



海印学佛会

水月

会讯

19

SHUIYUE JOURNAL

free distribution T.A(P) No. 126/03/99

Website : <http://www.sagaramudra.org.sg>
Sagaramudra Buddhist Society



坦诚
淡泊
清净
庄严

目
CONTENTS

社论	2
学子专栏	3
新书介绍	4
散文小品	6
儿童归依	8
Meditation Retreat '99	10
A thank-you letter	12
般若信箱	13
Timetable & Activities	14
Word Puzzle	15

录

社论

谈自力与他力

自力与他力相互作用，可对世人产生极大利益。它不仅能使世人安稳地渡过一生，更能使修行人从凡夫修行至圣人的境界。

在出世间法上，修行人的自力却表现在信力、精进力、念力、定力及智慧力的五种力量上。

信力是信仰力。修行人应具备坚定的信仰力，相信佛法僧三宝能指导世人离苦得乐。有了坚定的信力，进一步地以身体力行去实修佛法智慧，才有望有朝一日能领会到佛法的实益。

精进力指不间断的努力修行和磨练。修行人应坚持日日修行，慢慢累积功德，才能在菩提道上有所成就。切记不可好高务远、超之过急，否则难有更大受益。

念力是观察力及省觉力。修行人应能察觉到个人在身口意上的错误，更应能坦然承认自己的错误，然后虔诚改过。须知，修行的意义是修正身口意上的错误行为，而不是落入毫无边际的空谈。

定力指坚韧的忍耐力。修行人遇上逆境时，定力随即产生。身不乱、口不乱、心不乱，能自在的应对处境。事实上，修行人的忍耐力绝非一般人所能理会。所以古人乐以“不经一番寒澈骨，安得梅花扑鼻香”的心境来赞颂修行人的修炼经历。

有了信力、精进力、念力及定力的四种力量后，智慧力随即展现。智者面对逆境时，能运用正确的知识与经验，对环境作出正确的观察与判断，然后，以迅雷不及掩耳的速度作出精确的反应、破解危境。

而在出世间法上，他力则表现在佛、菩萨的加持力、善知识的教诲、同修的相互勉励及道场所提供的便利上。简言之，自力与他力相辅相成，对于世间人及修行人皆有莫大的利益，两者缺一不可。

创办人 释远凡 法律顾问 杨国梁大律师 会计顾问 吴文友会计师

顾问 释法梁 释法谦

总编辑 陈胜文 副总编辑 陈玮玲 中文编辑 吴恒友 丘婉鸣 英文编辑 张益青 张恒喜 美术 张幼卿



三千次机会

——新春拜佛

“春节”标志着人类历程中的逗号，有新春之始，必有岁末的一日，逗号不可能贯串整个生命的始终，总有一天我们免不了要与代表“休止”的句号挂勾。

普贤菩萨有偈曰：“时日已过，命亦随减。”基于此，大家是否对“当勤精进”有所反思呢？

正月里，本学会一连三日（初四至初六）举办拜千佛的法会，一天拜一千佛，三天就拜三千佛，这项活动可为大家提供“精进”的机会。

“礼佛忏悔”是海印四则之一。通过身体力行的膜拜，不但能够培养恭敬心，虔诚地稽首礼也能将似钢铁的顽心转化为绕指柔。

心被调柔后，要发露忏悔也易“顺手推舟”。

拜念一句佛号有一句佛号的功德，拜念三千次就有三千次的作业。大家趁新春年间一同拜佛共修，所追求的该是“功德财”。

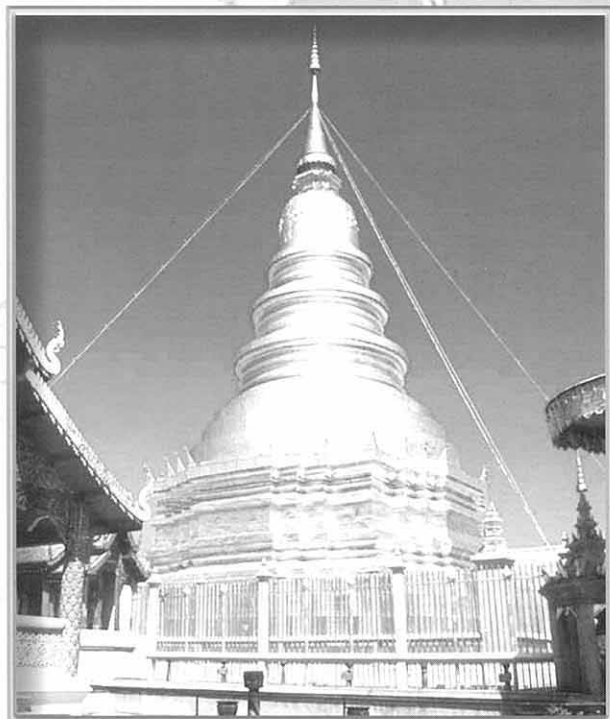
“拜千佛”是一种质与量兼行的修行方式，通过此方式能为自己制造三千次修练真、善、美的机会。

在有生之年，能拥有一副强壮的身体可以拜

佛至老是何等幸运。身为佛弟子的我们在趁“臭皮囊”还能活动之时，要对诸佛多作礼拜，献出最高的法供养。

礼拜的当儿，当然不要忘记大师父的训导：“将心拉回来，检查你的动机。”

学佛如逆水行舟，不进则退，一份耕耘，一份收获。让我们大家一起来“心耕”吧！



【恒如】

活在现前

在师父的要求下，你们一定要去发现那存在着的“识”是不动的。

而外在的色、声、香、味、触却都是在生灭之中。

也因此，当你一起心而迷失于其中时，痛苦便相随而到。

如果你们能照着师父所讲的去做，每天看着眼前，念念不离眼前，那你便能了解禅宗所讲的“活在现前”。

你们既然来此修学，就应该把心放在这里。在这一个当下，

你们只拥有几件衣服和这个身体，除此之外，什么都没有。

这就好比你拥有一样东西，但是你却忘了有这么一样东

西，在这种情况下，你到底是不是还拥有它？就比如你以

前在银行放了一笔钱，而你也忘了有这么一回事，在这时

候，那笔钱就不是你的，因为在你心中并没有认为有钱在银行里。

所以，表面上那东西是属于你，但只要这东西不被你认定是自己的，那这东西便不是你的。

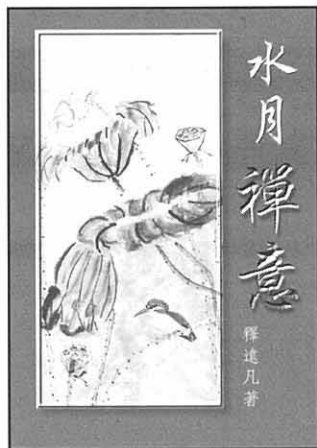
而我们之所以认为自己拥有很多东西也不过是因为自己的心念如此认为罢了。

这一点你们能认可吗？

你拥有一样东西，

但是你却忘了有这么一样东西，

这算不算拥有它？



远凡法师之第二部著作

《水月禅意》

极乐世界

修行人就是要有很开阔、自由的心境。

所以，他一定要把心中的障碍完全去除。

如果说你在临终之前仍有一些障碍不能完全去除，而你又发愿往生西方；带着些许的障碍、烦恼与习气往生到西方极乐世界，就叫做“带业往生”。

所谓“带业往生”并不是带了一大堆的障碍、烦恼和习气往生西方。

因为净土如果容纳的尽是这些人，净土也变成秽土了。

要知道，每一个能够在莲花上化生的众生一定有办法拉回到眼前清净的心。

因为如果不是有这样的基础，当他起烦恼时，莲花也会变成地狱。

比如说当你想到讨厌的东西时，嗔心便生起，于是你就像是夜叉、罗刹一般，这就是地狱。

如果你有办法回到眼前，心很平静，那你就是活在天堂。

所以，你要明白天堂、地狱皆发自我们的心。

懂得保持平静的心，然后再发起愿意救度一切众生的悲心，

当下，你就是菩萨。

可是，当烦恼来时，你又不懂得转，菩萨就变成罗刹。

天堂、地狱在自己的一念心中。

继“水月禅音”之后，远凡法师又推出第二部佳作“水月禅意”。



后者较前者为佳，因为后者涉及较为深入的佛学概念，并以深入浅出的形式表达了深妙的佛学理念，能协助开启虔诚佛教徒的佛学智慧。欢迎有兴趣者，亲临海印学佛会请购。

妈妈从来不肯上学会，
您等待今日已十年，
却是以您的七七换来的。



虽然是隔着电话，仍可感受妈妈的无助与悲伤，要我回家一趟见见外公。

“阿公，您觉得怎么样？”

“只是肚子痛，不想吃，吃了就要吐。”

“给医生看了吗？”

“人老了，就是要走老路。人没注定生，就已注定死。我已交代你妈妈，一切由你来安排，记得不要太麻烦人，只要停三天就好了。”

两旁的阿姨，舅母已忍不住泪眼相望。

“阿公，没事的，您好好休息，动了手术后，再给中医调一调，很快就会好的。”
七起八落的一生，老来仅求一份内心的平静。八十二岁的老人仍不免于疾病之

“阿公，您觉

苦。安养晚年岂非一份奢望？

手术后在加护病房观察了两天，终于出来了。在普通病房已住了四天，我才抽空去探望您。

“阿公，您觉得怎么样？”

“伤口还有点痛，只是有充分的休息，又有护士来教导运动……政府的负担真的是很重，医院有这么医生，护士，工人在照顾我们，开销很大。单单每天所用的卫生纸就很多，我是在说公道话！”

“您没下床走走吗？”

“哪里由我喜欢，现在一切要听医生的。”

同行的同道在旁微笑。很少见这样“乖”的病人。这样善良的老人家。

“当初我就对你妈妈说，你学历高，有好的条件，就算出家，也会是个好和尚的。你忙，先走，我过几天就可以出院了。”

回想出家的艰苦争取，面对着全家人的反对，只有您一个人支持。如此开通的心胸，在老一辈人之中确属少见。我时时感受到您的关爱与支持，何其温馨！

一星期后，您突然心口发痛，血压直降。您又转入加护病房。赶着八时前到医

院，护士已准备熄灯，让病人休息。我要求十分钟。

“阿公，您觉得怎么样？”

涣散的眼神，虚弱得无以回应。直肠癌细胞虽已切除，但“它”已扩散到肝脏，每况愈下。

护士来赶人了！我退到玻璃门外看您。您睡得很不安稳，似睡似醒，有时挣扎着合并双手，放在胸前。您是在祈祷早日康复回家吗？

您走了！带走一点点的遗憾。您原本打算在动完手术后，去马六甲会见四十年的老友。此心愿已无法完成了。而深存在我心中的是一位平凡、善良和谱写生活真谛的外公。

“阿公，您觉得怎么样了？”

我仿佛看到您安详地微笑。

得怎么样？

【愆】

后记

大年初三，一大早，到万佛林诵经，您七七了。

按我们海南人的习俗，要把您的香炉请回家安奉。待三年后方与历代祖先合灵。子女的一份孝心，烧了一大箱的冥纸，配有先进的设备，手提电话、信用卡、西装大衣……

这段期间，您托梦给五姨，让五姨安慰日夜哭泣的妈妈：“就算是不患这场病，年纪大了，也会‘老’的。”多贴心的老人家。邻居还“见到”您脸上带着微笑，回老家的楼下去喂养小猫、小狗。真想再见到您，亲切地问一声“阿公，您觉得怎么样？”

下午，很“惊喜”看到妈妈与阿姨、姨丈来学会礼谢，感谢在外公居丧期间，学会所给予的帮助。妈妈从来不肯上学会，愆等待今日已十年，却是以您的七七换来的！

阿公，您收留了二十二岁就年轻守寡的女儿，同时，您也挑起了抚养两位一岁和刚满月就失去父亲的外孙女的责任。三十多年来，您没有一句怨言，更没有任何的要求。

从小，愆只知道没父亲的孩子，要更听话，要更用功。开始工作了，最高兴就是发薪水时买些您喜欢吃的“贡糖”供养您。出家后，愆也只能每个月供养您五十元买降高血压的药。愆，只做了这些。

“子欲养而亲不在”，阿公，对您的感恩、感念，愆，终于痛哭了！



活在这世界上就像瞎子摸象一般，任你怎么摸索，对生活的了解与认知终究是非常的表面与不澈底，甚至是是非颠倒。结果是兜了一大圈，仍然回到原点……生活忙碌，忙与盲过一辈子。“走”的那一刻还不知道为了什么。

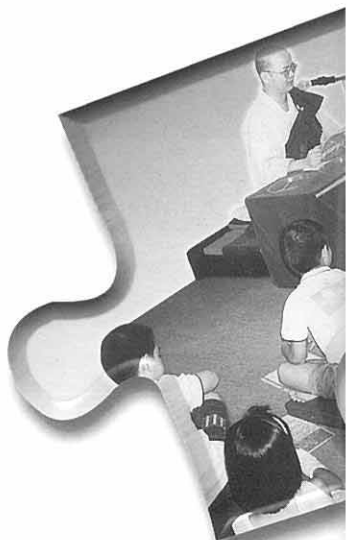
如果一个人有幸遇到善知识“指点迷津”，那何尝不是三生有幸，天大的幸福？不是吗？不必走太多的冤枉路！或许正是基于这个原因，慈悲的师父们便也给小朋友们“成就”了一个机缘，皈依三宝，从小在种种善的因缘下茁壮地萌芽成长。

小孩子就像一张白纸，你把“它”彩上红色，“它”便染红，染上黑色，“它”就变黑。染上黑点的白纸，可要花上好大的功夫才可将它变白啊！孩子们的小脑袋就像海绵一般，碰到什么便吸收什么。所以，为他们创造一个健康良好的学习环境是迫切与重要的。我们必须善对我们的下一代，对他们的教养付出心思。

文归正题，1999年3月14日，这是海印学佛会有史以来第一次给小朋友举办“儿童皈依”，没想到参加皈依的小朋友还不少。也不懂他们到底了解不了解什么是皈依？总之，每个吵吵闹闹的，有完没完的你一句，我一句，但倒也乖乖地坐在自个儿的位置上等待师父的到来。

小朋友们在星期天一大清早便赶来参加皈依仪式，但他们一点也不疲倦似的……如果你在现场的话，你还可以感觉到他们那一份热腾腾的兴奋呢！这一群幸福的孩子，生在福中可知道自己很幸福呢？

十点左右，大师父跟着两位小代表来啦！大家很乖地顶礼师父后，师父便问道：“你



兒童皈依

【恒沐】

们知道什么是皈依吗？”现场一片安静。师父说：“皈依就是皈依佛、法、僧。”师父又问：“为什么要皈依佛呢？”大家开始七嘴八舌，胡言乱语了。

只见师父语重心长地说：“我们皈依佛是因为我们要有佛的智慧。”“父母养育我们，栽培我们，我们将来长大了也要去帮助别人。有了佛的智慧以后，我们才会更好地去帮助别人。”“好，现在你们要皈依佛、法、僧，首先要请师父做三皈依本师，跟着师父念三皈依文。”接下来要念忏悔文，师父说：“念忏悔文是因为要成为一个好人，有

智慧的人，我们便要承认自己的过错。我们每一个人都有缺点，如果只会将错误推给别人，我们便永远无法知道自己的缺点，便永远无法增长智慧。”最后大家跟着师父念发愿文与回向文。师父说：“我们现在发愿成为佛弟子，发愿帮助别人

……生存的意义在于帮助别人！”接着师父开始给儿童们颁发皈依证书，并为他们剪一点头发。“剪头发？啊！师父，不要啊！”“师父，我上个礼拜才剪呢！”“师父，我没有什么头发，不用剪……”现场又出现一片轰动吵杂，师父笑哈哈地说：“只是剪一点点而已。”大家才放下一百个心，踏出学佛的第一步。

All these years of being a Buddhist, I have always wanted to contribute something to our religion, as a token of my great appreciation to the Lord Buddha, all my Masters, Brothers and Sisters who have directly or indirectly helped and encouraged me in the learning and practice of Buddhism.

When the opportunity came for me to organize a meditation retreat for the Professional class at the Pulau Ubin Temple, I was very joyful although deep down in my heart I knew it was not going to be an easy task, juggling so many things at the same time, namely, my postgraduate studies, my work, my family, as well as my religion. Somehow, my faith in the Buddha and the enthusiasm and commitment of the organizing committee spurred me on. Even though we lacked the experience, we were prepared to give our best in the planning of the retreat.

Our committee held more than three meetings to plan the whole

Meditation Retreat '99

at Pulau Ubin

retreat. I realized that the Professional group had much commitment to their work. The effort of trying their best to come for the meetings and to render help amidst their heavy work schedule was very commendable. I was very happy and I believed that the strong Bodhi will and wish to contribute and help out originated from within; from all the profound teachings of the Buddha and our Masters from whom we learnt loving kindness, compassion, selflessness, wisdom, purity of mind, etc. Though we were still very far from the high standards expected of a Buddhist, we had to start somewhere and expand on it in time to come.

The retreat program comprised of chanting, meditation, taking eight precepts, prostrating to 88 Buddhas, listening to teachings, exercise, etc. We divided our retreat groups into two, i.e. 3-day and 7-day groups. The longer duration was of much benefit to the participants. The first few days normally were a period of 'settling down'. I could see that at the beginning of the retreat, there was a need for adjustment to the new environment by the group, especially adapting themselves to a very simple village kind of life style on the island. I guessed we were all very 'pampered' in one way or another while we were in Singapore with all the modern conveniences and materialistic needs readily available. I could still vividly recall what Venerable Fa Hua had warned us earlier

We were all very 'pampered' in one way or another while we were in Singapore with all the modern conveniences and materialistic needs readily available.



against having fears of darkness, mosquitoes, hot weather and humid air in Pulau Ubin. It was important that all participants were informed of these to better prepare themselves for the retreat. By the time we were ready with less worldly concerns or clinging, learning became more effective.

Venerable Fa Hua guided us a lot and his great effort in teaching us patiently and continuously was very impressive, leaving a very significant and positive imprint on our subconscious mind. We were taught to overcome our 'worldly habits', e.g. keeping our physical body unduly clean and longing for lasting pleasant smell, etc. We had to follow the duty roster and try to perform our duties with the best discipline we could. Venerable Fa Hua's concept and high standard of 'every minute is precious' dawned on us. Venerable understood that all of us had tried so hard to get just one week of precious leave to join the retreat and that we definitely had to gain some wisdom and experience from this golden opportunity.

Eight-precept taking was also a valuable learning experience. In fact, we were very worried whether we could observe every precept and do it everyday, especially the one on 'no food after mid-day'. Subconsciously and scientifically, we were probably not convinced that we could survive with such minimal food. But the energy which was collective in nature and the group practice did help a great deal and most of us did not have much problem in following the eight precepts strictly. A big 'Bravo' to all the retreat participants!

The experience gained from prostrating to 88 Buddhas was very profound and we understood then why Venerable Yuan Fan said that we must do it everyday together with the meditation practice. Being young and professional, we always have the wrong mindset that praying and bowing were not meant for the educated and knowledgeable group as it might be perceived as a superstitious deed. However, the repentance effect, the clarity of mind, mindfulness and awareness that we experienced after the practice really proved that all the earlier assumptions were not true. The practice itself made us understand Buddhism more and at the same time, increased our faith in the Buddha!

Venerable Yuan Fan taught us how to understand, accept, analyze and solve problems and subsequently to let go of these problems. We also gained an insight into the in-depth teaching on 'Taking of Refuge' by Venerable Fa Hua.

When the retreat came to an end and it was time for us to leave the temple, Venerable Fa Hua reminded us that continuity of practice was of utmost importance and that we must never say 'forget to practise'. We thanked the Venerable from the bottom of our heart as he was so patient in answering all our endless questions. He lived in Ubin by himself and took care of the whole temple with the aim of providing a conducive place for retreat to all the members of the Sagaramudra Buddhist Society. We had also decided that we would visit the temple on a regular basis to assist in the care and maintenance of the temple as well as to seek the guidance of Venerable Fa Hua in the Lord Buddha's teaching.

[AI LEE]



a thank-you letter

Every dear Bodhisattva and Mahasattva

I would like to thank Dhammajito for mentioning about Buddhism, Western psychology and about my study of psychology in the journal, ShuiYue (No. 15). In fact, studying psychology was one of my interests, wishes and ambitions since I was a teenager. However, it so happened that I ended up as a Buddhist monk and never fulfilled all the wishes and ambitions. I had always admired the 'incredible' and 'mysterious' power an experienced therapist had in treating psychological problems of people, and hope that one day I would be able to do so. That probably was one of the reasons that initiated me to take up the psychology course, especially in counselling and psychotherapy although my main profession is Buddhist study and practice.

Nevertheless, nearly three and a half years of psychology studies have passed and very soon the course will end. I discovered that Western psychology has still got something to catch up with and requires the complement from the Eastern psychological and philosophical thought, especially Buddhism, Buddhist philosophy and meditation are good examples which have been used increasingly in the Western counselling and psychotherapeutic practices. The great thoughts from the East and West could be merged to generate a better idea that will be beneficial to all human beings as well as all sentient beings. And that is one of my hopes to merge the best values, cultures, thoughts and philosophy of both East and West.

Dhammajito mentioned in the article, 'Due to the vastness of Bodhidharma

and Psychology, there are many points of contact.' Herein, the word 'Bodhidharma' I shall define or interpret it, in a broader sense, as 'Buddha' or 'Buddhism' which, I think, would be more appropriate in this context.

I would to express my greatest appreciation to my most honourable Venerable, Master Yuan Fan, who gave me the opportunity of pursuing my study in Australia, and also my kind Venerable brother monks and sister nuns who have taken over my duties and responsibilities, in helping to run the Society. And thanks also for all the kind donations of the lay disciples who have contributed to my study in Australia.

Certainly, I would like to extend my regards to Dhammajito who has assisted me very much in my study of Western psychology. As a qualified Western psychotherapist, and now, a faithful religious practitioner, he should be able to show better appreciation of the similarities between the two disciplines and their essence more than I do.

Lastly, may all sentient beings be prosperous, well and tranquil.

With metta,

Fashu

Fashu (Abhijeto)

University of Southern Queensland



般若信箱

Q. 晚上可以播放大悲咒来听吗？

A. 任何时间都可以播放大悲咒来听。

Q. 在家里是否可以诵念楞严咒？

A. 因为楞严咒是对治淫欲的经咒，适合在清净的道场如寺院读诵，在家信众的四周难免有夫妇共住的寝室，就不适合诵念楞严咒。

Q. 在家弟子可以抽烟吗？

A. 在家弟子最好戒烟，抽烟的人损害自己的健康，同时，吐出的烟(二手烟)更会损害别人的健康。学佛的人，要学习自利利他，(利益自己同时也利益别人)所以学佛弟子最好戒烟。

Q. 吃斋和吃素有什么分别？

A. 受持八关斋戒者，用了午餐就不再用茶点或晚餐，叫持斋。吃素就是发心学习不吃荤食。

Q. 鸡蛋是不是素食的一种？

A. 虽然从现代科学的角度认为鸡蛋没有生命，可是，我们能否一百巴仙确定没有生命？既然有怀疑，就不适合吃了。

Q. 我常失眠，一躺下就胡思乱想，怎么办？

A. 解决失眠的方法有很多种，其中一个方法，就是当你躺下后，告诉自己“我应该暂时放下，不去处理世间的一切问题。”然后，集中你的念，注意你的呼吸，当你将气呼出时，你开始念“南无本师释迦牟尼佛”。但当你吸气时，不要念，呼气时才念。这样心会比较容易安定，心安定了后，就会比较容易入眠。



Q. 我喜欢念“南无本师释迦牟尼佛”，但朋友却鼓励我念“南无阿弥陀佛”或四字弥陀佛号，才会比较速成，是真的吗？

A. 只要虔诚地念佛，任何一尊佛都一样速成。

学佛的道路上，你是否有什么疑问或困难？生活里的问题和压力，你是否晓得以佛法的角度来处理？请来信，问般若信箱。

Any questions on the Dharma or problems faced in daily life? Feel free to write to Bo Re Letter Box.

活动

场所 星期	一楼			二楼	三楼
	大雄宝殿	图书馆	后面广场		
一	7.30p.m.-9.30p.m. 插花班				7.30p.m.-10.30p.m. 专业人士静坐班
二	7.30p.m.-9.30p.m. 乐龄佛学班				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 (须预约)	2.30p.m. - 4.30p.m. 日间佛学班 7.30p.m. - 9.30p.m. 专业人士静坐班 (进阶班)
四	7.30p.m. - 9.30p.m. 佛理开示(福建话) - 地藏经				
五	7.30p.m. - 9.30p.m. 第四届佛学班 (第三级)				7.30p.m. - 10.00p.m. 静坐班 (初级)
六	7.30p.m. - 9.30p.m. 佛理开示(华语) - 金刚经	7.00p.m. - 9.30p.m. 中医义诊		3.00p.m. - 5.00p.m. 辅导咨询 (须预约)	3.00p.m. - 5.00p.m. 佛学研讨班
日	11.30a.m. - 12.30p.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 7.30p.m. - 9.30p.m. 仪轨班				10.00a.m. - 12.00p.m. 儿童佛学班 7.00p.m. - 9.00p.m. 第六届佛学班 (第一级)

(1999年7月至10月)



first. 顶礼慈悲三昧水忏 ... 每个月的第一个星期日

second. 老人院 / 儿童院服务 每个月的第二个星期日

third. 八关斋戒 每两个月的第三个星期五至星期日

fourth. 三皈五戒 每三个月的第四个星期日



八关斋戒

地点 海印禅院 (乌敏岛)
 日期 16-7-1999 (星期五) 至 18-7-1999 (星期日)
 集合时间 16-7-1999, 7.00pm
 收费 会员 \$10, 非会员 \$15
 注: 一律不接受当天报名

三皈五戒

海印学佛会一楼大殿
 25-7-1999 (星期日)
 9.00am
 随喜供养

spots



word puzzle word puzzle word puzzle word puzzle word puzzle word puzzle

word puzzle word puzzle word puzzle word puzzle word puzzle word puzzle

A	5	B	E	I	K	A	J	N	Q	T	U
C	D	P	I	G	N	O	R	A	N	C	E
S	U	T	R	A	N	A	Y	A	H	A	M
F	G	H	V	E	L	M	X	Z	O	T	K
G	U	R	U	O	C	M	O	A	E	T	A
P	I	R	M	Q	S	E	A	F	D	E	R
N	T	O	T	V	T	W	P	C	G	M	M
A	T	A	G	A	H	T	A	T	I	K	A
X	A	E	G	B	E	M	O	D	S	I	W

word puzzle word puzzle word puzzle word puzzle word puzzle word puzzle



word puzzle word puzzle word puzzle word puzzle word puzzle word puzzle

The words below are hidden in the diagram. Spot them

- | | |
|------------------|-----------------|
| 1. 5 Precepts 五戒 | 6. Mahayana 大乘 |
| 2. Tathagata 如来 | 7. Metta 慈 |
| 3. Wisdom 智慧 | 8. Guru 上师 |
| 4. Sutra 经 | 9. Ignorance 无明 |
| 5. Nirvana 涅槃 | 10. Karma 业力 |

Answers:

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





盂兰盆

藉此法会殊胜因缘，仰仗佛菩萨悲愿的加持力，
 法师们诵经的功德力及参加者至诚恳切的忏悔力：
**超荐您的故亲、朋友及法界一切众生，
 同往佛国转生善道。**

同时，我等以此法会功德，愿一切法界众生：
**增益安乐 家宅平安 身心健康
 冥阳两利 皆得度 清净三业
 增福慧 共沐法海 同入佛智**

种类 延生小禄位、延生大禄位、往生莲位、往生香席
 日期 20/8/99(七月初十) 至 22/8/99(七月十二)
 有意者，即日起可亲临本会报名!

