

佛陀之由来

释迦牟尼佛十波罗蜜故事的感悟



THE MAKING OF A BUDDHA

Ten learnable, Buddha-like qualities demonstrated through ten past-life stories of Gautama Buddha

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Ten learnable, Buddha-like qualities demonstrated through ten past-life stories of Gautama Buddha

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前言

死亡并不能带走所有的一切，肉身虽不在，善恶之业永相随。

释迦牟尼佛虽离开我们已超过2500多年，其高尚完美的德行仍永存在人间，对佛陀称扬赞颂的人已经遍布全球，远远超出他的出生地——印度。至此到今，佛陀一直都深受着人们爱戴拥护、尊敬及铭记，他的教诲从不间断地启发和激励着世人走向究竟解脱的正道上，最终能领悟生命的真谛而获得正等正觉的大智慧。佛陀仍然留在世人的心中。

从最初的发起菩提心愿——成佛度众生，到中间的广行善业修波罗蜜，到最后的觉悟成佛这一段漫长的路程中，历尽人间的种种悲欢离合，跨越常人难以逾越的重重障碍。佛陀虽有卓越超群的大智慧，在最后一世为悉达多太子之时，也不能马上成佛，而是深感人世间生老病死的苦，放下世俗出家求道多年，历经沧桑才能得以开悟解脱，以此示现度化有缘众生。这本书将从已经出版的《佛陀本生十世》的故事为蓝本，加以详细说明世尊是如何修习而获得圆满十波罗蜜。在因地的修行中，菩萨按部就班地认真修持十波罗蜜，从初级、中级直到高级波罗蜜；长达二十阿僧祇和十万大劫之久。从默默无闻的凡夫之辈到卓越圆满的殊胜圣者的修行历程，以佛陀本生的故事呈现给大家，愿闻者能生信之、礼敬之、借鉴之，并随之而修行。当你成功改变自己内心的同时，世界也因此而被改变了，自在安乐在其心。

“

“诸比丘，
若有人为众生
谋福祉得安乐而生，
具大慈悲之心，
终其所有为众生
离苦得乐为愿行。
此人是谁？
此人名为：如来。”。

《增支部》

”

“如来”是从巴利文和梵语翻译而来，与“佛陀”异名同义，在很多的佛法经典上以此为用。

“

Monks, there is one person whose birth into this world is for the welfare and happiness of many, out of compassion for the world, for the gain and welfare and happiness of deities and humanity. Who is this one person? It is the Tathāgata,* who is a Worthy One, a Fully Enlightened One .”

Buddha, Anguttara Nikaya

”

** Tathāgata is a Pali and Sanskrit word that the Buddha uses when referring to himself.*

FOREWORD

Making an impact doesn't necessarily end at the arrival of death. The physical body may die but a legacy of virtue can live on.

More than 2,500 years after his passing, Gautama Buddha continues to make an impact far beyond his birthplace. He continues to be loved, respected and remembered. His teachings continue to enlighten and inspire people around the world to become better human beings. He still lives in people's hearts.

His journey towards Buddhahood - while he was a bodhisattva - was filled with real-life stories of human feats against all kinds of imaginable and unimaginable obstacles. As superhuman as he appeared to be, Prince Siddhārtha didn't instantly become a Buddha in his final lifetime. His ten past-life stories selected for publication in this book are snapshots of a long and arduous journey – stretching over millions of lifetimes - from an ordinary man to an extraordinary human being who forever changed the world. His journey is proof that you can change the world to the degree that you have successfully changed yourself for the better.

当佛陀仍在因地修菩萨道之时，佛陀他曾为修持圆满功德波罗蜜，甘愿供奉自己的血、肉乃至生命，最终才能成就佛果。当佛陀成佛后，本想选择独自进入涅槃，后来因天人恭请而不入涅槃，开始广转法轮，为了让众生认识明白生命真谛，跳出三界，脱离六道轮回，到达涅槃彼岸而孜孜不倦地兴化度生数十年。如果不是佛陀慈悲为怀，对世人付出无私的爱和教化，还有他的弟子们将佛陀的教言以经、律、论的方式汇集起来，流传至今，我们今天也就没有办法获得佛法的滋养而受益了。故此除了礼敬佛陀，还需要礼敬佛陀的弟子圣者众。

通过佛陀本生亲身经历的圆满功德故事，我们才能从中学习到如何培育良好的品行，以及明白因果不虚和累积功德波罗蜜的重要性，使得我们不再整天放逸度日，积极地行善积德。即使我们还没有准备好，波罗蜜的种子不知不觉间已经种下了。我们还要学习像菩萨一样，趁早发愿成佛并行善积德。因为人生无常，生命很脆弱，随时都有可能死去，不小心就会堕落三恶道了，人生再难得矣。正如一个人在大海中畅游之时，浑然不觉承载他的生命之船快要被突如其来的风浪给吞没了。

佛陀还告诉我们发下成佛的菩提心愿，不仅让我们今生得到安乐，而且来生、甚至生生世世都能带来安乐，最后还得到究竟涅槃的大安乐。这是千真万确的事实，决无半分虚言。在科技发达的现今社会，利用无线网络的传播，实现网络无国界，跨越地域的限制，让人与人随时随地可以进行无障碍的

沟通，如此快捷便利之事，在以前简直是天方夜谭，一人同时与十亿人沟通是绝不可能发生的事，连想也不敢想的，然而，现在真的发生了，并广而行之了。现今的科技早已把地域、技术、教育、语言和通信等各方面的许多障碍给打破了。由此可见，此时正当时，我们身为佛陀的儿女们应当充分利用如此良机，借无国界的网络平台传播佛陀的正法智慧，借此恢复佛教的声誉，并将佛法的慧命延续到至少下一个千年。当然，困难是不可避免的，但勇气是无敌可摧的，坚持就是胜利。

今年迎来了法身寺五十周年纪念，在此，我代表法身寺和法身基金会，很荣幸地分享佛陀珍贵的十波罗蜜故事给所有佛教信徒和爱好和平者。让我们怀着一颗谦卑礼敬之心以此书由衷地表达对法胜师父真挚的感激，以感恩师父为了慈悲度生，终其一生的奉献把法身法门弘扬到全世界，以及让佛法流传万年与世界和平的目标的伟大心愿。

愿您的人生领纳佛的教诲并欢喜信受之一从现在直至永远。

法胜师父
法身寺和法身基金会的创办人
2020年2月8日

While he was a bodhisattva, the Buddha sacrificed everything for the cultivation of pāramī. He gave up material convenience, romantic attachment, and political power. He donated his possessions, blood, physical organs and even his life so as to acquire enough pāramī to become a Buddha – not for himself but for others. He could have gone to Nibbāna alone but he chose not to. Without his unconditional love and sacrifices, we wouldn't have benefitted from Buddhism today.

It is through these real-life Jātaka stories told by the Buddha himself that we learn about morality in action and difference between puññā and pāramī. Pāramī arises when we get out of our comfort zone and do virtuous things even when we are not ready. If the former Bodhisattva had waited for a perfect timing, he wouldn't have made a wish to become a Buddha while he was swimming for his life after the boat on which he worked sank into the sea.

While we are a long way from being the kind of bodhisattva exemplified in the ten jātaka stories, we can keep narrowing the gap between who we are now and who we are capable of becoming by practicing the lessons drawn from these stories.

Challenges are inevitable but courage is optional. The Buddha is proof that we can make a positive impact not only while we are alive but also long after we have left this world. In fact, with modern

technology, it becomes faster and easier to touch people's lives across geographical borders. It used to be impossible to communicate to one billion people at a time. Now it is possible. Many barriers in terms of geography, technology, education, language and communication have been broken down. It's now up to us Buddha's sons and daughters to make the most of opportunities and possibilities that were unavailable millennia ago to restore the glory of Buddhism and extend its life to at least the next millennium. Challenges are inevitable but courage is optional.

This year the Dhammakaya Temple reaches its 50th anniversary. On behalf of the Dhammakaya Temple and the Dhammakaya Foundation, I have the pleasure to share these gems of stories with our fellow Buddhists and peace lovers. This book is our way of expressing our appreciation and gratitude for your cooperation and contribution towards world peace and prosperity of Buddhism.

May your life be enriched by the teachings of the Buddha – now and forever.

DHAMMAJAYO BHIKKHU
Co-founder of the Dhammakaya Temple and
founder of the Dhammakaya Foundation
8 February 2020

介绍

佛陀的选择

每时每刻，我们有权利选择自己的人生自由—要么主动精彩地过一生，要么被动无为地过一生，一切由自己作主。

无论我们经历怎样的一生，我们都有权让自己发光发热或虚度光阴。佛陀就是一个最好的例子，将不可能变成可能。谁会料想到一个又穷又没文化而且没有任何人际关系的社会低下层劳工，会有那么一天成为一位圣者，通过修行，了知宇宙间至高无上的真理，成为最崇高无上的智者佛陀。

我们必须先改变自己，才有机会改变世界。虽然佛陀修行圆满十波罗蜜的完美品质看似难以达成，但并不可能。尽管如此，这也不是绝非凭空想象而来的，释迦牟尼佛从初发心起，经历了二十阿僧祇劫和十方大劫的修行后，方得度化众生的佛果。在这漫长的修行途中，他经历了无数次的身心痛苦折磨、贫穷、疾病、死亡和重生。

INTRODUCTION

The Buddha's Choice

At every moment, we have the freedom to choose – to either let life happen to us or make life happen.

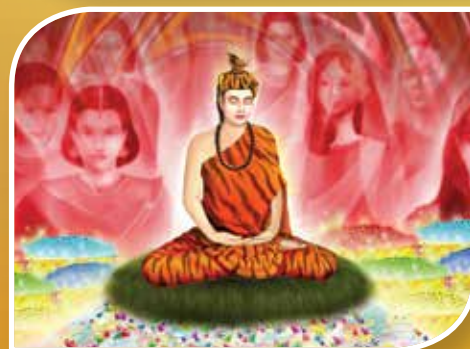
Regardless of our personal circumstances, we all possess the power of choice to harness the limitless human potential within us or to let it lie idle. The Buddha is the finest example of someone who made the seemingly impossible possible. Who would have thought that one day a lowly laborer with no money, no education, and no influence of any kind would eons later become Gautama Buddha who forever changed the world?

We can change the world only to the degree that we have successfully changed ourselves. Although the Buddha's ten perfected virtues (pāramī in Pali or pāramitā in Sanskrit) may appear humanly unattainable, these qualities didn't emerge out of thin air. He made them happen. It took Gautama Buddha 20 asaṃkhyeyas and 100,000 maha-kalpas* before he achieved his mission of becoming a Buddha



此书所参照的是法身寺所出版的《佛陀本生十世》勤修功德的事迹，我们要想从凡夫走向佛陀圆满十波罗蜜也当依此为：

- 一、布施波罗蜜：慷慨、分享和舍弃。
- 二、戒波罗蜜：自律、断恶行善。
- 三、出离波罗蜜：梵行、远离世俗、过少欲知足的生活。
- 四、智慧波罗蜜：广闻博学、通达世出世间智慧和了知诸法实相。
- 五、精进波罗蜜：决心、韧性、勤奋上进、不间断、毅力、勇气、不屈不挠、不放逸。
- 六、忍辱波罗蜜：耐心、忍耐、坚韧、宽容和慈悲。
- 七、真实波罗蜜：真诚、如实、心口如一、可信赖。
- 八、愿波罗蜜：专心一致、永不懈怠、坚定不移。
- 九、慈波罗蜜：慈爱、同情、怜悯、无私的爱。
- 十、舍波罗蜜：众生平等、远离分别心。





for the benefit of humankind. During these long stretches of time, he underwent incalculable episodes of physical pain, emotional abuses, losses, illnesses, death and rebirth across eons of lifetimes.

As shall be demonstrated in the ten jātaka stories chosen for publication in this book, **the ten perfected virtues** are:

1. **Dāna** - generosity, giving and forgiving
2. **Sīla** - self-control, ability to govern one's behavior so as to not commit transgressions
3. **Nekkhamma** - celibacy, living in moderation, renunciation of worldly excesses
4. **Paññā** - Resourcefulness, transcendental wisdom and penetrative insight
5. **Viriya** - grit, resilience, diligence, consistency, perseverance, courage, tenacity
6. **Khanti** - patience, forbearance, endurance, tolerance and commitment to non-violence
7. **Sacca** - honesty, keeping one's words, walking the talk, trustworthiness
8. **Adhiṭṭhāna** - designing one's destiny, resoluteness and single-mindedness
9. **Mettā** - loving-kindness, compassion, mercy, unconditional love without attachment
10. **Upekkhā** - equanimity, emotional detachment to maintain purity of the mind

在佛陀还是凡夫之时，他曾发下菩提心愿，愿自己有一天能成佛度化众生。世尊不单单只是发愿和祈祷，他还言出必行，以清净的身口意去身体力行地修持，并坚定不移地相信自己的愿望，无论路程多长或磨难多深，他都勇于面对挑战，绝不动摇初心。

任何一个修道之人，他都知道将会面临超乎常人所能安忍的种种障碍，与其把烦恼和逆缘视为敌人，他选择将逆缘转为道用，把烦恼转为菩提，把它们看作修行路上的垫脚石，为成就道果之助缘。没有了竞争，就不会有进步；没有了挑战，就不能超越极限；没有了障碍，可能永远不知道自己有能力跨越。

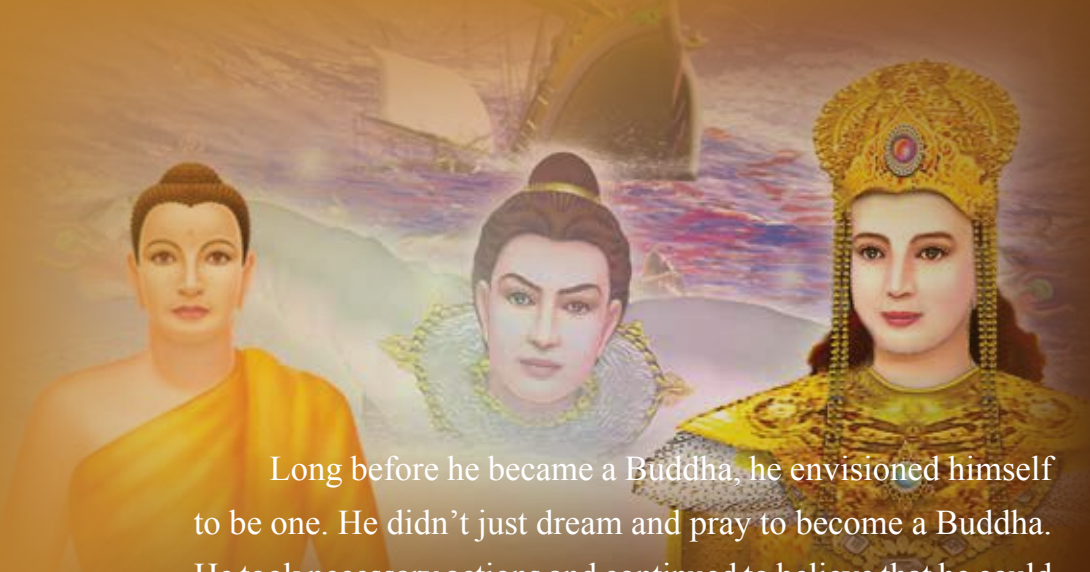
钻石和石墨都是由碳元素组成的，在高压高温的长期作用下，一文不值的石墨可以转化为价值连城的钻石。籍此比喻得知，不经一番寒彻骨，怎得梅花扑鼻香，成功须磨难也。当我们满足于安逸舒适的生活之时，其实在默默地消磨着我们的福德意志而不自知，对我们的人生没有任何的帮助。反之，我们历经苦难挫折之时，方知要持戒安忍，守护好自己的身口意，依靠这种外缘使得善法功德自然增上。



成佛资粮靠功德

佛陀在成佛路上不畏艰辛地勤修波罗蜜，在最后一世中分别圆满了十种波罗蜜。虽然在无数劫的轮回苦海中浮沉不息，但是尊者从来没有想过放弃，并坚持不懈地累积圆满十种波罗蜜。他竭尽全力地专心修行，有时候为了累积功德，甚至不惜奉献出自己的生命而行布施，终于在经历二十阿僧祇又十万大劫后圆满所有的波罗蜜。

为什么要经历这么漫长的时间呢？每个人都从无始劫以来，乃至今天所沾染的不良的习气，堆积如山早已成顽疾，产生根深蒂固的无明和烦恼，无明和烦恼此



Long before he became a Buddha, he envisioned himself to be one. He didn't just dream and pray to become a Buddha. He took necessary actions and continued to believe that he could achieve his mission no matter how long it would take or what challenges would stand in the way.

Any Bodhisattva knows he would be challenged far more than an average person is willing to endure. Instead of seeing problems and difficulties as enemies, he sees them as stepping stones towards his ultimate mission for it is natural that human character is developed out of pressure - not when everything is nice and easy. Without struggle, there is no progress. Without challenges, we are not required to stretch ourselves beyond our preconceived limits. Without deterrents, we may never know what we are capable of.

Diamonds are naturally created through a sustained high level of heat and pressure. Likewise, pāramī is developed when we get out of our comfort zone. Living in the comfort zone

feels comfortable but it doesn't help us grow. To make life happen instead of letting life happen to us, we must see struggle, persistence and resilience as friends rather than foes.

JĀTAKA & JOURNEY TOWARDS THE BUDDHAHOOD

Jātaka stories are real-life stories of Gautama Buddha while he was a bodhisattva cultivating the qualities of a Buddha. Different jātaka stories are used to demonstrate different qualities of Perfection. In most lifetimes, the then-bodhisattva cultivated all the Ten Perfections (ten perfected virtues). However, it was natural that during some lifetimes he developed one particular quality more than the others. This went on for eons until he developed all the qualities of a Buddha to their absolute perfection.

Why did it take that long? Well, it takes years – if not, a lifetime – to permanently quit one bad habit or to cultivate a virtuous quality until it becomes instinctive. Behavioral scientists may say that it takes on average 66 days for a new habit to start gaining a momentum but that's just the start of a fight. There remains a possibility of reverting to an old unwanted habit when willpower is weak, when temptations are around, when one is stressed, ridiculed, financially strained, under peer pressure or physically threatened.

等顽疾并不是一生就能遣除清净的。相反而知，如果我们要想养成一个好的习惯，也是需要依靠多生多世的累积，直至稳固不变成为本能。有行为科学家曾说过，一个新的习惯需要平均66天就能养成了。但这才是改良习气的开始，刚刚养成好习惯的力量还是很薄弱的，意志力还是不够的，而邪恶的力量却无比强大，特别是在受到外界的名利声色的种种诱惑，那就不堪一击了。例如，当受到过度称赞或嘲笑时，当你经济紧张或身体病痛时，旧习气有可能死灰复燃。

这一点很关键，没有一个功德是可以单独修持就能圆满的。在修行路上，各个功德都是相互影响、相辅相成的。在已故的帕蒙昆贴牟尼祖师出家受戒十一年后，佛历2460年十月的月圆日，立下宁死都不起座的誓愿，直到他能证得佛陀所证悟的正法。祖师效法悉达多太子坐在菩提树下发誓盘坐，直到他证入无上正等正觉的先例，这并不是说我们都能这样效法的。帕蒙昆贴牟尼祖师是一位尊者，已经获得足够多的波罗蜜护持。他在盘坐之前如理如法地闻思修了一段漫长的时间，只是在发誓之时得道的机缘刚好成熟了。

还有一个重点，一个好机缘来临时，如果我们能够把握好，可能同时能够成就多个波罗蜜。如上述讲祖

师的故事中，祖师不仅证悟了法身，同时十种波罗蜜得以增长。例如，真言波罗蜜（因为对誓言言出必行），忍辱波罗蜜（因为能忍人所不能之事），精进波罗蜜（因为全力以赴竭尽所能而修），舍波罗蜜（因为舍身求法），持戒波罗蜜（因为持戒而不杀生）。

活在发光的当下

人生苦短，若想要我们的人生过得有意义，不枉费光阴，我们可选择善用余生的时间投身于积极修行及累积波罗蜜中。只有跟随着佛陀的脚步，按照佛陀的教诲去修习，这样的人生才是真正的有意义。我们都想主宰人生，而不是被人生主宰，只要我们跟随佛陀的脚步前行，我们会发现原来人生的历程是可以改变的。我们还觉察到，习气和执着不知不觉地减少了，离佛陀圆满波罗蜜的路又跨前了一大步。当我们决心使不可能变成可能时，你的世界也将因此而改变。

当然，行善积德利益众生的行为并不代表能立马断除烦恼违缘障碍。即使是一个圆满功德的佛陀，他也毫不例外地要面对各种攻击、指责和诽谤。但是，这并不能阻止佛陀度化众生继续修行正道的决心。相反，每一次的违缘都能助他累积十种波罗蜜。因此，如果你坚定

It's important to note that not one single quality but a combination of the ten qualities of Perfection is required for the attainment of Nibbāna. In practice, they are all inter-related. When the late meditation master Phramongkolthepmuni was eleven years into his monkhood, one evening he made a vow to himself that he would remain seated and continue to meditate until he at least achieved an initial stage of Enlightenment. He was following the example of ascetic Siddhārtha who sat down under a Bodhi tree on the bank of the Neranjara River and made a solemn promise to himself that he would remain seated and keep meditating until he achieved complete Enlightenment – even if that meant he would die. Notice that it is the instinctive nature of an advanced bodhisattva to stake his life for a greater good.

However, this is not to suggest that we should all do the same. Ven. Phramongkolthepmuni was a bodhisattva who had acquired enough pāramī to take that kind of risk. He had trained himself on meditation long enough and well enough before making that vow.

The point here is that in committing a single act of virtue, one may grow several pāramīs at the same time. In the case above, the monk not only meditated but also grew all the ten qualities of Perfection simultaneously. For example: he cultivated Sacca (because he kept to his vow), Khanti (because

he put up with physical discomfort), Viriya (because it took courage to give his all, to put his life on the line), Upekkhā (because except for the inner Dhamma, he let go of everything including his life), and Sīla (because he exercised self-control and harmed no one).

THE POWER OF LIVING FULLY IN THE MOMENT

We all live life one moment at a time. As such, we can choose to cultivate pāramī at any moment. It only makes sense for Buddhists to do what the Buddha taught us by word and deed. The more we practice making life happen instead of letting life happen to us, the more we will find that we can make things happen. We will find that despite our imperfections, we can develop Buddha-like qualities. We can make the impossible possible. We can change the world.

Yet, doing good for the greater good of society doesn't immune us from obstacles, opposition or being misunderstood. Even a perfect human being like the Buddha had to deal with accusations, physical attacks and character assassination. But nothing could deter the Buddha from doing what was right. Instead, every setback solidified his ten qualities of Perfection. Therefore, if you consider yourself a Buddhist, do what the Buddha did : *Keep doing the right thing and never give up.*

自己是正信佛教徒时，就要按照佛陀的教诲，跟随佛陀的脚步坚定不移地修行佛法：永不放弃。

修行的路上并不是一帆风顺的。当你非常清楚明白自己的路是正确时，即使偶尔给你生活会带来不便及苦恼，或使你被人误解时，你都要不断地提醒自己，这正是让你圆满波罗蜜的好时机。当你依照佛陀的教诲，发自内心地去行持一切善法，即使一些不明事理的人不尊重你，但你仍心如明镜，遵循内心而精进前行。

菩萨在成佛修行路上的初期，也会像我们凡夫一样屡次犯错。有时候犯错是因为受不住外界的诱惑，有时候犯错是因为自己的愚痴无知。因此，他并不是每一世都能转生为人，人生是非常难得的。

然而，无论他转生为一只鸟、一头驴子还是一个人，有一件事从未改变：他从未放弃过想成为佛陀这一个殊胜的菩提誓愿——对于被惩罚和囚禁在动物的身体来说，无论目标是多么遥不可及，都不能阻止他要成佛的信念。

吾之命运由我创

菩萨尊者自发下菩提誓愿后，便依此而行，誓不可摧了。我们看从佛陀在因地修行的故事中发现，那种坚强不屈和精勤研学、排除万难的精神实在令人钦佩。试

想一想，如果换做是我们，亲身经历同样的磨难时，可能早已感到沮丧气馁，甚至会放弃誓言半途而废，难以成就了。然而，菩萨尊者无畏艰辛精进地修行，最终达到知智圆满觉悟的圣者，成为人天导师，普渡众生离苦得乐，脱离六道轮回之苦，皆大欢喜。

佛教教义的主要内容是善恶因果与禅修法门。正所谓“种瓜得瓜，种豆得豆。”只有你坚持每天或者每周静坐，持之以恒地修习，一定会得到有意想不到的好果实。佛陀的愿力是不可思议的，能人所不能，并坚持不懈地行善积德到最后圆满了十波罗蜜。既然佛陀也可以从凡夫发愿修行得证果，他朝有日，奇迹也同样会发生在你身上。无论你追求什么样的使命，只要为了佛教的利益和人类的幸福，在内心中承诺“我永不放弃”。

功德为圆满十波罗蜜之基

对于人类来说，唯有所修的善业功德令今生变得更安乐，甚至生生世世都能安乐。因为当往生以后，万般带不走，唯有善业和恶业如影相随。

佛陀分享了成佛之前的最后十世修波罗蜜的真实故事，目的是为了便于后人清楚明白修波罗蜜的重要性。故事名称“佛陀本生十世”也用于教学示例与参考，能

Every time you do the right thing even if it's inconvenient, painful or makes you unpopular in some circles, you are raising the bar of Perfection for yourself. When you follow your conscience and do what the Buddha would have done, you can respect yourself even when some dishonorable people disrespect you.

Like the rest of us, the bodhisattva was fallible, especially in the early part of his journey towards Buddhahood. Sometimes, he made mistakes, succumbed to temptations, and committed transgressions out of ignorance. As a result, he wasn't born a human being in every lifetime.

Yet, whether he was reborn as a bird, a donkey or a human being, one thing never changed: he never gave up his highest mission of becoming a Buddha – no matter how impossible it seemed at the time. Even the punishment of being imprisoned in the body of an animal could not stop him.

CHOICE DETERMINES DESTINY

The bodhisattva was unstoppable because he chose to be so. Anyone who dwells in his past or focuses on problems – real or imagined – are doomed to feel depressed, discouraged and give up on his goal when the going gets tough. But the bodhisattva chose to focus not on the difficulties but on the joy

of refining his character to become a better human being every step of the way, the joy of progressing towards his mission, and the joy of bringing joys and transformative changes to the lives of billions of fellow human beings for millennia to come.

Buddhism teaches causes and effects. If you plant beans, you won't get bananas, and vice versa. If you meditate once a week, you can't expect the same progress as those who meditate every day. The Buddha is blessed with unimaginably miraculous abilities because he had done countless good deeds at a level unimaginable to average human beings. If a man who was once a lowly laborer could make this happen, you too can do it.

Whatever mission you are pursuing for the benefit of Buddhism and happiness of humanity, promise yourself "I'll never give up".

NOTE on Pali terms: *Asamkhyeya* is an ancient unit of measurement equal to 10140 or 1 followed by 140 zeroes. The Buddha did not specify the exact length of one maha-kalpa in number of years. However, he gave several analogies. One of them is imagine a huge empty cube whose width, length and depth is ten miles long. Once every 100 years, you insert one tiny lettuce seed into the cube. According to the Buddha, the huge cube will be filled even before one maha-kalpa ends.

够从中学习像佛陀一样完美的品质。佛教中的“波罗蜜”是什么意思？要先了解其意思，才能体会到佛陀在圆满波罗蜜的路程中，如何竭尽全力以生命为赌注并不忘初心地坚持不懈地圆满修持。无论是修布施波罗蜜，持戒波罗蜜，还是出离波罗蜜，智慧波罗蜜等，皆具足宁死不屈的精神。这是所有菩萨和修行者必修的善德，也是成就究竟菩提一切圣者的根本资粮。

十种圆满波罗蜜是佛菩萨具备高尚完美的品德。大多数世间的人都具有乐善好施的好品行，例如慈悲，慷慨和耐心。但是佛陀跟我们世间人乐善好施是有区别的，大多数世间人是为了自身生活安定富足，才愿意慷慨布施。而佛陀在还是菩萨的时候，他怀着一颗自利利他的菩提心，无论任何时候，什么情况下，不管贫穷还是富裕，无间断地行善积德，并圆满了布施的功德。

圆满波罗蜜和行善积德之别

一个人为了要成为亿万富翁，当在事业上遇到瓶颈或障碍时，他日夜废寝忘食地开拓事业。一个学生为了取得好成绩，考上理想的学校，不惜挑灯夜读勤奋读书。一个运动员为了赢得金牌，冒着生命危险来操练。这样的精进只是一个世俗的好习性，一定得到世俗的成就，这不属于功德波罗蜜，不能给我们带来解脱之果。

举例来说，要想这样的精进成为功德波罗蜜，就要断除内心的烦恼才能得到涅槃之乐，烦恼如重重污垢沾染了身心，例如贪婪、愤怒、仇恨、妄想、愚痴、无明、享乐之瘾和过度依恋等，我们必须依靠功德波罗蜜才能断除之，才能让身心恢复清净明亮安宁自在的原始状态。

除了得到结果的不同以外，修习功德波罗蜜和单纯行善的区别还在于精进的强度。终身奉献如出家修行必能带来好的结果，得到的功德是无量的，或者是以毕生精力用于修习功德波罗蜜也能带来不可思议的成就。例如，如果一个在家信众，终其一生持之以恒地恪守五戒行善积德，这便能积累功德波罗蜜。或者，身为法官的你，不顾政治压力之逼、不顾自己职业生涯之危，坚持公平公正为无辜的被告做出正确的裁决时，此时他正修习了功德波罗蜜。对于一个宗教领袖来说也是如此，他拒绝对任何人撒谎，尽管他的生命和名誉受到了威胁。

精进修习功德波罗蜜目的有三，第一：每个人天生带来一些内在的烦恼（如无明、贪爱、憎恨），修习功德波罗蜜是为了战胜乃至遣除内在的烦恼。第二：为了美好的品德能牢不可摧地深深扎在内心里，我们必须要不间断地反复练习。第三：每个功德波罗蜜都需要历经无数世的累积才能圆满的，为了使美德成为浑然天成的好

JĀTAKA AND TEN LEARNABLE BUDDHA-LIKE QUALITIES

Except for virtue, nothing that comes out of the human body is beautiful. When we die, we cannot take anything with us except our reservoir of goodness and baggage of sins that we have accumulated over a lifetime.

For the purpose of teaching by demonstration, Gautama Buddha shared with us stories of his own past lives known as jātaka tales. To truly understand the essence of his real-life stories while he was developing Buddha-like qualities to perfection, we need to understand what pāramī is and why it matters to a Bodhisattva and the rest of us.

The Ten Perfections are perfected virtues that are characteristic of a Buddha. It is true that most people already have to some degree these virtuous qualities such as compassion (Mettā), generosity (Dāna) and patience (Khanti). The difference, though, lies in the scale and intensity. Most people are happy to be kind and generous when things are going well with them, and when no risk is involved. A bodhisattva, however, makes life-staking efforts in committing virtuous acts.

PĀRAMĪ VS DOING GOOD

A man may be resilient in meeting obstacles and growing his business until he becomes a billionaire. A student may study hard for her exam and achieve high grades as a result. An athlete may risk his health and sacrifice everything in order to win a gold medal. Such is a success habit and yields good results but it is not pāramī. For resilience (Viriya), for example, to be pāramī, it has to be cultivated with the purpose of achieving Enlightenment by defeating kilesa (or kleśa in Sanskrit, meaning mental defilements such as greed, anger, hatred, delusion, ignorance, sense-pleasure addiction and attachment). In other words, we cultivate pāramī to let go of whatever that saddens, stains or soils the mind so as to restore our mind to its natural state of peace and purity.

Besides purpose of action, what differentiates pāramī from simply doing good is the intensity of effort. Pāramī is the result of either lifelong cultivation of a virtuous quality or a single virtuous act committed with life-staking efforts. For example, if a layperson observes the Five Precepts at all costs every day throughout his life, he can be said to be cultivating pāramī. Or, when a judge resists political pressure to rule against an innocent defendant despite a threat to his career, he is said to be cultivating pāramī. The same can be said about a religious leader

习性，我们为此可能要舍弃高薪工作、名声、安定、甚至舍弃性命也要坚持，永不放弃。倘若能够这样坚持下去，才能真正地提升生命质量，让自身的功德波罗蜜不断地增长，心怀美好，才会让心常常沉浸于功德海中，让生命具足圆满快乐。

任何一个明白因果业力法则并相信前世今生的人，为了寻求离苦得乐解脱之道，从长远来看，我们依止佛陀所认同的智慧，以更明智和更安全的方式如理如法地按次第修习诸波罗蜜，断除烦恼与调伏内心，从而圆满成佛之因缘。

永恒快乐的要素：功德与波罗蜜

在日常生活中，我们每时每刻都可以用愉悦的心来行善积德，这样的话，不但会给我们带来的人天福报，而且还是圆满波罗蜜的功德资粮。功德像一种无形的能量。当每一次我们说好话、存好心、做好事时都会产生功德，例如布施给僧侣，捐赠粮食给灾民，帮助盲人过马路，诵经或慈悲平等对待所有人，包括那些伤害过我们的人...等等。

当你把修功德养成一种好的习气，就会自然而然地在日常生活随时修功德，而不是像奢侈品那样偶尔才想

起，当自己内心一直保持清净明亮时，好的运气就会不请自来了。虽然世事无常，并不是说努力工作就等于你一定能获得成就，因为总有意料不到的违缘会发生，如天气、法律、政策、技术的干扰、领导层变更、客户临时改变、员工的不忠等。如果有了功德的加持，种种阻碍便会逐渐减少和消除，轻而易举地得到辛勤工作的劳动成果了。这可是每一个人，无论男女都想祈求心想事成、万事亨通。这不是奇迹，只要我们积累的功德足够多所产生无穷的善愿力量——一部分从今生修来的，但大多数是从我们的往昔所累积来的。

菩萨尊者悉达多从发菩提心愿起，直至断尽烦恼，到最终的成就佛果，如此的示现为了给世人做一个好的榜样，值得我们跟随教言去学习和效仿的。菩萨尊者为了积累功德及圆满波罗蜜不惜以己之命去作供养给众生，他曾被杀害、被肢解、被驱逐、饿死...。

当年中国唐代高僧大德——玄奘法师，历时19年，到西方的印度佛教圣地取真经，在那烂陀寺中深入专研佛教义理，当学有所成后，把经典带回中国，让佛法得以在中国广泛弘扬及流传，可谓功德无量也。早在第七世纪的佛教或大约2000年前，人们出行只能徒步，最多也只可以骑骆驼或骑马。玄奘法师步行五万里的取经路

who refuses to tell a lie to character-assassinate an innocent monk despite a threat to his life and reputation.

Such intensity of effort is needed for at least three reasons. First, to subdue and eventually get rid of kilesa which is innate in every human being. Second, for something to make an indelible impression in the mind of a person to the point that it becomes part of his or her character, it has to be either deeply intense or frequently repeated. Third, it takes years to progress from doing a single virtuous act to making that virtue an instinctive habit that one will do without thinking despite obvious challenges such as a potential loss of job, popularity, economic security or life.

This doesn't mean that in the pursuit of pāramī, we should be asking for risks. There's no point risking if there is a safer, more effective, more intelligent way to do the same good deeds. It only makes sense to take calculated risks when situations call for it such as when one is psychologically pressured or physically threatened to commit sins like killing somebody, accusing an innocent person or spreading malicious lies through social media. Anyone who understands the Law of Karma and takes a long term view of life will know that it is wiser and safer in the long run to respond to situations in a way that the Buddha would have approved.

SURE SOURCES OF GOOD LUCK : PUÑÑA AND PĀRAMĪ

That said, virtuous deeds that we do every now and then without any risk matter too. They yield “puñña” which is a diluted form of pāramī. Puñña is an invisible energy that is generated every time we think, speak and do virtuous acts wholeheartedly such as offering alms to monks, giving food to flood victims, volunteering to read for the blind, giving up a bus seat for an elderly person, forgiving, consoling a grieving friend, chanting, meditating, spreading loving-kindness, etc.

Cultivating puñña is not a luxury but a necessity for making oneself a magnet of so-called “luck”. Hard work alone does not guarantee success because there are always forces outside one's control: the weather, the law, government policies, technology disruption, leadership change, customers changing their minds, employee disloyalty, etc. It is one's puñña that helps clear the way, optimizing and hastening the fruits of hard work. It is one's puñña that helps one attract the right people, the right resources and the right circumstances. It is not magic but the accumulative result of one's virtuous acts – partially from one's present lifetime but mostly from one's previous lifetimes.

可谓长路漫漫，很多时候在茫茫苍漠中孤身前行，其艰辛的程度不想而知。一路上不是风餐露宿，就是昼伏夜行，而且还有躲避豺狼猛兽、强盗的掠夺、重重关卡阻拦，可谓困难重重，甚至有生命的危险。有时候因为严重的缺粮失水，加上恶劣的天气来袭，他差点在沙漠中死去。然而，他一点都不害怕，在强烈的菩提心愿的摄持下，他从来没有想过要放弃如此远大的目标，就是要将佛经带到中国，让佛法甘露撒遍神州大地，让佛法的种子在大地上落地生根，到处开遍智慧之花。为了让佛法能够让世人皆知，他穷尽一生和其弟子将所有的经书翻译成中文，让经典既不失原旨，又通俗易懂，便于中国人去阅读。

在已故的得道高僧帕蒙昆贴牟尼祖师年轻时，在丕农寺出家修道。他托钵时，经常得不到足够的食物供养。在那些日子里，僧侣们只能每天一餐，以在家信众供养少许的食物维持生命。有一天早上，他只得到一勺米饭和一根香蕉。因为他已经连续两天没有吃东西，疲倦不堪地走回寺院。当他坐下来准备吃东西的时候，他发现身旁有一只瘦骨嶙峋的狗，看起来又饿又累虚弱无比。法师顿时生起怜悯之心，于是把一半香蕉和米饭喂给小狗，与小狗分甘同味。

为了修习波罗蜜，帕蒙昆贴牟尼祖师全然不顾冒着营养不良导致生病的后果。祖师他拥有慈悯众生的心，没有想过自己的安危，一心祈求众生能够从此远离贫穷饥饿，愿望皆能成真。从那天以后，他总能接收到足够的自己所需的食物供养，有时甚至多到跟其他法师一起共享。多年以后，当成为北揽寺的住持时，他建立一个中央厨房和餐厅，让僧人得到供养维持所需而安心修行，也让信众可以有机会来供养布施修功德。帕蒙昆贴牟尼祖师在1917年发现佛陀失传已久的入法身法门，这是真实的，在泰国都有很多他的事迹的记载。当然，如果他收到大量的食物，他也会一部分食物给饿狗，这也是在修习波罗蜜。这两种善行都是值得赞扬和赞叹，但后者是无风险的，容易做到的，所以功德也不是很大。

改变人生须功德和波罗蜜这两种力量

波罗蜜是功德积累到一定程度的成果，会得到两种力量：

一、吸引好运的力量

功德如同无形的电流一样，是肉眼所不能见的。当我们看到一个灯泡亮起时，电视机出画面时，洗衣机

Gautama Buddha is the clearest example of someone who put himself at stake while accumulating pāramī as a bodhisattva. He could have died, got killed, lost a physical organ, expelled from a society, starved to death. And, sometimes he did. We can also learn from more recent examples.

When the late Ven. Xuanzang traveled to India to further study original Buddhism in-depth and then returned to China with several ancient scriptures 17 years later, he was growing pāramī. His journey spanned from 629 AD to 645 AD. Back in those days, people travelled on foot, camelback or horseback. There was hardly any convenience that the monk could rely on to make his journey safe and comfortable. Many times he could have died because of lack of food, water and shelter as well as ruthless robbers, dangerous animals and harsh weather conditions. It was his mission to revive and extend the life of Buddhism in China that kept the Chinese bodhisattva fighting against all odds.

When the late meditation master Phramongkolthepmuni was a young monk studying at Wat Pho, he often did not receive enough food donations from alms rounds. In those days, monks had to survive on whatever food they received from laypeople during a once-a-day alms round. One morning, he was out on an alms round as usual. That morning, he received a scoop of

cooked rice and a banana. He walked back to the monastery feeling comatose because he hadn't eaten anything for two straight days. Just when he sat down to start eating, he noticed a skinny dog. It looked obviously tired and hungry. The monk halved his banana and scoop of cooked rice, and gave them to the dog.

What he did was pāramī because he could have fallen sick from lack of food. With that compassionate act of giving, the monk made a wish that he shall never find himself in such a destitute situation ever again. That wish came true. Since that day, he always received enough food for himself and sometimes more than enough to share with other monks. Years later, when he became the abbot of Wat Paknam Bhasicharoen, he was able to set up a central charity kitchen feeding both monks and laypeople.

That was a true story of the monk who in 1917 rediscovered the Buddha's long lost knowledge about the Dhammakaya. If, however, he had received plenty of food and had given a portion of it to the same dog, it would have been puñña. Both are commendable act of charity and compassion but the latter is risk-free and thus easier to do.

在搅拌时，我们就知道电的存在。同样的道理，只要我们细心观察，发现功德也可以通过日常事件而显现的。佛教讲因缘的，没有什么偶然发生，如是因才有如是果。你天生貌美、身壮力健，出生在富裕的家庭，和恩爱的父母生活在一个太平盛世、远离战火的国家，这都不是偶然会发生的事情，而是你多世多生累积大福报资粮在此世成熟显现而已。

二、净化心灵的力量

众人皆有光明的佛性，因为无明和愚痴而被遮蔽而已，需要波罗蜜来复燃内心的光明。我们试着去观察自己，当我们静坐一小时，慢慢地进入深禅定时，发觉一切都是空空如也，进入无我光明的状态。当然这样的感觉我们平时都会偶尔遇到，当我们一心为了断粮几天的洪水灾民竭尽全力地去准备食物时，有了这样的感觉；当我们放下仇恨、宽恕他人，甚至祈求那个人幸福时，也有了这样的感觉。这时候我们的心变得明亮，内心的纯洁、和谐、喜悦油然而生。这就是波罗蜜的力量。

勤修功德对于我们来说，是非常有必要的。七情六欲是人类与生俱来的心理反应，“喜、怒、忧、惧、爱、憎、欲”没人能远离的。然而，人们通常把精力放在世俗欲望的追求上，如对名利、金钱、美貌、权力、地位、爱情、激情、赞美、社会认可等等。

这不是说想成为富人和名人的观点是错误的，由于沉迷世俗享乐会让自己深陷在红尘中不能自拔，更加难以解脱了，当追求世俗成就的过程中，不知不觉间加重了贪嗔痴三毒的罪业，会让自己的内心更加的浑浊黑暗，带来压力上的不堪重负，和情感上的诸多不满，借此为鉴作为警醒之用。所以我们应当树立正确的财富价值观。比如有些人积极地致富，不单是为了自己和家人的满足，而是为了更好的付出，为了服务他人、为了服务全社会带来积极的影响。再者，有些人积极追求名望，意图用名望向全世界传递正确的人生观，或帮助更多的人解决民生的问题，这样真正做到了自利利他。

TWO LIFE-IMPROVING POWERS OF PUÑÑA AND PĀRAMĪ

Both puñña and pāramī have two major powers:

1. The Power To Attract Favorable Circumstances

Like electricity currents, puñña is invisible to the naked eye. We know that electricity is present when we see a light bulb illuminated, a TV set flashes light, a washing machine churning. Likewise, puñña is visible through material manifestations and circumstances. According to Buddhism, nothing is accidental. It is not accidental that you were born beautiful, healthy, to a wealthy family and raised by two loving parents who live in a civilized country in a war-free period.

2. The Power To Purify One's Mind

Puñña brightens and elevates the mind. Notice how we feel after an hour of deep meditation in which we experience a continued absence of mental chatters. Or, how we feel when we wholeheartedly hand meals to natural disaster victims who have been without food for days. Or, how we feel after we decided to let go of anger, forgive someone and wish that person well. Our mind suddenly brightens. We feel purified, peaceful and elated. That's how puñña feels.

Cultivating puñña is necessary because a typical human mind is muddled with delusions, anger, sadness and resentment. It also gets polluted by unwholesome sounds and images that one consumes (negative news, gossip, violence movies, etc.) as well as worldly desires for fame, money, beauty, power, position, romantic love, sexual gratification, praise, retaliation, and so on.

This is not to say that wanting to be rich and famous is wrong but it means that the process of pursuing material goals could leave one's mind muddled, stressed, and emotionally unfulfilled. Concerning this, it helps to have the right motivation for pursuing wealth. There are people who want to be rich because they want to be able to give more, serve more, and make a bigger positive impact. And, there are those who seek fame with the intention to use it to deliver life-changing messages to the world or to help solve a problem for the masses.

There are millions of things one can do to create puñña. They can be categorized into three: refraining from vices, doing good, and purifying one's mind with chanting and meditation.

DESIGNING ONE'S LIFE WITH THE END IN MIND

修习和积累功德波罗蜜的方式八万四千种，归纳起来不外乎三种：戒除恶习、广行善业、通过诵经禅修净化心灵。

终其一生不离菩提誓愿

人死并非如灯灭，生命并不是在死亡那一刻就完全终止了，而是将要进入下一轮的生命中，轮回的本质就是如此，有生必有死，有死又再生，生生灭灭永不息。至于新的生命会往生到何处，主要取决于我们往昔所造的善业和恶业。只要我们还没有完全降伏烦恼魔时，我们仍然流转于六道轮回中。总的来说，修习功德和波罗蜜对于我们自己是有利无弊的。

所以我们应该每天坚持广行善业，如布施、持戒和打坐，总有那么一天，十项波罗蜜会得到圆满，引领我们到达涅槃之境。虽然你还不是出家人、菩萨或开悟者，只要你坚持修持波罗蜜，也能给你带来内心的安宁喜悦，学会尊重别人同时也尊重自己。

另外，对于佛教徒来说，我们必须遵循佛陀的教诲，依教奉行。这十种高尚殊胜的品德，我们要学会在日常生活上修持和运用，也不是只在道理上知晓或谈论而已。“纸上学来终觉浅，绝知此事要躬行。”

精勤修持功德和波罗蜜的另一个更吸引人的原因是，大家都知道所有的东西生不带来、死不带去的。无论我们生前建造了多少公司、拥有了多少房屋、拥有多高的学历或者名利双收地位崇高等，这些只为我们带来今生世俗的享受，是无常的，是毫无意义的。死亡来临之时，唯一陪伴着我们的只有善恶之业，所以我们只在乎善业是否能够生生世世跟随着我们。

尽管我们无法自主地选择往生何处，但是我们相信，只要善因一定能得善果，因此我们可以选择珍惜每一天，利用每分每秒的时间去行善积德。当死亡来临的时候，我们便可满怀信心带着满满的善业开心地迎接死神的到来。

Life doesn't end at the entrance of death. We simply enter a new realm of life. The quality of our new existence will be determined by the size and intensity of virtue and sin that we had committed during this present lifetime.

If we have acquired enough pāramī and achieved full Enlightenment, we will reside permanently in Nibbāna after passing. If we don't, the puñña and pāramī that we have cultivated so far will continue to attract wholesome people and favorable circumstances so that we will have a good life. This means every act of virtue is not wasted just as every act of sin is not lost. Everything we do mentally, verbally and physically comes back to us. As long as we have not completely rid ourselves of all defilements, we remain subject to rebirth.

With every rebirth, we need puñña and pāramī to win a genetic jackpot, be born to a loving mother and caring father, grow up in a free country, receive good education, have a successful career, be drawn to the right spiritual path, and so on. Every piece of "good luck" that happens to a person happens because of his/her puñña and pāramī, which are the accumulative results of his/her wholesome actions. Thus, the cultivation of both puñña and pāramī is for one's own good. And, thus there is no such thing as doing good too much.

Eventually, all the ten qualities of Perfection lead to the

attainment of Nibbāna. The cultivation of every pāramī can be significantly enhanced by daily meditation practice. Even if you have no wish to become a monk, a bodhisattva or to attain Enlightenment just yet, cultivating pāramī will bring you more inner peace, happiness, self-respect and self-esteem. It is a must for anyone who wants to live in eternal bliss, who is tired of going through the never-ending cycle of birth, old age, ailment, suffering, death and rebirth.

Also, we are Buddhists to the degree that we practice the Buddha's teachings in our daily lives. Practicing the ten qualities of Perfection is about becoming a better human being and living the Dhamma as opposed to just knowing and talking about it.

Another good reason for cultivating puñña and pāramī is that when we die, the world doesn't care how many companies we built, how many houses we owned, how many academic degrees we earned or how good we looked. It only cares about the positive impact, if any, that we left behind for the living.

While we cannot choose when and where we die, we can choose to live each minute, each hour, each day with no regrets, and to leave this world with a legacy of virtue.

If we keep growing our virtues every day, we will be ready

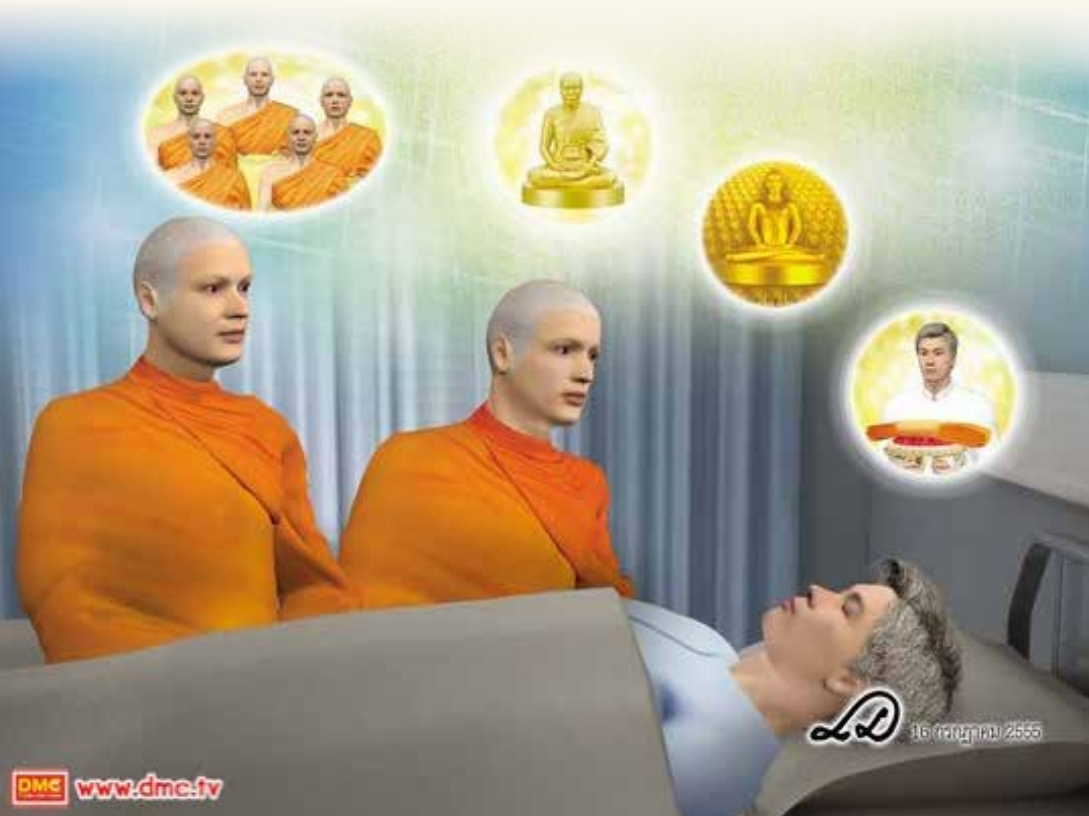
正所谓世事无常，我们要为死神随时来敲门做好一切的准备，所以我们每天坚持不懈地修持并累积功德资粮。时间如白驹过境转眼即逝，我们只是生命中的匆匆过客而已。能获得人身是非常难得的，能遇到佛法更是难上加难，因此我们应该充分地利用今生的好资源去行善积德——趁着闲暇的时间、健康的身心、聪慧的学识、完善的技能、良好的社会关系和丰富的物质资源——为了自己更美好的未来，做最有意义的事情。当大限来临之际，我们回顾今生所做的一切，清楚明了这是最好的结果，此生无憾矣。

“

我们无法了知死神何时而来、
何地而至，然而，
我们能够自主自己的人生，
让自己活得更意义，
若我们能够每年每日、
每时每刻都在积累福慧功德二资粮，
此生便无悔矣。

”





when death knocks on our door. We shall transit this world with a feeling that we have made the best use of our assets – time, physical body, mind, knowledge, skills, connections and material resources – to bring the most good to ourselves and the world. And, when the time comes, we shall leave with a smile. We shall have no fear watching the flashback of our own life movie because we know it's been a good one.

“ While we cannot choose
when and where we die,
we can choose to live each minute,
each hour, each day with no regrets,
and to leave this world
with a legacy of virtue. ”





布施波罗蜜

慷慨、给予和宽恕

当我们全心全意地行持布施供养时，其实第一个受益人就是我们自己，这是事实，在佛教经典和许多科学研究中都得到了肯定的答案。

在十个波罗蜜当中，以修布施的功德是最容易修习，在日常生活中常常可以做到。它包括自愿帮助、分享、给予和宽恕。布施的方式有很多种：财布施、言布施、法布施等等。如一个人利用闲暇的时间参与志愿者服务，或捐赠财物的帮助，或耐心的倾听，或知识的分享和情感的支持，都是外在布施的方式。

我们还可以行持内在的布施。从心理去看，布施意味着在内心中宽恕自己和原谅别人。宽恕自己使我们远离痛苦得到解脱，当然这并不意味着我们纵容不当的行为，而是让我们放下痛苦的过去。生命中决没有什么是一偶然的，痛苦不

DĀNA PĀRAMĪ

generosity, giving and forgiving

When we give wholeheartedly, the first person who receives is ourselves. This fact is affirmed in Buddhist scriptures and numerous scientific studies.

Among the Ten Perfections, dāna is the easiest to cultivate. It involves voluntary helping, sharing, giving and forgiving. Dāna can take many forms: material resources, words or actions. One can be generous with time as in volunteerism or with donations, physical help, empathetic listening, knowledge sharing or words of emotional support.

In psychological terms, dāna means forgiving oneself and others. Forgiving sets us free from misery. It doesn't mean that we condone misbehavior. It means we are willing to let go of the painful past. As nothing in life is accidental, the fact that we have been wronged could be due to our past negative karma. Negative retribution is like financial debt. Once paid, it's over. Emotionally

堪的一生是由于我们往昔的恶业所造今生成熟了，诸事不顺就如还债一样，一旦开始，直至债务偿完为止，既然如此，我们应该要高兴，表示往昔的业债已还清了。从情感上讲，布施也意味着控制负面的情绪，如愤怒、嫉妒和怨恨，以及有害的欲望，如报复、侮辱或攻击某人等。

布施能使施者获得财富，以及净化心灵和获得健康长寿，不断地提升自己生命质量。不但给我们今生带来影响，而是还会让我们来生能得到人天福报。当行布施的心念一起，立马传达到大脑中储存，继而指挥身心加以行动，净化身心累积功德的程序开始生效。根据美国生命伦理学史蒂芬·波斯特所著的《好人会有好报吗？》一书中指出，无私的奉献能够激活大脑，释放愉悦化学物质，如多巴胺、内啡肽和催产素，让捐赠者自身感到无比的幸福、安乐和内心的平静。可见，施比受更有福。

社会学家克里斯蒂安·史密斯和希拉里·戴维森在他们的书《慷慨的悖论：给予我们获得的，抓住我们失去的》中提出，不断无私奉献的行为会为奉献者带来梦寐以求的幸福生活、快乐、健康——这是无价之宝，是金钱都难以买到的。

致力于竭尽一生如菩萨般勤修布施的人，以清净之心去承受巨大的压力和以愉悦之心地处理繁琐的问题。

因为这一切都是他们发自内心而行的，他们祈望接受者都能获得幸福快乐和充足的物资，于是在给予他们适当适时的帮助，使他们得到快乐和满足。

衷心奉献精神的影响力超越接受者所接受的物质援助或意外礼物。当我们出自内心给予时，也是我们给接受者传达了一个不言而喻的信息：他或她不是孤独无助的，沿途有人守望帮助。这种情感的认同才是无价之宝，是一种正能量的传播，将会深深地印在接受者的心中。在你所作的都是出于甘心乐意的同时，对方亦能同样感受到自己正在被爱。在许多情况下，来自陌生人的意外布施会激发接受者在不久将来也成为布施者。

布施带来的影响并不会因善行结束而停止了，善心的传播会影响深远，甚至能够利益更多的人。例如，当在家人向僧人供养食物时，他们不仅给予僧人营养，而且能让僧人维持身心健康得以续佛慧命。当僧人禅定修行或给信徒开示法布施的时候，所获得的功德也有布施食物者的一份。再扩展来说，这些食物能使这些接受法布施的信众的生活质量更美好，其功德也有布施食物者的一份。倘若他们在听经闻法中得到启发，或决定舍离出家，或发愿施与身边亲朋好友，让布施这美好的品质，好像涟漪效应一样扩散出去，众人得以受惠，星星之火可以燎原也。

speaking, dāna also means giving up or letting go of negative feelings such as anger and resentment as well as harmful wanting such as desires to retaliate, humiliate or attack somebody, etc.

The rewards of dāna manifest themselves in material forms as well as in the emotional and physical wellbeing of the giver – and typically go way beyond the current lifetime. Psychological and physiological rewards are immediate and accumulative, and they start in the giver's brain. According to bioethics professor Stephen Post who co-authored the book *Why Good Things Happen to Good People: How to Live a Longer, Healthier, Happier Life by the Simple Act of Giving*, selfless generosity activates the release of happiness chemicals in the brain such as dopamine, endorphins and oxytocin, resulting in the giver feeling good and physically healthier.

Sociologists Christian Smith and Hilary Davidson say in their book *The Paradox of Generosity: Giving We Receive, Grasping We Lose* that “Rather than leaving generous people on the short end of an unequal bargain, practices of generosity are actually likely instead to provide generous givers with essential goods in life — happiness, health, and purpose — which money and time themselves simply cannot buy.”

People who are committed to a life of dāna such as a bodhisattva can put up with a lot of pressure and deal with

problems with a cheerful heart because they focus on the happiness and benefits that the recipients will receive and – in the process of giving and helping others – are making themselves happy.

The impact of heartfelt generosity goes beyond someone receiving needed help, material aid or unexpected gifts. When we give from our hearts, we also speak an unspoken message to the recipient that he or she matters. Such emotional acknowledgement is a priceless gift that will stay on the recipient's mind long after that giving has taken place. In many cases, unexpected giving from a stranger inspires the recipient to pay it forward and become a giver to many others.

Giving does not necessarily stop the second we wholeheartedly give something useful to someone. For example, when laypeople offer food to a monk, they are giving the monk not only nourishment but also psychological support and physical energy. No matter how mission-driven people are, they all need food. So, when the monk meditates and gives a sermon to ten people, these lay supporters have a share in his puñña. Indirectly, they help make the lives of the 10-person audience better. Inspired by the sermon, the audience decided to be generous and more forgiving of others - and the ripple effect of giving continues.



威善达王子故事

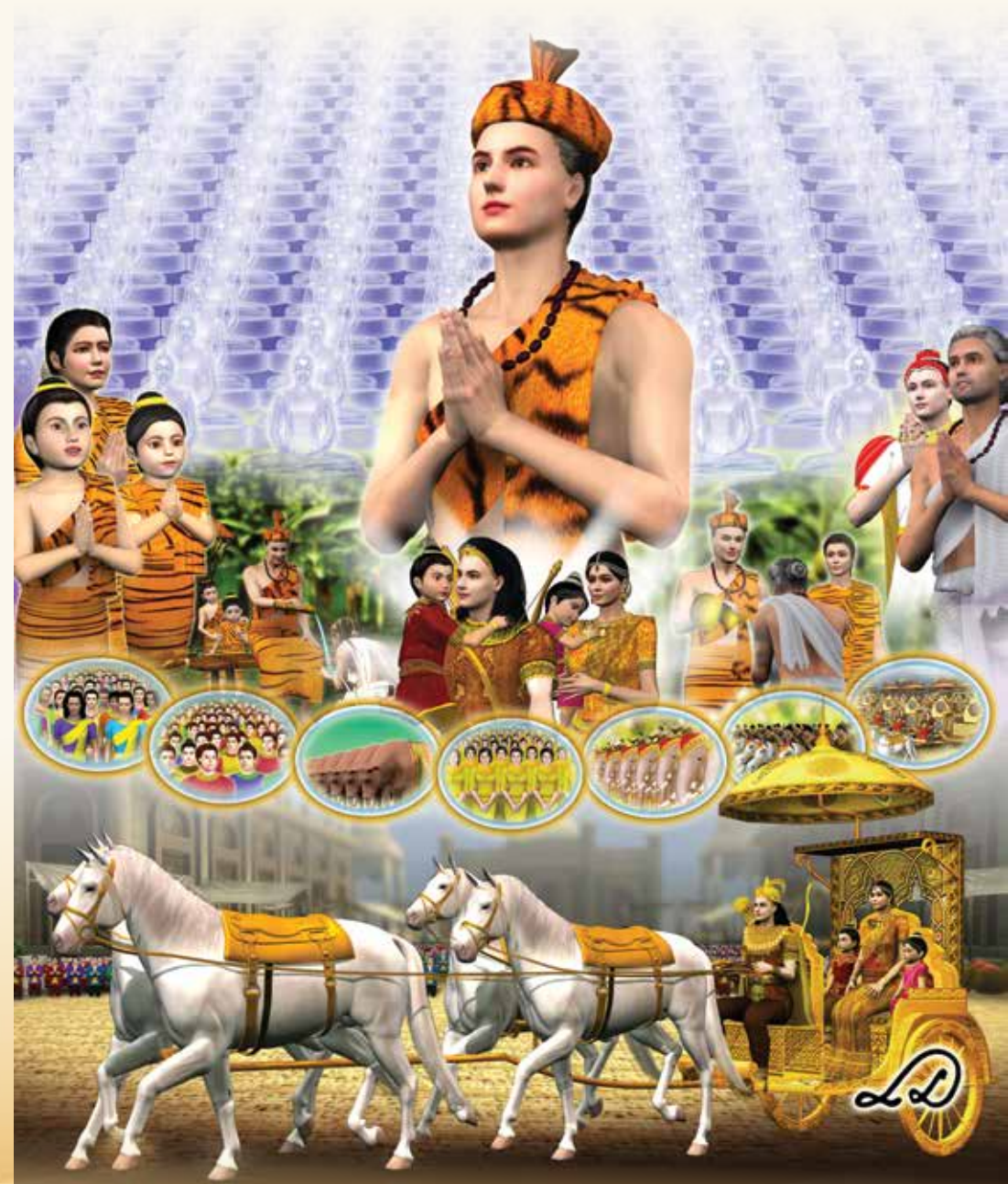
当时的菩萨名威善达王子，出生为斯毘城，他是国王萨尼亚的儿子，萨尼亚统治着西维拉塔王国。威善达王子从小就热爱慈善事业。他的善良和慷慨的声誉远在他的国家之外。有一天，从一个遭受干旱多年的邻国卡林加派出特使，希望他们捐献一头位白色的皇家大象。在那个年代，人们相信，任何一个王国拥有如此稀有美丽的白象是福神，它能为国家人民带来五谷丰登风调雨顺。于是，威善达王子慷慨地将他的白象捐赠给了卡林加国。但是，他的捐赠却激怒了西维拉塔的人民，以至于他们要求驱逐威善达王子出境。国王萨尼亚再也不情愿，也要屈服于民众。即使如此，威善达王子在离开王国之前，仍要求国王允许他再给他一次机会，向西维拉塔的人民进行最后一次的「七大布施」。

最后威善达王子和他的妻子玛德以及他们的儿子杰里和女儿坎哈金隐居于森林之中。有一天，一个叫朱雅卡的老婆罗门来向维桑塔拉要坎哈金和杰里，他心甘情愿地给了他。朱雅卡是个吝啬残忍的人。他鞭打孩子们。最初，朱雅卡想把孩子们带回家，让他们做佣人。但后来他认为，他可以通过向他们的祖父索要坎哈金和杰里的赎金来轻松发财。萨尼亚国王立即同意向朱雅卡支付巨额赎金，并为他举行了一次王室盛宴，以换取他们的释放。贪心的婆罗门从来没有过这么好的宴席。他最后吃得太多死了。

VESSANTARA JĀTAKA

The then-bodhisattva was born Vessantara, son of King Sañjaya who ruled the kingdom of Sivarattha. Prince Vessantara loved charity. His reputation for kindness and generosity was known far beyond his country. One day an envoy was sent from Kalinga, a neighboring country which has been facing drought for several years, to ask for a white royal elephant. In those days, it was believed that if any kingdom kept such a rare, beautiful white elephant, it would benefit from regular rainfalls and crop fertility. Prince Vessantara thus donated his white elephant to Kalinga. But his donation angered the people of Sivarattha so much so that they demanded expulsion of Prince Vessantara. King Sañjaya unwillingly yielded to the people's demand. Even then, before leaving the kingdom, the prince requested the king to allow him one more opportunity to donate basic necessities to Sivarattha people.

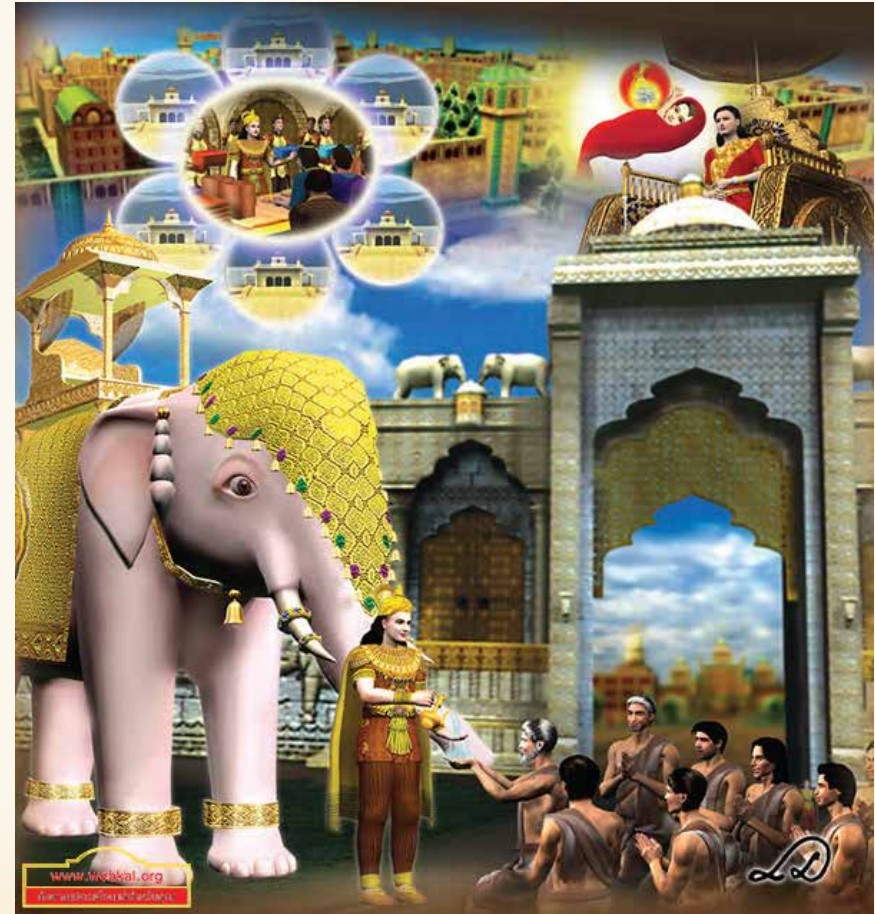
Prince Vessantara moved into a forest, living with his wife Maddī as well as their two children Princess Kanhajinā and Prince Jālī. One day, an old brahmin named Jujaka came to ask for Kanhajinā and Jālī from Vessantara, which he willingly gave. Jujaka was a stingy and cruel man. He whipped the children. Initially, Jujaka wanted to bring the children to his home to make them work as servants. But later he thought that he could



威善达王子在发心布施年幼儿子耶利和女儿卡尼亚给尤加卡当奴仆时，他没有被认为是一个不负责任的和无情的父亲。尤加卡只是在考验着当时还是菩萨的威善达，看他是成佛的决心有多大。结果是他舍离的心念远远超过平常人，为了证得无上正等正觉度化众生的菩提大愿，他不惜舍弃他所拥有的一切，甚至奉献上自己的生命，以身献法（何况他亲人的生活）。

此外，威善达王子没有强迫自己孩子们去做奉献，以作为自己可以圆满成佛的资粮。可知耶利和卡尼亚他们两个并不是平凡普通的孩子，他们拥有超出了他们年龄的非凡智慧和成熟情感。虽然最初害怕尤加卡的外表丑陋，当他们明白父亲的大爱，将要成佛度一切众生的誓愿时，并不是局限于爱自己的小家庭，他们心甘情愿地同意父亲温和的请求答应作为供养品。他们深切地明白到，他们的奉献最终得到的利益还是自己，这是为了全人类都能得到利益的大供养。因为他们的父亲——未来的佛陀，将会得到涅槃之果，得以度化无量无边的众生脱离苦海。因此，他们的奉献是充满爱的，不是一般人所想象的绝望。最后，两个兄弟姐妹由他们的祖父救出。国王尸毘王、威善达的父亲，准备丰厚的财帛，并请尤加卡享用丰盛的山珍海味，为两个孙儿赎身。

由于耶利和卡尼亚为佛教作出献身的供养，所得到功德之大，能让他们得以与释迦牟尼佛同一时期出生，并在年幼时候得到佛法的启蒙。卡尼亚重生成为比丘尼，在萨瓦蒂城



的一个非常富有的家庭里出生，从小貌美聪慧，长大后选择了出家修道，并严守戒律，不久就证悟了阿罗汉的果位。而耶利重生为罗睺罗，成为悉达多王子的唯一的儿子，跟随佛陀出家，最后也证得阿罗汉。

easily make a fortune by asking for a ransom for Kanhajinā and Jāli from their grandfather. King Sañjaya immediately agreed to pay Jujaka a huge ransom and also granted him a royal feast in exchange for their release. The greedy brahmin had never had such a fine meal. He ended up eating too much and died.

Some may wonder what good does donating one's children to a miser do? First and foremost, it is important to note that such a donation is applicable only to an advanced bodhisattva - not a layperson or a bodhisattva-in-training. It is easier to be kind and generous to people who appear agreeable or at least harmless to us and our loved ones. It takes unconditional love to be kind and generous to the unkind and the obnoxious, especially those who have wronged us.

In donating his son and daughter, Vessantara was not being an irresponsible and heartless father. Jujaka was there to challenge the then-bodhisattva how committed he was to the attainment of Buddhahood — if the depth of his generosity far exceeds that of an average person to the point where he can give away what he treasures more than his own life (the lives of his loved ones). Also, Vessantara did not force his children to give themselves up for donation so that he may achieve Buddhahood at their expense. Kanhajinā and Jāli were not average children.

They were endowed with exceptional wisdom and emotional maturity beyond their age.

Though initially frightened by Jujaka's appearance, they willingly agreed to their father's gentle request for donation, knowing that this would fulfill his highest mission for humanity as opposed to limiting his love to one's own family. They knew that their giving would eventually be for their own good as well as for the greater good of humanity because their father, a future Buddha, would be able to show people the way to Nibbāna. Hence, they gave out of love – not out of despair as some might have imagined. In the end, the two siblings were rescued by their grandfather.

Because of their contribution to the achievement of Buddhahood, Kanhajinā and Jālī were reborn in the same period as Gautama Buddha and achieved Enlightenment at a young age. Kanhajinā was reborn Uppalavannā, a beautiful daughter of a wealthy family in the city of Sāvattthī. She chose to be ordained as a monk, and became an arahant shortly after her ordination. Jālī was reborn Rāhula, the only son of Prince Siddhartha, and became an arahant at the age of 20.

精要导读：

一、正如江河本身没有水，水只是江河中的匆匆过客，循环不息地流动，一刻都不曾停留。对一些有福德的人来说，财富就如江河中流动的水一样，只是用于积累功德和波罗蜜资粮的载体。

二、布施是在按次第修习十种殊胜波罗蜜的第一步。在成佛修行路上，首决的条件是我们生于人道，成为一个六根俱全的健康人，而且衣食无忧地活着，才能有闲暇为修道积累资粮。在这一生中，我们需要食物、住所、衣服和良好的生存环境来维持这个难得的人身。布施波罗蜜使得我们能够拥有稳定富足的生活，以便我们获得更多财富为自己积累功德资粮以及饶益一切的众生。

三、只有我们发自内心真诚地去布施，功德都会永随着我们。无论受予者对你的态度如何，只要你怀着一颗真挚清净的心，持之而恒地行持布施，功德便自然生并不断地增长。当你不求回报地行持布施，你就会得到不可计量的功德回报。当你给予别人上等的所需物品，你也会得到同样上等的回报。当你对于那些急需帮助的人赋予同情和尊重，给予相应的援助，日后当你有需求之时，也将同样得到同情尊重及援助。如果你以不求回报的清净心去行布施，哪怕得不到别人感恩或多谢，你都不会因此而感到失望。





TAKEAWAY LESSONS :

1. Just as the river has water not for itself but for others, wealth is merely a tool for doing good – growing puñña and pāramī

2. Dāna is the first ladder in the process of cultivating all the Ten Perfections. This reason is that for as long as we live and remain subject to rebirth, we will always need food, shelter, clothing and a healthy environment for survival. Our accumulated dāna pāramī ensures that we will have resources to live a good life and to do more good for ourselves and the world.

3. Only that which we have given shall accompany us into the hereafter. Regardless of the recipient's response to your dāna, as long as you give out of a giving and caring heart, you will always receive puñña which will attract favorable circumstances into your life in the same manner that you have given out but many times more. Therefore, if you give unconditionally, you shall receive without conditions. If you give useful things of good quality, you will receive quality things. If you give help to those in need with empathy and respect, you shall receive the help you need with empathy and respect. If you give without expecting the recipient to be grateful or thankful, you will never be disappointed. Give in the same manner that you'd like to receive.



持戒波罗蜜

自制、自律和慈悲

恪守“五戒”，是我们给别人生命中最珍贵的礼物之一，是金钱买不到的安全感。每个人都有一种天生的安全感，我们都可以通过自律的持戒给予对方安全感。

恪守五戒，哪怕只有一天，也是我们每天都能给自己和世界的最好的礼物。当我们这样做的时候，我们致力于对自己和他人无害——守护我们身、口、意三门做到无害。五戒是指不杀人、不折磨、不偷窃、不做不当的性行为，不说谎、不言语攻击，不饮酒、不抽烟、不吸食可卡因等成瘾性物质。

SĪLA PĀRAMĪ

self-control, self-restraint and
practice of non-violence

Observing Sīla such as the Five Precepts is one major way we can give others one of life's most precious gifts that money cannot buy: the feeling of safety. Every human being has an innate need to feel safe, and we can all give each other the feeling of safety just by observing Sīla.

Taking a vow to observe the Five Precepts even for just a day is a gift that we can give to ourselves and the world every day. When we do, we are committed to being harmless to ourselves and others - harmless in our speech, writing and other physical actions. The Five Precepts entail refraining from killing and torturing, stealing, infidelity and sexual misconduct, lying or deceiving or committing verbal attacks, and consuming alcohol or addictive substances such as liquor, beer, cigarettes, cocaine, etc.

以持戒视为生活方式的人们，一定能对自己和他人做到无害。可见，持戒能够减少社会冲突，帮助人们和平共处的工具，帮助人们在各种分歧和有限资源的情况下都能和平共处。如果每个人都恪守五戒，社会将更安全、更和平，那时候，我们将不需要监狱了。

尽管这个世界上的许多事情都是我们无法控制的，但承诺无害是我们可以控制的。通过恪守戒律，我们专注于我们所能控制的，包括我们口中所说的、文字所写的和身体所行的。守持戒律首当守护我们的心，学会自我控制，以防止自己进行身体或言语的攻击。

从心灵层面上讲，持戒的人会远离情感上的暴力。他们自尊自爱，放弃了所有对自己心灵有害的东西，在这个过程中，他们让别人感到安全和受人尊重。他们非常珍视心灵的平静和纯洁，以至于拒绝接受那些对自己心灵有害的想法，如自嘲、侮辱、愤怒或报复。他们也拒绝让自己的思想被其他人污染或玷污。虽然他们不能控制别人的行为，但他们可以通过恪守五戒来控制自己的行为。

守持戒律可以通过控制身口意使我们免于犯罪，守护我们的心，让我们在没有人在场的情况下也不会因为一时冲动，而屈服于诱惑或欺骗当中。它还可以帮助我们控制好情绪。举例来说，即使我们生气了，我们也不会脱口而出，说些以后肯定会后悔的话。

如同打坐、锻炼和健康饮食一样，每天坚持恪守五戒，才能在日常生活中产生最大的价值，而不是偶尔而为之。除此之外，那些经常持戒的人会比不持戒的人更容易禅修冥想，这是因为他们能够专注守护好自己的言行。所以他们也不太可能与他人发生摩擦。即使当冲突或问题出现时，他们也能够以冷静的心态来处理。他们会常常留意自己的感情世界，以免在出了问题或出现错误时胡乱发脾气。这样一来，当他们晚上下班回家禅修冥想时，不必先花时间冷却自己情绪，可以直接进入心清明的状态。随着我们的意识和内心的平静力量增强，在心灵层面上持戒变得越来越容易了。

People who practice Sīla as a way of life are harmless to themselves and others. Sīla is a tool for minimizing social conflict, helping people live together peacefully despite all their differences and limited resources. If everyone observed the Five Precepts, society would be safer and more peaceful, and we wouldn't need prisons.

Although many events in this world are beyond our control, committing to being harmless is within our control. By observing Sīla, we focus on what we can control i.e. what comes out of our mouth, our writing and other physical actions. Practicing Sīla is about exercising self-control to prevent oneself from committing verbal and/or physical aggression.

People who observe Sīla at the soul level also practice emotional non-violence. They let go of all that is harmful to their minds and, in the process, are making others feel safe and respected.

They treasure the peace and purity of their minds so much so that they refuse to entertain thoughts that are harmful to their minds such as self-deprecation, insult, anger or retaliation. They also refuse to allow their minds to be tainted or defiled by others. Although they cannot control others' behavior, they can take control of their own behavior by adhering to the Five Precepts.

Observing Sīla saves us from committing sins by putting boundaries on our behavior. It prevents us from doing things on impulse or yielding to temptations or cheating when no one is around. Thus, it helps us take the reins of our emotion. Even when we are angry, for example, we don't blurt out and say things that we surely will regret later.

Like meditation, exercise and healthy eating, observing the Five Precepts yields maximum benefits when adopted as an everyday lifestyle - not an occasional one-off event. On top of that, those who observe Sīla regularly will find it easier to meditate than those who don't. This is because they have to be mindful of their speech and action. As a result, they are less likely to have friction with others.

Even when a conflict or problem arises, they are likely to handle it with a calm mind. They are mindful of their emotional life so as not to get angry or upset when something goes wrong or when someone makes a mistake. So, when they sit down for a meditation when they get home after work, they don't have to spend time cooling down their emotional heat first. As our mental awareness and inner stillness increase, observing Sīla at the soul level becomes increasingly easier.

舍利塔王子的故事

菩萨出生于一个半蛇半人的地居神。尽管是纳迦世界的王子，过着奢侈的生活，但舍利塔王子还是非常想重生为人或成为一个出色的神灵。尽管纳迦的身体很强大，但它无法进行禅修和其他许多人类可以做的事情来培习功德和波罗蜜。然而，舍利塔王子试图充分利用自己的力量来完成他的使命。



有一天，他决定离开皇宫，独自在僻静的河岸上专心修行。他发誓要恪守八个戒律，无论情况有多恶劣，他都不会对任何人生气。他的隐居修行进展得非常顺利，有一个贪婪的耍蛇人阿郎帕发现了显蛇身的他，并将他抓住挤进一个竹篓里面去。虽然海龙的威力无穷，舍利塔王子可以轻而易举地制服耍蛇人，甚至只须一口气喷出火焰，就能将耍蛇人化为灰烬。但是，舍利塔王子他严格遵循戒律，发誓不伤害和杀害任何众生，任由阿郎帕百般欺凌，都不起一丝怨恨的心。阿郎帕带舍利塔王子回到村庄，还强迫他在众人面前表演，做出各种摆弄身姿的动作，以取悦众人而获得财富。

而且阿郎帕还不停地殴打王子，并威逼王子活吞青蛙为食，王子不忍伤害任何生命，拒绝进食。尽管饱受饥饿和创伤，他仍然不忘初心，保持内心的平静，严守八戒省察内心，慈悲对待阿郎帕，没有丝毫迁怒之心。哪怕王子知道自己的性命危在旦夕，他宁愿舍弃自己的生命，也不能伤害别人，保全戒律的清静。

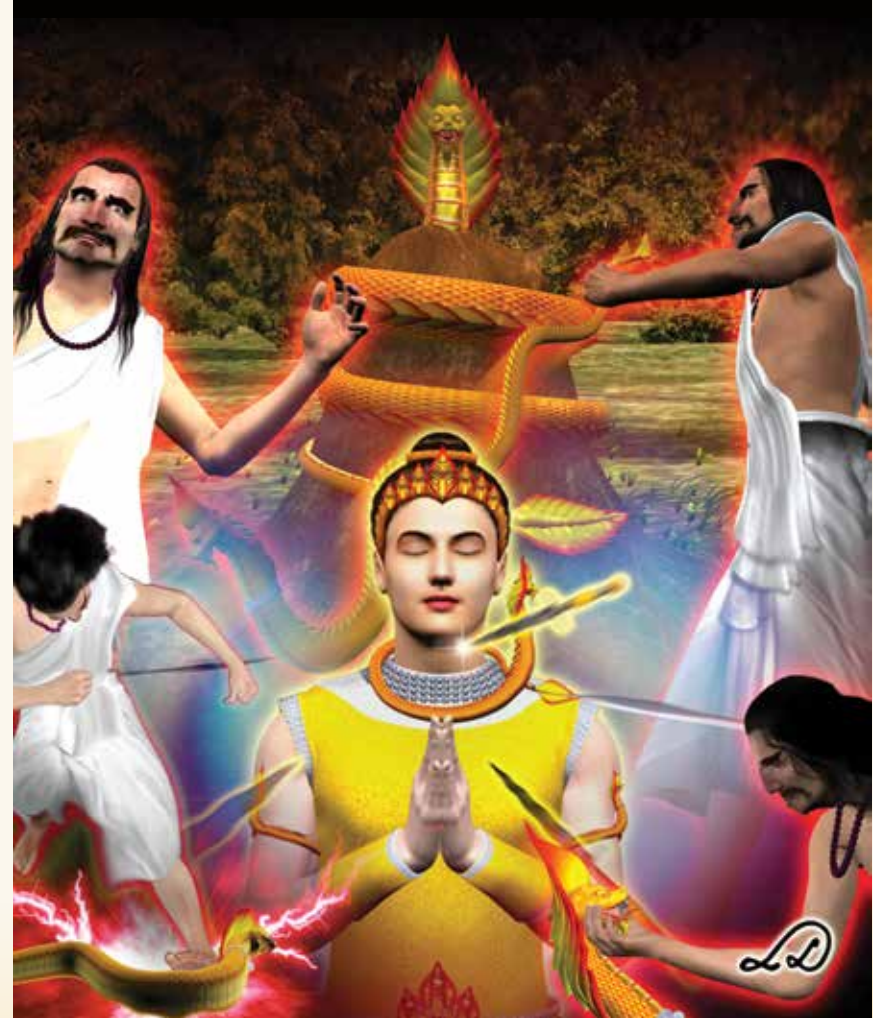
因为阿郎帕的傲慢和残酷很快就遭受到报应，他不小心了被大火烧焦了皮肤，变成了麻疯病人。这时候，阿郎帕不得不释放舍利塔王子。王子依然无怨，并原谅了他。尊者的磨难是没有白费的，正因为他宁死不造恶地受持戒律，使得其戒律功德得以圆满，在通往涅槃之路上又迈前了一步。

BHŪRIDATTA JĀTAKA

The bodhisattva was born a nāga, a half-serpent-half-low-level deity. Despite being a prince in the nāga world and living a life of luxury, Bhūridatta very much wanted to be reborn a human being or a full-fledged deity instead. Although a nāga is physically powerful, it is incapable of doing meditation and many other things that a human being can do to grow puñña and pāramī. Yet, the bodhisattva prince tried to make the most of his circumstances to progress in his mission.

One day, he decided to temporarily leave his royal palace and come to observe the Eight Precepts alone on a river bank. He vowed to live the Eight Precepts and not be angry at anyone no matter how badly he might be treated. His secluded retreat went smoothly until a greedy snake charmer found him. Ālambāyana beat Bhūridatta and squeezed him into a wine basket. Given his size and physical strength, Bhūridatta could easily overpower or even kill his captor but he chose to adhere to the Eight Precepts. Ālambāyana treated the prince like a circus animal – taking him to villages and forcing him to perform before crowds.

Ālambāyana beat and fed Bhūridatta with live frogs, which the prince refused to eat. Despite hunger and physical wounds, he maintained his hope and calm. He continued to observe the Eight Precepts to the core, remaining unangered towards Ālambāyana. The prince knew he was putting his life on the line but he'd rather die in integrity than to harm someone to save his own life.



Ālambāyana's arrogance and cruelty drew him retributions: he accidentally had his skin burned by a toxic smoke. After losing a dual with a yogi, Ālambāyana agreed to release Bhūridatta. The prince held no grudges and forgave his captor. The bodhisattva's ordeal wasn't wasted because his self-control and Sīla pāramī skyrocketed, moving him closer to his goal of becoming a Buddha.

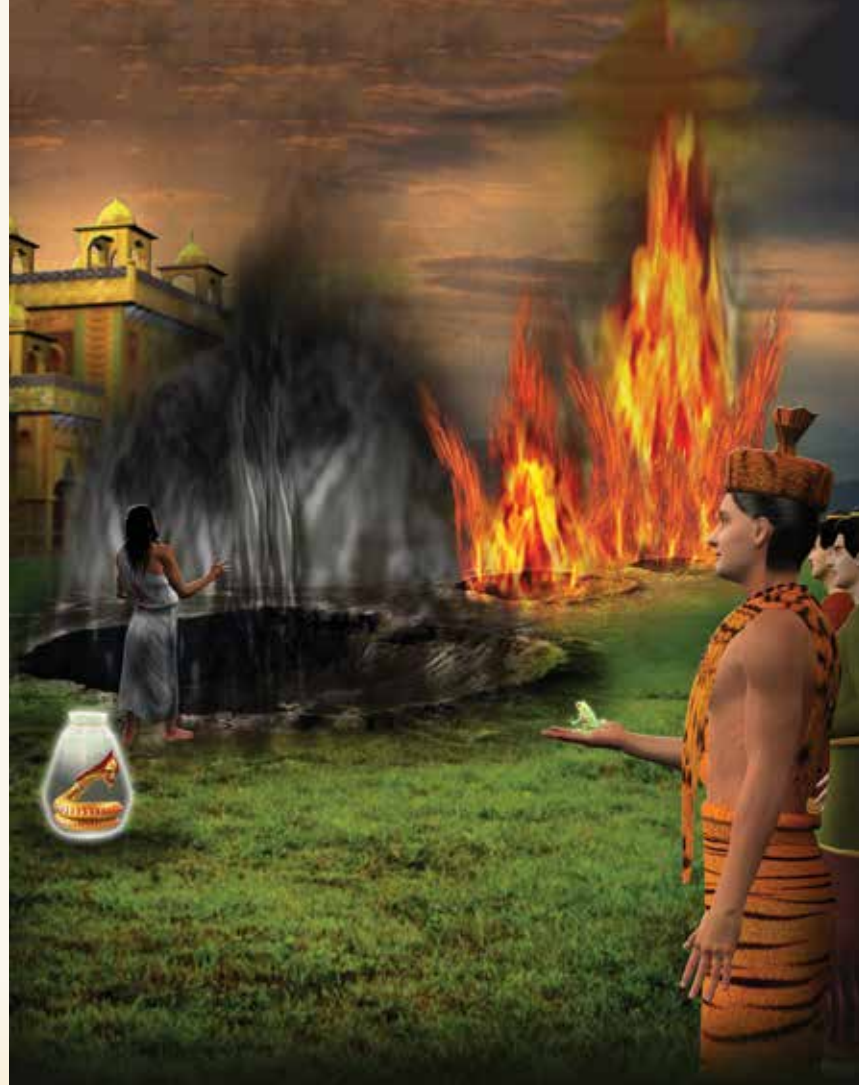
精要导读：

一、恪守戒律的核心思想便是无害。如果你以无私和慈悲的心来守持五戒，就会发现这样做比将其视为自我约束的形式要容易得多。这样的话，你的守持也会成为布施的一种方式，因为你会给每个人带来安全和安心的感觉。当你对他友善时，你拒绝在身体或心灵上伤害任何人。当你对自己的身体友善时，你便拒绝食用任何可能危害身体的东西。当你对自己的命运友善时，你只会做合乎道德的事情，以确保自己的未来远离痛苦。

二、守持戒律应当从心中开始。如果内心是纯洁的，导致语言和行动也会是纯洁的。因此，明智的做法是每天打坐，以净化自己的内心，使之成为善法种子蓬勃发展的沃土。

三、持续守持戒律可以提高自我控制的能力，摆脱过去曾诱使你失去理智或打破戒律的控制。

四、与冲动是魔鬼、欲望乃深渊所带来的可怕后果相比，克制与自律所带来的不适是微不足道的。畜生道的众生，就是因为前生放纵自身的贪欲为所欲为而行所导致此生沦落为畜生，这可是活生生的例子啊！还有的人，为了得到暂时的快感而想方设法去报复他人，殊不知，这样带来恶果要花上一辈子或来世堕入三恶道来偿



还，想一想，可怕不！世界上最可怕的监狱不在人间，而是困在不能自主的畜生的躯壳中。

五、若然我们每天能坚持以身口意来守持五戒，我们的人生便有了可靠安全的保护网，守护着我们不受恶业的侵袭。

TAKEAWAY LESSONS:

1. Central to practicing Sīla is harmlessness. If you observe the Five Precepts from a place of giving and kindness, you will find it easier to do so than if you see it as a form of self-restriction. Your practice then becomes a form of dāna because you give everyone the precious feeling of safety and peace of mind. When you are kind to people, you refuse to hurt anyone physically or emotionally. When you are kind to your body, you refuse to consume anything that can harm it. When you are kind to your destiny, you do only virtuous things to ensure a wholesome future for yourself.

2. Observing Sīla starts inside the mind. If the mind is pure, the thought that leads to action will be pure. Thus, it is wise to meditate daily so as to purify one's mind, making it a fertile ground for virtuous thoughts to flourish.

3. Continued practice of Sīla raises the bar of self-control to the point where what used to tempt you into losing your cool or breaking a precept loses its power over you.

4. The discomfort of self-control is minimal compared to the price of acting on impulse and fulfilling unwholesome desires. Animals are living examples of those who in their past lives refused to restrain themselves and did bad things



because they felt like it. One might gain brief satisfaction from harming someone in retaliation but will have to spend a lifetime or several lifetimes enduring the retribution. The worst prison on Earth is to be trapped in the body of an animal.

5. Observing the Five Precepts as an everyday lifestyle is a reliable guarantee that one will be reborn a human being.



出离波罗蜜

梵行、远离世俗、过少欲知足的生活

有抱负和忠诚的修行人必然选择梵行作为一种生活方式，因为这样能简化生活，有助于他们在精神上、身体上和情感上远离世俗琐事。相反，浪漫的依恋和激情的放纵使得生活复杂化，因为它们剥夺了人们可以用来培养功德和波罗蜜的时间、注意力和精力。

为了更好地生活，我们担负着很多的责任和义务，例如生存的能力和身体健康的维持等。但有些责任和义务是我们可以避免的。诚然，结婚在道德上看，是没有错的，但婚姻也确实伴随着对配偶和子女的道德和社会责任。此外，它还面临着培养优秀公民、处理姻亲关系、保持爱情活力以及处理家庭矛盾等种种的挑战。

NEKKHAMMA PĀRAMĪ

celibacy, living in moderation,
renunciation of worldly excesses

Aspiring and committed bodhisattvas choose celibacy as a way of life because it simplifies living. It helps them distance themselves from worldly matters mentally, physically and emotionally. On the contrary, romantic attachment and sensual indulgence complicate living as they rob the time, attention and energy that one can use instead to cultivate puñña and pāramī.

There are burdens that we have no choice but to live with such as the burdens of earning a living and looking after one's health. But there are burdens that we can choose not to have. It is true that there is nothing morally wrong with being married. It is also true that marriage comes with moral and social responsibilities towards one's spouse and children. Plus, it comes with challenges of raising good citizens, handling in-laws, keeping love alive, and dealing with family conflicts.

我们要承担的世俗责任越多，表示我们禅修冥想的时间越少；我们所依附的人和事越多，我们可能会遇到的忧虑和问题就越多。哪怕我们最终有时间坐下来禅修，我们的思想也很难以静止。这就是为什么僧侣、修女和非宗教人士为了更快得到解脱，而选择独身梵行的原因。

享受世俗生活，与过独身生活带来的乐趣相比，简直是无足轻重的。否则，菩萨悉达多就不会为了追求觉悟而离开他美丽的妻子、豪华的宫殿和舒适的生活方式。尽管他有过婚姻，但他最终还是选择过着独身生活。独身者不受婚姻或恋爱关系带来的责任的束缚，可以自由地将时间和精力投入佛法的深究和修行中。他们喜欢宁静的孤独，成为自己最好的朋友，享受简单生活的乐趣。不被束缚意味着他们有更多闲暇的时间和资源来给予他人帮助和无私的爱，而不是把他们的爱局限于少数人。因为，无私的爱是菩萨的殊胜品质。

已婚和未婚的在家居士，也可以通过不涉及婚外亲密关系来践行在家的梵行。实际上，这意味着在日常持守五戒。为了积累更多的功德和波罗蜜，他们也可以在重要的大佛日和满月佛日持守八戒。这是一种明智的做法。这样做的话，在世俗的生活中，也能够得到修梵行的机会，得到功德和圆满波罗蜜。

除了舍离欲之外，修持出离波罗蜜也意味着要适可而止地过生活。毫无节制的消费将会造成金钱上的浪费。历来，节俭都是生活中提倡的一种美德，因为金钱来之不易。屯积太多东西也会损福报，到死亡的时候，无论生前多么珍重的东西都成为垃圾了。佛法讲，为富之道首先要舍，有舍才能有得，可见学会舍离才是致富之道。

囤积太多的东西其实是贪念在作怪，为了满足贪念，不断地需求，这样一来，不知不觉间偷走了我们的注意力和精力而不自知。这不但偷走了我们做更有意义之事的宝贵时间，而且还削减了我们累积布施波罗蜜的能力。例如，为了满足贪念，我们就很难挤出时间和将金钱用于帮助别人或支持慈善事业上。可见，贪念是很可恶的，它悄悄地偷走了我们累积布施功德的机会。

最重要的是，修梵行能够让内心平静。我们越是依恋，我们的心就越激动。我们的依恋越少，我们就越容易把我们的内心专注，进入深度冥想中。佛陀告诉我们，真正的幸福来自内心。它不在某件事上，不在某个人或来生。并且真正的幸福是无限制的，谁都可以得到，不在于某人或某事的存在与否。

The more worldly responsibilities we have, the less time we have to meditate. The more things and people we are attached to, the more worry and problems we are likely to have. All this makes it difficult for us to stop thinking and to still our mind when we eventually have time to sit down and meditate. That's why monks, nuns and laypeople who want to speed up their journey towards Nibbāna choose to be celibate.

The pleasure of living a worldly life is nothing compared to the joys of living a celibate life; otherwise, bodhisattva Siddhartha wouldn't have left his beautiful consort, luxurious palaces and princely lifestyle for the pursuit of Enlightenment. Although there were some lifetimes in which he was married, he always ended up living as a celibate. Unburdened by the responsibilities that a marriage or romantic relationship brings, celibates are free to devote their time and attention to the study and practice of the Dhamma. They relish peaceful solitude, being one's own best friend, and the joys of living a simple life devoid of unnecessary complexities. Not being tied down means they have time and spare resources to give help and unconditional love to fellow human beings instead of limiting their love to a handful of people. And, unconditional love is a distinctive quality of a bodhisattva.

Married people can practice a different kind of celibacy

by being faithful to one's spouse. This involves observing the Five Precepts. It is a wise practice for both married and unmarried people to observe the Eight Precepts on important Buddhist days and on other full-moon days. In so doing, they are giving themselves a time off to be celibate and to accrue more puñña and pāramī.

Besides celibacy, cultivating Nekkhamma Pāramī also means to living in moderation. Excessive consumerism costs more than money. Every unnecessary purchase steals our time, energy and peace of mind because we have more stuff to take care of and worry about. It can also steal our dreams and weaken our financial security. On top of that, it reduces our capacity to give because we have less time, energy and resources to spare. In effect, it steals the puñña that we could otherwise have cultivated easily.

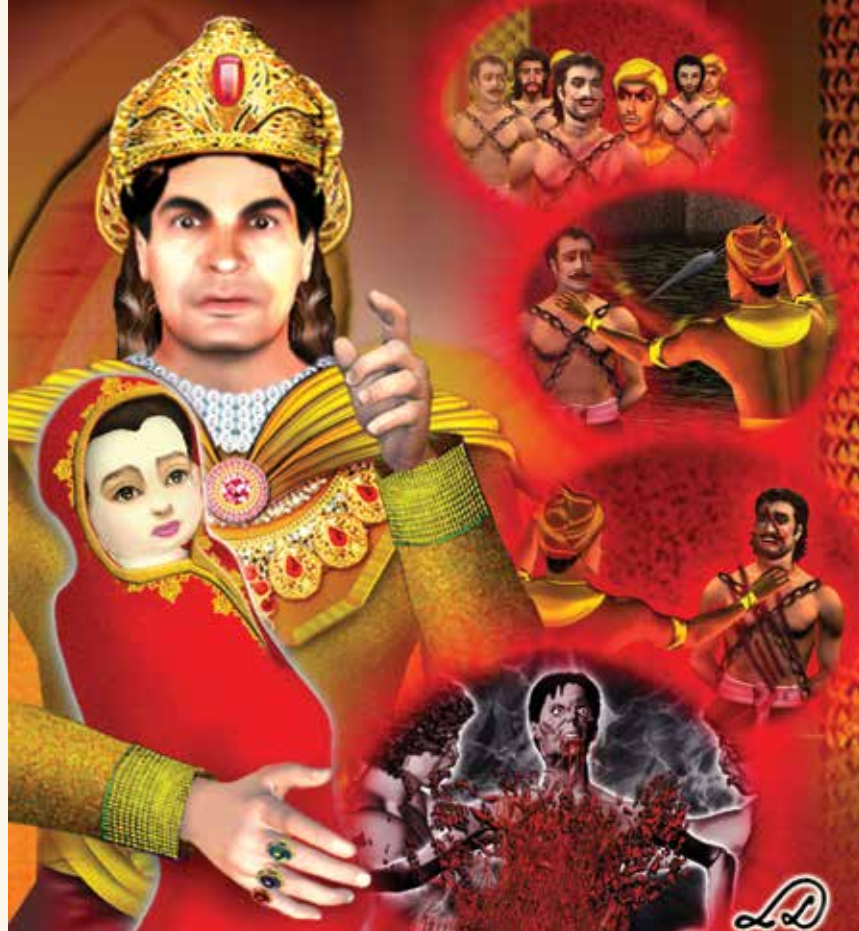
The most precious present that celibacy brings is inner peace. The more attachment we have, the more agitated our mind is. The less attachment we have, the easier it is for us to draw our mind in and get into deep meditation. As the Buddha discovered and shared with us, real happiness comes from within. It's not in something, somebody else or some distant future. Real happiness is unconditional and independent upon the presence or absence of someone or something.

帝弥王子的故事

很少有人会采取这种极端的措施，假装自己是聋子和哑巴，以使自己摆脱堕入地狱的处境。但菩萨在某一世中，当他是波罗奈城国王的儿子——帝弥，为了出家修道而不继承王位，帝弥王子不惜装成聋子和哑巴。

当王子还很小的时候，有那么一天，国王把小王子带到皇宫的大厅审判案件，让王子坐在自己的大腿上。当时国王判处一名强盗施以极刑，以带刺鞭子鞭打至死，另一名强盗判处用长矛刺他的头部至死，还有一名强盗判处用刺刀来处决。当时 年轻的小王子惊恐万分地听着审判。这是帝弥王子第一次出庭，第一次见识到强盗受到的残酷惩罚。他一边为受惩罚的人感到悲伤，一边又担心命体罚的执行者将来会遭遇恶报。当时恐惧穿透了他的脊椎，刺心之痛引发了他前世的回忆。前世他当国王的时候，也曾经判处许多犯人死刑而造下恶业，当他死后堕落地狱长劫受苦。幸好，受报完后，才得以脱离的地狱，复生人间。

当时帝弥王子暗暗地下定决心不再造业，他开始装聋扮哑，直至国王认为他必会给国家带来厄运，并将他驱逐出皇宫为止。这样的话，他就不必继承王位了，并避免犯像父亲一样犯下累累的杀生罪业。历经了十六年的忍耐，忍受着无数痛苦的考验和折磨，终于得以愿望成真，他的父王相信他是祸害，命令皇家侍卫将王子活埋在家族墓地中。



菩萨宁愿自己受折磨，也不愿成为折磨他人；他宁愿死，也不伤害任何人。为了避免不自觉地造下恶因，而承受堕入地狱的果报，他宁可抛弃作为王储的财富、权力和特权。当到达墓地时，他跟皇家侍卫道出真相，事实上他是正常人，只是伪装残废而已。同时表明自己发愿出家，将在丛林中隐居修行。侍卫回宫后，向国王与皇后禀告帝弥王子的意愿和决定。国王、皇后和许多百姓为此深深地震撼着，纷纷地跟随着王子出家成为隐士。

TEMIYA JĀTAKA

Few people would take such extreme measures as to pretend to be deaf and dumb in order to get themselves out of the situation that could drag them to Hell. But the then-bodhisattva did so in the lifetime that he was born Prince Temiya, son of the king of Banares.

One day, the king took the little prince to a court of justice and sat him on his lap. The king sentenced one criminal to be caned with a thorny whip, another to be stabbed in his head with a spear, and another to be executed by impalement. The young prince listened in shock. It was the first time that Prince Temiya was present in a legal court and learned about the cruel punishment that criminals were subjected to. He felt sorry for the punished. Fear ran through his spine as he thought what would befall the person ordering the punishment. The shocking experience triggered past-life flashbacks in his mind into the time when he had been punished in Hell for the cruel punishment that he had put many people through while he was a king.

Prince Temiya decided that from now on he would pretend to be deaf and dumb so that his father would come to think that he was bad luck to the kingdom and would expel him out of the palace. That way, he wouldn't have to succeed the throne and thus save himself from committing similar sins that his father did. It took 16 years of physically painful and

heartbreaking experiences before his wish came true. The king finally ordered a royal charioteer to take the prince to a cemetery to bury him alive.

The bodhisattva would rather be tortured than to be a torturer. He'd rather die than harm anyone. He was willing to give up wealth, power and privileges of being a crown prince to save himself from being in a position where he would likely be pressured to commit sins. Once he was brought to the cemetery, he told the charioteer that he was in fact normal and that he would live the rest of his life as a celibate ascetic in the forest. The charioteer returned to the palace and informed the king of Prince Temiya's decision to be ordained. The king, the queen and many of their subjects were so impressed by Temiya's Nekkhamma that they joined him in becoming ascetics.



精要导读：

一、独身梵行能够简化我们的生活，它能使我们从不必要的烦恼、执着和依恋中抽离出来。这有利于佛教的禅修，因为无杂乱的思想容易进入安宁的状态，如此一来，便可加快进入涅槃的进程。

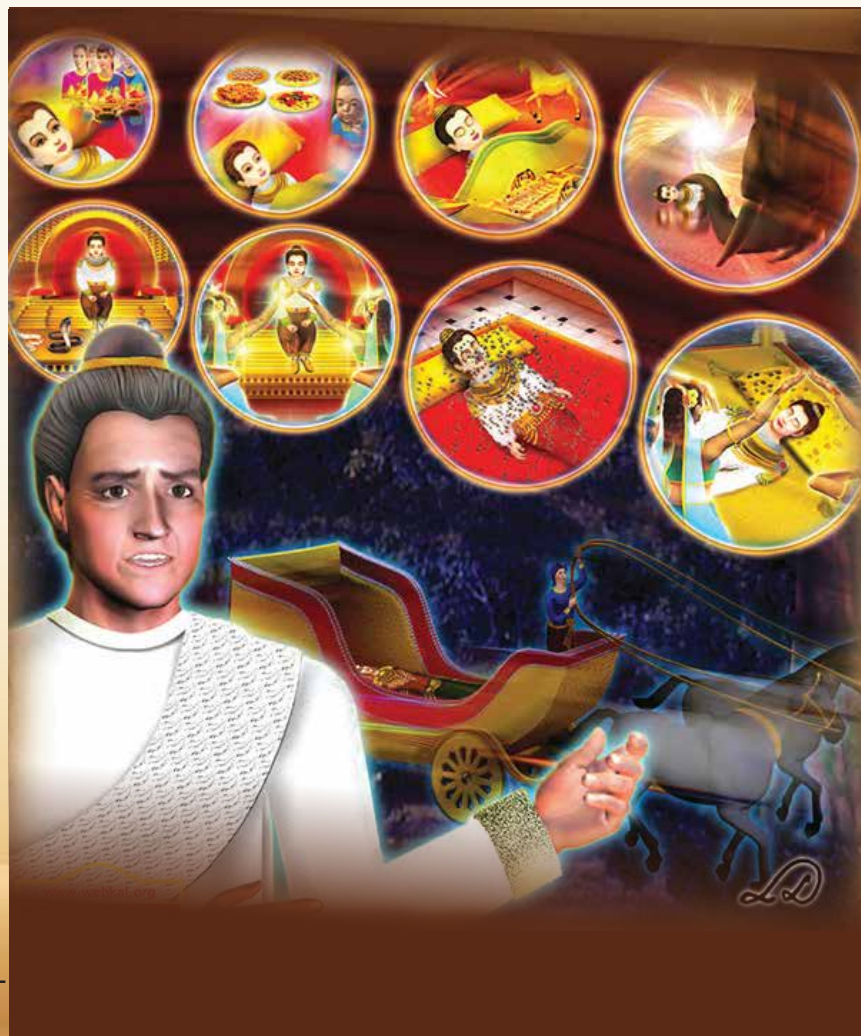
二、无论你是一个出家的僧人或在家的居士，在任何时间，都要守护好六感的大门，最好的方法就是静坐。当你一察觉到不好的念头，或遇到不好的事情时，你能够快速做出判断，当下脱离出来。

三、诱惑通常来自六个方面，通过眼、耳、鼻、舌、身、意这六门产生视觉、听觉、嗅觉、味觉、触觉和贪欲所混合而带来种种的欲望。罪魁祸首还是内心的贪欲，所以我们要提防自己内心浑浊，小心地守护六感进入的大门。在做出任何选择的时候，务必要谨慎，例如：阅读浏览的网站和书籍、所去之地、所见之人。

四、最好的办法就是时刻进行禅修，这可以帮助你出现不善的想法之时守护好身心。例如，你可以整天在心中念诵“三玛阿拉汉、三玛阿拉汉、三玛阿拉汉”此咒语，或者每小时内至少念诵一分钟。（咒语“三玛阿拉汉、三玛阿拉汉”的意思是通往内心的解脱之路。）

五、所有的欲望都在等持禅定的状态中消亡，因此，每天坚持静坐禅修是必不可少的。

六、在家众也可以通过每天恪守五戒，并在佛教的重要节日和其他满月的日子中守持八戒来积累持戒波罗蜜。



TAKEAWAY LESSONS :

1. Celibacy simplifies living. It frees practitioners from the shackles of worries, problems and attachment that they don't need to have. It is beneficial to Buddhist meditation practice because a clutter-free mind can come to a standstill easily. Thus, it shortens one's journey towards Nibbāna.

2. Temptations can enter any of the six senses: sight, hearing, smell, taste, physical touch and thought. As the mind records all experiences that go through the six senses, you need to be selective about what you think, read, watch, browse, listen to or say to yourself as well as where and with whom you spend time.

3. The best way to guard the door of your mind is to do moment-to-moment meditation, which helps you catch yourself when an unwholesome thought arises. You can, for example, recite the mantra “summa arahung, summa arahung” in your mind all throughout the day or at least for one minute every top of the hour. (The mantra is read “sum-ma ar-ra-hung, sum-ma ar-ra-hung” and means the virtuous path towards absolute purity of the mind.)



4. All sensual desires die in the continued absence of thought. Thus, the daily practice of sitting meditation is essential.

5. Lay people can practice Nekkhamma too by observing the Five Precepts every day and the Eight Precepts on important Buddhist days and other full-moon days.



智慧波罗蜜

智慧、超越的智慧、渗透的洞察力

智慧就像无尽黑夜中的一盏明灯，依靠智慧的心灯，不但能够洞见万物，而且能够灭除遣除众生内心的烦恼愚痴及无明黑暗。如果没有了智慧的摄持，人们可能会把精力投入到世俗无意义的事情上。如盲目地崇拜动物、地球上的神灵和半动物的神灵，误以为这样做会给人带来好运。如果没有了智慧的摄持，一个人可能会犯下诸如酗酒、吸烟或赌博之类的罪行——不知道这些罪行会让你今生来世带来痛苦的果报。没有了智慧的摄持，一个人将被在生死的轮回中不断地流转，不断地受着生、老、病和死的折磨。

提升智慧的重要性，第一点是当具备智慧时，我们会充分利用在智力、知识、技能、体力、人际关系、财富和其他资源上行持善业来度化自己，自利利他，饶益众生。例如，佛陀知道在人间的生命是短暂的，因此，他首先教导众

PAÑÑĀ PĀRAMĪ

resourcefulness, transcendental wisdom
and penetrative insight

Paññā serves as a guiding light that dispels the darkness of delusion, ignorance and unwise wanting. Without paññā, one might invest energy in useless things like worshipping animals, earth-bound deities and half-animal gods, mistakenly thinking that doing so would bring one good luck. Without paññā, one might commit sins such as drinking, smoking or gambling - not knowing that these will yield painful retributions beyond one's current lifetimes. Without paññā, one would remain trapped in the Cycle of Existence, continuing to remain subject to rebirth, old age, sickness and death.

One key aspect of paññā is making the best use of one's wisdom, intelligence, knowledge, skills, physical strength, connections, wealth and other resources to create the biggest possible positive impact on one's society or even the world. The Buddha, for example, knew that life on Earth was brief. Therefore, he only taught people

生如何离苦得乐，如何得到诸佛已实证过的真实智慧，尽管他有资格和能力教导十八门学问。

提升智慧的重要性，第二点是能运用智慧消除业障和断除烦恼，而不造新恶因。在红尘世俗中修行，虽然我们不断地行持善法或不惹是非，难免还会面对自然灾害和复杂的人际关系的障碍。我们无法选择无忧无虑一帆风顺的生活，也无法选择避免在生活中遇到不道德的人，更无法选择脱离因果循环的人生。因此，任何人想要在这不完美的世界中安定和快乐地生活，需要听闻佛法，亲近品德高尚的智者或善知识，尤其是通过每天坚持静坐练习，让智慧在内心平静光明的状态得以不断地提升。

有了智慧，当我们在危难中，便可以乐观的态度做出明智的判断。有了智慧，当别人困在危难中不知所措时，我们却在危难中寻找修善的契机。有了智慧，我们可以迅速地摆脱麻烦走出困境，在极短的时间中获得智慧波罗蜜。

智慧分为三个层次：初级层次是来自听、读、记、写的智慧，在智者和善知识跟前，听闻佛法义理所得到的智慧，称为“闻慧”，属于记来的智慧；第二层次是

来自思考、研究、抉择的智慧，得到闻慧之后，不断地在内心中思考，做出正确的抉择，树立出正见的智慧，称为“思慧”，属于真知的智慧。最高层次是来自禅修的智慧，有了思慧后，通过禅定的功夫，将外在的智慧转为内在的智慧，从了知到通达，从觉知到现见，这是来自内在光亮的智慧，称为“修慧”，属于知悉的智慧。

智慧与年龄或学历无关，只与心智开发的结果，或内心的平静祥和有关系。泥瞿陀尊者，一个小沙弥在他七岁时证悟了阿罗汉果位，感化了阿育王从此发心皈依佛教成为最虔诚的佛教徒。小沙弥的智慧是他的有力武器，用智慧的宝剑战胜了杀人如麻的阿育王。在听了泥瞿陀尊者的开示讲法后，曾为了夺得孔雀王朝王位而杀害他的99兄弟的阿育王，从此改变了以往依靠暴力方式治理国家的方式，自开始信仰佛教以后，到处建寺供僧，为弘扬佛法做出很大贡献，并以和平的方式扩张国家的势力。阿育王在其一生中统治了南亚次大陆，他大力宣扬佛法，派遣使者将佛法传播到西亚，希腊和东南亚，并委托在印度建造寺庙和84,000座佛塔。

how to cure their own miseries although he was qualified and capable of teaching 18 other branches of knowledge.

Another key aspect of paññā is the ability to solve problems without making new ones and without committing sins. Along the way of doing good or simply living on this planet, it is inevitable that we will face obstacles from nature and people. Living without problems isn't an option. Living without ever meeting unscrupulous people isn't an option. Living above the Law of Karma isn't an option. Therefore, anyone who wants to live safely and happily in this imperfect world needs to cultivate paññā by meditating daily, studying the teachings of the Buddha, and associating with people of high moral character.

With paññā, people can find wisdom and optimism in the midst of a crisis. With paññā, people can see opportunities when others see only problems. With paññā, people can save themselves a lot of avoidable problems and acquire pāramī in the shortest possible time.

There are three levels of paññā. The preliminary level is obtained from reading or studying other people's knowledge. The second level is acquired through one's own research, analysis, synthesis or critical thinking. The highest level of paññā is derived solely from a long and continued practice of meditation – the kind of meditation that brings the mind back

to its natural home. It is such meditation that puts one on the road to Enlightenment.

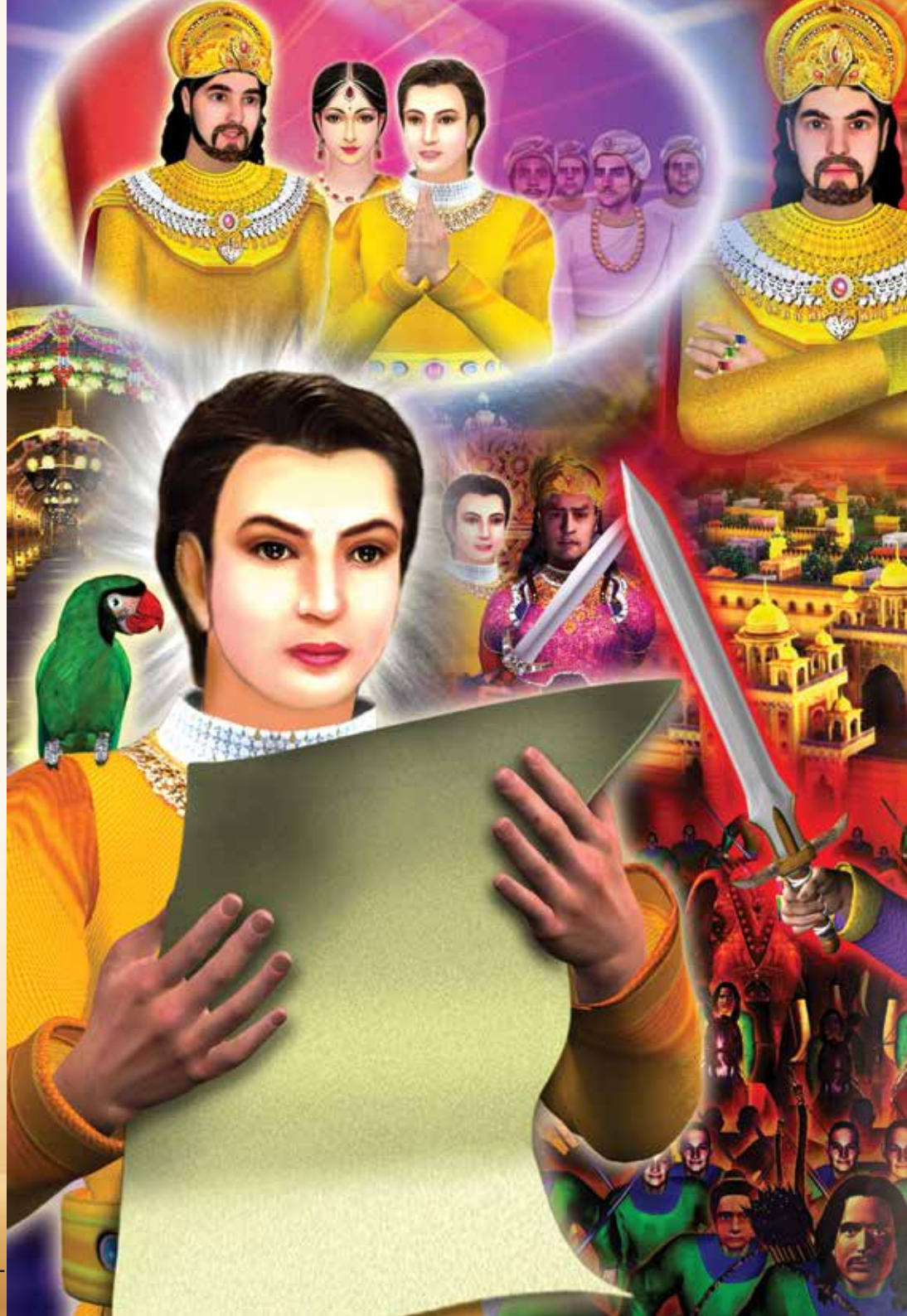
The first two kinds of paññā require thinking but the last one – called Bhāvanā Maya Paññā - does not. It is the only kind of paññā that leads to the achievement of Nibbāna and only arises in the absence of thought. In that state, the mind has been brought to stillness – free from thoughts and wanting of all kinds. We can read and talk about Nibbāna but we cannot read or talk our way to Nibbāna. Bhāvanā Maya Paññā is the result of a continued effort to refine one's mind through insight meditation day after day, year after year and lifetime after lifetime.

Paññā has nothing to do with age, social status or academic degrees but everything to do with the development, quality and purity of one's mind. Ven. Nigrodha, a young novice who became an arahant at the age of seven, was able to turn a ruthless ruler into a devout Buddhist. After listening to Ven. Nigrodha's sermon, Emperor Asoka who had previously killed 99 of his brothers to usurp the Maurya throne changed his way and became an active supporter of Buddhism. Asoka, who ruled much of the Indian subcontinent during his lifetime, sent Buddhist missions to West Asia, Greece and Southeast Asia. He also commissioned the construction of temples and 84,000 stupas across India. Such is one great example of how Bhāvanā Maya Paññā can save the world.

玛钦索贤人的故事

菩萨在这一世中成为玛钦索贤人，他是一个富翁的儿子，他从小具有与生俱来的天才和智慧。当时统治着弥体拉王国的国王，名威提合王，他要求玛钦索的父亲通过并答应献出这个七岁的男孩作为国王的干儿子。玛钦索后来被任命为第五位皇家智者——他的智慧散发的光芒招来其他四个老皇家智者的妒忌，千方百计想把他赶出皇宫。有一次，他们挑拨离间令国王相信玛钦索是叛徒，但菩萨运用智慧来证明了自己的清白。

玛钦索用智慧波罗蜜避免这场暗藏血腥的残杀；因此，也化解弥体拉王国差点成为本咋城的殖民地的危机。玛钦索非但让所有人逃过被杀害的劫难，而且还获得热衷于征服新领地的本咋城国王的尊敬和折服。他不但解救了弥体拉王国的国王，同时救出了已被本咋城国王所捉获的101名其他国家的国王。玛钦索运用自己的智慧、机智和慈悲化敌为友，将本咋城国王从敌人变成朋友。最后本咋城国王还邀请了玛钦索当他的得力助手，协助国王管理和治理国家。





MAHOSATHA JĀTAKA

The bodhisattva was as born Mahosatha, a son of a wealthy family. Impressed by his genius and resourcefulness, King Videharāja who ruled the Mithilā kingdom asked Mahosatha's father for his adoption and promised to raise the seven-year-old boy as his own son.

Mahosatha was later appointed the fifth royal scholar – much to the envy of four older royal scholars who used all kinds of tricks to get him out of the palace. At one point, they successfully tricked the king into believing that Mahosatha was a traitor but the bodhisattva was able to prove his innocence later on.

Mahosatha used his paññā to avert a potentially bloody war; thus, saving Mithilā from becoming a colony of the Pañcāla kingdom. Without killing anyone, Mahosatha was able to make King Cullanīrāja of Pañcāla, who was fond of conquering new territories, to surrender. In the process, he also saved King Videharāja's life and rescued 101 other kings who had earlier been captured by King Cullanīrāja.

With compassion, tact and intelligence, Mahosatha turned King Cullanīrāja from a foe into a friend. The emperor even invited Mahosatha to come and work as his right-hand man.

精要导读：

一、智慧能够帮我们消除业障。从长远的利益来看，它可以引导你走向最终的解脱之路——不造新恶，断除旧恶。

二、世俗的智慧只能帮助我们解决生存的问题，但是出世间的智慧能够帮助我们断除恶因和遣除内在的烦恼。

三、出世间的智慧最终的目的，让你能够培育高尚的德行，舍弃你所拥有的身体、受用、善根奉献给三宝，奉献给众生。如果你能够以自己的智慧以法布施的方式施于他人，激励别人同样走上解脱之道，这才是真正的自利利他的菩提大道。

TAKEAWAY LESSONS :

1. Paññā helps you solve problems without committing a sin. It helps you make decisions that serve your best interest in the long run – ones that bring neither regrets nor painful retributions.

2. Worldly knowledge helps you earn a living but Bhāvanā Maya Paññā helps you end suffering at its source and live in this world without committing unwholesome acts.

3. The ultimate test of paññā is if you can use what you have and what you know to create a moral legacy that benefits a large number of people and if you can inspire others to do the same.





精进波罗蜜

精进、决心、韧性、勤奋上进、不间断、毅力、勇气、不屈不挠、不放逸

获得上品精进波罗蜜的人是不会怕失败的，虽然他们曾经多次遇到挫折和失败，但是他们屡败屡战，还越战越勇，可见他们是打不败的，因为他们拥有永不放弃的精神。

在圆满十种殊胜波罗蜜之前，菩萨曾经犯了错误，经受不了诱惑而造下恶业堕入地狱承受恶果。另外又由于杀业太重导致转生为动物。但是，无论往生何处，他都从来没有放弃过成佛的愿望。而且，只要是行善的事情，无论大或小，他都乐意接受，并欢喜地完成。

他把一切的障碍和违缘视为成功的踏脚石。他一边吸取教训，一边以睿智的脚步向前迈进。他清楚地知道每件事情的发生都是有原因的，生活中没有什么偶然。他明白今生的因是前世的果，遇到的一切好与坏都是自己往昔的业力所造的。因为，他并没责怪任何人。相反，他更加地珍惜每分每秒，尽最大努力去创造他想要的未来。

VIRIYA PĀRAMĪ

courage, grit, tenacity, resilience, diligence, consistency, perseverance

Viriya is a Pali word, meaning “courage to act”. When people have courage to do something, efforts and perseverance follow. Courage is the opposite of fear. Most people let fear stop them from taking the first step, making worthy changes and going after their dreams. They are afraid to fail, lose face, waste time, disappoint themselves or others, etc. On the contrary, courageous people or those with a high degree of Viriya are not afraid to fail. Like everyone else, they are bound to face challenges and sometimes fail to achieve what they want. Yet, they are not failures because they refuse to give up.

The bodhisattva knew that the pursuit of Buddhahood was going to be a long and arduous journey stretching over millions of lifetimes. He didn't know what obstacles he would face – let alone how he'd overcome them - but he wasn't deterred. His courage arose out of love for himself and humanity. It kept him persevering until he eventually achieved his highest mission.

虽然他知道成佛的路是漫长而艰辛的，不管修行路上将会遇到的困难和障碍。他一鼓作气坚持不懈地前行，直到他实现终极目标而止，自我解脱了才可普度众生。

像我们平常人一样，当时的菩萨也会犯错的，特别是在他早期修行之时，有时候他会冲动行事而犯下过失，导致严重影响到他成佛之路。因此，他不是每一生都能转生为人。

然而，无论他转生为牛、驴还是人类，有一件事从没有改变过：永不放弃他的菩提心愿。他依然相信自己，不论是他的使命还是他的勇气。从凡夫到成佛的漫漫长路中，无论经历多少风波，释迦牟尼佛他都从来没有放弃自己殊胜的使命，才有了佛教，才有了佛法，才能让我们得到佛法的熏陶，走向解脱的康庄大道。

根据心理学家安吉拉·李·杜克沃斯撰写的《坚韧：激情和毅力的力量》中所讲，坚硬耐磨如沙砾般的毅力，比起天赋、智商、社交能力或社会背景更容易获得成功。一个具有刚强毅力的人，抱着不到黄河心不死的精神，直至达成目标为止。因此，一个具有坚毅的人，比那些有天赋，或有才华的人更有机会获得成功，

因为他们为了达成愿望，永不放弃地精进而行。他们拥有坚定不移的决心，无畏障碍和挑战，全情投入于此，直至愿想成真。

只有我们为了实现成佛度众生的菩提心愿，坚持不懈地精进修行，挡路的沙砾将成为波罗蜜的助缘。已故的静坐导师——詹·孔诺雍优婆夷老奶奶，在六十岁的时候创立泰国法身寺。由于她坚持不懈的毅力，将创建理想的佛教寺院的愿望变成现实。对于一个目不识丁及身无分文的年老八戒女来说，创建寺院是一个极其艰难的任务。

老奶奶为了实现祖师的遗愿，发愿要把法身法门弘扬到全世界。在资源极其短缺的情况下，老奶奶跟她的团队从来没有一丝退缩的心，哪怕一块土地都没有，他们都为了实践梦想而坚持，他们坚信波罗蜜的力量，以坚不可摧的毅力向着共同的目标勇往直前，化腐朽为神奇，将不可能变成可能。她的远见、她的信心和她的坚韧激励了很多年轻人和受过高等教育的人加入她的团队。因为老奶奶从没有放弃她的愿望，法身寺终于在1970年成功创立了。直至今日，有超过214个法身寺禅修中心遍布全世界5大洲。只要相信，一切皆有可能。

In the early part of his journey when he was starting to develop Buddha-like qualities, the bodhisattva was fallible just like the rest of us. There were times in which he acted on impulse, succumbed to temptations, committed transgressions, and then suffered karmic retributions. As a result, he wasn't born a human being in every lifetime. But he didn't let his mistakes stop him. Whether he was born an ox, a donkey or a human being, one thing never changed: the bodhisattva never gave up. He continued to have faith in himself, his mission and his potential no matter what. Because the once lowly laborer didn't give up on his laudable mission, we had Gautama Buddha who founded Buddhism for the benefit of humankind.

The then-bodhisattva saw obstacles as stepping stones – as part of his success journey. He extracted lessons and moved forward with greater wisdom. He knew that nothing was accidental. He knew that the life he was having now is the result of what he did in his past lives i.e. his own karma; therefore, he blamed no one. Instead, he did his best in the present moment to create the kind of future he wanted. Courageous people focus on goals whereas failures focus on problems.

According to psychologist Angela Lee Duckworth who authored the book *Grit: The Power of Passion and Perseverance*, grit is a better predictor of success than talent, IQ, social intelligence or socioeconomic backgrounds. People with a high level of grit have a do-or-die attitude. Thus, grittier people are more likely to succeed than talented or well-resourced people

simply because they refuse to give up on their goals. They are willing to work harder and have a steadfast determination to fight through every obstacle and challenge until they accomplish their mission.

But grit will become a pāramī only when we direct our efforts towards the highest purpose in life i.e. achieving Nibbāna or helping others in their efforts to attain Nibbāna. The late meditation master Chandra Khonnokyoong, who founded the Dhammakaya Temple at the age of 60, said she was able to turn her vision of an ideal Buddhist monastery into a reality because she had grit. It was an uphill task for an elderly nun who could neither read nor write, and had barely any money to build a temple from scratch.

Though lacking resources, she dared to dream of spreading the Dhamma to the world. The meditation master and her team didn't even have a piece of land to begin with but they believed in the power of pāramī, perseverance and purity of intention to make the seemingly impossible possible.

Her vision, courage and tenacity inspired many young university-educated people to join her. Because the nun didn't give up on her dream, the Dhammakaya Temple came into existence in 1970. Today, there are 214 Dhammakaya meditation centers all over the world. Master Chandra too drew courage from love. She did not build the monastery for herself (she had a residence at Wat Paknam Bhasicharoen) but for millions of others of later generations.

大生王子的故事

在这一生，菩萨转生为弥体拉国王阿里塔生王的儿子，名为大生王子，出生于宫殿之外。因为当时他父亲的弟弟篡夺了王位，迫使他怀孕的母亲为了安全而逃亡出宫，流落在民间。当他长大以后，得知事情的真相以后，心生忿怒，他决心要报仇雪恨夺回王位，于是积极行商筹备资金创办军队。

有一次，在大海中行驶时，他的商船遭到暴风雨的侵袭而沉没，大生王子依靠求生的意志在大海中漂流着。尽管他又累又渴，但他一心为了报仇而坚强地活下去。他在大海中漂流了七天，终于被救出，后来在恰好的机会到达了弥体拉国。

当时，他的叔叔——弥体拉国王前几天刚好去世，因无后嗣，导致王位空置。于是大臣们决定听天而命，以国王的吉祥马车来占卜，最后马车停在年轻的大王子面前不肯走了。因此，他不费功夫便获得了王位。后来菩萨发现，财富和权力根本无法给带来恒久的快乐。于是他决定退位，从此一生修梵行。





MAHĀJANAKA JĀTAKA

The bodhisattva was born Prince Mahājanaka, son of King Ariththajanaka of Mithilā kingdom. The prince was born outside the palace because at that time his father's younger brother usurped the throne, forcing his pregnant mother to flee for safety. When he grew up into a young man and learned what had happened to his father, he was determined to return to Mithilā to get his throne back. One day while sailing, heavy rain storms sank his merchant boat into the sea.

Prince Mahājanaka had to swim for his life. Though tired and hungry, he was determined to stay alive. He kept swimming for seven days until he was rescued and arrived in Mithilā at a perfect moment. The previous king had died a few days ago. The throne was vacant because the late king was childless. His courtiers decided to cast lots by releasing the king's horse-drawn chariot, which happened to stop right in front of the young prince. With that, he was handed the throne.

King Mahājanaka later saw for himself that wealth and power couldn't give him deep and lasting happiness. He decided to abdicate the throne and live as an ascetic for the rest of his life.

精要导读：

一、无私不求回报的爱才是精进前行的力量源泉。

二、精进无畏的人贵在坚持，因为他们知道，值得取得的成就都不怕任何的失败，永不歇止。

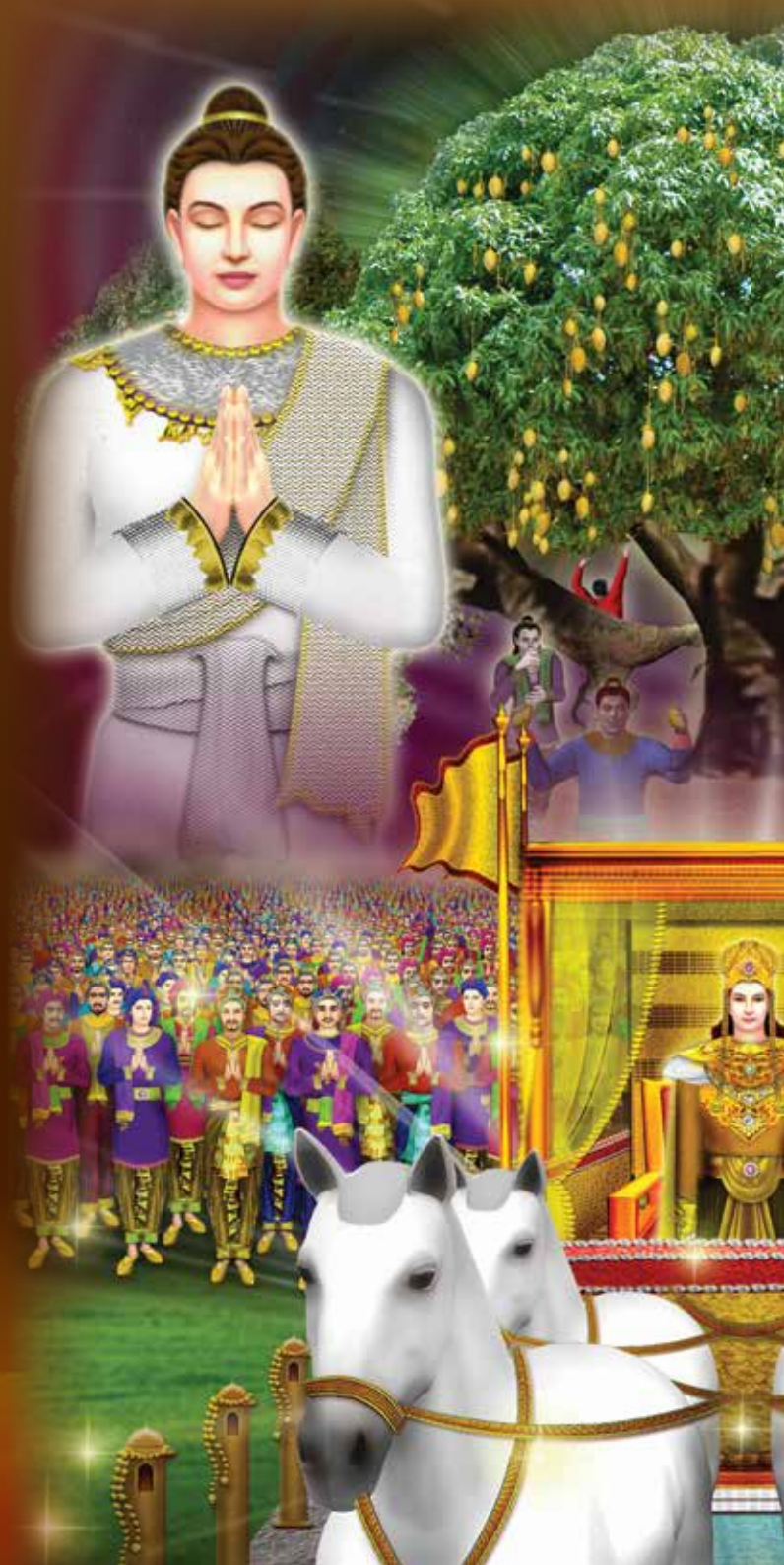
三、“不可能”是一种观念，而不是一个事实。修精进波罗蜜的人开始的时候都不知道如何实现自己的使命，但他们从发愿开始，选择坚信一定会成功，并竭力而行。当他们找不到一座桥梁时，就自己建造一座桥梁。修精进波罗蜜的人只专注于目标，一切都不是问题，从不会寻找借口或寻找不能做某事的原因。对于坚韧不拔的精进心的人来说，他们一鼓作气地跨越障碍，向着目标勇往直前，哪怕资源多么短缺，障碍多么繁多，在他们的眼里，都不是问题，为了达成目标，没有什么是不可能的。

四、有时候，拥有智慧比拥有资源更为重要。有智慧的人，即使物质和人力缺乏，他都能使用善巧方便的方法来实现目标。

五、想要成就大业的人，必然拥有承受巨大风险并锲而不舍的决心，跌倒了就爬起来，如此重复再重复，仍然不屈不挠，直至达成目标。菩萨多次经历堕入地狱的凄惨困境，但是他并没有气馁，因为他相信他一定能东山再起的。

六、一个喜欢思考人生的人，为了人生更有意义，他一定能够安然地处理任何事情。

七、为了实现目标，不惜全力以赴尽心去做的人，通常他们都会成功。





TAKEAWAY LESSONS :

1. Selfless, attachment-free love is the most powerful source of courage.
2. Courageous people are not afraid to fail because they know that anything worth achieving is worth failing at and trying again.
3. 'Impossible' is an opinion - not a fact. People with Viriya don't always know how to achieve their goals from the start but they are committed to finding a way. And, when they cannot find a way, they make one themselves. People with Viriya focus on goals - not problems. Instead of making excuses or looking for reasons why something cannot be done, they look for solutions and ways to make good things happen.
4. Having a resourceful mind is more important than having resources. People with a resourceful mind can come up with resourceful ways to reach their goals even though they lack financial, material and human resources to begin with.
5. People who want to achieve greatly must be willing to fail greatly, get up and get going again until they reach their worthy goals. To succeed in anything of high worthiness, one has to be willing to fail forward. There were times in which the bodhisattva failed as miserably as being punished in Hell but he always made a comeback. Mistakes are stepping stones - part of one's success journey.
6. People with a 'why' to live for can put up with anything to bring their mission to life.
7. When people give their all and do everything that is humanly possible to achieve their goals, they usually succeed.



忍辱波罗蜜

忍辱：耐心、忍耐、坚韧、宽容和慈悲

每一个波罗蜜都需要忍辱波罗蜜来成就。没有了忍辱波罗蜜，就不能到达究竟的涅槃果位。这是因为当我们全力以赴地去为终极目标而前行时，在遇到难处、困境、诽谤或危及生命之时，当须安忍，才能圆满众波罗蜜。可见，忍辱波罗蜜必不可少。

出世间的智慧或道德伦理能够帮助我们区分对与错，并决定什么是值得我们投入时间和精力，但知道并不能保证做得到。有时我们会屈服于诱惑和负面情绪中，尽管我们深知自己不应该考虑懒惰、报复、嫉妒、不忠、愤怒或过分贪念，要把理论转化为行动，我们需要忍辱波罗蜜。这一点是非常重要的，因为我们只有将身心融入佛法中得到体悟，才能真实的受益，而不是通过阅读和思维对佛法在理论上的理

KHANTI PĀRAMĪ

patience, forbearance, endurance,
tolerance and commitment to non-violence

Every act of pāramī requires Khanti to make it happen. Without Khanti, one cannot attain Nibbāna. That's because pāramī can only be cultivated when we give our all, when we do the right thing even when it is inconvenient, difficult, unpopular, or life-threatening. All this requires Khanti.

Paññā or moral wisdom helps us distinguish right from wrong and decide what is worth investing our time and efforts in. But knowing doesn't guarantee doing. There are times when we give in to temptations and negative emotions despite knowing full well that we shouldn't entertain thoughts of laziness, revenge, jealousy, infidelity, anger or unwise wanting. To turn knowledge into action, we need Khanti. This point bears stressing because we can achieve Enlightenment only by living the Dhamma – not by reading and

解。我们要走上涅槃的道路，需要多生多世持之以恒地行持正确的事情，这并不是容易的。这就是为什么我们修习忍辱波罗蜜才能安然度过种种难关。

这是修安忍有四个层面，从最容易的到最难忍的：

1. 忍耐着外在的条件变化：如自然环境，水土不服，炎热寒冷的天气等。
2. 忍耐着自身的条件变化：疾病、身体不适、饥饿、懒惰和嗜睡。
3. 忍耐内心的痛苦：在情感上受到攻击，如遇到侮辱、嘲笑、谩骂、疏远、不公正的批判、讥讽、虐待、指责、背叛等等。最直接的是忍辱能够对治嗔恨。
4. 忍耐欲望的诱惑，如沉溺于声色酒肉的享受：如邪淫、如令人上瘾的毒品或兴奋剂、谄媚的恭维奉承、徇私枉法。

忍辱和内心安宁依存而生，事实上，我们只需要决定做一些事情，我们便会将其铭记在心。当我们决定放下那些不良的想法和感觉时，我们立刻感到解脱。实际上，我们主宰着自己的幸福。只要我们活在这个世界上，我们永远都需要以忍辱来维持我们内心的安宁。唯一不需要忍辱的地方就是涅槃之境，那里的和平是永恒的。

同样，我们要如菩萨一般思维，一切众生皆是我们的孩子，就会对他人产生恻隐之心，我们自然会宽恕他们所做的不当的行为。只要我们不断地修习安忍，终有一天，我们就会对外在和内在的一切的事情都不在乎了，如如不动地进入无我的智慧境界。这是由定生慧的根本。

如果我们对自己仁慈，我们定将选择内在的安宁和平为终极的目标，而不是追求其他的一切。通过这样做，我们修习忍辱波罗蜜，由内心引起的痛苦在我们放弃分别念的那一刻结束（借助佛教禅思、诵经或智慧自我对话）或以正能量来代替它们。同样，对他人慈悲，我们可以选择宽恕，使得大家都在愤怒中出离。为了能定中生慧，我们必须多加修持自己的内心，万法唯心，内心改变了，外在的世界也随之而改变。

忍耐助于提醒自己，我们生活在一个不完美的世界，充满了不完美的人，人都是有缺陷的，包括我们自己。我们所说所做可能无意中触动某人的神经，反之亦然。它也有助于知道，当一个人试图让另一个不快乐的时候，他通常自己也不快乐，如在那个充满愤怒和嫉妒的僧侣提婆达多。但无论提婆达多做了什么，他没有令佛陀产生消极的情绪，最终佛陀以慈悲为怀感化他。佛陀告诉我们，以安忍对治愤怒，以德行对治邪恶，以布施对治吝啬，以真诚对治谎言。

having an intellectual understanding of it. To stay on the path towards Enlightenment, we need to keep doing the right thing, which is not always easy. That's why we need Khanti to get through uneasy times.

There are four levels of Khanti, ranging from the easiest to the hardest:

1. Khanti towards physical hardship, inconvenience, unkind weather, and the like.
2. Khanti towards illnesses, physical discomfort, hunger, laziness and sleepiness.
3. Khanti towards emotional attacks such as insults, ridiculing, name calling, alienation, unfair criticisms, sarcasms, injustice, accusations, betrayal, and the like. In this respect, Khanti is the opposite of anger.
4. Khanti towards one's desires to indulge in sensual pleasures, to engage in any kind of addiction, or to fall for a temptation, flattery or favoritism.

Khanti goes hand in hand with emotional tranquility. The fact is we only have to bear something because we choose to carry it in our mind. The moment we decide to let go of unwholesome thoughts and feelings, we experience immediate relief. In effect, we take charge of our happiness. As long as we live in this world, we

will always need Khanti to maintain our inner peace. The only place where Khanti is not required is Nibbāna where peace is permanent.

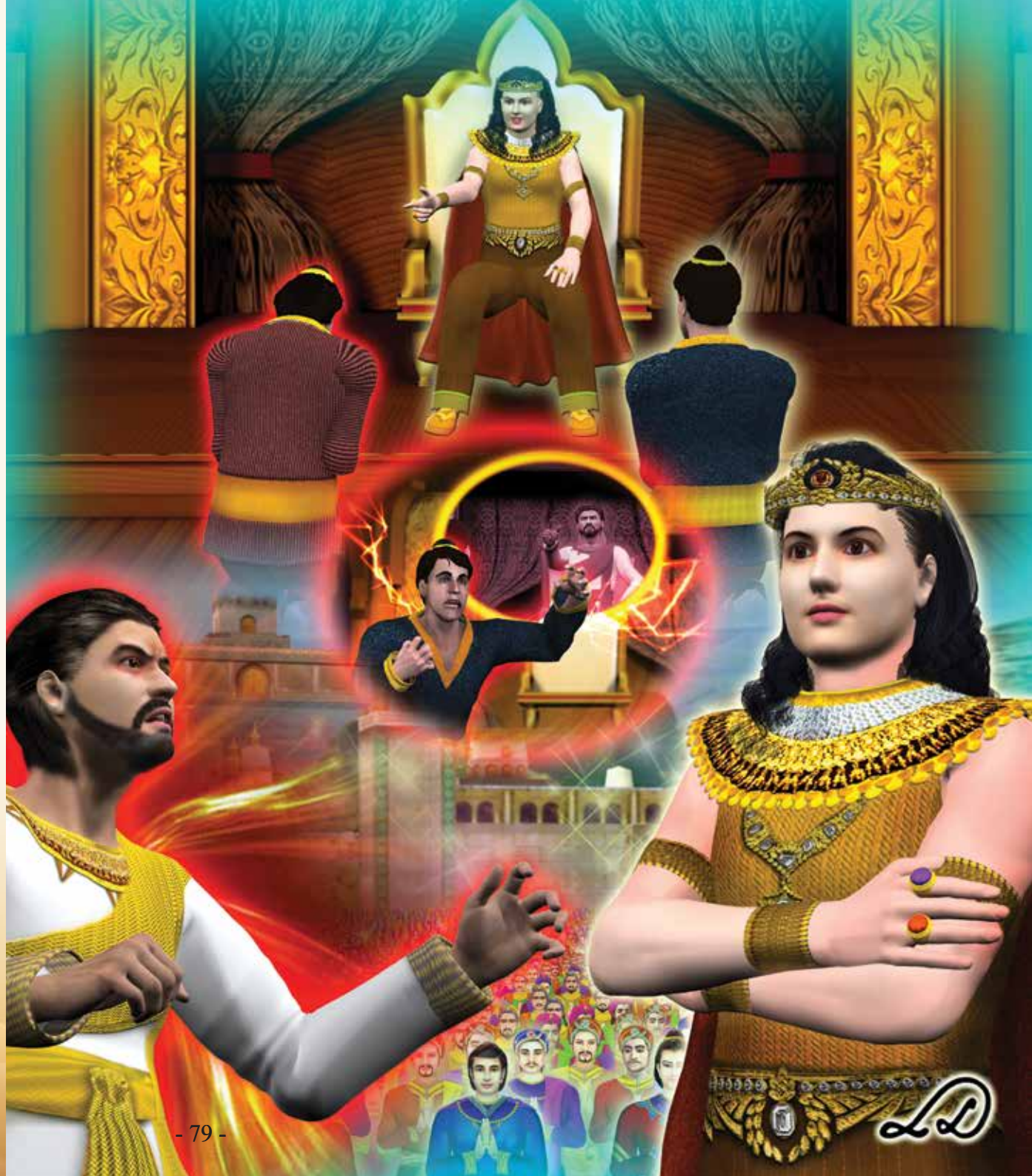
If we have unconditional compassion for ourselves, we will always choose inner peace over everything else. In so doing, we practice Khanti. Thought-induced suffering ends the moment we let go of poisonous thoughts by stopping to think about it (with the help of Buddhist meditation, chanting or intelligent self-talk) or by replacing them with positive uplifting thoughts. Likewise, having compassion and empathy for others frees us from the stress of tolerating their behavior. To do well in meditation, we have to practice taking charge of our inner world and rising above circumstances.

It helps to remind ourselves that we live in an imperfect world full of imperfect people that include ourselves. Something that we do might get on somebody's nerves without us knowing and vice versa. It also helps to know that a person has to be unhappy first before he can intentionally make another unhappy -- as in the case of Devadatta, a wayward monk who repeatedly tried to kill the Buddha. Yet, the Blessed One remained undisturbed and eventually won Devadatta over with compassion. According to the Buddha, one should defeat anger with non-anger, vice with virtue, stinginess with generosity, and lying with truthfulness.

詹塔王子的故事

在这一生中，菩萨是詹塔王子，是布帕瓦迪城耶嘎腊王儿子。虽然国王试图杀死他，以及其他王子和公主，菩萨不忍为了保护自己伤害他的父亲。事情的起因是王子出色和富有同情心，有一天，詹塔王子将皇家顾问垦塔寒婆罗门判决不公正的部分案子，调出来重新审查，阻止垦塔寒婆罗门腐败企图，从而防止他收受贿赂。因为忉利天垦塔寒婆罗门怀恨在心，等待机会报复。

有一天，耶嘎腊王梦见华丽壮观的忉利天并心生向往。垦塔寒婆罗门借此机会，欺骗及教唆国王，如果要去天界的话，需要以四个王子、四个妻子、四个富翁和一些动物的血，当做供品来祭祀给诸神，才能得以升天界。国王鬼迷心窍地同意了，无视众人的反对一意孤行。这位曾经慈爱的父亲选择用孩子们的生命换取天堂的一席之地。詹塔王子明知道他的父亲被蒙骗，误认为用其





CANDAKUMĀRA JĀTAKA

The bodhisattva was born Prince Candakumāra, son of King Ekarāja who ruled the kingdom of Pupphavatī. The king held one royal counsellor in high regard and also made him a judge. Judge Khaṇḍahāla hated Candakumāra because the prince repeatedly intervened in his court work, preventing him from ruling in favor of whoever bribed the judge.

One night, the king had a fantastic dream in which he saw himself in Tāvātimsā (second level of Heaven). Everything the celestial realm spellbound him. When he woke up, he told Khaṇḍahāla about it and sought his advice as to how he could live there. In revenge, Khaṇḍahāla advised the king to make an offering to gods with blood from the throats of his four sons, four consorts, four wealthy civilians and some animals. The king took the false advice, ignoring the pleas for mercy from his mother

他人和动物的人头便可换来进入天堂的机会。他没有埋怨父亲，为了让其他人得以脱离灾难，他坚决地修持忍辱波罗蜜，宁愿牺牲自己的生命去保护众人。

在绝望无助之际，他的母亲詹拏贴威皇后，忆念起她和儿子所做的一切善事，并向诸天人发愿，祈求诸天人帮助自己的儿子。最后，詹塔王和其他皇室成员得到帝释天王的帮忙而得救。见证此残酷仪式的民众被激怒了，围攻作恶的塔寒婆罗门致死。当他们准备攻击耶嘎腊王时，詹塔王子冲入愤怒的人群来掩护父亲，请求大家原谅他的父亲，放他走。最后耶嘎腊王也被驱逐出境。百姓恭请詹塔王子登基，继承皇位。从今以后，菩萨用慈悲仁爱统治国家，并且他对父亲念念不忘，不时去探望他。



and everyone else. Blinded with this delusional craving, the once-loving father chose to trade his children's lives for a place in Heaven. Candakumāra knew his father was deluded into believing that offering a human sacrifice was a ticket to Heaven but he chose to respond with Khanti and Mettā instead of violence.

In desperation, Candādevi who was the prince's wife prayed for divine intervention to save Candakumāra from the sacrificial pit. With the combined pāramī of Candādevi and Candakumāra, Sakka (ruler of the Tāvātimsā Heaven) heard her prayer and descended to help the prince and other victims just in time.

The cruel ceremony was ruined, and the witnessing public beat the corrupt judge to death. Before they could get to the king, Candakumāra rushed in to shield his father from the angry crowd. The prince asked the people to forgive his father and let him go. King Ekarāja was then dethroned and expelled out of the city. The people asked Candakumāra to be their king. Since then, the bodhisattva ruled the kingdom with compassion. He held no grudges against his father and visited him from time to time.



精要导读：

一、遇到困境之时，也是证明我们修忍辱功夫深浅的好时机。当然，安忍曾经对我们好的人来说，这是非常容易办到的。但要，在自己性命受到威胁或者面对穷凶恶极的人的情况下，依然保持内心平静，安忍对待是一种挑战。菩萨的人格并没有被耶嘎腊王卑鄙的行为所污染，他仍然保持清净的内心实践忍耐、恻隐、怜悯。

二、修安忍的行为是具有感染力和影响力，会获得人们尊重。当时如果詹塔王子加入愤怒的人群去攻击他的父亲，不仅他会种下堕入地狱的因，而且也不能赢得民众的心。以暴制暴的行为还会可能带来牢狱之灾。世间上最严重的监禁并不是把我们关进监狱，而是让我们的下一世沦为畜生，困在畜生的身体。

三、忍辱能够让我们不以其人之道还治其人之身，要想圆满忍辱波罗蜜，必须勇于在身、口、意上安忍。

四、忍辱有利于精进的修行：当投入的时间和精力给我们带来出乎意料的好效果，这样我们更有信心地坚持下去。例如，我们每天坚持静坐冥想一小时，内心平静、情绪稳定有利于身心发展，值得我们投入更多时间去修习。另一个例子，当我们忽视持续几秒钟的言语侮辱，成功地维持我们内心的宁静，便能将心专注于真正有意义的事情上。

五、能安忍的人都具有良好的人格魅力，他们能够与众人相处融洽，容易交到好朋友和吸引众多追随者。

六、忍辱不是等于强忍怒火，把愤怒的火焰深深地埋藏在心底，默默等待时机再次爆发。相反，用智慧去观察事情的因由，坚定自己信念，平静自己情绪，以大悲心对治嗔恨，熄灭怨恨之火。

七、我们要培育好忍辱波罗蜜，必须恒时以正知正念护持自己的内心，这样我们才能慎思。当觉知到不良的情绪到来，在下一刹我们就要做出决定，打消冲动的念头。如果我们任意放纵不良的念头，无论是在口头，还是在行为上，任意地去攻击别人，未来我们将会付出巨大的代价，不是一次，而是许多次。我们都生活在因果循环中，如果我们连一点点痛苦都不能忍耐，那么将来我们不得不忍受更大的痛苦。

八、修忍辱还要学会以平等心对待怨敌，做到怨亲平等。我们选择是否杀死他们比起他们是否值得死更为重要。以其人之道，还治其人之身，这样以怨报怨的方式只会给自己带来恶果，并不是自利利他最好的解决方法。如果詹塔王子杀了他的父亲，他将会堕入地狱。或者，如果妻子因丈夫多次欺骗自己，也用同样方法欺骗丈夫作为报复，这样做的话，会令双方都种下堕入地狱的因。古人有云，“冤冤相报何时了，得饶人处且饶人。”

TAKEAWAY LESSONS :

1. Trying times reveal what we really are made of. It is easy to be good to people who have been good to us. It is a challenge to maintain moral behavior when dealing with a vicious person or a life-threatening situation. The bodhisattva didn't let King Ekarāja's despicable act contaminate his character: he continued to practice patience, compassion and empathy.

2. Khanti is endearing. Had Prince Candakumāra joined the crowd in beating his father, not only he would go to Hell but would also fail to win the people's hearts. People who use violence to stop violence may find themselves in prison. The worst imprisonment on Earth is not when we are put in jail but when we are reborn and trapped in the body of an animal.

3. Khanti is refusal to adopt the same kind of behavior that we despise in others. To develop Khanti Pāramī, one needs to be committed to verbal, emotional and physical non-violence.

4. Khanti is intelligent fortitude: investing efforts only in things that will bring more good than what we put in. For example, our patience to meditate one hour a day without fail yields emotional and physical-health benefits that are worth more than the hours we put in. Or, when we disregard an insult, we keep our inner peace and can focus on what really matters.

5. People with great Khanti are charismatic. They are nice to be around, making it easier for them to make friends and draw followers.

6. Khanti is not bottling up one's anger only to explode afterwards or to die silently inside. Rather, it is observing what's happening with wisdom, hope, calmness and compassion.

7. Developing Khanti requires taking a long-term view of the consequences of our actions. It takes seconds to stop an impulse. But if we let our anger have its way and attack somebody verbally or physically, we will have to pay a big price for it – not once but many, many times. We all live under the Law of Karma: if we refuse to endure a little, we will have to endure a lot more.

8. Khanti is having mercy on the unmerciful. The question of whether some people deserve to die is never as important as whether we deserve to kill them. There is never a good reason for lowering oneself morally. Had the prince killed his father on the grounds that the tyrant deserved to be killed, he would have gone to Hell and thus delayed his journey towards Buddhahood. In a modern-day scenario, if a wife justified cheating on her husband on the grounds that he had repeatedly cheated on her first, she would discover that there is such a thing as a match made in Hell literally.



LD

真实波罗蜜

诚实、心口如一、知行合一、可信赖

SACCA PĀRAMĪ

honesty, trustworthiness,
walking the talk,
being consistent in word and action

修习真实波罗蜜不仅能够提升我们的心理素质，而且还可以使我们避免一些不必要的的罪行。勤修真实波罗蜜的人，自然而然地养成实话实说，或深思熟虑后再承诺的好习惯，因为他们一诺千金，答应的事情一定会做得到。如此一来，降低了惹麻烦的机会，因为不会出尔反尔，伤害别人的感情、破坏相互的友谊，或破坏他人的信任。

兑现你的承诺需要你致力于做正确的事情并不简单。虽然机会都是平等的，但那些修真实波罗蜜的人更容易取得成功，因为他们赢得了人们的信任。一言既出，驷马难追，说到办到的人，值得信任。通常情况下，有些人不能信守诺言的原因，并不是因为他们没有能力去处理，而是因为

Practicing Sacca not only sharpens our mental awareness but also saves us from committing a lot of sins that are easily avoidable. People who are committed to cultivating Sacca Pāramī will naturally develop a habit of thinking before speaking or writing because they feel compelled to do as they have said. They prevent the possibility of hurting somebody's feeling, ruining a friendship, or destroying people's trust by making only those promises that they are committed to deliver.

Making good on your promises requires that you are committed to doing the right thing rather than an easy thing. Everything being equal, those who practice Sacca succeed more easily because they have won people's trust. Trust is earned when words and actions match. Most often than not, when people fail to keep their words,

他们懒惰，或没有提前做好计划导致困难重重，或随口说说根本就不想做。我们切莫如此。

我们在处理事情的时候，可以善用时间，提前做好计划，知人善用地合理安排我们所要做的一切，尽量让事情在计划内完成，增加我们的诚信力。频繁的失信，只会令人们自己不当的行为不停地说谎和找借口，这些人会将没法完成任务的责任推卸到其他人身上或外在环境上。显然，这不是一个菩萨的行为。事实上，菩萨在因地修行中，有时候也屈服于诱惑中，犯下过失，因而堕入地狱中受罚。然而，他一直保持此美德—真言，他从不说谎，不管是对自己还是对别人。

如果一个人坚持恪守五戒的话，他必然不会犯妄语此戒，这样的话，他就可以很好地培育真实波罗蜜了。不妄语包括不说谎、不两舌、不离间、不说粗言，不会在文字或口头上用诽谤他人。当然，偶尔才持守不妄语的人，就无法培育好真实波罗蜜了。对于从修功德开始直到圆满波罗蜜，必须要将戒律深深地植入心底，每时每刻都在戒律摄持下谨言慎行。如果有人平时无事之时都不能守持不妄语，当他的名誉、地位、金钱或甚至生命受到威胁时，他更加把不妄语此戒忘记得一干二净。他为了维护自己很可能会说谎、指责或背叛某人。

对于那些信口雌黄的人来说，觉得对小事撒撒谎，偶尔打破小小的承诺是无关紧要的。殊不知随着时间的推移，这种行为早已在日积月累间凝聚力量养成了一种坚固的坏习惯，导致引起更大的谎言、更大的损失和更大的性格缺陷。他个人认为只是小事而不必当真，但是对于其他人来讲，这可能是一件很重要的事情，因此而觉得被欺骗、被伤害，为此感到失望和愤怒。例如信守承诺的人为了等待你，可能耗费他的时间和金钱，甚至冒着失去工作的危险，由于你随意失约而导致信任的丧失。信任是维系人与人之间关系的纽带，失信必失和，如一而再，再而三地失信，必然会导致友好关系完全破裂。

说实话需要勇气，说谎言不需要勇气。通常来说，深思慎言和换位思考才能找到不失事实又不让别人难堪的表达式，这样做的话，才不会伤害到另一个人的感觉。很多时候，我们很容易在不适当的时间，说出令人不愉快的言语，所以培育真实波罗蜜看似简单，实不容易也。每次我们修持真言波罗蜜时，实际上也开发其他素质：自信、真诚、诚实、智慧、耐心、韧性和勇气，这些素质可以改善我们的品格，为我们带来功德，缩短我们到达涅槃的时间。

it's not because it's impossible for them to deliver. Rather, it's because they are lazy, fail to plan ahead, refuse to put up with the inconvenience involved, or simply didn't want to do it in the first place. Let that not be you.

We can improve our ability to keep promises by managing time effectively, planning things ahead of time, and being organized in everything we do. Frequent lateness prompts people to come up with excuses - and often lies - to justify their unjustifiable behavior. This could lead to blaming others and circumstances for their inability to arrive on time or for their failure to get work done in time. Clearly, this not the behavior of a committed bodhisattva. In fact, while Gautama Buddha was a bodhisattva, there were times in which he yielded to temptations, committed moral trespasses, and got punished in hell realms. However, there is one virtuous quality that he had always been keeping all along i.e. Sacca. The former bodhisattva never lies – whether to himself or to others.

If a person thoroughly observes the 4th of the Five Precepts with his thoughts and actions, he can be said to be cultivating Sacca Pāramī. This precept involves refraining from lying, gossiping, accusing others, speaking vulgarities and attacking others with written or spoken words. People who observe the 4th precept only when it's easy and convenient cannot cultivate

Sīla Pāramī. For puñña to grow into pāramī, it has to be intense and life-staking. If somebody doesn't keep his word during easy times, one can be sure that he won't do so when his career, money or life is at stake. There's a high chance that he will lie, accuse or betray someone to save himself.

Those who put convenience above Sacca think that it's harmless to lie about “little” things or to break “little” promises every now and then. Over time, this behavior will gather strength and become a habit leading to bigger lies, bigger losses and bigger character defects. Besides what one considers “just a little thing” might be an important thing to another person who might suffer a loss, feel lied to, hurt, betrayed, disappointed, and angry. The result is a loss of trust. And, trust is the key to keeping a relationship. A series of broken promises is a guarantee for a broken relationship.

It takes courage to speak truths; it takes no courage to lie or to break a wholesome promise. Every time we practice Sacca, we are also developing several other virtuous qualities such as confidence, sincerity, honesty, resourcefulness, patience, punctuality, resilience and courage. These qualities serve to strengthen our character; thus, shortening our journey towards Nibbāna.

真言对自己也同样的重要。每次我们兑现自己的承诺时，自信心在不断地增长。实际上，我们正在通过将言语和思想转化为行动和现实，为实现自己的目标又迈前了一步，我们的说话为自己和他人带来可信度。信誉是力量，对于任何寻求改变世界的人来说，可信度是一种必备的好品格。

相反，每当我们没有遵守诺言，就会失去自信、自尊和自重。因为我们看到自己失诺时，往往对自己感到失望和内疚。多次失诺难免会导致自己对自己产生憎恨——就像我们不遵守诺言时，人们憎恨我们一样。人们不信任我们，已经够糟糕了，更糟糕的是，当我们连自己都不相信。因此，修习真实波罗蜜的关键是提升自信心的关键。

Sacca to oneself matters even more. Every time we honor a promise we made to ourselves, self-confidence rises. In effect, we are building a personal track record of making things happen by turning our words and ideas into actions and realities. Our words thus carry credibility to ourselves and others. Credibility is power - a must-have quality for anyone seeking to change the world.

On the contrary, every time we fail to keep our word, we erode our self-confidence, self-esteem and self-respect. Because we see before our eyes that what we said don't materialize, we feel disappointed with ourselves. A pile of broken promises to oneself will inevitably lead to self-hatred – just as people dislike us when we repeatedly fail to keep our promises to them. It's bad enough when people don't trust us; it's worse when we can't even trust ourselves. Hence, cultivating Sacca Pāramī is key to growing self-esteem and instilling faith in oneself.

威途拉贤人的故事

菩萨这一生中，转生为威途拉贤人，是鹰它本城皇家学术院的院士，也是拏嫩猜果腊王的学士顾问，名声早就响遍人间和天界，陶瓦卢海龙王的威玛拉皇后非常喜爱听他开示佛法，但又担心丈夫怀疑她不忠，所以威玛拉皇后就装病，告诉自己的海龙丈夫说：想吃威途拉贤人的心脏。国王拒绝了并告诉她，这是不可能的。

维塔利女王因此假装生病，无法正常进食。她的女儿——伊兰达蒂公主，提出要帮助使女王的愿望成真。在前往库鲁王国的路上，她遇到了布亚嘎夜叉，他立即为美丽的公主美貌迷倒了。如果公主同意嫁给他，他愿意把威途拉带到陶瓦卢海龙宫。

布亚嘎夜叉化身为年轻男子，以摇骰子赌博挑战拏嫩猜王，以价值连城的水晶球和骏马为赌注，要拏嫩猜王以全部的王国财富为赌注，除了国王、皇后和众官员以外。国王同意了。最后布亚嘎夜叉赢得比赛，并要求带威途拉贤人回去。拏嫩猜王拒绝并说到，威途拉贤人不算在财富之内，他是我的灵魂，如我自己一样，无法割舍。威途拉贤人本来可以为了保护自己，对布亚嘎夜叉的要求说“不”。相反，一直以生命来供养，坚守真言的威途拉贤人，为了他保护国王的声誉，信守诺言。他宣称，我本身就是国王的奴隶，国王把我当做筹码，这也是合理的。因此，他同意跟着布亚嘎夜叉走。





VIDHURAPAṆḌITA JĀTAKA

The bodhisattva was born Vidhurapaṇḍita, a royal counsellor to King Dhanañjaya who ruled Kuru kingdom. Vidhurapaṇḍita was so well known for his Dhamma knowledge that even Queen Vimala in the Nāga world heard of him. The queen also heard that Vidhurapaṇḍita had a captivating voice like no others'. Thus, she longed to hear him speak. Fearing that her husband would think that she had an unfaithful thought, she asked Nāga King Varuṇa instead to bring her Vidhurapaṇḍita's heart. The king gently declined her request, saying that it would be impossible.

Queen Vimala thus pretended to be ill and unable to eat properly. Her daughter, Princess Irandati, offered to help make the queen's wish come true. On her way to Kuru kingdom, she met Puṇṇaka who immediately fell for the beautiful princess. He offered to bring Vidhurapaṇḍita to the Nāga world if the princess agreed to marry him, which she did.

Puṇṇaka challenged King Dhanañjaya to play dice with him. If he lost, he would give the king his magical gem and flying horse. But if he won, he would claim most of the royal possessions except the king himself, the queen and the throne. The king agreed. But after winning the game, Puṇṇaka asked



当两个人都来到陶瓦卢海龙宫时，威途拉贤人询问事情的原委后，才知道威玛拉皇后一心想要他的心脏，其实是要他的智慧。当时，圣人的智慧比喻为他的心。在听到累积功德和持守戒律远离恶行的好处时，陶瓦卢海龙宫的国王和王后非常感谢威途拉贤人的启蒙讲道。他们还赞扬他的无畏和信守诺言。甚至连布亚嘎夜叉对威途拉贤人生起了信心，并将自己的水晶球和骏马送给他，亲自送他回到它本城。当时城里的百姓还为失去威途拉贤人而伤心不已，得知威途拉贤人回来时，大家都欣喜若狂，载歌载舞迎接他的回归。同时，国王也深深意识到赌博的危害性而改正之。

for Vidhurapaṇḍita as his prize instead. The king declined, saying that the royal counsellor was dear to his heart. Vidhurapaṇḍita could have saved himself by saying ‘no’ to Puṇṇaka’s demand. Instead, he protected the king’s reputation by helping him keep his word. He declared that as a loyal subject, he belonged to the king. Thus, he agreed to be taken away by Puṇṇaka.

When both arrived in the Nāga world, everyone learned that what the queen actually wanted was to hear Vidhurapaṇḍita’s teachings. In those days, a sage’s wisdom was metaphorically referred to as his heart. After hearing the benefits of cultivating puñña and refraining from vices, the king and queen of the Nāga world thanked Vidhurapaṇḍita for his enlightening sermon. They also praised his fearlessness and commitment to Sacca. Even Puṇṇaka was thankful, and gave the bodhisattva his magical gem as a present. Puṇṇaka helped Vidhurapaṇḍita return to Kuru kingdom – much to the delight of King Dhanañjaya who now realized how damaging gambling could be.



精要导读：

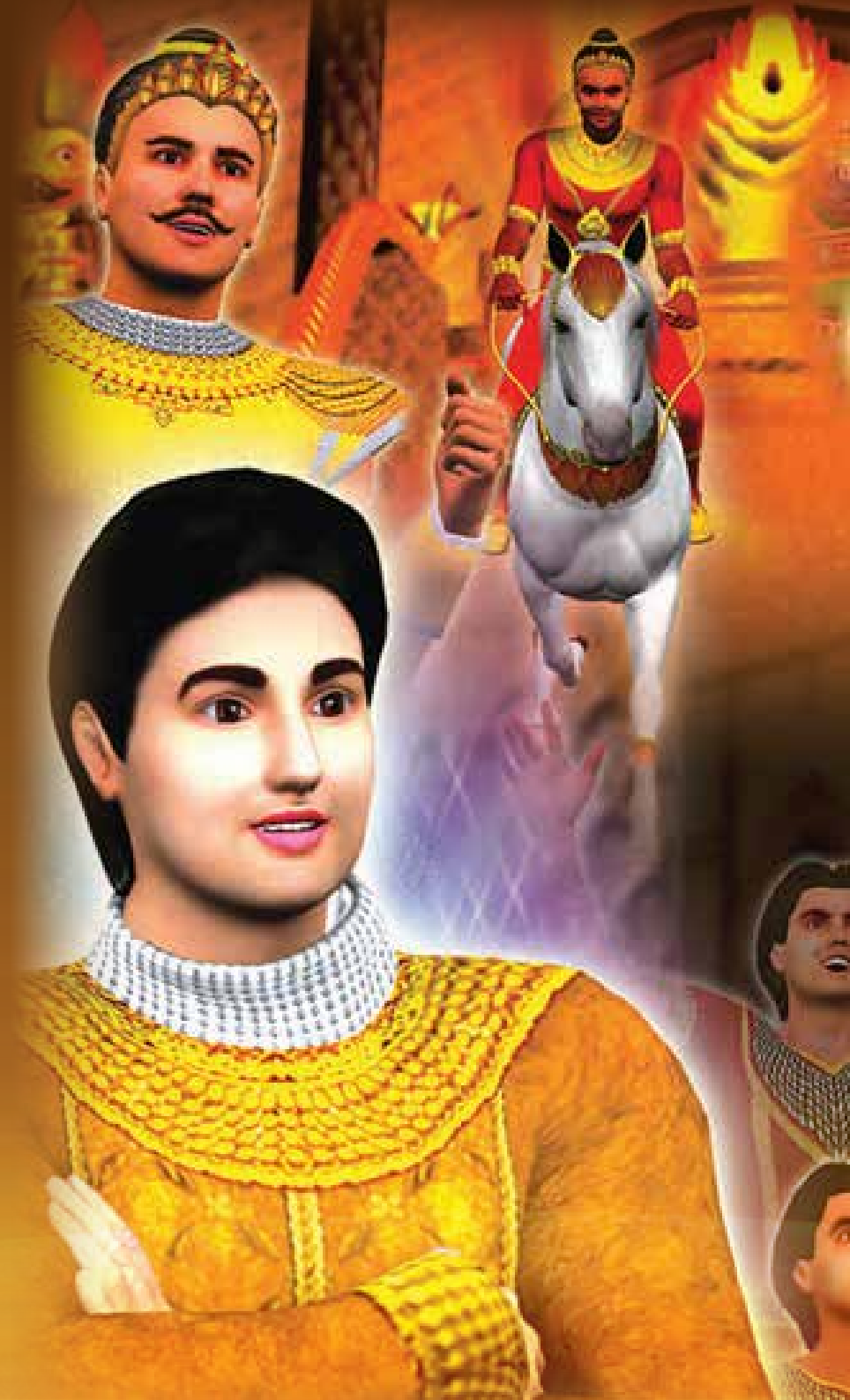
一、失信的承诺是一种延迟的谎言。那些不遵守诺言的人可能会在打坐中，前进到某一点时碰壁而停滞不前。因为谎言令内心不清净，难于开悟。

二、说谎会削弱自尊、自信和自尊，同时加深自我仇恨。

三、一个失信会引起不良的影响，甚至引发不必要的冲突，破坏良好的关系。

四、言行一致才能赢得信任。如果你没有真诚兑现自己的诺言，确信别人也不会真诚地对待你。

五、一个成功的秘笈就是避免承诺不足和过分承诺。所以，无论您觉得事情多么渺小和不重要，都应遵守诺言。唯一的例外的是，如果它是非法、不道德或不公正的，或者会产生破坏性后果的，可以失信而行不为过。





TAKEAWAY LESSONS :

1. Broken promises are delayed lies. Those who fail to keep their words repeatedly may progress in meditation practice to a certain point but they will eventually hit a wall. That's because lying and Enlightenment don't mix.
2. Lying erodes self-esteem, self-confidence and self-respect while deepening self-hatred.
3. A failed promise can evoke ill feelings, induce needless conflicts and break relationships.
4. Trust is earned when words and actions match consistently. If you don't take what you said seriously, you can be sure that others won't take you seriously.
5. A good rule of thumb is to under-promise and over-deliver. Keep good on your promises no matter how small and unimportant the matter may seem to you. The only exception to this would be if it is illegal, immoral or unjust or if it will produce damaging consequences.



愿 波 罗 蜜

设计一个人的命运、一心一意的坚定
树立生命目标

愿指的是在心中为自己的人生设定了明确的目标，并依此而坚定不移地实行绝不退缩的决心。有了决意为目标，我们便能掌控自己的生命，让自己的人生活得更有意义，而不是随波逐流、浑浑噩噩地过这一生。

悉达多太子之所以能成佛，是因为他曾坚志立愿，要觉悟成佛度化众生，为此永不退缩地行持。在无量劫以来，自从他从初发菩提心愿起，经历了累世的种种磨难来修炼身心，方能成佛。因此，我们也应当如此，从立志以众生离苦得乐为目标，竭尽全力，甚至不惜奉献生命也要勇猛前行。无论是修布施、持戒，还是出离、智慧等波罗蜜，我们都抓紧每个机会，不遗余力地积累，直至每一个功德波罗蜜圆满为止。可见，立志要为佛度化众生这个永不动摇的决意信念，稳固如岩石般地深植在佛陀的心中。

ADHIṬṬHĀNA PĀRAMĪ

designing one's destiny,
resoluteness and single-mindedness

Adhiṭṭhāna is about making a conscious and voluntary resolution to design one's destiny. It involves taking charge of one's own life instead of drifting along and living at the mercy of external circumstances.

Prince Siddhartha became a Buddha because he had designed his destiny around becoming a Buddha. Eons ago, he had decided to become a Buddha; then, found out what was required of it and took action. Whatever big or small acts of virtue he did, he prayed that the resulting puñña would make him a future Buddha. Across millions of lifetimes while he was a bodhisattva, he gathered puñña, grew pāramī, and repeatedly prayed to become a Buddha. As a result, the resolve to become a Buddha for the benefit of humankind was indelibly imprinted in his heart and mind.

他在内心中许下的宏愿，一直浮现在脑海中，从而不断地推动他采取真实发愿的力量，发愿之力变得越来越坚不可摧，令到深植于八识心田中成佛的种子，迅速地发芽和成长，促使他更加慈悲无我地行持善法。无论他转生为天人、王子、商人、鸟还是大象，他都从来没有动摇过，无论身处何境，他都能坚持完成他的使命。虽然他的解脱，并不是在一夜之间得到的，但是他坚定地相信，在愿力的加持下，只要持之而恒地修习，终有一天，必然能成就的。

舍利弗尊者成为释迦牟尼佛的智慧第一的优秀弟子，这不是偶然的，而是通过往昔发愿而得的。在无量劫以前，他曾是一个拥有众多门徒的教主，一生中行持无数大大小小的善业，并多次发愿成为未来佛的身边的护法大弟子。当时舍利弗尊者已积累了无量的波罗蜜，善根极其深厚，他可以选择发愿成为转轮王、天主等，但是他没有这样做。由于他的愿力坚不可摧，使得他真的能够如愿与释迦牟尼佛诞生于同一时期。这个命运是他的发愿祈求而来的，使得他提前数劫的时间出生，紧紧跟随佛陀的脚步，修习佛法、弘扬佛法，成就他的使命。从树立目标并不停发愿，直至遇见佛陀，这并不是一个偶然。

这也说明在每次修功德之前或之后的发愿是必须的。如果有人广修供养但从未发愿，功德变成来生的福分，并不能得到解脱涅槃的道果。这样的话，可以让他下一世转生为人，出生于富裕的家庭，财富不缺，生活无忧，得到优越的

生活条件。倘若没有正知正念的决意愿力指引下，他很容易沉沦迷失于酒色名利中。他可能会任意挥霍他的财富，不知不觉间造下堕入地狱的恶因，如赌博、酗酒或滥交。他可能会非法营业谋生，贩卖香烟、武器、酒、海洛因或其他令人上瘾毒品。可见，发愿是非常重要的。当你没有发下菩提大愿，为了脱离六道轮回而成佛度生，不以修功德累积波罗蜜作为人生目标的话，前生的功德福报终有一天会用尽，下辈子就为今生所做的事负责而堕入地狱受苦了。自己辛苦累积的功德而得到的优越的生活条件和良好的人际关系，我们应该充分地利用于继续培育功德波罗蜜，切莫让它变成未来堕入地狱的恶因。

如果一个人没有决意心，他的人生如同一艘失去导航仪的轮船，茫然不知方向地飘荡在无边无际的轮回大海中。

Adhiṭṭhāna在巴利文的解释，“adhi”的意思是最高或最好，“sthā”的意思是持续的。因此，为了让立下最高的誓愿成就为决意波罗蜜，我们必须培育更高的功德智慧资粮，不断地重复发愿，令誓愿的力量变得越来越强大，强大到坚不可摧的时候，自然会无误地指引人生前进的方向。简而言之，强大的愿力可以使成为品行更完善的人。所以，有智慧的人可能会发愿，愿布施波罗蜜丰富我的人生，让我拥有财富、知识、智慧、健康、善良的家庭和良友、还有一颗无私奉献的心。并且还会不断地发愿，用我的功德波罗蜜使我离苦得乐，使众生离苦得乐，国泰民安世界和平。而且我

It was imprinted in his subconscious mind by his repeated thoughts of it and repeated words that he spoke to himself, which propelled him to take mission-supporting actions. Thus, he always stayed on course, taking big and small actions to develop the qualities of a Buddha. Whether he was born a celestial being, a prince, a merchant, a bird or an elephant, the bodhisattva stuck to his mission. His Enlightenment wasn't an overnight magical success but the result of his resoluteness.

Ven. Sāriputta did not become the right-hand disciple of Gautama Buddha by chance - but by choice. Eons before he was chosen for the highest position among millions of disciples, he had performed big and small acts of virtue and repeatedly prayed to become the chief monk disciple of a future Buddha. Given Ven. Sāriputta's huge pāramī, he could have been many other things. But because of his repeated resolution, he was destined to be born in the same period as Gautama Buddha. His destiny, which he had designed over millions of lifetimes, directed him to cross paths with Ven. Assaji, achieve the first stage of Enlightenment, and then meet the Buddha. It wasn't luck. His destiny unfolded the way he wanted because he mentally planned it with a repeated resolution and then followed it up with consistent actions.

That's why making a resolution just before or right after performing an act of virtue is a must. If someone makes

donations frequently but never makes a resolution, his puñña will attract him riches and ensure that he would be born to a wealthy family in his next existences. However, without well-thought out resolutions, he will be rich in his next existence but might spend his wealth doing things that would drag him to Hell such as gambling, drinking or promiscuity. Without wholesome resolutions, he could be blessed with the ability to make money and then use it to sell cigarettes, weapons, wine, liquor, heroin or other addictive substances. Without wise resolutions, he could misuse his hard-earned puñña to commit sins instead of advancing his pāramī.

A person without Adhiṭṭhāna is like a ship without a rudder. This Pali word is made up of the words “adhi” which means “higher” or “best” and “sthā” which means “standing”. Thus, for the making of a resolution to be considered Adhiṭṭhāna Pāramī, it has to lead to higher virtue, higher degree of purity or higher level of Enlightenment. In short, it has to make you a better human being.

Thus, a wise layperson may pray that “May the puñña resulting from this donation enrich my life so that I'm blessed with wealth, wisdom, intelligence, good health, loving families, virtuous friends, and a giving heart. May I be able to remind myself to use my resources to advance my virtue for the happiness of myself and fellow human beings.” Make sure to

们为了到达涅槃得到最究竟的解脱，在修波罗蜜的路上，还要不断地立愿，能够遇上善知识，引导你的人生走上解脱的大道，直至到达法的究竟。

当发下这样的菩提大愿后，你所有的善业功德并不会有用尽之时，功德球还会不断地增上，直至圆满波罗蜜得到佛果为止。由于贪嗔痴三毒烦恼的力量太强了，不知不觉间就会出现，同样也使得恶业的力量不断在增强。打个比方来说，如果你使用电饭锅煮饭，必须要等待约20分钟才能享用可口的米饭。如果你今天种一棵苹果幼树，必须等待至少三年才能享用甜美的苹果。如果你今天种植柚木树苗，必须等待15年左右才能获得柚木来建造房屋。尽管未煮过的米饭、苹果幼树和柚木树苗都属于你，但你还是必须要等待它们的成熟才能获得全部收益。然而，经常修持菩提善愿之善行，使得你身心愉悦、欢喜莫名，胜于任何外在的奖励，倘若以清净之心来行持，便能立即积累多种功德波罗蜜，并且在获得佛果之前，功德球不断地增长。所以，我们一定要更加努力地修习决意波罗蜜，当决意功德球足够大的时候，成佛的愿望就会成真了。

一般来说，从凡夫到成佛，需要历经二十阿僧祇又十万大劫后才能圆满波罗蜜而成佛。但当你的决意波罗蜜力量足够大的话，修行的时间有可能会缩短。有了决意波罗蜜的助力，所有的愿望都可能在短时间中实现。只要我们坚定信念，跟随佛陀的脚步，依教奉行，用正知正念护持身口意，我们就能很快地断除烦恼、破除我执，往昔业障也随之而消除，这时候，成佛已经不远矣。所谓的愿望达成可能需要一小时、一天、一年、十年、一辈子或更长的时间，取决于我们修决意波罗蜜的心态，其强弱直接影响到结果和时间，当然，内心清净是必不可少的。

always end your resolution with “May I attain Nibbāna” as this will steer your destiny towards you being in the right place, meeting the right people and undertaking the right practice in Buddhism.

All your virtuous acts never go wasted. Just like your baggage of sins, they keep gathering forces. Your wish will come true when you have gathered enough puñña to have it. To give an analogy, if you use a rice cooker to cook rice, you have to wait about 20 minutes before you can enjoy thoroughly cooked rice. If you plant a baby apple tree today, you will have to wait at least three years to enjoy its fruits. If you plant a teak sapling today, you will have to wait around 15 years before you can get the teakwood to build homes.

Although the uncooked rice, the baby apple tree and the teak sapling belong to you, you have to wait for their maturities to receive full benefits. Nonetheless, doing good makes you feel good about yourself independent of physical rewards. Doing good yields several instant emotional rewards that you can enjoy long after doing it.

Without the interruption of negative karmic retributions, your wish may come true in the next hour. Or, it may come true the next day, the next year or the next decade. It depends on the size of your wish, the kind of virtue that you performed, the size of impact you made, and the purity of your mind at the time of performing that virtue.



尼弥王的故事

在这一世中，佛陀转生为玛咖贴哇王国的国王，当第一次注意到他头上的白发，他察觉到，死亡已步近了。于是他决定远离世俗出家修梵行，并且他还发愿希望王朝后代们，同样在头发开始变白时，选择出家修行。当菩萨往生后，他重生为色界天之顶——梵天界的天主。

他的王族后代们严格遵循他的传统，当头发变白后，就开始出家修行。玛咖贴哇王的王族血脉也是如此，一直传承下去，大概一共有八万四千位国王如是出家。当时天主在梵天界禅定观察得知，接下来的这位国王不能延续此传统，决定下凡转世为现任国王的儿子，名为「尼弥王子」。这也意味着他要放弃和舍弃梵天界的快乐，来到人间受苦。

俗话说，“由俭入奢易，由奢入俭难。”倘若不是佛陀强烈的决意心，为了达成目标不惜一切的话，他不会放弃天上的享乐，来到凡间受苦受累。对于专心一制地致力于达成心愿的人来说，一切的问题都不是问题，都是微不足道的。佛陀在最后一世中，身为国王的继承人，他为了寻找世间的真相，毅然选择放弃王位和权力，离开皇宫出家修道，最终得以证得佛果，也同样是决意波罗蜜的作用。

NEMIRĀJA JĀTAKA

The bodhisattva was king of the Mithilā kingdom. One day, he noticed a grey hair on his head for the first time. He took it as a reminder that death was approaching. Having decided that it was time to leave the secular world and to live the rest of his life as an ascetic, he prayed that all the succeeding kings of his dynasty would do the same at their first sign of grey hair. When the bodhisattva passed away, he was reborn a deity in the Brahmā world, the highest of celestial worlds.

All the succeeding kings of Mithilā followed his tradition. This went on until the city had had 84,000 kings. Concerned that the next king might stray from the tradition, the bodhisattva decided to leave the Brahmā world to be reborn on Earth as Prince Nemirāja, son of the reigning king. This meant leaving all the celestial pleasures that the highest celestial world had to offer for a much shorter and uncomfortable life of a human being on Earth.

Leaving a jeweled palace for a shabby hut is easier said than done, but this is the kind of sacrifice a committed bodhisattva is willing to make to fulfil his resolution. For someone who is focused on his mission, everything else is irrelevant. That's why in his final lifetime, although Crown Prince Siddhartha had the

当尼弥王成长继承父亲的王位之后，实行和平方式统治玛咖贴哇王国。新国王教导他的臣民持守五戒，放弃恶习，乐善好施，广积功德。因此，很多臣民往生善道能转生天界，尼弥王深受国民的爱戴和赞诵，美名传遍四方，致使赞诵之词传到了忉利天，欲界的第二重天，天人们因此很想当面听到他的教导。于是他们真诚地邀请尼弥王去天宫讲法，派出天界马车来迎接他来忉利天。

在前往忉利天的途中，天界马车顺便带他去参观了几个阴间地狱。那里有着数以百万计的众生为自己前生所造的恶业受着种种惨不忍睹的惩罚，痛不欲生。在忉利天，他看到另外一面，这里的人们正享受着自己善行的快乐果实，幸福无比。当尼弥王回到人间以后，他广为宣说在地狱与天堂的所见所闻，并鼓励世人一定要坚持守持五戒，并积极地行善积德。在他的第一根白发出现时，他立马宣布退位，远离红尘出家修梵行，往生后，他又重生为梵天界天王。

capacities to become one of the greatest kings ever lived, he chose to leave his palaces and renounce all his worldly power and possessions to pursue Buddhahood.

When his father stepped down, Prince Nemirāja succeeded the throne. The new king taught his subjects to give up vices and to do good. Thus, many of his subjects who later passed away were reborn in Heaven. King Nemirāja was well loved by his people. Even deities in Tāvātimsa (second level of Heaven) heard about his good deeds and wanted to hear his teachings. After inviting him to come and give them a sermon, they sent a celestial chariot to bring him to Tāvātimsa.

Before heading to Heaven, the celestial chariot took him to visit several hell realms where millions of former human beings were being severely punished for the crimes they had committed. In Tāvātimsa, he saw the opposite: former human beings enjoying the fruits of their good deeds.

When King Nemirāja returned to Earth, he told his subjects about what he saw in Tāvātimsa and the hell realms. Citing the evidence that he saw, he encouraged his people to keep doing good. When his first grey hair appeared, he abdicated the throne and lived as an ascetic for the rest of his life. When the bodhisattva passed away, he was reborn again as a deity in the Brahmā world.



精要导读：

一、发愿也是安立在心上的，首先要在心中发下坚定的誓愿，然后你的思想、言语和行动去支持及实现你所立下誓愿。而且我们还要反复地发愿，增强自己的决心，无论是大声说的、文字写的，还是心中默念而发愿的，皆以心的力量来决定，心的力量不可思议，决意的心念可以护持你永不放弃地为实现目标而前行。

二、愿罗蜜直接影响你的未来人生，确保你能正确无误地走向解脱的道路，可见是有利无害的——不但是今生，而且还有来世，甚至是生生世世。当然，凡事都有两面的，如同硬币一样。当你想得到一些东西时，必然会失去一些东西。当你决意走上解脱的路时，可能要牺牲世俗享乐的时间了。当你想成为举世闻名，成为媒体的焦点，你是否愿意牺牲隐私的生活？如果你想嫁给亿万富翁，因为丈夫大部分时间都在忙于赚钱，你是否愿意大部分的时间都独守空房呢？如果您想成为一名奥林匹克运动员，您是否愿意承受住夺冠的压力并天天长时间的训练呢？

三、你所想的每一个念头或对所说的每一个字，也是一个愿力。所以，从今以后要多起善念、多存好心、多讲善言，并且还要对自己好一点。有时候，人们往往在不自觉中，说了消极的言语，生起消极的想法，而且还不停地思维它，殊不知这样会使负能量不断地增加，不好的事情随之而出现，变为事实。这是我们应该要注意的。





TAKEAWAY LESSONS :

1. Adhiṭṭhāna is about creating a master plan for your life with your thoughts, words and goal-supporting actions. Repeating your resolution daily – whether aloud, in writing or quietly in your mind - will help you stay on course.

2. Your resolution will steer the course of your future destiny. Make sure that you truly want what you ask for and that it is beneficial to you - both in your current lifetime and future existences. Think through what you pray for and the consequences of having them. For example, if you want to be world-famous, are you willing to sacrifice your privacy and to live in the media spotlight? If you want to marry a billionaire, are you willing to spend much of your married life alone because your husband will be busy working most of the time? If you want to become an Olympic athlete, are you willing to live under the pressure to win and to train 4 - 6 hours a day six days a week?

3) Every thought you think and every word you speak to yourself is a prayer. Therefore, think wholesome thoughts and speak kindly to yourself. Sometimes, people unconsciously pray for bad things to happen to them by repeatedly thinking negative thoughts about themselves and believing that these thoughts are true.

四、为了实现你的愿望，你必须朝着终极的目标定下方向并依此而精进地行持。比如，如果你发下誓愿“愿我能证得涅槃果位”，你必须每天坚持打坐禅修，因为没有一个人单靠发愿而开悟得道的。或者说，如果你希望自己成为一个有名的作家，你就要博览群书，还要通晓文学的修辞，才能写出好的文章。又或者，如果孩子长大后想成为米其林星级的大厨师，他则必须从小跟着师傅学习各种烹饪方法，经过多次的尝试，才能做出精致美味的佳肴。

五、如果你的愿望是带来到达目的地的大船，那功德就是这艘大船的功力燃料。如果没有了功德为动力，你的大船就无法行驶，到达涅槃的对岸。可见，功德有助于所有愿望的实现。我们必须经常行善积累功德，确保你的成佛大船能够正确地行驶。最好的方法，便是利用你现在的功德培植更多的功德，直至圆满波罗蜜，这样的话，心也能清净明亮了。

六、如果认为没曾见过的东西就认为不存在，这样的观念是极其错误的。我们现在生活的地球，曾经历过无数次毁灭和重生，经历过很多不同的演化时期，在历史书上也如此记载着，我们没有看过，就等于没有发生过吗？对于游历天堂和地狱，有些人根本不相信，认为科幻小说一样，根本不存在的，因为他们没有见过，他们认为眼见才能为实。

打个比方，在一个多世纪以前，如果你告诉那时候的人，有一种的东西叫做宇宙飞船，他可以把人类带上月球，或者告诉他们，一大块铁可以漂浮在空中，带他们飞越陆地和海洋，他们根本就不会相信，还认为你已经疯透了。然而，今时今日，这已不稀奇了，飞机已成为我们日常的交通工具，我们随时可以坐上飞机穿洋过洲。未来我们也同样可以坐宇宙飞船穿跃太空。

同样，虽然你现在还看不到你的决意是否能够实现，并不意味着它永远不会实现，有志者事竟成。

4) For your wishes or resolutions to come true, you have to act in accordance with your resolutions. For example, if you pray that “May I achieve Enlightenment,” you have to meditate regularly. No one becomes Enlightened by praying alone. Or, if you pray to become a published writer, you have to learn all you can about writing and keep writing. Or, if a child wants to become a Michelin-starred chef when he grows up, he has to learn how to cook and keep learning how to cook exquisitely.

5) If your prayer is a vehicle that can take you to your goal, puñña is the fuel for that vehicle. Without puñña, the vehicle cannot move. All resolutions are fuelled to come true by puñña. Thus, the wise cultivate puñña regularly because they know that puñña can help turn their wishes into realities. Make sure that you use your puñña wisely. One of the best resolutions is to use your existing puñña to grow more puñña, pāramī and purity.

6) Just because we’ve never seen something doesn’t mean that it doesn’t exist or will never exist. Earth comes into and out of existence many times. Each time, it goes through many different stages of evolution. Travelling to hell realms and Tāvātimsa Heaven may sound like something from science fiction.

Just over a century ago, people might have said you were crazy if you told them that there were such a thing called a spacecraft that can take them to the moon or that a big piece of iron can float in the air and we can fly across continents. Today, we can buy space flights and airplane tickets easily.

Similarly, just because you cannot yet see how your resolutions will ever come true doesn’t mean that they will never come true.



慈 波 罗 蜜

慈波罗蜜：慈爱、同情、悲悯、无私的爱

METTĀ PĀRAMĪ

loving-kindness, compassion, mercy,
empathy, unconditional love
without attachment

慈心是以菩萨的心量一视同仁地对待众生，最珍贵的是这一颗无私不求回报的大爱之心。

慈心具有令人亲近和赋予正能量的特性，具有不可思议的人格魅力，能和别人和睦相处，让人感觉亲切舒服。当别人有需要时，主动地提供适当的支持，或给予相应的援助，让他们脱离困境。对别人献出你仁爱的慈心，力量并不会因此而被削弱。反之，当别人相信我们真心实意地关心和爱护他们时，仁爱祥和力量就会传递给他们，还会不断地扩散到四周，激励他人学习和效仿，同样地奉献出自己的爱心，实现自利利他。

佛陀是三界众生的伟大导师，也是三界众生的好榜样，他的慈悲饱含着智慧，具有不可思议的力量。佛陀对待任何

Mettā is looking at the world through the eyes of a bodhisattva. At core, it is unconditional love without attachment.

Mettā is both endearing and empowering. Those with great Mettā are charismatic. People feel good around them and want to help, work with, support or do things for them. Rather than weakening us, Mettā gives us the power to positively influence others. That's because we can only inspire change in people when they believe we truly care about them.

The Buddha was a living proof of the power of compassion. He won over the narcissistic, the egoistic, the barbaric, the unscrupulous and the intractable - neither with force nor with weapons but with compassion. With his boundless compassion and penetrative

众生都是平等的，哪怕是那些极度自私的、野蛮的、恶劣的和顽固的众生，佛陀也不需要用武力或武器，同样用慈爱悲悯的心便能度化他们，引导他们走上正道。

佛陀有着无限的慈悲和睿智，能够洞见万事万物的真相，不仅知道每个人的前世今生的来历，而且他们来世的去向，对每个人的因果更是一目了然。他清楚地知道每个人曾在多生多世前犯下什么的罪业，杀过什么人，将来会得到什么的报应。例如，佛陀感化了杀人如麻的恶魔央掘摩罗，使得他能真心忏悔，放下屠刀，立地成佛。这个大魔头，杀害了999个人并砍下他们的手指，串起来做成项链到处炫耀。当他正计划杀佛陀圆满他杀千人的计划，却被佛陀的慈悲所感化，放下了屠刀，出家修道，跟随佛陀，最终证入阿罗汉果位。

同样，慈心也是发自内心的，心的力量不可思议，慈心令人以平等的心去看待众生，把一切的众生看成自己的母亲一样，希望她们都能幸福快乐，而去无私奉献自己的身心。当然，若想慈心的力量越来越强大，越来越坚固，仍需要不停地修习。为了度化如母的众生，佛陀甘愿放弃独自享受涅槃的乐，而选择长留人间，开示佛法广度众生，这样一来，他难免会遇到饥饿、冷热、

指责和诽谤等等。当然，倘若佛陀得佛果便涅槃的话，佛教就不会传承至今，末法时代的我们就不能得到佛法甘露的滋养了。

用慈心对待那些对我们无害的人，是很容易办到的，但是对那些曾伤害过我们的人，令我们身心受创的人来说，这是一个极有难度的挑战。然而，佛菩萨跟我们凡夫人不一样，他们一视同仁，视所有的众生如自己的母亲，用无限慈悲的心去平等对待每一个人。他既不怨天怨地，也不诅咒攻击他的人，因为他身心安住在大爱慈悲当中，这是佛菩萨特有的完美品质，这个世界上，只有佛陀才能无私地度众生，有目共睹的。

wisdom, he was able to see people not only as they are now but also as who they are capable of becoming. He could see that everyone is more than the worst crime they committed – even if they killed someone. For example, he gave Aṅgulimāla an opportunity to redeem himself and inspired this serial killer to drastically change his way. In the end, Aṅgulimāla who had cut fingers off 999 people and had targeted the Buddha as his 1,000th victim, gave his life to monkhood and eventually became an arahant.

Because Mettā is voluntary, unconditional and at times difficult, it makes us stronger on the inside. The Buddha didn't have to teach, bless or rescue anyone. He could have enjoyed Nibbāna alone and, in which case, wouldn't have had to deal with physical threats, verbal attacks and character assassination. Had he chosen the easy way, Buddhism wouldn't have been passed onto us.

It's easy to be kind towards those who have done us no wrong. It's a challenge to be compassionate to those who have hurt us, stolen from us or physically harmed us. Yet, the former bodhisattva faced the challenge with calmness and compassion. He neither blamed his luck nor cursed his attacker. That's because he was mentally and emotionally committed to living a

compassionate life. Such is a distinctive quality of a bodhisattva. Most people love just a few individuals. But the Buddha is one among a handful of people who truly love the whole world in word and deed. His altruistic acts speak for themselves.

People who are committed to cultivating Mettā Pāramī such as a bodhisattva don't need reasons to love fellow human beings. They just do. Gautama Buddha didn't look for reasons to love Devadatta who tried to defame and kill him several times. He harbored no hard feelings towards Devadatta and gave the wayward monk many opportunities to redeem himself. In the final hour of his life, Devadatta repented and apologized for all the vicious things he did to the Buddha who, despite his unthinkable ingratitude, never ceased to love and wish him well.

We can observe a more recent example from the life of the late meditation master Phramongkolthepmuni (Sodh Candasaro). While he was the abbot of Wat Paknam Phasi Charoen, a man fired two bullets at him. The bullets went right through his saffron robes but didn't injure him. Ven. Sodh sought no legal action against the attacker and even asked authorities not to punish the gunman.

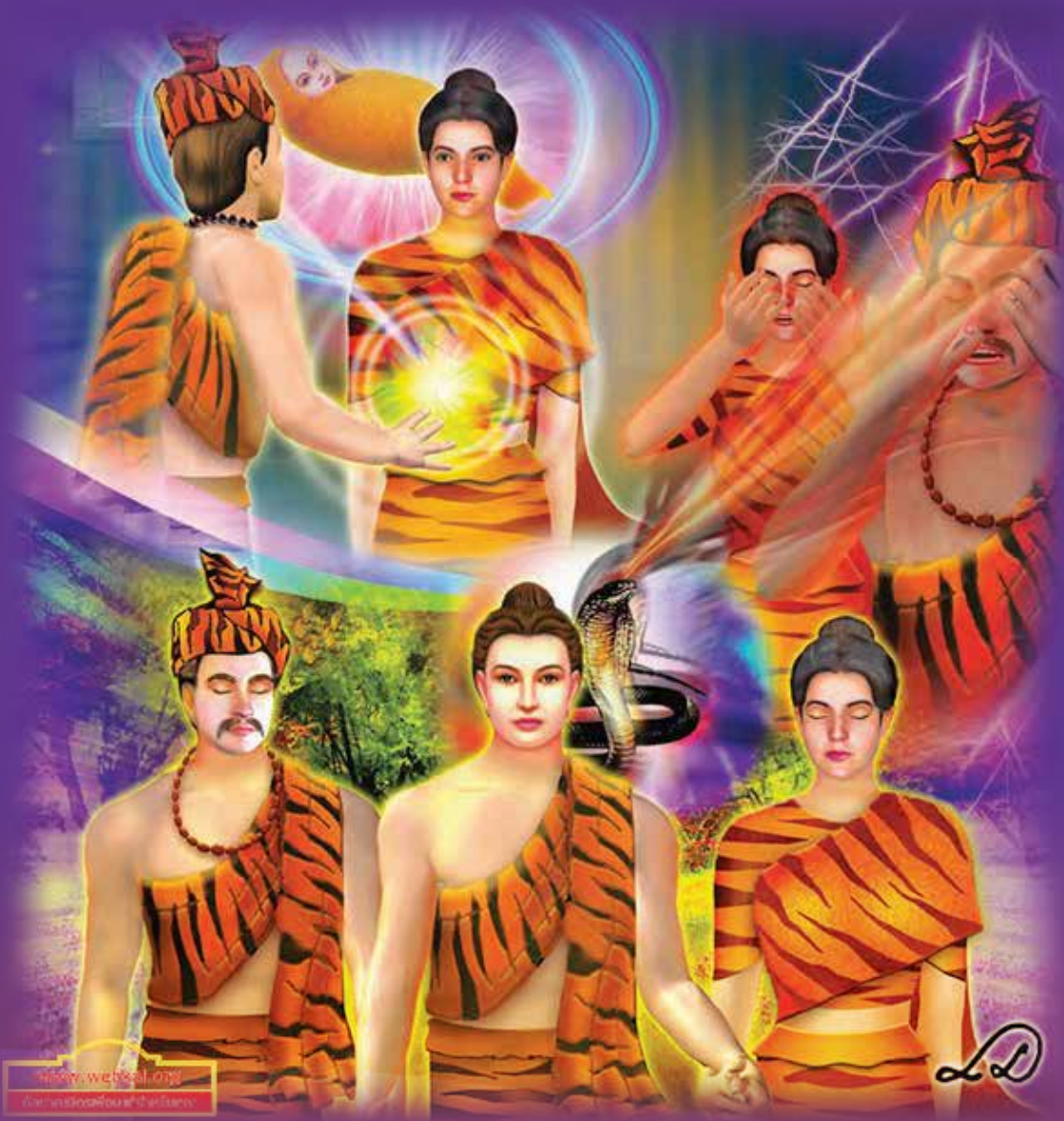
对于凡夫人来讲，哪怕你是大慈善家、大国王，喜爱的人还是有限的，有偏爱的，然而佛菩萨却不同，他们真正能做到大爱无疆。他们的慈心是真正平等的，无论对谁都是慈悲对待的，哪怕是地狱的众生，还是人间的众生，还是天界的众生，都是平等对待，希望他们都能离苦得乐，得到最究竟的解脱。我们可以在佛陀本生的事迹中看到，一个真正具有佛菩萨慈心的人，不需要任何理由，也不需要众生的祈请，主动无私地关怀众生、悲悯众生。

当年佛陀的弟子提婆达多曾无数次诋毁，甚至试图谋杀佛陀。慈悲为怀的佛陀，一点都没有生起嗔恨之心，反而慈悲地对待提婆达多，多次给予机会让他忏悔。当提婆达多病入膏肓时，为自己所做所为心生惭愧，以下跪向佛陀礼敬忏悔，作出最后的道别。尽管他那么的不可理喻和忘恩负义，佛陀从未停止对他的慈爱和关心。

我们还可以在已故得道高僧帕蒙昆贴牟尼祖师的生平故事中得到启发。当时祖师已是北榄寺的主持，有一天，有一个人无故地向他开枪，射出了两颗子弹，子弹穿过他的橘黄色袈裟，幸好没有伤害到他的身体。祖师并没对攻击者采取任何法律行动，反而选择宽恕原谅，慈悲地要求当局不惩罚他。

慈心是一种无形的能量，可以通过语言和行动来传递的正能量。不管受予者的反应如何，慈心的力量能让施予者的身心充满快乐，赠人玫瑰，手留余香也。倘若我们有时间，应该多加练习慈悲观，来增强我们慈心的力量，让祥和的正能量散发给世人。先分享给家人、朋友，跟着分享给喜欢和不喜欢的，爱人和仇人都一一分享，无论他们在哪里，都愿他们能够平安快乐。一般来说，练习发慈悲观最好的时间在静坐之后，当我们内心越平静，慈心的力量更强大，散发的力量越广阔。

Mettā is a feeling, attitude and action. Regardless of the recipient's response, Mettā immediately lifts the giver's physical health and emotional well-being. One way to increase our ability to love unconditionally is by spreading the feeling of loving kindness to all – families, friends and other fellow human beings, including those who dislike us - and wishing them peace and happiness wherever they are. The best time to do this is right after a sitting meditation when we have filled our hearts with peace and loving kindness.



苏皖纳三的故事

当菩萨诞生名为苏皖纳三时，他是一对盲眼的隐士夫妇唯一的儿子。有一天，在他为父母取水时，苏皖纳三被碧拉押卡王国王枪杀，他错误地认为这个年轻人不是人。

虽然失血过多命在旦夕，他所担心不是自己安危，而是担心双目失明的父母失去了他，无依无靠无法过活。苏皖纳三对向他的腹部发射毒箭的国王没有生起一丝的嗔恨心。在他生命的最后几分钟中，他没有自怨自艾，而是不断地想为父母的下半生找解决方法。得到苏皖纳三的宽恕，并看到他对父母孝顺的心，国王深深感动了，他诚心地向苏皖纳三道歉，并主动要求照顾他的父母下半生。

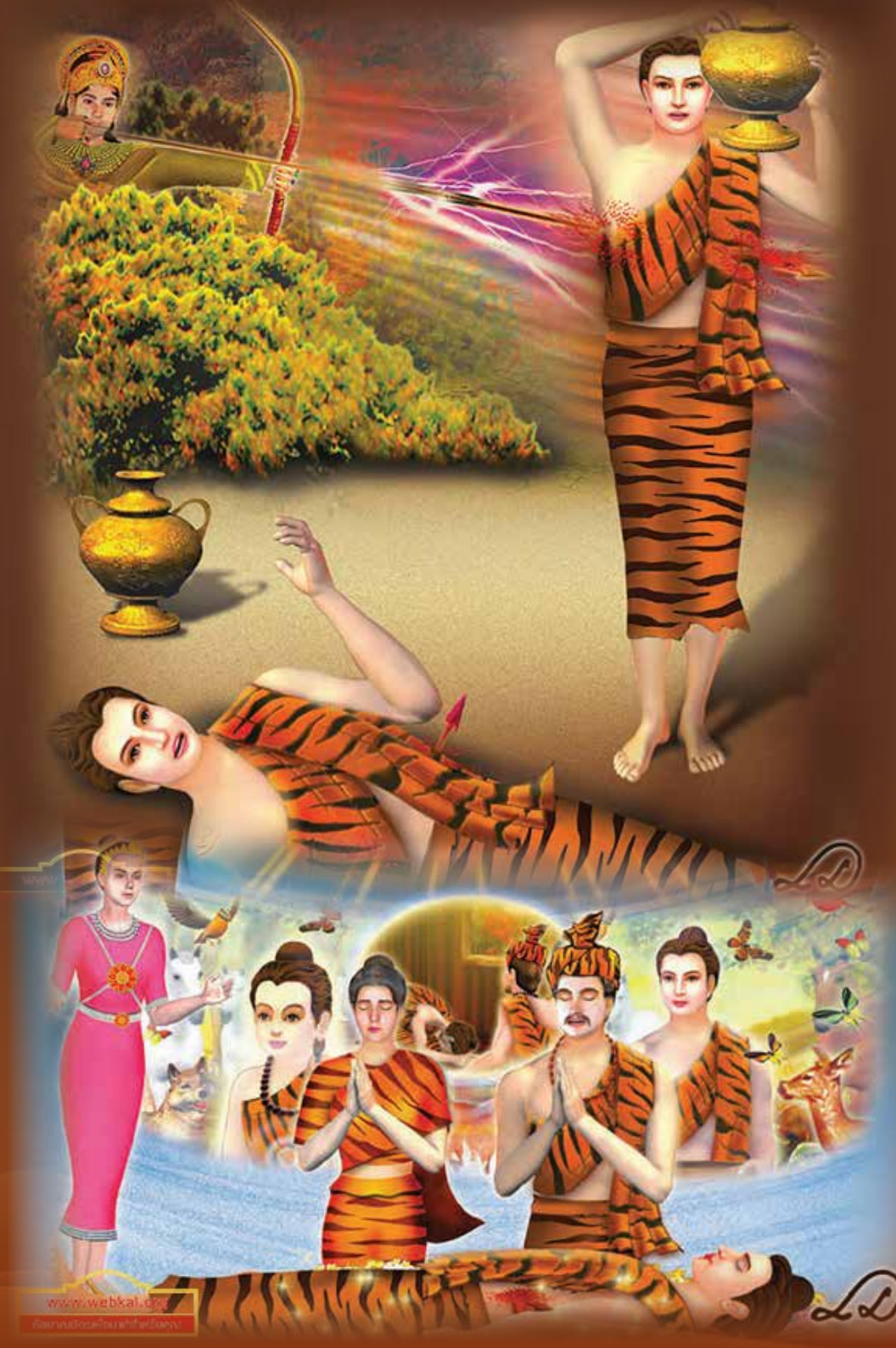
后来，苏皖纳三的母亲发现他不动地躺在河岸边。当她把手轻轻地放在苏皖纳三的胸前，仿佛要给死去的儿子做最后的告别，不过她却发现他的身体仍然是温暖的。她马上忆念起儿子所修过的一切功德——用慈悲、善良和宽容的心对待人类与动物，只讲善言与真实的话，并无微不至地照顾父母——苏皖纳三的母亲当下发愿，希望毒药失去力量，让儿子能够恢复意识，果然不久，苏皖纳三又苏醒重生了。因受到波罗蜜力量的加持，碧拉押卡国王答应从此停止猎杀动物，并以慈悲心来统治他的王国。

SĀMA JĀTAKA

The bodhisattva was born Sāma, the only son of two ascetics. One day, on his way back from fetching water for his parents, Sāma was shot by King Piliyakkha of the Benares kingdom who mistakenly thought that the young man was not a human being.

Though bleeding profusely, he was worried not about dying but about how his two blind parents would live without him. Sāma wasn't angry at the king who fired a poisoned arrow into his flank. Instead of dwelling in pain and self-pity, he spent the last few minutes of his life trying to find a solution for his parents. Inspired by Sāma's forgiveness and love for his parents, the repentant king apologized to Sāma and offered to look after his blind parents.

Later, Sāma's mother found him lying still near a riverbank. When she placed her hand on Sāma's chest as if to touch her dead son for the last time, she found that his body was still warm. Recalling the virtues that their son did all his life – being kind and forgiving to people and animals, speaking only truthful and wholesome words, and taking great care of his parents - Sāma's parents prayed that the poison would lose its strength and that he would regain consciousness. Because of Sāma's pāramī and the truthfulness of his parent's statements, their prayer came true. The poison was gone, the wound was healed, and Sāma returned to health. Inspired by the power of pāramī, King Piliyakkha stopped hunting animals and ruled his kingdom with compassion ever since.



精要导读：

一、慈悲是拔众苦、予众乐的。慈能够带给娑婆世界所有的众生温暖和快乐，悲能够拔除一切众生的痛苦烦恼。慈悲心，表面上看来好像是痛苦的，实际上是内心的无比快乐。不知情的人看来，用一辈子的时间安忍与宽容他人，多么痛苦，然而，对于佛菩萨来说，能够引人向善是多么快乐的事情，哪怕终其一生，甚至生生世世都是值得的，有意义的。如佛陀对提婆达多的事例。与暴力不同，暴力往往用极短的时间去征服他人，而带来的后果只有痛苦和仇恨。而慈悲，可能需要漫长的时间去感化他人，但一定不会带来痛苦和仇恨。慈悲能够让人团结，并和睦相处，达到双赢的局面。

二、慈悲具有化敌为友的能力，可以把陌生和敌人变成朋友。当人们使用武力或权力征服他人时，他们赢得的还有仇恨与敌人。当人们使用慈悲心感化别人时，他们将赢得的是朋友和追随者。

三、同理心很有影响力。当你能设身处地为他人着想，你便会自然而然生起慈悲心，所带来的影响更加深远。如当你作为一个高层的领导者，为了得到下层员工的衷心尊重和忠诚效命，你更就必须具备同理心，仁慈地对待手下的员工。因为没有员工衷心的尊重和忠诚

的效命，所拥有的权力如同没有地基的空中楼阁，不堪一击。

四、慈悲是具有感染力。许多事例分析研究证明了具有慈悲心的人自会吸引一班仁慈的好友，容易办到的事情。当你和别人友善时，你会常常遇到善良的人。

五、慈悲的精神能永存。当你死了，无人会记得你生前学历有多高、地位有多高、权力有多高、赚钱有多少。然而，你生前发慈悲心所做的好事永存人们的心间。如雷锋一样，他死去多年，人们还记着他的乐于助人的感人事迹。

六、当你对自己仁慈的时候，才容易对他人生起同理心，而善待他人。对自己仁慈最好的方法，就是让自己内心平静，放下过去，远离仇恨。

七、我们还需要善护念自己的内心，特别是在禅修冥想时，像呵护好友一样，守持好自己的内心。如果心生散乱，莫要怨恨，静静地守候着它、看着它。如果心生昏沉，让心休息一会儿，再恢复冥想。当你的内心感到慈爱，便能与你相融，身心合一，成为光明温暖之处，让你身心舒服自在。

TAKEAWAY LESSONS :

1. Compassion might have a bitter beginning but a sweet ending. Sometimes, it takes a lifetime to win over someone with compassion such as in the case of the Buddha and Devadatta. Unlike violence, which may seem like a shortcut to conquest, compassion causes no bitterness. It unites hearts, leading to a complete and genuine victory for both sides.

2. Compassion can turn strangers and foes into friends. When people use force or power to defeat others, they get hatred and enemies. When people use compassion to win hearts, they get friends and followers.

3. Compassion is impactful. The more impact you want to have on people, the more compassion and empathy you need to develop. The higher up you are as a leader, the more compassionate you have to be in order to inspire heartfelt respect and loyalty from those under you. Without the backing of heartfelt respect and loyalty, power is merely an illusion.

4. Compassion is contagious. Several research studies confirm that compassion begets compassion. When you are kind to others, you are more likely to attract kindness.

5. Mettā matters. When you die, the world doesn't care how many university degrees you earned, how much money you made or what corporate positions you held. It cares how much compassion you extended, and how your acts of compassion brightened - and continues to brighten - other people's lives.

6. It's easier to have compassion for others if you first have compassion for yourself. Having compassion for yourself means cherishing your inner peace. It also means refusing to carry around resentment and past wounds .

7. Be kind to your mind, especially during meditation. Treat your mind like your best friend. If it wanders, don't resent it. Wait with loving patience. If it falls asleep, let it rest a little before resuming meditation. When your mind feels unconditional love and absolute acceptance from you, it wants to be with you. It wants to be where you are because it feels comfortable being with you.



舍波波罗蜜

舍波罗蜜：众生平等、远离一切的执着

舍，放下也。当我们尽了最大的努力都没能帮助别人时，就要学会放下，切莫内疚和失望。一切都是因缘生，种善因者，自会快乐自在；种恶因者，便会痛苦折磨，由于他们的苦乐皆是他们往昔所造而致的，因果是不可能改变的，既然如此，我们就要放下无谓的执着，做出如此清晰的省察才是真正的舍心。最终目标是让众生都快乐，这里不涉及忧虑与不安，应该是安宁自在的。舍离放下也是一种幸福。

除了证得内在的智慧以外，我们所拥有的一切万物都有可能使我们心神不安，而感到惆怅和不快乐。例如：拥有一辆汽车，本来应当令生活变得方便而开心快乐的，但由于执着于究竟买那一款车更加好而感到苦恼惆怅了。又例如：本来拥有一份待遇很好的职业，是应该开心的，但是，没多久又为了此工作能否长久稳定而忧心忡忡了，使我们无时无刻不生活在恐惧中。再如，儿女双全万事足，儿女在小的时候

UPEKKHĀ PĀRAMĪ

equanimity, emotional balance,
emotional detachment
to maintain purity of the mind

Upekkhā is about letting go: letting go of the disappointment of being unable to help somebody after giving our best efforts, letting go of all that hinders our happiness and meditation progress, and especially letting go of emotional attachment. Like happiness, letting go is a choice.

Except for the inner Dhamma, everything that we attach our mind to can make us unhappy. Having a car is convenient but being emotionally attached to a particular car can make us frustrated. Having a career is good but being emotionally attached to a particular position can make us live in fear of losing. Children can make us smile but our emotional attachment to them can make us worried and sad.

对父母的依恋，给我们带来无限的快乐；看到儿女长大成人，也令我们感到无限的欣慰；同时当他们开始展翅高飞，或建立自己的小家庭而远离我们的时候，又令我们感到无比的忧伤。

失去心爱的东西可能让我们在一段时间中难舍难离，痛苦不堪。这时候，我们要明白，过去的已经过去了，固守在过去的失败、逝去的爱情、痛苦的回忆、各种愤怒或悲伤等消极的情绪中，都是没有意义的，只能让伤口继续发炎腐烂，不能康复如初。所以，我们一定要学会舍去放下，让自己恢复自由。

舍离心能让你保持内心的纯洁、宁静、愉悦和安宁，并不被任何人或任何事所困扰，无论是拥有或失去爱、健康、财富、青春、知名度、工作、甚至一次非常好的禅修体验，因为我们拥有的一切都是由我们往昔业力所造的而得到的果报，根本不能受我们控制。

这一点很重要，我们要记住，由于业力所至，尽管我们不能控制所拥有的一切的得和失，但是我们能够掌控自己的心，我的内心世界我做主，只要我们守护好自己的心，没有什么可以夺走我们的功德、我们的波罗蜜，同时，这也意味着，无论生活如何地不堪，舍去痛苦，我们依然可以快乐地渡过，因为我们的幸福快乐来自内心。

舍离心也许是世上最难培育的品质。因为身为凡夫的我们，终日被七情六欲所困，产生了喜、恶、恐、爱、恨等各种的情绪，让心一刻都不能清净。当然，对于那些红尘中的修行人或简单生活的人而言，舍弃、放下执着已成为他们必备的好品质。

舍离心深厚之人内心必然平静安详，因为他们能够恒时保持内心的平静。只要他的出现，便能让身边的人，感到自在安宁。可见，舍离心和慈悲心是紧密联系在一起的，慈悲喜舍四无量心让我们学会散发无限的爱与关怀，不局限在自己的亲朋好友，而是向外扩散到周遭的人、甚至是全世界的众生。

在内心和言行上做到知行合一，这个世界上极少数人可以办得到，而佛陀就是其中之一。佛陀从发下菩提心愿开始，从不间断地竭尽全力去度化众生，佛陀在世时，以各种善巧的方式度化了无量的众生。

现今佛陀虽已涅槃，为了不能亲见他的众生，他留下了殊胜的佛法经典，也留下了他修行的事迹，以代代相传的方式，将佛法传播给后世的有缘人，使得后人能依教奉行，同证菩提果。然而，却只有为数不多的人会遵循他的教诲而行。

The loss of something dear may cause emotional discomfort for a limited period. But it is clinging to the loss that magnifies the pain. Clinging causes suffering. It is self-imprisonment to cling to a past failure, a lost love, a hurtful memory, anger or grief. You can set yourself free simply by letting go of all negative thoughts and feelings.

Upekkhā is not letting anyone or anything take away your purity, inner peace, happiness and equanimity – whether it is having or losing love, health, wealth, youthfulness, popularity, employment or even a good meditation experience. Life goes up and down according to one's repertoire of positive and negative karma.

It's worth remembering that you are the king or queen of your mental, emotional and spiritual territories. Although people and circumstances can take material things from you, nothing can take away your puñña, your pāramī and the center of your body. This means that you can be happy no matter what happens externally because your happiness comes from within you.

Upekkhā is perhaps the most difficult quality to cultivate because we human beings are feeling beings. We tend to behave and make decisions according to our feelings of like, dislike, fear, love and hatred. But for anyone who wishes to achieve Enlightenment or simply live a happy life in this imperfect world, Upekkhā is a must-have quality.

People with a high degree of Upekkhā have a peaceful presence because they succeed in maintaining their inner peace. Upekkhā is closely tied to unconditional love without attachment or Mettā, which enables us to extend tender loving care beyond our immediate circles of families and friends.

Among the very few people who love the whole world in word and deed, the Buddha is one of them. He did all that he could to help people. Yet, he couldn't help everyone. He could preach everyone but only some would listen and follow his teachings. He could warn people against committing sins that would drag them to Hell but only a handful would heed his warnings. He did his best to stop King Viḍūḍabha of the Kosala kingdom from committing a mass killing but couldn't douse the rage that the young king had against the royal Sākya family. Having done his best, the Buddha too had to let go of the result. He too had to move on so that he could help many others.

In meditation context, Upekkhā is closely tied to the Middle Way as discovered by the Buddha. It is emotional balance – the happiest state of the mind between harming oneself and overindulgence in sense pleasure. When we are overly attached to someone or something, we are hurting ourselves unnecessarily. But when we let go of such attachment, we are instantly rewarded with emotional relief and psychological comfort as if a giant weight has been lifted off our chest. Thus, Upekkhā is best developed inside out.

例如佛陀在世时，曾竭尽全力三次阻止憍国王六世毘琉璃王进攻迦毗罗卫城，无论怎样都不能平息的毘琉璃王充满仇恨的怒火，最终迦毗罗卫城遭到屠城，释迦族被灭族。此例乃是因缘具足，果报成熟，定业不能改，佛陀也不能救度也。

在禅定中发现，舍离心也与佛陀所讲的中道相辅相成。中道之义，中庸也，不可有偏激的观念和行为，不落两边的中间之道。修行的时候，一定要保持情绪的稳定，把过度放逸和过度期待中找到平衡点，以最舒适的姿态去修行，让心情轻松愉悦、不紧绷，光明的佛性才会禅定的状态中生发，这才是最幸福的。打个比方说，当我们过分牵挂某人或某事物，实际上无形地伤害着自己。如果我们能够放弃牵挂或依恋，我们的情绪便能得到缓解和舒适，就像一个心口的铅球卸下了，整个人立马变得轻松自在。

在禅定中，我们要放下所有的想法，包括恐惧、欲望、希求、担心和贪恋，让心卸下包袱，保持空灵洁净。我们每天都要拿出一些时间坚持打坐，并且在白天工作生活时，也要不断地提醒自己，适可而止，恰当好处，保持中立。功夫不怕有心人，终有一天，我们必然能够放下对一切的执着，让自己活得轻松自在。我们要注意千万不可对打坐有过多的期待，过分期望反而让事情复杂化，对日常打坐修习带来反

作用。切记，莫在意或关注自己静坐进展的程度，进步多少不重要，最重要的是让心清净便可，只要每天坚持以松弛有度的方式来静坐的话，功德不请自来。

切记，任何东西能够稳定都是因为不偏不倚正处中央的，人的内心也是如此。因此，想在世上积极修习舍离心的最好方法，让心静止于自身的中心点或七个定心点。这时我们的心就会自我调整，直至完全静止，光明的佛性自现。此时，世界便在我心中，过去现在将来一切皆能了知。佛陀还告诉我们，内心的安宁快乐，世界上没有什么快乐可以媲美。

During meditation, we should simply keep our mind empty by letting go of all thoughts, fears, desires, expectations, worries and attachment of any kind. We should try our best to meditate daily and to stay centered during the day but we should not stress ourselves out with expectations that we must make such and such progress by such and such date. Expectations make things heavy and thus are counterproductive to meditation practice.

Notice that anything that stands firmly in balance rests on its center. The same is true with the human mind. Thus, the best place to start developing Upekkhā is at the center of the body or the seventh base of the mind. There, our mind can be brought to total stillness. As the Buddha said, stillness of the mind is superior to all other kinds of happiness.

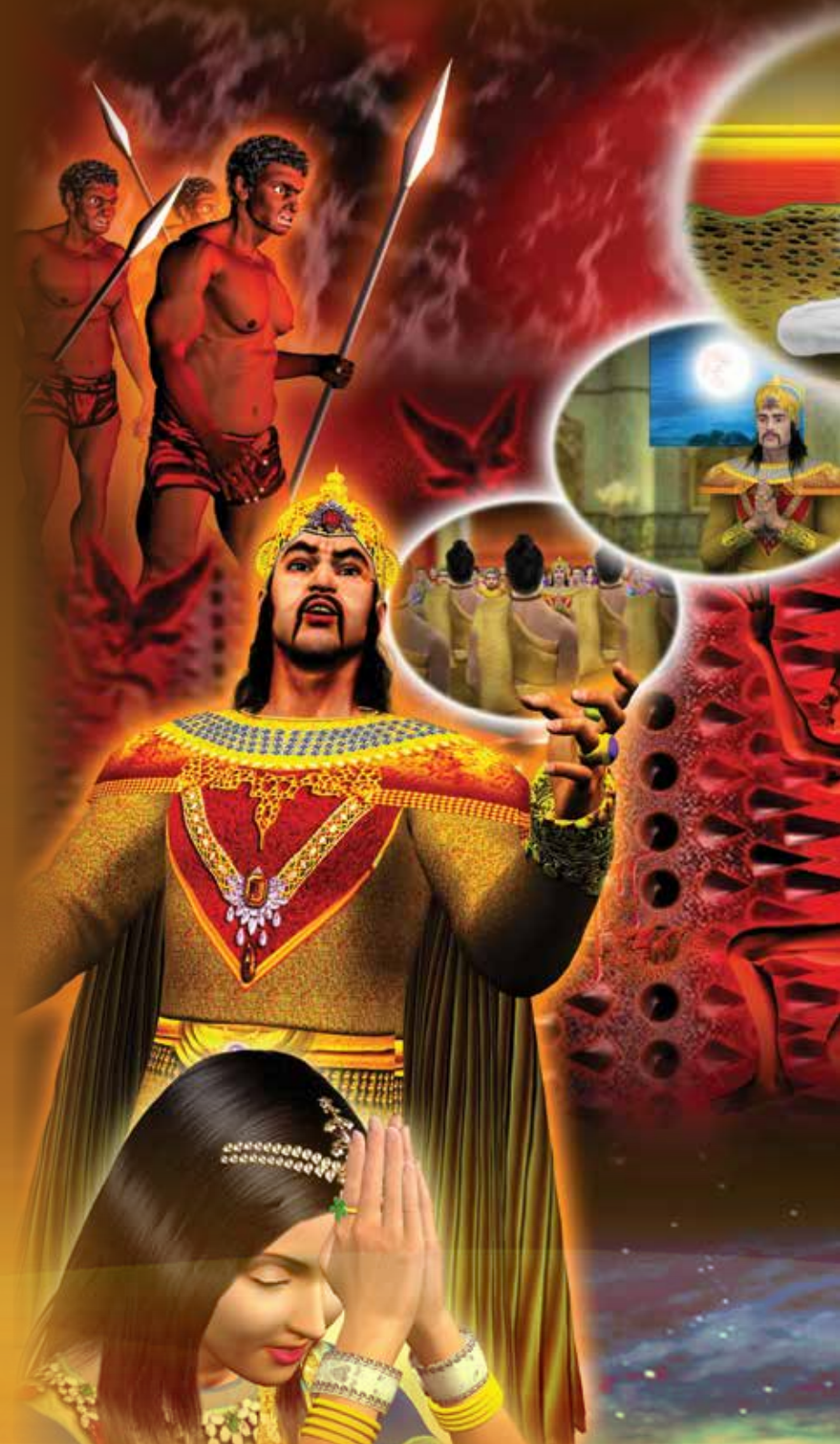
大梵天王大婆罗那的故事

曾经信奉佛教爱民如子并乐善好施的威贴蛤腊城的昂卡迪拉王，由于受到具有邪见思想的大臣教唆，不再相信前世因果，不再相信生死轮回。他为了追求现世的快乐，从此只顾花天酒地沉溺于世俗的享乐中，不理朝廷政务，更不再行善积德，停止救济穷人。

露扎拉公主为此而感到忧心忡忡，因往昔打坐的功德，令她忆念起前十四世的回忆。为了拯救误入迷途的父王，她将忆念到自己 and 几个人的过去世的这些事告知父王，让父王知道天堂和地狱真实的存在，因果循环、善恶皆有报。谁造下了恶业，必然会受因果报应，堕入恶趣。但是她的言语无法对父王产生作用，父王依然痴迷享乐，不相信因果循环。

因此，她只能虔诚地祈求上天护佑，让曾经受民众爱戴治国有方的父王从迷梦中清醒过来。那一世佛陀转生为大梵天王——大婆罗那。大梵天王听见露扎拉公主虔诚的愿望后，决定暂时离开天界而化身为出家人来到人间感化国王。

当昂卡迪拉王看到大梵天王大婆罗那突然出现，现出家众之身在半空中为他开示讲法，感到万分惊讶，但很快就不屑一顾了，甚至不惜挑战大婆罗那。国王向大婆罗那借五百枚硬币，然后说，如果真的有来生的存在，他承诺在来世归还他一千枚硬币。大婆罗那回答说，国王您未来不可能有能力偿还债务了，由于国王犯下许多罪业，恶业极其深重，导致将来必定要堕入多层地狱中遭受一系列痛苦的惩罚。此时，国王愣住了。于是大婆罗那继续开示，详尽描述不同地狱中的各种残酷刑罚，并告诫国王及早回头是岸。国王立刻生起恐怖畏惧之心，立马在大婆罗那忏悔并发誓停止自己不道德的行为，从此皈依三宝，终身持守五戒，广行善事将功补过。





NĀRADA JĀTAKA

Convinced that there were no such things as the fruits of good deeds and retributions of bad deeds, King Angati of the Videha kingdom resolved to stop doing good. He relinquished most of his duties to advisors and stopped giving food and help to the poor. Instead, he spent time indulging himself in worldly pleasures.

Princess Rujā was upset by her father's debauchery and disinterest in the wellbeing of his citizens. Blessed with the ability to recall events of her past lives, she told the king how her philandering way had got her to Hell and what gruesome punishment she had been subjected to. Yet, her words failed to convince the king of the existence of heavens and hells.

So, she prayed for help that her father would change his way and start behaving like a morally responsible monarch that he used to be. At that time, the bodhisattva was a deity in the Brahmā world (the highest of the celestial worlds). Having heard the princess' prayer, Nārada decided to temporarily leave his celestial abode to come to the Earth to help reorient the king's thinking. After descending from the Brahmā world, he disguised himself in an ascetic's clothing.

King Angati was shocked to see Brahma Nārada suddenly appeared, floating in the air above him. He challenged Nārada to lend him 500 gold coins now and promised to return one thousand gold coins in his next rebirth if the next world indeed exists. Nārada replied that it would be unlikely that he would ever receive the loan repayment because the king would be punished in several hell realms for the numerous sins committed. Nārada then described in graphic detail the hell realms that the king would find himself in unless he changed his way now. Shuddered at the thought of what was awaiting him in the afterlife, the king vowed to stop all vices and resolved to observe the Five Precepts for the rest of his life.



精要导读：

一、舍离心让我们这一生以积极的心态竭尽全力地广行善事，然后以舍弃的心态放下对功德累积的期待。

二、舍离心让我们恒时保持不以物喜，不以己悲的稳定心态——切莫让任何事或人掌控我们的幸福。

三、舍离心让我们学会放手还要积极前行。当我们尽力帮助他人却无果时，我们应该接受事实，各有因缘莫强求。正如上座部所诵晚课的内容说：“我们都是自己业力的承受者。”有时候佛陀也试图去挽救一些人的生命，但他们的恶业果报成熟已成定业，不可扭转的。正因为如此，佛陀更加地精进而行，以各种善巧方式唤醒世人，帮助他们离苦得乐，莫造新的恶因。

四、舍离心在禅定中能够运用自如，这意味着在禅定的状态中，可能会出现很多扰乱心思的想法、声音或者图像，无论是愉悦的，还是恐惧的，都不会做出任何身心上的反应。通过不断修习舍离心，心境合一，让心专注在身体的中心点——最终达到身心完全安宁自在的状态。

TAKEAWAY LESSONS :

1. Upekkhā is doing one's best in taking active action to do good, and then emotionally letting go of the result.

2. Upekkhā is maintaining composure - not letting anything or anyone rule your happiness.

3. Upekkhā is both letting go and moving on. When your best attempt fails to help someone, you should accept the fact that this is what is meant to be. As stated in the Theravada's evening chanting, "we are the heirs of our own karma". There were times when the Buddha tried to save some people's lives but their fatal retributions were too severe to be averted. Therefore, he had to move on so that he could help others who could be helped.

4. In meditation context, Upekkhā is the art of doing absolutely nothing. It means making no mental or emotional response to all distracting thoughts, sounds or images that may arise during meditation – whether pleasant or unpleasant. By practicing Upekkhā, the mind will come closer and closer to the center of the body – eventually reaching the state of complete stillness - all by itself.



佛陀的由来

超凡转圣之蜕变

是什么的力量能够促使一个微不足道的凡夫
蜕变成为可改变世界的非凡的圣者——佛陀呢？

而且，我们可以从佛陀因地修行中得到启迪，
心生欢喜而向往，遵循佛陀的教诲，跟随佛陀的脚步，
走向解脱之道，留下菩提花种，洒下佛法甘露，
以此给轮回受苦海众生带来希望，皆能离苦得乐。

当殊胜的菩提花种植入在我们的心中，

以佛法甘露为滋养而生根发芽，
唤醒沉睡之心，绽放菩提之花，
他日必能结出圆满的菩提佛果。

在此，让我们一起翻开此书，
一起进入超凡转圣之大道吧！





What makes a Buddha a Buddha?

What transforms a once-lowly laborer into an extraordinary human being who forever changed the world known as Gautama Buddha?



And, what we can learn from his journey that spanned across lifetimes to become the kind of person we always wanted to be, leave a legacy of virtue, and change the world.



The seed of spiritual greatness lies within every one of us, waiting to be discovered, awakened and brought to bloom.



Let this book show you the way...

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Sabbadānaṁ dhammānaṁ jināti. The gift of the Dhamma surpasses all other gifts. (Dhammapada verse 354)

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佛经云：“法布施的功德超胜于一切的布施。”此法本得以成功出版并广为流传有赖于众多功德主的发心护持，在此，我们至诚地感恩和随喜他们法布施的大功德



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Sabbadānaṃ dhammādānaṃ jināti. The gift of the Dhamma surpasses all other gifts. (Dhammapada verse 354)

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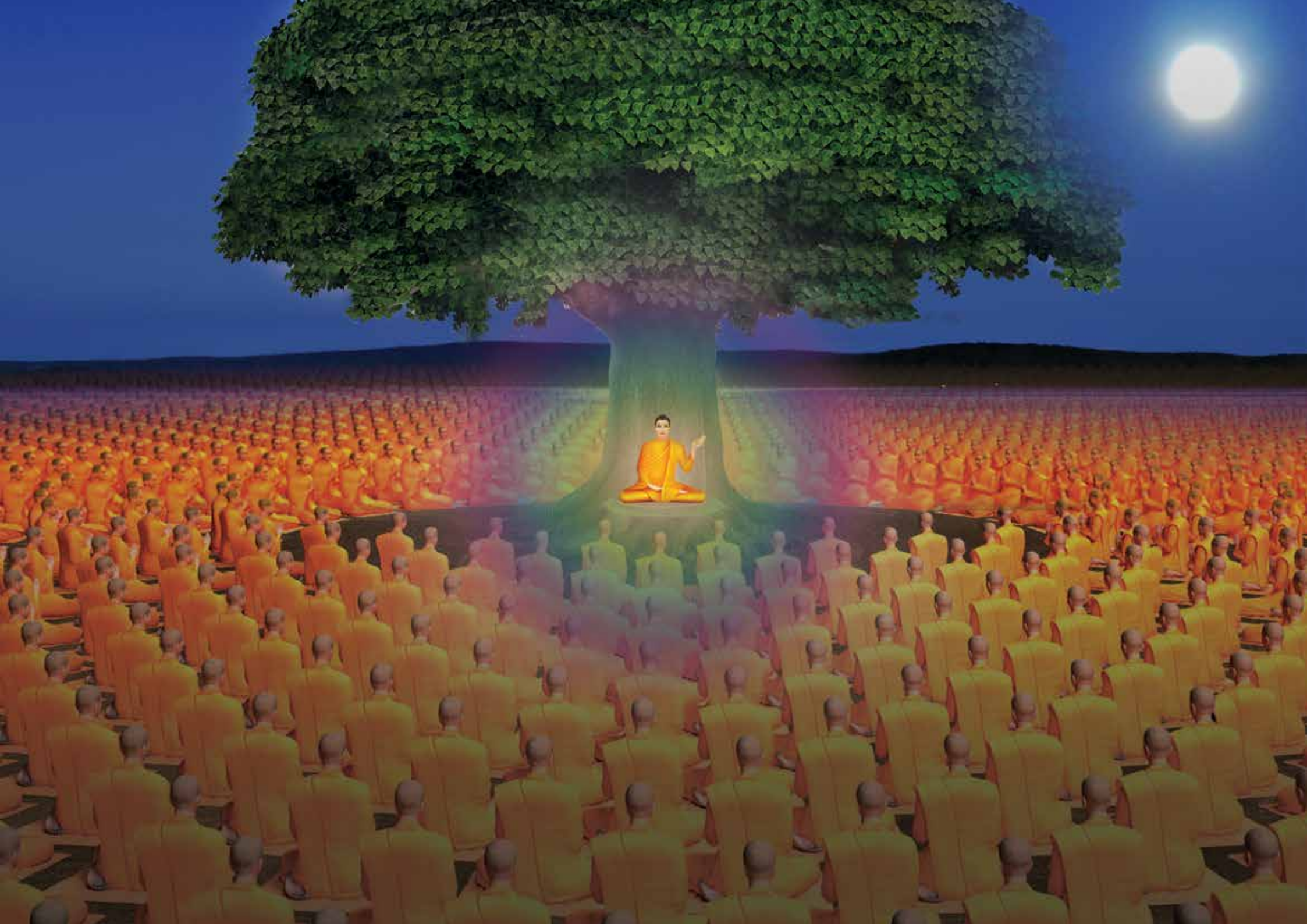
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在此，让我们一起翻开此书，
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