

假設你們各位菩薩，有智慧的菩薩。『如是用心』：像前邊所發的這個願、這種行為，像這樣來用心。就能得到一切殊勝不可思議、微妙不可思議這種的功德，能增長你的法身慧命，早得不退轉於正等正覺。

你能得到這功德，就超過這一切的聲聞、緣覺，二乘人他不能來搖動你的思想，你的定力。這個不能動，就是你定力已經超過他們了，他們沒有辦法來知道你。所謂『初地不知二地，十地不知等覺』，那麼你這種境界就高過一切的二乘人了，因為你是菩薩，所以二乘人他的定力也就沒有你這麼深和厚了。」

從前，華嚴三祖法藏大師（賢首菩薩）專志研習《華嚴經》，並圓滿背誦〈淨行品〉。當時中國沒有菩薩戒師，因此他曾經向一位印度僧人求受菩薩戒。眾人向印度僧人說：「這位青年不但能讀誦《華嚴》大經，並且能理解其經義。」印度僧人驚歎道：「華嚴一乘是諸佛祕藏，甚難值遇，何況能理解其中要義！若有人能讀誦〈淨行品〉一品，其人已具足菩薩淨戒，不須再另求菩薩戒。」參見《大方廣佛華嚴經感應傳》。可見，〈淨行品〉的重要。 ❀

and those Enlightened to Conditions (Pratyekabuddhas). Even those who have attained those levels of enlightenment cannot sway your mind or your Samadhi. Because your Samadhi surpasses theirs, they are unable to perceive your state. As the saying goes, 'A Bodhisattva of the First Ground is unaware of the Second Ground; the Grounds are unaware of Equal Enlightenment.' As a Bodhisattva, your state is higher than that of the Two Vehicles; therefore, their power of Samadhi is not as deep as yours."

In the past, the Worthy Leader Bodhisattva dedicated himself to studying the *Avatamsaka Sutra* and successfully memorized the 'Pure Conduct Chapter.' However, because there were no Bodhisattva Masters in China at that time, he sought to receive the Bodhisattva precepts from an Indian monk. At that time, people said to the Indian monk, "This young man not only can recite the *Avatamsaka Sutra*, but also understands its meaning." The monk responded: "The *Avatamsaka Sutra* is a precious storehouse of the profound secrets of all the Buddhas' teachings. To encounter it is rare; to comprehend its meaning is rarer still! If one can even memorize the 'Pure Conduct Chapter,' they have already fulfilled the practice of the Bodhisattva precepts and need not seek them elsewhere." (From the *Collected Records of Responses to the Avatamsaka Sutra*) This clearly shows the significance of the Pure Conduct Chapter. ❀



專文介紹  
SPECIAL FEATURE

## 學佛行儀（受食第十七）

# Department Guidelines for Buddhist Practitioners

## —17. Eating Meals

善因法師 述

Narrated by Dharma Master Shanyin

晨珪譯組 英譯

English Translated by Early Bird Translation Team

【白話】凡是僧人、居士接受飲食供養時，必先合掌，作以下五種觀想：

- 一、計功多少，量彼來處。
- 二、忖己德行，全缺應供。
- 三、防心離過，貪等為宗。
- 四、正事良藥，為療形枯。
- 五、為成道業，應受此食。

Whether one is a monastic or a layperson, before taking a meal one should join one's palms and reflect on the following five contemplations:

- I. This offering of the faithful is the fruit of work and care.
- II. I reflect upon my conduct; have I truly earned my share?
- III. Of the poisons of the mind, the most destructive one is greed.
- IV. As medicine cures illness, I take only what I need to

吃飯時不得說話。如果有客人在座，只可應聲回答，等吃完後再作說明。

吃飯時不得嬉笑；動作不可太慢也不可太快；身體不可趴在桌上；不可伸開腿腳；不可蹲坐；必須端正身體，坐姿正直。

不應把碗中食物分給鄰座的人，或是扔給狗吃。不應因飯菜不合口味而皺眉露出厭惡神色。不可彈動指甲或搖頭時讓皮屑碰到鄰座。吃飯時不可噴濺食物觸及旁人。不可嚼食物發出響聲。不可讓碗、筷、湯匙等器具碰撞出聲。

食物中若發現蟲蟻，應悄悄掩蓋藏起。如需剔牙，應以衣袖遮掩口部。

不可看見美味就心生貪念、放縱口腹之慾。穀類若帶殼，須去殼再吃。不得食用蔥、蒜等五辛食物。

不可張大嘴巴等著食物送進來。不可將捏好的飯團遠拋入口。不可讓飯粒菜餚掉落。不可大口囫圇吞食。不可發出「嘖嘖」吸食聲。不可用舌頭舔舐食物。不可用手抓取散飯來吃。

不可用汙穢的手觸碰食器。桌上碗筷不得雜亂堆放，必須排列整齊，不可讓湯汁菜餚漫溢到席面上。吃完後，不得用手指刮取碗鉢內殘食來吃。不可含著食物說話或起身走動。若不是在齋堂隨眾人一起用飯，必須自己動手盛飯，不應讓他人接碗代勞，除非自己是長輩或年老有病之人——即使在外作客也是如此。

☯待續

sustain my cultivation.

V. To realize the Way, I accept with gratitude this offering today.

One should remain silent during meals. If a guest attempts to engage in conversation, one should acknowledge them politely and then wait until the meal has concluded before responding in detail. While eating, avoid laughing and reaching across the table. Do not eat either too quickly or slowly. Sit upright with both feet on the floor, rather than squatting.

At the table, avoid passing food to those seated nearby or feeding animals. Do not frown at food that is unpalatable or express dislike. Refrain from flicking the nails, scratching the head, or shaking dandruff loose. Avoid such things as spitting out (particles of) food, which may occur when talking, coughing, or sneezing. Do not chew loudly or make unnecessary noise with tableware or utensils.

If an ant or other insect is found in the food, discreetly conceal it and avoid drawing attention. Do not pick the teeth. If it is absolutely necessary, then cover one's mouth with a sleeve or napkin. When presented with fine food, restrain from greed and avoid overindulgence. If grains still have their husks, remove them before eating. Refrain from consuming the five pungent plants.

Do not take large mouthfuls of food or open the mouth wide in anticipation of a favored dish. Do not play with food, such as tossing it into the mouth. Avoid spilling and dropping food, stuffing the cheeks, licking food, sucking, or slurping.

Do not walk about while eating or carry food from place to place. Do not handle bowls or utensils with unclean hands. Keep bowls, chopsticks, soup bowls, and dishes neatly arranged, and do not leave spilled soup on the table. Maintain cleanliness and order throughout the meal. Do not scrape the bowl with the fingers at the end of the meal. Do not speak, leave the table, or walk around with food in the mouth.

Unless dining communally in a hall, one should serve oneself rather than having others pass food, except in the case of elders, respected guests, or those who are ill. This guideline also applies to visitors.

☯To be continued

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