



# The Path of Joy

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35<sup>th</sup>  
Anniversary  
Luncheon

Saturday

SEP  
09

GUEST OF HONOR  
Associate Prof Fatima  
MP for Marine Parade



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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.

Cover photo credit: Ricky Tay



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# Bhante Says

## HOW TO DEVELOP METTA SIMPLY AND EFFECTIVELY

The usual way of practising *metta bhavana*, or the development of loving kindness or friendliness, is for the teacher to say '*May I be well and happy. May my friends be well and happy. May all beings be well and happy*' and for the students to repeat those sentences after the teacher and to radiate thoughts based on them towards the persons or beings mentioned.

But we know that sometimes we get misled by this misusing of words. Because of the misusing of words, *metta* sometimes can be limited only to the words. Just by repeating these words, even though they may be very meaningful in themselves, does not necessarily result in the actual development of *metta*, as intended. Just by repeating mere words does not really work because the relevant thoughts or feelings may not be present. Without any corresponding feelings or thoughts, we may use words but there is no real *metta* involved. We call this '*mere verbalisation*'

Of course, there are many other ways to practise *metta*.

Today I am going to suggest a more practical way of achieving the same objective. This is actually a direct and effective way.

We can try to put *metta* into practice in our lives every day, all the time. We can live all the time with *metta*. You may think that it is impossible to do this because we encounter so many unpleasant things or difficult situations on a daily basis. Under such circumstances, we find it very difficult to practise *metta*.

But, if we can undertake this practice as consistently as possible from the time we wake up to the time we go to bed at night, it is quite an

effective method. In fact, the practice may also help us to get a good night's sleep!

In other words, we have to make it a habit to develop *metta* in daily life. Of course, in the beginning, it won't be easy. But for everything, there is a way. The good news is that once it becomes a habit, the practice becomes much easier. From that time onwards, it can become almost automatic.

So how can we practise *metta* in daily life?

We have to pay attention to three important aspects of *metta*.

One is the physical aspect, that is, our daily physical activities.

The second aspect is the verbal aspect, using all our words in order to practise *metta*. When we are talking, we should put in some thoughts into it. Use our words with *metta*.

The third aspect of practising *metta* is the mental aspect. This is practising *metta* with the help of our thoughts. Everyday we produce countless thoughts. Thoughts come and go in our minds non-stop every moment, every day.

Paying attention towards *metta* in the mental aspect means that we try to produce our thoughts with some *metta*. In other words, we add *metta* to our thoughts.

As I said, this is very practical because we can practise it anywhere and everywhere and we don't have to sit down on a cushion and close our eyes. These are things we do every day, night and day.

All we have to do is to add *metta* when we perform these physical, verbal and mental actions, Even if we don't sit and meditate, we can say that we are practising *metta* in a much more effective way.

But there is one thing that we need. We need the support of another meditation. We need to develop mindfulness to achieve our objective of practising *metta*. But, for our purposes, it does not have to be a very high level of mindfulness.

If we are not mindful, we produce a lot of bad, unhelpful or unproductive thoughts that do not help our spiritual development.

I will now elaborate on these three aspects.

Everyday, we perform a lot of physical actions, eating, working etc. When we do these things, why don't we add a bit of thoughts of *metta* into them?

In our lives, we have many opportunities to practise *metta* physically. When we meet people who need our help, we can render the necessary assistance within our own capability. For example, prior to festivals like Chinese New Year and Vesak, we can help others clear the house and the temple.

Singapore laws are strict with regard to cleanliness in public areas so people are careful not to litter those places. We see many workers cleaning the streets every morning. We can practise *metta* by helping to keep the streets clean by not littering them.

We can also help old folks. Old folks tend to be more stubborn. I know an old monk who lives in Singapore. He lost his voice once but now he has recovered his voice a bit. This monk could not administer precepts but he was recovering. When the assistant monk took the microphone to administer the precepts, the old monk snatched the microphone back.

Of course, he is not alone in this. We are all like that. When we need a walking stick, for example, we are not prepared to use it because we like to

appear strong and healthy.

There are also plenty of opportunities to practise *metta* like helping old or sick people to board buses or by giving up our seats in buses to old or sick people or pregnant ladies.

During the Buddha's time, the Buddha and his monks lived in Savatthi city for many years. People made offerings everyday including King Pasenadi of Kosala at his palace. Monks went there to receive food. In the same city, Visakkha used to give *dana* for 500 monks.

One day, the King went to see the Buddha with a complaint. He said that he *gave dana* for 1,000 monks but fewer monks came.

*"Why did they not come to my dana since I am the King. Visakha is a commoner. She is not of royal blood. But her dana is very popular, always crowded. I do all this for the monks' benefit. Why are the monks like that?"*

The Buddha replied that the King had a good heart but he did not even know what actually happened at his *dana*. Visakha, on the other hand, attended to every detail personally out of love and compassion for the monks. She made sure that her servants follow her way of serving.

In Sri Lanka there are not many beggars. Traffic nowadays in Sri Lanka is very heavy. I have missed my flights twice. A forty minute journey to the airport may take two hours. Such jams provide good opportunities for beggars to beg. I do not normally support these beggars. If we give money to them just to get rid of them, that is not *metta*. We should do it with love and compassion. It is better not to give at all.

What I want to say is that we have ample opportunities to practise *metta* in the verbal aspect as well. I can give a few examples.

Everyday we receive many phone calls at work. Sometimes we get so frustrated with these calls, we may even utter angry words. But if we bring mindfulness to mind, we may be able to practise *metta* even at such times.



Teachers, in particular, have a good opportunity to practise *metta* because they have to talk all day. They can talk to their students with love and compassion. Their work will become much easier and produce much better results if they perform their duties with *metta*.

At our Colombo monastery, people come and see the senior monk. When ten people come, nine of them may come for help. Only one probably comes to offer help. This is a good opportunity to practise *metta* by being patient, helpful and mindful.

In Sri Lanka, blessed or holy threads are very popular. The problem is that people come from morning to night to ask for them. This is a good opportunity to test our temperament. But I can see that our junior monks go into the rooms when they see people come. Holy threads are not important but they do make people feel happy. If we give them to people with compassion and *metta*, it is good. But if we give them away in a hurried or callous manner, it is a lost opportunity to practise *metta*.

So there is virtually no occasion in our daily lives when we cannot practise *metta* towards others.

On the other hand, we must not forget to practise *metta* towards ourselves too. When we take food or medicine, we need to develop *metta* on ourselves. We cannot talk about *metta* for others if do not have *metta* for ourselves.

Finally, we can practise *metta* mentally but not necessarily by sitting down and radiating thoughts.

In our daily lives, when negative thoughts come to our mind, we can think of that with some wisdom. We can put ourselves in the shoes of the people we are dealing with and develop some empathy which leads to *metta*.

Sometimes, we are disappointed with ourselves too. In western culture, it is very common for people to have a lot of hidden anger against themselves. This may be spreading to Asians as

well. The number of people who have depression is growing in Asian countries too. The unfortunate thing is that they are not aware that they are developing anger or dislike against themselves. Before it develops to a dangerous level, we can help them to develop *metta* towards themselves.

Recently, I read in the newspaper of a husband who killed his wife after thirty seven years of marriage. I think he accumulated self-anger and displeasure for 37 years. If he had received help in time, it might have helped him.

Before I conclude, I would like to quote some encouraging words from the Buddha himself.

*Abandon what is unskillful, monks. It is possible to abandon what is unskillful. If it were not possible to abandon what is unskillful, I would not say to you, "Abandon what is unskillful." But because it is possible to abandon what is unskillful, I say to you, "Abandon what is unskillful." If this abandoning of what is unskillful were conducive to harm and pain, I would not say to you, "Abandon what is unskillful." But because this abandoning of what is unskillful is conducive to benefit and pleasure, I say to you, "Abandon what is unskillful."*

*"Develop what is skillful, monks. It is possible to develop what is skillful. If it were not possible to develop what is skillful, I would not say to you, "Develop what is skillful." But because it is possible to develop what is skillful, I say to you, "Develop what is skillful." If this development of what is skillful were conducive to harm and pain, I would not say to you, "Develop what is skillful." But because this development of what is skillful is conducive to benefit and pleasure, I say to you, "Develop what is skillful."*

I wish you success in all your efforts to develop *metta*.

**Bhante B Dhammaratana**  
**Spiritual Advisor**  
**Buddhist Library**

Reference:

*Kusala Sutta: Skillful* AN 2.19. Translated from the Pali by Thanissaro Bhikkhu



# Editorial

## CELEBRATING BL'S 35<sup>th</sup> ANNIVERSARY

On Saturday, September 9, 2017, BL celebrated its 35<sup>th</sup> Anniversary with a splendid lunch at the Bliss Garden Restaurant. Expo. We are dedicating this issue of POJ specially to the commemoration of that anniversary.

The birth of BL thirty five years ago was a low key but, as it turns out, momentous event in the history of Buddhism in Singapore.

This success is testimony to the teamwork and dedication of Bhante's supporters and BL members as a whole but also the generosity of so many people, rich and not so rich, who, over the years, have sacrificed not only their money but, more importantly, their time and effort making Bhante's dream of a Dharma resource centre in Singapore a reality.

According to the Buddha's teachings, lay Buddhists who want to enjoy happiness in this and future lifetimes need to practise generosity, morality and spiritual development.

It is interesting to note that in return for BL providing ample opportunities to its supporters and members to practise generosity, those supporters and members have reaped, and are reaping, the benefit of receiving instructions, guidance and practice on morality and spiritual guidance in abundance.

I remember many years ago interviewing a Buddhist nun at the seminar room in BL. At some point during the conversation, she murmured softly – more to herself than to me – that '*reading books is not enough*'.

If she was referring to the Buddhist spiritual path, she was, of course, right. As the Buddha said in the *Dhammapada*:

*Even though one recites the scriptures only a little,  
but lives in accordance with the teachings –  
giving up greed, aversion and delusion,  
rightly knowing, with mind truly freed,  
not clinging to this realm or another realm –  
one thus shares in the religious life.*

But BL does much more than just stack books on shelves for members to borrow them.

In short, through courses, seminars and meditation retreats and, yes, through books, BL helps to impart to participants the most crucial ingredient in the Buddhist spiritual path – Right View. Right View is the doorway to the Noble Eightfold Path, the only way that leads to liberation and genuine, permanent happiness.

Without Right View, even good deeds lead to suffering rather than happiness. With Right View, the rest of the Noble Eightfold Path unfolds before our very eyes for us to tread wisely.

May BL prosper to spread the Dharma for a very long time to come.

**Chwee Beng**  
**Editor**

Reference:

*Dhammapada* quotation extracted from *The Essential Teachings of Buddhism*. Edited by Kerry Brown and Joanne O'Brien.





# BL EVENT

ULLAMBANA PUJA 2017

Date: August 27, 2017

Venue: Buddhist Library

Photo Credit: Yeo Koon Teck



# BL EVENT

BL EVENT: DHAMMA DAY 2017

Date: July 9, 2017

Venue: Buddhist Library

Photo Credit: Yeo Koon Teck





# BL EVENT

## BL EVENT: 35TH ANNIVERSARY LUNCHEON

Date: September 9, 2017

Venue: Bliss Garden Restaurant,  
Singapore EXPO

Photo Credit: Ricky Tay













# BHANTE'S SPEECH

## AT BL'S 35<sup>th</sup> ANNIVERSARY LUNCH

Forty years ago, Buddhism did not receive much attention. Many people thought that Buddhism is a religion for prayers and worship only. It was difficult to find places where the public could go to study the Buddha's teachings. So when we started the Buddhist Library, we wanted to change that concept.

We started the Library with many activities and educational courses. In other words, the Library was not just a library for borrowing books. It became a centre for Dharma activities. We had discussions, lectures on Buddhism and special courses, introductory courses and academic courses for people for the higher learning of Buddhism. We invited highly qualified Buddhist scholars from various countries including Sri Lanka, the United States and England but also meditation teachers from Asia. We conducted short retreats and this helped to correct people's opinion of Buddhism.

We are very happy to note that our aim to propagate Buddhist teachings has been successful. This has only been made possible with the support of all our devotees, supporters, members and friends of the Buddhist Library.

It is impossible for me to thank you all individually as it would take a lot of time to go to all 62 tables. But I would like to thank all the guests at this gathering today for your invaluable and constant support of the Buddhist Library and for helping the Library to succeed in the propagation of the Buddha's teachings.





# SPEECH OF DR. WONG WENG FAI,

## PRESIDENT, BUDDHIST RESEARCH SOCIETY



Good afternoon, Venerable Sirs, Dr Fatimah Lateeh, MP for Marine Parade GRC, brothers and sisters.

We are especially thankful to Dr Fatimah for gracing the occasion of our 35th anniversary today. I do not know if you remember it, Dr Fatimah, but you were our Guest-of-Honour too at our 25th anniversary dinner.

On this joyous occasion, please allow me to take this opportunity to guide you through a quick history of the Buddhist Library.

In 1971, we were very fortunate to have the then very young Bhante Bellawila Dhammaratana come to Singapore. Though he spoke little English then, he eventually became an important religious figure in Singapore's Buddhist scene.

However, it was in 1982 that the late Mr George Chia offered his financial support to realise Bhante's dream of starting a Buddhist Book Services, then located in a rented retail unit in Katong Shopping Complex. It was then the only Buddhist library in Singapore. Sadly, Mr Chia met an untimely demise in 1984 and Bhante's project was left stranded without a financial backer.

Undaunted, a year later in 1985, with the help of many of our founding members, the Buddhist Library was

opened in Ho Nam Building. Under Bhante's leadership, we eventually bought a unit at Lorong 29, Geylang, and when that eventually became too small for our needs, we bought two shophouses in Lorong 24A Geylang. We moved to these two shophouses, our current premises, in 1998.

The new Buddhist Library premises were officially opened in 1999, and during the opening, we took great trouble to arrange for the exhibition of the Sarnath Buddha Relics for the first time outside India with the support of the governments of India and Singapore, through the Archaeological Survey of India.

While we were the pioneer in offering a Buddhist library to Singapore, several other organisations, particularly those with better financial resources, have since caught up.

However, what still sets us apart is our non-sectarian approach to Buddhism. We are one of the few places in Singapore that conducts teachings and courses in all Buddhist traditions, namely, Theravada, Mahayana, and Vajrayana – and in both English and Chinese.

Besides the book services, we were also pioneers in creative ways of propagating the Dhamma – including bringing in renowned speakers, art exhibitions, and accredited diploma and degree courses. These were all done in the spirit of advocating a holistic approach to Buddhist practice that includes charity, society building, cultural activities, meditation, study and religious practices.

Looking forward to the next 35 years, we shall be holding steadfast to our non-sectarian principles, and guided by the Triple Gem, in particular Bhante, we shall strive to continue to innovate in as many ways as possible to enhance the spiritual practice of all Buddhists, and to better propagate and communicate the Buddha's teachings to Singapore and beyond for the peace, harmony and happiness of all – regardless of race, language and religion.

Thank you.



# BL EVENT

## BL EVENT: 35<sup>th</sup> ANNIVERSARY LUNCH

Date: September 9, 2017

Venue: Bliss Garden Restaurant,  
Singapore EXPO

Photo Credit: Ricky Tay





# 主笔言论

## 庆祝佛教图书馆三十五周年纪念日

2017年9月9日的星期六，佛教图书馆在新加坡博览中心的千禧楼设午宴，庆祝佛教图书馆三十五周年纪念日。我们把这一期的刊物特别奉献给这项盛举。

佛教图书馆在三十五年前出生寒微，但却记载了许多新加坡佛教历史的辉煌盛举。

这得归功于团队精神，达摩拉哒那法师的护法、支持者，和佛教图书馆所有的会员和支持者。无论富裕与否，他们都慷慨解囊地付出时间与精力来实践达摩拉哒那法师的梦想，在新加坡建立了一间佛教资源中心。

根据佛陀的教义，佛教俗家弟子如果想要享有今生和来世的快乐，就得乐善好施和注重道德与精神修养。

有趣的发现，佛教图书馆提供布施机会给护法、支持者和会员当儿，他们都因受到充分的道德与精神的启示，指导和方法而受益。

我记得很多年前在本馆的教室里访问过一位比丘尼。在访谈中的某个阶段，她喃喃自语的说“光读书是不够的”。

如果她指的是佛教的精神道路，她当然是对的。有如佛陀在《法句经》所说；

即使有人很少诵读经文，  
但依法为戒，  
舍去贪，嗔，痴。  
正知，心无挂碍，  
不贪恋这个道或另一个道  
此人才算是过着修行的人生。

但本馆不只是把书籍堆在书架上让会员借书而已。

长话短说，本馆通过课程，研讨会，禅修营，和书籍来把佛教的正见，融入八正道的门槛，也是唯一通达解脱和永恒幸福的道路。

缺乏正见，即使行善举也会导致痛苦而非快乐。有了正见，我们就能清楚的步入八正道的其他道路。

愿佛教图书馆能长久的弘扬佛法。

Chwee Beng

编辑



*'Just like a red, blue, or white lotus — born in the water, grown in the water, rising up above the water — stands unsmear'd by the water, in the same way I — born in the world, grown in the world, having overcome the world — live unsmear'd by the world. Remember me, brahman, as 'awakened.'*

*Dona Sutta: With Dona (AN 4.36). Translated by Thanissaro Bhikkhu.*



Wat San Cok Chang ,Chiang Mai.  
Photo Credit: Thummanoon Inchai

在佛陀时代，佛陀和他的僧众在萨瓦蒂城住了很多年。人们每天供僧，这包括拘萨罗国的国王波斯匿王。僧众到皇宫受供食物。在同一个城里，有一名女子 Visakkha 也供养五百位僧众。

有一天，国王去见佛陀并向他投诉。他说他准备了供养一千位僧众的供僧仪式，但却很少僧众来受供。

*“我生为国王为什么他们不来我这里受供。Visakkha 只是个民女，她没有皇族的血统。但她的供僧仪式每次都座无虚席，非常受欢迎；我这么做都是为了僧众。为什么僧众如此行事？”*

佛陀回复说国王虽然怀有好心，但他不知道他自己办的供僧仪式究竟供的是什么意思。反而，- Visakkha 对供僧的每个细节都用爱心和慈悲心照料。她也确保她的佣人用同样的方式供僧。

在西里兰卡不是有很多乞丐。现在的西里兰卡交通非常繁忙。我曾两次错过我的航班。原本只需四十分钟到机场的旅程会变成两个钟头。这样的塞车给乞丐很好的机会行乞，我平时不认可这些乞丐。如果我们为了打发他们走而给钱的话，这就不是慈悲心了。我们要以慈悲和爱心来做慈善，不然不如不做。

我要讲的是我们有很多机会修慈悲心，用言语的方法也一样。我举几个例子。

我们每天在工作上都会接到很多通电话，有时我们会因为这些烦人的电话而讲气话；但如果我们定住我们的心，即使在这种情况下我们也能修慈悲心。

尤其是老师，他们每天得教课，所以修慈悲心的机会更高。他们可以用爱心和慈悲心与学生交谈，他们如果用慈悲心来完成任务的话，肯定会事半功倍。

在我们的哥伦坡寺院，信众都会前来见资深和尚，十个有九个人是来寻求帮助的，只有一个可能是来帮忙的。这是一个好机会，通过耐性、关怀和正定来修慈悲心。

在西里兰卡，加持或神圣的线相当受欢迎。问题是人们不分昼夜的来索取，这就是个好机会来试探我们的脾气。但我可以看到我们的年少和尚看到人来的时候就躲进房间里，加持的线不重要但能使人感到开心。如果我们以慈悲心把它送给人是件好事，但如果我们草率或匆忙的送出去，就失去了修慈悲心的机会。

所以基本上在我们日常生活中，没有不可以对他

人修慈悲心的机会。

反过来说，我们也不能忘记对自己起慈悲心。当我们饮食或吃药时，也要对自己起慈悲心。如果对自己都不慈悲就谈不上对他人慈悲了。

最后，我们可以用意识来修慈悲心而未必需要坐下来迴向给众生。

在日常生活中，当负面的念头生起时，我们可以用智慧来思考。可以设身处地的为他人着想，从生起同情心到生起慈悲心。

有时，我们对自己感到失望。在西方文化，人们对自己隐藏嗔心是非常普遍的。这现象也开始传到亚洲人。亚洲国家的人患忧郁症已经开始剧增，不幸的是他们并不知道他们自己在起嗔心或讨厌自己。在还没有到达危险的程度前，我们可以帮助他们修慈悲心。

最近我从报纸读到一则丈夫谋杀结婚三十七年妻子的新闻。我想他累积了三十七年的嗔心和不满，如果他即时受到援助；也许会帮到他。

在结束之前，我要抽出佛陀所说过的一些振奋人心的话。

*僧众，“遗弃所有无技巧的事”。遗弃所有无技巧的事皆有可能，如果不可能遗弃所有无技巧的事，我就不会这么跟你说。*

*“遗弃所有无技巧的事”。只因为遗弃所有无技巧的事皆有可能。我会跟你说，“遗弃所有无技巧的事”。如果遗弃所有无技巧的事会带给你伤害和痛苦，我就不会这么跟你说。*

*“遗弃所有无技巧的事”。因为遗弃所有无技巧的事会对你有益和喜悦，我会跟你说，“遗弃所有无技巧的事”*

*僧众，“做一切有技巧的事”做一切有技巧的事皆有可能。如果不可能做一切有技巧的事，我就不会这么跟你说。*

*“做一切有技巧的事”只因为做一切有技巧的事皆有可能。我会跟你说，做一切有技巧的事。如果做一切有技巧的事会带给你伤害和痛苦，我就不会这么跟你说。*

*“做一切有技巧的事”因为做一切有技巧的事会对你有益和喜悦，我会跟你说，“做一切有技巧的事”*

我祝愿你尽力修得慈悲心。

达摩拉哒那法师

宗教顾问

佛教图书馆





# 达摩拉哒那法师开示

## 《如何简易的生起慈悲心》

一般教慈悲心的师父，会让学生重复的默念“愿我幸福快乐”，“愿我的朋友们幸福快乐”，“愿所有众生幸福快乐”，并迴向给他们。

但我们知道有时会因为滥用文字而被误导。因为滥用文字而往往造成慈悲心只束缚于话语。重复讲这些话虽然颇有意义，但不代表这样就能生起慈悲心。就凭重复的讲这些话是不管用的，因为在说话时可能没有流露出相对的意念和情感。没有相对的意念和情感就不是真正的慈悲心。我们可以称它为“纯粹的用语言来描述而已”。

当然，修慈悲心的方法有很多。

今天，我介绍一个较实际的方法来达到同样的目的。这其实是一个直接和有效的方法。

我们可以尝试把慈悲心用在日常生活中。可以时时刻刻保有慈悲心。你可能认为这是不可能完成的事情，因为我们每天都遭遇很多困境和不悦的事。这种情况下很难修慈悲心。

但是如果我们可以坚持修行，从早上醒来至晚上入睡前，这是一个相当有效的方法。其实，这样的修行可能会帮助我们睡一个好觉！

换句话说，我们要养成天天修慈悲心的好习惯。当然，开始的时候肯定不容易。不过万事都有方法。好消息是一旦变成了习惯，这修行就简单多了。从那时候起就差点变成自动了。

那我们要如何在日常生活中修慈悲心呢？

我们要注重慈悲心的三大要点。

第一是身理方面，就是我们每天的行为。

第二是言语方面，用言语来修慈悲心。当我们讲话时要先思考。用慈悲心来说话。

第三是心里方面。这是用思维来修持慈悲心。每天我们都有数不尽的念头。念头每天在我们脑海里没有一刻静止。

把慈悲心放在心里就能产生慈悲的念头。换句话说，我们把慈悲心加进我们的念头里。

如我所说，这是一个非常实际的方法，让我们可以无时无刻的修持，也不需要闭上眼睛，坐在坐垫上才能修。这是不分昼夜所做的事。我们只需要在身，口，意里加上慈悲心即可。就算不坐下来禅修，还是可以此更有效的方法修慈悲心。

可是我们需要一件东西。需要另一种禅修的加持。需要修持正定，来达到修慈悲心的目的。但不需要非常高层次的正定。

如果我们没有定力，产生很多不良念头，无助于修行效用的念头。

我现在就细解这三种方法。

每天我们都做很多事情，吃饭，工作等。当我们在做这些事情时，何不加入一些慈悲心进去

在我们生活中，我们有很多机会立行慈悲心。当我们遇到需要帮助的人，我们能以自己能力范围内做出适当的协助。比方说在佳节前夕，如农历新年和卫塞节，我们可以帮忙打扫家居或寺院。

新加坡对保持公共场所干净的法律森严，人们一般都会注意不乱丢垃圾。我们可以通过不乱丢垃圾，保持环境清洁来修慈悲心。

我们也可以帮助老人家，老人家通常比较倔强。我认识一位新加坡老和尚。他曾经失声，但已经有些恢复。这位和尚虽然已在康复中，但还不能为信众传授戒律。当他的助理和尚拿起麦克风帮他为信众授戒时，老和尚竟把麦克风抢夺回去。

当然，他不是独立的案例。我们都是这样的。比如说当我们需要拐杖的时候，我们会为了保持健康和强壮的形象而不肯用它。

我们有大把的机会来修慈悲心。比如协助老弱或病人搭巴士或让位给老人、病人或孕妇。