

## 慈恩

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慈恩物语 GRACE TALK

## 反观自己

**做**人，应该平等地看待所有的人，不要处处表现自己的崇高伟大。别人如果有优点，我们应该随喜赞叹；即使发现别人的短处，我们也不应该看不起他。

人的一对眼睛，并不是专门为了看别人的，但是人们总是“见他不见己”。别人有缺点，我们立刻就看到，于是对他们加以批评。可是，我们难道没有缺点吗？自己的缺点，说不定比别人还多，但是由于我们总是看他人而没有反观自己，所以即使自己有过失，我们也觉察不出，因而自高自大，从来不指责自己。

你看别人都是过错，反过来，别人看你也不是一样的吗？因此，大家就互相指责与批评。我们总是听到指责他人的声音，很少听到人们批评自己。这显示人们不肯反省自己，难怪人与人之间的关系难得和谐！

如果发现别人有不对之处，我们应该把它当作一面镜子来反照自己，看看自己是否有同样的缺点。如果有就应当立刻改正，不要一味地批评别人。俗话说：“谁个人前无人说？哪个人后不说人？”然而，如果不要别人批评自己，首先自己就不应当批评别人。这是做人，尤其是学佛者，所应该有的德行！

~ 演培老和尚

## Look At Yourself !

**W**e should regard all people equally, instead of demonstrating our own superiority in every way. We should appreciate and praise others' good points. Even if we discover someone's shortcoming, we should not despise him.

Our eyes are not meant for seeing others only, but people invariably scrutinise others instead of themselves. We would be quick to spot others' faults and hence criticise them, but are we free from faults? We may have far more faults than others. However, as we invariably look at others instead of ourselves, even if we have faults, we fail to discern them, so in our arrogance, we never reproach ourselves.

If you see others as being full of faults, then conversely, wouldn't others perceive you likewise? Hence, people blame and criticise one another. We always hear criticisms of others, but hardly hear self-criticism. This shows that people are reluctant to do self-reflection. It is no wonder that harmony is hard to be maintained in interpersonal relationships.

If one sees a fault in another person, one should use it as a mirror for self-reflection and check if one has the same fault. One should correct oneself immediately if one finds the same fault in oneself, instead of merely criticising others. There is a saying, "Who doesn't get criticised in front of others? Who doesn't criticise others behind their backs?" However, if you do not want others to criticise you, first of all, you should not criticise others. This is ethical conduct that a human, especially a Buddhist practitioner, should uphold.

~ Venerable Yen Pei

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# 福慧双圆

演培老和尚讲于1981年9月20日，新加坡佛教居士林

**在**家的学佛行者，除了应该有一般的德行，还应当具有佛弟子的特殊胜行。关于一般的德行，诸位常常听到这方面的开示。现在我要和诸位谈的，是有关学佛者的特殊胜行，让诸位知道应该怎样依于佛法而行。

学佛者的特殊胜行，虽然有很多方面，但主要的是佛陀在《阿含经》中所说的“信、戒、施、闻、慧”。具足这五法，就可说是标准的在家学佛者。

## 一、具足净信

**不**论任何宗教，都非常重视信仰，佛教自然也不例外。不过，虽然同样是重视信仰，正信与迷信之间，是有很大差别的。尽管有人误解佛教为迷信，但我们认为佛教是智信，就是通过理智而有的信仰。因此，佛教的信仰，是极纯洁无疵，而且正确无谬的。

佛教信仰的对象，就是佛、法、僧三宝。三宝是以佛为中心的，因为法是佛陀所宣说的，由佛陀证悟了缘起正法，而后法才得以流行人间，所以说“佛为法本，法由佛出”。假定没有佛陀出现于人间，人间又怎么会有佛法？

僧伽，是奉行佛法的出家众。虽然佛陀曾经说过：“我亦在僧数”，但是佛陀毕竟是僧伽的上首，僧伽是以佛为师的。不说一般的出家众，即使是已经证得罗汉圣果的，也没有佛陀那样究竟圆满。

因此，我们身为佛弟子，虽然应该对三宝同等敬信，但是对究竟圆满的佛陀，更要有坚定不移、纯洁无疵的正确信仰，确信伟大的佛陀，是真理的体悟者，自由的实现者，惑障的净除者，功德的具足者，真正可以指示我们走上解脱大道，完成身心的究竟解脱。

## 二、具足净戒

**作**为一个佛弟子，不论出家或在家，在皈依三宝之后，还应该符合佛法的行，也就是要具足佛陀为我们所制订的净戒，

让自己成为一个“佛化新人”。

持戒是道德的行为，如果不依佛法守持净戒，不但不能成为佛化新人，即使是做个像样的人也不可能，我们怎么可以不重视与守持净戒？

由于居家与出家的生活不同，在家众与出家众所应该遵守的戒行自然也有分别。佛陀为在家众所制定的戒行是：不杀生，不偷盗，不邪淫，不妄语，不饮酒。这五戒看起来很简单，真正做起来却并不容易，因为五戒具有消极和积极的两方面。以消极的一面来说，持戒就是不作恶；以积极的一面来说，严持净戒不只是止恶，而且更要行善。

例如不杀生戒，如果你不杀害众生，你当然不会造成杀生的罪恶。如果你不但不杀害众生，而且还能更进一步去爱护众生的生命，使众生不会感觉生命受到威胁，当知这就是行善。如果人人都守持不杀生戒，人类岂不就可以和乐共存？那么，社会上又怎么会有杀害人群的惨剧发生？

因此，我们身为佛弟子，应该严格地守持五戒，让世间到处充满和乐的气氛。在家信徒除了五戒，也可以受持一日一夜的八关斋戒<sup>1</sup>。

## 三、具足净施

**讲**到施舍，诸位必然会想到救济贫穷。贫穷人士固然是我们所应施舍的对象，即使是父母、师长、三宝，也是我们所应当供施的对象。因此，净施的范围很广，不只限于救济贫穷困苦的人士而已。

“净施”显示我们发心施舍，不是出于悲悯心，就是出于恭敬心，绝不含有任何不纯净的动机在内。这是非常重要的，就是所谓的“心住非家”，印顺导师也说“不作家庭私产想”。唯有如此，才能无所吝惜地施舍。

一般人不肯行施，原因是他们把钱财看成自家私有的。要他把钱拿出来帮助别人，解救别人的贫穷困苦，那是非常“艰难”的，就如《药师经》中所说：“多聚财宝，勤加守护，



见乞者来，其心不喜；设不获已而行施时，如割身肉深生痛惜。”

像这样的人，在世间不是到处可见吗？富有的人不应该将钱财视为自己私有的，而应该抽出一部分，贡献给社会上的广大人群，使人人人都能过安定的生活。

佛法所说的施舍，通于五乘<sup>2</sup>，并不是某一类的学佛者，才需要如法行施的。声闻<sup>3</sup>乘的修行者，是为了解脱而行施，就更应该“住于非家”。

印顺导师说：“信众必须心住非家，才能成出离心而向解脱。”

在家的学佛行者，如果求证解脱，就应当“住于非家”而修解脱施，才能成为出世的自由解脱人。因此，我们不但要具足净施，更以求解脱而行施。

#### 四、具足多闻

从北传与南传佛教的经典中可以看出，佛陀一再劝勉人们多闻熏习，从而了解佛法的理论，认清修行的途径，辨别善恶邪正，以避免在佛法的修学过程中，走错路向，可见多闻的重要性。

然而，许多学佛者往往忽略这方面。一般发心学佛的人，知道学佛需要认真地修持，却并不认为听经闻法对于解脱有任何用处。

因此，不论任何地方的佛教道场，只要举办诵经或礼忏等法会，总是可以看到很多人参加，尤其是法会过后有斋菜吃，或者那里的斋菜做得可口，就更是到处人群拥挤，热哄哄的，非常热闹！

然而，如果举办讲经法会，不论讲师是善于讲解或不善于讲解，听众总是寥寥可数的，没有几个人，这难道不是佛教衰落的现象吗？

当你遇到不正当的宗教来向你宣传，如果你一向忽略闻法，对于佛法没有正确的认识，你就很可能无所辨别地跟随邪教，难怪邪教日趋猖獗起来。

这里的领导师经常开示佛法，诸位时常受到佛法的熏陶，相信不会随着邪教的脚跟而转。然而，听闻佛法，不可以得少为足，而是要广学多闻。因此，我希望在座的诸位，依照佛陀的教诲，具足多闻。

#### 五、具足胜慧

从听闻佛法而获得佛法的理解，这是闻慧的成就。然而，以修学佛法来说，这是初步的智慧，而且是属于有漏慧，不能契悟诸

法的真理。我们必须更进一步，从闻而思，从思而修，引发如实证觉的观慧，才是“胜慧”。佛教重视智慧，没有达到实证慧，就不能知法入法。

为什么佛教这么重视胜慧？学佛是以正觉解脱为目标的，如果没有胜义般若（智慧），怎么能正觉而获得身心解脱？然而，要获得般若，并不如一般所想像的那样容易，不但需要长时期的修学，而且必须远离一切戏论分别，不于诸法取相执著。如果对于相有丝毫的取著分别，就不能悟入法性。

印顺导师在《佛法概论》中说：“所以如中道的德行，从离恶行善的方面说，这是要择善而固执的。但从离相证觉说，如取著善行，……即成为如实觉的障碍；大乘称之为‘顺道法爱’。”

佛陀说：“法尚应舍，何况非法？”

佛法强调求证智慧，唯有通过智慧才可以获得身心解脱，唯有通过智慧才可以觉证无上菩提，唯有运用智慧可以度诸有情，唯有通过智慧才可以庄严净土。如果有人认为学佛不需要智慧，他不但违背佛陀指示我们的慈意，而且将会长期沉沦生死，无以自拔。

以上所说的五法，似乎很简单，而其实是极为重要的，因为其中包含了福德与智慧的两大课题。例如净戒与净施，是属于福德的修学；多闻与胜慧，是属于智慧的修学。净信则通于福慧两方面。

如果有人对佛陀所说的净戒与净施，没有纯洁的净信，他又怎么肯持戒与布施？持戒虽然是道德的行为，但是如果你不能牺牲自己的享受，而是想怎么做就怎么做，你就不能如法地持戒。

净戒是做人的根本，解脱的基础，无上菩提的基石。如果你有这样的坚定信念，那么不论你承受怎样的牺牲，你都不敢随便毁犯净戒。

布施是利人的行为，但是如果你不肯施舍钱财，一分一厘都要留着自己受用，你自然是



很难布施的。净施是积福的要素，自他互助的大本，互通有无的做人之道。如果你有这样的坚定信念，那么只要是你做得到的，你就绝不会放弃布施的机会，以期多多培植福德。

对于佛陀所说的多闻胜慧，如果你没有纯洁的净信，又怎么肯闻法修慧呢？多闻可以增加自己的智慧，以了解佛陀的教理。如果你有这样的坚定信念，那么你在尽可能的范围内，都会抽出时间去听经闻法。没有这样的净信，你就宁可坐在家里看电视或打麻将。

如果你有纯洁的净信，而且深信胜慧是契入真理的必备条件，那么不论外在环境怎样幽美或热闹，都不能影响自己的胜慧修学。

由此证知，净信是通于修福修慧的。

诸位必然是很清楚地了知，身为佛弟子，应该福慧双修。然而，要怎样修福修慧，或从哪里广修福慧？你们也许还不怎么明白。

广泛地说，只要我们依循佛法行持，其中不是福德的修学，就是智慧的修学，都会使行者福慧增进。

缩小地说，依循“信、戒、施、闻、慧”五法，同样可以得福得慧。因此，我们应该切实地修学这五法。

通常说大乘佛法行者，必须福慧双修，因为福智是成佛的两大资粮。如果福智没有修学圆满，就不能成佛。

然而，不但大乘佛法行者必须广修福慧，即使是修解脱的行者，同样必须修福修慧，如果有所欠缺，那是不理想的。

诸位必定曾经听过这句话：“修慧不修福，罗汉应供薄；修福不修慧，象上挂璎珞。”

象是属于五趣中的畜生类，由于它前世修福而不修慧，纵然今生拥有大福德，身上挂着很多璎珞，却不能体悟真理，而仍然堕落在畜生道。

罗汉是声闻圣者，由于他修慧不修福，虽然拥有胜智慧，体悟真理而证果，应供时却很困难。

由此可知，福慧双修，最为重要。这是每个佛弟子所应当深知的。诸位每周来此共修，可说是有大福德，如果能够再进一步，多闻佛法，广修智慧，那就更为理想。最后，谨祝诸位勤修五法，福慧双圆！

#### 注释：

1 **八关斋戒**：不杀生；不偷盗；不淫欲；不妄语；不饮酒；不坐卧高广大床；不著花鬘，不香油涂身，不歌舞观听；不非时食。

2 **五乘**：人乘、天乘、声闻乘、缘觉乘、菩萨乘

3 **声闻**：听闻佛陀言教而证悟的出家弟子



多闻可以增加自己的智慧，  
以了解佛陀的教理。  
如果你有这样的坚定信念，  
那么你在尽可能的范围内，  
都会抽出时间去听经闻法。







# Twofold Perfection of Merits and Wisdom

Translation of Dharma Talk delivered by Venerable Yen Pei in Mandarin  
at The Singapore Buddhist Lodge on 20 September 1981

A lay Buddhist should uphold not only moral conduct, but also special, excellent conduct befitting a Buddhist. You often hear teachings about moral conduct in general. I would like to talk to you now about the special, excellent qualities that a Buddhist should uphold, so that you know how to conduct yourself in accordance with the Buddhist teachings.

Although there are many special, excellent qualities that a Buddhist should strive for, there are five main virtues for householders as taught by Buddha in the *Agama Discourses*, namely faith, precept-observance, generosity, extensive knowledge of Dharma and wisdom. If one has all of these Five Virtues, one may be said to be up to standard as a lay Buddhist.

## 1. Pure Faith

In any religion, great emphasis is placed upon faith. Buddhism is no exception. However, even though all religions emphasise faith, there are tremendous differences between right faith and blind faith. Buddhism may be misunderstood by some people as being superstitious, but we regard the Buddhist faith to be based upon rationality and reason. The Buddhist faith is thus pure and flawless, right and faultless.

A Buddhist places faith in the Triple Gem, that is, Buddha, Dharma (Buddha's teachings) and Sangha (community of monks and nuns). The Triple Gem is centred upon Buddha, as Dharma was preached by Buddha. Buddha realised the truth of Dependent Arising and hence Dharma became circulated in our human world. It is thus said that "Buddha was the basis of Dharma, which was emanated from Buddha". If Buddha did not appear in our human world, would there be Dharma in our world?

The Sangha comprises Buddhist monastics who have renounced the household life. Even though Buddha said that He should also be counted as a member of the Sangha, He was the chief teacher of the Sangha. Not mentioning the ordinary monastics, even among those who had attained Arhatship, none of them was as supremely perfect as Buddha.

Therefore, as Buddhist disciples, even though we should accord equal reverent faith in Buddha, Dharma and Sangha, we should all the more have unwavering, pure, right faith in Buddha who had attained ultimate perfection. We should have full conviction that the noble Buddha, who had realised Truth, attained freedom, eradicated all delusion and ignorance, as well as perfected all meritorious virtues, can truly guide us to tread the great path to liberation and accomplish ultimate liberation of the mind-body.

## 2. Pure Observance of Precepts

A Buddhist, whether as a monastic or lay follower, should conduct himself in accordance with the Buddhist teachings after taking refuge in the Triple

Gem. In other words, he should strive to observe the pure precepts laid down by Buddha, so that he may be transformed anew by the Buddhist teachings.

Precepts are rules for ethical conduct. If one does not abide by the Buddhist precepts, one cannot qualify as a decent person, not to mention becoming transformed by the Buddhist teachings. How could we not value the pure precepts and uphold them?

Due to differences in household living and monastic living, the disciplinary rules followed by householders are different from those upheld by monastics. The precepts that Buddha had formulated for lay followers are to abstain from killing, stealing, sexual misconduct, false speech and intoxicants. These Five Precepts seem simple, but it is not easy to fulfill them in practice, as they have both passive and active aspects. In the passive aspects, precept-observance merely involves abstention from evil deeds. However, in the active aspects, precept-observance not only requires cessation of evil deeds, but further entails doing good deeds.

Take, for instance, the precept to abstain from killing. If you do not kill sentient beings, of course, you do not create causes for the negative karmic results of killing. If you not only do not kill sentient beings, but furthermore care for and protect sentient lives, so that they do not perceive threats to their existence, this is wholesome conduct. If everyone upholds the precept to abstain from killing, won't human beings be able to co-exist in harmony? Will the tragedies of killing fellow humans happen then?

Therefore, as Buddhists, we should abide by the Five Precepts stringently, so that our world may be filled with harmonious joy. Besides the Five Precepts, lay Buddhists may also observe the Eight Precepts<sup>1</sup> for one day and night.

## 3. Pure Giving

When we talk about giving, we would certainly think of offering relief to help the poor. While poor people deserve to be recipients of our giving, we should give offerings even to our parents, teachers, elders and the Triple Gem. Therefore, the scope of pure giving is very vast and not just limited to giving relief to the poor and destitute.

"Pure giving" means that one's intention to give arises from either compassion or reverence, with absolutely no impure motivation. This is very important. It is what is meant by "not having possessive notions about one's own property". Venerable Yin Shun also mentioned "not having notions of private property". Only then can one give unstintingly.

People generally lack willingness to give because they regard wealth as their personal possession. It is very difficult for them to take out their money to help others and offer relief to others living in poverty or

hardships. As described in *Discourse on Medicine Buddha*, they “accumulate copious wealth and guard their wealth diligently. They are displeased when they see beggars approaching. If they have to practise acts of charity that do not benefit themselves, they suffer deep and painful regret, as if their flesh has been cut off”.

Aren't such people commonly seen in our world? Rich people should not consider wealth as their private possessions, but should contribute part of their wealth to benefit the vast masses in society, so that everyone may lead a stable and secure life.

The Buddhist practice of generous giving applies to all Five Vehicles<sup>2</sup>. It is not a practice required of only a particular group of Buddhists. As the Hearers<sup>3</sup> practised giving for the purpose of attaining liberation, it was all the more essential that they had no notion of personal possessions.

Venerable Yin Shun said, “Devotees must not harbour notions of personal possessions. Only then can they achieve the ‘mind of renunciation’ and advance towards liberation.”

If a lay Buddhist strives to attain liberation, he should not harbour notions of personal possessions in his practice of generous giving. Only then can he transcend the worldly, to accomplish liberation and freedom. Therefore, we not only should strive for perfection in pure giving, but moreover, should give for the purpose of attaining liberation.

#### 4. Extensive Knowledge of Dharma

As seen from the discourses of both Mahayana and Theravada Buddhism, Buddha had repeatedly exhorted people to hear and learn Dharma extensively. This will enable us to understand the Buddhist teachings, see clearly the paths for spiritual cultivation, distinguish good and evil, differentiate right and wrong, so as to avoid treading wrong paths in the course of learning and practising the Buddhist teachings. The importance of extensive knowledge of Dharma is thus clear.

However, many Buddhists invariably neglect this aspect. In general, Buddhists are aware of the need for earnest spiritual practice, but they do not think that hearing and learning Dharma is useful for liberation.

Therefore, in any place, you would see many people participating in prayer assemblies for chanting or repentance at Buddhist temples, especially if vegetarian meals are served after the prayer sessions. If the vegetarian meals are especially delicious, this will attract even more participants. Such prayer assemblies are invariably crowded and bustling with people!

However, when Dharma talks are held, the audience is invariably meagre, regardless of whether the speaker is adept at expounding the Buddhist teachings or not. Doesn't this phenomenon demonstrate the decline of Buddhism?

When an unorthodox religion approaches you for proselytisation, if you have all along neglected Dharma-learning and thus lack right knowledge of Buddhist teachings, you will likely follow the heretical teachings without discernment. It is no wonder that heretical religions are proliferating unchecked.

The Buddhist teachers in charge of this centre often expound the Buddhist teachings. Since you often receive the edification of Buddhist teachings here, you will not follow heretical religions blindly. However, in learning and hearing the Buddhist teachings, one

should not be satisfied with little understanding, but should instead learn and hear the Buddhist teachings extensively. Therefore, I hope that you will follow Buddha's advice and learn Dharma extensively.

#### 5. Excellence in Wisdom

When one gains understanding of Dharma through hearing and learning the teachings, one accomplishes wisdom from hearing and learning Dharma. However, in the learning and practice of Buddhist teachings, this is elementary wisdom that is defiled and cannot penetrate the Truth of everything. From hearing and learning Dharma, we must further contemplate upon Dharma and hence practise Dharma, so that insightful wisdom may arise for realisation of things as they really are. This is then “supreme wisdom”. Buddhism places great importance upon wisdom. Without achieving wisdom for true realisation, one will not be able to understand or penetrate the Truth.

Why is supreme wisdom given such great importance in Buddhism? The goal of Buddhist cultivation is the liberation of Enlightenment. Without wisdom for penetrating the ultimate Truth, how could one attain Enlightenment and hence liberation of one's mind-body? However, the accomplishment of wisdom is not as easy as people would think. One needs to learn and cultivate over a long period of time. Moreover, one has to be totally free from conceptual proliferation and discriminating thoughts. One must not perceptually grasp or cling to forms. If one has any slightest perceptual grasping or discrimination, one will not be able to penetrate the true nature of things.

In *An Outline of Buddhadharma*, Venerable Yin Shun wrote, “Therefore, take for example ethical conduct conforming to the Middle Path. In terms of abandoning evil and pursuing goodness, one needs persistence in choosing the path of goodness. However, in terms of relinquishing perceptual grasping to attain realisation, if one grasps and clings to wholesome conduct...this then becomes a hindrance to the realisation of things as they really are. In Mahayana Buddhism, this is called ‘attachment to the teachings and path of practice’.”

Buddha said, “If even Dharma ought to be relinquished, how much more so the non-Dharma?”

The Buddhist teachings emphasise the attainment of wisdom. It is only through wisdom that one may achieve liberation of one's mind-body. It is only through wisdom that one may attain Perfect Enlightenment. It is only by applying wisdom that one may help sentient beings overcome suffering. It is only through wisdom that our world may be purified and dignified. If someone thinks that wisdom is not needed in Buddhist cultivation, he has defied the kind intent of Buddha's edification for human beings and he will degenerate helplessly in cyclic existence over a long period of time.

The Five Virtues mentioned above may seem simple, but they are exceedingly important, as they embody the two main aspects of meritorious virtues and wisdom. For instance, the cultivation of meritorious virtues includes pure observance of precepts and pure giving, while the cultivation of wisdom includes extensive learning of Dharma and excellence in wisdom. Pure faith straddles both aspects of meritorious virtues and wisdom.

If someone lacks pure faith in Buddha's teachings on pure observance of precepts and pure giving, would he be willing to observe precepts and practise giving?

Although what precept-observance entails is moral conduct, you will not be able to uphold precepts in accordance with the Buddhist teachings, if you cannot give up your personal pleasures and act wilfully as you want.

Pure observance of precepts involves the essence of being human. It is the basis for liberation, the foundation of Perfect Enlightenment. If you have this firm conviction, then regardless of the sacrifices that you may have to endure, you will not violate the pure precepts heedlessly.

The practice of giving brings benefits to others. If you are unwilling to let go of your money and keep every single cent for your own use, it is certainly very difficult for you to practise giving. Pure giving is an essential factor for accruing merits. Giving is the basis for mutual help between people. It is the way for humanity to connect the "haves" and "have-nots". If you have this firm conviction, then as long as it is within your means, you absolutely will not give up any opportunity to practise giving, so that you may cultivate meritorious virtues extensively.

If you lack pure faith in Buddha's advice to acquire extensive knowledge of Dharma and excellence in wisdom, would you be willing to learn Dharma and cultivate wisdom? Through extensive learning of Dharma, one can increase in wisdom so as to understand Buddha's teachings. If you have this firm conviction, you will do your best to find time for listening to Dharma talks and learning Dharma. Without such pure faith, you would rather watch television or play mahjong at home.

If you have pure faith and moreover, deep conviction that supreme wisdom is a prerequisite for penetrating Truth, then regardless of how scenic or bustling the surroundings may be, you will not be affected in your cultivation of wisdom.

It is thus clear that pure faith straddles the cultivation of both meritorious virtues and wisdom.

You ought to know clearly that a Buddhist should cultivate both meritorious virtues and wisdom. However, you may not have good understanding of how to cultivate meritorious virtues and wisdom, or where to start in the extensive cultivation of meritorious virtues and wisdom.

Broadly speaking, as long as we practise in accordance with the Buddhist teachings, we will increase in meritorious virtues and wisdom, as these practices invariably involve either cultivation of meritorious virtues or cultivation of wisdom.

In a narrower scope, we may also gain meritorious virtues and wisdom through cultivation of the Five Virtues mentioned above. Therefore, we should cultivate these Five Virtues earnestly.

It is generally said that the twofold cultivation of meritorious virtues and wisdom is essential for practitioners of Mahayana Buddhism, as meritorious

virtues and wisdom are the two major prerequisites for Buddhahood. One who has not attained perfection in the cultivation of meritorious virtues and wisdom will not be able to attain Buddhahood.

However, not only Mahayana Buddhist practitioners have to cultivate meritorious virtues and wisdom extensively, even practitioners of the liberation path also have to cultivate meritorious virtues and wisdom. Any deficiency in such cultivation is not ideal.

You must have heard this saying, "As a result of cultivating wisdom but not merits, an Arhat received scarce offerings. As a result of cultivating merits but not wisdom, an elephant lived as an ornamented beast."

An elephant had cultivated merits but neglected the cultivation of wisdom in its past lives. In that life as an elephant, it enjoyed great blessings, with its body prettily adorned with many garlands. However, due to its lack of cultivation of wisdom, it could not realise Truth and had degenerated into the realm of animals as an elephant.

An Arhat had cultivated wisdom but neglected the cultivation of merits in his past lives. Even though he had realised Truth as an enlightened Hearer with supreme wisdom, he experienced difficulties in obtaining alms due to his lack of cultivation of merits in the past.

It is thus clear that the twofold cultivation of meritorious virtues and wisdom is most important. Every Buddhist should have deep understanding of this. You all come here every week for group cultivation and may be said to have great meritorious virtues. If you can further learn and hear Dharma for extensive cultivation of wisdom, that will be even more ideal. May I wish all of you twofold perfection in merits and wisdom, through diligent practice of the Five Virtues!

#### Notes:

**1 Eight Precepts:** abstain from killing; abstain from stealing; abstain from sexual activity; abstain from false speech; abstain from intoxicants; abstain from entertainment and beautifying the body; abstain from using luxurious furniture; abstain from eating after noon.

**2 Five Vehicles:** vehicle of human beings, vehicle of heavenly beings, vehicle of Hearers, vehicle of Arhats enlightened to conditions, vehicle of Bodhisattvas.

**3 Hearer:** a direct disciple of Buddha who listened to His teachings and sought Enlightenment for personal liberation only.





# 演悟老和尚的做人艺术

凡愚僧智 YEN PEI WISDOM • 若然 整理

## (64) 触目菩提，寻声救苦

**“菩提”**是梵语，翻译为中文有觉悟的意思，也有觉醒的意思。觉醒，就像莲花盛开，也像从迷梦中醒来；悟，是明白真理，明了本心，它本身并没有次第，就像在暗夜里点亮明灯，一刹那就亮了。悟，无法用语言来描述，但是从凡夫的迷惑到圣者的觉悟过程，可以分为五个次第。

### 一、悟之次第

**第一是解悟：**悟，是明了。顾名思义，所谓解悟，就是通过理解而明了道理。通过对佛陀教法的闻思，来明了其中的道理，这就是解悟。一般人学佛修行，也必须打下这个入门的基础。这相当于瑜伽行的资粮位。

**第二是了悟：**有了以上理论认识的基础之后，接着就要摄心专注，让身心保持放松的状态。然后，把所认识的道理，落实在行、住、坐、卧四威仪的内观照当中。通过逐渐透视，于是就放下错误的认知，专注于对付散乱心和二元对立的思维观念。这是观念转化的过程，将粗显的烦恼瓦解，就是相当于瑜伽行的加行位。

**第三是明悟：**所谓明悟，就是明心见性。因为在加行的最后阶段，止观双运，定慧等持，根本智亲证真如，如如智契如如理，就大开圆解，回归本来面目，明自本心，见自本性。这相当于瑜伽行的见道位。

**第四是证悟：**开悟之后，就从空出有，悟后起修，以方便智全心投入于弘法利生，一方面克服和转化自己身心的毛病，一方

面以“弘法为家务，利生为事业”，把所有的时间和精力都用于利益众生，一直从菩萨初地到十地，乃至圆满佛果为止。这个证悟过程就相当于瑜伽行的修道位。

**第五是圆悟：**通过十地的自觉觉他的努力与奉献，克服了种种的障碍，就达到圆满觉悟的状态。这就相当于瑜伽行的究竟位。

其实，觉悟并没有次第。由于众生被妄想和执著蒙蔽而产生了障碍，所以就有必要从理论认识和修行实践的次第来启悟。

在前面所列的觉悟过程的五个阶段当中，解悟到明悟，是般若道的因果，以自利自觉为主，属于开悟之前的学修阶段；明悟到圆悟，是方便道的因果，以利他觉他为主，属于开悟之后度化众生的证悟阶段。

### 二、悟的方法

**根**据《楞严经》，佛陀的侍者阿难误入红灯区，差点出事。于是，佛陀就派文殊菩萨去把阿难带回寺里。

阿难感到无比愧恼，感到自己“一向多闻，未全道力”，因此请求佛陀开示实修三昧的方法，由此展开了有关觉悟理论与实践的精彩对话和辨析。

换言之，整部《楞严经》，乃至佛教的整个教育体系，都可以说是从理论认识和修行实践两个方面来开展的。因此，在《楞严经》中，从佛陀宣说两种根本、七处征心、十番显见、四科七大，到富楼那尊者的事理、性相、迷悟的矛盾等三个问题，这

是属于理论认识和观念转化的部分。然后，从两种决定义、二十五圆通、四种清净明悔、建立道场，到五十种阴魔，这是改变习气毛病的修行与实践过程。

从认识与理解真理到身心转化的过程，有两种基本的方法：一是悟的方法，二是修的方法。悟，是观念认知的转化；修，是身心习气的修整。观念认知错了，就会造成身心行为的迷惑与颠倒。因此，悟的方法，是灵性的觉醒，生命本觉的回归。

然而，由于众生的素质和根机有所差异，所以众生觉悟也有快慢的差别，就如前面所列的觉悟次第。利根者一闻便悟，没有次第或阶级；而钝根者，则必须通过反复学习、反复思维和专注忆念，才能逐渐从理解转入缘修，从解悟进入了悟，然后才能达到彻底明了。

### 三、反闻自性

**因**此，觉悟就是明了自心。心明了，就是悟。普通人最大的错，就是不知自己的觉性，没有通过系统的学习，根本不知道觉性是怎么一回事儿，所以一直都活在迷糊颠倒的状态中，浑浑噩噩地过日子。一生一死，就是一场梦。这个梦醒了，接着继续做另一个梦，于是就在这虚幻不实的世界里转来转去，反反复复，轮回不息。

我们不觉性是自己本心，但是只要了了分明，一念不生，触目就是菩提，它时刻都没有离开我们，三世诸佛与十方众生也都无二无别，关键是如何捅破那层封尘的纸张。



北宋白云守端说：“蝇爱寻光纸上钻，不能透处几多难，忽然撞着来时路，始觉平生被眼瞒。”

一只苍蝇看见外面的光线从纸窗透进来，就拼命地往那纸上撞，撞来撞去，就是不知道怎么撞出去。同样的道理，窗户看起来像出口，其实不过是表象。

钻纸的苍蝇终究不能从窗户飞出去，这是它的“难”，无论它怎么努力，都无济于事。世人只看事物的表象，始终很难有所突破，更无法获得心灵的解脱和自由。

苍蝇之前从窗户上的洞飞进来，为什么不直接从那个洞飞出去，而要拼命往纸上撞呢？你又是否反观过自己，是不是也在撞那层纸呢？

理上如果能了悟，就没有所谓的次第和过程，因为理一直都在那里，只是自己不够智慧去认识，所以才会“平生被眼瞒”。这就像鸟在虚空中飞，而不知道虚空的存在；鱼儿在水中游，而不知道水的存在一样。众生在本心当中，却看不到自己本来的面目。这就是生命问题的关键，众生罪恶的源头。这就是无明。

因此，觉性就如虚空，真妄都在那里，只要悟彻了，就可以一通一切通。在理论上认识七处征心和十番显见，解决“著有”的观念认知问题；而探讨“四科七大皆藏性”、性相、事理等问题，是要解决观念认知中“偏空”的执念毛病。摆正了真空与妙有的关系，就走上中道圆融的正觉。

因此，佛法的修学必须解行并进，理论认识必须落实在生活实践当中。在功夫实证上，佛陀主要提示观音菩萨耳根圆通的方法：通过从耳根听闻，反闻闻自性，次第经过六个门槛，解开了动、静、根、觉、空、灭等结使。这六结是凡夫众生颠倒迷妄的根源，如果要觉烦恼即菩提，就必须解开这六结，而回复不生不灭、六根互用的觉性。然后，由此从空出有，悟后起修，安住佛戒，建立道场，破除五十阴

魔，随缘保任，直到圆满觉悟。

根据《景德传灯录》，石霜庆诸问道吾禅师：“什么是触目菩提？”道吾禅师叫唤道：“沙弥！”

沙弥立即应声，禅师接着说：“给净瓶添水去。”

禅师随即反问石霜庆诸：“你刚才问什么？”

石霜庆诸又把问题说了一遍，道吾禅师听完之后就离开了。石霜庆诸从此有所觉悟。

古德说：“不怕念起，只怕觉迟”，觉了日常生活中的所见所行，当下就是打开本来面目，契证觉性，因为菩提本来就是智慧。道吾禅师通过叫唤沙弥给净瓶添水的举动，回答了石霜庆诸的问题。虽然这是极为平常的事，但是却有觉性的灵活运用。

道吾禅师要石霜庆诸禅师再提问一次，听后却不语而离开。这是告诉石霜庆诸，他已经回答了问题，并且说明了生活当中一切平常的小事，无不是成就菩提的因缘。这就是“青青翠竹无非法身，郁郁黄花尽是般若”的意思。明白了这颗心，悟了这个性，即事即理，即妄即真，真空妙有，形形色色，语默动静，起心动念，言行举止，都当入菩提，当入自性。

这个时候，才知在在处处，都是当下觉性；触目遇缘，都是菩提。如果迷失了本心，昧却了自己的真性，就会迷失在苦海里面，不知道回头。因此，要出离生死，就要回光返照，正念真如，明心见性，除此之外，别无二途。

#### 四、寻声救苦

**观**世音菩萨一方面反闻闻自性，恒常安住真心，契了觉性；另一方面从空出有，全心入世，弘法度生。安住觉性，涅槃之理就现前，寂而常照，照而常寂。性，是寂灭真理；心，是常照智慧。理智相契，空明不二，所以超越世出世间，法性湛寂，如如不动。识自本心，见自本性，反闻自性，成无上道时，就会发现五蕴本来就是空相，苦厄

本来没有实际，否则就总是在五蕴苦厄当中头出头没。

观音菩萨闻性圆证，成就了圆满大觉，与佛齐等，获得二种殊胜：一是上与诸佛同一慈力；二是下与众生同一悲仰。因为菩萨证圆明心，所以上与佛通，下与众生通。菩萨闻声救苦，慈能予乐，悲能拔苦，菩萨的大慈大悲有利生的作用。

总之，学佛修行首先要解决观念认知的问题，这是在理上用悟的方法，从解门入手，而获得空正见，就像航海的指南针一样，有了导航，在茫茫大海中才不会迷失方向。然而，如果只有理论的认识与了解，而没有落实于生活实践，那就像徒有导航图，而不扬帆和划桨，缺乏行驶的动力，当然就不可能到达目的地。因此，有解无行，是说食数宝；有行无解，是盲修瞎炼。

因此，悟与修、解与行的相应，就像鸟儿必须有两个翅膀同时用力，才能平衡自在地翱翔。因此，佛陀说：“理则顿悟，乘悟并销；事非顿除，因次第尽。”虽然道理可以很快就明白，但是事上的习气，必须逐渐清除。理论认识的悟性，是解决错误的观念；而日常生活中的修行，是解决对境逢缘而起的习气毛病，这需要慢慢来。因此，我们应该用正见导正行，悟修同时，解行并进，才能顺利地完







# 心平气和

宽严法师讲于2018年7月15日，新加坡福慧讲堂

2018年6月23日，泰国北部清莱府湄赛县有一支少年足球队，进入国家公园一处洞穴内探险。25岁的助理教练，与12名年龄介于11至16岁的男队员，在洞穴内遭洪水围困，与外界失去了联系。许多国际救援队展开大规模的搜救，足球队的全体人员终于在十天后获救！

泰国少年足球队奇迹生还的事件，备受全球关注。大家都非常好奇，足球队员究竟是如何挺过这个困境的。

专家认为，由于足球队受困的洞穴地形复杂，加上当时的气温高，受困者必须持续补充水分，才能生存。然而，饮用洞穴内的脏水，可能导致腹泻和呕吐。

对于一般人而言，长时间禁困在幽暗密闭的空间内，可能引起绝望无助的情绪。即使身边有生存所需要的用品，要在黑暗中保持冷静，并非容易。如果由于焦虑而不顾一切地尝试脱困，那就更加危险。专家推测，助理教练为少年队员们疏导情绪，他们才能坚持下去。

足球队受困在洞穴内，十天缺水，更缺乏粮食，却能奇迹生还，助理教练是功不可没的。根据新闻报道，受困者被救援人员救出来时，在十三人当中，助理教练艾卡波是最瘦、最虚弱、健康状况最差的。因为在他们被困的首几天，艾卡波将仅剩不多的食物和饮用水都分给了年幼的队员，他自己只喝钟乳石所滴下的水来维持生命。

之后，艾卡波收集洞穴顶部所滴落的水，作为队员的饮用水，并且禁止他们喝脏水。尽管艾卡波自己也十分害怕，但是他始终保持镇定，一

直照顾和支持着少年们。

被困期间，艾卡波教少年们静坐，以及其他保存体力的方法，帮助他们在那黑暗的十天当中，保持平静与乐观的心境，而最终等到了援救。

原来，艾卡波在十岁时，全家人被村子里的一场流行病所侵袭，他的父母和年仅七岁的弟弟都病逝。艾卡波成为孤儿，亲戚把他送入佛寺，他就披剃出家，在寺院里修行了十年。为了照顾生病的祖母，艾卡波在2015年还俗，也由此担任足球队的助理教练。

足球队中的许多少年，来自贫穷的家庭，而且属于少数民族。虽然他们住在泰国与缅甸的交界区，却没有国籍。艾卡波照顾这些少年，甚至监护他们。他爱护他们，更甚于爱护自己。

这些少年希望成为专业的运动员，艾卡波就为足球队寻找赞助者，以帮助队员们实现梦想。他还挨家挨户，把队员们带去参加训练，结束后又护送他们回家。

当英国的搜救人员在洞穴里找到受困的足球队时，那群少年正在静坐。他们后来告诉搜救人员，是助理教练教他们静坐，以保持体内的能量。

艾卡波至今仍然经常去寺院里，与法师们一起静坐。他每次静坐，通常是长达一个小时。

静坐，确实帮助了他自己和少年们，在困境中保持镇定与平静，直到他们最终获得拯救。

**静坐，的确可以帮助人们减少焦虑。**静坐，不但可以使内心平静下来，对于人体的机能也有



良好的功效。艾卡波的无私奉献与出家时所受的静坐训练，支持了受困的少年们。

有一间制片公司，将这个重见天日的励志事迹拍成电影，以激励人们积极地面对困境。

美国的俄勒冈大学与中国的大连理工大学，曾经进行过一项合作研究，结果显示静坐可以协助大脑控制行为，使人更加有自律，并且减少焦虑。

是啊！佛法不也是这样教导我们：做人要学会心平气和！

现代人的脾气大，遇到一点儿不如意的事就发脾气，在日常生活当中更是表现得相当急躁。中文里有一句成语“心浮气躁”，**心浮气躁是贪、嗔、痴的表现，心平气和才可以消灾解难。**

佛陀教导我们“勤修戒定慧，息灭贪嗔痴”，这样才能真正地解决问题。要解决问题，就必须从自己做起，这是最关键的。贪、嗔、痴减少了，分别与执著也就减少。心清凉与自在，你就会觉得周围的人、事、物都是美好的。其实，这是由于自己的善心与善行改变了外境。我们明白这个道理，就知道修行是多么重要。

修行，究竟是修什么？中、下根器的行者，必须从外修到内，也就是从戒修起，到定与慧；上根器的行者，则可以从内修到外，也就是从慧修起，智慧一开就得定，戒也圆满。例如：禅宗六祖惠能大师，就是属于上上根器的。虽然他并没有修过戒或定，但是他开悟之后，戒与定也都圆满。

我们一般人是属于中、下根器，所以必须先修学十善业<sup>1</sup>，以奠定真正的基础，以及扎实的修行功夫。要天天听闻与薰习佛法，但是真正的功夫要用在生活中，这样修行才能稳健地进步。

人生，是点点滴滴的积累。待人处事，要心平气和，不要埋怨，也不必与人争执。

“心平气和”，说起来似乎很容易，却并不容易做到。在生活中，我们会遇到不如意的事情，令我们难以心平气和，并且考验我们容忍的底线。

“心平”是指拥有平常心，内心平静，没有非分的欲望。“气和”是指气血调和、安静稳重的状态。唯有“心平”，才能“气和”。“心平气和”是一种宽容的心态和修养。

人们处于顺境时，容易心平气和；但是一旦遇到逆境，就难以平心静气了。我们不只是在安宁闲暇的时候要心平气和，在紧急危难的时候更是需要心平气和。

世间事往往是越想得到的就偏偏得不到，得不到时就更难以心平气和。

当我们不能心平气和的时候，我们对人、

事、物就无法做出正确的判断，甚至会产生偏见。那么，我们无论看什么都觉得不顺眼，因而变得气量狭小，满腹牢骚，心里不愉快，生活总是麻烦重重。

在人际关系中，每个人都希望得到尊重。我们有时会觉得委屈、受到伤害，或者失去尊严等，而感觉内心里有一股怒火往上冲。这时，我们更要提醒自己保持心平气和。

对于伤害你的人，如果你以牙还牙，彼此之间的矛盾只会加深，使你更加烦恼。

要保持心平气和，必须靠自己。唯有你自己，才真正能约束与管理自己。

我们要学会冷静，并且运用智慧来分析问题。任何事情发生，都是有其因缘的。心平气和地面对问题，思考解决的方法，处理问题，然后就“放下”。这样，你才能超越问题，超越困境，超越自己！

面对生活，要心平气和，不论是遭遇成功或者失败。心平气和，才能客观地看待事物，换位思考，遇乱不惊，这样才能平静地生活。

青年学子在考试或者面试时，如果保持心平气和，就能理智清明，安稳镇定而获得好成绩。

心平气和地面对一切，保持美好的内心境界。保持内在的平静感，其实就是让我们“亮丽动人”的秘诀。这种平静感是一种内在的力量，胜过任何化妆品，让我们流露出镇定与稳重的气质，成熟的风度，宽容的胸怀，令人折服！

待人处事，需要心平气和。生气，只是拿别人的错误来惩罚自己。生气，并不能解决问题。心平气和，才能开发智慧，以找出解决问题的方法。当我们能心平气和地处理问题时，就是涵养达到了一定的境界。

在人生路上，我们不必行色匆匆，心急如焚。心平气和，是处世待人的最佳态度，让我们主宰与平衡自己的生活。

有一则小绵羊与狐狸的故事：

树林里有一片绿油油的青草地，那里的草汁多味美，小羊们都喜欢去那里吃草。

一只小绵羊来到这片草地，看到满地鲜嫩的青草，开心极了。

小绵羊正在专注地吃草时，一只狐狸突然窜了过来。狐狸盯着小绵羊那饱满的身体，心想：这只肥羊够让我饱食好几天！

狐狸悄悄地靠近小绵羊，小绵羊似乎感觉到危险逼近，它猛地抬起头来，看到了狐狸。

小绵羊深深地吸了一口气，努力地让自己镇定，并且想着如何逃脱。

小绵羊说：“这不就是狐狸大哥吗？好久不见！”



狐狸冷酷地笑道：“我今天就把你解决掉，饱餐一顿！”

小绵羊故作镇定地说：“狐狸大哥，你真会开玩笑！难道你不知道，狼大哥昨天已经把我预订了？它吩咐我今天吃饱些，然后它才吃我。”

看到狐狸将信将疑的模样，小绵羊继续说：“你不相信吗？我去叫狼大哥过来，它就在附近等我，你亲自问它吧！”

狐狸连忙拦住小绵羊，说道：“我是跟你开玩笑的！你继续吃草，我先走了。”

狐狸头也不回地跑掉了。

这则故事给我们的启示是：遇到危险时，千万不能慌张。保持冷静，才能想出方法，摆脱困境。狐狸要吃掉小绵羊，而小绵羊保持冷静，运用机智，化解了这个危机。

怎么保持心平气和呢？

我们可以通过静坐，调驯自己的心。静坐有三个要点，就是调身、调息、调心。

静坐，对身心有许多好处。

一、在静坐中，制心一处，把散乱的心安定下来。心境达到清净安祥，全身的气脉与经络就自然通畅。因此，静坐促进人体的内部微循环，例如血液循环。科学研究显示：一个人在静坐时，心平气和，体内的分泌和微循环是处于最佳的状态。

中医宝典《黄帝内经》中说：“恬淡虚无，真气从之，精神内守，病安从来？”

静坐，能消除身体的各种疾病，强健体魄。静坐，是防治疾病，增进健康的良好方法。

二、在待人处事方面，我们有时会急躁或发怒，那是由于我们心性不定，管不住自己。然而，发脾气过后，我们往往却又后悔。我们可以通过静坐，把心静下来，经常保持心平气和，不急不燥，不发脾气，就能把事情处理好，游刃有余。

静坐，让我们能平静地面对生活中的紧张、压力和困难。通过静坐，观察自己身心的实相，而将苦从根拔除，消解烦恼，去除主观性的迷惑。

静坐，使我们的生理与心灵得到高度的净化与平衡，让我们经常感到身心自在，轻松愉快，生气勃勃，好像获得崭新的活泼生命。因此，静坐也改变人的气质。

三、静坐，可以消除疲劳，增强记忆。美国伊利诺斯大学的科学家，对四十名学员进行静坐的生理实验。这项实验结果表明：只要静坐五至十分钟，人脑的耗氧量就会降低十七巴仙，而这个数值相当于深睡七个小时后的变化。学员们血液中的“疲劳素”乳酸浓度，也有所下降。静坐时，身心完全处于放松的状态，记忆力也是超强的。

四、通过静坐，我们可以放松精神，达到恬淡虚无，心无挂碍；也可以使精神高度集中，开发智慧，度一切苦厄，正如蒋维乔在《因是子静坐法》中所说：“内功粗者可以祛病，精者乃可成道。”

因此，静坐，不仅可以祛病强身，延年益寿，还可以让我们获得内证法乐的身心愉悦。

综上所述，静坐是修养身心的最佳方法，但是必须有信心与恒心，每日坚持静坐，精进不懈地练习下去，才能获得效果和益处。

调气息与调心，能促进身心健康。心平气和，是养生之道。心平气和，也是一种修养，更是一种智慧！

#### 注释：

1 十善业：一、不杀生；二、不偷盗；三、不邪淫；四、不恶口；五、不两舌；六、不妄语；七、不绮语；八、不贪；九、不嗔；十、不痴。







**Translation of Venerable Kuan Yan's talk delivered in Mandarin,  
on 15 July 2018 at Fu Hui Auditorium, Singapore**

On 23 June 2018, a junior football team entered Tham Luang Nang Non, a cave system in Chiang Rai province, northern Thailand. Twelve team members aged 11 to 16 and their 25-year-old assistant coach were trapped when the cave system became flooded and they lost contact with the outside world. Many international groups were involved in the massive rescue operation. All twelve team members and the assistant coach were rescued after a ten-day ordeal!

The miraculous survival of the Thai junior football team garnered global attention. Everyone was very curious about how exactly the team members had survived the ordeal.

In the opinions of experts, the stranded team must have continual replenishment of fluid, in order to survive in the complex topography of the cave system and the high temperatures at that time. However, the murky flood water in the cave could lead to diarrhoea and vomiting.

In general, people may be overwhelmed by feelings of despair and helplessness, when they are confined in a dark and enclosed space for a long time. Even if they have the basic necessities for survival, it is not easy to remain calm in darkness. There will be greater dangers if they recklessly attempt to escape due to their anxiety. Experts conjectured that the teenagers were able to persist, as their assistant coach helped to allay their fears and diffuse their despair.

The football team survived despite their lack of water and severe shortage of food for nine days during their confinement in the cave. The credit must go to the assistant coach. According to news reports, when the football team was rescued out of the cave, the assistant coach, Ekapol Chanthawong, was the thinnest and weakest among the thirteen people. He was also in the worst health condition. This was because during the first few days when they were trapped, he distributed their little remaining food and drinking water to the young footballers, while he only drank water that dripped down from the limestone stalactites to sustain his life.

Subsequently, Ekapol collected water dripping down from the stalactites for the footballers to consume and prohibited them from drinking the murky flood water in the cave. Even though Ekapol was also full of fears, he remained calm, taking care of and supporting the teenagers throughout the ordeal.

Moreover, Ekapol taught the teenagers meditation and other ways to conserve their physical strength, thus helping them to remain calm and optimistic during the ten days in darkness. Their wait was not in vain and they were eventually rescued.

It turned out that when Ekapol was ten years old, his entire family was afflicted when an epidemic spread in his village. Both his parents and his younger brother, who was only



seven years old, died during the epidemic. Ekapol hence became an orphan. His relatives sent him to a Buddhist monastery, where he became a novice monk and did spiritual practice for ten years. In the year 2015, he disrobed to take care of his sick grandmother and became an assistant coach of the football team.

Many members of the football team came from poor families of minority tribes. They had no nationality, although they lived at the border between Thailand and Myanmar. Ekapol took care of these teenagers, even serving as their guardian. He cared for them over and beyond what he did for himself.

These teenagers wished to become professional sportsmen. Ekapol found sponsors for the football team, so that the team members may realise their dream. He even went from one household to another, to fetch the team members for football practice, after which he also sent them home.

When British rescue workers reached the cave and located the stranded football team, they found the teenagers sitting in meditation. The teenagers subsequently told the rescue workers that their assistant coach had taught them to meditate, in order to conserve their inner energies.

Till now, Ekapol still visits Buddhist monasteries frequently and meditates together with monks. He often meditates for as long as one hour. This had indeed supported him and the teenagers to remain calm during the crisis until they were eventually rescued.

**Meditation can indeed help people to reduce anxiety.** Meditation not only enables one to calm down, but also has positive effects on functions of the human body. It was certain that Ekapol's selfless giving and his previous training as a monk had saved the lives of the stranded teenagers.

A production company made a movie, based on this inspirational event of deliverance from darkness into light, to motivate people to face adversities with positive states of mind.

Research done by the University of Oregon in the United States of America, in collaboration with Dalian University of Technology in China, showed that meditation can enhance behavioural control by the human brain, thus enabling people to have greater self-discipline and less anxiety.

Indeed, don't the Buddhist teachings also teach us to be calm and even-tempered?

In our modern times, people are rather hot-tempered and lose their temper easily whenever they encounter unsatisfactory circumstances. In daily life, people often

demonstrate impatience and rashness. **Such impetuous, flighty and fretful behaviour is manifested due to the defilements of craving, ill will and delusion. It is only by being calm that one may bring about cessation of disasters.**

Therefore, Buddha taught us to "cultivate Good Conduct, Meditative Concentration and Wisdom diligently, so as to extinguish craving, ill will and delusion". Only then can we truly resolve problems. We have to start from ourselves. This is of paramount importance. Once our craving, ill will and delusion are reduced, our discrimination and attachment will also decrease, then our minds will be tranquil and at ease. We will hence find the people, things and matters around us all very pleasant. This is actually because we have transformed our circumstances with wholesome states of mind and conduct. Once we understand this principle, we would know the importance of spiritual cultivation.

What does spiritual cultivation consist of exactly? Practitioners who are mediocre or low in spiritual capacity have to cultivate inwards using external means, that is, from good conduct to meditative concentration and then wisdom. Practitioners who are superior in spiritual capacity may proceed from inner cultivation outwards, that is, starting from development of wisdom. Once they attain wisdom, they also achieve meditative concentration and perfection of good conduct. For instance, Master Hui Neng, the Sixth Patriarch of Ch'an Buddhism, was of highly superior spiritual capacity. Although he had neither observed precepts nor learnt meditation, he was perfect in both disciplined conduct and meditative concentration once he attained Enlightenment.

In general, we are only of mediocre or low spiritual capacity, so we have to learn and cultivate the Ten Wholesome Actions<sup>1</sup> first, to establish a true and stable foundation for spiritual cultivation. We should hear and learn the Buddhist teachings every day for constant edification, but true spiritual cultivation has to be applied in daily life. Only then will we make steady progress in spiritual cultivation.

Life consists in accumulation bit by bit. One should be even-tempered when conducting oneself in society, neither grumbling nor getting into disputes.

We should maintain calmness and an even temper, but this is more easily said than done. In life, things may not turn out the way we wish, thus testing the baseline of our tolerance and the threshold of our calmness.

To be calm and tranquil, one should have



equanimity, that is, an even mind of normality, without excessive desires, with neither obsession nor aversion. Only then may one's breathing and blood circulation be regulated and stable. Calmness is a form of cultivation in forbearance.

It is easy to be calm and even-tempered when we are in favourable circumstances, but difficult to remain so once we encounter adverse circumstances. We should be calm and even-tempered, not only when we feel peaceful and unhurried. We all the more need to be calm in times of emergencies and dangers.

It often turns out that the more we wish to have something, the more we cannot get it and so, the more we are unable to remain even-tempered.

When we are not calm or even-tempered, we are unable to make right judgements, be it about people, things or matters, and might even be biased in our judgements. We will find everything disagreeable, hence becoming narrow-minded, full of grudges and always unhappy. We will always encounter troubles as a result.

In interpersonal relationships, everyone wishes to be respected. Sometimes, we may feel that we have been wronged, hurt or trampled in dignity, and hence experience an upsurge of fury. At such times, we should all the more remind ourselves to remain calm and even-tempered.

If you retaliate, tit for tat, against the people who have hurt you, that will only worsen the conflict and make you more troubled.

You can only depend on yourself to keep calm. Only you can truly restrain and manage yourself.

We need to learn to be calm and analyse problems by applying wisdom. There are causes and conditions for everything that happens. Face the problem calmly, think of solutions, deal with the problem and then "let go". Only then can you overcome the problem, surmount the plight and surpass yourself!

We need calmness and an even temper to face the vicissitudes of life. Whether you encounter success or failure, you can view things objectively, put yourself in another person's shoes and remain unruffled in trying circumstances, only when you are calm and even-tempered. Only then can you live in peace.

If students maintain calmness during an examination or interview, they will be clear-minded, composed and thus able to get good results.

Face everything with calmness and an even temper. Maintain a beautiful state of mind. The secret of beauty actually lies in maintenance

of inner calmness. Such tranquility is an inner strength which surpasses any cosmetic effect, enabling us to exude composure, a sedate temperament, gracious maturity and magnanimity, in a convincing manner!

Treat people and handle matters with calmness. When you get angry, you are punishing yourself using the faults of others. Problems cannot be resolved with anger. It is only in calmness that you can apply wisdom to find solutions to your problems. When you are able to deal with problems calmly, you have attained a certain level of self-cultivation.

On the journey of life, we do not have to hurry hastily or burn with anxiety. Calmness is the best attitude for conducting ourselves in society, enabling us to master and equilibrate our lives.

There was a lush green field in a forest. As the grass was juicy and tasty, young goats liked to graze there.

A sheep came to graze in this field. It was delighted to see the fresh and tender grass all around.

As the sheep was grazing intently, a fox suddenly leapt out. It stared at the plump body of the sheep, thinking, "This fat sheep will provide ample food for me over several days!"

The fox approached the goat stealthily. The goat seemed to sense the approaching danger. It suddenly raised its head and saw the fox!

The sheep took a deep breath, trying to keep calm and thinking of how to escape.

The sheep said, "Isn't this Brother Foxy? We have not met for a long time!"

The fox laughed callously, "Yes! I shall get rid of you today and have a good meal!"

The sheep said, trying to preserve its composure. "Brother Foxy, you are really good at joking! Don't you know that yesterday, Big Brother Wolf had already reserved me and instructed me to eat more today, before he would eat me?"

Seeing the fox's dubious look, the sheep continued to say, "You don't believe me? Let me call Big Brother Wolf over. He is waiting nearby for me. You may ask him yourself!"

The fox quickly stopped the sheep, saying, "Well, I was merely joking with you. You may continue grazing. I shall leave first."

The fox ran off without turning back.

The moral of this story is: we must not panic when we encounter danger. Remain calm. Only then can we think of a way to be free from our predicament. The fox wanted to devour the sheep, but the sheep remained calm and used its wits to overcome this crisis.

How do we maintain calmness at most times?

We may tame our minds through



meditation. There are three important aspects in meditation, that is, regulating one's body, regulating one's breaths and regulating one's mind.

Meditation benefits the mind-body in many ways.

1. During meditation, one controls the mind and concentrates it in one place, thus stilling the scattered mind. When one's mind becomes tranquil and peaceful, one's breaths, pulse, meridian channels and collaterals will naturally be clear, smooth and unobstructed. Therefore, meditation improves microcirculation within the human body. Scientific research has shown that when a person is calm and tranquil during meditation, his inner secretions and microcirculation are in the best state.

According to *The Inner Canon of Emperor Huang*, a treasured classic of Chinese medicine, "Tranquility and understanding of emptiness brings about true energy flow. A mind that is well-guarded and focused within keeps illnesses away."

Meditation can get rid of various physical ailments, as well as strengthen one's physique. Meditation is a good method to prevent and heal sicknesses, as well as enhance one's wellness.

2. In conducting ourselves in society, we may sometimes be impatient or quick-tempered, as our temperaments are unstable and we are unable to restrain ourselves. However, we would often regret after getting furious. Through meditation, we still the mind, maintain calmness frequently, so that we neither get irritable nor lose our temper. Then, we will be able to handle any matter with ease.

Meditation enables us to face the tension, stress and problems in life calmly. In meditation, one observes the reality of one's mind-body, hence getting rid of vexations and subjective delusions by eliminating suffering at its roots.

Meditation results in a high degree of purification and equilibration, both physically and mentally, so that one often experiences ease in the mind-body, thus feeling relaxed, joyful and full of vitality, as if one has gained a new, vibrant life. Therefore, meditation also changes one's temperament.

3. Meditation gets rid of fatigue and strengthens memory. Scientists of the University of Illinois in the United States of America conducted an experiment on forty people. The results showed that oxygen consumption of the human brain was reduced by seventeen per cent after meditating for five to ten minutes. This was equivalent to the reduction brought about by deep sleep over seven hours.

The concentrations of ponogen (fatigue toxin) in their blood also decreased. Moreover, the human memory power was super strong during meditation, when the body and mind were entirely relaxed.

4. Through meditation, we may relax the mind to become tranquil, free from attachment and thus unencumbered. We may also train the mind to be highly concentrated, so as to develop wisdom and overcome all suffering. As Mr Jiang Weiqiao wrote in *Meditation Methods of Yinshizi*, "One who has coarse achievements in internal cultivation exercises may get rid of sicknesses, while one who achieves proficiency may hence gain spiritual attainments." Therefore, meditation not only can get rid of sicknesses, strengthen the body and prolong one's lifespan, but also enable us to realise Truth and attain inner spiritual joy.

Meditation is the best method for cultivating the mind-body, but one must have confidence and perseverance, in order to persist in meditating every day. It is only by practising continually and diligently with unremitting efforts that one may gain the effects and benefits of meditation.

In summary, regulation of breathing and regulation of the mind promote mind-body wellness. Maintaining tranquil calmness is a way of maintaining good health. Tranquil calmness is a form of inner cultivation and moreover, a form of wisdom!

#### Notes:

**1 Ten Wholesome Actions:** abstain from killing, stealing, sexual misconduct, false speech, slanderous speech, harsh speech, idle speech, greed, ill will and wrong views.





# 君子务本，谈戒三毒(55)

郑玄微讲于青松园佛学课程

我们之前已经探讨了佛陀所觉悟的真理的核心理念和方法，那就是“缘起论”。这是佛陀真理理论的核心原理，所以也称为“缘起法则”。

佛陀觉悟真理之后，就开始了弘法利生的生涯，传播缘起论。为了不同素质与程度的学生，佛陀对这个缘起法则，赋予了深浅不同的诠释。根据现存的文献，有业感缘起（以《阿含》系列的经典为主）、性空缘起（以《般若》系列的经典为主）、赖耶缘起（以《解深密经》等瑜伽行系列的经论为主）以及真如缘起（以《楞严经》等如来藏系列的经典为主）等四种缘起。

在这四种缘起理论当中，“业感缘起”是解释“十二因缘”对人生三际（过去、现在、未来）生命的因果关系。龙树菩萨以《因缘心论颂》的七个偈颂，诠释“业感缘起”。

龙树菩萨用这简短而精要的《因缘心论颂》，来专门探讨真理理论的根本问题，就是佛陀所发现的真理心要——缘起论。这就是说明佛教对人生苦乐因果的根本观念认知，认为一般人都是由烦恼迷惑（惑）、行为业力（业）、痛苦（苦）这三种因素，而在各种情景（诸趣）里面反复循环不息。

之前，我们学习过首三个偈颂：“十二支差别，能仁说缘起，烦恼业及苦，尽摄三种中；初八九烦恼，二及十是业，余七皆是苦，十二法摄三。从三生于二，从二生于七，从七复生三，有轮数数转。”

这三个偈颂是解释众生三世轮回的因果辩证关系，也就是佛陀说这个世界都是依因托缘而存在的，从前面所说的十二支的差别进行辨别，包括了惑、业和苦的三世两重因果。第八支和第九支是现在的爱、取的烦恼；第二支和第十支是行和有的业；最后，剩余的七支是识乃至受的苦果。这就是过去惑因，结现在的业果，而现在的业因，又引生未来的苦果。这是三世因果的简单道理。

换句话说，过去的烦恼，是一种心灵上的迷惑，这是无明和业行，是过去的因。同时，从过去迷惑之因，而感生现在的苦果，这是第一重因果关系。然后，从现在的苦果（识乃至受），引生现在的业（有）；再从现在的业，又造成未来的苦果（生、老死）。这个苦果，又会产生未来的业，这是第二重因果关系。也就是说，过去的惑、业，是从过去的苦果而来的，然后未来的苦果，再产生未

来的惑、业。过去无始，未来无终，这就是三世无始无终的生死轮回的因果法则。

我们认识和观察人生三际因缘关系的缘起原理，从行与有的迷惑之因，到无明与爱取的业行之缘，然后产生其余七支的苦果，而这个苦果又产生迷惑、业行因缘，所以这个苦果又成了烦恼和业的因缘条件。这样的了解、认识和观察，就叫因缘观。通过对自己生命因缘关系的观察，可以产生内在智慧明了，从而瓦解生命痛苦轮转的链锁。这就是佛陀所发现的，解开生命链锁的唯一密码。

从另一个角度来说，佛陀就是通过对生命现象和本质的如实观察，从而认识到世界，乃至生命历程，都是由各种因素和条件组合而发生、发展与消灭的。通过这样的观察，就可以在观念认知上脱离迷幻，还有脱离错误的行为习惯的牵制，这样，我们就可以做自己命运的主人，解脱生命的痛苦，从而获得宁静、祥和与快乐。

龙树菩萨的《缘起心论颂》只有七个偈颂，但它却包摄了诸佛秘密心藏的真理的境界，所以称为“心”，就像《般若波罗蜜多心经》的“心”字一样，是一切佛陀教法的心髓。这七个偈颂，分为广说、略说两个部分，说明生命流转、还灭的十二支缘起的因果关系。

首五个偈颂的广说当中，前面的四个偈颂半，是阐述空性原理的六道流转的道理，而第五个偈颂的后一句，是说明生命解脱的真实。略说的第六、七两个偈颂，是根据次第来辨别清楚生命流转、还灭的根本要义。

十二因缘，是《阿含》系列经典从业感缘起的角度，诠释缘起法则的原理，而本颂所探讨的流转道理，是龙树菩萨以《般若》系列经典为基点，从中道观“缘起性空”的理念，来解答生命轮回的因果现象，这个性质就是说明我们的现实世界，包括生命，都是依因托缘而存在的。当我们对生命的真相如实观察和透视，从十二支缘起的三世因果关系来认识生命，我们会惊讶地发现，这个三世两重因果循环的链锁关系，根本没有实在性，没有一个实在的“我”在轮回。一切存在都是因素和条件的组合，都是从空到空，而产生诸趣的现实，所以这个生命并没有实体，也没有自性的“我”的存在。

这就是第四个偈颂的意义：“诸趣因与果，此中无有情，唯从诸空法，还生于空法。”



# 佛教青年

**青**年的心灵是纯洁简单的，态度是光明磊落的，所以青年就像清新的早晨。

青年的精神是活泼自由的，感情是丰富热烈的，所以青年就像璀璨的春天。

佛教青年，应当是生机勃勃、朝气蓬勃的。唯有以这样青春英勇的姿态，才能推动佛教的时代巨轮！

佛教青年还应该具备哪些素质？

## 一、信仰坚定

**信**仰是人生的导航，是行为的准绳。有纯洁与坚定的宗教信仰，就有正确的行为。

身为佛弟子，我们深信佛陀是崇高伟大的，并且坚信他的教理，适合时代的机宜，是保障人类和平的基石。坚定的信仰，是佛教青年所不可或缺的素质。

## 二、思想正确

**佛**教的教主释迦牟尼年轻时，印度思想界陷入混乱与动荡的危机。人类的错误与颠倒思想急需纠正，否则更多人将受到错误思想的毒害。释尊毅然地离开皇宫，进入深山里静坐思维。在寂静的禅思中，释尊透视了宇宙人生的真理，体悟了万有诸法的实相，证得了人类最高级的智慧。

人类是高等智慧的生物，具有最高度的主观能动性，而青年时期的主观能动性是特别强的。佛教青年应该把潜在的思想力与创造力，充分地发挥出来。

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## 三、精神团结

**佛**教青年应该和合无间地共同修学佛法，服务社会。

集中多人的力量，办事的效率就会更高，但是没有团结统一的精神，试问人多又有什么用呢？

因此，佛教青年应该从同一个信仰思想中，产生团结的力量，以发挥青年无比的活力，产生伟大的力量！

## 四、无私奉献

**佛**陀在往昔生中，勤求菩提，救济群迷，凡是有益于有情的事，不论怎样辛苦，他都竭力去做。

身为佛弟子，我们应该效仿佛陀的精神，并且发动佛教青年，加入佛教弘化事业的阵容，不畏艰苦地为众生奉献，任劳任怨地为众生服务。

因此，佛教青年应该培养服务的精神，随分随力，尽己所能，为人类社会服务！

现今的世界动荡不已，具有广大悲愿的佛教青年，不但要认清当前的时代问题，更要认清自己的责任，面对现实的重大挑战，发扬佛教大慈大悲的伟大精神，积极地帮助众生离苦得乐，创造理想的未来世界！

## 福慧青年团庆祝青年节（2/7/2023）





# Buddhist Youths



**Y**ouths, being pure and simple at heart, as well as candid and righteous in attitude, are like the refreshing morning.

Youths, being vibrant and open-minded, as well as full of passions and enthusiasm, are like the resplendent spring.

Buddhist youths should be brimming with liveliness, enthusiastic vigour and progressive dynamism. Such youthful valour is needed to promote the Buddhist cause in our times.

What other qualities should Buddhist youths be imbued with?

## 1. Unwavering Faith

**F**aith is a navigator for human life, providing a yardstick for our actions. One who has pure and unwavering spiritual faith will be right in his actions.

As Buddhists, we have profound faith in the noble greatness of Buddha, as well as deep conviction that His teachings suit the needs of our times and safeguards the peace of mankind. Unwavering faith is indispensable to Buddhist youths.

## 2. Right Thinking

**D**uring Shakyamuni's youth, the Indian society was mired in ideological chaos. It was imperative for the human misconceptions to be rectified, otherwise many more people would be harmed by wrong thinking. Shakyamuni renounced the royal life resolutely and went into the deep mountains to contemplate. In tranquil, meditative concentration, he gained insight into the truth of human life and the universe. He became Fully Enlightened, through attaining the highest wisdom of mankind and realising the universal truth.

As living beings with high intellect, human beings have the highest degree of subjective agency. In particular, humans have especially strong self-initiative during youth. Buddhist youths should give full scope to their latent

powers of thinking and creativity.

## 3. Unity in Purpose

**B**uddhist youths should learn and practise the Buddhist teachings, as well as render community services, together as one, with seamless harmony.

Through collective efforts and strengths, we can achieve higher efficiency in getting things done. However, in the absence of unity in purpose and oneness in team spirit, what is the use of having many youths gathered together?

Therefore, Buddhist youths should harness the power of unity based on their shared faith and spirituality, so as to give full scope to the unsurpassed vitality of youths and produce great strengths!

## 4. Selfless Giving

**I**n Buddha's past lives when He was practising the Way to Enlightenment, he exerted his utmost in every endeavour to help and benefit sentient beings, regardless of the painstaking efforts involved.

As Buddhists, we should emulate Buddha, as well as motivate Buddhist youths to contribute to the Buddhist cause, help sentient beings without getting daunted by the hardships involved and serve sentient beings ungrudgingly.

Buddhist youths should develop the altruistic spirit of service, to do everything they can, within their roles and according to their competencies, for mankind and society.

Our present world is mired in incessant turmoil. Imbued with vast aspirations of altruism, Buddhist youths not only need to have clear cognisance of the problems of our times, but should further know their responsibilities clearly, so as to carry forward the noble Buddhist spirit of great loving-kindness and compassion in tackling the immense challenges, as well as proactively help sentient beings to overcome suffering and gain happiness, as we stride towards an ideal, future world.



**Youth Day Celebration of Fu Hui Youth (2/7/2023)**



# 禅修营

10/06/2023 - 11/06/2023

这个无过宿的二日禅修营，是由继持法师以华语指导，共有超过一百名学员参加。

学员学习禅修的重要性，禅修的正确态度，佛教的基本教理如戒、定、慧，以及禅修的基本方法，包括数息观和行禅。

继持法师是马来西亚佛学院院长继程法师的禅教学传法弟子。



## 佛理讲座《缘起法》

讲师：继持法师

12/06/2023 - 14/06/2023





# Meditation Retreat

10/06/2023 – 11/06/2023



This 2-day, non-residential meditation retreat was conducted in Mandarin by Venerable Ji Chi.

Participants learnt the importance of meditation, the right attitude in doing meditation, as well as basic teachings of Buddhism such as morality, mental development and wisdom. There were several practice sessions for breath-counting meditation. Walking meditation was also be taught.

Venerable Ji Chi received transmission of Ch'an teachings from Venerable Chi Chern, Principal of Malaysian Buddhist Institute.



# Dharma Talks on Dependent Arising

Speaker : Venerable Ji Chi  
12/06/2023 – 14/06/2023





# 佛教仪轨课程

## 佛教仪轨知多少？

学员心得分享：方文甫、陈丽兰

**报** 名上《佛教仪轨课程》，是想知道我们在佛教道场的行为举止是否正确。在还没有上这个课程之前，同学们总是不确定自己所做的是否如法。

第一届的《佛教仪轨课程》，总共有十二堂课，包括佛、法、僧与四威仪等内容。我们明白了斋堂叫做“五观堂”，主要是提醒佛弟子在用膳时，提起五种正确的观照，例如：对食物常起“量彼来处”的观照而不浪费食物，并且以“忖己德行”来检讨自己的行为是否有所亏缺。此外，要有“防心离过”的观照，来提醒自己不要对食物生起贪念，因为受用食物的目的，是把食物当成“正事良药”，以延续生命，并且“为成道业”而修行。

通过“十供养”，也就是供养香、花、灯、水、果、茶、食、珠、宝、衣，我们可以获得种种功德，例如：心灵安宁，人缘良好，破除悭贪，安乐少病，寿命绵长，远离热恼，消除业障，永离渴爱，智慧圆满，早证佛果。

在这个课程中，我们也学习在家人对僧伽所应该有的尊敬态度和礼仪，例如：见到法师时，如何礼敬法师；请教法师时，在仪态和言语上所应该注意的事项等。这些礼仪是每位佛教徒应该认真学习的。

此外，我们也学习正确的佛教仪轨，如问讯、礼佛、上香、持经书等。这些看似熟悉的动作，是我们在佛寺里经常做的，但是上了仪轨课之后，才发现自己还需要做许多调整！学会了这些正确的仪轨，我们在寺院礼拜或参加法会时会更有信心。

这个课程也让同学们认识并了解以下各方面：

- 一、任何种类的水果都可以用来供佛，数目也没有规定；
- 二、“十供养”的意义；
- 三、“食存五观”的修行；
- 四、如何进出佛殿；
- 五、如何礼佛；
- 六、如何上香；
- 七、如何传经本和接经本；
- 八、在不同的情况中用怎样的方式礼敬法师；
- 九、如何搭、解海青与缁衣。

好几位同学参加这个课程的其中一个原因是：他们觉得作为一名佛教徒，应该学会基本的佛教仪轨，并且应用在日常生活的行、住、坐、卧中。正如师父们所说的，这样不只是庄严道场，也是庄严自己。如果还能做到“四威仪”，那就更理想。“四威仪”就是：行如风，立如松，坐如钟，卧如弓。

有几位同学在佛殿里服务，这个课程让他们尤其受益。以后如果有信徒问他们关于佛教的仪轨，他们将会很有信心地给予正确的讯息。

谨此代表《佛教仪轨课程》的全体学员，感恩浩翔法师与浩恩法师的谆谆教诲。





# Course on Buddhist Etiquette



## How Much Do You Know About Buddhist Etiquette?

by Poon Boon Poa and Chin Lee Lan

We enrolled in the *Course on Buddhist Etiquette*, as we wanted to know whether our conduct in Buddhist temples is right and proper. Before attending the lessons, our classmates were always unsure whether their conduct accorded with the Buddhist teachings.

The first batch of students attended a total of twelve lessons, with learning content including the Triple Gem (Buddha, Dharma and Sangha) and the Four Forms of Respect-Inspiring Deportment. We learnt that the dining hall in Buddhist temples is called the "Hall of Fivefold Contemplation", reminding us to eat our meals mindfully with five types of proper contemplation. For instance, contemplate on the source of the food, that it is the result of hard work and painstaking efforts put in by many people. With this insightful reflection, we will not waste food. Moreover, we have to reflect upon our own conduct, considering whether we are virtuous enough to be worthy of receiving the food. In addition, one needs to guard one's mind from transgressions and steer clear of faults mindfully, by reminding oneself not to let thoughts of greed arise towards food, as the purpose of consuming food lies in its function as medicine when properly consumed, as well as for continuation of one's life and spiritual cultivation towards Enlightenment.

We may gain meritorious virtues through "Ten Types of Offerings", namely incense, flowers, light, water, fruits, tea, food, pearls, jewels and clothing. For instance, we will be peaceful and tranquil, form good relations with others, get rid of avarice and greed, be happy with few ailments, enjoy longevity, be free from vexations, eradicate karmic obstacles, overcome craving, accomplish perfection in wisdom and attain Buddhahood.

Through this course, we also acquired knowledge of the reverent attitudes and decorum that lay Buddhists should have towards monastic members. For instance, we learnt how to greet Venerables, as well as the important aspects of our speech and deportment when we request instruction from Venerables. These aspects of Buddhist etiquette need our attention and every Buddhist should learn them earnestly.

In addition, we learnt the proper religious procedures in Buddhism, which include putting one's palms together, paying homage to Buddha, offering incense and holding scriptural books. These are familiar actions which we often do in Buddhist temples, but we only realised after attending the lessons that our actions still needed much refinement! After learning these procedures properly, we are more confident that we are doing rightly whenever we pay homage or participate in Dharma assemblies at Buddhist temples.

This course has also enabled us to gain knowledge and understanding of the following:

1. Any type of fruit may be used as offering to Buddha. There is no restriction on the number of fruit items.
2. significance of Ten Offerings;
3. Fivefold Contemplation during Mindful Eating;
4. how to enter and exit from a Buddhist shrine hall;
5. how to pay homage to Buddha;
6. how to make an offering of incense;
7. how to pass on and receive scriptural books;
8. how to pay respects to monastic members in different scenarios;
9. how to put on and take off the black refuge robe and brown precept robe.

Quite a number of classmates enrolled in this course as they felt that a Buddhist should learn the basic Buddhist etiquette and apply it in daily life, be it in walking, standing, sitting or lying down. As our instructors had said, doing so will not only dignify the temple, but also dignify ourselves. It will be even more ideal if we can fulfil the Four Forms of Respect-Inspiring Deportment, that is, to walk like a breeze, stand like a pine tree, sit like a bell and recline like a bow.

A few classmates who do volunteer service in the shrine hall have benefitted tremendously from this course. In future, if any devotee asks them about Buddhist etiquette, they will be able to provide the right answers confidently.

On behalf of all participants in the *Course on Buddhist Etiquette*, we would like to thank Venerable Hao Xiang and Venerable Hao En for their earnest teachings.





## 马铃薯、鸡蛋、咖啡粉

**把**一个马铃薯、一粒鸡蛋、一袋咖啡粉，分别放在三锅水里去煮二十分钟，结果会是怎样的呢？

从日常生活经验，你知道坚硬的马铃薯会变软，鸡蛋壳里的液体会成为固体，而咖啡粉会使水转成乌黑色，并且充满浓郁的香味。

在沸腾热水的浸泡中，马铃薯软化了，壳里的鸡蛋则硬化了，而咖啡粉却改变了它的环境条件。

当你承受着生活的考验时，你会怎么样应对，是像马铃薯、鸡蛋或者咖啡粉？

在磨难的煎熬中，你是不是失去坚强的勇气，像马铃薯在灼热的沸水中软化了？

或者你的性情会变得强硬，就如鸡蛋内部在滚烫沸水的热量中凝固起来？

抑或你会发挥自己的最佳素质，以转化逆境与逆缘，就像咖啡粉，使平淡无味的水变得香醇浓郁？

其实，结果是由你自己操控的。

## Potato, Egg or Coffee Powder?

**P**ut a potato, an egg and a sachet of ground coffee powder separately into three pots of water. Then boil for twenty minutes. What will happen?

From daily experience, you know that the hard, uncooked potato will turn soft, while the liquid contents within the egg shell will solidify. The coffee powder, on the other hand, will transform the water with its aroma and colour.

In boiling water, the potato softens, the egg hardens within its shell while the coffee powder transforms its surroundings.

Amidst the trials and tribulations of life, are you like a potato, an egg or coffee powder?

Do you lose your tough mettle in excruciating circumstances, like a potato softening in the searing heat of boiling water?

Or do you become hardened by the vicissitudes of life, like the egg contents becoming solidified in the piping hot water?

Can you bring out your best qualities and transform your circumstances instead, like coffee powder turning plain water into an aromatic drink?

It is actually up to you to determine what you become.



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