

成佛之道偈頌 VERSES OF THE WAY TO BUDDHAHOOD

第一章 歸敬三寶

有海無邊際，世間多憂苦，流轉起還沒，何處是依怙？



1. *Taking Refuge In The Three Treasures*

SEEKING REFUGE

The Sea of Existence has no boundaries, the world is full of worry and suffering,
Flowing and turning, rising and falling, is there no place of refuge and support?

一般道德與佛化道德

無始

來不離自他依存而引發的，根源於仁慈的道德意識，不但是人人所共有的，而且是一切道德所不能離的。例如孝養父母，雖說是天經地義，然如爲了奉養，從掠奪、貪枉、欺騙而得來財物，也不能說是善的，不能不說是非法--惡的。因爲獲得財物時，對人失去了道德--慈悲的緣故。所以說到道德的心行，應該重視這最一般的道德意識。

三 道德的變與不變

部分人的看法，道德是：「放諸四海而皆準，百世俟諸聖人而不惑」，似乎一毫變動不得。另一些人，卻以爲道德是依經濟及社會情況的變動而變動，並無一成不變的。這雖都有部分的意義，而實是：慈悲爲道德的普遍軌律，無可變動；而表現於實際的德行，有著種種性，有著變動性，雖然內容還是有著一貫性的。

這可以分三點來說：一、表現於自他的社會關係時，如對家庭、區域、國家、世界，由於應對各社會層的不同關係，所表現的德行，也就多少不同，如《善生經》說：父子、夫婦、師弟等間，彼此都有應守的德目。依一般說：如家庭的孝道，是無可疑的應有德行。但在社會或國家的立場，就有「移孝作忠」，或「大義滅親」的德行，而不能拘守家庭的孝道。經上曾說：「爲家忘一人，爲村忘一家，爲國忘一村，爲身忘世間」。這是爲了（大社會層）大的利益，就不能不犧牲（小社會層）小利。不過，道德不是法律，重於自發自覺的操持；可以啓發誘導，而不能強人所難，硬性的要別人如此。否則，不免有人要假藉「爲公忘私」，「全大捨小」的美名，強迫人類作違反人倫、國誼的罪行，陷人類於大苦痛，恰好是違反慈悲，殘酷而無同情的惡行。

二、表現於時間的前後關係時，由於社會情況有著某種變動，道德的措施，也就會多少不同。如家天下時代

的忠君，到民國便不同。又如男女間應守的德行，從母性中心時代，到現今的一夫一妻制，貞操的含義，有著多少不同的。但這決不是道德無標準，忠貞永遠是人類應有的美德，僅因時而表現不同，或從不完全而演進到更完全而已！

三、表現於根機的淺深關係時，同一社會，同一時代，而由於個人的根性，德行會多少變化。如佛法中，人乘法只要不邪淫，就是持不淫戒；而聲聞乘的出家者，卻完全遮禁。同是一樣的戒，如不殺、不盜等，小乘要止，大乘中有可作的。在小乘中，不那樣做是持戒，大乘中可能認爲犯戒，要這樣才算持戒。表面看來，大小乘的德行相反，其實不過由於發心不同，目標不同，對於戒德的運用，小小差別。而對於某一德目的尊重，某一德行的信守，始終是一致的。

總之，道德的根源在慈悲，這是不可能變動的；沒有慈悲，即是不道德或非道德的。從此而表現於自他間多方面的合理關係，有孝弟忠信等不同德目。這些，可因時，因地，因對象，因志趣而不同，但這些德行，永遠是人類相互依存所應有的準則。古人說：「盜亦有道」。大盜的劫掠殘害，當然是不道德的。但大盜的能成大盜，至少在對於部屬間，必有他的合理關係，這才能團集而成爲大盜。如完全背棄了自他間的應有關係，大盜也是不能成就的。這說明了有人類，有社會，人與人間的應有德行，永遠不可能背棄的。所以，我們鼓勵人類尊重道德，實踐道德，要從道德的根本去啓發他，激發人類的慈悲，去實現於一切事行。如忽略根本，只知拘守陳跡，死執教條，那

不但不能契合道德的真意，反而會引起對於道德的誤解，甚而障礙了道德的開展。

續下期



This moral consciousness which stems from benevolence and loving-kindness and that which is initiated by the law of inter-dependence is not only found in all of us, it is an inevitable part of all moral ethics. Take filial piety for instance, although it is the proper thing to do, it is not desirable if one resorts to unethical means like robbing, coveting or cheating in order to fulfill this fraternal duty. Such acts are considered illegal and are not wholesome. This is because, in the process of obtaining the items we wanted, we have acted immorally towards others. We have failed to apply our loving-kindness and compassion. When we talk about moral thought and conduct, we should remain aware of this basic principle of morality – loving-kindness and compassion.

1. The Changing and Unchanging Nature of Morality

To some people, morality is rigid, inflexible, and unchangeable. However, there are others who think differently. Morality is flexible and it changes in accordance with the needs and requirements of the society and economy. The above two views are both partly true. Actually, loving kindness and compassion are the underlying principles of all moral acts, which are not changeable. This basic principle will never change, despite the myriad of expressions and manifestation of it.

We can further elaborate the above distinctions by analyzing them from the point of view of three different relationships.

3.1 First of all, we can discuss morality in terms of social relationships. As there are various strata in the society, morality is also expressed differently. For instance, the moral conduct that is expected in a family will not be the same as that for a region, a country or that for the world. In the Sigala Sutra, it is stated that there are different modes of conduct between father and son, husband and wife, teacher and student, as well as in other relationships.

Filial piety is the moral basis for the family. However, when we look from the perspective of a society or country, we are sometimes expected to pledge our loyalty at the expense of filial piety, or point out our parent's wrong doing in the name of justice. It is also mentioned in one of the sutras that we are expected to "give up ourselves for the sake of the family, the family for the village, the village for the country, and the world for emancipation."

To put it in simple words, it means to sacrifice the benefit of a smaller social group in order to reap greater benefits for the larger social group. However, morality is not the enforcement of law. It must be expressed from within us, out of our own free will. Morality is used to inspire and guide, but can never be forced onto a person. Forcing someone to behave against their own will may provoke them to commit crimes or do immoral things, on the false pretext of freedom or benefiting society. For instance, the Chinese Communists forced people to denounce their parents and teachers publicly, thereby bringing much unhappiness to the county. Such acts are unwholesome and are against the essence of loving-kindness.

1.2 Secondly, we may consider morality in terms of historical periods. Owing to the fact that society changes as conditions change, morality also assumes different forms in different periods. For example, the way of expressing loyalty devotion in



ancient times was different than in the early twentieth century. Another instance is the existence of various concepts of chastity in a matriarchal society in the olden days as compared to the present system of couple, consisting of one wife and husband. However, this does not mean that there was or is no standard for morality. Loyalty and chastity have al-

ways been important virtues of humanity. However, they are expressed and emphasized differently in different times and eras.

1.3 Lastly, morality may be expressed differently due to various levels of acceptance and personal standards. People living in the same society and in the same time may hold different views on morality. For instance, in the Buddha Dharma, lay followers who practice the Human Vehicle regard the third precept of ab-

staining from sexual misconduct as avoiding adultery only. However, the renounced practitioners of the Sravaka hold the view of total abstinence, that is celibacy. Similarly, the Hinayanist would always abstain from committing all acts of killing and stealing. However, the Mahayanists may sometimes act otherwise. Unlike the Hinayanists, the Mahayanists believe that under certain situations, going against the letter of the precepts may actually uphold the

true spirit and intention of the precepts. Superficially, it may seem that the practice of precepts is different between the two schools, however it is only due to the difference in their spiritual goals and vows of attainment. The same precepts may seem to be expressed differently, but they are similar when it comes to respect, preservation and faith in the observance of the precepts.

It is undeniable that the root of morality lies in loving kindness and compassion. Without loving kindness and compassion, there would not be any morality. From loving kindness and compassion, the moral acts of filial piety, dutiful respect, loyalty, trust and other moral aspects spring out to help govern society and personal relationships. Such acts are changeable depending on time, place, people and interest. However, they are the principles which humans have to abide by, in order to live harmoniously with each other.

Let us draw an analogy from an ancient saying that says, "Even the robbers have their own ethics." Although the act of robbing and harming the poor is immoral, for a robber to become the leader among the robbers, they must have some logical way of communication and relationship with his or her members. If they forsake their relationship with the other robbers, they can never be the leader of the group.

Hence, to live harmoniously in a society or among people, we can never forsake our ethics. For this reason, humankind is always encouraged to respect moral ethics and make them a way of life. Individuals have to arouse this moral behavior from their loving kindness and compassionate mind. Only through loving kindness and compassion, can we rightfully put ethics into practice. If we were to forget about the root of morality and just follow blindly the old moral rules and regulations, we would miss the true essence of morality. This will not only cause one to have misconceptions of morality, but will also hinder the development of good moral values.

To be continued...



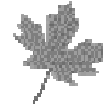
如 廣泛的說，內心的一切活動，無論為感情的，意志的，知識的，凡不能正確而恰當的，一切是諍，一切是「煩動惱亂」，不得和諧的安寧。所以說：「一切煩惱，皆名為諍」。尤其是狂喜時，憤怒時，渴望時，失望時，悲痛時，恐怖時，憂慮時，內心是：烈火一樣的在焚燒，狂飆一樣的在震動，山一樣的險峻，海浪一樣的洶湧，電一樣的閃爍，煩動惱亂到極點。然一切煩惱中，重要而根本的，是「愛」、「見」、「慢」、「無明」。愛有自體愛、境界愛；或色（性欲）、欲（資生物）、定境愛。見有我見、我所見，常見、斷見，一見、異見，有見、無見等執見。慢，主要的是我慢，這是個性（人格性）的特徵。每一生命，雖為前後的不斷相續，同時的相互依存，而現為一合相，即形成一個個的單位。



由於個體獨存的錯覺，在接物待人時，總是自他對立而著重自己，流露自尊自大的我慢。即使是事實所逼，自慚形穢，自卑中也不脫「卑慢」的因素。

從深細的自尊自重感，發展為妄自尊大的優越感，控制一切的主宰欲（權力欲）。現實是不能盡如人意的，因而轉化為瞋恚、忿怒、敵視、仇恨、怨結、殘酷。甚至見到他人的境遇良好，雖無關自己，也要嫉妒而心裡難過起來。這比起執見與物欲，要嚴重得多。在同一思想，物資平衡分配的場所，每因意氣、權力的爭奪而事態惡化，即因慢而諍的實證。見從識別而來，愛從領受（情）而來，慢從形成個性的意志中來。這三者，同為不能正確而恰當的心理活動，無明是這一切的通相。如約特殊的意義說，無明是不能覺了事物物的真相，特別是不能認識自己，不覺自我（無我的假我）的真相。無明或稱愚癡，雖似乎重於知識的謬誤，而實形容知情意的共同錯亂，心意的盲目活動。因此，歸根結底的說，內心

人類和平的意義



的根本諍因，是無明--不能覺了自我的迷蒙。這是世間不得和平的諍因，也是人生不得解脫的錯亂根本。

三（不和）不平的事緣

不和不平的鬥諍，無論為語文的，或行動的，必為了某一事，名為「諍事」。某一事件的所以成為諍事，雖有純由內心諍因所引起（誤會而來），而大也都由於這一事件的不平等。釋尊曾標舉僧團和合的三大要素，為「見和同解」，「戒和同行」，「利和同均」。這指示了和合必基於同一（平等），而不同即無法和諧的真理。見是思想的；戒是戒條、法制、規章；利是經濟生活。一切諍事，總不外思想、法制、經濟。這三者的不合理，不平等，是外在的諍緣。由於外在的（不和）不平事緣，引發內心的不和（不平）心理；由於內心的不和（不平）因素，加深了事緣的（不和）不平狀況。內因與外緣的交織，世間是一直在動亂中，鬥爭中，想望和平而始終不能實現真正的和平。

唯物論者，強調諍緣，特別著重於經濟；以為思想與制度的不平，依經濟生活的不平等而成立。唯心論者，強調諍因，重視道德的進修；以為德性增進，可漸達於法制與經濟的合理化。如依佛法來說，諍

因與諍緣，有著互相推動促進的關係。而人世間的不得和平，或實現世間法中的人世和平，諍緣應特別重視。諍緣事，非絕對的外在，是相對的客觀存在，存在於自他關涉的社會關係中。



續下期



DHARMA & The Human Peace



Broadly speaking, as long as the activities within our mind are not accurate or are inappropriate, whether they are related to emotions, consciousness, or knowledge, they will lead to disputes, defilement and distress. They will prevent the achievement of peaceful and harmonious tranquility. Thus the saying: "All defilements are named/referred to as disputes."

Our mental state can be likened to the fierce burning of a raging fire, the wild bursts of a violent storm, the precipitous face of a mountain, the gushing surge of ocean waves or sparkling flashes of lightning. This is especially so when we are overjoyed, outraged, yearning without hope, disappointed, grieved, terrified, or apprehensive. Our exasperation and distress has reached a most extreme point. However, among the significant root causes of all defilements, are 'desire,' 'views,' 'pride,' and 'ignorance.'

Desire (affection) consists of the attachment to our physical body, the environment, form (sexual desire), sustenance, and states of concentration.

Views consist of the view of ego, personal conceptions and ideas, the view that everything is permanent and everlasting, the view that death ends all existence; the view that everything is the same (the view of one); the view that everything is different (the view of differences); the view of real existence, and the view of non-existence. These are views that we cling on obstinately.

Arrogance refers predominately to pride (ego). It is a characteristic of our human personality. Life is continuous, from past lives to future lives, they are all interdependent. However, they will generate a single combined appearance at any one time, thus leading us to believe that we are individual units. Because of this erroneous belief that we are individuals, when we interact with others we make a distinction between self and others. We always place greater importance on ourselves, clearly revealing our arrogance and ego. This is true even when one is proven wrong, and on reflection becomes ashamed. Even in disgrace, we cannot let go of our pride and ego.

Starting from a minute level of arrogance and ego within us, we develop a strong sense of self-importance and superiority, wanting to be dominant and to dictate, and become a megalomaniac. In real life, not everything will turn out as one wishes, and consequently, one develops hatred, anger, enmity, hostility, resentment and cruelty. Even when we see others who are in a more fortunate situation, although it has nothing to do with us, we still become jealous and our minds become uneasy. Such feelings/behaviors are even more serious compared to the attachment to our views and desires for material things.

Even in a place where there is a uniform ideology and material wealth is evenly shared, often, our personal feelings and the struggle for power causes the situation to deteriorate. This is concrete proof of how arrogance can lead to disputes.

Views are formed from the power of differentiation in our consciousness. Desires arise from feelings and affection. Pride arises from the will power in our individual characters.

These three elements – views, desire and pride – are the incorrect and inappropriate activities



of our mind. A common characteristic that manifests from these is ignorance. If we examine the meaning of this more specifically, ignorance means the inability to reveal the true nature of things, especially on the subject matter itself.

One is not able to understand the true nature of oneself, that there is no 'I' as 'I' does not exist. Ignorance (delusion) or being unenlightened may appear to be due to errors in our knowledge. In reality, it describes the general confusion in knowledge, affection and senses, and the blind activities that occur in our mind. Thus, when we try to find out the fundamental root cause, we find that ignorance is the basic cause of disputes in our mind. We are unable to see through this confused and blindfolded state that we have created for ourselves. This is the cause of all the disputes that prevent the world from being able to achieve peace. It is also the fundamental reason why people are confused and unable to achieve liberation.

3. The Conditions Leading to (Disharmony) Inequality

The struggle arising from disharmony and inequality can appear in written or verbal form or as actions. The root cause may arise from a certain matter and this is referred to as the 'matter of disputes.' A certain matter becomes a 'matter of dispute' mainly because of the unfair or non-egalitarian nature of the matter, although there are times the disputes is caused within our mind (i.e. arising from misunderstanding).

The Buddha has stressed three major elements to ensure peace among the Sangha community: there must be a common (unified) understanding in views/goal; the same precepts must be upheld; and all benefits must be equally shared. These three requirements show that the fundamental basis for harmony is to be equal. Without equality harmony cannot prevail.

Our views are related to our thoughts. The precepts consist of all the Silas (rules), the legal system and regulations. The benefits are related to our basic living requirements. All disputes are related to views, the legal system and economic benefits. When these three aspects are unreasonable or unfair, external conditions for disputes will be created. Because there exists external conditions that are in disharmony or non-egalitarian, this leads to internal disharmony (inequality) within our minds. With disharmony (inequality) in our minds, the conditions that bring on the disharmony or non-egalitarian situations are further enhanced. Thus, the interaction of our internal minds with such external conditions will continually place the world in a state of turmoil and struggle. So even though we long for peace, we cannot realize true peace.

The materialist view stresses the importance of the 'conditions of disputes,' particularly, the conditions that relate to the economic situation. They consider that inequality in thoughts and in the system result from inequality in our economic lives. On the other hand, those who believe in the Theory of Mind-only, stress the importance of the 'cause of disputes.' They emphasize the practice of morality and ethics. They think that a reasonable legal system and economy will gradually be reached with increasing moral integrity.

As for the teaching of the Buddha, the belief is that the causes and conditions leading to disputes are mutually motivated and promoted. The conditions leading to disputes are particularly significant when we examine why peace cannot be achieved in this world, and how to realize worldly peace.

To be continued...

基礎佛學

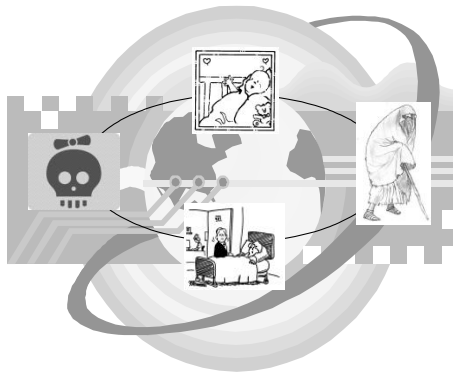
所以佛教並不是神教，而是人教，佛法講求真實、正常，不搞玄搞怪，不會現個神神祕祕的樣子。這些佛、菩薩像，只是一種象徵的意義，代表一種慈悲、智慧。我們拜佛，重點不是拜佛求福保平安，而是希望學習佛菩薩的精神，能令自己自立自強，也幫助一切眾生離苦得樂。

或許有人覺得這些觀念很平常啊！為什麼要學這個？因為我們若真正要向著正覺的路上走，就必須要修戒、修定、修慧，才能到達目的地。修行人尤其在修定的過程中，會有很多奇妙眩惑的虛幻境界，如果我們沒有建立正知正見，就容易在打坐修定的時候，跟著那些神祕美麗的影像或聲音跑了，或者被很恐怖的境界嚇住了……。這時，修行上就會出現種種困難、障礙，嚴重的甚至無法做個正常的人，終日活在不實的幻境裡，言行舉止就會現出奇怪而異常的樣子。我們常耳聞或目見越來越多人修定修出毛病，這就因為缺乏正知正見的引導。如果我們清楚佛教是人教，就是讓我們活在當下，面對現實的環境，知道是非、真假，才不會在修定時認假為真，乃至真假不分，假戲真做，那就離道越遠了。多數人以為能見到一般人見不到的影像，聽到一般人聽不到的聲音，就是工夫不得了，就是開悟證果了。或者見光見花，又是聽到佛菩薩在說話……。越迷越深，卡在幻境裏出不來，那就太危險了。佛教不是神教，絕不會裝神弄鬼、亂顯神通而令人生貪瞋、起愛憎。一個具足正知見的修行人，不會羨慕天界的快樂，也不會希望去做天神，因為天道仍在輪迴之中。你若真正由人而修成佛了，天人都還要受你的教化，他們尚未見到真理，還有很多疑惑、煩惱。所以，不要羨慕天道。佛教也不是鬼教，有人說佛教專門超度鬼，寺院裏牌位一大堆，而且民間習俗，只要有人死了，就找出家人念經。這樣看來，佛教是不是鬼教？是不是死人的教？

通常中國人有個很固定的觀念，認為人死為鬼，其實人死後並不一定當鬼，他可以當

畜生，或者回來做人，他也可能下地獄，也可能上天堂，這都不一定的，不要以為人死了就絕對變成鬼。中國佛教接受信眾為其亡眷在寺中設牌位，這是一種追思紀念，懷想他給予我們的教導及恩澤，他在世間所行的善功德，所以我們立牌位來紀念他。這並不表示亡者就一直留在寺裏，對牌位戀著不捨，生者就必須常常來禮拜牌位，供養花果飯菜，希望亡者來享用，甚至求他保佑我們，這是錯誤的觀念。人死了，短期內就去投胎，亡者除非往生到極樂世界，否則仍會去六道之中流轉，繼續在這輪迴圈裏繞，「人死為鬼」的偏頗定論是說不通的。

可以說，佛教界中為亡者念經、立牌位，這是融合中國民間信仰及文化習慣後，逐漸產生的一種方便法，藉此安慰眾生面對生死無常的恐懼心情。所以不要因為佛教設有牌位，就認為佛教是鬼教。佛教真正的意義，是要能將佛法用在當下，也就是說，佛教其實是活教，是活人的教，在活著的時候，就可以得到生命中真正的受用。佛陀教導我們怎麼活，當下就可以活得自在，活的有智慧，而且能夠解決一一現前的問題。我們如果沒有正知正見，人家一講就倒了，張口結舌，理屈詞窮，結果愈學佛，頭腦就愈不清楚。這個好像也對，那個似乎也沒錯，不知什麼是正的，什麼是邪的。學佛的人，應該要學智慧，不是學愚痴，用正知正見來超度自己，不是到了臨命終時，等著出家人來誦經、念佛，超度我們。佛弟子的心應該是年輕的，這跟年紀無關，就算年紀大了，頭髮白了，只要時時保有一份向善的、向著光明的心，那就是真正的年輕人。所以，佛教不但是活人的教，更是青年人的教，它教導我們活出真生命。活著，並不是一件容易的事，世界上的很多人，不知道該怎麼活。活得很痛苦，活得沒有目標，找不到生命的意義，某些人因此而選擇自殺，有勇氣死，可是沒有勇氣活。佛陀教我們勇於面對「生」，也勇於面對「老、病、死」，不是為了長生不老、不病、不死才來學佛，學佛人一樣要死，可是他卻不畏懼死亡，他會把握有限的因緣，善用自己的生命，來造福更多的生命。



緣起



Hence, Buddhism is not theism; it is the religion of human beings. Buddhism emphasizes on the truth and the ordinary. It does not emphasize in mysticism or wonders. It will not take up a mysterious form. The statues of Buddhas and Bodhisattvas are mere symbols of mercy, compassion, and wisdom. The main idea of bowing to Buddhas is not to pray for blessings or good health; it is to take after the spirit of Buddhas and Bodhisattvas, to help oneself to be strong enough to stand on one's own feet and to help all living beings end suffering as well as attain happiness.



Someone might be thinking that these concepts are very common. Why should we learn these? If we really want to walk on the path of enlightenment, we must practice precepts, samadhi, and wisdom in order to reach the destination. There will be lots of bizarre, mysterious, and delusive states appear on the way of cultivating samadhi. Had we not built up proper knowledge and views, we would easily follow those queer, beautiful illusions or sounds and be frightened by horrible states as we sat in meditation cultivating Samadhi. At that time, various difficulties and obstacles would appear while we are cultivating. If it is serious, one may not survive as a normal person. Dwelling in an unreal, delusive state, one may act and talk strangely. We have seen or heard more and more cases of samadhi cultivators who encounter problems. This is because that they lack proper knowledge and proper view as guidelines. If we understand that Buddhism is a religion of the people, we then, knowing right and wrong, true and false, will reside in the present moment and face the environment of reality. In this way, we will not assume the false as true in cultivating samadhi. If we could not distinguish the true from the false and take for granted what is false as a real act, we would be getting far away from the path of cultivation. Most people think their level of cultivation is marvelous and is nearing enlightenment or certification of fruition when they can see figures or hear sounds that others cannot. Perhaps they see lights or flowers, or hear Buddhas and Bodhisattvas talking. It is very dangerous to get caught deeply in such delusion states and cannot get away. Buddhism is not theism. Absolutely it does not reveal psychic power to cause people have a mind of greed or hatred, love or abhorrence. A cultivator with proper knowledge and view will not admire the happiness of heaven, or wish to become a god, because the path of heaven is still in the cycle of birth and death. If you cultivate with this human body and become a Buddha, deities will yearn to receive teachings from you; because they have not yet understood the true principles, and have many doubts and afflictions. Therefore, we do not need to admire the path of heaven. Buddhism is not the religion of ghosts, either. Some people might say Buddhists particularly recite sutras to help ghosts, and there are lots of plaques in the temple. According to worldly belief, if some one died, his family members would ask the left-home people to recite sutras. In this way, is Buddhism a religion of ghosts? Or is it a religion of the dead?

The Chinese usually have a solid concept that people will become ghosts after passing away. In fact, people who have passed away not necessarily become ghosts after death, they

could be animals, or could come back as human beings. They may fall to hell, or may go up to heaven. There is no definite rule. One should not have the idea that people absolutely would become ghosts after death. In China, Buddhist organizations allow devotees to set up plaques for their deceased relatives. It is a sign of reminiscence to remember the teaching and kindness they have given us to us. We set plaques to remember their wholesome conduct and their merit and virtue in this world. It is a wrong concept to believe that plaques represent the dead who attach to the plaques and remain in the temple always. The living should

always come to pay respect to the plaques, to offer flowers; fruits, rice and dishes to wish the dead come over to eat. They even pray for them to protect the live ones. As a matter of fact, one will shortly end up in the cycle of rebirth after dying, unless he is going to be born in the World of Ultimate Bliss. Otherwise, he will continue with the cycle of birth and death in the five paths without a stop.

There is nothing to support the concept of "becoming a ghost after death".

The Basics of BUDDHISM



It is a combined Chinese tradition and culture to recite sutras and set up plaques for the deceased in Buddhism. In fact, it is an expedient to comfort living beings as they may face the fear and emotion of the impermanence of birth and death. Do not consider Buddhism as a religion of ghosts because it sets up plaques. The real meaning of Buddhism is the adoption of its doctrines at that moment. In other words, Buddhism is a religion of the living because one can gain real benefit when one is still alive. Buddha teaches us how to live, so we can live at ease and with wisdom to solve every problem that occurs. If we do not have proper knowledge and proper view, we will be speechless and tongue-tied, and lame in reasoning when others confront us. Also, without proper knowledge and proper view, our mind will be topsy-turvy as we get more involved in the study of Buddhism; we will think that this maybe right, and that may not be bad too. We do not know what is proper, and what is evil. A person studying Buddhism shall learn to have more wisdom instead of being more stupid. We shall cross over ourselves with proper knowledge and proper view instead of waiting till the last moment for the left-home people to recite sutras and the names of Buddhas for us. The mind of Buddhists should be young. It has nothing to do with age. Even though our age has increased along with white hair, we are still young when we always maintain a bright mind of wholesomeness. Therefore, Buddhism is not only a religion of the living, but is also a religion for the young. It teaches us how to live a real life. Living is not an easy thing. There are many people in the world who do not know how to live. Living is painful without a goal. Some people might choose to commit suicide when they could not find the meaning of life. They have the courage to die but not the courage to live. The Buddha taught us to face living, old age, sickness, and death bravely. We do not come here to study Buddhism for immortality; or for averting old age, sickness, and death. A Buddhist also has to die but he is not afraid of dying. Instead, he will make use of limited affinities, utilizing to the best of his own years to benefit more lives.

共修時間表 SCHEDULE OF ACTIVITIES



每星期日下午阿含經研究課
潛修期間，對外開放之法會預告
如下所示——

Sutra discussion class on weekends (Agama Sutra)
On latent period, please refer to below schedule for
coming up Ceremonies——



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- ★ 法義探討
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- ★ 尚有部份正在建構中

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Information are in bilingual:

- ★ Selective Sutra & shastra
- ★ Theory of Buddhism —discussion
- ★ Buddhist learning —question & answer
- ★ Some website are still under construction

Feel free to visit our website and your valuable advice are appreciate.!



法會預告

Dharma Activities- Advance Notice

觀音菩薩出家法會

Celebration of Gwan Yin Bodhisattva's Leaving
Home



梁皇寶懺法會

Emperor Liang Repentance Ceremony

11/20 ~ 11/28/2004



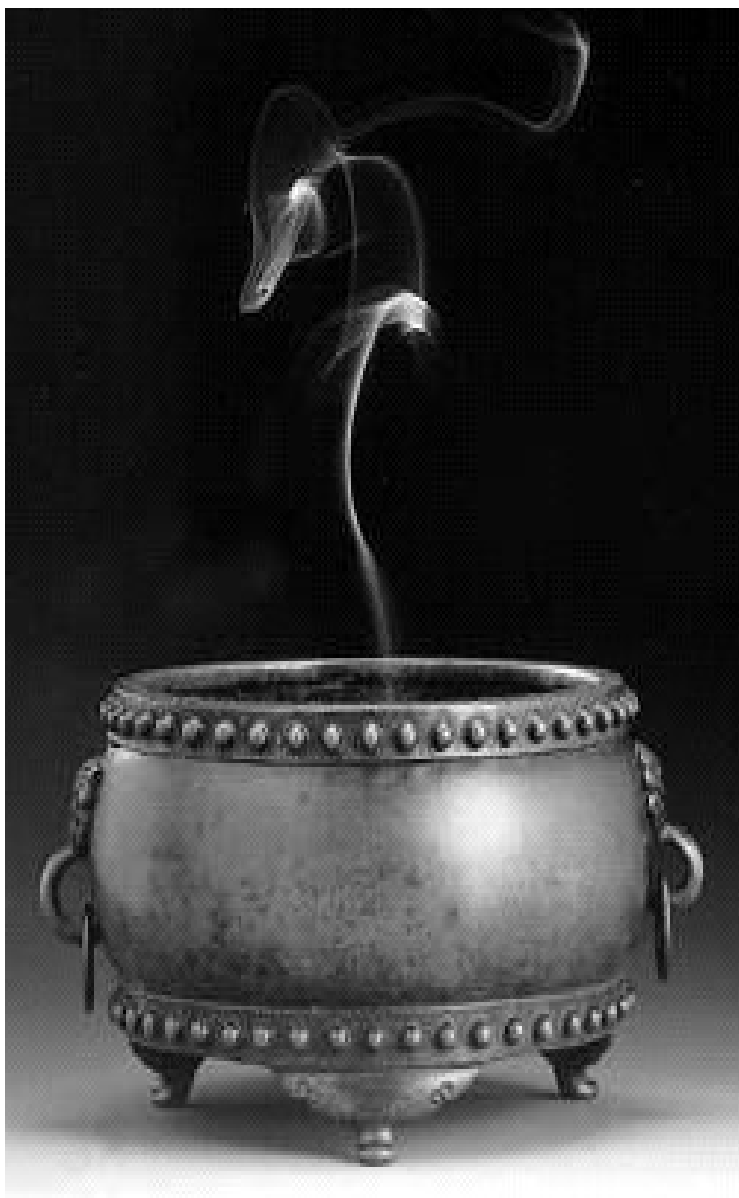


梁皇寶懺法會



真心學佛誓證無上道

11/20 ~ 11/28/2004
8:30 AM ~ 4:00 PM



虔誠禮懺願消無邊罪

