

國際佛光會華府協會於五月二十二日週五晚上七時，假馬里蘭州蒙哥馬利郡政府大樓，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》第三十一分- 知見不生分。

法師指出此分是佛陀以「除四見、無住、生心」來總結《金剛經》的精義，只有將我等四見，法非法相，一併總除諸執，才能顯現非空非有、真空妙有的不可思議。

法師提出佛陀所說法，皆是權教、方便說，因為聲聞根性眾，「說言必有體，心不緣無」。凡夫可從不住於六根做起，就像雜阿含經所說的，「於眼生喜者，則於苦生喜；若於苦生喜者，我說彼不解脫於苦。於耳、鼻、舌、身、意生喜者，則於苦生喜；於苦生喜者，我說彼不解脫於苦」。

法師最後解釋了「三轉十二相」-

示相轉（肯定四諦，說此是苦諦、集諦、滅諦、道諦）、勸相轉（說此苦諦應知，集諦應斷，滅諦應證，道諦應修）、證相轉（說苦諦已知，集諦已斷，滅諦已證，道諦已修）。人生本是「根塵緣影」，法師期許上課學員發菩提心、發大乘心，成就佛道。（王立旻）

BLIA, DC held its bi-weekly book study session for the 2015's spring season at 7 pm on May 22nd, at the Montgomery County Council Building Meeting Room in Rockville, Maryland. This session was once again led by the Venerable Chueh Shan from IBPS, North Carolina, who continued to guide us through Chapter 31 of the 《The Diamond Sutra》 - the chapter on “Transcending Conventional Wisdom.”

Venerable Chueh Shan explained that in this chapter, the Buddha used ‘no egoism、no attachment、establishment of clear mindedness’ to conclude his teachings of the 《The Diamond Sutra》. We need to recognize that notions and opinions of oneself, other selves, living beings, or a universal self, do not exist and are erroneous. We must understand that all appearances of things are merely ideas and symbols we use to interpret the phenomena we perceive. However, we cannot understand the sublime creation that comes from vast emptiness with those simple ideas that our minds generate, for it is beyond thought or description.

Venerable Chueh Shan explained that therefore the teachings of the Buddha are akin to an illustrated book, used to help us comprehend something more. The pictures and words are mere representations of the truths he wishes us to realize for ourselves.

For the layperson, the easiest way to start is with the six senses that surround us and for the most part define what we think of life, reality, and the world. If we are able to start with the six senses, we are able to eradicate dukkha or the cause of our suffering on this earth.

The journey of the practice of Buddhism is to first hear the four noble truths and recognize their wisdom. The second stage is to strive to apply this newfound knowledge to our everyday lives. The third stage is attainment or enlightenment. The Venerable wishes us to make a commitment to achieving “bodhi mind” or start living out lives with the goal of a bodhisattva; to help every living thing in the universe achieve enlightenment by studying the wisdom of Buddhism.