

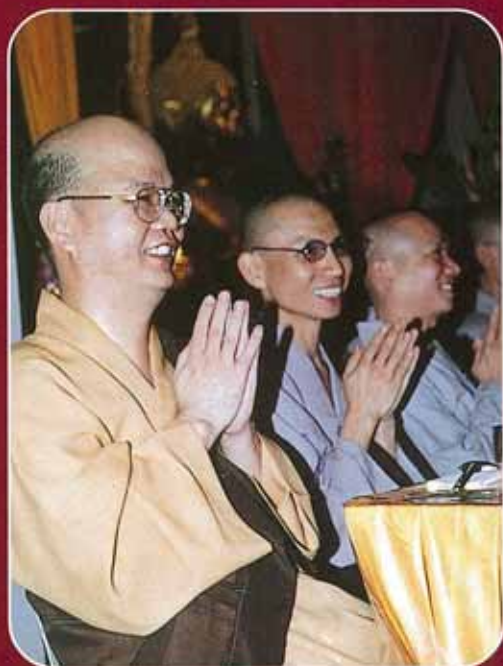


水月

会讯

24

坦诚
淡泊
清静
庄严



社论

佛陀降于世间，就是要让人们去了解生命痛苦的原因，形成痛苦的条件，和痛苦的结果。

佛陀不但经过他的苦行觉悟到世间苦的真相，还慈悲地教导和传下解决痛苦“离苦得乐”的方法。

时空的变迁，从佛陀的农业时代到今天的高科技时代，万事万物变化万端，唯有佛陀所发现的世间“苦”的现象和解决“苦”的方法依然不变。二千五百年来时空的考验，证明佛陀发现的真理是永垂不朽。

所以活在现今的佛弟子们，特别是僧众，应当以教导信众佛陀所发现的真理为自己的重任，同时充分利用高科技的资讯媒介，使佛教的真理更能广泛的流传，深入每个人的心中。

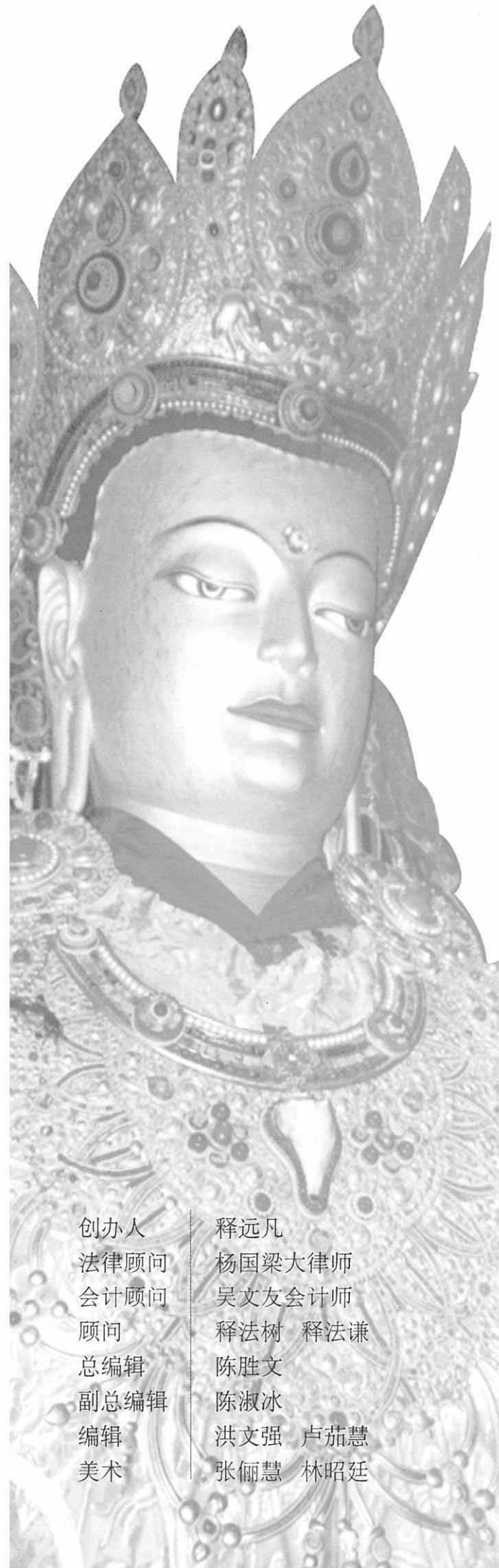
尤其，我国是一个没有天然资源和辽阔土地的国度，因此一方面尽力集中现有的资源，从事佛法的教育，使它更集中、更专业化、更有效的为信众提供服务。

另一方面，因为社会的商业化和专业化的影响，传统的丛林制度和僧众的修行将变成非常昂贵的生活，所以，应当“化整为零”，使佛教的宗教活动更为灵巧和专业，以“短小精干”见称。

佛教有着最原始，最丰富的教育材料，含盖思想、道德、行为等各方面的教导。现今面对的问题只是如何以现代的教育方式，重新将这些材料包装，以新面貌呈现在现代人的面前，迎合现代人的需要和口味。

众所周知，教育是一条很漫长的道路，也是成效最慢的耕耘，但它的影响性却是最深远的。本社认为从事、奉献、延续“源远流长”的佛教教育使命，是报父母恩、国家恩、佛恩、众生恩的最佳途径。

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会计顾问	吴文友会计师
顾问	释法树 释法谦
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油画家陈泐元助海印 筹得五万元建院基金



喜见外来文教团体与个皆为筹募活动尽力

海印佛学院的创立构思、由本学佛会第一任宗教顾问松年长老于数年前提出，并嘱咐海印丛林住持远凡法师全力推行。经数年努力，海印丛林已购得佛学院在芽笼29巷的院址，完成建院的基础工作。

好的构思、好的动机，自然引发公众的共识。佛学院筹建工作除了获得海印丛全体同仁的鼎力支持外，今年来更喜见外来的文化团体及艺术界人士也协力相助，共襄义举，为建院工作尽力。众志成城，佛学院大厦在众人的努力下，可望于数年内竣工。

千禧年5月，本地驰名京剧团体《平社》于维多利亚剧院为海印佛学院举办义演、协助筹款。两个月后，本地著名油画家陈泐元居士也举行油画义展，进一步推动佛学院的筹建工作，外来的支援一波又一波，紧凑无比，令海印丛林同仁深切感动。

陈泐元《鹤舞千年》油画义展从7月15日至23日一连9天，在海印佛学院的大殿举行，展出期间吸引了逾400人前来观赏，同时也为佛学院筹得五万元的建院基金。

《鹤舞千年》油画义展推出21幅陈泐元的精心杰作，其中5幅佳作还特地邀请海印丛林住持远凡法师题字盖印，然后于7月16日开幕仪式上推出，供热心居士现场义标。

开幕仪式司仪韩安元居士使出浑身解数，凭三寸不烂之舌力邀在场的商家与居士热心下标，慷慨义购。皇天不负有心人，在韩安元、商家及居士的努力下，21幅油画果然于短短的数小时内售出半数以上，成绩骄人。



开幕仪式上受邀诠释21幅以鹤为主题的油画内容，油画家陈泐元仅以“鹤代表长寿与吉祥”区区八个字便概述了所有油画的纯真意义。言简意赅、作风耿直，全面地反映出画家纯朴、率真的个性，让众人留下深刻的印象。

海印丛林住持远凡法师于开幕仪式上也提及海印佛学院的筹建因缘。1995年海印学佛会宗教顾问松年长老，指示远凡法师率众筹建本地的第一所佛学院，其意义不外有二：

- 一 是为本地造就杰出的僧才，续佛慧命，弘法利生；
- 二 是以系统性的佛学课程教导信众，使得信众可从佛学知识中增长智慧，真正得利，日后亦能自利利他，为更多信众服务。言犹在耳，松年长老突于1997年圆寂，留下宏伟的遗志由远凡法师承续。

不敢怠慢嘱咐，海印丛林在远凡法师的率领下，至今依然积极从事佛学院的筹建工作，近年来除了举办千人晚宴、大型展览会外，也举行大型义卖会落力筹款。时值今年，更喜见外来团体及艺术家等人也挺立扶持，助予一臂之力，确实令人即欣慰又感激。

海印丛林同仁尽力推动，加上文化团体、艺术界人士、商家与居士们的热心支持，海印佛学院大厦可望于近年内完成，日后定能为广大的信众提供高素质的佛教教育，最终完成松年长老的遗训。

藏传佛教

西藏佛法的修持分为三个层次。即小乘，大乘及金刚乘。一个修行人必须先修小乘法及大乘法后，才修金刚法门。这说明我们必须先要有解脱六道轮回的决心及发愿要成佛救度众生(发菩提心)后，才能修金刚法。金刚法门也称为密法，记载了释迦牟尼佛教导我们如何把现有的身心及死亡时的中阴身转化成佛的身心。所以说，一个合格精进的修行人，若得到有修为的金刚上师的教导，他是有可能在这一世觉悟的。至今，金刚法门在藏传佛教及日本禅宗仍占有一席之地。切记，佛教的密法与兴都教的密法是截然不同的。

自古以来，藏族信奉的是大自然的神祇及他们的祖先。这信仰最先受到 Tazig(可能是波斯)宗教活动的影响及后来佛教的影响才演变成当时的苯教。在西元前 400 年左右，一位印度太子 Nyatri Sangpo 把藏中从一个游牧民族变成一个王朝，并开始了吐蕃王朝。

第三十三任藏王松赞干布(在位西元 627-649 年)统一了西藏，并把它立为军事基地。为了确保西藏内外和平，他先后娶了环绕西藏边界国家的五位公主。其中两位公主更深深地吸引及启发了他。她们就是他分别在西元 637 年娶的尼泊尔赤尊公主及西元 641 年娶的唐朝文成公主。这两位公主皆是佛教徒。在下嫁时，她们带来的嫁妆包括了佛教的学者及工匠。她们也成了首位把佛教引入西藏的功臣。藏王松赞干布还建了两座佛寺，大昭寺及小昭寺分别给文成公主及赤尊公主。这两座佛寺至今还是保持著重要的地位。文成公主还带来了一尊含有佛舍利的释迦牟尼佛像。这尊佛像一直以来都是西藏最重要的佛像。

不过，佛教真正在西藏奠定基础则是从第三十七任藏王赤松德赞(在位西元 755-797 年)握权时起。藏王赤松德赞首先请来了一位印度最负名望的法王之子，堪布菩提萨埵，又名寂护来西藏教导佛法并建立第一座佛寺院——桑耶寺。在苯教神祇极力的反对下，菩提萨埵建议藏王赤松德赞请莲花生大士，一位了不起的金刚上师前



来西藏。莲花生大士不但降伏、度化了苯教的神祇为佛教的护法神，他还在西元755年一同建立了桑耶寺并开始把佛教经典翻译成吐蕃文字。他还将上乘的密法传授给二十五位大弟子。至今，西藏人还是把莲花生大士视为尊贵的上师；西藏佛法之父。

莲花生大士代表"莲花出世"。他之所以取名为莲花生皆因为求子心切的乌仗那亚国(古国郇金，现在的巴基斯坦，斯瓦特河谷一带)的因陀罗菩提王是在莲花上发现他的。他在青年时期就出家并在印度中部的那烂陀大学修完佛学课程。过后，他还俗并四处向当时的佛教高僧学习。基于他的努力，佛法在西藏，尼泊尔及不丹扎稳了根。莲花生大士也是位有名的多情者。藏王赤松德赞还把他最美丽的西藏皇后，移喜措嘉赐给莲花生大士为妃子。在莲花生大士的教导下，移喜措嘉成为第一位在一世中就觉悟的西藏女子。他们俩的传奇故事也写满了许多西藏著作。莲花生大士也发觉到有很多的弟子还未能够修学他当时所能教的法门。因为时机未成熟，所以他就在西藏的地下埋藏了百多份附有修持方法的佛教教理、图像及仪式篇章让后人发掘。这些埋藏的宝藏被称为"伏藏"。

在第四十任藏王赤热巴巾(在位西元817-836年)统治的时期，佛教经典被系统化并与梵文书写的原文对照。这就是西藏佛法的第一个黄金年代。这一切则引起了当时的高官显要及苯教巫师的极力反对。藏王赤热巴巾后来在西元835年被他的兄弟，藏王郎达玛刺

杀。过后，郎达玛就开始毁灭及镇压佛教。佛寺被毁了，佛经及佛教文物不是被毁坏就是被藏了起来。佛教僧人若没逃到西藏东部就被迫还俗及信奉苯教。

一部分的僧人逃到西藏的西部。他们成了西藏佛教在西元十世纪复兴的重要份子。古格王朝的国王也协沃则在西元1042年请了孟加拉有名的阿底峡大师前来西藏复兴佛法。

阿底峡对西藏有显著的影响。他创办了学校并使西藏人对佛法又产生兴趣。玛尔巴(西元1012-1097年)到印度取经，回来后就创办了噶举学校。卓弥(西元992-1074年)的弟子，款贡却杰布在西元1073年创办了萨迦学校。这两间由在家居士创办的学校很快的就成了佛寺院。

在阿底峡之前传来的佛法被称为宁玛(古老的)。在新学校的影响下，宁玛的上师也开始设立佛寺院。一位来自西藏东部的有名的宁玛上师，伽且巴德协喜巴(西元1122-1192年)在德格活波创办了噶陀寺。伽且巴德协喜巴主要的老师是噶玛噶举寺院的创始人，杜松钦巴第一代大宝法王。这间寺院的全名是噶陀多吉丹寺。这是因为佛寺院是建立在一个从巨大白石头上自然升起的“噶”字(西藏经典的字母)上面。“多吉丹”意思是“金刚座”并指释迦牟尼佛成道的地方。在数世纪前，莲花生上士就预言噶陀金刚座之殊胜加持力与印度菩提伽耶同等齐名，而它将是弘扬空行移

喜措嘉密法之总源头。自创办以来，有十万修行者已证入虹光化身（是后世盛传修行最高成就的表征，是修行者已经将肉身、心性完完全全与空明合一，也就是与佛的光明智慧之身无二无别）。

其他宁玛佛寺院有：

居美多杰 在西元 1676 年创建的敏珠林寺
扎西道杰 在西元 1659 年创建的多杰札寺
仁增哀桑喜饶 在西元 1665 年创建的白玉寺
佐钦悲玛仁增 在西元 1685 年创建的佐钦寺
西钦饶降巴 在西元 1735 年创建的西钦寺

一些西藏的称号

喇嘛：喇指至高无上，嘛指母亲。它代表了老师并有老师看待一切众生有如慈母爱护独子般的含义。在格鲁学校，这称号只给予最

受尊敬的上师。在宁玛，噶举及萨迦，这称号是用来称呼所有闭过三年关的人。

仁波切：指最尊贵的。这称号用于两种情况。一个用来称呼被认证为有很高修行的转世法师。另一个是学生给予老师的一种尊称。

祖古：指被认证为因悲愿而转世的上师。

金刚上师：指因修学佛法，闭关及体证教理而有资格传授佛法及灌顶的老师。

格西：指完成了更高哲理训练的人。

在选择老师时，请记得观察他们是否有至少以下的三个素质：

1. 优点多于缺点。
2. 视种未来快乐的善因重于现世的享乐。
3. 珍惜别人多于自己。

译者：卓树秋
译自《水月会讯》第 23 期
“Tibetan Buddhism”



静之旅 - 后记

如何让心安住在宁静中而了了分明

宗旨

藉着旅游的机缘培养大众礼佛的热诚，并提升对法的正见和体证。

自从于一年多前参加乌敏岛三日修后，觉得静修对一个人的修行，定力及解除压力有很大的帮助，同时也对乌敏岛的这种世外桃源的环境，深感喜爱。之后由于工作忙碌，身心疲劳，而常常给自己借口不去参加乌敏岛的七日修甚至一日修。

从报章上的报导得知大师父选择北上金马仑三宝寺出家，心想这三宝寺的丛林生活具有非一般的摄受力，而使我生起一种寻幽探秘的好奇心理。之后更获知乌敏岛海印禅院已经被政府征用，新的地点还在寻求中，感叹我们这群迷途的羔羊快要失去一个可供静修的好去处，心里暗暗着急。

在一次静坐同学全年讨论会议中，突然兴起筹办北上金马仑静修的念头。因为一离开本国，心中的牵挂自然会减少，借机喘一口气，以减少心理上的束缚，也希望借这旅游的机缘，培养且提升大众的学佛热诚，同时也为以后静修寻找一个可能的道场，我们把这个建议告诉法华师父，并请他带领北上修行，师父经过一番思量，终于慈悲答应下来。在一次巧合的因缘里，知道有位师兄对三宝寺的环境非常熟悉，便邀请他跟我们一同举办。在策划过程中，同学在法华师父的领导下，都很注重法的修行，所以三天的修行课程表都编排得非常密集，以便能辅助大家达到‘静之旅’的宗旨。我们也尽量把此重点在会议时讲述给每位参与的同学们。经过多月的筹备，终于使我们成功的在七月中踏上这次静修之旅。

在出发的当晚，我们向大师父告假。大师父在临别前，还为大众开示，并提醒我们在他人的道场需要给予配合及合作，为对方减少不必要的麻烦。就在大师父的叮咛声中，我们以大悲咒开始我们的旅程，一路驱车北上。

我们这三天的修行功课表，非常紧凑，除了静坐，经行，还有念诵大悲咒，佛法开示及礼拜八十八佛。虽然如此，每天早上，法华师父都会带领我们做晨运。借此松弛筋骨及锻练我们的身体。而饭后也都安排一段寺外经行。在一次经行中，师父更指着一座小山说，下次的七日修后的旅游节目会安排一个爬山活动，还把下次的静修旅程命名为‘风雨中茁壮成长的莲花’。

这次的每支香的静坐时间大约是四十五分钟，金马仑三宝寺空气清新，温度恰好，使同学们有一个非常好的修行环境，同学们都感到很庆幸。虽然地方很有限，师父也从中‘拨’出一个‘小参’的角头，让一些同学们发问，并解除他们在修行上所遇到的难题。礼拜八十八佛时，大部分的同学都披上海青，由于气温凉爽，拜起佛来相当轻松，我们在整个修行过程中，都让同学们学习带领，在此特别感谢师父及同学的慈悲及包容。

法华师父以‘菩提心’为开示主题，教我们生起大悲心，其中一种是以观察众生的十九种苦而使我们长养慈悲心，并进而启发菩提心，另一个重点是要常以行动去巩固菩提心，常不退于菩萨行。经过师父的教导，希望自己要发起菩提心，以菩提心做为自己修习一切佛法的基础。因为只有这样，我们才能够渐渐地培养起难行能行，难忍能忍的力量。在面对往后菩提道上的一切顺逆境，才会有能力欢喜承担，精进不退。这次的主题很浩瀚，短短的几天内师父只能把重点告诉我们。虽短促，同学们都获益良多，法喜充满。有趣的是在开示时，鸟儿也飞进来盘旋在佛殿上，似乎在聆听法音，也许是它们也存有善根吧。



在这次的静修中，同学们更发挥了团体精神，大家一起打扫，清洗，合作无间，有些更喜欢每餐后的‘洗碗乐’，分组工作，连师父也加入帮忙，有如一个大家庭，融洽相处，更增进彼此的感情。同学们也对禅院的钟声赞不绝口，每天早课的晨钟，从寂静中响起，安祥平稳，让人心里油然而生起一种庄严肃穆及警惕的心情。彷彿一再的告诉自己，人生难得，佛法难闻，应精进切勿放逸。。。在一天的中午，在三宝寺寺院中，看到一位跛脚的师兄，扶着拐杖，一步一拜的从寺外进来，他虔诚的礼佛精神，给我很深的启示。

很快的匆匆数日的修行已经结束，在回程的路上，同学们都感叹时间太短，然而每个都法喜充满。多位同学从不会念诵大悲咒，到能领诵，一路上‘大悲咒’声不间断，一次比一次宏亮，与来程路上懒散，昏昏欲睡的情况相比，可真是天渊之别。大悲咒的殊胜功德，让我们不再有晕车的现象，一路上轻松愉快。。。师父告诉大家，念诵大悲咒是要让我们自己种下大悲心的种子，借此生起菩提心，而我们对师父最大的供养就是菩提心的启发。

希望借这次的旅行的机缘，培养大家对佛法的正见与礼佛的热诚，并促进团体的交流及参与感。让心过一般宁静的修行生活，安住在宁静中而了了分明。

静之旅
记于2000年七月



1. 什么是海印四大原则？

简单地来说 待人处事，以坦诚的态度，淡泊的思想行为，清净的心境来庄严一切的人、事、物。

（一）坦诚：坦白，诚恳，勇于面对问题及过失。承认，忏悔，直心，关怀。不可委曲，圆滑，避重就轻。当接受批评，不自欺欺人。

一个勇敢的人，除了勇于面对自己的问题与过失外，同时他一定要发现过失的起因，否则他也无从悔改。他必须经常的去了解与反省过失。经过了反省，而无法发现过失的存在，那就应该接受别人的批评和指正。

（二）淡泊：衣着单朴，饮食清淡，住处简洁。少于应酬，交游聚会，远离声色名利，少于行动及语言，思想精简。

少于语言行动，就能对自己的言行，细心观察和检讨。我们的思想，事实上是很复杂，笼统，没有系统的。只有经常面对内心思想的本质，进而去磨练和淘汰，就能达到思想精简。

（三）清净：心境远离一切恶法烦恼，情欲纠缠，名利斗争，得失欢忧。深入了解烦恼，面对，精确剖析后远离之。离垢即清净。

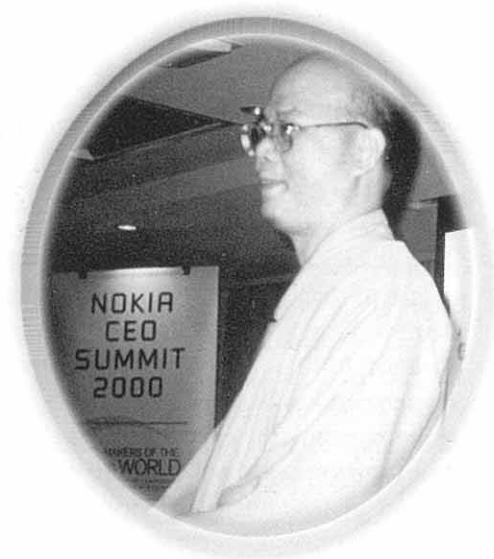
内心要远离一切恶法烦恼，就必须对五十一心所法非常清楚，进而了解每一个时刻的起心动念。情欲的纠缠是最难解决的一种烦恼，也只有感情欲望的纠缠才轮回到世间来。这也是欲界众生的特征。要达到情欲的清净，必定要有坦诚和淡泊作为支柱加上修持与观行，否则这只是异想天开。

（四）庄严：内心充满善法，精细严楚，圆融无碍。精于所修善法，深入剖析，明次第法用，精勤，不惑不乱。自在而慈愍。

只有这样圆融精细地庄严你的内心，你将会站在不同的角度来看事情内心里充满慈悲而没有嗔恨。

四加行中的忏悔使你坦诚，在修行的过程中你是最淡泊，最清净。这时心里也是最庄严的。因为这时刻的内心里只有佛法，只有三宝，恭敬和纯善法。

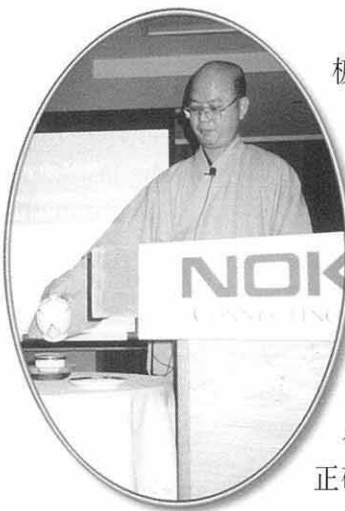
远凡法师于日本箱根
《诺基亚亚太区企业总裁极峰会议》
发表专题演讲



疏导高科技速变 压力的禅修

禅与高科技企业的关系表面上是风马牛不相及，实际上却是息息相关，关系密切。远凡法师近日受邀于电子业钜子大会《诺基亚亚太区企业总裁极峰会议》上发表专题演讲，便是最佳的例证。

千禧年11月3日，电子企业钜子Nokia诺基亚于日本东京富士山箱根Ryuguden Hotel入库当酒店举行《Nokia Pacific CEO Summit 诺基亚亚太区企业总裁极峰会议》，与会者包括来自日本、韩国、台湾、香港及菲律宾等地的近60位亚太区电子企业总裁。受邀于极峰会议上发言的近10位专家皆非泛泛之辈，其中包括前美国总统布斯先生的经贸事务顾问卡拉佑大使，哥伦比亚大学巴哇地教授及其他权威人士，远凡法师也是其中1位受邀发言的专家学者，似乎出人意外。



极峰会议承办机构 The Event Company 大事项公司于事后表示，远凡法师备受电视、电台、报章及杂志等主要大众传播媒体频密报导、极力推荐，已成为国内外商、教及政界瞩目与推崇的佛教法师，此次受邀为科技时代的精神生活发表专题演讲，对企业界领袖而言，却是不足为奇。

远凡法师的讲题为《疏导科技速变压力的禅修》，于近1小时的专题演讲中，法师针对科技时代的速变压力及现代人的人性极限，提出尖锐的挑战。法师说，高科技时代中，人人随着外境的迅速变化而作出快速的习惯性反应，反应虽快，可惜却欠缺一股凝集着正确知识与正确经验的浑厚智慧。有反应、无良策，身心的压力确实不减反增。

有理论，有实习。远凡法师于极峰会议上向60位企业总裁提议静坐数分钟，并说明数分钟的静坐练习，亦可体会人性的极限。企业总裁遵循法师的指导，领会观念的束缚性、态度与习惯的深沉执著，从而体会人性的极限。

不止于问题，远凡法师随即指出，佛法中的禅修能对治顽固的观念、态度及习惯，更能提升人的素质与能力，最后以大部分的专题演讲时间，深入浅出地点出禅修的5种力量：定力、集中力、观察力、分析力及反应力，企业总裁于精简的学习中确实获益不浅。

大事项公司于极峰会议后的调查问卷中得出数个结论：企业总裁基本上同意禅修对现代人的紧张生活具有特殊的疏导功能，也同意通过禅修的学习可提升个人的素质与能力，还有为数不少的企业总裁更表示愿意邀请远凡法师为属下机构的管理层人员提供较为深入、又具系统性的禅修培训课程。《诺基亚亚太区企业总裁极峰会议》结束后的1个月内，远凡法师已受邀为3个不同机构的管理层人员提供禅修指导，目前正在考虑中。



The Nyingma Tradition

The Nyingma school of Tibetan Buddhism traces its origin to the Indian adept, Guru Padmasambhava, who came to Tibet in 817 C.E. at the invitation of King Trisong Deutsan (742 – 797) in order to subdue the evil forces then impeding the spread of Buddhism. Guru Rinpochey, as he is popularly known, bound all evil spirits by oath and transformed them into forces compatible with the spread of Buddhism. In collaboration with the great Bodhisattva Abbot Shantarakshita, Guru Rinpochey then built Samye monastery, which became a principal centre of learning and the site where many of the texts that would make up Tibet's vast Buddhist literature were first translated into Tibetan.

Guru Rinpochey also gave widespread teachings from the highest classes of tantra and in particular to his twenty-five principal disciples. These first Tibetan adepts are renowned for their spiritual accomplishments, for example, Namkhe Nyingpo for his feat of travelling on beams of light, Khandro Yeshe Tsogyal for reviving the dead, Vairochana for his intuition, Nanam Yeshe for soaring in the sky, Kawa Peltseg for reading others thought and Jnana Kumara for his miraculous powers.

Contemporary Indian masters Vimalamitra, Buddhaguhya, Shantipa and the tantric adept, Dharmakirti, also came to Tibet and spread tantric teachings. So, although the study of logic and Buddhist philosophy was not yet prevalent, the practice of tantra in extreme secrecy was much favoured. Even the work of translating such esoteric texts as *Kun-byed rgyal-po*, *mDo-dgougs-'dus* and the Mahamaya cycle of teachings by Vairochana, Nyag Jnana Kumara, Nubchen Sangye Yeshe and others, was carried out in great secrecy.

Seeing the disciples unripe and the time inappropriate for many of the other teachings he had to reveal, Guru Padmasambhava hid hundreds of Treasures in the forms of scriptures, images and ritual articles, with instructions for their revelation for the benefit of future generations. Subsequently, more than one hundred masters have revealed these Treasures and taught them to their disciples. So, besides the tantric teachings, it is these lineages of revealed teachings combined with the Great Completion or Dzogchen doctrine taught and disseminated successively by Garab Doyjer, Shri Simha, Guru Rinpochey, Jnana Sutra, Vimala Mitra, which are distinguished in Tibet as Nyingma doctrine.

The Nyingma tradition divides the entire Buddhist teachings into Nine Vehicles: the Three Common

Vehicles comprising the Hearer, Solitary Realizer, and Bodhisattva vehicles dealing with those categories of teachings included in the sutras taught by Buddha Shakyamuni; the Three Outer Tantras consisting of Kriya Tantra which places greater emphasis on practising proper external behaviour, physical and verbal conduct aimed at purification and simple visualisation practice; Upa Tantra which lays more emphasis on developing both external and internal faculties with the goal of achieving a deeper affinity with the meditational deity; and Yoga Tantra, which I mainly aimed at developing the strength of inner psychophysical vitality as taught by Vajrasattva. Finally, the Three Innermost Tantras comprising Mahayoga, primarily emphasising the Generation Stage practice in which the ordinary level of perception and attachment are eliminated through sacred vision and divine pride; the Anuyoga, emphasising Completion Stage practice in which the vajra body is used as a serviceable means to actualise primordial awareness and the Atiyoga, in which all emphasis is directed towards full activation of the generation and completion stage practices, enabling the yogi to transcend all ordinary time, activity and experience, as taught by Samantabhadra Buddha.

The first six of these nine vehicles are common to all schools of Tibetan Buddhism, whereas the last three, the Innermost Tantras, are exclusive to the Nyingma tradition.

Due to the slightly different approaches of various lineages in presenting Dzogchen three sub-schools have developed: The Mind School (*Sems-sde*) is attributed to Shrisimha and Vairochana's lineage, the Centredness School (*kLong-sde*) is attributed to Longde Dorje Zampa, and Shrisimha and Vairochana's lineage, whereas the Quintessential Instruction School (*Man-ngag-sde*) is attributed directly to Guru Padmasambhava's lineage of the Heart's Drop (*sNying-thig*) cycle of teachings and practice. Although Dzogchen is the unique feature of Nyingma practice, even among the lay followers the practice of reciting Guru Rinpochey's prayers, observing the 10th and 25th of every lunar month as a day for feast offerings, and even retiring into retreat for three years and three months individually or in company are common.

According to the history of the origin of tantras there are three lineages: The Lineage of Buddha's Intention, which refers to the teachings of the Truth Body originating from the primordial Buddha Samantabhadra,

who is said to have taught tantras to an assembly of completely enlightened beings emanated from the Truth Body itself. Therefore, this level of teaching is considered as being completely beyond the reach of ordinary human beings. The Lineage of the Knowledge Holders corresponds to the teachings of the Enjoyment Body originating from Vajrasattva and Vajrapani, whose human lineage begins with Garab Dorje of the Ogyan Dakini land. From him the lineage passed to Manjushrimitra, Shrisimha and then to Guru Rinpochey, Jnanasutra, Vimalamitra and Vairochana who disseminated it in Tibet. Lastly, the Human Whispered Lineage corresponds to the teachings of the Emanation Body, originating from the Five Buddha Families. They were passed on to Shrisimha, who transmitted them to Guru Rinpochey, who in giving them to Vimalamitra started the lineage, which has continued in Tibet until the present day.

This last mode of transmission is most commonly employed for ordinary people. However, the former two lineages may still exist amongst the highly realised Dzogchen masters.

There is yet another tradition which enumerates six lineages for the origin of the tantras by adding: the Commissioned Instruction Lineage (*bK'a-babs lung-bstan-gyi-byi-btgyud-pa*), the Treasure Doctrine Lineage of the Fortunate One's (Las-'phrn gter-gyi-brgyud-pa) and the Lineage of Trustees Established Through Prayers (*sMon-lam gtad-rgya'i-brgyud-pa*).

The Nyingma tantric literature and its transmission is classified into three groups: the Oral, Treasures, and Visions. These three may be further subsumed under two categories: the Oral comprising primarily the tantras and associated texts belonging to the cycle of Mahayoga tantras; the root and explanatory tantra belonging to the cycle of Annuyoga tantras; and finally, the Atiyoga or Dzogchen cycle of tantras.

The Treasure transmission comprises the innumerable treasure texts revealed by subsequent Treasure Masters, which were hidden by Guru Rinpochey himself in 9th century as well as numerous teachings later revealed through enlightened minds and meditative visions of Nyingma masters. Hundreds of masters have appeared who have revealed treasures. Among them, Nyangral Nyima Ozer (1124-92), Guru Chowang (1212-70), Dorje Lingpa (1346-1405), Padma Lingpa (b.1405) and Jamyang Khyentse (1820-1892) are renowned as the Five Kings of the Treasure Masters. Their revealed treasures concern, among others, the cycle of teachings and meditations related to Avalokiteshvara, Guru Rinpochey's sadhanas, the Dzogchen teachings, the Kagyey cycle of teachings, the Vajrakila or Phurba cycle of teachings, medicine and prophecies.

Hence, in addition to the standard Mahayana Buddhist canon of the Kangyur and Tangyur, many further teachings may be found in the Collection of a Hundred Thousand Nyingma Tantras, compiled in thirteenth century by Tertön Ratna Lingpa (1403-1473) and organised by Kunkhyen Longchen Ramjampa (1308-1363). Besides this, numerous works such as the sixty volumes of the Rinchen Terdzod compiled by Kongtrul Yonten Gyatso (1813-1899) and the writings of Rongzom, Dodrupchen, Paltrul, Mipham and many others have added to the rich collection of Nyingma literature. The oldest Nyingma institution is Samyey temple completed in 810 C.F. by Shantarakshita and Guru Padmasambhava under the patronage of King Trisong Deutsan. Subsequently, no big monasteries were built until the 12th century, when Nechung Monastery was built in Central Tibet by Chokpa Jangchub Palden and Kathok Moanastery was founded in Kham by Ka Dampa Desheg (1112-92) in 1159. This is an indication that unlike the other Buddhist traditions the Nyingmapas did not become institutionalised until much later in their history. From the 15th century onwards, great monastic universities were built, such as Mindroling, founded in 1676



by Rigzin Terdag Lingpa, otherwise known as Minling Terchen Gyurmed Dorje (1646-1714) and Dorje Drag founded in 1659 by Rigzin Ngagi Wangpo in central Tibet; and Palyul established by Rigzin Kunsang Sherab in 1665; Dzogchen built by Dzogchen Pema Rigzin in 1685 and Zhechen established by Zhechen Rabjampa in 1735 all in Kham province. Dodrupchen and Darthang monasteries were established in Amdo.

Principal monastic institutions re-established in exile are Thekchok Namdrol Shedrub Dargye Ling, in Bylakuppe, Karnataka State; Ngedon Gatsal Ling, in Clementtown, Dehradun; Palyul Chokhor Ling and E-Vam Gyurmed Ling in Bir, and Nechung Drayang Ling at Dharamsala, and Thubten E-vam Dorje Drag at Shimla in Himachal Pradesh, India.

The Nyingma tradition is presently headed by Dilgo Khyentse Rinpoche, who succeeds Kyabje Dudjom Rinpoche (1904-1987). Besides, Minling Trichen Rinpoche, Trulzhig Rinpoche, Taglung Tsetrul Rinpoche and Penor Rinpoche are some of the living spiritual masters.

NB. The present head of Nyingmapa is His Holiness Penor Rinpoche.

This article is taken from webpage <http://www.tibet.com/Buddhism/nyingma.html>

新班招生

第二期乐龄佛学班

开课日期：14/2/2001 (星期三)

课程：一年

学费 (每三个月)：会员 \$30 非会员 \$45

年龄：50岁起 (满20位才开课)

第九期仪轨班

授课老师：法宣法师

课数：10课

地点：海印佛学会 (满30位才开课)

开课日期：9/2/2001 (星期五)

时间：7.30pm - 9.30pm.

学费：会员 \$30 非会员 \$45

第四期静坐班

讲师：远凡法师 副教：法源法师

课数：8课

学费：会员 \$80 非会员 \$120

时间：7.30pm. - 10.30pm.

开课日期：28/2/2001 (星期二)

截止日期：28/1/2001

第二期日间佛学班

开课日期：8/2/2001 (星期四)

时间：3.00pm. - 5.00pm.

课程：12课

学费：会员 \$30 非会员 \$45

第九期专业人士静坐班

讲师：远凡法师 副教：法树法师

课数：8课

学费：会员 \$120 非会员 \$160

时间：7.30pm. - 10.30pm.

开课日期：12/2/2001 (星期一)

学生条件：大专以上学历

截止日期：12月底 (报名者须面试)

第八届华语佛学班

开课日期：13/2/2001 (星期二)

时间：7.30pm. - 9.30pm.

课程：三年 学额：60位

学生条件：中学以上学历

年龄：17岁起

学费 (每三个月)：会员 \$30 非会员 \$45

Dharma Class in English (1st Intake)

Commencement Date: 12/2/2001 (Mon)

Time: 7.30pm - 9.30pm

Duration: 12 Lessons No. of Vacancies: 60

Pre-requisite: Minimum Secondary Education

Age Group: 17 years old and above

Fee: Member \$30 Non-member: \$45

Venerable Yuan Fan, recognised as

“the Reincarnated Holy Monk”,

proven by Buddhist Vajirayana Tradition

A Singapore Buddhist Zen master is being recognised as Vajirayana reincarnated Holy monk, and is awarded the title – Vajira Supreme Master. This award has given the Zen Master, Ven. Yuan Fan to become the first person, besides the Chinese Tibetans, of the other nationalities and the foreigner, to receive the title in the Buddhist Tantric Kathok Nyingma.

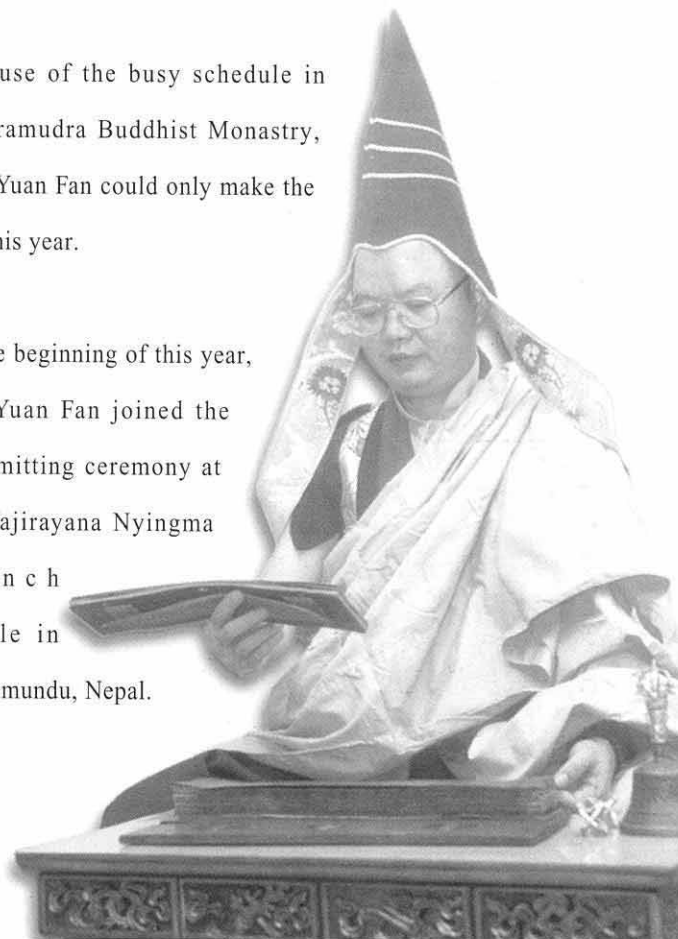
Ven. Yuan Fan, age 44, is the abbot of the Sagaramudra Buddhist Monastery. He had recently come back from Nepal bringing back the honorable title when he was speaking to the Wan Bao reporter about the proven of the “Reincarnated Holy Monk”.

He said: “The contact of Vajirayana Buddhism began from a group of Buddhist Tantric followers 3 years ago. During that time, they invited His Holiness Lhoga Tulku Rinpoche, the 84th supreme Throne-holder of the Vajirayana Nyingma tradition in Sichuan province, China, to visit Singapore for Dharma preaching that initiated me the Vajirayana association. Since then, Lhoga Rinpoche has been visiting Singapore every year and stay about a month each time. After the observing and proving by the Rinpoche for three months, he confirmed that I am the incarnated holy monk in one of the one hundred and eighty thousand holy Monks 700 years ago. After which, I was invited to the Vajirayana Nyingma branch temple in Kathumundu, Nepal, to attend a ritual of acceptance, transmission and recognition.”

Ven. Yuan Fan said that the recognition of him as an incarnated holy monk by His Holiness was carried out in confidential. He did not realise it till last year, while His Holiness, who wanted to test his knowledge of the Buddhist Dharma practice, was constantly inviting him to the main Kathok Monastery in Sichuan.

Because of the busy schedule in Sagaramudra Buddhist Monastery, Ven. Yuan Fan could only make the trip this year.

At the beginning of this year, Ven Yuan Fan joined the transmitting ceremony at the Vajirayana Nyingma branch temple in Kathumundu, Nepal.



After a month’s rigorous transmitting rituals, His Holiness recognised him as “the incarnated holy monk”.

There were about 400 persons participating in the ceremony. About 60 of them were from America, Taiwan, and France. Among the foreigners, only Ven. Yuan Fan was conferred the title, “Vajira Supreme Master”.

Ven. Yuan Fan said: “Being a Zen teacher and conferred as Vajira Supreme Master, it shows that I shoulder heavy responsibilities. My responsibilities will be greater, that means I have got to propagate the Zen Buddhist teachings as well as the Vajirayana Buddhist teachings.”

Ven. Yuan Fan has got predestined relationship with Vajirayana Buddhism which ever appeared in his dream in earlier years.

When come to the topic of “the reincarnated holy monk”, Ven Yuan Fan said: “I ever dreamed of Vajirayana masters and monks when I became a Chinese Mahayana monk.

In 1981, the second year after Ven. Yuan Fan’s ordination, he was very worried because there were many disputes in the temple. During that time, he knew nothing about the Vajirayana Buddhism. He dreamed of a monk who was wearing a red robe, directed him not to quarrel with each other. The red robe monk said that each individual had got his own merits, so not to quarrel.

Ven. Yuan Fan didn’t notice that Vajirayana monk wears red robe. In 1983, Ven. Yuan Fan returned from Korea, he again had a strange dream. He went to a place, which is like a stadium and there were many monks who were wearing red robes. The surroundings were just the same as the great Buddhist ceremony held in Nepal that he had just attended recently.

He said: “At that time, a senior monk brought me to the centre of the hall. By the help of other Vajirayana monks, they put a big bell on top of my head and hit it three times, the great voice of the bell had stricken me and I will never forget.

In 1986, Ven. Yuan Fan practiced meditation in Pulau Ubin, he again had a dream of a monk who was wearing red robe rising from the sea. Later on, the monk moved around of his house. He didn’t tell anyone of this dream. However, later on, a lay devotee told him that he saw the same image during his meditation.

Ven. Yuan Fan said: “the founder of Vajirayana Buddhism in Tibet was Padmasambhava who was called “the Diamond Risen from the Sea”. He rose from the sea and became the earliest master of Tibetan Vajirayana.

Ven. Yuan Fan told these dreams to His Holiness Lhoga Tulku Rinpoche, the 84th throne holder of Nyingma Vajirayana Buddhism. His Holiness said: “All these dreams have verified you are the reincarnated holy monk form one of the 180,000 holy monks 700 years ago.”

*Translated from the article on
Lian He Wan Bao on 3rd May 2000.*

活动介绍

活 动 介 绍

三皈依五戒

地点: 海印佛学院

日期: 14/01/2001

时间: 9.00am

收费: 随喜供养

一律不接受当天报名

八关斋戒

地点: 海印佛学院

日期: 10-11/01/2001

时间: 9.00am

收费: 会员非会员

一律不接受当天报名

Time Table/Activities

海印佛学院

Sagaramudra Buddhist Institute

No. 5 Lorong 29 Geylang Singapore 388060 Tel : 7467582

网址为 : <http://www.sagaramudra.org.sg>

每周活动	导师/负责人	星期	时间
太极拳班	林世昌老师	一	7.30 pm - 9.30 pm
静坐班	远凡法师	一	7.30 pm - 10.30 pm
佛理讲座 - 地藏经 (闽南语讲解)	法天法师	四	7.30 pm - 9.30 pm
第七届佛学班 (第一级)	法荣法师	五	7.30 pm - 9.30 pm
中医义诊服务	苏静霞医师 施龙现医师	六	6.00 pm - 8.00 pm
佛理讲座 - 金刚经 (华语讲解)	远凡法师	六	7.30 pm - 9.30 pm
大悲忏 (每个月的最后一个星期)	法义法师	六	7.45 am - 9.30 am
普佛上供	法义法师	日	11.30 am - 12.00 pm
拜88佛大忏悔文 (四加行)	法荣法师	日	2.00 pm - 4.00 pm
第六届佛学班 (第二级)	法源法师	日	7.30 pm - 9.30 pm

其他活动	星期	时间
顶礼慈悲三昧水忏	每个月的第一个星期日	9.30 am - 5.00 pm
普门品共修	每个月的第二/四个星期日	10.00 am - 11.30 am
大悲忏	每个月的第三个星期日	9.30 am - 11.30 am
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	-

注: 一律不接受当天报名

海印精舍

Sagaramudra Buddhist Hermitage

393A/B Guillemard Road Singapore 399790 Tel : 741 7303 Fax: 741 0997

每周活动	导师/负责人	星期	时间
专业人士静坐班	远凡法师	一	7.30 pm - 10.30 pm
专业人士静坐进阶班	法梁法师	四	7.30 pm - 10.30 pm
辅导咨询 (须预约)	-	六	3.00 pm - 5.00 pm



新书 新光碟 源源推出

显密之分

售价: S \$ 16.00

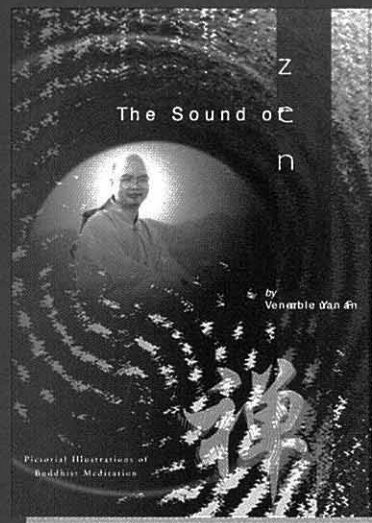
远凡法师阐述显教与密教息息相关, 显教更是密教修行者不可欠缺的基础, 《显密之分》值得显密修行者细心聆听, 深深思考。

远凡法师的著作尚有《水月禅音》、《水月禅意》及《水月禅修》, 光碟则有《以禅法提升人的素质与能力》、《以禅法解决生活中的问题》、《拉回眼前》及《生与死》, 书与光碟皆获各界佳评。

密教的教育次第 (一)

售价: S \$ 16.00

远凡法师阐述人可分为人天、声缘、菩萨及佛的四种“种性”, 密教修行者若具菩萨种性, 定能修成卓绝的成就, 《密教的教育次第(一)》值得显密修行者聆听深思。



*"Bringing Back Attention Right
Before Your Eyes"*

This is the first English translation of the Venerable Yuan Fan's Chinese writings. This Book will prove beneficial to English readers interested in Zen Buddhism.

海印学佛会

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No.12 Lorong 24A Geylang
Singapore 398536

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No. 5 Lorong 29 Geylang Singapore 388060
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