

法語篇

Section on Dharma Talk

萬物皆無常 有生必有滅 不執着生滅 寂靜安樂生  
諸行無常 是生滅法 生滅滅已 寂滅為樂



緣起性空

Everything is changeable  
Everything appears and disappears  
There is no blissful peace  
Until one passes beyond  
The agony of life and death !



智慧小雨  
An Aphorism  
on Wisdom



# 一般道德與佛化道德



**道**德，不獨是佛法所有的。世界的各宗教，各民族，各時代，都有他的道德，不過佛教的道德觀，在一般共通的基礎上，更有他獨到的特質而已。所以，現在想從一般的道德，說到佛化的道德。

人類（進一步到一切眾生）能和樂共存，互助合作，實現家齊、國治、天下平的理想，道德是顯得極其重要的。如忽視道德，則家庭、國家、國際，都會混亂不堪。從前釋迦佛出世時，印度傳統的婆羅門教，失去了權威，而新起的思想界，就有懷疑道德、否定道德的。他們大抵依據機械的、唯物的觀點，覺到世間無所謂道德與不道德，沒有善與惡，也沒有從善惡而引起的苦樂果報。他們破壞了道德的軌律，破壞舊道德的軌律，破壞舊的而不能凝成新的宗教，新的道德。然而世間不能沒有是非，不能不分別善惡邪正，故釋尊呵斥那些抹煞道德的為「邪見」人，為引導人類墮入惡趣者。釋尊的大覺而創立佛教，就是重新肯定道德價值的宗教。所以真正的學佛，就是從一般的道德實踐起，進步到最圓滿的道德生活的完成。

## 一 道德與不道德

說到道德，就有不道德。道德與不道德，佛法中稱為善與惡。這二者，不能從物質的觀念中得來，所以唯物論的人生觀，等於從根否定了善惡的意義。道德與不道德，大概的說，是人類以上的文明產物，從有意識的實踐中表現出來。善與惡，依什麼作標準？怎樣是善的？怎樣是惡的？從事相來說，可有二義。一、從將來的結果來說：人們的起心動念，說話作事，如因此而引起將來的良好果報，就是善。如這樣做去，會得到將來的不良後果，就是惡。二、從當前所對的人事說：不問什麼

事，如對他人有利益，叫做善；否則就是惡。依此而分析起來，可以有四種：假使這樣做，自己與他人都能得好處，這當然是善的。如自己吃虧而他人能得利益，這也是善的，而且極有意義。如自他都無利益，都受損害，這當然是惡的。如自己雖得利益，而他人卻受到損害，這不能不說是惡的。上面二種解說，善惡的判斷是一致的。因為，現在所作而於他有利的，即使現在自己有損，而將來一定會感受樂果，所以是善。反之，即使現在自己沾些便宜，將來也會招受大苦，所以是惡。如深一層說，佛法就稱善與惡為「法與非法」。依中國話說，即合理與不合理。凡契合於正理的，是法，是善。不合理的，是非法，是惡。違理與非法的，一定會引起他人的損害，是惡。反之，合於法理的，一定會於人有益，所以是善。善與惡的簡單分別，大略如此。

## 二 最一般的道德與道德律

什麼是一般的道德？不是佛教所獨有的，是各宗教，各民族，各時代所可能共有的道德。在這一般的道德中，最根本的，或可說是道德的根本，為一切道德行為所不可離的。如離開了這，雖也多少有其價值，但是微不足道，或可說不成其為道德的--這就是最一般的道德。釋迦佛出世前後，印度的宗教界，編集有「法經」，「法論」（法即是道德），近於中國的禮。在這些道德法規中，以慈悲不殺為最一般的道德。這不只是印度人，或是某一階級的道德，而是一切人類所應有的道德。出現於印度的佛教，也以「慈悲為本」，而看作首要的、根本的道德。

續下期





## Common Morality and Buddhist Moral Ethics



### Introduction

Buddhism does not have a monopoly on moral ethics. Different religions of different cultures and eras in this world have all developed their own moral ethics too. Although Buddhist morality shares the same fundamental values as other religions, it has its speciality upon analysis. We shall begin our discussion on the common moral values shared by the different religions and cultures, and follow this up with the distinguishing features of Buddhist morality.

Morality has enable humans and all sentient beings to live together in unison and harmony. It has helped humankind realize the dream of bringing peace to the world, through regulating family behavior, and managing the nation. Ignoring morality can result in broken homes, ruined nations, and eventually, a chaotic world.

During the time of Sakyamuni Buddha, the traditional religion of the Brahmin, lost its power and control. New groups of thoughts arose. The people suspected and rejected the values of morality. Most of them embraced a materialistic view of life. They felt that there was neither morality nor immorality, neither good nor bad in the world. They disbelieved the causal law of 'Good begets good, and evil begets evil.' Not only did their beliefs ruin the structure of the old and traditional morality; they also failed to invigorate a new religion with a new set of morals and behavior. In reality, no group or community can survive without standards of right or wrong, and an ability to differentiate between good and bad. The Buddha chastised this group of Indians for setting a wrong and disturbing example, as their ideas led humankind towards misery.

The Buddha's enlightenment, which led to the establishment of Buddhism, emphasized the importance of morality. A faithful Buddhist practitioner should begin by first practicing basic morality, and then perfecting it gradually towards Buddhahood.

#### 1. Morality versus Immorality

When we discuss behaving with morality, we inevitably need to make comparisons with the immoral. In the Buddhist context, morality and immorality are termed as being good and bad respectively. We cannot derive the definition of morality from the concept of materialism, as materialism does not incorporate the idea of good and bad. Morality is the product of human civilization and it is exhibited via the conscious actions of humans. What then is the yardstick for morality? What is considered good, and what is considered otherwise? Superficially, there are two ways of defining 'good' and 'bad.'

The first is based on the future consequence of a person's current actions. Any actions, speech, or thought, that impel good results, are considered as wholesome and good. Con-

versely, it is unwholesome if they result in negative and undesirable outcomes.

Another way of defining 'good' and 'bad' is to base it on human relationships. Regardless of the action performed, it is considered 'good,' as long as it is beneficial to others, otherwise it is considered 'bad.'

With further analysis, we are able to identify four permutations for this definition. If the action results in mutual benefit for both others and oneself, it is good. If the action brings benefit to others only, and not to oneself, it is still good. Indeed, such action is considered to be very meaningful. However, should the action bring suffering to both oneself and others, or bring benefit to oneself but suffering to others, then it is deemed to be evil.



These two kinds of interpretations bring forth a common verdict as to what is 'good' and 'bad.' In both cases, if an action undertaken now brings suffering to oneself but benefit to others, it is deemed to be good as the resulting consequence in the future is beneficial and enriching. Conversely, if one enjoys certain benefits through deceit, it will be deemed evil as one will experience suffering in time to come.

In looking at this at a deeper context, Buddhism defines good and bad as being lawful and unlawful. According to Chinese sayings, having good morals is considered being reasonable or rational, and bad morals as being unreasonable or irrational. Hence, anyone who behaves with rationality and has valid reasons, is deemed to be lawful and good. Unlawful acts are actions that are unreasonable or irrational. They are bad. Unlawful acts bring great suffering to others, hence they are bad. On the other hand, acts that are lawful result in good consequences, and hence they are considered good. This is the general distinction between good and bad.

#### 2. Common (Basic) Morality and its Principles

What is common morality? Common moral ethics have existed over the centuries and are found not only in Buddhism, but also in other religions and cultures. In this common morality, there are these fundamental ethics which all moral acts possess. If certain actions do not encompass these basic principles of conduct, they may have some values, but the values are minor and they are not considered as moral actions. This is the basis of common morality. At the time of Sakyamuni Buddha, the ancient Indian religions already had scriptures and writings on codes of ethics such as the Dharma Sutra and the Dharma Sastra. Their morality had a close resemblance to "Li" ("manners" in the Chinese Confucianism). Loving-kindness, through abstinence from killing was the most fundamental code of conduct in these teachings. It not only applies to the Indians or to certain castes, but should also be the code of conduct of all human beings. Similarly, Buddhism also regarded loving-kindness and compassion as the most basic and important ethics.

To be continued...



# 佛法與人類和平 — 和平的意義



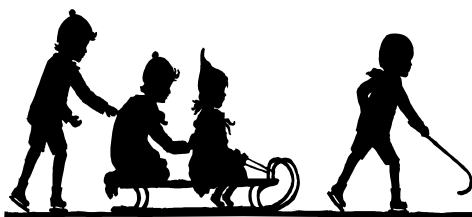
**和**平本為人類一致的願望，在飽經戰爭苦難，或時局惡化而瀕臨戰爭邊緣的時候，人類的和平願望，也就更為迫切起來。然從古來今，人類一直在仰望和平，祈求和平，而和平始終不容易獲得。一部廿四史，充滿了血腥氣；大部分的日子，都在戰爭中渡過。所以要求和平，必須探求和平的意義，不容易和平的癥結，而探索那達到和平的坦道。我們佛教徒，對於和平的願望，無疑比一般人懇切得多。我們應接受佛陀開示的聖訓，去把握和平的真義；應仰承佛陀的慈悲願力，而盡著為實現和平的努力！

人類有要求安定，要求福樂，要求生存的共同意欲，所以人人有共同的和平願望。但和平並不能從空洞的願望得來；相反的，缺乏理智的和平願望，每招來戰爭的苦難，害了自己，鼓勵了敵人。一般所想念的和平，大抵與沒有戰爭或戰爭停止同一意義，這是並不正確的。如甲乙兩國相爭，甲勝乙敗，乙方簽訂了賠款，割地，甚而接受征服、接受奴役的條約。這那裡是實現和平！這是弱肉強食，強迫承認不和平的戰爭惡果。如某方為了鬆懈對方的戰爭意志，延遲對方的戰力積集，或破壞對方的戰友合作，虛偽地倡導和平，裝出和平共存的外交姿態。而自己，卻秘密地更積極地在備戰。這也算和平外交嗎？這是和平騙子，戰爭的陰謀者。如信以為真，自取毀滅，這也決非和平的功臣，而只是天真的和平悲劇。又如局部的不和平因素，越來越嚴重，不能迅速的設法消除，而只是拖延，或犧牲部分來換取和平。弄到大戰勃發，變局部為全體，糜爛到不可收拾。這不能稱為維持和平，反而是戰爭的培養者。我們本著佛陀的真理，當然崇拜和平，但真正的佛弟子，決不以虛偽的欺騙的

和平為和平。不倫不類的偽和平，實在是戰鬥的變形，戰鬥的延續，值不得我們歌頌，也值不得我們追求。

和平的反面，是不和不平。不和是暴戾、仇恨、衝突、鬥爭、不合作；不平是強凌弱，眾暴寡，一切的不平等。真正的和平，決不能從不和的暴戾、仇恨、鬥爭中得來，也決不能實現於不平等的基礎上。和與平，有著相互的依存關係，失卻一端，即會失去一切。所以暴戾的共產集團，從不和的情緒中，使用不和的殘酷恐怖手段，到處鼓動仇恨，製造鬥爭，這是決不能達到真正和平的。他們雖標榜平等，鼓吹蘇聯式的和平，而不知在不和的情況中，求平等而離平等愈遠。「大力鎮壓」所造成的廣大奴工群，即充分證明了不和必然不平的道理。我們不能贊同出發於不和的偽和平，然對於現世間所有的不平因素，也不能同情。經過重重糾紛，在長期歷史中造成的世界現狀，不平等是到處存在的。如基於不平的現狀，企圖不平的維持，那雖然宣傳博愛，鼓吹合作，也只是維持不平等的和平偽裝，彼此間終於不免情感惡化而嚴重的不和。如埃及、伊朗與英，摩洛哥、突尼斯與法，最近的糾紛，即是這不平必然不和的最好說明。所以，如厭惡共產黨徒的暴戾，鬥爭的不和手段，而不能自己糾正不平等的現狀，那麼美麗的和平願望，不一定被共產的不和所毀棄，卻可能為他自己的不平所粉碎。咒詛共產黨徒的殘酷恐怖，並不等於愛好和平，忠於和平。和與平，必須相依共進，從和諧合作的空氣與方法中，進求平等；從平等的基礎上，感召大家來和諧合作。真正的和平，才會接近人間，到達人間。

續下期





## *Dharma and the Human Peace*



### 1. Definition of Peace

Peace has long been a universal aspiration of humankind. For those who have suffered the hardships of war or who are experiencing emergencies when war is imminent, the desire for peace is even greater. However, humans have been hoping and praying for peace from time immemorial to the present day. Yet, peace remains difficult to attain. In the volumes of Twenty-Four Chronicles that record the dynastic history of China from antiquity until the Ming Dynasty, one can easily see that a great proportion of Chinese history was spent in wars. Therefore, in order to attain peace, we must seek the true definition of peace, determine what obstacles that exist which prevent us from attaining peace and arrive at the true path that leads to peace.

As a Buddhist, the desire to attain peace is even more earnest. We should accept the guidance from the Buddha's teachings, and extract from it the true meaning of peace. By relying on the kind and compassionate vow of the Buddha, we should strive to continue his work in the realization of universal peace.

Humankind demands peace and stability, wealth and happiness, and shares the mutual desire to live; so every living person shares the common wish for peace. However, peace cannot arise from a wish that is without substance. On the contrary, a wish for peace that is irrational and lacks wisdom often brings the opposite effect, resulting in war and suffering, causing self-inflicted harm and provides encouragement for enemies.

In most people's mind, peace means the same as being without wars or the cessation of war. However, this concept is actually incorrect. For example, if two countries went to war, one wins and the other loses. A treaty would then be signed in which the country that lost must agree to pay tributes, surrender part of its territory, or even accept being conquered or being enslaved. But how can this be real peace? Rather, this is survival of the fittest. The weak is forced to accept the unjust evil consequences of war.

In attempting to dampen the opponent's will-power to fight, to delay the opponent's regrouping of its military power, or to sabotage the cooperation between the opponent and its allies, one of the warring parties may promote peace under false pretences and use diplomacy to give the false impression that it is yearning for peaceful co-existence. However, they themselves may be secretly, and even more vigorously, preparing for war. Is this peaceful diplomacy? This is a sham using peace as a façade, while conspiring to enter war. In believing that peace is truly being promoted, one is set on a path of self-destruction. This is not a true peacemaker. It is only a tragedy in the name of peace arising from innocent naivete.

Sometimes, localized conflicts may become severe. If these are not promptly eliminated, but rather are allowed to drag on, or if a poor trade off is done in exchange for peace, as a consequence, war could break out. In this way localized conflicts develop into full-scale warfare. The situation dete-

riorates into complete disorder. This is not maintaining peace. On the contrary, such actions in fact cultivate wars.

In conformity with the teachings of the Buddha, we revere and long for peace. But as a true Buddhist, we must not mistake 'peace' which is void and false, and which was arrived at by deceitful means as real peace. Such peace is in fact battles in disguise and prolongs war. Such peace is not praiseworthy and should not be pursued.

The reverse of peace is disharmony and inequality. Disharmony includes violence, hatred, conflict, fighting and lack of cooperation. Inequality or non-egalitarianism refers to unjust situations, such as when the strong oppresses the weak, or when the masses commit atrocities on a minority.

Real peace cannot be derived from disharmony, tyrannical acts, hatred and fighting. It cannot be realized from a foundation built on non-egalitarianism. Harmony and egalitarianism are interdependent. The loss of any one of these elements will result in the total loss of peace. Thus, the tyrannical communists, while in a state of social unrest, employ cruel and terrorizing means to incite and promote hatred, and cause further unrest. Such actions will never lead to real peace. Although they brag about egalitarianism, they advocate the Soviet model of peace. One will in fact deviate further and further away from peace if one unknowingly pursues equality under such conditions of turmoil. The use of dictatorial power results in a huge number of forced laborers. This illustrates the principle that without egalitarianism, harmony cannot prevail. Hence we must not support peace which is false and is derived via disharmony. We also must not accept any current situation that are unjust.



Throughout our long history, which is full of conflicts, inequality and injustice can be found everywhere. In an environment of inequality, if one continues to maintain such inequality, although the concept of universal love may be falsely promoted and cooperation may be advocated, essentially a false peace that is non-egalitarian is being perpetuated. These will eventually lead to a state where the relationship between the parties becomes so dire that severe disharmony ensue. The conflicts involving Egypt, Iran, Britain, Morocco, Tunisia, and France, are good examples that illustrate that without egalitarianism, there cannot be harmony.

Therefore, while being disgusted by the non-peaceful and tyrannical means of the communists, yet unable to rectify the current unjust situation, this beautiful hope for peace, is more likely to be damaged by our own injustice, rather than being destroyed by the un-peaceful means of the communists. To curse and condemn the brutality and tyranny of the communist does not imply that we love peace and are totally devoted to peace. Harmony and egalitarianism are interdependent and must go hand in hand. We should pursue equality using ways and in environments that are harmonious and cooperative. We can then move and inspire people to cooperate harmoniously on the basis of equality. Only then can true peace arise and reach to the people.

**To be continued...**

# 基礎佛學

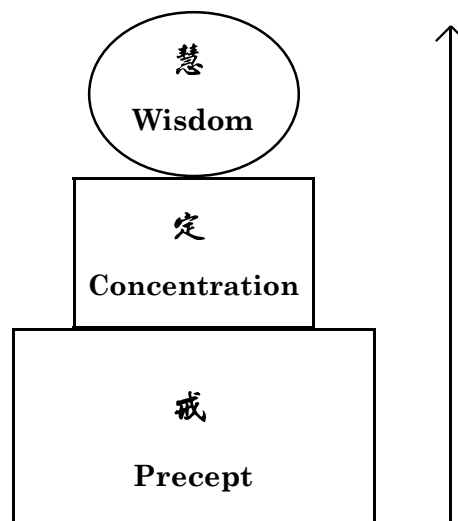
先說到我們這個世間是對待法，有好就有壞，有善就有惡、有男就有女、有美就有醜、有高就有矮、有胖就有瘦。在這個對待法的世間，佛法要幫助這所有的眾生，它也是兩面都要顧到的，不會只顧到一面。同樣的，既然我們要學佛轉法輪，就先來學習「輪」字的兩面功用。不單單佛的法輪，世間上的車輪，也包含有同樣的兩面功用，一面是對善法而言，一面是對惡法來說。車子一開過去，輪子輾過的地方，一些障礙物就被壓碎了。『摧破』，也可以說是碾碎、破壞，把不好的東西，一一障礙我們修行的東西，把這些垃圾摧毀了。對於不好的習氣，我們可以用法的力量，把它破壞了、消除了。所以，對於惡法來說，輪子具有這種摧破、毀滅的作用，能把不好的東西，完全清掉。相對的，輪子亦可用在善法的方面，佛法不會只有破壞，而沒有建設，好像世間上，我們房子太舊了、太破了，要把它拆掉，這是破壞，破壞了以後，還要再建設新的。佛法也是一樣，把惡的部份摧破之後，更需把善法建立起來，這就是輪子一種運載的功能。佛法就是把善法運載起來，運載到我們的身心，善法可以將我們從凡夫地運載到佛地，這是很重要的。

常常發脾氣，常常有忌妒心，或者常常覺得自己了不起，這是善法嗎？不是。貪、瞋、癡這都不是善法。我們所要學習的善法是戒定慧，這就是佛給我們眾生最好的禮物。所以，作為一個學佛的人，在我們一生當中，必須要學戒、學定、學慧。只有勤學戒定慧，才能夠遠離貪瞋癡。如果沒有行持戒定慧，修來修去我們還是照自己習氣毛病的老路走。在學佛的路上，「法」對我們來說，是一條新的路，我們對於這一條路不熟悉，所以才要努力重頭學起。但我們卻對煩惱習氣的老路很熟悉，這些壞的習慣令我們生生世世轉

不出來。學習法，其實就是幫助我們養成好的習慣，以好的習慣取代壞的習慣，以戒力、定力、慧力消除貪心、瞋心、癡心。我們常常努力跟著佛法走，走走又走回到煩惱這邊，然後再用法的力量把它拉回來，幾天以後，煩惱又出來了，再把它拉回來佛法上。所以，學佛剛開始是很辛苦的，就好像在拔河一樣，很不容易去掉根深蒂固的壞習慣。但是，只要對自己有信心，對佛法有信心，總是會贏的。當然，我們不是要比輸贏，可是我們必須要走一條新的路，不應該再走回舊的老路。所以，我們要下真工夫，修戒、修定、修慧，都要自己下苦工。否則，就算我們學了很多法門，又能說得口若懸河、頭頭是道，終究還是在那個輪迴圈子裏面繞。

續下期

## 三學增上



Let us first talk about the opposites in this world: Good versus bad, wholesomeness versus evil, man versus woman, beauty versus ugly, tall versus short, fat versus thin. In this world with opposites existing, in order to help living beings, the Buddha Dharma has to include both aforementioned beings without bias. Similarly, since we need to learn from the Buddha to turn the Dharma wheel, we first need to study the two functions of the 'wheel'. Not only the Dharma wheel in Buddhism, even the wheel of a car includes such two functions. One is about good Dharma, while the other is about evil. As a car is driven through places, anything that hampers its way will be crushed. 'Crushing' could be said as pulverized or destroyed. We have to destroy the trash -- things that deter us from cultivation. We can use the power of the Dharma to break and eliminate our bad habits. Therefore, the wheel has the function to ruin and destroy all evil Dharmas; it can totally get rid of all the bad stuff. Vice versa, the wheel can also be applied on good Dharma. Buddha Dharma is not just destroying without creating. It is just like in this world when our house becomes too old or dilapidated; we need to tear it down. After it was ruined, we need to build a new one. It is the same as in the Buddhadharmas. It is necessary to establish wholesome dharma after getting rid of the evil. This is one of the functions of the wheel. Buddhadharmas transports wholesome Dharmas to our body and mind. It is essential because good Dharmas carry us from the ordinary stage to the level of Buddhahood.

Do you think losing one's temper, envying others, or acting like a coxcomb, are considered as wholesome Dharmas? No, definitely not. Greed, hatred, and stupidity are not healthy Dharmas. The wholesome Dharma that we need to

## The Basics of BUDDHISM

learn consists of precepts, concentration, and wisdom. It is a present given by Buddha to living beings. Therefore, a person who studies Buddhism must learn precepts, concentration, and wisdom during his lifetime. Only those who are vigorously practicing Precepts, concentration, and wisdom can get rid of greed, hatred, and stupidity. Without upholding precepts, practicing concentration, and acquiring wisdom, no matter how we have cultivated, we are still following and treading on our old path of ill habits. Dharma is a new road to us in learning Buddhism. We must start from the beginning because we are not familiar with this road. We are only familiar with the old path of affliction and the bad habits that prevent us from getting out of the wheel of life and death. Studying Buddhism actually helps us to develop good habits instead of bad ones. Utilizing the power of precepts, concentration, and wisdom we eradicate the mind of greed, hatred, and stupidity. We have always tried our best to keep up with the Buddha Dharma, but somehow we gradually slip back to affliction. When we try to use the power of Dharma to pull us back, yet only a few days later, affliction pops up. Again, we drag it back to the Buddha Dharma. Hence, studying the Buddha Dharma is tough at the beginning, just like a tug-of-war. It is not easy to get rid of the deeply rooted bad habits. However, if we are patient and confident of Buddhism, we will definitely win at the end. Of course, we are not competing against winning and losing. We must walk on a new road instead of an old one. Hence, we need to put in real effort to cultivate precepts, concentration, and wisdom. Otherwise, no matter how many Dharma doors we have learned, or how volubly and convincingly we can speak of Dharma, we will be still rotating in the paths of birth and death.

To be continued...



正法常存 大道永贖!

May the Proper Dharma live gloriously on and the Great Way forever flourish!

楊居士將其創辦五年之慈福佛學社，內部設備暨社團組織等，完全贈予法藏佛學中心。

特此銘謝!

*Upasaka Yeung who founded the Compassionate Living Center 5 years ago has donated his non-profit organization to the administration of the Dharma Treasury Study Center.*

*We hereby would like to show our gratitude for his generous act!*



# 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  
Ceremonies which open to public.

Welcome to visit our WebSite : [www.bgvi.org](http://www.bgvi.org)

敬邀您到我們的網站瀏覽，內容會括中英文：

- ★ 經論選介
- ★ 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](http://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*

將於5月22日2004年（星期六）慶祝釋迦牟尼佛誕  
舉辦浴佛節法會，詳情請連路竹林精舍  
電話 Tel# (510) 883-1801

There will be the assembly to celebrate the Shaykamuni Buddha's Birthday on  
May 22, 2004 (Saturday) - **"Bathing of Buddha's Celebration"**  
If you are interested to participate, please contact us at (510) 883-1801