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慈恩物语 GRACE TALK

马到成功

不论古今，不分南北，不问老少，只要看到马的英姿，都会对马生起好感。有人说，马是全人类共爱的动物。在华人的观念中，马在动物当中，取于世界最少，却对世界作出最多贡献，所以文人墨士将马形容为神骏、神驹、良驹等。

在古代的战争中，胜利的关键是马队冲锋陷阵，

所以古代战将获得良驹，就是胜利的最佳保证。名将骑着良驹奔驰，威风凛凛，令人羡慕！

我们热烈迎接马来来临，要充分发挥大无畏的**龙马精神**，像马那样奋勇前进，完成**自他两利**，**马到成功**，才不辜负这个大好马年！

~ 演培老和尚

Succeed with the Advent of the Horse

The heroic bearing of a horse arouses good feelings in humans, whether young or old, regardless of place or time. It is said that the horse is an animal that is adored in common by all of mankind. To the Chinese, the horse is the animal that contributes most to our world, but takes least from our world. Therefore, the horse has been described in glorious terms by Chinese writers and poets.

In ancient times, victory in battles depended on the charging of soldiers on horseback to shatter enemy positions. Therefore, if a warrior had a fine horse, that

would be the best guarantee for victory. The majestic sight of a mighty general on a galloping horse was indeed impressive!

As we usher in the Year of the Horse enthusiastically, we should give full scope to **the spirit of unwavering determination and relentless effort**, which a horse exemplifies in galloping forward with courageous vigour. May you succeed in **self-improvement and benefitting others**, to make this Year of the Horse great and meaningful!

~ Venerable Yen Pei

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一代高僧

道宣（596—667）律师是创立中国律宗的宗师，**窥基**（632—682）大师是传承唯识¹思想的宗师。两人的作风，虽然各有所异，但是他们对于汉传佛教，都作出硕大的贡献，并且都是佛教的德僧，令我们深深地恭敬与尊重这两位大师！

一、道宣律师

律宗的祖师道宣律师，俗姓钱，据说是江苏丹徒人，也有人说他是浙江长城人。

一般人在母亲怀胎九个月后出生，但是道宣律师则是在母胎内十二个月后，诞生于农历四月初八日，也就是佛诞日，真可说是奇异。

道宣十五岁出家，受具足戒后，由于戒行清净，感招天人的供养。他住在西明寺时，夜间精进修行，一晚不小心跌倒，本来是可能跌伤的，但是阶前有物体，扶持道宣悬空。他没有受伤，其实是得到天人的保护。

一天，有天人来对道宣说：“你将来会上生兜率天，得以亲近未来佛——弥勒大士。”

道宣持戒严谨的声誉，远振印度各地。他认真修行的美誉，也流传天下各方。

当时有一位善无畏三藏法师²，从远地来中国朝谒，沿途十分辛苦。皇帝问善无畏三藏法师：“你从那么遥远的地方来这里，是否感到劳累？你想在哪里休息？”

善无畏三藏法师回答：“在天竺（印度），我常常听到人们提起‘中夏’，并且听说西明寺有一位道宣律师，是秉持戒行的第一人。我希望去西明寺依止道宣律师。”

由此可见，道宣的盛名远播异地。道宣持戒严谨到什么程度呢？

古代的人在冬天，很少沐浴更衣。虱子在身上爬，一般人都随手抓起虱子，随意地丢弃在地上。持戒严谨的道宣，则是用棉纸将虱子裹好，然后放置在地上。由此可以看出，道宣如何慈悲保护众生。

二、窥基大师

窥基大师，也称为“慈恩大师”，又称为“大乘基”，俗姓尉迟，京兆长安人。他在唐太宗贞观六年（公元632年）出生，是个聪慧的婴儿。

玄奘（602—664）大师在印度求法多年后，要回到祖国时，想到他所获得的佛法是最极深邃的，不知是否有人可以传承下去。正当玄奘大师这样想的时候，他忽然听到一声巨响，接着有一个声音对他说：“你可以安心回去，传承大法的人，如今已经诞生了。”

这就是指窥基大师。窥基九岁时，就有出家的志愿，但是到了十六岁（公元648年），才奉敕成为玄奘大师的弟子。

传说玄奘大师回到祖国长安后，一天偶然在路上碰到窥基，觉得他看起来并不是普通的孩子，绝对是一个法器，所以就劝他出家。

窥基原本就有出家的意思，他听了玄奘大师的一番劝说，就开玩笑地回答：“我愿意出家，但是请答应我三个条件：一、我出家后不断一般世俗情欲；二、我出家后不断荤血肉食；三、我出家后，过了中午仍然可以用食。”

这样的条件，本来是不可以让窥基出家的，但是由于玄奘大师认定窥基是个法器，就“先以欲钩牵，后令入佛智”。玄奘大师特别破例，同意窥基的要求，等窥基入佛门后，再善巧地纠正他。

窥基剃发，成为出家人。他气宇豪迈，

不拘形式。他出家后，任何时候出门，都要准备三车。最前面的一辆车里放经本、论本，中间一辆车由他独自乘坐，后面一辆车则是载食馔和随行者等。窥基出门的车队，看起来相当威武，他当时被称为“三车和尚”。这究竟是否属于事实呢？

《法华经·譬喻品》中提到三车：羊车、鹿车和大白牛车，譬喻声闻³乘、缘觉⁴乘和菩萨⁵乘。窥基研究唯识，所立的是三乘教，被称为“三车家”，所以他被尊为“三车和尚”。

严格来说，玄奘大师虽然非常器重窥基，希望他弘扬唯识的教理，但是汉传佛教重视威仪与律行，绝对不可能容许窥基那样做。

玄奘大师从印度回到中国之后，就开始翻译佛经。他有三千多位弟子，人才众多。慈恩、圆测、普光、慧观、玄范和义寂，在唯识方面是最杰出的，而窥基被同时学者们指为“一秀入室”的人才。研究玄奘大师的学说，继承玄奘大师的思想，发扬唯识理论的弟子，不得不推尊窥基。

有人以为“慈恩”是玄奘大师，其实“慈恩”是指窥基。

大慈恩寺，是唐太宗在贞观二十二年（公元648年），为了报答母后慈恩而建立的，首先请玄奘大师住，尊为佛教上座，之后请窥基担任慈恩寺的住持，尊为“慈恩”。

传说窥基外出，要以三车而行，因此道宣认为窥基的戒行，太过随便，不重视戒律。道宣认为窥基身为出家人，不应该摆出这一副派头。道宣虽然对窥基并不怎么满意，但是这两位法师仍然经常来往，彼此见面时也很客气相待。

有一次，窥基特地到终南山礼谒道宣。道宣严持禁戒，过午绝对不食，每天接近中午，原本都有天人送食物来供养道宣，可是那天窥基去拜访道宣，每天送供

养的天人却没有来，不但道宣挨饿，窥基也没有午餐吃。

窥基觉得难得来到山上，就索性在山上住一宿。道宣是持戒的大德，夜间只是静坐而不倒单，就是只坐而不卧；可是窥基倒下来就睡着了，还不断地打呼，鼾声影响别人。

第二天早上，道宣对窥基说：“出家人睡眠，即使不能打坐，也应该作‘狮子吉祥卧⁶’。你怎么这样不注重威仪，还不断地翻身，又整夜打呼，吵得我一夜不安心。你怎么不顾别人呢？”

窥基听了道宣的责备后，说道：“我没有作吉祥卧的习惯。我打呼而使你不能安眠，真的很抱歉。不过我老实说，昨天一整夜，我也同样被你吵得没有睡好，可能是你的衣服内有一只虱子，在半夜里咬了你一口。你伸出手，不知是抓痒，还是捉虱，但是也许你想到持戒是不可以杀生的，就用棉纸将虱裹住，然后把它放在地上。放时应该轻轻地放，你却从高高的床上放下，虱子一只腿跌断了，于是虱子叫了一个晚上，使我不能安睡。”

道宣听了窥基的话，不好意思再说下去，因为确实有这回事，但是窥基是怎么知道的呢？

经过再三的思考，道宣认为窥基必定有相当的静坐功夫，否则他不可能知道昨夜抓虱的事情，乃对窥基生起敬意。



任何人在观行中，达到呼吸微细，到了不呼不吸的程度，自然可以听到最极微细的声响。不论怎样忙碌，我们都应该抽出时间，好好修习禅定。

经过这次的考验，两位大师知道对方的工夫相当不错。窥基上山是为了拜访道宣，他在山上住了一宿后，就返回长安。窥基离开之后，接近中午时，天人照常来供养食物。

道宣问天人：“你们昨天怎么没来呢？”

天人回答：“我们昨天照常准时来供养，但是到了山上，我们看到整个山头都被五色祥云罩住，找不到您的住处，而且还有很多护法神，在山前山后到处巡逻，好像有某位大菩萨在场。我们是欲界天的

天人，不敢进来送供养，只好回到天上，害您挨饿一整天。”

道宣听了天人的这番话，才知道窥基是一位大菩萨，并非一般传说的三车同行的和尚。道宣从此对窥基相当尊敬。

因此，人与人之间交往，不可以只从表面去看对方，也不可以听信传言。

《宋高僧传》卷四中说：“奘苟无基，则何祖张其学乎？开天下人眼目乎？”如果没有窥基，唯识学说难以发扬。

道宣重视四分律，使四分律成为大乘的戒律，也可说是一位大菩萨。如果没有道宣，律宗不会兴盛。

从以上的简略介绍，可见道宣与窥基，都是当时的佛教杰出人物，一代高僧！

注释：

- 1 唯识：外境是由心识所显现而不是独立存在的
- 2 三藏法师：精通佛教三藏（经藏、律藏、论藏）的法师
- 3 声闻：听闻佛陀的言教而证悟的人
- 4 缘觉：观修因缘法而证悟的人
- 5 菩萨：“菩提萨埵”的简称，意译为“觉有情”，指为了救度众生而发心成佛的人
- 6 狮子吉祥卧：右侧卧姿，右手枕头，左手搭膝，两腿相叠。这是释迦牟尼佛涅槃时的姿势。

人与人之间交往，
不可以只从表面去看对方，
也不可以听信传言。

Eminent Buddhist Monks

Venerable Daoxuan (596 - 667), a patriarch well versed in the Buddhist discipline, founded the Discipline School in Chinese Buddhism. Venerable Kuiji (632 - 682) was another patriarch who carried forward the Buddhist thought on Consciousness-Only¹. Although different in their styles, both of them made tremendous contributions to Chinese Buddhism and were virtuous teachers deeply venerated by Buddhists.

1 Venerable Daoxuan

The first patriarch of the Discipline School, Venerable Daoxuan, belonged to the Qian clan. He was said to hail from Dantu district in Jiangsu province, or from Changcheng district in Zhejiang province.

In general, a baby is born after nine months of the mother's pregnancy, but Venerable Daoxuan was born after twelve months in his mother's womb, on the eighth day of the fourth lunar month, which was the birthday of Shakyamuni Buddha. This was indeed extraordinary.

He renounced the household life at the age of fifteen (611 C.E.). After he became a full-fledged monk by taking the Full Ordination, he started to receive offerings from heavenly beings who were touched and inspired by his strict observance of the monastic discipline.

When he was dwelling at Ximing Monastery, he did spiritual practice diligently at night. One night, he had a fall but was supported in mid-air by something above the stairs. He did not get injured due to protection by a heavenly being.

A heavenly being once came to tell him, "You will be reborn in Tushita Heaven, where you shall get to associate with the great Bodhisattva Maitreya and learn from this future Buddha."

Daoxuan became well-known throughout India for his strict observance of the monastic discipline. He also had a good reputation in many places, by virtue of his earnest spiritual cultivation.

At that time, Tripitaka Master² Subhakarasimha (637 - 735) travelled from India on an arduous journey to China for pilgrimage. The Chinese emperor asked Subhakarasimha, "You have come from such a faraway place. Do you feel tired? Where would you like to dwell and rest?"

Subhakarasimha replied, "In India, I often heard people mention China and a monk called Venerable Daoxuan dwelling at Ximing Monastery,

who is foremost in upholding the Buddhist discipline. I wish to go to Ximing Monastery to seek his instruction."

Daoxuan's widespread reputation is thus clear, so to what degree did Daoxuan uphold strict observance of the Buddhist discipline?

In ancient times, people seldom bathed or changed clothes during winter, so lice would be found on their bodies. In general, people caught lice with their hands and threw the lice randomly on the ground. However, as Daoxuan observed the precepts strictly, he would wrap a louse in paper before placing it on the ground. It is thus clear how Daoxuan protected sentient beings compassionately.

2 Venerable Kui Ji

Venerable Kui Ji, also known as "Mahayana Ji" and posthumously as the "Great Teacher of Compassionate Grace Monastery", belonged to the Weichi clan. He was born as a precocious child in Chang'an capital.

When Tripitaka Master Xuan Zang (602 - 664) decided to return to China after spending many years in India in quest of Dharma (Buddhist teachings), he wondered if he would have a worthy successor to carry forward the profound Dharma.

Just as Xuan Zang was thinking about this, he suddenly heard a loud sound, followed by a voice which said to him, "You may go back with peace of mind. The person who will carry forward the profound Dharma which you acquired has now been born."

This successor was Kuiji. At the age of nine, he already aspired to renounce the household life, but it was only at the age of sixteen (648 C.E.) that he became Xuan Zang's disciple by imperial decree.

It was said that after Xuan Zang returned to China, one day, he encountered Kuiji on a street in Chang'an. He observed that Kuiji looked extraordinary and would certainly be fit for spiritual cultivation, so he persuaded Kuiji to become a monastic.

Kuiji already had the inclination to renounce the household life. When he heard Xuan Zang's exhortation, he replied jokingly, "I am willing to renounce the household life, but please agree to three conditions. Firstly, after I become a



monastic, I shall not renounce worldly pleasures. Secondly, after I become a monastic, I shall not renounce meat-eating. Thirdly, after I become a monastic, I shall not renounce eating after noon.”

As these conditions were not compatible with renunciation, Kuiji should not be allowed to become a monastic. However, Xuan Zang had identified Kuiji as a “Dharma-vessel” amenable to spiritual training, so he made a special exception for Kuiji and agreed to Kuiji’s terms. He would edify and correct Kuiji with skilful means, after ordaining Kuiji as a monk. This is what is meant by “leading someone with the hook of desires before edifying him with Buddha’s wisdom”.

Kuiji thus had his head shaven and became a monastic. With an impressively bold demeanour, Kuiji did not restrain himself to follow formalities. After he became a monk, it was said that he travelled with three vehicles. The first vehicle at the front carried Buddhist scriptures. He rode alone in the middle vehicle, while the last vehicle carried food and followers. His convoy looked very grand, so he was called “Three-Vehicle Monk” at that time. Was this true indeed?

Three vehicles are mentioned in the *Chapter on Parables* of the *Lotus Discourse*, namely a goat cart, a deer cart and a great white ox cart, which were used as analogies for the Shravaka³ Vehicle, Pratyekabuddha⁴ Vehicle and Bodhisattva⁵ Vehicle. As Kuiji studied the Consciousness-Only philosophy and promulgated the tenet of Three Vehicles, he was given the title of “Three-Vehicle Monk”.

Strictly speaking, even though Xuan Zang thought highly of Kuiji and expected Kuiji to propagate the Consciousness-Only doctrine, dignified deportment and disciplined conduct were emphasised in Chinese Buddhism, so Kuiji absolutely would not have been allowed to travel in such a three-vehicle convoy.

After Xuan Zang returned from India to China, he began the translation of Buddhist texts. There were many talented monks among his disciples who numbered more than three thousand. Ci’en, Yuance, Puguang, Huiguan, Xuanfan and Yiji were most outstanding in the Consciousness-Only doctrine. Kuiji was acclaimed by his contemporaries as the only disciple who received the full transmission of teachings directly from Tripitaka Master Xuan Zang. Kuiji was highly esteemed for his studies of Tripitaka Master Xuan Zang’s teachings and carrying forward Xuan Zang’s philosophical thought, especially the Consciousness-Only doctrine.

Some people think that “Ci’en” referred to Xuan Zang. Actually, “Ci’en” referred to Kuiji.

The Great Compassionate Grace Monastery was built by Emperor Tai Zong of the Tang Dynasty in 648 C.E., to repay the compassionate kindness of his mother. Tripitaka Master Xuan Zang was first invited to dwell there and honoured as a “Buddhist Elder”. Subsequently, Venerable Kuiji was appointed as the abbot and bestowed the title “Ci’en”.

It was said that Kuiji travelled with three vehicles, so Daoxuan thought that Kuiji was too lax in discipline. Daoxuan felt that Kuiji should not display such pomposity as a monastic. Even though Daoxuan was not quite pleased with Kuiji, both of them had frequent contacts and treated each other with courtesy when they met.

On one occasion, Kuiji made a special trip to Mount Zhongnan to visit Daoxuan. Due to Daoxuan’s strict observance of precepts, he absolutely would not eat after noon time. This inspired heavenly beings to make food offerings to Daoxuan every day. However, on the day that Kuiji visited Daoxuan, the heavenly beings who brought food offerings every day did not turn up. Not only Daoxuan had to starve that day, Kuiji also did not have lunch.

Kuiji felt that it was a rare opportunity to come to Mount Zhongnan, so he simply stayed there for one night. As Daoxuan observed precepts very strictly, he sat in meditative posture at night without lying down to sleep. On the other hand, when it was time to sleep, Kuiji lay down, fell asleep immediately and even snored continually, thus disturbing others.

The next morning, Daoxuan said to Kuiji, “When a monastic sleeps, even if he cannot sit in meditative posture, he should lie down on his right side, in the Sovereign Lion’s Sleeping Posture⁶. Why do you not pay attention to dignified deportment? Moreover, you keep turning your body and snoring throughout the night, thus disturbing me the whole night. How could you have no consideration for others?”

After hearing Daoxuan’s reproach, Kuiji said, “I do not have the habit of lying down in the Sovereign Lion’s Sleeping Posture. I am sorry that my snoring had disturbed you. However, frankly speaking, I did not sleep well last night. I had also been disturbed by you throughout the night. There might have been a louse in your clothes that bit you in the middle of the night. You stretched out your arm, either to scratch yourself due to the itch or to catch the louse, but you

probably remembered that killing is forbidden by the precepts, so you wrapped the louse in paper and then placed it on the floor. You should have put it down gently on the floor, but you released it from your high bed and the fallen louse had one leg broken, so it made noisy sounds the whole night, which disturbed my sleep.”

After hearing Kuiji’s words, Daoxuan was too embarrassed to speak further as there was indeed a louse the previous night, but how did Kuiji know of this?

After repeated musings, Daoxuan concluded that Kuiji must have had considerable meditative concentration. Otherwise, Kuiji could not have known of the louse-catching episode that night. Hence, Daoxuan became considerably respectful towards Kuiji.

In meditation, if one reaches the stage in which one’s breathing becomes very light, to the point of neither breathing in nor out, one will naturally be able to hear the subtly soft sounds. Regardless of how busy we are, we should make time for meditative practice.

Through this incident, both Daoxuan and Kuiji recognised each other’s profound cultivation. Kuiji returned to Chang’an after staying one night on the mountain. After Kuiji had left, the heavenly beings came as usual, near noon time, with food offerings for Daoxuan.

Daoxuan asked the heavenly beings, “Why did you all not come yesterday?”

The heavenly beings replied, “Yesterday, we came punctually as usual with food offerings, but when we reached the mountain top, we saw the whole place auspiciously covered by colourful clouds, so we could not find your dwelling. Moreover, there were many Dharma-protectors patrolling the front and back of the mountain. It seemed that a certain great Bodhisattva was present. As we are only heavenly beings from the World of Desires, we did not dare to enter for delivery of food offerings, but could only return to our heaven. We are sorry that we caused you to starve the whole day.”

These words of the heavenly beings made Daoxuan realise that Kuiji was a great Bodhisattva, not a Three-Vehicle Monk as purported. From then on, Daoxuan held Kuiji in high esteem. Hence, in human relations, we should not listen to rumours or just look at superficial appearances.

It is stated in *Biographies of Eminent Monks Compiled During Song Dynasty*, “Without Kuiji to lay the foundation, how could Xuanzang’s teachings be propagated for opening the eyes of

people to their profound truth?”

Daoxuan placed emphasis on the Discipline and made the Four-Division Discipline a part of the Great Vehicle discipline, so he was also a great Bodhisattva like Kuiji.

Without Daoxuan, the Discipline School would not have flourished. Without Kuiji, it would have been difficult to propagate the Consciousness-Only doctrine. From the brief account above, it is clear that Daoxuan and Kuiji were eminent Buddhist monks of that period.

Notes:

1 Consciousness-Only: this tenet teaches that the external world as experienced and understood is filtered through one’s mind and not independent of one’s consciousness of them.

2 Tripitaka Master: a Buddhist monk who is greatly proficient in all three treasures of the Tripitaka (Buddhist Canon), namely Sutra (doctrinal discourses), Vinaya (disciplinary rules) and Abhidharma (philosophical and psychological interpretation of Buddhist doctrines).

3 Shravaka (Hearer): one who was motivated by renunciation and attained liberation from rebirth by listening to Buddha’s teachings

4 Pratyekabuddha (Solitary Realiser): one who independently achieves liberation without the aid of teachers.

5 Bodhisattva: one who aspires to attain Buddhahood for the sake of all sentient beings and compassionately postpones his entry into Nirvana in order to help other sentient beings attain Buddhahood.

6 Sovereign Lion’s Sleeping Posture: posture with the body lying on the right side, left hand resting on the left thigh and right hand placed under the chin. This was the posture in which Shakyamuni Buddha entered Final Nirvana.



演培老和尚的做人艺术

(73) 愿行合一，悲智双运

佛教起源于两千多年前的古印度，历经了漫长岁月的流转，逐步传播到亚洲许多国家和地区，如今已经遍及全球。佛法的真理与智慧，恰似暗夜中的明灯，既照亮世人迷茫的心途，也照明了如梦如幻的世间万象。

尽管每个时代都有其独特的课题，但是觉性的迷失，人心的困惑，始终是横贯古今的核心命题。佛法的智慧教育，正是能破解这个根本问题，正如人身有疾病，需要医药疗愈，世间有迷惑，需要佛法的智慧来化解。“**愿行合一，悲智双运**”，就是佛法对症施治的精髓所在。

作为佛法修行的核心要义，这八字箴言不仅是修行人的修证准则，更是众生安身立命、完善人格的处世之道。**愿行与悲智，犹如鸟之双翼、车之两轮，相辅相成，缺一不可**。如果能深刻领悟其中真谛并躬身践行，就能在纷繁世事中坚守本心，在生死流转间直趋解脱与圆满觉悟之路。

一、以愿导行

省庵大师在《劝发菩提心文》中说：“尝闻入道要门，发心为首；修行急务，立愿居先。愿立，则众生可度；心发，则佛道堪成。苟不发广大心，立坚固愿，则纵经尘劫，依然还在轮回；虽有修行，总是徒劳辛苦。故《华严经》云：‘忘失菩提心，修诸善法，是名魔业。’”

可见这个“愿”，是发菩提心愿；而“行”是指实践菩萨行。觉悟之愿，是渴望觉醒、普度众生的初心；修行之行，是将初心付诸实践的具体作为。发愿与修行互为根本，辩证统一。**发愿是**

修行的前提与指引，广大心、坚固愿为修行确立方向。如果没有心愿，修行就如无舵之舟，纵经尘劫，仍堕轮回。**修行是发愿的落实与验证**，只有以切实行持承载愿心，度化众生、成就佛道的愿望才不至于空泛，否则“虽有修行，总是徒劳”。二者相须而行，愿为导，行为基，才能稳步迈向觉悟之道。

佛法中的“愿”，绝不是世俗浅薄的欲望，而是源于对众生苦难的深切悲悯，以及对生命实相的透彻洞察。阿弥陀佛发四十八大愿，地藏菩萨立“地狱不空，誓不成佛”的誓愿，观音菩萨发“众生度尽，方证菩提”之愿。这些大愿并不是空洞的口号，而是推动菩萨历经尘劫，永不退转的精神动力。佛陀在修菩萨道的时候，也以“上求佛道，下化众生”为指引，留下许多感天动地的本生故事。正是“度众生无有疲厌”的大愿，支撑着他在行持中超越肉身的痛苦，而成就菩萨行的庄严。

对普通人来说，发心立愿是人生的方向与坐标。要是没有善愿指引，人生就如断了线的风筝，容易被五欲六尘牵引，而沉沦在贪、嗔、痴的漩涡中。**发愿“诸恶莫作，众善奉行”，就会在日常言行中严守底线；发愿“自利利他，自觉觉他”，就会在利他之行中实现自我价值。**

二、以行证愿

“行”的核心，在于“精进”与“持戒”。精进，是勤勉地断恶行善，不被懒惰懈怠所困。无论是参禅打坐，行善积德，还是服务众生，都以精进心

贯彻始终。持戒并不是束缚，而是保护。**戒律如防护盾，能抵御烦恼恶业的侵袭；戒律如指南针，能确保修行不偏离正道**。五戒十善是做人的根基，恪守不杀生、不偷盗等五戒，能使身心清净，为“行”筑起牢固的基础。

愿行合一的关键在于“恒常”。大多数世人有“虎头蛇尾”之弊，初发愿时热血沸腾，日久而慢慢产生退堕心。佛陀过去修菩萨道时，为了追求“诸行无常，是生灭法”半句佛法，而不惜身投火坑；为了救一只鸽子，甘愿割肉饲鹰。这种“为法忘躯”的精神，正是愿行合一的极致体现。对现代人来说，不必做如此难行之事，但是必须在平凡生活中坚守善愿：答应的事要尽力完成，善念升起就及时践行，遇到困难时不退缩，逢诱惑而不动摇。这样日积月累，就能让愿心与行为融为一体。

“愿”如果不与“行”结合，终究是空中楼阁。《楞严经》警示：“**如人以手指月示人，彼人因指，当应看月。若复观指，以为月体，此人岂唯亡失月轮，亦亡其指。**”

愿”如指月之手，“行”才是所指之月。只有依愿而行，才能证得愿中之境。禅宗公案《赵州石桥》恰能印证这点。有修行人问赵州禅师：“久闻赵州石桥坚固，如何是石桥？”赵州答：“度驴度马。”僧再问：“如何是石桥的精髓？”赵州答：“驴马俱度。”赵州石桥并不是仅供瞻仰的建筑，其“愿”在于度化众生，其“行”在于日复一日地承载驴马与行人。修行者的“愿”也是这样的，如果只挂在嘴边而



不付诸实践，那就像石桥只存图纸而没有落成，终究无法实现“度化”的宗旨。唯有如石桥般，以坚实之行，承载慈悲之愿，才能在岁月流转中，成就利益众生之果。

三、悲为根本

悲，是慈悲；智，是智慧。悲智双运，二者相辅相成，缺一不可。佛教经常引用“慈悲如水，智慧如舟”的譬喻。慈悲，可以滋润众生的心田；而智慧，能引领众生脱离苦海。有悲无智，很容易堕入“妇人之仁”，虽然有救人的动机和愿望，却因方法不当而适得其反；有智无悲，就容易堕入“冷漠之境”，虽然通达法理，却因为缺乏悲悯而流于空谈。只有悲智双运，才能像观音菩萨那样“千处祈求千处应”，亦如文殊菩萨那样“智慧第一照世间”。

佛法中的“慈悲”，并不是简单的同情，而是“无缘大慈，同体大悲”。无缘大慈，是不分亲疏怨敌，对一切众生皆生慈爱；同体大悲，是明了众生与自己本为一体，众生的苦就是自己的苦。

在日常生活中，慈悲体现在我们对弱小的怜悯，对他人的包容，对万物的爱惜。慈悲是见人困苦就伸出援手，遇人误解而不生嗔恨，爱惜花鸟鱼虫而不肆意伤害它们。慈悲心，需要通过观想与实践逐步培养：观想一切众生都曾经是父母，对我有恩，从而生起报恩之心；与人相处时常换位思考，体会他人的难处，从而生起体谅之心。

四、智为导首

佛法的“智慧”，并不是世俗的聪明才智，而是洞见诸法实相的“般若智”。《金刚经》说：“凡所有相，皆是虚妄。”

般若智慧能让人透过现象直达本质，不被外在的得失、荣辱、美丑所迷惑。它包含“观空”与“明有”两个层面：观空，是认识一切法无自性，如梦幻泡影；明有，是知因果不虚，善有善报，恶有恶报。有人误以为“观空”是消极避世，其实不然。般若智慧是“空而不空，不空而空”，虽然认识万物虚幻，却不废世间善法；虽然积极入世，却不执着名利得失。正如《维摩诘经》中的维摩诘居士，虽然身处繁华都市，却心无挂碍，以智慧方便来度化一切如母众生。

悲智双运的实践，核心就在于“以智导悲，以悲显智”。心生慈悲的时候，需要智慧来判断助人之道：如果有人沉溺恶习，一味纵容便是害他，这时应该以智慧善巧地引导他醒悟。运用智慧时，需要慈悲作为出发点：处理事务时，要顾及他人的感受；与人辩论，只是为了破除迷惑而不是为了胜利。舍利弗以智慧说法，却因为过于直接，让众生畏惧；而观音菩萨以慈悲为本，示现三十二应身，随缘度化。悲智结合，才是圆满的度生之道。

综上所述，愿与行，悲与智，都不是孤立的，而是相互渗透，融为一体的。认识与实践必须相融，内修与外弘必须兼修。“愿”中含有悲智，发菩提愿就是大慈与大智的体现：悲悯众生的苦难，所以希望去度他们；而以大智慧认识诸法实相，所以知道度众生也无实可得。

“行”中需要悲智：实践菩萨行，缺少慈悲就沦为机械行善，而缺少智慧就容易在修行中走偏。悲智双运，也需要以愿行为载体：没有救度众生之愿，慈悲就失去方向；没有脚踏实地的践行，智慧就成为空谈。

在做人方面，这种融合体现

为“内修心性，外利众生”。内修心性，是通过观呼吸、念佛、参禅等方式，降伏其心，开发智慧，让自己在顺逆境界中都能心平气和。外利众生，是将修行融入生活，以慈悲心对待家人、朋友、同事，乃至一切众生。对家人多一分包容与关爱，让家庭成为修行道场；对朋友多一分真诚的相助，在患难中彰显情谊；对同事多一分合作与体谅，在工作中践行善法。

在现实生活中，人们抱怨“做人难”，其实是没有悟透愿行合一与悲智双运的真谛。以善愿为指引，便知道什么事应当做，什么事不应当做；以精进为动力，就不会因为懒惰而一事无成。以慈悲待人，就会获得他人的善意；以智慧处世，就不会被烦恼所困扰。在平凡生活中保持觉醒，以愿导行，以悲待人，以智处事，就是最好的修行。

佛法的做人之道，是教我们在现实中超越。愿行合一，赋予我们明确的人生方向与坚定的行动力；悲智双运，给予我们温暖的胸怀与清醒的头脑。当我们在日常生活中，践行“愿行合一，悲智双运”这八字箴言，就会发现：做人不再是负担，而是修行的契机；烦恼不再是障碍，而是觉悟的阶梯。

愿我们都能以愿为舟，以行为桨，以悲为帆，以智为舵，在人生的海洋中乘风破浪，驶向解脱彼岸。愿在做人做事中，常存慈悲之心，恒发菩提之愿，精进不退，智慧增长，最终实现自利利他、自觉觉他的圆满人生！

盗、淫、妄四大重戒，全部毁犯，可见酒是不可以喝的。

“念女色”就是心心念念都想着女人，所以男子一走入歌厅、舞厅，就被声色所迷，流连忘返。酒吧、舞厅，“此”等“处”所都伤风“败”俗，毁“坏人”的德行。因此，正当的君子，尤其是佛弟子，不应该去那些不正当的地方。

“重作不善行，很戾不受教，”

凡是喜欢喝酒、玩弄女子的人，必然会“重作”种种“不善”的行为，例如：抢劫、残杀等。一个人的钱财是有限的，如果他经常花天酒地，胡乱花钱，即使他拥有金矿、银矿，他的财富也会消耗殆尽。他平时惯于花钱，当钱财用尽，一时没有钱可用时，他就会想方设法去搞钱，而做各种不善行。亲属和朋友看到他深陷罪恶的泥沼，于心不忍，特地善言劝谏，希望他从速回头。他理应接受劝告，但是由于酒毒埋没了他的理智，加上被女人的情索所缚，他不但不接受他们的好意劝告，反而怒发冲冠，表现出“很戾”的样子。他不但“不受教”，反而认为：我的事为什么需要你们来管？

“骂沙门梵志，颠倒有邪见，凶暴行黑业，此处坏败人。”

印度当时有很多“沙门”和“梵志”，可说都是宗教教师，不但德学健全，而且深信善恶因果之理，并以善恶因果之理化导人群，希望每个人都做好人。对于饮酒且念女色的人，他们也同样加以化导。然而，沉迷于酒色中的放逸之徒，不但不接受宗教教师的化导，反而谩“骂沙门梵志”，说他们“颠倒”并“有邪见”。他认为：世间根本没有善恶因果，以善恶因果来吓唬人做什么？我才不相信这一套骗人的话！

他堕在颠倒邪见的深坑中，反而说沙门与梵志有颠倒邪见！这正是佛陀所说的“可怜悯者”。像这样“凶”恶残“暴”，造作种种罪业，所“行”自然是“黑业”。黑业就是罪业，也可说是恶业。如“此”之“处”，真正是会“败坏人”的，使人不能向上、向善、向光明！

“自乏无财物，饮酒失衣被，负债如涌泉，彼必坏门族。”

喜欢杯中物的人，终日醉醺醺的，什么事都不想做，久而久之就会坐吃山空，“自”己自然有所缺“乏”，“无财物”供挥霍。没有财物到什么程度呢？由于“饮酒”，连自己日常所用的衣被都失去了，所以说“失衣被”。这些被拿去典当或卖掉，作为酒资。到了没有东西可以典当或卖

掉时，只好借钱度日，所“负”的“债”务，犹如“涌泉”那样多。他不但没有能力还债，而且“彼必败”坏家“门”，也必定败坏宗“族”的良好声誉，使家门与宗族蒙羞，可见饮酒的过失多么大！我们怎能贪杯中物，怎能不痛改饮酒的恶习？因此，我深切希望每位学佛同仁能做到滴酒不沾！

“数往至酒炉，亲近恶朋友，应得财不得，是伴党为乐。”

这是别颂恶知识的灾患，开头说到“数往至酒炉”。“酒炉”是煮酒的炉，在这里是指酒家。这里将酒与恶知识联系起来，因为恶知识多数是酒肉之徒。一个人不断地去酒家，在那里必然会“亲近恶知识”。与恶知识为伍，自然会花天酒地，能做出什么好事？

一个人经常花钱买酒，不但“应得”的“财”物，“不”可能“得”到，即使是本来拥有的财物，也会渐渐地耗尽，原因“是”与“伴党”饮酒作乐。这不就是接近恶知识的灾患吗？

“多有恶朋友，常随不善伴，今世及后世，二俱得败坏。”

况且，恶知识并不是一个或两个而已，而是众多的，所以说“多有恶朋友”。恶朋友都是以作恶为他们的特色，一个人经常“常”跟“随”这些“不善”的“伴”侣，当然也就跟着造作种种恶。有如是因，必有如是果。既然造了很多罪恶，当然“今世及后世，二俱得败坏”。一个人既然造恶多，不但今世恶名远播，无法享受人生的幸福，而且这期生命结束后，会堕落到三恶道中，就更加不幸。这不就是自作自受，“二俱得败坏”吗？因此，恶知识是接近不得的。

“人习恶转减，习善转兴盛，习胜者转增，是故当习胜。”

这是重颂行善与行恶所得的后果。人类是升沉六道²的枢纽，做“人”的时候，如果“习恶”太多，必然随所作的恶业，堕落三恶道，于是人间的人群，辄“转”地“减”少。《法华经》中说：“三恶道充满，天人众减”，就是这个意思。做人的时候，如果修“习善”法比较多，到了这期生命结束时，可以再转到人间来受生，因此人间的人数，就“转”为“兴盛”而增多起来。

套用《法华经》的话，我们可以这样说：“三恶道减，天人众充满。”然而，这不是作恶所能得到的，而是要修习殊胜的善法才行，所以说“习胜者转增”。既然要修习殊胜的善法，人类才会增多，幸福才会增加，我们今生生为人，就应当多修习殊胜的善法，所以说“是故当习胜”。

**“习升则得升，常速智慧升，
转获清净戒，及与微妙止。”**

这是解说升天的善法。天，分为三界³诸天。行十善⁴可以上升欲界天，兼修四禅八定，可以上升色无色界天。人间虽说是不错的，但是比起天堂却差多了。佛法并不鼓励人上升天堂，但是一般人有上升天堂享福的要求，所以佛陀随顺众生的喜好，而开示天乘法。要上升天界，必须修“习”上“升”的殊胜善法，还得“常速智慧”的“升”华。

世人做种种的罪恶，是由于缺乏智慧，无法分别是非、邪正、善恶。既然没有智慧善为分别，当然就会胡作妄为，而且还自以为是。因此，我们要生命向上升华，就应当常常培养智慧，以智慧分辨什么是可以做的，什么是不可以做的。可以做的就去做，不可以做的就不做，自然善业日增，恶业日减。由于智慧不断提升，就会觉得单是人乘的善法还不够，于是进修十善行，“转获清净戒”。

“清净戒”是指十善法戒。如果将十善法戒修成功，未来必然会上升到欲界天。智慧提升，不但转获清净戒，并且“及与微妙止”。“微妙止”，并不是出世间定，而只是世间的四禅八定。将禅定都修成功，未来必然会上升色无色界的四禅天、四空天。

佛教是重视智慧的宗教，不单是信仰而已，所以出世的解脱者，不能没有无漏慧。即使是世间的人天道，没有相当的智慧也不行。由此可知，学佛者应该重视智慧的修习。现今许多学佛者，只修福而不修慧，这实在是不对的。

佛陀对善生子的开示，是以人间善法为主，并没有触及出世间善法，即使天乘的善法，也只是在此简略提及而已。

**“昼则喜睡卧，夜则好游行，
放逸常饮酒，居家安得成。”**

接着别颂懒惰不是求财的正道。财富不是倘来之物，也不是躺在床上就可以轻松得到的，而是要辛勤努力才能有所得的。如果一个人白“昼则喜”欢躺在床上“睡卧”，任何事都懒得去做，到了“夜”晚“则”喜“好”到处“游行”，像这

样游玩“放逸”，经“常饮”酒作乐，不好好做正经事，“居家安得成”？怎么能维持家庭，以达到安居乐业？

**“大寒及大热，谓有懒惰人，
至竟不成业，终不获财利。”**

由于好逸恶劳，遇到“大寒及大热”的天气，所“谓有”些“懒惰”懈怠的“人”，以此寒热为借口，任何事都懒得去做。像这样懒散放逸，不但事业毕竟无成，而且也不能获得财物，所以说“至竟不成业，终不获财利”。

**“若寒及大热，不计犹如草。
若人作是业，彼终不失乐。”**

偷懒好逸，怕冷怕热，什么都不想做，终生都得不到想要的财利。因此，唯有精进勇猛，不怕任何困难，苦干实干，“若”有大“寒及大热”天，也“不计”较寒热地做，“犹如”疾风中的劲“草”那样坚忍，决不因为大寒或大热而畏首畏尾，袖手不干！“若人”能够这样，他所“作”的正当事“业”会有成功的希望。他所求的财物也会陆续而来，生活的享受更不成问题，而且日子过得非常幸福，所以说“彼终不失乐”。

我们应当以正当的方法，求取生活所需。佛陀这样开示，实在值得我们依教奉行。佛陀指示我们求财的方法，都是切实可行的。人们求财物以应付生活所需，这是无可厚非的，也是佛法所允许的。希望各位以求财的正道，改善自己的生活，增进自己的幸福，促进生命的升华，最终证得自由自在的正觉，与生命的解脱，就不负自己学佛的初心！

待续……

注释：

- 1 三恶道：畜生道、饿鬼道、地狱道
- 2 六道：天道、阿修罗道、人道、畜生道、饿鬼道、地狱道
- 3 三界：欲界、色界、无色界
- 4 十善：不杀生、不偷盗、不邪淫、不妄语、不恶口、不两舌、不绮语、不贪、不嗔、不痴

**要生命向上升华，就应当常常培养智慧，
以智慧分辨什么是可以做的，什么是不可以做的。**

Guide for Living as a Lay Buddhist – *Sigalovada Sutra* (6)

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

4 THE FAULTS OF ASSOCIATING WITH UNWHOLESOME COMPANIONS

“Young householder, there are six disastrous results for a person who associates with unwholesome companions. What are the six results? (1) He associates with thieves and robbers. (2) He associates with deception. (3) He associates with crazy arrogance and drunkenness. (4) He associates with unbridled wilfulness. (5) He pursues amusement. (6) He befriends these people and seeks their companionship, thus becoming unwise with increasing delusion.

Young householder, a person who associates with unwholesome companions 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.”

Buddha explained to Sigala the six disastrous results of associating with unwholesome companions.

(1) He associates with thieves and robbers.

In Buddhist teachings, “unwholesome companions” refer to people without right knowledge or right views, that is, people who lack understanding of Cause and Effect. Associating with unwholesome companions is like associating with thieves and robbers, which brings multifarious harm to oneself without any benefit.

Thieves steal secretly, while robbers plunder openly. Thefts can also be committed by cheating through morally unacceptable means, with the sole aim of gaining money or benefits and utterly disregarding righteousness. Will an upright person associate with thieves or robbers willingly?

Unwholesome companions use various ways to deceive people. It is absolutely harmful to associate with unwholesome companions. You will gradually deny Cause and Effect. This is like associating with a thief and gradually getting lured by him onto deviant paths, so you become a thief too. It will then be very difficult to break free from the unwholesome companion. Therefore, every Buddhist should associate with virtuous and wise companions frequently and not associate with unwholesome companions. This is very important.

(2) He associates with deception.

An unwholesome companion may appear to be upright. He may speak logically and sound pleasant,

thus giving you a good impression. Actually, he does not mean what he says. His deceptive words are meant to lure people towards him. If one often associates with him, one will get cheated by him and unknowingly fall into his trap, unable to get free. If you want to associate with someone, you have to discern clearly whether he is truly a wholesome companion. Otherwise, you should not associate with him, so that you will not get cheated and lose your money or property.

(3) He associates with crazy arrogance and drunkenness.

There are many crazy and “drunken” people, who boast brazenly and exaggerate their abilities, as if they can handle any matter. Actually, they are just speaking carelessly and irresponsibly. If you believe their words, you get fooled by them! It is the same with unwholesome companions, whose actions are inconsistent with their speech. If you willingly accept their instructions, it is the same as associating with crazy or drunken people. In the end, you will be the one who gets fooled and suffers losses, not anyone else. Therefore, we not only have to hear what others say, but also watch what they do. Do not believe in their words blindly or carelessly.

(4) He associates with unbridled wilfulness.

A wilful or unbridled person does what he wants, unrestrained by rules or regulations. Similarly, an unwholesome companion is given to debauchery, thinking that there is no need to be too prim and proper. If you often associate with him, you will also become unbridled and degenerate continually. Therefore, associating with an unwholesome companion is no different from associating with a wilful person. We should pay attention to this and avoid it. Since an unwholesome companion is morally unrestrained, he will not cultivate his mind-body at all. Is it beneficial to associate with him? What can we learn from him? Therefore, when we encounter an unwholesome companion, we should keep a distance from him like avoiding a fire-pit.

(5) He pursues amusement.

Some people have playful attitudes in living. They think that they will suffer if they are too serious, then life will be meaningless. Such people are commonly encountered in society. Their attitude in life

do they frighten people with Cause and Effect? I do not believe their deceptive words!”

Those men were mired in the deep abyss of wrong views, but they said that the ascetics and brahmins had wrong views instead! This was an example of what Buddha meant by “the pitiable ones”.

Committing various misdeeds with vicious brutality, their conduct was certainly “black karma”, that is, defiled actions with unwholesome results. This certainly corrupted their character, hindering them from developing in goodness and brightness.

“Self-deficient with no money, one’s clothes and blanket are lost due to alcoholism. With debts rising like a gushing spring, one brings ruin to one’s family and clan.”

One who is fond of drinking is tipsy all day and disinclined to do anything at all, so his resources get depleted with time. He finds himself lacking money, even losing the clothes and blanket that he uses daily, as these have been pawned or sold for money to buy liquor. When there is nothing else to be pawned or sold, he can only borrow money. He is unable to pay off his debts which increase like a gushing spring. Moreover, he brings disgrace and ruin to his family and clan. The faults of alcoholism are tremendous! How could one crave for intoxicating drinks? How could one not get rid of this bad habit? I earnestly hope that you all, as Buddhist practitioners, will not consume any intoxicating drink at all.

By frequenting wine-sellers, one associates with unwholesome companions. One fails to gain wealth that one should have, due to merrymaking with companions.”

By frequenting places that sell wine, one inevitably gets acquainted with unwholesome companions there, as they are mostly preoccupied with wining and dining. In their company, one will indulge in drinking and amusement. What good can be done when one is together with them?

If a person often spends money on liquor, he cannot gain wealth and property that he should have. Even the wealth and property that he originally possesses will be gradually depleted. This is due to indulging in liquor and amusement with companions. Aren’t these the disastrous results of associating with unwholesome companions?

“With plentiful unwholesome companions and always in their company, one ruins the present and future lives.”

Unwholesome companions are plentiful in numbers, not just one or two. Bad friends are invariably involved in misdeeds. If one often follows them, one will certainly commit various misdeeds with them. One reaps what one sows. Since one has committed many evils, one ruins the present life and future lives. One will become notorious and deprived of happiness in this life. After this life ends, one will degenerate into

unwholesome realms of existence, where the miseries will be worse. Therefore, one must not associate with unwholesome companions.

“Humans dwindle due to evil deeds, but increase due to good deeds. We should cultivate excellent goodness as this leads to increase in humans and happiness.”

This line is about the consequences of doing good versus committing evil. Our human realm is at the crux in the Six Realms of Rebirth². During human existence, if people commit excessive evils, they will degenerate into the Three Unwholesome Realms according to their negative karma³, so human beings get reduced. As stated in *Lotus Discourse*, “heavenly and human beings dwindle, while the Three Unwholesome Realms get filled up”.

During human existence, if one cultivates more goodness, one can be reborn as a human again after this life ends. Therefore, the number of human beings in our world will increase. Adapting the statement from *Lotus Discourse*, we may say that “beings in the Three Unwholesome Realms dwindle, while the human and heavenly worlds get filled up”. This cannot be achieved through evil-doing. Cultivation of excellent goodness is essential for increase in humans and human happiness. As humans, we should cultivate excellent goodness diligently.

“One may be reborn in a heaven through cultivation of uplifting goodness and wisdom.

Wisdom leads one to attain the pure precepts and wonderful stillness in meditative concentration.”

This line explains how to get reborn in heavens within the Three Worlds⁴. By cultivating Ten Wholesome Actions⁵, one may get reborn in heavens in the World of Desires. If one also cultivates the Four Stages of Meditation and Eight Stages of Concentration, one may be reborn in heavens in the World of Forms and World of Formlessness.

Even though the human realm is satisfactory, it is much less satisfactory than the heavens. Buddhism does not encourage people to seek rebirth in the heavens, but as people generally wish to go to the heavens for blissful existence, Buddha gave teachings on the Heavenly Vehicle to suit the inclinations of sentient beings. To be reborn in a heaven, one must cultivate excellent goodness, as well as constantly increase one’s wisdom.

People commit various wrongdoings due to lack of wisdom. Unable to distinguish between truth and falsehood, good and evil, they act wantonly and yet still think that they are right. Therefore, if we want to uplift our lives, we should constantly develop wisdom, as well as apply wisdom to discern what should be done and what should not be done. Do what is right and avoid doing what is wrong, then we will certainly increase in goodness and reduce unwholesome actions daily. With continual increase in wisdom, we will feel that it is not enough to cultivate goodness for the Human Vehicle, so we will further cultivate the Ten Wholesome Actions

and thus observe the pure precepts.

The “pure precepts” refer to the Ten Wholesome Actions, successful cultivation of which results in future rebirth in heavens in the World of Desires. Increase in wisdom not only leads to attainment of purity through precept-observance, but also wonderful stillness in the Four Stages of Meditation and Eight Stages of Concentration. However, this stillness is not supramundane concentration yet. With successful cultivation of meditative concentration, one will certainly be reborn in future in the Four Meditation Heavens or Four Formless Heavens.

As a religion, Buddhism places importance on wisdom, not just spiritual faith, so the liberated ones who have transcended the worldly cannot lack undefiled wisdom. Even in the human and heavenly realms, wisdom is also considerably needed. It is thus clear that Buddhist practitioners should place importance on cultivation of wisdom. Nowadays, many Buddhists cultivate merits but neglect the cultivation of wisdom. This is not right.

Buddha’s advice to Sigala was mainly based on human goodness, without extending into supramundane goodness. The goodness needed for heavenly existence was only mentioned briefly in this discourse.

“If one is fond of lying down to sleep during the day, but loiters outside at night, lacks self-restraint and frequently drinks liquor, how could one set up a stable home?”

The last lines explain that one cannot rightly acquire wealth by being lazy. Do not expect to gain wealth easily by a windfall or just by lazing in bed. One must put in efforts to gain wealth. If a person is fond of lying in bed lazily during the day without doing anything, but delights in loitering outside at night, how could he set up a stable home? Being playful and unrestrained, not working properly but always indulging in liquor and amusement, how could he maintain his family, so as to live in peace and work with contentment?

“There are lazy people who refuse to work in cold or hot weather. Failing to accomplish their work, they never gain any wealth or property.”

Indolent people use cold weather or hot weather as excuses not to do anything. Due to sloth and torpor, they fail to accomplish their work. If one is lazy, indolent, disinclined to do anything in cold or hot weather, one will never get the wealth or property that one wishes for.

“Like sturdy grass amidst strong winds, do not get affected by chilly coldness or sweltering heat. By persevering in one’s work, one will never lose happiness.”

We have to work earnestly in a down-to-earth manner, with enthusiastic efforts and courageous vigour. Work without fear of any difficulty, regardless of the weather conditions. One should endure chilly coldness and sweltering heat stoically, just like sturdy

grass in the midst of strong winds. One should not get daunted or stop working. One will then succeed in one’s work, thus acquiring successively the wealth and property that one seeks. One will enjoy life and live blissfully, never losing happiness.

We should acquire the necessities for living in proper ways. Buddha’s advice is indeed worth following and upholding. The methods taught by Buddha for acquisition of wealth can all be put into practice.

It is justifiable for people to seek wealth for coping with the needs of living. This is also permitted in the Buddhist teachings. I hope that you will follow the right paths for acquiring wealth to improve your lives, enhance your happiness and uplift yourself, so that you may ultimately attain the freedom of Enlightenment and liberation from cyclic rebirths. Then, you will have fulfilled the goal in your initial aspiration to be a Buddhist!

To be continued in next issue...

Notes:

1 Three Unwholesome Realms: realm of animals, realm of hungry ghosts, realm of hell beings

2 Six Realms of Rebirth: realm of heavenly beings, realm of demigods, realms of human beings, realm of animals, realm of hungry ghosts, realm of hell beings

3 Karma: intentional actions of body, speech and mind

4 Three Worlds: World of Desires, World of Forms, World of Formlessness

5 Ten Wholesome Actions: 1. refrain from killing; 2. refrain from taking what is not given; 3. refrain from sexual misconduct; 4. refrain from false speech; 5. refrain from malicious speech; 6. refrain from harsh speech; 7. refrain from gossip; 8. refrain from desires; 9. refrain from ill will; 10. refrain from wrong views.



要多痛苦才愿意修行？

根 据《杂阿含经》，佛陀说马之利钝有四种。

第一种马，在主人扬起鞭子时，它一看见鞭影，还没被鞭打就赶快奔驰了，随着主人快慢左右的指挥，承载主人抵达目的地。

第二种马，不能敏锐地观察到鞭影，但是鞭子扬起来时，碰触到马的尾巴，它就警觉到主人的意思，开始奔跑。

第三种马，是要等到鞭子抽打在身上，皮肉感觉疼痛，它才跑起来。

第四种马，则是被鞭子抽打得皮破了，肉绽了，痛彻入骨，才会警觉与反应。

佛陀以这四种马来比喻四种人的利钝根机。

第一种人，听说有人生病或死亡，就心生恐怖，以正思惟警觉到自己有一天也同样会生病和死亡，于是精进地修学佛法。

第二种人，需要亲眼看到有人生病或死亡，才心生恐怖而精进地修学佛法。

第三种人，在亲朋好友生病或死亡时，才心生恐怖而精进地修学佛法。

第四种人，需要等到自己老了、病了、濒临死亡了，才心生恐怖而精进地修学佛法。

你是哪一种人呢？你要等到多痛多苦，才会开始认真修学佛法呢？



How much pain would you need before seriously practising Dharma?

In *Connected Discourses*, Buddha used a parable about four types of horses.

The first type of horse startles and gallops, merely at the sight of the shadow of a raised whip.

The second type of horse gallops only when the whip brushes against its tail.

The third type of horse gallops only when its skin and flesh get lashed by the whip.

The fourth type of horse only begins to gallop when the pain of the whip lash penetrates to its bone marrow.

These four types of horses represent people with different spiritual capacities.

The first type of person hears about someone's sickness or death and gets alarmed. Realising that he will also fall sick and die one day, he puts in effort to learn and practise Dharma.

The second type of person has to see, not just hear about, someone suffering due to sickness or succumb to death before he puts in effort to learn and practise Dharma.

The third type of person has to see the sickness or death of a close relative or friend before he puts in effort to learn and practise Dharma.

The fourth type of person has to personally experience aging or sickness himself, or be close to death, before he puts in effort to learn and practise Dharma.

Which type of person are you? How much pain and suffering would you need to experience before you start to learn and practise Dharma earnestly?

君子务本，谈戒三毒(64)

我们在此解析《因缘心论颂》第四个偈颂中的后面两句：**唯从于空法，还生于空法。**

这句话是直指般若中观的“缘起性空”为核心理念，也就是直接了当地理解和认识一切事物的本质都无自性，一切事物的生起、显现也不离空性。不执空，不执有，才能认识到一切事物的实相。

首先，一切存在的真相是什么呢？从般若角度，怎么认识“空法”呢？

从般若中观的角度来说，“空”不是一无所有，不是虚无断灭，而是“缘起无自性”。一切身心世界，都是由因素、条件的聚合而产生的，没有固定不变、独立存在的实体。因此，一切存在是“空法”。

其次，为什么说“从空生空”呢？一切存在的本性是空寂的，并非独一无二，常恒不变或有主宰性，因此没有真实存在的“生起者”或“被生起者”，而能随因缘条件显现各种现象。这些显现的现象（幻有），本质仍然不离空性，并不是真的有自性的“生”。

接着，般若中观的究竟目的是什么？般若中观以什么为宗旨？

般若中观是以“破邪显正”为宗旨，也就是破执。所谓“破邪显正”，是通过破除错误认知，彰显事物的真实本质。

第一、破邪，是破除执着与偏见。针对“邪见”，比如执着事物实有不变、完全虚无、有固定自我等极端想法，不否定一切，而是打破对“实有自性”的执念，不陷入“有”或“无”的单边判断。

第二、显正，是彰显中道与空性。正，不是立一个固定的真理，而是显明缘起性空的中道。事物由于因缘聚合而生，没有永恒不变的自性（空性），但也不是绝对虚无（缘起有），这就是不偏不倚的真实。破邪，是去掉错的；显正，是指明对的方向，最终帮人摆脱执念，认清事物的本来面目。

般若中观破邪显正的目的，是要人们摆脱错误执念，悟透事物真相，最终实现心灵解脱与自在。破邪显正的目的，还有如下几点：

第一、断除烦恼的根源：邪见是错误的观念和认知，比如执着有永恒的自我、事物实有不变等。这些都是烦恼的根源，会引发贪欲、嗔恨、愚痴等负面情绪。破除这些错误认知，才能从根本上减少烦恼，让内心清净。

第二、明了事物的真相：显正的核心是彰显

“缘起性空”的中道真理，使人不再陷入“有”或“无”的极端判断和执着。因为明白了事物本来没有永恒不变的自性，却也不是绝对虚无，才能看清楚世界的本来面目。

第三、导向解脱与利他：从个人来说，悟透宇宙人生的真相之后，才能脱离生死轮回的束缚，获得究竟解脱。从利他来说，明了正见之后，才能以正确的方式帮助他人破除邪见，共同走向究竟的觉悟。

破除了两种执着，既不执着“实有”，不认为有真实的法存在，也不执着“断空”，不认为空是彻底虚无而否认缘起的显现，这样就契合“真空妙有”的境界。空性是现象的本质，现象是空性的显现，二者不二。

那么，从禅的角度怎么来看这个问题呢？禅，不重言说思辨，而更重视当下体证。这里引用两个公案，从“破执”与“当下体空”的角度，印证偈颂的内涵。

唐代的赵州从谗禅师，在八十岁的高龄，还艰苦地行脚参学，后来在河北赵县的柏林禅寺住了下来。很多修行人来向他请教禅法，有人问他：“狗子有佛性吗？”他直接回答：“无。”

从“空法”来看，赵州禅师的“无”不是否定佛性的存在，而是破斥对“佛性实有”的执着。佛性本是“空法”，不可以执为能“拥有”的实体。狗子与佛性的二元对立本身就是执着。

以“从空生空”来看，不执着“狗子有佛性”，也不执着“狗子无佛性”，放下对“有”、“无”的分别与计较，当下就是体空。所谓“生”，是破除执着后的心性显现，始终不离空性，不添一丝额外的妄念。

洞山良价禅师读《心经》时，对“无眼耳鼻舌身意”产生疑惑，而被师父推荐至五泄山灵默禅师处剃度。他二十一岁受具足戒后，遍访名师。有人问洞山禅师：“如何是佛性？”当时，洞山正在筛麻，随口就回答：“麻三斤。”

“麻三斤”跟“空法”有什么关系呢？佛性不在遥远的思辨里，而是在当下的缘起事相当中。“麻三斤”的禅机，就是具体的幻有现象，没有固定自性，却正是空性的直接显现。

“麻三斤”跟“从空生空”有什么关联呢？不离开“筛麻”，当下去找“空法”，也不把“麻三斤”执着为真实存在的事物。当下体认“事相即空性，空性即事相”，所思所答都不执着两端，既不执着“佛性”为实有，也不否认“麻三斤”的缘起显现，正是“从空生空”的活学活用。

中秋嘉年华

Mid-Autumn Carnival

4 / 10 / 2025



新加坡佛教福利协会，联同盛港民众俱乐部，在盛港民众俱乐部社区广场，举办《中秋嘉年华》。通过提灯笼游行、手工艺活动、娱兴表演等嘉年华活动，我们与民众一起分享中秋佳节的欢乐。

Singapore Buddhist Welfare Services, in partnership with Sengkang Community Club, held a Mid-Autumn Carnival at Sengkang CC Hard Court. Through lantern procession, art and craft activities, performances and other activities, we shared the festive cheer with the community.



千里马

传说在唐朝时代，一匹白马和一头驴子在长安一间磨坊劳作。后来，这匹马跟随唐僧远赴天竺（印度）取经。十七年后，马驮着佛经，与唐僧凯旋归来，它从此名满天下，被誉为“天下第一名马”。

白马回到磨坊探望驴子，并讲述取经的经历：从长安到天竺，途经茫茫无际的沙漠，高耸云霄的雪山……驴子听后，羡慕极了，同时也懊恼自己始终困在磨坊里劳作。

白马说：“当我马不停蹄地西行取经时，你也没有停下脚步，日复一日，蒙着眼睛，一圈又一圈，努力地拉磨。不同的是，我和唐僧有一个明确的目标，一路都朝着这个方向前进。长安与天竺之间，十万八千里的距离，我都来回走过了，而你始终在磨坊里，绕着磨盘，原地踏步，走不出这个小圈圈！”

你要做千里马，还是原地转圈圈的磨坊驴？

除了努力，还要有**明确的目标**，也就是**努力的方向**。要有成功的人生，首先要确立目标，然后一步一步地前进，以达成目标。

新年来临，让我们为自己设立目标，并且持之以恒地朝着目标努力，在人生中掀开新的一页！

The Thousand-Mile Horse

Legend has it that during Tang Dynasty in China, a white horse and a donkey toiled together in a mill in Chang'an capital. Later, this horse was brought by Xuanzang on a journey to India. After seventeen years, the horse carried Buddhist scriptures back to China triumphantly with Xuanzang. From then on, it was reputed as "the finest horse in the world".

The horse returned to the mill to visit its donkey friend. The horse recounted its experiences on the journey, traversing vast deserts and towering mountains en route between Chang'an and India. The donkey was full of envy as it listened to the horse, but also full of despair that it was still stuck in the mill.

The horse said, "When I was galloping to the west on this quest, you had been on the move too. You had been grinding the mill diligently, blindfolded and moving in circles. The difference was that Xuanzang and I had a clear goal and destination. We kept advancing in that direction all the way. I had traversed thousands of miles between Chang'an and India, forth and back, but you are still stuck in this mill, moving at the same spot around the millstone, unable to get out of this small, circular track!"

Would you be a thousand-mile horse, or a mill donkey moving in circles at the same spot?

Besides striving hard, one needs a **clear goal**, that is, the **direction to strive towards**. To succeed in life, one must first ascertain one's goal and then move towards it step by step.

With the advent of the new year, let us open a new page in life, by setting a goal and advancing towards this goal with perseverance!



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