

成佛之道偈頌

第三章 五乘共法

正信歸依者 應修於正見
及修於正命 勝進不為難
所說正見者 人生之正觀
心淨或不淨 利他或損他



VERSES OF
THE WAY TO BUDDHAHOOD

The Dharma Common To The Five Vehicle

One who has the right faith and has taken
Refuge in the Three Treasures,
Should cultivate right views
and practice right livelihood;
Then will not be difficult
to make superior progress.

RIGHT VIEWS

The aforementioned right views
Are the corrected understanding of life.
Whether one's mind is pure or defiled,
Whether one's mind deeds
are beneficial or harmful to others.

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—秋季活動表 Fall 2008 Schedule

七月 July

7/5, 7/12 7/19, 7/26	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
7/6/2008	9:30 am~12:30 noon MLA妙緣內觀中心	佛學研討 Buddhist Study Workshop

八月 August

8/2, 8/9 8/16, 23, 30	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
8/3/2008	9:30 am~12:30 noon MLA妙緣內觀中心	禪修/佛學研討 Buddhist Study Workshop

九月 September

9/6, 9/13 9/20, 9/27	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
9/7/2008	9:30 am~12:30 noon MLA妙緣內觀中心	禪修/佛學研討 Buddhist Study Workshop

特別活動 Special Event

4/20~8/15/08	夏安居 Summer Retreat (3 Months)
8/15/2008	盂蘭盆節 (百忍、佛歡喜日) Celebration of Ullambana
9/21~9/28/08	佛學研討 (阿含經) Summer Buddhist Study Workshop

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.*

學佛之根本意趣

四、逐逐此心安不得

人生所為何事

三、孳孳行善復何益

關於勸人行善，不但佛教這樣，儒家、耶、回教等，無不教人行善止惡的，所謂「為善唯恐不及」。可是行善究竟有什麼好處呢？道德究竟有什麼價值？平時說：「行善得善果，作惡得惡報」，這是因果的定律。中國人對於行善的觀念，多建立在家庭中，如父母行善作福，其子孫必多昌隆，「積善之家，必有餘慶」。其實並不如此，有父母良善而子孫大惡，有父母很壞而子孫忠孝。如古代堯帝秉性仁慈而丹朱性情傲慢；又如瞽瞍為人頑劣而其子舜帝大孝，就是一例。約個人說：這社會上往往是壞人容易得勢，好人每每被欺侮、吃虧。如孔子的道德學問，難道不好嗎？可是，當他周遊列國時，曾經幾乎被餓死，政治上也無法舒展抱負。反之，大惡盜跖，竟能橫行於當時。這樣看來，善惡與禍患，有什麼必然規律？



為什麼要行善呢？這唯有佛法建立三世因果，才能解決這些問題。所以說：一切宗教勸人行善的出發點是一致的，而與佛法的結論卻是不同。學佛

只管孳孳行善，也許目前所遭遇的是不利、困惑，但將來善業成熟，自然會感到美滿的善果。能這樣，才算合乎佛教的精神。

說來這實在是一件不著邊際的苦事，我人的心總是向外貪求，終日是為著色聲貨利名聞權力在馳求。為什麼要這樣？為了心滿意足。如一個缺乏衣食的人，他必須獲得金錢才能解決生活的困難。可是一等他獲得足夠的衣食後，他仍然是不滿足，進一步又要講求衣食質料的美好，出門要有新型的轎車，住的要有精美的大廈。等到一切都到了手，心中還是不滿足。人心永久是這樣的，終日追求，沒有滿足的一天。如馬奔走一樣，後足著地，前足早又掛空，決不會有四足一齊著地的。人心不足，總覺得他人樣樣比我好，其實不然。學問家為了追求更多的學問，他也是不滿足的。為一國之主的，雖有絕大權威，他也還是不滿足的，有他說不出的苦。人不能獲得滿足，內心就永久得不到安樂。

平常說：**要安樂就得滿足**，其實人心從來就不滿足，怎能得到安樂呢？一般宗教給人安慰，使人滿足，安慰也可說是一般宗教的共同點。如西洋宗教教人信就得救，得救了自然就會滿足，內心也就得安寧。把人當小孩一樣看待，小孩子，你聽我話，不要哭，給你玩具。其實問題沒有得到解決，因為人心的不滿足，不是外來的給予所能滿足的。

唯有佛法，教人先要了解生死究竟是怎麼一回事，碌碌終生究有何所得？行善復有何利益？如何才能獲得內心滿足和安樂？從這些問題去審察，才能把握住佛法的核心，也才能真正獲得安樂。

續下期…

如實的說：佛法本來如是，是無所謂深不深、難不難的：

如果說是深是難，那是難在眾生自己，深在眾生自己。

（《華雨集》二，頁13-14）

The Basic Purpose of Following the Teaching of Buddha

3. *What is the Benefit of Persisting in doing wholesome deeds?*

All religious, be it Buddhism, Confucianism, Christianity and Islamic, advise people to do wholesome deeds and refrain from doing evil. They all promote that “we should strive to perform all good acts.” But what is the benefit of doing good? What is the value of morality? We often say, “Wholesome deeds bring about wholesome rewards, and unwholesome/evil deeds lead to harsh retribution.” This is the Law of Cause and Effect. The Chinese’s ideology of doing wholesome deeds is founded on the concept of family. They believe that if the parents do wholesome deeds their descendants will live in prosperity. Thus the saying: “House of accumulated wholesome deeds shall be blessed with abundance.” However, this contradicts reality! Because a kind and good family may have very wicked children. And many wicked parents give birth to children who are both filial and loyal. Our ancient Emperor Yao (who lived more than 2,100 years ago) was a kind and generous person. But his son Dan Zhu was notorious for his arrogance. Again, Gu Sou, father of Emperor Shun, was stubborn and evil, while Emperor Shun was renowned for his filial piety. These are just a couple of examples.

General speaking, the wicked always find it easier to secure social reputation and power. More often than not, the good are stepped on and have to lick their wounds in solitude. Was Confucius not a man of high morals and great knowledge? Yet, he was nearly starved to death when he was traveling around the warring states in China and his political ideals were not met with appreciation. On the other hand, the wicked robbers were able to have practically everything they chose at the time. Then how can we say that there is an inescapable law governing reward and retribution of wholesome and unwholesome deeds? We can only answer these questions by the **Three Births** (past, present and future lives) *Theory of Cause and Effect*.

Hence, “**All religious advise people to do wholesome deeds.**” In this, their motives are the same, but Buddhism draws a different conclusion. In following the teachings of the Buddha, we persist in the performance of wholesome deeds. Maybe our present circumstances are unfavorable and frustrating, but

once our wholesome karma (deeds) ripens, they will naturally bear good fruit. If we can perceive the world in this light, then and only then can we consider ourselves to have grasped the spirit of Buddhism.

4. *There is No Peace When the Mind is not at Rest*

This restless mind is indeed a source of great suffering. Our mind is at all times craving for satisfaction from external objects: beautiful sights, musical sounds, rich commodities, heavy profits, fame, power, etc., Why should it be so? Because it seeks contentment. A person without food and clothing feels it necessary to obtain money in order to solve the problem of livelihood. But once he had enough food and clothing, he is still discontented, but seeks for food and clothing of better quality. He will want stylish cars to travel in, a magnificent mansion to live in. When he has all this, he will remain dissatisfied. The human mind is just like that: forever seeking, never contented. It runs like a galloping horse: no sooner that its rear feet touch the ground, its fore feet are already in the air. Never will its four feet land at the same time. A discontented mind always feels that the other person has all the advantages. Actually, it is not so. Scholars are discontent because they always seek more knowledge. Even king who possesses unlimited authority is not satisfied and has inexpressible sufferings of his own. When a person finds no contentment, he will never have peace and happiness. We say, “**One has to be contented in order to have peace and happiness.**” Yet the fact remains that the human mind can know of no content. So how can there be peace and happiness? Religions in general try to give people comfort and make them contented. To give comfort may also be considered a common denominator of most religions. Some religions preach salvation through faith and say that salvation will naturally bring contentment and peace of mind. However, they can be seen to treat adults like children, that is, they will give ‘toys’ to the children if the latter obey their guidance and refrain from crying. In fact, the problem remains unsolved, because a discontent mind cannot be satisfied by external gifts.

Buddhism shows us the significance of birth and death, and what we gain by keeping ourselves busy in our whole life. It also shows us the benefits of performing wholesome deeds, and how to gain inner peace and satisfaction. We must investigate life from these points of view before we can grasp the core of Buddha-dharma. Only then can we acquire true peace and happiness.

To be continue...

佛陀的修學歷程

之後，我又嘗試了裸體、持守各種飲食禁忌、以樹皮羽毛等各種奇怪東西當衣服、常站不坐、常蹲不站、以棘刺與鐵釘為床、一晚三浴、倒立而行、將身體吊離地面、受烈日曝曬、冬天坐冰塊、泡水、禁語等，種種常人難忍的奇怪苦行；長年不洗澡，讓身上積滿污垢，甚至於長出青苔的污穢行；小心每一個步伐，在乎每一滴水，以免傷害小蟲的謹慎行；離群索居的孤獨行；吃牛的糞便，吃自己糞尿的不淨行；住令人毛骨悚然的棄屍墓地，撿拾屍體殘骸為床，任人在身上吐痰、小便；又經歷了日食一粒麻、一粒米、一棗果的少食，以致於瘦弱到皮包骨而兩眼深陷，頭皮皺縮，手一放到肚皮上，就能摸到脊椎，身上的毛一摸就掉下來了，連小個便都會因體力不支而倒栽蔥。這樣的修行，整整持續了六年。」

四、放棄苦行重返禪修

「我心想，這六年來我所修的苦行，是沒有人能比的，但依然不能讓我超越常人，這不是聖者之道。那麼，要達成正覺，應該還有其它方法吧！於是，想起了從前我還是王子時，在樹下體驗到的初禪離欲、離不善法之喜與樂。既然都已離欲、離

惡不善法，那應當是通禩正覺之路，我為什麼要害怕，而避之唯恐不及地去修苦行呢？我不再害怕與排斥了。但以目前這樣虛弱的身體，實在不能再進入初禪，我應當先吃些食物，讓體力恢復過來才行。

當我開始接受食物時，當初伴我出家修行的五比丘，認為我已經半途而廢，放棄修道而墮落了，所以對我感到厭惡與鄙視。

恢復體力後，我看到一位名叫吉祥的人正在割草，於是，向他要了些草，到尼連禪河畔一棵菩提樹下鋪座禪修，並且下定決心，不得解脫涅槃，絕不離開。就這樣，我進入了一連七天的禪修。」

五、體證解脫的那一夜

「在持續的禪修中，我進入了初禪，再繼續經第二禪、第三禪，進入第四禪。就在第七天的初夜，我以第四禪的定力，憶起了我長遠以來的過去生，每一生中的種種生活細節，而證得了宿命通的第一智。

到了中夜，再以第四禪的定力，通達了天眼神通，而能知曉眾生的各種業力，看見眾生死後依怎樣的業力輪生何處，證得了生死神通的第二智。

續下期...

信心有兩種：一種是盲目地信賴佛、法、僧，通常因此而導引一個人開始修行或出家。第二種是真實的信心——穩定、不動搖，是從認識自己內心而生起的。雖然我們仍然有其他的煩惱（雜染）須去克服，但是，我們還是得清楚地徹底見自我內在的一切，使我們能夠斷疑，進而達到個人修行中的穩定。

Words by Ven. Ajanh Chah 阿姜查禪師語錄

There are two kinds of faith. One is a kind of blind trust in the Buddha, the teachings(Dhamma), the master (Sangha), which often leads one to begin practice or to ordain. The second is true faith—certain, unshakable—which arises from knowing within oneself. Though one still has other defilements to overcome, seeing clearly all things within oneself makes it possible to put an end to doubt, to attain this certainty in one's practices.

The Course of the Buddha's Buddhahood Attainment

Afterward, I went naked, upheld precepts on food intake, I clothed myself in tree bark, in feather, in refused rags and other strange fabric, I was one who stood continuously, devoted to maintaining the squatting position. I was one who used a mattress of spikes; I made a mattress of spikes my bed. I dwelt pursuing the practice of bathing in water three times daily including the evening, I walked on my hands, I suspended myself off the ground, exposed myself to the scorching sun, sat on an ice block, soaked in water in the winter and maintained silence, and all sort of strange austerities which ordinary people found unbearable: In practicing coarseness, I took no bath, dust and dirt accumulating over the years, some with moss, caked off my body and flaked off. In practicing scrupulousness, I was always mindful in stepping forwards and stepping backwards, I was full of pity even in regard to a drop of water thus: "Let me not hurt the tiny creatures in the crevices of the ground."; In practicing seclusion, I would plunge into some forest and dwell there. In practicing great distortion in feeding, I would feed on the dung of the young suckling calves. As long as my own excrement and urine lasted, I fed on my own excrement and urine. I would make my bed in a charnel ground with the bones of the dead for a pillow. In practicing equanimity, I let people spat on me, urinated on me, yet I do not recall that I ever aroused an evil mind of hate against them. In practicing "purification comes about through feed", I ate one grain of sesame a day, one grain of rice a day and one date a day. Because of eating so little, the gleam of my eyes sank far down in their sockets, my belly skin adhered to my backbone; thus if I wanted to touch my belly skin I encountered my backbone. Because of eating so little, if I wanted to defecate or urinate, I fell over on my face right there. Because of eating so little, I tried to ease my body by rubbing my limbs with my hands, the hairs, rotted at its roots, fell from my body as I rubbed. I conducted such austerities for a total of six years.

4. Discard Austerities and resume Meditative Concentration practice

"I contemplated that nobody could surpass me in the six

years of austerities practicing, however, I still unable to reach the state of superhuman, this was not the path for the sage. Therefore, there should be alternative for true enlightenment attainment. Hence I remembered that while I was a prince, I experience the rapture and joy of departing from desire and unwholesome Dharma upon entering in to the state of First Meditative Concentration. Since desire and unwholesome Dharma could be departed, it should be the pathway to True Enlightenment, I should not have shun away from it due to fear and engaged in austerity practice? I felt fear and reject no more. However, I would not be able to enter into the state of the First Meditative Concentration under my fragile physical condition, I should eat some foods to restore my stamina.

When I began to take foods, the five bhikkhus who accompanied me to become monastic thought that I had given up halfway and became degraded, they looked down upon and disgusted with me.

After my physical conditions recovered, I saw Dhanya who was harvesting hays. I asked him for some hays to make a cushion and proceeded to the Nairanjana River bank sat under the bodhi tree and delved into Meditative Concentration practice. I also determined that I would not leave until reach Liberated Nirvana. As such, I entered a consecutive seven-day Meditative Concentration practice.

5. The night of Liberation Verification

"In the continuous Meditative Concentration practice, I entered into the First State Meditative Concentration, then continue into the Second, the Third, and the Fourth State Meditative Concentration. It was at the seventh day in the early night, utilizing the power of the Fourth Meditative Concentration, I recalled detailed of my life in each of my long ago previous life, and verified the First Wisdom of the Supernatural Power of the Knowledge of Previous Lifetimes.

In the middle of night, again, utilizing the power of the Fourth Meditative Concentration, attained the Supernatural Power of Heaven Eye wherein observed the full course of passage by sentient beings through the six destinies as the result of their individual karma and verified the Second Wisdom of the Supernatural Power of Birth and Death.

To be continue...

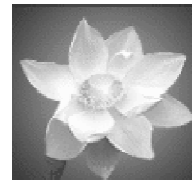
慈經

Metta Sutta

善於行善 並希望內心安詳的人
應當培養這些特質：

他必須有能力、正直，而且是完全地正直，
善順、溫和，以及謙虛。
能夠知足並且容易被護持，生活少務、簡單。
善護諸根，謹慎、不輕率，亦不貪戀眷屬。
他應當不輕犯任何極微小的過失，
避免也許受到智者的譴責。
接著，他應當在心中培養如下的心念：
願所有的眾生快樂安全，
願他們的內心是滿足的。
不論那一類的眾生，軟弱或強壯；
長、胖短、或中等；短、小或巨大。
也不論是可見或不可見，
在我們周圍或離我們遙遠，
已出生或即將出生的眾生，願所有眾生，
無一例外地，和喜充滿。
讓人彼此間沒有相互欺騙，且不管身在何處，
任何一個人都不輕視他人，即使生氣或怨恨，
也不想使他人受任何苦。
如同母親不顧自身生命地護念她唯一的孩子，
願人們也能對眾生散發這樣無量的慈心。
讓一個人無量慈的心念充滿世界的上方、
下方，及橫遍十方，沒有任何的障礙，
沒有任何的仇恨及敵意。
只要一個人是醒覺的，無論站著、行走、
坐著或躺下，他應當保持正念，
這就是所謂的「此生中最高的境界」。
一位放棄執著於感官欲望的人，不落入邪見，
正直且具足觀智，
他必定將不再進入母胎受生。

1. "He who is skilled in (working out his own) well being, and who wishes to attain that state of Calm (Nibbana) should act thus: he should be dexterous, upright, exceedingly upright, obedient, gentle, and humble.
2. "Contented, easily supportable, with but few responsibilities, of simple livelihood, controlled in the senses, prudent, courteous, and not hanker after association with families.
3. "Let him not perform the slightest wrong for which wise men may rebuke him. (Let him think:) 'May all beings be happy and safe. May they have happy minds.'
4. & 5. "Whatever living beings there may be – feeble or strong (or the seekers and the attained) long, stout, or of medium size, short, small, large, those seen or those unseen, those dwelling far or near, those who are born as well as those yet to be born – may all beings have happy minds.
6. "Let him not deceive another nor despise anyone anywhere. In anger or ill will let him not wish another ill.
7. "Just as a mother would protect her only child with her life even so let one cultivate a boundless love towards all beings.
8. "Let him radiate boundless love towards the entire world – above, below, and across – unhindered, without ill will, without enmity.
9. "Standing, walking, sitting or reclining, as long as he is awake, let him develop this mindfulness. This, they say, is 'Noble Living' here.
10. "Not falling into wrong views – being virtuous, endowed with insight, lust in the senses discarded – verily never again will he return to conceive in a womb."





法緣學慶

Dharma Pratyaya Lecture Hall

每星期六下午 2:00~4:00 pm (Saturdays)

地點：65 9th Street, 2nd Floor, San Francisco, CA 94103

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(成佛之道)

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(Buddhism Workshop)

(語言：中文、粵語)



9:30 am~12:30 noon

每月第一個星期日 1st Sunday of each month

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09:30 am to 11:00 am

佛法概論—學佛道次第

Dharma Study and discussion through
DVD thought by Ven. Chuan Tao

11:00 am to 12:00 pm

成佛之道 — 圓睿法師主講

The Way to Buddhahood, by Ven. Yuan Ray

(語言：中文、英文)