

## 慈恩

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慈恩物语 GRACE TALK

## 学佛的智慧

身为佛弟子，我们需要深入经藏，探究佛法。佛法是智慧之学，对智慧特别重视。智慧，可以使人自觉是理性的存在，自觉人的无限尊严，自觉人的崇高伟大，从而运用智慧，去探究宇宙人生的真理，开展人性的光辉，使自己成为一个真正的人，不同于无知的禽兽。

人类称为万物之灵，就是以智慧超越其他的禽兽。修学佛法，开发智慧，不但显出做人的可贵，也同样显示佛法殊胜，值得我们精进地学习。

今后，不论我们是在求学或工作，千万不要将自己所学习的佛法，当作一般的知识来看待，而是应该将佛法融入日常生活，实际运用佛法，使人生不再颠倒，使人格提升，才可说是获得佛法的受用。

~ 演培老和尚

## Wisdom in Buddhist Cultivation

As Buddhists, we need to learn the Buddhist teachings and study the scriptures. The Buddhist teachings are for development of wisdom and place special importance upon wisdom. Wisdom enables a person to be mindful of sensibility and rationality in his existence, as well as mindful of the immeasurable dignity and noble greatness of being a human, thus inspiring him to investigate the truth of human life and the universe, to develop the bright aspects of human nature, so as to become a true human, as distinct from ignorant creatures.

Human beings, called "the wisest of all creatures", surpass animals in intelligence. We can cultivate ourselves and develop wisdom, through learning and practising the Buddhist teachings. This not only demonstrates the precious value of being human, but also the special excellence of the Buddhist teachings which merit assiduous learning.

From now on, regardless of whether we are studying or working, do not regard the Buddhist teachings that we learn as mere knowledge. Instead, we should integrate the Buddhist teachings into daily living and actively apply the teachings in practical aspects, so that our lives will no longer be "upside down" and we make noble improvements in character. Only then may we be said to have benefitted from the Buddhist teachings.

~ Venerable Yen Pei

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# 大乘佛教传人——鸠摩罗什

**佛**教并非直接从印度传入中国，而是由西域传来中国的。在古代，西域可说是印度佛教和中国佛教的重要桥梁。

西域，一般是指现在的甘肃敦煌西南，葱岭（帕米尔高原）以东，天山以南，昆仑山以北的广大地区。当时，西域有许多国家，如于阗（现今的新疆和田）、龟兹（现今的新疆库车一带）、疏勒（现今的新疆喀什）、高昌（现今的新疆吐鲁蕃一带）等。其中，于阗和疏勒分别位于塔里木盆地南北两条通道的中心，由这两条通道再往前，西逾葱岭，就到达大月氏、安息、康居等国。因此，于阗和疏勒成为佛教输入西域的主要发源地。

于阗的佛教，是从印度迦湿弥罗直接输入的。根据《汉书·西域传》的记载，汉武帝在位时（公元前141年—公元前87年），迦湿弥罗的罽宾国与中国汉朝已经有联系，还多次互相派遣使节。于阗正是罽宾国与汉朝帝国之间的交通所必经的要冲，佛教是在公元前二世纪左右传入于阗的。

佛教是世界的主要宗教之一，这是世间公认的。以时间来说，佛教的历史悠久；从空间发展来看，佛法的流行范围广阔。再从经典保存而言，佛教的经藏浩瀚如洋，令人叹为观止；以世界上的佛教信徒来计算，数目更是众多的。太虚（1890—1947）大师将佛教分为三大文系，就是巴利文系、蒙藏文系，以及华日文系，其中以华日文系的佛法内容为最丰富的。

从佛教最初传到中国，一直到晋朝（266—420），学者们都采用“格义”来解说佛法。即使当时致力于译经事业的一代高僧道安（312—385）法师，也以“格义”解说法。

由于佛经中的术语都不容易了解与翻译，使弘法与传教困难，因此用中国固有的老庄思想，比拟外来的佛教思想，以便让中国人了解佛经的意思。

道安法师开始时也以“格义”来诠释佛法，后来却逐渐感到这种译法在许多方面违背原本的

教义。他就开始放弃“格义”，谋求佛教独立建树，不再依傍“格义”，以免以讹传讹，误导学佛者。由此，佛法的真义才得以显示出来，恢复本来面目。

鸠摩罗什（344—413）三藏法师，从姚秦弘始三年（公元401年）至十五年（公元413年）示寂，前后十多年当中，翻译佛教经论，总共七十余部，二百九十四卷。他的译文，文笔流畅，意思完善，让一般人都乐于读诵。他运用达意的译法，而非直译，因此译文容易被华人所接受和理解。

慧观法师在《法华宗要序》中赞叹鸠摩罗什的翻译：“曲从方言，趣不乖本”，务求文字优雅，意思通达。因此，鸠摩罗什所翻译的经论，广泛地流传，至今仍然盛行，并且由善说法者讲解不辍。

鸠摩罗什责任感重，翻译经论时绝不马虎，力求真实无欺，所以他对于自己所翻译的佛教经典，自信没有错误。他在圆寂前发誓，如果自己所传译的佛经没有错误，那么他死后焚身，舌头不会焦烂。当他寂灭火化后，舌头的确仍然完好不坏，这显示他的崇高伟大，令人敬佩。

鸠摩罗什一面自修，深入研究经、律、论三藏，自奉大法为师，一面以三藏度化众生，所以被尊称为“三藏法师”。

鸠摩罗什出身印度婆罗门族，世袭极高的相位。他的父亲鸠摩罗琰，笃信佛教，淡泊名利，舍弃相位，偷偷地舍俗出家，以为从此可以认真地修学佛法。因缘不可思议，本来是印度人的鸠摩罗琰，除了在印度弘法，还将佛法传入龟兹国。

龟兹国的国王赏识鸠摩罗琰的修行与博学，将他奉为国师，还使鸠摩罗琰娶王妹耆婆为妻子。耆婆后来生下两个儿子，就是鸠摩罗什和弗沙提婆。

一日，耆婆在郊外观光游览时，发现枯骨横陈郊野，顿时感悟生命无常，而萌生出家的念头。她之后出家修行，还证得初果。

鸠摩罗什在七岁时，也跟随母亲出家。由于耆婆是王妹，出家后受到众多百姓供养，令她不胜其烦。她认为这样妨碍修行，于是带着鸠摩罗什，到罽宾求法。

在罽宾，鸠摩罗什跟随母亲去寺院礼佛。他看见大殿里有一个铁钵，一时觉得好玩，就将铁钵戴在头上，却一点儿也不觉得沉重。这时，他心里生起了一个念头：“铁钵这么大，我的个子却这么小，怎么能顶得住呢？”

由于他生起了妄念，头上立刻感觉千斤般的重量。这时，他觉悟到一切随心所转的道理，进一步了解到如果没有分别心，就没有轻重的分别。因为有了分别心，轻与重的观念由此而生。

在罽宾住了两三年后，耆婆带着鸠摩罗什回返龟兹国，途中经过一座高山，山上有一位罗汉圣者。圣者见到鸠摩罗什，知道鸠摩罗什是难得的法器，于是对耆婆说：“好好保护这位小沙弥，他到了三十五岁，如果不破如来禁戒，就是一个可以广度无量无边众生的大法器。”

罽宾是小乘佛教的大本营，鸠摩罗什在罽宾只是修学小乘佛法，后来他前往沙勒国。沙车国的王子须利耶苏摩在那里出家，修学大乘佛法。一天，须利耶苏摩在寺院内读诵《般若经》。

鸠摩罗什听到须利耶苏摩念“空不可得”，觉得奇怪，他心里想：我在罽宾学的是有五蕴，有十二处，有十八界。现在这位法师，怎么念五蕴是空，十二处是空，十八界是空，一切皆空？这究竟是什么道理呢？

于是，鸠摩罗什上前向须利耶苏摩问个究竟，双方还展开了一场大小乘佛法的唇枪舌战。结果，鸠摩罗什辩输了，他低下头礼敬须利耶苏摩为老师。他向须利耶苏摩学习般若性空的大乘佛法，获得独到的心得，而成为弘扬性空大乘佛法最有力的学者。

沙勒国的僧人多数奉行大乘佛教，鸠摩罗什在那里遇到佛陀耶舍以及须利耶苏摩两位学者，并且向须利耶苏摩修学大乘佛法，而通达诸法皆空无我，分别阴界假名无实。后来，鸠摩罗什又跟随母亲北上，经过龟兹北境的温宿时，又以论议拙败当地有名的道士，声誉因此大大地提高。

不久，龟兹王亲自来温宿，迎接鸠摩罗什回龟兹国弘扬佛法。鸠摩罗什以前的老师槃头达多也闻名来会见他。鸠摩罗什为槃头达多解说大乘

佛法中因缘、空、假的教理，两人不免又辩论了一番。最后，槃头达多终于接受大乘佛法，并且礼敬鸠摩罗什为老师。槃头达多说道：“和尚是我的大乘师，我是和尚的小乘师。”

从此，西域各国的国王与僧侣都竞相礼敬鸠摩罗什，还誉称鸠摩罗什“道流西域，名被东国”。

鸠摩罗什二十岁时，他的母亲已经证得三果，并且立志要去印度，寻求佛法的宗本。她临行前对鸠摩罗什说：“我将要离开你了，有几句话要对你说。大乘佛法流传到震旦（中国），对震旦的众生是有利益的。能将大乘佛法传过去的人，只有你一人。然而，这对你本身却是不利的。我不放心让你去，但是想到要化导众生，我又不能不让你去，真不知如何是好？”

原来，鸠摩罗什相貌俊美，又博学多才，一直都跟随在母亲身旁。如果他去遥远的地方，没有母亲在旁监护，母亲担心他会不谨慎而出差错，经不起诱惑而破戒，那就会毁坏他的优良德行。因为母亲经常记起高山上的圣者那一番警诫，说鸠摩罗什如果能守持净戒，就必定是大成就者。再说弘法的路途难行，魔障重重，鸠摩罗什太年轻，而且未曾单独面对复杂的人群，母亲担心他会经不起魔障的阻挠而错失道行。耆婆身兼慈母与师长之职，她对于儿子的担忧是可以理解的。

不料，鸠摩罗什知道母亲的顾虑之后，不但没有丝毫的恐惧，还毫不迟疑地回答：“菩萨舍己为人，只求众生得救，哪怕是上刀山，下火海，也在所不惜。”

母亲听了鸠摩罗什的话后，知道他是志不可夺，就安心出发。鸠摩罗什舍己为人的伟大精神，从他短短的几句话里，显露无遗！大乘佛法行者，就是需要具备鸠摩罗什为教为法的崇高精神。

随后，鸠摩罗什到达中国长安。四方的著名学者都云集在那里求法，他们纷纷发心，协助鸠摩罗什翻译经论，而且都被鸠摩罗什的伟大精神所感动。

当今世道艰辛，人心脆弱，正是异常需要大乘佛教行者发挥无穷的悲愿。愿鸠摩罗什传递大乘圣火的伟大精神，激励大乘佛教行者们，为教、为众生、为世界，无私奉献！

# Kumarajiva

## - The Great Exponent of Mahayana Buddhism

Translation of Dharma Talk delivered by Venerable Yen Pei in Mandarin

**B**uddhism was not transmitted directly from India to China, but through the Western Regions to China. In the ancient times, the Western Regions may be said to be an important bridge between Indian Buddhism and Chinese Buddhism.

The "Western Regions" generally referred to the extensive regions to the southwest of Dunhuang city in Gansu province of China, to the east of Pamir Plateau, to the south of Mount Heavenly (Tian Shan) and to the north of Kunlun Mountains. In the ancient times, there were many kingdoms in the Western Regions, such as Khotan (present-day Hotan, Xinjiang, China), Kucha (in present-day Aksu, Xinjiang), Kashgar (in present-day Xinjiang) and Turpan (in present-day Xinjiang). Khotan and Kashgar were centrally located along two passages to the south and north of Tarim Basin. Proceeding to the west of these two passages past the Pamir Plateau, one would reach Kushan kingdom, Parthia, Kangju and other kingdoms. Khotan and Kashgar thus became the main cradles for transmission of Buddhism into the Western Regions.

Buddhism was transmitted from Kasmira (present-day Kashmir Valley), India, directly to Khotan. According to the records in *Legends of the Western Regions*, *The Book of Han*, during the reign (141 BC - 87 BC) of Emperor Wu of Han Dynasty, diplomatic relations had already been established between Kasmira kingdom and the Han state, with frequent despatch of envoys between them. All passages between Kasmira kingdom and the Han state had to be made through Khotan. Buddhism thus spread to Khotan around the second century BC.

Buddhism is acknowledged as one of the major religions in the world. In terms of time, Buddhism has a profoundly long history. In terms of spatial development, the circulation of Buddhist teachings has been extensive. In terms of preservation of scriptural texts, the Buddhist canonical literature is amazingly vast like oceans. In terms of followers, there is an exceedingly large number of Buddhists in the world.

Master Tai Xu (1890 - 1947) classified Buddhism according to three main language mediums used in its spread, namely Buddhism based on Pali language, Buddhism based on Tibetan and Mongolian languages, Buddhism based on Chinese and Japanese languages. In this classification, Buddhism based on Chinese and Japanese languages is richest in content.

From the time that Buddhism was first transmitted to China until Jin dynasty (266 CE - 420 CE), Buddhist scholars used concept-matching (*geyi* 格义) to explain Buddhist teachings. Even Venerable Dao An (312 CE - 385 CE), an eminent monk devoted to the translation of Buddhist scriptures, also expounded Buddhist teachings using concept-matching.

This was because the terms used in Buddhist scriptures were not easily understood and translated, so it was difficult to propagate Buddhist teachings and spread the Buddhist faith. The foreign Buddhist scriptures were thus interpreted with the use of matching philosophical concepts of Lao Zi and Zhuang Zi, to enable the Chinese to understand Buddhist texts.

Venerable Dao An initially also used concept-matching

to expound Buddhist teachings, but later on, he gradually felt that this method of translation failed to convey the original meaning in many instances. He started to abandon concept-matching and strove for Buddhism to be established independently, without further dependence upon concept-matching, so that Buddhist teachings would neither be distorted in meaning nor wrongly presented. This would avoid misleading the seekers and followers of Buddhism. From then on, the true purport of Buddhist teachings could be demonstrated and presented in their original forms.

Tripitaka Master Kumarajiva (344 CE - 413 CE) translated Buddhist discourses and commentaries for over a decade, from 401 CE till his death in 413 CE, during Yao Qin Dynasty. His voluminous translation comprised more than seventy texts, spanning two hundred and ninety-four fascicles. His translated texts were fluent and complete in meaning, so they were widely read and recited by people. He used paraphrasing instead of direct, literal translation, so his translated texts were readily accepted and easily understood by the Chinese.

In *Preface to the Essence of Lotus Sutra*, Venerable Hui Guan extolled Kumarajiva's translation as "linguistically elegant while preserving the original purport of the text". Therefore, the Buddhist discourses and commentaries translated by Kumarajiva have been circulated extensively and popularised till the present day. Moreover, his translated texts have been continually expounded by Dharma-propagators.

Imbued with a deep sense of responsibility, Kumarajiva was absolutely careful in his translation of Buddhist discourses and commentaries. He always strove to be true to the original wording of the texts. Therefore, he proclaimed confidently before his death that if the Buddhist texts he translated were free from errors, his tongue would not burn to ashes. Indeed, after cremation of his body, his tongue remained intact, demonstrating his noble greatness.

On one hand, Kumarajiva delved deeply into the Discourses, Discipline and Commentaries (collectively called "Tripitaka") of the Buddhist canon for self-study, taking Buddha's teachings as his teacher. On the other hand, he taught and transformed sentient beings with these canonical teachings. Therefore, he had the honorific title of "Tripitaka Master".

Born as a brahmin, Kumarajiva was a descendent of an honourable line of ministers. His father, Kumarayana, was a devout Buddhist. Not interested in fame or wealth, Kumarayana gave up his official position and secretly renounced the household life, thinking that he could then learn and practise Buddhist teachings earnestly. By virtue of inconceivable causal conditions, Kumarayana not only propagated Buddhist teachings in his homeland, India, but also spread Buddhism to Kucha.

The king of Kucha was impressed with Kumarayana's spiritual attainments and erudite learning. He made Kumarayana the State Teacher of Kucha, as well as arranged the marriage of his sister, Jiva, to Kumarayana. She gave birth to two sons, Kumarajiva and Pusydeva.

One day, on a visit to the rural outskirts, Jiva found the area strewn with skeletons. Upon this sudden realisation of

the impermanence of life, the thought of renunciation arose in her mind. Subsequently, she renounced the household life for spiritual cultivation and attained the first stage of Enlightenment.

At the age of seven, Kumarajiva followed his mother to renounce the household life. As she was the king's sister, she received extensive offerings from the common people after her renunciation. She found this public attention bothersome and considered it an obstacle to her spiritual cultivation, so she brought Kumarajiva along with her to Kasmira, in quest of Buddhist teachings.

In Kasmira, Kumarajiva accompanied his mother to visit a monastery one day. He saw an iron alms-bowl in the main hall. Out of fun, he put the alms-bowl over his head, but did not feel its weight at all. At that moment, he thought, "This alms-bowl is so big, but I am so small in size, how could I support the weight of this alms-bowl?"

As this distracted thought arose, he suddenly sensed the tremendous weight upon his head and gained realisation that "everything is a projection of the mind". He further gained the insight that in the absence of discriminative thoughts, he would not have sensed the weight differently. Due to discriminative thoughts, the antithetical ideas of lightness and heaviness arose.

After residing in Kasmira for two to three years, Jiva brought Kumarajiva back to Kucha. On the way, they had to traverse a high mountain, where an Arhat dwelled. When the Arhat saw Kumarajiva, he knew that Kumarajiva was a rare person capable of great spiritual attainments. The Arhat told Jiva, "Protect this little monk well, for he is capable of great spiritual accomplishments. When he reaches thirty-five years of age, he will be able to help immeasurable sentient beings extensively, if he has not broken the monastic precepts."

Kasmira was a stronghold of Hinayana Buddhism, so Kumarajiva learnt only Hinayana Buddhist teachings in Kasmira. Subsequently, he went to the kingdom of Kashgar, where he met the prince of Yarkand, Shuryasoma, who had become a Mahayana Buddhist monk.

One day, Shuryasoma was reciting *Discourse on the Perfection of Great Wisdom* in a monastery. Kumarajiva felt puzzled when he heard Shuryasoma's recitation of the line "emptiness is unobtainable".

Kumarajiva thought, "What I have learnt in Kasmira is the existence of Five Aggregates, Twelve Bases and Eighteen Realms. Why does this Venerable's recitation state the emptiness of Five Aggregates, Twelve Bases, Eighteen Realms and everything else? What does this mean exactly?"

Kumarajiva approached Shuryasoma to inquire further. They had a heated debate about the teachings of Mahayana Buddhism versus Hinayana Buddhism. In the end, Kumarajiva was defeated. With bowed head, he paid respects to Shuryasoma as his teacher. He learnt from Shuryasoma the Mahayana Buddhist teachings on emptiness as set forth in *Discourse on the Perfection of Great Wisdom* and gained unique insights, hence becoming the most powerful exponent of Mahayana Buddhist teachings on emptiness.

The monks in Kashgar mostly followed Mahayana Buddhism. Besides Shuryasoma, Kumarajiva also encountered another Buddhist scholar, Buddhayasa, in Kashgar. Under the guidance of Shuryasoma, Kumarajiva achieved thorough understanding of the emptiness and selflessness of everything, as well as discerned the Five Aggregates and Eighteen Realms as provisionally named with no substantiality.

Subsequently, Kumarajiva followed his mother in moving to the north. When they passed through Onsu which was located on the northern border of Kucha, he defeated a renowned, local ascetic in debate. Kumarajiva's fame was thus greatly elevated.

Not long after, the king of Kucha personally came to

Onsu, to welcome Kumarajiva back to Kucha for propagating Buddhism. Bandhudatta, who was Kumarajiva's teacher in the past, heard about Kumarajiva's fame and visited him. Kumarajiva expounded the Mahayana Buddhist teachings on causal conditions, emptiness and provisional reality to Bandhudatta. This led to an inevitable debate, which ended with Bandhudatta finally accepting the teachings of Mahayana Buddhism. Bandhudatta paid respects to Kumarajiva as his teacher, saying, "Venerable, you are my teacher of Mahayana Buddhism, while I was your teacher of Hinayana Buddhism."

From then on, the kings and monastics of various kingdoms in the Western Regions eagerly paid respects to Kumarajiva. They extolled that Kumarajiva's "teachings circulated throughout the Western Regions" and his "fame spread through the eastern kingdoms".

When Kumarajiva was twenty years old, his mother attained the third stage of spiritual attainments. She resolved to go to India, in quest of the root Buddhist teachings. Before embarking on her journey, she said to Kumarajiva, "I have a few words to say to you before leaving you. The transmission of Mahayana Buddhism to Cinasthana (China) will benefit sentient beings there. There is only one person who can transmit Mahayana Buddhism to Cinasthana and that is you. However, this will not be beneficial to yourself. I feel uneasy about letting you go there, but when I think about the need to help sentient beings, I have to let you go there. I am really at a loss what to do."

Kumarajiva was handsome in appearance and erudite in learning. He had always been accompanying his mother. Therefore, she was worried that if he went to a faraway land without her guardianship, he might commit wrongdoings due to lack of care, succumb to temptations and break his monastic precepts. That would ruin his excellent virtues and conduct. She often recalled the admonition of the sage dwelling on the high mountain, as well as the prediction of Kumarajiva's great accomplishments if he could uphold the pure precepts. The arduous journey of Dharma-propagation would be beset with obstacles and tribulations. Moreover, the young Kumarajiva had never faced sophisticated people alone, so his mother was worried that he might deviate from the right path due to demonic obstacles. Jiva's worries and concerns as a loving mother and senior guide were understandable.

Unexpectedly, Kumarajiva did not have the slightest fear after hearing his mother's concerns. He replied without any hesitation, "A bodhisattva puts others above himself, with the sole intention of saving sentient beings, so he will not grudge undergoing ordeals such as climbing mountains of swords or entering seas of fires."

After hearing Kumarajiva's reply, Jiva was convinced of his unswerving will, so she set out on her journey with peace of mind. Kumarajiva's altruistic spirit of putting others above himself was fully evident in his reply. All Mahayana Buddhist practitioners should be imbued with such a noble spirit.

Thereafter, Kumarajiva arrived in Chang'an, China, where famous scholars from all quarters had gathered, in quest of Buddhist teachings. They came forward, one after another, to assist Kumarajiva in the translation of Buddhist discourses and commentaries, as they were touched by Kumarajiva's greatness.

In these difficult times, human minds are vulnerable. There is a dire need for Mahayana Buddhist practitioners to put endless compassion into action and help fellow humans. May Kumarajiva's noble spirit of passing on the torch of Mahayana Buddhism inspire us to dedicate ourselves selflessly to the altruistic cause of Buddhism, for the sake of all sentient beings and our world!

# 和尚老和的 做人

# 艺术

## (69) 迷梦觉醒，梦醒一如

**自**古以来，人们感悟人生如梦，如唐代沈既济在《枕中记》中说《黄粱一梦》的寓言：有一位姓卢的书生，上京赶考，途中在客栈遇到道士吕翁，自叹穷困。吕翁拿来一个青瓷枕，让卢生躺下来休息，店主正在煮小米粥。

卢生一躺下就睡着了，还梦见自己一生荣华富贵，可是当他醒来时，店主的小米粥还没煮熟。人生不也是如此吗？匆匆几十年，何尝不是一场梦？一切众生都有觉性，但是由于妄想蒙蔽而在六道中沉沦，像做梦一样，不知如何醒来。学佛的目的，就是要从生死迷梦中醒来，回归当下的本来面目。

从迷梦醒悟过来，是有次第和过程的。首先是皈依三宝，亲近善知识，听闻教法，并且通过修学，认识觉醒的基本原理，建立解悟的正见，进而在生活中反省与觉察，逐渐从贪、嗔、痴等烦恼状态退出来，这就是了悟。

当理论认识与实践达到一定的程度时，就能在内观照中醒悟当下心行的明了性，就是原本如此的觉性。觉醒需要一个训练的过程，因为在迷梦中没人指引，梦中人不知道怎么醒来。有佛、法、僧三宝的指引，就能透视迷失与觉醒的原理，以及突破的关键。

佛陀运用各种善巧的方法，引导我们走向生命的觉醒。只有从迷梦中醒来，才能解脱自己的痛苦，并且唤醒其

他的迷梦人。

### 一、谁在迷梦

**凡**夫在迷梦中而不知觉醒，执着自我为实有，因而痛苦不堪。关键是凡夫心里有“人我”执念之病，执著有真实、永恒、独一无二的“我”。这是观念认知上的问题。

一个得了眼疾的人，看到空中花在飘。当眼疾治好了，他睁眼一看，空中原本就没有花。同样的道理，五蕴身心上原本就没有“我”，因为自己的观念认知错了，才认为有“我”；一旦觉醒了，就知道根本没有“我”。

一切痛苦的根源，就是“我执”在作祟。人与人之间总是不断斗争，人类面对战争、核武器、毒品、种族歧视、生态环境受破坏等问题，原因何在呢？就在于没有实事求是地反省生命根本问题的症结所在。问题的根源是迷于“我”，因此以“我”为中心而自私自利。

“我执”是人类痛苦的根源。人们的思维模式，总是以“我”为出发点，把一切都标上“我”的烙印。一个人处于这种妄见状态，就是在迷梦当中。

### 二、迷头狂走

**人**原本就有觉性，为什么会迷惑颠倒呢？怎样从这种迷梦状态觉醒过来呢？根据《楞严经》，有一个人叫演

若达多，他一早醒来照镜子，看到镜中自己的头与眉目，心生欢喜，但是再看一次，却看不到头中眉目。他感到非常害怕，认为那是魑魅，以为自己的头丢了，便慌张地四处狂走，寻找自己的头。

你认为这个人是无缘无故狂走吗？这个人是心狂乱了。本头是比喻本心，镜中影子的头，是比喻妄相。看到镜子里的头与眉目，心生欢喜，这是比喻妄认假相为真，坚执不舍。看不到眉目而认为丢失了自己的头，这是比喻迷背真心觉性。没有觉悟的人，都像疯子一样迷糊地向外“狂走”。

当演若达多知道头仍然在自己身上时，这个迷消失了。他就像从迷梦中醒来一样，不再狂走。

### 三、梦醒一如

**凡**夫就是迷梦人，而佛陀已经完全醒来了。一个人迷了路，得到明眼人指点他应该怎么走，他就不会再走错路了。

佛陀曾经用明与暗，比喻菩提与烦恼的相对关系。光明出现，黑暗就不见了。反之，黑暗笼罩天空，光明就消失了。同样的道理，有烦恼盖住，智慧就不能显现；智慧出现，烦恼就消失了。光明与黑暗本来就不是绝对的，只要心里多一分智慧光明，自然就少一分烦恼的黑暗。

光明一直都在，只是自己觉察不到。通过转烦恼成菩提

的修行，不断地增加本来觉性的光明，持之以恒地在尘境当下觉知、觉察和觉醒，心里的黑暗就相对地逐渐减少。心灵的光明，是人人本然具有的，只是凡夫见不到觉性真心，就像盲人见不到阳光一样。

觉性原本是不生不灭的，本来如此，普遍如此，永恒如此，只需要醒来。如何觉醒呢？这需要转化观念，就是转化以“我”为中心的认知模式和行为习惯，看破这个观念上的妄见。

不论你是什么根机的人，只要你在当下这一念提起觉知、觉察和觉醒，即刻就回光返照，正念现前。当下觉性真心本来就在，即使你的正念被妄想或执著暂时盖住了，你的觉性还在，只是自己不觉知罢了。

觉醒，有一个关键，就是彻底地认识和觉知“烦恼无自性”的现实。有些人为了“断烦恼，证菩提”，非常努力地修行，可是不能脱离与超越能所二取的思维模式和行为习惯，而总是认为烦恼与涅槃是实有的。然而，世间一切无常，随因缘而变化，因此无自性，烦恼和情绪也是无自性的。

烦恼和情绪不是无缘无故产生的，更不是自己生起的。如果没有内因和外缘，烦恼和情绪如何生起呢？比如肚子饿了，这是内因；找到可以吃的东西，这是外缘。这时，贪欲的烦恼就冒出来了。

贪欲烦恼，在当下现前，是缘起现象的显现。不要急着下道德判断，不要去分别起心动念好或不好，不要下定论，而是觉知贪欲烦恼在内因与外缘的结合之下，就这样生起与显现了。

综上所述，觉醒是解决观念认知上的问题。世人活得焦虑、抑郁和痛苦，是因为观念认知中有个“我”。以“我”为中心，所以被现象迷惑。如

今皈依佛、法、僧三宝，通过闻、思、修，醒悟本自觉性，那么我、法二执的迷惑就解决了。

开悟之前，要努力去除心中的“疑”；悟后，就要改掉以前的习气和毛病。在悟前，人生都是建立在“我”的基础上；见性后，知道“我”是假的，于是成为醒梦一如的光明使者。

以我为中心的人生习气能量，去掉了疑惑，但是贪、嗔等烦恼习气还在起作用，所以修什么呢？就是使贪、嗔等习气逐渐减少，甚至除掉。怎么修呢？用觉照观察。以安住在空性的真心去觉知、觉察妄心，观察自己的起心动念，安住本心如如不动的觉照，一直达到清净圆满。

对本心不了解，就容易被六尘境牵着走。比如桌子上有一个杯子，凡夫和圣人看这个杯子都要用心，圣人看也是一个杯子，因为他有心。凡是有境显现出来，我们不生不灭的觉性就会变成心。

为什么转化为心呢？因为心能起作用，所以说“用心听”。这个心在听，是因为你有本来了了分明的明了性，一旦接触到六尘境，它就变成心，所以心是性的妙用。心与性不二，一个是妙用，一个是本体。没有心，六根起不了作用，所以不论圣人或凡夫，都有心在起作用。

那么，差别在哪里呢？

觉醒的人知道这是杯子，了了分明是杯子，而且不执著杯子，因为他知道这是心投射出来的影子。

你却是否会执著杯子在墙上的投影呢？圣者对一切显现和六根八识运作的规律，都了了分明，而我们却把投影当真，去攀缘它，执著它，放不下它。

因此，凡夫就在这些影像中循环。佛陀说：“凡所有相，皆是虚幻”，还说：“一切有

为法，如梦幻泡影，如露亦如电，应作如是观。”你应该怎么修行？不是去修那些影相，而是点亮心灯，觉醒能看破影像的真相，这叫开悟。

修行，在悟不在修。悟后起修，才是真修，不悟盲修是迷失，所以说“一念觉是佛，一念迷是魔”，佛与魔都是同一个人做的。在烦恼未消除前，是凡夫；一旦从迷梦中醒来，就是佛，还是同一个人。因此，学佛修行，首先要时时看住自己的起心动念，觉知妄念与真心，时时处在正念的状态。

现实中有两种人：一种是迷梦的人，另一种是觉者。一念迷，就是凡夫；一念觉，就是佛陀。迷与觉，只在一念之间，从观念差别上来说，距离似乎非常遥远，但是把正法真正落实到心行上，就只在一念之间，事实上只是“一层纸没捅破罢了”。

处在执念的情绪状态，就是烦恼，就是迷了。心念一旦能当下觉知、觉察、觉醒，看破放下，就不会执著任何外境，当下了了分明，一念不生，这就是觉悟！

学佛的目的，  
就是要从生死迷梦中  
醒来。



# 在家佛教徒的生活指南

## 《佛说善生经》白话解 (2)

宽严法师讲于1978年，新加坡佛教青年弘法团

### 1 本经缘起

**如**是我闻：一时佛游王舍城，在饶虾蟆林。凡是佛陀所说的经典，经文的开头都会提到五事或六事成就，可是本经只提到四事成就。

“如是我闻”是指**闻成就**，意思是：这部经是我（阿难）亲自从佛陀那儿听闻的，并不是我（阿难）所说的。

这样声明是为了启发人们的信念，相信这部经是佛陀所说的，值得我们学习与受持。

阿难是佛陀的侍者，凡是佛陀所说的法，他都曾经亲自听闻。即使是在阿难出家之前，佛陀曾经对他人所说的法，佛陀都特别为阿难重说过。

阿难的记忆力特别强，他对于自己所曾经听过的法，都能清楚地记得。因此在结集经藏时，是由阿难诵出佛陀所说的法，并且遵照佛陀的最后指示，将所有的经典，都以“如是我闻”开头，表示他所诵的内容有所根本。

“一时”是指**时成就**。世人以年、月、日来记忆某一件事情。佛陀说法，当然也有其日期，那么为什么不明确地指出日期，而只是说为“一时”呢？

这自然是有原因的：世界各国的历法不同，例如西方的历法（西历），与中国的传统历法（农历），就大有不同。况且，当时的印度，对于时间的观念，并不十分重视。为了随顺各地的时间，所以并不明确地注明佛陀说法的时间，而只是说为“一时”。

“佛”这个字是指**法主成就**，译自印度梵文的“Buddha”，意译成中文是“觉者”，就是觉悟宇宙与人生真理的圣哲。“佛”本来是十方诸佛的通称，但是这里所说的“佛”，是

指佛教的教主释迦牟尼佛。

“游王舍城，在饶虾蟆林”是指**处成就**。“游”是指游化，表示佛陀经常到各地教化，不论居住在任何地方，都是暂时的，并非永久。

王舍城（Rajagriha）是一个大城市，在佛陀的弘化中，这是一个重要的地点，佛陀经常在这个城市内外说法。王舍城是摩揭陀（Magadha）国的首都，位于古印度中部。在当时的印度，王舍城是一个很出名的大城市。

“饶虾蟆林”是一个树林的名称。王舍城外的附近水池边，有很多树林，这个树林里有很多虾蟆，所以名为“饶虾蟆林”。

有一次，佛陀出外游化，刚走到饶虾蟆林，便遇见善生长者子，而在那里为他说“善生”的意义。由此可知，大慈大悲的佛陀总是随处为众生说法，从不失去利益众生的机会。

### 2.1 述父嘱

**尔**时，善生居士子，父临终时，因六方故，遗敕其子，善教善诃曰：“善生，我命终后，汝当叉手向六方礼：东方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦当恭敬供养礼事我。如是南方、西方、北方、下方、上方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦当恭敬供养礼事我。”善生居士闻父教已，白父言：“唯！当如尊敕。”

这一段经文，是叙述善生长者在临终的时候，给予儿子的遗命，要他每天礼敬六方。

在汉传佛教中，凡是在家学佛者都称为“居士”；但是在印度，年高德重而且学识与才智都超过一般的人，也称为“长者居士”，



并不一定只是在家学佛者才有这样的称呼。

世间的物体，不论大小，都有它的“六方”，例如人有前后、左右、上下，前后是南北方，左右是东西方，头足是上下方。

凡是物质，甚至小到不可见的微尘、原子、电子等，都有各自的六方。即使是大得不可量的物质，例如高山等，同样有它的六方。六方，是宇宙一切物体的遍通之相。

善生长者要他的儿子礼敬六方，这是表示对宇宙万事万物所生起的恭敬心。

“尔时”是指善生长者临终的那个时候，这是佛经中常用的词。

“善生居士子”是指善生，“善生居士”则是指他的父亲（善生长者），这里用“子”来辨别于他的父亲，以免人们以为是指同一个人。

“父临终时”是说善生的父亲，在老年快要命终而躺在床上的时候。由于父子关系密切，感情特别深挚，父亲当然有一些话，需要对儿子做个交代。一般人在命终时，对于家庭的财产，以及各种事业，会向子女们做一个交代。

善生子的父亲与众不同，他并不是交代遗产，而是做出一个非常特别的交代，“**因六方故，遗教其子，善教善诃曰：‘善生，我命终后，汝当叉手向六方礼……彼亦当恭敬供养礼事我。’**”

善生长者具有深厚的宗教信仰，并且特别爱护他的儿子，所以特别要他的儿子继承他的信仰，像他一样不断地礼敬六方。因为善生长者认为，礼敬六方可以消除灾难，并且带来无尽的幸福。

“善教善诃”，就是极为善巧地教善诃恶。天下的为人父母者，总是希望子女成为善良的人，唯有这样才算是尽到教养子女的责任，完成自己所应该履行的一项大任务。这就称为“善教善诃”。

如果子女不肖，不能成为像样的人，那就表示父母未能善巧地教导子女，不但子女会被人轻视，即使父母也会被人批评。因此，为人父母者一定要好好地教导子女。

现今的一般子女学新潮流，做出种种令父母感到头痛的事，一方面固然是受社会歪风所影响，另一方面其实也可以说父母未能善巧地教导子女。

因此，家长要子女成为有用的人，就应该向善生长者学习，给子女灌输宗教思想，长养

他们的宗教信仰，让他们受到宗教的熏陶，成为善良的人。

礼拜六方时，必须做到身、口、意三业清净，就是意业要至心诚恳，口业要称扬与赞叹，身业要合掌与跪拜。

口说祷词“**我尽恭敬供养礼事彼**”，这含有两种意思：一、尽自己的生命财产来供养；二、尽一切众生而平等地礼敬。

“**彼亦当恭敬供养礼事我**”是显示感应道交。凡是具有生命气息的东西，都有它的感应或反应。有情众生的心识反应，更是迅速。如果你以至诚恳切的心情恭敬其他的众生，他们自然也必定会以至诚的态度对待你。相反地，如果你欺骗人，对待人极为凶恶，毫不客气，不留面子，对方当然也会以凶恶、欺诳等态度来对待你。

众生的心识活动虽然是无形的，既听不到，也看不见，但是在某种情况下，尤其是平时关系密切的人，会有一种感通，心心相印。人与人之间的关系，本来是相互关联的，所以应该互相友爱。身为佛弟子，更应该以善行化导其他的众生，才可以说是尽了做人之道。

礼拜东方是这样的，礼拜南、西、北方，以及上、下方，也应当是这样的。如果人人都如此，世界当然就成为和乐安定的世界，没有任何纠纷或战争发生。

善生子听了父亲这样的交代，立即回答：“**唯！当如尊教。**”

“唯”表示答应得很快，“当如尊教”的意思是：我能遵照父亲的指示，切实去行持。希望父亲不要为此担心。

## 2.2 正行礼

**于**是，善生居士子，父命终后，平旦沐浴，着新白摩衣，手执生拘舍叶，往至水边，叉手向六方礼：“东方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦当恭敬供养礼事我。如是南方、西方、北方、下方、上方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦当恭敬供养礼事我。”

这一段经文，叙述善生长者子在他父亲命终后，就依照父亲的遗命，礼敬六方。

“平旦”，是指早晨，或太阳刚刚升起的时候。虔诚的善生居士子，首先是“沐浴”净身，然后“着新白摩衣”。“白摩衣”是指用麻所制成的衣服，穿起来显得非常朴素。

在古印度的婆罗门教，拘舍叶被视为圣草，用于祭祀仪式。“生”是指刚生出来的新鲜叶子，而不是枯萎的叶子。“手执”是指手里拿着这叶子，作为礼敬六方的一种供养，含有吉祥如意的意思。

### 2.3 述佛见

**彼**时，世尊过夜半平旦，着衣持钵，入王舍城而行乞食。世尊入王舍城乞食时，遥见善生居士子平淡沐浴，着乌摩衣，手执生拘舍叶，往至水边，叉手向六方礼：“东方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦恭敬供养礼事我。如是南方、西方、北方、下方、上方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦当恭敬供养礼事我。”

这一段经文是叙述：佛陀一早起来之后，到了快要乞食的时间，就到王舍城去乞食，在路上看见善生子礼敬六方，而且还远远地听到善生子的祷告。

“彼时”是指“平旦”那个时候。“世尊”是佛陀的另一个尊称，在梵语中叫做“薄伽梵 Bhagava”，意思是：智慧圆满，福德广大，受世间一切天人、人类所共同敬仰。

佛陀和出家弟子的生活，是非常有规律的，不论起身、静修、乞食、休息，都有一定的时间。一天，过了半夜，佛陀如常地起身修持。到了早晨托钵的时间，也就是“平旦”的时候，佛陀就“着衣持钵，入王舍城而行乞食”。

“衣”指佛陀和僧人所穿的袈裟，也就是一般所说的“法衣”。佛陀制定出家人必须具备三衣：

一、**五衣**，在梵语中称为“安陀会 antarvāsa”。这是平常随身所穿的内衣，也就是工作衣，用五条布料连接而成。

二、**七衣**，在梵语中称为“郁多罗僧 uttarāsaṅga”。这是在大众集会中所穿的礼服，用七条布料连接而成。

三、**大衣**，在梵语中称为“僧伽黎 saṃghāṭī”。这是乞食、说法时所穿的。

以上所说的“三衣”，是出家比丘所必须具备的。

钵，是一种盛饭菜的器皿，在梵语中称为“钵陀罗 pātra”，简单称为“钵”，含有“应量”的意思，也意译为“应量器”，因为钵的大小，没有限定，随个人的食量而制成。食量

大的人用大型的钵；食量小的人则用小型的钵。“持钵”就是用手捧着钵。

“乞食”是乞化饮食，这是佛教出家生活中的一种特殊制度。现今印度、缅甸、斯里兰卡、泰国等国家的出家比丘，仍然奉行外出乞化饮食的制度，以维持生活。

佛陀在世时，由于没有寺院，煮食不方便，又花费时间，所以在用食的时间之前，到城市里或乡村里，向在家居士的住处乞化，以解决饮食的问题。不过，乞食有一种规定，就是不分贫富，必须一家一家地逐一乞食，不可以舍贫就富，也不可以舍富就贫。唯有如此，才能显示出对于信众一视同仁。

善生子一大清早，在饶虾蟆林下水边礼敬六方时，刚好是“世尊入王舍城乞食”的“时”候。佛陀从竹园精舍出发，走向王舍城，远远地看见善生子礼敬六方。佛陀不只是“遥见”善生子礼敬六方，而且还听到他的祈祷词。

### 2.4 佛垂问

**世**尊见已，往至善生居士子所问曰：“居士子受何沙门、梵志教，教汝恭敬供养礼事，平旦沐浴，着新乌摩衣，手执生拘舍叶，往至水边，叉手向六方礼：东方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦当恭敬供养礼事我。如是南方、西方、北方、下方、上方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦恭敬供养礼事我。”

这一段经文是叙说“世尊见”到善生子这样礼敬六方“已”，便前“往至善生居士子所”在礼敬的地方，向他“问曰”：“这位‘居士子’，你这样礼敬六方，到底是‘受’过哪一位沙门的教示，或是受过哪一个梵志的‘教’示，‘教’你这样‘恭敬’地‘供养’和‘礼事’六方，向六方祷告？”

“沙门”是印度梵语 śramaṇa 的音译，这是出家人的通称，不一定是指从佛出家的人，因为印度有各种沙门团体。“沙门”的中文意译是“勤息”。佛教的沙门，勤修戒、定、慧三学，息灭贪、嗔、痴三毒。其他的沙门，也灭诸恶，行诸善。一个人如果已经出家，成为沙门，当然是放弃了世俗的种种名利，理应专心一意地精进修行，不可以放逸懈怠或为非作歹。

“梵志”是指婆罗门。在婆罗门教中，

“梵”是指宇宙万有的清净本体。在古印度，婆罗门教也称为“梵教”，以崇拜大梵天为主，认为祂是创造宇宙万有的最高神。“志”是指奉行梵教的人，一心一意地依教修学，有点儿像中华文化所说的“士”，或儒家所说的“儒”，负有民族文化教育的任务。

## 2.5 答佛问

**善**生居士子答曰：“世尊，我不受余沙门、梵志教也。世尊，我父临命终时，因六方故，遗教于我，善教善诃曰：‘善生，我命终后，汝当叉手向六方礼：东方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦恭敬供养礼事我。如是南方、西方、北方、下方、上方，若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦当恭敬供养礼事我。’世尊，我受父遗教，恭敬供养礼事故，平旦沐浴，着新白磨衣，手执生拘舍叶，往至水边，叉手向六方礼：东方若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦当恭敬供养礼事我。如是南方、西方、北方、下方、上方，若有众生者，我尽恭敬供养礼事彼，我尽恭敬供养礼事彼已，彼亦当恭敬供养礼事我。”

这一段经文，是“善生居士子”回“答”佛陀所问“曰”：“世尊”，“我”这样礼敬六方，既“不”是“受”其“余”出家“沙门”所教，也不是受哪个“梵志”所“教”。“世尊”，这是“我”的“父”亲“临命终时”，“因”为“六方”的缘“故”，特别“遗教于我”，告诉我这个做法以及礼敬六方所能得到的受用。这都是我所不知道的，我的父亲之前也从来没有为我说明。

佛陀听到善生子这么说，觉得这个青年非常纯洁、天真、孝顺，极为难得。同时，佛陀知道善生子的学佛因缘成熟了，于是为他解说以下的善生之法。

以上的经文，简略地介绍佛陀说本经的因缘，“缘起分”到此可说告一个段落。以下的经文，是正式开示善生的法门。

## 2.6 因机赞善

**世**尊闻已，告曰：“居士子，我说有六方，不说无也。居士子，若有人善别六方，离四方恶不善业垢，彼于现法可敬可重，身坏命终，必至善处，上生天中。”

善生子礼敬六方，完全是遵从他父亲的教

诲，每天都照着那样做。这种依教奉行的精神，纯然是孝行的表现，当然是极为难得，并且值得赞善的。然而，如果深一层地看，善生子根本不明白礼敬六方的真正意义。如果有人问他：你为什么要这样礼敬？天天这样礼敬，究竟有什么受益？他根本没有办法给予一个令人满意的答复，因为他自己本来就是一无所知的。由于他不知道礼敬六方的真正意义，他只是这样拜来拜去，又莫名其妙地那样祷告。看起来他好像忙得不得了，又非常辛苦。其实，他那样礼敬六方，等于空拜，祷告也完全是徒然的。

佛陀看善生子那样茫然，不忍心让他那样无意义地拜下去，就特别运用善巧方便开导他，把他摄受到佛法的正道上，以免将大好的时光空过，虚掷宝贵的人生。

佛陀所运用的方便，就是不否定礼敬六方这回事。佛陀告诉善生子“曰”：“我”也“说有六方”，并“不”是“说无”六方的。

佛陀为什么要对善生子这样说？因为善生子也许先入为主，以为自己所礼敬的六方是对的。如果不对他说有六方，他不但不会受教，甚至可能生起反感，那么又怎能摄化他呢？佛陀度化众生所运用的善巧方便，真是稀有难得！

既然说有六方，礼敬六方当然没有任何不对，但是必须善于分别六方，看看哪种六方是值得礼敬的，哪种六方是不值得礼敬的。值得礼敬的才去礼敬，这样的礼敬才有意义。如果不问三七二十一，随便什么都礼敬，那就毫无意义，所以分辨六方是最重要的。

现今有些人，听说山石有灵验就去拜山石，听说老树有灵验就去拜老树，乃至听到什么有灵验就去拜什么。像这样东拜西拜，试问能获得什么呢？

佛陀对善生子说：“居士子”，“若有人”能够“善别六方”，然后才去礼敬六方，那就不是盲礼瞎拜，自然会获得很大的功德。

诸位是佛弟子，礼佛拜菩萨当然是对的，千万不要像善生子那样莫名其妙地礼敬六方。如果随便乱拜，对自己是无益的。

不但要善于分别六方，还要“离四方恶不善业垢”。这里所说的“四方”，有说为东、西、南、北，也有说为“四处”，含有四种处所的意思，不一定是指某个处所。还有一种说法：“四方”是指一切的地方，任何一个地方都包含在“四方”中。尽管这些说法有所不

同，但是都可以被接受。

“恶”是善的反面。“业”就是活动，也有“造作”的意思。我们身心行为的活动，如果不是属于善的方面，就是属于恶的方面。善的行为活动，就是“善业”；恶的行为活动，就是“不善业垢”。

“垢”是指垢秽，含有不清净的意思。不善的恶业，是最肮脏、最龌龊的，所以说为身心上的垢染。

如果礼敬六方，而且对于六方能够善为分别，那当然是很好的。然而，如果在任何地方，身心都染满不清净的垢秽，那还是个像样的人吗？以不清净的身心礼敬六方，又有什么意义呢？

因此，我们不论在任何地方，都不要造作任何恶业。要远离身心的恶行，不但不做不善业垢，还要常常修持种种善行。这样做人，才能聚集种种的功德。

一个人如果身心清净，一切活动都符合净行，而且善于分别六方，那么这个人于“现法”中，就是现在这个时候，一定会受人们敬仰和尊重。人们会认为他是一个好人，是“可”恭“敬”与尊“重”的，不同于行为不端正的人。

这个人不但现在会受到人们敬重，即使

“身坏命终”，也就是这个生命结束之后，“必”然仍旧投生“至”人间的“善处”，或者“上生”到“天”堂“中”，在天上享受种种的快乐。

身坏，表示人们的身体，不能永恒存在，到了相当的时期，身体的各个机能，渐渐地变坏，以致无法维持或治疗，就像机器坏了，无法修理一样，当然就要报废，要继续生存，自然是不可能的。

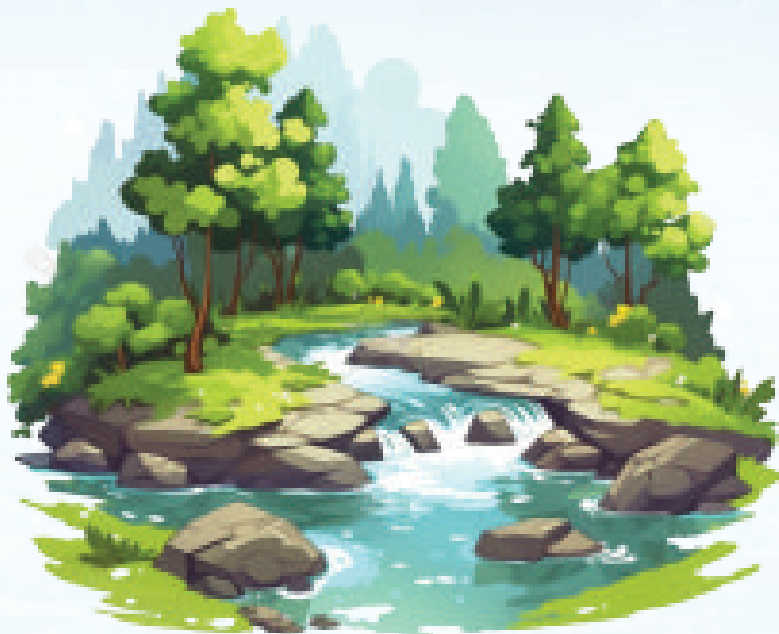
人间为什么称为善处？众生要修学佛法，唯有人间是最理想的，例如：在人间最有机会听经闻法，也唯有在人间才能诵经礼佛。不但三恶道不如人间，即使是三界诸天，也没有一天比人间好。因此，佛陀总是劝人们投生到人间来，不要投生到天上。

我们现今生在人间，可说是最幸福的，希望大家珍惜自己的宝贵人身，勤修佛法以求正觉，千万不要空过这个人生。

如何善为分别六方？之前已经提到了一点儿，接下来还会详细交代。

“离四方恶，不善业垢”，究竟是怎么一回事呢？善生子想必是急于知道的，所以大慈大悲的佛陀立刻为他清楚地说明，让他对这些有个正确的认识。

待续……

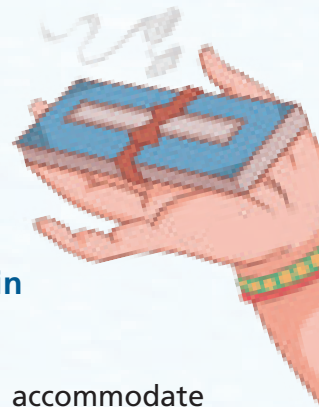


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# Guide for Living as a Lay Buddhist

## *Sigalovada Sutra* (2)

Translation of Venerable Kuan Yan's talk delivered in Mandarin  
at Singapore Buddhist Youth Mission in 1978



### 1. Origin of this Discourse

**This was what I had heard. On one occasion, Buddha was at Toads' Grove, during a teaching trip in the city of Rajagriha.**

In every discourse preached by Buddha, five or six aspects of fulfilment are mentioned at the beginning, but only four aspects of fulfilment are stated in this discourse.

"This was what I had heard" indicates the **fulfilment of hearing**, meaning: I (Ananda) had personally heard this discourse preached by Buddha. It was not originally preached by me.

This declaration serves to inspire faith, for people to be convinced that this discourse was preached by Buddha, so it is worthy of learning, acceptance and upholding.

Ananda was Buddha's attendant, who had personally heard all of Buddha's teachings. Buddha had specially repeated to Ananda the teachings that He preached before Ananda renounced the household life and became Buddha's attendant. With an excellent memory, Ananda could remember clearly all the teachings that he had heard. Therefore, during the compilation of Buddha's discourses at the First Buddhist Council, Ananda was responsible for reciting the discourses preached by Buddha. Moreover, in accordance with the last instructions of Buddha, Ananda began all the discourses with "this was what I had heard", indicating the basis of what he recited.

"On one occasion" indicates the **fulfilment of time**. People recall an incident with respect to the date (year, month, day) on which it happened. Of course, each discourse was preached by Buddha on a certain date. Then, why is the date not specified, but merely stated as "on one occasion"? There are, of course, reasons for this. Different calendar systems are used by different countries in the world. For instance, the Gregorian calendar followed in Western countries is greatly different from the lunar calendar followed in China. Moreover, the concept of time was not given importance in

ancient India. Therefore, to accommodate different time systems followed in different places, the time of Buddha's preaching is not stated explicitly, but just as "on one occasion".

The word "Buddha" indicates the **fulfilment of preacher**. "Buddha" is an Indian Sanskrit word, meaning a Fully Enlightened One, that is, a noble sage who has realised the truth of life and the universe. "Buddha" is a generic term for a Fully Enlightened One in any of the ten directions, but here, "Buddha" refers specifically to Shakyamuni Buddha, the founder of Buddhism.

The **fulfilment of location** is indicated in the line "at Toads' Grove, during a teaching trip in the city of Rajagriha". Buddha often travelled to various places to teach. Regardless of where He dwelled, none of these places was a permanent abode for Buddha.

The big city of Rajagriha was an important place for Buddha's propagation of Truth. Buddha often taught within and outside Rajagriha, the capital of Magadha kingdom which was located in the central part of ancient India. It was a big, well-known city in India at that time.

"Toads' Grove" was the name of a forest. There were many forests around the ponds near the outskirts of Rajagriha. Many toads dwelt in one of these forests, which was thus called "Toads' Grove".

Once, Buddha went on a teaching trip. Just as he reached Toads' Grove, he encountered Sigala to whom He explained the meaning of "wholesome living". It is thus clear that the greatly compassionate Buddha preached to sentient beings everywhere, never missing any opportunity to benefit sentient beings.

### 2.1 Sigala Recounted His Father's Instructions

**At one time, a young householder called Sigala was given last instructions by his father who was on the verge of death. The father**

admonished Sigala skilfully, **“Sigala, after my death, you shall worship the six directions with joined hands, saying, ‘If there are sentient beings in the eastern direction, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me. Likewise, if there are sentient beings in the southern, western, northern, upper and lower directions, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me.’”**

**After hearing his father’s admonition, Sigala assured his father by saying, “Yes, I shall do according to your instructions.”**

This paragraph contains an account of the last instructions of Sigala’s father, for Sigala to pay homage to the six directions daily.

In Chinese Buddhism, a Buddhist householder is called a lay follower. However, in India, any elderly and virtuous person, with exceptional learning and wisdom, could be called an “elder layman”. The term “layman” was not used exclusively for Buddhist householders.

All objects have six directional aspects, regardless of their sizes. For instance, a person has six directional aspects, namely front, back, left, right, top and bottom. His front and back are the southern and northern directions respectively. His left and right are the eastern and western directions respectively. His head and feet are his top and bottom.

All matter, including fine dust and even minuscule particles that cannot be seen with the naked eye, such as atoms and electrons, has six directional aspects. Even matter of immeasurably large sizes, such as the lofty mountains, also has six directional aspects. These six directional aspects are common attributes of all things in the universe.

Sigala’s father wanted his son to worship the six directions, as an expression of reverence for all things in the universe.

“At one time” is a phrase that is commonly used in the Buddhist discourses. Here, this phrase refers to the time when Sigala’s father was on the verge of death.

On his deathbed, Sigala’s father imparted his last instructions to his beloved son. In general, people on the verge of death would give instructions to their children about the family property and legacy matters.

However, the instructions that Sigala’s father gave to his son were unusual. He did not

give instructions about his legacy, but instead admonished his son, **“Sigala, after my death, you shall worship the six directions with joined hands..... may they also pay respects and make offerings to me.”**

Sigala’s father had deep religious faith. He doted on his son, so in particular, he wanted his son to carry on his religious practice and continue worshipping the six directions. This was because Sigala’s father held the view that worshipping the six directions could eliminate disasters, as well as bring limitless bliss.

Parents invariably wish that their children grow up to be wholesome people, so they teach and admonish their children to be good. It is by doing so that they may be considered to have fulfilled their responsibilities of bringing up their children and accomplished a major duty of parents.

If children are unworthy and do not conduct themselves as decent humans, that would mean the parents have not been able to teach and guide their children skilfully. Not only will the children get despised by others, the parents will also get criticised by others. Therefore, parents ought to teach and guide their children well.

Nowadays, children follow new trends and might act in ways that bring troubles upon their parents. On the one hand, it is because children get influenced by unwholesome trends in society. On the other hand, it may be said that the parents have not taught or guided their children skilfully.

Therefore, parents who want their children to become worthy people should emulate Sigala’s father, by inculcating religious values in their children and developing their religious faith, so that they may become positively influenced by religious edification and become good people.

When one pays respects to the six directions, one must be pure in the actions of body, speech and mind. One’s mind should be earnest and sincere, one’s speech should consist of praises and eulogies, one bodily actions should consist in joined hands and prostrations.

The line **“I shall worship and make offerings to them with utmost respect”** has two connotations:

- 1) make offerings with one’s property and wealth throughout one’s life;
- 2) pay respects to all sentient beings equally.

**“May they also pay respects and make offerings to me.”** This means telepathic resonance. All living things have sensory

responses. The mental responses of sentient beings are even swifter. If you demonstrate respect for other sentient beings sincerely, they naturally will reciprocate your earnest sincerity. Conversely, if you deceive people, or treat them viciously without any courtesy or respect, they will certainly reciprocate with vicious, deceptive or impolite attitudes.

The mental activities of sentient beings are formless and can neither be heard nor seen. However, in certain circumstances, especially for people with close relationships or deep affinity, there may be telepathic connection between people, which is a meeting and communication of minds. People are inter-related, so we should care for one another with friendliness. As Buddhists, we should all the more inspire and guide other sentient beings with our wholesome conduct. Only then may we be said to have done our best in conducting ourselves in society.

The above is how one should pay respects to the eastern direction. It should also be the same for paying respects to the southern, western, northern, upper and lower directions. If everyone does so, our world will certainly become harmonious, blissful and stable, without any dispute or war.

Sigala at once replied affirmatively to assure his father, "Yes, I shall follow your instructions dutifully."

## 2.2 The Homage Ritual

**H**ence, after his father's demise, Sigala bathed at dawn, put on clean, linen clothes, took a freshly plucked *darbha* leaf and proceeded to the pondside, where he worshipped the six directions with joined hands and uttered, "If there are sentient beings in the eastern direction, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me. Likewise, if there are sentient beings in the southern, western, northern, upper and lower directions, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me."

According to the account in this paragraph, after the death of his father, Sigala followed and upheld his father's last instructions to worship the six directions.

Every morning, at dawn when the sun had just risen, the devout Sigala first took a bath to cleanse his body and then put on clean, linen

clothes which looked plain and simple.

*Darbha* was considered a holy plant in Brahmanism and used in religious rituals. Sigala held a fresh, newly sprouted leaf in his hand, as an offering for worshipping the six directions. This act also had an auspicious, wish-fulfilling significance.

## 2.3 Encounter with Buddha

**A**t that time, when it was dawn, the World-Honoured One put on His outer robe, took His alms-bowl and entered Rajagriha city to receive alms. Upon entering Rajagriha, Buddha saw from afar Sigala, who had put on linen clothes after his bath at dawn. Sigala was holding a fresh, *darbha* leaf and walking towards a pond. At the side of the pond, he worshipped the six directions with clasped hands and this utterance, "If there are sentient beings in the eastern direction, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me. Likewise, if there are sentient beings in the southern, western, northern, upper and lower directions, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me."

According to the account in this paragraph, Buddha awoke early in the morning. When it was time to receive alms, He went to Rajagriha city. On the way, he saw Sigala worshipping the six directions and heard Sigala's prayers from afar.

"At that time" refers to dawn. "World-Honoured One" is a respectful epithet for Buddha. It means being perfect in wisdom, having extensive merits and vast virtues, as well as revered by all heavenly and human beings.

Buddha and His ordained disciples led disciplined lives, with regular times for waking up, quiet cultivation, alms-gathering and resting. Once, after midnight, Buddha woke up as usual to meditate. At dawn, when it was time for gathering alms, Buddha put on His outer robe, took His alms-bowl and went to Rajagriha city for alms-gathering.

Buddha laid down a rule for a Buddhist monk to have "Three Robes":

1. **five-patch robe**, made from five pieces of cloth, is an undergarment worn for daily activities, which is also a work garment;
2. **seven-patch robe**, made from seven pieces of cloth, is a ceremonial robe

- worn for attending public gatherings;  
3. **outer robe**, worn for alms-gathering and preaching.

These are the three types of robes that a monk has.

An alms-bowl is a vessel for containing “food of an appropriate amount” or “just enough food”. There is no restriction on the size of the alms-bowl, which may be made according to an individual’s capacity for food consumption. A person with a large capacity for food-consumption uses a large alms-bowl, while a person with a small capacity for food-consumption uses a small alms-bowl.

Alms-gathering means to receive food-offerings. This is a special practice in the daily life of a Buddhist monastic. At present, the monastics in countries such as India, Myanmar, Sri Lanka and Thailand still practise alms-gathering to maintain their daily living.

During Buddha’s time, as there was no institutionalised monastery, it was inconvenient and time-consuming for monastics to cook their meals. Therefore, before meal times, monastics went to cities or villages and received food from households, to cope with this bread-and-butter issue.

There is a regulation for alms-gathering, which requires a monastic to gather food-offerings from one household to another household, regardless of whether a household is poor or rich. He should neither shun poor households to receive food-offerings from rich households, nor forsake rich households to receive food-offerings from poor households. Only then can he demonstrate equal treatment towards all lay people.

Sigala was worshipping the six directions at Toads’ Grove in the early morning, when Buddha entered Rajagriha city to receive alms. Buddha had set out from Bamboo Grove and walked towards Rajagriha. From afar, Buddha saw Sigala worshipping the six directions and heard Sigala’s prayers as well.

## 2.4 Buddha’s Enquiry

**Seeing that, Buddha approached Sigala and asked, “Young householder, from which ascetic or brahmin have you received instructions, to do this worship and offering? Who has instructed you to bathe at dawn, don clean, linen clothes, hold a fresh *darbha* leaf, come to this pondside, worship the six directions with joined hands and pray, ‘If there are sentient beings in the eastern direction, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to**

**them with utmost respect, may they also pay respects and make offerings to me. Likewise, if there are sentient beings in the southern, western, northern, upper and lower directions, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me.”**

An ascetic is one who has renounced the household life. This term was used not just for Buddhist renunciants, as there were various ascetic groups in ancient India. An ascetic exerts himself for the purpose of cessation. A Buddhist ascetic applies himself diligently to the Threefold Training in discipline, meditative concentration and wisdom, in order to cease and eradicate the Three Poisons of craving, ill will and delusion. Other religious ascetics also exert themselves to eradicate evils and cultivate goodness. One who has renounced the household life to become an ascetic has, of course, given up worldly fame and wealth. He should focus single-mindedly on diligent spiritual practice and he must not indulge in sensual pleasures, slacken or commit wrongdoings.

In Brahmanism, “brahman” refers to the pure noumenon of everything in the universe. The followers of Brahmanism mainly worshipped a heavenly being called Mahābrahmā and regarded him as the highest god who created everything in the universe. A brahmin was a person devoted to spiritual cultivation in accordance with Brahmanic teachings. He had the responsibility for ethnic culture and education, just like a scholar in ancient Chinese society or a “learned man” as mentioned in Confucianism.

## 2.5 Sigala’s Reply to Buddha’s Enquiry

**The young householder, Sigala, replied, “World-Honoured One, I have not been instructed by any ascetic or brahmin. World-Honoured One, these were the last instructions given to me by my father on his deathbed, in which he admonished me skilfully, ‘Sigala, after my death, you shall worship the six directions with joined hands, saying, ‘If there are sentient beings in the eastern direction, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me. Likewise, if there are sentient beings in the southern, western, northern, upper and lower directions, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may**



they also pay respects and make offerings to me.’

**“World-Honoured One, I dutifully uphold my father’s last instructions to do this worship and offering. I bathe at dawn, don clean, linen clothes, hold a fresh *darbha* leaf, come to this pondside, worship the six directions with joined hands and pray, ‘If there are sentient beings in the eastern direction, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me. Likewise, if there are sentient beings in the southern, western, northern, upper and lower directions, I shall worship and make offerings to them with utmost respect. After I have worshipped and made offerings to them with utmost respect, may they also pay respects and make offerings to me.’”**

This paragraph states Sigala’s reply to Buddha about the origin of this worship practice and the benefits that may be gained through worshipping the six directions. Sigala had never known this before. Neither had his father explained this to him before.

After hearing Sigala’s reply, Buddha found him to be a very pure, naive and filial youth who was hard to come by. At the same time, Buddha knew that Sigala’s conditions for learning the Buddhist teachings had matured. Therefore, Buddha further explained to him the ways for wholesome living.

The above text briefly introduces the circumstances that prompted Buddha to deliver this discourse. The section on the origins of this discourse ends here. The text which follows elucidates the spiritual methods for wholesome living.

## 2.6 Buddha’s Praise of Goodness

**A**fter hearing Sigala’s reply, Buddha said, **“Young householder, I also speak of the six directions. I do not deny them. Young householder, if a person can discern the six directions rightly, as well as abstains from committing unwholesome actions in the four quarters, he will be well-respected and held in high esteem at present. After dissolution of his body upon death, he will certainly be reborn in a wholesome place in the heavenly realm.”**

Sigala worshipped the six directions, entirely because of his father’s instructions and he worshipped in that manner every day. Such dutiful compliance with parental instructions demonstrated filial conduct, which was indeed hard to come by and worthy of praise. However, viewed at a deeper level, Sigala did not understand at all the true significance of paying

homage to the six directions. Due to his ignorance, he would not be able to offer a satisfactory reply at all if someone asked him, “Why do you pay homage in this manner? What exactly are the benefits of doing this homage every day?”

As Sigala did not know the true significance of paying homage to the six directions, he worshipped blindly and prayed without any understanding. He seemed to be very busy with these painstaking efforts. However, his worship of the six directions and prayers were actually all done in vain.

Buddha could not bear to let Sigala continue this futile practice ignorantly and meaninglessly. Therefore, Buddha advised Sigala with skilful means, to guide Sigala onto the right path of Buddhist teachings, so that Sigala would not waste his time and this precious human life.

The skilful means that Buddha used was not negating the homage to six directions. Buddha told Sigala, “I also speak of the six directions. I do not deny them.”

Why did Buddha say that to Sigala? This was because Sigala might have a preconceived idea that the six directions to which he paid homage were right. If Buddha did not affirm the six directions, Sigala might not be receptive to Buddha’s edification and might even feel repulsive, then how could Sigala be edified and transformed in thinking? The skilful means that Buddha used to edify and transform sentient beings were indeed exceptionally unique!

Since the six directions were affirmed, there was certainly nothing wrong in paying homage to the six directions. However, one must discern the six directions rightly, to identify which six directions are worthy of paying respects and which six directions are not worthy of homage. One should pay homage only to the six directions that are worthy of respect. Only then will one’s homage be meaningful. If one pays respects to anything randomly and without any understanding, that homage will be meaningless. Therefore, it is of utmost importance to discern the six directions rightly.

Nowadays, there are people who worship mountain rocks or old trees which are rumoured to produce efficacious results. They would readily worship anything that is said to be efficacious. They worship this and that, but what can they gain from doing so?

Buddha told Sigala, “Young householder, if a person can discern the six directions rightly before paying respects, then that is not blind worship and one will certainly gain greatly

virtuous merits.”

As Buddhist disciples, it is certainly right for us to pay homage to Buddhas and Bodhisattvas. However, do not pay respects to any six directions randomly and without any understanding like Sigala. One will not gain any benefit at all if one worships at random.

Not only does one have to discern the six directions rightly, one also needs to refrain from defiled, unwholesome actions in the four quarters. The “four quarters” have been interpreted to mean the four directions, namely north, south, east and west. These “four quarters” may also refer to any four places. There is also another interpretation of “four quarters” as all places, that is, any place may be included in these “four quarters”. These different interpretations are all acceptable.

The volitional actions of one’s mind-body are either wholesome or unwholesome. Unwholesome actions are “defiled”, as they are most filthy, impure and despicable, contaminating one’s mind-body.

It will be excellent indeed, if one could discern the six directions rightly and pay homage to these six directions. However, wherever one may be, if one’s mind-body is contaminated with defilements, would one be a decent human? Would it be meaningful at all to pay homage to the six directions with an impure mind-body?

Therefore, we must not commit any unwholesome action, regardless of where we are. We must steer clear of unwholesome conduct, whether in mind or body. Not only must we refrain from unwholesome, defiled actions, we should also cultivate and uphold wholesome conduct constantly. It is only by conducting ourselves in this manner that we can accrue virtuous merits.

If a person is pure in mind-body, acts in full compliance with pure conduct, as well as discerns the six directions rightly, he will certainly be well-respected and highly esteemed at present. He will be considered a good person who is worthy of respect and esteem, as he is different from those who are not upright in conduct.

Such a person will not only be respected by others now, even after dissolution of his body upon death, he will still be reborn in a wholesome place in the human realm, or in a heaven where he will enjoy celestial bliss.

Human bodies cannot last forever. After a period of time, the various functions of one’s body will gradually deteriorate until they cannot be maintained or healed, just like a machine becoming spoilt and not repairable. Then, it has to be abandoned of course, since its continued existence is certainly impossible.

Why is the human world called a wholesome realm of rebirth? Only the human realm is the most ideal place for sentient beings to learn and practise the Buddhist teachings. For instance, one has the highest chances of encountering the Buddhist teachings in the human realm. It is only in the human realm that one can pay homage to Buddha and recite Buddha’s discourses. The Three Unwholesome Realms (realm of animals, realm of hungry ghosts, realm of hell beings) are inferior to the human realm. None of the heavens in the Three Worlds (World of Desires, World of Forms and World of Formlessness) is superior to the human world. Therefore, Buddha always advised people to seek rebirth in the human realm instead of the heavenly realm.

It may be said that we are most blessed to have been reborn as humans in our present lives. I hope that everyone values his precious human rebirth and cultivates diligently according to the Buddhist teachings for the attainment of Enlightenment. Do not live this human life in vain.

How does one discern the six directions? This has already been mentioned in brief earlier. More detailed explanations will be provided later.

How exactly does one steer clear of unwholesome, defiled conduct in the four quarters? Sigala must have been anxious to know this, so the greatly compassionate Buddha explained this clearly to him at once, enabling him to gain right understanding of these aspects.

*To be continued in next issue...*



## 君子务本，谈戒三毒(60)

我们继续探讨龙树菩萨的《缘起心要颂》，这主要是从十二因缘的三世因果原理，来论证生命现象与本质的关系。这个道理，是佛教真理与方法中最核心、最关键的精华，所以有人会觉得很深奥。其实，这是正常的，为什么呢？因为佛都说“缘起甚深”了，当然不是那么轻易就能明白的，但只要正确认识和掌握“缘起法”的智慧，就能获得正确的观念和认知，并且掌握辨别真伪的智慧。

换言之，只要对缘起法有正确的认识和理解，就知道怎么透过现象来看本质，怎么觉知、认识和透视生命的缘起现象，来理解和觉醒生命的真相。因为只有觉醒了，才能获得究竟的解脱。

我们在学习和观修“缘起法”的过程中，认识和觉知显现的现象，其实是原本如此的光明觉性，这就是“缘起当体即是空性”。但是这个觉性本心，是远离一切妄相的，所以我们对空性真理的领悟，是清净心的显现境界。所谓“心净则国土净”，心清净，看到的世界也是清净的。因此，觉醒的心体，就像东升的日出一样，是原本光明的状态；而显现的现象，就像太阳的光辉，普照大地万物。作为真理性认识的“空性”是真理论；而作为现象认识的“缘起”是方法论。接着，我们对于《心经》中的色、空关系进行分析，让我们更清楚地认识显现的现象与空性的真理。

第一句“色即是空”：色境显现是空性，因为缘起色境，当体就是空性，可见这色境，不是指眼等五根认识外境之前所显现的外境，而是指第六意识分别之前所显现的“影像”。这六尘缘影，就像幻化的影像，是如梦如幻的。这影像的本质是什么呢？现象显现的本质，其实就是分别心，分别心只是分别，没有自性，所以说“色即是空”。

第二句“空即是色”：空性的本质是色境显现，因为影像虽然不是外境，但在因缘聚合时，意识可以显现出外境的明显影像，所以“空即是色”。这个影像本来是第六意识所现的色法影像，而愚痴的凡夫却误认为是外境自相存在的色法。因此，前两句可以破除对影像和外境一体的执著。

第三句“色不异空”：色境与空性没有差异，因为这个影像色法以外，并没有别体的实在外境存在。这里的“空”，是指无实有的外境，并不是什么都没有的单空。

第四句“空不异色”：空性与色境没有差异，因为没有真实如幻的外境显现，也没有他体的意识前所显现的外境影像。这两句话能破影像色（分别心）的认知，没有真实外境是别别他体事物的执著。

从以上的分析可知，影像色境与空性本质是非一非异的关系，在学佛修行中，每当起心动念时，可以根据这种方法（分别心和分别心的对境非一非异）来对治。承认影像本质，就是分别心，因此表面上说影像和外境的关系，其实，它所观察的正是分别心和外

境的关系。

“色”，不仅代表五蕴，连宇宙万有、形形色色都包含在内，因为宇宙万有，没有离开“我”的性海，浑为一体，全体都是色。“我”的受、想、行、识，是无相之相，也是色。内外两种色，都是因缘生的，本来无自性，无实体，不可得，根本是性空。

现前当下虽然是如幻如梦而存在的，但毕竟是不可得的，所以即色即空，并不是在色之外另外有个空性可得。参透上面所说的空义之后，你就知道这个意义了。心的形形色色，也是五蕴的流转，而色的形形色色，完全如空中花，缤纷乱舞，就像放映电影一样，一幕接着一幕，总是有而不可得。

总之，“色不异空，空不异色”这两句，主要是说明对空性的真理性认识，绝不能只是理解为空无的“空”。觉悟空性，是醒悟和认识生命的真相，是空明不二的觉醒。色与空其实是无二的，这是生命的真相，也就是一真法界的圆满觉醒。

别把这四句看成玄妙的道理，这其实是普通、寻常的道理。你只要认明“一切是因缘生、无自性、无实体、不可得，所以是性空”。不但色是这样，其余的感受、想像、行为和意识四蕴也是这样的。

不但五蕴是这样的，宇宙万有的有相相，与十八界、十二因缘、四谛法、六度万行的智得等无相相，一切都是性空。但是凡夫执有见，所以说色不异空；而二乘人执著空空，所以说空不异色；还有菩萨未曾会通不二，所以说色即是空，空即是色，总是破他们的法见。当我们明白法见也是本来空性，那就了无挂碍。以上说的道理，是为了会通色空不二的道理。

一位学僧请示赵州禅师：“色即是空，空即是色，这个道理怎么理解和诠释呢？”赵州禅师回答：“碍处非墙壁，通处没处空；若人如是解，空色本来同。”

学僧听了偈颂后，还是不理解。于是，赵州禅师又说：“佛性堂堂显现，住性有情难见；若悟众生无我，我面何如佛面？”

学僧还是不明白地问：“禅师，我问您的是‘色即是空，空即是色’的道理呀！”赵州禅师两眼圆睁地说：“色即是空，空即是色！”学僧顿时大彻大悟了。

世人看到的物质境相，在佛法中叫“色”。色法都是依因缘条件组合的，不能单独存在，所以没有自性可得，这不可得就是空性，色的当体是空性，这是“色即是空”的意思。空不是什么都没有，而只是不执著，不认假为真，就像虚空能包容一切万物，所以说“真空不碍妙有，妙有不碍真空”。

凡夫错误认为一切法有实体，处处障碍，所以认假为真，起惑造业，自作自受，无法贯彻现象与本体。他一旦体悟诸法无我，缘起性空，就知道“佛心就是我心，我心也就是佛心”。

# 沉默

**做**人，应该学习沉默，不要多嘴多舌，说个不停。沉默，并不表示自己不善于说话。沉默，其实是拥有大智慧，并且用于最适当的时候，不把生命浪费在闲谈和争论中。

有人说：沉默是做学问的最好方法，天下事物纷繁杂乱，非默思不足以“审之精，见之审，得之深，执之固”。

沉默为什么有这样的功效？明代苏伯衡(1329-1392)说：“默则无虑，默则无欲，默则无为。无为则一，无欲则明，无虑则静。静则足以制动，明则足以烛奥，一则足以御烦。默也者，心法也，故善学者务之。”

佛陀的尊称“释迦牟尼”，意译成中文是“寂默”。佛经中提到三种寂默，就是身寂默、语寂默、意寂默，身、语、意三业都寂默。这显示三业相应的烦恼都已经永远止灭了，所以佛陀的尊称“释迦牟尼”意译为“寂默”。正因为如此，佛陀被尊为释迦族中的圣者（牟尼）。由此可知，成佛的寂默，远远胜过世人的沉默。

## Keep Quiet

**O**ne should learn to be quiet, instead of being talkative. Keeping quiet does not indicate that one is not good at talking. Keeping quiet actually demonstrates great wisdom, to be used at the most appropriate time, instead of wasting one's life in chit-chat and arguments.

There is an ancient saying that silence is the best way to learn, as worldly things and affairs are numerous and complicated; without quiet contemplation, one will not be able to investigate their intricacies, gain understanding and deep insight, or retain the acquired knowledge.

Why does silence have such effectiveness? There is a saying by Su Boheng(1329-1392) who lived during the Ming Dynasty in China, "By being silent, one has no worries, no craving, no deliberate exertions. Through wise inaction, one achieves oneness. Without craving, one achieves clarity. In the absence of worries, one is calm. Calmness enables one to restrain impulses. Clarity enables one to illuminate the profound. Oneness defends one against afflictions. Silence is a method of mental cultivation, so the learned ones devote efforts to silence."

Shakyamuni Buddha's name, which literally means "enlightened sage of the Shakyan clan", is figuratively translated as "tranquil stillness" in Chinese. According to the Buddhist scriptural texts, there are three kinds of tranquil stillness, in body, speech and mind respectively. This indicates that Shakyamuni Buddha had put an end to all afflictions of body, speech and mind, so his name is figuratively translated as "tranquil stillness" and he was venerated as the "enlightened sage (muni) of the Shakyans". It is thus clear that the tranquil stillness of Buddhahood surpasses any worldly silence.



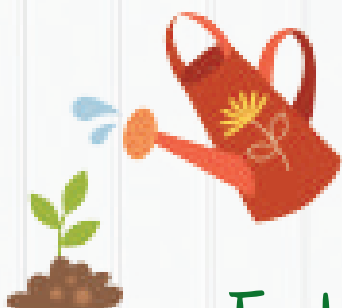
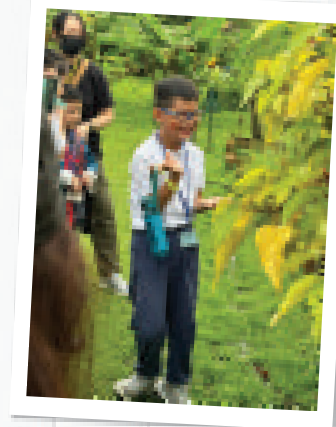
# 福慧佛学教育中心

青草绿叶好空气，大家一起去郊游！

6/10/2024



本中心的儿童佛学班师生，游览Bollywood Farms有机农场，欣赏田园风光，认识各种蔬菜与水果的特质，并且亲手种植盆栽。这是本中心为小朋友们庆祝儿童节所主办的户外活动。



## Fu Hui Dharma Education Centre An Outing to the Rustic Countryside 6/10/2024



In celebration of Children's Day, our Dharma Class teachers and students went on a field trip to Bollywood Farms. Amidst the serene greenery, our students had an enriching experience in which they learnt about local produce and had fun with Do-It-Yourself planting in pots.



# 精进一日修

16 / 11 / 2024



《**精**进一日修》以念诵《药师经》为主，总共有113位学员参加。大家认真聆听师父们的开示，精进共修，在庄严肃穆的修持中，提升正知与正念，净化身心。许多学员更是第一次体验忏摩和过堂用斋。

修行的第一件大事就是消除业障，就像用碗盘装食物前，必须先清洗碗盘。如果修行时能保持正念与身心安详，在清醒当中就有明晰，在明晰中就会觉醒。学员们念诵《忏悔偈》，每念一句就礼佛一拜，反省自己身心的不良造作，发露忏悔，并且观想佛菩萨慈悲地接受自己的忏悔。学员们静心反思，通过一句一拜，净化身心。

过堂用斋，是将进食作为一种修行方法。学员们在庄严肃静的环境中集体用餐，专心吃饭，从中学习感恩惜福，慈悲平等，知足节约，内观自省。

在师父们的慈悲关怀与策励下，以及同修的精神共勉中，学员们精进地完成一日修，体验身心的庄严与安稳。一日修结束前，学员们总结自己当天的修行点滴，并且分享心得，法喜充满。



# One-Day Intensive Retreat

16 / 11 / 2024

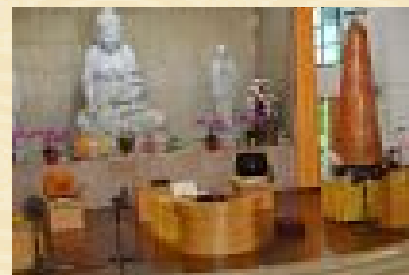


**113** devotees participated in this One-Day Intensive Retreat, in which the spiritual practices were based on *Discourse on the Healing Buddha*. Under the encouraging guidance of our monastic community of nuns, the participants applied enthusiastic energy and mindfulness in spiritual practices for mind-body purification. For many participants, it was the first time that they experienced repentance and the monastic way of taking meals.

The first, major prerequisite for spiritual practice is clearance of karmic obstacles, just like cleaning a bowl or plate before placing food in it. In spiritual practice, if one can maintain right mindfulness and tranquillity, clarity will arise in the sobriety and give rise to spiritual awakening. The participants recited the *Repentance Verse*, making a prostration after each line, as well as reflected upon the unwholesome deeds that they had committed in mind-body, revealing them through honest repentance and visualising that the compassionate Buddhas and Bodhisattvas accept their sincere repentance.

The monastic way of taking meals is a form of spiritual practice. The participants ate their meal with solemn mindfulness, in the course of which they learnt to cherish blessings, reduce wastage, as well as cultivate appreciative gratitude, equanimity, contentment and constant self-introspection.

Under the compassionate instruction of our monastic community and with mutual encouragement from fellow practitioners, the participants completed the retreat with spiritual joy. They penned down their self-reflection and had a sharing session at the end of this refreshing experience of mind-body dignity and serenity.



# 活在当下

古时候，一个年轻人千里迢迢去探访一位开悟的老禅师。年轻人好奇地问：“师父，请问您开悟之前都在做些什么呢？”

老禅师回答：“砍柴、挑水、做饭。”

年轻人又问：“开悟后，您又在做些什么呢？”

老禅师还是回答：“砍柴、挑水、做饭。”

年轻人听了，疑惑不解地说：“那不是一样吗？”

老禅师说：“其实不一样！开悟之前，我在砍柴的时候想着挑水，挑水的时候挂念着做饭，做饭的时候又惦记着砍柴，总是没有把任何事情做好。开悟之后，我认真地活在当下。挑水的时候，我认真地挑水。砍柴的时候，我专心地砍柴。做饭的时候，我投入地做饭。”

保持正念，活在当下，用心生活，专注做好当下的每件事，这样修行才能有所成就。”



## Live Mindfully in the Present Moment

In the ancient times, a young man visited an enlightened Ch'an Master.

The young man asked curiously, "Master, what did you do before getting enlightened?"

The Ch'an Master replied, "Cut firewood, fetched water from the well and cooked meals."

The young man then asked, "What have you been doing after getting enlightened?"

The Ch'an Master gave the same reply, "Cut firewood, fetch water from the well and cook meals."

The perplexed young man asked, "Isn't that the same as before?"

The Ch'an Master replied, "Actually, it is not the same. In the past, when I cut firewood, I kept thinking about fetching water from the well. When I was getting water out of the well, I worried about cooking the next meal. When I was cooking, my mind was concerned about the task of cutting firewood. As a result, I always could not do anything well. After getting enlightened, I live mindfully and earnestly in every moment. When I fetch water from the well, I do so earnestly. When I cut firewood, I do so with full attention. When I cook a meal, I apply my mind wholly to the task."

Maintain right mindfulness and live mindfully in the present moment. Focus attention on what we are doing in the present moment. Only then can we gain accomplishments in spiritual cultivation.

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