



成佛之道偈頌

VERSES OF THE WAY TO BUDDHAHOOD

第一章 歸敬三寶

敬僧莫呵僧 亦莫衡量僧 隨佛修行者 住持正法城
三寶真實德 無漏性清淨 化世真亦俗 佛法得長存

11. One should respect the member of the Sangha,
And not scold them or judge them.
For they follow the Buddha as practitioners,
And maintain the true Dharma like fortress.

The Virtues In Principle And In Practice

12. The real virtue of the Tree Treasures,
Is faultless and pure in nature.
To transform the world, we should rely on both the
Real and the worldly virtue.
In this way, the Buddha Dharma can exist forever.



所以 佛說人生是苦，苦是有缺陷，不永久，沒有徹底的意思。學佛的人，如不了解真義，以為人生既不圓滿徹底，就引起消極悲觀的態度；真正懂得佛法的，看法就完全不同。要知道佛說人生是苦這句話，是要我們知道現在這人生是不徹底不永久的，知道以後才可以造就一個永久圓滿的人生。

等於病人，必須先知道有病，才肯請醫生診治，病才會除去，身體就恢復健康一樣。為什麼人生不徹底不永久而有苦痛呢？一定有苦痛的原因存在，知道了苦的原因，就會盡力把苦因消除，然後才可得到徹底圓滿的安樂。所以佛不單單說人生是苦，還說苦有苦因，把苦因除了，就可得到究竟安樂。

學佛的應該照佛所指示的方法去修學，把這不徹底不圓滿的人生改變過來，成為一個究竟圓滿的人生。這個境界，佛法叫做常樂我淨。

常是永久，樂是安樂，我是自由自在，淨是純潔清淨。

四個字合起來，就是永久的安樂，永久的自由，永久的純潔。佛教最大的目標，不單說破人生是苦，而主要的在乎將這苦的人生，可以改變過來（佛法名為「轉依」），造成為永久安樂自由自在純潔清淨的人生。指示我們苦的原因在那裡，怎樣向這目標努力去修持。常樂我淨的境地，即是絕對的理想界，最有希望的，是我們人人都可達到的。這怎能說佛教是消極悲觀呢！

切莫誤解 佛教



雖然，學佛的不一定能夠人人都得到這頂點的境界，但知道了這個道理，真是好處無邊。如一般人在困苦的時候，還知努力為善，等到富有起來，一切都忘記，只顧自己享福，糊糊塗塗走向錯路。

學佛的，不只在困苦時知道努力向上，就是享樂時也隨時留心，因為快樂不是永久可靠，不好好向善努力，很快會墮落失敗的。人生是苦，可以警覺我們不至於專門講究享受而走向錯誤的路，這也是佛說人生是苦的一項重要意義。

二、出世：佛法說有世間，出世間，可是很多人誤會了，以為世間就是我們住的那樣世界，出世間就是到另外什麼地方去。這是錯了，我們一個人在這個世界，就是出了家也在這個世界。成了阿羅漢、菩薩、佛，都是出世間的聖人，但都是在這個世界救度我們。可見出世間的意思，並不是跑到另外一個地方去。

那麼佛教所說的世間與出世間是什麼意思呢？依中國向來所說，「世」有時間性的意思，如三十年為一世；西洋也有這個意思，叫一百年為一世紀。所以世的意思，就是有時間性的，從過去到現在，現在到未來，在這一時間之內的叫世間。



續下期...

Thus the Buddha says life is suffering. Suffering means dissatisfaction, impermanence and not ultimate. If a practicing Buddhist does not understand the real meaning of 'suffering' and think that life is not perfect and ultimate, they become negative and pessimistic in their view of life. However, those who really understand the teaching of the Buddha will have a totally different view. We should know that the theory of 'life is suffering', as taught by the Buddha, is to remind us that life is not ultimate and lasting, and hence we should strive towards a permanent and perfect life-Buddhahood.

This is similar to when we are sick. We would only seek the doctor's treatment when we know that we are sick. Only then can the sickness be cured and we regain our health. Why is life full of suffering and not fulfilling and permanent? There must be a cause for the suffering. Once we know the cause of suffering, we will try our best to get rid of the causes, and hence end the suffering and attain ultimate peacefulness and happiness. Hence, the Buddha did not only tell us that 'life is suffering', he also told us that there are causes of suffering, and when these causes of sufferings are eliminated, we can attain ultimate happiness and peace.

Buddhists should practice according to the Buddha's instructions and change this imperfect and non-fulfilling life to an ultimate and perfect one. In Buddhism, this perfect stage of life is termed as the state of 'permanence', 'joy', 'self' and 'purity':

- 'Permanence' means everlasting,
- 'Joy' means peacefulness and happiness,
- 'Self' means freedom and non-attachment,
- 'Purity' means cleanliness.

The combination of these four words means permanent peacefulness and happiness, permanent freedom and permanent purify. This highest aim of Buddhism is not only to break through the suffering of life, but also to transform this life of suffering into a life that has permanent peacefulness, joy, freedom and purity. The Buddha told us the cause of suffering and instructed us to strive towards the goal. The stage of permanence, joy, self and purity is the ultimate ideal state.

Common Buddhist Misunderstandings

It is full of brightness and hope. It is a stage that is attainable by all of us. How can we say that Buddhism is negative and pessimistic?

Although not all practicing Buddhist may be able to attain this highest point of practice, there are still boundless benefits in knowing this theory. For example, most people know that they have to strive to do more good when they are poor. However, the problem is, once they become rich, they forget about everything, and only think about their own enjoyment and hence foolishly walk towards the wrong path.

A practicing Buddhist should remember to strive not only when he/she is poor and in difficulties, but should also be mindful when he/she is experiencing enjoyment because happiness is not permanent either. If we do not



strive towards good, we will deteriorate and fall very quickly. The teaching that 'life is suffering' reminds us to not just indulge in enjoyment and to go astray. This is an important message in the teaching of 'life is suffering' as taught by the Buddha.

1.2 Out-worldly (Supra mundane)

The teachings of Buddha tell us that there is this world and the world beyond this. Many people think that this world refers to the world that we are living in and the world beyond this is some place outside this world. This is wrong. We are living in this world and we remain here even if we become monks or nuns. The arhats, bodhisattvas and Buddhas are noble ones who have attained enlightenment, but they are still living in this world and giving assistance to us. Thus, 'out-worldly' or 'supra-mundane' does not mean that one has to go away from this world and go to another place.

What does 'mundane' and 'supra-mundane' mean in Buddhism? According to the Chinese understanding 'world' has the implication of time. For example, the Chinese regard thirty years as an 'age' and in the West, a hundred years make up a century. Thus the term 'world' has the implication of time. Anything that exists within a time frame, from the past to the present and from the present to the future, is called 'world'.

To be continued ...



佛法 與 人類 和平 的意義



菩薩

的努力於人世和平，修證於心地和平，分別來說，雖如上所說。

然由於菩薩，從人世和平中去實現心地和平，從利益眾生中去利益自己，所以是：一、必以真理相感召，而有「同願同行」者的共同努力。二、心地和平，雖主要為真智的淨除煩惱根本——無明我執，徹證平等空性。但不離世間，淨化世間而成正覺，不是節制煩惱，不是滅絕煩惱，是融化的，轉化的。貪欲，淨化他而使轉為大乘信願，即菩提心。為真理，為和平，為自由，為度脫眾生，為莊嚴國土而起信願。所以說：「眾生無邊誓願度，煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成」。盡一切生中，為成就眾生，莊嚴國土而無限的勇進。瞋慢，淨化而使轉化為大乘慈悲。與一切眾生，如父如母，如兄如弟，如姊如妹。以眾生的痛苦為痛苦，以眾生的快樂為快樂，而努力於與樂拔苦的大行。執見，淨化而使轉為大乘智慧，通達緣起眾相而歸於一如。大乘行者，一定要有信願，有智慧，有慈悲，也即是具足了菩提願，真空見，大悲心，這才能完成菩薩的聖格，達成淨化自己，淨化眾生，淨化國

土的究竟和平。這三者中，慈悲是最要的。這是融和自他，為他利他的主要因素。因為有了慈悲，才不但是徹證空性的智慧，而且是入世利生的方便善巧。信願，也不但是求出生死苦難，而是能不離生死，願入地獄；不但是志求佛道，而且是「有一眾生未成佛，終不於此取泥洹」。有信願，有慈悲，有智慧的菩薩，實為綜合了人世和平，心地和平，而努力於究竟和平的工作者。

大乘學，是真正的和平，究竟的和平。可以造成人世的和樂，也可以實現心地的和樂。現在，世間如此苦難，中國如此困厄，人心如此陰險，如此唯私唯利，難道不想求得一真的和平坦道嗎？真正的佛弟子，真正的有心人！「菩提所緣，緣苦眾生」，這正是發心的時候了！切勿以為佛法的和平，過於崇高。必須有崇高而完美的和平觀，才能不為不倫不類的虛偽和平，不和不平的強權政治所欺騙，不因魔燄猖狂而震懾。必須要有完美的理想，才能從近情處，易行處去下手推行。究竟而完備的和平，屬於佛法。我們的讚歎，歸於佛陀！

續下期...

One who is apart from desire
attains liberation

One who is apart from ignorance
attains wisdom



離貪欲者 心解脫

離無明者 慧解脫

DHARMA

&

The Human Peace

This is why
Bodhisattvas
work very hard
at promoting
and advancing

world peace and at the same time cultivate inner peace in their mind. Bodhisattvas attain inner peace of the mind through promoting and advancing world peace. By working to attain benefit for all sentient beings, they effectively also benefit themselves.

As a first step, Bodhisattvas preach the truth in order to gather like-minded beings to work together for world peace.

Secondly, they work towards achieving harmony and equity within the mind, which consists mainly of eradicating the root causes of defilements in sentient beings through the use of wisdom. The root causes are ignorance and holding the concept of ego. Most importantly Bodhisattvas work to bring about the realization of equanimity and “emptiness,” which in Buddhist teaching means that ego and all objects and phenomena are temporal and immaterial. Eradicating the root causes of sentient beings’ defilements is not something that is beyond this world. We can purify ourselves and attain enlightenment in this world. It is not to control or to make a defilement disappear, but to solve/defuse or to transform it.

For example, greed can be transformed from a negative emotion to a desire to uphold the Bodhisattva vow, that is the Bodhi Mind (Bodhicitta). This vow encompasses Mahayana faith and determination. This vow arises from the desire to strive for the truth, for peace, for the freedom and liberation of sentient beings, and for the purifying and dignifying of the land.

Thus, in the Buddhist liturgy, there is this verse:

“I vow to liberate the limitless sentient beings from the ocean of suffering,

I vow to end the endless defilements,

I vow to learn the immeasurable teachings of the Buddha,

I vow to realize the supreme Buddha-path.”

We should therefore make full use of our lives and with boundless courage benefit all sentient beings, and purify and adorn the land.

As for anger and arrogance, we should transform

them into the Mahayana’s loving kindness and compassion. We should regard all sentient beings as our mother, father, brothers, and sisters. In addition, great compassion will arise when we regard all sentient beings’ sufferings and happiness as our own, thus mobilizing our immense effort to eradicate the suffering of all sentient beings and replace it with happiness.

Obstinate views and discrimination when purified and transformed into Mahayana wisdom will enable us to understand that all phenomena are dependent originated. Thus allowing us to arrive at the absolute essence of all phenomena.

A practicing Mahayanist must have faith and determination, loving kindness and compassion, and wisdom. In other words, one must embrace oneself with the Bodhi vow, see the truth of emptiness and have the great compassionate mind. In this way, we too can achieve the sacred character of the Bodhisattva, enabling us to purify all sentient beings, the land, and ourselves so that we finally arrive at ultimate peace.

Of the three requirements, faith, living kindness and compassion, and wisdom, the most important criterion is loving kindness and compassion. This is because loving kindness and compassion allows us to integrate ourselves with others, to work for others and for their benefit. With loving kindness and compassion, not only will it allow us to gain the wisdom of realizing that ego and objects are temporal and immaterial, it is also a convenient and skilful way of benefiting all in this world.

Having faith and determination not only helps us to gain emancipation from the sufferings of death and rebirth, but to also have the will to stay in the cycles of Samsara and even to resolve to enter hell. This aspiration is not just to achieve Buddhahood, but to reach the shore of Nirvana only after the last sentient being has crossed the sea of suffering.

These noble beings who strive for ultimate peace are Bodhisattvas. They have faith and determination, loving kindness and compassion, and wisdom, and work to attain both world peace and inner peace of the mind.

The Mahayana Buddhist teachings are for true and ultimate peace. The teachings can achieve world peace, happiness and also the realization of inner peace and happiness of mind. At the present time, the world is full of suffering.

.... Continue to Page 7

結夏安居的意義

修行要靠細水長流日日恆持的工夫，
但也須密集的修持加行，
剋期策進，體證大道；九旬結夏
是佛陀慈悲化世用心深遠的設想。

安居

制度的制定，始行於印度古代婆羅門教，後為佛教所採用。這是由於地處亞熱帶的印度，氣候燠熱多雨，夏天的雨季長達三個月，蟲蟻繁殖迅速，草木生長繁茂，出家人為避免出外托鉢行化時踩傷蟲蟻與草木之新芽，招引世人譏嫌，於是規定在雨季裡避免外出，聚居一處，安心修道，稱為「結夏安居」。

(註一)

安居事緣，諸律所載大抵從同，要不出三：

1. 夏時遊行，蹈殺蟲草。
2. 疲弊道路，漂失衣物。
3. 貽世譏嫌，壞眾敬信。



當然，形心攝靜，務修出業，這是安居的積極意義，但以當日社會情形而言，避免遭來世謗，可能仍是主要原因。否則春夏冬三時，何時不可安居修道？又何必非訂在夏時不可？

諸律皆有類似「此諸外道沙門婆羅門，尚知三時夏則安居」的話，這雖出自譏諍者之口，卻也反映了一項事實：安居制度，早在佛教創立之先，即已行於諸餘外道之間；釋沙門團在這方面，若不援引成例，會遭來「不如外道」的毀謗；順應世情，應是佛陀制定僧眾安居的首要原因。當然，雨季遊行確有不便，而安居制度本身立意良好，行於僧眾，確實有自利（潛靜修道）利他（慈護命類）之用，這也是佛制安居深意。順應世情，仍須以不違法與律之真義為前提，也不是但求無謗，就一味順適的。凡諸必譏嫌之律例，都是如此。

諸律皆言夏行蹈殺蟲類，或有兼言傷損生草蟲蟻者；唯獨《四分律》，但言「蹈殺生草木」並可想見當日「於草木中有命根想」的民俗信仰，是很強固的。此外，古印度人以為：鬼神依於樹、枝、根、節、花、葉等處而聚住成村，佛教為此，亦有「壞生種（鬼神村）學處」之制定。夏中草木茂密，行來出入，必定多所踐傷，而至干犯民俗禁忌，這在當時外道看來，是比蹈殺蟲蟻還來得嚴重的。安居擇夏，原因即在於此。

佛陀制律，一方面要順應民俗，一方面也要淨化民俗，所以言鬼神村，就指出那也是鳥獸蟲蟻之依住處；制定安居，也就將慈護蟲蟻的意義強調出來。

註一：摘自 昭慧法師著《如是我思·安居事辦》（頁三一七）

Vassa, in Sanskrit "Varsika", also called Rains Retreat, is the traditional retreat during the rainy season lasting for three lunar months from July to October. During this time Buddhist monks remain in a single place, generally in their temples. In some monasteries, monks dedicate the Vassa to intensive meditation practice. During Vassa, many Buddhist lay people reinvigorate their spiritual training and adopt more ascetic practices, such as giving up meat, alcohol, or smoking (Vassa is sometimes known as "Buddhist Lent"). And in countries such as Thailand, the laity will often take monastic vows for the Vassa period and then return to lay life. Commonly, the number of years a monk has spent in monastic life is expressed by counting up the number of Vassas he has observed.

The Meaning of Vassa

The retreat has largely been given up by Mahayana Buddhists.

The origins of the vassa tradition are ascribed to early Buddhist times. Gautama Buddha ordered his disciples to observe a pre-existing practice whereby holy men avoided travelling for a three month period during the rainy season, in order to avoid damaging crops.

Vassa is followed by two of the major festivals of the year among Theravada Buddhists, Wan Awk Pansa and Kathina.

The end of vassa is marked by joyous celebration. The following month, the Kathina ceremony is held, during which the laity gathers to make formal offerings of robe cloth and other requisites to the Sangha.



參加—佛教研討會

思想之理論與實踐

5月20-21日2006年于玄奘大學



.... Continued from Page 7

China is in difficulties.

Mortals are insidious and are concentrating only on themselves and personal gains. Don't people want to achieve and realize a path of true peace? True disciples of the Buddha are those with a firm purpose in mind – at one with the Bodhi mind and share the sufferings of all sentient being. For the Bodhi, this is the time for them to start out.

Do not consider that the Buddhist ideal of ultimate peace to be too high and beyond attainment. It is essential to set a lofty and perfect view of peace in order to avert the false ideals of peace. This will also prevent us from being conned by the tyrannical political propaganda that promotes disharmony and inequality, and prevents us from being frightened by shock and fear tactics. We must have a perfect ideal of peace to prevent its corruption and erosion by unscrupulous agents.

A lofty and perfect ideal of ultimate peace will enable us to wholeheartedly and effortlessly promote and advance it. Ultimate and perfect peace is the Buddhist ideal. We must praise the Buddha and marvel at his achievement.

The END

共修時間表 Schedule of Activities

每星期六下午2:30~4:30點 成佛之道 研討課
對外開放之法會預告

如下所示——

Buddhist workshop on every Saturdays from 2:30~4:30 pm
(The Way to Buddhahood)

Please refer to below schedule for Up-coming Ceremonies——

Welcome to visit our Website: www.bgvi.org

敬邀您到我們的網站瀏覽，內容含括中英文：

- ★ 經論選介
- ★ 法義探討
- ★ 學佛問答
- ★ 尚有部份正在建構中

歡迎您的指導與聯繫 www.bgvi.org

Information are in bilingual:

- ★ Selective Sutra & shastra
- ★ Theory of Buddhism —discussion
- ★ Buddhist learning —question & answer
- ★ Some website are still under construction

Feel free to visit our website and your valuable suggestion are much appreciate!



法會預告

Dharma Activities-Advance Notice



5/05/2006

慶祝佛陀聖誕

Sakyamuni Buddha's Birthday



4/12 ~ 8/08/2006

安居期

結夏安居（三個月）

Summer retreat for Meditation

3 months

眾生無邊誓願度

煩惱無盡誓願斷

法門無量誓願學

佛道無上誓願成

Sentient beings are numberless. We vow to save them all;
The teachings are infinite. We vow to learn them all;

Delusions are endless. We vow to cut through them all.
The Buddha Way is inconceivable. We vow to attain it.