

十二月三十一日

推行圆满日 感德节



节录自唯佛宗人乘佛教导师圣开上人讲述

许丽珠传教士解说如何推行

但愿人人得幸福

推行圆满日感德节

培养人类建立感恩报德的思想行为



人乘佛教幸福文化讲堂发行

但愿人人得幸福 推行圆满日感德节

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唯佛宗世界人乘佛教导师
圣开上人

唯佛宗世界人乘佛教

导师 圣开上人简介

圣开导师，字、然，号一无，一九一八年生于中国贵州省。导师自幼沉默寡言，颖悟超尘，其志高远。导师曾涉猎各宗教，深契佛机而出家，为近代高僧雪松老法师及东初老法师之法嗣；发愿振兴佛教，创造人类幸福，利乐社会人群，建设人间净土。

导师一生重修持，好寂净，远名利，曾于茅蓬潜修多年，山泉为饮，茅屋蔽身，常乐我净，寂然觉照。导师曾于台湾行脚四年，足迹遍布大城小镇，到处随缘行化，如

鸿飞空，不留痕迹，行云流水，无住而住。

导师首倡推行佛说五乘佛教之一的人乘佛教，世人皆尊称他为“世界人乘佛教推行导师”。一九九三年创立“唯佛宗”于美国，为佛教唯佛宗的开山祖师。

导师愍念世间人欲横流，人心不古，共业深重，战祸频仍，皆是人心所造，为净化人心，积极弘化海内外，广宣法音，席不暇暖；导师应邀至世界各地弘法，多採自由问答的方式，听众随意发问，导师应机而答，言浅意深，使闻者心开意解，心光发明，智慧开启，这种“点菜式的弘法”，随缘应机，别开生面；导师也经常为信众破除邪迷，启发觉性，故世人又称叹导师为“机智

法师”、“破迷大师”，此皆为导师之随缘示教。

导师为唤醒世人学佛行菩萨道，在忙碌的弘法余暇，又以文字般若，勤写不辍，以其智慧将大藏经中与人类生活息息相关之要旨，如：如何修身、持家、为学、处世、交友、理财，如何调伏人心，净化世界，写成法雨缤纷等书，广为结缘流传，普施供养大众；并以一介贫僧自谦，多年来默默将佛说人乘佛教之重要典籍演译成白话，为佛教文化留下瑰宝，建立来者光明之道；导师心如虚空，以空灵超俗之妙笔所作禅偈诗歌，其境高邈开阔。世人感念导师时时以众生之幸福为念，尊崇导师是为人类带来幸福的“幸

福音菩萨”。

菩萨的精神，是但愿众生得离苦，但愿人间净土成，但愿人类得幸福，但愿人人证菩提。导师悲愿宏深，发愿生生世世来人间扫地，做娑婆世界的清道夫，净化人心。并希望以此行愿，感应更多的菩萨行者，共同发心来建设人间净土，再欢迎弥勒菩萨下生成佛。

唯佛宗世界人乘佛教 简介

佛教的教主释迦牟尼佛住世时共说了五乘佛教：

- 一、 人乘，
- 二、 天乘，
- 三、 声闻乘，
- 四、 缘觉乘，
- 五、 菩萨乘。

“乘”是譬喻之词，为运载之义，如乘车、乘船、乘飞机等，可载运人或物，从甲地去到乙地。人乘，是以人度人。人乘佛

教，是释迦牟尼佛对人类所说智慧的教法。

“佛”是“觉”的意思。法华经云：“十方佛土中，唯有一乘法，无二亦无三，除佛方便说”，佛说五乘佛教，皆是应众生不同的根机而说的，究竟而言，唯一佛乘。“唯佛宗”之创立，乃是希望人类学佛修行，启发自觉，从实践人乘佛教，以五戒十善为基础，确保人身，广行菩萨之道，以至成佛。

唯佛宗所推行的，是释迦牟尼佛的人乘正法，所拜的就是本师释迦牟尼佛，所行的就是一切菩萨之行。

唯佛宗弘扬的宗旨，是推行人乘佛教，净化世道人心，启发人类智慧，创造人类幸福，使人间成为幸福的净土。

节录自圣开导师讲述

圣开上人主讲

人类幸福文化

圣开导师提倡人类幸福文化，他说：“佛教文化就是幸福文化”，如果人人都懂得佛教的道理，把佛法运用在每一个人日常的生活中，不论是个人或家庭，乃至国家社会，都可得到幸福。

幸福是人类所共同需要，共同追求的，全世界的人类都在追求幸福，但是追求来追求去，却不是幸福，而是灾难重重，其实

这许多灾难都是人类自己的心所造成的，世间不是贪嗔痴，就是杀盗淫，到处都充满了斗争与仇恨的祸端，少有和平，这只因世人缺乏智慧，多行愚痴所感。人人都喜乐而厌苦，但就因为缺乏智慧，不知如何离苦得乐，如果大家都来学佛修行，把自己不好的习染断除，改掉不好的行为，彻彻底底的做到“诸恶莫作，众善奉行，自净其意”，真正做到身口意三业清净，就能启发智慧，有了智慧，所想所说所行，就知道利己、利人、利世，那么人人的幸福快乐就产生了，世间也就有光明了。所以说，佛教文化就是幸福文化。

净化人心

圣开导师说：“学佛修行要净化人心，唯有人心净化，人类才有幸福，世间才有快乐。”

因此圣开导师提倡“革心”，所谓革心，就是改造自己的心，净化自己的心。

人人都有心，我们的心是千变万化的，上天堂、下地狱，在六道里转轮回，都是人心所造出来的。人心善则有善的感应；人心恶化了，自然感应种种苦恼不如意。就因为当今世界人心趋向恶化，有了贪嗔痴等无明愚痴的心念，杀盗淫等一切不好的事情就产生了，人类的幸福逐渐减少，而六道轮回也

是因人心的恶化形成的。世间许多人类的不幸，就是因为千千万万的不善业所感。而人身体所做的行为，口所说的言语，都是发之于“意”，意就是心念，人类就是因为没有智慧觉照，常常被自己的心所欺骗，不明因果，不知所做的事，对自己或他人有利或有害，因愚痴而造恶业，所以不幸与痛苦也就跟着来了。

许多宗教都是教人要行善，不要做恶，唯独佛教除了教人“诸恶莫作，众善奉行”之外，还教人要“自净其意”，意念清净了，自然就没有贪嗔痴，也就没有一切不好的行为。

很多人以为行善就是净化人心，以为诸

恶莫作，众善奉行，就是清净，其实这样还不够，要把意也净了，把意变成觉，才是清净。只要做到自净其意，就是净化人心。

心有污染的时候，我们就要净化自己，用佛的甘露来把心洗干净，常常观心，不让自己的无明生起。如果我们的心的净化了，家庭每一个人也净化了，这个社会也就净化了，假使每个社会都净化了，人类统统都净化了，那么我们这个世间就成为人间净土了。

与佛同在

圣开导师提倡“与佛同在”，与佛同在即是与释迦牟尼佛同在，与阿弥陀佛、药师琉璃光佛.....等十方三世一切诸佛同在。

因为佛是光明的，我们与佛同在，我们时时刻刻有光明，佛是至高无上的大觉悟者，我们与佛同在，我们也就时时刻刻保持我们的觉悟。世间为什么会形成六道轮回的众生？人生为什么有痛苦、烦恼，苦海无边？就是因为人没有觉悟，人心生起了一切攀缘心、妄想心.....多生累劫带下来的各种心、各种习染，把原本心的光明遮蔽起来了。假使我们时时刻刻都与佛同在，那么

贪嗔痴、杀盗淫……一切坏事统统都没有了。学佛修行，就好像磨镜子一样，要把这个心磨干净，让心的光明出现，使自己内心的光明与十方诸佛的光明一样。

佛不贪心，我也不贪心，就与佛同在；
佛不骂人，佛不嗔心，没有脾气，那我也不骂人；佛慈悲，我也慈悲；佛喜舍，我去到哪里，我也喜舍啊！佛能做的，你也能做！
这就叫 **Be with Buddha!** 与佛同在了，只要与佛同在，无量的光明就出来了。

人类护福法

圣开导师说：“人乘佛教不会拿戒律来束缚自己，但不是不持戒，反而持戒严谨。可是人乘佛教提倡戒是护福法，也就是维护我们自己既有幸福的方法；持戒就会维持我们家庭幸福美满。”

你能持戒，就会维持你的幸福，你不守戒，就会破坏自己的幸福，所以幸福文化就是这样产生的。其实了解一切坏事都是在破坏我们的幸福，我们就照佛教的道理去做，站在人的本份上，把人做好，诸恶莫作，众善奉行，还要自净其意，维护自己的幸福，如此不但我们个人有幸福，而且家庭、社

会、国家都有幸福，那么幸福文化不就普遍于全世界人类了吗！

什么是人乘佛教？

人乘佛教即是人的佛教。

人乘佛教是教人如何处世做人，持家理财，实行五戒，修心治事，圆满人格，净化人心，安定社会的教法。

我们这个地球世界佛教的教主释迦牟尼佛，于两千五百多年前在人间成佛，他在世八十一岁，说法四十九年，讲经三百余会，共说了五乘佛教。

所谓五乘佛教是：一、人乘佛教，就是

佛对我们地球上所有人类说的佛教。二、天乘佛教，是对天上的天众所说的佛教。三、声闻乘佛教，也就是小乘佛教，由听闻佛法修行证到罗汉果位。四、缘觉乘佛教，即中乘佛教，也就是辟支佛乘佛教。五、菩萨乘佛教，也就是大乘佛教。“乘”是譬喻之词，为运载之义，如乘车、乘船、乘飞机等，可载运人或物，从甲地去到乙地。因为众生的根器不同，佛陀应机说法，才有了五乘教法的差别。

我们这个世界是以人类为中心，一切众生，人为万物之灵，三界火宅，六道轮回，以人为枢纽，上天堂、堕地狱，也都是人心所为。佛陀大慈大悲，为使六道众生能离苦

得乐，得到真正的解脱，故应机施教，由做人，生天，证声闻、缘觉、菩萨乃至成佛，人道若成，五乘都能实现；若失人身，即堕黑暗。所以佛陀教人把握人身，不失人道为要。虽说众生皆有佛性，人人都可成佛，还必需先转人身，方可修证。因此佛乃希望一切众生皆转人道，并盼世人生生世世，多生累劫，永在人间，去恶培善，种植善根，以人乘大道，进而修学菩萨行愿，才有成佛的希望。

圣开上人鉴于佛教传到现在，几千年来慢慢的变质了，因为在社会上很多人提倡迷信，所以广大群众不知佛教净化人心的真义，却拿来当作祭拜鬼神的工具，已经不是

佛陀的本怀了。而另一方面，自古以来，许多人将佛法说得太过玄妙，使一般社会大众认为佛教的道理太过深奥难懂，因而望之却步，因此佛法不是被束诸高阁，就是被当作学问来研究，无法普及于社会，社会大众也就不得蒙受法益，实为可惜！

圣开导师以其高深的智慧觉知，唯有“人乘佛教”最顺应当今科学进步的时代潮流，为全世界任何国家人类所共同需要，因此首先积极倡导推行人乘佛教，以种种方便契机，将高深难懂的佛理易懂、易学、易行化，使人人可懂，人人易学，人人能行，大家都能闻法得解，欢喜信受；并引导大家由浅入深，以人乘行菩萨道，以至于成佛。导

师又提倡动中修，将佛法运用于日常生活，使大家都能蒙受法益，进而开启智慧，认识幸福的真谛，创造幸福的人生，建设幸福家庭，共同成就幸福的人间净土。

人乘入佛

佛说五乘佛法中，究竟来说，唯一佛乘。要修证唯一佛乘，须从人乘入门，因为人乘是其它四乘与究竟佛乘的基础，若舍人乘而高谈佛乘，犹如纸上画高楼，华而不实。唯佛宗世界人乘佛教，教大家将学佛的基础建立在如何做人上面，所谓“人成即佛成”，“学佛先学做人”，进而学菩

萨、做菩萨、证菩提、行菩萨道，由菩萨而成佛，就叫“人乘入佛”，所以人乘佛教主张：

人乘佛子，
乘人之乘，
行菩萨道，
直达佛地。

人乘佛教是什么宗派？

法华经云：“十方佛土中，唯有一乘法，无二亦无三，除佛方便说”，佛说五乘佛教皆是应众生不同的根机而说的，究竟而言，唯一佛乘。

依华严经，一切众生皆可成佛的教法，谓之佛乘，此法不分二乘、三乘，乃是唯一成佛之法。既然众生皆可成佛，我们身为人类，乃地球世界之枢纽，依报和正报亦以人为主宰，由人道学佛修行，行菩萨道而成佛，是为正道。因此人乘佛教导师圣开上人于一九九三年在美国创立“唯佛宗”。

唯佛宗的宗旨就是要使世人知道，学佛

的主要目的就是成佛，唯有成佛才是学佛正确的目标。希望人类从实践人乘佛教，以五戒十善为基础，确保人身，行菩萨道，以至成佛。

唯佛宗所推行的，是释迦牟尼佛的人乘正法，所修的就是一切成佛之法，所行的就是一切菩萨之行。

唯佛宗的法门，最重要的就是教人要有觉，觉性即是佛性，人人皆有佛性，只因迷而不觉，以致造业沉沦，学佛修行就要启发觉性，时时与佛同在，才能去暗得明，离苦得乐。唯佛宗人乘佛教的教法，乃是“非禅非净，即禅即净，显密双修，行解相应”。

唯佛宗弘扬的宗旨，是推行人乘佛教，

净化人心，安定社会，启发人类智慧，普及幸福文化，使人间成为乐土。

建设人间净土

唯佛宗世界人乘佛教，宏扬正法于全世界，广度众生，希望世人皈依学佛，依循释迦佛陀的教法，修心修行，励行正道，并进一步发菩提心，行菩萨道，做一个人乘菩萨，共同来净化人心，将人乘佛教发扬光大，普及于全世界，建设人间净土，多生累劫，保持人身，广行菩萨之道，自利利人，自度度人，将来再过五十六亿七千万年，共同欢迎弥勒菩萨下生人间成佛，那时也就是

人间净土成就之时。

人乘佛教提倡新的道德观念

当今社会，人心不古，道德沉沦，大多数的人对于道德的观念模糊不清，无法遵循，以致离道德愈远。人乘佛教推行于全世界，为了建立人类新的道德观念，不以谈玄说妙来讲道德，以免使人对于道德问题高深的理论感觉模糊，望之却步，因此圣开导师乃将道德的定义简单的列成一个公式，重新订为：

利己谓之道，
利人谓之德，
利己利人谓之道德。

让世界上各种肤色种族，男女老幼，万
业亿行的人类，皆能了解什么是道德，使人
人易懂，人人能行，便于遵循，以普及道德
观念，达到净化人心，美化世间的目的。

人乘佛教提倡幸福文化

今天是新年的初一，不过不管是新历
年、旧历年，人乘佛教将初一这一天订为幸
福节，除夕晚上叫幸福夜。为什么要把它订
为幸福节？因为将来地球的下一尊佛：弥勒

尊佛会替人间带来最大的幸福，所以我们把今天订为幸福节。弥勒菩萨的生日，就是今天，将来弥勒菩萨成佛，他的生日也是在今天，所以我们把今天订为幸福节是非常恰当的。如果在东方，旧历年的初一是幸福节，如果是西方过新历年，把初一订为幸福节就统一了。

当来下生弥勒佛现在还是菩萨，是等觉菩萨，住在兜率天弥勒内院，将来来人间成佛，就会替人类带来很大很大的幸福，所以我们把今天订为幸福节的意义，也就是象征着我们欢迎弥勒菩萨早日来人间成佛，替人间带来幸福。

过年，大家都希望有很好的开始，中国

人在过年除夕的晚上，很多地方有不同的风俗习惯，都是希望一年的开始，得到一年的幸福快乐，可是古人常常为了求福，就把蝙蝠画成一个图案，家家户户里里外外都喜欢贴一个福字，而且这个福字是倒着贴，说是福到了，你们想想通不通？福到了，应该正正派派的才对，怎么能颠倒！所以我们要重新建立人类的幸福，我们千千万万不可以把福字颠倒，福字颠倒还有什么福可言吗？没有福了。还有一点，很多地方、宫殿，把福报的福用蝙蝠来代表，蝙蝠是一种小老鼠，是一种会飞的老鼠，白天在洞里边，晚上出来，它在洞里是两个脚勾在上面，头在下面，是颠倒的；它的生活是颠倒的，以白天

当晚上，晚上当白天。如果我们求福要求蝙蝠这种颠倒的福，是没有意思的，所以，凡是不合理的风俗习惯，人乘佛教将来有这个使命，要把它纠正，把它改过来，我们不是纠正别人，至少我们自己不能有这种颠倒妄想的事情。

所以很多不合理的事情，如风俗、习惯、人情，我们都要改掉，这才是人乘佛教的使命。人乘佛教就是要把人类颠倒的事情变成不颠倒，要把人类的是非变成没有是非，要把人类的不平衡变成平衡，大家来学人乘佛教，要懂得这个道理，所以我们特别把今天订为幸福节。

昨天晚上是幸福夜，很多居士们来参

加“幸福夜同乐晚会”，一起来同乐。在这个“幸福夜同乐晚会”中有一个节目，就是“幸福童子送美妙”，我希望将来人乘佛教的菩萨会每年来举行，甚至人乘佛教的弟子们家家户户都来举行，把它变成一个风俗习惯，一开始在我们的地方举行，等到将来有一天，人乘佛教盛行普遍了，把它推广开来，幸福童子到信徒的家庭、朋友的家庭.....到处去送美妙。

这美妙是怎么送法？幸福童子到了，那一家的大小就把自己这一年里边凡是不好的事情，如贪睡、懒惰、骂人.....种种一切不好的习气、毛病、生活习惯，都把它写进纸条，装在灰色、或咖啡色球里边。灰色

或咖啡色叫做坏色。幸福童子来的时候，大家把习气球交给他。幸福童子的袋子里有好的礼物，要送给大家，除了糖果、苹果以外，还写了很多好的，如勤劳工作、不贪、不嗔、不痴……要慈悲，要喜舍……很多好的句子，装在绿球里边，绿色是代表幸福。

幸福童子来到你家的时候，大家看到幸福童子都很高兴的欢迎幸福童子来，怎么欢迎呢？大家要拍手鼓舞的欢迎，起码一个人站起来说：“小朋友！不要吵，不要闹，幸福来，幸福到，幸福童子送美妙，只是问你要不要？要不要？要不要？要！”大家都拍掌，很热烈欢迎幸福童子来送美妙。

幸福童子送给你的礼物是绿色的球，

代表幸福。你要供养他一个坏的东西，比如懒惰、不读书、骂人、不听话、等等不好的习气，跟他交换。这一年你就照着幸福童子给你的礼物去做。很奇怪！有时候拿到的礼物，就是心里所想的事情，怪就怪在这里。像昨天晚上也有这种情形，比如有一个人爱睡，他就拿到一个礼物说不可贪睡。这就是一种感应，大人拿到的就是大人的语气，小孩子拿到的就是小孩子的语气。所以我们要普遍的推行。宗教不是呆板只是在那里拜佛就好了，人乘佛教的特色是有很多多采多姿的活动，如果没有这些多采多姿的活动，就不是人乘佛教了。

我们的幸福节是幸福童子送美妙，幸福童子是代表新生与希望，这不是没有根据的，过去在中国有布袋和尚示迹人间，我曾经引经据典写过两篇文章，就是关于幸福节与幸福童子的来历。

幸福童子

在两千五百多年前，我们地球上的古印度迦毗罗卫国，净饭王的太子，名叫悉达多，他是从天上的第四层天——兜率天内院，以等觉菩萨的身分，降生来到人间，现太子身出家修行而成佛的，佛号释迦牟尼。

在释迦佛陀座下，千千万万的弟子中，

有一位大弟子，姓“弥勒”，人人都称他为“弥勒菩萨”；他的名字叫“阿逸多”，这三个字译成中国的华文，叫“无能胜”，即唯有大慈没有人能胜过意思。

据佛经记载，阿逸多菩萨过去多生累劫以前，在因地修行时，曾遇佛出世，佛号弥勒；他的内心非常仰慕弥勒的缘故，所以发愿将来成佛时，佛号亦叫弥勒。自从那时起到现在，乃至将来再过五十六亿七千万年，他来人间成佛，都叫“弥勒”。

弥勒菩萨，乃南天竺婆罗门家之子，佛陀尚未涅槃时，他先回到故乡圆寂，上升兜率天，现在亦以等觉菩萨的身份，为该天的教主，故他住的内院就名为“弥勒内院”。

他在尚未来地球成佛的期间，仍是非常关心我们人类福乐的，就怕世人因杀生、偷盗、邪淫、妄言、绮语、两舌、恶口、贪欲、嗔恚、邪痴，不孝父母等恶业而造成更多的人间地狱（即孤独地狱）。有时遣使来我们人间弘化，或分身实现感化人类，或以游戏三昧来到人间现神通而示教。

过去有个布袋和尚，身上挂两个袋子，前面有一个袋子，后面一个袋子，意思就是说，他来到人间，一个袋子把人间的痛苦烦恼带了去，一个袋子把快乐幸福送来人间，所以大家看弥勒佛像都是背着两个袋子，大肚包容，笑口常开，有的造像画六个小孩子在弥勒菩萨的身上，在肩上，在大肚子上，

在腿上，在那里捣乱、调皮，弥勒菩萨总是笑笑的包容，所以这些好的道理为什么不把它运用到生活里边来，而变成迷迷糊糊的在那里拜呢？我认为那太可惜了，所以要来提倡有意义的幸福文化。

当兹乱世，人心不古，人欲横流；人乘佛教为了推行幸福法门，希望幸福童子常留人间，直到弥勒下生成佛。故每年的元月初一，时逢弥勒菩萨圣诞，皆大欢喜的吉日良辰，有百千万亿的幸福童子，又将化现于人间了。

幸福童子穿的衣服，是石榴红的颜色，过年，红色是代表喜事，这个石榴红的颜色，过去有人写诗：“榴红似火”，说石榴

的花，到处开起来就像火一样；中国人说“南方丙丁火”，就是代表智慧，我们用石榴红的颜色做幸福童子的衣服，代表我们今天的世界需要智慧。

而且石榴的子多，把这些子再拿去种，开的花还是红的，表示我们这个世界上，需要智慧之子，所以布袋和尚叫长汀子，长汀子就表示幸福智慧之子，长留世间。我们用石榴的颜色，就表示我们希望家家户户都生有智慧的孩子。

一个人只要有智慧，他就会知道处理事情，有智慧能赚钱，有智慧能有福报；没有智慧，就会弄得一塌糊涂，家庭也就不幸福了嘛！想要有幸福的家庭，首先要有智慧。

世间赚钱有很多种，有以脑力赚钱，有以劳力、苦力赚钱，我们提倡要赚钱就要有智慧。

石榴还包括一个谐音：“石”是“世间”，“榴”是留下来，把幸福、智慧继承、留存、流传下来。我们不要留灾难，要留智慧，这是非常好、非常有意义，值得我们来提倡推行。

过年除夕的那天晚上叫幸福夜，第二天是幸福节，是一年幸福的开始，幸福童子送美妙，大家很高兴的接受。虽然这好像是一种游戏，但是很有意义。我认为应该把这个来历让大家知道，将来的幸福文化要推行，这是非常重要的。

我们讲的幸福童子也是表法，大家要慢慢培养这个气氛。在美国圣诞节这一天对于圣诞老人、报佳音……都很狂热。如果我们幸福文化有这样的狂热，那么幸福文化就成功了，家家户户都有幸福。

经典里好多微妙的东西！大家不知道。幸福童子送美妙，就是要把经典里微妙的佛法，让世人知道其意义，得到好处，就有幸福了。所以幸福是我们自己要创造，自己培养的，自己要去种幸福因。

现在我先教大家念一首儿歌，好不好？幸福童子来的时候，我们就念：

小朋友，不要吵，不要闹！

幸福来！幸福到！

幸福童子送美妙！

只是看你要不要，

要不要？

要——不——要？”

（居士们同声说：）“要！”“要！”

看到幸福童子来了，大家就念这个儿歌。幸福童子身上背的两个袋子，一个袋子把大家不好的习气、不吉祥的、烦恼的、坏的带走；一个袋子送美妙，是绿色的，绿色是代表幸福，所以我们植福袋用绿色的。到处有绿色的地就有幸福，你看绿洲，绿油油的地方，经济繁荣，各方面都繁荣，幸

福快乐。学佛就要得到幸福快乐；如果学佛以后，变得怪怪的，夫妻也不和，那不是佛教！佛教是真正要使大家得到幸福，所以我们要把佛教的幸福文化广为推行。只要大家知道推行幸福文化，到了将来这个世界上就处处充满光明幸福。

幸福夜和幸福节

幸福夜

除夕日的晚上，全家老幼都很高兴，等待迎接明天新年，因为佛教当来下生弥勒尊佛，是于元旦这天凌晨诞生，将为世人带来幸福，所以人乘佛教将除夕夜订为幸福夜。

幸福节

佛教当来下生弥勒尊佛，是于元旦这一天凌晨诞生，他是地球人间的下一尊佛，当他降生时将为世人带来幸福，故人乘佛教将

他的圣诞日订为幸福节，这也是世人追求幸福的第一天。除夕夜为幸福夜。人乘佛教为了推行幸福法门，希望幸福童子常留人间，直到弥勒菩萨下生人间成佛，所以在每年的幸福节，举行幸福庆祝会，祈愿人类的幸福早日来到。

将来我们可以在幸福夜、幸福节做很多有意义的事情，在一年当中有一个好的开始，人乘佛教把它订为幸福节，是有证明的，不是我们自己创造，本来在历史上就有的，是名正言顺的，不过是我们把它提倡，使它合理化，不是圣开法师自己编造的。

一年过去了，幸福节是一年新的开始，有新的幸福，有新的思想，做新的事业。祝

大家幸福平安，光明和乐，小孩子聪明开智慧。

我们推行人乘佛教，要使大家都有幸福，这是最要紧的！大家学佛修行，追求幸福快乐，这才是真的。

人乘佛教的其他节日

圆满日感德节

人乘佛教推行报恩运动，提倡建立报恩思想。凡是人都受到四重恩惠：一、父母养育恩；二、社会众生恩；三、师教圣化恩；四、国家保卫恩，才能够生活生存于世间，故人人都应有感恩报德的思想观念。因此人乘佛教订每年的十二月三十一日为圆满日感德节，在这一天上午举行感德祈祷祝愿活动，希望世界和平，众生安乐，与佛同在。

除夕温暖和合餐

问：人乘佛教为什么订除夕晚餐为“温暖和合餐”？

答：人乘佛教订每年的除夕日为“圆满日”，上午举行报德活动，晚上为幸福夜，阖家围炉，共聚温暖和合餐。世人在除夕日这一天，家人都必须回家围炉取暖，吃团圆饭，凡是出外，或经商、或读书.....的人，都要赶回家共聚晚餐，快乐之情，十分幸福温暖，故人乘佛教将此一餐，定名为“温暖和合餐”，以应年节。

清明报恩节

人乘佛教提倡祭祖追思，以尽报恩之行，订清明为报恩节，鼓励世人都要报恩，不一定要上山扫墓祭祖，仅报自己先人传嗣养育之恩，应当报答对全世界人类有贡献的先人之恩德，如飞机发明家、电灯发明家、电话发明家……等等。在这一天，要准备丰盛的午餐或晚餐，请孩子们共餐，并向他们讲述这许多先人贡献人类的故事，鼓励他们效法先人的伟大，对后代要有贡献；如孩子们有兴趣，自己构想举行节目更好，这是值得提倡的节日。

Excerpts from the publications of Venerable Master Shen-Kai

Human Bliss Culture

Venerable Master Shen-Kai advocated a human bliss culture; he said, “Buddhist culture is bliss culture”. If everyone comprehends the teachings of Buddhism and applies the Buddhadharma in their daily lives, then regardless of individuals or families, even societies and countries can all obtain bliss.

Bliss is a common need and pursuit of humanity; all humans in this world are pursuing bliss. Yet, as they pursue relentlessly, what they find is not bliss, but rather, one disaster upon another. Actually, many of these disasters are created by

the human mind. In this world, if it is not greed, anger, or ignorance, then it is killing, stealing, or sexual misconduct. Everywhere is full of scourge of struggles and hatred. There is little peace. This is only because humans lack wisdom and commit numerous foolish acts. Everyone likes happiness and loathes suffering, but due to the lack of wisdom, they do not know how to free themselves from suffering and attain true happiness. If everyone learns to be Buddha and cultivates to eradicate their bad habits and attachments, get rid of bad behaviours, thoroughly practise ‘abstain from all evils, perform all virtues, and purify one’s mind’, and truly achieve purity in actions, speech, and thoughts, then their innate wisdom will unfold. With wisdom, one will know to benefit self, others, and the world through their thoughts, speech, and actions. In this way, everyone’s bliss and happiness are produced, and the world will also have brightness. That is why it

is said that Buddhist culture is bliss culture.

Purify the mind

Venerable Master Shen-Kai said, “When we learn from the Buddha and cultivate, we must purify the mind. It is only by purifying the mind that humanity can achieve bliss and the world can have happiness.”

Thus, Venerable Master Shen-Kai advocated “mind reformation”. Mind reformation means to transform and purify one’s mind.

Everyone has a mind, and our minds are ever-changing. Whether we ascend to the heavens or descend to hell, and no matter how we transmigrate within the six realms, it is all created by the human mind. If the human mind is virtuous, then there will be virtuous responses. If the human mind

depraves, then naturally, different types of vexations and dissatisfactions will occur in response. As human minds in today's world are inclined towards depravation, they arise foolish and ignorant thoughts of greed, anger, and delusion, leading to deeds of evil such as killing, stealing, sexual misconduct and so on. Hence, the bliss of humanity gradually declines. In addition, transmigrations in the six realms are also the result of depravation of the human mind. Many misfortunes that have befallen humans in this world are exactly due to the innumerable evil deeds committed. Furthermore, the actions performed by the body, and speech spoken through the mouth, are all initiated by thoughts. Because of the lack of wisdom and self-awareness, humans are frequently deceived by their own minds. They do not understand cause and effect, and do not know how their actions can cause benefits or harm to themselves or others. As they commit evil karma because of their

ignorance and foolishness, misfortune and suffering follow.

Many religions teach people to do good and avoid doing evil, but only Buddhism, apart from teaching people to ‘perform all virtues and abstain from all evils’, further teaches people to ‘purify one’s mind’. When thoughts are purified, then naturally, there is no greed, anger, or ignorance, and hence, no unwholesome conduct.

Many people think that doing good is purifying the mind, and they think that abstaining from all evils and performing all virtues is being pure. In fact, this is still not enough. When the thought is purified, the pure mind is transformed into pristine awareness. As long as we maintain pristine awareness, that is purifying the mind.

When the mind is polluted, we need to purify ourselves by using the Buddhadharma to cleanse our mind, constantly observe our mind, and not let our ignorance arise. If our mind is purified, and everyone in the family is also purified, so will the society be purified too. If every society is purified, the whole of humanity will be purified, and our world will become Pure Land.

Be with Buddha

Venerable Master Shen-Kai encouraged everyone to ‘Be with Buddha’ (pristine awareness). Being with Buddha means being with Śākyamuni Buddha, Amitābha Buddha, Bhaisajya Buddha (Buddha of medicine) and all Buddhas of the ten directions¹ in three periods (past, present and future).

¹Ten directions: North, South, East, West, Northeast, Southeast, Northwest, Southwest, up and down.

As the Buddha is brightness, when we are ‘with Buddha’, we will constantly be in brightness. Since Buddha is the ‘supreme and unsurpassed’ fully enlightened one, when we are ‘with Buddha’, we are also constantly maintaining pristine awareness and awakening. Why do sentient beings transmigrate within the six realms? Why do people experience pain, vexations, and innumerable suffering? It is because humans do not have awareness and awakening, and so they arise grasping minds, delusionary minds... various types of minds and various types of habitual tendencies carried from aeons of past lives, thus obscuring the innate luminosity of our original pristine mind. If we can constantly be with Buddha, then greed, anger, ignorance, killing, stealing, sexual misconduct, and all evil acts will cease. Cultivation and learning to be Buddha is akin to polishing the mirror – to polish the mind until it is clean to let its clarity emerge, and thus enabling the brightness of

our inner mind to be the same as the brightness of the Buddhas of the ten directions in three periods (past, present and future).

Buddha is not greedy, neither am I greedy. This is being with Buddha. Buddha does not berate others, has no anger or temper, neither do I berate others. Buddha is compassionate, I am also compassionate. Buddha practises joyous giving, I also practise joyous giving wherever I go! Whatever Buddha can do, you can do it too! This is ‘be with Buddha’! As long as one is ‘with Buddha’, boundless brightness will emerge.

Ways to safeguard human blessings

Venerable Master Shen-Kai said, “Jen Chen (Humanity Vehicle) Buddhism does not use precepts to bind oneself, but this does not mean we do not

abide by the precepts. On the contrary, we observe the precepts rigorously. In Jen Chen (Humanity Vehicle) Buddhism, practising of precepts is promoted as ways to safeguard our blessings and happiness, it is a way to maintain our existing bliss. Abiding by the precepts will maintain the bliss and happiness of our families.”

If you can abide by the precepts, you will maintain your bliss and happiness. If not, you will destroy your own bliss. This is how bliss culture is created. In fact, once we understand that evil deeds destroy our bliss, we will follow the principles of Buddhism and practise them accordingly. As a human being, we should conduct ourselves properly and morally by abstaining from all evils, performing all virtuous deeds, and purifying our own mind in order to safeguard our bliss and happiness. In this way, not only will we have bliss, our family, society,

and country will also have bliss. Bliss culture would then be widespread throughout the world and all of humanity!

What is Humanity Vehicle (Jen Chen) Buddhism?

Humanity Vehicle (Jen Chen) Buddhism is Buddhism for humanity.

Humanity Vehicle (Jen Chen) Buddhism teaches people how to conduct themselves as human beings in society, manage finances and the household, practise the five precepts, cultivate the mind to handle all matters, perfect one's character, purify the mind, as well as bring peace and stability to society.

Śākyamuni Buddha, the founder of Buddhism of this earth, attained Buddhahood in this world

more than 2,500 years ago. He lived for 81 years and taught the Dharma for 49 years, expounding more than 300 discourses comprising the Five Vehicles of Buddhism.

The Five Vehicles of Buddhism are:

1. Humanity Vehicle (Jen Chen) Buddhism: teachings that the Buddha preached to humanity on this earth.
2. Deva Vehicle Buddhism: teachings that are preached to celestial beings in the heavenly realm.
3. Śrāvaka Vehicle Buddhism: also known as Hīnayāna Buddhism, whereby through listening to the Buddhadharma and cultivating it, one attains Arhathood.
4. Pratyekabuddha Vehicle Buddhism: also known as Middle Vehicle Buddhism.

5. Bodhisattva Vehicle Buddhism: also known as Mahāyāna Buddhism.

‘Vehicle’ is used in analogy to a mode of conveyance; like a car, ship, or airplane which delivers people or objects from one place to another. Due to varying capacities of sentient beings, the Buddha expounded the Dharma according to the different conditions and levels of understanding, thereby giving rise to the different methods known as the five vehicles.

Humankind is the core of this world that we live in. Among all sentient beings, humans are at the centre of all things. Humans pivot the cyclic transmigration in the six realms of the three worlds of desire, form and formless. Whether rising to the heavenly realm or descending to hell, they are all the makings of the human mind. In order to

enable sentient beings of the six realms to depart from suffering and attain bliss, happiness and true liberation, the compassionate Buddha taught the five vehicles in accordance to the different conditions and capacities of sentient beings. From being human, to rising to the heavenly realm, to attaining Śrāvaka, Pratyekabuddha, and Bodhisattva, and even to becoming Buddha, these can be realised through the five vehicles via the human realm. However, if one loses human existence, one immediately descends into darkness. That is why the Buddha taught everyone to seize the human existence and cultivate for enlightenment and liberation. He emphasised the importance of being able to be reborn as humans. Even though it is said that all sentient beings have Buddha-nature and can become Buddha, it is necessary to first become a human and cultivate to attain enlightenment. Thus, the Buddha hopes that all sentient beings can transmigrate to the human

realm lifetime after lifetime and across countless kalpas – cultivate to eradicate unwholesome thoughts, speech, and deeds, and nurture one’s virtues to sow virtuous roots. By the Humanity Vehicle (Jen Chen) path, one progresses in cultivation and emulates the Bodhisattvas’ aspirations, vows, and practices; only then, is there hope of attaining Buddhahood.

Venerable Master Shen-Kai, observed that after thousands of years of propagation, Buddhism has slowly degenerated. This is because many people in society promote superstitions, that is why the masses do not know that the true meaning of Buddhism is to purify the human mind. Instead, they use it as a tool to worship ghost deities; and this is not the intent of the Buddha. On the other hand, since ancient times, many people have described the Buddhadharma too profoundly and mysteriously, causing the masses to think that Buddhism is too profound and difficult

to understand. Hence, they avoid and do not try to understand Buddhism unless for the purpose of academic studies or research, making it impossible for Buddhism to spread extensively throughout society. Thus, the masses cannot benefit from the Dharma—it is truly a pity!

Venerable Master Shen-Kai, using his profound wisdom and awareness, observed that Humanity Vehicle (Jen Chen) Buddhism is most in tune with the current age of scientific advances and is what the world needs. Thus, he was the first to actively promote the practice of Humanity Vehicle (Jen Chen) Buddhism. Using all kinds of methods, he simplified many profound and complex Buddhist concepts enabling people to understand, learn, and practice Buddhism, and be able to receive and comprehend the Dharma joyously with faith and acceptance. In addition, he guided all to start from

the basics to lay a solid foundation, then progress deeper in one's understanding and practice, and to further practise the Bodhisattva Way by Humanity Vehicle (Jen Chen) until one attains Buddhahood. The Venerable Master also advocated cultivating amidst our actions in daily life (动中修). By applying and integrating the Buddhadharma into our everyday life, everyone can benefit from the teachings. Through our cultivation, we progress further to unfold our wisdom, recognise the true meaning of bliss and happiness, create a blissful life, and build a blissful family. Together, we can achieve a blissful pure land on earth.

Attaining Buddhahood through Humanity Vehicle (Jen Chen)

The Buddha expounded five vehicles of Buddhism, but in essence, there is only one Buddha

Vehicle (Buddhayāna). To cultivate and attain Buddhayāna, one must enter via Humanity Vehicle (Jen Chen) because it is the foundation of the other four vehicles, as well as the foundation for the ultimate Buddha Vehicle. If one dismisses Humanity Vehicle (Jen Chen) and only talks about Buddhayāna, it is like drawing a tall building on paper – showy but without substance.

Buddhahood Lineage World Humanity Vehicle (Jen Chen) Buddhism teaches everyone to build their foundation of learning to be Buddha on how they conduct themselves as human beings. It is said that “to become Buddha, one must first accomplish as a human”. Therefore, in learning to be Buddha, one must first learn to conduct oneself as a person. From here, one can progress from learning to be a Bodhisattva, to emulating Bodhisattvas, to attaining Bodhisattvahood, to practising the Bodhisattva Way,

and finally to attaining Buddhahood. This is called “attaining Buddhahood through Humanity Vehicle (Jen Chen)”. That is why Humanity Vehicle (Jen Chen) Buddhism advocates:

Humanity Vehicle (Jen Chen) Bodhisattvas,
use their human existence as the vehicle,
to practise the Bodhisattva Way directly
to Buddhahood.

What is the lineage of Humanity Vehicle (Jen Chen) Buddhism?

The Lotus Sutra says, “In the Buddha Lands of the ten directions, there is only one vehicle of Dharma, not two nor three, unless it is for the Buddha to expediently expound the teachings”. The Buddha expounded five vehicles of Buddhism to suit sentient beings’ different causal conditions and levels of understanding; in essence, there is only

one vehicle – the vehicle that leads to Buddhahood (Buddhayāna).

Avatamsaka Sutra states that the Buddha-dharma by which all sentient beings can become Buddha (become fully enlightened) is called Buddha Vehicle. It is the only way to become Buddha; it is not divided into two vehicles or three vehicles. Since sentient beings can all become Buddha, we, as human beings, are the hub of the world. Both the ‘dependent causal conditions’ and ‘direct causal conditions’ are dominated by human beings. Therefore, to learn and cultivate to be Buddha in the human realm, practise the Bodhisattva Way, and become Buddha, is the right path for us. Thus, Venerable Master Shen-Kai founded the “Buddhahood Lineage” in the United States in 1993.

The objective of the Buddhahood Lineage is to let people of the world know that the main purpose of Buddhist cultivation is to attain Buddhahood. Attaining Buddhahood is the correct goal of Buddhist cultivation. It is hoped that humanity put Humanity Vehicle (Jen Chen) Buddhism into practice, using the five precepts and ten virtuous deeds as foundation to ensure we remain human across lifetimes, and practise the Bodhisattva Way until we become a Buddha.

Buddhahood Lineage promotes the Buddhadharma of the Humanity Vehicle (Jen Chen) as expounded by Śākyamuni Buddha; all that we cultivate are methods to Buddhahood, and all that we practice are practices of all Bodhisattvas.

The most important in Buddhahood Lineage Buddhism is to teach people to have pristine awareness. Pristine-awareness-nature is Buddha-nature, and everyone has Buddha-nature. It is because of our delusions that we are obscured from our pristine awareness, leading us to create karma that bring upon our own descent. In our cultivation, learning to be Buddha is to awaken us to our pristine awareness and to constantly be with Buddha so that we can eradicate darkness and attain brightness, and thus distance from suffering and attain happiness. The teachings of Buddhahood Lineage Humanity Vehicle (Jen Chen) Buddhism are, “it is neither Ch’an sect nor Pure Land sect; it is innate Ch’an and innate Pure Land (realization of Buddha-nature), to cultivate both exoteric and esoteric, and corresponds in both practice and understanding.”

The objective of promoting Buddhahood Lineage is to promote and implement Humanity Vehicle (Jen Chen) Buddhism, purify the human mind, bring peace and stability to society, inspire wisdom of humanity, propagate bliss culture, and transform this world into a Pure Land.

Building a Pure Land in this world

Buddhahood Lineage World Humanity Vehicle (Jen Chen) Buddhism promotes the original teachings expounded by Śākyamuni Buddha to the world so as to widely benefit sentient beings. It is hoped that people of the world will seek refuge in and follow the teachings of the Buddha, cultivate one's mind and conduct, and practise the right path with determination. Furthermore, we shall inspire to develop the Bodhi mind and practise the Bodhisattva Way; be a Humanity-Vehicle-Bodhisattva, and together,

purify the human mind and enable the teachings of Humanity Vehicle (Jen Chen) Buddhism to flourish throughout the world, so as to establish a Pure Land on this earth. It is essential to maintain rebirths in the human form lifetime after lifetime; to practise the Way of Bodhisattvas in awakening self and others, benefitting self and others, so that 5.67 billion years from now, we can jointly welcome Maitreya Bodhisattva to be born into this human world where he will attain Buddhahood. By then, this earth will be transformed into a blissful Pure Land.

Humanity Vehicle (Jen Chen) Buddhism promotes a new concept of morality and virtue

In today's society, human minds are no longer as it was before. Moral depravity continues and

most people do not have a clear concept of morality to guide their behaviour and conduct, and so they increasingly depart further and further away from morality and virtue. In promoting and implementing Humanity Vehicle (Jen Chen) Buddhism throughout the world and to establish a new concept of morality and virtue (where people cultivate purity of conduct through good understanding of the meaning of virtue), complex discourse about the meaning of morality and virtue is not preached so that people do not find it unclear and vague, as it would lead them to stay away and hence discourage people from understanding and cultivating good conduct. Therefore, Venerable Master Shen-Kai redefines morality and virtue simply as:

To cultivate oneself is morality

To benefit others is virtue

To benefit oneself and others is the basis
of morality and virtue

To enable people of all races and nationalities, men and women, young and old, and from all walks of life, understand what morality and virtue are. By enabling everyone to easily understand it, they can practise and follow it, thus extensively spreading the right concept of morality and virtue to achieve purification of the human mind and attain the goal of transforming our world into a blissful pure land.

Humanity Vehicle (Jen Chen) Buddhism advocates bliss culture

Today is the first day of the New Year. However, regardless of whether it is the New Year in the Gregorian calendar or Lunar calendar, Humanity Vehicle (Jen Chen) Buddhism has designated the

first day of the year as Bliss Day, and the eve of Bliss Day as Bliss Eve. Why do we mark today as Bliss Day? It is because the next Buddha on Earth, Maitreya Buddha, will bring utmost bliss to the world, that is why we mark today as Bliss Day; today is the birthday of Maitreya Bodhisattva. In future when Maitreya Bodhisattva becomes a Buddha, his birthday will also be on this day. Hence, it is very appropriate for us to designate this day as Bliss Day. Regardless of the Gregorian or Lunar calendar, the first day of the new year will be standardised as Bliss Day.

The next Buddha-to-be, Maitreya Buddha, is currently still a Bodhisattva, who has attained supreme, complete and perfect enlightenment. He is currently residing in the Inner Chambers of the Tusita Heaven. When he attains his Buddhahood

on Earth, he will bring immense bliss to humanity. Therefore, the significance of designating today as Bliss Day symbolises us welcoming Maitreya Bodhisattva to Earth to attain Buddhahood and bring bliss to all.

Everyone hopes for a good start to a new year. While Chinese from different places celebrate New Year's Eve with different cultures and traditions, they all hope that the new year will be filled with bliss and happiness. One practice in ancient times to pray for blessings was to put up drawings of bats (bat in Mandarin is “bian fu”, which sounds like the Chinese word for blessings, “福fu”) or of the calligraphic word “福fu” around their house. In order to signify that blessings have arrived, they paste it in an inverted manner as the Chinese word for inverted is “dao”, which sounds the same as the word used to mean arrival (signifying the arrival of

blessings). But does that make sense? The arrival of blessings should be upright, how can it be upside down! Thus, we need to re-establish how human bliss is understood. We must never invert the word blessing (“福fu”). If the word “blessing” is hung upside down, what bliss is there to speak of? None at all. As mentioned earlier, drawings of bats were traditionally used to represent blessings in many places including palaces. Bats are a type of small rodent which can fly. In the day, they roost in caves, coming out only at night. With two sharp claws, they roost by hanging themselves upside down. Their lives are also upside down as they spend the day resting and only come out at night. It will be meaningless if we seek blessings that are upside down like bats. As such, Humanity Vehicle (Jen Chen) Buddhism has a mission to rectify and make right these irrational customs and practices. It is not about correcting others, but as lay practitioners of Humanity Vehicle

(Jen Chen) Buddhism, we should not practise such upside down and delusional actions.

Therefore, many of these irrational practices, such as customs, habits and human relationships, should be corrected. This is the mission of Humanity Vehicle (Jen Chen) Buddhism. Humanity Vehicle (Jen Chen) Buddhism strives to correct the wrong views of humankind, thereby resulting in no misunderstandings and gossip amongst people, and thus restores harmony and balance. Everyone who is here to learn about Humanity Vehicle (Jen Chen) Buddhism must understand this principle. Thus, we have designated this day as Bliss Day.

Last night was Bliss Eve, many Buddhists came to participate in the “Bliss Eve celebration” and had fun together. During the Bliss Eve celebration, there was a segment called, “Bliss Child

gives wondrous gifts”. I hope that Humanity Vehicle (Jen Chen) Buddhist Bodhisattva committees will continue to organise this segment annually. If family of every Humanity Vehicle (Jen Chen) Buddhism disciple organises the same segment, this will be turned into a customary practice among the masses. In the beginning, it may be held at our premises, until sometime in the future, when Humanity Vehicle (Jen Chen) Buddhism is prevalently practised, it will then be promoted widely. The Bliss Child (who is a Bodhisattva in manifestation) can go to the homes of devotees and their friends to spread bliss everywhere with his wondrous gifts.

So how are these wondrous gifts given out? When the Bliss Child arrives, everyone in the family, young and old, will write on a piece of paper the undesirable things that they have done in the past year, for example, sleeping too much, being lazy,

scolding others, and all other kinds of daily habits, bad habits and problems. After writing them down, one shall place the paper in a grey or coffee-coloured ball as they represent unpleasant colours. When the Bliss Child arrives, everyone shall pass the “bad habit” ball to Him. The Bliss Child will also have a bag filled with wondrous gifts to be given to everyone. Besides sweets and apples, it will also contain words of wisdom, such as to be hardworking; not to be greedy, angry, nor ignorant; to be compassionate; to be kind and to give joyously etc. There will be many words of wisdom, each kept within a green ball, as the colour green represents bliss.

When the Bliss Child comes to your home, everyone will welcome the Bliss Child joyously. How will we welcome the Bliss Child? Everyone will clap their hands enthusiastically, have at least one person rise to his feet and sing, “Little kids, do not shout,

do not fool about. Bliss has come, Bliss is here, the Bliss Child is giving wondrous gifts. Do you want your wondrous gifts? Do you want it? Do you want it? Yes!” Everyone claps their hands warmly and enthusiastically to welcome the Bliss Child giving out wondrous gifts.

The gift Bliss Child gives is kept in a green ball symbolising bliss. You have to make an offering to the Bliss Child with something undesirable, for example, laziness, unwillingness to study, scolding others, disobedience and so on, to exchange these bad habits with him. For this year, you should do according to what is prescribed in the gift given by the Bliss Child. Strangely enough, the gift that you receive is exactly the answer to what is in your mind. Just like the exact situation last night. For example, a person who likes sleeping received a gift telling him not to be a sleepyhead. This is a kind of

resonance. Each individual adult or child will receive a wondrous gift from the Bliss Child suitable for their age. That is why we should promote this widely. Religion is not a rigid matter of only praying to the Buddha. A distinct feature of Humanity Vehicle (Jen Chen) Buddhism is having a variety of diverse interesting activities. Without which, it would not be Humanity Vehicle (Jen Chen) Buddhism.

On our Bliss Day, we have the Bliss Child giving wondrous gifts. The Bliss Child represents rejuvenation and hope. This is not without basis. In China of the past, there was a monk with a cloth sack on his back. I have written two articles based on the Sutras, regarding the origins of Bliss Day and the Bliss Child.

Bliss Child

More than 2,500 years ago, a prince named Siddhartha was born in Kapilavastu (迦毗罗卫国), ancient India. He was the crown prince of King Śuddhodana (净饭王). He had descended to earth from the Fourth Heaven, the Inner Court of Tusita Heaven (兜率天内院), as a Great Bodhisattva who is the next Buddha-to-be. Born as a crown prince, he renounced worldly life, cultivated as a monastic, attained Buddhahood, and is known as Śākyamuni Buddha.

Amongst the innumerable disciples under Śākyamuni Buddha, there was a senior disciple named ‘Maitreya’. Everyone called him ‘Maitreya Bodhisattva’. His actual name, ‘Ajita’ (阿逸多), translates into ‘unsurpassable’ in Chinese, referring to his great kindness was second to none.

According to the Buddhist scriptures, Ajita Bodhisattva, in one of his many past lives during his course of cultivation on the causal ground, encountered a Buddha. That Buddha was known as ‘Maitreya’. Having deep respect and admiration for ‘Maitreya’, he vowed to be called ‘Maitreya’ when he becomes Buddha. Since then, till the next 5.67 billion years when he attains Buddhahood on earth, he will be called ‘Maitreya’.

Maitreya Bodhisattva is the son of a Brahmin family in ancient India. Prior to the Buddha entering Nirvana, Maitreya Bodhisattva first returned to his hometown and passed on. He then ascended to Tusita Heaven. As a Great Bodhisattva who is the next Buddha-to-be, he is now the grand teacher of Tusita Heaven. The place he resides in is known as ‘Maitreya Inner Court’. Although he has yet to come to the earth to become Buddha, he is constantly

concerned about the happiness of humankind. He is concerned that living hells (i.e. lonely hells) would be created in this world through non-virtuous deeds such as killing, stealing, sexual misconduct, false and slanderous speech, double-tongued and bad mouthing, being greedy, harbouring anger, hatred and wrong views, being deluded and foolish, showing disrespect towards one's parents and so on. At times, he will descend to earth to teach and guide people, manifest different incarnations to influence and educate humanity, dispatch envoys to teach in this world, or by ease and unobstructed Samadhi, arrive in this world showing divine miraculous powers and guide humanity.

In the past, there was a cloth sack monk who carried two cloth sacks, one at the front and the other at the back. This symbolized his mission on earth – one sack to take away the pain and distresses

of people in this world, and the other sack to bring happiness and bliss to this world. That is why when you see a portrait of Maitreya Buddha, he is carrying two sacks, has a big belly that can accommodate everything, and is ever smiling. Some portraits have six children on Maitreya Bodhisattva's body: some on his shoulder, big belly or leg. These naughty children are messing around and being mischievous, but Maitreya Bodhisattva is always smiling and accommodating them. So why don't we apply these good principles in our daily lives, instead of praying superstitiously? I think it is such a pity, thus I want to promote a meaningful Bliss Culture.

In these troubled times where morality is declining and we easily succumb to our desires and ignore our morals and ethics, Humanity Vehicle (Jen Chen) Buddhism promotes methods to a blissful culture in hopes that the Bliss Child remains in

this world until Maitreya descends on earth and attains Buddhahood. Therefore, the first day of each year which coincides with the holy birthday of Maitreya Bodhisattva is a joyous and auspicious day to celebrate as innumerable Bliss Children will once again manifest in the world.

The clothing donned by the Bliss Child is in the colour of pomegranate red. In celebrating the new year, red represents happiness. There was even a poem written about the colour of pomegranate red in the past: “Pomegranate red is akin to fire”, which refers to how when pomegranate flowers bloom, they resemble blazing fires. The Chinese also likens it to, “The Southern Fire” (南方丙丁火), which means wisdom. Hence, by using pomegranate red to make the clothing of the Bliss Child, it represents that the world we live in today needs wisdom.

In addition, the pomegranate fruit bears many seeds. When these seeds are planted again, they still bear red flowers, representing how our world needs seeds of wisdom. That is why the Sack Monk was called “长竹子 Chang Ding Zi”. “长竹子 Chang Ding Zi” represents the seeds of Bliss and Wisdom that will remain on this earth for a long time. In using pomegranate red, it represents our hope that every household will have wise children.

As long as one has wisdom, he or she knows how to solve problems, make money and have blessings; without wisdom, one will make a mess and as a result, there will be no bliss at home! To have a blissful family, one must first have wisdom. There are many ways to make money in this world—one can make money with his intellect, with physical or hard labour; what we advocate is using wisdom to make money.

A homonym for the Chinese name of pomegranate, “shi liu” (石榴), also sounds like “to remain in this world”. This means for bliss and wisdom to remain in this world and passed down to future generations. We should not pass down disasters, we should pass on wisdom – this is very good, very meaningful, and worthwhile to promote.

The night of New Year’s Eve is known as Bliss Night, and the next day is known as Bliss Day. To mark the first day of a year of bliss, the Bliss Child will send wondrous gifts, and everyone happily accepts them. Although this seems like a game, but it is very meaningful. We ought to share the origins of this with everyone. This is very important especially in promoting a blissful culture.

The Bliss Child we talk about is also a form of representation and everyone should slowly cultivate

this spirit and culture around Bliss Child. During Christmas season in U.S., everyone is extremely zealous and enthusiastic about celebrating with Santa Claus, Christmas carols... If we have the same level of enthusiasm towards Bliss Culture, Bliss Culture will be a success and every household will be blissful and happy.

There are many subtle nuances in the Buddhadharma which most people do not know. When the Bliss Child gives out wondrous gifts, he is sharing the subtleties of the Buddhadharma to let people understand its meaning and receive its benefits; and they can be blissful. Hence, bliss is something we have to create and cultivate ourselves by sowing our own seeds of bliss.

Now, let me teach everyone a nursery rhyme,
shall we? When the Bliss Child arrives, we sing:

“Little kids, do not shout,

Little kids, don’t fool about.

Bliss has come, bliss is here,

Bliss Child giving wondrous gifts.

Do you want your wondrous gifts?

Do you want your wondrous gifts?

(All respond in unison:) Yes! Yes!”

When the Bliss Child arrives, everyone should
sing this nursery rhyme. The Bliss Child will carry
two sacks, one sack is used to collect everyone’s bad

habits, bad luck, worries and bad things away; the other sack will provide wonders. The sack is green, as green represents bliss; that is the reason why the envelope for sowing blessings (植福袋) is also green. Wherever there is greenery, there is Bliss. At an oasis, which is a place full of greenery, the economy is prosperous and there is bliss and happiness everywhere. We learn and practise Buddhism to attain bliss and happiness; if after practising Buddhism, we were to become weird and there is disharmony between husband and wife, then that is not Buddhism! Buddhism truly enables everyone to achieve bliss and happiness, which is why we need to widely promote bliss culture. As long as everyone knows to promote a bliss culture, this world will be filled with brightness and bliss in the future.

Bliss Night and Bliss Day

Bliss Night

On the night of the New Year's Eve, the whole family, young and old, joyously awaits to welcome the new year. This is because the next Buddha-to-be, Maitreya Buddha, is to-be born in the early dawn of the New Year. Maitreya Buddha will bring bliss to all of humanity, which is why Humanity Vehicle (Jen Chen) Buddhism has designated the New Year's eve as Bliss Night.

Bliss Day

The next Buddha-to-be, Maitreya Buddha, will be born on the early dawn of the New Year. Maitreya will be the next Buddha on Earth and his descent will bring bliss to all of humanity. Therefore, Humanity Vehicle (Jen Chen) Buddhism designated

his holy birth day as Bliss Day. This is also the first day that people pursue bliss. The night of New Year's Eve is designated as Bliss Night. In promoting Bliss Culture, Humanity Vehicle (Jen Chen) Buddhism hopes that the Bliss Child will remain on earth until the arrival of Maitreya Buddha. That is why on Bliss Day each year, Humanity Vehicle (Jen Chen) Buddhism holds Bliss Day celebrations to pray for the early arrival of bliss and happiness for humankind.

In future, we can do many meaningful things on Bliss Eve and Bliss Day. To have a good beginning for the New Year, Humanity Vehicle (Jen Chen) Buddhism has designated the New Year as Bliss Day. This is proven and has existed in history; it is not something newly created by Venerable Master Shen-Kai. We are only taking the opportunity to rationalise and promote it.

After the passing of a year, Bliss Day is the beginning of a new year with new blessings, new thinking and new careers. I wish everyone bliss, peace, brightness, harmony and joy. I wish all children intelligence and wisdom.

We promote Humanity Vehicle (Jen Chen) Buddhism so that everyone can be happy and blissful. This is most important! We all learn and practice Buddhism, pursue bliss and happiness – only is this real.

Other Festivals of Humanity Vehicle (Jen Chen) Buddhism

Day of Completion – Gratitude Day

Humanity Vehicle (Jen Chen) Buddhism advocates implementing campaigns of gratitude, as well as establishing the ideology of repaying a debt of

gratitude. Each and every person has received the Four Graces:

1. The Grace of parental upbringing
2. The Grace of society and all sentient beings
3. The Grace of Buddhas, Bodhisattvas and other teachers
4. The Grace of the country and its protection

The Four Graces ensure our survival in the world and hence everyone should have the mentality of having gratitude and repaying the graces they have received. Therefore, Humanity Vehicle (Jen Chen) Buddhism has designated the last day of the year, 31st December, as the Day of Completion–Gratitude Day. In the morning of this day, Humanity Vehicle (Jen Chen) Buddhism Centres hold prayers of gratitude and blessings, in hope that the world

will be peaceful, all sentient beings are well happy, and for them to ‘be with Buddha’.

New Year’s Eve Meal of Warmth and Harmony

Question: Why does Humanity Vehicle (Jen Chen) Buddhism designate the New Year’s Eve dinner as a meal of Warmth and Harmony?

Answer: Humanity Vehicle (Jen Chen) Buddhism designated New Year Eve as the “Day of Completion”. In the morning, hold activities to implement the repaying of gratitude; in the evening, because it is Bliss Night, families gather and enjoy a warm and harmonious meal together. On New Year’s Eve, everyone must return home for a reunion dinner—whether one is overseas, working or studying, they all rush home to enjoy dinner together. This feeling of joy is utterly blissful and heart-warming, hence

Humanity Vehicle (Jen Chen) Buddhism named this a “Warm and Harmonious Meal” to celebrate the New Year.

Qing Ming Gratitude Festival

Humanity Vehicle (Jen Chen) Buddhism advocates remembrance of and repaying of gratitude to our ancestors. As such Qing Ming Festival is designated as “Repaying of Gratitude Day”, to encourage everyone to show gratitude. This is not limited to repaying the gratitude of one’s own ancestors by travelling to the hills to sweep their tombs, or only repaying our own ancestors for the grace of heirs and nurture. We should also show gratitude to all who have contributed to humankind – for example, the inventors of airplanes, electric lights, telephones and so on. On this day, prepare a sumptuous lunch or dinner, invite the children and tell them stories of

our forefathers and those who have made great contributions to humankind. Encourage them to learn from and emulate the greatness of these ancestors so that they too, can contribute to future generations. If the children are enthusiastic, it is even better if they can put up a show for this festival. This festival is definitely worth promoting.

推行圆满日感德节

主讲者：许丽珠传教士

2017年12月23日

为什么我们人乘佛教幸福文化讲堂有感德节、幸福夜、还有幸福日呢？幸福日的由来又是什么？这主要是我们的师父上人——幸福音菩萨所要推行幸福的法门。从“幸福音菩萨”这个称号就知道这尊菩萨是来人间传播人类幸福文化，创建人类幸福的乐土。我们这辈子有幸遇到这一尊发大愿的大菩萨（我个人认为师父上人是发大愿的大菩萨）是我

们最大的福报。

每尊菩萨所发的本愿各有不同，这叫别愿，但菩萨的通愿都是一样的，就是“但愿众生得离苦，不为自己求安乐”。只要能够让众生离苦得乐，赴汤蹈火，在所不辞，即使下地狱，也不会犹豫。我们的师父发愿要建人间净土，要推行幸福法门，要把幸福文化留在这个世间，要让每一个人都得到幸福。我们有幸遇到这尊大菩萨，并且皈依在他座下，成为他的弟子，那是多大的福报，多么殊胜的因缘啊！因为师父要推行这个幸福法门，他传授给弟子们的法是出世法（了义法），就是要我们念念自觉，念念无住，解脱自在，先找到自己的幸福之后，才能帮

助别人找到幸福。

师父传授我们大智母法，希望每一个有缘皈依在他座下的弟子，都能够认真的自我要求，然后修证大智母法（了义法），解脱烦恼、解脱六根所接触到的六尘的境相，对境无心，不生执着与困扰。眼根所见的一切、耳根所听到的一切、鼻根所嗅到的一切、舌根所尝到的一切、身体所触摸到的一切、思想意念所思考到的一切，都要能做到“觉”常在，就是六根门头“觉”常在，这样才能够解脱掉六根、六尘、六识所产生的无明、执迷与束缚。

“觉”是清净无染的，既然是清净无染的，还有什么可以粘住的？可以粘住的就

是“执着心”。“心”已经在起种种分别，从不同的分别里面产生各种执着，才会粘住嘛。喜欢的，我粘住，不要的，我排斥和对立。可是要排斥又排斥不掉，对立又对立不完，结果不断生烦恼。自己喜欢的一直执着，怕得不到，得到了又怕失去，总是患得患失，由此烦恼不断，如何解脱呢？

师父要弟子依他所传的“了义法”，时时刻刻六根门头“觉”常在，这样六根才能清净无染。每一天，我们的六根（眼根，耳根，鼻根，舌根，身根，意根）都在起作用，除非是死人，否则活着的人，六根没有不起作用的。即令是瞎子，眼根虽已坏了，看不到，但是还有其他的五根继续在起作用

用。一个六根完全正常的人，六根六识都随着六尘起作用，因为在起作用时产生执着，所以一定要修无住的解脱法，内在才能念念解脱。

当一个人迷惑在六尘中，他的执着心、他的念就跟着生起来。所谓“起心动念”，心一起，念就跟着来，“想”一个一个也跟着来。所以唯有时时刻刻派一名警察驻守在六根门头，这个警察就好像我们的“觉”，把你的六个门窗都看得很清楚(盯得紧紧)，小偷就不可能跑进屋子里偷东西了。小偷比喻“心”的迷惑与执着，“念头”的延续，念念相续的“想”。当然我们做事要想，但是这个“想”是你规划事情的想。我比喻的

是那些贪嗔痴慢疑，不该想、不应有的“妄想”。在这样的情况下，我们内在要修了义法，才能觉照“念头”的延续，念念相续的“想”。外在呢？由于我们还活在人世间，还是要懂得人情世故，还要生活做事，并且还要做得到利己又利他，这个叫做世间的善法。所以一个懂得人情世故的人，他随时随地都能跟所有与他接触的人做到基本的尊重、礼貌、感恩、惜福、惜缘，以至感恩报德。

报德就是对你有恩的人，知恩图报，感恩在心。知恩图报有很多报答的方式：譬如延续佛菩萨的伟大精神或利人利己的思想行为也是一种报答的方式。

学佛修行的人除了要懂得做人的道理和人情世故，还要学习四摄法 (1)爱语摄他 (2)利行摄他 (3)同事摄他 (4)布施摄他。

一个知恩感恩的人，他不会恶口伤人，恶意对人。他会以一颗感恩心待人。一个以一颗感恩心对待人的人，他口中自然就会说出爱语，他会诚恳地说一些鼓励人、安慰人、给人信心、启发人善念的话，这就是“爱语摄他”。

一个知恩感恩的人也自然会随着那个需要帮忙的人，一起想办法帮助他处理事情，解决困难。如果对方的问题是他曾经处理过的，是他懂的，他当然也会以他的知识和经验去帮对方解决，而且自己的言行也很有道

德，这个就叫“利行摄他”。

一个人很苦恼，他向你倾诉时，你能理解体会。或许我们很难帮他“脱离苦海”，但我们可以劝导他，安慰他。帮他离苦的最终还是他自己，因为只有他自己才能够把执着的“想”和“感觉”或者解决不了的问题“放下”，这样，他才有办法离苦啊！如果他自己看不破放不下，就会被“苦”困扰着，当然也就无法离苦。但是我们可以陪着他，聆听他的倾诉，给予力量和安慰、陪他一起渡过难关，以减缓他的痛苦，这就是“同事摄他”。

还有“布施摄”。朋友或亲戚在经济或学习上需要帮助时，我们能力做得到的话，

就慈悲喜舍随缘随能力给予帮忙，这就是“布施摄”。

心存感恩报德的人，以上的“四摄法”就自然会在生活的人事物当中运用出来了。在生活中把幸福带给别人，使别人也得到幸福，自己也会感觉更加的幸福。我们除了内在要修解脱法，早日开智慧证菩提，内在念念不执着、外在又能行世间的善法，给自己和别人带来幸福。

为了要给人人带来幸福，我们通过所举办的一些基本的活动来建立人类感恩报德的思想行为。比如每年的365天过去了，我们就要来讨论未来的规划及如何创造未来的希望。尤其是最近看到圣诞节即将降临，

报章啊，电视的画面啊，视频啊都在播放圣诞节购物乐及圣诞节的庆祝活动。对一个非基督徒的我，我所看到的圣诞节几乎是一项办得响当当的商业活动。无论走到哪里，老中青的圣诞老人，都一起出现了。你看中国，最近由于经济发达，生活条件改善了，很多商场都如火如荼地展开圣诞节的庆祝活动了。老年人、中年人、年轻人，甚至小孩所装扮的圣诞老人都出动了，整个气氛很热闹。虽然是一项商业活动，但无形中对于那些参与这项活动的人，或看到这些活动的人，都会想到，“哦，圣诞老人，基督教或天主教的圣诞老人。”

如果你进一步问参加活动的人，什么叫

圣诞老人？什么是基督教？什么是天主教？他们都不太了解。如果随便拉个小孩来问，圣诞老人来做什么？小孩只会回答：“送礼物啰！很开心啰！”然而，即使他什么都不懂，只知道送礼物，是一个喜庆的节日，他也很开心，他的观念就那么简单。圣诞老人送礼物，我收礼物，皆大欢喜。

今天我们推行幸福文化，将圆满日感德节定在一年365天的最后一天，是因为我们要在这一天做一个反思、自我检讨、自我反省。从1月1日到12月31日，365天过去了，我们在这一整年的生活过程中，谁给予我们恩惠？首先当然就是最亲密的父母，他们所给予的恩惠是很直接的，而且是每天的。其

次是国家，如果没有一个安定的国家、良好的政策、良好的治安、美好的国家建设、英勇的国防队伍，我们怎么样能够拥有我们所要追求的教育、工作、事业，乃至家庭。于是我们就会想到国家对我有恩。国家给予这些建设，也必须要有了一批人，具有共同的思想，一起来落实。虽然这一批人也领薪酬，但那是应该的，因为他必须靠薪酬来维持他的衣食住行(生活)，养家糊口，但是他们也要有能力，才有办法把这些建设搞起来。总之我们的衣食住行都没有离开众人的血汗来一起成就的，这些就是社会众生恩。

我们能够工作，能够提供技能，我们必须先通过教育和学习，才能获得相关的知

识和技能。这就要靠师长把这些知识，技能等传授给我们。否则我们又怎么样能够具有相关的知识与技能来提供我们的服务，赚取我们的生活费，这就是师教恩。

以上所讲述的父母恩、国家恩、众生恩及师教恩这四种世间的恩惠，我们应当感恩报答。

如果我们这一辈子都在人生的不同遭遇中时而苦时而乐的当中混过去，没有解脱我们内在的执着、无明与烦恼，没有遇到圣贤，或佛菩萨来引领我们，我们怎样观察到，原来我们自己也有自觉的能力，也有一尊自性佛。这尊自性佛本来就是清净无染的，自在解脱的。只是我们时常被自己“无

知的心”骗去，被六根六尘六识所迷惑，所以我们才没有办法找到原来就可以自在与解脱的“我”（自性）。如果遇到已经开悟的圣者，懂得法义的圣贤来教导我们，让我们知道怎样解脱，懂得离苦得乐的方法，而我们又能够认真地把它落实到我们的身心当中，我们就能够离苦得乐。圣贤是教导我们增长解脱慧命的师长，我们更要感恩，他们帮我们解决的不只是这辈子的问题，而是生生世世解脱烦恼与轮回生死的问题。我们更要知恩，懂得感恩报德。

对一个曾经解脱的修行者，他已经修到某一个程度，这一辈子再来做人，他能够比较容易从六根、六尘、六识的困扰和束

缚中解脱出来。这一辈子他即使还未证菩提，他在这个世间，来来去去，生死的轮回中，他的内在都比任何一个人，多了一份解脱能力、多了一份清净无染的能力。同样活在这个人世间，他未必就是你所想的，心想事成，凡事顺顺利利，他也有他所要面对的因缘，善恶皆有，苦乐也参半。无论逆因缘或苦因缘，都没有影响到他内在的清静。不管是顺因缘或恶因缘，也不会让他的内在产生太多的染着。因为他不会那么容易产生执着。所以他活得比别人幸福快乐。这些贤者也是培养我们增长智慧的师长，我们也要感恩。总之，凡一切有恩于我们的，我们都要懂得知恩、感恩、知福、惜福。所以常怀感

恩心的人是最幸福的。

一个追求幸福的人，他必须具有“诸恶莫作，众善奉行”，“惜福感恩”的思想，还要能“自净其意”，才能找到永恒的幸福。因此我们必须推行启发人类“诸恶莫作，众善奉行，自净其意”的幸福文化。让世间的每一个人，在每年的12月31日做一个反思与检讨。希望一直这样推行下去，100年、200年、1000年、2000年，甚至更久远，到那个时候，家家户户，在12月31日的这一天，可以各自带领自己的家人，一起准备一顿丰盛的午餐或晚餐，没时间准备的，可到餐馆享用，在用餐之前，大家都有一个共同的理念，一起做反思与检讨，互相鼓励，立志把

自己未断的坏习惯或恶习气改掉，把良好的习惯及品德培养起来。珍惜我们所拥有的一切以及感恩为我们付出的人，总之我们要惜福，要感恩报德。

如果每个人都有这样的思想观念，每年到12月31日，365天的最后一天，做这样的——一个回忆检讨、反省和感恩，再来思考如何在新的一年里努力去创造家庭、公司、社会或国家的幸福，你说这样的人会去做坏事吗？当然不会。如果能够透过这个反省与感恩的仪式来提醒人们，让人们知道感恩之后，就应该有新的一年的学习规划。今天是31日，明天是1月1日，新的一年的开始，就是幸福日。

在新的一年里，我们要创造新一年的幸福，我们就要有正确的道德思想、合乎道德的行为、懂得慈悲喜舍、惜福感恩，又随时做到自利又利他的行为。这样延续下去，幸福带着幸福，源源不绝，就叫做幸福绵绵。希望以后就这样一直展开，一直展开到每一个家庭都可以在每年的12月31日这一天进行这样的一项活动做反省，检讨与改进，我们人乘佛教定这一天为“圆满日感德节”。

1月1日，庆祝新年到来的时候，大家确定一个新的目标，立下志愿，共同努力创造幸福，进而维护家庭的幸福，然后再把它推广，为这个社会的幸福，为这个国家的幸福共同努力，最后再把它加以扩大，为这个世

界的幸福而共同努力，这样人间乐土才能实现。1月1日这一天，我们唯佛宗人乘佛教推行导师圣开上人就把它定为“幸福日”、“幸福节”。

我认为师父推行的幸福法门，对我们未来的人类，至关重要。最近因为佳节将至，世界各地，爆炸案一宗接一宗，开车撞死人，故意制造事端的也是一起接一起。人们都被仇恨和自私自利的思想毒害了，仇恨到达极点，天下就会大乱，世界不能太平。这时，就必须有一批有远见、有智慧、有慈悲心的人，一起来把人类幸福文化推展出去，让更多人被唤醒，慢慢地找到未来的幸福与希望，朝着一个光明幸福的方向，去改造自

己的文化思想。唯有这样，人间乐土才有成就的一天。

因此，我个人庆幸能遇到师父上人，我认为这就是我这辈子最大最大的福报。因为在我遇到师父上人之前，我不知道师父已经在推行人类幸福文化，只是在我皈依第一位师父时，已在心中立下一个志愿，那就是倘若我有能力，我一定要为促进世界和平而努力。只要世界有动荡不安的一天，我就不会离开这个世界。我会走向一个又乱又苦的地方，那个地方，将会给我的生命带来莫大的威胁，给我带来很不安定的生活。然而，不入虎山，焉得虎子，我要学习去唤醒那里的人们，我必须具有冒险的精神和勇

气。虽然我的冒险精神和勇气还不足够，可是我心中已默默许下这个愿望。

直到遇见师父，知道他要建人间净土，刚好跟我要促进世界和平的思想理念不谋而合。我要学习做个和平使者，师父要当幸福使者，我们的愿行不谋而合，我好开心！这就是我认为这辈子遇到师父是我最大的幸福的原因。因为师父让我的勇气倍增，有了师父的智慧与慈悲愿行，加强了我的冒险能力，让我更加肯定地告诉自己，这个地球净土肯定能成就，只要大家朝着这个目标共同努力前进。所以师父才说他要到人间做清道夫，希望更多弟子能够在人乘菩萨道上行。人乘菩萨不就是人间菩萨吗？一个已经得到

大智母法(了义法)的人，好好修，把智慧证出来之后，用我们微薄的力量、用我们那微小的智慧，在人间学菩萨、做菩萨，建立幸福国。虽然我们是一支很小的蜡烛，一支小蜡烛不够亮，但是100支小蜡烛、一万支小蜡烛、几万亿支，甚至几百万亿支的蜡烛都点亮了，这时整个世界就能够从暗入明，走向康庄光明的大道。

当人乘佛教幸福文化讲堂在1993年买下第一个道场时，我向病倒在美国的师父上人请示要如何设香堂时，师父上人要我只供奉“毗卢遮那如来”，我当时没有足够的勇气与智慧，于是告诉师父上人的侍者法师：我不敢太创新，是否可以先供奉“释迦牟尼

佛”？师父上人答应我在讲堂供奉“释迦牟尼佛”经过20多年来的修持与推行，我才了解到要让这个世界的人类能够弃暗从明，走向康庄光明的大道，就要他们修“自觉法”（念念自觉），依“觉”（自性佛，即是“毗卢遮那如来”）引领自己的身、口、意来做事、讲话、思考以及解决困难，这样，世间人心才能净化，人间也才能佛教化，净土就自然形成。这不就是我们生生世世要追随师父上人在人间净化人心，建人间净土的理念吗？为了要实现这个理想，我们一定要努力，认真修与持“与佛同在的自觉法”，早证菩提，才有智慧和能力配合师父上人实现这个志愿。

这就是在讲解感德节庆祝会的意义时，我要带出来的感德节庆祝会的观念。希望每一个人乘弟子，能够具有励行一切善、利己又利他的道德观与自觉，还要有知恩、报恩、知福、惜福、植福的思想观念与行为，那么这个世界才会有光明。可是我们必须先依“自觉法(念念自觉)”净化己心，让幸福走进自己的心田，学习佛化我们的人生，创造自己的幸福，然后把智慧和幸福带到你的家里、社会、国家，以至整个世间，让人人得幸福。所以从现在开始我们每年都要举办感德报恩的活动，我们要把这个思想观念与行为透过一些活动传播建立起来。这样的传播与推行结果会怎样，我们无法预知，只好

一边做一边观察，一步一脚印。我们要把这个创造幸福的观念传播给大众，什么是幸福节？什么是感德节？为什么有幸福童子？希望人类慢慢认识到幸福的定义。

如果有一批人一起共同努力朝着这个方向去做。总有一天，可能100年、200年、1000年后，它真的是不一样。我想早年的圣诞节也应是从零开始，圣诞老人也是从零开始的，现在一到圣诞节，到处都可以看到圣诞老人，不管你是不是教友，无论是教徒或非教徒，好像都跟圣诞节有关系。因为这个圣诞节已被订为公共假日，大家都可以在这一天休息，本来跟我们没有关系的也变成是我们的休息日。为什么它会变成一个国

际的休息日和公假呢？一定是有人一直不停地做，做到有一天得到国际社会的注意与认可，这个节日就被订为公假了。同样的我们12月31日的感德节，1月1日的幸福日，我们也可以一直不停地做，总有一天这个幸福文化也会取得世界人类的共鸣与认可，我猜想这个节日或许也会被订为公假的。

倘若这个节日被订为公假，希望它不会变成商业化，希望它的主题思想、它的精髓还保留着，这样才能够唤醒世间的人类共同追求人类的幸福。我们在“Bliss for Humanity”的YouTube上面的标志（logo）旁边，为何不用人乘福音，而是用人类福音？原因是它虽是开始于唯佛宗人乘佛教这个宗

派，但是把它延伸出去，是要延伸到每一个人的身上，所以我把这个幸福文化定为人类福音，在标志（logo）旁边是写人类福音，希望通过科技媒体的传播让世人看到幸福的方向。

其实我还没有进入人乘佛教之前，大约在1985-1986年之间，我已经写信给以前佛教总会的负责人某某法师，请他改革佛教的推行方式，将迷信、求保佑和感应的佛教改革为充满正信正智正见的佛教，但是没有得到回音。现在我当了人乘佛教的传教士，可以调整一些推行方式，除了导师圣开上人传授给我们的释迦正法、解脱法、菩萨法，还有世间的人天善法，人类的幸福法门

等。我们可以用崭新的方式来推行，让年轻人接触与认识，让更多人类可以修“与佛同在人类幸福法门”。

希望在人乘佛教幸福文化讲堂学佛修行的人乘弟子们，不要辜负师父上人来人间做清道夫的本愿。人间清道夫就是要来人间净化世道人心，建立人类的净土。在净化世道人心的过程当中，推行人类需要的唯佛宗幸福法门。希望你们要传承这个思想和精神，永远记住师父上人传授给我们的了义法，陈老师传授这个法时尽量深入浅出的开示讲解，大家一定要认真修持，把自己的智慧先开发出来，把自己的菩提道先证出来，才能自利利他，自度度他，自觉觉他，

这样才能推行人人自觉的幸福法门，共建人间净土。

如果有些新来的居士要认识我们的导师——圣开上人，要知道什么是人乘佛教、人乘佛教是什么宗派、什么是人类幸福文化、与佛同在是什么意思、人乘佛教有哪些节日、为何有幸福童子、人乘佛教提倡怎样的道德观念等，我们已将唯佛宗人乘佛教导师——圣开上人倡导有关人类幸福的部份著作节录编辑在前，以让信众更明白如何使人得到幸福。

人乘佛教幸福文化 讲堂简介

人乘佛教幸福文化讲堂的两位传教士自从在1987年遇到圣开导师，导师悲心深切，平等度化一切众生，勉励六众弟子（出家二众、在家二众，清修士及传教士）共同来弘扬佛法，净化人心；推行人类幸福文化以利乐世间人群，美化娑婆世界，建人间净土。两位传教士深受导师圣开上人的悲心所感召，遂发愿追随师父上人学佛修行，传播人乘佛教幸福文化，以感应更多人一起来学菩萨，行菩萨道，净化人心，共同实现人间

净土。

1990年12月两位传教士远赴美国人乘佛教世界中心参加传教士考试，正式取得人乘佛教传教士的资格，由导师亲自授证。

1991年中，许传教士开始学习在家中与朋友们分享佛法，朋友们也带了亲朋戚友来听闻，共沾法益。一年后圣开导师到新加坡，导师在许传教士家里开示佛法后，闻法的佛友请求皈依三宝，一起依止导师圣开上人学佛修行。有一位皈依弟子向师父建议另寻一处理想的地方，作为长期推行人乘正法之用。师父上人听了这位弟子的建议，为我们主持第一次的筹委会议，并为未来的道场命名为“人乘幸福文化讲堂”，作为传教

士弘法布道所，推行人乘幸福文化的开始。

师父回返台湾后还寄来一幅写上“人乘幸福文化讲堂，醒群传教士主持”的墨宝。醒群是许传教士皈依圣开上人时，圣开师父为她取的皈依法名。

经过第一次的筹委会之后，皈依的人乘弟子，筹委及传教士都非常热心的随喜布施购买讲堂的经费，不敷之数额则向银行贷款与透支。有些居士通过银行财路（GIRO）按月布施一定的数额，有些则随缘布施，不计多少，大家同心协力，共同成就购买讲堂的因缘，让人内心生起无限的赞叹与感动。同时为了将所购得之道场登记在人乘幸福文化讲堂的名下，许传教士向新加坡政府社团注

册局申请注册，注册局要求在“人乘幸福文化讲堂”加上“佛教”二字以表示所推行的是佛教幸福文化。

人乘佛教幸福文化讲堂终于于1993年由新加坡政府社团注册局核准成立，此乃世界人乘佛教导师圣开上人于世界各地所创建的唯佛宗人乘佛教道场之一。本讲堂传教士秉承导师圣开上人之悲愿，以推行人乘佛教、净化世道人心、弘扬幸福文化、建设人间净土为宗旨，以多元化的方式，接引信众学佛修行。除定期于周六下午举办华语的学佛讲座、静坐、共修与学佛心得分享会、儿童安亲班、青少年学佛班以及青年幸福之音歌咏班等，还有其他不定期的活动：例如浴

佛节庆祝会、双亲节感恩庆祝会、圓滿日感
德节庆祝会、幸福夜同乐晚会、唯佛宗世界
人乘佛教导师圣开上人圆寂周年追思感恩晚
会及一些青年学佛分享会等，此外也设
立人乘佛教幸福文化的网站：

www.jenchenblissculture.com

青年幸福歌曲的音乐网站：

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许丽珠传教士简介

许丽珠传教士，法名醒群，一九五三年出生于新加坡，是唯佛宗世界人乘佛教导师圣开上人双向传承的传教士之一，现在是人乘佛教幸福文化讲堂的主持。

许传教士出生于拜拜的家庭，读小学时对于家庭的拜拜仪式深感疑惑，一直到升上中学就读于一所基督教中学，有一次在牧师布道时演说耶稣基督被钉在十字架上以他的血来救赎世人的原罪，立刻被耶稣基督的博爱精神所感动，心里生起要领洗他，依止他的博爱精神向世人传播大爱。

就在她要去登记领洗日期的前夕，梦中见到耶稣基督之后又见到释迦牟尼佛，感觉梦中的佛与自己有一种不可分隔的亲切，当梦中的佛要离去之前对她微微一笑，她似乎完全明白了，立刻跪下立下志愿要学佛的一切，走佛所走的路。梦醒之后的她并没有去登记领洗，反而是一直不断的找寻梦中的佛，偶尔还会生起出家的念头，但是又不知道出家是为了什么。

寻寻觅觅十五年，终于在28岁时在第一个皈依师竺摩法师的佛教道场见到梦中那尊用大理石雕的佛像，她当场跪倒在地，失声痛哭，心中呐喊“我来迟了，现在已是一

个孩子的妈，我该怎么办？”如此失态的行为引起道场法师的注意，后来竺摩法师还送她一本《金刚经》。

自从皈依之后，她风雨无阻，每个礼拜天必到道场参加诵经共修，一直维持了五年。有一天与大众一起唱诵梁皇宝忏时，每当唱到“当来下生弥勒尊佛”时，心中强烈感觉到这尊菩萨已经来到人间弘扬佛法，于是追求与想了解佛法的心越来越强烈，终于在同学的介绍之下报读佛学课程。在上佛学课时，她总觉得所学的佛法好像是一种知识理论，与她心中所追求的佛法不能相应，于是上了一年之后就放弃了。

在她放弃上佛学课时，终于遇到她生生世世要追随的亲教师^上圣_下开上人。第一次师父与所有新加坡居士讨论佛法时，师父上人那一句“读经不如解经，解经不如行经，行经不如证经。”如当头棒喝，醍醐灌顶，当下如梦初醒，内心明白已经找到了寻觅已久的明师，师父将会是她的生命中开启智慧的明灯，于是就皈依师父上人，皈依后师父传她佛陀正法修持。

1990年12月许居士远赴美国人乘佛教世界中心参加传教士的考试，正式取得人乘佛教传教士的资格，由导师圣开上人亲自授证，同时亲自证明许传教士的传承菩萨会取

名为“正行菩萨会”，并授予编号104号，圣开上人还嘱咐她在因缘成熟时，必须接受在人乘佛教幸福文化讲堂学佛修行的人乘弟子尊称她为老师，并且要录取重法修持、认真护法、依教奉行的人乘青年做学生，继续传承、推行净化人心的人乘佛教幸福文化。

1991年中，许传教士开始学习在家中与朋友们分享佛法，朋友们也带了亲朋戚友来听闻，共沾法益。一年后圣开导师到新加坡弘法时，闻法的佛友请求皈依三宝，一起依止导师圣开上人学佛修行。有一位皈依弟子向师父建议另寻一处理想的地方，作

为长期推行人乘正法之用。师父上人听取了这位弟子的建议，为我们主持第一次的筹委会议，并为未来的道场命名为“人乘幸福文化讲堂”，作为传教士弘法布道所，推行人乘幸福文化的开始。师父回返台湾后还寄来一幅写上“人乘幸福文化讲堂，醒群传教士主持”的墨宝。醒群是许传教士皈依圣开上人时，圣开师父为她取的皈依法名。

为了将所购得之道场登记在人乘幸福文化讲堂的名下，许传教士向新加坡政府社团注册局申请注册，注册局要求在“人乘幸福文化讲堂”加上“佛教”二字以表示所推行的是佛教幸福文化。

许传教士秉承导师圣开上人之悲愿，以推行人乘佛教、净化世道人心、弘扬幸福文化、建设人间净土为宗旨，以多元化的方式，接引信众学佛修行。除定期于周六举办华语的学佛讲座、静坐、共修与学佛心得分享会、儿童安亲班、青少年学佛班以及青年幸福之音歌咏班等，还有其他不定期的活动，此外也设立人乘佛教幸福文化网站：

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如果您想了解如何减轻压力、解脱烦恼、学佛修行、净化人心、增长福慧、创造光明幸福的人生，欢迎您来讲堂参加共修，听佛法，精进修持，如是我闻，依教奉行，运用于生活中，自利利他，自觉觉他，佛化人生，佛化家庭，佛化社会，共建人间净土。

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