

## 慈恩

## GRACE QUARTERLY

FU HUI BUDDHIST CULTURAL CENTRE

MCI (P) 011/07/2023

ISSN 1793-4664

慈恩物语 GRACE TALK

## 搜索烦恼

**为**什么学佛？我们学佛的目的，是使自己本来具有的佛性，从烦恼壳中显现出来。那么，我们就能像佛陀一样证悟，解脱生死痛苦。

在世间，作战有三大步骤：第一是搜索敌人，第二是发现敌人，第三是消灭敌人。

我们也可以把这三个步骤应用在修学佛法上，但是修学佛法所会遇到的敌人，不是外在的敌人，而是我们内在的贪、嗔、痴等烦恼。烦恼，是修行者的唯一大敌。

在修行的过程中，修行者首先要做的工夫，就是搜索烦恼这个大敌，找出它们究竟潜伏在哪里，以及如何发生作用，这就是搜索敌人。从搜索烦恼大敌中，一旦发现烦恼，就应当进一步以智慧来消灭烦恼。

因此，学佛者并没有外在的敌人，只有内在的敌人。我们要修行，就要在搜索、发现和消灭烦恼敌这三方面，下一番切实的工夫！

- 演培老和尚

## The Search is On for Defilements!

**W**hy do we learn to be like Buddha? The purpose is to unravel and bring forth one's inherent Buddha-nature, from the obstructive covering of defilements. Then, we shall be able to attain Enlightenment like Buddha and achieve liberation from the suffering of cyclic existence.

In the secular world, there are three major steps for warfare. The first step is to search for the enemy. Secondly, discover the enemy and thirdly, exterminate the enemy.

We can also apply these three steps in learning and practising the Buddhist teachings. However, the enemies that we encounter in our spiritual practice are not external enemies, but rather our inner defilements such as craving,

ill will and delusion. Defilements are the only enemies to a spiritual practitioner.

A practitioner should first look for the enemies of defilements, find out where exactly they lurk or lie latent, as well as how they take effect and produce vexations for us. Once the defilements are discovered through this search, we should eliminate them with wisdom.

Therefore, a Buddhist practitioner has no external enemy, but only inner enemies. If we are intent on spiritual cultivation, we have to put earnest efforts in these three aspects of searching for the enemy defilements, discovering them and eradicating them.

~ Venerable Yen Pei

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# 以佛法谈龙年

时间的巨轮不断地向前推进，农历新年又来了！值此新春佳节，我先依循惯例，向诸位恭贺新禧，并且祝福各位在龙年里，人人都具备龙马精神，个个都像生龙活虎，勇猛无畏，精进不懈地在佛法中修养身心，增长福慧，使自己的生命更充实。愿大家努力地奔向光辉的前程！

龙，在中华文化的传说中，是一种非常吉祥的瑞兽，所以每当龙年到来，华人不但以无比欢欣的心情迎接，而且还希望在龙年当中，生龙子龙孙。所谓“望子成龙”，这是每个做父母的共同心理。在龙年生子生孙，更被视为非常吉祥的事，而且人们对龙子龙孙的期望尤其殷切！

## 一、华人对龙的重视

对于华人，“龙”并不是一个陌生的名词，不但在口头上经常提到，而且在文字中经常有所描述，甚至可以说龙与我们的生活，有着极为深切的关系，特别是在衣、食、住、行方面，在在都有龙的出现。在重大的喜庆节日，人们也会举行舞龙助兴。舞龙上下蠕动，袅娜多姿，简直像一条活灵活现的真龙，使人们感到无比欢欣！

在过去的帝王时代，人们如果看见空中有似龙出现的景象，就认为那是真命天子即将降生人间的预兆，并且以龙来代表真命天子的权威。人们认为，具有权威的真命天子，能使动乱的国家趋于安定，并且使人民脱离痛苦，过安乐的生活。像这样的龙，是一般所说的祥龙，是人们所乐意迎接的。

一般上，人们都看好龙年，但是如果某个龙年是四爪龙年，那就不是人们期望中的吉祥龙年。因为四爪龙是叛逆的畜生，在那个龙年里，世界可能发生层出不穷、令人诧异莫解的事情。

## 二、佛法说龙有三大患

从佛法来说，龙是一种畜生，也是天龙八部之一。虽然龙有它们的福德，但是佛法认为那并不理想，因为龙有三大灾患，并不是人间一般人所能忍受的。

龙有大福德，是在过去世广行布施所感招的果报；龙有大灾患，是由于嗔恚心之所使然。龙的福德，是由于在过去世生为人时，曾经发心施舍给贫穷者。任何人有困难时，只要他们的能力做得到，他们都乐意给予有力的帮助，可是他们

的脾气大，往往令人感到难堪！

佛法向来强调：有如是因，必有如是果。因果绝对是如响斯应的，所以布施得福德的乐果，嗔恚则得灾患的苦果。这是因果的必然法则。

龙的三大灾患，也可以说为三种热恼。根据《长阿含经》卷十八，在这个南阎浮提，除了阿耨达龙，不论任何龙类，都免不了三大灾患：

一、在龙宫中，每天三次，就是在每次食后，强而有力的热风 and 热沙，会突然吹到龙的身上。火热的风沙，落在龙身的哪个部分，就会烧伤那个部分，甚至烧到骨髓，使龙痛彻肺腑，热恼不已！由于业力，龙承受了这样的灾患，旋即又复活过来。如是周而复始，每天如此，试问龙不苦恼吗？

二、龙住在龙宫里，会突然刮起风暴，吹得宫殿摇摇欲坠，使龙胆战心惊，并且吹掉龙身上的宝衣，使整个龙身完全暴露出来。这是龙所感到最为难堪的，龙所感受的热恼，并非人间的秃笔所能形容！

三、大鹏金翅鸟会突然飞入龙宫，强而有力地搏撮龙，欲取龙食，使龙生起极大的恐惧。

因此，龙虽然有福德，但是也有灾患和热恼。

南阎浮提的所有龙类都是如此，但是阿耨达池中的龙，却没有这三大灾患。虽然金翅鸟要飞往阿耨达池以取龙来食，可是金翅鸟还没有振翅起飞，就结束了自己的生命。阿耨达池的龙并没有这三种大灾患，当然是由于它的不同业力。

除了《长阿含经》，《楼炭经》中也这么说：“天下诸龙以三热见烧，阿耨达龙王不以三热见烧。一、余龙王热沙雨身上，烧炙甚痛；二、余龙王起淫相，向热风来吹其身上，焦即失颜色，得蛇身便恐不喜；三、余龙王被金翅鸟食，悉皆恐怖。天下余龙悉见毒热，唯阿耨达龙王，独不见热。”

同样堕落为龙，但是由于往昔生为人时，各自的造业不同，因此做龙时所受的苦乐自然有异。

## 三、佛陀以袈裟覆护群龙

龙的最大苦恼，莫过于被金翅鸟所吞食。根据《观佛三昧经》，“有金翅鸟名正音迦楼罗王，于诸鸟中快得自在，此鸟业报应食诸龙”，所以于四大部洲周而复始地吞食诸龙王

以及小龙。

龙当然不愿意被金翅鸟任意吞食。根据《海龙王经》，海龙王为了继续生存，而请求佛陀救护。《海龙王经》卷四中说：“于此海中无数种龙……有四种金翅鸟，常食斯龙及龙妻子，恐怖海中诸龙种类。愿佛拥护，令海诸龙常得安隐，不怀恐怖。”

佛陀脱下身上的袈裟，告诉海龙王：“你不必为此而担忧，现在将我的袈裟取去，分给你的龙子龙孙。你们只要得到我的袈裟一缕，金翅鸟不论有怎样的威力，都再也触犯不到你们。”

海龙王依照佛陀的指示，取了佛陀的袈裟，分发一缕给每一条龙，可是尽管龙群那么众多，佛陀的袈裟不但没有分完，而且还完整如故。每条龙虽然获得如来袈裟的仅仅一缕，金翅鸟王真的无法再吃到龙，甚至也无法对龙造成任何困扰。

海龙王感念佛陀的恩德，就对群龙说：“当敬此衣如敬世尊，泥洹后供养舍利，一切众具而以奉事世尊！”

佛衣一缕，救了无数海龙的生命，因此佛衣有不可思议的功德。佛陀已经灭度两千多年了，而现在穿袈裟的只有僧众。我们不要小看一袭袈裟，更不要以为它与普通的衣服一样，其实它能有不可思议的功能与作用！

#### 四、毒龙受持八关斋戒

**佛**陀出现在人间，是以人类为主要的教化对象，但是佛法其实是属于一切众生的。不论哪一类的众生，都能得到佛陀的摄化。

根据《大智度论》卷十四，有一条具有大威力的毒龙，它睁开眼睛看人时，如果那个人的身体虚弱，他就会立刻死亡。即使是一个身体强健的人，只要毒龙嘘出一口气，也能使他的生命马上结束。像这样的毒龙，是多么令人可怕！

可是，毒龙尽管那么厉害，有时也会发起善心。一次，毒龙发心从佛受一日一夜的八关斋戒，学习过出家的生活。它特地深入林间，静心思惟，如法如律地严持八关斋戒，不敢有丝毫的疏忽。

龙来受八关斋戒时，本来是变现成人形而来的。静坐的时间久了，它感到疲倦，也像人一样需要小睡。可是，它睡着时，就自然现出原形，七宝杂色，光彩夺目。

无巧不巧的，就在这时，龙被远处一个猎人发现了。猎人不禁欣喜地喃喃自语道：“像这样稀有的彩色纹皮，是很难得到的，现在被我发现了，我就把它取下来，奉献给国王，作为服饰之

用。这岂不是一大佳事？”

猎人静悄悄地奔向龙王，然后以杖按住龙头，并且以刀剥割龙皮。

被剥皮的毒龙，感到极为难受的痛苦。它想：以我的力量，要使这个国城倾倒，并没有任何问题，何况是一个猎人？他怎么能伤害到我？不过，我正在受持八关斋戒。为了严持如来的禁戒，我不计较这个身体的死活。我应该遵守佛陀的教诫，忍受这个痛苦。把眼睛闭得紧紧的，不去看他；把气憋得紧紧的，不去嘘他。让他无所畏惧地割我的皮，我受割时，决不生起一念的悔意，而且为了严持如来的净戒，我应当怜悯这个可怜的猎人。剥皮并不是等闲的事，但是比起恶趣的痛苦，那真的是微不足道。如果我现在不能忍受痛苦，而破坏清净的戒行，未来在恶趣轮回的痛苦，岂是我所能想像的？

龙的皮被猎人剥去之后，只剩下一身赤肉在地上。当时的天气非常酷热，龙觉得热恼难当，在泥土里辗转不已。它本来想跃入水中，以求取清凉，可是它发现很多小虫在吃它的残余身肉。如果它运用力量，跃入水中以解困厄，岂不是会伤害无数的小虫？

为了保持净戒完整无缺，龙只好继续忍受下去，一动不动的，让小虫们吃它的身肉。龙无所吝惜地将自己的身肉，供养给小虫！

为了严格地受持净戒，龙不惜牺牲自己的生命。这样伟大的精神是极为难得的，而龙还这样想：现在，我以这个朽坏的身体，布施无数的小虫，以严持净戒，同时立志要求证无上菩提。我现在以肉施，充实小虫的身体，却还不能引导它们走上佛法的大道。这并不足以代表我为众生奉献的心意。我还必须进而以法施，利益小虫的心智，才能使它们踏上佛法的大道。这样才算是真正为众生而发心。

龙这样想了之后，由于身干而命绝，立即投生在忉利天上。

#### 五、龙王请佛陀说法

**海**中的龙王，不但能示现为人，来受八关斋戒，而且也能示现为人，来听佛陀说法。根据《海龙王经·请佛品》，有一次，龙王来人间，到灵鹫山听佛陀说法。听了佛陀的说法后，龙王对于佛法有所领悟，就对佛陀生起欢喜与信敬之心。它要请佛陀到大海里的龙宫应供，佛陀慈悲地同意了。

龙王立即进入大海，化现大殿堂，并且用无量的珍珠等宝贝，庄严殿堂，使殿堂显得富丽堂皇。龙王还从海边至海底，造三道宝阶，恰如佛

陀于过去化现七宝阶，从忉利天下降到南阎浮提那样。佛陀与比丘、菩萨们，沿着宝阶来到龙宫，接受龙众的供养，并且为龙众说法。

## 六、佛法与龙宫的关系

**佛**经里经常提到，龙来人间受戒以及听闻佛法。广大的佛法，在人间流传，而最终从人间消逝，也与龙王的龙宫，有着极为深切的关系。我们现在所知道的佛法，当然是在人间流传的佛法。然而，佛法其实不只是人间才有的，即使是在天宫或龙宫，也有佛法的宝藏。

根据佛教向来所传，龙树（约公元150年至公元250年）是一位拥有大智慧的大士。他出家之后，专心地思考与研究南北印度所流传的佛法，而成为南北印度佛法的综合者。各种佛经，他无不阅读。

后来，龙树前往灵鹫山，那是佛陀曾经说法的地方。山中有一座大塔，塔内有一位长老比丘。

龙树见到长老比丘就问：“我已经读了很多佛经，不知世间还有没有其他的佛经可读？”

长老比丘听他的口气不小，就将塔中收藏的大乘佛教<sup>2</sup>经典都取出来，要他好好读诵。长老比丘以为那么多的法宝，必定可以满足龙树的读经需求。

龙树阅读了那些经文，虽然非常喜悦，并且通晓其义理，但是他仍然得不到满足。于是，他又周游诸国，继续寻求其余的佛教经典，可是经过一段时期，他却再也没有获得一部佛经。

龙树以为世间佛法已尽，因而感到相当失望。他以为只有那么一点儿经典，并不能满足人群以及自己的需要。因此，他想推演佛法，以启悟后代的修学者。他甚至要改如来的法服，树立自己的教戒！

不用说，那是相当狂妄的，而且也亵渎佛法。一位大龙菩萨，见龙树如此狂妄，不禁对他生起怜悯。为了使龙树明白佛法是广大无边的，大龙菩萨特地将龙树接到深海里去，并且开启龙宫中的“七宝华函”，让他阅读深奥的大乘方等<sup>3</sup>经典，领悟微妙难思的佛法。

龙树在龙宫中，诵读大乘方等经典，总共九十天，但是他仍然看不完。大龙菩萨特地去问龙树：“你在这儿阅读大乘经典，是否已经读完了？”

龙树回答：“这儿所收藏的经典，真可说是无量无数。我在这三个月内所读的经典，已经是南阎浮提的十倍。这儿的经典，确实比人间超出许多，也极微妙而稀有，简直是读不完！”

大龙菩萨知道龙树的狂妄心已经平息，就送

他回到人间来，让他在人间弘宣如来的正法。从此以后，龙树菩萨就在南天竺<sup>4</sup>大弘佛法，树立如来的正法幢幡，摧破外道的各种邪说。

这是龙树入海得佛法的传说，虽然是传说，却代表龙树从大觉海中所流露出的佛法，与如来的正法相契应，就是所谓的“剖一微尘出大千经卷”。

大乘佛法在人间流传，有着这样的传说；而佛法从这人间消逝，同样是与大海有着深切的关系。

《摩诃摩耶经》中有这样的记载：佛法流行一千五百年时，一位阿罗汉<sup>5</sup>比丘的弟子，与一位三藏比丘<sup>6</sup>的弟子，发生严重的纷争，甚至闹到互不相容的程度。护持佛法的天龙八部，看到这个不吉祥的现象，都为佛法的前途忧心如焚。一向希望佛法湮没的外道，认为佛法的灭亡时期到来了，反而雀跃欢喜，并且趁此机会，破坏佛教的塔寺，滥杀戒行清净的比丘，以致佛教受到严重的打击。佛法的影响，逐渐从整个印度流移至拘尸那竭罗国。

阿耨达龙王发现这个现象，知道佛法再也不能在人间流行，就将所有的佛法，收藏在大海里的龙宫中，因此佛法就真的在印度灭尽。这是人们最大的不幸，因为没有佛法的地方，就是没有光明的地方！

从《摩诃摩耶经》的这个叙说，可知佛法最后还是归入于大海，也就是所谓的“无不从此法界流，无不还归此法界”。佛法所归入的“海”，可说是心海。佛法仍然归入人们的心海，这表示佛法永恒存在。从印度灭尽的，只是佛陀所宣说的教法；至于佛陀所悟的证法，那是绝对不灭的！

## 七、如何做个诸佛龙象

**龙**，在印度梵文中叫做“那伽（naga）”。那伽（naga），在中文译为“龙”，也译为“象”。佛陀将精进勇猛修行的阿罗汉，比喻为龙象，表示他们具有巨大的力量。

《大智度论》中说：“那伽，或名龙，或名象。是五千阿罗汉，诸阿罗汉中最大力，以是故言如龙如象。水行中龙力大，陆行中象力大。”

另外也有尊称僧众为“龙象”，如汉传佛教中所说的“西来龙象”，是指从西方来的高僧，或者法师上堂说法时，呼为“法筵龙象众”等。不论是尚未证果的僧伽，或者已经证果的阿罗汉，都是威仪极为严整的，所以旧译的《华严经》卷七中说：“威仪巧妙最无比，是名龙象自在力。”

此外，《涅槃经》卷二中也提到龙象：“世尊！我今已与大龙象菩萨摩诃萨，断诸结漏，文殊师利法王子等。”

因此，具有高度悲愿力的菩萨行者，更是可以称为佛教的龙象。再进一步说，佛陀也被尊称为大龙象。《中阿含·龙象经》中说：“唯佛是大龙象。”从佛法来看，龙象是极为尊贵的，一般人并不能称为龙象。

在南传佛教<sup>7</sup>中，有持戒清净、善解律仪的比丘。他们在广大群众面前，犹如龙象般，没有怖畏，因此称为“龙象众”。

在大乘佛教中，善于度化广大众生的菩萨，被尊为佛法中的龙象，自然是更加可贵的。然而，要做个像菩萨那样的龙象，并不如想像的那么容易，必须不怕牺牲自己的利益，时时为众生的利益着想。

佛教有一句话：“欲为诸佛龙象，先做众生马牛。”

做个诸佛龙象，自然是极为庄严高贵的，也是人人所敬重的，更是极其稀有难得的。但是，要做诸佛龙象，你首先必须为众生做牛做马，运用种种的方法，不惜任何的代价，替广大的众生服务，使众生解脱生死，证得寂静的涅槃之乐，那么你才能成为“诸佛龙象”。

如果你这样怕苦，那样怕难，不能为众生做牛做马，试问你又怎么能成为诸佛龙象？因此要

做佛教的龙象，就必须像菩萨那样，为众生而发广大心。菩萨所走的修行大道，凡夫如果没发广大心是走不通的。

《维摩诘经·不思议品》中说：“譬如龙象蹴踏，非驴所堪。”我们应该发愿成为诸佛龙象，效法菩萨的修行！

## 八、结说

**中**华文化中所传说的龙，是由人们的丰富想象所产生的。世间是不是真的有龙？人们并没有确实地看过龙，迄今这仍然是一个谜。不过，人们总是相信祥龙出现，会为人类带来种种吉祥。因此，人们总是希望有祥龙在世间出现，可是正如之前所说的，四爪龙并不是祥龙。

龙固然能为人类带来幸福，但是也能带来灾害。前者就是一般所说的祥龙献瑞，而后者是佛法所说的毒龙。祥龙固然值得我们迎接，毒龙则必须予以降伏！

所谓毒龙，不仅是想像中的龙。在这个现实人间，其实毒龙多的是，而且遍布在人们内心的每个角落，时刻张牙舞爪，要将人类吞食掉！

**人类的真正大患，是人心的毒龙。在这动乱不已的时代，人们应该集合一切的力量，无所怜惜地扑灭人心的毒龙。唯有彻底扑灭人心的毒龙，才能使普天下吉祥如意，为全人类带来和平与幸福。**

### 注释：

- 四大部洲**：在古印度的宇宙观中，一个小世界的中心是须弥山，周围的咸海中有四大洲，就是东胜神州、西牛贺州、南瞻部州（我们所住的地方，也称为“南阎浮提”）和北俱卢洲。
- 大乘佛教**：“乘”是运载的意思，这里是指运载到涅槃彼岸的教理和方法。大乘佛教，是由印度向北传播到中国、日本、韩国等地的佛教宗派，也称为“北传佛教”。“大乘”是指菩萨的修学法门，以利益无量众生为宗旨，修六度万行，证最高的佛果位。
- 方等**：方正平等，这是大乘佛教经典的总称
- 天竺**：印度的旧称
- 阿罗汉**：完全断除烦恼而证得涅槃的圣者
- 三藏比丘**：精通佛教经、律、论三藏的法师
- 南传佛教**：由印度向南传播到斯里兰卡、缅甸、泰国、柬埔寨、寮国等地的佛教宗派，也称为“上座部佛教”。南传佛教严格地依照释迦牟尼佛住世时的教法，以八正道、戒定慧、四念处等方法修行，致力于断除烦恼，解脱生死，证悟涅槃。



# Year of the Dragon from the Buddhist Perspective

The wheel of time spins on continually and the lunar new year is here again! In this festive season, let me express my felicitations to all of you for a happy new year, as well as my wishes that every one of you will be full of vitality, as well as cultivate your mind-body by practising the Buddhist teachings energetically with unremitting efforts and courageous vigour. Strive diligently towards a bright future by enriching your lives, as well as grow in wisdom and merits!

In Chinese legends, the dragon is a very auspicious creature. Therefore, the Chinese welcome every Year of the Dragon with great joy and moreover, wish to have children and grandchildren born in Year of the Dragon. Parents, in common, wish that their children will become great like dragons, so the birth of children and grandchildren in Year of the Dragon is considered very auspicious. The expectations of children and grandchildren born in Year of the Dragon Year are also especially high!

## 1 Great importance attached to the dragon by the Chinese

To the Chinese, the word "dragon" is a familiar term, which is often mentioned in speech and described in the written word. It may even be said that the dragon has exceedingly deep connections with our lives. We see the dragon in many aspects of our lives, especially clothing, food, dwelling and transportation. Our celebration of major festivals invariably includes dragon dances to liven up the atmosphere. The up and down movements, as well as graceful charm of the dragon dance, create the vivid impression of a lifelike dragon, giving tremendous joy to the spectators!

During the past ages of empires, when people saw phenomena resembling the appearance of a dragon in the sky, they regarded it as a good omen portending the birth of a "son of heaven" in our human world. The dragon was thus a symbol of the authority of an emperor. It was thought that the power-wielding "son of heaven" could stabilise a turbulent country, enabling his people to be freed from hardships and live in peaceful happiness. Such a dragon was said to be an auspicious dragon that people were pleased to welcome.

In general, the Year of the Dragon is viewed favourably, but if it is a year of the four-clawed

dragon, that would not be the typical, auspicious Year of the Dragon that people look forward to. This is because the four-clawed dragon is a rebellious creature. In that year of the four-clawed dragon, there may be endless events which are shocking and incomprehensible to people.

## 2 Dragons encounter three major disasters

According to Buddhist teachings, dragons are a type of animals belonging to the "eight divisions of heavenly beings and dragons". Although they have merits and virtues, these are not considered ideal according to the Buddhist teachings, as dragons encounter three major disasters which ordinary humans cannot endure.

The great merits and virtues of dragons result from their extensive practice of generosity in past lives. However, dragons encounter distressful disasters due to their ill will. This is because when they existed as human beings in past lives, although they were generous in giving to the poor and willing to offer help when they could to anyone in trouble, they invariably made others embarrassed due to their fiery tempers.

"As you sow, so shall you reap." This is always emphasised in the Buddhist teachings. As an echo reflects the sound producing it, the good results of merits and virtues arise from generous giving, while negative results of disasters arise from anger and ill will. This is the inevitable principle of Cause and Effect.

The three major disasters encountered by dragons may also be said to be three types of vexation. According to *Agama Long Discourses*, Volume 18, in Jambudvīpa<sup>1</sup>, apart from Dragon King Anavatapta, all other dragons encounter three major disasters, as described below.

1. Thrice daily in the dragon palaces, that is, after each meal, the dragons are assaulted by powerful gusts of hot winds and hot sand. Wherever the fiery-hot winds and sand hit on the dragons' bodies, those parts will get scalded. The scalding may even penetrate to the bone marrow, to cause piercing pain and vexation to the dragons. Due to their karmic forces, the dragons relive immediately after such torment and the ordeals are repeated every day. Can dragons not be anguished?

2. There are sudden windstorms that make the dragon palaces totter and shake violently. The

strong winds also blow off the outer coverings of the terror-stricken dragons, thus exposing their entire bodies. This is most unbearable for dragons. The anguish experienced by dragons is beyond description in human writing!

3. Black garudas suddenly fly into the dragon palaces and clutch the dragons powerfully to eat them up, thus causing immense fear in the dragons.

Therefore, even though dragons have merits and virtues, they experience distressful disasters and burning vexation.

This is true of all dragons in Jambudvīpa, but the dragon king dwelling in Lake Anavatapta does not encounter these three major disasters. Black garudas sometimes want to fly to Lake Anavatapta to eat the dragon, but before they can flap their wings to fly, their lives are ended. The dragon dwelling in Lake Anavatapta does not encounter the three major disasters due to its different karmic force.

It is also stated in *Discourse on the Great Conflagration*, "All dragons in the world, except Dragon King Anavatapta, perceive being burnt by three hot sources. Firstly, the dragon kings experience scorching pain when hot sand rains upon their bodies. Secondly, when the dragon kings manifest lust, they get burnt by hot winds blowing onto their bodies and the colours on their bodies are stripped off. They feel terrified and displeased when their serpent-like bodies are thus revealed. Thirdly, the dragon kings are stricken with fear when they are assaulted by garudas to be eaten up. With the only exception of Dragon King Anavatapta, all other dragons in the world perceive such scorching vexations."

Due to different volitional actions committed individually during their human existence in past lives, they experience different suffering and pleasures even though they have similarly degenerated as dragons.

### 3 Buddha protected dragons with His robe

The worst distress for dragons is none other than getting devoured by garudas. According to *Discourse on Meditative Concentration Gained Through Contemplation on Buddha*, "There was a garuda king that would soon attain liberation. As a result of its karma, this bird fed on dragons." It hovered over the Four Great Continents<sup>2</sup> cyclically, devouring dragon kings and other dragons.

Of course, dragons do not want to be devoured by garudas. According to *Discourse on the Ocean Dragon King*, the dragon king sought protection from Buddha to ensure the survival of its kind. It is stated in Volume 4 of this discourse, "Countless dragons dwell in this ocean. There are four types of garudas that feed on dragons and

their wives, causing them to be fear-stricken. We seek Buddha's support and protection, so that the dragons in the ocean may be safe and free from fear."

Buddha took off his robe and told the Ocean Dragon King, "You do not have to worry about this. Now take my robe and distribute it to your dragon offsprings. As long as each one of you gets a strand of my robe, the garudas can never lay a claw on you again, no matter how mighty they are."

Following Buddha's instructions, the Ocean Dragon King took Buddha's robe and distributed a strand of it to each dragon. Regardless of the number of dragons, Buddha's robe was not depleted but remained complete as before. Even though each dragon obtained only a single strand of the robe, the garudas indeed could not get any dragon for food any more. They could not even cause any distress to the dragons.

Out of gratitude for Buddha's kindness, the Ocean Dragon King said to the dragons, "You should venerate this robe just like venerating Buddha. After Buddha's Final Nirvana, make offerings to His relics and pay homage to Buddha with all paraphernalia!"

Numerous dragons' lives were saved by single strands of Buddha's robe, which had inconceivable merits. Buddha had entered Final Nirvana more than two thousand years ago and nowadays, only monastic members don the monastic robe. Do not think lightly of a monastic robe or regard it as ordinary clothing. It can actually have inconceivable functions and effects!

### 4 A venomous dragon observed the Eight Precepts

Buddha appeared in our human world and taught mainly human beings. However, Buddha's teachings are actually meant for all sentient beings. Any type of sentient beings can be edified by Buddha's teachings.

According to *Treatise on Perfection of Great Wisdom*, Volume 14, there was a venomous dragon with mighty powers. When it opened its eyes to look at a human, that person would die immediately if he was physically weak. Even if he was physically strong, his life would also end immediately if the dragon blew out a breath at him. How terrifying was such a venomous dragon!

Despite being so formidable, the dragon generated good intentions at times. Once, it undertook the observance of Eight Precepts for one day and night, and learnt to live a life of renunciation. It specially went into a deep forest for meditative contemplation. It observed the Eight Precepts stringently and heedfully, in

accordance with the teachings and discipline.

The dragon had transformed itself into a human form to undertake the observance of Eight Precepts. After sitting in meditation for a long time, it felt tired and needed a nap. However, during its nap, it reverted to its original form as a dragon, in all its dazzling brilliance and resplendent colours.

The dragon was coincidentally discovered at this time, by a hunter at a distance away. Overjoyed at this discovery, the hunter muttered to himself, "That skin covering is so colourful and rare! Since I have made this discovery, I shall cut off the skin and offer it as a tribute to the king. Wouldn't this be great?"

The hunter stealthily dashed towards the dragon. He pressed down the dragon's head with a stick and cut off its skin with a knife.

The venomous dragon experienced excruciating pain when its skin was being cut. It thought, "With my mighty powers, I can easily cause this city wall to collapse, not to mention a human! How can he harm me? However, I am observing the Eight Precepts now. I shall not bother about this body, regardless of whether it survives or perishes, as I strive to uphold the precepts strictly. I should follow Buddha's admonition and endure this pain. Just close my eyes tightly and do not look at him. Just hold my breath tightly and do not blow at him. Let him cut my skin fearlessly. When my skin is being cut, I shall not let a single thought of regret arise. Moreover, in order to observe the precepts strictly, I should take pity on this pitiable man. Being skinned is not an ordinary matter, but the pain is really insignificant compared to the suffering in negative realms of existence. If I cannot endure the pain now and break the pure precepts, I will experience inconceivable suffering in unwholesome realms of existence in future!"

After the dragon's skin had been cut away by the hunter, what remained was its body of bare flesh on the ground. In the sweltering heat, the dragon felt unbearably vexed. It kept on twisting and turning about in the mud. It thought of leaping into water to get cooled, but it discovered many tiny worms feeding on its flesh. If it exerted strength to leap out of its predicament into water, wouldn't numerous worms be harmed?

In order to uphold the pure precepts completely and flawlessly, the dragon persisted in enduring the ordeal. It remained motionless and let the worms feed on its flesh. The dragon offered its flesh to the worms unstintingly.

The dragon sacrificed its own life, for the sake of upholding the pure precepts strictly. Such a noble spirit is exceedingly hard to come by. Moreover, the dragon thought, "Now I offer this decaying body of mine to countless worms, so as

to abide by the pure precepts strictly and aspire for Perfect Enlightenment. I give my flesh to nourish the bodies of these worms, but this cannot guide them to tread the Buddhist path. This is not enough to fulfil my intent of serving sentient beings. I must further nourish their minds by imparting the Buddhist teachings to them, thus enabling them to tread the Buddhist path of cultivation. This can then be considered a true aspiration for the sake of sentient beings."

With this thought, the dragon died due to dehydration of its body. It was immediately reborn in Trayastrimsha Heaven.

### 5 A dragon king requested Buddha to preach

The dragon kings dwelling in oceans not only can manifest as humans to observe the Eight Precepts. They can also manifest as humans to hear Buddha's teaching.

According to *Discourse on the Ocean Dragon King, Chapter on Invitation to Buddha*, once the Ocean Dragon King came to the human world, to hear Buddha preach at Vultures' Peak. After hearing Buddha's teaching, the Ocean Dragon King gained insights into Dharma<sup>3</sup>. Joy and reverent faith arose in it for Buddha. It wanted to invite Buddha to its dragon palace in the ocean for offerings. Buddha agreed compassionately.

The Ocean Dragon King immediately entered the ocean, where it caused a great hall to manifest, then adorned it resplendently with countless pearls and other gems. From the edge to the bottom of the ocean, the Ocean Dragon King created three flights of jewelled stairs, just like the seven-jewelled stairs manifested by Buddha in the past to descend from Trayastrimsha Heaven to Jambudvipa. Buddha, along with monks and bodhisattvas, trod these jewelled stairs to the dragon palace, where they received offerings from the dragons and expounded Dharma to them.

### 6 Connection between Buddha's teachings and dragon palaces

It is often mentioned in Buddhist discourses that dragons came to our human world to undertake precept-observance and hear Buddha's preaching. The circulation of Dharma in the human world and its eventual extinction from the human world are deeply connected with the dragon kings' palaces. The Dharma that we know have, of course, been circulating in our human world. However, the precious Dharma is found, not only in our human world, but also in the heavenly and dragon palaces.

According to Buddhist legends, Nagarjuna (circa 150 A.D. — circa 250 A.D.) was a bodhisattva with great wisdom. After he renounced the household life, he focused on studying and



contemplating the Buddhist teachings propagated in northern and southern India, hence coming up with their integration. He perused avidly various types of Buddhist canonical texts.

Subsequently, Nagarjuna went to Vultures' Peak, where Buddha had preached in the past. There was a big stupa in the mountains, in which an elderly monk dwelled.

When Nagarjuna met the elderly monk, he asked, "I have read many Buddhist canonical texts. I wonder if there are any more Buddhist canonical texts available in the world."

After hearing Nagarjuna's arrogant comment, the monk brought out the collection of Mahayana Buddhist canonical texts kept in the stupa and instructed Nagarjuna to recite them well. The monk thought that the numerous Buddhist canonical texts would certainly satisfy Nagarjuna's needs.

After reading those texts, Nagarjuna still felt dissatisfied even though he had derived great joy from reading them and he fully understood their purport.

Therefore, he roamed in various kingdoms, continuing his quest of other Buddhist canonical texts, but after a period of time, he still could not find another Buddhist canonical text.

Thinking that he had read all the Dharma available in the world, Nagarjuna felt considerably disappointed. How could so few Buddhist canonical texts satisfy his needs and the needs of people? Therefore, he thought of elaborating the Buddhist teachings for the benefit of posterity and even establishing his own religious system by reforming Buddha's teachings!

Needless to say, that was wildly arrogant of him and sacrilegious to the Dharma. A bodhisattva called Mahanaga sympathised with Nagarjuna and brought him on a special trip into a dragon palace in the deep ocean, to help him appreciate the immeasurable vastness of Dharma. Bodhisattva Mahanaga opened the Treasury of Seven Gems, to give Nagarjuna access to the inconceivably wonderful and profound teachings of the Vaipulya<sup>4</sup> canon of Mahayana Buddhism<sup>5</sup>.

In the dragon palace, Nagarjuna read and recited the Vaipulya canonical texts for a total of ninety days, but he still could not finish reading them. Bodhisattva Mahanaga asked Nagarjuna, "You have been reading the Vaipulya canonical texts. Have you finished reading all of them?"

Nagarjuna replied, "The canonical texts available here may be said to be countless. The texts that I have read in these three months are ten times of those available in Jambudvipa. The canonical texts here considerably exceed those in the human world indeed. Moreover, these texts are rare and marvellous. It is simply impossible to finish reading them!"

Bodhisattva Mahanaga knew that Nagarjuna had been humbled, so he brought Nagarjuna back to the human world to propagate the truth teachings of Buddha. From then on, Nagarjuna propagated and established Dharma extensively in southern India, thus defeating the heretical teachings prevailing at that time.

This is the legend of how Nagarjuna entered the ocean and obtained the Buddhist teachings. Although it is a legend, this account demonstrates that the teachings emanated from the wisdom-ocean of Nagarjuna accord with the truth teachings of Buddha. This is what is meant by "countless canonical texts in this boundless universe arise from analytical dissection of a fine speck of dust".

This legend is associated with the circulation of Mahayana Buddhist teachings in the human world. Likewise, the extinction of Buddhist teachings in this human world is deeply connected with the ocean.

According to *Discourse on Mahamaya*, one thousand and five hundred years after Buddhism was founded, grievous disputes broke out between the disciples of an Arhat<sup>6</sup> and the disciples of a Tripitaka Master<sup>7</sup>. The two groups became mutually exclusive. The eight divisions of heavenly beings and dragons that protected Dharma became deeply concerned about the future of Dharma when they saw this inauspicious phenomenon. On the other hand, the heretics who wanted Dharma to fall into oblivion rejoiced in the thought that the Dharma-Ending Age had come. The heretics took this opportunity to cause damage to Buddhist stupas and monasteries, as well as indiscriminately killed monks who upheld the pure precepts. This heavy blow on Buddhism caused its sphere of influence to shrink from the Indian sub-continent to merely the kingdom of Kushinagara.

Seeing this and knowing that Dharma could not be popularised longer in the human world, Dragon King Anavatapta took all the Dharma extant in the human world and kept them in dragon palaces in the great oceans. Henceforth, Dharma became extinct in India. This was the



gravest misfortune for humans, because any place without Dharma is devoid of brightness!

Based on this account in *Discourse on Mahamaya*, Dharma will finally return to the great oceans. This is what is meant by "all flow out from this Dharma-realm and all return to this Dharma-realm". The ocean to which Dharma returns may be said to be "ocean of the mind". The eventual return of Dharma to the mind-oceans of humans means that Dharma exists forever. What will perish from this human world are just the teachings expounded by Buddha, while the Truth realised by Buddha absolutely will not be lost!

### 7 How to become a mighty, dragon-like figure in the Buddhist community

In the Indian Sanskrit language, a dragon is called "naga". "Naga" is also translated into Chinese as "elephant". Buddha used the dragon and elephant as metaphors for Arhats who were energetic, courageous and diligent in spiritual cultivation, meaning that they possessed the mightiest powers.

According to *Treatise on Perfection of Great Wisdom*, "nagas are also called dragons or elephants. There were five thousand Arhats who were the most powerful Arhats, so they were described as being like dragons and elephants, as the dragon is the mightiest creature that moves in water while the elephant is the mightiest creature that moves on land".

In addition, monks are also referred to with reverence as "the dragons and elephants".

For instance, the term "the dragons and elephants from the west" used in Chinese Buddhism refers to eminent Buddhist monks who came to China from countries on the western side of China.

"Dragons and elephants presiding a Dharma feast" refers to accomplished monks who preach in a Dharma Hall.

Why are monks referred to as dragons and elephants? This is because monks are stringent in respect-commanding deportment, whether they are unenlightened monks or enlightened Arhats. Therefore, it is stated in *Flower Adornment Discourse, Volume 7*, "Their respect-commanding deportment is skilful and unparalleled, so it is described as the unimpeded power of dragons and elephants."

In addition, it is also said in *Discourse on Nirvana, Volume 2*, "World-Honoured One, I have now eradicated all entanglements and outflows of defilements, just like bodhisattvas and mahasattvas who are mighty like dragons and elephants, as well as like the Dharma Prince Manjushri."

Therefore, bodhisattva-aspirants with the noble power of compassionate aspirations may all the more be called "the dragons and elephants of Buddhism". Furthermore, Buddha is also respectfully called "the great dragon-elephant". It is stated in *Agama Middle Discourses, Discourse on Dragons and Elephants*, "Only Buddha is the great dragon-elephant."

In the Buddhist perspective, the dragon and elephant are exceedingly noble and distinguished, so an ordinary person cannot be metaphorically called a dragon or elephant.

In Theravada Buddhism<sup>8</sup>, there were monks who upheld precepts purely with excellent understanding of the Buddhist discipline. They were fearless when they faced vast masses of people, so they were called "the dragons and elephants".

In Mahayana Buddhism, bodhisattvas who are skilful at edifying vast numbers of sentient beings are venerated as "the dragons and elephants". That is of course even more noble.

However, being a bodhisattva is not as easy as you would imagine. A bodhisattva has to consider the benefits of sentient beings always and be prepared to make self-sacrifices.

There is a Buddhist saying, "To be a mighty figure like a dragon or elephant in the Buddhist community, one must first serve sentient beings like horses and bulls."

The mighty Buddhist figures are exceedingly noble and dignified, venerated by all, as well as rare and hard to come by. However, to be a mighty Buddhist figure, you must first serve sentient beings like bulls and horses. Serve vast numbers of sentient beings using diverse methods and disregarding the sacrifices involved, to enable sentient beings to be freed from cyclic existence and attain the tranquil bliss of Nirvana. Only then can you become a mighty "dragon" or "elephant" in the Buddhist community.

If you dread hardships, fear difficulties or cannot serve sentient beings humbly like bulls and horses, how could you become great and mighty like dragons and elephants in the Buddhist community?

Therefore, bodhisattva-aspirants with the noble power of compassionate aspirations may all the more be called "the dragons and elephants of Buddhism". Furthermore, Buddha is also respectfully called "the great dragon-elephant". It is stated in *Agama Middle Discourses, Discourse on Dragons and Elephants*, "Only Buddha is the great dragon-elephant."

Unenlightened worldlings who do not make vast aspirations will not become great Buddhist figures, just as "a donkey cannot tread the paths

trodden by elephants or dragons”, as stated in *Discourse Preached by Vimalakirti, Chapter on the Inconceivable*. We should aspire to become mighty figures in the Buddhist community like dragons and elephants, by emulating the spiritual practices of bodhisattvas!

## 8 Conclusion

The legendary dragon in Chinese culture is a product of the rich imagination of people. Do dragons really exist in the world? Nobody has seen a dragon really, so this has remained a mystery till now. However, people invariably believe that the appearance of benign dragons will bring auspicious conditions to mankind. Therefore, people always hope for the appearance of benign dragons in the world.

Benign dragons can bring auspicious happiness to human beings, while venomous dragons bring disastrous suffering to humans. We may welcome auspicious dragons, but must subdue venomous dragons!

Venomous dragons are not just imaginary. In fact, venomous dragons abound in our human world and can moreover be found in every corner of the human mind. They are constantly baring their fangs and brandishing their claws, ready to devour humans!

**Truly, the greatest trouble for mankind is the venomous dragons in the human mind. In these turbulent times, we should gather all of our strength to annihilate the venomous dragons in our minds relentlessly. It is only by exterminating the venomous dragons in our minds thoroughly that we may bring about auspicious conditions of peace and happiness for the entire humanity!**

### Notes:

**1 Jambudvipa:** the continent where humans live and the only place where a being may become enlightened by being born as a human being.

**2 Four Great Continents:** according to traditional Indian cosmology, our world system comprises four continents, namely Purvavideha in the east, Jambudvipa in the south, Aparagodaniya in the west, and Uttarakuru in the north.

**3 Dharma:** the Buddhist teachings

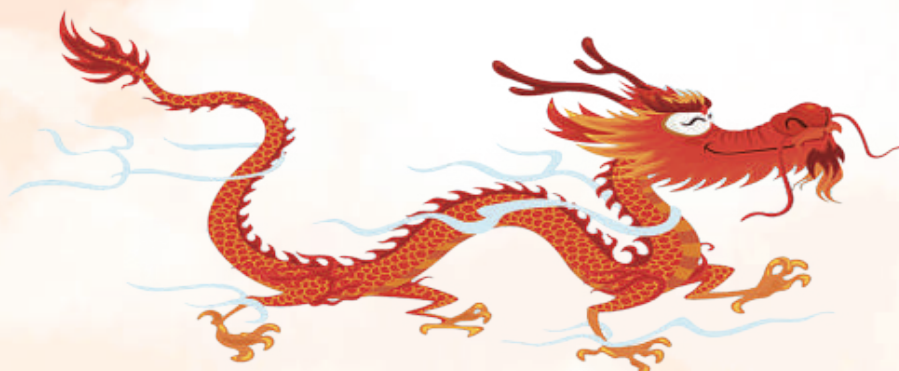
**4 Vaipulya:** refers to the canonical texts of Mahayana Buddhism

**5 Mahayana Buddhism:** meaning the Great Vehicle of Buddhism. Buddhism spread from India northwards to regions such as China, Korea and Japan. In these northern countries, the prevalent form of Buddhism is Mahayana Buddhism, in which emphasis is placed on the Bodhisattva ideal of seeking Perfect Enlightenment for the benefit of sentient beings,

**6 Arhat:** a perfected person who has gained insight into the true nature of existence and freed himself from the bondage of desires, so he will no longer be reborn

**7 Tripitaka Master:** a Buddhist monk who is greatly proficient in all three categories of the Buddhist canon, namely Sutra (doctrinal discourses), Vinaya (disciplinary rules) and Abhidharma (philosophical and psychological interpretation of Buddhist doctrines)

**8 Theravada Buddhism:** meaning “Way of the Elders”. Buddhism spread from India southwards to regions such as Sri Lanka, Burma (now called Myanmar), Thailand, Cambodia and Laos. In these southern Buddhist countries, the prevalent form of Buddhism is Theravada Buddhism, in which emphasis is placed on self-liberation.



# 演培老和尚的做人艺术

凡愚僧智 YEN PEI WISDOM • 若然 整理

## (65) 随喜功德，灭除嫉妒

**随**喜功德，是一个重要的佛教修行方法。《法华经·随喜品》说明随喜的利益和功德。

“随”是跟随、依顺、不违背的意思；“喜”是欢喜、不恨、不讨厌的意思。随喜，就是随着我们的见闻，知道别人做了好事，不论是大或小，不论是多或少，乃至一毫之善，一尘之福，我们都为他感到欢喜，因为行善是值得赞美的。

例如：有人拨出一笔钱，捐助慈善诊所。我们知道了，就赞叹这个人，说他这样发心，的确是极为难得的，大家应该向他看齐，这就是“随喜”。由于我们随喜他的功德，他会更有兴趣做功德。

你也许认为“随喜功德”这个修行法门，是很容易做到的，自己既不必花钱，又不需要费力气，只是在口头上赞叹一下，何乐而不为呢？这又有什么难做到的？

一般人认为最容易做到的“随喜功德”，其实是最难做的功德！为什么？

首先，随喜的反面是什么？是嫉妒。

嫉妒的特性，是“不耐他荣”。看到别人享有荣耀，自己内心里就感到不高兴而这么想：这个荣誉，并不是他所应该得到的，而是我所应该拥有的，竟然被他捷足先得，真是岂有此理？我怎么能忍受得了？

如此“妒火中烧”，实在是

不好受，但这就是世间的普遍现象。

嫉妒，是每一个人都有劣根性。除了已经证果的圣者，没有任何人可以说自己没有嫉妒心。嫉妒心重的人，看到别人比自己好，心里就不快活，而要想办法破坏对方，自己才会快慰！因此，世间充满由嫉妒所引起的悲剧。

大家不妨自我反省一下，观察自己的嫉妒心。例如：甲的钱财比我多，我就难以遏止嫉妒心。乙的相貌比我好看，看到他时，我的嫉妒心就不自觉地涌现起来。丙的孩子比我的孩子聪明乖顺，我也不期然地有一股酸溜溜的感受。丁的学问比我广博，我也就不太喜欢他。总之，只要发现他人比自己强，憎恨与嫉妒的心情，就自然而然地表现出来，这是我们随时随地都可以观察到的。

不但人与人之间，存有嫉妒的心理，即使是同行之间也会互相嫉妒，“同行相忌”就是这个意思。例如：两个卖煎饼的隔邻摊位，一个每天卖出一百包煎饼，另一个每天只卖出三、五十包煎饼。起初，两个摊主还能相安无事，但是久而久之，生意比较差的摊主渐渐生起嫉妒心，心里恨不得能把隔壁摊位的顾客都拉过去他那边。他又怎么会随喜功德，赞扬生意好的摊主推销术高明呢？

可见随喜功德，说起来似乎很容易，但是要真正实践在生活

中，就不免觉得很困难！的确，一般人看见别人做事成功，自己心里就觉得不是味儿。

其实，不论做任何事情，我们都应该以事情圆满完成作为优先考量。只要事情成功，对于人群有益，不论是由谁做，都是一样的。此外，我们也应该有高尚的风度，如果觉得自己没有能力做好一件事，而别人能把这事情做得妥妥当当，我们就应欢喜地对那个人说：“你真了不起！我不能做好这件事，你却有能力，做得这么完美，使我由衷佩服！希望你以后还要多多发心！”

这样就是随喜功德，也是做人的美德。随喜，不但有大功德，而且能灭除憎恨与嫉妒的心理。

《四十二章经》中说：“睹人施道，助之欢喜，亦得福报！”

若人随喜，得福甚大，而嫉妒则会损折福报。世人求福，但是如果所行所为与得福相违，又怎么能获得大福报呢？

阿弥陀佛与释迦牟尼佛，在过去世曾经是同修，感情非常好。

当时，释迦牟尼佛的名字是“首达”，而阿弥陀佛的名字是“维先”。首达法师比较年长，大约四五十岁；维先法师比较年轻，只有三十岁左右。

汉传佛教有一句话：“和尚不能老，老了就是宝。”然而，他们两位则恰恰相反，年老的首



达比不上年轻的维先。信众对维先法师比较有信心而纷纷成为他的徒弟，首达法师的信徒则不多。

有一天，首达法师在某个地方弘化，刚巧维先法师也受邀请，来到同个地方弘化。维先法师善于说法，不但一般信众来听他的开示，就连首达法师的弟子们也去恭闻维先法师宣说法要。

首达法师发现了，心里生起嫉妒，于是故意对他的弟子们说：“这几天总是不见你们来讲，你们究竟到哪里去了？”

弟子们回答：“师父慈悲！这几天来了一位维先法师，他讲法真的很棒，所以我们都去听他的开示。”

首达法师应该鼓励他的弟子们，多去亲近维先法师。他可以这么说：“法师们说法，有各自的特色。你们多亲近他，向他学习，效法他的德学与精神，这是对的！”

然而，首达法师在嫉妒心的驱使下，不但不赞扬维先法师的德学，反而对弟子们说：“维先法师年纪轻，无才亦无德，你们为什么去听他说法？以后不要再亲近他了，亲近他对你们是没有好处的！”

首达法师的弟子们再也不敢去参加维先法师的法会，这个消息后来传到维先法师耳中。维先法师想到信徒各有所好，但是他不愿意与首达法师发生不愉快的摩擦。于是，他在说法结束后，就赶快离开那个地方。

首达法师由于毁谤维先法师，死后堕入地狱六十劫。当他脱离地狱，再投生为人时，竟然是有口无舌。不用说，那是毁谤他人所得的果报。

除了已经断惑证果的圣者，每个人的内心都有嫉妒的心理存在与作祟。因此，随喜功德，听起来似乎很平常，行践起来却并不简单。

随喜，只不过是内心欢悦，并且在口头上赞善，这样为什么会有功德呢？大家可能产生这样的疑问。

对于别人所做的善事，我们如果能随喜，那会使对方也感到欢喜，而且他也不必顾虑你会去破坏他。你自己的身心，也由于随喜而获益。

演培老和尚在《华严经·普贤行愿品讲记》中说：“**随喜，是自利利他的高尚行为，使自我一团和气，喜气洋溢，怎么不生大功德？随喜，必然有所功德。**”

别人做善事，我们认为他做得好，就应该随顺他，尽量协助他完成这个善举，使他今后更有勇气、信心和愿力去行善，这叫**“随他意喜”**。

随喜，应该是非常广泛的，不局限于某一方面。为什么需要广泛地随喜？广泛随喜，目的在于扩展我们的心胸，不让它有一丝一毫的狭隘！原因是众生都有个毛病，对于自己亲信的人所做的善事随喜，固然没有问题，但是对于向来没有关系的人，甚至

是与自己不大对头的人，就不大愿意随喜他们所做的善事。以佛法来说，这是不够度量的！

对于自己所做的好事，也同样要随喜。例如：一位工友跌伤，必须锯掉双腿，才能生存。虽然他能保存生命，他的生活却失去了保障。如果我们解囊济助他，使他不致为生活而忧愁，这就是大功德。做了这样的功德后，我们不但懊悔，而且心生欢喜，这就叫做**“随自意喜”**。

不论在财力、物力、体力、精神或知识各方面，我们都应该尽可能帮助与利益别人，那么我们自己也会心生欢喜。这并不容易做到，因为有些人做了善事，但是过后想想，却觉得自己那样做，未免太过傻：为什么我要这样去帮助他？他有什么值得我帮忙？于是就懊悔不已，好像做了一件错事似的。像这样做了善事而后悔，功德是微乎其微的。

因此，演培老和尚说：“**真正要把随喜做到家，不但要随别人的心意而欢喜，也应当随自己的心意而欢喜。唯有如此，才能有随喜功德。**”

大行普贤菩萨的十大愿中，有一个大愿是“随喜功德”。让我们学习普贤菩萨，实践随喜功德，处处随喜，时时随喜！

宽严法师讲于2019年1月13日，新加坡福慧讲堂

# 福 气 满 满 迎 新 年

**新**年新希望，大家都期待来临的新年，将是福气满满的一年。

世界各地有各自不同的传统习俗。在日本的新年前夕，寺院集众鸣钟，人潮拥挤。午夜时分，在香烟缭绕中，寺院的钟声齐鸣一百零八次，并且通过电台和电视广播，传遍全国。日本人认为，人有六大恶习：贪婪、凶狠、愚蠢、轻率、犹豫不决和吝啬，而每一种恶习又包含十八种表现，所以总共是一百零八种。

据说这是源自一句佛教法语：“闻钟声，烦恼清。”日本人认为每敲钟一下，就会消除一种烦恼。敲钟一百零八下，代表所有的烦恼都消除。鸣钟之后，人们在佛教寺庙或神社，烧香礼拜。这称为“初诣”，就是新年里第一次去佛教寺庙或神社礼拜。

对于华人，农历新年是一年当中最重要的日子。新年来临，家家户户都举行大扫除，除旧布新，用意在于外扫环境，内扫心境，里外净化，以崭新的“我”来迎接新的一年，开创生命的新活力。

“一年复始，万象更新。”这句话的意思是：一年开始，事物都有一番革新，就像春天来临，万物萌发一样。人们希望在新的一年里，有新的气象、新的作为，以及更好的发展。

在这“去旧迎新”的时节，除了修饰家居和周围的环境，以迎接佳节，我们更应该为自己内心里的喜、怒、哀、乐，成就与失落，做一番温故知新、去芜存菁的思想更新！

人们希望福气满满，首先就必须清除内心里堆得满满的“习气”，才能引进“福气”。

我们的六根，也就是眼、耳、鼻、舌、身、意，被尘境牢牢地束缚着，使我们对世俗的欲乐生起贪欲心，对苦受之境生起憎恶心，而不断地造作身、口、意的恶业。久而久之，这些行为便成为习惯。这些如杂草般，难以修改与割舍的习惯和毛病，就是我们的“习气”。要改变人生，就必须除掉习气。

众生有八万四千种习气，因此佛法有八万四千种对治习气的方法，例如日常的修持功课：诵经、念佛、拜佛、持咒、供灯、持戒等。这些功课的效果似乎并不明显，却在潜移默化间，改变着我们的人生，帮助我们培养好习惯，净化身心，以对治习气。

在所有的修持功课当中，最直接而且力度最大的，就是持戒。持戒，是对自己的最好保护，以戒律来对治自己的坏习气，并且培养良好的习惯。持戒，防止

我们造下新的恶业，而最终做到“诸恶莫作，众善奉行，自净其意”。这样，我们才有福德资粮去修定与修慧。

学佛，并不是在口头上说说而已，而是必须老实地修行。

不良的习气，会使我们不断地增长烦恼和痛苦。只有通过老实修行，努力弃恶行善，才能福慧并进。

每个人的业力不一样，习气也不同。习气，包括习惯性的思维方式、说话方式、行为动作等，是我们久而久之所养成的习惯，并不容易改掉。例如：有些人说话嚣张，口不饶人，或傲慢无礼，使人听了心里觉得不舒服，感到厌恶，因此结下恶缘。

习气是烦恼，而烦恼是修行的障碍。例如：你越不想看见某个人，却偏偏与他经常碰面，因此越看越生气，越想越生气，这就是烦恼。

怎么对治自己的坏习气，并且培养良好的习惯？持戒，就是正法的基石，以及对治习气的利器。

一个人的性情，决定他的际遇。脾气好的人，有温顺、柔和、忍让的性情，他在任何地方都受人欢迎与爱戴；脾气坏的人，有暴躁、蛮横，甚至无理取闹的性情，人们会避开他，远离他。

在待人处事中，好脾气是非常重要的。脾气好，凡事都会好！“脾气一来，福气就走了！”只有时时控制好脾气，与人和睦相处，才能知足感恩地生活，并且获得幸福。

好脾气，是“养心”的关键。

人生就是一场修行，修行的道场是这个喧嚣纷攘的红尘俗世。为什么世俗人间叫做“红尘”？“红”代表世间的种种诱惑，象征着人们对于荣华富贵与其他欲望的追求；“尘”，代表世间的种种痛苦，象征着人们渴望离苦得乐的体悟。

处在滚滚红尘中，我们都希望生活得安逸与轻松。人们对于顺境感到欢喜，而排斥逆境。然而，生活并不可能十全十美。在红尘俗世中修行，我们需要转识成智，转情成慧。

有一位七十岁的单身老人，每天四处流浪，他似乎在寻寻觅觅。一天，有人问他究竟在寻找什么。

老人回答：“我在寻找一位完美的女人，要与她结婚！”

对方问老人：“你肯定去过很多地方，难道你从来没有遇到过一个完美的女人吗？”

老人叹了一口气后说道：“我曾经遇过一个女人，她的是无与伦比、完美的女

人！”

对方纳闷地问：“那么，你为什么不要娶她为妻子呢？”

老人难过地说：“她在寻找一个完美的男人。”

人们常埋怨上天不公平，抱怨自己的命运不好，总是觉得人生中实在是有很多的缺憾，到最后才发现自己所追求的理想永远都无法实现。

其实，人生并不可能完美。人生，就如同一本陈旧不全的书，一切都不尽是完美的。

玫瑰花很美丽，可是它的尖刺会伤人。荷花也很美，可是它只在水上绽放。好的事物，不一定没有缺陷，世间万物都有各自的遗憾之处。不完美，是人生的真实写照。

在佛法中，这个世界叫做“娑婆世界”。“娑婆”的中文意译，是“能忍许多缺陷”。人类世界，本来就是有许多缺陷要忍受。

在人生当中，每人就像在背着一个永远都装不满的筐子。因为筐子装不满，所以人们不断地采摘“果实”来填满筐子，以追求圆满。

人生虽然并不完美，但是我们不能放弃追求圆满的人生。我们应该努力付出，但是也要量力而为，不应该过度苛求。

在这个不完美的人生当中，**如何让自己成为一个有福气的人呢？**

健康就是财富。有健康的身体，才有奋斗的力量；再加上健康的心理建设，心情好，自然就有福气！

修心，就是修福气！

那么，我们如何修心呢？

#### 一、好心态

心态，表示一个人的精神状态。如果你培养良好的心态，例如助人为乐的慈悲心，并且经常协助与关怀别人，你就能每天保持好心情，自然福气满满！

#### 二、好脾气

脾气好，自然福气满满！所谓“退一步海阔天空，忍一时风平浪静”，以宽容心原谅他人的过错，就能化干戈为玉帛，让自己的精神世界变得更加祥和。

#### 三、说好话

人与人之间，不以恶言互相攻击，不抱怨，不说是非。人际关系良好，心情好，自然福气满满！

#### 四、做好事

做好事，可以广结善缘。当你做了好事之后，别人对你心存感激，这种良好的情绪带来好心情，以及满满的福气！

因此，要有好福气，就要靠自己加油！

弘一(1880-1942)大师是当代著名的律藏大师，他曾经说：“**我们即使有十分福气，也只好享受三分。**”

弘一大师有一次在厦门南普陀寺开示，劝信众“发大心”，将自己的福气，“布施一切众生，共同享受”，那就更好。

大师认为，即使有福气，也要加以珍惜，不可以浪费。因为在末法时代，人的福气是很微薄的，如果

不爱惜，而将自己原本已经微薄的福享尽了，就会遭受莫大的痛苦。

弘一大师在幼年时，他的父亲请人写了一副对联，上联是：“惜食，惜衣，非为惜财缘惜福。”

他的哥哥经常教他念这句话，他便把上联念熟了，从此十分爱惜衣食，即使是一粒米饭，也不敢随便浪费。他的母亲时常叮嘱他，身上所穿的衣服要小心保护，不可以损坏或弄脏。

这样的家庭教育，深刻地影响弘一大师的一生。他长大后，也还是爱惜衣食，出家后更是一一直保持惜福的习惯。

信徒们经常送给弘一大师上好的衣服和珍贵的物品，但是他大半都转送给别人。大师说：“因为我知道自己的福薄，好的东西是没有胆量受用的。又如吃东西，只在生病的时候吃一些好的，除此以外，从来都不敢随便乱买好的东西吃。”

随着生活的水准提高，许多东西，例如手表等用具，甚至家具，现今都已经没有人要修理，也很难找到人修理，坏了就丢掉或拿去资源回收处，因为很容易就能买到新的。如此，我们制造了许多垃圾！

各餐馆和饮食中心每天所丢弃的剩余食物，计以数吨。世界上每天有成千上万的儿童在挨饿受饥，而我们却如此浪费食物！

福报，从何处来？福报，是从惜福中来的。

节约粮食，就是惜福的一种方式。粮食是不可以随便糟蹋的。

冬天的云居山上，气候很冷。储藏在地窖里的红薯皮都变黑了，煮熟后的味道很苦。

小和尚们吃了红薯皮，觉得又苦又涩，就把餐食里的红薯皮拣出来，搁在桌子上不吃。

虚云老和尚看见了，默不作声。小和尚们用餐后，老和尚一声不响地把那些红薯皮捡起来，统统吃掉。

一位小和尚问他：“那些红薯皮很苦涩，您怎么吃得下呢？”

虚云老和尚说：“那是粮食，只可以吃，不可以糟蹋。你们要惜福啊！你们遇到了佛法，来这里修行，也许是在过去世培植了福报，但是如果你们不惜福，把福报享用完了，就会变成没有福报的人。”

福报，就像银行存款。如果你惜福、节约，就可以让福报保存更长久；如果你随便挥霍，自然会大量消耗福报。

让我们一起努力，珍惜生活中的一切福德因缘，并且勤于培植福田。好好惜福，才会福气满满！





# Usher in the New Year with Bountiful Blessings

Translation of Venerable Kuan Yan's talk delivered in Mandarin, on 13 January 2019 at Fu Hui Auditorium, Singapore

The advent of a new year brings new hopes. Everyone looks forward to a new year filled with bountiful blessings.

Different customs and traditions are observed in different parts of the world. In Japan, temples are crowded on New Year's Eve, as devotees assemble for bell-chiming. At midnight, the temple bells are struck one hundred and eight times, amidst the wafting smoke of fragrant incense. The bell sounds are broadcast nationwide, on radio and television. The Japanese hold the view that humans have six main unwholesome traits, namely greed, malice, foolishness, recklessness, indecisiveness and stinginess, each of which may manifest in eighteen ways. Therefore, humans have one hundred and eight types of unwholesome traits in total.

This practice of bell-chiming is said to originate from the Buddhist saying that "one's defilements get cleared upon hearing the bell chimes". The Japanese think that each bell chime eliminates one unwholesome trait, so one hundred and eight strokes on the bell symbolise the elimination of all unwholesome traits. After the bell-chiming, people pay respects and offer incense at Buddhist temples or religious shrines. This is called *hatsumōde*, which is the first visit to a Buddhist temple or religious shrine in a new year.

To the Chinese, Lunar New Year is the most important day in each year. With the approach of a new year, every household would carry out a massive spring cleaning, with the purpose of inner cleansing through cleaning the external environment. With both outer and inner refreshment, one ushers in the new year with a new "self" and creates fresh vitality for living.

At the start of a new year, everything takes on a revitalised look, just like flora and fauna burgeoning

with the advent of spring. People wish for new prospects, new endeavours and greater progress in the new year.

In this season of bidding farewell to the old and welcoming the new, apart from modifying and decorating our homes and surrounding environment for the festive occasion, we should also do a mental renewal, so as to gain new insights through reviewing our joy, anger, sorrow, happiness, accomplishments and disappointments in the past year, hence getting rid of the unwholesome while retaining our good blessings.

Everyone wishes to be imbued with blessings. One must first get rid of the habitual tendencies cramming one's mind, before one can acquire blessings.

## What are blessings?

Our six sense bases, namely eyes, ears, nose, tongue, body and consciousness, are tightly bound to sensory domains in the mundane world, so we experience the arising of greed for sensual pleasures and aversion towards suffering. Hence, we continually commit unwholesome actions of body, speech and mind. With the passage of time, these faulty behaviours become habits, which are difficult to "prune" and relinquish just like weeds. This is what is meant by "habitual tendencies". To transform our lives, we have to get rid of unwholesome habitual tendencies.

Sentient beings are afflicted with eighty-four thousand types of habitual tendencies. Therefore, the Buddhist teachings contain eighty-four thousand methods to deal with habitual tendencies, such as recitation of Buddhist scriptures, mindfulness of Buddhas, prostrations, recitation of mantras, offering of lights, observance of precepts and other daily practices for spiritual cultivation. **These spiritual**



practices may not seem efficacious, but they exert subtle, transformative influences upon our lives, enabling us to cultivate good habits and purify the mind-body, so as to overcome habitual tendencies.

Among the diverse methods of spiritual cultivation, the most direct and most powerful method is observance of precepts. This is the best protection for oneself, with **precepts serving as antidotes for overcoming one's habitual tendencies that are unwholesome, as well as for cultivating wholesome habits. Precept-observance prevents one from committing volitional actions that are unwholesome, so that one will eventually be able to "do no evil, pursue all good and purify one's own mind". Only then will one have the requisite merits and virtues, for cultivation of meditative concentration and wisdom.**

Edifying oneself as a Buddhist does not involve mere lip service. One has to cultivate oneself honestly.

Unwholesome habitual tendencies will increase our vexations and suffering endlessly. It is only by striving hard to abandon evil and do good, through honest spiritual practice, that we may make progress in both merits and wisdom.

Individuals have different karmic energies and habitual tendencies. Habitual tendencies include modes of thinking, manners of speech and behavioural actions that we are used to. These habits have been formed over long periods of time and cannot be corrected easily. For instance, one who speaks arrogantly, sarcastically or impolitely will arouse discomfort and aversion in the listeners and hence create negative affinities with them.

Habitual tendencies are defilements, which hinder spiritual cultivation. For instance, the more you do not wish to see a certain person, the more you would encounter him. The more you see him, the angrier you become. The more you think about this, the more vexed you become. These are defilements.

How does one deal with one's own negative habitual tendencies and cultivate good habits? Precept-observance, which is the foundation of all true Dharma<sup>1</sup>, is the sharp weapon for overcoming habitual tendencies.

A person's temperament determines his circumstances in life. A good-tempered person is gentle, kind, mild and tolerant. Wherever he is, he is popular, respected and held in high esteem. On the other hand, a bad-tempered person is irascible, rude or even deliberately provocative, so people will avoid him.

It is very important to be even-tempered for conducting oneself in society. "When your temper flares, your blessings are gone!" It is only by constantly controlling one's temper well and getting along with people harmoniously that one may live with contentment, gratitude and thus bliss.

Good temper is the crux of mind cultivation.

Life is a process of spiritual cultivation, for which the practice ground is this bustling, mundane world, which is called "mundane world of red dust" in Chinese. The red colour represents diverse temptations in the mundane world, symbolising the

human pursuit of wealth, fame and other desires. Dust represents diverse suffering and hardships in the mundane world, symbolising human awakening with eagerness to be freed from suffering and attain happiness.

In this mundane world where "red dust" surges, we all wish to live at ease and comfortably. We are pleased with favourable circumstances and averse to adverse circumstances. However, life cannot be perfect. In order to do spiritual cultivation in this mundane world, we have to transform knowledge into wisdom and transform emotions into sagacity.

A seventy-year-old, unmarried man roamed around every day. He seemed to be searching for something. One day, someone asked him what he was finding exactly.

The old man replied, "I am looking for a perfect woman to marry."

That person asked the old man, "You must have gone to many places. Have you never met a perfect woman?"

The old man sighed and said, "I had met a woman who was indeed perfect and unparalleled."

The person asked in puzzlement, "Then, why did you not marry her?"

The old man replied sadly, "She was looking for a perfect man."

People often grumble about unfairness in life or about their poor destinies. People invariably think that there are too many regrets in their lives, only to realise in the end that the ideals they pursue can never be fulfilled.

Actually, it is impossible for life to be perfect. Life is like an old, incomplete book. Nothing is perfect in life.

The rose flower is beautiful, but the rose thorns can prick us. The lily flower is similarly pretty, but it only blooms on water. Good things may not be flawless. Everything in the world has its own inadequacy. Imperfection is the reality of life.

In Buddhism, this world is called "*saha*", meaning world of endurance. Our human world indeed has too many faults to be endured.

In life, every person is like carrying a basket which can never be filled up. As the basket can never be full, everyone keeps on plucking "fruits" to fill it up, in the pursuit of perfection.

Even though life is imperfect, we cannot give up striving for the perfect life. We should put in efforts diligently, but should also do within our capabilities, without being overdemanding or struggling excessively for perfection.

**In this imperfect life, how can one become a blessed person?**

As the saying goes, "Health is wealth." With a healthy body, one has strength to strive hard. If one is also psychologically sound with good moods, one will naturally be imbued with blessings!

By cultivating one's mind, one cultivates blessings!

Then, how does one cultivate one's mind?

### 1. Good mental states

If you develop good states of mind, such as loving-kindness, compassion, readiness to lend a helping hand and care for others, you will be able

to maintain good moods every day and hence be imbued with bountiful blessings!

### 2. Good temperament

One who is amiable and good-tempered is naturally imbued with bountiful blessings! As the saying goes, "Take a step back, a vast sky and sea will be in sight. With a little forbearance, there will be calm and peace." Forgive the faults of others with magnanimity, then hostility may be transformed into friendship. Your mind will become even more peaceful and at ease.

### 3. Speak good words

People should refrain from attacking one another with harsh speech, as well as refrain from complaints, grudges and talebearing. One who has good interpersonal relationships will enjoy good moods and naturally be imbued with plentiful blessings!

### 4. Do good deeds

Through good deeds, one forms wholesome affinities with people extensively. After you have done a good deed for someone, that person would feel thankful towards you. Such wholesome feelings generate good moods and plentiful blessings!

In short, one has to put in efforts to conduct oneself well, in order to gain blessings!

Master Hong Yi (1880 - 1942), a great master of Buddhist discipline in our contemporary era, said, **"Even if we are greatly blessed, we should only enjoy three-tenths of our blessings."**

In a talk given at Nanputuo Temple in Xiamen, Master Hong Yi admonished devotees to generate great aspirations, by "giving one's own blessings to all sentient beings, to be shared and enjoyed together with all sentient beings, which is more ideal".

In Master Hong Yi's view, even if one has plentiful blessings, one should cherish them and must not waste them, because in this Dharma-ending age, the blessings of humans are very meagre. If one does not cherish one's blessings, but enjoys and uses up one's meagre blessings, one will then encounter tremendous suffering.

When Master Hong Yi was a child, his father asked someone to write a couplet. The wording on the left roll was "Treasure food, treasure clothing, not due to stinginess but because you cherish your blessings."

His brother often taught him to recite this line, so he was very familiar with it. From then on, he always valued clothing and food. He would not waste even a grain of rice carelessly. His mother also often urged him not to damage or dirty the clothes that he wore, but to take good care of them.

Master Hong Yi's life was deeply influenced by his family education. When he grew up, he always cherished food and clothing. Even after he became a monk, he still maintained this habit of cherishing blessings.

Master Hong Yi often received gifts of fine clothes and precious items from devotees, but he gave most of them away to other people. He said, "As I am mindful of my own meagre merits, I dare not use or partake of good things. It is only when I am sick that I eat some good food. Apart from that, I

have never dared to buy good food heedlessly."

Nowadays, with the rise in living standards, many things such as watches and even furniture, would not be repaired when they get spoilt. It is also very difficult to find repair shops. Things that get spoilt are discarded or sent for recycling and a new replacement can be easily bought, thus creating a lot of trash!

Every day, tonnes of leftover food are disposed by restaurants and food centres. We waste food daily while there are millions of starving children in the world!

How do blessed results come about? It is through cherishing our blessings.

Reducing food wastage is a way to cherish our blessings. Food must not be wasted carelessly!

It was extremely cold on Mount Yunju during winter. The sweet potato peels stored in the cellar had turned black and the cooked peels tasted bitter.

After tasting the bitter peels of sweet potato, the little monks picked them out of their food and left them on the table, refusing to eat them.

Master Xu Yun (1840 - 1959) kept quiet when he saw this. After the little monks had finished their meals, he picked up those sweet potato peels and ate all of them.

A little monk asked him, "Those sweet potato peels are very bitter. How could you have eaten them?"

Master Xu Yun said, "Those sweet potato peels are food, which can only be eaten and should not be wasted. You must cherish your blessings! You have encountered the Buddhist teachings and come here for spiritual cultivation. This may be the results of merits that you had cultivated in past lives. However, if you do not cherish your blessings and exhaust them through enjoyment, you will become devoid of blessings."

Blessings are like bank deposits. If you cherish and conserve your blessings, they will last longer. If you squander your blessings heedlessly, they will certainly be depleted considerably.

Let us cherish our blessings in daily living and cultivate our fields of merits assiduously, so that we may be imbued with bountiful blessings!

#### Notes:

- 1 Dharma: the Buddhist teachings



## 君子务本，谈戒三毒(56)

上次我们说到龙树菩萨《因缘心要颂》的第四个偈颂：“诸趣因与果，此中无有情，唯从诸空法，还生于空法。”

“诸趣”是指六趣或六道，就是人、天和阿修罗的三善道，以及地狱、恶鬼和畜生的三恶道。

六道，是现实的果报。这个果，必然来自它的因，因为种什么因，就得什么果，所谓“种瓜得瓜，种豆得豆”。虽然有因就有果，但在这因果法则里，并不存在“我”或“有情”。

情，是情执，是黏着。因为凡夫迷情，有了情执，才把五蕴当成是“我”。为什么呢？因为六道因果，其实都是无自性的。这就涉及到“缘起性空”的原理问题。

六道凡夫都有五蕴，在五蕴法上产生“我见”时，就造成观念认知上最根本性的错误。因此，凡夫的五蕴称为“五取蕴”。为什么？

首先，“蕴”是积聚义或和合义。这个五蕴身心是由五个因素和条件和合起来的。

其次，“取”是执着的意思。积聚的五蕴是从执着产生的，这个身心，是以我见等烦恼为因而产生的，所以叫“五取蕴”。

最后，“蕴”会产生执取的作用，因为凡夫总是错误地认为五蕴身心是“我”。这个“我见”的错误观念认知，造成贪嗔痴的烦恼，所以叫“五取蕴”。

五蕴，是有漏的身心。凡夫对有漏的五蕴身心，生起迷情，由此迷惑颠倒，不知身是因缘和合，无常无我的，而执着为真的“我”。这种“我见”，就是凡夫最根本性的错误认知。凡夫也不知身边的东西，没有一定的所有主，而是五家共有的，由此虚妄分别，以为那些都是自己所拥有的东西，这就是“我所见”。

“我见”与“我所见”综合起来，就是身见。通过闻思修，来打破身见，这是我们学修佛法的根本目的。

如何打破错误观念认知中的“我见”呢？要如如不动地照见“五蕴皆空”。怎么理解五蕴是空性？这就是我们现在所关注的焦点。

从破除分离二谛的错误观念来说，色与空并没有差异，空跟色相也没差异，所以色以外并没有空，空以外也没有色。

然而，在字面意义上，往往容易误解：如果色以外没有空，那就说明色和空是一体的。要是色与空是一体的，那又会产生新的问题：色，是属于有为法，难道空也成为有为法吗？色，是世俗谛，那么空不也成了世俗谛？色是凡夫肉眼可以看得到的，空也就应该是凡夫肉眼所能看到的吗？

要是空以外没有色法，根据前面的思路，空与色也应该成为一体关系，那么圣者觉悟空性时，是不是也见到了色法呢？有为法是现象上可以看到的，是生灭变化的。空性是道理，属于无为法，跟这无为法相对的色不就成了无为法吗？空性是属于胜义谛，那么色法不也同样归属于胜义谛了吗？

我们必须认真辨别这些疑难点。体悟当体即空，就知道：色以外并没有空性。这句话所批判的，是把真俗二谛分开为二的错误观念认知。

色法在胜义当中并不存在，就如空花一样。如果你患上眼疾，就会看到空中有花儿在飘。当你的眼疾痊愈了，就知道空中本来就没有花。但是，你不能否定有眼疾的人，他们的视觉中有空中花的存在。

对于觉悟者，色是本来不存在的，就像“空中花”本来不存在一样；而在凡夫的观念认知（色即是空，空即是色）中，色是存在的。正因为有这样错误的观念认知，所以“色以外没有空性”的真实说法，才能对治将色与空分开执著的认知毛病。

患上眼疾者看到空中花，就坚信空中确实有花儿在飘。有人直接告诉他：“空中原本就没有花，因为你的眼睛有疾病，你才看到花在飘。当你的眼疾治好了，看到空中根本没有花，只是由于眼疾而造成这个认知上的错觉，你就会深信不疑：空中原本就没有花！”

这个比喻说明我们的观念如何产生问题。提出问题的人没有理解“色”在真俗二谛中都不存在，只有四大因缘组合，并没有真实的存在，应该把这个比喻表达方式与“色相以外没有空性”的内涵对应起来理解。

同理，除了智者所觉悟的空性真理之外，在观念当中也没有色法，所以说“空以外没有色”，“空不异色”。这也同样可以用来反驳真俗二谛分开的错误观念认知，就像虚空当中并没有花在飘一样。





## 恕则心平

唐代的契此和尚有一首诗偈：  
是非憎爱世偏多，仔细思量奈我何。  
宽却肚肠须忍辱，豁开心地任从他。

不论任何时代或地方，都有是非。一旦有是非，就必然有爱憎。然而，只要能够“宽却肚肠”，忍辱而不相争，任何是非都不会影响我们，问题就看我们能不能忍辱与宽恕，心地是否开豁。

“恕”字是由“如”、“心”构成，也就是“我心如你心”，将心比心，推己及人。这就是佛法所说的“自通之法”。自通，就是以自己的心情或想法，去了解他人的心情或想法。凡是我不愿意别人强加于我的事，别人自然也不希望我强加于他。人们如果常常做这样“自他相换”的思考，而且还能表现在行为上，世间哪里还会有纷争呢？

一位公车司机说：“将心比心，就会心平气和，自然高高兴兴地出门，平平安安地回家。”

愿人人奉行“自通之法”，促进人与人之间和乐共存，社会就会充满和谐的气氛，世界也会和平与安宁。

## Peace of Mind comes with Empathetic Forgiveness

There is a verse by Venerable Qici of the Tang dynasty:

*"There are excessive disputes about right and wrong,  
giving rise to extremes of liking and aversion in worldly life.  
Yet, with careful contemplation, what can they do to me?  
To be magnanimous, one needs forbearance.  
Be broadminded and just let them be."*



In any age and any place, there are disputes between right and wrong. When such disputes occur, feelings of liking and aversion arise. As long as we practise magnanimous tolerance, we neither get involved in disputes nor get affected by disputes. The crux lies in patient forbearance and broadminded forgiveness.

The lexical semantics of the Chinese character 恕 (forgive) mean "to feel what another person feels". This is what is meant by "putting oneself in the shoes of another". In Buddhism, this means using one's own feelings and thinking to connect with and understand another person's feelings and thinking. If I am unwilling to let others impose upon me, others certainly would not want me to impose upon them too. If one often thinks in this manner of exchanging oneself with others in perspectives and moreover, demonstrates such empathy in conduct, would disputes still arise in our world?

A public bus driver said, "Put yourself in another person's position and understand his feelings. With such empathy, you will be even-tempered and good-humoured. You will certainly go to work joyfully and return home peacefully."

May everyone practise empathetic "exchange of self with others", which will promote harmonious co-existence of people. Then, there will be harmony in our society and peace in our world.

# 奔向福慧

一日佛学营

## Dharma Camp

“Towards Merits and Wisdom”

26/11/2023



**福**慧佛学教育中心举办《奔向福慧》一日佛学营，通过静坐、佛法分享、分组游戏、过堂等活动，引导学员培养尊重、包容、分享等美德，发挥群体精神，促进凝聚力，并且确立正确的人生观，意义深长。

这次的佛学营以非常特别的方式进行，儿童、少年、青韵和成人佛学班的学员们，同聚在一起，“三代同堂”学佛，一起修福修慧，把生活佛法化。

Fu Hui Dharma Education Centre held a one-day Dharma Camp “Towards Merits and Wisdom”, with the objectives of inculcating values such as respect, inclusiveness, sharing, teamwork and unity, as well as right view of life, for increase in meritorious virtues and wisdom.

This meaningful Dharma Camp was held in a special way. The participants were from all levels of our Sunday Dharma Classes, i.e. Children, Youth, Young Adult and Adult Classes. Three generations were gathered together in one camp and engaged in integrating the Buddhist teachings in life, through meditation, Dharma-sharing, games and other group activities.



# 慈恩托儿发展中心毕业演出



## Grace Child Development Centre Graduation Concert

### 18/11/2023

**慈**恩托儿发展中心举办毕业演出，带领观众穿梭时空，走一趟连贯过去、现在、未来的“喜悦之旅”，进入未来新加坡的永续生活景象。

孩子们的灿烂笑容，闪耀在礼堂的每一处。幼儿园一年级至幼稚园二年级，各班呈献歌唱、群舞、短剧等表演。幼稚园一和二年级的学生，更是积极地参与全场演出的各个角色，例如司仪、叙述者、招待员、摄影员等。

毕业演出是一个全方面的学习之旅，让孩子们培养群体精神和自信心。他们精益求精，竭力呈献他们的最佳表现。家长们也协助孩子们穿戴服饰以及化妆，更在台下为孩子们热烈地喝彩与鼓掌。

宽严法师致词时，勉励毕业生在成长的过程中，积极培养慈悲心、感恩心，以及学习的热诚，同时发展智慧和宽容的心胸。

这场毕业演出，给全体学生以及家长无限喜悦，以及深刻的成就感。

**G**race Child Development Centre held a Graduation Concert again after a three-year hiatus. This preschooler-led event unfolded as a delightful journey that transported the participants and audience through time into a futuristic Singapore, weaving a seamless narrative connecting our past, present, and future.

The radiant smiles of the children illuminated the auditorium. Our classes, from Nursery 1 to Kindergarten 2, presented an enthralling spectrum of talents, including singing, coordinated dancing and dramatisation. K1 and K2 children were actively involved in various roles for this event, such as emcee, narrators, ushers and photographer.

This concert served as a holistic learning experience for our children, enabling them to cultivate teamwork and develop confidence. Their dedication was reflected in relentless rehearsals to refine their performance.

Parents assisted in dressing and applying make-up for the children, besides applauding and cheering for them during the concert.

Venerable Kuan Yan delivered a speech, encouraging our graduates to grow with grace, gratitude and passion for learning, as well as develop wisdom and nurture a big heart.

The concert was a resounding success, leaving enduring memories of joy and accomplishment for our children and parents.



# 温情洋溢福慧林

- 张志贤国务资政访问福慧林

## Warm “Hellos” and Friendly High-Fives at Fu Hui Link

- Senior Minister Teo Chee Hean’s Visit to Fu Hui Link

21/11/2023

**张**志贤国务资政探访福慧林，带来了温馨的问候与关怀，让小朋友、青少年与年长者都充满欢声笑语。

福慧林，是新加坡佛教福利协会在盛港所建的社区综合中心，为民众提供一站式的跨代服务。

张资政首先参观慈恩托儿发展中心与开心关怀中心，亲切地与小朋友们互动交流。当张资政参观福慧康乐中心（乐龄日间护理与积极复健中心）时，开心关怀中心的学生与康乐中心的年长者，正在进行跨代活动，同时也有痴呆症患者通过虚拟游戏复健。

慈恩林（安老院）痴呆病患区的阿嬷们，原本期盼着与张资政打招呼，但是其中一位护理人员不幸患上了冠病，探访慈恩林的环节因而临时取消。

张资政，感谢您探访福慧林，给我们留下了这么美好与难忘的回忆！

Senior Minister Teo Chee Hean made a caring visit to Fu Hui Link (SBWS community hub).

Grace Child Development Centre (GCDC) and Hearty Care Centre (HCC) were filled with joyful laughter, as the children interacted with the amiable and gracious Senior Minister, who also observed a mindfulness workshop for HCC children with parental participation.

Senior Minister Teo also visited Fu Hui Golden Care Centre (FHGCC). At this senior day care and active rehabilitation centre, HCC students facilitated an intergenerational activity with the elderly users of FHGCC. A virtual game was also conducted concurrently for elderlies with dementia.

Our *amahs* in the Dementia Ward of Grace Lodge (nursing home) had looked forward to saying “hello” to Senior Minister Teo, but the ward visit had to be cancelled, as one healthcare staff had unfortunately contracted COVID-19.

This visit enabled us to showcase the integrated services, for children, youths and elderlies, provided at Fu Hui Link to serve the community across generations.

The visit by Senior Minister Teo was so wonderful and memorable! Thank you, Senior Minister Teo, for visiting Fu Hui Link. We look forward to meeting you again!





# 珍重今日，活在当下

## Cherish the Present Moment

一位商人到一个岛上度假。他乘船出海，悠闲地欣赏海上的自然美景。

商人与船夫闲聊起来，他告诉船夫：“我用了二十年的时间，成家立业。我再用十年的时间，巩固事业，然后把生意交给我的儿子，我就可以退休，放下一切包袱，惬意自在地做我想做的事，享受人生！唉！再多十年……”

船夫听了，说道：“我不需要再等十年！我掌舵驶船的每个当下，都在享受自己的人生。”

一般人都不是活在当下，而是眷恋着光辉的过去，或者憧憬着不可知的未来，这样都不能让我们立定脚跟生活。

唯有珍重今日，活在当下，才能使每一个昨天都是幸福的梦，每一个明天都是光明的愿景。

**A** businessman went on an island vacation. He took a boat ride on the sea and admired the panoramic views.

The businessman chatted with the boatman. He told the boatman, “I used twenty years to establish my career and family. For the next ten years, I shall consolidate my business, then pass it to my son. I can then retire, put down all my loads, do what I want to do with ease of mind and enjoy my life. Well, just ten more years to go...”

The boatman remarked to him, “I do not need to wait another ten years. As I steer this boat, I am enjoying my life in every moment.”

In general, people are not living mindfully in the present, but rather indulging in nostalgic reminiscence of the glorious past, or yearning for uncertain prospects in the future. Thus, we are unable to live mindfully and earnestly in a down-to-earth manner.

It is only by cherishing today and living mindfully in every moment that we may make every yesterday a beautiful dream and every tomorrow a bright vision.

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Fu Hui Buddhist Cultural Centre

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Yung Shung Printrade Pte Ltd