

## 成佛之道偈頌

## VERSES OF THE WAY TO BUDDHAHOOD

### 第一章 歸敬三寶

所說歸依者 信願以為體 歸彼及向彼 依彼得救濟  
若人自歸命 自力自依止 是人則能契 歸依真實義

### TAKING REFUGE

#### The Essence s Of Taking Refuge

The aforementioned taking of refuge is, In essence, the faithful vow;  
Turning toward and following the Three Treasures, Relying on them , people will be helped and saved.

If one vows to devote one's life to them, Through self-reliance and self-cultivation,  
One can be unified with the real meaning of taking refuge.



## 二、由於佛教制度而來的誤解

**佛教** 是從印度傳來的。制度方面有一點不同我國舊有的地方，例如出家與素食，不明了，不習慣的人，對此引起許許多多的誤會。

### (一) 出家：

出家為印度佛教的制度，我國社會，特別是儒家，對他的誤解最大。

在國內，每聽見人說：大家學佛，世界上的人都沒有了。為什麼呢？大家都出家了。沒有夫婦兒女，還成什麼社會？

這是嚴重的誤會，我常比喻說：如教師們教學生，那裡教人人當教員去，成為教員的世界嗎？這點，在菲島，不大會誤會的，因為到處看得到的神甫、修女，他們也是出家，但這只是天主教徒中的少部分，並非信天主教的人人要當神甫、修女。

學佛的，有出家弟子，有在家弟子，出家可以學佛，在家也可以學佛；出家可以修行了生死，在家也同樣可以修行了生死，並不是學佛的人一定都要出家，決不會大家學佛，就會毀滅人類社會。

不過出家與在家，既都可以修行了生死，為什麼還要出家呢？因為要弘揚佛教，推動佛教，必須

## 切莫誤解 佛 教

有少數人主持佛教。主持的頂好是出家人，既沒有家庭負擔，又不做其他種種工作，可以一心一意修行，一心一意弘揚佛法。佛教要存在這個世界，一定要有這種人來推動他，所以從來就有此出家的制度。

出家功德大嗎？當然大，可是不能出家的，不必勉強，勉強出家有時不能如法，還不如在家。爬得高的，跌得更重；出家功德高大，但一不留心，墮落得更厲害。要能真切發心，勤苦修行，為佛教犧牲自己，努力弘揚佛法，才不愧出家。出家人是佛教中的核心份子，是推動佛教的主體。

不婚嫁，西洋宗教也有這種制度。有許多科學哲學家，為了學業，守獨身主義，不為家庭瑣事所累，而去為科學哲學努力。

佛教的出家制，也就是擺脫世間欲累，而專心一意的為佛法。所以出家是大丈夫事，要特別地勤苦。如隨便出家，出家而不為出家事，那非但沒有利益，反而有礙佛教。

有的人，一學佛就想出家，似乎學佛非出家不可，不但自己誤會了，也把其他的人都嚇住而不敢來學佛。這種思想——學佛就要出家，要不得！應認識出家不易，先做一良好的在家居士，為法修學，自利利他。如真能發大心，修出家行，獻身佛教，再來出家，這樣自己既穩當，對社會也不會發生不良影響。

續下期...

先得法住智

後得涅槃智

不依世俗智

不得第一義

**First attain the wisdom of the Dharma, Then attain the wisdom of Nirvana  
Not relying on worldly knowledge, Not attaining the ultimate meaning.**

COMMON BUDDHIST  
**MISUNDERSTANDINGS**

**2. Misunderstanding that Arises from the  
 Ways of Practice**

Buddhism originated from India. Some of its practices were different from the traditional customs of China, for example, the practice of renunciation and vegetarianism. For people who do not understand and are not used to these practices, a lot of misunderstandings arise.

**2.1 To Renounce (To take the vows of a monk or nun)**

To renounce is a custom in Indian Buddhism. The Chinese have a lot of misunderstanding about renunciation, especially for the Confucians.

In China, we always hear that, if everyone practiced the teachings of the Buddha, then this world would become extinct. Why is it so? Because everyone would become monks or nuns. There would be no husbands and wives, nor sons and daughters. How then can society survive?

This is a very serious misunderstanding. I always use this example: The teachers teach the students. Will they encourage everyone to be a teacher, and therefore develop a world of teachers? In the Philippines, this misunderstanding seldom occurs with the Catholic religion. We can see many Catholic priests and sisters, who have also taken vows. However, they are the minority among the Catholics. Not all Catholics must become priests or sisters.

For the Buddhists, there are the renounced and the lay. We can practice Buddhism when renounced, or as a lay person. Under both circumstances it is possible to practice and end the cycle of life and death. It is not necessary for all Buddhists to renounce themselves. Therefore it is not true that if everyone became a Buddhist, human society would become extinct.

If one can attain the aim of ending the cycle of life and death by either practicing as a lay person or as a renounced follower, then why must one renounce? This is because, in order to promote and encourage the spread of Buddhism, someone has to take the responsibility. The best person to take charge of this task will be the renounced monks or nuns, as they do not carry the burdens of a family and are not involved in other work duties.

Hence, they can fully concentrate on their practice and the spreading of Buddhism. In order to promote and prolong the existence of Buddhism in this world, we need such people. This is also the reason for the formation of the Sangha, the community of the renounced ones.

How great is the merit of renouncing? The merit of renunciation is very great. However, those who cannot renounce should not force themselves to do so. If one cannot practice in line with the teaching of the Buddha after renouncing, it is worse than a lay follower. The higher one climbs, the worse the fall. The merit of renouncing is very great, but if one is careless, one will deteriorate even more. We should develop a sincere mind, practice diligently, devote ourselves to Buddhism and help to spread the Dharma. Only then will renunciation be worthwhile. The Sangha (the renounced monks or nuns) are core members of Buddhism. They are the main forces in the propagation of Buddhism.

The practice of not getting married can also be found in the Western religions. Many scientists and philosophers also remain single so that they will not be burdened by family matters, hence they can concentrate more on their studies and contribute more to the development of science and philosophy.

The practice of renunciation in Buddhism is to detach ourselves from worldly desires and entanglements, hence concentrate more on Buddhism. To renounce is an act of a great person because one needs to be extra diligent and endure difficulties. If one renounces casually, without proper understanding or pure aims, one will not gain any benefits and may even obstruct the development of Buddhism.

Some people want to renounce just after they begin to practice. They think that in order to practice the teachings of the Buddha, one must renounce. This is not correct and may frighten away others from practicing Buddhism. This kind of thought – that one must renounce in order to practice the Buddha's teaching – is the thought that all of us should avoid. One should recognize that it is not easy to renounce. One should first practice to be a good lay follower, practice for the sake of the dharma, benefiting oneself and others. Once we are certain that we can arouse the Bodhi mind, lead a renounced life and contribute ourselves to Buddhism, only then should we take renunciation. This is a more steady process to follow in our practice and at the same time will not create any bad influence or impression on the society.

To be continued ...

## 2、不但為自身解脫而學：

**人**間、天上，一切都不是徹底的，所以要了生死，超出人天三界。但這還只是為自己解脫而學佛，是狹小的路，是迂曲的路。

佛法當然要了生死，但應注意到自利利他。小乘的了脫生死，好像吃酒的，一時沈醉而以為完成了。又如行路的，跑了一段，急急在路旁休息一下。這種急於達到目的，而實際上更慢。好像龜兔賽跑，兔子跑得快，而急於睡覺休息，結果兔子不免落後。學佛如急於了生死，離苦得樂，只為自己而學，還是歪曲迂回的路子。

## 3、為佛之大菩提而學：

所以真正的學佛，應為佛之大菩提而學，這才是達到正等正覺的正確的路，直捷的路。說起大菩提內容，可說是信願、智慧、慈悲的一切完滿。但在初學者，可能有所偏重：

**A、重信願**，求菩提。眾生根機不同，多少有差別。如初學而著重在信願，相信佛有無上功德，最究竟圓滿；有最上智慧，最大慈悲。對佛發生信仰心，以佛為理想而立願上求菩提。

**B、重智慧**，向法界。另有一類人，以佛的圓滿菩提為對象而重在智慧。參究宇宙萬有真理，宇宙究竟是什麼？人生真理是什麼？只有佛才是最圓滿究竟，最洞明一切。所以學佛的大智慧，從智慧的增長中，到達佛的地步。

**C、重慈悲**，救眾生。也有讚仰佛的大慈悲，想到人類眾生的苦痛，沒有徹底救濟的方法。普通所說的提倡道德文化，增加經濟等等來救濟，其實都不徹底，只有佛的大慈大悲，才是圓滿究竟，所以就學習慈悲心行，向佛菩提。

# 從人到成佛之路

—在馬尼拉大乘信願寺講—

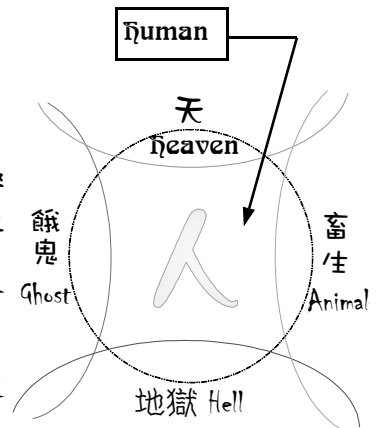
學佛的路很多，如念阿彌陀佛的是重信願，為了解佛理而誦習研究的是重智慧，著重在救濟慈善事業的是重慈悲。這幾種功德都要學，無論從那方面入手都可以。不過真正學佛的，必然三類都漸

漸學習，以大菩提為目標而學。

## 二 唯人為能學佛

### 1、人類的特勝：

一般來說，人雖自尊心極強，卻都看輕自己，覺得自己太渺小，不肯擔當大事，為最高理想而努力。這是頂錯誤的，其實人是頂有意義的。



佛法說，在六道眾生中，地獄太苦，餓鬼饑餓不堪，那裡會發心學佛？畜生也大多是愚昧，不能了解學佛。阿修羅猜疑心大，不能堅信佛所說的話，又加上瞋恨心強，喜歡鬥爭。天國，享福都來不及，更沒有心學佛。所以「三途八難」中，長壽天便是八難之一。因此，佛經說「人身難得」、「佛法難聞」，只有人最為難得，才能學佛。

有人問：神教與佛教有什麼不同？我說：神教說人間不如天上，佛教說人間更好。既得人身，不要錯過他，應該尊重人身，發揮人的特性而努力向上，這是佛教的一大特色。

人有什麼好呢？經說人有三特勝，天上也不及我們。大梵天、上帝，雖然高貴，但都不及人的偉大。因人有三種特勝，所以佛特地人在人世成佛，教化人類，向佛學習。

續下期...