

# 戒的四科

## The Four Subjects of Precepts

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晨珪譯組 英譯

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如果已經皈依的居士，可以進一步發心來受持五戒。上人開示說：我們作為佛弟子，最重要的就是要遵守五戒。

### 戒行

通過遵守五戒，我們將來就不會再失去這個人身，可以保有這個人身，這也是五戒之所以這麼重要的原因，因為五戒是個基礎，是一切戒法的基礎，也是涅槃的基礎。

我們受持五戒，不但能增進自己

Laypeople who already have taken the Three Refuges have the option of taking their resolve one step further by receiving the Five Precepts. In a Dharma talk, Venerable Master Hua once said, “The most important thing to us Buddhist disciples is to observe the Five Precepts.”

### The Precept-Practice

By the merit of our observance of the Five Precepts, we will not lose our human body in the future. We will be able to secure a human rebirth, which is why the Five Precepts are so important. The Five Precepts are the fundamental foundation of all Dharma concerning the precepts, as well as the foundation for realizing

的修行，也會改善我們的家庭，還能淨化整個社會，把社會的風氣做個改善。受持五戒就是：第一、不殺生；第二、不偷盜；第三、不邪淫；第四、不妄語；第五、不飲酒。

你們想受持五戒的人，可以依止自己的發心，依止自己目前的狀況，可以受一戒，也可以受兩戒、三戒、四戒或者五戒全受。你守一戒、二戒，這叫「少分戒」；守三戒，這叫「半分戒」，就一半嘛；守四戒，這叫「多分戒」；如果你發心五戒全守，這叫「全分戒（滿分戒）」，這是完整了。

當我們受持三皈依的時候，有三十六位護法善神來保護我們。當我們受持五戒的時候，持一戒就有五位護法善神在護持著我們，持五戒就有二十五位護法善神來保護我們。這二十五位護法善神就是發願來護持遵守五戒的人。

《華嚴經》提到：

戒是無上菩提本，  
應當具足持淨戒；  
若能具足持淨戒，  
一切如來所讚歎。

有人想說：「我很想受五戒啊！可是我在生活上怎麼守五戒？第一條不殺生就很難。」有時候在家打掃清理，就會傷到一些蟲蟻，這個有沒有殺生呢？其實你在打掃屋子，你的用心是在打掃房子，你沒有那個心要殺牠，你沒有那個殺的動機，這並沒有犯殺戒。但是你的誤殺，是跟眾生結了惡緣。

所以我們要很深信因果，時時刻刻要很謹慎地去保護我們自己的心念。雖然說我們是個好人，可是我們往往也會起不善的心；我們的起心動念很多，並不是每天都起正念，很多時候我們會起各種奇奇怪怪的想法。所以我們時時刻刻要保存內心中一顆純正良善的心，這是不容易的。畢竟我們都是凡夫嘛，動

Nirvāṇa

We who observe the Five Precepts can advance our individual cultivation, improve our families, as well as purify the entirety of society by changing societal norms for the better. The Five Precepts are: first, no killing; second, no stealing; third, no sexual misconduct; fourth, no lying; and fifth, no taking intoxicants.

Those who wish to receive the Five Precepts can, based on their current level of resolve or situation, receive one, two, three, four, or all five. If you receive only one or two, that is called receiving the “Few Precepts.” If you receive three, that is called receiving the “Half-Set Precepts.” If you receive four, that is called receiving the “More Precepts.” If you bring forth the resolve to receive all five, that is called receiving the “Whole-Set Precepts,” meaning that your precepts will be complete.

When we take the Three Refuges, thirty-six Dharma-protecting good spirits will come to protect us. When we receive the Five Precepts, there will be five Dharma-protecting good spirits for every precept who will come to protect us. A total of twenty-five Dharma-protecting good spirits have vowed to protect people who observe five precepts.

The *Avatamsaka Sūtra* mentioned:

*Precepts are the basis of Unsurpassed Bodhi,  
They should be fully observed to the purest.  
If one can fully uphold these precepts purely,  
One will be praised by all Tathāgatas.*

Some might say, “I really want to receive the Five Precepts! But how can I possibly observe them in everyday life? The first precept of no killing is already difficult.” Sometimes, when cleaning the house, you may accidentally hurt insects, such as ants; does that count as killing? In fact, when you are cleaning the house, your intention is to clean the house; you have no intention to kill any creature, so that does not count as violating the killing precept. However, your accidental killing does indeed create a negative affinity with that living being.

Therefore, we must deeply believe in karma and protect our thoughts and mind at every moment. Although we are good people, we often give rise to unwholesome thoughts.

念就要來，擋也擋不住。但是只要我們盡心去做，多做一分就有多一分的功德。

## 戒法

所謂的「戒法」就是佛陀所制定戒律的法，有在家眾的五戒、八關齋戒、菩薩戒；還有出家眾的沙彌戒與具足戒。這些戒律都可以幫助我們遠離煩惱，進而成就聖道。佛陀的戒律，是會深入到我們的內心中，幫助我們去惡行善，令我們解脫煩惱。

慈悲的佛陀在入滅之前，囑咐我們要「以戒為師」，就是為了要給我們後世的佛弟子有一個堅固的依靠，讓我們能避免陷入魔境、魔障，進而讓我們成就無上正覺。佛陀在世的時候所製的戒法，也是剛剛提到的五戒、八戒、十戒、菩薩戒、具足戒，其目的就是要使令我們一切的眾生受了戒法以後，能夠種下三乘——聲聞乘、緣覺乘、菩薩乘的深因，將來進而有成佛的種姓。

## 戒體

我們參加這個梁皇法會，很高興大家能在這個寶貴的時間共同一起來研習佛法。

今天是法會的第四天，法會已經過一半了，你們梵音繚繞，維那起的佛號你們都很會跟唱！在《法華經》裡都提到：

或以歡喜心，  
歌唄頌佛德，  
乃至一小音，  
皆已成佛道。

We give rise to thoughts very frequently, and it is not always that we give rise to proper thoughts. Many times, all sorts of strange notions arise. Thus, we must make sure to maintain a proper and kind heart at all times, and that is not easy. After all, we are all still ordinary people, so when a thought arises, we have no ability to block it. Yet, as long as we try our best, then one more share of effort is one more share of merit and virtue for us.

## The Precept-Dharma

The Precept-Dharma refers to all the Dharmas concerning the precepts, which include the Five Precepts for laypeople, the Eight Precepts, the Bodhisattva Precepts, the Śrāmaṇera (Novice) Precepts, and the Complete Precepts for monastics. These precepts all help us stay far away from affliction so as to attain sagehood. The Buddha's precepts reach deep into our minds to help us eliminate evil and do good, so that we can be liberated from afflictions.

Before entering Nirvāṇa, the compassionate Buddha instructed us disciples to “regard the precepts as our teacher” — because he wanted to give later-generation disciples a solid foundation for reliance. That way, we Buddhist disciples can avoid being trapped in demonic states or obstructions, and can hopefully advance to realize the Unsurpassed, Proper Enlightenment. The Precepts-Dharma that the Buddha established while he was in this world—the Five Precepts, the Eight Precepts, the Ten Precepts, the Bodhisattva Precepts, and the Complete Precepts, as previously mentioned—are all meant to enable us to plant the seeds for the Three Vehicles, the profound causes for the Śrāvakas (Hearers) Vehicle, the Pratyekabuddha Vehicle, and the Bodhisattva Vehicle, so that we will have planted the seed for becoming Buddhas.

## The Precept-Substance

As we attend this session of the Emperor Liang Repentance, I am very delighted that everyone can study the Buddhadharma together during this precious time.

Today is the fourth day of the Dharma session, which is more than halfway complete. You have all recited wonderfully; you have all excellently followed the way the cantor recited the Buddha names! The *Lotus Sūtra* mentioned:

法會還有三天的時間，我們就繼續保持著歡喜的心，來歌頌讚頌佛德，佛有無量無邊的功德。

今天我們繼續講戒的四科，現在講「戒體」，戒體是很重要的。我們要把受戒的戒法，當作是佛陀所制定的聖法。為什麼？因為我們把「戒法」當成「聖法」的時候，我們就會珍惜了。聖法，就是我們生善滅惡的方法，也是讓我們能夠成就聖人的方法。

「戒體」，我明白的講，就是佛弟子在受戒以後，能在自己的行為和內心中，生起一種如法持戒不犯的心；這樣在日常生活當中，就能夠行一切的善，斷一切的惡。當我們因受戒而得到戒體之後，我們本身就具有持戒的功能，以便在遇到境界或誘惑的時候，可以有不犯戒的這種力量。因為戒體本身，就是在領受戒法這個心而得到戒體。

所以在我們受戒以後，就要時時刻刻來保護我們的戒體。我們日常當中，擁有「戒體」有什麼好處？就是當你遇到境界的時候，你內心會生起一個保護力量：「我這個事情不能做，我做了就犯。」你很清楚！很清楚！

好像昨天法師有講到，我們要如何去觀想，觀想如何在三皈依當下能夠得到戒體；又說到，我們觀想的心量有多大，我們所得到的戒品就有多高。

所以我們在接納戒體的時候，要觀想我們隨淨緣而普徧十方世界。比如我們持不殺生

*Should people, with joyful hearts,  
Have chanted even one note  
In praise of the Buddha's virtues,  
They have all realized Buddhahood.*

There are still three more days left in the ceremony. Let us continue to maintain a delighted heart to sing verses in praise of the Buddha's virtues. The Buddha has infinite and boundless merit and virtues.

Today, we will continue to discuss the Four Subjects of Precepts. We will now discuss the Substance of Precepts, which is very important. [To recap the previous lecture,] we should treat the ways of receiving the precepts as the sagely Dharma that the Buddha established. Why? When we treat the Dharma of Precepts as sacred, or the sagely Dharma, we will truly appreciate and cherish it. The sagely Dharma is the Dharma that allows us to bring forth goodness and eliminate evil, and thus enables us to become sages as well.

Let me clarify. The precept-substance refers to the resolve of a Buddhist disciple who, after receiving the precepts, resolves to uphold the precepts in accord with the Dharma — both in his actions and in his heart. By doing this, he will be able to do all good and eliminate all evil in his everyday life. Having received the precepts and thus attaining the precept-substance, we will inherently have the ability to observe the precepts, by which we will be able to face states of temptation without breaking or violating the precepts. This is because the precept-substance itself is something that the mind attains when receiving the precept-Dharma.

Therefore, when observing the precepts, we must protect our precept-substance at every moment. What benefit is there for us to possess this precept-substance in our everyday life? The benefit is that when encountering states, a protective power will arise in our mind that reminds us: "I cannot do this. If I do it, I will break the precept." We understand it well and we are very clear about it.

The Dharma master yesterday talked about how to contemplate when taking the Three Refuges, by which people can attain the precept-substance on the spot. He also mentioned that the magnitude or the capacity of our mind when we contemplate determines the quality grade of our precept-substance.

Therefore, in the process of receiving the precept-substance, we must contemplate according with the conditions of purity that pervade the Dharma Realm throughout the ten directions: For example, we observe the precept of no killing, and the scope of no killing is not just limited to beings in the Saha World, but include all beings throughout

戒，並不是只對這個娑婆世界的眾生不殺生，而是對十方世界所有的一切眾生都是不殺生。

你們會說：「法師啊！你講得這個境界太高了。」沒有關係，這個是我們的目標，我們努力的去達到，總有一天還是可以把我們的業障海清除。

在座如果已經有受過五戒或受過菩薩戒的居士，或是正要等著受五戒的新戒子，要好好珍惜我們的聖法，好好保護我們所得到的珍貴的戒體。

## 戒相

很高興我們今天下午十卷《梁皇寶懺》就要圓滿了，我個人也拜得很法喜，感覺到好像是才拜第一天開始。

我們言歸正傳，繼續談「戒」的四種義理：戒法、戒體、戒行、戒相。今天我們就來談談「戒相」。「戒相」就是佛所制定的戒，每一條戒有開、遮、持、犯。

諸位在受持五戒的時候，尤其對戒法的行持，有持犯、不犯之分，所犯的因緣有輕重開遮之別，是重罪？是輕罪？當我們很清楚這些止持的時候，我們再受持五戒的戒法，就能夠更得心應手。有沒有參考的書籍？

新受戒的五戒戒子，或是已經受完五戒的，甚至

the Dharma Realm in the ten directions.

Some of you will say, “Dharma Master! This state that you speak of is too lofty.” No worries; that is our goal. We work hard to achieve it, and one day, we shall be able to cleanse and wipe out all of our karmic obstacles that are as vast as the sea.

Among the audience, if there are lay people who have received the Bodhisattva Precepts, or who have received or are waiting to receive the Five Precepts, you should genuinely cherish this sacred Dharma and protect the precious precept-substance that you have attained or will attain.

## The Precept-Appearances

I am very delighted that this afternoon, the Emperor Liang’s Jeweled Repentance Ceremony will come to a conclusion. I myself was filled with the joy of the Dharma when bowing, and I almost feel as if today is just the first day of the Dharma session.

I have digressed. Let us continue discussing the Four Subjects of Precepts: the precept-Dharma, precept-substance, precept-practice, and precept-appearance. Today, let’s talk about the precept-appearances. Precept-appearances refer to what every precept looks like with respect to its exceptions, prohibitions, observances, and transgressions, that is to say, for all those precepts established by the Buddha (under what circumstances an exception is allowed for a certain precept, within the exception what is to be further prohibited; what constitutes someone’s success in upholding a precept, what is counted as breaking a precept).

When observing the Five Precepts, we may not be clear about the Dharma of precepts: for example, are we upholding a precept by taking an action or by non-action? Are we breaking a precept by taking an action or non-action? We should recognize the varying degrees of severity in our transgressions of a precept — with regard to causes and conditions that lead us to break a precept: Do we commit grave offenses? Do we commit minor offenses? Are we allowed to have exceptions? Are we prohibited from doing certain things (among those gray-area exceptions)?

When we have a clear understanding of these aspects of observing and upholding the precepts, we can better adhere to or more effortlessly uphold the precepts in our practice. Do you have texts for reference?

Whether you have just taken the Five Precepts, or have taken them for a long time, or whether you have taken the Bodhisattva Precepts, there is a sūtra called *The Appearances of The Five Precepts Sūtra* published by Dharma Realm Buddhist Association (the book’s full name: *The Buddha Speaks of the Appearances of the Five Precepts for An Upāsaka Sūtra*, or, *The*



是已經受菩薩戒的，我們法總出版一本《五戒相經》（全名：《佛說優婆塞五戒相經》），就是專門講五戒的，你們也是可以參考的資料。

我們每天第一支香都會唱〈戒定真香〉，每個人是不是都上了戒定真香？當我們在受持戒法的時候，就像六祖大師講的，我們自性中有「五分法身香」。受戒有戒香，什麼是「戒香」？六祖大師給我們開示，就是：在我們的內心中，沒有惡，也沒有非，也沒有嫉妒，也沒有貪瞋，這樣就叫「戒香」。什麼是「定香」？就是我們對所處的境界，對一切的善惡境界，自心不亂，這樣就叫「定香」。（註：五分法身香：一、戒香；二、定香；三、慧香；四、解脫香；五、解脫知見香。）

「五戒」是所有一切戒法的根本，包括五戒、八關齋戒，甚至沙彌十戒、具足戒、菩薩戒。所以蕩益大師才說：「此五戒法三世諸佛之父，依於五戒，出生十方三世一切諸佛。」❀

*Sūtra of The Buddha's Discourse on What A Five-Precept Upāsaka Should Look Like.*) It is specifically dedicated to explaining the Five Precepts. You can also use this Sūtra for reference in your studies.

When we light the first incense every day, we always chant “The True Incense of Precepts and Samādhi,” but has every single one of us truly lit our incense of precepts and samādhi? When we all uphold the Dharma of precepts, as explained by the Sixth Patriarch, in our true nature, we will have the Fivefold Fragrance of the Dharma-body. Once upholding the precepts, one will be perfumed with the fragrance of upholding them.

What does the “precept-fragrance” mean? The Sixth Patriarch instructed us: Within our heart, when we are free of notions of evil or wrong, free of any jealousy, greed, anger, ... this is the “precept-fragrance.” What is the “samādhi-fragrance”? With regard to any state that we run into, be it a wholesome or unwholesome state, we remain unperturbed inside the heart; this is called the “samādhi-fragrance.” [Editorial Note: The Fivefold Fragrance of the Dharma Body is the fragrance from upholding the precepts, the fragrance of one's samādhi achievement, the fragrance of one's wisdom blossoming, the fragrance of one's attaining liberation, and the fragrance of one's possessing the insight that leads to liberation.]

The Five Precepts are the foundation of all the Dharmas of precepts, including the Five Precepts, the Eight Precepts, the Ten Śrāmaṇera Precepts, the Complete Precepts, and the Bodhisattva Precepts. That is why Great Master Ouyi said, “The Five Precepts are the father of all Buddhas throughout the three periods of time; by relying on the Five Precepts, all Buddhas of the three periods of time and the ten directions come into being.” ❀