

慈恩

GRACE QUARTERLY

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慈恩物语 GRACE TALK

愿你早日成佛

佛陀是人间的觉者，为了度化众生而在我们的世间示现，对于我们有着深恩重德。虽然佛陀已经入灭两千多年了，但是在佛法的长期流传与发展中，佛弟子们每年都举行庆典来纪念佛陀，深思佛陀度化众生的胜德，并且效法佛陀的精神，积极地救人救世，期望自己将来像佛陀一样，体悟真理，实现自由，完成最崇高的圣格。

佛陀说众生皆有佛性，每个众生都能像他一样成佛。虽然成佛并不容易，但是如果你自尊自重，对于成佛的目标，你就

应当毫不含糊，无所保留地直下承当！

人人皆有佛性，众生都能成佛，我们应该坚定不移地深信这一点。唯有深信自己也有成佛的潜能，你才能在成佛之道上，勇猛不退地向前迈进！

以人类历史的短时期来说，释迦牟尼已经成佛两千多年；以无尽的时空来说，释迦牟尼成佛已经是无央数劫了。反观自己，我们仍然是沉沦在生死中的凡夫，怎么能不感到无限惭愧呢？愿各位早日踏上菩提大道，证得无上正等正觉！

- 演培老和尚

May You Become a Buddha ASAP

Shakyamuni Buddha was a great Fully Enlightened One of our human world. We are deeply grateful for the virtuous kindness of Shakyamuni Buddha, as He had manifested in our world to enable sentient beings to overcome suffering.

Although Shakyamuni Buddha entered Final Nirvana more than two thousand years ago, throughout the long period of propagation and development of Buddhist teachings, Buddhist disciples have been commemorating Buddha annually, by recollecting Buddha's excellent virtues of guiding sentient beings and emulating Buddha to alleviate suffering in our world, in the hope of realising Truth, attaining liberation and accomplishing the most sublime qualities of Buddhahood, just like Him.

Buddha said that all sentient beings have Buddha-nature and can attain Buddhahood just like Him. Although it is not easy to attain Buddhahood, if you respect and value yourself, then you

should not be in the least careless about the goal of Buddhahood, but should take on this goal directly, without any reservation!

We should have unwavering, deep conviction that all sentient beings have Buddha-nature and can attain Buddhahood. It is only with deep faith in your own potential for attaining Buddhahood that you can advance on the path to Buddhahood with unremitting courage.

Speaking in the short term, Shakyamuni attained Buddhahood over two thousand years ago. In terms of the broad spectrum of time, Shakyamuni attained Buddhahood immeasurable aeons ago. Looking back at ourselves, how could we not feel immensely ashamed that we are still unenlightened worldlings sunk in cyclic births and deaths? May you all tread the great path to Enlightenment and attain Buddhahood as soon as possible!

~ Venerable Yen Pei

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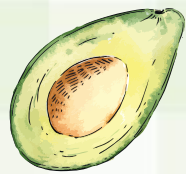
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佛教的饮食观

演培老和尚讲于1975年5月25日，新加坡弥陀学校卫塞节庆典

世界不论怎样演变，人类不论有着怎样的苦难，生命的继续生存，仍然是人们的共同要求。

生命继续生存的其中一个重要因素是饮食。《楞严经》中说：“一切众生，皆依食住”，可见饮食的重要性。

我国环境发展部及卫生部所发动的“益食增健运动”（1975年4月18日至5月8日），宗旨在于推广身心健康，极为适时，值得每个人予以特别的重视。要建设刚强的新加坡，并非弱不禁风的国民所能做到的。国民必须像生龙活虎那样，体魄强健，精神勇猛，新加坡才会是富有朝气的国家！

每个人的生命体是四大（地、水、火、风）假合的，不论我们如何加以维持它，它终究是会崩溃的。不论是做有益人群的事或修行佛法，我们都必须依靠这个生命体。因此，我们应该注意如何让它生存与延续。

生命的延续，就好像一盏长明灯一样，需要不断地按时加入新的燃料，才能让它不断地散发光明。这个生命体是由各种因缘和合而存在的，需要“加油”资养，才能不断地延续。我们的日常饮食，就是这个“燃料”。饮食的最大功效，在于对生命体的资益与增长，等于一般所说的营养，能维持与延长有情的生命。

在佛法中，食物的范围非常广泛，但是必须具有资益与增长生命的作用，才可以称为“食”。如果没有资益与增长的作用，例如鸦片等毒品，表面上对于身体，似乎有一时的作用，让人兴奋一下，而其实是危害健康，在佛法中就不受承认为“食”，在世俗中也不受承认为“食”。

因此，一个人生存在世界上，要维持生命，就必须有足够的资生物，尤其是有关饮食方面的物质生活受用，那是必要的。如果缺乏或甚至没有饮食，不但会影响生命的生存，而且可能引生各种罪恶。

有些学者说：今日社会需要解决的问题，不但是使人人每天都有三餐吃，而且要使人人

都吃得到便宜的餐食，以及更富有营养的餐食。

中文所说的“民以食为天”，就是说明吃饭是人生最大的问题。这个问题如果不解决，一切建设都谈不上，而且可能成为祸乱之源。社会学者与政治领袖们，劳心积虑地为此绞尽了脑汁，无非是要使每一个人，都能过富足、丰裕、安乐的生活，不让人们感到物资供应不足。

诸佛菩萨，尤其是药师琉璃光如来，本着无尽的悲愿，也令人群，凡是有所需要的，皆得受用。

由此可知，佛陀对于人们所需要的最低限度的物质生活，从来没有忽视。如果你以为佛陀忽视这方面，那么你就没有认识佛陀，也就是没有窥见佛陀的伟大处！

大乘佛法并不反对物资的增产，因为这对于人类的生活有利，有助于解除物质贫乏所产生的痛苦，把人们从罪恶的深渊中救拔出来。我们试想：如果物质生活成为问题，人们还有什么乐趣可言？因此，佛教并不忽略人们在物质生活方面的满足。

不论受用任何饮食，目的在于维持生命，只要含有营养就可以，不必每餐“非肉不饱”或大吃大喝。最重要的是，在受用饮食时，要知所节制，不可以不顾自己的消化能力。

《法句譬喻经·广衍品》中说：“人当有念意，每食知自少，从是痛用薄，节消而保寿。”

饮食，是维持生命所不可或缺的要素。佛陀慈悲地告诉我们，最要紧的是“饮食知量”。胃的消化能力，是有一定限度的，如果超过了它的限度，消化就会困难，常常如此就会导致消化不良，甚至引生各种慢性的肠胃疾病而死亡，我们怎能不谨慎呢？

受用饮食，是为了维持生命，如果反而促短寿命，那并不是受用饮食的本来目的。人们对于饮食，如果知所节制，不但可以减少病痛，也可以延长寿命。这就是经中所说“从是



痛用薄，节消而保寿”的意思。

在《佛遗教经》中，佛陀更明白地指出这点：“汝等比丘！受诸饮食，当如服药，于好于恶，勿生增减，趣得支身，以除饥渴，如蜂采花，但取其味，不损色香。”

一般人受用饮食时，最大的毛病是：遇到美味的饮食，或符合自己口味的饮食，就拼命地大吃大喝；遇到不可口的饮食，或不符合自己口味的饮食，就尽量地少吃，甚而至于不吃。殊不知这样的饮食方式，对于身体的健康，是有很大损害的！

佛陀是一位伟大的智者，他的高超智慧，是古今科学家之所不及的。佛陀对于人类的饮食，也有无微不至的指示，真可说是一位大营养学家。

人的生命终归是必须结束的，这是无常的定律，谁也无法改变。然而，正常的死与横死，是有所不同的。所谓横死，是指不应该死而死。

《佛说九横经》中提到九种横死，其中有四种是由于饮食而导致死亡的：

一、不应饭，就是当肚腹还饱时，不应该受用饮食。如果受用饮食，肚腹不能调停，就可能因此死亡。

二、不量饭，就是不知节度，大量地受用饮食，吃得过多。我们服用饮食，必须依据自己的食量，三分应该留一分。如果这样服用饮食，就容易消化，不会损害身体，当然不会引发病痛。如果吃得过饱，消化困难，就容易致病而死亡。

三、不习饭，就是不知时间，在自己所不习惯的时间服用饮食。例如：一个人在家乡吃惯了一种饮食，忽然因事去别的地方，加上冬夏的时间倒置，也不知当地的风俗习惯，不知哪样食物容易消化，而随意地乱吃一阵，这样也可能致病而导致死亡。

四、不出生，就是用餐后还未消化，遇到饮食就又大吃特吃，同样是危险的。

因此，饮食虽然不可以缺乏，但是如果人

们不妥善地受用饮食，饮食则是无益于身体的，甚至可能导致横死。

人们在物质生活方面，要求高度的享受。在世俗生活中，这本来是无可厚非的，问题在于如何求得生活的满足，尤其是在饮食方面。如果不妥善地受用饮食，饮食对于身体未必有益。试看佛经中所说的九种横死，由于饮食所引起的横死就有四种，我们能不警惕吗？

营养学家告诉我们：一般人认为某些食物的营养价值高，其实并非如此。含有丰富营养价值的食物，其实是我们佛教徒所常吃的豆芽、豆腐、菠菜、胡萝卜等菜。

记得抗日战争(1937—1945)胜利后，我在江苏无锡办佛学院。当时，我每天吃的是糙米饭。对我而言，那已经是上等的食物。然而，有信徒看见我吃糙米饭，就说我的生活很苦，她们所吃的是更好的白米。

其实，糙米的营养价值比白米高。可是，一个人吃惯了白米，要他改吃糙米，他可能不习惯，而且认为那将造成营养不良。这实在错误的观念。

食物是人们每日不可或缺的养料，因此人们每日的饮食问题，其实就是营养的问题。任何可以服用的食物，都能为身体的各部组织提供营养，并且维持生命。

然而，佛法从慈悲的立场出发，认为素食胜于肉食。素食，不但营养价值不低于肉食，而且能令人清心寡欲，甚至促进世界和平。

我认为素食对于健康的增进，的确是有大补益的。现代的营养学，认为醣类（碳水化合物）的营养价值占第一位，而五谷以及各种蔬菜和瓜果中，无不具有醣类的营养。因此，我们服用五谷、蔬菜、瓜果，可以获得价值极高的醣类营养。营养学家的研究和试验，证明蔬菜和五谷含有极丰富的营养，这可说是已经没有疑义了。

犹记得我在香港东华医院割治痔疮时，每天吃的完全是素食，但是我的身体始终是胖胖的，令护士们觉得很奇怪。

有一天，当医生来巡查病房时，一位护士问医生：“这位师父是吃素的，为什么并不瘦弱？”

医生就对护士解释：“在素食当中，豆腐、豆皮、黄豆芽、胡萝卜、菠菜、苋菜等的营养价值都很高，并不比任何一种肉类的营养差。”

医生的解说，不但使护士们不再感到奇怪，我也始终记住那几句话，并且始终如一地奉行茹素。我还经常劝人服用素食，以维持身体的健康。

现代人讲求养生之道，以为要养生就必须争取营养，争取营养就必须受用肉食，因此恣意地杀害有情，而增加自己的无边罪业。这是智者所不取的！

有情众生爱惜宝贵的生命，不论是蠕动之类或者人类，都是一样的。我们怎么可以为了自己口腹的享受，而恣意去杀食其他的情众生呢？吃进口里的一块肉，怎么吞得下去呢？

佛法认为食众生肉，不但损伤好生之德，同时是断大慈悲心！

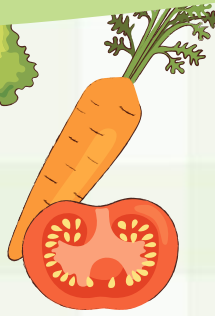
俗话说：“血债要用血来还。”套用这句话来说：“肉债亦需肉来还”，不要贪图一时的口腹之欲而杀食众生肉，别忘记未来还必须偿还的肉债！

佛陀本于大慈悲心，教诫人们不食众生肉。在《大般泥洹经》卷三中，佛陀说：“我从今日制诸弟子，不听食肉，设得余食，常当应作食子肉想……诸佛所说，其食肉者，断大慈种……我不说鱼肉以为美食，我说甘蔗、粳米、石蜜及诸甘果，以为美食。”

这清楚地说明，唯有素食为美食，肉食是不符合慈悲心的！

本国政府提倡“益食增健”，以“平衡的饮食来保持身体的健康和结实”。我们佛教徒，应该依循佛陀的教示，尽可能吃素，积极持素，以有益的饮食，增强身心的健康。





The Buddhist View of Diet

Translation of Dharma Talk delivered by Venerable Yen Pei in Mandarin on 25 May 1975, during the Vesak Celebration held at Mee Toh School

Regardless of changes in the world and the hardships experienced by mankind, everyone wants to sustain his life.

One of the important factors for sustaining life is food. It is stated in *Shurangama Discourse*, "All sentient beings need food to live." The importance of food is thus clear.

The *Better Food for Better Health Campaign* (18/4/1975 - 8/5/1975), launched by Ministry of the Environment and Ministry of Health with the objective of promoting wellness of the mind-body, is very timely and deserves special attention from everyone. We cannot develop Singapore into a strong nation if our citizens are weak in constitution. Our people must be strong in physique and valiant in spirit, like vigorous dragons and lively tigers, in order for Singapore to thrive as a dynamic and vibrant nation!

The human body is a provisional combination of the Four Elements (earth, water, fire and air). Regardless of how well it is maintained, it will eventually disintegrate. Be it deeds for benefitting others or spiritual cultivation, we have to depend upon this body to do so. Therefore, we should pay attention to ways for supporting and sustaining the body.

The continuation of life requires the constant input of new "fuel", just like a perpetually lit oil lamp needs regular replenishment of oil, so that it may shine continuously. This human body exists due to a combination of various causal conditions and needs to be sustained through constantly refuelling. The food that we consume daily provides this "fuel". The greatest efficacy of food lies in nourishment and growth of the living body, giving the nutrition needed to sustain and prolong sentient lives.

In the Buddhist teachings, the scope of "food" is very wide, but it must have the functions of nourishing life and enabling growth. Substances which lack the function of nourishment and growth, such as opium and other intoxicants which seem to have momentary, stimulating effects on the body but actually harm human health, are not considered "food" in both the Buddhist teachings and the secular context.

Therefore, a human must have sufficient nutriment to support his life, especially material

aspects of living such as food and drink which are essential. The lack or absence of these will affect human survival and may give rise to various evils.

Some academics say that a contemporary, social issue that needs attention is enabling everyone to have three meals a day, have access to cheap meals and more importantly, nutritious meals.

There is a Chinese saying, "People regard food as their prime need." This shows food as the predominant issue in human life. If this issue is not resolved, all development is out of the question. Moreover, this issue may become a root cause for disorder or calamities.

Sociologists and politicians rack their brains and put in painstaking efforts to resolve the food issue, so that everyone may live in abundance, peace and happiness, with no fear of shortage in material supplies.

The Buddhas and Bodhisattvas, especially Medicine Buddha, in fulfilment of their infinite aspirations of compassion, also strive to enable people to have their needs met.

It is thus clear that Buddha had never overlooked the minimum requirements of people in material living. If you think that Buddha had neglected this human aspect of material gratification, you have not really known Buddha or glimpsed his noble greatness at all!

Mahayana Buddhism is not against the increased production of goods and materials, as this is useful to human living through alleviating hardships caused by shortage of material supplies, thus rescuing people out of the deep abyss of evils. Think of this: what joy can people have in living if they encounter difficulties in meeting their material needs? Therefore, Buddhism does not overlook the aspect of material gratification in people's lives.

The purpose of consuming any type of food is to sustain life. As long as the food is nutritious, it is not necessary to insist on having meat for every meal or eat excessively. Most importantly, one must practise moderation in food consumption, with consideration of one's own digestive capacity.

It is stated in *Dharma Sayings with Parables*, "One should have mindfulness and practise moderation in food consumption. Excessive

food consumption will result in obesity and physical ailments. Moderation in eating ensures longevity."

Food is an indispensable factor for sustaining life. Buddha advised us compassionately that it is most important to practise moderation in food consumption. The digestive capacity of one's stomach has a certain limit. Once this limit is exceeded, there will be difficulties in the digestion process. If this happens frequently, it can lead to indigestion and even death caused by various chronic gastrointestinal diseases. How could we not be cautious?

One consumes food for the sake of sustaining one's life. If one's life is, on the contrary, shortened as a result, wouldn't this defeat the original purpose of food consumption? If one is mindful of being moderate in food consumption, this can reduce physical ailments as well as prolong one's life.

In *Last Teachings Bequeathed by Buddha*, Buddha made this point even more clearly, "Monks, you should partake of food and drink like taking medicines. Do not give rise to thoughts of wanting more or less according to your likes or dislikes. The purpose is to support the body, as well as get rid of hunger and thirst. Do so like bees gathering nectar from flowers, without damaging their hues or fragrance."

In general, when people consume food or drink that is delicious or suits their tastes, they would eat or drink excessively. On the other hand, when the food or drink is unpalatable or does not suit their tastes, they would consume little of it or even refrain from consuming it. This is the greatest fault in our food consumption, which harms our physical health tremendously!

Buddha has unparalleled wisdom, which no scientist in the past or present could match. Buddha may also be said to be a great nutritionist, having given meticulous instructions for human consumption of food.

Every human life will eventually come to an end. This is the law of impermanence that none could intervene with. However, there is a difference between natural deaths and accidental deaths.

According to *Discourse on Nine Types of Unnatural Deaths*, four types of unnatural deaths are caused by food consumption.

1. Death caused by untimely food consumption

When one's stomach is still full, one should not consume food or drink. Otherwise, this may result in death as the stomach cannot be regulated.

2. Death caused by excessive food consumption

This means consuming food limitlessly, voluminously or excessively. One has to consume food according to one's capacity for food intake, till just two-third fullness. If one eats in this manner, the consumed food will be easily digested, neither causing harm to one's body nor giving rise to illnesses. Overeating will result in digestion problems, which can easily lead to ailments and death.

3. Death caused by unhabitual food consumption

This means consuming food at times that one is not accustomed to. For instance, a person is used to eating certain types of food in his homeland. He has to move to another place for some reasons. Due to the time zone difference, as well as unfamiliarity with the local customs and habits, he does not know which types of food are easily digested and eats at random. This may result in physical ailments and death.

4. Death caused by indigestion and lack of excretion

It is also dangerous to eat excessively soon after a meal, when the food from the previous meal has not yet been digested.

Therefore, even though we cannot lack food and drink, if we do not consume food and drink appropriately, they will not be beneficial to our bodies, but may even cause unnatural deaths.

People seek high levels of enjoyment in material living. This is justifiable in secular life, but the problem lies in how people satisfy their needs in living, especially in the aspect of food consumption. If one does not consume food appropriately, food may not be beneficial to the human body. Consider the nine types unnatural deaths mentioned in the Buddhist discourse, of which four are caused by food and drink. Can we not be vigilant?

Many people have a misconception that the common, ordinary food lacks nutritional values. Instead, they choose to eat expensive, fine food, thinking that only such food is rich in nutrition. Actually, this is not necessarily true.

According to nutritionists, some food is regarded as highly nutritious but this is not true. Food that is rich in nutrition actually include bean sprouts, bean curd, spinach, carrots and other vegetables that Buddhists often eat.

After the War of Resistance Against Japanese Aggression (1937 - 1945) ended, I was in Wuxi city in southern Jiangsu province, managing a Buddhist college there. During that period, I ate brown rice every day. To me, that was superior food. However, there were

devotees who saw me eating brown rice and commented that my living circumstances were hard, as they ate white rice which they regarded as superior in quality.

Actually, the nutritional value of brown rice is higher than that of white rice. However, if a person habitually eats white rice, he may not get used to eating brown rice instead. He may even think that eating brown rice will result in malnutrition. This is indeed a misconception.

Food is an indispensable nourishment needed by people daily. Therefore, the daily issue of food consumption is actually an issue of nutrition. Any edible food can provide nutrients for various parts in the human body and sustain human life.

However, from the standpoint of loving-kindness and compassion, Buddhism regards vegetarian food as better than meat-based food. The nutritional values of vegetarian food are not lower than meat-based food. Moreover, vegetarianism enables us to lessen our desires and hence, even promotes world peace.

I regard vegetarianism as greatly beneficial for improvement of human health. According to contemporary dietetics, carbohydrates hold the first position in terms of nutritional value. Grains, vegetables and fruits all contain carbohydrates. Therefore, we can obtain high-nutrition carbohydrates by consuming grains, vegetables and fruits. The research and tests conducted by nutritionists have proven the rich nutritional content of vegetables and grains beyond doubt.

When I was staying at Tung Wah Hospital in Hong Kong for a hemorrhoid surgery, my diet was entirely vegetarian every day, but my body remained plump. This caused the nurses to feel puzzled.

One day, when a doctor came to inspect my ward, a nurse asked the doctor, "This Venerable is a vegetarian, but why is he neither thin nor weak despite his vegetarian diet?"

The doctor explained to the nurse, "Among vegetarian food, bean curd, bean curd sheets, soybean sprouts, carrots, spinach and Chinese spinach all have very high nutritional values, that are not inferior to any kind of meat."

The doctor's explanation cleared the puzzlement of the nurses. I have also always remembered his words, as well as maintained a vegetarian diet. In addition, I often encourage people to be vegetarians, so as to maintain good physical health.

Nowadays, people are particular about regimens to maintain good health, thinking that they need to gain more nutrition to preserve

health and that they have to consume meat to gain more nutrition. This results in wanton slaughter of sentient lives, which increases the negative karma of individuals. This is unwise.

Sentient beings, humans and animals alike, treasure their precious lives. How could we wantonly slaughter other sentient beings for food, just to satisfy our appetite? How could one bear to swallow that piece of meat in one's mouth?

According to Buddhist teachings, consumption of meat spoils the virtue of cherishing sentient lives, as well as causes one to lose great loving-kindness and compassion.

As the saying goes, "A blood debt has to be paid in blood." Paraphrasing this, "a flesh debt has to be paid in flesh." Do not kill sentient beings for their meat to satisfy one's gastronomical desires. Do not forget the flesh-debts that have to be repaid in future!

Out of great loving-kindness and compassion, Buddha admonished people not to eat meat. Buddha said in *Discourse of the Final Nirvana*, Volume 3, "From this day on, I restrict my disciples and do not permit them to eat meat. If one receives an offering of meat, one should always think of it as if it were the flesh of one's own son... According to the teachings of Buddhas, meat-eaters destroy the seeds of great loving-kindness... I do not speak of fish and meat as fine food. I speak of sugar cane, round-grained rice, jaggery and fruits as fine food."

This clearly states vegetarian food as fine food. Meat-eating does not accord with loving-kindness and compassion.

Our government is promoting "*Better Food for Better Health*", encouraging us to maintain good physical health through a balanced diet. As Buddhists, we should follow Buddha's instructions, uphold vegetarianism actively and eat vegetarian meals whenever possible, so as to boost our mind-body health with beneficial food.



演培老和尚的做人艺术

凡愚僧智 YEN PEI WISDOM • 若然 整理

(66) 善结人缘，处世无怨

一般上，人们以为有钱就会快乐，想做什么就能做什么，而且生活过得舒适。事实上，有钱不一定快乐，贫穷也不一定痛苦。

有一句话说：“世事洞明皆学问，人情练达即文章。”处世，必须讲人情。如果不通人情，就必然不善于处世，在社会上就会到处都觉得格格不入。

凡是人，都是有情的，而通情的工具是“缘”。缘，就像无形的电线。人与人之间的情，依赖缘相通，所以善结人缘，是为入处世的一个重要课题。

常听人说：“我与某人无缘。”这种想法是错误的。缘是要自己去结的，结了缘就自然“有缘”。因为你与某人结了缘，他本来具有的热情，自然会向你流过来。一人如此，人人如此，那么你就与大众建立了良好的人缘。

如果不善于与人相处，只是与这一部分的人友好，与那一部分的人不友好，久而久之，就形成冤家。有了怨敌，内心总是会感到不安。做人，没有怨敌时最好不结怨，有了怨敌时就要想办法去解怨。所谓“冤家宜解不宜结”，正是这个意思。

行菩萨道者，以化度一切众生为目的，不愿舍弃任何一个众生，当然要与众生亲近，不可以与众生为敌，否则时常有人来刁难，就难以如法地化度众生了。

怎样做到处世无怨？佛陀在《妙慧童女经》中提出四个方面。

一、以无谄心亲近善友

善友，一般说为“良友”，在佛法中称为“善知识”。一个人踏入陌生的社会，不能没有良师益友。在现实社会中，不是

每个人都是善良的：有些人专门兴风作浪，破坏秩序，侵扰他人；有的饱食终日，无所事事，专门议论他人的长短是非；有的外貌似乎和善，而骨子里却是机诈万端，专门做混骗的勾当。

因此，在罪恶重重的社会里，我们需要亲近善友，受善友的人格与品德所熏陶，久而久之，自己也会人格高尚，品德冰清。

一次，佛陀带领一班比丘外出游化，经过街上一间卖香的店铺。佛陀对难陀说：“你去抓一把最芬芳的香，放在自己的手里。”

难陀尊者依照佛陀的吩咐，抓了一把香，放在自己的手里，过了一会儿，又把香放回原处。

佛陀问他：“你嗅一嗅自己的手，是不是很香？”

难陀回答：“是的，世尊！”

佛陀继续说：“同样的道理，一个人亲近了善友，久而久之，自己也会变得一样善良。”

佛陀经常劝诫人们要亲近善友，远离恶友。那么，结交善友后，我们应该怀着怎样的心理亲近善友呢？

佛陀说：以无谄心亲近善友。谄心，是谄曲之心。谄媚的态度，就是故意表现出一种低下的样子，一味曲意逢迎，使人对自己生起好感。无谄心，是正直而不歪曲的心。换句话说，就是诚恳，没有一点儿虚伪。

真正的善友或善知识，对人一定是忠实而正直的，一旦发现我们有任何不对之处，就会加以纠正或指斥。如果我们不以诚意对待他，表面上愿意接受他的劝告，而实际上却并不照着去做，就不能获得亲近善友的利益。

佛陀教我们以不谄曲的心亲近善友，目的是希望我们从善友获得实益。人与人相处，最重要的是坦白，才能开诚布公，无所不谈。谄曲心，含有机诈欺骗的念头，我们不但应该这样对待善友，对待任何人都不应该有谄曲的态度。别人一旦发现被你所骗，就会远离你。远离你的，如果是善友，还不至于对你怀恨；如果是恶友，就会对你生起怨恨。

因此，要处世无怨，就应该诚实地与人交往。

演培老和尚在《妙慧童女经讲记》中说：“诚，是人生的瑰宝。有了真诚，可以与人建立高度的友谊，不会失去有益的善友。即使是专门损人利己，造成纷扰的人们，我们也能以真诚去感化他们。真诚待人，是最好的处世之道。在五花八门的社会里，消弭人们心中丑恶的自私观念，以全人类为中心而建立高度和谐、合作无间、同情友爱的最高社会天良——这是处世无怨的最重要之道。”

二、于他胜法无嫉妒心

在人生的历程中，没有一个人不希望拥有多一些真正的知心善友，在学问方面互相切磋与琢磨，或在事业方面互相协助与支持。同时，没有一个人希望结下冤家仇敌。

别人的本领比我高强，我应该生起欢喜心来赞叹。然而，世人大都希望自己胜过他人，不愿别人胜过自己。如果别人胜过自己，他就会生起嫉妒心，甚至想尽方法，加以破坏。

什么是“胜法”？以相貌来说，自己长得丑陋，而别人生得漂亮，于是就嫉妒对方。以钱财



来说，自己的钱财少，而别人家境富裕，于是就嫉妒对方。其他如学问、道德、权势、能力、名誉等方面，也都会引生嫉妒。未证圣果的人，没有哪个是没有嫉妒心的，只是轻重不同而已。

做人要设法破除嫉妒的心理，因为嫉妒心一旦生起，就很容易与人结怨。演培老和尚说：“我们现在虽然不是圣贤，没有圣贤的智慧、胸襟、气度，但是不能没有宽恕他人的大量，以及容忍他人的气概。有了这种大量和气概，不但可以不嫉妒人，而且别人不论有什么优胜处，我们都衷心地予以赞美。因此，宽宏的气度，与人为善的雅量，是处世无怨的最佳办法。”

三、他获名誉心常欢喜

所谓“三代之下，唯恐不好名”，没有一个人不希望自己拥有良好的名誉。要得到好名誉，就必须好好做人，在道德、学问、人格、品行等方面，都要达到很好的程度。因此，获得好名誉，并非简单。别人获得好名誉，我们应该感到欢喜，可是事实并非如此。大多数世人，总是希望一切的荣誉归于自己，当别人获得好名誉时，自己心里就不是滋味。

例如有人说：“某某真了不起，不论学问、道德、人格、品行各方面，他都很棒！”

可是又有人说：“你们老是说某某好，我却看不出他好在哪方面！”

后者的这种心理，在佛法中叫做“不耐他荣”，就是见别人拥有荣耀，自己心中受不了。根本的原因，是名利的追逐与竞争在支配人心。

在任何团体中，如果有人获得高尚的名誉，这其实是大家的

共同光荣，为什么不感到欢喜呢？

“他获名誉，我心常欢喜”，才是做人的正常之道。不幸的是，我们在现实中所经常见到的，就是世人并不希望别人拥有好名誉，而想方设法，予以种种打击或破坏。这实在是一种不健全、邪恶的心理！

破坏别人的名誉，使他失去社会地位，他对你难道不怨恨吗？破坏他人的名誉多，你的冤家也就多起来。要处世无怨，就应该随喜他人的名誉，不应该打击或破坏。

四、于菩萨行无轻毁心

菩萨行，是自利利他的修行方法。发菩提心，行菩萨道，是非常可贵而难得的。我们遇到菩萨行者，应该尊重与恭敬他们，不应该轻视或毁谤。

初发心的菩萨行者，菩提心还并不坚固，稍微遇到一些打击时，很可能会退失菩提心，不再行菩萨道，不再教化众生。那么，很多众生就听不到佛法，而不能依照佛法修行。众生就会永远沉溺在生死苦海当中，无法获得自在解脱！

因此，我们如果轻视或毁谤菩萨行者，就无异于“一人与万人敌”。那么，万人就都成为我们的冤家对头，我们又怎么能处世无怨呢？

例如：学佛者劝人行善、学佛、行菩萨道。有人听了，就嘲笑地说：“你自己做人没有做好，却还劝导人，真是不自量力！”

这就是轻视。

再如：讲经说法者开示佛法的道理，而注重修行的人说：“说食数宝有什么用？说得一尺，不如行之一寸！”

这也是轻视。说法者被批评

后，也许就退心而不再继续讲经说法了。

初发心的菩萨，仍然是普通的凡夫，他们的行为当然还未能完全符合佛法，但是不能因此而对他们生起轻毁之心。正如成人走路，步步都踏实，而初学走路的小孩，走起来则是跌跌撞撞的，但是我们怎么可以嘲笑学走路的小孩呢？

初发心的菩萨，正如学走路的小孩，我们不应该批评或轻视，这样才会增加他为法为人的勇气，而无量众生也会获得利益。大家一起修行，自然成为志同道合的法友，哪里会成为冤家对头？

综上所述，学佛者在以上四个方面圆满成就，不但现生处世无怨，到处遇到的都是善友，即使来生也不会有冤家。

演培老和尚说：“以怨报怨，冤冤相报，这是促成人们分离的最大原因，所以最好不要结怨，有怨则设法解怨。最重要的是，不念旧恶，不报宿怨，时间久了，所有怨敌自然化为良友。”

如果走到这里是冤家对头，走到那里又是冤家对头，不但精神上会觉得苦闷到极点，而且没有自己所愿意去的地方，也没有自己所愿意见到的人。试问这样生存在世间，又有何意义呢？

因此，无怨是人生的最大乐事。只要无怨，不论在哪里，我们都能和乐融洽地与人们相处。



修善

宽严法师讲于2018年11月11日，新加坡福慧讲堂

今天，我与大家分享的课题是“修善”。

小时候，父母和师长教导我们要做好孩子，孝敬父母，尊师重道，长大后做个好公民，保家卫国。

现在，我们得以听闻佛法，佛陀教导我们：“**诸恶莫作，众善奉行，自净其意，是诸佛教。**”

这四句话，听起来似乎浅白易懂，但是又有几个人能够真正做得到呢？

《金刚经》告诉我们：“修一切善法，即得阿耨多罗三藐三菩提。”

要成佛，就必须积极地修一切善法，诸恶莫作，众善奉行，才能开悟，证得大彻大悟的境界。

学佛与修行，不能偷懒，不能怠慢，没有捷径，无法投机取巧，必须精进努力，全力以赴才行。

学佛，主要有两个重要的方面：一个是**积聚智慧资粮**，另一个是**积聚福德资粮**。深入经藏，探究真理，是储备智慧的资粮；诸恶莫作，众善奉行，是累积福德的资粮。智慧不够，不能成佛。只有智慧，而没有福报，也不能成佛。

去恶从善，必须从持戒开始。

持戒，可以防止恶行，修集善行，并且饶益有情。

持戒就是遵守行为规则，就像遵守社会道德或国家的法律。持戒守法，就是净化身心，庄严自己，同时给大众做个好榜样。持戒的功德非常大。

持戒有三大类别：**律仪戒、摄善法戒和饶益有情戒**。

律仪戒，是指佛陀所制定的各种戒律，防止人们做坏事，例如：五戒、十戒、比丘戒、比丘尼戒。律仪戒可以杜绝各种恶行，解除烦恼，防止堕落。

摄善法戒，是发愿要修行一切善法。不修持善法，就是犯戒。因此，摄善法戒比律仪戒的要求更高，不但不能做恶事，而且必须修行一切善法。这里的“善法”是指六度万行，称为“菩萨学处”。六度是：布施、持戒、忍辱、精进、禅定和智慧。

饶益有情戒，是利益众生之心，也就是发心要行菩萨道，以一切善法来利益众生。如果有一丝一毫不想利益众生的心念，那就是犯戒了，必须立即制止这样的念头，发起利益众生的心念。因此，饶益有情戒比摄善

法戒的要求更高，不但不可以做恶事，还必须修行一切善法，更必须时时怀有利益众生的心念。**菩萨戒，就是饶益有情戒，菩萨所做的一切，都是为了利益众生。**

持戒，要先从律仪戒开始，约束自己的不良行为。修持律仪戒，达到不会犯戒的程度，就可以进而修持摄善法戒，以行善为己任，决不作恶事，并且达到“勿以善小而不为，勿以恶小而为之”，之后才可以修持饶益有情戒，以大慈悲心去服务众生，利益与化度众生。

我们如何修善呢？

孝敬父母，尊重师长，参与慈善活动，为大众服务，照顾病苦，探访老人院，护持三宝，听经闻法等，都是善法，但是“善”的涵义并不只是如此。

那么，我们如何做到“至善”呢？

行善而不求回报，就是至善。

你现在帮助别人，将来当你需要帮助时，人家也会为你伸出援手。

一个风雪交加的夜晚，在美国的德克萨斯州，一位名叫克雷斯的年轻人，在郊外行驶时，汽车抛锚了。正当他感到十分焦急时，一个男子骑着马，经过那里。男子立即协助克雷斯，把汽车拉到附近的小镇上。

克雷斯非常感激男子帮助他解脱困境，他拿出一叠美钞，要酬谢男子。

男子说：“我并不需要任何回报，但是我希望你给我一个承诺，就是当你遇到别人有困难的时候，你也会尽力帮助他们。”

在之后的日子里，克雷斯始终牢记着男子的那番话，并且一直都履行他的承诺。他随时随地，主动地帮助许许多多的人，而且每次都向受惠者转述那句话。

几年后，有一天，克雷斯由于突发的洪水而受困。一位少年冒着被洪水吞噬的危险，勇敢地救出了克雷斯。

当克雷斯感谢少年时，少年竟然也说出了克雷斯曾经重述过无数次的那番话：“我并不需要回报，但是我希望你给我一个承诺……”

一股暖流涌上克雷斯的心头，他顿时领悟到：“原来，这爱与关怀的心链，周转了无数的人，最后经由少年回归于我。我过去

所做的好事，终究都是为自己做的！”

我们在日常生活中，如何修行善法呢？怎么“修”，又怎么“行”呢？

修行，说起来很简单，但是做起来却不容易。因为每个人都有习气，有的明显，有的并不明显，各式各样，无奇不有。修行，就是在日常生活中观察与反省自己，从小的方面着手，认真地改掉自己的坏习气。

不要以为一点儿小错误或小毛病，不会造成任何大障碍。点点滴滴的小毛病，可以汇聚成大问题，就像水一滴一滴地累积起来，可以汇聚成江河，甚至汪洋大海！人们犯下严重的错误，往往都是从小错误开始的，慢慢地积累起来，结果越是犯错，胆子就变得更大，更加不认为是自己错了。这就是愚痴。

因此，修行要从微细处做起，在言行举止方面，对于自己点点滴滴的陋习，都要斤斤计较，务必改正。学佛修行，必须对治贪、嗔、痴三毒，断除不良的习气，才能有所成就。

太虚大师（1890—1947）说：“仰止唯佛陀，完成在人格；人成即佛成，是名真现实。”

要成佛，就必须先把人做好。修行，首先要把根基打好，就如万丈高楼必须从稳固的地基建起，以确保它经得起地震与日晒雨淋。修行人必须消除坏习气，否则成佛只是空谈而已，自欺欺人。

学佛，要做好人，做好事，亲近善知识。善知识的言行，可以利益我们，激励我们种善根，走正道，做一个思想与行为端正的人。佛陀教导我们远离恶人，因为恶人从事自私自利、害人利己的事，违背世间的正常规章。所谓“近朱者赤，近墨者黑”，我们应该远离恶友，亲近善知识。

善知识有三种：

一、外护善知识：这种善知识，护持佛、法、僧三宝。

二、同行善知识：“同行”是指一起修行。这种善知识，与我们一起学佛修行，互相勉励。人的眼睛都往外看，只看别人的对与错，却看不到自己的过错。所谓“当局者迷，旁观者清”，我们需要善知识的提醒和

指导，互相勉励，共同鞭策，精进修行。

三、教授善知识：这是指讲经说法，宣传佛教，教化众生的善知识。

我们如何修善，才能断恶？

佛教的修行总纲是：**诸恶莫作，众善奉行，自净其意，是诸佛教。**

这句话的意思是：通过守持戒律，广修善法，净化心念，使身、口、意三业清净。

佛教的基础善业是“十善业”，一切的善行都是以十善为基础。十善，融通世界各大宗教的教规，不违背各国的法律，也不违背自然求生存、求发展的规律，而且概括世间的一切善行。

“十善业”是：不杀生，不偷盗，不邪淫，不妄语，不两舌，不恶口，不绮语，不贪，不嗔，不痴。

人们都希望健康长寿，所以我们不应该杀生。

人们都希望富足，所以我们不应该偷窃或盗取他人的财物。

人们都希望家庭美满，所以我们不应该邪淫。

人们都不希望被骗或卷入是非，所以我们不应该妄语、两舌、恶口或绮语。

不杀生、不偷盗、不邪淫，是属于身体方面的善行。

不妄语、不两舌、不恶口、不绮语，是属于语言方面的善行。

不贪婪、不嗔恚、不愚痴，是属于思想与意识方面的善行。

我们要止恶行善，可以从身善、口善和意善等十善业修起，净化身心。

一、身善（不杀生、不偷盗、不邪淫）

不杀生，主要是指不杀人。佛教的不杀生戒，则扩大至不损恼或伤害一切有情，严格地从根本上制止杀害的念头，进而护生与放生。

偷盗，就是未经主人的同意，将不属于自己的东西占为己有。人们总是喜欢占小便宜，这样的念头并不好，因为贪心可以引起偷盗的行为。窃听别人谈话，也算是偷盗。

邪淫是违反道德的不正当行为，必须制止，我们应该守礼兼守心。

二、语善（不妄语、不两舌、不恶口、不绮语）

在语善方面，我们应该常说好话，感谢他人，关怀他人，赞美他人，并且不妄语、不两舌、不恶口、不绮语。

妄语，是指说假话欺骗人，说空话吹牛，或者为了达到某种目的而颠倒真相。不妄语，就是不说谎，诚实不欺，

不两舌，就是不搬弄是非或挑拨离间。

不恶口，就是不说粗俗、凶狠、恶毒、不堪入耳的话，避免使别人难堪或受伤害。

恶口包括：说脏话骂人，刻薄骂人，大声怒骂，在言语中把别人贬低成动物等。以修行方面来说，在言语中批评他人的信仰或修行，也是恶口。

绮语，是指花言巧语、虚伪的称赞、谄媚轻浮的言语，企图迷惑他人。不绮语，就是禁止这种口舌轻浮的恶劣行为。

三、意善（不贪、不嗔、不痴）

不贪婪，就是指不过分地多求，知足常乐，做本分的事，获取自己所应该得到的。凡夫总是贪求无尽，自己已经拥有了，却还想要再多一些；已经够多了，却还想要更多；甚至连不该属于自己的东西，也想方设法，要弄到手。这就是贪婪。

不嗔恚，就是不生起愤怒或怨恨。嗔恚使人头脑不清楚，行为失控，而做出伤害他人又不利于自己的行为。所谓“火烧功德林”，一把嗔火，足以将不易累积的功德，都付之一炬！

不愚痴，就是不持有邪见，也就是不要执着错误的见解。不信善恶因果，也是愚痴。

综上所述，十善是修行的基本标准。如果违背十善做人做事，就是恶。修善，就是遵循十善法，培养好习惯；断恶，就是改掉坏习惯。

让我们一起加油吧！



Cultivation of Goodness

Translation of Venerable Kuan Yan's talk delivered in Mandarin, on 11 November 2018 at Fu Hui Auditorium, Singapore

Today, I shall share with you about cultivation of goodness.

When we were young, our parents and teachers taught us to be good children, be filial to parents, respectful to teachers, as well as to become good citizens and protect the nation when we grow up.

Now, we get to hear and learn the Buddhist teachings. Buddha taught us, "Avoid all evil. Do all good. Purify your mind. This is the teaching of all Buddhas."

These four lines seem simple and easy to understand, but how many people are truly able to do accordingly?

The *Diamond-Cutter Discourse* tells us, "By cultivating all goodness, one shall attain Perfect Enlightenment."

To attain Buddhahood, one must cultivate all goodness actively, abandon all evil and do good deeds. Only then can one attain Enlightenment and the greatly awakened state.

In self-cultivation as a Buddhist, one cannot be lazy or negligent at all. There are neither shortcuts nor easy ways out. One must strive hard with enthusiastic energy and make all-out efforts.

There are two main aspects in self-cultivation as a Buddhist. One aspect is accumulation of wisdom, the other aspect is accumulation of merits. By delving into Buddhist scriptures to make an in-depth inquiry into Truth, one builds up one's wisdom reserves; by avoiding all evil and doing all good, one accrues merits. One will not be able to attain Buddhahood if one lacks wisdom. If one has wisdom but lacks merits, one cannot attain

Buddhahood too.

The elimination of evil and pursuit of goodness have to start with observance of precepts.

Precept-observance enables one to avoid unwholesome actions and cultivate wholesome actions, as well as benefit and enrich sentient beings.

Precept-observance means abiding by rules of conduct, just like abiding by social ethics or the law of the nation. Precept-observance enables one to dignify oneself through mind-body purification. At the same time, one sets an exemplary model for others. The meritorious virtues of precept-observance are immense.

There are three major categories of precept-observance, namely **Precepts for Proper Conduct, Precepts for Embracing Wholesome Deeds and Precepts for Benefitting Sentient Beings.**

The **Precepts for Proper Conduct** refer to various types of disciplinary rules laid down by Buddha which enable people to avoid unwholesome actions, such as the Five Precepts, Ten Wholesome Actions, Precepts for Monks and Precepts for Nuns. These precepts enable one to eliminate unwholesome conduct that infringe upon other sentient beings, get rid of defilements and vexation, as well as prevent degeneration.

The **Precepts for Embracing Wholesome Deeds** involve aspirations to cultivate and practise all goodness. Failure to cultivate goodness constitutes a transgression of the precepts.

Therefore, the standard required by this

category of precepts is higher than the Precepts for Proper Conduct, as one not only cannot commit unwholesome actions, but must further cultivate and practise all goodness, which means fulfilling myriad practices subsumed under the Six Perfections of Generous Giving, Precept-Observance, Patient Forbearance, Enthusiastic Effort, Meditative Concentration and Insightful Wisdom. These form the “Bodhisattvas’ Training”.

The **Precepts for Benefitting Sentient Beings** involve making altruistic aspirations to cultivate the Bodhisattva practices and benefit sentient beings through all wholesome ways. If one has any slight disinclination to benefit sentient beings, that constitutes a transgression of the precepts, in which case one must stop such thoughts immediately and generate thoughts of benefitting sentient beings. Therefore, this category of precepts is even more stringent than the Precepts for Embracing Wholesome Deeds, as one not only cannot commit unwholesome deeds, one must cultivate and practise all goodness. Moreover, one must constantly bear thoughts of benefitting sentient beings. The Bodhisattva Precepts belong to this category of precepts, as **all that bodhisattvas do are for the benefit of sentient beings.**

Precept-observance should start with the Precepts for Proper Conduct, to restrain oneself from unwholesome behaviour. When one is able to abide by these Precepts for Proper Conduct without any transgression, one can then cultivate the Precepts for Embracing Wholesome Deeds, in which one absolutely will not commit any unwholesome deed, as one regards doing good as one’s own duty. When one “neither misses doing a good deed because it seems insignificant, nor commits a vice because it seems trivial”, one can then cultivate the Precepts for Benefitting Sentient Beings, through serving, benefitting and edifying sentient beings with great loving-kindness and compassion.

So, how do we cultivate goodness?

Filial piety to parents, respect for teachers and elders, involvement in charitable causes, service for the masses, caring for the sick, visiting the elderly in nursing homes, upholding the Triple Gem (Buddha, Dharma and Sangha), hearing and learning the Buddhist teachings are some ways of cultivating goodness, but the significance of “goodness” is not limited to these.

Then, how do we accomplish summum bonum, the highest goodness?

If one does good deeds without expecting any reward, that is the noblest goodness.

You help someone now and when you need help in future, others will also offer you timely help.

One night, a young man called Kreiss was driving through the countryside in Texas, America, amidst a snowstorm. When his car broke down, he felt very frantic. A man riding a horse passed by and immediately helped Kreiss to pull the car to a nearby town.

Kreiss was immensely grateful to this man for helping him out of his predicament. Kreiss took out a stack of dollar notes to reward the man.

The man said, “I do not need any reward, but I hope you would promise me that when you encounter people in difficult situations, you will also do your best to help them.”

In the ensuing days, Kreiss always kept in mind the man’s words and he consistently fulfilled his promise. He took initiative to help numerous people, regardless of the place or time. Moreover, he would repeat that same statement to his beneficiaries every time.

A few years later, Kreiss was stranded by a sudden flood one day. A youth bravely risked being drowned by the floodwaters to rescue Kreiss.

When Kreiss thanked the youth, the youth uttered that statement which Kreiss had repeated countless times to others, “I do not need any reward, but I hope you would promise me...”

A current of warmth surged in Kreiss’ heart. He then realised, “It turns out that this chain of love and care has circulated through countless people, eventually returning to me through this youth, so all the good deeds that I had done in the past are ultimately done for myself!”

How do we cultivate and practise goodness in daily life?

Spiritual cultivation is easier said than done. Everyone has habitual tendencies, some of which are obvious while some lie hidden. There is an infinite variety of habitual tendencies, including very strange and extraordinary ones. Spiritual cultivation entails observing oneself in daily life with self-reflection and making earnest efforts to get rid of unwholesome habitual tendencies, by starting with the small aspects.

Do not underestimate small faults or errors, thinking that a few minor faults will not cause any major obstacles. These little faults can converge into big problems, just like little drops of water merge to form great rivers and even mighty oceans! People commit grave wrongdoings, invariably due to minor faults in the beginning which gradually accumulate and escalate in severity. The more wrongdoings people commit, the more daring they become and they all the more do not admit their wrongdoings. This is delusion.

Therefore, spiritual cultivation has to start from the small, trivial aspects. One needs to be careful about every single bad habit in one’s

speech and deeds, ensuring that these unwholesome tendencies are corrected. As Buddhists, we must eradicate the Three Poisons (craving, ill will and delusion) and overcome unwholesome habitual tendencies, in order to gain accomplishments in spiritual cultivation.

Master Tai Xu (1890 - 1947) said, "Buddha is the awesome one whom we admire and emulate, but the accomplishment of Buddhahood lies in perfection of human nature. A perfected human is a Buddha. This is the true reality."

To attain Buddhahood, one must first conduct oneself well as a human. For spiritual cultivation, one must first lay a good foundation, just as towering buildings have to be built up from a firm foundation in the ground, to ensure that they can withstand earthquakes, as well as exposure to the sun and rain. Spiritual practitioners must get rid of unwholesome habitual tendencies. Otherwise, one will only be deceiving oneself and others with empty talk about attainment of Buddhahood.

To cultivate oneself as a Buddhist, one has to conduct oneself well as a human, do good deeds, as well as associate with wise and virtuous people.

Wise and virtuous friends and teachers can benefit us through their speech and actions, inspiring us to cultivate the roots of virtues, tread the right path, as well as be upright in thinking and conduct. Buddha taught us to keep a distance from unwholesome people who act in selfish ways that contravene social norms and benefit themselves at the expense of others.

As the saying goes, "One gets stained red as a result of proximity to vermillion, while one gets stained black as a result of proximity to ink." We should associate with wise and virtuous friends, but stay away from unwholesome people.

There are three types of wise and virtuous friends.

1. Wise and virtuous friends who offer protection

These wise and virtuous friends uphold the Triple Gem (Buddha, Dharma, Sangha), support the monastic community, as well as protect and perpetuate the Buddhist teachings.

2. Wise and virtuous friends who tread the same path of spiritual practice

These wise and virtuous friends practise together with us and offer encouragement to us in our cultivation as Buddhists. Our eyes are invariably directed outwards, seeing the right and wrong in others, but failing to perceive our own faults. As the saying goes, "Onlookers see things more clearly than those involved." We need reminders and guidance from such wise and virtuous friends, with whom we strive

diligently in spiritual practice, mutually encouraging and spurring one another on.

3. Wise and virtuous friends who teach

This refers to wise and virtuous friends who expound and propagate the Buddhist teachings, guiding sentient beings to overcome suffering with wisdom.

How does one eradicate vices through cultivation of goodness?

The general outline of spiritual cultivation in Buddhism is: "**Avoid all evil. Do all good. Purify your mind. This is the teaching of all Buddhas.**"

This means purifying the actions of one's body, speech and mind, through precept-observance, extensive cultivation of goodness and thought-transformation.

The Ten Wholesome Actions form the basis of goodness in Buddhism. All good conduct is based on these Ten Wholesome Actions, which integrate the disciplinary rules of the major religions in the world, do not contravene the laws of nations, do not contravene the natural quest for survival and development, as well as encompass all good conduct in the secular context.

The Ten Wholesome Actions are abstention from killing, stealing, sexual misconduct, false speech, idle talk, harsh speech, frivolous speech, craving, ill will and delusion.

Everyone hopes to be healthy and live a long life, so we should not kill.

Everyone wishes to enjoy abundance in living, so we should not steal or rob others' property.

People do not wish to be deceived or involved in disputes, so we should refrain from lying, gossiping, speaking abusive words or talking frivolously.

Everyone wishes to have reasonable gains without experiencing vexation, as well as acquire wisdom, so we should not indulge in desires, vent our anger or wallow in delusion.

Abstention from killing, stealing and sexual misconduct constitute good conduct in the physical body.

Abstention from false speech, idle talk, harsh speech and frivolous speech constitute good conduct in speech.

Abstention from craving, ill will and delusion constitute good conduct in one's thinking.

To eliminate all vices and pursue goodness, we can start by cultivating our physical, verbal and mental conduct, through practising the Ten Wholesome Actions for mind-body purification.

1. Goodness in Physical Conduct (no killing, no stealing, no sexual misconduct)

The abstention from killing mainly pertains to not killing people. The Buddhist practice of

abstention from killing is extended in scope, to entail not harming or causing vexation to all sentient beings, thus stringently and fundamentally prohibiting the thought of killing. Furthermore, one should protect and liberate sentient lives.

Stealing and robbery involve taking away another person's property without the owner's permission and making it one's own possession. People are invariably keen to gain petty advantages, but such intentions are unwholesome, as desires can give rise to theft and robbery. Eavesdropping on others' conversations is also a form of stealing.

Sexual misconduct is improper and unethical conduct which must be curbed. One must guard one's affections and uphold moral etiquette.

2. Goodness in Verbal Conduct (no false speech, no idle talk, no harsh speech, no frivolous talk)

For goodness in speech, we should often speak good words to thank people, express care for others, praise people, as well as refrain from lying, gossiping, abusive speech and frivolous talk.

False speech includes telling lies to deceive others, boasting and distorting the truth to reach certain ends. Abstention from false speech means speaking honestly without deception.

Abstention from idle talk includes not sowing discord through talebearing.

Abstention from harsh speech means not saying vulgar, malicious, mean, insulting, derogatory and other offensive words, which embarrass or hurt others. Harsh speech also includes scolding others loudly. In terms of spiritual cultivation, verbal criticism of others' faiths or spiritual practice is also considered harsh speech.

Frivolous speech includes pleasant-sounding but deceitful words, hypocritical words, flattery and tempting words intended to delude others. Abstention from frivolous speech is to stop such atrocious conduct in speech.

3. Goodness in Mental Conduct (no craving, no ill will, no delusion)

Abstention from craving means curbing excessive desires, being contented and hence always happy and getting what one deserves through fulfilment of one's duties. Being unenlightened, we invariably have endless desires. We already possess some things, yet we still desire more. We have already reached sufficiency, yet we desire even more and even rack our brains to get something that we may not deserve. This is craving.

Abstention from ill will means not getting angry or resentful. Ill will makes one unclear in thinking and lose control of one's conduct, so one might act in ways that are detrimental to both others and oneself. As the saying goes, "the fire of ill will can burn down a forest of merits" that have been cultivated with difficulties!

Abstention from delusion means not holding wrong views and not attached to misconceptions. Disbelief in the Law of Causes and Effects also constitutes delusion about good and evil.

The Ten Wholesome Actions form the basic standard for spiritual cultivation. If one conducts oneself in contrary to the Ten Wholesome Actions, that is unwholesome. Cultivation of goodness entails cultivation of good habits by following the Ten Wholesome Actions. Eradication of evil entails getting rid of unwholesome habits.

Let us strive on together!



君子务本，谈戒三毒(57)

现在，我们回到“因缘法”这个主题上来，也就是学习龙树菩萨《因缘心要颂》的第四个偈：“诸趣因与果，此中无有情，唯从诸空法，还生于空法。”

凡夫在六道当中的因与果，都是十二因缘的因素和条件所组合的。这个组合，是条件性的存在，本来无自性，本来就没有独一无二、常恒不变的“我”，所以“此中无有情”。情，都是由于你自己自作多情，自己执著真的有个“我”，像一个人患了眼疾，就会看到虚空当中有花儿在飘，但是当他的眼疾痊愈了，他睁眼一看，就发现空中原来没有花。

因此，我们必须弄明白一个最朴素的道理，确认一个最显著的事实，那就是六道当中的因果与空性关系。

因果是缘起现象，现象存在，只有相似相续，没有常一不变，从时间流动来说，是无常的，只有相互依存，没有独立的存在；从空间存在来说，是无我的，所以是空性的。

空性，是现象的原理，也就是现象存在的道理，所以我之前引了《心经》中“色不异空，空不异色，色即是空，空即是色”这句话，来辅助理解和诠释真俗二谛之间是否有差异的道理。

要知道二谛理论，是佛陀用来理解和诠释真理的辨别方法。佛陀整个教法所诠释的，都不离二谛的范畴。

怎么理解呢？二谛当中的俗谛，是属于约定俗成的道理，是事相的事实，属于名言层次的道理。因为这个事相，是由各种因素和条件组合的现象。比方说，色等五蕴是现象，内在的五蕴身心和外在的现象世界，都是属于暂时和条件性的存在，但我们不能否认现象的存在，也不能把现象当真。

为什么呢？这些如梦如幻的现象，都是各种因素和条件组合而存在的。这个存在只是假名罢了，并没有一个固定不变、真实不虚的“我”可得，所以说因缘的本质都是空无自性的。认识到这个空性的道理，就是真谛。

由此可知，从语言层面来观察和分析现象和道理，这个真谛，就是理体，也就是不生不灭的空性。要知道空性是一个道理，是现象世界的真

相。我们之前已经说明了五蕴现象与空性原理之间的关系。色与空有差异，是不对的。现在反过来，既然色与空有差异是不对的，那么色与空是一个东西吗？你认为“色即是空”指色与空是一个东西吗？说色相物质与空性本质的能量是一个东西，显然是错误的观念认识。

“色即是空，空即是色”这句话，说明色与空并不是两个东西。如果说色与空是两个东西，那肯定是不对的，但是否可以认为色与空是一个东西呢？当然也不可以，为什么呢？

前面两句说色空“不异”，是说色与空没有差异，没有两样，这是方便说。后面两句说“即是”，是说色与空不是两个东西，彼此不能分开，这是究竟说。这个口气，听起来似乎斩钉截铁，毫无犹豫。这说明了什么道理？这说明了色与空是不二的关系。

所谓色空不二，是指色与空，不是一个东西，也没有差异。要仔细辨别的话，就涉及到“四句逻辑”。

什么是四句？所谓四句，是指两个关系项目作逻辑组合的时候，所得到的四个句子，比如有、无、亦有亦无、非有非无。再比如：常、无常、亦常亦无常、非常非无常等，都是四句。

“四句”说明什么问题？这是佛教真理认识过程中的一种鉴别和排除的方法。佛陀在讲经说法的时候，经常举出这四句，来论证逻辑思维的观念认知毛病。

佛陀在《杂阿含经》卷三十四说：“外道中有言世间是常，或言世间无常，或言世间常无常，或言世间非常非无常。”

新译《华严经》卷二十一也说：“世间有边，世间无边，世间亦有边亦无边，世间非有边非无边”；“如来灭后有，如来灭后无，如来灭后亦有亦无，如来灭后非有非无”；“我及众生有，我及众生无，我及众生亦有亦无，我及众生非有非无”等。这些都是说明“四句逻辑”的例子。

关于本颂第四偈探讨缘起与空性的关系，引用四句逻辑来诠释，今天就到此，下次我们再进行一步作详尽的分析。



纪念伟大的佛陀

如果你读过英国作家威尔斯的《世界史纲》，就知道人类自从有历史以来，没有一个时代不在动乱中，所以说一部世界史，就是一部战争史，当然也就是一部动乱史。

从当前变动不安的世界情况来看，现今的动乱，比起过去任何一个时期更激烈，这也是不争的事实。

那么，人类究竟是在进步还是退步呢？

如果说人类是在进步，为什么动乱随着时代的推进而加剧？

如果说人类是在退步，各种科技又怎么突飞猛进？

人类始终生活在动乱中，根本原因在于每个人都有强烈的自我观念。人们总是以为只有自己一个人是对的，甚至认为自己高人一等，于是就有种种不平等的现象出现。

要达到世界不动乱，唯有实现人类的平等。佛陀主张众生平等，我们如果真正依循佛陀的无缘大慈、同体大悲去行持，必然就会平等地对待其他人，乃至一切众生。如果人们都能平等地相互对待，世界就能获得永久的和平，还有什么动乱可言？

正因为佛陀平等地对待一切众生，所以当佛陀入灭时，不但生命界的人类以及飞禽走兽，都表现出难以言喻的无限悲痛，就是自然界的风云以及花草树木，也都表现出极度悲哀的景象。

龙树在《大智度论》中说：“佛入涅槃时，地六种动，诸河反流，疾风暴发，黑云四起，恶雷掣电，雹雨骤堕，处处星流，师子恶兽哮吼唤呼，诸天、世人皆大号咷……当是时间，一切草

木、药树、华叶，一时剖裂；诸须弥山王，尽皆倾摇，海水波扬，地大震动，山崖崩落，诸树摧折，四面烟起，甚大可畏，陂池江河，尽皆烧浊，彗星昼出，诸人啼哭，诸天忧愁！”

试想那是怎么样的一幅画面？古代有一位杰出的画家，根据经论中关于佛陀涅槃的景相描写，将佛陀在拘尸那城娑罗双树间涅槃的情形，用生动而深刻的笔触描绘出来，使佛陀爱护一切众生的慈意，在这幅画中栩栩如生地展现出来。

任何人看了这幅画，无不受到深深的感动！因为从这幅画，可窥见众生原来皆是一体的，同时看出佛陀的慈光熄灭，就再也没有一个像佛陀那样的圣哲，来引导人类消除矛盾、冲突、斗争。

我们如果看到这幅画，又想到这些，怎么能不受感动呢？

世界动乱不已，人生苦难不堪，因此有些人认为做人并没有意义，殊不知这个观念是错误的。

不论世间的动乱，或人生的苦难，都是人为的。只要人们“回心转意”，不要事事都把自己放在前面，不要以为自己在前面就是很光荣的，那么动荡的世界就会安定下来，苦难的人生就会快乐起来！

然而，人们却还未醒悟，而总是忽略这点。在社会上，人们为了名次的先后而争夺，试问世界怎么能安定？人类又如何能排除苦难？

因此，做人并不是没有意义的，而是看我们怎样做人。如果你事事抢先，人生自然是没有什么意义的！

况且，依正常道的佛法来说，唯有人可以离苦得乐，唯有人可以解脱生死，唯有人可以体悟真理，唯有人可以实现自由，唯有人可以成佛！怎么可以说做人没有意义？

因此，如果你具有深刻的因果观念，你不会感到做人无聊而变得消极，而是会饶有兴味，无限积极地生活！

如何使人生没有苦难？如何使世界没有动乱？

世间的一般文化思潮，不论发展到怎样的程度，似乎还没有提出适当的解决方法。唯有本于佛陀的教诲，人人向上向善，才能解决人生的苦难，平息世界的动乱。

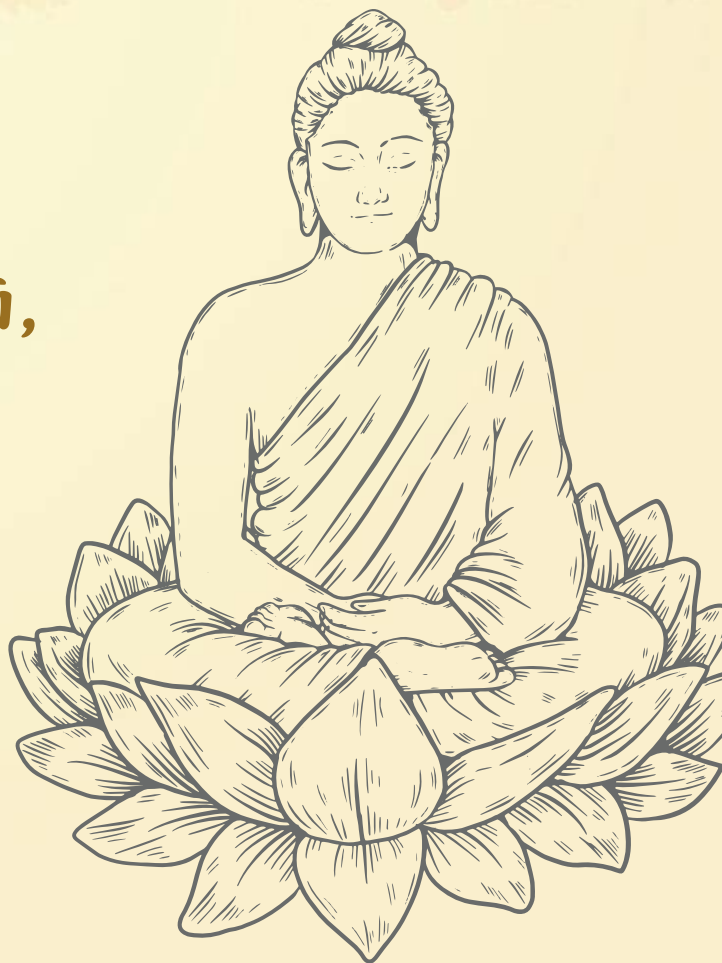
大圣佛陀的教诲，能改善世间，救护人类。虽然佛陀涅槃，已经两千多年那么久远了，但是佛陀所留给我们的遗训，真可说是历久弥新，仍然是人类行为向上向善的最高指针！

现今这个时代，非常动荡，并且处于非常重要的转型期。我们应该以佛法，导引人心的正思，端正时代的方向，高树平等的旗帜，以解除人类的苦难！

伟大的佛陀，以无限的慈悲，救护一切有情。我们庆祝卫塞节，应该实施佛陀的平等主义，发挥为一切众生服务的精神。

因此，庆祝卫塞节，不是循例举行，不是虚应故事，不是凑个热闹，不是做给人看，而是要奉行佛陀的教义，要实践佛陀的慈悲，要表扬世尊的胜德，要开展大雄的智慧，要树立善逝的宏愿。如此纪念佛陀，才具有真正的意义！

**不要事事都把自己放在前面，
动荡的世界就会安定下来，
苦难的人生就会快乐起来！**



Commemorating Our Noble Buddha

If you have read *The Outline of History* by British writer H.G. Wells, you would know that since the beginning of human history, there has not been an era free from turmoil. Therefore, the history of our world is a history of wars and disorder.

Look at the volatile situation in our world. Our contemporary unrest is more intense than any other period of time in the past. This is an indisputable reality.

Then, is mankind progressing or regressing?

If mankind is said to be progressing, why does the global turmoil intensify with advancement of the times?

If mankind is said to be regressing, then why is science and technology advancing by leaps and bounds?

Humans have always been living in unrest. The root cause lies in the intense self-concept that every individual has. People invariably think that they alone are right and even consider themselves as being superior to others. This gives rise to various phenomena of inequality.

It is only by bringing about the equality of mankind that our world may be lifted out of unrest. Buddha advocated the equality of all sentient beings. If we truly conduct and cultivate ourselves with great loving-kindness to all without exception and great compassion with empathetic oneness, as exemplified by Buddha, we certainly will treat all human beings, and even all sentient beings, equally. If people treat one another with mutual equality, our world may gain lasting peace. Then, would there be any disorder at all?

As Buddha had treated all sentient beings with equality, when He entered Final Nirvana, not only mankind and animals in the biological sphere demonstrated ineffable, infinite sorrow, even the winds, clouds and plants in nature also demonstrated deep melancholy.

In *Treatise on the Perfection of Great Wisdom*, Nagarjuna wrote, "When Buddha entered Final Nirvana, the earth was moved in six ways. Rivers flowed backwards, strong winds blasted suddenly, dark clouds whirled up in all directions, fearsome thunder boomed and lightning bolted. There were sudden downpours of hail and rain, as well as shooting stars everywhere. Lions and other ferocious beasts roared and bellowed. Heavenly beings and humans all wailed loudly... At that time, the grasses and woods, herbs and trees, flowers

and leaves split apart and burst. The highest Sumeru mountains tilted and shook, while the ocean waters billowed. The earth shook violently with cliffs collapsing. Trees were devastated and split apart. Smoke billowed in the four directions. These phenomena were enormously horrifying. The pools, ponds, streams and rivers all churned with fury and turned turbid. Comets appeared in the daytime. People wailed and wept. The heavenly beings were overcome with grief and sorrow."

What kind of picture is conjured by these descriptions? In the ancient times, an eminent artist created a painting, using vivid and profound brush strokes to depict Buddha's Final Nirvana between two Sala trees at Kushinagara city, based on descriptions of the scene as found in Buddhist discourses and commentaries.

Buddha's loving-kindness for all sentient beings was vividly portrayed in this masterpiece. Everyone who had seen this painting was deeply touched, without exception. This was because the artwork demonstrated the oneness of all sentient beings. The artwork also demonstrated that when Buddha's light of loving-kindness was extinguished, there was no other enlightened sage like Buddha to guide human beings in eradicating controversies, conflicts and contention.

If we see this painting and think of these, how could we not be deeply touched?

The world is in incessant turmoil and human life is unbearably miserable, so some people think that it is meaningless to be human, but this is a wrong idea.

Be it the turmoil in our world or miseries in human life, these are all man-made. As long as people transformed their self-concept, not putting themselves at the forefront in every matter and not considering it glorious for one to be at the forefront, then the unrest in our world can be pacified and human life can become happy!

Unfortunately, human beings have not yet awakened, but invariably neglected this aspect. In society, people contend for ranks and positions, so how could our world be peaceful? How could mankind get rid of suffering?

Therefore, our human existence is not meaningless. The crux lies in how we conduct ourselves as human beings. If you rush to be the first in everything, human life is certainly meaningless!

Through learning and practising the Buddhist teachings, I have gained a firm and unwavering conviction: if you truly have deep conviction in the Buddhist teaching on Causes and Effects of the past, present and future, as well as conduct yourself earnestly with these notions of Causes and Effects, diligently and extensively doing good deeds that benefit others while not getting involved in any unwholesome deed that benefits yourself at the expense of others, then you absolutely will not feel that living as a human is meaningless, but will regard human existence as being imbued with great and profound significance!

Moreover, according to the normal path of Buddhist cultivation, only human beings can gain liberation from suffering and attain happiness. Only human beings can gain liberation from cyclic births and deaths. Only human beings can realise Truth and attain Enlightenment. Only human beings can accomplish freedom. Only human beings can attain Buddhahood. How could it be said that living as a human is meaningless?

Therefore, if you have deep notions of Causes and Effects, you will not become pessimistic due to boredom with your human existence, but will live very positively with zest and gusto!

How does one get rid of suffering in human life? How do we get rid of unrest in our world? It seems that the cultural ideologies in the secular world, no matter how advanced in thinking, have not put forth appropriate ways to resolve these issues. It is by following the teachings of Buddha, to strive towards goodness and noble uplift in character, that the suffering in human

life may be overcome and the turmoil in our world may be calmed.

The teachings of Buddha can bring about betterment of our world and liberation of mankind from suffering. Even though Buddha entered Final Nirvana more than two thousand years ago, the teachings that He had bequeathed to us are timeless. Buddha's teachings still provide the highest guiding principles for human conduct to be directed towards goodness and noble uplift!

This turbulent era is in a very important period of transition. We should apply the Buddhist teachings to guide human minds in right thinking, steer the times in the right direction and promote equality, so as to eradicate the suffering of mankind!

With boundless loving-kindness and compassion, the noble Buddha helps all sentient beings overcome suffering. As we celebrate Vesak, we should put Buddha's principle of equality into practice and give full scope to the spirit of service for all sentient beings.

Therefore, we celebrate Vesak, not for following tradition, not perfunctorily as a routine, not for joining the crowds and certainly not for show. Instead, we should commemorate Vesak by upholding Buddha's teachings, by putting into practice the loving-kindness and compassion as exemplified by Buddha, by extolling the excellent virtues of the World-Honoured One, by developing wisdom as exemplified by the Great Hero and making great aspirations as exemplified by the Well-Gone One. It is by commemorating Buddha in these ways that our Vesak celebrations become truly meaningful!



As long as people do not put themselves at the forefront in every matter, the unrest in our world can be pacified and human life can become happy!

感恩营

2023年度福慧青年营

15/12/2023 – 17/12/2023



福慧青年团圆满地举办了第11届年终青年营。这次的青年营是以感恩为主题，宗旨在于向佛教青年灌输感恩的美德，并且鼓励他们以同理心对待亲人和周围的人们。

“感恩营”第一天

“感恩营”为期三天两夜，参加者在“智慧厅”集合，通过有趣、精彩的游戏，增进对彼此的认识。

在下午的角色扮演活动中，参加者扮演家庭中的不同成员，从中发现各个家庭成员所面对的问题和困难，使他们领悟到当父母和祖父母并不容易，进而感激父母的养育之恩。

晚间的活动是观看英语影片《无敌破坏王》，参加者以电影的内容，进行讨论与分享学习心得。



“感恩营”第二天

第二天的早晨天高气爽，参加者与执委一大清早就启程，前往加冷水运动中心。每位参加者与一位比较年长的执委组成一对，在烈日下进行两小时的划皮艇集体活动，乐趣无穷。参加者也体验了在皮艇上静坐的独特活动，意义非凡。

傍晚时分，参加者带领慈恩林安老院的年长者出游，前往东陵坊，体验年终的节庆气氛，共同度过了一个温馨欢愉、灯火璀璨的夜晚。对于参加者而言，这是一项意义深刻的社区服务活动。



“感恩营”第三天

家长受邀出席在智慧厅举行的素食午餐聚会。参加者呈献歌舞表演，感激父母的养育之恩以及多年来的无私奉献与支持。“感恩营”在参加者与家人一起作画的温馨活动中圆满结束。





Camp Gratitude

Fu Hui Youth Camp 2023

15/12/2023 - 17/12/2023



Fu Hui Youth successfully held its 11th end-of-year Youth Camp. Centred on the theme of gratitude, the objectives of this Youth Camp were to instil the value of gratitude in our Buddhist youths and encourage them to develop empathy for their loved ones as well as for people around them.

Day 1

The 3-day, 2-night camp started off with campers gathering in Wisdom Hall, where they were engaged in exciting icebreakers to get to know one another better.

In the afternoon, the campers were involved in role-play as different members of a family and they found difficulties regardless of their roles in the family. This enabled them to realise that it was not easy being a parent or grandparent, which led them to appreciate the hardships that their parents went through to bring them up.

At night, the campers watched a movie *Wreck-It Ralph* and gained invaluable insights through the discussion and sharing session about the movie.

Day 2

Day 2 began bright and early, with campers and committee members alike making their way to the Water Sports Centre at Kallang. Each camper was paired up with an older committee member. They spent two full hours under the sun, kayaking as a group. Everyone enjoyed a fun-filled morning, taking part in various activities whilst kayaking, as well as had a unique, meaningful experience of meditating on a kayak.

In the evening, the campers brought elderly residents of Grace Lodge nursing home on an outing, to experience the year-end festive celebration at Tanglin Mall. All participants, elderlies and campers alike, enjoyed a wonderful evening of bright lights and radiant smiles. It was a meaningful community service for the campers.

Day 3

Parents were invited to join the campers in a vegetarian luncheon at Wisdom Hall. The campers presented a song and dance, to express appreciation to their parents for all the loving support they have given over the years. The camp ended with joy and gratitude, as campers engaged their family members in a heartwarming painting activity.

减肥妙方

古印度舍卫国的波斯匿王爱好美食，每餐饱食，身体肥胖得连呼吸都困难，坐着或躺着都觉得辛苦，甚至无法翻身。

波斯匿王去请示佛陀，却无法弯腰礼佛。他惭愧地说：“佛陀，我的身体这么肥胖，连弯腰都难，您说我该怎么办呢？”

佛陀告诉国王：“有五个因素，让人容易变得肥胖：数食（吃得太多）、喜眠（睡得太多）、骄乐（安逸享乐）、无愁（没有忧愁）、无事（整天闲着没事做）。”

佛陀接着说一个偈颂：“**人当有念意，每食知自少，从是痛用薄，节消而保寿。**”

这个偈颂是告诫国王：面对美食时要有自律，饮食时提起正念，就不会在不知不觉中吃得过多，这样就能避免肥胖与病痛，还能延寿。

于是，波斯匿王每次用餐前，都聆听侍者念诵这个偈颂。国王依教奉行，减肥成功，身体逐渐恢复灵活与轻松。他开心地去向佛陀致谢。

佛陀提醒国王：“世人不知道生命无常，而放纵贪欲。**愚痴的人侍奉这个身体；智者则是滋养心灵，开发智慧。**”

真正左右体重的，是内心的贪欲、放逸和无明：遇到可口的食物，就想多吃一点；遇到自己所不喜欢吃的食物，就左挑右拣。吃饭时，如果能在正念中夹菜、咀嚼、吞咽，不仅能品尝到菜根香，也能在饮食中修持戒、定、慧。

Wonderful Advice for Losing Weight

Prasenajit, king of Shravasti kingdom in ancient India, was fond of good food. He became so fat that his breathing was difficult. He felt uncomfortable, whether he was sitting or lying down, and he could not even turn his body.

King Prasenajit went to consult Buddha, but he could not bend his body down to pay respects to Buddha. He said with shame, “Buddha, my body is so fat that it cannot bend easily. Please advise me what I should do.”

Buddha said, “There are five factors which make it easy for a person to become fat. These are: overeating, oversleeping, living in comfort with indulgence in sensual pleasures, having no worries and being unoccupied all day with nothing to do.”

Buddha admonished the king to exercise self-discipline when faced with good food, “**One should have mindfulness and practise moderation in food consumption. Excessive food consumption will result in obesity and physical ailments. Moderation in eating ensures longevity.**”

Hence, before every meal, King Prasenajit listened to his attendant recite this verse. Following Buddha’s advice, he lost weight and gradually regained physical agility. Joyfully, he went to thank Buddha.

Buddha reminded him, “Unaware of the impermanence of life, people indulge in desires. **Foolish people serve the needs of their bodies, while the wise nourish their minds to develop wisdom.**”

It is one’s inner desires, indulgence and heedless delusion that truly affect one’s bodily weight. When one encounters delicious food, one reaches out for more to eat. When one does not like the food, one picks out this and that ingredient. During a meal, if we pick up our food, chew it and swallow it mindfully, we not only can savour the taste of plain food, but also cultivate discipline, concentration and wisdom.

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