

八關齋戒——為出家及成佛做準備 (續)

Eightfold Precepts prepare you for monastic life and Buddhahood

(continued)

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這就是當我們受完戒，感發了戒體，萬一我們犯了戒或是破了戒，就是要做這種懺悔，來恢復我們身心的清淨，同時讓戒體來繼續保護我們持戒。

第三科叫戒相。像剛剛在傳八關齋戒，我們就會聽到宣戒相，相就是相貌，每一個人有一個身體，但是有不同的相貌，所以你看到某個人就知道那是叫張三，或是李四，根據他的相貌就知道他是誰，所以我們受了戒，也有了戒體，；可是，我們要怎麼來持這個戒呢？這個戒必須要有一個相狀，我們才知道第一條受的戒叫不殺生，就有一種準則了，就是不去傷害所有這些有情眾生，那就是不殺生，因此你知道第一條戒應該怎麼去受持。每一種戒有不同的戒相，像你們受的八關齋戒，它的戒相就有八個，跟五戒的戒相很類似，不能說完全相同，因為在五戒，第三條戒叫不邪淫，可是在八關齋戒是不淫，不淫是夫妻之間這種關係都斷絕了，所以是不一樣的。

第四科叫戒行。就是根據你所受的戒法，所感發的戒體，然後依照這些戒相來受持；受持在我們的

The aforementioned methods of repentance apply to when we've taken the precepts and have obtained the precept substance but have gone against or violated the precepts. Through the repentance, we can recover the purity in our mind and body. At the same time, the precept substance can then continue to protect and help us uphold the precepts.

The third aspect is the characteristic of the precepts. When we were transmitting the eightfold precepts earlier, there was a section for proclaiming the characteristic of the precepts. Here, we can also refer to characteristic as appearance. Every person has a body, but we all have different appearances. We differentiate between people using their appearance. After we have received the precepts, we also have the precept substance, but how should we uphold these precepts? In order for us to know that the first precept is against killing, the precepts require an appearance that gives us the standard of not harming sentient beings. You will then refrain from killing because you know how to uphold the first precept. Every precept has different characteristics. For instance, you have taken the eightfold precepts, of which there are eight. The characteristics of the eightfold precepts and the five precepts are quite similar, but not exactly alike. In the five precepts, the third precept is against sexual misconduct, but the corresponding precept in the eightfold precepts is against sexual conduct, which rules out even spousal relationships. They are different in this way.



身口意方面，依據這個戒相來行持。我們知道身、口、意，它是造善業跟造惡業的工具，我們的身可以造三種惡業，就是殺生、偷盜、邪淫；我們的口可以造四種惡業，就是妄語、綺語、惡口、兩舌；我們的意可以造三種惡業，就是貪、瞋、癡。

我們受完戒以後，就可以把這個惡法，翻為善法，把這個邪的行為，翻成正的行為。怎麼翻呢？很簡單，把每一個惡法加上一個“不”，身就是不殺生、不偷盜、不邪淫；口的四惡就變成不妄語、不綺語、不惡口、不兩舌；那麼意的三惡就變成，不貪、不瞋、不癡，這就是持戒。所以這個「戒行」也可以解釋成，把我們所受的戒法，發揮在我們的身口意三業方面，所表現出來的一種正當行為。

何謂八關齋戒？

我想利用最後的時間，跟大家介紹一下八關齋戒，這個顧名思義，「八」就是一個數目字，就是來規範我們有八種事情要做得如法，這八種事情就是八種戒相，比如說不殺生、不偷盜、不淫，到第八條戒——不非時食，那這個就是八關齋戒「八」的意思。

關就是關閉、禁閉。關閉甚麼呢？

The fourth aspect is the practice of the precepts. The practice of the precepts comes about when you put the appearance of the precepts into practice in accord with the dharma of the precepts and the substance of the precepts that has been evoked. Using our body, mouth, and mind, we uphold the precepts according to their appearances. We know that the body, mouth, and mind are tools that we use to create both wholesome and negative karma. The body can create three kinds of negative karma: killing, stealing, and sexual misconduct; the mouth can create four: lying, frivolous speech, harsh speech, and divisive speech; and the mind can create three negative karmas of greed, anger, and delusion.

After we have received the precepts, we can turn these unwholesome dharmas into wholesome dharmas, and turn deviant actions into proper actions. How do we do so? We add a “no” in front of every unwholesome dharma. For the body, the wholesome dharmas are no killing, no stealing, and no sexual misconduct; the four unwholesome karmas of the mouth become no lying, no frivolous speech, no harsh speech, and no divisive speech; and the three unwholesome karmas of the mind become no greed, no anger, and no delusion. Putting them into practice is upholding the precepts. Therefore, the practice of the precepts can also be interpreted as taking the dharma of the precepts which we have received and applying it to the three karmas of the body, mouth, and mind, thus turning them into proper actions and conduct.

What are the eightfold precepts?

I would like to use the remaining time to introduce to everyone the eightfold



就是我們的身口意不要再造惡了，我們要把這六根——眼、耳、鼻、舌、身、意，要收攝起來，不要向外馳求，這就是一種關閉。如果我們這樣做以後呢？本來我們三業不清淨的時候，就造作種種惡業，或是我們的六根也會向外馳求，對著六塵也會造很多惡業。可是，如果我們持戒，不造作惡業，就會怎麼樣？會把三惡道的門給關閉起來。就是因為你持戒，就跟三惡道絕緣了，這個門自動就關起來，不會到三惡道中輪迴。

這個齋呢？中國字的「齋」很類似整齊的「齊」，本來這個「齋」也是「齊」的意思。齊什麼？齊整我們的三業，就是讓我們的三業能夠守規矩，不犯種種的惡業，有一種的則可以遵循。另外齊也是齊聚的意思，就是說因為我們受了戒，我們就把這個善法聚集起來，這樣可以止惡防非，就是防止我們去造惡業，那我們身心就能夠整齊了。

現在很多人認為齋就是素，吃素，其實是不正確的，因為齋本身並不只是侷限在素，這個齋以我們所受的戒裏頭呢，它只是不非時食，這一條戒是跟這個齋有關的，就是過午不食。受完八關齋戒，過了中午就不吃了，到晚上肚子餓，可能很多人就要開始喝水，到明天早上才能再繼續吃，明天早上甚麼時候可以吃啊？明相出了，所謂明相，不是說等太陽出來，是早上你能看到屋頂上的瓦片，你看得清楚了，或是把你的手伸出

precepts. “Eightfold” is a number which tells us that our actions and conduct must be in accord with the dharma with regards to eight things, the eight characteristics of the precepts. They are: no killing, no stealing, no sexual conduct, up to and including the eighth precept against eating at improper times. This is the meaning of the word “eightfold.”

The Chinese character “guan” means closing. We close off all negative karma of the body, mouth, and mind, and

gather in the six faculties of the eyes, ears, nose, tongue, body, and mind, preventing them from running off in pursuit of things on the outside. This is also a kind of closing. Originally, when our three karmas are impure, they will create various kinds of negative karma, or our six faculties will seek externally and also create negative karma with respect to their corresponding sense objects. However, if we uphold the precepts and stop creating negative karma, we thus close off the doors leading to the three evil paths. When you uphold the precepts, you cut off all possible ties to the three evil paths, causing the doors to naturally close and preventing you from being reborn in the three evil destinies.

As for the word “zhai,” which means “vegetarian,” its structure (when written in Chinese) is quite similar to a character that means “orderly” or “organized.” What is it that is organized? Using a standard that we can follow, we organize the three karmas, making them follow the rules and stopping them from creating negative karma. Another meaning of this word is to “gather in.” By taking the precepts, we gather in all wholesome dharmas, preventing evil and stopping wrongdoing. Thus, our body and mind will become orderly and organized.

Many people think that the word “zhai” simply refers to eating vegetarian food. Actually, this is incorrect, because the meaning of this word is not limited to vegetarianism. As applied to the precepts you have received today, it simply means that you should not eat at improper times. The precept that has to do with eating or vegetarianism is the precept against eating after noon. After you have received the eightfold precepts, you cannot eat after noon. At night, some people may get hungry and drink water, but you have to wait until the next morning to eat. What time can you eat again tomorrow morning? At the sign of dawn. This does not mean that you can eat as soon as the sun has risen. If you are able to see the tiles on the roof clearly by the light of the sun, or if you can see the lines of the palm of your hand, then it is dawn, and you can eat breakfast.

來，可以看到你的掌紋，看得清楚了，這個時候就是明相出，可以開始吃早餐了。

為什麼要過午不食呢？第一個減少對食物的貪心；另外一個原因，是一種慈悲。因為，在吃的方面，早上是天人吃飯，中午是佛，下午是畜生，晚上是餓鬼，所以如果在晚間吃飯的話，這時候，餓鬼看到有人在吃飯，或是聽到碗鉢聲會感到很饑餓，他腹大如鼓，可是咽喉很細，像根針這麼細；事實上，任何東西只要吃到嘴巴裏面去就會變成烈火，把他這個嘴給燒破了，所以很痛苦。可是，餓鬼晚上看到有人吃飯，當然也會想吃，因為饑餓。

我記得蓮池大師在沙彌律儀裏頭就講到：「餓鬼聞碗鉢聲，咽中火燃。」就是這些餓鬼即使他不用看到食物，只要聽到你在吃飯發出的碗筷碰撞聲，因為太饑餓了，咽喉中的火就燒出來了。所以如果我們在晚間不吃呢，是為了慈悲，讓餓鬼道眾生不會因為看到我們在吃飯，引發它食的慾望，甚至會把食物給搶了，而受火燒的痛苦。

記得目連尊者拿一鉢飯給他母親，他的母親躲起來去吃這一鉢飯的時候，一到口中，化為火炭，吞不下去了。所以很多餓鬼，即使它有食物，因為業障障著他，這食物就變成猛火，或是火炭；這時候，餓鬼會生瞋恨心，認為這人一定用甚麼法術來加害他們，因此這也是為什麼佛要制這樣的一個戒律。

那麼也許大家會懷疑，晚上不要吃怎麼辦呢？我相信在中國佛教的叢林裏，晚上也有很多有吃飯的，他們就叫「藥石」，就是把吃晚餐當吃藥，或是吃石頭，沒有味道的，這種方式就是說，我並不是在享受這個美味。同時我們知道這樣的原因以後，如果你不受八關齋戒的時候，最好吃晚餐時就存慈悲心，當你在吃東西時，能夠希望餓鬼道的眾生，不要再墮到餓鬼了，或是它們也有食物可以飽餐一頓。我們知道在道場晚上放蒙山，放蒙山時有做法，所以很多餓鬼因為蒙山施食，它們就能飽餐一頓。

我們來看看為什麼佛要制八關齋戒，在《十善戒經》就講到說：「八戒齋者，是過去現在諸佛如來，為在家者制出家法。」就是

Why do we not eat after noon? The first reason is to decrease our greed towards food. The second is out of compassion. The devas eat in the morning, the Buddhas eat at noon, animals eat in the afternoon, and ghosts eat at night. When ghosts see people eating at night, or hear the clattering of bowls, they will become hungry, for their stomachs are as large as drums but their throats are as thin as needles. Anything they put into their mouths becomes blazing fire that burns their mouths. As a result, they have much suffering. However, when they see people eating at night, because they are hungry, they will still want to eat.

In the Shramanera Precept Manual, Great Master Lianchi said: "When hungry ghosts hear the clatter of bowls, fire blazes forth in their throats." Because they are so hungry, fire blazes forth in the throats of these hungry ghosts as soon as they hear the sounds of people eating, much less seeing the food itself. Therefore, we refrain from eating at night out of compassion, so that living beings reborn in the destiny of hungry ghosts will not have their desire for food triggered by the sight of us eating, or even try to snatch food for themselves, causing them to undergo the suffering of being burned by fire.

When the Venerable Mahamaudgalyayana brought a bowl of food to his mother, his mother kept the food to herself and hid when she tried to eat it. But as soon as the food touched her mouth, it turned into burning coals, and she was unable to swallow it. Even though hungry ghosts may have food, due to their karmic obstructions, the food transforms into blazing fire or burning coals. The ghost will then give rise to anger and hatred, believing that humans have used some sort of magical spell to hurt them. That is why the Buddha established this precept.

Perhaps people may have doubts about what to do if we do not eat dinner. I believe that there are many Chinese Buddhist monasteries that serve dinner. However, they treat such food as medicine, or regard it as eating tasteless rocks. This shows that you are not enjoying the delicious flavor of the food. Now that we are aware of these principles, in the future, when we are not upholding the eightfold precepts, it is best to hold compassion in our minds as we take our evening meal. As you eat, you should hope that the living beings in the destiny of the hungry ghosts will not fall into this destiny anymore, or that they will also obtain food and become full. We know that during evening recitation, there is the Meng Shan Ceremony that uses a ritual to offer food to hungry ghosts so that they can eat.

Let us see why the Buddha established the eightfold precepts. The Ten Wholesome Precepts Sutra says: "The eightfold precepts were established by the Buddhas, Tathagatas, of the past and present as a dharma of leaving the home life for those in the lay life." In other words, the eightfold precepts were established by the Buddhas of the

說這個八關齋戒是過去的佛，還有現在的佛，為在家人所制的出家戒法。為什麼這麼說呢？你沒有出家，為什麼叫出家戒？因為八關齋戒雖然說是八條戒，可是他跟沙彌十戒，其實只差了一條戒，因為其中在八關齋戒裏頭把兩條戒合併成一條，所以只比沙彌戒少了第十條，叫「不捉執金銀生像寶物」，也叫做持銀錢戒，譬如說手不去碰金銀財寶這一類的，其他的就跟沙彌戒是完全一樣的。那佛制這個戒的目的是甚麼呢？因為佛知道很多在家人也想出家，可是可能還不能習慣這種出家人的生活，所以就制了這個八關齋戒，只有一日一夜，讓你嘗試這種出家人的生活。

如果你時常受八關齋戒，或是今天你受戒的時候，覺得可以受一個禮拜，你就受七日七夜，或是一個月都可以的。在萬佛聖城如來寺，我們有一個叫沙彌先修班，這沙彌先修班的人我們稱他們叫學員，就是有些男眾，他想要發心出家，就先受八關齋戒，變成一個學員，就跟出家人一起，每天同起同作，過著跟我們一樣的生活。過了半年，或是一年以後，他們都能夠適應了，道場考核他們也都能夠持戒清淨，再給他們做出家的法會，剃度成沙彌。所以，他們受這個八關齋戒，跟各位是不太一樣的，他們所受的八關齋戒是盡形壽，也就是說他受這個戒到他壽命終了為止，表示他下決心要出家了。所以你看這八戒裏第三條戒是不淫，夫妻關係都沒有了，這完全是一種出家生活。

如果你也想出家，最好能夠常常受八關齋戒，先習慣出家人的生活。為什麼要出家呢？因為唯有出家才能夠真的出離三界，脫離六道輪迴。因為根據小乘的經典，在家人只能證到三果阿羅漢的果位；但是，這三果還是在四禪天裏頭，可是四禪天還在色界天，出不了三界的，一定要證到四果阿羅漢才能出三界，若你要證四果阿羅漢一定要出家修行。你看佛到我們世間來，他示現八相成道，八相就是從兜率天降、入胎、出胎、出家、降魔、成道、轉法輪、入涅槃。其中就有一個是要出家的，每一尊佛一定示現一個出家相，最後才成佛的，所以呢，你要成佛也必須要出家。因此，你受八關齋戒就是為出家，還有將來成佛做準備。 ❀

past and present as the dharma of monastic precepts for laypeople. If you have not left the home life yet, why do we call them monastic precepts? The eightfold precepts are actually only a precept away from the ten precepts of the shramaneras. In the eightfold precepts, there are two of the shramanera precepts that are combined, and the precept against handling money or wealth is omitted. Other than this omitted precept, all the other precepts in the eightfold precepts are the same as the shramanera precepts. What was the Buddha's purpose for establishing these precepts? The Buddha knew that there are many laypeople who wish to leave the home life, but perhaps they are not yet accustomed to monastic life. As a result, he established the eightfold precepts, which are upheld for one day and one night, for laypeople to get a taste of the monastic lifestyle.

If you often uphold the eightfold precepts, perhaps you first receive it for one day, and then you feel that you can continue for a week, or an entire month. At Tathagata Monastery at the City of Ten Thousand Buddhas, we have a Shramanera Preparatory Class for laymen who wish to leave the home life. They become members of the class by receiving and upholding the eightfold precepts, and following the same daily schedule as monastics. After six months or one year, if they are able to keep up, and their upholding of the precepts is deemed to be pure, the leaving home ceremony will be held for them so that they will be ordained as shramaneras. The eightfold precepts they uphold are somewhat different from the ones that you have received today, in that theirs last throughout their entire lifetime, signifying that they have made up their minds to leave the home life. We have seen that the third precept of the eightfold precepts is against sexual conduct, which rules out even spousal relationships; this is the monastic lifestyle.

If you also wish to leave the home life, it is best for you to frequently uphold the eightfold precepts, so that you are accustomed to monastic life. Why should we leave the home life? It is because only by leaving the home life can we attain liberation from the three realms and the six paths of rebirth. According to Theravada sutras, laypeople can only attain the third fruition of an arhat. However, the third fruition is still within the Heaven of the Fourth Dhyana, in the heavens of the realm of form, not outside the three realms. One must attain the fourth fruition to leave the three realms. If you wish to attain the fourth fruition of an arhat, you must leave the home life and cultivate. When the Buddha was born in the world, he manifested the eight characteristics of attaining the Way: descending from Tushita Heaven; entering the womb; leaving the womb; leaving the home life; subduing the demons; attaining the Way; turning the Dharma Wheel; and entering Nirvana. One of these characteristics is to leave the home life. Every single Buddha manifested the appearance of a monastic before attaining Buddhahood. Therefore, if you wish to attain Buddhahood, you must leave the home life as well. When you uphold the eightfold precepts, you are making preparations for leaving the home life and attaining Buddhahood in the future. ❀