

# 佛教飲食儀式運用於「飲食教育」之初探——以禪宗《入眾日用》為例

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## 摘要

本論文發現現代韓國佛教禪宗「鉢盂供養」儀式的紀錄片內容與南宋宗壽之《入眾日用》很相近，因此再將其與華人地區漢傳佛教的「飲食供養」儀式，相互比對考證，有如下兩點結論：1. 現代韓國禪宗「鉢盂供養」內容（B1~2, B4~8）是以南宋《入眾日用》飲食儀式（A1~7）為主體，但是[B3]「誦10佛名」可能與明末「二時臨齋儀」之「念供養」同源。2. 現代華人佛教界所用的「二時臨齋儀」可能是以明末雲棲祿宏《雲棲法彙》（1624）「二時臨齋儀」為主體，再加上明朝性祇《毗尼日用錄》（1633）以及清朝讀體（1601-1679）《毗尼日用切要》之「結齋先念準提呪後，偈云」的儀式。

依此考察，本文遂提出佛教飲食儀式有助於「飲食教育」的心態與習慣，有以下四方面：（一）鉢器隨身：於食知量、食器自備自洗，（二）食前供養：等施分享、禪悅法喜，（三）食時五觀：感恩來處、敬業不貪、報答眾生，（四）食畢祝願：施者安樂、所作皆辦。將此與日本推行的「飲食教育計畫十五項指標」對照，我們發現食育基本法，可從各級行政機關、個人、家庭、學校乃至相關行業之廣泛面向實施；而佛教的「飲食供養」儀式等內容，則可以進一步提供「飲食教育」心態與習慣之深度及細緻處，以作為全面性飲食教育發展的重要參考。同時，佛教禪宗之「農禪並重」的制度也有助於推行「食農教育」，如此或更可裨益於「愛地球、愛和平」議題的了解與運用。

**關鍵詞：**佛教飲食儀式、飲食教育、《入眾日用》、鉢盂供養、二時臨齋儀

# A Study on the Application of Diet Education from Buddhist Diet Ceremony: Take *RuZhongRiYong* (*the Guidelines for Daily Life in Chan Monastery*) as an Example

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## Abstract

This paper finds that the content of the documentary film of “*The Food of the Buddha: Part 2 Offerings for Liberation*” in modern Korean Zen Buddhism is similar to that of *RuZhongRiYong* in the Southern Song Dynasty. Therefore, it is compared with the diet ceremony of modern Chinese Buddhism; two conclusions are found as follows: 1. The content of modern Korean Zen “Offerings for Liberation” is mainly based on *RuZhongRiYong*, but “Reciting 10 Different Names of the Buddha” may be homologous with “ErShiLinZaiYi” (Ceremonies for Morning and Midday Meal) in the Ming Dynasty. 2. Modern Chinese Buddhists use the *RuZhongRiYong*, possibly based on *YunChiFaHui* (1624), as the main body, added with *PiNiRiYongLu* (1633), etc., to conclude the ceremony with the *Cundī Mantra*, etc.

Based on this investigation, this paper also proposed the Buddhist diet ceremony contributes to the mentality and habits of diet education, in the following four aspects: (1) to use bowl to measure the amount of food properly, and to clean the bowl by oneself; (2) to offer before meal, to share with others equally, and to feel the joy of Zen and dharma; (3) five contemplations: to be thankful, to be dedicated and not greedy, and to repay living beings; and (4) to conclude with granting others' wish to accomplish the goal.

In contrast with Japan's 15 Indicators of Diet Education Program, it can be used to improve the wide range of administrative bodies, individuals, families, schools and even related industries at all levels. However, the Buddhist diet ceremony can provide diet education with deep and detailed development. At the same time, the system of “valuing both agriculture and Chan” also helps to promote “food and farming education”, which may be more beneficial to the understanding and application of the topic of “Love the Earth, love peace”.

**Keywords:** Buddhist Diet Ceremony, Diet Education, *RuZhongRiYong* (*the Guidelines for Daily Life in Chan Monastery*), Offerings for Liberation, ErShiLinZaiYi (Ceremonies for Morning and Midday Meal)