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灭

执显真如

运用眼前见神迹

解脱的清涼

生命的无奈

修行的落实

烦恼的炽盛



Destroy Grasping to  
Unveil the  
Unchanging Truth

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海印水月会讯

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## 四圣谛之三

## 灭执显真如

编辑  
心语

如果想要细细通达并行修体验佛陀所有的教授是有困难的。重要的是要在自己的生活中学习并实践佛法的精要，意识到苦的存在，并转化自己的心，来克服与净化自己的烦恼。本期水月作者们出于平等爱的分享，希望能让读者们受益。

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

禅门注重悟后起修是有其一定的道理的；与其把情绪、感受、念当成污垢、毒素般一味的清除、排斥，倒不如看清它的无常性、因缘性和空性，从而透视它。因此，活在眼前的觉性去体会情绪、感受、念的无常性、因缘性和空性是很有必要的。

佛所说的涅槃并不是有一个真实的法叫做涅槃，而是一种心境，一种不受情绪、感受、念干扰的解脱心境。这种解脱的心境并不是靠修得来的，而是本来就存在，只是我们的智慧不足，所以觉悟不到这一点。

看清情绪、感受、念的无常性、因缘性和空性之后，所要做的就只是轻轻的放下对这些情绪、感受、念的那一份执着，并从中去感受这些情绪、感受、念就如同梦、幻、泡、影、露、电。

什么是菩萨？菩萨就是“觉有情”，能觉悟自己也能觉悟他人的有情众生。他的觉悟令到自己有智慧的面对情绪、感受、念。什么是菩萨的愿力？情绪加上渡众生的念就是菩萨的愿力。什么是菩萨的慈悲心？把感受加上渡众生的念就是菩萨的慈悲心。这是每一个菩萨对于自己的要求，也就是“运用眼前”。简单而言，运用对于眼前的觉悟去度化众生就是菩萨。

# The Third of the Four Noble Truths : Destroy Grasping to Unveil the Unchanging Truth



## The Four Noble Truths - The Four Reminders

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

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

Destroy grasping to unveil the unchanging truth,  
Apply the present to see the supra-natural path.

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

In the school of Zen, there is a valid reason for the emphasis on commencing on practice upon the arising of experiential realization. Instead of treating emotions, feelings and thoughts as defilements and poisons that need to be purified and be rid of, why not observe, discern, and realize their nature of impermanence, causes and conditions, and emptiness, and with that, thoroughly comprehend their true essence. Hence, it is absolutely necessary to practice living in the present mindful awareness to experience the nature of impermanence, causes and conditions, and emptiness of emotions, feelings and thoughts.

The Nirvana that the Buddha spoke of is not a real phenomenon, but a state of mind. It is a state of mind that is not affected by emotions, feelings and thoughts. This liberated state of mind is not gathered or accumulated by cultivation, but exists inherently in us all along. It is only due to our lack of wisdom that we are unable to realize this.

After realizing the nature of impermanence, causes and conditions, and emptiness of

emotions, feelings and thoughts, the next step is to gently let go of grasping onto them, and realize that they are liken to dreams, illusions, bubbles, shadows, drops of dew and flashes of lightning.

What is a Bodhisattva? A Bodhisattva is 'awakening of sentient beings'; one who can cause oneself and other sentient beings to attain awakening and experiential realization of the pure mind. His attainment of awakening and experiential realization endows him with the wisdom to deal with his emotions, feelings and thoughts. What is the power of a Bodhisattva's aspiration? It is the combination of his emotions and thoughts geared to help liberate other sentient beings. What is the loving-kindness and compassion of a Bodhisattva? It is the combination of his feelings with thoughts of liberating other sentient beings. These are qualities which every Bodhisattva would demand from himself. It is akin to "applying the present". To put it simply, a Bodhisattva is someone who would make use of his experiential realization of the present to help transform and liberate other sentient beings.



# 人生尽头

人生是条单行线，是条单一的道路，是条只有往前走、无法倒退的路径。从人生下来，每一天我们都只能默默地独自行走，没有同伴地走向人生的尽头，单独面对生命的结局——死亡，这就是《佛说无量寿经》卷2<sup>1</sup>所说的“独生独死，独去独来。”

《法句譬喻经》卷1〈6惟念品〉<sup>2</sup>：“人命危脆，朝夕有变。无常宿对，卒至无期。”有生必有死，生命就在呼吸之间，人命是无常的；只要一口气不来，人生就完了。死亡带给每个人恐惧、压迫与焦虑；也只有不再轮回流转生死，才能彻底的得以解脱。孔子说：“未知生，焉知死”，也只有不生，才能不死。人常忌讳死亡，一谈到死字，就认为那是与“不吉利”、“触霉运”同等意思，甚至有些人经过办丧事的地方，都会远远的避开。也因为这样，人们对于死亡存有许多困惑、恐惧和缺乏心理准备，所以只要一遇上突如其来的失落或死亡时，难免张惶失措。

探讨死亡也是对自己的生命做检讨，佛教对于生死的看法，只是等同于旧屋换新屋；生死循环，都是生命现象的一种转换。死亡既然无法逃避，生前最好先立遗嘱，把后事交代清楚，可以避免临终来不及交待，而使诸如丧葬、遗产的处理因为意见不同而造成困扰，自己死后还挂碍而放不下。

佛教的临终关怀是在帮助病人，在他濒临死亡时，给以关怀照顾，协助他解脱痛苦和恐惧，平静、安详、尊严的接受死亡。佛教一般强调使临终者尽量保持正念，得以往生净土；当病人已经回天乏术，佛教不主张强行急救，因为这会扰乱临终者的正念，增加病人的痛苦。人死后，因为神识还在，八小时之内不适宜搬动，这会引来痛苦和不悦；家人最好在旁助念，用佛号、诵经帮助他走完人生最后一程，并且禁止在亡者身边哭泣、吵闹或表现出依恋不舍，影响亡者的情绪而无法安然的离开。注意：影响最大的是临终者如果起嗔心，就往下堕入地狱。一旦神识离开身体，就表示命终投生，不知要往何处去！诚如俗谓的《成唯识论证义》卷3<sup>3</sup>：“顶圣眼生天，人心饿鬼腹，旁生膝盖离，地狱脚板出。”

佛教对生死问题非常重视。生命的流转是无始无终的，众生的生死决定于各人业力的不同而有不同的归宿。学佛最终的目的就是要了脱生死，如何超越生死，就得把握今生，为自己的生命寻求正确的方向，不让自己迷惑在五欲中，不再受生死轮回之苦。水月

<sup>1</sup> 《佛说无量寿经》卷2 大正藏T12, p274c24-25

<sup>2</sup> 《法句譬喻经》卷1〈6惟念品〉大正藏T04, p581a12-13

<sup>3</sup> 《成唯识论证义》卷3: (大正藏 X50, p892a21-22// Z 1:81p386b5-6//R81p771b5-6)

# At the End of this Human Life

Our life is a one-way line, a single path, a road which only allows going forward and never backwards. From the day we are born, we walk along this road alone, without any companionship till the end of it, and face the end of our life, which is death, alone. This is as mentioned in the Infinite Life Sutra Vol. 2<sup>1</sup>: 'Alone one is born, alone one dies, alone one goes, alone one comes.'

Dharmapadavadana Sutra Vol. 1, Chapter 6 on Mindfulness (Smṛti)<sup>2</sup> expounded, 'The human life is fragile and subject to constant changes every day. Impermanence is faced everyday and infinitely. Where there is birth, there will be death, and life exists between breaths. The human life is impermanent; once the breath stops, the human life is gone. Death brings fear, stress and anxiety to everyone, and we will only be liberated from it when we do not fall into cyclic existence again. Confucius said, "If one does not know life, how will one know death." It is only when there is no birth and life, there will be no death. People often view death as a taboo. Whenever the word "death" is mentioned, people think that it is "inauspicious" or "unlucky". Some would even avoid places that are holding funeral services. Due to having this taboo, people have lots of confusion, fear and a lack of mental preparation when faced with death, and they panicked when they experienced loss or death of someone.

To try to know more about death is also a way of examining one's life. In Buddhism, birth and death is viewed just like replacing an old house with a new house; the cycle of birth and death is a transformation of the phenomenon of life. Since death is inevitable, it will be wise to write a will and make arrangements for matters after death, to avoid being caught unprepared, causing confusion to family members, who may quarrel on the funeral and estate management, and even after death, worrying about such matters.

In Buddhism, the way to give palliative care to a person nearing his death is to help him eliminate his suffering and fear, and accept death in a composed manner, with peace and dignity.

Generally, Buddhism stresses that a dying person should maintain mindfulness so as to be reborn in the Purelands. Hence, when it is impossible to revive the dying person, Buddhism does not advocate administering emergency treatment, as this will disrupt his mindfulness and increase his suffering. After a person is dead, as his consciousness is still around, it is inadvisable to move him for a period of eight hours immediately following his death, as this will cause him suffering and unhappiness. It would be beneficial for family members to help him on this last journey by chanting the Buddhas' name or sutras and to refrain from crying, making a racket or show reluctance to part with him because these will affect his emotions and he will not be able to leave in peace. It is important to note that if feelings of anger should arise in the dying person, he would go to the hell realm. Once the consciousness leaves the body, he undergoes rebirth and the destination is unknown! The Cheng Wei Shi Lun Zheng Yi ("成唯识论正义") Vol. 3<sup>3</sup> describes the connection between the leaving of the consciousness from the body and rebirth. It states, "liberated from cyclic existence should the consciousness leave from the crown; rebirth in the heavenly realm if it leaves from the third eye; the human realm if it leaves from the heart; the hungry ghosts realm if it leaves from the navel, the animal realm if it leaves from the knees; and the hell realm if it leaves from the sole of the feet."

In Buddhism, birth and death issues are viewed very importantly. Cyclic existence has no beginning and no end. The birth and death of sentient beings depend on their individual karma. The ultimate purpose of practicing Buddhism is to liberate from the cycle of birth and death. How do we do that? By making good use of this life to direct ourselves in the right direction and not lose ourselves in the five desires, so that we may attain liberation from the suffering of cyclic existence. 水月

<sup>1</sup> Infinite Life Sutra Vol. 2, Dazhengzang (Database of Chinese Buddhist Texts) T12, p274c24-25

<sup>2</sup> Dharmapadavadana Sutra Vol. 1, Chapter 6 on Mindfulness (Smṛti), Dazhengzang (Database of Chinese Buddhist Texts) T04, p581a12-13

<sup>3</sup> Cheng Wei Shi Lun Zheng Yi ("成唯识论正义") Vol. 3, Dazhengzang (Database of Chinese Buddhist Texts) X50, p892a21-22 // Z1:81p386b5-6 // R81p771b5-6

# There is a Way Out of Suffering

*“Altruistic mind is the cause of all happiness.”*

*This is so true.*

*When the Altruistic Mind arises,*

*Self-grasping is impeded,*

*Impermanence becomes a clear reality,*

*The Law of Causality becomes*

*one’s endearing faith,*

*Continuous Mindful Awareness becomes one’s vow and conduct,*

*The Realisation of the True Nature of One’s Mind will not be far.*

*Indeed, the Altruistic Mind is the ultimate elixir to cure cyclic existence.*



The historical Shakyamuni Buddha taught that the nature of cyclic existence (samsara) is suffering and the cause of suffering is our self-grasping mind, which is the incessant mental movements of grasping at a delusory notion of ‘I’ and ‘mine’, ‘self’ and ‘other’, and all the concepts, ideas, desires and activities that sustain this false construction. However, the Buddha said that there is a way out of suffering, as all sentient beings possess Buddha Nature, which is our inherent potential for Enlightenment.

The Buddha said that Buddha Nature is the true nature of our mind, and our Buddha Nature is no different from that of all the Buddhas and no different from that of all other sentient beings. It has the inseparable characteristics of clarity and luminosity, like a clear crystal. When we search for the “mind”, we will find nothing (no shape, no color, no substance), but emptiness, just like the clear pervasive sky. This is the clarity aspect of the mind. Yet, the mind can know things and perceive an infinite diversity of phenomena. This inherent knowing-awareness is the luminosity aspect of the mind.

The reason why currently we cannot realise the true nature of our mind (Buddha Nature) is because of the thick veil of defilements that we have accumulated due to our habitual tendency

of self-grasping (self-cherishing). This self-grasping mind arises as we are ignorant of the truth that there is no substantiality in all compounded external and internal phenomena, including this body that we delusively labelled as ‘self’. This is because all compounded phenomena arise due to the temporary gathering of causes and supportive conditions. Both of which are also impermanent by nature.

Since causes and conditions are impermanent, the self-grasping mind is also impermanent by nature and can be purified. The antidote for this self-grasping (self-cherishing) mind is the cultivation of the altruistic loving mind. We need to mindfully replace the mind that is for self with the mind that is for others, just as when a person is a miser, he needs to mindfully cultivate generosity as the direct antidote, and when a person is always angry, he needs to mindfully cultivate patience as the antidote, and so forth. Hence, the cultivation of the Six Paramitas (Perfections), with Bodhicitta as the root motivation and the view of Emptiness as the Right View, is the way to purify the self-grasping mind. The depth of how these Six Paramitas need to be cultivated is elaborated in the 37 Bodhisattva Practices. Whether it is the Noble Eightfold Path, the Six Paramitas or the 37 Bodhisattva Practices, the





By Venerable Fa Qing

# Cessation of Suffering – Letting Go of Thoughts

Cessation of suffering is to let go of thoughts.

Like two sides of a coin; one side is suffering and the other side is at ease.

The moment we let go, we are at ease.

Remember? Thoughts will not last forever. They will cease if we do not hold on to them.

The moment we grasp at what we see, hear, feel and think, we must immediately let go. How? Before we can let go, we must be able to recognize and be aware that we are grasping. Then, simply withdraw our eye focus and remain in this present moment,

here and now. Notice our grasping and let go.

We are the cause of our suffering. Therefore, even though it may sound and seem difficult, it is the only way. It is not an easy task, but it can be done with the right understanding, a firm intention, the right effort and perseverance in mindfully pushing oneself to let go. It is a combination of maintaining awareness at all times, the right effort and the action of letting go.

Any moment (here and now) is the moment to practice letting go. Practice makes perfect. If there is a will, there is a way. 水月

objective of all these practices is the same — it is to purify the defilements that obscure the true nature of our mind (Buddha Nature), so that we may come face to face with it soon.

Another reason why the purification of the mind is possible is because our Buddha Nature remains ever unchanging, although the sight of its clarity and luminosity is temporarily hindered by the defilements that we have accumulated due to self-grasping. An analogy would be the sun that remains unchanging, although the direct sight of its brilliance is temporarily obstructed by the clouds.

The Buddha said that our Buddha Nature (Primordial Wisdom) possesses clarity and luminosity, like a clear crystal, and our defilements are like layers of mud that temporarily cover up this crystal. He said that these layers of mud can be removed through our own diligence and perseverance in the cultivation of the altruistic mind. Effort is required to transform one's mind.

There was once my spiritual master made

a solemn pointing out regarding effort. He said it is pointless to cry for help and complain on the suffering side of the shore if when the map is given and guidance is shown on the method to construct and row the raft to the happy shore of Enlightenment, one thinks that one has the knowledge and refuses to make the effort to start the construction or when the construction is done halfway, one loses interest. He also cautioned that even when one has finished constructing the raft, one may start to be complacent, thinking that there is still much time to start the journey; totally forgetting that this precious human life is impermanent and rare. Hence, he said that diligence and perseverance are two supportive companions that we must bring with us on the path towards Enlightenment. It is when we have attained Buddhahood that we will truly be able to guide mother sentient beings out of samsara, without errors. 水月

# The Simple Truth on the Cessation of Suffering

When the Buddha turned the Dharma wheel two thousand five hundred years ago, he did so very skilfully so that all could benefit. According to each person's mental inclinations and capacity, he or she would undertake the Theravada, Mahayana or Vajrayana Vehicle to be liberated from cyclic existence. Yet, common to all vehicles, the start point was the Four Noble Truths.

The third of the Four Noble Truths is the "Cessation of Suffering". The elaboration of this will not be complete without discussing that which must cease. In the Mahayana context, it is important to elaborate this together with the Buddha-nature, which is inherent in all sentient beings.

As the Great Master Yong Jia of the Tang Dynasty stated in his 'Song of Enlightenment' that when one is unenlightened, living in a dream state, one experiences the six realms; when one is enlightened, one experiences the emptiness of the three-fold universe ('梦里明明有六趣，觉后空空无大千'). The different terms used in the Mahayana sutras and shastras — 'enlightenment'; 'buddhahood'; 'going beyond production and extinction'; 'fully accomplishing merits and wisdom'; 'completely purify the eighth consciousness storehouse'; 'realising the emptiness of all dharmas'; all these refer to the same thing: to cease our suffering by realising the true nature of our mind. In fact, the central question that the Elder Subhuti asked the Buddha in the Diamond Sutra is this, "How should a bodhisattva (a being who has developed Bodhicitta) abide his mind?"

To understand the difficulty (or simplicity) and the profoundness of this, let us do a simple

experiment. With our spine straight and shoulders levelled, let our gaze settle on the tip of our nose, and then, settle the mind. Now, watch the mind.

One thought will arise, then, another, and yet another. Before we realise it, we are remembering the past and planning for the future.... We cannot control our mind. This inability to maintain our attention and the attachment to thoughts that arise are what cause us and all sentient beings, who are really no different from our parents, to be in cyclic existence for aeons. This inability to control our mind is why we have undergone so many cycles of life-and-death, and yet, still unable to take birth in Amitabha Buddha's Western Pureland. This is the reason why in the past, we went through Bardos (intermediate state) without freeing ourselves. Unable to break free from cyclic existence, we are tormented by our karma and we take rebirth wherever the effect of created causes ripens on us. The problem is not the thoughts that arise, but our grasping to their delusive reality. This is indeed a big problem; one that must be overcome to cease suffering. We must take charge of the mind.

So it should be clear that suffering (samsara) will cease when all our attachments cease. We can breakout from samsara, if, and only if, we can abandon our attachments. This will include abandoning the hopes and fears for the eight worldly concerns: gain and loss, praise and blame, fame and dishonour, pleasure and pain. Thus, at a certain level, suffering can cease when we can actually give them up. No attachment to the good stuff, no aversion for the bad stuff.

Yet, when we overly emphasised on the

‘梦里明明有六趣，觉后空空无大千’

# 灭谛

“灭谛”的“灭”与“生灭”的“灭”指的是同样的东西吗？不是的。“灭谛”是指超越生死、生灭、轮回，也就是佛教讲的“涅槃”。

曾经有非佛教徒问过我：佛陀死后去哪里？佛陀现在在哪里？

我答：他已进入涅槃。

接着问：那涅槃是什么？是什么样子的？在哪里？

我回答：涅槃就是他不再轮回于六道。这不是我的答案，是别人告诉过我的“标准”答案。通常到这个段落，对方就不再追究涅槃，而开始对“六道轮回”发更多问题。

后来上了佛学班，在师父的熏陶下学了“佛者，觉也”，就懂得回归心王就是回归佛性，明白了不被外在的境与内在的心念

所转的情况下，保持“觉”即是“涅槃”。

如果现在有人再次问我同样的问题时，我会怎么回答呢？那就要看我认为对方为什么会这么问，而且要斟酌什么答案对他才有帮助。为什么会有这样的分别呢？我想，这是因为我已经知道每个人的过去和经验不同，看事情的角度也应该调整，各有因缘。

如回答问路人一般，问的路不同，答案也不同。也许路人想从最短的捷径到达，或者想多兜几个圈看看风景，也可能需要带领其他人一同走；何况我们还得考虑到他的脚力和拥有的交通工具等等。有些不同的途径，却通同样的目的地。

当然，自己所知如果非常有限，回答也只能非常有限。有时候不清楚对方所知多少和理解能力，要帮他也难，只能尽力而为。

如何帮助别人也是一种学问。🌸

abandonment of attachments, we may have the risk of striving only for our own salvation. Without the consideration for all other beings' suffering, our compassion would be small. Our personal suffering will not cease only by us abandoning our own attachments. In fact, one can abandon all of one's own attachments and aversions easier, if one is working for the benefit of all beings. This is why we should always contemplate on the Four Noble Truths, in conjunction with the Buddha-nature, which is inherent in all beings, and contemplate on the fact that the root cause for Enlightenment is indeed the altruistic Bodhicitta.

For the true cessation of all suffering, one must aspire for buddhahood; to realise the true nature of our mind — to really understand that all the

phenomena that we see, is within the mind, and is empty in nature. This is something that we all should aspire for, in order to make this life really meaningful, and to make suffering really stop. The Buddha in the Diamond Sutra stated, "All conditioned dharma are like a dream, an illusion, a bubble and a shadow; they are like dew and lightning; one should see them as such." The Buddha was in fact pointing out the emptiness of all phenomena, and giving the clearest instructions with regard to our worldview. 🌸



## 规划生活， 归于静寂

清晨，房间里透着阳光的味道；一种淡淡的、清爽湿润的、美好的晨光熹微味道，蕴藏着足够的能量和动力去追求生命存在的真相。

感受着呼吸，每一个瞬间都发现一颗跳跃的心灵，每一个呼吸都拥有一股新生的力量，绝不会再踌躇不安于曾经的不快、伤心和难过中，生命的贪欲和狂热随着呼吸消融，生命的真理溶入我们的呼吸。

规划生活，归于静寂。

追逐思想的轨迹，生命是一种集合。生命的历程中，充满喜、怒、忧、思、悲、恐、惊各种不同情绪元素，我们只有有目的的规划生活，生命才会在苦痛的根源里归于静寂，显现涅槃的寂灭。

生命是活泼的，懂得规划生活的人是睿智的。

大多数的人选择快乐！

智慧和快乐一样存在于平日的行、住、坐、卧之中，每一个时刻、每一个思想都快乐，整个生命就是快乐的集合。

苦痛和烦恼也一样存在于平日的行、住、坐、卧之中，每一个时刻、每一个思想都被烦恼缠绕、被苦痛羁绊，这一生就是苦痛的一生。

四圣谛中“灭谛”包括两层含义，即“灭除”和“寂灭”。

灭除不难理解，就是要除去痛苦的根源，脱离生死之苦，从而达到涅槃的寂灭。

芸芸众生在如梦如幻的生死轮转中苦来苦去，苦个没完没了。然而，要如何着手消除这苦呢？众生要灭除生死苦迫，佛法教导的方向是找出苦痛的根源，灭除它。

苦痛的根源便是烦恼，是众生无量劫来的颠倒妄想之感。烦恼感发业力酿成苦果。了断烦恼，即便业种无量，也都会成为枯死的作物无从作用。这其中关键的一环还是灭除迷惑妄想，如果惑灭了，就不再造业，无量劫以来的业也就会无业可感而枯萎不用，生死苦果便随之灭除。

人生不惑，要灭烦恼这个作物，当然得从根着手，根本烦恼挖除了，就不再愚痴无明，离了无明，就不再受烦恼的束缚，从而彻底地根除烦恼。内心的烦恼消融了，体验到平等自在的境界，涅槃的寂灭便显现在当下。

无所依，烦恼何存？无苦无乐，中道不依。

智者选择行于中道无所依！

水月



## 海印禅系列十四

波斯匿王的故事：  
永恒之眼

拉回眼前，保持灵觉，观四大五蕴皆空，处镜花水月道场。

水和月，这两样东西常被用来比喻我们的自性。

然而，外在的水月并非自性，而得回到能感能觉的“看”本身。

《楞严经》里有一则关于“水”的公案。但其实并不关于水，而是关于“看”。因此，不仅要见月忘指，还得见月忘月，关键在于那个“见”。

## 公案如下：

某日在恒河岸边，波斯匿王向佛陀感叹岁月变迁，不知不觉中，肉身已老，荣华渐逝，一年不如一年，自己终究难逃一死！此时佛陀告诉他，虽然万物刹那变化，终归于灭，但其实在生灭当中，有一个永恒不坏、不生不灭的自己！

波斯匿王不明所以，便合掌请佛开示。

佛陀指着恒河问波斯匿王：“你在几岁的时候，见过这恒河的水呢？”

波斯匿王回答：“我出生后三岁时，我慈悲的母亲携带着我到耆婆天（印度神祇）的庙上，去给我求寿。经过恒河这个流水，在那时候我首次看见恒河之水。”

佛说：“大王啊！就像你前边所说的：你二十岁的时候，就老过十岁那个时候；乃至六十岁，经过日日月月、岁岁时时的，念念都在迁变。那么在你三岁，见这个恒河水

的时候，到你十三岁的时候，这个水有何改变呢？”

波斯匿王说：“我看见这个水，还是和我三岁那时见的水，是一样的，宛然没有什么分别。甚至于到现在，我已经六十二岁了，这个水也没有什么两样。”

佛又说：“波斯匿王！你现在自己这么伤感，说你头发也白了，面也生了皱纹了。你脸面这个皱纹，是老的时候有，童年的时候没有，所以你说老了。那么你现在见这个恒河，和你童年的时候所见这个恒河，这个‘见’，有没有年少和年老的分别？而那个水有没有年轻，有没有老过呢？”

波斯匿王就说：“世尊！不会的！我这个‘见’没有变。”

佛接着说：“大王啊！你面虽然有皱纹了，可是你见恒河的这个“能见”的性，并没有皱纹，还是一样的。那么你面上有皱纹，这是一个变化；而你精微的见性没有皱纹，它是没有变的。变的，是会灭的；可是那个没有变的见性，它本来是没有生灭的。既然没有生灭，你怎么可以说，这个见性也和你这个身体一样受死呢？”

波斯匿王等人听了佛陀的开示后，非常欢喜，明白色身虽灭，自性却是永恒存在，不生不灭的啊！

活在当下，见性成佛，悟永恒之眼，即首楞严王！

拉回眼前，您是否也觉得自己眼前一幕同样这么熟悉呢？



## 好人长命

什么是好人？什么是坏人？

当一个人的言行举止让你感受到的“好”比“坏”多，他就是你心目中的好人。当一个人的言行举止让你感受到的“坏”比“好”多，他就是你心目中的坏人。

近日，有信徒在旅游时暴毙了，认识他的人都震惊不已。他热心助人，处处为别人着想，宁可自己吃亏也不跟别人计较。他的存在让人感受到太多的“好”，所以，他是别人心目中的大好人。也

因此，大家不太能够接受他的突然离去，惋惜之声频频传出。

好人是否一定长命？

不一定；只不过好人长命、健康是我们希望看到的。

坏人是否一定短命？

也不一定；只是我们都希望坏人都不会有好结果。

生命的意义不在于长短，但是，当有了意义之后就应该让它长命百岁，这样才能利益更多人。

## 鼓手

有两个刚出家的僧人，平常在一起除了辩论佛法，也切磋鼓法。之后，二人分道扬镳，各自去参学。

多年以后，二人重聚，无所不谈。

甲僧对乙僧称赞某年轻僧人，说此僧人的鼓打得太好了。

乙僧听了回道：“你已经很久

没听我打鼓了。”

甲僧指了指在远处的年轻僧人对乙僧说道：“自从教会他之后，我已经不再打鼓了，这已是好多年的事了。”

乙僧：“……。”

一个人的成就就可以有两种；一是以成就自己为成就，另一则是以成就他人为成就。

## 生命的不倒翁

活在这世间，如何去定义一个人是否成功？

世俗人一般皆以财富、地位、权力、名声、贡献、能力、才华、壮举等作为衡量一个人成败的准绳，而学佛者却以增长智慧作为生命的意义所在。

也就是说，在追求财富、地位、权力、名声、贡献、能力、才华、壮举等这些事项的过程中，能否增长智慧才是最重要的。

也因为有了这一层要求，你就会发现就算是财富、地位、权力等无法得到时，你还是成功了，因为你增长了智慧。

更重要的一点是：我们每一个人最终都必须面对死亡，在死亡来临时，你所拥有的一切都会失去意义；唯独你所累积的智慧最重要，你必须用它来面对死亡。

死亡是生命必经的过程，你可以对它一无所知、惧怕抑或是勇敢理智的对待。只有拥有智慧，你才能勇敢理智的对待它，也只有勇敢理智的对待它，你才有可能超越死亡。

把累积智慧当成活着的目标，那你就没有所谓的失败，也不会跌倒；你将是生命的不倒翁。



By Venerable Fa Liang  
Translated by Yeo Hwee Tiong

## The Way of Martial Arts

One day, a senior martial arts instructor came to me and exclaimed anxiously, "I've won! I've won!"

I invited him to describe what happened.

I have known the instructor for about two years. He visits the Society two to three times a week to attend Dharma classes and to offer voluntary services in martial arts. He has been my instructor in martial arts. Usually, I would spend some time chatting with him after lesson. During his martial arts lessons, he teaches me the art of fighting with bare hands and weapons. Outside his lessons, we switch roles and I become his Dharma teacher. He owns an old motorbike. Whenever he comes to the Society, he would park his motorbike close to the entrance of the building.

Here goes his story.

One day, he parked his motorbike at the usual spot. As he was about to leave, the owner of the house next door encountered him and accused him of spoiling the Feng Shui of his house. The martial arts instructor replied calmly that he did not block his entrance or cause any obstruction. The owner became more agitated and started uttering expletives. To appease him, the instructor

apologized and moved his motorbike aside. However, the owner would not relent, but continued with his verbal abuse. At this time, the wife of the instructor, who was standing beside him, could not take it anymore. She challenged the owner angrily, asking him what else he wanted since her husband had made the concessionary move. The owner was taken aback. He left the scene muttering.

After relating the episode, the instructor explained that he did not quarrel with the owner not because he was afraid of him or because he was not angry. He said, "In the past, I only fought with external enemies. But now, I realize that the anger within me is the greater enemy. Therefore, I left the external enemy alone, but fought against the internal enemy instead."

His wife interrupted and said that had it been two years ago, the owner next door would have been beaten up by her husband. I believed her.

I told the instructor, "What you have learnt in the past were martial arts skills and techniques which are effective in fighting external enemies. What you are learning now is the art of overcoming the invisible enemy within yourself."

This is the way of martial arts.

## The Purpose of Hell Money

What would you give your close one, who is setting off for a far away destination, to show your concern and blessing? Most people would think that it is best to give some money, which he can use to buy the things he needs.

To someone who has passed away, what would you give to show your concern and blessing?

Once, during the funeral of an educated man's father, the ceremony adopted was that of Chinese traditions, mixed with Buddhist practices.

When I was making preparation to burn some paper hell money (joss papers), the educated man suddenly asked, "Shifu, I thought it is not a Buddhist practice to burn hell money?"

I replied, "Buddhist practice does not encourage the burning of hell money, but your mother needs it."

He silently glanced at his mother some distance away.

Why burn hell money? If the burning of hell money is the only way for someone to show her concern, express her gratitude or give her blessing to the dead, do not stop her. It does not matter whether the dead will receive the money. What matters is how to satisfy the good-wishes and goodwill of the one who is alive. Unless you can persuade her to accept alternatives, it does not harm to burn a few pieces of hell money just to provide a peace of mind.



# A Macro View of The Chan of Sagaramudra in Diagrammatic Form

After years of accumulation<sup>1</sup>, Sagaramudra Buddhist Society is now producing a diagram of the Chan of Sagaramudra that encompasses the entire system of practice<sup>2</sup>.

With the advent of the era of “pictorial stories”, the use of too many words in explaining things would cause much frustration and distress to a generation that is used to gadgets, such as ipads and iPhones.

With a concise pictorial representation, we hope that everyone could understand the macro structure of the Chan of Sagaramudra at a glance and grasp the main points of the practice easily. The diagram highlights the essence of the practice, as represented by the “eye”, the “present”. With this, we will be able to practice “meditation in activities” in our daily life.

Buddha Nature is the same in all sentient beings. It cannot be differentiated as superior or inferior, nor can it be differentiated to be apt for gradual or sudden awakening. It is only due to the different mental capacities of all sentient beings that there are different paths of practices that lead to gradual or sudden awakening. There is no such thing as superior or inferior Dharma practices. The differing practices are adapted to suit one’s aptitude and mental capacity.

To cater to sentient beings with different mental capacities, the Chan of Sagaramudra integrates the practices for gradual awakening with the method for sudden awakening. This allows us to select the Dharma practices according to our own inclinations, and eventually return to the core of the practices, that is, to be constantly aware of the present.

● **Diagram of the Chan of Sagaramudra**  
In the Chan of Sagaramudra diagram, the circle

(showing the bird’s eye view) and the triangle (showing the direct view) correspond with each other. The rings in the bird’s eye view diagram move in sequence from outward expression (the outer-most ring) to inward introspection (the inner-most ring), reinforcing each other and cumulating in the essence of the practice, which is to maintain constant awareness of the “present”, represented by the “eye” at the centre. The levels in the direct view diagram progress from the lowest but strong foundation to the pinnacle, with continuous maintenance of the “present” awareness. In both schematics, the gradual fading of the colors from dark blue to light blue and finally to white represents the process of the meditation practice from that of substantial form to an abstract one and finally to one which is formless.

The Buddha is one who is awakened to the Buddha Nature. The Buddha Nature is the innate awareness, which is being constantly in a state of mind that has supreme clarity and knowing ability. “Present” refers to the awareness nature of our mind. If we are able to maintain this awareness of the King of Mind and watch over the mental formations, our mind will not be affected by external events in any situation.

## ● The Four Principles

(Frankness, Simplicity, Peacefulness and Dignity)

In our daily lives, we should always adopt an attitude of **frankness**, lead a life of **simplicity** in body and mind, achieve **peacefulness** that is beneficial to ourselves and live with **dignity** that is beneficial to others.

## ● The Four Prayoga

(Giving and Offering, Prostration and Repentance, Generating Bodhicitta and Maintaining Awareness)





In practicing the Four Prayoga, we gradually progress from outer practices to inner practices. Starting from the practice of **giving and offering**, we develop the qualities of respect, loving-kindness and compassion. Next, we progress to the practice of **prostrating to the Buddha and showing repentance**, thereby reflecting on our mistakes and changing our unwholesome ways, such that we do not harm others, but go on to **generate Bodhicitta** to benefit all sentient beings. At all times, we remind ourselves to focus our sight on the present, **maintaining awareness** in every moment, so that we understand that all phenomena are impermanent, arising from causes and conditions, and empty by nature.

### ● The Four Ox Diagram<sup>3</sup>

When we establish ourselves in the King of Mind (represented by the ox herder), it is to maintain a state of non-discriminating, clear awareness in every moment (awareness). When we let go of the attachment to mental formations (represented by the ox), it is the realization that all worldly phenomena are impermanent, arising from causes and conditions, and empty by nature (realization). This is how the swift method of practice for sudden awakening is applied to the Four Prayoga.

**Nurturing the ox** — Letting go of the attachment to all afflictive mental formations, such as the three poisons, thereby fulfilling the “non-desire” state of generosity paramita.

**Purifying the ox** — Surpassing virtuous and non-virtuous thoughts, one attains true purification and prostrates to the inner true Buddha.

**Transforming the ox** — Approaching the practice with an open heart and vast aspirations, and letting go of all attachments, so as to eliminate the attachment to self and phenomena, and transform the conventional Bodhicitta to the ultimate Bodhicitta.

**Mastering the ox** — Withdrawing from the concept of duality and eliminating all attachments in one’s mind, so as to maintain the state of awareness in dealing with external phenomena, such as people, things and events (living in awareness).

### ● The Four Reminders<sup>4</sup>

If we lose our awareness of the “present”, whatever practices we engage in will only bear the fruit of rebirth in the human and heavenly realms, and not correspond with ultimate liberation.

**Focusing on the Present** — By focusing on the present, we will be able to observe the state of our body and mind and the “innate awareness” of our mind.

**Living in the Present** — Practice living in the present awareness in every single moment continuously. After some time, we will be able to generate a feeling of detachment from our body and mind.

**Applying the Present** — Realize (by having deep penetrating insight) that the body and mind, emotions, feelings and thoughts are by nature impermanent, arising from causes and conditions, and empty. Thus, we can stay in a liberated mental state that is unaffected by all phenomena, and engage in the Bodhisattva activities with great aspiration and compassion.

**Returning to the Present** — Let us examine whether we are once again lost in the state of stagnant emptiness that is lacking in awareness, or whether we have fallen into the wrong view of emptiness, such as nihilism. If so, we should just be a down-to-earth practitioner, taking the vows and precepts as our teacher, and living life as it comes, doing what should be done ordinarily.



<sup>1</sup> "The Chan of Sagaramudra" has been introduced in 4 parts in the previous issues of the Shui Yue Journal. The first part was published in the 46th Issue (January 2007) to the 54th Issue, and was written in individual articles, covering the following topics: Focusing on the Present, The Four Principles, The Four Prayoga, Developing the Five Powers of the Mind, Meditation on Impermanence, Meditation on Causes and Conditions and an epilogue. The second part was published in the 58th to 61st Issues, using a themed approach in the articles to introduce the Four Principles in more depth. The third part was published in the 62nd to 65th Issues, using a themed approach in the articles to introduce the Four Prayoga together with corresponding Four Ox Diagram, covering the systematic and gradual practice of the Four Prayoga and furthermore progress to the direct and swift methods of practice using the Four Ox Diagram. The fourth part was published in the 66th to 69th Issues (the 69th Issue is yet to be published). Again, a themed approach was taken in the articles to introduce the Four Noble Truths with the corresponding Four Reminders, thereby further elaborating on the practice of the "present".

<sup>2</sup> The main references are: 1. Sutras and shastras – Diamond Sutra, Heart Sutra, Mahāprajñāpāramitā Śāstra, the Eight Realizations of a Bodhisattva Sutra, Maha-Satipatthana Sutra, Kayagata-sati Sutra, Discourse on the Four Noble Truths, The Greater Cowherd Discourse, Śāstra on the Door to Understanding the Hundred Dharmas. 2. Recorded sayings of the Chan lineage masters – The Treatise on the Two Entrances and Four Practices, The Zen Teachings of Bodhidharma: the Bloodstream Sermon, the Breakthrough Sermon, the Wake-Up Sermon, Wall-gazing for quieting the mind approach, Verses on the Faith in Mind by the 3rd Chan Patriarch Sengcan, The Great Way by the 5th Chan Patriarch Hongren, The Dharma Jewel Platform Sutra by the 6th Chan Patriarch Huineng, The Song of Enlightenment by Yōngjiā Xuánjué (one of the chief disciples of 6th Chan Patriarch Huineng), Sayings of Chan Master Qingyuan Xingsi, The Xiānzōngjī by Chan Master Shénhuì, Sayings of Chan Master Nanyue Huaishang, Sayings of Chan Master Jiangxi Mazhu Daoyi, Sayings of Chan Master Shituo Xiqian, Sayings of Chan Master Hongzhou Baizhangshan Dazhi, Excerpts of Chan Master Chizhou Nanquan Puyuan's Sayings, Mind King Inscription, Pith Instructions of Chan Master Tianhuang Daowu, Sayings of Chan Master Yaoshan Weiyān, The Mind Transmission Pith Instructions of Chan Master Huangboshan Duanji, Sayings of Chan Master Huangboshan Duanji's Wanling Lu, Sayings of Tanzhou Chan Master Weishan Lingyou, Sayings of Chan

Master Zhaozhou Congnian, Sayings of Chan Master Longtan Chongxin, Sayings of Chan Master Deshan Xuanjian, Sayings of Chan Master Xuefeng Yícun, Sayings of Chan Master Yuanzhou Yangshan Huiji, Sayings of Chan Master Zhenzhou Linji Huizhao, Sayings of Chan Master Tanzhou Shishuang Chuyuan Huiming, Chan Master Yangzhi Fanghui, Chan Master Huanglong Huinan, Ten Ox-herding Pictures of Chan Master Kuoan Shiyuan, Chan Master Pumin's Verses for the Ten Ox-herding Pictures.

<sup>3</sup> The Verses of the Four Ox Diagram:

In practicing the Prayoga of giving and offering,  
We let go of greed, hatred and ignorance.

If one asked about the merits,

In letting go of the three poisons, we fulfill the state of non-desire.

In practicing the Prayoga of prostrating to the Buddhas and showing repentance,

We purify our body, speech and mind.

If one asked about the merits,

In purifying the three karmas of body, speech and mind, the true Buddha protects us.

In practicing the Prayoga of generating Bodhicitta,  
We liberate ourselves and other sentient beings.

If one asked about the merits,

In liberating the sentient beings in the three worlds from suffering, we experience freedom from all troubles and worries.

In practicing the Prayoga of maintaining awareness,  
We let go of all concepts of dualism.

If one asked about the merits,

Just like the herder on the back of the ox, one is at ease and happy always.

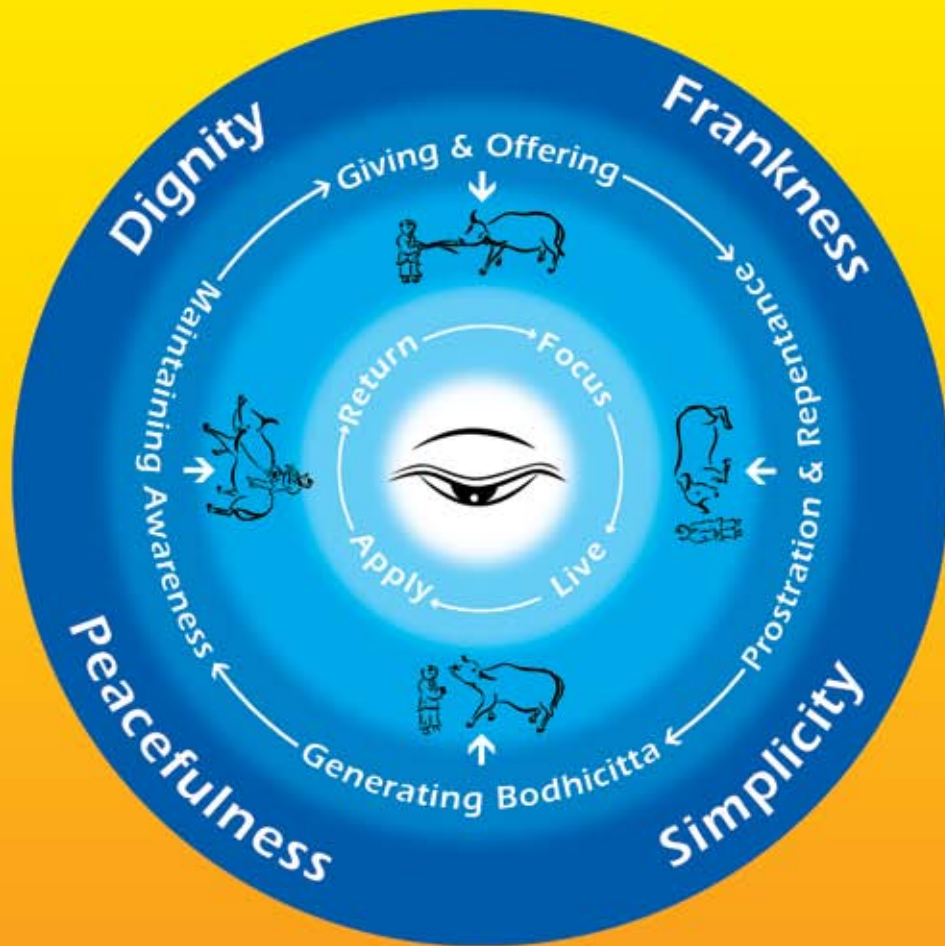
<sup>4</sup> The Verses of the Four Reminders:

The ocean of suffering is boundless, focus on the present to see the other shore.

The accumulation of ignorance is limitless, live in the present to see the seal of emptiness.

Destroy grasping to unveil the unchanging truth, apply the present to see the supra-natural path.

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





# 《佛子行三十七颂》略解(七)

卅三. 贪图利敬互争执, 闻思修业将退失,  
故于亲友施主家, 离贪着是佛子行。

如果有贪心, 便会为了钱财与恭敬而与他人产生争论, 自己闻、思、修慧等的佛教事业、功德会逐渐减少乃至消失。所以对亲友、施主的家不应有贪心, 这就是佛子舍离贪着所应该实践的。如果是为了对方, 让他们也能了解佛法、得到解脱而跟他们沟通、交流, 这是允许的, 也可以说是必要的。

卅四. 粗言恶语恼人心, 复伤佛子诸行仪,  
故于他人所不悦, 绝恶言是佛子行。

如果自己疏忽, 口出粗语伤害他人, 令他心生怨恨, 也令佛子退失优雅的行仪。所以让他伤心难过的恶语要舍弃, 这是佛子舍弃粗恶语所应实践的。

如果说话不注意, 会有严重的后果。现在人与人之间, 地区与地区之间, 民族与民族之间, 国家与国家之间有很多的矛盾与冲突, 都是怎么引起的? 很多时候都是因为胡言乱语, 瞎编乱造, 就发生了很多的冲突与矛盾。我们作为修行人, 更应注意自己的言行举止。

卅五. 烦恼串习则难治, 勇士明持正念器,  
贪等烦恼初生时, 即摧坏是佛子行。

贪、嗔、痴等烦恼生起的时候, 如果不及及时处理, 让烦恼生起来, 串连成强而有力的坏习惯, 就很难对治了。所以明白清楚的保持觉醒的正念, 常常观察自己的身、口、意的行为, 在贪等烦恼刚开始萌生的时候,

就要消除, 就能活在每个当下, 活出美好的未来。

卅六. 随于何时行何事, 应观自心何相状,  
恒系正知及正念, 修利他是佛子行。

总而言之, 无论在什么时候, 做什么事, 都应当观察自己的起心动念, 是善或不善, 常常以正知正念, 反躬自省, 以智慧和慈悲面对一切人事物, 作利益众生, 感动他人的事。这就是佛子怎么成办自他二利, 实现理想的重点, 前面所讲的一切行为, 都可以归纳到这一条。

卅七. 为除众生无边苦, 勤修诸行所生善,  
咸以三轮清净慧, 回向菩提佛子行。

为断除无量无边众生的痛苦, 将前面精勤修行所生起的这些善的行为, 以三轮体空、清净的智慧, 回向给一切众生, 希望大家都能共成佛道, 彻底的离苦得乐。回向, 回因向果、回事向理、回自向他。1) 回因向果: 修行是因, 成佛是果, 修行是为了成佛, 不为其他目的。2) 回事向理: 打坐是事, 不能一天二十四小时都在打坐, 我必须要工作, 必须要生活, 那怎么办? 回事向理, 意思是事相上我在禅修, 这是学习的方法, 我要见到那个理, 要体证那个理, 理让我体证到了, 就可以回事向理, 生活工作, 不离禅修。3) 回自向他, 我在禅修, 自己得到利益, 我要让一切众生分享, 让大家都获益, 离苦得乐。这就是佛子令一切善根能功不唐捐, 不断增长所应该实践的。

以上是全论的正义, 下面是终义。

C. 我依经续诸论典，及众圣贤所说义，  
为欲修学佛道者，撰佛子行卅七颂。

为了利益对佛法有兴趣、想学佛的这些众生，作者根据佛所宣说的经续及菩萨们所造的论典里面所讲的意义，以及以前圣贤的口诀来着述这部论点。

D. 才浅学疏文不精，硕学阅之难生喜，  
然依经教圣者故，佛子行颂应无误。

我智慧很浅，所学很少，所以就没有学者们喜欢的那种华丽的词藻和文笔，但是从内容方面来讲，这不是随便写出来的，是依靠很多经典、圣者的教言，所以所讲的菩萨行为应该没有错误。

E. 然佛子行诸巨浪，愚钝如我难尽测，  
故祈智者慈宽恕，违理无关诸过失。

但是佛子菩萨的行为如巨浪般的非常深广，像我这样的愚钝的人要去揣测菩萨的行为是很难的，所以这论典里面也许有不合理的地方，或有文义上下无关联的地方，不通顺的地方这些过失，祈请一切圣贤者慈悲宽恕、原谅。

F. 吾以此善愿众生，皆发真俗菩提心，  
不住有寂得自在，咸成怙主观世音。

我以宣说佛子行的善业，祈愿一切众生的心里生起二种菩提心，即世俗菩提心和胜义菩提心，这两种菩提心生起了以后，就不住有寂，有就是轮回，寂就是涅槃。如果有智慧的胜义菩提心不会堕六道轮回，如果有大悲的世俗菩提心不会住涅槃的边际。所以愿所有的众生不堕入两边，心中早日生起胜义菩提心和世俗菩提心。愿所有的众生和大悲怙主观音菩萨一模一样，都能自度度他、自觉觉他，都有那么无比的慈悲心，无量的智慧。

G. 上义为众生有利，于银河宝洞里，  
善言教理圣者，土美（无着）造也。

此佛子行三十七颂具备：1 所做的意义，为利益众生；2 为何而做，为自他一切众生；3 谁所做，宣说教理的法师无着；4 何处做，于水银宝洞等四种圆满而做。📖（全文完）





By Venerable Fa Jing

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

Dumoulin has also pointed out that there were two lines of Chan movement after Bodhidharma – one line leads from the ambiguous term *biguan* to the dialogue exchanges (*wenda* 问答) found in collections of sayings, *yulu* 语录, the forerunner of the koan so characteristic of the Southern school; the other line hinges on the strict ties of early Chan to the *Lavkavata* Sutra.<sup>1</sup> Thus, we could consider that the *Lavka* tradition started its lineage when Bodhidharma handed the *Lavkavata* Sutra to Huike in which it was recorded in Daoxuan's account of the biography of Huike.<sup>2</sup> Also, Bodhidharma was said to have given his robe and bowl, a means of legitimation for the transmission of mind, to Huike before his return to India.<sup>3</sup> Then, Huike passed on the *Lavkavata* Sutra at the end of his life to his disciple Sengcan, who in turn passed it on through the commonly accepted list of patriarchs. If the narratives of these events were historical facts, then Bodhidharma could be viewed as a master of the *Lavka* doctrine, propagating the teaching of *tathagatagarbha*, and establishing the Chan lineage of the *Lavka* school. Most scholars, however, insist that there was no so-called “Bodhidharma school of Chan” during the early period of the Chan movement. As McRae has pointed out, one should look at the Chan movement in a reverse order through the list of patriarchs. According to his argument (McRae 2003, 28), McRae claims that Bodhidharma was taken as a means of legitimation for the teaching activities, or the level of attainment of Huike.<sup>4</sup> Once Huike was linked to Bodhidharma,

it is natural that the role of Bodhidharma was simply a master of *Lavka* teaching, since ‘the relationship of Huike to the doctrine of the *Lavkavata* Sutra is certain.’<sup>5</sup> Hence, it asserts the superiority of the *Lavka* school.

For the line of Chan movement that leads from the ambiguous term *biguan* to the dialogue exchanges as claimed by Dumoulin, I would consider it to be the line of ‘silent transmission of the seal of (Buddha) mind’. This Chan tradition was seen in *Lidai fa bao ji* 历代法宝记 (774), as it says:<sup>6</sup>

‘Master Gunabhadra has translated the *Lavkavata* Sutra in four fascicles; ... Master Bodhiruci has translated the *Lavkavata* Sutra in ten fascicles; ... Wiksananda has translated the *Lavkavata* Sutra in seven fascicles.’

The above-mentioned were Masters of the sutras translation, and not meditation masters, as they transmitted the teaching in written words. Bodhidharma's disciples and followers never transmit a single word of the Chan teachings, [but] silently transmit the seal of mind.

According to the sutra, the teachings of Bodhidharma is neither by words nor by written scriptures, but rather, it is the transmission of the ‘enlightened mind’ from a teacher to his student. This teaching coincides with the famous four-line stanza attributed to Bodhidharma, but actually formulated much later:<sup>7</sup>

‘A special transmission outside the scriptures,

consciousness of the line of patriarchs had not yet reached the surface.’ (Quoted in Dumoulin 1988, 96).

<sup>3</sup> *Chuanfa zhengzong ji* 传法正宗记, T51.743a10-11. Lachman points out that the handing over of the robe and bowl from Bodhidharma to Huike was also seen in a handscroll *Illustrated Scroll of the Established Patriarchs Transmitting the Dharma and Correct Teaching* (传法正宗定祖图卷) which was compiled by the well known Northern Sung monk Qisong 契嵩 (1011-1072); cf. Lachman 1993, 247-250.

<sup>1</sup> Dumoulin 1993, 36. Dumoulin insists that Tanlin's preface about Bodhidharma's concern for the *Lavkavata* Sutra must be considered a later addition (Dumoulin 1988, 90, 96), which holds a different view to that of Yinshun. Uf Hakuju, however, does not accept the view that “the line of Bodhidharma is identical to the line of the *Lavka* school”, although he admits such a school existed at that time. (Quoted in Dumoulin 1988, 104 n.52).

<sup>2</sup> *Continued Biographies of Eminent Monks*, T50.522b21-2. Yanagida, however, claims that even till the final years of Daoxuan, “the

Not founded upon words and letters;  
By pointing directly to [one's] mind,  
It lets one sees into [one's own true] nature  
and [thus] attain Buddhahood.<sup>4</sup>

In contrast with the Lavka school which relied greatly on the Lavkavatara Sutra, this special transmission of the mind was definitely more superior. In order to show that it was fundamentally better than all other Buddhist schools, the members of this tradition reformulated Bodhidharma's identity, and through substantial editing, rewriting, and repositioning, they presented new texts in each particular age, resulting a revised understanding of its tradition. For example, in the account of Huike's experience of enlightenment, the *Wumen guan* 无门关, a koans collection, captures its essence:<sup>5</sup>

Bodhidharma sat in meditation facing the wall. The Second Patriarch, who had been standing in the snow, cut off his arm and said, "Your disciple's mind is not yet at peace. I beg you, my teacher, please give it peace."

Bodhidharma said, "Bring the mind to me, and I will set it at rest."

The Second Patriarch said, "I have searched for the mind, and it is finally unattainable."

Bodhidharma said, "I have thoroughly set it at rest for you."

Unlike the legend of the Lavka school where Bodhidharma passed on the Lavkavatara Sutra or his robe and bowl to Huike, the story here is of a dramatic scene. Bodhidharma and Huike, in deep unanimity, are set up as models for the transmission of the mind. And it was after this encounter that Huike was designated as the successor of Bodhidharma. Another example is in the *Jingde*

era Record of the Transmission of the Lamp where Huike was regarded as having the real insight by remaining silent when asked to speak about his attainment by Bodhidharma. This episode served to fortify the position of Huike over the other disciples and thus, paves the way for his succession to the patriarchate. Bodhidharma played the role of preserving and passing on intact the enlightened mind that Buddha had first entrusted to Kasyapa.<sup>9</sup> Since the enlightened mind transmitted between them is no different, thus, by linking Huike to Bodhidharma, it serves as legitimacy for the lineage of this Chan tradition.

### III. Conclusion

Traditionally, the understanding of Bodhidharma legend largely relied on the various Record of the Transmission of the Lamp, which were compiled during the Sung period. After the discovery of Dunhuang manuscripts, the image of Bodhidharma became otherwise. As a historical figure, most scholars think that Bodhidharma was a South Indian, who travelled to South China by sea. After years of stay in the south, he moved to northern China in the Luoyang region. He was a master of meditation, who taught a new method of meditation called biguan ("wall-gazing"). If Tanlin's preface of the teaching of Bodhidharma was historical truth, then by taking Yinshun's argument we could consider that Bodhidharma was a master of tathagatagarbha doctrine. As for his disciples, Bodhidharma was believed to have only two disciples, Daoyu and Huike, in which Tanlin was excluded in the list. Also, Bodhidharma was believed to have lived over 150 years, but his death was a mystery. Nevertheless, if we were to consider only the Yang's account, we could assume that the historical Bodhidharma had nothing to do with Chan. With this hypothesis, it

<sup>4</sup> Lachman contends that the transmission of dharma from Bodhidharma to Huike should be viewed as a creative fiction (Lachman 1993, 252).

<sup>5</sup> This was claimed by Yanagida as quoted in Dumoulin 1993, 36.

<sup>6</sup> "求那跋陀三藏译出四卷楞伽经, 名阿跋陀宝楞伽经。菩提流支三藏译出十卷, 名入楞伽经。实叉难陀译出七卷, 名入楞伽经; 以上尽是译经三藏, 不是禅师, 并传文字教法。达摩祖师宗徒禅法, 不将一字教来, 默传心印。" (T51.180b26-c2).

<sup>7</sup> "教外别传, 不立文字; 直指人心, 见性成佛。" Dumoulin points out

that this stanza was first found as a fixed formula in Zuting shiyuan 祖庭事苑, dating from 1108 (Dumoulin 1988, 85).

<sup>8</sup> (Dumoulin 1988, 92). "达磨面壁, 二祖立雪断臂云: 弟子心未安, 乞师安心。磨云: 将心来, 与汝安。祖云: 觅心了不可得。磨云: 为汝安心竟。" (T48.298a16-18).

<sup>9</sup> The Five Records of the Lamp (Wudeng lu 五灯录) gave the account of Shakyamuni's spiritual transmission to the smiling disciple Kasyapa. Cf. Dumoulin 1988, 7-10.

would make a difference for the Chan schools more than other Buddhist sects, since the legitimacy of the Chan's transmission of Buddha mind is wavered. For the historians, there can be no doubt that Faure has succeeded in taking a fresh and inspired look at the biography of Bodhidharma.

For the role of Bodhidharma as a persona in the Chan tradition, on one hand, Bodhidharma was said to be a Lavka master, who passed on the Lavkavata Sutra to Huike, the second patriarch, as a legitimacy of the lineage of the Lavka school. On the other hand, he was regarded as a master who speaks of a special transmission – the silent transmission of the seal of mind. This spiritual transmission was not relying on written scriptures, but rather, it was the transmission of the enlightened mind, which began with the ancient Buddhas and continued through the patriarchate. And so Bodhidharma assumed the role of preserving and passing on the Buddha mind to a native Chinese figure, Huike, who in turn transmitted this mind to the next patriarch, resulting the birth of a legitimate lineage. In short, Bodhidharma's identity underwent qualitative changes within the Chan tradition due to the substantive reconfiguration of each school. Thus, the image of Bodhidharma is adequately understandable, if only we could do analytical cross-sections at different points in time.

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#### 更正启示:

《水月》67期, 第41页:

心王八种特性之“惊喜”应该是“精细”。

心所二十随烦恼之“谄”应该是“谄”。



# 金钱是不是万恶之源

俗语说：“金钱不是万能的，但没有金钱是万万不能的。”在现今的社会，任何人不论生老病死都需要钱，衣、食、住、行样样都离不开钱；金钱和我们息息相关，岂非没有钱是万万不能吗？

人为什么这么痛苦？因为人都会有欲望，有欲望就有所求。在现代社会里，有了金钱，就能够满足人们衣、食、住、行的所求，改善生活素质。人们很容易就感受到金钱的威力，也因而产生了各种各样的金钱观。人人都希望自己富裕，因为有钱，权势、名誉也会随着而来。可是，不是每一个人的欲望都能如愿，求不到时，无明烦恼就会随着生起，从而造下种种的惑业，痛苦也就因而产生。

人性基本上是自私的，而表现在不同的善恶形式上，所以万恶之源正是人的自私本性。

有人说：金钱是一面魔镜，能照射出人性的贪婪；每天翻开报纸，亲情争夺财产上法庭，社会道德滑坡、环境污染、生态平衡遭破坏、拜金主义，还有追求物质享受，唯利是图，损人利己，都是与钱财挂钩引起的种种犯罪现象。金钱是不是万恶之源，关键还在于人的素质。人不可能没有丝毫的欲望，但欲望有善和恶之别，对于金钱的贪欲程度该有多少，该如何支配，该怎么去利用、用在哪些方面，都要好好思考。

佛教是如何看待财富的呢？

佛在世的时候就不允许僧人抓金银，主要是为了破除僧人的贪心，不为钱财所束缚，所以对

出家人制定了这戒条。但是佛灭一百年后，比丘可以不可以手捉金银，却成为重大的论争，因而有毗舍离的第二结集，结集后出现了上座部与大众部的分裂。

佛教不主张人们贫穷，因为只有当人们不用为吃和穿担忧，才有时间和精力去追求高层次的精神生活。

金钱何以会成为万恶之源？佛教把钱财比喻成毒蛇；由于金钱的诱惑，许多人丧失了理智，不管法律及道德的存在，不择手段地谋取财富，甚至骗财骗色，私吞公款、走私贩毒来求取钱财。也有人为了金钱，日夜打拼，将健康也卖掉了；也有人因为执着自己所拥有的钱财，无常一到来，就精神崩溃，身心失去平衡。

金钱不是万恶之源？从另一面说，佛法认为，只要来源是正当的，通过勤劳、智慧获得的财富，把钱财应用得当，懂得合理使用，如布施行善，钱财便是成佛的福德资粮。

金钱本身无善恶可言，它可以带来幸福，也可以带来祸害。所谓简单生活就是幸福，知足常乐。佛陀也指示我们将每年的如法收入，分配为四份：一份用作经常的生活费用，一份储蓄起来，一份作为事业费，充实自己或经营用；最后一份当作修福用，为自己累积福

报，也让他人得到快乐。如果财富处理恰当，经济平衡，没有背负太多不必要的包袱，生活便是最健全和快乐的。水月



我们时常会在佛教寺院里看到“广种福田”，这四个字通常贴在‘福田箱’上面。福田比喻能够生起福德之田地；只要撒播布施、供养的种子，就能结出福德的果实；譬如农夫种田，在田地里播撒优质的种子，勤劳耕耘后就能收割果实。因此“田”有生长的意思，“广种福田”简而言之就是把幸福的种子播种在福田中。

我们的心就是一块田地，播撒或善或恶的种子于其中，就能生长或善或恶的幼苗，最后结成或善或恶的果实。这也就是为什么强调要时时刻刻“拉回眼前”，看着自己的起心动念。记得早期在台湾的佛学院念书时，我们需要到田里种菜。经过翻土、播种和细心灌溉后，看到田埔终于冒出幼苗，欣喜万分；然而与此同时，旁边的杂草也跟着迅速滋长，问题就来了。没种过菜的城市孩子分不出菜苗和杂草，误把幼苗拔除了，留下一堆杂草！教我们种菜的那位老菩萨不禁笑道：“叫你们拔草，你们却把菜都给拔掉了！”可见懂得分辨菜苗和杂草是何其重要！同样的，我们要学习看清楚内心所生起的善恶念头，让善念不断增长，把恶念拔除；祛除贪嗔痴等恶因、培植戒定慧等善愿善念，以结善果，就是“福田靠心耕”。

单单只是在内心下工夫还是不够的，还须落实到生活中，以便“借境练心”。佛陀说我们可以透过三种福田来“种福”：

第一种是敬田，指供养佛、菩萨等，我们可从中观察自己是以什么心态供养，若是认为自己买了最贵、最好的物品供佛而生起骄慢心，福报反而微小；若是以虔诚心、恭敬心供养，则福报无量。

第二种是恩田，就是尊敬父母师长。我们每个人都有一块福田，就在我们家里，无需四出寻找。孝顺父母、奉养父母，报答他们养育之恩，就是在种大福田。然而几个月前在报章上看到报道：政府正在考虑立法，强制子女奉养父母。走到这一步，多么可悲啊！这是否意味着我们越来越没福报了？因为我们根本不懂得珍惜修福报的机会，忽视了家中两位大菩萨的存在。确实值得反思。

第三种是悲田，就是以慈悲心救助贫困或需要帮助的人，诸如搭乘地铁或巴士，把座位让给有需要的人。这看来简单的事，何尝不是在种福田？何须争得面红儿赤？

因此，如果我们的心田已经充满善的种子，时时刻刻抱着布施供养的心态广种福田，放下内心的执著，与人广结善缘，我们会发现日常生活中处处充满种福田的大好机会。





修行本来就是一再调整心态、一再修正自己，从外显粗大的烦恼，不断净化到内隐细小的习气；而且不只是一生，而是生生世世的身心净化。世间各式“牢房”只能约束我们的行动，真正使我们失去自由的还是我们自己的烦恼，它囚禁了我们的觉性。

# 梦醒

最近，一位同学和我分享她的梦。

从小到大，她因为家教很严，从来不与人争吵；就算因为一两句话起口角，最后也以退让告终。学佛之后，明白了“火烧功德林”，更不想成为另一只“疯狗”，反咬她的敌对“疯狗”。

我们会“疯”就因为贪、嗔、痴深重，蒙蔽了思路而驱使身口作出伤人的举止。对于这类被烦恼束缚的人，我们要原谅、悲愍他们，祝愿他们早日脱困，更盼他们不会以牙还牙、恶言相向或设想复仇。

就是这次的梦，让那位同学震惊，看到最真实的自己。梦中，她被人囚禁，失去了自由；她非常生气，大声嘶叫：“放我出去！放我出去！我要杀了你们！”醒来回想自己歇斯底里的嘶杀声，还心有余悸。

失去自由，对活着的我们来说，是很严重的事，它触碰到人的生存底线，一般人的本能回应就是愤怒、回击，想尽办法来重获自由。这虽然是一个梦，却提供了很好的教训：“平常时”我们能掌控自如，在“非常时”我们是否还能处之泰然？

我安慰那位同学不要过于自责，要宽恕自己，发现自己内心更深层也有烦恼在，终于看到了所谓的“俱生我执”，值得庆幸。同时，更不要气馁；修行本来就是一再调整心态、一再修正自己，从外显粗大的烦恼，不断净化到内隐细小的习气；而且不只是一生，而是生生世世的身心净化。世间各式“牢房”只能约束我们的行动，真正使我们失去自由的还是我们自己的烦恼，它囚禁了我们的觉性。

联想起来，达赖喇嘛曾经问过一位经历了二十多年劳改的喇嘛，在这漫长艰难的岁

月中，曾经遭遇到什么危险的事吗？“有！有！最危险的是我差一点对伤害我的人失去了慈悲心。”多令人震撼的答案！最危险的不是生命受到威胁，却竟然是失去对一切众生（包括伤害我的人）的慈悲心！多伟大的行径呀！另外一位是达赖喇嘛的私人医生，他同样经历过二十多年的劳改，但他也完全没有一丝创伤后症候群的病兆：没有敌意，不带仇恨，经常展现出一种宁静的仁慈，没有焦虑、恶梦等心理问题。

一比对，高下自分，由不得含混。但，能坦诚承认自己的不足，在修行道上已是前进了一大步。

我们对烦恼的认知有三个层次：第一层次是，误解烦恼是真实的，而随烦恼转，即所谓的习惯性、率性的反应。这说明为何我们常常明知故犯，因为把持不住，受烦恼牵引而推动身口去造业。第二层次是，仍然误解烦恼是真实，但是因为怕烦恼而想加以断除；殊不知这是“头上安头”，修种种对治法只是暂时将烦恼硬硬地压伏；只要对治的力量稍弱，“春风吹又生”，这说明世人为何轮回不已。第三层次是，真正“悟”解烦恼，透视烦恼的不真实：虚幻性、无常性、因缘性。烦恼的特质是自生自灭，只要轻轻地放下对烦恼的执取（误认为真实）。无论是对贪的拥有，对嗔的排斥，对痴的耽溺，都能一一放舍，烦恼不断而自断。

尤有进者，应进一步悟”解烦恼所依据的“我”同样是虚幻性、无常性、因缘性，如《金刚经》中的忍辱仙人，虽被节节支解，因无我相、无人相、无众生相、无寿者相而不起嗔恨。保持一颗清清楚楚的心，觉照烦恼的生灭而不随它，就能作到荣辱不惊，作个真正自由自在人。



By Venerable Fa Qing

## Food for Thought



### What does it tell me?

There are three plants in the flower pot. They are one adult plant and two small baby plants.

#### Scenario 1:

The flower pot said, "I am overloaded. I need some space."

All the plants said, "It's a bit cramp with all of us in one pot."

#### Scenario 2:

The flower pot and the all plants said, "Even though we are all in one flower pot, each of us has our own room to continue growing."

#### Scenario 3:

The owner looked at them and said, "They seem to be quite pitiful. It is a bit cramp. Let me transfer and plant them on the ground so that they will have more room to grow. Let them go back to nature."

But what make us say those things?

What does it tell us?

### When you overhear...

There was a conversation between A and B. C happened to be there.

A : "Mary, Joanne is 55 years old."

B : "Wow! 55 years old!"

C : "Is she dead?"

A : "Joanne is not dead yet. She will be celebrating her 55th birthday."

C : "Is her cancer at the 4th stage?"

A : "What a question. No, she is not at any stage."

C : "I thought I heard she had cancer."

A : "Yes, she had cancer, but each time any sign occurred, the doctor settled it."

It happens to you and me, especially when we know each other. The 'I' takes over, and the mindfulness and awareness are lost.

We cannot even believe what we see or hear. Not to mention if we are only a person who happened to be there when there was a conversation going on, the more we should not jump into conclusion, but to either shut one's ears or not to participate without being invited.



与海印学佛会结缘似乎冥冥之中早有的安排。那是当我退出职场后，享受无忧无虑的生活，套句老话“睡到自然醒时才起身”；时间完全由我安排；所谓无事一身轻，平时难得的空闲，一下子全都拥有了。但是当时间一久，想做的事都已做了，想玩的地方也玩过了；渐渐地整天窝在家里，对外界不闻不问。有一天老伴对我说，“再不出去晒晒太阳恐怕要发霉了”。真是一言惊醒梦中人！

# 我感恩

我在求职广告栏找到海印要聘请柜台职员，抱着故且一试的心态找上门。那是我第一次到海印，也促使我和海印结下不解之缘。

有很多第一次的事件发生在往后的日子里，比如当听到法师诵经时，会无缘无故的流泪；法师开示时，人虽然在岗位上，心却跑到大殿里；尤其是有法会时，每每听到法器响起就有手足无措的感觉，不能专注于工作。后来慢慢自我克制，才能心平气和地工作。

最难忘的是法谦法师洗的薄如蝉羽、加上一块块、长的、方的补丁的僧服，它启发我对写作的兴趣，（见美丽的补丁，水月第59期）也遮拦了我对物质贪婪的眼光，仿佛在提醒我惜福的可贵和看破的自在。使我下定决心在两年内不买新衣服。虽然如此，也不觉得亏待自己或是不够衣服穿，反而感到轻松自在，不为外在的装扮和物质享受而烦恼。这是一种无形的转变，它让我解除心

中的束缚，坦然面对时间所留下的痕迹与缺陷。

由于法师们的慈悲提醒，让我有机会能以笔墨写出我的心声，譬如法梁法师常以幽默的言词，笑谈间把精深难解的佛法，深入浅出、启发信众由观察和思维而对佛理有所感悟；“我一见你就笑”的法师常常推荐容易理解的书籍让我阅读，使我受益匪浅；我毕业时他还没“出世”的“学弟”法师也不时提醒我要赶快去找我的“心珠”。还有好多法师也以慈爱的心对我，恐难一一尽书，唯有深深地印在心坎里。能一次过和这么多大德结缘，不知是我几世修来的福报，希望来世还能在您们左右。

虽然我在海印学佛会只是短短的两三年，但是我已慢慢抚平退休后失落、无奈及无聊的生活，还感触到无边的佛法。面对着无数虔诚的善信，那坚强、刚毅的求法心，我望尘莫及，实在心有所愧。现在我已不是在职人员，但是我还是会无怨无悔地继续在海印充当护法。

阿弥陀佛！水月



# 闲佛 谈偈

我在谈僧诗时提到“偈颂”，当时说相信读者已有概念，但还是答应了大家日后再撰专文说明。本期就承“诗”来聊聊“偈”吧。

“偈”，梵文称“gāthā”，中文还可称“偈颂”、“颂”、“讽颂”、“孤起颂”等，本为佛经体裁之一，可谓一种诗体或韵文，就是以诗表达佛理，方便记忆、传诵；也有为传灯而作的，《坛经》里就载有禅宗一至六祖的传灯偈，格式主要是四句，有几种分法：若以篇幅论，长的可以称“长行”，偏叙事，短的就叫“偈颂”，重说理；或以形式分，只要是32字的就称“通偈”，较为整齐的四句诗称“别偈”，四至七言都行，有长有中有短。有人说佛偈很乏味无趣，但这么评价可能不太公平，因为问题可能出在翻译上，劣译搞得整个味道都没了，所以如果不懂原文，实在不宜妄评。偈颂来到中国后，句数可以增加至八、十二、十六、二十等都行，而且还可用于僧人诗作之泛称，也未必就一定得说理，逐渐“中国诗化”了，可以抒情、写景、赠答等，内容拓宽了。

那偈颂和“禅诗”有什么区别呢？先说明，这里的“禅”泛指佛教，不单单指一宗派的诗作。其实如上所说，偈、诗到了后来就通用了，或说不太分得清了，只要是释家的创作都可以通用称“偈”。不过如果要区分，那偈颂可以指太说理，缺乏“诗味儿”，甚至不合中国诗律的作品，正如早期自梵译汉的白话“诗”一般；禅诗，就指比较符合

汉诗特质之作了。“汉诗化”的过程与诗僧的产生时间差不多，当在东晋时期，开始不成熟时，就出现了偏说理的玄言诗、山水诗，后来逐渐进步，可以说诗偈相混，或相融。到了唐代，已经差不多不太分得清了，但还是有人很在意，我们上一期谈诗僧时不就举了拾得《我诗》的自辩吗？

其实诗、偈之分，要深论的话比较复杂，这里就不细琢追究了，我们把焦点放回偈颂本身吧。上文提到“长行”，偏重叙事性，而这正是重抒情的“诗的国度”中国所比较欠缺的，也因此对中国叙事文学有着一定的影响，《孔雀东南飞》是一个例子，其他留待将来谈叙事时再详说。

总之，偈颂到了中国，通过翻译，其拙朴特点对于汉诗的通俗化、白话化起了一定作用；而其说理性，也对玄言诗、宋诗类的创作有着一定影响；表现手法方面，其丰富的想象，乃至修辞句法也启发了一些中国诗人，例如韩愈著名的《南山诗》中那51个“或”字的用法，其实《佛所行赞》里就用过了，可见排佛的韩愈也未必能完全绕得开。不过，我们也不能夸大佛偈的各种影响，有些特征未必就尽受佛家影响，又如在“长篇幅”上，汉诗受到的影响还是很有有限的。

为偈颂举例的话，汉译方面，《金刚经》里的“一切有为法，如梦幻泡影，如露亦如电，应作如是观”；而若要举“最有名”，又要兼顾审美和与理趣的佛偈，应该就是禅宗神秀、惠能的示法偈（或称“呈心



偈”）吧。五祖弘忍让徒众作偈，并打算借此挑选接班人，神秀题于廊壁之作曰：

*身是菩提树，心如明镜台。  
时时勤拂拭，勿使惹尘埃。*

惠能不识字，所幸听到一童子朗诵，尔后认为此偈作者未见本性，自作之偈曰：

*菩提本无树，明镜亦非台。  
本来无一物，何处惹尘埃？*

这首偈其实有几个版本，上面引的是敦煌本以后的《坛经》所录的，最通俗顺口。敦煌本有2首：

*菩提本无树，明镜亦无台。  
佛性常清净，何处有尘埃？*

*心是菩提树，身为明镜台。  
明镜本清净，何处染尘埃？*

十一世纪西夏文译本中保留了敦煌这两首的原样，罗福成所译就有点用字上的出入，但不影响内容。日本版本则只剩一首，和今本的几乎完全一样，就“惹”改“有”而已。其他地方，如《传灯录》等，所录一首也和今本的差不多，唯其中“无树”有作“非树”、“明镜”有作“心镜”的，或许对于诠释会有一些影响。

五祖之后，二人分南北抗礼，神秀主张“渐悟”，惠能讲求“顿悟”，从以上所引其实多少可见端倪。当时形成“南顿北渐”、“南能北秀”局面，神秀初较得势，武则天、唐中宗都很器重，但中唐以后，惠能一系大兴，逐渐取代了北宗；宋代以后北宗几乎湮没，后世也尊称惠能为“六祖”。

神秀、惠能二偈，以及惠能偈的几个版本，历来比较、研究者众多，您又怎么看呢？

## Wisdom on Impermanence

When we think of Japanese Zen Buddhism, what usually comes to mind? Maybe we will remember small bonsai plants, beautiful Japanese gardens and also wooden temples we see from postcards of Old Japan. I would like to share some thoughts about Zen Buddhism by showing you a very old poem from Zen Master, Kukai 空海 (774–835).

*As flowers are brilliant but inevitably fall,  
who could remain constant in our world?  
Today let us pass through the high mountain of  
transience, and there will be no more shallow  
dreaming, no more drunkenness.*

The above is an English translation of the original Japanese Dharma poem. In the original version, Zen Master Kukai used all the letters of the Japanese language alphabet to compose the whole poem and ensured that each word represented a different sound. It is amazing how all the different letters and 46 sounds of the Japanese language can be united to make this single meaningful poem that delivers a clear Dharma message. Only a clear mind with a clear single purpose can do that. Similarly, every finger on each of our hands is different, but yet, they work together to hold something, for example, a pen. They unite for one common action and as a result of one common purpose.

One important lesson we learn from this poem is that life is full of movement. This is the basic Buddhist belief in impermanence. Flowers mentioned in the poem are brilliant, but they still fall because seasons change. Nothing lasts forever. The movement from a beautiful bloom to a fallen petal depicts change and impermanence in our lives. Movement is also mentioned in the poem as the Zen Master encourages us to pass through the high mountain of transience. Sometimes mountains are not real mountains, but just difficulties and obstacles in our lives. Sometimes we have problems with our families and friends, at work or even our financial status. However, we must see these problems as temporary because they will not last long. Life is a passing phase of many things. We all go through different moments in life, celebrating the birth of a

baby, getting married and experiencing sickness at some point. Problems are temporary in our lives because the world changes, not only every year, but every day and every moment!

The “shallow dreaming” and “drunkenness” the Zen master touched on in the poem is the condition of the deluded mind. We are constantly in a delusive state of mind, seeing impermanence as permanence, and constantly trying to hold on to all that are impermanence, only to find sorrow and disappointment. Futile as it is, just as if one tries to hold on to the wind and the rainbow. How could one hold on to the wind, transient as it is? How could one hold on to the rainbow, illusory as it is? Some even go to the extent of using addictions to dull their mind from the reality of the world. For example, a person may indulge in gambling to try to improve financially and become addicted, but it only worsen his problem with increasing loses, and to numb his mind from brooding over the matter, he turns to drinking alcohol to make himself feel better. This is the state of drunkenness (confusion and complications) that humans actively create for themselves, in the hope of avoiding the reality of facing their problems. If a person creates a steady and calm mind, it can help him find peace even in a very stressful situation. Only then, he is ready to face the reality of managing his problems. This is an important lesson for all of us. We have to ask if we are using other undesirable methods to cover up the real problems, instead of seeking a proper solution. In the example of using alcohol to cover up the gambling addiction, it makes the situation even worse.

In relation to cessation of suffering, the extremely important lesson we learn here is that most of the instabilities within the mind is the cause of suffering. We fail to understand others because we are clouded by our own misconception and thoughts of self-importance. Although our problems are temporary, being transient by nature, we tend to see them bigger than it really is and bigger than those of others. We turn to temporary solutions,



## *A Parting Gift* - A Lesson Learnt

Monday, 20 Aug 2012 was a Hari Raya holiday. It was a slow day and I decided to have a hair-cut in the early afternoon as it was less crowded.

Mid-way through the hair-cut, my phone rang. On the other end was Venerable Fa Zun. "Sam, I have sad news ...." My heart sank.

"Thomas (our classmate in Dharma class) has passed away this morning ..... heart attack. Please inform the others ...."

For a moment, I was lost for words and could only utter, "I will".

As soon as I was done with the hair-cut, I messaged the rest of the classmates. Everyone was shocked and saddened. The common refrain from their replies were "Life is Fragile"; "Death is so unpredictable"; "So sudden ...."

Yes, Life is unpredictable. Everyone knows death is certain. But WHEN and are we ready to face it? It's a big question mark!

During Dharma class, our Teachers have always reminded us to start practicing as soon as possible and do not procrastinate. We can't foresee when Death will descend upon us. Cultivate good seeds and discard negative ones. Be mindful.

Suddenly all these words have become SO REAL and relevant.

like drinking and gambling, to solve our problems in the short term, but we not only make ourselves suffer, but others also suffer as a result of our addictions. Also, we tend to see others as different and not realize how people must work together, just like fingers of the same hand. One finger cannot work in isolation and hope to get bigger things done without the help of the whole hand.

With this sharing, I hope those, who will come across this article, will attempt to contemplate on the message of the poem composed by the Zen

Thomas has always been a wonderful guy; full of compassion and always cheerful. During the two and half years I have spent with him, I hardly heard a single word of complaint from him.

He was ever ready to share the good stuff with us ..... DVDs, magazines, books, and articles that he has read and collected from other institutions. He ran his own printing business and despite his heavy workload, he seldom missed our Dharma lessons and was also an avid practitioner of Qi Gong and meditation. He practiced diligently, actively involved in livestock liberation, helping cancer patients and printing of Sutras and Dharma books for free distribution.

At the wake, we noticed that he was very serene, relaxed and looked like he was in deep sleep. His wife shared with us that Thomas was not afraid of dying as he was prepared for it.

*Thomas, you have indeed been practicing and we are grateful for the lesson learnt.*

*You are our role model of a good Buddhist practitioner and have inspired us.*

*We thank you for your friendship and parting gift.*

*May you find happiness and peace in Amitabha Pureland.*

*We missed you.* 水月

master, even though we may see it from a different angle and have different depths of interpretation and understanding. As we view the world around us with more understanding of its true nature, it will help us in our cultivation on the path towards Ultimate Happiness for oneself and others. I am grateful to all who have the chance to read this article and I wish everyone a lot of blessings and a wonderful journey as we show our love and compassion to everyone.

## “THE TRUTH OF CESSATION OF SUFFERING” – REWARD WITH NO-THING

*(Story adapted from One Hundred Parables Sutra)*



A young traveller was traveling along a steep road with an old traveller when they saw a man straining to push a cart of flax up the slope.

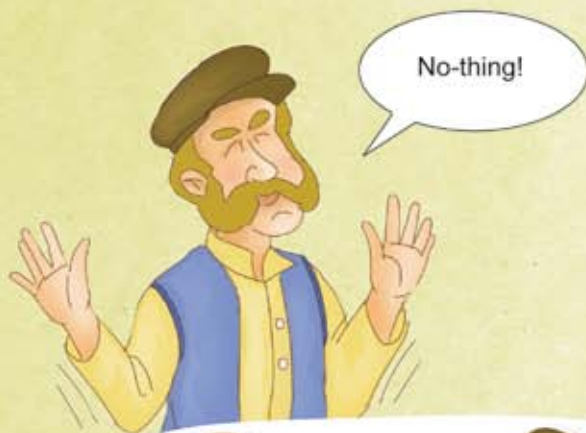


The man with the cart saw them and asked for help.

Please help me to push the cart out from this dangerous slope!



What will you repay us with?



When the two travellers heard that they will get a reward, they immediately helped the man to push the cart along the slope until they reached level ground. They then asked the man for the "No-thing".

The man said that there is "No-thing" to give".



The young traveler was about to demand for the reward again when the old man had a sudden realization, "No-thing' means the spiritual world without phenomena, we can only realize the spiritual world with our mind, there is no actual thing to give us. If we have the phenomena of the cart, we cannot realize the true meaning of 'No-thing'."

The three of them look at each other and smile in simultaneous understanding.

### 酬以无物

整理 | 明若

有年轻和年长两位旅行的人，在崎岖险道时看到一个推车人推了一车胡麻吃力的前行着。看到他们，这位推车人请求道：“请您们帮助我把车推出这段险路吧！”

“您用什么酬谢我们呢？”两位旅行人立刻问道。“无物。”推车人笑着回答。

两位旅行人听到有酬谢，立刻帮推车人一起把车推出了险路，到了平坦路段。两人异口同声向推车人索要‘无物’。推车人说：“‘无物’可给”。

年轻者还欲索要，年长者忽然有所体悟道：‘无物’就是没有现象的心灵世界，心灵世界只有用我们的心去体会，哪里能拿出什么实在的物体给我们呢？我们假使有推车的现象，就不能体悟到‘无物’的意思了。

三人相视，同时会心的微笑着。



**Q:** 在法会期间，我们都会祈福回向，到底祈福回向对于阳上人有帮助吗？有何帮助？

**During Ullambana ceremony, we pray for blessings and dedicate our merits. Is this beneficial for those who are alive? What are the benefits?**

**A:** 通常在法会中常见到消灾、超荐两种牌位，消灾的对象是在世的人，牌位为红色；超荐的对象则是过世的人，所写牌位为黄色。

人生在世往往会面临许多不如意的事，未知的灾难，藉由法会中的消灾牌位，表示一种关怀与祝福，祈求佛菩萨的加持，消灾免难。对于已经往生的亲人，则以诵经，礼佛忏悔，发愿回向为他超荐，愿他一路好走，往生善趣。

一般来说，参加超度法会时，往往会为亲人或亡者写牌位，并同时布施金钱作为供养，供养是为护持三宝、弘扬佛法，以帮助更多人有机会接触三宝，学习佛法，向上向善以利益更多在世及往生的有情众生。至于消灾和超荐的力量，最主要在于参与者的诚心善意，以心念祝福亲友平安、吉祥、顺利及对所众生的关怀。

“回向”：回“自”向“他”，就是我们做了善事或是精进修行，会有好的心得福报，我们不愿意自己独享，诚心地将这些心得福报分享给别人，让其他人也能享受到这么好的心得福报。这个过程中，我们是在发慈悲心，反过来又对我们自己的福慧善业有很大的增长，开拓我们的心胸、气度，熏陶我们的菩提心，化解恶缘为善缘，化阻力为助力。“回向”的原理就如手拿一根蜡炬去引燃其它的蜡烛，不但原来的蜡烛本身的光亮未曾减弱，反而和其它蜡烛光光相照，而更为光明、更为明亮。所以，回向愈多，不但自身的功德未曾减少，而且能利益更多的

人，功德也就更为殊胜。

“回向”：回“事”向“理”，即将所修千差万别的“事”相功德，回向于不生不灭的“理”体。比如打坐是事，不能一天二十四小时都在打坐，我必须工作，必须要生活，那怎么办？回事向理，意思是事相上我在禅修这是学习的方法，我要见到那个理，要体证那个理，理让我体证到了，就可以生活、工作不离理体，回事向理。

总之，我们将所修功德，不论回向众生或回向理体，并不是将功德作废，而是将功德与一切众生分享，使众生常得安乐，而我们自己也将因众生的安乐而得到安乐。由上可知，回向的功德，是功不唐捐的，我们应将我们所修的布施、诵经、念佛、行善等的功德，统统回向众生离苦得乐，共成佛道，和光同尘。

We often see two types of tablets in Ullambana ceremony, the tablet for the elimination of misfortunes and the tablet for the deliverance of spirits. The elimination of misfortunes is for the living and the tablet is red, while the deliverance of spirits is for the deceased and the tablet is yellow.

In life, we often experience undesirable events and unforeseen calamities. Through the elimination of misfortunes tablet in praying ceremony, we express our care and well-wishes and pray to the Buddhas and Bodhisattvas for blessings and to remove or reduce any misfortunes. For our loved ones who have passed on, we make wishes for them to go in peace, be at ease and for their smooth rebirth in the higher realms by chanting sutras, prostrating to the Buddhas, confessing all faults, and dedicating our merits to them.

Normally, when we attend an Ullambana ceremony, we would usually set up tablets for our loved ones or the deceased, and give monetary donations as offerings. Offerings are made to support the activities of the Triple Gems and to spread the Buddha's teachings (Dharma), so as to help create more opportunities for people to get to know the Triple Gems, to study and practice the Dharma, and to direct their mind towards virtuousness, so as to

benefit those sentient beings who are still alive and those whom have passed on. The efficacy of the elimination of misfortunes and the deliverance of spirits lies in the sincerity and goodwill of the participants, who will pray for the safety and well-being of their loved ones and show care and concern for all sentient beings.

“Dedication of merits”: dedicate “our” merits to “others”. When we perform virtuous deeds or practice with diligence, we will gain merits, which we do not keep for ourselves, but sincerely share with others, so that they may enjoy the fruits of these merits. During the process of dedicating merits, we are developing our compassion, which in turn would be greatly beneficial in our accumulation of wisdom and merits, opening our mind, expanding our tolerance, nurturing our Bodhicitta, transforming unfavorable conditions into favourable conditions, and transforming obstacles into support. The principle of dedicating merits is like holding a lighted candle and using it to light other unlit candles. Not only will the brightness of the original candle light not be diminished, the surroundings will be brightened with all the other lighted candles. Therefore, when “dedicating merits”, not only will one’s merits not be diminished, more people will benefit and one’s merits will be extraordinary.

“Dedication of merits”: dedicate our “activities” for the “truth”. That is, to dedicate the merits gained from practicing diverse “activities” for the “truth” of non-arising and non-ceasing. For example, meditation is an activity, but I cannot be meditating for 24 hours a day. I need to work and survive, so what should I do? When I dedicate my “activities” for the “truth”, it means that I am cultivating to take all activities as an opportunity to experience the truth. Once I am able to experience, recognise and witness the truth in all activities, I would be able to live my life and work inseparably from the truth, and dedicate my activities for the truth.

In conclusion, whether we dedicate our merits to other sentient beings or for the truth, we are not nullifying our merits, instead we are sharing our merits with all beings, dedicating towards their happiness and well-being, and in turn, we will have happiness and well-being. Dedication of merits is not effort made for nothing. We shall dedicate all merits gained from making offerings, chanting, recitation of Buddhas’ name and our virtuous deeds to all sentient beings for their liberation from suffering and attainment of enlightenment.

## 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.

Eddie Lee	Ho Poon Lung	Lilian Lee & Family	Low Peng Koon	Ong Huay & Family	
Sam Phay	何秀珠	十方法界	卢招囁合家	吕孙强	吕宇斌
吕敦明合家	吕淑真	彭丽云	彭如意	杨合兴合家	杨家伟合家
林辉明	林鍊炜合家	林雅佳	梁金福	王光億	王树安
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陈惜莲	陈汉炎	陈淑慧	陈鹏羽	魏亚华	魏可维
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莊春枝 (已故)	蔡发金 (已故)	高侨留 (已故)	彭宗文 (已故)	彭观喜 (已故)	林亚香 (已故)
钟集平 (已故)	罗玉兰 (已故)	骆淑玉 (已故)	黄秀銓 (已故)	黄金福 (已故)	



# 客家素算盘子 爱心料理

## Vegetarian Hakka Yam Abacus

大寮护法陈南娇师兄是个好学习和默默布施的菩萨。她自小就跟客家人有缘，也嫁给了客家人，因而喜欢和学会烹调客家佳肴。她说，她小时候的邻居大都是客家人，所以母亲学会煮广东梅州大埔县的美食，例如算盘子；她非常喜欢这道佳肴，因而在厨房帮忙母亲时，也学做了。当她的两位女儿开始因为学佛而持素，她也随着调整材料和调味料，让女儿、师父和持素的朋友都能享用。

### 【材料A】

净芋头(剥皮，切块)1公斤，生粉250克。

### 【材料B】

实豆干200克，湿木耳200克，冬菇10朵，素肉碎400克。\*所有B材料切幼丝。

### 【调味料C】

生油2大匙，素蚝油1大匙，生抽1大匙，麻油1大匙，胡椒粉1茶匙。

### 【装饰材料D】

芹菜粒少许，红辣椒粒少许。

### 【做法】

- 1) 将芋头蒸熟，大约需30分钟。
- 2) 将熟芋趁热压成泥，加入茨粉搓匀至光滑。
- 3) 搓成一粒小圆球，用尾指压成算盘子形状。
- 4) 算盘子放入一锅滚水中，浮起即熟了。
- 5) 捞起浸冷水，滤干水份，加入少许生油拌均备用。
- 6) 热油加入冬菇丝爆香，再加豆干、木耳、素碎肉等佐料炒香后，倒入算盘子和味料炒匀，便可起镬享用。
- 7) 可加少许芹菜粒和红辣椒粒点缀。

### 【Ingredients A】

Yam (peel and cut into chunks) 1kg, Tapioca flour 250g.

### 【Ingredients B】

Press bean curd 200g, Fresh black fungus (Jew's ears) 200g, Chinese black mushroom (soaked) 10 pcs, Mock minced meat 400g.

\*Thinly shred all ingredients under B.

### 【Seasoning C】

Oil 2 tbsp, Vegetarian oyster sauce 1 tbsp, Soya sauce 1 tbsp, Sesame oil 1 tbsp, White pepper powder 1 tsp.

### 【Garnishes D】

Celery (diced) Some, Red Chilli (diced) Some.

### 【Method】

- 1) Steam the yam for around 30 minutes until it is soft.
- 2) Mash the yam into a paste while it is hot, using a fork. Add the tapioca flour and knead it to form the required smooth dough.
- 3) Divide the dough into small pieces and roll each into a small ball.
- 4) Shape them into abacus beads by using the thumb to make a slight indentation in the centre of each ball.
- 5) Bring a pot of water to boil. Add in the abacus beads and bring to boil. Remove the abacus beads when they float on the surface of the water and transfer them to a bowl of cold water.
- 6) Drain the abacus beads properly. Add some oil to coat and prevent them from sticking. Set aside.
- 7) Heat oil in a wok. Fry the Chinese black mushroom till fragrant.
- 8) Add in the press bean curd, fresh black fungus and mock meat to fry for a while.
- 9) Add in the abacus beads and the seasoning listed under C to fry for 1 - 2 minutes.
- 10) Transfer to a serving plate and garnish with diced celery and red chilli.
- 11) Serve and enjoy while it is hot.

# 千年菩提归原点

## BACK TO THE ORIGINAL

9月11日，一个风和日丽的下午，海印的菩提树倒了“一棵”。

2003年，菩提树从乌敏岛移植到芽笼29巷海印学佛会现址，视觉上是两棵菩提树，实际上是连理枝，是同一棵树的两个分支。因为根埋得很深，分支也被掩盖了，让人以为是两棵菩提树，这“美丽的误会”延续至今。

9月12日，考虑到安全性，必须将折倒

那棵“树”处理掉。进一步了解树倒的真正原因，诚如宗教顾问长老所言：树身经过多次的移植，已经受伤了；尽管我们一直尽心照顾，终于只能留下一“棵”，其实是回归原点（Back to the Original）。

经大事修剪后，菩提树以新貌新姿向我们诉说世间的无常性、因缘性、空性……。

▶ 倒下的一支紧挨着佛桌。



▼ 树身已腐蚀。



◀ 工人正处理倒下的树身。



▼ 现今的菩提树。



## 参访寺院 获益良多

5月20日，海印学佛会组织了中、英文基础学佛班的学员们，在法宣法师和法尊法师的带领下，参访寺院。

第一站是大巴窑的莲山双林寺（北传），法宣法师先在车上作了简略介绍，我们方知寺院是依中国福建的建筑风格，建于1898年，前后4次重修，是唯一被列为古迹的佛教寺院。

抵达寺院，宏伟的建筑及壮丽的楼牌映入眼帘。我们走走停停，每到一殿堂，法师都详细解说，学员们井然有序的紧随在后聆听。古色古香的建筑、庄严宏伟的佛殿、精致美观的雕刻以及绿意盎然的盆景，让我留下深刻印象。

山门是中间一大门，两旁各一小门。法宣法师告诉大家，山门也称三门，又称三空门。三空即空、无相、无作之三解脱。三门竟含如斯深遂意义，令人沉思。天王殿供奉的是笑口常开的弥勒佛坐像，其后则是护寺天神韦驮菩萨的立像。天王威武凛然之气，似是生活中的正义之神。殿内两侧分别是四大天王，手中各持一独特法器，涵盖“风调雨顺”之意。观音殿内，供奉千手千眼观世音菩萨巨像，中间是毗卢遮那佛，两侧是十八罗汉。宽敞的观音殿，殿顶高耸，墙面是石雕观自在菩萨，庄严肃穆。同学们都以虔诚心、恭敬心顶礼。我们怀着虔诚恭敬在大殿拍了全体照。

第二站是缅甸玉佛寺（南传）。三屋楼高的白色建筑，外观金碧辉煌。进入殿堂，石阶两旁，各有护法兽，形态有别于北传佛教。殿堂供奉释迦牟尼佛的

立像—施无畏印：屈手上举于胸前，手指自然舒展，手掌向外；这一手印表示了佛为救济众生的大慈心愿，据说能使众生心安，无所畏惧。两侧墙上张挂了巨型彩图和文字，说明佛陀证悟成道的经历。正中是大型壁画，清楚列明年代，展示玉佛从缅甸原始山洞，漂洋过海运载到此地的经过，让信众对玉佛寺有进一步的认识了解。殿堂气氛和谐、宁静、庄严，当日有不少信众前往礼拜，各自静坐或默声诵经。

最后一站是位于芽笼25巷的阿弥陀佛佛教中心（藏传）。巨型金法轮在佛堂入口处，引人注目。两位亲切、友善的师兄分别以华、英语为我们详细介绍，使知道藏传佛教有红、白、花、黄之分，此寺属于后者。师兄告诉我们，藏传佛教的佛台必须具备佛像、经文和佛塔，三者缺一不可。经文代表佛陀的训教，三物同时代表我们的身、口、意三业清净。

二楼殿堂供奉本尊释迦牟尼佛、观世音菩萨、绿度母等菩萨，还有黄教始祖宗喀巴大师的塑像，历代藏王和喇嘛的肖像。四周挂满色彩浓郁的唐卡。唐卡题材广泛、内容丰富，具有特色。藏传护法神像变化多样，多呈愤怒相，令人大开眼界。这代表菩萨度众生之种种方便法门。同学们提问了有关

仁波切、法王和活佛的许多问题，师兄精辟的讲解，让大家都上了宝贵的一课。我们了解了仁波切、法王等词意义不同，都是尊称。

除此之外，活佛一词并不是泛指喇嘛，也让我们茅塞顿开。

水月





# Experiencing Meditation

I participated in a one-day meditation retreat at Sagaramudra Buddhist Society in July this year. It was the first time I attended a meditation retreat. The program started around 8.30am in the morning. It included 2 meditation practices in the morning, with breaks in between, in the form of walking meditation. A volunteer also taught us some basic Yoga to stretch and relax our body. After lunch, we were encouraged to rest or find a corner in the large Meditation Hall to take a short nap. In the afternoon, we performed the 88 prostrations to the Buddhas, before going back to meditation. The Venerables then shared some Buddhist teachings with us, followed by a feedback session, before the program ended.

When I signed up for the retreat, I was rather worried whether I could sit in the half lotus position for most of the day. "Will it be unbearable to sit cross-legged during long meditation practices and several times too?" Venerable Fa Qing has told us earlier to be aware of the thoughts that surface in the mind and the sensations in our body, without having adverse feelings or resistance. She encouraged us to be just like a mirror reflecting these thoughts and sensations that arise in us.

During the retreat, towards the end of the second meditation practice session in the morning, my legs grew numb and I felt an acute painful stretch

of my thighs. My instant reaction was to shift my legs slightly, which unfortunately sent shots of pin pricking them. I was then tempted to change my leg position further, but decided to adhere to the Venerable's advice. So like a mirror casting an image on myself, I just took notice of the pain in "the" legs. My legs trembled a little. I then refocused on my breath and eventually, the discomfort passed, or perhaps, I was no longer disturbed by it. It didn't mean that the pain did not recur, but each time it arose, I used this "mirroring" technique and it passed. My deep and slow breathing also helped to quieten the urge to react. The Yoga exercises afterwards were also a great help in relaxing the body and mind.

I am of middle age and the idea of prostrating to the 88 Buddhas seemed rather daunting. It was also the first time for me. However, it turned out that I could do it. Perhaps, I was inspired by my classmate, who often suffers from leg cramps. There she was, in front of me, carrying on with the prostrations and keeping the pace. When we settled down to meditate after the prostrations were over, a comfortable warmth and calm came over me, which made the meditation exercise a pleasant one.

On the whole, my first participation in a meditation retreat was a very good experience. I left the Buddhist society with a sense of well-being.





学习，学习，再学习，学无止境！

学习活在这个世界上，应该以感恩的心，去爱每一个人，更要学习观音菩萨救苦救难的精神。观音菩萨为了利益安乐一切众生，具足千手千眼，而我们这一班，希望能以观音菩萨的千手，用我们感恩的心，祝福各位法师，各位佛友永远健康、快乐、平安、顺利，佛光照拂大家吉祥、如意，但愿人人奉献爱心和慈悲，学习喜舍，帮助穷困救病苦，天天行善，天天快乐；不需要走遍高山与大河去求佛，只要心中有佛，平凡的生活就能见真佛，人人都能成为阿弥陀佛。这就是我们第十七届同学，要在中秋晚会结业典礼呈现的节目：《祝福》和《大家来做阿弥陀佛》。

借此机缘，我也要感激第十五届同学，去年结业的时候虽然人数不多，但每位同学也发挥了团结合作的精神，把要表演的节目《燃灯之歌》和《感恩》齐心协力做到最好呈现给大家观看。同学们都不是演员，所以最重要的是心态，每一个人的出发点是正确的，做什么事情都能顺心顺意，事半功倍；每位同学学习都是精神可嘉！希望我们一起在学佛的道路上更上一层楼。

人生最重要的还是要学习做人，那就是：尽心尽力、尽责尽份、诚实、谦恭、慈悲、勤俭、不贪、不嗔、不痴，更重要的是学习知足。知足就是自己最大的财富，很多时候自己往往因为没有认清自己就给自己带

来不必要的困扰，不管是烦恼、痛苦、悲伤、快乐，都会过去，这些都不是真实的，都是由因缘而生，也会由因缘而灭，所以清楚知道自己的需要，尽量把自己的欲望减少，烦恼、痛苦、快乐在眼前，就面对它，不要对抗，学习用感恩的心，惭愧的心，让它慢慢地消失；努力学习禅定，心不随境转，时常拉回眼前，放松自己，时常保持微笑；礼佛忏悔，对于过去，无怨无悔；对于未来，积极准备，对于现在，步步踏实，自己的身、口、意都能获得清净。

最后让我们一起学习发四弘誓愿：

**不畏辛劳，也要度尽无边众生。**

**要以无比的坚忍，断一切烦恼。**

**要以无比的毅力，学会无量解脱之法門。**

**要以无比的精进，把潜藏心中的佛性全部显现，成为觉者。**

以自利利他、自觉觉他为本的欲就是善的，清净的欲，是我们应该持续增强的欲，就能学习到佛陀的觉行圆满。祝愿大家都成为阿弥陀佛。水月





六月天，我们到近程的柔佛居銓 UK Farm 牧场一游，度一个乡野情怀的假日。

在2006年获得马国政府拨地支持开发，到2010年正式开放给游客；UK Farm 的农宅，提供我们这些城市人一种新鲜的享受。虽然说志在寻找宁静，但心中还是充满兴奋之情。

UK Farm 基本上是个牧羊场，广阔的草地畜养着七千多只绵羊；从咩咩落地不久，就从早到晚不断的吃，不断长大，一直提供我们羊奶、羊毛、羊肉，让人觉得来到这世上只是为了满足人类的营养需求。难道它们就是为了人类的生命而活着吗？对于一个佛教徒，这成了一个哲学命题，使我陷入沉思中！

清晨推开窗口，在蒙蒙亮的曙光中，眼前的草坡上，绵羊群低着头细嚼着草；万里晴空，绿野青青，微风中，这一幅动中带静的自然风景画，使我感受到天地的和谐平静。仅此一宿的农宅情调，更是让人难以忘怀。

喂羊喝奶，喂羊吃草，也是我们的活动之一，为的是要感受哺育之恩。看着羊儿们迫不及待的吮吸我们手里瓶中的奶，争先恐后扯着我们手中的草，不禁想起自己抚育儿女的慈爱，幼吾幼以及人之幼的感念油然而生。


黄昏时，羊群回棚，千羊奔跃，壮观

之势，让游客叹为观止；年纪稍长的同伴，也许耳边还会响起《小小羊儿要回家》的歌声！

晚餐就在牧场内的餐馆享用，全素菜肴虽无特色，但有机的菇类和蔬菜却是特别新鲜可口。餐馆也售卖羊扒、羊肉汤；想起白天手里抱着的可爱羔羊，有点戚然。心中又直觉着，且不要执着慈悲，也不要让慈悲执着着你，那只不过是相，我们有福报因缘条件，选择要吃的食物，不像西藏高原的住民，吃素的机会很少，要维持生命，别无选择，只能吃肉类。

入夜时分，是放孔明灯的时刻，之前大家把祝福语写在灯笼上；平常少写字的师兄们这时却全神贯注，虔诚的、认真的填上寄语时，那份深深祝福的心，彼此感同身受。祈愿志在人意，成愿就在天意，一切都是因缘和合，天人合意，愿力成果自然显现。

UK Farm 还特地安排原住民 Orang Asli 族，落住在园内，虽有现代电器化的宿舍，但他们还是要住在用树皮为墙，树木、树叶为顶的原始屋，甚至是建在树上的木屋，保持着原有的生活习惯，穿着树皮衣，为我们表演吹筒射箭的技术，射杀树上的猎物。

他把吹筒小木箭交给我们，让我们吹射树上的气球，试过多回，竟也射中好几次，就像嘉年华会游戏摊上玩游戏一样，开心得宛如返老还童。

**Lecturer : Ven. Fa Qing**

**Course Outline:**

- Fundamentals of Buddhism: Its founder, the Buddha's life, the history of Buddhism & an introduction to the Buddha's teachings.
- Clarify the common misunderstanding about Buddhism: What is Buddhism? Is Buddhism a superstition?
- A brief introduction to the 3 Traditions (Theravada, Mahayana & Vajrayana) in Buddhism and the focus of their teachings and practices. Include a Temple Tour.
- A brief introduction to Sagaramudra and our system of practice. Learn to plan your daily Dharma study and practice.
- Learn about Buddhist etiquette and culture, including an introduction to Mahayana chanting and the chanting instruments used.

**Administrative Information:**

**Duration** : 8th Intake, 20 lessons

**Date** : 5 March 2013 (Every Tuesday)

**Time** : 7.30 – 9.30pm

**Course Fee (after sponsored)** : Member \$10, Non-member \$30  
(Enrolment is confirmed upon fee payment.)

In recognition of Sagaramudra Buddhist Society's Dharma education programs, kind donors have offered sponsorship for our Year 2013 Dharma Courses. The sponsorship covers course notes, practice books and a \$20 course fee per student.

**华语基础学佛课程**

**单元 I**

**授课法师 : 法宣法师**

**课程纲要**

- 认识正信的佛教，佛教的人生观。
- 佛教创始人 - 佛陀的生平，佛教简史及佛陀证悟的内容。
- 简介南、北、藏传佛法及各个宗派的教育重点(包括寺院参访)。
- 澄清对佛教常见的误会：什么是佛教？佛教是迷信的吗？
- 简介海印及海印的修行系统以及如何策划每日学佛的功课。
- 佛教仪轨及佛教文化的常识，包括大乘佛教的梵呗及法器简介。

**课程行政资讯**

**课程** : 第20-1届，20课

**日期** : 2013年3月6日 (每逢星期三)

**时间** : 7.30 – 9.30pm

**教材费(获得赞助后)** : 会员\$10, 非会员\$30 付费之后方保留学额。

我们庆幸有善心人士认同海印的佛法教育理念，发心捐助款项赞助2013年的教育经费。这课程获得赞助课程讲义、修持本和\$20教材费。

认识正信佛教  
Understanding the Fundamentals Buddhist Thoughts & Practices

步上离苦得乐之途

坦誠 淡泊 清淨 庄严

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  
Tuesday to Saturday : 12noon – 8pm Sunday : 9am – 5pm

5 Lorong 29 Geylang Singapore 388060  
Tel: 6746 7582 www.sagaramudra.org.sg

拉回眼前



Sagaramudra Buddhist Society  
海印学佛会

# 星期六 佛理开示

## 念佛法门 (一)

法荣法师 2012年11月10日

## 念佛法门 (二)

法荣法师 2012年12月15日

念佛而不了解念佛的理论和  
方法，很容易流于迷信  
和偶像崇拜。

什么是念佛，怎么念佛才  
能达到最佳效果？

## A Beautiful Day

法庆法师 2012年11月17日

Using the technique of 5Ws  
and 1H to explain a Beautiful  
Day from the Dharma  
perspective.

## 禅画“十牛图”的现代解读

法谦法师 2012年12月8日

渊远流传的禅画“十牛图”，禅者虽逝，留下笔墨，透过绘画、序、颂，写出修道的追求过程，作出自觉他的标示。现处“读图”时代的我们，如何善巧解读，借用此象征性的符号，开拓思想领域，追求生命的觉悟。

## 浅谈莲花与佛教

法尊法师 2013年01月12日

莲花与佛教结了不解之缘，它是佛教经典和佛教艺术经常提到和见到的象征物。莲花在佛教中具有那些象征意义？

## 海印禅简介

法梁法师 2013年01月19日

经过了多年的积累和沉淀，海印推出简图来概括海印禅的修行系统。随着“读图”时代的到来，过多的文字叙述，对ipad、iphone的时代人是伤神、费心的事。希望以此一目了然精简的图像，能帮助大家，更容易了解海印禅的宏观框架和抓住重点。

坦 淡 清 庄  
滅 泊 淨 嚴

时间：7.30pm—9.00pm  
地点：海印学佛会4楼千佛殿

5 Lorong 29 Geylang Singapore 388060  
Tel: 6746 7582 www.sagaramudra.org.sg

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Sagaramudra  
Buddhist  
Society  
海印学佛会

## 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

- |                      |          |                 |
|----------------------|----------|-----------------|
| ■ 法荣法师 Ven. Fa Rong  | 10/11    | 念佛法门 (一)        |
| ■ 法庆法师 Ven. Fa Qing  | 17/11    | A Beautiful Day |
| ■ 法谦法师 Ven. Fa Qian  | 08/12    | 禅画“十牛图”的现代解读    |
| ■ 法荣法师 Ven. Fa Rong  | 15/12    | 念佛法门 (二)        |
| ■ 法尊法师 Ven. Fa Zun   | 12/01/13 | 浅谈莲花与佛教         |
| ■ 法梁法师 Ven. Fa Liang | 19/01/13 | 海印禅简介           |

■ 7.30 pm - 9.00 pm

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

■ Sat 15/12 8.00 am - Sun 16/12 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

■ 法尊法师 Ven. Fa Zun ■ 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

■ 11, 18, 25/11/12 09, 16, 23, 30/12/12 13, 20/01/13

### 一日修 One Day Retreat

■ 法师 Venerable ■ 8.00 am - 5.00 pm ■ 11/11/12

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

■ 法源法师 Ven. Fa Yuan ■ 10.00 am - 12 noon ■ 11/11/12, 09/12/12

### 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 ■ 18/11/12, 16/12/12, 20/01/13

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

■ 法师 Venerable ■ 9.30 am - 4.15 pm ■ 04/11/12, 02/12/12, 06/01/13

### 老人院/儿童院服务 Community & Welfare Service

■ 福利部 General Welfare ■ 9.30 am - 12 noon ■ 25/11/12, 23/12/12, 13/01/13

### 麦里芝步行 Mac Ritchie Walk

■ 每月的最后一个星期日 7.30am

■ 25/11/12, 30/12/12, 27/01/13

■ 地点: 麦里芝蓄水池 7.30am

■ 集合地点: 蓄水池前车站



拉回来看见自己、认识自己、  
改变自己、提升自己。

欲获取更多资讯，请上网：

For more information, please log on to  
our website : [www.sagaramudra.org.sg](http://www.sagaramudra.org.sg)

或联络 or contact :

**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

The Repentance  
Ceremony of  
Emperor Liang

# 梁皇宝忏

新春法会



以此消灾 灾消吉至 • 因兹生福 福生慧增

15/02/2013 正月初六 (星期五)

- 9.00am至4.30pm  
梁皇宝忏卷一至三，佛前大供

16/02/2013 正月初七 (星期六)

- 9.00am至6.30pm  
梁皇宝忏卷四至七，佛前大供

17/02/2013 正月初八 (星期日)

- 9.00am至4.30pm  
梁皇宝忏卷八至十，佛前大供、供僧

法会祈福类别

- 供佛
- 供斋
- 个人延生祈福
- 合家延生祈福
- 公司宝号祈福
- 平安吉祥禄位
- 护坛如意大禄位

功德金

- 随喜供养
- \$100**
- 一个人**\$10**
- 一位长辈之名加  
“合家” **\$28**
- 一个公司宝号**\$168**
- 个人或 一位长辈之名  
加“合家” **\$168**
- 个人或一位长辈之名  
加“合家” **\$1000**

拜年 (农历正月初一至初五, 9.00am至6.00pm)

10/02/2013 正月初一(星期日)及11/2/2013正月初二(星期一)

团拜：11.00am佛前大供、甘露水加持、午餐招待

注：正月初一至初五，若要和法师们拜年前往学会的3楼(9.00am至6.00pm)。

4楼柜台将于农历正月初一(10/02/2013)及农历正月初二(11/02/2013)休息两天。

有兴趣报名新春法会梁皇宝忏的佛友们请尽早报名，共沾法益。

坦 淡 清 庄  
誠 泊 淨 嚴



欢迎至4楼柜台处报名、致电询问或上网查询

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