

慈恩

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慈恩物语 GRACE TALK

行善如春草

古德说：“行善如春园之草，不见其长，日有所增；行恶如磨刀之石，不见其消，日有所损。”

有些人怀疑：我一向都在行善，却不知道善业是否有所增长？一个人如果经常行善，他的善业自然增长，只不过他自己也许觉察不到。这就像春天里花草茂盛的园地，不能明显地看出每根草的生长，但是青

草其实天天都在增加与长高。

行善如此，作恶也一样。有些人作恶，却不以为意，若无其事，殊不知这就像每天在石头上磨刀，不见石头消减，但是实际上，石头天天都被磨损。

千万不要因为看不见善、恶业增长，就以为它们始终如此。这样做人是很危险的，当恶业的果报现前时，后悔已经来不及了。

~ 演培老和尚

Doing Good is like Grass Growing in Spring

The wise ones of the past said, "Doing good is like grass growing in spring, while committing evil is like sharpening a knife on a whetstone."

Some people wonder: I have been doing good deeds all along, but I do not know whether my good karma (results of intentional actions) has increased. If a person often does good deeds, his wholesome karma will certainly increase, but he might not perceive it. This is just like the grasses in lush fields during spring. The growth of each blade of grass may not be obvious, but the grasses are actually increasing and lengthening with each passing day.

It is the same with committing evil. Some evildoers are not bothered by their misdeeds and act as if they have not done any wrong. Little do they know that evildoing is like sharpening a knife on a whetstone. The whetstone does not seem to diminish with each passing day, but it is actually being worn away daily. Similarly, the character of an evildoer gets worn down through wrongdoings.

Do not think that your good karma and bad karma remain the same, just because you cannot perceive their changes. Such a wrong idea will be very dangerous for your conduct. When the results of unwholesome deeds show up, it will be too late for regret.

~ Venerable Yen Pei

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演培老和尚自传

(1917 — 1996)

(1) 我出生贫农的家庭

1.1 家庭的背景

我是江苏省扬州市邵伯镇的管家庄人氏。此庄约有三四十户人家，说来很怪，虽名“管家庄”，但没有一户姓“管”，反而全庄姓“李”。没有人姓“管”而名“管家庄”，我不知道其中的原因。全庄姓“李”，都是务农，而且都是贫农，生活相当清苦。全年难得有一户人家能吃一餐白粥，若有而且消息传出去，立刻就有很多人走来，站在这家门口，看这家人食粥，甚至看得唾液欲滴。乡村生活之苦，由此可知。

全庄都是姓“李”，我家当然亦姓“李”。父亲只有一位长兄，伯父是李公国璋，家父是李公国琚，母亲是李氏吴玉夫人。伯父有一男叫“李宝凤”，另一个不知其名。我家父母育有四男三女，我是最小的男孩，排名第四。在大哥与二哥之间有个大姐，所以我就成为家中老五。

长兄叫“宝庭”；二哥出家，法名“道禅”，俗名现已没有人知道。三哥叫“宝霞”，大姐叫做“梅银”，二姐叫“凤英”。大姐夫名“李德高”，二姐不知嫁给哪家。李门用字排行是：才、万、国、宝、嘉、年等。父亲辈是用“国”字，我们兄弟是用“宝”字，侄儿辈是用“嘉”字，侄孙辈当然是用“年”字。我对家庭所知道的就是这些，后来由于出家就不大清楚了。

我家是贫农，这是不必讳言的。祖父去世，留下八亩农田。父亲与伯父在分家时，各得四亩，那是很公道的，所以没有任何争执，但伯父家庭成员少，生活还勉强过得去。时我家有七八口，只凭四亩田的收入，实难维持一家的最低生活。幸我父母均能吃苦耐劳，勤俭持家，如父亲于农忙后，不是到扬州城做小生意，就是在邵伯镇摆地摊，以谋取蝇头之利，补家庭开支不足。

在我出世以后，家庭稍为宽裕，父亲乃以节省之余钱，买了七亩农田。有人说这是我带来的福报，实际是家父辛苦得来的，我哪有这

样的福报？我决不敢接受这样的说法，理当归功于父母为子女辛劳所得。

我家既是贫农，祖上所留田地，当是自耕自种，到了农忙时候，全家都得动员。在我七八岁时，父母很慈爱地送我入私塾，读浅近入门书，亦即所谓“启蒙”，但是每日清晨，我仍如其他儿童，到田埂间捡拾狗粪，作为种稻肥料。因为种田不是只凭劳力，还必须施肥料，才会有好收成。在我儿童时代，不说没有现在的化学肥田粉，就是一般中、富农用为肥料的豆饼（炸豆油后剩余的渣滓，可作种田的肥料），我家亦买不起，只好用人粪、河泥、烧灰等，再不然就以我们小孩捡得的狗粪，作为补充肥料，由此可知当时的家庭环境怎样艰难！

做父母的，特别是母亲，总不忍心让儿女太过辛苦。她不要我去捡狗粪，不然就不让我去上学。我往往违背母亲的慈命，因捡狗粪捡惯了，不捡会觉得过意不去。至于读书，我虽不是出于书香之家，但对读书确有浓厚兴趣，因而每晨放下粪箕，立刻飞也似的跑到书房求学。该书房离我家约两里许，纵然有时迟到，受到老师责罚，我同样要走去读，从来没有旷课。在我做学童时，老师认为这样就是很好的学生。

那时读书，老师只是督促学生背诵，对所教的各书内容，根本不予讲解。哪个学生把书读熟，就算成绩很好，至于学生了不了解内容，老师从不过问。虽则如此，但到现在，我不用翻书，还能引用几句古书的话，未尝不是那时读熟、紧记而来的。现在说过去“读死书”，其实到年龄大了，所读文句似还有用。

在我十岁左右，大哥与三哥都已出外工作。大哥是在上海做裁缝，由于他的手艺好，后来自己开裁缝店，听母亲说他的生意做得相当不错。三哥是在扬州做裁缝，亦颇得老板的信任，但非常不幸，他结婚不久就因病去世。如果不是三哥病故，我家环境会好转。

大哥对双亲非常孝顺，自从开了裁缝店，

他经常请父母到上海，以侍奉、孝敬他们，确是极为难得。大哥结婚后，生二子二女，长子叫“嘉儒”，次子叫“嘉海”，大女叫“玉兰”，次女叫“玉和”。大嫂生二男二女后，身体健康受了影响。过去医药不如现在发达，人们稍为感到身体不适，就可能离别人间。大嫂病逝后，家兄既要照顾店面，又要抚养年幼子女，实在分身乏术。他征得父母同意，娶了继室，生有一女叫做“玉华”。前后夫人所生儿女，现都长大成人，而且大都成家立业，余皆服务社会。侄孙、侄孙女亦有多人，而且都受良好教育，这确实最令我感到安慰。

大哥不但至孝成性，手足之情亦是天生。侄儿嘉儒最近来信说：“祖父于1950年，死于管家庄老家；祖母于1961年，故于扬州城的新居。父亲于1964年，病逝上海。”

我父亲生于清时光绪十三年（公元1887年）夏历八月十八日，歿于民国三十九年（公元1950年）夏历九月初八日，住世计76年。慈母生于清时光绪十四年（公元1888年）夏历十月二十二日，歿于民国四十七年（公元1958年）夏历十二月二十九日，世寿71岁。虽说双亲皆入古稀之年，但不孝的我，既未能生以事之，亦未能死以葬之。父母之恩未报，每念及之，不胜悲恸！幸出家以来，尚能在佛法中精进，每晨诵经，回向功德，聊表寸心。愿父母早生净域，永不在生死中流转。

长兄宝庭于民国五十三年（公元1964年）去世。据嘉儒最近来信，家兄临终曾对诸侄儿、侄女说：“我死后的唯一愿望，就是你们的五叔回到故乡来。他是一个出家人，如愿定居老家三开间二厢房，就让他住老家自修，做他出家人所应做的功夫；如定居扬州比较方便，就让他住在三义阁一楼二厢房，做他的修持功夫。不论怎样，你们不可跟五叔争这些产业。”

家兄如是殷殷地嘱咐侄儿女辈，可说对我关心到极点，亦是对我思念手足之情，真是到达难以形容的地步，而我迄今未曾回到故乡，亦未到他坟前表示我的一点诚意，说来实有负于家兄对我一番心意。现我除诵经念佛，将功德回向家兄，实在别无方法可以报答！

每当我想起家兄对我的手足之情，以及想起恩深似海的父母，我不特泪如雨下，更会感到心如刀割。

慈母晚年在沪（上海），当抗日战争得到

最后胜利，她每见有人从重庆来沪，就想：我的和尚儿子，为什么还不回来？

老母真是天天倚闾而望，有天看到我走近家兄门口，她立刻就说：“和尚儿子终于回来了！”

老母一时热泪盈眶，真是喜极而泣！时我在上海佛学院及杭州武林佛学院教学，虽不能侍奉慈母左右，总还能常相见面，使老人得到安慰，直到时局突变，我远走异域。三十余年来，再未见老母，想来怎不心酸？若不是嘉儒侄儿函告，老母是哪年辞世的，我也不知道。现唯回向二老及家兄早得解脱，我心始稍得安！

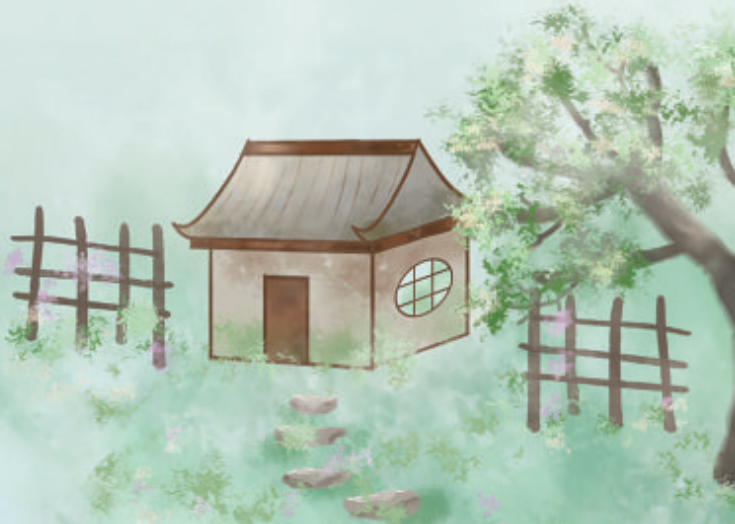
1.2 出家的因缘

在一般人看来，出家很不容易。很多人想出家，却始终不敢尝试，所以在我求法、教学、弘法的时候，经常有人问我：你为什么出家？

这是非常难以解答的问题，因我十二岁就出家，一个十二岁的小孩，怎么能知道出家的意义？当更不能说是为了生死、想成佛而出家。

坦白说，那时我根本不知什么是了生死或成佛，如说为此，岂非自欺欺人？但我毕竟已经出家，一定有出家因缘，现我不妨老实说出来。

我的二哥出家，法名“道禅”。根据我们家乡的风俗，一个人家的儿子出家，最初送到庙里做小和尚，虽说已经剃头，但还留点顶发，不能算是正式出家。小和尚年满二十岁时去受戒，正式举行剃度礼，原留的少许顶发，要其父母为之剃除，表示做父母的，正式允其出家。这样做，既符合佛陀的规定，要得到父母许可方可出家，亦使父母不得改悔。



在我十二岁时，民国十七年（公元1928年）岁次戊辰，二哥的师父为举行这样的典礼，特请我父母去参加，父母就带我同去。寺方为家兄的剃度，举行大法会，一连七天，仪式极为隆重，有很多邻近各村的僧众来参加。由于二哥人缘很好，所以每一位参加法会的师父，对我亦很爱护，不是这个师父拿这样食物给我吃，就是那个师父拿那样食物给我吃。我终日不停地吃这吃那，在我家里哪有这么多好东西吃？加上那个寺庙很大，我一会儿跑到这儿，一会儿跳到那儿，哪里像家中那样狭小？于是，我的童心对此寺生起极大的好感，终日跟随师父们转来转去，越玩越感到开心，根本就没有想到回家。

法会七日圆满（我后来才知道这样的法会就是“佛七”），父母要回家去，我竟不愿同父母回。父母自是不会同意，二位老人觉得已有一儿正式出家，不能再有第二个出家，况且三儿宝霞已经去世，家中人口不算太多，所以他们一定要拉我回家。

二哥见此情况，既要顾到父母的慈意，亦不想伤害我稚嫩的心灵，就对父母保证：“现让弟弟在此过年，明年我去南京宝华山受戒时，会经过家乡，并将弟带回家。”

父母听到二哥这样说，始安心地回去，不再勉强我同回。我就自由自在地在寺院过年，并没想到回家。

过了新年，时为民国十八年（公元1929年）岁次己巳，我的生命踏入十三岁。家兄为赶上戒期，过了正月十五日要去受戒，当然就要我与之同行，且逼着我非回不可。二哥说：“如你不与我同回，我怎样向父母交待？”

也许我有出家宿根，不论哥哥怎样劝说，或是威胁、恐吓，我就是不愿与兄同回。他的师父看我坚决要留寺中，就对家兄说：“你不要逼他，小孩好玩心重，等他住得没有兴趣了，或想爸爸、妈妈时，就会自动地要回去。”

哥哥一听，认为有理，嘱我在寺院不要太过顽皮，就独自出发去受戒。他是否经过老家，向父母有所交待，我就不知。

1.3 出家的寺庙

——哥是在高邮临泽镇留堡头观音寺出家。
——他去受戒后，该寺怕我父母不同意，不愿立即为我剃度。我没有办法，只好到邻村范家仑福田庵，礼上常下善和尚为师。

时为民国十八年（公元1929年），正是我十三岁的那年。俗家没有任何一人在场，但恩师很慈悲地接受我出家，并简略地开示说：

“佛法的戒律规定，未得父母同意，本不可接受你出家，但因看你确有宿根，我方便地为你剃度。如你双亲找来，不同意你出家，你得听话回去。在家孝顺父母，同样可以修行。”

当时，我只想要有人为我落发，根本不曾想到后果，所以师父说什么，我都接受，以免发生枝节，不得如愿出家。

我出家的庵内，除师父外，尚有师公果南、果先、果华，但诸师公在他处皆有寺庙，并担任住持，不特没有住在庵内，而且很少回来。我对他们的印象不怎么深刻，只是有时听师父提到他们。复有常乐师叔，时在吹埭住持寺庙，同样很少回庵。

在我出家之前，师父已经收了一个徒弟，但他未住在庵内，而是学法于常熟法界学院。他是我的师兄，法名“演静”。

师父为我起名“演培”，别号“天潢”。我受戒时，就用这两个名字，但因外号听来不雅，所以就一直是用“演培”两字。

后来，师父在日本占领时期，又收一徒弟，名“演瑞”；并为我收两个徒弟，一名“宽道”，一名“宽本”，但我均未见过。时局变后，二徒恐已还俗。因我一向在外，确实完全不知道这些，直到民国七十五年（1986年），逃难到台湾的同乡徐宝明先生，来星洲（新加坡）看我，同我谈到，我始略知剃度道场一些情形。

师父对我非常慈悲，除了教我出家人所应该学的早晚功课，另外就是让我读书。时庵内设有私塾馆，教导庄上愿意来学习的孩童。教书老师是徐金钊先生，年纪虽很轻，教书却很认真，不但要我们读熟古书，还为我们详细解说。当时同学约有三十余人，但现在只知徐宝明君。

我在俗家时，八岁就已开蒙，直到十二岁都没有停止学习，曾读《百家姓》、《千字文》、《三字经》、《千家诗》、《大学》、《中庸》，所以出家后，就从《论语》、《孟子》开始读起。庵中诸事不用我做，直到我学会早晚课，每天早晚课就由我负责，一天都不能偷懒！有时请不到工人，我也跟随师父到田里种禾拔草，本不怎样辛苦，但时为大水蛭咬得两腿流血，稍感痛苦！

我们家乡的小庙，一般都有稻田，是以各

庙生计，大都没有问题。所有稻田，不是寺庙住持买的，而是地方信徒所奉献的，但所奉献的田地有多种，由寺方负责人办理：如奉献寺庙以供养三宝的，叫做“福田田”；有供夏天来往行人解渴用的，叫做“茶田”；有田地是乐助冬天贫苦者的生活，以免他们受饥寒之苦，叫做“结缘田”。

各种捐献的田地，有不同的作用，如茶田只可供施茶之用，不得用在寺庙僧人的生活；结缘田只可用在救济贫穷，不可用在施茶或其他方面。田地用得不得当，地方上人，特别是奉献者的家属，会要责问寺方负责人的，而一般僧人皆明因果，亦不敢随便乱用。

过去中国乡间地方的士绅，奉献田地给寺庙，除了护持三宝，就是实行布施，以此田地收入，作为救济之用。如以现在话说，就是做各种慈善事业。可知佛教对慈善事业，从来没有忽视，早就如此推行，当然都是本于佛陀的救世精神而来的。这就像现代西方资本家，将遗款捐献给教会，教会以此做教育、文化、慈善事业，从不感到经济困难。这种善举，本是过去中国佛教在家学佛信士所积极而热烈实践的，但是到了现代，一般学佛者当中，已无人奉献田地给寺庙。因此，佛教慈善事业，只好由佛教会或各佛教团体发起去做，至于经济支援，虽来自社会的热心人士及佛教徒，但却相当困难！

一个寺庙的田地多少，全看当地士绅及护法信众的捐献而定。据我记忆所及，我出家附近的邻村寺庙，有多达四五百亩田，或二三百亩田。我出家的小庙，只有稻田百亩，且是贫瘠的田地，十年难有一年收成。要维持一间庙的生计，本是相当困难的，幸另有芦柴田三百多亩，除供庙内烧煮，余则出售，作为零用。是以在师父住持下，从未听说生活困难或经济不敷，不过与田地多的邻庵不能相比，如家兄出家的观音寺，有田地三百亩，生活自然较为宽裕。

师父是位慈悲和蔼的老实出家人，亲侍他五六年，未见他发脾气。不论什么重大事件发生，他都能从容不迫地应付，决不会表现一点儿不愉快的面色，所以受到地方老少尊敬。地方上不论有什么争执，或邻居起冲突，当问题没有办法解决时，就会有人说：“我们去找常老，只要和尚一句话，我们就不要再争了。”

我常看到的事实是：双方原本气冲冲地来到庙内，好像有不共戴天的怨仇，但经我师父

对他们说几句话，双方立即笑嘻嘻地握手言欢，好像没有发生过争执一样地离去。说实在话，像我师父这种高度修养，不是一般僧俗所做到的。我虽受了一点儿影响，毕竟还不能如师父那样炉火纯青，说来非常惭愧！

不特本庄有事，要来找我师父，就是邻村发生什么纠纷，有时闹到法院，采取法律诉讼都无法解决，最后还是来找我师父，以求公平、合理的裁判。但是非常奇怪，我的师父一到，听过双方的意见，三言两语就把事情搞妥，根本不用讲长篇大论的道理。是以邻近七八个村庄的寺庙僧人，只要谈到常善和尚，没有不尊敬、佩服的。我师父德望之隆，不难由此知道。

师父对于梵音亦最擅长，曾任苏州西园寺维那。他回本寺接任住持，本已不再应付佛事，但邻村如有什么重要佛事请师父，他决不会摆架子而不做。

在中国抗日战争期间，师父为维护祖庭，坚决守住道场。我则到大后方——四川重庆，八年未见师面，也未为师礼座。战争胜利结束，我回到沪杭，本应回寺，为师礼座，但因时局转变，我只能函奉师父。

师父到杭州看我，住两星期后，坚决想要回去，我则恳切留住。为让师父得安身之处，做些晚年修持工夫，我特去无锡说法。时有过圣严居士，为太虚大师信徒，介绍我到无锡黄埠墩一小庙安住，也由于因缘殊胜，生活还不错。不意时局再突变，我又离开沪杭，因而不知师父情形怎样，什么时候西逝。



也许我有出家宿根.....

待续.....

Autobiography of Venerable Yen Pei

(1917 - 1996)

(1) Born into a Poor Peasant Family

1.1 My Family Background

I hailed from the village of Guan, located in Shaobo town, Yangzhou city, Jiangsu province, China. There were thirty to forty households in this village. Strangely, for reasons unknown to me, there was not a single household bearing the family name "Guan" in this village. Instead, all the villagers had the family name "Li". All these Li households were engaged in farming and moreover, all lived frugally in poverty. Every year, hardly any household could afford a meal of white porridge. If there was such a household, the news would spread and many villagers would gather in front of this household, drooling with envy as they watched this family eat porridge. Life in the village was clearly miserable.

Since all villagers had the family name "Li", so did my family. My father, Li Guoju, had only one elder brother, Li Guozhang. My mother was Madam Wu Yu. My first uncle had one son named Li Baofeng and another son whose name I did not know. My parents had four sons and three daughters. I was the youngest boy, being the fourth son. I had a sister who was aged between my eldest brother and second brother, so I was the fifth child.

My eldest brother was named Baoting. My second brother became a monk by the monastic name "Daochan" and his secular name became unknown. My third brother was called Baoxia. My eldest sister was Meiyin and her husband was Li Degao. My second sister was Fengying but I did not know whom she was married to. In our Li family lineage, the descendants of each generation shared a common middle name — Cai, Wan, Guo, Bao, Jia, Nian respectively. My father's generation had the common middle name "Guo". My brothers and I had the common middle name "Bao", while our children have "Jia" as their middle names. Our grandchildren use "Nian" as their middle names. These are all that I know about my family. I am not clear about what happened in my family after my renunciation.

I am not ashamed to admit that I came from a poor peasant family. When my grandfather passed away, he left behind one and one-third acres of land for cultivation, which my father and his brother divided between themselves, with each getting two-third acres. This division was fair and did not result in any dispute. My eldest uncle had few members in his family, so they could maintain their living with the allocated land.

At that time, there were seven members in my family. It was really difficult to maintain the most basic standard of living with just two-third acres of land. Fortunately, my parents could endure hardships and hard work. They managed our household diligently and frugally. After the seasons of intensive farming, my father went to Yangzhou city to do trading, or set up a street stall in Shaobo town to

earn meagre profits for supplementing our family income.

After I was born, my family became less tight in finances. Using his savings, my father bought one and one-sixth acres of land for cultivation. It was said that I had brought such good fortune upon my family, but this was actually the result of my father's labour. How could I bring about such blessings? My parents should be given credit for toiling hard to bring up their children.

Since my family was a poor, peasant household, we supported ourselves by cultivating the land passed down by our ancestors. Everyone in the family had to help out during the season of intensive farming.

When I was seven to eight years old, my parents sent me to a home-school for learning elementary texts. Every day, in the early morning, just like other children, I collected dog dung from the ridges between paddy fields, which could be used as fertilisers for our crops. In cultivation, diligent labour alone does not ensure good harvests. Fertilisers have to be applied to get abundant harvests. During my childhood, there were no chemical fertilisers. In general, well-off farmers used soybean cakes as fertilisers. Soy bean cakes were the residues left after frying food with soybean oil. My family could not even afford soybean cakes, so we used human faeces, river mud or ashes as fertilisers. Otherwise, the dog dung that I gathered could also be used as fertilisers. You may well imagine our poverty then.

Parents cannot bear to let their children toil. In particular, my mother did not want me to collect dog dung. If I did so, she would not let me attend school. I invariably did not obey my mother, as I was so used to picking dog dung that I would feel sorry if I did not do so. As for studying, even though my family was not learned, I had deep interest in learning indeed. Therefore, every morning, after putting down the dung-pan, I immediately raced to school for learning. The home-school was around one kilometre from my home. Even though I had been scolded and punished by my teacher for being late at times, I still travelled there on foot to learn, without fail. My teacher considered this as good conduct expected of a pupil.

The teacher merely exhorted us to recite and memorise texts, without giving any explanation. If a pupil was familiar with the texts, he would be considered to have excellent results. The teacher never asked whether we understood the texts. Despite this, until now, I can still quote a few lines from the ancient texts, without flipping through the books and I owe this to the memorisation of texts at that time. Nowadays, we say that the learning of the past was merely rote learning, but what I had learnt then still seems useful in old age.

When I was around the age of ten, my eldest brother

and third brother were already working away from home. My eldest brother did sewing work in Shanghai. As his skills were good, he eventually opened his own tailoring shop. I heard from my mother that his business was quite good. My third brother worked as a tailor in Yangzhou and he was greatly trusted by his boss. Unfortunately, he died of sickness soon after his marriage. If my third brother had not died, my family condition would have improved.

My eldest brother was exceedingly filial. After he set up his own tailoring shop, he often invited my parents to Shanghai, so as to attend upon them and fulfil his filial duties. After getting married, he had two sons and two daughters. His elder son was called Jiaru, while the younger son was called Jiahai. His elder daughter was called Yulan, while the younger daughter was called Yuhe. After giving birth to these four children, my sister-in-law's health deteriorated. In the past when medical science was not so advanced, people invariably died from slight maladies.

After my sister-in-law passed away, my brother could not cope with running his business and bringing up his young children. With my parents' permission, he remarried and had another daughter called Yuhua. All his children have grown up now. They have set up their own families and established their careers. My brother had many grandchildren and they are well educated. This indeed makes me feel comforted.

My eldest brother also cherished our brotherhood. His son, Jiaru, wrote in a recent letter to me, "Grandfather passed away in his old home at Guan village in 1950, while Grandmother passed away in our new home in Yangzhou city in 1961. My father died of sickness in Shanghai in 1964."

My father was born during Qing Dynasty, on the 18th day of the 8th lunar month in 1887 and passed away at the age of 76, on the 8th day of the 9th lunar month in 1950. My mother was born during the Qing Dynasty, on the 22nd day of the 10th lunar month in 1888 and passed away at the age of 71, on the 29th day of the 12th lunar month in 1958.

Although both my parents lived till their seventies, I had not fulfilled my duties as a son. I did not attend upon them when they were alive. Neither did I attend to their funeral matters when they passed away. I feel deeply sorrowful whenever I thought about my parents' kindness which I had not requited. Since I became a monk, I have been able to strive in Buddhist cultivation. Every morning, I transfer the merits of chanting to my parents, with the wish that they get reborn in purelands soon and no longer circulate in cyclic rebirths. This is just a small way of expressing my gratitude to my departed parents.

My eldest brother, Baoting, passed away in 1964. According to the recent letter from his son, Jiaru, my brother had said to his children, "The only death wish I have is for your fifth uncle to return to our homeland. He is a monk. If he wishes to reside permanently in the three-bay house with two wing rooms of our ancestral home, let him do his spiritual cultivation there. If it is more convenient for him to reside permanently in Yangzhou, then let him stay at Level 1 of 'San Yi Ge' to do his spiritual cultivation. In any case, you all must not contend with your fifth uncle over these family estates."

His earnest instructions to his children showed his

utmost care and brotherly affection for me. Yet, till now, I have not returned to my homeland. Neither have I paid respects at his grave. I have, regrettably, let down my brother's kindness. Now, I really have no way to requite his kindness other than transfer the merits of chanting to him.

Whenever I recall the deep kindness of my parents and eldest brother, my heart aches with agony and tears flow uncontrollably. My mother resided in Shanghai in her old age. After the War of Resistance Against Japanese Aggression ended, whenever people returned from Chongqing, she wondered why her monk-son had not returned yet. She leaned against the gates every day, eagerly awaiting my return. That day, when she saw me approach the gates of my brother's home, she immediately cried, "My monk-son has finally come back!" Her eyes brimmed with tears and she wept with joy!

At that time, I was teaching at Shanghai Buddhist College and Wulin Buddhist College in Hangzhou. Although I could not stay with her and attend upon her, I could visit her often. This made her feel comforted. When the political situation changed abruptly, I left mainland China. For over thirty years, I had not seen my mother again. How could I not be grieved when I think of this? If Jiaru had not written that letter, I would not even know when my mother passed away. Now, I could only transfer merits to my parents and eldest brother. May they soon be free from suffering!

1.2 How I Became a Monk

In general, people consider it difficult to renounce the household life and become a monk. Many people wish to renounce the household life, but do not dare to do so after all. In the course of pursuing Buddhist studies, teaching in Buddhist colleges and propagating Dharma, people often asked me, "Why did you become a monk?"

It is very difficult for me to answer this question, as I renounced the household life at the age of twelve. How could a twelve-year-old child know the meaning of renunciation? Of course, it was not for the purpose of achieving liberation from cyclic rebirths or for attaining Buddhahood that I became a monk. Frankly speaking, at that time, I had no idea of liberation or Buddhahood at all. If I say that I became a monk for these reasons, would I not be deceiving myself and others? I had become a monk after all, so I must have certain circumstances for renunciation. The following is the true account of my renunciation.

When I was a child, my second brother became a monk by the monastic name "Dao Chan". According to the customs in my village, when a boy renounced the household life to become a novice monk in a temple, his head was shaved but a little hair was retained on the top of his head. He was not considered a full-fledged monk until he reached twenty years old and took the Full Ordination. During the formal ceremony for shaving the head, the little hair retained on the top of the head had to be shaven by the novice's parents. This signified that the parents formally gave permission for their son to renounce the household life. This complied with the regulation laid down by Buddha that parental permission is required for renunciation. This shaving by parents also ensured that they would not regret or change their decision.

In 1928, when I was twelve years old, my parents were

invited to attend such a shaving ceremony for my second brother. They brought me along to the monastery, where a grand chanting assembly was held for my second brother's ordination. The assembly lasted seven days with very elaborate ceremonies, in which many monks from nearby villages participated. As my second brother connected well with people, every monk who participated in the chanting assembly treated me with fondness. I was given food by this monk and that monk. I was always eating this and that every day. How could I have so many nice things to eat at home?

Moreover, the monastery was very extensive in area. I was running here and hopping there. The environment was not as uncomfortably small as my home. Hence, I had exceedingly good impressions of the monastery. I followed the monks here and there all day with increasing joy, without thinking of returning home at all.

The chanting assembly came to an end seven days later. (I later learnt that it was a "seven-day chanting retreat".) I was unwilling to return home with my parents. Of course, they would not agree to let me stay in the monastery. One of their sons had already renounced the household life. They could not let another son leave. Moreover, their third son, Baoxia, had already died. There were not many members in the family. They thus insisted that I return home with them.

My second brother was considerate of my parents' feelings, but he also did not want to let me feel hurt, so he asked my parents to let me stay at the monastery during the new year period. He assured them that he would bring me home next year, on his way to Mount Bao Hua in Nanjing for his Higher Ordination. With this reassurance, my parents no longer insisted that I leave with them and they returned home. Thus, I spent the new year period in the temple, without thinking about when I would return home.

I turned thirteen in that year 1929. My second brother wanted to set off for his Higher Ordination after the fifteenth day of the first lunar month. He wanted me to follow him on the journey and insisted that I return home. He said that if I did not follow him, he could not answer to my parents for failing to bring me home.

Perhaps I had past karmic causes for renunciation. Despite my brother's persuasion and threats, I simply refused to leave with him. Seeing that I was determined to remain in the monastery, his master said to him, "Do not force your brother. Children are playful. When he finds it uninteresting to stay here, or when he misses his parents, he will naturally want to go home of his own accord."

My brother thought that this advice made sense. He instructed me to behave well and not be mischievous while staying in the monastery. He set off alone on the trip for Higher Ordination. I did not know whether he stopped by my home along his journey to explain to my parents.

1.3 The Temple Where I Became a Monk

My second brother was ordained at Guan Yin Monastery at Liu Baotou, Linze town, Gaoyou city. After he left for Higher Ordination, the monastery did not ordain me immediately as my parents might not agree. I had no choice but to approach Fu Tian Temple at Fan Jialun in a neighbouring village, where I was ordained under Venerable Chang Shan as my master. I was thirteen

years old then. My master accepted me compassionately, even though there was no family member present during my ordination. He gave me a brief edification, saying, "According to the Buddhist discipline, you should not be allowed to renounce the household life, as you have not obtained your parents' permission. However, I see that you indeed have virtuous roots for renunciation, so I ordain you provisionally. If your parents come to find you and disapprove of your renunciation, you have to obey them and return home. You may still do spiritual cultivation while fulfilling your filial duties at home."

At that time, I was glad that someone shaved my head for ordination. I did not think of the consequences at all, so I accepted everything that my master said, to avoid issues that might interfere with my renunciation.

At this temple, apart from my master, there were three grand-masters, namely Venerable Guonan, Venerable Guoxian and Venerable Guohua. The grand-masters were abbots of other temples, so they did not reside in this temple. They seldom returned to this temple, so I did not have any deep impression of them, but merely heard my master mention them at times.

Venerable Chang Le was my master's junior. He was the abbot of a temple in Chuiduo and seldom returned to this temple too. Before my ordination, my master already had another disciple called Yan Jing. This senior of mine did not reside in the temple, as he was studying at Changshu Dharma Realm College.

My master gave me the monastic names "Yen Pei" and "Tian Huang". I used both names for my Higher Ordination, but as "Tian Huang" did not sound good, I have been using only the name "Yen Pei".

Subsequently, during the Japanese Occupation, my master accepted another disciple who was named Yan Rui, as well as took in two disciples for me, named Kuan Dao and Kuan Ben respectively, both of whom I had never met. They had probably returned to secular life after the political change. As I had been away from the temple, I had no knowledge of these at all. In 1986, Mr Xu Baoming visited me in Singapore. He was from my village and had escaped to Taiwan during the political crisis. He told me what had happened at the temple during my absence.

My master was very kind to me. Besides teaching me the morning and evening chants, he let me attend the private school set up within the temple, for village children who were keen to learn. The teacher was Mr Xu Jinzhao. Despite his young age, he was very earnest and serious in teaching. He not only wanted us to be familiar with the texts, but also explained them in detail. There were over thirty pupils in the class, but now I can only remember Xu Baoming.

At home, I started learning at the age of eight and continued till the age of twelve. During this period, I had learnt *Hundred Family Names*, *Thousand-Character Classic*, *Three-Character Classic*, *Poems of One Thousand Masters*, *The Great Learning* and *Doctrine of the Mean*. After my renunciation, I started learning from *The Analects of Confucius* and *The Mencius*. I was not assigned any task in the temple until I had learnt the Morning and Evening Chants. I was then put in charge of chanting in the mornings and evenings, every day without exception. Sometimes, when there was no hired worker available, I also followed my master into the fields to plant paddy and

get rid of weeds. The work was not laborious, but my legs were bitten by leeches at times and the bleeding wounds felt rather painful.

In general, the small temples in my village owned paddy fields, so there was no problem in maintaining the temples. These paddy fields were not bought by the temple abbots, but contributed by local devotees. Various types of fields were managed by the temples. For instance, the fields contributed as offerings to the Triple Gem were called "merit fields". The fields which were contributed for providing drinks to thirsty passers-by in summer were called "tea fields". "Affinity fields" were used for providing relief to the poor in winter, so that they would not suffer from hunger or coldness.

The donated fields served different functions. Tea fields could only be used for supplying tea and could not be used to support the living of temple monks. Merit fields, which could only be used in providing relief for the poor, must not be used for provision of tea or other aspects. If any field was used inappropriately, the villagers, in particular family members of the donors, would question the persons-in-charge at the temples. With clear understanding of Cause and Effect, monks generally did not misuse the fields.

In the past, the local elite in villages contributed fields to temples for upholding the Triple Gem and for generous giving. The income from the cultivated fields were used for provision of relief, which means charitable works in modern terms. It is thus clear that Buddhism has never neglected charitable works and moreover, has been promoting charity since long ago, in the spirit of Buddha's compassionate relief of suffering in the world. This is just like western capitalists in modern times bequeathing their money as donations to churches, which use them to fund education, culture and charitable works, so the churches are not constrained in finances. Such charitable acts were actively practised by lay Buddhists in China in the past. However, in modern times, nobody donates fields to temples. Therefore, Buddhist charitable works have to be initiated by the Buddhist Federation or individual Buddhist organisations, with financial support from Buddhists and philanthropists. However, it is rather tough to get donations or sponsorship for these charitable works.

The number of fields owned by a temple depended entirely on donations from the local elite and devotees. In my memory, the temples in neighbouring villages had around fifty to eighty acres of fields. The temple where I was ordained had less than twenty acres of paddy fields and they were barren, hardly producing any annual harvest over the span of ten years.

It was rather difficult to maintain a temple. Fortunately, we had an additional fifty acres of reed fields, which provided firewood for cooking in the temple and the rest of the reed was sold for petty cash. Therefore, under the abbotship of my master, my temple never had financial deficiency or difficulties in supporting the monastics. However, of course, we could not compare with temples nearby which had plentiful fields. For instance, there were fifty acres of fields at Guan Yin Monastery where my second brother was ordained, so the monastics there had better living conditions.

My master was a compassionate, affable and honest monk. During the five to six years when I attended upon

him, I had not seen him get angry. Regardless of any major matter that happened, he always handled it calmly and would not get displeased at all, so he was respected by both young and old in the locality. Whenever disputes occurred in the locality or conflicts arose between neighbours and could not be resolved, people would propose, "Let's go and find Venerable Chang Shan. We shall listen to what Venerable says and not argue any further."

What I often saw was that the disputing parties came to our temple in a fury, as if they were bitter enemies, but after my master had spoken briefly to them, they immediately held hands smilingly and made up, then left as if there had not been any dispute before. Frankly speaking, no ordinary monastic or layman can achieve such noble self-cultivation that my master had. I am ashamed to say that although I had been slightly influenced by my master, I cannot achieve the perfection that he demonstrated.

Not only people in my village approached my master for mediation, even people in neighbouring villages did so. Some had filed lawsuits for their disputes, but the cases were not settled by the government, so in the end, they still approached my master for a just and reasonable judgement. Strangely, once my master had heard from both parties, he invariably settled the disputes with just a few words. He did not have to use lengthy reasoning to mediate the disputes.

Therefore, whenever people in the eight nearby villages talked about Venerable Chang Shan, all were full of respect and admiration for him. It is thus clear how highly revered my master was.

My master was also exceedingly skilled at Buddhist ritualistic chanting and he had previously held the position of rector at Xi Yuan Monastery in Suzhou. After he came back to take charge of this temple as the abbot, he was no longer involved in chanting rituals at our temple. However, whenever he was invited to chant at major Buddhist rituals held in neighbouring villages, he did not decline.

During the War of Resistance Against Japanese Aggression, my master resolutely stayed on to protect the ancestral temple. I left for the rear area in Chongqing, Sichuan province. During those eight years, I did not meet or pay respects to my master. After the war ended, I went to Shanghai and Hangzhou. Due to the prevailing circumstances, I could not return to my temple to pay respects to my master. I could only write to my master, who came to see me in Hangzhou. Two weeks later, he wanted to return to his temple, but I earnestly requested him to stay in Hangzhou, where conditions were more stable for his spiritual cultivation.

Thereafter, I went to Wuxi for Dharma-propagation. At that time, there was a layman called Guo Shengyan, who was a follower of Master Tai Xu. He introduced me to stay in a small temple at Huang Budun, Wuxi. The conditions there were conducive for my stay, but unexpectedly, due to sudden changes in the circumstances, I had to leave again. Hence, regretfully, I have no knowledge of how my master fared thereafter or when he passed away.

To be continued in next issue...

演培老和尚的做人艺术

(74) 直指当下，超越有无

在这个信息时代，生活节奏变得越来越快，人心常被焦虑、迷茫、得失等烦恼所困扰。人们为了名利、权力、情感而忙碌奔波，往往感到空虚与不安。每个人都在追求幸福，却遭遇许多痛苦与不如意。那么，生命痛苦的原因是什么呢？

一、症结所在

其实，一切痛苦，是执著“有”与“无”所造成的。痛苦的根源，并不在外境，而是在每人心识里的认知模式。我们对真相的无知，造成了错误的观念认知，这是“无明”。因此，我们的心总是陷入有、无的二元认知模式：得则喜，失则苦；生则忧，死则惧……

这就是痛苦的原因，怎么解决呢？知苦则离苦，认识到痛苦和痛苦的原因，才能脱离痛苦的煎熬。苦难的根源就是无明，还有由无明而引起的贪欲、嗔恨等负面情绪。解决办法也很简单，那就是破无明，就像《金刚经》所说：“应无所住，而生其心”。我们需要在观念认知里，在日常生活行动中，解构“有”与“无”的对立，直指当下，才能真正悟解做人之道。

从佛法角度来看，做人，首先要认识自心，正确理解自心如何投射出烦恼和喜悦。这不是抽象的哲理，而是日常生活中的觉知能力。我们心里的每个情绪波动，对得失的执念，都是自己心识与世界互动的结果。只有当我们觉察到这一点，才能掌握自己的人生，做自己命运的主人，而不是总被外境所牵引。

由于无明，我们落入有无、

得失、生死的二元执著。只有觉察自心，破除执著，才能真正离苦。佛经里有个《毒箭喻》的故事，说明这一点。

有一位比丘叫马鲁迦子，他常思考形而上的问题：世界是常或无常，有限或无限？如来死后，存在或不存在？他越想越困扰，甚至生起退心。他对佛陀说：如果佛陀不回答这些问题，他就不再修行了。

佛陀并没有直接回答，而是给他讲述一个譬喻：一个人被毒箭射中，家人请医生来替他拔箭，但是他却说：“不拔箭，除非我知道射箭的人是谁。他是贵族，还是平民？这支箭是用什么木头做的？弓是用什么材料制成的？毒是什么配方？”在他追问这些问题的过程中，箭毒已经攻心，他还没得到答案，就已经死了。

佛说：众生也是这样的。真正紧要的是你正在受苦，箭已经插在身上了，而不是先追究抽象的“有”或“无”的问题。痛苦的根源不是外境，而是心识的错误认知模式。

其实，我们就像那个被毒箭射中的人。箭，就是“无明”；毒，就是由无明生起的贪、嗔、痴等负面烦恼。我们执著有无、得失、成败，而忘记了更重要的问题：此刻的苦正在煎熬。佛陀没有否定思考，但他把重点转回当下：先认识苦、苦因，并且拔苦（拔箭）。这就是“四圣谛”的精神。

再进一步看这个譬喻：那个人迟迟不肯拔箭，是因为他执著自己“必须知道全部真相才采取行动”。这其实也是一种“有无对立”的执著，要么完全知道，

要么不行动。要么得到答案，要么放弃修行。佛陀的教导则是“应无所住，而生其心”，就是在当下觉知苦，觉知执著，立即处理它。当我们在生活中，得时狂喜，失时崩溃，被人赞扬就飘飘然，被否定就自我怀疑，那支“箭”就在发作！

真正的修行，不是去改变世界，而是觉察内心：这一念贪，为什么生起？这份恐慌，是不是来自对“有”或“无”的执著？当你能看到这一点，你已经在拔箭了。外境只是箭射来的因缘；痛苦的关键在于内心的执著。解脱不在于改变世界，而在于破除无明。破无明不是玄学，而是当下的觉察。这正是直指当下，解构有无对立，觉察自心，才能做自己命运的主人。

二、直指当下

从佛法角度来说，要解决痛苦，就必须破无明，直指当下。这是一切痛苦的根源，这是改变问题的根本渠道。“直指”，不是凭空追求心性，而是在当下的情境中，觉察自心的状态，明了自己所作所为的因果法则。这种觉知，包含三个层面。

一、情绪觉知：每个人都有喜怒哀乐，常被负面情绪所牵引。佛法教导我们观察情绪：它们从何而来？如何变化？当我们在情绪产生的瞬间觉察它，就不会被它左右，而是能用智慧和慈悲去应对。比如愤怒生起，不要立即发作，而是觉察愤怒的缘起，从而选择更恰当的反应。

二、行为觉知：我们的一言一行，都会对自己和他人产生影响。直指当下，就是在每一个行

为中保持觉知。说话时，是否带有恶意或偏见？行动时，是否利己而害他？这种觉知，让我们养成善业的习性，同时减少无谓的烦恼。

三、**心念觉知**：我们内心的念头，比外界影响更深远。念头生起，就是业力的起点。直指当下，就是在念头生起时，要及时觉察，不盲从，不执著，不回避，保持心境清明，从而在应付工作、学习、人际关系时，更加稳健与明智。

通过如实内观，直指当下，让人生中的每一刻都成为修行场。我们不需要刻意去追求大智慧，而是在日常生活中培养觉知、明辨和善行，逐渐形成更成熟的人格，以及稳健的人生态度。

有人问赵州从谿禅师：“佛子离生死有多深？”赵州答：“狗子还有佛性吗？”那人说：“有。”赵州禅师答：“无。”这说明了“直指当下，不执空有”的道理。这个回答看似矛盾，但其实是直指问者的当下心境。

如果执著“有”，就陷入概念化的理智思维；要是执著“无”，也容易陷入虚无或否定。赵州禅师通过一句“无”，就让行者回到当下，不依赖文字，不执念佛性理论，而是直接面对自己心里的迷惑。

从情绪觉知的体现来说，当我们读到“无”时，心里可能生起疑惑、惊讶或不安。这正是情绪在当下生起的瞬间。这个公案是要我们觉察自己对话语的即时反应，不被情绪牵引，而是观察情绪的缘起。

从行为觉知与心念觉知来说，关键不在于口头回答，而是如何在当下行动和思维：看到事情时，是否执著偏见？心念起时，能否觉察而不跟随？这个公案提醒我们：**念头生起，立刻觉察；心不迷乱，行动自然清明。**

这体现了佛教的核心方法，就是**通过当下的观察、觉知与行动，逐步解开无明烦恼的根源。**不执著佛性的概念，而是回到自己当下此刻的情绪、念头、行为，形成智慧。每一个“当下”

都成为修行场，通过生活实践，培养觉知与善行。这个公案直接体现了“直指当下”的精神：觉察当下的心念、情绪和行为，解决无明，培养成熟、稳健的人格。

三、超越有无

觉知当下之后，怎么超越有、无二元对立的观念认知和行为习惯？

超越有无，并不是否定现实，而是用心洞察得与失、成与败等的本质空性。这是用心“内观照”，可从以下几个方面超越。

一、**超越得失之心**：得失常让人心浮动。执著“得”，就会害怕失去；执著“失”，就会产生怨悔。其实，得失都是无常的。保持如实观，就可以超越有无，不以得失为衡量人生的唯一标准。

二、**超越“我”与“他”**：人常以自我为中心，过于关注自尊和自我利益。佛法告诉我们，自己与他人本来不是绝对对立的，一切现象都是各种因素和条件的暂时组合。在观念上超越有无，就是放下我执。不要因为得利而狂喜，也不要因为损失而感到悲哀。这样就可以用慈悲和智慧对待他人。

三、**超越生死与存在**：人生最大的恐惧之一是死亡。超越有无，就是认识到生命本来如幻，珍惜当下，就能获得内心的真正自由。

通过如实内观，在观念上可以超越有无，心不被外境所动摇，保持清明、平等、宽容，不再盲目追逐或抵抗，而是自在从容地应对一切。

做人，如何落实“直指当下，超越有无”？

一、**修心**：佛法重在修心、调心。日常修行，不仅打坐或诵经，更重要的是培养觉知力。遇到事情的时候，首先觉察自心，而不是立即反应。学会观察念头、情绪和行为的起因，从而减少烦恼。

二、**行善**：行善不仅是道德行为，更是佛法智慧在生活中的

体现。觉知心念和行为的因果，选择利他而不是自私的行动。这不仅使人际关系和谐，也培养内心的安稳与喜悦。

三、**面对困境**：人生中不可避免痛苦、挫折和失落。直指当下，让我们不逃避现实；超越有无，让我们不被困境束缚。面对困难时，保持清明与理智，不被情绪左右，从而开发解决问题的智慧和力量。

四、**人际智慧**：在人际关系中，“直指当下”帮助我们觉察自己的偏见和情绪；超越有无，帮助我们不被得失和评价所束缚。这样既不失去原则，又包容他人，使人际关系更和谐。

五、**生命观与心态**：明白生命无常，就可以超越对生死的执著。我们会更加珍惜当下，重视当下的每一个行为和关系。心，不被恐惧和欲望驱使，生活自然就会平和而有意义。

四、做人智慧

佛法的做人智慧，由此可以归纳为三个核心：

一、**觉知自心**：人生的主宰权在于自己的心，不是外境。觉知自心，是做人智慧的起点。

二、**洞察缘起与空性**：一切现象皆因缘而生，皆无固有自性。洞察缘起与空性，心就不会被外境和二元对立所束缚。

三、**善巧行事**：觉知与洞察，最终要落实在行动上。言行合宜，行善利他，从容应对困境，这才是真正的做人智慧。

直指当下，是在每一刻清醒地生活；超越有无，是在每一刻自由而不被束缚。二者结合，构成佛法对于做人的完整指导：既不逃避现实，又不执著名利；既不迷失于情绪，又能保持慈悲；既了解生命无常，又能从容生活。

直指当下，是觉察自心，把握每一念、每一行动的因果。超越有无，是洞察世界和生命的空性，不被得失、苦乐、生死所束缚。实践二者，人生就不再是盲目的追逐与困惑，而是自在、明亮、充满慈悲的体验。**做人的智慧，也就在于心如明镜，生活自在，行于世间而不为世间所困。**

在家佛教徒的生活指南

《佛说善生经》白话解 (7)

宽严法师讲于1978年，新加坡佛教青年弘法团

四似亲

总标

“居士子，有四不亲而似亲。云何为四？一者，知事非亲似如亲；二者，面前爱言非亲似如亲；三者，言语非亲似如亲；四者，恶趣伴非亲似如亲。”

佛对“居士子”说：世间有“四种”本来不是“亲”切有关的人，“而”却诈“似”很亲切有关的人。对于这种人，要特别注意，不然会上他的大当，吃他的大亏。

讲到“亲”，在这世间最亲的，自然莫过于父母与子女之间的亲切关系。父母对待自己亲生的子女与领养的子女，总是有所不同的。

其次关系较为亲切的，当然要算兄弟姐妹。由于是同一父母所生的，彼此有着血缘的关系，尽管平时或多或少会有不同的意见，但是一旦有外来因素渗透进来，兄弟姐妹之间总是帮着自家人，站在自家人一边的。

因此，亲情比什么都来得亲切。一旦有事时，亲人总是患难相共，苦乐同当，感觉亲情的温暖。

可惜的是，一般人与人之间，很少有这样的亲切感。如果人人能如佛法所说的“一切男子是我父，一切女子是我母”，并且把同辈的人看成兄弟姐妹，把晚辈看成子女，这人间就会到处充满和乐的气氛，洋溢着亲切的关怀，哪里会有尔诈我虞？哪里会到处都有一股乖戾之气？

我们在社会上经常见到的，就是谁也不相信谁，谁也不关心谁。然而，人与人之间的亲切精诚，是每个人所希望获得的。因为唯有亲切精诚，才能充分表现出人情味。

由于人们希望亲情的慰藉，所以世间就有非亲似亲的虚伪态度，而各种问题也就层出不穷地发生。难怪有人说这是一个充满虚伪的社会，很多人也被这非亲似亲的表象欺骗。

非亲似亲的伪装虽然很多，本经中说为四种。“云何为四？”是问哪四种，现在一一说

明。

一者，知事非亲似如亲：“知事”就是善知人事。世间有很多老于世故的人，遇到什么人就说什么话，而且说得恰到好处，使人听了，觉得这个人很不错，说的完全是知心话，关心对方的话；更觉得这个人值得接近，要与他建立亲切、友好的关系。

殊不知这种人非亲而好像很亲，目的就在于博得你对他的好感，之后向你谋取利益。这种为了私利而诈似亲的人，在社会上到处都是，我们必须洞烛其奸，千万不要被他所骗，不然就会上他的当。

二者，面前爱言非亲似如亲：“爱言”就是专门说些别人喜爱听的话，让人听了感到非常开心，例如赞美你是多么能干或难得，对你说些体贴、关怀或安慰的话。世间有谁不愿意听好话？会说甜言蜜语的人，抓住世人的这个弱点，一有机会就在你的面前向你奉承，专挑好听的话对你说，让你听了，心里觉得很舒服。

于是，你就很乐意去接近他，把他看成极为知心的人。殊不知他在你面前说的是一套，在你背后说的又是另一套，根本不是真心对待你。假如你认为他很好，必定会吃他的大亏。我们对于这类非亲似亲的人，需要加以防备！

三者，言语非亲似如亲：之前的“爱言”是指说好话，这里的“言语”是指一般的普通话。人与人来往，必然要说话。如果对方说些不三不四的话，或是言不由衷，对你表示非常亲切，你就被他的言语所惑，认为他所说的有道理，值得照他所说的去做，那么你会受骗。到了那个时候，后悔已经来不及。

儒家说：“听其言而观其行。”对于任何人所说的话，不能只看他眉飞色舞，口沫横飞，说得天花乱坠，就以为这个人不错。要看他所行所为，是不是如他所说的那样，合法合理，才不至于被他所愚弄！

四者，恶趣伴非亲似如亲：“恶趣”是指地狱、饿鬼、畜生的三恶趣，相对于天、人、阿修罗的三善趣。人趣是升沉的中心，你未来将会出生在三善趣，或下堕三恶趣，完全看你过去和现在的行为活动是善或恶。一个人行善或作恶，自己固然是主要的原因，外在的因素也不可忽视。

如果你遇到不正当的酒肉朋友，带你去做非法的事，使你充满罪恶，你当然会堕落。像这样的人，就称为“恶趣伴”，使你堕落恶趣的伴侣。他表面上对你很客气，实际上想尽方法，引诱你去做种种罪恶。对于这种人，我们要小心防备。如果与他亲切来往，将来会堕落恶趣，实在是极为危险！

如上所说四种，都是非亲而伪装为亲，所以在这世间做人，必须用慧眼，抉择对方的真伪。如果对方是真正亲切，自然可以与他来往；如果对方是伪装的，就应当尽早远离他。不过，一般人很难觉察得出伪装亲善的人。

一、释知事非亲

“居士子，因四事故，知事非亲似如亲。云何为四？一者，以知事夺财；二者，以少取多；三者，或以恐怖；四者，或为利狎习。”

佛陀在总说之后，又慈悲地为“居士子”个别解释：第一种，知事非亲似亲，并不是那么容易察知的。“因四事故，知事非亲似如亲”，就是从四方面去观察，那就不难发现“非亲似亲”是怎样的一类人物，而你也能知所远离。“云何为四”是问哪四种事，下面分别解说。

一者，以知事夺财：知事，就是善知人事。世间有些聪明的人，正当的事不会做，鬼主意却特别多。于是，他就来为你策划，说某人可不可以用，某事能不能做，为你条分缕析，说得非常详尽，使你认为他对人对事都知道得很多。于是，你就非常信任他，把他看成自己人，有关人事都由他安排。哪知当你信任他之后，他就暴露极大的野心，从你的事业中，夺取许多财利，使你事业失败，损失钱财。

二者，以少取多：这是先给你一点儿小惠，而后从你取得很大的财利。有些人知道你做什么事业，就来和你拉关系，攀交情，并且带礼物来赠送给你，或者在你有需要时，暂时借一点钱给你。他起初说些“生意兴隆”、“事业成功”的吉利话，但是过了不久，就来向你借一大笔钱以

应急，或是带来小小资本，投资到你的事业中，等到机会来的时候，他就将你的资本全部吞掉。这就叫做“以少取多”。

社会人群本来应该互助，可是像这样虚情假意，以少量财利谋取别人大量的财物，不但是非亲似亲，而且是罪大恶极！

三者，或以恐怖：这里所说的“恐怖”，并不是令你觉得恐怖，而是对方伪装得诚惶诚恐，好像他有困难的事情，没有办法解决，让你对他生起高度的同情；或者博取你的欢心，促成彼此之间的亲善关系，使你有任何事就委托他去做。他起初当然是做得很好的，以取信于你，使你不至于怀疑他。然而，经过一段时间，由于你放手让他去做，他就从中牟取暴利，而你还蒙在鼓里，以为他很好。像这样的人，在现今社会中，不是很多吗？不是有人因此而破产吗？对于这样的非亲似亲，我们同样需要防备，不可掉以轻心。

四者，或为利狎习：狎习，是极为亲昵的意思。这种人对你本来没有亲昵的必要，但是因为对你图谋，而经常接近你，观察你有什么喜好，就投你所好，一切都顺从你。你要怎么样，他就怎么样，无不奉陪。有些人家中有些财富，理应做些正事，但是他不知钱得来不易，终日游手好闲，浪荡街头，偏偏交到一些不三不四的朋友，处处奉承他，跟前跟后，一起吃喝玩乐，好像兄弟般亲熟。然而，当他的钱用完了，这班酒肉朋友作鸟兽散，再也看不到他们的影子，这就是狎习非亲似亲。

“于是世尊说此颂曰：‘人以知为事，言语至柔软；怖为利狎习，知非亲似亲；常当远离彼，如道有恐怖。’”

上面是长行，“于是世尊”接着“说此颂曰”，以重颂知事非亲似亲的四事。“人以知为事”，是重颂“以知事夺财”。“言语至柔软”，是重颂“以少取多”。“怖”是重颂“或以恐怖”；“为利狎习”是重颂“或为利狎习”。

长行中说“以少取多”，为什么重颂中说“言语至柔软”？因为如果没有柔软的言语骗对方，是不能取得众多财物的。

这四种非亲似亲，不论是哪一种，都不是真正要与你亲善的，目的只是为了从你谋取财利，千万不可以把他看成亲善的人。既然“知”道

他“非亲似亲”，就不可以与他亲近，而“常”应“当远离彼”。远离的程度，“如道”路上“有”盗贼、虎狼那样“恐怖”，避开得越远越好，以免受到他的伤害！

二、释面前爱言

“居士子，因四事故，面前爱言非亲似如亲。云何为四？一者，制妙事；二者，教作恶；三者，面前称誉；四者，背说其恶。”

佛陀对“居士子”说“因四事故”，应该知道“面前爱言”，也是“非亲似如亲”，不可不注意。“云何为四”是问哪四种事。下面一一解说。

一者，制妙事：妙事，也说为“善事”或“好事”。我们应该尽自己能力所及，多做善事。这是佛法所常告诉我们的，也是世人所称许的。例如布施是件善事，五乘佛法没有不教人行施的，所以有人发心布施，我们应当随喜赞善。然而，非亲似亲的人，看到有人要布施，不但不随喜赞善，反而制止对方那样做，说布施没有好处。他说：“钱财是自己得来的，而且很不容易得到，留给自己用多好，为什么要布施出去？布施出去，岂不是自己没有了或是少了？至于说到布施有功德，功德在哪里？谁看得到？所以我认为布施没有意义。”

他这样说，好像是为你省钱，听起来非常悦耳，其实是阻碍人做好事，这样的过失是很大的！

二者，教作恶：既然制止人去做好事，当然教人去做好事。有些人，尤其是青年，本来是极为纯良的，根本不懂得做坏事，也不敢去做坏事，可是与不良分子亲近与交往后，被他们熏染或教唆，于是也去做坏事。起初只是微小的恶事，但是越做就胆子越大，任何杀人放火、打家劫舍等罪大恶极的事都敢去做。你说教人作恶，罪过不罪过？教人作恶的不良分子，不知陷害了多少大好的青少年，也不知给社会增添了多少困扰？因此对于这种人，必须特别小心防备，不要随便听他指挥，以免堕入罪恶的深渊，无以自拔。

三者，面前称誉：如果一个人有善行美德，我们应该对他加以称誉，使他更勇于行善修德。对人称誉，并不是坏事，但是要恰如其量，也就是要恰到好处。一个人有怎样的美德，我们就对他怎样称誉，这当然是对的。

然而，如果你没有某样美德，有人为了博取你的欢心，故意对你说些奉承的话，那就没有意义，也就是“面前称誉”的假客套，并不是真心的赞美。如果你不知道他的用意，而对他的称誉沾沾自喜，那么你就会上他的当，不是小破财，就是花大钱。因此，不要随便接受别人对你的称誉。有一句话说：“有道无道，自己知道。”何必喜欢听别人的称誉呢？

四者，背说其恶：儒家说：“人非圣贤，孰能无过？”如果一个人有过失，你对他善意地指出，他这样做得不对，或那样做得不对，今后应该改正，对方会对你无限感激，觉得你够朋友，够义气。

有些人却不是这样的，你有过错，他不当面说你，甚至还赞许你，说你极为难得，但是在你背后，却对别人说你种种不是，甚至把你说成充满罪恶的人，或者把你说成天地间第一等坏人，使人不敢接近你。不用说，这是小人，才会在人背后说是非。

做人要“隐恶扬善”，怎么可以在人背后到处揭露他的罪恶？这也是非亲似亲。对于假情假意的人，我们不得不防备。

“于是世尊说此颂曰：‘若制妙善法教作恶不善；对面前称誉，背后说其恶。若知妙及恶，亦复觉二说，是亲不可亲，知彼人如是。常当远离彼，如道有恐怖。’”

我们遇到四种面前说爱言的人，“若知”道是“妙”事，以“及”知道是作“恶”，同时“亦复觉”知那是面前称誉，背后批评的“二”种“说”法，那样的人看起来好像“是亲”，其实是“不可亲”的。

“知”道“彼人如是”虚伪，并非真诚，也不是正人君子，就“常”常应“当远离”他，离得远远的，犹“如道”路上有凶恶残暴的盗贼，或有虎狼那样“恐怖”，你就自然不敢亲近那样的人。

待续……





Guide for Living as a Lay Buddhist – *Sigalovada Sutra* (7)

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

Four Types of False Friends

Young householder, there are four types of false friends. What are these four? These are (1) people who are well versed in the ways of the world; (2) flatterers; (3) talkers and (4) companions for degeneration into the Three Unwholesome Realms.

Buddha told the young householder, Sigala, that there are four types of people who are unrelated to us, but associate with us in the guise of friends. Beware of such people, or we will get deceived by them and suffer losses.

In this world, the parent-child relationship is the closest. There are differences in the way a person treats his biological child compared to an adopted child.

The next closest relationship is that between siblings. As siblings are born from the same parents, they are related by blood. Even though siblings may have different opinions to some extent, they would always stand together as family members and support one another in dire circumstances. Therefore, family relations are the warmest and most affectionate. Family members go through thick and thin together, as well as share joys and sorrows.

Unfortunately, such affection rarely exists between unrelated people. **If everyone regards "every male senior as my father and every female senior as my mother", as advocated in Buddhism, as well as regards peers as one's siblings and juniors as one's children, then our human world will be full of harmony and happiness everywhere.** With affectionate care permeating all places, would there be mutual deception between people? Would there be an air of disagreement everywhere?

What we often see in society is that people do not trust one another, people lack concern for others. However, everyone wishes to have friendliness and sincerity in interpersonal relationships. It is only through sincere friendliness that humaneness is manifested. As humans need the comfort of close relations, some people deceive others by acting hypocritically with fake friendliness, thus giving rise to endless problems. It is no wonder that our society is said to be full of hypocrisy and many people get deceived by such pretence of friendliness.

There are many types of false friends. These are generalised as four types in this discourse.

(1) People who are well versed in the ways of the world

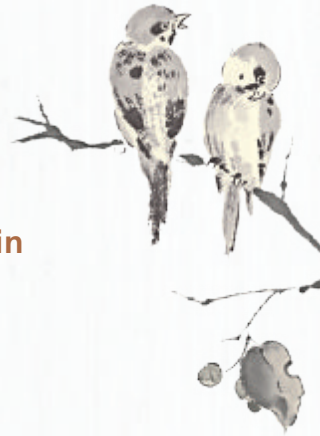
These sophisticated people know the ways of the world and what to say to different people. Their speech is just right, making you feel very comfortable that their words demonstrate understanding and concern. Thinking that they are worth associating with, you form friendly relations with them. Little do you know that such people act in the guise of close friends, with the intention of giving you a favourable impression, after which they will seek profits from you. Such people who act in the guise of friends for the sake of personal interests are common in society. We must see through their treachery. Do not get deceived by their words or you will be fooled by them.

(2) Flatterers

The flatterers speak in ways that make people feel pleased and happy, such as by praising how capable or hard to come by you are, or by speaking to you in considerate, caring or comforting ways. Who does not wish to hear pleasing words? Seizing upon this weakness of people, the flatterer pleases you with honeyed words at the first opportunity, so that you would willingly associate with him and treat him as a close friend. Little do you know that he is not sincere towards you at all, as he would say something in front of you, but speak the reverse behind you. If you treat him as a good friend, you will certainly get cheated by him. We need to be on our guard against such false friends!

(3) Talkers

The previous category is about flattery, while this category is about speech in general. People inevitably have to speak in their interactions with one another. When someone speaks to you indecently or insincerely, but seems affectionate towards you, you might get taken in by his words, thinking that what he says is reasonable and worth doing, thus you get deceived by him. It will be too late for regret then. There is a Confucian saying, "Evaluate a person's words by his deeds." When you listen to anyone, do not think that he is not bad just by his captivating, vehement or embellished speech. You have to observe whether his conduct is reasonable and in agreement with his words,



so that you will not get fooled by him!

(4) Companions for degeneration into the Three Unwholesome Realms

The Three Unwholesome Realms refer to the hells, realm of hungry ghosts and realm of animals, as opposed to the Three Wholesome Realms of heavenly beings, human beings and demigods. The realm of human beings is in the midst of rise and fall in these Six Realms of Rebirth. Whether you will be reborn in the Three Wholesome Realms or degenerate into the Three Unwholesome Realms depends entirely on whether your past and present deeds are wholesome or unwholesome.

One's own volition determines whether one does good or evil deeds, but external factors also cannot be neglected. If you befriend indecent people who seek your company for wining and dining, as well as cause you to commit misdeeds and become full of evils, you will certainly degenerate. Such people are "companions for degeneration into the Three Unwholesome Realms". They may seem polite to you but they actually think of ways to lure you into misconduct. We must be on our guard against such people. If we associate closely with them, we will degenerate into unwholesome realms of existence in future. That is extremely dangerous!

The four types of people mentioned above are false friends. We have to observe people with discerning eyes, so as to know who are true and who are false. If a person is truly amiable, one can certainly associate with him. If a person only pretends to be kind, one should leave him as soon as possible. However, it is generally very difficult for people to detect false kindness.

1 False friends who are familiar with your circumstances

Young householder, one who is familiar with your circumstances is a false friend in four ways. What are these four? (1) With familiarity, he appropriates your wealth. (2) He gives little to you but gets much more out of you. (3) He feigns fearfulness. (4) He associates with you for his own advantage.

After the general introduction, the compassionate Buddha explained each type in detail to the young householder, Sigala. It is not easy to discern the first type of false friends who are familiar with your circumstances. They can be discerned based on observations in four aspects. You will then steer clear of them with such discernment. What are these four aspects?

(1) With familiarity, he appropriates your wealth.

Some smart people do not do proper work but have plenty of wicked ideas. Such a person might advise you about whom to delegate duties, or what can be done, with such detailed analysis that you regard him as very knowledgeable about people and matters. Therefore, you trust him, treat him as one of your own and leave matters in his charge. However, once he has

gained your trust, his schemes will be exposed. He seizes wealth and benefits from you, causing you failure in career and financial losses.

(2) He gives little to you but gets much more out of you.

He gives you some benefits at first and then gets enormous financial benefits out of you. Some people who know your work associate with you and offer gifts to you, or they lend some money to you when you are in need. At first, they would wish you prosperity and success in career, but soon, they would borrow huge sums of money from you to tide over emergencies. They might invest a little capital in your business and when there is an opportunity, they would devour all your capital. This is what is meant by "giving little to you but getting much more out of you". In society, people should help one another, but such hypocritical friends seize enormous wealth from others with their meagre input and that is extremely evil. These are false friends.

(3) He feigns fearfulness.

He pretends to be filled with fear, as if he has difficulties that cannot be resolved, so as to gain your sympathy or win your favour. He thus forges a close relationship with you, so that you will entrust him with matters to be settled. Of course, he will do these very well at first to gain your trust, so that you will not doubt him. However, after a period of time, as you give him free reign over your matters, he extracts great profits, but you are kept in the dark and still thinks well of him. Aren't there many of such people in modern society? Haven't people become bankrupt like this? We need to be on our guard against such false friends and absolutely cannot be heedless.

(4) He associates with you for his own advantage.

Such a false friend associates closely with you, even though he originally has no need to do so, as his motive is to gain profits from you. He observes your likes and dislikes. He follows what you like, pandering to your every wish and keeps you company.

Some rich people idle about all day when they should be engaged in proper activities, as they do not understand the difficulties of procuring money. Roaming the streets, they befriend indecent people who fawn over them and accompany them in pursuit of amusement. They behave like close brothers, but when the rich person has spent all his money, these companions in wining and dining would disperse, never to be seen again. Such false friends associate with you for their own advantage.

Buddha then uttered a verse to reiterate the four grounds for discerning false friends who are familiar with one's circumstances:

"He who appropriates your wealth through familiarity,

he who gives little but gains plenty through sweet words of deception,

he who feigns fearfulness and associates with you for his own advantage,
is a false friend from whom you should always keep a distance,
just as there is terror on your path.”

None of these four types of false friends is truly sincere in befriending you. Their intention is only to profit from you. Do not treat them as good friends or close friends. Since you know that they come to you in the guise of friends, you must not associate with them, but should keep a distance from them. Just as you would shun a risky path with fearsome robbers, tigers or wolves, the further you stay away from them, the better it is for you, so that you will not get harmed by them!

2 False friends who are flatterers

Young householder, a flatterer is a false friend in four ways. What are these four? (1) He restrains you from doing good deeds. (2) He instigates you to do bad deeds. (3) He praises you in your presence. (4) He speaks ill of you in your absence.

Buddha told the young householder, Sigala, to be wary of flatterers in the guise of friends. What are four ways in which such false friends may be discerned?

(1) He restrains you from doing good deeds.

We should often do good deeds, to the best of our abilities. This is advocated in Buddhism and praised in the secular world. For instance, generous giving is a good deed that is taught in all Five Vehicles in Buddhism. We should praise and rejoice in another person's good deed of giving. However, a false friend does not rejoice or praise our intention to give, but instead restrains us from giving, with claims that there is no benefit in giving. He would say, “Why do you give away your own hard-earned money? Isn't it better to keep it for yourself to use? If you give it away, wouldn't you have none or less for yourself? As for the merits of giving, where are they exactly? Who can see these merits? I think that it is meaningless to give.”

He seems to be helping you to save money. His words sound pleasing but actually he is obstructing your good deeds. This is a very grave fault.

(2) He instigates you to do bad deeds.

Since he restrains you from doing good deeds, he would instigate you to commit misdeeds instead. Some people, especially youngsters, are very pure at heart. They know nothing about committing evil and they do not dare to do bad deeds. However, once they associate with bad company, they get influenced or instigated to commit wrongdoings. At first, they commit only minor misdeeds, but they become bolder with further misconduct, to the point that they even dare to commit heinous crimes such as manslaughter, arson or robbery. Isn't it a grave fault to instigate others into wrongdoing? Such instigators have harmed countless youths and added innumerable troubles to

society. Therefore, we must be especially wary of such false friends. Do not follow their instructions carelessly and guard against falling into a deep abyss of evils from which you cannot be freed.

(3) He praises you in your presence.

If a person has good virtues and demonstrates wholesome conduct, we should praise him, so that he will cultivate virtues and do good deeds even more bravely. It is good to praise others, but the person praised should be deserving, that is, the praise should be appropriate. It is right that we praise a person in accordance with his virtues.

However, if you do not have certain virtues, but someone flatters you on purpose to win your favour, then the praises are not meaningful, but just false pleasantries lavished before you rather than true praise. If you are not aware of the flatterer's intentions, but becomes smug due to his praises, you may get deceived by him and suffer financial losses. Therefore, do not be carelessly receptive to others' praises. There is a saying, “You are the one who knows best whether you have certain virtues or not.” Why should you be pleased with others' praises?

(4) He speaks ill of you in your absence.

There is a Confucian saying, “It is human to err.” If you point out someone's faults to him out of good intentions, telling him how he has acted wrongly and that he should correct himself from now on, he will be grateful to you and consider you as a loyal friend.

However, some people do not correct your faults. They might even praise you, but behind you, they make criticisms of you and even describe you as full of wrongdoings, or as the worst crook in the world, so others do not dare to associate with you. Needless to say, such people are backstabbers who criticise others behind their backs.

One should promote goodness but hide evil, so how could anyone reveal others' wrongdoings behind their backs? That is a bogus friend. We have to be on our guard against such hypocritical people.

In summary, Buddha uttered this verse:

“He who restrains you from doing good deeds,
instigates you to do bad deeds,
praises you in your presence,
but speaks ill of you in your absence,
should be understood as a false friend.
Always keep a distance from such a false friend,
just as you would avoid a perilous path.”

To be continued in next issue...

不朽人生



人的生命确实是很短暂的，最多不过百岁而已，而且在生命旅程中，什么时候停步，一般人是不能预知的。那么，我们如何安顿这个生命呢？

曾经有人这么说：“唯有将自己的生命，投入于增进人类福祉的事业，才能让生命不朽。”

这句话说得非常有力！做人，不应该专为个人着想，而是应该时时想到如何利益人群，并且付诸行动，才能使生命真正不朽！

Endless Life

Human life is indeed very short and transient. One may live till around a hundred years old at most. Moreover, in general, one cannot know in advance when one's life journey will end. Then, what arrangements shall one make for this life?

Someone said, "It is only by committing one's life to the noble cause of improving human welfare that one's 'life' may become endless."

What a meaningful and powerful statement! One should not only be concerned with one's own welfare, but should constantly bear in mind to benefit others and put this altruism into action. Only then can one's life become truly endless!

不忘初心

我们这个世界，有种种的缺陷；
我们这个人人生，有种种不美
满。人间所见到的是：一方面有伟大
的进步，另一方面却有无情的摧毁；
一方面是光明的大道，另一方面却是
黑暗的深渊。

因此，无论我们怎样牺牲自己去
为人群服务，仍免不了会遭受挫折或
打击。我们发心为人群服务，绝对不
会一帆风顺，关键是我们不但要有坚
强的意志，对于行善更要有无比的信
心。

有人曾经说：“**即使看见世间的
丑恶，也不能对于美善失去信心。**”

不要忘记自己最初的发心，向光明的大道迈进，积极从事为世为人的工作，绝对不可以因为看见丑恶的世态而放弃普度众生的悲愿。



Remain True to Our Original Aspirations

Our world is full of flaws. Human life is full of unsatisfactoriness. What we see in the human world are remarkable advances on one hand, but also relentless destruction on the other hand; great paths of brightness and hope on one hand, but also dark abysses on the other hand.

Hence, regardless of how selflessly we strive to serve the masses, we inevitably encounter setbacks and disappointment in our service to mankind, which absolutely will not be plain sailing. Most importantly, we must have resolute willpower, as well as immense faith in doing good.

Someone said, “**Even if we see ugliness in this world, we must not lose faith in the beauty of kindness.**”

Let us constantly bear in mind to remain true to our original aspirations. Advance on the great path of brightness and hope, through actively working for the betterment of humanity. With compassionate aspirations for helping sentient beings out of suffering, we absolutely must not quit even if we see hideous aspects of human nature.



君子务本，谈戒三毒(65)

我们学习龙树菩萨的《因缘心论颂》，之前学到“唯从于空法，还生于空法”。这句话强调了“缘起性空”在佛陀教诲中的重要性，因为“缘起性空”是佛陀所发现的真理，是佛陀在菩提树下目睹明星而悟道的那个“道”，就是真理，也是道路。这个理，就是“缘起性空”的原理。

“缘起性空”是什么？缘起，是指所有事物并不是凭空独立存在的，而是依赖各种因缘、条件互相联结而生起的。也就是说，一切存在都没有单一的原因，而是一连串因素和条件共同起作用的结果。

你可能会觉得好奇了：为什么因缘生起的事物是性空的呢？性空，就是说事物没有永恒、独立、固定不变的“自性”。因为世界上的事物，只是因素和条件组合的暂时现象，并没有实有不变的自体。因此，现象的存在都是“缘起性空”，一切现象都是相互依存的暂时组合，没有独立恒常的自性。

一个弟子问佛陀：“世尊，世界是真的还是假的？”

佛陀指着水池问：“你看这棵树的倒影，映在水面上，你说那是真的树吗？”

弟子回答：“不是，那是倒影。”

佛陀说：“没错，倒影依树而生。如果没有树，倒影就不存在。同样地，万法都是缘起的，没有独立自性，也就是‘空’。执著倒影为真实，就像迷于现象而不见本性。”

第一，这个倒影依树而生，说明一切事物都是因缘和合而生的（缘起）。第二，倒影不能独立存在，这显示自性为空（性空）。第三、不执著倒影为真实，离执著即见真性。

佛陀明白了“缘起性空”的原理而开悟。因此，在佛法的觉悟教育中，关键是认识与理解“缘起性空”的道理。

“缘起性空”的道理，让我们打破固化思维，培养开放的学习心态。传统教育体系强调不变的规则：这是对的，那是错的。“缘起性空”的道理，提醒我们所有认知观念都是条件性形成的，不是绝对不更改的。学习并不是记忆固定的内容，而是理解知识如何在各种背景、环境与经验下生成。我们会更愿意从多角度思考问题，面对问题时保持灵活性。

“缘起性空”的道理，促进因果意识与深度反思。缘起法则强调：因果相续，并不是简单线性因果，而是复杂的条件关系。我们学会从多因素理解问题，比如学习成绩不单靠努力，还有方法、环

境、心态等因素。我们也学会反思行为、思想、环境之间的关联，而不是孤立地看待某一因素。这样会提高我们解决问题的能力。

“缘起性空”的道理，减少以自我中心的偏见，促进人际关系与合作。“性空”意味着“没有固定、独立的自我”，我们会认识到自己与他人，是相互关联的整体的一部分，就不会执著要他人符合自己的意愿。这样有助于建立同理心与团队精神。

“缘起性空”的道理，引导情绪管理与心理成长。苦、欲望、执著、恐惧等心理，并没有固定的本质，而是由于各种条件组合而产生的。我们了解缘起性空，就能更清楚地看到情绪与环境、习惯、思维模式之间的关系，并培养正念，观察自己，不执著瞬间的痛苦或幻想。

比如：我为什么觉得难过？这并不是“我本性如此忧郁”，而是由某些念头、经历、环境所共同造成的心理状态。这样的理解，有助于培养心理韧性。

“缘起性空”的道理，让我们确认修学的真正目的。在传统的教育中，学习是为了获得好成绩或达到标准答案。在佛法教育中，学习不仅是积累知识，更要了解无常、因缘，并把这种理解转化成生活中的智慧与行为实践。学习不再是为了固化知识，而是为了觉察、理解、实践与解脱。

为什么佛法教育离不开“缘起性空”？因为“缘起性空”的原理，是佛教认识世界和修行的根本逻辑框架。它提供一种开放、非执著、整体因果的学习方式。它有助于培养多角度思维，以及情绪管理的能力。它推动佛法教育，从传授知识转向智慧的发展。

唐代有一位著名的赵州从谗禅师，有个弟子问禅师：“狗子有佛性否？”赵州禅师回答：“无。”弟子惊讶地问：“佛经明明说‘一切众生皆有佛性’，您怎么说‘无’呢？”

这里的“无”并不是字面否定，而是指不能用固定的概念去认定狗子的佛性。不论狗子、佛性或认识的心，三者都是因缘和合的现象，没有固定的本性。这正是缘起性空：所有事物都是依条件而生（缘起）的，没有固定自性（空）。

看到狗子或佛性，都只是心识的投射。离开执著，才能直见本性。之前以树的倒影说明万法缘起，无法独立存在；赵州禅师的“狗子无佛性”，也点破概念的执著，告诉我们**万法无自性，皆缘起性空，不要执著表象。**



慈恩托儿发展中心毕业典礼



Grace Child Development Centre Graduation Ceremony

21 / 11 / 2025



奔向福慧 Towards Merits & Wisdom

福慧佛学班一日营 Fu Hui Sunday School 1-Day Camp

30 / 11 / 2025





福慧青年营

12/12/2025 — 14/12/2025

这次青年营的学习主题是“无常”。这个词虽然简单，却是佛法智慧的基础。如果明白“无常”的道理，就能更自在地面对生活中的变化。

福慧青年团安排了许多活动，把佛法的学习与有趣的体验，结合在一起。我们不光是讲道理，也努力创造一个环境，让每个青年学子都能安心分享，安静思考，并从游戏以及彼此之间的交流中，获得启发与领悟。

我们不仅希望大家听懂“无常”的道理，更希望每个人用心感受，勇敢分享，把学到的智慧用在生活中。整个青年营，就是希望大家能在互动中学习，在思考中成长。

有一句话说：“空入宝山”，意思是进入宝山，却没有获得里面的珠宝，空手而归。福慧佛学教育中心就像一座宝山，里面装满了佛法的智慧，以及同伴们的温暖。我们真心希望，每个人并不是空手离开，而是带着自己的感悟回家，让这份收获在生活中，真正发挥实用。

这次相聚，不仅让大家感情加深，也给每个人留下了宝贵的感悟。希望大家继续在周日佛学班，一起学习，一起进步！

~ 福慧青年团主席 罗子翔





Fu Hui Youth Camp

12/12/2025 - 14/12/2025

This year, we explored the theme of impermanence in our camp activities. While impermanence is a fundamental Buddhist teaching, we believe its true depth lies in its personal relevance. Our goal was to move beyond theoretical concepts and help youths discover what impermanence means in their own lives.

To do this, we designed activities that blended learning with engagement and fun. We created a space, not just for edification, but also for reflection — where youths could enjoy themselves while engaged in meaningful interactions with their peers.

We aimed for more than just superficial understanding. This was achieved through encouraging our youths to think deeply, share their emotions, and connect the teachings to their own experiences. Ultimately, we wanted this camp to be both memorable and valuable — an experience in which fun and purposeful learning went hand in hand.

This camp had strengthened friendships and provided participants with meaningful insights to bring home. Most important of all, the camp had inspired us to continue learning Buddha's wisdom teachings in our journey through life.

Benedict Loh Zi Xiang
President, Fu Hui Youth





相由心生



在古印度，很多佛教徒虔信文殊菩萨。一群人要雕塑一尊文殊菩萨像，可是不知道文殊菩萨是什么样子。他们就到处寻找一个长相最漂亮的人，以他为模型来雕塑文殊菩萨像。结果，他们找到一个相貌庄严的十七岁男孩。菩萨像雕成后，他们送一大笔钱，酬谢男孩。

男孩原本安分守己，但是自从有了那笔钱后，就开始花天酒地。钱用完后，他盗窃犯法而被关进牢狱里。由于他受尽折磨，庄严的面貌渐渐变成丑陋。

后来，那群人想雕塑一个夜叉像。夜叉的样子是凶恶可怖的，于是他们寻找一个极丑陋的人，作为模型。他们在牢狱里，找到一个极丑陋

的青年囚犯。塑像雕成后，他们以许多金钱酬谢青年，青年却不接受。他痛哭着说：“你们上次雕塑文殊菩萨像，是以我为模型。这次，你们雕塑夜叉像，当模型的人又是我。同样是我，前后的相貌却如此悬殊，我怎么能不感到悲伤？”

相貌改变，主要是看心地如何。一个人心地纯良、端正，即使相貌原本不好，也会变成庄严。如果他为非作歹，做伤天害理的事，即使他原本相貌漂亮，也会变得难看。

要相好庄严，并不是靠化妆或装饰。根本关键，在于内心是否庄严。内心庄严，不贪、不嗔、不痴，并且充满慈悲、谦虚、宽容，那么外在的相貌自然会庄严起来。

Your Looks are a Projection of Your Mind

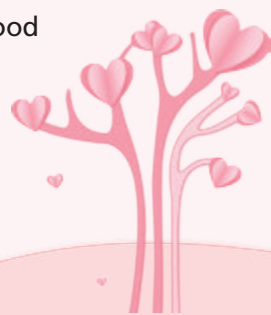
In ancient India, many Buddhists venerated Bodhisattva Manjushri. A group of people wanted to make a statue of Bodhisattva Manjushri, but they did not know how the bodhisattva looked. They went to various places, in search of a most handsome person to be the model for the sculpture. A dignified-looking, seventeen-year-old male was found. After the statue was completed, the young man was rewarded with a huge sum of money.

The originally law-abiding youngster started to squander money on drinking and pleasures. After using up the money, he resorted to theft. He was caught and put into prison. His dignified looks were gradually lost during the tormenting imprisonment.

Later, that group of people wanted to make a statue of a demonic yaksa, so they searched for a most ugly person as the model. They found an extremely ugly youth in a prison. After the statue was completed, they rewarded the youth with money. The youth did not accept the reward, but wept sorrowfully instead. He said, "Previously, I was the model for the bodhisattva statue you made. This time, I am the model for a demon statue. My looks then and now are so vastly different. How could I not feel sad for myself?"

The changes in one's looks depends mainly on the state of one's mind. If one is kind and upright, one's unpleasant looks can improve. If one commits unwholesome deeds to harm others, then even good looks can become ugly.

Good looks do not depend on cosmetics or adornment. Most importantly, good looks depend on a good mind. **Keep your mind dignified, free from craving, ill will and delusion. Let your mind exude loving-kindness, compassion, humility and magnanimity.** Your outer appearance will naturally become pleasant and dignified too.



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