

## 4/8 2015 讀書會報告

國際佛光會華府協會於四月八日週三晚上七時，假馬里蘭州洛克維爾市立圖書館，繼續進行每月兩次的2015年春季讀書會。本次讀書會仍由北卡佛光山寺當家覺上法師帶領大眾研讀<金剛經>第二十八分 - 不受不貪分。

法師首先指出「忍」有三個層次：「生忍」、「法忍」、及「無生法忍」。「生忍」是指能安忍於生命的暫時現象，對於眾生的輕賤凌辱都能忍受，「八風」(稱譏毀譽利衰苦樂) 都吹不動。「法忍」是對於生存的客觀環境，冷暖飢渴，違逆之境，不生心動念，起好惡分別。而「無生法忍」即是此分提到的「得成於忍」，就是證得不論任何一切法，皆從因緣生滅假和，當體即空，本來無生無滅，沒有真實「我」和「法」的體相。

法師仔細的用「十二因緣」講解了人生的真相，指出生命如何從過去世的「因」、到現在世的「果」、到未來世的「因」、到未來世的「果」。佛陀就是順逆思維這「十二因緣」而開悟的，值得我們深思。

法師總結此分，以「寶施菩薩」有漏的福德，和「得忍菩薩」無漏的功德，來闡述菩薩修行階次的深淺不同。菩薩能知一切法無我，不生妄想分別心，不貪不受，定慧雙修，才能證得「無生法忍」。

**BLIA, DC held its bi-weekly book study session for the 2015's spring season at 7 pm on April 8, at the Rockville Memorial Library in Rockville, Maryland. This session was once again led by the Venerable Chueh Shan from IBPS, NC, who continued to guide us through Chapter 28 of the <The Diamond Sutra> - the chapter on altruism.**

**In order to appreciate the full meaning of this chapter, Venerable Chueh Shan first explained that in Buddhism, “endurance” has three levels: “endurance of life/people”, “endurance of the external world”, and “endurance of no-production and no-destruction”. The first level, “endurance of life/people”, teaches us not to be influenced by any praise, ridicule, abuse, disrespect, gains, losses, pleasures, and displeasures from others. The second level, “endurance of the external world”, means to live with equanimity and take no preferences of all worldly conditions - not to seek comfort or aggressively avoid pain or physical discontent. The last level of “endurance” is the “endurance of no-production and no-destruction”. This points out the true “egolessness” and “selflessness” in giving. Two types of Bodhisattvas are discussed in this chapter: those that still have a sense of self and those who do not. Those that are able to**

**discard any desire for reward or praise have reached the highest level of "endurance".**

**Even amongst Bodhisattvas there are those that still hold on to their sense of self when giving. The desire to be rewarded after performing an act of kindness or generosity develops in us from a young age and seems natural. There is nothing so terrible about this in and of itself; however it is something that we must strive to overcome.**

**(王立旻，4/12 2015)**