

八關齋戒——為出家及成佛做準備

Eightfold Precepts prepare you for monastic life and Buddhahood

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今天早上你們求受八關齋戒，這是非常殊勝難得的，為什麼呢？戒為無上菩提本，我們要修行，一定要發菩提心，這個菩提心要有一個根本來做基礎，這個根本就是戒律。

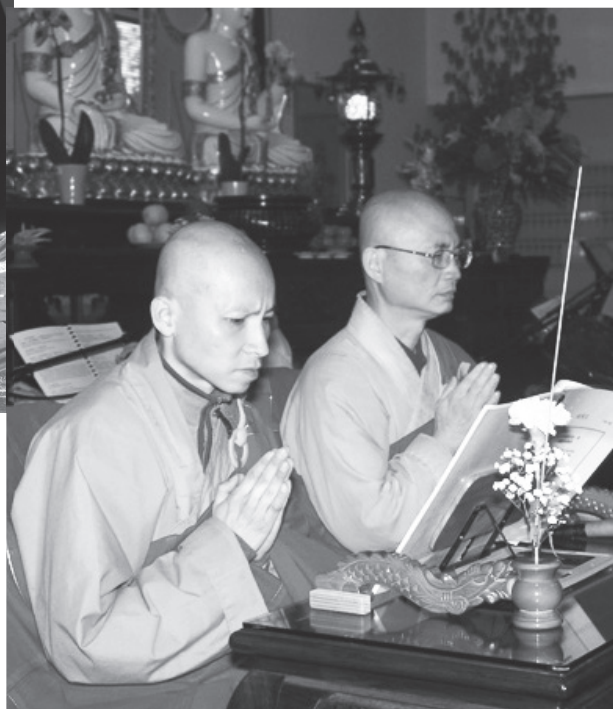
釋迦牟尼佛要入涅槃之前，阿難尊者就來請問佛四件事情；其中有件事情就是說，佛住世的時候我們都以佛為師，現在佛要入涅槃了，那我們應該以什麼為師呢？佛就回答說：你們要以波羅提木叉為師。這個波羅提木叉就是戒。

所以從這一點，我們就可以知道，佛住世的時候，佛的弟子有什麼事情，或有什麼不明白，做錯了，可以來請教佛。那麼佛不住世了，我們應該怎麼辦呢？當然在世間上有很多善知識，像上人就是最好的善知識。我們現在是佛弟子，很多人受了五戒、八關齋戒，那就是要以戒為師，這個戒就是一種準則，當我們在日常行事當中，所行所做，一言一行，一舉一動是不是合乎戒律，那麼用這個來做一個標準，所以戒律就可以做為我們的導師。

This morning you took the Eightfold Precepts. This was a rare opportunity. Why? Precepts are the basis for accomplishing unsurpassed enlightenment (Bodhi). When we cultivate, we need to bring forth the Bodhi resolve. This Bodhi resolve requires a foundation which is based on precepts.

When Shakyamuni Buddha was about to enter Nirvana, Venerable Ananda asked Buddha four questions. Among the four questions, Ananda asked: "When the Buddha was in the world, he was our teacher. Now that the Buddha is leaving this world (entering Nirvana), who should we take as our teacher?" Buddha replied: "You need to take the Pratimoksha as your teacher." The Pratimoksha is the precepts.

From this scenario, we can see that when the Buddha was in the world, when the disciples had questions or made a mistake, they could rely on the Buddha for an answer. Now that the Buddha is not around any longer, what shall we do? Of course there are still good knowing advisors in the world. Venerable Master Hua is an example of an unsurpassed good knowing advisor. We are the Buddha's disciples and have taken the Five Precepts and Eightfold Precepts; so we have to rely on the precepts as our teacher. The precepts are a guideline. In our everyday action and speech, are we in accord with the precepts? When we use precepts as our guideline like so, then we can call them our teacher.

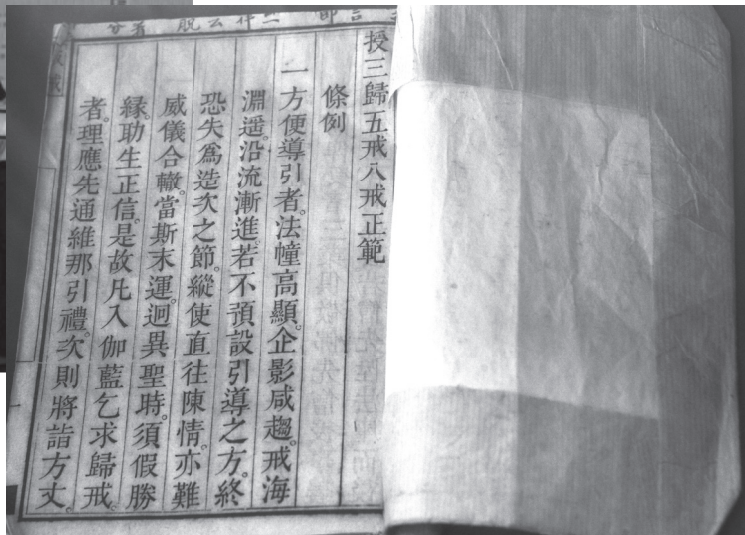


如果說戒律就像一把尺一樣來規範我們，那這把尺要來量我們自己，不要在別人身上量來量去，因為如果是這樣，那就像上人講的，我們變成了洗衣機，專洗別人的衣服，自己不乾淨了也沒辦法來收拾。所以，我們受了戒以後是以戒律來規範自己，然後迴光返照，當有任何事情，或是錯誤，或是別人指責我們，這個時候不要去反駁，應該像上人講的：「真認自己錯，莫論他人非，他非即我非，同體名大悲。」這個意思就是說，因為我們有戒律做基礎了，有戒律做我們的導師，那我們心中就有一個尺度了，所以我們所行所做是不是合乎佛的教導，就要根據佛所制的戒律。

一般在家人能夠受戒的機會相當多，如果你受了五戒，你持戒清淨，沒有捨戒，當然只要受一次就可以了。那麼八關齋戒是常常有舉辦的，尤其在我們的分支道場，或是萬佛聖城，只要有大法會，我們通常都會傳授八關齋戒，因此受戒的機會很多。但是在家人雖然常常受戒，可是研究戒律的機會卻很少，所以對戒律的了解可能就相當有限。今天時間也是有限，我只能很簡要的來跟大家介紹一下「戒律」。

If we use the precepts as a ruler to discipline ourselves, we should use this ruler to measure ourselves and not others. If we measure others, then it is like what Master Hua said: “We’re washing other people’s dirty laundry and not our own.” We are unable to clean our own laundry. When we take the precepts, we need to use it to guide us and reflect on ourselves. Whenever issues arise, mistakes happen or when people point fingers at you, you don’t need to defend yourself or fight back. You should be as what Master Hua said: “Genuinely recognize your own mistakes. Don’t discuss the wrongs of others. Their wrongs are just my own wrongs. [To realize that] one is of the same substance is great compassion.” This means that we have the precepts as the foundation and our teacher; in that way, we have a guide in our heart. We can use the precepts, as laid down by the Buddha, in our everyday action and speech.

In general, laypeople have plenty of opportunity to take the precepts. If you took the Five Precepts and purely upheld the precepts without renouncing them, then taking it once is sufficient. Eightfold Precept ceremonies take place very often. In our branch monasteries and in CTTB, whenever there are large Dharma assemblies, there are usually also Eightfold Precept ceremonies held. There are many opportunities to take the Eightfold Precepts. Although laypeople very often take the Eightfold Precepts, the opportunity to study them is rare. Thus, their understanding of the precepts is limited. Time is very limited today so I would like to give a simple introduction to precepts.



這個戒呢，基本上分為四科：第一個是戒法，第二個是戒體，第三個是戒相，第四個是戒行。

這個「戒法」是誰所制的呢？是佛制的。本來佛成佛以後，在十二年當中，也沒有戒律的，因為佛弟子依止佛而住，所以他們在身口意三業上都很清淨，並沒有犯戒的行為，可是過了十二年後，很多佛弟子他們就開始犯戒，當然有些弟子犯戒是一種示現，是為了末法眾生，讓我們有所遵循，故意示現犯戒，讓佛來制戒。所以佛就隨犯隨制，就是某個弟子犯了甚麼錯誤的行為，佛就制那條戒。

佛制的戒律分成兩種，一個是菩薩戒，一個是聲聞戒。

菩薩戒像《梵網經》十重四十八輕戒，就是屬於菩薩戒。這個菩薩戒，當受戒以後這個戒體就盡未來際的，直到成佛為止，那麼現在一般出家眾都受了《梵網經》的十重四十八輕戒，上人住世的時候也傳授這個戒給很多在家人，因為那時候上人有這樣的方便。那現在在家人所受的菩薩戒已經不是《梵網經》的菩薩戒，而是從《優婆塞戒經》節錄出來的六重二十八輕戒。

很多人有一種誤解說，十重四十八輕菩薩戒是只有出家人所能受的，其實不是，在戒本上講的很清楚，這個天、龍、鬼、神等都可以受戒，即使沒有男、女根，或雙重性別

Essentially, precepts have four aspects:

- (1) The dharma of the precepts
- (2) The substance of the precepts
- (3) The characteristic of the precepts
- (4) The practice of the precepts

Who laid down the dharma of the precepts? The Buddha did. Originally, after the Buddha accomplished Buddhahood, there were no precepts in the first twelve years. Because the disciples followed and lived with the Buddha, their body, mouth and mind were pure and they didn't violate the precepts. But after twelve years, the disciples began to violate the precepts. Of course, there were disciples who violated the precepts to put on a show and allow the Buddha to lay down the precepts. That way, living beings in the Dharma Ending Age can learn from the precepts. Buddha laid down a precept for each mistake made. Whenever a disciple made a certain type of mistake, the Buddha accordingly laid down a precept for that mistake.

There are two kinds of precepts:

- (1) The precepts of the Bodhisattvas
- (2) The precepts of the Sound Hearers

The *Brahma Net Sutra* with 10 major and 48 minor precepts is an example of the precepts of the Bodhisattvas. The precept substance of the Bodhisattva precepts never ceases and remains until Buddhahood is accomplished. It's common for monastics to take the 10 major and 48 minor precepts of the *Brahma Net Sutra*. When Master Hua was around, he had expedient means and transmitted this precept to many laypeople. But nowadays,



的人，只要他們發菩提心，都可以受這個戒的，所以很多衆生都可以受這個戒。六重二十八輕的菩薩戒，因為是從《優婆塞戒經》節錄出來的，基本上這部戒經還在聲聞戒裏頭，因此真正屬於菩薩藏所攝的戒律就是《梵網經》的菩薩戒。

第二種戒律叫做聲聞戒。「聲聞」就是在佛住世時聞佛音聲而悟道的大阿羅漢，聲聞戒就是為聲聞所制的戒律。聲聞戒包括在家人所受的五戒、八戒，沙彌、沙彌尼的十戒，比丘的兩百五十條戒，比丘尼的三百四十八條戒，或是剛剛講的在家的菩薩戒，都是屬於聲聞戒。在我們受戒的時候，就會感發戒體，就像剛剛各位在受八關齋戒，在受三皈依的時候，就感發了八戒的戒體。以聲聞戒而言，你受戒了以後，這個戒體會有多久呢？除了八關齋戒是根據你所受的時間來決定以外，其他像五戒、沙彌(尼)戒、比丘戒、比丘尼戒，它的戒體都是盡形壽的。所謂「盡形壽」就是盡你這一生的形體跟壽命。也就是你這一輩子，受了聲聞戒以後呢，到命終戒體就消失了，下一輩子要重新受戒才会有戒體。

但是剛講的《梵網經》的菩薩戒，它就完全不一樣了，你受完之後，它的戒體就盡未來際直到成佛。有些人會懷疑，我現在受菩薩戒，怎麼知道我前生有沒有受過菩薩戒，我這一生為什麼還要再受呢？如果前生曾經受過菩薩戒，今生如果再受菩薩戒，這個不是新受戒，叫做增益受戒，是讓你對戒更加了解，或是你持戒時會更細心來持這個戒。那麼很多人生生世世出家受了三壇大戒，還是會重複的受菩薩戒，那是增益受戒，不是新受戒。

the Bodhisattva precepts taken by laypeople are no longer from the *Brahma Net Sutra*; instead they're taken from parts of the *Sutra of the Upasaka Precepts* with a total of 6 major and 28 minor precepts.

Many people have a common misunderstanding that the 10 major and 48 minor Bodhisattva precepts can only be taken by monastics. That is however not true. In the sutra, it states that heavenly beings, dragons, ghosts and spirits can all receive the precepts. As long as one brings forth the Bodhi resolve, even beings without reproductive organs, or hermaphrodites can receive the Bodhisattva precepts.

So many living beings can take these precepts. The 6 major and 28 minor precepts come from the *Sutra of the Upasaka Precepts*, which actually belongs to the precepts of the Sound Hearers. The *Brahma Net Sutra*, on the other hand, belongs to the precepts of the Bodhisattvas.

The precepts of the Sound Hearers are the second type. *Sound Hearers* are great Arhats who got enlightened by hearing the Buddha's sound when the Buddha was still in the world. The precepts of the Sound Hearers were laid down precisely for the Sound Hearers. The precepts of the Sound Hearers encompass the laypeople's Five Precepts, Eightfold Precepts, Shramanera and Shramaneri's Ten Precepts, Bhikshu's 250 precepts and Bhikshuni's 348 precepts and, as well, the abovementioned layperson's Bodhisattva precepts. These are all precepts of the Sound Hearers. When we receive the precept, we bring forth and realize the precept substance. When you took the Eightfold Precepts, the part when you took refuge in the Triple Jewel, you also realized the precept substance. According to the precepts of the Sound Hearers, how long does the precept substance last? Except for the Eightfold Precepts, the



第二科叫戒體。這個體呢，就是好像我們每個人有個身體，可是這個戒體，叫做無作戒體，無作就是無所造作，你不需要刻意去做甚麼。但是你在三皈時發菩提心了，你心中的善法生起來了，你的惡法就沒了，就是翻惡法為善法，然後，善法會湧現在虛空中，灌注到全身，如果我們發的菩提心越大，善心越多，感發的戒體就越大。戒體就是納無邊的善法為我們的戒體。

戒體有甚麼作用呢？它是無形無相的，我們看不到，但是有沒有存在？絕對存在。在《梵網經》菩薩戒就說，「如帶持浮囊，欲度大海。」我們受戒後的戒體就像一個浮囊，就像一個充氣的皮囊一樣，在湍急的河流中，你要度過河流；或是你在生死的大海上漂浮了，那怎麼辦呢？我們有一個戒體，這戒體就像浮囊，讓你不會沉到海裏去，因此戒體就是保護我們，能夠安然度過生死的苦海。

如果說戒體能保護我們持戒清淨，那怎麼做呢？你受完戒以後，時時要把這個戒「受之於心，持之於身」，就是要受持它。你念念不忘戒律，以戒為師，這戒體就時常會有作用，當你遇到快犯戒或是要破戒了，這個戒體可以來保護你，不會犯戒，也不會破戒。甚至在晚上睡夢中，那個時候我們做不了主了，即使遇到一些魔事，或是比較不正當的夢境的時候，這個戒體也是會發揮作用的，在睡夢中還可以持戒，是因為這個戒體的作用。

如果我們犯戒、破戒了，戒體就會被穿破，這穿破就像一個球被穿破一個小洞，或像腳踏車的輪胎穿破一個小洞，氣就會慢慢洩掉。可是如果這個洞穿破得太大，你馬上就覺得沒有氣了，這個車子不

precept substance for other precepts (like the Five Precepts, Shramanera/Shramanerika precepts, Bhikshu/Bhikshuni precepts) last for a single lifetime. This means you don't carry over the precept substance to the next life. In the next life, you have to retake the precepts to regain the precept substance.

The Bodhisattva precepts from the *Brahma Net Sutra* are not the same. The precept substance stays with you in life after life until you reach Buddhahood. Some people may doubt, "I now take the Bodhisattva precepts. But how do I know if I've already taken the Bodhisattva precepts in my previous life; in that case, why would I need to retake them in this life?" If you already took the Bodhisattva precepts in previous lives, taking them again in this life isn't considered taking the precepts as a newcomer. Retaking them in this life actually increases your understanding of the precepts which allows you to carry out the precepts with better care. That is, the precept that you retake in this life are called reinforced precepts. Many monastics, even though they were ordained by taking the Great Triple Platform precepts in life after life, still continue to retake the Bodhisattva precepts. They aren't necessarily taking the precepts for the first time but rather taking reinforced precepts.

The second aspect is called the precept substance. This substance is similar to how we have a body. This precept substance is, however, characterized by non-action or non-doing. You have no need to perform any particular action. When you bring forth the Bodhi resolve while taking the Three Refuge, the good in your mind is produced and the evil automatically disappears. That is, you turn away from evil and go towards the good. The good dharma wells forth and fills the entirety of your body. The greater your Bodhi resolve is, the more your mind is filled with good; the precept substance obtained is thereby greater. The precept substance essentially takes in the inexhaustible good dharmas as our precept substance.

What is the purpose of the precept substance? It has no form or mark. We cannot see it so does it actually exist? Yes it does. The *Brahma Net Sutra* states: "it is like one carries a lifebuoy to cross the ocean." The precept substance we obtain from taking the precepts is just like the lifebuoy, which is simply a cover filled with air. When you're in the middle of a rapidly flowing river, you need to quickly cross over to the land. Likewise, when you're tossed around in the midst of the sea of birth and death, what should you do? The precept substance is like the lifebuoy that saves us from drowning. Therefore, the precept substance protects us and safely crosses us over the suffering sea of birth and death.

How do we use the precept substance to help us protect and purely uphold our precepts? After taking these precepts, you have to "receive with the heart and uphold with the body"; that is, we receive and uphold the precepts. In every thought, you never forget about the precepts and take the precepts as your teacher. In this way, the precept substance will constantly function. When you are about to go against or violate the precepts, the precept substance will come to protect you and prevent you from doing so. When you are asleep, dreaming at night, and not in control, even if there were demonic states or improper situations in your dream, this precept substance will come into action. Being able to uphold the precepts while asleep is precisely due to the functions of the precept substance.

When we go against or violate the precepts, the precept substance will have a puncture, similar to that of a punctured ball or a punctured bicycle tire. They will

能再騎了，球也不能打。這個戒體也是一樣的道理，就是如果我們犯的戒是小的，比較微小，那穿破的洞就比較小一點，可是如果你犯的戒是很根本的，很重的戒，那整個戒體就會不見了。怎麼辦呢？有一個方法，就是要懺悔。懺悔就像把破了洞的球用膠補一補，這個球還可以繼續打；輪胎也可以補，補了以後，車子還是可以繼續騎的。但是如果破得太厲害，那你可能要再換一條輪胎。所以在小乘法裏頭，很多戒如果你犯了，就不通懺悔；可是在大乘佛法裏頭呢，還是可以通過懺悔，使得戒體恢復清淨。

這個懺悔也分成很多種，我簡略的講一下，就是在我們生活上，比較可行的，容易使用的。譬如說我們犯了小小的戒，很多人因為受了八關齋戒、五戒，踩死蟲子，心裏頭可能就有罣礙說：「我殺生了。」事實上殺生也分很多種的，在戒律上有很多不同的判定，有心殺，或是無心殺，故意殺的，或是你是無心殺的，你犯的戒就不太一樣。因此如果我們受了戒，你走路不小心踩死蟲子，怎麼辦呢？這個時候你可以作責心懺，叫做自責心懺，你自己責備你的心，對自己的心說：「我怎麼走路不小心，把這個蟲子給踩死了，我下次走路一定要特別小心。」這就是叫自責心懺，這種懺悔是在微小的方面。當然你也可以給這些無意被殺的眾生，念佛或是迴向來幫助牠們。

如果說犯的戒是比較大一點的，那就有另一種懺悔叫對首懺，對首懺就是你要找一個清淨的人，對著他來發露，你做了甚麼事情，講出來，如果你親近道場，當然可以找一個你所相信的法師，把你所犯的過錯跟法師發露，那這樣的話，懺悔後就會清淨。

如果犯的戒更重的，像四種根本重戒，那懺法又不一樣了，就要當眾發露懺悔。不過在一般佛教徒，都作一種比較方便的，像梁皇寶懺，或是三昧水懺，或是萬佛寶懺，透過禮佛、拜懺，然後在佛前，發露懺悔，很多人也有很好的感應，如果你在懺悔、拜佛的過程中，能夠見好相，就是見光、見花、見佛，或是佛來摩頂，這樣你造的業一般都會消滅了。

◎待續

slowly and eventually deflate. But if the puncture is too big, the bicycle would immediately become immobilized and the ball would be unusable. The precept substance has the same principle. If the precept we violate is minor, the puncture is a little smaller. If the precept we violate is major and more fundamental, then the entire precept substance will disappear. What do we do then? There is a method: Repentance. Repentance is like patching the hole of the ball with glue so the ball can continue to work. The tire can also be patched so that you can continue to ride the bicycle. If the puncture is too great, however, you would have to swap in a new tire. In the Theravada teaching, many precepts cannot be recovered even after repentance. But in the Mahayana teaching, you can still recover the precept substance and return to purity through repentance.

There are many types of repentance. I'll give a simple introduction of methods that can easily apply to our daily lives. For example, we may have violated a small precept; many people who have taken the Eightfold Precepts or Five Precepts might step on an insect. They would get afflicted and think: "I've killed."

Actually, there are many kinds and degrees of killing. There are different severity levels in judging the precept violation. There is intentional killing and unintentional killing. When it's unintentional, the violation is quite different from intentional killing. Therefore, if you've taken the precepts but you accidentally step on an insect while walking, what should you do? In this situation, you can repent by reprimanding yourself, saying to yourself: "How can I be so careless and kill this insect? In the future, I should be more careful when I walk." This is called repentance by reprimanding yourself. This type of informal repentance is applicable to small violations of the precepts. You can certainly recite the Buddha's name or transfer the merit to the insects you've unintentionally killed.

If the precept violation is major, then there is a different method of repentance which requires a witness. This formal repentance requires you to reveal the mistake you've made in front of a person who observes the precept purely. If you regularly go to a monastery, then you can find a Dharma Master you trust and reveal your mistake. By repenting this way, you regain purity.

If the precept you violate is fundamental, such as the four fundamental precepts, then the method of repentance will be different. It'll require you to publicly repent and reveal the mistake in front of an assembly. It is common for Buddhists to repent through expedient methods, such as through Emperor Liang's Repentance, Samadhi Water Repentance or the Ten Thousand Buddha's Repentance. By bowing to the Buddha to repent and revealing your mistakes or precept violations in front of the Buddha, many people have had very good responses. If, during the process of bowing to the Buddha in the repentance, you're able to see auspicious signs, such as seeing light, seeing flowers, seeing the Buddha or seeing the Buddha anoint the crown of your head, then, generally speaking, your karma should have been eradicated.

◎To be continued