

成佛之道偈頌

第三章 五乘共法

隨業報善惡 五趣常流轉
隨重或隨習 或復隨憶念
由業往後有 薪盡火相傳
生死常相續 聖者得解脫

VERSES OF
THE WAY TO BUDDHAHOOD

The Dharma Common To The Five Vehicle

The Existence Of Past And Future Lives

According to karma, good or bad results arise
In the constant transmigrations through
the five destinies.

Results may be caused by serious karma,
one's daily habits,

Or the power of karma leads to future rebirths
Like the flames that continue to burn the wood.

The Existence Of Ordinary People And Sages

Although birth and death continue
among sentient beings,
The sages can find emancipation.



活動時間表

SCHEDULE OF EVENTS

2009年—春季活動表 Spring 2009 Schedule

一月 January

1/3, 1/17 1/24, 1/31	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
1/4/2009	9:30 am~12:30 noon MLA妙緣內觀中心	佛學研討／成佛之道 Buddhist Study Workshop

二月 February

2/7, 2/14 2/21, 2/28	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
2/1/2009	9:30 am~12:30 noon MLA妙緣內觀中心	佛學研討／成佛之道 Buddhist Study Workshop

三月 March

3/7, 3/14 3/21, 3/28	2:00~4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
3/1/2009	9:30 am~12:30 noon MLA妙緣內觀中心	佛學研討／成佛之道 Buddhist Study Workshop

特別活動 SPECIAL EVENT

1/03/2009	釋迦牟尼佛成道法會 Sakyamuni Buddha's Enlightenment Day
3/11/2009	紀念釋迦牟尼佛涅槃法會 Memorial of Sakyamuni Buddha's Parinirvana
3/21~28/2009	慈心禪 (7天) Spring Retreat (7 Days Retreat)

眾生無邊誓願度

煩惱無盡誓願斷

法門無量誓願學

佛道無上誓願成

*Sentient beings are numberless. We vow to save them all;
The teachings are infinite. We vow to learn them all;*

*Delusions are endless. We vow to cut through them all.
The Buddha Way is inconceivable. We vow to attain it.*

學佛之根本意趣

我在宇宙之間

三、我造世間歟？

佛法認為宇宙間的一切是由各人自己造成的，所謂是自作自受，共作共受，這是業感的定律，與神教恰恰相反。因此，學佛的應該理解到兩種道理：一、世界這樣的混亂和苦難，是由人類過去的惡業所造成，要世界清淨和莊嚴，也唯有人人能行善止惡，才有希望。約個人說：我沒有知識或家境的困難，乃至病苦的糾纏，都是由於過去或現生的業力所成。所以說要想世界得和平，個人得安樂，要自己儘量的向好的方面做去才行。若人是神所造的，自己就沒有力量，一切只有聽神決定。佛法說由自身業力所招感，故自己有一番力量能改造自己，進而能改造世間。二、相信了佛法的業感緣起，無論是世界穢淨，個人的成敗，都是以前的業力所招感，決不會怨天尤人。業力是可以改進的，就從現在向善的方面做出，前途自然充滿了無限的光明，這是佛法為人的根本態度。我人何以要行善，使個人獲得安樂，使世界趨於和平。這贊天地之化育是每個人都能做到的，所以佛法提倡平等觀，也就是人人皆可以成佛的道理。了解到這點，就可以明白人在宇宙間佔有何等重要的地位。

佛法的我造世界，人人造世界說，是自由自主的人生觀。人與人間，既不是主奴體系，也不是父子體系。先進先覺的是師，後覺的是弟子。先覺者有引導後覺者應盡的責任，是義務而不是權利；後覺的，不覺的，有尊敬與服從教導的義務。師友間情理並重，而在共同事上，又完全站於平等地位。以佛法而構成社會關係，必然為師友文化體系，適合於民主自由的精神。

佛法說，我能造世界，與上帝的創造不同。上帝要人就有人，要萬物就生萬物，是無中生有的，違反因果律的創造。佛法的造世界，是由各人起心動念的業力所造成，若能積功累德，淨心行善，就可以實現清淨理想的世界。最近有人說：佛也能創造世界，如阿彌陀佛能創造西方極樂世界。其實，若想以此來媲美莫須有的創造神，那是笑話！若以此來顯示佛的能力，也是不懂佛法。依因果律而感造世界，這有甚麼希奇，凡夫也能創造世界，不過所造的是地獄、餓鬼、畜生、人間、天上的世界罷了。因人有煩惱惡業，所以造的是污濁世界；佛具有無邊清淨功德——福慧圓滿，所以造的世界是莊嚴清淨國土。這是佛法的因果定律。學佛者明瞭這一道理，在日常起心動念中，應盡力向善的方向做去。自己這樣做，勸人也這樣做，清淨世間的實現（十方已實現的，很多）才有希望。

續下期...



If we intend to talk about this creation to show the power of Buddha, we simply reveal our ignorance of Buddha-dharma. It is of no unusual feat to create the world in accordance with the Law of Cause and Effect. Even ordinary people can do this. But the worlds they fashion are only fit for hell dwellers, hungry ghosts, animals, humans and devas (deities). This is because ordinary people suffer from mental defilements and evil karma, so the world they make is a foul and unclean one. Buddha is replete with boundless and purified virtues, he is perfect in his meritorious virtues and wisdom. Therefore, the world he creates is stately, pure and clean. This is the Bud-

dhist Law of Cause and Effect.

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Having understood this point, Buddha's followers should in their everyday life be mindful of their mental activities. Thus, every thought that arises from their mind should lead them to perform wholesome acts for themselves, as well as persuading others to do the same. Only then can we transform our world into a Pure Land (many such worlds are already in existence in all ten directions of the world system).

To be continue...

The Basic Purpose of Following the Teaching of Buddha

Confucianism says that the myriad beings are mindless. They are mutually destroying and conflicting, and also mutually assisting and complementing each other. The sages cannot disregard all these happenings and want to share the sorrow of the myriad beings. Heaven and earth represent the natural existence, and the sages represent the humanistic and moral forces.

When the sages see mankind engaged in mutual conflict, they advocate kindness, love and peace. When they see the masses live in ignorance, they educate them to behave well. When there is no morality in the world, they advocate moral disciplines. Everything that is bad in this world, the sages try their utmost to improve and uplift to eventual perfection. In this way all sages assist heaven and earth in their evolution and development.

This concept is more logical than the theist religion, owing to the concept that heaven and earth, or yin and yang, give birth to the human. The Chinese religion-cultural system is one of a father-son relationship. The family system is patriarchal, that is, the father is the head of the family. Politically, the king considers his subjects his children, and people call the local magistrate as their 'Parent-Officer'. In a father-son cultural system, sentiments carry more weight than reason. It differs from the master-servant system in which law and obedience predominates, the relationship is harsh and relentless.

Did I Create the World?

Buddhists believe that myriad beings created everything in this universe. The Law of Cause and Effect stipulates that whatever deed and individual performs, the result of that deed goes to him or her alone. Whatever deeds a group of persons perform, the group will bear the result. Such a doctrine is diametrically opposite to theistic teachings. Therefore, all Buddha-dharma practitioners should understand two things:

- a) All the chaos and suffering in this world are the result of unwholesome deeds performed by humans in the past. In order to make this world a pure and stately place to live in, the only hope lies in our refraining from evil and doing all that is good. Individually speaking, if I should suffer from being uneducated, live in poor family circumstances, or chronic illness, then these are the influences of my past or present karmic forces. Therefore if we wish to live in peace and happiness, then all of us must strive very hard to perform good acts. If humans were created, we would have no power of our own. Instead we would have to follow the decision and will of the Creator. Buddhism believes that all events that take place are due to impact of our own karmic forces. Thus we are capable of changing

- ourselves, even to the extent of changing the world.
- b) After we are convinced of the Buddhist doctrine of karmic conditional causation, that whether the world is foul or pure, whether our careers are a success or failure, they are the results of our former karmic forces. We then will not blame the unfavorable situation on heaven or others. We can change and improve our karma. If we head towards the direction of performing wholesome acts from this very moment, then our future will be full of brightness. This is the basic way of life taught by Buddhism. Why should we do wholesome deeds? Because we all want to lead a life of security and happiness and to create a world that is more peaceful. We can assist heaven and earth in this manner in their work of evolution and development. This is a task that all of us can perform. Buddhism advocates equality among people, that is, everyone is capable of attaining Buddhahood. Understanding this fact will lead us to realize the very important role we are playing in this universe.

The Buddhist doctrines 'I create this world', and 'all of us create this world', are a view of life based on freedom and self-determination. The Buddhist human relationship is neither one of master-and slave, nor that of father-and-son. Those who awaken first and advance the farthest on the path to enlightenment are the teachers. Those who are late in awakening are the students.

Those who awaken earlier have an obligation to lead those who woke later. It is a duty not a privilege. The one who awakens later and the one who has not yet awaken will consider it their duty too to respect and observe their teacher's guidance and instructions. They are like teacher and student as well as friends. In this teacher-friend relationship, equal emphasis is laid on both sentiments and rationality. While working at a common task, both teachers and students stand on an entirely equal footing. Thus, a social relationship that is built on the Buddha-dharma must be one of a teacher-friend relationship, and is most consistent with the spirit of freedom and democracy.

When Buddhism states that 'I' can make the world, it is different from the creation of the world by God. When the Creator creates the human beings and other myriad creatures, he creates them from nothing. This is a creation that is against the Law of Cause and Effect. Buddhism holds that they are our karmic forces of mental activities and thoughts that create the world. If we can cultivate merits and virtues, perform wholesome deeds and purify our minds, then we are capable of realizing a pure and idealistic world.

Recently, someone said that Buddha, too, can create a world. For example, Amitabha Buddha has created a Western Paradise of Bliss (Sukhavati). In fact, it is ridiculous to draw a parallel between this creation and the creation by God.

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佛陀的修學歷程

二、本則故事是從好幾部經文中拼成的，這僅是佛陀從二十九歲出家，到三十五歲正覺解脫的片段與略記。至於涵蓋佛陀一生的完整傳記，在《阿含經》中還不曾發現。依印順法師的意見，完整佛陀傳記的編成，其時間並不會太早（《原始佛教聖典之集成》第三五七頁）。或許，佛陀時代或早期的佛弟子，對佛陀傳的需求，並不是那麼的強烈吧。

三、佛陀的修學歷程，不論對佛法精髓與特色的認識，或是修行方法的抉擇，都會很有助益，是每一位學佛者都應該深入瞭解的。

四、「非想非非想定」，是當時印度修定的最高層次，其次，依序為「無所有定」、「識無邊定」、「空無邊定」、「第四禪定」、「第三禪定」、「第二禪定」、「初禪定」等八種。這八種定力，要依序深入，無法跳越。

五、《雜阿含經》中，多將「八正道」中「正定」的內容，解說為是從「初禪」到「第四禪」的「四禪」，可以說是特別重視這四種禪定的，這或許跟佛陀由「第四禪」開發神通，繼而觀緣起得解脫涅槃的修學經驗有關吧！

六、得解脫涅槃，一定要有「第四禪」的定力嗎？反之，得「第四禪」定力的修行者，必能因此定力而得解脫涅槃嗎？後者，從最初佛陀的修定，以及他那兩位修定老師都沒有解脫的事實，很容易就能分辨了。前者，無師而自悟的佛陀，是依這個模式成就的，但佛陀後來的教導，從經典文獻來看，倒不一定如此，如《中阿含第二〇五五下分結經》、《中部第五二八城經》、《增支部第九集第三三經》、《增支部第九集第三六經》都說，從「初禪」到「無所有」的定力，都有機會契入解脫慧，這就是後來論典中所說的「七依定」（參閱故事〈法尚應捨，何況非法的感官欲樂〉按語三）。這或許是「無師自悟」的佛陀，與「聽聞佛法」聲聞阿羅漢的差別之一吧！

七、佛陀從老死苦迫開始作正思惟觀察，這即是緣起法的「此有故彼有」。但到底觀察的內容如何？經典的記載並不一致。《雜阿含經第二八五經》、《雜阿含經第二八六經》、《雜阿含經第三六六

經》等三經，同為從「老死」經「生、有、取」，觀察到「愛」的五支。《雜阿含經第二八七經》說「齊識而還」，但後半段又說到「無明」，前後有十支與十二支的矛盾，而與之當的《相應部第一二相應第六五經》，主要為從「老死」觀察到「識」的十支，但最後又說到「行」，也顯得突兀。《相應部第一二相應第一〇經》、《長阿含第一經》、《雜阿含第三七〇經》都從「老死」說到「無明」，為十二支說。《長部第一四大本經》則說老死到識的十支。如果認為十二支中的「無明」與「行」，是指前世的部分，則以佛陀在當天的初夜與中夜，已由第四禪定力開發出宿命與天眼神通力，能觀完整的十二支，也說得通。如果從生死流轉的「集諦」——「愛」來看，五支的觀察已具備契入解脫的可能，如果從現實認識經驗與生理組成來看，「緣起的觀察，到達『識』，已不能再進一步，不妨到此為止。」「從無限生死來說，無明的覆蔽，愛的繫著，確是生死主因。解脫生死，也唯有從離無明與離愛去達到。我以為，十二緣起支，是受此說影響的。在緣起支中，愛已序列在受與取的中間，所以以行——身口意行（與愛俱的身語意行）來代替愛，成為十二支說。說到『此識身』以前，是三世因果說。以三世因果說緣起，應該是合於當時解脫生死的時代思想的。」

（印順法師《初期大乘佛教之起源與開展》第二三九至二四〇頁）從以上的引述來看，或許「齊識而還」的十支說，有較高的可能性吧。

八、經典中關於緣起內容的各種不同支數說明，印順法師在其《唯識學探源》〈緣起的解釋〉中，有詳細的引述與討論可以參考。其中，「詳細的並沒有增加，簡略的也並無欠缺」一句，應為該篇論述的精義。

九、作「緣起的逆順觀察」所得到的重要證悟，就是「苦、集、滅、道」的「四聖諦」了，此點在《相應部第一二相應第六五經》中有最清晰的描述。而《中部第四佈駭經》、《中部第三六薩遮迦大經》與《中阿含第一五七黃蘆園經》，甚且略去「緣起的逆順觀察」一段，只略說由「四聖諦」而得滅盡煩惱的第三智。

…全文完

The Course of the Buddha's Buddhahood Attainment

2. This story was compiled from several sutras; it was merely a synopsis of the segments recording from the Buddha's leave home to become a monastic at the age of 29 to his True Enlightenment and Liberation attainment at the age of 35. With regard to a completed biography covering his entire life, it has yet to be discovered in the Agama Sutras. According to Venerable Yin Shun, compilation of a complete biography of the Buddha should be relatively late in time. (Compilation of the Original Buddhist Sutra, p.357). Perhaps demand for the Buddha's biography from the disciples during the Buddha's time or during the early Buddhism was not so strong.

3. Every Buddhist follower should understand profoundly the course of the Buddha's Buddhahood attainment. It would be very beneficial regardless to the understanding of the Dharma's characteristic and essence or selecting ways of practice.

4. "Concentration on Neither Perception Nor Non-perception" was the highest level of meditative concentration in India at that time; the order of practice is "Concentration on Nothingness", "Concentration on Infinite Consciousness", "Concentration on Infinite Space", "The Fourth Meditative Concentration", "The Third Meditative Concentration", "The Second Meditative Concentration", and "The First Meditative Concentration" with a total of eight types of concentration. Practicing these eight types of concentration must advance in its sequence, skipping is prohibited.

5. The Samyuktagama Sutra explains "Right Concentration" in the "Eightfold Noble Path" as the "Four Meditations" which progresses from "The First Meditative Concentration" to "The Fourth Meditative Concentration", putting greater emphasis on these four types of Meditative Concentration. Perhaps it has some to do with the Buddha's course of Buddhahood attainment during which developed Supernatural Power from "The Fourth Meditative Concentration", then gaining insight into the nature of Condition Origination and achieved Liberated Nirvana.

6. In order to achieving Liberated Nirvana, would it be indispensable to possess the power of "The Fourth Meditative Concentration"? Conversely, possesses the power of "The Fourth Meditative Concentration" would certainly achieve Liberated Nirvana? Judging from the process of the Buddha's Meditative Concentration practice and the fact that his two teachers had yet to achieve Liberation, it would be easy to distinguish the latter. As to the former, the Buddha was relying upon such model to reach self-realization without a teacher. However, based upon the sutra and literature which record the Buddha's teaching, it is not always necessarily so. For instance, "Madhyamagama 2055th Sutra, Majjhima Nikaya 528th Sutra, Volume IX, Anguttara-Nikaya 33th Sutra, and Volume IX, Anguttara-Nikaya 36th Sutra universally indicate that there is opportunity to intersect with Liberation by Wisdom through the Concentration Power that derived from "The First Meditative Concentration" to "Concentration on Nothingness", this is the so called "Seven Reliance Meditative Concentration" reflected in the Explanatory Treatise in the later Buddhism. (See Note 3, in story "Even Dharma Should be Discarded Much Less the Non-Dharma Sensational Craving"). Perhaps it was one of the differences between the Buddha who achieved self-realization without a teacher and those who achieved Arahatsip through "Hearing the Dharma".

7. The Buddha observed Aging, Death, Suffering and Suppression through "Right Thought", which was the "This Arise thus That Arise" based upon "Dependent Origination". However, there were inconsistencies regarding the contents of observation. The three sutras of "Samyuktagama 285th Sutra", "Samyuktagama 286th Sutra" and "Samyuktagama 366th Sutra" commonly recorded the observation from the five factors of "Aging and Death", through "Birth, Having, Grasping" then "Craving". "Samyuktagama 287th Sutra" stated "Reaching Consciousness and Return" but mentioned "Ignorance" in the second half of the paragraph, resulting a contradiction between the tenth and twelfth factor. "Anguttara-Nikaya 12th Anguttaka 65th Sutra" mainly observed the ten factors from "Aging, Death" to "Consciousness", but finally covered "Action Intentions" which shows somewhat lofty. "Anguttara-Nikaya 12th Anguttaka 10th Sutra", "Dirghagama 1st Sutra", and "Samyuktagama 370th Sutra" universally stated the "Twelve Factors" from "Aging and Death" to "Ignorance", which is the "Treatise of Twelve Factors". "Digha Nikaya 14th Mahapadana Sutra" mentioned ten factors covering "Aging, Death to Consciousness". If considering "Ignorance" and "Action-Intentions" are from the past life, it could be acceptable because the Buddha was able to observe the twelve factors through development of the "Supernatural Power of the Knowledge of Previous Lifetimes" and "Supernatural Power of the Heavenly Eye" derived from the Fourth Meditative Concentration Power during the Early Night and Middle Night of his enlightenment. If from the perspective of "Continuity of Birth and Death", the noble truth of the arising of suffering—Craving, observation of five factors has equipped with the possibility of intersection with liberation. If from the perspective of experience gathered from realistic understanding, and physiological composition, "Once arrival at Consciousness, observation of Dependent Origination can no longer move forward, there is no harm in stopping there", "Speaking of immeasurable terms of birth and death, obscured by ignorance, clinging to craving are indeed the major cause of birth and death.". Liberation from birth and death can only be achieved through separation from ignorance and separation from craving. In my view, this treatise influences Twelve Factors of Dependent Origination. In the factors of Dependent Origination, Craving has been listed between Sensation and Grasping, Therefore utilizing Action-Intention-- Bodily actions, speech, and thought (The Action-Intention, bodily actions, speech, and thought that is comparable with Craving) to replace Craving, formulating the treatise of The Twelve Factors. Prior to discussing "This Consciousness Body" was the treatise of The Three Worlds of Cause and Effect. Utilizing The Three Worlds of Cause and Effect to explain Dependent Origination should be in line with the thoughts of Liberation from Birth and Death at that time." (Origin and Development of the Early Manayana "Great Vehicle" Buddhism, Venerable Yin Shun, p239-240). Based on the above reference, perhaps the Ten Factors of "Reaching the Consciousness and Return" would seem to have higher probability.

8. Regarding number of factors in the Dependent Origination noted in various sutras, Venerable Yin Shun provided for reference in greater details in elaboration and discussion in his books "Quest the Source of Consciousness Only" and "Explaining the Dependent Origination". The words "Detailed did not increase, sketchy did not diminish" in the writings should serve as essence of the article.

9. The important verifications obtained from "Forward and Backward Observation of Dependent Origination" is the "Four Noble Truths": the truth of suffering, the truth of the arising of suffering, the truth of the cessation of suffering, and the truth of the path to the cessation of suffering". The clearest description of such notion can be found in Anguttara-nikaya 12th Anguttaka 65th Sutra. On the other hand, Majjhima Nikaya 4th Bhayabherava Sutra and Majjhima Nikaya 36th Mahasaccaka Sutra and Madhyamagama 157th Sutra even omitted the paragraph of "Forward and Backward Observation of Dependent Origination" and briefly touched upon obtaining "The Third Wisdom of cessation of vexation through Four Noble Truths".

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雜阿含1經 [正聞本1-4經/佛光本1經]

4. 北傳經文的「心解脫」，另可參看《雜阿含710經》，南傳經文的「心解脫」(cittaM vimuttaM)，菩提比丘長老英譯為「心自由了」(the mind is liberated)，這裡說的「心」是指「心理上的」，「解脫」是指不再生死流轉之解脫。

5. 北傳經文「喜、貪盡」，南傳經文作「以歡喜與貪的滅盡」(nandirAgakkhayA)，其中的「喜」，南傳經文作「歡喜」(nandi)，菩提比丘長老英譯為「欣喜；歡樂」(dilight)，這與「初禪五支」中的「喜」(pIti)不同，後者菩提比丘長老英譯為「狂喜」(rapture)。其中的「盡」，南傳作「滅盡」(khaya)，菩提比丘長老英譯為「破壞；驅除」(destruction)。而南傳經文的「以歡喜的滅盡而貪滅盡；以貪的滅盡而歡喜滅盡」，說明了「歡喜」與「貪」的緊密關係。

6. 南傳經文的「解脫之智」(vimuttamiti GA-NaM)，北傳經文常作「解脫知見」，菩提比丘長老英譯為「產生『這是解脫』的理解(智)」(comes the knowledge: "It's liberated")。北傳經文的「不受後有」，意思是沒有下一生的「有」，而這個「有」應該是「十二緣起支」中的「有」支，南傳經文作「不再有這一生[輪迴]的狀態」(nAparaM itthattAyA)，菩提比丘長老英譯為「不再有這生命的狀態」(there is no more for this state of being)，這是專用於解脫阿羅漢的。

7. 北傳經文最後的「如觀無常，苦、空、非我，

亦復如是。」從相對應的南傳經文看來，應該分別是以「無常、苦、空、非我」為「觀」的內容之四部經，由此也可以推斷「如是我聞……歡喜奉行。」的經文格式，不是經典最初結集時就有的，所以《大正大藏經》依這個格式來編經號，並不妥當。

8. 北傳經文的「非我」，也譯為「無我」，南傳經文也作「無我」(anattA)，這是「真我」(attA)加上否定前置詞(an)，表示「實在、永恆、不變」的「真我」之否定，菩提比丘長老英譯為「無自我」(nonself)。

9. 南傳經文的「已受教導的聖弟子」(sutavA ariyasAvaka)，菩提比丘長老英譯為「已受教導的高潔的弟子」(the instructed noble disciple)，北傳經文多譯作「多聞聖弟子」，其中之「多聞」不只是「多聽」而已，應該含有受教導而實踐的意義，所以譯為「已受教導」。而「聖」(ariy, 梵語arya)，與「雅利安人」(梵語aryans)之「雅利安」顯然同字，「雅利安人」為印歐族白種人，遷居入印度後，以高貴人種自居，也許是這個字的來源。在佛教中，「聖弟子」多指證入初果以上的聖者，但有時也泛指一般佛陀弟子。

10. 南傳經文的「說善解脫」(suvimuttanti vuccati)，菩提比丘長老英譯為「被說為完全地自由」(is said to be well liberated)。

…全文完

凡例：

1. 巴利語羅馬拼音 特殊字母 替代表：

A=ā I=ī U=ū M=m̄ M=ṃ(字尾) B=ñ G=ñ̄ N=n̄ T=ṭ D=ḍ L=ḷ

2. 巴利語譯詞以水野弘元《巴利語辭典》為主，其他辭典或Ven.Bhikku Bodhi之英譯為輔。

3. 英文之譯詞，以《大陸簡明英漢辭典》為主，其他辭典為輔。

4. { }表示疑為原經文而應刪除或為[]訂正者；[]表示疑為應增入者；()表示同義字。



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在這世界上，決不能以怨恨止息怨恨，
 唯獨無怨恨才可以止息，
 這是永恆（不變）的真理。

【南傳法句經1.5】 [Dhammapada 1.5]

Hatreds never cease by hatred in this world;
 By love alone they cease.
 This is an ancient truth.

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漢藏學苑

