

成佛之道偈頌

VERSES OF THE WAY TO BUDDHAHOOD

第一章 歸敬三寶

鬼神好凶殺 欲天耽諸欲 獨梵依慢住 亦非歸依處
歸依處處求 求之遍十方 究竟歸依處 三寶最吉祥

Seeking Refuge In Things Beyond This World

3. Ghosts and spirits delight in violent murder,
The desirous divine beings are addicted to various Cravings,
The Brahma dwells on arrogance;
None of them are a place of refuge.

Real Refuge: The Three Treasure

4. People seeking refuge everywhere,
Seeking refuge in all the ten directions,
Finally realize that the ultimate place of refuge
Is to be found in the most auspicious Three Treasures.





一般道德 與 佛化道德



五 佛化的道德在般若

上來所講的，大抵與世間所說的相通，還不能表顯佛法的特色。佛法能完成究竟圓滿的德行，他的特質何在？佛化道德的特質在般若。

梵語般若，華語為智慧。但此所說的智慧，意義極深，指通達我法空性的真慧，不是一般智慧所可比擬的，所以《智度論》說：「般若甚深，智不足稱」。為什麼說佛化的道德在般若？這可從不道德說起。不道德的惡行，從什麼而發生？是由於煩惱而來的。一切煩惱，以薩迦耶見——我見為本。一般世間的一切動作，都從我見而流出。做壞事，固然由於我見的策動；即使是做善事，也還是不離我見。一般人為著自身利益，遵行道德的生活，看來是潔身自好，為眾服務，為社會國家謀利益，其實還是為自己的，離不了我見的力量。

為了滿足個己的（我家、我國等）願望，如損他而作不道德的事，固然要不得。就是行善——像布施、持戒，如覺得我能修行，我比他好，我救了他，也還是和我見糾纏在一起。從私我的情見出發，即

使高揚著為人類為社會的旗幟，也是不理想的。因為

從私我的情見出發，好事非我來做不可；救人救世，也非我（我們）不可。我才能行善，我才能救國救世界，你不行。這種兩賢相嫉，大抵是為這個。依佛化的道德看來，這是不徹底不完善的。道德與不道德相雜，想行善而往往誤入惡徑。只要是善事，別人做與我做，同樣的是善事；我應該做，他人能做更好。如非自己行善不可，對他即不能不爭，或者並無多大不同而還是非爭不可，這樣的善行，問題可就大了！這是不能自利利他，不足以救濟世間，不足以證得菩提的。所以，一般的惡行，增長生死，生起苦痛。就是一般的善行，也還在生死中，還是不能脫離苦痛的。由於一般的善行，並無徹底的善行，為善也從自己出發，於是世間的邪見者，懷疑道德，否認有純粹為他的德行。實則，一般的善行，不離自己的情見，就是凡夫行；凡夫本來如此，就凡夫說凡夫，這不能責他怪他，還是應該獎勵他為善。不完善的德行，到底比作惡好得多。凡夫的善行雖如此，而聖者的德行，卻與此不同。

續下期

若有於世間
正見增上者
雖歷百千生
終不墮惡道



If in this world
One holds proper views
Then through countless lifetimes
From the evil path one is shield

5. Buddhist Ethics Stem from Prajna

What has been mentioned so far is similar to any other mundane morality.

The uniqueness of Dharma has yet to be vividly depicted. What is the special factor that Dharma possesses that allows for thorough and complete moral practice? The answer is Prajna.

Prajna is a Sanskrit word which means Wisdom. The finer meaning of the word Prajna is very profound. It is the absolute understanding of emptiness that cannot be understood by normal intelligence. This is why the Mahaprajnaparamita Sastra says that "Prajna is very abstruse and has no equivalent in mundane knowledge."

Why do we say that Buddhist ethics lie in Prajna? This can be explained by considering immorality. How do immoral actions arise? They stem from defilements, which are in turn caused by having the false view of a permanent self (s. satkaya-darsana). It is from this false perception that all our actions (all actions in the world) arise.

Bad actions may arise from our thoughts, but likewise, wholesome actions may also arise from our love of self. One who is helpful and leading a moral life may be seen as righteous and sacrificing themselves for both their country and society. However, in actual fact, one may do all these things for the sake of oneself. Hence, one is not separated from the attachment of self.

It is repulsive for someone to resort to immoral acts in order to fulfill their wishes, be it for their family or country. Similarly, when someone performs wholesome acts, but is obsessed with ideas like 'I can practice,' 'I am better than them,' 'I saved them' etc., they too, are not free from the attachment to the view of 'Self.'

It is never ideal for an action to be motivated by the concept of self. This is so, even when such acts are beneficial to the society or human race. It is very selfish of a person if they keep thinking that only they can do good. Similarly, when it comes to saving a person's life

or the world, they sometimes think that it can only be them who can perform such an act.

Some are obsessed with 'Only I can do good,' 'Only I can save the country/world, no one else except I am able to.' Such acts, though virtuous, are selfish in nature. From the Buddhist point of view, these actions are never considered to be perfect. Many a time, we may act wrongly, even though we may have the initial intention to do good. This is because it is difficult to distinguish between what is considered as moral, and what is immoral. As long as it is a good deed, it does not matter who initiates it. In fact it would be better if others were also involved and participating.

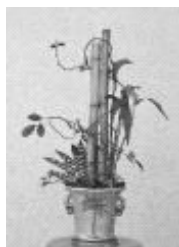
When we start to feel that 'I' and no one else can perform a certain wholesome act, then we may start a fight, and create greater trouble. Such actions cannot benefit ourselves and others. Neither can this lead to our salvation or the attainment of Samasambuddha (supreme Enlightenment). In general, all unwholesome actions prolong our stay in Samsara and increase our suffering. Similarly, wholesome acts that originate from the attachment of self, cannot free us from the bond of birth and death, and cannot relieve us from our suffering either.



Due to the attachment to self, the ordinary wholesome acts are not perfectly wholesome. Hence, people without right understanding, often suspect the virtue of morality, and believe that there is no pure selfless action.

In reality, the wholesome acts performed by worldly people are not free from the attachment of self. We have to accept this very fact that we are all worldly beings. From the view of an ordinary human, we should not criticize others for performing wholesome deeds. Instead, we should give praise and encourage them to do more. Although such wholesome deeds may not be free from defilement, at least they are considered virtuous, and are better than indulging in unwholesome ones. These are the wholesome deeds of worldly people. The noble ones, on the other hand, are perfect in their moral cultivation and thus behave differently.

To be continued...



佛法 人類 與 和平 的意義



這除了革新獨斷的、排他的偏見以外，主要的文化活動，應屬於為真理的自由職業者。「質直無諂曲」，「誠實不虛誑」，「柔和不羸獷」，應為思想和平工作者的三大信條。而「重真理」，「重世間」（公論），尤為不偏不倚的正確方針。對於從權力而來的文化統制（如納粹式的），從財力而來的文化壟斷（如資本家的收買新聞），是思想的蒙蔽與壓制，不是自由與光顯。這大多是虛偽與欺騙的宣傳者，少有能為真理與和平而工作。真正和平的文化工作者，應發揮其自身——文化的力量。唯有如此，言論自由與出版自由，才有意義。才能不受權力、財力的束縛，或其他力量的要脅，而引向真正的和平。

二、應有政治與法律的和平。政治為眾人事物的治理，人人應有政治權利的平等機會。為維護群眾的安寧而需要法律，法律是平等的，不應有超法律的特權者，也不容故意的破壞者。然要求政治的平等，必須備有兩大條件。（一）、教育平等：人人享有必備的修學權利，人人修畢必備的

學程，才能有足夠的政治常識，而不致受他蒙惑。如經歷一定的修學期限，（德力與）智力不夠水準，即失去與問政治的權利。（二）、財富無效：政治權的機會均等，當然不能以財富為標準，也不應受財富的支配。如一般的選舉，使用大量的選費，大肆宣傳，雖不一定成功，而缺少選費，幾乎是無法競爭的。最好的宣傳，應該是競選者為國為民的服務業績。如必要宣傳自己的主張，政府應供給他們同一的宣傳工具。如一切為財富所決定，自費修學而多少人智力不充足，自費選舉而多少人財力不充足，既不公平，也不夠民主。一切政治上的鬥爭，黨與黨的互相攻訐，權力的種種鬥爭，實在從不平等不民主的因素中來。

三、應有經濟的和平。糾正勞心治人，勞力被統治的對立，趨向於勞心勞力的平等合作，共謀自他的福利。糾正資方剝削，勞方鬥爭的敵害，經勞資兩利，導向勞資平等，進入人人為勞者，人人有資力的社會。

續下期...



（上承自第6頁）

伽彌尼說：「世尊！不會的！油一定要浮上來。」佛說：「是的！如人造作善業，那誰也不能使他墮落。由於善業，自然會上生天國。作善業的上升，作惡業的下墮，這是一定的因果法則，決不是因為祈禱天神，而可以改變的。」



Major cultural activities should be left in the hands of those who work towards the absolute truth and liberation, and not to those who continually want to reform autocratically and reject all opposition.

“A forthright character which is not biased nor flattered”

“Honest and not fraudulent”

“Gentle and not harsh”

People who work to promote harmony and peace in ideological thoughts should treat these three statements as their three major creeds. Furthermore, their correct guiding principles should be based on the absolute truth and the worldly-wise (the opinion of the public), and be totally unbiased.

As to those who control society by physical force (such as the Nazis), or those who use wealth to monopolize society (such as capitalists who control the flow of news/information), they are suppressing and concealing ideological thoughts. This is neither freedom nor open exposure. Such people are propagandists who are hypocritical and deceptive and very few of them will really work towards the attainment of peace and the real truth.

One who genuinely works for a harmonious and egalitarian culture should bring into play their internal strength – their cultural strength. Only by doing this, will it be meaningful to have the freedom of speech and the freedom of the press. Talents should not be bound up (or gagged) by authorities or wealth, or be threatened by some other power. It should direct us towards real peace.

4.1.2 Harmony and Equality in Political and Legal Systems

There needs to be harmony and equality in the political and the legal systems. A political system manages the public affairs of a country. Hence everyone should have political rights and equal opportunities. A legal system is needed to safeguard peace in the community. It should be an equitable system, that is, no one should possess special privileges and be above the law. Those who intentionally undermine the legal system must not be tolerated.

There are two major conditions to ensure equality in politics.

Firstly, education must be equitable. Everyone

DHARMA & The Human Peace

should be given the opportunity to acquire necessary education

that will allow them to sufficiently understand politics, so they will not be misguided. However, if after a prescribed period of education, a person is still unable to acquire the necessary level of virtue and knowledge, then they will lose the rights to question and participate in politics.

The second requirement is that wealth must be of no influence. Political rights must be equally distributed. It must not be allocated according to one's wealth or possessions in any way. Normally during elections, large amounts of money are spent by parties on their election campaigns. Although this does not guarantee that they will be successful, it is almost impossible for a party to enter an election campaign if there is a shortage of funds.

The best publicity material in an election campaign should be the record of what the candidates have done for the country and the people. If it is necessary to publicize their policies, then the government should provide equal resources for publicity to every party.

If wealth is the governing factor, many will have to fund their own education. As a result, many people will not be adequately educated. Similarly, if people have to fund their own election campaign, many will have insufficient finance. This gives rise to a condition which is neither equitable nor democratic. All the political conflicts, the vilification amongst parties and the disputes arising from the struggle for power actually originate from an inequitable and undemocratic system.

4.1.3 Harmony and Equality in Economic System

There is a need for a harmonious and equitable economic system. The opposite of ‘Those who work with their brains rule, while those who work with their brawn are to be ruled’ should be addressed. There should be a move towards equitable co-operation, working together to attain mutual benefits.

The animosity between the employer and the union, the belief that the employers exploit workers and the unions always enter into disputes, are issues that need to be corrected. This hostile relationship should be changed to one of mutual benefit leading to equality of brawn and brains. Hence society becomes one where all are workers and all possess wealth.

To be continued...



平常心 = 佛



三、定境

這是在禪定的習學中念念專注而入定的情況。如果未入定前念念專注於某一形象（如佛相），定中意識就會逼現出這個影像，有時甚至可以與夢中所見佛菩薩神明交談，或向他們請益。這並不表示實有佛菩薩神明來到，而只是定心逼現而已。這與幻境有二點不同：第一，定中影像可隨入定者之心意自由現起或消失，不像幻境，無論現起話消失都作不得主。第二，定中影像非常明晰，入定者可祥觀其相；幻境則模糊不清，只能粗知輪廓。

佛為伽彌尼說法



伽彌尼來見佛，覺得各種宗教，都有祈禱天神，求生天國的方法，佛為什麼不說呢？佛如果也開示這個法門，那就更好了！

佛說：「伽彌尼！如果把大石投到河裡，岸上聚著好多人，大家虔誠的祈求天神，希望大石浮起來，你以為這是可能的嗎？」**伽彌尼說：「世尊！這是不會浮起來的。」**佛說：「是的！假使人造了很大的惡業，就使大家為他祈禱天神，求他生天，也是決不可能的。由於惡業，他自然會墮落地獄。」

「伽彌尼！如把油倒在河裡，岸上聚著好多人：主呀！主呀！大家虔誠的祈求天帝，希望油沈下去，不要浮起來，這你以為有可能嗎？」

四、證境

這比定境更進一步，透過智慧脫落自我的愛執，而成為解脫自在的聖者。從這個層次回顧，則前三種宗教經驗雖皆不假，但究其本質，也了不可得——並不是佛教用「老王賣瓜」的方式，說我看到的佛菩薩是真，你見到的神鬼是假，而是在超越的層次上勘透一切皆屬「鏡花水月」。所以《金剛經》中佛陀才會說：「若以色見我，以音聲求我，是人行邪道，不能見如來。」——即使見聞佛陀的色相音聲，假使執以為實，仍舊未入於法流——沒有真正見到如來。這種纖塵不染而通體透脫的境界，已不是與任一宗教較量高下的心情了。然則「菩薩就在我眼前」我們也不妨用這四個層次檢驗一番。

完 *End*

Buddha's Saying to Gomini

Gomini went to see the Buddha. She felt that many religions taught about the ways of praising the heavenly gods and being reborn in the heavens. She had wondered why the Buddha did not teach concepts like these. She felt that it would be better if the Buddha also taught something about this.

The Buddha replied to her, "Gomini, if a big piece of stone was dropped into the river, and many people gathering at the river's bank prayed for the stone to float, do you think this would be possible?" **Gomini answered, "Blessed One, this is impossible. The stone will never float."** The Buddha then replied, "That is true. If someone created very evil karma for themselves and everyone prayed for them to be reborn in the heavenly world, this would also be impossible. Due to their evil karma, they would definitely be reborn in hell."



The Ordinary



This state is more advanced than the samadhi state. After having dispensed with ego-based love and attachment and thereby acquiring wisdom, one arrives at the state of sagely liberation and ease.

Having arrived at this state, the previous three stages of spiritual experiences though not false, however, in looking into their intrinsic nature, they are ultimately of little significance. It is not that Buddhism is “touting its own horn”, saying that the Buddhas and Bodhisattvas Buddhists see are authentic and the spirits and ghosts others see are false; it is rather due to the fact that one has surpassed all the other stages and arrive at a state of consummate clarity and thereby able to see through all the other states as being illusive, likened to “flower images in the mirror and moon reflections in the water.”

As such, in the *Vajra Sutra*, the Buddha states, “If one sees me in form, seeks me by sound, such a person walks the improper path and cannot truly see the Thus Come One.”

From this quote, one who forms an attachment to seeing the Buddha’s physical form and hearing his voice as reality has yet to enter the flow of the Dharma and truly has not seen the Thus Come One. In the state of not being defiled by mundane matters and arriving at unequivocal liberation, one no longer has the mindset of comparing and competing with other religions. So when the “Bodhisattvas appear before our very eyes,” we should put to good use these four stages to measure up against.

3) Samadhi or religious concentration

This state is experienced by total concentration of thought during meditation. If prior to entering samadhi, one wholeheartedly concentrates on a particular image, like that of a Buddha, then one’s consciousness would invoke this image during samadhi.

There are instances when one can even converse with the Buddhas, Bodhisattvas or spirits, asking for some teaching. This does not indicate that the Buddhas, Bodhisattvas, and good spirits do actually come; it is just an invocation stemming from one’s samadhi state. This state differs from the illusory state in two aspects. In the samadhi state, the image appears and departs according to one’s intentions. In the illusory state, the appearance and departure of the images are not within the power of the person. In addition, the images in the samadhi state are very clear and lucid, the person within the samadhi state is able to clearly distinguish the imagery, whereas in the illusory state, the images are very vague and indistinguishable, one can only sense the outline of their forms a very rudimentary way.

4) Certification



(...continue from page 6)

“Gomini, consider someone pouring oil into the river. If many people on the riverbank sincerely prayed to the gods hoping that the oil would not float but sink to the bottom of the river, would this be possible?”

Gomini answered, “Blessed One, it could never happen.



The oil will definitely float.” The Buddha answered, “If someone does good deeds, no one can cause them to have a poor rebirth. Due to their good karma, they will naturally be reborn in a heavenly world. Those who do evil deeds will have a poor rebirth. This is a Law of Cause and Effect. It is not changeable by praying to the heavenly gods.”

共修時間表 Schedule of Activities

每星期日下午四十二章經研究課
潛修期間，對外開放之法會預告
如下所示——

Sutra discussion class on weekends (Sutra of Forty-two Sections)
On latent period, please refer to below schedule for
Up-coming Ceremonies——

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法會預告

Dharma Activities- Advance Notice

慶祝釋迦牟尼佛聖誕法會

Shakyamuni Buddha's Birthday Celebration

5/15/2005

