

成佛之道偈頌

第二章 聞法趣入

依下能起上 依上能攝下
隨機五三異 歸極唯一大
不滯於中下 亦不棄中下
圓攝向佛乘 不謗於正法



活動時間表

Schedule of Events

2008年—夏季活動表 Summer 2008 —

四月 April

4/5, 4/12, 4/19, 4/26	2:00-4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
4/6/2008	09:30 am~12:00 noon MLA妙緣內觀中心	禪修/佛學研討 Meditation/Buddhist Study

五月 May

5/3, 5/10, 5/24, 5/31	2:00-4:00 pm DPLH法緣學處	成佛之道 Sequence Way of Buddhism
5/4/2008	09:30 am~12:00 noon MLA妙緣內觀中心	禪修/佛學研討 Meditation/Buddhist Study

六月 June

6/7, 6/14, 6/21, 6/28	2:00-4:00 pm DPLH法緣學處	成佛之道 The Way to Buddhahood
6/8/2008	09:30 am~12:00 noon MLA妙緣內觀中心	禪修/佛學研討 Meditation/Buddhist Study

特別活動 Special Event

4/20~8/15/2008	夏安居 Summer Retreat (3 Months)
4/13/2008	追思法會 (慈福佛社法友) Memorial Service (CCF Elder's Disciple)
5/6/2008	三皈依 Three Refuges Ceremony
5/18/2008	佛陀聖誕法會 Buddha's Birthday Ceremony

VERSES OF
THE WAY TO BUDDHAHOOD

*The Goal: The Mutually Dependent
Three Levels Of Motivation*

On the lower levels, upper levels can be built;
but the higher levels include the lower ones.

Because of people's various capacities,
the Five and the Three Vehicles are different.

But to return to the ultimate,
there is only one Great Vehicle.

So one should not become stuck at
the middle or lower levels.
Nor should not one abandon them.
One should completely include them
while progressing toward
the Buddha Vehicle and not slander
the true Dharma.

眾生無邊誓願度 煩惱無盡誓願斷

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

法門無量誓願學 佛道無上誓願成

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

人生所爲何事

平常

人只說學佛，但爲什麼要學佛？其根本意趣究竟何在？這一問題是應該明白的。可以說：學佛並不是無意義，無目的，而是要獲得一種高尚、圓滿的成果。學佛的而能夠深刻的理解到學佛的根本意趣，進而感覺到非學佛不可，有這種堅強的信念，才能真正走向學佛之路，而不在佛門邊緣歇腳，或者走入歧途。

人生存於世間，究竟所爲何事？有何意義？這要從吾人本身去觀察，唯有這樣才能把握住學佛的意趣，因爲佛法就是解決人生的根本方案。也可說：這是一切高等宗教所共同的，皆由此而產生的。但人生究竟所爲何事？有何意義？唯有佛法才能完滿的解答。

一、茫茫生死事難知：

人從最初出生開始以至老死爲止，匆匆數十年中，終日渾渾噩噩，究竟生從何來？死往何去？誰也不能答覆這一問題。所以只能說糊塗的來又糊塗的去，人就在這糊塗中過去。甚至夫婦的配偶，也每是無意的似乎偶然的結成；一生事業，也每是糊塗的做去，最初也未必有個一定的計劃，很少由自己的主意而成就。西洋某哲學家，對這茫茫人生，有一個妙喻，他說：某處有兩座聳峻的高山，山下是一條很深長的溪流，兩山的中間有一條狹長的小橋結連著，人就佇立在這座橋上前進。向前山遠眺去，是雲霧瀰漫，一片糊塗；向後山遠矚去，又是煙霧沈沈；向下看去，深邃莫測。有的人走上三兩步，就掉下深淵；有些人走了一半路程，也不幸掉下去。就是走近對面山邊，也還是難以倖免落入茫

茫的深淵。掉下去究竟去向何處，誰也不知道，這正是茫茫人生的最好的寫照。學佛就是對此糊塗人生，有一徹底的認識。這人生問題，雖然也可以不必去研究，如一隻海船，從此海岸駛往很遠的目的地，在茫茫的大海中可以糊塗的向前航行。但是，漫無方向的亂闖，這是一件極危險的事。佛法，就是說明了這人生從何來，死往何去，現在怎樣行去，才能安登光明彼岸的問題。

二、碌碌終生何所得：

人生碌碌忙了幾十年，從小就忙，一直忙到老死，到底忙出什麼成績來？這是值得反省的，很有意義的問題。可是不忙又不成，多少人無事也要忙，問他忙個什麼？他是無以答覆你，但總之不能不忙。年輕人大概不會這樣想的，他們以爲前途是充滿了無限的光明。一到中年以後，對此碌碌人生就有所感觸。我不是要諸位不要忙，而要探討忙了有何所得。



世俗說：

「人生好似採花蜂

採得百花成蜜後

到老辛苦一場空」

在忙碌中確曾獲得了高官、財富、地位，但不久就失去了，好像什麼都是空歡喜，什麼都毫無成就。老年人對此，特別有著深刻的體驗，如兒女小時個個都跟隨在身邊，一等長大了，也就各個營謀個己的獨立生活去了。這一問題往往容易使人生起悲觀消極，萎靡頹廢的觀念，但佛法卻並不如此。

續下期…

People often talk about following the Buddha. But why should one follow the Buddha? What is the basic purpose of such a practice? This is something one should make very clear. It might be declared that to follow the Buddha is not without significance, not without purpose, but it aims at the attainment of noble perfection. And it is only when one has thoroughly understood the basic purpose of following the Buddha's path, and feels an urge to follow it, will he be equipped with a firm conviction, be able to tread the true path of the Buddha, and not stop by the entrance to Buddhahood or wander into misleading byways.

What is the purpose of existence?

What is the purpose of human existence in this world? What is its meaning? To find an answer to this question, one has to begin by observing oneself. For only in so doing will he be able to grasp the purpose of following the Buddha, because Buddhism aims at resolving the problem of human existence. But this aim might be considered as common to all higher religions. Yet only Buddhism can give a perfect answer to the purpose of life and its meaning.

1. *Veiled in mystery, birth-and-death is hard to see*

From the moment a person is born to the day of his old age and death, in the several decades of his existence, he leads a life of ignorance. From where is he born? Whither does death take him? Nobody can answer this question. Hence, we can only say that befuddled he comes into being and befuddled he departs; and in stupefied confusion he passed his life. Even marriage seems more often than not a union of accident. One's life career, too, seems often a matter of muddling chance: seldom is it the result of the execution of a plan carefully designed from the very beginning. A certain Western philosopher once drew a very good simile for this existence veiled in mystery. He said, "There are somewhere two steep mountains with a deep and wide gorge between them. The gorge is spanned by a long, narrow bridge, and on this bridge Man moves forward. Ahead of them, they see a mountain shrouded in dense fog, presenting only a picture of blank confusion. Looking backwards, the scene is no less misty. Down below is an unfathomable abyss. Some people walk only a few paces before they fall into the abyss. Others have gone even as far as halfway, but to their misfortune, they

The Basic Purpose of Following the Teaching of Buddha

too, slip and fall. Even those who have drawn near to the mountain on the opposite side are still not secure against falling into the bottomless canyon below. Where do they fall to, no one knows." This is a truly excellent depiction of the precarious human existence.

To follow the Buddha is to gain a clear and thorough understanding of this foggy human existence. This problem of existence, of course, need not be looked into if one does not so desire, even as a ship sailing towards a distant destination may sail at random in the borderless expanse of the ocean. But such reckless sailing is extremely dangerous. Buddhism explains where life comes from, where death leads to, and what one is supposed to do now in order to land safely on the Other Shore of Light.

2. *Busying all life long, what does one attain?*

For decades a person spends his life busying about various things. He is busy from his very childhood until he ages and dies. But what is the result of all this commotion? This is a very meaningful question worthy of much reflection. Yet it is impossible not to be busy. Some people even busy about doing nothing. When asked what they are busying about, they cannot answer; they simply find it impossible not to continue being busy. The young people probably do not think this way, they feel their future is full of hope and brightness, but once they pass their middle year, they will begin to feel the futility of all this bustling about. Now I am not asking any one not to be busy, but we must examine what all this busyness brings us.

As the saying goes,

"Life is like a honey-gathering bee.

After collecting all the honey from myriad flowers,

They ages and their labor leaves them with nothing."

Certainly some people do acquire high official titles, wealth and high social position. But what they have gained is soon all gone. Everything seems to be an empty joy. We seem to accomplish nothing really. Older people generally have better knowledge of such children. In their childhood, children always stayed with their parents. But once grown up, all of them will leave home to start their own lives. This fact often causes us to become depressed and pessimistic. But this is not the Buddhist view of life.

To be continue...

佛陀的修學歷程

一、出家

有一次，佛陀在憍薩羅國首都舍衛城南郊的祇樹給孤獨園，告訴比丘們說：

「比丘們！從前，在我還未出家時，過著極優渥與高雅的生活。我的父王為我建了春宮、夏宮、冬宮，那裡有著幽雅的環境，各種美食，各種高級服飾用品任我享用，還有詩人、藝妓相伴，讓我足不出戶也不會覺得孤單。



縱然過著那樣富裕的生活，但還是時常讓我想起，從前到宮外出遊時所看到老、病、死的恐怖與噁心景象，想到自己也會老、病、死，不禁生起想要脫離之心。

終於，有一天，我下了決心要解決人生老、病、死的大問題。在家人不捨的悲傷哭泣下，我剔除了鬚髮，穿上袈裟，離開王宮，開始了我的出家修道生活。那年，我二十九歲，正值充滿青春活力的年紀。」

二、修定

「比丘們！出家後，我清淨地守護著自己的身、口、意，首先來到大家尊稱為『仙人』的阿羅羅迦摩羅處修學。阿羅羅告訴我，他已修得了超越『一

切識處』的『無所有處』禪定境界。我心想，阿羅羅能，我也

能。於是精進修行，過了不久，我也體證了『無所有處』的境界。阿羅羅知道了，對我極為恭敬，與我平起平坐，且邀請我與他一同領眾弘法。然而，我心知『無所有處』之境界，仍不離情愛，不得解脫涅槃。所以，帶著對這種修行法的不滿意與失望，我離開了。

接著，我來到 鬱陀羅摩羅子處修學。鬱陀羅告訴我，他已修得了超越『無所有處』的『非想非非想』禪定境界。我心想，鬱陀羅能，我也能。於是精進修行，過了不久，我也體證了『非想非非想』的境界。鬱陀羅知道了，也對我極為恭敬，與我平起平坐，且邀請我與他一同領眾弘法。然而，我心知『非想非非想』之境界，仍不離情愛，不得解脫涅槃。所以，帶著對這種修行法的不滿意與失望，我再度離開了。」

三、各種苦行

「我繼續在摩揭陀國境內尋尋覓覓，後來，來到靠近 鬱卑羅地方的西那尼加碼村附近，發現了一處適合禪修的清淨林地，就留下來強練『閉氣禪』，想從中得到解脫涅槃。然而，縱然以我強大的毅力持續修練，但因極度強忍閉氣，造成身體強烈的頭痛、腹痛與灼熱感等，種種的身體痛苦與疲憊，使得身體過度負荷而得不到平靜。

續下期...

當你們瞭解，這世上的事物都猶如香蕉皮般，對你無大用處後，那時你們就能自在地行走於世上，不會被各式各樣、來來去去、令人愉快或厭惡的事物牽動、擾亂、苦惱。這是引領趨向解脫的道路。

~阿養藍 Ajahn Chan~

When you see things in the world like banana peels that have no great value for you, then you're free to walk in the world without being moved, without being bothered, without being hurt in any way by all of the various kinds of things that come and pass away, whether pleasant or unpleasant. This is the path that leads you to freedom.

1. Leave home and become a monastic

Once upon a time, the Buddha was in Jeta's Grove, Anathapindada's Park located in the south suburb of Sravasti, capital of Kosala. He told the monks:

“Bhikkhus, I was in a life of extremely comfortable and eloquent, my father the King constructed for me spring palace, summer palace and winter palace, the environment was elegant, various delicious foods, high class clothing and accessories were provided for my enjoyment. Accompanied by poets and female entertainers, I never felt lonely without venturing outside. Although living a lavish life, I often recalled the disgusting and horrible images of aging, illness and death. I could not help contemplating renunciation considering I would become old, ill and die someday.

Finally, one day, I determined to resolve the big problems confronting our lives of aging, illness and death. While my family members were weeping due to grudging, I shaved my hair and beard, put on the saffron robes of a mendicant, left the palace and began my monastic life. I was 29, in the prime of my life at that time.

2. Meditative Concentration practice

“Bhikkhus, after became a monastic, I quietly guarded myself against the faults formulated form bodily actions, speech, and thought and came to study Meditative Concentration under Alara Kalamā, who everyone respectfully call him “immortal”. Alara told me that he had achieved the Meditative Concentration level of “Locus of Concentration on Nothingness” which is beyond the level of “Locus of All-inclusive Consciousness”. I contemplated in my mind: If Alara can, so can I. Therefore practiced



The Course of the Buddha's Buddhahood Attainment

diligently. Shortly afterward, I personally witnessed the level of “Locus of Concentration on Nothingness”. Alara treated me extremely respectful on an equal footing and invited

me to lead the followers for preaching the Dharma. However, fully aware of the level of “Locus of Concentration on Nothingness” is still attached to craving, unable to enter Liberated Nirvana. Hence, I left with dissatisfactory and disappointment.

Afterward, I came to study under Uddaka Ramaputta who told me that he had achieved the Meditative Concentration level of “Concentration on Neither Perception Nor Non-perception”, which is beyond the level of “Locus of Concentration on Nothingness” I contemplated in my mind: If Uddaka can, so can I. Therefore practiced diligently. Shortly afterward, I personally witnessed the level of “Concentration on Neither Perception Nor Non-perception”. Uddaka treated me extremely respectful on an equal footing and invited me to lead the followers for preaching the Dharma. However, fully aware of the level of “Concentration on Neither Perception Nor Non-perception” is still attached to craving, unable to enter Liberated Nirvana. Hence, I left again with dissatisfactory and disappointment.

3. The practice of Austerities

“I continued my quest in the state of Kosala, arrived at Sinanigama Village near Ubara and discovered a secluded wooded area suitable for practicing meditation. I stayed to forcefully practice “Breathless Meditation” with the purpose of achieving Liberated Nirvana. However, although I strived with my strong willpower to practice continuously, because of holding breath forcefully, resulting severe headache, stomachache and burning sensations in the body, such various physical suffering and fatigue caused the body overload hence unable to reach tranquility.

To be con-

森林裡的一棵樹

曾經有人問我，有關我的修行以及我在禪坐前的心裡準備問題？其實也沒有什麼特別的方法，我只是將心保持在它往常的狀態罷了。他們問說：「那麼，你是阿羅漢了吧？！」「是嗎？我像森林裡的一棵樹，充滿了葉子、花和果實。鳥兒來覓食、築巢，動物在樹蔭下棲息，然而樹並不知道自己是一棵樹，只是順著自己的天性，它只是它。」

阿姜查 提醒我們，佛陀只能指出修行的道路，卻不能代替

我們修行，因為真理是不能用語言文字來說明與奉送的。阿姜查教導：「所有的教導只不過是譬喻，用來幫助心靈看到真理，如果在心裡建立起佛陀，那麼我們就可以看到一切事物，視一切事物與我們並沒有什麼差異。」



許多阿姜查教導的譬喻，是來自於他廣泛的森林生活經驗。他的修行就是注視，同時完全地敞開心胸，覺察所有發生於自己身心內外的一切。他會說，他的修行並無特殊之處，套一句他的話，他像「森林裡的一棵樹。」「樹只是樹。」他會這麼說；而阿姜查就只是阿姜查。然而從這「並無特殊之處」中卻產生了對他自己以及世界的深刻瞭解。

阿姜查經常說：

「佛法一直在任何時刻示現著，但只有在心靈寧靜的時候，我們才能瞭解佛法，因為佛法不能用語言文字教導。」

A Tree In A Forest

People have asked about my practice.
How do I prepare my mind for meditation?
There is nothing special.
I just keep it where it always is. They ask,
“Then are you an arahant?” Do I know?
I am like a tree in a forest, full of leaves,
blossoms and fruit. Birds come to eat and nest,
and animals seek rest in its shade.
Yet the tree does not know itself.
It follows its own nature. It is as it is.

Ajahn Chah reminded us that the Buddha himself could only point out the way and could not do the practice for us, because the truth is something that cannot be put into words or give away. “All the teaching,” Ajahn Chah taught, “are merely similes and comparisons,” means to help the mind see the truth. If we establish the Buddha within our mind, then we see everything, we contemplate everything, as no different from ourselves.”

Many of the similes that Ajahn Chah himself used to teach came out of his vast experience of living in the forest. His practice was simply to watch, all the while being totally open and aware of everything that was happening both inside and outside himself. He would say that his practice was nothing special. He was, in his own words, like a tree in a forest. “A tree is as it is, he’d say. And Ajahn Chah was as he was. But out of such “nothing specialness” came a profound understanding of himself and the world.

Ajahn Chah used to say,

“The Dhamma is revealing
itself in every moment,
but only when the mind is quiet
can we understand what it is saying,
for the Dhamma teaches without words.”



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(成佛之道)

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Dharma study and discussions

「佛法概論—學佛道次第」

The Sequence of the way of Buddhism

(語言：中文、英文)

