



海印学佛会

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会讯

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社论

人一般上都是在追求更好的环境和条件。这基本上是对的，也无可厚非的。但是，人往往不懂得拉回来看自己的要求是不是正确。同时，也无法作到随遇而安。

如果，一直想要去比较外在的环境和条件，同时又利用外在的环境和条件，想要得到更好的，却没有发现到自己这样的想法是不是切合实际？是不是对自己最好？而不断地对现状不满，一直想去得到外界最好的环境和条件。结果是，他的一生将在忙碌奔波中渡过。到头来，也只不过是满心的不满。

更可惜的是，他也有可能错过了很多对自己最好的，但是在环境和条件中不一定是最好的。或者是，外在的别人的最好的，可能不一定是适合自己的。比如大学是最好的，但对中学生而言，是一种很大的压力，也是不能适合的事。因此凡事有其因缘次第。

所以谈到修行，应该先观察环境的因缘条件，去发现自己的不满，从了解因缘条件中放下自己的不满。进一步，去运用现有的因缘条件，去发挥，去达到自己的理想，作到随遇而安的境界。以平静的心，利用现有的环境和条件去发挥自己的理想，这样就不致於因心里的不满而造成许多失之交臂的错事。

有了随遇而安的心态(境)和具备掌握现有因缘条件的能力，接下来，以“利益他人为做人的正确动机”作为理想去奋斗。这一生，肯定会过得非常充实和踏实，而且会是一个快乐的人。

社会上的许多人事问题，大多数是由于心中的不满所造成的。去比较，去追求，想要得到最好的、想要胜过别人。此欲望太大甚至会不择手段，从中也给自己和别人带来许多压力与痛苦。这样的生活方式和态度无非是社会的一种病态的显现。

虽然，社会上有法律的约束和制裁，但是人心因为没有自治的能力，就算是有严厉的惩罚，贪欲太重还是会越轨；或者是形成畸型的心理问题。

生活的艺术，不应该是以不满和贪欲作为推动的原动力；佛教徒应修心，应该是以随遇而安的心态，平静和智慧的选择，以利益他人的做人动机为正确的理想作为生活的原动力。给这世间多一份爱心和温馨吧！

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

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不 骂与骂之间

【口头禅弟子】

古时，很有道德的高僧连佛祖都咒骂，而大师父今天怎么说不骂了呢？唉，说什么怕我们跑了。骂，也许会跑，但不骂我们就糊涂下去，法身慧命岂能健全。骂可能一瞬间便省悟；不骂呀，可能一辈子仍在迷途。啊，只要做如是想，我们自然受得起骂了。

如此，法师不骂我们岂不是太狠心了。有道是：“闻君一席话，胜读十年书”师父们为什么不大发慈悲，赐我们一顿骂。古时大德教化弟子时，对也骂，不对也骂，考的便是弟子的忍功，激一激弟子的斗志。

说到底，我们都是来学习的。如果都没有缺点，那也不用来了。当然，我们都愿过欢欢喜喜的日子，但倘若内心烦恼未断，你我又何苦整天笑脸迎人，安于这种皆大欢喜。因此，骂做为一种教化，做为一种手段是很重要的。

且不说佛教，古来多少宗师，能成就如是造诣，很多都是被狠狠地打骂出来的。在这打打骂骂之间，说不定般若智慧就现前了。

中国人常说：“师父领进门，修行在个人”师父传了个“见心王”之法，我想我们会很感激的。可是我们这个“见”是很不稳固的。因此，还恳请师父观机逗教，因材施教骂，不妨赏我们个不小不大的“当头棒喝！”

那个忍得过，骂不去，打不走，赶不跑的，便是禅门的忠实“观众”。

无病无瑕不求师，
苦其心志师之职，
谁能识得骂中趣，
不去不来报恩时！

如何在生活中 培养精进？

【祖虚】

今天我的演讲主题是如何在生活中培养精进。

出家至今已两年多了。在观照自己心性中，发觉自己的精进心很快就退失，已发起的精进心总会被自己的懈怠心打败。想藉由准备这个题目“精进”来提醒自己在修道路上莫放逸。

我将分六个部份来谈：

- (1) 什么是精进？
- (2) 如何实现精进？
- (3) 为什么运用精进，分为(3.1)对治懈怠，(3.2)成满善业
- (4) 精进之规律，分为(4.1)长远心，(4.2)不间断
- (5) 实现精进之好处
- (6) 总结

(1) 什么是精进？

“精”就是精纯，一点夹杂也没有。譬如炼铁，首先得把铁钢中掺杂的沙粒、石头、泥巴等杂质淘汰干净，然后用猛火来烧，用铁锤来打，每烧一回，即去一分渣滓，如此烧了又打，打了又烧，经过了千锤百炼的功夫，才锻炼出精纯的钢铁来！一点杂质也没有，谓之“精”。

再说“进”字，就是勇往直前，不管顺境、逆境始终不变初发心、不退转，谓之“进”。

我有时候觉得自己修行已经很精进了，往往只是一些些的用功，尽了一点点修行人的本份事，就以为自己很不错，以至於得少以为足了。有一则无德禅师的公案，它是这么说……

有一位游方僧去求见无德禅师，想要跟随禅师学法，但是没多久便想离去，他对禅师说：“我该学的都已学会了，禅师您的法，我已明白，现在我想要下山到别处参学用功。”无德禅师看着他，也没有说什么，就指指一旁的木桶子，请这位游方僧捡些石头把桶子装满。

之后，禅师又请游方僧拿沙子装进桶子里，虽然桶子已经装满石头但仍然能装进许多沙子。接着，禅师又叫他拿石灰装进桶子里，同样的，又装进了很多石灰。这时，禅师又叫他拿水，装满了石头、沙子、石灰的桶子依然能装很多水。游方僧这时明白，马上跪下求忏悔。

这个公案告诉我们修行的路是长远，修行要修到自己内心一点杂质也没有，否则当我们生起丝毫的慢心，认为自己已够了，我们就不会进步，也会失去了精进心。

(2) 如何实现精进？

“精进”之体性要点有：

2.1 断恶修善，可大约归纳为四点，也就是“四正勤”。

已生恶令断，未生恶令不生；已生善令增长，未生善令生。

2.2 勇猛强悍，指修行人要刚毅果决，要抖擞精神，如救头燃，慎勿悠悠忽忽，散散漫漫！

(3) 为什么运用精进

运用精进之原因有：

3.1 对治懈怠。“懈怠”就是懒惰。

3.2 成满善事。精进能成就圆满世出世间一切善事。

世间善事如修桥、铺路、救济贫穷等，出世间善事如持戒、念佛、修禅定等，皆因精进而得成。

(4) 精进之规律

又分为二点来说明：

4.1 长远心

初发心易发，长远心难保。

要发起勇猛前进的心，这份初发心确实易起，但要长远保持日日勇猛有始有终都不变的心就难了。往往当我们天天作同样的事，我们内心都会不知不觉升起“我不想”，“我很累”，“不然就休息一天吧！”的念头，在这儿就要看看我们平日用功的成果了。我们应当回归到我们一天的修持法门。不管是念佛、持咒、数息，甚至只要把我们的眼垂下将我们的心暂时归到善法上，不用几分钟，恢复了对正法的信心，提起了正念，自然而然懈怠之念将远离我们了。如果我们战胜了懈怠，下一次当它生起时，力量就薄弱了。然而如果我们每次都放弃，随顺习气，往往要再生起一份用功精进的心都需下另一番功夫了。如果我们战胜了，之后再回头看当时，其实所作的事也没有什么。

这里我再说一则公案：

鼎州禅师与沙弥在庭院经行，突然刮起了一阵风，禅师弯着腰将树叶一片一片捡起来。

沙弥看了就说：“师父！师父！不要捡了反正明天一大早我们都要打扫的。”禅师一面捡起落叶一面回答：“话不能这样说，打扫难道就一定干净吗？我多捡一片叶子，就会使地上多一分干净。”沙弥又问：“师父，落叶那么多，您前面捡，它后面又落下来，您怎么捡得完呢！”禅师说：“落叶不光是在地面上，落叶也在我们心地上。我捡我心地上的落叶，终有捡完的时候。”

修行人应随时随地捡除自己心上的落叶，这分长远不断的捡除，终有去除落叶之时。时时刻刻不忘捡落叶的心，将助长这份不断的捡除心，可是一旦停止了捡除，以后再要弯下腰去捡除可能就须一番工夫了，或许身体已年老而腰再也弯不下了。

4.2 不间断

其实每日我们一起床就是精进的开始。无论是叩钟，无论是扫地，我们都须一份精进心。怎么说呢？我再讲另一则公案：有一位禅师在一天早上听到钟声响得与其他日子不同，就问身边的侍者。侍者就说，是一位新沙弥在敲钟。禅师便说：“怎么敲得这么好呢！”当他问那位沙弥时，沙弥回答说：“他是以一种很恭敬很专注的心在叩！”其实无论在做什么事，即使是小事，以一种随便，只要能完成就好的心态去做，这就是懈怠。如果以一种专注用心的心态去做就是精进。难怪祖师们都讲，修行就在日常生活中。其实事情总是要做的，何尝不用一种专注念头，不放逸的心态做呢！

(5) 精进之好处

当我们要做一件事情时，我们不能光只在那儿希望它的成功。反而我们应该去观照此事成功所需条件，换句话说，就是做因缘观。往往在这些条件中，精进是必要的条件之一。

真正有在实现精进的时候，我们所得的必然是对正法的信心。这是为什么？因为当我们很用功在正法上，我们一定有所收获，这种收获是踏实的体验，而这体验将一直鼓励我们往善法及增上我们对三宝的信心。

(6) 总结

在总结之前，我再以最后一则譬喻和同学分享。

在一个酷热难耐的夏日午后，有两个商人正背着沉重商品预备翻山越岭到隔镇去卖。第一位商人说：“唉！以后再也不要来这做生意了。”第二位回答：“啊！为什么？”第一位说：“你看，山这么高，把我累死了，如果山低一点该多好。”第二位反而说：“我的想法正和你相反，我倒希望这座山再高一些，路再崎岖一点。”第一位很惊奇地说：“你是疯啦！这座山已经够折服人了，你还想爬更高更难走的山路？”第二位接着说：“是啊！如果更陡峭的山，许多商人就会畏难而打退堂鼓。那么，竞争对手少了，不就可以多做一些生意吗？”第一位商人很惭愧地说：“啊，实在惭愧！我只想到要轻松，却忘了有所得必须也要有所付。”

一份耕耘一份收获，不论做人、处事与修行，希望得到丰硕的成果，就得比他人付出更多的努力、勤劳与懈怠往往是决定胜败的关键。

现在我来总结今天所讲的内容。

今天的演讲是《生活中如何培养精进》。

内容分为六个部分来谈：

(1) 什么是精进？

这里谈到精进的定义，而用了无德禅师的公案为例子。修行要从精进中修到一点杂质都没有。

(2) 如何实现精进？

实现精进的方法是四正勤和勇猛强悍的心，这让修道过程不退失。

(3) 为何运用精进？

运用精进是为了(3.1)对治懈怠(3.2)成满善业，去除习气，引发智慧。

(4) 精进之规则，分为

(4.1) 长远心

这里提到了懈怠的念升起时应当回归到善法上，以便恢复精进心。

(4.2) 不间断

不管是做什么事都不离精进。

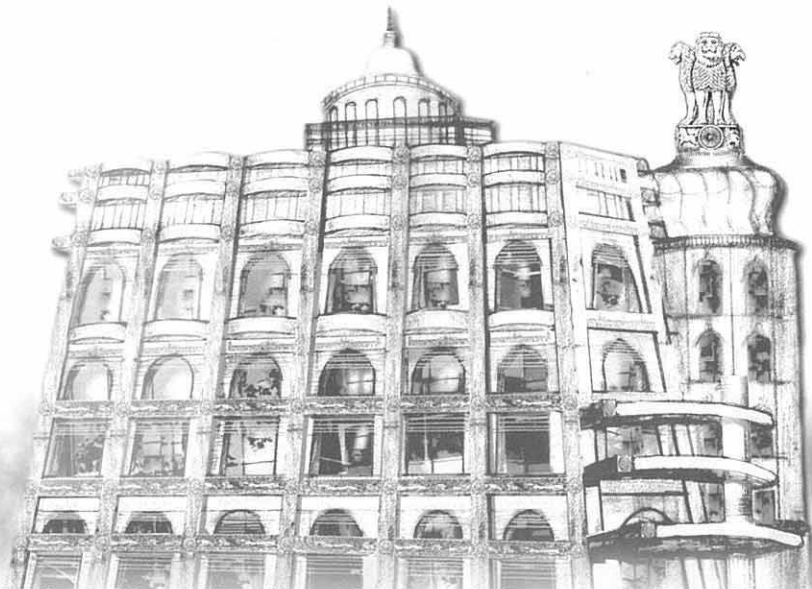
(5) 实践精进之好处

实践精进将让我们对善法有增上的信心。

(6) 总结

一份耕耘一份收获。愿菩提道上，让我们常保持一颗精进的心。跌倒了，记得爬起来！谢谢大家。我今天的演讲到此结束。

海印佛学院 弘法开智慧



松年构思提议，远凡集众完成

上代嘱托，
下代承担。

海印学佛会宗教顾问上松下年长老深深了解佛教教育的重要性，于是在一九九五年向远凡法师提出筹建佛学院的宏愿。

长老常表示，虽然拟议中的佛学院也指导佛教仪轨、诵经、文化艺术活动、也提供心理辅导、法律咨询及中医义诊等服务，但是其重点必须是弘扬佛法的教育工作。

商议中，长老与负责法师达成共识确认，佛学院的占地面积应逾六千平方尺可建楼面应超过六层以上，才足以建一间颇有规模的院府。佛学院的底层将是一个能举行例常佛法开示及大型法会的大殿，中上层应充分利用，建成面积大小不一的课室，以符合不同课程的需求。为了与外界和居士建立紧密联系，佛学院也将拥有一个设计现代化的图书馆及一个设备完善的电脑室供众人使用。此外，也有部份空间是作为办公室、会议室及会客室之用。总之，拟议中的佛学院是一个综合性，但以教育为重心的道场。

佛学院筹建工作，经长老提出后，海印学佛会即刻行动，于一九九五年底成立海印筹建委员会，从一九九六年至一九九九年举办了三次千人宴，共筹得近百万元的建院资金。

除了积极推展筹款活动，筹委会也尽心费力物色佛学院新址。一九九六年筹委会首次投标由建屋发展局推出，位于淡宾尼的寺院发展地段，一九九七年筹委会再次投标该局于依莱士推出的招标地段，两度投标活动都失利，而且我会投标价格与成功标价相去十万八千里。

经谨慎细心考虑后，筹委会在不得已的情况下，决定转向私人发展地段勘察建院地皮。经过三年努力，探察过不下百个发展地段，直到一九九九年三月筹委会才敲定佛学院的院址。

虽然佛学院的地皮已购得，但是建筑大厦尚未有着落，筹委会必须于接下来的几年里再接再厉，展开募建活动。筹委委员及学会会员都知道，没有商界及发心居士的鼎力支持，佛学院将不易建成，因此大家虔诚祈望所有支持佛教教育的人士能慷慨解囊，齐心协力为海印佛学院的筹建工作尽一份力。

结集众人力量，

耗资三百三十万元



《海印购得一地段开始筹建佛学院》

经几年筹募，海印学佛会终于筹足购地经费，买下一块理想地段，接着可以继续筹募建院经费。

该理想地段位于芽笼二十九巷五号，占地面积七千平方尺，可建楼面为七层，成交价是三百三十万元。

一九九九年三月，当海印学佛会决定买下该地段时，筹建委员会手上却仅有二百三十万元，尚欠缺一百万元的经费。尽管如此，筹委会仍然坚决付下定金，毅然买下地皮。

一九九九年三月至七月的四个月里，筹委会委员、学佛会会员及护持佛教教育的居士们齐心协力，通过赞助形式及无利息贷款方式为佛学院筹足余额，如期完成购地工作。

经五年寻觅，考察过不下百个发展地段，筹委会终于在一九九九年三月选定学院新址。

一九九九年三月十七日筹委会经资深产业经纪张先生推荐，与友成联控股私人有限公司主席陈金辉先生接洽，在电话上首次商谈购买芽笼二十九巷地皮。陈先生表示极力支持佛教事业，在

知道买方是佛教团体后，马上力邀筹委会面商。在电话中，陈先生也以三百六十万元的合理价格开价售地。

两天后，买卖双方于陈先生在芽笼二十九巷的办公室会面。陈先生决定以三百四十万元比原价低四十万元的价格诚意出让议价地段，筹委会则提出三百一十万元的买价让卖方详细考虑。三月二十九日陈先生与筹委会敲定成交价为三百三十万元。

陈先生事后坦诚表示，支持佛教团体，对出家人更是尊重有嘉，所以才决定以三百三十万元的优惠价完成交易。他说，在与海印学佛会洽商期间，有另外三个建筑发展商分别提出比学佛会高出几十万元的买价有意收购该发展地段，发展商的诚意都一一被拒绝了，因为几十万元的厚利压不住陈先生对宗教的热忱及护持。

因此，海印学佛会不仅要筹委会委员、学佛会会员、陈老先生、张经纪，也要对每一个曾为佛学院筹建工作出过力的商家及居士们致以最真挚的谢意。

当你们的手中拿着一期又一期的“水月”时，可曾想过是什么样的力量，在推动着“水月”从摇篮到逐渐成长的过程呢？对了，就是水月小组了。

为什么要出版“水月”呢？做为海印学佛会的会讯“水月”基本上是为协助学会的发展，为学会弘法利生、为佛教教育而创办，而存在的。同时亦为促进会员间的联系及归属感，提供会员创作园地，传达会务讯息等。今天的水月小组，具体负责“水月”从构思、编辑、设计、印刷乃至发行的整个过程。

目前的“水月”，一年出版四期，每期十六页，中英出版，小组成员大多是青年自愿帮忙，属于“兼职”性质，有各自的工作、进修、家庭乃至社交活动需要兼顾；同时考虑到目前的工作量及出版日程，“水月”采取了双小组轮流负责的制度。即把“水月”分成两个编辑小组，轮流负责一期的“水月”。这实际上让每一个编辑小组拥有六个月的筹备及间歇时间，为“水月”的定期定量出版提供基础。

目前每个编辑小组拥有一个组长，中英编辑各一位，设计员一位，共四个。当然，在实际的工作过程当中，还有许多人帮忙了打字，校对，发行的各个方面。

从1999年中开始，为保证“水月”的稿源，及加强写作力量，一支新的写作小组正在筹备当中。接下来，“水月”的文章来源，将包括法师、会员、自由投稿，以及有组织的专题稿件，比如特别活动报道，海印小组介绍等。

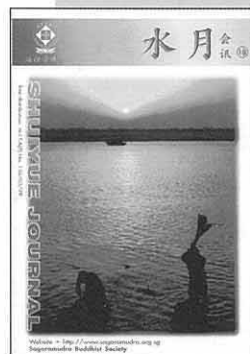
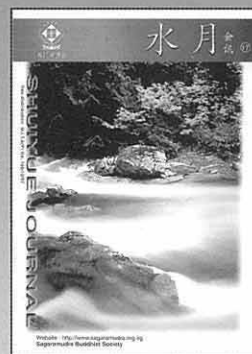
展望将来，“水月”编委希望能有更多的人加入，成为编辑、或写稿、或协调帮忙，实现小组的自我更新，发展新的概念，完善工作流程，加强“水月”内容，甚至增加出版的次数及页数，为佛教教育及佛教资讯的流通，作一点工作。

征求组员

我们欢迎有兴趣参与水月小组
的朋友们联络陈胜文，
联络号码：(Pgr) 94107787

千江有水 千江月

《水月》小组介绍



【胜文】

1. 身体欠佳的我不敢受持八关斋戒,可是人人都说“只要有信心,一定能持”。难道有“信心”身体就会没事吗?那不是迷信,这又跟基督教有什么分别“只要相信他就能得救”?

答:有很多信徒“身体欠佳”还是鼓起勇气受持八关斋戒一直到圆满结束。在受持八关斋戒的过程中,身心感到无比的安乐和喜悦,同时发现到担心身体欠佳是否可受八关斋戒是多余的。

在日常生活中,饮食应多注意营养和多做运动,每天早晚多礼佛静坐,如有机会多放生和做利益一切众生的事,身心将逐渐健康。

佛法贵於真实修持,因为只有真实修持才能获益。所以,古德云:“说一丈,不如行一寸”。光说不做,一点利益都没有。

2. 脾气温顺的人修行看起来比较容易,脾气坏的人好象比较难修行,遇到的障碍比较多,花的时间比较长,会吗?

答:修行的人,要福慧双修,才能圆满佛果。脾气温顺的人比较容易和别人相处,在日常生活中,会与别人结很多善缘,累积很多的福德因缘。当他在修慧的过程中,也容易得到别人的护持,再加上善知识的教导,才比较容易成就。脾气坏的人容易得罪别人,让别人生起烦恼心,与别人结恶缘,在修行的过程中,障碍比较多。

3. 受了伤,得了病,人人都说“消业障”。到底什么是业障?难道受了点轻伤,得了微病,不是自己的不小心和疏忽而是前世的业?

答:“业”的梵文叫做羯磨(karma),译为造作。就是我们身,口,意的行为称之为“业”;它是一种力量,能让我们感受“快乐”或“痛苦”的果报。

“业障”:就是我们以前所造的业,阻碍我们的修学佛法的道路。

“消业障”:就是消除,修学佛法的障碍。

受了伤,得了病,应观察和分析受伤或得病的原因,避免再受伤和得病,智慧就渐渐增长,恶业就逐渐消除了。这就叫“消业障”。

般

若

信

箱

招生

	插花班	静坐班	佛教仪轨班
授课老师	蓝玉明老师	远凡法师	法宣法师
课程	12课	8课	10课
开课日期	1-11-1999(星期一)	10-11-1999(星期三)	12-11-1999(星期五)
时间	7.30pm - 9.30pm	7.30pm - 10.30pm	7.30pm - 9.30pm
地点	海印学佛会	海印学佛会	海印学佛会
学费	会员 \$30, 非会员 \$45	会员 \$80, 非会员 \$120	会员 \$30, 非会员 \$45 (满20位才开课)



Salutation to my Teachers

Last week seemed to be quite an eventful and distressing week for me. Two incidents stood out strikingly and are still fresh in my

mind, especially the lesson learnt

from the two Venerables whom my friends and relatives turned to in their time of desperation and helplessness. To Venerable A (who wish to remain anonymous) and Ven. Fa Yuan, I express my sincere thanks, admiration and respect.

I am writing this article mainly for the purpose of sharing the lessons learnt from the Venerables who have shown me the quality of non-discrimination, selflessness, compassion and wisdom. Out of respect to my friends and relatives, I shall only relate briefly, the facts that are relevant to this piece of writing.

Case 1

The siblings of a friend who passed away recently were feeling uncomfortable with certain dreams and experiences, on top of their grieving. Their own problems in dealing with this grief and the added difficulties of responding to good intention friends and their "solutions" plus the attitude of certain family members, caused them to be very upset, confused, frustrated and helpless. When they finally spoke to me, I could only direct them to Ven. A as they felt more comfortable confiding to a nun who is English speaking.

After sharing for about two hours, these friends felt consoled, relieved, reassured and have a better sense of direction. They are happy with the down-to-earth, practical analysis of what they had possibly experienced. (I later got to know that Venerable had missed her lesson to listen to my friends whom she has never met before. I am very touched, Venerable.)

Case 2

A cruel and heart-wrenching misfortune befell a very young child of my relative and out of desperation, the crying grandmother telephoned me one night, asking for prayers and help because of the utterly death-threatening condition of her grandchild. The child's father is of the same age as my son. I felt anxious and could only think of Venerable Fa Yuan. When I called him, I was desperate and asked if the Venerable could come to see the child without even giving him a single detail (I was too emotional). Venerable then asked my nephew to call him and was later able to console the distraught father while at the same time, advising him to have faith and trust with the doctors. There was no chance for us to see the child because the child was sent for emergency operation.

Nobody in the family knew what was the cause of the child's condition. While the doctors were fighting to save the child's life and finding the cause. There were much speculation for the next two days and the "supernatural" was drawn in. I nearly fell into the trap of believing it if Venerable Fa Yuan had not repeatedly voiced words of wisdom to me. Eventually, the doctor found out the cause of the child's condition. (I beg Venerable for forgiveness as being a student for one and a half years I still believe in superstition.)

From these two incidents, I realised:

- my vulnerability to emotions which leads to ignorant responses in a given situation.
- that in times of grief and misfortunes, we are easily led to conclude in illogical reasoning given by people who either wish to cover their own mistakes or by those who are keen to display their "psychic" power, with the intention to help.
- from the Venerables, that regardless of the background of anyone, known or unknown to us, as long as we are approached for help, it should be given unconditionally, tactfully and appropriately within our capacity.
- it is my blessing to learn Dharma and get acquainted with some of the Venerables of this society. I am touched by the kindness, selflessness and wisdom of the Venerables. It is so important to learn from the right teachers.
- and that I need continual guidance from the well-disciplined and highly cultivated teachers. Also, I will strive in effort to practise Dharma and utilise it in my daily life.

I sincerely venerate my religious teachers.

With the highest respect, from your humble student who wish to remain anonymous.





Pragmatic Buddhism

Buddhism is pragmatic and can be used or applied in our daily lives. It should not stop at the stage of knowledge, theory or philosophy. It is something more concrete that can be used in solving our daily problems. In Buddhism, practising is a form of self-cultivation and self-restraint. It involves action rather than just paying lip service. When we come to practising, we need to do it practically by experiencing the truth and apply those acquired experience in our daily life.

Learning Buddhism involves three stages: listening, contemplating, and practising. Firstly, we need to attend and listen to the dharma classes or talks. After listening the teachings, we should not stop at this stage but continue to contemplate on the principles and reasons behind each teaching. Finally, we need to experience the teachings by practising and cultivating through our actions.


In Buddhism, individual's body can be divided into physical part and the mental part. The former includes the eyes, ears, nose, tongue, and the body in which we label them collectively as the "Body". As for the mental part, we normally call it the "Mind". The two parts are, in fact, the two sides of a coin. Though both sides are different, they reflect the two aspects of the same coin. The Mind and Body are inseparable. What happens to the Body is experienced as emotions and thoughts in the Mind and emotion and thoughts in the Mind also influence the Body.

In Buddhism, the Mind is given great emphasis since it exists in individual body in this life and can even be transformed into consciousness in our next life. This implies that Mind is also the creator of the Body. In the beginning stanza of the Dharmapada (one of the most popular Buddhist discourses in the southern tradition or theravada, such as Sri Lanka, Thailand, and Burma), it says that the Mind leads phenomena. The Mind is the main factor and the forerunner

of all good and evil states of all individuals. It is the chieftain of the tribe. If one acts with evil (wicked) mind, then suffering will follow. If one acts with pure mind, happiness will ultimately come. Our eyes, ears, nose, tongue, and body are controlled by the Mind. Therefore, practising and taming our mind to be calm, tranquil and free of defilements and vexations are the main concerns in Buddhist practice.

We may ask ourselves the reasons for our sufferings and unhappiness. Most people often think that happiness and unhappiness are a result of tangible things outside the body such as money, people and possessions. However, that is not true. When our mind is filled with defilements such as worries, dissatisfaction and sadness, all these worldly pleasures cannot help assuage those agonies our mind is experiencing. The compassionate Buddha teaches us that to restore the serenity of the Mind, the solution is not to change the things or people around us, but to change our mind, which is the source of all sufferings.

Nowadays, we have entered into a technological era. There are many breakthroughs in science and technology that bring a lot of comforts into our life. However, the advancement of these does not bring much happiness into our life. We are facing more problems, dissatisfaction, and mental derangement as compared with those underdeveloped countries. Many social problems disturb our mind which give rise to mental or psychological imbalance. Many people suffer from frustrations and nervous breakdowns because they have not trained their minds to maintain contentment and balance. They only develop craving for sensual pleasures and have become slaves of these pleasures and craves for worldly enjoyment. The Buddha says the world is within you. When you discipline yourself, the whole world is disciplined and peace is maintained. Good and bad, peace and violence are determined by the trained and untrained mind.



Due to the progress and material development of modern civilisation, many people deviate from a meaningful life. We must be careful not to behold material pleasures at the cost of our own true nature. If we spend our time thinking about how to get a luxurious living, power and prestige, we will lose many valuable things in our mind. Greed, hatred and delusion are the three poisons that cause our mind to suffer. Before we know how to handle our mind, we have to understand the cause and effect, causes and conditions, karma, and impermanence.

The causes imply our inner thoughts, while the various objects within your body and the external environment that allow you to accomplish these thoughts are the conditions. These inner thoughts together with the accomplished tasks are the effects. The positive and negative effects become karma. Thus you have good thoughts, coupled with the conditions (secondary causes), you will have good karma. In contrast, when you have bad thoughts coupled with such conditions you will have negative karma. You may say that you only possess these thoughts, and so long as your body and speech do not go about accomplishing these thoughts, there will be no condition in existence, nor any effects or karma. However, you may not be able to control yourself all the time and refrain from taking any actions. Practising of dharma involves a good understanding of each and every thought that arises.

Impermanence is an actual phenomenon in this world. We also need to truly understand the impermanence in the world. Understanding does not imply being emotionless, but it means you are able to accept what has happened quickly. Everything is impermanent including our mind which is like the moving water of a river, or the burning flame of a candle. They are not ceasing for even a moment.

Happiness that is real and long lasting comes not from material or external circumstances, but through contentment and strength of mind. The true nature of minds is peaceful. By learning how to let go of unnecessary worries and stresses, we give joy a chance to shine. Thus, contentment is the most excellent wealth. We can take a practical approach to problems that appear to be totally negative. If we are in a stressful situation, we should recognise and make peace with it, thinking that although it's bad, it's OK. After some time, the impact will wear out,

and the situation is impermanent and will change sooner or later.

Relaxing on our attachment to self brings us peace of mind. Even if we suffer, the correct attitude will help us carry our emotions more lightly. If we find something that is understandable and sensible for our needs, we should direct all our feeling and intention into practice, without hesitation, expectation, or doubt. Belief is a powerful healing agent. Simply by opening our minds, we may be surprised by our own inner strength. Training the mind can guide us to an awareness that is more open and flexible and faith or devotion is also necessary in any spiritual practice.

Compassion is considered an important healing tool. When we reach out to others, the rigidity of self begins to soften. It includes serving others, creating organisations and institutions to help others, providing protection, giving gifts, and paying respect. Holding back your focusing points of your eyes and concentrating on your breathing is a method to get your mind concentrated and calm. Reflecting on your own mind, you will discover various changes. Only through understanding your mind are you able to control it. When you are able to control your mind, you will be able to control your action and speech. If one's action is executed from a well-controlled mind, then he or she understands the way of practising. Even though suppression could be applied, it will ultimately lead to eruption.

Learning to live in the moment is a great and powerful skill that will help us in everything we do. Mindfulness is the awareness of what is happening right now. It's an alert mind that is aware of every respect that is going on, and what to do without being scattered. Mindfulness is full attention to the present, without worries about the past or future. We often borrow trouble from the future by constantly thinking about what might come to us tomorrow.

Knowing all these is not enough. Fulfilment involves correct and diligent practice. Take Buddhism as a path of our happiness and a tool to open the innate pureness within you. Remember Buddhism is pragmatic; it is useless to just know. The punch line is to use it effectively and correctly in your daily life. A few words to note: refrain from doing bad, do all good deeds, purify one's intention and such is the teaching of the Buddha.

DISCOVERING OURSELVES

How many of us really know ourselves? Have you ever asked yourself? Do you know you are being constantly afflicted with your

own doings? Do you know you have been doing things you shouldn't have done? Well, don't be surprised many of us do not know ourselves and are not even aware of our own afflictions. You may have wide knowledge of the Dharma and have been a Buddhist for many years, but yet you have not really discovered yourself!

Sad to say, many of us only realise sufferings when we are faced with setbacks and adversities in life, especially during this time of economic crisis. Those who are well and comfortable, will not and do not want to know suffering, what's more the Dharma, because they do not see the need for it.

Regardless of religion, race, age and wealth, we are being constantly afflicted with our own greed, anger and delusion which we constantly conceal, sometimes deliberately and most of the time unknowingly.

Are you one of those in the Toto queue when the top prize amounted to more than six million, hoping to strike it rich overnight? Do you call that greed or just trying your luck? Ask yourself. You may wish to say "My ulterior motive is to be able to contribute more to charity or to the society with these extra money". However, what the Venerable said is "You give within your means". Act of giving may not necessarily be in monetary terms, be it time or effort such as lending a helping hand, lending a listening ear, is just as crucial in cultivation of the Perfection of Giving.

How many times have we become impatient and upset with our children, husband/wife, colleagues, bosses or parents? Did you realise the many excuses we give for ourselves for getting angry at another person? Have you ever noticed that we can get angry not only with people but at inanimate objects like computers, mouse, printers.... you name them, and even little crawlies. Just look at how conveniently I throw tantrums at them and yet never have I questioned if there was a need to get agitated in the first place.

If you have attended the first year Dharma lesson at Sagaramudra, you would have learnt more about the 5 Precepts and would have been surprised at the countless bad karma we have committed and accumulated without our knowledge. When you get into the second year, you would be shocked at how our heart and thoughts work – you will then marvel at Buddha's wisdom.

Discovering ourselves is not as easy as most people think, not unless you put what the Venerables taught into practice, you will not be able to see yourself. To discover the essence of the Triple Gems and the peace deep within us, we need that kind of space in our minds to constantly digest and reflect on our trains of thoughts. Only then we will, not only explore our human potentials, but also the only ultimate motivation for our human existence in this lives. At the end of the road, we are not judged by how much we gain. Rather, we are remembered by how much we give, unconditionally.



招生

	乐龄佛学班	日间佛学班
授课老师	法谦法师	法巽法师
课程	一年	一年
开课日期	4-1-2000 (星期二)	5-1-2000 (星期三)
时间	7.30pm - 9.30pm	2.30pm - 4.30pm
地点	海印学佛会	海印学佛会
学费	会员 \$30, 非会员 \$45 (每三个月)	会员 \$30, 非会员 \$45 (每三个月)
年龄	50 岁起 (满 20 位才开课)	(满 20 位才开课)

海印佛学院

活动	导师/负责人	星期	时间
净土共修	法梁法师	三	7.30pm-9.30pm
佛理讲座 - 地藏经 (闽南语讲解)	远凡法师	四	7.30pm-9.30pm
书法班	顾建平老师	五	7.30pm-9.30pm
中医义诊服务	苏静霞医师 施龙现医师	六	6.00pm-8.00pm
佛理讲座 - 金刚经 (华语讲解)	远凡法师	六	7.30pm-9.30pm
普佛上供	法源法师	日	11.30am-12.00pm
普门品共修	法树法师	日	1.30pm-3.30pm
拜八十八佛大忏悔文 (四加行)	法荣法师	日	4.30pm-5.30pm

海印学佛会

活动	导师/负责人	星期	时间
插花班	蓝玉明老师	一	7.30pm-9.30pm
专业人士静坐班	远凡法师	一	7.30pm-10.30pm
乐龄佛学班	法谦法师	二	7.30pm-9.30pm
第五届佛学班 (第二级)	法源法师	二	7.30pm-9.30pm
日间佛学班	法巽法师	三	2.30pm-4.30pm
静坐班	远凡法师	三	7.30pm-10.30pm
义务法律咨询服务 (须预约)	王秀英律师	三	7.30pm-9.30pm
专业人士静坐进阶班	法树法师	三	7.30pm-10.30pm
佛教仪轨班	法宣法师	五	7.30pm-9.30pm
第四届佛学班 (第三级)	法梁法师	五	7.30pm-9.30pm
研究班	远凡法师	六	3.00pm-5.00pm
辅导咨讯 (须预约)	-	六	3.00pm-5.00pm
儿童佛学班	法巽法师	日	10.00am-12.00pm

(1999年10月至12月)

顶礼慈悲三昧水忏	每个月的第一个星期日
老人院 / 儿童院服务	每个月的第二个星期日
八关斋戒	每两个月的第三个星期五至星期日
三皈五戒	每三个月的第四个星期日

	八关斋戒	三皈五戒
地点	海印禅院 (乌敏岛)	海印佛学院
日期	19-11-1999 (星期五) 至 21-11-1999 (星期日)	31-10-1999 (星期日)
集合时间	19-11-1999, 7.00pm	9.00am
收费	会员 \$10, 非会员 \$15	随喜供养

注: 一律不接受当天报名

水月禅修

远凡法师第三本著作

海印学佛会会长远凡法师著有三部禅书《水月禅音》、《水月禅意》及《水月禅修》。

三部禅书出版后,引发不少回响。拥有逾200名作家会员的新加坡文艺协会,近期将《水月禅音》中的四篇作品编入该协会出版的《98年度新华文选》中,同时也邀请远凡法师成为协会会员。

三部禅书已被图书馆接受,并且陆续在书橱上呈列,供公众借阅。商业咨询公司《胡氏科技企业》也邀请远凡法师主讲禅宗课题,并购买《水月禅意》及《水月禅修》分赠出席者以供参阅。



三部禅书的特色是文字浅白,风格简朴。内容上却不尽相同。《水月禅音》将读者带入佛法中,《水月禅意》宣泄佛法,而《水月禅修》更将佛法有系统的,概括性的推介给读者。读者虽能轻易了解作品中的文词,却不能深入了解格中词义。但是,却也不必气馁,远凡法师欢迎各界读者随时与他共同商讨文中之意。

