

## 成佛之道偈頌

### 第二章 聞法趣入

聞法而發心 隨機成差別  
下求增上生 現樂後亦樂  
中發出離心 涅槃解脫樂  
最上菩提心 悲智究竟樂

## VERSES OF THE WAY TO BUDDHAHOOD

The Goal : The Mutually Dependent  
Three Levels Of Motivation

So, after hearing the Dharma,  
one should vow to practice it.

But because of people's different capacities,  
The Dharma may appear differently to each of them.  
People of the lower grade want to have better future lives  
And happiness in the present and in the future.

People of the middle grade vow to leave the three realms  
And to enjoy the bliss of liberation in Nirvana.  
People of the upper grade vow to attain Bodhi  
With great compassion, wisdom and ultimate bliss.

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

2008年—春季活動表 Spring 2008—Schedule

#### 一月 January

1/5, 1/12, 1/19, 1/26	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
1/6/2008	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

2/2, 2/9, 2/16, 2/23	2:00~4:00 pm DPLH法緣學處	成佛之道 Sequence Way of Buddhism
2/3/2008	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

3/1, 3/8, 3/15 3/22 & 3/29	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
3/2/2008	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

1/15/2008	釋迦牟尼佛成道法會 Sakyamuni Buddha's Enlightenment Day	
3/22/2008	紀念釋迦牟尼佛涅槃法會 Memorial of Sakyamuni Buddha's Parinirvana	
3/26/2008	觀音菩薩聖誕法會 Guan Yin Bodhisattva's Birthday	

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.

# 切莫誤解 佛教

一般中國人，不明瞭佛教，不明瞭佛教國際的情形，  
專以中國佛教的現況，隨便批評佛教，  
下面便是常聽到的兩種。

## 四、由於佛教現況而來的誤解

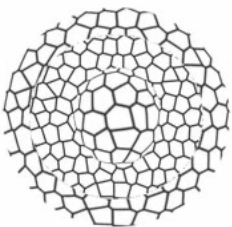
### （一）信仰佛教國家就會衰亡：

他們以為印度是因為信佛才亡國，他們要求中國富強，於是武斷的認為不能信仰佛教。其實這是完全錯誤，研究過佛教歷史的，都知道過去印度最強盛時代，便是佛教最興盛時代。那時候，孔雀王朝的阿育王統一印度，把佛教傳播到全世界。

後來婆羅門教復興，摧殘佛教，印度也就日見紛亂。當印度為回教及大英帝國滅亡時，佛教已經衰敗甚至沒有了。

中國歷史上，也有這種實例。現在稱華僑為唐人，中國為唐山，就可見到中國唐朝國勢的強盛。那個時候，恰是佛教最興盛的時代；唐武宗破壞佛教，也就是唐代衰落了。唐以後，宋太祖、太宗、真宗、仁宗都崇信佛教，也就是宋朝興盛的時期；明太祖本身是出過家的，太宗也非常信佛，不都是政治修明，國力隆盛的時代嗎？

日本現在雖然失敗了，但在明治維新之後，躋入世界強國之列，他們大都是信奉佛教的，信佛誰說能使國家衰弱？所以從歷史上看來，國勢強盛的時代正是佛教興盛的時代。為什麼希望現代的中國富強，而反對提倡佛教呢！



### （二）佛教對社會沒有益處：

近代中國人士，看到天主教、基督教等辦有學校醫院等，而佛教少有舉辦，就以為佛教是消極、不做有利社會的事業，與社會無益，這是錯誤的論調！最多只能說：近代中國佛教徒不努力，不盡責，決不是佛教要我們不做。

過去的中國佛教，也大抵辦有慈善事業。現代的



日本佛教徒，辦大學、中學等很多，出家人也多有任大學與中學的校長與教授。慈善事業，也每由寺院僧眾來主辦。特別在錫蘭、緬甸、暹羅的佛教徒，都能與教育保持密切的關係，兼辦慈善事業。

所以不能說佛教不能給與社會以實利，而只能說中國佛教徒應該自己覺得沒有盡了佛弟子的責任，應該多從這方面努力，才會更合乎佛教救世的本意，使佛教發達起來。

中國一般人士，對於佛教的誤解還多得很，今天所說的，是比較更普遍的。希望大家知道了這些意義，做一有純正信仰的佛教徒，至少也能夠清除一下對佛教的誤會，使純正佛教的本來意義發揚出來。否則，看來信仰佛教極其虔誠，而實包含了種種錯誤，信得似是而非，這也難怪社會的譏嫌了！（明道記）

全文完

## COMMON BUDDHIST

**Misunderstandings****4. Misunderstanding that Arises from the Current Development of Buddhism**

**Many Chinese do not understand Buddhism. They do not understand the development of Buddhism on the international level. They criticize Buddhism on their own accord and opinion based on the current situation of Chinese Buddhism. The following are two commonly heard criticisms:**

**4.1 The Country will Become Weaker and will End if the People Believe in Buddhism**

They think that the end of India was due to its people's belief in Buddhism. They want China to be strong and hence subjectively conclude that the people should not believe in Buddhism. In fact, this is completely wrong. Those who have studied the history of Buddhism will know that India achieved its peak at the time when Buddhism was the most popular. That was during the time of King Ashoka. King Ashoka unified India and spread the teachings of Buddha to the whole world.

Later, with the revival of Bramanism, Buddhism was destroyed and India became more chaotic each day. When India was conquered by Muslims and the British, Buddhism had already deteriorated to a stage of close to non-existence.

Buddhism in Chinese history also has a similar path. Now, we call the overseas Chinese as the 'Tang people', and call China as the 'Tang Mountain'. These show that Tang dynasty was the strongest dynasty in the history of China. This was also the time when Buddhism was at its peak. After the destruction of Buddhism by Emperor Tang Wu Zong, the Tang dynasty began to deteriorate. After the Tang dynasty, the Song dynasty's emperors, Tai Chu, Tai Zong, Zhen Zong and Ren Zong were faithful followers of Buddhism. These were also the peak periods of the Song dynasty. For the Ming dynasty, Emperor Tai Chu had led a life of renunciation before taking the throne and Emperor Tai Zong had strong faith in Buddhism. They were wise emperors and the country was in good order, peaceful and strong during their terms.

Although Japan is facing failure at the moments<sup>2</sup>, they became one of the strongest countries in the world sometime after the

Ming Zhi Revolution. Back then, they were mostly Buddhists. Thus, how can one say that Buddhism will weaken a country? From the facts in history, the time when a nation was strong was also the time when Buddhism was at its peak. Thus, why is it that people condemn the propagation of Buddhism, yet at the same time wish the Chinese nation to become strong?

**4.2 Buddhism is Useless to Society**

The Chinese in the recent centuries see the Catholics and Christians' contributions in setting up schools and hospitals, but little has been done by the Buddhists. Hence, they feel that Buddhism is passive and does not contribute itself to the social welfare of society, and does not benefit society. This is an incorrect argument. They most one can say is that Chinese Buddhists in the recent centuries have not worked hard and have not fulfilled their responsibilities to society. It is not the Buddha's teachings that tell us not to do it.



Chinese Buddhism in the past did involve itself in charitable works. The present Japanese Buddhists have also set up a lot of universities and high schools. There are many monks and nuns who are principals or lecturers in these institutions. Most of the charitable works were also carried out or organized by the monks and nuns of the monasteries.

This is especially so in Sri Lanka, Burma and Thailand. Buddhists in these countries have close relationship with the development of educational work and other charitable work of the society.

Thus, we cannot say that Buddhism is not beneficial to society. We can only say that the Chinese Buddhists should exercise self-awareness and see that we have not fulfilled our responsibilities as true followers of the Buddha. We should work harder in this aspect. In this way can we fulfill the fundamental aim of Buddhism in relieving the sufferings of the world and hence enhance the popularity of Buddhism.

Chinese people in general still have a lot of misunderstandings on Buddhism. What we have mentioned today were some of the common misunderstandings. It is hoped that after knowing the meanings behind these practices, we can become Buddhists with right faith or at least eliminate some of our misunderstandings of Buddhism and allow the original meanings of Buddhism to be portrayed and propagated. Otherwise, we may look sincere superficially but in actual fact, we have a lot of wrong understandings and are ambiguous in our faith/beliefs. As a result, it is natural that our actions will lead to many social criticisms!

[Recorded by Ming Dao]

The END

## 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。

(6) **不惡口**是不說髒話罵人譏諷人，說不對也得好好說，不可說尖酸刻薄話。

(7) **綺語**是說得好聽，而能引起殺、盜、淫、妄種種罪惡，就是誨盜、誨殺、誨淫的邪說，或者毫無意義，浪費時間。不綺語，是要說那些對世道人心有好處的話。

(8) **不貪**是應得多少就得多少，知足、少欲，不是自己的，不要妄想據為己有。

(9) **不瞋恨**是有慈心，不鬥爭。

(10) **不邪見**是學佛的要有正見，要相信善惡因果，前生後世，生死輪迴，聖人境界——阿羅漢、菩薩、佛能了生死。不要起邪知邪見，以為人死了就完了。

要成佛度眾生，依這十種善行去修學，可說人人能學。

如說不會做，那一定是自己看輕自己。佛法說：人，要有健全的人格，就得從五戒、十善做起，十善便是人生的正行。如有崇高道德，能行十善，缺少大悲心，還只是世間的聖人，人中的君子。佛法就不同了，十善正行，是以發大悲心為主的大菩提心為引導的，所以即成為從人到成佛的第一步。

大家以佛為理想，發菩提心，修十善行。此外，如懺悔、發願、禮佛、念佛以外，還要熱心注重護法，把佛法當作自己的生命，不要以為我學佛就好了。如佛法受到損害，受到摧殘，應為了自己的信仰，眾生的慧命來護持。菩薩應行的甚多，現在不能廣說。最後我希望大家，開始學這大乘的第一步，作一菩薩幼稚生，從發大悲心，修十善行學起。

十善菩薩，是初心菩薩，發大悲為主的大菩提心，

全文完



願求非樂住，善攝護諸根，飲食知節量，  
具信又精進，魔不能勝彼，如風吹石山。

The one, who does not live contemplating pleasant things,  
who is well restrained in senses,  
Who does know moderation in food,  
who is trusting and firm in effort,  
Mara will not overcome him, as wind a rocky mountain.

註：在此「魔王」是指煩惱魔。「信心」是指對佛法僧不動搖的信心，以及對業報的信心。

# The Path from Human TO BUDDHAHOOD

## 6. No harsh speech :

Is to not say things that are coarse or insulting. When commenting others for their wrong deeds we must speak nicely instead of using words that are ruthless and hurtful.

## 7. No idle talk :

Is not speak words that are charming but with improper thoughts. They are beguiling words that can lead to killing, robbery, adultery, falsehood and other evil deeds. They can also be meaningless prattle and a waste of time. We should speak words that are moral and beneficial to society.

## 8. No greed :

Is to take only what you deserve, to have few desires and be content. We should not long for things that do not belong to us.

## 9. No hatred :

Is to have compassion and to refrain from disputes and fights.

## 10. No improper thoughts :

Is to have right understanding. This means understanding and accepting that there is good and evil,

the Law of Cause and Effect, the existence of past and future lives, the cycle of life and death, the state attainable by the sages and Arahats, and that Bodhisattvas and Buddhas are able to release themselves from the cycle of life and death. Do not think that death is the end of human existence. This is an improper thought.

Bodhisattvas who act according to the Ten Virtuous Deeds are apprentices who have initiated the great Bodhi mind, where great compassion is the main emphasis. They are determined to become a Buddha in order to guide and help other sentient beings. The practice of the Ten Virtuous Deeds can be accomplished by almost everyone. If we say that we cannot perform the ten good deeds, we must be belittling ourselves.

The Buddha-Dharma teaches us that to be a human equipped with a wholesome personality, we should start by observing the Five Precepts and the Ten Virtuous Deeds. The Ten Virtuous Deeds are the right actions and conducts for human life. However, if a person has high morals and is able to perform the Ten Virtuous Deeds, but lacks great compassion, one will only be a sage in the world or a virtuous person among people. The Ten Virtuous Deeds in Buddhism is different to the worldly good deeds. They are guided by the Bodhi mind where great compassion is the main element of support. Therefore the Ten Virtuous Deeds are the first steps from Human to Buddhahood.

The END

### 故事分享：

#### 有一則故事說道：

從前有一個小沙彌，因為見了千手千眼的觀音菩薩像，每一隻手都拿著不同的法物，其中竟有一手是拿著念珠，他覺得奇怪，就問師父說：「我們拿著念珠是念觀世音菩薩，觀世音菩薩自己拿著念珠是念誰呢？」師父說：「念觀世音菩薩啊！」小沙彌不解的問：「哪有自己念自己的？」

師父答得才妙！他說：「這你就有所不知了，求人不如求己啊！」

有道理！念自己最快，求自己最快，希望每一個佛弟子先自己救自己，再學觀世音菩薩尋聲救苦、廣大靈感、有求必應，讓這感應道交的心理，使人人成為觀世音菩薩。

**如此一來，佛教一定興盛，顯異惑眾者自然失去他們的舞台！**

## 慈悲觀 觀文

## Compassionate Mind Contemplation

願我的父母

(親愛者「師長、配偶、眷屬、朋友等」，無愛憎者，怨懟者)

遠離所有的惡念，

願他遠離所有的惡念，

願他遠離所有的仇恨，

願他的身體遠離所有的病苦，

願他的心念遠離所有的憂惱，

願他身心輕安，離苦得樂。

慈悲的心念向四方散發，

願周圍的眾生都能感受我慈心的祝福。

慈悲的心念向十方散發，

願法界一切眾生都能感受我慈心的祝福。

慈悲的心念向十方散發，

無量無邊……

無量無邊……



May my father and mother

(loved ones: teachers, spouse, relatives, friends, etc; people I neither love nor hate; people I harbor grudges against)

be far away from all bad thoughts!

May he/she be far away from all bad thoughts!

May he/she be far away from all vengeance and hatred!

May his/her body be free of ailments and sufferings!

May his/her mind be free of worries and afflictions!

May his/her body and mind be light and quiescent: leave suffering and attain bliss!

My compassionate mind and thought pervade the four directions,

May all surrounding sentient beings feel the kind wishes of my compassionate heart!

My compassionate mind and thought pervade the ten directions,

May all sentient beings in the Dharma Realm feel the kind wishes of my compassionate heart!

My compassionate mind and thought pervade the ten directions,

Infinite and boundless....

Infinite and boundless....





法緣學處

*Dharma Pratyaya Lecture Hall*

每星期六下午 2:00~4:00 pm (Saturdays)

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

電話：1-415-623-9519

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

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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)