

水月

会讯

SHUI YUE JOURNAL

5月93年

第1号





海印

风止波静水澄清
识灭心明佛身晶
森罗万象海面现
三世诸法心中印

海印即海印三昧 (Sagaramudra Samadhi) 的简称。有如大海在风平浪静的时候，能够映现天边万物，以它譬喻佛陀的心识亦是如此，湛然澄清，至明至静，森罗万象三世诸法无不印现。

创办人 释远凡师父

顾问 释远凡师父
释法树

执行委员会

主席 释远凡师父
名誉秘书 释法树
名誉财政 丘婉鸣

委员 释法义
郑铁华
彭振兴

编辑 叶迎安
郑丽兰
张柳卿
许永贤

海印学佛会
137 SIMS AVENUE
SINGAPORE 1438
TEL: 7459302
FAX: 7429671

社论

时光

荏苒，海印禅院在 1986 年创立到 1988 年海印学佛会的成立，乃至 1992 年 11 月海印学佛会搬到沈氏大道的新会所，前后八个年头。

在本会顾问兼会长释远凡法师的领导下，共有 22 位的出家弟子及 2 位在家弟子在台湾，泰国等地修学各宗派的佛法。有鉴于此，法师在去年 8 月提议筹建一新会所，此提议在 8 月 29 日委员会议中全体一致通过，并开始一切准备工作。为使筹建工作顺利，故在 10 月 23 日组成筹建委员会，及找寻一临时之会所，在 11 月 8 日沈氏大道 137 号之会所开幕，法师当众宣布这庞大之计划，并得到热烈之支持与响应，筹建运动即时展开。

以此本会感谢以下诸位同学，国胜，翠嫦，金中，东山，心富的热心帮助与支持，使到整个交替过程能顺利完成。

新加坡是个弹丸小岛，土地有限，所以政府将所有的土地规划与限制其用途。并且全岛都已全面发展，没有足够的山林地带。故此传统的出家生活概念受到很大的冲击。我国又是一个以商业为主要经济的国家。因此寺院本身就要有现代化之管理，并附合法律上的要求，且也应该是取之社会用之社会的原则为出发点。因此私有化，私有财业将是难以发展的，并会使出家的形象受到局限。纵观以上的因素，提高僧众的素质将是主要的环节。本会祈望各界人士对佛教加以支持，且各大小寺院应着重于僧材的培训，改革各管理的程序，以迎合现代社会的要求。

活动表

日期	时间	活动
星期二	7.30 - 9.30pm	静坐班初级 (请报名\只限 21 位同学)
星期三	7.30 - 9.30pm	静坐班中级(学位已满)
星期四	7.30 - 9.30pm	讲课(福建语) (1993年5月27日开始)
星期六	3.00 - 5.00pm	佛理开示(学位已满)
星期日	10.30 - 12.00pm	普佛及上供
星期日	1.30 - 4.00pm	讲解入菩萨行(华语讲解)
星期日	4.30 - 5.30pm	拜八十八佛大忏悔文
星期日	6.30 - 7.30pm	法器班

每两个月举办八关斋戒, 地点: 乌敏岛。
每三个月举行三归五戒有意者, 请到接待处报名。



图书馆开放时间

星期一到星期五: 6pm - 9pm

星期六到星期日: 3pm - 9pm

如有意成为图书馆会员, 请向图书馆负责人索取表格
申请者必须是本会会员

如果读过红楼梦或者观赏过这部连续剧, 知道里头有一首“好了歌”。
它道出了世俗人取舍的矛盾。这里也有一首
改自“好了歌”的“好了歌”,
是否亦是学佛人的矛盾:

世人都晓修道好
只有俗情不能了
终日追著五欲劳
无常一到业随了

世人都晓菩提好
只有烦恼不能了
今日未完明又操
如要放下须忘了

世人都晓成佛好
只有娑婆不能了
生死轮回多少劫
不愿将之今生了

筹建基金

有意随缘或供奉佛像者, 可以将现款交于本会

请将划线支票开给:

THE SAGARAMUDRA PROJECT SUB - COMMITTEE.

寄去以下地址:

137, SIMS AVENUE

SINGAPORE 1438

同时, 也在支票后面写下姓名地址电话号码以便寄还收条。谢谢。



世人都晓涅槃好
只有生死忘不了
来去不知多少回
只因尘缘还未了

唯识浅说

唯识在梵语中叫做“阿赖耶”，原但刻多，应翻成识。唯识凡“唯”是简别的意思，即一切方法皆“唯”“唯”“唯”“唯”之外，非无有法；而“识”是分辨了别之意，如六根而对尘境生起了别。

唯识学的学理，认为人生宇宙所有的现象如山河大地国家人物等，是个人分别妄执为有，事实上是徒有名言，并无实际的内义。此种存在，是由因缘和合而生起的假法，展现出不同的时间与空间。所以说它是假有，不是独立存在。但是如果我们执着为无山河大地等，则又变成了“断灭空见”，那也不是唯识学的义理。唯识所要把握的是外境虽无，但由“识”了别一切外境的相；外境的有是由内心，即识的他发起，所以是依他起性。了解这点，就明白外境虽无，但由内识所变而非有；内识虽有，借着外境显现故非空，非空非有，不落二边，是为中道。

唯识学中用方便说法只议论相而不参於境，然后再譬喻以相而显境界；譬如解说鸟在空中飞行，有鸟迹否？说有鸟迹，却鸟飞过后，境消失，一点踪迹也找不到。如无，那鸟在空中飞行时，确有踪迹可寻。因此，空中鸟迹是行动的变化，不能说有，也不能说无。以唯识学的论点来说，则空中有鸟是有；空中没有鸟迹是无。当鸟儿飞过空中后，是非有；鸟过迹消是非无。故以此种有，无，非有，非无的义理来论述人生宇宙万物的现象就是唯识学。

唯识学有一个重要的概念就是“阿赖耶识”。“阿赖耶”是梵语，它的意思是“藏”，所以又称为“藏识”，有能藏、所藏、执藏三义。此识又名“根本识”，以别於前七识，因它是宇宙开展的本源。它能摄藏生起宇宙万法各别不同现象的功能，即所谓种子，故名“能藏”。但种子原来又依前七识的熏习力而生成，故又称所藏。第七末那识的“见分”妄执阿赖耶识的“见分”，以为有一实我实法妄起贪爱，故又称执藏。

阿赖耶识里含有善恶不同的“种子”，当遇到适当的因缘的时候，就发动“现出行为”。而“缘”可分成四种：(1) 因缘：亲者为因，疏者为缘。例如六根为因，六尘为缘。种子为因，现行之果为缘。(2) 所缘缘：心的活动是能缘，尘境是所缘，当无境时，心不能攀附缘境，所以这所缘的境是能缘之心之缘。(3) 等无间缘：心王心所缘虑，相继不断，没有东西间隔。(4) 增上缘：一法的生起是托另一法的缘，才能增上力用。

而种子本依前五识，第六识，末那识的现行力量熏习而藏於阿赖耶中，所以有所谓的三法展转，即种子是因，生现行的果；现行之因又生种子的果，如此循环展转演变出一切现象。

宇宙万有诸法既是阿赖耶识所显现，当善的种子遇缘生起时，人应该毫不犹豫行善，然而

为什么有时却会踌躇不前百般思虑？这关系到第七识执着第八识的见分为我染污了识体，令其忘执生起我痴、我慢、我见、我爱，产生相对差别不等的观念。唯识学的目标在破除这我执与法执，使到第七识对阿赖耶不再产生执着。

明了明白宇宙万事万物的真实与虚妄之义，唯识学以三性三无性来解释，所谓三性是：

(一) 遍计所执性：不明了万有的真实相，起计度分别，妄执为有实我实法，如看到树枝的影子，以为有人，实是自心所现的妄相。

(二) 依他起性：一切的有为法，都是由因缘和合而起，是依缘而存，非自存。如铁矿是因，人冶炼是缘，而后才有钢铁。

(三) 圆成实性：是一切诸法本来具备的实相或真实性，亦称之为真如法性，如铁矿冶炼成铁条、铁块、铁板，真实性皆是由铁质组成。

又依三性而立三无性

(一) 相无性：实我实法，只因迷惑而起妄相，就像天空中的花朵，无体相。

(二) 生无性：一切有为法依因缘而生起，并非自然，离开了众缘，没有一个不变的自性。

(三) 胜义无性：宇宙万有的实性，须得我法二空才显现，是超过情离妄相。

三性，三无性能断除遍计妄执，觉悟圆成实性。若欲在个人修行达到解脱位，还须经过五个阶段：第一“资粮位”，第二“加行位”，第三“见道位”，第四“修道位”，第五“究竟位”。

“资粮位”中分三十位，即“十住”，“十行”，“十回向”。其中十住的“发心位”又分成“十信”，即是发出十种求觉的心。

“加行位”有四个等级，即“煖”，“顶”，“忍”，“世第一”。以前两个修“四寻思”，后两个修“四如实智”，了知三性三无性的义理，而得“见道位”。之后修学六度及戒定慧三学，最后达到“究竟位”，证得佛果，成就三身，转第八识为“大圆镜智”，第七识为“平等性智”，第六识为“妙观察智”，前五识为“成所作智”。此为唯识学的最终圆满境界。

禪

行住坐臥皆是禪

金馬

三宝万佛寺

梁皇宝忏法会

法会日期: 1993年6月14日至6月17日

出发日期: 6月12日晚上7点

回程日期: 6月19日早上6点

费用: 会员 \$250/=

非会员 \$300/=

以上费用包括车费, 行政费及供养常住。
有意为逝世亲属超渡者请缴付下列费用:

1. 每位死者马币 \$300/= (请届时交于万佛寺负责人)

2. 车费及行政费: 新币 \$100/=

有意参加者请向 邱婉鸣同学报名及缴清所需费用。



“法师”梵语

Dharma

-bhanaka

Dharma 音译“达磨”，译成中文即是“法”之意。Bhanaka 有说，赞叹的含义。从梵文直接翻译则成说法者、说法师或说法人。

法华文句曰：“法”者轨则也。“师”者训匠也。”又曰：“师于妙法自行成就。能以妙法训匠于他。”嘉祥法华经疏曰：“以人能上弘大法，下为物师，故云法师。”依上之意，凡能通晓佛法，为人之师，同时引导众生修学的人，就称为“法师”。佛菩萨及大弟子，诸如舍利佛、目犍连、须菩提等，能明白甚深微妙的佛法，且能依众生的根器不同而为之演说，亦称为大法师。

瑜伽师地论、十住毗婆沙论、胜观之华严经疏例出法师须具备的条件：

第一具足十德，即：①善知法义、

②能广宣说、

③处众无畏、

④无断辩才、

⑤巧方便说、

⑥法随法行、

⑦威仪具足、

⑧勇猛精进、

⑨身心无倦、

⑩成就忍力。

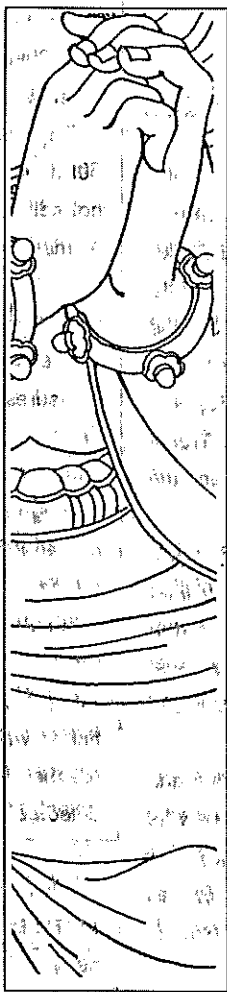
第二须行四法，即：①广博多

学，能持一切言词章句；②善知世

出世间诸法之相；③得禅定智慧，

随顺无诤；④如法而行，言行一致。

法师可分成几类？法华经法师品和法师功德品中有载，根据法师的专长和弘法的差异，可分为五种：



法忍

1. 受持法师：对于佛陀的教理经论能深信不疑，且牢记不忘者。
2. 读经法师：能够心无邪曲，安详端坐，两眼观看经文而宣读者。
3. 诵经法师：能够不看经文而一字不漏的背诵者。
4. 解说法师：能教导传授解释经文中的字句者。
5. 书写法师：能够将经文书写出来，广布流传世间者。

大智度论则有六种法师的分类：

1. 信力故受：以信向的力量，听闻领纳一句一偈正法於心中者。
2. 念力故持：於所听闻的佛法，亿念执持不忘者。
3. 看文为读：两眼观看经文，以口宣读者。
4. 不忘为诵：不看经文，自然成诵，没有缺失者。
5. 宣传为说：将自己晓得之法，广传宣说者。
6. 难晓须释：能将深奥难懂的佛教经典解释给他人听者。

有外道亦自称法师者不尽其数，然而他们搞的花样与佛门的法师所做的却大不相同。这些外道学了一些毫无传承的法术和咒语，便自身设坛做法，以为能够替人解难、消灾、化厄。他们外头打的是佛教的标志，挂的是佛菩萨的画像，而内心里头却离不开五逆十恶，那这些法师都是属于佛教以外的人物。

真正一位佛教的法师必定根据前面所举的条件，教导众生修学佛陀的教法，依此达到身心安乐，最后得到清净解脱，而最适合担当此任务者莫过于出家众。

NOBLE TRUTH & PATHS TO NIRVANA

✽ ARYA MAITREYA

The Tri-Pitaka written in Pali language contain the entire doctrines of the Buddha. These are divided into three baskets, namely 1. the Vinaya Pitaka (books on the Monk's Discipline), 2. the Sutta Pitaka (books of Discourse), and 3. the Abhidhamma Pitaka (books on Ultimate Truths). Except for the books on Monk's Discipline, the entire teachings expound the Four Noble Truths and the Path to Nirvana (liberation) from the endless cycle of birth, death and suffering.

What Gotama Buddha endeavoured to attain before his Enlightenment was neither Buddhahood, not celebrity as the founder of a new religion nor the attainment of happiness in another plane of existence but the end of suffering in this very life.

He who longs to be released from all trials and tribulations of birth, old age and death; he who longs to gain the pre-eminent mind, to enjoy bliss and freedom leading to extinction of all defilements and Nirvana, should be versed in Sutta, Abhidhamma and Vinaya.

The present existence is only a stage in the long travel through the cycle of birth and death. This body is not born inside a beautiful red and white lotus or inside jewels or pearls. But it is born in between the receptacle for undigested food and receptacle for digested food, behind belly lining, in front of the backbone surrounded by bowel and the entrails in a place that is disgusting and

extremely cramped. The four root causes: ignorance, craving, clinging and Kamma (the cause and effect) bring about its birth and nutriment consolidates it.

Due to misconception, men believe in the existence of beings and things, which he takes as permanent, pleasant and substantial in nature. In other words these are perversions of perception, finding beauty in the foul, pleasure in the painful, permanence in the impermanence and self in the not self.

A man, who recognises the Path of Freedom achieves perfection of the Middleway (majjhima patipada), rejecting the two extremes - indulgence in the vulgar, unholy and unprofitable sensual pleasures (kama - sukhatti - kama - yoga) and the painful, unholy and unprofitable Self Mortification (atta - kila - mathanu - yoga).

Through the practice of higher virtue, he eliminates all attachment to diverse sense desires and arouses within him the joy of fault free or stainless.

Through the practice of higher concentration he removes the weariness of the body and through tranquillity he increases joy and bliss. Through higher wisdom he realises the Four Noble Truths, reaches the Middle Way and deeply cherishes the delectable happiness of Enlightenment.

THE FIRST NOBLE TRUTH TEACHES THAT THE BIRTH is suffering, old age is suffering, death is suffering, grief, lamentation, pain, anguish and despair are suffering. Not to get what one desires is suffering. Briefly, the five groups of Existence forming the object of attachment (upadana - khanda) are suffering namely, corporeality, feeling, perception, mental formations (thoughts), and consciousness, which are impermanent, suffering, and impersonal.

The birth of different kinds of beings in the various realms of sentient existence, their being born, their

origination, their coming into existence, the manifestation of their aggregates of being, the acquisition of the sense bases. This is called birth.

The aging of different kinds of beings in the various realms of sentient existence, their getting aged, frail, grey, and wrinkled, the declining of their life-force, the wearing out of their sense faculties. This is called old age.

The departing of different kinds of beings in the various realms of sentient existence, their leaving, their removal, disappearance, demise, passing away, decease, dissolution of the aggregates and discarding of the body, the destruction of the physical life-force of beings in this or that class of beings. This is called death.

The grief arising from this or that loss, or this or that adversity, which one encounters, the grieving, the sorrowful state, inner distress, inner mental affliction that arises because of this or that loss of relatives or possession or this or that painful state that one experiences. This is called grief.

Buddha said that O monks, no heavenly being, no God, nor any one in this world can bring about the four things, namely, that which is subject to decay may not decay, that which is subject to sickness may not fall sick, that which is subject to death may not die, that those evil karma (cause and effect) which again and again lead to rebirth, old age, and death, may not bring results.

II THE 2ND NOBLE TRUTH ABOUT THE ORIGINATION OF SUFFERING teaches that it is that craving which gives rise to fresh rebirth, is involved in pleasure and lust, which finds delight ever afresh, now here and now there. It is the sensual craving (Kama Tanha) for the enjoyment of the objects of the 5 sense organs and of the mind, the craving for the continued better existence (Bhava Tanha) in one of the heavenly

realm and craving for non-existence or self annihilation (Vibhava Tanha) (materialistic belief in a temporary self that will become annihilated at death).

The delightful and pleasurable things in the world in which the craving finds it congenial to arise and take roots are: eye, ear, nose, tongue, body and mind. Herein this craving finds it congenial to arise and to take root.

The 2nd truth points out that all suffering is conditioned through craving, which is manifested as volitional activities or karma of body, speech and mind. The 2nd truth also include the Doctrine of Karma and Rebirth as well as the Law of Dependent Origination of all the phenomena of existence (paticcasamuppada).

The suffering of having to associate with those persons or things one dislikes is: - Having to meet, remain with, be in close contact or intermingle, with sights, sounds, odours, tastes, tactile objects, in this world, which are undesirable, or unenjoyable or with those who desire one's disadvantage, loss, discomfort or associate with danger - - this is called suffering, of having to associate with those (persons or things) one dislikes.

The suffering of being separated from those one loves or likes is: -

Not being able to meet, remain with, be in close contact or intermingle, with sights, sounds, odours, tastes, tactile objects, in this world, which are desirable, or enjoyable or with mother, or father, or brothers, or sisters or friends or relatives, who desire one's advantage, benefit, comfort, or freedom from danger - - this is called the suffering of being separated from those one loves or likes. The Third Noble Truth teaches the Extinction of suffering. It is the complete fading away and, extinction of this craving, its forsaking and giving up, liberation and detachment from it.

(TO BE CONTINUED)