

# 慈恩

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慈恩物语 GRACE TALK

## 正确的信仰

东方哲人认为“信仰就是力量”；西方哲人认为“知识就是力量”。如果将信仰和知识结合起来，力量肯定更加强大！

知识，在佛法中称为“智慧”，而智慧是超过一般知识的。《大般涅槃经》中说：“有信无智，增长愚痴；有智无信，增长邪见。”证知佛教是主张信仰与理智合一的。

世间各个宗教都重视信仰，其他各种思想、主义，也同样重视信仰，因为信仰就是力量。例如：科学家相信人类可以征服太空，于是就有一股力量，让他们孜孜不倦地向这方面发展，使人类终于登陆月球。信仰的雄伟力量，可以从科学家向太空的发展，获得无可置疑的证明。

佛法极为重视正确的信仰，以“心净为信”，而且对于任何事理的信仰，都要以高度的理智，给予深刻而有力的理解，否则就只是盲目地信受，不是智信，那就不是佛法所说的“正信”！

~ 演培老和尚

## Right Faith

Eastern philosophers thought that “faith is power”, while western philosophers thought that “knowledge is power”. The integration of faith and knowledge will certainly produce even greater power then!

In Buddhist teachings, knowledge is called wisdom. However, wisdom surpasses general knowledge. It is stated in *Discourse on the Final Nirvana*, “Faith without wisdom leads to increase in delusion; knowledge without faith leads to increase in deviant views.” It is clear that Buddhism advocates the union of faith and reason.

Faith is given importance in all religions. Faith is likewise important in other schools of thought and ideologies, as faith is power. For instance, scientists believed that mankind can make conquests of outer space. This belief empowered them to strive assiduously in this direction, enabling mankind to land on the moon eventually. The awesome power of faith has been proven beyond any doubt in the outer space developments made by scientists.

Buddhism places particular emphasis on right faith and advocates faith that is based on purity of mind. Moreover, faith is to be developed through applying a high level of reason for in-depth and penetrative understanding. Otherwise, one's faith would not be right faith integrated with wisdom as advocated in Buddhism, but merely blind faith without discerning wisdom.

~ Venerable Yen Pei

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# 佛法无人说， 虽慧莫能了

演培老和尚讲于1979年6月10日，马来西亚吉隆坡首都佛教会

**佛**法，是佛陀住世时所宣说的教理。释迦牟尼佛最初在鹿野苑说法，称为“初转法轮”。佛陀的言教，是从大觉海中自然流露出来的，不像现代弘法者根据经本宣讲佛法，而且当时佛陀说法并没有现场记录。

佛陀的言教，不论深浅，都是有益于众生的。佛陀灭度之后，直接听过佛陀说法的大弟子们，将佛陀的言教结集起来，使佛法在世间流布，以利益广大的众生。正因为佛法有益于众生，特别是有益于人群，所以我们应该不断地推动法轮！

佛法有益于世人，但是如果没有人讲解佛法，社会上一般的人们还是很难理解佛法。没有智慧的人，未曾听人讲解佛法，很难理解甚深的佛法；即使是具有相当智慧的人，单凭自己去阅读，也不容易理解甚深的佛法。

《华严经》中说：“佛法无人说，虽慧莫能了。”

比如一个人进入一间黑暗的房子，房子里有很多珍珠宝藏。他的眼睛是完好无恙的，但是房子里漆黑无光，他始终不能看见房子里的珍宝。这是譬喻人们虽然有智慧，但是如果没有听人解说佛法，就也不能了解佛法或获得佛法的利益。

反过来说，具有珍珠宝贝的房子里，如果有充足的光线，加上自己有明亮的双眼，那么你一走进去，当然什么都看得见，并且可以取出任何珍宝而受用。这是譬喻世人如果有机会听闻佛法，不仅有智慧的人，即使是没有智慧的人，都可以从广大的佛法中，取用适合自己根性的“法宝”。这显示推动法轮的重要性，也显示听闻佛法的重要性。

听闻佛法为什么是重要的？

因为听闻佛法可以启发我们的智慧，相对地当然也就消除我们的愚痴，使我们分辨善恶，进而断恶修善，达到身心自在。然而，这必须从推动法轮做起。法轮不转，人们又怎么能得以听闻佛法呢？

推动法轮，转法轮，对于佛法的弘通、流行、发展与普及，都有着很大的关系。推动法轮，就是使佛陀的正法之轮，不但在时间上辗转流传不绝，而且在空间上不停地辗转到每个角落。唯有如此，佛法才能在时空中，长时期地普遍流传，让广大的人群都能获得法益。

佛陀住世的时代，距离我们已经两千多年。佛法不但仍然在世间流行，而且普及世界各地。法轮像地球一样转，也像长流一样在时间中转，完全是由于各个时代、各个区域的佛弟子，不断地推动正法之轮。

对于佛陀的正法之轮，我们不但要自动自发地去推动，而且应该尽可能劝人去推动。唯有这样自他共同推动法轮，使佛法犹如车轮一样转动不停，才能使原来不知道佛法者，确信佛法有殊胜的功用；也让已经信解佛法者，如实不虚地奉行佛法，更让已经奉行佛法者，切实证悟到诸法缘起的真理，以致圆满完成佛法的修学！

因此，推动法轮确实是非常重要的，而且功德极为殊胜，就如许多佛学会推动法轮，举办佛学讲座，吸引人们来听闻佛法，让人们由于听闻佛法而修行有所成就。







讲到推动法轮，我们还得从佛陀初转法轮说起。佛陀在这世间示现，是为了救度我们。佛陀救度人类，甚至救度一切众生，让众生获得生命的解脱，既不是运用神通的力量，也不是以金刚不坏身的有力双手，将众生从生死苦海中救拔出来，安置于涅槃彼岸。佛陀只是为众生说法，指出一条我们应该走的解脱大道。我们是否证得解脱，就全看我们是否依照佛陀的指示，去走这条大道。如果众生不依循这条大道努力不懈地前进，则不能获得生命的解脱。

佛陀说法度众生，并不是想到就说，而是顾及到众生的根机是否能接受佛陀的教诲。根据《法华经》中的记载，佛陀在菩提树下，觉悟诸法的缘起真理之后，原本想立刻为众生说法，但是佛陀也想到众生的智慧浅薄，接受甚深佛法的程度不够。因此，佛陀再三思维与考虑：我应该为众生说法，还是选择不说法呢？如果说法，但是众生不能接受，他们不但不会生起信心，反而会加以毁谤，这样对于众生是绝对有害而无益的。我是为了救度众生而来，即使救度不了众生，我也不能让众生受到伤害！

因此，佛陀非常沉痛而又无限慨叹地决定：“我宁不说法，疾入于涅槃！”

佛陀在世间示现，就好像优钵昙花绽放一样，是非常不容易遇到的。如果佛陀没有说法就入涅槃，那将是众生莫大的损失！

大梵天王一向以救济人类为自己的任务，他善于救济世间，但是却在那个时候，忽然觉得力不从心。他知道释迦牟尼在人间成佛，成佛的人间觉者最具有力量来救济众生，如果佛陀不为众生说法就入涅槃，后世的众生哪里还有得救的希望呢？

大梵天王想：如果不为众生请命，还有谁请求佛陀说法？这个机会不可以错失，我应该请佛陀转法轮，让众生获得真正的救济！

大梵天王有了这个念头，就立刻采取行动。他率领许多天人来人间，到达佛陀的面

前。

大梵天王礼敬佛陀后，诚挚地说道：“我知道佛陀本着大慈悲心，为了度化众生而在世间出现。佛陀还没有度化任何众生，怎么可以不说法就入涅槃？我也深知世间有很多众生，不能接受佛法，但是在众生当中，肯定有一些众生过去曾经亲近善友，或是曾经值遇佛菩萨，而种下了极为深厚的善根，能听懂甚深的佛法。现在我谨代表这些众生，恳请佛陀不舍慈悲，以大愿力转妙法轮，令众生脱离苦海！”

这就是请转法轮的起源，佛弟子们至今不断地推动法轮，就是出自这种精神。

佛陀本于大慈悲心，答应大梵天王的请求，将他所证悟的真理，传播到各个地方，以唤醒迷昧的有情。

佛陀要转法轮，就考虑到首先该对谁说法。佛陀想到他过去的老师阿罗暹迦蓝和郁头蓝弗，但是这两位有名的学者都已经逝世了。佛陀之后想到曾经与他在雪山修苦行的五位同伴，他们正在鹿野苑继续修苦行。佛陀决定先去度化他们五人，使他们证得身心解脱。

佛陀前往鹿野苑时，途中遇到异学耆婆迦。耆婆迦问佛陀要前往哪里，佛陀坚信自己的证悟而宣说：“我至波罗奈，击妙甘露鼓，转无上法轮，世所未曾转。”

佛陀在鹿野苑初转法轮，解说“四圣谛”：苦、集、灭、道。《维摩诘经·佛国品》中提到“三转法轮于大千”，“三转法轮”是指示相转、劝修转，以及作证转。

佛陀在鹿野苑所转的四谛法轮，是佛法的宏纲，也是永恒不变的真理。众生在生死中轮回，无始以来就被无明所蒙蔽，不能体悟四圣谛的真理，看来四圣谛的真理好像被无明所染污。其实，四圣谛的真理，原本就是清净的，从来没有被染污过，所以《维摩诘经·佛国品》中说“其轮本来常清净”。

佛陀宣说了真理，当时五人体悟了真理，佛、法、僧三宝由此成立。



现在我们听起来，也许觉得佛陀转法轮是轻而易举的事。这是错误的想法！佛陀证悟真理，并不如一般所想象的那么简单，而是在无量劫中，精进勇猛地修难行之行，施舍了无数国城，牺牲了无数头目髓脑，才体证真理。真理是甚深最甚深，微妙最微妙，也是最难通达的。没有高度的善巧智慧，就难以恰到好处地将真理表达出来，众生则不能理解真理。因此，佛陀转法轮并不容易！

佛陀在世间出现以及说法，是极为难得的事。佛法在世间传播，特别是在古代传播到中国，也不是简单的事。我们读佛教史就知道，在佛法传播到中国的过程中，许多东来西往的中国和印度高僧为了佛法而牺牲。

在公元670年，三十六岁的义净（635—713年）三藏法师远赴印度求法，经历千辛万苦，种种艰险。他回到中国后，写了一首《取经诗》：

“晋宋齐梁唐代间，高僧求法离长安，  
去人成百归无十，后者安知前者难。  
路远碧天唯冷结，砂河遮日力疲殚，  
后贤如未谙斯旨，往往将经容易看。”

从这首诗，我们可以明显看出，古德求法与传法，都是极为艰难的。我们应该跟循古德的芳踪，积极地推动法轮！

有些人也许认为，推动法轮既然这样困难，何必辛辛苦苦地去推动它？不推动它又有什么关系？

这关系可大了！

**佛陀的正法是世间的明灯，任何地方有了佛陀的正法，就是等于有了光明**，例如：法轮经常在首都佛教大厦运转，正法的光明就在佛教大厦朗耀。其他任何地方，只要有人转佛法轮，正法之光也同样地在那里朗照。如果推动法轮的地方多，正法之光就可以朗照整个世界，驱除世间的一切黑暗，使每个人都沐浴在正法的光辉中，过着真理的自由生活，不再被无明包围与威胁！如此说来，不论推动法轮是怎样艰难，我们都应该尽自己的力量去推动法轮！

我之前讲解了推动法轮的重要性，“法轮”是什么意思，在此还得向诸位略为说

明。

在印度文化中，有“转轮圣王”的传说。印度传说中的转轮王，等于中国的圣君。转轮王没有出现，国家就总是四分五裂，而且经常发生战争，使人民极端痛苦。转轮王一旦出现，由于他有轮宝，以此威镇四方，四方各小国家，都接受转轮王的统治，而成为统一的大国，施行仁政，人民奉行十善<sup>1</sup>，安居乐业。

拥有一切智的佛陀，为众生说法，称为“转法轮”，就好像转轮王有轮宝，辗转化导一切。“轮”的譬喻意义，就在于此。

我在讲解《普贤行愿品》时，也曾经讲解“法轮”的意义：

凡是轮，不论属于哪一类，都具有圆相。佛陀所说的法义圆满，所以比喻为轮。

凡是轮，不论属于哪一类，都有转动的作用。佛陀的教法，能令众生转恶为善，转染为净，转生死为涅槃，所以比喻为轮。

凡是轮，不论属于哪一类，都有摧毁的功能。车轮所经过之处，所有瓦砾细石都被碾碎。佛陀的正法流传到任何地方，错误的思想都被纠正与碾断，就像瓦砾细石被碾碎。众生心中的烦恼，是修学佛道的最大障碍，也被比喻为瓦砾沙石，但是佛陀的正法之轮，一转入众生的心中，所有障碍佛道的烦恼，都会被消灭无余。

轮，有这么多功能，所以佛陀所说的法称为“法轮”。

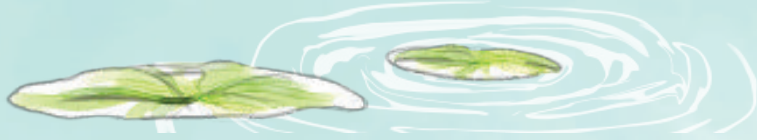
佛陀所转的正法之轮，对于众生有很大的利益，但是要让法轮发挥利益众生的功能，就需要佛弟子们继续不断地推动法轮。

有一句话“人能弘道，非道弘人”，就是这个意思。

太虚（1890—1947）大师说：“佛法弘扬本在僧”，也是这个意思。

如果没有人推动法轮，佛法不论是怎样有益于人群，人们仍然不能获得佛法的受用。因此，法轮是否转动，不但与佛法的兴盛有关系，而且与人群是否获得法益有关系，所以我们必须不间断地推动法轮！

法轮的推动固然在于人，正法的听闻也是在于人。如果没有人听闻佛法，试问转动法轮又有什么意义？因此，听闻佛法是同样







重要的！

对于每个学佛者来说，在佛道上前进的过程中，听闻佛法是不可缺少的。因为**从闻法中获得智慧，不但可以驱除心中的愚昧，而且是获得了最极殊胜的法财。法财，是任何盗贼都无法偷窃的。**即使你变得贫穷，一无所有，法财仍然与你在一起，绝不离开你。因此，听闻佛法是值得的，并不需要代价，即使需要付出很大的代价，听闻佛法是绝对值得的。

根据龙树的《大智度论》，在过去没有佛法流行的时代，有一位深爱佛法的梵志，他到处寻求正法，可是经过十二年的时间，仍然没有获得一句佛法。因此，梵志觉得自己的业障太深重。

有一个婆罗门对梵志说：“你如果真切求法，我有一首偈颂给你，但是你听了以后，必须以皮为纸，以骨为笔，并且以血书写这首偈颂。”

梵志立即欢喜地答应那样做。婆罗门所说的偈颂是：“如法应修行，非法不应受，今世亦后世，行法者安稳。”

爱法的梵志听了偈颂后，真的履行婆罗门所提出的条件。这种为法而不惜牺牲的精神，当然是值得赞叹的！不过，我们初发心学佛的人，还没有达到这种程度，自然是不能像梵志那样不惜代价地求法。然而，如果我们多听闻佛法，我们对于现实世间的一切，必然不会看得那样认真，人我是非自然就会减少。

世间发生种种的争执，人们感觉烦恼滚滚而来，就是由于没有听闻佛法，不了解世间如幻如化，所以稍微有些事不符合自己的意思，无明之火就冒三丈高。因此，世间的问题层出不穷，不能获得合理的解决。如果人人依照佛法而行，大家和乐相处，融洽无间，世间还会有什么问题发生呢？可见听闻佛法，确实有巨大的利益！

#### 注释：

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

听闻佛法可以启发我们的智慧，消除我们的愚痴，使我们分辨善恶，进而断恶修善，达到身心自在。



# If Nobody Preaches Dharma, Even the Wise Cannot Understand Dharma

Translation of Dharma Talk delivered by Venerable Yen Pei in Mandarin  
on 10 June 1979, at Wisma Buddhist, Kuala Lumpur, Malaysia

“Dharma” refers to the teachings of Buddha. Shakyamuni Buddha first expounded Dharma at Deer Park. This was called “Turning the Dharma Wheel”. Buddha’s teachings emanated naturally from His vast and profound realisation, unlike contemporary Dharma-propagators who expound Dharma according to the Buddhist scriptures. Moreover, at that time, there was no recording of Buddha’s teachings.

Buddha’s teachings, whether delivered in profound depth or simply, are all beneficial to sentient beings. After Buddha’s Final Nirvana, the chief disciples who had directly heard Buddha preach compiled these teachings, so that Buddha’s teachings will be circulated in the world to benefit vast numbers of sentient beings. As Dharma is beneficial to sentient beings, especially humans, we should enable the Dharma Wheel to turn continually.

Dharma is beneficial to humans, but if nobody preaches and explains Dharma, it will still be very difficult for people to understand Dharma. The unwise, who have not heard any exposition of Dharma, cannot understand the profound Dharma easily. Even those with considerable wisdom find it hard to understand the profound Dharma just by reading on their own.

It is stated in *Flower Adornment Discourse*, “If nobody preaches Dharma, even the wise cannot understand Dharma.”

Let me use an analogy of a person entering a dark room, in which there are many precious pearls and other gems. His eyes are flawless, but the room is pitch dark. There is no light, so he cannot see the precious gems in the room at all. This is an analogy for people who are wise but have not heard explanations of Dharma, so they can neither understand Dharma nor benefit from Dharma.

Conversely, if there is sufficient light inside the room containing precious gems and you have eyes that can see clearly, then once you enter the room, you can of course see everything clearly. You may take out any gem for your own usage and benefit. By this analogy, if people have opportunities to hear Dharma, then not just wise people, but even people who lack wisdom, can get from the vast Buddhist teachings “Dharmic gems” that suit their basic natures. This shows the importance of turning the Dharma Wheel, as well as the importance of hearing and learning Dharma.

Why is it important to hear and learn Dharma?

This is because hearing and learning Dharma enable us to develop wisdom, thus getting rid of

ignorance and delusion. We can, therefore, distinguish good from evil, as well as cultivate goodness and eradicate evil, so as to achieve a state in which the mind-body is at ease and unencumbered. However, this must start with turning the Dharma Wheel, without which people cannot hear or learn Dharma.

Turning the Dharma Wheel has a great bearing on the propagation, circulation, development and popularisation of Dharma. We have to enable Buddha’s Dharma-wheel to turn and circulate endlessly in terms of time, as well as to every corner in terms of space. Only then can Dharma be circulated perpetually, as well as universally, through time and space, so that vast numbers of people benefit from Dharma.

It has been more than two thousand years since the appearance of Buddha in our world. Dharma is still being circulated in our world and moreover, it is being popularised in various places globally. The Dharma Wheel turns spatially like our spinning Earth. It also turns through time like a long river. This has been entirely due to the continual efforts of Buddhists in various regions to turn the Dharma Wheel through the ages.

We not only should take initiative to turn the Dharma Wheel, but also try our best to encourage others to turn the Dharma Wheel. It is only by turning the Dharma Wheel with collective efforts that Dharma will turn unceasingly like a wheel, enabling those who do not know Dharma to become convinced of the excellent efficacy of Dharma, enabling those who have already placed their faith in Dharma and gained understanding of Dharma to uphold Dharma by putting it into practice earnestly, as well as enabling earnest practitioners to realise the Truth of Dependent Arising, thus accomplishing their Dharma-learning and practice. Therefore, it is indeed very important to turn the Dharma Wheel. The merits of turning the Dharma Wheel are exceedingly excellent. For instance, many Buddhist organisations turn the Dharma Wheel by holding Dharma talks which attract people to hear and learn Dharma, thus enabling them to accomplish their spiritual practice.

When we talk about turning the Dharma Wheel, we have to start with Buddha’s First Turning of the Dharma Wheel. Buddha appeared in our world to help us overcome suffering. Buddha helped mankind, even all sentient beings, to gain liberation from cyclic existence. It was neither by using supernatural powers nor the hands of His adamant body that Buddha brought sentient beings out of the suffering of cyclic

existence, to reach the safe shore of Nirvana. Buddha merely taught sentient beings, pointing out the great path to liberation that we should tread. Will we be able to attain liberation? This entirely depends on whether we follow Buddha's instructions to tread the great path to liberation. If sentient beings do not press forward with unremitting efforts on this great path, they will not be able to gain liberation from cyclic existence.

Buddha did not preach impromptu to sentient beings. He took into consideration the spiritual capacities of sentient beings, that is, whether they were able to accept His teachings. According to *Lotus Discourse*, after Buddha attained Perfect Enlightenment under the Bodhi tree by realising the Truth of Dependent Arising, He at first thought of preaching this Truth to sentient beings immediately. However, He also considered the shallow levels of wisdom that sentient beings had.

In view of the inadequate abilities of sentient beings to accept the profound Dharma, Buddha deliberated repeatedly: Should I teach the Truth to sentient beings? Or would it be better that I do not preach? If I teach the Truth but sentient beings are not receptive, they will not develop faith in this Truth but will slander it instead. This will be absolutely harmful and unbeneficial to sentient beings. I have come to help sentient beings overcome suffering. Even if I am unable to help them, I should not let them get harmed.

Buddha thus decided with deep sorrow and immense regret, "I would rather enter Final Nirvana swiftly than preach Dharma!"

The appearance of a Buddha in our world is extremely rare, just like the blooming of Queen of the Night flower. If Buddha entered Final Nirvana without preaching, that would have been the greatest loss for sentient beings.

A heavenly god, Brahma Sahampati, who had all along considered it to be his duty to save human beings, was adept at human salvation. However, at that time, he suddenly felt inadequate in the task of salvation. He knew that Shakyamuni had attained Buddhahood in the human world and the Fully Enlightened Buddha had the greatest powers to save sentient beings. If Buddha entered Final Nirvana without preaching to sentient beings, would posterity have any hope of salvation at all?

Brahma thought, "If I do not plead on behalf of sentient beings, who would request Buddha to preach? This opportune moment must not be lost. I should request Buddha to turn the Dharma Wheel and enable sentient beings to gain true salvation!"

Once Brahma had this thought, he immediately sprang into action. He led many heavenly beings to the human world. They came before Buddha, whereupon Brahma said earnestly after paying respects to Buddha, "I know that Buddha has appeared in this world, out of great loving-kindness and compassion, for the sake of helping sentient beings out of suffering. Then, how could Buddha enter Final Nirvana without preaching or transforming any sentient being? I am aware that there are many sentient beings that are incapable of accepting Buddha's teachings, but among sentient

beings, there must be some who had associated with wise teachers in the past, or they had encountered Buddhas or bodhisattvas in the past. They have thus cultivated exceedingly deep virtues, so they can understand the profound teachings of Buddha. Now, on behalf of these sentient beings, I earnestly request Buddha not to abandon loving-kindness and compassion, but to turn the wonderful Dharma Wheel by the power of your great vows and enable sentient beings to be freed from suffering!"

This was the origin of the request to turn the Dharma Wheel. Till today, Buddhists continue to drive forward the Dharma Wheel in this spirit.

Out of great loving-kindness and compassion, Buddha acceded to Brahma's request and propagated the Truth that He had realised to various places, so as to awaken sentient beings out of delusion. This was the Buddha's turning of the Dharma Wheel.

To turn the Dharma Wheel, Buddha considered to whom He should preach first. He thought of His teachers in the past, Alara Kalama and Udraka Ramaputra, both of whom were well-known for their erudite learning. However, they had already passed away.

Then, Buddha thought of the five companions with whom He had practised extreme asceticism on the snowy mountains. They were still practising extreme asceticism at Deer Park then. Buddha decided to preach to them first and enable them to attain liberation of mind-body.

On the way to Deer Park, Buddha met the heretic Upaka, who asked where Buddha was going. With firm conviction in His own unsurpassed attainment, Buddha proclaimed, "I am going to Varanasi, to beat the drum of deathlessness and set the Dharma Wheel in motion, for the first time in this world!"

This was Buddha's First Turning of the Dharma Wheel at Deer Park, in which He expounded the Four Noble Truths — the Truth of suffering, the Truth of the causes of suffering, the Truth of the cessation of suffering and the Truth of the path leading to the end of suffering.

According to *Vimalakirtinirdesa Sutra*, there were "Three Turnings of the Dharma Wheel", namely Turning the Dharma Wheel for Exposition, Turning the Dharma Wheel for Encouragement and Turning the Dharma Wheel for Testimony.

The Four Noble Truths expounded by Buddha at Deer Park are immutable truths that constitute the main purport of Buddha's teachings. Sentient beings circulating in cyclic births and deaths have been shrouded by delusion since beginningless time. They are thus unable to realise the Four Noble Truths. It may seem that the Four Noble Truths are tainted by delusion. Actually, these truths are originally pure and have never been tainted, so it is stated in *Vimalakirtinirdesa Sutra* that "the Wheel is originally pure and always pure".

Buddha's utterances of the Truth enabled the five ascetics to become enlightened. Hence, the Triple Gem (Buddha, Dharma and Sangha<sup>1</sup>) came into existence to illumine our dark world.



Now when we hear of this, we may think that Buddha's turning of the Dharma Wheel was easy and facile, or that He merely uttered what He wanted to say. This is a misconception!

Buddha's realisation of Truth was not as simple as one would imagine. Throughout countless aeons, He had practised, with diligent efforts and courageous vigour, what was difficult to practise. He had given away countless kingdoms and sacrificed countless of His own lives before He finally attained realisation of Truth.

Truth is most profound, most subtle and most difficult to understand. Without a high degree of skilful wisdom, it would be difficult to express Truth rightly, then sentient beings would not be able to understand Truth. Therefore, Buddha's turning of the Dharma Wheel had not been easy at all!

Buddha's appearance and preaching in our world were exceedingly rare and precious. The propagation of Buddha's teachings in the world had not been easy too, especially the spread of Buddhism to China in ancient times. When we read up on the history of Buddhism, we know that in the transmission of Buddha's teachings to China, many eminent monks who travelled between China and India had sacrificed their lives for the sake of Dharma-propagation.

For instance, in 670 A.D., Tripitaka Master Yijing (635 - 713) set out from China to go to India, in quest of Dharma at the age of thirty-six. When he returned to China after this arduous quest which was full of hardships and perils, he composed a poem:

*"Look at records of eminent monks who left Chang'an, in quest of Dharma during Song, Qi, Liang and Tang Dynasties. Hundreds of them departed but less than ten returned. The successors knew nothing of their predecessors' hardships. The journeys were long, with merely blue skies, icy coldness and exhaustion from crossing rivers and deserts with sun-obscuring sands. If posterity fails to understand this intent, the painstakingly-acquired scriptures will invariably be taken for granted."*

It is clear from this poem that the quest and propagation of Dharma by the ancient ones were extremely difficult. We should follow in their footsteps by turning the Dharma Wheel actively!

Some people might think that since it is so difficult to turn the Dharma Wheel, why should we put in painstaking efforts for this purpose? Would it matter if we do not turn the Dharma Wheel?

Well, it matters a lot!

**Buddha's teachings illumine our world like a bright lamp. In any place where Buddha's teachings are propagated, there is light and hope.** For instance, the Dharma Wheel is often turned here at Wisma Buddhist, so the light of true Dharma shines radiantly at Wisma Buddhist. In any other place, as long as there are people turning the Dharma Wheel, the light of true Dharma illumines that place too. If there are many places in which the Dharma Wheel is being turned, the whole world may be illumined by the light of Dharma, dispelling all darkness, so that everyone basks in the radiance of true Dharma and lives freely in Truth,

without being surrounded or threatened by delusion anymore! Therefore, we should exert our utmost to turn the Dharma Wheel, regardless of how difficult it is to do so!

I have explained the importance of turning the Dharma Wheel. Next, I shall explain briefly the significance of the Dharma Wheel symbolism.

The legendary Wheel-Turning King was an Indian conception of the universal monarch, equivalent to a sagacious emperor in Chinese culture. Before the appearance of a Wheel-Turning King, kingdoms would always be fragmented by frequent warfare and the people experienced tremendous hardships. Once a Wheel-Turning King appeared, he used his awe-inspiring wheel treasure to subdue various kingdoms in all directions and united them under his benevolent rule. His people upheld the Ten Wholesome Actions<sup>2</sup>, living peacefully and eking their livelihoods happily.

Buddha is the All-Knowing One. His preaching to sentient beings is called "Turning of the Dharma Wheel", just like a Wheel-Turning King transformed and guided people one after another by turning his wheel treasure. This is the significance of the wheel analogy.

In my exposition on *Chapter on the Vows and Practice of Samantabhadra*, I had given the following explanation of the Dharma Wheel.

A wheel, regardless of its type, is round in appearance. The teachings preached by Buddha are perfect in meaning, so they are referred to metaphorically as a round wheel.

A wheel, regardless of its type, can turn. Buddha's teachings enable sentient beings to turn evil into goodness, turn defilement into purity, turn cyclic rebirths into Nirvana. Therefore, the wheel metaphor is used to refer to Buddha's teachings, as in "Dharma Wheel".

A wheel, regardless of its type, has the function of destruction. Wherever a vehicular wheel passes, all rubble and gravel will be crushed. Wherever Buddha's teachings of the Truth are propagated, wrong thinking will be corrected like gravel being crushed by a wheel. The defilements in the minds of sentient beings are the greatest obstacles to spiritual cultivation and hence described metaphorically as rubble and gravel. Once the Dharma Wheel revolves into the minds of sentient beings, all defilements hindering the Buddhist path of practice will be eliminated thoroughly. Hence, the analogy of the wheel is used.

A wheel has so many functions, so Buddha's teachings are referred to as the "Dharma Wheel".

The Dharma Wheel that Buddha set into motion is greatly beneficial to sentient beings. Therefore, Buddhist disciples need to continue turning the Dharma Wheel, in order to bring forth its benefits for sentient beings.

This is what is meant by the statement, "Individuals have abilities to promote the spiritual path, but the value of the spiritual path does not depend on individuals."

There is a saying by Master Tai Xu (1890 - 1947) that "the task of propagating the Buddhist teachings



rests with the monastic community”, which also conveys this meaning.

If nobody turns the Dharma Wheel, then regardless of how beneficial Dharma is to people, they cannot gain these benefits. Therefore, the continual turning of the Dharma Wheel is related to the flourishing of Dharma, as well as whether people benefit from Dharma, so it is necessary to turn the Dharma Wheel continually!

The turning of Dharma Wheel depends on people. It is also up to people to hear and learn Dharma. If nobody listens to Dharma or learns Dharma, would it be meaningful to turn the Dharma Wheel? Therefore, it is equally important for us to listen to Dharma and learn Dharma!

To every Buddhist practitioner, hearing and learning Dharma is indispensable for advancing on the Buddhist path of practice. This is because **the wisdom gained through hearing Dharma not only can dispel one's ignorance. It is, moreover, the most excellent Dharmic wealth to be gained that cannot be stolen from you by any thief.** Even if you become poor with nothing left, your Dharmic-wealth will still be with you and absolutely will not leave you. Therefore, it is worthwhile to hear and learn Dharma. There is no need to pay a price for hearing or learning Dharma. Even if very great sacrifices have to be made to hear or learn Dharma, they are absolutely worthwhile.

According to Nagarjuna's *Treatise on the Perfection of Great Wisdom*, in the past when Dharma was not being propagated, an ascetic who cherished Dharma sought the true Dharma here and there, but he did not gain a single line of Dharma after spending twelve years in seeking Dharma. This made him feel that his karmic obstacles were too heavy.

A brahmin said to the ascetic, “If you truly seek Dharma, I can offer a verse to you. After you have heard it, you must write out this verse with your blood, using your bone as a pen to write on your skin just like writing on paper.”

At once, the ascetic joyfully agreed to do so. The brahmin recited the verse, saying, “Do spiritual cultivation in accordance with Dharma. Do not accept anything which does not accord with Dharma. In this life and future lives, he who practises in accordance with Dharma will be peaceful and secure.”

After hearing this verse, the Dharma-cherishing ascetic really fulfilled the condition stated by the brahmin. This spirit of making sacrifices for the sake of Dharma is certainly commendable! As beginners in Buddhist practice, we have not reached such a sublime level, so we certainly cannot seek Dharma at the expense of our lives like this ascetic. However, if we listen to Dharma often, we will not be excessively attached to worldly things, so we will have less interpersonal disputes.

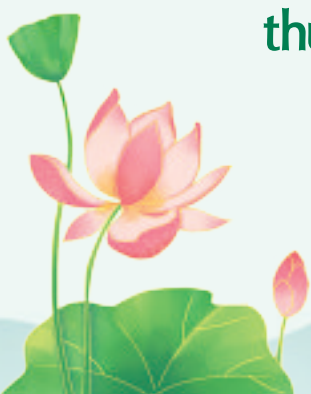
In general, people get into various disputes and feel that they encounter troubles endlessly. This is because they do not listen to or learn Dharma, so they lack understanding of the illusory nature of the world. Hence, when some matters go against their wishes, they get consumed by the fires of delusion and anger. This is the reason for incessant problems in the world which cannot be reasonably resolved. If everyone acts in accordance with Dharma, people will get along with one another happily with seamless harmony. Can any problem still arise then? It is thus clear that hearing and learning Dharma is immensely beneficial to us!

#### Notes:

**1 Sangha:** community of Buddhist monks and nuns

**2 Ten Wholesome Actions:** To abstain from killing, stealing, sexual misconduct, false speech, divisive speech, harsh speech, frivolous speech, covetousness, ill will and wrong views.

Hearing and learning Dharma  
enable us to develop wisdom,  
thus getting rid of ignorance and delusion.



# 和尚老悟的做人艺术

## (71) 知难行易，知易行难

人们经常感叹“做人难”，但究竟是为为什么“难”呢？这是很多人都想知道的。佛陀以深邃、卓越的智慧，开示了许多做人的道理。我们将从修学佛法的过程中“知难行易”与“知易行难”，来论证做人的道理。

佛法不仅揭示了宇宙人生的真理，更提供了一条人格升华与心灵解脱的道路。我们将深入地探究这个议题，以便更好地在生活中践行，领悟做人的真谛，达到权实双运，知行合一。

### 一、知难行易

首先，为什么说觉悟真理，洞察诸法实相很难呢？

世间万物都是由各种因素和条件所组合的，处在无常、苦、空、无我的状态。这就是诸法实相，但是要洞察这个实相，并不容易。

我们生活在世俗的幻相当中，被各种欲望、执著和偏见所蒙蔽，很难看清楚事物的本来面目。我们执着“我”的存在，认为有一个恒常不变的自我主体，因此往往围绕这个“我”而产生种种贪、嗔、痴的烦恼。

从佛法的角度来看，这种对“我”的执著，是一种根本的错误认知，障碍我们洞察实相。要突破这种认知的局限，需要长时期深入地闻、思、修，例如研读佛教经典，听闻善知识的讲解，进行禅修等，从三学六度的认知与实践，逐步培养般若智慧，才能深刻地体悟诸法实相。

然而，在这个过程中，每一次突破自我执着，领悟无常与空

性，都需要付出巨大的努力，来克服内心深处的种种障碍，这就是“知难”。

其实，践行慈、悲、喜、舍是比较容易的。为什么？当我们通过艰辛的努力，对佛法有了一定程度的领悟，洞察到众生都在痛苦中轮回，进而生起慈悲心时，慈、悲、喜、舍的践行就相对变得容易了。

四无量心（慈、悲、喜、舍），就是希望众生获得快乐（慈），拔除众生的痛苦（悲），随喜众生的善业功德（喜），并且平等地对待一切众生，没有亲疏的分别（舍）。

如果一个人真正了解慈悲的内涵，当他看到别人遭受苦难时，他自然想要给予帮助，并且付诸行动。例如：他毫不犹豫地帮助穷人解决生活的困难，安慰苦难中的人们。这种行为并不是出于功利的目的，而是从内心深处同情众生，践行佛法的慈悲精神。在正确认知的引导下，践行就变得自然流畅，这就是“行易”。

释迦牟尼还未成佛之前，是迦毗罗卫国的悉达多太子。在一次出城的游历中，他目睹了老、病、死的真相，内心受到极大的震撼。于是，他放弃王宫的奢华生活，踏上寻求解脱之路。

在当时的印度，苦行之风盛行。许多修行人认为严格的自我折磨能清除业障，使人获得解脱。悉达多在尼连禅河畔，开始极端的苦行。同时，他逐渐减少进食，最终几乎断绝一切饮食，身体因此日渐消瘦，如同枯木。

他的肉身备受摧残，但是经过六年的艰难苦行，内心的迷惑却丝毫未解除。

有一天，他听到一位琴师对徒弟说：“琴弦太紧容易断，太松则无声，唯有适中才能弹奏出美妙的音乐。”

这番话让他领悟到修行也是如此，极端的苦行使修行人偏离真理。他放弃了六年的苦行，接受一位牧羊女所供养的乳糜。他进食后，恢复了体力，在菩提树下发下重誓：“若不证得无上正等正觉，宁可碎此身，终不起此座！”

在接下来的七日七夜中，他处于深邃的静虑，心渐渐明澈。终于在第四十九天的黎明，他彻底觉悟，成为佛陀。

悉达多在修行的过程中，首先面对的是“知”的困难。他需要在众多的修行方法和观念中，寻找真正能解脱痛苦的正确途径。当时，很多修行人认为苦行是通往解脱的方法，但是悉达多经过长时间的实践和思考，认识到极端的苦行并不是正道。真正的修行，是避开苦行与享乐两种极端的中道。这是一个漫长而艰难的认识过程。

相比之下，“行”就显得容易一些。当悉达多认识到中道的真谛后，只需要调整自己的生活方式和修行方法，保持身心平衡，修习正念，观照自心。比如接受饮食、静坐等，对于有决心和毅力的修行人来说，并不难做到。一旦“知”的问题解决了，“行”就有了明确的方向和方法。只要按照正确的方法去实



践，就能趋向觉悟。这个例子体现了“知难行易”的道理。

## 二、知易行难

**其**次，为什么又说“学佛是认识容易，而修行实践很难”呢？因为认识因果法则比较容易，而在生活中践行并非容易。

因果法则，是佛法的基本教义之一。善有善报，恶有恶报。种善因，得善果；种恶因，得恶果。无论是通过听闻佛法或阅读佛教书籍，人们都很容易理解这个概念。然而，要真正按照因果法则来规范自己的行为，却是困难重重的。

例如：说谎是恶因，带来不好的后果，但是为了满足一时的利益，有些人还是选择说谎。同样地，人们明白布施会带来好的果报，但是在面对抉择时，往往由于吝啬、贪婪等烦恼而放弃布施行善。人们虽然明白因果法则，但是由于烦恼和习气过于强大，而无法克制不良的行为，在实践中难以遵循因果法则，这就是“知易行难”。

唐代的白居易居士，向鸟巢禅师请教佛法的精要。禅师回答：“诸恶莫作，众善奉行。”

白居易不以为然地说：“这个道理，连三岁孩童也明白。”

禅师微笑着说：“三岁孩童虽懂得，八十老翁行不得”。

“诸恶莫作，众善奉行”是非常简单易懂的道理，连三岁的小孩都能明白，这是“知易”。然而，要真正将这个道理贯彻在日常生活中，所有的恶行都不做，所有的善事都积极去奉行，即使是八十岁老翁也难以完全做到，这是“行难”。

人们受各种欲望、习气、外界环境等因素的干扰和影响，无法时刻保持清醒的觉知，始终如一地践行善举，远离恶行，由此可知“知易行难”的道理。

## 三、辩证统一

**不**过，在佛法的修行中，“知难行易”与“知易行难”并不是相互对立，而是相互促进的

关系。

一方面，我们对佛法的深刻认知，能为自己的行为提供正确的引导，使我们在践行的道路上更加信心坚定，践行就变得相对容易。

比如修行人长期地禅修以及研习经典，深刻地领悟空性的智慧。他的执着和烦恼会逐渐减少，面对各种诱惑和困难时，他能以更加平和、超脱的心态去应对，从而更容易践行慈、悲、喜、舍。

另一方面，通过不断地实践佛法，修行人能更深刻地体会佛法的内涵，深化自己对佛法的认知。比如在持戒的过程中，他会逐渐发现自己的烦恼和习气，而更深刻地理解戒律对于修行的重要性，以及领悟佛法中关于断除烦恼、获得解脱的教义。

同时，从修行历程来看，二者呈现一种循环。在修行的初期，由于对佛法的认知有限，修行人面对生活中的诱惑时，往往会觉得“知易行难”，难以克制自己的欲望，遵循佛法。

通过不断地学习和实践，修行逐渐深入，修行人克服了障碍，对佛法的认知不断加深，此时“知难行易”，而能更自然地践行佛法。

然而，随着修行境界进一步提升，修行人又会面对新的挑战 and 更高层次的认知需求，此时又会感觉“知难”，需要付出更多努力去突破认知的局限。修行人获得更高层次的认知后，践行又变得相对容易。

修行境界就是在这样的循环中不断提升，修行人对于做人的道理和佛法的领悟，也就越来越深刻。

## 四、知行合一

**唐**代丹霞（739—824）禅师在慧林寺时，天气寒冷，于是他焚烧木佛像来取暖。

寺主呵斥他：“你为什么烧木佛像？”

丹霞禅师用杖拨灰，说道：“我烧佛像以取舍利。”

寺主说：“木佛像哪里有舍

利？”

丹霞禅师说：“既然没有舍利，我再取两尊来烧。”

在一般人看来，烧佛像是大不敬的行为。丹霞禅师的行为，看起来似乎离经叛道，却表达了他对佛法的深刻理解，就是不执着外在的佛像等形式，而重视内在的佛性。

这则公案表明：要打破常规的思维和行为模式，以独特的“行”来彰显对佛法的“知”，实现知行合一，从而达到更高的精神境界。

宋代苏东坡（1037—1101）写了一首诗，表示自己已经超脱了八风（利、衰、毁、誉、称、讥、苦、乐）。他派遣书童，将诗作送到金山寺，交给佛印禅师。

苏东坡期待佛印禅师的赞誉，却收到“放屁”二字的评语。他当即发怒，亲自渡江去质问佛印禅师，却被佛印禅师以“八风吹不动，一屁打过江”点破他的执着。

苏东坡在文字上懂得很多道理，但是在面对他人的批评时，却无法控制自己的情绪，不能将所“知”的佛法运用在“行”上，无法做到真正的超脱。之后，苏东坡自我反省，逐渐将道理消化为人生的智慧，将“知”与“行”更好地结合起来。

学佛的“知行合一”，并不只是理论加实践，而是以般若智慧为体，以慈悲行愿为用，在念念分明中，消融知见与行为的二元对立，最终达到“能所双亡，性相圆融”的觉悟境界。

永嘉玄觉（665—712）大师说：“梦里明明有六趣，觉后空空无大千。”只有从“梦中”（迷）的行（造业），转向“觉后”（悟）的行（妙用），才能真正契入佛法的核心。





# 在家佛教徒的生活指南

## 《佛说善生经》白话解 (4)

宽严法师讲于1978年，新加坡佛教青年弘法团

### 四罪福

#### 1 四事罪

“居士子，人因四事故便得多罪，云何为四？行欲、行恚、行怖、行痴。”

于是，世尊说此颂曰：“欲、恚、及痴，行恶非法行，彼必灭名称，如月向尽灭。”

众生的身语行为活动，会造出四种秽业（杀生、不与取、邪淫、妄言），并不是身语有这股力量，而是另外有一股力量推动众生去做，那就是内在的心识。内在的心识，本来也不至于造作这些秽业，但是由于与烦恼相应，烦恼促使众生那样做，于是就不断地造下四种秽业。因此，严格来说，烦恼才是这四种秽业的主脑。

佛陀叫声“居士子”，然后对他说：“人因四事”的缘“故”，“便得”很“多”的“罪”业。“云何为四？”这是问哪四种事？下面详细说明。

“行欲”是第一种事，“欲”是指贪欲。生存在这世间的人，有哪个是没有贪欲的？未离欲的凡夫，没有一个是没有贪欲的，问题只是大小不同而已。贪欲这个罪恶的心理，不但是人人具有的，而且活动范围非常广泛。我们不论触及什么，只要是我们认为满意的，都可以使我们生起贪欲。

例如眼见色时，只要我们认为那是自己喜欢的，便会对它生起贪爱，希望这个美丽的色境属于自己。

耳闻声时，如果是自己所爱听的音声，我们就贪恋不舍，越听越想听。因此，靡靡之音充斥着世间的每个角落。

身体接触到细、柔、软、滑的东西，尤其是男女之间的相触，更是令人依依不舍，贪爱不已。

这些是人人可以体会到的，正因为人们都贪爱五欲（财、色、名、食、睡），并且无止境地追求五欲，所以形成一股“贪欲横流”，到处泛滥。人们因此造下不知多少的罪恶，而

且沉溺在欲海中，无法出离。

根据大小乘佛经，佛陀用种种方法诃斥五欲，警惕人们五欲的过患，对于五欲绝对不可以贪爱。如果贪爱五欲，不但自己会蒙受很大的损害，也会对社会造成不安的气氛。

由于人们所造下的秽业，都是缘于行欲而来，我们对“行欲”应该有所警惕，不让欲望在我们的身心中滋长，免得造下无边的罪业，将来感受极大的苦果！

“行恚”是第二种事。“恚”是指“嗔恚”，也就是一般所说的发脾气。如果有人说他从来没有发过脾气，那是很难令人相信的。一个人生起嗔恚心时，大发雷霆，会使周围的人觉得好像被机关枪袭击，无法承受。

嗔恚，多数是随着贪欲而来的。当你得不到自己所贪求的东西时，就会大动肝火，对人、事、物都发脾气，在盛怒中有时竟然踢打眼前的东西，所以嗔心生起的时候，实在相当可怕！

发脾气的人，大都有这样的错误观念，以为自己发脾气，是给对方颜色看，让他知道自己有多厉害，殊不知这对自己是最不利的。因为你发脾气一旦成为习惯，动不动就会乱发脾气，别人看得多了，就会觉得你没有修养，不敢与你接近而离你远去，使你成为一个孤独的人，去到任何地方，别人都远离你。试问这对自己有什么好处？

以上是从个人来说的，如果扩大范围来说，世间不断发生无数大大小小的战争，还不是由于有些国家的领导人无法抑制嗔恚的念头？领导人以为世间唯有他是最威风的人物，大家都得听他的话。如果不顺从他，他一旦发脾气，就要消灭对方的国家与族群，使世界到处不安宁，可见世界上所发生的大小战争，是由领导人的嗔恚而来的。

《华严经》中说：“一念嗔心起，百万障门开。”



嗔心的祸害之大，真是无法形容。因此，我们对于嗔恚，应该严格控制，不要让它无限度地发展，以免害人害己！

“行怖”是第三种事。“怖”是指恐怖，或者怖畏。“行怖”是从嗔恚心引发出来的。我们对人发脾气，原本是希望对方就范，也就是让他听我的话，我要他做什么，他就做什么。如果在我对他发脾气后，他仍然不买我的账，那么我就得给他一点儿颜色看看，用种种不同的手段对付他，使他感到相当害怕，甚至令他坐立不安，这样不行，那样也不是，不知如何是好。

这就是对人“行怖”，殊不知这种令人怖畏的作法，只能令人一时不安，不能使人心悦诚服地听你指挥。如果你的恐怖手段做得过火，不但会使他对你反感，他甚至会以牙还牙，也以恐怖的手段对付你，使你同样感到不安，让你感受恐怖的苦头。因此，人与人之间，应该使人感到安乐，不应该使人感到怖畏。

给人安乐，会促进彼此之间的友善关系，有任何需要时，彼此也会互相协助；给人怖畏，只会增加彼此的厌恶感，不但不会互相帮助，反而彼此破坏，试问这对自己和他人有什么好处呢？

从另一个角度来看，行怖也有好的一面。当你遇到一个刚强、难以调伏的众生，如果你不对他行怖，他也许不会向善。为了使他从佛法得益，菩萨就显现可怖的金刚怒目的样子，使他有所畏惧，回心转意，走向正道，不再做种种罪恶的事。这样行怖以感化坏人，不但不是罪恶，反而是大功德事。

因此，同样是行怖，究竟是善还是恶，完全是看你的用心。

“行痴”是第四种事，“痴”是指愚痴，也就是无明。这是一种最根本的罪恶心理，因为种种的罪恶，都是由无知而来的。宇宙万有呈现在我们面前，照理我们对它们应该有所认识，但是愚痴蒙蔽了真知，以致我们对于万有诸法，不能有个正确的认识，而各种罪恶即由此不断造了出来。

如果问你为什么贪？原因就是你觉得某样东西好，其实那并不是真正好的，但是由于错误的认识，你以为它是好的，因此就有所贪著。这不就是愚痴吗？

如果问你为什么嗔？原因就是你觉得不如意，其实不如己意，有什么值得发脾气呢？说来还是无明在作祟！一个人如果真的愚痴无智，就不能如实地明白事理，自然会做出违背道德的行为。真正愚蠢的人是如此，以佛法

来说，即使是自以为很聪明的人也是如此。俗话说：“聪明反被聪明误。”这不也还是愚痴吗？

不仅贪与嗔所造成的罪恶，是由愚痴而来，即使是对人采取恐怖的手段，使人感到身心不安，这更是愚痴的杰作。如果不是愚痴的指使，怎么会做出令人怖畏的勾当？我们所有一切的罪恶行为，无不根源于愚痴。佛陀教人们破除愚痴，求证智慧，原因也就在此。

因此，我们身为佛弟子，要避免罪恶丛林，就必须多求智慧，否则是很难做到没有罪恶的，希望诸位特别注意这方面。

唯识学把愚痴说为根本烦恼之一，现在只是简单地提一提，愿诸位求智慧，破愚痴！

“于是世尊说”了以上四种主要的不善心理，又以重“颂”加以总结：行“欲”、行“恚”、行“怖及”行“痴”，以此而“行”种种的罪“恶”，以此而作种种的“非法行，彼必灭名称，如月向尽灭”。

非法行，是指不合理的行为。一个人在世间的声誉好不好，就看他的行为是否合理或符合佛法，也就是看他的心行是否正当。

如果他的心行是合法的，他不但能获得人们的赞仰，而且他的美誉会到处传播。任何人听到他的名字，都知道他是个好人，说他很不错，可以称为君子。

相反地，如果一个人的心行不合理，“彼”依照四种不良的心行而行，那么他“必”然会消“灭”良好的“名称”，而且会恶名远播。大家都知道他是个坏人，没有人说他一句好话，一提到他就会摇头，认为这个人很难相处与共事。

这么说来，我们怎么能不特别注意自己的心行？心行不善，会毁灭自己的名声，犹如“如”十五日后的“月”亮，原来所有皎洁的光辉，渐渐地趋“向”于“尽没”。因此，我们千万不可以让这四种不善的、秽恶的心理，留存在我们的身心中！

## 2 四事福

“居士子，人因四事故便得多福。云何为四？不行欲、不行恚、不行怖、不行痴。”

于是，世尊说此颂曰：“断欲、无恚怖、无痴、行法行，彼名称普闻，如月渐盛满。”

人们造下种种的罪恶，是由于四种不正常的心行；人们修持种种的福德，其根源同样是在于人们的心行，这不同只在一转念之间。佛陀为了进一步说明这个道理，先叫善生为“居士子”，然后对他说：“人因四事故便”可

以“得”到很“多福”德。“云何为四？”这是问哪四种事，现在说明如下。

**“不行欲”**是第一种事。“欲”是指贪欲以及多求。一个多欲贪心的人，没有不造作种种的罪恶，这可以从社会的人群中明白地看出。一个人如果少欲无求，对于珍贵的财宝并不妄想占为己有，他自然会感到身心安乐，不会像贪得无厌的人那样苦恼。

根据南北传佛教的经典，佛陀总是赞叹少欲知足的美德，并且劝导学佛者少欲知足，不让欲望无所限制地扩展。欲望是无穷尽的，我们往往得到了这个，就又要那个。我们无所不求的心念，从来没有满足感。如果你的财富，照一般人来看，可说已经不少，你觉得这样够了吗？你也许会说：“再赚多一点儿钱后，我就不干了。”可是当你达到目标后，你又会说再干一段时间才不做。

事实上，人们从来没有感到满足，你如此，我如此，人人如此！如果人们控制欲望，不让欲望无限制地向各方面扩展，世间自然不会发生各种纠纷，人与人之间会和乐相处，互相资助，那将是多么优雅的社会！

这就是经文中所说的“不行欲”。当然，这是不容易做到的，但是如果你想要多福，就应该克服自己的私欲，并且从多方面培植自己的福德。

也许你会说：一个人生活在世间，必须获取资生之具来维持生命，他怎么能“不行欲”？如果不行欲，怎么获取生活的资具？维持生命是天经地义的，否则又怎么能修行？

然而，我们对于生活所需，要懂得知足，不要多求。合法地获取资生物以维持生命，佛陀从来没有说不可以这么做，而且佛陀认为这是合理的道德行为，由此带来幸福的果报。

**“不行恚”**是第二种福事。恚，是嗔怒的心理，也就是发脾气。恚，像一团炽烈的大火，会烧毁自己之前所培植的功德。

嗔恚，是极为要不得的恶毒心理。我们应该控制恚怒，不乱发脾气。不论什么不如意的事情发生，我们都要平心静气地从多方面想一想，才能得到合理的解决，也才能从中培植无量的福德。

**乱发脾气是不能解决问题的，也不能得到他人的谅解，反而会使他人反感。何必发脾气？那是损人不利己的。**

学佛者如果能经常控制自己的情绪，不让恚怒随时爆发，就可以长养自己的善根，促成自他的和乐。因此，不行恚是自求多福的不二

法门。

要做到“不行恚”，平时就得多多修习，忍受恶劣环境的逼迫，忍受无谓的人事攻击，忍受种种不如意的事来袭。如果能这样，就是“不行恚”，福德自然也随着而来。

**“不行怖”**是第三种福事。“怖”是指恐怖，使人感到不安，甚至感觉生存受到威胁。不行怖，就是不以恐怖的手段去威胁别人，让人无所怖畏、无所恐惧地过着安定、自在的生活。这是非常要紧的，联合国的宪章规定人类要有“不虞恐惧的自由”，也是流露这种精神。

如果一个人经常使别人感受怖畏，那显示他没有公德心，他又怎么能培养自己的福德呢？好行恐怖的人有一个错误的观念，他以为使人感受高度的不安，是自己的最大满足。别人越是不安，他就越感到高兴，殊不知这样的做法，不但增加他人的苦恼，对于自己也不利。因为你使他人感到恐惧，别人对你不会有好感，甚至会以恐怖对付恐怖，使你也感到不安。

因此，人与人之间，最要紧的是和平相处，时刻展现满脸的笑容，处处给人方便，有需要的时候，尽力予以协助，那么人世间还会有什么恐怖呢？

世间到处令人有恐怖的感觉，是由于行怖的人太多，哪里有融和的气氛？

佛法教导我们修习“施无畏”，观音菩萨名为“施无畏者”，因为慈悲的菩萨给予人们安全感，这可以作为“不行怖”的最好解释。

**“不行痴”**是第四种事，“痴”是指不明白事理，其实也就是无知，但是并不像木头、石头那样全无所知，而是在认知上有了毛病，知而却等于无知，如是说为无知。

认知怎么会有毛病？

毛病出在把不真实的，妄以为真实。例如：把无常的事物，妄以为是常住的；把没有实在自我的事物，妄以为有个实在的自我；把由各个条件组合的事物，妄以为独一无二。诸如此类，就是无知。正因为这样无知，所以对于不该贪求的事物，却拼死拼活地贪求；对于不值得发脾气的事情，却偏偏乱发脾气，以致造成无边的罪业，为自己增添无限的麻烦！

不行痴，就是不再这样糊涂下去，设法求证与了解事理的真知，使自己对于万有诸法的事理，有个正确无谬的认识，从而以此真知，指导自己日常的行为活动，不再向罪恶深渊发展。如此既可以为自己培植许多福德，又能与



他人和睦相处，那是多么理想！

接着是以偈颂来总结长行中所解说的四种福事，“于是世尊说此颂曰”：“断欲”是重颂第一项（不行欲），“无恚”是重颂第二项（不行恚），“无怖”是重颂第三项（不行怖），“无痴”是重颂第四项（不行痴）。如果一个人这样“行”于“法行”，也就是顺于缘生法相、性空法性的正行而行持，那么他的“名称”就会在社会上“普闻”，人人知道有这么一个具有德行的人。

名称普闻，就像初一之后的月亮，一夜一夜地增盛，到了十五日的晚上，就普遍地照耀大地，所以说“如月渐盛满”。因此，我们应该依法行而行。

现代有人说：“名誉是人的第二生命。”一个人的声誉良好，的确是非常重要的。佛法并不赞成人们求名，但是如果你的德行优良，名誉自然而然地就会不求自来。所谓“实至名归”，并不是佛法所反对的。然而，如果你终日妄求美名，而不以德行充实自己，那是佛法所绝对不许可的。

一个善良的人，必然处处受到人们称扬。如果你远离恶事而行福事，你当时不但会有很好的名誉，而且你还能名传千古，在历史上留下光辉的一页。因此，我们应该依照佛陀的指示，多做培福的事，绝对不做罪恶的事。

罪恶与福德是相反的：造罪当然不会有福，行福自然就没有罪恶，这是因果的定律。业障深重的人，不但没有兴趣做培福的事，看到别人行善造福也不欢喜。别人植福，他就去破坏，嘲笑他人愚痴。那是非常罪恶的，因为信心不坚定或不明白因果的人，会因此对于做

好事产生怀疑，甚至从此不再行善，而逐渐走上罪恶的道路。

因此，看到别人行善，我们应该赞叹，自己更应该见贤思齐，随分随力地做善事，这是很要紧的！

长行中提到“不行欲”等四事，偈颂中提的是“断欲”等四事。一往说来，“不行”就是“断”，但是深一层地说，“不行”与“断”是有所不同的。

“不行”只是不做欲求等四种坏事，如果遇到某种不良的因缘，可能又会行欲、行恚等。

“断”则是彻底地断除，绝对不做欲求、瞋恚等不善的行为。这是以欲界的人间来说，并不能说是究竟的“断”。究竟的“断”，是超出三界（欲界、色界、无色界）的，不会再逗留于生死中。要达到这样的“断”，就必须修三无漏学，也就是戒、定、慧。《善生经》是解说人间的善法，并不涉及究竟的“断”。

人们生存在世间，心理健全，伦理如法，固然是非常重要的，但是人们也不能缺少生活资具，也就是维持生活的经济来源。否则，民生问题不得解决，任何伦理道德或心理健康都无法建立。肚子饿了要饭吃，身体冷时要衣服穿，这是生活的现实。因此，如何维持合理的经济生活，是最现实的问题。

佛陀住世行化时，从来没有忽视民生问题。唯有生活的基础稳固，才容易建立伦理，人生才会美满。如果你以为佛陀不重视这些生活问题，那么你根本没有认识佛陀。接下来，佛陀解说正确求取财物的途径。

待续……





# Guide for Living as a Lay Buddhist

## – Sigalovada Sutra (4)

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



### Misconduct versus Blessings



#### 1 Four Modes of Misconduct

“Young householder, a person might commit many wrongdoings due to four factors. What are these four factors? A person acts under the motivation of desires, ill will, fear-instilling intent or delusion.”

Then, the World-Honoured One uttered this verse, “He who commits evils and transgresses Dharma through desires, ill will, fear-instilling motive or delusion will certainly ruin his good reputation just like the waning moon.”

Sentient beings commit Four Vices<sup>1</sup> through bodily actions and speech, not because of some intrinsic driving force in the body. Instead, the driving force lies in the mind-consciousness. One's mind-consciousness was unlikely to commit these vices originally, but as it has become connected with defilements which cause one to act thus, one commits the Four Vices continually. Therefore, strictly speaking, defilements are the mastermind of these Four Vices.

Buddha addressed Sigala as “young householder” and then told him that a person might commit many wrongdoings due to four factors, which are explained in detail as follows.

The first factor which motivates people to commit evils is **desires**. Living in this world, who is free from desires? There is no unenlightened worldlyling who has no desires. The difference lies in the magnitudes of human desires only. The unwholesome mind-state of desire is common in all humans. Moreover, its scope of activities is very extensive. Regardless of what we come into contact with, as long as we consider something to be satisfactory, it can arouse desires in us.

For instance, when one's eyes see an object (form), as long as one considers it to be pleasant, one will have desires for it, wishing to possess it.

When one's ears hear a sound, if one finds it pleasing, one will crave for it and become attached to it. As one hears more of it, one would wish to hear even more. Hence, decadent music is filling all corners of the world.

When the body comes into contact with delicate, gentle, soft or smooth surfaces, especially in the physical contact between a male and a female, even greater craving and attachment can arise.

Everyone knows these experiences. As people are obsessed with the Five Desires<sup>2</sup> and pursue them endlessly, our world is flooded by human desires. As a result, people commit countless wrongdoings and wallow in the seas of desires, unable to get out.

According to the scriptural texts of both Mahayana Buddhism and Theravada Buddhism, Buddha used various methods to denounce the Five Desires and warn people about the faults and suffering brought by the Five Desires. Buddha advised that we absolutely should not pursue the Five Desires. If people pursue the Five Desires, not only will they suffer tremendous harm, they will also cause unease in society.

People commit defiled karma<sup>3</sup> as a result of being motivated by desires, so we should guard against this. One should not let desires burgeon in one's mind-body, so as to avoid committing boundless, negative karma which will result in tremendous suffering in future.

The second factor is **ill will or anger**. It is very hard to believe that there is anyone who has never been angry. When ill will or anger arises, one might fly into a tempestuous rage and make others feel as if they are assaulted unbearably by machine guns.

Anger and ill will arise mostly out of desires. When you cannot get what you desire, you become furious and lose your temper over people, issues or things. In your towering rage, you might even hit or kick things before you heedlessly. Therefore, anger is considerably frightening indeed!

People who lose their temper invariably have a misconception that they are teaching the other parties a lesson and making their formidable presence known. Little do they know that this is most disadvantageous to themselves. This is because once you get into the habit of getting angry, you would throw a temper easily. Others who witness your frequent tantrums would regard you as lacking in self-cultivation. They would not dare to associate with you and they stay away from you. You will then become a lonely person. Everywhere you go, others keep a distance from you. What advantage would this give you?

The above explanation is given in terms of individuals. In a broader perspective, aren't the countless wars of various magnitudes, that are being fought continually in the world, due to the failures of political leaders in restraining their ill will? Some political leaders think that they are the mightiest personalities in the world, so others have to follow their commands. Once they get angry due to others' non-compliance, they will annihilate the other party's country and people, hence causing unease everywhere in the world. It is thus clear that the wars raging in the world, whether these are big-scale or small-scale wars, are due to the unrestrained ill will of political leaders.



It is stated in *Flower Adornment Discourse*, “**The arising of a thought of ill will opens up millions of doors for obstacles to cause problems.**”

The harmful effects of ill will are indescribably severe. Therefore, we should restrain ill will stringently. Do not let ill will develop limitlessly, otherwise it will harm oneself and others.

The third factor is **fear-instilling motive**, which is a by-product of ill will. When you throw a temper at someone, you originally wish to make the other party do what you want him to do. If he still does not comply after you throw a temper at him, you would give him a piece of your mind and use various means to deal with him, so as to make him feel considerably frightened, or even make him feel on tenterhooks and at a loss what to do. In these ways, one commits evil due to the motivation to instill fear.

However, this manner of terrorising others can only make others feel uneasy for the time being. It cannot make others obey you willingly. If your fear-instilling ways are excessive, it will offend the other party. He might even deal with you, tit for tat, in terrorising ways, to make you feel likewise fearful and uneasy. Therefore, in interpersonal relations, we should make others feel secure and happy. We should not make others feel fearful.

If one makes others feel secure and happy, this will promote friendly relations and mutual aid when the need arises. If one makes others fearful, this will only increase mutual detest and result in mutual damage rather than mutual aid. What advantage is there to oneself and others then?

From another perspective, there is a good side to acting in fear-instilling ways. If you encounter an unyielding sentient being who is difficult to tame, he may not behave well if you do not instil fear in him. To enable him to benefit from the Buddhist teachings, Bodhisattvas may manifest intimidating gazes to make him fearful and return to the right path of conduct. Then, he will not continue committing evil deeds without qualms. In such a case, it is not wrong to act in fear-instilling ways to transform him, but greatly meritorious instead.

Therefore, acting in fear-instilling ways may be wholesome or unwholesome, depending entirely on one's intentions.

The fourth factor is **delusion or ignorance**, a state of mind that is most fundamentally unwholesome, as various evils arise from it. We ought to have understanding of the myriad manifestations of the universe before us. However, we are unable to have right understanding of everything, as our perception of reality is blinded by delusion, so we continually commit all kinds of evil.

If you are asked why you crave for something greedily, you might give the reason that you feel it is good. Actually, that is not truly good, but due to your wrong understanding, you consider it as good, so you desire it and crave for it. Isn't this foolish?

If you are asked why you get angry, you might give the reason that you feel something is unsatisfactory to you. Actually, is it worthwhile to throw a tantrum over something that is unsatisfactory to you? In the final analysis, it is still delusion that is causing troubles! A person who is indeed foolish and lacks wisdom cannot understand things as they are, so he will conduct himself in unethical ways. This is what foolish people do, but

according to the Buddhist teachings, even people who consider themselves to be very smart also behave likewise. As the saying goes, “A clever person may become the victim of his own ingenuity.” Isn't this delusion again?

The evils caused by desires and ill will arise from delusion. If one acts in fear-instilling ways to make others feel physically and mentally uneasy, this is also masterminded by delusion. If it is not directed by delusion, how could anyone do such a terrorising misdeed? All of our unwholesome conduct originates from delusion. This was the reason why Buddha taught people to eradicate delusion and strive to attain wisdom.

Therefore, **as Buddhist disciples, we have to strive for wisdom, so as to avoid the forest of evils.** Otherwise, it will be very difficult to be free from evils. I hope you will pay special attention to this aspect.

In the Consciousness-Only philosophy, delusion is stated as one of the root defilements. I have given only a brief explanation of this defilement, in the hope that you all will strive for wisdom to eradicate delusion!

“Thus, the World-Honoured One uttered” an elucidation about four main types of unwholesome mental states as mentioned above and then concluded with “this verse”: “He who commits evils and transgresses Dharma through desires, ill will, fear-instilling motive or delusion will certainly ruin his good reputation just like the waning moon.”

Conduct which transgresses Dharma includes various unreasonable behaviours. A person's reputation depends on whether his conduct accords with Dharma, that is, whether his volitional actions are proper.

If a person's volitional actions are reasonable, he will gain praises and respect from others. Moreover, his good reputation will spread everywhere. Anyone who hears of his name would know that he is a good person and comment favourably of him as a gentleman.

On the other hand, if a person's volitional actions are unreasonable, being driven by the four unwholesome states of mind, his good reputation will certainly be ruined. His notoriety will spread far and wide. People know him as a bad person and would shake their heads at the mention of his name, with the idea that he is difficult to get along with and work with.

Therefore, how could we not pay special attention to our volitional actions? Unwholesome volitional actions destroy one's reputation, just like the waning moon after the fifteenth day gradually loses all of its clear radiance. Therefore, one must not let these four types of mental states, which are unwholesome and defiled, remain in one's mind-body. Otherwise, one's reputation will be affected!

## 2 Four Ways for Cultivating Blessings

“**Young householder, a person may gain abundant blessings in four ways. What are these four ways? He is not motivated by desires, ill will, fear-instilling intent or delusion in his actions.**”

Then the World-Honoured One uttered this verse,

“**For him who eradicates desires, ill will, fear-instilling motives and delusion from his actions which thus accord with Dharma, his name will be widely known, just like the waxing moon gradually becomes full.**”

People commit various wrongdoings due to four abnormal states of mind. In the same way, mental states



are the root causes for people to cultivate various merits and blessings. The difference just lies in transformation of one's thought in the moment. To explain this further, Buddha addressed the "young householder", Sigala and told him that "a person may gain abundant blessings in four ways". What are these four ways?

The first way is not to be motivated by desires in one's actions. There is no greedy, avaricious person who does not commit many wrongdoings. This can be seen clearly in society. If a person has few desires and does not wish to possess valuables or wealth, he will naturally feel at ease both physically and mentally, instead of being troubled like those who are insatiably greedy.

According to the scriptural texts of both Mahayana Buddhism and Theravada Buddhism, Buddha always praised the virtue of being contented with few desires. Buddha also advised Buddhists to cultivate contentment by curbing the limitless expansion of one's desires.

Desires are endless. When one gains this, one would invariably want that. One's mind is always hankering after this and that, without ever feeling satisfied. If your wealth may be considered plentiful by conventional standards, would you think that it is enough for you? You would probably say, "I shall earn a little more and then stop working." However, after you have reached your target, you might say again that you would stop after working for another period of time.

Actually, people never feel satisfied. This is true for you, me and everyone else! If people control their desires and restrain the limitless extension of their desires in all directions, there will not be disputes in our world. People will get along with one another harmoniously and happily, as well as be supportive of one another. What a gracious society that will be!

This is what is meant by "not motivated by desires" in one's actions, as stated in the text. Of course, this is not easily done but if you want to have more blessings, you should overcome your selfish desires, as well as cultivate merits in various ways.

You would perhaps question: living in this world, a person has to obtain things to sustain his life, then how could he not be motivated by desires in his actions? Without acting under the motivation of desires, how would he obtain the things that he needs for sustaining life? It is right and proper to seek survival. Otherwise, how could one be engaged in spiritual practice?

Yes, this is true, but we must cultivate contentment with regard to the necessities for living and do not seek them excessively. We may obtain the necessities for sustaining our lives in proper ways. Buddha had never said otherwise. Moreover, Buddha considered it as moral, reasonable conduct from which one may gain blessed results.

The second way for cultivating blessings is not to be motivated by ill will in one's actions. Ill will is an angry state of mind which, like a blazing flame, will ruin and burn away all the merits that one had previously cultivated.

Ill will is a malicious state of mind which is extremely unacceptable and objectionable. We should restrain our ill will and not lose our temper. Even if things go wrong, we have to remain calm and even-tempered. Consider the issue from various aspects. Only then can it be resolved reasonably. By restraining our ill will and anger, we can

then cultivate immeasurable merits and blessings.

**We cannot resolve problems by throwing tantrums. Neither can we gain others' understanding when we throw tantrums. Instead, we will make them feel disgusted with us, so there is no need to throw tantrums, as that is detrimental to both oneself and others.**

As Buddhist practitioners, if we can control our moods often and do not allow ourselves to burst into anger at any time, we will grow in goodness, as well as bring about happiness and harmony for ourselves and others. Therefore, the one and only way to abundant blessings is to refrain from being motivated by ill will in one's actions.

In order not to be motivated by ill will in one's actions, one has to practise often, by enduring adverse circumstances, senseless disputes and the onslaught of various unsatisfactory matters. If one can do so, one is restraining oneself from acting out of ill will and blessings will naturally come.

The third way for cultivating blessings is not to be motivated by fear-instilling intent in one's actions. Fear makes one feel uneasy or even threatened in one's survival. One should not threaten others through terrorising means, but should enable others to live peacefully and at ease, without any fear. This is very important. It is in this spirit that the "Charter of the United Nations" makes provisions for humans to have freedom from fear.

If a person often makes others fearful, he demonstrates a lack of civic-mindedness, then how could he cultivate his own merits and blessings? One who habitually acts through instilling fear has a misconception, that his greatest satisfaction comes from making others feel deeply ill at ease. He feels increasingly elated as others become more ill at ease. Little does he know that this not only increases others' suffering, but also causes harm to himself. This is because others will not have good impressions of him, but might even requite fear with fear, tit for tat, to make him feel ill at ease too.

Therefore, it is most important for people to get along with one another in harmony. **Let a smile light up your face constantly. Give convenience to people in every way. Do your best to offer help when needed.** Then, would there be anything to fear in this world?

This world gives us a fearful feeling everywhere, because there are far too many people who act through instilling fear. Where can harmony be found?

The Buddhist teachings encourage us to practise the "giving of fearlessness". Bodhisattva Guan Yin is also called the "one who gives fearlessness", as the compassionate bodhisattva gives people a sense of safety and security. This may be the best explanation for "not motivated by fear-instilling intent".

The fourth way for cultivating blessings is not to be motivated by delusion in one's actions. Delusion means a lack of understanding of things. Delusion is actually ignorance, but it is not unknowing like wood or stone. Delusion means there are flaws in one's cognition, so even if one knows, it is equivalent to not knowing, as one does not know things as they really are.

How can there be flaws in one's cognition?

The flaws lie in regarding the unreal mistakenly as real. For instance, one regards impermanent things as permanent and everlasting, or regards things devoid of



substantial self-entities as having substantial self-entities, or regard things that are formed by various conditions as being singular. These are examples of delusion. Due to such delusion, one craves desperately for things that one should not pursue, or throws a temper over matters that are not worth getting angry about, hence committing boundless wrongdoings and adding endless troubles for oneself!

“Not motivated by delusion in one’s actions” means that one does not continue being muddleheaded, but seeks true understanding of things, so that one has right, flawless cognition of everything. Hence, one may use this true knowledge to guide one’s own conduct in daily life, so that one no longer develops into the deep abyss of evils. By doing so, one can cultivate plentiful merits for oneself, as well as get along with others harmoniously. How ideal that will be!

Then, Buddha used a verse to summarise the four ways for cultivating blessings, by eradicating desires, ill will, fear-instilling motives and delusion in one’s actions. If one acts thus in accordance with Dharma, one is upholding right conduct that agrees with Dependent Arising and the emptiness of phenomena. One will be widely known in society as a person with virtuous conduct.

The universal spread of one’s good reputation is like the waxing moon after the first day of the lunar month, progressing towards full roundness night by night. On the night of the fifteenth day of the lunar month, the full moon illuminates the earth universally. Therefore, we should act in accordance with Dharma, so that we grow in blessings like the waxing moon.

There is a contemporary saying that “reputation is a person’s second life”. It is indeed very important to have a good reputation. The Buddhist teachings do not approve of people seeking fame, but if you are virtuous in conduct, you will naturally gain a good reputation. As the saying goes, “Good reputation comes naturally from true merits.” The Buddhist teachings do not disapprove of such reputation. However, if you crave for fame without enriching yourself with virtuous conduct, that is absolutely not allowed in the Buddhist teachings.

A kind person will certainly be praised by people everywhere. If you steer clear of bad deeds and perform meritorious deeds, you will not only have a good reputation at that time, you can also be famous through the ages, leaving a glorious page in history. Therefore, we should follow Buddha’s advice and do more meritorious deeds. We absolutely must not commit evil deeds.

Evils and meritorious virtues are diametrically opposite. One who commits evil certainly will not have merits, while one who cultivates merits certainly will not commit wrongdoings. This is the Law of Cause and Effect.

A person with heavy karmic obstacles will not be interested in doing meritorious deeds. Not only that, he does not rejoice when he sees others doing good and cultivating merits. When others cultivate merits, he causes intentional damage and ridicules others as being foolish. That is a grave misdeed, as those who do not have firm faith or understanding of Cause and Effect will hence become doubtful about doing good deeds and might not do any good deed henceforth, but gradually divert to evil paths instead.

Therefore, when we see others doing good deeds,

we should praise them and moreover, emulate them by doing good deeds to the best of our abilities. This is very important!

In the main elucidation, four ways for cultivating blessings are stated as “not motivated by desires, ill will, fear-instilling intent or delusion” in one’s actions, while in the verse, these are stated as “eradicates desires, ill will, fear-instilling motives and delusion” from one’s actions. Generally speaking, they mean the same, but at a deeper level, there is a difference.

“Not motivated by desires, ill will, fear-instilling intent or delusion” in one’s actions only means not doing these four types of unwholesome deeds. If one encounters certain unwholesome causal conditions, one might still commit these misdeeds.

“Eradicate” means absolutely not doing these unwholesome deeds and getting rid of them thoroughly. This is said in reference to human beings in the Realm of Desires. It cannot be said to be ultimate “eradication”, by which one will transcend the Three Realms (Realm of Desires, Realm of Forms and Realm of Formlessness) and thus no longer remain bound in cyclic existence. To achieve such ultimate “eradication”, one must cultivate the Threefold Training, namely the training in good conduct, meditative concentration and wisdom. *Sigalovada Sutra*, being an exposition on wholesome conduct in the human existence, does not touch upon ultimate “eradication”.

Living in this world, it is very important for people to be healthy psychologically and observe ethics. However, people cannot lack material requisites for living, that is, financial means for sustaining lives. If livelihood issues are not resolved, neither moral ethics nor psychological health can be established. When one is hungry, one needs food; when one feels cold, one needs clothing. These are the practical aspects of living. Therefore, the most realistic issue is a reasonable livelihood for maintaining daily living.

When Buddha was teaching in our human world, He never neglected the livelihood problems faced by people. It is only when one has a stable foundation for living that ethics may be established easily for a perfect life. If you think that Buddha did not consider livelihood issues as important, you do not have proper knowledge of Buddha at all!

Next, Buddha explained the right paths for obtaining material possessions and financial resources.

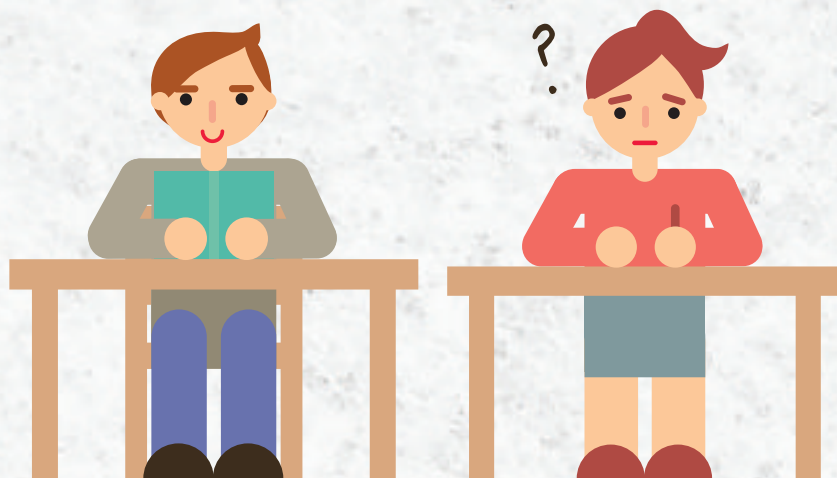
#### Notes:

- 1 **Four Vices:** killing, taking what is not given, sexual misconduct, false speech
- 2 **Five Desires:** wealth, lust, fame, food and sleep
- 3 **Karma:** intentional actions

*To be continued in next issue...*







## 智与愚

**英**国戏剧家莎士比亚(1564—1616)说：“愚者以自己为智，智者以自己为愚。”

这句话值得每个人深思。的确，越是愚蠢的人越以为自己智慧；有智慧的人通常都觉得自己愚蠢，决不显示自己聪明。

生而为人，有愚与智的分别，佛法说这是由于过去熏习不同所导致的。

法国哲学家笛卡儿（1596—1650）说他越学越发现自己无知。像这样的人，才真正可以说是智者。

以为自己很聪明，却反而是个十足的愚者，像这样的人，世间却比比皆是。奈何！

## Wise or Foolish?

**T**he English playwright William Shakespeare (1564 - 1616) wrote in *As You Like It*, "The fool doth think he is wise, but the wise man knows himself to be a fool."

This quote indeed provides food for thought. Indeed, the more foolish a person is, the more he thinks of himself as clever. The wise invariably consider themselves ignorant and absolutely would not show off their brilliance.

Among human beings, there are intelligent people as well as slow-witted people. According to Buddhist teachings, this disparity is due to differences in learning, training and conditioning in past lives.

The French philosopher René Descartes (1596 - 1650) said, "... it seemed to me that the effort to instruct myself had no effect other than the increasing discovery of my own ignorance." The more he learnt, the more he discovered how little he knew. He may truly be said to be a wise one.

Alas! Our world abounds with people who consider themselves clever but are completely foolish!



## 君子务本，谈戒三毒(62)

**我**们学习古印度龙树菩萨的《因缘心论颂》，因为这是探讨佛教核心的真理议题，也就是“因缘法”。不论你修学哪个佛教学派，都不能忽视因缘法。

从哲学的角度来说，真理是核心的课题，而“缘起”就是佛陀在菩提树下所证悟的真理。“缘起”的因缘法，是佛教不同于其他宗教与哲学的区别标准。要是你不了解“因缘法”，那就像一个人没有了精神一样。同样的，学佛者如果不知道“缘起法”的闻、思、修，那么他的理论与实践就失去了核心要领。

《因缘心论颂》有梵文原本，也有藏文、汉文以及其他语文的译本。这个偈颂保存在敦煌遗书中，在上个世纪初，收入《大正藏》第三十二卷。

这个简短的偈颂，主要探讨以下几个佛法课题。

首先是探讨十二因缘与烦恼、业、苦的关系。十二因缘，是指无明、行、识、名色、六入、触、受、爱、取、有、生、老死等十二个环节。它们相互依存，互为因果，构成了生命流转的循环。《因缘心论颂》深入探讨十二因缘，解释烦恼与业力如何通过十二因缘的运作，导致众生陷入痛苦的轮回。

其次是探讨“人我”与“法我”的空性。

《因缘心论颂》强调：除了因果理法之外，既没有独立的“人我”，也没有独立的“法我”。“人我”是指众生对自我的执着和错误认知，认为有一个永恒不变的自我存在；“法我”是指对事物本质的错误认识，认为事物有其独立、固定的本质。这些都是虚妄的观念，只有认识到“人我”和“法我”的空性，才能摆脱轮回的束缚，获得解脱。

最后是探讨解脱之道。《因缘心论颂》指出了跳出轮回、获得解脱的途径，就是通过佛法正确认识和修行，消除无明和烦恼，斩断十二因缘的连锁反应，从而达到心灵的解脱，证悟智慧。解脱不仅是摆脱痛苦和烦恼，更包含对生命本质的深刻洞察与超越。

《因缘心论颂》虽然只有七个偈颂，却是龙树对佛教基本教义和修行方法的深刻阐释，对于理解佛教的核心思想和修行实践具有重要的意义。

现在将《因缘心论颂》的内容，总结为六个重点：

**第一、阐述核心教义：**《因缘心论颂》全面地阐述了佛教的核心教义，将十二因缘与烦恼、业、苦紧密联系，构建起佛教对生命现象和轮回本质的基本认知框架，让学佛者能从宏观的角度，理解生命流转的根源和过程。

**第二、剖析十二因缘：**《因缘心论颂》清楚地界定十二因缘各支在烦恼、业、苦中的归属，阐明每一支在轮回链条中的角色与作用，让学佛者更有条理地把握生命因果循环的逻辑。

**第三、揭示轮回机制：**《因缘心论颂》阐明了轮回的运转机制，通过烦恼生业、业生苦、苦又引发新烦恼的循环，展现了众生在轮回中不断流转、难以解脱的困境，让学佛者明白轮回并非偶然，而是由内在的因缘法则所驱动。

**第四、呈现空性思想：**《因缘心论颂》指出在因果轮回的表象下，没有独立、永恒的实体，一切都是因缘和合的假有，本质为空，以此引导学佛者放下对于自我和事物的执着，这是解脱的关键所在。

**第五、以喻指引实修：**《因缘心论颂》用多种具体事物作比喻，说明事物无常和相互依存的关系，提醒学佛者在日常生活中运用智慧观察这些现象，正确理解因缘，避免对事物产生错误的认知。

**第六、指明解脱之道：**《因缘心论颂》最后四句总结了修行的方向和目标，指出世间的现象虚幻不实，只有领悟空性和缘起的真相，才能摆脱轮回的束缚，获得解脱。

《因缘心论颂》为学佛者提供了明确的修行途径，激励我们追求智慧和解脱。







# 卫塞节庆典活动

## Vesak Celebration

佛历2569年 Buddhist Era 2569



3/5/2025 三步一拜 3-Step-1-Bow Peace Homage

4/5/2025 无尽灯会 Candlelight Procession

12/5/2025 卫塞万福大法会 Vesak Blessings Grand Dharma Assembly











## 正语

古时候，一个富翁吩咐仆人，去市场买一样最贵重的东西回来。仆人在市场到处看，贵重的东西多得很，不知该买什么，结果买了一条舌头。

第二天，富翁叫仆人去买一样最便宜的东西。便宜的东西，在市场里也多得很，仆人该买什么回去呢？他还是买了一条舌头。

富翁纳闷地问：“我昨天叫你买一样最贵重的东西，你买了一条舌头；今天叫你买一样最便宜的东西，你又买了一条舌头。难道最贵的是舌头，最贱的也是舌头？”

仆人回答：“当然！请您仔细想一想：世间有哪样东西比舌头更贵，也更贱的？称赞一个人，将他捧上天去，是这舌头；毁谤一个人，将他贬下地狱，也是这舌头。诚心说好话时，舌头是最贵重的；恶意毁谤时，舌头则是最下贱的！”

中文有一句成语“一诺千金”，是指说话要讲信用，作出承诺，其价值就等于千金，可见舌头是贵重的。相反地，如果讲假话，就会失去他人的信任，可见舌头是最贱的。

身为佛弟子，我们应该“正语”，绝对不可以妄语、恶口、绮语、两舌（播弄是非）。对人应该赞叹，不可以毁谤。赞叹人是有功德的；毁谤人是有过失的。希望每个佛弟子，紧记并遵循佛陀对于“正语”的教诲。

## Right Speech

In the ancient times, a rich man instructed his servant to buy the most valuable item from the marketplace. The servant was at a loss what to buy as the marketplace was full of valuable items. In the end, he bought an animal's tongue.

The next day, the rich man instructed his servant to buy the cheapest item from the marketplace. There were many low-priced items on sale at the marketplace. What should he buy? Well, he still bought a tongue.

The rich man asked in puzzlement, "Yesterday, I told you to buy the most valuable item and you brought back a tongue. Today, I told you to buy the cheapest item and you brought back a tongue again. Is the tongue the most valuable but also lowliest thing?"

The servant replied, "Of course! Please think: is there anything in the world that is more valuable, but also lowlier, than the tongue? It is the tongue that praises a person, elevating him to the skies; it is also the tongue that slanders a person, degrading him to the hells. The tongue is most valuable when wholesome speech is uttered with sincerity, but it is lowliest during malicious slander!"

There is a Chinese saying that "a promise is worth a thousand pieces of gold". This means that one should honour one's words and keep one's promise, in which case the tongue is most valuable. On the contrary, when one does not speak truthfully and loses the trust of others, the tongue is lowliest.

As Buddhists, we should practise "Right Speech". We should absolutely refrain from false speech, harsh speech, frivolous speech and divisive speech. We should praise others but not slander. Praise is meritorious, while slander is wrong. As Buddhists, we should remember and follow Buddha's advice on "Right Speech".



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