

成佛之道偈頌

第二章 聞法趣入

生死流轉中 人身最難得  
憶梵行勤勇 三事勝諸天  
難得今已得 精勤修法行  
莫使入寶山 垂手歎空歸



VERSES OF  
THE WAY TO BUDDHAHOOD

*Attaining A Human Form*

*In the cycles of transmigration through  
birth and death,  
it is hardest to become human.  
The human abilities to recall, to have pure conduct,  
diligence and courage,  
are superior to those of the various divine beings.*

*It is hard to become human,  
but having become human,  
one should vigorously practice the DHARMA.  
Do not waste time;  
this is like entering the mountain of treasure,  
and returning empty-handed and with regret.*



活動時間表

Schedule of Events

2007年—冬季活動表 Winter 2007—Schedule

十月 October

10/6, 10/13, 10/20, 10/27	2:30-4:30 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
10/7/2007	09:30 am-12:00 noon MLA妙緣內觀中心	禪修/佛學研討 Meditation/Buddhist Study

十一月 November

11/3, 11/10, 11/17, 11/24	2:30-4:30 pm DPLH法緣學處	成佛之道 Sequence Way of Buddhism
11/4/2007	09:30 am-12:00 noon MLA妙緣內觀中心	禪修/佛學研討 Meditation/Buddhist Study

十二月 December

12/1, 12/8, 12/15 & 12/22	2:30-4:30 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
12/2/2007	09:30 am-12:00 noon MLA妙緣內觀中心	禪修/佛學研討 Meditation/Buddhist Study
☆ Every Wednesday (每星期三) Precept Class 戒律課		

特別活動 Special Event

11/10-11/22/07 朝聖	佛教道場參訪 Visit-Buddhist Monasteries
12/23-12/30/07 冬修	禪修班 Winter Chan Meditation Session
12/29/2007	戶外活動 Community Service (Outdoor)

眾生無邊誓願度

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

煩惱無盡誓願斷

法門無量誓願學

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

佛道無上誓願成

**在**一部分的居士間，確有這種情形，使人誤會佛教為老年有閒的佛教，非一般人所宜學。

其實，早晚課誦，並不一定誦什麼經，念什麼佛，也不一定誦持多久，可以隨心所欲，依實際情形而定時間。主要的須稱念三皈依；十願也是重要的。

日本從中國傳去的佛教，淨土宗、天臺宗、密宗等，都各有自宗的功課，簡要而不費多少時間，這還是唐、宋時代的佛教情況。



我們中國近代的課誦，

(1) 是叢林所用的；叢林住了幾百人，集合一次，就須費好長時間，為適應這特殊環境，所以課誦較長。

(2) 元、明以來佛教趨向混合；於是編集的課誦儀規，具備各種內容，適合不同宗派的修學。

其實在家居士，不一定要如此。從前印度大乘行人，每天六次行五悔法。時間短些不要緊，次數不妨增多。

總之學佛，不只是念誦儀規；在家學佛，決不可因功課繁長而影響家庭的工作。



#### (四) 燒紙：

古代中國祭祖時有焚帛風俗，燒一點綢緞，給祖先享用。後來為了簡省，就改用紙來代替；到後代做成錢、元寶、鈔票，甚至紮成房子、汽車來焚化。這些都是古代傳來

## 切莫誤解 佛 教

的風俗習慣，演變而成，不是佛教裡面所有的。

這些事情，也有一點好處，就是做兒女的對父母表示一點孝意。自己

飲食，想到父母祖先；自己穿衣住屋，想到祖先，不忘記父祖的恩德，有慎終追遠的意義。佛教傳來中國，適應中國，方便的與念經禮佛合在一起。但是，在儒家「送死為大事」及「厚葬」的風氣下，不免鋪張浪費，燒得越多越好，這才引起近代人士的批評，而佛教也被認為迷信浪費了。佛教徒明白這個意義，最好不要燒紙箔等，佛法裡並沒有這些。如果為了要紀念先人，象徵的少燒一點，不要拿到寺廟裡去燒，免得佛教為我們受罪。

#### (五) 抽籤問卜扶乩：

有些佛寺中，有抽籤，打筊，甚至有扶乩等舉動，引起社會的譏嫌，指為迷信。其實，純正的佛教，不容許此種行為（有沒有效驗，是另外一件事）。真正學佛的，只相信因果。如果過去及現生作有惡業，決不能用趨吉避凶的方法可以避免。



修善得善果，作惡將來避不了惡報，要得到好果報，就得多做有功德的事情。佛弟子只知道多做善事；一切事情，如法合理的作去，決不使用投機取巧的下劣作風。這幾樣都與佛教無關，佛弟子真的信仰佛教，應絕對的避免這些低級的宗教行為。

續下期...

## COMMON BUDDHIST

**Misunderstandings**

Among some of the lay people, this is the situation. They create the misunderstanding that Buddhism is only suitable for the elderly and those who have more free time; it is not suitable for the general people.

In fact, it is not necessary that we must recite a specific sutra or a certain Buddha's name or to chant for a long time. We can practice according to our conditions. The duration of the practice should depend on the circumstances and the time that we have. The important thing in our daily practice is to recite the verse of taking refuge in the Triple Gem. We should also try to recite the Ten Vows of the Samantabhadra (Pu Xian) Bodhisattva as they are also important.

The Buddhism in Japan, such as the Pure Land sect, Tien Tai sect and Esoteric sect, originated from China. Each has their methods of daily practices, which are simple and do not require too much time. This is similar to the Buddhism practices during the Tang and Song Dynasties.

The contemporary daily practices in China are derived from:



a) Practices used in large monasteries – In the monasteries where there are hundreds of people, it takes a long time to gather everyone together. Thus the daily practices are longer to make full use of the assembly.

b) Practices that developed after the Yuen and Ming dynasties – the different schools in Buddhism merged after the Yuen and Ming Dynasties. Thus the compiled procedures of daily practices included aspects from the various schools in order to suit the needs of followers. However, it is not necessary for a lay practitioner to follow all these procedures. In the past, the Mahayana practitioners in India performed the Five Repentances six times a day. Therefore, it does not matter if the duration is shorter, we can increase the frequency of the practice.

In short, practicing the teachings of the Buddha is not constrained to daily chanting only. As a lay practitioner, we should not allow long daily practices affect our home responsibilities.

**3.4 To Burn Fake Paper Money for the Dead**

The Chinese in the olden days have the tradition of burning white silk when praying to the ancestors. They burn the silk so that the

ancestors may use them. Gradually, this was replaced with paper as it is more economical. Later, they used paper to make money, ingots, notes, even houses and cars, and burned them for their ancestors. These practices, which originated from the traditional customs of the olden days, are still practiced today. They are not the practices in Buddhism.

However, there are also some good points about making these offerings. It allows the children to show filial piety to their parents. When they are drinking or eating, they think of their parents and ancestors. When they are living in good houses and wearing nice clothes, they reminisce their ancestors and remember their gratitude. When Buddhism spread to China, in order to adapt to the Chinese culture and as a form of skilful means in propagating the dharma, this practice of making offerings to our ancestors was merged into the practice of chanting and paying respect to the Buddha. However, due to the influence of Confucianism, these offerings became more elaborate because Confucians regarded funerals as important and grand events. This has led to current day criticisms and misunderstandings that Buddhism is superstitious and wasteful. Buddhists should understand this and thus should not burn fake paper money as this is not the teachings of the Buddha. If we still want to show our remembrance towards our ancestors, then we may make offerings at home, but should not bring these practices to the temple or monastery. Otherwise Buddhism will suffer because of our actions.

**3.5 To Draw Lots, to Ask for Fortune and to Conduct Seances**

In some Buddhist monasteries and temples, there are improper practices such as drawing lots, fortune telling, and conducting seances. This arouses criticisms from society. They see Buddhism as superstitious. In fact, the correct teachings of Buddhism do not allow such practices (whether these actions are effective or not is a separate issue.) One who is really practicing the teachings of Buddha should believe in the Law of Cause and Effect. If we have committed evil karma in the past or present lives, it is impossible for us to escape their consequences by applying these improper methods and hope that we can become fortunate.

One who cultivates wholesome actions will accumulate wholesome effects. One who does evil cannot run away from unwholesome consequences. If we want to have good rewards, we should try to do more meritorious deeds. A practicing Buddhist should only think of how to do more wholesome deeds and carry out all tasks lawfully and logically. We should not try to find easy ways out by using means that are unethical or immoral. The improper practices mentioned above have nothing to do with Buddhism. They are not Buddhist practices. A Buddhist who has sincere faith in the teachings of the Buddha should avoid committing these low acts of practice.

To be continued ...

# 從人到 成佛之路

—在馬尼拉大乘信願寺講—

## 菩薩發心，

當然包含了信願、智慧，

而重心在大悲心。



### 1、大悲為菩薩發心

有大悲心而後想成佛度眾生的，就是菩薩。上面講過，成佛，如沒有慈悲心是不能達到的。就是能參究絕對真理，如沒有大悲心，也還是落於小乘。所以菩薩的最要處，便是大悲心，見眾生苦，好像是自己的苦痛，想方法去救度他們，才是菩薩心、佛種子。發心，是立志，時時起慈悲心，立下大志願，不會忘失。此心發起，堅決不退，便登菩薩位。

修發大悲心，方法很多，佛法裡有「自他相易」法，把自己想作別人，把別人想作自己，這麼一下，大悲心自然會發生起來。試問大家：心裡頂愛的是什麼？你們一定回答是父母、夫妻、朋友、國家、民族。其實，佛說「愛莫過於己」。父母等，凡是沒有損到自己利益的，當然能愛，否則就什麼都不愛了。

大家都以私心為愛自己而愛一切，假使能想到別人的苦痛，等於自己的苦；不但愛人如己，而且以自己為他人，不專從自己著想，那才是真愛、

真慈悲。自身有苦，誰也巴不得馬上去掉他。別人的苦等於自己，怎能不動悲心，設法解除眾生苦痛呢！能有這種觀念，大悲心自然生起來。大悲心發生，立願成佛度眾生，就是菩薩了。所以初學菩薩，並不一定有神通，或者身相莊嚴。但是單單立志發心，還不夠，必須以正行去充實他。

### 2、十善為菩薩正行

菩薩與凡人的分別，是發菩提心，行菩薩道。以菩提心去行十善行，是初學的菩薩，叫十善菩薩。

十善，就是對治十惡的十種善行。

- (1) 不殺生就是愛護生命。
- (2) 不偷盜是不要非法得財，進而能施捨。
- (3) 不邪淫是不要非禮。
- (4) 不妄語是不說謊。
- (5) 不兩舌是不挑撥是非，破壞他人的和合。

續下期...



在於世界中，從非怨止怨，

唯以忍止怨；此古（聖常）法。

**Hatred is indeed never appeased by hatred here.  
It is appeased by non-hatred - this law is eternal.**

## The Path from Human to Buddhahood

*When* one initiates one's mind to become a Bodhisattva, this encompasses the initiation of one's faith and determination and wisdom.

when we can think of other people's suffering as our own, can love others in the same way that we love ourselves, and always think of the other person's situation rather than from our own per-

### 4.1 Start with a Mind of Great Compassion

However, the focus of emphasis is on one's great compassion. Those who start with a feeling of great compassion for all sentient beings and are determined to acquire Buddhahood with the intention of helping and guiding sentient beings are Bodhisattvas. Without loving kindness and compassion, Buddhahood cannot be achieved. Even if a person has thoroughly envisaged the absolute Truth, with no great compassion, that person will become a selfish practitioner. Therefore, the most important thing about Bodhisattvas is their great compassion. They see the suffering of sentient beings as their own. They think of methods to help relieve this suffering. This is the mind of a Bodhisattva and the seed to Buddhahood. To initiate the mind is to set an ambition. We should always develop the mind of loving kindness and compassion, establish our great vows and determination, and not to forget them. Once this mind has been initiated, we should make a firm stand and never retreat. In this way, we can progress to the state of a Bodhisattva.



There are many ways of cultivating great compassion. One of the best methods described in the scriptures is that of 'putting oneself in the other's shoes'. We should think, what is it like to be in the other person's position? When we do this, our great compassion will grow naturally. When the question "what are the things that you love most" is asked, we will almost certainly answer, our parents, spouse, friends, country or nation. But in fact, as the Buddha said, "One loves no more than oneself." One can, of course, love one's parents and others as long as doing so does not hurt our own interests. Otherwise we will love no one.

Everyone loves others with the selfish mind of loving themselves. True love and true compassion arises

when we can think of other people's suffering as our own, can love others in the same way that we love ourselves, and always think of the other person's situation rather than from our own perspective. When we have suffering ourselves, we want to get rid of it immediately. Thus, if we can consider the suffering of others as our own, how can we not arouse the mind of compassion and think of ways to relieve others' suffering? With this thought in mind, great compassion will naturally come. Once we develop our mind of great compassion and establish the ambition to attain Buddhahood in order to help and guide sentient beings, we are a Bodhisattva. Thus, it is not necessary for a newly initiated Bodhisattva to have supernatural powers or a magnificent aim to acquire Buddhahood for the emancipation of sentient beings, one becomes a Bodhisattva. However, a mind with an ambition to attain Buddhahood is still not enough to get us there. It must be strengthened with right actions.

### 4.2 Act according to the Ten Virtuous Deeds

The difference between ordinary people and a Bodhisattva is that the latter initiates the mind of Bodhi and practices the Bodhisattva paths. One who performs the ten wholesome acts with a Bodhi mind is a novice Bodhisattva. They are called a Bodhisattva of the Ten Virtuous Deeds.

**The Ten Virtuous Deeds** are the ten good acts that counteract the ten evils. They are as follows:

1. **No killing** – is to love and protect life.
2. **No stealing** – is to refrain from wrongful possession of wealth; in fact one should go a step further and practice giving.
3. **No adultery** – is to refrain from illicit sexual behavior.
4. **No lying** – is to not tell something false.
5. **No tale bearing/double tongue** – is to not tell tales or gossips, which may cause disharmony people.

To be continue....

## 慈悲觀 觀文

## Compassionate Mind Contemplation

## 淨心前方便

我願至誠感恩：  
感恩一切曾以正法和淨財  
成就我道業的眾生。

我願歡喜布施：  
願以正法和淨財護持一切眾生道業。

我願懇切懺悔：  
向所有曾被我以身口意三業  
傷害過的眾生求懺悔。

我願真心寬恕：  
寬恕所有曾以身口意三業傷害過我的眾生。  
布施的心，讓我遠離貪念，  
寬恕的心讓我遠離瞋恚，  
懺悔的心讓我遠離愚癡。

願我能以無貪、無瞋、無癡的清淨心，  
修習慈悲觀 ——

## 正修

願我遠離所有的惡念，  
願我遠離所有的仇恨，  
願我的身體遠離所有的病苦，  
願我的心念遠離所有的憂惱，  
願我快樂，幸福，  
願我身心輕安，離苦得樂。

## Verses for Contemplation

Preliminary steps for purifying the mind

I vow to express sincere gratitude:  
Towards those who have helped me succeed  
in cultivation with the Proper Dharma  
and legitimate resources.

I vow to give with joy:  
To protect all sentient beings in their cultivation with  
the Proper Dharma and legitimate resources.

I vow to repent with utmost sincerity:  
Towards all those whom I have harmed with the three  
karmas of body, speech and mind.

I vow to truly forgive:  
All those who have harmed me with the three karmas  
of body, speech and mind.  
With the heart of giving, I refrain from greed; with  
the heart of forgiving, I refrain from hatred; with the  
heart of repentance, I refrain from delusion.

I vow to use my pure heart of no greed,  
no hatred, and no delusion to:  
Practice Compassionate Contemplation ----

Main practice

May I be far away from all bad thoughts!  
May I be far away from all vengeance and hatred!  
May my body be free of ailments and sufferings!  
May my mind be free of worries and afflictions!  
May I be joyous and blissful!  
May my body and mind be light and quiescent:  
leave suffering and attain bliss!



# 法緣學慶

# Dharma Pratyaya Lecture Hall

每星期六下午 2:00~4:00 pm (Every Saturday)

地點：65 9<sup>th</sup> Street, 2nd Floor, San Francisco, CA 94103



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(語言：中文、粵語)



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

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419 California Street, Campbell, CA 95008

電話：1-415-623-9519

09:30 am to 10:30 am

Vipassana Sitting meditation

10:30 am to 12:00 pm

Dharma study and discussions

「佛法概論—學佛道次第」

The Sequence of the way of Buddhism

(語言：中文、英文)

