

成佛之道偈頌

第三章 五乘共法

苦樂隨業盡 修善宜積極
若時能行善 而未作善業
一旦苦果臨 爾時復何為
求人而得人 修天不生天

VERSES OF
THE WAY TO BUDDHAHOOD

The Dharma Common To The Five Vehicle

The Origin Of Suffering and Bliss

Suffering and bliss stop with the ending of karma,
So we should cultivate good karma diligently.

The Importance of Doing Good

If one has the ability to do good
But has not built up good karma,
And suddenly bitter retribution arises,
Then what good can be done.

RIGHT PRACTICE:

The Threefold Fortunate Karma

Having wished to become human and having become human,
One should cultivate the Dharma of the Divine Vehicle
Without wanting to be a divine being.



活動時間表

Schedule of Events

2010年一春季活動表 Spring 2010 Schedule

一月 January

1/2, 9, 16 1/23, 1/30	2:00~4:00 pm DPLH法緣學處	成佛之道／禪修 The Way to Buddhahood
1/3/2010	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

2/6, 2/13 2/20, 2/27	2:00~4:00 pm DPLH法緣學處	成佛之道／禪修 The Way to Buddhahood
2/7/2010	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

3/6, 3/13 3/20, 3/27	2:00~4:00 pm DPLH法緣學處	成佛之道／禪修 The Way to Buddhahood
3/7/2010	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 Events

1/22/2010	釋迦牟尼佛成道日 Sakyamuni Buddha's Enlightenment Day
3/30/2010	紀念釋迦牟尼佛涅槃日 Memorial of Sakyamuni Buddha's Parinirvana

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

四、學佛的切要行解

關於修行的方法，雖然很多，主要的不外：「淨心第一」和「利他為上」。學佛是以佛菩薩為我們理想的目標，主要是要增長福德和智慧，但這必需要自己依著佛陀所說的教法去實行。修行的主要內容，要清淨自心。因為我們從無始以來，內心中就被許多貪、瞋、邪見、慢、疑等不良分子所擾亂，有了它們的障礙，我們所作所為皆不能如法合律，使自他得益，所以修行必先淨心。

淨化內心，並不是擺脫一切外緣，什麼也不做、不想。應該做的還是做，應該想的還是想（觀），不過要引起善心，做得更合理，想得更合法，有益於自他才對。這如剷除田園中蔓草，不但要連根除去，不使它再生長，而且還要培植一些有用的花草，供人欣賞。所以佛法說，只修禪定還不能解決生死問題，必須定慧雙修，斷除有漏煩惱才能獲得道果。佛法說：「心淨眾生淨」；「心淨國土淨」，都是啟示學佛者應從自己淨化起，進而再擴大到國土和其他眾生。這無論是大乘和小乘法，都以此「淨心」為學佛的主要內容。

其次講到利他為上：依於自他增上的原則說，個人離開了大眾是無法生存的，要想自己獲得安樂，必須大家先得安樂。就家庭說：你是家庭中一員；就社會說：你是社會上一分子。家庭中能幸福，你個人才有幸福之可言；社會上大家能夠和樂，你個人才能獲得真正安寧。這如注重衛生，如只注意家庭內部的清潔，不注重到家庭四週環境的衛生，這是不徹底的衛生。

所以小乘行者，專重自利方面，專重自淨其心，自了生死。以大乘說，這是方便行，不是究竟。

菩薩重於利他，無論是一切時，一切處，一件事，一句話，都以利他為前提。淨心第一，還通於二乘；利他為上，才是大乘不共的特色，才更合於佛陀的精神。（印海記）



全文完



【南傳法句經8.113】 [Dhammapada 8.113]

若人壽百歲，不見生滅法，不如生一日，得見生滅法。

Better it is to live one day seeing the rise and fall of things
than to live a hundred years without ever seeing the rise and fall of things.

The Basic Purpose of following the Teaching of Buddha

4. The Essential Practice and Understanding in Following the Teachings of the Buddha

Regarding the methods of practice, although there are many, they are principally: the purification of one's mind and performance of altruistic acts. To follow the teachings of the Buddha is to hold the Buddhas and the Bodhisattvas as our ideal objectives to attain. Our chief aim is the accumulation of merits, virtues, and wisdom. But we cannot acquire these without practicing what the Buddha has taught. The major principle of practicing Buddhism is the purification of our own mind. Since the beginning of time we have deluded our minds with greed, hatred, improper views, arrogance, and doubt. They all serve as obstacles in our practice and obstruct us from performing according to the teachings and rules of the Buddha, hence benefiting others and ourselves. Thus, to follow the teachings of the Buddha we must first purify our minds.

The purification of our minds does not mean to abandon all worldly affairs, do nothing and think nothing. We should do and think, that is, to contemplate anything that is appropriate, and cultivate a wholesome mind to act and think in accordance with the truth so that we can benefit others and ourselves. These practices are similar to removing the weeds in a garden. Not only must we totally uproot the weeds so that they will not grow again, but we must also plant flowers and trees for everyone to enjoy and appreciate. Hence, Buddhism states that the practice of concentration/meditation (dhyana) alone is not sufficient to solve the problems of birth-and-death. We must cultivate both concentration and wisdom at the same time, and sever the mental defilement to attain the fruits of enlightenment. Buddha-dharma states, "All sentient beings are pure if their minds are pure. The world is pure if our minds are pure." These revelations teach the Dharma practitioners to purify themselves first. Then, they should extend this purification to the world and other sentient beings. Mind-purification is the essential

practice among all schools of Buddhism.

Next, we can talk about altruistic acts. According to the principle of mutual growth, an individual cannot exist apart from the community. In order to find happiness and peacefulness for ourselves, we must first seek peacefulness and happiness for the community. In terms of a family, you are one of its members, and in respect to a society, you again are one of its members. Only when the family is happy and peaceful can you find happiness and peaceful for yourself. If everyone in society is peaceful and happy, then you will have real peace and happiness. This is similar to the observation of hygienic practices. If you care only for the cleanliness within your home, and pay no attention to the cleanliness of the surrounding environment, then such sanitation is not thorough.

The Hinayanists place emphasis on self-practice and seek self-purification and liberation. However, in the view of Mahayanists, these practices are only the skilful means in the Buddha's teachings, they are not ultimate.

The Bodhisattvas emphasise altruistic acts. Altruism is always the first and foremost intention of their every word and every act, everywhere and every time. Purification of the mind is still a practice that is common to the Two-vehicles (Sravakas and Pratyeka-buddhas), whereas to put the highest emphasis on acts of altruism is a special feature of Mahayana Buddhism. This is a practice that conforms to a aspiration of the Buddha. [Recorded by Yin Hai]



THE END

佛陀的 初轉法輪



來到鹿野苑五位比丘處，他們遠遠地看我走來，相約不要對我熱情恭敬地迎接，因為他們認為我已經墮落不再精進修道了。然而，當我一走到他們面前，他們立刻忘了自己的約定，紛紛起身熱情恭敬地相迎，稱呼我為道友。

我告訴他們，不要稱如來為道友，如來是正等正覺者，而我已經證得了不死之法，讓我來教他們這個法，透過實踐，他們也能自證解脫涅槃。

五比丘質疑地問：

『瞿曇！即使你勤修苦行，都還不能獲得超越常人的殊勝知見，更何況又回到以往多欲多求的生活，享受充分的飲食呢！』

我告訴他們，縱情欲樂，是低下的凡夫行為，但無意義的苦行，也非聖道，兩者都是極端的二邊，修道者都不應當學。離開這兩個極端，有一趣向正覺解脫的中道，那就是『正見、正思惟、正語、正業、正命、正精進、正念、正定』的『八正道』。

接著，我詳細地教導他們，應當聽聞、思惟『苦、集、滅、道』等『四聖諦』：『苦聖諦』即人生的生、老、病、死、怨憎會、愛別離、求不得，都是不圓滿的，都是苦，總括為五取蘊之苦，這是世間苦迫不圓滿的真相；『苦集聖諦』即為貪愛，是苦迫不圓滿的形成原因；『苦滅聖諦』即是貪愛的止息，是苦迫不圓滿的滅除；

『苦滅道跡聖諦』即是正見到正定的八正道，是滅除苦迫不圓滿的方法。

聽聞、思惟此四聖諦，必導致開啟智慧之眼；得智慧；得清明；得覺了。又，我教導他們在聽聞、思惟四聖諦之後，當修、當證，當證、當成就。如果有人經『聞、修、證』三轉『四聖諦』，即共十二相的修證，還不能徹底得到正覺解脫，我就不會自稱是超越一切眾生的無上等正覺者了。」

那時，當佛陀為五比丘說到這兒，五比丘中的拘鄰憍陳如，當下遠塵離垢，得法眼清淨，證入了初果。

按語：

三、佛陀初轉法輪的內容，相信應該是包含了

「八正道」與「四聖諦」兩者的，那也是佛陀在菩提樹下體證的內容。若就修學佛法的理論與實踐兩大方向來看，「四聖諦」是緣起法理則的展現；「八正道」則是修行實踐的內容與次第。另就內容的含攝與開展來看，「八正道」為四聖諦中「道諦」的主要內容；而「四聖諦」又是八正道中「正見」的主要內容，兩者相依相攝，是佛法簡要而卻完整的內容。

續下期...

First Turning of **The Wheel of The Dharma**

Then I came to the Deer Park and approached the bhikkhus of the group of five. The bhikkhus saw me coming in the distance, and they agreed among themselves that they should not pay homage to me or rose up for me because they considered me giving up my striving, reverted to luxury became degraded and no longer practice diligently. However, as I approached, those bhikkhus found themselves unable to keep their agreement, they rose and received me wholeheartedly, and addressed me as "friend".

I told them do not address the Tathagata by name and as "friend", the Tathagata is an Accomplished One, A Fully Enlightened One and the Dharma of Deathless has been realized. Let me teach them such Dharma, so that they could verify Liberated Nirvana through practice by themselves.

The bhikkhus of the group of five queried:

"Gotama! By the conduct, the practice, and the performance of austerities that you undertook, you did not achieve any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Since you now live luxuriously, having given up your striving and reverted to luxury, enjoyed plenty of foods, how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?"

I told them that indulgent in craving and pleasure is the lower mundane behavior, however, insensible practicing of austerities is not sage's path either, both of them are the sides of two extremes, which are unsuitable for practitioners to follow. Away from these two extremes, there is The Middle Way destining to True Enlightenment and Liberation, which is the Eightfold Noble Path, comprises of "Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.



Thereafter, I instructed them in details in listening to and contemplating the "Four Noble Truth" of "The Truth of Suffering, The Truth of the Arising of Suffering, The Truth of Cessation of Suffering and The Truth of the Path to the Cessation of Suffering": "The Noble Truth of Suffering" which include the four basic form of suffering: Birth, Illness, Aging and Death along with the four derivative forms of suffering: Separation From That Which We Love,

Association With That Which We Hate, and Unable to Fulfill Our Desires; these are incomplete, they all are suffering and also called conclusively The Suffering From the Instability of the Five Skandhas. These are the truth of the incomplete, suffering and suppressing in the world: "The Noble Truth of the Arising of Suffering" is craving, which is the cause of the incomplete, suffering and suppressing; "The Noble Truth of the Cessation of Suffering" is the cessation of craving, which is the elimination of the incomplete, suffering and suppressing; "The Noble Truth of the Path to the Cessation of Suffering" is the Eightfold Noble Path encompassing from "Right View" to "Right Concentration" which is the means of eliminating the incomplete, suffering and suppressing.

Listen to, contemplating this Four Noble Truth will surely lead to open the Wisdom Eye; obtain Wisdom, obtain Pure Brightness, and obtain Enlightenment. Also, I taught them that after listening to and contemplating the Four Noble Truth, they should Practice, should Verify and should Accomplish. If someone, after "Heard of, Contemplating and Verify" and turning three times the "Four Noble Truth", i.e., verification of a total of twelve aspects and still unable to obtain completely Enlightenment Liberation, I will not address myself as the Supreme Enlightened that surpassing all sentient beings."

At that time, when the Buddha spoke to the Bhikkhus of Five to this point, Kauyinvā, one of the Bhikkhus immediately departed from defilement, obtain the Pure Wisdom Eye and verified the Stream-Enterer Fruit. (Translator's note: In Sanskrit "srota-panna", it is the first of the four accomplishments (fruits) leading to the level of Arhat. The practitioner succeeds in breaking the deluded view of the three worlds, and pushing his/her own karmic flow clearly onto the path of enlightenment.)

Notes:

3. Believe the contents of the Buddha's first turning the wheel of the Dharma should include both "The Eightfold Noble Path" and "The Four Noble Truth", which is the contents of the Buddha's verifications under the Bodhi Tree. From the perspectives of theory and practice in Dharma practice, "The Four Noble Truth" is the manifestation for the criteria of Condition Origination; "The Eightfold Noble Path" is the contents and sequence for practice. From the perspective of substance and development of its contents, "The Eightfold Noble Path" is the main contents of "The Truth of the Path to the Cessation of Suffering", and "The Four Noble True" is the main contents of the "Right View" in "The Eightfold Noble Path", they both are interdependent and inclusive which is the concise and complete contents of the Dharma.

To be continue.....

雜阿含760經

爾時

、世尊告諸比丘：有三法，世間所不愛、不念、不可意。何等為三？謂老，病，死。世間若無此三法，不可愛、不可念、不可意者，如來、應、等正覺不出於世間，世間亦不知有如來、應、等正覺知見，說正法律。以世間有老，病，死三法，不可愛、不可念、不可意故，是故如來、應、等正覺出於世間，世間知有如來、應、等正覺所知所見，說正法律。

以慚、愧故不放逸；不放逸故恭敬，順語，為善知識；為善知識故，樂見賢聖，樂聞正法，不求人短；不求人短故，生信，順語，精進；精進故不掉，住律儀，學戒；學戒故不失念，正知，住不亂心；不亂心故正思惟，習近正道，心不懈怠；心不懈怠故，不著身見，不著戒取，度疑惑；不疑故不起貪，恚，癡；離貪，恚，癡故，堪能斷老，病，死。

南傳：增支部『十集』76經

諸比丘

！世間若無三法，則世間不出如來、應供、正等覺者，世間不現如來所說之法、律。何等為三耶？[謂：]生、老、死也。諸比丘！世間若無此三法，則世間不出如來、應供、正等覺者，世間不現如來所說之法、律。諸比丘！然而，世間有此三法之故，世間出如來、應供、正等覺者，世間現如來所說之法、律。

諸比丘！有慚、有愧、不放逸之時，為不放逸故，能斷不恭敬、斷不受諫、斷惡友。為善友故，能斷不信、斷不親愛、斷懈怠。為發勤故，能斷掉舉、斷不律儀、斷破戒。為持戒故，能斷不樂欲

見聖者、斷不樂欲聽聖法、斷難詰心。無難詰心故，能斷妄念、斷不正知、斷心散亂。心無散亂故，能斷非如理作意、斷邪道修習、斷心退縮。心無退縮故，能斷有身見、斷疑、斷戒禁取。無疑故，能斷貪、斷瞋、斷癡。若能斷貪、斷瞋、斷癡，則能斷生、斷老、斷死。

AN 10.76

If monks, three things were not to be found in the world, the Tathaagata, the Holy One, the Perfectly Enlightened One, would not appear in the world, nor would the teaching and discipline proclaimed by him shed its light over the world. What are these three things? Birth, old age and death. But since these three things are to be found in the world, therefore the Tathaagata appears in the world, the Holy One, the Perfectly Enlightened One, and the teaching and discipline proclaimed by him sheds its light over the world.



There is a person, monks, who has shame, moral scruples and is heedful. Being heedful, he can give up disrespect, stubbornness and bad friendships. Having noble friends, he can give up lack of faith, unfriendliness and laziness.

Being energetic, he can give up restlessness, lack of self-control and immorality. Being virtuous, he can give up disinterest in seeing noble ones, disinterest in listening to their teachings, and a fault-finding mentality. Not being a fault-finder, he can give up unmindfulness, lack of clear comprehension, and mental distraction. Having an undistracted mind, he can give up unwise attention, pursuit of wrong ways and mental lassitude. Being without mental lassitude, he can give up personality belief, skeptical doubt and clinging to rites and rituals. Being free from doubt, he can give up greed, hate and delusion. Having given up greed, hate and delusion, he can give up birth, old age and death.

全文完



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於此人群中，達彼岸者少。其餘諸人等，徘徊於此岸。
善能說法者，及依正法行，彼能達彼岸，度難度魔境。

【南傳法句經6.85、86】 [Dhammapada 6.85 & 86]

Few among men are those who cross to the farther shore.
The rest, the bulk of men, only run up and down the *hither* bank.
But those who act according to the perfectly taught Dhamma
will cross the realm of Death, so difficult to cross.

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法 藏 學 苑

