



2021年第1期 总第63期

PHARMA WAVE

SHI CHENG CHAO YIN

联系林友 弘扬正法

Connecting Buddhists Sharing Buddhism

新加坡佛教居士林通讯 • Singapore Buddhist Lodge Newsletter

广修众善 洽化群情

——怀念我的恩师广洽法师

义工精神是居士林  
的核心精神



How Great Master Yìnguāng Was  
Recognised As Mahāsthāmaprāpta  
Bodhisattva's Manifestation



本期封面照片 | Cover Photo  
融历居士摄影  
Photography by Rongli

2021年•第1期•总第63期  
No.63, Vol 1, 2021

刊名题字 | Title Calligraphy  
赵朴初

发行人 | Publisher  
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出版 | Publisher  
新加坡佛教居士林  
17-19 Kim Yam Road  
Singapore 239329  
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W: sbl.org.sg | E: sccy@sbl.org.sg

出版准证 | Publication Permit  
MCI (P) 055/03/2021

印刷 | Printer  
先锋印刷装订私人有限公司  
Pioneers & Leaders Center  
4 Ubi View Singapore 408557  
T: 6745 8733 | F: 6745 8213

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陈立发 林长



**新**年伊始，万象更新，为感恩义工同修们的付出，在去年的法务会议上，我们提出设立“居士林义工日”。但当时由于新冠病毒的严峻形势，考虑到大家的安全，我们暂时取消活动。一年后的今天，我们在这里相聚，给大家报告过去一年的成绩、与大家分享我们的喜悦，为大家打气，共同祈愿，希望我们携手共进，面对一切挑战，互相扶持，感恩前行。

### 以各种活动助力大众乐观适应新常态

在过去一年里，居士林一切林务运行良好。在执行阻断措施期间，由于未雨绸缪，我们的各项法会和佛学课程都通过网上直播完成。阻断措施结束后，我们按照预定计划，在线上 and 线下完成了各项传统法会。在春节前，为感恩一直以来护持居士林的广大信众、各位义工、各位林友们等的辛勤付出，我们特别举办了“感恩回向梁皇宝忏法会”。所有这些活动为帮助大家适应“新常态”，做出了积极的尝试，获得了良好的口碑和赞誉。

在过去一年里，居士林的传统慈善关爱项目：如“助学金”和“度岁金”，照旧不分宗教和种族，如期颁发给低收入家庭和持公共援助卡的老人。特别是去年，度岁金发放总金额达到历史最高值的103万元。每个月的米粮援助，也按部就班有序地进行。

去年，我们还举办了一场“中医养生保健”

讲座，一场应对“人口老龄化”的公益讲座，也举办了“三日儿童佛学营”，三个活动都取得了积极的反馈和良好赞誉。

### 弘法工作更上一层楼

弘扬佛法是本林创办以来始终如一的使命，而正法火炬的传承，需要一代一代人的接力。1月10号，居士林有史以来，第一届“妙髻儿童佛学班”正式开课，使我们的佛法传播领域延伸到年幼一代。而提升信众对佛法的认识，各种弘法讲座和佛学班也必不可少。去年，我们第六届净土教理班230多位学员，也在佛学班导师延续法师的教导下，在线上 and 线下开课；因疫情推迟了半年的“第五届净土班结业典礼”，也在1月23日举行了简单而隆重的仪式。

今年，我们又新开了由长清法师教导的“居士林英文佛学班”和宗开法师主讲的《维摩诘经》学习班，一步一脚印，我们正在踏踏实实按照自己的节奏，积极推动正法的弘扬。希望大家的同心协力之下，居士林这些传统佛学班和新佛学班的开办，能把弘法利生的工作推向一个新的高度。

在这次人类历史上空前的大灾难中，许多行业遭受重创，许多家庭也深受波击。这也让我们更加坚定了在这个特殊时期，提供各种精神和物质援助，行善如流，加大为社会和民众服务的决心。但是，我们这些“行菩萨道”，净

化人心，利益大众的活动，离不开广大义工们的热心帮助和无私奉献。

### 义工精神是居士林代代相传的核心精神

翻开居士林的历史，我们发现，和很多团体一样，居士林最初没有活动场所，因为李俊承居士的慷慨捐献才有了自己的林所。后来，在广治老法师和陈光别前林长等的推动下，扩大产业，才建立起扎实的基础。这些先贤大德们高瞻远瞩，给我们留下了宝贵的财富。李俊承居士在捐献林所后，推荐李忠石居士作第一任林长，自己在背后默默支持。日据时期，新加坡百废待兴，为了振兴林务，李俊承居士重新出山，挑起了林长的重担，他花两年时间悉心整顿，等全部工作步入正轨后，又推举张淑源居士担任林长。李俊承是南洋四大才子之一，他是净土宗第十三代祖师印光大师的皈依弟子，曾任中华总商会会长、怡和轩主席、也是新加坡佛教总会的创会会长。缅怀先贤大德对居士林的宏伟奉献，我们内心充满敬仰，他们是我们永远的学习楷模，也是广大义工们的榜样。

再回顾我们上一任林长李木源居士，他20多岁就在居士林当义工，由厨房基本的工作洗碗、抹地、捧菜做起，然后学法器与诵经，先后在本林各个部门学习锻炼，从基层一直晋升到林长。他的贡献和付出，我们有目共睹，单单就保住现在院子里的青龙树和菩提树，功德不可思议。老林长一年365天全职在居士林当义工。正是有这些数不清的前辈的义务奉献，居士林才奠定了今天的卓越成就，他们的感人事迹和高尚情操，永远留在我们心中。

我们分别从第44届、第45届董事会接手居士林的工作，团队合作发挥了非常重要的作用。我们是站在先贤的肩膀上！没有前面这些林长、董事、义工、林友、功德主、以及千千万万不留姓名的佛弟子的付出，我们也不可能有今天的辉煌成就！

再看看居士林的老菩萨们，没有她们起早摸黑，数十年如一日在厨房做义工，真诚付出，不可能有今日闻名世界佛教圈的免费素斋；没有大量义工在法会期间的全力协助，我们再增加几倍的员工人数，也不够处理诸如春节和七月法会期间的大量工作；没有我们一群积极投

入的绣娘义工，我们不可能看到各项法会上庄严的桌帟和装饰；没有我们的义工，放下自己的工作，沿着一间间老人院的奔波，我们每年8000多份度岁金红包和礼物，不可能及时分发送到老人家的手中；没有我们的义工，在下班后前来居士林加班加点，审查助学金，我们每年从小学、中学、到大学的1000多位学生，就不可能顺利拿到助学金；没有我们法器班的义工同修，在法会期间早上4点多起床，我们的早课就不可能坚持下来。

还有很多很多信众，默默付出，从不张扬，一个家族几代人都在全心全意守护居士林这个道场。

作为林长，大家的虔诚付出和贡献，我都看在眼里，感激在心里。居士林的成功不是一朝一夕，更不是任何一个人的功劳；居士林的成功，正是有千千万万个看得见的、看不见的义工；千千万万双看得见的、看不见的双手；和历届董事团队的齐心协力，才有今天的辉煌成就，在此请让我向大家致以崇高的敬意！

### 积极筹备新一届董事会选举工作

经过一年多的全球抗疫，疫情中的生活新常态，给我们带来很多挑战和启迪。但也使我们学会更加自律、更多关爱他人、更多时间面对自己，专注修学。进入2021，虽然我们面对各种挑战和变数，但事在人为，作为佛弟子，在疫情中若能体会无常、珍惜因缘、精进修学，不断提升自己，眼下的疫情何尝不是一堂活生生的佛法课？！

我们第45届董事会的任期即将结束，承蒙广大林友、佛友和义工们的支持，这两年，虽然辛苦，但作为一个义务管理居士林的董事会团队，我们无怨无悔；这两年，虽然也有波折，但我们依旧坚守传统、自主前行，我们坦坦荡荡；这两年，虽然遭遇了疫情的空前挑战，但我们沉着以对、积极应变，居士林一片生机盎然……

面对未来，我们信心满满！我们相信有三宝加持，疫情会早日消弭。我们相信有广大林友、佛友等的护持，我们肯定会把居士林做得更加成功，让“弘扬佛法，慈悲济世”的宗旨继续发扬光大！南无阿弥陀佛。

（本文为陈立发林长在居士林首个“义工日”上的致辞，本刊有所增删。英文翻译在29页。）

## 本林举办儿童佛学班开学典礼



### 本刊讯：

1月17日，本林儿童佛学班开学典礼在五楼维摩诘讲堂

举行。本林林长陈立发居士、佛学导师延续法师、司理陈锦成居士亲自到场观摩祝贺，家长们也受邀参加开学典礼。

林长陈立发居士致词时表示，这是本林成立87年来第一次举办儿童佛学班。大雄宝殿重建后，各种设施和硬件齐全完备，办学条件成熟，我们要利用前辈们打下的基础，借助居士林这个平台，从小培养孩子们对佛教礼仪的认识，学习中华优秀传统文化和孝道观，圆满品格教育，长大后将佛法融于生活中，惜福感恩，学有所成。从小建立一个健康良好的心态，将来面对竞争日益激烈的社会，便能更好地发挥在社会上的作用。

延续法师特别向大家讲解了“妙髻”一词

的来历，妙髻在佛法中表示智慧。本林开办这个妙髻儿童佛学班意义深远，希望孩子们通过学习佛法、学习孝道文化、传统文化开启智慧，树立正确的价值观和道德观，薪火传承，将佛法一代一代传承下去。

本林的儿童佛学班顺利开学，离不开大家的共同努力和发心，本林副林长陈家发居士、杨景堂居士等董事和义工们在开学前分别到各地取经，学习儿童佛学班的办学经验，并学习儿童心理学等课程，每个老师都经过了长时间的学习和培训。感恩大家用慈悲和愿心成就佛学班，愿孩子们品德修养日益增上，愿佛法的种子在孩子们的心底生根发芽，结出一朵朵美丽的莲花。🌸

### 改正 Correction

总期62，林内动态——《全面发展的精进得奖主王盈璇》第5页，正确的句子应为：更难能可贵的是，盈璇在学业上取得很好成绩的同时，还需要接受物理治疗及照顾弟妹。

Issue 62, Happenings—'Amelia Heng's Achievements' page 5, the correct sentence should read: It is noteworthy that Amelia is able to excel in her studies and non-academic pursuits despite undergoing physiotherapy sessions, while caring for her younger siblings.

# 本林举办第五届净土教理班结业典礼



## 本刊讯：

1月23日下午2点30分，本林第五届净土教理班在七楼观音礼堂隆重举行。来自全岛各地的学子们汇聚一堂，怀着喜悦而激动的心情，迎来这庄严殊胜的一刻。本林林长陈立发居士、佛学导师延续法师、副林长陈家发居士、司理陈锦成居士、财政陈宝穗居士、净宗学会总务李文发居士及诸位董事共同出席了这次典礼。

随着《三宝歌》的响起，结业典礼正式开始。陈立发林长首先祝贺同修们圆满的完成了学业，由于疫情的原因，原定于去年6月举办的结业典礼，一直延迟到今年一月份才举行，林长在致词中由衷地赞叹大家能够在这个特殊时期，通过网络完成全部学业。尽管疫情反反复复，但第六届净土教理班依然有230多位同修报名学习。这是一个充满正能量的信息，说明越是在困难的时期，大家对佛法的渴望和追求越是殷切。林长希望这里的每一位学子增长智

慧，学以致用，将在本林学到的佛学知识传播出去，引领更多的人听经闻法。

延续法师对本届净土教理班的教学情况做了简要的总结和概述，法师在开示中说经过两年系统的学习，学员们道业增长，对净土义理都有了一定的了解，只要数十年如一日地坚持下去，就一定会有收获，一定会在当生得到解脱。

本届学员刘川源师兄和陈美娟师兄代表学员们上台作了结业感言，表示通过两年的学习，身心都发生了变化，由仰信变成了坚信、正信，并将佛法逐步运用到生活中。在此深深感恩居士林提供这样难得的机缘和舒适的环境。

结业典礼当日同时进行了《净土概要》教材发布会。净土班自从开办以来，一直自己编写教材，紧扣净土义理，同时略述佛教史和它宗大义，经过十年的打磨和不断完善，佛学班的教材——《净土概要》终于在今年年初正式结集成书，印刷出版。卐



### 本刊讯：

2021年2月11日除夕夜，本林举办了“消灾祈福 撞钟迎新”法会。本林林长陈立发居士、陈锦成司理、董事、林友、护法居士等参加了这次祈福活动。

晚上10点30分，善信们整齐站立在大雄宝殿东西两单。法会首先进行了亮纳福灯仪式，由陈林长和本林佛学导师延续法师一同点亮红彤彤的纳福灯。

陈林长在致辞中说到“随着我国疫情趋向稳定，我们相信只要大家努力做好防疫工作，国家的经济发展将逐步走出谷底，加上华族传统自强不息的精神，勇于面对各种困难和挑战、勇于拼搏奋斗，我们一定会迎接新春曙光的到来，我们也一定会扭转乾坤，再创辉煌。新的一年，我们还有很多工作正在部署，需要大家不忘初心，上下一心去完成。”

大众虔诚诵念消灾延寿药师佛圣号，如同经文里云：药师佛延寿王，光临水月坛场。悲心救苦降吉祥，免难消灾障。忏悔众等三世罪，愿祈福寿绵长。吉星高照沐恩光，如意保安康。潮

## 本林开办中英文佛学系列讲座




### 本刊讯：

**本**林自创建以来一直致力于向大众弘扬佛法，大殿重建落成后，各种设施硬件成熟完备，能够有更多的平台举办各种佛教活动和讲座。为了利益众生，让更多的信众有机会听闻佛法，本林在原有的净土教理佛学班外，陆续开办了系列佛学讲座。

3月3日，由宗开法师主讲的《维摩诘经》——探讨“心净国土净”出处的讲座在本林五楼维摩诘讲堂正式开课，这次系列讲座共计十次。除了佛学讲座外，宗开法师也从3月14日起，于每个星期日的下午2点至5点，在本林为信众提供家庭辅导咨询服务，有意咨询者请致电67372630预约时间。

与此同时，为了方便受英文教育的信众有机会聆听佛法，本林同时开办了由长青法师主讲的成人英文佛学班。英文佛学班从3月21日开课，长青法师在每个月的第一个和第三个星期天上午10点至11点30分于五楼维摩诘讲堂讲授课程。

为了全面执行安全防护措施，《维摩诘经》班和成人英文佛学班的现场学员人数将会有所限制。为了使更多的信众都能有机会聆听这两门佛学课程，本林特别安排了现场和线上直播两种方式供大家学习，共沾法益。 



## 第45届董事会工作回顾

01.07.19 — 30.06.21

(本文照片多为疫情前拍摄)

### 一、“三庆”系列活动

- 新加坡佛教居士林成立于1934年，至2019年走过了85个春秋，为迎接本林85周年及大雄宝殿重建落成和全堂佛像开光，本林举行了一系列庆典活动：
- 经过历时一年的筹备、组稿和编辑，出版了85周年纪念特刊《居士成林菩萨行》，并于2019年12月20日举办了三庆特刊发布会，邀请时任基础建设统筹部长兼交通部长许文远先生为主宾，约200多名嘉宾和林友出席了这次发布会。
- 成功组织举办了《我与居士林》征文比赛。
- 2020年1月2日，农历腊月初八，适逢本师释迦牟尼佛成道纪念日，本林在大雄宝殿举办了庄严隆重的全堂佛像开光法会，来自海内外的诸位高僧大德为大雄宝殿的佛像开光。当天，

副总理兼财政部长王瑞杰先生莅临本林，为本林大典重建落成主持揭幕仪式。

- 同日下午在五楼维摩诘讲堂举办了“交流互鉴 继往开来”交流会，并举办“汉传佛教在西方50年”及“佛教翻译技巧工作坊”，约200人聆听了这次交流会。



“三庆”义工与员工们齐心协力圆满庆典活动



“三庆”主宾、副总理王瑞杰与本林董事合影



本林副林长迎请僧众



海内外高僧大德主持全堂佛像开光仪式



副总理王瑞杰“三庆”致辞



林史展览



“三庆”学生华乐演奏



“三庆”特刊发布会



“三庆”交流会



法会仪式



听经闻法



儿童佛学班教学活动



卫塞节浴佛

## 二、弘扬佛法

### 法会活动：

- 本林每年举办六次大型法会：万佛法会、清明法会、华严法会、地藏法会、药师法会及释迦法会。除此之外，卫塞节、除夕夜、各种佛诞等都会举行庆祝仪式以及浴佛、传灯等相关活动，初一、十五供佛，佛诞日授受三归五戒仪式。

### 精进佛三：

- 2019年圆满举办了四次精进佛三，每次约300名莲友受持八关斋戒，每天早九点到晚九点持续精进念佛经行，法喜充满。

### 佛学班：

- 周五：净土经典导读班（学员近200名）。
- 周六：净土教理班（学员近250名）。
- 本林的净土教理班自2010年开课至今，已经成功举办了五届，为弘扬和传播净土法门培养出了一大批居士人才，十周年之际，本林特别举办了净土班十周年征文活动，反响热烈。



精进佛三

- 英语短期课程《四圣谛》。
- 内观静坐课程。
- 2021年3月英语佛学班开课。
- 《维摩诘经》——探讨“心净国土净”出处课程。

### 妙髻儿童佛学班：

- 2021年1月17日，本林首届儿童佛学班正式开学，这是本林成立以来第一次举办儿童佛学班，愿薪火相续，将佛法一代一代传承下去。

### 法器班：

- 学员人数有33位。





义工协助度岁金受惠者



助学金颁发典礼



捐赠米粮给回教机构促进宗教和谐



十方斋堂常年提供免费素食广结善缘



副总理王瑞杰视察中医诊所

### 三、慈悲济世 服务大众 赠粮与施棺等：

- 赠粮：2019年斋戒期间赠送35公吨米粮予本地80间回教堂。
- 分发米粮，2019年分发米粮（大米、米粉）约146公吨，食油近12吨、白糖近6吨。
- 施棺：2019年为贫困往生者施棺17具。
- 宗开法师：家庭辅导咨询

#### 十方斋堂：

- 本林十方斋堂数十年如一日，为大众提供免费素食，每日前来用三餐的人数有600多人次。节庆日和法会期间，人数要增至到1800人次。

#### 福利基金：

- 度岁金：2019年本林发放度岁金近83万元，约12000贫困和年长人士受惠。
- 2020年因疫情影响，本林发放度岁金103万

元，金额为历年最高，有11496名贫困和年长人士受惠。

#### 中医义诊所

- 本林中医义诊所自1999年8月8日开幕，迄今为大众服务20年，本林重建完成后，义诊所由芽笼17巷迁返回金炎路四楼，继续为大众提供服务。前往中医诊所求诊的人数2019年有3万2千多人次。

#### 家庭服务中心

- 2019年处理了617件个案。

#### 教育基金：

- 2019年本林为中小学及大专组颁发助学金近80万元，有1100名学生受惠。
- 2020年本林为中小学及大专组颁发助学金近79万元，有1071名学生受惠。



本林领导师、中国佛教协会副会长圣辉大和尚莅临指导与本林常住法师合影

#### 四、佛法、文化传播与交流

##### 佛学讲座：

- 法藏法师主讲幽溪大师《净土法语》。
- 举办净土教理班写作技巧工作坊。

##### 公益讲座：

2019年6月至7月

- 六六女士主讲“家庭、婚姻、职业与健康的关系”。
- 刘力红教授主讲“自主健康，圆满养生”。
- 连荣华先生主讲“我如何与居士林结缘”。

2020年12月

- 本林举办十方缘中医公益讲座，阮细普医师主讲“筋伤常见病”。
- 本林采用线上和现场同时进行的方式，举办了一场主题为“策划未来 活得精彩”的十方缘座谈会，主讲嘉宾为王世丰医生、黄卫众医生、延续法师、陈家发居士及洪孟珠博士。

##### 林友联络：

- 每年发行四期《狮城潮音》赠送全体林友，同时通过脸书、网站、电子报等形式及时发布林内的各种活动和消息。

##### 文化传播及友好往来：

- 本林成功举办了首届儿童探索营，让小朋友在种下三宝种子的同时，通过中华文化的传承中学习孝道感恩。
- 本林领导师圣辉大和尚、中国佛教协会副会



中国佛教协会副会长如瑞法师到访



台湾法藏法师到访



佛教总会会长广品法师莅临指导



“策划未来 活得精彩”  
十方缘座谈会

长如瑞法师、台湾法藏法师，美国恒实法师、禅宇法师等十几个团体及大德先后到访本林，加深法谊，促进交流。

- 佛教总会会长广品法师莅临指导。
- 文社青部唐振辉部长到访。
- 净名佛教中心主席一行到访。
- 法藏法师同新加坡净宗学会一行到本林参访交流。



名作家六六女士到本林举办讲座



名中医刘力红教授应邀到本林讲座



国会议员连荣华先生  
应邀到本林讲座



阮细普医师主讲“筋伤常见病”



唐振辉部长一行到访本林

## 五、防疫专题

- 2020年，全球迎来了一场史无前例的疫情，直接波及和影响到每一个人。本林做为本地最大的在家佛教团体，当疫情一爆发便全面贯彻和响应政府的号召，自2月中旬起陆续推出一系列防疫措施：
  - » 1、所有的公共区域全面消毒，严格控制人流量和保持社交距离。
  - » 2、关闭了十方斋堂、功德堂、暂停一切共修和佛事活动。
  - » 3、清明法会、浴佛典礼和卫塞节献供仪式采用了网上直播的方式。
  - » 4、本林举办的佛学课程也改成网络直播。
  - » 5、《狮城潮音》特别推出了防疫专题文章，协助广大林友共克时限。
  - » 6、下半年随着疫情的稳定和逐步解封，本林提前规划，谨慎重启林内的一些活动，积极推进服务数码化进程，鼓励所有信众提前在网上和电话预约，以便更好的调控人流，保证安全。



防疫期间严格控制人数及安全距离

## 六、宗教和谐

### 拜访：

- 拜访新加坡回教传道协会主席阿布巴卡博士。
- 拜会天主教吴诚才总主教。



增设柜台接受预约

## 广修众善 洽化群情

——怀念我的恩师广洽法师

文 | 林淑群



编者按：居士林从创林以来，日常林务一直是由以林长为首的董事会打理，但广洽法师与本林因缘特殊。法师1901年1月出生于中国大陆，1938年底由厦门南普陀寺抵达新加坡时曾住在本林并管理图书馆。法师从1939年起受邀担任本林导师直至1994年圆寂，前后长达50余年，对居士林的发展贡献巨大。时逢广洽法师120周年冥诞，本刊特刊登广洽法师的皈依弟子、居士林前副林长林淑群居士的这篇回忆文章，以示纪念。

### 一、我童年的志向是做医生

时光倒回到83年前的1937年，我的母亲怀着身孕到南洋投奔亲戚。不久，从中国大陆传来消息说，我的父亲在战乱中被炸死了。母亲于是便留了下来，在新加坡生下了我。当我出生时，父亲就已经不在了。

据我的姨母说，我两岁的时候，我的生母有事去吉隆坡我姑姑家，这一去，从此生死未卜、杳无音讯。我是被我的姨母养大的。

小时候的我会经常生病。因为知道我的身世，医生帮我看病都不收钱。那时候，我就在



想，等我长大了，也要做医生，可以帮助别人、回报社会。

我在南华小学读到五年级的时候，我的姨丈带我转读英校。因为没有英文基础，先读一年级，后来跳到三年级。再后来，因为超龄，不能参加政府规定的小学毕业离校考试，只好退学。本来我的姨母要我读私校，不幸的是，才读了三个月，姨母就病倒了，又逢大耳隆找



上门逼债。原来是姨母帮工厂的姐妹担保高利贷，300块钱的借款，利滚利，滚到了一万多块。家中生此变故，我的求学生涯只好结束了。

我14岁出来讨生活。白天做工，晚上读会计课程，想熬出头赚些钱，一是帮补家用，二是存点学费，打算学中医。

## 二、由广洽法师引领皈依三宝

我本来是要去参加天主教的入教洗礼的，都与一起做工的姐妹们约好了。当时我的姨母也就是我的养母病重，养母不同意我去，说我要去洗礼，也要等她死后，帮她办完后事才可以。

1964年初，我的养母往生了，安灵在龙山寺。1967年做往生三周年佛事。安灵及三周年的佛事，都是由广洽法师做的。当时年轻又不懂礼数，也没有供养法师。后来想起来，要去答谢，就跑去龙山寺。寺里的人讲，这位法师没有住在龙山寺了，是住在菴蓐院，于是我就跑去在芽笼的菴蓐院。那是我第一次单独去见法师。师父问起我的身世，这一聊，前后聊了三个多小时。也就是那一次，在广洽法师的引领下，我皈依了三宝，成为一名佛教徒。

## 三、广洽法师是居士林的领导师

我皈依后，师父要我常去居士林读经。师父是居士林的第二代领导师，当时林内林长、副林长及多名董事都是师父的弟子。那个时候李木源居士是居士林的司理。有一次师父对李司理说，要管好员工，做超度不可收太高的费用，要照顾贫困人士。师父说，居士林是在家众修持的

地方，要少做经忏、多弘扬佛法利益众生。后来木源司理见我常在林内帮忙，又知道我是佛教徒，邀请我进入董事部。我向师父请示，师父说，三宝弟子必须维护道场，不要乱跑了，好好跟司理学习。从那时起，我便加入了董事部。

师父对法会的唱诵、打法器等，要求极严格，每个星期都要到林内检查。

师父对居士林的度岁金和助学金也是大力支持，亲自参与资金筹措，并到老人院发放度岁金给老人家。师父时常会告诫身边的人，不可以浪费一点点钱。对年长者及贫穷人士则是非常的慈悲，曾多次提醒，做超度不可以收太高的费用。以前居士林的牌位都是随缘的，信众不论捐款多少，都一视同仁。

师父极为重视净土念佛法门，曾经作过《论净土的信解行证》、《念佛法门的实际受用》等专题开示。师父认为，念佛法门不妨碍工作，可以随时随地修持，工作的同时，又可以修持，特别适合在家居士，是个两全其美的特殊法门，可以做到“终日走街坊，心中念佛忙，世人不识，别有一天堂。”只可惜世人不识个中的道理。师父身体力行，数十年如一日，念诵受持《法华经》，并坚持念佛。正如师父自己所总结的：“求生极乐藉资量，信愿行三好主张；但得持名心不乱，既居浊世又何妨！”





#### 四、师父助我圆中医梦

1978年底，师父要我去学中医。第二年，又叫我报读厦门大学的三年制中医课程。1984年，我又去厦门大学参加培训。师父亲自写信给南普陀寺的方丈，请求老和尚安排一些师兄照顾我的住宿及三餐。1985年，我又去上海参加中医会议。我在本地及去厦门大学学习中医的所有费用，都是由师父资助的。师父要求我，学成毕业回来，不可以去私人诊所，要到义诊所服务，帮助贫穷的人。

我毕业后，在龙山寺设立义诊所。直到师父圆寂后，才将义诊所的牌匾取下来，到其它中医义诊机构服务。

#### 五、师父要我协助管账

1985年，原本协助师父管账的师兄要做眼部手术，师父要我代为管账一个月。因为我刚出来做工时曾学过会计，账目管理上手很快，并且做得很有条理。后来师父就要求我一直协助他管理账目。

师父对账目管理要求很严，常常交代不可以乱花钱。曾经有一位做海产生意的信众，把股票捐赠给师父。师父把股票卖掉，设立了弥陀慈善基金和龙山寺修复基金。师父晚年生病住院期间，龙山寺出了医疗费。出院后，师父交

待把钱拿回去还给龙山寺。师父往生前，交代把他个人的供养金，除了留小部分给菴菴院，绝大部分都捐给了龙山寺。师父圆寂治丧期间的帛金，则捐给了菩提学校。

#### 六、广修众善 洽化群情

我家靠近龙山寺，经常去龙山寺帮忙打扫。师父把钥匙交给我，让我在负责打扫卫生的同时，有机会读完了全套的《大般若经》，花了一年多的时间。有一次我生病，没有到龙山寺，师父知道后，买了饼干等食品来看我，要带我去看医生，让我很感恩。

师父的一生很节俭，但资助他人、供养道场却很慷慨大方。师父曾资助我朝礼四大名山，并要我带钱去净土宗祖庭庐山东林寺、上海玉佛寺。在我去东林寺的时候，师父还特别交待我，一定要去朝礼慧远大师的墓，当时远公塔尚未修复。

师父晚年住在菴菴院。在1991年，师父92岁高龄，两次跌倒，脑部积血受损伤，说话有障碍，逢人只说“你知我知，阿弥陀佛”。1994年的2月24日，农历正月十五，上午我还为龙山寺政府社团注册登记的事情去找师父签字，师父的神智很清楚，但讲不出声，签字有些吃力。当天下午，师父就往生了。

我的一生，可以说是因为师父而改变：是师父引领我进入佛门；是师父资助我学习中医，圆了我儿时的梦；也是师父要求我学成中医之后，做义诊服务贫穷人士。我相信，我只是师父所度化的众多信众中的一员。师父的一生，正如竺摩法师送给他的对联所述：“广修众善心常乐，洽化群情道自亲”。

师父曾做居士林的领导师50多年。如今离开我们已经27年了，但师父的教诲，言犹在耳。居士林的大殿重建工程已经完成，各项工作也逐步走上正轨。“广洽老和尚纪念堂”的牌匾也已挂在四楼图书馆师父的塑像后面。祝愿各位同修，珍惜因缘，学佛念佛，以告慰广洽法师含笑于常寂光土中。

南无阿弥陀佛！



**新**加坡回教传教协会会长、拿督哈斯比博士 (Prof adj. Dato Dr Mohd Hasbi Abu Bakar) 说,他曾多次受邀参与居士林教育基金会议,对于委员会审查奖助学金申请的认真和严谨态度非常钦佩。

哈斯比博士补充说:"每次出席颁奖礼,我都很羡慕居士林的领导、职员和义工,他们又能再次帮忙上千个需要经济支助的学子。"

哈斯比博士是南澳大利亚大学商业行政学博士;美国南新罕布什尔大学电脑讯息系统学硕士;托莱多大学电脑系学士。他是活跃的学术研究者,对管理与计划策略、基金筹募、为非盈利团体进行资源策划与发展特别有心得,也在新马多家学府担任资讯科技与管理课程客座教授。他自小参加回教传教协会活动,1989年进入理事会,2012年被推举为会长至今。

回教传教协会自上世纪70年代,就与居士林有来往。居士林每年颁发奖助学金和老人度岁金的工作都获得他们的协助。此外,当居士林主办大规模活动,他们也会派遣义工协助。

哈斯比博士指出,两个团体间的来往,除了领导层的会面,基层之间的认识与交集尤其具有深刻意义。他记得几年前有个场合,双方各有约200名义工一起准备慈善嘉年华的工作,气氛融洽,令他十分感动,"他们认识彼此后,有的还成了朋友。"

## 40年的友谊

拿督哈斯比博士回忆,回教传教协会与居士林的联系,最早可追溯至居士林司理林荫华先生的到访。林荫华1987至1989年是中华总商

会会长。

"80年代的时候,林先生来我们会所参观,看见堆积了一些粮食便问是怎么回事。当他了解那是要送给本地的贫困家庭及需要帮助的群体时,便立刻表示居士林也能提供米粮,还安排我们和巴西班让蔬菜批发商联系。直到今天,快40年了,我们继续得到两方面的支援。"他补充说,居士林给协会的支援,后来还增多好几种干粮。

他也指出,李木源居士当上林长后,两个团体走得更频密。

"李林长邀请我们会长麦丁担任居士林几项活动的联席主席,包括助学金颁奖委员会、度岁金颁发委员会、以及卫塞节庆祝委员会。"已故的麦丁 (Mr. Abu Bakar Maidin) 是哈斯比博士的父亲,担任协会会长40年。

2000年7月1日,协会在会长带领下,与居士林联办义走、嘉年华会及筹款晚宴,活动获得双方会员踊跃参加,筹款成绩也十分可观,全部捐款都赠给协会属下的护理中心、儿童之家、老人院及戒毒所。

哈斯比博士补充说,两位宗教领袖也曾和兴都基金主席纳丹联办多项有利于促进社会团结与社区凝聚力的活动,包括筹募善款支援中国、印度尼西亚、巴基斯坦和缅甸等国的自然灾害受影响者。他们也和新加坡道教总会、洛阳大伯公等机构,在嘉龙剧场为2004年大海啸死难者举行祈祷会。

哈斯比博士还回忆起2003年,几个宗教团体连同天主教新加坡教区一起主办庆祝新年的活动。

“我们在碧山大巴窑举行连续两天的盛大联欢会，筹募善款达12万元。这笔钱都充作社区教育基金。那次的活动，也获得社区基层组织大力支持，是一次别具意义的慈善活动。”

### 感谢给予马来学生的帮助

哈斯比博士说，居士林是新加坡著名佛教团体，历年开展的多项慈善活动使许多人受益，而且是不分宗教信仰和种族。他对于每年拨款近百万元教育基金资助各族贫苦学生的善举，尤其感动。

“良好的学校教育是踏入成功门槛的通行证。居士林至今拨出的逾千万元助学金，鼓励了处于不同学习阶段的数以万计贫苦学生，努力求学，力争上游。”

他也提起参与评定助学金工作时碰上的难忘例子：“有个获颁助学金的马来女学生，初院的第一年学习成绩很好，第二年却走下坡了。我受托向她了解情况。她告诉我，爸爸在她考试前几个月突然失去工作，而他是家里的唯一经济支柱。因此，家里不久就停电，她没法子专心准备功课。她希望能继续获得助学金，并表示今后会加倍努力，迎头赶上。”

“我在接着召开的会议上作了相关报告，教育基金主席李木源先生一听，马上表示同意继续发给助学金。这是居士林显示的大慈悲。”

他说，每次看见上台领取助学金的学生的面孔时，都为他们感到十分高兴，他们真是幸运的一群。“平日我碰见领过助学金的马来学生时，总会告诉他们要感谢居士林，是居士林给予他们继续求学的机会。遇上家长，我也是这么说。”

### 成立联合工作小组

哈斯比博士说，他了解民间团体生存不易，要发展更是困难重重。当年他父亲麦丁接手协会领导职务时，财政存款只有五元六角五分。协会当然无法聘请任何职员，开会都在他家，他和弟弟们便负责倒茶水和提供糕点招待。

新加坡回教传教协会成立以来，在宣扬回教教义的同时，也尽所能帮忙社会的弱势群体，包括提供食物给低收入家庭和资助医疗费用。

“我爸爸知道，团体没钱就像双脚被绑，寸步难行，开展什么工作都不能。因此，70年代那头几年，每逢星期六，他就会率领理事和会员，坐上租来的巴士，深入到全岛各处的马来甘榜募捐，捐一毛钱和一块钱都一样欢迎。”

他记得有一次是到新加坡的南部岛屿进行募捐。有一个看来家境比较富裕的男士，对我父亲的募捐请求无动于衷，反而是正在扫地的一名村民主动拿出一角钱。后来，这个人也主动走过来捐钱。80年代前后，协会获得沙特阿拉伯、马来西亚和西班牙等国的慈善团体支援，终于能在芽笼12巷旧址建立起一座现代化会所。协会近些年也获得政府支持，有能力发展成一个功能健全的宗教组织。

哈斯比博士说：“回教传教协会与居士林的合作关系，源远流长不只40年，希望未来的关系还能进一步发展。记得就在冠病疫情发生前不久，陈立发林长曾带领几位董事来访，商讨成立一个联合工作小组，一起开展福利工作和宗教交流的可能性。现在疫情已经好转，我们不久应该可以携手工作，为更多不幸群体提供多方面支援。”

### 关于新加坡回教传教协会

新加坡回教传教协会 (Jamiyah, Muslim Missionary Society Singapore) 成立于1932年，发起人是印度密拉特出世的回教徒，有“和平巡回大使”美誉的阿林西迪 (Maulana Abdul Aleem Siddique)。

新加坡回教传教协会近二三十年来，扩充了很多援助和服务的项目，以满足不断变化的社会需求。它的愿景“服务社区，照顾每个人”，是伴随着服务回教社会和人类的使命。其目标也包括把新加坡回教传教协会，发展成一个传教、促进教育、知识和福利的中心。

新加坡回教传教协会目前管理的慈善机构有四所慈善之家和六所教育中心，服务对象包括特需儿童、贫困老人、需长期医药照顾者和戒毒者。详情可上网了解：[jamiyah.org.sg](http://jamiyah.org.sg)。

# Looking Forward To Strengthening Collaboration With The Lodge

— Interview With President Of Jamiyah Singapore (Muslim Missionary Society Singapore) Dr. Mohd Hasbi



L-R: Dr. H.M. Saleem, Mr. Tan Lee Huak, Dr. Mohd Hasbi and Mr. Tan Gim Seng. This photo was taken in 2018.

Jamiyah Singapore's (JS) President, Adjunct Professor Datuk Dr. Mohd Hasbi Abu Bakar spoke of the times when he was invited to participate in meetings on the Singapore Buddhist Lodge (SBL) Education Fund, during which he was impressed by the enthusiasm of the Bursary Award Presentation Committee's members in evaluating every bursary application.

He added, 'Each time I attended the Bursary Award Presentation ceremony, I admired the leadership of SBL, its Bursary Award Presentation Committee, staff and volunteers. When I saw the faces of thousands of students receiving their bursaries, I felt so happy for them.'

JS has been interacting with SBL since the '80s, with SBL kindly assisted by JS every year for its Bursary Award Presentation and Annual Hongbao Distribution for the elderly. JS

volunteers are also present to help during some major events.

Dr. Mohd Hasbi pointed out that beyond management meetings, the exchanges, understanding and interaction between the two groups' members were with especially deep significance. He recalled an occasion a few years ago, when about 200 volunteers from both sides intermingled with one another to prepare for a Charity Carnival. The atmosphere was harmonious, which moved him very much. He remarked, 'After they met, some became friends.'

## 40 Years Of Friendship

Dr. Mohd Hasbi recalled that the connection between JS and SBL can be traced back to the visit of the late SBL President Mr. Linn In Hua. 'We vividly remember Mr. Linn's visit to JS's HQ in the '80s. When he saw the food ration packages at our Welfare Department, he asked who they were for. When he learned that they were for poor and needy Singaporeans, Mr. Linn immediately offered to donate rice from SBL and connected us with vegetable wholesalers at Pasir Panjang. Both SBL and the wholesalers continue to provide us with the rations till today. Almost 40 years has passed, with SBL continuing with this tradition, even adding more dry foods.'

He also highlighted that the relationship between JS and SBL grew stronger when the late Mr. Lee Bock Guan became SBL's President. 'Mr. Lee invited the then JS President Mr. Abu Bakar Maidin to be SBL's Co-Chairman of the SBL Bursary Award Presentation Committee, Annual Hongbao Distribution Committee and Annual Vesak Day Celebration Committee.' The late Mr.

Abu Bakar Maidin is the father of Dr. Mohd Hasbi, who served as JS's President for 40 years.

On 1 July 2000, under the leadership of Mr. Abu Bakar Maidin, together with SBL, a charity walk, carnival and fundraising banquet were organised. Members from both organisations actively participated and the fundraising results were impressive. All donations were offered to JS's affiliated nursing centres, children's homes, old folks' homes and drug rehabilitation centres.

Dr. Mohd Hasbi added that with Mr. V.R. Nathan, the late President of Hindu Endowments Board (HEB), Mr. Lee and Mr. Abu Bakar came together on many occasions to support several social and community welfare programmes, including with donation responses to natural disasters such as floods, earthquakes, typhoons and droughts that affected China, Indonesia, Pakistan, Myanmar, etc. Together with Singapore Taoist Federation, Loyang Tua Pek Kong, etc., they jointly organised a special prayer session for victims of the 2004 tsunami at Kallang Theatre.

He further recalled a celebration event in 2003, in which JS, SBL, HEB and the Catholic Archdiocese of Singapore celebrated New Year's Day together. 'We co-organised a two-day carnival at Bishan-Toa Payoh with cooperation of the grassroots there. A total of \$120,000 was raised for the community education fund. It was an exceptionally meaningful charity event.'

### **Gratitude For Help Offered To Malay Students**

He remarked that SBL, as an established Buddhist organisation in Singapore, had conducted many charitable activities over the years, which benefitted many regardless of religion and race. He was particularly touched by the kindness of SBL in allocating about a million dollars for its annual education fund to support poor students of all ethnic groups.

'Having a good education is a "passport" for everyone to succeed in his or her life. Hence,

the millions of dollars of bursaries that SBL has given out over so many years have truly given the students from low-income families at every educational level (i.e. primary, secondary and tertiary) opportunities for their academic pursuits.'

He also mentioned an unforgettable incident when he participated in the work of assessing bursaries, 'For one of the cases, I communicated with a Malay female applicant to ask her why her second year Junior College (JC) grades worsened after doing well in her first year. She explained that her father, who was the sole breadwinner in her family suddenly lost his job a few months before the exams. As they could not even afford to even pay the electricity bill, she had difficulty focusing on her studies. She pleaded to grant her the bursary, so that she could complete her JC schooling successfully. I reported this and other cases to the late President Mr. Lee at the next Bursary Award Presentation Committee meeting and he immediately approved them. This is the great kindness shown by SBL for deserving bursary applicants.'

The Bursary Award Presentation ceremony was an especially delightful event for him, with him rejoicing for the good fortune of the thousands of students receiving the bursaries. 'Whenever I get the chance to meet the Malay recipients, I will always tell them to thank SBL for giving them the bursaries and opportunities to pursue their academic achievements. I will also remind their parents of this when they attend the events.'

### **Joint Working Group**

Dr. Mohd Hasbi understood the hardship of charitable organisations for survival and development in Singapore. When his father the late Mr. Abu Bakar Maidin took over the leadership of JS, its fund only had \$5.65. The organisation was unable to hire any staff and meetings were held at his house, with Dr. Mohd Hasbi and his brothers responsible for serving tea and pastries.

Since the establishment of JS, while propagating the teachings of Islam, it has also tried its best to help the underprivileged groups in society, including by providing food to low-income families and by subsidising medical expenses.

'My father knew that if an organisation has no money, it is like having both legs being constrained, such that one could not move or do much. Therefore, in the first few years of the '70s, on every Saturday, he would lead the board directors and members on a rented bus to go to Malay kampungs all over the island to raise funds. Donations of any amount were welcomed.'

He reminisced that he once went to a southern island of Singapore for fundraising. There was a man who seemed affluent, who was indifferent to Jamiyah's fundraising request. Instead, a sweeper in that village donated 10 cents. Later, the same man who was living next door also came forward and gave his donation. Around the '80s, the organisation received support from charities in Saudi Arabia, Malaysia, Spain and other countries, and was finally able to set up a modern workplace at the old site of Lorong 12 in Geylang. JS also received government support in recent years and developed into a fully functional religious organisation.

Dr. Mohd Hasbi said, 'The cooperative relationship between JS and SBL has a long history of more than 40 years. I hope that the relationship can be further developed in the future. I remember that just before the outbreak of the pandemic (COVID-19), Mr. Tan Lee Huak (present President of SBL) with several directors came to visit. We discussed setting up a working committee to jointly organise programmes for the community, focusing on welfare and interfaith programmes. Now that the pandemic has improved, we shall further discuss this soon, to provide multi-faceted support to more underprivileged groups.'

### About Jamiyah Singapore (JS)

JS, also known as the Muslim Missionary Society Singapore, was founded in 1932 by the Roving Ambassador of Peace from Meerut (India), Moulana Abdul Aleem Siddique.

Over the decades, Jamiyah has expanded with several enhanced programmes and services to address the ever-changing needs of the community. Its vision of 'Serving the Community, Caring for All' comes with the mission of serving the Muslim community and mankind. Its aims are also to make JS a centre for promoting missionary, education, knowledge and welfare.

JS currently manages four Welfare Homes and six Education Centres islandwide. It engages in several community service related projects and programmes that serve underprivileged children, destitute elderly, those needing long-term healthcare, and rehabilitating drug offenders. (For more information on JS, please visit [jamiyah.org.sg](http://jamiyah.org.sg).)

### About The JS President

Dr. Mohd Hasbi holds a Doctorate in Business Administration from the University of South Australia; a Master's Degree in Computer Information Systems from Southern New Hampshire University, and a Bachelor's Degree in Computer Systems from the University of Toledo. An avid academic and researcher, he was keen on management, strategic planning, fundraising, resource planning and development for non-profit organisations. He is also involved in lecturing at educational institutions in Singapore and Malaysia as an Adjunct Professor in IT and management courses. Since young, he has participated in JS's activities and joined the council in 1989. In 2012, he was elected as its President.

# 互相尊重 共度时艰

——访天主教新加坡总主教吴诚才 文 | 邹文学

**新**加坡天主教总教区吴诚才总主教，曾多次致函居士林，祝贺佛教界朋友卫塞节快乐。在他们出版的定期杂志《海星报》和《天主教讯息》上，也刊登过总主教的类似节日祝贺。

吴总主教的贺词有一段是这样写的：“耶稣和佛陀都是伟大的和平缔造者，满怀慈悲、仁爱和怜悯，特别是对待穷人，更是不分宗教和种族。作为忠实的佛教徒和天主教徒，让我们大家重申承诺，成为鼓舞人心的见证者，相互尊重与维护和平。”（2019年）

吴诚才总主教强调：“各个宗教要互相尊重，和平相处。”

他说，教宗方济各今年初到访伊拉克和沙特阿拉伯，传达的便是同样的信息。

## 我们都在同一条船上

吴总主教在他的座堂接见居士林一行人时，也提起早在1964年，罗马天主教会便颁布了应如何看待非天主教基督徒的宣言。

根据记载，罗马天主教会是在1962至65年期间，举行了先后为期281天的梵蒂冈第二次大公会议，会上经过认真仔细讨论后，陆续通过多项决议。其中，《教会对非基督宗教态度宣言》写道：

“……各地存在的其他宗教，以各自的态度，建议‘途径’，包括教导、生活规则和崇拜仪式，旨在安抚人心的不安。天主教不否定这些宗教所含的真实和神圣之处。她真诚的认为，他们的行动和生活方式，观念和教导，虽然和她的主张及目标存在多方面差异，无论如何也常反映光照万民之真理的光辉。”（Nostra Aetate 1965）

吴总主教也在去年的卫塞节贺词里，引述现任教宗方济各2020年3月27日祈求冠病早日结束时的讲话：“我们都在同一条船上，大家都很脆弱并迷失方向，但与此同时，重要而且必要的，是我们每个人都需要彼此安慰。我们不能一味只想到自己，唯有团结，才能度过这场危机。”

## 设27个慈善机构

吴总主教说，居士林是新加坡一个影响力很大的佛教团体，除了宣扬佛陀思想，也不遗余力地进行慈善工作，非常值得钦佩。

“你们服务大众的热情，给我留下深刻印象。”

他也在回答询问时，反映了新加坡天主教会的情况：“新加坡天主教总教区拥有大约36万信众，分五区管辖32所教堂，神职人员150名。”

他指出，宗教不能只是在精神层面上指引人民，也需要在物质上协助有需要帮助的弱势群体：“爱上帝，也要爱兄弟姐妹。”

新加坡明爱（Caritas Singapore）是天主教会负责处理社会与社区事项的机构，属下有27个慈善团体。它也是国际明爱的成员，后者由分布各国的160个人道主义团体组成。

新加坡明爱属下慈善团体的服务对象，包括穷人、儿童、问题少年与家庭、囚犯、老人、病人、临终期病人、爱之病患者、残疾人、需要医疗援助者和面对法律诉讼者。

它们展开的援助项目超越70个，包括餐饮、金钱、居家护理、住所、交友、咨询、慈怀护理、学生关怀和技术训练等。

新加坡天主教会的慈善组织，也会及时给予蒙受天灾和其他恶劣环境打击的发展国家的贫困人民各种援助，包括捐款、提供医疗和派遣义工。

吴总主教补充说，新加坡天主教履行的社会责任，还包括设立34所天主教学校、建造安微尼亚山医院和养老院。

## 神学院课程包含比较宗教

今年64岁的吴诚才总主教透露，小时住后港，蒙福天主教中学高中毕业，服兵役后，在银行工作一年，不久就全身心投入神学学习。



他先在檳城的神学院学习哲学，后回新加坡的神学院研究神学。1985年，27岁那年，受委新加坡总教区神父，先担任教区助理，五年后被派往罗马宗座额我略大学 (Pontifical Gregorian University) 学习教义神学。1992至2005年，在新加坡圣弗朗西斯·泽维尔祭司神学院当讲师。2004至2013年担任院长。2013年2月22日，被委为新加坡天主教总教区副总主教。2013年5月18日，正式升任总主教。

他指出，新加坡神学院的学习课程包括比较宗教：“我们要求所有神职人员都须对本地四大宗教有所了解，讲师都是来自各宗教的代表性人物，比如，佛教的课程便会邀请法师来讲解。我们要确保神父的思想不走极端，要具有宗教和平共处的认知。”

他补充说：“我们要尊重其他宗教，与此同时也把它们视为一种挑战，从而激励我们更好地实践教义和神的教导。”

他指出，宗教团体之间多交流，自然有利于促成宗教之间的了解与建立和谐共处的关系，不过，高层次的交流，还须建立在对本身宗教的强大信念上。

他认为宗教要与政治分开，宗教不可涉入政治，政府对所有宗教应一视同仁。

吴诚才总主教说，有宗教信仰的人，一般比较能具有牺牲自己服务人群的精神。“今天的年轻人，不少只为追求名利而奋斗，没有服务人群的思想。可是，人对物质生活的欲望就像个无底洞，永远无法填满。”

他认为学校的伦理道德类课程，对于莘莘学子思想行为造成的冲击，不能与宗教课程所能产生的深远影响相比。他强调宗教成为希望灯塔的重要性。

他主张对宗教信仰与文化，应持有开放态度。

他记得后港斗母宫每年农历九月都会举行迎神和送神游行，小时候他一听到锣鼓声就会跑到马路边观看。

他也提起旅行观察到的情形：“柬埔寨的教堂没有椅子，来祈祷的人都坐地上，他们也烧香。台湾天主教徒很重视清明节对祖先的膜拜。再如菲律宾教徒的庆祝活动，就像举行嘉年华会，你可以觉察到西班牙和美国文化的渗透。”

“我们应尊敬不同的文化遗产。”他补充说，信徒向祖先跪拜，是孝道，不等于崇拜。

吴诚才总主教感谢居士林为新加坡宗教和谐做出的贡献，也希望双方今后能逐步加强合作，“一起追随佛陀和耶稣的精神自由、智慧、慈悲的脚步，减少物欲，一心服务大众。”

## 新加坡天主教会庆祝成立200年

2021年，新加坡罗马天主教总教区庆祝成立200年。

1821年12月11日，法国天主教传教士乐伦·冉拔罗 (Laurent Marie Joseph Imbert) 踏上新加坡的土地，开始天主教在新加坡的开枝散叶。新加坡罗马天主教总教区，决定今年全年举行各种庆祝活动，并在2021年12月11日，在全岛32所教堂同时举行弥撒。

庆祝的主题是“让信仰发光发热”，配合新加坡总主教区的愿景，促成教会更有朝气地广传福音。

在一系列的庆祝活动里，教友们将有机会进一步了解200年来教会对新加坡的教育、医疗护理、社会服务和跨宗教对话等方面做出的贡献。

新加坡罗马天主教总教区也执行其道德和社会责任，与理念相似的伙伴及当政者合作，保卫和平，并确保社会每一份子获得公平和真诚对待，人民安居乐业。

## 属于所有人的主教座堂

新加坡天主教总教区的主教座堂，是善牧主教座堂 (Cathedral of the Good Shepherd)，是新加坡最古老的罗马天主教教堂，位于皇后街、维多利亚街和勿拉士峇沙路之间，2016年完成翻新工程。

吴诚才总主教对主教座堂的期望是它能成为每个人心灵的寄托所在：“它应是所有人的归宿：年轻人老年人，天主教徒非天主教徒，富人穷人，新加坡人其他国家的人。我要这所大教堂反映天主教的普及性，是所有人都能拥抱的母亲和老师。” (2015年11月6日)

善牧主教座堂，建于1847年，1973年列为新加坡国家古迹，具有欧洲文艺复兴建筑风格。内部装饰简洁精致，氛围安详平和。

# Riding Through The Hard Times Together With Mutual Respect

— Interview With The Catholic Archbishop Of Singapore, William Goh Seng Chye

**A**rchbishop William Goh Seng Chye, of the Catholic Archdiocese of Singapore, has written to the Singapore Buddhist Lodge (SBL) several times to congratulate all Buddhist friends — Happy Vesak Day. Their publications, Hai Sing Pao and the Catholic News, have also published similar congratulatory messages from the Archbishop.

In one congratulatory message, Archbishop William wrote: 'Jesus and Buddha were both great prophetic peacemakers, filled with mercy, love and compassion, especially for the poor, regardless of religion and race. As faithful Buddhists and Catholics, let us renew our commitment to be inspirational witnesses of mutual respect and lasting peace to everyone.' (ref: 2019)

Archbishop William Goh Seng Chye emphasized: 'All religions must respect each other and live in peace.'

He said, Pope Francis visited Iraq and Saudi Arabia earlier this year and delivered the same message.

## We Are All In The Same Boat

Archbishop Goh received the SBL delegation in his residence and mentioned that as early as 1964, the Roman Catholic Church had promulgated a declaration on how to treat with respect non-Catholic Christians.

According to records, between 1962 and 1965, the Roman Catholic Church held the Second Ecumenical Council, or better known as the Second Vatican Council over 281 days. After careful discussion at the meeting, several resolutions were passed. Among them, the 'Declaration on the Relation of the Church to

Non-Christian Religions' states:

'...other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing "ways," comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men.' (Nostra Aetate 1965)

Archbishop Goh in his Vesak Day message last year, quoted the prayer by Pope Francis on 27 March 2020, for an end to the pandemic: 'We are all in the same boat, all of us fragile and disoriented, but at the same time important and needed, each of us in need of comforting the other. We cannot go on thinking of ourselves, but only together can we make it through this crisis.'

## Set Up 27 Charity Organisations

Archbishop Goh said SBL is an influential Buddhist organisation in Singapore. Besides propagating the teachings of Buddha, it has spared no effort to carry out charity works, which is really admirable.

'The enthusiasm of you all serving the public has made a deep impression upon me.'

In his response to our questions, he reflected the situation of the Catholic Church in Singapore: 'The Roman Catholic Archdiocese of Singapore oversees a congregation of some 360,000 Catholics. The Archdiocese has 32 churches spread across five districts in Singapore and there are about 150 priests.'

He pointed out that religion should not only guide the people at a spiritual level, but also assist in the material needs of disadvantaged groups. 'Love God, as well as love brothers and sisters.'

Caritas Singapore is the official social and community arm of the Catholic Church in Singapore. It has 27 charitable organizations. It is also a member of Caritas International, which is made up of 160 humanitarian groups in various countries.

The organisations under Caritas Singapore serve a wide range of causes such as the poor, children, youth at risk, families, prisoners, elderly, sick, those with life-limiting illnesses including HIV/AIDS, the disabled, those with medical needs and others who require legal aid.

There are more than 70 programmes run by these organisations. Programmes include a soup kitchen, financial assistance, residential care, shelters, befriending, counselling, palliative care, student care, skills training etc.

Charitable organisations of the Archdiocese of Singapore also provide various assistance including funding, medical aid and volunteers for immediate relief to the poor and needy, especially to developing countries in the region affected by natural disasters and adverse circumstances.

Archbishop Goh added, the social responsibilities fulfilled by the Catholic Church of Singapore also include the establishment of 34 Catholic schools, the construction of Mount Alvernia Hospital and a Nursing Home for the aged and the poor.

### Seminary Course Includes Comparative Religion

The 64 year-old Archbishop revealed that he lived in Hougang when he was young. He studied at Montfort Secondary School, where he obtained an 'A' Level Certificate. After National Service, he worked in a bank for a year. Soon he joined the seminary to prepare for the priesthood.

He began his studies for the priesthood in Philosophy at the Major Seminary (College General)

in Penang, Malaysia, and later completed his theological studies in the Major Seminary of Singapore. In 1985, at the age of 27, he was ordained a priest for the Archdiocese of Singapore. He served as Assistant Parish Priest at the Church of the Holy Cross and five years later was sent to the Pontifical Gregorian University of Rome to obtain his Licentiate in Dogmatic Theology. From 1992 to 2005, he was a lecturer at St. Francis Xavier's Major Seminary in Singapore. Most Reverend Goh was the Rector of the Seminary from 2004 to 2013. He was ordained Coadjutor Archbishop on 22 February 2013 and was officially installed as the Archbishop of Singapore on 18 May 2013.

His Grace shared that during their Seminary training, one of the courses of study was comparative religion: 'We require all our priests to understand the four major local religions. The lecturers for this particular course are representative figures from various religions. For example, Buddhist monks are invited to give lectures in Buddhism. We want to make sure that the priest has no extreme thinking and has an understanding of peaceful coexistence with other religions.'

He added: 'We want to respect other religions and at the same time treat them as a challenge, so as to inspire us to practice the doctrine and the teachings of God better.'

He pointed out that more exchange between religious groups will help to promote understanding and establish a harmonious and natural coexistence. However, communication at a high-level must also be based on a strong belief in one's own religion.

The Archbishop believes that religion should be kept separate from politics; religion should not be involved in politics. The government should treat all religions equally.

Archbishop Goh Seng Chye mentioned that people with religious beliefs generally have a spirit of self-sacrifice and are willing to serve society. 'Many young people today strive mainly for fame

and fortune; and do not have the idea of serving the public. However, people's desire for material life is like a bottomless pit that can never be filled.'

He believes that the ethics and moral education we have in our schools has a far-reaching impact on students' thinking and behaviour, but it cannot be compared with the spiritual influence that religious courses could have. He emphasized the importance of religion as a beacon of hope.

He advocated an open attitude towards religious beliefs and culture.

Kew Ong Yah Temple (Upper Serangoon) has a parade to welcome and send the gods every year in the ninth month of the lunar calendar. Archbishop Goh shared that as a kid, he would run to the road side and watch the spectacle every time he heard the sound of the gongs and drums.

He also shared that he noticed on one of his trips, 'There are no chairs in Cambodian churches. People sit on the floor to pray and burn incense. Honouring their ancestors on Ching Ming Festival is very important for Taiwanese Catholics. The celebration of carnivals by the Filipinos for example, shows the strong influence of the Spanish and American cultures on the people.'

'We should respect different cultural heritages.' He added that Catholics who kneel before their ancestor's pictures are not worshipping their ancestors but rather they are only showing their reverence and filial piety.

Archbishop Goh Seng Chye thanked SBL for its contribution to Singapore's religious harmony and hoped that the two parties could strengthen their cooperation gradually. 'Together let us follow the footsteps of spiritual freedom, wisdom, compassion of Buddha and Jesus, reduce our material desires and serve society wholeheartedly.'

### **Singapore Catholic Church Celebrates Its 200th Anniversary**

In 2021, the Roman Catholic Archdiocese of Singapore celebrates its 200th anniversary.

On 11 December 1821, the French Catholic

missionary Laurent Marie Joseph Imbert set foot on the island of Singapore; and since then Catholicism put down its roots here. The Roman Catholic Archdiocese of Singapore is holding various celebrations throughout the year, and on 11 December 2021, a Mass will be held in 32 churches across the island at the same time.

The theme of the celebration is 'Let Faith Glow', in line with the vision of the Archdiocese of Singapore, to spread the gospel more vigorously.


There will be opportunities to learn more about the contributions of the Church to Singapore's education, medical care, social services and inter-religious dialogue and harmonious relationships built over the past 200 years.

The Roman Catholic Archdiocese of Singapore also fulfils its moral and social responsibilities by cooperating with partners and leaders with similar values to defend peace and ensure everyone in society is treated fairly and sincerely; and people live and work in peace and contentment.

### **The Cathedral Of The Good Shepherd — Vibrant And Embracing Of All**

The Mother Church of the Catholic Archdiocese of Singapore is the Cathedral of the Good Shepherd. It is the oldest Roman Catholic Church in Singapore, located between Queen Street, Victoria Street and Bras Basah Road. A major renovation project was completed recently in 2016.

Archbishop Goh's vision for the Cathedral is that it is for everyone. 'It is a home for all young and old, Catholics and non-Catholics, rich and poor, Singaporean and other nationalities. I would want this Cathedral to reflect the universality of the Catholic Church, an all embracing mother and teacher.' (6 November 2015)

The Cathedral of the Good Shepherd was built in 1847 in a style and architecture reminiscent of the European Renaissance. It was listed as a national monument in Singapore in 1973. The interior decoration is simple and exquisite, creating a serene and peaceful atmosphere. 



**T**he new year has just begun, with every manifestation of nature renewed. To express gratitude for our volunteers' dedication, during a management meeting last year, we initiated 'The Lodge's Volunteer Day'. However, due to COVID-19's serious situation, we postponed the event for everyone's safety. A year later today, we are gathered here to report our accomplishments, share our joy, boost one another's morale and offer prayers together, with the hope of continuing to work hand in hand to face all challenges, support one another, and with gratitude progress.

### **With Various Activities Helping The Public To Optimistically Adapt To New Norms**

Last year, operations in the Lodge have been running well. During implementation of the circuit breaker, having planned ahead, we had various Dharma talks and classes conducted via live streaming. After the circuit breaker, as scheduled, we completed various traditional on-site Dharma assemblies, with them also streamed online. Before the Chinese New Year, to thank the hard work done by volunteers, devotees and members, we held 'Emperor Liang's Treasure Repentance Dharma Assembly' especially for them. Having made proactive attempts with the mentioned activities to help everyone adapt to new norms, we were rewarded with good public rapport and praise.

Last year, the Lodge's traditional charity projects, such as 'Bursary Award Presentation' and 'Hongbao Distribution' carried on as usual. Regardless of religion and race, as scheduled, hongbaos were offered to low-income families and senior citizens with public assistance cards. Last year, the total donations collected for Hongbao Distribution was \$1.03 million, the highest amount in history. The monthly rice aid was also carried out as planned. We also held talks on 'Chinese Medicine Health Care' and the 'Ageing Population' for public welfare, and a 'Three-Day Children's Buddhism Camp'. These three activities received positive feedback and commendation.

### **Bringing Dharma Propagation Work To The Next Level**

Propagating Buddhism has been the mission of the Lodge since its founding, and the passing of the Right Dharma's torch requires continuous efforts generation after generation. On 17 January 2021, the Lodge's first (Miàoji) Children Buddhism Class officially commenced, extending our field of Dharma propagation to the younger generation. To enhance devotees' understanding of Buddhism, having various Dharma talks and Buddhist classes are absolutely necessary. Last year, through the guidance of Venerable Yánxù, more than 230 students of our '6th Pure Land

Buddhism Class' had Dharma lessons in the Lodge and online. The '5th Pure Land Buddhism Class' Graduation Ceremony', which was postponed due to the pandemic, was held on 23 January, conducted simply yet formally.

This year, we commenced our new classes, the 'SBL English Buddhist Class' by Venerable Chángqīng and the 'Vimalakīrti Sūtra Class' by Venerable Zōngkǎi. Step by step, we are steadfastly and proactively propagating the Dharma. We hope that with the concerted efforts of everyone, the traditional and new Buddhist classes will bring the work of propagating the Dharma for benefitting sentient beings to new heights.

During this unprecedented great calamity of human history, many livelihoods are hit badly, with many families suffering greatly. This makes us more determined, especially in this extraordinary period, to provide various kinds of spiritual and material assistance, to do good deeds endlessly, to serve society. However, to 'walk the Bodhisattva's path', to purify the mind and serve the public, these activities cannot be done without the fervent help and selfless dedication of our volunteers.

### **Volunteerism Is The Core Spirit Of The Lodge Passed From Generation To Generation**

Looking back in history, like many organisations, in the early stages, the Lodge had no space for events. It was because of Mr. Lee Choon Seng's (Lǐ Jùnréng) generous donation, that the Lodge came to have its own place. Later, with the impetus of the late Venerable Kong Hiap (Guǎngqià) and former President of the Lodge Mr. Chén Guāngbié, solid groundwork was established and expanded. The far-sighted vision and foresight of our predecessors have left us precious wealth. After his donation, Mr. Lee Choon Seng recommended Mr. Lee Tiong Sek (Lǐ Zhōngshí) as the Lodge's first President, while quietly supporting him in the background. During

the Japanese occupation, there were many things waiting to be done. To develop the Lodge, Mr. Lee Choon Seng again came out of obscurity and took up the President's post. Taking two years to restructure, when everything was on the right track, he recommended Mr. Teo Siok Guan (Zhāng Shūyuán) to serve as President. Mr. Lee Choon Seng was one of the four great talents of Nanyang. He was a refuge disciple of Great Master Yīnguāng, the 13th Patriarch of the Pure Land Tradition. He was also President of the Chinese Chamber of Commerce, Chairman of the Ee Hoe Hean Club and founding President of the Singapore Buddhist Federation. In memory of the magnificent dedication of our worthy predecessors, and with admiration, they are all role models for us to aspire to be, being great examples for all volunteers.

Looking back at our late President Mr. Lee Bock Guan (Lǐ Mùyuan), he was a volunteer in the Lodge since his 20s. He started from doing basic chores in the kitchen, washing dishes, mopping and serving food. Next, he learnt to play Dharma instruments and chant sūtras. Subsequently, he trained in each department, as he worked his way to become the President. His contributions and dedication are obvious to all. Merely being able to keep both the old Angsana and 'Bodhi' trees in the courtyard was incredible. He was a full-time volunteer in the Lodge for 365 days throughout the year. It is precisely the voluntary dedication of these countless predecessors, that laid the Lodge's foundation for today's outstanding achievements. Their touching deeds and noble sentiments will always live in our hearts, as esteemed examples to learn from.

We took over the work of the Lodge after the 44th and 45th directors' meetings, with teamwork playing a very important role. While we stand on the shoulders of our predecessors, without the hard work of previous Presidents, directors, volunteers, members, donors and thousands of anonymous Buddhists, we would not have achieved today's splendid achievements!

Let us now look at our elderly 'Bodhisattvas'. Without them waking at wee hours every day for decades, to work in the kitchen as volunteers with their sincere dedication, we would not be so well-known for serving free vegetarian food. Without volunteers' support during Dharma assemblies, even if we increased our number of employees by many more times, they will still not be enough to handle the great amount of work during Chinese New Year's events, July's Dharma assemblies, etc. Without our committed embroidery volunteers, we would not be able to see the majestic table runners and decorations. Without our volunteers putting aside their personal work to visit one nursing home after another, we would not be able to distribute 8,000 hongbaos and gifts for the elderly in time yearly. Without our volunteers arriving at the Lodge to work overtime and review bursary applications, we would not be able to give more than 1,000 bursaries to students for primary to tertiary education. Without our volunteers handling Dharma instruments waking up at 4 a.m. during Dharma assemblies' periods, it would be impossible to continue having morning chanting sessions.

There are likewise many devotees who silently contributed and never boasted about doing so. For many generations, they have been supporting, and are still supporting the Lodge wholeheartedly.

As President of the Lodge, my team and I are very appreciative of everyone's devotion and contributions. From the bottom of our hearts, we are very grateful. The success of the Lodge did not come overnight, and is not the doing of one person. Its success is surely with the efforts of many frontline and backend volunteers, many

pairs of hardworking hands and determined efforts of all previous directors, that today's astounding achievements can be achieved. Let me hereby express my utmost gratitude to everyone!

### Actively Preparing For The Next Directors' Election

After more than a year of the global fight against the pandemic, the new norms of life have brought us many challenges and insights. They also allowed us to learn to be more self-disciplined, more caring for others, with more time to face ourselves, and to focus on spiritual cultivation. Entering 2021, although we face various challenges and variables, as Buddhists, if we can appreciate impermanence, cherish causes and conditions, diligently cultivate spiritually and continuously improve ourselves, how is this current pandemic not a living Dharma lesson?

The term of our 45th Board of Directors will come to an end. With thanks to the support of all members, Buddhist friends and volunteers, the past two years were not easy. However, as directors who voluntarily manage the Lodge, we have no complaints or regrets. The past two years were with twists and turns of events, while we still adhered to our traditions, moving forward on the right terms, frankly and openly. Although encountering unprecedented challenges from the pandemic, we faced them calmly and responded positively, with the Lodge still full of vitality...

We have full confidence for the future! We believe that with the blessings of the Triple Gem, the pandemic will be overcome soon. We believe that with the support of the Lodge's members, Buddhists and others, we can definitely make the Lodge even more successful, to more greatly promote its objectives, to 'propagate the Buddha's teachings, and with Compassion aid the world'! Námó Āmítuófó. 卍

(This article is a speech by the Lodge's President Mr. Tan Lee Huak (Chén Lífā) given on the first Volunteer Day, as edited by the editorial team.)



# 得遇正法 惟求解脱(下)

——  
淨土教理学习心得

文 | 妙音

(接上期)

## 四、淨土念佛法門與中土的奇特因緣及使命

### 1、淨土法門在中土

**在**第二和第三學期的淨土教理課程中，我們學習了淨土的法脈傳承。淨土宗初祖慧遠大師的老師是發願求生兜率淨土的道安大師，而道安大師的老師則是古代西域的佛學大通家佛圖澄大師，他對佛法在中原的傳播有著不可思議的功德。二祖善導大師的老師是道綽大師，道綽大師的老師是曇鸞大師，曇鸞大師的老師是龍樹菩薩。從這個傳承我們可以清晰地看到，善導大師的淨土思想是集曇鸞大師和道綽大師之大乘，而淨土的根基則是從淨土五經以及古代印度龍樹菩薩的《十住毗婆沙論》等大乘論著思想上建立起來的，法脈純正。淨土教從古印度傳到中原後，到了善導大師這裡形成了一個真正的淨土宗派。我們也因此了解到淨土宗的13位祖師不是衣鉢相傳的，而是思想的傳承。把曇鸞大師、道綽大師和善導大師的佛學思想結合起來融匯貫通，就是淨土念佛法門的核心義理，掌握好三位祖師的淨土思想，我們就能準確把握淨土法門的一些重要的概念和方向，同時為以後的學習奠定了基礎。

### 2、淨土教理核心義理的學習

在學習13位淨土祖師及曇鸞大師、道綽大師、慈愍三藏大師、楚石梵琦禪師等諸位大德在淨土念佛法門的修證事跡和淨土思想中，延續法師理事圓融地為我們解析，這句“阿彌陀佛”名號的背後，包含了極樂世界的清淨莊嚴、阿彌陀佛四十八願、

华严奥藏、法华秘髓、一切诸佛之心要，所以这句名号是无上真实至极的大乘之法，念这句名号是无上殊胜清静了义的妙行。

阿弥陀佛的名号又与我们本具的弥陀自性相应，念佛的当下即是心作佛，是心是佛，心心相应，光光互摄，就像磁石和铁的关系，称名自归，暗合道妙，巧入无生。从理上讲我们每一个众生都有成佛的可能性，因为我们本自具足弥陀自性，心净则国土净，无需在向心外求法。但从事上讲我们当下是烦恼业障具足的生死凡夫，起心动念无不是业、无不是罪，而这句名号因为具足了佛的清静功德，在我们念佛的当下，净业自然现前，染污业自然隐没，这就是以名召德。顺应我们分别和执着的习气，能念的心，由持名号之清静相，达到心作心是。

净土念佛法门以阿弥陀佛的善巧方便和大智慧指方立相、住相证果。这个法门全在“了他即自”，他佛就是自佛，自佛就是他佛，无二无别。因此，足以令我等相信，只要执持这句六字名号就能得到名号的全部功德，虽然以我们自身的不清静暂时不能显现光明，这就好比狮子刚生出的孩子虽然不具备勇猛的能力，但从其本质上来说，它同父母是没有什么差别的。

阿弥陀佛的大慈悲力和大愿力，“接引”我等业障深重的凡夫“带业”往生在极乐世界，并在极乐世界享受“不退菩萨”的待遇。这是十方诸佛国土所没有的，因此十方诸佛为之赞叹，诸菩萨也为之欣求。

闻听到这六字洪名的种种大利益，我们顿生不可思议之感，净土念佛法门之所以是“难信”的法门，恐怕也在于此吧。

### 3、佛言祖语为我们答疑解惑

净土法门是难信的法门，超情离见。为了证明极乐世界真实不虚，净土诸位祖师大德为我们一一破除疑网：如慧远大师组织“白莲社”念佛团体，刘遗民等123人全部念佛得往生；“十念称名必定往生（在心、在缘、在决定）”；“念佛是正业，诵经、礼拜及其他善行等为助业”；“九品往生皆是凡夫”；“得生与

否，全由信愿之有无；品位高下，全由持名之深浅”；至诚持这句“阿弥陀佛”名号，消80亿劫生死重罪等等，这些重要的概念都在净土教理班的学习中得到了明确的解答。

法师为了让我们更好地理解这些概念，经常以比喻的形式讲解。如开示佛法修学的难易程度，同样为到达一个遥远的目的地，通途法门好比难行道，就如同步行或爬楼梯一步步过去。而净土法门则是易行道，好比乘船和飞机或是坐电梯，迅速到达目标。如开示《阿弥陀经》和《无量寿经》，描述极乐世界庄严的种种相状时，都以我们所能认知的角度去展现极乐世界的种种殊胜，再同我们生活的这个世界种种污浊相比，让人顿生向往出离之心。

这种学习方式就好比面对幼儿园的小朋友，通过图画、动画片和听故事等形式让他们去了解，产生兴趣。当知识累积到一个程度，再进一步讲解经典中的诸佛、祖师菩萨、阿罗汉、甚至一些反面人物，讲述每个人物的生平思想和事迹时，都会引申出一些代表性的故事，再结合我们实际生活中遇到的真实案例。由古论今，引导我们举一反三地去思考。例如，当开示净土法门即使造五逆十恶的罪人临终十念都能往生这个案例时，法师就强调我们不要存在这种侥幸的心理。因为这种情况万人中难有一人，需要诸多因缘。有的居士修行多年，临终时却神志颠倒不能提起佛号。因此我们不妨试问自己，临终时有没有这个大因缘，能否遇到净土大善知识来开示，来教你念阿弥陀佛？倘若在昏迷状态，在极其痛苦的大病中或者遭遇意外灾难，我们还能提起这句佛号吗？所以我们绝不可以懈怠，绝对不能平时不修行，只想着临终十念得往生。执持佛号要真实地落实在平常的修行中，往生极乐净土才有把握。

延续法师讲课时字字珠玑，遇到经文或教理中难以理解的词语或文章段落，都一字一句深入浅出地解释清楚。如：佛经中佛说的“我”与我们说的“我”，虽然是同一个字，但背后的含义却有天壤之别。佛所说的“我”是代表自在我、能主宰自己的命运不会随业流转、智慧

圆满、断尽一切无明烦恼的我，这种叫真我、大我，这是佛果地上涅槃四德常乐我净的我，而我们凡夫说的“我”，是分别的、妄见的，是建立在烦恼、情执、建立在我们这个由四大五蕴假合而成的我，有我见、我执、我爱、我慢，这也是我们凡夫在生死流转过程中一直不得解脱的四大纆绳，在昙鸾大师的《往生论注》中叫“邪见我”。

在课程中，面对我们这些程度不一的学员，法师将枯燥的理论讲得活泼有趣，让我们不知不觉中从祖师大德的种种行为规范中，学习了为人处事的道理，学习换位思考，让我们明白所有的一切皆是善恶轮回，因缘果报。每次上课听着听着，心就变得越来越安静，就这样我对净土教理，从全然陌生到逐渐熟悉，最后全身心投入，终于进入了学习的状态。每次上课随着经典中两土世尊和诸大菩萨、踏着诸位祖师的足迹，在历史的长河中漫游，那种发自内心的喜悦的确是人生最高的享受！

#### 4. 净土教理学习的重要性

净土宗13位祖师有几位是在修证彻悟之后，转修净土念佛法门的，这里面有华严宗、禅宗、儒释道的大通家等。虽然这些祖师大德的出身背景和修学经历不同，但在净土思想的理论和建树上，所持的见解是独到的、又是相通的，与佛无异。在行持上又是至诚勤恳，用功念佛、念经礼拜，预知时至，自在往生。诸位祖师在不同的时代和背景下，都有各自的使命。每一位祖师的内心是自在的、充满法喜的，是在表法信愿行具足后的行持，通过这种行持劝诫我等弟子一门深入，让我们明白，净土念佛法门是适合我们这个时代、针对我们末法众生的根性、契机契理、最快速、最稳妥的修行法门。其良苦用心如同两土世尊释迦牟尼佛和阿弥陀佛，对我们这些娑婆世界的众生，如同盼望流浪子女回归的父母一样望眼欲穿，一送一接，全程慈悲地呵护啊！

每次读诵《阿弥陀经》、《无量寿经》、“开经偈”、“回向偈”等，我的心中便充满了感恩、

期待和向往，之所以能对经文和佛号义理有一些了解，都是从净土教理的学习中获得。根据我自己的亲身体会，如果不学习不明白这些义理，就很难对净土念佛法门产生信心，那样的话，真的会错失佛留给我们这个时代最重要的遗教，万劫不复啊！

我现在能深刻体会到“宁受地狱苦，得闻诸佛名”。闻信即受，信受奉行，通过听闻学习后，明白了、相信了、理解了。何为受？就是我真想去极乐世界、真想见阿弥陀佛；何为奉行？就是老实念佛。通过一步步的学习，极乐世界开始变得越来越熟悉了，越来越体会到净土的核心教理，就是具足信和愿之后，重中之重就是念佛、念佛、再念佛！念着念着就习惯了，习惯了就离不开阿弥陀佛了，佛号就会绵绵密密了，就会与佛心心相应了！

#### 5. 提醒自己 不忘初心

净土教理课程讲解到第十三代祖师印光大师，这期的学习也即将结束了。当看到印祖的舍利图片，我止不住地哭起来，内心涌起惭愧、忏悔，以及对佛、对印祖和诸位祖师菩萨的敬仰和感恩，生出对极乐世界的期待和向往……

不信佛言祖语又信谁呢？有谁能为我们说破“生老病死人生八苦”？说破“苦空无常”



照片为疫情前的佛三场景

呢？在这个世间还有谁是真正利益我们，不疲、不厌、不舍，大力救度我们出生死轮回的苦海、接引往生极乐世界呢？唯有阿弥陀佛啊！执持名号是如此重要，不念阿弥陀佛又念谁呢？

在反复听闻净土教理的学习中，我的心一直被感动着、影响着、激励着。同时，也感觉到我执的强大、视野和心念的狭隘。通过学习和念佛，这种种束缚开始一点点剥离，感受到了一丝丝轻松和无比的快乐。懂得自己终有一天能自利利他、能真正帮助到亲友及一切有缘众生。我们念佛是“功”，往生极乐世界是“德”，要以此报佛恩、师长恩、父母恩、众生恩！愿一切有情都能发起这无上了义的菩提心！正如回向偈最后句“尽此一报身，同生极乐国”，如此宏伟的大愿力，是从不放弃像我们一样渺小甚至更微小的众生开始，这就是诸佛的慈悲，这就是阿弥陀佛的大愿！净土念佛法门的使命——荷担如来家业，也是我们每个佛弟子的责任。

## 五、感恩居士林

居士林每个季度举办的佛三经行，配合净土教理学习和小组讨论，为我们创造了极好的“闻思修”的机会。佛三每天要经行12个小时，还要持八关斋戒，对修行人来说，实在是一个挑战。曾经在严格的军训中不倒单，身体素



修行再好，若指向不是出离，一切都是徒劳。的确，“佛法无人说，虽慧不能解”，一定要在有正知正见的大德引领和指导下，去如理的思维，才能真正理解，真正得到法益。



质良好的我，竟然在第一次佛三中感觉到辛苦和疲惫。延续法师慈悲，每次都会在下午为参加佛三的同修们进行30分钟的开示，不仅让疲倦的身体短暂休息，更重要的是能及时纠正和指点我们在经行中遇到的种种问题，提醒我们的心要和佛号契合，通过六字洪名的加持，压制我们纷乱的心思，感应到弥陀的悲心愿心。虽然是短暂的开示，但接下来经行感觉没有那么辛苦了，一句枯燥的“阿弥陀佛”佛号开始念得有滋有味起来，看来一定要具足信愿行啊！

身为净业行人，我们一定要好好体悟净土教理的内容，我们要在不断的学习中体会、理解、掌握，才有能力辨别净土法门的正法和相似法、纠正不正确的知见，从中解惑答疑，这样也能帮助我们身边的人纠正观念上的偏差，如理思维、对净土念佛法门信愿增上。修行再好，若指向不是出离，一切都是徒劳。的确，“佛法无人说，虽慧不能解”，一定要在有正知正见的大德引领和指导下，去如理地思维，才能真正理解，真正得到法益。

愿法界众生都能对净土念佛法门生深信心，念佛求生净土，不退转。有了指引的明灯，有了正确的方向，只要风雨兼程一心西行，就一定能登上阿弥陀佛的大愿船！

南无阿弥陀佛！ 卍

## 居士林见闻随笔

文 | 恒因



**我**的家乡是一个著名的华侨之乡，早年间很多亲友为了生计，背井离乡来到南洋谋生，所以我的童年时代，家中有许多带着“南洋味”的生活用品，例如：我家第一台彩色电视机、自行车等，都是南洋的亲戚们寄送回来的，我的母校“石庭华侨中学”也是新加坡华侨大慈善家黄廷芳捐建的。这里要特别提一下我的伯父伯母，他们都是商人，信仰佛教，全家吃素念佛，出钱给家乡修路、铺桥、建学校、修寺庙、修祖宗祠堂等，做了很多慈善事业。

2004年底，我也跟随着出国潮来到新加坡做工，到后不久，阿爸阿姆就领我来到居士林礼拜佛菩萨。

当我们在一楼大殿拜完佛后，阿姆带我来到四楼的观音亭，向我介绍“新加坡佛教居士林”的种种事迹。她说：“新加坡佛教居士林是一个修净土为主的道场，也是我们这些海外华人思忆家乡的地方，每次来到这里心中就会有一种归属

感。你要知道，我们这些海外华人对观世音菩萨都有着深厚的感情，特别是在日本占领新加坡的时期，当时人口不到百万的新加坡被日军杀死了许多人。很多华人怀着愤怒、恐惧和无奈不安的心情来到居士林，祈求救苦救难大慈大悲的观世音菩萨保佑平安。自此以后，一代代华

人秉承祖训，每逢节假日就会带着大米、米粉、灯油、鲜花、水果等，来居士林供养三宝、拜观世音菩萨、拜佛拜祖先。为了方便上班忙碌的年轻人在夜间休息时，有空来拜佛、诵经、绕佛，居士林的大门24小时向大众敞开，这里是很多信众内心的精神家园。

阿姆继续说：“居士林除了弘法济世之外，从来不做商业用途。”听到这里，我不禁好奇地问：“不作经商，那这么大的道场拿什么做日常开销呢？”

阿姆微笑说：“不用担心，你要知道居士林的韦驮菩萨威严慈悲，冥冥中自有一股力量会吸引信众们来护持三宝。不信你以后常来居士林走走看看，就会知道为什么这里每天都会有营养丰富的咖喱菜、星洲炒米粉、福建卤面、福建面线、罗汉菜、莲藕黑豆花生汤、绿豆红薯汤等。”

最后，阿姆讲起老林长李木源，说他为人慈悲严谨，常对信众及义工说一句话：“居士林的一切都源于信众，十方来十方去，量多大福就多大。欲做诸佛龙象，先做众生马牛！”意思是说想要成为佛门龙象，就先要真心付出，致力为众生服务，才能福慧双全。就像有些信众来居士林吃一顿素餐、礼个佛、念一声南无阿弥陀佛，那都是跟阿弥陀佛结下了一个善缘。

正因如此，居士林一直都秉持“弘法利生，慈悲济世”的宗旨，从不走商业化道路，都是依靠信众的捐款来维持道场，才使正法细水长流，广结善缘，扬名四海，尤其是“居士林的教育基金”资助了很多本地的青年学子，让他们学有所成。有一天当他们踏入社会后，饮水思源，不忘佛恩，出钱出力回报三宝，正是善因结善果，才使得正法久住。

本地也有很多老菩萨平日省吃俭用，把积蓄了一辈子的钱财全部捐给道场，并将祖先牌位安置在三楼的功德堂，希望子孙后代都有个皈依之处，有一份归属感；能发心常来居士林做义工维护道场；常来听经闻法增长智慧；常来念佛绕佛，护持正法传承不断，早日脱离生死苦海，回归西方极乐故乡。

听完阿姆的话，我的心中不由对居士林升起一股敬意和亲切感，就这样，不久之后，我就来到居士林做义工。当时末学对佛法一知半解，认为只要做义工、做慈善就是好人善人，其实这是远远不够的。果然，刚做义工不久，业障便现前，我经受不了考验，便想放弃。这个时候，老林长李木源居士开导我们：“做义工，发心容易行持艰难。年轻人首先要学会忍辱负重、严谨自我、做事心细、坚持不退



居士林的一切都源于信众，十方来十方去，量多大福就多大。欲做诸佛龙象，先做众生马牛！



（多念佛号，求佛菩萨加持，增长智慧）、勇于担当，这样才能把道场维护好、把三宝护持好，不让某些沽名钓誉、行杂毒之善的人，混入道场搅乱僧团，破和合僧。这样才能给信众一个清淨的道场。”

听了老林长的话，我蓦然醒悟，也意识到自己对佛法的了解只是停留在表面，于是开始读一些经书，但是依然懵懵懂懂，正好居士林举办淨土教理班，于是我便报名参加，正式开始系统的学习淨土法门的法理教义。一次听到延续法师讲解藕益大师《弥陀要解》，才体会到义工的“义”，即是了义、空慧的意思；体会到义工的“义”，就是要我们把心安在道上、安在佛号上，默不作声随缘做、随缘放，不去旁听人我是非、说三道四，把行持的功德回向求生西方极乐世界；也体会到原来做义工的当下，就是在逐渐恢复我们自性本具的智慧德能；领悟到“好人好自己，坏人坏自己”和“心安在道上，心安在佛号上”的背后义理都揭示了同样的道理：“一切唯心造”。正如《华严经》所讲：“若人欲了知，三世一切佛，应观法界心，一切唯心造。”又如印祖讲：“心能造业，心能转业，惟在当人自主。”

其实，不管是好人还是坏人，都是我们的心背觉合尘，向外攀缘，造作出种种的善业恶业所形成的果报，所以才会有生死轮回流转不息。如果我们能够向观世音菩萨学习，把心放在一处，老实念佛反闻闻自性，那么我们的内心便会自然而然生起惭愧心、忏悔心，体会到心佛众生同体大悲；如果我们能够深信释迦世尊以及十方诸佛都是真语者、不妄语者，那么我们会依教奉行，老实念佛求生淨土；如果我们能够真心实意地去领会、去接纳阿弥陀佛果地觉作为我们因地之心，那么我们每一念的当下都在蒙佛光摄受，是心作佛，是心是佛，背尘合觉，始本合一，暗合道妙，巧入无生。

延续法师讲解《弥陀要解》序分时，曾经反复提到一句话：“郁郁黄花，无非般若；青青翠竹，尽是法身”。当时末学听得一头雾水，完全不明白这句话的含义，后来经过多次重温重听讲义，才感悟到其中一丝丝妙味。

体会到义工的“义”，即是了义、空慧的意思；体会到义工的“义”，就是要我们把心安在道上、安在佛号上，默不作声随缘做、随缘放，不去旁听人我是非、说三道四，把行持的功德回向求生西方极乐世界；也体会到原来做义工的当下，就是在逐渐恢复我们自性本具的智慧德能。

Photo: Liza Summer (Pexels)



譬如“青青翠竹”是指竹子最基本的一个特性，就是青青。竹子的高矮胖瘦虽然不一样，但都不是它的基本特性，好比把人分成“好人”和“坏人”，其实那只是每个人的个性、习气、业力不同而已，但究其本心，每个人自身本具的妙性都与佛无二无别、同体大悲，都是具有如来清净平等法身——犹如清凉月，体性如虚空。所以说，我们的心要背尘合觉，反闻闻自性，把心回转安在佛号上，真心切愿求生西方净土，就会入不退地，了他即自，一生成佛。

“郁郁黄花”是指花开花谢、一生一灭的一个生死过程，这期间只是一个时间长短不一样而已。就像兜率天的一天是我们人间四百年，假如我们入梦到兜率天去供养、礼拜弥勒菩萨，那么醒来就再也见不到我们的亲人、朋友了。因为他们的一天，已经是我们人间至少四次生死轮回了。这一点对于我们世间人来说实在是很难相信、很难接受。其实你看看昆虫就明白了，有些昆虫的生命非常短暂，一生只经过春、夏、秋三季，从没见过冬天，如《庄子》曰：“夏虫不可以语冰。”又如佛陀在世时问弟子：人命有多长？其中最后一个弟子回答道：人命只在呼吸间。此时佛才露出微笑说：你已悟到生命真谛了！

可见，生命不是用年、月、日来衡量的，生命只在一呼一吸之间。一呼一吸动作虽简单，但顺即活，不顺有染，便会生不如死，如果呼吸停止，生命也就结束了。最明显的一个例子就是突如其来的这次疫情，相信每个人都对生命只在呼吸之间有了更深刻的体会。

据数据统计，截止2021年4月16日，全球的死亡病例已经超过300万人，很多的新冠患者此时此刻正在生与死的大门前徘徊着，挣扎着，如此触目惊心的数字，足以令我们警醒，令我们醒悟过来，生命就在这呼吸之间。让我们深信切愿持念这句佛号，因为当我们在一呼一吸持念这句佛号的同时，这句佛号就是我们的救命稻草、就是无上大医王、就是我们阿伽陀药，就是我们往生极世世界的净土资粮。

南无阿弥陀佛！



广洽法师生于福建南安,从小就深受佛教思想的熏陶。21岁出家。29岁遇到了他深深敬仰的弘一大师,从此早晚请教,受益终生。

guǎng qià fǎ shī shēng yú fú jiàn nán ān cóng xiǎo jiù shēn shòu fó jiào sī xiǎng de xūn táo 21 suì chū jiā 29 suì yù dào le tā shēn shēn jìng yǎng de hóng yī dà shī cóng cǐ zǎo wǎn qǐng jiào shòu yì zhōng shēng



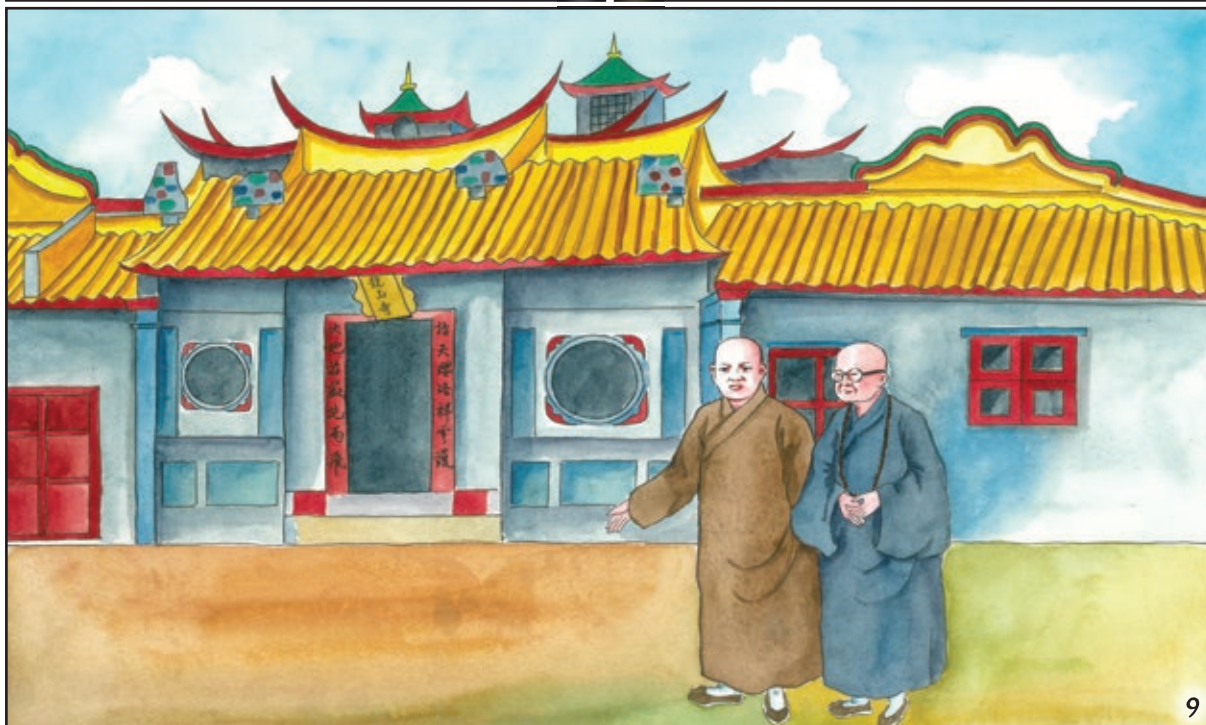
一。他 的 友 前 林 念 广 洽 通 洽 林 长 法 过 师 弘 一 木 跟 弘 一 生 源 的 随 大 中 的 弘 师 收 倡 一 与 藏 议 大 丰 了 下 现 师 子 大 现 十 年 徐 近 这 间 悲 现 些 成 鸿 等 书 画 珍 为 大 书 画 大 品 师 画 大 品 最 家 的 陈 亲 结 作 列 近 下 品 在 的 了 在 弟 居 广 洽 子 深 士 纪 之 深 士 纪



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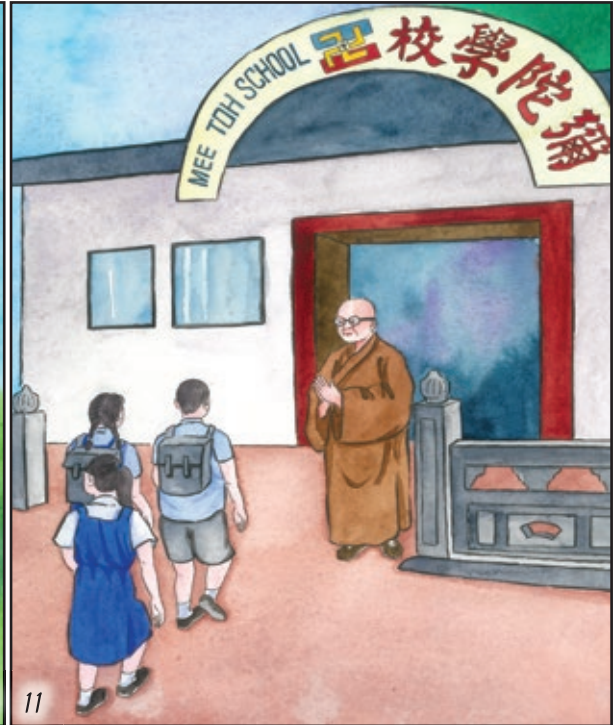


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1937 年, 广 洽 法 师 从 厦 门 来 到 新 加 坡, 三 年 后 成 为 居 士 林 领  
 导 师。日 军 占 领 新 加 坡 后, 广 洽 法 师 与 李 俊 成 居 士 等 救 济 难 民, 在  
 道 全 岛 17 个 场 所 设 立 救 济 所。光 复 后, 洽 师 与 广 净 法 师 重 建 了 龙 山  
 quán 17 gè chǎng suǒ shè lì jiù jì suǒ guāng fù hòu qià shī yǔ guǎng jìng fǎ shī zhòng jiàn le lóng shān  
 寺。  
 sì



广洽法师非常重视教育,当他发现龙山寺周围的孩童无学  
 guǎng qià fǎ shī fēi chángzhòng shì jiào yù dāng tā fā xiàn lóng shān sì zhōu wéi de hái tóng wú xué  
 可上,毅然捐出一块建寺的土地,创办弥陀学校。弥陀学校现在已  
 kě shàng yì rán juān chū yī kuài jiàn sì de tǔ dì chuàng bàn mí tuó xué xiào mí tuó xué xiào xiàn zài yǐ  
 搬到榜鹅新址,能容纳2000多名学生。  
 bān dào bǎng é xīn zhǐ néng róng nà 2000 duō míng xué shēng



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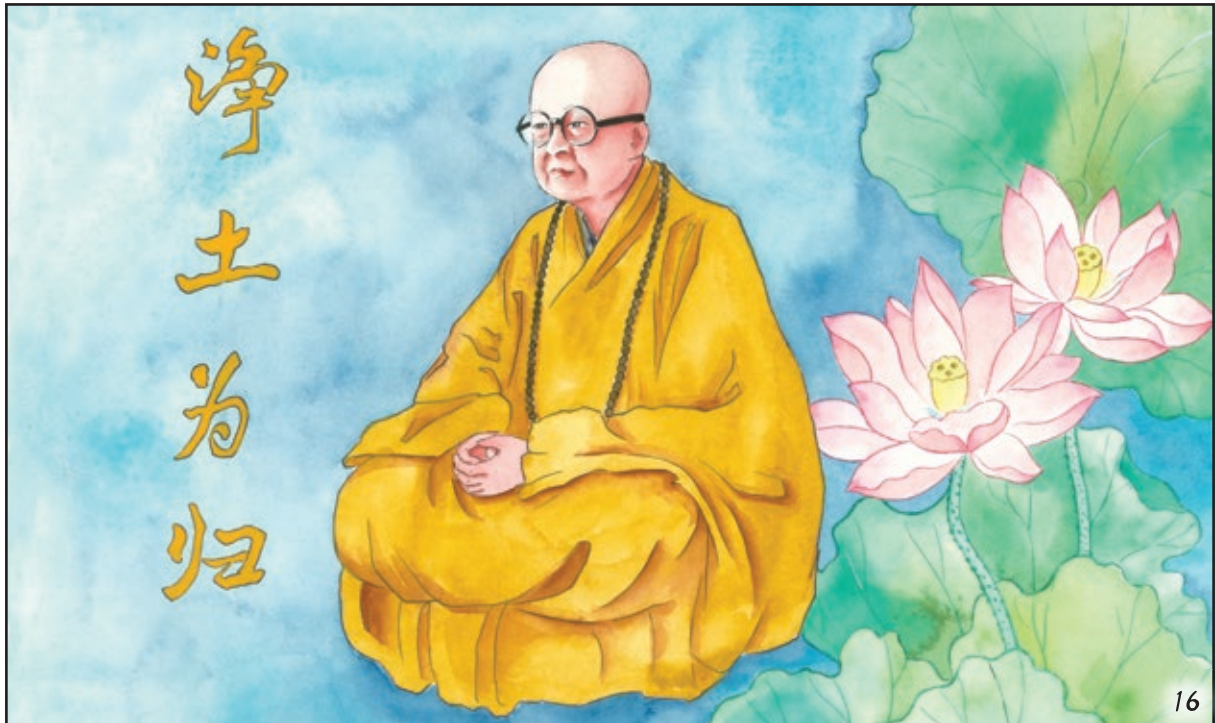


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广洽法师为了给佛教争取应有的地位,联络多个佛教团体  
 向殖民地政府呈请,最终成功将卫塞节定为公共假期。1988年荣  
 获总统颁赐BBM星章,佛教界称他是“佛教之光。”  
 1988年荣  
 获总统颁赐BBM星章,佛教界称他是“佛教之光。”



地 堅 廣 治 法 師 日 常 生 活 一 向 勤 儉 朴 素 持 戒 嚴 謹 數 十 年 如 一 日  
 de jiān guāng qià fǎ shī rì cháng shēng huó yī xiàng qín jiǎn pǔ sù chí jiè yán jǐn shù shí nián rú yī rì  
 xià yī bǎi duō kē shě lì zǐ guāng qià huí xiàng qiú shēng jìng tǔ 95 suì ān xiáng wǎng shēng huǒ huà hòu liú  
 pō de jìn dài fó jiào shǐ shàng xiě xià le shǎn guāng de yī yè  
 坡 的 近 代 佛 教 史 上 寫 下 了 閃 光 的 一 頁。  
 堅 持 一 百 多 顆 舍 利 子 廣 治 了 法 師 身 為 淨 土 95 歲 安 詳 往 生 火 化 後 留 加  
 地 下 的 近 代 佛 教 史 上 寫 下 了 法 師 身 為 淨 土 95 歲 安 詳 往 生 火 化 後 留 加

Photo: Daria Rom (Unsplash)

## 怎么都好


文 | 西行

**路**越来越窄；人烟，也越来越稀。车颠簸着，车上每个人都用手紧紧地抓着车身，以免被颠簸的车子撞到哪里。司机加大了油门，脸绷得铁紧，虽然没有出声，但抱怨却是写在脸上了。有人说，该不是走错了吧，这条路，哪像是一条行车的路？刚才下车问路的人则申辩说，老乡明明就是说只有这一条路嘛。

司机最终还是把车停下来，驾驶座上生着闷气。下起雨来，不大，是那种秋天的毛毛雨，但我知道，如果下久了，这条路就真的成了一条死路了。已是半下午了，一车的人都在烦躁。这时，我看到路边不远处的山间有几间房子，墙涂成黄色，我知道，那是一座山里小庙。我便提议，先到那座小庙里歇歇吧，顺便再问一下路。我的意思，是想缓和一下大家的情绪。少年时期打过篮球，有时候，当前场进攻并不奏效时，不如把球拉出来，重新部署下一步战略。大家听了我的建议，就全都下车了，走进这座山里小庙。

庙前有一场院，场院里几杆竹，枣树光秃的枝桠上一些残存的枣，一点一点的像是翡翠。小庙太小了，四五间，呈丁字型排列，中间的堂轩供一观音菩萨，香炉里，一支香在悠悠地燃着，淡淡的檀香气息氤氲开来。墙角里一堆南瓜，每一个都有磨盘那么大。正是姜熟的季节，一个老居士坐在门口，用一块破碗片在刮着姜皮。我注意到，一侧的墙上贴着一幅篆体字，便让大家读这幅字，结果，有读出“怎么都行”，有读出“怎么都好”，也有读出“怎么不行”或其他毫不相干的字。老居士见大家在猜这幅字，便指着我们其中的一个说，他念得是对的，是“怎么都好”。

老人看上去有70好几了，问了一下，竟是80有二了。大家便夸老人家身体好，有说是山里的空气好，有说是山里的水好，更有说老人是修行人，心态好，身体自



然就好。老人便停下手里的活，说，喝茶吧？说着，把手在围裙上抹抹，就打开一只铁鼓，攥出一小撮茶叶，按人头给我们泡了茶。接着，又从玻璃瓶中拣出一小碟姜片，让我们佐茶。姜是新鲜的，并没有用盐腌过，只是用糖醋稍稍地泡过，吃起来一点都不辣，反而有一种新鲜的生姜气味，脆脆的。就着这山里的茶水，用牙签戳着姜片吃，刚才的烦躁之气顿时都没了。

于是知道，这里原先说要建造水库，大部分人都搬到政府的移民建镇点去了。后来又说水库不建了（看看，就这么折腾人），搬到山外的人不愿再搬回来，但这座小庙却留了下来。只是，小庙里的香火便稀了，但老居士说，我们都是带着退休金过来修行的，再说了，菜地里的菜怎么都吃不了，一年打下的菜籽，油也不用买的，顶多就是买点米吧，也就用不了多少钱。

“修行人，怎么都好。”老居士说着，脸上是那种淡淡的笑。

这庙里应该还有其他人吧，那么，其他人呢？但我们没有问，或许，就在那“云深不知处”吧。我们喝着茶，吃着姜片，似乎一点也不急着要赶的路程。问起我们要去的地方，老居士说，路并没有走错，只是这一截路被原来运矾矿石的车压得不成样子了，所以才十分难走，再走一截就到大路了。原来如此。

我们要走了，有人赞屋角的南瓜真大，老居士便说，你们要喜欢，就搬几个走吧，面得很呢，要是留到冬至吃，就甜了。说着，就去搬那些南瓜。我们要留下茶水钱和南瓜钱，老居士说，骂人呢，南瓜是自家种的，茶叶也是山上采的，都不花钱的。

车重新发动起来，果然，路很快就平坦了。我们继续往我们的目的地而去，司机打开音响，音乐像一股清泉在车内流淌开来。卍

# In Each One Moment Is One New Encounter

By Yànqǐ

When I first came across the saying '一期一会' in a Japanese-styled tea shop, I thought it was a special slogan, for urging customers to come and meet once a week in the shop for tea. It seemed like a nice concept then, though I wondered if it would be feasible for business. Appallingly, little did I know that I had greatly mistaken on its meaning.

As I researched further, I realised that the meaning is entirely different in Japanese. In my defence, '一期' in our local context is normally used to mean 'once a week' or 'one week' (一星期). Due to lack of in-depth knowledge on the nuances of the language, along with not much openly explained, I forgave myself for this embarrassing blunder. '一期' can have multiple meanings — once; meeting once; once in a lifetime; one time; one moment. '一会' is less complex, with these meanings — one meeting; one gathering; one short period; one encounter.

The concept of 'Ichigo Ichie' (一期一会) originated from Japanese Zen Buddhism and was popularised by Japanese tea ceremonies still practised today. It means that in every one moment, is one unique encounter. With everything changing from moment to moment, each moment presents that which is new. How does one calculate a moment? As time is relative, exactly how long is one moment? For some, a moment can last a long time, and for others, over in a flash. Therefore, it is pure awareness of the moment that truly matters. Surely, to the extent that we are wakeful in this moment, is the very extent we are living it — be it more fully or mindlessly.

The Japanese tea ceremony explains Ichigo Ichie as such... It is about enjoying and treasuring the moment, from the boiling of the water, to the first sip of the tea. Even when practised with precise skills, with the unique conditions of all the external and internal factors involved, each process cannot be repeated. One cannot brew or sip a second cup of tea with exactly the same sentiments and taste that arose with the first cup. It is not just in a tea ceremony that we should have the Ichigo Ichie attitude, as it should overflow into our everyday lives too, from moment to moment. This meditative awareness makes one appreciate every little detail, many of which we habitually miss in our 'mundane' lives, which makes life all the more mundane.

I guess the poetic charm of Ichigo Ichie for many lies in the constant pursuit of the ephemeral, that fleeting and ungraspable. One can only have 'it' in this moment, and no longer in the next. Then

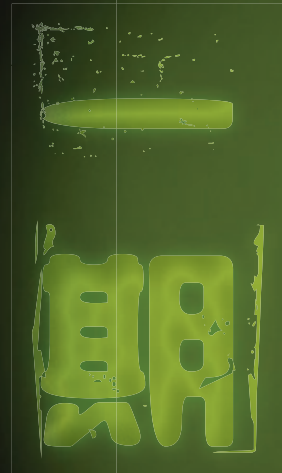


Photo: Charlotte May (Pexels)

again, the Buddha reminds us in the Diamond Sūtra (金刚经), that exactly due to constant change, even 'the present mind is unattainable' (现在心不可得). Yet, Ichigo Ichie is not about reminiscing an experience. On the contrary, it is to not cling to any experience, but flow with it. It is about experiencing things as they are, rather than craving for an experience or clinging to one. For example, when we see a waterfall as it is, it does not make sense to hang on to it, with it clearly expressing change. In reality, there is no solid 'waterfall'; there is only 'water-fall-ing'.

This brings us to the Buddha's teachings on emptiness. What is emptiness? Emptiness is all phenomena being empty (空) of any fixed mind (心) and matter (身). Since both aspects are ever-changing at the mental and physical (i.e. cellular) levels, they are impermanent (无常), thus without a substantial self or 'non-self' (无我). As a popular saying goes, the same person cannot step into the same river twice.

This runs parallel with the Buddhist truth of the emptiness of self and external phenomena (我空法空). If mind and matter have no truly 'solid' entities within, which part of us experiences that good or bad?

Exactly since we are unable to pinpoint the who, what, when and where, the takeaway lesson is to treasure experiences as they are, but not be attached. Even 'bad' experiences should be treasured for the 'good' lessons they teach, without being attached to either. If able to do this, we will surely become truly at ease (自在). Do not expect or reject what life presents. Whatever occurs is just what it is, for us to make the best of.

While some might be overly attached to their good experiences, some simply just take everything (or anyone) good for granted. To practise Ichigo Ichie is to tread the subtle Middle Path between being attached and being nonchalant. While we treasure, we do not become obsessed. While we are not attached, we do not become complacent.

Due to our kalpas of lifetimes' force of habit, we assume that to treasure a person, experience or thing (人事物) means to hold on tightly, thinking that for it to endure, it has to be possessed. However, to overly romanticise any of the above will only lead to suffering, for how can the slipping sands of time ever be clutched, even with the firmest grip of a hand?

To be liberated from our futile clinging, we will need practice. A tea master takes years of training to reach the stage of recognising an Ichigo Ichie moment. Yet, when we practise mindfulness of Amitābha Buddha's name (阿弥陀佛: Āmítuófó) with utmost wholeheartedness now, with his great blessings connected to, we will be living the essence of Ichigo Ichie, right here and right now, even before we meet him in his Pure Land later! 卍

Photo: Sindre Strøm (Pexels)

## 我有明珠一颗

文 | 黄复彩

“我有明珠一颗，久被尘劳关锁，今日尘尽光生，照破山河万朵”——太湖县白云寺雪白的大理石照壁上刻着这首在中国佛教史上影响卓著的诗偈，作者：宋代柴陵郁和尚。

第一次到白云寺，是30年前，几个学人，就像当年的禅者，穿过一道道山路，趟过一条条溪水，来到这深山古寺，眼前却只有一棵老树安坐如盘，全不见人世荣辱嗔讥，亦不闻天地冷热寒暑。后又来了一次，是参加白云寺大殿落成庆典，仍见那老树安坐如山。今天来，算是第三次了，是陪同中国社会科学院宗教文化研究所佛教文化研究室主任杨曾文教授。离开时，住持妙慧上人让我们每人带走一小袋用柚子皮制作的果干、白云山茶，当然还有一头的阳光。

杨老有着山东人的率直和学者的典雅：身材敦实，声音宏亮。站在白云寺大殿前，这位八十岁的佛教史专家久久合十，他说，我来到这，带着朝圣般的心情。

我总是喜欢藏于深山的古寺——我不是脱俗的人，我得承认，我是有分别心的，“无限青

山行欲尽，白云深处老僧多”，“清晨入古寺，初日照高林”，这些灵性的诗句总是像水一般润泽着我枯涩的心田。我对柴陵郁和尚知之甚少，但却熟悉他的弟子白云守端禅师。我熟悉他，如同熟悉我的某一个朋友。

守端（1024-1072），湖南衡阳人，自幼饱读诗书，却在20岁那一年投柴陵郁和尚，做了一名出世的僧人。得戒后，柴陵郁和尚说，守端，你应该出门参学，古之大德，没有一人是守着青山而至老死的。守端问，我该去哪里，参予何人？柴陵郁和尚说了一个名字：杨岐方会。

能拜在杨岐方会的门下，是当时很多年轻人的愿望，然而，真正能得到杨岐道法的，却鲜有几人。站在大师杨岐方会面前，内向腼腆，内心胆怯的年轻人说不出一句话来。方会抬眼看了看面前的年轻人，问：你从哪里来，找我何事？

他说，我从湖南来，想请您开示道法。

你原来的师父是谁？

柴陵郁和尚——说到自己的恩师，守端自然流露出满心的自豪。

了不起呀，方会说，我听说他是在过一座小桥时不小心失足落水而开悟的，他的开悟偈，你一定读懂了吧。

当然，守端说，于是，他仰起脖子，开始背诵他老师的开悟偈：我有明珠一颗，久被尘劳关锁，今日尘尽光生，照破山河万朵。

或许是他认真的态度，或许是他生硬的湖南口音，方会笑了，笑过之后，什么也没说就扬长而去，独留下守端木然地站在那里，不知所向。

整整一个下午，整整一个晚上，守端都是在苦恼和沉郁中度过的，他扼过了人生中第一个不眠之夜。他一遍遍地想着，我有什么错吗？第一次见面，我在方会心中落下怎样的印象？我还能得到他的传授和教诲吗？

这世间有太多的守端，我们都像年轻的守端一样，总是活在别人的表情中，活在别人的世界里。我们不知道自己的内心有一颗光灿灿亮闪闪的明珠，却只是四处寻觅，守端如你，守端如我。“我怎么活得那么累，没有勇气把你追”，歌手杨尘的歌唱出了这世间一切活在自己心灵枷锁下而不得自由的人们的心声。

守端决定离开杨岐山，离开方会，却又并不甘心。第二天，他决定再最后去见一次方会，他只想解读那老头不知究里的笑。

一切如昨，方会问，你从哪里来，找我何事？

大师，我昨天背我恩师的开悟偈，错了吗？

方会说，哈哈，我早就忘了昨天那档子事了，你却还一直记在心里。柴陵郁和尚的开悟偈普天下谁人不知，谁人不晓，我还用得着你来背吗？一个真正的禅者，应该有自己的见地，有自己的思维，记住，别总把老师的故事当作教条。

守端想，尘世20年，原来我是一只学舌的

鹦鹉。我还能有自己的语言吗？

他说，老师，您，就是因为这个而笑吗？

方会大笑，说，山下杂耍班子的表演你看过吗？

看过，逗人发笑。

方会说，年轻人，你是矢志梵行的僧人，但却不如那些杂耍艺人。那些杂耍艺人卖力地表演，只为逗人发笑，人笑了便是他们的成功，可我只笑了一声，你就受不住了，你在心里无数遍地想着我的笑声，想着我为什么而笑，以至一夜不眠，一件小事就让你如此焦虑如此不安，这样下去，又怎么谈得上解脱和开悟？

守端瘦削的脸上汗流如注。

无论过了多少年，守端都不会忘记杨岐方会的这番力透纸背的开示，对于白云守端来说，不论他将来有过怎样的境遇，成为怎样的大师，他与杨岐方会的这次历史性的会见都是他人生中的一件大事。

后来，他在总结与杨岐方会的这一段交往时说：“古

人留下一言半句，未参透时就像撞在铜墙铁壁上一般，忽然一日参透了，这才知道，原来自己就是那铜墙铁壁。”人难得认识自己，也难得发现自己，更难得撞破自己身的那道铜墙铁壁，人啊，明明揣着一颗无尚珍贵的摩尼宝珠，却不知内心的光亮，就像太阳，被层层乌云遮蔽。

“我有明珠一颗，久被尘劳关锁，今日尘尽光生，照破山河万朵”，打开这重重关锁，洞开心扉，让热朴朴、光闪闪的内心冲破重重障碍，去直面真实的人生，这时候，你便会发现，你原来活得如此自在；当那颗无尚的宝珠终于放出了灼灼之光，你便会发现，自己已获得重生，你有限的生命将变得无比强大。



我们都像年轻的守端一样，总是活在别人的表情中，活在别人的世界里。我们不知道自己的内心有一颗光灿灿亮闪闪的明珠，却只是四处寻觅……



## 善文“宝典” 受持得益

——读《俞净意公遇灶神记》

文 | 何华



《俞净意公遇灶神记》，是流传于民间的一篇善文，具有“宝典”价值。

旧时人家在灶台附近要供灶神，认为灶神掌管一家的祸福财气。每年腊月廿三，就是祭灶日。这天灶神爷将上天，把这家人一年来的善恶表现向玉皇大帝报告，所以从前供养灶神的对联是“上天奏好事，下界保平安”。腊月廿三的祭灶与过年有着密切的关系，因为，在一周后的除夕晚上，灶神爷便带着一家人应得的吉凶祸福，与其他诸神一同来到人间。灶神爷被认为是为天上诸神引路的。其他诸神在过完年后再度升天，只有灶神爷会长久地留在人家的厨房内。迎接诸神的仪式称为“接神”，对灶神爷来说叫做“接灶”。

小时候在中国，腊月廿三这天，是可以听到鞭炮声的，像是春节的序曲，也在提醒家家户户新春在即，年货办得如何了。现在像新加坡这样大都市里的孩子连锅灶大抵都没见过，灶神就更不知了。锅灶没了，城里人也就不懂什么是“炊烟袅袅”了。有一年秋天回中国老家，和朋友去皖西岳西县深村

看红叶，傍晚时分，整个村子炊烟四起，顿时羡慕这山村生活：荒凉里透着人间烟火。

俞净意先生，明嘉靖年间江西人，多才博学，18岁考中秀才。可是这之后诸多不顺，连考七次举人，皆落榜。生了五男四女，其中四男三女早夭，仅存的那个男孩最聪秀，左足底下有双痣，“父母宝之”，八岁那年在外面玩，也失踪了，眼前只剩下一个女儿。妻子自叹命薄，把一双眼睛都哭瞎了。

每年祭灶这天，俞先生便写一篇疏文，祷于灶神。如是多年，也没有感应。直到47岁才有了转机。这年除夕，俞先生“与瞽妻一女夜坐，举室萧然，凄凉相吊”，这时忽然来一客，自称姓张，举止言行非同寻常。俞先生便将满肚子苦水向他倾吐。张先生曰：“予知君家事久矣。”接着张公将俞净意的致命弱点一一道出：意恶太重，专务虚名，每年祭灶所焚的疏表都是些怨天尤人的牢骚话，没有一点悔过向善的诚意。俞先生起先还不服气，加以辩解。张公就说，你俞先生确实在外人面前假装得不错，但私居独处时，起心动念常常不善，贪婪、嫉妒、偏激、傲慢之念头憧憧于胸。俞净意大吃一惊，心想：我心底隐藏的恶念他知道得这么清楚，这人一定不是凡人。于是，俞先生伏地而泣，请求张公救度。张公觉得他善根尚存，于是劝谕他从今以后将诸杂念收拾干干净净，“只理会善一边去，若有力量能行的善事，不图报，不务名，不论大小难易，实实落落，耐心行去；若力量不能行的，也要勤勤恳恳，使此善意圆满。”

修行重在修心，佛家所谓功德圆满，从一个层面来说是指善心善意的圆满，并非一切事情都做好了才叫圆满。有些事情力所不及，但只要有心有意去做，这一念善心的发起也是一种圆满。佛法常讲“论心不论事”，指的也就是这种圆满吧。

张公说完这番开示，“至灶下，忽不见”，这时俞净意才醒悟张公其实就是灶神爷示现，前来度他。从此，俞净意按照灶神的劝谕去实行，一日不间断，三年做下来，就有了感应。于是好事一个接一个来了，先是被选中做了宰相家的私塾老师，迁居京城；接着考中举人，次年，又中了进士。好戏还在后头，一天俞净意去拜访老太监杨公，太监当然不能生子，但却收了五个义子，杨公叫这五个干儿子来叩见俞先生。其中一个孩子，年16，俞净意觉得面熟，就问他哪里人？他依稀记得老家及本来姓氏，且说小时候游玩时误入粮船，船开了，人也被带走了。俞净意听后，十分激动，查看左足，“双痣宛然”，大呼：是我儿也。

十个太监九个奸，太监在人们心目中没什么好印象，不过，这杨公是个例外，他立刻欢欢喜喜把这孩子送还给俞净意。孩子被带回家，“夫人抚子大恸，血泪迸流。子也啼，捧母之面而舐其目，其母双目复明。”儿子能“捧母之面而舐其目”，这一点很难得，若儿子无动于衷，母亲必定不能双目复明。

俞公悲欣交集，有了这番人生体验，对世事也就看透了，遂不愿为官，打算回老家过平淡日子。

返乡后，俞净意为善更积极。没几年，儿子结婚，连生七子，悉嗣书香。门庭整个兴旺起来。和当初“与瞽妻一女夜坐，举室萧然，凄凉相吊”的况味对照，简直天上人间。

俞净意公，88岁时寿终正寝。回天之报真是不可思议！

我们从小就知道《古文观止》，然而任何选本都有局限和偏见。实际上，像《俞净意公遇灶神记》这样的古文佳作，思想深刻，文字古朴，应该纳入才对。若从小背诵受持，将得益终身。



只理会善一边去，若有力量能行的善事，不图报，不务名，不论大小难易，实实落落，耐心行去；若力量不能行的，也要勤勤恳恳，使此善意圆满。



# Benefitting From Upholding A Precious Virtue-Encouraging Text

— Reading 'The Record Of Lord Yú Jìngyì's Encounter With Zàoshén (The Kitchen God)'

By Hé Huá

**T**he Record Of Lord Yú Jìngyì's Encounter

With Zàoshén (The Kitchen God)' is a virtue-encouraging text that was handed down as folk legend containing values, it is a precious text.

In olden days, folks would make offerings to Zàoshén on the 23rd of the 12th lunar month beside their stove, thinking that he was the one that administered the misfortunes, blessings and wealth of the entire family. On this day, Zàoshén is supposed to ascend to heaven to report the whole year's good and evil deeds of the family to the Jade Emperor. Thus, the couplet offered to Zàoshén reads, 'Ascend to heaven to report good deeds, descend to the world to bestow auspiciousness'. The offerings to Zàoshén are closely related to the Chinese New Year as a week later, on its eve, Zàoshén with other gods are supposed to bring misfortunes and blessings back to families. Zàoshén was known to lead the gods to earth, from which they will ascend to heaven after new year's day, with him staying to station in everyone's kitchen. The ceremony to welcome all gods is known as 'receiving the gods,' but for Zàoshén, it is known as 'receiving the stove'.



When young in China, on that day, we could hear firecrackers. It was like the prelude of the spring festival, a reminder to every household that spring is near, to prepare for the new year. Nowadays, most kids from modern cities like Singapore have not seen any traditional Chinese pots and stoves, let alone know about Zàoshén. Gone were the days of traditional pots and stoves, with city-dwellers having no idea of 'smoke from the kitchen chimney rising in spirals'. One autumn, back home in China, a friend and I went to a village in Ānhuī at Yuèxī

County to admire the red maple leaves. As the evening approached, the whole village had smoke springing up from the kitchen chimneys. At that moment, I quite desired such village life, that though isolated, was filled with human activities such as cooking.

Yú Jìngyì, a Jiāngxī resident during the Míng's Jiǎjìng Emperor's Dynasty, was a multi-talented and erudite man. At 18, he passed the imperial exam at the county level and became a scholar. However, his life thereafter had many adversities. For seven times, he failed the imperial provincial examination. Although he had five sons and four daughters, four sons and three daughters died young. The only surviving son was the brightest and most refined. With a birthmark under his left foot, he was his parents' precious gem. When the boy was eight, he went missing while playing outside. Mr. Yú was then left with one daughter. His wife lamented of life's suffering and became blind after crying too much.

Every year, on the day of making offerings to Zàoshén, Mr. Yú would write a petition for removal of obstructions and pray to him. For many years, there was no correspondence. Things took a better turn when he was 47. On that year's Chinese New Year's eve, while seated with his blind wife and daughter in their house, feeling depressed and desolated while comforting one another, a visitor unexpectedly appeared. He was known as Mr. Zhāng, with manners, words and deeds not of this world. Mr. Yú then lamented on his bitter suffering to him, to which Mr. Zhāng replied, 'I have been aware of your family matters for a long time.' After which, he revealed Mr. Yú's fatal weaknesses one by one: having extremely serious evil intentions, overly focusing on pursuing an inflated reputation, etc. Each year, the petitions burnt at the stove were all grievances, lacking

repentance and sincerity to do good. Mr. Yú was not convinced by the accusations and became defensive. Mr. Zhāng then said, 'Mr. Yú, you pretended to be good in front of others, but in private, your mind is often unkind, with greed, jealousy, prejudice and arrogant thoughts flickering in you.' Startled, Mr. Yú thought, 'As this man certainly knows my inner evil thoughts, he is surely not a mere mortal.' Thereupon, Mr. Yú prostrated to Mr. Zhāng, begging him to relieve him from his suffering. As Mr. Zhāng felt that there were still good roots in Mr. Yú, he advised him to start clearing all his distracting thoughts, and to focus on having good thoughts. He should do good without scheming for repayment or seeking for fame, regardless of the matter being big or small, difficult or easy, with unrestrained perseverance doing it with patience. If it is beyond his means, doing it sincerely and conscientiously would make the kind intention complete instead.

Cultivation of practice focuses on cultivating the mind. So-called Buddhist completion of meritorious virtues, from one perspective, would refer to completion of the kind mind with a kind intention, not necessarily meaning a matter has to be done perfectly for it to be considered 'complete'. Some matters might be beyond our abilities, but if we have good intentions, the arising thought with good intention is also a kind of completion. Buddhism's speak of 'evaluating the mind and not the matter' perhaps refers to this kind of completion.

After Mr. Zhāng finished instructing, he reached to the stove below and disappeared. At this moment, Mr. Yú realised that Mr. Zhāng was Zàoshén, who came to relieve him from suffering. From then onwards, Mr. Yú followed Zàoshén's advice, following it without

interruption. Doing so for three years, he finally had further correspondence, with good outcomes, one after another. First, he became a private tutor for the prime minister's house and moved to the capital. Then, he became a successful candidate in the imperial provincial examination. The following year, he became a palace graduate. But the best good outcome had yet to come. One day, Mr. Yú visited the old Eunuch Yáng. As the eunuch could not bear children, he adopted five sons instead, asking them to pay respects to Mr. Yú. As Mr. Yú found one of the boys, age 16 to look familiar, he asked where he was from? He vaguely recalled his hometown and original surname. He then said that he had boarded a food boat by mistake when he was playing as a child, with it leaving with him onboard. After hearing this, Mr. Yú was thrilled. Checking the boy's left underfoot for two distinct two moles, he exclaimed, 'You are my son!'

Nine out of ten eunuchs were known to be cunning, not leaving many good impressions on people's minds. However, Eunuch Yáng was exceptional. At that instant, he happily and willingly returned the boy to Mr. Yú. Taking him home, his wife seized him and wailed aloud with bloody tears gushing forth. The boy cried too, as he held up his mother's face and licked to dry her eyes. Miraculously her eyesight was restored. It was a notable act for the son to be able to do the above. If he was indifferent, she would surely not regain her eyesight?

Mr. Yú felt both sorrow and joy. Having such life experiences, he had come to see beyond the façade of the worldly. He

decided to quit his official post to return to his hometown to live a quiet life.

Back in his hometown, he did as much good as possible. Years later, when his son married and bore seven sons, all these descendants became known for their literary reputation. With the household becoming prosperous, it was a sharp contrast to the initial state of being 'seated with his blind wife and daughter in their house, feeling depressed and desolated while comforting one another'. Now it was simply heaven on earth.

At 88, Mr. Yú died of old age. He was able to reverse his desperate situation, to be with benefits that were indeed beyond thought and words!

Since young, we have known of 'The Anthology Of Ancient Texts That Are Incomparably Good' (Gǔwén Guānzhǐ), though all anthologies have their limitations and prejudices. Such a fine piece of timeless writing like 'The Record Of Lord Yú Jìngyì's Encounter With Zàoshén (The Kitchen God)', with its profound ideology in simple and unadorned writing, should be included in the anthology. If one can memorise and recite it from young, one will benefit for life. 功德圓滿

(Translated by SBL Pure Land Class  
Translation Team)



本林近期佛法  
**公开讲座直播**  
YOUTUBE 'LIVE' DHARMA TALKS

主讲: 延续法师

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时间 Time: 7:30 pm – 9:30 pm

YouTube Link: [www.tiny.cc/sbllive](http://www.tiny.cc/sbllive)



《观经四帖疏》

每周五 Every Friday

5月07日	讨论课	
5月14日	《观经四帖疏》	第26讲
5月21日	《观经四帖疏》	第27讲
5月28日	《观经四帖疏》	第28讲
6月04日	《观经四帖疏》	第29讲
6月11日	讨论课	
6月18日	《观经四帖疏》	第30讲
6月25日	《观经四帖疏》	第31讲
7月02日	《观经四帖疏》	第32讲
7月09日	《观经四帖疏》	第33讲
7月16日	讨论课	

净土教理

每周六 Every Saturday

5月08日	昙鸾大师 (2)
5月15日	讨论课 (2)
5月22日	昙鸾大师 (3)
5月29日	昙鸾大师 (4)
6月05日	昙鸾大师 (5)
6月12日	昙鸾大师 (6)
6月19日	昙鸾大师 (7)
6月26日	讨论课 (3) 第二学期结束



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## 文殊信仰的现代诠释

文 | 温金玉



**在**中华传统文化的演变过程中，儒释道构成成为三大主体部分。而在佛教文化中，菩萨信仰又成为中国民众精神信仰世界中的不二之选。文殊、普贤、观音、地藏四大菩萨千百年来百姓崇奉，信众感通，成就了四大名山千年不熄的香火，书写了中国名山圣地的信仰史。文殊菩萨，音译为文殊师利、曼殊室利，意译为妙德、妙吉祥、妙乐、法王子。在佛教四大菩萨中主管智慧，故称为大智文殊师利菩萨。

### 文殊是佛教“智慧之神”

佛教体系中文殊是以菩萨身示现的，以般若

若佛智来辅佐释迦法化人间。佛教中有“般若波罗蜜是诸佛母”的说法，文殊智慧即是般若法门。佛教名相“般若”用现代汉语来表达，就是“智慧”的意思，代表了“法”之所在。佛陀正是因悟“法”而成就，所以文殊为诸佛之母，实际是将文殊与般若等同。但佛教中也有“一佛出世，万佛护持”的说法，所以文殊虽已成为觉者，却不居佛位，以菩萨身份来辅佐释迦佛。

文殊菩萨在大乘佛教里主司智慧，是佛智的代表和般若的化身。作为大乘法会上“智慧第一”的首席菩萨和“法王子”，文殊菩萨以“不二法门”来彰显大乘空宗的妙义，为众生



开示净行法门，进入妙吉祥境界。智慧形态的文殊所突出的主要是认识到世界实相的“心灵感悟”与“精神解脱”。可以说，文殊菩萨就是佛教中的“智慧之神”。

### 五台山乃文殊应化道场

五台山相传为文殊菩萨应化道场。早在东晋16国时所译《大方广佛华严经》60卷中《菩萨住处品》中载：“东北方有菩萨住处，名清凉山。过去诸菩萨常于中住。彼现有菩萨，名文殊师利，有一万菩萨眷属，常为说法。”此经把清凉山定为文殊师利所居之地，并有“一万菩萨



东北方有菩萨住处，名清凉山。过去诸菩萨常于中住。彼现有菩萨，名文殊师利，有一万菩萨眷属，常为说法。



绕清凉”的提法。从此，五台山文殊信仰在中国佛教史上独标一帜，影响广远。

五台山因了文殊道场的缘由，也就受到了僧俗信众的信仰、历代帝王的崇建以及王公贵族的护持，成为汉、藏、满、蒙各民族尊奉、海内外知名的佛教圣地。所谓人闻五台山名，踏五台山地，得五台山石，此人超四果圣人，为近无上菩提者。敦煌文献《五台山圣境赞》中说“浮生踏着清凉地，寸土能销万劫灾。”我们知道五台山在佛教界所享有的崇高地位不只是因其“以山辟最早、境地最幽、灵祝最赫，故得名独盛”，主要是因其系弘扬般若法门的文殊菩萨之应化道场，在佛教中所占据的特殊位置而使然。文殊菩萨，道证一真，德超十地，重于劝发菩提心，重于如实空性的发扬，表征着佛陀的真实本怀。五台山是清凉地、欢喜地，是菩提地、成就地。如《五台山歌》中唱道“高山万仞，五台罗列，文殊古道场。多少梵宇，多少琳宫，供养大法王。佛经万卷，牙鉴玉轴，满架尽琳琅。高僧头陀，水边林下，都是福田乡。还有那，层峦叠障，云起千般样。更不少，奇花异草，有色又有香。拍手哈哈，不知几生，修得住清凉。稽首文殊，不知几时，心地得清凉。”

### 文殊信仰的现代意义

在这样一个知识经济时代，飞船上天，潜艇入海，人们乘坐着快速的高铁，畅游在5G的

网络中，文殊信仰的现代意义何在？般若法门的存世价值何在？人生是有限的，但人类有一种以有限去追求无限的冲动。只要人类还有情感追求，就会超越有限肉体的存在去追寻人生无限的意义。因为人不仅需要认识和力量，而且还需要行动的准绳，需要一种衡量事物价值的尺度，需要一种价值观与精神家园。文殊法门正是佛法价值观的灵魂所在。佛教中的“法”，其概念就象中国的“道”一样，具有极为丰富的内涵。它代表亘古永恒的真理、法则，其中佛教最重视的是如何解脱烦恼的“法”。如何解脱烦恼呢？那就是要认识宇宙人生的实相，了悟了一切，就可以放下自在，得到解脱。这个法就是缘起法，它认为世间一切，皆是随因缘而生，又随因缘而灭。一切事物都是相互依存而有，因为有了光明，才有了黑暗，因为有了前进，才有了后退，有了有，才有无，这一切都是相对的，一切事物都没有自性，是互相依存的。说它有，却没有自性，因为有了无才有了有。所以，一切事物都是空的。空的意义并不是说没有，而是说空的意义在于没有自性。比如说水，是氢和氧合成，没有氢和氧，就没有水，所以水没有它的自性，水是空的。



所以有人说，佛教是空的哲学。这一思想就是要人看到生命的本质，不过是四大五蕴的组合，不要产生贪著之心。连生命都可以看开的人，还有什么看不开呢！如果认识到没有“烦恼”就不会有“快乐”，“烦恼即菩提”，还有什么放不下的。认识到世界普通的联系性，相互的成就，彼此的不分离，就会认知命运共同体，就会善待我们生命中遇到的每一份缘。这就是世人常说的“看破红尘”。所以信仰的目的就是要认识到生命的空性，烦恼的非原生性。佛陀的伟大在于他发现了宇宙人生的真谛，并不是他发明了真谛。佛不是神，他并不是宇宙的创造者，所以西方宗教学也把佛教称为“无神论”。日月经天，江河行地，这是自然法则，有佛出世，是如此，无佛出世，还是如此。宋代禅师云盖智本曾有诗云：“一年春尽一年春，野草山花几度新；天晓不因钟鼓动，月明非为夜行人。”这就是佛法所说的“如如”。所谓“如来”的本意，就是宇宙万物本来那个样子。这就是佛学所追求的“实相”，所以也有人称佛教为智慧的宗教。

文殊智慧强调自性觉悟，明白命运掌握在我们自己手里，种下的因就是收获的果，不能将责任推给外力。但如果欠缺正知正见，以为一切全凭佛菩萨的加持保佑，放弃自身的努力，和自己所应负的责任，那对佛陀创教本怀而言，便是一种变质与沦落。如此，佛教的重要性，不再是因为其义理可以引导人们走向正知正见，去除贪嗔痴；而是因为可以有求必应、消灾祈福的咒术性格。此时，佛教已不再是以“法”为中心的清心寡欲，而是以“索求”为中心的信仰了。这绝非佛教原有的本质，也不是正确的发展方向。这就是佛教批评的“迷信”。作为一种宗教，佛教强调的是智慧的信仰，其信仰本质是开拓自己的智慧，并以这种智慧去处世为人，去清净无为地生活。如果有人说，信仰佛教可以求子得子，求财得财，免受一切灾苦，享尽人间快乐，那么这样的佛教并不是真正的佛教。佛教是以正智为核心，以解脱烦恼为目的的信仰。这样的智慧告诉我们，即使预见了所有的悲伤，但却依然愿意前往。

认识文殊、理解文殊，不在于祈求保佑，有求必应，而在于启发自己的真实智慧，令我们过一种清净寡欲、无私无我、善待缘份、真诚相处的生活，使我们从生命的烦躁与痛苦中解脱出来，用一种平和的心态来清静安祥地度过自己的每一天。

（作者为中国人民大学净土文化研究中心主任）



佛教是以正智为核心，以解脱烦恼为目的的信仰。这样的智慧告诉我们，即使预见了所有的悲伤，但却依然愿意前往。



# How Great Master Yìnguāng Was Recognised As Mahāsthāmaprāpta Bodhisattva's Manifestation

By Bái Hǔméi



*As titled, we know this to be true due to the following famous accounts, as recorded in the 'Collection On Eternal Reminiscences Of Great Master Yìnguāng' 《印光大师永思集》, as edited by Chén Hǎiliàng (陈海量). First, is the 'Record Of A Dream For Mourning Great Master Yìnguāng' 《纪梦悼印光大师》 written by Yáng Xìnfāng (杨信芳) on the People's Republic of China's 29th year's (1940 C.E.) 12th month's 7th day, with its translated version, followed with notes:*

**W**hen I was 18 years old, attending Shànghǎi Girls' Secondary School, I had a schoolmate named Miss Zhāng Xiàojiūn (张孝娟), who was living at Xīmén Road's Rùn'ān Village, with me having friendship that was most deep. Her Mother Madam Zhāng, had great kindness for me, and as a personal daughter saw me. Thus did I also with 'Mother' call her. After school coming back, I always took food and lodging at the Zhāng house, with this as a constant habit.

In the People's Republic of China's 25th year's (1936 C.E.) 11th month's 23rd night, I was staying at the Zhāng house, with Xiàojiūn sharing a bed. In the middle of the night sleeping away, from afar, I saw Guānyīn Bodhisattva Mahāsattva (观音大士) standing on a small island. Surrounding the island was all of the ocean, with the water and sky having one colour. The Bodhisattva's body height was a zhàng (10 feet) perhaps, with a necklace adorned, and a hand holding a pure vase, like that the world would paint. [Note 1: A dream especially auspicious and vivid is most likely genuinely inspired by the enlightened. Also, if that dreamt about was never much on the mind before, the dream is likely to convey a special and significant message.]

I was then on a small leaf-like boat within, with the boat sailing, approaching the island. The Bodhisattva beckoned with her hand and told me, 'Great Power Arrived (Mahāsthāmaprāpta) Bodhisattva (大势至菩萨) is now at Shànghǎi teaching and transforming sentient beings. Why are you confused, not going to listen to the Dharma?' I was without that to answer. [Note 2: Her inability to understand and reply

◀ Bodhisattva Mahasthamaprapta (Dàshìzhì), 13th century.

Photo: The Metropolitan Museum of Art

*'expressed' her confusion. Yet, it is with knowledge that she will be able to understand the message clearly later, that the dream was inspired.]*

The Bodhisattva again said, 'Venerable Yīnguāng (印光和尚) is Great Power Arrived Bodhisattva's manifested body. Four years later, his conditions for transforming will be complete!' As her words ended and she became concealed, suddenly, swelling waves filled the sky, as the boat nearly capsized, I loudly called for help to save my life. *[Note 3: What presented was a revelation with a prediction. After manifestations of enlightened beings have completed their missions with available karmic affinities, they will manifest departure, although they can continue to manifest in other ways known and unknown by us. After delivering the message, the ocean, which can be taken to represent the ocean of birth and death became stormy, perhaps functioning as a physical and spiritual wake-up call, to pay attention to the Dharma before it is too late.]*

Xiàojiān pushed me awake and said, 'Xīnfāng, is it that you are having a nightmare?' I told her regarding the dream, and with each other, we had a laugh. *[Note 4: The dream was probably not taken very seriously at first.]* Early next morning, with the dream, I told Madam



Zhāng, also asking if there is a Bodhisattva named Great Power Arrived or not, and a Venerable named Yīnguāng. Madam Zhāng, who had strong faith in Buddhism, in surprise said, 'Great Power Arrived Bodhisattva is a Bodhisattva of the Western Pure Land Of Ultimate Bliss (西方极乐世界). About Venerable Yīnguāng's name, in the past, I once heard of it from Xiàojiān's Father, saying that he is Mount Pǔtuó's (普陀山) high monastic, who has attained the path.' *[Note 5: The dream began to prove true in two aspects, with the Bodhisattva and Venerable, who were never heard of before, both existing in real life.]*

I asked, 'Is Venerable Yīnguāng now at Shànghǎi?' Madam Zhāng said, 'I do not know.' I, with this, was confused. The next day, when reading Shēnbào 《申报》 (Shànghǎi News), I saw that there was publication of an announcement of the Bǐngzǐ year's 'Dharma Assembly For Protection Of The Country And Cessation Of Disasters' (护国息灾法会), then knowing that a famous Shànghǎi person had invited Venerable Yīnguāng to come to Shànghǎi's Juéyuán (觉园), to preside over the Dharma assembly. *[Note 6: The dream proved prophetically true (in advance), with confirmation that the Venerable will be in Shànghǎi.]*

So remarkable was this dream, that the three of us were amazed to no end. Thus with Madam Zhāng, mother and daughter together, we

**The Bodhisattva beckoned with her hand and told me, 'Great Power Arrived Bodhisattva is now at Shànghǎi teaching and transforming sentient beings. Why are you confused, not going to listen to the Dharma?'**



went to Juéyuán, to listen to Venerable Yīnguāng speak the Dharma, with the three of us together taking the Threefold Refuge! I received the given Dharma name Huīfēn (慧芬), with Madam Zhāng named Huīfàn (慧范), and Xiàojiūān named Huìyīng (慧英).

With shame, my evil obstacles are deep and heavy, yet able to be diligent. Now then, carrying a son and embracing a daughter, for the entire day rushing about, with pure karma increasingly with the wild overgrown! *[Note 7: Such is the case for many, whom when younger before, became interested in the Dharma, but with the forming of families (and work) later, becoming overly occupied with worldly responsibilities, some self-chosen and self karmically 'given'. Thus, regardless of one's age and situation now, there should be seizing of the moment to study and practise the Dharma as much as possible, before it becomes too late, with even more regrets later.]*

Yesterday receiving my Sūzhōu friend's letter, saying that Great Master Yīnguāng had already sat and departed at Mount Língyán (灵岩山) [in 1940 C.E.]. Alas, Great Master had departed! After conditions of transforming for four years, completely according to my past dream. I with the Great Master had a fragment of incense's and fire's cause and condition, that cannot be without words shared. Shedding tears and rapidly writing, with words not forming text, sending this to Shànghǎi's 'Awakening Sentient Beings' Fortnightly' 《觉有情半月刊》 for publication, relying on the magazine for my mourning. Homage to and refuge for life in Great Power Arrived Bodhisattva! *[Note 8: With the Great Master's departure on time as predicted in the dream, this means that not only was the dream truly inspired by Guānyīn Bodhisattva, the Great Master was truly a manifestation of Great Power Arrived Bodhisattva too. In this way, the two companion Bodhisattvas validated each other, so as to inspire all who hear of this, including us now.]*

{Chén Hǎiliàng's Notes: Miss Yáng's record within has the words of 'Four years later, his conditions for transforming will be complete!' Formerly, there was doubt on why she did not on an earlier day send it for publication, yet certainly with waiting for the day of the Great Master's return to the Western Pure Land, to then announce it to the world.

Until reading Miss Yáng's 'Letter Sent To Gentleman Shī' 《致施君书》, then knowing she once received Great Master's chiding, saying she must not tell others. [Gentleman Shī is layperson Shī Jièyuán (施戒园).] The amazing part of this dream, is that it consists of the female student yet to hear the Buddha's Dharma. Moreover, not knowing there are the names of Great Power Arrived Bodhisattva and Venerable Yīnguāng. For Miss Yáng to connect to this dream, her good roots are naturally not ordinary. If not having this dream, which person would know the compassionate vows of the Bodhisattva Of Boundless Light





(无边光)?} [Note 9: If we feel a connection to this case, and see it to be inspiring, our good roots are perhaps not so lowly.]

Next, is an excerpt from the above 'Letter Sent To Layperson Shī Jièyuán' 《致施戒居士书》 written by Yáng Xīnfāng on the People's Republic of China's 29th year's (1940 C.E.) 12th month's 8th day, a day after:

Yesterday, when elder sister Xuěyún (雪筠) from Sūzhōu sent a letter, with shock, I learnt that old Dharma Master Yīnguāng had to the Western Pure Land returned, also hearing Shànghǎi's 'Awakening Sentient Beings' Fortnightly' to be for my teacher, publishing a special commemorative publication. My sister Xuěyún instructed Xīnfāng (myself) to be with my teacher's cause and condition recorded and published, to then not betray the compassionate heart of Guānyīn Bodhisattva Mahāsattva, for manifesting in my dream... Alas! Teacher is now gone. In Eternal Still Light within, may he forgive and not blame me for being meddlesome! [Note 10: Since the Great Master had departed already, there was no harm in sharing what happened, especially since it is helpful for inspiring the masses. It would be living up to the compassionate spirit of all Bodhisattvas, also not letting Great Power Arrived Bodhisattva down. Just as Guānyīn Bodhisattva wanted to inspire her, she wanted to inspire others.]

I recollect that in the People's Republic of China's 26th year's (1937 C.E.) spring, I went to Sūzhōu to visit my teacher, telling him accordingly, with my dreamscape. (When at Juéyuán, with circumstances of people being cluttered thus, I have yet to speak to him about it.) Teacher scolded me, saying, 'Do not blindly speak! Do not blindly speak! With the ordinary abusing the noble, this attracts others' slander. Of this dream, furthermore, I do not allow you to speak of it to others. Otherwise, you are not my disciple!' [Note 11: Especially as a true Bodhisattva, the Great Master was adhering to the Buddha's instructions, as taught in the 'Śūraṅgama Sūtra: Section With Pure And Clear Instructions: Passage On False Speech' 《楞严经》(清净明诲章: 妄语篇):

'After my Parinirvāṇa, I order all Bodhisattvas and Arhats, to manifest bodies to be born within that Dharma-Ending Age, to become all kinds of forms, to deliver all from rebirth. Perhaps becoming Śramaṇas, white-robed laypersons, kings, officials, young males, young females, as such, and even licentious women, widows, traitors, thieves, butchers and peddlers, with them together working, praising the Buddha Vehicle, to enable their bodies and minds to enter Samādhi. To the end, not personally saying, "I am a true Bodhisattva, a true Arhat", to divulge the Buddha's secret cause, to lightly speak so to those yet to learn. Only except at life's end, secretly having that left

◀ Stele with the Bodhisattvas Avalokiteshvara (Guānshīyīn) and Mahasthamaprabhata (Dàshìzhī), mid to late 7th century. Photo: The Metropolitan Museum of Art



▲ Great Master Yinguang during Shànghǎi's 'Dharma Assembly For Protection Of The Country And Cessation Of Disasters' in 1937.  
Photo: Internet

for entrusting. Why would these persons, confuse sentient beings, by accomplishing great false speech?’

To summarise and elaborate, the Buddha taught that truly manifested Arhats, Bodhisattvas (and even Buddhas) will never disclose their actual identities, especially in this Dharma-Ending Age, when there will be increasingly more who falsely claim to be enlightened. As skilful means to help as many as possible, the enlightened should manifest all kinds of forms, except as enlightened beings. They can even manifest as the apparently immoral, who do not truly break precepts, to skilfully blend in with the immoral, so as to guide them towards the path to Buddhahood. They will not say they are enlightened, for if they do, anyone else can disobey the Buddha's instruction, to do so too, to attract confused followers with false claims, when they should be attracted with the pure Dharma and good personal conduct only.

This also means that anyone who claims to be enlightened, a manifestation or spokesperson of the enlightened is directly a fraud, doing so for gathering fame and profit. Those with such lies are destined for the lowest hell. Historically, as seen in many cases, also following the Buddha's instruction, upon revelation of enlightened

beings' manifestations' actual identities, be it by themselves or others, they will have to depart immediately. If otherwise, they would be disobeying the Buddha's instruction, and might be slandered to be frauds, who are staying in the world to win and indulge in more worldly favours.

Interestingly, the Great Master did not say he is a Bodhisattva or not; only directly warning not to speak of the dream further. To disobey his warning is the same in spirit as to disobey the Buddha's instruction. If he were to say he is a Bodhisattva, following the Buddha's instruction, he would have to depart immediately, thus unable to continue his mission to teach and transform others. If he were to say he is not a Bodhisattva, he would be having false speech, which is to break a major precept, which Great Bodhisattvas will never do. Although in reverse, as a noble being properly manifesting as an ordinary being, and saying that 'with the ordinary abusing the noble' attracts others' slander, he did not say he is just an ordinary being or actually a noble being. What he said and did not say were part of his skilful means as a true Bodhisattva. He also did not want anyone to possibly create much negative karma by slandering him, to be an ordinary being abusing the status of a noble being, since he truly is a noble being!]

Xìnfāng obeyed teacher's warning, not yet daring to, with this dream publicly tell others. Even before my husband, (myself) Xìnfāng also have yet to mention it. Only to two to three relatives and friends within, briefly speaking of it only. My mind still secretly thought, believing that if my teacher after this abided in this world, if for four years, then is he as Great Power Arrived Bodhisattva riding on his vows to again come, without doubt. Now also is four years later, as he really, uprightly seated then departed. In the moment of hearing this news, I could not help having tears like a spring welling, self-resenting

to have good roots shallow and thin, once face to face with him, yet missing him. [Note 12: This is the final proof, with the Great Master departing with ease and on time, thus fulfilling the dream's prediction.]

Finally, is a related explanatory excerpt from 'Reply Regarding Great Master Yīnguāng's Manifestation Of Sickness' 《关于印光大师示疾的答覆》 by Dharma Master Línguāng (灵光法师):

Recently, there are many people, who are not able to understand how noble beings are with benefitting of sentient beings eager, to bestow with skilful means' principles. Regarding 'Awakening Sentient Beings' Fortnightly' that recorded Miss Yáng Xīnfāng's 'Record Of A Dream For Mourning Great Master Yīnguāng's text, thereupon giving rise to a question. They came to ask me, saying, 'Since Great Master Yīnguāng is Great Power Arrived Bodhisattva's manifested body that again came, then his life, is then riding on his vows' power then coming; his death also, is then accordingly with liberation then departing. For what reason, before his departure, was his physical strength also having unwellness?'

Thus, I then like this replied, 'It must be known that of the Bodhisattva's manifested body as Great Master Yīnguāng, his reason, therefore, for wanting to manifest sickness, is none other than for admonishing the masses, for each and every one to know that they themselves are in this world of Five Defilements with evil and inferiority. In the end, it is difficult to avoid the suffering of sickness and death, and they must also rely on mindfulness of Buddha, then with its inconceivable power, then able to ultimately reach the goal of departure from suffering to attain bliss. [Note 13: The Great Master's manifesting of sickness despite being actually free of it is to remind all others who are not free from sickness, that they too must be like him, practise

mindfulness of Buddha, just as he, even as a Great Master does. What more, most ordinary beings will depart with some form of serious sickness. Thus, when well, there should be more sincere practice, to prepare for sickness, when there should be all the more sincere practice.]

It should be known that ordinary beings' sicknesses and deaths, are with confusions and negative karma that are connected. Noble beings' sicknesses and deaths, are from compassionate vows as conveyed. Sicknesses and deaths that are connected to confusion and negative karma, are with pain and suffering. Sicknesses and deaths as conveyed by compassionate vows, are greatly not the same. Such as layperson Vimalakīrti's (维摩诘) manifesting of sickness, and Śākyamuni Buddha World-Honoured One's Parinirvāṇa, they all are, due to compassionate vows as conveyed, in reality are without pain and suffering, not more than bestowing with skilful means only. Great Master Yīnguāng's manifesting of sickness, is likewise thus.' 卍



Photo: Internet

淨土宗十一祖  
省庵大師傳  
(二)



## Biography Of The Eleventh Patriarch Of The Chinese Pure Land Tradition Great Master Xǐng'ān (2)

(接上期 | Continued from last issue)

### (2) 痛斥狂禪，指歸淨土

**Painstakingly Denouncing Crazy Chán, Pointing Return To Pure Land**

大師洞悉末法眾生，根機鈍劣，略有二類：一愚二狂。愚者茫然無解，固不待論；狂者妄意高遠，嘗欲躋等。視此念佛法門不啻草芥，不肯自修。不知末法之世靠自力出離生死，罕聞有人。

Great Master clearly understood that the Dharma-Ending Age's sentient beings' spiritual roots and capacities are dull and inferior, briefly having two kinds. First are the foolish, and second are the crazy. Those foolish are ignorant and without understanding, stubborn and not willing to await for discussions. Those crazy have delusional thoughts of the lofty, often thinking of walking reverently as their equals. They see the Dharma Door Of Mindfulness Of Buddha to be no less than lowly grass, not willing to personally cultivate it. They do not know that during the Dharma-Ending Age, of those relying on Self-power to depart from the cycle of birth and death, rarely heard of are any.

即若禪宗開悟之士，亦應往生淨土。悟達之士，雖有見地，不斷惑業，若生三界，一入胞胎，便有隔陰之迷；從前所悟，尋復忘失；畢世功夫，一朝唐喪。可作殷鑒。若生西方淨土，親近阿彌陀佛，一入聖階，便登佛地。故知不悟則已，悟則求生西方淨土，當更急切。如人得寶，須覓善地藏之，方得受用。否則，終致散失，悟達之士求生淨土，亦復如是。

Even if there are those awakened through the Chán tradition, they also should be reborn in Pure Land. Those with awakening reached, although having the ground of insight, but not having severed confusions and negative karma, if reborn in the three realms, once entering the womb, then will they have confusion from separation (from their previous lives) by death. That awakened to in the past, will immediately and repeatedly be forgotten and lost. All of one life's skills will immediately be lost and in vain. This can be used for earnest reflection. If born in the Western Pure Land, being close to Amitābha

Buddha, once entering a noble rank, there is then ascent to the Buddha's ground. Thus know, that of those not awakened then already spoken about, of those awakened, to then seek birth in the Western Pure Land, this is even more urgent. Like a person who attained a treasure must seek a good place to bury it, only then can it be benefitted from. Otherwise, in the end, causing it to be lost. Of those who have reached awakening seeking birth in Pure Land, it is likewise thus.

大师圆融禅净，指归净土。《示禅者念佛偈》云：“一句弥陀，头则公案；无别商量，直下便判。如大火聚，触之则烧；如太阿剑，撄之则烂。八万四千法藏，六字全收；一千七百公案，一刀斩断。任他佛不喜闻，我自心心忆念。请君不必多言，只要一心不乱。”剴切指陈，自行化他。

Great Master perfectly harmonised Chán and Pure Land practices, with pointing of their return to Pure Land. As his 'Verses For Teaching Chán Practitioners To Be Mindful Of Buddha' says, 'One line of Āmítuófó is the leading grade's kōan. Without other discussions, as directly transmitted, then classified. Like a great fire gathered, touching it then burnt, like the Tàì'ē sword, opposing it then broken. The eighty-four thousand Dharma teachings' treasury, is in the six words (i.e. Námó Āmítuófó: 南无阿弥陀佛) completely gathered. The one thousand seven hundred kōans, are with its single blade severed. No matter if other Buddhas are not happy to hear this, I, personally, from thought to thought, will recollect and be mindful of these words. May you not need to say many words, only needing to have wholehearted mindfulness [of "Āmítuófó"] without being scattered.' Great Master earnestly pointed out and declared this with his personal practice to transform others.

### (3) 欣厌心切，拔除爱桩

#### **With The Joyful And Revulsed Minds Sincere, Uproot And Eradicate Attachment's Post**

大师深知娑婆众生净业难成的原因，主要

是爱根难断，故而，撰文开示，多在激发行人厌离娑婆欣求极乐处下手，其《劝修净土诗》、《八苦诗》等，多有指陈。

Great Master deeply knew that the main reason for the Sahā World's sentient beings' pure karma being difficult to be accomplished is due to their attachment's root being difficult to sever. Therefore, he wrote articles to offer guidance, with many for rousing practitioners to have revulsed renunciation of the Sahā World, and to have joyful seeking of the Land Of Ultimate Bliss, starting with those in his 'Poems For Exhortation To Cultivate The Pure Land Path', 'Poems On Eight Kinds Of Suffering' and others, with many having pointers and declarations.

三界无安，不宜久住，大师劝人急求往生，唯此唯大。大师对那些汲汲于世间善事而淡漠往生的行人，指陈利弊得失。苟不以生死大事为急，而孳孳为善，所作善事如须弥山，皆生死业缘，有何了日。善事弥多，生死弥广，一念爱心，万劫缠缚，可不惧哉！念佛心不专，何也？或是名根未断，或是爱念牵缠，于此二者宜加审察，苟不把家缘世事一刀斩断，六字洪名尽力提起，冀欲出离娑婆世界，生到极乐净土，难矣！

As the three realms are without peace, not suitable for abiding long, Great Master urged people to urgently seek rebirth in Pure Land, only with this as the only one great matter. Towards those practitioners relentless with doing of worldly good deeds, yet indifferent to rebirth in Pure Land, he would point out and declare their benefits and disadvantages, gains and losses. If not with the great matter of liberation from the cycle of birth and death as being urgent, yet diligently doing good, with that good done, that is tall like Mount Sumeru, as all are still conditions for more births and deaths, when will there be the day of liberation? With good deeds extensive and many, births and deaths are then extensive and vast. As with one thought of the mind of attachment, is ten thousand kalpas of bondage, how can this not be feared? If with the mind of mindfulness

of Buddha not focused, why is this so? Perhaps it is with fame's root yet to be severed, or with attachment's thought entangled. Of these two, there should be additional investigation. If not with family's conditions and worldly matters, with one blade severed, with the six-worded great name with utmost efforts upheld, hoping and desiring to depart from the Sahā World for birth in the Pure Land Of Ultimate Bliss, this is difficult!

不生净土而欲脱生死，不脱生死而欲免堕落，抑又难矣！纵一生两生不失人身，济得什么事？不以念佛为急，而以世间小善为急；不以生死大事为先，而以人天福报为先，是不知先后也。大抵西方佛国，非悠悠散善所能致；万劫生死，非因循怠惰所能脱，无常迅速，旦暮即至，安得不为之早办耶？

Not born into Pure Land, yet desiring and to be liberated from the cycle of birth and death, while not liberated from the cycle of birth and death, yet desiring to avoid degenerating, this moreover is also difficult! Even if for one life or two lives not losing the human body, this aids the attaining of what matter? If not with mindfulness of Buddha as urgent, yet with worldly minor good deeds as urgent, not with the great matter of liberation from the cycle of birth and death as foremost, yet with accumulating of human and godly blessed rewards as foremost, this is to not know the foremost from the latter. Generally speaking, the Western Buddha's Pure Land is not with many scattered good deeds that is able to be reached. Tens of thousands of kalpas of births and deaths, are not due to following idleness that are able to be liberated from. As impermanence comes swift, with dawn and dusk promptly arriving, how can there be not doing of that to be earlier prepared?

#### (4) 精进修持，先求自度 Diligently Practise, To First Seek Self-Deliverance

大师于末法世，建精进幢，以身作则，广行道化。大师遵莲池大师持戒念佛之遗风，一生

以“行在梵网，志在西方”自励。净业堂规约，每日课堂，十时念佛，九时作观，一时礼拜，且规定黑、白半月诵菩萨戒本。

Great Master, in the Dharma-Ending Age, established the banner of diligence, with his personal setting of examples, by widely practising the path to transform others. Great Master followed the traditional style of Great Master Liánchí for upholding the precepts and mindfulness of Buddha. His whole life was 'with practice according to the Bráhma Net Sūtra, and with aspiration for reaching the Western Pure Land' for self-encouragement. The Hall Of Pure Karma had rules and regulations for daily practice sessions, with ten periods for mindfulness of Buddha — nine periods for practising contemplation and one period for prostration. There was also regulating of the black and white halves of the month (i.e. every new and full moon day) to be for reciting the 'Bodhisattva Precepts' Text'.

大师自修精进，如救头然。闭关梵天寺西院，其室名曰寸香斋。尊客相见，略叙道话数语，寸香之外念佛而已。大师绵密用功，端在知见正确。遇有学诗文的弟子，大师痛诫说：“人命在呼吸间，哪有闲工夫学世谛文字，稍一错过这个良机，便成隔世，再想出头来，难呀！”

Great Master's personal cultivation was very diligent, just like saving his head from burning. At a solitary retreat at the Western courtyard of Fàntiān Monastery, his room was named 'One-Cùn Studio'. (A cùn is a Chinese 'inch', which is 3.71 centimetres.) When meeting with honoured guests, he would briefly speak on the path, saying a few proverbs. After a cùn of incense was burnt, he would be with mindfulness of Buddha only. Great Master was meticulously diligent, beginning practice with having knowing and seeing (or knowledge and insight) that is correct. When meeting disciples who are learning poetry and literature, Great Master would painstakingly admonish, 'As human life is between breathing in

and out, how can there be idle spare time to learn from worldly truths' words? If slightly once missing this good opportunity, then becoming a separate life, then again thinking of liberating oneself, it will be difficult!

大师专精念佛，先求往生，然后圆成菩提大愿。对于一些发愿来生，生到中国，童真出家修道，广度众生的行人，大师斥之为愚执。阐明求生西方，总摄一切菩提誓愿，及十方三世一切佛法，无有遗余。

Great Master was with focused diligence in mindfulness of Buddha, to first seek rebirth in Pure Land, thereafter to perfectly accomplish Bodhi's great vows. Regarding some practitioners who aspire to, in their future lives be born in China, to be Śrāmaṇeras (i.e. novice monastics with childlike simplicity) who have left the household life, to then cultivate the path, and widely deliver sentient beings, Great Master reproached them to be with foolish attachment. He would explain clearly to them, that to seek birth in the Western Pure Land, is to totally gather all Bodhi vows, and all Buddhas' teachings of the ten directions and three periods, without having anything remaining left out.

以上从四个方面，略述大师的净土思想，深感字字从真实心中流出，不谈玄说妙，不堆砌名相，娓娓道来，全是家常平实话，亦是净土明珠，值得吾人奉为指南。

The four aspects above briefly narrated Great Master's Pure Land thought, from which we can deeply feel, that from word to word, each flowed out from his truly sincere mind. He never discussed on the mysterious or spoke on the abstruse, and never piled up with names and appearances. Tirelessly spoken, his words are completely ordinary, simple and unadorned, yet they are also Pure Land's bright gems, worthy for us all, offered as our guides.

至癸丑（1733年）佛成道日，大师对弟子说：“我于明年4月14日长往矣。”自此，掩关寸香斋，规定昼夜持念十万声佛号。次年甲寅（1734年）4月2日出关，12日，告知大众说：“吾十日前见西方三圣降临虚空，今再见矣，吾其生净土乎。”随即交待寺院事务，遍辞城中诸护法居士。

On the Buddha's Day Of Accomplishing The Path in

**Great Master was with focused diligence in mindfulness of Buddha, to first seek rebirth in Pure Land, thereafter to perfectly accomplish Bodhi's great vows.**



Photo: Olia Nayda (Unsplash)

1733 C.E., Great Master told his disciples, 'I will, on next year's 4th lunar month's 14th day be long reborn.' Since then, as he closed his door for retreat in One-Cùn Studio, he regulated himself, for each day and night, to uphold mindfulness of the Buddha's name with a hundred thousand recitations. On the next year's (1734 C.E.) 4th lunar month's 2nd day, he exited from retreat, and on the 12th day, told the great assembly, 'As I have, ten days ago, seen the Western Pure Land's Three Sages descend from the sky, and am today again seeing them, I am with them, going to be born in Pure Land.' Following which, he handed over the monastery's affairs, everywhere bidding farewell to all Dharma-protecting laypersons in the city.

侍者请大师书偈，大师书云：“身在花中佛现前，佛光来照紫金莲，心随诸佛往生去，无去来中事宛然。”书讫，说：“我14日定往生矣，你们准备为我集众念佛。”13日，断饮食，敛目危坐，五更时沐浴更衣，面西趺坐。

When his attendant requested Great Master to write a verse, he wrote, 'With my body in the flower within and the Buddhas appearing before me, the Buddhas' light comes to illuminate my purple-gold lotus. My mind will follow all the Buddhas, to be reborn go, yet without going and coming, within with matters of as if doing so.' With his writing completed, he said, 'As I, on the 14th day, will definitely be reborn, you can prepare to, for me gather everyone, to recite the Buddha's name.' On the 13th day, having stopped drinking and eating, he closed his eyes and sat in the lotus position. When it was the fifth watch (3 a.m.), he bathed and changed his clothes, facing the West in the lotus position.

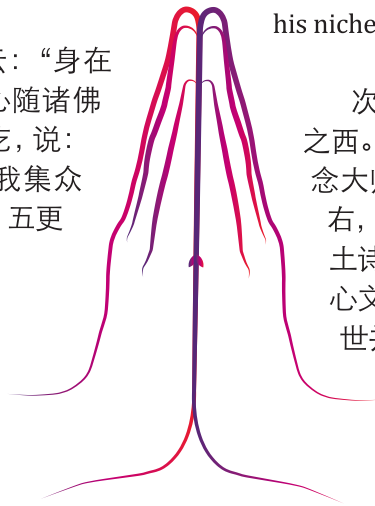
至巳时，远近道俗弟子集聚，涕泪膜拜说：“愿师住世度人。”大师复启目说：“我去即来，生死事大，各自净心念佛。”言讫，合掌称佛

名而寂。一会儿，鼻筋下垂，面容颜色明润，到封龕时，容色不变。

Reaching the sì period (9 a.m.), as monastic and lay disciples from far and near assembled, with tears crying while prostrating continuously, they said, 'May teacher abide in the world to deliver people.' Great Master again opened his eyes and said, 'I, after going, will immediately come back. As [liberation from the cycle of] birth and death is a great matter, each of you should, with a pure mind be mindful of the Buddha.' With his words completed, with joined palms reciting the Buddha's name, he then departed. After a while, when his nose drooped, his face's colour looked bright and moist. Until when sealing his niche, his countenance did not change.

次年，众弟子奉灵骨塔于琴川拂水岩之西。乾隆七年2月15日，鄮山诸缙素怀念大师道行，迎灵骨重建塔阿育王寺之右，其旧塔用以藏衣钵。大师撰有《净土诗》、《西方发愿文注》、《劝发菩提心文》、《续往生传》等流布于世。后世并尊称大师为**净土宗第十一祖**。

In the next year, all his disciples reverently built his relic pagoda at the West of Qín River's Mount Fúshuǐ. On Emperor Qiánlóng's 7th year's 2nd lunar month's 15th day, to commemorate Great Master's path of practice, all monastic and lay disciples from Mount Mào received his relics for rebuilding his pagoda on the right side of King Aśoka Monastery. His old pagoda was then used for burying his robes and alms bowl. Great Master's writings include 'Pure Land Poems', 'Annotations On Verses For Giving Rise To Aspiration For Birth In The Western Pure Land', 'Essay On Exhortation To Give Rise To The Bodhi Mind', 'Continuation Of [Pure Land] Rebirths' Biographies' and others, that are still circulating in the world today. Later generations also honourably addressed the Great Master as the **Pure Land Tradition's 11th Patriarch**. 彌勒



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黄福善, 黄艳玲	1,000.00
回向已故张生固, 张生珍, 廖莲花, 张国源, 张国民	5,000.00
回向已故张生固, 张生珍, 廖莲花, 张国源, 张国民	5,000.00
回向已故许錫泉	1,000.00
林美燕, 黄薪瑞, 黄绣涵, 黄宏俊	1,000.00
回向已故许达成	1,000.00
蔡自立, 蔡俊彬, 白莉萍	1,000.00
蔡豪峻	1,000.00
吴美珠	1,000.00
Chan Weng Kong	3,000.00
沈国成	1,000.00
Steven Ng Wei Shing	2,500.00
Late Lim Woon Hiang	1,000.00
Hoya Flora & Hampers	1,000.00
唐金凤阖家	5,000.00
Murniwaty	5,000.00
白秀莲	2,000.00
孙伟胜阖家	1,000.00
叶亞碰阖家	1,000.00
吴金福合家	1,000.00
吴金福合家	1,000.00
吴金福合家	1,000.00
吴金福合家	1,000.00
吴金福合家	1,500.00
吴金福合家	1,000.00
吴金福和家	1,500.00
吴金福合家	2,000.00
吴金福 Goh Kim Hock	1,000.00
吴金福 Goh Kim Hock	1,000.00
Tan Hun Hun	1,000.00
郭廷财, 黄碧里合家	1,000.00
Lim Seng Siok 阖家	1,000.00
柯桂兰	1,400.00
陈彦卿	1,000.00
陈素芬阖家	2,000.00
郭家荣 (郭章荣)	1,000.00
黄培元阖家	1,000.00
黄培元阖家	1,000.00
黄培元阖家	1,000.00
黄培元阖家	1,000.00
黄培元阖家	1,000.00
黄培元阖家	2,000.00
黄培元阖家	2,000.00
Ng Seo Boon	1,000.00
林明香	3,370.00
柯桂兰	1,100.00
黄世荃	1,000.00
陈素芬阖家	3,000.00
吴国兴, 李兰俊, 庞选, 霍梅林, 庞明, 吴蓉晖, 庞如婷	10,000.00
余两松	2,000.00
回向已故李鉗 (法名 普良)	2,500.00
Tan Hong Beng	1,000.00
Tan Hong Beng	1,000.00
梁燕云	1,000.00
张明华	3,000.00
Koong Yee Renovation Works Pte Ltd	2,000.00
张明华, 江燕玲, 张征慧, 张征贤	1,000.00
洪瑞英	10,000.00
洪春兰阖家	1,000.00
李月清合家	3,000.00
Lim Kim Puan, Ng Junxie, Ng Shiyong	2,100.00
Lim Kay Choo	2,000.00
Richard Tan Koon Sing	1,000.00
Thomas Tan Jian Qiang	1,000.00
Teo Eng Lin	2,500.00
Teo Eng Lin	2,500.00
Teo Eng Lin	5,000.00
佛弟子	1,000.00
Woo Mun Keong	1,000.00
李丽芳, 李佑安	1,000.00
许志钟居士	8,000.00
Tan Khuan Seng	1,000.00

注: 所有为居士林建筑基金捐助\$1,000及以上功德主, 将收录于此捐款芳名录中。若您不愿我们在此公开您的捐款信息, 请将您的收据号与姓名电邮至编辑部: sccy@sbl.org.sg

(排名不分先后, 待续)

# 《卫塞节》 Vesak Day

日期 Date

农历四月十五 (26.05.2021)

地点 Venue

大雄宝殿 Buddha Hall

时间 Time

上午 10:00 am

## 卫塞节仪式 Ceremony Of Vesak Day (供佛、献花)



新加坡佛教居士林 • The Singapore Buddhist Lodge

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