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坦 淡 清 庄
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因明

一叶知秋.....

逻辑的演绎与归纳

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Commentary

社 论

这一期将讨论修行者两个重要的内心体悟：

第一、乞士的心态：修行者必须放下身段、我慢，甚至财产与知识，把自己当成乞丐。这种修为非常不容易。修行者必须有勇猛直前、精进不怠的态度，否则难以解脱，进入高层次的证悟。那么，乞讨什么呢？

- 上乞佛法：谦虚地像无知的小孩，向师长、善知识学习向上向善的戒、定、慧三学。

- 下化众生怜悯之心：当接受别人的施舍时，不论是怀着恭敬心或是鄙视心的，都要以欢喜心接受。乞士是不能选择的，这是一种考验，令众生得善根是慈悲的应用与发挥。

第二、像森林的动物一样，随时随地都能死去。死亡是有生命者面临的巨大恐惧，尤其是那些拥有地位、权势、财产的人，死亡就代表失去一切。内心的恐惧、痛苦、执著便是下坠地狱的根源。

以上两种心态是所有学佛修行者必须紧记的。尤其是饱学戒定慧资深的行者，要令智慧与慈悲双运的圆满，更应遵行。若是已有空性的体验者则更加须要身体力行，以期达证空性。大行自在，莫过于此。

In this issue, we shall discuss two important realizations of a practitioner:

Firstly, the realization of being a beggar: A practitioner must be able to let go of his identity and pride, let go of his knowledge and wealth, viewing himself as a beggar. Such a practice is extremely difficult and a practitioner must be resilient and persevering to keep at the practice in order to achieve higher levels of realizations.

What does he, being a beggar, beg for?

- Begging for the dharma teachings: To be as humble as an ignorant child, learning the three teachings of precepts, meditation and wisdom from teachers and fellow practitioners.

- Begging to enliven sentient beings with compassion: To accept offerings from others with a grateful mind, regardless whether the offerings are given out of respect or contempt. A beggar cannot choose the offerings, therefore he shall treat them as challenges to apply his practice in daily life and inspire sentient beings to awaken their compassion.

Secondly, to be prepared to die at any moment just like any jungle animal. Death is the greatest fear faced by the living, especially those who have great wealth, power and status. Death symbolizes losing everything. This fear, pain and attachment in the depth of our hearts will be the cause for being reborn in a hell realm.

A practitioner shall always keep in mind these two realizations, especially for a seasoned practitioner who wants to incorporate both wisdom and compassion in his practice. A practitioner who has experienced the teaching of “emptiness” shall continue to put in practice so as to gain full enlightenment. The greater freedom lies in here.

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长长久久

文 | 释法樛

有女欲嫁人，其母要求一定要办佛化婚礼，女儿答应，母亲赶来询问如何筹备。

交代完毕，其母又加问一句：“还有什么吗？师父。”

想了想后告诉她：“多买几串香蕉，每串九条。”

“买这么多香蕉干嘛？”她问。

“香蕉表示‘长久’。”回道。

“师父你迷信。”她笑着道。

“不，这是祝福。是妈妈给女儿的祝福。”我道。

长长久久……

明理

当你人缘差时，该怎么办？

你可以请人吃糖。把糖果放在公共场所，与他人结善缘。

“会有效吗？”你问。

只要你去做就一定有效。为什么呢？

因为你已知道自己人缘不好，这是其一。

其二是，当你愿意请别人吃糖，就表示你

已主动去争取善缘，你懂得主动先跟别人微笑了。

请人吃糖是一件小事，但这里面蕴含着上述两个道理。明白了这两个道理，你就知道不单是请别人吃糖，而是还有很多其他的方法与人结善缘。

否则你会说：“惨了，有糖尿病的人一定会恨死我。”

幸好割到我

每逢星期日都会有学生到学会里来烹煮午餐给大家吃。

这天，厨房刚换了一个新的镬，其中一个负责炒菜的学生在拿出新镬时被锋利的镬边割伤了。

止了血，贴上药布，他带了一把锉刀，把镬拿到户外去。

他一边锉着锋利的镬边，一边说道：“幸好是割到我。如果割到别人，又把它放回去，肯定会再割伤下一个。”

割伤手，本不是件愉快的事。但是，当他从另一个角度去设想时，所产生的结果就不一样了。

“你割我，我锉你，不让你伤人。”他边锉边唱道。

死苍蝇

一对兄弟在客厅玩电子玩具，不知何处飞来一只大苍蝇，干扰着兄弟俩。

哥哥开始不耐烦，边朝苍蝇挥手边破口大骂：“死苍蝇、死苍蝇。”

眼见此景，我不禁对他说：“死苍蝇怎么会飞呢？那苍蝇是活的，你应该说活苍蝇、活苍蝇。”

听了之后，他改口道：“活苍蝇、活苍蝇。”

此时，愤怒的情绪不见了。

协助别人改变坏习惯基本上有两种方法。一是直接点出问题，要他改变，但这会很痛；另一种则是给他传达新的讯息去打破旧有的，他自然会作出调整。

声闻行果

十八



讲授 | 远凡法师
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空三摩地，
就是缘苦谛中空和
非我两种行相相应等
持。空是空我所，
非我空其我，
故二行相，
俱得名空。

六神通的前五通，乃凡圣所共，第六通之漏尽通，只为圣者所具备。

凡神通者，皆以修学禅定与智慧为根本而有所证得。

■ 2. 共凡功德

凡夫所有的功德，圣人也会有的。是什么呢？

① 六神通

A. 神境智证通，即所谓人智通。他们的身体能够飞行无碍，变大变小，一个身体可变成很多身体，很多身体可变成一个身体。关于这方面神通的能力，他必须从粗四大进入细四大，就是说在修行的过程中，他必须在禅定方面下功夫。在此修行里面第一个修法叫作净身法，清净这个身体。

B. 天眼智证通，行者能够看到众生未来的果报、生死。

C. 天耳智证通，行者能够听到六道众生的语言。

D. 他心智证通，行者能知他人的心念而无碍者。

E. 宿住随念智证通，行者能够忆念自己过去世乃至多世宿命和所经历的事，就是宿命通。

F. 漏尽智证通，漏就是贪、嗔、痴等等的烦恼，烦恼断尽，不受三界的生死，得到无碍自在，便叫漏尽通。

在这六通里面，唯有圣人才具有，前面所述的五种神通，凡夫均可修得。凡夫可以用定力暂时压住贪、嗔、痴的

烦恼，而证得五种神通法。所以说前面的这些神通，都是以智慧去修学作为根本，才能够证得的。

四种神通的神智通、天眼通、天耳通、乃至宿命通，唯世俗智摄。他心通则则为五智所摄，就是法智、类智、道智、世俗智、他心智。漏尽通由六智或十智所摄。如果这个漏尽通是沿着有漏的境界作为根本的话，那么就没有苦、集、道、他心的四种智，而以其他的六种智慧作为根本。但是灭智是存在的，即具有灭的智慧，因此可证涅槃。

在佛陀时代，周利槃陀伽连“扫把”两个字都背不清楚，他有可能解读苦、集、灭、道四圣谛，四念处这些名相吗？不可能。那么，为什么他能够证阿罗汉？因为不管佛陀叫他做什么他都会去做，所以他能够证悟。我们讲“见、忍、智”，忍就是“信、受、持”，为什么周利槃陀伽会出家？因为他哥哥出家之故。

以前我们只知道苦与无常，现在从小乘的声闻行果里面认识到这么多知识，例如，现在我们知道从四念处入门：观身不净、观受是苦、观心无常、观法无我。如果将四念处放在四圣谛里面，去观察四圣谛而得到这个四圣谛的智，最后得到十种智，则此行者是不动阿罗汉。

那么，不懂得这些佛法的人就不能够证果位吗？懂佛法就能够证果吗？事实上，证不证得果位不在于你懂或

者不懂，但是懂还是比不懂来得好，至少你还有一个方向，不懂的话，则连方向也没有。

为什么以前那些不懂佛法的人会有所成就呢？因为当时有佛陀、有善知识。他们知道人生痛苦，应该解决生、老、病、死、苦的问题，所以就跟随佛陀出家了。

经典里面叙述了佛陀的话：“你们比丘出家，要记得为何而出家，要勇于接受痛苦。”所以佛陀告诉周利槃陀伽，这世间一切都是痛苦的，他只要苦记就好了，苦记“扫地”就可以了，还有托钵，什么东西都不要想。周利槃陀伽相信佛的话，当然那也是因为佛的功德力加持，所以他能够3年过后就证了阿罗汉。

为什么我们却不能够？经典也是同样的，佛陀也是这么讲：你们只要数息、数息、什么都比不上数息好，不要去想任何东西，只要数息就好。可是，为什么我们做不到呢？这是习性。我们有种种烦恼，种种习性的念在作怪，所以就是不想数息。

你学习这么多东西，这么多佛法来满足自己，可是你在满足之后，却发现自己还是回到老样子，于是回来再数息，就是那么简单。而且你满足了，所以甘愿！如果还不甘愿的话，那就没有办法了。

学习这么多佛法，最后回归到最基本的出离心，愿意远离这个生死痛苦的轮回，了解无常是苦。经验了生灭无常是苦，不要让你的心再生灭了，

让你的心归向寂静，回归涅槃，就是那么简单。那么行、住、坐、卧、静坐、经行，就是为了保持心念。

我们学种种见，要考虑到八正道。八正道第一个是正见。众生种种的思想、行为、习气、烦恼，已经根深蒂固了，它也是一种见。这是什么见呢？身见、边见、禁取见、见取见、邪见五种烦恼见。

所以，我们学佛法，要有出离心。要知道无常、苦，认识这世间的真理，这是正见。如果不认识这些，不认识佛法、正见，可能修行吗？如果没有善知识，没有佛陀这样伟大的人物存在，我们有可能想到要修行吗？不可能。

我们以周利槃陀伽的例子来分析，第一他有出离心，跟随佛陀出家了，跟佛一起生活。这当中有没有具足十二个缘？有。他跟佛在一起，有没有修五停心呢？肯定有。看到佛，他不敢乱想，佛知道他在想什么，因为佛有他心通啊！所以他的念不敢乱动，很谨慎，不到1年，他一定断见。佛再教他数息观的方法，所以不到3年他证阿罗汉。他出家，遇到佛陀，具足善缘；又肯修学、有出离心、有人生的目标，因此能达到愿望。

我们现在的因缘非常差，但是，如果还有人生目标，愿望还是可以成就的。就是说，在修学、修行这条路上还能够迈进、认识、克服和制造因缘。如果我们不明白这些真相，加上没有目标，肯定会迷失。

② 三三摩地，就是定

A. 空三摩地，就是缘苦谛中空和非我两种行相相应等持。空是空我所，非我空其我，故二行相，俱得名空。

B. 无愿三摩地，即缘十种行相相应等持，十相即缘苦谛中的非常与苦二相，和集谛下因、集、生、缘四相，及道谛下道、如、行、出四相。所以，非常相与苦相和集谛下四相是所厌患的，是不清净的，是应该厌弃的。为什么呢？因为它是痛苦的根本。

道谛好像船一样，到最后你上岸了，必须把船放掉，所以叫作无愿乐。只要能够超越，行者什么都不想，没有愿。为什么呢？因为世间是苦。谛是什么？谛是真理，真实的道理，他们无愿，无相。在无愿三摩地，由于行者对苦的真实道理与因缘集合的真实道理非常了解，了悟这是生死轮回的根本原因，因此行者没有要求，也没有愿望。因为对这世间没有愿望，所以叫作无愿三摩地。

C. 无相三摩地，即缘于灭谛，灭谛就是涅槃。涅槃远离色、声、香、味、触、男、女、生、异、灭十相，所以称之为无相。其实这三摩地是三解脱门。所谓的三解脱门，就是空、无相、无愿，凡夫都可以修持。

（下期继续）



■ 蓝玉明 ■ 1935年出生

承诺的奇迹

结婚多年，膝下犹虚。有一晚，梦见观音送子，从天上飘下来。第二天她便去寺院礼拜观音。她向菩萨祈愿，如能得一子，就归依观音。1967年，她得偿所愿，顺利诞下儿子。

心灵的导师

她与松年长老志趣相投，除了谈字画，古董，长老也会从生活面里谈佛法，就这么一天一天，慢慢地将智慧的种子播种在她的心田。

人生的转角

长达25年的相处，对自小失去父亲的她来说，长老就像是父亲那般亲切。生活中偶尔会遇到不悦的事情，长老总会很慈悲地给予精神上的慰藉和开导。所以，他的离世，给她带来无限的伤感，就好比一个老爸爸去世。一瞬之间，师父不在了，心里既迷惘又无助。

重新发现

走出伤痛与失落，她进入另一片启迪心性之地。在这里，她很努力地学习，报读佛学班，开班教授插花技巧；此外，每一个星期五，她还发心烹煮师父们的膳食。她像孩子般以玩耍游戏的心态做这些事情，藉由分享与互相学习，她从中汲取知识，重新诠释新的生命力。

觉醒和领悟

人是随着岁月的流逝而趋向成长。20多岁定居日本，将近40岁才回到新加坡。人生走到今天，尝尽了多少酸甜苦辣，也见证了不少情感上的悲喜交集。有幸从佛法中领略到生命的智慧，使她学会放下狭隘的自我。最近搬家，将多年收藏的陶瓷器和字画处理了，人变得轻松

“……我喜欢文学，也喜欢唱京戏。它的台词和内容，带给我很多美好的东西。从文学，艺术，各种不同的知识领域里，可以发现生命里的智慧……”

很多。她的生活简简单单，以“人生也不过如此”的姿态，贯彻到言行中。

积极的教育

3年的佛学课程是基础教育，只是学习的开始。她觉得要进一步提升，就必须通过自学和阅读，长时间不断的下苦功，才能丰富内涵，建立崇高的人格和人生的价值观。

年轻人的希望

运用现有的资源，引导和开启年轻人潜伏的内在力量，将给学院的未来带来无限的希望和生机。这是她觉得海印应该认知和不容忽视的发展重点。

生命的重量

她说她不做第一，只做第二。她不争名利，对待毁誉，也都一笑置之。“敬人者，人恒敬之；爱人者，人恒爱之”是她做人的指标。她谨记松年长老的教诲，“只有清风明月知，不必人家知”。人家评论你，你听了，不须太在意。下雨时，风吹掉了，没有了。就是这样，也该放下了吧！

后记

3年前那场意外已逐渐遥远模糊。如今喜见蓝老师精神饱满，重新投入积极和充实的生活中。她一身朴素装束，脸上带着幽默温婉的笑容，眼神中透射出的光芒，让身边的人感受到一股沉静坚毅的力量。生命走到这一阶段，还要追求些什么？

我们看到的是她仍努力的过着生活。每一天她都在阅读，并开始背诵金刚经。她勉励大家一起努力，一起学习，一起进步。这份从容面对生活的毅力，让我们感到莫名的感动！

谢谢您，蓝老师！感谢您给予我们这个机会，进入您的内心世界，分享您的喜悦，悲伤和成长。

感谢师父们，出版部的伙伴们，促成我们今日访问的因缘。感恩父母，给予我们这个人身，生存在这个时空，去体悟生命的价值。感谢亲友，感谢和自己相遇的每一个人，不管是快乐或是痛苦，它让我们变得更加谦卑，更加包容。感谢山河大地的滋养，我们的心在跳动，我们感到无比的温暖。

讲授 | 释法谦
撰稿 | 陈胜文

前言

四加行是拉回眼前的具体应用，它可以改变我们的内心与行为，让我们从对佛法的闻与思进入真正的修行。

系列三：海印四加行

布施供养

无论是对上供养，或是对下布施，起点都是知足，再加上恭敬心及慈悲心。布施供养，应该是随缘量力而行，发挥智慧，让自己的布施供养充满圆满的效益，没有副作用。（知足／恭敬／慈悲 → 布施供养 → 圆满效益）

礼佛忏悔

从比较外在的布施供养行为，进而反省自己的身口意行为，忏悔所犯的过错。忏悔的对象并不限于错误的行为本身，更重要的是其内在的动机。

比如忏悔因一时气愤而骂人，重点并不是我骂了人家什么，而是我内心的“嗔”是如何升起，及如何发动我的“口”，来完成骂人的恶业。

通过这样的反思及观照，我们就能从“根”着手，避免以后再犯同样的过错。

（嗔心起 → 发动口 → 造口业 → 忏悔 → 改过）

发菩提心

对众生充满爱心，想帮助别人脱离苦难；愿意与大家分享自己的快乐，这样还不足够。

发菩提心不但要有爱心，更需要有出离心，否则还不是真正的菩提心，而且容易陷入感性的困扰，对所帮助的人事物产生执着。（爱心 → 出离心 → 菩提心）

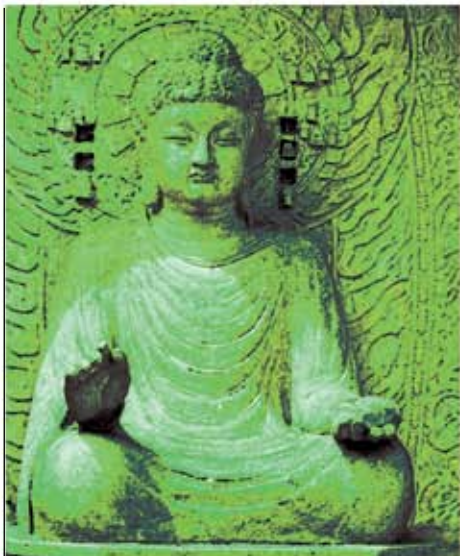
日夜持明

持明，就是保持正念分明（与持名念佛的‘名’同音不同字）。无论是在布施供养，或者礼佛忏悔，又或者发菩提心行菩萨道，都要保持正念分明。这就是时时刻刻拉回眼前。

无论是白天或黑夜，乃至睡前一念，醒后第一念及睡梦中，总是正念分明。（日夜持明 → 时时刻刻拉回眼前）

四加行是一个渐渐深入的过程，也是一个从粗到细的过程。从布施供养，我们熏修恭敬心及慈悲心；从礼佛忏悔，我们明白自己的过错，进而改过自新；从发菩提心，我们不但不伤害他人，且能做出利益众生的事；从日夜持明，我们时时拉回眼前。久而久之，我们必然渐渐改变自己，成为一个不一样的自己，这正是踏上成佛的道路。

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《中国佛教简史》、
《中国佛教史概说》



概说 中国佛教史

唐代的佛教

四、法相宗与密教

法相宗是根据阿赖耶识缘起的理论，宣扬万法唯识的教义为宗旨，否定对心外之物的分别执着，以彻悟到无分别智为目的。

这一唯识教学，是依据六朝时代的《十地论》及《摄大乘论》等学派所说的缘起论，加上玄奘三藏从印度带来的佛学推进而成。

此一教学，以盛唐时代的长安为中心展开并发扬光大，过后，传到了日本，即成了南都的六宗之一。

■ 五、俱舍宗

玄奘门下的教学，主要可分作法相及俱舍两流。

普光、法宝、神泰，为奘师译出的《俱舍论》，加以注释，研究其精义，成立了俱舍宗。

俱舍宗，在此之前，虽有真谛的译本，但未盛行。奘师的新译《俱舍论》一出来，即有普光为制《俱舍论记》，法宝及神泰各撰《俱舍论疏》，广为弘扬，俱舍宗的研究风气，因之大开。同时，亦将古来小乘的毗昙教学，含摄于俱舍宗内。

至于俱舍的教学，是传承了小乘20部中的《俱舍论》学说。俱舍，意思是“对法藏”。对法，即是对佛在诸经中所开示的法，加以考察的意思，由各种角度，对佛陀的教法，采取讨论的态度。

《俱舍论》是诸多论书中采用这种态度的一部论书，所以称为对法藏。

佛陀的教法虽有很多，但主要是在使众生转迷成悟；为此，就得使之发起无漏的正智，以去除烦恼的覆藏。

要发起无漏的正智，便得观想佛陀的根本教说“四圣谛”，以期迎向涅槃的境地。

以这样的立场，《俱舍论》似乎是着眼于佛教哲学的考察者，而事实上，却是彻底的宗教性格的坚持者，不脱离现实，而使众生转烦恼成菩提。因而，以《破我品》来统括全论，详细说明迷悟的因果，从迷境至悟境，以“破我”为根本的教说。

■ 六、密教

密教之传来，早在东晋（317

~ 419）前期，龟兹国的帛尸密多罗，译出了《大灌顶神咒经》，又有自太元六年（381）至太元二十年（395）的15年间，西域的昙无兰，译出了《时气病经》、《咒齿经》、《咒目经》、《咒小儿经》、《请雨咒经》、《止雨咒经》、《咒水经》等许多密教经典。

从这些经的名目，可知是为了治疗齿痛、眼疾以及求雨等的咒文，亦为总持诸尊及诸天神德的咒文，因而形成咒术的盛行。

这种与道教符咒相通，能被中国人理解的咒术，即所谓的杂密，尚不能称纯粹的密教。但它使密教的信仰，深深地渗透到人们的心中，为纯粹密教的容纳和成长，奠下了基础。

到了唐玄宗时代，由于善无畏、金刚智、不空之所谓“开元三大士”来到中国，使得密教的教理、仪轨、曼荼罗等，完成了组织化及体系化，但仍不能摆脱显著的道教色彩。

■ 七、唐代密教的三位大师

善无畏（637 ~ 735）原名输

波迦罗，出身于印度摩羯陀国的王族。由于内乱而出家，师事那烂陀寺的达摩掬多，学习密教，承受诸种印契之后，经中亚细亚，于开元四年（716）到达长安，深受唐玄宗的礼遇，被尊之为“教主”。

他在宫中修行真言秘密之法，译有《大日经》7卷，同时，以其口述，由其弟子一行（673～727），编成了《大日经疏》20卷，此二书均被真言密宗，视为根本圣典。

金刚智（671～741）南印度人，婆罗门种，自幼出家，先习经律，后专密教。曾在那烂陀寺学习密教，于开元八年（720），从南海到中国，弘通密教于洛阳及长安。

在长安的资圣寺，与一行及不空，共同译出了《金刚顶瑜伽中略出念诵经》等许多密教经典。同时，也依之实地修行，显现了卓越的灵验，因此受到了王臣下下的虔诚归依。

不空（705～774）北印度人，婆罗门种。于开元三年（715）10岁之时，随叔父来到甘肃省的武威郡。开元八年，拜金刚智为师。金刚智寂后，为求密教经典的梵本，敕许西往天竺。

他与门人含光及惠辨等，自广州出发，到印度，游历各处，穷究真言密法，终于天宝五年（746），携带梵本经典1200卷回长安。

他译出的经典极多，以《金刚顶经》为首，达110部计143卷。故在中国译经史上的功绩，堪与鸠摩罗什、真谛、玄奘媲美，并称为四大译经家。

不空的功绩，是多方面的，诸如译经、讲论、造寺、造像等；尤其在祈祷及咒术方面的卓越表现，超过了善无畏与金刚智，所以他也是一位史所罕见的大咒术师。

他在当时中国佛教界之所以能赢得崇高的荣誉，主要也是在于他的咒法；他也以此得到宫廷里握有实权的官吏以及地方军阀的维护。特别在安禄山造反之际，他受到对抗安禄山的军阀巨头哥舒翰的崇信，为不空三藏带来了领导中央佛教界的契机。

他住进了自隋代以来即成为执行佛教政策中心的长安大兴善寺，并以此作为基地，于上元元年（760），在该寺设立灌顶道场。

永泰元年（765）朝廷赐号“大广智三藏”，制授不空特进大鸿卿，朝廷对他的尊崇可说前后绝类。

他以《金刚顶经》，推展智法界的文殊信仰，以五台山作为密教的根本道场，强化了和国家权力的结合关系。因此，于大历七年（772），所有寺庙，均建立文殊师利菩萨院，安置文殊圣像，达成了以五台山为中心的金刚界曼荼罗思想的实现。

在重视道教的当时，促成了密教的全盛，其结果，密教在中国，带有与道教的巫祝相通的色彩。

不空三藏，到代宗大历九年（774），70岁入寂为止，大约30年间，领导着长安的佛教界，历经玄宗、肃宗、代宗三朝的虔诚归依。临终之前，代宗诏加不空开府仪同三司，封肃国公；入寂后，皇帝废朝3日，追赠司

空、谥号“大辩正广智不空三藏和尚”。可见不空之于唐朝，是一位多么重要的人物了。

不空的门下，有为五台山佛教尽力的含光；另一位杰出人才是惠果，日僧弘法大师空海来华，从惠果受学密法。空海在惠果座下传承了金刚界及胎藏界的两部秘密坛仪印契。密教传到日本之后，便在日本开出真言宗的奇葩。

■ 八、密教的教义

密教重视曼荼罗，它是清净的法身如来，即指自证境界。因此，它亦意味着众生本有的自性清净心。

这个形而上的曼荼罗世界，用易于领会的象征图绘，把曼荼罗表示出来。

曼荼罗，有胎藏界和金刚界两部，善无畏与一行，传了胎藏界，金刚智与不空，传了金刚界。这两部都在阐述唯一法的表里关系。

胎藏界曼荼罗，中央是大日如来，在其东西南北四方有4佛，外部配置菩萨414尊；金刚界曼荼罗，分成9部，成为9会，各会配有诸尊，计1461尊。

所以密教可说是多神的，从佛教的诸佛及诸尊，迄于教外诸尊及诸天，均被置于其中，乃至修法用的道具法器，也被包摄在内。

这是开悟后的境界，眼前的一切事物，全是绝对的显现；也就是说，除了大日如来之外，没有其他的境界吧！

中国佛教史就介绍到唐代。

下期预告：印度佛教史



A Brief Study on Karma & Rebirth in Buddhism

Introduction

Sentient beings are living in the cycles of actions and reactions. What are these cycles? What causes these cycles? Understanding these cycles and knowing how to be freed from them are interesting topics to explore especially for us living in the post modern world and globalised society where there is an enormous amount of information available. Things changes rapidly. What is relevant today may not be relevant tomorrow. If we understand the cycles of actions and reactions and the impact of the behaviour of ourselves and others through the study of karma and rebirth, we will gain some insights that will enhance our value, strengthen our vision and increase our clarity; thus leading to a more peaceful, happy and meaningful life. That is why I wrote this paper on karma and rebirth.

The Sanskrit word karma is the same as karman. The latter is neuter and is derived from the root kr, which means 'to do, make, perform, accomplish, cause, effect, prepare, undertake' ¹. So the word karman means 'act, action, performance, business' ². In compounds it becomes karma. In the religious and philosophical sense, karma means 'action potential force' which manifests itself as mental, bodily or verbal action in this and future lives of beings.

Karma in Buddhism

Karma has often been treated as a metaphysical concept or misunderstood as fate or predestination. But a closer look at it will show that it is an experiential and verifiable concept in Buddhism.

It is best understood as the law of cause and effect that governs the universe. This law of cause and effect can be further broken down into cause, condition, effect and degree of effect. For example, the cause of a papaya is the papaya seed. The conditions for it to grow into papaya are water, sunlight, soil, air and time. The papaya is the effect. The degrees of the effect are the size of the papaya, its sweetness and juiciness.

For human beings, the intention of an action is the cause, the mechanism of completing this intention is the condition, the result created is the effect, how good the result is and the impact of the result are the degrees of the result. For example, the intention to take the 'O' level examination is the cause. Studying the text book, practicing past year papers, learning from the teacher, being mentally well and physically healthy are the conditions. The effect is the result of the 'O' level paper that one sits for. The degrees of the result are the grade of the 'O' level examination and the opportunities it accords you - whether you get admitted to junior college, high school, polytechnic, ITE etc.

Whatever we do with our body, speech and mind will have a corresponding result. Each action, even the smallest, will give rise to its consequences. Thus the Buddha said, *“Do not overlook negative actions merely because they are small; however small a spark may be, it can burn down a haystack as big as a mountain.”* Similarly, he said, *“Do not overlook tiny good actions thinking they are of no benefit; even tiny drops of water in the end will fill a huge vessel.”*

What kind of result one creates depends on one’s mind and making. The Buddha states this principle: *“One is of one’s own making, the heir to one’s deeds (karma). Deeds are the foundation; whatever one does, good or bad, one will become heir to that”* ³ One’s karma or one’s deed follows one like a shadow follows the body. The Dhammapada starts with the following twin verses: *“All that we are is the result of what we have thought; we are founded on our thoughts, we are made up of our thoughts. If one speaks or acts with an evil thought, pain follows one, as the wheel follows the foot of the ox that draws the carriage, all that we are is the result of what we have thought. We are founded on our thoughts; we are made up of our thoughts. If one speaks or acts with a pure thought, happiness follows one, like a shadow that never leaves one.”*

Thus the principle of karma gives us the power of creation, the power of change, the power of responsibility and the power of choice.

We have the powder to create because we can decide in which perspective or intention we act, how we act and what result and impact of result we want to create.

Power of change allows us to change our thoughts, attitudes and actions to become more positive and effective. For example, whatever suffering and difficulties befall us, instead of viewing it as a failure, catastrophe or punishment, or blaming ourselves or others, or indulging in self-hatred, we can change our view to a more positive and effective one; seeing the pain or difficulties as the completion of the effect, the ending of past karma and learn some lessons from them. Instead of taking good karma for granted,

we should treasure it and use it to derive the best result for all.

Power of responsibility inspires one’s sense of personal responsibility in whatever one does. Thus, one is more careful and considerate in one’s thoughts, words and actions; one is more aware and willing to acknowledge and solve the problems or suffering in life for the betterment of one and others.

One has the power of choice because one chooses one’s actions, words or thoughts. If we choose to put an end to suffering and realize our true potential, our Buddha nature can manifest. Until this Buddha nature is completely realized, freeing us from our ignorance and merging us with the deathless, enlightened mind, there can be no end to the rounds of life and death. So, the teachings tell us, if we do not assume the fullest responsibility for ourselves now in this life, our suffering will go on not only for a few lives but for thousands of lives. Thus, one chooses one’s thoughts, words and actions and bears the consequences of them.

Rebirth in Buddhism

The idea of rebirth is not specific to Buddhism. It is a widely dominant and central idea in most eastern religions.

Rebirth, from the Buddhist point of view, is based on the continuity of mind. Where does consciousness come from? It cannot come from nowhere. A moment of consciousness cannot be produced without the moment of consciousness that immediately preceded it. His Holiness the Dalai Lama explains this process in this way:

The basis on which Buddhist accepts the concept of rebirth is principally the continuity of consciousness. Take the material world as an example: all the elements in our present universe, even down to a microscopic level, can be traced back, we believe, to an origin, an initial point where all the elements of the material world are condensed into what are technically known as “space particles.” These particles, in turn, are the state, which is the result of the disintegration of a previous universe. So there is

a constant cycle, in which the universe evolves and disintegrates, and then comes back again into being.

Now mind is very similar, the fact that we possess something called “mind or consciousness” is quite obvious, since our experience, that what we call “mind or consciousness” is something which is subject to change when it is exposed to different conditions and circumstances, this shows its moment to moment nature, its susceptibility to change.

Another fact that is obvious is that gross levels of “mind of consciousness” are intimately linked with physiological states of the body, and are in fact dependent on them. But there must be some basis, energy or source, which allows mind, when interacting with material particles, to be capable of producing conscious living beings.

Just like the material plane, this too must have its continuum in the past. So if you trace our recent mind or consciousness back, then you will find that you are tracing the origin of the continuity of mind, just like the origin of the material universe, into an infinite dimension; it is, as you will see, beginningless.

Therefore there must be successive rebirths that allow that continuum of mind to be there.

Buddhism believes in universal causation, that everything is subject to change, and to causes and conditions, so there is no place given to a divine creator, nor to beings who are self-created, rather everything arises as a consequence of causes and conditions. So mind, or consciousness, too comes into being as a result of its previous instants.

When we talk of causes and conditions, there are two principal types: substantial causes, the stuff from which something is produced, and cooperative factors, which contribute towards that causation, in the case of mind and body, although one can affect the other, one cannot become the substance of the other..... Mind and matter, although dependent on one another, cannot serve as substantial causes for each other. This is the basis on which Buddhism accepts rebirth. ⁴

What makes the Buddhist idea of rebirth

significantly different from the rest is that while all the other theories explain rebirth with the idea of a transmigrating soul, the Buddhist explains it with the idea of no soul. The Dalai Lama explains: *According to the Buddhist explanation, the ultimate creative principle is consciousness. There are different levels of consciousness, what we call innermost subtle consciousness is always there. The continuity of the consciousness, it is the Clear Light..... The Clear Light, with its special energy, makes the connection with consciousness.*⁵

The following example is a good illustration of how rebirth takes place:

*The successive existences in a series of rebirths are not like pearls in a pearl necklace, held together by a string, the ‘soul’, which passes through all the pearls; rather they are like dice piled on top of the other, each die is separate, but it supports the one above it, with which it is functionally connected. Between the dice there is no identity, but conditionality.*⁶

There is a clear account of this process of conditionality in the Buddhist scriptures. The Buddhist sage Nagasena explained it to the King Milinda in a set of famous answers to questions that the King posed to him.

The King asked Nagasena, “When someone is reborn, is he the same as the one who just died, or is he different?”

Nagasena replied, “He is neither the same, nor different..... Tell me, if a man were to light a lamp, could it provide light the whole night long?”

“Yes.”

“Is the flame then which burns in the first watch of the night the same as the one that burns in the second..... or the last?”

“No.”

“Does that mean there is one lamp in the first watch of the night, another in the second, and another in the third?”

“No, it’s because of that one lamp that the light shines all night.”

“Rebirth is much the same: one phenomenon arises and another stops, simultaneously. So the first act of consciousness in the new existence is neither the same as the last act of consciousness in the previous existence, nor is it different.”

The King asks for another example to explain the precise nature of this dependence, and Nagasena compares it to milk: the curds, butter, or ghee that can be made from milk are never the same as the milk, but they depend on it entirely for their production.

The King then asks, “If there is no being that passes on from body to body, wouldn’t we then be free of all negative actions we have done in past lives?”

Nagasena gives this example: A man steals someone’s mangoes. The mangoes he steals are not exactly the same mangoes that the other person has originally owned and planted, so how can he possibly deserve to be punished? The reason he does, Nagasena explains, is that the stolen mangoes had grown from those that the owner had planted in the first place. In the same way, we are not free from the results of our actions in life.

Thus in reality, there is no definite, permanent soul or “I” that transmigrates from one life to another, but a relative “I” that is the result of previous action. This result in turn becomes the cause of future result.

Conclusion

In Buddhism, karma is understood as the law of cause and effect. One reaps what one sows. We have the power of creation, the power of change, the power of responsibility and the power of choice. The teaching of karma is reasonable, experiential, verifiable and controllable, influencing one’s concept, habit and action. Thus, one takes responsibility for what one sows.

“I” is not ultimate, permanent and unchanging but relative, impermanent and changing - a series of causes and effects. Like dices that are piled one on top of the other, each dice is separate, but supports the one above it. Between the dice, there is no identity, but conditionality. If one understands impermanence, conditionality and selflessness, one will be freed from attachment and bondage and will strive for the best results for one and others. Thus, one lives a happy and meaningful life and helps to create a peaceful, loving and progressing society.

Notes

1. Sir Monier - Monier - Williams, *Sanskrit English Dictionary*, page301.
2. Sir Monier - Monier - Williams, *Sanskrit English Dictionary*, page258.
3. *Anguttara Nikaya III*, page 186.
4. An explanation given by His Holiness the Dalai Lama during a public teaching in New York, October 1991. found in *the Tibetan Book of Living and Dying* by Sogyal Rinpoche, page 90.
5. His Holiness the Dalai Lama, in a dialogue with David Bohm, in *Dialogues with Scientist and sages: the search for Unity* edited by Renee Weber (London: Routledge and Kegan Paul, 1986), page 237.
6. H. W. Schumann, *The Historical Buddha* (London: Arcane, 1989), page 139.

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海印卫塞节庆祝活动多

佛光普照法喜充满



5月31日，即农历四月十五日，是所有佛教徒的盛大节日。这一天，举国上下的佛教团体都张灯结彩，高挂佛教旗帜和开展各种的佛教活动，庆祝释迦牟尼佛的诞生、成道觉悟、涅槃的大日子——卫塞节。

海印佛学院也不例外，在学院的1楼大菩提岩，为信众主办了：点灯祈福、普佛大供、千年圣树献许愿卡与浴佛活动，让信众来庆祝这个殊胜的日子。

当天早上9时左右，信众纷纷从四方八面而来，有的点灯祈福，有的在千年圣树旁挂上了许愿卡，有的向佛陀献花，或互问安好，现场欢声处处。

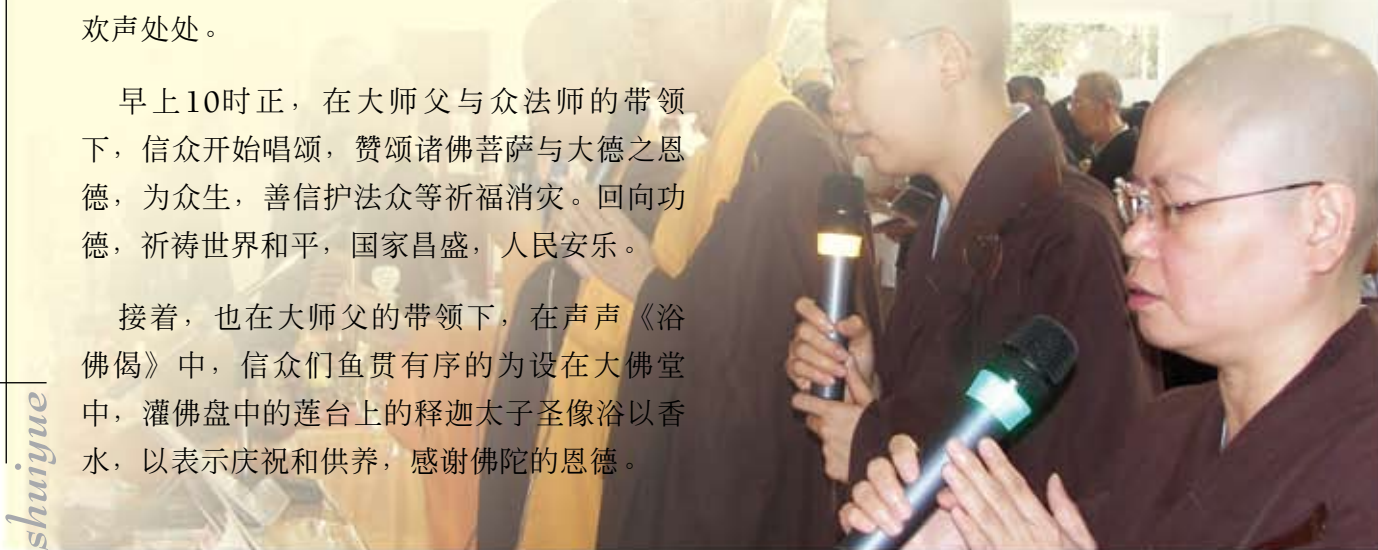
早上10时正，在大师父与众法师的带领下，信众开始唱颂，赞颂诸佛菩萨与大德之恩德，为众生，善信护法众等祈福消灾。回向功德，祈祷世界和平，国家昌盛，人民安乐。

接着，也在大师父的带领下，在声声《浴佛偈》中，信众们鱼贯有序的为设在大佛堂中，灌佛盘中的莲台上的释迦太子圣像浴以香水，以表示庆祝和供养，感谢佛陀的恩德。

如《浴佛偈》所颂：“我今灌沐诸如来，净智庄严功德海；五浊众生离尘垢，同证如来净法身”。愿大众通过浴佛，洗涤内在的尘垢，积聚自己清静的智能功德，祈愿自己和五浊恶世的众生，都能赶快离苦得乐，证得清净庄严的法身。

诵经仪式于中午时分左右结束，但点灯祈福，千年圣树献许愿卡与浴佛活动延至晚上8时方结束。信众们都内心充满法喜的踏上归途。

这真是一个充满法喜的节日，愿佛光注照，法雨普润，世界和平，人民安乐。





卫塞节佛理开示

较早前，海印为庆祝2551卫塞节，也举办了系列活动。

5月21日开始，推出一连三晚的佛理开示。从“身心苦痛”到“禅的智慧”，乃至“寻找”，皆禅机处处，无不点出生活需要智慧。从点灯祈福到普佛大供、浴佛乃至挂许愿卡，都是信众对于三宝的信任，希望离苦得乐的现象。到达彼岸需要闻、思、修，祈愿信众勇猛精进，切莫懈怠贪著放逸！

21至23日这三晚的佛理开示，分别由远凡法师、法樑法师及法庆法师主讲。

首晚由法庆法师以英文开示，题目为“Growing Pain”。法师把苦分为身体苦和心理苦两个部分，并解释说身体的苦，如生、老、病、死等是无法避免的，可是我们可以通过面对苦的态度来减轻身体的苦。法师也以许多生动的日常生活例子，提醒我们必须时常注意自己的起心动念，做事的动机和后果，以免落入自以为是的陷阱，为自己和别人制造了许多不必要的烦恼。

法樑法师为信众开示的题目是“禅的智慧”。法师阐明了中国禅宗直指人心，见性成佛的特性。通过空的思想，发现无我的乐、没有苦的乐。法师也指出一般人对禅的误解，当中穿插了一些引人深思的禅宗祖师公案。

最后一晚的压轴戏，由本会创办人，资深宗教教师远凡法师为大众细说“寻找”。法师现为西澳大学的研究生，故提出了其博士论文中所探讨之话题。法师认为，在现今的经济型社会，人们所接受的教育，都在训练着我们追求物质上的享受，我们虽然拥有了许多物质享受，但在精神方面却倍感空虚，且为家庭乃至社会制造了许多问题。因此，必须通过宗教的教育来平衡我们人生的目标。法师也分析了现今社会的不同宗教的运作模式，并劝请信众们必须认清适合自己的宗教团体，以便达到所要寻找的目标。

所谓开卷有益，通过聆听法师的开示，也能让我们获益良多。从“说苦”到“禅说”，到“寻找”，都是让“乐”在心里显现的窍门，您认为呢？

A Letter Of Appreciation

I am very happy for the opportunity to attend the three-day retreat that was held recently in April 2007. I learnt from some of those who attended that they had waited for nine months to attend it. I was most fortunate that I had only to wait for a week! Thank you!

As some of you may remember, it had been almost a decade since I last visited Sagaramudra Buddhist Society. I was one of the students of the first Buddhist study class together with some the other Buddhist seniors that are still here. For some reasons, I drifted away from Buddhist practice and lived in this mundane world without any clear direction.

Recently I came back to the new building of Hai Yin to introduce my non-Buddhist friend to Buddhism. I was met by my old friend, Ling Zan, who suggested that I should participate in the upcoming Buddhist retreat. My friend and I signed up right away. My friend went a step further by involving his brother-in-law as well.

A week later, the three of us joined many other participants for the 3-day retreat held at the Sagaramudra Buddhist Institute premises. The retreat comprised of a combination of sitting meditation, walking meditation, yoga, experimental workshops and Buddhist Dharma talks from the Venerables. Upon surrendering our much depended-on communication tool, the mobile phones, and leaving our “barang barang” at the storage room, we started the retreat to “have a date with our present moment”.

Part of the practice of the retreat is to refrain from talking and reading. This is not an easy task for some of us who enjoy to talk a lot or whose jobs require them to talk. However, it is a good practice to see ourselves in silence while being aware of our thoughts and actions. I personally enjoyed the silence a lot. The challenge came when we were in a situation when we needed to communicate without words.

The long period of meditation sessions left me with body aches and numbness which I needed to endure for 3 days. My mind was filled with a continuous influx of wholesome and unwholesome thoughts, coming and going, in between my breaths. As I recalled Master Yuan Fan's teaching of "La Hui Yan Qian" (editor's note: "bringing oneself back to the present moment"), I continued to pull myself back to the awareness of my present moment. I tried not to move during meditation but that inflicted more aches physically. So, I was like playing "see saw" with the observation of the ups and downs of the aches and thoughts at the same time. By the third day, I was quite used to the physical discomfort and was able to focus better in the awareness of the rising and fading of my thoughts. I tried reciting the mantra of "Om Mani Padme Hom" during the sitting and walking meditation. Awareness was what I experienced most during this retreat and I felt refreshed at the end of it. Three days may be too short and I look forward to a longer period of retreat in the near future.

The yoga practice was interesting and rejuvenating too. It helped to energize us in between the "siong" or strenuous meditation practices. Thanks to our yoga teacher, we were able to learn about this useful exercise. Even though I could not perform some of the postures due to lack of physical exercise, it was still very fulfilling to learn and practice yoga as a whole.

Of the few awareness experimental workshops conducted at the retreat, I recalled one where we were guided to count our exhaled breath while lying flat on the floor. Half way through the

counting, we could hear one of the participants snoring loudly. As the snore got louder and more consistent, someone burst into laughter and the majority of the class laughed spontaneously. Venerable Fa Qian told us, during her Dharma talk, that there was no right or wrong about the snore; but it was interesting to be aware of how that little incident contributed towards awareness in the middle of the serious workshop practice. We needed to be aware of the rise and fall of the whole incident. I thought of the incident as a beautiful surprise in the midst of our peaceful retreat.

The short retreat ended with a discussion on its essence. Participants voiced out their thoughts and experiences throughout those few days. We had a few humorous moments during the discussion. Most of us still yearned for more of such retreats. I cannot say I have absorbed a lot from the goodness of this retreat but it has definitely ignited my faith in Buddhism. I will not let this spiritual peace and joy slip away easily again. I hope I can continue the practice of awareness on my thoughts, speech and action in my daily life so as to become a better person.

Once again, I like to thank the Venerables and all who made this precious retreat possible for the "gift" that you have given which is more than we deserve. I believe all the participants have benefited abundantly.

May all beings who have the privilege to encounter the goodness of Buddhist awareness practice be inspired and will continue to "La Hui Yan Qian" as expounded by our Master Yuan Fan.





所需时间 30mins

美味佳肴

材料 Ingredients

板豆腐 Tofu	2盒	2 boxes
冬菇 Mushroom	1朵(切碎)	1 chopped
马蹄 Water chestnut	2粒(切碎)	2 chopped
指天椒 Chilli padi	5粒	5 pieces
素火腿 Vegetarian ham	30克(切碎)	30g chopped
芹菜 Celery	2条(切碎)	2 chopped
九层塔 Chinese basil leaves	10片(切碎)	10 slices chopped
花椒盐 Szechuan pepper salt	少许	small amt

调味料 Seasonings

盐 Salt	1.5茶匙	1.5 tsp
冬菇精 Mushroom essence	少许	small amt
胡椒粉 Pepper	少许	small amt
糖 Sugar	1茶匙	1 tbsp
麻油 Sesame oil	1茶匙	1 tbsp
玉米粉 Corn flour	1汤匙	1 tsp

做法 Method

- 豆腐搓碎。加入切碎料和调味料后，一起拌匀。Mashed the tofu and add in chopped ingredients and the seasoning.
- 面包屑加生粉拌匀。Mix some potato flour into the bread crumbs.
- 把上述材料做成小球状，沾面包屑炸至黄色取出。Made balls out of the above mixture, roll over the bread crumbs and deep fry till golden brown.
- 油少许，把花椒盐及指天椒炒香后，撒在豆腐上即成。生菜拌边。Using some oil, fry Szechuan pepper salt and chilli padi and pour over the deep fried tofu. Serve with lettuce.

小贴士：豆腐沥干，马蹄去水，油炸时才不会散开。

A little tip: Drain tofu and dry water chestnuts cubes to prevent tofu balls from dispersing on deep frying.



蔡文銮老师

豆腐丸

Tofu Ball



图书部资料中心

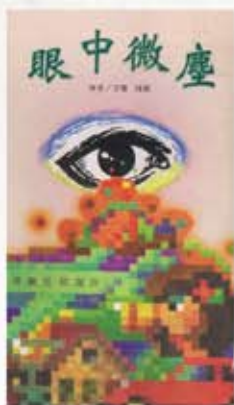
书籍介绍

《眼中微尘》这本书的作者艾雅·珂玛对于身、心之苦及烦恼的根源作出深入的探讨，并指出对治与解脱的方法。

作者强调正念的重要性，针对内心的观照以及禅修可能会面临的各种问题加以解说，并提出及解决之道。

作者也引用譬喻，使内容读起来简单有趣，且具启发性。

注：《眼中微尘》可在海印资料中心借阅
(佛学书，索书号码：077.13)



《心智科学》原书编者是丹尼而·寇曼博士和罗伯·索曼博士。由靳文颖博士翻译成中文。这本书叙述了达赖喇嘛与西方科学家在哈佛大学心智科学研讨会的精彩内容。

认知科学是一门约有20年历史的综合科学，其内容包括生物学、心理学、细胞学、大脑学、遗传学、进化论、语言学、电脑，以及人工智慧学等等。其目标在于探讨人类生命、精神方面的问题。

科学家发现在佛教领域里，具有多种系统化的方法，运用从禅定的训练，产生更为深刻的直观，来开发人类的心智，及内心世界。

阅读此书，能体会到佛教心理学与西方心理学，观察两种截然不同思想体系的会晤。

注：《心智科学》可在海印资料中心借阅
(佛学书，索书号码：016.3)

无限感恩

“布施中法施最胜” — 法句经

正法的延续，有赖十方的努力。随喜助印《水月》会讯，能使更多人沐浴在法海里，共沾法益！

The gift of Dharma excels all gifts —
Dhammapada verse 354

Share the words of the Buddha, be part of a pure motivation, give the gift of Dharma. Help us propagrate this quarterly magazine, it would be made possible with your kind contribution.

杨家伟合家
陈玉瑶合家
林龙眼合家
蔡亚珠合家
沈希贤(已故)
陈春花(已故)
萧兰秀(已故)
胡椒治
李玟萱
佛弟子
范千镇
沈佩芬
王光億
李丽珍
翁弘历

高侨留合家
魏溧贤合家
黄亚英合家
柯荣昌合家
吴亚烈(已故)
黄良应(已故)
刘水兴(已故)
林宝琴
杨翔嫫
黄韵璠
蔡儷萍
王瑄憶
李宝光
林宛璇

Charlotte Ngio Kym

Malcolm Ngio Yew Kiat



为何佛法注重实践修行，而不单只是文字语言的理解？

Why does Buddhism emphasize actual practice and not sole reliance on the understanding of the Dharma?



佛法讲信、愿、行，唯有实践修行佛陀的教法，才能全面领会佛法的含义，若是通过语言文字来理解、领会别人的经历、感受或体验，则永远达不到全面的领会。

语言文字是一种指引，勿将语言文字当作是佛法的最终真理。所以古德常说：用手指指向月亮的方向，让人知道月亮在那儿，但是人们常将手指当成是月亮本身。

Buddhism is based on faith, vow and conduct. We can only attain a comprehensive grasp of the meaning of the Dharma by putting into practice Buddha's teachings. If we only rely on languages and words to understand the experiences or feelings of others, we can never attain a comprehensive understanding.

Languages and words only act as a guide. We should not regard them as the ultimate Dharma Truth. Hence, there is an ancient saying: "The finger is used to point at the direction of the moon to show people where the moon is. However, people often mistake the finger for the moon itself".



佛法的许多道理不难了解，为什么却很难做到呢？

Many principles of Buddhism are not difficult to comprehend. Why are they so difficult to put into practice?



主要还是众生的执著和妄想非常的深，无法一下子放下去除。所以佛经常说：难做的事更要去，难应付的人更要去接触。

从一点一滴的困难中，一一将之克服之后，我们会了解，修学佛法开始虽然困难，可是一旦克服了自己的顽固与执著，就不会觉得它是艰难的。

其实，一切的事情多数是起头困难，当后来体验到它的窍门，就不难了！

The main reason is that sentient beings have been deeply entrenched in attachments and wrong views which cannot be removed quickly. Therefore, the sutras often expound: "Difficult tasks should all the more be carried out, difficult people should all the more be contacted".

When we have overcome many small obstacles, we realize that the initial stage of our cultivation is difficult. However, once we have conquered our stubbornness and attachments, we will not find it so difficult after all.

Actually, all things are difficult in the beginning; but once we have grasped the technique, they cease to be difficult!

感恩日

少儿班同学办

儿童和少年佛学班同学，为感恩佛陀的伟大和传播正法的海印僧众，他们于5月27日，与法师们一同欢庆卫塞节。

尽管天气特别炎热，但同学们仍然开心地浴佛。他们以小礼物供养法师后，兴致勃勃地把许愿卡挂在菩提树旁。

师父，老师和家长们读了同学们不同的愿望，很感动、很欣慰……





【一年一度清明法会 倡导感恩孝养父母】

古往今来，人类对亲人的缕缕思念情结，四海相通，古今相通。

4月1日早上9时30分，海印在1楼大菩提岩，举办清明节三时系念孝亲法会。

清明节孝亲法会不但为往生者累积资粮，同时提倡孝道，鼓励信众依教奉行，以精进修行之功德，回向给现世的父母及往生的祖先。

奉养父母至天年，是身为儿女应尽的孝道与责任；为往生之先人作佛事，是孝道与责任的延续，是后代子孙跟随的楷模。

例如：佛陀于涅槃前，特地到忉利天为母说法，以报生母的养育之恩，这也就是佛陀教育强调的孝亲。

清明法会所体现的正是这种精神，愿大众以孝养父母为乐，以度众生为愿！



【第十二届华语佛学班辩论会】

在极微的分数差距下反方夺冠

2007年6月5日晚对许多人来说，可能是一个很普通的日子，但是对于海印佛学院第十二届华语佛学班辩论会的辩论员来说，可说是一个毕生难忘的日子！那一天，辩论员的心情有的是紧张、有的是忧虑、更有的兴奋期待，可说是百感交集，非笔墨所能形容。

当晚的辩题是“佛教是偶像崇拜吗？”正方代表是一辩李婉菁、二辩林尤蓉、三辩白秀珍以及四辩梁媚芸。反方则是一辩黄美金、二辩洪广珊、三辩张诗木及四辩鄞修荣。

比赛结果，反方以极微的分数胜了正方，反方的四辩也以稳重、反应快而夺得最佳辩论员。

当晚的辩论会顺顺利利地进行，每位辩论员竭尽所能地发挥他们的专长，唇枪舌剑；自由辩论时间，双方一来一往，战云密布、硝烟四起。当晚发

言的还有学长们及评判，此外，众法师所给予的宝贵意见和鼓励，想必让各位出席者都获益不浅。这一场辩论会就在一片轻松及愉快的欢笑声中圆满结束。

值得高兴的是通过这一次的辩论会，让我们学习了许许多多宝贵的经验，至少同学们都在师父循循善诱的教导下，朝往正确的佛学道路迈进，以正确的心态学习佛法。同时，也加强了同学们彼此之间的凝聚力。

回想过去几个星期，同学们忙着找资料、写稿、讨论、策划、练习等等，齐心合力地朝向一个共同的目标前进，就是努力地要把辩论会搞得有声有色及富有意义，才不会辜负师父们的期望。

接下来的日子，同学们都以期待的心情准备下一个里程碑，那就是即将来临的结业典礼。



是! 不是!
肯定是!



【端午节粽子义卖会 信徒热烈支持订购】

一年一度的端午节又悄悄降临，我们的粽子义卖小组不辞劳苦，在6月15日（农历五月初一，星期五）至6月17日（农历五月初三，星期日），在学院1楼设摊子，义卖素粽子。

信徒们都义不容辞地来支持，大量订购粽子，感谢我们的义工菩萨，也感谢信众在这么多年来，一直热忱的护持着海印。



【诵经念佛声中】

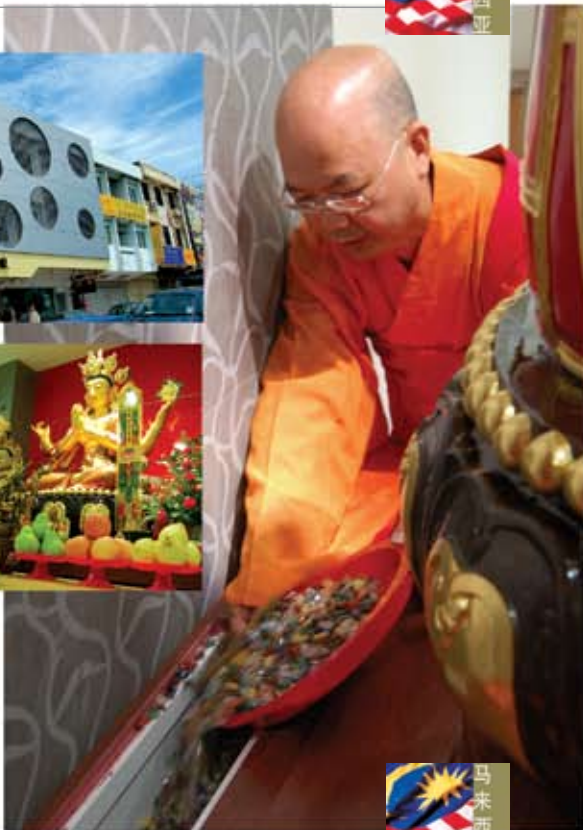
远凡大师父主持装藏安座仪式

2007年5月21日大清早，远凡大师父带领众法师及护法居士们，于新山彩虹花园的观自在禅院新院址，举行既简单又庄严的佛像装藏及安座仪式。

在祥和肃穆的诵经声中，大师父先把宝物徐徐装入佛龕中，然后为雄伟的佛像和慈悲的菩萨像安座，仪式在念佛声中圆满结束，新山观自在禅院新院址正式启用。

仪式只有短短1小时，但法师们往后所肩负的责任，却更重大，如教导刚强难调的众生；如何续佛慧命；引导众生走向正确的修行道路，让心灵得以解脱；这些都需要法师们无私的奉献，这也是新山佛子们的福报。

感恩法师们多年来不辞劳苦的两地奔波，为的是教化众生。祈愿法师们常住在世，常转法轮，让正法不灭。



【搬迁后的新山观自在禅院】

欢庆卫塞节场面庄严祥和

新山观自在禅院于5月27日举行“卫塞节浴佛法会”。这是新山观自在禅院从新山开屏山庄搬迁至新山彩虹花园后，首次主办法会，与当地的信众共沾法益。

浴佛法会从早上9时开始至下午2时结束。约有百余名善男信女到来虔诚供佛及许愿，场面庄严祥和。

禅院准备了素食，与信众结个善缘。

新山观自在禅院举办一系列活动，每逢星期日上午共修“普门品及上供”。从7月开始每逢星期四晚上将有“净土共修、开示”以及开办静坐、梵呗等课程。





Vesak at Perth



Last Sunday, 27 May, about 150 people gathered at the Sangaramudra Buddhist Temple in Archer Street, Carlisle, to celebrate the traditional Buddha's Day (Vesak). A great range of people attended. There were families, some with toddlers and prams, old people, including one who arrived on crutches, nuns and monks from other Buddhist temples, and a scattering of the curious, some with little idea what to expect.

The ceremony started with near-musical chanting in Chinese, accompanied by a drum and led by nuns from the Temple. A sheet with an English translation had been handed out, so anyone could follow along, and if they were game, join in the chanting.

Then everyone trooped outside. Those who knew what they were doing immediately formed a long queue, with the visiting nuns and monks at the front. They were lining up to "bathe the Buddha." A small Buddha figure stood in an ornate basin of water, where flowers floated. One by one, people dipped a ladle into the water and poured it over the Buddha figure. "It is symbolic of cleansing the mind," explained Ven Faxun.

Back in the main hall, Ven Faxun then gave a short talk about the Vesak ceremony. She explained that it commemorates the Buddha's life: his birth, enlightenment and passing away (Parinibbana). Buddhism spread from India into many foreign cultures, so Vesak is in fact celebrated in different styles in different places.

Ven Faxun mentioned that WA Temple was honoured to have guests from other Buddhist

groups in Perth, including monks and nuns from the Buddhist Society of WA, Dhamapala Buddhist Centre and the Sunyata Community Meditation Centre in Vic Park. She explained to the audience that the different Buddhist groups dressed differently because monks and nuns had long ago adopted colours and styles that had suited their cultures. But the core of Buddhist practice remains the same, whether in India, China, Japan, Western countries, or anywhere else in the world.

"What originally attracted me to the Temple," said Lynne Smith-Cameron, there with her young daughter, "is the fundamental emphasis on self-responsibility for your life. Buddhism doesn't require blind faith."

The supporters of the Temple then showed their support in the most direct possible way: by purchasing pre-wrapped bags of requisites for the 10 monks and nuns who were invited to the Temple. Toothpaste, soap, tissues, even socks. Each bag had ten of everything, one for each invited monk and nun.

"We have taken vows to follow the Buddhist teaching of ethics and purifying the mind," explained Ven Faxun. "Those who come to the Temple help us with their support and we help them as best as we can to develop their meditation practice and in some of the everyday struggles of their lives."

Sangaramudra Buddhist Temple is part of the Chan (Zen) Mahayana Buddhist school from China. The Sagaramudra Buddhist Temple in WA was founded by a parent Temple in Singapore.

37 Archer Street, Carlisle, WA 6101, Australia. Tel : 618 9470 1171 Email : sba_perth@yahoo.com.au

SPECIAL
特别
活动

七月法会 7th Lunar Month Ritual (Ullambana Festival)

■ 农历七月廿八日 星期日 09.09.2007 Sunday 9.00 am - 5.00 pm

ACTIVITIES

中级静坐班 Intermediate Meditation Class

■ 法巽法师 Ven. Fa Xun ■ 星期一 Monday 7.00 pm - 8.30 pm

初级静坐班 Beginners Meditation Class

■ 法巽法师 Ven. Fa Xun ■ 星期二 Tuesday 7.00 pm - 8.30 pm

诵阿弥陀经 Chanting of Amitabha Sutra

■ 法巽法师 Ven. Fa Xun ■ 星期六 Saturday 10.30 am - 12.00 noon

静坐与佛法讨论 Meditation and Dharma Discussion

■ 法巽法师 Ven. Fa Xun ■ 星期日 Sunday 9.30 am - 11.00 am

Lot Ptd 4929, Jalan Tokong Parit Botak, 83200 Senggarang, Batu Pahat, Johor, West Malaysia. Tel : 607 442 1307

静坐班 Meditation Class

■ 法华法师 Ven. Fa Hua ■ 星期二 Tuesday 8.00 pm - 10.00 pm

地藏经共修与开示 Earth Store Sutra

■ 法华法师 Ven. Fa Hua ■ 星期三 Wednesday 8.00 pm - 10.00 pm

拜八十八佛大忏悔文 Prostration to 88 Buddhas

■ 法华法师 Ven. Fa Hua ■ 星期四 Thursday 8.00 pm - 9.30 pm

No. 64 & 66 Jalan Abiad, Taman Tebrau Jaya, 80400 Johor Bahru, Johor, West Malaysia. Tel : 607 333 6466

SPECIAL
特别
活动

庆祝观音菩萨成道纪念日 Commemoration of Guan Yin Bodhisattva's Enlightenment

■ 农历六月十六日 星期日 29.07.2007 Sunday 10.00 am - 12.00 noon

七月报恩、供僧法会 7th Lunar Month Ritual (Ullambana Festival) & Offering to Sangha

■ 农历七月廿一日 星期日 02.09.2007 Sunday 9.30 am - 5.30 pm

净土共修与开示 Chanting of Ahmitabha Sutra & Dharma Talk

■ 法智法师 Ven. Fa Zhi ■ 星期四 Thursday 8.00 pm - 9.30 pm

普门品、上供 Pu Men Pin & Offering to the Buddha

■ 法智法师 Ven. Fa Zhi ■ 星期日 Sunday 10.00 am - 12.00 noon

No.1 Jalan Mutiara I, Taman Mutiara, 83000 Batu Pahat, Johor, West Malaysia. Tel : 607 455 9827

SPECIAL
特别
活动

庆祝观音菩萨成道纪念日 Commemoration of Guan Yin Bodhisattva's Enlightenment

■ 农历六月初九日 星期日 22.07.2007 Sunday 10.00 am - 12.00 noon

七月报恩、供僧法会 7th Lunar Month Ritual (Ullambana Festival) & Offering to Sangha

■ 农历七月初七日 星期日 19.08.2007 Sunday 10.00 am - 6.00 pm

佛学班 Chinese Dharma Class

■ 法典法师 Ven. Fa Dian ■ 星期一 Monday 8.00 pm - 10.00 pm

静坐班 Chinese Meditation Class

■ 法义法师 Ven. Fa Yi ■ 星期二 Tuesday 8.00 pm - 10.00 pm

普门品共修 Pu Men Pin

■ 法义法师 Ven. Fa Yi ■ 星期三 Wednesday 8.00 pm - 10.00 pm

梵呗班 Buddhist Hymns & Instrument Appreciation

■ 法义法师 Ven. Fa Yi ■ 星期四 Thursday 8.00 pm - 9.30 pm

普佛上供 Offerings to the Buddhas

■ 法典法师 Ven. Fa Dian ■ 星期日 Sunday 10.30 am - 11.30 am

精进念佛三日共修会

宗旨：

1. 提供密集的念佛课程
2. 提倡解行并重之实践
3. 教导正确的观念与方法

共修内容

1. 念佛 | 拜佛 | 静坐 | 诵经 | 跑香
2. 念佛法门开示
3. 可选择受八关斋戒

日期：12/10/07 - 14/10/07 (须留宿)

星期五早上8时开始至星期日傍晚5时圆满

费用：\$50 (会员) \$60 (非会员)

报名处：海印佛学院4楼千佛殿

截止日期：30/09/2007

海印佛学院 Sagaramudra Buddhist Institute

No 5 Lorong 29 Geylang Singapore 388060 Tel : 6746 7582

www.sagaramudra.org.sg

课程招生

3rd Intake English Dharma Class

Date : Monday (min. 30)
Time : 7.30pm ~ 9.30pm
Duration : 3 Years
Qualification : Secondary
Age : 17 Above
Fees : Member \$30
Non-Member \$45
Venue : Sagaramudra Buddhist Institute (6th Floor)

歌咏班

开课日期：星期日
上课时间：7.00pm ~ 9.00pm
授课老师：黄美珍老师
秦洁萍老师
课数：一个月
学费：会员\$8 非会员\$10
学生\$5
地点：海印佛学院6楼

观自在禅院
新山

课程招生

静坐班

开课日期：每逢星期一(满20位开班)
上课时间：8.00pm ~ 10.00pm
授课法师：法谦法师
课数：8堂
学费：RM80

插花班

开课日期：03/09/07 星期一
上课时间：7.30pm
授课老师：蓝玉明居士
课数：10堂
学费：会员\$30 非会员\$45
(不包括材料)
地点：海印佛学院3楼

初级中国结班班

开课日期：每逢星期六(满15位开班)
上课时间：7.00pm ~ 9.00pm
授课老师：黄嫫雳居士
课数：10堂
学费：会员\$40 非会员\$55
(不包括材料)
地点：海印佛学院6楼

梵呗班

开课日期：每逢星期五(满20位开班)
上课时间：8.00pm ~ 9.30pm
授课法师：法智法师
课数：10堂
学费：RM50

佛理开示

地点：海印佛学院
4楼千佛殿
课数：10堂

第5期瑜伽班

开课日期：每逢星期六(满20位开班)
上课时间：7.30pm ~ 9.00pm
授课老师：Miss Quinine Tao
课数：10堂
学费：会员\$65 非会员\$85
地点：海印佛学院7楼

日期：13/9/07 至 22/11/07
星期四
时间：7.30pm ~ 9.00pm
法师：法源法师
讲题：六祖坛经

日期：15/9/07 至 01/12/07
星期六
时间：7.30pm ~ 9.00pm
法师：法宣法师
讲题：弥兰王问经

水忏法会

共修日期：星期日
01/07/07
07/10/07

时间：9.30am ~ 5.30pm
内容：虔诵三昧水忏、
延生普佛、上供宣疏
地点：海印佛学院
4楼千佛殿

设有往生超度、延生祈福、供佛。

修行进阶

八关斋戒

共修日期：
21/07/07(六)至22/07/07(日)
时间：8am(六)至8am(日)
收费：会员\$20 非会员\$25
地点：海印佛学院4楼千佛殿
一律不接受当天报名

感恩法会

感恩父忧母难日

共修日期：
15/07/07 星期日(农历六月初二日)
16/09/07 星期日(农历八月初六日)
时间：10.00am ~ 12 noon
内容：虔诵佛说父母恩重
难报经、延生普佛、
上供宣疏
地点：海印佛学院
4楼千佛殿

学佛初阶

三归五戒

日期：23/12/07 星期日
时间：9.00am
地点：海印佛学院4楼千佛殿
一律不接受当天报名

星期一 Monday 7.30pm - 9.30pm

第10期英语静坐班 10th Intake English Meditation Class

■ 法树法师 Ven. Fa Shu

插花班 Flower Arrangement Class

■ 蓝玉明老师 Ms Lan Yu Ming

太极拳班 Taiji Class

■ 林世昌老师 Mr Lin Shi Chang

第13期素食烹饪班 13th Intake Vegetarian Cookery Class

■ 蔡文鑫老师 Ms Chua Boon Luan

星期二 Tuesday 7.30pm - 9.30pm

第12届第三级佛学班 12th Intake Dharma Class (3rd Grade)

■ 法谦法师 Ven. Fa Qian

第2届第三级英语佛学班 2th Intake English Dharma Class (3rd Grade)

■ 法尊法师 Ven. Fa Zun

第2期书法班 2nd Intake Chinese Calligraphy Class

■ 顾建平老师 Mr Gu Jian Ping

星期三 Wednesday 7.30pm - 9.30pm

第13届第二级佛学班 13th Intake Dharma Class (2nd Grade)

■ 法源法师 Ven. Fa Yuan

第17期普通静坐班 17th Intake Chinese Meditation Class

■ 法谦法师 Ven. Fa Qian

弥陀宝忏 Pure Land Practice (Amitabha Repentance)

■ 法智法师 Ven. Fa Zhi

星期四 Thursday 7.30pm - 9.30pm

第7期基本佛学班 7th Intake Basic Dharma Class

■ 法宣法师 Ven. Fa Xuan

专业人士静坐共修班

Meditation Class for Professionals (Group Practice)

■ 法树法师 Ven. Fa Shu

华语佛理开示 Mandarin Dharma Talk

■ 法师 Venerable ■ 7.30 pm - 9.00 pm

星期五 Friday 7.30pm - 9.30pm

第6期佛学研讨班 6th Intake Study & Discussion Class

■ 法谦法师 Ven. Fa Qian

第14届第一级佛学班 14th Intake Dharma Class (1st Grade)

■ 法宣法师 Ven. Fa Xuan

第1期书法班 1st Intake Chinese Calligraphy Class

■ 顾建平老师 Mr Gu Jian Ping

义务法律咨询 (请预约) Voluntary Legal Consultation (Please call to make appointment)

■ 义务律师 Voluntary Lawyer

星期六 Saturday

瑜伽班 Yoga Class

■ Ms Quinine Tao

■ 5.30 pm - 7.00 pm

中级中国结班 Chinese Knot Class

■ Ms Huang Su Fang

■ 7.00 pm - 9.00 pm

华语佛理开示 Mandarin Dharma Talk

■ 法师 Venerable

■ 7.30 pm - 9.00 pm

大回向 Da Hui Xiang (Dedication of Merits)

■ 法义法师 Ven. Fa Yi

■ 7.30 pm - 9.30 pm

每单月的第三个星期六 3rd Sat of every odd month

八关斋戒 Taking Eight Precepts

■ 法师 Venerable

■ Sat 8.00 am - Sun 8.00 am

每单月的第三个星期六至星期日 3rd Sat to Sun of every odd month

星期日 Sunday

第6期少年佛学班 6th Intake Teenage Dharma Class

第12期儿童佛学班 12th Intake Children Dharma Class

■ 法谦法师 Ven. Fa Qian

■ 10.00 am - 12 noon

拜八十八佛大忏悔文 (四加行) Prostration to 88 Buddhas

■ 法荣法师 Ven. Fa Rong

■ 2.00 pm - 4.00 pm

歌咏班 Choir

■ 黄美珍、秦洁萍老师 Ms Huang Meizhen/Qin Jieping

■ 7.00 pm - 9.00 pm

普门品、上供 Pu Men Pin & Offerings to the Buddhas

■ 法智法师 Ven. Fa Zhi

■ 10.00 am - 12 noon

每月的第二、第四和第五个星期日

2nd, 4th & 5th Sun of every month

感恩父忧母难日法会

Birthday Blessings & Offerings to the Buddhas

■ 法智法师 Ven. Fa Zhi

■ 10.00 am - 12 noon

每月的第三个星期日 3th Sun of every month

慈悲三昧水忏 San Mei Shui Chan (Samadhi Water Repentance)

■ 法师 Venerable

■ 9.30 am - 5.30 pm

每月的第一个星期日 1st Sun of every month

老人院/儿童院服务 Community & Welfare Service

■ 福利组 General Welfare

■ 9.30 am - 12 noon

每月的第二个星期日 2nd Sun of every month

三皈五戒 Taking Three Refuges & Five Precepts

■ 远凡法师 Ven. Yuan Fan

■ 9.00 am - 12 noon

十一月十四日 23th Dec 07



**海印学佛会
海印佛学院**

Sagaramudra Buddhist Society
Sagaramudra Buddhist Institute
No.5 Lor. 29 Geylang,
Singapore 388060.
Tel : 65 6746 7582

海印精舍

Sagaramudra Buddhist Hermitage
No. 574 Changi Road,
Singapore 419944.

海印佛教僧伽会

Hai Yin Buddhist Sangha Society
No.12 Lor. 24A Geylang,
Singapore 398536.

西澳柏斯海印禅寺

Sagaramudra Buddhist Association Inc.
37 Archer Street, Carlisle, WA 6101,
Australia.
Tel : 618 9470 1171

西澳聚德林三宝僧伽会

Buddha Dharma Sangha
Association Inc.
8 Lewis Rd, Chittering, WA 6084,
Australia.
Tel : 618 9571 8286

海印禅院 (新加兰)

Sagaramudra Meditation Centre
Lot Ptd 4929, Jalan Tokong Parit Botak,
83200 Senggarang, Batu Pahat, Johor,
West Malaysia.
Tel : 607 442 1307

柔佛州海印学佛会 (峇株)

Sagaramudra Buddhist Society Johor
(Batu Pahat)
No.1 Jalan Mutiara 1, Taman Mutiara,
83000 Batu Pahat, Johor, West Malaysia.
Tel : 607 455 9827

观自在禅院 (新山)

Chenresig Meditation Centre
(Johor Bahru)
No. 64 & 66 Jalan Abiad,
Taman Tebrau Jaya, 80400 Johor Bahru,
Johor, West Malaysia.
Tel : 607 333 6466

七月法会

延寿报恩暨供僧

超度亡灵解夙结

海印学佛会举办

二〇〇七丁亥年

SEVENTH MONTH BUDDHIST FESTIVAL

24/8/2007 (星期五)	10.00am 至 6.10pm	演净、佛前大供、三时系念
25/8/2007 (星期六)	10.00am 至 9.00pm	佛前大供、虔诵地藏经、大蒙山施食
26/8/2007 (星期日)	6.30am 至 5.40pm	斋天、佛前大供、供僧、顶礼三昧水忏

- 延生小禄位 祈福者 (一人或合家)\$38
- 延生大禄位 公司宝号/祈福者 (一人或合家)\$138
- 往生莲位 小莲位 (每位亡者)\$22
- 大牌位 (只限六名)\$150
- 吉祥功德主 (两个大牌位限十二名)\$500
- 如意功德主 (三个大牌位限十八名)\$1000
- 护坛大功德主 (五个大牌位限三十名) ...\$5000
- 供斋\$100
- 供佛随喜功德