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SHUIYUE JOURNAL

29

海印佛学院
宝瓶奠基仪式

七月消灾报恩
供僧法会

海印禅院已落成

坦诚 · 淡薄 · 清淨 · 庄严

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五十二心所法(四)

(……继上期)

六根本烦恼—贪、嗔、痴、慢、疑、恶见。
性是不善，烦恼污染，根本烦恼摄故。
它是一切烦恼的基础，因能引发其它“随烦恼”，所以称为根本烦恼。

1. 贪：
“于有，有具，染着为性，能障无贪，生苦为业。”
对于我和我所拥有的种种，我们去染着和执取它。然后再想尽办法去保护和拥有它。当我们的五根和六尘接触，给我们带来乐受时，我们就会想去占有或攀缘，这就是贪。贪本身就是生苦。因为世间无常，我们所执取的东西会产生变化。当变化发生时，因求不得或得不到满足而给我们带来痛苦。
2. 嗔：
“于苦，苦具，嗔恚为性；能障无嗔，不安稳性，恶行所依为业。”
嗔恨让我们对痛苦，苦的器具起排斥和抗拒的心态。嗔恨使心不能平稳。心不能平稳就会产生不好的行为，如骂人、破坏甚至害人。
3. 痴：
“于诸事理，迷茫为性，能障无痴，一切杂染所依为业。”
对事情的理由和行动不清楚也不去了解。因为不清楚而迷茫并且做出一些不好的行为。
4. 慢：
“持己于他，高举为性，能障不慢，生苦为业。”
“慢”是指我慢。它不属于骄傲而是自觉能力或智力比别人强，因此产生鄙视人的心理。当强过我们的人出现时，我们便会因无法承受而生起嗔恨心。
5. 疑：
“于诸谛理，犹疑为性，能障不疑，及善品为业。”
对于真实，正确的道理产生踌躇怀疑的一种心态。当一个人的疑心很重时，他就会时常产生这种心态。“疑”能障不疑、信心和智慧的提升。
6. 不正见：
“于诸谛理，颠倒推度，染慧为性，能障善见，招苦为业。”
对于因果真理，生起不正确的知见。这里共有五种：
身见——对于五蕴假合的“我”这个身体，认为是真实而生起迷执的心态。
——随身见生起边见，执著为断或常。认为人死后会回来做人；或者是人死后，什么都没有了。如果有这种颠倒的概念，做事便不会从因果的角度去考虑，所表现的便是不负责任的行为。
邪见——谤无因果，无父母转世，无佛，无阿罗汉而起种种恶见。
见取见——对于身见，边见，邪见等一切恶见，执著为最胜，圆满和清净。
戒禁取见——认为自己的修行会得到很好的果报和所持的戒是最清净、究竟和完美。同时认为其它的众生不能持这个戒是错误的。

随烦恼

随烦恼是随着六根本烦恼而生起。这里包括小随烦恼，中随烦恼和大随烦恼。以下十种偶尔产生的烦恼称为小随烦恼：

1. 忿：
“依对现前不饶益境，愤发为性，能障不愤，执杖为业。”
当我们遇到逆境时，会起不满或愤慨的情绪。如被人责骂，有股冲动的力量升起来，那就是“忿”。它能障碍平静的心而造作恶业。它同时也是由嗔而生起。
2. 恨：
“由忿为先，怀恶不舍。结怨为性，能障不恨，热恼为业。”
忿怒的力量被压制藏在心里。而没有表现出来的心态就是“恨”。恨是嗔心所造成，当中有恨和愚痴的存在。
3. 恼：
“忿恨为先，追触爆热，狼戾为性，能障不恼，蛆螫为业。”
因忿恨交织，深深地积压在心里，于是，当触到同样的境时，便很苦恼，身体发热和表现得坐立不安，因要发泄舒发而粗言相对。它比忿的力量还要强。
4. 覆：
“于自作罪，恐失利誉。隐藏为性，能障不覆，悔恼为业。”
覆就是覆藏。它与名利相应。对于所做错的事情，恐失财力和名誉而隐藏不让别人知道的心态。因为隐藏，内心就产生苦恼和恐惧感。

讲授：远凡法师
笔录：林秀琴
编辑整理

5. 诳：“为获利誉，矫现有德，诡诈为性，能障不诳，邪命为业。”为了获取某些利益、名誉而表现出有道德的行为去欺骗别人。它含有贪、慢、痴的成分。一个班的人容易堕入邪命。
6. 谄：“为罔他故，矫设异仪，险曲为性，能障不谄，教诲为业。”心不能正直。为了达到目的而去欺骗的心态，并表现出讨好奉承对方的行为。它是贪与痴的综合。
7. 憍：“于自盛事，深生染着，醉傲为性，能障不憍，染依为业。”对于自己的各种德能成就，染着执著而表现得沾沾自喜和高大傲慢的心理。它含有贪、愚痴和我慢。
8. 害：“于诸有情，心无悲愍，损恼为性，能障不害，逼恼为业。”对于有生命的东西无悲愍心并且故意去损害和逼恼他人的心态。它与嗔和痴相应。兴灾乐祸的心理就是从此心中产生。
9. 嫉：“殉自名利，不耐他劳，妒嫉为性，能障不嫉，忧戚为业。”对于别人的种种成就或优胜，表现出不能忍受的一种心态。它是忧戚为业。妒嫉多就会忧恼和不安稳。它与贪、嗔、痴、慢心相应。
10. 悭：“耽着法财，不能惠舍，秘吝为性，能障不嫉，鄙吝为业。”对于资财或方法，当别人对我们有所要求时，我们吝惜不愿传授，或惠施的心态。它与贪相应。贪是为了得到。内心不愿意失去的那种感情叫作悭。它是一直收藏而不愿意施予他人。

中随烦恼一虽偶尔出现，不过比小随烦恼常生起。

1. 无惭：“不顾自法，轻拒贤善为性，能障碍惭，生长恶行为性。”对于自己或任何善法都不接受，并且对过失及缺点不自我反省和生羞耻的心。
2. 无愧：“不顾世间，崇重暴恶为性，能障碍愧，生长恶行为业。”对于不应该做的事或行为，内心充满爱乐去做。完成后又不觉得后悔或羞耻。同时做错了也不承认，甚至起坏的心念去损害人。它是不正见和愚痴的表现。

大随烦恼一它时常出现，我们并不觉得那是烦恼，所以不容易察觉。

1. 不信：“于实，德能，不忍乐欲，心秽为性，能障净心，堕依为业。”对于没有宗教信仰的人通常会产生这种不信的心态。他们对因果，真理不信受，也不愿去理出一个头绪，而不信存在心里。这里含有怀疑和愚痴的心理。
2. 懈怠：“于善恶品，修断事中，懒惰为性，能障精进，增长为业。”不能精进努力地学习善法和不去断除恶法的心态。它是懒惰为性。这里包含了贪和愚痴。
3. 逸：“于染净品不能防修，纵荡为性，障不放逸，增恶损害，所依为业。”对于善法不能进修，恶法又不能防止，心很懒散，不约束自己而放纵。它包含贪、嗔、痴和懈怠。
4. 昏沉：“令心于境，不堪任为性，能障轻安，毗钵舍那为业。”对于所观的境，神志蒙昧模糊，不能了知。它含有贪、愚痴的部分。
5. 掉举：“令心于境，不寂静为性。能障行舍，奢摩他为业。”心低沉或躁动不安，不能平静地面对境。心一会儿沉重，一会儿高扬，它会障碍行舍及定。心若平稳就不会有这些高下不一的波动。这里含有贪、嗔、慢、不正见的成分。
6. 失念：“于诸所缘，不能明记为性，能障正念，散乱所依为业。”对于所缘的境，不能集中，明记清楚。由于失念，生起散乱。它包含了愚痴，怀疑和不正见。
7. 不正知：“于所观境，谬解为性，能障正知，毁犯为业。”对于事情产生误解，不能正确明白。依自己的思维及概念去判断而造成恶业。它包含不正知和愚痴。
8. 散乱：“令心流荡为性，能障正定，恶慧所依为业。”内心流荡而不能集中。一直妄念纷飞或胡思乱想。心因流荡而产生许多不正确的心念和看法。因此能障正定。它包含不正见和愚痴。

(下期继续 ...)

超度亡者 福植生者 法会

盂兰盆的典故

印度四月十五日至七月十五日是多雨季，土地松软，蚯蚓露出地面，蛇虫也到处爬行。佛陀担心弟子们出去时，被蛇虫咬伤，也担心托钵时会踩死蚯蚓，因此制定此三个月为安居期，出家弟子足不出户，由在家居士供养，出家弟子也能在这段时间专心修行。因为此期成就很多修行人的道心，所以七月十五日称为佛的「欢喜日」。

据知，佛弟子目犍莲以天眼通见其母堕在饿鬼道，皮骨相连，日夜苦闷相续；目莲见已，以钵盛饭，往向其母，然其母因恶业受报之故，饭食皆变为火焰。目莲看了心里非常难过，虽神通第一，却无法帮助母亲。目莲为拯救其母脱离此苦，乃向佛陀请示解救之法。

佛陀告诉目莲，他母亲的罪业并不是他一个人的力量可以救的，必须有很多有德行的人把功德回向给目母，才能得救。佛陀指示目莲于安居结束之日，以百味饮食置于盂兰盆供僧。因为在那天，出家人经过三个月的静修，力量会更殊胜，以供养之功德回向给目莲的母亲，不但目母得救，饿鬼道的众生也可以得救。

其实真正的普度，是孝顺父母。在他们有生之年孝敬他们，不要等到他们去世后，才行超度。



蒙山施食的典故

阿难尊者的际遇。阿难是佛陀的侍者。他天生容貌端正，面如满月，眼如青莲花，其身光净如明镜，非常庄严。

在七月的某一天静坐时，忽然有位青面獠牙的人现在他的面前。阿难问那个人为何长得那么难看。那个人说他名叫面然，叫阿难不要以为自己长得很庄严，三天后阿难也会跟他一样。阿难听了很害怕，突然清醒，跑去找佛陀。

佛陀向阿难说：“人生无常，如一再起心动念，无常一来，难保人不堕饿鬼道。”阿难急忙问解决之法。佛陀告诉阿难，面然大士是菩萨化身给阿难看的，让他知道人生无常，不能我慢生骄，自认庄严，一旦福报用尽，极可能堕入恶道，要仰仗很多修行人的功德为他祝福，并要与众人结善缘，自然就会没事。

海印七月法会的特色

海印每年都会举办七月超度法会。法会即隆重又庄严。隆重，因为法会道场的布置精致，而祭品的筹备也细心。庄严，因为诵经的法师有近二十位，这包括专程从海外回来的法师。

法会期间，僧众率领参与的居士，同以虔诚和恭敬的心，诵念地藏经、三昧水忏等经文。大家都祈愿蒙得法师及大众之力，为亡者超度，为生者植福，树立无量功德。

蒙山施食是七月法会的特点。以众等的静修力量，供养之功德，回向饿鬼道的众生，让它们得救。

另一项特别安排的项目是供养仪式。这是让参与法会的居士在行功德及清净身心后，以感恩的心供养僧众，使整个法会更圆满，功德更盛。

海印七月消灾报恩供僧法会

报名与法会地点

海印佛学院

528 Geylang Road, Singapore 389484. Tel: 6746 7582

16/08/2002 9.30 a.m. - 6 p.m.

星期五
(七月初八)

17/08/2002 9.30 a.m. - 6 p.m.

星期六
(七月初九)

18/08/2002 6 a.m. - 5 p.m.

星期日
(七月初十)

佛前大供

三时系念佛事

小蒙山

佛前大供

虔诵地藏经

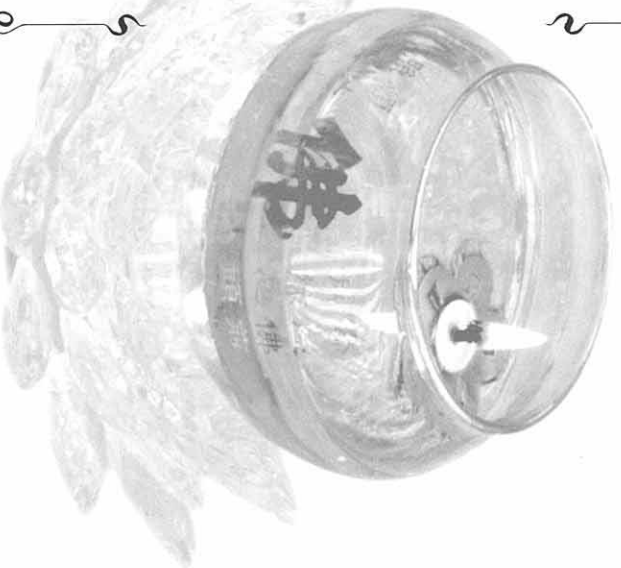
大蒙山施食

斋天

佛前大供

供僧

顶礼三昧水忏



Master Zhiyi 智顛 of China's Tiantai 天台 School of Buddhism:

A Short Account of an Important Meditation Master in 6th Century China

By Ven. Fashu

(The following article is an extract from my thesis (title: The Making of Zhiyi) in the research course of Postgraduate Diploma in Philosophy (2001) in the Department of Asian Languages and Studies at the University of Queensland, Australia. Hopefully it will highlight readers about a great Chinese Meditation Master living around 1400 years ago, and yet his texts, such as *Xiao zhiguan* 小止觀, *Liunniao famen* 六妙法門, *Shichan boluomi cidī famen* 釋禪波羅密次第法門 and *Mohe zhiguan* 摩訶止觀, are still some of the guidelines to the modern meditation practitioners in East Asia. Note: *Xiao zhiguan* was used as a teaching text in the Sagaramudra Buddhist Society's advanced professional meditation class in 1999.)

INTRODUCTION

Zhiyi was an important Buddhist monk whose ideas greatly influenced Chinese Buddhism and became the main teachings of the Tiantai school 天台宗 established by him. His emphasis on balancing of doctrine and practice was to change the atmosphere at a time of only doctrinal understanding with little practice. It has been a guideline for Buddhist adherents until the present day expounding the Hinayana meditation practice of cessation and contemplation using Mahayana concepts.

For nearly four hundred years, from the closing period of the Later Han 后漢 dynasty (ca. 184 C.E.) until the Chen 陳 dynasty, the last of the Southern dynasties which ended in 589 C.E., Buddhism gradually took root in China and was sinicised through interaction with Central Asia and India. Translation of Buddhist sutras from Indian and Central Asian languages was carried out on a large scale. This was a time of uprisings and instability within each of several states, and of wars between states, beginning from the period of the Three Kingdoms in the Later Han (220-280 C.E.). There was a short time of peace and stability during the Western Jin 西晉 dynasty (265-317 C.E.), but apart from that the instability and violence was continuous. All these

political events and military actions affected the dissemination of Buddhism. It was under these conditions of turmoil that Buddhist teachings were disseminated in China. It was also during such volatile times that the Tiantai Master Zhiyi (538 - 597 C.E.) lived and taught.

In Zhiyi's time, China was divided politically into north and south along a line following the Yangzi River (Chang Jiang 長江). Because of different circumstances in the two regions, meditation practice was emphasised in the north, while in the south, where Zhiyi grew up, discussion of Buddhist doctrines was the main interest of Buddhist followers. For instance discussion of Satyasiddhi sastra (*Chengshi lun* 成實論), Middle Treatise (*Mulamadhyanaka-karika sastra*; *Zhong lun* 中論), Treatise of Hundred (*Bai lun* 百論), and Treatise of Twelve Gates (*Shier men lun* 十二門論) was popular, and led to the establishment of sects such as the Chengshi and Sanlun 三論 schools. In contrast, in the north the building of pagodas and Buddhist caves was promoted and the practice of meditation was emphasised. Thus, Zhiyi lived in a period when interest in the Buddhist teaching differed a great deal between north and south China.

Zhiyi was born in Jingzhou 荊州, south of the Yangzi River. He first studied Buddhist teachings in the south, practising diligently in Daxian 大賢 Mountain. Later on, finding no teachers who could answer his questions about meditation, Zhiyi moved to the north and studied under Huisi 慧思. After completing his studies, Zhiyi spent the rest of his life preaching in the south. Because of the popularity of discussion in the south, Zhiyi tried to change the situation by expounding meditation teachings first. This can be seen in his two representative works - *Elucidation of the Graduated Path of the Perfection of Meditation* (*Shi chan boluomi cidī famen* 釋禪波羅密次第法門) and *Six Wondrous Dharma Gates* (*Liunniao famen* 六妙法門). During the latest part of his life, Zhiyi summed up his vast experience of study and

his practice of meditation in *Great Calming and Contemplation* (*Mohe zhiguan* 摩訶止觀), which became an important work in the Tiantai school 天台宗.

Buddhism regards meditation as the primary means to realise our ultimate nature. According to Buddhist practice, the meditation process is generally carried out in two ways - cessation (*samatha*; *zhi* 止) and contemplation (*vipasyana*; *guan* 觀). It is generally accepted by nearly all Buddhist schools that meditation is an essential means for attaining nirvana, or enlightenment. The culture and customs of China were very different from those of India. The presentation of the Buddhist ideas was therefore changed to make it more acceptable to the Chinese. Zhiyi played a large part in that process. Zhiyi fully recognised the importance of meditation practice, especially in an environment where discussion was more popular.

HIS LIFE AND PRACTICES

Zhiyi lived in the sixth century C.E. under the rule of three different dynasties, Liang, Chen, and Sui. In China, this was a time of war, disunity and instability, the period of the Southern and Northern dynasties.

A number of traditional sources record the life of Zhiyi and related events. The *Further Biographies of Eminent Monks* (*Xu gaoseng zhuan* 續高僧傳) written by Daoxuan 道宣 and *Biography of Great Master Zhizhe of Tiantai in the Sui Dynasty* (*Sui Tiantai Zhizhe dashi biezhuann* 隋天台智者大師別傳; hereafter *Biezhuann*) written by his direct disciple Guanding 灌頂, are the principal records which recount the life of Zhiyi in detail. Guanding also compiled a text called *Record of One Hundred Items of Guoqing Monastery* (*Guoqing baiju* 國清百錄), in which there are many writings of Zhiyi, letters addressed to him, memorial inscriptions and correspondence between the Tiantai community and Prince Yang Guang 楊廣. Another source is *Record of the Lineage of the Buddhas and Patriarchs* (*Fozu tongji* 佛祖統記) compiled and written by Zhipan 志磐 in the Song 宋 dynasty, in which there are annotations and also comments on the previous works. Other traditional sources mentioning Zhiyi are available in the Buddhist canon. Zhiyi's life can generally be divided into six periods: the early years, the period of learning, the period

of teaching in Jinling 金陵, sojourning in Tiantai Mountain, returning to Jinling, and the later period of life during the Sui dynasty.

THE EARLY YEARS (538-554 C.E.)

Zhiyi was born during the reign of the Emperor Liang Wudi 梁武帝 of the Liang dynasty (538 C.E.). His given name was De'an 德安 or Wangdao 王道. Later on, after his ordination, he was given the monastic name, Zhiyi, by which he is better known. He was born into an aristocratic and educated family, his father, Chen Qizu 陳起祖, being an important guest of the Prince of Xiangdong 湘東, Xiao Yi 蕭繹, and assigned to the post of commanding official for the prince. The birth of Zhiyi, as recorded in both *Biezhuann* and *Xu gaoseng zhuan*, was associated with miracles, no doubt in order to show Zhiyi as an extraordinary person. Both *Biezhuann* and *Xu gaoseng zhuan* mention that at age seven Zhiyi went to a monastery to listen to the chanting of Chapter of the Universal Gateway of the Bodhisattva Avalokitesvara (*Guanshiyin pusa pumenpin* 觀音菩薩普門品) from the *Lotus Sutra* 法華經, and thereafter he could remember it and recite it fluently. This talent astonished the monks in the temple, who knew that the child would be an eminent monk in the future.

In 552 C.E. the rebellion of Houjing 侯景 was pacified by prince Xiao Yi who ascended the throne as Emperor Liang Yuandi 梁元帝 in Jiangling 江陵 and conferred on Zhiyi's father, one of the officials who rendered outstanding service in the fighting, the title of marquis. Zhiyi as a young teenager had seen the conflict and instability of the secular world; he was only interested in religious praying, hoping that one day he could renounce as a Buddhist monk, an aspiration rejected by his parents at that time. The instability of his era had implanted in his mind a wish to search for peace and the elimination of suffering.

At the age of fifteen, the troops of Western Wei 西魏 from Chang'an 長安 in the north attacked the state of Liang. Liang Yuandi lost the war and was killed. Zhiyi's parents died during the sack by the Wei troops in Jiangling. Zhiyi and his brother became homeless. This incident was a great tragedy to the young Zhiyi.

THE PERIOD OF LEARNING (555-566 C.E.)

In 555, after the sack of Jiangling, Zhiyi went to Xiangzhou 湘州 at the age of eighteen and entered monastic life as a novice monk studying under Faxu 法緒 in Guoyuan 果願 Temple. After two years at Guoyuan Temple, he proceeded to the north, studying the disciplines and precepts under the tutelage of Huikuang 慧曠 for a year. Then he retreated to Mount Daxian 大賢 sojourning there for two years, where he used the *Lotus Sutra*, *Discourse of Innumerable Meanings* (*Wuliangyi jing* 無量義經), and *Discourse of the Contemplation of Bodhisattva Samantabhadra* (*Guan puzhan jing* 觀普賢經) as his guide to practice. In 560, he left for Mount Dasu 大蘇, which was on the border between the Northern Zhou 北周 state and the Southern Liang, to meet Huisi who was then residing there and had a significant influence on Zhiyi.

Under Huisi's guidance Zhiyi practised diligently the *si anlering* 四安樂行 (four methods of bliss and ease contemplation) and attained deeply the experience of the *Lotus samadhi* 法華三昧. He was given full instruction and studied for about seven years. In 567, Huisi, intending to spend the last few years of his life in retreat in Nanyue 南岳, advised and instructed Zhiyi to go to the Chen capital, Jinling.

THE PERIOD OF TEACHING IN JINLING (567-574 CE)

Zhiyi with twenty-seven associates arrived in the Chen capital, Jinling, without anyone knowing him and without any support. He spent time exchanging Buddhist ideas with monks from the other schools, such as Baoqiong, Faqi, Falang, and Jingshao of the Chengshi and Sanlun Schools.

It is recorded in *Biezhuann* that he even openly debated with the Sanlun students of Falang and Huirong from the Chengshi school and defeated them. Zhiyi gradually gained notice and respect from the people in Jinling, among whom were clergy, nobles, court officials, and even the emperor. Subsequently, Zhiyi was invited to preach sermons at the Waguan 瓦官 Temple on topics such as *Elucidation of the Graduated Path of the Perfection of Meditation* (*Shi chan boluomi cidai famen*; hereafter referred to as *Cidai famen* 次第法門), *Treatise on the Sutra of the Perfection of Great Wisdom* (*Dazhi dulun* 大智度

論), and the *Lotus Sutra* (*Saddharmapundarika sutra*), which were attended by audiences of many very important persons in the imperial court.

After spending about seven years preaching in Jinling, Zhiyi felt it was time to go away and further his practice somewhere else. According to *Biezhuann*, Zhiyi noticed that the teaching in Jinling was not fruitful and that, although the audiences attending his lectures were increasing, people who really gained the essence and understood his teaching were actually reducing in number. In other words, fewer and fewer people exactly understood his teachings. Moreover, Zhiyi was looking for a distant and quiet place to retreat to and spend the rest of his life. But this intention was objected to by his many close friends and devotees, who insisted he stay in Jinling.

There are many reasons that initiated Zhiyi's leaving. One major reason, according to Zhang, is perhaps that at that time, Emperor Zhou Wudi 周武帝 of the Northern Zhou 北周 (557-588) had started the proscription of Buddhism, and even of Taoism. He had ordered the Buddhist temples, statues and scriptures to be destroyed and monks and nuns were forced to return to lay life. The valuable things in the monasteries were confiscated and distributed. The main reasons for the proscription are the machinations and advice of Wei Yuansong 衛元嵩 and Zhang Bin 張賓, and also that Zhou Wudi was preparing to rebuild his state and conquer its neighbour state, Northern Qi 北齊. Zhou Wudi thought that Buddhism had reduced the number of people available to serve the nation in war and that it was detrimental to the progress of the state. This disastrous event upset Zhiyi, who felt that a similar situation might one day happen in the state of Chen because of some strong opponents who were active in the court. In 575, Zhiyi finalised his leaving although many people had asked and insisted he stay. He chose Tiantai Mountain as his destination for retreat.

SOJOURN AND RETREAT IN Tiantai MOUNTAIN (575-586 C.E.)

Tiantai Mountain is situated in present-day Tiantai County in Zhejiang 浙江 province. Zhiyi finally chose Huading Feng 華頂峰 (Peak of Huading) as the place for

his dhuta practice at which he also overcame the evil challenges in his meditative practices. While sojourning in the mountain, Zhiyi encouraged no killing and propagated protection of life, which influenced the inhabitants there. In particular, the fishermen, who had noticed the compassion of Zhiyi, stopped fishing and changed their career to farming. Zhiyi lectured, taught, and practised for ten years in Tiantai Mountain.

RETURNING TO JINLING (587-589 C.E.)

In 587, the Chen imperial court invited and insisted Zhiyi return to Jinling for lecturing. Initially, he was very reluctant to return, but finally he agreed to go. Zhiyi was accommodated at Lingyao 靈曜 Temple, and later he expounded the *Lotus Sutra* at Guangzhai 光宅 Temple. During this time his disciple and the compiler of most of his scriptures, Guanding, attended his lecture for the first time and subsequently compiled the *Words and Phrases of the Discourse of the Wonderful Dharma of Lotus* (*Miao fa lianhuaqing wenju* 妙法蓮華經文句; in short *Fahua wenju* 法華文句).

In north China, Yang Jian 楊堅 who was one of the highest officials and the father-in-law of the Emperor Xuandi 宣帝 of the Northern Zhou controlled the state. But Xuandi dissipated himself in enjoyment and did not like to rule the country. He abdicated his throne to his little son who ascended as emperor Jingdi, while Xuandi declared himself as *Tianyuan Huangdi* 天元皇帝 (Senior emperor of the celestials). During that time Yang Jian, the most powerful official in the state, desired to usurp the throne and prepared a detailed plan for doing so. He succeeded in taking over the throne as the emperor Wendi of the Sui dynasty. Emperor Sui Wendi was ambitious to conquer the Chen state in the south and unite the two Chinas, which had been divided into North and South for nearly two hundred years. Wendi declared war and took over the Chen dynasty in 538. During this time, with disappointment and pity, Zhiyi lived through another great disaster, the second collapse of his country during his lifetime.

LATER PART OF HIS LIFE DURING SUI DYNASTY (589-597 C.E.)

The fall of the Chen dynasty and the rulers with whom he had built a close relationship induced Zhiyi into

thinking of returning to his hometown. In that year he moved to Jingzhou and on the way detoured to Mount Lu 廬, staying in Donglin 東林 Temple for a short time. However, during this sojourn, Emperor Sui Wendi 隋文帝 made the accusation that Zhiyi and his followers had the intention to protest against the Sui and to plan a coup to revive the Chen dynasty. At that time, Prince Yang Guang of Jin, who was the second son of emperor Wendi and would later become the tyrannical second emperor of the Sui dynasty, was governor-general in Jiangdu 江都. He requested Zhiyi to go there to confer on him the Bodhisattva precepts. After careful consideration, Zhiyi determined to set off on the journey and hold the ceremony for the purpose of showing his loyalty to the Sui rulers. After taking the precepts, Prince Yang Guang bestowed the title “ Zhizhe 智者” (Wise One) on Zhiyi, who was thereafter to be addressed by this title for his great work in the history of Chinese Buddhism.

Although Prince Yang Guang insisted he stay in Jiangdu, Zhiyi decided to go to Nanyue to venerate his teachers who had passed away, and subsequently to return to his hometown Jingzhou. In Jingzhou, Zhiyi expounded the most important work in his life, *Great Calming and Contemplation* (Mohe zhiguan). In the last two years, he led his followers and returned to Tiantai Mountain, intending to spend the rest of his life there. However, Prince Yang Guang's invitation to Zhiyi was never cancelled, in the hope that Zhiyi could do his teaching in the place where he resided, even though he refused to go, giving illness as his reason. Nevertheless, showing his sincerity and loyalty and thinking of the future development of Tiantai monasteries and community, which very much depended on the rulers of the Sui dynasty, Zhiyi accepted the request and set off on the journey. He never completed the journey, stopping at Shicheng 石城 Temple because of deteriorating health. Then he took out his belongings and offered them to the Maitreya Buddha 彌勒佛 in the Shicheng Temple and to the community. He gave his last brief to his disciples and passed away on the 24th day of the eleventh month in Kaihuang of the Sui dynasty, that is in 598 C.E..

Mr. LAZY

Refer to <http://www.geocities.com/Tokyo/Courtyard/1652>

Stories from Folk Legends

Mr. Lazy went to see a renounced astrologer to see what lied ahead of his life. After examining his horoscope, the astrologer told him, "Congratulations, you will become a millionaire at 40 years old and will live to a long life of 95 years old." Mr. Lazy was so pleased that he returned home dancing merrily on the way. "Hurrah, I will become a millionaire at 40 years old." He thought: "I don't have to work hard. " From then on, even though he was very poor, he just dreamed of being rich and did not bother finding work. Finally, he became so poor that he died of hunger at age 39.

After his death, he went to see King Yama (Lord of Death in Buddhism), and filed a complaint against the astrologer. King Yama looked at his Record of Karma and said, "This is very strange, according to my calculations, you do not have to die at 39 years old. In fact, I have examined your Karma and found that you really should get rich at 40 and thereafter will live to 95 years old." King Yama then ordered two of his Officers to investigate the case.

Several days later, the two Officers came back with the following report:

The Heavenly Emperor had decided to give Mr. Lazy one million dollars,

so he asked the God of Wisdom to carry out the task. The God of Wisdom went down to earth and looked for Mr. Lazy in all the graduation lists of all the schools, colleges and universities, in the hope that he can arrange to pay him the money in the form of a big salary as a very senior civil servant. But, Mr. Lazy was not in any of the graduation lists, nor as a candidate for the civil service examinations. The God of Wisdom thought: "Mr. Lazy is nowhere to be seen in the civil service examinations, maybe he is in the military services. Let me asked the God of War to help him out."

The God of War took the money and started looking for Mr. Lazy in all the Military Services, including the Army and the Police. He could not locate Mr. Lazy anywhere in the rank and file either. Unable to help Mr. Lazy to get a big military victory and a big award, he asked the God of Wealth for assistance.

The God of Wealth, responsible for commercial prosperity, went down to the business world to look for Mr. Lazy. He went through all the trading places but, again, Mr. Lazy was no where to be seen. Unable to give Mr. Lazy the money in the form of a big profit, he turned it over to the God of Land for help.

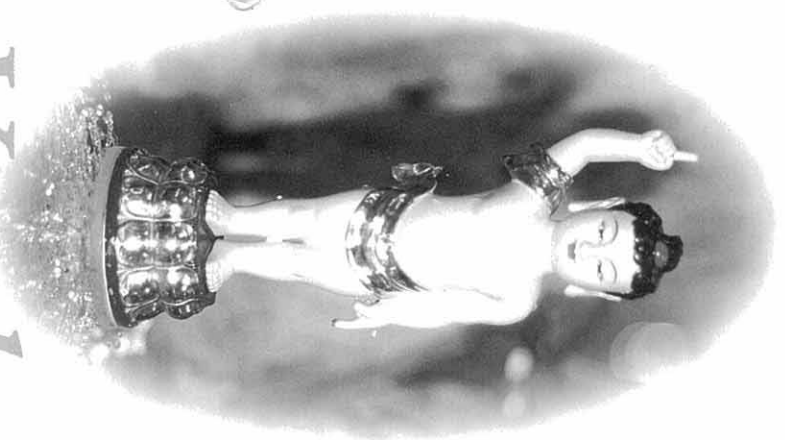
Finally, the God of Land located Mr. Lazy in his home and he devised a scheme to hand the money over. He left the money in the backyard, and then tried to get Mr. Lazy to do some gardening and therefore find the money. But, Mr. Lazy was too lazy even to clean up his own backyard, and so the money was still remained there untouched.

Upon reading the report, King Yama told Mr. Lazy: "Sorry, the Heavenly Emperor really did want to give you a million dollars during your life time. But you did not make any effort to get it. Case dismissed!"



喜记卫塞节

浴佛法会



二零零二年，五月二十六日（阴历四月十五日）是卫塞节——是佛教教主释迦牟尼佛的降生、成道和涅槃的纪念日，海印佛学院于这一天邀请信众前来参加浴佛活动。

这天早上，气温很高，阳光射进海印佛学院的临时道场——坐落在芽笼30巷的佛殿，这儿布置既简单又庄严，佛像在色彩缤纷的鲜花与绿叶衬托下，就是那么的真、那样的庄严和寂静，直教人心里体会了佛教所宣扬的清净和朴素。

虽是个闷热的早上，却阻挡不了信众那满腔喜悦、坚决的心，前来参加卫塞节浴佛法会。到了九時半，人潮已占满了整个佛殿。

俗一堂，大家唱诵、传供，祈愿佛陀慈悲加被，抚平众生内心烦恼的火焰，得清凉自在。

十一时半，供佛仪式圆满完成，浴佛仪式开始：由法梁法师带领信众唱颂浴佛偈，然后上远下凡法师首先为尊贵的佛像代表——小释迦牟尼佛像浇下第一勺净水。大众边合掌边赞颂浴佛偈，一个接一个，以虔诚、恭敬的心为佛像沐浴。所谓“一滴甘露水，能灭诸有苦”，愿信众虔诚为佛像沐浴时，每一勺浇下的水都化成无量的甘露，洗涤众生内心的凡尘俗垢，得到清净安乐。

感恩法师们慈悲，开方便之门，举行此既简单又隆重之浴佛法会；也感恩护法居士不辞劳苦，前来为法会助阵，让大众共沾法喜。

Vesak Day 2002

十时正，法师们整装，满脸肃穆步入大殿，由佛学院创办人上远下凡法师带领信众礼佛诵经、供佛，僧

海印佛学院宝瓶奠基仪式



深具重大意义的宝瓶奠基仪式在2002年6月23日上午10:30分于海印佛学院，芽笼29巷举行。

这个仪式简单、庄严。首先由本会长上远下凡法师带领僧俗二众虔

诚的合掌诵经，祈求龙天护持，佛学院的建筑工程能顺利完成。接下来，20个宝瓶逐一地由信众小心翼翼地送入四个主柱的地基中埋葬。

这些宝瓶是由信众热心捐赠给海印佛学院作为奠基的珍贵宝藏，共有141个。其余未埋下的宝瓶将会随着打桩工程的进展逐步的放下埋完。

福慧具足的宝瓶的深埋，象征着福德和智慧宝藏扎根在海印佛学院的座下。海印佛学院将在法师与信众的共同努力下，培育出福慧双修的佛弟子，使佛法渊源流传，发扬光大。



新佳兰 (旧名龙引) 海印禅院已落成

好消息！位于马来西亚峇珍的新佳兰(旧名龙引)海印禅院自二零零一年六月中旬动工，建筑工程进展顺利，现已告落成。

“新佳兰”这新名更能准确地指示海印禅院的院址。

海印禅院面临大海，远离市区的喧闹，环境清幽，在这里打坐静思，能使大家看到自己的内心，使内心平静，从而产生智慧去解决生活中所面对的许多问题与烦恼。

禅院总面积约三十万方尺，院内有三栋一层楼的建筑物，设有二十间卧室可容纳六十人。

信众们有这么一个回归自然的禅院场所，要归功于热心的陈夫妇捐助院址和建筑费，以及法师们与信众的努力，把一块沼泽地转为一个禅院。

活动简介

禅院将开放让信众们做短期的静坐集训和八关斋戒。海印的会员可以以集体方式申请到禅院共修，同沾法喜。



粽子义卖

二零零二年六月，海印再度为了筹建佛学院举行粽子义卖。这个义卖是信众们基于她们支持佛学院那颗热忱的心，细心与辛勤地包出一粒粒又香又可口的素粽。素粽每粒\$2.50。于六月八日订购的粽子，在六月十一日至六月十三日被领取。义卖进行顺利，反应良好。在法师们精心的领导下，配合信众的热心支持，海印佛学院将能早日顺利建成。



观自在禅院 Chenresig Meditation Centre

53, Jln Molek 1/8, Taman Molek, 81100 Johor Bahru. West Malaysia
Tel: 02-07-3577426



每周活动	负责法师 / 老师	时间
静坐班	法谦法师	Sat 7.30pm – 9.30pm
儿童班	法音法师	Sat 8.00pm – 9.30pm
普门品、普佛上供	法典法师	Sun 10.30am – 11.30am
梵呗班	法智法师	Sun 1.30pm – 3.30pm
仪轨班	法典法师	Sun 7.30pm – 9.30pm
佛学班	法典法师	Mon 7.30pm – 9.30 pm
特别活动	日期	时间
慈悲三昧水忏	25/8/2002	Sun 9.30am – 6.00pm

海印佛学院 Sagaramudra Buddhist Institute

No.528 Geylang Road, Singapore 389484 Tel: 6746 7582
网址: <http://www.sagaramudra.org.sg>



每周活动

负责法师 / 老师

时间

插花班	蓝玉明老师	Mon 7.30pm – 9.30pm
太极拳班	林世昌老师	Mon 7.30pm – 9.30pm
净土共修	法梁法师	Wed 7.30pm – 9.30pm
佛理讲座 – 五戒相经 (华语讲解)	法度法师	Thur 7.30pm – 9.30pm
书法班	顾建平老师	Fri 7.30pm – 9.30pm
中医义诊服务	苏静霞医师	Sat 6.30pm – 9.00 pm
佛理讲座 – 楞严经 (华语讲解)	远凡法师	Sat 7.30pm – 9.30pm

(每个月的第一和第二个星期六其他活动, 其余的星期六佛理讲座)

普佛上供

法义法师

Sun 11.30am – 12.00pm

拜 88 佛大忏悔文 (四加行)

法荣法师

Sun 2.00pm – 4.00pm

基本佛学班

法度法师

Sun 7.00pm – 9.00pm

每周活动

时间

顶礼慈悲三昧水忏 (每个月的第一个星期六)	Sat 4.00pm – 9.00pm
大悲忏 (每个月的第二个星期六)	Sat 7.45pm – 9.30pm
每个月的第一和第二个星期日放香, 其余的星期日普门品共修	Sun 10.00am – 11.30am
老人院 / 儿童院服务 (每个月的第二个星期日)	Sun 8.00am – 12.00pm
三皈五戒 (每三个月的第四个星期日)	Sun 9.00am – 12.00pm

海印精舍 Sagaramudra Buddhist Hermitage

393A/B Guillemard Road, Singapore 399790 Tel : 6741 6230

每周活动

负责法师 / 老师

时间

专业人士静坐班 (华语)	远凡法师	Mon 7.30pm – 10.30pm
专业人士静坐班 (英语)	远凡法师	Tue 7.30pm – 10.30pm
普通静坐班	远凡法师	Wed 7.30pm – 10.30pm
专业人士静坐共修班	法梁法师	Thur 7.30pm – 10.30pm
女众普通静坐班	法谦法师	Fri 7.30pm – 10.30pm

海印学佛会 Sagaramudra Buddhist Society

No.12 Lorong 24A Geylang, Singapore 398536 Tel : 6741 7303

每周活动

负责法师 / 老师

时间

英语佛学班	法庆法师	Mon 7.30pm – 9.30pm
第八届佛学班 (第二级)	法智法师	Tue 7.30pm – 9.30pm
香灯法器班	法智法师	Thur 7.30pm – 9.30pm
第七届佛学班 (第三级)	法梁法师	Fri 7.30pm – 9.30pm
义务法律咨询 (请预约)	王秀英律师	Fri 7.30pm – 9.30pm
儿童佛学班	法云法师	Sun 10.00am – 12.00pm
第九届佛学班 (第一级)	法音法师	Sun 7.00pm – 9.00pm

其他活动

地点

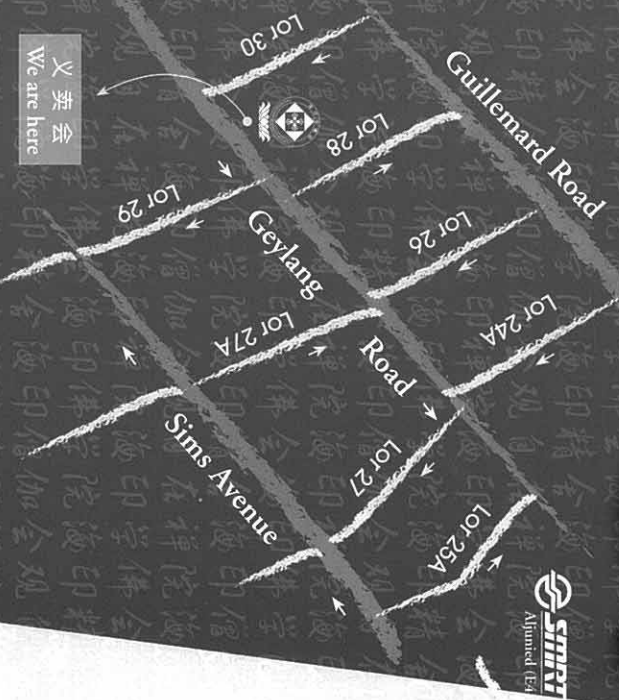
日期

三皈五戒
收费: 随喜供养

海印佛学院

27/10/2002(Sun)
集合时间 9.00am

文殊会



Bus Services: 2, 13, 21, 26, 40,
51, 67, 853



Date 日期: 24/11/2002 (Sunday),
Time 时间: 9.00am to 4.00pm
Ticketing 售票处: 海印佛学院
 No.528 Geylang Road
 Singapore 389484
Venue 地点: 介于芽笼28巷及30巷
 Between Lor 28 & 30
 Geylang
Tel 电话: 6746 7582

海印佛学会 Sagaramudra Buddhist Society
 No.12 Lorong 24A Geylang, Singapore 398536 Tel: 67417303
海印佛学院 Sagaramudra Buddhist Institute
 528 Geylang Road, Singapore 389484 Tel: 6746 7582
海印精舍 Sagaramudra Buddhist Hermitage
 393A/B Guillemard Road, Singapore 399790 Tel: 6741 6230
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 53, Jalan Molek 1/8, Taman Molek, 81100 Johor Bahru, West Malaysia Tel: 02-07-3577426
海印禅院 (巴力莫达) Sagaramudra Meditation Centre
 Lot Ptd 4929, Jalan Tokong Parit Botak, 83200 Senggarang, Batu Pahat, Johor. West Malaysia