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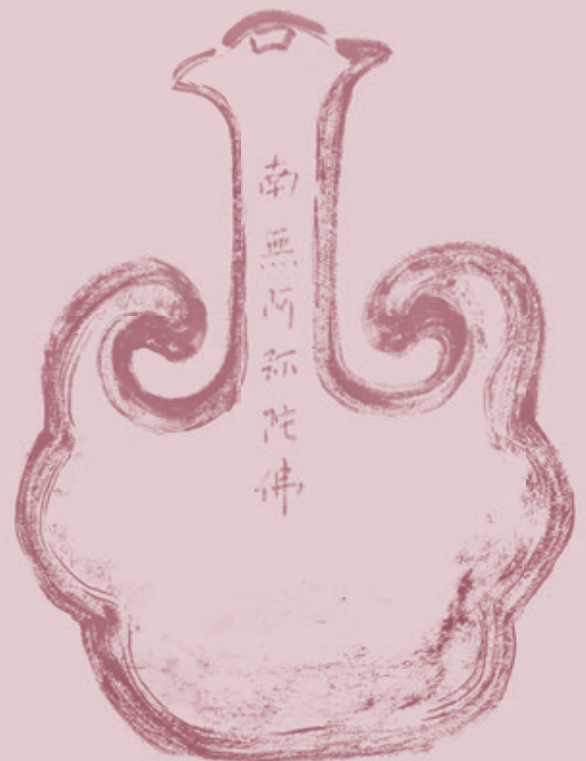
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新加坡佛教居士林通讯 • Singapore Buddhist Lodge Newsletter

丰碑永树 道范长存
——纪念前林长李木源居士往生五周年

爱读佛经的书画家许梦丰

The Parable Of Two Rivers
And The White Path





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往生五周年

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——纪念前林长李木源居士往生五周年



林长 陈立发

当今人类社会正经历着一场百年一遇的大挑战，新冠病毒的全球肆虐，让我们切身感受到，一个高效廉洁的政府，在这突如其来的情况下，挺身而出，领导民众，上下一心，面对这场史无前例的风险与危机的重要性。

经过八个多月的抗疫，全球120多万的死亡病例仍旧处在不断飙升的趋势；让我们为不幸失去亲人的家庭痛心之余，更深层思考：国家和人民如何跨越这个危机四伏的急流险滩。

毫无疑问，我们的科技和医药卫生越来越进步，信息越来越畅通，地球上不同地方间的距离也越来越“短”，但是人们似乎越来越疏

离，缺乏团结协作，在面对人类命运共同体的大考时，南辕北辙，意识形态至上，视人命如草芥，造成了人命关天而步调混乱的局面。

我们很幸运生活在新加坡这块美丽的国土上，我们也看到我国的抗疫成效显著；但我们又难免惶恐，担心一旦打开国门，疫情的蔓延可能导致第二波的反弹和延续，从而影响我们苦心经营获得的成果……。

2600多年前，佛陀提出“同体大悲”的概念，揭示我们有着相同的“共业”，所以共同体养生息在这颗蔚蓝色的星球上。但因为每个人有不同的“别业”，所以我们身处不同的国家，有不同的肤色和家庭际遇等。由于不同个体、不同家庭、不同社群、乃至不同国家之间有着千丝万缕的因果关联，我们每个人都不可能独立存在，我们都是处身在一张无穷无尽的网络其中的一个

Photo: Kumiko SHIMIZU (Unsplash)

小点，而每一个点的变化，都会牵动局部乃至整体的变化，这就是“此生则彼生，此灭则彼灭”的“同体”的道理。

今年是前林长李木源居士往生五周年。李林长和我是中学时的同学，他天生有较强的组织能力，当年在我们一群大男孩中具有优异的领导魄力；离开学校后，彼此奔走在前程。我们曾失联一段时间，但因缘际会，后来我们又联系上了。可以说学生时期建立的友谊是纯洁的，学生年代的共同记忆、共同语言和共同价值观念让我们铭记于心，见面总是有说不完的话题。20多年前，居士林成立中医义诊所，我当时有幸受邀前来出席开幕仪式。后来，在他盛情邀约下，加入居士林福利基金并参加活动，在居士林的因缘和感召下，我们心手相连，我在他的引领之下进入了佛教的殿堂……

李林长生前对居士林的贡献是有目共睹的。我也深信，当今社会上像他这样赤诚付出的人为数凤毛麟角。一个人为了信仰和理念，殚精竭虑，夙夜在公，把居士林看得比自己的家庭和事业还要重。2015年8月29日，李林长因病安详往生。2016年11月，在居士林不幸经历沸沸扬扬的风波之时，我抱着对居士林在我国社会的影响与创林诸位先贤的敬重和仰慕，以一颗赤子之心，临危受命，担任代理林长职务。2017年6月，经过林友推选，我正式接任第十任林长。从那时起，深感自己任重道远，尤其对林务而言经验不足，举步如履薄冰，时刻不敢忘记自己肩负的重要使命，也不敢忘记前辈的创林和中兴之功。随着时间推移，我越来越体会到李林长当年兼顾全局的使命和他的责任担当精神。

居士林的工作需要投入大量的心力和时间，如果缺乏这份热忱和付出的勇气，这个庞大机构的运作很难做得圆满。回顾李林长在任期间，由于受到一些别有用心者暗箭难防的中伤和陷害，曾经13次被贪污调查局审问，经历多次严格的审查和检察，最终水落石出，还以清白。这也让我们理解他后来雷厉风行的做事风格；他敢于承担、刚正不阿的处世原则，不畏诬陷，不欺弱小、不怕得罪人的高尚品格值得后人学习。他的一生，充分践行了他常说的“欲为诸佛龙象，先做众生马牛”这句《华严经》这一经典座右铭。四十多年在居士林，他从厨房捧菜、出街筹款，广结善缘，一直做到青年部、交际部、修持部，之后晋升为司理、副林长、林长。他的任劳任怨，吃苦耐劳，无私奉献；他的一心为佛教、为大众的精神，虽然往生而给后人留下铭记终生的记忆。

李显龙总理在李林长往生后携夫人前来本林吊唁时说：“李林长一生不只注重佛教事务，还不分种族、语言和宗教做了很多善事。他的去世，对我们来说是重大损失。”是的，五年过去了，李林长依旧活在大家的心目中，他的精神永远是我们效法的榜样。

本林“三庆”大典后，我们的活动场地和各项设施得到很大提升。自年初爆发新冠病毒疫情以来，我国各个层面都受到严重影响；居士林始终严格遵循政府的各项防疫措施，及时调整林内工作安排。到目前，我们的弘法修持、文化教育、慈善利生等事业已基本重启。这些年来，除了坚持原有的各项弘法利生事业外，我们还恢复了《狮城潮音》出版，中医义诊所也迁回林里；本林也举办了多次佛学及社会公益讲座，妙髻儿童佛学班也将于明年初正式开班。

在李林长往生五周年之际，我们重温他留给大家的宝贵精神财富，内心充满感动和责任担当。我们希望在广大林友的支持下，居士林上下一心，继承李林长始终如一的奉献精神，独立自主、按部就班地专注做好居士林的各项林务工作，使本林的“弘扬佛法，慈悲济世”的事业焕发光芒，再创辉煌。

南无阿弥陀佛。🙏

功德巍巍 喜见士林展新颜 ——缅怀前林长李木源居士 往生五周年



农历七月十五日称为“佛欢喜日”，也是传统的盂兰盆节，本林当天在大雄宝殿举办了庄严的供佛仪式。林长陈立发居士、司理陈锦成居士等拈香供佛，很多林友和信众也预约来本林礼佛祈福，追荐先亡，以恭敬心、孝顺心报父母长养之恩。

七月是佛教中孝亲报恩、祈福修善的“吉祥月”，寺院都会启建盂兰盆法会。佛教中非常重视孝道和报恩，每次诵持完佛经，回向偈里都会有一句“上报四重恩”。四重恩指的是父母恩、国土恩、三宝恩、众生恩。佛门里认为，一切众生皆于我们有恩。而三宝恩中，又包含师长恩的含义。身为佛弟子，我们都要发心报答众生和师长的恩德。

农历七月十六日是本林前林长李木源居士往生五周年纪念日。陈立发林长和陈锦成司理等几位董事特意来到前林长的灵位前上香，缅怀李前林长为佛教的振兴和成长鞠躬尽瘁、呕心沥血，为本林的发展做出的巍巍功绩，为社群、为大众奉献一生的无私情怀。

前林长李木源居士祖籍福建同安，1945年7月29日生于新加坡一个造船世家。幼承庭训，知书识礼。在父亲严厉的家教及母亲的慈心影响下，少时即热心社





会活动，曾接触过基督教。20多岁开始接触佛法，深为其义理深广、真知灼见所服膺。1969年在本林原领导师演培长老座下受持三皈，法名净永。1988年依本林原领导师广洽长老受持五戒及在家菩萨戒。自27岁开始参加居士林的各种活动，从最基础的清洁、厨房等杂务开始，逐步进入居士林各个部门参加活动并担任其职，从中磨练心性和熟悉林中各项工作。2001年在大众的推选下担任林长，同年，经董事会会议通过，搬进居士林常住，践行了15年的寺院修行生活，直至往生。李林长一生公私分明，持戒精严，堪称居士典范。

李林长在居士林服务43年，曾亲近本地与海外诸多高僧大德，并成为忘年之交，尤与广洽法师、宏船法师、茗山法师、仁德法师缘份最深。李林长一生深受广洽法师雷厉风行的作风影响，做人敢于承担，刚正不阿，不畏强权、不欺负弱小、不怕得罪人。坚持正信正行，为佛法弘扬、寺院建设、佛学院创办、国际佛教交流等做出了巨大贡献。





因自幼受慈母影响，李林长慈悲喜舍，宽容大度，及时行善。在新加坡这样一个多元种族的社会里，李林长一直倡导种族宗教和谐，居士林数十年如一日，对不同种族的低收入家庭分发度岁金、提供米粮等援助。李林长也非常注重低收入家庭孩子的教育问题，不断扩大本林助学金覆盖面，由原有的中小学、初院，延伸到理工学院、大学，累计受惠学子达3万余人。

李林长还主导设立了中医义诊所、家庭服务中心和儿童托管中心，为NKF洗肾病人设立交通补助金等。除此之外，居士林每天都为大众提供三餐免费素斋，受到新加坡社会各界的广泛赞誉。

在对外文化交流方面，李林长自八十年代初，每年数次带团至中国朝山，与中国佛教界、教育界、慈善界、医疗界、外交界、艺术界、侨联等各个层面建立了广泛而深厚的友谊，堪为新中两地的“民间大使”。2000年和2008年，李林长两次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，并促成中国五大宗教与新加坡十大宗教于2009年11月在新达城举办“中新宗教文化展”，这样的展览在全世界也属首次。

李林长身为佛教徒，对四众弟子时时劝勉，“欲为诸佛龙象，先做众生马牛”。就是说担当大任者，必须能吃苦耐劳，有牺牲奉献的精神，一心一意为佛教、为众生服务，毫无怨言。2005年，在李林长的领导下，居士林荣获“总统社会服务奖”（PSSA）。宗教及慈善机构获此大奖在新加坡是第一次。同年，李林长获我国总统颁发“公共服务奖章”（PBM）；2010年，再获颁“公共服务星章”（BBM）。

李林长生前为人严以律己，宽以待人，谦卑自律，勤勤恳恳，带领新加坡的居士们共同精进佛道、护持三宝、造福社会，培养僧材，邀请海内外的高僧大德来居士林弘法。李林长虔信净土，修持精严，在他的大力倡导之下，居士林于2010年



开办两年一届的净土教理研修班，由本林佛学导师延续法师讲法，迄今为止已举办了五届，教化和培养出了数百位正信的净业行人。李林长一生鞠躬尽瘁护持佛法，为净土宗的传播弘扬做出了杰出贡献。

2015年8月29日凌晨3时15分，李林长安详舍报，西归净土，住世70载。在医院病床上最后一天，他依然牵挂着居士林，清楚交代完一切重要事务后，一再叮嘱大家他走后不登讣告、不举行告别仪式、不做赞颂法会，一切从简，所有前来者念佛回向就好。9月2日遗体在光明山茶毗，9月3日上午在拣骨灰时得舍利一百多颗，多呈金银色，明亮耀眼，坚硬异常，甚为稀有！

李林长的往生在海内外产生了很大震动，来自我国及其他国家和地区的政界、商界、宗教、慈善、教育、文化、艺术等各界要人等纷纷唁电哀悼、本地和中国很多寺院团体都为李林长举行了超荐法会。李显龙总理携夫人前来吊唁时说：“林长一生不只注重佛教事务，还不分种族、语言和宗教做了很多善事。他的去世，对我们来说是重大损失。”



李林长往生之后，一段时间内，居士林颇为动荡。几经波折，现任林长陈立发居士临危受命，毅然接过了这副重担。回顾这几年的坎坷之路，陈立发居士感叹道：“居士林是一个有着优秀历史传承的佛教团体，声誉卓越，长久以来在社会上有着深广的影响力。当时我是抱着一颗赤子之心，一心一意想为居士林奉献自己的心力，使它重新上路，再创辉煌，是以才鼓起莫大勇气，接受这个职务，承担起李林长生前的遗志。”



自从陈立发居士接过林长的重担后，一方面投入大量精力，完成大雄宝殿的重建及筹款任务；另一方面，大力提升管理水平。他说：“自从担任林长一职后，我深感责任重大，整个人如履薄冰，时时自我反省。面对千头万绪的工作，边学习边听来自各个方面的专业意见，一方面大力整顿行政管理机制，建立完整的规章制度；一方面积极推动大雄宝殿的重建工程。李林长生前心心念念居士林的重建工程，为了实现他的遗愿，我首先要做的就是尽一切所能，集结各方实力，完成筹措巨款的重任。感恩三宝加持，感恩十方善信仁翁和广大信友的鼎力支持和慷慨捐献，感恩专业顾问与建筑团队的同心协力和辛勤付出，经过几年的辛苦努力，大雄宝殿终于重建落成，并在居士林成立85周年之际举办了隆重的三庆大典。”

陈立发林长注重继承、发扬居士林八十多年来的优秀传统，尊重先贤，倡导知恩报恩。在他的积极倡导和领导下，居士林恢复了已经停办数年的期刊《狮城潮音》，组织了“孝心佛行”母亲节庆祝活动，筹办了儿童佛学班。每次净土教理班开课，陈林长也必到场，给大家以鼓励。同时积极邀请海内外高僧大德及文化





名人，前来林内弘扬佛法、传承中华文化。陈林长亲自具函叩请本林领导师、中国佛教协会名誉会长传印长老为本林题写了“大雄宝殿”牌匾；接待了本林领导师、中国佛教协会副会长圣辉大和尚、中国佛教协会副会长如瑞法师等莅临指导；特邀美国法界总会主席恒实法师、台湾法藏法师等在林内弘法。在本林大雄宝殿建成后，特邀本林领导师、光明山普觉禅寺方丈广声大和尚主讲以感恩为主题的“佛法与人生”专题开示。正如陈林长所说：“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，自创林以来，历届林长都始终如一的坚持贯彻这个原则。我在此也向广大林友郑重承诺，我们将始终坚持这个大方向。居士林将薪火相传、上下一心，众志成城，继续沿着李林长为佛教、为众生的指导精神下前行。我们要将李林长忘我牺牲的精神传承下去，以法为师，自主发展，不断向前，让居士林正法久住，林务兴隆。”

值此李木源前林长往生五周年之际，我们深切缅怀他为居士林所做的一切，祈愿他不违本誓，自莲邦乘愿再来，普惠大众。也希望董事会、广大林友在陈立发林长的带领下，同心同德，披荆斩棘，推陈出新，再创辉煌。



本林《观经四帖疏》 及第六届净土教理班开课



本刊讯：

本林于2020年9月5日在七楼观音礼堂迎来了第六届净土教理班新学员。因受疫情影响，目前大多数同修还不能到林内听课，只能在家通过网络学习。林长陈立发居士、司理陈锦成居士等特别抽空到礼堂欢迎新学员，并为大家加油打气。

居士林的净土教理佛学班，是在前林长李木源居士的关心和倡导下，于2010年9月开办。该班每届学制两年，共分成四个学期完成，由本林佛学导师延续法师主讲。今年正好是净土班办学十周年。迄今为止，本林已成功举办了五届净土教理佛学班。共有700多名学员参加学习，约340名学员申请结业。

本届报名的230位学员，以中年者居多。他们来自社会各阶层，大部分都受过高等教育。他们希望通过系统的学习，掌握净土核心教



现场直播 Live Streaming
日期 Date: 周五与周六 Fri & Sat
时间 Time: 7:30 pm – 9:30 pm
YouTube Link: www.tiny.cc/sbllive

理，树立正知正见，建立净土信愿，明确生命的归宿。

周五《观经四帖疏》和周六净土教理班课程的录音及讲义，都可从本林网站下载。潮



网上周五周六净土教理课程
◀ 周五净土教理班 | 周六净土教理班 ▶
tiny.cc/sblfriclass | tiny.cc/sblsatclass



本林紧跟服务数码化进程

本刊讯：

居士林的林友以年长人士为主。老人家们在接受、使用现代科技产品，尤其是数码化技术方面，会有许多的困难。


自疫情发生以来，本林一直全面贯彻落实政府的防疫指示，遵守和执行政府关于保持安全距离的要求，严格控制人流量，并积极推进服务数码化的进程，包括：一、所有出席林内活动的林友一律采取在线预约和电话预约的方式；二、所有来功德堂祭拜及参加法会的信众，都提前在网上或电话预约，以错开到访时段；三、参加佛学班听课的学员，通过在线直播和现场上课两种方式学习；凡来林内上课的学员，都要经过事先预约，以限制人数；四、其他法事活动（如写牌位、安灵、捐款等），本林也鼓励信众提前在网上或电话预约。



五、本林的十方斋堂，目前虽然还没有恢复对公众开放。本林管理层也正在积极探索在今后开放后，采取网上预约及短信预约方式，控制同一时间段内的用斋人数，以及方便厨房及时准备食物，保证食物的卫生和避免浪费。

前期网上预约程序系统出错及电话接听不及时，给不少信众带来不便，敬请各位谅解。目前，秘书处已增设两条专线电话，安排专人接听，受理信众的询问及预约。秘书处也正在研究、改进网上预约程序系统，以更好地服务信众。

如果您在使用网上预约方面遇到困难，可以请身边的年轻人帮助。您也可以来居士林的时候，向我们的员工或义工寻求协助。

让我们一起克服暂时的困难，跟上服务数码化的进程。南无阿弥陀佛！

本林圆满举行2020年度林友大会


本刊讯：

2020年9月20日上午10点，本林在五楼维摩诘讲堂及七楼观音礼堂同步举行年度林友大会。出席此次会议的有本林法律顾问黄锦西大律师、林长陈立发居士、司理陈锦成居士、财政陈宝穗居士等董事会成员及众林友。因防疫要求，此次会议分两个场地同步举行。因参加会议的林友不足100人的法定人数，按章程规定，会议延后15分钟开始。

在年度林友大会上，林长陈立发居士首先致词，并就本林2019年全年的林务工作，向大会作了报告。林务报告主要包括五个方面：一、大殿重建基本完成；二、顺利筹办三庆活动；三、弘扬佛法及中华文化；四、慈悲救世，服务



社会；五：林友发展工作。

财政陈宝穗居士向与会林友汇报了本林的财务概况和年度审计财务报告。在这之后，委任了审计公司。在回答了林友提案之后，年度林友大会圆满结束。

认真落实防疫措施 谨慎重启林内活动



本刊讯：

随着疫情的逐步好转，政府日前宣布从10月3日起，所有宗教机构都可以举办宗教集会和其他宗教活动，集会的人数最多为100人。居士林作为先前获准参与最多100人试点的单位及本地最大的宗教团体之一，日前接受了联合晚报、早报星期天和亚洲新闻台CNA、第八频道等多家媒体的采访。

居士林同时也是获得文化、社区及青年部（以下简称文社青部）批准，进行恢复现场唱诵试验的16家宗教机构之一。

本林林长陈立发居士告诉记者：“一直以来，居士林都严格遵循和积极配合政府的各项防疫措施，并及时根据新的政策进行相应的调整 and 安排。本林原定在今年农历新年期间举行的万佛法会，因疫情延至9月27日才开始。为了确保信众的安全，居士林同时开放了贤护和维摩诘两个讲堂，以确保每个空间的人数限制在50人之内，参加法会的信众保持一米以上的安全距离，相互不交叉。为了减少接触，法会现场没有分发经书，改由投影的形式展示。”

居士林的林友和信众们得知法会可以逐步恢复的消息后，都非常高兴。林友林秀娟接受记者采访时表示，她已经好几个月没有参加法会了，如今法会终于恢复，她非常高兴。虽然在家也能诵经，但是与到现场和林友们一起诵经的感觉是完全不同的。另一位林友林素珍则表示，家人原本担心参加法会有风险而不同意她参加，但是上网查询得知居士林的防疫措施很严格后，就没有阻止她了。

本林的十方斋堂长年不间断地为公众提供免费素食，但由于疫情，已从今年4月6日暂停对外服务。文社青部不久将进行宗教场所的集会人数放宽至250人的试验，本林已申请加入这项试验计划。但“十方斋堂”短期内可能还不会重新开放。

林长陈立发说：“我和我的团队都希望能尽快让斋堂重开，但是为了安全起见，我们不能冒然行事，需要好好规划并征求当局的批准。居士林能逐步恢复活动，是靠整个团队的努力以及广大林友的配合。本林将一如既往地遵守安全管理措施。”



本林大雄宝殿灯光照明设计 荣获三项国际大奖

本刊讯：

2020年6月18日，IALD 年度国际照明设计奖公布了第37届获奖名单，本林的大雄宝殿照明设计获得了优秀奖。

IALD 国际照明设计大奖 (IALD International Lighting Design Awards) 是国际照明设计大奖中历史最悠久的奖项，是业内公认的最高荣誉，代表着灯光美学和技术上的卓越成就。

本林大雄宝殿的灯光是由 Light Collab 照明公司设计的。除了上述奖项外，大雄宝殿的灯光照明设计还获得了第47届北美照明工程师协会 (IES Illumination Awards) 颁发的照明设计优秀奖以及2019年美国照明设计奖 (Light Design Awards)。

佛教总会会长广品大和尚莅临本林指导

本刊讯：

新加坡佛教总会会长广品大和尚和佛总副秘书长陈友明居士于2020年10月21日下午莅临本林指导。本林林长陈立发居士、佛学导师延续法师，及领导团队成员陈家发副林长、陈锦成司理、陈宝穗财政、胥传喜副司理及吴仕杰高级行政经理，热情接待了广品大和尚一行。

广品大和尚和陈副秘书长与本林领导在会议室进行了友好交流，并对本林的工作给予了充分肯定。双方特别就时下处在疫情扩散危机中，佛教团体可以扮演的角色，如何吸引本地青少年对佛教的认知，如何面对现今网络上出



现的种种非正知见的佛法信息和如何有效推广正信佛教的方法等，进行了深入探讨。

随后，林长等人陪同广品大和尚一行参访了本林观音亭等场所，大和尚期待居士林在未来再创高峰。

微笑面对人生

文 | 关怡



我的舅妈钟阔，心性善良，孝敬老人，虔诚信佛，临终之时面带微笑往生西方极乐世界。

舅妈出生在东北黑龙江省一个贫困的农村家庭，那是一个战乱频频的黑暗时代，儿时可谓历经艰辛。解放后，舅妈刚刚读完小学就到生产队去参加劳动，因为天资聪慧又爱学习，所以她比一般的小学毕业生认识的字多。舅妈的父母钟姥爷和钟姥姥都是乡村医生，钟姥姥会接生和给小孩看病，耳熏目染之下，舅妈从父母那里学到了不少医学方面的知识。

到了适婚的年龄，经人介绍，舅妈就同舅舅结婚组成了家庭。舅舅是村里的民办教师，收入很低，公分比一般社员少，当时太姥爷和姥姥都健在，舅妈于是年纪轻轻就担负起了整个家庭的生计。每天，舅妈除了要到生产队出工之外，还要养猪、养鸡、耕种自家菜地，到了秋天还要去打柴草，积攒起来用做一年的烧柴煮饭。

舅妈在当地是有名的孝顺媳妇，不管多忙多累，都把两个老人照顾得无微不至。在节粮度荒的年代，条件在苦，也要想法让老人吃饱，在舅妈的精心奉养下，太姥爷成为村上最长寿的老人。

舅妈心地善良，谁家遇到困难，只要找到她，都会尽自己最大的努力去帮助别人。有位戴姓村民，因为智障生活困难，靠乞讨为生，舅妈很同情他，虽然自己也不富裕，还是经常拿出米、面、菜去接济他。村上谁家婆媳有矛盾，邻里之间出现摩擦，都会找舅妈来调解，大家都信任她，因为她善解人意，秉持公正。

邻村有位妇女生完孩子得产后风去世了，那位刚刚丧偶的父亲没有能力养活孩子，钟姥姥就想把孩子抱来抚养，子女们为此产生了分歧，不同意抱养这个孩子，只有舅妈坚定地支持钟姥姥，她说：“这个情况，爸爸很难养活他，我们要救孩子一命。”舅妈和钟姥姥住同村，她抽空就帮助钟姥姥护理这孩子，钟姥姥和舅妈把这个婴儿一直养到八岁，孩子爸爸才把他接回去上学。

舅妈婚后有五个子女，在那个贫穷的年代，把五个孩子抚养成人，付出的辛劳可想而知。她白天劳作，晚上等孩子们都睡了，一个人还要在灯下做衣服、做鞋。一家八口全年穿的单衣、棉衣、单鞋、棉鞋都是舅妈一针一线缝出来的。

姥姥对我妈妈不止一次地说：“钟阔很能干，不管多苦、多累、多困难，她都是笑呵呵的，从来不发火，这么多年没跟我红过一次脸。家里有什么好吃的，都是拿出来给我单做，我牙口不好， she 就把饭做得软软烂烂的，让我好吸收。”言语之间，显然对这位儿媳非常满意。

姥姥临终时，全家老少都来送姥姥，妈妈和姨衷心感谢舅妈多年来一直孝敬姥姥。舅妈说：“妈妈待我就像亲闺女一样，帮着我五个孩子养大，我心里很感恩妈妈。”说完，舅妈细心地给姥姥梳头、擦脸擦手，让姥姥干干净净的到另外一个世界去了。

钟姥姥有四位子女，舅妈是经济条件最差的一个。当她和钟姥爷失去劳动能力后，便卖掉房子带上所有家当，到经济条件最好的，住在城市的女儿家养老。没过几年，钟姥姥他们还是来到舅妈家，希望舅舅和舅妈为他们养老送终，当时村里的人都觉得这样对舅妈不公平。但舅舅和舅妈却认为，老人的家产给谁，由老人自己做主，但给老人养老送终，是当儿女义不容辞的义务。村上的人为此都很敬佩舅舅舅妈。

舅妈非常重视孩子们的学习，尽其所能给孩子们创造好的学习环境。在她的教导下，我的表弟和表妹先后大学毕业，那个时代，农村孩子能读大学的寥寥无几。每个孩子的成长，都是父母含辛茹苦的付出，每个孩子的展翅翱翔，都离不开父母的奋力托举。

改革开放以后，舅妈接触到佛法，于是开始学佛。她是一个很有善根的人，很自然的就信受了佛法教义。我和她谈论起佛教时，她说：“佛学教我们做事做人，我们要按照佛陀的教诲去做，才能过幸福美满的生活，才能去西方极乐世界。”在我的印象里，舅妈做得非常好，简直就是行走在人世间的菩萨。

舅妈晚年视力不大好，我平时喜欢抄写佛学语录和经典法语，于是便工工整整的用大字抄下来送给她。舅妈收到后如获至宝，说这是给她最好的礼物。舅妈说：“我文化低，佛经博大精深，我看不懂。但是，我心中有佛，我每天都念佛号，念南无阿弥陀佛！”舅妈学佛就是老实地诵念名号，真心实意地念佛，这是最有效，最简单的学佛方法。真心实意的念佛，使舅妈有了大智慧。我发现，舅妈学佛后，精神状态更好了，容貌也变得越来越年轻了。

舅妈侍奉双亲往生后，便开始帮表弟带孩子。虽然照顾孙子很累，但舅妈因



佛学教我们做事做人，我们要按照佛陀的教诲去做，才能过幸福美满的生活，才能去西方极乐世界。



为每天念佛，法喜充满，整个人好像不知道疲劳。在这样的心态下，祖孙两个其乐融融，舅妈给了孙子一个美好快乐的童年。

如今，舅妈的孙子是北京大学医学院大三的学生，一个健康阳光、品学兼优的大男孩，还参加了北京大学自行车队，假期里一个人骑自行车从北京回东北。我对表弟说：“你们培养了一个这么优秀的孩子”。表弟说：“孩子三岁之内要扎好根。平时我们工作忙，三岁前都是我妈帮我照顾，两岁起就教他认字、读写、计算、唱歌，老人的乐观性格深深影响了孩子，启蒙教育做得非常好。孩子上幼儿园后，识字、算术成绩名列前茅，一直到小学、中学都是如此。他参加奥林匹克化学科竞赛，获得了黑龙江省第三名的好成绩。”

一位学佛的老人说：“一个偏僻农村家的孩子，能考上北京大学，那是人家几代人积下的德。”古人云：“莫道因果无人见，远在儿孙近在身。”因果定律是放之四海而皆准的真理，几代人的厚德，惠及他们的子孙后代。

我舅舅因为有舅妈这样的贤内助，也从民办教师转为正式教师，退休时是中心校校长。我表妹在县城当高中教师，她对我舅妈说：“爸爸妈妈操劳了一生，以后搬到我这里住吧，冬天有暖气不用自己烧火取暖。”

舅妈到了县城后，参加了学佛小组，认识了很多佛友和同修。她还参加了县里的老年合唱团，以歌会友，虽然她是合唱团里年纪最大的一个，但从照片上看去和其它成员一样年轻。舅妈和舅舅在县城住的这十几年，是他们一生中最安逸的日子。

舅妈不管走到哪里就把欢乐带到那里，跟她在一起，每个人都感觉很舒服，所以人们都喜欢跟她在一起。有时，她回以前住过的村里走走，乡亲们都过来看她，纷纷邀请她到家里吃饭。

2016年1月，舅妈在哈尔滨医科大学一院做了腹部肿瘤手术，手术很成功。医生对家人说：“患这种恶性肿瘤的人，百分之九十的要复发，复发后就不能再做手术。”

手术后，舅妈不同意做化疗放疗，就回家了。

6月份我才有时间从天津专程去看望舅妈，原以为做这么大的手术，她肯定会消瘦虚弱，没想到舅妈并没有多大变化，恢复得很好。我说：“做这样的手术，舅妈不害怕吗？”舅妈说：“咱们学佛人啥都不怕，因为我们有阿弥陀佛。做手术之前，我心里一直就默念阿弥陀佛！”经历了一场大病，舅妈还是那么乐观，脸上总是带着微笑。

夏日的傍晚，我挽着舅妈的胳膊，漫步走在长长的林荫路上，舅妈对我谈起了她这一生。舅妈一生善良、勤劳、节俭、孝顺，儿女双全，到了晚年，儿孙满堂，每个都很优秀。舅妈是一个非常知足和感恩的人，她感慨地说：“学佛人首先要爱国，我这一生很感恩国家，感恩新时代。在旧社会，咱们穷人家的孩子怎能念大学？”我说：“舅妈，您也为国家培养了人才。”

当我们聊起佛法，舅妈一下子兴奋起来，告诉我她在学佛小组，与同修们一



古人云：“莫道因果无人见，远在儿孙近在身。”因果定律是放之四海而皆准的真理，几代人的厚德，惠及他们的子孙后代。





起看法师讲解《无量寿经》的录像带，看完后内心很激动，阿弥陀佛建立的极乐世界那么美好，所以一定要去西方极乐世界。舅妈是农村妇女，通过学佛，她明白人生最好的归宿就是往生净土，她的目标非常明确和单纯，可以说明明白白地走完人生之路。

2019年舅妈旧病复发，儿女带她到北京协和医院就医，结论是不能再做手术。舅妈在北京治疗期间，她的孙子多次看望她，并把病历拿给北京大学医学院的教授看，得出的结论同协和医院一样。

舅妈回家后，就一直吃中药调养。有时我给她打电话，她接过电话的第一句话就是：南无阿弥陀佛！我的回复也是南无阿弥陀佛！当我问起她的身体情况，她说一直吃着中药，挺好的。她从来不在家人面前提身体如何痛苦难受这样的话，整个人从始至终都散发着满满的正能量。

一次舅妈在电话中说：“我一直都在念佛，不久就要到西方极乐世界去了。到时候阿弥陀佛会亲自来接引我，带我去莲花世界，那是一个金色世界。只要到了极乐世界，我就可以亲近阿弥陀佛，每天坐在莲花池边，听阿弥陀佛讲经说法。”

2020年初，舅妈病情渐重，她的儿女纷

纷从大庆、辽宁等地回到她身旁，舅妈一直很平静。我家和我姨家的兄弟姐妹，对舅妈都有深厚的感情，都很关心她的健康。只是大家天各一方，有的在北京，有的在南方，还有人在国外，一场突如其来的疫情把所有人都限制在原地无法出行，只能通过给舅妈打电话来了解病情，祝福舅妈恢复健康。表妹把舅妈的视频发给我们，舅妈穿着红色毛衣，面带微笑对我们说话，她根本不像一个晚期癌症病人。从舅妈身上，我感受到阿陀陀佛的名号，有着不可思议的神奇力量，使人从病苦中解脱出来。

2020年4月27日，舅妈没有一丝遗憾，了无牵挂地离开了我们。临终时，五个子女和舅舅都在她身边，舅妈头发乌黑，面色安详，微笑着慢慢闭上了眼睛，好像睡着了一样，身体非常柔软。

舅妈这一生，始终微笑面对人生。她用微笑带给家人、亲人、朋友及身边人关爱、友善和温情。她用微笑面对艰辛、苦难、劳累和贫穷。她用微笑面对疾病，面对死亡，就这样带着微笑去了西方极乐世界！

舅妈的音容笑貌永远留在我们心里！

我愿此生好好修行，一心皈命阿弥陀佛，到西方极乐世界同舅妈再次相见！🙏

Establishing Internal And External Barriers To Prevent Disease During A Pandemic

Liù Liù

Photo: Chapman Chow (Unsplash)

The following discussion contains my views, from a classical Chinese Medical perspective, on how best to understand the current pandemic and how to get through it safely.

The great Táng Dynasty physician Sūn Sīmiǎo once said of the study of medicine that 'it should be learned in every home and everyone should understand it.' In other words, not only should medicine be studied in every home and neighborhood, but one's primary health care responsibility is their own personal health. This point is of utmost importance and is the main subject of this talk.

The current pandemic is the result of the highly contagious Severe Acute Respiratory Coronavirus 2 (SARS-CoV-2 or COVID-19). Why did this pandemic emerge at this particular juncture in time? The emergence and spread of a virus requires certain conditions. From a Chinese medicine perspective, one of these conditions was the abnormal climate, referred to, in Chinese cosmological terms, as 'untimely qì'.

A line from the poem 'New Year's Day' by the Chinese politician, poet, and prose writer of the Southern Song Dynasty, Wáng Ānshí illustrates a glimpse of the sort of climatic pattern one expects at the outset of spring: 'amongst the sound of firecrackers, a year is past, and the warmth of the spring breeze enlivens the Túsū wine' (Túsū wine is a special sort of wine containing medicinal herbs that is customarily drunk during the Spring Festival). The spring is supposed to bring with it warmth, but this year spring was cold. Furthermore, this past winter was uncharacteristically warm. This aberrant weather is the very definition of 'untimely qì'. The unusual weather pattern provided the external conditions which permitted the coronavirus outbreak to begin.

In order to produce illness such as we are currently witnessing, the virus requires certain

internal conditions as well. It requires a shortcoming in the body's resistance to disease, a deficiency of the immune system. As is often said in Chinese medicine, "When there is adequate healthy qì (正气 zhèngqì), pathogenic qì will not be able to inflict harm". The strength of the healthy qì is thus the deciding factor in whether or not a person falls ill. It is a weakness in the person's resistance to disease, their healthy qì, that is the internal cause of disease. In order for disease to arise, both the external and internal conditions must be met. If either condition is not met, disease will not emerge. In the *Yellow Emperor's Classic*, this is described as 'the two deficiencies mutually engender and disease thus inhabits the body'.

We must first come in contact with the virus in order that it may have an opportunity to invade the body. In accord with this fact, we adopt protective measures such as isolating ourselves at home and practicing social distancing, wearing cloth masks and protective glasses, and handwashing. If the virus manages to get past these protective measures and come in contact with the body, will we necessarily contract the disease? Not necessarily, for the virus must still break through the body's inner defenses. It is only when the body's inner defenses have crumbled or become feeble that the virus is able to take advantage of this weakness and enter the body and cause sickness.

Viral and bacterial pathogens await an opportunity to enter the human body. In Chinese medicine, the couli, the collagenous fibers that form the grain of the muscles and flesh, are the primary entryway into the human body. In this system of thought, 'wind' can easily open this entryway, permitting pathogens to intrude and generate disease. This is what is referred to by the oft quoted lines from the *Yellow Emperor's Classic* 'Wind is the beginning of a hundred diseases' and 'wind is the chief of the hundred diseases'.

In China, the basic necessities of human existence are listed idiomatically in the following order 'clothing, food, shelter, and transportation'. It is no coincidence that clothing is listed first in this colloquial reference to basic human needs. Its premiere position is related to the role clothing plays in protecting us from the chief progenitor of disease in classical Chinese thinking, wind. Dressing appropriately, for instance, wearing a hat and scarf, can decrease the possibility that disease will be brought about by the sort of aberrant qì we mentioned earlier. When, in addition to appropriate clothing, we don a face mask and other such protective equipment, we are adequately protected.

With regard to internal protection, a correct diet is foremost in importance. It is well understood that proper nutrition supports the body's immune system. However, many individuals who become ill suffer from decreased appetite and a subsequent decrease in dietary nutrition due to a weakened digestive system. In this case, patients should tailor their diet to match their digestive ability. As stated in the *Treatise on Cold Damage*, this practice is referred to as 'decreasing





It is absolutely necessary that we find ways to accurately perceive and adjust our emotional state to reduce the influence our emotions have on our internal resistance to disease... The mental-emotional state has a dramatic effect on the immune system and is capable of destroying its protective ability.



the amount we eat so that we may heal'. By eating in accordance with the reduced capacity of the internal organs, nutrition is maximized. Therefore, when one is sick and the appetite is reduced, one should both reduce the amount of food eaten and eat food that is easily digested.

Secondly, it is of vital importance that appropriate sleep hygiene be observed. Sleep must not only be of sufficient length, the sleep routine must be regular and we should always retire no later than 11 o'clock! The ancients said 'It takes more than a hundred days to recover from a single night without sleep'. The idea here is that sleeping during the hours of daylight is far inferior to the benefit derived from sleeping at night. Sleeping during the day cannot compensate for losing sleep at night.

Third, one should avoid overwork,

especially work that results in mental exhaustion. The effects of physical exertion are easily reversed and recovered by sound sleep but when one becomes mentally exhausted, one may suffer from an inability to fall asleep or they may experience poor, restless sleep that doesn't promote adequate recovery.

Next is our emotional state, our individual psychological well-being, what may be thought of as our morale. Of the various factors which influence the quality of our healthy qì, our emotional well-being may very well be regarded as most important. It is absolutely necessary that we find ways to accurately perceive and adjust our emotional state to reduce the influence our emotions have on our internal resistance to disease. This is a matter of prime importance. The mental-emotional state has a dramatic effect on the immune system and is capable of destroying its protective ability.

Chinese medicine practitioners speak of 正气 zhèngqì 'healthy qì'. What is the core essence of this 'healthy qì'? Nowadays in China, people often use the term 中心 zhōngxīn 'center'. The Chinese term 中心 zhōngxīn is ingenious. Essential features of the Chinese culture are contained within this combination of characters. The use of the character 中 zhōng 'center' to delimit the character 心 xīn 'heart' or 'mind' indicates that the concept of centrality subsumes the idea conveyed by the character for 'mind'. The meaning of the character 心 xīn is contained within and derived from the character 中 zhōng. This is to say that, in the original sense, the key features of "mind" are conveyed by 'center'.

So what is meant by 中 zhōng center? Zhōng indicates neither to the left nor to the right. That which does not deviate to the right or left is zhōng. What is it that most easily causes the mind to depart from this central position, its

state of equanimity? To take a ready example, let us consider a marital quarrel and the posture assumed by each of the two persons involved in such an argument. When couples fight, what is typically felt to be a good and harmonious arrangement suddenly appears miserable. Why is this? It is because the heart and mind are no longer in a state of balanced equanimity and the mind is beset by a powerful bias. The Chinese character 怒 nù denotes anger, rage, and fury. In this character, the top portion consists of the character 奴 nú meaning 'slave' and the bottom portion consists of the character 心 'heart'. When the heart is enslaved, there is anger 怒.

When the heart is enslaved, when it has been kidnapped, can it still assume the physiological role assigned to it in classical Chinese medicine, that of the free and unrestrained sovereign ruler of the body? In Chinese culture, there is not a strong emphasis on personal freedom, but autonomy is held in high regard. Once an emotion, especially a very strong one, arises, the heart loses its self-governance and becomes enslaved. When overcome by emotion, the heart loses its position as the sovereign ruler and becomes a mere slave. The moment the heart deviates from its original state of equanimity, its balanced, central position, it loses its autonomy and is fundamentally no longer in touch with what is real and true. In Chinese, there is another character compound closely related to the character 中, 中正 zhōngzhèng 'unbiased'. When the heart departs from equanimity, it cannot remain unbiased, and it cannot be said to be upright or 'healthy' 正 zhèng. Therefore, the prerequisite of 'healthy' qì is the heart maintaining its balanced state, deviating neither to one side nor the other.

How do we keep the heart balanced and in the center in order to maintain healthy qì? We

should first consider why it is that we become immoderate and stubborn, why we become angry. Anger often arises when things do not go as we wish. All strong emotions derive from being overly focused on the self, from adopting an egocentric mindset. Confucius devoted his life and teachings to eradicating four aspects of human behavior. He aspired to be free from speculation, insistence, obstinance, and egocentrism. Today, I will discuss only egocentrism. Put another way, this might be expressed as selfishness. When egocentrism dominates our heart and mind, we become selfish. When we are self-centered, our emotions are easily aroused. When things don't go our way, we become angry and unhappy and we will tend to blame and complain. The key to avoiding this negative pattern is to let go of the ego and, little by little, to replace it with concern for society as a whole, to exchange our egocentric desires for a desire to see the larger community benefit and prosper.

The 'common good' requires that we set aside our selfish aims. We can only enjoy real



Photo: Anh Nguyen (Unsplash)

benefit by seeking to enrich the common good and transmuting our desires to those that pertain to the good of all. When one is able to enact this sort of change in mindset, personal loss or gain lose importance and one is able to appreciate the true beauty of life. In the *Yijing* or *Book of Changes* it says that 'beauty lies within ones center'. This sort of beauty cannot be achieved by a makeover or a facelift, it is a beauty that emerges from within, from ones inner qualities and temperament. Thus, when one supplants selfishness with a desire for uplifting others, ones life begins to change and the emotions are gradually subdued. In this way, a defensive barrier is erected within, one that protects the internal environment from being damaged by outside forces.

At this point, I would like to discuss a concrete, practical method for maintaining a balanced, positive mindset. In the *Dàodéjīng* it states 'The doorway of the mysterious female is the root of heaven and earth, it exists without interruption, and when we put it to use it remains unmoved.' A door is used to enter and to exit. The nose is, strictly speaking, the chief doorway of the body. The nose constantly acts as an entryway and exit for the air we breathe. In the quote from the *Dàodéjīng* above, the 'doorway of the mysterious female' can be understood to be referring to the nose and the area directly below it, the philtrum. As we know, the nose inhales and exhales the air, which is part of what the Chinese refer to as 'heaven'. The mouth, on the other hand, ingests that which is supplied by the earth, the plants

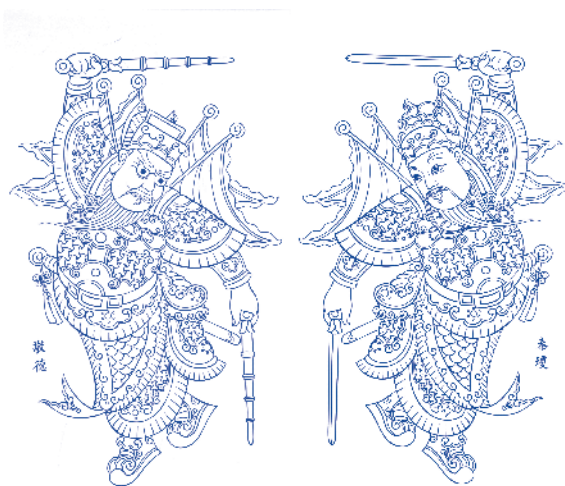
and animals that live upon its surface. Thus, we can understand the doorway of the mysterious female as the philtrum, located, so to speak, directly between heaven and earth and, in a sense, the root of heaven and earth.

In the *Yuánrì* it is written 'The sun casts its light upon the many doors and windows and everywhere the old talismans are exchanged for new peach wood'. In the past, there was a Chinese New Year's Day tradition of replacing the carved effigies of the two door gods Shéntú (神荼) and Yùlěi (郁垒) with new ones, carved from peach wood, the peach being a symbol of health and longevity in Chinese iconography. The door gods

were believed to ward off harmful influences, especially those invisible to the naked eye, and keep them from entering the home and disturbing its harmony. The use of these carved talismans to perpetually ward off evil from the doorway of our home resonates with the psychological desire

to keep what is harmful out while allowing what is good to enter. The significance of this practice extends beyond this particular tradition. When we inhale air, we hope that harmful elements do not enter our body. Inhaling and exhaling are the unceasing operation of the doorway that sustains life. The vital significance of this 'doorway of the mysterious female' is revealed in the *Dàodéjīng*.

If we wish to put this understanding into practical application, we should focus our mind on the area of the philtrum and focus our attention on the sensation of inhaling and exhaling. We should do this without the interruption of other thoughts, only paying attention to the breath



coming in and the breath going out. When we do so, we must avoid the intrusion of thought, for when our mind is distracted by thought, it will no longer be centered, it will depart from equanimity and the healthy qì we have been cultivating will be dispersed. The heart and mind should be used to sense and observe and it is thus that they maintain their place as the spiritually resplendent ruler of the body. The mind should be focused on the philtrum and thus the spirit will focus there, acting like the protective door spirits traditionally used to ward off evil in China's past. This is the body's most important protective barrier.

This is a basic, effective technique brought to us from the heart of Chinese culture. 'It is constantly there, we use it but it remains unmoved'. It will take some time for us to truly appreciate the significance of this. By practicing this technique, we begin to manifest the ideal of the 'healthy qì existing within and harmful qì being unable to affect it'. But this protective aspect is merely a beneficial by-product of this

meditation method. The real use of this method lies in its ability to reveal to us the true nature of reality, to truly understand life.

I would like to point out one more thing: During this practice one should disregard any strange or unusual phenomena that arise. One should simply focus on the breath coming in and going out, on the unceasing working of the mysterious doorway that is right under our nose.

Today, I have taken an hour and a half to share my thoughts with everyone. My knowledge and understanding are limited and so too is that which I have shared with you.

Also, as a result of Liù Liù assigning this task to me, I have had the opportunity to reflect more deeply on the topic and it has given me an opportunity to understand it in a new light.

I consider this a gift received from all of you and wish to extend my heartfelt thanks and gratitude! 卍

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When we inhale air, we hope that harmful elements do not enter our body. Inhaling and exhaling are the unceasing operation of the doorway that sustains life.



Photo: Anke Sundermeier (Pixabay)

“我要回家”

文 | 罗文心



“十”年生死两茫茫，不思量，自难忘。千里孤坟，无处话凄凉。纵使相逢应不识，尘满面，鬓如霜。”这首《江城子》是宋代文学家苏轼为悼念原配妻子王弗而写的。此词表现了绵绵不尽的哀伤和思念。为何会在文章的开端引用这首词？只因末学回首这些年的修学之路，它屡屡浮现在脑海中。或许这是在警醒自己，此生若不再解决生死大事，将会是一场永无休止的轮回，即使与至亲相逢，也不过是一场相见不相识的画面。与在这浊世里相互牵挂，相互怜悯地苦苦挣扎，不如相忘于江湖，相约于净土莲邦，岂不乐哉？

因缘成熟 步入佛门

当初没有参加净土教理研修班之前，佛教对我而言既熟悉又陌生。熟悉是因为佛教是我一直以来就信仰的宗教，陌生则是对佛陀的教法教理我却一无所知。一个偶然的机缘，一位亲友告诉我居士林举办的净土教理研修班非常好，听了之后感觉很受益，力邀我报名参学。当时，我正打算在工作之余参加一些活动，听了她的介绍非常高兴，心中顿时对学习佛法生出一股强烈的向往之意，于是便正式踏上学佛之路。在学习净土教理期间，我正式成了一名佛教徒，与净土法门结上一个增上之缘。

回顾这些年的修学，末学心底生起深深的感恩。阿弥陀佛从无量劫以来与我等众生结下甚深的法缘，让我在这个末法时代，遇到最为当机、最适合自己的法门。回想起来由衷感叹自己的幸运，试想，如果当初我遇到的不是净土法门，那将会是个怎样的情景？很有可能坚持不了多久就掉队了。因为长时间的静坐我根

本坚持不了，面对过于深奥复杂的教理我又听不懂，那些冗长难记的咒语更是无法背诵，种种艰难就不一一陈述了。从更深一层来说，对于刚刚踏入佛门、对所有教理法门都懵懂不知的我，当时根本不了解哪个法门是最契理契机的，如果一头栽进了某种邪教或相似教法，岂不是误了当生的慧命。

三宝护佑，再加上贵人相助，冥冥之中佛菩萨引领我走向最适合末法众生修行的净土法门。净土法门全凭信愿往生，只要执持名号，只要忆佛念佛，只要愿心不退，当生定能解脱。这个法门最重要最殊胜的是我们不需要仅仅凭借自己那点微薄的力量去苦苦修行，了生脱死，因为这是一个自他二力法门，我们只要把自己全身心地交给阿弥陀佛，就能依靠弥陀大愿力的接引，带业往生西方极乐世界，在庄严清净的环境中继续修行，速疾成就佛果！

历事练心 洗除心垢

没学佛之前，对生命的真相我可以说是一片茫然，不知生从何来，死往何处。通过在净土教理班的学习，我才明白了生死轮回之因，也对释迦本师以无尽大悲和盘托出的畅佛本怀之法，渐渐有了进一步的了解，从此重新开启了我的人生目标和方向。

学习期间，延续法师要求我们平日里除了认真研究净土教理之外，也需要诵持名号，在自身修持上下功夫。所以只要时间允许，我都会和同修们参加精进佛三的共修活动。一个人在家独自修行难免会放逸懈怠，而共修就不同，大家相互监督、相互鼓励，借助大众熏修的力量，提高自己的修持功夫。

经过几年的系统学习教理和持名念佛，渐渐地，我开始注意到自己的念头。没学佛念佛之前，我从来没有观照过自己的所思所想。察

觉不到自己的行为造作是多么的恶劣。整个人都是被环境牵着走，境转心也便随之而转，心情总是起伏不定，从高峰到低谷，循环往复，一天的情绪就像坐过山车一样翻滚不停。学佛之后，我意识到这种现象是不对的，不健康的。延续法师曾经不止一次的对我们强调，阿弥陀佛的六号名号含摄着无量的德能，一句佛号可以对治身心出现的种种问题，名号所到之处就是弥陀光明注照之时，阿弥陀佛的万德洪名如同一盏明灯，具有不可思议的正能量，能照亮我们内心深处的阴暗角落，能给予众生安稳。初时听到这些话，我还没有什么深刻的理解，

这个法门【净土】最重要最殊胜的是我们不需要仅仅凭借自己那点微薄的力量去苦苦修行，了生脱死，因为这是一个自他二力法门，我们只要把自己全身心地交给阿弥陀佛，就能依靠弥陀大愿力的接引，带业往生西方极乐世界，在庄严清净的环境中继续修行，速疾成就佛果！

学佛后，通过实修亲历，佛号彰显的功德逐渐显现出来，当全身心都沉浸在佛号之中时，起伏不定的心性有时能够暂时伏住，平日粗糙的思维也开始变得细微起来，让我留意到自己的起心动念，更从中体会到应以平常心去面对生活中的一切人事物，宠辱不惊，内心方能得以平静。

这些年来，虽然已略懂一些净土教理，但每每遇到违缘或者苦难境界，整个人还是败下阵来，就好像一个常败将军。自身厚重的烦恼，加上时有时无的微弱道心，整个人就如同走在“水火二河白道喻”里那条极其狭窄的白道



Photo: Александр Прокофьев (Pexels)

上，右面汹涌的水浪似乎要将我吞噬，左边熊熊燃烧的大火仿佛要将我卷入火海，站在仅四五寸宽的狭窄白道上，整个人胆战心惊，战栗不已。祖师大德是多么清楚末法众生的习气，才会有如此贴切的譬喻。

纵使身处贪嗔烦恼之中，我们依然有一颗修行、求解脱、求往生净土之心。这些遇境也让我更深刻地体悟到要在心性上用工夫，从平实处着手，将所学法义融入自己的生活和实践。遇到好事，一句阿弥陀佛，遇到不称心的事也是一句阿弥陀佛，以佛号对治烦恼习气。平时我常常会提醒自己，这一切都不过是梦幻泡影，不要把这些当做是真实存在的，要学会观照诸法的空性，销归自性。现在，我已经知道自己该去向何处，也知道通往归途的方法，惟愿自己不忘初心，能十年如一日地执持佛号。

苦海无涯 回头是岸

“十方如来，怜念众生，如母忆子。若子逃逝，虽忆何为。子若忆母，如母忆时，母子历生，不相违远。若众生心，忆佛念佛，现前当来，必定见佛，去佛不远。”——《大势至菩萨念佛圆通章》

无量劫以来，迷惑颠倒、认妄为真的我，不知自己的衣里明珠。如今既然知道自己是舍父逃逸的穷子，流浪在三界六道里，知道极乐世界是我们本有的家乡，阿弥陀佛是我们的大慈悲父，就要离开三界六道，向着极乐故乡而去。

释迦本师和阿弥陀佛知道我们末法时代的情形，所以特意施設了一个至简至捷、无上圆顿，不需断除烦恼、不需长时修行，唯靠信愿感通佛力的特别法门。此土的释迦牟尼佛就像慈父，不断发遣众生往西方极乐世界去；彼土的阿弥陀佛则像慈母，接引摄受每一位信愿念佛的众生。两土世尊默契配合，折摄并用，巧妙地度化众生。只要我们真信切愿，持佛名号，即可圆转五浊，出离生死苦海，返本还原。

今年正值净土教理班办学十周年，借此机会感恩一切或深或浅，或轻或重，一切相遇、相识、相知的人与事，有了这一切的缘分和经历才有了今日的末学。祈愿同生净土，同见弥陀，同成正觉。

世尊，我是在苦海流浪的游子，终于闻听到您长劫以来的呼唤，终于踏上回归之路，回到西方安乐的家乡。世尊，我今发愿愿往生，惟愿慈悲哀摄受。

南无阿弥陀佛！卐

感恩法音不断

文 | 西圆

我的二姐是一个虔诚的佛教徒，每次到居士林礼佛时就会叫上我，就这样，潜移默化之下，我对佛学也渐渐产生了兴趣。2011年5月的一天，我恰巧无事，便独自一人去居士林拜佛。炎热的下午，大殿上里很多居士在读诵经文，这次我鼓起勇气，请了一本晚课，然后坐在最后一排椅子上，静静地听着。那一刻，说不出的安宁。

从那天开始，就像被一股不知名的力量吸引一般，每个周六和周日，我都去居士林参加共修晚课。刚开始时，由于对经文不熟悉，有时候会不知道读到经书的哪一页。每到这个时候，旁边就会有热心的同修指点，就这样，从陌生到熟悉，晚课共修我终于跟上了大家的节奏。

除了周末的共修课外，只要有时间，我就会参加居士林举办的各种法会。在这里认识了很多同修，大家一起学习，一起共修，不知不觉中，居士林已成了我生活中不可缺少的一部分。一天，我看到通告栏上发布了一个消息，第五届净土教理班开始招生了，于是就报名参加，开学后，每个周末我都会到林里，和同修们一起上课，学习净土教理。

时光如梭，两年的净土教理课程已进行了一大半，正当我们准备安心把接下来的课程学

完时，没有料到，一场史无前例的疫情开始了。冠状病毒的突然来袭打乱了我们的步伐和生活，变得一发不可收拾。记得那天是正月初九，我们上完最后一堂课，便接到通知，以后不能来林里面对面一起上课了，为了安全，所有的课程以后改为线上直播。

虽然不能去居士林聆听延续法师讲课，不能和同修们一起讨论课程，心里难免感到失落，但身为佛弟子，处变不惊才是我们应该保持的心态。在防疫阻断措施期间，每天我都诚心诚意地读诵经书

《佛说无量寿经》，每个周末我都跟着延续法师的线上讲座，认真学习《弥陀要解》和《净土讲座》，每节课的内容都让我受益不浅。

感恩佛教居士林，让我们有机会在线上共修三经：《阿弥陀经》、《金刚经》和《地藏经》，共同参与线上浴佛仪式和卫塞节献供仪式。

感恩延续法师慈悲的开示，深入浅出地讲解佛法的精华，解释净土法门的义理，这些教诲让我对阿弥陀佛的大宏誓愿力深信不疑。

感恩师兄们在平台上帮助我学习，让我一遍遍复习和理解师父讲过的重点义理；感恩常住师父慈悲领导我们共修念佛；感恩居士林十方斋堂的师兄们，精心烹饪美味的炒米粉、咖喱菜、米线汤和各种甜品。

感恩二姐，是她一路来引导我到居士林礼佛，才让我这一世有机缘听闻到佛法。以前没有学习佛法时，对生活中遇到的一些事情会有很多怨言，如今我明白了人世无常、一切随缘、随遇而安。

今生有幸得闻信受净土法门，这一世不再迷失，此生只愿能依靠阿弥陀佛的大慈悲愿力，至诚恭敬的念佛，了脱生死，成为功德海中的一朵莲花。南无阿弥陀佛！

Seeking The Pure Land Door

Jìng Chéng

Photo: Ran Berkovich (Unsplash)

First Encounter with Pure Land Buddhism

My first exposure to Pure Land Buddhism came through my yoga teacher. It seemed like she planned it, as at the end of every session, she would guide us into 'Savasana' (Corpse Pose), where the body goes into a state of deep relaxation. While in this pose, she would play a melodic tune with Amitābha Buddha's name, which calmed me greatly.

With my curiosity in Pure Land Buddhism piqued, when I asked her about the significance of Amitābha Buddha sometime in 2018, she gave an expectant smile and said, 'When the student is ready, the teacher will appear.' Thus, began my life-changing journey to the Singapore Buddhist Lodge (SBL) and into the world of Amitābha Buddha.

Magic Powder VS Modern Medicine

My first encounter with Pure Land Buddhism was not my first exposure to Buddhism. I was a 'reborn Buddhist', though infused with many worldly rituals. Many of these practices pivoted upon my paternal grandmother. She would visit us regularly and fervently carry out rituals, like making offerings (with meat though) to deities. My brother and I would always observe these practices with great inquisitiveness, except when told to gulp down ash water that was said to ward off evil spirits. My family never questioned whether these practices were Buddhist teachings or worldly superstitions. Grandmother firmly believed that our lives cannot be dictated by science alone. To her, we are subservient to a greater

unseen power that deserves respect. Young and impressionable, this made me curious about the religion. Furthermore, the *Journey to the West* drama series on TV added to that fantastical and wondrous feeling that I had with Buddhism.

Things came to a head when I fell severely ill with asthma at five. Accompanied by grandmother and mother, we visited a traditional healer who prescribed some white powder 'remedies' (which tasted horrible when mixed with water and ashes). Unfortunately, my condition worsened. This inflicted more pain upon my caregivers, who did everything in their capacity to make me feel better. My parents finally made the call to admit me to hospital, which saved my life.

I lost faith and developed a rather convoluted sense of what Buddhism entailed. I felt that if religion offered answers in the form of magic powder and ashes, it could not measure up to what modern science and medicine can do. (Of course, Buddhism is not about grandmother's practices above.)

The Fear Of Death

Notwithstanding my sickly childhood (including a near-death experience with a serious head injury), the sense of invulnerability never left me. I firmly believed that I would get well and run around in no time. Such naivety led to more unpleasant surprises — reminders that death is never far.

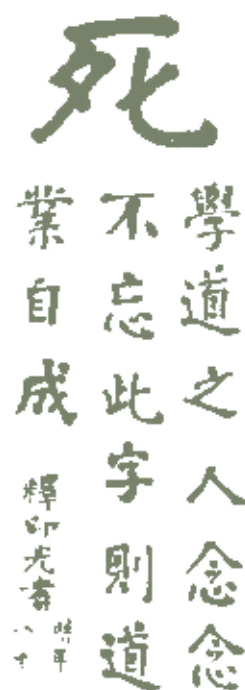
As I grew up, my health improved. From long absences in physical exercise lessons having long evening jogs, I gained strength. However, this did not last long. While my physical strength increased, cracks started appearing in my mental well-being. I started experiencing dull pains in my body and for the first time, I feared death. The fear gnawed at me as I imagined every day as my last. However, my

sense of mortality was different from what Great Master Yinguāng (the 13th Pure Land Patriarch) espoused. He advised all to be constantly mindful of our fragile mortality, so as to set aside worldly distractions for wholehearted focus on mindfulness of Buddha ('Niànfó') to seek birth in Amitābha Buddha's Pure Land.

My fear of death took a sinister twist. I started to embrace death and harboured thoughts of killing myself — not so much to end my physical pain, but my mental anguish. This was probably one of my loneliest periods. I did not want to burden my parents. Neither did it feel right to turn to 'religion', which proved ineffective the last time. Somehow, I survived this difficult period.

Another Pillar Topples

While my life seemed on track, my mother's crumbled with severe depression and went into a catatonic state. She was unable to communicate or recognise us. Before doctors made any diagnosis, my brother and I reacted with anxiety and panic over her condition. We ended up



If learners of the spiritual path, from thought to thought, do not forget this word, thus will their path of practice be naturally accomplished.

The Pure Land Tradition's
13th Patriarch
Great Master Yinguāng

burning joss paper and making offerings outside the hospital to 'appease the evil spirits' plaguing my mother. My maternal grandfather also brought me to consult a medium who assured us that everything will be fine. All these did not help.

In desperation, I knelt at our shrine, begging Guānyīn Bodhisattva to take years off my lifespan and give to my ailing mother. Perhaps I was feeling guilty that my mother had sacrificed her health because of me. I slapped myself repeatedly to repent for my wrongdoings and bad thoughts. I thought self-inflicted punishment was probably the way out. I did not know that proper repentance did not entail self-harm. I was shocked when I later learnt about the sheer magnitude of negative karma that was committed in countless past lives.

The Myth of Worldly Happiness

My mother's condition improved with treatment. While it offered some relief, it did not last. In the past 17 years, she would have relapses, each time obtaining reprieve with treatment. This meant missing out on many significant joyous events, like my wedding.

Despite marriage and having two lovely boys, I never shook off the feeling of vulnerability,

insecurity and despair, as my experiences haunted me. To me, good times are impermanent. Thus, with little reason to be attached to them.

Finding The Way Home

So, when my yoga teacher introduced me to Pure Land Buddhism, I gladly signed up for SBL's 5th Pure Land Dharma Class and it changed me forever. After attending Venerable Yánxù's first few lessons, my interest in the subject grew. From nodding vigorously to the highlights of how regressive our world has become despite technological advancements, to being wowed by the Buddha's perspectives on the universe that we live in, I found it easy to embrace his teachings as they were not with the dogmatic 'it-cannot-be-explained' clause, which I had long rejected. With misconceptions corrected, I no longer viewed Buddhism as having an antagonistic relationship with science. Instead, the Buddha's teachings support and greatly expanded the boundaries of scientific inquiry.

My commitment to Pure Land practice truly multiplied when I took my yoga teacher's advice to chant every night. The more I sincerely and mindfully chanted, the more convinced I became that I was on the right path. With insatiable thirst to dive deeper into Pure Land Buddhism, the thick blue book titled 《一生成就佛道》 compiled by Brother Huichang became my daily read before bed. I devoured all 80 lectures of

《无量寿经》 by Venerable Yánxù online during the first year of the Pure Land Dharma Class, and sourced for more to immerse in. In time, I gravitated exclusively towards lectures by Venerable Yánxù and Venerable Da'an from Jiāngxī Dōnglín Monastery. Interestingly, while both Venerables have different styles of deliveriing the Dharma, I could learn seamlessly through



them. Both are deeply knowledgeable and are always glad to deflect attention from themselves to focus on the consistent teachings of the Buddha, together with those of the 13 Patriarchs of the Pure Land Tradition. Learning from them always reminded me of them being compassionate elders who only wish the best for the young — in this case, to guide us back home to Amitābha Buddha's Pure Land.

Gratitude

As I embraced my newfound faith, I gradually come to terms with my anxiety. This world is in fact like a burning and collapsing house, with our existence constantly threatened. Life is just within a short span of breath. Adversities lined up in our lives serve as an important reminder, to aspire towards an infinitely better and more wholesome existence in Amitābha Buddha's Pure Land. When my mother had another relapse in 2018, I knew exactly what I needed to do. Guiding her with chanting, copying sutras and offering food to the Sangha, while she still needed treatment, I knew that it is only through sincere repentance and Niànfó, that we can find the path out of this.

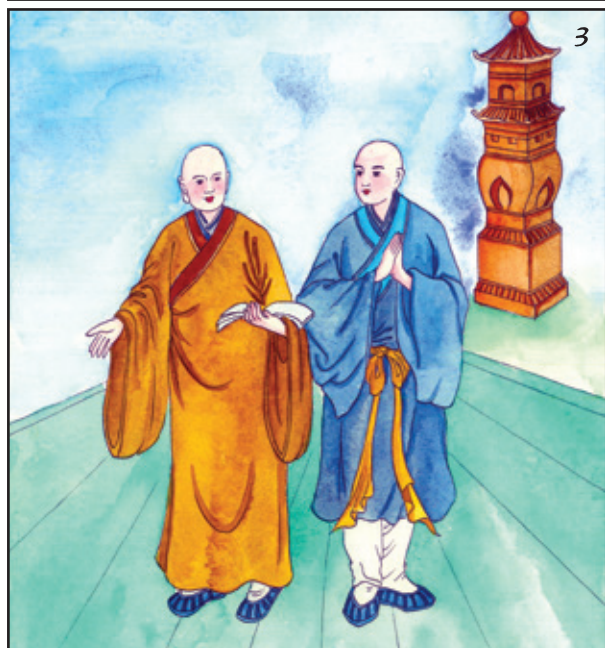
My spiritual progress is slow, with still a lot to learn. I become a vegetarian in February 2019. I was fortunate to have received the Threefold Refuge and the Five Precepts through Venerable Yánxù on 12 December 2019, which is the sacred birthday of Amitābha Buddha. In the midst of this journey, I have never forgotten my paternal grandmother. Recently, I told her about my experience with Pure Land Buddhism. To my surprise, she had never hear of Niànfó before. She insisted that I share it with her as she was keen to know an easy spiritual path for practice due to her old age. While she is almost a centenarian, the elation she experienced from chanting was palpable. From asking if she is allowed to chant after a non-vegetarian meal, to sharing about birds roosting outside her gate when she chants, it is clear that she had absolute faith and sincerity when she chanted.

In ending, I would like to express my gratitude to my yoga teacher for showing me the way. As well as to Venerable Yánxù for his tireless dedication in explaining the Buddha's teachings, which help us to always remain mindful of Amitābha Buddha. Most importantly, I am forever grateful to our fundamental teacher Śākyamuni Buddha, Amitābha Buddha and other benevolent Bodhisattvas for not giving up on an errant individual like me, and for bequeathing the Pure Land practice to us. I still have a long way to go in my spiritual practice and am thankful to have an understanding wife who supports me and my practice. I will continue to practise well, to inspire my family and friends, to guiding one another from the cycle of birth and death, to reach Amitābha Buddha's Pure Land. Namo Amitufo. 卐

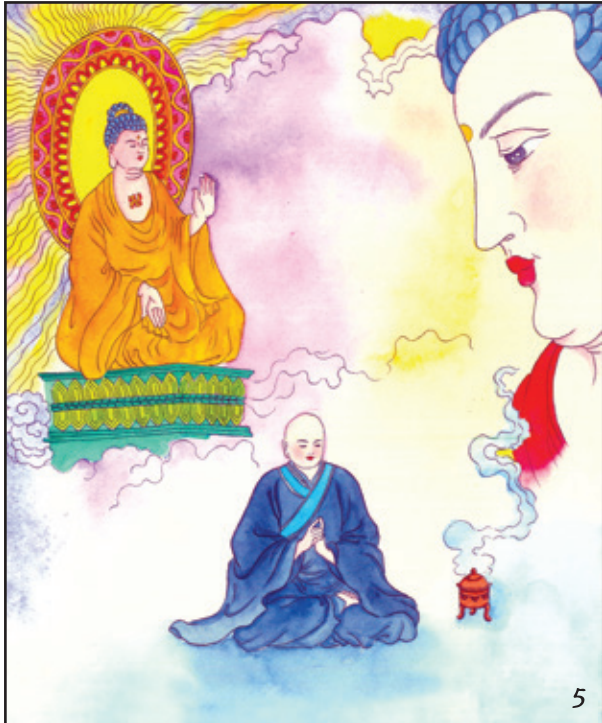
(First published in Mandarin in DharmaWave Issue 60,
rewritten in English by author.)



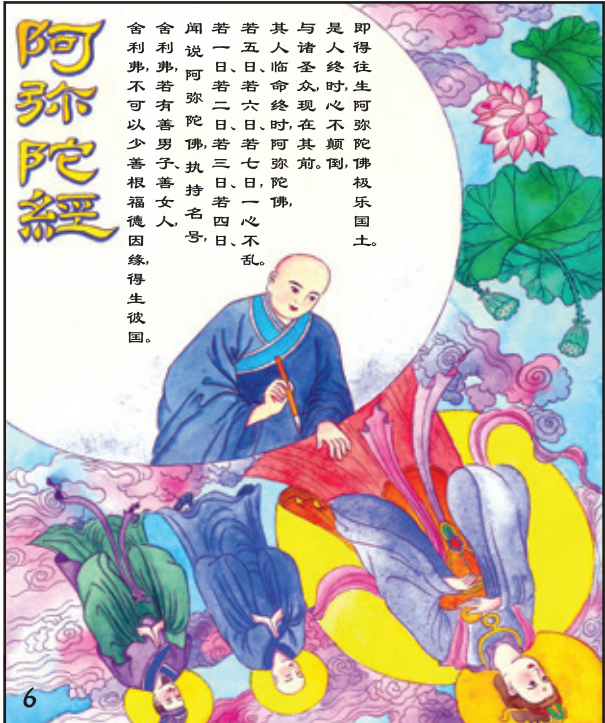
▲ 80 YouTube Dharma Talks on
The Immeasurable Life Sūtra by
Venerable Yánxù.



善导大师出生在隋朝末年。他从小就出家跟明胜法师学佛，
 shàn dǎo dà shī chū shēng zài suí cháo mò nián tā cóng xiǎo jiù chū jiā gēn míng shèng fǎ shī xué fó
 还认真的钻研了《法华经》等大乘经典。一次，大师看到一幅西方极乐
 hái rèn zhēn de zuān yán le fǎ huá jīng děng dà chéng jīng diǎn yí cì dà shī kàn dào yí fú xī fāng jí lè
 世界图画，内心非常感动，立刻发下求生净土的大愿。有一次，当
 shì jiè de tú huà nèi xīn fēi cháng gǎn dòng lì kè fā xià shēng jìng tǔ de dà yuàn yǒu yí cì dāng
 他读《观无量寿经》时，内心被深深的震撼。于是便千里迢迢，去向道绰
 tā dú guān wú liàng shòu jīng shí nèi xīn bèi shēn shēn zhèn hàn yú shì biàn qiān lǐ tiáo tiáo qù xiàng dào chuò
 禅师的学问。经过道绰大师对经书中所
 chán shī xué xí jīng guò dào chuò dà shī de yí fān nài xīn zhǐ diǎn shàn dǎo dà shī duì jīng shū zhōng suǒ
 有的疑问都一扫而空。
 yǒu de yí wèn dōu yī sǎo ér kōng



5



6



7

善导大师刻苦精进, 30 多岁就证得了念佛三昧。当他入定时, 极乐世界的妙处从口里出来, 大家都会一一展现眼前。他每念一声佛号, 就有善导大师抄写了十卷《阿弥陀经》, 画了 300 幅极乐世界图, 供奉的善导大师不计数。



8



9

金刚法师：“只靠一句佛号
根本不能往生极乐世界。”
jīn gāng fǎ shī zhǐ kào yī jù fó hào
gēn běn bù néng wǎng shēng jí lè shì jiè



大师：“诸佛见证，如果我
说的念佛法门是真实的，请佛像大放光明。”
dà shī zhū fó jiàn zhèng rú guǒ wǒ
shuō de niàn fó fǎ mén shì zhēn shí
de qǐng fó xiàng dà fàng guāng míng

10

当时，有很多高僧认为去极乐世界需要很多条件，他们怀疑善导大师提出的念佛法门太简单。一次在西京寺，一位金刚法师和他争论起来，善导大师起誓说：“如果他用手里的一根如意杖一指，殿堂中的佛像顿时大放光明。”



善导大师不止是龙门净土宗，他还是他的艺术造诣同样扬名海外。闻名世界的洛阳龙门大佛就是他善导大师耗时就如同善导大师一样，留给了后人。大师的杰作，庄严妙空，影响了整整一代人。大师的杰作，庄严妙空，影响了整整一代人。大师的杰作，庄严妙空，影响了整整一代人。

内。外。闻。名。世。界。的。洛。阳。龙。门。净。土。宗。师。他。的。艺。术。造。诣。同。样。扬。名。海。外。
nèi wài wén míng shì jiè de luò yáng lóng mén jìng tǔ zōng shī tā de yì shù zào yì tóng yàng yáng míng hǎi
rén de de jié zuò zhuāng yán miào kōng de lú mén dà fó jiù shì shàn dǎo jìng jìng yì dài rén
de jìng tǔ sī xiǎng chāo yuè shí kōng yǐng xiǎng le yī dài yòu yī dài rén

爱读佛经的书画家许梦丰

文 | 邹文学

居士林去年为成立85周年出版的纪念特刊的封面题字“居士成林菩萨行”，是许梦丰的题字。许先生是2016年新加坡文化奖得主。

许梦丰透露，他在德明混合中学念中二或中三时，就曾随华文老师洪孟珠来过居士林，那已是1966或67年的事。

“洪老师鼓励我们同学参加的新加坡庙宇一日游，我印象深刻，居士林此后也就留在我脑海里。”此后的五十多年，他也来过居士林几次，一直都很留意这里的动态。年前欣闻居士林大雄宝殿即将落成要出版纪念刊，自然乐意尽点绵力。’

读《开示录》获启示

许梦丰说，那次随洪孟珠老师参观佛庙，便与佛学佛教结下缘分。

“我从庙里领到一本慧明法师的《开示录》，阅读后开始对佛学产生兴趣，此后便多读了这方面的书籍，对《维摩诘经》及《楞严经》尤有感悟。”慧明法师是中国清末民初年高僧，曾任杭州灵隐寺住持逾11年，以独到和精辟的讲解经法闻名一时。

许先生说，《维摩诘经》是一部辩诘深刻的佛教经典，所说的“心净则佛土净”、“亦入世亦出世”、以及“在入世中出世”的思想，都很有启发性。

他补充说：“《维摩诘经》对中国的文学、哲学影响巨大且深远，我所熟知的诗人如谢灵运、白居易、苏东坡等人的行止、文风，皆以维摩居士为模范，王维更以维摩自居，号摩诘。”

他读了《楞严经》这部著名佛教经典后，对佛学的认识更宽广了。

《楞严经》是佛教的一部极重要大经，可说是佛教修行大全，在内容上，包含了显密性相各方面重要的道理；在宗派上横跨禅净密律；在修行上有助充实圆满。



学诗能亲近禅理

许梦丰是新加坡著名的古诗词作家。他说，阅读佛学书籍和古代诗人的许多带有禅意作品，感觉自己的创作意境也能继续提升。

他推崇的中国古诗词作家包括白居易、苏东坡和黄山谷，都是信佛拜佛的大诗人。相传他们也都有获知自己前身的经历，所以，当明代的袁枚读到黄山谷写的转世感想后，便也写下“书到今生读已迟”的名句。

博闻广记的许先生指出，中晚唐的许多文人可说是“披着袈裟的文人”。白居易崇敬神佛，也躬身蹈行，因此在遭遇不幸如贬官和染病时，都能淡定自若。在《感兴二首》诗作中他

告诉世人，人的诸多痛苦都是由自己的言行所招致：吉凶祸福有来由，但要深知不要忧；……我有一言君记取，世间自取苦人多。

“宋朝的苏东坡少年就接触佛教，与名僧多有交往，到了晚年，对禅表现出特别的兴趣，写出许多富有佛理的传世佳句，如‘溪声尽是广长舌，山色无非清净身’等。”

他认为黄庭坚的创作，以禅入诗入词的现象更加普遍，遗世的书法作品也极富禅理，是一位典型的佛教居士。

我国著名书画家

许梦丰也是著名书画家，除写字外，也画花、画鸟、画人物。

“我从小喜欢在纸上涂鸦。妈妈回忆说，我每天下午睡醒就吵着要画画，画小动物，把哥哥的课外书奖品当模拟的画本。”

他喜欢观察小动物，有个时期，母亲会把买回来作菜的小虾暂时养在小桶里，他就可以伏在桶上看半天。

六岁开始，他对花草产生浓厚兴趣，常找来瓶瓶罐罐种上外面采来的芳兰叶或者指甲花什么的。从那时开始，他就花很多时间种花养花。

“有人说我是花痴，妈妈却说我‘欠花债’。”



许梦丰小时候住加东一座三层楼店屋，父亲开杂货店，家后面的空地就可以种点花木。上世纪70年代，他们搬进组屋，没地方种花，刚出来工作的他，竟然为此要求搬出去住。他先后就在富兰克道和实乞纳山一带租房子住，他找房子的唯一条件是要有地方种花，因此每次搬家花盆越来越多。

有一次，屋主卖了房子，他又得搬家，可是却一直找不到能种花的屋子，便委托母亲向住在武陵山从事养猪业的亲戚开口，希望对方能允许他搬去住。

“我不怕猪粪的味道，只担心莳养多年的玉兰和黄兰没地方安置。”

莳养荷花45年

许梦丰最终不需搬到裕廊尾那么远，皇天不负苦心人，他在实乞纳找到一所沙厘屋。那房子很大，还可以出租。院子更大，足够安置更多花盆花缸。

可是好景不长，政府征地，他只好搬进自己早几年与母亲联名买下的马林台四房式面海组屋。

“怎么处理我的那些花木？就在我准备把它们全送给一个朋友的前一天，突然接到多年没联系女同学的电话。她是坤成路一座庙宇的养女，她欢迎我把花木全搬到庙外的空地栽种。”



坤成路距离马林台很近，许梦丰放下心中的一块大石头。他现在供养在庙外空地的花木不只百盆，单单种荷花的大小花缸便有20多个，其他花木包括玉兰、白兰、黄兰和茉莉等。

他从1973年养荷花至今47年，栽培的荷花品种逾十个，对荷花的感情非常人所易理解。或许就是这个缘故，许梦丰的荷花作品，尤具独特风采。

老上司爱护有加

许梦丰小学念浚源，中学毕业于德明混合中学，高中则转去德明政府中学。

他说自己的性格比较自我，当兵的日子便很不好过。好不容易挨过兵营的日子，就赶快投进中国银行的怀抱里，时为1971年。

“除了妈妈对我的百般迁就和体谅，我踏进社会后也有幸遇到几个贵人的赏识和扶持。”

许梦丰的第一个上司是文书部主任柯伯煌，一位70多岁的老先生，平时很少开口讲话，可是有一天，柯先生发现这个年轻人读古诗习书法，便像遇上知己，对他照顾有加，甚至鼓励他在工作时间里练字读书。

1989年，为了全心全意投入艺术创作，许先生辞去工作。

搞艺术要甘于清贫

许梦丰说，他会勇于选择走上艺术创作的道路上，还多亏新加坡三位艺术家的鼓励。

“陈人浩先生是德明政府中学校长，他本身就是书法家和画家，我每次到他家，他就会拿出自己的收藏品给我欣赏，全面提高我对书画的认识。”

1976年陈老突然病逝，许梦丰前往吊唁时遇见新加坡著名画家刘抗。刘抗是他念德明时的美术老师。

“他拉着我的手说，看你的校长走得那么匆忙！搞艺术不能等，他如果不从事教育工作，他的绘画成就就要比我高许多。”刘抗这番话此后便常萦回他脑际。

他和著名诗人兼书法家潘受的缘分也不

浅。有一天他拿了自己的古诗作品到潘老的尼路住家请教。

“潘老读了我的作品，不相信我没名师指导，然后就告诉我，以后随时可以去他家切磋古体诗创作。此后，潘老在文字方面给了我很多指导及帮助。”

许梦丰也不忘提及他的书法启蒙老师是念中学时的陈兴先生。

他说，从事艺术的道路是艰苦的，要对自己喜欢的艺术具有深情，才能坚持下去。

“搞艺术要甘于清贫生活，这与学佛的经历应该也相近吧？”



摄影：何华



只有根基脆弱者才求生净土吗？

文 | 甲乙念佛人

Photo: othertang (Pixabay)

甲：有佛友听人说只有根基脆弱的人才求生净土。

乙：这是妄语。所有的经论都没有这种说法。龙树菩萨所著《十住毗婆沙论》中的《易行品》是这样说的：“诸佛所说，有易行道，疾得至阿惟越致【阿鞞跋致】地方便者……是乃怯弱下劣之言，非是大人志干之说。”“怯弱下劣”者并非一定是根基脆弱或懦弱者。

身为初地菩萨的龙树菩萨本身便是求生净土的。在论中可见他的发愿文：“若人命终时，得生彼【极乐】国者，即具无量德，是故我归命。人能念是佛，无量力威德，即时入必定，是故我常念【阿弥陀佛】。”身具大智慧，修行又勇猛精进的龙树菩萨怎么可能是根基脆弱或懦弱者？

“怯弱下劣”者是与“大人志干”者相对说的。“大人”即是八地以上的大菩萨，如观世音菩萨等的菩萨摩訶萨。大人的“志干”即是他们的大愿与大行。只要我们还不是发大愿而修大行的“大人”，我们都是“怯弱下劣”者。当然，觉得自己根基脆弱或懦弱者更应当加强往生净土的信愿行。

甲：我以此回复：“如果求生净土的都是根基脆弱的修行人，难道您认为自己的根基比求生净土的龙树菩萨和众多祖师大德更坚固吗？”如果真这样认为的话，这不是愚痴，就是太狂妄了。

乙：不自量力的愚痴者，狂妄自大的妄语者，这样的人才是根基脆弱者。大家想想看，连身为等觉菩萨，代表一切诸佛菩萨圆满大行的普贤大士在《普贤行愿品》中，都以身作则，不但明确发愿自己要求生净土，并普劝大众都往生净土：“愿我临欲命终时，尽除一切诸障碍，面见彼佛阿弥陀，即得往生安乐刹。……我此普贤殊胜行，无边胜福皆回向，普愿沉溺诸众生，速往无量光佛刹。”

由此可知，劝生净土是诸位大小菩萨广度众生的最方便易行的妙法。倘若因为误解而瞧不起净土法门，怎么能有效自度度他？尤其是现在这个末法时期，众生就如同在一艘渐渐沉没的破船上，在茫茫无际的生死苦海之中，难以靠岸解脱。在这种危急的情况下，怎么能叫大家不要逃生，跟着大船一起沉没？明明有一艘阿弥陀佛的大愿船，能把大家载出苦海，把大家安全度到极乐彼岸，却偏偏不肯上，反而叫大家都留下来修补这艘千疮百孔、越来越难补救的破船？这样做分明就是不相信佛陀对末法的预言与劝告，不信受佛陀劝说众生往生极乐世界的苦口婆心。这根本就是阻碍和破坏众生的慧命。

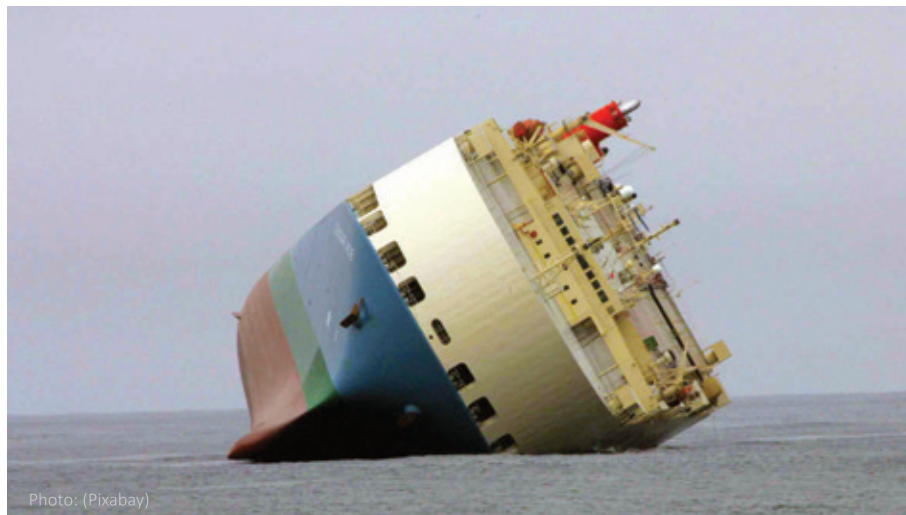
身为佛弟子，我们应该深信佛言，而不妄信凡夫之语。不能为了拼命去“救世”，而留下来做个连自己都无法自救的“泥菩萨”。若是真想发菩提心，要救度众生，最安稳迅速的捷径就是通过净土。往生净土就是当下解脱轮回，尽快成大菩萨的究竟救世方法。我们虽然今世应该尽力以慈悲“救世”，也应该以智慧方便“救世人”，劝说大家生起对极乐世界的信愿行。到了极乐世界证得不退位，先成“金刚菩萨”，才能真正有能力回入娑婆广度众生。

佛陀已经明确地在《无量寿经》宣说净土法门是这个末世中最后能行而得度脱之道。更何况因为人有隔阴之迷，到了今生，早已忘记前世所学。就算来世直接轮回为人，也不能保证会遇到佛法，而有兴趣继续学佛。末法众生因为今世“救世”而造大福报，临终却不往生净土，来世因为享受种种福乐的果报，反而更容易放逸而造种种恶业，导致堕落恶道，继续受轮回之苦。

甲：是的。《大悲经》云：“若能展转相劝行念佛者，当知此等悉名行大悲人也。”若真的有大慈悲心，就应该自己求生净土，也劝大家求生净土，仰仗阿弥陀佛的种种殊胜慈悲方便力，快速修成不退转的菩萨，回来广度众生。当下自念佛，教他念佛，一同往生西方，断生死，证菩提，即是自利利他的菩萨行。

南无阿弥陀佛！

若能展转相劝行念佛者，
当知此等悉名行大悲人也。





愿力不可思议

文 | 张钦德

Photo: Ferdinand (Unsplash)

我们常说，“教育可以阻断贫穷的代际传递”。的确，教育可以增加就业的机会、开启职业生涯之门。收入增加之后，人们可以负担更好的住房、食物和衣着，给孩子提供更好的教育。同时，我们也常会听到一些人抱怨命运的不公、贫困艰难的生活无法改善，等等。对于我们注定的命运，我没有什么话可说，但我可以与您分享我自己的生活经历及遭遇过的几则小故事。

我来自贫寒家庭。全家靠父亲一人挣钱养家糊口。父亲仅仅上过6个月的学堂，早在7岁时就随我祖父迁移到新加坡。父亲经过学徒之后成为木工。成家后，他从我母亲那儿学会了基本的读、写和简单的计算。凭借勤劳，他成了建筑工地的头手。

我记得我们家以前是住在亚佛路 (Ah Hood Road) 也就是现在的大巴窑枢纽附近的亚答屋里，与另外4户人家共用厨房、冲凉间和厕所。后来我们全家从亚答屋搬进了三房室政府组屋，用上了自来水、电、抽水马桶等现代便利设施。我亲眼见证了大巴窑从荒芜的乡村到现代化卫星市政的转变。

一、失而复得——神话或奇迹？

父亲在45年前过世的时候，留下了三房室政府组屋，由我哥哥继承。我当时刚刚开始做工，还是单身，与我的弟弟一起跟哥哥住。哥哥请人对组屋进行装修，只是基本的维护和粉刷。在装修快结束的时候，我发现我的佛牌不见了。那个佛牌是我在弥陀学校念书的时候得到的，对我有着非同寻常的意义。我当时感到非常伤心和失望，但又不能责怪任何人，要怪只能怪自己太过粗心大意了。我唯一能做的，是在内心深处祈求这个佛牌能重新回到我身边。令我惊奇的是，装修工作结束后，我竟发现我那丢失不见了的佛牌，居然出现在供桌上。这究竟是拿走我的佛牌的人良心发现送还回来了呢，还是我自己之前心不在焉没有注意到呢？

二、父母临终——幻觉或错觉？

我此生最遗憾之事，是没有机会向父母表达感恩及尽孝道。相比于当下生活水平下的平均寿命80多岁，我的父母亲都在他们比较年轻的时候就过世了。在他们临终时，我遇到了一些奇怪的事情。我相信，父母在临终时是不会欺骗自己的孩子的，他们没有理由在自己生命即将终结的时候这么做。或许药物影响到他们的精神状态，亦或是怕死的心理作用？我无法确定。

母亲早在她40几岁的时候就因操劳过度而过世了。除了日常家务，母亲也做兼职以补贴家用。她因为子宫癌动了两次手术，失去生存下去的意愿。临终前，当父亲及我们兄弟姐妹试图抢救她的时候，她要我们同情她、让她走，她不想继续遭罪，因为当时她已卧床不起。当她从昏迷中醒来时，她告诉我们，她看到有“南无阿弥陀佛”六个字出现在她眼前。从此，这六个字就深深地印在我的脑海中，只到现在，我每天出门做工前，都会念“南无阿弥陀佛”！

父亲是在他60多岁时经过两次手术失败后而去世的。和母亲一样，父亲也是一直做工直到生命的最后。他被确诊患有大肠癌后，我们送他去医院。他在医院里前后呆了30天。母亲往生的时候，我才12岁，还不太懂事。父亲去世时，我已20出头。我当时是极度的悲伤和无助，因为我知道，我生命中最亲近的人，将会永远离我而去。在兄弟姐妹中，我因为调皮，受到父亲的惩罚最多。我感到非常的绝望，因为我知道，从此以后，将不会再有人因为我的行为不良而训斥我。父亲是中午去世的。那天上午，我一直依依不舍地握着他的手，止不住地抽泣。父亲在失去知觉前告诉我们，他看到了一些已故的亲人，并要我的哥哥烧一些香及纸钱给他们。

三、接近致命的意外——想像或迷信？

在服务过两家跨国企业后，我在35年前开始尝试自己的生意。为了节省成本，我去马来半岛北部，总是住在我朋友在吉隆坡的家里。

我记得非常清楚，那是一个国庆日，新加坡的公共假期，我当时还没有全力服务于基层组织。我开车带我的妻子和5岁大的女儿去吉隆坡。为了避开长堤塞车，我们很早就出发了。在这之前，我还特意把我的车送去检修及保养，也特地更换了轮胎。

那时候南北大道还没建好。我们在乌鲁地南 (Ulu Tiram) 停车小歇。在过了峇株 (Batu Pahat) 去向马六甲的路上, 我听到汽车引擎嘎嘎地响。我对妻子说, 车子才保养过, 引擎不会有问题的。我提升引擎转速, 噪声就消退了。于是我一直保持高速, 以避免那个烦人的声响。快到沙登 (Serdang) 快速公路的时候, 我交了过路费, 继续与妻子交谈着。我应该是打瞌睡了, 突然之间, 我发现我的车追尾一辆卡车。为避免撞车, 我紧急向右打方向, 车向右急转, 但还是撞到了卡车的后面。

我的车带着尖叫, 最后停在了相当远的一段距离之外。第一反应是检查妻子及女儿有没有受伤。非常幸运的是, 尽管挡风玻璃完全碎了, 车顶也被撞凹了, 变形后的车顶离我妻子的脸仅有一英吋的距离, 妻子没有受伤。女儿被绑在后排的儿童座椅上, 鼻子有一点点擦伤。车子的玻璃完全破碎、引擎盖及车顶也被撞到严重变形, 我们全家人却几乎毫发未伤。

车被拖到朋友住家时, 我从车内取出私人物品。我惊奇地发现, 在车内储物箱内, 有一本《观世音菩萨普门品》的经书。令我吃惊并后怕的是, 仪表盘也被撞出了凹痕。我不知道是不是因为撞击力迫使卡车失控, 腾出了空间让我的车能够向前移。可以想像的是, 如果那一刹那我没有惊醒, 我们全家必定会藏身于卡车底下。这个意外刚好是发生在农历七月十五, 中元节那天。究竟是那本经书救了我们全家的命, 还是刚好那个时间点避免了一场致命的车祸?

四、香港大屿山之旅——神秘或谬论?

香港大屿山的朝礼之旅, 是我和我的年轻家庭成员一起陪伴我岳母的最后一次旅行。我们乘船过海并乘柴油汽车上山。汽车沿着弯曲的山路吃力地爬行了一个多小时, 终于到达山顶。我们虽然已经精疲力尽了, 但还是兴奋地活动腿脚然后爬上268级台阶。可最顶上雾气蒙蒙的天气却令人失望, 天坛大佛被浓雾笼罩着, 根本看不见。我跪下来开始祈愿, 不少游客从我身边匆匆而过。我无意中听到我的岳母喃喃自语, 说我们打老远从新加坡过来, 却无缘瞻仰大佛的慈容。我便在心里虔诚地祈愿, 祈求佛陀加被, 露出慈容, 以了我岳母的心愿。让我惊喜的是, 浓雾真的散开了, 佛像露出了全身, 但几秒钟后大雾又笼罩了整个山顶, 整个下午都没有再散去。这究竟是巧合还是我虔诚祈愿得到了回应?

五、修行——信愿的力量

不管我们信仰什么宗教, 无论是基督教、回教、印度教、锡克教、犹太教, 还是道教或佛教, 坚强的信仰和信念, 会带给我们不可思议的力量。我们在祈愿时, 必须心念明了而平和; 诵经或静坐时, 可以设想我们的“神”就在我们的面前。通过不断地自我发现和自我认识, 培养和增进自己对众生的大爱和慈悲, 祈求得到智慧并用以指导我们的日常生活。

我们应该根据佛教的哲理和教义, 来完美我们的人生, 以同情心和同理心去帮助有需要的人。

用我们的良知, 点亮我们的心灯。📖

(本文是根据作者英文原稿改写的中文版。作者为太平绅士、公共服务星章获得者, 也是本林董事。感谢作者与读者分享他的个人经历与感想。)



Photo: Jason Cooper (Unsplash)

POWER OF PRAYERS

Cheong Khim Teck

We always hear that 'education breaks the circle of poverty'. It is true that education opens the door for career prospects and employment opportunities. With higher earning income, we can afford better housing, food, clothing and schooling for our children. Similarly, we often hear grievances about how some complain that they are 'destined' to be

poor with hard lives, that nothing can change their fate. However, life can change with diligent work.

I come from a humble family background. My father was the sole breadwinner. With his father, they came to Singapore when he was only seven. With little education, he became a carpenter through apprenticeship. He learnt to

read, write and do simple calculations from my mother after their marriage, and was promoted to be a supervisor.

Lost And Found

When my father passed away 45 years ago, he left his 3-room HDB flat to one of my brothers. Towards the end of its renovation, my Buddha pendant was amiss from the altar that I left it on. I thought the altar was sacred, and the safest place to place it. I had no one to blame but myself for being careless. I was really upset as it has sentimental value. Since there was no way to know who took it, I could only pray and hope that it will return. To my surprise, I found it placed back on the altar after the renovation. Did the culprit feel guilty and returned it, or was I unmindful by not finding it in the first place?

My Parents' Passing

My greatest regret is not having a chance to repay my gratitude, to express filial piety to my parents, who passed away relatively young. However, I encountered a strange phenomenon at their deathbeds. I believe that when dying, no one will lie, as there is no reason to do so then.

My mother died when she was in her early 40s. Having worked too hard, she succumbed to ill health. Besides household chores, she had to do part-time housekeeping to supplement the family's income. The stress of two operations eventually took a toll on her and she lost the will to live. When my father and siblings resuscitated her from her deathbed, she told us that we should let her go. She added that she would suffer more and true to her words, she became bedridden. She also said that she saw the six Chinese characters 'Namo Amitufo' (南无阿弥陀佛) before her after her resuscitation. These six words have since imprinted in my mind and I

chant them every morning before going to work.

My father died in his 60s after two failed surgeries. Like my mother, he worked until his time was up. Diagnosed with colon cancer, he spent about 30 days in the hospital. When my mother died, as I was only 12 years old, I was not too emotional even though I felt the loss. My father's death was different. I was in my early 20s and was totally distraught because I knew the one closest and dearest to me would be leaving me forever. Due to my mischief, I was the one who received the most scolding and punishment from him. I felt terrible despair because he will no longer be around to reprimand me, should I do something wrong. That morning, I held his hands and sobbed uncontrollably before he passed away at noon. Before he lost his consciousness, he told my siblings that he saw some deceased relatives in the ward and asked my elder siblings to make some offerings to them. (Be they actual relatives or not, I should have offered guidance and practised mindfulness of Amitufo's name then, to guide all to reach his Pure Land.)

Near Fatal Accident

When I ventured into my own business, to save expenses on my new start-up, I would drive to Kuala Lumpur and stay with a friend. I remembered vividly when I was driving with my wife and my young daughter. We had to leave home early to avoid the traffic jam at the Causeway. Before the trip, I even had my car serviced and its tires changed.

On our way towards Malacca, I heard a rattling sound from the engine, but when I ramped up the engine, the noise subsided. I continued to drive at a higher speed to avoid the irritating sound. Near Serdang Highway, I dozed off for a second and when I opened my eyes, my car was already tailing behind a truck. As

quickly as possible, I steered the car to the right to prevent collision. As the car swayed, it still hit the back of the truck.

My wife was without a scratch, with the bent roof just inches away. My daughter was asleep at the backseat during the collision and fell off the seat with a slight bruise on her nose. My car bonnet, windscreen and roof were totally shattered. While we were safe and uninjured, the truck collided flipped, as I feared for its driver and passenger.

Before my wrecked car was towed away, I retrieved my belongings, and was surprised to see a Guanshiyin Bodhisattva's Universal Door Chapter (普门品) book in the dashboard compartment. To my horror, I saw a serious dent on the dashboard, which hit the back of the truck. If I had not woke up in time, my family might have perished. Perhaps sutra saved our lives.

Lantau Island Trip

When I brought my family and mother-in-law to pray at the Lantau Island in Hong Kong, there was a long journey by boat and an hour's bus ride. We were tired when we reached Po Lin

Monastery but were still eager to climb the flight of 268 steps to reach the platform where the 26 metre high bronze Tian Tan Buddha statue was. It was windy and foggy. As I knelt and started to pray, I overheard my mother-in-law muttering in prayer that she had come all the way from Singapore but could not see the face of the Buddha. Hearing her grievance, I sincerely prayed for clearer weather. Perhaps it was a coincidence, but to my surprise, the mist cleared and unveiled the face of the Buddha for a few seconds. It was then covered up for the rest of the afternoon. My mother-in-law was thrilled.

Spiritual Development

We must have strong faith in our Buddhist prayers, which should be done sincerely and clearly, so as to realise right understanding. Express empathy and compassion to all in need. Follow the Buddha's teachings in doing good. Praying for wisdom and guidance in everyday life, may faith in the Buddha be our beacon always. Namo Amitufo. 卐

(Author has a JP, BBM(L) and has been SBL Director for Term 44th & 45th since 2017).



Photo: Dhivakaran S (Pexels)

僧俗之间

——读丰子恺致广洽法师书信有感

文 | 何华



海豚出版社2013年推出了《子恺书信》上中下三册。其中中册全本都是丰子恺致广洽法师的信札，共200通，时间跨度从第一封1937年3月24日到最后一封1975年4月12日，凡38个春秋。记录了一僧一俗间的佛缘与世情，也侧写了中国社会的变化，并“漫画”了丰先生自己的后半生。此外，书信里时不时跳出的南洋人物，更是令我倍感亲切。

丰子恺（1898-1975），比广洽法师（1900-1994）年长两岁，文革结束前一年即1975年9月15日在上海谢世。广洽法师住娑婆世界94载，圆寂新加坡。广洽法师，是弘一法师最亲近的弟子之一，早在1931年，通过弘一法师的介绍，他与丰子恺居士结识。1937年中国抗战爆发，法师南下新加坡弘法利生。上世纪50年代龙山寺住持转逢老和尚示寂之后，洽师继任住持。

洽师也是新加坡佛教居士林的领导师，并创办弥陀学校。在南洋一带，广洽法师德高望重，法缘殊胜，皈依者甚多。老法师往生后，他生前的精舍菴萄院改为“广洽纪念馆”。洽师酷爱艺术，敬重文化人，与许多艺术家结为佛友，收藏了大量近现代文人的书画作品，这些艺术珍品现都陈列在广洽纪念馆里。

通读这批书信，给我印象最深的就是，广洽法师不断给丰子恺寄钱寄物（手表、药、补品、食物、生活用品）。所寄钱款不外三种情况：一是用于《护生画集》（第三集）的出版、杭州虎跑弘一法师石塔的增筑费用等功德事项。丰先生公私分明，每一笔进账都记得清清楚楚，老派人做事真是一丝不苟，故法师信任丰居士，由他处置安排。二是丰子恺托广洽法师在南洋卖画所得的润笔。三是广洽法师所赠丰子恺本人及

他子女之补贴。按理，丰子恺居士应该供养广洽法师才合佛门之常规，但时代、空间、地域、个人等多种因素，让这层关系颠倒了，令人无奈。

当然，丰子恺自年轻时就受到弘一大师的教诲，信仰佛教，至老不变。对于这种局面，他当然惭愧不安，每次收到法师的寄款，他回信总是说：“屡次承汇，受之有愧”、“所惠太厚，使弟受之有愧”、“如此惠爱，令人歉愧，领谢领谢”。这一类语言，布满了整本书信集。

丰子恺居士觉得愧疚，但同时他也主动开口索要一些当时在中国难以购买的东西，譬如打火机的“电石”（米粒般大小）、胡椒粉等等。他信中索要五六粒电石，法师豪迈，寄了千粒，丰子恺算了算，够用五十年。丰先生信中还写道：“所惜国内香烟好者极少，不能常得。有之，亦不甚美味。此可憾也。”（见1960年3月20日信）很快，法师就给他寄了三五牌香烟来了。他回信说：“三五牌十余年不吸矣，今日试吸，觉香味倍佳。”

我们不能离开特定的时空来谈这个问题，若当时国内物资供应充足，丰子恺自然不会这样做的。人，总有物欲之追求，越是缺乏越是渴望，丰子恺也不能免俗。再说，丰子恺和洽师的关系非比寻常，广洽法师曾说“子恺居士对衲情同手足”，正是因为这层僧俗之间的深厚友情，才使他放下顾忌，敢于开口索赠。

还有一点也很重要，对于法师的不断惠赐，丰子恺也不是“白拿”，他也不断的寄画回赠给法师，尽他所能供养三宝。在1959年2月4日的信中，丰子恺写道：“一月廿六日寄上（航空挂号）佛像四帧，想可收到。弟多年不作佛像，然近来承嘱，并不技术荒疏。盖昔年为纪念弘师涅槃，曾在重庆画佛像千尊，分送信善，每尊一百零八笔，每笔念佛号一声。十余年不作，此技法并不生疏。”这段话，透露出1949年之后，新中国不鼓励画佛，丰子恺基本上不绘制佛教题材作品了，同时也告诉我们，他画佛像的基本功非常扎实，即使十多年不碰，一上手仍旧熟练。丰子恺所绘佛像，常有题识“百零八笔成佛”之语。

1960年8月19日信函中，丰子恺告诉洽师：



“前日由邮（非航空）寄上屏一堂（四条），写清朝爱国诗人黄遵宪诗，想在此信到后可以寄达。黄曾为新加坡领事，此屏可装裱悬挂弥陀学校，藉以鼓励学生爱国。”黄遵宪在新加坡任职总领事三年（1891-1894），至今海南会馆还保存一对黄遵宪书写的楹联。丰先生书写黄遵宪的诗，赠与法师创办的弥陀学校，倒也恰到好处。

书札中丰子恺提及多位南洋高僧及社会各界名流，如：妙灯长老、广净法师、宏船法师、竺摩法师、黄曼士、高文显、郑子瑜、黄奕欢、连士升、潘慧安、陈光别……他们多是托广洽法师向丰子恺购画或法师代为求画。举一例来说，黄曼士是大收藏家，他和徐悲鸿的友情广为流传，在此不赘。黄曼士喜欢收藏扇子，室名百扇斋，号百扇老人。他托法师代购丰子恺的扇面一帧。

书信中，涉及陈光别居士的不少。陈光别信佛甚虔，1977至1999年担任新加坡佛教居士林林长达22年，对居士林的稳步发展，贡献巨大。他是广洽法师的至交，经洽师引介，结识了丰子恺。1966年5月，陈光别抵上海，丰在功德林备素筵招待，丰告诉法师“虽相见只二三次，深知其人温良和蔼，可谓益友”。1971年10月，陈光别探访中国，本打算来上海看望丰子恺，后行程有变。丰给洽师写信汇报：“昨得陈光别先生由广州寄下包裹一个，内有法师所惠西洋参一包，又承光别先生惠赐燕窝一匣。……弟未得谋面，至深遗憾也。”他同时给儿子新枚去信道：“此人（陈光别）乃厦门大富人，在新加坡开‘陈光别百货公司’。昔年来沪，我在功德林设宴招待他。今则已无全席，我亦病中不招待了。我已写好一联送他：光天化日龙吟细，别院微风鹤梦长。此联当胜于饮食招待。”他把光别

嵌入上下联首字，倒也用心了，丰子恺后来将此联寄给洽师，托法师转交陈居士。

在丰子恺的书信中，可以感受到他的小心翼翼，像他这样的旧式文人，在新时代的政治气候下，必须站稳立场，紧跟时代，歌功颂德，尤其和海外亲友通信，需正面宣传祖国建设。在1958年即中国大跃进年代丰子恺写的一封信里，道：“国内劳动热情甚高（儿童少年壮年皆参加，惟老者不预焉），粮食钢铁产量大增，富足可喜。”1964年10月23日信，又道：“我国第一颗原子弹爆发成功，此后世界和平大有保障，此亦一大‘护生’功德，至可欣慰也。”

1965年秋天，广洽法师终于去上海和丰子恺居士会晤。1948年底，他俩在厦门见过，“相别十六七年矣，能在沪再晤，幸何如之！”丰子恺还陪同洽师去杭州虎跑祭拜弘一法师塔墓；又去西湖蒋庄拜访马一浮老居士，三人合影留念。这张照片至今还挂在蕙菴院里。之前，通过丰子恺的介绍，法师也和马一浮结交。这次三人得以相聚，因缘圆满。广洽法师回国的时机真是好，若迟一年回来，大概情况就不同了。

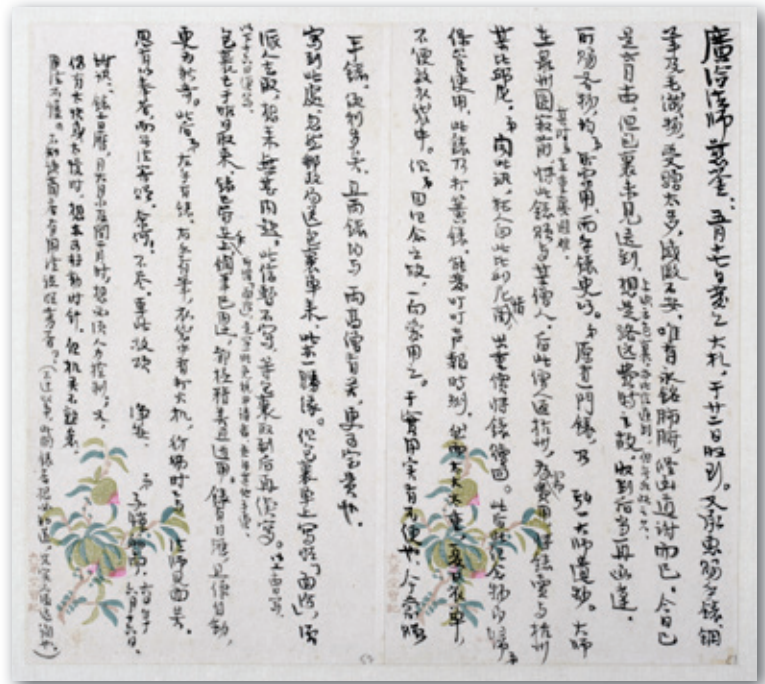
这次洽师返国，还将印光大师的雕像带去。这尊印祖雕像，说来话长，1939年，新加坡来了一位奥地利雕刻家和画家卡尔·杜迪希。杜迪希在新加坡逗留的时间只有一年多，结交了郁达夫、广洽法师、胡文虎胡文豹兄弟，也完成了不少艺术品。郁达夫有两篇文章《介绍雕刻家杜迪希（Karl Duldig）》和《印光法师塑像小记》写到这位雕塑家。从郁达夫后一篇文章可知，广洽法师请杜迪希塑了一尊印光法师雕像，雕像完成后，先送至郁达夫处，郁达夫又送到了广洽法师那里。看了郁的文章，我一直惦记着这尊雕像的下落，读了丰信，才知洽师在1965年就将此宝物携带回故国，信中丰子恺建议“印光大师雕像供养在苏州灵岩山最妥”。最后印祖雕像是否安置在灵岩山，文革中是否保留下来，均不得知，不过，至少有了一个线索可寻。

随着1966年的到来，丰子恺行事愈加谨慎，他曾翻译日本人汤次了荣的《大乘起信论新释》，译稿寄给洽师，1973在星洲出版。他给



法师的信里说：“此稿系弟廿余年前旧译，今法师在海外出版，望不署我姓名，而写‘无名氏’。发行范围亦请局限于宗教界，并勿在报刊上宣传。再者：国内不需要此种宣传唯心之书，故出版后请勿寄来。专此奉告。”请勿寄来四字下面还加了点，以示着重。信里丰子恺说《大乘起信论新释》是他20多年前旧译，这是打了个“方便妄语”，因为文革期间，不少寺庙被毁，佛教也成了封建迷信，不准宣传。说是旧译，免得惹上政治麻烦。实际上是他新近翻译的。1971年6月27日给幼子新枚去信曰“昨日我忽然想起一件工作，是极有意义的，佛教中有一部重要著作，叫《大乘起信论》，是马鸣（印度人）菩萨所著。日本人详加注解，使人便于理解。我当年读此书受感动，因而信奉佛教。……今拟每日早晨译若干。全用繁体字。将来交广洽法师用匿名出版，对佛法实有极大的功德。”接下来在给新枚的信中多次提到翻译此书的情况，而且总是叫儿子“此信看后毁弃”，可见译大乘一事，他是偷偷做的，不让外人知道。1971年7月22日在给新枚的家书里又说：“早上研习哲学（已成五分之一，已给朱幼兰拿去看），真能自得其乐。”这里的哲学，就是指《大乘起信论新释》，后来丰子恺不写书名，就用“哲学”暗指《大乘起信论新释》，也是家书里的隐语。朱幼兰是丰子恺的佛友、书法家，两人私交甚笃。

还有一件事，更能反映出丰子恺的紧张心态。护生画第五集1966年在新加坡出版，其中有一张，编辑错把一幅1946年的旧画《月子弯弯……》收进来，丰子恺看到画册后，很是恐慌，连忙写信告诉法师：“不料尊处编刊人不小心，误将此旧画配在跋诗上，实甚不妥（弟将犯诋毁新中国之罪）。”丰子恺建议将此画切去，或在此画上加盖一枚1946印章。大家都知道1966年意味着什么，在这个特殊的年份，丰子恺能不



提心吊胆，所以信中用了“弟将犯诋毁新中国之罪”这样的词句。1960年，在老市长陈毅的指定下，丰子恺担任上海中国画院院长。文革发生，他被当作反动学术权威遭批挨斗，抄家抄走了很多东西（包括6000元人民币存款），房屋也被占。不过，在给广洽法师的信里，丰先生只字不提所受之苦之冤，顶多说说“革命运动大约夏季以前总可以结束。结束以后，弟决心辞职，或受撤职处分。”他就这样天天盼望着有个结果，盼望着退还钱物。一直到1972年底才结案，1972年12月30日他在给新枚的信中写道：“今日（十二月卅日）画院工宣队来人，告知我，我已于上周五解放，作为自由职业者，内部矛盾。”

丰子恺是我最敬佩的散文家之一，他的随笔有一种朴素的情韵与格调，这与他“内心有佛”不无关系。他翻译的《源氏物语》也是我喜爱的一本书，先生的译笔自成一家，为后人树立了典范。他风格独特的“丰家样”漫画，既在美学上、艺术上，也在道德上教育了我们。

从他给广洽法师的200通书信，我们可以看到一个知识分子的方方面面，丰子恺的一生，勤勤恳恳，端端正正，念佛护生，功德无量。他多才多艺，可敬可佩，但也可叹可悯，令人感慨。

How A 'Haunted' Room Was 'Exorcised'

Wàn Shèngjié

On the second night in the small solo retreat room, one of the most nerve-racking events was experienced... At an ungodly hour, the winds started to howl, as heavy rain followed. Within near pitch darkness, what seemed like a rattling door was heard, that repeatedly slammed itself. As the winds became fiercer, so did the slamming become increasingly violent. It was so loud that it echoed throughout the room, sending terrifying vibrations via the wooden floor, up to the bed, making it impossible to sleep off.

What the hell is going on? Why is no one checking that 'bloody' door? It is definitely not my always latched one. I was in but a room along a stretch. It was so horrendously loud, that everyone else must be hearing it too. If so, why isn't someone closing it properly? As it slammed on, it became deafeningly sharp with the wailing winds. I had never been in a haunted house before, but this must be what it feels like — a horror movie's climax scene. With the cold weather, I was already snug under a warm duvet, thankful for its sense of 'refuge', as I waited for the slamming storm to end.

But there was no sign of it slowing down. As a key disciplinary rule was to never leave the room without a sufficiently sound reason (pun intended?), leaving to investigate was out of the question. Unable to sleep anyway, I decided to crawl



Years after this experience, another important lesson surfaced while recounting it. We create the kind of experiences we have with the characters that we have. The ‘haunted’ room was only as ‘haunted’ as me letting unfounded fears haunt me.

out of bed, to at least peer out the front and back windows, to sneak peeks at what could be going on, if I could at all. Pulling away the front curtain, there was one seen outside scurrying about to close any door. As I approached the back window after, I got another great shock...



There it was... What causing the slamming was... its wood-framed window, against its wooden frame. Turned out that it was not latched properly by the previous retreatant, while I assumed it was, without taking a closer look before. (Or did the latch get loose?) The mystery was finally solved. Others were probably wondering about the slamming too. Why was the clear and present slamming not addressed by others? Because it was a back window, unseen by most, but mostly because it was my window, that only I would and should notice. It was my direct responsibility, not anyone else's.

Fear instantly became a mix of great shame with amused relief. The scare was an accidental self-scare, karmically induced with unmindfulness and delusion. Years after this experience, another important lesson surfaced while recounting it. We create the kind of experiences we have with the characters that we have. The ‘haunted’ room was only as ‘haunted’ as me letting unfounded fears haunt me. If I was not brave enough to investigate, the haunting would have continued. Even if the storm subsided that night, the slamming could recur on another night, even if in another room.

This is how senseless ‘rebirth’ can be liberated from, with objective confrontation, to see things as they are; not as thought. Before we point fingers at imagined external demons, we should reflect inwards, to discern if that which perpetuates our suffering arises from our inner demons. Are our lives messy because the world is? Or due to our convoluted minds? Even if it is others’ faults to some extent, our experiencing of them is karmic too, and how they are experienced is due to our attitudes. There should always be self-reflection before any rationalisation, before pushing responsibilities to invisible ‘others’... who might not be there... at all. 🙏

净土宗十祖
截流大师传
(二)

Biography Of The Tenth Patriarch Of The Chinese Pure Land Tradition Great Master Jiéliú (2)

(接上期 | Continued from last issue)

(2) 激扬行人的厌欣心

大师洞悉净业行人虽终日念佛，往生成就者鲜少的原因，对症下药，婆心切切。往生未保的原因是：“爱桩未拔，情缆犹牢。唯贪爱能漂溺行人，障往生法。但情爱一分疏淡，则净业一分成熟，于生死岸头庶得解脱。”

(2) Rousing & Raising Practitioners' Revulsed & Joyful Minds

Great Master clearly understood that although some Pure Land practitioners practise mindfulness of Buddha all day, those who accomplish rebirth in Pure Land might be very few. With its reasons, he prescribed the right medicine for their illness, benevolently, eagerly and urgently. The reason for yet to guarantee rebirth is this — 'With attachment's post yet to be uprooted, by passions' hawser still imprisoned. Only greedy attachment is able to drift and drown practitioners, and obstruct the Dharma to be reborn in Pure Land. However, if attachment is with one part thinned, then will Pure Land practice be with one part matured, so as to, from this shore of births and deaths, attain liberation.'

“今之富贵利达者，或贪粗敝声色，不知苦本；或著蜗角勋名，不悟虚幻；或复爱殖货利，会计经营，现在碌碌一生，将来随业流转。阿弥陀佛刹中依正庄严，无量胜妙乐事，不闻不知，从生至死未曾发一念向往之心；反不如穷愚困厄之夫，多能念佛，从冥入明，转生胜处。故敬劝净业行人具真实愿，发忻厌心，视三界如牢狱，视家园如桎梏，视声色如鸩毒，视名利如缰锁，视数十年穷通际遇如同昨梦，视娑婆一期报命如在逆旅，唯以念佛求生净土为务。果能如是，若不生净土者，诸佛皆成诳语矣，愿共勉之。”



'Today, those wealthy, honoured and prestigious, perhaps are with greed for coarse and harmful sounds and forms, not knowing suffering's root, perhaps are attached to a snail's horn of little glory, not awakening to its illusoriness, perhaps are repeatedly with attachment breeding for material wealth and gain, accounting and managing. Now busying, for all of their lives, in the future according to karma to be reborn. In Amitābha Buddha's land within, are majestic circumstantial and direct rewards, with immeasurable supremely wonderful and blissful matters, yet not hearing and not knowing them, from birth till death, not giving rise to one thought with the mind looking forward to it. This is instead not as good as those poor and foolish, suffering from disasters, from darkness entering brightness, to be reborn in its superior abode. Thus reverently encouraging practitioners of Pure Land practice to be complete with true Aspiration, to give rise to minds of joy and revulsion, to see the three realms as prison, to see their homelands as shackles, to see worldly sounds and forms as collected poisons, to see fame and profit as reins and chains, to see several decades of poverty and prestige, with ups and downs of life as yesterday's dream, to see this Sahā World's one retribution life as a guest-house, only with mindfulness of the Buddha, with seeking birth in his Pure Land as their key task. If able to do thus, and if there are those not born in Pure Land, all Buddhas would have become those with deceitful speech. Thus, may all encourage one another to strive on.'

大师的开示，确实点出了末世净业行人的通病。真信愿与欣厌心具内在同构，无真信愿生不起欣慕净土厌离娑婆之心；无欣厌心亦不能圆满真信愿心。大师激扬行人欣厌心，令其坚固信愿，成办净业，用心可谓良苦。

Great Master's teaching truly pointed out the common problems of the Dharma-Ending Age's Pure Land practitioners. True Faith and Aspiration with the joyful and revulsed mind are complete within with the same composition. As without true Faith and Aspiration to be born, there is no arising of the mind of joyful Aspiration for Pure Land and revulsed renunciation of the Sahā World. Without the joyful and revulsed mind, they are not able to perfect the mind of true Faith and Aspiration. Great Master roused and raised practitioners' joyous and revulsed mind, to enable them to strengthen and consolidate their Faith and Aspiration to accomplish their Pure Land practice. His diligent thoughtfulness can be said to be earnest indeed.

(3) 事理一心不乱之诠释

大师从七日精进念佛修持的角度，阐述事理一心的相状与境界。大师云：“七日持名，贵在一心不乱，无间无杂，非必以快念多念为胜。但不缓不急，密密持去，使心中一句佛号，历历分明，著衣吃饭，行住坐卧，一句洪名绵密不断，如呼吸相似。既不散乱，亦不沉没，如是持名，可谓事上能一心精进者。”

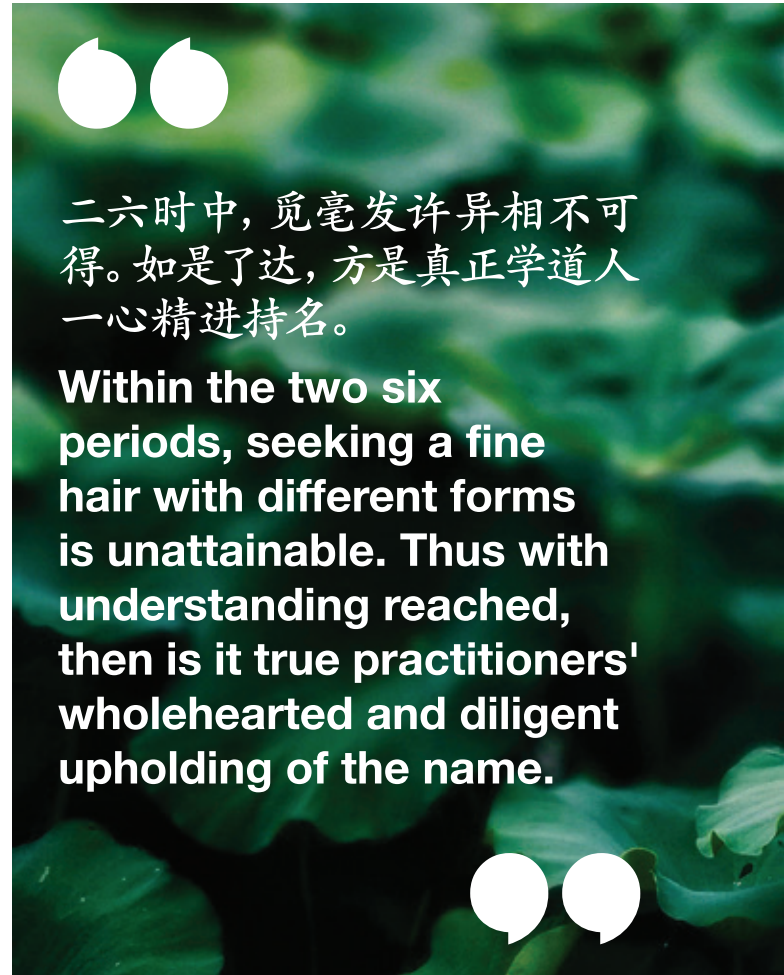
(3) Explanation Of Wholeheartedness Without Being Scattered In Practice And Principle

From the point of view of practice of seven-day diligent mindfulness of Buddha, Great Master elaborated on the form and state of wholeheartedness in practice and principle. Great Master said, 'For seven-days' upholding of the Buddha's name, what valued is wholeheartedness without being scattered, being uninterrupted and not mixed, with no must to regard fast reciting and much reciting as superior. However, not

sluggish and not hurried, closely upholding it, enable the mind within to have only one line of the Buddha's name, distinctly and clearly. When wearing clothes, eating meals, walking, standing, sitting and lying down, with the one line of the great name recited finely, carefully and unceasingly, like breathing similar. Both not scattered, and not sunken in drowsiness, thus upholding the Buddha's name, can be said to be in practice, those who are wholeheartedly diligent.'

“若能体究万法皆如，无有二相，所谓生佛不二，自他不二，因果不二，依正不二，苦乐不二，欣厌不二，取舍不二，菩提烦恼不二，生死涅槃不二，是诸二法，皆同一相，一道清静，不用勉强差排，但自如体究。体究之极，与自本心忽然契合，方知著衣吃饭总是三昧，嬉笑怒骂无非佛事，一心乱心，终成戏论。二六时中，觅毫发许异相不可得。如是了达，方是真正学道人一心精进持名。前一心似难而易，后一心似易而难；但能前一心者，必可往生净土；兼后一心者，可阶上品往生。然此两种一心，皆是博地凡夫边事，凡有心者，皆可修学。”

'If able to experience and investigate that the ten thousand dharmas are all thusness, not having two forms, that so-called sentient beings and Buddhas are not two, self and other are not two, cause and effect are not two, circumstantial and direct rewards are not two, suffering and bliss are not two, joyfulness and revulsion are not two, obtaining and relinquishing are not two, Bodhi and afflictions are not two, birth and death with Nirvāṇa are not two. All these dualistic dharmas, all are of the same one form, together pure, not needing to be forcibly differentiated and eliminated, only with ease experienced and investigated. With utmost of experiencing and investigating, with oneself's original mind suddenly aligned, then knowing wearing clothes



二六时中，觅毫发许异相不可得。如是了达，方是真正学道人一心精进持名。

Within the two six periods, seeking a fine hair with different forms is unattainable. Thus with understanding reached, then is it true practitioners' wholehearted and diligent upholding of the name.

and having meals are all samādhi, playfully laughing and angrily scolding are with none not Buddhas' practices. Wholeheartedness without being scattered in the end becomes frivolous discourse. Within the two six periods, seeking a fine hair with different forms is unattainable. Thus with understanding reached, then is it true practitioners' wholehearted and diligent upholding of the name. The former wholeheartedness seems difficult yet easy, and the latter wholeheartedness seems easy yet difficult. Only able to have the former wholeheartedness, definitely can there be rebirth in Pure Land. Simultaneously with the latter wholeheartedness, can rank with a high grade's rebirth. However, these two kinds of



wholeheartedness, are all worldly ordinary beings' side issues, as all those who have Aspiration can cultivate and learn them.'

综上所述，大师的净土思想重在事修上着力，诚笃恳切，总欲净业行人如法如理地修持，出离娑婆苦宅，往生极乐之邦。大师一生自行化生的行业，即以此为主旋律。今日捧读大师文句，亦有回肠荡气之感，无愧于净宗祖师的风范。

To summarise the above stated, Great Master's Pure Land thought emphasizes on putting effort into practical cultivation. Seriously and sincerely, he invariably desired Pure Land practitioners to accord with the Dharma's

principles in cultivation, to renounce the Sahā World's suffering house, to be reborn in the country of Ultimate Bliss. For Great Master's entire lifetime of personal practice and transformation of sentient beings, this is regarded as their main theme. Today, reading Great Master's textual explanations, likewise stirs 'soul'-stirring feelings, as worthy of a Pure Land Patriarch's demeanour.

康熙三年，大师结庵于杭州法华山西溪河渚间，专修净业。康熙九年，大师住虞山普仁院，倡兴莲社，信从者日众。又尝起精进念佛七，有的念佛期长达三年。大师作《起一心精进念佛七期规式》甚为详明。不拣道俗，饶益众生，成就净业。大师居普仁院12年，于康熙21年7月9日示寂，时年55岁。

In the third year of Emperor Kāngxī's reign, Great Master set up a monastery in Hangzhou's Mount Fahua, within Xīxī River's islet, which focused on cultivation of Pure Land practice. In Kāngxī's ninth year, Great Master stayed at Mount Yú's Pǔrén Court, where he founded a lotus society, with those who took refuge by the day becoming many. He also attempted to commence seven-day mindfulness of Buddha's diligent retreats, with some practising for as long as three years. Great Master wrote 'Rules And Format For Giving Rise To Wholehearted Diligent Mindfulness Of Buddha During Seven-Day Retreats' Period' with great detail and clarity. Not choosing between monastics and laypersons, it was for benefitting all sentient beings, to accomplish Pure Land practice. Great Master dwelt at Pǔrén Court for 12 years, and on the ninth day of the seventh lunar month in Kāngxī's 21st year, he manifested passing away, then at 55 years old.

当时有一名叫孙翰的人病逝，一昼夜又复活了。复活后即对他人说：“我被冥界的狱卒勾摄，到了阎罗殿下，黑暗中，忽然睹见光明炽盛，香华布满虚空，阎罗王赶忙伏地顶礼，迎接西归的大师。我问西归的大师是谁，回答是截流大师。我幸蒙大师的光明照触，得以放还阳间。”同一日，亦有一病死的吴氏子，一夕后也复活过来，陈述在阎罗殿所见到的情形，与孙翰所说的一样。

At that time, there was a man named Sūn Hàn who passed away due to sickness, who revived after a day and night. After he revived, he immediately told others, 'I was by the nether world's jailers arrested, and when I reached Yama Hall below, within the darkness, I suddenly saw bright light burning vigorously, as fragrance and flowers spread fully in space. King Yama hurriedly went down to the ground to prostrate, to welcome a Great Master's return to the Western Pure Land. I asked who was the Great Master who returned to the Western Pure Land. The answer was Great Master Jiéliú (i.e. the style name of Great Master Xíngcè). I was fortunate to receive touch by the Great Master's bright light, with it attaining release to return to the world of the living.' On the same day, there was a son of the Wú family, who also died of sickness. After a night, he also revived, and described all that he saw in Yama Hall, which was with all that Sūn Hàn said the same.

由此可证大师真修实证的境界不可思议，道盛德隆，由近代印光大师推为**净土宗第十代祖师**，亦属慧眼独具也。

From this, it can prove that Great Master's true cultivation's state is inconceivable, with his path flourishing and virtues profound. He was thus in recent times by Great Master Yīnguāng honoured as the **Tenth Patriarch of the Pure Land Tradition**, to likewise belong to those with unique wisdom's eye. 🙏

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

主讲: 延续法师

日期 Date: 06.11.20 – 22.01.21

时间 Time: 7:30 pm – 9:30 pm

YouTube Link: www.tiny.cc/sbllive



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11月06日	讨论课	
11月13日	《观经四帖疏》	第09讲
11月20日	《观经四帖疏》	第10讲
11月27日	《观经四帖疏》	第11讲
12月04日	《观经四帖疏》	第12讲
12月11日	讨论课	
12月18日	《观经四帖疏》	第13讲
12月25日	《观经四帖疏》	第14讲
01月01日	《观经四帖疏》	第15讲
01月08日	《观经四帖疏》	第16讲
01月15日	《观经四帖疏》	第17讲
01月22日	讨论课	

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11月14日	净土宝典 (1)
11月21日	净土宝典 (2)
11月28日	净土宝典 (3)
12月05日	净土宝典 (4)
12月12日	净土宝典 (5)
12月19日	讨论课
12月26日	净土法脉 (上)
01月02日	净土法脉 (中)
01月09日	净土法脉 (下)
01月16日	讨论课



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二河白道喻 The Parable Of Two Rivers And The White Path

净土宗二祖善导大师
Pure Land Tradition's Second Patriarch
Great Master Shàndǎo

又白一切往生人等，今更为行者说一譬喻，
守护信心，以防外邪异见之难。

Also to explain to all those who aspire to be reborn in Āmítuófó's (Amitābha Buddha) Pure Land and others, now, even more so for practitioners, I speak of a parable, for guarding and protecting all's faithful minds, to prevent encountering of adversities from external evils and different views.

何者是也？譬如有人，欲向西行百千之里。然于中路，乃有二河。一是火河在南，二是水河在北。二河各阔百步，各深无底，南北无边。

What is it? For example, there is a person, who desires to walk towards the West for a hundred thousand lǐ. (Note: One lǐ is a Chinese mile, which is half a kilometre.) However, in the middle of the route, thereupon are two rivers. The first is a river of fire in the South, the second is a river of water in the North. The two rivers are each a hundred steps wide, each deep and without bottom, towards the South and North boundless.

正水火中间，有一白道，可阔四五寸许。此道从东岸至西岸，亦长百步。其水波浪交过湿道。其火焰亦来烧道。水火相交，常无休息。

Photo: Ray Bilcliff (Pexels)



Right between the water and fire, in the middle, there is a white path, that is perhaps four to five cùn wide. (Note: One cùn is a Chinese inch, which is 3.71475 centimetres.) This path from the eastern shore reaches the western shore, and is also a hundred steps long. That water's waves cross over and wet the path from one side. That fire's flames also come to burn the path from the other side. The water and fire cross over each other, constantly and without rest.

此人既至空旷迥处，更无人民，多有群贼恶兽，见此人单独，竞来欲杀。此人怖死，直走向西。忽然见此大河，即自念言：“此河南北不见边畔。中间现一白道，极是狭小。两岸相去虽近，何由可行？今日定死无疑。”

This person then arrives at a spacious, empty and distant place, that is furthermore without people, but with many hordes of thieves and evil beasts, who see this person to be alone, and compete to come near, with the desire to kill. This person, fearing death, runs straight towards

the West. Suddenly seeing these great rivers, immediately to oneself says, 'To these rivers' South and North, I do not see their borders or banks. In the middle between, appears a white path, that is extremely narrow. Although the two shores are close to each other, how am I able to go across? Today, I will definitely die, without any doubt.'

正欲倒回，群贼恶兽渐渐来逼。正欲南北避走，恶兽毒虫竞来向相。正欲向西寻道而去，复恐堕此水火二河。当时惶怖，不复可言。即自思念：“我今回亦死，住亦死，去亦死，一种不免死者，我宁寻此道向前而去。既有此道，必应可度。”

Just when desiring to turn back, the hordes of thieves and wild beasts gradually come to pressure. Just when desiring to walk to the South or North to escape, evil beasts and poisonous insects compete to come towards the person with one another. Just when desiring to go towards the West to follow the path, again, there is fear of falling into these two rivers of water and fire.

At that time, the person's fearful terror, can no longer be put in words. Immediately personally thinking, 'As I now, if turning back, will likewise die, if staying, will likewise die, if going, will likewise die, in one way or another I cannot avoid death, I would rather follow this path to go forward. Since there is this path, I surely should be able to be delivered.'

作此念时，东岸忽闻人劝声：“仁者！但决定寻此道行，必无死难。若住，即死。”又西岸上有人唤言：“汝一心正念直来，我能护汝，总不畏堕于水火之难。”

When having this thought, from the eastern shore suddenly heard is a person's encouraging voice, 'Benevolent One! Only be determined to follow this path for walking, and you will be without the adversity of death. If staying, there is surely death.' Also, on the western shore, there is a person who invitingly says, 'If you wholeheartedly (i.e. single-mindedly) with right mindfulness come straight and directly without delay, I will be able to protect you, to totally be without fear of the adversity of falling into the water or fire.'

此人既闻此遣彼唤，即自正当身心，决定寻道直进，不生疑怯退心。或行一分二分，东岸群贼等唤言：“仁者回来！此道险恶不得过，必死不疑。我等总无恶心相向。”

This person, since hearing this person's sending and that person's inviting, immediately personally uprights right body and mind, with determination to follow the path straight to advance, not giving rise to the doubtful, fearful or retreating mind. Perhaps having walked one part or two parts, the eastern shore's hordes of thieves and others invitingly say, 'Benevolent One, come back! This path is dangerous and must not



be crossed, or you will without doubt die. We and others are totally without evil minds towards you.'

此人虽闻唤声，亦不回顾，一心直进念道而行。须臾即到西岸，永离诸难。善友相见，庆乐无已。此是喻也。

This person, although hearing their inviting voices, also does not look back, only wholeheartedly and straightforwardly advancing, mindful of the path when walking. In a moment, immediately reached is the western shore, forever departed from all adversities. With good friends meeting one another, there is celebratory bliss without end. This above is the parable.

次合喻者。言“东岸”者，即喻此娑婆之火宅也。言“西岸”者，即喻极乐宝国也。

Next, is to fit the analogies. To speak of the 'eastern shore', it is an analogy for this Sahā World's burning house. To speak of the 'western shore', it is an analogy for the treasure-filled Pure Land Of Ultimate Bliss.

言“群贼恶兽诈亲”者，即喻众生六根、六识、六尘、五阴、四大也。言“无人空迥泽”者，即喻常随恶友，不值真善知识也。



To speak of 'hordes of thieves and evil beasts feigning as relatives', they are analogies for sentient beings' Six Roots, Six Consciousnesses, Six Dusts, Five Aggregates and Four Great Elements. To speak of the 'marsh without people, empty and distant', it is an analogy for always being accompanied by evil friends, who are not as worthy as true good-knowing friends.

言“水火二河”者，即喻众生贪爱如水，瞋憎如火也。言“中间白道四五寸”者，即喻众生贪瞋烦恼中，能生清净愿往生心也。乃由贪瞋强故，即喻如水火，善心微故，喻如白道。

To speak of the 'two rivers of water and fire', they are analogies for sentient beings' greedy attachment that is like water, and hateful aversion that is like fire. To speak of the 'white path between, in the middle, of four to five cùn's', it is an analogy that within sentient beings' afflictions of attachment and aversion, they are able to give rise to the pure mind with Aspiration (i.e. Vow) to be reborn in Pure Land. Yet, due to attachment and aversion being strong thus, this is an analogy that they are like water and fire, while the good mind is weak thus, as an analogy, like the narrow white path.

又“水波常湿道”者，即喻爱心常起，能染污善心也。又“火焰常烧道”者，即喻瞋嫌之心，能烧功德之法财也。

Moreover, 'waves constantly wetting the path', is an analogy for the mind of attachment constantly arising, that is able to contaminate

and defile the good mind. Moreover, 'flames constantly burning the path', is an analogy for the mind of aversion and hatred, that is able to burn the Dharma wealth of meritorious virtues.

言“人行道上直向西”者，即喻回诸行业直向西方也。言“东岸闻人声劝遣寻道直进西”者，即喻释迦已灭，后人不见，犹有教法可寻，即喻之如声也。

To speak of the 'person walking on the path straight towards the West', it is an analogy for dedicating all practices' positive karma straight (i.e. directly) towards birth in the Western Pure Land. To speak of from the 'eastern shore hearing a person's voice encouraging and sending to follow the path straight to advance to the West', it is an analogy for Śākyamuni Buddha, who has already manifested Parinirvāṇa, with later generations of people not seeing him, but still with his scriptural Dharma teachings that can be followed, which is by analogy like the voice.

言“或行一分二分群贼等唤回”者，即喻别解、别行、恶见人等，妄说见解，迭相惑乱，及自造罪退失也。言“西岸上有人唤”者，即喻弥陀愿意也。

To speak of 'perhaps having walked one part or two parts, the hordes of thieves and others inviting to come back', it is an analogy for other understanding, other practices, people with evil views and others, who falsely speak their views and understanding, leading one after another to be confused and scattered, and to personally create transgressions, to retreat from and lose their path. To speak of the 'western shore with a person inviting', it is an analogy for Āmítuófó's vow's meaning (i.e. to receive and guide all to his Pure Land).

言“须臾到西岸，善友相见喜”者，即喻众生久沉生死，旷劫轮回，迷倒自缠，无由解脱。仰蒙释迦发遣，指向西方，又藉弥陀悲心招唤。今信顺二尊之意，不顾水火二河，念念无遗，乘彼愿力之道，舍命已后，得生彼国，与佛相见，欢喜何极也。

To speak of 'in a moment reaching the western shore, with joy of good friends meeting one another', it is an analogy for sentient beings being long sunken in the sea of birth and death, since distant kalpas reborn, confused and inverted, personally bound by afflictions, without means for liberation. They rely upon and receive Śākyamuni Buddha's sending off, by pointing towards the Western Pure Land, also relying upon Āmítuófó's compassionate heart's beckoning call to be mindful of him. Now faithfully according with the two World-Honoured Ones' intentions, while not regarding the two rivers of water and fire, with thought to thought without omission in sincere mindfulness of Āmítuófó, riding upon the path of that power of Aspiration (i.e. Āmítuófó's vow to receive and guide us, and our vow to reach his Pure Land), after renouncing this life, having attained birth in that Pure Land, with the Buddha meeting together, what ultimate celebratory joy there will be.

又一切行者，行住坐卧，三业所修，无问昼夜时节，常作此解，常作此想，故名“回向发愿心”。又言“回向”者，生彼国已，还起大悲，回入生死，教化众生，亦名“回向”也。

Also, all practitioners, when moving, standing, sitting, and lying down, their three karmas that were cultivated, without regard of, in day or night, or duration of time, often creating this understanding, often creating this thinking, thus is this named the 'mind of dedication of meritorious virtues with giving rise of Aspiration'. Also, speaking of 'dedication', those born in that land already, still give rise to great compassion, and return to enter liberated, into the cycle of births and deaths, to teach and transform sentient beings. This likewise is named 'dedication' (i.e. literally 'turning back towards').

三心既具，无行不成。愿行既成，若不生者，无有是处也。又此三心亦通摄定善之义。应知。

With the Three Minds then complete, is with no practice not accomplished. With Aspiration and Practice then complete, if there are those not born, it is without this possibility. Also, these Three Minds likewise connect and gather the meaning of concentrated goodness. This should be known. 潮



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2021年招生

兒童佛學班
妙善



新加坡佛教居士林
The Singapore Buddhist Lodge

開課日期
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