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慈恩

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慈恩物语 GRACE TALK

千手千眼， 救苦救难

—— 一般人只有一双手和一双眼睛，如果某人很能干或有本领，我们说他好像具有三头六臂。观音菩萨具有千手千眼，力量当然更伟大！

根据《大悲心陀罗尼经》，观音菩萨过去在千光王静住如来时，曾经发过弘大的誓愿：

“设我当来之世能利乐一分众生者，令我即时身生千手千眼。”他一发这个大愿，身体顿时生出千手千眼，十方大地都震动。

千手，象征观音菩萨救度众生的伟大力量。我们做事，多一只手就多一份力量，人少就可以完成很多事。观音菩萨教化许多众生，当他们的修学能力相当强时，就可以协助菩萨四处化导其他的众生。这样分化在各地所产生的力量，就等于菩萨救度力量的广泛扩散。

千眼，象征观音菩萨既深邃又不可思议的智慧。一般人用一只眼睛时看不清楚，用两只眼睛才能看清楚。千眼看世间，当然更清楚。观音菩萨不是光以肉眼看，而是以智慧之眼，深刻地观察，透彻地分析。因此，菩萨了解宇宙万有的真实相，并且能洞察众生的不同根性，而随顺众生的需求，给予种种的化导。

千手千眼，代表观音菩萨的大力与大智。愿大家效法观音菩萨，充实自己的能力与智慧，以千手千眼救济众生，奉献世间！

~ 演培老和尚

The Thousand-Arm, Thousand-Eye Outreach

A person has only a pair of hands and a pair of eyes. If someone is very capable or resourceful, we speak of him metaphorically in Chinese as having three heads and six arms. Bodhisattva Avalokiteshvara (Kuan Yin) is certainly much greater, with a thousand arms and a thousand eyes!

According to *Discourse on Great Compassion Mantra*, during the time of Buddha Dwelling in the Stillness of Thousand Light Rays, Bodhisattva Avalokiteshvara made a great vow, "If I can, in future, bring benefits and happiness to a portion of sentient beings, may my body produce a thousand arms and a thousand eyes instantly." Once he made this vow, a thousand arms and a thousand eyes arose from his body indeed, with earth tremors in the ten directions.

The thousand arms symbolise the Bodhisattva's great powers for helping sentient beings. When we do anything, one extra helping hand means increased strength. With more people helping out, more things can get done. Many sentient beings have been helped and taught by the Bodhisattva. When they become competent in spiritual practice, they may assist the Bodhisattva in edifying other sentient beings at various places. The strength generated from this spatial distribution is equivalent to widespread expansion of the Bodhisattva's helping powers.

The thousand eyes symbolise the Bodhisattva's profound, inconceivable wisdom. One cannot see clearly with one eye. We need both eyes to see clearly. A survey of our world using a thousand eyes will certainly be even clearer. Bodhisattva Avalokiteshvara perceives our world with not just physical eyes. He observes deeply and analyses thoroughly with his wisdom-eye. Hence, he understands the truth of everything in the universe. He also gains insight into the diverse natures of sentient beings, so he can help them according to their needs.

Let us emulate the Bodhisattva, by enhancing our capabilities and wisdom. Through this thousand-arm, thousand-eye outreach, may we help sentient beings skilfully out of suffering!

~ Venerable Yen Pei

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中国第一位出家与西行求法的高僧

演培老和尚讲于1982年7月25日，新加坡福慧讲堂

今天向各位介绍中国第一位出家与西行求法的高僧——朱士行（公元203—282年）。

佛教最初传入中国时，出家大德都来自印度，虽然有中国人修学佛法，但是直到魏、晋时代，中国并没有出家人。第一位出家的中国人，是东晋时代的朱士行。

朱士行出生于颖川，个性相当坚强，也有高度的悟性。他决定舍俗出家，就义无反顾地那么做，绝不因为困难而退转，因此受人尊敬。

朱士行在公元257年出家后，立即不遗余力地学习佛法。那时传来中国的佛经并不多，他有时看到某部佛经的名称，但是却遍寻不获。他那么恳切求法，自然感到相当苦恼！

朱士行偶然获得一部《道行般若经》，那是竺佛朔在汉灵帝时代所翻译的。朱士行如获至宝地研究这部经，但是经过一番详细的思考，他认为这部经的译文前后不连贯，义理不通。这部经是属于《大般若经》第四会的部分，朱士行认为《大般若经》未能全部翻译成中文，实在太过可惜！

朱士行出家，以弘法为毕生的志愿。他求法的热忱如火般炽烈，对于翻译成中文的少数经典，自然并不满足。于是，他立志要远赴西域¹，求取正法，将《大般若经》取来汉地，他发下坚固的誓愿：“这次远赴异国，求取大法，不论遇到任何艰难，甚至牺牲生命，都在所不惜！”

公元260年，朱士行从现今甘肃、陕西一带的雍州出发，前往西域求法，途经广大的沙漠，历尽艰难与危险，终于到达盛行大乘²佛教的于阗国。

朱士行出发的地点雍州，距离于阗一万一千七百里那么远。古代的交通不方便，他完全是靠步行前往西域。路途崎岖不平，旅程的艰辛更不是现代人所能想像的。在这趟旅程中，朱士行跋涉千山万水，饱经风沙、饥渴、寒逼等，终于安全地抵达于阗。古德

这种为法的精神，在今日佛教界中是很难见到的。

于阗国盛行大乘佛教，朱士行抵达于阗国，没过多久，获得《大品般若经》梵书正本，九十章，六十余万言，他内心的喜悦自不用言。当他正要派遣弟子，将所得梵本经书送回中国洛阳，于阗国的小乘³学者，竟然出来破坏，不让大乘佛法东来。他们特别派代表对国王说：“汉地僧人在这里所取得的经书，并不是真正的大乘法宝，而是异教的伪经，如果送去汉地，将会扰乱正法，愚惑那里的学佛者，使他们像盲聋一般，永远不能得知正法。请陛下予以禁止，否则过失是很大的！”

国王听了小乘学者的话，为了慎重起见，自然不能让相似佛法传出去而扰乱正法。国王于是下令，禁止那些经书外传，并且召见朱士行。

国王对朱士行说：“佛法弘传各国，当然是好事，但是根据国人报告，你所得的经书，其实是异教的伪经，并不是真正的佛经。为了保持佛法纯正，那些经书不准传入汉地！”

朱士行知道那是由于小乘学者进行阻碍，他在痛心之余，想出了一个办法。朱士行立即对国王说：“佛弟子应该弘扬如来正法，这是百分之百对的，以免相似佛法，伤害众生的慧命。要确认这部经典到底是不是伪经，最好是用火焚烧经书，以辨别它们的真伪，单凭口说是没用的。陛下认为这个方法如何？”

国王认为那是辨别真伪佛经的最佳办法，于是决定在大殿前，堆起柴薪，举火烧书。在燃烧经书前，朱士行对国王和小乘学者们说：“如果这部经典不被火烧掉，就证明这并不是异教的伪经，那么请让我把经书送回中国，不再阻拦！”

朱士行的话，既合情又合理，众人自然没有异议。朱士行向佛陀圣像虔诚地顶礼三拜，然后严肃而庄重地，对焚烧的经书发



愿：“大乘佛法如果可以流传到汉地，利益广大的人群，惟愿佛陀慈悲加被，使火中的经书，不被大火所烧毁。如果经书被烧毁，这不但是由于我不够虔诚，也是由于众生的业报。”

说来不可思议，大火尽管炽烈，但是薪尽火灭时，经书不但没有一页被烧掉，整部经内外还显得更为光彩！在场的国王、大臣、小乘学者与众多人民，目睹这个特殊的现象，都感到骇异而叹服。大家一致认为那是感应佛陀，大乘佛法理当传入汉地。人们从此对朱士行极为敬重，认为他是弘传大乘佛法的特别使者！

当时最欢喜的人，当然是朱士行。因为他是为了获取佛法而来西域的，既然获得大乘佛法，而且得来并不容易，他当然感到极为满足与欣慰！

朱士行从灰烬中取出经书，对徒弟弗如檀（名字意译为“法镜”）说：“现在已经获得大法，为了让中华大国的人民，早日接受大乘佛法的教化，请你将这部经典，立即送回汉地。”

弗如檀很欢喜地负起这个任务，他与数十位同修，乔装为商人，每人挑着一担子经书，与商人团一同出发，将经典送往汉地。

正法的弘扬，特别是大乘佛法的流传，并不如想像中那么容易。因为小乘学者以他们所奉行的小乘佛法为正法，根本不承认大乘佛法，更不愿意让大乘佛法在各地流行。因此，他们仍然千方百计，阻挡大乘经典送往汉地。

小乘学者不顾之前的协议，既软禁朱士行在王城里，又要求国王行文各关口，命令检查人员严格禁止佛经出关。然而，大乘佛法传入汉地的因缘已经成熟，小乘学者用尽方法阻止，全都枉然。在公元282年，由弗如檀恭送的大乘经典，终于抵达汉地洛阳。

弗如檀来到洛阳，遇到同乡无罗叉。他们在那里住三年，由于时局动荡，他们不能从事翻译，就一起去许昌（位于河南省），在那里又住了两年。

在许昌，无罗叉遇到竺叔兰、祝太玄、

周玄明等，就告诉他们：“弗如檀送来了朱士行在于阗所寻获的《大品般若经》梵文原本。这是难得的大部经典，专门阐明般若的空性，我们应该将这部经翻译成中文。”

后来，他们选择河南陈留仓坦的水南寺，作为译经的场所，由于阗沙门无罗叉宣读梵本，竺叔兰转译成中文，祝太玄与周玄明共同笔受。他们从公元284年五月开始，至同年十二月完成翻译，总共90章，总计20万7千6百21字，平均每个月翻译出3万1千字。

这部经所诠释的义理太过深奥，加上两位笔受者，将经文分为前后节，各别翻译，以致前后不一贯。他们将经本置于水南寺，未写成完善的定本，直到公元303年，有沙门竺法寂来到水南寺，要书写这部经的译本。

竺法兰坦白地对竺法寂说：“这部经虽然已经翻译成中文，但是译文并不理想，所以未写成定本。”

于是，他们取出梵本，对照译本，详细参订，用了四个月的时间，终于在公元304年完成译本，称为《放光般若经》，让爱好佛法者，了解般若的真谛。

《放光般若经》，全名是《放光般若波罗蜜经》，译自《大般若经》第四会。此会单独传来中国，前后有八次，译本当然有所不同。有些译本流传下来，有些译本早就已经失传。从这部经的多次传译，可见这部经的重要性。

道安法师（公元312—385年）在《合放光光赞随略解序》中说：“于戒，则无戒无犯；在定，则无定无乱；处智，则无智无愚。泯尔都忘，二三尽息，皎然不缁。故曰净也，常道也，真际者，无所著也。”

这是真正发挥般若无所著的真理，扫荡众生的一切执著，以体悟缘起诸法的空性，不再被“有”的葛藤所缠缚。

任何一个外来的思想，能获得广大的人群学习，并不是偶然的，必有其因缘。朱士行出生的时代，正是魏晋玄学盛行的时代，而般若性空的思想，在那个时期传入中国，

极为契合当时的一般根机，所以很快就在学者间流传开来。

从汉朝末叶，直到刘宋初年，最流行的中国佛教典籍，莫过于《般若经》。因此，有关般若思想的经典，在这期间翻译成中文最多。朱士行未去西域前，曾经在洛阳讲《道行般若经》，每次都感叹这部经的义理不完整，誓志远求如来大法，而终于获得他所寻求的般若经典，并且将所得的般若经典送达中国。因此，朱士行对于《般若经》的翻译与流传，功德硕大！

朱士行派遣他的弟子弗如檀，将经典送到洛阳，但是他本人并没有返回中国。他仍然留在于阗，自由地弘传佛法，教授徒弟，博得很多佛弟子的恭敬与尊重。他们不让朱士行回国，并非对他有所留难，而是要他在于阗弘扬大乘佛法。

东晋时代的法显法师所著《佛国记》，含有于阗的记载：“此国众僧乃数万人，多

大乘学。”

法显法师是在朱士行之后一百二十年，进入于阗。于阗当时仍然盛行大乘佛教，可见朱士行在于阗弘扬大乘佛法，对于阗大乘佛教的开展，作出了极大的贡献。

朱士行在公元260年离开中国，西行求法，直至公元282年在于阗圆寂。他步行万余里，在外二十余年，终于在八十高龄示寂。相传火化后，他的遗体完整不坏，僧俗都感到奇特。一位高僧来对他的遗体说：“你既然真的证悟，身体应当败坏，为什么做这样惊世骇俗的举动？”

这时，遗骨应声而碎，四众建塔来供奉遗骨。朱士行的弟子法益，之后从于阗来到汉地，报告他的师父化度的事迹。朱士行的求法事迹，就开始被国人所知。

朱士行是中国第一位出家僧人，又是第一位西行求法的大德。他有这么伟大的成就，不但值得我们赞叹，也值得我们效法！

注释：

- 1 **西域**：指中国天山南麓玉门关、阳关以西的国家和地区，位于现今新疆的大部分地区以及中亚的部分地区，形成丝绸之路的重要部分。
- 2 **大乘**：乘，梵语yāna，意译为运载，或者交通工具，这里是指运载到涅槃对岸的教理与方法。大乘，指菩萨的修学，行愿广大，以利益众生为宗旨，通过六度（布施、持戒、忍辱、精进、禅定、智慧）万行，求证最高的佛果位。
- 3 **小乘**：指声闻、缘觉的修学行门，以自利解脱为宗旨。





The First Chinese Ordained as a Buddhist Monk

Translation of Dharma Talk delivered by Venerable Yen Pei in Mandarin
on 25 July 1982, at Fu Hui Auditorium, Singapore

Today, I shall introduce Zhu Shixing (203 C.E.-282 C.E.), the first Chinese to be ordained as a Buddhist monk. He was also the first, eminent Chinese monk who travelled to the west in quest of Dharma (Buddhist teachings).

When Buddhism first spread to China, the monks in China were all from India. Although there were Buddhist practitioners among the Chinese, but up till Wei and Jin Dynasties, there was not a single Chinese monk. The first Chinese monk was Zhu Shixing, who lived during Eastern Jin Dynasty.

Zhu Shixing was born in Yingchuan (present-day Xuchang city in Henan province). He had a strong character and an acute mind. When he decided to renounce the household life, he proceeded to do so without any hesitation, absolutely not flinching in the face of difficulties. He was thus highly revered by people.

In 257 C.E., Zhu Shixing became a Buddhist monk. He immediately committed himself to learning the Buddhist teachings, sparing no effort in doing so. However, at that time, few Buddhist scriptures had been transmitted to China. At times, he came across the names of certain Buddhist scriptures and searched for them here and there, but to no avail. This was certainly frustrating to Zhu Shixing who sought Dharma in earnest!

Zhu Shixing obtained by chance the text of *Perfection of Wisdom Discourse on Practice of the Spiritual Path* 《道行般若经》, which was a Chinese translation of the Sanskrit text *Perfection of Wisdom in Eight Thousand Lines* made by Zhu Foshuo during the reign of Emperor Ling of Han Dynasty.

Zhu Shixing studied this text assiduously, like the most precious treasure that he had ever gained. However, after careful consideration, he thought that the translated text lacked consistency in its purport. This text belonged to the fourth assembly in the *Great Discourses on Perfection of Wisdom*. Zhu Shixing felt that the lack of a complete Chinese translation of the *Great Discourses on Perfection of Wisdom* was immensely regrettable.

Zhu Shixing had entered monkhood with an aspiration to propagate Dharma throughout his life. His zest for seeking Dharma was so fiery that he certainly would not be satisfied with the limited scriptures that had been translated into the Chinese language. Therefore, he resolved to travel to the faraway Western Regions¹, in quest of the great teachings of Buddhism. He resolved to bring to China the *Great Discourses on Perfection of Wisdom* and made a firm vow, "Regardless of the hardships and difficulties that I might encounter on this long journey to foreign lands for the great Buddhist teachings, I shall spare no effort in this quest, even at the expense of my life!"

In 260 C.E., Zhu Shixing set out from Yongzhou, located in present-day Gansu and Shaanxi regions. This arduous and perilous journey to the Western Regions¹ in quest of Dharma took him across vast deserts, before he eventually arrived at Khotan, where Mahayana² Buddhism was flourishing.

Yongzhou, from which Zhu Shixing set out, was more than five thousand kilometres away from Khotan. It was a long journey made entirely on foot, as transportation was not well developed in ancient times. Moreover, the paths trodden were rugged and uneven. The difficulties of this journey were simply unimaginable to modern people. Zhu Shixing traversed across mountains and rivers, encountered sandstorms, as well as struggled with thirst, hunger and extreme coldness. He finally reached Khotan safely. The ancient sages' courageous spirit in seeking Dharma can rarely be seen in our Buddhist circles today.

Mahayana Buddhism flourished in Khotan. Not long after Zhu Shixing arrived in Khotan, he procured *Perfection of Wisdom in Twenty-Five Thousand Lines*, the Sanskrit original of *Great Discourses on Perfection of Wisdom*, which spanned ninety chapters with over sixty thousand words.

Needless to say, Zhu Shixing was overjoyed. He was about to send his Khotanese disciple to bring the Sanskrit manuscripts to Luoyang, China, when the Hinayana³ Buddhists in Khotan intervened to obstruct the spread of Mahayana Buddhism to the east.

The Hinayanists sent a representative to speak to the Khotanese king, saying, "The manuscripts that the Chinese monk has obtained are not authentic Mahayana Buddhist scriptures, but apocryphal texts of heretics. If those manuscripts are sent to China, they will cause confusion about true Dharma. The Buddhist practitioners in China will then be deceived. They will never get to know true Dharma, just like the blind and deaf. Your Highness, please prohibit the transmission of those manuscripts, otherwise very grave faults will be incurred!"

To be prudent, the king certainly could not allow the transmission of semblance Dharma which would cause confusion about true Dharma. The king thus gave an order to prohibit external transmission of the manuscripts, as well as summoned for Zhu Shixing.

The king said to Zhu Shixing, "It is, of course, good to propagate Dharma to various countries. However, according to our religious teachers, the manuscripts that you have obtained are apocryphal texts of heretics. They are not authentic Buddhist scriptures. In order to maintain purity of Dharma, the manuscripts shall not be transmitted to China."

Zhu Shixing knew that the obstacle was created by the Hinayanists. He was deeply grieved by this, but came up with a solution. He immediately said to the

king, "Buddhists should propagate the true teachings of Buddha. This is absolutely right and prevents the wisdom-lives of sentient beings from getting harmed by semblance Dharma. The best way to differentiate authentic scriptures from apocryphal texts is to test them with fire. It is useless just to testify verbally. Your Highness, what do you think of this method?"

The king thought that it was indeed the best way to distinguish between authentic Buddhist scriptures and apocryphal texts. Therefore, a decision was made for firewood to be piled up in front of the Buddhist hall and the manuscripts would be put to the test of fire.

Before burning the manuscripts, Zhu Shixing said to the king and Hinayanists, "If these manuscripts do not get destroyed by fire, it proves that they are not apocryphal texts of heretical teachings, in which case I should be allowed to send the manuscripts to China with no further obstruction!"

Zhu Shixing's words were reasonable and fair, so nobody objected to what he said. He prostrated piously before the Buddha statue three times. Then, he made a solemn vow before the burning scriptures, "If Mahayana Buddhism can spread to China and benefit vast numbers of people there, by the compassionate blessings of Buddha, may these manuscripts not get destroyed by fire. If the manuscripts are destroyed by fire, it will be due to lack of pious sincerity on my part and also the karma⁴ of sentient beings."

Amazingly, despite the blazing fire, not a single page of the manuscripts was burnt when the fire extinguished. Moreover, both the covers and inner pages of the manuscripts looked even brighter. The king, ministers, Hinayanists and common people who witnessed this extraordinary spectacle were filled with astonishment and gasped in admiration. There was unanimous agreement that it was due to spiritual resonance with Buddha. Hence, the transmission of Mahayana Buddhism to China should be permitted. From then on, everyone revered Zhu Shixing very deeply, regarding him as a special missionary for propagating Mahayana Buddhism.

The most jubilant person at that time was certainly Zhu Shixing, as he had come all the way to the Western Regions in quest of Buddhist scriptures. Since he had procured the Mahayana Buddhist teachings with painstaking efforts, he was certainly full of satisfaction and gratification with this outcome.

Zhu Shixing took the manuscripts out of the fire and instructed his Khotanese disciple, Punyadarsa, "We have now obtained the great teachings. Would you please bring these scriptures to China immediately and enable the Chinese to be edified by Mahayana Buddhist teachings soon?"

Punyadarsa took up this task joyfully. He travelled with numerous fellow pupils, all disguised as traders. With the mission of sending the scriptures to China, each of them carried a load of scriptures and they set off together with a trading group.

The propagation of true Dharma, especially the transmission of Mahayana Buddhism, was not as easy as one would imagine. This was because the Hinayanists regarded the teachings that they upheld as the true

Dharma. They absolutely would not give recognition to Mahayana Buddhism and moreover, they were against the circulation of Mahayana Buddhism to various places. Therefore, they still obstructed, by all means, the transmission of Mahayana Buddhist scriptures to China.

The Hinayanists disregarded the earlier agreement. They not only detained Zhu Shixing within the imperial city, but also requested the king to issue official documents to various passes, with strict orders for the checkpoint officials to stop the exit of Buddhist scriptures. However, the causal conditions for the transmission of Mahayana Buddhism to China had matured, so all the hindrances used by the Hinayanists were futile. In 282 C.E., the Mahayana Buddhist scriptures brought reverently by Punyadarsa finally arrived in Luoyang, China.

In Luoyang, Punyadarsa encountered Moksala who hailed from his homeland, Khotan. Henceforth, they dwelled in Luoyang for three years. Due to the unstable situation, they could not do translation of Buddhist texts. Both of them then went to Xuchang (in Henan province), where they dwelled for two years.

In Xuchang, Moksala met Zhu Shulan, Zhu Taixuan and Zhou Xuanming. Moksala told them that Punyadarsa brought *Perfection of Wisdom in Twenty-Five Thousand Lines*, the Sanskrit original of *Perfection of Wisdom Discourse on Practice of the Spiritual Path*, that Zhu Shixing had procured in Khotan. Moksala told them they ought to translate these mammoth Buddhist scriptures into Chinese, as the precious texts which had been painstakingly acquired elucidate emptiness of the perfection of wisdom.

Later, they chose Shui Nan Monastery as their translation centre. The Khotanese monk, Moksala, recited the text in Sanskrit, which was translated into Chinese by the layman Zhu Shulan, as well as recorded in writing by Zhu Taixuan and Zhou Xuanming.

The translation project, which began in the fifth month in 284 C.E., was completed in the twelfth month of the same year. The translated work consisted of 207621 characters, in ninety volumes. On average, they translated 31 000 characters every month.

The teachings elucidated in these texts were far too profound. Moreover, the two recorders divided the texts into 2 parts and they wrote down the respective translations separately. This resulted in a lack of coherence between the front and back parts. In the end, the scripture was simply left at Shui Nan Monastery. The translated texts were not finalised until 303 C.E., when a Buddhist monk, Zhu Faji, came to Shui Nan Monastery with an intention to copy the translation of this scripture.

Zhu Falan said frankly to Zhu Faji, "Although this scripture has been translated into Chinese, the translation is not ideal, so it has not been finalised."

They took out the Sanskrit manuscripts for juxtaposition against the translation. After four months of careful editing and correction, the refined translation was completed in 304 C.E. as *Discourse on Perfection of Illuminating Wisdom* 《放光般若经》, thus allowing Dharma enthusiasts to understand the true purport of the perfection of wisdom.



The *Discourse on Perfection of Illuminating Wisdom* was a Chinese translation based on the fourth assembly in *Great Discourses on Perfection of Wisdom*. The Sanskrit manuscripts of this assembly had been transmitted to China eight times. There were, of course, differences in various Chinese translations of this assembly. Some translations have been passed down the ages, while others had long been lost. The numerous translations of this discourse indicate the importance of its contents.

Venerable Dao An (312 C.E. - 385 C.E.) wrote in *Preface for "Brief Elucidation of Discourse on Perfection of Illuminating Wisdom and Radiance-Eulogy Discourse on Perfection of Wisdom"*, "In terms of discipline, there are neither precepts nor transgression of precepts. In terms of meditative concentration, there is neither stillness nor turmoil. In terms of wisdom, there is neither wisdom nor delusion. Without any thought of eradicating this or that, there is only oneness. All duality and multiplicity cease. In clarity, there is no darkness. Therefore, this is said to be purity and the normal path for spiritual practice. The Truth principle is non-attachment."

This is the Truth, giving full scope to non-attachment in the perfection of wisdom, wiping out all attachment in sentient beings, for realising the emptiness of all dependently-arisen phenomena and for liberation from the entangling vines of "being".

It was not by sheer coincidence that a foreign school of thought could gain vast acceptance in a place and get studied by vast numbers of people. There must have been conducive causes and conditions. Zhu Shixing was born at a time when metaphysics of the Wei and Jin dynasties flourished. The transmission of the Perfection of Wisdom thought on emptiness was compatible with the spiritual capacities of people at that time. Therefore, this school of thought spread quickly among the academics.

From the last years of Han Dynasty to the beginning years of Liu Dynasty, the most popularised scriptures in Chinese Buddhism were none other than the *Great Discourses on Perfection of Wisdom*. Therefore, the majority of scriptural texts that were translated into Chinese during this period were related to teachings on the Perfection of Wisdom.

Before Zhu Shixing went to the Western Regions, he had expounded on *Perfection of Wisdom Discourse on Practice of the Spiritual Path* in Luoyang, but during every lecture, he lamented the incomplete purport of the translated text, so he vowed to travel in quest of Buddha's teachings. He finally procured the scriptures of *Great Discourses on Perfection of Wisdom* that he had long sought and sent these scriptures to China. Therefore, Zhu Shixing made immense contributions to the translation and circulation of *Great Discourses on Perfection of Wisdom*.

Zhu Shixing entrusted his Khotanese disciple, Punyadarsa, with the task of sending the scriptures to Luoyang, but he never returned to China himself. He remained in Khotan, where he propagated Dharma without restriction and taught many pupils, thus gaining great respect and veneration from many

Buddhists. They did not let Zhu Shixing return to his homeland, not because they wanted to obstruct him, but because they wanted him to remain in Khotan to propagate Mahayana Buddhism.

According to an account of Khotan in *Records of Buddhist Kingdoms* by Venerable Faxian of Eastern Jin Dynasty, "In this kingdom, there were over ten thousand monks, who mostly learnt Mahayana Buddhism."

Venerable Faxian went to Khotan one hundred and twenty years after Zhu Shixing. At that time, Mahayana Buddhism still flourished in Khotan. It is thus clear that Zhu Shixing made tremendous contributions to the development of Mahayana Buddhism in Khotan through his propagation efforts.

In 260 C.E., Zhu Shixing left China on a journey to the Western Regions in quest of Dharma. He passed away at the advanced age of eighty in Khotan in 282 C.E. He had travelled over five thousand kilometres on foot and remained outside China for more than twenty years. It was said that his body remained intact after cremation, to the amazement of both monastics and lay followers. An eminent monk came to say to his dead body, "Since you have attained realisation of Truth, your body should disintegrate. Why do you act in such an astounding manner?"

At this moment, his bones broke up. A pagoda was erected to enshrine his bone remains. Venerable Fayi, a disciple of Zhu Shixing, subsequently travelled from Khotan to China and reported the Dharma-propagation work of his teacher. From then on, Zhu Shixing's exploits in quest of Dharma became known to the Chinese.

Zhu Shixing was the first Chinese to be ordained as a Buddhist monk, as well as the first Chinese eminent monk to travel to the west in quest of Dharma. With such great accomplishments, Zhu Shixing not only deserved accolades, but also emulation!

Notes:

1 Western Regions: the regions to the west of the Jade Gate Pass and Yang Pass, located within the present-day Xinjiang and parts of Central Asia, forming important parts of the Silk Road

2 Mahayana: translated as "Great Vehicle", this refers to Buddhist teachings and practices, in which emphasis is placed on the Bodhisattva altruism of seeking Perfect Enlightenment for the benefit of all sentient beings.

3 Hinayana: translated as "Small Vehicle", this referred to Buddhist teachings and practices in which emphasis is placed on self-liberation.

4 Karma: intentional actions of body, speech and mind



演培老和尚 的做人

艺术

(72) 反观自觉，行深般若

在红尘俗世中，般若禅的调心方法，就像一颗璀璨的明珠，指引人们在人生路上不断探索，努力前进。反观与自觉，是修般若的重要方法，更是做人艺术的关键所在。

反观，是回过来审视自己的心，觉察自己的起心动念、言行举止。这并不是简单的自我反省，而是一种深入内心、不加评判的觉察。在纷繁复杂的红尘俗世中，人们往往被外界的诱惑和干扰所牵引，心随境转而迷失了自己。修行，就是要停下匆忙的脚步，将目光从外在世界收回来，聚集在自己的内心世界。

反观，是自觉醒来的前提和途径。反观，是主动、有意识地回观自己，观察自己的行为、情绪、念头等。反观，就像一盏灯，照亮被忽略的内在角落，为“自觉”提供素材。反观的刻意捕捉，使自觉从模糊的本能，升华为清晰的自我认知。

自觉，是反观的深化和结果。自觉，是在反观的基础上形成“自我觉察”，能透视行为、情绪的表象。自觉，并不是终点，可以反过来引导反观。从反观到自觉，从自觉再反观，这种调心方法蕴含着为人处世的根本智慧。

一、反观自照

反省反观，是对自己内心的凝视与省察。人们总是受困在外界的评价与期待中，就像在迷雾中追逐他人的影子，却忘了停下脚步，看看自己原本的模样。

禅修者时刻觉察自己的呼吸和念头。杂念纷飞时，他不去追逐那些念头，也不抗拒它们，而只是静静地观察，让它们自然生起，自然消灭。这样的觉察，让我们摆脱习性，不被情绪左右。

例如：当我们被别人指责时，我们本能的反应是生气和反驳。如果我们能反观与自觉，觉察到自己内心的愤怒情绪，便能在情绪爆发之前“按下停止键”，理性地看待别人的指责，以发现自己的不足，进而完善自己。

在孩童时期，我们对世界的认知是单纯而直接的，饿了便哭，开心就笑。然而，随着年龄增长，我们在社会的规矩中，在他人的目光中，学会了伪装与迎合。有些人为了融入群体，刻意模仿他人；有些人为了获得认可，硬着头皮去扮演不适合自己的角色。这就像戴着面具跳舞，累了自己，也迷失了本心。

反光自照，就是要摘下面具，直接面对内心的真实。古往今来，成大事者都善于自观。古人每日“三省吾身”，在自我审视中修正言行。自观，并不是否定自己，而是在清醒的认知与调整当中，发现自己的缺陷，不断地提升自己的人格。

在生活中，我们应该时常问自己：我此刻的情绪是源自本心，还是受他人影响？我所做的选择是出于真心，还是为了迎合世俗？如果你能坦诚地面对这些问题，就不会在红尘俗世中随波逐流，就像镜子能照出容貌的瑕疵，自观能让我们看清楚内心的

迷妄与偏执。唯有如此，才能在人生的岔路口，做出不违背本心的选择。

二、行深般若

般若，并不是普通的知识或智慧，而是能洞察事物本质、超越二元对立的究竟智慧。

“行深”意味着要在生活的方方面面，深入践行这种智慧，让它融入我们的一言一行当中。行深般若，要求我们不被事物的表象所迷惑，看清楚事物的真相和本质。这并不是世俗的小聪明，而是洞悉事物本质，顺应自然规律，将这种智慧融入日常言行，在待人接物中体现从容与豁达。

很多人总是在计算得失，以为这是精明处世，其实却是被执念所困。比如与人交往时斤斤计较，怕自己吃亏，结果把关系越弄越僵；面对挫折时怨天尤人，不肯接受现实，在痛苦中难以自拔。这些都是缺乏般若的表现，只看到眼前的利益或困境，却看不到事物发展的全貌与转机。

行深般若，首先要学会接纳。人生不如意事十之八九，与其抗拒，不如接纳。接纳并不是妥协，而是在认清现实的基础上，寻找解决问题的办法，就像河流遇到礁石，不会一味冲撞，而是绕开障碍，继续向前流。接纳生活的不完美，才能在困境中保持平和的心态，为自己赢得转机。

其次，要懂得变通。世事变幻无常，墨守陈规只会处处碰壁。古人云：“穷则变，变则通，通则久。”灵活应变，不是见风

使舵，而是根据实际情况调整策略。按照原本计划如果行不通，就不妨换个思路，或许会柳暗花明。变通的智慧，让我们突破复杂的困境，达成目标。

再者，需要心怀慈悲。真正的智慧，离不开慈悲。行深般若，需要心怀他人。在地铁里给老人让位，当他人有困难时伸出援手，这些看似微不足道的善举，其实是智慧与慈悲的体现。因为明白他人的处境，所以慈悲对待他们。当我们能体谅他人的难处，并接受世界的多元性，就不会陷入以自我为中心的困局。

三、权实相济

反观自照，是行深般若的前提；行深般若，是反观自照的延伸。二者在自观与践行中成就人生。没有内省自观的清醒，智慧就成了无源之水；没有通透的践行，自观也只是纸上谈兵。因此，二者相辅相成，构筑做人的根基。

古往今来，那些被后人铭记的贤者，都完美地结合了自观与践行。苏东坡一生仕途坎坷，屡遭贬谪，仍然能在逆境中保持乐观与豁达。他时常在夜深人静时反观内省，思索人生的意义，而写下了“一蓑烟雨任平生”等诗句。他在杭州修苏堤，在惠州推广农业，用实际行动为人民服务，这正是行深般若的体现。

在生活中，我们应该学会让自观与践行相辅相成。在工作上遇到挫折时，不妨反观，检讨自己的不足与失误，总结经验与教训，这是自观的智慧。之后，带着这份清醒，积极寻找解决问题的办法，灵活应对各种挑战，这是行深般若的践行。与人交往时，时常反思自己的言行是否恰当，是否伤害了对方，这是自观。然后，用宽容谅解他人，化解矛盾，建立良好的关系，这是行深般若。

如果只懂得自观而不践行，就会落入空想，就像一个人反思自己要努力，却从不付诸行动，

终究一事无成。如果只是践行而不自观，就会盲目前行，就如一个人埋头赶路，却不看清楚前方，就可能偏离目的地，甚至误入歧途。

四、坚守本心

在这个科技高度发达的信息时代，生活节奏越来越快，诱惑也越来越多。很多人被名利所诱惑，忘了自观，也丢失了自省的能力。大家忙着追逐物质享受，攀比地位，内心却越来越空虚与焦虑。

其实，人生的真谛不在于拥有多少，而在于是否活得清醒。反观自照，让我们在喧嚣中守住本心，知道自己真正想要的是什么；行深般若，让我们在纷繁中保持智慧，懂得如何实现自己的目标。

一棵幼苗，需要在泥土里扎根，吸收养分（自观），还必须向上生长，接受阳光雨露（践行），才能茁壮成长。人也是如此，只有在自观中沉淀自己，在践行中提升自己，才能在人生的道路上走得稳健，走得长远。希望大家保持内省反照，经常审视内心，不被外境所迷惑，同时践行般若，用智慧应对世事，不被困难所扰乱。这样才能在短暂的人生中，活出真正的价值与意义。

总而言之，从做人的角度来说，行深般若，让我们拥有更广阔的胸怀，更高远的境界。当我们面对利益诱惑的时候，般若让我们看清利益背后的祸患，坚守自己的原则。如果与人发生矛盾，般若让我们超越对错之分，谅解对方的立场和感受，以宽容和慈悲的心态化解矛盾。

反观自觉，是行深般若的基础。只有不断反观，才能净化内心，清除杂念和执着，为生起智慧创造条件，就像一块沾满灰尘的镜子，需要不断擦拭，才能恢复本来的光亮。如果我们不能觉察自己内心，就会被各种欲望和偏见所束缚，般若也就无从生

起。

行深般若，能促进反观自觉的深化。有了般若，我们就能更清楚地觉察自己内心的细微变化，更早地发现自己的问题与不足之处。这种相互促进的关系，让我们在做人的道路上不断进步。

然而，反观自觉与行深般若，并不是一蹴而就的。我们必须不断实践，从日常生活中的小事做起，培养自己的觉察能力。比如吃饭时专注食物的味道，觉察自己的咀嚼和吞咽动作，而不是一边吃饭，一边想着其他的事情。与人交流的时候，专注对方的言语和表情，觉察自己的倾听和回应，不要心不在焉。

同时，要以平等、慈悲、宽容的心态对待一切众生。当别人需要帮助时，我们尽力帮助他们，不图回报。当别人伤害我们时，我们要学会原谅，不记恨在心。这种践行，让我们的心变得更加纯净与强大。

从前有一位高僧，面对别人的诽谤和攻击时，始终保持平静和宽容。有人问他为什么能做到那样，他说：“我只是觉察到自己内心没有嗔怒，所以不会被别人的言行所伤害。”这位高僧通过反观自觉，并用般若智慧，化解外界的攻击，展现了高超的做人艺术。

这种做人的艺术，让我们在喧嚣的尘世中，保持内心平静与安宁，并且在复杂的人际关系中游刃有余。它让我们摆脱烦恼和痛苦，获得真正的快乐和幸福。让我们从此刻开始，学会反观自觉，践行般若，在做人的道路上，不断提升自己，成就美好的人生！





在家佛教徒的生活指南

《佛说善生经》白话解 (5)

宽严法师讲于1978年，新加坡佛教青年弘法团

六非道

“居士子，求财物者当知有六非道。云何为六？”

- 一曰、种种戏求财物者为非道；
- 二曰、非时行求财物者为非道；
- 三曰、饮酒放逸求财物者为非道；
- 四曰、亲近恶知识求财物者为非道；
- 五曰、常喜妓乐求财物者为非道；
- 六曰、懒惰求财物者为非道。”

人类需要财物来维持生活，这是绝对不可厚非的，问题在于你的财物是怎么来的。如果是合法的方式得来的，自然没有什么可以訾议；如果是以不正当的手段得来的，那就不得不予以非议。或许有人被生活所迫，不想种种办法求取财物，但是你必须考虑求取财物的方式是否合法，尤其是我们身为佛弟子，更应该注意这方面。

中文古语说：“君子爱财，取之有道”，又说“不义不取”，但是有些世人求财，却是以非法的手段去谋求，那是不对的。佛陀深知这点，所以对“居士子”说：“求财物者当知有六非道”，就是有六种不合理的方法，谋求自己所需要的财物。这些是佛陀所认为绝对要不得的。

“云何为六？”这是问哪六种非道。接着，佛陀就为善生子个别指出六种非道。

“一曰、种种戏求财物者为非道”：戏，是指游戏，例如赌万字票、玩十二支、搓麻将、打扑克牌、掷壳子、赌马、赌斗牛等，都是“游戏”，也就是赌博。用这些不正当方法求财的人，在社会上比比皆是。为什么？一句话，人们都想发一笔横财，让生活过得更舒适，可是却忽略了“十赌九输”的机率，所以输的人总是比赢的人多。

赌博是非道，赌徒也可说是最愚蠢不过的，没有人可以靠赌博来长期维持生活。不输得倾家荡产，那算是最幸运不过的了。赌博是非法求财，这是佛法所不允许的。因此，佛弟子不应该

以此非道获取生活所需。

“二曰、非时行求财物者为非道”：“按时计酬”就是按照你的工作时间，给予你所应该得到的酬劳。我们如果本着这种精神，求取自己的生活所需，当然不是非道。然而，如果一个人工作不认真，在工作时间内，不老实地做工，避懒偷安，游手好闲，看到负责人来就动一动手，看到负责人走了就又停下来。这样可说是“非时行求财物”，因为没有按照时间，做自己所应该做的工作。

一般的机构，都规定固定的时间上班，员工应该按时上班才对。如果你经常迟到早退，不按照规定的时间做事，即使按月领到薪水，佛法认为这是“非时行求财物”，不符合正道。

中文有一句古语说：“日出而作，日入而息”，就是指按时求财。还有最不正当的，就是那些专门过夜生活的人，以此谋取钱财，更可说是“非时行求财物”。

学佛者，尤其是在家居士，应该注意这方面，不应该“非时行求财物”。

“三曰、饮酒放逸求财物者为非道”：世人求财物真可说是花样百出，例如邀请亲朋戚友饮酒，或是运用放逸作乐的方法，求取自己所要的财物。有些人家里有喜庆的事，请帖就满天飞，名义上是宴请亲友，大家欢聚谈谈。可是人们接到请帖，不能空手赴宴，总是需要应酬你一下，于是你就从中求得钱财，这叫做“打秋风”。还有更不道德的，就是与他人饮酒时，趁机用酒灌醉他，然后从他身上搜取钱财，或拿出文件要他签名，使自己获得钱财。社会新闻里不是有醉酒失财的报导吗？这样就是以饮酒的非道求取财物。学佛者不应该以这种不正当的手段谋求财物。

“四曰、亲近恶知识求财物者为非道”：佛法中提到“善知识”和“恶知识”，我们应当亲近善知识。佛陀经常教诫人们亲近善知识，远离恶知识。恶知识是亲近不得的，因为他们会引

诱人走上不正当的道路，使人堕落在罪恶的深渊里。

纯洁的青年，本来规规矩矩的，可是一旦结交了恶友，在恶友的耳濡目染下，就不知不觉地走上为非作歹的歧途。例如一些青年嗅吸或贩卖毒品，他们本来不知道毒品是什么，但是由于经常与恶友为伍，不知不觉就踏上贼船，做贩卖毒品的违法勾当，或染上毒瘾而无法自拔，断送自己的大好前途！

因此，我们身为佛弟子，不应该与恶友来往，更不应该从恶友获取财物，否则唯有毁灭自己的锦绣前程。

“五曰、常喜妓乐求财物者为非道”：“妓”是指娼妓，“乐”是指乐器。娼妓、歌女、舞女等，不是正当的职业。开设舞厅，暗立娼寮等，利用女子获取财物，也不正当。清净纯正的佛法，不允许以污秽不净的妓乐求取财物，正信的佛弟子绝对不可以此来求钱财。

“六曰、懒惰求财物者为非道”：不论你从事任何行业，你都得勤劳、努力地做工，才能谋取生活所需财物。没有哪个避懒偷安、好逸恶劳、懒惰懈怠的人，可以获取财物来维持生活。我们应该努力地做自己所应该做的事，绝对不可以懒懒散散地妄想不劳而获。

佛法认为懒惰懈怠是一种病态，学佛者必须避免懒惰懈怠。佛教中的高僧大德、菩萨摩訶萨，没有哪个不是精进修学而获得成就的，即使三世诸佛也是以精进力而成佛的。希望各位学佛同仁，都勤劳不懈地做自己所应该做的工作，从而得到你所应得的酬劳，以维持自己和家庭的正当生活。

一、博戏的过失

“居士！若人种种戏者，当知有六灾患。云何为六？一者，负则生怨；二者，失则生耻；三者，负则眠不安；四者，令怨家怀喜；五者，使宗亲怀忧；六者，在众所说，人不信用。居士！人博戏者，不经营作事；作事不营，则功业不成。未得财物，则不能得；本有财物，便转消耗。”

非道求财是否能得财，固然是个问题，怕的是财物未能求到，反而遇到种种灾患，那实在是最不值得的。为了让人们知道非道求财可能产生的灾患，佛陀慈悲地为我们详细指出这些灾患。

佛陀对“居士”说：假“若”有“人”以“种种”博“戏”而求取财物“者，当知”“有六”种“灾患”可能发生，你们不能不特别注意。

“云何为六？”这是问哪六种灾患，接下来分别解释。

“一者，负则生怨”：赌博是由贪心所驱使的，但是不一定会赢钱。当一个人把身上的钱都输光了，他不怪自己赌博，不谴责自己贪心地要赢别人的钱，反而怪张三，恨李四，好像自己输钱，完全是由于别人的缘故。因此，赌博场所中充满怨气，互相殴打更是经常发生的现象，以致原来很亲密的朋友，变成了冤家。

还有人输了钱，怨气却没有地方发泄。当他回到家里，听到妻子啰嗦几句，或者听到小孩在哭，他就将所有的怨气，发泄在妻子儿女身上，不是打骂小孩，就是与妻子争吵。你说这种人是否愚痴？这种愚痴的行为，伤害他人，其实也是伤害自己。这难道不是灾患吗？

“二者，失则生耻”：一个人在赌场失败，应该觉得羞耻，赶紧改过，以后不再去赌，那才是大丈夫！然而，他却想要雪耻，明天再去赌，非要翻本不可，就是把自己所输掉的钱赢回来。那样翻本下去，却输得越多，越陷越深，结果债台高筑，无法维持生活，以致铤而走险，不是去偷东西，就是到处抢劫，堕落罪恶深渊，没有办法翻身。这不就是灾患吗？

赌博是伤风败德的事，因此正人君子应该有所警惕，千万不要涉及赌博。

“三者，负则眠不安”：一个人在赌场输了钱，不肯甘心，总是想着自己为什么会输那么多钱，越想就越心烦与气恼，躺在床上还在想。他想得过多，辗转床第，无法入眠，而且感到极大的不安。由于晚上睡眠不好，他白天做事没有精神。这样对于他的事业发展，产生极为不良的影响，对自己的损失是多么大！这不就是赌博所带来的灾患吗？

因此，学佛者应该绝对避免赌博，即使亲朋好友邀约你打四圈卫生麻将，你都应当善巧婉拒！

“四者，令怨家怀喜”：如果你失去钱财，尽管你心痛难安，你的怨家仇敌却会感到得意，拍手称庆！怨家平时找不到你的晦气，现在你由于赌博而输了钱，他怎么不感到无限欢喜？不但如此，他还在人前人后说反话，说你赌赢了很多钱。这是幸灾乐祸的心理，凡是怨家都会有这种反应。你明明输了钱，怨家却说你赢了钱。这就是说风凉话，让别人传话到你耳里，使你哭笑不得，更为不安！

因此，我们不应该赌博，以免输钱，让怨家窃笑！况且在赌博中，输钱固然是最大的痛苦，而赌博浪费时间，消耗精神，荒废事业，造成家庭纠纷，这些是更大的损失！试问赌博有什么意义？

“五者，使宗亲怀忧”：一个人成天泡在赌场里，今天输一些钱，明天输一些钱，最终输得

满身是债，不但自己终日不安，也因而失去家庭和乐。宗亲眷属如果知道他因赌博而输掉了大量的金钱，都会为他感到相当忧虑，不知他何时会从赌博的迷梦醒来，不知他何时会挣脱赌博的罪恶泥沼，不知他未来的生活将如何度过，因此善意地劝告他不要在赌场流连。

然而，他已经深陷在赌博的恶习中，不肯接受宗亲的劝告，以致宗亲认为他已经无可救药而远离他。因此，他变得孤独无援，这不就是赌博所造成的灾患吗？因此，我奉劝嗜赌如命的人们，赶快戒赌，以免走投无路，后果是很悲惨的！

“六者，在众所说，人不信用”：一个人在任何群众中说话，总希望得到人们的信任，相信他所说的话没有错误。然而，一个嗜赌如命的人，一次说以后不再赌了，再次说以后不再赌了，而事实上却照赌如故，从来没有远离赌场。人们多次听他说不再赌了，却发现他博戏的习性完全未改，以后就不再相信他的话，而且鄙视他，认为他做人没有志气，也没有信用，说话不算数。一个人说话没有信用，到了这个地步，试问活着还有什么意义？

生而为人，最好不要染上赌博的恶习，一旦染上就会信用受损，即使你说真实的话，也没有人相信你。这不就是赌博所带来的灾患吗？

因此无论如何，千万不可以嗜赌。如果你赌博，就应该戒掉。

佛陀解说了以上六种灾患，然后对“居士子”说：一个“人”如果“爱好”博戏”，就会荒废正事，“不”能安心地“经营”他所要做的事，即使“作事”，也“不”能专心地经营，终日恍惚，心里记挂着博戏，结果他所要做的“功业不”能得到“成”就，“未”曾“得”到的“财物”当然也就“不能得”到。

不能得到未曾得的财物，那还是小事，进而连“本有”的“财物”，也因为他未能善为经营，“便转”而渐渐“消耗”殆尽，也就是等于把老本蚀光。

以不正当的方法求财，灾患既然是如此重大，我们能不如法合理地求财吗？在世间不能没有财物，这是不可否定的事实，但是一定要求之有道，希望各位切记这一点！

二、非时行的过失

“居士子，人非时行者，当知有六灾患。云何为六？一者，不自护；二者，不护财物；三者，不护妻子；四者，为人所疑；五者，多生苦患；六者，为人所谤。居士子，人非时行

者，不经营作事；作事不营，则功业不成。未得财物，则不能得；本有财物，便转消耗。”

佛陀对“居士子”说：做“人”如果“非时行”求财，“当知”也“有六”种“灾患”。“云何为六？”这是问哪六种灾患，下面分别说明。

一者，不自护：“非时”是指生活起居没有一定的规律，应该做的时候不做，不该做的时候反而做，结果晨昏颠倒，生活反常，不但妨碍正当业务的推行，也有害于身体的健康，甚至促使短命。这不就是不爱护自己吗？这难道不是一大灾患吗？

二者，不护财物：财物得来并不容易，可是散失财物却是非常容易的。如果你在不恰当的时间，去外面走走，本来是想求财物的，结果没有得到财物；自己原有的财物，却由于没有守护而消散。因为人们出门，总是需要消费。长期地消费，数额当然就累积很多，所以这也是一大灾患。俗语所说“无事上街小破财”，就是这个意思。

三者，不护妻子：一个人如果喜欢在“非时”去外面走动，他对于妻子儿女的爱护，自然就会大大地打折扣。一个人身为一家之主，对于妻子儿女的生活费用，应该时时予以照顾。由于他经常非时外出，妻子担心他的安全，不知道他在外面究竟做什么，以致从最初的忧虑，转而对他生起怨恨，认为他对家庭不负责任。久而久之，家庭就会失去和乐，妻子对他有了“离心力”，当他非时外出后回家，就感受不到家庭的温暖。这是多么大的灾患！

四者，为人所疑：一个人过着有规律的生活，他的作息必然是定时的。因此，他的行为活动是正大光明的，当然没有人会对他有所怀疑。如果他的生活没有规律，任何时候想出去就出去，尤其是在晚上有这样的行径，起初或许没有人注意，久而久之就会有人怀疑他，觉得他在不应该外出的时候出去，可能是做不正当的勾当。由于人们对他有这样的怀疑，自然也就对他有所防范。做人做得使人对自己生疑，还有什么意义？这也是非时行所引起的灾患。

五者，多生苦患：在不适当的时间外出，不论是否有不轨的企图，对自己都是不利的，而且可能带来很多灾患和痛苦。人的体力是有限的，如果经常不按时睡觉，身体就会感到相当疲累，甚至因而生病，或不幸地遭遇意外。报章上曾经报导夜归人的财物被抢劫，或者身受严重的刀伤。这不就是灾患吗？

六者，为人所谤：一个人在不适当的时候外出，既然有人对他起疑，接着也就会被别人毁谤，

例如说他不正经事，日夜在外东奔西跑，不知他究竟是在忙些什么事，可能是做非法的勾当。那么，他就是社会上的不良分子。社会上的治安不好，都是这些人搞出来的。为什么不好好做人？诸如此类的毁谤，都会落在他的身上。这难道不是灾患吗？

三、饮酒放逸的过失

“居士子，若人饮酒放逸者，当知有六灾患。云何为六？一者，现财物失；二者，多有疾患；三者，增诸斗争；四者，隐藏发露；五者，不称不护；六者，灭慧生痴。居士子，人饮酒放逸者，不经营作事；作事不营，则功业不成；未得财物，则不能得；本有财物，便转消耗。”

“非时行”有六种灾患，饮酒放逸同样有六种灾患，所以佛陀又对“居士子”说：假“若”一个“人”经常饮酒放逸，“当知”他会“有六”种“灾患”现前。“云何为六？”这是问哪六种灾患，下面一一分别说明。

“一者，现财物失”：喝酒过量，就会糊涂。饮酒，不但花费很多钱，而且也会不知不觉地失去身上的财物，例如被坏人暗中拿去，或是遗落在某个地方。为什么把钱浪费在喝酒上？因此，饮酒放逸，是人生的一大灾患。酒，是绝对喝不得的！

“二者，多有疾患”：酒含有毒性，喝酒过多，往往会产生疾病，不是高血压，就是心脏病，不是气管炎，就是肺水肿，还有现在所谓绝症而尚无特效药治疗的肺癌等。由于身体患上各种疾病，精神上也就承受许多损害。

一个人身强力壮，精神饱满，本来可以为社会人群服务并谋福利的，但是由于身心疾病的纠缠，以致许多事都做不成。因此，饮酒放逸，对于身心都有不良的后果。这不就是饮酒放逸的灾患吗？

“三者，增诸斗争”：社会上的各种斗争，有很多原因，其中由于醉酒而发生的斗争并不少。例如：某人本来是很纯真与善良的，说话都不敢大声，但是喝醉酒后就糊里糊涂，自己做不得主，不是恶言谩骂，就是手脚踢打，弄得大家头破血流，自己却还不知道是怎么回事。这难道不是一种灾患吗？

如果人们不喝酒，我相信社会上的斗争会减少。

“四者，隐藏发露”：毋庸置疑，任何一个人，都有一些私事，隐藏在内心，不想被人知道。当他头脑清醒时，他不会随便透露出来，自

然没有人知道他所隐藏的私事，但是当他喝醉酒后，他就放浪形骸，在迷迷糊糊中说出自己所隐藏的事，例如：说出他过去所做过的坏事，或说出财物隐藏在什么地方，而使自己名誉扫地或丧失财物。你说这种灾患有多大？

“五者，不称不护”：饮酒，是一种放逸的行为。一个人一旦喝酒上了瘾，身上有钱固然能大喝特喝；即使身上没有分文，他也会想尽办法去买酒来喝个痛快。一个人嗜酒到了这种程度，自然不会关心事业，对于家庭也懒得照顾。他喝醉酒时还可能胡闹，根本就不顾虑自己的名誉。人们看到他的醉态，当然不会对他有所称誉，自然也不会爱护他，甚至会离开他，不敢接近他，深怕自己会受他影响而不务正业。

一个人如果继续不断地喝酒，成为习性，放逸惯了，就总是提不起精神来做事，什么都想依赖别人供给他。这么一来，他当然不为人所喜爱，到处都不受欢迎，人们看到他就讨厌。我们对于饮酒怎么能不有所警惕？

“六者，灭慧生痴”：酒会令人昏迷而失去理智，增长愚痴。很多人本来是聪明能干的，也具有高度的理智，但是由于常常喝酒，就渐渐地糊涂起来，再也没有判断与分别是非的理智，因而颠倒是非，邪正倒置，善恶不辨，糊里糊涂地生活，任何伤天害理的事都做得出。这难道不是灾患吗？

因此做人，尤其是做个佛弟子，绝对不可以饮酒，否则就难以保持戒行清净。佛教经论中经常提到由于饮酒而破其他的戒行，我们能不谨慎吗？

待续……



Guide for Living as a Lay Buddhist – *Sigalovada Sutra* (5)

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

❧ Six Improper Ways of Acquiring Money and Possessions ❧

“Young householder, a person who seeks money and possessions should know there are six improper ways of acquiring money and possessions. What are these six ways?

Firstly, indulgence in gambling leads to improper ways of acquiring money and possessions.

Secondly, going out at unseemly hours leads to improper ways of acquiring money and possessions.

Thirdly, indulgence in intoxicating drinks and heedlessness leads to improper ways of acquiring money and possessions.

Fourthly, association with unwholesome companions leads to improper ways of acquiring money and possessions.

Fifthly, indulgence in immoral, sensual pleasures leads to improper ways of acquiring money and possessions.

Sixthly, sloth and laziness lead to improper ways of acquiring money and possessions.”

The human need for money and possessions to maintain one's living is absolutely justifiable. The problem lies in the source of money and possessions. If money and possessions are obtained through legitimate means, there is certainly no cause for criticism. However, a person will be criticised for money and possessions that are obtained through improper means. There may be people who are compelled by circumstances in life to resort to various means for acquiring money and possessions. One has to consider the legitimacy of one's means of acquiring money and possessions. This is especially important for Buddhist practitioners.

There is an ancient Chinese saying, “A virtuous man who adores money and possessions acquires them in upright and just ways.”

There is another Chinese saying admonishing us “not to acquire anything in unrighteous ways”. However, there are people who acquire money and possessions through illegitimate means. This

is certainly wrong.

Buddha addressed the young householder, saying to him, “a person who seeks money and possessions should know there are six improper ways of acquiring money and possessions”. Buddha considered these six ways as absolutely objectionable.

What are these six improper ways? Buddha pointed them out to Sigala one by one.

“Firstly, indulgence in gambling leads to improper ways of acquiring money and possessions.” Gambling is done in various forms, including four-digit lottery, twelve-number betting, mahjong, poker card games, dice games, horse-race betting and bull-fight betting. It is common for people to seek money and possessions through these improper ways. Why do they do so? It is simply because of the human wish to gain a windfall and hence live more comfortably. However, people invariably overlook the low probability of winning. Out of ten bets, nine are likely to result in losses. Therefore, there are invariably more losers than winners.

Gambling is an improper way of acquiring money and possessions. Gamblers may be said to be most foolish. Nobody can maintain their lives on a long-term basis through gambling. It would be most fortunate that one does not lose one's family fortune through gambling. The acquisition of money and possessions through gambling is not acceptable in Buddhism. Therefore, Buddhists should not obtain their requisites for living through gambling.

“Secondly, going out at unseemly hours leads to improper ways of acquiring money and possessions.”

What does “unseemly hours” mean? Some jobs are based on pay-by-the-hour remuneration. This means that one is paid according to one's work duration. If one maintains a livelihood in this manner, it is certainly not improper. However, a person who is not earnest at work does not do his

work honestly during working hours. He does not attend to his work duties, but loafs on the job indolently. He makes an outward show of working in the presence of his supervisor, but neglects his duties once the supervisor has left. This may be said to be acquiring money and possessions "at unseemly hours", as he does not work according to the stipulated working hours.

In any company, there are regulations on working hours. Staff should report to work according to the working hours. If you are often late for work but knock off early, not working during the stipulated working hours, then even if you receive your monthly salary, that is considered an improper way of acquiring money and possessions in the Buddhist perspective.

There is a Chinese saying, "Start working at sunrise and rest after sunset." This is what is meant by acquiring money and possessions at proper times for most people. The most improper way of acquiring money and possessions at unseemly hours is by those who thrive on night-life activities.

A Buddhist, especially a lay-follower, should pay attention to this aspect of not acquiring money and possessions at unseemly hours.

"Thirdly, indulgence in intoxicating drinks and heedlessness leads to improper ways of acquiring money and possessions."

People use various tactics to acquire money and possessions, such as inviting relatives and friends to wine and dine, or through various other ways of indulgence and entertainment. When there is a cause for celebration, some people would invite relatives and friends to get together for a feast. However, those who receive the invitation cannot attend the feast empty-handed. They would be obliged to offer gifts or money to the host who thus gains a windfall. During a wine-and-dine session, some people make others drunk and then remove their money or make the drunken person sign on documents that result in transfer of money or property. That is most immoral. There are news reports of people losing money after they get drunk. These are improper ways of acquiring money and possessions through indulgence in intoxicants and heedlessness. A Buddhist should not seek money and possessions through such improper means.

"Fourthly, association with unwholesome companions leads to improper ways of acquiring money and possessions."

We should associate with wholesome

companions. Buddha often advised people to associate with wise teachers and friends, as well as keep a distance from unwholesome companions. We must not associate with unwholesome companions, as they will tempt us into improper conduct and cause us to degenerate into the deep abyss of evils.

Innocent youths are well-behaved, but once they associate with unwholesome friends, they get subtly influenced and lured onto deviant paths of wrongdoing. For instance, some youths get involved in drug abuse or drug trafficking. They were initially ignorant about drugs but due to frequent association with unwholesome friends, they are unconsciously led into illegal activities of drug trafficking, or they become inextricably addicted to drugs, thus ruining their future prospects.

Therefore, as Buddhists, we should not associate with unwholesome friends or receive "gifts" from unwholesome friends. Otherwise, we will be destroying our brilliant prospects.

"Fifthly, indulgence in immoral, sensual pleasures leads to improper ways of acquiring money and possessions." These include improper ways of earning money by prostitutes and nightclub entertainers, as well as operating bars, discotheques, brothels and immoral use of females to obtain money and possessions. These defiled and impure ways of getting money and possessions are forbidden in the pure and right Buddhist teachings. A Buddhist must not get money and possessions through such means.

"Sixthly, sloth and torpor lead to improper ways of acquiring money and possessions." Regardless of your occupation, you have to work diligently to eke your livelihood and obtain the necessities for living. An indolent person who is unwilling to toil or put in effort, but always seeking ease and comfort, cannot maintain his livelihood. We should work conscientiously. We absolutely must not entertain lazy thoughts of reaping without sowing.

According to the Buddhist teachings, sloth and torpor are maladies. A Buddhist must avoid sloth and torpor. The accomplishments of all eminent monks and bodhisattvas were gained through diligent learning and practice. Even Buddhas of the past, present and future attain Full Enlightenment by enthusiastic efforts. I hope that you will fulfil your work duties diligently without slackening, to gain the salary that you deserve, for maintaining your livelihood and supporting your

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“Young householder, if one indulges in gambling, six disastrous results are possible. What are these six results? (1) The loser feels resentment. (2) The loser feels humiliated. (3) The loser cannot sleep in peace. (4) One’s enemies will be delighted. (5) One’s family and relatives will be worried. (6) People do not trust one’s words.

(I) The loser feels resentment.

A person may have no way of venting his grievances after losing money in gambling. When he returns home and hears his wife nagging or his children crying, he vents all his frustrations on his wife and children. He ends up scolding and beating his children, or quarrelling with his wife. Wouldn't you say that he is foolish? Such foolish behaviour brings harm upon others and it is harmful to oneself too. Aren't these disastrous results?

One who suffers losses in gambling should feel remorseful and correct himself immediately, so that he will not gamble again. However, he thinks of gambling again the next day to recover his losses, so as to avenge the humiliation. He loses increasingly more money and becomes more deeply steeped in gambling. With escalating debts, he cannot maintain his living and resorts to stealing or robbery, hence sinking into the deep abyss of evils and unable to extricate himself. Aren't these disastrous results?

(3) The loser cannot sleep in peace.

Therefore, a Buddhist should absolutely avoid gambling. Even if your relatives or friends invite you for a mahjong session, you should reject tactfully.

If you lose money, you will feel vexed and ill at ease, but your enemies will be pleased and applaud your losses! They usually do not see you suffering misfortunes, so how could they not be pleased when you lose money in gambling? Moreover, they might speak the opposite instead to other people, saying that you have won a lot of money in gambling. Any enemy would react thus by gloating over your misfortunes. They make untrue remarks about your winnings when you have actually incurred losses. When other people tell you about their false remarks, you would be dumbfounded and feel even more ill at ease!

Therefore, we should not gamble. Then we will not lose money or get ridiculed by others. Moreover, besides the worst agony of losing money, gambling also results in wastage of time and energy, neglect of our work and family disputes, which are even more severe losses! Isn't gambling meaningless?

If a person spends his days at gambling dens and loses some money every day, he will eventually land himself in heavy debts. Not only will he be ill at ease all day, he will also lose harmony and happiness in his family. If his family members and relatives know that he has lost huge sums of money in gambling, they will be considerably worried for him and wonder when he will wake up from the delusive dream of gambling, when he will get out of the mire of gambling evils, or how he will maintain a living in future. Therefore, they would advise him not to linger in gambling dens.

However, he is already deeply steeped in the bad habit of gambling and unwilling to accept

their advice. They would consider him incorrigible and keep a distance from him. He would thus become lonely and helpless. Aren't these the disastrous results caused by gambling? Therefore, I advise all compulsive gamblers to quit gambling quickly, so as not to be driven to desperation. The results will be very tragic!

(6) People do not trust one's words.

When a person speaks to any group of people, he wishes to gain their trust that his words are true. A person who is addicted to gambling says repeatedly that he will not gamble any more but in reality, he is still gambling and has never stayed away from gambling dens. When people hear his repeated promises that he will quit gambling, but find that he has not kicked the gambling habit at all, they will not believe his words any more. Moreover, they will despise him, thinking that he lacks willpower and trustworthiness, since he does not keep his word. What is the meaning of living if a person degenerates to the state of not being trusted by others?

It is best that we do not get into the bad habit of gambling. Once one becomes addicted to gambling, one will lose trustworthiness. Even if one speaks truthfully, nobody is willing to believe one's words. Aren't these the disastrous results of gambling?

Therefore, do not gamble! If you gamble, you should quit it.

After explaining these six types of disastrous results, Buddha told the "young householder" that "a person who indulges in gambling" will neglect his proper work. He "cannot do his work with peace of mind", being absent-minded all day and unable to focus on his work. As he is always thinking about gambling, he "cannot accomplish his work". Of course, he "fails to gain the money and possessions that he has not acquired".

Moreover, "his existing money and possessions get depleted" because he has not been managing his finances well. He will gradually lose all his savings.

Improper ways of acquiring money and possessions produce such severe results. How could we not acquire money and possessions in proper and justifiable ways? Living in this world, it is undeniable that one cannot do without money or possessions, but these must be acquired in proper ways. I hope that all of you will always remember this!



2 THE FAULTS OF GOING OUT AT UNSEEMLY HOURS

“Young householder, there are six disastrous results for a person who goes out at unseemly hours. What are the six results? (1) He lacks self-care. (2) He fails to guard his money and possessions. (3) He fails to protect his wife and children. (4) He gets suspected by others. (5) His behaviour gives rise to many troubles. (6) He gets slandered by others.

Young householder, a person who goes out at unseemly hours cannot do his work with peace of mind, so he cannot accomplish his work. He fails to gain the money and possessions that he has not acquired, while his existing money and possessions get depleted.”

(1) He lacks self-care.

Doing things at “unseemly hours” means that one does not follow a routine in daily living. One is not involved in activities when one should, but involved in activities when one should not. This results in an abnormal way of living, sleeping during the day and staying up at night. This not only hinders proper work routines, but also harms one's physical health and even shortens one's lifespan. Do these not demonstrate lack of self-care? Are these not disastrous results?

(2) He fails to guard his money and possessions.

Money and possessions are not easily acquired, but very easily dissipated and lost. If one goes out at improper times, one may not get the money and possessions that one seeks outside, but instead fails to guard one's existing money and possessions which may get dissipated or lost. This is because people would invariably spend money outside. One thus incurs tremendous expenditures over a period of time. This is also a disastrous result, as stated in the Chinese saying, “One loses a measure of one's fortune on unnecessary outings.”

(3) He fails to protect his wife and children.

If a person likes to go out for activities at “unseemly hours”, his care and protection of his wife and children will certainly be compromised. The head of a household should take care of the living expenses of his family members. If he often goes out at unseemly hours, his wife will be worried about his safety, with no idea of what he does outside. Her initial worries may turn into resentment, as she thinks that he does not shoulder the family responsibilities. As time goes on, the harmony and bliss in the family will be lost, with the wife drifting away from him emotionally. Whenever he returns home from outings at

unseemly hours, he cannot feel warmth in the family. How disastrous these results are!

(4) He gets suspected by others.

A person who follows a daily routine works and rests at regular times. His conduct and activities are upright and righteous, so nobody will be suspicious of him. If a person does not regulate his life, but goes out at any time he likes, especially at night, nobody may notice his behaviour at first, but with time, he might get suspected of unwholesome deeds when he goes out at improper hours. People will be on their guard against him. What is the meaning of living if one arouses others' suspicion? This is also a disastrous result of going out at unseemly hours.

(5) His behaviour gives rise to many troubles.

Going out at improper times, regardless of one's intentions, is unfavourable to oneself and might result in many troubles and suffering. One's physical strength is limited. If one often sleeps at irregular hours, one's body will become considerably tired and one may even fall sick or encounter unfortunate accidents. There have been news reports of people getting robbed outside late at night, or getting stabbed in the streets. Aren't these disastrous results?

(6) He gets slandered by others.

Since a person who goes out at improper times arouses others' suspicion, he will get slandered. For example, people may say that he is engaged in indecent deeds, being always out and about day and night. They question what he is busy with, so they think of him as an undesirable person in society who poses a threat to public security. They criticise him for not conducting himself properly. Aren't such slanderous remarks disastrous?



3 The Faults of Indulging in Intoxicating Drinks and Heedlessness

“Young householder, there are six disastrous results for a person who indulges in intoxicating drinks which cause heedlessness. What are the six results? (1) One loses money and possessions. (2) One becomes susceptible to diseases. (3) One experiences increasing disputes. (4) One’s secrets get exposed. (5) One gets a bad reputation and loses support from others. (6) One’s wisdom diminishes with increasing delusion.

Young householder, a person who indulges in

intoxicating drinks which cause heedlessness cannot do his work with peace of mind, so he cannot accomplish his work. He fails to gain the money and possessions that he has not acquired, while his existing money and possessions get depleted.”

(I) One loses money and possessions.

One who takes intoxicating drinks excessively will lose mental clarity. Drinking not only wastes a lot of money, but also causes one to act foolishly and unmindfully. For example, in a drunken stupor, one might lose one's belongings unknowingly, either because someone takes them away secretly or one has left them somewhere unmindfully.

Why does one waste money on intoxicating drinks? Indulgence in intoxicating drinks leads to heedlessness, which is a major cause of disastrous results in life. Never take intoxicating drinks such as wine and beer, please!

(2) One becomes susceptible to diseases.

Alcoholic drinks such as wine and beer are toxic. Excessive consumption of intoxicating drinks will invariably give rise to maladies, such as high blood pressure, heart diseases, bronchitis, pulmonary edema and incurable lung cancer. One's mind-state will also be adversely affected by physical maladies in one's body.

When a person is physically strong and mentally spirited, he can serve society and contribute to the welfare of the masses. However, if his mind-body is tormented by diseases, he cannot do anything useful at all. Therefore, consumption of intoxicating drinks results in heedlessness and unwholesome results for the mind-body. Aren't these the disastrous results of indulgence in drinking and heedlessness?

(3) One experiences increasing disputes.

Although disputes in society arise from many causes, many disputes are caused by drunkenness. For instance, someone is very simple-minded, kind and does not dare to raise his voice to speak. However, when he becomes drunk, he loses mental clarity and cannot control himself. He spews verbal abuse, beats and kicks others, causing everyone to become injured, but he is not aware of what he is doing. Aren't these results of intoxicating drinks and heedlessness disastrous?

Therefore, if people do not consume intoxicating drinks, the disputes in society will be significantly reduced.

(4) One's secrets get exposed.

Undeniably, everyone has some personal issues that he does not want to let others know. When his mind is clear, he will not reveal them carelessly, so nobody knows his secrets. However, when he gets drunk, he might abandon all restraints and utter his secrets. For instance, he might reveal the unwholesome deeds that he had committed in the past or the whereabouts of his hidden money and possessions. He thus loses his good reputation or loses his property. How disastrous these results are!

(5) One gets a bad reputation and loses support from others.

Drinking is a form of unrestrained conduct. An alcoholic would drink to his heart's content if he has money with him. Even if he has no money, he will still think of ways to buy and indulge in alcoholic drinks. With such addiction to drinking, he certainly will not be concerned about his career or his family. When he gets drunk, he might even make a scene or get into trouble, with no consideration for his own reputation at all. Seeing his drunken state, people certainly will not praise him or care about him. They might even abandon him and dare not associate with him, for fear that they will get influenced by him and neglect their proper duties.

If a person drinks continually and habitually

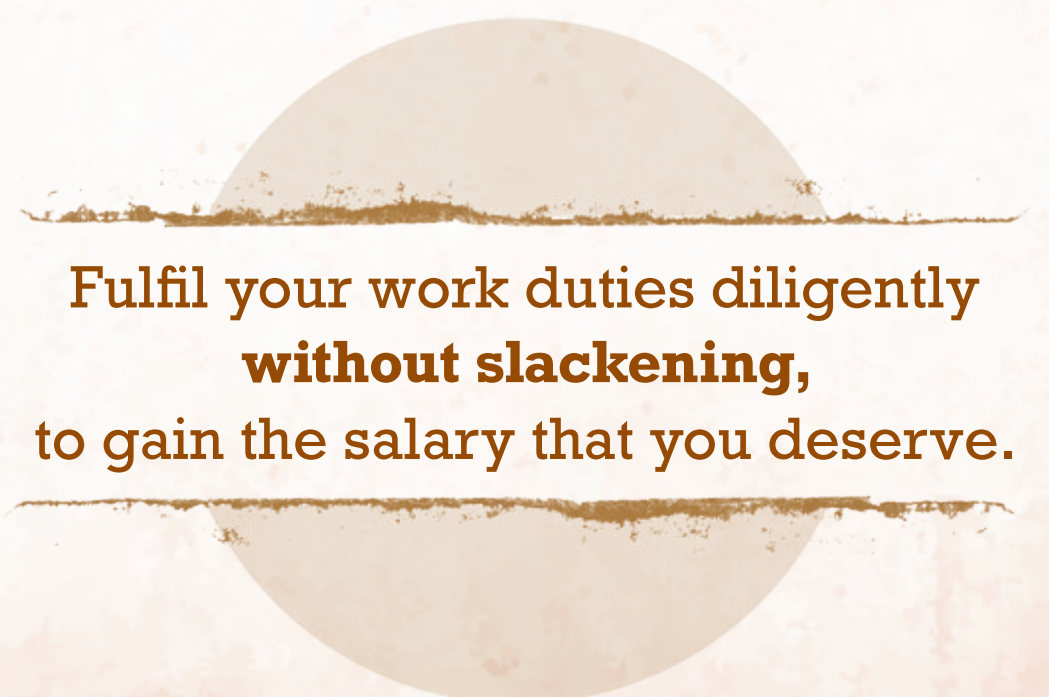
without restraint, he invariably cannot bestir himself to get things done, due to his drunken heedlessness. He always thinks of depending on others to provide for him. Hence, he is certainly not adored by others and not welcome anywhere, but gets detested by others. How could we not guard against consumption of intoxicating drinks?

(6) One's wisdom diminishes with increasing delusion.

Intoxicating drinks can cause one to lose consciousness and rationality, thus increasing delusion. Many people are intelligent and capable, with a high degree of rationality, but due to frequent drinking, they gradually become muddleheaded and lack rationality to differentiate right from wrong, or goodness from evil. Therefore, they live in confusion, confounding truth with falsehood and liable to commit inhumane atrocities. Aren't these disastrous results?

Therefore, we absolutely must not consume intoxicating drinks, especially as Buddhists. Otherwise, it will be difficult for us to maintain pure conduct in accordance with the Buddhist discipline. In the Buddhist texts, it is frequently mentioned that breaking the precept of abstinence from intoxicating drinks leads to transgression of other precepts. How could we not exercise caution?

To be continued in next issue...



**Fulfil your work duties diligently
without slackening,
to gain the salary that you deserve.**

君子务本，谈戒三毒(63)

古印度龙树菩萨所写的《因缘心论颂》，只有七个偈颂。前面三个偈颂，说明十二因缘流转的三世因果关系。第四个偈颂开始总结之前三颂的意义，并探讨和透视“缘起性空”的真理。

现在我们来学习第四个偈颂：“**诸趣唯因果，此中无众生，唯从于空法，还生于空法。**”

“诸趣”是指六道轮回中的一切生命形态。一切生命的流转、境遇，本质上都是因果果报的显现。因果，并不是实有一个“能生”的因、“所受”的果，而是缘起的幻现，就像镜子里的影子一样，虽有显现，却没有固定不变的自性可得。这是强调“因果不虚”，但却反对“实有因果”的僵化认知，而是要在缘起显现当中照见空性的本质，在空性当中明了缘起显现，这是内观缘起的关键所在。

众生，是各种因素和条件组合起来的，因此没有独一无二、永恒不变的实在“众生”可得。这并不否定缘起现象上的生命存在，而是说一切众生的相状，比如男女、人畜等，都是各种因素和条件所组合的，并没有一个独立、恒常的“众生”实体。

凡夫在六道里无休止地流转，根源在于执着有一个“实我”、“实有众生”，也就是我相、众生相。如果了悟“众生相本空”，就破除轮回的根本执著。《金刚经》告诉我们：“若菩萨有我相、人相、众生相、寿者相，即非菩萨”，就是这个意思。

“唯从于空法，还生于空法”，这句话不容易理解。“空法”不是“空无”，而是“缘起性空”的真理与方法。诸趣的本质，是空无自性的，却能在缘起中显现种种相状。

换言之，一切现象，包括因果、众生，都是从空性中缘起，最终也回归于空性本质，比如水泡从水中生起，最终还归于水。水泡的“有”是缘起幻现的，“空”是本质，两者不二。

修行，就是要先明白这个道理，才不会执著“有”，不迷于现象，也不执著“空”，不落入断灭见，而能由内观透视“有即是空，空即是有”。有一则“过水睹影”的公案：洞山良价禅师早年到处行脚参禅，他过一条河时，站在桥上看到水中自己的倒影，顿时大彻大悟，于是写了一个偈颂：

“切忌从他觅，迢迢与我疏。我今独自往，处处得逢渠。”

渠今正是我，我今不是渠。应须怎么会，方得契如如。”

水中倒影（渠）象征“诸趣”，是因缘（水、光、身）的显现，就是指“诸趣唯因果”。“渠

今正是我，我今不是渠”：倒影虽然跟“我”相应（缘起显现），但这个倒影并不是真的有一个“我”。因为本来就没有众生相，所以这就是“此中无众生”。

倒影在水里出现，有生必有灭，倒影也终究会随因缘离散而消失，这就是“还生于空法”。“唯从于空法，还生于空法”，一切现象都是空性的缘起幻现，执着“影是实有”，就会流转与迷失在世間；觉悟“影子本空”，就看到了缘起的实相。

总之，第四个偈颂是“缘起性空”道理的浓缩。因果，是缘起的幻现；众生，是假名的安立，而它的本质都归于空性。觉悟这个道理，就不会流转在现象的迷惑中；不执著“实有”，就能在因果缘起当中透视空性的真相，在空性当中明白缘起的因果，这就是修行人的“如实知见”。

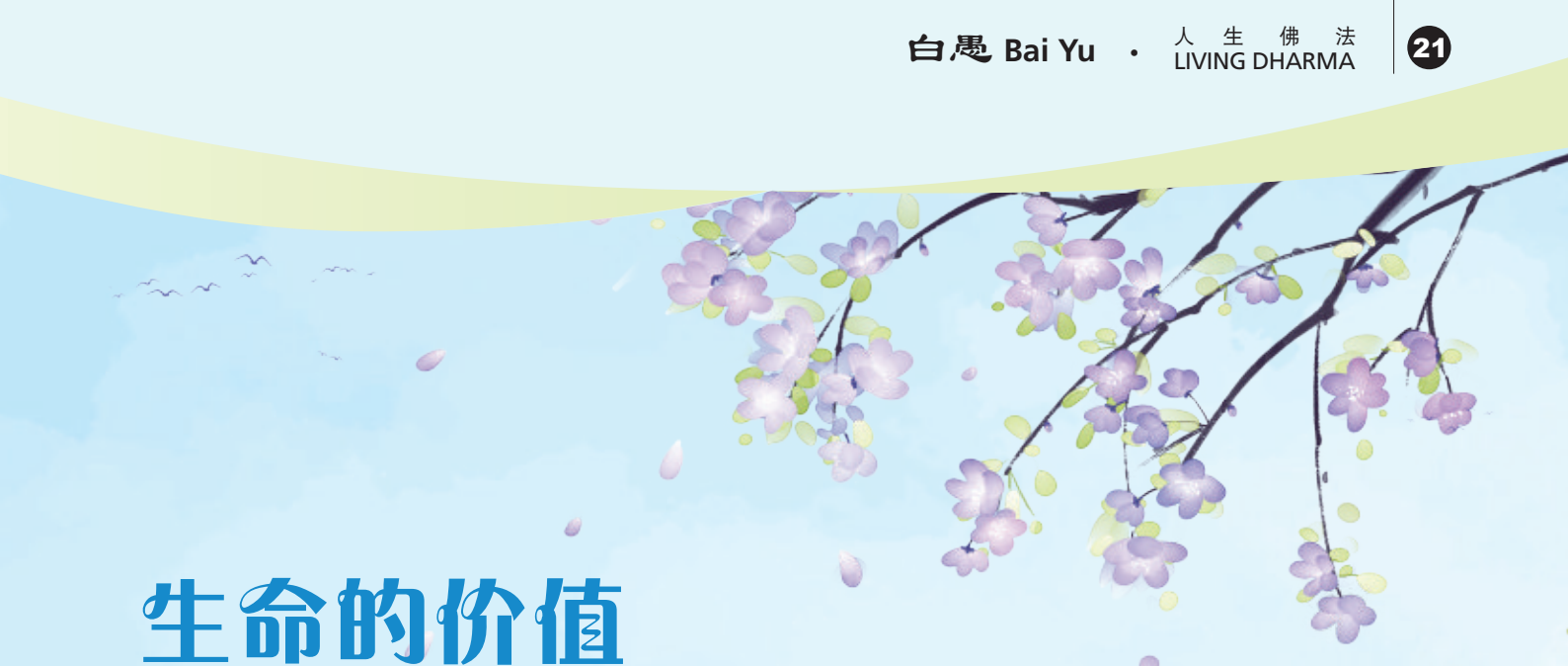
彻底体悟一切现象的空性，绝不会让人认为“善行不会带来快乐，恶行不会带来痛苦”。一切现象都源于空性，是虚幻因缘的汇聚之果。无尽的现象展现之所以能生起，是因为一切事物的本质都是空性，正如龙树菩萨所说：“**以有空性故，一切法得成；以无空性故，一切法不成。**”

因为万象的显现都是空性的，所以一切法才能成就；如果一切万物不空，那么一切法就无法成就了。这体现了缘起性空的真理：一切事物都是相互依存的，都是因缘和合而存在的，没有永恒不变的实体。“空性”之理，让事物有变化和成就的可能性。

正因为是空性，所以没有永恒的自性，因缘才得以聚散，现象才得以生灭。正因为是空性，所以没有固定的本质，因果才得以流转，果报才丝毫不爽。正因为是空性，所以没有牢不可破的实体。因为现实存在都是因素条件所组合的，所以一切万物都无自性，只是因缘假合。

缘起不碍空性，空性不碍缘起；世俗谛不碍空性真谛之理，真谛也不碍世俗谛的缘起显现。这正是“缘起性空”的核心逻辑。





生命的价值

佛法认为有生必有灭，这是缘起法则，死是必然的。不仅是人类，一切众生，在死亡面前，都是一律平等的。千万年来，没有一个例外。多活几年，并没有什么了不起。

一个人生存时间的长短，并不意味着生命的久暂。一位百岁的人瑞，可能无法跟一位为国捐躯的年轻烈士比较。如果百岁人瑞没有足以传世的作为，他的这期生命将随着肉体的灭亡而结束，而年轻烈士则以卫国的精神永垂不朽。

佛法经常提到“死”，提醒人们：**以必死的人生，来为自己求证正觉与解脱，更要以必死的人生，来造福社会上广大的人群，甚至度尽苦海中的一切众生。唯有这样，到了最后不得不死的时候，才死得有价值，有意义。**

The Value of Human Life

According to the Buddhist teachings, anything that arises will eventually cease. This is the law of Dependent Arising. Death is inevitable. All sentient beings, not just humans, are equal in having to perish. Through the ages, there has been no exception. There is nothing remarkable about living longer than others.

A person who lives long does not necessarily have a lasting life. Neither does a person who dies young have a transient existence only. A hundred-year-old centenarian may not hold a torch to a young martyr who laid down his life for his country. If the centenarian has no extraordinary deed to be remembered by posterity, his life ends with the disintegration of his body at death, while the young martyr will be long remembered by posterity for his patriotism.

Death is frequently mentioned in the Buddhist teachings, as a reminder to people that **since we are sure to die, we should use this limited life to strive for Awakening and liberation from suffering. Moreover, make good use of this limited life to benefit vast numbers of people in society and even help all sentient beings out of suffering.** Only then will one's death be meaningful and worthy, when the end of this life eventually comes.

福慧青年日

Fu Hui Youth Day

6/7/2025

Coney Island



本中心的青少年佛学班学生，今年在科尼岛庆祝“福慧青年日”，通过有趣的户外活动学习佛法，并且促进青年佛子之间的互动交流与凝聚力。

这次青年日活动的学习主题是：六道轮回。青少年们在科尼岛上数个地点，分组进行竞赛，在游戏的过程中，学习有关六道轮回的佛理。

福慧青年团将继续主办各种活动，激发青少年学习和探索佛法，与我们的青年组织共同茁壮成长！

Fu Hui Youth Day 2025 was held at Coney Island, offering a refreshing change from the usual classroom environment. The event fostered bonding among students from different Youth Dharma Classes, as well as made Dharma-learning more engaging and fun through experiential activities outdoors. The learning theme of the activities was the Six Realms of Rebirth.

An **Amazing Race** was held that took the groups to various locations on Coney Island. Through challenging tasks at each station, participants learned about the Six Realms of Rebirth in interactive and memorable ways.

Fu Hui Youth (FHY) will continue organising events to inspire more youths to explore Dharma, stay curious and grow together as one big FHY family!





精进一日修

1-Day Intensive Spiritual Practice

19 / 7 / 2025

精进，是一切善法的根本。学佛者应该不断地除恶修善，从而圆满自己的人格，像佛陀一样完成正觉。

在家人需要负担家庭，照顾父母子女等，总是被种种因缘所纠缠与束缚，往往不能安心修行。本中心举办“精进一日修”，帮助学员放下万缘，收摄身心，安心修行，通过忏悔、诵持《药师经》、聆听佛法开示、过堂等修持活动，修正自己，净化自己，促进生命向善向上。

Enthusiastic effort (*virīya*) is the basis of all goodness. A Buddhist should constantly get rid of evil and cultivate goodness, so as to perfect one's personality for attaining Full Awakening, just like Buddha.

Lay Buddhists need to support their families, as well as take care of parents and children, so they may be encumbered with bondages and find it hard to do spiritual practice with peace of mind. This "1-Day Intensive Spiritual Practice" provided conducive conditions for participants to put aside worldly commitments and collect the mind-body to keep away from distractions, so as to be engaged in mindful spiritual practice.

The activities of the retreat included repentance, recitation of *Discourse on Buddha of Healing*, Dharma talks and the monastic training in meal-taking, through which participants learnt to correct and purify themselves, for progress towards sublime goodness.



喜悦人生的四种境界

小和尚问老和尚：“师父，怎么做才能使自己快乐、也带给别人快乐呢？”
老和尚笑着为小和尚解说喜悦人生的四种境界。

第一，把自己当成别人：缩小自己，成就他人，这是“无我”，让你能为大众无私奉献。

第二，把别人当成自己：换位思考，善待别人，这是“慈悲”，让你能谅解与宽容别人。

第三，把别人当成别人：尊重对方，接纳差异，这是“智慧”，让你能与别人和谐共事。

第四，把自己当成自己：自尊自爱，善待自己，这是“自在”，让你真正做自己的主人。

Four Sublime States for Happy Living

A little monk asked an old monk, "Master, how does one make oneself happy, as well as make others happy?"

The old monk smilingly explained four sublime states of mind for living happily.

Firstly, treat yourself as others. Be humble and offer enabling support to others. This is "selflessness" which enables you to contribute to others' welfare and happiness.

Secondly, treat others as yourself. Put yourself in others' shoes and be empathetic to others. This is "compassion" which enables you to understand others' difficulties and be forgiving.

Thirdly, treat others as others. Respect others and accept differences. This is "wisdom" which enables you live and work harmoniously with others.

Fourthly, treat yourself as yourself. Conduct yourself with self-respect and dignity. Be kind to yourself. This is the "unencumbered mind" which enables you to be the true master of yourself.

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