



海印学佛会

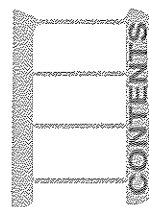
# 水月

会讯 ①⑥

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Sagaramudra Buddhist Society

坦 滅  
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虛 嚴



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## 社论

佛法中注重福德与智慧的修持，也是人生所应追求和累积的功德。世人只知要得到富贵与享乐，迷失在功利中而自私自利，造种种之罪业，果报堪虞！

有人说70-80年代的孩子非常有福气，要什么有什么，住洋楼，出门有气车，衣用要名牌，吃又吃得好。表面上这是非常之有福气，但这一切都是先负债的享受，就是先花未来钱，佛教之说法即先享受未来之福份。在50-60年代的人，不能负债，穷吗！没人要借钱给你。赚十元，花九元，勤俭过生活，踏实而心内没有压力，享用辛勤之果。少许积蓄，亦能创业，并参与慈善利益社群。

人活於世是几十年，而并非只是要活三，五年，只顾眼前的享受，花尽未来的福份。若遇到身体不健康，生病，或环境局势有大变动，则焦头烂额，甚至身败名裂。这又算是什么福份与智慧呢？贪者贫，欲速则不达，古之遗训也，不如知足常乐，踏实过活，自利利他。人无远虑必有近忧。

智慧在於反省，改过。  
福德生於勤俭，行善。

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# 在我的生活中如何使善心所时常生起？

丽枫

基本上要使善心所在日常生活中时时生起，就是要每日勤修四加行，努力不断地磨练自己。

**信** 在日常生活中，多做四加行，清净自身，进而使智慧生起，深信实，德，能。多思考，了解事物的真相，思索佛陀的教导，实践学，从中养成习惯。

**精进** 到目前为止，我还是无法养成每日勤四加行的习惯。仍然无法突破自己的劣根性，仍经常失控于自己的恶习及不正确的态度...象一只纸船，随风飘荡，不知道如何活得自在！我希望自己可以下定决心，勇猛精进。

**惭** 要时时刻刻反省自己(有时会很累人)，从每一件事中找出自己的责任，坦诚的礼佛忏悔改过，或者一一列出自己的缺点，或者向师长好友吐露，以表诚心改过。

**愧** 要经常看到别人的优点，以他人的优点为榜样，养成慎独的习惯。

**无贪** 减少对外之物质的摄取，少做物质的奴隶，还要多多人布施，增加放舍的心同时也让人受到关怀的喜悦。在自己能力范围内，多帮助他人。另外，对于感官上所带来的享受，能舍则舍，不能则减少，比如少看电视节目，八卦周刊。

少做白日梦及缅怀过去美好的情感，要把自私的拥有化成无私的情操。

**无嗔** 多原谅别人的过失，就像自己经常原谅自己一般。多静坐(希望可以达到每天至少半小时至一小时的地步)以保持定及轻安那么对于逆境便能更容易掌握及控制。

多发菩提心更能使自己宽恕他人。对于家庭成员则该时时想起他们的益处，不可以太苛求。

**轻安** 希望可以养成早晚静坐各半小时的习惯，以达到内心的平静及增强对事物的洞悉力。

**无痴** 训练自己时时刻刻思考事物的本来面目，这是一件非常麻烦及痛苦的过程，遇上问题时，可以很有勇气地请教师父们。

**不放逸** 要时时记得生命的短暂及宝贵，不要经常被眼前心中所喜好的，但无多大意义且虚幻的事物牵引着。

**行舍** 早晚勤修静坐。

**不害** 尽可能持素，放下贪心。在言语举止上不要对他人做出无谓的伤害。

最后谢谢师父的教诲。

# 对

## 四加行的认识

释法梁

布施供养，礼佛忏悔，发菩提心，若不是建立于“持明”之上，那么，所完成的终必落于人天善法之中，不能真正契入佛法甚深密义。

### 第二加行：礼佛忏悔

#### 第一加行：布施供养

世人皆希望所有的“好”落在自己身上，然而“好”不是希望就能得到，而是必须去种下好的因，有了“好”的因，自然就会有“好”的果。从佛教的角度，个人所遭受到的“好”与“坏”不是无缘无故就发生的，这些的“好”与“坏”只不过是过去因的成熟，是果报；也就是说，一个人希望得到那一类的果，他就必须种下那一类的因。布施供养是福报之因，种下了福报之因，肯定此人在未来的日子里必定有福报。懂得了这些道理再将之付诸于行，就是叫做修行。

修行的要求基本上而言就是常常怀着警觉的心，时时照顾自己的身，口，意三业，不让身，口，意三业去造恶业。话虽如此，我们毕竟还是凡夫，所以我们肯定会犯错，很多时候，不在于自己要或不要，而是烦恼业习的驱使令到自己在知道或不知道的情况下造了恶业。礼佛忏悔的目的就是通过礼忏而养成常常把头垂下来看回自己，然后向内心去反省的好习惯。通过礼忏，我们把所犯的错勇敢的向佛菩萨，善知识发露忏悔，并且改过。

因此，一个懂得礼佛忏悔的人，事实上就是在修福修慧，而这也就是学佛人对自己的要求。



## 第四加行：日夜持明

### 第三加行：发菩提心

活在世间，事实上我们时刻都在面对苦；只是说在面对的当儿我们是正视它还是避而不谈。别的不说，生老病死是每一个人所必须面对的苦；然而，必须面对是一回事，是否有智慧去面对却是另一回事。慈悲的佛，菩萨来到这世间就是要教导我们如何去面对这一切的苦。经典的流传，种种修法的代代相授事实上是为了要让佛法得以延续，而这也是身为一名佛弟子的责任，这不但只在于那一份的宗教情操，而在于佛法是真正解除人类痛苦的方法。要知道“佛”就是“觉”；“法”就是“方法”，也就是说佛法其实就是“觉悟的方法”。觉悟什么？觉悟世间的苦，空，无常，无我。只有真正觉悟了这些真理，人类才能真正的离苦得乐；不在于自己是否是佛教徒，而是在于自己要不要对自己的生活负责。也因此，把这“觉悟的方法”流传下去是我们每一个佛弟子的责任，因为只有这“觉悟的方法”才是真正做到让人类离苦得乐。那么，当我们时时生起要让这“觉悟的方法”流传下去的心，并且付诸于行动时，就是所谓的“发菩提心”。

简单而言，“持明”就是保持那明明白白，清清楚楚的心识。前面的三个加行；布施供养，礼佛忏悔，发菩提心，若不是建立于“持明”之上，那么，所完成的终必落于人天善法之中，不能真正契入佛法甚深密义。

要知道，修行是不分昼夜的，也不是说在布施供养，礼佛忏悔或发菩提心时才是修行，而是从早上一睁开眼睛就要明明白白，清清楚楚；保持着那一份明明白白，清清楚楚的意识心去完成种种的善业，完成布施供养，礼佛忏悔和发菩提心，就是所谓的“日夜持明”。

通过日夜持明，慢慢地我们的心就会和苦，空，无常，无我相应！苦，空，无常，无我是世间的真理，当我们的心性朝向这方向去开拓时，生命的步伐是朝向解脱之道，一条真正的离苦得乐的道路。

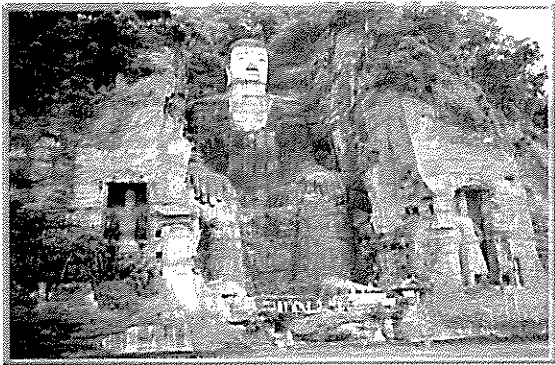
### 总结

道理明白了，接着我们就把它付诸于行动，不在于今生要去成就什么，而是在于我们天天有没有白过，愿以此文与各位同学共勉之。

# 宽宏人生 徐军

## 记远凡法师随缘说法于五台山

今年六月初，远凡法师率朝圣团到五台山中，置身于翠绿的森林，寺院净的宗教气氛；示，宛如把智慧的心田再以至真至善至美的人群。



乐山大佛

依山而建，临江而立，巍峨的山，化为菩萨的慈悲，永远庇护着尘世中的众生

六月初的五台山之夜，气温只有摄氏10度左右，真是凉如水，而在酒店不算太大的房间里，团友们促膝围坐，听远凡法师的随缘说法，气氛却是异常的温暖。

话题从给人以智慧的文殊菩萨开始，法师侃侃而谈，佛徒们的信仰，功德累积和修行，渐渐深入至人生的种种痛苦，以及痛苦的来源。所以产生是因为人生在世都有两种投资，一种是事业的投入，另一种是感情的投入，包括亲情、爱情、友情和家庭的方方面面。对事业的追求和金钱的累积，以及对生活经营，无法时刻保持一种平衡的状态，一旦事业一败、金钱丧失、情感离，都会打破这种平衡的

态，于是痛苦便随之而来，它反复折磨着我们的心，如反复折磨着我们的脆弱，设想在顷刻间丧失事业、金钱和感情等支柱时，我们将何等地沮丧、失落、疯狂、颓废、自暴自弃、与世为敌，甚至于走上自我毁灭的道路！无论那一种形式都是对自己和对社会的极度危害。而人生还有另一种投资，是永远属于自己，它不会丧失，亦不会为人偷窃，那便是“修心”，一颗淡泊，宽宏和充满智慧的心将是无上之宝，即使同样面对人生的挫折，他也能从容正确地正确面对，积聚力量重新开始。

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一颗淡泊，宽宏和充满智慧的心将是无上之宝，即使同样面对人生的挫折，他也能从容正确地正确面对，积聚力量重新开始。

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学佛修心的另一种境界便是学会原谅他人和学会将爱恨放之一旁。有些人到老依旧无力的安享晚年，那是因为他们不满的东西太多，记恨的东西太多，牵挂的事情也太多，以至于他们的心胸狭隘不堪，人的一生是很短暂的，背负着太多不必要的负担，只会更加深自己的痛苦，法师开导我们要“放”，每天修学“放”这门功课，减去人生路上不必要的烦恼，这样一颗心才能清静、乐观与豁达，从而培养自己宽宏的品格，拥有宽宏的人生。

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学佛修心的另一种境界便是学会原谅他人和学会将爱恨放之一旁

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海印朝圣团全体照

这样的境界何其美妙！但是“恨”放掉是应该的，可是“爱”如何放弃，无爱又无恨心里岂不空空？带着这样的疑问，在法师结束随缘说法后我举手发问。法师反问道：“你的‘爱’你希望能拥有多久？”“一生一世吧！”“一生一世又是多久？”“……”我一时语塞。“OK，即使因为爱想去拥有，但是总有失去的那一

天，人生是无常的，那时痛苦就来了，你又何必当时苦苦不放呢？如果你觉得你能够承受“爱”所带来的痛苦，那么就就去爱好了。佛法不离因果，对于还未去做的事已经能预知它的结果，这叫“先知先觉”，做了之后又后悔叫“后知后觉”；而做错了却不知者叫“不知不觉”。佛陀教人预见痛苦，从而“先知先觉”，而不是“后知后觉”，更不是“不知不觉”。

听罢大家不禁拍手称赞，法师的智慧好比一盏灯，照亮了我们，也给我们以启迪：拥有一颗宽宏的心，向上向善，有原谅他人的过失，尽心帮忙他人，累积自己的功德，学会放掉人生路上不必要的烦恼，从而使人生有着更加充实与高尚的内涵！

## 生活讲座 — 压力



海印学佛会于五月一日庆祝佛历二五四二年卫塞庆典，在大悲讲佛教中心主办生活讲座。由上远下凡法师、杨国梁律师和刘嘉扬医师主讲，讲题是人生的红绿灯—压力。出席者非常踊跃，有数百人之多。听了主讲者们的一席话，对于如何面对来自生活中的种种压力，大家都有更深一层

的领悟和克服的能力。让我们在人生的道路上走得更轻松、更自在。



\*海印学佛会于同一天正式推出网页。

网址：<http://www.sagaramudra.org.sg>  
欢迎各位网友上网游览。

人生七十古来稀，前十年幼小，后十年衰老，中间只有五十年，而上班族每日花去八九个小时在工作。

感叹修行岁月少？不如在工作上修习菩提心。

师父常说做任何事要为众生着想，如睡觉是为了隔日有充分的精神为众生服务；煮饭不为自己果腹，而是为了大家温饱。我在一间窗户供应公司当书记，在此职业下，应如是想：“能在幕后为众生服务，建窗户，挡风雨让大家能安居”，这正是造福的好机会。

故借此与劳心和劳力上班族同修共勉，希望大家能在不同的岗位上尽责，有一分光，发一分热，这样一来，上班族所花的八九个小时才能起佛化作用，才会更有意义。愿以此文与上班族共勉之。

话说当年住在乡下，有一位姓李的和一位邻居，时常因一点小事，便登堂入宅，恶口相向地骂个不停。说也奇怪，那位邻居，总是笑脸相迎、一点气也没有，只是念着阿弥陀佛。恰巧有一夜，姓李的一个孩子得了急惊风，急惊风是一种可怕的病症，稍一迟疑，小生命就难保，急得他如锅上蚂蚁，不知如何是好。当年住在乡下，没有药房，而且又是更深夜静，“四排坡”医院又远在十余来里外，这怎么办呢？猛然他想起，隔壁那个邻居有车，但他平时常和那邻居过不去，哪好意思开口呢？但孩子的生命，危在旦夕，他想来想去，最后还是厚着脸皮地向那个邻居借车，真想不到那个邻居竟一口便答应了，而且亲自驾车将他的孩子送进医院救治。这时，他才知道这位邻居是个好人。满怀惭愧的他从此痛改前非，从新做人，并和那为邻居成为好朋友。

一个学佛人，把佛法付诸行动，自利利他何乐而不为呢？愿与大家共勉之。

忍辱

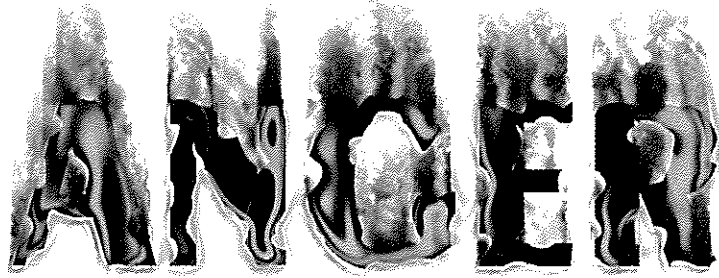
陈如光





# OVERCOMING

by  
Dhammajito



I have always been blessed by having good teachers. It is due to their encouragement that I have decided to share with you what I know of psychology. In gratitude to their ocean of the kindness, I offer this article.

I have been a practicing psychotherapist for 5 years. One of the newer developments in psychology has been Neuro-Linguistic Programming (NLP). NLP is the analysis of the structure of our individual experience of the world. It has found various patterns that we use to experience the world around us. One of these patterns is concerned with how emotions arise. An understanding of this pattern can help us better manage our negative emotions.

One day a small, slim build 24 year old man called Josh (not his real name) walked into my office. He said that he had a problem controlling his temper. At that moment, I remember telling myself that it seemed so unlikely that he would be a person who had a problem with anger but almost immediately I realise that I was making an irrational assumption. I listened as Josh recounted incident after incident where his anger had hurt the people he loved. Josh said that he was ashamed that he expressed his love for them in words and actions influenced by anger. And of course, this caused him to have further misunderstandings with them. At the end of the session, I asked Josh to:

1. notice what occasions made him angry;
2. note down how many occasions made him angry; and
3. notice what changes his body made just before he became angry, when he is angry and after he is angry.

When we met the next time, I was happy to know that Josh did the "homework" we chose. I am always happy when someone like Josh does the homework as it is often an accurate measure of whether the person is committed to change. He went on to tell me of the various body changes that happened before he got angry. I was very

impressed with his self awareness. We chose his neck getting flushed with blood as it was an easy body change for Josh to notice. Then we explored whether Josh experienced mental sounds or pictures just before he got angry. It seemed a strange question to Josh when I asked him but after quieting himself he realised that he did. In fact, he would later realise that he made the same mental picture every time he got angry (not always true for everyone).

The next step was to replace this negative mental picture with mental picture that made Josh feel the opposite to anger. To Josh the opposite of anger was peace (the opposite emotion could be different for different people). Josh was instructed that every time he felt his neck becoming flushed with blood he should think of the "peace" mental picture. If he was too caught up with his anger, he would think of this "peace" mental picture the next moment he became aware that he was angry. In 3 weeks, Josh managed to get the "peace" mental picture in his mind every time he felt his neck go red. Through the account of the times he got angry, we were able to see a decrease in the times he lost his temper.

On another occasion, a 40-plus year old man called Yong (not his real name) came to ask me about controlling his anger. He acknowledged that he was quick temper. He was also aware that anger had become his regular response to other feelings like hurt, frustration and disappointment. He recounted how his anger affected his relationship with his subordinates and even his bosses so much so that he was denied promotion because of his poor temper control. His wife encouraged him to seek help and after having been denied promotion yet again, he decided to get help. Upon investigation of the body changes that happened before he got angry, we discovered that he heard mental phrases and saw a mental picture

that encouraged him to act in an explosively angry way.

1. Then we decided upon a body change Yong could notice.
2. Replace negative mental picture and mental sounds with desired positive mental picture and sounds.
3. Yong and I went through in his imagination 5 different common occasions where he reacted with anger, each time we would replace it with the positive mental sounds and pictures.
4. Check and note whether there has been a decrease of the times where Yong gets angry.

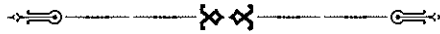
In a week's time, Yong said that he had managed to control his anger. He noted with joy that his wife and subordinates were aware of the change in his words and actions.

I hope that through these two examples, you will get some suggestions of how to manage anger with this NLP technique. If you notice that there is no reduction of occasions of anger, do check to see if all the steps are correctly followed.

Also, this method can be used to change any negative emotion beside anger. This NLP method though not using the same terms focuses on what I explain by the Buddha as the 18 realms in the Samyuttanikaya. These 18 realms are the 6 sense organs; eye, ear, nose, tongue, body, mind, the 6 sense objects; eye object, ear object, nose object, tongue object, tactile object, objects of mind; and finally the 6 sense consciousness, eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. However, NLP has not reached the conclusion that these 18 realms are empty of independent existence and impermanent. You will notice that this NLP method does not root out the fundamental basis of anger. For a Buddhist presentation on how to subdue anger, do refer to His Holiness the Dalai Lama's *Healing Anger* which is based on the 6<sup>th</sup> chapter of Shantideva's *A Guide to the Bodhisattva's Way of Life*.

Best Wishes!

*Please note all names and characterisations are fictional.*



## All about Buddhism

*"Awareness." That's the sum of it, not to be aware of something in particular but awareness itself, to be awake, alert, in touch with reality.*

*The Buddha taught how to see directly into the nature of experience. His observations and insights are plain, practical and down to earth and they deal with the present.*

*The Buddha-Dharma would have you start with what is given in your direct experience. It does not require you to grapple with a certain idea or belief, or attempt to account for some presumed or imagined thing. It does not ask you to accept particular explanations of how things are. Truth needs no explaining but only needs to be seen.*



*But the truth be told. Truth cannot be seen from others' eyes but your own. You won't be able to receive from anyone else too. You're the one you can count on. You are not dependent on others. Everything you need, you already have.*

*You're the final deciding factor. Whether you awaken or not is totally up to you!*

## A Visit to



On the 14th of June 1998, our group of over forty members went to pay a visit to the Singapore Children Society (SCS). Upon arrival, we were briefed by the supervisor on the history of the Society and its objectives.



In the 50's, SCS was originally instituted for children who were malnourished. Presently it provides shelter and aid to children whose parents are either sick, poor, in rehabilitation center or imprisonment. Some of the children taken in are in fact physically and mentally abused. For such cases, they are then referred to the Society by the Ministry of Community and Development.

The children were having their tea break when we arrived. Their age group ranges from 2 to 12 years old. Among many of the gifts we brought, we distributed wafers. I guess it must be natural for most of us to want to help the younger ones to remove the wrappers. Surprisingly, some of them want to do it themselves and only too happy to enjoy the treats. Hm... they are after all very independent and not at all pampered.



Next, I turned my attention to the toddlers. I was almost to the point of breaking down as I witnessed the younger kids yearning to be carried by the adults. At that moment, I realised that underneath the seemingly pure and naive exterior laid a deep longing for love and affection that were stripped off at such tender age.

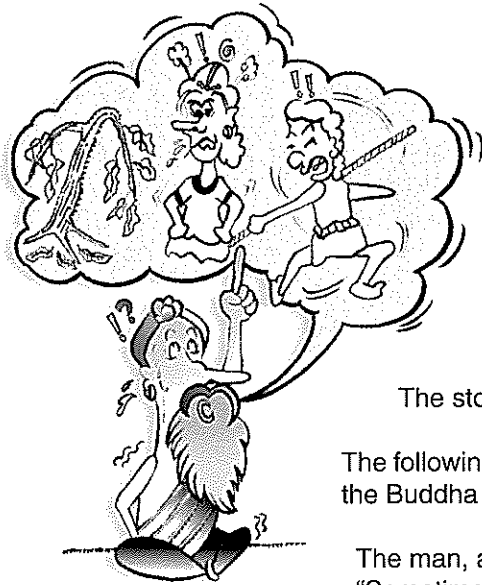
After their tea break, we distributed presents. Eyes wide-opened; they were thrilled to receive them. As always you would see the younger and weaker ones being pushed around. I could just visualise one or two grow up to be rebels. Then again..... who knows? They could just as well mature to be kind Boddhisattvas later in life. Their ways of being rowdy and intolerant could be a reflection of how much they were lacking emotionally. I truly feel sorry for them.



Although they are, physically, well taken care of by the Society, the latter will never replace the roles of parenting. Will they ever go through their childhood enjoying the warmth of a happy family? These children might not ponder about it now. Whatever character they mould themselves into, in future, rely heavily on how and the circumstances they were brought up. I guess it is up to individual effort to overcome any emotional barrier should inferiority complex sets in.

It was definitely a well paid trip. As I bade farewell to them, somehow, memories of my childhood emerged. I feel grateful for all my parents' love and dedication. I wish the Society and its staff would continue their good work in giving shelter and support for lesser children.





# *The story of* the Buddha and the man with eighty-three problems

The story of Buddha and the man with eighty-three problems

The following story is about a man with problems, who came to the Buddha, hoping the Buddha will help him solve them.

The man, a farmer told the Buddha his many problems.

"Sometimes it doesn't rain enough and my crops fail. Last year my family nearly starved. And sometimes it rains too much, so my yields aren't what I like them to be."

The Buddha listened patiently to the man.

"I married too," said the man. "She's a good wife and I love her, but sometimes she nags too much and I get tired of her."

The Buddha listened quietly.

"I have kids," said the man. "Good kids too but sometimes they don't show me enough respect. And sometimes..."

The man went on and on, laying out all his difficulties and worries. Finally he stopped and waited for the Buddha to say the word. Instead the Buddha said, "I can't help you."

"What do you mean?" the astonished man said.

"Everybody's got problems," said the Buddha. "In fact, we've all got eighty-three problems, each one of us. Eighty-three problems, and there's nothing you can do about it. If you work really hard on one of them, maybe you can fix it, but if you do, another one will pop right into its place. For example, you're going to lose your loved ones eventually. And you're going to die someday. Now there's a problem, and there's nothing you, or I, or anyone else can do about it."

The man became furious. "I thought you were a great teacher!" he shouted. "I thought you could help me! What good is your teaching, then?"

The Buddha said, "Well, maybe it will help you with the eighty-fourth problem."

"The eighty-fourth problem?" said the man. "What's the eighty-fourth problem?"

Said the Buddha, "You want to not have any problems."

We think we have to deal with problems in a way that distorts or denies their reality. But in doing so, we try to make Reality into something other than what it is. We try to rearrange and manipulate the world. But the futility of such efforts should be obvious. The Buddha-Dharma is grounded in Reality. It's important to recognise that our dissatisfaction originates within us. Our longing, our craving, our thirsting for something other than Reality is what dissatisfies us.



## 般若信箱

学佛的道路上，你是否曾经起过什么疑问，却苦于无人请教？或者是生活里遭遇困难，不懂得该如何从佛法的角度来处理？

别担心，“般若信箱”将从下一期水月开始与大家见面。由你们发问题，法师来回答。你可以不用真实姓名，因此不必害羞。今天就拿起你的笔来，来信请寄：

Shuiyue will be launching a new section "Bo Re Letter Box" in the next issue. The Venerables will be glad to reply any questions on the Dharma or problems face in daily life. Your name will be kept anonymous should you request it. Feel free to write in. We'll be happy to hear from you.

<<水月>> 负责人  
海印学佛会

Sagaramudra Buddhist Society  
393 A/B, Guillemard Road  
Singapore 399790

# SPOT THESE WORDS!



E	N	L	I	G	H	T	E	N	M	E	N	T
A	O	F	E	S	Q	A	N	O	S	F	V	R
V	E	R	N	P	H	M	P	B	O	D	H	I
E	C	X	V	G	P	R	T	L	H	D	J	P
S	E	R	N	Y	L	A	U	E	I	W	R	L
A	L	A	M	C	N	H	A	S	K	G	O	E
K	S	I	B	U	D	H	A	P	T	N	G	
G	O	L	U	M	B	I	N	I	U	X	D	E
S	P	R	E	O	E	P	T	S	C	T	F	M

THE WORDS BELOW ARE HIDDEN IN THE DIAGRAM.  
DIVE IN AND SEE IF YOU CAN SPOT ANY!

- BUDDHA
- TRIPLE GEM
- LOTUS
- BODHI
- ENLIGHTENMENT
- DHARMA
- SANGHA
- VESAK
- NOBLE
- LUMBINI

# 海印每周活动 (1998年9月至12月)

场所 星期	一楼		二楼	三楼
	大雄宝殿	图书馆		
一	7.30p.m. - 9.30p.m. 插花班			7.30p.m. - 9.30p.m. 专业人士静坐班(初级)
二		7.30p.m. - 9.30p.m. 推拿义诊		7.30p.m. - 9.30p.m. 第五届佛学班(初级)
三	7.30p.m. - 9.30p.m. 净土共修		7.30p.m. - 9.30p.m. 义务法律咨询服务	7.30p.m. - 9.30p.m. 专业人士静坐进阶班
四	7.30p.m. - 9.30p.m. 佛理开示(福建语) 阿弥陀佛四十八愿			
五				7.30p.m. - 9.30p.m. 第四届佛学班(第二级)
六	7.30p.m. - 9.30p.m. 佛理开示(华语) - 发菩提心论	6.00p.m. - 8.00p.m. 中医义诊	3.00p.m. - 5.00p.m. 辅导咨询	3.00p.m. - 5.00p.m. 佛学研讨班
日	11.30a.m. - 12.00p.m. 普佛上供  1.30p.m. - 3.30p.m. 普门品共修  4.30p.m. - 5.30p.m. 拜八十八佛 (大千梅文)			9.30a.m. - 11.30a.m. 儿童佛学班    7.00p.m. - 9.00p.m. 第三届佛学班(第三级)

<p><b>拜水忏</b> 日期: 4/10/98(Sun) 1/11/98 6/12/98 时间: 9.30am - 5.30pm</p>	<p><b>老人院/儿童院服务</b> 日期: 13/9/98 (Sun) 11/10/98 8/11/98 13/12/98</p>	<p><b>十周年晚宴</b> 日期: 2/1/99 (Sat) 时间: 6.30 p.m. 地点: 世界贸易中心 第三展览厅 票价: \$60, \$100</p>
<p><b>八关斋戒</b> 日期: 18/9/98(Fri) - 20/9/98 (Sun) 20/11/98(Fri)- 22/11/98(Sun) 地点: 海印禅院(乌敏岛) 收费: 会员\$10 非会员 \$15</p>		<p><b>三皈五戒</b> 日期: 25/10/98 时间: 9.00 a.m. 注意: 一律不接受当天报名</p>

# 新 班 招 生

	佛教仪轨班	太极班	专业人士静坐班 (初级)
授课老师	法巽法师	方典文老师	远凡法师
课数	12课	12课	3个月
开课日期	11-9-1998 (星期五)	7-10-1998 (星期三)	2-11-1998 (星期一)
时间	7.30p.m. - 9.30p.m.	7.30p.m. - 9.30p.m.	7.30p.m. - 10.30p.m.
学费	会员 \$30 非会员 \$45	会员 \$30 非会员 \$45	会员 \$50 非会员 \$65
条件			大专以上学位 (报名者须经过面试)

	第六届佛学班	乐龄佛学班	日间佛学班	儿童佛学班
授课老师	法巽法师	法谦法师	法巽法师	Miss Doreen Lim
数	3年	一年	一年	
开课日期	3-1-1999 (星期日)	5-1-1999 (星期二)	6-1-1999 (星期三)	10-1-1999 (星期日)
时间	7.00p.m. - 9.00p.m.	7.30p.m. - 9.30p.m.	2.30p.m. - 4.30p.m.	9.30a.m. - 11.30a.m.
学费	会员 \$30(每三个月) 非会员 \$45	会员 \$30(每三个月) 非会员 \$45	会员 \$30(每三个月) 非会员 \$45	\$10 (每个月)
年龄		50岁起 (满25位才开课)	(满20位才开课)	7岁 - 12岁

# 十周年晚宴

## 10th Anniversary Dinner

Two years ago, it was the first time that Sagaramudra Buddhist Society (SBS) had organised an annual dinner to solicit the nation from the public in aid of the building of Sagaramudra Buddhist Institute (SBI) and the Dharma educational fund.

Last year, the honoured guest of the Annual Dinner 1997, Prime Minister Goh Chok Tong, had made commendations on the teachings of the Buddha and the buddhist community of Singapore. During his opening address, he articulated that buddhists' propagation and practice of altruism and compassion had greatly benefited the society. He further extolled the buddhist community of Singapore for her active involvement in the annihilation of the sufferings of the people.

Currently, SBS is devising another dinner. We sincerely hope that the public will give us the full support, so as to actualise the completion of SBI to benefit all sentient beings.

两年前，海印学佛会首次通过千人晚宴方式筹建海印佛学院，同时资助教育基金。

去年，千人晚宴的特别嘉宾吴作栋总理致词时，赞赏佛教倡导人们互相容忍，弘扬仁爱和慈悲的教义，并赞扬我国佛教界贯彻解除世人痛苦的宗教宗旨。

今年，海印学佛会再次主办千人晚宴，衷心希望社会大众有志之士能共同参与，以使海印佛学院能早日落成，利益众生。

### 以筹建海印佛学院及资助教育基金

### *In-aid of Sagaramudra Buddhist Institute and Dharma Educational Fund*

日期：一九九九年一月二日(星期六)

Date: Saturday, 2nd January 1999

时间：晚上六时半

Time: 6.30 p.m.

地点：世界贸易中心，第三展览厅

Venue: World Trade Centre, Hall 3

法师将在七时正为与宴者诵经加持祈福

Blessing Ceremony by Reverends at 7.00 p.m. sharp

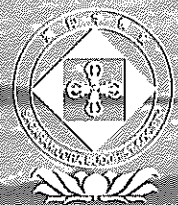
义卖会将在下午五时正开始

Charity fair will begin at 5.00 p.m.

有意者请到本会购票或询问

For enquiries and purchase of tickets, please contact the Society.

十百年年  
树树  
木人  
，  
，  
荫影  
成成  
林群



海印学佛会