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

“三庆” 纪念特刊  
Special Commemorative Issue  
Of The Tri-Celebrations

阅行居士林历史长廊  
A Walk Through SBL's  
History Hallway

The Six Faiths Of  
The Pure Land Dharma Door





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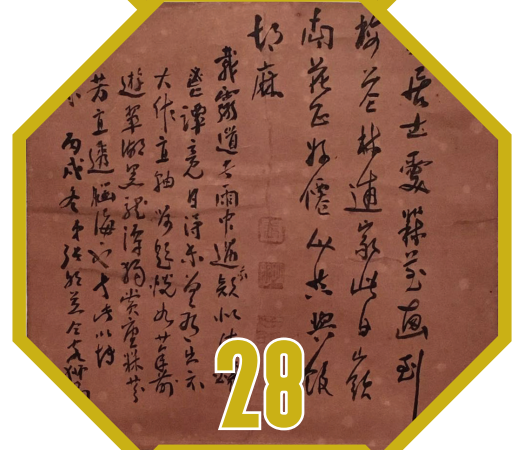
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## 秉承传统 继往开来



居士林林长 陈立发

**尊**敬的我国副总理兼财政部部长王瑞杰先生、尊敬的中华人民共和国驻新加坡全权大使洪小勇阁下、中国国家宗教局副局长戴晨京女士、中国佛教协会副会长、赴新代表团团长永寿大和尚、中国佛教协会副会长、上海玉佛禅寺方丈觉醒大和尚、美国法界佛教总会主席恒实大和尚、本林领导师广声大和尚、新加坡佛教总会会长广品大和尚以及海内外高僧大德、我国社团领袖、宗教机构代表和社会贤达们、各位来宾，各位董事，各位林友：

大家上午好！

今天本师释迦牟尼佛的成道日，也是华人传统的腊八节。在这个普天同庆的日子里，我谨代表佛教居士林，欢迎我们副总理兼财政部部长王瑞杰先生及所有海内外贵宾，在百忙中拨冗



出席居士林成立85周年、大雄宝殿重建落成、暨全堂佛像开光三庆大典。感谢大家与我们共同见证这历史性的一刻，阿弥陀佛！

本林大雄宝殿重建及旧林改造工程，在前林长李木源居士主导下，于2014年10月破土动工。2015年，李木源居士往生，几经波折和磨难，这个建筑工程的重任最后落在第43、44、及第45届董事会身上，重建经费高达6300万元。在这四年多来，蒙三宝慈光加被，各位善长仁翁和广大佛友共同出钱出力，专业建筑顾问团队同心协力、辛勤付出，终于突破重重困难，圆满完成了居士林历史上最大的建筑工程。我们有幸参与这项百年一遇的神圣工程，虽然任务极其艰辛，但是，每一位参与者都为自己的付出而感到无比自豪。

今天“三庆”之际，我们无比感恩和缅怀居士林前辈打下的坚实基础。居士林成立于1934年，由转道老和尚、道阶法师等高僧及李俊承、邱菽园、庄笃明等众多居士发起倡办。由第一任林长李忠石居士，到后来陈赐曲林长、陈光别林长、李木源林长，走过85个春秋，居士林共经历了十任林长。自2017年正式接任第十任林长以来，本人常感如履薄冰，时刻不忘自己肩负的使命，牢记前辈先贤的创林中兴之功，没有他们和广大林友的无私奉献，就不可能有居士林今日的辉煌成就。

85年来，居士林以“弘扬佛法、慈悲济世”为立林宗旨。以大乘汉传佛教为根本，以净土法门为特色，历任林长都坚持这个方向。我在

此也郑重向广大林友承诺，我们将始终如一，坚持这个大方向。同时，在尊重其他语系和宗派的前提下，脚踏实地，稳步前进，今后将继续举办正知正见的佛法讲座、传统文化讲座、开办儿童佛学班。我们也将一如既往，做好先辈传承下来的各项慈善事业，如助学金、度岁金、免费健康素斋、中医义诊服务、家庭服务中心等。总之，今后的工作重心将放在弘法利生、华族传统文化推广、儿童佛学文化的开展，以及更好的提升团队力量，为广佛友的弘法教育，促进我国社会的稳定进步，做出贡献。

我们将秉承85年来居士林先辈的优良传统，不分种族，不分宗教，全心投入，为维护我国宗教团结与社会和谐发展奉献力量。

李显龙总理在居士林成立70周年时曾说过：“居士林的成功，对他个人的处世态度，以及社区和国家发展方向，都有一定的启示”。

15年后的今天，我们重温总理这段话，深受启发、倍感意义非凡！我们热切

希望年轻一辈能够加入居士林的大家庭，继承传统，与时俱进，把居士林各项优良传统传承并发扬光大！

再次感谢我国副总理兼财政部长王瑞杰先生，以及海内外高僧大德，为大雄宝殿重建落成主持开幕仪式，为本林全堂佛像主持开光仪式，感谢各位林友、广大佛友及各界嘉宾的莅临。

新年伊始，我衷心祝愿大家福慧增长，法喜充满，六时吉祥。祝愿新加坡国运昌隆，风调雨顺，人民安居乐业！南无阿弥陀佛！！



85年来，居士林以“弘扬佛法、慈悲济世”为立林宗旨。以大乘汉传佛教为根本，以净土法门为特色，历任林长都坚持这个方向。我在此也郑重向广大林友承诺，我们将始终如一，坚持这个大方向。





## 本林举办“三庆”特刊新书发布会



### 三庆报道：

1 2月20日，新加坡佛教居士林“三庆”特刊《居士成林菩萨行》发布会在本林隆重举行。我国基础设施建设部部长兼交通运输部部长许文远先生、荷兰一武吉知马集选区国会议员连荣华、林长陈立发居士等董事，共约200多名嘉宾和林友们出席了“三庆”特刊新书发布会。

为了纪念本林建林85周年暨大雄宝殿重建落成及佛像开光，本林特刊编辑团队经过近一年的努力，顺利完成了“三庆”特刊：《居士成林菩萨行》。这本特刊以图文并茂的方式记录了新加坡佛教居士林85年来的发展历程，著名书法家许梦丰为特刊题写了书名。

这本特刊的名称和封面都有着特别的意义。特刊的主编，本地著名作家何华先生说道：“居士林能有今日之辉煌，除了有转道老和尚和李俊承居士等高僧大德的开创之功，更有一代又一代普通、虔诚信众的护持，我们俗

称她们为“老菩萨”。她们甚至不识字，但会念经。我们编辑团队整理资料时，一眼就看中这张几位老菩萨合十礼敬的照片，当下决定用它作封面，以表达对居士林老菩萨们的致敬和感恩。她们的衣着、发型，朴素大方，并具有那个时代的特征与美感。她们很可能就是我们的母亲或阿嬷……。”

“三庆”特刊全书共分为八个章节，其中包括第一章，发刊词及献词；第二章，大雄宝殿重建落成；第三章，人物访谈录；第四章，居士林艺林撷珍；第五章，居士林与海外高僧大德的因缘；第六章，新加坡佛教居士林大事记；第七章，居士林组织结构；第八章，“我与居士林”征文选登。

基础设施建设部部长兼交通运输部部长许文远先生作为“三庆”特刊新书发布会的主宾，并为“我与居士林”征文比赛的获奖者颁发了证书。卐





新加坡佛教居士林  
The Singapore Buddhist Lodge

# 感谢您

在此三庆大典成功举办之际，  
我们衷心感谢  
诸位海内外高僧大德，  
副总理王瑞杰先生的莅临指导！  
广大信众、林友及各位义工  
的鼎力支持！

居士林在此祝各位  
农历新年福寿安康，万事如意！

南无阿弥陀佛！

林长陈立发  
及董事会全体董事  
感恩敬贺


# Thank You

We are **GRATEFUL** to all the  
local & overseas Venerables,  
Guest of Honour (Deputy Prime Minister,  
Mr Heng Swee Keat),  
Distinguished Guests,  
All Devotees, SBL Members and  
Volunteers, for making the  
Tri-celebrations successful.

May all have a blessed and  
spiritually fruitful Chinese New Year!

Namo Amitufo!

Yours Sincerely,  
SBL President Tan Tan Lee Huak  
& SBL Directors





## 本林举行大雄宝殿全堂佛像开光法会



### 三庆报道:

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，我林于大雄宝殿举行了庄严隆重的全堂佛像开光法会。当天丽日晴空，佛光普照，龙天欢喜，大殿外花团锦簇，锦旗飘扬，洋溢着浓烈的喜庆氛围。上午8时许，来自海内外的四众弟子齐聚在大雄宝殿。在大众期盼的佛号声中，迎请的队伍整齐地排列，恭迎海内外诸山长老主持本林全堂佛像开光法会。这次主法的大和尚有美国旧金山万佛城法界佛教总会主席恒实法师，中国佛教协会副会长、峨眉山总方丈永寿法师，中国协会副会长、上海玉佛寺方丈觉醒法师，中国浙江省佛教协会副会长、普陀山法雨禅寺住持信光法师，新加坡佛牙寺方丈普恩法师及本林佛学导师延续法师。




8点30分，开光仪式正式开始。“杨枝净水，遍洒三千”，在清净庄严的《杨枝净水赞》中，开光祈福法会隆重开启，几位大和尚拈香礼佛，众弟子虔诚礼拜，以自性香花迎请释迦本师、药师如来、阿弥陀佛、文殊菩萨、普贤菩萨等圣众降临坛场。

在庄严的《大悲咒》加持声中，主法大和尚手持杨枝净水，宣说净水文，依顺时针路线在大雄宝殿洒净，以大悲水饶益有情。

洒净之后，各位主法大和尚依照佛教仪轨，如理如法地进行了请圣、安座和开光仪式。

仪式中“以巾拂尘”，表示拂去众生心地上的垢尘，心无染污；“举镜照空”，表示以佛光照亮无明，明心见性，见到自己的本来面目；“朱笔点眼”，代表为众生开点佛眼，去除烦恼，开发智慧。开光真正的意义，是借佛光点亮众生心光，同入如来大光明藏。整场佛像开光法会庄严圆满，四众弟子欢喜礼赞。

本林大雄宝殿全堂佛像开光法会，因缘殊胜，吉祥如意，法喜充满。新年伊始，虔祈佛光朗照、护佑诸方，共沐佛恩。祈愿国家昌盛、人民安康，居士林基业长青，正法永住！





## 本林隆重举行“三庆”典礼



### 三庆报道:

2020年1月2日上午，本林创立85周年，大雄宝殿重建落成和佛像开光“三庆”典礼活动在大雄宝殿隆重举行。来自新加坡、中国、美国等国家的高僧大德、政要贤达、各宗教团体、社团领袖以及四众弟子千余人出席了活动。

8时30分，来自海内外的佛教界代表共同主法为全堂佛像开光。上午11时，我国副总理兼财政部长王瑞杰先生莅临本林，同林长陈立发居士、副林长尹崇明居士，以及司理陈锦成居士一起为“三庆”大典主持揭幕仪式。居士林

赠送了王瑞杰副总理一片大雄宝殿的屋瓦作为纪念。

在开幕仪式过程中，林长陈立发居士和副总理兼财政部长王瑞杰先生先后致辞。王瑞杰副总理除了对居士林数十年如一日的慈善给予充分的肯定外，还特别表彰了本林多年来在维护我国宗教和谐与稳定方面做出的努力和贡献。他说：“居士林除了弘扬佛法，多年来也回馈社会。陈林长刚才提到居士林将秉承这优良传统，不分种族，不分宗教，全心投入，为有需要的社会大众奉献力量。我很赞同。”王瑞杰





副总理表示，居士林的众多善举都体现了“群策群力、共创未来” (Singapore Together) 的精神，并希望大家在现有的基础上，认定共同的目标，并肩前行，让每一个人、每一个群体，发挥自己的长处，建立一个以行动彰显民主的社会 (democracy of deeds)，为国人、为国家，建设更美好的未来。他还希望居士林再接再厉，继续在种族和谐、社区发展、扶贫济困、教育人才等方面做出贡献。

中华人民共和国驻新加坡特命全权大使洪小勇先生、中国国家宗教事务局综合局副局长戴

晨京女士以及中国佛教协会代表团出席了这次活动。中国佛教协会代表团团长永寿法师在庆典致辞中表示，自1934年发起成立至今，85年来新加坡佛教居士林以弘扬佛法、慈悲济世为宗旨，夙夜在公，精进勇猛。在弘法利生、慈济福利、教育文化等领域成果丰硕。中新两国佛教源远流长，法谊深远。希望我们在秉持佛教优良传统的同时，加强交流与合作，相互学习，相互借鉴，增进了解，增进友谊，充分发挥我们佛教净化心灵、维护世界和平的积极作用，共同为佛教的传承和发展作出新的贡献。潮





## 本林举办“交流互鉴、继往开来”交流会

### 三庆报道：

2020年1月2日下午，本林在五楼维摩诘讲堂举办了一场以“交流互鉴、继往开来”为主题的交流会。出席交流会的嘉宾有美国旧金山万佛城法界佛教总会主席恒实大和尚及随行的近合法师及近传法师、中国佛教协会副会长永寿大和尚、中国国家宗教事务局副局长戴晨京女士、林长陈立发居士、副林长陈家发居士以及本林佛学导师延续法师。近200人聆听了这次交流会。

中国国家宗教事务局综合局副局长戴晨京女士就在21世纪如何推进中新两国佛教界的友好交流，进一步巩固和发展两国佛教界友好关系发表了讲话。戴晨京副局长首先对本林“三庆”典礼的成功举办表示热烈祝贺，并表示中新两国佛教法脉相连，法谊深厚。近些年来，新加坡佛教界与中国佛教界在寺院建设、人才培养等方面加强了交流与合作。中国国家宗教事务局将一如既往地支持中国各宗教，在相互尊重、平等友好的基础上开展与新加坡宗教界的交流与合作，为增进两国宗教界的理解与友谊，促进民心相通，构建人类命运共同体做出新的贡献！

与本林法缘深厚的恒实大和尚谈起恩师宣化上人第一次带他到居士林的场



恒实大和尚



永寿大和尚



戴晨京副局长





▲ 左起：近传法师、近合法师、恒实大和尚与永寿大和尚

景。他说宣公上人是一位佛教界的改革家，对于南传佛教和北传大乘佛教一视同仁。宣化上人曾经说过：“长久以来，南传尽往南走；北传尽往北走。现在已经是21世纪了，佛教界的领袖应该各自从南北回头，大家都往中道会合。这也是佛陀的本意。”

恒实大和尚表示若要创造一个理想的佛教界，要“交流互鉴，圆融中道。”增进佛教内部之间的和谐，互相学习。我们可以团结南传和北传的佛教，把佛法的智慧和慈悲带进各宗教之间的对话中。那么，宗教就能够充分解决现代社会的烦恼。恒实大和尚还说：“中国的佛教保存了中国传统文化的宝藏：道德、仁慈、孝顺，和道。数千年的佛教在中国已把这些宝藏作为出世智慧的基础。我们佛教徒可以把这些礼物送给众生，分享这些中国人已经受用了数世纪之久、利生益世的道理。”

永寿大和尚也慈悲地为参与交流会的四众弟子作了精辟开示。永寿大和尚提到修行普贤菩萨十大愿王，以四大菩萨为典范，学习菩萨们的悲智愿行精神，难行能行，难忍能忍，勿忘初心。

两位大和尚都认为在这末法浊世中，应该积极断恶修善，以无缘大慈，同体大悲的精神包容和尊敬不同宗教信仰的族群。对一切有情众生慈悲为怀，共同阐释佛法“平等”的体悟、“圆融”的境界。

两个半小时的交流座谈会，一直在轻松融洽的气氛中进行。席间，恒实大和尚与近合法师、近传法师用中英文带领大家一起唱颂普贤菩萨十大愿王。林长陈立发居士表示居士林能有今日的成就离不开各届林长的辛勤努力以及三宝的加持。他希望诸位高僧大德能抽出时间多来本林弘法，利益众生。潮





## 三庆期间 本林举办恒实法师佛学讲座



### 三庆报道：

2020年1月5日下午，本林在五楼维摩诘讲堂举办了 two 场讲座，分别是由恒实法师主讲的“汉传佛教在西方50年”及恒实法师、近合法师、近传法师主讲的“佛教翻译技巧工作坊”，本林董事、佛学班同学及林内义工约300余人参加聆听了这次讲座。

恒实法师在“汉传佛教在西方50年”的讲座上，与在场的大众追溯回忆了他的恩师宣化上人的生平事迹及把佛法带到西方的艰苦历程，将过去、现在和未来的时间线串联起来，对上人对佛界事业做出的贡献和功德进行了全面的概述。

宣化上人是20世纪的高僧，禅宗沩仰宗第九代祖师。1962年，宣化上人只身携法西去，经历了无数的艰辛磨难，将佛法的种子散播到西方，让正法在美洲大地扎根。他是在美国建立汉传佛教三宝的第一人，是将佛教传入西方世界的先驱者之一，上人在美国旧金山创立的万佛圣城在北美佛教史上影响深远。

恒实法师在讲座上讲述了宣化上人建立僧团、翻译经典、推行教育和宗教交流四大宏愿。恒实法师介绍道：“为什么首先要建立僧团，是为了在全世界振兴僧宝，以令正法久住。第二翻译经典。是要将佛经翻译成世界上的主要语言，然后把这些翻译出的经文流通出去，传播到全世界。第三推行教育。宣化上人诲人



不倦，发心在万佛城创办发展教育，设立了从小学到法界佛教大学。第四是宗教交流。就是如何让汉传佛教在多元宗教国家生存立足，如何通过各种善巧方便向西方人介绍佛法，让他们接受佛法，通过学习和交流，促进和加深佛教内部和宗教内部之间的了解和团结。

回忆起当年受宣化上人的感召出家为僧的往事，恒实法师道：“师父曾经说过，教化美国人出家是最难的事情。而他老人家能够激励众多的美国弟子舍弃对世间的追求，受具足戒，成为出家比丘，这是上人的智慧、慈悲、以及菩萨的神通方便力的最强有力的证明。”

听恒实法师娓娓道来汉传佛法如何在西方播种扎根，许多老菩萨深有感触，这里面有不少人曾经目睹过宣化上人当年来本林弘法的情景，深为上人的精进修持和发下的宏伟大愿所感动。

恒实法师在讲座结束前特别提到了《楞严经》的重要性。宣化上人生前曾经不止一次地



强调：“凡是有《楞严经》所在的地方，就有正法住世。《楞严经》没有了，就是末法现前。所有的佛教徒，必须以性命护持这部经典，令《楞严经》永住于世，发扬光大。”说到这里，恒实法师指出“新加坡佛教居士林创立85周年，就是因为护持这部《楞严经》和大乘经典、就是因为历届林长和法师们几十年如一日的大力弘扬净土法门、就是因为一直行菩萨道。正因如此，居士林才成为一个正法的道场、一个放大光明的道场。我每次来到这里，都非常高兴，特别是这十年来延续法师承继净土法脉，在新加坡这块土地上讲经说法，弘扬净土，培养了很多净土行者，令人欣慰。”



## 深入经藏 智慧如海

在“佛教翻译技巧工作坊”的讲座正式开始前，恒实法师首先介绍道：“宣化上人昔年的愿力，就是要把三藏十二部经典都翻译成外国语言，包括英文、西班牙文、法文等。为什么佛法没有在全球，特别是西方国家弘扬开来？就是因为受到语言的限制。为什么信天主教、基督教的人那么多？就是因为《圣经》翻译成了很多种语言。在亚马逊图书市场，宗教书籍只占了0.5%的份额，可以想像这当中佛教经典所占的比例，从这个角度来说，佛法经典的翻译至关重要。”

宣化上人生前非常推崇大乘经典《华严经》，所以在这次翻译讲座上，恒实法师、近合法师及近传法师同我们特别分享了《华严经》里面两

段经文的翻译过程。

恒实法师根据《华严经》的文本，一句一句地讲解着相对应的英文翻译。第一段经文讲解结束后，开始第二段经文的翻译。在第二段经文的翻译环节中，三位法师请在场的大众一起参与进来，每个人都可以自由地发表意见，然后由恒实法师在现场把大众提出的各种译法都列在经文下面，一句一句的分析，大家再针对这些译法进行讨论。

这种亲临其境、现场参与体验翻译佛教经文的“实战演习”引起了大家的兴趣。与会大众积极参与，热烈讨论，大家各抒己见，单只是菩萨的名号就出现多种不同的译法，短短几句经文翻译大家花了30分钟来讨论。

恒实法师最后把大家翻译的经文总结陈列出来，然后和他翻译的经文进行对比，水平高低立现。恒实法师的翻译准确无误、文笔清晰流畅、将经文中的深意广义表达得淋漓尽致，给与会大众留下了极其深刻的印象。

讲座结束后，本林副林长陈家发居士说道：“感恩三位法师与我们分享《华严经》的翻译，对于这样一部殊胜难描的经典，能够学习其翻译。是一种难得的福报。了解到这些佛教经典翻译的艰辛不易，当我们阅读经典时，一定要怀着十分恭敬、五体投地的至诚之心。翻译经文是圣贤之事，历史上这些翻译经典的大师皆是佛菩萨发愿而来度化众生的，所以说遇到佛法真的是百千万劫难遭遇的幸事。我们都要深深感谢宣化上人的法脉在他所建立的僧团中新火传递，利益众生。”







## 本林感恩回向梁皇宝忏法会圆满进行

本刊讯：

本林重建工程完成之际，为感恩所有信众、林友、诸善长仁翁的支持，同时感谢所有董事、工程参与者、护法居士和义工等，本林特举办系列感恩回向法会。继12月份的年末感恩回向精进佛三，本林于2020年1月15日至19日一连五日圆满举办了梁皇宝忏法会。

《梁皇宝忏》共有十卷，由南朝梁武帝为超度其夫人郗氏所制之慈悲道场忏法。每一卷中各有一种供养，每种供养都有其象征的意义

和功德果报。此外，每一卷的格式都以“入忏”和“出忏”方式组成，而“入忏”和“出忏”又可细分为五个部分。“入忏”的部分包括了赞佛功德、庄严道场、发露往昔业习、虔诚忏悔、祈求加被。“出忏”则以赞佛功德、庄严道场、证明回向、转惑业为圣德、继续忏悔等组成。

19日下午，大众在法师的带领下圆满拜完十卷《梁皇宝忏》及送圣仪式，与会信众无不欢喜赞叹。普愿拜忏功德回向四恩并三有，拜忏众等增福寿。愿将法水洗愆尤，惟愿亡灵往西游。 湘







## 新加坡佛教居士林

征聘

### 高级行政经理

职务

处理行政相关事务，  
包括秘书处及基金会的日常运作，  
活动组织及实施。

要求

大专以上学历，五年以上管理40人以上行政管理工作经验；  
良好的中、英文沟通及文字工作能力；  
了解并尊重佛教理念；身体健康；  
能够在周末及公共假日工作及超时工作。

申请

有意者，请将申请信及简历电邮至: [hr4sem@sbl.org.sg](mailto:hr4sem@sbl.org.sg)

合则面谈，否则恕不回复。

## 念佛堂(五楼)开放时间

### Buddha Mindfulness Hall's (Level 5) Opening Hours

每日 Daily

10 am — 8 pm\*

周一、二、三、五  
Mon — Wed & Fri

周四  
Thur

10 am — 2 pm

播放佛号 Recorded Audio

2 pm — 5 pm

悦众带领 Guided Cultivation

5 pm — 8 pm

5 pm — 7 pm

播放佛号 Recorded Audio



周六、日和公共假日 Sat, Sun & Public Holidays

10 am — 5 pm 悦众带领 Guided Cultivation

5 pm — 8 pm 播放佛号 Recorded Audio

\*如有变动，届时将于公告栏另行通知 | Any changes will be stated on the noticeboard

新加坡佛教居士林  
The Singapore Buddhist Lodge



## 居士林中医义诊所迁返开业



本刊讯：

**随**着居士林大雄宝殿的重建和翻新工程一一完成，居士林四楼的中医诊所业已全部装修完毕。原本位于芽笼17巷的中医义诊所搬回金炎路居士林的四楼，继续为林友及患者提供更高水准的医疗服务。

佛教居士林中医义诊所自1999年8月8日开幕，迄今已为大众服务20年。义诊所最初设在金炎路。诊所内设有针灸室、推拿室、脚底按摩室、内科室，并为大众提供物理治疗服务。为了让义诊所服务惠及众生，居士林陆续于2001年7月，在芽笼17巷的弥陀村活动中心开设了第一间分院，2003年8月8日，于后港开设了第二间茨园（后港）中医义诊所。2012年，居士林开始重建翻新，位于本林的诊所总部搬迁到弥陀村，并扩大了原有的规模。



中医义诊所于2019年12月12日在金炎路开始正式看诊。诊所开放时间为每周二至周日上午9点至下午5点；周一及公共假期休息。诊所服务范围包括：中医内科、针灸、筋伤痛症。

搬迁回金炎路的中医义诊所，将一如继往地提供慈善中医服务，同时将针对老年病患者，以及各种慢性疾病展开积极的治疗。卐



12.12.2019  
开始看诊  
Open For Consultation



服务范围 Services:

中医内科、  
针灸、筋伤痛症

TCM internal  
medicine,  
acupuncture,  
pain management



登记时间 Registration Hours:

08:45 am — 12:00 pm

01:15 pm — 04:30 pm

门诊时间 Consultation Hours:

09:00 am — 12:30 pm

01:30 pm — 05:00 pm

周一及公共假期休息

Closed on Monday and Public Holidays



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

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新加坡佛教居士林  
中医义诊所

The Singapore Buddhist Lodge  
**CHINESE PHYSICIAN  
FREE CLINIC**

金炎诊所 Kim Yam Clinic:

新加坡居士林 (四楼)

SBL (Level 4)

Tel: 6748 6810





## 居士林中医义诊所 用心经营20年

文 | 邹文学

1998年，居士林司理李木源去中华医院找院长洪两医师，请他协助居士林成立中医义诊所。

目前担任新加坡中医研究院院长的洪两博士说，李木源是经杨松年老师介绍才找上门的。

原来居士林那几年信众增加很多，前往供佛、参加法事及佛学班的公众也日益增加，因此佛殿和斋堂的事务更是繁忙，如果没有得到许多义工的支持和协助，居士林的运作必然不能顺利进行。

洪医师说：“当时身为司理的李先生告诉我，居士林有很多敬佛事佛的老人家，几乎每天都来居士林当义工，但是，他们也常有身体疼痛和感觉不适的时候，因此常向他表示附近有家诊所就好。

“李先生说，居士林附近有很多组屋区，像乌





李木源的善心叫我感动。我在中华医院参与管理和行政工作多年，估计自己还能在设立诊所的事务方面提点意见，便接下这个任务。



▲ 洪两博士

桥头、红山和中峇鲁都住有不少贫苦人家，如果居士林设立诊所，他们便可以来居士林看病。居士林每天提供免费素食，也可以慈善价看诊，更好地发挥供佛者的慈悲心。”

### 洪两博士协助创立

洪两博士说：“李木源的善心叫我感动。我在中华医院参与管理和行政工作多年，估计自己还能在设立诊所的事务方面提点意见，便接下这个任务。”

他在副院长和其他同事的协助下，从各方面为居士林义诊所的成立出谋献策，包括订立诊所的章程和条规，设计诊所的规模和设施，并列下新加坡几家可靠中医药物供应商的联络，解释不同种类药品应找不同的供应商。

“我们也一起处理聘请中医师、药剂师和其他工作人员的事务，包括制定员工的薪金制和福利措施。”

大半年过后，居士林中医义诊所顺利成立，洪两博士、杨松年医师和吴忠彦医师受委为诊所顾问。

洪两医师指出，作为顾问，他也常到诊所巡视，检查运作，也提供咨询。一年后，他也把中华医院推行不久的电脑化制度引进居士林诊所，大大提高行政效率。

“电脑软件是马光保健集团赠给中华医院的，他们也很乐意我们推荐给居士林采用。”

洪医师说，居士林中医义诊所成立20年，已在广大林友和信众之中建立起声誉，这要感谢多年来任劳任怨在诊所服务的医师和员工。

“在居士林这样的慈善机构工作，工作重，薪酬低，如果没有菩萨心肠和为民服务精神，是很难坚持太久的。”

### 林有福医师服务20年

林有福医师是居士林第一批聘用的中医师。他在新加坡中医学院毕业，后来





▲ 林有福医师

为了善用资源，诊所除征收挂号费外，针灸和药费也收取象征式费用。

也到中国南京中医药大学进修，并考获硕士文凭。

“我原本是估价工程师，取得中医行医资格后，先在中华医院当义务医师，后来感悟，要学以致用，一定要放弃原来的职业，才可以进一步提升医学实践。因此在妻子的鼓励下，我决定申请到居士林当全职医师。”

1999年8月8日居士林中医义诊所开幕，10日正式提供门诊服务。

居士林义诊所最初就设在金炎路总部，聘有五名中医师，除星期一休息，星期二至星期天，早上10时至下午8时半，全天开放，每天病人逾百人。

开始阶段，诊所还聘请视障人士为病人提供推拿和脚底按摩，另一个用意也是为他们创造就业机会。

林医师说：“为了善用资源，诊所除征收挂号费外，针灸和药费也收取象征式费用。”

### 流动医疗诊所

2000年开始，居士林中医义诊所也设立流动医疗诊所，周一至周六，早上9点至下午4点，在不同时段，前往多个联络所和居民委员会提供正规医疗服务。

2001年3月，诊所还聘请物理治疗师，为有需要的病人提供专科治疗，项目包括：电疗、超音波治疗、热疗、冷疗、机械化的脊椎扩伸治疗、关节运转治疗和运动治疗等。

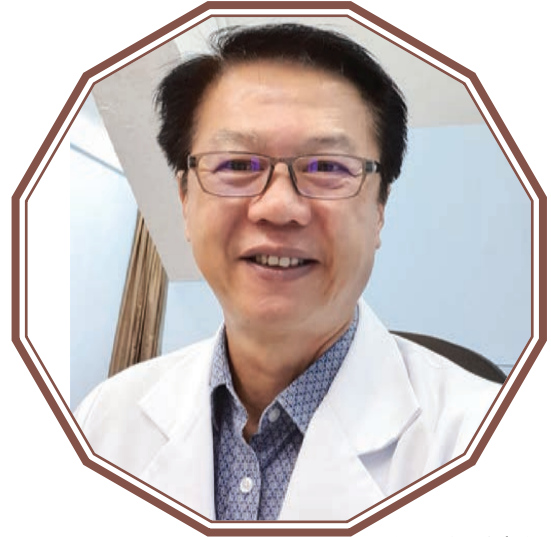
2001年7月，中医义诊所在芽笼17巷的弥陀村活动中心设立第一分所。2003年8月，居士林在后港662座组屋地面层设立茨园中医诊所。这些诊所都提供中医内科和针灸服务。

2012年，居士林开展重建和翻新工程，诊所总部搬到弥陀村，扩展了诊所的原有规模。物理治疗服务目前调整为每周三次，病人需预约，以加强服务效率。

居士林中医义诊所的病人，男女老少都有，而以老年女病人数目居多。病人也来自各族，印度族和马来族求诊者近年更见踊跃。



我们很珍惜这支医疗队伍，日后如有需要，居士林也乐于增加人手，为林友和居民提供更高素质的医疗服务。



▲ 吴名群主任

### 增强筋伤痛症治疗

吴名群主任说，随着居士林重建大雄宝殿和翻新旧大厦的工程完成，芽笼17巷的诊所将搬回居士林四楼继续提供服务。

他指出，中医义诊所未来的医疗重点是筋伤痛症，筋伤是指人体软组织中肌肉，肌腱，韧带，滑膜，关节囊，软骨等受到损伤。

“新加坡人口老化，人民寿命延长，难免发生更多病痛，其中又以筋伤痹痛最常见。中医在这方面的治疗向来有自己一套方法，能从不同途径有效缓解各种疼痛，因此居士林中医义诊所已有计划增加这方面的器材和药物选择，并为中医师强化这方面的培训。”

吴医师说，居士林目前聘请的全职和兼职医师超过10名，都是经验丰富的老医师，且都具有医者父母心的献身精神。

“我们很珍惜这支医疗队伍，日后如有需要，居士林也乐于增加人手，为林友和居民提供更高素质的医疗服务。”

### 先生缘、主人福

林有福医师透露，居士林诊所的医师各有研究强项，他的项目是坐骨神经痛。

他也强调，医师要能为病人发挥最大治疗作用，应与病人加强心灵沟通，建立良好关系，才能事半功倍。

“很多年前，有个老病人曾以一句闽南话赠我：先生缘，主人福。那是说，医生和病人有缘相见建立起信任感后，便有助于提高治疗效果，那是彼此的福气。医学界今天强调的情志对医疗效果的影响，便含有这个意思。”

由于病人大部分是佛教徒，林医师总会与他们聊起拜佛的事，以拉近彼此的距离。不过，遇到友族或非林友来看病，他便会改变谈话内容，目的只在于尽快打破隔阂，提高对方对治疗的信心。

已届从心所欲之年的林有福说：“我是一名医师，也是一名佛教徒，能在居士林给人看病治病，特别有满足感和归属感。”





## 服务病黎受好评 中医用心

文 | 邹文学

**随**着居士林重建大雄宝殿和翻新旧大厦的工程完成，芽笼17巷的诊所已搬回居士林四楼继续提供服务。

为了更好地纪录中医义诊所尤其是中医医师们的贡献，这里选刊了医师和病人的来函，相信会有助于林友加深对义诊所和中医医师的了解。

### 孙丽金医师看诊摘要录（18.06.2019）

我在芽笼诊所服务已九年，病人来自各阶层，多数是依靠孩子自己没收入或低薪的长者。偶尔会见到驾大房车的病人，他们不是贪便宜，而是非常信任我们的治疗与服务。

有些慢性病患在这里看诊有十余年。杨先生今年60岁，11年前发现自己手握东西掉了竟不知道，后来西医专科检查颈椎老化需要动手术，他不愿意，于是寻求中医治疗。开始时，每周一至两次针药，病况渐改善后改为每周一次或每月两次。十几年来从没间断，他不辞劳苦搭地铁从蔡厝港到芽笼诊所治疗。他庆幸自己没有动手术，十年如一日照常工厂做工。

到这里看诊的病人，除本地人，还有外劳，甚至是来自马来西亚和印度尼西亚等地的居民，他们是通过亲朋好友介绍的。印象深刻的是一名年轻丧偶的妈妈，来自廖内群岛，身边带着一个发育不健全的小孩。她要照顾小孩，空档时替人按摩打工，搞得自己颈椎和腰椎都劳损疼痛。由于路途遥远，她只能几个月才来一趟治疗。

陈太太因眩晕看了数次西医无进展，在朋友推荐下到这里看诊，三次针药后痊愈。陈先生因肩背痛困扰到这里治疗，六次针药后痊愈。今年五月，陈先生晨起发现自己口眼喎斜，以为中风，急奔医院急诊部门。经过大半天的验血体检后，医生开药打发他回家。当时他很沮丧，便到这里看诊。经过十三次针药后，已99%复原。夫妇俩很少接触中医，经这数次亲身体验后，对中医治疗大开眼界，非常赞赏中医的疗效。请参考病人给诊所写的验证。

### 陈泰元写给孙丽金医师的信（以下是中文翻译件）

2018年1月，我妻子李学梅不舒服，头晕得厉害，听觉也不灵。她看了几次家庭诊所医生，情况都没改善。

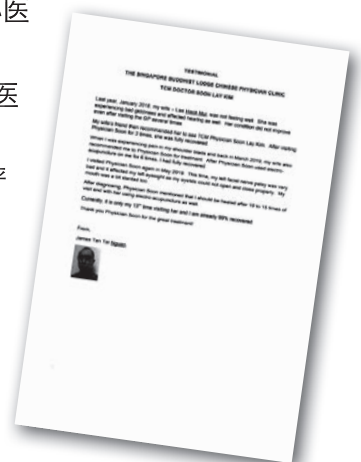
我妻子的朋友便介绍她看孙丽金中医师。她看了三次孙医师后，病就好了。

2019年3月，我的肩膀和背部疼痛，妻子介绍我看孙医师。孙医师使用电针为我治疗六次后，我便痊愈。

2019年5月，我再次看孙医师，这次，我左脸的神经严重麻痹，影响我左眼的视觉，因为左眼皮不能正常张开和关闭。我的嘴巴也有点歪斜。

孙医师诊断后说，我能在接受10至15次电针治疗后痊愈。目前我刚接受第13次治疗，病情已经好了99%。

我非常感谢孙医师，她的医术确实高明。



### 陈淑媛感谢居士林的信（14.06.2019）

您好！我是陈淑媛，住在女皇镇大牌87号，是这里的老居民。

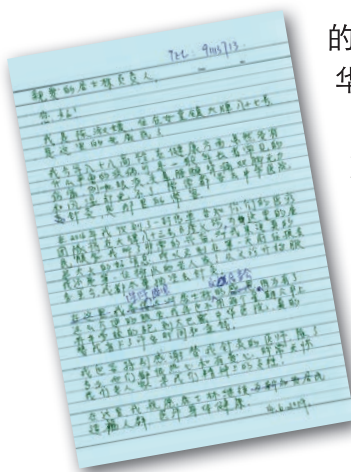
我今年88高龄，在健康方面虽然没什么严重的疾病，可是一般年长者常见的疼痛，例如眼疾、头晕、腰酸背痛、双脚无力和风湿却免不了，常常都要去中华医院针灸，是那里的常客。

2016年我收到了一封传单，告知你们的医疗团队将在83B座义诊，为这里的居民服务，我听了非常兴奋，对我来说真的是天大的好消息。所以立刻在第一天前往报名，我还是第一个排队的老人家，从义诊开始服务至今，我都尽量抽空去针灸。

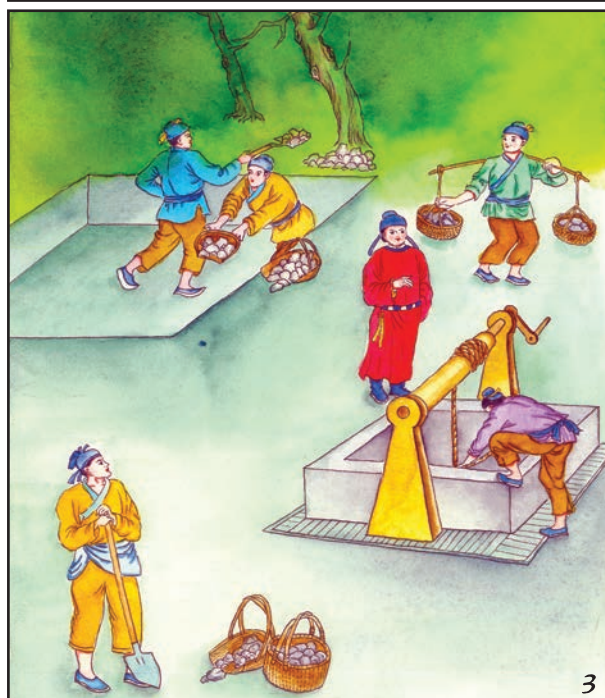
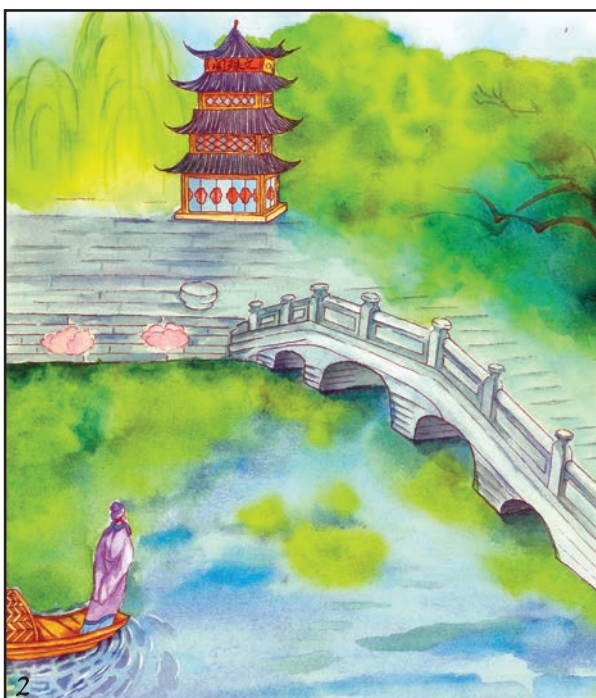
我深深感恩居士林，因为有了这么方便的服务，我再也不用每个星期六早上舟车劳顿地跑到大巴窰中华医院，真的替我省下了许多时间和金钱。

我也要特别感谢替我针灸的余医师和其他工作人员，除了专业水平高，他们都很热心和有爱心，时常关怀我们老人家，是我们精神上的支柱。

在这里我祝愿居士林继续造福人群，祝大家身体健康！







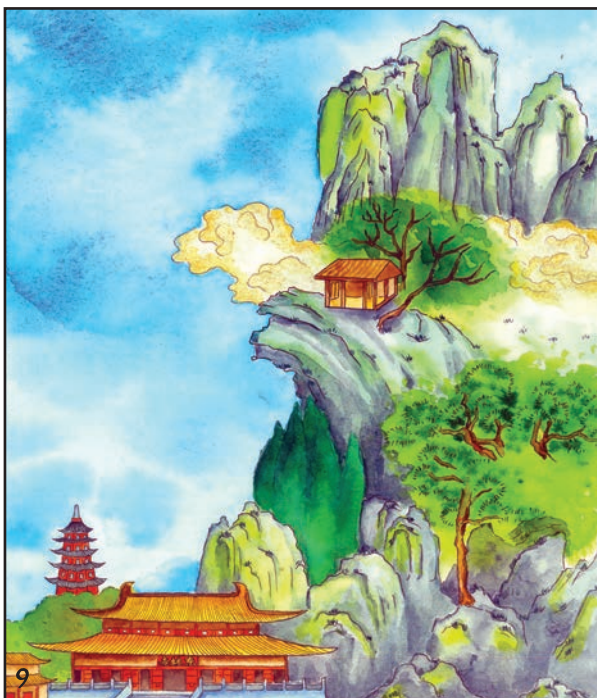
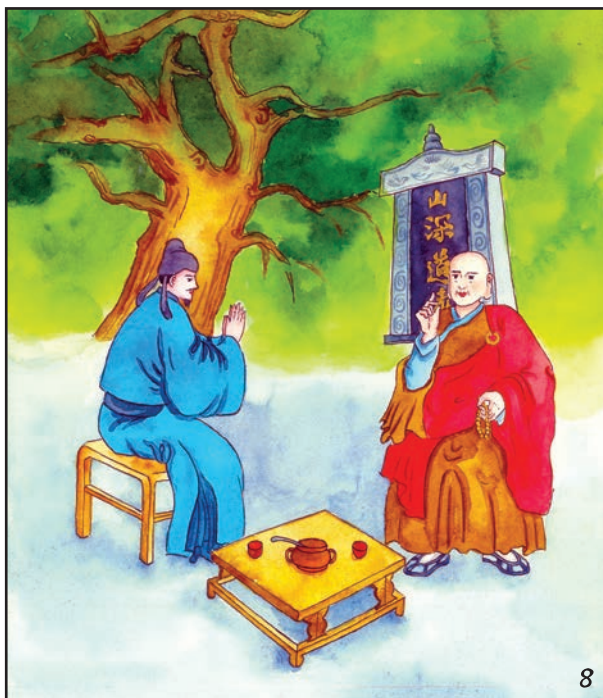
白居易是唐朝著名的诗人，曾先后在杭州和苏州任刺史（相  
 当于市长）。他在杭州的时候，在西湖边修筑了白沙堤防  
 水患。在苏州时，开凿了六眼水井，解决了当地老百姓喝水困  
 难的问题。所以当他离任时，苏州的老百姓都依依不舍地  
 为他送行。





白居易信奉佛教，早年非常喜欢禅宗，他曾经拜访过住在西湖边的净土宗祖师慧远大师。他在813年写的名诗《游悟真寺诗》。



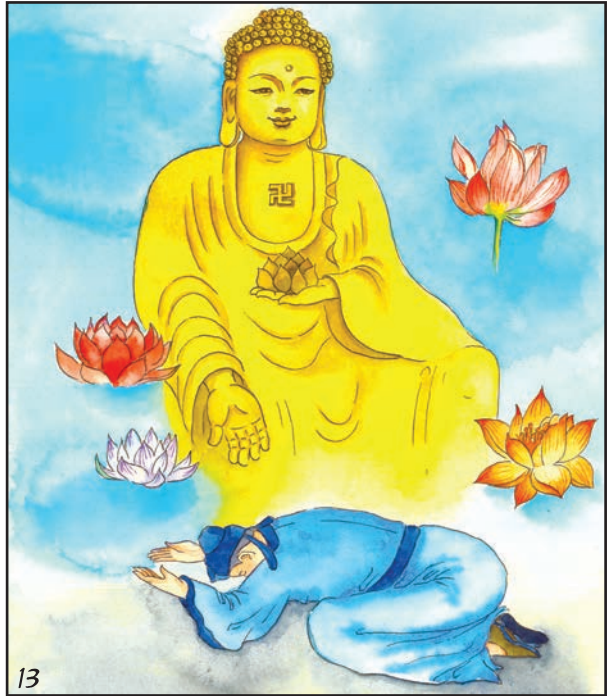


山 东 白 居 易 后 来 在 江 西 任 职 的 时 候 拜 访 了 净 土 宗 的 祖 庭 一 庐  
shān dōng bái jū yì hòu lái zài jiāng xī rèn zhí de shí hòu bài fǎng le jìng tǔ zōng de zǔ tíng yí lú  
就 是 林 寺 从 那 以 后 他 几 乎 每 天 都 去 东 林 寺, 不 是 在 藏 经 阁 读 经,  
jué shì lín sì cóng nà yǐ hòu tā jǐ hū měi tiān dōu qù dōng lín sì bú shì zài cáng jīng gé dú jīng  
堂 居 住。 835 年, 白 居 易 患 疾。 他 开 始 一 心 搭 建 西 方 个 草 乐  
táng shù jū zhù zài zài 835 nián bái jū yì huàn jí tā kāi shǐ yī xīn dā jiàn xī fāng gè cǎo lè  
世 界, 并 供 奉 阿 弥 陀 佛 像, 作 西 方 净 土 发 愿 文。  
shì jiè bìng gòng fēng ā mí tuó fó xiàng zuò xī fāng jìng tǔ fā yuàn wén





12



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14



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在 839 年,白居易用自己的三万两白银,请工人杜宗敬按《无量寿经》  
 zài 839 nián bái jū yì yòng zì jǐ de sān wàn liǎng bái yín qǐng gōng rén dù zōng jìng àn wú liàng  
 shòu jīng jīng wén huà le dà xíng xī fāng jí lè shì jiè bì huà 。 zài 842 nián , yǐ jīng 71 suì de tā xiě  
 xià le zhù míng de niàn fó jì niàn fó jì liú chuán guǎng yuǎn dào xiàn zài hái shì kuài zhì rén kǒu 。  
 846 nián , dìng jū luò yáng de bái jū yì jīng 75 suì le , zài 8 yuè 14 rì nà tiān tā zuò  
 zài chuáng tà shàng zài niàn fó shēng zhōng ān rán de wǎng shēng le 。  
 846 nián dìng jū luò yáng de bái jū yì jīng 75 suì le , zài 8 yuè 14 rì nà tiān tā zuò





## 南洋有个张明慈

文 | 何华

**近**来查阅新加坡佛教居士林史料，得知张明慈先生为居士林发起人之一，并联想到他和郁达夫的关系。

居士林创林于1934年，但滥觞于1933年筹备的“新加坡佛经流通处”。张明慈居士即为佛经流通处的两名文书之一，另一位是庄笃明居士。居士林早期的历届文书，可不是一般人可以担任的，都是许允之、鄞永千、潘慧安这类有学问的才俊。佛经流通处还创办了“狮吼”丛刊，丛刊的三位编辑是大名鼎鼎的诗僧瑞于法师（痴禅）、邱菽园和张明慈。张明慈能跻身于这个三人小组，可见他才华之出众。

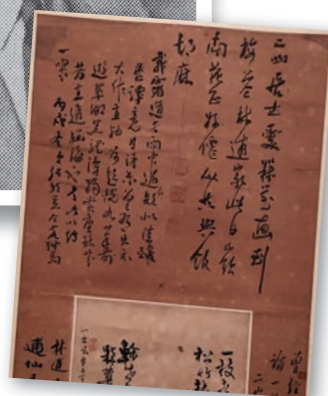
张明慈籍贯北京清河，父母均信佛。哥哥出家为僧，侄女赴峨眉山削发为尼。张明慈生长在一个佛化家庭之中，从小即受到佛教的熏染和感化。他青少年时代皈依北京极乐庵宝一老和尚。弱冠之年入北京大学，在校期间，与张宗载、宁达蕴等一起发起组织“佛化新青

年会”。张宗载在《三十自序歌》长诗中提到一句张明慈，曰：“得意明慈尤雍容。”可见，张明慈仪态温和端庄，文雅从容。随后，他与当时的诸高僧大德如太虚大师、道阶长老、韩德清、陈元白等有交往，向他们虚心请教佛学，更有所悟。1930年，张明慈应邀南下，先到槟城，后定居星洲。在星创办中国语文学院，佛学研究所等机构，造就不少师资人才。抗战期间，郁达夫流寓新加坡三年，和老朋友张明慈又接上了关系。1939年11月30日，郁达夫应张明慈的邀请，到中国语文学院讲演，讲稿发表在第二天（12月1日）的《南洋商报》上。郁达夫开篇即说：“余与张明慈先生相识已十余年，自余莅星后，彼屡邀余至学院演讲，因工作与时间关系，不克如愿，今夜乃得来此讲演，殊深欢慰。”从郁的文章可知，他俩应该上世纪二十年代后期认识的，地点很可能是在上海，张明慈那个时期任职上海真如的暨南大学和复旦大学。

和郁达夫有过交往的曾梦笔（江郎），曾发表《访达夫》一文，全文分两天刊登于1939年4月19日和20日的《总汇报早版》上（详情可阅杜南发先生《梦笔访达夫》一文）。曾梦笔这次拜访郁达夫，就是和张明慈、郑文通（报人）一起去的，他们仨到的时候，郁达夫正在冲凉，当时的郁太太王映霞先接待了他们，张明慈来过郁家，所以与王映霞也不陌生。曾文写道：“郁太太很客气地把我们邀进客厅上，明慈一一介绍了，握手之后便告了坐，那时有个赤膊的小友在客厅上看书，长得非常韵秀，明慈一发介绍了，我握了握他小手儿，才知道这是达夫的长公子。”郁达夫冲完凉，进来客厅，和他们仨畅谈了诗歌、佛教及其他，在此不赘。从曾文的记述可看出张明慈与郁家还是比较熟的。

郁达夫喜欢喝酒，张明慈是虔诚的佛教徒，受过菩萨戒，所以在郁达夫“与某某对饮”、“夜饮南天酒楼”、“某某招饮”、“对酒兴歌”一类诗作里，找不到张明慈的影子，但郁达夫和张明慈等人去过“天一景”饮茶（广式），有张明慈的诗为证，诗题为《劳动节前一日，适值星期休假，与招博士、郁教授及曾、陈、郑、刘诸子赴天一景饮茶和梦笔兄原韵》，此诗刊登在1939年5月15日的《繁华日报》上。他称郁达夫为教授，很少见，大概为了对应于称招观海先生为博士。

国家美术馆藏有一幅黄载灵的《白梅花》，目前正被借调至亚洲文明博物馆《水墨情：又逢香雪庄》大展中。这幅画的价值在于有19人留题，词翰因缘洵可宝贵。19文友包括张明慈、蔡寰青、杜蘅香、李西浪、高冠天、欧阳澈微、郑光汉、张瘦石、吴得先等。张明慈在画上的题诗是：“二山居士爱梅花，画到梅花林逋家。此日岭南花正好，仙人共与饭胡麻。”诗好，书法也不错。张明慈曾出版诗集《南游吟草》，多与同道唱和之作。郁达夫也有同名诗作《南游吟草》



描绘武夷景致，张明慈用此四字做集名，应该不是偶然。

不过，像张明慈这样的一介书生，在日据时期，也难保全气节。姚梦桐先生提供给我一份珍贵资料，张明慈作为文教界代表曾参加《昭南日报》主办的“圣战完遂座谈会”。

座谈会时间是1943年1月24日，地点是吾庐俱乐部。参加座谈会的除了张明慈，还有工商界、艺术界、体育界代表陈延谦、林师万、林惠祥、钟鸣世、黄炳坤等。座谈纪要刊登在昭南日报社的

《南光周刊》上。张明慈在正式发言前，说：“前天下午，昭南日报记者来访我，说是昭南日报要主催‘战争完遂座谈会’，由军宣传班后援，要我出席参加。昨天早晨，得到昭南日报当局的信，邀我参加，讲些关于马来建设之实情中教育方面的建设。自问才陋学浅，恐贻笑大方，现在就将教育方面的事情约略说一说。”这段开场白，其实话中有话，潜藏了不得已参加这个座谈会的意思。发言中，张明慈不像某些发言人有明显的阿谀奉承之语，大体上，他的表述还算有分寸，既可交差，又适当地保持了良心和尊严。在谈到新教育制度的优点时，张明慈说：“加添种菜等园艺科，使儿童知稼穡艰难，把东方圣哲孔孟的道德观和人世观去启发学童，把‘仁义礼智’、‘大无畏’、‘勇猛精进’的精神去注射他们，使东亚文化大放光彩！”但他还说：“现在要想实现孙中山先生‘大亚洲主义’，当儿最好使用日语，用它来做东亚的标准语。”在特定政治环境下，张明慈只能低头，这也说明知识分子的无奈，你不问政治，但政治要来问你。

金无足赤，人无完人。南洋有过一个张明慈，请记住他。



# Unifying Buddhist Traditions: Engaging in Interfaith Sharing

Rev. Heng Sure, Ph.D.  
President of Dharma Realm Buddhist Association



▲ Dharma Realm's  
Bodhimanda in Gold  
Coast, Australia

As a young monk I had the honor to follow the late Chan Master Hsuan Hua (宣化老和尚) around the Asian Buddhist world, including a visit to Singapore in 1978. Master Hua lectured at the Singapore Buddhist Lodge (SBL) and also spoke Dharma at the Buddhist Union. He introduced our delegation to Elder Layman Lee Mu-yuan and we learned about the role of the SBL in protecting and promoting the Mahayana teachings in Singapore's times of difficulty during the war years. That first visit planted seeds that blossomed into a long-lasting relationship of Dharma exchange between SBL and the Dharma Realm Buddhist Association (DRBA).

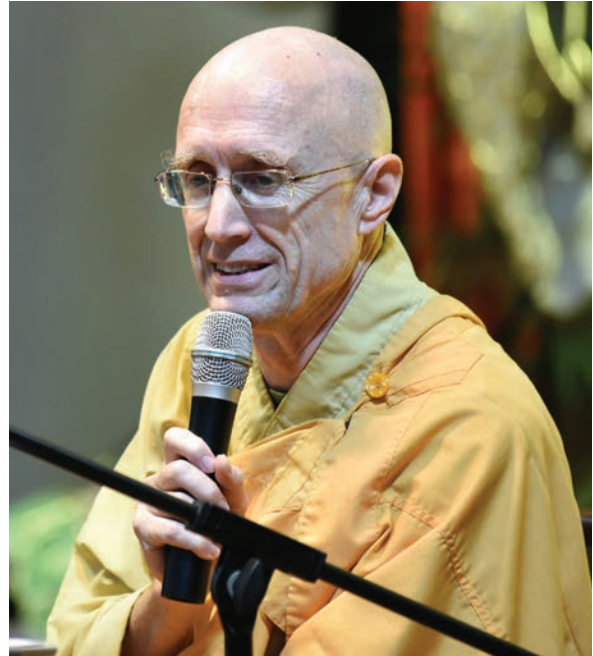
One of the most useful lessons I absorbed while traveling with the late Chan Master Hsuan Hua in Singapore where Buddhism is one of its many religions, was his teaching on Interfaith sharing. More specifically, Intra-faith cooperation within Buddhism itself. He was equally critical of both the Theravada and the Mahayana



traditions for their unwillingness to set down the baggage of old animosity, and unite into a single community of global Buddhism. How did he actively promote Interfaith and Intra-faith harmony?

For example in America, over a period of 30 years, the DRBA conducted 14 precept ordinations, where Master Hua transmitted the three platforms of precepts that brought men and women into the Sangha. To fill out the platform of the requisite Three Masters and Seven Certifiers, Master Hua regularly invited Bhikshus from both Mahayana and Theravada traditions. This included monks from China, Taiwan, Thailand, Sri Lanka and Vietnam, among other places. He said, “For many centuries, the Southern tradition has habitually run to the South while the Mahayana, the Northern tradition, has only known to head North. Now here in the 21st Century, it’s time for the leaders of both Buddhist traditions to turn back from the north, the south and meet together in the middle, which was the Buddha’s original intent.” To reunite the two traditions in this most solemn of ceremonies was a powerful statement of unity and harmony rarely seen since the Buddha’s time 2500 years ago.

In another unprecedented gesture, in 1980 Master Hua assigned me a role model in my cultivation. It was not a Venerable Chinese monk, instead it was a young American monk in the Thai Forest tradition of Elder Ajahn Chah, Ven. Ajahn Sumedho. Over the intervening years, our two monastic communities grew closer; those early Dharma-friendships stayed strong. 15 years later, when Ajahn Sumedho was looking for a home for his first monastery in America, Master Hua offered him 120 acres of Mendocino County mountainside, a gift that became the foundation of Abhayagiri Forest



▲ Rev Heng Sure

Monastery in Redwood Valley, located 20 miles north of City of Ten Thousand Buddhas (CTTB).

In DRBA, following Master Hua’s encouragement, the North and South unite in our study of the Dharma as well. Last year the American monk Bhikkhu Bodhi lectured on the Abhidharma for three weeks to the four-fold Assembly at CTTB. We cultivate our ceremonies together as well: the CTTB Community performs our morning chanting service in Pali every other day.

If I could create an ideal faith after observing the Buddhist world for 42 years as a Bhikshu, in my ideal Mahayana Buddhist world, we would remove the words “Small Vehicle” from our vocabulary. Instead, we would always say “Southern Tradition,” or the tradition of the Elders (Theravada). This could be a first step to healing the split between the Northern and Southern traditions. This is so that when Buddhists step out into Interfaith gatherings where non-Buddhist religions are present, we arrive as a unified body of wisdom and



compassion. Surely the Buddha's intent was not to have various schools of his disciples in competition with each other or distant from each other and out of communication.

Master Hua demonstrated his openhearted attitude towards religious leaders of other traditions as well. 1978 in Los Angeles, I was present when Master Hua met the late Paul Cardinal Yu-bin, the Chinese Roman Catholic Cardinal. Although they came from the same home town in Manchuria, they had never met each other. They had gone forth to become leaders of their respective traditions. Cardinal Yubin met Master Hua in Los Angeles and said, "I very much like the sound of your voice, although I've never seen you before." Master Hua replied, "Of course you would, we are soul-brothers (知音者)".

Later on, Master Hua invited Cardinal Yubin to the City of Ten Thousand Buddhas and he related that the thought occurred to him, "How shall I get the Catholic Cardinal to bow to the Buddha?" So when they came in front of the large thousand-handed image of Guan Yin Bodhisattva in the Ten Thousand Buddhas Hall at CTTB, Master Hua said, "Cardinal Yu, I have an idea. I want you to be the Buddhist among the Catholics. What do you say?"

Cardinal Yubin wrinkled up his brows and looked cross. "Don't get upset," Master Hua continued. "Hear me out. I want you to be the Buddhist among the Catholics and then I will be the Catholic among the Buddhists. That way when two of the world's major religions don't fight, we can show others that peace among religions is possible. What do you say now?" Cardinal Yubin paused a moment then slapped his thigh and said, "Let's do it!" And he made a half bow to Guan Yin Bodhisattva. He went on to accept Master Hua's invitation to serve as Director General of the Institute For World



Religions at the CTTB.

This collaborative spirit leads the way for a joint Buddhist Catholic monastic gathering at Gethsemane Abbey, Kentucky in 2008, a meeting that brought Theravada, Mahayana, Zen Buddhists, as well as Buddhist scholars together with Roman Catholic monks and scholars to discuss our shared attitudes towards protecting our natural environment. The result of the gathering was a book entitled *Green Monasticism: A Buddhist-Catholic Response to an Environmental Calamity*. (Gethsemani Encounters Book 3) (Lantern Books)

Although we want to join with our brothers and sisters from other religions in meaningful dialogue, if we fail to recognise the value of our own treasures of wisdom, it is harder to have dialogue as equals. Master Hua pointed out



the need for Chinese Buddhists to open up our Mahayana sutras and translate them into the world's languages. Our sutras have profound principles of wisdom and compassion that can create lasting benefits for humanity. Before Buddhism can become a truly world religion and fulfill its potential to spread Buddhism and Chinese culture far and wide, we must share the sutras with the world.

To strengthen his point, Master Hua pointed out that anywhere in the world, hotel rooms have bedside tables. In the drawers of those tables, you will find a copy of the Holy Bible in the local language of the country. How many times have you opened up the drawer to find a Buddhist sutra? In the ideal Buddhist world that I want to design, in every hotel room of the world, when you open up the drawer, you

will find the Holy Bible as well as a copy of the Lotus Sutra, the Amitabha Sutra and the Vajra Prajna Paramita Sutra.

I would like to share a recent story about how when people cultivate the Way, humanity benefits in inconceivable ways. In October 2017, severe wildfires broke out in Northern California, causing our neighbouring Buddhist community of Abhayagiri Forest monastery to suddenly evacuate in the dark of night. 28 people fled the fires, not knowing when they would return and whether or not they would find their newly renovated monastery still standing when the fires were out.

The monks of Abhayagiri found shelter at CTTB and for the next week, the two communities blended together in ceremonies, meditation, receiving offerings from the laity and in daily work. After one week of anxiety about their home, the local Fire Marshalls gave permission for them to return. Driving in to the mountain, surrounded by scenes of burned-out homes and vineyards to every side, the monks worried about what they would find.

As they approached their monastery they were greeted by a group of Cal-Fire firefighters who had used the monastery parking lot to manage their fire trucks and equipment. One of the firefighters, an Apache Indian from New Mexico said, "We have fire-fighters here who have seen a lot but we have never seen anything like this. Your forest rejected the fires. The flames burned right up to the edge of your property and then stopped. It's as if something was protecting your forest. Not a blade of grass burned. This is a spiritual place. Whatever you are doing inside, keep doing it."

They discovered that both their monastery and their neighbours, a Catholic monastery where monks live and pray all day, all year






**Now in a time of ecological crisis, Buddhism can lead the way towards harmony and respect. We can unify the Northern and the Southern traditions, and bring the teachings of wisdom and compassion into Interfaith conversations, and in this way, demonstrate the value of religion in solving the afflictions of our modern world.**



round, were spared by the forest fires that burned on every side. But next door on the same mountain, a Thai Buddhist monk built a monastery but had no disciples and no cultivation going on in his place. He set up the monastery and then returned to Thailand, leaving the monastery in the hands of one care-taker. When the fires came, the monastery burned to the ground, the fierce heat melted all the Buddha images till their faces were unrecognisable.

Three monasteries, but only two survived the catastrophe of forest fires, the Buddhist and the Catholic places both received the protection of the devas and the Dharma-protectors because both communities were doing spiritual cultivation inside. The empty Bodhimanda, although it held the superficial signs of Buddhism, without people doing the Buddha's work inside, did not get protection.

Clearly the time has come to let go our attachments from the past, a time when Buddhist groups had little contact with each other, much less with believers of other religious. The old tribal views no longer apply to people of the 21st century living in the global village. Now in a time of ecological crisis, Buddhism can lead the way towards harmony and respect. We can unify the Northern and the Southern traditions, and bring the teachings of wisdom and compassion into Interfaith conversations, and in this way, demonstrate the value of religion in solving the afflictions of our modern world.

Buddhism in Singapore preserves the jewels of traditional Chinese culture: virtue, humaneness, filiality and the Dao, the centuries of Buddhism in China have made them the foundation for world-transcending wisdom. Buddhists worldwide can give these gifts to living beings and share the benefits that the Buddhists have enjoyed for centuries. May our mutual sharing of wisdom and compassion bring well-being to all. 

本林近期佛法

# 公开讲座

UPCOMING DHARMA TALKS

主讲: 延续法师

日期 Date: 28.02.20 – 25.04.20

时间 Time: 7:30 pm – 9:30 pm

地点 Venue: 维摩诘讲堂 (五楼) Vimalakirti Hall (Level 5)

## 《阿弥陀经要解》

每周五 Every Friday

## 净土教理

每周六 Every Saturday

02月28日	《弥陀要解》	第26讲	02月29日	八祖莲池大师	(上)
03月06日	《弥陀要解》	第27讲	03月07日	八祖莲池大师	(中)
03月13日	《弥陀要解》	第28讲	03月14日	八祖莲池大师	(下)
03月20日	精进佛三	第一天	03月21日	精进佛三	第二天
03月27日	讨论课	香音 香光	03月28日	九祖满益大师	(上)
04月03日	《弥陀要解》	第29讲	04月04日	九祖满益大师	(下)
04月10日	《弥陀要解》	第30讲	04月11日	讨论与分享	(1)
04月17日	《弥陀要解》	第31讲	04月18日	十祖行策大师	
04月24日	讨论课	光慧 香严	04月25日	十一祖省庵大师	

## 精进佛三

THREE-DAY AMITUOFO MINDFULNESS RETREAT

日期 Date: 20.03.20 — 22.03.20

时间 Time: 9:00 am — 9:00 pm

地点 Venue: 大雄宝殿 Buddha Hall

法师开示 Venerables Dharma Talk: 3:30 pm

- 无需报名 No registration needed • 请自备海青缁衣 Please bring lay robe and/or Dharma robe
- 自愿受持八关斋戒 Voluntary taking of Eight Precepts

新加坡佛教居士林  
The Singapore Buddhist Lodge



# 弥勒菩萨圣诞日

Maitreya Bodhisattva's Sacred Birthday

农历正月初一 (25.01.20)





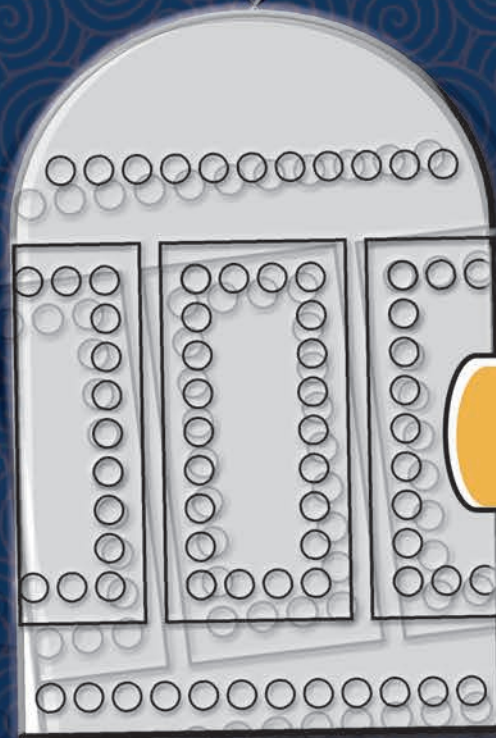


新加坡佛教居士林  
The Singapore Buddhist Lodge



Dedication Of Merits With Gratitude  
**CHINESE NEW YEAR'S EVE  
BELL TOLLING CEREMONY**

感恩同  
除夕夜  
敲鐘



晚上 10:45 pm

除夕夜 (消灾祈福普佛)  
CNY's Eve Celebrations  
(Eradication Of Disasters &  
Prolonging Of Life Dharma  
Assembly)

戒定真香、大忏悔文、拜愿、撞平安钟  
Praise Chant, Great Repentance Text, Prostration  
For Aspiration & Bell Tolling Ceremony



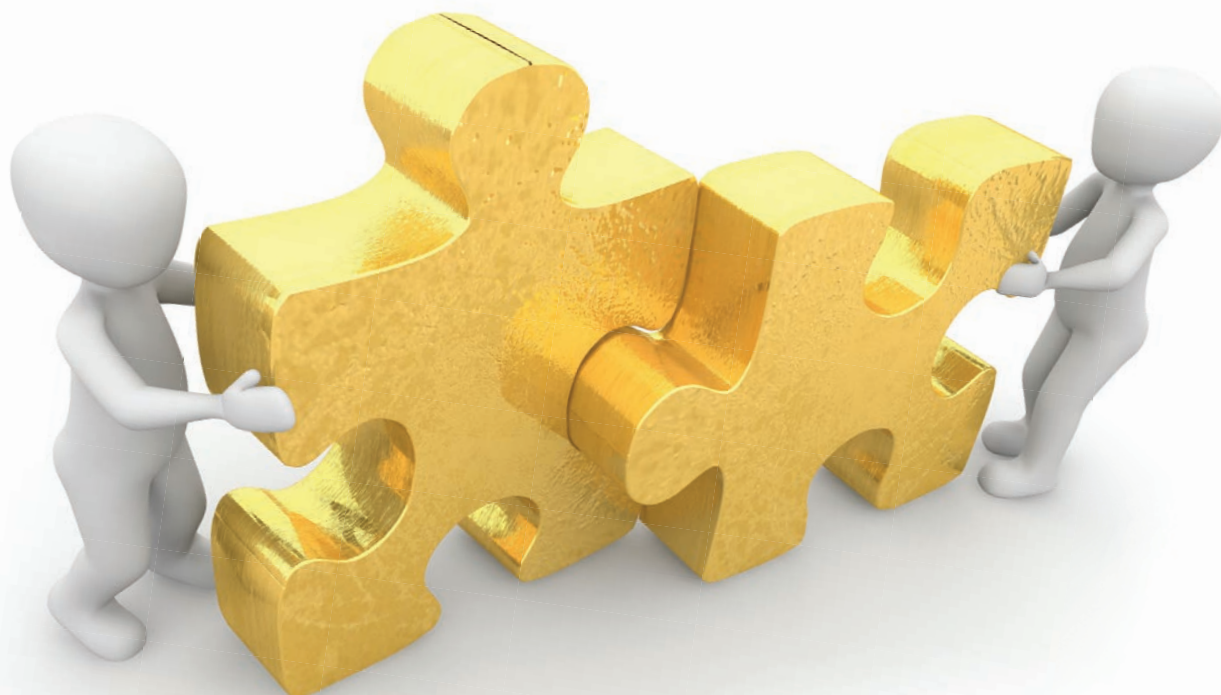
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# 居士佛教的成功典范 中新友谊的彩带金桥

## ——庆祝新加坡佛教居士林建林85周年

文 | 中国佛教协会副会长、上海玉佛禅寺方丈 觉醒法师



**法**乳一脉、同宗同源的中新佛教，一向往来频繁、交流不断。新加坡佛教界与上海佛教界更是常来常往，两地佛教四众弟子结下了牢固的亲情和友谊。已故中国佛教协会副会长、上海市佛教协会会长、玉佛禅寺方丈真禅长老、龙华寺方丈明旻长老等老一辈上海高僧，与新加坡佛教界已故高僧宏船长老、演培长老、隆根长老和著名大德李木源居士等共同架设的沪新佛教友谊之桥一直往来通畅，讲经弘法、水陆法会、参访互动、书画展览、梵乐交流等形式，增进了两地佛教徒之间的沟通了解和深厚法谊。

新加坡佛教重镇之一的新加坡佛教居士林，作为沟通中新佛教的友好桥梁，在两国佛教徒联谊方面主动作为、积极助力，发挥了极其重要的作用。

自1934年创办成立以来，新加坡佛教居士林，积极秉承“弘法护教、慈悲济世、修福修慧、平等普觉”的宗旨，依靠历届董事的携手合作、广大林友的奋进努力和社会各界的热心支持，在弘法、慈济、医疗、教育、文化及资助僧伽等各个领域，开展了大量扎实工作。林务发展日新月异，对外声誉点赞不绝。

创办以来，居士林数易林址、多次扩建。2014年在创林80周年之际，已故前林长李木源居士发起启动了大雄宝殿重建工程。在管理团队的全力筹划和专业人员的精心设计下，大殿主体以中西合璧结构呈现，外部装潢采用闽南传统“燕子脊”



堆剪工艺。造型巍峨壮观，外观清秀柔和。大雄宝殿的建造落成，为广大居士提供了一个更加清净庄严、宽敞明亮、功能齐全、便利修持的活动处所，是居士林发展史上重要的里程碑。

新加坡佛教居士林，虽然是一个居士自制组织，但是广大虔诚的护法居士胸怀宏愿，广利天下，以‘无缘大慈，同体大悲’的济世胸怀，不论信仰和民族，平等亲和、普同关爱，用自身的慈行善举，鼓励国人热心公益、乐于助人、回馈社会，为社会的文明进步树立了宗教和道德的标杆。

居士林长期关爱青少年教育。自1979年起每年向家境贫寒的学生发放助学金，并于1996年成立了专项教育基金，以帮助更多的青少年学生继续在求学路上追逐梦想，且资助对象不分种族和宗教信仰。四十年来累计发放助学金超过1900万新元，共有超过3.7万名学生从中受益。

居士林长期关爱贫病老弱群体。自上世纪四十年代起，居士林70余年风雨不改，坚持每年颁发度岁金给需要援助的社会人士，颁发度岁金总额逾1500万新元，度岁金的受惠人群来自不同种族、不同宗教、不同语言，累计达29万人次。每逢节庆，居士林的员工和义工还分组前往养老院，为老人送上度岁金和日用品，让他们感受到来自佛教界的祝福和温暖。

居士林长期布施免费素食。早在新加坡沦陷时期的1941年，居士林就坚持每日施粥，后来逐步发展成一日三餐提供免费素食。1980年代以来，在前林长李木源居士的积极带动和广大林员义工的无私奉献下，居士林的免费素食

在新加坡家喻户晓，被亲切地喻为“世界上规模最大的免费斋堂”。这里一日三餐全部免费，一年365天从不间断。不论种族、宗教信仰，任何人都可以来这里歇歇脚，喝上一口水，吃上一餐饭。在谈及这样做的用意时，李木源林长真诚地表示：“居士林希望通过提供免费素食，广结善缘。一方面可以帮助部分低收入人士节省生活成本；另一方面，可以鼓励大众以素食护生代替放生，以弘扬佛教的慈悲精神；再者，通过不分种族、不分宗教信仰的免费素食供应，为社会的种族和谐、宗教和谐作出贡献”。

居士林长期坚持社工服务。1998年，居士林响应政府号召，成立温馨家庭服务中心，设立学生托管中心，开展“家庭生活教育计划”，以一群合格的专业社工为依托，为有需要的人士及其家庭提供财务支援、技能培训及精神辅导等方面的工作，充实提升个人及家庭的生活质量。经过20年的努力，居士林温馨家庭服务中心已经成为当地社区民众心中的“坚强后盾”。

居士林长期支持中国的扶贫帮困和公益慈善事业。自2002年起，居士林每年通过中国驻新大使馆向中国外交部捐赠扶贫款，用于云南省金平县和麻栗坡县的扶贫事业。特别是在2008年汶川地震后，居士林积极发起募捐支援灾区，为受灾民众送达新加坡人民的关怀和温暖。

与此同时，居士林还积极参与中国各地寺院恢复、中小学校建设与修复、佛学院的创办与运作、贫困地区医疗所的设立以及自然灾害的



▲ 觉醒法师



救助等活动，为中新两国的民间友好往来积极贡献力量。

在主动帮扶弱势群体，助力国家、回报社会的同时，新加坡佛教居士林还注重海纳百川，广交朋友，大力开展对外友好交流活动，为促进新加坡佛教与世界各国佛教徒之间的联谊交流精进努力。尤其是在中国改革开放以后，新加坡佛教居士林在李木源林长带领下，积极加强与中国佛教的友好交流，与上海佛教界更是常来常往，亲如一家。

早在上世纪90年代，已故中国佛教协会副会长、上海市佛教协会会长、玉佛禅寺方丈真禅长老就曾多次应邀访问新加坡，每次到访，只要时间允许，真禅长老都会来到居士林座谈交流、弘法开示。我本人作为真禅长老的随行侍者，亲身感受到了新加坡佛教居士的热情与真诚。

1994年，新加坡佛教居士林函请中国佛教协会派团到新加坡协助启建水陆空和平吉祥大法会，并参加居士林新建的活动中心大厦落成揭幕、佛像开光暨建林60周年纪念的三庆大典。中国佛教协会把这一任务交给了上海，并指定由玉佛禅寺组团前往。为了圆满完成这一任务，真禅长老亲自筹划落实各方面的准备工作，多次召集开会研究，与各方面反复磋商人员组成、法器法物准备和日程安排，并及时向有关方面通报各项工作的筹备情况。最后决定访新法务团以玉佛禅寺的法师为主，吸收部分龙华寺和静安寺的法师，加上少数做具体工作的居士，前后分两批，分别于1995年5月6日和9日，搭乘东方航空公司的班机前往新加坡。5月13日，由真禅长老主持了新加坡佛教居士林诸佛菩萨圣像的开



1995年水陆法会。

在主动帮扶弱势群体，助力国家、回报社会的同时，新加坡佛教居士林还注重海纳百川，广交朋友，大力开展对外友好交流活动，为促进新加坡佛教与世界各国佛教徒之间的联谊交流精进努力。

光仪式；14日，开启了为期七天的水陆法会。

据真禅长老《上海玉佛禅寺丛书·新加坡弘法记》记述：“听说由我率领这么多上海的法师前去参加新加坡佛教居士林的三庆大典和规模庞大的水陆空和平吉祥大法会，（居士们）都纷纷赶到樟宜国际机场，手捧鲜花，高举大红横幅标语，迎候我的到来。当我一步出机场，前来迎接我的人群就向我奔来，争相和我握手，并向我献上鲜花。”“21日上午，在圆满地完成了在新加坡的弘法活动后，我和法务团的成员们一起乘东航飞机返回上海。在新加坡樟宜国际机场，大家又自发来到机场送行，千言万语道不尽我们之间的情谊，望着这么多热情、善良的佛教信众，想着十多天来我们受到的无微不至的



照顾，依依不舍之情从心底里油然而生。多好的新加坡人民，多好的新加坡佛教四众弟子，在这片人间乐土上，佛陀的光辉将永远与你们同在，保佑你们国运昌隆，人民安居乐业。这次弘法活动，加深了我们两国佛教徒之间的深厚情谊，在中新两国佛教交流史上谱写了新的篇章。”

李木源林长在《他打开了一扇世界了解中国的窗户——一代高僧真禅长老圆寂十周年追思》一文中对此次法会也是赞誉有加，他说：

“上海法务团庄严的仪表、如法的仪式，给成千上万的南洋四众弟子留下了美好的印象。时任我国总统的王鼎昌先生也出席了庆典活动，并对真禅长老的仙风道骨给予了高度的评价。这也直接促成了两年后，也就是1997年4月10日至16日，我再次邀请上海佛教法务团莅新启建水陆法会。只是，长老已悄然西去，未能普照南洋，但觉醒法师却礼请了明旻长老与明如法师带队。通过那次法会，我对于真禅长老的传人，年轻的觉醒法师有了全面的认识”。

真禅长老圆寂后，上海佛教界青年一代法

师们积极继承他的遗志，不断加深与新加坡佛教界尤其是新加坡佛教居士林的友好往来。李木源林长几乎每次到访中国都会来到上海玉佛禅寺访问交流。

2000年起，玉佛禅寺确立了“文化建寺，教育兴寺”的治寺理念，大力开展弘法文化教育事业。李木源林长对此十分支持，在获悉玉佛禅寺将恢复1943年由弘一大师的弟子丰子恺以及寥存我、夏丐尊、叶圣陶等人发起创办的“弘一图书馆”后，李林长当即表示新加坡佛教居士林愿意出资鼎力支持。玉佛禅寺《觉群》杂志恢复创刊后，李木源林长欣然应邀担任了杂志的顾问，为玉佛禅寺的弘法文化事业提供了积极的支持和帮助。

2006年6月，李木源林长率团访问玉佛禅寺，玉佛禅寺梵乐团为参访团表演了精心准备的梵乐节目。李林长观看后大为赞赏，当即邀请梵乐团在适当的时候赴新加坡演出。恰巧印尼大丛山西禅寺住持慧雄法师、马来西亚东林小筑住持常恩法师此前也多次向梵乐团发出过访



李木源林长邀请玉佛禅寺梵乐团巡演《玉佛吉祥颂》。





两地佛教之间的频繁互访与法务交流，为世界佛教徒的广泛联系和沟通提供了可贵的典范。前辈长老大德之间的深情厚谊，为年轻一代的继续交往奠定了良好的基础，为进一步加深中新两国佛教之间的友谊指明了方向。



问演出的邀请。以此因缘，2007年11月，以梵乐团演员为主、部分工作人员及义工参与的“玉佛禅寺梵乐团”一行130人远赴新加坡、印尼和马来西亚三国巡演。巡演活动主题定名为《玉佛吉祥颂》，由中国宗教文化交流协会、中国佛教协会、上海市佛教协会联合主办，玉佛禅寺具体承办，是中国佛教界以一寺之力组织的规模最大的一次梵乐交流活动。

巡演活动得到了邀请方的热情支持和高规格接待，在各地的演出现场，都有当地国家或政府部门的高级官员，以及中国驻所在国大使、参赞等官员到场助兴，当地佛教界的高僧大德也聚集一堂，共同观赏。历时12天的出访，共演出梵乐晚会七场，观众人数多达1.3万人次。梵乐团愉悦的歌声、曼妙的莲舞、动人心弦的器乐演奏，获得了观众一次又一次的掌声。当地媒体对演出活动做了大幅专门报道，有些还在不同语言的媒体上进行了连续的追踪报道。演出活动在当地佛教界产生了广泛的影响，促进了中国佛教与东南亚佛教的友好交流。

此次巡演，是玉佛禅寺梵乐团首次大规模出国巡演，是对佛教文化弘扬方式的一种全新尝试，有力地推进了中新、中印尼、中马之间的宗教文化交流，增进了了解、加深了友谊，为推进中国佛教文化艺术的对外合作与交流作出了积极的贡献。巡演活动的圆满成功凝聚了新加坡佛教居士林及李木源林长的热情襄助和鼎力支持，对此我们将永远铭记。

新加坡佛教居士林与上海佛教界和玉佛禅寺的合作只是中新佛教交流合作的一个缩影。据李木源林长晚年回忆，他从1984年起每年都到中国访问二到三次，每次都会组织新加坡佛教信徒到中国朝圣礼祖，带团人数最多的一次超过200人，停留时间最长的一次超过了70天。通过经常往来，新加坡佛教居士林和中国佛教界建立了亲如一家的良性互动关系。用李林长的话说：“中国和新加坡虽然是两个国家，但在佛教法源和华人血缘上有深厚关系”“每次带领新加坡的信众去中国都感觉很有归属感”。诚如斯言，深有同感！

金桥铺就故人逝，法缘彩带总相牵。在老一辈高僧大德的共同推动下，上海佛教界与新加坡佛教界结成了牢固的亲情和友谊，两地佛教之间的频繁互访与法务交流，为世界佛教徒的广泛联系和沟通提供了可贵的典范。前辈长老大德之间的深情厚谊，为年轻一代的继续交往奠定了良好的基础，为进一步加深中新两国佛教之间的友谊指明了方向。值此新加坡佛教居士林庆祝建林85周年之际，我们有理由相信，在以陈立发大居士为林长的林务委员会正确带领下，新加坡佛教居士林一定会沿着历任林长开辟的光明道路，继续大踏步向前迈进。在前辈高僧大德精心搭建的交流平台上，让我们共同携手，为增进中新两国人民的传统友谊、促进两国佛教健康发展、利益两国社会进步、构建文明和谐世界，作出更加积极的贡献！



# 阅行居士林

历史长廊

1933

1933

## 一、缘起

新加坡佛教居士林前身是“新加坡佛经流通处”。1933年7月16日，道阶老和尚、转道老和尚、转岸老和尚、转逢老和尚、慧圆、瑞等、其真、普亮、如安诸法师，及邱菽园、庄笃明、吴良标、吴新斋、黄曼士等缁素50余人，在寅杰律普陀寺发起筹组“新加坡佛经流通处”。



## 二、筹备及成立

1934年1月6日，“新加坡佛经流通处”召开会议，决定创建“新加坡佛教居士林”，并推举转道老和尚、吴新斋、沈锦兴为筹备主任。



1934年5月，由李俊承居士（图）购赠沐烈路26号全座楼屋为林所，并捐献家私杂用等费1000元。庄笃明居士敬献玉佛一尊。推举李忠石居士为首届林长。

1934年6月17日，“新加坡佛教居士林”宣告正式成立。

在居士林筹备与创林阶段，转道老和尚为倡办人和领导师，对本林贡献最大。

## 三、战时林务

日军南侵，星洲沦为战区。本林同仁慨抱慈悲宏旨，济世大愿，遂决议再迁林址于最便利办理救济事业的大坡源顺街天福宫（俗称福建妈祖宫）。当时在领导师达明老和尚、广洽法师及李振殿、高敦厚、谢运塘、庄笃明、柯韵清、吴良标诸董事筹划之下，临时设立“中华佛教救恤会”，由李俊承居士任会长，广洽法师任总务，统筹救济工作。在三年余沦陷期间，举凡赈恤、施医、赠药、施棺、惠赠米粮、施衣施粥等救济工作，日以继夜，悉力以赴。贫苦难民，咸沾利益。



1934

1942



1946/1948

## 四、重振林务

星洲光复之后，为使基础趋于巩固，1946年迁至现址，由李俊承居士继任第五届林长，积极重振林务，气象一新。

1948年春，第七届董事会改选，继起领导者为正副林长张淑源、李振殿二位居士。



## 五、购建林所

由张淑源林长与李俊承居士商榷，最终将租赁现有金炎路17号之林所予以购置为本林永久产业，从此奠定本林基础；并于1950年10月8日林友大会选举六位居士为本林产业信托人。翌年，筹款重加修建，于是殿宇巍峨，焕然一新。



1950

1954/1957

## 六、协助创建弥陀学校及赞助教育

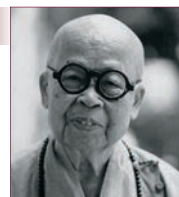
弥陀学校前身为设于龙山寺的龙山学校，学生仅百余人。广洽法师接任龙山寺住持后，鉴于四周失学儿童甚多，且新加坡当时缺乏华文学校，为振兴教育，遂决定于龙山寺东邻的旷地上建弥陀学校，以普利群萌。1954年，弥陀学校落成。1957年，成为政府辅助学校。

90年代末，在组屋政策下，该区居民渐少，报读新生锐减。弥陀学校董事会在2001年10月开会，一致通过接受教育部“保校不保地”的政策，把学校搬到政府所配给的盛港新镇内，



将原址交给政府。

1954年南洋大学成立，本林加入为会员，协助推展教育。



## 七、弘研佛法

本林组创初期，即设念佛部，以培养林友德性及觉照自心，数十年从未间断，后改称修持部。除规定每逢周三晚上及

周日下午为念佛时间外，经常轮流敦请领导师转岸、转解、达明、竺摩、广洽、宏船、广义、广懿诸上人莅临本林讲经说法，凡外国大德至新访问，如：洛伽那泰、苏曼伽罗、忍土威那、妙钦、融熙诸法师，及住居本地之妙理尼师、妙灯法师、果照法师，或学者名流如马来亚大学中文部主任贺光中，南洋大学教授潘重规等，本林皆敬邀他们演讲真理和佛法，备受欢迎。



1957

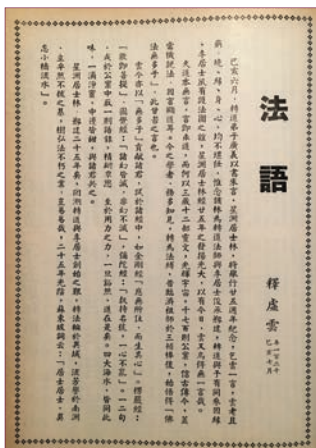
1957



1958/1959

### 八、筹庆银禧，编辑特刊

1958年12月7日董事会推举：陈赐曲（左图）为筹庆银禧委员会主任，陈光别



（右图）、庄丕唐、陈江辉煌、林拱河、曾志远等为筹备委员。于农历五月初六即阳历1959年6月11日举行银禧盛典，编辑特刊，以资纪念。120岁的虚云老和尚写来贺词（法语），弥足珍贵。

1981

### 十、扩建大殿

至1981年，我林林友已由千余人增至六千人，原有的大殿已不敷应用。为此，正式成立扩建委员会，由陈光别、林荫华、李木源等居士领导大殿扩建事务，将当时的大殿增大一倍。



1958

### 九、购地筹建佛教大会堂

本林自创建后，林友由数百激增至千余名，原有之念佛堂已不敷应用。1959年12月，适逢隔邻19号的屋宇要出让，陈赐曲居士高瞻远瞩，当机立断，邀同陈江辉煌居士各捐壹万元，副林长陈光别、陈佳景二居士各捐5000元，以44,100元购下。不敷之数，由本林负责垫足。1962年第14届第一次董监联席会议，决定建设一间佛教大会堂，用于集会和礼佛以及弘法、阅经、修禅等，使本林成为一所福慧双修、解行相应的佛教模范中心。



新的林大会堂1971年10月竣工，并于10月2日上午10时，敦请中华总商会会长黄祖耀先生莅临主持新厦落成开幕剪彩。



### 十一、“十方斋堂”免费素食供众以广结善缘

本林秉佛陀慈悲济世精神，对任何登门求助者都尽力援助。80年代开始，慈济事务更是不断发展，受惠者不计其数。

本林一年365天、每日三餐提供免费素食供众结缘。任何人无论是特地前来拜佛，或是路经此地，都可随意在斋堂进餐，不分种族宗教、贫富贵贱，一律平等善待。用餐者每日有千余人，周末更多达五六千人。

1959/1962/1971

80年代



## 1984/1988

## 十二、与中国佛教界友好往来



80年代初，中国改革开放，新中两国佛教界开始恢复友好往来。1984年开始，在本林宏船导师、广洽导师的带动下，由李

木源、张子英、孙泽智、庄学良居士等组织率团，每年到中国朝山礼佛增进法谊。一些名山大寺整修和佛像开光时，本林或组团或派代表参加庆祝活动，并进行捐助。本林也出资或与其他佛教组织联名邀请中国高僧大德到新加坡访问，以期加深法谊和促进交流。

1988年9月25日，中国佛教协会会长赵朴初居士一行15人莅临访问，受到我林热烈欢迎。

## 90年代

## 十四、与新加坡各大宗教友好往来

在政府一贯政策之下，我国多元种族、多元宗教自由平等发展。我林基于宗教和谐原则，与其他宗教保持友好往来。

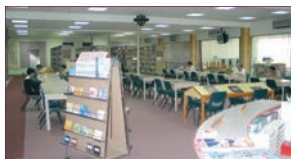


## 十三、开设图书馆

本林于1985年5月26日开辟了一个清静的学习园地——图书馆。由教育部高级政务次长何家良先生主持开幕仪式。图书馆面积约五千二百多平方尺，设施先进，



设立至今已颇具规模。截止2019年图书馆藏书总数达七万余册（书籍，杂志+视听资料），除了为一万多名会员提供免费的参考、借阅服务，也经常举办各种活动，如讲座、新书介绍、展览会等。



## 十五、开办弘法人才培训班



正法不兴，邪说纷纭，究其原因就是弘法工作的力度不够。有鉴于此，本林开办弘法人才培训班，设立以培训年轻法师为主的人才培训基地。1995年9月开始，由李木源居士悉心策划，居士林与净宗学会于1997年联合主办第一届弘法人才培训班，至今已培养了百余位学僧和居士。学员主要来自中国大陆，少数来自美国、泰国、菲律宾、马来西亚、中国台湾和香港等地。学僧们在毕业后分别回到各自的寺院、佛学院、佛协服务，有的甚至到世界各地讲经说法，深得海内外佛教界的肯定与赞扬。

1995

1985

1995/1997



1996/97

### 十六、成立福利基金，分发度岁金

自从1949年开始，我林每逢农历新年前都会向各族的贫困老人分发度岁金，凡是领取社会发展部公共救济金的老人与残障人士，均获度岁金红包一份。此外，我林理事及义工也到全国各安老院、医院分发红包及日常用品等。



为更好地开展福利工作，1996年3月28日，我林正式成立福利基金，并于1997年1月20日



注册为慈善机构。到目前，分发度岁金累计总额超过1500万元，受惠人数达29万。

1996

1998

### 十八、温馨家庭服务及学生托管中心

居士林温馨家庭服务中心成立于1998年8月，积极为个人、家庭及社区提供专业服务，这些服务包括：个人或家庭的辅导服务、咨询与转介服务、外展活动、家庭生活教育等。



### 十七、成立教育基金，颁发助学金

本林对推动文化教育一向不遗余力，特别是资助家境贫寒的学生，不分宗教种族，希望他们在经济无忧下努力向学，将来为社会作出贡献。自1979年开始，每年向来自多间学校的学生颁发助学金，包括中小学、初院与理工学院、大学以及各专业学校的学生。

为更全面地推展教育事业，我林于1996年3月29日成立教育基金，并于1997年1月17日注册为慈善机构，于2001年8月1日获得政府批准成为公共免税机构。多年来，我林所提供的助学金数额及受惠学生人数不断增加。到目前，发放的助学金累计总额达2000万元，超过3万7000名学生受惠。



### 十九、三家中医义诊所相继成立

悲悯病黎。我林中医义诊所于1999年8月正式开始为广大群众服务。义诊所设有针灸室、推拿室、脚底按摩室、内科室及物理治疗服务。为了让义诊所服务惠及广大群众，2001年7月1日，居士林（芽笼）中医义诊所在芽笼17巷的弥陀村活动中心开设。2003年8月8日，位于后港第662座组屋底层的居士林茨园（后港）中医义诊所也正式开放。



1996/97

1999/2001/2003



## 千禧年代

## 二十、弘法讲经

居士林在广结十方缘，普善济世的同时，一直积极弘扬佛法。除了定期讲经的国内外法师外，早期前来居士林讲经的大德有中国浙江省普陀山佛教协会会长妙善老法师、中国一代高僧茗山长老、美国万佛城的宣化上人等。近十几年则有国际知名的大德如：美国万佛城的恒实法师、香港大学佛教研究总监净因法师、台湾僧伽林的法藏法师及郑振煌教授等先后来本林弘法，其中东林寺方丈大安法师应信众要求，先后多次莅临我林宣讲净土法门，并主持佛七法会及三皈仪式。这些弘扬活动令大众广受法益，深得法喜。



## 二十一、扩建竣工

长期以来，本林活动频繁，善信云集，林务发展迅速，会员人数剧增，每有大型活动，居士林更是人山人海，原有设施已不敷使用，本林董事会决定扩建。2003年，扩建工程竣工，由原有五层大厦增至七层，历时三年，耗资千万。



2003

## 2004



## 二十二、居士林成立七十周年

2004年5月29日，居士林70周年林庆暨新林扩建竣工隆重举行。我国副总理李显龙先生应邀主持林庆仪式。驻足回首，70年来，新加坡佛教居士林秉持佛陀教诲，继承先贤精神，实践人间佛教理念，在弘法、慈济、教育、医药等方面取得了显著成绩，影响日广、声誉渐隆、利乐有情。

## 二十三、文化交流

为了加深和促进本地信众对中国传统文化的了解，居士林先后举办了一系列文化交流和公益讲座活动，受到了大众的积极响应和欢迎。

2004年5月，中国著名作家王蒙在本林演讲“文学与我们的生活”。王蒙曾任中国文化部部长，代表作有《青春万岁》《活动变形人》《青狐》等。

同年9月，著名作家和学者余秋雨前来居士林演讲“余秋雨眼里的昆曲”，为了使新加坡的观众对昆曲有感性的理解，同时邀请了国宝级演员昆曲大师张继青示范演唱。

2008年12月，居士林举办《有了爱就有了一切——冰心走过的文学道路》展览会。2019年6月8-9号，居士林举办了两场年度大型公益讲座，名中医刘力红教授主讲《自主健康，圆满养生》，名作家六六主讲《家庭、婚姻、职业与健康的关系》。

2004

2004/2008/2019



## 2005/2007/2009/2011



## 二十四、纪念李木源林长

李木源居士27岁起开始参加居士林活动。2011年获大众推选担任居士林林长，并于同年常住居士林。在居士林服务的43年里，李林长与海内外诸高僧大德结下了深厚的法缘，一生坚持正信正行，弘扬正法、建设寺院、帮助设立佛学中心，为本地佛教的弘扬和发展做出了不可磨灭的贡献。李林长多年来致力于推广国际佛教交流活动，身为新中“民间大使”，率领新加坡九大宗教领袖访华，为

新中两国宗教友好交流宏开新篇，成功举办了“中新宗教文化展”。

因为他的卓越领导才能和为社会作出的无私奉献，李木源林长于2005年国庆荣获总统颁发的“公共服务奖章”（PBM）。

2007年12月，他获得新加坡宗教联谊会首次颁发的“特别表扬奖”。2009年，再次获得总统颁发的国庆“公共服务星章”（BBM）。

李木源林长往生后，李显龙总理携夫人何晶女士、张志贤副总理、我国多位内阁部长、我国各宗教领袖、中国驻新加坡大使馆、中国国家宗教局、中国佛教协会、中国伊斯兰教协会等政府和教会机构皆发来电唁或送来花篮表示哀悼。



2005

## 二十五、居士林荣获总统社会服务奖章

2005年8月19日，新加坡佛教居士林荣获2005年度总统社会服务奖章（PSSA）。这是由国家福利理事会举办，新加坡政府一年一度颁布的重要奖项，每年在同类（非盈利机构）领域只能颁给一间机构。新加坡佛教居士林是第一间获得这个殊荣的宗教慈善机构，纳丹总统亲自向居士林颁发了奖章。

同年9月3日，国家艺术理事会向居士林颁发“艺术赞助奖”，以表彰居士林在国家艺术事业建设中襄赞之功。

2007年12月，居士林喜获新加坡公益金颁发的“社区公益奖”，肯定居士林积极参与新加坡多个社会的各项公益慈善活动，并给予各方面的支持和捐助。居士林喜获新加坡公益金颁发的“社区公益奖”，肯定居士林积极参与新加坡多个社会的各项公益慈善活动，并给予各方面的支持和捐助。

## 二十六、“广洽纪念馆”开幕



2007年3月4日，新落成的新加坡“广洽纪念馆”在纳丹总统主持下开幕，中国驻新加坡大使馆代办黄勇和文化参赞朱琦应邀出席了开幕礼。广洽法师是弘一法师的弟子，与中国20世纪宗教文化名人马一浮、徐悲鸿、丰子恺等有广泛的联系。纪念馆是在广洽法师故居的基础上建立起来的，收藏有弘一法师的遗书和其用广洽法师指血书写的《佛说五大施经》，以及印光大师、马一浮、徐悲鸿、丰子恺等人的大量书画作品。

2005/2007

2007



2008/2012

## 二十七、慈善活动

2008年5月12日，中国四川发生特大地震，新加坡佛教居士林与回教传道会、兴都教基金会启动筹款救援活动，不到一个月就募集了426万善款，其中200万元用于修建学校，其余通过使馆转交中国政府。同年甘肃舟曲发生特大泥石流灾害后，居士林又捐出了10万新元慰问金，并在新加坡举办了“甘肃舟曲特大泥石流灾难超荐祈福法会”。

2012年，本林捐助100万元给前资政李光耀先生倡议设立的双语基金，同年捐出20万元协助弥陀学校建设图书馆。

2010/2012/2014/2016/2018

## 二十八、举办首届净土教理班



2010年9月11日，新加坡佛教居士林首届净土教理班正式开课。净土教理班的导师是本林的佛学导师延续法师。延续法师毕业于九华山佛学院，奥克兰大学文学士、南洋理工大学大众传播硕士。净土教理班的课程为两年，自2010年开始到目前，已成功举办了四届，信众反响热烈。2018年第五届净土教理班开课时，除了旁听生之外，共吸引了超过260名学员报名。应广大信众的要求，2012年9月至今，居士林又成功举办了由延续法师主讲的为期两年的净土经典导读班。

净土教理班和经典导读班的举办，使学员们通过学习，全面了解净土教义、增进净土修学信愿，树立正知正见，解行并进，自利利他，为弘扬和传播净土法门、度化众生，培养了一大批居士人才。

## 二十九、大雄宝殿重建落成

2017年5月，陈立发居士出任新一任林长，12月25日，大雄宝殿经过五年多的筹划、三年多的拆建施工，在居士林创立83周年的时候举行了封顶仪式。封顶仪式代表着大雄宝殿的重建工程迈入了一个新的里程碑。

本林于2018年观世音菩萨圣诞，在大殿内隆重举行了华严三圣与阿弥陀佛须弥台莲花宝座晋宝仪式，具有代表意义的“大雄宝殿”四字墨宝由佛学泰斗，本林领导师传印长老亲手题写。

2020年1月2日，本林举办“创林85周年、大雄宝殿重建落成暨全堂佛像开光”三庆大典。



## 三十、基业长青

85年来，居士林以“弘扬佛法、慈悲济世”为立林宗旨，以大乘汉传佛教为根本，以净土法门为特色，历任林长都坚持这个方向。居士林今后依旧会坚持这个方向不改变。在举办有正知正见的佛法讲座、传统文化讲座、开办儿童佛学班等的同时，也将一如既往地做好各项慈善工作。居士林今后的工作重心将放在佛法弘扬及修持、华族传统文化推广、以及更好地提升为林友、广大佛友和社会弱势群体的服务和帮助上，秉承85年来的优良传统，不分种族，不分宗教，全心投入，为佛教、为有需要的社会大众奉献力量。

2020

2017/2018/2020

2020



# A WALK THROUGH SBL'S HISTORY HALLWAY

1933



## 1. The Beginning

The Singapore Buddhist Lodge (SBL) was formerly known as the 'Singapore Buddhist Sutra Distribution Centre'. It was established with an office within Putuo Monastery at Yan Kit Road. The founding members were Venerable Dao Jie, Venerable Zhuan Dao, Venerable Zhuan An, Venerable Zhuan Feng, together with other Venerables like Hui Yuan, Rui Deng, Qi Zhen, Pu Liang, Ru An, plus some 50 laypersons, including Qiu Shu Yuan, Zhuang Du Ming, Wu Liang Biao, Wu Xin Zai and Huang Man Shi.

1934

## 2. The Preparation

On 16 Jan 1934, pro tem committee was established and was led by Venerable Zhuan Dao, laypersons Wu Xin Zai and Shen Jin Xing. In May the same year, Li Jun Cheng (picture on the right) donated a building at 26 Blair Road for SBL and offered S\$1,000 to cover furnishing and other expenses. Zhuang Du Ming then donated a Jade Buddha Statue. Li Zhong Shi was then elected as the inaugural President. On 17 June, SBL was officially formed, as the co-founder of SBL, Venerable Zhuan Dao's contribution was significant and substantial.





1941



### 3. The World War

World War II broke up and Singapore was occupied by the Japanese. For more effective relief work, SBL responded by relocated to a more ideal location at Thian Hock Keng, Guan Soon Street. Under the leadership of Venerable Da Ming, Venerable Kong Hiap and board directors Li Zhen Dian, Gao Dun Hou, Xie Yun Tang, Zhuang Du Ming, Ke Yun Qing and Wu Liang Biao, the Chinese Buddhist Relief Association (CBRA) was set up. During that three years, SBL did all aspects of relief work, such as offering of donations, free medical care and prescriptions, funeral service, giving of rice, clothing and congee etc. Members worked round the clock to assist all in need.

1950

### 4. The Rebuild

The current premises at 17 Kim Yam Road was originally a rented property. In 1950, SBL President Zhang Shu Yuan, after consulting with Li Jun Cheng, proposed acquiring of the building. The acquisition marked an important milestone. During the annual general meeting on 8 October 1950, six members were elected as trustees. Another fund-raising effort the following year provided SBL a proper and magnificent prayer hall. This development was recorded on a stone inscription erected in July 1953.



1957



### 5. The Propagation

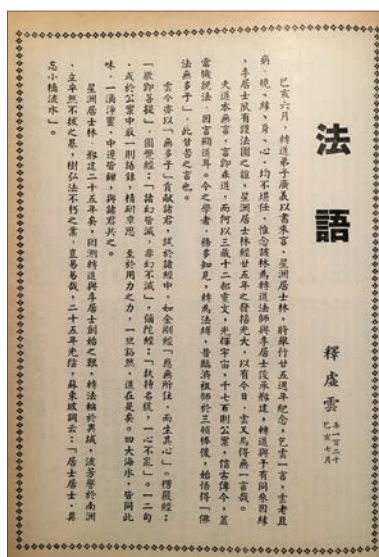
Dharma practice for members was not just about chanting of sutras and paying homage to the Buddha. Members were encouraged to seek the truth that the Buddha taught. Apart from regular chanting sessions on Wednesday nights and Sunday afternoons, Venerable Zhuan An, Venerable Zhuan Jie, Venerable Da Ming, Venerable Zhu Mo, Venerable Hong Chuan, Venerable Kong Hiap, Venerable Guang Yi, as well as another Venerable Guang Yi (of different character) took turns to give Dharma talks. Local and overseas monastics, as well as academic professors were also invited to give talks.

1958/1959



## 6. The Silver Jubilee Celebration

On 7 December 1958, Chen Ci Qu (picture on the left) was elected to take charge of the Silver Jubilee (25th) Anniversary celebration preparatory committee, together with Chen Guang Bie (picture on the right), Zhuang Pi Tang, Chen-Jiang Hui Huang, Lin Gong He, Ceng Zhi Yuan as its members. On 11 June 1959, a commemorative magazine was published with Great Master Xuyun's congratulatory letter in it.



1959/1962/1971

## 7. The Buddhist Convention Centre

As SBL developed, membership multiplied steadily from hundreds to thousands. Soon, the Buddha hall became too small to accommodate many. As the neighboring unit No. 19 was up for sale, the farsighted Chen Ci Qu responded swiftly with a decisive purchase. Chen Hui Huang and him each donated S\$10,000 while Chen Guang Bie and Chen Jia Jing each chipped in S\$5,000. The unit was acquired for S\$44,100 after much negotiation. In 1962, the 14th board directors and the supervisory committee decided to use the land for a Buddhist convention centre was made. It was to hold all kinds of Buddhist functions including major Buddhist conferences. On 2 October 1971, The convention centre was completed and inaugurated by Mr Wee Cho Yaw, President of the Chinese Chamber of Commerce at 10 am. The opening ceremony was graced by learned monastics, dignitaries, public figures, representatives of affiliated organisations, Buddhist organisations, as well as SBL spiritual leaders, directors, supervisors and members. It was an auspicious occasion.





## In The 80s

### 8. The Goodwill Vegetarian Meals

SBL started offering vegetarian meals three times a day all year around. Regardless of religion, race or social status, anyone who came by, to pay homage

or just passing by, could help oneself to the food provided. On weekdays, SBL served over 1,000 people and up to 6,000 on



weekends. This provided an avenue to let the public have better understanding of the Buddhist teachings on tolerance, compassion and equality.

## 1985

### 9. The Library

On 26 May, to offer better understanding of the Buddha's teachings for its members and the public, SBL set up a library, that was officially opened by

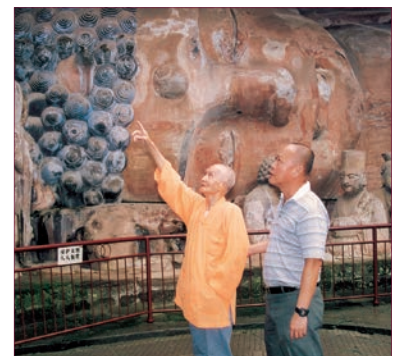
Mr Ho Kah Leong, Senior Parliamentary Secretary, Ministry of Education. The library has a floor area of 5,200 square feet and was fully air-conditioned and computerised. Together with the development of SBL, the library had extended its collection considerably to more than 20,000 Chinese and English titles. Besides offering free references and loan service for more than 20,000 members, it also organised all kinds of activities, such as seminars, introduction of new books and exhibitions.



## 1984/1988

### 10. The Ties With Chinese Buddhist Circle

Ever since China opened its diplomatic doors to the world in the '80s, Buddhist organisations in Singapore and China moved together to strengthen their relationship via exchanges. Responding to the call of Venerable Hong Chuan and Venerable Kong Giap, a missionary visit to China led by Lee Bock Guan, Zhang Zi Ying, Shun Ze Zhi, Zhuang Xue Liang and others in 1984, turned into annual pilgrimage events. In particular, whenever there were ceremonies related to restoration of sacred monasteries or consecration of Buddha statues, SBL would be there to pay respect. SBL would also sponsor or co-sponsor learned monks from China to Singapore for exchange visits. This effort was to strengthen ties and foster appreciation of Chinese Buddhism and Buddhist culture.



1995/1997



### 11. The Dharma Cultivation Class

Due to the lack of talents in Dharma propagation in Singapore, SBL President Lee Bock Guan started planning the programme in September 1995, with the first class jointly organised by SBL and Amitabha Buddhist Society of Singapore launched in 1997. The programme trained over 100 learned monastics. Participants were young monastics and lay Buddhists from all over the world. Upon graduation, they returned to serve the monasteries and organisations they were from. Some even travelled around the world to propagate the Dharma and had since become influential. The success of the programme earned great praise from both local and overseas Buddhist organisations.



1996/97

### 12. The Welfare Foundation



Since 1949, it had become a tradition that hong baos were distributed to financially needy seniors before Chinese New Year. Senior citizens and those physically challenged living on welfare funds offered by

the Ministry of Community Development were offered the SBL Hong Bao. Extending the scope, SBL directors and volunteers also distributed the hong bao with daily necessities at old folks' homes and hospitals islandwide. In order to strengthen SBL's welfare services, a welfare foundation was formally set up on 28 March and was later registered as a charity organisation on 20 January 1997. The foundation also went under the umbrella of the National Welfare Council on 3 July 1998, so that donations to the foundation can enjoy tax exemption. With the widened scope of hong bao distribution, the number of beneficiaries surged from hundreds in its past to almost 10,000 in 2004.

### 13. The Education Foundation

Since 1979, bursaries were awarded to students from primary schools, secondary schools, junior colleges, polytechnics, universities and vocational institutes.



To advance the efforts in its educational services, SBL set up the Education Foundation on 29 March and had it registered as a charity organisation on 17 January 1997. The foundation was authorised as a public charter on 1 August 2001 for tax exempted donations. Over the years, the bursary awards and number of recipients increased steadily. Total bursary awards amounted to over \$600,000 in 2004 as compared to \$30,000 when it first started. The number of beneficiaries rose from about 100 to about 1,000 a year. In the past 20 years, the amount of \$7 million had been awarded, which benefitted more than 17,000 students.



1998



### 14. The Vision Family Service Centre (FSC)

In August, the FSC started operation. True to its spirit of being compassionate, it provides a range of comprehensive, diversified and professional services to render support to individuals and families in every possible way. They include individual counselling, family counselling, consultant referral service, outreach programs and family moral education. SBL also set up Vision Student Care Centres in Tampines and MacPherson to offer school counselling and student supervision services. With concerted efforts, the SBL Vision Family Service Centre had achieved much over a few years. In 2002, new services and activities were introduced. They include a parent mutual help group, youth outdoor training, youth camp, seminar series on family moral education, and counselling services referred by the Ministry of Community Development and Sports.

1999/2001/2003

### 15. The Traditional Medicine Clinics

SBL set up three TCM clinics, to provide consultation and prescription. The first clinic was ready for operation in August 1999. Services include acupuncture, tuina, foot massage and internal medicine. The clinic treated hundreds of patients daily. In March 2001, physiotherapy services were added. The scope of therapy includes electrotherapeutics, ultrasound wave therapy, heat therapy, cold therapy, mechanical stretch therapy, joint movement therapy and sports therapy, to name a few. For more to benefit from the services, SBL carried out the next step in its expansion. On 1 July 2001, the Geylang Branch opened at Lorong 17. The third clinic is at the void deck of Block 662 at Hougang.



The Millennium



### 16. The Propagation Of Dharma

Other than earning recognition through doing charities, SBL is also active in promoting the Dharma. Besides the regular teachings by local and overseas monastics, SBL also hosted talks by internationally renowned speakers like Venerable Miao Shan, Honourable Venerable Ming Shan from China, and Venerable Xuan Hua from, United States. In recent years, Venerable Heng Sure from United States, Venerable Jing Yin from Hong Kong, Teacher Zheng Zhen Huang and others respectively came to teach as well. At the request of the devotees, Venerable Da'an from Donglin Monastery, China, came to SBL to teach the Pure Land method several times. He also conducted a Seven-day Amitufo Mindfulness Retreat and the Threefold Refuges and Five Precepts ceremony. These dharma propagation activities have benefited the masses extensively and everyone was filled with bliss.

2005/2007/2009/2011



### 17. The Memorial Of Mr Lee Bock Guan

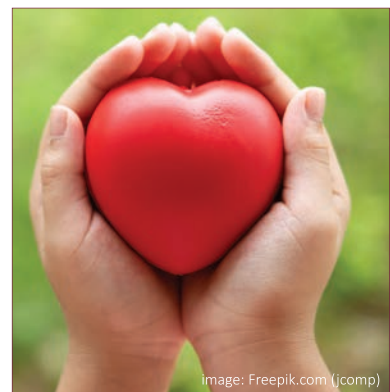
Mr Lee Bock Guan devoted himself selflessly to SBL for more than 40 years. In 2011, he was elected to be the president of SBL. Under his leadership, SBL propagated Buddhism, and promoted charity, education, racial and religious harmony widely, also establishing relationships with overseas' related organisations. He earned great respect locally and was influential in Buddhist circles overseas too, which he received the Public Service Medal (PBM) during the 2005 National Day Awards. On December 2007, IRO conferred the Inter-Religious Organisation Award to him. He was the first religious leader to receive this award in 58 years of IRO's history. Then again, in 2009, Mr Lee was awarded the National Day Public Service Star (BBM) by President of Singapore Mr S. R. Nathan for the second time. During the mourning period for Mr Lee's passing, Prime Minister Mr Lee Hsien Loong, his wife Madam Ho Chin, Deputy Prime Minister Mr Teo Chee Hean, cabinet members, religious leaders, the Chinese Ambassador, China's SARA, Buddhist Association Of China, China Islamic Association, government officials and Christian organisations extended condolences and sent wreaths to express sorrow.



2005/2007

### 18. The Awards

On 19 August 2005, SBL received the highly prestigious President's Social Service Award, in an event jointly organised by the National Council of Social Service and MCYS to pay tribute to outstanding volunteers. With each category given one award only, SBL was the first religious organisation to receive it. On behalf of SBL, SBL President Lee Bock Guan received it from President Mr S. R. Nathan. In the same year, on 3 September, SBL was given the Arts Supporter Award by the National Arts Council in recognition of its contribution towards development of the arts. On December 2007, Singapore Community Chest also conferred the Community Charity Award to SBL in recognition of its active participation and support of various charity events in Singapore through donations.





**2010/2012/2014/2016/2018****19. The First Pure Land Dharma Course**

On 11 September 2010, the first Pure Land Dharma Course at SBL was officially launched, as conducted by SBL Guiding Teacher For Buddhist Studies Venerable Yan Xu. It is a two-year course and is currently with its fifth intake. The course is well received, with more than 260 students who registered for the latest intake. There were also those who attend the class without registration. The course is based on the history of Buddhism and its Pure Land Tradition. It shares on the nature of various Buddhas' Pure Lands, with in-depth look into how the Pure Land Tradition in the past 2,000 years discerned and combined many schools of thought. From the course, students got to understand the Pure Land's teachings comprehensively in theory, and increase Faith and Aspiration for Pure Land practice with firm establishing of Right Understanding and Right Views – for propagating the Pure Land Dharma Door, transforming sentient beings and grooming of Buddhist talents to benefit more.

**2017/2018/2020****20. The Tri-Celebrations Ceremony**

On 28 May 2017, Tan Lee Huak was elected as the new President. Same year on 25 December after more than five years of planning, three years of demolition and reconstruction work, the Roof-Sealing Ceremony for the Buddha Hall was finally conducted. In 2018, SBL held the ceremony of storing treasures into the three saints of Hua Yan's statues and the Amitabha Buddha statue's lotus throne. The four-character inscription “大雄宝殿” (The Buddha Hall) was written by SBL's Guiding Teacher, Venerable Chuan Yin. On 2 January 2020, SBL held a Tri-celebrations ceremony of its 85th anniversary of founding the Lodge, rebuilding of the Buddha Hall and the consecration of all its building's Buddhas & Bodhisattvas' statues.

**2020 & Beyond****21. The Ongoing Mission**

For the past 85 years, SBL has been living up to its mission of promoting the Dharma, with the offering of compassionate aid. With Mahayana Buddhism as its root and Pure Land practice as its focus, all its presidents have been upholding this direction. SBL is determined to continue upholding the same direction for the future, continuing to be practical as it advances steadfastly, holding Dharma talks with right views, Chinese cultural talks and children Dharma classes. SBL will also commit to meaningful charitable projects, while improving services to assist its members and Buddhist friends. Additionally, it will carry on its tradition, to wholeheartedly be dedicated to propagation of Buddhism, and to help the needy regardless of race and religion.

淨土宗九祖  
藕益大師傳  
(一)



## Biography Of The Ninth Patriarch Of The Chinese Pure Land Tradition Great Master Ōuyì (1)

**藕**益大师生于1599年，俗姓钟，江苏吴县人。父亲十年持念大悲咒以祈子，母亲金氏梦观音菩萨抱儿授之而生大师。

**G**reat Master Ōuyì was born in 1599 C.E to a Zhōng family in Jiāngsū Province's Wú County. To pray for a son, his father upheld recitation of the Great Compassion Mantra for 10 years, with which his mother Jīn Shì dreamt of Guānyīn Bodhisattva carrying and giving a son to her. After that, Great Master was born.

大师七岁茹素，12岁读儒书，尊崇儒教而誓灭释老。之后开荤酒，作《辟佛论》著数十篇。

At the age of seven, Great Master became vegetarian. When he was 12, as he studied the Confucian texts and revered Confucian teachings, he vowed to destroy Buddhism and Taoism. After that, he started to eat meat and drink alcohol, writing more than ten articles in a treatise to refute Buddhism.

17岁时，偶然翻阅莲池大师《自知录序》与《竹窗随笔》，顿觉佛教义理深刻，自知以前知见有误，于是将批判佛教著述集而焚之，以表忏悔。

At 17, when he chanced upon and read Great Master Liánchí's 'Preface To Record Of Knowing Oneself' and 'Essays By The Bamboo Window', he suddenly awakened to the Buddhist doctrine's profundity, and self-realised his past views on Buddhism to be wrong. Thus, he collected and burned his writings that criticised Buddhism, to express his repentance.

20岁其年冬，大师的父亲亡故，在作超度时间《地藏菩萨本愿经》心有所感，萌出世心，恢复吃素。每日持诵佛名，尽焚《辟佛论》文稿1000余篇。



## 人物简介 Brief Biodata

出家法名: 释蕅益 (大师)

地位: 净土宗九祖

俗名: 钟 (姓)

出生地: 江苏吴县 (今苏州市)

出生年: 1599 | 往生年: 1655

代表作品: 法藏指要 (2部)、经释【《阿弥陀经要解》一卷】 (21部)、律释 (11部)、论释 (6部)、文集【《灵峰宗论》十卷】 (4部)、忏仪 (3部) 与杂著 (2部)。今存有21册《蕅益大师全集》。

Monastic Dharma Name: Shì Ōuyì (Great Master)

Status: Ninth Patriarch of Pure Land Tradition (School)

Family Name: Zhōng (Surname)

Place Of Birth: Jiāngsū Province, Wú County (Present day Sūzhōu City)

Year Of Birth: 1599 C.E. | Year Of Rebirth: 1655 C.E.

Best Known Works: Essential Points Of The Dharma Treasury (2 Sections), Sūtra Explanations: Essential Explanation Of The Amitābha Sūtra (1 Scroll: 21 Sections), Vinaya's Explanations (11 Sections), Treatises' Explanations (6 Sections), Collected Works: Spirit Peak Tradition's Treatise (10 Scrolls: 4 Sections), Repentance Rites (3 Sections) and Mixed Works (2 Sections). Now extant are 21 volumes in 'Great Master Ōuyì's Complete Works'.

When 20, Great Master's father passed away during winter. During the deliverance chanting of the 'Sūtra On Earth Treasury (Kṣitigarbha) Bodhisattva's Fundamental Vows', he was moved to give rise to the thought of leaving worldly life, as he resumed being vegetarian. Every day, he would uphold recitation of the Buddha's name, as he completed burning more than 2000 articles of his treatise to refute Buddhism.

23岁时, 听一法师讲《首楞严经》时说“世界在空, 空生大觉”, 心生疑团, 自问: “因何空能生此大觉, 世界与虚空又从何而生?” 闷绝无措, 自感昏沉散乱颇重, 功夫不能相续, 遂于佛像前发四十八愿, 决意出家, 体究大事。

At 23, he gave rise to doubt when he heard a Dharma Master, when speaking on the Śūraṅgama Sūtra' say, 'The universe is in

emptiness, with emptiness giving rise to great awakening.' He asked himself, 'How is emptiness able to give rise to this great awakening? And of the universe and space, how did they arise?' Feeling faint and helpless, heavily befuddled and scatter-minded, he was unable to continue his practice. Thereupon, before a Buddha image, he gave rose to 48 vows, and became determined to renounce the household life, to experience and investigate the great matter of attaining enlightenment to deliver all beings.

24岁时, 大师梦中礼拜憨山大师, 恳请上乘佛法。那时憨山大师在曹溪, 大师不能往从, 乃从憨山大师门人雪岭法师出家, 法名智旭, 字蕅益。

When 24, Great Master dreamt that he prostrated to Great Master Hānshān, and sincerely requested for the Buddha's teachings

of the Great Vehicle. At that time, Great Master Hānshān was at Cáoxī, and Great Master Ōuyì was not able to go there. Thus, through Great Master Hānshān's disciple, Dharma Master Xuěllǐng, he renounced the household life, and became a monk named Zhixù, with the style name Ōuyì.

当年夏，至云栖寺参学，闻莲池大师门人古德法师讲《成唯识论》，闻性相二宗不可会通，表示疑惑。而往径山坐禅参究其理。

In summer that year, he reached Yúnqī Monastery to study. When he heard Great Master Liánchí's disciple Dharma Master Gǔdé teach the 'Treatise On Perfection Of Consciousness-Only' (Vijñaptimātratāsiddhi Śāstra), hearing that the Dharma-Nature Tradition (法性宗) and Dharma

Characteristics Tradition (法相宗) cannot be understood thoroughly together, he expressed uncertainty. So, he went forth to Mount Jìng to practise meditation, contemplate and investigate their principles.

大师仰崇莲池大师而作私淑弟子，于莲池大师像前自誓受戒，26岁后再正式受菩萨戒。

As Great Master highly admired Great Master Liánchí, he became his posthumous disciple. Before Great Master Liánchí's image, he personally vowed and received the precepts, and at 26, formally received the Bodhisattva Precepts.

大师母亲在大师28岁时过世，尽孝子礼毕，誓断世缘而往苏州闭关苦修，不料关中大病，乃有求生西方净土信愿。

With his mother's passing away when he was 28, after the funeral to fulfil filial piety, he vowed to sever from worldly conditions, and went forth to Sūzhōu for retreat and ascetic cultivation. However, he unexpectedly fell greatly sick, thus having the Faith and Aspiration to seek birth in the Western Pure Land.

大师的佛学思想淹贯宏富，如：念佛即圆顿心宗。大师倡禅教律三学一源之说，三学之结穴归根则在念佛一门。

Great Master's thought on Buddhist philosophy was wide-ranging, thorough and vast, such as Mindfulness of Buddha being complete (or perfect) and sudden realisation of the essence of the mind (which is the Chán tradition's practice itself). Great Master advocated the Chán, Scriptural and Vinaya's three kinds of teachings to be of one source, with their concluding point and returning root







念佛三昧名宝王三昧，三昧中王，凡偏圆权实之种种三昧，无不从此三昧中流出，亦无不还归此三昧门。

**The Samādhi From Mindfulness Of Buddha is named the Treasure King Samādhi, and the King Of Samādhis. Of all kinds of Samādhis, that are partial or complete, expedient or ultimate, there are none that do not flow from this Samādhi, likewise with none not returning to this Samādhi door.**



thus being the one Dharma Door Of Mindfulness Of Buddha.

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The Samādhi From Mindfulness Of Buddha is named the Treasure King Samādhi, and the King Of Samādhis. Of all kinds of Samādhis, that are partial or complete, expedient or ultimate, there are none that do not flow from this Samādhi, likewise with none not returning to this Samādhi door.

净土宗念佛法门圆顿之要旨，体现出广度利钝众生的善巧方便。

The main point of the Pure Land Tradition's Dharma Door Of Mindfulness Of Buddha's perfect and sudden nature is that it reflects its skilful means for widely delivering sentient beings of both sharp and dull faculties.

大师回答弟子恭请心要之问，答云：“心要莫若念佛。念佛心即是佛。是故念一声，有一声佛名显现；念十百千万声，有十百千万佛名显现；而不念时便寂然。念性既是缘生无性，则无性不碍缘生。

When Great Master answered a disciple's respectful enquiry on the essence of the Dharma, he replied that, 'The essence of the Dharma is none other than mindfulness of Buddha. The mind that is mindful of Buddha is the Buddha. Therefore, mindfully reciting once, is with one Buddha's name appearing. Reciting 10 billion times, is with 10 billion Buddha's names appearing. And when not reciting, there is then silence. This nature of mindfulness is conditioned arising without self-nature, thus does self-nature not obstruct conditioned arising.

倘不念佛，正恐又生种种杂念；纵不生杂念，亦恐堕在无生窠臼。故必以佛号生我之念，使我念念不离佛号，此乃心外无佛，佛外无心；是心作佛，是心是佛。



Photo by Yash Raut on Unsplash

If not mindful of Buddha, rightly to be feared is the repeated giving rise of all kinds of stray (or false) thoughts. Even if not giving rise to stray thoughts, likewise to be feared is to fall into the stereotypical pattern (of attachment to) non-arising. Therefore, there must be with the Buddha's name to give rise to the thought of self, to enable oneself to, from thought to thought, not depart from the Buddha's name, as this thus is to have, outside the mind, without the Buddha, outside the Buddha, without the mind, with this mind that becomes the Buddha, this mind that is the Buddha.

果如此信得及，直下念去，则诸佛出广长舌相以证之。若人专念阿弥陀，号曰无上深妙禅。至心想像见佛时，即是不生不灭法。金口诚言，可不信哉！”

If with such Faith attained, being directly (and continuously) mindful, thus is with all Buddhas' extension of the broad and long tongue's form as proof. If one focuses on mindfulness of Āmítuófó, this is named unsurpassable profound and wonderful Chán (meditation). When sincerely visualising and seeing the Buddha, this is the same as non-arising and non-ceasing Dharma. Of these sincerely truthful words (from the Buddha's) golden mouth, how can they not be believed?

大师从一即一切的圆顿理念出发，判言念佛法门乃总持一切的妙法。《示念佛法门》云：“岂知念得阿弥陀佛熟，三藏十二部极则教理，都在里许；千七百公案向上机关，亦在里许；三千威仪，八万细行，三聚净戒，亦在里许。真能念佛，放下身心世界，即大布施；真能念佛，不复起贪瞋痴，即大持戒；真能念佛，不计是非人我，即大忍辱；真能念佛，不稍间断夹杂，即大精进；真能念佛，不复妄想驰逐，即大禅定；真能念佛，不为他歧所惑，即大智慧。”这段文句与莲池大师的“一句阿弥陀佛，赅罗八教\*，圆摄五宗\*\*”之说，同一韵致。





一句阿弥陀佛，赅罗八教，圆摄五宗。

**One line of Āmítuófó, completely collects the Eight Teachings, and completely gathers the Five Traditions.**



With the perfect and sudden principle of ‘one is the same as everything’, Great Master concluded that the Dharma Door Of Mindfulness Of Buddha retains all the wonderful Dharma teachings in their totality. In ‘Guidance To The Dharma Door Of Mindfulness Of Buddha’, he said, ‘How to know that with mindfulness of Āmítuófó mature, the Tripiṭaka’s twelve divisions’ highest principles’ teachings, are all within, that the thousand and seven hundred public cases’ (kōans) progressive mechanisms, likewise are all within, that the three thousand awe-inspiring manners, the eighty thousand fine practices, the three assemblies of pure precepts, likewise are all within? In true mindfulness of the Buddha, letting go of body, mind and the world is great Generosity. In true mindfulness of the Buddha, not again giving rise to attachment, aversion and delusion is great Morality. In true mindfulness of the Buddha, not being attached to rights and wrongs of others and oneself is great Patience. In true mindfulness of the Buddha, not having a slight interruption with mixed thoughts is great Diligence. In true mindfulness of the Buddha, not again giving rise to stray thoughts, to quickly chase after them is great Concentration. In true mindfulness of the Buddha, not being confused by other divergent paths is great Wisdom.’ This paragraph resonates with the saying of Great Master Liánchí, that ‘one line of Āmítuófó, completely collects the Eight Teachings\*, and completely gathers the Five Traditions’\*\*, with the same grace. 卍

(待续 | To Be Continued)

### 注释 | NOTE

\* 化法四教与化仪四教，合称为八教。化法四教是三藏教、通教、别教、圆教，因此四教是教化众生的法门，故名化法；化仪四教是顿教、渐教、秘密教、不定教，因此四教是教化众生的仪式，故名化仪。以上八教，都是天台宗所立。

\* 'Four Teachings Of Transformative Dharma' and 'Four Teachings Of Transformative Methods (or Formats), together are known as the 'Eight Teachings'. The first four are the Tripiṭaka Teachings, Common Teachings, Separate Teachings and Complete Teachings. As these are the Dharma Doors to teach and transform sentient beings, thus named as 'Transformative Dharma'. The second four are Sudden Teachings, Gradual Teachings, Secret Teachings, and Indefinite Teachings. As these are the formats to teach and transform sentient beings, thus named as 'Transformative Methods'. The above classification of the Eight Teachings was established by the Tiantái Tradition.

\*\* 五宗：禅、教（包括天台、华严、三论）、律、密、净。

\*\* Five Traditions: [1] Chán Tradition (which is more meditative), [2] Scriptural Tradition (which is more scholarly, including the Tiantái, Huáyán (Avatamsaka), Sānlùn (Three Treatises) Traditions), [3] Vinaya Tradition, [4] Esoteric Tradition and [5] Pure Land Tradition.



# 净土法门之六信 The Six Faiths Of The Pure Land Dharma Door

Śrāddha

以下是净土宗九祖满益大师之《佛说阿弥陀经要解》第三重玄义之六信的节录。

The following is an excerpt from the Pure Land Tradition's 9th Patriarch Great Master Ōuyì's 'Essential Explanation Of The Sūtra In Which The Buddha Speaks Of Amitābha Buddha' with its Third Layer Of Profound Meaning's on Six Faiths.

**此**经以信愿持名为修行之宗要。非信不足启愿，非愿不足导行，非持名妙行，不足满所愿而证所信。经中先陈依正以生信，次劝发愿以导行，次示持名以径登不退。

**T**his [Amitābha] Sūtra is with Faith and Aspiration upholding the name [of Āmítuófó] as the essential principle of cultivating Practice. If not with Faith, it is not enough to inspire Aspiration. If not with Aspiration, it is not enough to



guide Practice. If not with upholding the name's wonderful Practice, it is not enough to fulfil that Aspiration and realise that with Faith in. The sūtra within first states the Circumstantial and Direct Rewards for giving rise to Faith, next encouraging giving rise to Aspiration for guiding Practice, next showing upholding of the name for directly ascending to non-retrogression.

信则信自、信他、信因、信果、信事、信理。愿则厌离娑婆，欣求极乐。行则执持名号，一心不乱。

Faith thus is [1] Faith in Self, [2] Faith in Other, [3] Faith in Cause, [4] Faith in Effect, [5] Faith in Practice, and [6] Faith in Principles. Aspiration thus is with revulsed renunciation of the Sahā World, and joyfully seeking of the Land Of Ultimate Bliss. Practice thus is to [faithfully and] firmly uphold the name with wholeheartedness without being scattered. *[Note 1: The simplest way to understand wholeheartedness without being scattered is to be utmost sincere without change of mind.]*

信自者，信我现前一念之心，本非肉团，亦非缘影，竖无初后，横绝边涯，终日随缘，终日不变。十方虚空微尘国土，元我一念心中所现物。我虽昏迷倒惑，苟一念回心，决定得生自心本具极乐，更无疑虑。是名信自。

[1] That called Faith in Self, is to have Faith that my presently manifested one thought of the mind, is originally not this meat lump, also not a conditioned image, vertically without before and after, horizontally surpassing boundaries, all day according to conditions, all day not changing. The ten directions' empty space's dust motes of lands, are originally from my one thought of the mind within that appears with objects.

I, although am with dullness and inverted confusions, if with one thought returning to this mind, definitely can attain birth in oneself's mind's originally possessed Land Of Ultimate Bliss, without further doubts and misgivings. This is named Faith in Self.

信他者，信释迦如来决无诳语，弥陀世尊决无虚愿，六方诸佛广长舌决无二言。随顺诸佛真实教诲，决志求生，更无疑惑。是名信他。

[2] That called Faith in Others, is to have Faith that Śākyamuni Thus Come One is definitely without deceitful speech, Āmítuófó, the World-Honoured One is definitely without empty vows, and the six directions' all Buddhas who extend their broad and long tongues are definitely without different speech. According to all Buddhas' true teachings and instructions, to be determined in seeking birth, without further doubts and confusions. This is named Faith in Others.

信因者，深信散乱称名，犹为成佛种子，况一心不乱，安得不生净土？是名信因。

[3] That called Faith in Cause, is to have profound Faith that as with the scattered mind reciting the name, is still with accomplishing of Buddhahood's seed, moreover, if wholehearted without being scattered. How can this not attain birth in Pure Land? This is named Faith in Cause.

信果者，深信净土诸善聚会，皆从念佛三昧得生。如种瓜得瓜，种豆得豆，亦如影必随形，响必应声，决无虚弃。是名信果。

[4] That called Faith in Effect, is to have profound Faith that Pure Land's all good persons who gather and meet there, are all from Samādhi From Mindfulness Of Buddha who



attained birth. [Note 2: With Āmítuófó firmly connected to with wholehearted (i.e. utmost sincere) mindfulness of his name, thus with his blessings, this concentration will naturally arise.] Like how planting melon seeds attains melons, and planting beans attains bean [sprouts], also like how shadows definitely follow forms, and echoes definitely respond to sounds, it is definitely without those with Faith in vain and abandoned. This is named Faith in Effect.

信事者，深信只今现前一念不可尽故，依心所现十方世界亦不可尽。实有极乐国在十万亿土外，最极清净庄严，不同庄生寓言。

[5] That called Faith in Practice, is to have profound Faith that as this presently manifested one thought cannot be exhausted thus, relying upon this mind are those appearing ten directions' worlds, that likewise cannot be exhausted. There truly is the Land Of Ultimate Bliss at ten of ten thousand of koṭis of lands beyond, that is the most ultimately pure and magnificent, that is not the same as Zhuāng Shēng's allegories. [Note 3: Zhuāng Shēng is Zhuāngzi (庄子), who used fictitious allegories to illustrate various principles he wished to explain.] This is named Faith in Practice.

信理者，深信十万亿土，实不出我今现前介尔一念心外，以吾现前一念心性实无外故。又深信西方依正主伴，皆吾现前一念心中所现影。全事即理，全妄即真，全修即性，全他即自。我心遍故，佛心亦遍，一切众生心性亦遍。譬如一室千灯，光光互遍，重重交摄，不相妨碍。是名信理。





如此信已，则娑婆即自心所感之秽，而自心秽，理应厌离；极乐即自心所感之净，而自心净，理应欣求。

**Like this, with Faith already, thus know that this Sahā World is the same as the defilements of oneself's mind, that induces them, and of oneself's mind's defilements, there should be revulsed renunciation of them. The Land Of Ultimate Bliss is the same as the purity of oneself's mind, that induces it, and of oneself's mind's purity, there should be joyful seeking of it.**



[6] That called Faith in Principles, is to have profound Faith that ten of ten thousand of koṭis of lands, are truly not outside my presently manifested and even utmost small one thought's mind externally, with my presently manifested one thought's Mind-Nature truly without that external thus. Also with profound Faith that the Western Pure Land's Circumstantial and Direct Rewards, Master and companions, all are my presently manifested one thought's mind within that appear with images. Complete Practice is the same as Principles, the completely false is the same as the true, complete Cultivated Virtues (修德) is the same as Nature's Virtues (性德), complete Other is the same as Self. With my mind pervasive thus, the Buddha's mind is likewise pervasive, and all sentient beings' Mind-Nature is likewise pervasive. For example, a room with a thousand lamps, has each and every one of their lights, one another pervading it, layer upon layer intersecting and gathering, not obstructing one another. This is named Faith in Principles.

如此信已，则娑婆即自心所感之秽，而自心秽，理应厌离；极乐即自心所感之净，而自心净，理应欣求。

Like this, with Faith already, thus know that this Sahā World is the same as the defilements of oneself's mind, that induces them, and of oneself's mind's defilements, there should be revulsed renunciation of them. The Land Of Ultimate Bliss is the same as the purity of oneself's mind, that induces it, and of oneself's mind's purity, there should be joyful seeking of it. 卍



## Is 'A Dog's Purpose' Ours Too?

Kyon D

**W**hat is the meaning, purpose or point of this life, be it long or short? These existential issues are pondered by a dog, who is able to recall several immediate past lives. Is it just to have fun and games, to play and eat? If only it is that simple. And yes, as he realises, this does not add up to be of much significance. Experiencing the wide spectrum of the literal 'dog's life', Bailey was loved and abused, rescued and put down, lost and found... Yet, he lived it all with a sense of reflective wonder, trying to figure it all out, never with ill will. With limited (mis)perception of the world, his simplified take on what is really going on, and what truly matters offers us complicated human beings some food for thought.

At first, as a parallel to many of us, he thought he should just enjoy life, with no need to 'waste time' on thinking about life itself. Like our animal friends, we humans too are currently

trapped in the Desire Realm, where there is a habitually instinctive obsession with the Five Desires for wealth, sex(ual or sensual pleasures), fame, food and sleep. For dogs, preoccupation tends towards less of wealth and fame, albeit to more extent for the rest. We too are like Bailey in some ways. Due to rebirth, we could have been like him, and might become like him! Yet, there is nobility too. In each life, he does his best to be a loyal best friend and protector, though also being the occasional troublemaker who does not know better.

With his human owners, he rides through ups and downs, doing the best he can to accompany, cheer and console. In his doggy ways, it seems rather unconditional – what we humans have much to learn from. However, his life comes to centre around his loving owners so much, that he ponders what the point of his life is without them. As another parallel, Buddhas





**Why not be Bodhisattvas to one another, to save each other spiritually, by being kinder and wiser? May the unhappy past only offer lessons to be better and not bitter, and the uncertain future be made surer with here and now lived well.**



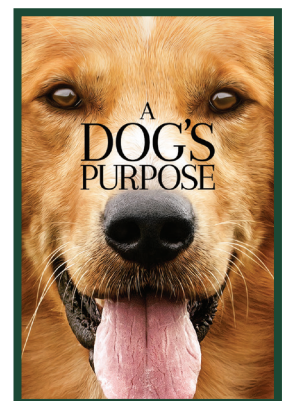
and Bodhisattvas strive on for the sake of all sentient beings. With the point of their efforts for guiding us towards complete liberation, their very being with great loving-kindness and compassion is for us all! This is called Bodhicitta – the noblest aspiration to guide one and all to True Happiness. There is simply no greater purpose, to seek, fulfil and share.

With his unexplained ability to remember his lives, Bailey is able to have wider perspectives of the cycles of birth, ageing, sickness and death, to attempt comprehending its mysteries. 'Why?' He asks repeatedly. Well, because there is still karma to resolve, with more lessons to learn. The Buddhist audience might even hope that he attains a human rebirth eventually, though it does take many lives for the average animal to spiritually (and thus physically) evolve to be human (again). Through trial and error, he concludes at one point, that 'I love you and you

love me, and it's all that matters.' Maybe every loving animal friend's somewhat accidental purpose is to learn and teach us this?

With karmic affinity to find his 'first' beloved owner again, Bailey also reconnects him with his love interest. Is the purpose of life circular – to find lost loves, to love all over again? With death always looming larger on the horizon, will this not lead to heartbreak of departure again? Does this not make the quest for lasting worldly love futile? The Buddhist solution for this dilemma is to widen our sense of love, to be with less attachment to anyone in particular, but with more selfless care for all. This strengthening and expressing of Bodhicitta grow our more enlightened love. Like Bailey being happy when his owners are happy, may we rejoice with others' well-being, and soothe their suffering without personally suffering.

In the 'end', Bailey shares what he learnt of his purpose in his multiple recollected lives. It is to have fun, find someone to save, lick the ones you love, not get all sad-faced about what happened or scrunchy-faced about what could, and just be here now. Yes indeed, do have some fun, but never indulge till you forget your greater purpose. Why not be Bodhisattvas to one another, to save each other spiritually, by being kinder and wiser? May the unhappy past only offer lessons to be better and not bitter, and the uncertain future be made surer with here and now lived well. Although we cannot recall our past lives now, birth in Pure Land will empower us to remember and reconnect – with pure love to liberate all! 卍



# 新加坡佛教居士林大殿重建工程 捐款芳名录 (2015—2016年部分)

捐款者	款项	捐款者	款项	捐款者	款项
邓福祥合家	1,000.00	回向纪天送	2,000.00	佛弟子	40,000.00
邓秀音, 游晓兰, 游晓萍, 游晓慧, 游晓珊	1,000.00	Mdm Doong	1,000.00	林长舍利展	1,138.40
杜树良, 蔡玉清合家	1,000.00	居士林净土佛学班	191,045.00	Khoo Heng Piow	1,000.00
Goh Boon Chye	1,000.00	陈波	1,000.00	洪贵生	7,583.08
杨肃敬	1,000.00	苏重明合家	1,000.00	郑慧敏合家	1,000.00
Poh Hwee Koon & Family	5,000.00	李金凤, 芮晔	2,000.00	Ansure Plumbing & Sanitary	1,000.00
郭茶心	1,000.00	林玉姐	1,000.00	回向罗梅花	5,000.00
谢壁经	1,000.00	回向纪天送	5,000.00	黄江泉合家	5,000.00
Sia Song Heng & Family	1,000.00	丘佩嫫	5,000.00	蔡淑贞	10,000.00
何秀英居士	1,000.00	丘佩嫫	5,000.00	邓富斌	1,000.00
Ng Kah Hock (Andy) 黄家福	5,000.00	廖希萍	1,000.00	Soon Kim Hock	1,000.00
Zhang Jian (张健)	10,500.00	陈添旺	1,000.00	回向李文金	1,000.00
Tengah Engineering & Hardware Pte Ltd	2,000.00	回向许亚国	1,000.00	邓裕锐	1,000.00
传修身, 谢丽梅	3,000.00	钟达樑, 曾玉凤	1,000.00	李月群	1,000.00
蔡友成合家	1,000.00	Bliss & Reels Co Pte Ltd	1,000.00	Chs Engineering Llp	1,000.00
Yam Kim Biau	10,000.00	陈春金	3,000.00	无名氏	20,000.00
回向 林水应	1,000.00	黄彩梅	5,000.00	蔡其禄	1,000.00
Alliance Cosmo Asia Pac	2,000.00	郑朝贵	10,000.00	回向王辉荣, 陈钟美	2,000.00
回向符书蓉	1,000.00	三宝弟子	7,500.00	陈诗峰	1,000.00
张欣花, 陈祖君, 陈祖烈	1,000.00	陈和桂合家	1,000.00	周敏	1,000.00
陈经荣, 陈经顺, 陈美霞, 陈培霞	2,000.00	先母王赛凤	1,860.00	Customer Capital Consulting Pte Ltd	2,000.00
回向黄衍东	1,000.00	周高昇	1,000.00	王维鸾	1,000.00
余根银	1,000.00	陈庆隆	1,000.00	张国梁	1,000.00
陈桐立, 林飞燕	2,000.00	陈庆源	1,000.00	卓保, 玟隆, 林莉莉, 王俊伟, 王俊国,	3,000.00
梁秉志, 甘美爱	2,000.00	鄧楚珍	5,000.00	廖雪妮 (佛像贴金)	
李逢春	1,000.00	朱英仁	1,000.00	卓保国, 黄楚娇	1,000.00
Cheng Yap Construction Pte Ltd	5,000.00	黄天从合家	1,000.00	韩金华	1,000.00
陈亚岩	2,000.00	吴光耀	2,000.00	回向林志英	2,000.00
沈惠卿	2,000.00	洪来英	2,500.00	王玉兰 (慧兰)	1,800.00
陈丽娟	2,000.00	林芷蓉	1,000.00	回向蔡东香	1,200.00
陈丽莉	2,000.00	劉廷均 (回向先父)	1,050.00	温佩仪合家	1,000.00
福建 福安寺福兴寺	1,000.00	罗祖耀	2,000.00	梁建章合家	1,000.00
Mrs V.R.Nathan	1,000.00	王进福	1,000.00	回向陈亚富	1,000.00
施来春	1,000.00	回向王赛凤	2,000.00	陈正见合家	1,000.00
吴赛娥女士	2,000.00	林宏杰, 林序城	1,000.00	三宝弟子	5,999.00
林佐怡	1,000.00	林左怡	1,000.00	许成志	1,000.00
林宏杰	1,000.00	林育毅, 钟丽霞	1,000.00	佛弟子	40,000.00
林秀霞合家	1,000.00	杨秀玉, 潘黎明, 潘家琦	1,000.00	林金全	1,000.00
Happy Realm Vegetarian Food Centre Pte Ltd	10,000.00	林丽珍	1,000.00	回向许晴士, 陈蒙惜	5,000.00
谢丽美, 陈修身	2,000.00	柯秀珠合家	1,000.00	回向辛祥盛	1,000.00
回向陈亚丁	3,000.00	苏仁骅, 林壁樱	1,000.00	李俊龙	1,000.00
蔡振	3,000.00	黄彩凤合家	5,000.00	谢美芳	1,000.00
蔡振	1,000.00	林文友合家	1,000.00	罗祖耀	35,000.00
回向陈亚丁	1,000.00	曾鼻惠	1,000.00	黄伟健	1,000.00
付碧云	1,500.00	回向许晴士	1,000.00	佛弟子	2,000.00
陈美豫	1,000.00	回向许晴士	1,000.00	陈亚好合家	2,000.00
李士就合家	1,000.00	田文学	3,500.00	张爱丽	1,000.00
回向陈依娇	2,000.00	Late Tan Siew Eng	56,713.42	回向张香英	2,000.00
沈璧辉居士	2,000.00	佛弟子	40,000.00	Leong Wai Hoo, Ling Meng Lee	5,000.00
吴如意居士	1,800.00	孙弘	1,000.00	洪亚福	1,000.00
苏锦珠合家	4,000.00	孙铭	1,000.00	苏小娟	1,000.00
Tan Ngak Hui	1,000.00	白桔玮	1,000.00	苏小娟	1,000.00
张闵柔, 庄丽嫫合家	1,000.00	孙伟胜	2,000.00	苏小玲	1,000.00
何汶静	1,000.00	廖细细	1,000.00	黄宝珍	5,000.00
佛弟子	40,000.00	回向崔鸿雁	1,000.00	阮来舜	1,000.00
柯福赐合家	100,000.00	简睿仪	1,000.00	陈家汉, 英丁强	5,000.00
卓清辉合家	1,000.00	李明丽合家	1,000.00	张明华, 江燕玲, 张微慧, 张微贤	1,000.00
Por Choon Tow	1,000.00	林水土, 林祐暄, 林国伟, 林淦雅	1,000.00	杨伟吉	1,000.00
蔡雅元合家	5,000.00	蔡玉松	1,000.00	陈振泉	1,000.00
罗祖耀居士	1,000.00	陈亚妹	2,000.00	李溢湘	1,000.00
回向张金德	2,300.00	罗珍莲合家	1,000.00	李敬贤	1,000.00
罗祖耀合家	1,000.00	回向陈金运	1,000.00	傅顺祥合家	1,000.00
陈金梅合家	1,000.00	杨秀玉, 潘黎明, 潘家琦	3,000.00	李振顺合家	1,000.00
Kuah Ann Thye 柯火算家族	10,000.00	回向林细妹	20,000.00	柯宝明	2,000.00
黄建强	1,000.00	杨子田, 杨韻霖, 杨韻仪	2,000.00	黄燕燕	1,000.00
林晋材合家	1,000.00	刘玉琴合家	1,000.00	潘瑞珍合家	1,000.00
李玉妹, 汤来发, 汤盛辉	1,000.00	回向符忠尉	2,000.00	回向李玉佩 (净名)	7,500.00
潘亚喜合家	2,000.00	陈海兴	2,000.00	回向林格	19,027.00
简锡敏	1,000.00	温广财	1,000.00	陈和桂合家	2,000.00
林莲花	1,000.00	吴润丰	1,000.00	蔡松龙	1,000.00
回向杨德泉, 林成珍, 杨秀珠	1,000.00	Tee Bee Yen	1,000.00	邱丽明合家	2,000.00
回向黄和福, 回向付秀润	1,000.00	阮来舜	2,000.00	沈雪斌	1,000.00
陆德成	1,000.00	黄春花	1,000.00	何木尧, 何佩璇, 何明璇, 何威德, 郑少珊	1,200.00
沈和明, 王玉雁	5,000.00	史荣坤合家	1,000.00	回向陈清香	1,000.00
陈鑫迅	1,000.00	柯福赐合家	1,000.00	罗丽娟	1,000.00
许丕清, 吴淑珍和家	1,000.00	Cheng Yap Construction Pte Ltd	2,000.00	陈桂开	1,000.00
梁连生, 梁顺安, 梁顺源	2,000.00	梁玮健, 梁玮盛	1,000.00	林静君, 林伟君, 林泽君	1,500.00
何宜勇, 张曙玥合家	2,000.00	回向陈宝玉	1,000.00	回向李增红	3,000.00
回向王连霞	1,000.00	回向麦门林志英	2,000.00	张羽德, 杨丽丽	1,000.00
佛弟子	40,000.00	何木尧, 何佩璇, 何明璇, 何威德, 郑少珊	1,200.00	李	1,000.00
回向戴乌坚, 回向侯亚带	1,000.00	回向黄门谢惠英	3,000.00	周金明合家	3,000.00
		周慧玲	1,925.00	陆名财合家	2,000.00

(排名不分先后, 待续)

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



# 居士林2020年活动 THE LODGE'S 2020 EVENTS

阳历 DATE	农历 LUNAR DATE	活动 EVENTS
02.01.2020	十二月初八	释迦牟尼佛成道日   三庆 Sakyamuni Buddha's Enlightenment Day   Tri-Celebrations
11.01.2020	十二月十七	度岁金颁发仪式 Annual Donation For The Elderly Presentation Ceremony
15.01.2020 – 19.01.2020	十二月廿一至廿五	感恩回向梁皇宝忏法会 Dedication Of Merits With Gratitude Emperor Liang's Treasure Repentance Dharma Assembly
24.01.2020 – 25.01.2020	十二月三十至正月初一	除夕夜消灾祈福撞钟迎新仪式 Cny Eve's Bell-Tolling Ceremony For Elimination Of Disasters & Receiving Of Blessings To Welcome The New Year
25.01.2020	正月初一	弥勒菩萨诞 Matrieya Bodhisattva's Sacred Birthday
25.01.2020 – 28.01.2020	正月初一至初四	消灾普佛拜忏 Elimination Of Disasters Dharma Assembly & Repentance
29.01.2020 – 12.02.2020	正月初五至正月十九	万佛法会 Ten Thousands Buddhas Dharma Assembly
02.02.2020	正月初九	供天 Offerings To Heavenly Beings
07.02.2020	正月十四	传灯 Light Transference Ceremony
To Be Confirmed	待定	如意斋 Offerings Of Vegetarian Food
12.03.2020	二月十九	观世音菩萨诞 (供佛、皈依) Guanyin (Avalokitesvara) Bodhisattva's Sacred Birthday (Offering To Buddhas & Receiving Of Threefold Refuge)
20.03.2020 – 22.03.2020	二月廿七至二月廿九	精进佛三 3-Days Amitufo Mindfulness Retreat
25.03.2020 – 14.04.2020	三月初二至三月廿二	清明法会 Qingming Dharma Assembly
18.04.2020	三月廿六	小学组助学金颁发仪式 Bursary Award (Primary Level) Presentation Ceremony
25.04.2020	四月初三	中学组助学金颁发仪式 Bursary Award (Secondary Level) Presentation Ceremony
30.04.2020	四月初八	释迦牟尼佛诞 (供佛、三皈五戒) Sakyamuni Buddha's Sacred Birthday (Offerings To The Buddhas & Receiving Threefold Refuge With Five Precepts)
30.04.2020 – 22.05.2020	四月初八至四月三十	华严法会 Avatamsaka Dharma Assembly
06.05.2020	四月十四	传灯 Light Transference Ceremony
07.05.2020	四月十五	卫塞节仪式、供佛 Vesak Celebration & Offerings To The Buddhas
22.05.2020	四月三十	供天 Offerings To Heavenly Beings
05.06.2020 – 07.06.2020	闰四月十四至四月十六	精进佛三 3-Days Amitufo Mindfulness Retreat
08.08.2020	六月十九	观世音菩萨成道日 (供佛、皈依) Guanyin (Avalokitesvara) Bodhisattva's Enlightenment Day (Offerings To The Buddhas & Receiving Of Threefold Refuge)
19.08.2020 – 16.09.2020	七月初一至七月廿九	地藏法会 Dizang (Ksitigarbha) Bodhisattva Dharma Assembly
02.09.2020	七月十五	佛欢喜日 (供佛) Day Of Buddha's Rejoice (Offerings To The Buddha)
16.09.2020	七月廿九	地藏王菩萨圣诞 (供佛) Dizang (Ksitigarbha) Bodhisattva Sacred Birthday (Offering To The Buddhas)
17.09.2020	八月初一	联合供佛消灾 Offerings To The Buddhas & Elimination Of Disasters Ceremony
18.09.2020 – 20.09.2020	八月初二至八月初四	精进佛三 3-Days Amitufo Mindfulness Retreat
26.09.2020 – 14.11.2020	八月初十至九月廿九	药师法会 Medicine Buddha Dharma Assembly
04.11.2020	九月十九	观世音菩萨出家日 (供佛、皈依) Guanyin (Avalokitesvara) Bodhisattva's Renunciation Day (Offerings To The Buddhas & Receiving Of Threefold Refuge)
14.11.2020	九月廿九	供天、药师佛诞 (供佛) Offerings To Heavenly Beings & Medicine Buddha's Sacred Birthday (Offerings To The Buddhas)
To Be Confirmed	待定	大专组助学金颁发仪式 Bursary Award (University Level) Presentation Ceremony
25.12.2020 – 31.12.2020	十一月十一至十一月十七	精进佛七 7-Days Amitufo Mindfulness Retreat
31.12.2020	十一月十七	阿弥陀佛诞 (供佛、三皈五戒) Amitabha Buddha's Sacred Birthday (Offerings To The Buddhas & Receiving Of Threefold Refuge With Five Precepts)
31.12.2020 – 21.01.2021	十一月十七至十二月初九	释迦法会 Sakyamuni Buddha Dharma Assembly

## 日常诵经时间表 DAILY CHANTING SCHEDULE

日子 Day	时间 Time	活动 Events
周一至周日 Monday – Sunday	早上 5:30 am 下午 4:00 pm	早课 Morning Prayers 晚课 Evening Prayers* *农历单日 — 诵阿弥陀经 / 双日 — 诵八十八佛 *Odd Days Of Lunar Month — To Chant Amitabha Sutra Even Days Of Lunar Month — To Chant 88 Buddhas' Text
每逢周三 Every Wednesday	晚上 7:00 pm	大悲咒、普门品、心经、拜愿 Great Compassion Mantra, Chapter On Universal Door, Heart Sutra & Aspiration Prayer
每逢周六 Every Saturday	下午 2:00 pm	普贤行愿品、拜愿 Chapter On Samantabhadra Bodhisattva's Practices & Vows And Aspiration Prayer
每逢周日 Every Sunday	上午 9:30 am 上午 10:30 am 下午 2:00 pm	普贤行愿品 Chapter On Samantabhadra Bodhisattva's Practices & Vows 供佛 Offerings To The Buddhas 金刚经 Diamond Sutra
每月的第一个周日/最后一个周日 First Sunday & Last Sunday Of Every Month	下午 4:00 pm	大悲忏 Great Compassion Repentance
每逢初一、十五 1st & 15th Day Of Each Lunar Month	上午 9:30 am 上午 10:30 am	金刚经、绕佛 Diamond Sutra & Circumambulating The Buddha 供佛 Offerings To The Buddhas
每逢公共假期 (及周一补公共假期) Every Public Holiday (And Supplementary Public Holiday On Monday)	上午 9:30 am 上午 10:30 am 下午 2:00 pm	普贤行愿品 Chapter On Samantabhadra Bodhisattva's Practices & Vows 供佛 Offerings To The Buddhas 金刚经 Diamond Sutra
每逢佛诞 Every Buddha's Sacred Birthday	上午 9:30 am	依据佛诞而定 Follow The Buddha's Sacred Birthday Chanting Schedule
初一、十五、公共假期遇到周六 1st & 15th Day Of Each Lunar Month Or Public Holidays On Saturdays	上午 9:30 am 上午 10:30 am 下午 2:00 pm	金刚经 Diamond Sutra 供佛 Offering To The Buddhas 普贤行愿品 Chapter On Samantabhadra Bodhisattva's Practices & Vows
初一、十五、公共假期遇到周日 1st & 15th Day Of Each Lunar Month Or Public Holidays On Sundays		按照周日的诵经时间表 Follow Sunday Chanting Schedule
每日 Daily	上午 10:30 am – 下午 8:00 pm	精进念佛 (念佛堂) Buddha Mindfulness Practice (At Buddha Mindfulness Hall)





# 行愿85年 Fulfilling Wishes For 85 Years

