

成佛之道偈頌 VERSES OF THE WAY TO BUDDHAHOOD

第一章 歸敬三寶

積聚皆銷散 崇高必墮落 合會要當離 有生無不死
國家治還亂 器界成復毀 世間諸可樂 無事可依怙

Seeking Refuge In Things Of This World

“Accumulations of wealth and riches can be lost,
Those with fame and high status can fall,
Those who are together may be scattered, Those who are born must die.”
The well-governed state will fall into chaos,
The word once formed faces destruction;
Of the pleasures and certainties of life, None can be relied upon.



一般道德 與 佛化道德



四 道德的三增上

增上，是依的意思。我們依此三者，可以使我們的德行，進展為更完善、更崇高的。對於道德，這三者都是有力的增上緣；但必須三者並重，而不偏於一邊才好。什麼是三增上？一、自增上，自是自己。二、法增上，法是真理或軌律。三、世間增上，世間是輿論及公認的意見。要遵行完善的德行，不能不顧到這三者。這與我國古說的：「畏天命，畏大人，畏聖人之言」，有點相近。

一、自增上：即時常喚起自尊心。尊重自己，不甘下流。對自己所作的，勇於負責；對一切應做的事，由自己來擔當。聲聞乘說：人人有解脫分。大乘說：人人有佛性。確信自己有為善，成賢成聖，成佛作祖的可能，「彼既丈夫我亦爾，不應自輕而退屈」。不願自暴自棄，努力向上，沒有不能做到的。尊重自己，擴展自心的德行，負起自救救他的重任。尊重自己不甘下流，便是促進道德的主要力量。

二、法增上：要循著真理而行，不能與他相違背。前面說過：善行名法，惡行即非法。凡契合緣起事理的心行，是道德，我們不能不順此而前進。

三、世間增上：大家以為這樣是合理的，這樣是聖賢或善人所稱歎的，我就應這樣做。尊重社會的公共意志，接受社會的善意批評，這才能成一個合乎人情的善人。例如從事政治，受到外來的批評，不肯反省，自以為然；甚或「笑罵由他笑罵，

好官我自為之」這必然走向惡行。尊重輿論，就會修正自己的偏失，走向光明的坦途。

三增上，是人類道德向上增進的基石。不但不能缺，就是偏在那一邊，也會發生偏弊的。如過分尊重自己，每覺得自己的超勝；什麼真理，人情，容易放在一邊。這即使動機良善，也會漸漸地走向不道德的路，自害害人。如過於尊重真理，可能會冷酷而不順人情。專顧世間，容易背棄真理。因為世間的意見，不一定對，真理並不以多數為標準。所以，我們要持行完善的德行，走向出世圓正的道德，決不能離此三者，而應從協調中不斷向上。佛法的二乘，重於理智，對世間利濟眾生事業，不免冷淡些。這雖不是不道德，而到底不夠完善。大乘圓滿的菩薩道，三增上並重，這才能完成究竟圓滿的佛德。

續下期

自依止
法依止
不餘依止

**One relies on oneself
One relies on Dharma
One does not rely on any
other extraneous**



Common Morality & BUDDHIST Moral Ethics



4. The “Three Enhancements” of Morality

In this context, ‘Enhancement’ means ‘Dependent on.’ We can perfect and elevate our standard of morality by relying on these ‘Three Enhancements.’ Although these ‘Three Enhancements’ can be strong and conducive conditions for improving our moral ethics, they must be practiced simultaneously. We cannot place our emphasis on one of them and ignore the rest.

What then are these ‘Three Enhancements?’ They are (1) ‘Self-enhancement,’ (2) ‘Dharma-enhancement,’ and (3) ‘Worldly-enhancement.’

(1) ‘Self’ means ourselves, ‘Dharma’ means the Truth or the way things are, and ‘Worldly’ means general or publicly accepted opinions. All in all, these are the three things to which we must give full consideration if we want to act according to the perfect standard of morality. This is very similar to an ancient saying: “Fear the natural law, fear the government, and fear the sayings of the sages.”

(2) ‘Self-enhancement’ requires us to constantly arouse our self-esteem, respect ourselves and never abandon ourselves to temptations. We have to be responsible for whatever we have done, and not pass on to others what we are supposed to shoulder. The Sravaka vehicle acknowledges that all beings have the potential to be liberated from Samsara. Similarly, the Mahayanist school also emphasizes that everybody has a Buddha nature. We have to believe strongly in ourselves, that we have the potential to cultivate good, to be sages and saints and the absolute possibility of becoming a Buddha. We should never resign or give up. Instead we should strive for excellence for there is nothing in this world that is not achievable if we try. In order to shoulder the great responsibility of saving oneself and others, we have to respect ourselves and develop our own morality. Hence, self-respect, and restraint from temptations, is a main support that enhances morality.

Dharma enhancement means that we have to act in accordance with Truth and never violate it. As mentioned, all

wholesome acts are considered in accordance with Dharma, and all unwholesome acts are classified as non-Dharma. Any act of thought, for instance, that is related to the natural Law of Dependent Origination is moral. We can only progress if we follow and go in the direction of the Way.

(3) Worldly enhancement requires us to act in a way that is generally accepted by society. They are manners that are praised and acknowledged by sages and saints or the wise ones. To be a reasonable and sympathetic person, we have to respect the opinions upheld by the masses, and accept constructive criticisms made by society. For instance, a politician who ignores all criticisms and refuses self-reflection will ultimately head towards the direction of committing evil deeds. If we learn to accept comments, and amend our ways, we will have a bright future.

Hence, the ‘Three Enhancements’ are the foundation of a more perfected human morality. They have to be practiced simultaneously. Problems will arise if we emphasize one, and ignore the others. For instance, if we place too much emphasis on self-respect, we will inevitably arouse the feeling that we are better than others. In doing so, we will put aside truth and sympathy, as we will not see their relevance anymore. Although our initial intention may be pure and good, we will gradually steer towards the path of immorality, hurting ourselves and others.

On the other hand, if we emphasize Truth, we may become callous and without sympathy. Similarly, if we are only bothered by worldly opinions, we will violate the truth because generally accepted opinions are not absolutely correct. The Truth does not always follow the majority. To find emancipation from suffering, we cannot do away with these ‘Three Enhancements,’ but should use them harmoniously to elevate ourselves towards becoming a better person.

The Sravaka practitioner emphasizes the cultivation of wisdom and is indifferent to the salvation of other beings. Although such actions are not immoral, they are not complete. On the other hand, the Bodhisattva path advocated by the Mahayana school places equal emphasis on these ‘Three Enhancements’ and is the way of the perfected Buddha.

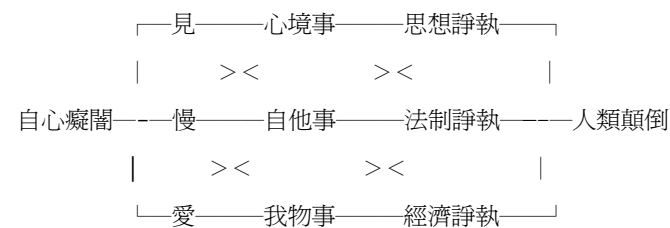
To be continued...



佛法 人類和平 的意義 與



思 想，為基於心境相緣的活動；諍因的見，對此有主要的影響力。然從個人的思想而成思想諍執，那必為自見與他人見解的關涉。經濟為基於我物相需的活動；諍因的愛，對此有主要的影響力。然從個人的物資欲求，而成為經濟佔有或支配的諍執，又必為自己與他人間的欲求衝突。法制，為基於自他的人事活動，這是更顯明地有關於自他；諍因的慢，對此有特別關係。所以世間不和平的種種諍事，都由於內因外緣。而外緣的三事，雖是盤根錯節，展轉相關，而起諍特重於人事法制。人類的意氣用事，權力爭執等而外，思想與經濟的諍執，也要依有關經濟與思想的法制更新而趨向解決。唯有這三者的趨向於平等，人事的和諧，才有更高的意義。總之，不和平的諍執傾軋，不但是心或物--經濟，而是心境、自他、我物的交涉，而表現於自他關係的問題。是在自他關係中，我們怎樣處理思想、法制與經濟的問題。內因與外緣的相關，試列表如下：



四 外緣為重的世間和平

對於和平，有著重出世的，入世與出世融貫的二類。今從世出世雙融的大乘，方便的分為三層：即重於事緣的人間和平，重於心因的心地和平，事理兼重的究竟和平。

論到事緣的人間和平，以現代的情勢說，國家為重而漸趨於世界和同。我們從佛教的三和原則來論列，可分為國家現狀的人與人間的和平，國際傾向的人與人間的和平。



在同一國家的人與人間，一、應有思想的和平。首先要指出：不平等的思想，無論為宗教的，哲學的，政治的，如自以為真理，為光明，而把異己看作罪惡與黑暗，看為該死的，應該被毀滅的。這種極端的，獨斷的，排斥異己者的意識形態，無論為宗教或政治，實在是不和平的思想毒瘤，而為今日世界，今日中國的慘痛局面的製造者。依佛法說，人人應有絕對真理的崇高信念，這是可能證實的。但這並非一般所想念的，自以為然的。這由於一般的認識內容，有著根本的缺陷性，有局限性與片面性。但同時，又必須肯定的承認，人類的思想，有著差別性與相對的價值。雖有是非，偏正，而都可有或多或少的接近於真理，特別是成為世界性的有數文化。這才能容忍對方，諒解對方，從思想的自由中，促進思想的和諧交流，淘鍊融鑄，而趨於一極。



續下期

Conditions that lead to disputes are not absolutely external. Their existence arises objectively from contrasts, and they exist in social interaction where many people are involved.

Our thoughts are formed from the activities arising from our mental state and the prevailing conditions. Our views, which cause a dispute, have a major influence here. When our views interact with other people's views, and they differ, we develop disputes due to our thoughts.

Our economic activities arise from our material needs. Our desire which causes disputes, also has a major influence. In attempting to satisfy our materialistic desires, we enter into disputes while acquiring or allocating wealth. Inevitably, we conflict with others because of our desires.

The legal system has its base on matters that occur in human life due to person-to-person interactions and this clearly is related to the presence of 'I' and 'others.' Our arrogance, which causes disputes, bears a special relationship with this.

Thus, the various disharmonious and unjust matters of dispute are due to the root causes embedded within our minds and the conditions that are external to us. The three aspects making up the conditions that are external to us are like the roots of a tree, which are interwoven and complex. However, matters emanating from person-to-person interaction and the legal system play a significant role in the initiation of disputes. Apart from the human tendency to be swayed by personal feelings and to struggle for power, we also enter into disputes due to ideological and economic reasons. To resolve these conflicts, the legal system relating to ideology and the economic system must be updated. It is only when these three aspects, i.e., thoughts/ideologies, benefits/economic distribution and the legal system are brought to a state of equity, that the harmony achieved in inter-personal relationships will be more meaningful.

In short, the discord resulting from disharmony and inequality is not only a result of the mind or economic factors, but also the interactions of the state of the mind, the "I-and-others" relationship, and "my belongings." The issues arising from the "I-and-others" relationship are dependent on how we resolve the problems of ideology, the legal system and economic issues. The following diagram depicts the inter-relation between the root causes embedded within our minds and the conditions that are external to us.

4. World Peace Relies Significantly on Conditions External to Us

There are two categories of peace: one emphasizes the supramundane, and the other relates to an intermixing of mundane and supramundane. For convenience we will

discuss peace from the Mahayana viewpoint, which is relevant to the mundane and the supramundane, by classifying it into three levels, they are :

DHARMA & The Human Peace

- a. the world peace that relies significantly on matters and conditions,
- b. the mental peace that relies strongly on the root causes that are embedded in our mind,
- c. the ultimate peace that emphasizes the importance of both practice (worldly conditions) and principal.

In discussing world peace that relies on matters and conditions, the modern situation demands emphasis on an individual country and then to gradually expand towards worldwide harmony. To analyse this based on the Buddhist Three Principles of Harmony, we can separate it into two categories:

1. The current state of peace among people in a country;
2. Peace among people in the world.

4.1 Peace among People in a Country



4.1.1 Harmony in Thoughts

Within the same country, there needs to be harmony in the ideological thoughts of the people. At the very outset, it needs to be pointed out that disharmonious ideological thoughts can be religious, philosophical or political in nature. Individuals may hold the view that theirs is the only truth and the only guiding light, and people with opposing views are evil and unilluminated and should be eliminated. Such extreme and autocratic behavior, which rejects all oppositions regardless of whether they are for religious or political reasons, are ideological tumors which result in disharmony and non-egalitarianism. The current grievous state in China and the world is a result of such tumors. According to Buddhism, everyone should have a sublime faith in the absolute truth and this can be verified.

However, most people cannot realize this and they continue to hold fast to their own views. This results from the level and scope of the understanding of people, which is fundamentally defective, localized in nature or one-sided. But at the same time, we must accept that people's views differ in nature, and are relative in value. Although matters can be right or wrong, or biased, some may be more or less closer to the truth; especially those view that are widely acknowledged. This approach, will allow us to tolerate, forgive and understand others. Freedom of ideological thoughts will encourage the harmonious exchange of views leading to amalgamation and refinement. This will eventually result in a tendency towards a single and more righteous path.

To be continued...



平常心 = 佛

The Ordinary  = BUDDHA

見佛

、見菩薩、見神……這些宗教現象，在每個宗教中都會有部份教徒有過親身體驗。

不管是神通、入定、還是「靈異」，這些非常識的宗教經驗，我們都不可武斷地以「迷信」、「欺騙」一篙打翻——不求驗證而憑自以為是的偏見一筆抹煞，還不是另一種「迷信」！

依佛教來看，這些宗教經驗，淺深不等，大約可分為四個層次：

一、夢境

常言道：「日有所思，夜有所夢。」宗教徒平時若對其信仰對象念念不捨，往往會在睡夢中見到他們的身影，聽到他們的音聲——這是最粗淺的宗教經驗，但有人卻自以為夢見佛菩薩就已很了不得。

二、幻境

這是在非睡眠狀態下發生的幻視或幻聽（但又非為精神病幻視幻聽）。若專注心神而學習某些宗教行為（如打坐、念佛、祈禱……）往往會在恍惚中見到某些景象或某些音聲。如佛教徒見佛菩薩，基督徒見上帝、見瑪麗亞等等。

The ability to see the Buddhas, the Bodhisattvas, the spirits is a spiritual phenomenon which can be experienced by a number of religious worshippers within one's own religion. Whether they are states of supernatural ability, entering into samadhi, or para-phenomenon, such extraordinary spiritual experiences cannot be merely dismissed as "superstition" or "deceptive ploys". By not seeking substantiation but instead basing on one's own narrow assumption and thereby denying the personal experiences of others is yet another form of "superstition." According to Buddhism, such religious experiences, whether profound or shallow can be classify into four stages.

1) Dreams



There is a common saying, "What one thinks during the day manifests in dreams at night." If the worshippers are habitually mindful of their objects of worship in thought after thought, then subsequently these worshippers would see the images of their worship in dreams, or hear their voices. This is one of the most elementary spiritual experiences, yet there are people who seem to think that seeing Buddhas and Bodhisattvas in their dreams is really an extraordinary experience.

2) Illusion



This is not manifestation of images or voices in dreams or during sleep, nor is it due to mental instability. In this instance, if one is concentrated during the practice of religious ritual, such as meditation, reciting the Buddha's name, or prayer, then often times one may perceive certain images or hear certain voices in an altered state of consciousness. For a Buddhist, one may see the Buddhas and Bodhisattvas, for a Christian, it may be God or the Virgin Mary.

續下期

To be continue



竹林精舍 2005 年法會表



Bamboo Grove Vihara — 2005 Calendar of Buddhist Events

| Date 日期 | Lunar Date 農曆 | Buddhist Events 法會活動 |
|--------------------|---------------|--|
| 1/17/2005 | 12月08日 | 釋迦牟尼佛成道日 (actual day) Shakyamuni Buddha's Enlightenment Day |
| 3/28/2005 | 2月19日 | 觀音菩薩聖誕 (actual day) Guan Yin Bodhisattva's Birthday |
| 5/15/2005 | 4月08日 | 釋迦牟尼佛聖誕 (actual day) Shakyamuni Buddha's Birthday |
| 07/02 ~ 07/10/2005 | 暑期Summer | 暑期佛學研討精進班 Summer Buddhist Study Workshop |
| 7/24/2005 | 6月19日 | 觀音菩薩成道日 (actual day) Guan Yin Bodhisattva's Enlightenment Day |
| 8/19/2005 | 7月15日 | 盂蘭盆節 (actual day) Ullambana |
| 10/21/2005 | 9月19日 | 觀音菩薩出家日 (actual day) Guan Yin Bodhisattva's Leaving Home Day |
| 11/19 ~ 11/27/2005 | 感恩節 | 梁皇寶懺法會 Emperor Liang Repentance Ceremony |
| 12/24 ~ 12/26/2005 | 冬季Winter | 冬季—精進禪坐期 Winter Meditation Session |

歡迎踴躍參加!

Your participation is greatly WELCOME!

Contact Number 連絡電話 # (510) 883-1801

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
- ★ 學佛問答
- ★ 尚有部份正在建構中

歡迎您的指導與聯繫 www.bgvi.org

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

慶祝釋迦牟尼佛成道日

Celebration of Shakyamuni Buddha's Enlightenment Day

1/17/2005



慶祝觀音菩薩聖誕法會

Gwan Yin Bodhisattva's Birthday Celebration

3/28/2005