

The Path of Joy

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Just as in a pond of ... lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and some other lotuses ... rest on the water's surface, and some other lotuses ... rise out of the water and stand clear, unwetted by it; so too, surveying the world with the eye of a Buddha, I saw beings with little dust in their eyes and with much dust in their eyes ...'

Ariyapariyesasana Sutta

Photo credit: Yuda Muenleku

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Bhante Says

Eating Mindfully

In the *Satipatthana Sutta*, the Buddha taught us about mindful eating within the context of the meditator acting in full awareness of the body. It does not have a very detailed explanation but some commentaries to that sutra have given some details.

As we all know, eating is very popular in Singapore. In some countries, people don't have enough food to eat. Fortunately, people here are not struggling to find food. Food is readily available and there are many varieties too. This brings some advantages but also some disadvantages.

When food is easily available, people may not appreciate it. They may eat too much. They may eat without thinking much about the nutritional value. People usually go for taste and appearance instead of nutritional value. That is why food presentation plays such an important part especially in restaurants.

The problem is that we often can't tell whether the restaurants' advertisements are accurate. They may try to attract people to any kind of food purely for profit. So we should have second thoughts.

When we talk about monks, there are advantages and disadvantages too.

People tend to offer good food to monks. People in traditional Buddhist countries may be very poor but they try to offer better food to monks than what they themselves eat.

And so monks don't have any problem getting food even in poor countries. But there is a disadvantage also.

Monks have no choice. We have to take what people

offer. In some places, they even want to see that monks eat more of what they offer. If we don't finish their food, they are not happy. They think that because they offer food to monks out of respect and love, so the monks must eat more of their food.

Some food may not be very good for us. We may think they are not good for our health but we can't simply discard or reject their food because they watch us as we eat. However, we don't really have any problem with this because we are used to it.

In food culture, we have this kind of problems. Anyway, mindful eating is important to avoid problems that may be caused by unmindful eating.

Of course, we can talk to people and educate them. Just because people, out of kindness and compassion, offer many kinds of food, it does not necessarily mean that monks must eat them all. Monks need to choose the kind of food suitable for their health.

I heard about an incident which happened in Sri Lanka which I would like to share with you.

A family offered *dana* to some monks. One family member invited a British friend to witness the event.

The guest observed everything that went on closely because everything was new to him.

He observed how the monks' feet were washed, how they sat on seats prepared for them and so on.

For every monk, a supporter carried one umbrella. The monks sat in special places. While the

ceremony was going on, food was offered, so many kinds of food. After the monks had eaten the food, they were offered curd.

They were also offered other kinds of desserts like pudding, ice cream and cookies of many varieties. One plate of fruits was offered to each monk.

This was all amazing for the westerner. But eventually he became concerned about the monks' health.

Fortunately, in the end, the donors offered one cup of coffee to each monk. The British man then heaved a sigh of relief. After eating all that food, he thought to himself, the coffee would be good for the monks.

It was different in the olden days.

When I was a novice monk, we walked on alms rounds for about 1.5 to 2 kilometres. Coming back, we had to walk too.

Nowadays we don't have to walk because even in a relatively poor country like Sri Lanka, almost every temple, even a poor temple, has a vehicle of some kind.

Sometimes, people also fetch the monks to go for *dana*. The monks then may have no chance to walk.

What we have to do is to educate the people about giving more healthy food to monks. But not many monks are interested in that.

Generally, I can say there are four types of food available to us for eating.

There are drinks that are nutritious enough to be considered as food like fruit juice and milk. Then there is food that can be bitten. There is also food that is chewed like rice and vegetables. Then there is food that has to be eaten by licking like honey.

Traditionally licking is forbidden in the *Vinaya*

rules. This has to do with the type of society in which the Buddha lived. Many Brahmins became monks and they were used to licking their food. So the Buddha allowed licking for eating things like honey except licking on fingers and palms.

Mindful eating means we have to be mindful when eating all these four types of food especially when we are attending meditation retreats. In ordinary life, however, we cannot follow the way people practise in a meditation retreat.

In a retreat, if people feel that their hands are not clean, they have to wash them first. They have to do this mindfully. Then taking a plate has to be done mindfully. Then taking spoons also has to be done mindfully.

We should take food attentively, choosing only what is possible for us to eat. We should not taste all the food available. That is against the ethical rules in a retreat. We should take just enough food to sustain us for the day.

If we want to mix food with rice we must mix them carefully. When we put food in the mouth, we have to pay attention to that. We have to bite properly. We must chew and swallow properly too.

For a person to pay attention towards all these actions, that person needs some clear mindfulness. Generally we can say it is good for digestion if we eat mindfully.

I don't think it is necessary for everyone to follow all these rules to eat at home or in a restaurant. But in a retreat, we definitely have to follow them. Again we have to remember we should at least make an effort to follow these methods. So mindful eating is very important as it is even guided by the Buddha in the *Satipatthana Sutta*.

To conclude, I would like to draw your attention to the Buddha's own words in the *Satipatthana Sutta*, and what was said about the Buddha in the *Brahmayu Sutta*, regarding mindful eating.

Satipatthana Sutta

"Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

Brahmayu Sutta

When (the Buddha) receives rice, he does not raise or lower the bowl or tip it forwards or backwards. He receives neither too little rice nor too much rice. He adds sauces in the right proportion; he does not exceed the right amount of sauce in the mouthful. He turns the mouthful over two or three times in his mouth and then swallows it, and no rice kernel enters his body unchewed, and no rice kernel remains in his mouth; then he takes another mouthful. He takes his food experiencing the taste, though not experiencing greed for the taste. The food he takes has eight factors: it is neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of his body, for the ending of discomfort, and for assisting the holy life; he considers: "Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort." When he has eaten and receives water for the bowl, he does not raise or lower the bowl or tip it forwards or backwards. He receives neither too little nor too much water for the bowl. He washes the bowl without making a splashing noise. He washes the bowl without turning it round. He does not put the bowl on the floor to wash his hands: when his hands are washed, the bowl is washed; and when the bowl is washed, his hands are washed. He pours the water for the bowl neither too far nor too near and he does not pour it about. When he has eaten, he puts the bowl on the floor neither too far nor too near; and he is neither careless of the bowl nor over-solicitous about it. When he has eaten, he sits in silence for a while, but he does not let the time for the blessing go by. When he has eaten and gives the blessing, he does not do so criticising the meal or

expecting another meal; he instructs, urges, rouses, and encourages that audience with talk purely on the Dhamma.

When he has done so, he rises from his seat and departs.'

Bhante B Dhammaratana

Religious Adviser

Buddhist Library

References:

Satipatthana Sutta. MN 10. Translated from the Pali by Ven Bhikkhu Bodhi.

Brahmayu Sutta. MN 91. Translated from the Pali by Ven Bhikkhu Bodhi.

CORRIGENDUM

In POJ Issue 58,

- on the cover, we stated 'Issue 57 (November 2018 - February 2019)' instead of 'Issue 58 (November 2018 - February 2019)'.

- on pg 9, BL EVENT, we covered the Memorial service for Urgyen Sangharashita ... Oct. 30, 2018' and stated that 'Dr Wong Weng Yew delivered the eulogy.' The name 'Urgyen Sangharashita' should have been 'Urgyen Sangharakshita'; and the name of the person who delivered the eulogy should have been 'Dr Tham Weng Yew' and not 'Dr Wong Weng Yew', as stated. We apologise for any inconvenience caused by our mistakes.



Editorial

Unwavering Faith in the Buddha

'Oh, when you were young, did you question all the answers?'

(From the song, 'Wasted on the Way'. Written by Graham Nash. Sung by Crosby, Stills & Nash).

After the Buddha's enlightenment at Bodh Gaya, he walks to Benares to teach the Dharma to his five former companions who, before he gained enlightenment, abandoned him for giving up the practice of self-mortification. Along the way, he meets an ascetic, Upaka, who is struck by his appearance.

"Friend, your faculties are clear, the colour of your skin is pure and bright. Under whom have you gone forth, friend? Who is your teacher? Whose Dhamma do you profess?"

The Buddha replies—

"I am one who has transcended all, a knower of all, Unsullied among all things, renouncing all, By craving's ceasing freed. Having known this all, For myself, to whom should I point as teacher? I have no teacher..."

Unimpressed by this seemingly brazen reply, Upaka mutters, *"May it be so, friend"*, shakes his head and leaves.

Needless to say, most of us would be happy to give up anything to have been in Upaka's shoes. Dismissing the Buddha out of hand, as Upaka does, is, in a worldly context, equivalent to tossing into the dustbin a winning Powerball lottery ticket.

Upaka lacks what the Buddha will later refer to as *'confirmed confidence'* or *'unwavering faith'*, one of the requisites for the attainment of the first stage of enlightenment or stream entry.

In the *Maha-parinibbana Sutta*, the Buddha teaches Ven Ananda how his disciples may ascertain for

themselves whether they have attained stream entry.

"Therefore, Ananda, I will give you the teaching called the Mirror of the Dhamma, possessing which the noble disciple, should he so desire, can declare of himself: 'There is no more rebirth for me in hell, nor as an animal or ghost, nor in any realm of woe. A stream-enterer am I, safe from falling into the states of misery, assured am I and bound for Enlightenment."

... In this case, Ananda, the noble disciple possesses unwavering faith in the Buddha thus: 'The Blessed One is an Arahant, the Fully Enlightened One, perfect in knowledge and conduct, the Happy One, the knower of the world, the paramount trainer of beings, the teacher of gods and men, the Enlightened One, the Blessed One.'

He possesses unwavering faith in the Dhamma thus: 'Well propounded by the Blessed One is the Dhamma, evident, timeless, inviting investigation, leading to emancipation, to be comprehended by the wise, each for himself.'

He possesses unwavering faith in the Blessed One's Order of Disciples thus: 'Well faring is the Blessed One's Order of Disciples, righteously, wisely, and dutifully: that is to say, the four pairs of men, the eight classes of persons. The Blessed One's Order of Disciples is worthy of honor, of hospitality, of offerings, of veneration — the supreme field for meritorious deeds in the world.'

And he possesses virtues that are dear to the Noble Ones, complete and perfect, spotless and pure, which are liberating, praised by the wise, uninfluenced (by worldly concerns), and favorable to concentration of mind."

These then are the four requisites for stream entry, namely, unwavering faith in the Buddha, Dharma and Sangha, and ‘complete and perfect’ ethics.

Here we will discuss unwavering faith in the Buddha, leaving the rest for the future.

So what is ‘unwavering faith’?

Clearly it is not blind faith. Rather, as we shall soon see, it’s quite the opposite.

In the *Vimamsaka Sutta - The Inquirer*, the Buddha, not only encourages his disciples to investigate him as to whether he is fully enlightened but also lays down clear instructions on how this may be done.

And so the Buddha says –

"Bhikkhus, a bhikkhu who is an inquirer, not knowing how to gauge another's mind, should investigate the Tathagata with respect to two kinds of states, states cognizable through the eye and through the ear..."

Are there found in the Tathagata or not any defiled states cognizable through the eye or through the ear?

... Are there found in the Tathagata or not any mixed states cognizable through the eye or through the ear?

... Are there found in the Tathagata or not cleansed states cognizable through the eye or through the ear?

... Has (the Tathagata) attained this wholesome state over a long time or did he attain it recently?

... Has (the Tathagata) acquired renown and attained fame, so that the dangers [connected with renown and fame] are found in him?

... Is (the Tathagata) restrained without fear, not restrained by fear, and does he avoid indulging in sensual pleasures because he is without lust through the destruction of lust?"

The Buddha also encourages them to question him directly if they want to.

Finally the Buddha urges his disciples to approach him to learn the Dharma.

'Bhikkhus, a disciple should approach the Teacher who speaks thus in order to hear the Dhamma.'

The Buddha thus recommends that the inquiry be undertaken in three ways – (1) investigating whether the Buddha has defilements afflicting his mind (by reading the Buddha’s mind directly, if one can do so, or by observing the Buddha’s conduct and speech); (2) by questioning the Buddha directly; and (3) by learning the Dharma taught by the Buddha.

For obvious reasons, we cannot now observe the Buddha’s actions and words directly. Nor can we listen to the Dharma directly from the Buddha.

But, fortunately for us, the Dharma has been preserved to enable us to have access to the Buddha’s teachings – and how he behaved and spoke are detailed in the texts. Perhaps more importantly, we have direct access to the Buddha’s words to the extent that they have been accurately preserved and translated.

In the sutra, the Buddha relates what may be expected to happen if a disciple should approach him to listen to the Dharma.

'... Here, friends, I approached the Buddha in order to hear the Dhamma. The Blessed One taught me the Dhamma with its higher and higher levels, with its more and more sublime levels, with its dark and bright counterparts. As the Blessed One taught the Dhamma to me in this way, through direct knowledge of a certain teaching here in that Dhamma, I came to a conclusion about the teachings. I placed confidence in the Teacher thus: "The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.'

Here the key words are – *'through direct knowledge of a certain teaching here in that Dhamma, I came to a conclusion about the teachings.'*

In other words, after listening to the Buddha teaching a certain aspect of the Dharma, say, the Four Noble Truths, Dependent Origination or the Three Characteristics of Existence, and after due contemplation and practice, the disciple catches a glimpse of the truth of the Dharma that the Buddha has discovered. He realizes that such a

profound, concise, consistent and reliable teaching could only have been taught by someone who is enlightened.

'Bhikkhus, when anyone's faith has been planted, rooted, and established in the Tathagata through these reasons, terms, and phrases, his faith is said to be supported by reasons, rooted in vision, firm; it is invincible by any recluse or brahmin or god or Mara or Brahma or by anyone in the world.

The disciple has attained stream entry,

To end on a happy note, we revisit Upaka, the cynical ascetic.

According to the Commentary, Upaka subsequently married the daughter of a hunter and became a father. He later discovered that family life was not really his cup of tea and left to live the homeless life again. This time, however, he requested and received ordination under the Buddha and eventually attained enlightenment. We might say that he finally managed to cash his winning Powerball ticket after all.

As usual, I wish you pleasant reading.

Chwee Beng

Editor

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Ariyapariyesana Sutta: The Noble Search. MN 26. Translated from the Pali by Ven. Bhikkhu Bodhi.

Maha-parinibbana Sutta: Last Days of the Buddha. DN 16. Translated from the Pali by Sister Vajira & Francis Story.

Vimamsaka Sutta: The Inquirer. MN 47. Translated from the Pali by Ven. Bhikkhu Bodhi,

Commentary on the *Vimamsaka Sutta*: Ven Bhikkhu Bodhi: <https://bodhimonastery.org/a-systematic-study-of-the-majjhima-nikaya.html>.

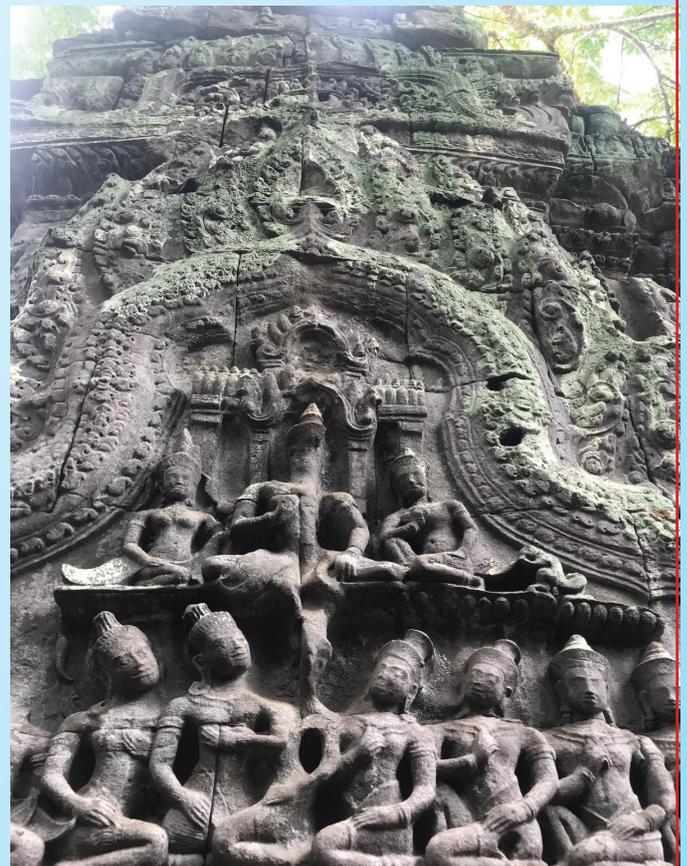
upset in such a situation, you would only be creating an obstacle for yourselves. If you were to become angry or upset ..., would you be able to recognize whether their statements are rightly or wrongly spoken?"

"Certainly not, Lord."

" ... (Y)ou should unravel what is false and point it out as false, saying: 'For such and such a reason this is false, this is untrue, there is no such thing in us, this is not found among us.'

And if, bhikkhus, others speak in praise of me, or ... the Dhamma, or ... the Sangha, you should not give way to jubilation, joy, and exultation in your heart. For if you were to become jubilant, joyful, and exultant in such a situation, you would only be creating an obstacle for yourselves (Y)ou should acknowledge what is fact as fact, saying: 'For such and such a reason this is a fact, this is true, there is such a thing in us, this is found among us.'"

Brahmajāla Sutta: The All-embracing Net of Views. MN 1
Translated from the Pali by Ven Bhikkhu Bodhi



Angkor Wat, Cambodia.
Photo credit: Thummanoon Inchai

"If, bhikkhus, others speak in dispraise of me, or ... the Dhamma, or ... the Sangha, you should not give way to resentment, displeasure, or animosity against them in your heart. For if you were to become angry or



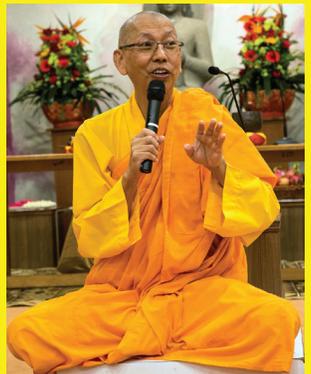
BL EVENT

BL EVENT: CELEBRATING VESAK DAY 2019

Date: May 19, 2019

Venue: Buddhist Library

Photo Credit: Tan Yew Beng & Andrew Ow



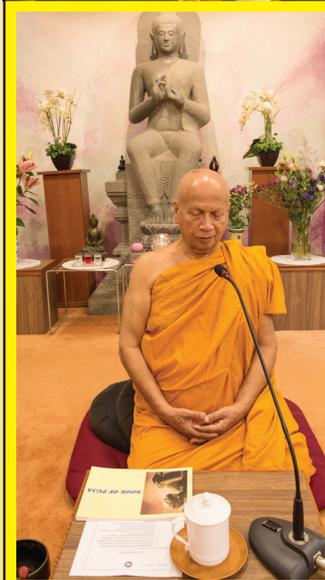
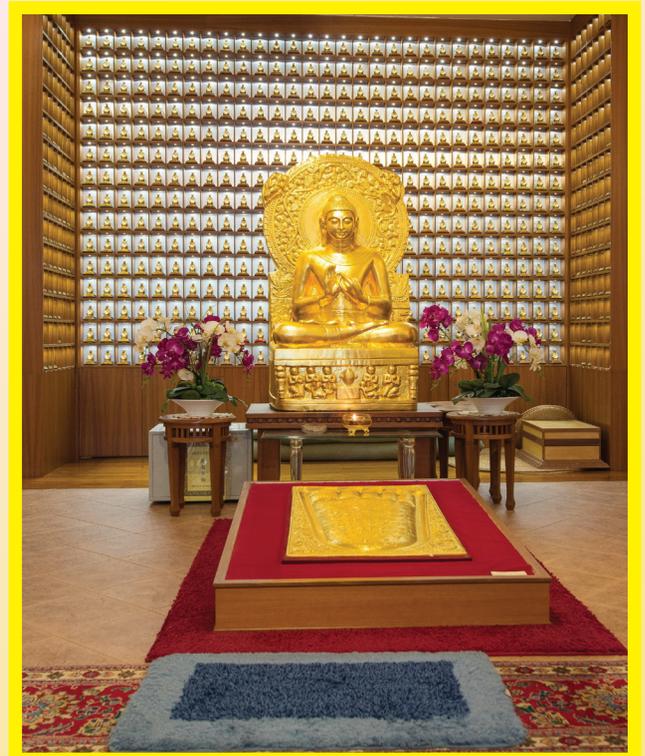
BL EVENT

BL EVENT: MAY DAY RETREAT

Date: May 1, 2019

Venue: BL Auditorium

Photo Credit: Andrew Ow





BL EVENT

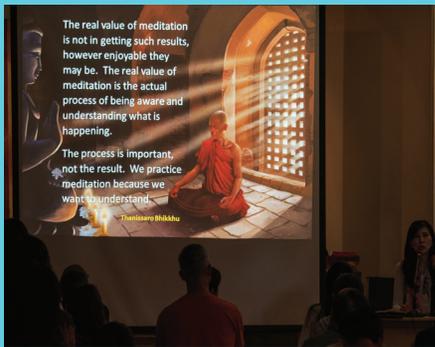
BL EVENT: MEDITATION & DHAMMA RETREAT 2019

Date: April 19, 2019 (Good Friday)

Venue: BL Auditorium

Mentors: Foo Siew Ee, Foo Siew Fong, M J Lee, Tan Sock Hoon

Photo Credit: Andrew Ow





BL EVENT

BL EVENT: CHENG BENG MEMORIAL SERVICE 2019.

Date: Mar 31, 2019

Time: 10.00 am – 6.15 pm

Venue: BL Auditorium

Conducted by: Ven Bhante Wimalajothi & Ven. Seck Wan Chin



BL EVENT

BL EVENT: DHARMA TALK ON RIGHTEOUS & BALANCED LIVING & MEDITATION

Date: March 9, 2019

Venue: BL Auditorium

Photo Credit: Vera Santiboon



“是否从世尊的身上看到或听到任何污秽的境界？”

。。是否从世尊的身上看到或听到任何混乱的境界？

。。是否从世尊的身上看到或听到任何不净的境界？

。。世尊证悟的时间是长还是短？

。。世尊是否有因为得到名利而因此遭受名利所带来的危险？

。。世尊是不被恐怖束缚，展现无畏，远离感观的享受，因为他已经
清净无染，断了欲望？”

佛陀鼓励弟子们向他直接提出问题。

最终，佛陀催促弟子要向他求法。

“比丘，弟子应当向师父求法，师父才会开示。”

佛陀建议求解以三步骤来进行。第一，查证佛陀的心有没有污秽（如果有神通者能直接观佛陀的心，不然就观察佛陀的身，口，意是否如法。第二，直接向佛陀发问。第三，学习佛陀说的法。

很明显，我们现在不能观察佛陀的身，口，意是否如法。也不能直接向佛陀发问。

有幸的是，佛法已被保留下来。通过佛经的记载，我们能够了解佛陀的身，口，意是否如法。更重要的是，佛陀的原文至今还被完好的保留和翻译。

在经文里，佛陀提到当弟子向佛陀求法时会发生的事情。

*“朋友们，在这里我向佛陀求法。世尊传我的法是至高无上，深不可测的。世尊采用直接了解佛法的方法来教导我。乃至我对佛法得到了结论。我对世尊的教导充满信心：
“世尊是完全证悟的，世尊说的法是绝妙的，僧众正在修学微妙正法。”*

这里的几个重点是“采用直接了解佛法的方法来教导我。乃至我对佛法得到了结论。”

换句话说，听完佛陀讲经后，无论是四圣谛，十二因缘或三法印，通过闻思修，弟子都能如佛陀一样能参透佛法的真谛。他意识到如此深奥，可靠和一致的教义只能由证悟的人才能传授的。

“众比丘，世尊对事件万象断除了所有疑惑，我更加坚信世尊证得无上正等正觉。这种信仰根深蒂固时，是比任何婆罗门，天神，魔鬼，或梵天更厉害。”

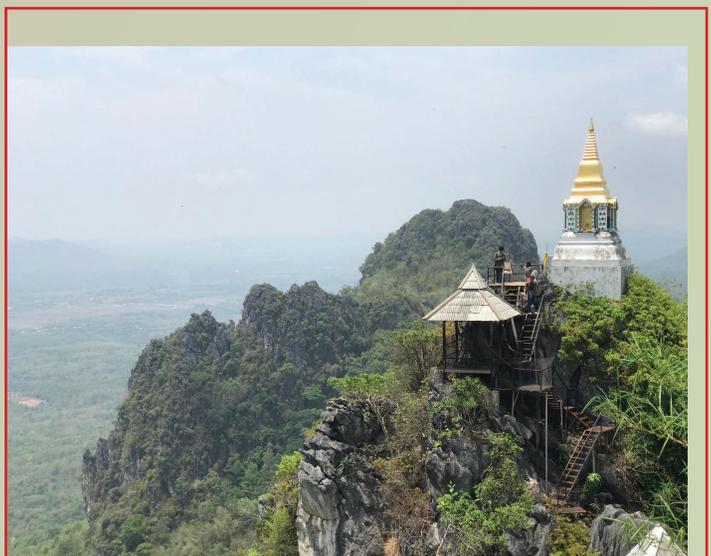
弟子已入了初果。

我们说回到Upaka那个多疑的修行者。

根据佛经评论，Upaka 后来娶了一名猎人的女儿，自己也为人父。之后，他发现在家的生活不适合他又再次出家。这次，他皈依佛陀并且得到证悟。我们可以说最终他还是把彩票兑现了。

一如既往，我祝你阅读愉快。

Chwee Beng
编辑



Wat Chaloem Phakiat Phachomklao,
Rachanusorn, Lampang, Thailand.
Photo credit: Thummanoon Inchai.

对佛陀不被动摇的信心

“哦当你年少时，你有对所有的答案发问过吗？”

*Wasted on the Way' . (Crosby, Stills & Nash)
编写歌词 Graham Nash*

佛陀在菩提伽耶证悟后，他走向瓦拉纳西对之前的五位同修弘法。这五位同修认为佛陀放弃了苦行而抛弃他们。在途中，他遇见了一位修行者Upaka，此人对他的相貌感到震惊。

“朋友，你看起来很精神，并且容光焕发。朋友，请问你来自何处？你的师父是谁？你修的是什么法？”

“佛陀回应-我是超越一切，知晓一切，不被万物污染，放下一切，脱离贪欲的束缚。明了这一切，我还能说谁是我的师父？我没有师父。。。”

对如此狂傲的回应，Upaka 说道，“也许吧朋友”便摇头离去。

无需多说，我们多数的人都认同Upaka的想法，否定佛陀。在世俗的说法就有如把得奖的彩票丢进垃圾桶，因为我们不相信自己的好运。

Upaka 缺乏了佛陀说的“肯定自信”或“不被动摇的信心”，是其中一项必要的初果悟道要领。

“所以阿难，我会传你明镜法门。得此法门者，如他所愿可公诸于世“我不再往地狱道，畜生道，饿鬼道或任何下三道转世。进入初果的我，远离苦难，究竟涅槃。”

。。。在这种情况下，阿难尊者对佛陀有着不被动摇的信心；“世尊是阿罗汉，是证悟者，大智慧，大圆满，法喜充满，了悟”

世界，众生的导师，人天的老师，证悟的世尊。”

他对佛法有着不被动摇的信心：“世尊解说的法是明确，永恒，令人探讨和被有智慧的人所理解。”

他对僧众有着不被动摇的信心：“世尊的弟子都有智慧，正直，和精进。世尊的弟子是值得赞叹，尊敬，和供养的-世间最为殊胜的功德。”

他又有尊者的品德，圆满，毫无瑕疵，被智者赞叹又不被世人影响，对集中精神有效益。

对佛、法、僧不被动摇的信心和圆满完美的德行，这四个要领是进入初果的途径。

在这里我们先讨论对佛陀不被动摇的信心，其他的以后再谈。

什么是不被动摇的信心？

显然那不是迷信。其实，那是相反的“正信”。

在《中阿含-求解经》里，佛陀不但鼓励弟子去调查自己是否证悟，他还立下清楚的指示如何去调查。

佛曰-

“众比丘，想要了知自己本心的真实情况，就必须借助眼睛和耳朵去接触如来所传承的佛法。”

的国家如斯里兰卡，几乎所有的寺院，就算是贫穷的寺院，都会有一辆交通工具。

有时，信众也会载僧众去接受供养。僧众也就没有机会走路了。

我们需要做的是教育信众供养健康的食物给僧众。但不会有太多僧众会感兴趣。

总体而言，有四种食物是我们可以进食的。

有营养的饮料如果汁和牛奶、有可以咬的食物、可以嚼的食物如饭菜，和可以舔的食物如蜜糖。

传统僧规是禁止舔食物。这和佛陀住世的社会有关系。许多婆罗门出家后还是习惯舔食。所以佛陀允许舔食但不能舔自己的手指和掌心。

用专注的心饮食表示我们在吃这四种食物时要用专注的心吃，特别是在禅修营。

在禅修营，如果信众觉得手不干净就得先洗手。他们得用专注的心洗手。然后用专注的心的拿盘子和汤匙。

我们需要细心专注的饮食，选择我们能吃的东西。我们不应该去品尝所有的食物。这是犯了禅修的规矩。我们应该拿一天所需的食物就够了。

当我们要把菜和饭混在一起时心要专注。当我们把食物送进口里的时候心要专注。我们要细嚼慢咽。

对一位需要注意这么多细节的人，是需要正念的。一般而言我们可以说用心饮食对消化好。

无论是在家或餐厅，我不觉得所有人都需要遵守这样的规矩。但在禅修时就必须遵守。起码得记住和尽力遵守。所以，用专注的心饮食是非常重要的。因为就连佛陀也在《大念處经》里提倡。

最后，我要以佛陀亲口在《大念處经》和 Brahmayu Sutta 里有关用专注的心饮食的经文来做终结，

《大念處经》

“众比丘，比丘需要有意识的行住坐卧无论前进和回归；需要有意识无论向前看或无视；需要有意识的伸张双臂；需要有意识的穿僧袍拿袈裟和钵；需要有意识的吃，喝，吐，尝；需要有意识的排泄，需要有意识的行，住，坐，卧，说话，和清静。”

Brahmayu Sutta

当佛陀接受供养时，他不把钵举起或落下，或前倾或后仰。他接受的饭不会太少也不会太多。他撒的酱刚刚好。他的每一口饭绝不会放超过适量的酱。他把嘴里的每一口饭都翻了两三下后才咽下去，没有任何一粒饭是没被嚼过的，也没有一粒饭留在他嘴里；这时他才会再吃第二口饭。他吃饭时体验食物的味道，但又不对食物起贪念。他吃饭有八种条件；不为娱乐自身，不为麻醉自身，不为自身美貌，吃饭只为了维持并延续这个身躯，为了减轻痛苦和为了弘扬佛法。他考虑到“我将排除以前的感觉也不再生起新的感觉，我将过得健康，自在，无碍。当他接受饭和水时，他不把钵举起或落下，或前倾或后仰。他不接受太少或太多水。他洗钵时不会发出水喷洒的声音。他洗钵时不会反转，不会把钵放在地上后再洗手。当他的手洗好后，他的钵也洗好了。当他的钵洗好后，他的手也洗好了。他倒水时不偏不倚，当他用餐时，他把钵放在离自己不太远也不太进的地上。他对摆放钵即不粗心也不偏激。

当他用完餐后，他把握时间静坐，不让时间流逝。当他用完餐后祝福众生，他不批评供养的食物或期待下一顿供养；他教导，激发，和鼓励信徒以佛法交谈。他说完后便起座离开。

达摩拉哒那法师

宗教顾问

佛教图书馆

‘But, Ananda, whatever bhikkhu or bhikkhuni, layman or laywoman, abides by the Dhamma, lives uprightly in the Dhamma, walks in the way of the Dhamma, it is by such a one that the Tathagata is respected, venerated, esteemed, worshipped, and honored in the highest degree...’

*Maha-parinibbana Sutta:
Last Days of the Buddha.
Translated from the Pali
by Sister Vajira & Francis Story*



达摩拉哒那法师开示

《用心饮食》

佛陀在《大念处经》里以用专注的心饮食举例，教导我们身为禅修者要无时无刻保持正念。经文里没有具体的说明但我们可以评论经文里找到一些答案。

众所周知，饮食在新加坡是非常普遍的。在有些国家，人们吃饭都成问题。幸运的是，这里的人不怕找不到食物。食物到处都有的卖，而且种类繁多；这有利也有弊。

当食物充足时，人们往往不懂的品尝。他们可以暴饮暴食。在吃的过程不去思考食物的营养价值。人们往往以色香味为主而忽略了食物的营养价值。所以餐厅对食物的摆设非常讲究。

问题是我们无法分辨餐厅的广告是否真实。他们只想获利，可以用任何食物来吸引顾客。所以我们需要三思而后行。

当我们谈到僧众，这也是有利与弊。

信众一般会供养好的食物给僧众。在传统佛教国家，虽然很贫穷但他们所供养僧众的食物，会比他们自己吃的更好。

所以僧众在贫穷国家找食物也不是问题。但这同时也是一个缺点。

僧众没有选择的余地。我们需要接受信众所供养的一切。有些地方，他们甚至希望看到僧众吃多些他们所供养的食物。如果我们不把食物吃完，他们会不高兴。他们觉得他们供养僧众是出自于对僧众的敬仰，所以僧众应该多吃他们供养的食物。

有些食物是对我们不好的。我们知道有些食物对我们健康不好但又不能拒绝或丢弃，因为他们盯着我们用餐。对此我们早已习惯了，所以并不是大问题。

在饮食文化里，我们就有这种问题。无论如何，用专注的心饮食是能避免这些乱吃东西所造成的问题。

当然，我们可以去和信众沟通，教育他们。信众以慈悲尊敬心所供养僧众的食物不一定要统统吃完。僧众需要选择适合自己健康的食物。

让我在这里分享一则我听过发生在斯里兰卡的事件。

有一家人供养一些僧众。其中家里的一位成员邀请一名英国朋友来见证这个仪式。

客人仔细观察所有发生的事，因为整个活动对他来讲很新鲜。

他观察僧众如何洗脚，如何入坐等细节。

每一位僧人都有一名信众持伞同行。僧众有特殊的座位。当仪式在进行中，供养这么多食物；当僧众吃完正餐后，又有小吃。

之后又有各种甜品如布丁，冰淇淋，奶油饼干等。每一位僧人还有一碟水果。

这一切看在西方人眼里太惊讶了。他开始对僧众的健康担心。

还好到了最后，信众供养一杯咖啡给每一位僧人。英国人这时才松了口气。他心想，吃了这么多食物，喝杯咖啡对僧众是好的。

在旧时代就不一样了。

当我还是小和尚的时候，我们托钵时要走上1.5至二公里的路程。回去的时候也是用走的。

现在我们都不要走了。因为就连比较贫穷