

The Sutra of Forty-two Chapters-Chapter 12:

20 Difficult Things to Practice

According to the Buddha, there are twenty things that are difficult for humans to do. [Be that as it may, we still need to start with these difficulties. For things are not difficult or easy in themselves. Through determination, we could succeed.]

1. Without wealth, virtue or knowledge, it is difficult to help others.
2. It is difficult for children of wealthy families to renounce their wealth in order to live the simple life of a practitioner.
3. At the verge of losing one's life, it is difficult to have no fear.
4. It is difficult to come into contact with Buddhist texts and to understand their meaning.
5. It is difficult to live at the time of the Buddha, to meet him and to listen to his teaching.
6. When facing sexual attraction, it is difficult not to be excited and have the desire to possess.
7. When one is exposed to a luxurious lifestyle or beautiful natural surroundings, it is difficult not to have feelings of admiration and the desire for enjoyment.
8. It is difficult not to react angrily and hatefully when insulted by others.
9. When one is in a position of power, it is difficult to be humble and polite to others.
10. When one comes into contact with the affairs of the world, it is difficult for the mind not to be affected by them but be peaceful like calm water.
11. It is difficult to investigate and understand thoroughly everything one comes across.
12. It is difficult to forego one's pride and prejudice to face reality.
13. It is difficult not to slight the uneducated and unskilled.
14. It is difficult to treat all equally with kindness regardless of their colour, age, sex, virtue or intelligence.
15. As regards others being right or wrong, virtuous or evil, things being good or bad, gained or lost, it is difficult to understand them clearly without saying a word.
16. It is difficult to have the opportunity to be with someone learned, and as a result of experiencing his or her virtues, one changes for the better.
17. It is difficult to understand one's original nature, and thereby changing one's unwholesome habits so that the body and mind can return to that original nature.
18. It is difficult to influence and teach others skillfully according to their individual preferences.

19. When one experiences life's changing circumstances: losing one's advantages and fame, being praised and blamed, being dealt doses of happiness and pain, it is difficult not to be shaken.

20. It is difficult to understand the 84,000 Dharma gates (the numerous methods of practice) taught by the Buddha, to apply them skillfully to help others.

四十二章經

第十二章 學難勸修

佛說：在人的生活中，有二十件事很難克服的；難事雖然多，亦需要從難處做起。因為事情本體是沒有難易的分別，只要有堅決的意志，亦可以成功的，那二十件事呢？

一、沒有金錢道德和學問，能夠給與他人，生活和知識上的幫助。

二、王族或富家子弟，捨棄一切榮華富貴，過修行清苦的生活。

三、懸崖捨身失命，身處於死亡際遇時候，心裡沒有絲毫畏懼。

四、有機會接觸到佛教書籍，能夠明白書中的道理。

五、生存的時候，值遇到佛亦在世間；能夠和佛見面，聽佛的啓示。

六、對異性情慾的誘惑，沒有衝動或佔有的心念。

七、見到豐富物質的生活，或美好的自然生態環境，心裡不羨慕和希求享受。

八、被他人侮辱的時候，內心沒有激動和瞋恨。

九、擁有地位和權力，能夠謙恭禮讓去接待他人。

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四十二章經

第十二章 學難勸修

十、眼見耳聞世間的事物，內心不被感染，平伏如同靜水一樣。

十一、凡事都研究摸索，又能夠一一窮其底蘊的。

十二、放下心中的傲慢和偏見，面對現實。

十三、對於沒有文化或技能的人，不會輕慢去對待他們。

十四、對於任何種族、男女老少、善惡賢愚，

能夠用平等、和藹的心態去接待。

十五、對於他人的是非、善惡，事物的好醜、得失，自己很清楚明白，但是不會向他人說。

十六、有機會和一位資深的學者相處，能夠體會他的德行，使自已道德人格得到昇華。

十七、如果能夠明白自己的本來，依著本來的體性去修改不良的習慣，使身心回復本來清淨的面目。

十八、隨看世間不同的習慣、各別的性格和樂欲，潛移默化，去教導他人。

十九、眼見的事物都是不永恆的，在利衰煖譽，稱譏苦樂的環境裏，能夠不給這些境界風搖動。

二十、佛指導的八萬四千種法門，能夠明白和運用恰當去幫助他人。

Buddhist Festival Oct.1999



Sidney Smith Hall

ZEN Laughter

So, What Is Zen? You Are Zen!

The Zen approach is to strip away all accumulations. Zen requires that we be naked. The intent of Zen is to bring about a denuding. This calls for the complete destruction of the accumulations of little mind. Destruction in the sense that it will be revealed for what it is, an accumulation of concepts, and that we have accepted accumulations as a real world.

Zen is aiming at intuitive knowing - not intuitive in the causal sense, that is, the world of knowing. Zen is aiming beyond all causal or logical limitations. Zen cannot be found by reason. Thus, the goal of Zen is that which is underlying all phenomenal appearances - prajna and Prajnaic function. This is the source and the foundation for the whole world of appearances, realized through Satori, which occurs when logic has been transcended.

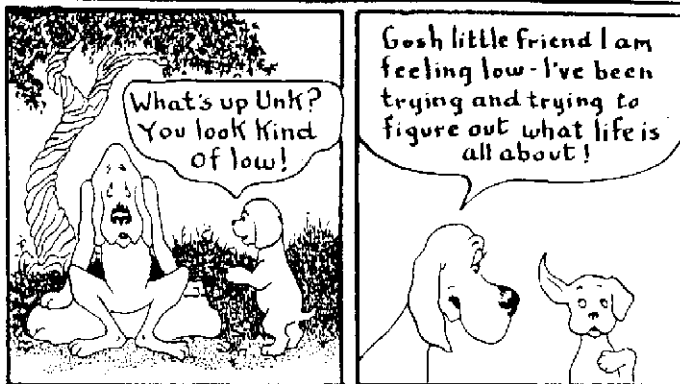
Let us remember as we watch Unk in his search for Truth and Wisdom, that Wisdom is not intellect nor can intellect grasp the Truth. True Wisdom is intuitive, hence it is that Zen points to Satori, Satori being the awakening of prajna, true intuitive knowing. Zen practice cannot really begin until this awakening has occurred. For example, when the Zen Master whacks Unk with the stick, and his teaching is both kindly and profound, for to describe Truth is to hide it.

Unk must awaken to his own very nature. The nature of enlightenment is not limited by measurement and senses. It is neither a cause nor an effect. It cannot be said to be enlightening or enlightened. However it can be revealed to Unk as the very nature of things as they are.

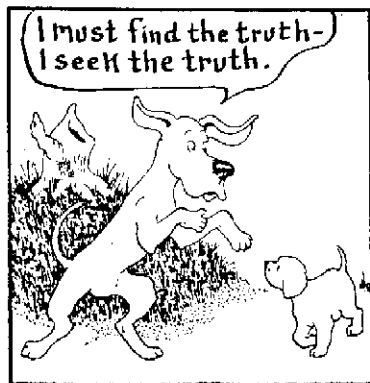


Zen Master Ta Hui (Donald Gilbert), born in 1909, has been a student on the path since the age of 14 and received his Zen Master title from Dr. Seo along with the "Mind Seal".

The above cartoon and article were reprinted with permission from his book "Jellyfish Bones", 1980, published by Blue Dolphin Publishing, P.O.Box 1908, Nevada City, CA 95959. 800-643-0765.



Gosh little friend I am feeling low - I've been trying and trying to figure out what life is all about!



The truth is I don't know where to look for the truth.



Can the Truth be sought somewhere else? Is the Truth not always present even though it may not be apparent? If one feels that the Truth is absent by what comparison would one judge the Truth? Can the Truth be judged by little mind with its limitation, its conditioning and its ignorance? If the Truth must be sought, is it not another way of denying the Truth? What about the problem of the Seeker? Is there a Seeker? Is there a thing sought? Could it be that the Seeker must be absent for the Truth to be revealed?

Is the Truth not right where one stands? Is not ignorance and the clinging to the limited appearances in the little mind the Truth even though it is an illusion? Must one go elsewhere to find what is already present?

Title	Author/Translator
A Buddhist Goal that Can Be Achieved in One's Life	Li Ping Nan
A Mountain in Tibet	Allen, Charles
A Path to True Happiness	Chin Kung, Ven. Master
A Taste of Freedom	Chah, Ven. Ajahn
An Introduction to the Doctrine of Anatta (No-Soul)	Silananda, Ven. U
Attending for Developing Enlightened Consciousness	Tangtong Gyalbo
Buddhist Perspectives on the Ecocrisis	Klas Sandell [Editor]
Buddhism after Patriarchy	Gross, Rita
Buddhism and Christianity: a positive approach	Walshe, M. O' C.
Buddhism as an Education	Chin Kung, Ven. Master
Buddhism for Schools in Colleges Series	Goonewardene, Anil D.
Buddhism for Young Students	Phangcham, Ven. Dr.
Buddhism in a Nutshell	Narada, Ven.
Buddhist Rules for the Laity	Subasinha, D. J.
Buddism - Lectures & Essays	Anandamaitreya Ven.
Chanting the names of Buddhas	Chinese Chanting Tape
Cittaviveka-Teachings from the Silent Mind	Sumedho Ajahn
Creation of Experience, the Synergic Theory	Grinberg-Zylberbaum
Daily Buddhist Devotions	Dhammananda, Ven. K. Sri
Dharma and the Daily Life	Tsang Hui, Ven.
Dharma Moon I & II (song tapes)	Zen Buddhist Temple, Ann Arbor
Directory of Buddhism in Ontario 1999	Buddhist Women's Network
Entering the Tao of Sudden Enlightenment	Ta-Chu Hui-Hai (Ch'an Master)
Entry into the Inconceivable-an intro to Hua-Yen Budd'sm	Cleary, Thomas
Facets of Buddhist Thoughts	Jayatilleke, K. N., Professor
Faith in Mind-a guide to Ch'an practice	Sheng-Yen Ven. [Translator/Comment]
Fanbai, Chant liturgique bouddhique	Quanzhou Temple, China, Music tape
Gems of Buddhist Wisdom	Buddhist Missionary Society
God in the Classroom	Sweet, Lois
Going into Homelessness	Grimm, George, an early German Budd
Good, Evil and Beyond	Payutto, P.A., Bhikkhu
Human Life and Problems	K. Sri Dhammananda
In Exile From the Land of Snows	Avedon, John F.
In the Spirit of Ch'an (Zen)	Sheng-yen, Ven. Master
Lessons of the Lotus, Teachings of a Traveling Monk	Wimala, Y., Ven.
Liao-Fan's Four Lessons	Liao-Fan (Yuan Huang Hun Kun)
Life of a Lay Buddhist, Meditation = Awareness	Vajiragnana, Ven. Dr. M.
Living Buddha, Living Christ	Thich Nhat Hanh
Living Dhamma	Chah, Ven. Ajahn
Living Medita'n, Living Insight: Mindfulness in Daily Life	Thynn Thynn, Dr.
Lotus Fragrance	Sasanajoti, Ven. Yuen Quing [editor]
Mayflower II	Shen, C. T.
Meditation in Action	Trungpa, Chogyam
Meditation on Breathing	Anandamaitreya Ven.
Meetings with Remarkable Women	Friedman, Lenore
Melody of reciting the name of Buddha in five assemblies	Weng Hsun
Mind-Seal of the Buddhas	Cleary, J. C. [translator]
Ministering to the Sick and the Mentally Ill	de Silva, Professor.
Moments to Moment Mindfulness, a pictorial manual	Namto, Achan Sobin S.
Old Path White Clouds - in the Footsteps of the Buddha	Thich Nhat Hanh
On Amidism	T'an Hau, Grand Master
On the Way to Satori	Ital, Gerta
Pacific World - Journal of Institute of Buddhist Studies	3rd series, no.1
Panna (Wisdom)	Ratanatissa, N. Ven. [Editor]
Passages from the Commentary on The Infinite Life Sutra	Chin Kung, Ven. Master

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Our library service wouldn't be a reality without the goodwill of many. We hope that it will be of some help to our Dharma friends as they journey on to freedom, peace and happiness.

Piyadassi, the Wandering Monk, his life and times	Abeyssekera, Kirthie
Pure Land Buddhism: Dialogues with Ancient Masters	Thich Thien Tam [translator]
Pure Land of the Patriarchs	Han-Shan, Zen Master
Satori, Zen meditation music	Riley Lee & Gabriel Lee
Scientific Outlook in the Buddha's Teaching	Wei, B.X. [Translator], Wang, Z.B. [A]
Some Questions about Language	Adler, Mortimer J.
Sutra on the Eight Realizations of Great Beings	K'un Li, Bhiksuni [Editor]
Thai Women in Buddhism	Kabilsingh, Chatsumarn, Professor
The Anapanasati Sutta	U Vimalaramsi, Ven.
The Art of Living	Chin Kung, Ven.
The Buddha and His Teachings	Narada Mahathera
The Buddhist Discourse on the 4 arousings of Mindfulness	Yen, S.I.
The Buddhist meditation music of Korea I & II	Kim Y.D. & Members of Song K. Tem
The Buddhist Responsibilities in Caring for the Elderly	Nakasone, Ronald Y.
The Dhammapada	Easwaran, Eknath
The Dhammapada and the Buddha's Last Bequest	Sutras translated by N. K. Bhagwat, Pt
The Direct Approach to Buddhhadharma	Yuan Chin Lee
The Fine Arts of Relaxation, Concentration and Meditation	Levey, Joel
The Healing of the Bull	Karunaratna, Suvimalee
The Last Dalai Lama	Goodman, Michael Harris
The Life of Milarepa	Lhalungpa, Lobsang P. translator
The Life of the Buddha	Ven. Kassapa & Siridhamma
The Life of the Buddha	Saddhatissa, Ven. Dr. H.
The Light of Wisdom	Padmasambhava & Jamgon Kongtrul
The Living Message of the Dhammapada	Bodhi, Ven. Bhikkhu
The Path of Purification (Visuddhi Magga)	Buddhaghosa, B., Nanamole, Ven.
The Philosophy of Vesak	Bhante Madawela Punnaji
The Populat'n Crisis & Conservat'n in Budd'st Perspective	Burns, Douglas M. Dr.
The Prajna Paramita Heart Sutra	Tan Hsu Ven., Lok To Ven.
The Spectrum of Buddhism, Writings of Piyadassi	Piyadassi, Ven. Mahathera
The Spiritual Shangri-la	Yen Yun, Dr.
The Story of the Buddha	Hewabattage, Piyaratne [illustrator]
The Sweet Dews of Ch'an	Cheng Kuan, Rev.
The Tibetan Book of the Dead	Evans-Wentz [translator]
The Tree of Enlightenment	Santina, Peter Sella
The Value of Buddhism for the Modern World	Parsons, Howard L. Dr.
The Way It Is	Sumedho, Ajahn
The Way to Nibbana	Ven. Narada, Buddhist monk
The Wheel of Rebirth	Hsing Yun, Ven. Master
The Wonder That Was India	Basham, A. L.
Three Sutras on Complete Enlightenment	Lok To, Ven. [Trans'tr]
Transcripts of Talks given at a 7-day meditation retreat	Samararatne's Godwin
Treasure of the Dhamma	Dhammananda Dr. K. Sri
Tricycle-The Buddhist Review	nine issues, from fall 1994 - fall 1999
Tun-huang	Inoue, Yashushi
Turning the Wheel, American Women Creating New Bud'm	Boucher, Sandy
Twenty Jataka Tales	Khan, Noor Inayat
Vipassana Meditation	Sayadaw U Janakabhivamsa
Wayfaring, a manual for insight meditation	Namto, Sobin S. Ven.
What Is Buddhism?	Chin Kung, Ven.
What Is Called Thinking?	Heidegger, Martin
What Is This Religion?	Dhammananda Ven.
What the Buddha Taught	Rahula, Walpola, Ven. Dr.
Why the Buddha Did Not Preach to a Hungry Man	Van Loon, Louis
Yuan-guang Buddhist College	Tape-Chinese chanting music, morning
Zen in the art of Archery	Herrigel, Eugen

信心

梁啓妙

「信心」乃是入佛道的基本，亦為菩薩行的始源。曇鸞大師在撰文中指出，我們信佛學佛而不相應的過失有三種：（一）信心不淳，若存若亡；（二）信心不一，無決定故；（三）信心不相續，修持間斷。所以華嚴經：「信為道源功德母，能長養諸善根」。

其實無論世間法與出世間法：「信心」對每一個人都非常重要；各行各業或學生，若真能「信心」十足加上勤奮，自能事事成功，有「信心」能使我們生起無窮力量。

方東美教授，二十六歲在美國威斯康辛大學完成哲學博士學位，曾任美國多間大學客座教授，對中國哲學與文化有很大的貢獻，他對佛學很有研究，尤以華嚴經中的教理。

在某次座談會中，他曾講出自己的經歷：方教授喜愛游泳，有一次在水中被大浪捲去，身體直向海底下沉，他本能地掙扎求生，他越是緊張掙扎越是下沉，幸好他對佛學有深切的了解與修為，解行相應、佛力加被。他突然契會佛教的信念信心：明白到要勇於接受現實的挑戰，不要過度緊張，盡力以付，但結果如何，一切隨緣，不能勉強攀緣，對生死放得開，身心即時自然輕鬆，四肢也輕浮起來，最後竟然隨著水的浮力，浮出水面而得以生還。由此可知一念信心的力量，方教授是從佛經的義理而得此信心。

所以當我們遇到困難、失意、任何打擊痛苦時，應以我們學佛信心信念的精神去克服一切。佛經中「信為能入，智為能度」。

信心銘的智慧

何樂生

僧燦大師的信心銘看似高深莫測，其實並不難解：

「至道無難，唯嫌揀擇
但莫憎愛，洞然明白，
毫釐有差，天地懸隔。」

表面上這似乎是叫我們放下一切感情，叫我們變成一個麻木不仁，凡事無動於衷的人。但這決不是「至道」的法門。

一個參透至道的覺者是充滿愛心的、感情豐富的人，而且更應是充份了解人生苦樂的智者。

信心銘教我們不要嫌棄不開心的日子。不開心的日子跟開心的日子同樣重要，都可以啓迪人生的智慧。

只要我們熱誠地生活，每一天均是智慧的泉源。堅持這個信念，我們終有一天會豁然明白。

反過來如果我們遇上不如意的事物就怨天尤人，我們永遠也不可能真正開悟。

「天地懸隔」一辭，絕非誇張，而是真的、切切實實的，把事實道出來。

The Buddha on social policy...

by Ven. Punnadhammo, Bhikkhu

The teachings of the Buddha were, of course, chiefly concerned with individual spiritual liberation. But there are a few places in the canon where he speaks to what we would call social and political issues. One of the most interesting, and relevant to our own times, is the Kutadanta Sutta (Digha Nikaya 5).

In this Sutta, the Buddha tells the tale of one of his previous lifetimes. In that lifetime he was the wise chaplain to a foolish king. The king was what we would call a "law and order man." The country had a high crime rate. It was "beset by thieves, it [was] ravaged, villages and towns [were] being destroyed. The countryside [was] infested with brigands."

The king's idea was this: "I will get rid of this plague of robbers by executions and imprisonment, or by confiscation, threats and banishment." Sound familiar to anyone?

The chaplain proposed an alternate plan; "to those in the kingdom who are engaged in cultivating crops and raising cattle, let your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service, assign proper living wages. Then those people, intent on their own occupations, will not harm the kingdom. Your Majesty's revenues will be great, the land will be tranquil and not beset with thieves, and the people, with joy in their hearts will play with their children, and will dwell in open houses."

The applicability of this to contemporary debates in economic, social and penal policies is almost too obvious to comment on. Suffice it to say, that since the early eighties at least most Western democracies seem to have been listening to the foolish king, and the social interventionism of the wise chaplain is right out of fashion. The results are homelessness, crime and full prisons. Maybe the Buddha isn't out of date at all. ❀

Buddhist Festival, October 1999



Sidney Smith Hall, U of T

Regarding "Serious" Practice

by Ven. K'un Li, Bhiksumi

When serious practice is mentioned, we tend to think of extended sittings, taking up some Asian language so we can study the original scriptures, or even spending some time in a Dharma centre or monastery

We often ask, either in the recesses of one's own mind, or in a student-teacher relationship: How to get serious, how to deepen one's practice?

Once long ago, when I was a neophyte Zen student, I approached my teacher with this very question. The Roshi did not recommend any of the above mentioned strategies. His answer caught me by surprise: he advised to take on a task, a service or a behaviour pattern I was avoiding in the past. It should be something simple, like doing the dishes, for example. "Carry it through, reminding yourself you are doing it voluntarily, be steadfast in your effort, the rest will take care of itself naturally." he added. I took his advice to heart and followed it the best I could. I return to it sometimes even now - because it works. It represents one of the best ways to get to know oneself intimately. It is a liberating transformative experience.

With that in mind, I became involved in youth summer programs. Initially, I felt dubious about the prospect of bringing the teachings of wisdom and compassion to mid and late-teens. You see I was hearing all these notions about teens-most of them negative. But I took it on, to get to know more about my reluctance... I guess most of us have ideas about the society we live in. Our minds are adept at grouping people into categories: the homeless; professionals; the teenagers; and so on. I was no different -- so that was how my reservations regarding the project took root. Although such a coping mechanism works in many instances, it will not work in serious Buddhist practice, for we need to learn to stop putting that distance between the small self and whatever confronts us at the time.

I worked with other Buddhists dedicated to this project. We did research, we learned from others' experiences, and we experimented. Considering that presenting the Buddha's teachings to youth in this format is quite untested, we found we needed a whole new approach, while all the time remaining consistent with the teachings in our motivation, our thinking, our plans and their execution. We made some progress. Every year we get better at what we set out to do. When it works, the dynamic luminosity of young minds can be dazzling.

For me, my serious practice became presenting effectively the teachings that I treasure and practice in a youth summer program to individual minds of varied receptivity. ❀

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Basic Buddhist Terms

The Six Pāramitās

The six things that ferry one to the other shore (*nirvāṇa*)

六度 (六到彼岸)

Sanskrit	English	Chinese
<i>dāna</i>	Generosity	布施
<i>śīla</i>	Morality	持戒
<i>kṣānti</i>	Patience under insult	忍辱
<i>vīrya</i>	Zeal and progress	精進
<i>dhyāna</i>	Meditation/Con- (or Zen) templatation	禪定
<i>prajñā</i>	Wisdom	智慧

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