

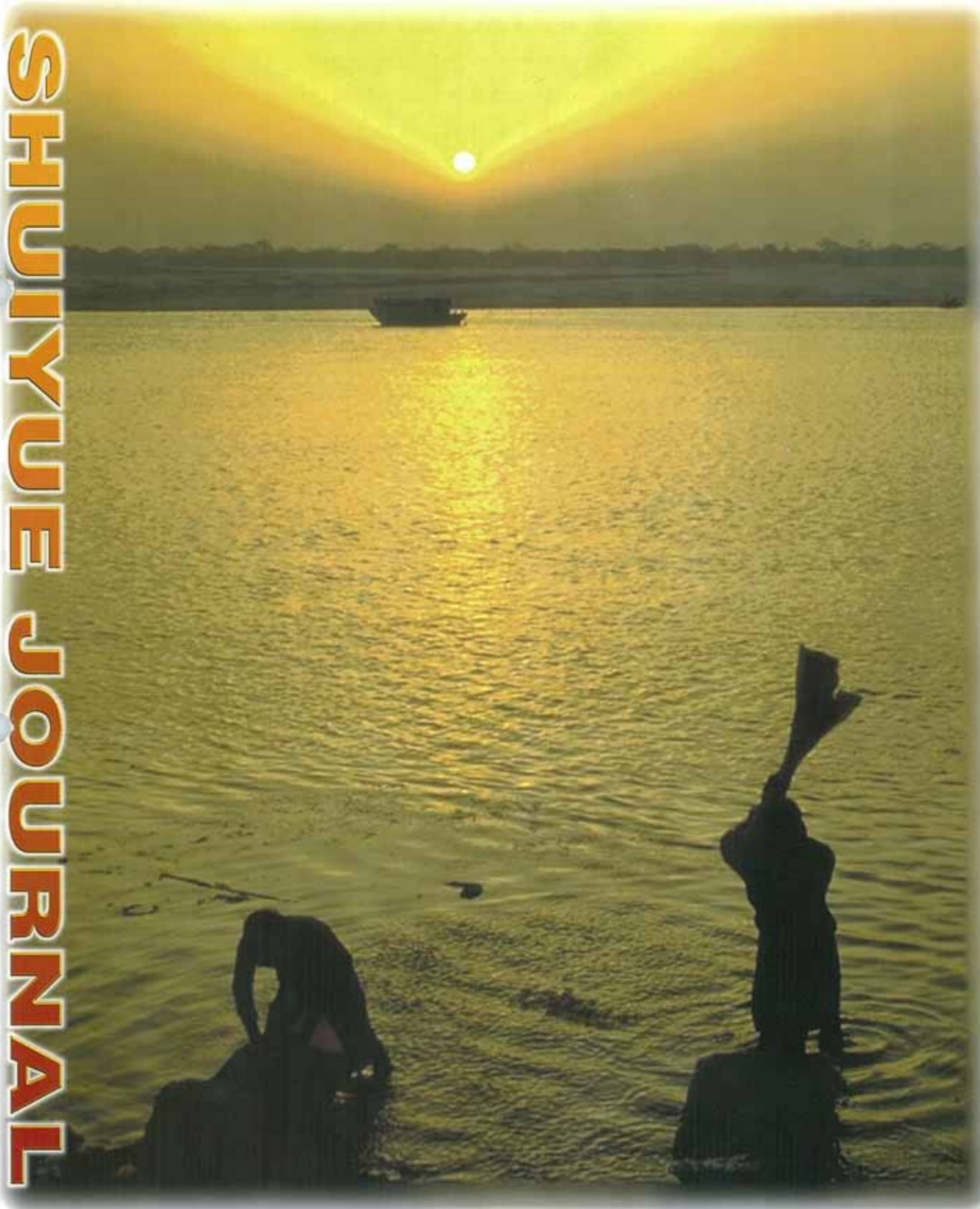


海印学佛会

水月会讯 ⑱

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社论

讨论现代僧人所面临的生存问题

现代高度商业化社会中的僧人与佛陀农业时代的僧人所面临的生存问题真是天渊之别。

在佛陀时代的农业社会中，僧人以托钵为生，住于寺院里，基本上只要有三衣一钵已解决僧人自身的衣、食、住、行四大切身问题。

而在每年三个月的雨季中，僧人由大丛林中的僧团照料起居，过着纯朴、平静的修行生活。当时，僧团的组织性精简而不强权，避免了许多无谓的权力斗争。而僧人也不拥有钱财与资产，所以并无你争我夺的财务斗争；这时候的僧伽生活是很传统的、很理想的。

但是，现代商业社会中的出家人却得面临严峻的生存考验。现代商业土地，价格非常昂贵，要买地建寺院谈何容易，住已成为一大问题。而现代社会也不允许僧人出外托钵求生，所以食也成为问题；此时此刻僧人的衣、食、住、行已不再是理所当然之事。

现在，僧团已是国家社会组织的一份子，受制于政府与社团的条令，事事皆得依据条例行事，稍有逾越便属犯规违例。而僧团运作又依赖为数不菲的资金、资源，筹集资源费煞心机，决非易事。之后，财务的管理与状况还须清清楚楚地向社团注册局及国

家税务局申报，过程漫长、复杂、而僧团管理层的负担沉重、艰巨，可是知情者不多。

在宁静中思维观察后发现，现代出家人必须熟悉政府机关的法律条例及财务条例，懂得在限制中求生存发展；还必须懂得筹集资源、管理财务，使得财源周转灵活，僧人生活不至陷入困境。除此之外，僧人也须擅长于人事问题。才能胜任日愈复杂的人事与人际关系，待人处事方能圆融、圆满。

简言之，现代僧团在面临艰苦的生存挑战时，逼切须要团结一致、通力合作，共谋生存与发展。而且更重要的是，僧团还须拥有杰出的管理僧才，才能率领僧团于现在及未来的逆境中安然求存。

进一步而言，现代僧人更应关注佛教的发展趋势。自古以来，佛教资源与佛法皆是理所当然的由出家人主持、担任，可是现代社会的发展趋势却是与此不尽相同。佛教资产与佛法可由在家的寺院管理层来处理，甚至全权负责。如果发展趋势日盛，在可预知的将来里，佛教的进展将会趋软，出家僧的人数会日益减少，而且受制于在家的管理层，再也不能当任名符其实的佛教领导人；出家人堪忧。

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离苦得乐

当你能看回自己时，就能对自己的贪、嗔、痴很清楚。

容易发脾气就表示嗔心重。

老是想拥有或占有人、事和物就表示贪心重。

对于人、事、物的执着深，很感情化，脾气很倔强、顽固，就是痴的表现。

而我们是贪、嗔、痴都有，只是轻重各有差异。

在修行的角度而言，真正的幸福就是从贪、嗔、痴中解脱出来。

幸福并不是去拥有钱财、名誉和地位，因为这些并不能给你真正的快乐。

虽然说这些能给你满足感，但却不能解决你内心的问题。

只有平静、安乐的心，并从贪、嗔、痴中解脱出来，才是真正的幸福。

要知道，任何的执着、得与失都是痛苦的。

你现在所有的一切，只不过是暂时的得与失罢了。

而在得与失的过程中，因为执着，所以我们会兴奋、悲哀和种种的波动。

等到事过境迁，我们的心又回复平静。

如果你说这就是人生，那我也没办法。

因为你愿意沉溺在苦海中。

真正的幸福

就是拥有一个平静、安乐的心。

如果你很渴望有某些东西，但又得不到，等到这些东西忽然出现时，你便很难控制自己。

于是，你便会找很多理由去掩饰，目的就是要去得到那些东西。

所以，当你面对境界时，不要只是去观察外在的现象，你一定要去看到自己内心中的念。

看到了，你就要去找这念背后的欲望是什么。

如果说你连看都无法看到，更不用说断烦恼。能断是因为有办法看到。

由内而外的去看清楚，从欲望、念、语言到动作。

看得清楚就能降低欲望，甚至断烦恼。

当你的动机纯正时，你动的念，讲的话和所做的一切就很纯正。

这时候，就算你遭到失败，但你最终仍会很心安，很值得安慰。

能做到如此，你就是一个大修行人。

要知道，修行就是要去修学这些。

要不然，皆是外道。

如果你连自己的烦恼都看不到，更不用说要断烦恼。

知惑断惑

—— 转载自《水月禅意》

缅甸佛国之旅

文/实

全团四十六人，分乘两辆旅行车，就这样一站站地在缅甸渡过了短暂一星期的“二多”的日子。导游告诉我们缅甸有三多，而我们遇上了二多。

塔多

每到一个景点，两辆车上的团员之中，必然会有人发问：“要脱鞋吗？”导游小雷和小杨十分之九的回答是“来！各位贵宾，请把我们的鞋子脱在车上。”。到缅甸主要就是礼佛、绕塔。来到佛塔就是要打赤脚，让我们贴心的走在寂静的道上。别有深意！



首个见到的是位于缅甸首都仰光市内的瑞德贡大金塔，塔顶镶有七千多颗钻石及一颗世界上最大的宝石，塔身四周用纯金镶成。

千年来的不断的进拜会，将积累的功德费化为金泊，层层地贴在塔身，至今已积淀了七十吨重的黄金。它是世界上最大的金塔，同时，更是缅甸人的荣耀。

巧逢大金塔三年一次的大进拜会，要为大金塔贴金泊，虽然架起的竹席草席将金塔覆盖住，但仍见其雄伟。看到其侧旁的哥哥小金塔（建大金塔时先建好的雏型塔），可以想见其金光之灼耀灿烂。

最摄人的是那一份寂静的氛围。大金塔开放到晚上九点。夜晚的爱塔之人不减。携老牵幼的一家大小散坐在塔边。有的虔诚地合掌；有的以头手接佛足、行最尊重的膜拜礼；有的在八

门浴佛；有的扣钟三或五遍，回向功德於三宝、父母和师长。更多的人在莲花大理石的许愿灵地（底下分别藏有第一



尊至第四尊佛的拐杖、袈裟、钵和滤水囊与八根头发）默默地跪坐，许个善良的美愿。祝愿所求皆如愿！

把到塔当作晚餐后和假日休闲的去处。人虽多而不喧闹、嘈杂。难得的景象。我们脚踏着清凉的大理石，默默地绕塔，透底的凉意贯心，说不出的恬静。

蒲甘位于缅甸中部最热的地方，属于半沙漠地带，气候干燥。在七、八百年前这里曾有四千多座大小不一的佛塔，今日尚保存了二千多座。缅甸人有这样的说法：只要你随手一指，远处或近处必有一佛塔，哪就是你的。

与印度八大圣地残垣断壁的荒凉景象相比，蒲甘凝聚出一份原始的肃穆，与善良简朴的民族性相映。啊！缅甸真正堪称佛国。

大师父在蒲甘伊洛瓦底江旁的最早的第一座葫芦佛塔前开示，教导我们以圣洁、尊敬、寂静的心来巡礼佛塔。佛塔的造型是以圣者静坐的姿式来建造。见塔如见圣者，而绕塔则如小孩依偎母亲似的对圣者的尊重围绕。向圣者学习，离开痛苦，达到自在解脱的境界。静坐时修炼拥有圣洁、尊敬、寂静的

心境，去追求并“感受”、“体会”此心境，享受那一份庄严肃穆。此心境任谁也偷不走，是短暂人生中最大的荣耀与快乐。

同时，圣者已入灭，追求、执着的心已放下，内心寂静。大师父要我们尽量去感悟吮吸那一份的寂静，在内心永远存在着此安乐的回忆，把它作为日后烦劳生活内心的停航依止处，更是面对问题和困难的信仰力量的源泉。寂静心的出现，是这一生追求的目标。修行就是修此内心的功德。

我们只能巡礼了近十座具代表性的佛塔，三天在蒲甘，是短了些！那一份原始寂静的庄重，令人心怡。

和尚多

出家已成为缅甸男子成年的标志。单在瓦城(曼德里)就有二万多位出家人，我们在瓦城以食物，药品，袈裟和果仪供了两次僧。

第一次在佛学院供千僧。古德曾说：“千僧中必有一罗汉。”可惜愚



昧，无缘识真人。千僧用餐，列队徐徐而入，接受信众的供养。有序地坐在食堂内，无喧闹的笑语，只有寂静摄心的受食。资养色身，延续慧命。

第二次供僧，僧坊主安排了二百五十位学僧，在装扮成天人的仪仗队的带领下，接受供养。四样小菜、二大碗白饭，信众都为僧人的肚量惊叹！同时，又有幸供养了瓦城六十多位高僧，三四位信众围绕在圆桌旁，托起盛满食物的圆桌，请僧人慈悲纳受。信众对南传佛教

的传统仪轨，有一番的体会。

僧坊主法布施，为信众赞叹四事供养的殊胜功德，劝勉我们在行、住、坐、卧之中，去注意身体的冷、热、动作、不舒服和平稳的五种变化，作为趋向解脱的进阶之法。

难得的交流与无上的功德。在彼此互相真诚、热情、尊重的气氛下，圆满完成好的事情。在南传、北传的诵经祝愿中，祈愿智慧增长、长寿、所求圆满。信众压抑不住的喜悦，都流露在脸上。



我们还在凌晨三点起早摸黑去参拜了别开生面的为金佛洗脸的庄重仪式。用各种各样的香花、香水，为金佛洗脸、擦拭。同时供上食物、瓜果，还为金佛拂扇，完全拟人化的作法！

乌鸦多

缅甸人喜欢乌鸦就如同华人喜欢喜鹊一样。乌鸦叫，叫来了喜讯。缅甸的乌鸦除了有反哺的美德之外，又添加了报喜的美誉。有意思的民悦。

导游虽说缅甸乌鸦多，但这回并不多见。或许我们来朝圣之前，它们已经给旅行社报过喜了。工作完了，往他处报喜去了。

善哉！善哉！

屈指一算，祖母去世已经三年了。

祖母年轻时是靠养家禽维生，曾犯过杀生业。记得她在临死前，躺在床上，总爱自言自语的说：“床底下的鸡鸭都喂了吗？喂饱了就将它们赶出去。”或反复感叹着：“七岁看牛羊，十七岁上花轿。”她垂死的时候，所浮现的幻觉是生平所造的业，脑子里只存着过去的记忆。

越接近死期，越能看出一些四大分解的现象，譬如身体发出异味，体重直线下降、周身疼痛、舌头缩短、发音不清等。有好几次她用双手盖着眼睛，投诉说很刺眼，要我们把灯关掉，其实当时光线温和，电灯根本没有亮。

目睹这种种迹象，证实了经典告诉我们的一切都不虚假，更深感受到老、病、死所带来的痛苦是不可避免的。生命确实只能活在一呼一吸之间，也警惕着生前的修行是何等的重要。

祖母死后，我们连续为她超度三年。曾问过师父超度的作用，师父说冥冥之中，被超度者虽已转世，但也会收到做功德者的心灵感应，譬如我们偶尔会遇到素不相识的陌生人对我们有特别的好感，并得到他们的帮助，或许这就是过去世与我们曾有过血缘关系的亲人替我们做功德的缘故。

祖母享有高寿，但却枯槁一生。我希望通过超度能让她来生多遇善缘，并能亲近佛法，有机会踏上解脱之道。

悼祖母

文

鸣鸣

第三届佛学班结业典礼

文/小强



此时此刻的我们，不再是昔时的盲夫，毕竟我们已找到了目标。生命不再暗淡无光，佛法已经为这漂流已久的生命点燃绚烂的异彩。其实这三年的修学，不仅给予我们佛学的概要，也告诉我们如何为自己的生命负责。如何为自己的生命负责？“拉回来，看回自己”以及四加行就是一种对生命的负责。人生千姿百态，百般诱惑，沉沦且迷茫的人不胜枚举，能醒悟且得到佛法的滋润屈指可数。我们很欣慰能遇此胜因，饮尝甘露的甜美清心。在此，我代表我班同学向大师父、法梁师父、法谦师父及其余的恩师谨启万分之谢意。尚望恩师能继续给予我们教导、鼓舞及支持。

我们并非利根性学生，所以常常不能解析恩师所授与我们的法要，这我们感到惭愧。借此，我们也想诚心地向恩师们请求忏悔，忏悔我们的愚痴无明，忏悔我们的劣性愚钝，忏悔我们的往昔业障，切望在这菩提道上永受法喜。

佛法犹如旭日升东，驱走黑暗，带给世间光明。人生即是佛法，佛法即是人生，两者存，难分难离，让我们的人生时时皆如朝日升东，时时智慧永伴，不受灾难，安乐自在。再次感激恩师的教导，您的教诲我们会永记于心。

开池不待月 池成月自来

海印十周年晚宴报导

文/阿文

来到了晚宴现场，只见人头攒动，热闹非常，6000 嘉宾或是携老牵幼，或是三几好友，都兴致勃勃的前来为晚宴出一份力，为的是兴建海印佛学院。

热热闹闹的晚宴现场，在晚上七点钟时候，突然间安静下来，6000 余人不出一杂声。因为台上法源法师与法梁法师正引领大众诵经祈福。炉香赞、八十八佛等经文，通过扩音机，悠悠的传入6000 人的心里。

远凡法师在致词中说，世人面对的最大问题为生老病死。而人们应该有三种力量去面对这些问题：自他的智慧力、信仰力及正确的动机。首先必须通过自己去面对与解决问题，如力量不够，则应寻找他人的帮助；用尽一切世间有人为可行的方法而仍不能解决问题时，则应依靠信仰的力量，深信佛菩萨能舒缓内心的压力。而只要动机正确，信仰正确，最后的成败已不重要。

晚宴嘉宾杨荣文准将则说，二十一世纪东亚可能迎来一次大乘佛教的复兴，而参与这复兴运动的人数将是数以亿



计。新加坡佛教如何参与这场复兴运动应获得我们的深思。

部长也提到海印学佛会的会员当中，有20%拥有大专资格。而年轻一代的出家人，亦兼通中英文。通过中英文弘扬佛法的情况已经越来越普遍。部长也特别提到晚宴是为筹建海印佛学院而主办的。可见兴建佛学院这一目标已获得了包括部长和大众的认可与支持。

兴建佛学院何所为，正如法师在诵经尾部时所赞：

愿消三障 诸烦恼
愿得智慧 真明消
普愿罪障 悉除道
世世常行 菩萨道

没有任何宗教教徒超过人口半数

杨荣文：须容忍和尊重宗教多元化

在新加坡，没有任何宗教的教徒是超过人口的半数，佛教、回教、基督教和兴都教的教徒都少过人口的半数，因此，国家和政府必须公平对待不同的宗教。

但这是不够的，要维持我国宗教和谐，国人就必须容忍和尊重宗教的多元化，而且在学校、家庭、工作场所和宗教场所等都需履行和鼓吹宗教和谐。

新闻及艺术部长兼贸工部第二部长杨荣文准将昨晚在海印学佛会10周年筹款晚宴上，向6000多名嘉宾谈到了我国的宗教。

他说，目前的亚洲经济危机，是多年来繁荣和无节制的后果。当人们变得傲慢，忘了自己的道德时，麻烦就来了。亚洲经济危机，正好让国人有机会净化心灵，为千禧年做好准备。

杨荣文说，东南亚可能是世界上宗教最多元的区域，就以佛教来说，就有多派别，除了在东南亚扎根已久的大乘和小乘佛教，这几年还兴起了西藏密宗佛教。

在新加坡，佛教也有着年代的不同，由于年轻人多使用英文，佛法的教导也以中英语文主讲，许多年轻出家人也通晓双语。

他说，我国的佛教发展，将会成为世界佛教历史性发展的一部分，佛教徒也应表现出佛教的善行，以塑造一个更好、更平衡的社会。近年来，佛教团体积极参与社区活动，提供保健和福利服务，对中英文化活动也越来越感兴趣。

海印学佛会晚宴 筹得45万元基金

海印学佛会也从举办晚宴的活动中筹得45万元，作为兴建海印佛学院的基金。海印佛学院总建筑经费预计为800多万元，7年来已筹得了200多万元。

——转载自联合早报

迷你展览会

出席晚宴，很多人选择迟到，但今晚选择迟到的人，可能会觉得惋惜，因为他们可能错过了一个别致的迷你展览会。

装扮自己出席晚宴，想不想为自己留下一份记忆？迷你展览的现场人像素描，两位年轻的画师不消几分钟，就能帮你化刹那为长久。你不只可以来个写实人像，你还可以要求漫画人像呢！

在这特别的夜晚，在这长长久久的一九九九年开始，是不是愿意

为自己、为家人、甚至为世人众生，许下一个心愿呢？假山流水，鲜花盆栽，巧布成一个许愿井。观音圣像静静安立，千处祈求千处应，苦海常做度人舟。

参观迷你展，少不了购物助兴。各类手工艺品，录影带，CD歌曲，玩具礼物，让你精挑细选，包你选中心中的最爱。

值得一提的是，学会特别印制了一套五张的春节贺卡，分别为：我的家庭真可爱，跌倒的原地是生长智慧的地方，不执着不占有的爱的歌颂，无数00000的财富，需要健康的1来成就其价值，及春节贺岁声中你我一声声的祝福。

水月出版社亦推出了远凡法师的首两部著作，<<水月禅音>>及<<水月禅意>>。释尊拈花，迦叶微笑。怎样通过“有”体会“空”呢？一如书中所设问的，在睡眠的状态底下，你是否还存在于这个世间呢？

好了，参观完迷你展，晚宴正式开始。



娱兴节目，义标高潮

尽管桌上都是美味佳肴，我亦不愿错过台上的娱兴节目，及高潮迭起的义标喊价。

首先是海印儿童班的小朋友们呈现的三首歌曲。难得的是，平日在背后默默耕耘的儿童班老师们，也与小朋友们一起引吭高歌。当然啦，“以身作则”嘛！

义标开始后，大家都注意义标珍品及两位妙语如珠的主持人邱胜扬与徐冰。书法佳作“日日是好日”拔首筹以一万元标得。然后推出远凡法师的一幅画作“钟声”，那略微转头而双足着地的白鹤，仿佛不着世间的名与利，亦为一名林姓居士以三万元标得。这也是当晚最高标价。

整个投标过程最激奋人心的莫过于“百福如意”。这是一个木雕作品，其特色在于作品身上那一百个形态不一的“福”字，难怪台下两位嘉宾对它情有独钟。从一千元底价一路攀高，互相追逐，一万一，

一万三，只见标价不断升高，最后以近两万六成交！



喊标喊累了？来点节目吧。方典文老师以他那雄浑有力的歌声，没有背景音乐，亦不须要伴唱，以unplugged方式，为大家清唱一曲《满江红》。歌声中充满了岳飞收复旧河山的悲壮情怀，也代表了大家兴建海印佛学院的决心。

缘起缘落。晚宴的缘起为兴建佛学院。晚宴的结束，也提醒我们缘起性空的道理。这，不正是兴建佛学院的初衷本怀么？



海印学佛会筹建委员会7年来筹得200万建院资金

法律顾问与会计审核师同监管确保筹建工作透明且公开

海印学佛会筹建委员会成立后，如火如荼地开展筹建活动，经七年的佛学院筹得200万元的建院资金。筹得款项经由专业会计师审核签证后，再向社团注册局及国家税务局呈报。

另外，筹委会的筹建活动在法律顾问与专业会计师的监察下，极度透明公开，所以深获商界、专业人士与善居士的鼎力支持，至今来自四方八面的捐款仍然源源不绝。

筹委会于92年11月14日受海印学佛会执行委员会的委任而成立。成立的是筹集资金，兴建的道场，拟以设备现代化的道场弘扬佛法，广利众生。依据筹委会成立议案，筹委委员共有24位，任期为一年，届满后，由执行委员会在大会上重新委任。至于24位筹委委员中，除了3名出家僧外，其余21位是来自商界及专业领域的社会人士。因部份筹委委员在商界颇具影响力，加上其他委员也拥有专业领域的知识，因此筹建活动开展后，具有专业水平，深得商界及居士们的全力支持。

筹委会也委任一名执业律师及一名专业会计师出任法律顾问及会计审核师。两位专业人士通力合作，作为筹委会提供法律及精确的会计审核，确保筹委会享有不容置疑的

誉。

93年5月筹委会已敲定佛学院的基地，理想中的佛学院占地逾万尺，设施有大殿、讲堂、课室及图书馆等。是一个设备现代化的佛教道场。

94年8月海印学佛会买下位于基里玛路的上二层楼会所，作为佛学院落成前的一个基本道场，同时继续筹募款项与物色建院地段。

95年9月建屋发展局招标一块位于淡宾尼南部的地段，占地面积逾2万平方尺，专供建庙及寺院用途。获悉有关讯息后，筹委会屡次召开会议，同时也向产业界行家咨询专业意见，筹委会寻求多方面建议、指导及详细考虑后才决定以320万元的标价投标该地段。经半年的评估后，于96年2月政府才正式宣布投标结果，本会屈居第三标。高居榜首的第一投标者创价学会以432万元的标价成功得标，位居第二标者也不遑多让，标价为418万元，仅以14万元的微差输给第一投标者。但是第一标者与本会的标价则相差112万元。差距之大令人惊心。本会的投标价格虽然谨慎细心，但是与市场的价格差距大，促使筹委委员不得埋首沉思，重新评估投标情况，并为建院资

海印学佛会筹建委员会
筹募款项累积表

年度	累积款项 (万元)	会计师 审核签证
92	10	已审核签证
93	22	已审核签证
94	39	已审核签证
95	82	已审核签证
96	106	已审核签证
97	171	已审核签证
98	200	仍在审核中

金忧心忡忡。

97年10月建屋发展局又推出另一块位于白沙北部伊莱雅路的建庙地段供有意者投标，地段面积较先前的为大，超过2万7千平方尺。筹委会依据政府资料，彻夜通宵评估投地及详细讨论后，决定以368万元的标价下标。

筮月政府开标，本会位居第二、仅次于得标者，得标的佛教团体以569万元的高价得标。而得标者与本会的标价相差足足201万元，差距悬殊，令人难以置信。

两次在公开市场的投标经验击醒筹委委员的市价知觉，迫使他们如梦初醒而开始视察公开市场以外的私人发展地段。至今，逢有适宜的公开或私人发展地段面市，筹委委员便得马不停蹄、亲临视察，然后又日以继夜的与产业业主协商，直到完成交易为止。筹委委员劳心劳力，又得时时面临产业业主的种种考验，各种滋味，确实鲜为人知。





1. 佛教徒可否烧金银纸？

佛教徒可分成几个层次。

刚刚接受皈依且上了年纪的初学者，受到几十年传统礼俗的影响，认为对死人要有一份敬仰和爱心，关心死者在阴间是否有经济的困难，所以，烧金银纸表现对死者的爱心与关怀。

为了让上了年纪的人内心有一份安慰，所以不反对他们烧金银纸。可是对于年轻人，我们并不给予鼓励。

2. 什么是五辛？为何持素者不能吃？

关于五辛有诸多异说，然可约略归为如下之说：

- 1)指大蒜、茖葱、慈葱、兰葱及兴渠五种—梵网经记载。
- 2)指大蒜、葱、兴渠、韭菜、薤—菩萨戒义疏卷下。

据大佛顶首楞严经卷八载，此五种之辛，熟食者发淫，生吃者增恚，十方天仙嫌其臭秽咸皆远离，然诸饿鬼等则舐其唇吻，常与鬼住而福德日销减。大力魔王现作佛身为其说法，毁犯禁戒，赞淫怒痴，令人临命终为魔眷属，永堕无间地狱。

3. 回向有何效用？

回向：梵语 Parinama，以自己所修之善根功德，回转与众生，并使自己趋入菩提解脱。自己所得之功德，以利益其他众生。简单的说，取之社会，用于社会。

4. 为何需要三归五戒？

皈依一词，含有救护、趣向之义。三皈依即归投依靠三宝，并请求救护，以永解脱一切苦。即指皈依佛，归依法，归依僧。此成为佛教徒所必经之仪式。严格的说，没有经过三皈依的仪式就不算真正的佛教徒。

五戒就是不杀生、不偷盗、不邪淫、不妄语、不饮酒。

不杀生：禁止伤害有情识的生命而保护尊重对方的生存权力。

不偷盗：不偷盗对方赖以生存的财物也就是外命，因为这样会间接导致或影响内命的存亡。

不邪淫：不违反当地的婚姻法律，不破坏家庭和乐。

不妄语：禁止传播不确实的语言，媒介等。

不饮酒：除健康理由之外，禁止饮食酒类等导致迷醉的食品。

人类是相互依靠的生存着，必需遵守法则而达到社会和谐，“不杀”是从尊重个体开始，再“不偷”以关照个体的基本欲求，基本欲求的满足牵涉到群体，因此“不邪淫”与“不妄语”的道德规范必需订立。

从佛法的角度来看，五戒是得人身的主因，能守好五戒则确保来生能再回人间做人。



Selection from the scriptures

In one of the Buddha's previous lives before he became a Buddha, he lived as a monkey chief in the Himalayas where clear mountain streams tumbled through ancient forests. The monkey chief's home was a large banyan tree which towered over the other trees, its thick cloud of foliage bowed by a constant abundance of large, juicy, deliciously sweet figs.

One branch of that tree hung over a stream as it passed its way to the plains and from there to the sea. The far-sighted monkey chief warned his tribe of monkeys, "unless you prevent that branch from bearing fruit, you will never be able to eat fruit from the other branches". So every day the monkeys removed any figs that sprouted on the overhanging branch. But eventually a fig began to grow under a large leaf and grew unnoticed until it was a deep, succulent purple and so heavy that it dropped into the dancing waters and swirled away. The stream swept the fruit to the plains where it was scooped out by a woman from the royal harem, as she bathed, and taken to the king. As soon as the king tasted the plump, delicious fig he was overwhelmed by a desire for more. It seemed to him that his very happiness depended on it. He thought, "If one does not eat such fruits, truly what does one enjoy from one's royalty? But he who has these fruits is really king."

So the king rallied his troops and they marched forth, following the river across the plain and high into the mountain forest where no humans had ever been before. The forest fell silent before them as they slashed their way through thick twisted branches and flowering vines, frightening even the elephants with the noise of their drums. At last in the distance, like a mass of low-lying clouds, the lord of trees appeared. A sweet mouth-watering smell greeted the army and the king knew this was the tree he sought. Coming closer, he saw hundreds of monkeys in the boughs feasting on the fruits. A wave of anger rose in him; those monkeys were robbing him. 'Drive them away, kill those scoundrels', he bellowed to his army which obediently attacked the monkeys with arrows, clods, sticks and spears.

Far, far up in the highest branches, the monkey chief saw the royal army approach like a billowing wave aroused by a violent wind. He saw the shower of deadly weapons and the pale upturned faces of his terrified tribe as they cried to him. His mind was filled with compassion. He called to his monkeys not to be afraid and then, having resolved to rescue them, climbed to the very top of the tree in line with a mountain peak. Although an ordinary monkey would not have been able to leap even halfway across, his determination was fired by compassion and he sprang to the peak in a single bound. On the slope of the mountain he found a tall, strong deep-rooted cane, the end of which he tied to his foot before jumping back to the tree. But the cane was just short of the distance and the chief only barely managed to grab the nearest branch with his hands.

Holding fast, he commanded his tribe to come quickly off the tree. In a state of panic, the monkeys rushed over his body without regard for him and escaped to safety along the cane.

As he was incessantly trodden on by the feet of hundreds of terrified monkeys, the chief's mind held firm but his back weakened, bent and finally broke. Far below, the king and his men watched this extraordinary display of strength, wisdom, self-denial and compassion and were overcome with admiration. The king called to his men to spread out a canopy beneath the mortally injured monkey so they might cut him free of the cane with an arrow shot by their best marksman. After the monkey chief had been safely caught in the canopy and laid on a couch where he was anointed with healing oils, the king approached him. He spoke to the monkey with great respect and curiosity.

"Your honour, what are you to these monkeys or they to you that you show no concern for your own life, but sacrifice your body to save them?"

The dying monkey replied, "They charged me with the burden of being their ruler and I, bound to them with the affection of a father for his children, accepted this burden."

The king was even more perplexed, "The ministers and officials of a king are there to serve the interest of their lord, not the king to serve theirs."

The monkey replied, "Yes, that is the law of political wisdom, but to me it seems difficult to follow. It is extremely painful to overlook unbearable suffering even if the sufferer is somebody we do not know. How much more, if those who are suffering are like family to us?"

The monkey's face was bright with joy as he continued, "True, my body is broken, your Highness, but my mind has come to a state of great soundness, since I alleviated the distress of those whom I ruled for so long and who showed me such affection and reverence. I am happy to bear this pain and the separation from my friends and my approaching death. It seems to me the approach of a high festival."

The monkey king paused and for a moment the human king thought he had died. But the monkey turned his head to look the man in the eyes and said: "A king must endeavour to endow with happiness, his army, his animals, his officials and his people, as if he were a father to them. Only then will you enjoy prosperity in this world and the next, illustrious king of men."

After saying this, the Buddha-to-be left his body and rose to Heaven. The king and his men paid final tribute to the dead leader and then left the forest forever. From that day, the king reigned as the Buddha-to-be had taught him.

GETTING START

It is always wonderful to work with the “youthful ones”. Their youthful energy is an ever-flowing source of vigour to the “aging heart”.

As with any social gathering, it all began with many strangers and few friends. So people fall back to their own companions. But as the program flow from one event to another, rapport was built, new friends were made, and bonds between friends strengthened.

Looking back, it must have been quite an experience for the young ones. Having being spared of much household chores, it could have been, possibly, a surprise when they were being requested to perform some basic cleaning duties. Nevertheless, the little ones faithfully did their tasks. Least did they know that, unconsciously, they had created a well of merits! It was my good fortune to be in the company of such angels. I pictured their lifestyle as one endowed with abundant material comfort. Relieved of many household chores and the liberty to behave in whatever manner they deem comfort.

Voluntarily or otherwise, they found themselves in a strange place with strange folks, and a line-up of “strange tasks” awaiting their completion. Best of all, a whole new code of etiquette they would not have otherwise experienced!

The few strange things they had to experience include: waking up at dawn, going through a long session of authentic Chinese “singing” before breakfast, mumbling prayers and filling up “offering bin” (with bits of pre-consumed food) before



and after taking food, and of course, some basic household chores (such as cleaning and washing). I marvelled at their ability to accept and went through all these “ordeals” faithfully. It must have cost them great patience and endurance! And I hope, I myself was not by any chance, one of the “ordeals” they had to put up with.

At the end of the short acquaintance, all had something to bring home to — friends, knowledge and mosquito bites!

By the kindness of the Three Jewels, may the seed of bodhi sow in these young hearts. By the blessings of the Three Jewels, may the conditions for ripening these seeds arise as soon as possible.

Jacqueline Lam

JUST AS BEFORE BUT WILL IT ALWAYS BE...



The island was just as lovely as before. The twinkling stars, the cooling breeze and the lustrous moon were still lovely and familiar. I could clearly remember the wonderful days that I had had in the past on the island. Yes, days that were full of joy. A feeling of nostalgia struck me and a thought flashed in my mind: “I have returned.....!”

I had returned not as a participant but a coordinator of the camp. To be honest it was my first time to organize such a camp. There were much responsibility and pressure that somehow had troubled me quite a while. Of course, nothing is perfect, during the planning of the camp, I did encounter quite a number of problems. I was inexperienced and incapable in dealing with them but with the help of some friends, I had the problems overcome. Perhaps in a hard way, but the lesson that I had learnt was memorable and invaluable. They had taught me well and I really appreciate their kindness.

The objective of the camp was to introduce fundamental knowledge of Buddhism to young people. There were 12 participants with age ranging from 11 to 16. I understand that most of them were unable to adapt to the new lifestyle. Truly, in the monastery, we have no air-conditional system or even

fans. There are no lights in the toilets and most of the time we have to do things in the dark. Perhaps, they were right, the place was not comfortable (feedback from the participants). However, from my point of view, I think they are too pampered and really take things for granted. In fact, life here is not that harsh, there are even harsher places in the world. Just imagine people from those undeveloped countries, the life they lead is even worse than you thought. People in Singapore are well blessed with comfortable and luxurious life. But life is not bed of roses. Something terrible will just happen and take all these wonders away from us. Perhaps, they will agree. But agreeing to this philosophy does not show their capability in handling hideous situation. It is through great adversity that man will learn. The recent economy downturn is evidence to what I said. Therefore, I hope that the participants will appreciate their invaluable experience acquired in this camp and share with their love ones.

The air was sweet and the tranquility was just as before. The night is beautiful with the sea playing the melody. The rustling of the leaves, the chirping of the nocturnal birds and the sound of the crickets whispered in the air. Engrossed in the beauty of the nature and the serenity of the island, truly the island was just as before but would it always be...

Xiao Qiang



Life slowed down to a boring pace with the departure of some of my closer friends on a 10-day trip to Europe. There would be minimal outings. Most would be uninteresting. Mum had enrolled me on a Buddhist Youth Camp without my knowledge. I wasn't too happy with it but I thought maybe I could pick up a thing or two and get to know more people so I did not retaliate further.

The scenery on the island reminded me of one off the many backward settlements seen along the many Malaysian trunk roads. Potholes were strewn all over the main tarred road and shabby dwellings flanked the main transport route. Surprisingly, we found taxis on the island but our excitement transformed into disappointment as we saw the pathetic condition they were in. As all the participants disembarked the medium-sized tugs, we began our long hike to our base camp-the society's main temple on the island. Enroute, we were flanked by tall trees which cast eerie shadows under the shine of the full moon. The eerie path was one thing, the luggage we were carrying was another factor that made the journey more arduous.

We branched off from the main road after almost 15 minutes of treading on, into a narrower mud path which was supposed to lead us to the temple. All of a sudden, the leader of the entourage called for all to stay alert. There were heaps of duck droppings laid on the ground. Slowly and carefully, we cleared the 'minefield' and finally made it to the temple. From the looks of many of my compatriots, I could tell that somebody was going to get hurt if he or she were to give orders to march on. We promptly laid down the luggage and sat on the steps outside the main hall to catch our breath. That night, after some prayers and the ice-breaking games, we were put to sleep. The guys were made to sleep in the main meditation hall while the girls occupied the smaller one.

As I had expected, it was not easy getting to sleep. At first, I thought that the ceiling fans were going to provide some cool relief but alas, the generators were turned off even before I laid my back on the ground. In a desperate attempt to stay cool (although I always am) I dug into my Nike sports bag and fished out my writing pad. No, I was not going to file a complaint against turning off the generators too early, I just used the writing pad as a fan to lower my body temperature. Even though, sleeping was not an easy task with all the others also finding problem sleeping. There were people counting lambs and people rolling on the floor and

landing with 'thuds'. I finally gave up the idea of sleeping, thinking that I should still have enough energy to last till the next day. A group of us actually attempted to go and explore the surroundings but unfortunately, there were always coordinators 'lurking' around trying to nab 'escapees'. We resigned to fate and returned to the room and sat there talking. Without even thinking about it, we slowly dozed off.

"Gong! Gong! Gong!" My ears rang with the sounding of bells being knocked. As the sound stopped, I realised that it was actually the wake-up call. Frantically, I sat up, only to discover that everybody-even the coordinators themselves-was asleep,. Without further delay, I went about waking all of the others up. Fortunately though, we were all in time for the morning prayers. This was a new experience for me as I was accustomed to having breakfast the first thing after I wash up. Most of the prayers were easy to chant, but some were too fast for me to catch up so I just let my pointer flow along with the lyrics in the prayer book.

Breakfast was served next. I knew it was porridge but the ingredients seemed somewhat unidentifiable but I still cleared the plate anyway because I was famished. Something I could not get used to was that we had to say prayers before we commenced eating. There was also supposed to be no talking when we were eating. After the meal was finished, we had to wash our plates with a little water and pour the water into a cream-coloured pot. This, I was told, was to be offered to the unseen beings. (Really spooky eh?)



Breakfast was followed by area cleaning. We were divided into different groups in charge of cleaning up the different areas of the temple. Those assigned to clean the toilet were the first to grumble, but ironically, they were also the first to talk about how easy their job was. This was because all they had to do was just rinse the toilet bowl (or should it be hole) with detergent and water.

Breakfast was followed by a meditation class conducted by the resident monk. It was truly a new experience for me as I had heard a lot about meditation and it's benefits but had never actually tried it before. We were taught to concentrate on chanting the mantras and controlling our breathing.



Youth Camp 98

Also, we were told to maintain an upright posture which caused a backache for most of us later. We were also taught the skill of walking meditation after that. Before this,



I had never heard of walking meditation before so it was truly a novelty for me. I don't know whether the meditation or the dozing off while meditating had the greater effect, but I did feel more alert after the session.

Next, we learnt more about the different worshipping techniques practised by Buddhists all over the world. After a demonstration, we participants were made to do it ourselves and we really had some cool fun laughing at how we fumbled in the procedures. At least we would remember this for quite some time and not make a fool of ourselves the next time we enter a temple.

The etiquette session was followed by a Dhamma talk by the resident monk. He spoke to us about triple gems and five precepts. Thanks to the lack of sleep the night before, a couple of us were dozing away while he was enthusiastically trying to explain to us the true meaning behind the triple gems and five precepts. I really felt guilty because I was also amongst the group of sleepyheads.



This was followed by lunch. We had the same prayers we had that morning but the food was more recognizable and also tastier. The other reason

was we were really hungry because the porridge that morning was not exactly filling at all. In fact we were actually snatching for the extra bread and fruits, but only in a more refined way because of the presence of the resident monk.

Lunch was followed by a dialogue session with the coordinators of the camp. During this discussion, the coordinators, sensing our inattentiveness during the Dhamma talk, repeated what the Venerable had tried to teach in the morning session. Being experienced teachers, their explanation was livelier and more interesting with stories and such to hold our interest. It was indeed a knowledge-enhancing affair as I learnt more about my religion, which in turn strengthen my belief in Buddhism.

We also learnt how to chant prayers in different languages

after the discussion. It was also quite fun because chanting the prayers in the different languages made us sound quite funny. Even though, I tried my very best to hold back the giggles because it was not respectful to laugh while chanting prayers. I liked the Guanyin Mantra the most because it was really very melodious and I sure am glad that we were made to chant it seven times.

What followed next nearly put us to sleep because we were told to chant mantras 250 times. I think some of us really took the chance to nap because nobody would know whether we were chanting or napping. I was really glad that I did not fall asleep as I made sure I stayed awake throughout the session. Thankfully, our coordinators were kind enough to let us take a nap after the session and we really enjoyed the break tremendously.

Dinner was yet another enjoyable experience. We had vegetarian barbecue! This was the first time I had vegetarian and I tell you, it sure was different from the usual barbecue that we have at East Coast or Pasir Ris. The food was so unique. Nobody would have thought it was possible and there it was, right before our very own eyes! Only bad thing was we did not get to cook so we did a lot of eating.

That night, we had a lamp passing ceremony and it sure was tiring. We had to carry candles in styrofoam plates and circle the field in front of the temple and chant mantras at the same time and we walked so many rounds that I started to perspire profusely. Thankfully, I was allowed to take a bath after that to cool down a little.

Next morning, after the morning prayers, we were in for another surprise. Spaghetti was being served for breakfast! First we had barbecue, and now it's spaghetti. I think the cooks were really creative! After that sumptuous breakfast, we trooped off on a hike of the island. This was really fun because we got to munch on the snacks that we brought along. We were not allowed to do so in the temple because the snacks contained onions, which were supposed to turn our temper foul.

Our initial route was to go and visit the rock quarry but unfortunately, due to the dangers involved, the government had sealed off the place and we could only catch a glimpse of the beauty of the natural surroundings. Even though, it was fun walking because we had good laughs with the many jokers around. All good things must come to an end, just as we had to bade goodbye to the beautiful island of Pulau Ubin. Tiring as it was, I still enjoyed it pretty much.

Reported by
Spencer Hsu

FAMILY DAY

17th January 1999 is the Sagaramudra Buddhist Society's Family Day. Over 40 people joined in the event, with a coach, a driver and an enjoyable programme awaiting them. The programme is as follows:

- 9.50am The journey begins as the coach departs from Sagaramudra Buddhist Society
- 10.30am Our first stop is at Tai Kwang Garden, a commercialised garden located at Lim Cho Kang. There are many different species of plants and flowers, not excluding the chilli plants with red, orange, white, yellow and violet chillies in each pot.
- 11.20am It's lunch-time. The garden does providing a relaxing ambiance for lunch, with rhythmic sound of the drizzle entertaining us.
- 12.00pm Rouh, roug, go away... it's sunny time again. The coach continues the journey to its next destination.
- 12.15pm Here we are, the Singapore Discovery Centre! Firstly, we explore the Singapore Dynamics Gallery, a place to enrich ourselves with the knowledge of Singapore's past, its growth and development into a prosperous nation. There is a bonus for some of us who have managed to catch a glimpse of Mr Lee Kuan Yew shedding some tears when he mentioned about the events leading to the Singapore independence in the early years.
- 1.30pm We watch the show "A New Day" at the iWERKS Theatre. The shadow is a warm-hearted one, presenting some of the activities that our fellow Singaporeans do daily. The theatre offers an excellent viewing sensation, with a huge screen and great sound system.
- 2.00pm It's time to participate in "Wheels of Time – Present vs the Past". With the background setting of a court, participants are to decide on whether certain government policies carried out in the past have benefited the present situation. The outcome of the show lays on our hands as we control it through a computerised voting system.
- 2.25pm We board a bus to tour around SAFTI Military Institute. It is an officer's training ground for the Army, Navy and Air Force. Although we are allowed to alight at certain pick-up points for photography, the air-conditioned bus is too comfortable to encourage us to do so.
- 3.00pm We're back at the iWERKS Theatre, but for another show. "The Eight Wonder of the World" is a 3D show with laser effect. Want to make a guess as to what is this Eight Wonder? Well, it's Singapore. For more details, you might want to catch a show at the Singapore Discovery Centre.
- 3.30pm Of course, we cannot leave the centre without trying its motion stimulator. The trip in Space is indeed a thrilling one as our 'spaceship' avoids collision into meteorites and space monster.
- 4.20pm It's time for us to leave the Singapore Discovery Centre. As we walk back to the awaiting coach, we carry with us memorable experiences gained from the centre.
- 5.00pm The programme ends with the arrival of the coach at Sagaramudra Buddhist Society.
What's next? Home sweet Home.

Cartoon



Meet Bala, a filial 9-year-old boy, who lives only with his aged mother.



He helps her out in most of the housework. Although they're poor, they lead a contented life.



Bala will be punished for any misbehaviour. He will always endure the whipping and not shed a tear.



One day, he was punished for a wrong-doing. Being a strict mother, she took up the stick to cane Bala.



This time, Bala cried uncontrollably.



Bala's mother was worried at his reaction. She asked, "My child... are you badly hurt? Whenever I beat you, you'd never cried... have I used too much strength...?!"



"My dear Mother.... I used to feel the pain when you caned me....then I realised how strong you were. But today.... I couldn't feel any pain from your whipping.....I now know that you are getting weaker....."



Bala's mother was touched by his answers. She realised the depth of his love and concern for her.

General Quiz on Buddhism

- What is Pali?
 - The classical text.
 - A type of crop.
 - A place near Bali.
- What is Arahat?
 - Arab term for monk.
 - One who has attained the goal of the spiritual life.
 - An aspirant who cherishes the great aspirations.
- What is a Lama?
 - A creature like a camel.
 - Monk
 - A lame person.
- What is a relic?
 - An exact copy of something.
 - A type of Gemstone.
 - Remains of a body.
- What is the triple gem?
 - Buddha, Dharma, Sangha.
 - Arahat, Dharma, Sangha.
 - Buddha, Bodhisattva, Arahat.

Answers

- (a) The term Pali means the classical text. Was also a kind of language in ancient India. It is said Buddha used this language to preach the dharma.
- (b) There are 4 stages leading to this goal. At the last stage, all defilements, removable through insight and through repeated contemplation are eliminated.
- (b) A tibetan word for monk.
- (c) However, we speak of relics in the case of the Buddha and other virtuous monks only.
- (a) Buddha, the enlightened one; Dharma, the doctrine preached by Buddha and Sangha, the community of the homeless disciples of the Buddha.

海印每周活动

(1999年3月至5月)

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 (中级)
二	7.30p.m. - 9.30p.m. 乐龄佛学班	7.30p.m. - 9.30p.m. 推拿义诊		7.30p.m. - 9.30p.m. 第五届佛学班 (第二级)
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	2.30p.m. - 4.30 p.m. 日间佛学班 7.30p.m. - 9.30p.m. 专业人士静坐共修班
四	7.30p.m. - 9.30p.m. 佛理开示 (福建语) 地藏菩萨本愿经			7.30p.m. - 9.30p.m. 法器练习
五	7.30p.m. - 9.30p.m. 仪轨班			7.30p.m. - 9.30p.m. 第四届佛学班 (第三级)
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. - 2.30p.m. 普门品共修 4.30p.m. - 5.30p.m. 拜八十八佛 (大忏悔文)			10.00a.m. - 12.00p.m. 儿童佛学班 7.00pm - 9.00pm 第六届佛学班 (第一级)

拜水忏

日期: 7/3/99 (Sun)
4/4/99
2/5/99
时间: 9.30a.m. - 5.30p.m.

八关斋戒

日期: 19/3/99(Fri) - 21/3/99(Sun)
21/5/99(Fri) - 23/3/99(Sun)
地点: 海印禅院 (乌敏岛)
收费: 会员 \$10 非会员 \$15

老人院/儿童服务

日期: 14/3/99 (Sun)
11/4/99
9/5/99

三皈五戒

日期: 25/4/99
时间: 9.00a.m.
注意: 一律不接受当天报名

卫塞节

29/5/99
午供 11.00a.m.
浴佛 (整天)

儿童皈依

日期: 14/3/99
时间: 9.00a.m.

十周年 晚宴

