

2025年3月 (佛历2568年)

73

慈恩

GRACE QUARTERLY

FU HUI BUDDHIST CULTURAL CENTRE

MCI (P) 011/07/2024

ISSN 1793-4664

慈恩物语 GRACE TALK

## 多闻熏习

学佛，需要多闻熏习。各位听闻佛法，千万不要怕听不懂或看不懂，只要有耐心，不断地学习下去，听闻久了，熏习多了，我们对于佛法的认识会逐渐充实起来，自然就能深入佛法的精髓。

开始学习时，我们往往只是了解一点儿，就以为自己学得很不错，可是再继续学下去，却可能觉得不如从前了解得那么多，因而感到气馁。这是“山穷水尽疑无路”的境况，似乎已经到了尽头，再也没有路可以走了，但是你如果突破这个瓶颈，继续前进，就会发现“柳暗花明又一村”，原来还有更光

明的道路可以走。修学佛法，也是如此，当你从浮浅的认识，达到深入的理解，自然会法喜充满。

学习佛法，不论是中观、唯识、禅宗或其他宗派的学说，除非我们有大宿慧，否则是不可能完全不感到困难的，因为各学说的名相纷繁，哲理深邃，但是如果你能克服这一关，就能成功地修学佛法！学习佛法有什么困难呢？问题只在于我们是否有耐心与恒心学习！因此，我诚恳地希望各位安心学习佛法，不要畏惧困难！

- 演培老和尚

## Habitual Impression in Learning Dharma

As Buddhist practitioners, we need to read and listen to Dharma (Buddhist teachings) often, as such habitual impression facilitates Dharma-learning. Even if we do not understand what we hear or read, we should not be discouraged. As long as we continue to learn patiently, with habitual impression of Dharma through reading and listening, our knowledge of Dharma will be gradually enriched and we can certainly penetrate the profound essence of Dharma.

When we start learning, we invariably think that we have learnt well once we gain some understanding. However, as we try to learn more, we may find ourselves making less progress and thus get discouraged. It seems as if we have reached the end of the path of learning. However, if we break through this bottleneck and continue learning, we will discover even

brighter paths ahead. It is the same in learning Dharma. When we progress from superficial knowledge to in-depth understanding, we will be imbued with Dharmic joy.

**In learning Dharma, whether we learn the teachings of Madhyamaka, Yogacara, Ch'an or other schools of Buddhist thought, it is impossible for us to encounter no difficulty at all,** unless we have profound wisdom from past lives. This is because of the complex terminologies and profound philosophies in each school of thought, but if we surmount this hurdle, we can master Dharma! Is it difficult to learn Dharma? The crux lies in whether we persevere in learning Dharma patiently. Therefore, I earnestly hope that you will settle your mind in learning Dharma, without fear of any difficulty!

~ Venerable Yen Pei

02 谛观文选 Yen Pei Essay  
法显三藏法师

07 谛观文选 Yen Pei Essay  
Tripitaka Master Faxian

14 凡愚僧智 Yen Pei Wisdom  
演培老和尚的做人艺术  
(70) 还本心源，三身一体

16 世说法语 Dharma Talk  
在家佛教徒的生活指南  
—《佛说善生经》白话解 (3)

18 Guide for Living as a Lay Buddhist  
— Sigalovada Sutra (3)

21 人生佛法 Living Dharma  
母亲  
Mother

22 法音宣流 Dharmic Resonance  
君子务本，谈戒三毒 (61)

23 活动信息 Event Update  
青少年佛学营  
Youth Dharma Camp

24 每日静思 Daily Meditation  
石缝间的小花  
The Flower in a Rock Crevice

# 法显三藏法师

演培老和尚讲于1982年9月19日以及10月17日，新加坡福慧讲堂

## 一、绪言

**朱**士行（公元203—282年）是中国第一位出家以及西行求法的人。在朱士行之后，西行求法的风气，突然在晋末宋初隆盛起来。许多高僧大德，不惜牺牲一切，毅然决然地踏上西行求法的征途！

古代的海陆交通，都极艰险难行，尤其是从中国以陆路前往佛法的发源地，不但需要渡过漫长的流沙，而且需要攀越崇高雄岭，并不如想像中那么容易。在西行求法的大德当中，有些固然安全地返回祖国，并且翻译出大量的三藏教典，以饶益中国的学佛者，有些则根本没有到达目的地，或者到达目的地而却为法亡身，连尸体都找不到。试想古人求法是多么艰难，可是现代的学佛者，不但不愿意远行求法，即使是到近处听闻佛法也提不起劲，怎能比拟古德为法的热忱？

接着向各位介绍的，是在中国东晋时代远赴印度求法的法显（公元337—约422年）三藏法师。

## 二、三岁出家

一个人在童真年龄发心出家，那是极为稀有难得的，而法显三岁就出家，这在佛教史上并不多见。出家，需要有相当的善根，没有善根因缘，根本不可能出家。三岁出家的法显，当然不清楚出家的意义，但他肯定是有善根的。

在法显出生之前，他的父母已经生过三个男孩，可是他们都在三至五岁间就亡命了。已过知命之年的父母，极为痛心，自然希望再生一个儿子，以延续家族的香火。

经过一段时间，母亲又生了一个男孩。父母很高兴，他们依照当地的风俗，在法显诞生三天后，设宴三日。亲属们入席时，附近寺庙的老和尚不请自来，他既严肃又婉转地对法显的父亲说：“恭喜你又生麟儿！你生了孩子，当然希望他长命百岁，可是为了三日宴客，却屠杀那么多鸡鸭猪羊。结束畜生的生命，于理既说不过去，于情又何忍于心？这样做并不是为孩子庆祝，而是造恶，怎么能使孩子延年益寿呢？”

老和尚的话，真是一语惊醒梦中人，使法显的父亲毛骨悚然，不知所措，他诚惶诚恐地说：“师父的话完全是对的，但事已如此，应当怎么办？”

“为了自己以及孩子，你们从今天起就戒杀茹素，不要再贪口腹。”老和尚回答。

之后，老和尚经常来为法显诵经与祝福，法显无病无痛地成长。法显三岁时，老和尚就剃度他。法显的父母只剩下这个儿子，当然舍不得让他出家。他们经常去寺庙，把法显抱回家里小住。

说也奇怪，法显住在寺庙时，非常活泼，没有任何病痛，但是一回到家里就疾病缠身，有时还患重病。父母爱护儿子，就又把法显送回寺庙。一回到寺庙，法显的病就痊愈。这样的经历不断重复，使父母不得不相信其中必有道理，但他们仍然不忍心让年幼的孩子住在寺庙里。

父母以为儿子回到家里就生病，也许是由于住宅的风水与小孩的命运相冲，于是他们就在住屋外面，另外建一幢别致的小房子，供儿子回来时居住。

新房子建成后，并不能让法显免除病痛。父母每次把法显接回家，他还是立刻生病。为了让孩子平安地长大成人，不受疾病的折磨，父母只好让心爱的儿子住在寺庙里。其实，这是由于法显有出家的善根。

法显十岁时，父亲病逝。法显回家奔丧，丧事办理完毕，他的叔父说：“你的父亲已经去世，家里只剩下母亲。她一个人维持生活并不容易，年老无依也会感到寂寞。你应该留下来陪伴母亲，小小年纪出家做什么？”

法显回答：“我不是因为有父亲而出家，自然也不会因为没有父亲而还俗。我出家，是因为我感到社会紊乱，世俗生活没有意义，所以我觉得还是出家比较好！”

叔父觉得法显这番话有道理，就不勉强他还俗。之后，他的母亲也去世。他回家去料理丧事后，就安心地住在寺庙里。

## 三、勇敢过人

**法**显是山西临汾西南平阳县人，俗家姓龚。出家沙弥有许多劳作，法显当沙弥时，必须在田里干活。

一次秋收时，法显与十个沙弥，去田里收割谷子。大家正忙得兴高采烈时，忽然一群盗贼持刀来抢夺他们所收割的谷子。盗贼来势汹汹，把沙弥们吓得魂飞魄散，四处奔跑。唯有法显，处变不惊，他义正辞严地对盗贼们说：

“你们要一些谷物充饥，这有什么问题？要拿就拿吧，为什么手持大刀来吓人？”

法显还未超过二十岁，但是声音响亮，犹若洪钟，使盗贼们愣住，不敢妄动。他们不知道法显是何方神圣，年纪轻轻，竟然那么大胆，令他们暗暗敬佩！

为了感化盗贼们，使他们改邪归正，法显继续说：“世人的贫富贵贱，都是有其因果的。你们现在遭受饥饿的果报，是由于过去没有布施，但是你们仍然不知施舍，反而来抢夺寺庙所种的稻谷，造下更重大的罪恶，将来的贫穷之苦，会比今生更严重。你们不知道因果循环的道理，我真是为你们担心！”

年轻的法显，不畏残暴，他不等盗贼们的反应，就掉转头，从容不迫地走向寺庙。

盗贼们被法显的话深深感动，而且惭愧不已。他们既不伤害法显，也不取一粒谷子，空手离去。

长安大寺（大石寺）的僧众，对于法显的无畏举动，无不真诚地佩服，认为那不是一般人所能做到的。这个消息传出寺外，人们对法显致以最高的敬意，并且给他一个特殊的光荣头衔，称他为僧中的“杰出英雄”！法显当沙弥时，就有如此非凡的表现，长大后必然成为杰出的僧人！

## 四、求法动机

**法**显度过十七年的沙弥生活，二十岁时受具足大戒，成为比丘，开始学习与了解佛法真义。经过短时期的学习，他发现传来中国的佛法，不论是经或论，都有很多错误，也多数不完整，使中国人对于佛理，难以深入了解。

佛法是从印度向外流传的，印度是佛法的发源地，要

全面地了解佛法，唯有到印度去寻求与学习，除此之外，没有其他的办法。自从法显师有了这个念头后，去印度求法的意愿，就时时盘旋在他的脑海中，无法抹去。

那个时期正掀起求法的热潮，许多具有深湛学问的僧人，如康法朗、竺法乘、于法兰、竺法念、慧常、慧辩、慧睿、智严、智羽、智远等大德，“意在搜寻经典，或旨在从天竺（印度）高僧亲炙受学，或欲睹圣迹，作亡身之誓，或远诣异国寻求名师来华”，而先后到印度求法。他们当中得以生还回国的，对于中国佛教都有巨大的贡献！

因此，法显师西行求法的宏大志愿更加坚定，不达到目的就不罢休。当时有一位晚年出家的道整法师，在长安大寺与法显师讨论佛法，非常相契。两人都认为律藏非常重要，因为戒律是佛法的慧命所寄，怎么能不寻求完整的律藏来中国？

法显师与道整师再三讨论后，决定不惜生命，去印度求法，特别是求取全部的律藏。这个消息传出，又有慧景、慧应、慧嵬三位法师加入，一起西行求法。他们一行人在东晋安帝隆安三年（公元399年），从长安大寺出发。寺主和僧众，除了为他们诵经，祝福他们平安往还，还举行隆重的欢送大会。地方上的各级长官以及民众，也都参加欢送行列。五位法师西行所负的任务，极其艰巨。他们冒着生命的危险，踏上求法的征途，没有大愿力是不可能做到的！

五位法师离开长安后，首先到达张掖。张掖属于甘肃省，位于威武县西北，在当时中国通往西域的交通要道。这段路程相当顺利，法师们并未感到困难。张掖的僧众，知道他们即将到达，特别在路上迎接他们到寺内休息。在张掖又有多五位法师——僧绍师、智严师、宝云师、慧简师和僧景师，加入西行求法的阵容。他们早就有西行求法的志愿，但是由于感到行程艰苦而未曾采取行动。五人见到法显师等不畏艰辛地远赴印度求法，也乐意同行。因此，原本是五人的求法团，增加至十人。

## 五、法侣聚散

十人的求法团，欢欢喜喜地从张掖出发。他们到达的第一站，是属于甘肃省的敦煌。敦煌的太守李浩（又名李嵩），是虔诚的佛教徒，对于僧人相当尊重。长安方面曾经发信给李浩，请他照应赴印度求法的五人求法团。太守收到信后，就为法显师等五人，准备渡过流沙的一切所需。

法显师等一行人来到敦煌，太守看见十个人，不免感到为难，因为他遵照长安的来信，只是准备五人所需，却出现了多五个人，他一时又如何准备呢？

宝云师觉得不能给太守太多麻烦，就对法显师说：“你们原先五人先走，我们其余五人会设法跟上来。”

其余的人认为那是最好的办法，不过既然要分离，就必须约定在一个地点会合，否则他们怎么再结伴同行？

智严师提议：“我们在乌夷国（位于新疆省极西，就是现今的乌耆县）会合，然后再一同越过葱岭西行。”

十人商量后，决定分为两队：智严师等一队五人，留在敦煌等候时机西行；法显师等一队五人，由太守派遣的使者护送，越过沙漠。同行的法侣们，由此分散。

法显师等一行五人，踏上艰难的行程。沙漠并不如平地那样容易行走，四周唯有茫茫无际的流沙，不但上无飞鸟，下无走兽，而且如果不幸遇到热风，就会丧命，没有人能侥幸生存。他们走在沙漠中，有时不知道方向，只

能借日落日出来辨别方位，或以残留的人骨作为去向的指标。有时狂暴的大风忽然吹来，如果不善于躲藏，就会被风吹到空中而迷失。沙漠的气候冷热无常，更是难以忍受，如果身体不健壮，同样会丧失性命。没有强毅不拔的意志、坚定不移的信念，就不可能度过这些险难！

法显师等人在沙漠中行进，不知遭遇多少风险，忍受多少苦难，经历了十七天的时间，终于走出沙漠，抵达鄯善国（现今属于新疆），在那里稍作逗留，再经过十五天的行程，才到达乌夷国。

乌夷国的人民对于佛法不大信仰，那里有几间寺庙，庙里的生活很清苦，外来的僧侣只能挂单三天。为了等待其他五位法侣，法显师等人只好在各寺庙轮流挂单，到了没有寺庙可以挂单时，唯有通过化缘，获取粮食，以解决日常的生活所需。这样一等再等，整整等了一个多月，仍然不见其他五人到来。

在同行的法侣中，有人等得不耐烦，于是法显师安慰大家：“我们要有耐心，更要有信心，相信他们必定会来。我们再等一个短时期吧！”

一个月转眼又过去了。一日，慧嵬师从外头化缘回来，兴奋地说道：“我们可以继续前进，其他五位都来了！”

十人分散而再相聚，当然很欢喜，但是刚到的慧简师发现先到的五人自食其力，他就想到前途会有更多、更大的困难，于是他对法显师说：“不如我们这队五人先去高昌国（现今的新疆省吐鲁番市），设法筹一点儿旅费，再回来这里？”

与法显师从长安同行的慧嵬师，也对法显师表示：“我在高昌有一些认识的人，不如让我与慧简、智严一起去高昌？远行异国，人地生疏，没有一点儿旅费是不行的。”

其余七人并不乐意再次分散，但是三人的意志已经坚定，法显师只好让他们去高昌国。三人离去后不久，法显师等七人获得公堂经理符公孙的护持，提供他们沿途的费用，让他们安心地继续行程。途中没有居民，沙行同样艰难，经过三十五天的奔走，七人终于到达于阗国（现今的新疆省和阗县）。

于阗是佛教盛行的国家，对于僧人相当尊重，所以他们在那里受到礼遇。他们在于阗稍作停留，就又分路而行；道整师、慧景师和慧应师三人，由此前往竭叉国，僧绍师跟随一位胡僧奔向罽宾国（现今的印度克什米尔），法显师、宝云师和僧景师三人，则前往子合国，经过于摩国（现今的奇灵卡），之后也到达竭叉国。于是六人会合，再向葱岭行进，其间不知翻越了多少崇山峻岭，渡过多少大小河流。葱岭没有冬夏的分别，终年积满白雪。根据传说，山中有毒龙，如果稍微违逆其意，它就会吐出毒风雪雨、飞沙砾石。遇到这些侵袭的人，无不丧命。

山上终年积雪，因此土人把它称为“雪山”。山路不但崎岖难行，而且壁立千仞。站在悬崖上望下去，根本看不到山底，稍微不小心就会跌下去，粉身碎骨。其间还有数十处悬于山壑间的绳桥，攀附而过时如果松手，就会跌落山底，连尸体都找不到。

法显师等人秉持着愿力，无所畏惧地前进。他们的艰险路程，是过去汉朝时代的外交家张骞、甘英等人出使时所未曾走过的。法显师等人竭尽最大的努力，越过葱岭，接着又必须翻越小雪山。小雪山异常寒冷，慧景师病倒，因此他们又不能前行！

慧景师病倒时，法显师去朝礼圣迹，还没回来。僧景、宝云、慧应三师，在参礼佛钵寺后，竟然说要回国。照顾慧景师的道整师伤感地说：“慧景师病得这样，法显师朝圣而尚未回来，你们这时怎么可以说要回国？我们在外远行，为什么不能互相关照？”

然而，三人回国的意志已经坚定，他们去探望卧病的慧景师后，不等法显师回来就毅然离去了。原来十人的求法团，只剩下三人。慧景师病卒后，只有法显师和道整师二人，从小雪山向印度迈进，可是到了中印度，道整师决定不再回国，不知是由于路途难行，或是他要在佛国修行，最后只剩下法显师，一个人携带佛经回国。

慧景师在小雪山冻死，可说非常悲壮，因为山上的寒冷，并不是一般人所承受得了的。他们一行人来到小雪山，慧景师首先感到寒冷，无法承受。然而，在渺无人烟的雪山上，又有什么办法可以挽救？法显师解开行李，拿出铺盖，让慧景睡在里面，稍为御寒。

慧景师自知不行，一再催促法显师和道整师：“你们赶快走，不要因为我的病而死在一起，你们求法更要紧！”

慧景师声嘶力竭地说，但是法显师不忍心离弃慧景师，直到慧景师咽下最后一口气，法显师与道整师才带着无限的悲伤继续西进。

## 六、遇到灵异

**法**显师西行，求法固然是他的心愿，朝礼圣迹也是他的诚意，所以他一踏入北印度，只要有佛陀圣迹的地方，他都一一去朝礼。法显师与道整师二人越过雪山，途中历经三十余国，终于到达中印度摩竭陀国的首都王舍城，在附近一间佛寺挂单过夜。

佛陀宣说《法华经》的地点在灵鹫山，位于王舍城东北。法显师非常兴奋，要去朝礼这个重要的圣地，可是寺院里的僧人却劝他别去，因为山路崎岖，而且还经常有黑狮子出现。如果遇到黑狮，肯定会被它吞噬而丧命。

法显师说：“我从中华大国来到贵地，除了求取佛陀的正法，还要朝礼佛陀的圣迹。我穿越千山万水，历尽生命的危险，才来到这里。佛陀宣说大法的灵鹫山，离这里并不远，我怎么能不去朝礼？”

那位僧人继续劝阻：“不是不让你去，而是实在太危险！你既然是为了求取正法而来，怎么可以牺牲生命？我是出于好意劝阻，请您再三考虑！”

法显师坚持要去朝礼圣地，住持怕出事，就特别派两位住众护送法显师。他们走了一天，还未到达山上。住众不敢睡在树下，就返回寺院。法显师一个人留在那里，他至诚恳切地朝佛陀说法的灵鹫山遥拜，并且不断地称念“本师释迦牟尼佛”，就像面见佛陀一样。

过了不久，天黑了，果然有三只凶猛的黑狮子出现，在法显师的面前晃来晃去，但是他无所畏惧地继续礼佛与念佛。奇迹出现了，三只黑狮子走过来，不但没有伤害法显师，反而蹲在法显师的身旁，舐唇摇尾，好像是专门为了护卫法显师而来的。法显师抚摸狮子的头毛，它们伏在法显师足前，聆听法显师诵经，直到诵经完毕了，三只黑狮才依依不舍地离开。

当地人都知道黑狮凶猛，任何人遇到黑狮，少有不丧失性命的。然而，黑狮为什么不吞噬法显师，反而陪伴着法显师，让法显师抚摸呢？

任何生命都求生存，凶恶的狮虎之类，同样不要死

亡，所以动辄伤人。它们并非本性如此，而是从经验中认识到，如果不先下手为强，就会被人类所害。

狮子看到法显师在礼拜，知道法显师并没有伤害它们的意思，所以就温驯地伏在法显师足下，似乎有所领悟地听法显师说：“你们如果觉得饥饿，就等我诵经完毕，再以身供养；如果不是如此，你们可以自由离去，不要到处伤人。”

黑狮被法显师的慈悲心摄受，因此对法显师完全没有伤害之意。以佛法来说，一个人只要心存慈悲，任何凶猛的野兽都不会伤害他。

法显师朝礼灵鹫山，遇到黑狮而安然无恙。他朝礼蓝莫塔时，也遇到灵异。法显师在那里遇到一位长寿老人，长老记不清楚自己的年龄多大，他不但须发皆白，而且有几根一两尺长的眉毛，可说是异人。

长老看出法显师不是当地人，就问他来自哪个国家。法显师说他来自中华大国，路程相当远，而且又异常难行。

长老问：“你来这里做什么？”

法显师回答并提问：“我是来求取佛陀的正法与戒律。这座塔为什么叫做‘蓝莫塔’？”

长老回答：“这里原来是蓝莫国，当时国王获得佛陀的一分舍利，就发心在这里建塔来供养舍利，名为‘蓝莫塔’，但是他去世后，没有人继续供养舍利，也很少人来这里，这个地方就渐渐荒凉了。真是不可思议，虽然没有供养舍利，这里的水池中有一条龙却来供养舍利，可见佛陀舍利的殊胜功德！龙有灵性，没有人供养舍利时，它就来供养；有人供养舍利时，它就飞离水池，这是我的高师祖亲眼所见的。高师祖发心在这里住下，并供养舍利，是因为他来这里游玩时，看见一群大象用鼻子打扫舍利塔四周，又用鼻子洒水在舍利塔四周，还看见那条巨龙，把头伸出水面，向塔顶遥礼，然后潜入水里。”

法显师将长老的话转告道整师，并且严肃地说：“长老既然这样诚恳地叙说，我们就应当相信，朝礼圣迹会有各种灵异。”

一次，法显师朝礼灵鹫山后，在下山途中遇到一位老和尚。老和尚看起来似乎百岁左右，满脸红润，容光焕发，两眼炯炯有光。法显师觉得老和尚并不是寻常的出家人，对他留下深刻的印象，但是并没有上前向他行礼。

法显师继续走了一段路后，遇到一位年轻的和尚。法显师好奇地问：“你认识刚才走过去的那位老和尚吗？他是什么人？我很想和他谈一谈。”

年轻和尚说：“那位是佛陀座下的弟子迦叶尊者，头陀第一，你怎么当面错过了？”

因此，真心诚意地朝礼圣迹，可能遇到种种灵异，这是无可怀疑的。

## 七、获取经律

**法**显师等一行人从中国出发，目的是求取佛陀的经律，所以他到达印度后，虽然到处朝礼圣迹，也积极地寻求经律。在印度，佛教经律当时仍然是以口口相传，还没有文字记载的经律，因此要索取经律回国，确实是非常困难的。

法显师抵达中印度，住在巴连弗邑摩诃僧祇伽蓝，并且开始学习梵文。他在那里学习三年，终于获得《摩诃僧祇律》。相传那是祇洹精舍所传本，而且是佛世时大众所行持的。他也取得《萨婆多部钞律》七千偈、《杂阿毗昙

心论》六千偈、《缁经》二千五百偈、《方等般泥洹经》五千偈，还有《摩诃僧祇阿毗昙》。这些都是法显师在那里学习梵语、梵书、写律的收获。

法显师抄了众多的经律，道整师非常敬佩，说法显师精神难得，并且问法显师：“你抄了这么多经律，究竟想怎样处理？”

法显师直率地回答：“当然要设法运回国内，以弥补国内的经律不足。我们不惜牺牲生命来这里，就是为了佛教的经律。现在我们获取了经律，难道抄后却留在这里？那么，我们千辛万苦来印度做什么？又为什么不休不息地抄写经律？不论遭受怎样的艰苦，我本着愿力，都务必将经律送回国内。”

道整师西行求法，本意也是获取戒律。然而，当他听到法显师说要回国时，他却表示自己要留在印度。法显师惊奇地问他为什么不想回国，他坦白地说：“学佛需要规律，更需要安定的环境，才能如法修学，获得受用。自从来到这里后，我发现这里的沙门都非常如法，僧众的威仪也很齐整，这里真正可以称为佛国。回想我们的祖国，不但社会没有秩序，僧众也缺乏规律。不是僧众不肯循规蹈矩，而是因为祖国没有戒律可资遵守，回去又有什么意思？因此，我现在发愿：‘从今日以至成佛，永远不生边地。’我决定留在佛国，不再返回祖国。”

法显师听了，承认道整师有他的道理，不过想起两人一同来求法，他当然希望两人也一同回国。法显师婉转地对道整师说：“你说佛国的僧人一切都如法，我也有同感。原因是这里的僧人，有佛陀的戒律遵循，当然一切如法如律。如果我们将经律全部带回祖国，告诉同修们依此去行持，我国的僧人不就会一样如法吗？你为什么要留在佛国？又为什么忘记来此求法的初心？我们都有责任，推动祖国佛教的开展。怎样使佛教在祖国发扬光大？怎样使祖国的僧团如法如律？只要我们肯去推动，做得像佛国一样，我认为就没有问题。你为什么不与我一同回国？”

不论法显师怎样劝说，道整师已经下决心要留在佛国，始终不被法显师的话所动摇。最后，他斩钉截铁地对法显师说：“你的志愿在于光大祖国的佛教，并使祖国的僧众如法如律。这种为法为人的宏愿，是我所绝对赞许的，而且你有坚定不拔的毅力，我相信你会有很大的成就，所以我不劝你与我一同留在佛国。人各有志，难以勉强，而我留在佛国的决心，已经坚定不变。”

法显师无法劝道整师回国，只好继续抄写经律，以尽快抄完所得的各种经律，早日东归。不过，当他想到同来求法的法侣中，一位在途中逝世，一位选择留在佛国，其他人选择别的路途，他就不免伤感。

## 八、独自归国

法显师一心一意要将所获取的经律带回祖国，所以抄经完毕后，他就与道整师揖别，独自携带经律，踏上归程。他首先沿着恒河顺流而下，到了海口就跟着商船，过海去狮子国（现今的斯里兰卡）。法显师在印度时，就知道小乘佛教在狮子国盛行，所以去那里再求取多一些经律。

法显师在狮子国停留两年，在这期间获得《弥沙塞部五分律》、《长阿含经》、《杂阿含经》、《杂藏》等。这些经律都是中国当时所没有的，因此法显师感到非常欢喜，认为他完全达到了西行求法的目的，不负此行！

在狮子国期间，一天，一个商人供养法显师一把由绸

绢做成的白团扇子。法显师拿起扇子一看，发现那是祖国的产品，心里顿时感到一阵难过，眼泪潸潸流下。

法显师出国已经十余年，从未见过祖国的物品。当他看到祖国的团扇时，自然生起思念，同时萌生东归的念头，在国外再也难以逗留下去。

恰巧有一艘商船，将从狮子国返回中国。法显师就决定跟随那艘商船，沿着海路回国。在当时，那是一艘相当大的船，不但运载很多货物，而且还有两百多位乘客。

最初，海上风平浪静，船行驶得相当平稳，但是三天后，忽然遇到大风暴，不但船身颠簸，而且船破入水，造成人心惶惶。人们纷纷将可舍之物抛入海中，以减轻船的重量。法显师看到人们抛弃重物，担心人们将他辛辛苦苦获取的佛像与经律，当作废纸抛入海中，那岂不是将他多年的努力毁于一旦？

法显师立刻虔诚地称念观音菩萨的圣号，祈求观音菩萨加被与保佑，让经律安全地抵达祖国。所谓“人有诚心，佛菩萨感应”，那艘船在狂风暴雨中，漂流了十三个昼夜，终于安全地到达一个小岛。

船在这个小岛停泊，修补漏水处后，船又继续航行。由于水手弄错方向，在航行的九十天中，发生了种种危难，船最终到达耶婆提国，据说那就是现今印尼的苏门答腊岛。法显师在那里停留五个月，然后乘另一艘商船前往广州，二十多天后在海上又遇到风暴。船上的二百余人，面面相觑，个个吓得面无人色，仿佛大难临头，即将葬身鱼腹中，无法挽救。唯有法显师安定地归命观音菩萨，祈求菩萨慈悲加被。

然而，商人们只知谋利，根本没有宗教信仰。在那个危急的紧要关头，他们看到法显师喃喃不停，并不跟随法显师称念菩萨圣号，反而以为遇难都是由于这个和尚的缘故。商人们多次出海，从未遇到大风暴。他们认为不能由于这个和尚，而使大家同归于尽。

于是，有人高声大喊：“将这和尚丢进海里，我们就可以安全回家！”另外有人竟然要动手，就在这紧要的关头，跟随法显师回国的一位护法，突然厉声吼道：“哪个要将法师丢进海里，就先把我们推下去！不然，到了中华大国，我们将会禀报皇帝，皇帝会严厉处罚你们！当今中国的皇帝，是奉佛敬僧的！”

护法严正警告，众人才不敢动手，这样才保全了法显师的生命。船继续航行，却只能随风飘流，过了七十多天，不但见不到岸，而且携带的淡水都已经用完，粮食也已经吃尽了。幸亏船主发现船航错了方向，立刻转舵向西北行，这样又飘流了十二天，才远远地看见陆地，全船的人终于松了一口气。船靠岸后，乘客们登陆，看到藜藿等菜，才知道船已经到达中国，但并不知道那是什么地方。大家请法显师登岸去询问那究竟是什么地方。

法显师登岸后，看见两个猎人，便向他们询问，才得知那是山东青州。船靠岸的地方是牢山，就是现今青岛的南岸。青州的太守李疑，素来信奉佛法，听说有沙门从远方来，就欢喜地率领很多善男信女，亲自到海边迎接法显师。

太守对于法显师异常礼遇，供养也相当优厚，但是法显师住了不久，就想要南归。太守诚恳地挽留，可是法显师说：“我不顾生死，奔走万里，是为了弘扬佛陀的正法。这个志愿尚未完成，我不能在这里久留，感谢太守的盛意。”

太守是个佛教徒，明白译经的重要，就不勉强法显师

留下来。法显师在青州过了一个夏天后，向太守告别，太守派人护送法显师南归。离开青州，法显师首先到达彭城（现今的江苏铜山县），那里的太守对法显师也相当尊重。法显师在彭城坐夏结束后，本来要立即返回长安，却顺路去建业（现今的南京），那是当时东晋的首都。

法显师到达京都建业时，道场寺的僧众给予热烈的欢迎。在欢迎人潮中，法显师看到先回国的智严师和宝云师二人。他们互相走近，彼此合掌礼敬，心里自然别有一番滋味。很多朝廷大臣、文人学士，都向法显师蜂拥过来，要与法显师说几句客气话，这才使他们三人分开。

### 九、翻译经律

**法**显师在东晋安帝隆安三年（公元399年），从长安出发，西行求法，直至东晋义熙十年（公元414年）归国，前后总共十五年。西行的目的是求法，东归的目的是译经，所以在欢迎的热潮过后，法显师就在道场寺安定下来，开始译经。

在法显师归来之前，寺内已经有一位大禅师佛陀跋陀罗（觉贤大师），他是智严师和宝云师从罽宾国邀请过来弘法的。法显师与佛陀跋陀罗禅师合作，首先译出《大般泥洹经》六卷。这部经译出后，在民间流行，有相当的感觉，可见这部经与众生有缘。

有一位学佛的居士，住在朱雀门附近。他将《大般泥洹经》，诚敬地亲手抄了一部，每日读诵与供养。由于家境贫穷，他无法设置一间经室，而只能把经本与其他杂书放在一起。

有一天，他家里发生火患，所有的东西都烧成灰烬，唯有手抄的《大般泥洹经》，竟然没被烈火烧毁，完整无损地保存下来，甚至连卷轴纸色，都没有丝毫的改变。这不就是奇异的灵应？消息传了出去，京城的人民，无不叹为稀有，认为佛法不可思议，确实值得信受奉行！

接着，法显师又译出《摩诃僧祇律》、《方等泥洹经》、《杂藏经》、《杂阿毗昙心论》等，总共译出三百多卷经律，为中国佛教做出巨大的贡献。

为了叙述游历的始末，法显师把他的所见所闻，一一记录下来，编成《佛国记》。印度向来不重视史书，而于阗、龟兹等国久已湮灭，根本没有历史文献保存下来。现今西方学者要研究于阗、龟兹等的历史与地理，不得不从其他国家找资料。中国人游历古印度、西域的传记和杂说

有十多种，但是现存的并不多。法显师的《佛国记》，因此被西方学者视为鸿宝。直到今日，西方学者还是以此作为主要的参考资料，并且翻译成英文、法文、德文等。

### 十、三大贡献

**法**显师在京城建业，翻译出佛教三藏三百余卷，百余万言。然而，他觉得当时的建业非常混乱，他在那里不能安心地修行办道，就移居到位于湖北荆州（现今的江陵县）的辛寺，并且在那间寺院示寂，年过八十。

法显师远赴印度求法，历尽千辛万苦，冒险犯难，既不是为名，也不是为利，不计成败地归国。他完全是为了住持如来正法，慈悲普济诸苦有情。这种为法为人的精神，值得千秋万世的后人赞仰！不唯如此，法显师西行，对于世界文化与中国佛教，都有极大的贡献：

一、法显师所著述的《佛国记》，对于当时西域和印度的情形，都记载得极为详细，而成为后代研究西域和印度史地学者的最佳参考书。这是法显师对于世界文化的伟大贡献。

二、法显师所翻译的《摩诃僧祇律》，是佛教戒律的五大部之一，使中国佛教的戒律充实完备，也让研究戒律者对于学派戒律有更深的认识。这是法显师对于中国佛教的伟大贡献。

三、法显师是第一位从中国到达印度求法的人，也是第一位发现水陆两路都可以到达印度的途径，而且法显师所到的地方，是汉朝时代张骞、甘英所未曾到过的。这当然也可说是他对中印交通的一大贡献。

总而言之，法显师出外十余年，途经三十余国，不论以时间或空间来说，都是不简单的。他的辉煌成就，如果没有大毅力和悲愿力，是绝对做不到的。反观现今的佛弟子，不但不能承担如来家业，而且将无尽的佛法宝藏，视为没用的废纸，怎能无愧于为法牺牲的古德？现今正是佛法衰微的时代，我们如果不忍心让佛法从这世间消失，就应当追循古德的芳轨，效法古德的精神，积极宣扬佛陀的正法，让正法之光照耀黑暗的世间，使无明的众生，跟循正法之光，走上解脱大道，完成生命的解脱！

法显师在中国佛教史上，占有极为光辉的一页。愿诸位效仿法显师的楷模，为佛法，为众生，共同发广大心，并且以大无畏的精神，精进地修学佛法！

法显法师在62岁时，从中国长安出发，西行求法，  
途经30余国，行程约5万里，历经15年，  
终于在76岁时携带经律东归。

# Tripitaka Master Faxian

Translation of Dharma Talk delivered by Venerable Yen Pei in Mandarin  
on 19/9/1982 and 17/10/1982, at Fu Hui Auditorium

## 1. Introduction

Zhu Shixing (203 C.E. - 282 C.E.) was the first person in China to be ordained as a Buddhist monk, as well as the first Chinese to travel to the west in quest of Buddhist teachings (Dharma). After this precedence set by him, there was a sudden surge in journeys to the west, in quest of Dharma, at the end of Jin Dynasty and start of Song Dynasty. Many eminent monks and virtuous elders resolutely embarked on these journeys and willingly sacrificed everything for this cause.

In ancient times, both sea travel and land travel were difficult and perilous. In particular, land travel from China to the place of origin of Dharma involved traversing long stretches of quicksand, as well as tall and steep mountains. It was not as easy as one would imagine. Some of the great men, who travelled to the west in quest of Dharma, returned safely to their homeland and translated copious canonical texts to benefit Buddhists in China. However, some did not reach their destinations at all, or they perished after reaching their destinations and their corpses could not be found at all. The ancient quest of Dharma was extremely arduous!

On the contrary, the Buddhists in modern times are reluctant to travel far in quest of Dharma. Neither are they motivated to learn Dharma at a nearby venue. How could contemporary Buddhists match the ancient ones in Dharmic zeal? I shall now talk about Tripitaka Master Faxian (337 C.E. - circa 422 C.E.), who embarked on a Dharmic quest to distant India during Eastern Jin Dynasty.

## 2. Renunciation at Age of Three

It is exceedingly rare for a person to renounce the household life during childhood. Faxian's renunciation at the age of three was even rarer in the history of Buddhism. Renunciation requires considerable virtues. Without virtues, it is impossible for one to renounce the household life at all. At the age of three, of course, Faxian did not have clear understanding of the significance of renunciation, but he certainly did not lack virtues.

Before Faxian's birth, his parents already had three sons but they all perished around three to five years old. The parents, who were over fifty years of age, were deeply grieved and they wished to give birth to another son, for continuity of the family line.

After a period of time, the mother gave birth to another boy. The parents were overjoyed and held a three-day feast three days after Faxian's birth, in accordance with the local customs. As relatives took their seats at the feast, an elderly monk from a nearby temple came without being invited. He said solemnly, but tactfully, to Faxian's father, "Congratulations on the birth of your son! You would certainly wish that your newborn son has a long life. However, so many poultry, pigs and goats have been slaughtered for these three days of feasting. It is unreasonable and heartless to terminate the lives of animals for this purpose. The unwholesome evils committed are not conducive for celebrating the child's birth. How could this enable the child to have longevity?"

Faxian's father felt horrified and at a loss upon hearing these enlightening words. He asked in fear and

trepidation, "Venerable's words are absolutely right, but what's done has already been done. What should I do to set things right?"

The monk replied, "For the sake of yourselves and your son, you all should abstain from killing and adopt a vegetarian diet."

Thereafter, the monk often came to recite Buddhist scriptures and bless Faxian, who grew up without illnesses. The monk ordained Faxian at the age of three. With only this son left, Faxian's parents were of course reluctant to part with him, so they often fetched him back from the temple for short stays at home.

Strangely, Faxian was very lively and did not suffer from any illness when he lived in the temple, but once he returned home, he would be afflicted with illness, sometimes gravely sick. His parents had to send him back to the temple, as he always recovered once he returned to the temple. The recurrence of such experiences convinced the parents that there was some underlying reason, but they could not bear to let the young child lead a life of renunciation in the temple.

The parents thought that their son fell sick whenever he returned home, perhaps because the geomancy of their house conflicted with the child's destiny. Therefore, they built a quaint, little house separately, for their son to dwell in when he returned home.

However, Faxian was not freed from illness in this new house. He still fell sick immediately whenever he was brought home by his parents. In order to let the child grow up safely without being tormented by illnesses, the parents could only let their beloved son stay in the temple permanently. Actually, this was due to Faxian's spiritual capacity for renunciation.

When Faxian was ten years old, his father passed away due to an illness. Faxian returned home to attend to the funeral matters. Thereafter, his uncle said to him, "Your father had passed away, leaving your mother alone at home. It is not easy for her to maintain her living on her own. She will also feel lonely, without support in her old age. You should stay here to keep your mother company. Why should you renounce the household life at such a young age?"

Faxian replied, "I renounced the household life, not because I had a father. I shall not return to household living because I have no father now. I leave the household life because I feel that society is chaotic and secular life is meaningless, so I think it is better than I remain as a renunciant."

The uncle found Faxian's words reasonable and did not force him to return to household living. Later, his mother also passed away. Faxian went home to attend to the funeral matters and then continued his life of renunciation peacefully in the temple.

## 3. Extraordinary Courage

Faxian was born into a Gong family in Pingyang district, in the southwestern part of Linfen city, Shanxi province. Novice monks had a lot of chores to do. As a novice monk, Faxian had to work in the fields.

During an autumn harvest, Faxian went to the fields

with ten other novice monks to harvest millet. As they were gathering the harvests jubilantly, a group of bandits suddenly appeared, brandishing knives to plunder their harvests. Terrified by the menacing bandits, the novice monks fled in all directions, except Faxian who remained unflustered in this crisis. He spoke to the bandits with stern righteousness, "You all want some grains to ease your hunger? Just take the grains. Why do you terrify people by brandishing huge knives in your hands?"

Faxian was not yet twenty years old, but his voice was loud and clear like a bell, shocking the bandits who did not dare to move recklessly. Though they did not know Faxian's identity, they were amazed by his boldness at such a young age.

In order to reform the bandits so that they turned over a new leaf, Faxian continued to say, "There are underlying causes for the discrepancies in wealth and social positions of people. You all experience starvation now, due to lack of generous giving in the past. Now, if you still do not practise generosity, but plunder a temple of its crops instead, you will commit even weightier evils. The poverty that you will suffer in future lives will be worse than that in this life. I am indeed worried for you, as you all are ignorant of the truth of circular Cause and Effect!"

The young Faxian was undaunted by brutality. Without waiting for the bandits to respond, he turned around fearlessly and walked back to the temple unhurriedly.

Deeply touched by Faxian's words, the remorseful bandits neither harmed Faxian nor took any grain. They left empty-handed.

The monks in Chang'an Great Monastery (Great Rock Monastery) sincerely admired Faxian's extraordinary dauntlessness. The news of this incident spread outside the temple. People expressed high respect for Faxian and gave him a special, honorific title "Outstanding Hero Among Monks".

As a novice monk, Faxian was already so extraordinary. He would certainly grow up to become an outstanding monk!

#### 4. Motivation for Dharmic Quest

**F**axian was a novice monk for seventeen years. At the age of twenty, he took Full Ordination and became a full-fledged monk. He started to learn and understand the truth of Dharma. After a short period of study, he found many errors in the Buddhist texts transmitted to China, be it the discourses or commentaries. Moreover, most of these texts were incomplete. These made it regrettably difficult for the Chinese to gain deep understanding of Dharma.

Buddhism originated in India and spread beyond India to other regions. It was only by going to India to seek and learn Dharma that one could gain thorough understanding of Dharma. There was no other way. After Venerable (Ven.) Faxian had this idea, an indelible wish to go to India in quest of Dharma constantly hovered on his mind.

That was a period of fervent quests for Dharma. Many erudite monks, including Ven. Kang Falang, Ven. Zhu Facheng, Ven. Yu Falan, Ven. Zhu Fanian, Ven. Huichang, Ven. Huibian, Ven. Huirui, Ven. Zhiyan, Ven. Zhiyu and Ven. Zhiyuan, went to India one after another in quest of Dharma, with intentions to procure scriptural texts, learn directly from eminent Indian monks or visit the holy sites. They vowed to do so even if they perished in these quests. Some travelled far to find eminent Buddhist masters to teach in China. Those who survived the quests and

returned to China made immense contributions to Chinese Buddhism.

Ven. Faxian resolved to travel to the west in quest of Dharma and he would not quit until he reached this goal. At that time, there was a monk, Ven. Dao Zheng, who renounced the household life in his old age. He had a discussion about Dharma with Ven. Faxian at Chang'an Great Monastery. They were very compatible in thinking. Both considered the Discipline section of the Buddhist Canon to be of paramount importance, as the Buddhist wisdom-life depends on discipline, so how could the Chinese not obtain the complete disciplinary texts of the Buddhist Canon and bring them to China?

After much discussion, Ven. Faxian and Ven. Daozheng decided to risk their lives to travel to India, in quest of Dharma and in particular, to procure the entire disciplinary texts of the Buddhist Canon. The news spread, drawing three more monks, Ven. Huijing, Ven. Huiying and Ven. Huiwei, to join this Dharmic expedition.

The team set out from Chang'an Great Monastery in 399 C.E. The monastic community made prayers for their safe return and held a grand send-off for them. The local officials and common people also joined the send-off. These five monks had undertaken a formidably arduous mission. Without great aspirations, they could not have risked their lives to embark on this Dharmic quest!

After leaving Chang'an, the five monks first arrived at Zhangye, which was located in the northwestern part of Weiwei district in Gansu province, at a main artery for travelling from China to the Western Regions. They did not encounter difficulties on this part of the journey which was quite smooth. Aware of their imminent arrival, the monks of Zhangye waited on the roads to welcome them and brought them to a monastery for a rest.

Five more monks, namely Ven. Sengshao, Ven. Zhiyan, Ven. Baoyun, Ven. Huijian and Ven. Sengjing, joined the expedition. These five newcomers had earlier on aspired to travel westward in quest of Dharma, but they had not taken any action due to the difficulties of such an endeavour. Inspired by the dauntless spirit of Ven. Faxian and his companions, these five newcomers eagerly joined the team, which thus comprised a total of ten members.

#### 5. Separation of the Dharma-Companions

**T**he team set out exuberantly from Zhangye and reached their first stop, Dunhuang in Gansu province. Lihao (also called Lisong), the governor of Dunhuang, was a pious Buddhist and respectful towards monks. He had received a letter from Chang'an, requesting him to take care of the five-member team on their way to India. The governor had prepared for Ven. Faxian and his four companions all the necessities for traversing quicksand.

When the team arrived in Dunhuang, the governor was in a quandary when he saw ten members in the team, as he had made preparations for only five people, according to the request from Chang'an. However, five additional people had appeared. How could he make further preparations within a short time?

Thinking that they should not give excessive troubles to the governor, Ven. Baoyun said to Ven. Faxian, "You leave first with the original team. The other five of us will try to catch up."

The others felt that this was the best solution, but they had to agree on a meeting place. Otherwise, how could they travel together again?

Ven. Zhiyan said, "I propose that we meet in Agni

kingdom (presently Karasahr district, in the far west of Xinjiang province) and then continue our journey by crossing Pamir Plateau."

The ten monks thus divided into two groups. Ven. Zhiyan's group would remain in Dunhuang and wait to continue the westward journey, while Ven. Faxian's group would cross the desert first, accompanied by an escort assigned by the governor. The Dharma-companions hence separated.

Ven. Faxian's group embarked on the arduous journey across the desert, which was not as easily trodden as level ground. A boundless stretch of quicksand extended before them, with no bird flying above and no creature creeping on land. Moreover, they were at risk of encountering scorching winds from which no human could survive. As they crossed the desert, sometimes they could not know the directions, but found their positions based on the sunrises and sunsets, or found their forward direction based on skeletal remains of humans in the desert. Sometimes, violent winds suddenly raged. One would be blown into the air and get lost, if one was not skilful at averting the winds. The fluctuations between coldness and hotness were even more unbearable. If one was not physically healthy and strong, one would likewise perish. These perilous hardships could not be surmounted without firm willpower and unwavering faith!

Ven. Faxian's group encountered numerous hazards and endured countless hardships as they advanced across the desert. They finally exited the desert after seventeen days and reached Shanshan kingdom (in present-day Xinjiang), where they had a short sojourn. Then, they travelled another fifteen days before reaching Agni kingdom.

Most of the people in Agni were not Buddhists. There were only a few Buddhist temples, in which living conditions were spartan and non-resident monks could only seek accommodation for three days. While waiting for the other five companions to arrive, Ven. Faxian's group sought accommodation at one temple followed by another. When there was no other temple where they could seek lodging, they obtained food by begging for alms to cope with their daily needs for living. They waited for over a month, but the other five companions still did not arrive.

Some companions became impatient, so Ven. Faxian consoled them, "We must have patience and furthermore, faith that they will certainly come. Let us wait for another period of time."

One month passed in the twinkling of an eye. One day, Ven. Huiwei returned from an alms-round and said excitedly, "We can continue our journey now. The other five have arrived!"

The ten monks rejoiced in their reunion, but Ven. Huijian, who just arrived, found out that the earlier group had survived by their own means. Considering the more severe hardships ahead, he said to Ven. Faxian, "Why don't five of us in my group go to Gaochang kingdom (present-day Turpan, in Xinjiang), to raise some money for our travel expenses and thereafter return here?"

Ven. Huiwei, who travelled together with Ven. Faxian from Chang'an, said to Ven. Faxian, "I have some acquaintances in Gaochang. Let me go to Gaochang with Ven. Huijian and Ven. Zhiyan. We cannot survive without money on this long journey to foreign lands, where we are total strangers in unfamiliar places."

The other seven monks were unwilling to separate as they had just been reunited. However, the trio had

resolved to go to Gaochang, so Ven. Faxian could only let them leave. Soon after the trio left, the remaining seven monks received sponsorship of their travelling expenses from a court official, Fu Gongsun. This enabled them to continue their journey with peace of mind. There was no dweller along the tough journey through the desert. After thirty-five days of walking, the seven monks finally reached Khotan (present-day Hetian district in Xinjiang province).

Buddhism flourished in Khotan, where monks were well respected, so they received good treatment there. They stopped at Khotan for a short period of time and then parted ways. Ven. Daozheng, Ven. Huijing and Ven. Huiying proceeded to Kashgar kingdom. Ven. Sengshao followed a non-Chinese monk to Kasmira (present-day Kashmir). Ven. Faxian, Ven. Baoyun and Ven. Sengjing proceeded towards Tzu-ho kingdom, passed through Yumi kingdom (present-day Kalinga) and eventually reached Kashgar kingdom too. The reunited six monks advanced towards Pamir Plateau, traversing numerous mountains and rivers along the way. Pamir Plateau was covered with snow throughout the year, with no distinction of seasons. According to legend, there was a venomous dragon dwelling in the mountains. If one antagonised it slightly, it would spit forth toxic winds, rain, snow, sand and gravel. Nobody who encountered these assaults could survive.

The natives called the plateau "Snowy Mountain" as it was covered by snow throughout the year. The rugged mountain paths were difficult to tread and the cliffs stood as high as eight thousand feet. Looking down the cliffs, the bottom could not be seen at all. One might fall down a cliff in the slightest carelessness and get smashed to pieces. There were rope bridges hanging across ravines at over ten spots. If one lost grip of the rope when moving across a rope bridge, one would fall to the bottom and die without any body to be found.

Adhering to their aspirations, Ven. Faxian and his companions advanced dauntlessly. This perilous journey was historically unprecedented and not even trodden by Chinese diplomats of the past, such as Zhangqian and Ganying of the Han dynasty. Ven. Faxian and his companions exerted their utmost efforts to traverse Pamir Plateau, after which they had to surmount Little Snowy Mountain, which was extraordinarily cold. Ven. Huijing fell sick on Little Snowy Mountain, so they could not proceed further!

When Ven. Huijing fell sick, Ven. Faxian had not returned from a pilgrimage to a sacred Buddhist site. Ven. Sengjing, Ven. Baoyun and Ven. Huiying returned from a visit to Buddha's Alms-Bowl Monastery and spoke of their intention to return to China. Ven. Daozheng, who had been taking care of Ven. Huijing, said sorrowfully, "Ven. Huijing is grievously sick while Ven. Faxian has not returned from his pilgrimage. How could you all speak of returning to our homeland at this time? How could we not care for one another, being so far away from our homeland?"

However, the trio had resolved to return to China. They went to see Ven. Huijing who was bedridden with sickness and then left resolutely, without waiting for Ven. Faxian to return. The ten-member team was reduced to three members. Ven. Huijing perished due to the sickness, leaving only Ven. Faxian and Ven. Daozheng who continued advancing to India from Little Snowy Mountain. However, after they reached central India, Ven. Daozheng decided not to return to China. He might have felt that the journey was too difficult or he wanted to remain in the Buddhist kingdoms for spiritual cultivation. In the end, Ven. Faxian was the only person to return to China with



the procured scriptures.

Ven. Huijing's death due to coldness on Little Snowy Mountain was very tragic. The coldness was unbearable to people in general. When the team arrived at Little Snowy Mountain, Ven. Huijing was the first to feel cold and could not endure the low temperatures. However, on the desolate mountain, how could they save Ven. Huijing? Ven. Faxian opened his baggage and took out some bedding, so that Ven. Huijing could lie in it to resist the coldness.

Knowing that he could not survive, Ven. Huijing repeatedly urged Ven. Faxian and Ven. Daozheng, "Please leave quickly. Do not die here together because of my sickness. The quest for Dharma is of paramount importance!"

Ven. Huijing shouted himself hoarse, but Ven. Faxian could not bear to abandon Ven. Huijing. It was after Ven. Huijing took his last breath that Ven. Faxian and Ven. Daozheng continued to move westward with immense sorrow.

## 6. Amazing Encounters

Ven. Faxian journeyed to the west, not only to seek Dharma. He also earnestly wished to visit sacred Buddhist sites, so after he entered northern India, he made pilgrimages to sacred sites related to Buddha.

Ven. Faxian and Ven. Daozheng surmounted the Snowy Mountain, passed through more than thirty kingdoms and finally arrived at Rajagriha, the capital of Magadha kingdom in central India. They sought accommodation for the night at a Buddhist monastery nearby.

Vultures' Peak, where Buddha preached *Lotus Discourse*, was located in northeastern Rajagriha. In great excitement, Ven. Faxian wanted to make a pilgrimage to this important, sacred site, but a monk in the monastery advised him not to do so, as the mountain paths were rugged, with frequent appearances of black lions. Anyone who encountered the black lions would certainly get devoured by them and die.

Ven. Faxian said, "I have come all the way from China to this kingdom, not only to seek the true teachings of Buddha, but also make pilgrimages to sacred sites related to Buddha. I have traversed numerous mountains and rivers, as well as experienced many life-threatening situations before arriving here. Since Vultures' Peak, where Buddha had preached, is not far from here, how could I not make a pilgrimage to this sacred site?"

The monk continued to dissuade Ven. Faxian, "We do not forbid you from going there, but it is really too dangerous. Since you have come here in quest of Dharma, how could you risk losing your life? It is out of good intentions that I dissuade you from going there. Please reconsider!"

Ven. Faxian insisted on making the pilgrimage. The abbot was worried about mishaps, so he sent two resident monks to accompany Ven. Faxian. After walking for one day, they still had not reached the mountain peak. The resident monks did not dare to sleep under trees, so they returned to the monastery, leaving Ven. Faxian there alone. With pious sincerity, Ven. Faxian paid respects in the direction of Vultures' Peak where Buddha had preached, as well as recited the name of Shakyamuni Buddha continuously, as if he was seeing Buddha in person.

Soon, it grew dark. Three ferocious, black lions appeared before Ven. Faxian indeed, but he continued dauntlessly to pay respects to Buddha and recite Buddha's

name. Amazingly, when the three lions approached Ven. Faxian, they did not harm him but instead knelt down beside him, licking their mouths and wagging their tails, as if they had come specially to protect Ven. Faxian. He stroked the lions' manes. They lay down before his feet and listened to his chanting. It was after Ven. Faxian had completed his chanting that the lions left.

The vicious ferocity of the black lions was well known to the locals. It was rare for anyone who encountered the black lions to survive. However, why did the black lions not devour Ven. Faxian, but stayed close to him and let him stroke them?

All living beings seek survival, including ferocious animals such as lions and tigers. They would readily harm people in order to survive, but it is not in their nature to do so. From experience, they know that they will get harmed by human beings if they do not strike first to gain the upper hand.

When the lions saw Ven. Faxian paying homage, they knew that Ven. Faxian did not have any intention to harm them, so they tamely lay down at his feet. They seemed to understand when Ven. Faxian said to them, "If three of you feel hungry, wait for me to finish chanting, whereupon I could offer my body. Otherwise, you may leave freely. Do not go around harming people."

Touched by Ven. Faxian's compassion, the lions did not show any intention to harm Ven. Faxian at all. According to Buddhist teachings, if a person has loving-kindness and compassion, he will not be harmed by any ferocious creature.

Ven. Faxian had another amazing encounter when he made a pilgrimage to Ramagrama Stupa. He met an extremely old man there, who could not remember his exact age. Not only were his hair and beard entirely white, a few strands of his eyebrows were even one to two feet long. That may be said to be an extraordinary person.

Seeing that Ven. Faxian was not a local, the elder asked him where he came from. Ven. Faxian replied that he came from China, the journey from which was considerably long and extraordinarily difficult.

The elder asked, "Why do you come here?"

Ven. Faxian replied and asked, "I come in quest of Buddha's teachings and discipline. Why is this stupa called Ramagrama?"

The elder replied, "This was originally the kingdom of Rama. The king received a portion of Buddha's relics and built a stupa here to enshrine the relics, so this is called Ramagrama Stupa. However, after the king died, nobody continued to honour the relics. Moreover, very few people came here, so this place gradually became desolate. Although nobody honoured the relics, inconceivably, a dragon in the pond here came to honour the relics. The greatness of Buddha's relics is thus clear! In the absence of pilgrims, the dragon paid homage to the relics, but when people came to honour the relics, it flew away from the pond. My great, grand master had seen this with his own eyes. He dwelled here and honoured the relics, because when he came here once on a leisure trip, he saw a herd of elephants using their trunks to clean up the surroundings of the stupa, as well as sprinkle water all around the stupa. He also saw a huge dragon raise its head above the water surface, to pay homage to the stupa from afar and then it submerged into the water."

Ven. Faxian related the elder's account to Ven. Daozheng and said solemnly, "The elder said these in earnest sincerity, so we should have faith in amazing occurrences during pilgrimages to sacred sites."

On a pilgrimage to Vultures' Peak, Ven. Faxian met an old monk on the way down the mountain. The old monk seemed to be around a hundred years old. His face was radiant with rosy cheeks and sparkling eyes. Ven. Faxian was deeply impressed by the extraordinary, old monk, but he did not go forward to pay respects to the old monk.

Ven. Faxian continued on his journey and then encountered a young monk. Ven. Faxian asked him in curiosity, "Do you know that old monk who walked past just now? Who is he? I wish to talk to him in person."

The young monk replied, "That was Venerable Mahakashyapa, the chief disciple of Buddha who was preeminent in austere practices. You have missed him at close range!"

Therefore, it is undoubtable that one who makes pilgrimages to sacred sites with earnest sincerity may have amazing encounters.

## 7. Procurement of Canonical Texts

Ven. Faxian set off with his companions from China, with the purpose of seeking the teachings and disciplinary rules of Buddha. After reaching India, even though he went around to pay homage at various sacred sites, he also actively sought the teachings and disciplinary rules. At that time in India, the teachings and discipline of Buddha were still being transmitted by word of mouth. There were no written records of the teachings and discipline, so it was very difficult to procure the teachings and discipline rules, not to mention bringing them to China.

Upon reaching Central India, Ven. Faxian stayed at Mahasangharama in Pataliputra and started to learn the Sanskrit language. He stayed there for three years and finally procured the discipline of *Mahasanghika Vinaya*, which was said to have been passed down from Jeta Monastery and upheld by the masses during Buddha's time.

Ven. Faxian also obtained other texts, including *Sarvastivada Vinaya* in 7000 stanzas, *Samyuktabhidharmahrdaya* (*Heart of Scholasticism with Miscellaneous Additions*) in 6000 stanzas, *Caturdarakasamadhisutra* in 5000 stanzas, as well as *Mahasanghika Abhidharma*. Ven. Faxian acquired these through learning the Sanskrit language, in both oral and written forms, as well as copying the Buddhist disciplinary rules while he was in India.

Ven. Daozheng was very impressed by Ven. Faxian's copious copying of Buddhist texts. He extolled Ven. Faxian in admiration and asked, "You have copied so many Buddhist texts. What do you intend to do with them?"

Ven. Faxian replied frankly, "Of course, we must try all means to transport them to our homeland, so as to remedy the incompleteness of Buddhist texts in our homeland. We have risked our lives to come here, for the sake of procuring Buddhist scriptures. Now that we have acquired these Buddhist scriptures, how could we leave the copied texts here? That would defeat the purpose of our arduous journey to India and relentless copying of Buddhist scriptures! By the power of my vows, I must bring these scriptures to our homeland, regardless of the hardships involved!"

Ven. Daozheng journeyed to the west, with the intention of procuring the complete Buddhist disciplinary texts too. However, when he heard of Ven. Faxian's intention to return to China, he said that he wanted to remain in India. Ven. Faxian was shocked and asked Ven. Daozheng why he did not want to return to China.

Ven. Daozheng said frankly, "Buddhist cultivation requires a regular routine and stable environment. Only then can one benefit from learning and practising Dharma. Since we came here, I found that the monastics here follow Buddha's teachings closely and conduct themselves with awe-inspiring dignity. This place can truly be called a Buddha-land. On the other hand, our homeland lacks social order and our monastics lack discipline. They are not reluctant to follow rules, but there are no disciplinary precepts that they may abide by. Would it be meaningful to return to China? Therefore, I make this vow, here and now, 'From today till attainment of Buddhahood, I shall never be born in places devoid of Dharma.' I have decided to remain in this Buddhist kingdom and never return to China."

Ven. Faxian acknowledged that Ven. Daozheng's decision was justifiable. However, when he thought of their common quest, he certainly wished that both of them would return to China together.

Ven. Faxian said tactfully to Ven. Daozheng, "You said that monastics in Buddhist kingdoms follow Buddha's teachings in all ways. I share your sentiments. This is because the monastics here have access to the disciplinary rules laid down by Buddha, so all that they do is in accordance with Buddha's teachings and discipline. If we bring the complete teachings and discipline of Buddha back to China and tell our fellow practitioners to practise accordingly, won't our monastics likewise conduct themselves in accordance with Dharma? Why do you choose to remain in this Buddhist kingdom? Have you forgotten your initial motivation for coming here to seek Dharma? We are responsible for the development of Buddhism in our homeland. How do we carry forward the cause of Buddhism in China? How do we enable our monastics to conduct themselves in accordance with Buddha's teachings and discipline? As long as we are willing to promote these aspects in our homeland, I think our monastics can excel just like the monastics in Buddhist kingdoms. Why don't you return with me to China?"

However, regardless of Ven. Faxian's persuasion, Ven. Daozheng did not waver in his decision to remain in the Buddhist kingdom. In the end, he said resolutely to Ven. Faxian, "Your aspiration lies in carrying forward the cause of Buddhism in our homeland and enabling our monastics to conduct themselves in accordance with Dharma. I absolutely applaud your noble aspiration for Dharma and sentient beings. Moreover, you have firm, unwavering perseverance. I am confident that you will have very great accomplishments, so I shall not persuade you to remain in this Buddhist kingdom with me. Everyone has his own aspiration. We cannot impose our ideals upon each other. I have resolved to remain in this Buddhist kingdom."

Unable to persuade Ven. Daozheng to return to China, Ven. Faxian could only continue copying the Buddhist texts that he had acquired, so as to complete the copies and return eastward as soon as possible. However, he could not help feeling sorrowful when he thought of his companions on this Dharmic quest, one of whom had perished en route, one chose to remain in India and the rest had trodden separate ways.

## 8. Solitary Return to Homeland

Ven. Faxian was determined to bring the Buddhist texts that he had procured to China. When he completed copying the texts, he bade farewell to Ven. Daozheng and embarked on the return journey alone, but with the Buddhist texts. He first travelled down the Ganges River

until he reached a port, where he boarded a ship to Simhaladvipa (now called Sri Lanka). While in India, Ven. Faxian had heard of the prevalence of Hinayana Buddhism in Simhaladvipa, so he went there to get some more Buddhist texts.

Ven. Faxian stayed in Simhaladvipa for two years, during which he obtained Buddhist texts such as *Mahisasakavinaya*, *Dirgha Agama*, *Samyukta Agama* and *Ksudraka Pitaka*. These texts were not available in China at that time, so Ven. Faxian was overjoyed to get them. This truly made his trip fruitful and he had achieved his goal for this westward journey to seek Dharma!

During Ven. Faxian's stay in Simhaladvipa, one day, a trader gave him a silk-woven fan as an offering. Looking at the fan in his hand, he realised it was a product of his homeland. In that instant, he was overcome with sorrow and shed tears.

Ven. Faxian was away from his homeland for over ten years and he had not seen any Chinese product during that period of time. When he saw the Chinese fan, he naturally missed his homeland and the thought of returning eastward arose. He could no longer stay abroad any longer.

At that time, a trading ship was setting out from Simhaladvipa back to China. Ven. Faxian decided to return to China by that ship, which was considered large at that time, carrying many goods and more than two hundred passengers.

Initially, the ship sailed smoothly on the calm seas. However, three days later, it was caught in a storm and jerked bumpily. Moreover, water leaked into the ship. The panicky passengers threw whatever heavy items that could be disposed into the sea, to reduce the load in the ship. Seeing that, Ven. Faxian was worried that the Buddhist texts and images that he had procured might get mistaken as waste paper and thrown into the sea, then his painstaking efforts over the past years would all be ruined in a day!

Immediately, Ven. Faxian earnestly recited the name of Bodhisattva Avalokiteshvara and prayed for the Bodhisattva's protection, so that the Buddhist texts would reach China safely. As the saying goes, "One who prays sincerely experiences sympathetic resonance from Buddhas and Bodhisattvas." The ship drifted in the storm for thirteen days and eventually reached an island safely.

The ship was moored on this island for the leaky parts to be repaired. Thereafter, the ship continued its voyage. As the sailors were mistaken about their direction, various perils were encountered during the ninety-day voyage. The ship finally reached Yavadvipa (present-day Sumatra, Indonesia). Ven. Faxian stayed there for five months and then boarded another trading ship heading for Guangzhou, China. After more than twenty days, he encountered yet another storm. The passengers, numbering over two hundred, looked at one another in consternation, as if a disaster had befallen them who would perish helplessly as food for fishes. Only Ven. Faxian was calm. He took refuge in Bodhisattva Avalokiteshvara and prayed for the Bodhisattva's compassionate protection.

However, the profit-seeking traders were devoid of religious faith. When they saw Ven. Faxian chanting continually at that critical, perilous moment, they did not follow Ven. Faxian to recite the Bodhisattva's name. Instead, they blamed Ven. Faxian for this disaster. They had not experienced any storm on their numerous voyages in the past and felt that they should not perish because of this monk.

Someone shouted loudly, "Throw this monk into the

sea and then, we can all return home safely!"

Another person was about to do so when a Buddhist devotee accompanying Ven. Faxian on this trip shouted sternly, "Whoever wants to put Venerable into the sea shall push us down first! Otherwise, once we reach China, we shall report to the emperor who will punish you all severely! The emperor of China believes in Buddhism and respects Buddhist monks!"

The passengers did not dare to act further due to the stern warning of the Buddhist devotee. Ven. Faxian's life was thus spared. The ship continued its voyage, but could only drift along with the wind. After more than seventy days, there was still no shore in sight. The supply of potable water and food on board had already been used up. Fortunately, the shipmaster discovered that the ship was moving in the wrong direction and immediately turned the rudder to move in the northwestern direction. They drifted for another twelve days before land was sighted in the distance. All the people on board heaved a sigh of relief. After the ship docked, the passengers went ashore and saw vegetation such as quinoa. It was then that they knew they had arrived in China, but they did not know their exact location. They requested Ven. Faxian to go ashore and enquire the location.

Ven. Faxian enquired from two hunters who replied that the place was Qingzhou county in Shandong province. The ship had docked at Mount Lao, which is presently the southern shore of Qingdao. Liyi, the governor of Qingzhou, was a Buddhist. When he heard about the arrival of a Buddhist monk from afar, he gladly led a retinue of Buddhist devotees to welcome Ven. Faxian at the beach.

The governor treated Ven. Faxian with extraordinary courtesy and made munificent offerings to Ven. Faxian. However, Ven. Faxian soon wanted to return to the south. The governor sincerely persuaded Ven. Faxian to stay but Ven. Faxian said, "I have risked my life and trodden long distances, for the cause of propagating the true teachings of Buddha. This mission has not been completed, so I cannot stay here longer. Thank you for your kind hospitality."

As a Buddhist, the governor knew the importance of scriptural translation, so he did not insist that Ven. Faxian remained there. After staying in Qingzhou for a summer, Ven. Faxian bade farewell to the governor, who assigned an escort for Ven. Faxian's return to the south.

Ven. Faxian first reached the city of Pengcheng (the present Tongshan county in Jiangsu province), where he was treated with respect by the governor. After spending the rains retreat in Pengcheng, Ven. Faxian intended to return to Chang'an immediately, but on the way to the south, he visited Jianye (the present Nanjing), which was the capital during Eastern Jin Dynasty.

In Jianye, Ven. Faxian was warmly welcomed by the monastic community of Daochang Monastery. Amidst the crowd, Ven. Faxian saw Ven. Zhiyan and Ven. Baoyun who had returned to China before him. As they approached and greeted one another with folded palms, special feelings surged in them, but they were soon separated as many ministers and scholars swarmed towards Ven. Faxian to exchange greetings with him.

## 9. Translation of Buddhist Texts

In 399 C.E., during Eastern Jin Dynasty, Ven. Faxian set out from Chang'an on his journey to the west and returned to China fifteen years later in 414 C.E. He travelled to the west in quest of Dharma and returned to translate

Buddhist texts into Chinese, so after the welcoming fervour for his return subsided, he settled down in Daochang Monastery to begin scriptural translation.

Before Ven. Faxian's return, a meditation master called Buddhahadra had been residing in the monastery. Buddhahadra was invited from Kasmira by Ven. Zhiyan and Ven. Baoyun. Ven. Faxian thus collaborated with Buddhahadra to translate Buddhist texts. They first produced the translation of *Discourse on the Final Nirvana* in six volumes. When this text was circulated, it was favourably received by the masses.

A Buddhist living near the southern gate of the capital piously copied the Chinese translation of *Discourse on the Final Nirvana*, then recited it and made offerings every day. Due to poverty, he had no special room for keeping the scriptural text, but could only put it together with other books.

One day, a fire broke out in his house. Everything was burnt to ashes, except the hand-copied scriptural text which remained complete and undamaged. Even the colour of the scrolls remained unchanged. This was most amazing! When the news of this spread, all the people in the capital acclaimed it as most extraordinary. They were even more convinced that the inconceivable Dharma was worth embracing and upholding!

Ven. Faxian made immense contributions to Chinese Buddhism through his translation of Buddhist texts, including *Mahasanghika Vinaya*, *Vaipulya Discourse on Nirvana*, *Ksudraka Agama* and *Samyuktabhidharmahrdaya*, which comprised more than three hundred volumes in total.

Ven. Faxian also recorded all that he saw and heard on his journey in an account of his Dharmic quest to the west. This was compiled as *Record of Buddhist Kingdoms*. India has all along not valued historical records. Ancient kingdoms such as Khotan and Kucha had been annihilated long ago, with no historical documents about them preserved. Contemporary scholars in the West studying the history and geography of Khotan and Kucha have to research for information from other countries, such as from biographies and articles about Chinese travellers in India and the Western Regions. There were more than ten of such biographies and articles, but many of them are no longer extant. Till today, Ven. Faxian's *Record of Buddhist Kingdoms* has been regarded by Western scholars as an invaluable resource. Western scholars still use it as a major reference material and it has been translated into various languages including English, French and German.

#### 10. Three Major Contributions

At the capital of Jianye, Ven. Faxian translated over three hundred volumes of the Buddhist canonical texts, amounting to millions of words. However, he found Jianye rather chaotic. He could not do spiritual practice or propagate Dharma with peace of mind in Jianye, so he migrated to Xin Monastery, which was located in Jingzhou (the present Jiangling county), Hubei province. He was over eighty years old when he passed away in this

monastery.

On his expedition to distant India in quest of Dharma, Ven. Faxian had experienced innumerable hardships, taken risks and surmounted obstacles. He returned to China against all odds. He did all these, for neither fame nor gain, but entirely for perpetuating the true teachings of Buddha, as well as helping sentient beings compassionately. His dedication to the cause of Buddhism and sentient beings is worthy of praise by posterity forever! In addition, Ven. Faxian made immense contributions to world culture and Chinese Buddhism in the following ways:

1. Ven. Faxian's *Record of Buddhist Kingdoms* contained very detailed records of India and the Western Regions during the period of his travel. It later became the best reference book for scholastic study of the history and geography of India and the Western Regions. This was Ven. Faxian's great contribution to world culture.

2. Ven. Faxian translated *Mahasanghika Vinaya*, which was one of the five major texts on Buddhist discipline. This translation enabled the discipline of Chinese Buddhism to become complete and enriched. It also enabled scholars to have deeper understanding of discipline in Sectarian Buddhism. This was another great contribution of Ven. Faxian towards Chinese Buddhism.

3. Ven. Faxian was the first person to travel from China to India, in quest of Dharma. He was also the first person to discover the routes by land and by sea, from China to India. Moreover, the places that Ven. Faxian reached along his journey had not been visited by Zhangzai and Ganying during the Han Dynasty. Of course, this was also a great contribution to transport between China and India.

In summary, Ven. Faxian travelled outside China for over a decade, passing through more than thirty kingdoms. This was a remarkable feat, both in terms of time and space. Without great perseverance and the power of compassionate aspirations, his brilliant accomplishments absolutely would not have been possible.

On the other hand, modern Buddhists are inadequate in upholding the legacy of Buddha. Some even regard Buddhist texts containing precious gems of Dharma as useless, waste paper. How could we not feel ashamed towards the ancient ones who had made worthy sacrifices for Dharma?

This is an age of decline of Buddhism. If we cannot bear to let Dharma disappear from this world, we should follow in the footsteps of ancient sages, emulate their devotional spirit, uphold the legacy of Buddha's wisdom-teachings and propagate Dharma actively, so that the light of Dharma will always illuminate our dark world and sentient beings groping in darkness may follow the light of Dharma, tread the great path to liberation and accomplish freedom from cyclic existence!

Ven. Faxian occupied an illustrious position in the history of Chinese Buddhism. Let us emulate Ven. Faxian, by generating vast aspirations for the sake of Dharma and sentient beings. Let us strive on with courageous vigour and enthusiastic efforts!

Venerable Faxian set out from China at the age of 62, on an arduous journey to India, traversing over 25000 kilometres and passing through more than 30 kingdoms. He returned to China 15 years later, at the age of 76, with Buddhist scriptures.

# 演培老和尚的做人艺术

## (70) 还本心源，三身一体

**走**在红尘俗世间，人们终日在迷茫中苟活，只因为对生命的真相完全无知，不知为何而生，又为何而死，整天忙忙碌碌，也不知为谁辛苦为谁忙，时而痛苦，时而焦虑。由于对生命的真相不明了，于是作茧自缚，就像做梦一样，不得不屈服于因果定律，自作自受。

### 一、还本心源

**很**多人都不知道自己为什么受苦，生命的意义究竟是什么。人之所以痛苦，是因为烦恼和业。烦恼有两类：一是观念认知上的迷惑，称为见惑，比如身见等观念；二是本能情绪上的迷惑，名为思惑，比如贪、嗔、傲慢等。因为有这些观念上和情绪上的烦恼，所以经常做错事，比如杀、盗、淫、妄等恶劣行为。做了错事，于是就让自己陷入难以自拔的人生困境。为什么？因为没有正知见，所以做出了错误的选择和盲目的行动！

人们不能离苦得乐，是因为此岸“不完美”的自己，不认识彼岸“原本完美”的自己，于是犹如在梦中，迷惑颠倒地过日子，常常有眼无珠，总觉得梦里的色身就是自己。这是世人很可怜的原因所在！

然而，怎样才能离苦得乐呢？其实，离苦得乐很简单，就是让自己回归心性本源，回到自己本来的状态，让生命完全地、彻底地觉醒。这就像照镜子，看到影子的身体是谁。色身是自己呢？还是真如本心是自己？我们照见真正的自己了吗？要是真如本心照见了，就必然得解脱自

在，因为心原本就是清净无染的，安宁自在，超脱生死，真实永恒，不生不灭。

照见不生不灭的本心，是原本觉性，自己的主人公；本来面目，是自家宝藏，大光明藏，如来自性。要是向外求，就无异于骑驴找驴。为什么？你骑在驴子上数驴，数来数去总是四只驴；当你从驴背上下下来数，才算到五只驴。于是，为了那一头驴，你就愚蠢地跟着驴子往前行，而不敢骑着驴子前进。

同样是前行的路，自己驾驭着驴子前行，前程将会越走越光明，然而跟着驴子走，则永远没有方向，没有尽头。看不破，当然也就放不下那只自以为是的驴，殊不知不论你在驴背上或驴背下，驴子都不增不减，一个都不少，也不会多一个。

### 二、点亮心灯

**回**归心源的最好办法，是点亮心灯。心灯是什么？心灯，是人人本具的觉性，是自己的本心，原本空明不二的自己！

怎么点亮心灯呢？古德说：“**不怕念起，只怕觉迟！**”不怕妄念多，就怕没有提起觉知正念。觉，就是正念正知；点亮正念的心灯，就像按下电灯的开关！只要觉知安住于正念，妄念自然息止，粗妄和细妄都息止，就名为无念！

觉知无念，不是没有念头，而是保持正念。在妄想的状态下，无明烦恼本来就是没有光明的，但是只要按下自己心灯的开关，亮起正念的心灯，黑暗自然消失。你不必去跟黑暗斗争，只

需要把觉知正念提起来！

在哪里提起正念呢？就在六根对六尘境的地方，提起正念。如何提起正念？把注意力收摄，安住如如不动的觉照，这就是止；同时，以正知观察得清晰透彻，了了分明，这就是观。古德说：“**一灯能灭万年暗，一智能破万年愚。**”只要将心灯点亮，千万亿年的无明黑暗当下就解除。

保持回光返照，正念真如，做到寂而常照，照而常寂，乃至双遮双照，这样持之以恒的正念，同时正知缘起显现，就是止观双运，定慧等持。佛依他所觉悟的真理和自身内证，在本心觉性当下开启正念之门，在观念转化和动机调整的过程中，现实观行。因此，只要将正念的心灯点亮，就回归本来觉性，完成圆满人格的目的。

### 三、三身一体

**如**何完成圆满的人格呢？这就必须做到法、报、化三身一体的妙用。什么是法身？什么是报身？什么是化身？这里的“身”，不是指身体，而是“聚集”的意思。“三身”，就是三类聚集。哪三类聚集？简单来说，**法身，就是道理；报身，就是智慧；化身，就是德行。**前者是体，中者是相，后者是用。

惠能大师说：“**三身者，清净法身，汝之性也；圆满报身，汝之智也；千百亿化身，汝之行也。**”

什么是法身？心的本性，就是真理法身，真如本心，自证圆满的真实体性，所依的实相心

性，所证的是微妙真理，由此契入平等法界。这内自受用自在法乐的，就叫自性身，或名为法性身。

法身理体，表现为智慧光明，是为利他而示现的。道理所会聚的法性真如，是一切有为、无为万法所依止。通过皈依三宝，发菩提心，悟自本心，触证觉性，明心见性，回归觉性，安住在法性常寂光土中，就是真如法性理体的醒悟，所以名为自性身。

什么是报身？报身是智慧，也叫受用身。由于法身的性净之光，智法聚集而成身，所以报身也叫“智法聚”，是通过闻思修智慧，修生之德，酬因名报，报德之体，所以称为“报身”。

报身，就是酬报如来因行所修集的福慧资粮，而成就庄严觉性，所以称为受用身。开悟之前的菩萨，也可以看到少分的如来报身。由于他们的障碍比地上菩萨多，所以只能由修所成慧、所得的胜解力，来悟解报身的依正庄严，但是不能亲证，他们所见到的报身色相还是有分别相的。

通过修福慧资粮，持之以恒地悲智双运，成就佛果。一方面对自己深自内观的欢喜自在，是自受用；另一方面在利他奉献中，助人为乐，这是他受用。法身是道理，报身是智慧。觉悟了真理，就开发了智慧；同时，开发了智慧，就觉悟了真理。

什么是化身？化身，是化导众生，随机显现的人格之身，比如本师释迦牟尼佛，发现了宇宙的真相，觉悟之后，就教导人们证悟真理的方法，但是他的化身跟我们一样，也是有血有肉的人。他的生命过程，有“八相示现”。

综上所述，理、智、德三位一体而不分的人格，已经觉醒最为崇高而尊贵的境界，也已经成就万德，福慧圆成，尽未来际，恒自受用大法乐；同时分身千万亿，随类应机，利乐有情，没有穷极。因为一切众生都具有本觉，就像自家金矿，可是自己

没有见识，只有请专家才得以开发。现在遇到佛陀，就像遇到懂得认识金矿并知道怎么开发金矿的专家。佛法，就是开发并淘炼心灵金矿的方法。

同样的，遇到了佛法，就开始走上觉醒之路，这是始觉。有始就有终，然后悟修圆满，就是究竟觉。因为有了自觉，才有觉他，最后达到觉行圆满。觉悟法身，开发了智慧报身，即开功德行的化身。有体必有相，有相必有用，从体起用。佛应众生所感，八相示现，来世间教化，这是“开迹”。教化的目的是为了开示众生悟入佛之知见，让众生都从迷梦中醒悟，这是“显本”。当有缘众生都度尽之后，你就明白“开迹”都是方便，目的都是为了“显本”。这个过程就像莲花一样，为莲故华，华开莲现，华落莲成。

佛，觉悟了法性真理，回归了心源，这是真理法身；在因行果报的状态，庄严无比，受用无尽，这是智慧报身。觉悟法身真理的作用，才生起大悲同体之爱，应一切苦难众生所感，才有所应，这是化身。化身，是法身真理的作用，是为了化导众生而来的，所以化身有大悲的功用。

#### 四、骑牛回家

**法**身是真理，是人人本具的，只要念念回光，得见自性。觉悟真理，就有智慧，就是智慧报身。从报身上思量万法，发智起用，就是化身。只要能了悟自性中本具的三身，就契入自性真理法身了。因此，佛法做人的理论认识与实践的究竟处，仍然还是觉悟真理，从而福慧双修，悲智双运，圆满觉悟。

有这么一则公案：令滔在怀澄禅师座下参禅多年，算得上是久参了，但是他一直不能悟入。有一天上堂时，怀澄禅师唤他走出僧众队列，问道：“祖师西来，单传心印，直指人心，见性成佛。你是怎样领会的呢？”

“学生还没领会！”令滔当着许多新来参禅的僧人面前，老

实地回答，不免有点惭愧。

禅师的话风一转，问道：

“你出家前是干什么的？”

“牧牛。”令滔回答。

“怎样牧牛？”禅师又问。

令滔随口答道：“早上骑牛出去，晚上骑牛回家。”

禅师抬高嗓门说：“既然如此，刚才为什么说‘还没领会’？”

令滔顿时觉得心头灵光闪耀，他彻底醒悟了！

当下实证理、智和行三位一体很难吗？不难，只要还本心源，明心见性，同时悟后起修，趋向圆满成佛，当下圆满三身的功用。这样觉悟者，是最极尊贵、清净无暇的三界导师，因为他已经在观念认知上摆脱了二元对立的认知模式，从而趣向不执任何现象的终极真理境域，在大悲心中，普观一切如母众生的苦难，并随时采取适当的方式去帮助他们。

因此，将这向外攀缘的妄心，收摄回来，就是将心带回家，回归觉性本家，识见自心，熔铸理、智、德三身一体的人格。此身怀真理、智慧和德行，唯道是从，随缘自在，表现出来的就是光明磊落的浩然正气，回归本来，不需骑驴找驴，也不需要骑牛回家。只要提起正念，照见心性，即归心源，自然放大光明！



# 在家佛教徒的生活指南

## 《佛说善生经》白话解 (3)

宽严法师讲于1978年，新加坡佛教青年弘法团

### 四业秽

“居士！众生有四种业、四种秽，云何为四？‘居士！杀生者，是众生业种、秽种。不与取、邪淫、妄言者，是众生业种、秽种。’于是，世尊说此颂曰：‘杀生不与取，邪淫犯他妻，所言不真实，慧者不称誉。’”

佛陀叫声“居士”，然后对他说：我所说的“众生有四种业、四种秽”，就是通常所说的杀、盗、淫、妄。

众生的行为活动，有时会向善的方面发展，但是在各种烦恼的冲动与支配下，它们多数总是向善的方面发展。众生不知道这是秽业，却还以为自己做得对，所以佛陀特地分别说明，让人们知道这些行为是不好的。

我们经常听到学佛者说自己“业障深重”。如果一个人知道这是由于不善秽业，那当然是好的；如果他不再造秽业，那就会更好。

一个人不论是造了任何业，并不是造业后就过去了，而是有业种留存下来。这留存的业种，在未感召果报之前，不论经历多么久的时间，都不会消失。因此，我们必须特别谨慎，千万不可以造下恶业。如果有了恶业的种子，不论你现在多好，未来的苦是够你受的。

业的惯习力是很大的，例如小孩从来没有见过大人杀鸡杀鸭，第一次看见时，一定会感到害怕，小小的心灵甚至会受到很大的创伤。然而，如果见得多了，他就不会再感到害怕，而且一旦习以为常，在习气种子的熏习之下，即使自己拿刀去杀鸡杀鸭，他也觉得无所谓。试想一下这种熏习力多么强大！

当知一个人作恶也是这样，如果经常作恶，形成了习惯，要改变就很难了。

同样的道理，如果一个人有慈悲心，他就不忍心杀生，而且如果他听到猪羊被宰杀的凄惨叫声，他也不会忍心吃猪羊的肉。

孟子说：“君子之于禽兽也，见其生，不忍见其死，闻其声，不忍食其肉，是已君子远庖厨也。”

这句话的意思是君子仁慈，不忍心见到杀生，所以远离厨房。佛教更是特别劝人戒杀。

云何为四？”这是问哪四种秽业。

经文说：“杀生者是众生业种、秽种。”这显示杀生是第一种秽业。杀生，就是杀害众生的生命，使众生不能继续生存下去。试想杀生是多么污秽的恶业！

为什么说杀生是污秽的恶业？

任何一个有情生命，不论是高级或低级的，不论是庞大或微小的，无不爱惜自己的生命，总是贪生怕死，不愿意被宰割而拼命逃脱。众生都不愿意死亡，我们为什么违背众生的意愿，剥夺它所珍惜的生命呢？

因此杀生，不论是杀害任何众生，从佛法来说，都是不善业、不净垢秽，罪大恶极。一个人造下杀生的恶业，将来会堕落恶趣<sup>2</sup>，感受苦果。

有一句话说：“血债要以血偿还。”没错，即使是其他众生的血债也需要这样偿还。想到这点，我们能不毛骨悚然吗？

因此，一个人礼敬六方，不但必须恭敬地礼事六方的众生，还应当远离杀生业，不可以杀害众生，否则他对于六方众生的礼敬，岂不是变成毫无意义？一方面礼敬众生，另一方面却杀害众生，岂不是自相矛盾？那样不但得不到礼敬的利益，反而造下无边的杀生恶业，实在是不值得！

其次，“不与取”是众生的业种、秽种。不与取，就是未经给予而取的意思。别人并没有给我们财物，我们却悄悄地拿走，就是“不与取”，也就是一般所说的偷盗。

偷盗，以佛法来说是秽业，在世间也是不容许的不良行为，所以各国的律法对于偷盗都有严厉的制裁。

为什么偷盗是罪恶的行为？因为我们活在世间，并不是有生命就可以生存的，还需要资生物来维持生命。每个人有各自的资生物，谁也不应该侵犯谁。如果侵犯，使别人的生存发生问题，那难道不是罪恶吗？

世间有些人富有，有些人则是贫乏的，这是谁也不能否认的事实。为什么会有贫富的差别？过去是否布施与培植福德，固然是一个因素；今生工作勤劳或怠惰，也是一个因素。自己的资生物，应该通过自己的劳作去求取，这才是做人的正途。看到别人富有，

千万不可以想要盗取一些来维持自己的生命，那是不道德的行为。当知别人的资生物，是用来维持他的生命，如果被你所盗取而影响他的生存，那无异于间接剥夺他的生命，所以“不与取”是一种恶业，是不净的垢秽。

佛弟子不应该有盗取的行为，即使是一般的正当人，也不应该不与而取，这是值得我们特别注意的。有些人以为自己不会造下不与取的恶业，殊不知盗取的恶业是很微细的，往往是在不知不觉间做了，或者偶尔贪图一些小便宜而造下不与取的秽业，因此我们千万不能大意。

第三，“邪淫”是众生的业种、秽种。邪淫，是指男女间一种不正常的关系。《圆觉经》中说欲界众生“皆依淫欲而正性命”。从世间的立场来说，到了法定年龄的男女，结合为正式的夫妻，彼此发生应有的夫妻关系，不但是世间所许可的，也是佛法所不禁止的。

在一个家庭中，夫妻是否和谐共处，完全是看彼此之间的关系是否正常。如果是正常的关系，家庭就必然会和乐；如果是不正常的关系，家庭当然不会和乐。为了增进自己的家庭和乐，为了维护别人家庭的和乐，任何一个家庭成员，都不可以乱搞男女关系。如果侵犯别人家庭的男子或女人，那就无异是破坏别人的家庭，甚至造成社会不安，所以这是不道德的行为。社会上每天上演很多家庭悲剧，哪个不是源自邪淫的罪恶？因此，佛法把邪淫说为秽业。

第四，“妄言”是众生业种、秽种。

说话是感情交流的媒介，要一个人不说话，那是很难做到的，也是非常痛苦的。因此，在人与人之间的交往中，说话是促进彼此感情的最佳工具。既然要说话，就应该诚实地说老实话，不可说虚妄而不真实的话。也许有人相信你的假话，但是假话说多了，人们一旦发现你说假话，就不会再相信你了。

社会人群是相互依存的，没有人可以独立生存。你如果经常以妄言欺骗人，就会失去人们对你的信任。大家远离你，那么你在广大的人群中，就会逐渐陷于孤立。即使你有时说真实话，但是由于你平时对人说假话说惯了，别人就以为你还是在说假话，所以不会相信你所说的实话。因此，你如果常说妄言，不要以为骗得了别人，其实受害最大的还是自己。

妄言的范畴很广，例如哄、骗、欺诈、花言巧语、颠倒是非，都包含在内。不清净的口业，不但有妄言，还有恶口、绮语、两舌，都是要不得的。

两舌，是一般人所常犯的口业。两舌，就是挑拨离间的意思。例如丙见到甲、乙两人的感情很好，心里就有点儿不欢喜，因而采取两头蛇的手段：在甲的面前说乙的坏话，并说乙要怎样对付甲；在乙的面前又说甲的坏话，并说甲要怎样对付乙。由于丙这样在两边挑拨，使甲、乙两人之间的感情破裂，这样是不是罪过呢？

因为妄言等都是罪恶的言语，所以佛陀教诫我们不要打妄语，更不要这边这样说，那边那样说，拨弄是非。如果我们经常打妄语，说些不诚实的话，就会引起种种的不安或纠纷，所以说妄言是秽业。

以上所说的四种秽业，看起来好像很平常，其实是世间的人们所最容易犯的根本恶业。因此，佛陀为学佛者，不论是在家或出家的学佛者，不论是修学小乘或大乘的学佛者，制定这四条戒，并且把它们视为根本罪。因为其他的种种罪恶，都是从这四种秽业引生起来的。人间的种种痛苦，也源自这四种秽业。如果人们常常造作这四种秽业，世间将会充满秽恶。

佛陀深知德行的重要，特别要将礼敬六方的善生子，引导向正常的德行，所以特别先为他指出这四种秽业，要他远离这些秽业，不要陷入罪恶的深渊中而无以自拔。从佛陀的善巧开示，可知佛陀的悲心多么深重！

以上是解说长行，现在再以偈文重颂长行的内容，所以说“于是，世尊说此颂曰”。之前所说“杀生不与取，邪淫犯他妻，所言不真实”的四种秽业，不论从哪个方面来说，确实都是最极秽恶的，也是社会上所常见的不良现象。我们的社会，有哪一天没有这四种恶业的秽气冲天，熏得社会上的广大人群透不过气来，担心这样秽恶的业，会使自己面临生命的危险，蒙受财产的损失，家庭不和睦，或被人欺诈哄骗。社会上每天所发生的不幸事件，都不超出这四种秽业的范畴。

#### 注释：

1 业：由个人的意志所驱动的行为，将来会产生相应的后果（业报）。

2 恶趣：畜生道、饿鬼道、地狱

待续……





# Guide for Living as a Lay Buddhist

## – *Sigalovada Sutra* (3)

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

### Four Vices

“Young householder, sentient beings commit four types of defiled karma. What are these four? Young householder, the vice of killing constitutes the seeds of defiled karma in sentient beings. The vices of taking what is not given, sexual misconduct and false speech constitute the seeds of defiled karma in sentient beings.”

Buddha thus summarised these in a stanza:

“Killing, taking what is not given,  
violating another person's wife through  
sexual misconduct and speaking untruthfully  
are vices not praised by the wise.”

Buddha addressed Sigalovada as “young householder” and told him that killing, stealing, sexual misconduct and false speech are the Four Vices or Four Types of Defiled Karma<sup>1</sup> that sentient beings commit.

Although the behavioural activities of sentient beings may sometimes develop in wholesome directions, they mostly develop in unwholesome directions, due to the domineering impulses of various defilements. Unaware that these constitute defiled karma sentient beings think that their conduct is proper, so Buddha specially explained each of these vices and enabled people to know that these are unwholesome actions.

We often hear Buddhists lament that they are “encumbered with heavy karmic obstacles”. It is beneficial for one to know that one's obstacles are due to unwholesome, defiled actions. It will be even better if one does not continue committing unwholesome actions.

**Any volitional action (karma) done will leave a karmic seed, which will produce results. Before fruition of the results, a karmic seed will not vanish, regardless of the time elapsed.** Therefore, we have to be especially cautious and must not commit unwholesome actions. If one has sown the seeds of unwholesome karma, one will experience suffering in future, regardless of the good circumstances that one may be blessed with now.

The habituation force of karma is

tremendous. For instance, a child has never seen chickens and ducks being slaughtered. He will certainly feel frightened when he sees it for the first time. His young mind will be traumatised. However, if he sees many of such slaughtering scenes, he will not feel frightened any more. Once he becomes accustomed to the slaughtering scenes, due to the habituating impressions, he may feel indifferent even if he wields a knife to slaughter chickens and ducks. Can you imagine the power of this habituation force?

It is the same when a person commits evil. If he often commits unwholesome actions, it will be difficult to change once the habit of doing so is formed.

For the same reason, if a person has loving-kindness and compassion, he cannot bear to kill sentient beings. Moreover, if he hears the miserable wails of pigs and goats being slaughtered, he cannot bear to eat their flesh.

The Chinese philosopher Mencius (372 B.C. - 289 B.C.) said, “If a noble gentleman has seen an animal when it is alive, he cannot bear to watch it die; if he hears its wails, he cannot bear to eat its flesh. Therefore, he stays away from the kitchen.”

Buddhism, in particular, also advises people to refrain from killing.

Then, what are the **Four Vices**?

It is stated in the discourse that “**the vice of killing** constitutes the seeds of defiled karma in sentient beings”. Killing is stated here as the first type of defiled karma. Killing involves harming the lives of sentient beings so that they cannot continue living. The unwholesome karma of killing is impure and defiled.

Why is killing considered defiled karma?

Every sentient being, whether it is highly developed or little developed, whether it is enormous or minuscule in size, treasures its own life. It always clings to its life cravenly and fears death. Unwilling to be slaughtered, it will try desperately to escape. Since sentient beings are reluctant to die, why do we go against their wishes and deprive them of their lives which they treasure so dearly?

Therefore, according to Buddhist teachings, the killing of any sentient being constitutes defiled karma that is heinously evil. A person who has committed the negative karma of killing will degenerate into the unwholesome realms of rebirth<sup>2</sup> in future and experience tremendous suffering.

There is a saying, "A debt of blood has to be paid in blood." This is true even in the killing of other sentient beings. How could we not feel absolutely terrified when we think of this?

Therefore, one who pays respects to sentient beings in the six directions should also steer clear of killing. He must not kill or harm sentient beings. Otherwise, wouldn't his veneration of sentient beings in the six directions become meaningless? Wouldn't it be self-contradictory to venerate sentient beings on the one hand, but kill sentient beings on the other hand? Instead of gaining the benefits of veneration, one commits the boundless, negative karma of killing instead, which is really not worth doing so.

Secondly, **the vice of taking what is not given** constitutes the seeds of defiled karma in sentient beings. This is what is commonly called "stealing", or secretly taking away others' things without being given by them.

According to Buddhist teachings, stealing constitutes defiled karma. Stealing is also unwholesome conduct that is forbidden in society. Therefore, in every country, stealing is subject to severe punishment by the law.

Why is stealing considered a vice? A human being needs various supporting materials to sustain his life. Everyone has his own supporting materials for survival. No one should encroach upon another person's materials for sustenance. Isn't it evil to cause problems to another person's survival by encroaching upon his possessions?

In our world, some people are rich while others are poor. This is an undeniable reality. Why are there disparities in wealth? One factor is whether one had practised giving and cultivated virtuous merits in the past. Another factor is whether one is diligent or lazy. One should obtain materials that one needs for living through one's own efforts. This is the right way for conducting oneself as a person. When one sees others with abundant wealth, one must not think of stealing some of it for one's own sustenance. That will be unethical conduct. Others need their possessions for sustaining their own lives. If one steals others' possessions and thus affect their survival, that is not

different from depriving them of their lives. Therefore, stealing is a vice, constituting defiled karma.

As Buddhists, we should not steal. Even a non-Buddhist should not take what is not given to him. This aspect is worth our special attention. **Some of us think we are not likely to commit bad karma of stealing, but we might actually commit unwholesome deeds of stealing subtly without self-awareness or due to greed for small advantages. Therefore, we must not be careless in refraining from stealing.**

Thirdly, **the vice of sexual misconduct** constitutes the seeds of defiled karma. This refers to abnormal relations between a man and a woman. It is stated in *Discourse on Perfect Enlightenment* that all sentient beings in the Realm of Forms "receive their lives due to sexual desires". From the secular standpoint, when a male and a female who have come of age get married as husband and wife, their sexual union is permissible. This is also not forbidden in the Buddhist teachings.

In a family, the harmonious co-existence of the husband and wife depends on normalcy in their relationship. If their relationship is normal, their family will certainly be harmonious and happy. Otherwise, their family will not be harmonious or blissful. For the sake of enhancing the blissful harmony of one's own family, as well as safeguarding the blissful harmony of others' families, all family members must not be engaged in abnormal relationships. If one violates the husband or wife of another family, that is not different from causing damage to another family and even causing social unrest, so sexual misconduct is immoral conduct. Many family tragedies occur in society every day, which of these do not arise due to sexual misconduct? Therefore, sexual misconduct is considered a vice according to Buddhist teachings.

Fourthly, **the vice of false speech** constitutes the seeds of defiled karma in sentient beings.

Speech is a medium for affective interaction between people. It is very difficult and also very tormenting for a person not to speak. Therefore, in interpersonal interaction, speech is the best tool for enhancing bonding between people. Since we want to speak, we should speak honestly and truthfully. We must refrain from false speech. Sometimes, some people might believe in our lies, but our deception will soon be known to others if we continue telling more lies and nobody will

believe us anymore.

In society, people are interdependent. Nobody can exist alone. If you often deceive others, you will lose their trust. They will keep a distance from you, so you will gradually become isolated in the vast masses. Even if you speak truthfully sometimes, they no longer believe what you say, thinking that it is false speech since you habitually do not speak the truth. Therefore, if you often speak untruthfully, do not think that you can deceive others. Actually, you are the one who will be harmed most.

The scope of false speech is very wide. This includes flattery, lying, cheating, sweet talk and distortion of truth. **The unwholesome, volitional actions of speech not only include false speech, but also harsh speech, frivolous speech and divisive speech, which are also objectionable.**

People often commit negative karma due to divisive speech or talebearing, which sows discord among people. For instance, A and B are on very good terms. Their good relationship arouses sour feelings in C, who adopts a double-tongued or “two-headed snake” approach. On the one hand, C speaks unfavourably of B in front of A, with claims about how B intends to deal with A. On the other hand, C speaks to B unfavourably of A, with claims about how A intends to deal with B. Thus, C stirs up resentful feelings on both sides, causing the relationship between A and B to break down. Isn't divisive speech a vice?

Buddha admonished us to refrain from unwholesome speech such as false speech and talebearing which sows discord. If we often tell lies and speak dishonestly, we will cause unease or disputes, so false speech is a vice.

**The four types of defiled karma mentioned above do not seem unusual, but these are actually root evils that people commit most easily.** Therefore, Buddha formulated these rules of abstinence from the four vices for Buddhist practitioners, both lay Buddhists and ordained monastics alike, Theravada Buddhists and Mahayana Buddhists alike. These four vices are considered root evils, because other

unwholesome actions arise from these four vices. The multifarious suffering in our human world also originates from these four vices. If people often commit these four types of defiled karma, our world will be so full of defilements and evils that even if people pay homage to the six directions, that will just be hypocritical and cannot be considered ethical conduct.

Buddha was deeply aware of the importance of ethical conduct and wanted to guide Sigala into the right ethics. He specially taught Sigala about the Four Vices, instructing Sigala to steer clear of these vices and not to fall into the deep abyss of evils, from which one cannot extricate oneself. Buddha's profound compassion was clear from His skilful teaching to Sigala.

The above is an explanation of the text in the discourse. Next, this part of the discourse is summarised in a verse stating the Four Vices, which involve “killing, taking what is not given, violating another's wife through sexual misconduct and speaking untruthfully”. These Four Vices are exceedingly unwholesome in all aspects and they constitute unwholesome phenomena commonly seen in our society. Is there any day when these Four Vices do not permeate our society, so that the vast masses do not feel suffocated by them?

These vices will endanger our lives, cause us to lose our property, produce disharmony in families or result in fraud. Look at the misfortunes that occur every day in our society. Is there any misfortune that does not fall within the scope of these Four Vices?

#### Notes:

**1 Karma:** intentional action leading to consequences (karmic results)

**2 Unwholesome realms of rebirth:** realm of animals, realm of hungry ghosts, realm of hell beings

*To be continued in next issue...*

**Some of us think we are not likely to commit bad karma of stealing, but we might actually commit unwholesome deeds of stealing subtly without self-awareness or due to greed for small advantages.**

# 母亲

每年五月的第二个星期日，是母亲节。每个人都有母亲，母爱是真挚与伟大的，所以每个人都应该纪念与感恩母亲。

美国安娜查维斯女士，于一九零七年五月追悼亡母，以及纪念普天下的母亲而发起了“母亲节”。一九一四年五月，美国参议员提请国会通过，将每年五月的第二个星期日定为母亲节。有母亲健在的人佩戴红花，母亲已经过世的人则佩戴白花，以兹纪念。这是一个十分有意义的节日，所以世界上许多国家都响应，在这一天纪念母亲。

有人说：“母亲对儿女所说的话，总是千篇一律。然而，千篇一律的话里，才显出母亲是母亲。”

另外也有人说，母亲真挚伟大的爱，就像温暖的“三春晖”，“饥时怕儿饿，冷时怕儿冻”。

温馨的五月，欣逢母亲节与卫塞节，是无尽感恩的时节。身为佛弟子，除了感恩与纪念母亲，我们也感恩与纪念佛陀，因为佛陀就像慈父慈母，不仅爱护全人类，而且爱护无量的众生……



# Mother

Mother's Day is celebrated on the second Sunday in May every year. Everyone has or had a mother. Everyone should honour and appreciate his/her mother, as a mother's love is most genuine and noble.

Mother's Day was founded by Anna Jarvis in May 1907 in the United States, to commemorate her late mother and all mothers in the world. In May 1914, the U.S. Congress passed a law designating the second Sunday in May as Mother's Day. Those with mothers still living wear red flowers as an expression of reverence, while those whose mothers had passed away wear white flowers in reminiscence. As this celebration of mothers is very meaningful, Mother's Day is observed in many countries in the world.

Someone said that *the words of a mother to her children are routinely the same, yet it is in this invariable sameness of her reiterations that her motherliness is demonstrated.*

The sincerely great love of a mother has been compared to the generously warm sunshine in spring, as a mother is perpetually concerned about her child feeling hungry or cold.

*The month of May is a time for immeasurable gratitude*, with the celebration of Mother's Day and Vesak Day. As Buddhists, we not only honour and appreciate the deep kindness of our mothers, but also commemorate Buddha with reverence and immense gratitude. Buddha is like a loving father or loving mother to us. His universal loving-kindness extends to not only all humans, but also immeasurable sentient beings……

## 君子务本，谈戒三毒(61)

**学**佛者都知道，“缘起性空”的道理很重要。那么，我们怎样才能明白“缘起”的道理呢？有些人觉得这个道理太复杂，很难理解。佛陀曾经说过：“缘起甚深”，当然不容易理解，不然的话，佛陀怎么会被称为“大智者”呢？从文字上理解这个道理并不难，但这仅仅是解悟，要圆满地证悟成佛，只有解悟并不够。

能够发现和亲证缘起真理的人，就是三界导师、圆满觉醒的大智者——佛陀。然而，很多人忽略了，“缘起”的原理，其实很简单，因为这是普遍存在的自然法则。心原本就是缘起，当体是空性。佛陀发现了这个自然法则，并用觉悟教育的方式，传达给我们。

没错，佛陀传播的就是智慧与觉悟的教育，教导一切众生都能开发智慧，开启生命觉醒之门，走上圆满觉悟之道。那么，我们需要觉悟的是什么道理呢？这个道理就是缘起的原理。

什么是缘起？根据《阿含经》的一个偈颂，佛陀给缘起的定义是：“此有故彼有，此生故彼生；此无故彼无，此灭故彼灭。”

此，是这个；彼，是那个。这句话的意思是：由于有了这个，也就有那个；这个产生了，所以那个也产生。这个没有了，也就没有那个；这个消灭了，所以那个也消灭。现实存在的一切现象，都有这样的普遍规律，任何事物都是由因素和条件组合而存在的。佛陀曾经以三根芦苇靠在一起才能竖立起来的譬喻，来说明缘起的道理。比如有老师，才有学生；没有学生，老师也就不存在。

一切是缘起的，都能以此类推，所以说“是法住法位，世间相常住”。这句话的意思是：这个法则和真理是普遍如此的。住，是常住不变的意思，所以是必然如此的。法位，是指十法界的四圣六凡，情无情境，大小净染，都是缘起法所住之位。佛陀所发现的缘起真理，是普遍如此，必然如此。十法界的一切诸法，都依循这样常住不变的法则。

四圣六凡十法界的因果，是染污流转和清净还灭的因果，这些因果都是各种因素和条件组合的。世界上没有独立存在的东西，也没有常住不变的东西，一切事物都是因素和条件组合而暂时存在的，

所以是性空的。因缘和合而暂时的存在，是无自性的“假有”。为什么？因为自性本空，如果自性不空，那就不能存在，这就是“真空生妙有”的意义。

**空性，并不是没有，而是“无自性”的意思，也就是说一切事物都是因缘组合的，而没有自性可得。**一切法都是因缘组合的，所以是无自性的；反之，因为是无自性的，所以一切法才有无限的可能性。

一切的存在都是相互依存，相辅相成的。比如黑依恃白而说为黑，白依恃黑而说为白。任何事物产生，需要具备种种的因素和条件，没有一个东西可以独立存在，只有这样才不破坏空义和缘起义。

因此，缘起性空的法则，是宇宙人生的普遍真理。世间的森罗万象，比如山河大地、花、树、人，乃至微尘沙砾等，都是因缘和合而存在的，也都将随着因素和条件分离而消灭。我们眼睛所看到的一切现象“有”，都是缘起而有的。由于缘起而“有”，因此它的本性是“空”的。

由于缘起的法则，世间所有的一切都是相互依存的。如果没有因缘关系，一切都不能存在。因此，龙树菩萨在《中观论》中说：“以有空义故，一切法得成；以无空义者，一切法不成。”

这是什么意思呢？比方说每个人生活在世间，因为有农夫种田，我们才有饭吃；有工人织布，才有衣服穿。出门时，由于有公共汽车司机开车，我们才能到达目的地。假如没有这许多因缘，我们就不能生存。晚上在家里，只要打开电视，就有精彩的节目可以观赏。如果没有演艺人员表演，如何能有电视节目看呢？**每个人能够生存，都要感恩一切因缘，感恩世间万物成就我们的生命。**

因此，所谓缘起，就是有“因”有“缘”，因缘和合才有“果”。世间的一切都是因缘所生起的，都离不开因果法则。因和果之间有一个缘，因所以能成果，一定要有缘。比如花种栽种在泥土里，必定要有阳光、空气、水分、肥料等诸多因缘，才能开花结果。我们生为人，在过去生中，有宿世的因、宿世的业，现在来到人间，还需要现世的缘，因缘聚合了，才能产生果。



# 青少年佛学营

## Youth Dharma Camp

13/12/2024 - 15/12/2024



二天两夜的佛学营，以克服三毒（贪、嗔、痴）烦恼为学习主题，让青少年通过讨论、游戏与趣味活动，建立佛法的正知正见，以及结交善友。

This 3-day-2-night Youth Dharma Camp was based on the theme of overcoming the Three Poisons (craving, ill will and delusion). Through discussion, games and experiential activities, youths learnt Dharma in fun and interesting ways, as well as forged spiritual friendships.



## 石缝间的小花

小和尚在扫落叶时，注意到墙角的石缝间，绽放着一朵小花。  
 小和尚问老和尚：“石缝里有泥土吗？”  
 老和尚回答：“也许有一点儿泥土，偶然被风吹进石缝里。”  
 小和尚又问：“石缝里有水吗？”  
 老和尚回答：“有一点儿雨水，偶然滴进石缝里。”  
 小和尚惊叹道：“没有肥沃的泥土，也没有充足的水分或养分，怎么能长出花来呢？”  
 老和尚微笑着说：“因为它不屈服于艰难的环境，坚韧不拔地存活着，才能绽放出生命的壮丽！只有适应环境，才能战胜环境！”  
 在生活中遇到困境，你是抱怨自己的条件不如人而自暴自弃吗？还是不屈不挠地面对生命的严峻考验，在困厄中锤炼自己？  
 每个人都有强大的潜能，只要你肯积极奋发，就能将潜力激发出来，从而战胜自己，克服一切逆境！

## The Flower in a Rock Crevice

A little monk was sweeping fallen leaves when he noticed a tiny flower blooming out of a rock crevice at a wall corner.  
 He asked an old monk, "Is there soil in the rock crevice?"  
 The old monk replied, "A little soil may have been blown by winds into the crevice."  
 The little monk then asked, "Is there water in the crevice?"  
 The old monk said, "Some rainwater should have dripped into the crevice."  
 The little monk exclaimed with amazement, "With neither fertile soil nor ample water and nutrients, how could this little plant have blossomed?"  
 The old monk said with a smile, "It did not yield to tough circumstances, but survives with indomitable resilience, hence blooming forth the magnificence of life! It is by adapting to circumstances that one may triumph over one's circumstances."  
 When you encounter adverse conditions, do you grumble about your unfavourable circumstances and give up? Or do you face the grim tests in life indomitably and temper yourself through hardships? Everyone has potential powers that may be sparked if one is willing to strive enthusiastically. All adversities can thus be overcome by conquering oneself first!

### 创刊人 FOUNDER

演培老和尚  
Venerable Yen Pei

### 出版与发行 PUBLISHER & DISTRIBUTOR

福慧佛教文化中心  
Fu Hui Buddhist Cultural Centre

### 地址 ADDRESS

105 Punggol Road, Singapore 546636

### 电话号码 TELEPHONE NUMBER

6489 8161

### 电邮地址 EMAIL ADDRESS

fhhcc@fhhcc.org.sg  
sbws@sbws.org.sg

### 网址 WEBSITES:

www.fhhcc.org.sg  
www.sbws.org.sg

### 印刷商 PRINTER

Yung Shung Printrade Pte Ltd