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社论

中国式佛教在新加坡正面对两项难题。

首先是，自1965年以后出生的国人，普遍接受双语教育的缘故，中国式的佛教应改变弘扬方式，需从传统“华文式”的范围跨入更宽阔的“双语式”领域。顺势的目的及其重要性是：为了让以优良的东方形式为载体的佛教广传于坊间，并让正信佛教及东方文化薪火相传于后代，但这并不是一件容易的心匠工程。

其次是，面对“突破”的挑战。放眼世界，经济转型，城市动态日新月异。我国越来越挨近无现金边缘，教育方面也以电脑为教材工具，处于此当儿，佛教应与社会同步，不可掉队；因此传统华人寺院的生存方式、运用及对社会的贡献应随时代的改变而改变，莫再滞于孤零的一角。

我国毕竟是一个以英语为主要媒介语的社会。泰国、缅甸、西藏、锡兰的佛教都以英语为弘法工具，以利益大多数受英语教育的信徒，故我国中国式佛教弘法者应加入此队伍，将佛教本土化；需知越是本土化，越令信徒感到亲切；越是亲切，就越有落叶归根之感，这是弘法利众生的方便法门。

新加坡是一个国际大都会，生长在这样的环境中，新一代僧侣需不断地提升自己。语言是无国界的，通晓中、英两种语文，一方面不但有助于本土佛教的弘扬，另一方面也可藉此迈进国际，扩展更大的弘法地域，利益更多的众生。

懂得审时度势，因势利导，才能在菩提路上走得更远，否则将会被时代的巨浪所淹没，故寄望我国佛教同仁：大家应该共同协力，弘扬佛法；为利益众生，作出具体的贡献，让佛教再现慈辉。

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一 .

如果不想吸烟，想戒烟，其实很简单，只要内心不想再吸就行了，是不需要将烟丢掉。将烟丢掉就真的不吸了吗？当晚上睡不着而烟瘾又起来的时候，就算是半夜，还是会下楼去找 mama stall，去把香烟买回来“猛吸”。所以真正的问题是在内心（里面），并不是在外面。而静坐的目的，就是要看到、面对、解决内心（里面）的问题。里面的问题解决了。外面就根本不成问题了。

二 .

最难剪的是什么呢？最难剪的是“情”。剪不断，理还乱。“情”要如何的放下？要对自己“绝”，但不可以对他人绝。对他人绝他人会很痛；对自己绝，自己痛是自己的事。怎么对自己绝呢？其实很简单，就是“拉回来”，拉回到内心里面，任何的心所（心念、情绪、冲动、习惯等总称心所）升起来，都只是让它过去。

第一 . 不续，不可以延续。当想到喜欢的人、事、物，比如说想到 A 的时候，不可以让它延续，不可以让它进一步去编织故事。要够“绝”！

第二 . 不断，不可以压制。不要压制，不要断它，起来就起来，起来就让它过去。只要记得这两个口诀“不续不断，谓之中道”。

如果心所起来，断它或者压制它都不行，有一天它会“跳”起来。为什么呢？因为，这是在压制内心的问题，它就会反弹，它一反弹，你就受苦了。

所以，要拉回来。并不是告诉自己：不要想，不要想。根本上是不用动念的。只要看着它，起来就起来，它又一定会灭去。但是，如果它要编织故事，就要停一下、深呼吸一下；停一下、深呼吸一下，不要让它编织故事。

因此，在这个时候，劝大家最好是念佛。一个简单的做法是念阿弥陀佛、阿弥陀佛、阿弥陀佛；或者是念观世音菩萨。。。。。。；或者是念 Om。。。。。。；或者是念一个咒也可以，用来取代这个心所。这样，就可以做到不断不续，久了之后，这些心所起来就不会影响到你，“情”就会慢慢淡化，情淡了要断就比较容易。相反的，情在浓时是断不了，已经是迷失到了不能再迷失。如果还给很多理由：实在很舒服啊！。。。。。。那时惨了，不会再回头了。

在初级静坐课程中会教导“无常观”，在静坐的时候会播放“无常观”的卡带让大家听，边听边照着卡带所说的次第去观想。以后，私下用功，前段时间也是先静坐，等到心平静下来，就开始作“无常观”。将全部都放下，彻底放下回到平静的心，就是这样一直不断地训练。

当心达到很平淡很平静，不受心所影响的时候，所面对的问题就会变成很清楚，很明确，对问题所作的反应，就会很尖锐、很锋利。心中的这把剑要藏。否则，还不会运用它的时候，它反而会伤害自己，也伤害他人。所以，现在师父传授的是一把小刀，先拿小刀来割一割，至于小刀锋不锋利，就要靠大家自己去磨炼。

相信大家终于了解到静坐要学的是训练我们的心，而不只是静坐、放松、睡觉。如果认为佛教的静坐只是如此而已，算了吧！我也不会出家了。

三 .

我在韩国山上两三年，天天要静坐十多个小时。还记得刚到的时候，第一天去见方丈，穿袍搭衣，要穿得整齐(毎回都要如此)，向方丈顶礼之后，跪着跟方丈讲话。方丈跟你讲话一个钟头，你就要跪一个钟头。欸！够你痛的。

我请问方丈：“师父，请您教我怎么静坐！”

“你来做什么的？来学静坐啊！好啊！明天开始你去禅堂坐，三个月后你不会坐，你回家□罗！还要教，不用教。”方丈回答。

山上的老禅师、老师父，逼着你。天天这边踢一下，那边踢一下。想办法这边压，那边压，看你的反应，又如何反应。然后就是硬硬开刀杀，很痛苦的。一天被骂几十次。我不可能用同样的方式来训练大家，否则，一定走到完，一个都不剩。“大声”一点，还会来吗？或是稍为坐久一点就受不了，下个星期还会来吗？

其实，佛法流传在这个世间已经逊色不少，很多教导已经退色了，很多的精要，精华的部份，都只留在山上一些真正修行的老禅师的教导之中。

是不是经典里面没有记载呢？不是，经典都说了。可是，看书只是看书，不会就是不会；没经过训练就是没经过训练；没有人指导点出，就是不懂。如果看了，自认为看了就懂，那更糟糕，会造成更多问题。

就好比从来没进过厨房，不过，却看了很多有关煮菜的书，就自以为会煮了。天晓得？煮出来的食物，恐怕连自己都不敢吃。

佛经，看归看。看了认为会增加一个人的学养，如果只是站在这样的一个角度而言，是可以被接受的。但是，如果说看了真的懂了，天啊！还相差很远。这是要经过训练，是要实际去修的。

因为内心除了对世间事物的执着之外，还有最困难的深植在内心的“情”，就算是很努力修行，要拔出来也不是一般世人可以办到的。

自觉得很清净了，很平静了，事实上，这只是说在某一特定的条件之下能够如此。如果施加一些压力，或者给予一些冲撞和刺激，是否还能保持一样？因此，不管在怎样的环境中，内心都不会动摇、不会改变，而且经得起时间的考验，经过历史的证明，这样才是真正的修行。

一般上，如果大家真的很努力静坐，是可能达到很平静的心境，但往往只是很短暂的时间，遇到问题就乱了。所以一个人的平静的内心、判断力、决策力、肯定的力量，如果没有经过千锤百炼，都不是真的。

但是也不是假的。为什么这么说呢？因为心的素质本来就是如此，只是没有经过训练，就好比

矿石里的黄金，不可说它不是黄金。它是黄金，只是它含有太多杂质，需要经过提炼，除非已经提炼成99999的真金，它的质就不会改变。

我们的内心也是如此，本来是清净的。清净的内心就像矿石里黄金一样，如果没有经过训练，它就只是矿石而已，它的作用不大。

四 .

当发现对某一些事物很喜欢，或者是一些“错误”的喜欢，虽然已经习惯了，从内心发誓要改，要狠狠地切下去。去做做看！对自己的执着肯砍了放下，肯定三天三夜不会吃不会睡，那种痛苦，眼泪是不由自主地滴出来。如果曾经有过这样的经验，很好！这个人一定会改变，也才是真正懂得什么是修行的人。

所以要用在自己身上，自己砍下去，会不会感觉到痛？如果没有痛的感觉，就是根本没有砍。自救可以，救别人还不可以，还不是时候。真的想要磨炼他人，用那把刀杀他人的执着，从他的内心直接杀下去。那种痛是入心入肺。现在的人是没有办法接受的。

一般人看到自己的错，自己的喜好，自己的习惯：不要紧、下一次再来、或是做了才说。修行人，就不一样，不只是拉一下，不要做；而是能砍下去，从此以后这件事跟我绝缘，要有壮士断臂的力量。以后遇到任何事情，拿得起，也就砍得下。虽然很痛，但只是短暂的三天，痛苦会过去，过后会有解脱的自在感。之后，遇到同类或相似的问题，都只是小儿科。从中所培养出来应对、处事的判断力，其尖锐性是真的了不得。但是，这是对自己，不可以拿来杀人，他人的头会被砍断，很凶的！这就是需要以戒，以慈悲心为基础。

比如，你给箭射中插在身上，你会拔出来呢？还是只是锯掉外面的箭柄，仍然把毒留在里面？理论上是要拔出来，但一般上，只是锯掉外面不愿拔出来，因为拔出来的时候比射到时更痛。算了！外面剪断让痛留在里面，当第二次再发作时再剪。不要说是什么大问题，单是戒烟，有些人烟是戒了几十次，最后还是再吸。而修行就不是如此，是要修到每一支箭都能拔出来，有壮士断臂的力量，一砍就一了百了。

所以，静坐就是让我们看到问题。看到问题，能不能砍得下？如果砍不下，又被打回原形；如果砍得下，就能翻转过来。试问？我们是拿得起，放得下？还是给自己很多理由：无所谓、小问题、不要紧、一次就好。。。。。。

讲述：远凡法师

笔录：林秀芬

整理：法谦法师

我对四加行的了解

布施供养：能与自己比较不幸或同辈的一切众生分享自己拥有的就是布施。分享的可分物质上的，如钱；或精神上的，如把所学的知识传授给别人。众生包括人、畜生、鬼道及地狱界的一切。供养指把自己拥有的与辈份较高的分享，如佛、菩萨、僧人。布施供养有助于我们修福德。虽然如此，修福德不是布施供养的目标。我们应把福德看成是布施供养的果。在布施时，我们应以慈悲心为重，一心希望对方能因自己的小小布施而获益或减轻一些困苦，增加一些快乐等。同样的，在供养佛菩萨、师父时，我们应带着恭敬、谦虚的心。不可因要佛菩萨保佑或想师父的加持而供养。布施供养有助于减轻我们的贪心。经过一段时期的修行，我们会发现自己的心能舍，对许多物质的执着也会减少。我们会更乐意的与众生分享自己拥有的，因为多物质道自己的小小付出能为众生带来快乐。

礼佛忏悔：礼佛有助于培养我们的恭敬心与谦虚心。佛陀伟大的教导，我们和佛陀相比有如天渊之别。通过礼佛能反省自己，告诉自己应精进修行佛陀的教导。忏悔培养我们的人格，我们在处事待人时，应带有知错认错，认错改过的态度。因此忏悔包括向人认错，也包括佛前忏悔。经过一段时期的修习佛前忏悔，我们会更清楚地注意到自己日常生活中身口意所造的一切。比如说，如果我们因习惯而造了许多恶口，而过后又懂得在佛前忏悔，我们会发现下次要再犯同样的错时，有股力量会把我们拉住，并阻止我们再犯错。这股力量就是我们的警觉性。

发菩提心：世间上一切众生的福报不同。我们不难看到有些人富大贵，而有些人连三餐都有问题，又有些根本没做人的福报。以上的种种差别，取决于发菩提心的有无和大小，发菩提心扮演着重要的角色。发菩提心培养我们的慈悲心，让我们更了解众生的处境，更能去接受他们，帮助他们。举个例子，学佛学了一阵子，发现思想与同事越来越不同，渐渐与他们减少沟通，甚至“看不起”他们的某些生活方式（喝酒）。但经过念发菩提心文后，开始感觉这种想法是不健康的，也开始劝他们减少这习惯。

日夜持明：日夜持明指时时刻刻知道自己的身口意，清楚地明白自己所做、所说的一切。修行日夜持明，通过念佛、静坐、持咒与念经加强心王的观照力。因此修习日夜持明也是在修智慧和慈悲，福慧双修。

了解四加行固然重要，但更重要的还是以行动去修习，提高人格、品行与智慧。

【恒志】

四加行是佛弟子每日必做的“功课”，这四个加行，布施供养，礼佛忏悔，发菩提心及日夜持明，有助于佛弟子们提升个人的戒、定、慧。在修持的同时，佛弟子们也累积了来日修行的资粮。

我们的这个人身是由业力而形成，并充满了贪嗔痴。而这些贪嗔痴又不断地令我们的身口意造无量的恶业，使到我们不断地在六道轮回，受业报之苦。

四加行的修持，有助于我们把心拉回来，看着自己的身口意，并从中更深入地观照，对治自己的贪嗔痴。

当身口意在行四加行时，相对的，它因贪嗔痴所造的恶业就会减少。恶业少了，恶报及业障也逐渐减少。这样心平静的时刻反而多了。人也会较清醒。如此，便更能观照，对治自己的贪嗔痴。

在恶业不断的减少，善法不断增加的情形下，我们离苦得乐的机会就会逐渐增高。

布施供养：主要在对治我们的贪。在修持时，我们把自己的财物以恭敬的心布施于有需要的人及供养善知识和父母。在布施的同时，我们更能深深地体会到纵欲的可怕后果。在行供养时，我们能够深切地感受到师长施于我们的恩惠。这令我们更珍惜自己的福报并用它来广修善法。

礼佛忏悔：有助于我们反省自己每刻所犯下的错误。在诵忏悔文时，自己因贪嗔痴所犯的恶业不时涌上心头，强迫自己去面对它，去认错，去改过。在拜佛时，更能感受到佛陀的慈悲，就好比严父慈母般不断地呵责及叮咛自己不要再犯错，不要给别的众生带来痛苦及烦恼。

发菩提心：主要在培养我们的慈悲心以对治我们的嗔心。在这有限资源及无穷欲望的世间，人们有着许多的不满及不如意。稍有不顺即会火上心头引起更多的不如意。当我们自己得到佛法甘露的滋润时，我们更应该扩大自己狭窄的心胸去包容其他的众生。以过来人的心态去同情他们的处境，并时刻升起想帮助他们一起离苦得乐的心。

日夜持明：主要在对治我们的无明。“迷时师渡，悟时自渡”告诉了我们修行最终是要靠自己的。时刻清楚地知道自己在做什么，是为了什么而做而后果又是什么时，一个人就不会虚度光阴。更进一步，若能知道如何能了脱生死而勇猛精进，时刻注意自己的身口意，不为贪嗔痴而造作，只为成佛度众生而行，那他的一生将会有所成就。

总的来说，日日行四加行，把它溶入生活中，将有利无弊。从世间及出世间的角度来看，它都是有万利而无一害的。

【水镜】

在日常生活中， 我如何修四加行

【恒志】

在海印上了一年的佛学班，经过师父慈悲的教导与鼓励，也算学了一点佛学知识。而且也开始修习四加行。除了出国公干以外，每天在家都有修习。

上班之前，我会提早半小时起身做早课。早上以清水供佛，烧香赞佛礼佛，然后开始念三皈依文，四无量心文，发菩提心文，忏悔文。这已成为了我生活中的一部份。如果没做，会觉得过意不去。

上班途中，我会利用走路与搭地铁的时间念诵六字大明咒和百字明咒。回到家后，如果有时间便会念诵大悲咒，接着静坐。

从以上的修行，能够肯定的是这些修习有助于我人格的提升。而且只要连续几个星期用功的去修习，便会养成一种习惯，成为生活的一部份。这样的修习便不会令我们觉得是一种负担。大师父说过要养成好的习惯，把坏习惯改掉。我想修习四加行就是一种好习惯。

从礼佛供养的学习中，发现它有助于减少我慢心，培养谦虚及恭敬的心。通过佛前忏悔，开始多注意自己日常生活中的身口意，避免重犯错误。由于我的骨骼有问题，所以每早礼佛时都会感到疼痛。这也让我了解身体健康的重要。经常会提醒自己应趁年轻，身体还好的时候努力学习。

在静坐之前，我会先持咒。我发现持咒有镇定心情的作用。每当念完咒后，心里会觉得平静，偶尔感到有股很静，很平稳带有喜悦的感觉。在工作上如果觉得节奏太快，也会停下开始念咒，因为念后心里的平静有助于减少压力。持咒也可帮助培养专注力。往往在持咒时会听到周围的吵杂声。这些声音有时会把我们的集中力拉去，例如听到自己喜欢听的音乐。在设法拉回集中力时，我更珍惜大师父的一句话“拉回眼前”。我想如果我们在生前不能“拉回眼前”，那么在死去的时候会更加难。如果再加上生前没养成修行四加行的习惯，可能我们的中阴身会在死后觉得非常迷惘，随着生前所喜欢的方向去，不管是好是坏。

除了以上的修习，我也定时供养僧，捐钱帮忙筹建海印佛学院和布施给比自己更不幸的人，并将功德回向给一切众生。



每日早晨，睁开眼睛后，我就会去注意自己的心态。这使我发觉到自己原来是个嗔心重的人。内心常有许多的不满及不喜欢。

梳洗完毕后，我就会去礼佛忏悔、诵三归五戒文、心经、发菩提心文、普劝坐禅仪。然后就开始静坐。静坐完毕我就会把功德回向给一切众生。

做完这一小时的功课，我常感到内心较为平静，情绪也较能够控制。过后一整天，身心都较轻快。

在工作时，我也时刻注意自己的身口意。尽量不说没有必要的话及不让自己的心随着外在不顺意的事而起不满、嗔恨。有时无法控制破口大骂后，我常会在下班后，回家反省那时的情景。我是在怎样的情况下生气及为了什么而生气。继而思维如何不让同样的情况发生及在同样的情况发生时，我该如何更好地应付。

如此，每次恶口后，我就会想出新的策略去应付我所面对的人事，若屡试屡败，我就会在忏悔时，求佛菩萨加护我。哪天，在面对同样的问题时，我则能较得心应手。

在家的時候，我也采用同样的方法。不同的是，当我的情绪升起无法控制时，我会采取逃离现场，暂时躲避的政策。过后再回来诵经，静坐。通过静坐，安抚我散乱激动的心后，才思维应对的方法。

每日静坐时，我都会尽量把心拉回眼前，不让它掉入外境中。借此，渐渐地把自己不自觉升起的执着，情绪减少除去。我也常会观察无常的现象。提醒自己现前的这一刻也只不过是下一刻储存在第八阿赖耶识的记忆罢了。不时地告诉自己要看破放下，不让贪嗔痴三毒控制自己。

当学佛会或他人须要人手做事时，我也会衡量自己是否有能力及时间去完成这善法。若经济时间许可，我就会去行布施供养。趁自己年轻，有精力时去种些福田，结些善缘。希望日后能常行菩萨道，自利及利他。

总的来说，四加行已逐渐成为我生活中的一部份。我的起居饮食及思想言行在某个程度上已受到它的影响。假以时日，我希望自己能更完满地修四加行，以利益更多的人。



千禧年卫塞节，海印丛林举办了3项大型的庆祝活动，但是另1项特别活动，却在中英文报章的全力推动下，令人惊叹的完成。第4项活动也为首3项庆祝活动抹上一层灿烂夺目的光彩。

5月3日华文报章刊登《远凡法师受宁玛巴噶陀传认证为转世圣僧》一文，5月18日卫塞节当天，英文主报竟以3大篇幅详细报导远凡法师的修行历程，文章还提及法师对国际上佛教大事的精确见解，两大报章相续报导后，举国瞩目、万人关注。远凡法师的言论及海印丛林的活动，即刻成为举国上下留意的焦点。

5月6日海印丛林在维多利亚剧院举行海印平社义演，5月13日及14日在嘉龙剧院举办海印禅法弘扬大会，5月28日则在芽笼大草场主办大型的义卖会。3项大型的活动在报章的“推波助浪”下，获得最佳的响应。

5月7日海印禅法弘扬大会举办前6日，工作委员会不得已在华文报章上刊登致歉启示，因为大会逾5000张入门券早于数周前已被索取一空，但许多热心居士还是不断前来索取入门券，工委因此开会讨论，事后决定刊登启示并诚恳致歉。

与禅法弘扬大会的反应相似，海印丛林的3年制佛学班、专业人士静坐班及普通静坐班等班级，数年来都是供不应求，收到超倍数的报名申请，有鉴于此，海印丛林管理层屡次开会讨论解决方案，最后决定尽早兴建位于芽

笼29巷的海印佛学院，并且在资源许可及愿力充沛的条件下，再添置1至2个新道场，以应日后不敷之需。目前除了芽笼29巷的佛学院院址外，海印丛林也在芽笼24巷A的地方买下一间双层楼高的道场，只是该道场是在众居士无息贷款的支助下，才能顺利成交的，海印丛林现尚欠下约67万元的无息贷款。

5月6日著名剧团平社为海印丛林举行筹款义演。历史名剧《曹操与杨修》的演出，吸引了约1000人前来热烈观赏，且事后频获好评。当晚，现任平社副社长兼剧团名角，也是海印筹委会委员，蓝玉明居士在观众的诚恳邀请下登台献唱《李逵探母》，一段长约10分钟的京剧演唱深获观众赞赏，为海印丛林筹得额外的1万8000元建院经费。加上当晚演出所筹得的款项，平社为海印丛林一共筹得约5万元的义款。

5月28日海印佛学院主办筹建义卖会，吸引了数万人前来参加，从早上10时至下午4时现场人潮汹涌，络绎不绝。不少熟食摊位于下午2时已售罄食品，准备收摊，但是义卖会上的人潮却是不减反增，直到下午4时后，众人才渐渐散去。首次举行义卖会便取得如此辉煌的成就，难怪乎工委人员及护法居士个个皆是喜上眉梢，雀跃万分。

千禧年卫塞节，海印丛林的庆祝活动事事顺利，样样成功；实际上，几许因素归属策划，又几许纯属偶然，确实不易破晓。

Tibetan Buddhism contains 3 levels of progressive practice. These levels correspond to the Theravada teachings, Mahayana teachings and Vajrayana teachings. One must progress through Theravada and Mahayana practices before practicing Vajrayana teachings. This means that we must have a determination to be free from cyclic existence (renunciation) and a heart that wants to achieve enlightenment for the sake of others (bodhicitta) before entering Vajrayana. Vajrayana, which is also called Tantrayana, contains methods taught by Shakyamuni Buddha that allow us to transform our present bodies and minds, as well as transforming death, the intermediate state and rebirth, into the body and mind of a Buddha. For this reason, it is said that a qualified and diligent student who practices under a well-qualified Vajra master can attain enlightenment in one lifetime. Today, Vajrayana survives in Tibetan Buddhism and the Japanese Shingon tradition. It must be remembered that Buddhist tantra is very different from Hindu tantra.

In pre-history, the Tibetan people were a collection of clans that worshiped nature deities and their ancestors. This was first affected by a religious movement from Tazig (probably Persia) and later to become what is now known as the Bon religion. Around 400 BCE, an Indian prince, Nyatri Sangpo changed central Tibet from a tribal society to a kingdom and began the Yarlung dynasty.

The 33rd king of the Yarlung dynasty, King Songten Gambo (reigned 627-649 CE) unified Tibet's 3 provinces and made Tibet an important military power. To advance peace within and outside of Tibet, he married 5 princesses of countries that bordered Tibet. He was greatly impressed and inspired by 2 of them, Princess Bhikuti from Nepal whom he married in 637 CE and Princess Wen Cheng from Tang China whom he married in 641 CE. Both princesses were Buddhists and brought with them Buddhist scholars and artisans as part of their dowries. They are honored for first bringing Buddhism to Tibet. King Songten Gambo built 2 temples for each of these princesses; the Jokhang for Princess Bhikuti and Ramochey for Princess Wen Cheng. These 2 temples remained important temples until modern times. Princess Wen Cheng also brought with her the Jowo



(Precious Lord) Buddha statue, which contained relics of Shakyamuni Buddha. This continues today to be the most important Buddha image in

Tibet.

However, it was only in the reign of King Trisong Detsen (reigned 755-797CE) the 37th king of the Yarlung dynasty that Buddhism became firmly established in Tibet. King Trisong Detsen brought a great Bodhisattva Abbot, Shantarakshita from India to teach Buddhism in Tibet and establish its first Buddhist monastery, Samye. However, Bon deities were strongly opposed to this and Shantarakshita suggested that King Trisong Detsen invite Padma Sambhava, a famous Vajrayana master to Tibet. Not only did Padma Sambhava subdue and bound the Bon deities to protect Buddhism, he co-founded Samye monastery in 755 CE, started the process of translating Buddhists texts into Tibetan and gave profound Vajrayana teachings to 25 major heart-students. Today Tibetans still revere Padma Sambhava as Guru Rinpoche (Precious Master); forefather of all the schools of Tibetan Buddhism.

Padma Sambhava means 'lotus born'. He was given this name when King Indrabhuti of Oddiyana (presently called Swat, Pakistan) who had wanted a son discovered him as an infant on a bed of lotus flowers. As a youth he became a monk and completed his classical Buddhist education in Nalanda University in central India. He later disrobed and travelled extensively to receive teachings from great Buddhist masters of his time. It is through his efforts that Buddhism became secure in Tibet, Nepal and Bhutan. Padma Sambhava was also a well-known romantic and King Trisong Detsen offered him, his most beautiful Tibetan Queen, Yeshe Tsogyal (YeXi CuoJia) to be Padma Sambhava's consort. Through Padma Sambhava's guidance, Yeshe Tsogyal became the first Tibetan woman to become enlightened in one lifetime. Their adventures fill many volumes of Tibetan texts. Padma Sambhava also realized that many other students were not ready and the time was inappropriate for the teachings he could give; so, he hid in the Tibetan landscape hundreds of scriptures, images and ritual articles with instructions for the subsequent revelation to future generations. These hidden treasures

are known as terma.

In reign of the 40th king of the Yarlung dynasty, King Tri Ralpachen (reigned 817-836 CE), Buddhist texts were standardized and checked against Sanskrit originals. This was Tibetan Buddhism's first golden age. This caused a strong opposition from the Tibetan nobles and Bon priests. King Tri Ralpachen was later assassinated by his brother, King Lang Dharma in 835 CE who also began a severe persecution of Buddhism. Temples were destroyed. Texts and Buddhist art were destroyed or hidden. Monks who did not flee to eastern Tibet were forced to disrobe and adopt the Bon religion.

A branch of the Yarlung dynasty fled to western Tibet, and they were to play an important part in the revival of Buddhism in Tibet in the 10th century CE. King Yeshe O from the Guge dynasty invited the renowned Bengali master Atisha to revive Buddhism in Tibet in 1042 CE. Atisha's impact on Tibet was great. He founded the Kadam school and started among Tibetans a great interest in Buddhism again. Marpa (1012-1097 CE) went to India to obtain Buddhist teachings and on returning founded the Kagyu school. Drogmi's (992-1074 CE) student, Khon Konchong Gyalpo founded the Sakya school in 1073 CE. Both these schools were started by laymen but quickly became monastic.

All the previous transmissions before Atisha became known as Nyingma (Ancient ones). Due to the influence of the new schools, the Nyingma masters also began to establish monasteries. A famous Nyingma master from eastern Tibet, Kadampa Desheg (1112-1192 CE) founded Kathok monastery in Derge. Kadampa Desheg's main teacher was Dusum Khyenpa, the first Kamapa of the Kagyu school. The full name of this monastery is Karthok Dorje Den. This is because the monastery is built on a naturally arisen letter 'Ka' (letter of the Tibet script) on a huge white stone. Dorje Den means Vajra Seat and refers to the place where Shakyamuni Buddha attained enlightenment. In the centuries before, Padma Sambhava predicted that the blessings of Kathok would be equal to that of Bodhigaya, and would be source of Yeshe Tsogyal's Vajrayana teachings. Since its founding, 100,000 practitioners have attained the rainbow body (the mind of body of the practitioner becomes the mind and body of a Buddha).

Other Nyingma monasteries are Mindroling established by Rigzin Terdag Lingpa in 1676 CE, Dorje Drag established by Rigzin Ngagi Wangpo in 1659 CE, Palyul established by Rigzin Kunshang Sherab in 1665 CE, Dzogchen established by Dzogchen Pema Rigzin in 1685 CE and Zhenchen established by Zhenchen Rabjampa in 1735 CE.

Some Tibetan titles

Lama: La means highest, ma means mother. It means teacher and implies that the teacher looks on all beings with the love of a mother for her only child. In the Gelu school, this term is only given to highly respected masters. In Nyingma, Kagyu and Sakya this term is also given to all those who have completed the three-year retreat.

Rinpoche: This means precious one. This is given in two circumstances. One is when a person is recognized as an incarnation of a highly accomplished spiritual master. The other is used by students to address their teacher.

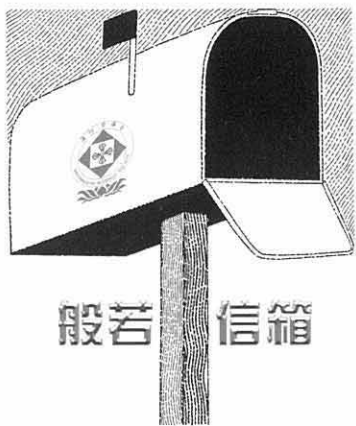
Tulku: This refers to a person who is recognised as having reincarnated out of compassion for all beings.

Vajra master: This refers to teachers who have qualified themselves by study, retreat and experience to give transmissions of Buddhist teachings and tantric vows.

Geshe: This refers to a person who has completed higher philosophical training.

Do remember to investigate the qualities of your teacher. They should at least have these 3:-

1. have more good qualities than faults.
2. regard creating the causes of happiness in future lives more important than pleasures of this life.
3. cherish others more than themselves.



问：“拉回来”时，应该如何使自己集中？

答：“拉回来”时，让你的眼神下垂，先注意你的“身”和“口”，内心集中在呼吸上或者数息上，心便会定下来，产生定力，接着集中精神在呼吸上，把集中力放在呼吸上是较粗的调心。集中力若放在数息的念上，便是较细的调心功夫。

问：真的有来生（轮回）吗？

答：佛教相信除了已经解脱生死的圣者之外，一切众生都会受轮回之苦。众生的心，本来就“不生不灭，不来不去，不增不减，无所不在”，只因为内心有烦恼，有“贪”，有“嗔”，有“痴”，每个众生都有欲望，即使是很微细的烦恼，只要这微细的欲望形成了轮回的业，这个“业”就是一种力量，这个力量就会推动这个生命来世间出世。

问：佛教五戒里，有一戒是不妄语，如果是善意的，算不算是犯戒或破戒呢？

答：站在戒律的角度，不管是善意的或是恶意的，只要在处理人、事、物的方法和过程中，触碰超越戒律的范围，就算是犯戒，严重则是破戒。如果，我们处事的动机是善良的，不可能犯很严重的戒律。如果犯了，可向有成就的师父发露忏悔，让内心得到清净而顺利地往佛的道路上前进。

问：佛教五戒里，有一戒是不妄语，如果是善意的，算不算是犯戒或破戒呢？

招生

静坐班

授课老师：远凡法师
 课数：8课
 开课日期：23-8-2000（星期三）
 时间：7.30pm - 10.30pm
 学费：会员 \$80，非会员 \$120

太极拳班

授课老师：林世昌老师
 课数：12课
 开课日期：2-10-2000（星期一）
 时间：7.30pm - 9.30pm
 地点：海印佛学院
 (No. 5 Lorong 29 Geylang
 Singapore 388060)
 学费：会员 \$30，非会员 \$45

基本梵呗班

授课老师：法义法师
 课数：12课
 开课日期：5-10-2000（星期四）
 时间：7.30pm - 9.00pm
 地点：海印学佛会
 (No. 12 Lorong 24A Geylang
 Singapore 398536)

学费：会员 \$30，非会员 \$45
 条件：有佛教仪轨基础者将优先考虑
 名额：30位(满20位才开课)

第二届乐龄佛学班

开课日期：2-1-2001（星期二）
 课程：1年
 时间：7.30pm - 9.30pm
 学费：会员 \$30，非会员 \$45（每三个月）
 年龄：50岁起(满20位才开课)

(文续第15页)

Buddhist Parables

Tribesman Stealing the King's Clothes

Long, long ago, a mountain tribesman stole some clothes from the King's warehouse. Although he ran away to some distant hideout, he was finally caught by the King's men after extensive searches.

He was taken for interrogation by the King, who asked him where he got his clothes from. "They were given to me by my grandfather," the man replied. The King ordered him to put the clothes on. As they were not the kind of clothes the tribesmen wore, he didn't know how to put them on. What should cover his hands he put on his feet, what belonged to his waist he put on his head.

After watching the thief finish his "performance", the King gathered his ministers around him and explained to them what happened. Finally the King said to the thief, "if the clothes were left to you by your grandfather, then you should know how to wear them. Why then were they worn upside down? Clearly the clothes are not yours. They were definitely stolen from others."

(Stealing is already improper. If the thief speaks the truth, the king may condone his mistake. One mistake is enough to tarnish one's life, why commit another?)

The Brahman Who Killed His Son

There was a Brahman who considered himself learned and thought he knew everything about astrology and various arts and crafts. He wanted to show off his knowledge, so he went to another state, carrying his child in his arms and crying bitterly over him.

He was asked why he was weeping his heart out. "Because my child is destined to die in seven days. To think that he should die so young, I can't help weeping."

Others would not believe what he said. "It's hard to predict life and death, happiness and misfortune. Such predictions are often incorrect. Your son may not die on the seventh day, why should you weep ahead of time?"

The Brahman answered, "I can predict precisely when the sun and the moon are going to shine and when not, and when the stars appear and disappear. I have never been mistaken in my forecasts."

In order to gain fame for himself and reap the benefits of this fame, he killed his son on the seventh day to prove his prediction.

When people heard that his son indeed died on the seventh day, they were deeply impressed and exclaimed, "His wisdom is beyond compare. His prediction has proved completely true. "Everybody was convinced and revered him from then on.

(Many say the world is cruel. In fact it is the ignorance and greed of men that makes the world cruel.)

Killing the Guide as an Offering to Heaven

There were several merchants who wanted to cross the ocean to sell their merchandise. But to do this, they needed a guide. So they all went out to look for one. They finally found the right person and set out on their journey.

They came upon a temple in the wilderness where they were required to offer a human being as sacrifice to heaven before they could go on. The merchants discussed the matter among themselves. "We are all relatives and friends, we cannot kill any one of us. Only the guide is an outsider, fit for an offering."

They therefore killed the guide and presented him as an offering to Heaven. But after that, they lost their way and knew not which direction to follow. In the end, they all died from hunger and fatigue.

(Ignorance stem people from thinking consequences.)

Doctor's Medicine Speed the Princess's Growth

A princess was born. The king ordered the doctor, "Give my daughter a medicine which can make her grow up right away."

The doctor pleaded, "I'll give your daughter a wonderful herb which will do exactly that. But right now, I haven't any on hand. I must go and look for it. Please don't look at your daughter until I return and treat her with this medicine."

The doctor then went to a distant land to look for the herb and did not return until twelve years later. He gave the herb to the princess and then took her to see the King. The King was naturally please to find his daughter grown up. He said to himself, "He is indeed a magic doctor. As soon as my daughter takes his herb, she's a grown-up girl."

The King ordered his retinue to present the doctor with all kinds of treasures. His people laughed at his foolishness because he didn't even know he should add the years. When he saw her grown up, he thought it was the work of the herb.

(There is no miracle in this world. All goals can only be achieved through right effort and diligence.)

Like most people, religion had never really played an important role in my life. As a matter of fact, it was actually the least important on my priority list. It was probably because no one had ever mentioned to me the importance of having a religious belief in life. Thus, I had never dreamt that one day I would become a practising Buddhist myself.

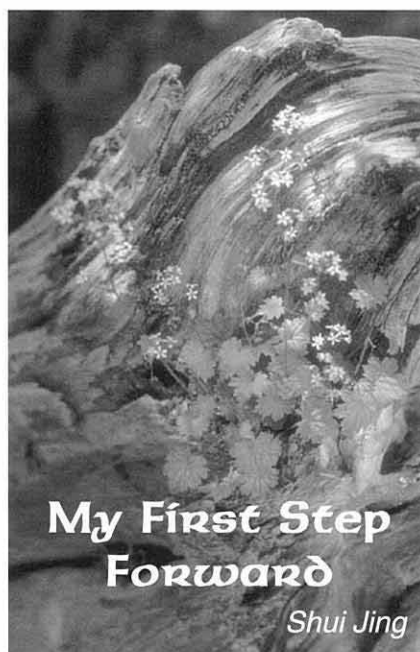
Adversities in adult life had played a major role in changing my perception of life. In fact they forced me to take my life seriously. I used to think that if I could not predict what the future lies ahead of me, I should therefore take things as they come and live to the best of the situation. However, this was easier said than done. When subjected to tremendous

stress, my emotions would usually get the better of me. When I had to make a decision, my moral values were usually shoved conveniently aside, in the name of acting to the best interests of my company and my family. When the endless demands and expectations got so unbearable, I just refused to handle them anymore. I would begin to spin and live in my own world of imagination and hope that things in reality would somehow get better someday.

Ultimately, I found myself debating on what should be the correct and more appropriate way of handling my life. What are the guidelines? I was more like trapped in the harsh realities of life than being able to lead my life, as I would like it to be. "I do not and cannot go on living like this", I told myself for I strongly believe that life should have more to offer. Thus, I set forth to find the solutions to my problems.

My three years at Sagaramudra Buddhist Society were truly benefiting. Not only had they opened up my narrow perception of what life is all about, they had actually transformed my whole life. I used to be so helpless about my own future but now I am more positive that I have a fair share of moulding it. I used to be so scared to step out of my comfort zone in fear of facing the unknown and losing whatever I had accumulated but now I am willing to explore to the fullest. I began to treasure the meaning of life and seek to understand and change myself for the better. The direction ahead became clearer.

I began to apply all that I had learnt in my daily routines. Though things were the same in the workplace and at home, my thoughts and feelings had changed. My thoughts were gradually being scrutinised before they took shape in the form of words and actions. Their impacts on the people around me were carefully reflected and analysed against the original intentions I had in mind. I became more aware of the impact of my thoughts, words and actions. This allowed me to a certain extent, to decide



on what and how I want to think and react in a given situation. The consequence of each thought became an important factor in my consideration of when and how to react. Through this practice of meditation, I found that I was able to exert to a certain degree of control over my circumstances and avoid being trapped in them.

The little things around and within me soon became a great challenge. I am one who dislikes to go into minute details and hates being restricted in every aspects of my life. However, I must say that the great wisdom and compassion of my Dharma teachers have really swept me off my feet. My utmost respect for them have forced me to put my dislikes aside and to take a closer look at the objectives behind

all the teachings, precepts and practice. They made me realised that everybody treasures freedom and they are no exception. The difference lies in the permanence of this freedom, which are perceived and valued according to our practice at different stages. And it is through having a clear understanding of the existence of all phenomena that we can progressively become better people.

After taking refuge in the triple gems and the five precepts, I embarked myself to the practice of Buddhahood. To eat or not to eat had never been a decision before in my entire life but now I had to think twice.

Food for thought - What merits have I done to deserve this meal? When I think about our great teacher, Buddha and his meritorious deeds versus his stringent practice, I feel so embarrassed for having craved for food and many other things. This revelation of my desires and attachments to worldly comforts made me realised that I really have a long way to go.

There is no turning back now for I had seen, heard and gone through the sufferings and I do not want myself to be trapped in the cycle forever. The question is what lies ahead and how should I move on from here. There are bound to be many obstacles and temptations ahead and I pray that my faith in the triple gems would see me through this arduous journey to enlightenment.

Last but not least, I want to pay tribute to all my Dharma teachers. If not for them, I would still be bickering over little things in life and making my own and other people's lives miserable. If not for their life-long devotion to help and save endless lives from sufferings, I would not be touched and want to do likewise. I believe that I am just one of the millions whom their teachings have benefited and I just want to let them know that I have learnt a lot from them and I sincerely thank them for all they have done.

海印佛学院

Sagaramudra Buddhist Institute

No. 5 Lorong 29 Geylang Singapore 388060 Tel : 7467582

每周活动	导师/负责人	星期	时间
太极拳班	林世昌老师	一	7.30pm-9.30pm
佛教仪轨班	法源法师	二	7.30pm-9.30pm
静坐班	远凡法师	三	7.30pm-10.30pm
佛理讲座－药师经（闽南语讲解）	法天法师	四	7.30pm-9.30pm
第七届佛学班（第一级）	法荣法师	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	法义法师	日	11.30am-12.00pm
拜八十八佛大忏悔文（四加行）	法荣法师	日	2.00pm-4.00pm

其他活动	时间
顶礼慈悲三昧水忏（每个月的第一个星期日）	9.30am-5.00pm
普门品共修（每个月的第二/四个星期日）	10.00am-11.30am
大悲忏（每个月的第三个星期日）	9.30am-11.30am
老人院/儿童院服务（每个月的第二个星期日）	-
八关斋戒（每两个月的第二个星期六至星期日）	-
三皈五戒（每三个月的第四个星期日）	-

其他

三皈五戒	
地点	: 海印佛学院
日期	: (星期日)
集合时间	: 9.00am
收费	: 随喜供养

海印精舍

Sagaramudra Buddhist Hermitage

393A/B Guillemard Road Singapore 399790 Tel: 7416230

活动	导师/负责人	星期	时间
专业人士静坐班	远凡法师	一	7.30pm-10.30pm
专业人士静坐进阶班	法梁法师	四	7.30pm-10.30pm

Time-Table/Activities

海印学佛会

Sagaramudra Buddhist Society

No. 12 Lorong 24A Geylang Singapore 398536 Tel : 7417303 Fax : 7410997

Website : <http://www.sagaramudra.org.sg>

活动	导师/负责人	星期	时间
插花班	蓝玉明老师	—	7.30pm-9.30pm
第五届佛学班 (第三级)	法树法师	二	7.30pm-9.30pm
净土共修	法梁法师	三	7.30pm-9.30pm
书法班	顾建平老师	五	7.30pm-9.30pm
义务法律咨询服务 (须预约)	王秀英律师	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
第六届佛学班 (第二级)	法源法师	日	7.00pm-9.00pm

招生

第八届华语佛学班

开课日期 : 2-1-2001 (星期二)
课程 : 3年
时间 : 7.30pm - 9.30pm
学费 : 会员 \$30, 非会员 \$45 (每三个月)
学生条件 : 中学以上学历
学额 : 60位
年龄 : 17岁起

第二期日间佛学班

开课日期 : 11-1-2001 (星期四)
课数 : 12课
时间 : 3.00pm - 5.00pm
学费 : 会员 \$30, 非会员 \$45 (满15位才开课)

第一期英语佛学班

开课日期 : 8-1-2001 (星期一)
课数 : 12课
时间 : 7.30pm - 9.30pm
学费 : 会员 \$30, 非会员 \$45
学生条件 : 中学以上学历
学额 : 60位
年龄 : 17岁起

(文接第11页)

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关于远凡法师

中国藏密宁玛巴噶陀传承认定转世圣僧及海印丛林住持远凡法师，现也兼任中国藏密宁玛巴噶陀传承金刚上师、海印学佛会会长、海印佛学院院长、藏传宁玛噶陀佛学会会长、般若念佛堂信托兼领导者，又是新加坡国立大学佛学会顾问及新加坡文艺协会会员。



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上远下凡法师



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Singapore 398536
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