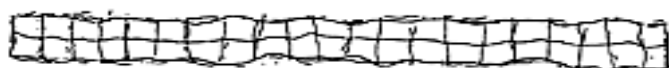


成佛之道偈頌

第二章 聞法趣入

由聞知諸法 由聞遮眾惡
由聞斷無義 由聞得涅槃
如器受於水 如地植於種
應離三種失 諦聽善思念



VERSES OF THE WAY TO BUDDHAHOOD

Attending to the Dharma to Enter the Path

THE BENEFITS OF HEARING

By hearing one knows all Dharmas;
By hearing one can halt the advance of all evils;
By hearing one can end meaningless matters;
By hearing one can attain Nirvana.

THE WAYS TO LISTEN

Like a vessel to hold water,
Like a seed to be planted in the ground,
One should avoid the three mistakes
By listening attentively, thoughtfully, and mindfully.

眾生無邊誓願度

煩惱無盡誓願斷

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



活動時間表

Schedule of Events

2007年—春季活動表 Spring 2007—Schedule

一月 January

1/6, 1/13, 1/20, 1/27	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
1/7/2007	09:30 am~12:00 noon MLA妙緣內觀中心	禪修／佛學研討 Meditation/Buddhist Study

二月 February

2/3, 2/10, 2/17, 2/24	2:00~4:00 pm DPLH法緣學處	成佛之道 Sequence Way of Buddhism
2/4/2007	09:30 am~12:00 noon MLA妙緣內觀中心	禪修／佛學研討 Meditation/Buddhist Study

三月 March

3/3, 3/10, 3/17, 3/24	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
3/4/2007	09:30 am~12:00 noon MLA妙緣內觀中心	禪修／佛學研討 Meditation/Buddhist Study



特別活動 Special Event

1/26/2006 星期五(Fri)	釋迦牟尼佛成道法會 Sakyamuni Buddha's Enlightenment Day
3/31/2006 星期六(Sat)	社區活動 Community's Program



法門無量誓願學

佛道無上誓願成

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

與出家有關，附帶說到兩點

(1) 有的人看到佛寺廣大莊嚴，清淨幽美，於是羨慕出家人，以為出家人住在裡面，有施主來供養，無須做工，坐享清福。如流傳的「日高三丈猶未起」，「不及僧家半日閑」之類，就是此種謬說。

不知道出家人有出家人的事情，要勇猛精進。自己修行時，「初夜後夜，精勤佛道」；對信徒說法，應該四處遊化，出去宣揚真理。過著清苦的生活，為眾生為佛教而努力，自利利他，非常難得，所以稱為僧寶，那裡是什麼事都不做，坐享現成，坐等施主們來供養？這大概是出家者多，能盡出家責任者少，所以社會有此誤會吧！

(2) 有些反對佛教的人，說出家人什麼都不做，為寄生社會的消費者，好像一點用處都沒有。不知人不一定從事農工商的工作，當教員，新聞記者，以及其他自由職業，也能說是消費的嗎？

出家人不是沒有事情做，過著清苦生活而且勇猛精進，所做的事，除自利而外，導人向善，重德行、修持，使信眾的人格一天一天提高，能修行了生死，使人生世界得到大利益，怎能說是不做事的寄生者呢？

出家人是宗教師，可說是廣義而崇高的教育工作者。所以不懂佛法的人說，出家人清閒，或說出家

切莫誤解 佛教

人寄生消費，都不對。真正出家，並不如如此，應該並不清閒而繁忙，不是消耗而能報施主之恩。

(二) 吃素

我們中國佛教徒，特別重視素食，所以學佛的人，每以為學佛就要吃素，還不能斷肉食的，就誤會為自己還不能學佛。看看日本、錫蘭、緬甸、暹羅，或者我國的西藏、蒙古的佛教徒，不要說在家信徒，連出家人也都是肉食的，你能說他們不學佛，不是佛教徒嗎？

不要誤會學佛就得吃素，不能吃素就不能學佛；學佛與吃素並不是完全一致的。一般人看到有些學佛的，沒有學到什麼，只學會吃素，家庭裡的父母兄弟兒女感覺討厭，以為素食太麻煩。

其實學佛的人，應該這樣：學佛後，先要了解佛教的道理，在家庭、社會，依照佛理做去，使自己的德行好，心裡清淨。使家庭中其他的人，覺到你在沒學佛以前貪心大，瞋恨重，缺乏責任心與慈愛心，學佛後一切都變了，貪心淡，瞋恚薄，對人慈愛，做事更負責。使人覺到學佛在家庭社會上的好處，那時候要素食，家裡的人不但不反對，反而生起同情心，漸漸跟你學。如一學佛就只學吃素，不學別的，一定會發生障礙，引起譏嫌。

續下期...

佛法是一切人依怙的宗教，並非專為少數人說，不只是適合於少數人的。

所以佛法極其高深，而必基於平常。

本於人人能知能行的常道（理解與實行），依此向上而通於聖境。

Buddhism is a religion of refuge and support for all human beings. It is not intended to be preached to a small group of people, nor is it suitable only for a small group of people. Buddhism is, therefore, very profound and down to earth at the same time, because it is fundamentally about ordinary situations. It is based on ordinary ways that everybody can know and do (understand and practice); we can follow these ways and work upwards until we attain sagely conditions.

COMMON BUDDHIST

Misunderstandings

With regards to renunciation, there are two points to be mentioned here:

a) Some people observe the grand and majestic appearance, tranquility and the beauty of monasteries. All this arouses their envy for the renounced because they think that the monks and nuns who live here are just waiting for offerings from the devotees, not having to do any work and live a comfortable and enjoyable life. Sayings describing the monastic life, such as, 'to still be asleep at high noon' or 'the spare time that we have cannot be compared to half a day's free time of monks and nuns', shows the misunderstandings among the general people.

They do not realize that the monks and nuns do have responsibilities. They need to strive hard. When they are practicing they have to 'practice diligently before and after midnight'. When teaching the devotees they should travel around to spread the truth taught by the Buddha. They lead a simple and hard life, striving for the benefit of Buddhism and all sentient beings, benefiting oneself and others. This is very precious. Thus, they are called the Sangha Gem. It is not that they do nothing and sit around and wait for offerings from devotees and enjoy what others have completed. Perhaps too many monks and nuns have not been fulfilling their responsibilities, leading to this misunderstanding in society.

b) Some people who are against Buddhism say that the monks and nuns do nothing, they are parasites on society and are useless. These people do not know that it is not necessary for one to be engaged in the work force of agriculture or business in order to be considered productive. If this is so, then are teachers, reporters and other occupations also considered merely as the consumers of society's output too?

It is not right to say that the monks and nuns have nothing to do. They lead a simple, hard life and strive diligently everyday. Besides benefiting themselves, they teach others to do good and encourage the cultivation of moral values and the practice of Buddhism. Thus allowing the morality of the devotees to improve daily, leading them to end the cycle of life and death. They bring great benefit to the people in the world. Thus, how can we say

that they are parasites that do nothing?

The monks and nuns are religious teachers. Their role in society is profound and respectful. Thus it is incorrect when those who have no understanding of Buddhism say that the monks and nuns do nothing, or that they are parasites wasting society's money. A person who truly leads a renounced life is in fact not free. They are not mere consumers but are repaying their gratitude to all donors.

**2.2 Vegetarianism**

Chinese Buddhism emphasizes a vegetarian diet. Thus, some people think that one who practices Buddhism must be a vegetarian. People who cannot stop eating meat misunderstand and think that they are not able to learn Buddhism. If we look around at the Buddhists in Japan, Sri Lanka, Myanmar(Burma), Thailand, Tibet or Mongolia, we find even the monks and nuns have meat in their diet, not to mention the lay followers. Can you say that they are not practicing the Buddha's teaching? Are they not Buddhists?

Do not think that one must be a vegetarian in order to learn about the teachings of the Buddha and that one cannot practice Buddhism if one cannot be a vegetarian. To practice Buddhism and be a vegetarian are not the same thing. Some people who become Buddhist, do not learn much about the teachings but only know how to be a vegetarian. This causes unhappiness among the members of the family. They feel that it is too troublesome to be a vegetarian.

In fact one who is practicing the teachings of the Buddha should, after becoming a Buddhist, first understand the teachings of the Buddha and behave according to the teachings, both at home and in society. One should purify one's conduct and mind, so that the family members feel that one has changed for the better. Family members would see the benefits of practicing Buddhism if before becoming a Buddhist, one was greedy, hateful, lacked responsibility and loving-kindness, while after practicing the Buddha's teaching, one became less greedy, hateful and shows more loving kindness and a stronger sense of responsibility. At that time, if one wants to be a vegetarian, the family members would not object to it. In fact, they may develop more understanding and slowly follow you to become a vegetarian. If one only knows to be a vegetarian after becoming a Buddhist and does not learn the other aspects of Buddhism, one will surely encounter obstacles and create misunderstandings.

To be continued ...

「人」的三種特勝

A、憶念——「人」，在印度話

中，是「憶念」的意思。人的

憶念，比什麼都強，小時的事

情都記得，幾千年來的歷史，

千百年來的經驗，都能保存而傳下來。這在牛羊

豬狗，甚至天神，都不及我們。人的智慧最強，

一切文化，科學發明，都是依著過去經驗的憶

念、累積，而後能日漸進步，日漸發明。由於憶

念而來的智力，是一切所不及的。

B、梵行——克制情慾的衝動，為了他人的利

益，能營為道德的行為，寧可犧牲自己，利益他

人。這種由於梵（清淨）行而來的道德，是人類

的一大特色。

C、勇猛——人生存在這娑婆世界，什麼苦都可

以忍受，無論怎樣困難都可以克服。這種一定達

到的決心與毅力，也是人的特勝，在天上是沒有

的。這三種特勝，如用以努力作惡，濫用聰明，

也會造成大壞事，使人類的苦痛加深。不過種種

好事，也是從這裡面發展出來。用以向善，就等

於中國所說的大智、大仁、大勇。

大家都知道，一切眾生皆有佛性，都能成佛。經說

佛性有四種功德，就是智慧、慈悲、信樂、三昧。

從人到 成佛之路

——在馬尼拉大乘信願寺講——

德行通於慈悲，信樂必有精進，

所以人的三特勝，也就是佛性四

德中的三德，在人身中特別發

達。也就因此，人身容易修學成

就，人類容易學佛。唐朝宰相裴

休說過：一切眾生都可成佛，但

六道中真能發菩提心而修菩薩行的，唯有人。佛性

功德，人身最為發達，所以人才能學佛成佛。

2、從人道直趣佛道

在學佛的方便中，如生天，得小乘果，多是彎曲

而迂回的。如修天法而生長壽天，為八難之一，

障礙了學佛。有以為，學小乘法，證阿羅漢，了

生死後再說。小乘如中途醉眠，不徹底也不迅

速。

所以我們應該走直截了當的路，就是從人的地

位，求生人間，一直到佛的地步。不求生天，不

求證小乘果。依人身，求人身，不離人身而向佛

道，都得從不離人事做起。有的人自以為修學佛

乘，而信修天帝的神秘法門；或不重慧而專重

禪，實是天法。有的沒有大悲心，雖究大乘理，

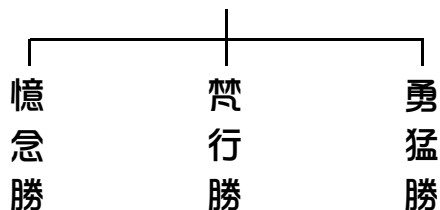
而等於走著小乘之路。天法與小乘法，終究也可

轉成佛道，但到底是迂曲了。

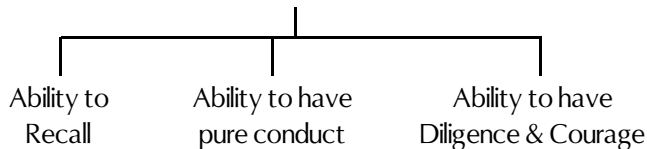
請參考第六頁
圖表一

續下期...

三種特勝



Three Human abilities



The three supreme qualities of the human are ability to remember, pure conduct and diligence and courage.

The Path from Human to Buddhahood

a) **Ability to Recall** – In the Indian language the word human (*s. manusya*) means memory.

The human memory is stronger than any other creature's. We can recall clearly things that happened in our childhood. We are also capable of preserving our experiences and history from thousands of years ago. In this regard, cattle, sheep, pigs and dogs, or even devas are not as good as humans. Among the sentient beings, human beings have the best wisdom/knowledge. All the cultural and scientific advances that we have made to date are the fruit of the progress and development of our accumulated past experiences and preserved memory. This wisdom that we have derived from memory is incomparable to other creatures.

b) **Pure conduct** – Human beings have the ability to control their carnal impulses. For the sake of others' benefits, they can transform this ability into moral actions, even to the stage of sacrificing their own benefits to bring good to others. This moral value that come from the practice of pure conduct is a distinctive characteristic of human beings.

c) **Diligence and Courage** – Human beings are capable of withstanding a great deal of suffering and can overcome almost any difficulty that exists in this Saha world. Determination and perseverance to succeed are supreme qualities of human beings that cannot be found in devas.

These three supreme human qualities, if used unwisely, can become great evil and cause great suffering and disaster to humankind. However, many wholesome deeds develop from these qualities, too. When they are used to perform wholesome/meritorious deeds, they become equivalent to the 'great wisdom', 'great benevolence' and 'great courage' of the ancient Chinese sayings.

Now everybody knows that all sentient beings possess Buddha-nature and have the ability to attain Buddhahood. The sutras say that the Buddha-nature encompasses four merits, namely: wisdom, compassion, faith-joy (the joy of believing in the Dharma) and Samadhi (concentration). To perform virtuous deeds implies having loving kindness and compassion, and when there is faith-joy, there will be diligent effort. The three supreme qualities of the humans are equal to three of the four merits in Buddha-nature. These traits are especially well developed in humans and

because of this, it is easier for humans to follow and succeed in practicing the teachings of the Buddha.

Prime Minister Fei Siu of the Tang Dynasty once said, "All sentient beings can attain Buddha-

hood, but among the beings of the six realms, only humans can really initiate the Bodhi mind and practice the acts of the Bodhi-sattva." The meritorious virtues of the Buddha-nature are most developed in humans, thus they can practice the Buddha's teachings and attain Buddhahood.

2.2 The Direct Path from Human to Buddhahood

The skilful means of practice, for example trying to be reborn in the heavens or become an Arahāt, are generally more tortuous and roundabout ways of attaining Buddhahood. For instance, through the practice to achieve a heavenly realm, we may be reborn in the Heaven of Longevity, and be caught in one of the Eight Obstacles, hence impeding our progress on the Buddha's path. On the other hand, those who practise with the aim of self-liberation may attain Arahāt and be released from samsara, but this is like a person who gets attached to the enjoyment along the way and forgets about the final destination. This journey is neither ultimate nor fast.

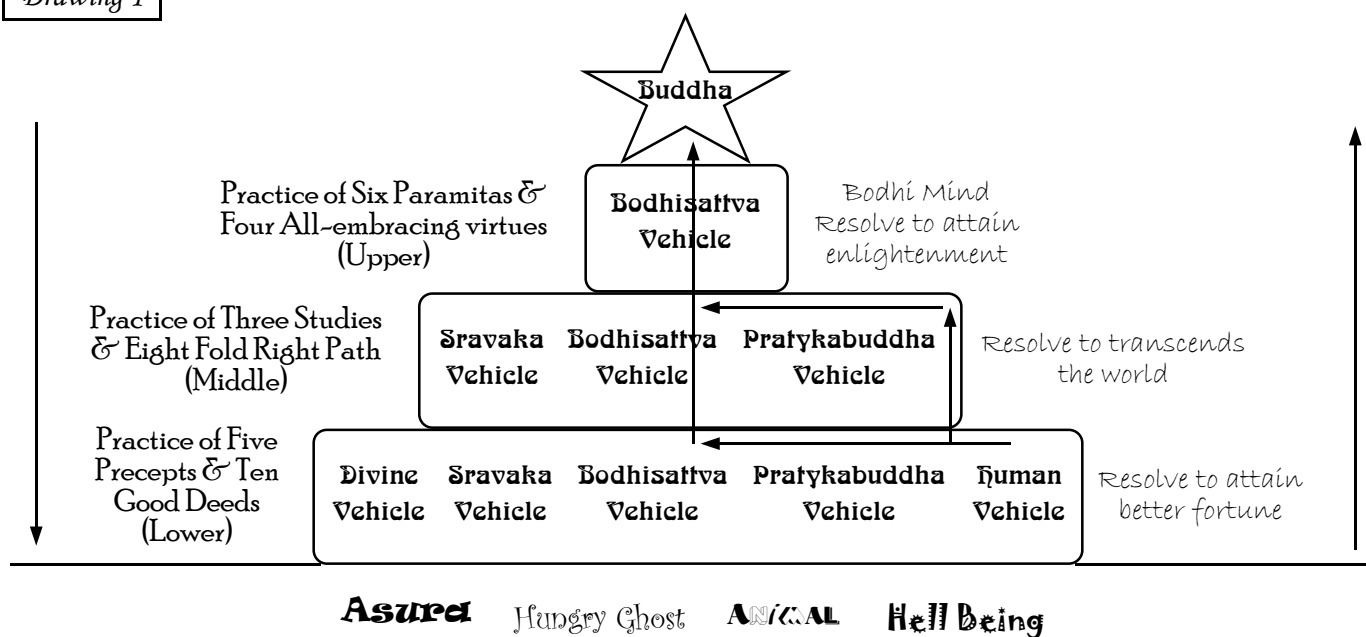
Thus it is better for us to take the straight and direct route. That is, we start out as a human and, if necessary, we should try to be reborn as a human again, remain in this state until we achieve Buddhahood. We should not aspire to be reborn in the heavens or to attain the fruits of the Arahāt practice. On this direct route towards Buddhahood, we depend on the human form, aspire to have human existence and not to lose our human existence. Whatever we are doing should be human related. Some people think that they are pursuing the path to Buddhahood, but actually they are engaging in the esoteric practices of the devas. Some ignore the cultivation of wisdom and devote all their attention to acquiring concentration (samadhi), which really aims at rebirth in the heavens. Some study the Mahayana doctrines, but do not possess great compassion. This is similar to following the path of a selfish practitioner. The practices of devas and arahats can still finally turn their ways into the Buddha path, but they are tortuous and roundabout paths.

Please refer to Drawing 1
at Page 6 for details

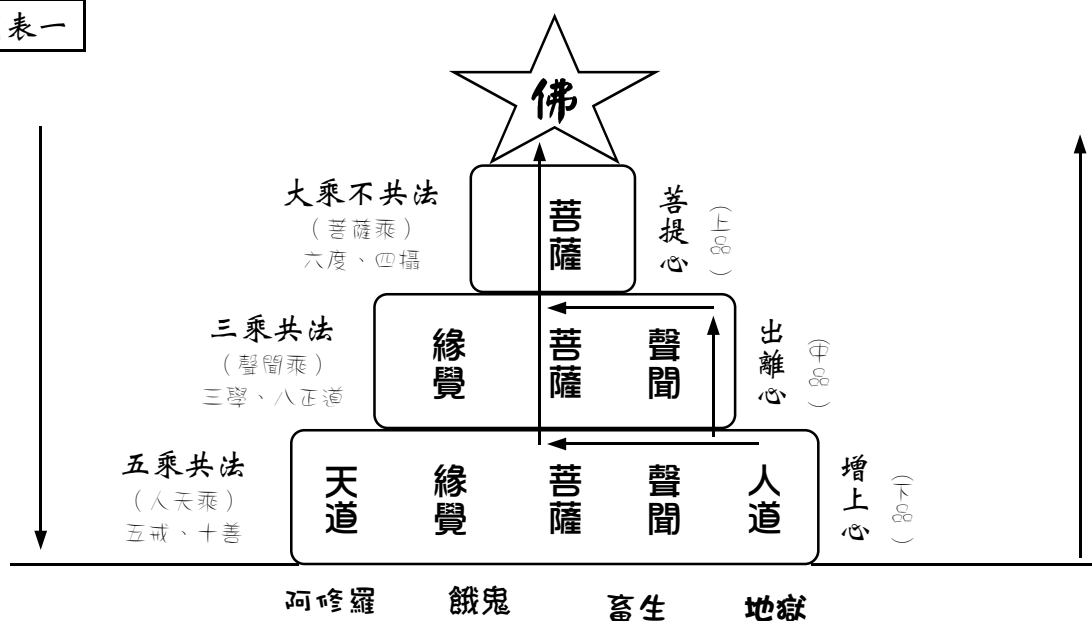


To be continue....

Drawing 1



圖表一





法緣學處

Dharma Pratyaya Lecture Hall

每星期六下午 2:00~4:00 pm (Every Saturday)

地點：373 9th Street, #505 Oakland, CA 94607

Location：（屋崙華人聯合總會／富興大廈對面）

電話：1-925-922-0078

恭請 圓睿法師 圓明法師 領眾共修

敬邀 有興趣佛法之研討者，歡迎蒞臨，

學佛道上，互相砥礪，共同成長。

（成佛之道）— The Way to Buddhahood
(Buddhism Workshop)

（語言：中文、粵語）

每星期日 9:30 am~12:00 noon

1st Sunday of each month : 9:30am ~ 12:00 noon

Announcement

New!!

地點：MLA 妙緣內觀中心

419 California Street, Campbell, CA 95008

電話：1-925-922-0078

新!!
課程通告

09:30 am to 10:30 am

Vipassana Sitting meditation

10:30 am to 12:00 pm

Dhamma study and discussions

(To watch DVD lectures in Mandarin by
Venerable Chuan-Tao (傳道法師) on

「佛法概論—學佛道次第」

The Sequence of the way of Buddhism

（語言：中文、英文）