

The Path of Joy

Issue 55 (November 2017 – February 2018)

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*'When the mind is stained, there is no joy.
There being no joy, there is no rapture.
There being no rapture, there is no serenity.
There being no serenity, he dwells in suffering.'*

*Pamadaviharin Sutta: Dwelling
in Heedlessness*

Trans by Thanissaro Bhikkhu.

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Editorial Board

Religious Advisor : Venerable (Dr) Bellanwila Dhammaratana Nayaka Thero

Editor : Low Chwee Beng

Layout Designer : Thanakorn Jampamoon

Co-ordinator : Leila

Chinese Translation : Yeo Koon Teck, Liu Sheng Hua

Vetting : Denise de Souza, Leila

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Bhante Says

Two Governing Universal Principles

I would like to talk about two governing Dhammas of the world.

We know that there are many governments controlling various countries in this world but I am not talking about governments or politics or economics.

In Pali, these governing principles or Dhammas of the world are called *lokapalakadhamma*. *Loka* means world. *Palaka* means governing and *Dhamma* means teachings or principles. So *lokapalakadhamma* can be interpreted as world governing principles or teachings.

Whether there are governments, politics or economics governing the world or not, there are two good principles that govern the world from its beginning to its end, whenever that may occur. As long as the world exists and human beings and devas exist, there are these two principles. What are they?

They are *lajja* and *hiri*. *Lajja* means moral shame. *Hiri* is fear of doing evil.

When we do things, we have to think of society, ourselves, what we have learned and where we come from.

Today, people generally feel they are free or entitled to do anything they like.

The Buddha was someone who helped people to gain freedom or achieve liberation from suffering and Buddhism is renowned as a religion of peace and freedom because the Buddha never forced anyone to believe in anything.

Nevertheless, that does not mean that people have absolute freedom to do anything they like. If they do, the world will soon turn into hell. We don't

have to go anywhere else to experience hell then.

That is why it is important to have these two governing Dhammas.

What is essential is that we have to realise the truth of these two principles.

These principles can prevent us from committing evil actions. When we perform actions, we have to choose the ones that are beneficial to ourselves and others and not those that cause harm.

Thus, we see that in the famous *Kalama Sutta*, when asked by the Kalamas for advice as to how they could decide which teachers to believe and which to reject, the Buddha, instead of telling them that they could choose teachers that taught them that they had complete freedom to act in any way they liked, gave them this advice -

'Now, Kalamas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, "This contemplative is our teacher." When you know for yourselves that, "These qualities are skillful; these qualities are blameless; these qualities are praised by the wise; these qualities, when adopted and carried out, lead to welfare and to happiness: — then you should enter and remain in them.'

The Buddha, in his wisdom, was aware that freedom of choice in any given situation is never absolute and so he advised the Kalamas to make decisions that *'when adopted and carried out, lead to welfare and to happiness'* rather than to *'harm and to suffering'*.

Notice that the Buddha did not say that simply by refraining from doing harm to others, we can count ourselves as virtuous or good people. In a certain way it is good if we don't do anything harmful to others or cause them pain or disharmony.

That is a good way of living but it does not therefore follow that being like that alone can qualify us as virtuous or good people.

In the *Samana-Mundika Sutta: Mundika the Contemplative*, a certain external sect teacher, Uggahamana, described his teaching as follows-

"I describe an individual endowed with four qualities as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Which four? There is the case where he does no evil action with his body, speaks no evil speech, resolves on no evil resolve, and maintains himself with no evil means of livelihood. An individual endowed with these four qualities I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

A carpenter called Pañcakanga reported this to the Buddha who then replied –

"In that case, carpenter, then according to Uggahamana's words a stupid baby boy, lying on its back, is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. For even the thought 'body' does not occur to a stupid baby boy lying on its back, so from where would it do any evil action with its body, aside from a little kicking? Even the thought 'speech' does not occur to it, so from where would it speak any evil speech, aside from a little crying? Even the thought 'resolve' does not occur to it, so from where would it resolve on any evil resolve, aside from a little bad temper? Even the thought 'livelihood' does not occur to it, so from where would it maintain itself with any evil means of livelihood, aside from its mother's milk? So, according to Uggahamana's words, a stupid baby boy, lying on its back is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

In other words, it may be a good starting point to refrain from doing evil actions or causing harm to others, but that alone is not sufficient to succeed in the spiritual path. At this point, it will be useful to remind ourselves that the Noble Eightfold Path taught by the Buddha comprises not only morality but also concentration and wisdom.

We also have to be balanced.

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Some people pay attention towards not causing harm to others but they don't pay attention to themselves. In this way, they cause harm to themselves. They may do things that create health problems for themselves. So if we ask them, they might reply. *"You don't have to talk about that. I don't do harmful things towards society. Whether it is harmful to myself or not is up to me. You can't say I am doing anything wrong"*

But doing harmful things towards ourselves is also wrong.

One of the greatest Indian leaders in modern times was Mahatma Gandhi. His main weapon was a hunger strike. During his time, India was part of the British empire. Gandhi was immensely popular. The colonial British government introduced certain rules which suppressed the Indian people. Against that and to gain freedom for his people, Gandhi used a very serious weapon. No doubt, the British government had very effective military weapons which Gandhi could not match so he turned to a hunger strike. The British government was afraid that if Gandhi died from the hunger strike, they wouldn't be able to control the consequences. And so they met the demands of Gandhi. Independence came to India mainly because of Gandhi. In the independence struggle, the most powerful effort was the hunger strike. It was an effective political weapon that Gandhi used against the superior might of the British government.

Nevertheless, a famous writer has written that one should not use hunger strikes for whatever reason because it is violence against oneself. It creates pain and a destructive result against oneself. Gandhi could excuse himself because he went on a hunger strike to seek liberation for all Indians. But still a hunger strike violates the principle of non - violence. Although it may not constitute violence towards others or the government, it is still violence towards oneself.

I would say that committing suicide is also included here. Suicide is quite common these days. Some people question what is wrong if somebody wants to commit suicide. A person's life belongs to that person.

But it is very clear that this is not acceptable in Buddhism. We can say that our lives belong to ourselves but that is besides the point. Although our lives may belong to ourselves, we cannot be violent or cruel to ourselves. Suicide is a cruel act when we see it with some wisdom.

When we talk of moral principles like fear of doing evil, we should not think of committing suicide or using hunger strikes as a political weapon to achieve certain demands.

One should not do anything harmful to oneself or others thinking that it is the right thing to do. We have to stay away from all kinds of harmful actions. So these world governing principles namely, fear and moral shame, should be remembered by us.

Moral shame means shame to do wrong things. Fear alone is not enough. We must have shame too. We have fear and respect of our country's laws which deter us from committing crimes.

Shame is even more important than fear because it comes from our own hearts, not from external sources. If we want to prevent ourselves from committing wrongful or unwholesome actions, we should develop a kind of shame within ourselves. For example, we may be tempted to steal or cheat. We may think that we can get away with it so there is no fear. But if we have shame, it will help to deter us from performing bad actions even if we think that we can get away with it.

In Singapore, people are even shameful of accepting free meals that the Buddhist Library offers to them on Sundays. They don't want to take advantage of the Buddhist Library because they think they can afford to buy food for themselves. Actually, they are not taking advantage of the Buddhist Library because the money comes from donations from the public set aside for the Library's activities.

In some countries, we may find that the sense of moral shame is lacking. A lack of moral shame can spread throughout the whole society, from the poor to the top of society, if left unchecked. That is where the danger presents itself. In countries

like Singapore where people are mindful of shame, corruption, for example, is rare compared to countries where the governments have failed to develop a culture of perceiving corruption as immoral or wrong, thus failing to inculcate in the population the realisation that corruption is something to be avoided because it is dishonest and harms the society as a whole.

These two universal principles were not established by the Buddha himself but they were rules that developed because of the needs of society. The Buddha agreed with these two principles and encouraged his followers to accept them.

In conclusion, let me quote the Buddha's own words on this subject.

'This was said by the Lord..

"Bhikkhus, these two bright principles protect the world. What are the two? Shame and fear of wrongdoing. If, bhikkhus, these two bright principles did not protect the world, there would not be discerned respect for mother or maternal aunt or maternal uncle's wife or a teacher's wife or the wives of other honored persons, and the world would have fallen into promiscuity, as with goats, sheep, chickens, pigs, dogs, and jackals. But as these two bright principles protect the world, there is discerned respect for mother... and the wives of other honored persons."

*Those in whom shame and fear of wrong
Are not consistently found
Have deviated from the bright root
And are led back to birth and death.
But those in whom shame and fear of wrong
Are consistently ever present,
Peaceful, mature in the holy life,
They put an end to renewal of being.'*

I wish you all swift progress and joy in your Dharma practice.

Bhante B Dhammaratana
Spiritual Advisor
Buddhist Library

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Editorial

A Spiritual Road Map

A former student of mine, Jod, who runs his own tour company, recently sent me a draft of several-tour plans and requested me for any input I could provide him, not least, correcting his English grammar.

Jod specialises in cycling and trekking tours and his clientele consists mainly of tourists from Europe and North America. He now speaks not only his native Thai language and Northern Thai dialect, and English, but also Spanish too.

Scanning through the drafts, I checked to ensure that they included the necessary ingredients that go towards making a good tour plan – appointment times, pickup points, routes, interesting sights and activities, meals, accommodation (where necessary), insurance - and destinations.

Living in Chiangmai, I am always amazed by how diligent and meticulous Thai people are in providing food and other forms of support for monks on a regular basis, something affectionately known here as *'tum boon'* or *'making merit'*.

Some Singaporean Buddhists do the same, you might say. You're right, of course, but there is one more thing that Thais appear to have in common with Singaporean Buddhists which I would like to mention here. They usually have only a vague or generalised idea of what their intended spiritual goal is.

As a non-Buddhist friend once asked me with more than a hint of exasperation when I tried to explain Buddhist meditation to her, *"What exactly are you trying to achieve?"*

I suppose, at the back of our minds, there is always some faint hope, one day eons into the distant future, of becoming an arahant, perhaps

even a fully enlightened Buddha.

But, as we plod along trying to cope as best we can with all the daily responsibilities that modern life brings to bear upon us, including all the stresses and distractions that the internet and social media represent, we usually have no idea whether we are moving towards or away from our spiritual ideals from one day to the next. And life has a nasty tendency to get shorter by the moment.

Wouldn't it be nice, therefore if we could have a spiritual road map that not only tells us where we ought to be going but also how we get there and when. Something akin to Jod's tour plans, perhaps.

Actually, the Buddha did offer us precisely such a road map in the *Veludvāreyya Sutta*.

There the Buddha was asked by a group of Brahmins what the Dharma could do to help busy and distracted lay people end up in a happy destination after death.

The Brahmins said to the Buddha -

"Master Gotama, we have such desires, such wishes, such hopes:

May we dwell in a home crowded with children!

May we enjoy Kāsi sandalwood!

May we wear garlands, scents and make-up!

May we enjoy gold and silver [using jewelry and money]

When the body breaks up, after death, may we be reborn in a good destination, in a heavenly world.

As we have such desires, such wishes, such hopes, may master Gotama teach us the Dhamma in such away (that we may achieve these goals).

To which the Buddha responded –

“I will teach you, house lords, a Dharma teaching for self-application. Listen, pay close attention. I will speak.”

Here, house lords, a noble disciple reflects thus:

I am one who wishes to live, who does not wish to die; who desires happiness, who dislikes suffering.

Since I am one who wishes to live and does not wish to die, who desires happiness and dislikes suffering, if someone were to take my life, that would be neither desirable nor agreeable to me.

Now, if I were to take the life of another—of one who wishes to live, who does not wish to die, who desires happiness, who dislikes suffering—that would be neither desirable nor agreeable to him, too.

What is undesirable and disagreeable to me is undesirable and disagreeable to others, too.

How can I inflict upon another what is undesirable and disagreeable to me?’

Having reflected thus, he himself abstains from destroying life, he exhorts others to abstain from destroying life, and he speaks in praise of abstaining from destroying life.

Thus, his bodily conduct is purified in three respects.’

The Buddha then repeated his advice with regard to the remaining precepts – not to steal, not to engage in sexual misconduct, not to engage in false speech, divisive speech, coarse speech and idle chatter.

There are several things that we may note here about the Buddha’s advice thus far.

Firstly, the precepts taught by the Buddha in this case are the seven Aryan precepts corresponding to three of the factors of the Noble (or Aryan) Eightfold Path, namely, Right Action (refraining

from killing, stealing and sexual misconduct), Right Speech (refraining from false speech, divisive speech, harsh speech and idle chatter) and Right Livelihood (which pertains to all the seven precepts).

Secondly, these seven Aryan precepts are different from the usual Five Precepts in that they do not prohibit the taking of intoxicants although that does not mean that we should get drunk everyday.

Thirdly, the Buddha skillfully made the Brahmins reflect how they would feel if others were to commit the act of killing, stealing etc against them so that they realise why it would be wrong for them to commit the same action against others.

Fourthly, the Buddha encouraged them not only to observe the precepts themselves but to ‘exhort others’ to do the same, and to ‘speak in praise of’ the precepts. This is reminiscent of how the Buddha dispatched the first sixty arahants into the world to preach the Dharma for the good and welfare of the many.

The Buddha then taught the Brahmins how to cultivate wise, sometimes called unshakeable, faith in the Buddha, Dharma and Sangha.

‘He (i.e. the Noble Disciple) has wise faith in the Buddha, thus:

‘So, too, is he the Blessed One: for, he is an arahant, fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of persons to be tamed, teacher of gods and humans, awakened, blessed.’

He has wise faith in the Dhamma [the True Teaching], thus:

‘Well-taught is the Blessed One’s Dhamma, visible here and now, having nothing to do with time, inviting one to come and see, accessible, to be personally known by the wise.

He has wise faith in the Sangha, thus:

‘The Blessed One’s community of disciples keeps to the good way; the Blessed One’s community of disciples keeps to the straight way; the Blessed One’s community of disciples keeps to the right way; the Blessed One’s community of disciples keeps to the proper way.

These four pairs of persons, the eight individuals, are this Blessed One’s community of disciples: worthy of offerings,

worthy of hospitality, worthy of gifts, worthy of salutation with the lotus-palms, a supreme field of merit for the world.

He has the virtues dear to the noble ones—unbroken, untorn, unblemished, untarnished, liberating, praised by the wise leading to mental concentration.'

Here we note that the faith we cultivate must be firm or unshakeable but not blind. We have faith in the Buddha, Dharma and Sangha only after we have verified for ourselves as far as possible that they have all the superb qualities that the Buddha mentioned in the sutra but not otherwise.

Most importantly, we must have Right View, the first and most important of the factors in the Noble Eightfold Path, the doorway to the Path and wisdom.

How do we cultivate Right View? By studying and contemplating on the Dharma.

Thus in Sutta 55.5 in the *Samyutta Nikaya*, the Buddha outlined the following pre-conditions for entering the stream as a stream enterer –

Association with people of integrity is a factor for stream-entry.

Listening to the true Dhamma is a factor for stream-entry.

Appropriate attention is a factor for stream-entry.

Practice in accordance with the Dhamma is a factor for stream-entry.'

So the steps are to cultivate genuine spiritual friends, listen to and learn the Dharma and practise it. It would be a good habit to read or listen to the Dharma everyday as the more we do so the more we understand the Dharma.

And what about the Brahmins' wish to be reborn in heaven? The Buddha explained–

'When, house lords, the noble disciple has these seven virtuous qualities and these four desirable states, if he wishes he could by himself declare of himself:

'Destroyed is hell for me! Destroyed is the animal birth! Destroyed is the realm of the departed!

Destroyed is the plane of misery, the bad [destination], the lower realm!

A stream winner am I, no longer bound for the lower world, sure of going over to self-awakening!'

Here then is a road map to stream entry clearly and concisely laid out by the Buddha with requirements that are practicable and reasonably doable within one lifetime. And with the promise that if we succeed we will avoid unfortunate rebirths that not only engulf us in suffering but also distract us from our spiritual journey in future lives.

So this is a big deal. The Buddha said as much in the *Nakhasikha Sutta: The Tip of the Fingernail*, where he picked up some dirt with his finger tip and asked the monks -

"What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?"

"The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It's not a hundredth, a thousandth, a one hundred-thousandth — this little bit of dust the Blessed One has picked up with the tip of his fingernail — when compared with the great earth."

"In the same way, monks, for a disciple of the noble ones who is consummate in view, an individual who has broken through [to stream-entry], the suffering and stress that is totally ended and extinguished is far greater. That which remains in the state of having at most seven remaining lifetimes is next to nothing: it's not a hundredth, a thousandth, a one hundred-thousandth, when compared with the previous mass of suffering. That's how great the benefit is of breaking through to the Dhamma, monks. That's how great the benefit is of obtaining the Dhamma eye."

So there it is. The Buddha has done his part.
The rest is up to us.

As always, I wish you pleasant reading.

ChweeBeng
Editor

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Factors for attaining Stream Entry- SN 55.5. Translated
from the Pali by Thanissaro Bhikkhu.

BL EVENT

BL EVENT: ROBES & BOOKS OFFERING 2017

Date: October 22, 2017

Venue: BL Auditorium

Photo Credits: Dr Wong Weng Fai, Yeo Koon Teck





BL EVENT

BL EVENT: FAMILY DAY FUNFAIR 2017

Date: November 19, 2017

Venue: Open Field in front of Aljunied MRT Station

Photo Credits: Dr Wong Weng Fai, Yeo Koon Teck & Ah Bee





不两舌，不恶口，不绮语）和正命[不违法、不违因果的正当职业]（与雅利安人的七戒律相同）。

其二，雅利安人的七戒律和佛教五戒的不同之处是没有不饮酒戒，但这不表示我们就应该每天喝的烂醉。

其三，佛陀巧妙的让雅利安人反思他们如果被他人杀害，盗窃等行为时会有什么感觉。通过这个方法让他们明白对他人做出这些同样的行为也是错的。

其四，佛陀不只鼓励他们自己守戒律，还恳请他人守戒并赞叹戒律。这不经让我们回想起佛陀派遣头六十尊阿罗汉为世人弘法。

佛陀接着教导雅利安人如何开发智慧，有时又称为对佛法僧不动摇的信心。

“他（尊贵的弟子）对佛陀有明智的信心；因为他是阿罗汉，完全证悟，慈悲双修，明白世间法，神和人的老师，证悟，幸福。

他对佛法有明智的信心所以；

尊者的法教的好，无时无刻，清楚可见。

与时间没关系，欢迎任何人来学，来实践，

智者亲身体会。

他对佛陀有明智的信心所以；

尊者的弟子们守的是正道；尊者的弟子们走的是正路，尊者的弟子们做的是正事，尊者的弟子们行的是正法。

这四对人，八位尊者的弟子，都值得供奉，供养，供品，值得受人合十拜见，是世间无上的功德。

他拥有尊者的品德；不被破灭，不被撕裂，不被玷污，毫无瑕疵，被解放，被圣贤赞叹，引入正定。

在这里我们注意到培育信念，是要坚韧不拔或无法动摇，但不可盲从。我们对佛，法和僧的信念必须是从我们自己尽力的验证佛陀在经文里所讲的那些特质，而非盲从。

最重要是我们要正见，八正道里第一也是最重要的道理，是修道和智慧之门。

我们要如何培育正见呢？从闻和思佛法开始。

在SamyuttaNikaya经里55.5章佛陀提到入道之前所要有的条件。

“结识善知识是入道前的一个因素。

听闻正法是入道前的一个因素。

适当的注意力是入道前的一个因素。

修持正法是入道前的一个因素。

入道的步骤就是结识善知识，闻，思，修佛法。每天阅读或听闻佛法是个好习惯因为我们接触的越多就懂的越多。

那么雅利安人希望往生天道又当如何？佛陀解释；

“当家主，尊贵的弟子修得这七种素质和这四种条件后，如果他愿意，可向自己宣布；

破坏对我而言是地狱道！破坏是畜生道！破坏是恶鬼道！

破坏是痛苦的领域，是下恶道！

入道的我，不再被下恶道所束缚，决定开悟！

这里是一张佛陀清楚解释，即实在又可能在这一生办到的入道路线。而且如果我们能够成功做到的话，还能保障我们避免堕入下恶道和干扰我们以后的修行路程。

所以这是件大事。佛陀在NakhasikhaSutta，在他用指尖挖起尘埃时也是这么对僧众说；

“僧众，你觉得我指尖的尘埃比较伟大还是大地比较伟大？

尊者，大地要伟大多了。尊者用指尖挖起的那点尘埃根本不算什么。尊者用指尖挖起的那点尘埃都不及大地的一百分之一，或一千分之一，或一万分之一。

僧众，同样的，对一位入道的修行者来说，消灭掉的痛苦和压力是更多的。剩下的七个人生相对的不算什么。和累世的痛苦比较，它不及与一百分之一，或一千分之一，或一万分之一。这就是突破佛法的利益。这就是修得法眼的利益。”

就这样，佛陀已经做了他的本分。其他的就靠我们了。

一如既往，我希望您阅读愉快。

Chwee Beng
编辑

主笔言论

主笔言论-修行的路线图

我以前的学生Jod是开旅行社的。最近寄了几张旅游配套的稿子让我帮他审读和纠正里面的英文语法。

Jod专门主办自行车和跋涉旅行，而他主要的客户都是欧洲和北美的旅客。他现在不单能说当地的泰语和北泰国的方言，也会说英语和西班牙语。

我审读稿子的同时，也要注意那些能让一个旅游配套成功的细节。比如预定时间，启程点，旅游路线，观光胜地和有趣的活动，餐饮，住宿，保险和目的地。

我住在清迈，对泰国人定期供养僧众那种无微不至的照料感到惊奇。这种供养在这里叫做 ‘tum boon’ 或 “做功德”。

你也许会说有些新加坡佛教徒也一样。没错，但泰国和新加坡佛教徒还有多一项共同点是我要在这一里谈到的。他们通常对自己的精神目标不明确。

有一位非佛教徒的朋友，在我解释佛教禅修时不耐烦的问我 “你究竟想修到什么？”

我想在我们脑海中都有一丝希望，终有一天我们会修成阿罗汉，甚至一尊完全开悟的佛陀。

但当我们日常生活中的责任，包括现代生活所基于我们的种种压力，网际网络和社交媒体所造成的诱惑，我们通常都不知道自己每天的修行到底是进步还是退步。但宝贵的生命却无时无刻的在流失。

如果我们有一张修行的路线图，好像Jod的旅游路线一样，告诉我们该去哪里和如何到达目的地，那该有多好。

其实佛陀在 Veludvāreyya Sutta 经里的确有如此指示我们。

根据此经文，一群婆罗门人问佛陀佛法如何能让忙碌和容易分心的在家人死后能往生善道。

婆罗门人对佛陀说：

“释尊，我们有如此的欲望，如此的愿望，如此的希望；

愿我们家家家户户拥享天伦之乐！

愿我们享尽檀香的芬芳！

愿我们穿带花圈，香水和化妆！

愿我们穿金戴银！

当色身破灭后，能往生善处，投入天道。

因为我们有此欲望，有此愿望，有此希望，请释尊教我们能达到这些要求的佛法吧。

佛陀回答：

“我会教你，家主，一个自修的法门。仔细听清楚，我要说了。”

在这里，家主，一个尊贵的徒弟会如此反省：

“我是一个愿意求生，不愿求死；渴望幸福，讨厌痛苦。

既然我愿意求生不愿求死，渴望幸福，讨厌痛苦，那如果有人要取我性命，我也既不渴望也不接受。

如同我夺取他人的生命，一个愿意求生，不愿求死；渴望幸福，讨厌痛苦的人，他也一样既不渴望也不接受。

任何自己不渴望和不接受的事，对他人而言也是不被渴望和接受的。

我怎么可以对他人造成不被渴望和接受的事呢？

为此反省后，他本人避免毁灭生命，他劝告别人不毁灭生命，他赞叹避免毁灭生命。

因此，他的身行在三方面被净化。

如此，佛陀又用同样的方式解释其他的戒律；不偷盗，不邪淫，不妄语，不两舌，不恶口，不绮语。

我们可以从佛陀的忠告里注意到几件事。

其一，佛陀教的戒律是八正道里的三条戒律；正业（不杀，不偷盗和不邪淫），正语（不妄语，

BL EVENT

BL EVENT: BHANTE B DHAMMARATANA'S 79th
BIRTHDAY CELEBRATION

Date: December 9, 2017

Venue: Supreme Vegetarian Restaurant

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己的信徒接受它们。

让我用佛陀的原话来终结这个课题。

如是我闻。。。

“比丘，这两种光明原则可保护世界。是哪两种？”

羞耻心和不敢作恶。比丘，如果这两种光明原则不能维护世界，就不会有对母亲或阿姨、婶婶、师母或其他尊者妻子的尊敬，世界就会堕入淫乱，有如山羊、绵羊、鸡、猪、狗和胡狼。正因为有这两种光明原则维护世界，才会有对母亲或阿姨、婶婶、师母或其他尊者妻子的尊敬。

有羞耻心或不敢作恶者

并不常见

从善根拔起
被引入生死轮回
但有羞耻心或不敢作恶者

保持正念

过着清静，圣洁的生活

他们结束轮回

我祝愿你的修行突飞猛进，法喜充满。

达摩拉哒那法师

宗教顾问

佛教图书馆

<https://drive.google.com/file/d/0B7f-khbHfw-WySmp6dlBKS1BuWnM/view>

倘若，如师父沙門文祁之子，游方者持意所说。

（何以故？）工匠！幼稚儿童，无智迟钝，仰卧婴儿，没有身业，從何处造身恶业耶？

（身体）唯有些许，悸动而已！

工匠！实则幼稚孩童，无智迟钝，仰卧婴儿，没有思念，從何处思恶念耶？

唯有些许，哼唱而已！

工匠！实则幼稚孩童，无智迟钝，仰卧婴儿，没有活命（生计）從何处思恶命耶？

唯有些许，母乳而已！

如此，工匠！实则幼稚孩童，无智迟钝，仰卧婴儿，

亦可达善具足，最上善，最尊胜行道，无能胜之沙门。”

换句话说，不去造恶业或伤害他人是一个好的开始，但仅仅这样是不足以在修行的道路上成功的。在这里，我们要提醒自己，佛陀所教的八正道不仅是道德，还有正定和智慧。

我们还要求平衡。

有些人注意不去伤害他人但没有注意到自己。就这样，他们伤害自己。他们也会做一些制造健康问题的事情。当我们问他们，他们会说“你不需要说这些事。我没有做对社会有害的事。对我自身有害与否由我决定。你不能说我做错了什么。”

但伤害自己也是错的。

其中就有近代的杰出印度领袖，莫罕達斯甘地。他最擅长的武器就是搞绝食。在那时，印度是英国的殖民地。甘地深受人民的欢迎。英国政府推出某些政策来压制印度人。甘地为了抗议这些政策和为人民夺得自由，他采用了这种非常严重的武器。虽然英国政府也有很多有效的军事武器可以制服甘地，但甘地的绝食行动让英国政府无可奈何。英国政府担心要是甘地因为绝食而饿死的话，后果不堪设想。于是，他们便向甘地的要求妥协。印度能独立多半拜甘地所赐。在取得独立的过程中，最强大的行动就是绝食。那是甘地为了抗议英国统治所采用的有效政治武器。

不过，有一位名作家曾写过无论什么理由都不可以绝食，因为这是对自身所采取的一种暴力行为。它对自身有害并造成痛苦。甘地为了争取印度人民的自由尚可理解。但绝食还是违反了非暴力的原则。虽然这不构成对他人或政府采取暴力，但究竟是对自身施暴。

我可以说不自杀也包括在内。现在自杀相当普遍。有些人质疑自杀有什么错？毕竟命是属于自己的。

但佛教很明显不接受这种说法。我们可以说命是属于自己的但这不是重点。虽然命是自己的但我们不能对自己残酷或施暴。只要用智慧去看待自杀就能看清这行为是残酷的。

当我们谈到道德观如不敢作恶，我们就不该用自杀或绝食为政治武器来取得某些要求。

人不应该觉得伤害自己或他人是对的事。我们应该远离所有伤害人的行为。所以我们要牢记不敢作恶和羞耻心，这两条管理世界的法则。

羞耻心指的是对做错事而感到羞耻。单单害怕是不够的。我们还要感到羞耻。我们就是因为对国家的法律又敬又畏，才会避免我们犯法。

羞耻比畏惧更重要因为那是从我们内心所发出来的，而不是因为外来的元素。如果我们要避免自己做错事或做不道德的行为，我们就要培养羞耻心。比如我们会被引诱偷东西或欺骗他人。我们可能会以为不会被抓到，所以就没有恐惧感。但如果我们有羞耻心即使不会被抓，我们也会避免做这些坏事。

在新加坡，人们甚至会因为接受佛教图书馆每个星期天供应的免费午餐而感到羞耻。他们不想占佛教图书馆的便宜，因为他们觉得自己买得起午餐。其实，他们并没有占佛教图书馆的便宜，因为善款是来自十方信众为了图书馆的活动而捐赠的。

有些国家，我们就感觉他们缺乏羞耻心，缺乏羞耻心如果不被关注；是会发展到社会的各个层面，从穷人至上流社会人士。这就是危险之处。像在新加坡，人们对羞耻和贪污都有意识，与其他国家相比，极为难得。其他政府没有培养视贪污为不道德或错误的文化，导致整个社会没有意识到贪污是错的，因此伤害了整个社会。

这两个世间法不是佛陀创立的，是因社会需要而发展起来的规则。佛陀认同这两个法则并鼓励自



达摩拉达那法师开示

《统治世界的两个法则》

我要谈谈关于两个统治世界的法则。

我们都知道这世界的国家是由很多不同的国家政府统领管制，但我要说的并不是政府，政治或经济这方面的事。

这些统治原则或世界法则在巴利文叫lokapal-akadhamma。Loka 指的是世界。Palaka 指的是管理统治和Dhamma指的是法则或教义。所以lokapalakadhamma可以被翻译成统治世界的法则或教义。

无论有没有政府，政治或经济来统治世界，从古至今都有这两种好的法则来统治世界。是哪两种呢？

它们是lajja 和hiri 。Lajja 指的是羞耻心。Hiri指的是不敢作恶。

我们行事时都要顾虑到社会，自身和饮水思源。

现在的人多数都觉得他们可以所欲为。

佛陀是帮助人们得到自由和解脱痛苦的老师。佛教也是主张和平和自由的宗教，因为佛陀从不强迫人相信任何东西。

但是，这并不表示人们就能够为所欲为。这样的话，那这世界就将很快变成地狱。我们也不必到别的地方体验地狱了。

所以这两个统治世界的法则非常重要。

更重要的是我们得领悟这两个法则的实相。

这两法则可以避免我们作恶。使我们行事时都要选择做些利人利己，而非害人害己的事。

所以，当我们读到《卡拉玛经》里，卡拉玛问佛陀如何选择师父时，佛陀没有叫他们选择那些让他们随心所欲的师父，而是给了他们这样的忠告；

“卡拉玛，不要按照报告、传说、传统、书籍、逻辑推测、推理、类比或琢磨出来的共识，或可能性，或思维”这种沉思是我们的老师”。

当你清楚“这些素质是灵巧的，是无可指责的，是被圣贤赞美的。并通过实践这些素质时，会带给我们福利与幸福，就是我们该保留和维持的。

以佛陀的智慧，他知道自由的选择在任何情况下都不是绝对的。因此，他奉劝卡拉玛在做决定时要以带给自己和他人福利与幸福为标准而非伤害与痛苦。

注意佛陀并没有说不要去伤害他人就算是有贤德的好人。在某个层次上不去伤害他人或导致他人痛苦或不和谐是件好事，那是一种善意的生活方式，但不代表单单这样就能算是有贤德的好人。

根据《沙門文祁子經》，一名外道的师父沙門文祁之子，解说他的教义；

“居士！我说（施舍）成就四法之人，可达善具足，最上善，最尊胜行道，无能胜之沙门。

何者为四？

居士！如是，身不造恶业，不言恶语，不思恶念，不活恶命等是。

因此，居士！我说（施舍）成就四法之人，可达善具足，最上善，最尊胜行道，无能胜之沙门。”

一名工匠叫工匠五支听了这教义后便报告给佛陀，佛陀回答；

“如此，工匠！实则幼稚孩童，无智迟钝，仰卧婴儿，

亦可达善具足，最上善，最尊胜行道，无能胜之沙门。