的时间。所以不要自作聪明，说不受戒是好的。

On the other hand if you have received precepts your time span in the hells can be shortened. It is like when someone who committed a major crime gets caught by the police. If the criminal had worked as a personal guard or an attendant for the president, then the president may write a note ordering that criminal's release. If the criminal doesn’ t have such connection, he won’ t be released for who knows how long. It is similar to that. When you have the protection of precepts, the long duration of your suffering can be greatly condensed. Therefore, don’ t get smart and say, “It’ s good not to receive the precepts.”

你们受戒，这是好的。我告诉你们，众生受佛戒，即入诸佛位。众生受了佛戒，就是入了佛位，所以不要毁佛禁戒，不要毁谤佛的戒律。

It’s good for you to receive the precepts. Let me say this to you, “Having taken the Buddha’s precepts, living beings enter the position of all Buddhas.” When living beings take the precepts of Buddhas, it’s the same as having entered the position of the Buddha. Therefore, don’t disparage the precepts or slander the Vinaya of the Buddha.

◎ 破戒怎么办?

◎ What if I break the precepts?

“戒为成佛之母”，想要成佛就要持戒，不能犯戒的。犯戒就好像船有窟窿，你说这个船是不是要沉到大海里去？所以犯戒就好像船沉到大海一样，所以不是受了戒不持戒。你受了戒，就要守着戒；你不守着戒，那就是漏了。你这一漏，就成了有漏，不是无漏了。无漏就是你不破戒；你破了戒，就是漏。漏了怎么办？就要补。怎么补？就要做功德，用钱或是用力量来做功德，在三宝的面前立功德赎罪，你立功就没有罪了。

Precepts are the mother of Buddhahood. If you want to become a Buddha, you must uphold precepts and not break them. Having transgressed the precepts is just like drifting in the ocean in a leaking boat. Won't the boat sink? Violating the precepts is just like causing the boat to sink in the ocean. When you have received the precepts, you must uphold them. If you don’t, it’s the same as having leaks. When you leak, you are not free of outflows. Having no outflows comes when we do not break the precepts; when you break the precepts, you have outflows. What should you do if that happens? You must mend the precepts. How? You may create merit and virtue either by making monetary donations or by doing

volunteer work. By redeeming your offenses and establishing meritbefore the Triple Jewel, you will wipe out your offenses.

◎ 老修行的故事

◎ The story of an old cultivator

以前有个老修行，是在家人不是出家人。他受了五戒，另外又受了一个“食不语”的戒。可是他把五戒都犯了，就剩这个“食不语”的戒未犯。护这条戒的戒神就希望他快点犯这条戒，祂也好走了，不保护他。但是这个人始终也不犯这条戒，吃饭的时候，他总不讲话。以后这个戒神就给他托梦：“你什么戒都犯了，为什么吃饭这个戒你不犯呢？你快点犯，我好离开你了。”

Once an old lay cultivator had received the five precepts and an additional rule of “keeping silent while eating.” However, later he broke all five precepts and only kept the rule of "keeping silent while eating." The precept-protecting spirit that protected this rule hoped that the lay person would violate it so that he could also leave. This person, nonetheless, never broke that rule. He always ate in silence.

Later, that precept spirit appeared in a dream, “You have transgressed all the precepts. Why haven’t you broken this rule of "keeping silent while eating"? Please break it quickly so I can leave.”

这个老修行心想：“噢！我就持一个食不语的戒，果然有戒神保护着我。”于是他后来又找了一个有道德的法师，又重受过，结果他也修行成道了！这每一个人有每一个人的因缘。

The old cultivator thought to himself, “I only hold this one rule of eating in silence and still I have that precept spirit protecting me.” Thereafter, he found a virtuous Dharma Master and received the five precepts again. Consequently, he cultivated and realized the Way. Each person has his own set of causes and conditions.

所以受戒在佛教里是很重要的事。

Therefore, receiving precepts is a very important matter in Buddhism.

◎ 文殊菩萨的宝珠

◎ ManjusHri Bodhisattva's Precious Pearl

文殊师利这位菩萨修菩萨行时不打妄语，也不杀生也不偷盗。总而言之，他谨守戒律。由什么证明他守戒律而不偷盗呢？他有一次对其他的菩萨讲：“我从一发心修行就持不盗戒，所以现在我所有的东西就没有人偷盗；不单没有人偷盗，我就是把最值钱的东西放在地上，也没有人会把它拿去。”

While Manjushri Bodhisattva was practicing the Bodhisattva Way, he never lied. Nor did he commit any offense involving killing or stealing. In general, he upheld the precepts strictly. How can we prove that he followed those rules and never stole things? Once, he told the other Bodhisattvas, “Ever since my initial resolve to cultivate, I have held the rule of not stealing. Therefore, my belongings will not be stolen by anyone. Not only will no one steal from me, even if I leave my most valuable possession out in the open, no one will walk away with it.”

有的菩萨就不信他的话，就说：“我们要有实地的试验，实实在在地试验一下。你把你最值钱的东西拿出来，我们把它放在城门那个地方，因为那儿来回走的人最多了。我们把它放在门的中间，经过三天，如果没有人拿这个东西，这证明你说的是实在的。”

Some Bodhisattvas didn’t believe him and said, “We would like to test your claim with an experiment. Leave your most valuable thing at the city gate, which is the busiest place. Leave it there for three days. If no one picks it up that will prove that your statement is true.”

文殊师利菩萨说：“好啊！我们就来试试看！”于是他把他最值钱的一个宝珠拿出来——菩萨都有很多宝贝、宝珠的——就放在城门的中间。人们从城外进到城里来，经过这个城门的人很多，可是经过三天，果然没有人拿。一般的菩萨都知道文殊师利菩萨守不盗戒是真的。

Manjushri Bodhisattva agreed to try the experiment. Thereupon, he put his most precious pearl--all Bodhisattvas possess many precious and valuable things--at the city gate. Many people passed through the gate in the next three days and sure enough, no one picked it up. The other Bodhisattvas then knew that Manjushri Bodhisattva had truly upheld the precept against stealing.

◎ 不要做自己的辩护律师

◎ Don't act as your own defense attorney

一样的佛法，每一个人的讲法不同，修行法不同，每一个人的见解不同，所以有很多种类的分别，又有很多种类的看法。

Different people explain the same Buddhadharma in many different ways. Accordingly, the methods of cultivation are also different. Each person has his own interpretation. Therefore, there are many different viewpoints.

譬如真正修佛法的人，要不抽烟，不喝酒，不吃那么多的肉。有的同是佛教里面的人就说了：“佛讲戒律教人不杀生，不偷盗，不邪淫，不妄语，不喝酒，没有叫人不抽烟，所以抽烟不在佛教的戒律以内。”这就是自己给自己讲道理。根本抽烟的问题就在饮酒里面，不过自己要给自己做辩护律师，就说抽烟是不犯戒的。

For instance, true cultivators of Buddhadharma should not smoke, drink, or eat meat. But some Buddhists say, “The Buddha’s precepts prohibit people from killing, stealing, indulging in sexual misconduct, lying, or drinking. However, there’s no mention of

smoking. Therefore, smoking is not included in the precepts." Thisis a self-justification. Smoking is covered in the precept againstdrinking. They want to act as their own defense attorneys so theysay smoking is not a violation of the precepts.

真正有智慧的人，凡是不对的事情都应该不做，也不一定要佛讲戒律讲到这个问题，我就不做；没说到我就要做。不是这样的。一切恶劣的习惯，我们都应该改了它。

A person with true wisdom will not do anything improper. He will refrain from doing all manner of bad things, not just those mentioned in the precepts. We should change all our bad habits.

我们说不吃肉，不杀生，这个不杀生，也包括了不吃肉；这个不吃肉，也包括了不杀生，因为你要不杀生就没有肉吃了。有的佛教徒又说了："佛没教人不吃肉，只是教人不杀生。佛都允许人吃三净肉--不见杀，不闻杀，不为我杀：吃三净肉是可以的。"这也是自己口里馋，舍不得这个肉味，所以这样辩护。

Not killing includes not eating meat and not eating meat also includes not killing. That is because if we don't kill, there will be no meat to eat. Some Buddhists say, "The Buddha prohibited people from killing, but not from eating meat. The Buddha allowed people to eat the meat that is pure in three ways: 1) One does not see the creature killed; 2) one does not hear the creature being killed; 3) the creature was not killed especially for oneself. Eating meat that is pure in these ways is permitted." That is also a self-justification because the person basically cannot renounce meat.

以前我遇到一个教授，一天不吃肉也不行的，一定要吃肉。他说："我即使不吃肉，就是闻闻肉味也是好的，都解馋了。"所以，你看每个人的见解是不同的，各人有各人的思想。

I met a professor before who could not get by for one day without eating meat. He said, “Even the smell of meat would relieve my craving for it if I couldn’t get to taste it.” So you see, each person has his own ideas and views and they are all different.

学佛法就要学戒、定、慧。

In learning Buddhadharma, we must learn precepts, concentration, and wisdom.

戒，就是“诸恶不作，众善奉行。”凡是恶的事，都不要做；一切的善事，都要做。

定，就是勤修禅定。慧，就是由戒生定，由定发慧。这是戒定慧三无漏学。

Precepts help us to “refrain from all evil and do all good.” We refrain from doing whatever is bad, but we do all good things.

Concentration is the vigorous study of Chan meditation. Wisdom is the result of concentration, and concentration comes from upholding precepts. This is called the three non-outflow studies.

要息灭贪、瞋、痴，要不贪、不瞋、不痴；没有贪了就不争了，不争了就无所求了，你无所求就不自私了，不自私也就不自利了。所以这都有连带的关系。学佛法就是要老老实实照这个方法做去，不能投机走捷径，躐等而进，要这样子实实在在去修行。

We must put an end to greed, hatred and delusion. Being free from greed, we will not fight. When we do not fight with others, we seek nothing. When we do not seek, we will be selfless. When we are selfless, we will not pursue personal advantage. All these are related. Studying Buddhadharma means following the teaching in a precise and honest manner. Don’t take chances and shortcuts, just

cultivate honestly.

◎ 什么是净戒?

◎ What are PURE precepts?

各位要注意这个“净”字。净，是什么意思呢？就是不染污，就是清净，丝毫的染污也没有，这种净就是一念不生谓之净，净念。

You should pay attention to the word “pure.” What does “pure” mean? It means being pure and clean, free from all defilement. Not having the slightest defilement is the kind of purity in which not even a single thought arises.

你单在外边持戒，说：“我不杀生。”你心里常常不满意人，或者发人的脾气，这都犯杀戒了。

Not killing includes purifying our thoughts. If we uphold precepts on the surface and claim that we don’t kill, but we complain about others constantly or get angry with people, we are still violating the precept against killing.

偷盗，你不必真正去偷去，就心里面羡慕人家的财物或者技能，妒嫉人，这都犯了盗戒了。

Not stealing includes mental states. We don’t have to steal physically. When we envy other’s wealth or talents, or become jealous of people, we transgress the precept against stealing.

邪淫，你心里尽打异性的妄想，这都叫犯了淫，都是不净了。

Not committing sexual misconduct includes not having improper thoughts about the opposite sex. If we indulge in improper thoughts about the opposite sex, then we are being impure and breaking the precept.

这个净戒，就要乾干净净的，一点染污念也没有了，这才是净戒。

Holding the precepts purely means leading a clean life without any defiled thoughts. That is to hold the precepts purely.