

國際佛光會華府協會於四月二十四日週五晚上七時，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》第二十九分 - 威儀寂靜分。

法師指出此分闡述佛陀雖然證果，但不住佛果，因本無佛果可住。佛陀隨機示現的來、去、坐、臥，不過是以應化身示同人法，應身邊事而已。如以法身之體而言，體性遍一切法界，即「無所從來、亦無所去」，就像燃燒的火焰，依緣而生，緣滅則歸於寂靜。

法師又提出了佛陀教導的如何用十一想來思念如來：「戒意清淨、威儀具足、諸根不錯、信意不亂、常有勇健、苦樂不以為憂、意不忘失、止觀現在前、三昧意無休息、智慧意無量、觀佛無厭足」。

法師希望學員能解悟佛陀的真意，不要執著世間的現象，才能與佛心意相通，體證真實恆常、如如不動的佛性。

**BLIA, DC held its bi-weekly book study session for the 2015's spring season at 7 pm on April 24, 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 29 of the 《The Diamond Sutra》 - the chapter on Perfect Tranquility.**

**Venerable Chueh Shan explained that the Buddha was born as a human being upon this earth, and lived his life like any other until he reached nirvana. Though he had lived quite an eventful life up until that point, it was a normal existence of comings and goings. However, we cannot say that because he looked and behaved like a human being that he was just an ordinary person. He was a presentation of cause and effect. To use an example, it would be like seeing the flames on a fire. There have to be wood and heat together to create the flames. Once the wood runs out the fire has to die, and the flames disappear and return to the universe. Thus when the Buddha obtained enlightenment he became united with the universe and was no longer restricted to human limitations. Therefore, he is called 'The Tathagata'.**

**Venerable Chueh Shan encouraged us to try to understand the deep meaning of Buddha's "tranquility" by not confining ourselves to**

**worldly phenomena, and the shallow reality our limited senses present to us. Through understanding this, we can strive to keep our minds in perfect tranquility and free from any attachment to appearances.**