

慧光

Wisdom

A Free-spirited Student Buddhist Publication at U of T

§ 多倫多大學佛教學生的心靈廣場 §
一九九八年、夏。第四卷、第三期

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在多大校園慶祝

佛聖誕

吳善通

多倫多大學佛學會及佛教社於今年五月十五日在聖佐治校園的學生中心大禮堂 (Hart House Great Hall) 一起隆重慶祝佛聖誕 (浴佛節)。同學義工們熱心地在慶典開始前佈置會場：在台上安放了一尊金色的佛像，以鮮花和香燭供佛；在台前則擺放了三個站在三盤清水上的釋迦王子；另外在台上和禮堂的兩旁張掛了大大小小的六色佛教旗幟，加添了莊嚴的佛教氣氛。

當晚的法會，由南傳 (斯里蘭卡、緬甸、柬埔寨和寮國)、北傳 (中國、日本、越南和韓國) 及密教 (西藏) 的男女法師主持，唱誦巴利文，中文，西藏文及英文的佛經和佛偈，並有三位法師開示。看見各大宗派傳統的佛教徒濟濟一堂，真是樂也融融。

接下來的音樂、歌唱和舞蹈的助慶表演更是多姿多彩。佛教社的三位同學爲了這個慶祝晚會，作了一首聖歌，由一個六人合唱團演唱，讚譽釋迦王子的誕生。再加上三場鋼琴演奏和斯里蘭卡、印度、越南及中國的舞蹈表演。各表演者天才橫溢，各展其長，實在是觀眾的眼福和耳福。晚會的終曲，是演員、義工在台上與觀眾一齊合唱的一首「佛教團結歌」，勸我們互相勉勵，互相敬愛。

慶祝佛聖誕的最後節目，是一個浴佛的儀式。法師及信眾都排隊去參加浴佛，祈願得到清淨智慧和莊嚴的功德。一個喜氣洋洋的慶祝會至此圓滿結束。

佛學會和佛教社的幹事們，爲了籌備這一個美妙的晚會，齊心合力，不辭勞苦，在短短的一個月內：送請帖，設計和印刷海報，貼海報，聯絡傳媒，作曲，練歌，安排節目。大家不停的打電話，交換電子郵件，確是忙過不了。在最後見到我們努力的美好成果，各人的內心都覺得滿足和安慰。這次的合作，令同學之間友誼增長，亦增加了大家工作的默契。

最後，衷心多謝各個佛教團體的參與和協助，也多謝多倫多大學的贊助，使這個活動能成功舉行。✻

The Buddha's 2542nd Birthday Celebration at U of T

by Teresa Tsui

The Buddha's 2542nd birthday (Wesak) was jointly celebrated by the University of Toronto Buddhist Community (UTBC) and the Buddhist Student Association (BSA) at the Hart House Great Hall on May 15th, '98 in a memorable evening of religio-cultural activities, put together by a team of hardworking volunteers, and coordinated by Ms. Chris Ng. The Hart House Interfaith Dialogue Committee kindly sponsored this event.

Reflecting the diverse Buddhist community at the university, our religious program (MC: David Yeung) involved the participation of the Venerable Sangha in the Toronto area from the Burmese, Cambodian, Chinese, Japanese, Korean, Laotian, Sri Lankan, Tibetan, and Vietnamese traditions. The second half of the program (MC: Heidi Chan), consisted of varied song, dance, and solo piano performances. The talented Sri Lankan, Vietnamese, Indian and Chinese dancers left the audience in awe with their breathtaking performances. A special mention must go to our two young solo pianists, Bo San Chan (age 10) and Bo Wen Chan (age 14) who astonished many with their mature pianistic skills. One original song was composed for the celebration, called 'That Blessed Full Moon Day in May' (lyrics by our new Buddhist Chaplain Bhante Saranapala, music by Heidi Chan and myself). A small choir was formed especially to perform this song. The celebration ended with the 'Unity Song' and an invitation to our Venerable Sangha and guests to bathe the baby Buddha.

Acting as the coordinator of the performing arts program, I learned a lot from taking part in organizing this event. Amongst all other things, I managed to accomplish my fastest stair-climbing record on Hart House stairs (with high-heeled shoes), dashing between the Great Hall and the dressing rooms on the two floors above. However, I failed to master the skill of ensuring that a dancer is punctual for his/her performance. (No names will be mentioned.)

All the sweat, last-minute panicking, rehearsing, stair-climbing paid off in a successful evening of serene religious ceremony and cultural enrichment. Wesak '98 will be fondly remembered by me and others who took part in it as performers, organizers and audience. I look forward to future Buddhist celebrations held at U of T.

① <<Visit the UTBC website for further details>>

☎ <http://www.campuslife.utoronto.ca/groups/buddhist/>

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The Final Article on

The Sutra on the Eight Realizations of Great Beings

Translated from Chinese by Upasika A. Tam

Notes by K un Li, Bhiksuni

佛說八大人覺經

第八：

覺知生死熾燃，苦惱無量；發大乘心，普濟一切。願代衆生，受無量苦；令諸衆生，畢竟大樂。

如此八事，乃是諸佛菩薩大人之所覺悟。精進行道，慈悲修慧，乘法身船；至涅槃岸；復還生死，度脫衆生。以前八事，開導一切，令諸衆生，覺生死苦，捨離五欲，修心聖道。若佛弟子誦此八事，於念念中，滅無量罪；進趣菩提，速登正覺；永斷生死，常住快樂。

THE EIGHTH REALIZATION is the understanding that continuing succession of births and deaths is like a raging fire, causing endless suffering everywhere. We should vow to serve all mankind, to endure endless suffering for all mankind, and guide all beings to the attainment of ultimate bliss.

These EIGHT REALIZATIONS OF GREAT BEINGS carried the Great Beings to the shore of Nirvana because they have wholeheartedly practiced the way of compassion and understanding. The buddhas and bodhisattvas then returned, firmly established in the noble way of compassion and wisdom. They abandoned the five desires, and used the eight realizations to help sentient beings understand the cause of suffering and attain liberation.

Note: Why are birth and death singled out and the interval in between characterized as suffering?

The Buddha spoke of our sense organs, our body and our mind as being continuously consumed by the fire of passion, hatred and infatuation. Because these three unwholesome mental factors constitute the base of our actions, we are propelled towards the next moment about to arise. Passion, hatred and infatuation are jointly referred to as thirst or craving. Thirst made us the way we are, individually and collectively. Bound up with impassioned appetite, seeking pleasure here and there, each of us is the result, as well as the cause of our own craving; craving drives the whole mass of suffering forward.

An unexamined and uncontrolled life leads only to sorrow and despair endlessly repeated. Happiness vanishes when we try to hold on to it. Most people construct their lives along the lines of pursuit of worldly ends such as sensual pleasures, the acquisition of material possessions and of power over others. Their deeds have spiritual consequences beyond the purely visible ones for they are charged with the power to propel the unwitting toward the next cycle of birth and death.

Why does the pursuit of goals that are held "normal" by most leads to such detrimental consequences? In the West the doctrine of suffering often remains unrecognized, even less applied. The doctrine presupposes a vulnerability that might be psychological, social as well as material, and in the West this vulnerability is often suppressed or concealed by prosperity, by medical advances and by institutions pertaining to death which make it invisible.

The metaphor of fire was never far from the Buddha's mind. In his Fire Sermon, placed very early in his teaching career, he termed every facet of experience "afire with desire". Desire for what? Under countless guises it is a ceaseless striving for some new state, some new way of being, at the same time as being a striving for satiety and permanence. It is a striving continually frustrated. Moreover, as we seek to become, we expose ourselves to rebirth from moment to moment, from life to life.

Every act stemming from the delusion that there is no better choice is rooted in ignorance. Craving is a form of greed and should be improved upon. In the Buddha's discourses it is always coupled with hatred or aversion. It causes us to make wrong choices, and we

bring upon ourselves the suffering we meet birth after birth.

Each of us is but a drop in the ocean of life. When one of us injures others because of craving, one hurts one-self at the same time and by the same means. The harm one cultivate compassion, understanding and respect - first for oneself, and then for every other self - or every other sentient being. This is the only way leading to the Ultimate Bliss.†

Wisdom considers it an honour to have been able to bring to its readers over the past two years this series of articles on "The Sutra on The Eight Realizations of Great Beings". The commentator Bhiksuni K'un Li Shih has kindly agreed to share with us a mystery encountered in process of working on this sutra:

A MYSTERY, YOU SAY?

ATTA MAHA PURISA VITAKKA

*Appicchassayam dhammo
nayam dhammo mahicchassa;
santutthassayam dhammo,
nayam dhammo asantutthassa;*

*pavivittassayam dhammo
nayam dhammo sanganika-ramassa;
araddha-viriyassayam dhammo,
nayam dhammo kusitassa;*

*upatthita sarissayam dhammo,
nayam dhammo mutthas-satissa;
samahitas-sayam dhammo,
nayam dhammo asamahitassa;*

*panna-vantassayam dhammo
nayam dhammo duppannassa;
nippapanca-ramassayam dhammo
nippapanca-ratino, nayamo dhammo
papanca-ramassa papanca-ratino*

EIGHT THOUGHTS OF A GREAT BEING

*This Dharma is for the one who wants little,
not for one who wants much.
This Dharma is for the contended,
not for the discontented*

*This Dharma is for the secluded,
not for one who is fond of society;
This Dharma is for the energetic,
not for the lazy.*

*This Dharma is for the mindful,
not for the confused;
This Dharma is for the composed,
not for the flustered.*

*This Dharma is for the wise,
not for the unwise;
This Dharma is for the precise
and the one who delights in exactness;
not for the diffused
or the one who delights in diffusion.*

Anguttara Nikaya VIII, III:30

The "Sutra on the Eight Realizations of Great Beings", published last May by the Dharma Friends of San Francisco, CA, is a minute, yet historically significant event in the continuing dialogue between Mahayana and Theravada Buddhism. For the first time ever, we are able to place the Pali and the Chinese versions side-by-side. The Chinese (Mahayana) version we worked with was translated from Pali (Theravada) by the Venerable An Si Gao, a highly reputable scholar and linguist who lived in the late Han Dynasty (1st Century A.D.). The little gem of a scripture gained considerable

popularity but its roots appeared irretrievably lost. When we set out to trace the sutra to its origin, we realized that some detective skills were in order.

The format of the sutra differs from the norm in several points. Was it then a fragment, or a condensed version perhaps? Or, was it of purely Chinese origin, like some of the other texts? The style of the Venerable An Si Gao version is polished and discloses erudition in Buddhist matters. It provides examples, explanations, reminders and warnings - all didactic tools of teachers in China of the day. We finally discovered the

Pali counterpart in The Pali Canon, in the volume of sayings classified according to the number of didactic points they contain. It is not known why this particular jewel of a scripture was selected to stand on its own - perhaps due to its pithy language and succinct style? The thrill of bringing together the two versions for the first time in history can hardly be described in words. The wonder of this shortest of popular discourses of the Buddha, reaching us across cultures, continents and millenniums while retaining its purity, can hardly leave us unmoved.

虛雲法師語錄（一）

虛雲法師是近代不可多得的高僧，其部份開示曾被筆錄整理，並刊登於慧炬雜誌四零二期，茲選錄部份與大家分享：

（參話頭）

（六月）十一日，師開示云：「參禪下手工夫，就是諸方常常說的看念佛是誰這個話頭，萬緣放下，死心塌地，晝夜六時，行住坐臥，起居飲食，屙屎撒尿，搬柴運水，迎賓待客，總不離開這個話頭，怎麼看法呢？先念佛數聲，看此念佛的究竟是誰呢？若說是口念的，我死了口還在，何以不能念呢？若說是心念的，這個心是不是我這肉團心呢？若說是我這肉團心，則我死了這肉團心還在，何以不能念呢？故知念佛的不是肉團心。既然都不是，這念佛的究竟是誰呢？如是就起了疑情，疑情一起，那末，別的妄念就自然沒有了。這樣還是粗想，這是使萬念歸於一念。

到了萬念歸於一念，只有一個疑情，再無別的雜念時，這就是用功得力之時了。於是努力向上參去，看此念佛的究竟是誰。一旦萬念頓絕，瓜熟蒂落，豁然開悟，打破疑情，見了自己本來面目，如人飲水，冷暖自知。這就是細參，這就是參禪的下手工夫。大家相信此一法是了生脫死、成佛作祖的路頭，就要打起精神真參實悟，不要虛度光陰呀！」

（念佛）

（七月）五日，師開示云：「佛菩薩豈要人念？只緣衆生障重，佛菩薩指示種種法門。念佛菩薩聖號，不過令衆生澄清妄念，徹見本來耳。所謂清珠投於濁水，濁水不得不清；佛號投於妄心，妄心不得不淨。蓋人如果以一菩薩之聖號，都攝六根*，淨念相繼，則當下自與佛菩薩無異。」

（放下）

（七月）七日，師開示云：「修行須放下一切方能入道，否則徒勞無益。要知衆生本妙明心，元與諸佛無異。只因無始以來爲妄想塵勞百般纏繞，不能

顯現，所以沉淪苦海，流浪生死，不能出離。諸佛憫之，不得已開示種種修行法門，無非令衆生解脫。所謂放下一切，是放下甚麼呢？內六根、外六塵*、中六識*，這一十八界都要放下，其他名利、恩愛、毀譽、得失，乃至一切財物、性命都要放下。總之，身心世界都要放下，因爲這些都是如夢如幻、如電如泡，無可留戀，執之則成障道因緣。故統統要放下，連此放下之念亦無，一放下一切放下，一時放下永久放下，盡未來際都放下，如此放下乾淨了，長永了，本妙明心顯現，即與諸佛無異。」說畢，並舉例以證明之。☉

*六根：眼根、耳根、鼻根、舌根、身根、意根。
六塵：色塵、聲塵、香塵、味塵、觸塵、法塵，塵是污染的意思。又名六境，即六根所對的外境。
六識：眼識、耳識、鼻識、舌識、身識、意識，六根對六塵便生見聞嗅味覺思的了別作用。

你對睡眠的認識

梁啓妙

釋迦牟尼佛的智慧真是不可思議：現代醫學進步，由睡眠專家研究出最健康的睡眠法，原來早在二千五百多年前，佛陀已教各弟子。所以話學佛是學智慧，我們若有智慧，一切困難，自然解決。

佛陀當時教導大家：獅子臥或稱爲吉祥臥，即睡眠時要右脅而臥。佛陀是以右手做枕，但我們可以將右手安放在枕頭邊，兩腳相疊、膝蓋微微屈曲，左手伸直輕放在身上。根據睡眠專家研究的結果，吉祥臥的睡姿，是可以提升副交感神經活性的作用，令我們的身體得以放鬆，達到真正休息的最好睡眠法。

佛制睡眠的時間：晚上十時至凌晨四時，大佛堂多在四時半做早課。專家話：原來晚上十點至晨早兩點，這段時候是人體新陳代謝最旺盛的時刻，能在此時刻休息，體內的廢氣、廢物迅速循環，容易排除出體外。

佛陀又提示：若要容易入睡，躺下後，以舌頭抵住上顎，心中可數息，又或默念阿彌陀佛聖號，自然可以安睡而無惡夢。

My Encounters with Buddhism

by Teresa Tsui

Recently, I realized that my childhood was deeply rooted in the Buddha's teachings. Ever since I can remember, my dad taught me how to be a good person using Buddhist examples and theories. My dad himself developed a fond interest in Buddhism during his university years. "Taking different routes will lead to different consequences", "One should accept and be happy with what one already has" are two phrases that have been etched in my memory. Although I had accumulated a store of Buddhist theories in my memory during my childhood years, it was not until very recently that I truly understood these theories, and could put them into practice.

This realization happened over this last year, and it involved a long period of contemplative thinking, intellectual conversations with a Buddhist friend, and through reading two well-known introductory Buddhist books, "What the Buddha taught" by Walpola Rahula and the "Dhammapada". The more I thought, the more I wanted to learn about Buddhism, the more questions I had...

I questioned the existence of the "self": 'Is there a self?'; 'Will we ultimately destroy ourselves, the entire human race, and our universe?' (inspired by the Population Ecology section of my BIO 150Y course); and 'Why does suffering arise?'

I am now convinced that there is no actual "self" within each of us. What we refer to as "self" is only a conventional reference to a specific collection of things. Taking a closer look, all things can be decomposed into their constituent parts. Being a science student, I would like to analyze the "self" in broad scientific terms: its components are the physical human body and the mind. The physical body can be decomposed into its constituent chemical elements, then to molecules, atoms, electrons and protons, and even further... . The mind, the part of the person that recalls, perceives, reasons, that forms opinions, etc., seems to be so complicated that it is impossible to reach a universal, widely accepted understanding of its composition. Perhaps one likes to believe in an actual entity, "self", because one has an ego, and, to a certain extent, pride. One wants to identify with or relate to someone or something for a sense of belonging.

Thinking more deeply, I have come to the realization that the answer to my second question is not of great importance because nothing is absolute. The existence or non-existence of our physical bodies as well as the physical environment, does not necessarily negate the existence of our minds, and the thoughts generated by our minds. Then, what is existence? What does it mean? I am still searching for this answer.

Through my own observations and experiences, I find that suffering arises because of attachment to people or things. Physical, bodily suffering is sometimes inevitable if it is due to disease. Fortunately, in many cases, it can be cured with the help of modern medicine and medical care.

Sometimes, mild physical pains can be relieved by a calm state of mind. But I believe that emotional suffering is potentially more damaging because it arises in unpredictable circumstances; there may be multiple causes, and the cures are sometimes far from obvious. Tragically, I believe that some people subject themselves to emotional suffering because they crave after unrealistic ideals, or are unwilling to change their way of thinking. Some of these people think in repeated cycles, and they get trapped in a cobweb of their own thoughts. Perhaps one has to think through one's own emotional problems rationally before one can free oneself from self-induced suffering. However, this is often much easier said than done because when one is in the midst of one's feelings, one's reasoning is clouded. Then it is very hard to differentiate reality from unreality.

I was told the following story:

*One monk says, "Look, the flag is moving."
Another monk says, "No, the wind is moving."
A third monk responds, "Neither the flag nor wind is moving, only your mind is moving."*

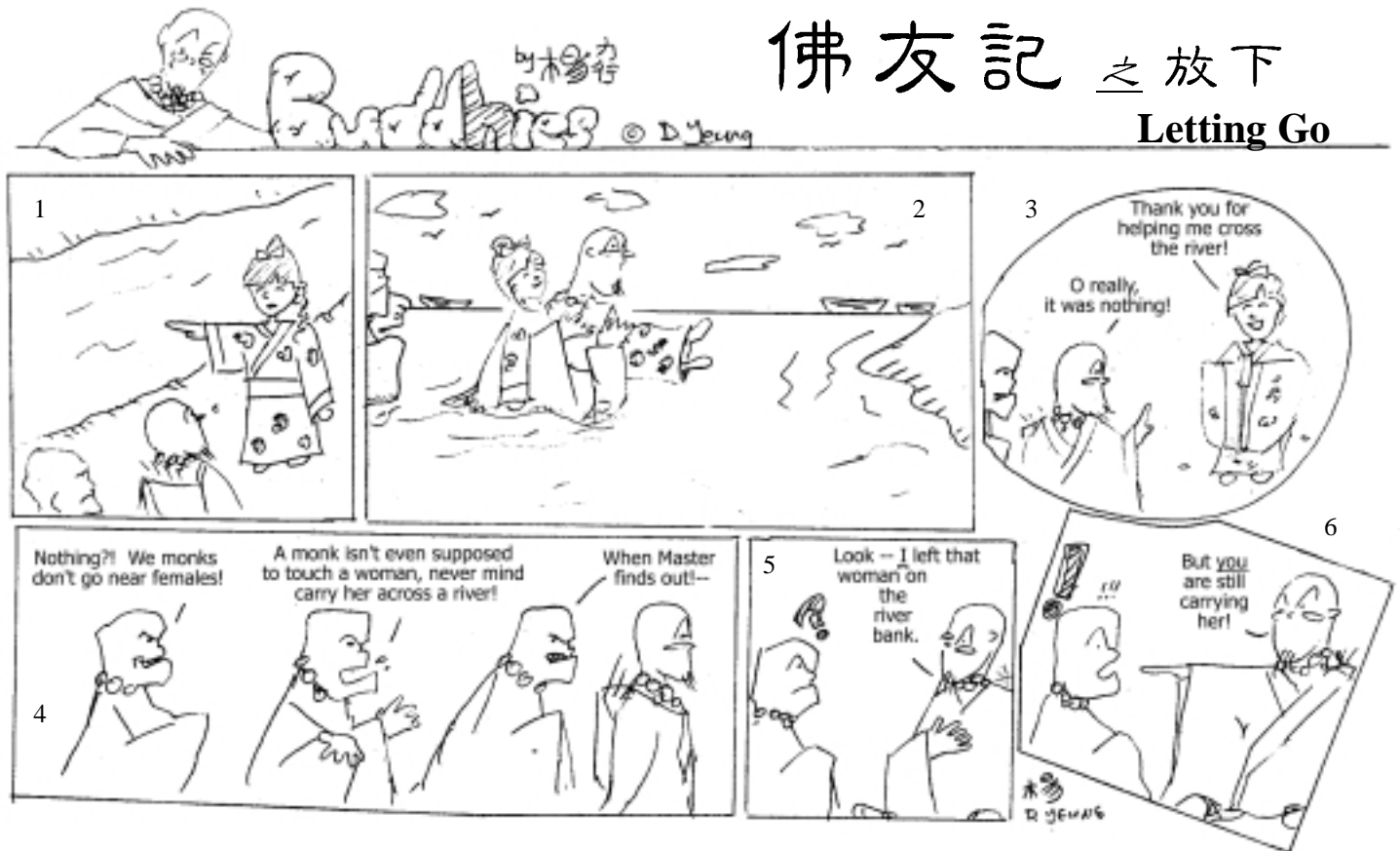
It took me some time to realize why the mind "moves". I now understand it as referring to one's perception of things and objects. Everything is perceived and interpreted by the mind. Thus, with a well trained mind, one will be able to detach oneself from one's emotions, and from suffering.

I remember my first experience of observing my anger arise, of letting it fall, and eventually, watching it disappear: It was during the lecture of a course I really enjoyed. A group of students next to me would not stop talking. As a result, I could not hear anything the professor was saying. My anger was rising very quickly, and I was on the verge of losing my temper. Nevertheless, I was determined to calm down. I realized that if I spoke to them, I would also be talking, further disturbing the class. Although I did not want to speak, I still wanted to convey to them that they were interrupting the lecture. Then I decided to write in big, block capitals, on a sheet of paper: "PLEASE STOP TALKING". I smiled and handed it to the student next to me, who was still deeply involved in conversation with his neighbour. It did not work immediately, but they did eventually stop talking. I walked away from the lecture feeling happy that I did not lose my temper, but still solved the problem.

Now that I have become genuinely interested in Buddhism, all of my dad's old stories and theories make a lot more sense. I find myself unconsciously applying those theories to my everyday life. And I also notice that I have become a much happier person. I am now glad that people come to me with their emotional problems because I can sometimes help them through their difficulties. I enjoy helping people very much and I am also learning to be a better person in the process. I consider myself a Buddhist now, although I have only just started to set-foot on the path to liberation. ☸

佛友記 之 放下

Letting Go



- (三)「多謝小和尚幫助我過河。」「不用客氣，沒什麼要謝我的。」
 (四)「沒什麼？我們和尚不能親近女人，不能接觸女人，而你！你去抱她過河！等到師父知道這件事時…」
 (五)「慢著！我已經把她放下在河邊。」
 (六)「你嘛，你還在緊緊的抱著她！」

ㄩ 誠 謝 ㄩ
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 call/e-mail us by July 18 if interested

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 1998

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