

海
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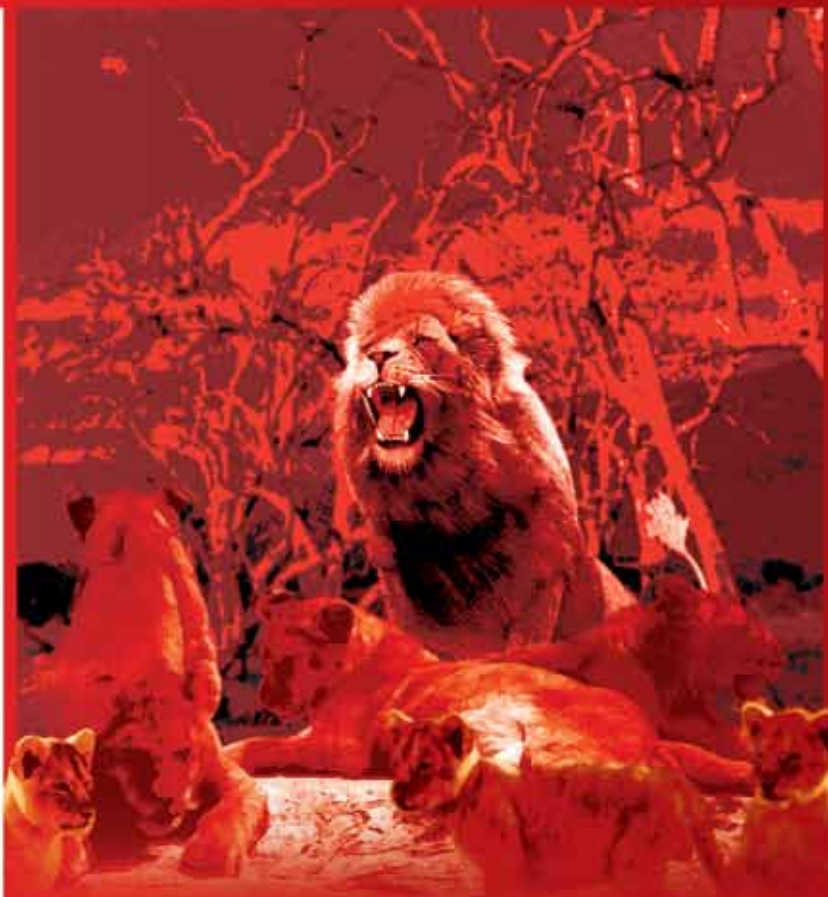
SHUIYUE JOURNAL

FREE DISTRIBUTION MICA (P) 036/03/2012

集

聚无明尽

活在眼前见空印



The Accumulation of
Ignorance is Limitless

烦恼的炽盛

修行的落实

生命的无奈

解脱的清凉



盂兰盆

ULLAMBANA

THE SEASON OF FILIAL PIETY
7TH MONTH PRAYER &
OFFERINGS TO THE
SANGHA CEREMONY



七月超度
祈福消灾
供僧法会



启建护国息灾冥阳两利往生超荐、供僧之报恩法会。

斋天、往生超荐、供僧之报恩法会。

日期：24/08 农历七月初八(星期五) 至 26/08/2012 农历七月初十(星期日)

地点：海印学佛会 Sagaramudra Buddhist Society



演净、佛前大供、三昧水忏

24/08/2012 农历七月初八(星期五) 11am - 6.15pm



佛前大供、虔诵地藏经、大蒙山施食

25/08/2012 农历七月初九(星期六) 10am - 8pm



斋天、佛前大供、供僧、三时系念佛事

26/08/2012 农历七月初十(星期日) 7am - 4.10pm

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海印水月会讯

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四圣谛之二

集聚无明尽

四圣谛 四大要诀
苦海无边际，拉回眼前见彼岸
集聚无明尽，活在眼前见空印
灭执显真如，运用眼前见神迹
道品分顿渐，回归眼前见无门

编辑
心语

成长和转化过程是苦的！往内看，知道各种不同的滋味源于烙印内心深处的习气；依习气所产生的业果成熟之时，各种好的、不好的滋味，我们都会尝到，方知无始以来的无明恶业，使得我们在轮回的苦途上演出着无止无尽的梦，梦幻人生。

众生会轮回是因为无始以来所累积的无明，因为无明所以造成我们会执着自己的情绪、感受、念；反之，如果要从轮回之中得到解脱，就必须把内在的觉性给提起来，然后让自己做到绵绵密密的活在眼前的觉性之中，禅门称之为“保任”。

有了这眼前的觉性，我们的心就不再是“无明”，而是“明”，这就是所谓的“明心”。在这样的状态下，更进一步的就是要注意自己的情绪、感受、念，并从中体会情绪、感受、念都是在无常变化之中，都是因缘所生法；而这些情绪、感受、念之所以会无常变化，是因缘所生法，是因为其本质是空性；有了这体会就称之为“见性”。

禅门的明心见性指的是心的“觉悟”，“觉”就是保持眼前的觉性，“悟”指的是对无常、因缘、空的体会。较为原始的教法，正念就是“明心”，正知就是“见性”，见到无常性、因缘性、空性。

“活在眼前”的时日一久，自然就会形成抽离感，身是身，心是心，不因为身体的不适就情绪恶劣。再来就是“心王”对“心所”的抽离；情绪、感受、念这些都是“心所”；而觉察到你的情绪、感受、念的是“心王”。当我们的“心王”不受“心所”的束缚、牵制时，就是自在、解脱。

The Second of the Four Noble Truths : The Accumulation of Ignorance is Limitless

集聚无碍 The Four Noble Truths - The Four Principles Formula

The ocean of suffering is boundless,
Focus on this present moment to see the other
shore.

The accumulation of ignorance is limitless,
Live in this present moment to see the seal of
emptiness.

Destroy grasping to unveil the unchanging truth,
Use this present moment to see the supra-
natural path.

The methods are divided into swift and gradual
paths,
Return to this present moment to see the
entrance to emptiness.

The root cause of cyclic existence is ignorance, and because of ignorance, we grasp at our afflictive emotions, feelings and thoughts. If we wish to gain release from cyclic existence, we need to awaken our inherent awareness and live in the awareness of every single present moment. In Zen, this is known as "bao ren (保任)", which refers to the maintaining of continuous mindful awareness.

Once we remain in the present moment awareness, our mind no longer lacks luminosity. This is what we refer to as the luminous mind. Once we are in this state of mindful awareness, we need to go one step further to watch our state of mind for afflictive emotions, feelings and thoughts. We would realize that they are all impermanent and arise due to the law of causality because they are of the nature of emptiness (insubstantiality). Once we have experiential understanding of this, we have experienced clarity of the mind.

In the school of Zen, the phrase, 'the union of the luminosity and clarity of the mind', refers to the awakening and experiential realization of the pure mind (Pure Awareness or Buddha Nature). 'Awakening' refers to the maintaining of the present moment awareness (mindful awareness). 'Experiential realization' refers to the experiential

understanding of impermanence, causality and emptiness. According to the earliest teachings, Right Mindfulness, which is the abidance of the continuity of continuous awareness, refers to the luminosity aspect of the mind, and Right Wisdom, which is the realization of the true nature of one's mind and that this nature is of impermanence, causality and emptiness, refers to the clarity aspect of the mind.

When one continuously abides by the present moment for long, naturally one will be able to clearly differentiate the body from the mind, and see the body as the body and the mind as the mind. One's state of mind will not be affected by the changes experienced by the body.

Furthermore, one should work towards the separation of the 'king of mind' (or the unmovable mind) from 'mental formations'. Here, 'mental formations' refer to our emotions, feelings and thoughts, while the 'king of mind' refers to the awareness that recognizes our 'mental formations'. We would be able to feel free and liberated once our 'king of mind' is no longer entangled or bound by our 'mental formations'.



走出 轮回 的 束缚



佛教的因果缘起学说主要在于说明生死流转的现象。四谛中的集谛说因，苦谛讲果，两者构成最简单的因果缘起关系。集谛是造成痛苦的根本原因，主要是贪、嗔、痴等造成种种业因，从而感召未来的生死烦恼之苦果。烦恼和业是相应相合、相辅相成的，缺一不可。无明烦恼是促使业的成熟者；业以“思”为体，能发动根本意志，而形成身、口、意三业。集谛便是由烦恼的惑，造生死的业，再招致无常的苦。

《佛说兴起行经》卷1（佛说背痛宿缘经第五）¹中，佛陀与提婆达多在过去世是两位大力士，曾经在一个大节日聚会参加国内所举办的相扑赛，提婆达多三次欺骗佛陀，在比赛中让他获胜，将会把国王的赏金大部份给佛陀。可是提婆达多竟然没有履行承诺分享赏金，导致佛陀嗔心生起，在众人面前，右手按住他的颈子，左手抓着他的裤腰，两手像折甘蔗般使劲地挫折他的背脊，再举起来环绕三圈，丢向地面，堕地而死。国王及群臣，皆大欢喜，赐金钱十万。佛告诉舍利弗：“我因为起了贪财、嗔恚之心的原故，扑杀提婆达多，以是因缘，数千年间皆堕于地狱中，受烧煮之苦；今我已成佛，烦恼已尽，但还需要遭受这样的余报，所以至今还要受背脊疼痛之患。”佛陀再次警诫大众，必须善自守护身、口、意三业，莫让它随意

造业。由于贪、嗔、痴三毒造成种种痛苦，导致不能摆脱生死轮回的根本原因。

佛说背痛宿缘这故事告诉我们，病因的生起一定有它的原因。集谛就是因集缘生，在生活中，每一件事物或一切现象的生起，都是相互依存，皆依因缘成立。“此有故彼有，此生故彼生；此无故彼无，此灭故彼灭。”这就是说明任何事物的存在都是缘起缘灭。佛与阿罗汉，他们了解事实的真相，知道虽然还有业，但是不会再造集引入生死的业。坦然接受过去所造的业，随缘了业，未来就不会感得苦果。

探讨佛法的态度是从苦的产生去探索它的根源是什么，修行就是要反省自己，从本身内在去下功夫。佛陀说：“众生所有苦生，彼一切皆以欲为本。”²痛苦本身就是因为我们有所渴爱，而渴爱的核心是无明使我们在五蕴上产生的虚妄我执。佛言：“欲为苦本”、“无常故苦”，虚妄我执所引起的爱欲追求和对无常的不堪忍受是导致人生痛苦的根源，我们必须破除无明，才能断我执、断除爱欲和堪破无常，才不会让我们落入生死轮回之中。如果内在没有无明与贪欲，行为本身就不会造成轮回。

¹ 《佛说兴起行经》卷1 (T04,p167c1-p168a12)

² 《杂阿含经》卷32(T02,p229c17-18): “若众生所有苦生，彼一切皆以欲为本”

Disentangling from the Web of **Reincarnation**

The discourse on dependant origination expounds the cycle of life and death. In the Four Noble Truths, the Second Noble Truth, the origin of suffering, tells us about the cause, while the First Noble Truth tells us about the effect. The origin of suffering is the cause of suffering, which arises from karma due to greed, anger and ignorance. Suffering is closely linked to karma, and ignorance is the catalyst for karma; karma is based on "thoughts", combined with conviction, and is committed by way of bodily actions, speech and thoughts. The origin of suffering is caused by ignorance, resulting in the committing of karma, and thus, resulting in the suffering of impermanence.

In "The Sutra on Causes and Conditions" Division 1¹, the Buddha and Devadatta were both very strong men in one of their lives and they participated in a wrestling match during a festival. Devadatta promised some of his riches from the King to the Buddha, if he would pretend to lose to Devadatta, however, Devadatta did not keep his promise and this caused much anger in the Buddha. The Buddha held Devadatta by the neck, brought his arm down on his back, threw him onto the ground, and thus, killed him. The King and ministers took much joy in this and rewarded the Buddha with rich sums. The Buddha told Sariputta, "Greed and anger arose in me, causing me to kill Devadatta, and I thus suffered in hell for thousands of years; now that I have become enlightened and have eliminated all afflictions, I am still suffering from backache, which is the bad karma from those actions. The Buddha urged all beings to guard our bodily actions, speech and thoughts, and refrain from committing karma senselessly, that results in endless reincarnation.

The sutra tells us that there is a reason for us to be sick. The origin of suffering is a cause and effect; each event or happening in our life is a result of a cause. "Because this exists, that exists; because this arises, that arises; because this does not exist, that does not exist; because this perishes, that perishes." All events and matters arise and perish due to conditions. The Buddha and Arahants understand this truth and understand that there is remaining karma, and they will not create new karma for reincarnation to happen again. They willingly accept the effects of their past karma, and once these expire, they will not suffer any more ill effects in the future.

When exploring Buddhism, we have to find out the cause of suffering. To practice is to reflect on our actions and examine ourselves from within. The Buddha said that the cause of our suffering is rooted in desire². Suffering arises because we have craving, and the core of this craving is ignorance that results in an illusory 'self' in our five aggregates. The Buddha said, "Desire is the cause of suffering", "impermanence results in suffering". The strong desire which arises from this illusory 'self' and our non-tolerance to impermanence is the source of our suffering. We have to eliminate ignorance before we can eliminate this concept of 'self', eliminate desires and accept impermanence. In this way, we will not fall into the trap of endless reincarnation. If we do not have ignorance and greed within us, our actions will not cause us to fall into reincarnation. 水月

¹ "The Sutra on Causes and Conditions" Division 1 (T04,p167c1-p168a12)

² "Samyuktagama-sutra" Division 32 (T02,p229c17-18): "All suffering of beings are rooted in desires"

苦是怎么来的？

忙碌的生活使得人们难得有时间去运动，每每定好运动计划，都难以坚持。最后自己给自己加油：“时间象海绵一样是可以挤出来的，只要有心一定可以坚持做到的。”我终于下定决心开始付诸于行动。


公园里，晨曦或晚霞下运动的人就这样又多了一个；一坚持，就是两三年。如此一来，也认识了一群热爱运动的朋友。我们在一起除了相约坚持运动，也常常海阔天空的聊一些没边没际的话题，内容丰富繁杂，上通天文，下达地理，既有家常伦理，又有时事政治；有时候也牵扯到哲学和宗教话题。所以，我的运动生活倒也热闹非凡，其乐无穷。

这天，运动结束前，大家又聚在一起，一边放松肌肉筋骨，一边聊天，只听到其中一人叹着气，似乎自言自语，又似乎在向朋友们寻找答案，说道：“每天被生活所累，到底活着的意义是什么？”这问题问得好，每个朋友都陷入沉思。

很多人都在寻找生命的意义，可往往能够找到答案的又有几个呢？大家沉默着，有人心情沉重，有人若有所思……，突然，一位平素并不大发言的朋友打破了沉默，他坚定地说道：“我们来到这个世界，是受苦来的。”“受苦？那么苦又是怎么来的呢？”大家都把眼光聚向他，他笑了笑，“每个人都在前生或者前几生有意或无意做过很多不好的事情，所以来到这个世界，是要还以前的旧账的。”他的话中深含佛理，使我也有所体悟而钦佩他。

世尊在苦谛中带我们看到人生的苦，在集谛中便教会我们找寻出形成苦的原因。无明渴望就好似受了污染的源头，带给众生无尽的烦恼和痛苦。世尊觉悟之时，就看清楚了五大根本烦恼：贪、嗔、痴、慢、疑，生活中充斥着这些烦恼。

第一种烦恼是贪，就是对称心的人、事、物，或感觉的一种在意、执着和依恋。贪几乎是与生俱来的，非常难以去除，我们想



要好的感受永恒的存在着，但我们必须明白的是，无论我们从任何人、事、物或感觉中所得到的满足和快乐，都是外在的、暂时的，它总会消失的，没有所谓的永恒；“变”才是真正的永恒。

第二种烦恼是嗔，就是对不称心的人、事、物或境界的一种不满、难忍和憎恶。嗔并非与生俱来的存在于他人心中，而仅仅存在于自己心中。我们不喜欢的人、事、物或感受，我们总是想要摆脱这种不满的、难忍的和憎恶的境界而又无法摆脱，因而痛苦无比。贪念与嗔恨，一个多一点，一个少一点，心境情绪不能调和平衡。

第三种烦恼是痴，是对真理和真正的智慧的一种怀疑和犹豫不决。众生心中都有一颗牟尼珠宝而不自知，这就是愚蠢。最严重的是当智者告诉我们真理时，我们愚痴到怀疑自己是否真的有达到证悟的能力，怀疑的心态不去除，怎么能走上证悟之途？不上道又如何得果？天难道会下馅饼吗？

第四种烦恼是慢，就是骄满自大，自以为是而不自卑下的心理状态。骄满的心理状态让我们无视他人的付出和贡献，只看到自己的存在，沉浸在自我满足和得意之中，迷惑而不自知；言行上也许因此伤害到他人也不自觉知，带给众生烦恼不安。

第五种烦恼是疑，就是狐疑不信、听到善法不信其意、更不能下定决心学习善法，对未来忧郁疑惑、彷徨不安的个性特征。这种个性特征如果不加以调整改正，不仅不能让善心生起去修习善法，甚至可能发展到非常恶劣而产生不正见的心理认识状态。

当我们认识到烦恼产生的根源，认真深入思维其义理，我们不难懂得，其实生活中的种种烦恼，本也不是烦恼，它之所以成为烦恼，一再呼应，这是我们不懂得它本来就在那边的道理，自以为是。如果没有这个“自”，烦恼何所依？那么，无所依的烦恼如何扰动我们的内心？即便扰动，假使内心足够柔软，有弹性有韧度，内心依然平和安宁，苦从何来？

每星期几乎有三四天都和邻居的阿嫂一起去晨运。我的所谓晨运，其实也就是散步。我们沿着实龙岗河岸的走道，一直从盛港走到榜鹅新镇。一路上，各种各样叫不出名字的花儿争相吐艳，叶面上还留着隔夜的露水，红的、黄的、白的、紫的……美不胜收。晨风中，偶尔还吹来阵阵班兰叶的清香；枝头上的小鸟唱着自己谱的歌。这儿的早晨真可爱。

自在

太阳还未露出脸，朝霞已把河面染成一片金色，远远望去，仿佛铺了一层薄薄的闪着亮光的金纱。不一会儿，金纱被时间吹走了，风儿却把河面掀起粼粼波光。放慢脚步欣赏，眼前的风景依然美得让人心醉。风不再吹，河面平静得就像一面镜子，映入眼帘的风景画呈现别样的境界，不论层层叠叠美丽的树木花草，还是那枯萎的树枝，倒影清澈可见；隔着水平面，令人分不出哪是真、哪是假。这儿是何等的平静，情同六根不再受外界六尘的干扰，心也如斯安宁；这一刻，我仿佛不在尘世中。“不要把所有过去的记忆与一切的未来牵挂在心中。有念住地活在每一刻。未来会照顾自己。”这一段话深深地、悄悄地又浮现脑海。

走累了，就在走道旁的小亭内坐下来，休息片刻。有时可以看到田鸡妈妈带着它的小宝贝们出来觅食，偶然也可看到四脚蛇懒洋洋爬在树梢上晒太阳，多惬意！没有人会去打扰它们。

走到连接两岸的铁桥上，俯视桥下成群的鱼儿游来游去，多么自在啊！

快走到湿地时，我们获得额外的惊喜，阿嫂忽然指着路边的石缝说：“看！”啊！一只死螃蟹卡在那儿！我试着跺跺脚，只见螃蟹举起两只大螯，原来还活着！“捉回去养着吧！”我说。“我不敢抓！”阿嫂说。“那我们就把它送回家！”说着，我找来一支枯树枝给它的大螯咬，但是，一下子它又放开。我们想用枯树枝把它从石缝中挖出来，但怎么试也不成功。后来，看见一个骑脚车的中年人，连忙请他帮忙。只见他不慌不忙的把肩上的毛巾拿下来，裹住手才去抓。螃蟹一见毛巾就咬着不放，最后终于把它从石缝中救了出来。要把它放到河里时，才发现由于它的一只大螯紧抓着毛巾不放，结果断了。费了九牛二虎之力，螃蟹终于重回到河里，我们悬着的心也放下来了。虽然螃蟹失去一只大螯，不过总算保住生命，过些时候大螯还会长出来的。

如果螃蟹知道这几个人是为了救它，我想它会放开那紧钳的螯。大多数的人，就像那只螃蟹，总是紧抓某些事物不放，而且想握住的又无非是金钱、财宝、名利、地位，不知道该不该放手，或想要放手终究又不舍得。我们如果能张开那双手，不但精神不会那么紧绷，当你需要人家拉你一把时，你才容易拉得牢；反之，当你要帮助他人，拉人一把时，也同样可以用到力。希望我们常常能把双手张开，以备不时之需，不但可以帮自己，也能随时伸出手来帮忙别人，何乐而不为？

我在晨运中，不但身心愉快，还常有所悟。



交叉路上无须彷徨

阿弥陀佛!

又走到了人生的交叉路，职场上的十字路口，该往哪个方向？

问问自己是否清楚自己现下的身心状态？

有太多的茫然，有太多的放不下；薪金 的调整，生活费的上涨，孩子的起居，太太的不谅解，家庭的种种矛盾，生活和信仰的矛盾……。

世人常说我辈学佛人很消极。不去过醉生梦死这类糜烂生活，不去干杀、盗、淫、妄等等恶行，很消极吗？

世人常说我辈学佛人很乏力。不去参与世间弱肉强食、明争暗斗等等行为，很乏力吗？

虽然自己感叹没有佛陀那般大勇猛、大雄力，离开世俗间一切的羁绊，出家寻求解脱的方法。如果不清楚个人的因缘，自己也这般“勇猛”的出家，且不说能不能如佛陀般开悟成佛或证悟圣人的果位，最怕到时候工夫不够证个什么，却反而失去了学佛的道心！六道轮回可得多来去几回啊！到时候甚至带给妻儿在生活上的不稳定，这可不是菩萨的行径。

五戒、十善业、菩萨戒，还有菩萨行的六度波罗蜜（布施、持戒、忍辱、精进、禅定、般若）都是日出日落的行为准则，不论选择哪一个，都离不开基本的五戒；若能日日守好这基本的五戒就是日日在行菩萨道了。或许有人会问如此多的戒条，生活不是绑首绑脚，许多事情都会受到限制吗？但是，试问世上有谁被杀不会感到害怕？有谁会喜欢东西被人盗取？就算没受戒，国

家的法制也会制裁，更何况是已发菩提心受戒的学佛人。若能把所受的戒条守好，就算没有法律，也不会犯戒。受戒的人因为严持戒律，无形中给周围的众生带来安全与稳定感，平安了嘛！如果人人都受戒守戒，那还需要关紧家里的大门吗？还担心会被人欺骗吗？

在职场上做好自己的本分，做好每日的事。除了口业外，随着科技的进步，在职场上最容易犯的是盗戒，例如现代社会每个人都有手机，手机没电了就顺手在公司里充电，可是公司的电源可不是你的啊！这些细节可要知道，不然犯了还在那儿迷糊。莫因罪小而为之，莫因善小而不为；在生活当中，一个真诚的微笑也是布施。

在家里做好一个丈夫，尽一个父亲的责任。在生活中把佛法运用上，不要只沦落在物质上的享乐上。在佛化家庭里更重要的教育，是要培养孩子们心灵的成长；与伴侣相互在佛法认知要不断提升，要彼此扶持与鼓励；不要因为之前所发生的口角而耿耿于怀，因为事情已经过去了；也不要为了还没发生的事而愁眉不展。知道把握住现在的因缘，珍惜当下彼此在一起的生活，才是明智的抉择。看住自己在生活中的起心动念，也是在修行啊！把家里打理好，让家人过得舒适，难道不是在修布施波罗蜜吗？

只是略略写了一些对佛学的个人体会。佛法广大博深，要深刻体会就要实修实做，而每个人的体会都会不一样，如人饮水冷暖自知。

愿众师兄们在学佛的道路上，菩提精进，更上一层楼。

南无阿弥陀佛!

绽放生命



从新加坡回到三月的中国，感觉好似在梦中穿越了时空隧道。路遇师父慈悲的笑容还绽放在心里，出发几个小时前还是满眼的绿意盎然；一站机场中转，一觉醒来已经飞翔在秦岭上空，金色的朝霞笼罩着整个山脉，山顶的积雪在阳光的照耀下发出耀眼的光芒，大气、磅礴、明亮的无以言喻；思绪揉杂着热冷的温差和看到亲人的喜悦，随着飞机的降落回归大唐故园。

推着行李从机场走出来，太阳带着情绪似的斜挂在头顶45度的东方上空，天从寒冷中掘出太阳体内的热量还是不足以稀释空气中的寒冷，但依然如故的把温暖送给每一位众生。车在一马平川的关中平原沿三环路驰骋，道路好像没有尽头的延伸着，路两边的农田也因为发展的需要，改种了一颗颗不知名的小树，光秃秃的在晨风中摇拽，却也婀娜多姿，显示着关中人的美丽、朴实、善良、厚道。

巧妙的因缘让我看到的第一个小孩不是自己的女儿，而是小侄女。

小侄女乖巧伶俐，在她去舞蹈班的路上，她拉着我的手问：“姑姑，你从哪里来啊？”

我笑了，点着她的小鼻子问她：“你说呢？”

她嘿嘿的笑着说：“我妈妈说我从她的

肚子里生出来的，你肯定也是从你妈妈的肚子里生出来的。”哈哈，鬼灵精的小丫头！

途经省历史博物馆时，看到那几颗玉兰花树的枝头挺立着含苞的花蕾，犹如蓄满了精力，只待怒放。好一幅“玉兰花开，洁白似雪，佛光东举，明亮似镜”的境界！

我不禁又想到了小侄女刚刚问过的问题：“姑姑，你从哪里来啊？”是啊，我从哪里来啊？……

妹妹希望我们一起给父母设一间佛堂，几经安排，最后在二楼选了一间屋子如愿了。记得那天安放佛像后，妹妹要和我一起学诵经，于是，我带着她念诵了一遍《金刚经》。还不到一半时，她已经可以自己掌握念诵的节律，我放低声，让她的念诵声突出缭绕。

第二天一大早，她对我说：“姐，念了《金刚经》，我明白了两个问题。”“嗯？！”我看着她。她平静的说：“以前，我认为一加一就是二，现在，我觉得一加一可以不止是二；以前，我认为人死了就什么都没有了，现在，我觉得人死了只是换了个形象。”

生命，没有来没有去。

心生我佛，我佛在心，绽放生命，觉如来使！

水月

海印禅系列十三

芥纳须弥山



千江有水千江月。无论再小的水滴，也能容下整个月亮的倒影。假若我们能善用心，也能用不同的视野来观察自己的“念”（或者问题），由宏观到微观，由刹那至万劫，在念的世界里，其实都可以做到的。我们内心常常根据外在世界来制造一些大小好坏的对比，很多时候，这成了我们痛苦的根源。因此，放下无意义的比较，方是禅门本色！

须弥山，是佛教传说中的山，佛经说它是世界的中心，它的四周都是海洋。可见，须弥山有无量的大，但佛经说纵然这样高的山也能装入一颗芥子粒中。那么如黄豆大小的芥子，怎么装得下须弥山？

唐代智常禅师是马祖道一的弟子，据说江州刺史李渤曾问智常禅师：“佛典说须弥山容纳芥子，这我相信；但又说芥子容纳得下须弥山，这不是无稽的笑谈吗？”

智常反问他道：“听说刺史你读书破万卷，这是真的吗？”

李渤说：“是的。”

智常说：“那么，请问你的脑袋不过一颗椰子大，万卷书是怎么装进去的？”

李渤听了，顿时开悟。

故事告诉我们：我们的心容得下“万卷书”。说得深点：心能容万法，亦能生万法。

所以他可能觉悟：“万法由心生”的道理。既然由心生，自然由心灭。

外在的山河大地固然有高矮大小，但当这些外在事物投入我们的心中，他们便成为不同的念而已。假如我们还去分别他们的话，便会形成根深蒂固的执着，变成思想的障碍。

再用杯子做个比喻。在现实世界里，我们绝对无法进入其中游泳。但是，在梦的世界里，我们是可以的。我们可以将自己变小，或将杯子变得无穷大，来创造这种可能。然而，的确在某些人的梦境中，这是不可能的，因为他对大小的概念有很深的执着，以至他不能发挥这种想象力。英谚有云：大胆地梦（Dare to dream），确实有深意，告诉我们要创造幸福必须有做梦的勇气。

千江有水千江月。无论再小的水滴，也能容下整个月亮的倒影。假若我们能善用心，也能用不同的视野来观察自己的“念”（或者问题），由宏观到微观，由刹那至万劫，在念的世界里，其实都可以做到的。我们内心常常根据外在世界来制造一些大小好坏的对比，很多时候，这成了我们痛苦的根源。因此，放下无意义的比较，方是禅门本色！

如此，我们便不会目光如豆，在大千世界里执着在一点。如此，我们便能很客观地分析大小问题，不会让“大问题”弄得自己痛苦不堪，同时也能察觉许多“小事情”的重要性。如此，任何境界来时，我们都能自在变化，心中做得了主。所以说，禅门的思维，除了要有放下的力量之外，还需要有想象力的发挥。某种意义上，这也许就是所谓的华严法界的庄严吧！

烧佛
取舍利

丹霞天然禅师来到惠林寺。

天气寒冷，天然禅师便把寺内的木雕佛像烧了取暖。寺主人大吃一惊，大声责骂他。

“我要取舍利子。”天然禅师道。

“木头哪有舍利？”主人问。

“既然你知道我烧的是木头，为什么又责骂我？”

主人听后也趋前取暖，眉毛都被火烧掉了。

问：天然禅师为什么可以烧佛像？

答：因为他是开悟者。

再问：开悟就能烧佛像，世界不是大乱？那开悟有何用？

答：……

禅门强调的是顿悟自性、见性成佛，木头不是真佛，当然也不会有舍利子，天然禅师为了度化寺院主人于是把木佛烧掉，为的是让他果敢的去破除对外的佛的执着，从而成就活生生的佛。

颠倒

有一天，义存禅师在僧房里点起了火。又把前门和后门给关上。然后大声喊叫：“救火，救火！”

僧房外，玄沙禅师经过，听到里面的喊叫声，便蹲下身子，抓起地上的木柴向开着的窗口往内扔……

“救火”要救的对象是火，所以玄沙禅师丢进了木柴去救火，这是对的。否则，火会灭。

愚痴的众生都活在颠倒梦想之中，久积成习之后，便将错的当成对的来做。

石头
雕佛

陆亘大夫问河南泉禅师：“弟在家中有块石头，过去曾在上面坐过、卧过，现在我想把它拿来雕佛像，不知可否？”

南泉禅师：“可以。”

大夫道：“恐怕不行吧？”

禅师再道：“对！不可以，不可以。”

为什么又可以、又不可以呢？

当说可以时是说坐、卧过的石头还是可以用来雕佛像；说不可以时是因为陆亘本身认为用一块坐、卧过的石头雕佛像是不敬的，所以不可以。

否则，把雕好的佛像安在家中供奉，却又想到曾经坐、卧在佛像身上，心如何安得了？

“不可以”是陆亘不可以。



By Venerable Fa Liang
Translated by Yeo Hwee Tiong

Shifting a Painting

One day, a Zen master asked his disciple to hang a painting behind his seat. The disciple carried out as told, but the position of the painting was not what the master wanted.

“More to the left.” The master said.

After making some adjustments, the disciple said, “This should look better.”

“More to the left.” The master repeated.

The disciple observed from where his master was standing and said, “It should be

more to the right.”

“More to the left.” The master again said.

The disciple seemed to comprehend and moved the painting to the left, and asked, “Is it alright now?”

The master nodded and left.

What the disciple has shifted was the physical painting, while the Zen master has shifted the painting in the disciple's mind.

The Zen Master Giving up his Seat

A disciple returned to his monastery after many years of practising outside.

As his master was meditating in the meditation hall, the disciple waited anxiously in the sitting room.

When the bell rang, the Zen master rose from his meditation seat and met his disciple in the sitting room.

The master greeted his disciple with a

gentle smile and offered him the master seat.

The master proceeded to occupy the lower seat.

The disciple declined and invited the master to take the master seat instead. He then prostrated to the master.

A master is always a master. And a disciple always remains a disciple....

Who is Afraid of Whom?

A monk was practising walking meditation at a deserted place.

He continued practising until late into the night.

Suddenly, he felt that he has stepped on something soft and long. From experience, he realised that he could have stepped on a snake.

Without a word, he darted back to his hut.

For the next few days, he stopped practising walking meditation there.

One day, his master asked him why he has stopped practicing walking meditation. He told the Zen master what had happened.

The master said, “When you stepped on the snake, the snake was injured, but you were unharmed.”

He added, “You knew that you had stepped on a snake, but the snake was not aware what had stepped on it. So who should be more afraid? Do you think that the snake will stop moving around after the incident?”



海印禅简图显宏观

经过了多年的积累和沉淀¹，海印推出简图来概括海印禅的修行系统²。随着“读图”时代的到来，过多的文字叙述，会使ipad、iphone时代人伤神费心。希望借此一目了然的精简图像，帮助大家更容易了解海印禅的宏观框架和抓住重点，因为图像已经勾勒出修行的核心：“眼前”，大家就可以在日常生活中修“动中禅”。佛性无顿渐、高下之分。只因众生利钝的根基不一，修行才有顿渐之分；法无高下，相应者是。海印禅为适应不同根基的众生，在次第性的渐修中，又兼有直接切入的顿法，让我们发挥“择法菩提分”，各取相应者，殊途同归“眼前”。

● 海印禅简图

圆形图（鸟瞰）和三角形图（直视）是相互对应的：由外显（外圈）到内敛（内圈），环环相叠，以回归“眼前”为修行的核心；从厚实的基础到至高点，绵绵密密，收放皆不离“眼前”的观照。从深蓝、浅蓝层层淡化到白色，表征由具象到抽象到无相的修行过程。佛者，觉也；佛性者，即是觉性，时时保持‘清清楚楚’的心境。“眼前”即是觉性，只要保持心王对心所的觉照，就能做到心不随境转。

● 四大原则

在日常生活中，我们以坦诚的心态，过着身心淡泊、清净自利、庄严利他的生活。

● 四加行

从外往内渐进熏修，从布施供养熏修恭敬心和慈悲心；进而礼佛忏悔反省改过；不但不伤害他人，更发菩提心利益一切众生；我们时时提醒拉回眼前，保持日夜持明，从而看清万法的无常性、因缘性和空性。

● 四牛图³

立足于心王（童子），即是时时保持在一种明明了了的状态（觉）；放舍对心所（牛）的执著，即是深切认识一切有为法的无常性、因缘性和空性（悟），就是此一一加行的顿入之处。

养牛：放下对贪、嗔、痴等烦恼心所的执取，契会“无求”的布施波罗蜜。

净牛：超越了念的善恶，达到真正的净化，礼拜内在的真佛。

化牛：从“大”处着手，打开心量，发广大心，舍弃执着，从而达到破除我法二执，转化世俗菩提心为胜义菩提心。

御牛：从内心的二元对立中抽离，破除执著，常处在日夜持明（活在觉性）的心境中，应对人事物。

● 四大口诀⁴

一旦失去了觉照：“眼前”，我们的一切修为就只是人天善果，跟究竟解脱是不相应的。

拉回眼前：我们就会看到自己的身心状态和“觉性”。

活在眼前：让自己做到绵绵密密的活在眼前的觉性之中，日久自然就会形成对身心的抽离感。

运用眼前：悟到（透视）身心、情绪、感受、念的无常性、因缘性和空性，在一种不受干扰的解脱心境中，行菩萨渡众生的愿力和慈悲心。

回归眼前：让我们检测自己是否又迷失在顽空、空见之中，到这时候，做一个老老实实的修行人，则平常心是道，以戒为师。



1 “海印禅”已陆续推出4个系列性的介绍。第1系列从第46期（2007年1月）到第54期，单文系列的介绍：拉回眼前、四大原则、四加行、提升心的五种力量、无常观、因缘观和完结篇。第2系列从第58期到第61期，以主题文章的方式深入介绍四大原则。第3系列从第62期到第65期，以主题文章的方式介绍，以四加行配对四牛图，从四加行的次第性渐修，进一步深化到可直接顿入的四牛图。第4系列从第66期到第69期（68、69期待续），同样以主题文章的方式介绍，以四圣谛配对四大口诀，开展“眼前”。

2 主要依据：1. 经论——金刚经、心经、大智度论、佛说八大人觉经、大念处经、念身经、四谛经、佛说放牛经、百法名门论。2. 禅宗祖师语录——二入四行、达磨血脉论、达磨大师破相论、达磨大师悟性论、安心法门、信心铭、最上乘论、六祖大师法宝坛经、永嘉证道歌、青原行思禅师、显宗记、南岳怀让禅师、江西马祖道一禅师语录、石头希迁禅师、洪州百丈山大智禅师语录、池州南泉普愿禅师语要摘录、心王铭、天皇道悟禅师、药山惟俨禅师、黄檗山断际禅师传心法要、黄檗断际禅师宛陵录、潭州为山灵右禅师语录、赵州从谗禅师、龙潭崇信禅师、德山宣鉴禅师、雪峰义存禅师、袁州仰山慧寂禅师语

录、镇州临济慧照禅师语录、潭州石霜楚圆慈明禅师、杨岐方会禅师、黄龙慧南禅师、廓庵和尚十牛图、普明禅师十牛图颂。

3 四牛图偈颂：

布施供养妙加行	舍贪舍嗔舍无明
若问功德何处有	舍弃三毒契无求
礼佛忏悔妙加行	净身净口净心灵
若问功德何处有	净化三业真佛佑
发菩提心妙加行	度己度人度生灵
若问功德何处有	度化三有体无忧
日夜持明妙加行	去高去低去不平
若问功德何处有	骑牛自在喜悠悠

4 四大口诀偈颂：

苦海无边际，拉回眼前见彼岸
集聚无明尽，活在眼前见空印
灭执显真如，运用眼前见神迹
道品分顿渐，回归眼前见无门



《佛子行三十七颂》略解(六)

**廿五. 求觉尚需舍自身，何况一切身外物，
故于身财尽舍却，不望报是佛子行。**

想要自觉觉他的修行人，必须学习布施以舍弃贪嗔痴，培养慈悲和智慧。要像佛陀行菩萨道时，为了利益他人，甚至布施自己的身体或生命。连自己的身体和生命都要施舍出去，何况说身外的一些东西呢？但我们应该量力而为，才不会退失道心。不期望回报，一切为了大局，为他人着想的慈悲心上，行三种布施（财施、法施、无畏施）。

我们应该了解：正因为我是凡夫，所以要赶快努力！菩萨都那么精进，凡夫再不精进那就完了！并不是叫我们现在就学菩萨一样舍头目脑髓，菩萨有菩萨的精进，我们有我们的精进，精进的内容不同，这要分别得很清楚。菩萨的精进是舍头目脑髓，现在我们做得到的精进，是见了面就互相鞭策。阿底峡尊者就是这样，不管看见什么人，见了面他一定问你：“你现在生善心否？”换句话说，碰见了以后他会说：“你功夫怎么样了啊？是不是正在缘念善法？是不是拿精进来策励自己啊？”这样就对了。或者我们还摸不清楚师长教诫的内容，想了解师长的教学内容，这样去和同行切磋就对了。

**廿六. 无戒自利尚不成，欲成他利岂可能，
故于三有¹不希求，勤护戒是佛子行。**

戒律即防止行为、语言、思想三方面过失的规范，如五戒、八戒等，是一切功德（诸恶莫作，众善奉行，自净其意）的基础。如果自己承诺守持的戒律没有守护清净，自己的道业就不会成就，想度化他人又哪里有可能呢？因此不贪求世间（三有）¹的

一切，只为利益、觉悟众生而精益求精，灵活运用守护戒律，这就是佛子学习持戒所应该实践的。

**廿七. 欲享福善诸佛子，应观冤家如宝藏，
于诸众生舍怨心，修安忍是佛子行。**

若想获得福德，善根的广大受用，应把外面一切损害自己的违缘、怨家都看作宝藏，因为都是借境练心，借假修真的机会。若是没有这些对境，怎么增长智慧啊？智慧是人与事之间磨练出来的。我们若是遇不到这些事情，遇不到这些逆境的话，怎样磨练我们的心性呢？所以对一个真正的修行人来说，逆境都是珍宝，修心养性的好机会！

所以我们不管在什么样的情况下，都应该欢喜甘愿的接受现状，心不烦乱的处理，放下不必要的怨恨等包袱，轻松愉快，正念分明的活在当下。一方面不让自己和对方把能量浪费在无谓的烦恼上，一方面解冤结善缘，随缘自在，自利利他。

**廿八. 唯求自利二乘人，犹见勤如救头燃，
为利众生启德源，发精进是佛子行。**

为了自己的安乐寂静而精进修行的声闻、缘觉乘行者，在修道的时候，就好像是头发在燃烧，立即要熄灭它一样的努力精进。何况为了利益安乐一切众生而发菩提心的菩萨乘行者，更应精益求精，努力用心的启发心性的潜能（功德源）。

**廿九. 甚深禅定生慧观，能尽除灭诸烦恼，
知己应离四无色，修静虑是佛子行。**

禅定，是佛教译语中特别的译法，“禅”，是印度梵语禅那的简称，其义为“定”、“思

维修”、“静虑”、“功德丛林”等，故“禅定”是华、梵兼称。这是从其名称上来解说的。

若从其意义上来说，一个修行人，能摄受散乱心，静虑（静静的过虑）烦恼，让心专注一境，即是所谓“定”；摄心系念一种法门如念佛，数息等，如理思维（思维修）就能出生种种定境、智慧；依于禅定能出生种种功德，即所谓“功德丛林”。比如一杯混浊的水，当它沉淀之后我们就看清里面有些什么东西。平常我们的心就是这样，当它沉静下来的时候，我们才看清楚内心的变化。总括起来说，禅定是修道者的一种调心方法，它的目的是净化心理、锻炼智慧，以了解体会一切法的真相。

颂词中说：心在禅定中而觉悟空性的慧观，也就是止观双运，则能根除一切烦恼。因此要超越偏于寂止的四种无色定，才能获得破除烦恼与痛苦的智慧，就如《心经》说：“行深般若波罗蜜多时，照见五蕴皆空，度一切苦厄。”所谓“行深”，就是禅定、观照。观自在菩萨在禅定中发现，当五蕴皆空，也就是“无我”的时候，一切的烦恼与痛苦就解脱了，观自在菩萨就是在定中得到这个清净的大智慧而证得大自在成就。这就是佛子学习禅定度所应该实践的。

三十. 无慧善导前五度，正等觉佛不能成， 故具方便离三轮，修智慧是佛子行。

前面的五度，如果没有如明眼般觉悟空性的智慧来引导，就像众多瞎子聚在一起，是不能成就佛果。比如说我们做布施的时候，布施者、布施的东西、所布施的对像都要视为缘起性空，如梦境般的虚假、镜中像一般的不实在，而能无所求、无执著的布施，就能自在无碍，这就是三轮体空。所

以修持具足菩提心等方便及以三轮体空的智慧，学习闻、思、修三种智慧，是佛子学习智慧度所应该实践的。

卅一. 若不细察己过失，道貌岸然行非法， 故当相续恒观察，断己过是佛子行。

如果不能随时随地以正念正知，详细观察自己的身语行为、起心动念，则外表上看起来像修行人，实际上，心和所修的法是背道而驰的。所以要相续不断的观察自己身、语、意的过失、迷惑和痛苦而断除舍弃是佛子所应该实践的。

有问题，有烦恼不要紧，这是一个事实、一个现实，这是因为我自己的关系，坑洞在那边，别人不掉下去，为何我总是掉下去？我承认错误了，我就不会继续把精神、力量放在没有意义、不能够改变现实，我就有力量采取对策，就立刻爬出洞。所以惠能大师说：“不怕念起，只怕觉迟”，圣严法师开示说：“面对它，接受它，处理它，放下它。”唯有接受事实，才能处理问题，处理完问题，船过水无痕，放下一切，正念分明，活在当下。

卅二. 因惑说他佛子过，徒然减损自功德， 故契大乘诸行者，不道人过佛子行。

以嫉妒等烦恼宣说佛子、菩萨的过失，反而减少自己的功德，消尽自己善根。对于已经进入大乘道的修行者，不谈论他人过失是佛子所应该实践的。（待续）

¹ 三有：欲有、色有、无色有。欲有是还有种种的欲望，财、色、名、食、睡，还有自我。比欲有还好的，没有以上的欲望，但是还有色有，色有就是已经达到了初、二、三、四禅的功夫；更微细的就是无色有，进入空无边处定，乃至非想非非想处定。

What is the role of Bodhidharma as a historical figure and as a persona in the Chan/Zen Tradition? (Part II)

It is nondiscriminative, quiescent, and inactive; we call it entrance by principle.

It is obvious that this treatise describes a fundamental attitude of emphasis on the existence of the Buddha-nature (tathagatagarbha) within all sentient beings. An ordinary being (prthagjana) is regarded as unenlightened simply because of 'the unreal covering of adventitious dust.' The True Nature, or Buddha Nature, has been covered by the unreal dust, and the practice is simply to uncover it. That is the teaching of tathagatagarbha doctrine. Yinshun argues that the "entrance into principle" is the realisation of the essence of reality, which is said to be 'instantaneously free from discrimination, and leads one to the state of imagelessness.'¹ He considers it as "the stage of beholding the truth" (jian-dao 见道). As for the "entrance into practice", he considers it as "the stage of cultivating the truth" (xiu-dao 修道), which is a gradual process of purifying the beginningless habits.² The combination of the two entrances is thus the path of sagehood. Furthermore, he argues that 'one awakens to the thesis by means of the teachings' (jiejiao wuzong 藉教悟宗) is the gradual enlightenment of Lavkavatara doctrine.³ Therefore, he claims that the teaching of Lavkavatara Sutra is the teaching of Bodhidharma, which is a gradual process to enlightenment.⁴ With regards to McRae's claim, it is obvious that "entrance into

principle" is definitely not meant by "fixed in shamatha or concentration meditation", but rather it is a 'non-discriminative, quiescent, and inactive' state of mind (or experience), which traditionally would be called prajna (insight).⁵

In Tanlin's preface, Bodhidharma was said to have two disciples – Daoyu 道育, and Huike 慧可. Daoyu was an obscure figure, whereas Huike, traditionally, was considered to have received "the seal of the Buddha mind" from Bodhidharma, and became the second patriarch in the Chan lineage. Tanlin, who was contemporary with Huike, was also the disciple of Bodhidharma.⁶ He was a Dharma-preacher, who emphasised greatly on sutras (discourses). This was known from his participating (525-543) in the field of translation of Buddhist texts with Buddhawanta 佛陀扇多, Bodhiruci 菩提流支, and Prajbaruci 般若流支. Also, he has given discourses on Wrialadevisimhanada Sutra, which was of the same purport as Lavkavatara Sutra.⁷ Thus, it might be the reason for that he, a Dharma master rather than a meditation master, was not included in the Chan lineage. Besides these three figures, there were other names that claimed to be Bodhidharma's disciples, which were found in the later sources.⁸

Several narratives of the Bodhidharma legend were of creative and artistic imagination that most scholars would not take as historical facts. For example, (1) Bodhidharma

¹ Yinshun 2003, 11. He is referring to the Lavkavatara Sutra (T16.486a9-10): "顿现〔无相〕无所有清净境界". For English translation, I referred to D.T. Suzuki, *The Lankavatara Sutra: A Mahayana Text* (London: Routledge & Kegan Paul, 1973), 50.

² Ibid.; He refers to the passage in the Lavkavatara Sutra (T16.485c27-8): "净除一切众生自心现流…渐净非顿"; English translation as 'the outflow that takes place from recognising an external world which is of Mind itself is gradually purified and not instantaneously' (Suzuki 1973, 49).

³ The teaching here refers to the teaching of the tathagatagarbha and the non-duality doctrine of the Lavkavatara Sutra.

⁴ In his account, Daoxuan has pointed out that the teaching of Bodhidharma and Sengchou were regarded as "the two wheels of a single vehicle". As he says: 'A careful examination of these two doctrines shows that they are the two wheels of a single vehicle. Since Sengchou gave more importance to the "foundations of mindfulness,"

whose rules are clear, these practices were in favour. But Bodhidharma followed the principle of "imagelessness", whose deep meaning is impenetrable.' "观彼二宗, 即乘之二轨。稍怀念处, 清范可崇; 摩法虚宗, 玄旨幽磬。" *Continued Biographies of Eminent Monks*, T50.596c13-15.

⁵ Since McRae emphasises to a great degree on the so-called "non-dualism" in his argument, he attempts to create a polarity between Indian and Chinese doctrinal themes. In his attempt on the two entrances, it is obvious that he could not "match" with the "entrance into practice" (xinglu 行入). Cf. McRae 2003, 43-4.

⁶ Dumoulin 1988, 88; Yinshun 2003, 11.

⁷ Cf. Huike's legend in *Continued Biographies of Eminent Monks*, T50.552b17-20.

⁸ One additional figure Nizongchi 尼总持 found in Lidai fabao 历代法宝纪 (774), T51.181a8; and Zutang jizutang 集 (952). Two additional figures, Nizongchi and Piantoufu 偏头副 found in Baoli zhuan 宝林

had an audience with Emperor Wu (502-550) of the Liang; (2) he crossed Yangtze River on a reed and (3) meditated for nine years until his legs withered away; (4) Bodhidharma's grave was found to be empty; (5) even that he returned to India or crossed over to Japan. The evolution of the Bodhidharma legend, as viewed by most scholars, was thought to lend an occult aura to his extraordinary capabilities, or to be a response to a need of legitimation by sectarian schools of Chan. Thus, I would not consider these literary narratives as part my understanding about the historical figure of Bodhidharma.

II. The role of Bodhidharma as a persona in the Chan tradition

The members of Chan school would advocate their practice as a "separate transmission outside the teachings (or scriptures)" (教外别传), so as to highlight their school to be profoundly different from all other Buddhist schools. This "separate transmission" is indeed a transmission of "the seal of Buddha mind" through the patriarchate, which leads to the birth of the Chan genealogical model – the Chan lineage. This important aspect of spiritual cultivation takes place in the encounter between master and disciple, and also it is viewed as an authorisation of the successor's attainment of complete enlightenment by his master. Therefore, the Chan lineage is an important part of a Chan monk's identity.

During the Sung period, a vast amount of the so-called Record of the Transmission of the Lamp (chuandeng lu 传灯录) were compiled, which consisted of the legends, and stories related to the key figures in the lineage. Among

them, there were five famous records that were compiled during a relatively short period of two hundred years.⁹ In these records, Bodhidharma was credited with being the twenty-eighth Indian Chan patriarch, and also the first Chinese Chan patriarch. After Bodhidharma, the common line of transmission that was accepted by most schools begins with Huike (487-593) to Sengcan 僧璨 (d.606), who in turn transmitted to Daoxin 道信 (580-651), and ending with Hongren 弘忍 (601-674).¹⁰ The intention of these records is to preserve the unbroken transmission of genuine enlightenment traced from Shakyamuni (or even the seven Buddhas before him) through the Indian and Chinese patriarchs up to current recipients of transmission.¹¹ By doing so, it raised the authority of native Chinese figures to equal those of their Indian predecessors. From the academic study of the early development of Chan movement, however, the Chan lineage scheme was deliberately constructed in order to prove the legitimacy of Chan schools.¹² As Dumoulin has pointed out, there was no evidence in the Bodhidharma treatise showing a unique line of transmission of Bodhidharma Chan, which only took shape on the East Mountain prior to the death of Daoxin (580-651).¹³ Thus, it is believed that in need of legitimation, the monks and their followers of the Chan tradition looked to the past, and linked themselves to Bodhidharma, which was then traced back to historical Buddha.¹⁴ Once Bodhidharma was linked to the Chan lineage, his biography grew diversely within the Chan school. Each school has its own Record of the Transmission of the Lamp, which was a text that has been reconfigured in order to fit its own conception of religious sagehood.¹⁵

(To be continue)

传 (801), and Jingde chuandeng lu 景德传灯录 (1004). Quoted in Yinshun 2003, 27-8.

⁹ 1. Jingde era Record of the Transmission of the Lamp (景德传灯录) (1004); 2. The T'ien-sheng Record of the Widely Extending Lamp (天圣广灯录) (1036); 3. The Chien-chung Ching-kuo Supplementary Record of the Lamp (建中靖国续灯录) (1101); 4. A Collection of Essential Material from the Zen Sect's Successive Records of the Lamp (宗门联灯会要) (1182); 5. The Chia-t'ai Comprehensive Record of the Lamp (嘉泰普灯录) (1204). Cf. Dumoulin 1988, 7-10.

¹⁰ Dumoulin shows that there was another lineage which Farong 法融 was ascribed to be the successor of Daoxin. Cf. Dumoulin 1988, 327.

¹¹ Lachman gives three significance of these records: 1. To assert superiority over other branches of Buddhism. 2. To assert superiority or orthodoxy of a given lineage within the Chan school. 3. To counter the growing antagonism and resistance to Chan engendered by the flowering of neo-Confucianism in the Northern Sung period. Cf. Charles Lachman, 'Why did the Patriarch Cross the River? The Rushleaf

Bodhidharma Reconsidered', *Asia Major Third Series*, vol.6, no.3 (1993), pp.237-268 (251).

¹² Faure 1986, 197. He insists that, 'the first patriarch is retrospectively promoted to his honorific rank in order to give more legitimacy to the new school'. Thus, he concludes that there is no real origin to the patriarchal tradition, and no real "founder".

¹³ Dumoulin 1993, 37. Dumoulin argues that the Chan schools were blossomed during the eighth century from the native soil (Dumoulin 1988, 96).

¹⁴ McRae (McRae 2003, 38) claims that the members of the Chan movement moved in reverse order through the commonly accepted list of patriarchs, publishing suitable writings first for Hongren, then for Daoxin, and then (in the middle of the eighth century) for Sengcan.

¹⁵ Dale S. Wright, 'Historical Understanding: The Ch'an Buddhist Historical Transmission Narratives and Modern Historiography', *History of Theory*, vol.31, no.1 (1992), pp.37-46 (41-2). Also McRae 2003, 24-8.

六祖坛经的启示（一）

2011年10月15日

《六祖坛经》对中国佛教禅宗的影响，在于融合了《楞伽经》提出“如来藏”佛性本来清净的思想体系，认为一切众生原本具足清净的如来佛性法身。《六祖坛经》也吸取《金刚经》“缘起性空”的般若空观思想，观照世间宇宙一切人、事、物皆是暂时因缘组合而成的假相；这个暂时因缘组合的假相随着时间和人、事、物不断的演变而成为新的因缘组合体，最终因缘条件无法组合而破灭消失。如《金刚经》说：“一切有为法，如梦幻泡影，如露亦如电，应作如是观。”

六祖惠能大师开示：“菩提般若之智，世人本自有之，只缘昏迷不能自悟，须假大善知识示导见性！当知愚人智人，佛性本无差别，只缘迷悟不同，所以有愚有智。世人终日口念般若，不识自性般若，犹如说食不饱。”

学习和提升内心的般若智慧是佛教的核心思想，一切众生想要从烦恼痛苦中解脱，一定要学习和提升内心的般若智慧。因此，般若智慧是三世诸佛之母，是超越世间一切好坏、是非、对错、贵贱、你我等等的对立思想。一切修行的目的都是要依靠般若智慧的观察，才能非常清楚的认识世间一切的人、事、物都是各种因缘条件暂时形成的组合体，当因缘条件不俱足时，这个组合体就会自然化解消失。

众生饱受苦难的根本原因是因为他的六根（眼、耳、鼻、舌、身、意）对世间六尘（色、声、香、味、触、法）接触后，内心生起了对世间六尘各种的贪爱、嗔恨、无明、愚痴、等等烦恼的我执错误思想观念。如果众生遇到大善知识的教导或内心自我的觉醒，立刻放下错误的我执思想观念，就能马上打破一切烦恼的束缚，自性般若智慧就能迅速从内心生起和显现出来。般若智慧本来就具备在众生的内心深处，不是在内心之外。

学习般若智慧也像学校课程，可以分成三个阶段。

第一阶段，可视为一年级，首先要学习“正见”。正见是认识我们的宇宙人生真相的正确观念。从听闻佛陀正确修行解脱烦恼方法开始，由浅入深观察和理解生命的真实意义。

佛陀在《大念处经》里说：“正见就是知苦、知苦之集、知苦之灭、灭苦之道的知见。”意思是说：正见就是了解世间一切都是苦、探讨苦的根本原因、苦是可以被完全被消灭和平息而到达寂静涅槃的清凉境界，这是正确的学习佛陀消灭痛苦的方法。

第二阶段，可视为二年级：学习了解“无常”的真实道理。宇宙世间一切的人、事、物，无论是精神或物质，都在连续不断

的生灭变化，无常是世间的真实现象，这现象就是：从：（本来）没有——有——没有（消失）。

无常可分为刹那无常和一期无常：

（A）刹那无常：非常短时间的生灭变化。

（B）一期无常：很多个刹那无常的累积。

比如：人有生、老、病、死；东西：有成、住、坏、空。每个众生都会面对生、老、病、死的苦难；山河大地也会有成、住、坏、空的演变。所有的事物中，生灭变化速度最快的是我们的内心的念头，瞬息之间，内心的念头生生灭灭，变化无常。

无常的特性：

（A）逼迫性：被逼改变。

（B）不自主性：无法控制。

比如：我们的生命随着时间的流失（生、老、病、死），而不知不觉。

无常即是苦，因为我们执着永远不变，不能接受突然发生的变化，执着的越深，痛苦越深。

第三阶段，可视为三年级，从因缘的角度审视，世间任何东西都是由很多的零件或单位组成的，是种种要素的集合体，世界

上一切事物都没有独立的个体存在，而是各种因缘互相依存，都是因缘所生。我们只是暂时给它们名字，它们本来是没有名字的，名字是我们给的，而且是暂时性的。比如：车，当因缘条件不俱足时（车毁）了，这部毁坏的车送去钢铁场熔化成钢铁（因缘生）。车的生成是暂时性的。

从因缘的角度审视，世界上的一切的东西都是：因缘生，因缘灭，也是不生不灭。

这个不生不灭的思想观念，佛教称为：空。“空”不是什么都没有，“空”可以什么都有，比如：杯子空了，才能装咖啡，装茶；大厅空了，我们能聚会。“空”和“有”不是对立的，而是一体两个面，所以心经说：“色不异空，空不异色……”要学习般若智慧，我们的心态要谦虚、柔和，时常自我检讨，观察内心的情绪，随时调整和改进我们的思想观念，才能体会“空”。“空”非常灵活，包容能力很强，弹性很高，承受力大，当我们的心住在“空”里，会非常有智慧和力量。

般若智慧最大的功能，就是把我们的生命里面最珍贵的智慧宝藏发掘出来，能够发挥出巨大无比的光芒和力量，它也是我们生命中最高的价值。（待续）





讲述 | 释法华
整理 | 孙春利

解脱非金钱所能买

2011年11月12日

当我们在静坐中注意自己的呼吸时，我们的念就专注在自己的呼吸里面，就算我们可能闪过一些别的念，只要这些念对我们的心触动不大，它也就没有什么感觉。我们有时候心里有事，在想事情的时候，我们知道这是什么吗？当我们想的是一个新的问题，这其实就是一个烦恼了。我们学佛最主要的目的就是要解脱，通过知道什么是烦恼和怎么样不要有烦恼去追求终极的解脱。

怎么样解脱呢？我们本来就是解脱的。当我们很专注，在体验的时候专注，没有想到什么东西，或想了也只是划过，不对我们的心造成冲击，不引起我们的情绪，充其量只是处在一种所谓中性的心理状态，没有什么感觉，也不留痕迹。基本上当我们很注意我们的呼吸的时候，我们没有想到其它的，就算我们想到等一下我怎么回家的时候，那也不是什么问题。可是想到我的车停在那边对人家有什么干扰的时候，心里七上八下，烦恼就在那边了。如果没有什么东西，只是在想，而且心里的冲击不大，在这种心境状况之下，我们的烦恼没有启动，可以说我们是解脱的。

烦恼对我们是很纠缠的。我们学佛后，认识烦恼这个名词，我们认为烦恼对我们是不好的意念，解脱则好像是很高深的概念。所以当我们认识佛教名词烦恼、解脱时，我们有没有先想过“轮回”？我们相信轮回吗？我们相信我们会解脱吗？我们学佛就是想要解脱，没有人想要轮回。一切因缘果报业力，使我们有轮回。我们从这一个方向去认识轮回，所以我们也相信轮回，不然我们怎么解脱呢？我们看不到我们的过去世，我们也看不到我们的未来世。所以我们借助这个知识知道有业力果报，业力果报驱使我们轮回。在这个知识跟理论的推断下我们相信，而且是能够相信的。那么，解脱呢？解脱好像很高深，到底是怎

么一回事呢？就不得而知，成佛需要福和慧的俱足，佛除了使得自己解脱，也能够使他人得到他的教化而解脱。学佛的目的当然是要成佛或者是解脱。解脱和成佛有不一样，解脱可以说我们自己解脱。

如果我们学佛以后，脾气比较收敛一点了，这只是个开始。再下来呢，告诉我们世间是无常的、是苦的、是无我的，就要去体验，这些道理进一步的阐释更深的佛法。学佛要时时亲近三宝，即佛、法、僧。要常常亲近善知识，听闻佛法，对佛、法、僧了解，听闻正法，如理思维，如实地根据意理去推论。世间是无常的、是苦的，那么我们就想要去修行、去灭除烦恼，基本上在苦集灭道的方向去思维，如理的思维佛法。在家修行，我有我的家、我有我的车、我还有我的家人、还有我的……我还这么多羁绊，还怎么讲无我呢？没有办法讲啊，你还是有个“我”。所以我们要怎么样把这个“我”的思想放下一点，感觉他骂我时只是在骂“小我”，如果是以前，那个“大我”就会反唇相讥，能做到这一点，就会觉得学佛有进步了。人家骂我，听一听，先想想有没有道理？有，就是我的错，我承认并改之；不是我的错，嗯，没关系，他给我消灾。这就是修行，我们能这么想，心里就会很平静、平淡，心里就没有那么多动荡，这就是解脱，解脱不是三头六臂，不是的。解脱就是人家对你带来的内心冲击很平淡，或者你让自己内心的冲击平淡下来，多舒服！

假如认识到了解脱，就会忍。任由人家骂，心平平稳稳不动，反而很高兴去看看是他错还是我错。能够看清楚，那就不一样了。假如他错，还可以教他。能够帮助他多少，还是自己改进多少，这就是长进。这就是所谓的解脱。我们朝这个方向用心，就会很有价值，这不是金钱所能够买到的。



By Venerable Fa Qing

Summary of the Talk on ‘Forgotten? Why? What?’

We have forgotten that the only value in this life is to practice the Dharma and realise the truth.

We have forgotten to look within ourselves.

We have forgotten to look within ourselves and let go.

We have lost ourselves in the midst of our daily life, searching externally to make ourselves happy, to have more wisdom....

We have learnt the five aggregates, impermanence, the cause and conditions, emptiness, non-self, etc. We have also learnt the skills to practice but have forgotten to put them into practice at all times.

We have forgotten to maintain and employ mindfulness and awareness at all times. Therefore, we

have forgotten to guard ourselves against the three poisons, greed, anger and ignorance. We forget and cannot realise the truth on impermanence, suffering and non-self.

Mindfulness is knowing, noticing, and being aware. With mindfulness, we can see the truth by watching the process of experience — the arising and ceasing until the time where they arise, cease and do not arise again.

Whatever arises, just watch.

Impermanence!

There is no time to lose. All times and places are opportunities to practice. Therefore, let us not lose another moment, but live every moment in mindfulness and awareness.

Food for Thought

Self-Reflection

Day to day we see people eating. Why does a certain person make you tick? Your eyes would be on that person. Your eyes would follow that person. As long as it is tasty or ‘healthy’, you would see that he would not give it a miss and would have a big helping.

Each action of that person irritates and upsets you. As far as you are concerned, you have labeled him and have the perception that the person is greedy and self-centred.

When we are upset and feel irritated by another, it is usually because we have similarities with that person. There is a possibility that I am also greedy. When I see the food I also liked being consumed without limit, there is the phobia that there would be insufficient food for me.

It is the same as when we make comments or complains about another person. There is also a possibility that we have the same quality as the person we have an issue with.

Therefore, before or when you are affected by another, do self-reflection.

Impermanence, Let Go

Thoughts are also impermanent. Something has happened and it is now gone.

Just like broken glass, we throw them away. You do not pick up the broken pieces of the glass and hold on to them.

Just like the water we use to wash utensils, wash clothes and so forth, we use the water to wash away the dirt. Once the utensils or clothes are clean, you dry them. You do not hold on to the water; nor do you hold on to the dirt from being washed away. There is no way to hold on to the flowing or used water. There is also no way to hold on to the dirt that has been washed away.

The washing or rinsing of utensils and clothes are like washing and filtering the defilements in you. You are not reluctant to hold on to the broken glasses and the washing. You let go of them.

Therefore, it is the same as our thoughts. Do not grasp and hold on to them. If you can let go of the broken glasses and of the washing, why can't you let go of your thoughts?



教学相长二则

佛陀教导我们修行如调琴，太松弛，弹不出好的音韵；太紧，则易断。不论是无意义的极端苦行，或是纵情的享乐，都只能残害身心。唯有适中、不松不紧依中道而修行，才能到达真正的解脱。

执取

不少学生在课堂上都会这么问：“如果做‘四加行’功课——布施供养、礼佛忏悔、发菩提心、日夜持明，做到非做不可，养成习惯了，这不就是执着了吗？”

这些担虑是可爱的。

俗语说：“学好三年，学坏三天”。在相对的世间法中，我们不养成好习惯，就是养成坏习惯。佛法的修行就是让我们设法专注地去养成好习惯。事实上，真正要把修行变成习惯，成为生活中不可或缺的一部分，也还真不容易办到，因为我们时不时面对着外在的享乐诱惑和内在的矛盾挣扎：“宠一宠自己、休息一下”，这样三年了也还是办不到。

当能真正养成好习惯时，它确实是一种执着，是一种“善法欲”，俗称“择善固执”；有了这样的执着，进一步才能谈到如何去“看透、放下”。金刚经曰：“法尚应舍，何况非法。”用我们现代的表述就是：先要能分清楚法和非法；先将非法放下，再将法也放下，最终是无所得。不留恋于世界的享乐，才能进入修行的平静、平稳，最终只是回归的本俱的自在清静。本来如是，不曾失去，也不曾增添。

在还没养成习惯之前，就担心会形成执着，这是白担心。真正要担心的是，是否能放下对世界的染着，欣求修行解脱的自在祥和。这是漫长、艰难的拉力战，我们时不时很容易找到懒惰、放逸的借口：我不是修行的料子、何必这么辛苦、等我老来……一直等下去。“十年如一日”或许佛法也听闻了许多，但就是用不上，还是老样子。

同学们，放下担虑，更勿好高骛远，走出第一步，只要方向是正确的，踏实地走，持之以恒。

水月

在强烈对比中学中道

这几天很开心，因为从老师和学生那儿学到同样的道理，对以后我的教学和待人处事有很大的启发。

上音乐课是很享受的事。秦老师幽默和夸张的对比，每一堂课都令人发笑，又因而印象深刻，让身心受到很大的触动。秦老师说：小孩“外八”走路，不管怎么一再提醒他要平行直走，走着走着又回到“外八”。不如索性叫他走“内八”，走着走着，结果走直了。

学生甲，深藏不露，到最后一堂课，才知道他身怀十八般武艺。请他耍一套拳，他笑着谦让回绝；教运动，也只教基本功。回顾在上静坐课程时，我教导同学全身放松，从头往下逐步放松到脚板、脚趾，学生甲给了我一个很好的提议。有些人并不觉知自己长时间就处在“紧”的状态，习以为常。静坐时叫他们放松，他们都认为“我已经松了。”一个有效的教导是，让他们将双眼“紧绷”，然后慢慢放松睁开，就会“发现”平时的紧，这时才能达到不松不紧。由双眼类推到身体的各个部位，就能很有效的检测自己的松紧度。

老师和学生两位的巧例，让我对古人的智慧“物极必反”、“过犹不及”，有更深一层的体会。佛陀教导我们修行如调琴，太松弛，弹不出好的音韵；太紧，则易断。不论是无意义的极端苦行，或是纵情的享乐，都只能残害身心。唯有适中、不松不紧依中道而修行，才能到达真正的解脱。

我们生存在大的因缘网络之中，待人处事太疏远，有如陌生人；太亲昵，易产生染着、牵挂。如何又合群又能独立自主？太莽闯、太冷酷两极化，这需要情与智的动态协调和平衡，才是真正的中道。

水月

修慈悲心去烦恼



在日常的工作、学习和生活中，我们不难生气、愤怒，激起不快乐；难的是保持安静、平和与内心的快乐与慈悲。

近几个月来，因为工作得不到上司的心，往往令他对我喝斥责备，前所未有过的紧绷感和恐惧弥漫在我的周围。起初，我还会解释缘由起因，他毫不接受，日子久了便也懂得其实不必解释什么，因为无论怎么说，都是我自己的不是；无论工作没有做好，还是沟通交流有问题，总之没有得到认可，便是自己的不是，与他人不相干。我能做的就是尽量按照上司的希望和心愿做好每一份工作。非常不幸，我不是他脑里的虫，几乎每一件工作或事情都会让上司失望，上司觉得我和他不相应，他白白对我寄予厚望了！

说实话，到底是凡夫俗子，上司如此这般，让刚进入新环境的我开始怀疑自己的能力，开始否定自己，开始举步不前……。慢慢的一段时间后，我发现上司本身是一个对待工作事物要求很高的人，许多人和事物在他眼中都不完美、都难得到较好的评价，我甚至从来没有听到过他肯定过哪一个人。他用同样的态度和方式对待每一位下属。于是，我从情绪中出来，认真的内省，我知道我什么可以做，做到什么程度，什么不可以做。

佛法中有一句“自作自受”，说明这些都是我以往生生世世所造下的，因果有数。几个月下来，从紧张恐惧到心生怜悯和感恩，有人不明白我为什么不反驳回他，还感激他。其实，通过不断反视内查，每次面对他的喝责时，我就跟自己讲：“不必解释争论什么，事无对错，错中有对，对中有错，我虽非全错，却也并非全对”。每一个人都是佛菩萨，面对佛菩萨，有的只是尊重和慈悲。我以内心的提醒，适应着他和他的每一次斥责，生怕自己与他言高，失了风节；最令我担心的，是怕自己对他产生嗔恨，而失去原有的慈悲。我时刻警惕着用升起慈悲心来杜绝嗔恨心。

如果我生气，不但不能从根本解决问题，反而使我心绪不宁、生理不适；旧业未消，新业已增。我知道我有很多不是，我也知道很多时候真的是我不足，我心中暗下决心：“不要掉在情绪中，有则改之，无则加勉，努力做好。如果有一天，过了他这一关，工作得到认可或者不起烦恼情绪，也算是学佛有进步。”

那天，他开门进来，我以往的紧张恐惧竟然了无踪迹，他无语的转身出门那一刹，我心中顿觉他是如此的可怜！渐渐地，我在内心把他当菩萨，助我修行；如此看待他时，无论他训责我什么，我都心怀感恩，谦虚接受。

日子不留情的过着，庆幸的是我已不再陷入情绪漩涡，只是尽力做自己该做的。就这样，一段时日下来，心依然回归安详平静。我用真诚的心一直默默的感谢面前的菩萨，促我修行！这也是我的福报！





Teenage Dhamma — Communicating with Parents Effectively

Many teens often appear angelic outside their homes, but parents complain just as often that their teens have no respect for elders, lie without batting an eyelid ... the list goes on. While they (parents and teens) may try very hard to communicate with each other, very often, conversations end up in heated arguments. Each party tries to suppress the tension that builds up quickly, resulting in tempers exploding or refusal to continue talking!

The Buddha's teaching on Right Speech is so very relevant in addressing and resolving this modern issue of communication between parents and children. A good teaching is one that we can apply directly in our day to day living and this teaching on Right Speech is certainly one. It is not so much a philosophy, but rather, something practical which we can use to transform harsh speech into gentle speech, and false speech into truthful speech.

Here is a typical conflict scenario involving parents and their teen. Teenager Joan made an appointment with friend to study in a library at a nearby town centre after school. She informed her parents out of responsibility and respect. Her parents were expecting her to be home by 5pm, as granny was coming to visit in the evening before flying off to China. Joan promised her parents.

So the next day, Joan and her friend proceeded with their plan, but got to the library late as they were held up in school by their teacher and caught in the traffic. They were very engrossed in their study at the library when at 5pm, Joan's mom called, half screaming on the phone. Hearing her mom's angry voice, Joan looked at her watch and realised she was late. She turned the phone off in a panic, not knowing what to say at that moment! When Joan got home and was questioned why she turned the phone off during the call, she lied that the battery had gone flat.

Teenagers often resort to telling lies out of desperation. Most know when they are wrong; they also know it is not right to lie. Yet often, out of the fear of being scolded, they try getting out of unpleasant situations by resorting to lying, with the hope of covering up their mistakes.

Taking an objective view, the teenager in the scenario above, obviously felt agitated and frustrated about the whole situation. A noble deed of helping a friend with studies turned into a situation beyond her control as she was held up by their teacher and caught in a traffic jam. These had not been taken into account when she planned with her friend the previous day about studying together. She would have also felt guilty for not keeping her promise to be home by 5pm. Emotionally, there was guilt, frustration and probably anger too. An intended action of goodness turned into an unpleasant situation with her seemingly at fault! This was indeed upsetting!

The parents, on the other hand, probably felt worried when their child did not return home at the expected time. Could she have met with an accident? Did something bad happen? Or, they may have felt upset that their daughter again, has no sense of punctuality. At the same time, mom probably felt angry that her line was cut off when she called to remind her daughter, and instinctively knew her daughter probably lied about the battery being flat! It would have been too easy to check on the battery level, but such an act of mistrust would only have aggravated the whole situation.

Experiential interaction with teenagers reveal that many usually do not know how to handle broken promises (especially with authoritative parent/s who scold/s on the slightest provocation, even when truth is spoken.) Out of desperation or fear of having to "face the music," they resort to temporary measures of "escape" by shutting off their phones or telling lies. Often, they are not aware of the consequences of their actions. While they yearn so much for trust and freedom from their parents, by their very actions, they break the very trust for which they yearn. Many are constantly caught in such situations and do not know how to cope or get out of the cycle. Such frustrating experiences often result in confused and conflicting emotions and feelings — often the very cause of dysfunctional communication between children, especially young teens, and their parents.

Some Guidelines for Teens....

1) Reflection

Instead of getting angry or frustrated, it would be

more helpful if you calm your mind, check your action and reflect upon it. How do you see yourself when shutting off the phone and lying to your parents? How do you feel? How would your parents feel? How can you prevent something similar from happening again in the future, so that you gain the trust of your parents? What would be a better approach so that you don't lose the trust of your parents regarding your time management or sense of responsibility, and at the same time, also showing care and concern for your friend?

2) Keep Calm and Be Truthful

Most teens resort to lying out of desperation and try to cover up a mistake they made. As a result, they have to tell lie after lie, each to cover for the previous one. Hence, it is good to learn to keep calm.

When confronted with a situation which might be threatening or which you feel you do not know how to deal with, take a deep breath and breathe out the anxiety and fear. The principle is always to be sincere and truthful.

In the Digha Nikaya, the Buddha said, "By giving up false speech, one becomes a speaker of truth ... thus becoming a trustworthy and reliable person..." Giving up harsh speech, he said, "What is gentle and pleasant, pleasing to the ear, affectionate and liked by most." There is no more necessity to lie.

Taking the earlier scenario as an example, simply explain the situation that you were held up by the teacher and caught in the traffic.

Furthermore, not only do we need to explain, we need to explain calmly and clearly, and not get caught up by our emotions. Always be kind and gentle in your speech.

3) Courage and Acceptance

Most teens know that it is their fault for not keeping a promise, but they are just too afraid to face the music. It might be helpful to read stories of great people in the past for some insight and inspiration. For example, George Washington, the first president of America, chopped down his father's favourite cherry tree, but was brave enough to admit his action when questioned. We need to learn to be courageous in admitting our misdeeds and accept the consequences of punishment, if any. Courage is a good attribute (quality) to develop. It will certainly enhance our development as responsible adults.

4) Responsibility and Trust-Building

It is your responsibility to inform your parents if you are late. For example, if you are caught up in the traffic jam, you should simply use your handphone to send a text message, or better, call one of your parents to inform him/her the reason why you will be late. Do not wait for your parents to call you. Such an act of responsibility will certainly build your parents' trust in you.

5) Time Management

Some teens simply lack time management skills. When parents ask when you will be home, you cannot simply give an unrealistic time. As a result, you will be unable to keep to the promised time. The ultimate consequence is that your parents become upset and you lose even more trust from your parents.

Learn to work out how much time is needed to travel from point A to point B. Let's take the earlier case as an example again: in this case, library to home. In addition, you will also need to factor in the time for packing-up, for lunch, even answering nature's call, and also have some time allocated for the walk between bus-stops and train stations; even the waiting time for transport arrival. After you have worked out a realistic time, you may wish to add a few extra minutes allowance so as to enable you to return home on-time or even earlier.

6) Empathy

Try to put yourself in the shoes of your parents. How would your parents feel when you are not home by the promised time? Most parents expressed that they felt worried. They were worried for their beloved child's safety, thinking if they may be involved in an accident. How would you feel if your parents do not care at all?

7) Patience

Be patient. It takes time for you to build up the trust of your parents. If you continue to act in a responsible and mature way, gradually, you will gain their trust. Parents will usually let go and give you more freedom once they notice you are mature and responsible. Saint Francis de Sales said what was necessary for a contemplative life was "a cup of understanding, a barrel of love, and an ocean of patience."

In essence, we need to re-learn the ancient wisdom laid down by the ancient sages. The Right Speech in the Noble Eightfold Path and the Buddhist teachings on loving-kindness is a good guideline for us in communication.





提到柬埔寨，世人眼前总会浮起那闻名于世的“吴哥的微笑”；高棉人相信这迷人的笑脸是神的脸庞，是吴哥城国王嘉亚娃娜七世的微笑，同时也不会忘记那惨绝人寰的杀人场里的万人冢。

许是“吴哥的微笑”的招引，海印学佛会六十余位信众踏上了柬埔寨朝圣善行的旅途，去亲访这失落古城仍存在的微笑。

2011年9月9日我们起飞，怀着朝圣和布施的心情到达了金边。我们先参观了银阁寺，那是国王的富丽堂皇的王宫。因其地板由5319块重1.125公斤的银砖铺成，故称银阁寺，又因寺内供奉玉佛，所以又称玉佛寺。据宫中文物讲解导游的讲述，宫中规定宫女从星期日到星期六每天都要穿固定颜色的服饰，国王看了，就知道当天是星期几。

第二天早餐后，便去参观波布罪恶馆和万人冢。原本是一所学校，在红高棉时代却变成了一座黑狱，残酷的刑罚令人毛骨悚然。陈列在馆中的刑具，仿佛在阴冷的气流中重播着当年那些知识分子和那些无辜妇孺被施刑时的惨烈场面，在撕裂着一颗颗淌血的心。

我们在法荣法师的带领下，在万人冢的纪念塔前，诵经回向超度。万人冢无数的骷髅头颅，一层层的叠上去，雪白的、惨灰的，偶尔在光线闪射下，忽然触动一下，但很快的又在经声中平静下来。此刻，我们这群人当中，也许有人体悟出佛教法门里白骨观的含义。

LES EN FANTS DE LA RIZIERE是我们计划要去探访的一间由法国人创办的孤儿院。我猜想法国人是不是想要对柬埔寨表示一种愧疚的补偿？历史告诉我们，法国曾经在侵略战争中摧毁了这个国家的无数家园，造出来了许多的孤儿。

由于这家孤儿院在偏远的郊外，很少得到外界的捐助支援，物资财源非常缺乏。海印学佛会康乐组为此选定了这家孤儿院，把事先准备的食物、日常用品、文具、还有一些筹到的美金献给他们。

我们还没到，门口已经有五十多位小朋友欢呼着迎接我们。孩子们一张张稚气的笑脸，牵动着我们辛酸的心。“世上只有妈妈好”的歌声在风中飘送着，是唱着渴望呢？还是唱着孩子们心中太短的拥有——还来不

柬埔寨 朝圣善行之旅





及知道幸福，便失去了？答案在他们的歌声里。

一位瘦小的小女孩拉着我的手问道：“我可以叫你爸爸吗？”我说：“好啊，你还有个妈妈！”她期盼的问我说：“我可以看她吗？”我赶忙打开手机里储藏着的太太的照片让她看，她默视着、默视着……我即刻联系在新加坡的太太和她对话。她用心的聆听和娇羞的回答，让旁边的几位同伴鼻子酸酸的……如果这对她也是一种幸福，希望幸福的种子能在她幼小的心灵中一天一天培育发芽。

东南亚最大的淡水湖就在柬埔寨境内的洞里萨湖，它是水上人家的“水上之母”。船民捕鱼、种菜、养猪、上学……三餐住宿、打球娱乐都在湖上，因为他们买不起土地，也租不起土地，唯有在湖上生活。

此行的重点是参观暹粒的吴哥窟，大吴哥城有无数的古老建筑，如巴本宫殿、空中宫殿、斗像台、癫王台等。吴哥城有个古老的传说：塔顶上双眼紧闭笑脸迎人的造型，

眼睛虽然闭着，但是却能够看到每一个人的言谈举止，无论是天堂还是地狱，各人所造的业，他都看得清清楚楚。我觉得他具有一颗觉知的心，这也是我们身为佛弟子，应该努力修习的目标。

吴哥窟又叫小吴哥窟，是世界上最大的庙宇。古城被称为“雕刻出来的王城”，刻绘细致，堪称鬼斧神工，为许多艺术的创作带来灵感。

我们看见几位僧人伫立在石塔边缘延伸出来的平台上，宛如凭空而立；橙黄色露左肩的僧衣在周围深灰色古塔的背景陪衬下，显得更加耀眼。夕阳徐徐落下，余辉把宗教的色彩浓浓的传开来，放大放远，而这几位僧人就这样平静的禅立着，似乎在省思着佛陀的教诲。

五天的行程很快就结束了。这次朝圣行善之旅，让我们通过王朝的盛衰、古城的没落、战争业力的可怕，认识到信仰的力量，修行的重要。短短的五天里，我们却有了深厚的一些体会！

水月





书法水墨

结佛缘

去年某月的某一天，接到一通新山观自在禅院护法的电话，邀请我到禅院教导书法。

想到能让信众有机会接触流传几千年的书法艺术，并在中华民族优秀文化的熏陶下，增加对书法、绘画艺术的认识，从而提升个人的文化修养素质，增添修行中的文化层次与道行，的确也是一件好事。有了这初步的概念，同时也感受到禅院的那份诚意，便欣然接受了这具有重大意义的“使命”。

对我来说，受邀到佛教寺院开班授课，这还是头一遭！当禅院接到我应允的答复后，便积极展开招生活动，个人非常赞赏法师、护法们的办事效率，令书法班很快在春节过后就开课了！相较之下，在这之前，我也接过美术学院、补习中心来电，询问有关开办水墨、书法班课程的事项，但过后都没有下文。

未到禅院教课前，偶而途经禅院，不曾留意到闹市中会有这么一个修行场所。在我印象中，凡是寺院、佛堂等建筑的门面，大都画栋雕梁，色彩艳丽。眼前的观自在禅院，除了几株白莲，其现代化的外观，令人感觉不到这是一所修行的道场。可是当我踏入禅院大厅，见到数尊庄严的佛像，顿时肃然起敬，很自然的双手合十礼敬诸佛。

在授课期间，发觉学员们的学习态度认真又不失幽默，他们的的风趣对白，常常引

发哄堂笑声，驱走了静寂与沉闷，我讲起课来也更活泼生动！就这样不知不觉地与学员们缔结下亦师亦友的情谊，消除彼此间的隔阂，也增添学员们对书法艺术学习的热忱。上过几堂水墨画课之后，学员们就会留心观察生活中曾被忽视的一草一木，花朵造型和颜色，蝴蝶、小虫、小鸟等的生态，令为师者深感欣慰。

在禅院斜对面转角处某间茶室，有一间荤食面档，经常和朋友前去光顾；但是，早从去年起，很自然的就不再去了。朋友戏言说：“这有何难，你只要戴上一顶帽子，架上一副墨镜，佛祖不就认不得你了吗？”我总是一笑置之，心里念着阿弥陀佛！善哉善哉！

经常也会和一班朋友聚在茶行品茗，在聊天时偶尔听到或见到隔桌一些不该讲的话或不该做的行为，我会双手合十，念阿弥陀佛。

到了禅院之后，学到了阿弥陀佛这句佛家独特的用语，也开始领悟到“阿弥陀佛”这佛号包涵的意义与功能；也深深明白一心不乱持名念佛是修行，见面时双手合十互道一声“阿弥陀佛”是祝福。

到禅院授课结下佛缘，是我所始末料及的事，这或许也是我的福气吧！

Our Children Celebrate Vesak Day!

On 29 April 2012, students from the Children Dharma Class gathered in the Meditation Hall at level 7. What sets this Sunday apart from the rest is that the children came prepared with items for offering, in addition to the presence of a pool adorned with flowers and a baby Buddha statue set in the middle of it. It was Vesak Day celebration!

At 10.00am, the usual chanting began, followed by a briefing on the day's events and a short sharing from Venerable Fa Xuan. Next, everybody got into rows to take part in the Buddha Bathing ceremony in a systematic manner. This was followed by the

offering ceremony, where nine Venerables were invited to grant the children the opportunity to cultivate their spirit of giving. In exchange, they were given little bags of sweets as tokens. Next, the students came up to a large paper tree on the board and started pasting paper leaves all over it, at the same time, getting blessings as Venerable Fa Xuan sprinkled holy water onto them. They had penned their well-wishes on these leaves beforehand.

Subsequently, the celebration ended with the usual chanting and sharing of merits. The kids thus left the place with smiles at 12.00pm.



THE SECOND NOBLE TRUTH "CAUSE OF SUFFERING" – WATER, DO NOT FLOW

A traveler reached a deserted mountain and was looking for water to quench his thirst.

He saw spring water flowing out from a bamboo pipe and drank to his heart's content. After he had enough...



I have had enough, please do not flow anymore.



The water did not obey and continue to flow.

The traveller got angry and shouted...

A passerby heard his shouts and spoke to him casually...

I told you I had enough, do not flow anymore, why are you still flowing?

If you have had enough to drink, just move on, why should you force it not to flow and be so angry about it?

(Story adapted from One Hundred Parables Sutra)

Human beings are troubled by the five desires and six sense objects, and yet the five desires continue to arise. The wise advises, "The six consciousness must be controlled to be free of the five desires and the thoughts will not surface. When there are no thoughts, one attains a peace of mind and worries do not arise."



饮水莫来

整理 | 明若

有一行人，炎炎酷日行至荒山，口渴难耐，便找水喝。他看到山中有清泉从一个竹管流出，万分高兴，便痛痛快快地喝了个心满意足。饱饮之后，他就对着竹管里的水说：“我已经喝够了，请不要再流下来了。”竹管里的水并没有听他的话而停止流下来，它依然欢快地流着。行人大怒道：“已经告诉你我喝够了，不要再流下来了，为什么还流个不停？”一位过路人恰好听到，悠悠地对他说：“喝够了，您离开不就好了，何必让它不流而又如此生气呢？”世间人陷入五欲六尘，为此所困，可是五欲之念却相续不断。智者告诉世间人：“想要脱离五欲烦恼，必须收摄心识，令其妄念不生，自然清静安稳烦恼不生”。



Q: 为什么要浴佛?
Why do Buddhists bath the Buddha?

A: 二千六百多年前，印度迦毗罗卫国的王后摩耶夫人在蓝毗尼花园的无忧树下，生下了悉达多太子，也就是后来出家成道的佛陀。太子诞生后，一手指天，一手指地，说道：“天上天下，唯我独尊。”意思是说：“我乃是宇宙最尊贵、觉悟的人，我将救度一切沉沦生死苦海中的众生。”随即空中直泻下两条银链似的净水 {二龙（亦说九龙）吐水} 洗浴在太子的身上。后来，佛教徒每年为庆祝佛陀诞辰就沿用此例举行浴佛仪式。

About two thousand six hundred years ago, Queen Mahamaya of the ancient kingdom called Kapilavatthu, in India, gave birth to Prince Siddhartha (the Buddha-to-be), while enjoying the beautiful scenery and walking under the flowering sara trees at Lumbini Garden. After His birth, the Prince immediately walked and spoke. He took seven steps. Seven lotus blossoms sprung forth under each place where he stepped. With the index finger of His right hand pointing towards the sky and the index finger of His left hand pointing towards the ground, He said, "I am the Honored One in the heavens and on earth." (This means that as an Enlightened One, He will have the ability to help sentient beings to be free from suffering.) At this moment, two dragons (or nine dragons) emitted water to bathe the Prince. Subsequently, Buddhists celebrate the birth of the Buddha annually through the bathing Buddha ceremony.

Q: 浴佛有什么方法?
How do we bath the Buddha?

A: 关于浴像的方法，宝思惟译的《浴像功德经》说得最为清楚：“若欲浴像，应以牛头旃檀、紫檀、多摩罗香、甘松、川芎、白檀、郁金、龙脑、沉香、麝香、丁香，以如是种种妙香，随所得者以为汤水，置净其中。先作方坛，敷妙床座，

于上置佛，以诸香水次第浴之。用诸香水周遍讫已；复以净水于上淋洗。其浴像者，各取少许洗像之水置自头上，烧种种香以为供养。初于像上下水之时，应诵以偈：‘我今灌沐诸如来，净智功德庄严聚；五浊众生令离垢，愿证如来净法身’。”

In the 'Sutra On The Merit Of Bathing The Buddha', it is recommended that we should use ox-head sandalwood, purple sandalwood, frankincense, nard, white sandalwood, vanarishta, camphor, agarwood, musk, lilac, and so forth, to make the scented bathing water. On the surface of a clean stone, we should grind these into a paste. Use this paste to make scented water and place it in a clean vessel. At a clean spot, make an altar with good earth, square or round. Its size suited to the circumstances. On top of the altar, establish the bathing platform and place the Buddha image in the middle. Pour the scented water repeatedly over the Buddha image, purifying and cleansing it. The water that is used must be completely filtered, so as not to cause harm to any insects. Drops of the water with which has been used to bathe the image should be taken and placed on one's head to purify one's mind. Drain off the water onto a clean ground, without treading upon it. With a fine, soft towel, wipe the Buddha image to make it clean. Burn the above-mentioned incenses, spreading the aroma all around and put the Buddha image back to its original place.

While bathing the Buddha, we should recite the following:

I now bathe the Tathagata.
His pure wisdom and virtue adorn the assembly.
I vow that those living beings of this period of the five impurities may quickly attain the pure Dharma body of the Tathagata.

Q: 浴佛的意义何在?
What is the significance of bathing the Buddha?

A: 我们手持净水向佛像或悉达多太子像沐浴时，内心应当诚恳祝愿，唱颂“我今灌浴诸如来，净智庄严功德聚，五浊众生令离垢，愿证如来净法身。”

愿去除贪欲、嗔恨、愚痴的污垢，让自行身行、语言、心意都能保持洁净；希望社会和谐安祥，没有暴力、欺诈、邪恶等事件，环境能够优美清静，并且藉着浴佛的功德，净化自他的烦恼尘垢，美化我们的社会国土，转五浊恶世为清静的净土，导邪曲人心为善良菩提。这就是浴佛的真正意义。浴佛，象征着我们洗去内心的污垢，使我们心灵得到净化，显现每一个人本来具有的佛性，典礼的仪式是为提醒我们纪念佛性的伟大，用仪式激发我们对佛法的敬仰，修学的热忱，这才是佛陀化世的本怀。

While reciting the above verse as we bathe the Buddha or the little Prince Siddhartha statue, we pray to cleanse our defilements of greed, hatred and delusion, so that our body, speech and thoughts will be pure. We pray for peace and harmony in our society, for less violence, deceit and evil happenings, and for a clean and pleasant environment. At the same time, we dedicate the merits of this virtuous deed to purify the mental afflictions and defilements of all sentient beings, including ourselves. We also dedicate the merits towards the beautification of our

society and country, the transformation of this degenerative world of the five turbidities into a pureland and the guidance of evil-minded beings towards the attainment of Bodhi. This is the true purpose of bathing the Buddha. The action signifies the washing away of our mental defilements, so that our mind can be purified to reveal our Buddha Nature. The ceremony reminds us of the greatness of the Buddha and is a way to inspire our veneration for the Buddha and our enthusiasm towards the study and practice of Dharma.

¹ 五浊恶世：在佛教的宇宙观里，是指减劫时（人类寿命次第减短之时代）所起的五种滓浊。所谓劫浊，指时节污浊而灾害起，衣食等资具皆衰损。烦恼浊指众生起贪嗔等烦恼。众生浊指众生受小身、劣弱之果。命浊指众生短命。见浊以五见（身见、边见、邪见、见取、戒禁取）为体。

身见是执着五蕴假和合之身为实有；边见是偏于一边的恶见，如有些人以为人死之后一切都归于无，所谓人死如灯灭，这叫断见，又有一些人以为人死之后仍是为有人，猪马牛羊死后仍是为猪马牛羊，这叫做常见，这种执断执常的见解，都偏于一边，故名边见；邪见是邪而不正的见解，如谤无因果，坏诸善事是；见取见之见即指我见、边见、邪见，取是取着不舍，对于上述三种不正见，执以为是，名见取见；戒禁取见就是执行或受持邪戒，错认以为是正戒，如一般人持牛戒狗戒等，以为是生天之因，又有一般人涂灰断食，错认以为是涅盘之道是。

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！

无限感恩

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.

Lilian Lee & Family Peggy Ho

吕孙强

彭丽云

梁金福

符仲容

陈汉炎

魏可维

高侨留 (已故)

彭观喜 (已故)

吕宇斌

彭如意

王光億

罗国良合家

陈淑兰合家

魏蓓心

莊春枝 (已故)

林亚香 (已故)

丁士龙合家

吕敦明合家

杨合兴合家

王树安合家

钟天生

陈蕴譔

麦丽蓉

蔡发金 (已故)

钟集平 (已故)

余树财合家

吕素真

杨家伟合家

王瑄憶

陈伯汉合家

陈蕴超

黄印生合家

谢惜桃 (已故)

罗玉兰 (已故)

十方法界

周佳颖

林辉明

王骞憶

陈思颖

陈鹏羽

黄文荣

陈宗辉 (已故)

黄秀銓 (已故)

卢招嚙合家

周依臻

林雅佳

钟素蕊

陈惜莲

魏亚华

黄荣鸣合家

彭宗文 (已故)

黄金福 (已故)

客家擂茶

爱心料理

Vegetarian Hakka Thunder Tea

海印学佛会大寮部门的金娇是一位非常好学的人，但凡有事，只要是需要她做的，她一定会想方设法的去学习、实践，直到满意为止。金娇年轻时就看到过老一代的长辈煮客家擂茶，她也喜欢吃擂茶；好学的她不但喜欢吃擂茶，还在品味的时候思考它的用料和烹饪方法，但她从未亲自下厨煮过。这天，师父谈到擂茶，金娇就开始在擂茶上动心思了，因为她想让师父吃上美味可口的素客家擂茶。对金娇来说，能够有机会煮给师父们吃，她感到万分的幸福。她浸润在法喜和忙碌中，她把自学来的功夫用于实践，第

一次把素客家擂茶端上了师父们的饭桌。师父们成了她的第一批品尝者，并且反馈了很多宝贵的意见让她改良。为了让师父们吃到她煮出来的美味佳肴，她继续不断到处拜师学艺，上图书馆查找食谱资料。有一天她在一本《福报》杂志上看到一道关于擂茶的食谱，她如获珍宝，并依此改良了自创的擂茶食谱。她说：“客家擂茶是高纤食品，还能清热解毒，消除疲劳。其中花生、芝麻、豆干是必用之品，其他配料各人可以根据口味爱好随心调配。”



【擂茶汤料A】

薄荷叶60g, 九层塔叶60g, 苦粒心30g,
芫茜30g。

【擂茶汤料B】

绿茶叶1汤匙, 花生(炒香)60, 腰豆80g,
芝麻80g。

【擂茶菜料C】

豆干(切丁)2块, 长豆300g, 芥兰菜300g,
树仔菜(马尼菜)400g, 小白菜(切粒)300g,
红萝卜300g。

【擂茶菜料D】

菜浦1小包, 花生(炒香)120g,
炒香芝麻60g, 水15饭碗, 调味适量。

【做法】

将B料放入擂茶钵里, 用石榴棍磨碎, 然后
放入所有A料, 一起擂至碎烂后备用。

将擂茶菜料C各自烫至半熟, 避免破坏蔬菜
的营养价值。

将15饭碗水煮开关火, 放入磨烂擂茶汤
料, 即成擂茶汤, 加入适量的盐。

【用法】

用一个大碗, 放入糙米一碗, 加入适量烫
熟的擂茶菜料和D料。淋上擂茶汤, 趁热
享用。

【Thunder Tea Soup Ingredients A】

Mint leaves 60g, Basil 60g, Ku Li Xin 30g, Coriander 30g.

【Thunder Tea Soup Ingredients B】

Green tea 1 tbsp, Roasted groundnuts 60g, Cashew nuts
80g, Sesame seeds 80g.

【Thunder Tea Vegetables Ingredients C】

Beancurd (diced) 2 pieces, Long beans 300g,
Chinese kale 300g, Cekur manis 400g, Chinese cabbage
(diced) 300g, Carrot 300g.

【Thunder Tea Vegetables Ingredients D】

Chye poh (dried radish) 1 pack, Roasted groundnuts
120g, Roasted sesame seeds 60g, Water 15 rice bowls,
Seasoning as preferred.

【Method】

Place all the ingredients listed under B into a mortar
and grind them finely with a guava stick. Then, add in all
ingredients listed under A to pestle them until they are
very fine, more or less like a paste (Thunder-Tea Soup
paste).

Bring a pot of water to boil and separately blanch each
of the vegetables listed under ingredient list C till they are
half cooked. This is to prevent the vegetables from being
overcooked and from losing their nutrients.

Bring to boil 15 bowls of water. Once the water is boiled,
switch off the stove. Add in the Thunder-Tea Soup paste
to make it into a Thunder-Tea Soup.

【To Serve】

Use a big bowl. Place in a bowl of brown rice and level it.

Arrange the blanched vegetables in equal portion, side by
side, on top of the brown rice.

Top it with the ingredients listed under D.

Add in the Thunder-Tea Soup.

Serve and enjoy it while it is hot.



夕阳照晚晴—— 李亚妹老人院参访有感

2012年4月15日，海印学佛会第18-2届学佛班同学在法宣师父的带领下，前往坐落于汤申路的李亚妹老人院参访。

不到20分钟，老人院就出现在眼前。这是三座排式单层平房，鲜黄的墙壁嵌入一扇扇绿色的窗棂，很鲜艳，很有生气，似乎蕴藏着坚强的生存意志力——是住宿在这里的老人，抑或是老人院？

老人院创立于1960年，创办人李亚妹，她的事迹令人敬佩。李亚妹原是中央医院的护士。二战后她开始为不幸的下层人士提供护理，当时终身不嫁的红头巾女工和妈姐老来处境堪怜，她们把青春贡献给社会，老时疾病缠身，却无依靠。李亚妹挺身而出照顾这些不幸的孤寡，竟因此引起邻居不满，但她对她们不离不弃。辗转迁徙之后，于1984年租用前李光前小学为院址，老人院终于有了安身之处，一直维持到现在。

接待我们并负责讲解的是李亚妹的长子Mr. Them。1992年李亚妹往生之后，原本从事海事工作的子祠不得不转换跑道、继承母亲善行，老人院的工作由他和弟弟打理。

Mr. Them皮肤黝黑、身材壮硕，说话轻声细语，温和中透露着刚毅。据他透露，老人院属民营机构，无政府津贴。目前老人院的每月租金是1万6000元，水电费8000多元，老人看病也要支付医药费，处处都需要钱！曾于十年前一度欠下五、六个月的租费，面临关闭的厄运！

老人院共住着116名老人，其中6位老人是被家人遗弃的。他们自上个世纪七十年代就住在这里，由院方免费提供住宿和医疗服务；院方所收的费用也比其他老人院和疗养院便宜。这也反映出李亚妹老人院“以人为本，慈悲为怀”的经营管理理念。

阳光斜照沿着走廊绳索晾晒的浅黄色和翠绿色的睡衣上，绳索上毫无空隙，就如这院里紧张的床位。在我们美丽的国家，年老时被遗弃或亲人无法照顾的病患却是这样多，以致老人院人满为患。这里的老人需要照顾和护理，他们大多疾病缠身，忧郁、痴呆、不良于行等；有些甚至昏迷，要靠生命辅助器苟延残喘。



我们走进第一座平房，它从中间划分为男女宿舍，各有约九至十张床，住宿老人身体相对“健康”。他们有些坐在床上向来客微笑或注视，活泼的还举手向我们击掌；有些似乎有功能障碍，在听力或思考方面有困难；有些则看着你无言以对。男宿舍部分床位空着，这些老人早早就到餐厅等候午餐，他们能自由行动，算是老人院里最健康的吧？第二座平房的老人都是不能行动的男性，第三座住着病情严重的妇女。第三座平房的场景给我很大的震撼：一个个无助的老人蜷缩床上，或是不省人事，或是身体功能失调，使人感到人生的无常；也许年轻时身体原本健康，生活无忧无虑，谁会料到老年时会是个怎么个情景呢？

住院老人并不全是家境贫穷者，有些因儿女无法照顾，只好送到老人院。有的家人常来探望，聊表孝心；有的家人却置之不理，真是不孝啊！Mr. Them指着一个妇女说道：“她是一个年轻人的妈妈，51岁时跌倒，导致脑部受伤；那个年轻人月入数千，住公寓，但已有18个月没付疗养费！也没来探望母亲！”

Mr. Them又指着一个鼻子插着氧气管的昏迷老人说：“这位老人家是一名寺院清洁工，无儿无女，病后被送来老人院，这些年来费用都是寺院支付，这几天生命垂危。老人家唯有一名侄女，她是马国公民，因担心医院费用高昂，已经交待不要把老人送去医院……”听着Mr. Them的一番话，令人唏嘘不已。真是寺院有情，亲人无情啊！

参访李亚妹老人院确实使我感触良多。首先，李亚妹的慈悲心怀感人至深，一个人做一件善事容易，但一生都在做善事就非常不易了；其次，我们务必要孝养父母。净空法师曾经阐释：“孝指理性，养指行德，不但是奉养父母之身，也要知道养父母之心，养父母之志。”可见，孝道是我们修法之基础啊；此外，我们参访老人院，并不是到此一游，而是在体会人间之苦，为善是乐的同时，切切实实地激发怜悯心、同情心，从而领悟应发菩提心及施行布施、供养之善行。甘地曾说：“你的善行多半是不显著的，但是，重要的是你做了”。

忍不住问自己：“我做了吗？”



一日不修， 一日不休



“叮……”，一声清亮的引磬敲击声，敲断了我们进入禅堂前的烦恼、杂念，一切归于平静自然。我们在法梁法师的带领下，开始了“置心一处，使心不乱，若心他缘，辍心令返”的一日修，也是海印学佛会所强调的“拉回眼前”行法。

盘坐没多久，杂念妄想纷纷而来。万念唯心起，我要把心放在那里，或放在哪里？哪里是那里？让心不乱，由它去乱，看着它乱，或数息，或持佛号，如何置心一处？心王心所在混乱的局面中交战着。忽然一声强烈的拍板声，震荡了宁静的禅堂。那是法梁法师用香板使劲拍打桌面的声响，是一种禅宗棒喝。刹那间，意念、根识一片空白，就是那么短暂的刹那。这种觉受的空白只是一瞬间，但清清楚楚。能沉淀多久，不让念头再起，在于个人的根基。想保持正念清静的延续，不得一日不修。

我们禅坐的过程中，法师从一下一下间隔较长时间的敲击引磬，到频密紧接的快速敲打。清脆的声响撞击着每一个人的心，引导着我们觉知心王的体性、起用，心所的回应。再次让我们确实的体悟到心王心所相互的关系和作用。

每一下的引磬声也切断了正在妄想的念头，急促的声音让我们的心安在上面，再下去连心也不见了，只剩下了绵绵不断的声响，由它生生灭灭。平静的觉察它，如是的沉寂，就这样的盘坐着，空气依然存在。

中间安插了简短的瑜伽体操，让日常高度紧绷的身躯松懈下来。身体唯有在轻松的状况下，思考、觉察、分析、决断的能力才会处于敏锐的反应状态。这是一个很好的安排，尤其在禅修的休息中起着良好的功效，身心合一，觉性会在无形中提高。

禅宗虽是“教外别传，不立文字，直指人心，明心见性”，但禅宗遗留下来的公案，祖师的立论却非常的浩瀚。对于慧根低的凡夫如我来说，还是需要经论的引导，才能一步步进入到禅修的悟境，正所谓由理入到行入，找到正确的方向。

法师在一日修圆满前的开示，就深入浅出很具体的剖析心王的体性、起用；心所的见思二惑、二十随烦恼的相应；心王（俱舍论，百法明门论），能知的心（唯识），正念（阿含经），觉（八大人觉经），明心（六祖坛经），止，定；心所，所知的境，正知，悟，见性，观慧，都在试图开启我们的觉悟，示现我们的佛性，是增上缘。

禅法不离世间法，我们平常地生活着而不为心所操纵和俘虏；我们也可以在这浮夸的花花世界中，应付多端的诡计，可是却绝不因此得意忘形、沾沾自喜，失去平常心。

我们非常感恩法师和所有的护法，让我们度过了禅悦的一天。

一日不修，一日不休，无时无刻记着“拉回眼前”。

心王 心所 (附表)

心王

体性

八种特性：
 宁静而不呆滞
 光明而不张扬
 柔顺而不懦弱
 灵敏而不轻佻
 天真而不无知
 真实而不冷酷
 惊喜而不计较
 平常而不庸俗

起用

如水的八种功德：
 能高 能低
 能离 能合
 能刚 能柔
 能静 能动

心所

见思二惑

见惑(不正见)：
 身见、边见、
 见取见、戒禁取见、
 邪见。
 思惑：贪、嗔、
 痴、慢、疑。

二十随烦恼

十小随烦恼：
 忿、恨、恼、覆、
 诳、谄、骄、害、
 嫉、悭。
 二中随烦恼：
 无惭、无愧。
 八大随烦恼：
 不信、懈怠、放逸、
 昏沉、掉举、失念、
 不正知、散乱。

心

心王(俱舍论,百法明门论)

能知的心(唯识)
 正念(阿含经)
 觉(八大人觉经)
 明心(六祖坛经)
 止
 定

心所

所知的境
 正知
 悟
 见性
 观
 慧



“春雨惊春清谷天，夏满芒夏暑相连，秋处露秋寒霜降，冬雪雪冬大小寒”。清，即清明，从上面的二十四节气歌中可以看出清明在二十四节气中排在第五位。时值清明，气温回升，正是春耕播种的好时节。古人有云：清明后，谷雨前，又种高粱又种棉的谚语。其实，此理至今对农业也还是实用的。

清明本不是佛教原有的节日。华人尽守孝道、慎终追远，每逢清明期间，华人都会上坟祭祖扫墓，为先人的坟头添把土，缅怀祖宗创业的艰辛，同时也向先人立下好好生活的决心。正所谓：“年年祭扫先人墓，处处犹存长者风。”佛教在传入中国后，依着本身的包容性吸收了中国的优良国风民俗，把华人尽守孝道、慎终追远的精神也融入佛教文化，清明节就这样也佛教化了。

在佛法的清明法会中，藉着三宝的慈悲加持和回向功德，不仅让先灵得以超度，阳上增福增慧，同时上供诸佛，下施一切众生，祝愿世界和平，弘扬忠孝伦理精神，净化社会人心。

2012年4月1日，新加坡海印学佛会圆满举办了清明春祭法会，缅怀祖先宗亲伟绩，报答父母师友深恩。与会信众心存对祖先亡灵的怀念，祝愿先灵得度超生净土，生者业障消除，福慧增长。

当天法会洒净、诵念《中峰三时系念》、大蒙山施食。法会从早上9点30分开始到晚上8点圆满。

我在会场之外看到有信众泪眼婆娑，虔心忏悔……许是心存对亲人的无比思念，许是念及自己生生世世无始劫以来经过无数苦轮，仍不得解脱……无论如何，应该庆幸的是今生接触到佛法了。

《中峰三时系念》是元朝有修学证悟的大德中峰禅师所编制的系念法事，义理深厚，指导我们及我们的先灵，不懈的用心忆念，求生净土。“乃尔亡灵，遭此胜缘，自宜严肃威仪，来临座下，供聆妙法，一心受度……。”

大蒙山施食，上供清净物品，借三宝之威力，普济一切饿鬼、幽灵，令六道众生闻法受食，增上善根，得生清净刹土。六道众生皆是我们无始劫的六亲眷属，我们不忍他们在恶道受苦，施食救度。参与法会时，我们借助念及恶道之苦而时时刻刻警省我们的起心动念，清净我们的身、口、意。

清明法会以佛法的殊胜，帮助生者解除烦恼痛苦，并令亡者先灵得以超生净土，自他两利，共成佛道。

前一晚的雨，并没影响大家到海印学佛会庆祝本师释迦牟尼佛诞生、成道、涅槃的纪念日。

护法们在节日的前两个星期就开始了准备工作，活动当日，天还蒙蒙亮，他们就已到会准备这一天的庆祝活动，周心安排每一个细节。旭日缓缓地由东方升起，大众陆陆续续地从四面八方赶来，一楼菩提岩前随之热闹起来。

鼓声响起，法梁法师带领众法师进入会场，开始庆祝卫塞节。在场大众肃然安静，菩提岩显得庄严肃穆。引磬声、木鱼声、各种法器声有旋律的交接着，唯喏师带领大众开始唱诵八十八佛，接着传供。贡品一样一样传到大众手中，每一位信徒都很细心的接过供物，虔诚的供养后再传给下一位信徒。此刻大众也都找到了内心的一片宁静。

庆祝卫塞节，当然少不了浴佛。扩音机里传来浴佛偈诵：“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。”一遍又一遍的唱诵洗涤在场每一

位大众的心灵。慈悲的护法提醒会场大众：“大家浴的不只是外在有相的佛，也要浴这在内无相的自性佛。”正所谓人人有个灵山塔！不也吻合海印的教导‘拉回眼前’吗？大燎护法忙着为大众准备素食料理美味，供大众午间享用。

日已过午，大众怀着愉快的心情，渐渐离去。一楼菩提岩逐渐恢复了往日的平静。护法们又开始忙碌起来，打扫会场、清洗烹饪器俱、收拾桌椅等。事毕，已是日落西山。从节日初始到尾声，护法们为了确保活动流程顺畅，无私奉献与付出，有幸见证了这难得的幕后工作，其精神支柱和推动力是支持着他们的家人与佛法。

静静观察，不难发现佛法又再一次显现，从刚开始的因缘，之间无常到后来的空，一切也不过昙花一现。心王还在不在？

在这一个特别的日子，祝愿普天大众卫塞节愉快！也祝护法菩萨及家人身心安康，佛法精神久留人间！



星期二 Tuesday 7.30pm - 9.30pm

第18-1届基础学佛课程(华语)单元4

18th-1 Intake Fundamental Dharma Course (Ch) - Module 4

■ 持果法师 Ven. Chi Guo 4/09 - 15/01/13

学佛成长课程(华语)单元6 Dharma Progressive Course (Ch) - Module 6

■ 法谦法师 Ven. Fa Qian 4/09 - 15/01/13

星期三 Wednesday 7.30pm - 9.30pm

第17-2届基础学佛课程(华语)单元5

17th -2 Intake Fundamental Dharma Course (Ch) - Module 5

■ 法源法师 Ven. Chi Guo 5/09 - 16/01/13

静坐入门(华语) Introduction to Meditation (Ch)

■ 法谦法师 Ven. Fa Qian 17/10 - 19/12/12

太极拳班 Taiji Class

■ 林世昌老师 Mr Lin Shi Chang/丘宇老师 Mr Chiou Yee

星期四 Thursday 7.30pm - 9.30pm

第19-1届基础学佛课程(华语)单元2

19th-1 Intake Fundamental Dharma Course (Ch) - Module 2

■ 法宣法师 Ven. Fa Xuan 6/09 - 17/01/13

学佛成长课程(华语)单元8 Dharma Progressive Course (Ch) - Module 8

■ 法樑法师 Ven. Fa Liang 6/09 - 17/01/13

星期五 Friday 7.30pm - 9.30pm

第18-2届基础学佛课程(华语)单元3

18th-2 Intake Fundamental Dharma Course (Ch) - Module 3

■ 法音法师 Ven. Fa Yin 7/09 - 18/01/13

静坐入门(英语) Introduction to Meditation (Eng)

■ 法庆法师 Ven. Fa Qing 19/10 - 21/12/12

第6届基础学佛课程(英语)单元4

6th Intake Fundamental Dharma Course (Eng) - Module 4

■ 法尊法师 Ven. Fa Zun 7/09 - 18/01/13

梁皇宝忏共修 Emperor Liang's Repentance Group Practice

■ 持果法师 Ven. Chi Guo

星期六 Saturday

佛理开示 Dharma Talk

- | | | | |
|---------------------|-------|-------------------|---------------|
| ■ 法宣法师 Ven. Fa Xuan | 8/09 | 7:30 pm - 9:00 pm | 清净 |
| ■ 法源法师 Ven. Fa Yuan | 15/09 | | 六祖坛经的启示 (三) |
| ■ 法音法师 Ven. Fa Yin | 13/10 | | 四无量心——慈、悲、喜、舍 |
| ■ 法华法师 Ven. Fa Hua | 20/10 | | 随缘开示 |

中秋晚会 Mid-Autumn Festival

- Sat 29/09 6.30 pm - 9.30 pm

八关斋戒(华语) Taking Eight Precepts Retreat (Ch) ■ 法师 Venerable

- Sat 20/10 8.00 am - Sun 21/10 8.00 am

星期日 Sunday

第19-2届基础学佛课程(华语)单元1

19th-2 Intake Fundamental Dharma Course (Ch) - Module 1

- 法宣法师 Ven. Fa Xuan ■ 7.00 pm - 9.00 pm 9/09 - 20/01/13

第7届基础学佛课程(英语)单元2

7th Intake Fundamental Dharma Course (Eng) - Module 2

- 法庆法师 Ven. Fa Qing ■ 7.00 pm - 9.00 pm 9/09 - 20/01/13

第11期少年学佛班 11th Batch Teenage Dharma Class

第17期儿童学佛班 17th Batch Children Dharma Class

- 法宣法师 Ven. Fa Xuan ■ 10.00 am - 12 noon

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

- 法师 Venerable ■ 2.00 pm - 4.00 pm ■ 9, 16, 23, 30/09/12

一日修 One Day Retreat

- 法师 Venerable ■ 8.00 am - 5.00 pm ■ 14/10

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

- 法源法师 Ven. Fa Yuan ■ 10.00 am - 12 noon ■ 9/09, 14/10

感恩父忧母难日法会 Birthday Blessings & Offerings to the Buddhas

- 法荣法师 Ven. Fa Rong ■ 10.00 am - 12 noon ■ 16/09, 21/10

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

- 法师 Venerable ■ 9.30 am - 4.15 pm ■ 5/08, 7/10

老人院/儿童院服务 Community & Welfare Service

- 福利部 General Welfare ■ 9.30 am - 12 noon ■ 23/09, 28/10

麦里芝步行 Mac Ritchie Walk

- 每月的最后一个星期日 ■ 30/09, 28/10 ■ 地点: 麦里芝蓄水池7.30am
 ■ 集合地点: 蓄水池前车站



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海印学佛会 (海印佛学院)

Sagaramudra Buddhist Society
(Sagaramudra Buddhist Institute)

5 Lor. 29 Geylang, Singapore 388060.

Tel : 65 6746 7582

办公时间 Office Hours:

星期二至星期六：中午12时至晚上8时

星期日：上午9时至下午5时

Tue. to Sat. : 12noon-8pm

Sun. : 9am-5pm

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日期 : 24/12/2012 (星期一)

时间 : 7.30pm

地点 : 海印学佛会 (1楼大菩提岩)

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