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首

品分顿渐

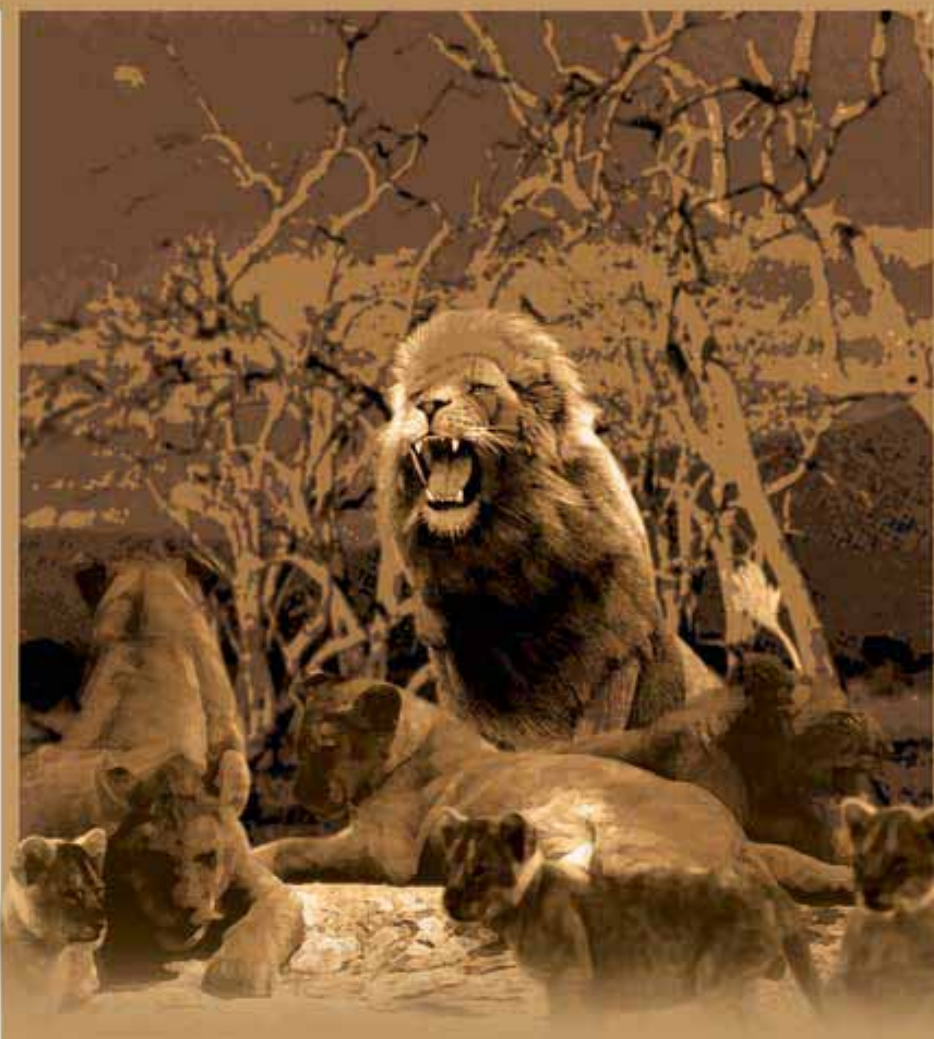
回归眼前见无门

修行的落实

解脱的清涼

烦恼的炽盛

生命的无奈



**The Methods are  
Divided into Swift and  
Gradual Paths**



蛇年

龙睛一点眼前现  
蛇足一添头安头



岁末迎春  
新春纳福

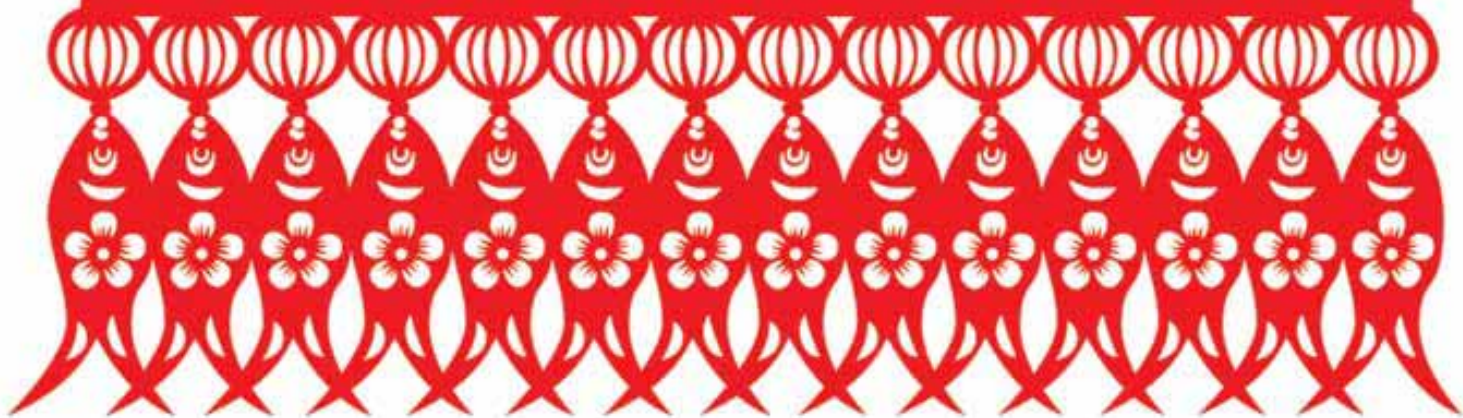
**诚致**

贵宝刹、社团、行号、居士、大德：  
岁月荏苒又迎春，谨此献上无限感恩之情，  
深深感谢您的护持。

敬祝

**国泰民安 吉祥安康**

海印学佛会敬贺 2013年春节





佛 慈悲大作狮子吼  
法 音宣唤醒众生执  
僧 和合续佛慧命灯

封面设计 释法梁

## 海印水月会讯

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## 四圣谛之四

# 道品分顿渐

### 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

**佛陀说轮回的本质是苦，要离苦就得精进闻法、思法、修法，来转化与净化我们的心，让自心向善向上、慈悲宽广、平静自在、增慧增智，而这一切都涵盖在“道谛”的意义、实践和果味之中。道谛的真意在于实行，就像作者们响应了自心慈爱与母悲的呼唤，实践分享所学与体会，希望利他。**

惠能大师说：“法无顿渐，人有利钝，故名顿渐。”人为什么有利钝？除了与生俱来的之外，就是后天所养成的思维上的习惯。与生俱来是无法改变的定业，后天所养成的思维习惯则是能够改变的不定业。

就如当我们已经习惯了直线式的思维模式之后，对于跳跃式的思维模式便很难适应。所以，当你一味的认为自己不行，而又不找出不行的原因时，你就变成真的不行了。佛教讲的是因果，而不是自我习惯性的认为行或不行。你种下解脱的因，自然就会成就解脱的果。你种下轮回的因，自然就会成就轮回的果。

“回归眼前”不假思索的，你回答自己：自己是利根还是钝根？这时你会发现，在不动念的时候，你不会有任何的答案。利根和钝根只是一个概念，当你不动念时，你不是利根，也不是钝根，你只是你。有了这一层的体会，我们就会明白为什么禅门以无门为修行法门；所谓“无门”，指的就是无念之门。

回归到眼前的觉性，我们会发现它也就只是那么的宁静却又不呆滞，光明却又不张扬，柔顺却又不懦弱，灵敏却又不轻佻，天真却又不无知，真实却又不冷酷，精细却又不计较，平常却又不庸俗。到这时候，做一个老老实实的修行人——平常心是道，以戒为师。

# The Fourth of the Four Noble Truths : The Methods are Divided into Swift and Gradual Paths



## 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.

The 6th Patriarch, Venerable Huineng said, "As far as the Dharma is concerned, the distinction of 'Sudden' and 'Gradual' does not exist. The division of 'Sudden' and 'Gradual' is due to the fact that some are superior to others in mental capacity." Why the difference in mental capacities? In addition to what we are born with, each of us develops a certain habitual pattern of thinking in our life. What we are born with cannot be changed. However, that which is developed later can be changed.

Similarly, if we are used to a linear way of thinking, we would have great difficulty in adapting to the non-linear way of thinking. Hence, if we are convinced of our incapability without getting to the root cause, the incapability becomes a reality. In Buddhism, we speak of the law of cause and effect, not whether something can be realised based on our own habitual way of thinking. If we plant the causes for liberation, we will harvest the result of liberation. If we plant the causes for cyclic existence, the result of cyclic existence will ripen upon us.

"Returning to the present" and without any elaborative thinking, try answering this question, "Am I of high mental capacity or low mental capacity?" You will realize that at the moment of not generating any thought, you will not have an answer. 'High mental capacity' and 'low mental capacity' are just concepts. You are neither of high mental capacity nor low mental capacity; you are just you. Once you achieve this level of understanding, you will understand that Chan's approach of cultivation is the practice of thoughtlessness.

Returning to the present awareness, we will find that it is simply a state of mind that is tranquil and yet not dull; luminous and yet not ostentatious; gentle and yet not weak; sharp (agile) and yet not frivolous; innocent and yet not ignorant; truthful and yet not callous; precise and yet not calculative; ordinary and yet not unrefined. Hence, be an earnest practitioner who takes equanimity as the path, and takes precepts as the spiritual master. 水月



## 享受自由自在之旅

我们生活在资讯爆炸、认知迷惑的环境中，产生更多的无明（不明白事理），对于因缘生的形形色色万法产生了实有感的染着，有染着就有束缚，无论从爱染我们的身心，还是整个国家、民族等，无不是与自己（我、我的）相关的，并且随着因缘的迁流变化而生爱恨苦乐、忧思悲恐等种种烦恼的束缚而不得自在。如果不被身心及外在的一切条件所束缚，反而能善用这一切，才叫真正的解脱（自由）自在，也就是涅槃。

怎么解脱自在呢？就是要了解并实践离苦得乐的方法，也即是道谛。“佛在说明道谛时，最常用的内容分类，还是八正道。八正道，应称为‘八圣道分’，或‘八圣道’。这是成圣的正道，有不可缺的八种成分。这就是：正见、正思惟、正语、正业、正命、正精进、正念、正定。八正道就是三学<sup>1</sup>，如正见、正思惟是慧学；正语、正业、正命是戒学；正念、正定是定学；正精进是遍通三学的。此八支圣道，是三学，也就是一乘。佛为须跋陀罗说：外道们没有八正道，所以没有圣果<sup>2</sup>，没有解脱。我（佛）法中有八正

道，所以有圣果，有解脱。这可见八正道是能入於涅槃的唯一法门了。这在大乘的《楞伽经》中，也还是这样说：“唯有一大乘，清凉八支道。”<sup>3</sup>

1) **正见**：指最正确的、完美的、明白事理的见解，即有关四圣谛的智慧，我们了解了吗？四圣谛能除烦恼、痛苦，让我们能看到人事物的真相，使我们观看时有圣贤的智慧、慈祥父母的慈悲，以及孩子般的好奇。如果我们了解并保持健康的观点，就会有完美的见解。三苦八苦也不再是苦了，天底下的哪一个位子都是好的。比如怨憎会不应该是苦，因为怨憎会只是一个事实。我看你不顺眼，你看我不顺眼，我们的频率不一样，观念不一样，道不同不相为谋（各做各的），所以不应该成为苦，这是一个事实，一个实相而已。

解脱者和没有解脱者的差别，在于解脱者有四谛的智慧，了解真相，是真实的呈现；众生把它当成是真的，将世界全都揽为自己的，已经过去的不肯让它过去；还没有到的，拿到现在来苦恼自己。过去是过去，

<sup>1</sup> 三学：是佛教徒为得圣果所应修习的三种学。又称戒定慧三学，或三增上学。三学可以说是统摄所有佛教修行内容的总纲，任何修行法门都可以归属於三学之下。分述如下：

(1) 增上戒学：又名增戒学、戒学。指止恶行善，不断维护、提升身口意业的端正与清净。

(2) 增上心学：又名增上意学、增心学、增意学、定学。指克服精神的散乱、昏沈，而达到精神的凝定与专一。

(3) 增上慧学：又名增慧学、慧学。就是了解诸法的真实相。

三学是相资而不可或缺的。戒是定的资粮，定又是慧的资粮；由戒生定，由定发慧，由慧得解脱，这是佛教的通说。《中华佛教百科全书》

<sup>2</sup> 圣果：(一) 指四种沙门果中之阿罗汉果。(二) 依圣道所证得之果报。即指菩提涅槃。《佛光大辞典》

<sup>3</sup> 印顺导师《成佛之道》〈三乘共法章〉



现在是现在，未来是未来，他人是他人，外面环境是外面环境，应该活在自己的内心，活在眼前。

2) **正思惟**：指在身、语行为以前的最好的动机、态度或决定。我们的态度决定这人生旅程的色彩和高度，正如电脑程式设计师所说的：“输入垃圾；输出垃圾。”相反的，正面的观点使生命中的真、善、美加倍！

3) **正语**：指正见与正思惟後所产生的正确言语。不说妄语、恶口、两舌、绮语，更须积极的以真实语、柔软语、爱语就事实的需要以导化他人、感动众生。由於没有语言上的冲突，没有恶语相加，则正语至少可减低一些不必要的误会，彼此和乐共存。语言会造成大地震和暴风雨，也能带来凉风及光明。

4) **正业**：指正见与正思惟後所产生的正确行为。不做杀生、偷盗、邪淫的事。

更应从事爱护生命、布施与慈善，或者是引人向善等善行。而那些常在新闻出现的非法行为，诸如抢劫、杀人、暴力与诈欺等等，任何非法的行为都是与正业相违逆，是和乐生活的绊脚石。所以说如果能遏止此等非法行为，所行皆能契合正业、正语，则必有和平、快乐的生活。

5) **正命**：是指合理的经济生活。从正当职业，取得合理的钱财，过着合理的、正当的生活。在使用方面，不可过於浪费，也不可过於悭吝，应该遵行佛说的中道生活。

6) **正精进或正勤**：佛说正勤为‘四正勤’：(一)没有生起的恶法，要使他不生。(二)已生的恶法，要断除他。(三)没有生的善法，要使他生起。(四)已生的善法，要使他增长广大起来。“正勤是通於三学，有普遍策发推动的力量，就是一切离恶行善的努力。如戒学，正勤是离毁犯而持净戒的努力。定学呢，正勤是远离定障，如五欲<sup>4</sup>五

<sup>4</sup> 五欲：

(一)指染着色、声、香、味、触五境而起的五种情欲。又名五妙欲、五妙色。《佛遗教经》云（大正12·1111a）：‘汝等比丘，已能住戒当制五根，勿令放逸入於五欲。’

(1)色欲（rupa-kama）：指爱着於男女之端庄形貌及世间宝物等种种妙色。

(2)声欲（sabda-kama）：指爱着於娇媚妖词、淫声染语、丝竹弦管、环钏铃佩等声。

(3)香欲（gandha-kama）：指爱着於气味芬芳之物，以及男女身体之香。

(4)味欲（rasa-kama）：指爱着於酒肉珍肴、甘甜酸辣之美食。

(5)触欲（sprastavya-kama）：指爱着於冷暖细滑、轻重强软、名衣上服、男女身分等物。此五欲能破种种佛事，如箭害身，故以五箭喻之。《中华佛教百科全书》

(二)指财欲、色欲、饮食欲、名欲、睡眠欲。即：(1)财欲，财即世间一切之财宝。谓人以财物为养身之资，故贪求恋着而不舍。(2)色欲，色即世间之青、黄、赤、白及男女等色。谓人以色悦情适意，故贪求恋着，不能出离三界。(3)饮食欲，饮食即世间之肴膳众味。谓人必藉饮食以资身活命，故贪求恋着而无厌。(4)名欲，名即世间之声名。谓人由声名而能显亲荣己，故贪求乐着而不知止息。(5)睡眠欲，谓人不知时节，怠惰放纵，乐着睡眠而无厌。《佛光大辞典》



盖<sup>5</sup>等，而修定善的努力。慧学呢，这是远离邪僻<sup>6</sup>的知见妄执，而得正见正思的努力。这一切，都要精进修习，才能成功。世间的善事，都还非努力不可，何况出世大事。所以佛在游行休息时，听到阿难说精进，就立刻起坐，表示对于精进的无限崇敬。”<sup>7</sup>如此则个人与社会必能迈向光明，进步不已。

7) **正念**：正念是“记得”。当记得回到佛（觉）性，回到心中那片明镜，要有所觉察，要活在当下，我们就亲近生命，就活起来了。要觉察些什么呢？佛陀在《念处经》中，曾教导一种稳固禅修的方法，他要我们把正念之光投向以下四个方向：


一、身 二、受 三、心 四、法

不论在何时或做什么事，我们可以觉察身体（舒服或不舒服、放松或不放松、正直不正直、行动或静止、出入息的性质等），作为实践的基础、中心点。我们可以觉察感官的感受（愉快不愉快、悲伤、愤怒等），不再被这些感受的波浪冲走，而是坐在岸边，看着他们漂流出海。另外，我们也可以警觉

自己的心（注意内心是平静或渴求“事物”；固执己见或心胸开阔等），以及和内心相连的种种法（种种的念头、想法、概念等）。觉察到空幻的、单纯的、自在的觉察状态，就有涅槃的味道。

8) **正定**：是正念和专注通力合作的平衡。专注就如有强光照射的透镜，正念则是以透镜来观察一个对象，也就是注意和觉察。“正念修习成就，能得正定。约定境说，就是上面所说的七依定<sup>8</sup>；佛又特别重视四禅<sup>9</sup>（这是最容易发慧的定）。这不是一般的定，是与念慧相应的，向涅槃的胜定，所以叫正定。”<sup>10</sup>

佛教的实践（八正道）与理论（四圣谛）是互补互助的。这八正道容易记，且可分成三组：戒、定、慧。三者彼此相辅相成。只要跨出一步，在身在心的任何一处都可以上路，好好的享受这趟旅程吧。加油！

**勤修戒定慧，熄灭贪嗔痴。看着身语意，回归平常心。** 

<sup>5</sup> 五盖：五种覆盖众生心识，使不能明了正道的烦恼。即欲贪、嗔恚、昏眠、掉悔、疑。所谓‘欲贪盖’，指欲界的贪烦恼；‘嗔恚盖’指嗔烦恼；‘昏眠盖’指昏沉与睡眠的烦恼；‘掉悔盖’指‘掉举’与‘悔’的烦恼；‘疑盖’指疑的烦恼。《中华佛教百科全书》

<sup>6</sup> 邪僻：指邪僻不中於理之恶见，如身见、边见、邪见、戒取见、见取见等五见，属于根本烦恼之一。此类恶见令人执着有我，否定因果之理，或以牛、狗戒等偏邪之戒律为达於涅槃之行。《佛光大辞典》

<sup>7</sup> 印顺导师《成佛之道》〈三乘共法章〉

<sup>8</sup> 七依定：“（从定发慧）的意义：佛说‘七依定’——初禅、二禅、三禅、四禅、空无边处、识无边处、无所有处定，能够依止这些而修发真实慧。”

<sup>9</sup> 四禅：又作四禅定、四静虑。指用以治惑、生诸功德之四种根本禅定。亦即指色界中之初禅、第二禅、第三禅、第四禅，故又称色界定。禅，禅那（梵dhyana）之略称；意译作静虑，即由寂静，善能审虑，而如实了知之意，故四禅又称四静虑、四定静虑。《佛光大辞典》

<sup>10</sup> 印顺导师《成佛之道》〈三乘共法章〉





By Venerable Fa Rong  
Translated by To Kuo Ling



Enjoying A

# Journey of Freedom

We are living in an era of massive information and confused perception, which produces ignorance (lack of true understanding), thus, we are attached to compounded phenomena. We are bound by our attachment to our body, mind, nation, race and so forth, which are all “I” and “mine”. Furthermore, due to changes of causes and conditions, feelings of attachment, aversion, suffering, happiness, worries, fear and so forth arise. If we are not bound by our body, mind and external conditions, and we are able to use them appropriately and meaningfully, this is Enlightenment (freedom, Nibbana).

How do we attain Enlightenment? We have to understand and practise the methods that lead to the liberation from suffering and the attainment of enlightenment, which is the Path to the Cessation of Suffering. When the Buddha expounded the Path to the Cessation of Suffering, the Noble Eightfold Path is the most commonly mentioned. The Noble Eightfold Path is also known as ‘The Eight Sagely Ways’ or ‘The Eightfold Sagely Path’. This is the path to Sagehood and it consists of eight essential elements: (1) Right View (2) Right Thought (3) Right Speech (4) Right Action (5) Right Livelihood (6) Right Effort (7) Right Mindfulness (8) Right Concentration. The Noble Eightfold Path is actually the Threefold Training.<sup>1</sup> Right View and Right Thought

come under Wisdom; Right Speech, Right Action and Right Livelihood come under Morality; Right Mindfulness and Right Concentration come under Concentration; Right Effort is practiced throughout the Threefold Training. Whether it is The Noble Eightfold Path or the Threefold Training, they are the path to Enlightenment. The Buddha expounded to Venerable Subhadra that if there is no teaching on the Noble Eightfold Path in deviant paths, there is no liberation and no enlightenment.<sup>2</sup> In his teachings, there is the teaching on the Noble Eightfold Path, so there is liberation and enlightenment. This indicates that the Noble Eightfold Path is the only way that leads to Enlightenment. It was also expounded as such in the Lankavatara-sutra.<sup>3</sup>

1) **Right View** : Refers to having a correct, complete and perfect understanding of the truths (things as they really are). Do we really understand the Four Noble Truths? The Four Noble Truths eliminate suffering and worries, and let us realise the truth about people, things and events, with the wisdom of wise men and sages, the compassion of loving parents and the childlike inquisitiveness. If we understand and hold a wholesome view, we will have perfect understanding. We will not view three sufferings / eight sufferings as suffering and we will be at ease with all circumstances. For example,

<sup>1</sup> Threefold Training (Three Learnings): Morality, Concentration and Wisdom – these are to be practised to gain enlightenment. The Threefold Training is the main principle of all practices in Buddhism. All practices can be categorized under the Threefold Training:

(1) Morality: Eradication of unwholesomeness and increase wholesomeness, to constantly purify our body, speech and mind.

(2) Concentration: Eradicate scattered mind, drowsiness and attain a focused mind.

(3) Wisdom: To understand the truth of all phenomena.

The Threefold Training is essential. Morality is the basis for Concentration, and Concentration is the basis for Wisdom. A common saying in Buddhism states that with Morality, Concentration arises; with Concentration, Wisdom arises. *Encyclopedia of Chinese Buddhism*

<sup>2</sup> Referring to (1) Arhanthood and (2) Buddhahood attained through following the Noble Eightfold Path.

<sup>3</sup> Chapter on The Dharma Common to the Three Vehicles, *The Way to Buddhahood*, by Master Yin Shun



## Journey of Freedom

resentment, hatred and enmity are not suffering, as they are just facts. When we do not see eye-to-eye with one another, when we are not on the same wavelength, when our opinions differ, when we have no common goals, these are not suffering, but just facts and phenomena.

The difference between the Enlightened and the Unenlightened is that Enlightened Beings have the wisdom of the Four Noble Truths and understand the reality, while sentient beings treat all compounded phenomena as real and grasp as 'self'. We do not let the past be by-gones and we yearn for the future, hence, troubling ourselves with all these. The past is the past, the present is the present, the future is the future, other beings are other beings, and external surroundings are just external surroundings. We should simply watch our state of mind and live in the present moment.

2) **Right Thought** : Refers to having the best intention, attitude or decision before actions and speech. Our attitude determines the beauty and height of our life, and as said by a computer programmer, "if you input rubbish, your output is rubbish." In contrast, a positive outlook will multiply the truthfulness, wholesomeness and beauty in our

lives!

3) **Right Speech** : Refers to the right speech spoken after having Right View and Right Thought. We must abstain from false, harsh, divisive and idle speech, and speak true, gentle and kind words where necessary to guide and inspire sentient beings. As there is no quarrel or harsh speech hurled at one another, Right Speech helps to reduce unnecessary misunderstandings and promotes harmony. Words can cause storms and quakes, but it can also bring cool breeze and bright light.

4) **Right Action** : Refers to the right action adopted after having Right View and Right Thought. We must abstain from killing, stealing and sexual misconduct. Furthermore, we should protect life, practice generosity and charity or guide others towards virtuous conduct. Often the news reported on illegal acts, such as robbery, killing, violence and fraud. Any illegal act is contrary to Right Action and they are impediments to a harmonious life. Hence, if we are able to abstain from these illegal acts and practice Right Action and Right Speech, we will enjoy a happy and peaceful life.

5) **Right Livelihood** : Refers to a reasonable

<sup>4</sup> Five Desires

(A) Desires for pleasures in the five sense objects of sights, sounds, scents, flavours and tactile sensations. In the discourse of the teaching bequeathed by the Buddha after his parinibbana (Da Zheng 12-1111a), he taught, "Bhikkhus, when you live in morality, the five senses should be curbed and not be indulged in the five desires."

(1) Sights: Desire for outward appearance of men, women and for all other objects.

(2) Sounds: Desire for charming and flirtatious sounds, instrumental music and sounds made by jewels, etc.

(3) Scents: Desire for nice scents and bodily fragrance.

(4) Flavours: Desire for fine wine and dine, food of various tastes.

(5) Tactile sensations: Desire for feelings of cool and warm, fine and smooth, light and heavy, strong and soft, branded clothing, being men and women, etc.

The Five Desires can destroy our practice like an arrow hurting our body, so it is also described as the five arrows. *Encyclopedia of Chinese Buddhism*

(B) Desires for riches, lust, reputation, food and drink, and sleep.

(1) Riches: All worldly riches. Money and properties are needed for survival, so we are very attached to them.

(2) Lust: Lust for various colours and sexual lust, therefore, we are unable to transcend the three realms of existence.

way of making a living. We should make a proper and reasonable living by engaging in proper jobs and earning reasonable income. There should be reasonable use of money, being neither too extravagant nor too stingy. We should avoid extremes and follow the middle path taught by the Buddha.

6) **Right Effort** : The Buddha described Right Effort as the Four Right Efforts: (i) The effort to prevent unwholesome qualities from arising. (ii) The effort to extinguish unwholesome qualities that have already arisen. (iii) The effort to cultivate wholesome qualities that have not yet arisen. (iv) The effort to strengthen wholesome qualities that have already arisen. "Right Effort is applied throughout the Threefold Training and works as a driving force to abstain from unwholesome deeds and engage in wholesome deeds. For example, in the training of Morality, Right Effort is applied to uphold our precepts and prevent us from breaking them. In the training of Concentration, Right Effort is applied to prevent us from falling into the obstacles of meditation, such as the Five Desires<sup>4</sup> and the Five Hindrances,<sup>5</sup> and help us to cultivate Right Concentration. In the training of Wisdom, Right Effort is applied to distance ourselves from false and extreme views,<sup>6</sup> and direct us towards Right View

and Right Thought. We can achieve these only with diligent practice. Effort is needed to do virtuous deeds even in the mundane world, and it is more so in spiritual cultivation! Therefore, whenever the Buddha heard Venerable Ananda mentioned about diligence, even when he is resting while travelling, he will immediately sit up to express his utmost respect for diligence."<sup>7</sup> If we cultivate this way, individually and as a society, we will progress positively and indefinitely.

7) **Right Mindfulness** : Right Mindfulness is "remembering". When we remember to return to our Intrinsic Awareness, returning to our mirror-like mind, abiding by mindful awareness and living in the present moment, we will truly live life. What should we be mindful of? In the Maha Satipatthana Sutra, the Buddha taught of a method to practice meditation, where Right Mindfulness is directed at the following:

(1) Body (2) Sensation (3) Mind (4) Phenomena

At any time or whatever we are doing, we may perceive the condition of our body (whether we are comfortable or in discomfort, relax or tense, upright or not, moving or at rest, and the nature of our in-breath and out breath, etc.), which act as the basis of our practice. We may discern the feelings of

(3) Food and drink: Desire for the taste of food. Food is essential for our survival, so we are very much attached to it.

(4) Reputation: Worldly reputation. We crave to become well-known. This craving is never-ending.

(5) Sleep: We indulge in sleeping and become lazy.

*Foguang Buddhist Dictionary*

<sup>5</sup> Five Hindrances: One's true mind is covered up by the following which hinders us from actualising the true path:

(1) Sensual desire: Desire of the senses

(2) Ill-will: Feelings of malevolence and enmity

(3) Sloth and torpor: Sluggish inactivity and apathy

(4) Restlessness and worry: The state of mind and body that is unease or agitated

(5) Doubt: Doubt which prevents us from seeing the truth

*Encyclopedia of Chinese Buddhism*

<sup>6</sup> False views: Wrong views which are extreme and do not adhere to reason, such as view of self, extreme view, evil view, view of attachment to wrong precepts, view of attachment to views, etc. (out of the ten basic afflictions). False views will let us feel attached to self and deny the truth of cause and effect, or view wrong precepts as the way to enlightenment. *Foguang Buddhist Dictionary*

<sup>7</sup> Chapter on The Dharma Common to the Three Vehicles, *The Way to Buddhahood*, by Master Yin Shun

## Enjoying A Journey of Freedom

our senses (whether we are happy or unhappy, sad or angry, etc.), so that we may not be affected by these waves of emotion. Rather, we sit by the coast and watch them flow out to the ocean. We may also be aware of our state of mind (whether it is peaceful or full of desire; whether we are stubborn or open-minded), as well as various phenomena (referring to thoughts, ideas and concepts, etc.) in our mind. When we are able to perceive the nature of emptiness and purity of phenomena and have ease of awareness, we have a taste of Nibbana.

8) **Right Concentration** : It is the result of combining Right Mindfulness and focus. To focus is likened to a bright light shone through transparent glass, and Right Mindfulness is observing an object through the glass, that is, to notice and be aware. "The practice of Right Mindfulness results in Right Concentration. In the Seven States of Concentration,<sup>8</sup> the Buddha emphasized on the Four Jhanas<sup>9</sup> (concentration where wisdom is easily attained). This is not the usual kind of concentration, but rather, it is linked to wisdom. It is a concentration towards Nibbana. Therefore, it is Right Concentration."<sup>10</sup>

The practice (Noble Eightfold Path) and theory (Four Noble Truth) complement one another and work hand-in-hand. The Noble Eightfold Path is easily remembered and can be categorised under the Threefold Training of Morality, Concentration and Wisdom. Once we take the first step by engaging in mindfulness of body or mind, we will progress. Let us enjoy this journey. All the best!

**Diligently practise the Threefold Training of Morality, Concentration and Wisdom to extinguish the three poisons: attachment, aversion and ignorance. Observe our body, speech and mind, and return to our inner peace and ease of mind.** 水月

<sup>8</sup> Seven States of Concentration (Seven Jhanas): Buddha expounded that wisdom can be attained through these 7 states of concentration: 1st Jhana (Pleasant Sensations), 2nd Jhana (Joy), 3rd Jhana (Contentment), 4th Jhana (Utter Peacefulness), 5th Jhana (Infinity of Space), 6th Jhana (Infinity of Consciousness), 7th Jhana (No-thingness).

<sup>9</sup> Four Jhanas: Refers to the 1st Jhana, 2nd Jhana, 3rd Jhana and 4th Jhana in the rupa world (fine material Jhana). Jhana (dhyana in Sanskrit) means meditation, contemplation and knowing the truth, therefore, the Four Jhanas is also termed as the four stages of meditative concentration, which are used to eradicate delusion and accumulate merits. *Foguang Buddhist Dictionary*

<sup>10</sup> Chapter on The Dharma Common to the Three Vehicles, *The Way to Buddhahood*, by Master Yin Shun



# Path to the Cessation of Suffering

The key to the path of ending suffering is truly knowing and believing that oneself is the cause of one's own suffering.

As I am the cause of my suffering, I can end my suffering through strong will-power and diligent effort in putting the theory of liberation into actual practice at every moment, at all times.

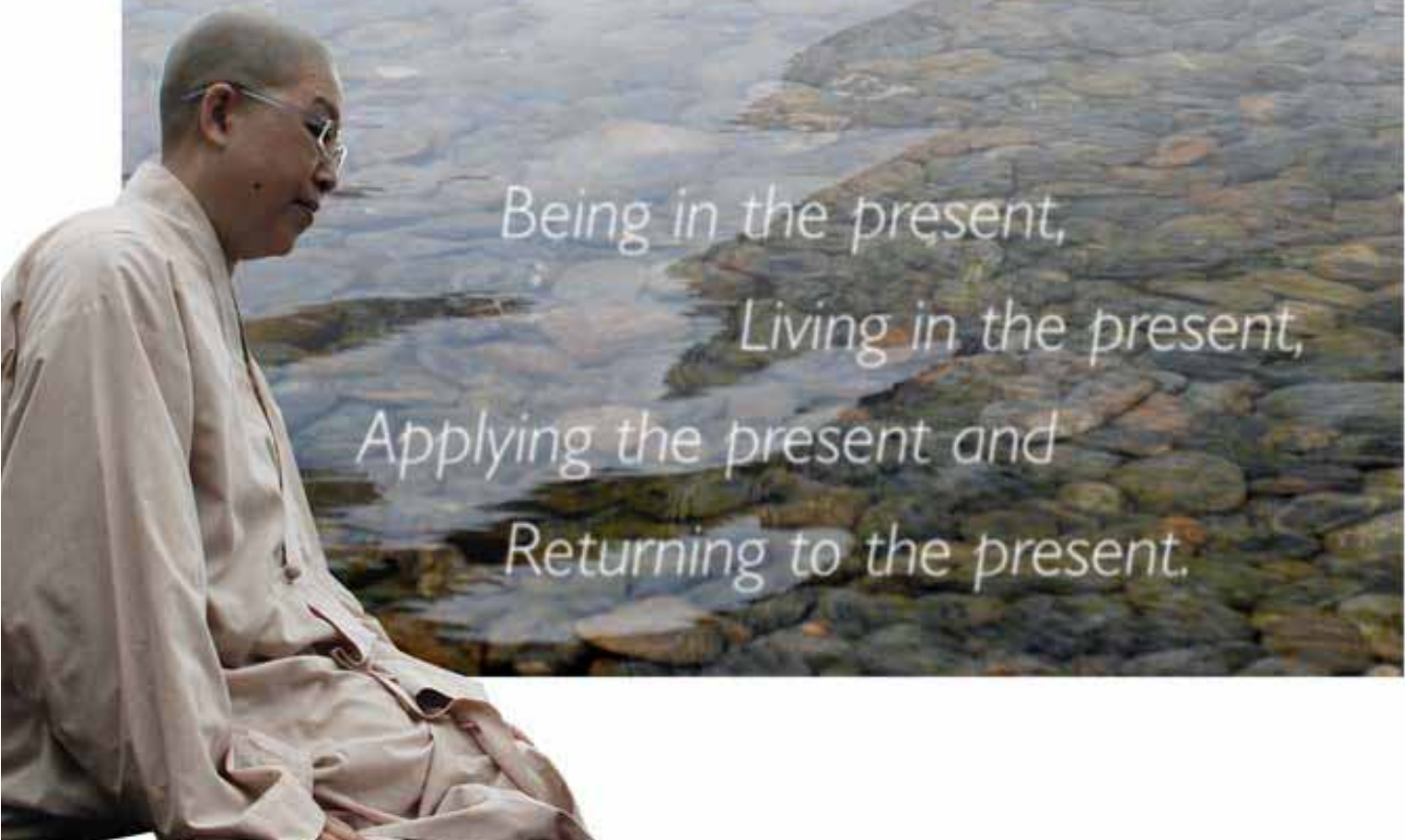
Our mind is deluded in believing that there is an 'I', a real self in our body. We have to practice and realize that what I experience: I am happy, I am angry, I can talk, this is mine, etc. is being labeled by the mind. Nothing exists on its own. Therefore, if we were to analyse the mind, we find that it does not exist.

All of us know from experience and knowledge what suffering is, the cause of suffering and the way to end suffering. True happiness and liberation can only come from practicing, stabilising and purifying the mind. And yet.....

Do not waste any precious time. Practice and maintain the following:

*Being in the present,  
Living in the present,  
Applying the present and  
Returning to the present.*

The path to end suffering is therefore in our hands. All of us can do it. 水月



*Being in the present,  
Living in the present,  
Applying the present and  
Returning to the present.*

# Key Aspects of the Path

In accordance to the different mental capacity of sentient beings, the Buddha gave teachings on the Theravada, Mahayana and Vajrayana paths, so that every individual may be guided towards liberation from samsara. The teachings common and fundamental to all three vehicles are the Four Noble Truths. In which, under the Fourth Noble Truths, the Buddha expounded on the path to end cyclic existence.

In Buddhist sutras and texts, we have often read about the different ways of cultivation for the cessation of suffering. There are the Ten Virtuous Acts (十善道), the Noble Eightfold Path (八正道), the Six Paramitas (六度) and the Ten Conducts of Samantabhadra (普贤行). We have also heard about the different approaches in Zen (禅宗) – to draw out the true nature of the mind; the teachings on the Buddhas' Pureland – to seek rebirth in the Western Pureland of Buddha Amitabha or the Eastern Pureland of the Medicine Buddha (净土法门); the skilful methods in Vajrayana (果之乘) – taking the fruit of Enlightenment as the path for fast realization of the pure mind. With so many paths and methods available, how should an aspiring practitioner practice?

The following short sharing attempts to outline

some key aspects of practice and daily conduct on the path to end suffering for oneself and others, in accordance to the Mahayana tradition.

From the Avatamsaka Sutra, we have often heard an important stanza, 'Faith is the origin of all the transcendental paths; the source of all blessings and merits.' Faith in the Buddha, Dharma and Arya Sangha should grow as one learns and practices the Dharma with the following as the basis: a firm belief on the rarity of a human life endowed with favourable conditions for Dharma study and practice; an understanding on the impermanence of this precious human life; a realisation on the pervasive nature of suffering in samsara; and the infallibility of the law of cause and effect. Then, with an unwavering faith for the Triple Gems that comes from a solid foundation of clear understanding, one develops devotion, dedication and commitment to the path that leads to the ending of suffering and ultimately Enlightenment.

The next essential point would be to take refuge in the Triple Gems and develop Bodhicitta (菩提心, the Bodhi mind or the mind of Enlightenment), which is the altruistic intention to liberate all sentient beings from samsara and to aim to actualise Buddhahood in order to do so. If a practitioner

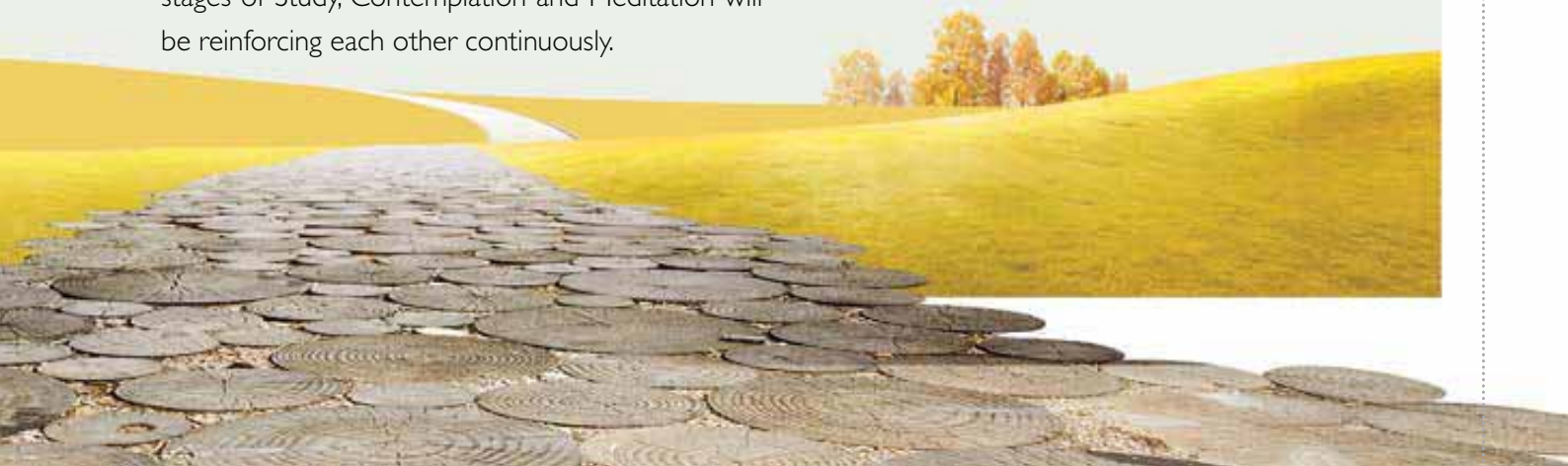


truly has Bodhicitta, all the meditations and actions (conduct) resulting from it can benefit sentient beings as it arises out of altruism and equanimous love for others; all the altruistic cultivation, no matter how seemingly unlikely, are possible with Bodhicitta. Having and upholding Bodhicitta is the foundation of the Mahayana path.

No matter what Dharma practices a practitioner has chosen, be it Chan, Pureland or others, the starting point is always to have a qualified spiritual guide (善知识) and one needs to go through the 3-stage process of Study, Contemplation and Meditation. Studying or listening allows one to increase one's knowledge of the Buddha's teachings. Contemplating on what one has learnt allows one to increase one's understanding and faith towards the Dharma, as we ponder and relate it to our experiences and observations, and found it to be true. That, which is true, will universally be true. Meditation means familiarisation, habituation and internalisation of the Dharma into one's mind, through engaging in repeated and continuous practice of applying the Dharma in one's daily life to transform and purify one's mind. Even sitting to meditate on the breath is a form of familiarising and habituating the mind in calmness and single-pointed concentration till these qualities become a part of oneself. This is internalisation. Throughout one's journey of cultivation until Enlightenment, these stages of Study, Contemplation and Meditation will be reinforcing each other continuously.

The essence and objective of all Dharma practices are the same: through the simultaneous cultivation of Compassion and Wisdom, one seeks to realise the primordial innate Buddha Nature that all sentient beings and enlightened beings possess. By realising the true nature of one's mind, one attains Enlightenment. In the Shurangama Sutra, Buddha Shakyamuni asked the twenty-five Bodhisattvas on their individual Dharma practices and how each different practice led each of them into the stage beyond learning. At the end, with the concurrence of Manjushri and the Buddha, Mahasattva Avalokitesvara summarised it all by explaining the need to realise the true nature of the mind. The ground and essence of all Dharma practices are one, which is working with the mind to purify and tame the mind.

With all these in mind, whichever Dharma practices one has chosen, the key is to practise consistently and fervently, without any hopes for attainment and fear of failure. The grasping to 'self' will not diminish with attachment to the external world or even to one's internal cultivation. With Bodhicitta, cultivate constantly with perseverance and dedicate the merits of all practices to the Enlightenment of self and others. 水月



# 心清淨则国土淨

有一天，住在毗耶离城庵罗树园的佛陀与大众聚会，这时候，长者宝积菩萨和五百位年轻长者，每人拿着一把以七种不同宝石做成的珍贵阳伞，从毗耶离城前来供养佛陀。

佛陀以威神之力，将所有珍贵阳伞都转变成一支极大的华盖，大到足以遮盖整个三千大千世界。大华盖的内部映现出三千大千世界里的一切事物现象，同时也都让人可以听到十方一切诸佛在所有的世界里宣扬佛法教化的声音。

长者宝积右膝着地，举起双手，向佛合十敬礼，“世尊，这五百位年轻长者诚心要走上佛觉之道。愿知道菩萨的佛土净化，请世尊解释菩萨佛土的清净。”


佛陀慈悲说，所有菩萨成就功德净土都是为了方便接引众生；菩萨要成就净土必须清净自己的心，心清净了佛国净土则清净。此时，舍利弗受了佛陀的威神力，起了一个念头，“如果佛土纯净的程度与菩萨心念的一样，那么当释迦牟尼还在行菩萨事业的时候，他的心一定是不纯净的。否则，这个佛土怎么看起来这么不纯净？”

佛陀知道舍利弗起这念头，便问“舍利弗，太阳和月亮是否因为不纯净，所以生来眼盲的人看不见他们？”舍利弗回答：“不是的，世尊，不是这样的。问题在于与生俱盲的人，而不在于太阳和月亮。”

佛陀告知：“与此相同，舍利弗，众生因为烦恼覆盖不能见到娑婆佛土功德庄严。舍利弗，如来佛土是纯净的，只是你看不见它。”

此时梵王对舍利弗说：“不要说如来佛土不净，如来佛土是纯净的。我看世尊释迦牟尼的佛土庄严广大，像是自在天宫。”舍利弗说：“我看到的这片大地则高低深浅，沙土秽恶。”

这时佛陀以其大足趾触此三千大千世界之地，瞬间这世界变成珍宝庄严，清净无比。与会大众个个充满惊奇，觉得自己坐在宝石莲花座上。于是，佛陀对舍利弗说：“这个佛土永远这么纯净，但是如来为了开化、成就众生，则使它看起来不平、不净，就如诸天共宝器食随其福德饭色有不同。”

我们都知道天上的月亮只有一个，而倒映在千江之中并不实在的月亮却很多。我们的清净心只有一个，可当世间的不同人事浮现其中，这时分别执着的妄念就升起。如对自己的家属产生眷念之心，对朋友有情谊之心，对冤家有嗔恨之心，而且把他们执着为实有存在的，由于清净心被这些无明烦恼所覆盖，所以经常攀缘外在的人和事而无法见到事物的本来面目。若清净心不现，国土如何清净？要想见到国土清净，就需先找回我们本自具足的清净心。

（节选自《维摩诘所说经——佛国品第一》）





## 证悟无生果之道

无始以来，苦与集相继不断的延续着，如何消除这无始的苦而达到涅槃的解脱圣境呢？关键还在于依照四圣谛之“道谛”去修行。

“道”是灭苦的方法，是通往涅槃的道路。犹如生病的人去找医生看病，是为了服药一样，道是佛弟子修学的心要，是为实现解脱，从此岸到彼岸的修行门径。

现实生活中，常常见到一些人自觉身体出了异样，便去看医生，医生给他开了药，他却不吃，或者不按医生的嘱咐服用，病痛便也停在那里，不见减轻。医者总是针对不同的病患，不同的病症，给予不同的治疗方案和方药，只要病患配合，就有希望药到病除。

佛陀所开示的修行证悟真理的方法即是用来治愈众生疾苦的良方，也就是道谛。众生疾苦，因症因人而有差异，纵然同病，处方亦可能有异，这其中关键，还在于实践。

说明道谛时，最常用的是八正道，即正见，正思惟，正语，正业，正命，正精进，正念，正定。此八正道，正是佛陀成道时，初转法轮所说的法。此后直至涅槃，又增说四念处、四正勤、四如意足、五根、五力、七菩提分等，共三十七道品，是四圣谛中“道谛”的全部内容。

八正道就是三学。正语、正业、正命是

戒学；正念、正定是定学，正见、正思惟是慧学；正精进是遍通三学的。八正道是三十七道品的基础、核心和精髓，是原始佛教及部派佛教的实践原理；其实，简单地说就是八种通向涅槃解脱境界的光明大道，可以使得众生苦集烦恼断绝不续，从迷界的此岸渡到悟界的彼岸。

正见，即正当的见解和正当的观察事物的方法，指佛教对人生世间的正见、澈见缘起法，认识宇宙人生的真相是苦、空、无常。

正思惟，也称为正欲，是指在身、语、行为之前的正确意志或决定，是与无漏心相应的思惟。

正语，是在正思惟后产生的正确语言。


正业，是在正思惟后产生的正常行为。

正命，是正确的生活。

正精进，是以真智勇猛不间断的朝向涅槃之道。

正念，是时刻意念正道，不生邪念。

正定，是正当、正确的禅定，使心到达无漏定，即可获得解脱自在。

佛陀教导我们摄心守戒，由戒生定，定中发慧，最后证悟无生果位。依照佛陀的教法实践；至少，在修到果位之前，我们能做一个好人。

做龙  
做蛇

华人都喜欢龙年，因为龙是祥瑞的象征；尤其喜欢在龙年添龙宝宝，因为这就表示祥瑞已临门。

于是乎，龙宝宝还没出世就已经面对“排队”的压力，因为“龙”太多了。

现在你“拉回眼前”，让自己置身事外的看清问题，然后再表示你的看法，你会发现很多答案就会浮现出来：

“事实上‘龙’之后的‘蛇’也不错，‘龙’多‘蛇’就少，压力没那么大。所以我选‘蛇’。”

“事实上‘龙’之前的‘兔子’也不错，很可爱，而且是比‘龙’更早一步来到。所以我选‘兔子’。”

接下来是：

“我选虎，因为虎勇猛；我选牛，因为牛勤劳；我选鼠，因为鼠机灵，我选马，因为马警觉性高，连睡觉都是站着的……。”

到后来，你会发现十二只动物每一只都好，只要你从好的角度去思考，否则你会说：“龙是邪恶的，虎很凶残，牛太辛苦，鼠很脏，太恶心，马连睡觉都站着，太累了……。”

所以，当你的思想是正面时，一般所召感的都会是正面；当你的思想是负面时，一般所召感的都会是负面。

更进一步去探索，你会发现：

原来十二生肖中的动物并没有什么具体的含义，他们代表的是十二地支，即：鼠是子、牛是丑、虎是寅、兔是卯、龙是辰、蛇是巳、马是午、羊是未、猴是申、鸡是酉、狗是戌、猪是亥；配合着甲、乙、丙、丁、戊、己、庚、辛、壬、癸这十个天干，形成年、月、日的历法和时间。在教育不普及的古代，要一般的平民百姓去记住这些文字是很有难度的，所以才会用动物来取代。

今年是什么年？是龙年。龙年事实上就是壬辰年。

“拉回眼前”就是通过把眼睛往下垂来保持“正念”，看清“龙”年就是“正知”；有“正念”、“正知”，你就是在修行，这是正面的。

什么是负面的？

因为不了解“龙”，就会有不了解的后续：

属龙的不能跟属虎的配成夫妻，因为“龙虎斗”；属羊的千万要避开虎，不然就会送羊入虎口；只有属蛇的才可以跟鼠在一起，因为蛇鼠一窝……。于是乎，你就团团转，永无了期。

虽然已经说得那么清楚，可还是有人会问：“十二生肖属哪一种最好？”你跟他说：“属象。”可十二生肖并没有“象”。是的，最好是不要来轮回。



By Venerable Fa Liang  
Translated by Yeo Hwee Tiong

## Blessings from the Buddha

A lady approached me to perform prayers for his deceased son.

I asked her, "When did he pass away?"

"A few days ago," the lady replied calmly. From her calmness, I deduced that the son could have passed away after a long sickness, and thus, she was sufficiently prepared for the acceptance of his eventual death.

"What sickness did your child suffer from?" I asked.

"He died from a motorcycle accident a few days ago." She replied without showing much emotion. This made me wonder how she could stay so calm.

"Have your son been disobedient and went racing which resulted in the accident?" I continued to probe.

"No, he had been an obedient and filial son."

"How many children do you have?" I asked.

"He was my only child."

"Is his father traumatized by the accident?"

"He passed away many years ago."

"Who else are there in the family?"

"Only my mother-in-law and me," she said. At this moment, tears started rolling down her face.

I passed her some tissues and asked, "How long have you been practicing Buddhism?"

After wiping her tears, she regained her calmness and replied, "About five years."

I complimented her for her progress in Dharma learning, as it had internalized into her mind.

In the face of death, everyone is equal. The moment we are born, we are destined to die. The question is: under which circumstances do we accept death willingly? Is it upon encountering a serious illness, suffering from old age and sickness, or something else? Among all, death from an accident is one of the most difficult to accept. However, if it happens, we have no choice, but to learn to accept it.

A novice Buddhist will pray to the Buddha for peacefulness, good health, abundant wealth and good fortune. Those, who have a better understanding of the Dharma, will create favorable conditions for the accumulation of merits and good karma. Those, who truly understand the Dharma, will follow the teachings of the Buddha and practice them faithfully.

# The Implication of the Purification of a Buddha-field in the Vimalakirti Sutra

The idea that one's pure mind reflects the purity of a Buddha-field is not only an important motif in the teaching of the Vimalakirti Sutra,<sup>1</sup> but it is also an important concept promoted in Mahayana Buddhism.<sup>2</sup> This theme has been discussed by many ancient and modern scholars.<sup>3</sup> However, in the teaching of the Vimalakirti, this concept has a two-fold meaning. The first meaning, which I will refer to as 'conventional purification,' refers to the idea that in order to purify the Buddha-field, a Bodhisattva must first use his pure mind to purify the mind of other living beings. The second meaning, which I will refer to as 'ultimate purification,' refers to the notion that when one's mind is pure, everything that he/she perceives is also pure. In regards to the discussion of one's pure mind reflecting the purity of the Buddha-field, most scholars focus on the first meaning by discussing the way that a Bodhisattva establishes a Buddha-field by purifying the minds of other sentient beings. However, in the context of the Vimalakirti, the second meaning of 'ultimate purification' is even more important than the first meaning because it implicates a particular teaching of the Vimalakirti that is different from the ideas of mainstream Buddhism.<sup>4</sup> The teaching that the Vimalakirti implicates is that nirvana is always there and thus, samsara and nirvana are non-dual.

In the preface of the Vimalakirti text, Ratnakara questions the Buddha about how the bodhisattva's purification of a Buddha-field can be achieved. First, the Buddha told Ratnakara that in order to obtain a pure-field, Bodhisattvas have to purify their minds first, followed by the purification of the living beings. The purification of the living beings reflects the purification of the Buddha-field because a Buddha-field consists of the bodhisattvas, which constitutes a field of living beings.<sup>5</sup> I refer to this notion as the 'conventional purification' because from a conventional perspective, a bodhisattva still has to purify the living beings first in order to establish a Buddha-field. In this sense, the theme of the purification of the Buddha-field focuses on the bodhisattva's pure mind and the purification of living beings.

In fact, the idea of the causality between one's pure mind and the purification of living beings is not a new idea. This idea was prevalent within mainstream Buddhism. For example, in the Samyuttagama it says, "Monks! Because the mind is defiled, living beings are defiled. Because the mind is pure, living beings are pure."<sup>6</sup> This notion was also mentioned in other mainstream Buddhist scriptures, such as the Abhidharmadipa, the Abhidharmamahavibha,

<sup>1</sup> Hereafter the Vimalakirti.

<sup>2</sup> The various Prajnaparamita Sastras and Nagarjuna's Mahaprajnaparamita Sastra also promote this idea.

<sup>3</sup> There are eight Chinese commentaries on Vimalakirti and discussing this idea. (See Taisho Shinshu Daizokyo. Vol 38). Lamotta also discusses how to interpret the pure mind in the content of Vimalakirti. E. Lamotte, The Teaching of Vimalakirti (Vimalakirtinirdesa): from the French translation with introduction and notes (l'Enseignement de

Vimalakirti) (London: Pali Text Society, 1962) 86-87.

<sup>4</sup> The term 'mainstream Buddhism' which is suggested by Schopen refers to Nikaya Buddhism (部派佛教).

<sup>5</sup> R.A. F. Thurman, The Holy Teaching of Vimalakirti: a Mahayana Scripture (Pennsylvania: The Pennsylvania State University Press, 1976), 15.

<sup>6</sup> Samyuttagama. Taisho Shinshu Daizokyo. Vol 2. ed. Takakusu Junjiro et al. (Tokyo: Daizo Shuppansha, 1924), 691c. (Hereafter T2, 691c). Also Samyuttanikaya III 155, 31-32.



and the *Abhidharmasamayapradika*,<sup>7</sup> and it was subsequently adopted by the *Vimalakirti*, who further applied the idea of causality to a Buddha-field. Therefore, such an assertion cannot be considered as a special teaching.

After the Buddha discusses the meaning of 'conventional purification,' he discusses the 'ultimate purification,' also referred to as the 'mind-only-pure-field' in the Chinese context, as a way to remove Sariputra's suspicion regarding the reason why Sakyamuni's Buddha-field is impure in the first place. To explain, the perception of an individual determines whether a field is pure or not. Because Sariputra's mind was not pure enough to perceive a pure field, what he subsequently saw was also impure.<sup>8</sup> The explanation I have given leans towards an epistemological perspective, so it would also be appropriate to investigate a Yogacaric explanation. According to a Yogacaric theory proposed in Kui Ji's commentary of the *Vimalakirti*, Kui Ji explained that the pure mind refers to the purification of the *alayavijnana*, and when the eighth consciousness is pure, it will directly manifest the pure field. The reason for Kui Ji's explanation is that the physical world is not apart from the consciousness. Instead, the physical world is reflected by the eighth consciousness.<sup>9</sup>

Although the Yogacaric explanation given above is a Mahayana explanation, it still does not entirely reveal the teaching that the *Vimalakirti* is trying to convey. According to the Yogacaric explanation, whether a buddha-field is pure or not is entirely subjective to the mind only. In other words, there will never be an object of a pure-field outside of the living beings' perception. However, there is an analogy about sunshine in the text stating that although a blind person cannot see anything, the sunshine will always be there. This analogy indicates that although the Buddha-field is always pure, one who has an impure mind will be unable to see it.<sup>10</sup> This teaching from the *Vimalakirti* suggests that there is an objective pure field that is outside of one's perception and this view is different from the Yogacaric mind-only view. Thus, the meaning of 'ultimate purification' should not entirely be understood in accordance to Yogacaric theory only.

The idea of 'ultimate purification,' which states that Sakyamuni's Buddha-field is always pure, implicates that nirvana is always there and only a bodhisattva with a pure mind can understand that. In the conversation between Brahma Sikhin and Sariputra in the *Vimalakirti*, Sariputra's view represents the mainstream understanding of the Buddha's teaching that samsara and nirvana are dual realities, in which samsara is a cycle of defilement

<sup>7</sup> P. S. Jaini, ed. *Abhidharmadipa* with *Vibhasaprabhavr̥tti* (Patna: Tibetan Sanskrit Works Series, 1959), 45, 78. *Abhidharmamahāvibha* (T27, 731b) and the *Abhidharmasamayapradika* (T29, 795b).

<sup>8</sup> Thurman, 18.

<sup>9</sup> Kui Ji, *Fo Shui Wu Gou Chen Jing Shu* (T38, 1027a).

<sup>10</sup> Thurman, 19.

## The Implication of the Purification of a Buddha-field in the *Vimalakirti Sutra*



and suffering and thus, one should transcend from samsara. On the contrary, nirvana is pure and peaceful and it is the goal that practitioners should seek. However, the teaching of the *Vimalakirti* indicates that samsara and nirvana are non-dual, and that such a non-dual concept was exactly what the Buddha was trying to teach. The problem was that Sariputra could not understand the profound meaning of the teaching. Therefore, on the one hand, the *Vimalakirti* intended to manifest the true teaching of the Buddha with the idea of the 'ultimate purification' but on the other hand, he also intended to criticize the mainstream Buddhist understanding.

Furthermore, the non-dual concept regarding the 'ultimate purification' was not only used to criticize the mainstream understanding regarding the path of liberation but it was also used to criticize the mainstream understanding of the bodhisattva-path. To explain, Maitreya was recognized to be the one who had attained the highest level of bodhisattvahood and he was regarded to be the next Buddha according to the mainstream Buddhist view. However, Maitreya was still reluctant to talk to *Vimalakirti* due to the previous conversation that he had with *Vimalakirti*, in which *Vimalakirti* questioned him regarding the non-dual concept of Enlightenment and all living beings.<sup>11</sup> This event indicates that the authors of the *Vimalakirti* were not satisfied with the mainstream understanding of the bodhisattva-path.

From the rhetorical perspective, Maitreya is used as a figure in the *Vimalakirti* to represent the mainstream interpretation regarding the

bodhisattva-path. The bodhisattva-path was discussed in many mainstream scriptures and the bodhisattvas' practices were referred to as paramita. For example, in the *Abhidharmamahavibha* (大毘婆沙论), the different classifications of paramita among the different mainstream schools were included.<sup>12</sup> However, the mainstream bodhisattva-path that was mentioned in the scriptures merely systematized the Buddha's actions in his past lives from the Jataka. The mainstream scriptures did not propose any new philosophies regarding the bodhisattva-path and hence, some Mahayanists were not satisfied by this.<sup>13</sup> In the *Vimalakirti*, the idea of non-dualism is the central motif of the bodhisattva-path, which means that the reality of all sentient beings is the same as Maitreya's reality.<sup>14</sup> Therefore, all living beings possess the nature of ultimate liberation. This teaching of non-dualism is exactly what the 'ultimate purification' or the analogy of the sunshine is trying to implicate.

In conclusion, it is not without reason that the authors of the *Vimalakirti* began the scripture by mentioning the purification of the Buddha-field first. The idea of one's pure mind reflecting the purification of a Buddha-field does not only indicate the process of how a bodhisattva establishes a pure field, but it also implicates the non-dual teaching of the *Vimalakirti*. On the one hand, this kind of non-dual teaching reveals the special teaching of the *Vimalakirti*. On the other hand, however, the non-dual teaching also reveals that the authors were unsatisfied with the mainstream understanding of the liberation-path and the bodhisattva-path. 水月

<sup>11</sup> Thurman, 34.

<sup>12</sup> T 27, 892b.

<sup>13</sup> Just as the authors of *Vimalakirti*, Nagarjuna is an example. In his work *Maha-prajnaparamita Sastra*, Nagarjuna criticized the mainstream

misunderstanding of the bodhisattva-path by using the philosophy of *prajnaparamita* to support his argument (T26, 394).

<sup>14</sup> Thurman, 35.

## 海印禅系列十五 观音之耳

禅门所谓拉回眼前，见性成佛和《楞严》的观世间音，耳根圆通，都是佛菩萨和祖师们实实在在从身心切入的方便法门。那么，对修行的禅者而言，溪声尽是广长舌，山色无非清净身，两个法门都可以让我们体悟不生不灭的觉性。

学佛禅修之人或有雨夜居山的经验。表面上虽然万籁俱寂，实际上却有千百重声响……。

溪响、水卷、蛙鼓、虫鸣、风吹、木摇、叶落……种种声响。

如果你心无杂念，你可以在这各色各样的音声海，享受夜的宁静。你无须刻意倾听，这些天籁却历历在耳！

于无人夜，闻此音声，虽伏案忙碌，却觉得心平气和，若游子归家，无比满足。难道这些因缘合和的声音有什么力量吗？

非也。实在是因为我们透过这些音声，回到内心的明觉。这时不再掉入世间生灭相，亲见本来面目，狂心渐歇，内心暂时不六道轮回，流浪生死。此时，内心无事，这种种声音，便可以说是“梵音海潮音，胜彼世间音”。

《楞严经》中有一段，描述观音菩萨如何靠耳根悟道的经验。观世音菩萨说：

“我回想过去无量数劫以前，有位佛出世，名号为观世音。我在他的面前发大菩提心。观世音佛教我从闻思修之法门修行，就可以渐渐地得入正定。”

观世音菩萨的师父也呼作观世音，因为他传的是从闻（耳根）入手的观音法门。观世音菩萨接着补充说明：

“最初在闻性中修时，渐渐对外在所闻的声音不起分别，此时一切都寂灭了，有

声（动）和无声（静）两种境界了然不生，然后逐渐深入，不但所闻的动静二相不复存在，听觉能闻的闻性，也同时舍下了。此时，只剩下听觉的觉知，所觉知的一切皆是空幻的，空的觉受极其圆融。能空的人和所空的境也归于寂灭了。当寂灭呈现于前时，内心顿时超越了在世与出世间的界线，十方世界都是圆通明朗了。”

观世音菩萨接着说：

“这时，我获得了两种特别无上的境界：上者可以和十方诸佛的妙心一致，互相融合，和十方如来同一慈悲心；下可以和六道众生融合，合而为一，对他们受苦罹难，都具悲心切切，要救度他们离苦得乐！”

其实，禅门所谓拉回眼前，见性成佛和《楞严》的观世间音，耳根圆通，都是佛菩萨和祖师们实实在在从身心切入的方便法门。那么，对修行的禅者而言，溪声尽是广长舌，山色无非清净身，两个法门都可以让我们体悟不生不灭的觉性。

六根门头转全道，本来眼耳鼻舌身意，皆可入道，只不过眼根和耳根是人们最依赖、最熟悉、感知最敏锐的两个器官。常人最容易为色声二尘所动，故也最容易透过二者，寻回《楞严经》上说的常住真心，性净明体。

学佛之人，悟观音之耳即名观世音。此时，虽然了悟声音的本质是空性，却仍然能寻声救苦，即名观世音菩萨。水月



整理 | 释法荣

中国朝山  
满载法宝归

## 悟禅老和尚的开示

修行就像吃饭。为什么要吃饭？因为肚子饿了。为了填饱肚子，就要吃饭，或吃面，或吃面包。

修行就是把我们的带回家，找回我们的佛性，找回我们心中那片净土。无论哪一个法门：参禅、念佛、诵经或观想，只要能帮我们找回佛性，都是好方法。

找到以后，不管在为人处世，应对进退，行住坐卧，都不离佛性，都在向善向上，都在增长我们的慈悲与智慧，那就对了。

想一想，我们有找到佛性吗？有活在佛性当中吗？记得拉回来。

六祖惠能大师说：“不怕念起，只怕觉迟。”

## 老法师的叮咛

这趟到中国宁波阿育王寺，有幸能瞻仰佛陀的舍利，真是我们的荣幸；何况瞻仰之前，又有老法师的一番开示，更是有如醍醐灌顶般的清凉、爽快。

我们能够瞻仰佛的舍利及学习佛法（佛的法身舍利），比遇到优昙钵罗花<sup>1</sup>还难

得。怎么说？因此花三千年才开一次，而我们能见到佛舍利或学佛是“百千万劫难遭遇”（很久很久才遇到的机会）。因为有幸能做人，能在心灵上、人格上提升的很少，堕落的很多，比如有人讲我们的坏话或批评我们，能虚心受教，由此改进的人很少；不爽的、起烦恼的很多。

怎么办？

要懂得反省，回到心中的明镜，照着如泡沫般的话语，只要及时看清楚，调整过来就没事。一般人常把泡沫般生灭的话当真，越想越气，让泡沫越来越大，变成大雪球，折腾了自己、伤害到他人，又搞砸了事情，何苦？

如果遇到小孩讲我们，我们还可以原谅他，不放在心上。但是遇到大人讲我们，我们就受不了。其实有些大人的心智比小孩还低，我们更要原谅他。如果他有意让我们生气，我们更应注意，不要中他的计。原谅他人就是善待自己啊！

如果他讲的是对的、合理的，我们应该谢谢他让我们看到问题，从而提升自己。如果他说的是错的、不合理的，我们也要感谢他来考我们的智慧，看我们的心还能不能安忍不受影响。

所以还有什么好生气的呢？

水月

“灵瑞花”。优昙婆罗花，传说中的仙界极品之花，三千年开一次。优昙婆罗花的出现意味着转轮圣王降临到人间普渡众生。

<sup>1</sup> 此花是拘那含佛（过去七佛之一）悟道时身后那一棵遮阳避雨的树种。开花，亦结果。花朵被称做优昙钵或者优昙婆罗花（udumbara），简称优昙花，经上又名





## 六祖坛经的启示（二）

惠能大师在《坛经》定慧品中说：“善知识！我此法门，从上以来，先立无念为宗，无相为体，无住为本。”意思是说：禅门的顿教，从历代祖师传承到大师那里，都是立无念为宗旨、无相为自体、无住为根本。

禅门顿教既然立无念为宗旨，那首先我们就必须要清楚什么是无念。大师说：“若见一切法，心不染著，是为无念。”<sup>1</sup>又说：“于诸境上心不染，曰无念。”<sup>2</sup>这两段文的意思大致相同，都是说：当我们面对内外一切境时，心不被染污，就是无念。事实上，这是从广义的角度来谈“无念”。第一段文的“一切法”是指色法和心法两种；第二段文的“诸境”还是一样指色法和心法两种。

除了以上对“无念”广义的定义之外，大师针对无念又有狭义的说法，他说：“无念者，于念而不念。”<sup>3</sup>意思也就是说：保持在清醒的状态，清楚的看着念，不被念的生灭所转而跟着动念，就是无念。

为什么立无念为宗旨？因为大师认为迷惑的人面对色、声、香、味、触时，便会动念，一动念便容易生起邪见妄想。而清净的自性本来就是无一法可执取，如果有所执取，就有所谓的好坏、是非、长短、对错，这就是邪见妄想。这修法的要求是对“念”保持警觉，也就是说“念”是下功夫的所缘

境，因此这顿教法门立无念为宗旨。<sup>4</sup>

什么是“无相”？大师说：“外离一切相，名为无相。”<sup>5</sup>意思是说，心不执着外在的色、声、香、味、触，就称为“无相”。

“相”是指世间一切事物的相貌（形状、颜色）都是各种因缘条件和合而成，当因缘条件不具足时，就会分散而破灭。因此，世间一切的相都会随着因缘条件的变化而变化，是不会永远不变的。如《金刚经》说：“凡所有相，皆是虚妄，若见诸相非相，即见如来。”也就是说，当我们深刻体会到一切相都是虚假时，我们就是见到如来了。

为什么以“无相为体”？大师所说的“无相”其实就是“相空”，就如前面所说的：一切相皆是因缘所生法，是虚妄不实的。也就因为如此，所以应该放下对一切相的执取，只要能做到放下，我们就回归到清净的法体，以“无相为体”。就如大师说：“外离一切相，名为无相；能离于相，即法体清净；此是以无相为体。”<sup>6</sup>

什么是“无住”？在任何时候，面对内、外一切诸法都念念不停留，不生起执着的心，就是无住。能做到无住，就表示不受束缚，所以一定要以“无住为根本”。

总的来说，惠能大师展现出的无念、无相、无住这三无就是禅宗顿教的一大特色。

1 宗宝本《坛经·般若品》

2 宗宝本《坛经·般若品》

3 宗宝本《坛经·疑问品》

4 宗宝本《坛经·疑问品》

5 宗宝本《坛经·般若品》

6 宗宝本《坛经·疑问品》





面对大众，先尝试去接纳每一人、每一件事和物，才可能进一步顺应因缘条件去调整和改变作业方式，这个过程需要时间、耐性和种种善巧方便。

刚上完黄其铄老师“素食养生”系列课程。在每一堂课“入门”时，老师都会提醒我们正确的学习态度，其中的“我们如何处理一件小事，就等于我们如何处理人生中一切的事情”，给我最多的启发和触动。以下的事例谨供参考，相信我们都能举一反三。

### 共喝一杯幸福果汁

依协同效应 (synergistic effects)，1加1不等于2，而是倍增，甚至1加1可以大于100。

我爱“果汁”，因为它是我们共同努力的结晶。

“果汁”时间到：有人负责搭配水果，有人负责召集同人，有人负责去皮或切，有人负责搅汁或搅泥，有人负责洗杯子或将果汁装杯，最后有人负责清洗、收拾。看似简单的一回事，这中间需要多少的突破。参与的人，首先要愿意从“很忙碌”中抽出半小时，从“独享”中走向“共享”，要能放下习惯的“偏爱口味”，而勇于尝试或是惊喜或是怪怪的各种“不同口味”，从重视结果转向注重过程中的协调、分工合作和点滴学习。

最终，大家一起喝一杯“很幸福”的果汁。

### 彼此共谱合唱美

我爱“合唱”，因为它是我们共同努力的结晶。

无论一个人唱得多好，始终有一件事是独唱者永远无法作到的，就是合唱之美。合唱，凝聚了不同声部的和谐整合。彼此接纳彼此的存在；倾听彼此，又要保住自己不乱阵脚；互补互映、互倾互诉。

在学习合唱的过程中，我们接纳各自的差异，我们寻求共同性：和谐。谁领谁从，谁高八度谁低八度，何时谁该强何时谁该弱，沿着动态的平衡点，我们谱出美妙的音声。在潜移默化中，我们更了解自己，更了解彼此，也更接纳彼此。

在相互依存的大因缘网络中，你好、我好、大家好，大众中好修行。

### “大字报” 温馨提醒

有位同学开玩笑地说：“师父，在大寮（厨房）里，单单是煮饭就有很大压力喔！”

首先，要分清楚是“已供”或“未供”的米。因为午餐要供佛，特别交代过“已供”的米（七月普渡祭米）是不能再用来供佛的，要另煮“未供”的一小份饭、面或面线等来供佛。

饭煮好了！盛饭进保温锅也有讲究：盛饭或盛汤的保温锅有分别，盛错了，又得重盛。同时，不可用钢（硬）匙等来勺饭，必须用塑料匙轻取，这是避免刮伤内锅。

饭盛好了！洗饭锅又是大学问。字条上写得清清楚楚：洗之前要先浸泡，洗时要


用“洗饭锅专用”的软性海绵，小心不要刮伤内锅。

看着张贴的字条，本义是“温馨提醒”，但是在油热的环境中，温馨不起来；那位同学，再补上一句：好像在贴“大字报”。

出于好意，为了惜福、环保、节能等等原因，我们希望一切能井然有序，统一作业。但是我们不是真正的操作者，人毕竟有差异性，不同年龄、背景、习惯等因素，都会形成不同的作业方式。

最终会看到字条的人，就只有贴字条者本人；他心中难免纳闷，为何大家对字条视若无睹，依然故我？即使识字，最终还是没

看到，因为他根本就没有看字条的习惯，只是习惯于自己的作业方式。

面对大众，先尝试去接纳每一人、每一件事和物，才可能进一步顺应因缘条件去调整和改变作业方式，这过程需要时间、耐性和种种善巧方便。身教重于言教，言教中贴字条应该是下策，它给人一种错觉：这一群人屡劝不听，很难受教，只有贴“大字报”了。怕只怕恶性循环，从温馨提示变成警告，进一步更变成“口诛笔伐”。曾上过一间诊所的厕所，墙壁上贴着一张英文“大字报”，大意是“故意弄湿地板或乱丢纸巾者，将被罚款200元。不是开玩笑（No Play Play）”。如厕后，你会有何感受？





## Food for Thought



### Duality (1) - Blessing

Recently I had a 'virus infection' in my ear, making my head spun as if the whole room was upside down whenever I turned my head. Gradually it got better, but overall, it took me more than a week to recover.

When I was 'forced' to rest, it came to me that it was a blessing. It was a blessing because it was also a time for my physical body and mind to have a rest.

So is being sick good or bad?

### Duality (2) - I Am Responsible

The state of mind we are in, regardless of positive, negative, pleasant or unpleasant, etc. will be reflected on another person in the form of action, speech and thought. At the same time, we will emit the energy of our state of mind to another person. This energy that we emit cannot be seen, hence, we do not notice it. Therefore, we start to put the blame on another person for our state of mind.

Remember! We are responsible for ourselves.



### 更正启示/Amendment Notice :

《水月》68期 (Shui Yue Issue 68)

- 1) Page 5, *At the End of this Human Life* : 2nd paragraph, line 2, should be 'Smrti'.
- 2) Page 34, 般若信箱: The translator should be To Kuo Ling.
- 3) 第38页, 《参访寺院获益良多》是‘吴巧玫’的文章。其中第四段, 第四行之“深遂”应该是“深邃”, 第五段, 第二行之“三屋楼”应该是“三层楼”。

# A Buddhist Reflection on Consumerism

We are living in an era of globalisation; as the world becomes more globalised, human beings (both in the East and in the West) share a common social ill — spiritual vacuum.

Traditionally, religion had great influence over society, and religious scriptures provided the guidelines for ethics and values within cultures. Today, as societies become seemingly more materialistic and economies more boundless, the role of religion has weakened tremendously. Modern society tends to view religion as limiting, and in some cases, irrelevant. Some quarters might even have developed the extreme view that religious teachings are an obstacle to individual and societal progress. Overall, I believe our moral values are sliding, particularly in Asia, where economies are booming and many people have replaced religion and moral values with consumerism. Shopping malls have become the new places of worship for the young people, and branded goods, the new objects of their idolization. With religion losing its place of reverence in our lives, and with no alternative system of secular ethics to replace it, a spiritual vacuum has evolved. Compounding this new emptiness, 'our present economic system institutionalizes greed'. This in turn nourishes and nurtures the seeds of desire and indulgence. As a result, we fill the blanks in our lives with consumerism, causing much confusion and suffering within self and society.

Such a consumerist crisis has invaded every culture of the world. Yet, despite this, have we awakened from it? Have we in any way, in our day-to-day living supported the consumerist culture? According to the Buddhist teachings on

"Interbeings", all our actions have an impact on others and ourselves, and indeed, the cosmos. If we look deeply at the way we consume — eating, the use of natural resources and in fact, all aspects of our 'civilised' way of living, we are causing tremendous harm to ourselves, the society and Mother Earth.

How will we respond to all the suffering created by consumerism? How will our children respond? How will it affect our next generation? We need a medicine for society, something to protect us from social illness and to make us physically, mentally and spiritually healthy again. Although it is easy to be deluded by the consumerist indulgence and forget Buddhist teachings, if we return to the Dharma, we will recall that the cause of suffering is our constant craving and indulgence. As practitioner, we need to develop mindfulness; to be mindful of the way we conduct our life. As Venerable Thich Nhat Hanh put it, "Aware of the suffering caused by unmindful consumption, I vow to ingest only items that preserve peace, well-being and joy in my body, in my consciousness, and in the collective body and consciousness of my family and society."

We need to be "socially engaged" and create a "social awakening" in this degenerative time of consumerism. We need to collaborate with other groups (religious and secular) to find ways to break this grip and explore alternatives to consumerism. To me, Buddhism is a way of life, and the teachings on 'Interdependence' are not just philosophical or something we meditate on the cushion, but rather something to be applied in our daily activities. While we transform our 'self', we must also transform society, for we are all interdependent. 



最近一群师兄在网上讨论关于吃素的问题。佛弟子应该持素吗？吃珍珠粉算杀生吗？燕窝能吃吗？这让我想起恩师的教诲。

九年前，有幸得遇恩师时，恩师就嘱咐我得持长素，培养慈悲心和菩提心。我内心深处本来就有此意愿，因而能毅然抛开任何顾忌，一口气就答应了。恩师那奇妙的眼神也让我永远难忘。那眼神流露了对我与一切众生平等无瑕的慈悲。见我如见一切众生，对我如对一切众生，教我如教一切众生，我就是一切众生，一切众生就是我：这就是我当时的感悟。

持素一段日子后，慈悲的恩师知道我心中存有疑惑，便主动为我开示，解我心结。他老人家谆谆教导我：“如果行者在守菩萨戒<sup>1</sup>，已认知一切众生皆是过去父母，为了修持慈悲心和培养菩提心，就该清清楚楚地持素。真正的慈悲心不分众生类别，不认为自己比他人来得重要。”我觉得师父教导得很有道理。

长期持素的确有些不方便，但我都能一

一克服，就看自己有多认真，肯付出多少。至于困难，只要心里清楚自己在做什么，学会放下，懂得时时拉回慈悲心，就不是什么大问题了。

刚开始持素时，身边的朋友、工作的伙伴和上司都不太理解。他们好奇地问我为什么要持素，我都照实回答。每当公司或部门聚会时，还得为我特定素食，难免给他们添麻烦。大伙一起去吃午餐时，先得看看有没有素食，这一切都让我觉得给大家带来困扰，心里不免感到压力，幸好大家还是好心地爱护我、体谅我。久了大家也渐渐主动要陪我一起吃素，还送我健康素饮料和爱心素补汤。他们对我太慈悲了！一位身为回教徒的上司曾经对我说，我为众生持素，所以她也能为我偶尔吃素；组员们也认为应该支持我的意愿；爸爸也为我持长素。我觉得在持素的过程中，身边的人也渐渐地开展他们的慈悲心。

虽然我同意心素比嘴素来得重要，但如果我们拿这当借口，实际上却不能放下贪着肉食，不能放下自己的生命比动物的生命重要的分别心态，不愿意放下求自己方便比修心重要的心态，那心素还能迅速培养起来吗？当然，有些行者生长和居住在种不出菜的地方，那是身不由己，没有办法，就只能

<sup>1</sup> 菩萨戒：

1. 摄律仪戒：其戒律有五戒、八戒、十戒、具足戒等，使断绝一切诸恶。
2. 摄善法戒：总摄一切诸善功德，修行一切善事。
3. 摄众生戒：又名饶益有情戒。广度无量无边的一切众生，无一众生不度。

菩萨道的精神就是发起上弘下化的菩提心，所以菩萨戒不但有防非、止恶的摄律仪戒，更有勤修善法的摄善法戒以及度化众生的饶益有情戒。

随缘。也有些行者因为身体状况的确不适合持长素，他们只能严守三净肉<sup>2</sup>，发愿尽量定期吃素，表达自己对动物的心意和生命的重视，那也应该加以体谅。要牺牲多少，要精进多少，看个人。无借口地尽力了，心就不会起烦恼。

那么吃珍珠粉算杀生吗？我不知道，但在培植和收成珍珠<sup>3</sup>的过程中是必须伤害牡蛎和蚌的。为了养珠，施行插核手术，有意识地放入一层外来牡蛎上皮包绕的蚌真珠质核粒，让牡蛎的套膜感觉不适而分泌许多真珠质来包被这些放入的核粒，因而形成了人工珍珠。这样刻意的让众生痛苦，你不心疼吗？而且大颗的珍珠形成对于该动物来说是很可能致命的。再假设我们的皮肤生长了珍珠，而如果要取出珍珠必须剥我们的皮，那有多痛啊？这样想，你还忍心吗？

燕窝能吃吗？燕窝是燕子辛辛苦苦造的家。如果我们辛辛苦苦造的家被别人夺去，那我们会有什么感受？

恩师曾对我说，凡是该不该听，该不该做，要先自己仔细想想为什么，一切因果自负啊！虽然都是学佛之人，大家的根基、因缘和认识都不一样，所以要互相学习。但是在互相学习的过程中也要仔细思维，要会分辨善与恶。善与恶不单单起于最初心的动机，也要注意对错和后果。凡是会伤害他人的，尽一切可能不去做。凡是会利益他人的，尽一切可能去落实。自己慈悲心的修持要好好照顾，他人慈悲心的修持也要好好去保护。要怎么修，完全是个人的选择，其中的果报也由个人自己去承担和享用。

一切众生都跟我们一样害怕受伤害，渴望快乐和平安。布施无畏和放生是自利与利他的好方法。持素是我选择的方法。您呢？

水月

<sup>2</sup> 三净肉应该具备三个条件：

- 第一、眼不见杀，即没有亲眼看见动物临死的凄惨景象；
- 第二、耳不闻杀，即没有听见它惨叫的声音；
- 第三、不为己所杀，即不是为了自己想吃才杀的。

<sup>3</sup> 珍珠：

维基百科：

<http://zh.wikipedia.org/zh-tw/%E7%8F%8D%E7%8F%A0>

知识百科：

<http://www.soku.com.tw/%e7%8f%8d%e7%8f%a0/#2>





多食蔬果体健康，五谷芽菜活之泉，  
细细咀嚼慢慢咽，粗茶淡饭香又甜。  
水果蔬菜营养高，容易消化肠胃好，  
培养仁心不急躁，不结冤家免争吵。  
吃素好！

现今社会宗教团体都在推广吃素。疾病太多了，有些人为了身体健康而吃素；有些人则是为了救地球做环保、爱护生命、造福人间而吃素；也有人是因为宗教信仰而吃素。无论是出于哪一种因缘，吃素肯定可以培养自己的慈悲心。不食肉，断绝恶缘，因为一切众生都是累世的冤亲眷属，堕入轮回，随业受报而转生，因果循环冤冤相报何时了？吃肉吃素同一口，推人拉人同一手，善恶差别也只在一念间，看自己如何去善用。

智者如灯，慧者如光，有灯有光于黑夜中能知能见。有智慧者深信因果报应之理，知修善令身安乐，造恶令身受苦。圣者心中常生智慧能，先知先觉，愚者心中常生无明烦恼障碍，故不知不觉，要消除业障应吃素修心养性。

学习吃素可以先从吃肉边菜开始，决心不再贪图口腹再去吃众生肉，慢慢学习就会渐渐习惯到持素。吃素不用怕没有营养，只

要不偏食，不重口味，各种颜色蔬菜水果，谷类都有不同的营养成分，均衡摄取，吃素没有营养不足的问题。吃素吃得越天然越有能量，尽量不吃过于加工的食品或饮料，诸如有添加色素、防腐剂化学成分这类食物。蔬菜水果都是最天然而健康的食物。健康的饮食要吃清淡一点，不要添加太多调味料，太甜、太咸、太酸、太辣，对身体不会很好。那些太精致，纤维素越少的食物，吃太多吃得进去排不出来也很辛苦，会影响身体健康，所以吃得越天然越好。菜不要煮太熟，以免营养流失。要有正确的饮食习惯。

我们的身体健康与自己的情绪、饮食习惯、作息时间等等因素都有关系；此外，贪、嗔、痴三毒，时常发脾气，使毒素常常留在身体内，都可能导致我们的身、心、灵永远不会健康。

要有健康的身体，在日常生活中，时常给大家一个善意的微笑，一个亲切的眼神，一句体谅的话语，尊敬长辈，照顾弱小，担任义工，能够为别人奉献，心中无所求，自然会清凉、法喜、快乐，我们的身心就会健康，再加上素食，你就是生存在人间净土，喜悦无比。水月



题目上的“黑”是指黑暗。“怕黑”是普通一般人的心理。当一个人在明亮的地方，四周景物一目了然，心里就比较踏实，也就不会感到害怕。反之伸手不见五指，黑漆漆的一片，那时你就会心跳加速、慌张失措、无所适从、举步艰难，生怕一脚踏空就会一失足成千古恨，所以不怕黑才怪。

不过，话说回来，事情总是有两面的。如果没有黑暗也显不出光明的可贵。

其实，在这世界上，并不是每个角落都能被阳光照到的。即使是非常发达的国家，也难免有被人遗忘的黑暗角落，那是污浊、蛇鼠、蟑螂所滋扰的地方；在我们人类看来，那是何等不堪的环境，但是却是属于另类生活的好天地；就像五浊世界里的众生，

一生就在无明、烦恼、愚痴当中打滚，还觉得生活在天堂里。但在觉者眼中，我们何尝不是有如在粪坑里的蛆虫？为饱肚皮而拼搏，既可怜又可悲。

众生的苦，不只是在物质或精神层面上，进一步说那是因业力的牵引而产生，而造善业或恶业往往是由自心一念之间的争夺。

通常人们都以为只要不做亏心事，夜半敲门也不惊，但是往往忽略了生活上的一些细节；譬如对身边的人，不论是有意或无意，在言语上的伤害有时胜过肉体所能承受的痛苦，这无疑把自己的亲人推向黑暗的边沿。

所以，我们要常常警惕自己，不论是言语或行为，都不要伤害他人的心。这样，心就会越来越柔软，处处都能为他人着想；心也会更宽广，不再把芝麻绿豆的小事想像成须弥山那样大。那么黑暗也就没什么可怕了。

水月



# 你怕黑吗？



谈了几期佛教与诗的关系，下面我们开始聊叙事吧。

我们第一期概述时提过，现在先来重温一下。佛籍、讲经多充满想象力，为吸引信众，故事性往往比较强，也留意说服力。这些都是中国古代小说重要的养分，无论是题材、体裁或技巧等。许多著名故事的情节都很有可能是借鉴佛经的，如《狸猫换太子》、“梦中富贵”、“变化斗法”、“更换人体器官”、“钻入敌腹”，甚至“十二生肖”的相关传说等等都是。从文学史角度看，佛教影响也似乎没有停过：魏晋时期的志怪小说，鲁迅就认为受了佛教影响，其中也就有佛法灵异一类内容。唐代佛门为宣传教义，出现了僧侣俗讲，深远地影响了其后的说唱艺术和小说。到了宋代，“说经”更是“说话四家”之一（“说话”，指用白话讲故事）。甚至明清小说中的“四大名著”也还是离不开佛教文化。以上几个方面，我们将来再分别较详细地谈谈。

一说到“叙事文学”，很自然地就会联想到小说，但其实诗也有叙事的。中国是“诗的国度”，但主要传统是“抒情”，叙事诗并不发达，最有名的应该就是汉朝的《孔雀东南飞》了，我们上一期谈佛偈时提过。这“古今第一首长诗”（沈德潜语）本题为《古诗为焦仲卿妻作》，因开头为“孔雀东南飞，五里一徘徊”，所以也有直接以首句称它的。这首无名氏的杰作人物形象鲜明、结构细密，故事讲述焦仲卿妻子刘兰芝

被焦母和刘兄迫害致死，焦仲卿也因而在庭树上吊自尽。其实诗主要是控诉封建礼教，焦母和刘兄也是思想被毒害而行凶，才会造成悲剧的，毕竟他们最后还是后悔，愿意将两人合葬了。

我们上一期提这首叙事长诗时说受偈颂“长行”影响，但其实它的产生与佛教是否真有关系，学者历来持不同见解。反对的学者，如胡适，认为全不见任何佛教的影子，应该是从中国自身民歌转变而来的；但支持受佛教影响的说法似乎更具说服力，最显著的一点：“孔雀”是舶来品，原产自印度，我们在中国传统文学作品里也并不多见。在印度，孔雀是神圣的，甚至被视为佛陀的化身，许多佛典更直接用于名称；何况中国诗歌一般不但少见叙事类，长篇也不多，像这首1785字的叙事长诗，说是受到偈颂的影响，是很有说服力的。偈颂本为佛经体裁之一，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，有长有短，有叙事有说理的；想进一步了解可以参考本刊上一期的《闲谈佛偈》。因此，若此说成立，中国最著名的叙事长诗真是拜佛教所赐才产生的，那佛教对中国文学的影响又加上重要一例了！

我们刚聊的“叙事诗”，可以视为一种过渡，由诗到叙事文学在主要形式上的过渡，下期开始，我们就正式进入叙事，谈谈与佛教有关的譬喻和小说。🌊

## The taste of Grapes



Shifu recently shared with us something she has learnt at a vegetarian class she was taking.

The class teacher told each of the students to choose a grape for themselves, without telling them what the grape was meant for. Each student then went about selecting a grape of their own fancy; some choosing bigger ones, others choosing smaller ones. After selecting a grape each, the teacher then instructed them to take five minutes to eat that one grape.

This instruction came as a surprise to the students, as it deviated very much from the usual way most people would eat grapes. We would often spend merely seconds to gobble down a bunch of grapes. How could one eat a single grape in five minutes? It was not easy because we have been so habituated into doing and finishing our daily tasks quickly, and often mindlessly. Each of the students had to find their own ways of eating their grape, and therefore, there were many different ways created. Some began to lament and regret that the grapes they had selected were too small. Even when someone had found a way to eat it slowly, habitual impatience might arise halfway through and urge one to finish the grape immediately. It was a reflection of each person's perception, habitual tendency and past experience.

Shifu tried, and found that it was really an interesting experience. She realised that she could fully appreciate the taste of the grape only by spending time, with patience and mindfulness, and being fully engaged in eating the grape. At the end of the experience, her whole mouth was filled with the taste of the grape, which was delightful and could last a very long time. And it was only one grape!

We can be contented with only one grape, if only we know how.

I tried it myself, and found that it was a totally different experience eating the grape in five minutes versus eating it in seconds. It was like the difference in feeling when driving a car along the expressway versus walking that same route on foot. By slowing down, I could start to go deeper into the experience and fully absorb the things I come into contact with. Then, I started to become aware of more things, such as the size of the grape, the feel and texture of each different part of the grape, how my teeth and tongue work together in chewing it, my thoughts about how to achieve eating it in five minutes, what Shifu said in class about her experiences, and memories of how I used to eat my food very slowly when I was young. These took up the time, such that the five minutes passed surprisingly quickly. To sum it up, it was the same grape and the same taste buds, only that the act of eating has changed, and with it, a different experience and perception arose, thus planting the seeds to change our habits of rushing.

When we discussed this afterwards at another time, Shifu told me that she tried with different types of raisins, some organic and some genetically modified, and found that the taste of each is very different. With the organic ones, the taste would linger and last much longer, and is far sweeter.

What can we learn from this?

*Slow down.*

*Be patient and mindful.*

*With mindfulness, we start to see more clearly.*

*Appreciate everything around us, everything we contact.*

*We can be contented with very little.*

At the end of the lesson, the teacher then told the class to do a daily practice of spending five minutes to eat one raisin every morning. If we could start the day by reminding ourselves of these lessons through eating one raisin, then they could last through the day, just like the taste of the raisin. Try it!

## “THE TRUTH OF THE PATH TO END SUFFERING” — THE PISACAH DEMONS

*(Story adapted from One Hundred Parables Sutra)*

One day, two Pisacah demons discovered three treasures: a treasure chest, a wooden staff and a pair of shoes made of straws.



Each wished to possess the items. They forgot their friendship and started fighting over them.

A passer-by came by and curiously asked them.

Why are you quarreling over them?



This treasure chest can conjure all objects. This wooden staff can conquer all enemies. And this pair of shoes allows us to fly unhindered.



Since both of you are unwilling to give in to one another, I will help you to apportion the items fairly. Please move away a little.

Now you can be good friends again. Nothing is left for you to quarrel about.



The two demons did as told. The passer-by seized the chance to put on the shoes and grab hold of the other two items, before flying into the sky.

The treasure chest is akin to the cultivation of generosity for merits; the wooden staff is akin to the cultivation of meditative concentration to tame afflictions; the pair of shoes is akin to the cultivation of moral ethics for higher rebirth. The demons fighting over the three treasures is akin to practitioners seeking results with imperfect cultivation, but nothing will be gained. If one engages in perfect cultivation, naturally he will achieve liberation from cyclic existence and attain enlightenment.

### 小鬼分宝

整理 | 明若

有一天，有两个小鬼同时发现了三件宝物：一个宝箱、一根木杖和一双草鞋。为了独占，他们忘了朋友情谊，互不相让的争了起来。

一个过路人好奇地问他们：“为什么你们争到如此相持不下？”他们回答：“此箱可以变出一切物品，此杖可以克服一切怨敌，此鞋可以让我们飞行无碍。”过路人听了，灵机一动，说：“你们既然谁都不肯退让一步，那么就由我来帮你们公平分配吧，请你们走开一些。”

两个小鬼走开一些，过路人趁机穿上草鞋、拿了木杖、抱起宝箱飞到空中去了。他对他们说：“现在，你们可以又是好朋友了，因为已经没有东西让你们争执了。”

宝箱好比六度之布施，可以获得一切资粮；木杖好比禅定，可以降伏一切烦恼；草鞋好比持戒，戒持得好可以生人天善道。小鬼夺宝比喻如果在有漏因中强求果报，彼此都将空无所得。修行人如果能够严守戒律、广修布施、修持禅定等善法，必将脱离苦海，成就道果。

**Q:** 如何跟观世音菩萨感应?  
How to get connected to the  
Bodhisattva Avalokiteshvara?

**A:** 《法华经·普门品》说：“若有无量百千万亿众生，受诸苦恼，闻是观世音菩萨，一心称名，观世音菩萨即时观其音声，皆得解脱。”

如果我们每天养成习惯用半小时到两小时的时间，以信仰、虔诚和恭敬的心，集中精神诵持大悲观世音菩萨名号，此时此刻就学习开始跟大悲观世音菩萨感应了。

我们的心最初诵持大悲观世音菩萨名号时，有一个挣扎过程要面对，就是一面诵持大悲观世音菩萨名号，另一方面妄想杂念来干扰，所以，开始诵持时，意志要坚定到底，集中精神诵持大悲观世音菩萨名号。

当精神能集中诵持大悲观世音菩萨时，心中的一切妄想杂念都会被大悲观世音菩萨的念取代，当下的烦恼也就消失了。从这里可以发现心中的烦恼只是个随着周围环境改变的思想观念，是各种因缘和合所产生的印象与经验。

让我们来进一步认识大悲观世音菩萨更深一层的意义。“观”就是观照，就是“心王”；他超越世间一切的好坏、是非、对错等等的对立思想，具备很敏锐的观察、分析和判断力，不被心里的妄想杂念、情绪、习气等干扰。“世音”就是世间的声音，也就是心所，我们心里的妄想杂念、情绪、习气等，这些都是世间或心里的众生。所以，念大悲观世音的深一层意思，也就是“心王”观照“心所”，不让心里的妄想杂念、情绪、习气等干扰清净的心王，我们就能从此解脱烦恼的束缚，也开始达到大悲观世音菩萨救度众生的目的了。

总的来说，我们应该每天养成习惯，集中精神诵持大悲观世音菩萨名号，如果遇到身边有缘的人，可以分享诵持大悲观世音菩萨名号的成果而达到“转烦恼成菩提”的目的，同时学习大悲观世音菩萨慈悲的德行，我们就逐渐跟观世音菩萨感应了。

In the Lotus Sutra, under the twenty-fifth chapter on the Universal Gate, it is mentioned, 'If there are immeasurable sentient beings suffering and they hear the name of the Bodhisattva Mahasattva Avalokiteshvara and recite it whole-heartedly, the Bodhisattva will see and hear it at that very moment and these beings will all obtain release from their suffering.'

If we allocate half an hour to two hours daily to recite the name of the Great Compassionate Avalokiteshvara Bodhisattva single-pointedly, with faith, sincerity and veneration, from that moment, we are learning to develop a connection with the Bodhisattva.

During the initial stage of the recitation, there will be a period of struggle. While we are doing the recitation, there will be lots of delusive thoughts arising. Hence, right from the beginning, we need to be very determined to focus single-pointedly in the recitation.

If we are able to recite the name of the Great Compassionate Avalokiteshvara Bodhisattva single-pointedly, the delusive thoughts in our mind will be replaced by thoughts of the Bodhisattva. Hence, the mental afflictions at the present moment will cease away. From this, we will realize that our mental afflictions are just conceptual thoughts that change with our surrounding environment and they are mental imprints and experiences accumulated due to various causes and conditions.

Let's further understand the deeper meaning of the Great Compassionate Avalokiteshvara (Guan Shi Yin) Bodhisattva. 'Guan' means observation or simply means awareness, which is referring to the 'King of Mind' (Primordial Awareness). It is beyond all worldly concepts of duality – good or bad, right or wrong, etc. It encompasses a keen sense of observation, analysis and discernment, and not affected by delusive thoughts, emotions and habitual tendencies, etc. 'Shi Yin' means worldly sounds, which are referring to 'mental formations' – delusive thoughts, emotions, habitual tendencies and so forth, and these are existences of the world or in our mind. Hence, the significance of reciting the Bodhisattva's name is to watch the 'mental formations' with the 'King of Mind' and not letting one's delusive thoughts, emotions,

habitual tendencies and so forth affect the 'King of Mind'. Thus, we will be able to disentangle from the web of mental afflictions and start to actualize the Great Compassionate Avalokiteshvara Bodhisattva's aspiration of liberating sentient beings from suffering.

In conclusion, we should cultivate a daily habit of reciting the name of the Great Compassionate Avalokiteshvara Bodhisattva single-pointedly and share with anyone, who has the affinity, the objective and result of the recitation, that is, to transform our mental afflictions into the Bodhi. At the same time, we are cultivating the Bodhisattva's compassionate conduct and gradually developing a connection with him.

## 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.

#### Ven. Drubwang K. N. Rinpoche

Eddie Lee

卢朝儒合家

吴东泽

曾德芳合家

王来发

邱明顺合家

陈汉炎

魏可维

林龙眼 (已故)

骆淑玉 (已故)

Sam Phay

吕孙强

吴姝臻

杨合兴合家

王树安

陈原德合家

陈淑慧

魏蓓心

蔡发金 (已故)

黄秀銓 (已故)

#### Ho Poh Kee & Family

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陳蕴超

黄文榮

彭观喜 (已故)

十方法界

吕细瑛合家

彭如意

王光億

罗国良合家

陈惜莲

魏亚华

陈福秋

林亚香 (已故)



## 南瓜加椰

### Pumpkin Kaya

为了进一步开展自己慈悲心的修持或为了自己的健康，成为纯素食者的佛友们，再也不能享用香味浓厚的传统香兰鸡蛋加椰，对吧？没关系，因为海印大寮部护法淑卿师兄要与你们分享一样是香喷喷、营养价值高的南瓜加椰。南瓜也俗称金瓜，它含有碳水化合物(carbohydrates)、蛋白质(protein)以及丰富的维生素(vitamins)和矿物质(minerals)，是一种上佳食材。淑卿师兄说南瓜加椰食谱不含防腐剂和色素，比外面买的更健康，何乐不吃？

#### 【材料】

南瓜(削皮，切块)1公斤，椰浆200克，糖200克。

#### 【做法】

- 1) 将南瓜蒸熟。
- 2) 将蒸熟的南瓜压烂。
- 3) 加入糖和椰浆搅均匀。
- 4) 倒入锅里用小火煮成糊状，即可享用。

这里还有一个爱心小点子与大家分享。何不把亲自制作的南瓜加椰装进透明的小小保鲜玻璃瓶，再用美丽的彩带和卡片精致地装饰一番？记得在卡片上写上自己的心意：“献您一份关怀！”这样就能把一罐罐的爱心献给需要关怀的家人和朋友了。淑卿师兄说：要确保南瓜加椰能保藏，就得等装进玻璃瓶的加椰凉了，再关上瓶盖。保存期是大概两个星期。

#### 【Ingredients】

Pumpkin (peel skin and cut into chunks) 1kg,  
Coconut Milk 200g, Sugar 200g.

#### 【Method】

- 1) Steam the pumpkin until it is soft.
- 2) Mash the cooked pumpkin using a fork.
- 3) Add in the sugar and coconut milk, and stir till it is well mixed.
- 4) Then, cooked the mixture in a pot using slow fire till it becomes a paste and ready to be served.



# 一天要喝12杯水?

文 | 邱秀兰

2012年9月23日（星期日）下午1点30分，海印各部门的主管法师与同修们约50人齐集合于素食学校上课去。

主讲老师是素食学校的创办者黄其铤，他本着提倡护生、养生和环保的目的而开办这所学校，今天他将带领我们探索健康饮食的领域。

一直以来，自己以为颇懂得养生；好多长辈也是这样活过来的，他们少病痛，蛮健康的。可是我才跨过半百，健康就大不如前了。于是在长辈朋友的好言相劝下，我开始找专科医生诊治，而且是中西医双管齐下，但还是无法找出病因。难道我真的找不回健康了吗？

为什么我们的健康会每况愈下，甚至百病丛生，难道我们哪里吃错了吗？阿公阿婆那一套饮食理论已经不管用了吗？带着一头的迷思报名参加了这个课程。

黄老师第一节课就从健康饮食基础开始。他要我们放下过去的经验与偏见，一切从零学起，更要我们全心投入课程，以确保有效地吸取知识。

水是健康饮食的基础，水是共通的溶剂。药物与营养在体内的输送要靠水；它更是生物化学方面，体内代谢的平衡，诸如分解、消化、排毒、体温调节，等等生理变化过程的主要输导媒介。

缺水是疾病的主要根源，口渴是缺水的主要症状。跟随年龄的增长，口渴的敏感度会逐渐下降，所以年长的人比较容易缺水。当身体有充足的水份时，口渴的敏感度会提升，所以素食学校建议每人每天喝三公升（12杯250ml）的清水，或以2杯清茶，2杯果汁及8杯清水为准。


为什么每天要喝12杯水？大伙疑惑了，怎么可能？我不口渴，也一定要灌12杯水吗？我可是会喝到吐啦！

几十年来的习惯全被推翻了，连喝水的习惯，也有必要改变吗？黄老师语重心长地娓娓道出，水是生命的来源，是健康的基础，生命的演变一切都源自于水。这水是一切动物和植物的细胞之间接轨与转递功能的媒介，缺少了水的引导，健康就会出现状况。

人类的三大杀手中，以高血压为例，其导因就是缺水，致使血里盐份太高，血液太浓，以致不能顺利疏导，血压因此升高，其主因就是喝水不足。缺水也会导致头痛、头晕、记忆力下降、胃痛、经痛、内分泌失调、哮喘和皮肤敏感等病症出现。

长期的缺水，导致体内神经细胞萎缩，致使脑细胞头尾之间不能接轨，讯息不能有效传递。长期的缺水也会致使身体内的营养与药物不能顺利地发挥作用，就算是吃了天价的营养品与药物也枉然。

另一更使人惊奇的“水之力量”，它竟然还是支撑人的背椎，使人能直立行走的关键成份。水的张力灌注在关节与关节之间的溢满度，竟然是令你能挺胸直立于地，不致沦为四脚附地的动物。

如果你不想得到早老症，变得弯腰驼背，百病缠身，每天喝12杯清水会是大问题吗？你自己作选择吧！

（另注：心脏病、肾病患者不能一次喝超过半杯（125ml）的水，以免对心脏、肾脏造成压力；但是一天内还得饮用3公升的水。）





By Kim Ong

On 20 May 2012 at 8am, we, students from both the Chinese Dharma Fundamental Course I (Batch 19-1) and English Dharma Fundamental Course I (Batch 7), set off to visit Lian Shan Shuang Lin Monastery (Mahayana tradition), Sasanaramsi Burmese Buddhist Temple (Theravada tradition) and Amitabha Buddhist Centre (Vajrayana tradition), with our Venerable Teachers, Fa Xuan Shi Fu and Fa Zun Shi Fu, as part of our curriculum. The main objective of the excursion was to expose us to the

come in many ways and mostly unknown to us.

Both our Venerable Teachers covered all areas of the monastery in their very informative explanation, especially on the right way to enter the monastery, the Buddha statues, the significance of the Mahayana Dharma Protectors and spiritual implements that some of us would normally scratch our head in wonder when we see them in the Mahayana monastery or simply take them for granted.



three Buddhist traditions (vehicles) that exist in Buddhism.

### **Lian Shan Shuang Lin Monastery (Mahayana Tradition)**

Our first stop was Lian Shan Shuang Lin Monastery, the oldest Buddhist monastery in Singapore. Venerable Fa Xuan Shi Fu was our guide and Venerable Fa Zun Shi Fu was our English translator.

#### **The Kindness of All Beings**

I was moved by the history of how the aspiration of building the monastery came about and how it was fulfilled with the strong support of the Chinese communities in Singapore, Malaysia and Indonesia of that time. The devotion, generosity and unity they have demonstrated made me realise that we have been much indebted to the Chinese pioneers in our neighbouring countries. This certainly gives us another reason why we should constantly make prayers and dedicate our merits for the Ultimate Happiness of all sentient beings, as their kindness

### **Burmese Buddhist Temple (Theravada Tradition) The Inspiring Main Shrine**

Our next stop was the Sasanaramsi Burmese Buddhist Centre. The temple was built in the traditional Burmese architectural style. What really caught my eyes was the magnificent white marble Buddha statue in the main shrine, which depicted Buddha Sakyamuni in the earth witnessing gesture during his enlightenment.

Inspired by the sight of the temple's lay disciples doing their practices in the main shrine, I recited the refuge prayer and the five precepts prayer, and reminded myself of my Teacher's words that the purity of upholding the precepts in the cultivation of morality is the foundation of all higher Dharma practices for stable spiritual progress. How can Bodhicitta hold if one continues to harm others and oneself through the breaking of precepts? Is it not the breaking of precepts a contradiction to the loving-kindness and compassion that one promised to cultivate? Since beginningless time, all my mothers and I have cycled in cyclic existence and this is the

result of poor morality arisen out of strong self-cherishing and habitual ego-fixation. In this way, I silently contemplated and felt like having a good cry for not being a good practitioner.

### Having Faith in the Triple Gems

Brother Tan, who was our guide at the temple, shared some precious Dharma with us. Despite his elderly age, when he shared the Dharma, he was filled with energy and it showed his faith in the Triple



Gems. He told us that when we offer prostrations and prayers to a Buddha statue, we are not statue worshipping. We are paying respect to the Buddha, who had through many eons cultivated on the path towards Enlightenment for our sake and perfected the excellent qualities of virtuous perfections (Paramitas).

### The Practice of Giving Fearlessness

There was another huge Buddha statue with the giving of fearlessness and peace gesture (Abhaya Mudra). This was the gesture that Sakyamuni Buddha showed to one man who wandered in the forest and cemetery looking for him. Brother Tan said that it means those, who go to the Triple Gems (Buddha, Dharma and Arya Sangha) for refuge, need not fear. I recalled that in the cultivation of generosity, one of the ways is the giving of fearlessness and it can be practiced daily with the people around us.

### Amitabha Buddhist Centre (Tibetan Vajrayana Tradition)

Our last stop was the Amitabha Buddhist Centre (ABC), which belongs to the Tibetan Vajrayana

Tradition and of the Gelug lineage.

### The Benefits of Spinning the Prayer Wheel


The entrance of the centre was flanked with prayer wheels on both sides. There was also a huge prayer wheel which contains billions of the Six-Syllable Mantra (Mani Mantra) of Avalokitesvara (Guan Yin Pu Sa). It is said that when a prayer wheel is being spun clockwise, while reciting the Six-Syllable Mantra, with the pure intention to benefit mother sentient beings, it can purify our strong

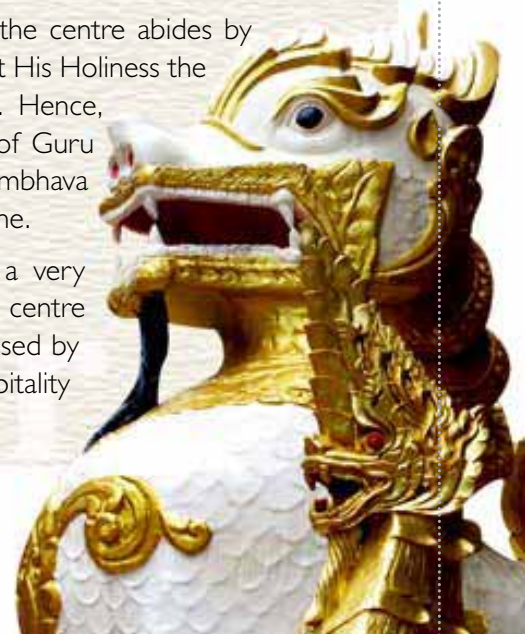
habitual tendencies of self-grasping and the negative energy in its surrounding with the energy of loving-kindness and compassion.

### Uniqueness of Tibetan Buddhism

A Dharma Sister, who acted as our guide, enthusiastically explained to us the various spiritual statues of their teachers, Bodhisattvas, Dharma protectors and thangkas that were unique in their tradition and/or lineage. I could feel her strong devotion towards the centre and her teachers, and I rejoice in that.

She shared that the centre abides by non-sectarianism that His Holiness the Dalai Lama advised. Hence, there was a statue of Guru Rinpoche Padmasambhava enshrined in the shrine.

We were given a very thorough tour at the centre and we were impressed by the kindness and hospitality extended. 



## 残障人士之家参访

2012年11月11日，海印学佛会第19-1届的华文和第7届的英文基础学佛班学生，在法宣师父的带领下，参访了坐落在红山区 Lengkok Bahru 路的红十字会残障人士之家 (Red Cross Home for the Disabled)。

残障人士之家位于Family Link@Lengkok Bahru的第4到8层楼，外观鲜艳，看起来像办公大楼。接待我们的是一位面容慈善的护士。这个“家”住着102位严重残障人士，包括男女老少，多数不能行动，只能躺在病床上，也无法正常用餐，得靠喂食管。据护士解释，有些残障人士因为曾经发高烧，但没接受正确治疗，脑筋受损，导致手脚抽筋僵硬，动弹不得，也严重地影响了言语和思想能力。

病房的场景给了我们很大的震撼。残障人士们手脚消瘦，个个无助地卷缩床上，有的甚至不省人事，有的不停喊叫，有的手脚还被捆绑在床架上，看了真令人心酸。有些年长的残障人士在病床上已经躺了好多年，一点也感受不到幸福和温暖。看着他们辛酸

无奈的眼神，我差一点忍不住掉泪了。残障儿童有的病魔缠身，时常得入院；有的没有父母亲来看望，感受不到家庭的温暖，非常可怜。这给了我一个很深的感触：若儿女生下来是不健全的，父母亲得一辈子陪伴在他们身旁，给与无微不至的照顾，他们才不会那么惨。这需要很多的时间、耐心、精力，还有说不尽的辛酸和伟大牺牲！真的十分佩服这些父母亲！

看到残障人士的痛苦，相比之下，我们身体健全，脑筋运转自如，是否应该多多珍惜，认真修行，回馈社会与造福人群呢？写到此地，我不禁觉得惭愧，知道自己并没做到这一点，应当谦虚地多向大家学习，培养慈悲心和菩提心。

这个参访也让我们深深感受到护士的伟大。我们想想看，残障人士最基本的日常生活，譬如洗澡、用餐、上洗手间等，都得依靠护士。护士们每天辛苦照顾他们，给予他们无畏布施，这是非常不容易的。他们为众生服务的精神，值得我们好好学习。

水月



# 边佳兰一日游



2012年的新山观自在禅院儿童佛学班终于结束了。大家引颈长盼今年究竟会去哪里郊游，经过一番讨论，终于决定往东边的边佳兰方向走，因为我们都没带小朋友走过边佳兰，也趁着石化城还未大兴土木之前，让大家的脑海留下边佳兰的原始风貌。

连日的雨水提醒大家要做足准备，而老天也很配合，在出发到第一站天气都很好。第一站是水果园，在占地约 100亩的果园种了各式各样的本地热带水果。工作人员一一为大家做了详细的介绍，虽然是常见的榴梿、菠萝蜜、香蕉、龙珠果等作物，但是品种之多也出乎意料，沿路种植的草药更是让大家大开眼界。从环境的照顾到果树的欣欣向荣，可想像投入了多少的血汗，才换来今天的成果。

大家在果园用过午餐后，便在细雨纷飞

中前往第二站：鳄鱼养殖场。经过一大片油棕园，到了旧柔佛的所在地柔佛河，只见四周又都是油棕园，令人感受不到旧皇朝那股苍桑，也无法想像偏僻和人烟罕至的地方，竟然养了一大群大大小小的鳄鱼。在野外和这群凶猛的动物近距离接触，算是另类的经验。大家在一种又好奇又怕受伤害的心情下，离开鳄鱼养殖场，继续下一站的旅程。

最后一站靠近边佳兰海边，地方不算大，却是鸵鸟的养殖场，工作人员详细解说了鸵鸟的生态和特色，而大家也迫不及待的踩上那大又硬的鸵鸟蛋和去喂食鸵鸟。终于，在千呼万唤下，大家拍了一张全体照，也依依不舍告别鸵鸟园，踏上归途。一天下来也累了，大家也过了一个另类的星期天。

# 朝山 朝圣 朝舍利

2012年秋，学佛会一团人旅游中国华中；我们的第一站是黄山。黄山的魅力与气势已有太多人的描绘，当然亲历其境各人感受又有不同。“奇松怪石隐浓霞，识山护山惜林造林，云海变幻总是情。”这应该是现代人的情怀吧？

“天下名山僧占多”，黄山也不例外。

据黄山志的记载，真正开发黄山有功绩的应由明代的普门禅师开始，但如今黄山的寺庙似乎已经见不到禅师的足迹。

游黄山之际，和几位师兄自由行的闯入一所名为“清凉别墅”的精品旅舍，它的前身就是卧云寺，如今只见商人，不见僧人，虽然壁上还留下十八罗汉色彩斑驳的壁画。

九华山是地藏王菩萨的道场，目前保留下来的古寺庙有九十四座，被安排朝圣的景点有百岁宫里公元1630年留下无瑕和尚贴金肉体坐像。肉身宝殿建于公元794年，是韩国人金乔觉圆寂的地方，当时的僧众以他生前苦行圆寂后的形迹与经典所载地藏王菩萨的本愿瑞相相合，将肉身供在石塔之中尊为地藏。来朝拜的信徒游客还能看到在古拜经台又名大愿庵金地藏的修行宝地，大殿内的花岗岩山留有地

藏菩萨在此拜经的足迹，俗称大脚印。让我们可以隔着一层透明的板踏上相印，来者就祈求一个凡夫的相应吧！

我们也朝拜了祇园寺、化城寺、观音峰的圆通庵和天台寺。天台寺即地藏寺，又称天台正顶，是自古善男信女礼佛必来的圣地，所以便流传了一句话，到九华不到天台等于没来。

下山后，法荣法师代表我们到慧居禅寺拜会了悟禅老禅师，并供养三百名僧众。

参访慧居寺后，路过闵园尼庵群，据居民说，这山区有三十余家尼庵，每家只住着大概两三位比丘尼，比起一般的寺庙生活穷困点。一位八十多岁的老比丘尼站在门口接受路过的我们供养，腼腆的笑容让人辛酸。不远的角落，有人摆放着白米，等待善男信女买去供养庙里的比丘尼，可说是最实际的筹款方式。香火不盛，孤灯一盏，木鱼无眠，我在想，何时冬天的泪珠滴尽，老师太们怎样撑得住？我默祷他们的春天早日降临！望着庵里残灯映照下观世音菩萨脸上的一点亮光，我顿时释然。



在九华山阅读到藏学法师描述九华街的文章，颇有同感，借此摘录片段与人共享：“九华山被称为幽冥世界，整日里被雾气笼罩着，显得忧郁而神秘。”

九华山不是天堂，也不是地狱，是人间，是游人心里的净土。

山下有灾情总会找僧人献爱心，捐款最多的不一定是富僧。当地百姓总是申诉山里苦，沿街乞讨的不一定是穷人；街上的居民整日里听着寺院的钟声，却无动于衷；外地人为了听钟声从千里以外赶来，他们总是说钟声清净，钟与心相应。

如今的街道留不住雪，如今的街上不能没有人，雪被人踩化，人怨佛不灵。山巅上的雪还是跟以往一样洁白，眼前的人却没有从前那么纯，大家嘴里虽说吃的是地藏菩萨的饭，心里却嘀咕：菩萨也是人。

不知是哪一天，有一位女记者来到塔院（祇园寺塔院），她心地太善良，看到塔院里的生活，禁不住流下了许多眼泪。当时藏学法师认为她太多愁善感。她辩白说“见到这样的生活，我能无动于衷吗？”但对法师来说，这样的生活是平静与快乐的。

梵宫是为了旅游业而建的景点，被誉为东方大教堂，主要取材于华严境界的风格，洋溢着古典式情调。对于所谓皇宫式奢华的视觉享受，我却感受不到踏实的情意；相比之下，我还是喜欢乌镇的水乡，古镇那传统木构架的居民建筑，古雅简朴，使人感到亲切。乌镇的江南古床，雕工精细，装饰华丽，气派豪华，正如当地旅游小册子所说的：“当床也能如此雕琢的时候，人一定是平和与幸福的。”乌镇的气质令我眷恋，毕竟人气是比较温暖的。

虎跑寺是高僧弘一法师出家的寺庙，寺里气氛宁静，宁静到使我惶恐甚于悲欣交集的瞻仰心态，我深怕扰乱法师的清净。

我们的第四站是杭州。张艺谋所谋划导演的“印象西湖”是高科技的灯光变幻，人造西湖雨更为夜间山水的自然实景穿上绚烂的彩衣，加上配上了喜多



郎被捧为  
空灵悠远  
典范的乐

章，向远来的游客献

媚，总算给观赏节目做了一个文化娱乐的交代。

最后一站是宁波，我们来到了距今1700多年历史的千年古寺阿育王寺。寺内珍藏佛陀真身舍利名闻中外，一路嘻哈的我们到了这里，立刻肃然起敬。佛殿并不堂皇，却肃穆，两行排列着黑色雕龙描金的大柜，刻上“钦赐龙藏”，想必是收了经藏，摄受的庄严油然而生。

接待的法师开示说，佛舍利如千年昙花一现，得以亲睹，要珍惜福报。人人心中都有佛舍利，只因尘蒙见不着。

透着舍利子的聚光灯的反射，反思起这八天来的旅游途中，观察到平民与僧尼的生活以及过去修行者的事迹，感悟频频。生活虽是百般无奈，然而生命的能量可以千股焕发，觉悟的万丈光芒原本来自心中那颗佛舍利。



## 珍惜每一个学习机会

儿童学佛班除了在课堂外，每一年都会全体动员群策群力演出中秋晚会。利用星期天上午的两个小时，小朋友学习分工合作；有些爱唱歌，有些爱跳舞，更有一些身怀绝技，练就一身扯铃的好本领。

不论表演什么，小朋友莫不全情投入，认认真真尝试做到最好。这种情操，我们实在无法比照课业，给一个分数。但是，这比分数更稀罕的学习机会，丰富了小朋友的生活和内涵，更在成长的历程中留下难以磨灭的足迹和回味。

小朋友的学习不应该全围绕在功课，考试分数不该是小朋友快乐的指标，而补习也不是游戏的最佳替代品。

从欢笑中，我们见到小朋友的天真无邪。学习应该是无压力，没有代价补偿，更是打开心房，发自内心的一种情绪升华。

## 爱自己身边的一切

著名的心理学家马斯洛(Abraham Maslow)，发表的需求层次理论中，说明人都具有爱与被爱的需求，若以更广义的大爱为出发点，基于爱的宽容和同理心，我们可以接受不完美，以更宽广的胸怀去看待和接受身边的一切。

这不是标语和口号，我们一步一脚印在生活中学习，如果不能放下许多的坚持和执

# 珍惜、爱、感恩 的感想



着，就不会有更宽广的明天。佛陀的慈悲和智慧，

都是大家修行的目标，但是若不能从身边最简单的事做起，岂不是舍近求远呢？爱身边的一花一草；爱自己身边的同学、朋友；爱身边的环境，尤其爱自己的国家。有些事，知易行难；又有些事，知难行易。无论如何，就从身边做起，慢慢欣赏这一切。

## 感恩所有帮助我们的人

每一年总是怀着忐忑不安的心情，想到千头万绪，又无法预测的未来。可是跟随时间推进，总又会天降神兵似的，加上临门一脚，让中秋晚会得以顺利完成。我们心存感恩所有帮助过我们的朋友；由于大家的努力付出，过程顺利；同理，正因为大家的无私，我们才能从中学习成长。

每一次的结束，都是下一个的开始。凡走过必留下可能演化为伟大成就的痕迹，感谢大家一起走过2012年的观自在禅院的中秋晚会。







# 师生克难舞中秋



“今年有点奇怪。”我说。

“哪里奇怪了？”莉荔老师问道。

“今年为什么是你和我会在哪里？往年不都是学生当司仪的吗？”

“哈哈！不说你不知，因为今年可是全体出动，准备把现场滚得热哄哄！”

莉荔老师在中秋晚会上点出这段少儿师生们在后台不为众知的团结故事。

今年是由我做组长和老师们一起负责表演节目。从准备工作和海印其他单位的沟通，表演内容策划，收集道具，当天少儿班的流程，演出到表演后的工作都是年轻老师们一手包办的。

中秋节将近，开始拟定表演时间为20到25分钟左右。还记得刚开始本来想安排四项舞蹈，三到四位老师各自带一班学生练习一到两项，可是世事难料，我和莉荔老师都受伤了。无法照原定计划进行，我们陷入了恐慌之中，不知如何是好。身为组长，我的压力更大，毕竟历来少儿班的表演都是观众瞩目的，我怎么能让大家失望呢？

最后我向师父们请教，记得师父大概说：“凡事尽力就好，若因缘条件不足，自己又要求完美，不是让自己陷入痛苦中吗？何不看看现有的资源，重新来安排节目？”自己想了想后，放下坚持，与老师和可爱的学生们商量后，决定只表演三项舞蹈。这要归功于好伙伴、好师父、好老师们和能体谅

老师处境的学生。

仍无法一帆风顺！三位老师各自带领学生练习，都遇到了困难。离演出最后第四个星期，两位平时在课堂上最优秀的学生竟然想放弃，因为没信心在三星期内学好韩式街舞。最后在老师们一起耐心说服和鼓励下，他们才再次接受挑战。

在另一班里，因为学生们都有各自的意见与想法，无法与伙伴和老师好好合作，也成了老师们最大的挑战！大班与中班的负责老师一起绞尽脑汁和学生们谈了又谈，却不见起色。可万万没想到最后打破僵局的却是他们看见另一班学生的活力和积极表现，学生们才加紧练习。在晚会的舞台上，他们以最好的表演博得观众的热烈掌声，台下老师也感到无比的欣慰。

台上三分钟，台下十年功。

“我是莉荔。”

“我是幸霖，我们代表少儿班祝大家花好月圆，团团圆圆。中秋节快乐！”

少儿班中秋节表演在掌声和欢乐中结束，这是师生合作的最佳成绩单。回想一路走来，我相信不管是老师还是学生，大家都在良多收益中成长。

人生里的确有不同因缘结构，世事难料，所以要常常“拉回眼前”，放下执着，才能有平和与轻松的心来解决难题。

**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。本课程获得赞助课程讲义、修持本和\$20教材费。

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

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

步上离苦得乐之途



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## 静坐入门课程 华语

# 放轻松 学静坐

授课法师：法谦法师

### 课程纲要

- 什么是静坐？学习静坐的目的、益处与终极目标。
- 数息的方法。
- 禅修静坐坊。
- 经行的方法。
- 通过静坐看清楚自己的身心。

### 课程行政资讯

课程：10课 日期：2013年4月14日（每逢星期日）

时间：7.00—8.30pm

教材费(获得赞助后)：会员\$5，非会员\$15（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和\$10教材费。

## 基础梵呗法器课程 华语

授课法师：法宣法师

### 课程摘要

- 对汉传佛教梵呗法器有初步的认识。
- 讲解汉传佛教梵呗拜佛点板及佛门赞偈板眼。
- 认识各项法器、角色功能、板眼原则。
- 执法器的威仪。
- 能在法会中随众唱念并调整自己的唱念法。
- 能体会梵呗与修行的关系。

### 课程行政资讯

课程：10课 日期：2013年4月11日（每逢星期四）

时间：7.30—9.00pm 收生人数：30位

教材费(获得赞助后)：会员\$5，非会员\$15（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和\$10教材费。

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

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# 星期六佛理开示



## “六度”之“智慧波罗蜜” 法源法师 2013年03月09日

“智慧波罗蜜”的意思就是通过智慧将众生从生死的此岸渡到不生不灭涅槃彼岸。“智慧波罗蜜”是佛陀思想的精华，三世诸佛的重要法门，要解脱烦恼的束缚而成就佛道，我们应该努力学习“智慧波罗蜜”。

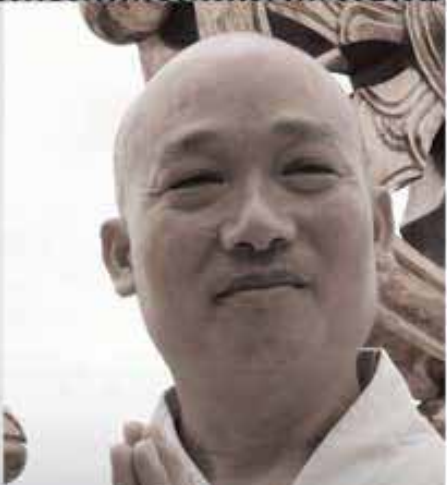
## 发菩提心 法源法师 2013年03月16日

发菩提心是海印四加行之一，也是修大乘禅法的精髓。菩提心可分为缘事菩提心和缘理菩提心。缘事菩提心是从发愿利益众生开始，然后诉诸行动而累积成佛资粮。缘理菩提心是觉悟心的本质是空性。



## 慈悲心 法音法师 2013年04月13日

长养慈悲，使自己与他人朝向离苦得乐之道。



## 随缘开示 法华法师 2013年04月20日

法相缘起法性空，性空缘起果报现；万法因缘而得生，唯有顺因就缘成；随缘开示即此拟，今用已用后亦用；往来莫须忧拟题。

坦 誠 淡 泊 清 淨 莊 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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## 《水月》申明和四念处主题征稿

配合海印学佛会以推广佛法教育为核心项目的宗旨，《水月》文宣出版至今，获得社会各方大德不吝赐教与支持，综合多方面的宝贵意见和建议，凝聚了大家的智慧与慈悲。我们不断总结以往的经验，学习并改进；在编辑过程中，文章难免出现疏漏之处，敬请大家继续不吝指教与原谅。特此申明，《水月》刊载的文章，纯属作者各人意见，文责自负。

苦、集、灭、道谛系列将随《水月》69期的推出圆满终结。下一新系列将以四念处作为主题，版位依旧分为主题文章、法语、心语、童话及点滴进行规划。欢迎社会各方僧俗大德、读者针对特定主题，踊跃投稿，分享学佛修心体验与心得，以便增加读者对佛法的认识。

主题与截稿日期如下：

“身念处”，15/02/2013；

“受念处”，01/05/2013；

“心念处”，01/08/2013；

“法念处”，01/11/2013。

投稿须知：

- 来稿文体不拘，字数则以800-1600（华文）或500-900（英文）为佳；
- 来稿须注明真实姓名、联系电话、地址及发表时所使用笔名；
- 若是一稿两投，请于稿末注明；
- 编辑部有权删改，文稿一经发表，文责自负；
- 文稿无论刊登与否，概不退还；
- 文稿一经使用，本刊将按所附地址寄奉薄酬，略表谢忱；若却酬，敬请注明。
- 来稿请电邮至

[enquiries@sagaramudra.org.sg](mailto:enquiries@sagaramudra.org.sg)

手写稿件请邮寄至海印学佛会编辑组。

# 海印学佛会 2013年2月-2013年4月每周活动

星期一 休息 Closed on Monday

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星期二 Tuesday 7.30pm - 9.30pm

## 第18-1届基础学佛课程(华语)单元5

18th-1 Intake Fundamental Dharma Course (Ch) - Module 5

■ 法源法师 Ven. Fa Yuan 5/03 - 16/07/13

## 第3-2期学佛成长课程(华语)单元1

3rd-2 Intake Dharma Progressive Course (Ch) - Module 1

■ 法樑法师 Ven. Fa Liang 5/03 - 16/07/13

## 第2期学佛成长课程(华语)单元7

2nd Intake Dharma Progressive Course (Ch) - Module 7

■ 法谦法师 Ven. Fa Qian 5/03 - 16/07/13

## 第8届基础学佛课程(英语)单元1

8th Intake Fundamental Dharma Course (Eng) - Module 1

■ 法庆法师 Ven. Fa Qing 5/03 - 16/07/13

星期三 Wednesday 7.30pm - 9.30pm

## 第20-1届基础学佛课程(华语)单元1

20th-1 Intake Fundamental Dharma Course (Ch) - Module 1

■ 法宣法师 Ven. Fa Xuan 6/03 - 17/07/13

## 第1期学佛进阶课程(华语)单元1

1st Intake Dharma Discussion Course (Ch) - Module 1

■ 法谦法师、法樑法师 Ven. Fa Qian, Ven. Fa Liang 6/03 - 17/07/13

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3

19th-1 Intake Fundamental Dharma Course (Ch) - Module 3

■ 法音法师 Ven. Fa Yin 7/03 - 18/07/13

## 基础梵呗法器课程(华语) Fundamental Buddhist Hymns & Instrument Course (Ch)

■ 法宣法师 Ven. Fa Xuan 11/04 - 13/06/13

星期五 Friday 7.30pm - 9.30pm

## 第18-2届基础学佛课程(华语)单元4

18th-2 Intake Fundamental Dharma Course (Ch) - Module 4

■ 持果法师 Ven. Chi Guo 8/03 - 19/07/13

## 第3-1期学佛成长课程(华语)单元1

3rd-1 Intake Dharma Progressive Course (Ch) - Module 1

■ 法樑法师 Ven. Fa Liang 8/03 - 19/07/13

## 第6届基础学佛课程(英语)单元5

6th Intake Fundamental Dharma Course (Eng) - Module 5

■ 法尊法师 Ven. Fa Zun 8/03 - 19/07/13

## 星期六 Saturday

### 佛理开示 Dharma Talk

- |                     |          |                     |              |
|---------------------|----------|---------------------|--------------|
| ■ 法源法师 Ven. Fa Yuan | 9/03/13  | ■ 7.30 pm - 9.00 pm | “六度”之“智慧波罗蜜” |
| ■ 法源法师 Ven. Fa Yuan | 16/03/13 |                     | 发菩提心         |
| ■ 法音法师 Ven. Fa Yin  | 13/04/13 |                     | 慈悲心          |
| ■ 法华法师 Ven. Fa Hua  | 20/04/13 |                     | 随缘开示         |

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

- 法师 Venerable ■ Sat 16/03/13 8.00 am - Sun 17/03/13 8.00 am

## 星期日 Sunday

### 第19-2届基础学佛课程(华语)单元2

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

- 法源法师 Ven. Fa Yuan ■ 7.00 pm - 9.00 pm 10/03 - 21/07/13

### 第7届基础学佛课程(英语)单元3

#### 7th Intake Fundamental Dharma Course (Eng) - Module 3

- 法尊法师 Ven. Fa Zun ■ 7.00 pm - 9.00 pm 10/03 - 21/07/13

### 学佛课程八识规矩颂(华语) The Eight Parijnanas Dharma Course (Ch)

- 持果法师 Ven. Chi Guo ■ 7.00 pm - 9.00 pm 10/03 - 21/07/13

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

- 法谦法师 Ven. Fa Qian ■ 7.00 pm - 8.30 pm 14/04 - 16/06/13

### 第12期少年学佛班 12th Batch Teenage Dharma Class

### 第18期儿童学佛班 18th 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 ■ 10, 17, 24, 31/03/13 14, 21, 28/04/13

### 一日修 One Day Retreat

- 法师 Venerable ■ 8.00 am - 5.00 pm ■ 10/03/13, 14/04/13

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

- 法源法师 Ven. Fa Yuan ■ 10.00 am - 12 noon ■ 24/03/13, 28/04/13

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

- 法师 Venerable ■ 10.00 am - 12 noon ■ 17/03/13, 21/04/13

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

- 法师 Venerable ■ 9.30 am - 4.15 pm ■ 03/03/13

### 三皈五戒 Three Refuges & Five Precepts

- 法师 Venerable ■ 2.00 pm - 5.00 pm ■ 17/03/13

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

- 福利部 General Welfare ■ 9.30 am - 12 noon ■ 10/03/13, 14/04/13

### 麦里芝步行 Mac Ritchie Walk ■ 每月的最后一个星期日7.30am 地点：麦里芝蓄水池

- 24/02/13, 31/03/13, 28/04/13 ■ 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。

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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

**清明**  
春祭法会

Qing Ming  
Prayer Ceremony  
in Remembrance of  
Our Ancestors

**7/4/2013 农历二月二十七(星期日) 9.30am 至 8.00pm**

**三时系念 Recitation Of Amitabha Sutra thrice**

**普施大蒙山 Bestowal Of Food To Sentient Beings**

9.30am - 11.00am 洒净、三时系念 (上卷)

11.15am - 11.50am 午供、过坛

1.00pm - 1.50pm 三时系念 (中卷)

2.30pm - 3.30pm 三时系念 (下卷)

5.00pm - 8.00pm 大蒙山

- **护坛大功德主**      **\$5000**五个大牌位可超荐  
三十位先人和历代祖先
- **大牌位**              **\$220**可超荐一位先人或历代祖先
- **小牌位**              **\$50**可超荐一位先人或历代祖先
- **供斋**                 **\$100**
- **供佛**                 随喜功德

坦 诚    淡 泊    清 净    庄 严

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缅怀祖先宗亲伟绩  
报答父母师友深恩

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please call 6746 7582 or visit our website at [www.sagaramudra.org.sg](http://www.sagaramudra.org.sg)  
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