



# 慈恩

## GRACE QUARTERLY

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慈恩物语 GRACE TALK

### 七圣财

世人需要钱财，以维持生存，但是现代各国流通的钱财，例如纸币，可能随时变成一文不值，执著这样的钱财有何用呢？

物质上的财富，并不值得贪求。如果要求财富，最好是佛法所说的精神财富，如七圣财：信、精进、戒、惭愧、多闻、舍、慧。七圣财，不但是精神上的大财富，而且永远属于你，绝对不会失去！

在七圣财中，智慧是佛法最重视的。“千日学法，不如一日学般若。”般若智慧，是菩提道的先导。什么是善、恶、染、净、真、妄、有漏、无漏？我们要以智慧透视与抉择，取舍的、净的、真的、无漏的，那么在迈向菩提大道时，就不会走上歧路。

同时，有智慧就会懂得知足，而不会无限妄求。《遗教经》说：“知足之人，虽卧地上，犹为安乐；不知足者，虽处天堂，犹不称意。”知足，就能看破、放下、自在，自然不再向钱眼里钻！

~ 演培老和尚

### Seven Kinds of Noble Wealth

Money is needed to maintain our lives, but the money in circulation in various countries, such as in the form of paper notes, may become worthless any time. What is the use of being obsessed with money then?

Material wealth is not worth seeking. If one seeks wealth, it is best to seek spiritual wealth, such as the **Seven Kinds of Noble Wealth** as taught in Buddhism, namely **faith, effort, discipline, sense of moral shame, extensive learning, renunciation and wisdom**. This great spiritual wealth will always belong to you and absolutely will not be lost!

In the Seven Kinds of Noble Wealth, wisdom is the most important. **“Learning wisdom for one day is better than learning Dharma over a thousand days.”** Wisdom is the pilot on the path to Enlightenment. What is meant by wholesome, unwholesome, pure, impure, truth, falsehood, defiled or undefiled? We need insightful wisdom to deliberate and choose the wholesome, pure, true and undefiled. Then we will not tread deviant paths in our progression towards Enlightenment.

Moreover, wisdom enables us to have contentment, so we will not have limitless desires. It is said in the *Teachings Bequeathed by Buddha*, **“A contented person is peaceful and happy even when lying on the ground, while one without contentment will still be dissatisfied even in a heaven.”** With contentment, one can gain penetrative insight, let go of attachment and be at ease. Then, one naturally will not be so money-conscious or money-oriented!

~ Venerable Yen Pei

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# 演培老和尚自传

(1917 — 1996)

## (2) 圆具后的唯一希望

### 2.1 受戒成比丘

苏北一带的僧青年，到受戒的年龄，师长总是设法送到宝华山隆昌律寺去受具足戒。因三昧（1580—1645）、见月（1601—1679）二律师，相继在此传授戒法后，隆昌寺成为律宗专门道场，每年春冬两期传戒，规矩非常严格，教礼极为认真，内重躬行，外严礼法。每期传戒，发心前往受戒者总是很多。

我的师父是在宝华山受戒的，最初本欲送我到宝华山受戒，可是邻县宝应福寿律院，于我十八岁那年，亦即民国二十三年（公元1934年），忽然寄来传戒报单，并派专人来请我的师父，担任戒期知客一职，同时请师父带我去受大戒。在此特殊情形之下，师父不得不改变初衷，要我到宝应福寿律院受戒，因而未去宝华山圆具足戒。当时，我确实感到有些遗憾，因宝华传戒较为有名。

接近戒期时，我与师父同去宝应，到了福寿律院，知道戒期五十三天，亦如宝华山，引礼诸师亦都从宝华山请来，每日教礼作法同样认真，我始稍感安慰。

不论什么寺院传戒，在诸受戒的戒子中，必选出一个当沙弥头。本来我是没有资格的，因诸戒兄弟当中，威仪齐整的，聪敏并有智慧的，可说很多。也许我托师父的慈荫，诸引礼师竟命我当沙弥头，一时真把我吓坏。我立即恳请师父，求引礼师另选一人。师父虽再三说明我不能当沙弥头，我最终没有办法摆脱。幸好读诵《沙弥律仪要略》、《毗尼日用切要》时，其中列有沙弥十戒、二十四威仪门、五十三小咒，我第一个将之读熟，背诵如流。诸引礼对我的师父说：“我们选你的徒弟当沙弥头，可说没有选错，因令徒弟第一个读熟所应读的《沙弥律

仪》等文。”

在戒期中，先受沙弥戒，次受比丘戒，后受菩萨戒，而受过戒的老参，曾对我们说：“跪沙弥，打比丘，烧菩萨。”

不论是正授沙弥戒，或受戒前的教礼，跪的时间很长，所以说“跪沙弥”。过去一般丛林，殿内殿外铺砖头，跪在上面，时间长了，膝头会跪肿。有些戒兄弟的师长，为爱护徒弟，在徒弟来受戒前，先用布把厚厚的棉花缝成护膝垫子，徒弟到时绑在膝头，长跪时就不怎么痛。没有护膝垫子，确实很吃不消。现代人受戒，常住准备草垫，戒子跪下并不怎么痛，但仍有人喊苦，真可说是身在福中不知福。

受沙弥戒后，学比丘礼仪，跪的时间不怎么多，但经常挨打，有理是三十杨枝，无理也是三十杨枝。做错或学不会，更是被抽杨枝，此之所谓“打比丘”。戒期中很少打香板，总是用杨枝抽，戒常住事先要准备很多杨枝。

我们的开堂和尚，是宝华山隆昌寺的老参上座。他曾经多次开堂，因此对戒堂的礼仪，熟悉得不得了，一点也不马虎。这本是很好的，受戒就必须学习威仪，但是稍为学得不对，杨枝就向你抽下来，哼也不容你哼一声。如果你对此略表不满，杨枝就更不断向你抽来，决不容你显示不乐意的样子；特别是教吃饭，用碗用筷，搭衣展具，乃至跪拜等，如有点不合法，同样地要打。年老的戒兄弟，学习比较困难，更被开堂和尚及诸教礼师父抽杨枝。

老实说，过去传戒那种作风，确实要不得。现在宝岛（台湾）传戒，情况已经改善很多，可是有些新戒，如被引礼师呵责几句，要他们好好学习，不要太过随便，他们反而对引礼师无礼，这同样是要不得的！

比丘戒正授后，就是授菩萨戒，各项礼仪已教得差不多，亦即是戒期已接近尾声。受戒行人知道戒期将满，不如初来时战战兢兢，因而面上常挂着笑容，有些戒兄弟甚至在互相道别，但还必须烧香疤。

过去中国大陆传戒，规定一律烧十二支香，不容新戒少烧一支。烧香疤时，最重要的是心诚，心诚而又称念释迦牟尼佛圣号，在那种气氛下，烧时并不感觉痛。

常有人问我烧疤痛不痛，特别回到俗家，母亲一再问起。我告诉母亲及诸询问者，烧时好像被蜜蜂螫一下那样，并没有太痛的感觉。由于烧时火逼进肉体内，到了回火时，亦即火向外散发，反而感觉较痛。当时，戒师一再警告：回火时觉得痛，不要蒙头大睡，要在丹墀（台阶）上不断走动。有些戒兄弟，烧时感到痛，痛时不睡会受不了，于是蒙头大睡，将火闷在体内，反而闷出病来。

烧香疤是三坛大戒最后一幕，戒子那晚必须烧了香疤，隔日方可出堂。很多人为此担心，所以说“烧菩萨”。现在宝岛传戒，规定烧三支香，痛就比较轻些。有些新戒菩萨，要求烧六支、九支、十二支。诸师慈悲，也许这样做，其实不合规定。大陆现在传戒，已免除烧香疤。

烧香疤，在传戒时叫做“燃香”。南传佛教只授比丘戒，因此锡兰、泰国等地的出家佛子，从未燃香。在北传佛教，日本及中国边疆蒙藏的比丘亦不烧戒疤。只有汉地奉行大乘佛法，并发心做菩萨的人，才需受菩萨戒。

传授菩萨戒，最初是依罗什三藏所译的《梵网经》，经中虽说到“烧身、烧臂、烧指”，但没有说在头顶上燃香。在头顶燃香，是汉传佛教的特色。

戒期虽有五十三天，但每日生活极为紧张，除早晚殿及教礼，是不可缺席的，有时应本寺及各地信徒所求，还举行“药师普佛”或“弥陀普佛”。幸好我那时年轻，还能支持得住，既未请假，亦未生病。有些年老的戒兄弟，不是勉强在撑着，就是卧病不起。

开堂、陪堂及诸引礼师，对新戒管理得很严，不容新戒威仪不整，更不得违犯戒

规。因初受戒的新戒，都来自乡村各小庙，根本不懂出家人应有的举止行为。在戒期中，我确实学到规矩，对后来外参访有很大的助力，因而我对戒期的严格规矩，从没有表



示不满。然而，让人感到缺憾的，就是礼仪虽教得很如法，但从得戒和尚直到引礼师，没有一人为新戒讲戒。是以新戒出了戒堂，除了知道怎么如法礼佛、披衣、吃饭等，至于戒是什么，为什么要受戒，比丘与沙弥有什么不同等，都不清楚。至于菩萨，我们仍如在小庙中所知，只知菩萨是很灵的。

当时，我曾这样想：菩萨是供在佛殿上的，诸如观音菩萨，为很多人所膜拜。我们受戒后，为什么也称为“菩萨”？是不是与观音菩萨一样会显灵？但我却不敢问戒师，戒期圆满后仍带着疑问回去。那时，我所知道的，只有观音菩萨。至于文殊、普贤、弥勒、地藏、大势至等诸菩萨，无知的我根本还不知道这些菩萨。因而戒是受了，但离开戒坛以后，对于怎样算“犯戒”，怎样清净持戒，却完全不清楚。过去在中国大陆传戒，这可说是最大的缺点！现在宝岛（台湾）传戒，除教礼认真外，亦极重视讲戒，这可说是传戒一大进步！

最后我要说的，是受戒时的“三师七证”。我们的得戒本师，亦即当坛说戒大和尚，是戒常住退居寿缘智定长老；羯磨阿阇黎是镇江超岸寺退居春证长老。教授阿阇黎是慧成长老；尊证阿阇黎是道生、达邦、松崖、丰汉、筱修、能参、曙光七位大德。依止和尚是不是在尊证中，不复记忆。至于开堂、陪堂及诸引礼师，因戒牒上没有记录，戒录没有带出，我已忘记他们的德号，真是罪过得很！

在二坛正授登坛之前，有“介绍十师”一个项目。开堂和尚说：“汝等各各记取和尚及现前诸师相貌、名字，不得忘失。”最后，还要诸新戒“一齐抬头认师”。



我确实曾如仪地抬头认师，可是坦白说，不但五十余年后，三师七证及诸师的相貌，已从脑海中消失，就是当时抬头认师，亦只礼貌地抬头看一看，根本没有看清诸师尊容。因为刚一抬头，又将头低下来，不敢多看，怎能记取相貌、名字？这不过是一种形式而已。在戒期中，新戒所认识的主要是开堂和尚，因他与新戒接触得多。现在有些僧人发心传戒，宁可当开堂，不愿任得戒，原因在此。

受戒以后，戒常住发戒牒，僧人出外参学时，挂单就没有问题。在那个时代（30年代），没有戒牒，就不准挂单。戒牒是出家人游方的饭票子，到受戒年龄，不受戒是不行的。

## 2.2 回祖庭礼祖

**在**那个时代（30年代），一般寺庙的师长，很少愿意将弟子送到佛学院去求法，不是送到宝华山学习传戒礼仪，就是要弟子到金山、高旻去学习静坐参禅，并希望徒弟从这样的道场参学出来后，能在较大的寺院接法，当住持，那就是师父最大的光荣，亦即徒弟很有出息。读书求法有什么用？多数师长都有这样的观念，甚至有些宁可让徒弟去赶经忏，在经忏门庭当个首领，诸如维那、僧值、知客等，也就算很不错了。因而我出家后，很少听说有僧青年去求法。

在戒期的诸位戒师中，不断鼓励我到外求法的，只有第八引礼师。他是镇江超岸寺监院，兼负玉山佛学院教务，深知学法的重要性。他每次鼓励我去求法时，还说有两藤篮的书送给我，作为我学习的参考书。

第八引礼师对我说一次，我就向家师要求一次，但师父始终不表意见，既不说可以，亦不说不行。戒期圆满时，为了把握求法机会，我特请第八引礼师，替我向家师要求。

师父很礼貌地对第八引礼师说：“承你看得起我这蠢徒，要他学法本是好的，但受戒后，应先回寺礼祖。至于求法，将来再麻烦当家师。”

第八引礼师听家师这样说，就不再勉强，而我只好随师回寺。

礼祖是尊重祖庭的诸祖，等于告诉祖师们，现在寺内有了子孙受戒，继承祖庭没有问题，亦是不忘过去诸祖一代传一代，对常住的贡献。这是正大光明的事，亦是为人子孙应有的礼节，谁也不能说家师不对。他老人家运用这一着，以世俗来说是极为高明，以佛法来说是极为善巧，可见他是经过深思熟虑的。别人既不能说老人不是，我当然更加不能有句怨言，只能乖乖地跟着师父走。

到了寺内，首先进大殿礼佛，次进祖堂礼祖。最后，我还自动地礼师三拜，以答谢老人成就我的戒法，一切如仪进行。在戒期中，老人虽很辛苦，但回寺后，他总是满脸笑容，好像很满意我这徒弟，因我很听话地终于回寺。

由于刚受过戒，头上戒疤未干。老人很体谅我，让我暂时不必去做寺务，好好休息短时期。虽则老人对我这样慈悲，但我从未忘怀去求法的事，因而沉默，很少说话。

老人似乎看出我的心思，有一天，他笑嘻嘻地对我说：“演培！你已受了大戒，应当替你祝贺。我想择定一天，请地方士绅来寺用斋，既是为你庆贺，亦让地方人士看看你受戒后怎样。”

我诚恳地向师父表示：“受戒是每个僧人应经历的，没有什么值得庆贺的。请师父慈悲，不必破费，让我多休息几天。”

老人听我这么说，就迳自离去。

哪知没过多日，寺内真的在办斋。快到中午时分，有些地方士绅、善男信女，陆续来寺请斋，为我祝贺。那时，我以为受戒僧青年回寺，其师长都会隆重其事地举行这一套礼仪，表示徒弟已成正式比丘，不特为徒弟祝贺，亦显示为师的成功。

每个来寺的人，都对我说声“恭喜”，有的也送礼物，但没有人送红包。在故乡，没有送红包这个风俗。有些年纪大的善女人，还特别走到我面前，要看我的戒疤烧得怎样。更妙的是有些老婆婆，看了我的戒疤后，很慨叹地说：“头顶烧成这样，多么可怜！”

是日请斋十席，所请的人都到，寺内特别热闹。客人入席后，吃了两三道菜，师父就站起来，很高兴地对众人说：“今天是我徒弟演培受戒回来大喜之日。依我国习俗，

世人结婚以后就成大人；依佛法规矩，出家受戒以后就成为比丘，特请诸位来寺，为徒恭贺！”

每个客人开怀大笑，以示祝贺之意。那时在乡下，还没有鼓掌这一套。我以为就这样，没有其他什么节目，可是家师过一会儿又对众人说：“我已经老了，不能再做什么事。常住平时得到诸位的护持，生活过得很安定，经济亦没有问题，我得先谢谢诸位。现在，演培年纪很轻，亦已受了大戒。我想让演培做住持，请诸位一本过去护持我而护持演培，那我就感安心，能好好地修持了。”

有一位年高士绅徐茂根长者，起立附和家人师说：“老和尚可以休息了，平时我们看演培师很稳重，他做住持最理想不过。我们除了赞成，亦必热诚护持，请老和尚放心！”

徐老先生说后，没有人不同意的，于是众人异口同声地说：“好！好！再好不过了！”

斋后，有人对我说：“你应接受师父的好意。”

尽管他们欢天喜地，我呆在那里，不知是什么味儿，因为这末一来，我求法的梦想，完全粉碎了。我一时好像堕入苦恼深渊中，他们还在说些什么，我根本就听不进耳中。

有人看我这样，轻声地对我说：“这是你师父爱护你的表现，认为你可负起这个任务，才无条件地将住持的责任交给你。别人求都求不到，你为什么不高兴？”

不论地方人士怎样劝我，我始终听不进一个字。所有客人走后，我就考虑怎样不接受住持一席，但看师父那样开心，我也就不敢向师父表示什么，只有闷闷不乐地过日子。我当时对住持一席，没有一点兴趣，心心念念只想怎样逃过这关。现在想来，当时不接受住持之席是对的。如我接任住持，今天恐怕没有我的存在！

### 2.3 请假省双亲

**师**父上人以善方便，要我回寺礼祖，并为我设斋祝贺。这确是师父对我的慈悲，结果要我担任住持一席，却是我所想不到。

到的。老人将枷锁加在我的身上，我怎样才能摆脱这一枷锁？

经过多天的苦思，我终于想出老人所用方便。一天，我对老人说：“师父慈悲！现我已经受了大戒，父母一定很关心我的情况。我想回去看看父母，以让二老放心。”

起初，我以为老人不允许，但我说完以后，老人很爽快地慈允说：“应该！应该！给你父母看后，要快地回来！”

我当时内心的欢喜，真的无法可以形容得出，因为我可远走高飞，不会被住持枷锁困住了。

**我对住持之席确实没有兴趣，心心念念总是想到外面求法**，可是老人不知我的用意，竟然让我飞出“牢笼”。那时，我虽然感到欣喜，同时不免觉得惭愧，亦感到对不起师父，但求法心战胜当住持的心念，我也就准备定期告假，离开师长老人。

我在春期戒会，夏历四月初八日受过菩萨戒后，就离开戒常住；回寺住不到一个月，就于五月初三日向师父请假，踏上回家省亲的途程。人与人之间总是有感情的，我虽未接受任住持的慈命，但对师父仍有依依不舍之情！

时在仲夏，离寺之际，我身穿一套短衫裤，带了一套短衫裤，另带一件早晚可穿的短袄，身外穿一件中衫。除此，我没有带走任何东西，带多唯恐师父怀疑我不回，但有一样是我偷偷带出去的，就是戒牒。因为当时到各丛林挂单，客堂首先查戒牒，没有戒牒就不准留单。在戒期中，引礼师告诉众新戒这点，我把它记在心里。既想到外参学，不带戒牒怎么行？

戒牒较小，把它放在短衫袋里，师长看不出来。戒录则是厚厚的一本，我就不敢带，如被师父发现，我就走不成。对此，我是非常小心的。就因戒录没有带出来，现在要找引礼诸师的法号，或诸戒兄弟住在何处，都无法可得。

不说没有受戒的小和尚没有一文，我刚受了戒，身上同样没有钱。这不是由于家师对我管得很严，而是每寺收徒的通例。师父深知于此，在我临走时候，给我一圆大洋，可作来回费用。

从小庙到俗家，约有百五六十华里路

程。那个时候，苏北根本没有长途汽车。我先从小庙走到临泽镇，乘小船到界首（小镇），方可转乘运河小轮，直到故乡邵伯镇。就这样，花去整整一天半的时间。我家离邵伯镇还有五华里，同样没有交通工具，可以想见那时交通多么困难。幸好我没有多带行李，只有一步步向家走。走到我家所属的村庄，已是傍晚而感饥肠辘辘了。

## 2.4 母子喜相逢

**家**乡每户人家，晚上睡得很早，因当时强盗、土匪到各地方骚扰，假定不早关门，可能受到洗劫。是以我敲门时，门内总问是谁，一直不敢开门，直到听出我的声音，母亲始来打开大门。她虽问为什么那么迟回来，但面上仍然表现出惊喜的样子，可见慈母很希望看到多年不见的我回家。由于时间不早，加上肚子很饿，我就对呆看着我的母亲说：“妈妈！我肚子很饿，请您弄点东西给我吃！”

家中虽没有好的食物储存，但老母仍然做出极为可口的面食，让我吃得别有风味，真说不出对老母的感激！

母亲毕竟是母亲，她看我受了戒，似乎非常欢喜，但看到我头上烧了那么多疤，竟然流下泪，感到不安，以为我在烧疤时很痛。我知道老母的感受，就安慰她说：“受戒烧疤是每个出家人都如此，不是儿子一人这样，而且烧时并不怎么痛，请慈母不要难过。”

妈妈听我这样说，神情稍为好转，不再那么悲痛，但两眼仍然注视我的头顶，可知老母是怎样关心我。我因两天行程的生活不定，同时不忍母亲老是注意烧疤一事而不安，就对母亲说：“时间已经很晚，有事明天再说，母亲可以安睡，我亦想休息了。”

老母听我这样说，就送我到房间，她亦回寝室。

不知由于母子重逢的兴奋，还是想到母爱，我躺在床上，老是翻来覆去，无法入睡，想来母亲可能也是如此。奇怪得很，清晨起来，我以为自己起得很早，谁知老母更早。

村中已有人来看我，他们在指指点点，不知说些什么。有些老人是我认识的，彼此

就攀谈起来，他们看过不少僧人来村庄里募缘，可是从未看过新受戒的头上香疤。有人很好奇地看了又看，有人很感慨地为我惋惜，甚至有人说：“好好的孩子，为什么要烧成这样？”

还有我离家后出生的村童，躲在他们母亲后面偷看我。我反而感觉很奇怪，乡村儿童为什么这样？母亲喊我吃早餐，他们始陆续地离去。

食了粥后，母亲问我：“你受了戒，师父对你怎样？自己又想怎样？”

我坦白地对母亲说：“师父对我很慈悲，并且要我当住持，还请地方人士来证明，同时要他们护持我，**但我不愿当住持，我要到外面求法。**”

母亲听我这么说，就责备我：“傻孩子！好好的住持，为什么不当？”

一般乡村的老人，对住持看得很重，认为做了住持，就是一寺之主，不论走到何处，都会受到恭敬。我母亲是乡村人，只知这点，不知出家人还有更多的事要做，所以她老人知我不愿当住持，觉得未免太过可惜。这是乡村人的共同观念，不是我母亲一人如此。

母亲是家庭主妇，每天都有固定的工作。食粥后，她去做她所应当做的家务。工作告一段落，她特来我暂时住的房间，以很关切的口吻说：“你既不愿在寺内做住持，那你打算怎样？”

我对慈母说：“刚才不是说过，我要到外面求法，求法就是读书。我没有其他打算，一心要去读书。”

“读书岂不简单，乡村亦有书读，请位老先生教你就好，为什么要到外面去读？”慈母又这样说。

我知她不懂求法是学佛法，特再表明说：“佛法不是乡村老先生所懂，必要从大法师学习，才能学到佛法，再以所知佛法道理，到处为人讲说，这就是佛教常说的‘弘扬佛法’。”

可是老母抓住机会不放，显出极为苦痛的样子说：“你的二哥出家，我倒是同意的。你出家，我并不同意，所以一再要你同我和爸爸回来，后来亦曾再三地要你和哥哥带你回家。你都不听话，我就不勉强。到

你三哥病死后，我们感到家丁不多，曾多次要到寺内将你拉回。现在你回来了，既不愿做住持，那就回来成家立业，使李家这枝香火不断，岂不更好？这是全家的意思，免得这个家庭，只剩你大哥一个男丁，而且你大哥在上海做生意，很少时间回来。你爸爸和我都已经老了，你如不回来，这家庭怎么办？”

老母讲到最后，又是老泪纵横地注视着我，我也真的感到非常不安！

等到老母心境不再那么激动，我又以不方便，诚恳地对慈母说：“您老人家意思很好，但是迟了一步。如我没有受戒，可以这样做，现在已受大戒，怎么可以还俗？如果依母所说而行，这对您老人家面子很过不去，是以现在不谈还俗，仍谈我到外面求法的事。惟愿慈母同意我去求法。”

老母听到这儿，知我意志坚定，亦认为我所说有理，就不再谈成家立业的事。天下父母心，毕竟爱儿女，她接着这样问道：“你既要到外面求法，师父有没有同意？如不同意，怎样到外求法？”

对于我去求法，老人反而关心起来。假定不是母亲，怎么会如此？

母亲提出这问题，我就乘此大好机会，向母亲直率地提出要求：“师父要我担任住持，当然不会同意我去求法。现我要到南方求法，一个钱也没有，请求慈母帮助。我去挂单时，不但要有戒牒，还要有一条棉被和多一套换洗衣服。这些都是儿所没有的，先请母亲准备。至于到上海路费，大概需要多少，亦请慈母给我，其他没有所求。”

慈母听后，不但没有表示为难，反而很慈和地一口答应，并且这样说：“你所需的

财物，我会为你准备，不必为此担心。问题是你未出过远门，不知人心险恶，不知路途怎样，特别是异常复杂的上海大都市，我怎放心让你一人去？”

慈母的心思如此微细，这些实在不是我当时所想到的。从此，老母一方面为我做短衫裤及棉被，另一方面打听有没有熟人到上海去。没有找到熟人带我，她就不让我一人出离家门，要我在家里多住几天。我当然接受这安排，因这次与老母离别后，不知什么时候再见慈母，所以我就乐得多住几天，同时利用这个余暇，去看看较熟的亲戚，还有曾经同在私塾就学的同学。

亲戚都年老了，同学们亦为成人，有的在外做工，有的已经成家。时光过得多快，佛法所说无常，从这次访问中，亦已获得证实。是以在世为人，以佛法观点看，实在没有什么意思，我更坚信出家是对的。

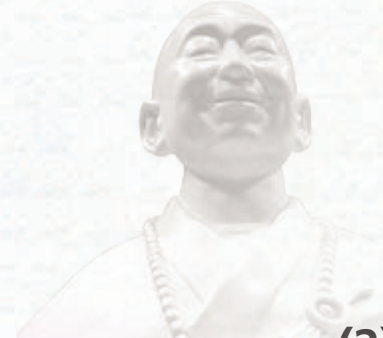
不知过了几天，老母突然对我说：“和尚儿子，你真好运。再过三天，村中有位叔叔，去上海做生意。我请他带你去，承他已经答应，我也就放心了。你的二哥和尚，住上海玉佛寺，那位叔叔会送你去玉佛寺。见到和尚二哥，他会照应你的，我就更不担心。”

因有人带我去上海，母亲感到很欢喜，我也非常高兴。到了临走的前夕，慈母拿三块大洋给我作路费，而从家乡坐轮船的费用，母亲已交给那位叔叔。

三块大洋，现在听来，似乎微不足道，但在那个时候，可作个人一月的生活费。我想慈母已经罄其所有给我，因我家境并不怎么好。是以每当我想起老母恩德，不知如何报答！

待续……

慈母手中线，游子身上衣。  
临行密密缝，意恐迟迟归。  
谁言寸草心，报得三春晖。



# Autobiography of Venerable Yen Pei (1917 - 1996)

## (2) My Only Wish After Full Ordination

### 2.1 Ordained as a Full-Fledged Monk

In northern Jiangsu, when novice monks reached the age for Full Ordination, their masters would invariably send them to Longchang Discipline Monastery at Mount Baohua for Full Ordination. This was because two great Discipline Masters, Venerable Sanmei (1580 - 1645) and Venerable Jianyue (1601 - 1679), had transmitted the monastic precepts there. Since then, Longchang Monastery had been specialising in the doctrines and practices of the Discipline School. The transmission of Full Ordination was held twice a year there, in spring and winter. Very stringent discipline was observed during Full Ordination, for conferring the monastic precepts and imparting the monastic etiquette. There was great emphasis on internalising the discipline and strict compliance in conduct. Many novices were enrolled in each transmission.

Since my master received his Full Ordination at Mount Baohua, he at first wanted to send me there for Full Ordination. However, in 1934, the year when I turned eighteen, we received notice of a Full Ordination, to be held at Fushou Discipline Monastery in the neighbouring Baoying county. A representative came to invite my master to be the "Guest Prefect" during the Full Ordination, as well as asked him to enrol me in the Full Ordination. Under such circumstances, my master had to change his plan and instructed me to receive Full Ordination at Fu Shou Discipline Monastery instead. Therefore, I did not go to Mount Baohua. It was indeed a matter of regret for me then, as the monastery at Mount Baohua was more reputable for the transmission of Full Ordination.

When the Full Ordination period drew near, my master and I went to Baoying county together. When we arrived at Fushou Discipline Monastery, we then knew that the Full Ordination would last fifty-three days, just like the Full Ordination at Mount Baohua. All the Etiquette Instructors had been invited from Mount Baohua, so the transmission was similarly serious in imparting the monastic etiquette. This made me feel slightly consoled.

In any Full Ordination, a leader would be selected out of the novice monks. I was actually not qualified for such a leadership role, as there were many other preceptees who were intelligent, quick on the uptake, as well as prim and proper. It was probably due to my master's eminence that I was appointed by the Etiquette Instructors to be the novice leader. I was really scared out of my wits. I immediately asked my master to request them to choose someone else instead. Although my master said repeatedly to them that I could not be the leader, I was not spared from this role.

Fortunately, during the recitation of *Summary of Novice Discipline and Essential Aspects in the Daily Application of Monastic Discipline*, I was the first to be

familiar with the "Ten Novice Precepts", "Twenty-Four Gates to Dignified Deportment" and "Fifty-Three Short Mantras", as well as to recite them fluently from memory. The Etiquette Instructors told my master, "We were right in choosing your disciple to the leader, as he is the first to get the disciplinary texts memorised."

During Full Ordination, we undertook the Novice Precepts, followed by Monastic Precepts and then Bodhisattva Precepts. We were told by seniors who had already received Full Ordination that "novices had to kneel, monks got beaten and bodhisattvas got burnt".

Novices had to kneel for very long periods of time, whether during the transmission of Novice Precepts or during the instruction on monastic etiquette before the transmission. In the past, the interior floors and exterior grounds of monasteries were paved with bricks. Prolonged kneeling on brick surfaces would cause one's knees to become swollen.

Some preceptees had knee pads pre-made by their masters, by stuffing thick layers of cotton wool between cloth pieces that were sewn together. By tying the pads to their knees, they felt less painful when they knelt. Those without knee pads found the pain unbearable indeed. Nowadays, mats are prepared by the ordination monastery for preceptees to kneel on, so the kneeling process is not so painful. However, some preceptees still complain of knee pain, which shows that they lack appreciation of their blessings.

After receiving the Novice Precepts, we were trained in the dignified deportment of monks. There was less kneeling but frequent lashing — thirty times with a willow branch, whether the punishment was justifiable or unreasonable. If one made a mistake or did not learn properly, one would all the more be lashed with a willow branch. During Full Ordination, the "warning board" was seldom used in punishment. The willow branch was invariably used, so the ordination monastery had to prepare many willow branches.

The Chief Master of Ceremony was a senior monk from Mount Baohua. As he had presided over Full Ordination ceremonies many times, he was very familiar with and particular about the etiquette to be observed in the Precept Hall. This was excellent, as undertaking monastic precepts entails learning the dignified deportment that monastics should uphold. However, if a preceptee made any slight mistake, he would get lashed by a willow branch. If he expressed any grievance about being beaten, he would be lashed further. Any look of displeasure was absolutely not allowed. In particular, in learning the proper ways of handling bowls and chopsticks during meals, wearing robes, spreading out the sitting cloth and making prostrations, a preceptee would get

lashed if he erred even slightly in these tasks. The elderly preceptees had more difficulties in learning and were lashed even more by the Master of Ceremonies and Etiquette Instructors.

Frankly speaking, the transmission of Full Ordination in the past was indeed objectionable. Nowadays, much improvement has been made in the transmission of Full Ordination in Taiwan. However, if Etiquette Instructors chide preceptees for not observing the formalities and admonish them to learn earnestly, some preceptees respond rudely to the Etiquette Instructors instead. This is likewise objectionable!

Following the transmission of Monastic Precepts, the Bodhisattva precepts were conferred. The Full Ordination drew near its end as the monastic etiquette had almost been completely imparted. The preceptees were not as fearful as when they first came, knowing that the Full Ordination was nearly complete, so they were often seen smiling. Some preceptees were even bidding farewell to one another, but there was still the final segment of crown scarring with burning incense.

In the past, during any Full Ordination held in mainland China, each preceptee had to undergo crown scarring with twelve sticks of incense — nothing less than that. This rule was applied universally to every preceptee. During the scarring process, sincerity is the most important. One will not feel painful if one is sincere and recites the holy name of Shakyamuni Buddha.

People often asked me whether incense-scarring was painful. In particular, when I returned to my secular home, my mother asked me about it repeatedly. I told her and other people that during the scarring process, one would feel just like getting stung by a bee. It was not too painful. The fire penetrated the flesh during the scarring, so the pain was more severe during the “backfire” instead, when the heat dissipated outwards. At that time, the Preceptor warned us repeatedly not to sleep with the head covered if we felt painful during the “backfire”, but to walk continually in the courtyard. Some preceptees could not endure the pain while awake, so they went to sleep and thus experienced ailments due to the heat trapped within the body.

Incense-scarring was the last segment of the Triple Platform Full Ordination. A preceptee had to undergo incense-scarring on the last night before his departure the next day. Many preceptees were worried about this, so it was said that “bodhisattvas got burnt”. At present, in Taiwan, the rule is for incense-scarring to be done with three sticks of incense only, so the pain is less severe. Some preceptees request for scarring with six, nine or twelve sticks of incense. The Preceptor would oblige, but this is actually not in compliance with the rules. Nowadays in mainland China, preceptees are exempted from incense-scarring.

In Theravada Buddhism, only the Monastic Precepts are conferred, so the monastics in countries such as Ceylon and Thailand do not undergo incense-scarring. In Mahayana Buddhism, the monks in Japan, Mongolia and Tibet also do not undergo incense-scarring. Only Chinese monastics who practise Mahayana Buddhism and aspire to be bodhisattvas need to undertake the Bodhisattva Precepts.

The transmission of Bodhisattva Precepts is based on *Discourse on Brahma’s Net*, as translated by Tripitaka Master Kumarajiva. In this discourse, “burning one’s body, an arm, a finger” are mentioned, but there is no mention of scarring the top of one’s head with incense, which was a distinguishing feature of Chinese Buddhism.

The Full Ordination lasted fifty-three days, with a very tight schedule every day. Besides the morning and evening chanting, as well as lessons on monastic etiquette, for which attendance was compulsory, the monastery at times also held Dharma Assemblies on Buddha of Healing or Amitabha Buddha, upon requests by devotees of the monastery and devotees from other places. As I was young then, I could endure the tight schedule, without taking leave or falling sick. However, some elderly preceptees struggled to cope with the tight schedule, while some became sick and bedridden.

The Chief Master of Ceremony, Assistant Master of Ceremony and Etiquette Instructors supervised the preceptees very strictly. There was no allowance for lack of dignified deportment or violation of precepts. As the preceptees hailed from various small, rural temples, we did not know the conduct and behaviour expected of monastics. Therefore, during Full Ordination, I indeed received proper training in the monastic discipline. This was very helpful to me during my overseas visits in later years.

I did not complain about the stringent rules during Full Ordination. However, regrettably, even though the monastic etiquette was imparted very seriously, none of the teachers, from the Preceptor to the Etiquette Instructors, gave an explanation of the precepts. Therefore, after leaving the Precept Hall, apart from knowing the monastic etiquette for paying respects to Buddha, putting on robes and taking meals, the preceptees were not clear about the monastic precepts, purpose of Full Ordination or differences between full-fledged monks and novices. As for bodhisattvas, we did not know anything more than what we knew in our temples of origin — merely that bodhisattvas are efficacious in answering prayers.

At that time, I thought that bodhisattvas are enshrined in Buddhist halls, such as Bodhisattva Guan Yin who is revered by many people. Then why were we also called “bodhisattvas” after Full Ordination? Did it mean that we could respond to prayers efficaciously just like Bodhisattva Guan Yin? However, I did not dare to ask the Preceptor. After Full Ordination, I returned to my temple with unanswered questions and unclarified doubts. At that time, I only knew of Bodhisattva Guan Yin. As for other Bodhisattvas such as Manjushri, Samantabhadra, Maitreya, Kshitigarbha and Mahasthamaprapta, I did not know of them yet due to my ignorance.

After Full Ordination, I did not have clear knowledge of how to uphold the precepts purely or what would constitute a transgression of precepts. This may be said to be the gravest flaw in the past transmission of Full Ordination in mainland China. Nowadays, in the transmission of Full Ordination in Taiwan, there is great emphasis on explaining the monastic precepts, besides earnestly imparting the monastic etiquette to preceptees. This may be said to be a significant improvement in the transmission of Full Ordination.

Lastly, I would mention the “Three Masters and Seven Witnesses” of Full Ordination. Our Preceptor was Venerable Shouyuan (Zhiding), previous abbot of the ordination monastery. The Ritual Master was Venerable Chunzheng, previous abbot of Chao’an Monastery in Zhenjiang city, while the Instruction Master was Venerable Huicheng. The Seven Witness Masters were Venerables Daosheng, Dabang, Yasong, Fenghan, Xiaoxiu, Nengcan and Shuguang. I cannot remember whether our Support Master was one of the Seven Witness Masters. As for the Chief Master of Ceremony, Assistant Master of Ceremony and other Etiquette Instructors, I have forgotten their names as these were not printed on the Certificate of Ordination and I had not brought out my Ordination Record.

Before we progressed to the second platform of Full Ordination, there was a segment for introducing the Three Masters and Seven Witnesses. The Chief Master of Ceremony said, “Every one of you shall remember the looks and names of the Ten Masters before you and you must not forget them.” At the end, all the preceptees were instructed to raise their heads, look at the masters and remember them.

I raised my head with monastic decorum to look at the masters, but frankly speaking, over the past fifty years, their looks have been lost from my memory. Even at that time when we raised our heads to look at the masters, I only took a look politely, without seeing their faces clearly. I did not dare to look long and quickly lowered my head. How could I have remembered their faces and names? It was merely a formality.

During Full Ordination, the preceptees knew mainly the Chief Master of Ceremony, as he had the most contact with preceptees. This is the reason why nowadays, some monks involved in the transmission of Full Ordination prefer to be the Chief Master of Ceremony, instead of Preceptor.

At the completion of Full Ordination, the ordination monastery issued each preceptee with a Certificate of Ordination, which was needed for staying at a monastery when a monastic travelled out of his own temple. At that time in the 1930s, a monastic would not be allowed to stay at a monastery, if he did not have a Certificate of Ordination to prove his monastic identity. This certificate was like a meal ticket for itinerant monastics. A novice who was eligible by age for Full Ordination thus had to undertake the monastic precepts.

## 2.2 Return to Temple for Paying Respects to Past Masters

In the 1930s, very few monastic seniors were willing to send their disciples to Buddhist colleges for learning the Buddhist teachings (Dharma). They either sent their disciples to learn the transmission of Full Ordination at Mount Baohua, or learn meditation at Jinshan or Gaomin. They hoped their disciples, after learning at such spiritual centres, would become abbots of bigger temples or monasteries. That would be the greatest glory for the masters, showing they had promising disciples with good prospects.

Many monastic seniors had such ideas and thought it was useless for their disciples to pursue secular or Dharma studies. Some even preferred to let their disciples be

involved in ritualistic chanting, thinking that it would be good if their disciples became leaders of monasteries specialising in ritualistic chanting, such as in the position of Supervisor, Monk Prefect or Guest Prefect. Therefore, after I became a full-fledged monk, I hardly heard of monastic youths pursuing Dharma studies.

Among the Ten Masters, only the eighth Etiquette Instructor kept encouraging me to go out, in quest of Dharma. He was the Superintendent of Chao’an Monastery in Zhenjiang. He was also in charge of academic affairs at Yushan Buddhist College and knew deeply the importance of learning Dharma. Every time he encouraged me to seek in-depth studies in Dharma, he mentioned two baskets of books that he would give to me as reference books for my studies.

Every time the eighth Etiquette Instructor talked to me about seeking Dharma studies, I made this request to my master, but he neither gave his consent nor expressed disapproval. At the end of Full Ordination, I specially requested the eighth Etiquette Instructor to convey my request to my master.

My master said politely to the eighth Etiquette Instructor, “Thank you for your good opinion of my disciple. It is good to learn Dharma, but since he had received Full Ordination, he should first return to his temple and pay respects to past masters. As for Dharma studies, I would trouble you in future to arrange for him.”

The eighth Etiquette Instructor did not pursue this matter further. I could only follow my master back to our temple.

Paying respects to past masters was equivalent to informing them that succession would not be a problem, as young disciples had become full-fledged monks. This also enabled young disciples to remember the contributions of past masters to the temple through the generations. This formality was proper and expected of disciples. Nobody could fault my master’s insistence that I return to my temple. In worldly terms, this was a very smart move; in Buddhist terms, it was a skilful means. It was clear that he had given careful thought to this matter. Nobody could find fault with him and I certainly could not express any grievance, but followed my master back obediently.

Upon arrival at our temple, I first entered the shrine hall to pay respects to Buddha, followed by the ancestral hall to pay respects to past masters. Finally, of my own accord, I paid respects to my master with three prostrations, to thank him for enabling me to receive Full Ordination. All customary formalities had been followed.

My master had tough duties during the Full Ordination, but after returning to our temple, he was always smiling. He seemed very satisfied with me as his disciple, as I had returned to our temple obediently.

The burn wounds on my head had not dried up. My master discharged me from the temple duties temporarily, so that I could rest for a period of time. Despite my master’s kindness to me, I did not forget my aspiration to seek Dharma studies, so I was silent most of the time and spoke little.

My master seemed to have perceived my intention. One day, he said to me smilingly, “Yen Pei, you should be congratulated for having received Full Ordination. I shall choose a day for inviting landlords to a vegetarian meal at our temple, as a celebration for you, as well as let the

people in our area see you as a full-fledged monk."

I replied sincerely, "Every monk should receive Full Ordination. There is no cause for celebration. Master, there is no need to spend money on celebration. Just let me rest a few more days."

My master heard what I said and left.

However, after a few days, preparations were made for a vegetarian meal gathering in the temple. Some landlords and lay followers came to the temple. They congratulated me for becoming a full-fledged monk. I thought then that whenever young monks returned to their temples, their masters would show that their disciples had become full-fledged monks through such formalities. This served to congratulate the disciples, as well as demonstrated success of the masters.

All the guests congratulated me verbally or with gifts, but none offered red packets. In my homeland, we did not have the custom of offering red packets. Some elderly women came up to me to see my incense scars. Strangely, some lamented, "The top of your head is in such a burnt state. How pitiful!"

Ten tables were laid for the meal gathering. The temple was bustling with guests. After the guests had taken their seats and eaten three dishes of food, my master stood up and said joyfully, "This is a day of great joy, with the return of my disciple, Yen Pei, after his Full Ordination. According to the customs in our country, one becomes an adult after marriage, while according to Buddhism, one who has renounced the household life and taken Full Ordination becomes a full-fledged monk. Therefore, we have specially invited all of you here to mark my disciple's Full Ordination!"

All the guests laughed heartily in felicitation. At that time, villagers did not have the practice of clapping hands as congratulation. I thought that was all, with nothing else for the occasion. However, after a while, my master spoke again to the guests, "I am already old and incompetent. With protective support from all of you, our monastic community has been living stably, without financial problems. I must first thank all of you. Now, our young Yen Pei is a full-fledged monk. I would like to let Yen Pei be the new abbot. Just as you all had protected and supported me in the past, please protect and support Yen Pei. Then I may have peace of mind to focus on my spiritual cultivation."

At that time, an elderly landlord called Mr Xu Maogen stood up and said, "Venerable may let your successor take over your duties. We have observed that Master Yen Pei is very calm and steady. He is the most ideal candidate for the abbotship. Venerable, please rest assured that besides agreeing to his succession, we shall also protect and support him earnestly!"

Everyone was in agreement with Mr Xu. They said unanimously, "Good! Good! There is nothing better than this!"

When the meal ended, someone said to me, "You should appreciate your master's kind intention and accept the position."

Despite their joy, I was dazed and felt unsure, because this meant that my dream of seeking Dharma studies would be thoroughly shattered. At that moment, I felt as if I had fallen into a deep abyss of suffering and whatever they said did not register with me.

Another landlord saw my dazed state and

whispered to me, "Your master is kind to you. He thinks that you are competent for this role, so he unconditionally passes the abbotship to you. Others wish to be abbots but wait in vain. Why are you unhappy about this succession?"

Regardless of how the landlords persuaded me, none of what they said registered with me. After all the guests had left, I thought about how to reject the abbotship. However, seeing the joy of my master, I did not dare to speak to him, so I was glum in the ensuing days. At that time, I was not in the least interested in the abbotship, but kept thinking about how to overcome this hurdle. On hindsight, it was right that I did not accept the abbotship. If I had become the abbot, I might not be living today!

### 2.3 On Leave for Visiting Parents

My master skilfully made me return to our temple for paying respects to past masters, as well as arranged a congratulatory feast for me. He was indeed kind to me. Ultimately, he wanted me to assume the abbotship. I did not expect this, then how could I free myself from the bondage that my master put upon me?

I racked my brain for several days and finally thought of using the same skilful means that my master had used. I said to him, "Master, now that I have received Full Ordination, my parents would certainly be anxious to know how I have been faring. I would like to visit my parents, so that they may have peace of mind."

At first, I thought that my master would not grant permission for home visit, but after I made this request, he consented with alacrity, "Yes, of course, you should visit your parents. Come back quickly after that!"

My inner joy at that time was indeed inexpressible, as I could thus go far away and not get chained by the position of abbotship.

Indeed, I was not interested in the abbotship, but was always thinking about my quest for Dharma studies. My master let me fly out of the "cage", unaware of my true intention. Although I felt joyful then, I also could not help feeling ashamed, as I had let down my master. However, the aspiration for Dharma studies defeated the idea of assuming abbotship, so I made preparations to leave the temple and my master.

On the eighth day of the fourth lunar month, after being conferred the Bodhisattva Precepts during the Spring Full Ordination, I left Fu Shou Discipline Monastery and returned to my temple. Within one month, I took leave of my master on the third day of the fifth lunar month and embarked on a homebound journey to visit my parents. Although I did not accept my master's decision for me to succeed the abbotship, I felt reluctant to part with him.

I left the temple in midsummer, wearing a short monastic shirt with long pants, with an outer, medium robe. I brought along another set of short monastic shirt with long pants, as well as a short coat that may be worn



during the day or night. I did not bring out any other thing, to avoid arousing my master's suspicion that I would not return. However, I brought out my Certificate of Ordination secretly, because without this certificate to prove my monastic identity, I would not be allowed to stay at any monastery. This certificate would be checked at the reception hall when a monk sought lodging at a monastery. During Full Ordination, the Etiquette Instructors had informed preceptees about this and I had remembered it. Since I intended to travel in quest of Dharma, how could I not bring along my Certificate of Ordination?

The certificate was small enough to fit into the pocket of my inner shirt, so it would not be seen by my master. I did not dare to bring out my Ordination Record, which was in the form of a thick book. If it was discovered by my master, I would not be able to leave. I was very cautious about this. As I had not brought out my Ordination Record then, now I have no means of finding the names of the Etiquette Instructors or the temple addresses of fellow preceptees.

As a novice monk, I had no money. Just after Full Ordination, I also had no money. It was not because my master was very strict with me. That was the common practice at temples with novices. Aware that I had no money, my master gave me a "one-yuan" silver coin before my departure, for my expenses on the forward and return journeys.

My temple was about 160 *li* (80 kilometres) from my secular home. At that time, there was no long-distance coach transport in northern Jiangsu. I walked from my temple to Linze town, then rode on a boat to a small town called Jieshou, where I boarded a Grand Canal ferry to my homeland in Shaobo town. The whole journey took one and a half days. From Shaobo town, I still had to travel 5 *li* (2.5 kilometres) on foot to reach my home. There was no transport available along this route. Travel was very difficult in those times due to lack of transportation. Fortunately, I did not bring much baggage, so I just made my way home step by step. By the time I reached my village, it was already evening and I was famished.

#### 2.4 Happy Reunion with Mother

In my village, every household turned in very early, as there was harassment by bandits at night. If a household did not lock its doors early, it might get plundered by bandits. Therefore, when I knocked on my home door, the person inside kept asking for my identity and did not dare to open the door, until my voice was recognised. The door was finally opened by my mother. She asked why I returned at such a late hour, but she was visibly, pleasantly surprised. It was clear that during the years of my absence, she had been looking forward to my return.

It was already late at night. I said to my mother who was looking at me in a daze, "Mother, I am very hungry. Would you please cook some food for me?"

Even though there was no fine food stored at home, my mother cooked for me very delicious noodles with a unique flavour. I was inexpressibly grateful to my mother!

She seemed very happy to see that I had become a full-fledged monk, but shed tears upon seeing the incense scars on my head. She must have felt uneasy when she thought of the pain that I had endured during incense-

scarring. I consoled her by telling her, "Every monastic has to undergo incense-scarring during Full Ordination. I was not the only one. Moreover, the process was not that painful. Please do not feel sad, Mother."

After hearing what I said, her face brightened up slightly. She did not look as sorrowful, but she was still gazing at the top of my head with deep concern. Due to the unsettled journey conditions over the previous two days, as well as to allay her unease and shift her attention away from my incense scars, I said, "It is late. Let us talk further tomorrow. Sleep well, Mother. I would like to rest too."

She brought me to a room and then returned to her room.

**I tossed and turned in bed, unable to sleep, perhaps due to my excitement upon reunion or thoughts of my mother's kindness.** She was probably unable to sleep too. Strangely, when I awoke in the morning, I thought that I had risen very early, but my mother had woken up earlier than me.

Some villagers had come to see me. They were pointing at me but I could not hear what they said. I recognised some of the old folks and went to chat with them. They had seen many monks come to the village for alms, but they had not seen the fresh incense scars on newly-ordained monks. Some villagers scrutinised my scars curiously. Some felt sorry for me and one villager said, "Why should such a fine lad be burnt to this extent?"

Some children who were born after I left the household life peeked at me secretly from behind their mothers' backs. I felt puzzled why the village children behaved in that manner. When my mother called me for breakfast, the villagers started to disperse.

After eating porridge, my mother asked, "You are now a full-fledged monk. How does your master treat you? What are your plans?"

I replied frankly, "My master is very kind to me and wants me to be the next abbot. He even invited the people of that area to witness his announcement and asked them to support me, but **I do not want to be the new abbot. I wish to go out to learn Buddhist teachings.**"

She chided me, "Foolish child, why do you not want to be an abbot?"

In general, the old folks in villages had great respect for abbots. They regarded an abbot as the master in charge of a temple who was respected wherever he went. As a villager, my mother only knew this about abbots. She was not aware that monastics had many other duties, so she was disappointed with my reluctance to be an abbot. She was not the only one who thought in this way. This was a common idea held by villagers.

As a housewife, my mother had tasks to be completed daily. After breakfast, she attended to her chores, after which she came to the room that I occupied temporarily and asked with deep concern, "Since you are not willing to be the abbot, what are your plans?"

I said, "Just now, I mentioned that **I want to go out to learn Buddhist teachings. This means studying. My only intention is to study. I have no other plan.**"

She then said, "Isn't it easy to find a place to study? You can also study in the village. Get an educated senior to teach you. Why do you have to go out to study?"

Knowing that she lacked understanding of Dharma

studies, I explained to her, "The village seniors do not know Buddhist teachings, which have to be learnt from great Buddhist masters. After learning the Buddhist teachings, one has to go to various places to tell people about the Buddhist teachings. This is called 'Dharma propagation' in Buddhism."

My mother seized this chance to say, in great agony, "I agreed to your second brother's renunciation, but I did not agree to your renunciation, so I had repeatedly asked you to return home with your father and me. Later, I also repeatedly asked your second brother to bring you home from the monastery. You did not obey and I did not insist further. When your third brother died of sickness, we felt that there were not enough males at home, so we wanted to bring you back from the temple on several occasions. Now that you are back and reluctant to be the temple abbot, wouldn't it be better that you settle down to start a family and establish a livelihood, so that the Li family lineage may be continued? Everyone in this household is in favour of this, so that our family will not be left with your eldest brother as the only son. Moreover, he is running a business in Shanghai and seldom comes back. Your father and I are both old. If you do not return to our family, what will happen to this family?"

After saying these, she looked at me intently with tears flowing again, which made me feel really uneasy.

When she was less agitated, I said earnestly with skilful means, "Mother, you have a well-meaning intention but it is a step late. If I had not received Full Ordination, I could do as you just said. Now that I am already a full-fledged monk, how could I disrobe and return to household life? If I really do as you said, it will bring disgrace to you, so let us put aside the idea of disrobing. I shall still talk about my wish to go out for Dharma studies. Mother, I hope that you agree to my quest for Dharma."

By then, she knew that I was firm in resolve and considered my words reasonable, so she no longer mentioned settling down at home. **The love of parents for their children is selfless.** This is a universal truth. She then asked, "Since you want to go out to learn Buddhist teachings, has your master given his consent? Without his consent, how do you go out to learn Buddhist teachings?"

She then became concerned about how I would fulfil my quest for Dharma studies. **Only a mother could give up her own wish and put her child's wish as foremost.**

Since my mother raised this question, I took the opportunity to make a request to her frankly, "My master wants me to be the new abbot. Of course, he will not agree to my quest. Now I am going to the south to seek Dharma studies, but I do not have money for the journey. Mother, would you please help me? When I seek lodging at monasteries, I not only need to have my Certificate of Ordination, but also a blanket and another two sets of clothes for changing, which I lack. Mother, please help me to prepare a blanket and another set of clothes. As for the money needed to travel to Shanghai by land, please estimate the amount and give me this amount for my travel, Mother. I have no other request."

Without any hesitation, my mother agreed to settle these for me. She said, "I shall prepare the money and items that you need. Do not worry. The problem is you have never travelled far away from homeland. You are not aware of the evil in some people. You have no idea

about the journey. In particular, Shanghai is a big city that is very sophisticated. How could I feel assured to let you go alone?"

My mother was so meticulous in her considerations. I really had not thought of such issues. From then on, she started sewing for me a set of short monastic shirt with long pants, as well as a blanket, while at the same time asking around whether any acquaintance was leaving for Shanghai. Before she found an acquaintance to bring me to Shanghai, she would not let me leave alone, but wanted me to stay at home for a few more days. I accepted this arrangement, as it was uncertain when I could see my mother again after bidding farewell to her. I stayed on gladly for a few more days and used this free time to visit some familiar relatives and my ex-classmates of the home-school.

My relatives had all aged and my ex-classmates had grown up, with some working away from our homeland and some settled down with their own families. Time had passed so quickly. The Buddhist teaching on impermanence was validated in these visits. From the Buddhist perspective, the secular life lacked meaning, so I became even more convinced that my renunciation was right.

Some days later, my mother told me, "My monk-son, you are really fortunate. Three days later, an uncle in our village will be going to Shanghai on business. I asked him to bring you along. Since he has agreed, I feel relieved. Your second brother is staying at Yufo Monastery in Shanghai. That uncle will send you to the monastery, where your second brother can take care of you, so I do not have to worry."

My mother was very joyful that someone would bring me to Shanghai. I was also very joyful. The night before my departure, she gave me three silver coins to pay for my expenses along the land journey. She had also passed money to that uncle, to pay for the ferry trip out of my homeland.

Three silver coins may seem little in monetary value now, but at that time, the amount was sufficient for a person's living expenses in one month. **As my family was poor, my mother must have exhausted all her resources to provide for my trip to Shanghai. Whenever I remembered my mother, I was at a loss how to requite her deep kindness!**

*To be continued in next issue...*



# 演培老和尚 的做人

# 艺术

## (75) 境界如幻，觉悟如山

在人生长流中，我们一直跟“境界”打交道。面对顺境时就欢喜；遇到逆境时则忧愁。被赞叹时，心就往“喜”那边跑；被批评时，心就往“苦”那边陷。我们对境界的被动反应，于是构成了整个人生。

人之所以烦恼，就在于“心随境转”，总是追逐顺境，逃避逆境。因此，喜怒哀乐如潮起伏，难得片刻安宁。

### 一、拟向即乖

一位僧人问赵州禅师：“如何是道？”禅师答：“平常心是道。”僧又问：“还可趣向否？”禅师说：“拟向即乖。”

禅师所说的“平常心是道”，并不是平淡无奇，而是不被境界牵引的心，才是真正的安住之道。

为什么说“拟向即乖”？当你想要更好的状态，比如永远快乐，远离痛苦，这一念“追求”，已经落入“随境而转”的模式。你仍然被境界牵着走，只是换了更精致的形式而已。

以上公案说明三层道理：

一、凡夫的状态是心随境转，这正是“心不自在”的表现。心没有根，只是不断被外境牵引。

二、问题的根源，是执著境界。不是境界让人痛苦，而是我们“认定它重要、真实、必须如此”，痛苦由此而生。例如赞叹与批评，本质只是声音与观念，但我们赋予它某种“价值”，于是就被困住。

三、修行人转向，回归本心。赞叹来，不多一分；批评来，不少一分。这就是平常心。喜怒哀乐起，但是心不被牵着走；不是没有情绪，而是情绪不再主宰你。

### 二、境界如幻

“境界如幻”，并不是否定经验的存在，而是指出一切经验都是由因缘和合而生，暂时显现，终归消散。正如晨雾在日出之后自然消融，彩虹虽美而却不可执取。我们日常所经历的荣辱得失、情绪波动，本质上也是如此，它们“发生”，却没有恒常不变的实体。如果将这些暂时的现象误认为真实不变，就会执著、计较，由此产生种种烦恼。

反之，“觉悟如山”则形容一种稳固、清明、不被外境所动的心性。山不因风来而倾，不因雨至而移；觉悟之心也是这样，当内在的觉知与智慧建立起来时，外在境界虽然千变万化，内心却能安住不动。这种稳定，并不是冷漠或压抑，而是一种透彻理解之后的自在与从容。

这并非遥不可及的理想，而是可以在日常生活中逐步培养的能力，关键在于我们是否愿意从“追逐境界”转向“认识心的运作”。

首先，在面对境界时，要先觉察，不急于反应。当情绪升起时，我们往往立刻做出反应：反击、抱怨或逃避。如果稍作停顿，观照这情绪，就会发现它并非固定不变，而是在变化之中。就在“觉察”的当下，我们与情绪之间就拉开了距离，不再完全被情绪控制。这就是把“境界如幻”的理解，落实于生活中。

其次是不执著特殊经验。人们有时经历某些“特别”的感受：灵感、喜悦、清明，甚至超越平常的状态。佛法一再提醒，这些经验并不可靠，如果执著它们，反而会产生期待与失落。真正的修行，并不在于获得奇特体验，而在于心是否

更加平稳、慈悲、清明。

演公说：学佛不是追求神秘境界，而是落实人格的净化与行为的改善。他指出：如果一个人修行多年，却依然容易发怒、计较、贪求，那么无论经历多少“境界”，都不能称为真正的进步。

反之，如果一个人在日常生活中，能忍让、体谅、守信、负责，即使没有任何特殊体验，他也已经在佛道上稳步前行。这正体现了佛法“做人艺术”的核心价值。觉悟，并不是离开生活的抽象状态，而是在生活中展现出来的品质：温和而不软弱，坚定而不固执，清明而不冷漠。

### 三、觉悟如山

“觉悟如山”，精准地描绘觉悟的体性与作用。

#### 一、心稳定不动，境来不转。

山，风来不动，雨来不动，即使云雾围绕也不改变本位。当觉悟生起时，有一个根本的转变发生：境界仍然来，但心不再被牵着走，知道一切境界都是因缘和合，来去无常，既然如此，何必执取？觉悟的人，不被好境界引诱，也不被坏境界击倒。无论体验如何变化，内在的清明不依赖它们而存在。这正是“境自纷纭，心常寂然”。

#### 二、心承载一切而不坏。

山承载草木的生长，风雨的侵袭，却不因此而损坏本质。觉悟之心也是如此，可以容纳情绪而不被吞没，面对痛苦而不被压垮，接触复杂世界而不迷失。觉悟，不是逃避人生，而是在一切境界中都能安住。

#### 三、心不依外境而自立。

山不依风而立，不依云而存。觉悟之心，也不依赖外在条件。如果一个人的快乐，建立在别人的认可、顺

利的环境、舒适的情绪，那么他的心是“无根”的，一旦条件改变，心就不安。觉悟的人是真正自由的，因为他的安稳来自内在的明白，而不是外在的配合。

**四、心的转变：从“随境而活”转为“以觉而住”。**普通人的生活模式是：境界→情绪→行为；觉悟后的模式是：觉知→看清→自在回应，差别就在于有没有“山”这个中心。未觉悟时，心像水面，风一吹就泛起涟漪，或掀起波涛；觉悟后，心像大山，风再大也只是掠过。“觉悟如山”，就是在一切无常流动之中，建立不随波逐流的清明之心，在任何人生境遇中，都不再迷失自己。**当你不再被境界牵引时，你才开始“真实地活着”，否则就只是被人事推着过活而已。**

要达到“觉悟如山”，需要在日常生活中培养三种能力：

**一、安住当下：**我们总是被过去与未来牵引，为已经发生的事而懊悔，为尚未来临的事而焦虑。心不在当下，自然难得安稳。在行走时，清楚地知道自己在行走；在说话时，清楚自己在说话；在工作时专注于工作。那么，心逐渐凝聚，不再散乱。这种简单而持续的练习，是觉悟的基础。

**二、不随境转：**对于别人的赞美，不必过分欢喜；对于别人的批评，不必立即反感。不是压抑情绪，而是看清它们的来去。久而久之，心就不再轻易被外境左右。处于顺境不骄，处于逆境不乱，自然就培育沉稳的力量。

**三、慈悲回应：**觉悟并非仅仅自己安稳，更体现于关怀他人。当我们不再困于自我中心的执著，就更容易理解他人的处境，更能包容他人，减少冲突与怨恨。

因此，觉知“境界如幻”，并不是逃避现实，而是帮助我们更清醒地面对现实。**知道一切在变化，我们才更懂得珍惜当下；不执著得失，我们才更有力量去承担责任。**

在现代社会中，这种智慧尤其重要。信息快速传递，评价无处不在，人们容易陷入比较与焦虑之中，不能安心。“觉悟如山”的训练，正是建立内在的稳定坐标：无论外境如何变化，内心都有一个清

明的依止。

这种内心稳定并不是一蹴而就的，需要不断地练习、反省与调整。**我们有时会被情绪牵着走，有时又会忘记觉察自己，但就是在一次次的回归觉察中，心逐渐变得安稳而有力。**

当你真正了解这个道理，你的生活方式自然会改变，不再执著得失，不再轻易生起负面情绪，做事更从容沉稳，与人相处更宽厚和谐，对自己也更坦然。这种转变，不是外在形式的改变，而是心灵的重建。

#### 四、悲智双运

**要**看清“境界如幻”，需要般若智慧，以“如实知见”，看清事物的无常、缘起、无自性。在人生中，我们不断被三种“幻相”牵引：

一、顺境的幻相：成功、赞叹，让人误以为“我很重要”；

二、逆境的幻相：失败、批评，让人误以为“我不行”；

三、情绪的幻相：喜怒哀乐，让人误以为“这就是真正的我”。

智慧的作用，是看穿这一切：境界只是因缘的暂时组合，如云如影，如梦如电，不是永恒的状态。因此，看清“境界如幻”的意义是：不否定经验，但不被经验绑架，从“被动反应人生”，转为“清醒观察人生”。

觉悟如山，是心中如如不动，面对境界时了了分明。如果只见“境界如幻”，容易趋于冷漠或抽离，所以同时必须内心“觉悟如山”，从“破”进入“立”：在看破幻相之后，建立稳定的觉知中心。不是逃离世间，而是站稳在不被世间人事拉走的位置上。如果你没有这座“山”，要么被境界拖着跑，要么逃离境界，而“觉悟如山”正是避免这两种偏差。

境界如梦如幻，如果你只注重“智慧”，容易停滞在“看破一切就好”，但“慈悲”让你也觉察到：众生在幻境中受苦，被批评而愤愤不平，失去亲人而悲伤，失败而自我否定。这些在究竟层面是“缘起的现象”，但在经验层面却是“真实的感受”。“慈悲”的眼

光，不否定痛苦，而是在看破幻相的同时，深刻了解众生的痛苦。

因此要悲智双运，从慈悲出发，觉悟如山，是为了更好地承担。如果只是“觉悟如山”，可能变成冷漠不动了。要“悲智双运”：山不是为了隔绝众生，而是更稳定地承载众生。山之所以重要，并不是因为它“不动”，而是因为它是江河的发源地，承载草木生长，稳住风雨之流。同样，“觉悟如山”的意义是：心稳，才有能力去帮助不稳定的人。你越清明，越能不被情绪卷走。你越稳定，越能安慰混乱中的人。你越不动摇，越能成为别人的依靠。这就是“大悲”的实际展开。

因此，要做到如实觉照，不住境界，但不离众生。“智”与“悲”的结合，就是佛法最关键的中道。有内观的智慧，看到境界如幻，就不执著，不被困住。同时生起大悲心，观众生真实受苦，当下就可以不冷漠，不逃离，不住境界而利益众生。

在做人层面，这其实意味着两种能力：**内在稳定如山**，不因赞美而骄傲，不因批评而崩溃，不因顺逆而失衡；**对人柔软如水**，理解他人的情绪，包容他人的局限，愿意帮助而不批判。

总之，**外柔内定，内明外悲**，悲智双运，以智慧看破境界之虚幻，不被人生起伏所转；以慈悲承载众生之真实，不从人间痛苦抽离；于不动中行善，于清明中利他。

觉悟，并不是远离人间，而是在日常生活中显现的。**真正的修行，不在于拥有多少特殊经验，而在于你是否活得更清明、稳定与慈悲。**见境界如幻，而不再执著；当觉悟如山时，能自然安住。这正是佛法给予世人最深刻、也最实用的做人艺术。



# 在家佛教徒的生活指南

## 《佛说善生经》白话解 (8)

宽严法师讲于1978年，新加坡佛教青年弘法团

### 四似亲

#### 三、释言语非亲

“居士，因四事故，言语非亲似如亲。云何为四？一者，认过去事；二者，必辩当来事；三者，虚不真说；四者，现事必灭，我当作不作认说。”

佛陀对居士子说：“因四事故，言语非亲似如亲”，你不可不知。“云何为四”，是问哪四种事，下面分别说明。

**一者，认过去事：**过去事，就是过去曾经做过或发生过的事，总是有好的一面和坏的一面，但是为什么会这样，自己不知其前因后果。有人对你说：在过去的事中，成功有成功的原因，失败也有失败的原由，并且详细地为你分析，使你听了认为有理，于是对他生起好感。其实，过去事并不是他所分析的那样，不过是他信口开河地乱说。你如果信以为真，请他为你想办法，例如再创业，那么你可能会被他欺骗，而损失大量的钱财，神棍就是这样骗人的。

**二者，必辩当来事：**未来事是难以预料的，所以未来是祸是福，就看我们现在怎样做。如果做得好，自然是有福的；如果做得不好，自然是有困难的。然而，世人不问自己怎样做，却去问不相干的人关于自己的未来。于是，神棍就有机会可乘，说你将来某个时候会有某些灾难，或说你将来某个时候会大富大贵起来。他说得活灵活现，使你不得不信。于是，他伺机向你骗财，说你要化难成祥，或要富贵降临，就得酬神消灾，才能如你所愿。很多人这样被骗，病根还是在于自己贪心。如果不贪，又怎么会被这些人欺骗？

**三者，虚不真说：**这是故弄玄虚，不说真话。例如本来没有这么一回事，可是他却说得像真的，使人以为实有其事。例如说某个地方有个大仙，求什么就可以得什么，非常灵验，不信就去求求看。世人有哪个没有所求，如果你把他的

话当真，就会想去求大仙指示，并且请他带你去见大仙。这么一来，你就中了他的圈套，非破大财不可。

或者有人做了错事，真正的朋友会告诉他，以后绝对不可以再那样做。然而，心术不正的人，并不真诚地对待朋友，不指出错误，这都属于“虚不真说”。

**四者，现事必灭，我当作不作认说：**现事，就是现在所做的事。任何人做事，总是希望获得成功，但是由于各种因素而出现困难，最终可能失败。这本来是世间常有的现象，但是善于说风凉话的人会说：“我早就看他不行，他的事业失败，我也早就看出来。如果这件事让我来做，相信不会败得那么惨，只是我不做罢了。”

如果真的要他去做，他就又是另一个论调，就是事情成功了，功劳完全是他的：“假定不是我，怎么会有这样的成就？”如果事情失败了，他就说是由于某些人不听他的意见，将失败的责任推到他人身上，他并没有任何不对。像这样狡猾的人，在社会人群中，可说到处都是。与这样的人接近，对自己绝对不利，应该远离他们。

“于是，世尊说此颂曰：  
认过及未来，虚论现灭事；  
当作不作说，知非亲如亲；  
常当远离彼，如道有恐怖。”

佛陀说了长行后，重颂前面所说的内容。“认过”是重颂“认过去事”，“未来”是重颂“必辩当来事”；“虚论”是重颂“虚不真说”，“现灭事；当作不作说”是重颂“现事必灭，我当作不作认说”。有以上四事的人，就知他是“非亲似如亲”，不值得与他亲近，常常应“当远离彼”，远离的程度，就如道路上有盗



贼、虎狼那样恐怖。如果走上那条道路，就会有危险，因此应当远离！

#### 四、释恶趣伴

**“居士子，因四事故，恶趣伴非亲似如亲。云何为四？一者，教种种戏；二者，教非时行；三者，教令饮酒；四者，教亲近恶知识。”**

佛陀对居士子说：因有四事故，当知“恶趣伴非亲似如亲”，你不得不特别注意。“云何为四”是问哪四件事，下面一一解说。

**一者，教种种戏：**“戏”在这里是指博戏，就是赌博。古语说：“勤有功，戏无益。”不论是怎样的赌博，对人是没有益的，可是恶趣伴不教你学习正当的事，反而教你学习种种赌博，使你丧失高尚的意志。

不论任何赌博，不是玩玩就算了，而是需要钱财做后盾的。如果没有钱，什么也玩不成。恶趣伴慷慨地借钱给你玩，等你学会了种种赌博，欲罢不能的时候，他就会来向你逼债，用种种方法来控制你，使你不得不听他摆布。他要你做任何罪恶的事，你都必须乖乖地去做，因而深陷罪恶的深渊。

**二者，教非时行：**善友会教你作息要定时，不可以不按时做工和休息，唯有如此，才是正常的生活。然而，恶趣的伴侣则不然，他教你非时行，任何时候要去玩乐，就出去玩乐，不必限定时间。之前说过，喜欢非时行的人，会暗中做出种种不可告人的罪恶行为。这样，当然就一步一步地倾向三恶趣，苦头有得你受的，哪里会使你的生命向上？因此，我们必须善为抉择，如果有人驱使我们向善，我们就不应该听他的话，不要随着他的脚跟转。这是很要紧的，不可以不注意！

**三者，教令饮酒：**饮酒是不良的习惯，也会伤害身体，不论从哪方面说，对自己都极为不利。真正的善友，会劝告我们不可以饮酒，因为饮酒后会造恶。然而，恶趣的伴侣却不是这样的。你不会喝酒，他就劝你喝酒；你会喝酒，他就劝你多喝，并且说喝酒对健康有所助益。如果你听他的话，一旦喝酒成瘾，甚至非醉不可，你就会做出种种不道德的行为。这难道不是把你推向三恶道吗？因此，会喝酒的人，应该早日戒

酒；不会喝酒的人，不管别人怎样劝你喝酒，都不应当喝酒。

**四者，教亲近恶知识：**佛陀告诫人们，要亲近善知识，远离恶知识。善知识会引导我们走上人生的光明大道，不会使我们堕落；恶知识则会使我们落入黑暗的人生，最终使我们堕入三恶趣<sup>2</sup>，对我们非常不利。恶趣的伴侣，就怕你亲近善知识，所以教你亲近恶知识，让你经常与恶知识来往，久而久之就被恶知识影响，自然也去作恶。有如是因，必有如是果，必然走向三恶趣。因此，我们绝对不可以亲近恶知识，要时刻注意，以免沾满了罪恶，无法向上向善！

**“于是，世尊说此颂曰：  
教若干种戏，饮酒犯他妻；  
习下不习胜，彼灭如月尽；  
常当远离彼，如道有恐怖。”**

佛陀说完了长行，于是说此颂，以重颂之前的长行内容。“教若干种戏”是重颂教种种戏；“饮酒”是重颂教令饮酒。“犯他妻”是重颂非时行，“习下不习胜”，是重颂亲近恶知识。这里的“下”是代表恶，因为恶知识总是教人作恶。既然教你习恶，当然不会教你习善，所以这里的“胜”是代表善。

恶趣伴所教的这四种，没有一样不是教作恶。如果你如其所教而行，你的人生前途，一定会越来越黑暗，绝对没有光明，所以说“彼灭如月尽”。

既然恶趣伴对我们这么不利，我们应当远离他，千万不可以接近他。远离的程度，如同道路上有盗贼、虎狼那样恐怖。如此，才能安然地走到人生的尽头，不至于堕落恶趣！

#### 注释：

**1 神棍：**假借宗教名义的骗子，自命为神仙或拥有特别的力量，向人们行骗。

**2 三恶趣：**畜生道、饿鬼道、地狱

待续……

# Guide for Living as a Lay Buddhist

## - *Sigalovada Sutra* (8)

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

### Four Types of False Friends

#### 3 False friends who are glib talkers

Young householder, a glib talker is a false friend in four ways. What are these four? (1) He talks knowledgeably about the past. (2) He talks with affirmation about the future. (3) He talks falsely, often with mystification. (4) He credits success to himself and shifts blame onto others.

Buddha spoke to the young householder, Sigala, about the four grounds on which people who talk glibly are false friends.

##### (1) He talks knowledgeably about the past.

There are positive and negative aspects of past matters, for which one may not have clear understanding of the causes and results. Someone analyses in detail for you the causes of success and causes of failures in the past. What he says may sound reasonable to you, so you have favourable impression of him. However, he might have talked without any basis about the past. If you believe his words and ask him for help such as to re-establish your business, you might get cheated by him and suffer tremendous financial losses. Religious scammers, for instance, cheat people in this way.

##### (2) He talks with affirmation about the future.

The future is unpredictable. Whether a future event will be a misfortune or blessing depends on what we do now. If we do properly, we shall have blessings, but if we do improperly, we shall meet difficulties. However, people do not question what they do now, but approach unrelated persons to ask about their future instead. Hence, religious scammers get chances to cheat them about their lives. They tell you when you will experience disasters, or when you will become rich. They talk in such vivid terms that you cannot but believe what they say. They wait for an opportunity to cheat you of money, claiming that you have to thank divinity with money offerings, to avert disasters or become wealthy according to your wishes. Many people get cheated in this manner, because of their greed. If one is not greedy, how would one get deceived?

##### (3) He talks falsely, often with mystification.

He does not talk truthfully, but mystifies things. He talks of something untrue as real, for instance, there is a great sage in a certain place who can grant your wishes efficaciously. Who does not have wishes? If you regard his words as true, you would think of seeking advice from the "sage", so you ask him to bring you to see the "sage". Hence, you fall into his trap and suffer financial losses.

If you have done wrong, a true friend will tell you not to repeat the wrong deed in future. However, a person who talks falsely with ill intentions does not treat you sincerely and he will not point out your wrong deed.

(4) In present matters, he credits success to himself for a course of action and shifts blame onto others for not doing so.

We wish to succeed in whatever we do. However, due to various factors, difficulties may arise and lead to failure eventually. This is a common phenomenon, but the glib talker makes cynical remarks, "I have observed long ago that he is incompetent. I have also seen that his business will fail. If this were done by me, it would not have failed so miserably, but I had chosen not to do it."

Yet, when you get him to do so, he would talk in a different manner. He credits success to himself entirely, saying, "If not for me, how could this turn out successful?" However, if the result is failure, he would blame others for not listening to his advice, so he was not at fault.

Such cunning people are common in society. It is absolutely disadvantageous to associate with such people. We should keep a distance from them.

Buddha then uttered a verse:

"He who talks knowledgeably about the past and future, talks falsely with mystification, credits success to himself and shifts blame onto others regarding present matters, is a false friend from whom you should always keep a distance, just as you would avoid a perilous path of terror."

These are the four grounds for discerning false friends who are glib talkers. It is not worth associating with them. Steer clear of them, just as you would avoid perilous paths with terror such as bandits, tigers or wolves.

#### 4 False friends who are companions for future degeneration into the Unwholesome Realms of Rebirth

Young householder, a false friend is a companion for future degeneration into the Unwholesome Realms of Rebirth in four ways. What are these four? (1) He leads you into various forms of gambling. (2) He leads you to go out at unseemly hours. (3) He leads you to indulge in intoxicating drinks. (4) He leads you to associate with unwholesome companions.

Buddha spoke to Sigala about the four grounds on which a false friend brings ruin, by being a companion for future degeneration into the Unwholesome Realms of Rebirth.

which a false friend brings ruin, by being a companion for future degeneration into the Unwholesome Realms of Rebirth.

#### (1) He leads you into various forms of gambling.

There is an ancient saying, "Diligence bears meritorious results, while gambling is not beneficial." Gambling, in any form, is not beneficial. A companion for degeneration and ruin leads you into various forms of gambling instead of proper activities, causing you to become demoralised and lose your nobler purposes in life.

Any form of gambling has to be supported with financial resources. Without money, one cannot gamble. A companion for degeneration and ruin generously lends you money to gamble. When you have learnt various forms of gambling and cannot quit gambling, he will make you repay your debts, using various means to control you. You will have no choice but to be manipulated by him to commit crimes and hence sink into a deep abyss of evils.

#### (2) He leads you to go out at unseemly hours.

A wholesome friend tells you to have a regular routine and advises you against working and resting at irregular times. Only then will you lead a normal life.

However, a companion for degeneration and ruin leads you to go out at unseemly hours. He tells you that there is no need to have time limits for going out, that one may go out at any time for amusement and pleasures. One who is fond of going out at unseemly hours is likely to commit wrong deeds secretly at night. One will thus be even more likely to get reborn in the Unwholesome Realms in future, where one will experience tremendous suffering. Would such a companion enable you to achieve uplift in your life at all?

Therefore, we must choose our friends wisely. If someone drives us towards evil, we should not listen to him or follow him around. This is very important and deserves our attention when we make friends.

#### (3) He leads you to indulge in intoxicating drinks.

Alcoholism is an unwholesome habit that is harmful to one's body. Considered from all aspects, it is disadvantageous to consume intoxicating drinks. A true, wholesome friend will advise us against alcoholism, as the consumption of intoxicating drinks leads to evil deeds.

However, a companion for degeneration and ruin instigates you to take alcoholic drinks when you have never done so. If you have taken alcoholic drinks before, he instigates you to drink even more, saying that the alcoholic drink is beneficial for health. If you listen to him and get addicted to alcoholic drinks to the extent that you always drink excessively till drunk, you will commit various immoral deeds in the drunken state. Isn't this pushing you into the Three Unwholesome Realms of Rebirth?

Therefore, if you have taken alcoholic drinks before, you should quit drinking as soon as possible. If you have never taken alcoholic drinks, then no matter how others instigate you to take an intoxicating drink, you should not consume it.

#### (4) He leads you to associate with unwholesome companions.

Buddha advised us to associate with wise and wholesome companions, who will guide us onto bright paths in life and will not cause us to degenerate in character.

Buddha admonished us to keep a distance from unwholesome companions, who will cause us to degenerate into darkness and hopelessness through evil deeds and ultimately degenerate into the Three Unwholesome Realms of Rebirth. It is very disadvantageous to associate with unwholesome companions.

A companion for degeneration and ruin does not want to let you associate with wholesome friends, but leads you to associate with evil friends instead. He makes you have frequent contact with evil people, so you gradually get influenced by those evil companions and commit evil likewise. You reap what you sow. Thus, the result is certainly degeneration into the Three Unwholesome Realms of Rebirth in future.

Therefore, we absolutely must not associate with unwholesome companions for degeneration and ruin. Pay attention to this constantly, to avoid getting stained by evil which will prevent you from progressing in goodness.

Buddha then uttered a verse:

"He who teaches you several forms of amusement, who teaches you to consume intoxicating drinks, go out at unseemly hours or associate with unwholesome companions for ignoble activities, who loses himself in darkness like a waning moon, is a false friend from whom you should always keep a distance, just as you would avoid a perilous path of terror."

A companion for degeneration and ruin teaches you to do unwholesome deeds, such as gambling, adultery and association with evil friends. He will not teach you to do good deeds or cultivate goodness. If you do as he tells you, your life path will become increasingly shrouded in darkness, with absolutely no light or hope. Since such companions for degeneration and ruin will have an adverse influence upon us, we should keep a distance from them. Do not go near them. Avoid them just as you would avoid risky paths with terror such as bandits, tigers or wolves. Only then can you tread your life path safely to the end and avoid degenerating into the Three Unwholesome Realms of Rebirth in future.

#### Notes:

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



# 钱

一般人们，不论男女老少，都向“钱”看。钱，是现代人所不能缺的，同时也是人人所向往拥有的，可见钱多吸引人。

佛陀并没有教我们不要钱，他教我们：钱是要用本事赚取来的，而且要以正当的方法赚取，**正当得来，正当地用，这样努力赚钱就不是错事。**

佛陀也教我们要好好分配所赚得的钱，除了自己与家庭所需用的，剩余的钱就储蓄起来，以及布施给不幸的人。钱要用得正当、正确，不要作无谓的挥霍或浪费。

古人有句话说：“**有钱常想无钱日，莫待无钱想有钱。**”有钱的时候，要想到没钱时的艰难和窘困，所以平时需要储蓄，不要等到没钱了才后悔。

一个人最大的财富，并不是物质上的钱财，那些只是银币和纸币而已。真正的财富，是端正的思想和心智的修养。一个有正见、正精进的人，**不愁没有钱用。**思想行为越端正的人，财富越充裕。

如何灌输正确的金钱观念？**我们要教小孩，努力读书，努力学习，好好学做人，还要做好人，就不愁没有钱。**不要羡慕别人钱多，知足常乐，只要自己够用，就能享有快乐的人生！



## Money

**R**egardless of age or gender, people are money-oriented in general. Money is indispensable in modern living. People yearn for money. People are drawn to and tempted by money.

Buddha did not teach us to forego money. He taught us to earn money using our own abilities and in proper ways. **Obtain money properly and use money properly, then it is not wrong to earn money diligently.**

Buddha also taught us to have proper division of our earnings. Apart from allocating money for the needs of oneself and one's family, the remaining portions should be used for savings and donations to help the less privileged. Money should be used properly and rightly. Do not squander or waste money.

There is an ancient saying, **“When you have money, think of the hardships in days**

**of poverty. It is too late for regret when you lack money.”** Therefore, it is necessary to save money.

A person's greatest wealth is not money, which consists in coinage and paper notes. True wealth consists in right thought through mental cultivation. **One who has right views and right effort does not have to worry about lack of money.** A person gets increasingly enriched through right thought and right conduct.

How to inculcate right values about money? **We should teach children to study diligently, learn enthusiastically, learn earnestly how to be a good person and conduct oneself as a good person, then one does not have to worry about lack of money.** Do not envy others who have more money. Contentment brings happiness. As long as you have enough money for sustenance, you can have a happy life!

## 君子务本，谈戒三毒(66)

**我**们学习龙树菩萨的《因缘心论颂》，继续分析“诸趣唯因果，此中无众生，唯从于空法，还生于空法”。

“诸趣”，是指六道轮回（天、人、阿修罗、畜生、饿鬼、地狱）。龙树菩萨说：这些流转的本质，只是因果链条在运作。

为什么说“无众生”呢？这句话是龙树思想中最核心、也最容易误解的一句话。它表面看似否定“众生”，但真正是在破除“执有一个固定不变的我”。

由于无明，我们产生烦恼；有烦恼，就会造业；有业，就会受苦。这正是“十二因缘”的循环。换句话说，不是“谁在轮回”，而是“因果在连续发生”，所以说“诸趣唯因果，此中无众生”。

这里的关键是：没有一个固定不变、独立存在的“我”在轮回。为什么？因为如果有“真实的众生”，就必须符合以下条件：不变（否则就不是同一个人）、独立（不依赖因缘）地从今生转到来生，但我们只要观察就会发现：身体在变（细胞、状态），心念在变（每一念都生灭），五蕴（色、受、想、行、识）都在流动，所以没有任何一个“实体”，从今生迁到来生。

那么，为什么感觉“我在轮回”？龙树用灯火点灯（前灯引后灯）、种子生芽、声音产生回响、镜子显影等比喻来说明：**前后相续**，但不是同一个东西。今天的你，不等于昨天的你（已经变了），但又不能说完全无关（有连续性），所以轮回是“相续”，不是“实体迁移”。

**在六道轮回中，并没有一个真实的“我”在流转，只有因果关系在延续，只有因缘条件不断生起、消失的过程，一切只是因缘所生的空性流动。**因此，不是“有一个人经历人生”，而是“一个过程被误认为是一个人”。

如果理解错误，会走入两种极端：一、认为“既然无众生，那什么都没有”，这是断灭见，否定因果，走向虚无，这完全是错误的。二、认为“有一个真实的我在轮回”，这是常见，执我，继续造业，那就更错误了。

龙树的内观法是走中道：因果真实存在（不落空）；自性众生不存在（不落常），这就是“缘起性空”。

不仅“人”是空的，连因果也是空的。这绝不是说“什么都没有”，而是说：一切的生起，本来就没有自性。什么叫“从空法生，又归空法”？龙树的回答就是：“因缘所生法，我说即是空”，也就是说：**一切法（人、事、因果、轮回），都是“因+缘”暂时组合的，没有“固定本体”（无自性），所以是“空”。**

“唯从于空法”：不是从“实体”生出来，而是从无自性的条件组合，比如“人”是身体加上意识，再加因缘，而“业报”是行为加上条件，再加上时机。它们都不是“本来就有”，而是“条件暂现”。

其次，“还生于空法”：结果也不会变成“真实存在”。因是空性的，果也必然是空性的；生是空性的，灭也是空性的。**一切事物是缘起的，所以是空性的。因为是空性的，所以是假有的。**

一切法从无自性中显现，又回归无自性之中，从未真正“成为实体”。为什么必须这样理解？如果你不承认“空”，会出现矛盾。如果法是“实有”的，就不能变化（因为本体固定），不需要因缘（因为本来就存在），那么因果就不能成立。

龙树说正因为“空”，一切才可能成立。**因为没有固定本体，才可以变化、流动、转化，所以“空”不是否定世界，而是解释世界为什么能成立。**

佛陀问弟子：一盏灯点另一盏灯的火，是不是同一个？答案：不是同一个，也不是完全无关，这就是“从空生空”：没有实体传递，只有因缘相续。

佛陀也告诉我们要**观一切有为法如梦幻泡影**。梦中境界，感觉好像是真实的，但醒来就知道，其实本来虚无。世界不是“没有”，只是“显现而无实体”。这正是：从空显现，又归空性。

一位僧人问：狗有没有佛性？赵州禅师答：“无。”但经典明明说“一切众生皆有佛性”，为什么他说“无”呢？因为你执著“有佛性”（当成实体），他就用“无”来破你的执著。这个公案说明：连“佛性”都不能执为实有。**有，是空性的；无，也是空性的。**这就是从空说法，还归于空性。

慧能大师说：“**本来无一物，何处惹尘埃。**”这不是说“世界不存在”，而是说一切法本来无自性。生，不是真生；灭，不是真灭。这完全契合“还生于空法”。

人们很容易误解而以为“既然都是空，那就什么都没有”。这是错误的断灭见。要知道现象存在（有），本质无自性（空），因果依然成立（中道）。换句话说：**世界就像放电影，有画面（不否定），但没有实体（是空），仍然有剧情（因果）。**

这就是“唯从于空法，还生于空法”。一切现象，并不是从某个真实本体生出，而是从无自性的因缘条件暂时显现。它们生起时本来就是空，消失时也未曾离开空。换言之，不是“有一个世界在空中出现”，而是“空本身显现为世界”。



# 卫塞节庆典活动

## Vesak Celebration



23/5/2026

三步一拜

3-Step-1-Bow Peace Homage

24/5/2026

无尽灯会

Candlelight Procession

31/5/2026

卫塞万福法会

Vesak Blessings Dharma Assembly



“**光**辉的卫塞节，纪念佛陀的诞生、成道、涅槃，三期同一庆。我们以感戴深恩的赤忱，缅怀伟大的佛陀，并献上最崇高的礼敬。

佛陀是人间的大觉者，以庄严、高洁的圣德，唤醒人类的自觉，启发人们的正思，促进人心的净化，指引我们走上人生的光明大道。

我们庆祝卫塞节，不只是依循形式，更要奉行佛陀的教诲，效仿佛陀的大智慧与大慈悲，实践人生和乐清净的德行，以促成人间持久、真正的和平。这样才契合庆祝卫塞节的殊胜意义。”

— 演培老和尚（1917—1996）

“Vesak commemorates the Birth, Enlightenment and Final Nirvana of Shakyamuni Buddha. With profound gratitude and the highest reverence, we recollect Buddha, our great Teacher. Buddha attained Perfect Enlightenment in our human world. His noble and pure virtues inspire the self-awakening of mankind and purification of human minds through cultivation of right thought, thus guiding us onto the bright path of life.

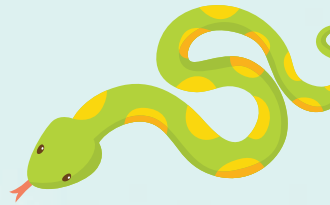
In celebrating Vesak through formal rites, it is even more important for us to practise Buddha's teachings, emulate Buddha's great wisdom and great compassion, uphold virtuous conduct for harmony and purity in living, so as to bring about lasting and true peace in our human world. This is the true, excellent significance of Vesak.”

— Venerable Yen Pei (1917-1996)





## 金钱 \$ 毒蛇



佛陀经过农田时，看见一桶黄金，就对跟随在后面的阿难说：“毒蛇！毒蛇！真的是毒蛇！”阿难走近一看，原来不是毒蛇，而是一桶黄金。阿难说：“是的，世尊！真的是毒蛇！”

佛陀与阿难走过田地，并没有把黄金放在心上。在田里耕种的农夫听说是毒蛇，就走过去瞧一瞧。他一看，顿时满腔欢喜，心里想：这哪里是毒蛇？是一桶黄金！

农夫将黄金悄悄地带回家，家人看了，同样感到非常欢喜！农夫有了黄金，就拆掉茅屋，盖新楼房，而引起邻居的嫉妒。邻居怀疑他的金钱来源，于是告到官府。查案员知道他原本是个穷农夫，就将他逮捕，盘问他怎么有那么多黄金。农夫这时才知道不妙，恐怕会遭遇杀身之祸，就依照佛陀那样说：“毒蛇！毒蛇！真的是毒蛇！”

查案员感到奇怪，问农夫为什么那样说。农夫就将他发现黄金的经过，一五一十地说出来，而得免一死。可见佛陀说黄金是毒蛇，并没有错，只怪世人贪心，总是贪求如毒蛇般的钱财！

佛法将金钱比喻为毒蛇。不正当的钱财，用起来不能心安，还会遭遇祸害，得不偿失，千万不可以贪图不义之财！

## Money \$ Poisonous Snake

Buddha walked past a cultivated field and saw a vessel of gold in the field. Buddha said to Ananda, who was following behind, "A snake! A poisonous snake indeed!" Ananda went closer to take a look. He saw the vessel of gold and said, "Yes, World-Honoured One! It is indeed a poisonous snake!"

Buddha and Ananda left the field, without thinking further about the gold. A farmer toiling in the field heard them mention a poisonous snake. He went over to take a look and had a pleasant surprise. He thought, "Here is a vessel full of gold! There is no snake here."

The farmer secretly brought home the gold and his family members were overjoyed. Since he had become rich, he demolished his hut and built a house, which evoked envy in his neighbours. They were suspicious of how he had obtained gold, so they reported to the authorities. An official captured him and interrogated him about the source of his wealth. It was only then that the farmer realised the disaster brought by the gold. Fearing that he might be sentenced to death for theft, he repeated Buddha's words, "A snake! A poisonous snake indeed!"

The puzzled official asked the farmer why he said that. The farmer recounted his discovery of the gold truthfully and was thus spared from the death sentence. It is clear that Buddha was right in saying the gold was a poisonous snake. However, people are greedy for wealth which can harm us like a poisonous snake!

Buddha used a poisonous snake as an analogy for money. Using ill-gotten money robs one's peace of mind and one might encounter misfortunes due to one's misdeed. It is not worthwhile to obtain wealth through improper means.

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