



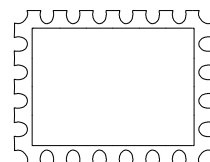
20 Avenida Drive, Berkeley, CA 94708-2123  
Website: www.bgvi.org

Tel/Fax: (510) 883 1081  
E-mail: admin@bgvi.org

News from Zhulin

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## 成佛之道偈頌

VERSES OF THE WAY TO BUDDHAHOOD

### 第一章 歸敬三寶

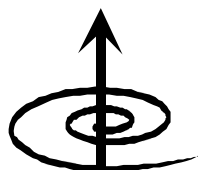
正法妙難思 善淨常安樂 依古仙人道 能入於涅槃  
依法以攝僧 和樂淨為本 事和或理和 禮僧眾中尊

#### *Praise For The Virtues Of The Dharma*

9. The true Dharma is wonderful and inconceivable,  
It is excellent, pure, permanent and joyful.  
If one follows the way of the ancient immortals,  
One can attain Nirvana.

#### *Praise For The Virtues Of The Sangha*

10. To bring together the Sangha, the Buddha relied upon the Dharma,  
And harmony, joy and purity were its foundation.  
With harmony in practical matters and harmony in principles,  
The Sangha, most highly honored among assemblies, compels our worship.



# 佛教

傳入中國，已經有一千九

百多年的歷史，所以佛教與中國的關係非常密切。中國的文化，習俗，影響佛教，佛教也影響了中國文化，佛教已成為我們自己的佛教。

但佛教是來於印度的，印度的文化特色，有些是中國人所不易明了的；受了中國習俗的影響，有些是不合佛教本意的。所以佛教在中國，信佛法的與不相信佛法的人，對於佛教，每每有些誤會。

不明佛教本來的意義，發生錯誤的見解，因此相信佛法的人，不能正確地信仰；批評佛教的人，也不會批評到佛教本身。我覺得信仰佛教或者懷疑評論佛教的人，對於佛教的誤解應該先要除去，才能真正的認識佛教。現在先提出幾種重要一點的來說，希望在會的聽眾，生起正確的見解。

## 切莫誤解佛教

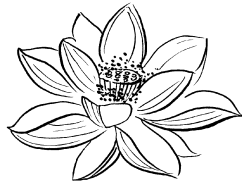
的。不明白其中的真義，就生起錯誤的觀念，覺得我們這個人生毫無意思，因而引起消極悲觀，對於人生應該怎樣努力向上，就缺乏力量。這是一種被誤解得最普遍的，社會一

般每拿這消極悲觀的名詞，來批評佛教；而信仰佛教的，也每陷於消極悲觀的錯誤。其實，「人生是苦」這句話，絕不是那樣的意思。

凡是一種境界，我們接觸到的時候，生起一種不合自己意趣的感受，引起苦痛憂慮；如以這個意思來說苦，不能說人生都是苦的。為什麼呢？因為人生也有很多快樂的事情。聽到不悅耳的聲音固然討厭，可是聽

了美妙的音調，不就是歡喜嗎？身體有病，家境困苦，親人別離，當然是痛苦，然而身體健康，經濟富裕，合家團圓，不是很快樂了嗎？

無論什麼事，苦樂都是相對的；假使遇到不如意的事，就說人生是苦，豈非偏見了。



### 一 由於佛教教義而來的誤解

佛法的道理很深，有的人不明白深義，只懂得表面文章。隨便聽了幾個名詞，就這麼講那麼講，結果不合佛教本來的意思。最普遍的，如「人生是苦」「出世間」「一切皆空」等名詞，這些當然是佛說的，而且是佛教重要的理論，但一般人很少能正確了解它。現在分別來解說：

#### 一、人生是苦：佛指示我們，這個人生是苦

那麼，佛說人生是苦，這苦是什麼意義呢？經上說：「無常故苦」，一切都無常，都會變化，佛就以無常變化的意思說人生都是苦的。譬如身體的健康並不永久，會慢慢衰老病死；有錢的也不能永遠保有，有時候也會變窮；權位勢力也不會持久，最後還是會失掉。以變化無定的情況看來，雖有喜樂，但不永久，沒有徹底，當變化時，苦痛就來了。

續下期…

It has been more than one thousand and nine hundred years since Buddhism spread to China. Thus, the relationship between Buddhism and China is very close. The Chinese culture and customs influenced the development of Buddhism, similarly, Buddhism has also influenced the Chinese culture. As a result, the religion took up the form of Chinese Buddhism.



However, Buddhism originated from India, and some of the special characteristics of the Indian culture were not easy for the Chinese to understand. Due to the influences of the Chinese traditions, some of the practices were modified and have deviated from the original teachings of the Buddha. As a result, there are always misunderstandings about Buddhism in China among the Buddhists as well as the non-Buddhists.

Many misunderstandings arose due to not knowing the original meanings of Buddhism. As a consequence, those who believe in Buddhism may not really be following the Buddha's teachings and those who criticize Buddhism, may not actually be criticizing what the Buddha taught. Thus, it is important for Buddhist or one who has doubts or criticisms on Buddhism, to clear these misunderstandings before one can truly understand Buddhism. We would like to mention a few misunderstandings that are more important in this talk. It is hoped that this talk may help everyone to develop the right understanding on Buddhism.

## 1. Misunderstanding that Arises from the teachings

The theory of the Buddha's teachings is very profound. Some people do not understand its meanings and may only know it superficially. After listening to a few phrases, they may start to explain to the others in their own way. As a result, some explanations may not reflect the original teachings of the Buddha. The most common misunderstandings are about the teachings such as: 'life is suffering', 'out-worldly' and 'everything is empty'. These are teachings of the Buddha and are important teachings in Buddhism. However, there are very few

people in general who can understand them correctly. So now let's discuss these terminologies separately.

### 1.1 Life is Suffering

The Buddha told us 'life is suffering'. Those who do not comprehend the true meaning develop a misunderstanding.

They then think that life is meaningless and become negative and pessimistic and lack motivation and energy to improve themselves in life. This is the most common misunderstanding. People in society always criticize Buddhism as negative and pessimistic. Even some Buddhists are trapped in this wrong and gloomy view. In fact, this is not the meaning of 'life is suffering' as taught by the Buddha.

When we encounter phenomena, and have a feeling of dislike, worry or pain, we say that there is 'suffering'. This should not be generalized to 'life is always suffering', because there is also a lot of happiness – noises are disturbing, but nice melodies do bring happiness. When one is sick, poor, separated from loved ones, one suffers. But when one is healthy, wealthy, together with one's family, isn't this happiness? Suffering and happiness exist in all phenomena. In fact, happiness and suffering are relative. If we only say that life is suffering when things do not go according to our wish, this is a bias point of view.

The Buddha says, 'Life is suffering.' What does 'suffering' mean? The sutras say: 'Impermanence exists therefore suffering exists.' Everything is impermanent and changeable. The Buddha says that life is suffering because it is impermanent and ever changing. For example, a healthy body cannot last forever. It will gradually become weak, old, sick and die. One who is wealthy cannot maintain one's wealth forever. Sometimes one may become poor. Power and status do not last as well. One will lose them eventually. From this condition of changing and instability, although there is happiness and joy, they are not ever lasting and ultimate. When change comes, suffering arises.

To be continued ...

# 佛法 與 人類 和平 的意義

## 六.內因外緣並重的究竟和平

**內** 因外緣並重的，世出世並重的大乘真義，以完成究竟和平——佛土莊嚴，佛身清淨為標的。如偏重人世和平，而不能徹底的心地和平，即流為凡夫行。如偏重心地和平，而不能著力於人世和平，即同於小乘行。必須兩者並重，化除人世的鬥爭，因而增進心地的和平；由於心地和平，更能積極地促進人世和平，這才是真正的大乘行。

學佛者，每不能理解世間善法的一貫性，甚至誤會為：一切世間法，都與出世法不相順。不知世間的人世和平，與出世的心地和平，是基於同一（爭鬥）的淨化。真正的不和不平，雖都屬於人類——眾生自己，但一則表現於外，透過社會關係，動亂於思想、法制、經濟方面，成為社會的不和平。一則內存於己，交織於心境、自他、物

我方面，熏習自己，成為自心的不和平。從個己來看社會，沒有必然的一致關係。世間的社會和平，不一定是個己的心地和平；世間社會不和平，也不一定是個己心地的不和平。然從社會來看眾人，世間不和平，內心的不和平也增強；世間和平，內心也易於和平。社會對於個己，不是有決定性的，卻有重要性的。因為，「上智與下愚不移」，而一般人都受著社會環境的重大影響。環境對於個人，有著重要關係，所以彌勒在淨土成佛，並不稀奇，而釋迦在穢土成佛，才受十方一切佛的無邊讚歎。大乘法，不但淨化自己，淨化眾生，更淨化國土，即證明環境對於人心的重要性。為大眾著想，促進人世的和平，是非常重要的。這有利於一般的和樂，更有利於佛法的進修。菩薩發願要嚴淨國土，確是比著重出世的二乘，有著更深的正見。

續下期...



有	智	慧	分
有	信	無	智
有	智	無	信

名	為	菩	薩
增	長	愚	癡
增	長	邪	見



With a share in wisdom, one is a Bodhisattva  
 Having faith but lacking wisdom, delusion intensifies  
 Having wisdom but lacking faith, deviant view rises

6. Ultimate Peace with Equal Emphasis  
on Inner Reasons and External  
Conditions

*The* teachings of Mahayana Buddhism places equal emphasis on inner reasons and external conditions and emphasizes the importance of both the worldly (mundane) and the supramundane teachings. It aims at attaining ultimate peace, that is, to dignify the Buddha Land and to attain the purity of the Buddha.

If we pursue only worldly peace, but are unable to thoroughly achieve peace within our mind, then we have merely stayed on the path of the mortals. If we are inclined towards attaining peace within our mind but cannot contribute to the achievement of worldly peace, then this amounts to the practice of a self-benefiting practitioner.

We must place importance on achieving peace within our minds and also strive for worldly peace. By defusing external conflicts and disputes, we help promote peace within our minds. With the achievement of peace within our minds, we can vigorously facilitate worldly peace. This is the true path of Mahayana Buddhism.

Most practicing Buddhists do not understand the universal nature of the Dharma. Many even have the mistaken notion that the laws governing this Saha world are very different from those of the supramundane. They do not realize that worldly peace and peace within the mind all originate from the resolution of the same conflicts and disputes.

Disharmony and inequality originate from humankind – that is, ourselves. On the one hand, disharmony manifests externally throughout the complexity of society, causing confusion in ideological thinking, the legal system and the economy. This brings on social unrest. On the other hand, it manifests within ourselves too. Through the interweaving of the states of our mind, the concepts of us-and-them, objects-and-us, we develop certain habits and characteristics. This causes our inner mind to be not at peace.

From the viewpoint of an individual, there is no apparent relationship between inner peace and world peace.

# DHARMA

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## The Human Peace

The peace that exists in society does not necessarily mean peace in the individual's mind; similarly the unpeacefulness of the society also does not imply that one's own mind cannot be peaceful. However, if we examine it from a societal perspective, if there is no worldly peace, the unpeaceful elements within our minds will get stronger. On the other hand, if the world is peaceful, it will be easy for our minds to achieve peacefulness.

Although the influence of society is not a determining factor, it is an important factor that influences the individual. This is because besides “those who are extremely intelligent or extremely stupid, who may be unmoved,” the majority of people are easily influenced by the environment of the society.

The environment has a very strong relationship with individuals. It is therefore not surprising that Maitreya Bodhisattva will attain Buddhahood in the Pure Land where the environment is conducive for the practice of the Buddha path. What is truly remarkable is the fact that Sakyamuni Buddha became enlightened in this turbulent Saha World. This is why he received boundless acclamation from all the Buddhas of the ten directions.

The Mahayana teachings not only purify individuals and all sentient beings, but also the nation and the environment. This explains the importance of the external environment to the mental well being of individuals. For the sake of all people, it is essential to promote and advance world peace. This will facilitate the general harmony and happiness of all people, and more particularly will be conducive to aid the practice of the Dharma. In the Mahayana teachings there are the vows of the Bodhisattvas to purify and dignify their land; this provides the right views. These views contain a much deeper implication than that propagated by the doctrines of the Two Vehicles, which only concentrates on the individuals' enlightenment.

To be continued...



Shannyn I Ralph  
Joo Keow Ng  
David A Barden  
Celina P. Tan  
Stanislav I. Mazhara  
Heidi Lloyd  
Jie Hua Xie  
Tyler W. Booth  
David Dongye Chen  
Martin Bessoni  
Chuah Seong Teik  
Chuah Seong Kean  
Lee Sew Tee  
Chuah Guat Ling  
Lim Teik Guan  
Center For Compassionate Living  
Simpang Buddhist Association  
Malaysia's Buddhist Diciples  
Beh Chu Kim  
Tang Lee Leng  
Jenny Chuah  
Chuah Cheng Sui  
Hui Meng Kuan  
Ong Leh Moi  
Matthew  
John K Foster  
Yvonne Lee  
Christopher R Ward  
Shawn Cunningham  
Joshua Earl Bryant Hamor  
Rhonda Bender  
Winnie W M Choy  
Ivy Lee  
Duong Binh Thai  
Patrick H Shen  
Priscillia Pui Sze Leung  
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Peter D. Hudson  
Ding Chang Ma  
Antonio Paolieri  
Lang Lu  
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Wei Kuang Liu

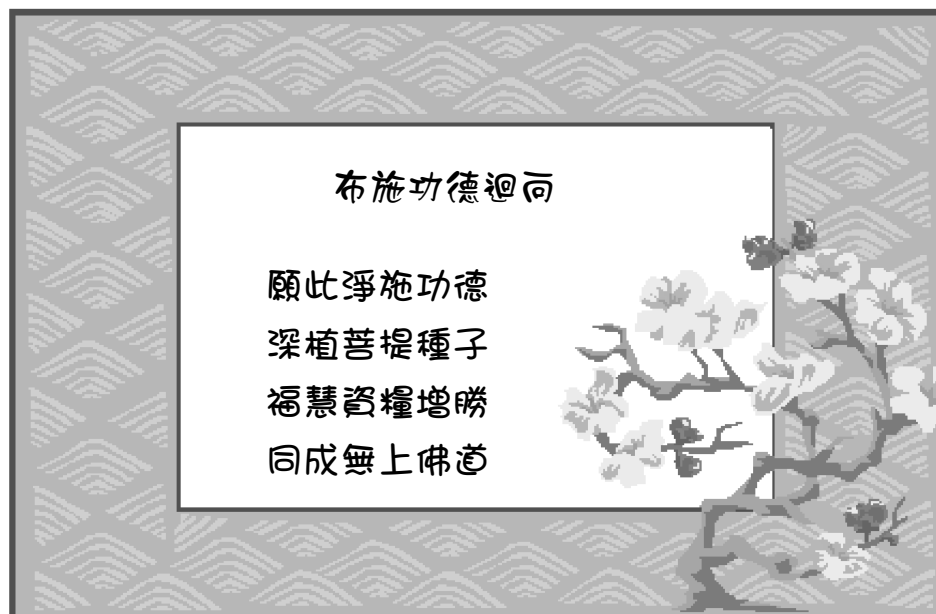
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Nine Chuen Jia  
Ho Lily  
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Fu Shirly Bee  
Bamely Haines  
Sharon Ywo  
Eng Ghin Ha  
Ko Sawm Chia  
Wat Kin  
Feng Yin Chen  
Huang Chiu-Fang  
Hsu Min-Chin  
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Lucy Chin  
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Bill Cheng  
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Suanna  
Chao Shi Ming  
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Wu Wen Zhen  
Wu Yu Kun  
Zhu Qiong Ni  
Gao Xiu Mei  
Chen En Lan  
Luo Ying Mei  
Liu Yun Hsia  
He Yu Ping

二〇〇五年 護持芳名錄





May those who bring forth the purity mind for donation,  
 deeply planted the Bodhi seed,  
 And have a great saving to their merit and wisdom,  
 Will all together achieve the ultimate way of Buddhahood.

## 共修時間表

## Schedule of Activities



每星期日下午2~5點成佛之道研討課  
對外開放之法會預告

如下所示——

Buddhist workshop on every Sundays from 2~5 pm  
(The Way to Buddhahood)



Please refer to below schedule for Up-coming Ceremonies——

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- ★ 尚有部份正在建構中

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Information are in bilingual:

- ★ Selective Sutra & shastra
- ★ Theory of Buddhism —discussion
- ★ Buddhist learning —question & answer
- ★ Some website are still under construction

*Feel free to visit our website and your valuable suggestion are much appreciate!*



## 法會預告

## Dharma Activities- Advance Notice



1/07/2006

慶祝釋迦牟尼佛成道法會

*Sakyamuni Buddha's Enlightenment Day*



3/14/2006

紀念佛陀涅槃法會

*Memorial of Sakyamuni Buddha's Parinirvana*



3/18/2006

慶祝觀音菩薩聖誕

*Guan Yin Bodhisattva's Birthday*