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A BILINGUAL GRADUATED COURSE
ON THE
FUNDAMENTAL TEACHINGS OF
LORD BUDDHA

International Buddhist College Library
Songkhla Thailand

FOR
JUNIOR ELEMENTARY CLASSES.

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LESSON 1.

BUDDHA.

Buddha was a great Saint. Who had acquired incomparable Knowledge and incomparable Virtue. To follow the Buddha means simply to strive to attain Buddha's excellent Wisdom and Noble Character.

LESSON 2.

DHAMMA.

Dhamma is the Law—the basis of all the excellent Doctrines preached to the people by Our Lord Buddha when He was alive, instructing them to live better lives and to practise meritorious deeds.

All the Truths and incidents in these sermons were the results of the personal experiences of Lord Buddha. Our Lord's sermons poured out from His sympathetic heart to encourage people to act meritoriously.

LESSON 3.

SANGHA.

Sangha is the Brotherhood of Buddhist monks, who follow the Pure Teachings of Lord Buddha to attain moral rectitude. They study the Tri-pitaka of Lord Buddha diligently themselves in order to gain spiritual wisdom. They also preach the Buddhist Scriptures constantly in order to encourage people to practise benevolence and to correct their wrong behaviour.

LESSON 4.

THE FOUNDER OF BUDDHISM.

Sakyamuni Buddha is the Founder of our religion in this Sansara World. When He was alive He sacrificed everything for the sake of conferring benefit on all living beings.

LESSON 5.

THE TRIPLE-GEM.

Buddha is the Enlightened One, Who taught the Divine Doctrine. The Doctrine is the Noble Teachings of Lord Buddha to encourage people to practise benevolence. Sangha is the Brotherhood of Monks who have taken the Doctrine as their guide. They also use the Doctrine to teach people to cultivate moral progress. Although the Noble Guides—the Precious Buddha, the Precious Dhamma and the Precious Sangha have different names, in reality their spiritual entity is the same. Therefore we should pay the same respect to Precious Buddha, as well as to Precious Dhamma and Precious Sangha.

LESSON 6.

TO FOLLOW LORD BUDDHA IS THE BEGINNING OF A VIRTUOUS LIFE.

Buddha is a great Saint of incomparable Virtue and Wisdom. If we wish to follow Lord Buddha, we must first strive to widen our knowledge, to cultivate virtue and to develop a noble character.

LESSON 7.

THE BASIC PRINCIPLES OF MERITORIOUS DEEDS.

The basic principles of meritorious deeds are the attainment of self-perfection both in this present life and in the lives to come as well as to confer benefit on others. Deeds possessing all these principles can then be regarded as real merits.

LESSON 8.

THE FOUNDATION OF A MERITORIOUS LIFE.

Our Lord Buddha taught us to purify our thoughts, our words and our deeds.

(a) The Purification of Actions.

1. To abstain from destroying living creatures.
2. To abstain from stealing.
3. To abstain from adultery.

(b) The Purification of Speech.

1. To abstain from using harsh language.
2. To abstain from carrying tales.
3. To abstain from impure talk.
4. To abstain from telling lies.

(c) The Purification of the Mind.

1. To be free from greed.
2. To be free from anger.
3. To be free from erroneous views.

LESSON 9.

THE DISTINCTION OF GOOD DEEDS.

There are innumerable kinds of good deeds. Let us consider the following chief ones.

(a) Faith.

Faith is profound belief in something without the slightest suspicion or doubt. Faith is developed when all Truths are thoroughly understood.

1. To believe that the merit of the Triple-Gem is great.
2. To believe that the influences of cause and effect are strong.
3. To believe that there are great Truths guiding the world.

(b) Energy.

Energy is the internal or inherent power which enables us to perform what is good. It always strengthens us to do meritorious deeds and to correct our bad behaviour.

(c) Shame.

Shame is consciousness of one's own guilt or bad behaviour. It means to have respect for one's own personality and to abstain from doing evil deeds which will surely make us despised by others.

(d) Humility.

Humility is freedom from pride, and respect for others. It means to be always on the alert not to do evil deeds either openly or privately lest one should be scolded or punished by others.

LESSON 10.

THE DISTINCTION OF GOOD DEEDS II.

(e) Absence of Greed.

Greed is eager craving for worldly objects. Absence of greed is absence of craving for worldly possessions.

(f) Absence of Hate.

Hatred is intense dislike. Absence of hate means to be entirely without intense dislike for anyone. It also means to be able to endure injustice without losing one's temper.

(g) Absence of Ignorance.

Ignorance is absence of knowledge. Absence of ignorance means to have wisdom and profound judgment in all occurrences and Truths.

LESSON 11.

THE DISTINCTION OF GOOD DEEDS III.

(h) Serenity.

Serenity means to be undisturbed and happy under all circumstances. If we wish to acquire serenity we must try our very best to get rid of greed, hatred and ignorance.

(i) Carefulness.

Carefulness is the care taken to prevent oneself from committing sins, and at the same time to encourage oneself to act meritoriously.

(j) Harmlessness.

Harmlessness is freedom from doing harm to living beings by abstaining from destroying their lives, robbing their property and soiling their reputation.

(k) Equanimity.

Equanimity is freedom from prejudice or bias on every worldly subject, no matter what good work one is performing.

LESSON 12.

**DEMERITORIOUS ACTS ARE THE CAUSE OF
ALL SUFFERING.**

The basic principle of evil deeds is that one tries to gain self-benefit, while causing others to suffer. Although one may get happiness in the present life in this way, one will surely get the resultant suffering in the lives to come.

LESSON 13.

THE ROOTS OF EVIL.

There are innumerable kinds of evil deeds. As a whole all evils are produced by the following vices.

(1) Greediness.

Greediness means to have a strong desire for worldly objects, such as experienced by the perception of form, sound, odour, taste, touch or thoughts; and the craving for wealth, possession, reputation and over-indulgence in food and sleep. It also means being too mean to offer one's money and ability to assist others.

(2) Hatred.

Hatred is intense dislike. It is to be always angry with others unreasonably and to do them harm.

(3) Ignorance.

Ignorance is lack of wisdom. It means to be ignorant of all occurrences and Truths. To possess wrong view points and to ignore the influences of cause and effect.

(4) Pride.

Pride is excessive self-esteem, and despising others.

(5) Doubt.

Doubt is indecision in any opinion. It is to have no decided belief in the enormous merit of the Triple-Gem, the efficacy of merit and demerit; and the occurrences and Truths of the world.

(6) Erroneous views.

Erroneous views are wrong views.

LESSON 14.

CAUSE AND EFFECT.

Cause means either the meritorious deeds or demeritorious deeds done by us. Effect means results produced by an antecedent called the cause. Both our happiness and suffering are certainly not bestowed on us or given to us. It is all entirely due to our own actions that we receive our rewards, or punishment. The basic point of view in Buddhism is the law of Cause and Effect.

LESSON 15.

PROFOUND BELIEF IN CAUSE AND EFFECT.

The law of Cause and Effect is one of the basic principles in Buddhism, and is very important. This Truth can be proved by various examples. Cause is just like a seed, which will gradually produce fruit after it has been planted in the ground. Effect is the fruit produced by the seed. After a seed is sown it grows. Then, gradually it blossoms and produces fruit. If we plant a gourd, we shall certainly get a gourd, and we shall surely get beans if we plant beans. Our daily actions will be rewarded with good if we do good deeds; and if we act evilly, we will be punished without the slightest doubt.

LESSON 16.

MIND IS THE CENTRE OF LIFE.

There are both good and bad people in the world, but whether we act meritoriously or demeritoriously is entirely due to our way of thinking. If we wish to attain Buddhahood, then we should resolve to be benevolent and correct our bad behaviour. If we always behave badly, we will surely be born again as devils or as animals; or be cast into the hell to suffer. So, the chief point of view in Buddhism is that mind is the centre of all.

LESSON 17.

THE BUDDHIST SCRIPTURES HAVE THE STRONGEST POWER OF GUIDING PEOPLE'S MINDS.

We ought to try our very best to do only that, which will confer great benefit on the world, and at the

same time, we ought to be careful to act and speak righteously and abstain from all evil acts. The best ways of correcting people's bad behaviour are to be found in Buddhism, for every sentence in the Tri-pitaka exhorts people to live a virtuous life.

LESSON 18.

THE AIM OF WORSHIPPING LORD BUDDHA.

We, the followers of Lord Buddha, should not only worship Our Lord's image and invoke His name. The most important thing for us to do is to try to understand the real meaning of Buddhism.

Buddha was an eminent Saint and was absolutely enlightened. Before His Enlightenment He endeavoured to practise self-denial and develop perfect morality with great determination. He thoroughly understood the Truth of the mind. He preached excellent sermons after His Enlightenment, so that people would tread the Noble Path of Righteousness. Therefore, to follow Lord Buddha means to emulate His extraordinary great virtue to lead all living beings to liberation. To worship Our Lord's image is to honour and respect Him.

LESSON 19.

THE GREAT BENEFIT AND HAPPINESS CONFERRED UPON US BY THE TRIPLE-GEM.

Buddha is like an excellent doctor, who saves people's lives. Dhamma is like medicine which cures people's sickness miraculously. Sangha is like a company of compassionate nurses, who take great care of patients. It is impossible to find out the cause of a patient's illness

without a good doctor, and it is also impossible to cure people's diseases without good medicines. Medicine must be given to a patient by a good nurse. That is why doctors, medicine and nurses cannot do without each other. In the same way, Buddha is the great doctor saving people from evil thoughts. Dhamma is a miraculous medicine for curing people's minds. Sangha is the great company of nurses, who help people to understand Our Lord's Noble Doctrines. As the Triple-Gem of Buddha, Dhamma and Sangha are intimately related so they must always go together.

LESSON 20.

TAKING THE TRIPLE-GEM AS OUR GUIDE.

First to take the Buddha as our guide. Secondly to take the Doctrine as our guide. Thirdly to take the Order as our guide. It means to follow and to rely upon the Triple-Gem for guidance to a happy life. For example, a small child, who has been left at the roadside, suddenly meets his own parents one day. This poor child then follows his parents back to his own house, and relies on his parents for maintenance. We, the followers of Lord Buddha, rely on the Buddha-Dhamma of Our Lord to purify ourselves both physically and mentally from the moment we hear the proclamation of Our Lord's unsurpassed precious Teaching. That is why we should take the Buddha. Who expounded the unexcelled Doctrine; the Doctrine, which guides us to live better lives, as well as the Sangha, which guides people to develop morality, wisdom and virtue, as our refuge with the same sincerity.

LESSON 21.

TO BE TRUE BUDDHIST FAMILIES.

Let us try to live a modern Buddhist life together. To abstain from all evil acts and to practise virtuous deeds constantly. Father and mother brothers and sisters, let us form a modern Buddhist family. Purify ourselves both physically and mentally. To be very careful in our actions, to understand cause and effect thoroughly, and to correct our bad habits. To practise virtuous deeds in accordance with the intrinsic Truths of Buddhism. To be compassionate and generous with great joy so as to gain self-perfection, as well as to confer benefit and happiness on the sentient worlds.

LESSON 22.

OBEDIENCE COMES BEFORE ALL DEEDS.

As we are born and brought up by our parents, we ought to obey them. As it is said: "Obedience comes before all deeds, and obligingness leads all obedience." We are not only born, bred and protected by our parents, but we are also trained by them to lead a wise and virtuous life in future. When we are old enough for education, then they have to send us to schools to study. They have to take great trouble and to spend money to make us useful as human beings in the world.

LESSON 23.

HOW TO BE REALLY OBEDIENT TO OUR PARENTS.

If we wish to be really obedient to our parents, we should always act in accordance with their instructions so as to please them. As regards our bodies, we should try

our very best to take great care of them to keep them strong and healthy, so as to free our parents' minds from worrying about our health. We should study our daily lessons perseveringly, because our parents expect us to become virtuous and helpful to the world when we grow up. When we are able to earn our own living and to support our parents, we should respect them and make them happy.

LESSON 24.

RESPECT FOR TEACHERS.

When we are old enough for education, we are sent to school by our parents, The teachers in the school take much pain and care to teach us to read and write. Education in the school does not mean oral and written work alone. After all, the most important point is the reflection of virtue in deeds. Teachers try their very best to inculcate a sense of virtue in us and to develop our character, so as to enable us to live a righteous life and to make a name worthy of our families and our ancestors. At the same time, we will be able to confer great happiness and benefit on the world. That is why we ought to be grateful to our teachers and always be ready to repay them for their unlimited kindness.

LESSON 25.

PATRIOTISM TO THE COUNTRY.

After having been trained by our parents at home and by our teachers at school, we can be sure to possess sufficient ability to undertake some work in society. Being citizens of our country and protected by her, we ought to try our very best to do good deeds for her, to fulfil our duty. Whatever will confer happiness and benefit on our

fellow-countrymen that we ought to do earnestly. To practise Our Lord Buddha's loving-kindness, to attain self-perfection as well as to confer benefit on others is the important duty of all young people.

LESSON 26.

THE DISTINCTION BETWEEN BUDDHAS, BODHISATTVAS, SPIRITS AND DEVILS.

Most of the people who have never heard the lectures delivered by Buddhist scripturists, usually say that Buddhas and Bodhisattvas are just spirits and devils. Spirits and devils are just Buddhas and Bodhisattvas. That is why we cannot blame those who are ignorant of the facts of Buddhism. That is also why many consider Buddhism merely a superstition. Now let me explain the distinction between Buddhas, Bodhisattvas, spirits and devils clearly.

(a) Buddha is a Pali word for spiritual wisdom. So the name "Buddha" is bestowed on every intelligent being who possesses complete wisdom and virtue and is fully "Enlightened".

(b) Bodhisattva is also a Pali word. It is literally a being who has reached a very high state of wisdom. Bodhisattvas are those who had made great vows to practise Buddha's loving-kindness in order to attain self-perfection as well as to confer happiness and benefit upon others.

(c) Devils are those who have committed great sins when they were human beings. They are cast into a devilstate to suffer bitterly.

(d) Spirits are those who have done only a few good deeds when they were alive. They are in a slightly better state than devils, and receive offerings only from humans.

After reading this brief account, one will never mix up Buddhas and Bodhisattvas with devils and spirits any more. From now on, we should try our very best to follow Buddhas and Bodhisattvas, to be charitable and generous to all living beings. Never do evil deeds that will lead us to the company of spirits and devils.

LESSON 27.

RIGHTEOUS LIVING.

If we wish to lead a proper life the most important thing to do first is to widen our knowledge, to cultivate virtue and to develop our character very well. Then whatever we say or do will be effective enough to attract a big number of good men to give assistance to the erring world. In order to purify ourselves both bodily and mentally we must learn to be kind, honest, respectful, truthful and wise. Kindness is benevolence and generosity. Honestly is freedom from fraud and deceit. Respect is regard for others with esteem and affection. Wisdom is the power of judging merit or demerit, right or wrong. Truthfulness is honesty and freedom from falsehood. If whatever we do or say is definitely according to kindness, honesty, respect, wisdom and truthfulness; and we never act beyond these, then we are surely virtuous enough to be admired and emulated by the world. If we love others, we shall be loved in return. If we are honest, we shall be admired by all. If we respect others, then we shall also be respected. If we are wise, we shall surely be honoured. If we are truthful, we shall then be perfectly trusted by all.

LESSON. 28.

THE ATTAINMENT OF BUDDHAHOOD— THE PARAMITAS I.

(a) Charity.

We can dispel the poison of covetousness by charity. There are three kinds of charitable work.

1. Almsgiving.

Almsgiving is the giving of money, clothing, food and lodging to the poor.

2. Preaching.

Preaching is the proclamation of the True Teachings of Our Lord Buddha, coupled with the giving of useful advice on morals and religion.

3. Sacrifice.

Sacrifice is the utilization of everything in one's power, strength and wisdom to relieve the suffering and difficulties of others.

LESSON 29.

THE ATTAINMENT OF BUDDHAHOOD— THE PARAMITAS II.

(b) Morality.

We can avoid the evil act of killing by observing Our Lord's Precepts. Observing means carrying out strictly. Precepts are instructions or orders against the sins of killing, stealing and adultery. They also prevent us from taking intoxicating drinks, from gambling, and smoking opium. There are three ways of observing the precepts.

1. To give serious attention to the precepts. To follow Our Lord's instructions strictly in order not to commit sins either physically or orally.

2. To follow Buddha's advice meritoriously under all circumstances. To worship Buddhas, to chant Suttas, to honour the Triple-Gem and to obey our parents.

3. To follow Our Lord's instructions to confer great happiness and benefit on all living beings.

LESSON 30.

THE ATTAINMENT OF BUDDHAHOOD—

THE PARAMITAS III.

(c) Endurance.

We can get rid of anger and hatred by cultivating endurance. Endurance is to remain in the same state of mind without faltering, no matter what the trials or suffering may be. There are three kinds of endurances.

1. To endure patiently whenever we are scolded, hated, evilly spoken of or ruined by others, and at the same time to win them over by loving-kindness.

2. To endure calmly any hardship which makes us suffer, the natural inconsistencies of weather such as strong wind, heavy rain, hunger, biting cold and scorching heat.

3. To believe in the Divine Doctrines of Lord Buddha with a firm faith and not to get involved in worldly objects.

LESSON 31.

THE ATTAINMENT OF BUDDHAHOOD— THE PARAMITAS IV.

(d) Energy.

We can get rid of idleness by being energetic. Energy gives us power to make progress in spite of all difficulties. There are three ways of being energetic.

1. To correct diligently one's erratic behaviour.
2. To act meritoriously and with diligence.
3. To strive to attain Buddhahood as well as to confer great happiness and benefit on others conscientiously.

LESSON 32.

THE ATTAINMENT OF BUDDHAHOOD— THE PARAMITAS V.

(e) Contemplation.

We can control our wandering minds by contemplation. Contemplation is thoughtful consideration with continued attention. There are three ways of contemplation.

1. In Action.

To meditate on oneself to find out one's own mistakes and try to correct one's errors at the same time.

2. In Words.

To control our speech in order to avoid speaking evil of others.

3. In Thoughts.

To keep the mind concentrated on right thoughts.

LESSON 33.

THE ATTAINMENT OF BUDDHAHOOD—

(f) Wisdom.

We can get rid of the darkness of ignorance by the light of Spiritual Wisdom. Spiritual Wisdom is the inner illumination which enables us to understand all Truths thoroughly and to control ourselves and free our minds and bodies from all agitation. There are three kinds of wisdom.

1. The Wisdom to perceive that physical objects are unreal and transitory.

2. The Wisdom to observe that all worldly objects are the result of various influences, and so are not eternal.

3. Buddha's unparalleled Wisdom, which has the power to explain all the occurrences and Truths of the world known or unknown to us.

LESSON 34.

TO MAKE UP OUR MINDS TO ATTAIN ANUTTARA SAMYAK SAMBODHI.

The word "Bodhi" is a Pali word and it literally means enlightened intellect. It also means to attain absolute Buddhahood. To make up our minds to attain Anuttara Samyak Sambodhi is literally to strive to acquire Supreme Buddhahood. If we desire to become Buddhas,

then we should try first to act virtuously in accordance with Our Lord's "Paramitas" under all circumstances. Besides acting in this way, we should also try to have a firm will to make vigorous efforts to practise obligingness. Then certainly we shall be able to attain Supreme Buddhahood.

LESSON 35.

THINK!

I must think how to encourage myself to develop my moral rectitude and perfect wisdom.

I must think how to repay the great kindness of the Triple-Gem and my parents, so as to form a Buddhist family. I must think how to confer benefit and happiness upon the world, in order to give all living beings endless bliss, and endless happiness. I must think how to stop wars and ensure real peace, in order to enable people to live a peaceful life without the slightest fear of dangers. All I have to do is to study the Tri-pitaka perseveringly and to propagate the Noble Doctrine in order to enlighten myself as well as others.

LESSON 36.

A SUMMARY OF LORD BUDDHA'S LIFE I.

Sakyamuni Buddha is the founder of Buddhism. In fact He had already attained Buddhahood and entered Nirvana. With a great desire for relieving all living beings from their suffering, Our Lord was reborn in Kapilavatthu in India as a Prince. His father was King Suddhodanna, and His mother was Queen Mahamaya. Both His parents were kind and virtuous.

One night the queen had a wonderful dream. In her dream, she was carried to the Himalaya Mountain by

some gods. There she was welcomed by heavenly queens, who took her to a lake to bathe. Then she was dressed in a divine dress, and taken to a divine bed in a golden palace. She saw a Bodhisattva riding on a white elephant, which carried a white lotus in its trunk, enter the palace. It circled round her three times, and seemed to enter her. After that the queen conceived.

When the time came for the queen to give birth, the king sent her back to her father's palace with a great retinue. While passing the Lumbini Grove she saw a sal-tree, with heavily scented beautiful branches and leaves. When she reached for a branch of the Sal-tree with her right hand, the Bodhisattva who had entered her some time ago was delivered. This happened on the Wesak Full Moon Day in May, more than two thousand years ago. As soon as the Prince was born he walked seven steps. There was a lotus on each of His footprints. With one hand pointing up and one hand pointing down. He looked round and said, "I am the master of all living beings. I have gone through innumerable births and in this life I am determined to confer happiness and benefit on the sentient world." At the time of the Bodhisattva's birth there were rejoicings everywhere, and thirty-two wonderful things happened.

LESSON 37.

A SUMMARY OF LORD BUDDHA'S LIFE II.

The king was very happy when such a wonderful son was born to him, and he named his son Siddhattha, which means. "One who has accomplished His aim". Queen Mahamaya died seven days after giving birth, and she was taken to the Tusita Heaven. The Prince was taken care of by Mahapajapati Gotami, His mother's

sister, who was also the wife of King Suddhodanna. At the age of seven, the king engaged the best teachers in the country to teach his son. The Prince was superior to them in all knowledge. The Prince was also very clever in physical exercises. He was made Upa-rajā at the age of fifteen to help His father to rule the country. The king chose the most beautiful and virtuous girl in the country, Yasodhara to marry the Prince, when He came to the age of seventeen. He gave his son all facilities to enjoy Himself, but the Prince was always alone meditating, and He did not like worldly pleasures.

LESSON 38.

A SUMMARY OF LORD BUDDHA'S LIFE III.

On a certain day, the Prince rode accompanied by a great retinue through the king's park by the Eastern gate. During His journey He saw a very old man with snow-white hair, wrinkled face, bent back and trembling feet. The Prince asked His companion why the man was like that. Upon hearing that all men must become like this gradually the Prince did not care to go further and returned home at once. Then He began to meditate on how to get rid of the piteous state of old age. Some time later, the Prince desired to go to the park again. This time the king allowed Him to go by the Southern gate. On His way, the Prince saw a sick man lying on the ground crying with pain. On being told that all men are sometimes sick, the Prince returned to the palace at once. He meditated on sickness for many days. The king feared that his son might become a monk and so he sent a very clever scholar to make friends with the Prince to console Him.

Some time afterwards, the Prince wanted to go to the park again. This time the king made his son go by

the Western gate. Great care was taken that the Prince should see no unpleasant sights. Unfortunately, He was fated to see a worm-infested dead body. On being told that all men must die, the Prince again did not want to continue His journey and ordered His retinue to return immediately. He meditated on how to get rid of old age, sickness and death. Not very long after this, the Prince wanted to go to the park once more. He was told to go by the Northern gate, This time He saw a holy man looking very happy and contented. On being told by the holy man that all worldly objects are unreal and impermanent, and that He had thrown off the bondage of worldly troubles, the Prince was very happy and continued His journey to the park. He had decided to renounce the world.

LESSON 39.

A SUMMARY OF LORD BUDDHA'S LIFE IV.

Not very long after, the Prince left the palace at midnight on His favourite horse, Kanthaka. He set out on His quest for "Enlightenment", and worked perseveringly to find a way to save all living beings from their suffering.

Having conquered Mara, who tried to tempt Him, and overpowered all heretics, He was fully enlightened on Wesak Full Moon Day while meditating under the Bodhi Tree. He attained Buddhahood and preached for more than forty years. Finally, He entered Nirvana at Kusinara at the age of eighty.

We should understand that Sakyamuni Buddha has unparalleled wisdom, illustrious virtue, unlimited compassion, firm endurance and everlasting perseverance to relieve all living beings from their suffering. Everybody must wake up in time to study the Buddha-Dhamma,

understand Our Lord's Noble Teachings, to emulate Lord Buddha's exemplary way of living and resolve to attain Supreme Buddhahood.

LESSON 40.

SPIRITUAL RADIANCE.

To be spiritually radiant is to be alive with complete consciousness. It is to be aware of our own guilt or impropriety. We should always be conscious with firm endurance, everlasting patience, just as perseveringly as a cat waits for a rat. Then, we shall certainly be able to throw off the bondage of worldly troubles. Never be more careless than watchful, like the weather that is hot for only one day and cold for nine days. Whenever we are careless, we are sure to be inspired by the spirit of evil.

But how can we be conscious? It is to be filled with wisdom. Wisdom is as light and evil is like darkness. Darkness will certainly disappear as soon as it meets light. So, the poison of evil dissolve in the presence of wisdom, just as quickly as ice is melted by a strong sun. All troubles are caused by ignorance, and the destroyer of troubles is strong and bright wisdom. Wisdom is merely spiritual consciousness. Beings who possess spiritual wisdom, which is not yet quite perfect, are called Bodhisattvas or Arahats. Great beings who possess absolute wisdom, the Anuttara Samyak Sambodhi, are called Buddhas. If we desire to acquire real wisdom, the destroyer of evil, we must study the Tri-pitaka of Lord Buddha diligently. Buddhist Scriptures are as lighted lamps dispelling the darkness of the sentient worlds, and steadfast as a compass, guiding the ignorant. The Tri-pitaka will help us to avoid war and lead us to real peace. It will also help us to banish misery and enable us to live in lasting happiness.

第四十課 照

照就是覺照，也就是覺悟的別名，我們應該以忍苦耐勞的精神，堅持不撓的恆心，時時刻刻的去覺照，好像貓捉老鼠那樣留心，才能決定解脫煩惱的束縛。切切不可時而照，時而不照，一曝九寒的那麼不留心，如果一失覺照，那就被煩惱的鬼子偷入搗亂了。但是我們究竟用什麼東西來覺照呢？就是用智慧來照，智慧如光明，煩惱如黑暗，黑暗遇到光明，一定會消滅的，煩惱碰着智慧，那就好像白霜遇着了烈日一般，消得乾乾淨淨了，一切煩惱都是從愚癡生起來的，破煩惱的就是堅利明的智慧，智慧是覺悟的代名詞，凡是人的覺悟沒有圓滿的時候，叫做羅漢和菩薩，如果覺悟到了究竟圓滿，那就可以叫做：無上正等正覺——阿耨多羅，三藐三菩提的佛陀了。如果我們要求斷惑證真的智慧，必定要精研吾佛之經律論三藏，因為佛法是救世的明燈，指迷之南針，能化干戈為玉帛，轉禍患為吉祥咧。

看見一位比丘，十分莊嚴，十分輕快，太子一聽見那位比丘說，世間的一切都是假的，都是無常的，他修真道，已脫離煩惱的束縛的時候，心中非常快樂，繼續向園林遊玩。從此太子決心出家學道。

第三十九課 釋尊的略傳（四）

太子在十九歲那年，二月初八中夜騎馬越牆出家修行，他出發尋求大覺大悟。他堅心毅力，拔濟有情，令出苦海，修到三十歲，他就豁然大悟，得無上道，成等正覺，成佛以後，他說法度生四十九年，他降伏魔王 制勝外道。到八十歲那年，二月十五夜在拘尸那城涅槃。

我們要知道，釋迦牟尼佛，有無上的學問和無上的道德，有大慈大悲救人救世的心，有忍苦耐勞的精神，我們應該快快覺悟，精研三藏，明佛的微妙理，行佛的殊勝行，證佛的圓滿果。

，偃僂低頭，髮白如雪，四肢顫抖，行動極苦，太子一聽見隨從的人說：人人都會漸漸老，心中覺得憂苦，不向園林遊玩，立刻回宮，自此心內思惟，作何方便，得免衰老的苦相。

不久太子又要出遊，淨飯王令他由南門出發，太子一出南門，又看見一個病人躺在地上，氣喘喘的呻吟痛苦萬狀。從人告知人皆有病苦的時候，心中又不樂，立刻就回宮，他靜慮了好幾天，如何能解脫病苦。淨飯王很怕太子要出家修梵行，就送一個極有辯才的婆羅門子，和太子做朋友，勸慰太子。

不多時太子又想出遊，王下令只好由西門去，王叮嚀百官打掃道路，預備週至，切莫令太子再見不樂之境，這一次太子看見一個死屍，膿血流出，蒼蠅聚集，太子聽見從人說人人都難免死的苦，就惶恐萬狀，下令馬上回宮，他靜中考慮，作何方便，方能解脫老病死的苦。

沒有很久，太子又要遊園了，淨飯王吩咐太子由北門去，這一次太子

「天上天下，唯我獨尊，無量生死我今已盡，此生利益，一切人天」。太子出世時，有許多吉祥之兆，並有三十二種希有的事出現。

第三十七課 釋尊的略傳（二）

淨飯王非常歡喜，就立太子的名字爲悉達多，譯成華語就是「頓吉」。太子生後七天，他的母親摩耶夫人，就去世升上切利天宮了，太子的姨母摩訶波闍波提，很小心的乳養他。太子七歲的時候，淨飯王聘請國中名師來教誨他文學和武藝。太子聰明異常，不待教誨，莫不通達。到十五歲時淨飯王舉行典禮，選他爲王子，助理國務。到十七歲時淨飯王爲他娶了全國最美麗最賢德的女子爲妻。淨飯王用種種的方法，使他娛樂，可是他對於世間的快樂都沒有興趣，而歡喜自己靜裏修觀。

第三十八課 釋尊的略傳（三）

有一天太子由百官伴駕，從東門出遊王園，太子在途中看見一個老人

第三十六課 釋尊的略傳（一）

釋迦牟尼佛就是我們佛教的教主，他本來早就已經生了佛的，因為發大心要教化這世界的衆生，就降生在印度迦毗羅衛國做太子。他的父親是淨飯王，他的母親就是摩耶夫人，他的父母都是極仁德良善的人。

有一天晚上，摩耶夫人得一個奇夢，她在夢中，她由幾個天人帶到雪山去。到了那邊，一班的天女都來歡迎她，帶她到一個湖裏去沐浴後，就替她穿了很美麗的天衣，送她到一座金的宮內的床上睡，不久她見一位菩薩，騎了一隻口含白蓮的白象進來，這隻象繞她三匝，就從她的右脅而入，由那天晚上起她就懷孕了。

王后分娩的時期將到了，淨飯王令百官排駕送她回娘家去，王后路經藍毗尼園見一棵無憂大樹，枝葉茂盛，又美又香，王后剛剛舉起右手要牽摘，那位騎象入她胎的菩薩，就生產了，距今已有二千五百多年了。太子出世後就自行七步，觀視四方，一手指天，一手指地說：

是發起，所以發菩提心，就是發起成佛的心。我們如果要成佛就不但要廣行六度，並且要方便善巧，願力懇切，才能夠圓滿成就。

第三十五課 想（一）

想！怎樣可以勉勵我自己，使道德健康學問人格，具足優雅？

想！怎樣可以報答三寶父母恩，使爸爸媽媽兄弟姊妹，成佛化家庭？

想！怎樣可以爲人羣謀福利，使大家福慧無邊，快樂無涯？

想！怎樣可以令世界和平，使人民安居樂業，無所驚訝？

惟有精研佛理廣化他，自利利他，燦爛光華！

想（二）

想！我要怎樣訓練自己 使學識道德提高 體格強健思想清明。

想！我要怎樣勉勵自己 使爸媽兄弟歡喜 家庭友愛快樂融融。

想！我要怎樣責任自己 使社會福利增進 吾族強盛吾國興隆。

想！我要怎樣警覺自己 使慈悲博愛普遍 人間佛化世界大同。

力上求佛果下化衆生。

第三十二課 (五) 禪定

以禪定來對治散亂。禪定分三種：(一)身定是閉目反觀自心，以改已過，(二)口定是寂然靜默，而不談人非，善惡長短。(三)意定是攝心正念。

第三十三課 (六) 般若

以般若智來對治愚癡。般若智就是由修身正心修善斷惡，內心發出來，能覺照事實理的智慧光明，般若智也分三種：

(一)生空智，是觀一切衆生都無實在的體性。

(二)法空智，觀一切法都從因緣生。

(三)一切智智，是佛能徧知世出世間一切事理的正智。

第三十四課 發菩提心

菩提兩個字是印度話，翻成中國字就是覺，也就是成佛的意思。發就

，和禁制喝酒，賭博以及吸鴉片。持戒分三種：（一）律儀戒意思就是說：行住坐臥的時候，一一都遵守佛所立的規律，而不犯身口七支的一切惡。（二）攝善法戒，就是廣行拜佛念經，供養三寶，孝養父母種種的善法。（三）饒益有情戒就是廣修衆善利益衆生。

第三十課 （三） 忍辱

以忍辱來對治瞋恚。忍辱就是內心能夠忍耐外人的侮辱，忍辱亦分三：（一）生忍，是雖受別人，怨恨，誹謗，惡罵，加害，能以慈悲憐愍的心，而感化他，並不生瞋恚心。（二）法忍，是風吹雨打，飢餓，寒冷，炎熱等事，都能安然忍受。（三）無生法忍是對於佛的聖教能堅心信仰而不著相。

第三十一課 （四） 精進

以精進來對治懈怠。精進就是精而不雜，進而不退。精進有三：（一）斷精進是勤斷一切惡，（二）修精進是勤修一切善。（三）求化精進是努

仁者是慈悲博愛。義者是所爲合理。禮者是待人恭敬。智者是判斷善惡邪正，信者是意志忠誠。如果自己的一舉一動一言一行，都不出乎仁義禮智信範圍之外，才是完善的人，而且要知道愛人者，人必愛之，有義氣者，人必佩之。敬人者，人必敬之，有智識者，人必仰之，忠實者，人必信之。

第二十八課

六度是成佛的正因

(一) 布施

我們可以用布施來對治我們慳貪的病。布施有三種：(一)財施：財施就是以錢財來資助衆生生活上的衣食住行，而令窮苦的衆生現前得到利益安樂。(二)法施：法施就是以佛的正法勸人修善斷惡。(三)無畏施：無畏施就是能夠犧牲自己的一切，而冒險的用種種方便或以威勢，或以大力或以智術，令一切衆生出離怖畏而得安穩。

第二十九課

(二)

持戒

我們可以用持戒來對治毀犯。持就是執持，戒就是戒止殺盜淫妄的惡

(一)佛是印度的口音，約意翻成中國的字義，就是覺者，所以佛就是一個已經圓滿覺悟的大聖人。

(二)菩薩也是印度的口音。中國翻成叫做「覺有情」。簡單說一句。就是發廣大心來學佛慈悲救世而自利利他的人。

(三)鬼是做人的時候，做了重大的罪惡的人，死後就墮落下去，而受種種的痛苦。

(四)神是生時曾立功立德，較鬼好一點，神是受世間人供奉罷了。

這樣簡簡單單的說明，大概不會再把佛菩薩同鬼神弄得一塌糊塗了。我們要努力學佛學菩薩來救人救世，切切不可終日作惡而媚神怕鬼，難免會做出迷信的舉動。

第二十七課 怎樣做人

我們如果要做一個完善的人，必定先要把學問道德人格，都培養得很好，然後講話做事，才可以得到社會的信仰，才能夠和人羣合作，進一步可以做救人救世偉大的工作，修養身心不外乎仁義禮智信的五常，

，最重要的還是指導做人的道德，和培養高尚的人格，使我們長大了，不但能自謀生活成家立業，就是對於國家，社會，人羣，必定也有莫大的貢獻，這都是師長的恩德，所以我們對於師長，不但要恭敬，還應該知道報恩啊？

第二十五課 愛護國家

我們既受過家庭和學校的二種教育，必定有充分的學識來為社會服務，但是我們身為國民，是國家的一份子。受國家的保護，應當效力國家，盡國民的責任，凡是與國家人民有利益的事，我們都應該身體力行，實行佛陀慈悲救世的主義，來自利利他，這是我們青年人應盡的義務。

第二十六課 佛菩薩同鬼神的分別

普通的人沒有經過法師的開示，總說佛菩薩就是鬼神，鬼神也就是佛菩薩，難怪不知佛教內容的人，都說佛教是迷信，現在把佛菩薩分開來說得清清楚楚。

所謂「諸行以孝爲先，百孝以順爲首。」我們的父母不但生長，養育，保護我們就算了，還要訓育我們將來能做有學問有道德的高尚人格，我們達到學齡的時候，又要送我們進學校讀書，費了許多的金錢，才能培養我們成個有用的人呢？

第二十三課 怎樣才叫做好兒女？

我們如果要做好的兒女，那末對於父母的教導，就要遵從，這樣做父母的就會覺得安慰。對於我們自己的身體，就要好好的保護，免得父母常常罣念。對於我們的功課，就要天天勤學努力精進，因爲我們的父母都希望我們長大了能做有用的青年，能夠服務社會造福人羣。我們除了奉養父母外，還要十分的恭敬，使得年老的父母歡樂。

第二十四課 恭敬師長

我們長大了，父母就送我們到學校裏去讀書，學校裏的教師，辛辛苦苦的教我們讀書寫字，教我們生活的教育，並不是單獨文字上的知識

小孩子，流落在街頭，沒有人撫養，一天遇到了親生的父母，這個小孩子就一心一意的跟着他的父母，皈向自己的家裏，而依靠着父母撫養他。我們學佛的人，得聞佛的無上正法，就皈向依靠佛的無上正理，而修身正心，培養我們的人格，所以我們對於說殊勝法的佛，對於佛勸人爲善的正法，和依佛的清淨法而自修及勸人修的出家人，要一樣樣的至誠皈依。

第二十一課 實行佛化新家庭

佛化新生活，大家來合作，諸惡切莫行，衆善努力做，爹爹媽媽，哥哥弟弟，姊姊妹妹，成立佛化新家庭，修我們的身，明我們的心，慎我們的言，謹我們的行，明因識果，習氣除清，佛化真理，嚴勵實行，慈悲喜捨，自利利人。

第二十二課 諸行以孝為先

我們的身體，是父母生育的，所以我們做兒女的，必定要孝順父母；

人。他自己堅定志願忍苦修習，悟澈人人本有的真如性。成道以後，又能耐勞克己，教化衆生，所以我們學佛就是學佛的大慈大悲，救人救世的偉大精神，禮拜佛像不過是表示尊敬和紀念罷了。

第十九課

三寶給我們的大利益

佛好像是一位救命的良醫，法好像是除病的妙藥，僧好像是仁慈博愛的看護。如果沒有良醫，怎樣能夠知道病者的病源，而對症下藥？如果沒有妙藥，怎樣能調治病痛呢？如果沒有仁慈博愛的看護，妙藥怎樣能夠送到病者的肚裏去呢？所以良醫，妙藥，看護，有互助的功用。換一句話來說，佛是說法醫人心病的大醫王。法是除人心病的妙藥。僧是傳法的大護士。所以佛法僧三寶也是有密切的關係，決定不可缺少一個的。

第二十課

三皈

三皈就是皈依佛，皈依法，皈依僧。皈就是皈向，依就是依靠，譬如

第十六課 萬法唯心

世界上的人，有善也有惡，但是作善作惡都是由我們自己的心，如果我們要成佛，就是我們的心努力行善和努力斷惡，如果我們終日造惡業，那末，必定墮地獄，做餓鬼，或做畜生受苦，所以佛教唯一的主義，就是萬法唯心。

第十七課 佛教具足改善人心的力量

利益人羣的善事，我們當然要多多去做，那末動身發語，就要謹慎，如果動起損害他人的惡念，必定快快的制止，改善人心的方法，最好就是佛法，因為佛教的經律論，每句都是勸人修善斷惡的。

第十八課 拜佛的真義

我們學佛的人，不僅是拜拜佛像和念念佛號就算了。最重要的還是要知道佛的真義。佛並不是木雕泥塑的偶像。佛是一個圓滿覺悟的大聖

第五：疑，是不信，對於佛法僧三寶的功德，善惡的業力，和一切實事實理，都不能決定無疑。

第六：不正見。不正見就是沒有正當的見解。

第十四課 因果不昧

因就是各人所造的善業，或惡業，果就是各人隨業所感的果報。我們的快樂或痛苦，決定不是天生降下來的，也不是人給的，完全都是由自己造的甚麼業，就受的甚麼報，所以佛教的根本教理就是業果。

第十五課 深信因果

因果之法，雖然是佛法入門的初步，但是非常的重要！因為這種道理，用事實可以證明的。「因」好比是種子，種下土裏去，將來可以長成果子。「果」就譬如長成了的果子。由種子發芽，就慢慢地開花和結果，種瓜得瓜，種豆得豆。我們一生所做的事，有善也有惡。善得善報，惡得惡報。也是一樣的，決定一絲一毫都不錯！

(十一)行捨。行捨就是沒有人我的偏見。做了善事不會執著。

第十二課 行惡是衆苦之因

惡的定義就是個人的思想行爲，不但損害他人，並且損害自己。自己目前雖享快樂，但現世來世或後世必受苦的報應。

第十三課 惡的根源

惡的種類是無量無邊，但總起來說一切的惡都是下面的六種生出來的

(8)

第一：貪。貪是貪愛五塵五欲種種的有漏法，而自已所得的錢財和所學的法。慳吝不捨不肯惠施於人。

第二：瞋。瞋是瞋恚，常發忿怒，橫起暴惡損害他人。

第三：癡。癡是愚癡，就是對於一切的實事實理，無所明了，起諸惡見，謗無因果。

第四：慢。慢就是高慢，看人不起。

有好處，來生也有好處，具足這四種條件，才算是真正的善。

第八課 行善是做人的根本

佛是教我們身口意三業，都要清淨。

身清淨就是：

第一：不殺有生命的動物。

第二：不暗偷不明盜別人的東西。

第三：不對男女無禮。

口清淨就是：

第一：不惡口罵人。

第二：不搬弄是非。

第三：不說不正當的閒話。

第四：不說虛妄的假話。

意清淨就是：

第一：不貪愛財，色，名，食，睡的五欲，和色，聲，香，味，觸的

釋迦牟尼佛，就是我們這個世界的教主，他在世的時候犧牲了自己的
一切，來做利益人羣，社會，國家，世界無畏的事業。

第五課 三寶

佛是說殊勝法的人，法是佛勸人爲善的好方法，僧是以法爲師，又以
法爲人師的修行人。總說佛法僧是教化我們的，所以稱爲三寶。名雖
有三，而體實在是一，所以我們對於佛法僧三寶都要同等的恭敬。

第六課 學佛先從做人起

佛是一個福德智慧圓滿的大聖人，我們要學佛必定先要把學問道德人
格都要培養得很好。

第七課 善的定義

善的定義就是個人思想行爲，和自己有利益，對他人也有利益，今生

第一課 佛

佛是一個有無上學問和無上道德的大聖人，我們學佛就是要學佛的希有的人格。

第二課 法

法就是佛在世的時候，勸告人羣修善斷惡的好方法，這些方法，都是佛親證的實事實理，佛由大悲心流出來真善美的教法，來勸人努力行善。

(3)

第三課 僧

僧是一般依佛的清淨教法而去修身正心的出家人，他們一方面自己努力學佛而自悟，一方面又努力教人改惡從善而悟他。

第四課 我們的教主

中英
合璧

佛學教科書

第四冊

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