



2022年第2期 总第68期

PHARMA WAVE

SHI CHENG CHAO YIN

联系林友 弘扬正法

Connecting Buddhists Sharing Buddhism

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

地藏信仰的现代诠释

佛教徒可以养动物吗

翁婿两代大德 佛心同安星洲



The Benefits Of  
Námó Amitābha Buddha  
Recitation In Our Present Life



本期封面照片 | Cover Photo  
图: 选自“净土法脉传承”  
背景图: vecteezy.com & rawpixel.com

2022年•第2期•总第68期  
No.68, Vol 2, 2022

刊名题字 | Title Calligraphy  
赵朴初

法律顾问 | Legal Counsel  
黄锦西 大律师  
云大明 大律师

发行人 | Publisher  
陈立发

主编 | Chief Editor  
释延续

编委 | Editorial Team  
邹文学•戴文雪•宁小颜•郑苑芬  
•郑慧玲•胥传喜•Katherine Frith

美编 | Graphic Design  
张蔚雅

编务 | Editorial Admin  
马思慧

出版 | Publisher  
新加坡佛教居士林  
17-19 Kim Yam Road  
Singapore 239329  
T: 6737 2630 | F: 6737 0877  
W: sbl.org.sg | E: sccy@sbl.org.sg

出版准证 | Publication Permit  
MCI (P) 082/03/2022

印刷 | Printer  
Mainland Press Pte Ltd  
67 Tuas View Loop  
Singapore 637710

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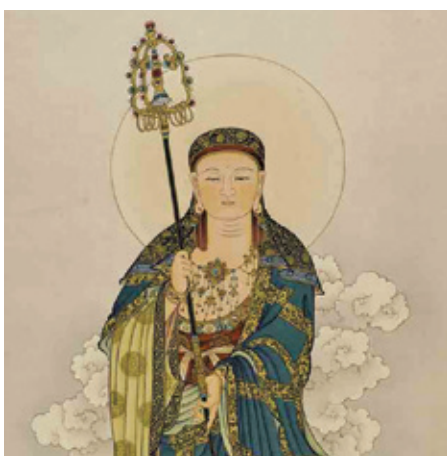
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## 加大弘法及佛教文化传播力度 迈上新征途



陈立发 林长

**大**家卫塞节吉祥！  
一年一度的浴佛典礼暨卫塞节庆典如期而至，上个周日农历四月初八，我们根据汉传佛教仪轨，举办了盛大的浴佛典礼。参与盛会的约有四百位信众，大家都虔诚浴佛，法喜充满。今天，我们又满怀感恩之心，迎接南传佛教最神圣的节日——卫塞节的到来，以纪念佛陀的诞生、成道和涅槃，三期同庆。

过去两年的浴佛典礼和卫塞节，由于防疫措施所限，我们只能通过网络直播进行。时隔两年多，随着我国疫情趋于稳定，国门逐步开放，经济和社会活动逐步恢复，今天的卫塞节庆典，也是本林近期恢复的大型活动之一。大家能够欢喜参与这次法会，意义非凡。

今年以来，我们在正月期间，圆满举办了“万佛法会”；4月份举办了“清明法会”；最近我们也成功举办了大型经行念佛活动，“精进佛三”。这些都是本林的传统修学活动，随着我国疫情改善，我们都在稳步恢复。而本林日常的共修、佛诞、念佛等活动，虽然在疫情肆虐期间，我们都从未中止。两年多来，我们尽最大努力，保证这些活动能正常进行。

我们的弘法活动也在全面展开，本林特色课程：“第七届净土教理班”已开始报名。本林首席佛学导师延续法师主讲的《往生论注》、宗开法师主讲的《地藏经》、





为引导信众进入道场，提升林友的佛学素养，我们将在弘法教育、佛教文化推广、网站建设、社交媒体运用上加大人力和物力投入，让居士林在新时代——在后疫情时代，焕发新的活力和激情。



长青法师主讲的英文佛学班都在稳步推进。妙仁法师教导的法器班也在顺利展开。本林的“妙髻儿童佛学班”也已进入第二年，刚刚大家都看到了小朋友的表演，这是我们佛教未来的菩提之花，需要我们持续关爱和培养，让他们结出丰硕的成果。

在这两年多的疫情期间，我们克服各种困难，保证林内活动如期开展。付出的善缘就有良好的收获，我们看到一种非常可喜的现象是：年轻一代前来学佛的人数正在增加、包括参与法会、和本林的义工活动。下半年如果疫情持续稳定，我们将尽快恢复出街结缘，扩展念佛堂的活动，并按本林传统举办“七月地藏法会”、“药师法会”和“无量寿经法会”。其中“无量寿法会”将是本林第一次举办，以读诵《净土三经》为主，配合“三时系念”佛事，让大家能一心一意地进行一次净土专修法会，让修学更上一层楼，利益更多众生。

自大雄宝殿重建工程竣工后，焕然一新的道场环境为居士林弘扬佛法，薪火传承奠定了坚实的基业。新一届董事会则达成共识，我们将继续推动本林章程修改，在制度上为居士林的基业长青保驾护航。同时，为引导信众进入道场，提升林友的佛学素养，我们将在弘法教育、佛教文化推广、网站建设、社交媒体运用上加大人力和物力投入，让居士林在新时代——在后疫情时代，焕发新的活力和激情。

行政工作改革一直以来是本林不断推进的重要工作，最近我们根据本林实际情形，对行政管理框架进行了整合和优化。我们坚持不懈地推动制度建设，提升对信众的服务水平，在保留传统的基础上，不断提升资讯科技运用，为本林制度化、现代化的管理机制提供有力的保障和革新。

我们希望通过不断调整和完善制度建设，为往后的弘法和修持、本林的各种慈善活动、如十方斋堂、中医义诊所、家庭服务中心、以及佛教文化艺术等方面的有力传播，奠定扎实的基础。我们希望引领更多信众加入居士林的大家庭中，让我们群策群力，共同推动居士林弘法利生与慈善事业，迈向一个崭新的时代历史高峰。

再次祝贺大家2566年卫塞节吉祥，至诚祝愿大家阖家安乐，福慧增长。

南无阿弥陀佛。卍

(本文为陈立发林长佛历2566年卫塞节庆典致辞)



## 本林卫塞节系列庆祝活动

### 本刊讯： 浴佛及供佛典礼

2022年5月8日农历四月初八，本林为庆祝释迦牟尼佛圣诞纪念日，举行了隆重的浴佛及供佛典礼，以表达佛弟子对佛陀的敬仰和感恩。陈立发林长、林理明副林长、陈锦成司理等众董事同本林林友、十方善信约300余人，在大雄宝殿共同欢庆这个吉祥的日子。

在延续法师的主法下，林长和司理恭迎悉达多太子像，将“太子”金身迎请至金盆中，两序信众依次灌沐香汤，念诵着浴佛偈，恭敬供养，祈增福慧。“我今灌沐诸如来，净智庄严功德海；五浊众生离尘垢，同证如来净法身”。浴佛不仅仅是一种仪式，同时也是在提醒自己外离身垢、内离心染，时时刻刻保持身心清净，以此启发内心的慈悲与智慧。

当日本林在七楼观音礼堂进行了三皈五戒授受仪式，九十五名善男信女在这个殊胜的日子里，皈依三宝，受持五戒，正式成为一名正信的

佛教徒。学习佛陀的智慧，奉行佛陀的教法，践行佛陀的宏愿，证悟人生真理，踏上解脱大道。

今年的母亲节恰巧和佛诞日是同一天，望所有子女将所修诸功德回向天下父母及累劫父母，常蒙佛光注照，福慧增上，身心纯洁，永离生死苦，常得涅槃乐。

### 盏盏心灯供佛陀

农历四月十四日晚上7点正，本林在大雄宝殿举行了供灯法会。

延续法师领众诵《供灯祈愿文》，祈求佛陀的光明护佑我等众生。本林林友及信众们怀着喜悦的心情，满脸虔诚，手里的莲华心灯犹若一朵朵盛开的莲花，整个大雄宝殿变成了一方莲池，光明而璀璨。一盏盏心灯破除千年暗





夜，照亮了大众的心灵，指引大家走向西方极乐世界的光明之旅。

“譬如灯炷，随其大小而发光明，若益膏油，明终不绝；菩萨摩訶萨菩提心灯亦复如是，大愿为炷，发智慧光，照明法界，益大悲油，教化众生，庄严国土，施作佛事，现大威德，无有休息。”——《华严经》

灯火相传相续，象征着佛法智慧的传承。愿以此心灯，当愿众生，发菩提心，作如来使，同登九莲。

## 卫塞节庆典

2022年5月15日卫塞节当天，本林在大雄宝殿举行了隆重的卫塞节庆祝活动，以纪念佛陀的诞生、成道和涅槃。

仪式开始，本林妙髻儿童佛学班的近40位小朋友，带领大众齐唱《三宝歌》，清澈悦耳的音声萦绕在大雄宝殿中。

林长陈立发居士在卫塞节庆典上致辞，他表示年轻一代前来学佛的人数正在逐年增加、各种法会和本林的义工活动也出现了越来越多年轻人的身影，这是我们喜闻乐见的现象。今后，本林将不断调整和完善各种制度建设，为以后的弘法和修持、各种慈善活动以及佛教文化艺术等方面的传播，奠定一个扎实的基础，希望能够引领更多的信众加入到居士林的大家庭中。

林长和诸位董事献上十供之后，广大林友和佛友们随后依次以鲜花供佛。

“今乃知：唯此是，真正皈依处。尽形寿，献身命，信受勤奉行！” 卐

# 弘扬佛法 利导众生

## ——本林组织各种佛法讲座

### 本刊讯：

**佛**法智慧浩瀚如海，对每一个修行者来说，佛法不仅是皇冠上的明珠，更是指引出离生死海、导归净土目的地的灯塔。

多年来，本林一直秉承弘法利生的宗旨，除了日常的共修活动，线上线下也开展了各种形式的佛法讲座。

本林常住法师、首席佛学导师延续法师在圆满完成《观经四帖疏》的讲座后，于2022年5月20日开讲《往生论注》。《往生论注》为世亲菩萨造，昙鸾大师注，这是一场净土妙有和般若空性的完美演绎，课程预计为期一年半。讲座吸引了250多名莲友在现场和网上同步聆听法音。

此外，从7月6日开始，每周三晚上7点30分在五楼维摩诘讲堂，由本林常住僧团首座、佛学导师永光法师宣讲《十善业道经》。为方便和利益更多信众闻法，除现场模式外，讲座也同步在网上直播。有兴趣的朋友欢迎出席闻法，学习断除恶道之苦，增长种种善法。



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《地藏经》被称之为佛门孝经，而地藏菩萨更是“孝”的代名词。孝是学佛的基石，更是做人的根本。宗开法师继《维摩诘经》系列讲座结束后，5月5日主讲的“《地藏经》——地藏菩萨如何为未来众生演利益事”正式开课，并于6月23日圆满结束为期八节的讲座。

本林第七届净土教理班报名正在进行中，课程免费，欢迎广大佛子报名参加。 卐

## 本林圆满举办精进佛三共修活动



### 本刊讯：

2022年4月30日至5月2日，本林圆满举办精进佛三共修。由于此次报名人数众多，本次的佛三共修在5楼贤护讲堂和7楼观音礼堂同步进行，约350多名莲友参与了这次共修。

此次精进佛三适逢小长假，很多同修放下万缘，齐聚本林，都摄六根，净念相继，执持“南无阿弥陀佛”这句万德洪名，发菩提心，同生净土。声声佛号，契入弥陀愿海，步步莲花，迈向极乐故乡。

佛三期间，除了每天的经行念佛，延续法

师每天都会对大众进行佛法开示，增强大家的信愿。疫情期间能够成就这次佛三，是大众难得稀有的福报。阿弥陀佛把累劫修行的福德通过这句名号恩赐给了我等众生，我等众生只要信愿持名，就能把阿弥陀佛的功德转为自己的功德。所以念这句名号就是无上的修行！

阿弥陀佛成就四十八大愿，每一个大愿都是如母忆子，盼望我们这些游子早日回到家乡。下个季度的“精进佛三”预计在9月进行，敬请大众留意，届时欢迎大家来居士林一起参加佛三共修，共沐法喜！

## 本林圆满举行2022年度林友大会



### 本刊讯：

2022年6月26日上午，本林在维摩诘讲堂圆满召开2022年度林友大会。

本林法律顾问黄锦西大律师、云大明大律师、陈立发林长、陈锦成司理、黄世忠财政等董事会成员及众林友出席了会议。

会上，陈立发林长向与会林友们报告了2021

年全年林务概况，主要内容涵盖在疫情的环境下所展开的弘扬佛法及中华文化、对外交流、慈善济世、林友联系和发展工作以及法会相关报告。

黄世忠财政向大会汇报了财务报告。大会通过了委任新的审计公司。

最后，陈立发林长宣布大会圆满结束并带领大家在佛前回向。





## 本林成功举办儿童及少年探索营

本刊讯：

**本**林分别于2022年6月4至5日及18至19日圆满举办了儿童和少年探索营。

共有49位年龄介于6岁至12岁的儿童参与探索营。小朋友们在这两天的探索营中学习了基本佛教礼仪，通过游戏增进对佛法的认识，知道了阿弥陀佛的故事与西方极乐世界。这次的探索营，也开启了他们人生第一次读诵佛经、供灯等种种佛事。

在少年探索营的问答环节中，不少营员积极发言，畅谈自己对佛教的认识与看法。对于年轻营员们提出的问题，本林首席佛学导师延续

法师一一为大家答疑解惑，纠正了某些错误的认知，让在场26位青少年具正确的知见。

本次少年探索营还特别邀请儿童心理工作者黄长利居士为营员们分享有关“父母的用心良苦”，并在各小组的分享讨论环节给予指点，激发学员去体验、反思和学习；让学员亲身感受为人父母的不易，鼓励大家学习如何更好地与父母沟通。

希望小朋友们、少年们都能从活动中蜕变、成长；更希望这次的探索营为孩子们的人生埋下菩提种子，而这颗种子在适当的时候，一定会生根发芽，结出丰硕的果实。 潮

## 本林教育基金圆满发放 第44届中小学组助学金



### 本刊讯：

2022年，本林教育基金如期发放第44届中小学组助学金。本届共计有719名学生获颁助学金，当中270名是小学生，另外449名是中学生，颁发总额超过29万新元。

本届中学组助学金的受惠学生中，有45%的学生是马来族学生，华族学生44.5%，其余是印度族和欧亚裔的学生，分别占9.4%和1.1%。小学组获颁助学金的各族群学生，有57.4%是回

教徒，23.7%是佛教徒，9.3%的学生没有宗教信仰，其余也包括了信奉兴都教、道教、天主教和基督教的学生。

自1979年至今，本林已颁发2190万新元的助学金，受惠学生超过4万1千余名，颁发的对象不分种族、宗教，希望他们学有所成，贡献社会。

特别感谢社会各阶层善心人士及林友们对本林教育基金的大力支持，奉献大家的爱心，让我们能持续援助有需要帮助的学生们。 潮



# 2022年度(第44届)小学和中学组精进奖 2022 (44th Batch) Primary & Secondary Level Endeavour Award

获奖者 Awardee: 王诗婷 Hong Shi Ting, Geraldine

学校 School: 立化中学 River Valley High School

**我**的名字是王诗婷,我是立化中学的一名中四学生。我将分享一些我的学生生活以及我获得新加坡佛教居士林教育基金精进奖的感受。首先,我要感谢新加坡佛教居士林教育基金授予我这个精进奖,以及我的学校、老师、家人和朋友们在我整个学习过程中对我的支持。

我的学习内容包括了三门科学和历史。科学包括了化学、生物学和物理。从中学一开始,我也一直把日语作为我的第三语言来学习。我有两个课外活动,女童军以及科学精英小组。在女童军,我是一个小组队长,负责管理来自不同年级的学生。在各种活动中,我都会尽我所能抓住更多机会来学习和加强自己的领导能力。

我很荣幸获得这个精进奖,它让我受益匪浅。它减轻了我家庭的经济负担。在购买学习资料,比如在购买日语教科书的费用上也对我有很大帮助。我一定会妥善利用这个奖学金,努力学习,在各方面追求卓越。

再次感谢新加坡佛教居士林教育基金!

**M**y name is Hong Shi Ting, Geraldine, and I am a Secondary 4 student of River Valley High School. I will be sharing a bit about my life as a student and how I feel upon receiving this Singapore Buddhist Lodge Education Foundation (SBLEF)'s Endeavour Award. Firstly, I would like to thank the latter for granting me this Endeavour Award, as well as my school, teachers, family and friends for supporting me throughout my journey in River Valley.

My subject combination is triple science and history, the sciences being Chemistry, Biology and Physics. I have also been learning Japanese as my third language since Secondary 1. I have two CCAs, Girl Guides and Science Leaders Academy. In Girl Guides, I am a patrol leader and I am in charge of a group of students from different levels. I try my best to take up as many opportunities as I can to learn more and to lead more, through taking up temporary leadership roles in planning an activity etc.

I am very honoured to receive this SBLEF's Endeavour Award and it has benefited me greatly. It reduces my family's burden financially, in terms of school expenses like the purchasing of learning resources such as the necessary textbooks for learning Japanese. I am very grateful for this award and I will make full use of this by studying hard and striving for excellence, be it academically or not.

Once again, thank you SBLEF for awarding me with this Endeavour Award! 🙏



获奖者 Awardee: 何羿萱 Ho Yi Xuan, Ezanne

学校 School: 南洋女子中学校 Nanyang Girls' High School

**我**在刚刚进入中学的时候学习并不努力，也没有专注在自己的功课上面。我进入中学三年级的时候才开始意识到如果要取得好成绩必须要努力学习。于是从那以后我的学习成绩稳步提高。我很高兴看到自己的努力颇具成果，每年都可以取得好成绩。虽然我也有很累、很失望、想放弃的时候，但我还是咬紧牙关，坚持到了现在，最终在2021年获得了学校颁发的“教育储蓄进步奖”。这是对我努力学习的态度的认可，也是我一直努力下去的动力。

同时，我也是南中武术队的副队长，协助老师和教练，确保所有队员在每一次的训练中都有收获。我通常会负责教刚接触武术的队友一些新的动作和套路，也经常带领全队训练。我还是教师、教练和队员之间沟通的桥梁，将老师、教练的信息传达给队员，并定期与武术队里的其他学生领袖进行沟通。我从中二就开始担任武术队领袖，到现在中四了，我很高兴我的团队成员能够信任我、尊重我。尤其是今年在我们准备新年表演的时候，因为时间紧，训练不够，我们的表现令教练们很不满意。因此，我们在放学增加了训练次数，以确保演出之前准备就绪。到了表演当天，我们的表演很完美，获得了大家的好评。当我在2021年获得 EAGLES Award 时，我感到很自豪，因为这个奖肯定了我 在武术队里付出的努力。

我很荣幸获得新加坡佛教居士林的精进奖。我会继续努力，使自己更加完善！

**W**hen I was in lower secondary, I was not a hardworking student and did not pay attention to my studies. However, as I entered Secondary 3, I realised that I had to start putting in effort if I wanted to do better than in the previous years. My academic work has improved steadily and I achieve better results each year. It makes me happy that my overall grade constantly improves every year, as it shows that my effort put in is not in vain. Even though there were times that I wanted to give up, I persevered, and my hard work was acknowledged with the Edusave Good Progress Award in 2021. It made me feel that the effort I put into my work is worth it.

I have also been in the Wushu CCA Exco for three years and am the Vice-Captain of Wushu, assisting both the teachers and coaches during training. I help by teaching new routines to teammates and often lead the training sessions too. I would also inform the CCA members about any decisions made by the teachers and coaches and communicate regularly with the Exco members. Being part of the Exco committee from Sec 2 to Sec 4, I feel happy that my team members trust me to lead the CCA. When we were preparing for the Chinese New Year performance, the coaches were not satisfied with our performance as we were unprepared and messy due to the lack of time. Hence, the Exco team organised an additional rehearsal to ensure that everyone was prepared. Luckily, the performance was great and we received many compliments. When I received the EAGLES Award in 2021, I was really proud that my teachers recognised the efforts I put into the CCA. I am really grateful to receive the SBLEF's Endeavour Award and I'll continue to strive to be an even better version of myself.





获奖者 Awardee: **Rinesh Radhakrishnan**  
学校 School: **北烁学校 Northlight School**

**R**inesh在2018年被北烁学校录取。他开朗的个性和乐于助人的精神很快受到老师和他同学的注意。身为全国学生民防团的一份子, Rinesh也曾代表学校参加过几次国庆庆典。因为Rinesh的努力与贡献, 他在2020年被评选为学生会执行委员, 并且担任纪律委员一职。同时, Rinesh也成功地被本地工艺教育学院 (ITE) 的机械服务专业提前录取。Rinesh在北烁学校刻苦地学习为他的机械技能奠定了良好的基础。他以极大的热情积极准备在北烁学校毕业后继续在ITE深造。

不幸的是, Rinesh在读到第三年的时候得知自己得了癌症。“我因为必须接受化疗, 整整一年卧床不起而不能继续上课。这段期间, 学校的师生们继续和我保持联系, 并积极鼓励我康复后一定要重返学校。”

2022年, 病情得到控制的Rinesh坐着轮椅重返校园继续学习机械课程。他拥着继续前进的动力与不让现状成为绊脚石的精神坚持要完成课程。Rinesh的精神一直鼓舞着他身边的人, 并且在他身上可以明显地看到北烁学校永不放弃的精神。



**R**inesh enrolled in NorthLight School in 2018. His outgoing personality and willingness to help others were quickly noticed by his teachers and peers. He was an important part of the School's National Civil Defence Cadet Corps Unit and had participated in a few National Day Observance ceremonies.

Due to his good work and contributions as a Student Councilor, he was selected to be part of the Student Council Exco in Year 3, serving as a member of the Discipline committee. At this time, he was also allocated his first choice option for ITE Skills Certificate (ISC) in Mechanical Services. He excelled in his coursework, built a solid foundation of mechanical skills, displayed great attitude towards learning and looked set for ITE after the completion of his course.

However, he was struck with cancer towards the end of Year 3. "I was bed-ridden and was unable to attend school during the one year period of treatment and recuperation. My teachers and friends continued to keep in contact with me and encouraged me to return to school once I am able to."

In 2022, Rinesh returned to school on his wheelchair and continued with his mechanical studies. He continues to inspire his classmates with his drive to keep going and his insistence on not allowing his current disability to become an excuse. He truly serves as an inspiration to those around him and perfectly embodies the school spirit of 'Never give Up'.



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<https://tiny.cc/sbledufdn>





### 本刊讯：

**诸**佛含笑，龙天欢喜，这是一个殊胜的日子，7月3日下午，本林第六届净土教理班结业典礼在七楼观音堂隆重举行。本林林长陈立发居士，首席佛学导师延续法师、副林长陈家发居士、司理陈锦成居士，净宗学会总务李文发居士及诸位董事出席了这次典礼。

陈立发林长在典礼上特别赞叹这一届同修，在全球疫情的笼罩下，坚持不懈的在线上线下学习，圆满完成了两年的学业。希望同学们继续发勇猛心，护持道场，坚持正念，传播佛法，引领更多的人前来修学，提高人生的智慧，找到生命的归宿，居士林将一如既往大力支持大家学佛共修，增长智慧，同求解脱。

本林首席佛学导师延续法师在致辞中表示在这届学子是历届净土教理班中最特殊的一

届，亲历了史上的各种重大变故。在这样艰难多变的大环境下，在佛法的引导和启示下，大家走出阴影，找到了生命的方向和人生的目标。第六届教理班涌现了很多出色的学子，其中有一位老林友何兰英老菩萨，80岁的高龄坚持完成了两年的净土课程，她的学习精神让大家深受感动和震撼，从中也能感受到大家对于佛法的渴求和热情。

热烈祝贺95位结业的同修，在修学的旅途中迈上一个新的征程。

本林自创林以来，在高僧大德的指导下、在历届林长及大德居士的护持下，传承净土法脉。居士林未来的发展方向是大力开展弘法教育，推广弘法活动，将净土一门发扬光大，恒传久远。

第七届净土教理班将于9月3日开课，欢迎大家积极报名参加，共沐法喜。卍



25年前，我和太太皈依三宝时只是期望来世能够轮回做人，不堕恶道，继续修学。没想到在居士林遇到难信的净土法门，两年的净土教理课程，让我们找到了真正的皈依之处：西方极乐世界。

—— 志宏与净宁



光阴荏苒，日月如梭，第六届净土教理班即将结束。对我来说，这两年的学习决定了这一期生命的归宿，多少劫的轮回问题，将会在这一生得到解决和彻底的解脱。

—— 施美玲

## 结业感言 Graduation Reflections

延续师父教导我们，通过不断的熏修念佛身心就会发生改变。现在的我每天定课念佛，听经闻法，对物质的需求和欲望越来越少，内心非常充实欢喜，持佛名号真是不可思议。

—— 佩芬

参加净土教理班不仅让我找到了生命的方向，在生活中也获益良多。学佛是修行，也是在向佛菩萨学习随顺众生。当我坚持每天念佛，身边的一切都在悄悄发生变化，之前自大和急躁的情绪慢慢的减少消失，性格和心理上有了很大的改变，祖孙三代的大家庭因我信佛变得更加幸福和祥和。

—— 周启芬

弟子深感庆幸能够在长达两年半的疫情中学习净土教理课程，非常时期有这么好的师父教导我们出离娑婆，欣求极乐，弟子愈发感到此生往生极乐净土的迫切性和重要性。

—— 胡燕

My heartfelt appreciations for the kindness of Singapore Buddhist Lodge and Venerable Yánxù in teaching us the Pure Land practice; and fellow Dharma brothers and sisters to make this learning even more possible by sharing of their thoughts and experiences. It is inspiring and rewarding.

—— Jun Heng

感恩居士林这方净土宝地，为大众提供殊胜的净修圣地！感恩延续法师在新冠疫情的非常时期带着口罩辛苦的为我们讲课开示！感恩诸位护法义工的付出！同修们加油念佛吧，我们将永脱轮回！离苦得乐！往生成佛！以此四恩总报！

—— 潘颖



今生得遇佛法，得遇明师，感恩佛陀为我们指引了净土法门这一明路，感恩居士林的林长、师父、义工们。今后我要依佛言祖语的教诲，信愿念佛。也希望我的家人、亲友和身边的有缘人都能一起在这里学习。

—— 郑玉莲



当我感染冠状病毒后，再仔细思维延续法师讲的《佛眼看疾病》，有了更深的感悟。要以病痛为良药，痛定思痛，督促自己，平时多念佛，忏悔业障，修善修福，保持正念。佛陀为大医王，法如药方，僧如看护，是众生摆脱生老病死之苦的依怙。

—— 陶蕾



**当**面对孩子的多动症感到最无助的时候，有幸参加了第六届净土教理班，遇到净土法门，从此找到了依靠和心安。潜移默化之下，孩子逐渐变得懂事和转变，并参加义工活动，学习不求回报的奉献精神。深深感恩师父和师兄们无私的付出和指导。

—— 燕招



**非**常感恩居士林的先贤和董事，辛苦创办这个慈悲的道场，不但救济贫困的众生，更引领众生学习佛法，找到生死解脱之路。净土法门就是教导众生跳出六道轮回的一个易行道法门，延续法师通过全面系统的分析与讲解，让大家明白和了解了往生极乐世界的重要性。

—— 余秀琴

**两**年的学习，末学越发感觉佛法浩瀚博大精深，对净土的认知肤浅微薄，希望这次课程结束之后，能继续在居士林的恩泽和延续法师不辞辛苦慈悲弘扬净土法门下修学，愿今生得生极乐见弥陀。

—— 军衡

**W**e have finally completed the course despite the challenges presented by the global pandemic and our daily lives. Deep gratitude to the Venerable Yānxù for his compassion and patience in teaching us through these difficult times.

—— Alec Ho



**T**hanks to a Dharma brother, we got to know this course. The course builds a strong foundation in Dharma learning and trains one to have right view for Pure Land practice from the beginning. Námó Āmítuófó!

—— Lee Lay Cheng & Ong Siok Keng  
(Mother & daughter)



## 佛教徒可以养动物吗？

文 | 蒋劲松

**当**今世界动物保护的一个重要资源就是佛教。广大佛教徒秉承佛教众生平等的慈悲理念，在动物救助、推广素食等方面做了非常重要的贡献，是动物保护非常重要的一支力量。但是佛教的动物保护观，与源于西方近代的动物保护观，在一些具体做法和观念上也会有不同的看法，而且佛教教义博大精深，普通佛教徒也常常一知半解，不能充分领会，在护生实践如放生中也常常有所偏颇，惹人诟病。所以，结合当下的具体因缘，澄清佛教在动物保护问题上的一些理念，在现代动物保护与佛教戒律之间做适当的融通，促成佛教护生与现代动物保护的深入结合，是动物保护运动走向深入，西方动物保护理念与大乘佛法结合必须要解决的重大课题。这个工作做好了，也有可能为世界动物保护作出佛教徒的独特贡献，很有意义。

本文今天就是是否可以养猫狗以及可否给动物做绝育手术的问题，从佛教戒律的角度再作一讨论，欢迎教界、学界、动保界的朋友们批评指正。

### 佛教徒可否养猫狗？

佛教徒是否可以养猫狗？这是一个困扰身兼佛教徒和动保人双重身份认同者的问题。看起来很明白，在佛经中的确有反对受菩萨戒的弟子养猫的字样。《梵网经》第十卷下白纸黑字地写道：“若佛子，不得畜刀仗弓箭、贩卖轻秤小斗、因官形势取人财物、害心系缚破坏成功、长养猫狸猪狗。若故作者，犯轻垢罪。”那道理是什么呢？为何不可以养猫狗呢？

要准确理解这段经文，应该首先要了解，这些经文是向谁说的，对谁提出的要求？这种



要求是什么样性质的要求？并且也要理解，这里的养猫是指什么样的行为？这是菩萨戒的内容，是针对发菩提心的大乘修行人说的。而且，梵网经的菩萨戒，其实要求的对象是非常高的。隋代高僧智顗曾撰《菩萨戒义疏》，特加讲习弘扬，从此该经被作为大乘律而受到重视，并成为汉传佛教传授大乘戒最权威的典籍，为大乘各宗所通用。日本来华留学的高僧、台密创始人最澄法师认为此经是圆顿菩萨之戒相，而把瑜伽等戒作为权大乘戒相，以显示两者的根本区别，当然是说此经境界更为彻底高深。

梵网经菩萨戒共有十重四十八轻，总共五十八条戒律，这条戒律属于四十八轻的内容，是相对来说不太重要的戒律。值得注意的是，和这一条戒律平行的许多戒条，都是有关动物保护的。

比如，“若佛子，故食肉，一切肉不得食，断大慈悲性种子，一切众生见而舍去。是故一切菩萨不得食一切众生肉，食肉得无量罪。若故食者，犯轻垢罪。”

“若佛子，不得畜一切刀杖弓箭铙斧斗战之具，及恶网罗杀生之器，一切不得畜。”

还有，不得“故贩卖……六畜”，“尚不自作，况教人作。若故作者，犯轻垢罪。”

不能焚烧山林，自然也就保护了山林中的动物。“若佛子，以恶心故，放大火烧山林、旷野。四月乃至九月放火。若烧他人家屋宅、城邑、僧坊、田木，及鬼神、官物。一切有生物不得故烧。若故烧者，犯轻垢罪。”

“若佛子，以慈心故行放生业。一切男子是我父，一切女人是我母，我生生无不从之受生，故六道众生皆是我父母，而杀而食者，即杀我父母亦杀我故身。一切地水是我先身，一切火风是我本体，故常行放生。生生受生常住之法，教人放生，若见世人杀畜生时，应方便救护解其苦难。”

而在最优先的十条重戒中提到，大乘菩萨可以伤害众生，应对一切众生起慈悲心。“菩萨应生一切众生善根无诤之事，常生慈悲心、孝顺心。而反更于一切众生中，乃至非众生中，

以恶口骂辱，加以手打，及以刀杖，意犹不息。前人求悔，善言忏悔，犹瞋不解者，是菩萨波罗夷罪。”这里众生是包含所有的动物在内的。

以上这些内容都可以看出梵网经菩萨戒，对于保护动物的提倡是相当彻底的。如果这些戒条都做不到，只把不可以养猫狗动物的戒条拿出来谈，我认为是不正确的。

但是，为什么还要说不可养猫狗呢？

圣一法师的注解是这样来解读的：“猫狗捕鼠害物，猪狸等，养以食用，立心不良，是以不得故养，若故养者，犯轻垢罪。”这是因为古代社会中养动物或者是为了食用，自然违背慈悲的精神，为戒律所禁止。

有了以上的背景了解，综合其它解读，我认为梵网经反对养猫主要应该有下列四种理由：

- 一、防范行人对于宠物产生情执，不利修行，不利解脱。
  - 二、养宠物肯定要用心费时，也算是玩物丧志，一定会影响用功修行，以至道业难成。
  - 三、大部分动物本来应该在野外活动生存比较符合天性。豢养动物即使努力照顾，也未必能保障动物福利，常常也会因为人的生活条件的限制，而受到伤害。
  - 四、动物的身上或多或少都有寄生虫类，为了宠物的健康而加以扑杀的话，也会带来杀生的罪过。更不用说，有许多动物是食肉的，为了养这些动物，可能会涉及到杀害另一类动物的复杂问题。而佛教主张众生平等，寄生虫、农场动物和宠物并无本质的区别。
- 因此，受菩萨戒之佛子，基于慈悲心和努力修行的态度，不应畜养宠物。

无独有偶，《优婆塞戒经》也有明确的戒条说：“养猫狸获罪，养猪羊等获罪，养蚕获罪。”

清代居士周安士写的《万善先资》中列举了为什么不可以养猫的具体理由：

“人造恶业，如植葛藤，一本既发，枝叶蔓生。且以畜猫论，自世俗观之，不过造业一端。若明眼观之，则能长养无量恶业。今试略陈一二：盖鼠本无害于人，而吾忽兴恶意以害之，是名无缘杀；吾不能害，而假手于猫，是名教他

杀；见捕鼠而悦之，是名随喜杀；见捕鼠而称之，是名赞叹杀；纵猫于有鼠之所，是名方便杀；欲其日日捕鼠，是名誓愿杀；本欲养猫以食吾家之鼠，而猫正食吾家之鼠，是名正杀，亦名通心杀；本欲养猫以食吾家之鼠，而猫反食邻家之鼠，是名盗杀，亦名隔心杀；畜猫止欲杀鼠，而至烹鱼以啖之，是名增益杀；使亲邻效之，子弟效之，是名辗转无尽杀。如是无量恶业，皆从畜猫一念基之也，可不严戒乎？”

我们如果仔细思考，反对佛教徒养猫狗等动物的许多理由，其实也适用于不信佛的普通人。许多人养猫狗等动物，是当做宠物来饲养的，他们的行为其实也涉及到对动物的伤害，从动物权利论、从动物解放论的观点看，也有不足，不可不慎。佛教反对养动物的戒律，其实也足以对普通人养动物的行为提出一种警示。

在今天豢养动物，还有一个很重要的问题：动物哪儿来？有不少人是通过购买来解决

动物来源问题。这就引发了更加复杂的问题。因为动物繁殖行业，也是一个伤害动物很严重的行业。让动物没完没了地交配、生产，会让动物身体受到严重的摧残。在售卖这些动物的时候，曾经某些国家有卖主为了促销，不仅会弄虚作假、隐瞒动物的品种，以多卖价钱，甚至发现有给动物服用兴奋剂，让动物显得活泼可爱，所以许多动物常常一买回家，就生病，甚至有所谓“星期狗”的说法，就是买回来只能活一个星期。总之，动物一般都没有购买时那么“可爱活泼”，导致许多动物遭受遗弃，得不到好好治疗。因为可能治疗的费用会远远高于买一只“新”动物的费用。而一旦产能过剩，卖不掉动物，这些动物又可能当做食物卖掉。在全球动保界都有以领养代替买卖的口号。这正是为了因应由于动物买卖交易所带来的问题。佛教提出禁止养动物的教诫，比“以领养代替买卖”更加强化的方式，禁止佛弟子不可以为了



Photo: Bonnie Kittle (Unsplash)



豢养动物而给动物造成伤害。并且按照大乘菩萨戒，贩卖动物是不可以的。

然而，是不是佛子就绝对不可以养动物了呢？依我看，这倒也未必。因为佛门戒律主要戒的是心，是保护我们的心不会被污染的。在具体情况下，戒条有开遮持犯种种更详细的解读。如果我们出于慈悲心，去收养那些无助的动物，我认为则不在此列，应该可以开缘。

近代高僧，对戒律有精深研究的律宗祖师弘一法师，也还养过老鼠。

他为此曾写下一篇“饲鼠免鼠患之经验谈”，内容如下：

“昔贤谓饲猫之饭饲鼠，则可无鼠患。常人闻者罕能注意，而不知其言之确实有据也。余近独居桃源山中甚久，山鼠扰害，昼夜不宁，毁坏衣物等无论矣，甚至啮佛像手足，并于像上落粪。因阅旧籍，载饲鼠之法，姑试为之，鼠遂渐能循驯，不复毁坏衣物，亦不随处落粪，自是以后，即得彼此相安。现有鼠六七头，所饲之饭不多，备供一猫之食量，彼六七鼠即可满足矣。或谓鼠类生殖太繁，未来可虑，今就余年余之经验，虽见屡生小鼠甚多，然大半殒亡，存者无几，不足虑也。余每日饲鼠两次，饲时并为发愿回向，冀彼等早得人身，乃至速证菩提云云。”

可见，养动物本身并无问题，端看以何种动机和心态来养动物。弘一大师不是为了把玩动物，而是避免鼠患，但又不愿意养猫杀生来解决这一问题，所以通过喂养老鼠的办法来解决问题。并且，他除了饲喂老鼠之外，还给老鼠发愿回向，愿其早得人身，乃至速证菩提。这样完全是一种度化众生的发心，这样养动物，非但没有过失，还是一种菩萨行，功德无量。总结起来就是：

以上在讨论戒律时，我们都发现，不能不顾具体情境，机械地、教条地搬用文字，必须要考虑具体语境，从利益众生的发心与实际效果来评判某种具体行为在特定因缘下究竟是否如法？究竟是善是恶？

菩萨戒从内容、功用上可以包含下列三个



当然，对于信仰佛教的人士来说，更为重要的是度化动物，让动物超越三恶道，皈依三宝，发菩提心，最后成佛，因为这是他们自己也想达到的境界：“若见牛马猪羊一切畜生，应心念口言：汝是畜生，发菩提心。”



方面：摄律仪戒、摄善法戒、饶益有情戒。就是说，菩萨戒统摄包含了佛子应该遵循的一切戒律规范，包含了一切善法，包含了一切有益于众生的行为。这是菩萨戒的最高原则，根据这样的原则，佛子从慈悲心出发去救助动物自然是合理的，有功德的。

《瑜伽师地论》第四十卷讲“云何菩萨饶益有情戒”时，提到了多种适用于动物保护的内容：比如，“于诸有情随所生起疾病等苦，瞻侍病等，亦作助伴。”“又诸菩萨，于有匮乏资生众具诸有情类，施与一切资生众具。”显然，照顾有病有伤的流浪动物，让缺乏食物、医药、居所的动物获得食物、治疗和居所，是大乘菩萨戒所提倡的，是有大功德的。

当然，对于信仰佛教的人士来说，更为重要的是度化动物，让动物超越三恶道，皈依三宝，发菩提心，最后成佛，因为这是他们自己也想达到的境界：“若见牛马猪羊一切畜生，应心念口言：汝是畜生，发菩提心。”

（未完，待续，下期主题为“佛教徒可以给动物做绝育吗”。作者为清华大学科学史系副教授）

Photo: Mr Y (Pexels)

## 做个明明白白的修行人 (二)

文 | 潘颖

(接上期)

人生若有志同道合的三两知己，可谓是“有朋自远方来，不亦乐乎”！我经常与几个佛友讨论佛法与人生，经常会聊到废寝忘食，那种感觉真的很快乐！几位佛友都是学佛精进，谈起净土虽然也有同愿求往之意，但因为师承各家，有时会偏离净土法门真正的义理和精要，反而会依照通途法门修学为纲要。有时我们讨论的话题正是在净土教理讨论课时遇到的疑点和问题，例如：念佛是否一心不乱才能往生、带业往生带的是什么业、为何五逆十恶的人临终十念能得往生，是否违背因果法则等等。这个时候我就正好将学习的知识和答案精确的讲解出来，解除她们的疑惑。过后再找出我们上课的相关开示分享给她们。

在这个过程中因为反复听法，每次都有不同的心得，这才发现自己才是真正的受益者。现在这几位佛友也逐渐跟随我听闻净土教理并做相关探讨。大家认为学佛依止上师首先要选择与之相应的净土大善知识，这是由个人的福德因缘和真诚的出离心决定的，纵向逐渐深入净土经藏、而非横向博学佛学知识，这样修学才有出路。

因此当你遇到机缘人就一定要分享，等于抛出试金石，否则别人想求解脱之法，却不懂去哪里寻找，这便是“掘动有缘人”吧！适时适机的介绍净土教理课程给人听，或根据不同人和不同情况做分段、分课、分不同的经典传播净土课程。感





什么该说、什么该做、自我越小越好、修行人要持守戒律洁身自爱，不能让自己都瞧不起自己……。把这些道理用在生活和工作中，久而久之的熏修，自然养成一种与众不同的特质，让人一见到你就感觉如沐春风。



觉我们学佛人助人的善巧来自于反复听经闻法，在运用的过程中增长了经验，再如理如法的有问有答，这样才会影响别人，同时从别人的态度和反应中也能认识到自己修学的不足之处。

我想起年轻时，因为经常偷偷开父亲的车和军用车，父亲便惩罚我自驾上下庐山，他坐在一旁监督，结果经过了那次极险、急弯、偏坡的险历之后，再艰难的路况我都能驾驭了。这就如同游泳要下水，军人要演练。久而久之佛法会自然而然运用在了生活工作中了，水到渠成。

生活中处处都是道场，在工作中也不要错过修行的机会。身为一名老师，当遇到佛教相关的节日，我会为学生介绍相关的佛教故事或播放动画，例如华人新年，我会将华人去寺院拜佛的传统习俗加入课件的制作，为学生和老师们介绍拜佛礼仪以及相关的节日祝福语，例如在介绍恭喜发财、万事如意等众多的吉祥用语后，我反问：“这样多的祝福语你们能记住吗？能一次说完吗？”

答：“不可以。”

我说：“老师教给你们一个神奇的方法，说‘阿弥陀佛’四个字，或者说‘南无阿弥陀佛’六个字都可以。”

小朋友笑着说：“So easy。”

我鼓励说：“你们如果能记住那才是真的聪明呢！这几个字里面包括了所有美好的吉祥的祝福，是世界上力量最大的、最好的祝福哦！”

小朋友问：“为什么？”

我答：“因为这里面装了满满的爱和你喜欢的想要的东西，你们想要吗？”大家争抢着举手说：“我要、我也要……”

当我们正沉浸在欢声笑语的工作中，考验便来了。先是有几位老师关于宗教信仰提出疑问，因为我平常工作中经常帮助有需要的同事，经常分享美味素食给大家，两年多的工作中从未投诉任何人事，校长说我给人的感觉很祥和。所以，真诚如理的与老师们沟通后，大家都配合，还愿意参与设计出一些适用可行的教学方案，例如：相关佛教节日的介绍活动；瑜伽课程加入“瑜伽拜佛”；爱投诉的学生自己记录或画出要投诉的问题；每天给爱讲话的学生专属时间分组进行交流分享；抢玩具要双方反思找出自己的错误；为好动爱跑的学生安排定期师生共同跑步的运动等等。

当你在融洽的气氛中与大家共事很容易长养自己的慈悲心。净业行人在生活和工作中要明白自己真正想要什么，其它人是我非都不足挂齿，就像法师在开示中说的：“什么该说、什么该做、自我越小越好、修行人要持守戒律洁身自爱，不能让自己都瞧不起自己……把这些道理用在生活和工作中，久而久之的熏修，自然养成一种与众不同的特质，让人一见到你就感觉如沐春风。”

接下来另一个考验也来了，那便是来自家长

的反馈，因为有的家庭不是佛教徒，有佛教的家庭因为不了解净土真正的义理，不让孩子提极乐世界。所以当孩子在家里说阿弥陀佛是最棒最好的，念了之后不会死，会生在极乐世界。家长自然要跟学校反馈。学校让我自己跟家长沟通，我忽然想到课上听到的《新加坡十大宗教》，灵机一动，通过让学生了解宗教与种族和谐的方式来作教学活动，以此来平衡大家的心态。

我接见了几位家长，谁知这些坚持自己宗教的人却不了解本教的历史和相关教义，当我简单的介绍了一下相关的宗教，家长们似懂非懂频频点头，用惊讶的表情说：“Oh I see! I know what you mean!”马上表示理解，并同意举办相关活动。当我习惯地合掌口称佛号表示感谢，家长也礼貌的合掌回应，我忍住没笑出来。


为化解大家的误解，我准备这样致信给家长们：“亲爱的家长朋友：我们的教案融入了为学生了解《新加坡十大宗教》的相关教学活动，宗教是一门大学问，科学正逐步解开佛教所谈的宇宙人生的真相，还有科学的未知领域佛教早已在2500年前阐明，孩子从童年时期有所了解有利于开阔视野、能启发对未知领域的探索精神、当下能帮助提高解决问题的能力和社会能力。每个孩子都是一粒种子，需要宽阔的生长空间和精心的培育，为未来在不可预期的世界培养和奠定全能的人才而打下良好的基础。现在的教育制度几乎都在同一齐跑线上，而忽略的这部分教育，正是未来能站得更高、看得更远的优势所在。同时也符合新加坡多元种族与宗教和谐的国

情。如果有您的支持，相信您的孩子将是快乐的人、最优秀的人，未来将有机会获得幸福的人生！。欢迎您参与并提出宝贵建议！”

感恩三宝加持，让我通过智慧的教法，一次次化解了生活和工作上遇到的种种问题和困难，创造了历事练心的机会、提高了解决问题的能力。

做为一名净业学子，法师一直希望大家最好每天能完成一万佛号的定课，我都尽量坚持下来，而且在跑步和睡觉时都把佛号融入其中。因为我有爱睡觉的习气，就练习让自己只要有呼吸在就是念佛的节奏。因为我们无量劫流转中对这个浊世太熟悉了，所以，净业学人要养成阿弥陀佛入心的习惯。

有一次，在学校厨房转角与煮饭阿姨相撞，紧急时刻我脱口而出“阿弥陀佛”，差点吓到她。阿姨问我为什么给她念佛，她听别人说



自初祖大势至菩萨得证《念佛圆通章》，教导诸大菩萨念佛的方法“都摄六根，净念相继”；再到普贤菩萨的“十大愿王，导归极乐”；文殊菩萨的“以念佛故，开根本智。”接下来视角再放到我们这个星球，自古代印度的马鸣菩萨、龙树菩萨、世亲菩萨皆求生净土，将净土念佛法门完整传承下来。



是往生才念的，我正好借这个机会给她解释了一下，过后又结缘居士林的《阿弥陀经》给她，她说别人让她读《心经》增长智慧，我告诉她《阿弥陀经》也长智慧啊，对年纪大的人还更快更多益处呢！

相比之下，儿童佛学班的学生才是最有福报的，可以真正的学习和认识阿弥陀佛和极乐世界。在儿童时期就能学习了解净土法门，先入为主与正法结缘，种下了此生解脱成佛的种子。

有一次在课堂上播放《佛说阿弥陀经》动画片后，我告诉学生真的极乐世界比这里更美妙和神奇，你的所有愿望在那里都能实现。这个问题立刻启发了孩子强烈的求知欲和探索精神，播下一颗智慧的种子。

当说到极乐世界的美妙景象和神奇的生活境界时，旁边的一位义工老师受到感染，也好奇的询问，我就介绍她听延续法师的《阿弥陀

经要解》，无论孩子或成人都是向往美好生活并希望有所成就的。

这两年深入净土教理，对净土法门有了一个综合系统的全面学习。跟着法师从净土教理的法脉著手，先自宇宙法界开始，自初祖大势至菩萨得证念佛圆通，教导诸大菩萨念佛的方法“都摄六根，净念相继”；再到普贤菩萨的“十大愿王，导归极乐”；文殊菩萨的“以念佛故，开根本智。”接下来视角再放到我们这个星球，自古代印度的马鸣菩萨、龙树菩萨、世亲菩萨皆求生净土，将净土念佛法门完整传承下来。


净土法脉从印度传承到中土，初祖慧远大师的白莲社，123人通过实修念佛全部往生净土；二祖善导大师承传道绰大师、昙鸾大师的净土思想奥义，著有《观经四帖疏》，将各个宗派对净土法门的误一一澄清，一锤定音，楷定古今；三祖承远大师整年行般舟三昧；四祖法照大师以般舟三昧之功感应无数灵异迹象，并在定中见承远大师为阿弥陀佛的侍者；五祖少康大师念佛，佛从口而出；六祖永明延寿大师领众念佛，感得天雨宝花；七祖省常大师，结社万人念佛；八祖莲池大师的禅净观、净土判教；九祖藕益大师的《弥陀要解》与净土三资粮；十祖行策大师倡导佛七；十一祖省庵大师创立念佛莲社、劝发菩提心；十二祖彻悟大师“罢参”专修净土，一心念佛、念佛原理心作心是；十三祖印光大师的净土思想则上承古佛祖师之血脉，下契现代众生之根机.....

通过净土法脉的传承，延续法师将整部净土教理结集起来，将祖师佛菩萨的大乘佛法义理的精华和精要，如穿珍珠一般，将这个奇特而殊妙的法门传承的脉络及般若的智慧思想贯穿统整，为我们这些听闻学习的学子们开示得清清楚楚。自此，大家都生起真正的信愿，做一个真正的、明明白白的净业行人！不虚此生，定能往生净土，解脱成佛！

愿以听闻正法、念佛念经、忏悔罪障、如法言行回向今生已去世的亲人、父母祖先和一切因缘众生，都能对净土念佛法门生深信心，念佛求生阿弥陀佛净土不退转！



photo: fanjianhua (Freepik)



# The Benefits Of Námó Amitābha Buddha Recitation In Our Present Life

By: 净律组报告

Photo: Shino (Unsplash)

**P**ure Land Dharma Door is commonly presented as an easy path to salvation through absolute trust in the saving power of Amitābha Buddha. It is often regarded as a practice for the future.

At the core of Pure Land teachings is the recitation of Námó Amitābha Buddha. Reciters aspire to attain birth in the Western Pure Land of Ultimate Bliss in the next life by accumulating their practice merits.

Very often, people are unaware or have overlooked that Námó Amitābha Buddha recitation is also of great benefit in the present life. Námó Amitābha Buddha recitation is easy to practise and seems most ordinary. Yet its benefit is superb.

In this chaotic and unsettled Saha world, life is full of uncertainties and sufferings. All these arise from the causes and conditions we had created in our past and present lives. We are bound by the karmic forces and have lots of affliction.

Karma is not a religious belief that only applies to certain religious followers. Karma is a universal law of cause and effect that affects all sentient beings in samsara. Our life is affected by this universal law whether we are aware of it or not. Many things remain outside of our control. Heaving sighs and uttering thousands of words of complaints are of no benefit.

Instead, we should take refuge in Amitābha Buddha and entrust ourselves



to Him. By reciting Námó Amitābha Buddha, we purify, dilute or eliminate our negative karma with the positive karma created through Amitābha Buddha's sharing of His meritorious virtues (blessings). Recite His name while we are well and good. It may be too late when our negative karma has ripened.

The light of Amitābha Buddha envelops the reciters, and protects us from all the obstacles in this lifetime and from being reborn in the suffering samsara. As stated in the Buddhist text *Commentary on Amitābha Sutra* 《阿弥陀经疏钞》 by Master Liánchí (the Eighth Patriarch of the Pureland Tradition): Amitābha Buddha positions Himself constantly above the heads of those who recite His name and protects them day and night.

A sincere recitation of Námó Amitābha Buddha will lead us to all the wellness in this present life and afterlife. The light of Amitābha Buddha permeates all directions, embracing those who recite His name. All who call upon His name shall be received and not be abandoned.

What is so special about His name? His name 'Amitābha' contains vast merits, virtues and compassion. His merits are so vast that all who invoke His name can benefit from Námó Amitābha Buddha. Amitābha Buddha is also known as 'The Buddha of Immeasurable Light and Life'. His name contains all the wellness, good wealth, good health, great wisdom etc. It is ordinary, yet profound. Reciters are blessed with all the wellness in this life and afterlife.

Major adversity will be reduced to minor obstacles, and minor obstacles into nothingness. Misfortune will be transformed into good fortune, peril into safety etc.

We are the builder of our life and responsible for our well-being. Be kind to ourselves. The ignorant seeks refuge in

unenlightened beings. The wise seeks refuge in enlightened being, Námó Amitābha Buddha. When the supreme being is chosen, the blessing will be supreme too.

All our negative emotions emerge from the untamed minds. Recite Námó Amitābha Buddha to stay calm and stay peaceful to counteract the world of turmoil. When the mind is calm and at peace, everything will be serene. When the mind is uneasy, everything is in turmoil. Recite Námó Amitābha Buddha, practise the Dharma to change how you see and see how you change.

There is a Buddhist saying, 'one spark of merit is worth more than a mountain of effort.' Therefore, it is crucially important to accumulate merit. Otherwise, our life will be an arduous journey. The merits and virtues accrued from the recitation of Námó Amitābha Buddha far surpass all the good deeds. But don't be mistaken. Pure Landers also observe the precepts and practise the good deeds which are beneficial to sentient beings. These are in line with the Pure Land teachings.

Though we are embraced by Amitābha Buddha's protective lights, sometimes reciters may still encounter unpredictable incidents that inflict pain upon us. We are staying in the Saha world — a world requiring forbearance and endurance. Beings in the Saha world are subject to four stages of sufferings: birth, old age, sickness and death. Without His name, things may be worse, for Amitābha Buddha has reduced or eliminated our countless karmic offences and the sufferings in samsara. Sakyamuni Buddha had advised us to recite Námó Amitābha Buddha to be free from sufferings by attaining birth in the Western Pure Land of Ultimate Bliss.

Every recitation of Námó Amitābha Buddha is our rendezvous with the Buddha. Every recitation is auspicious. Amitābha Buddha is in



His name. It is worth investing our time and effort to recite His name.

This change our destiny with Námó Amitābha Buddha recitation. In the boundless ocean of the sufferings of birth and death, there is Amitābha Buddha's compassion vessel named The Great Vow. The Great Vow will help us sail smoothly through this present life and sail to the Western Pure Land of Ultimate Bliss in our afterlife, relieving us from all the sufferings in samsara.

It is stated in the Buddhist text the *Collection on Ten Thousand Goodness Returning Together* 《万善同归集》 by Master Yǒngmíng Yánshòu (the Sixth Patriarch of the Pure Land Tradition) that those who recite Amitābha Buddha's name with utmost sincerity will derive ten great benefits:

1. Day and night, they enjoy the invisible protection of all celestial beings, powerful deities and their 'multitudes of retinues'.
2. Twenty-five great Bodhisattvas, including Bodhisattva Avalokiteśvara (Kuan Yin) and all other Bodhisattvas, constantly keep them in mind and protect them;
3. They enjoy the continuous support and protection of Buddhas; Amitābha Buddha emits constant light to gather them;
4. No evil demons, ferocious animals, poisonous snakes or the like can harm them;
5. They do not meet with calamities such as drowning, burning or other violent deaths, nor do they encounter such punishment as being shackled and imprisoned;
6. Previous evil karma is gradually dissipated; the spirits of those whom they have killed in past lives are liberated and no longer seek revenge;
7. They have restful sleep or dream of auspicious events or see the supremely wonderful body of Amitābha Buddha;
8. Their minds are always joyful and at peace, their complexions clear and bright, their bodies filled with energy and strength; whatever they undertake generally will succeed;
9. They are always honoured and assisted by others, and are gladly given the same respect reserved for Buddhas;
10. At the time of death, they would not experience fright, as the right thoughts would manifest themselves. If they vow to be reborn in Amitābha Buddha's Western Pure Land, at their last breath when they are still mindful of Amitābha's name, they would witness Amitābha Buddha and the Holy Assembly come to receive them to the Western Pure Land — Land of Ultimate Bliss. There, they can free themselves from the suffering of continuous rebirths. It is also a land where they can finally attain Buddhahood.

Experiencing is believing.

Stay connected with Amitābha Buddha. Stay peaceful. Stay safe. Stay blessed. 🙏



## Nudging

By: Jìngchéng



### Freedom Of Religion

**F**reedom of religion is a guaranteed right under Article 15 of the Constitution of Singapore which states that 'Every person has the right to profess and practise his religion and to propagate it.'

Before attending classes at the Singapore Buddhist Lodge and becoming a practising Pure Land Buddhist, I identified myself broadly as belonging to the Buddhist faith. This was largely premised upon the altar table that my parents had installed at home and the joss stick offerings which I made from time to time. With a loose sense of my religious identity and a mix of Taoists, Christians and Catholics within my circle of friends and family, I found myself being invited to different religious ceremonies. They gave me a good insight into how other communities practise their faith. At the same time, it gave me a clear

sense that I was endowed with the choice to pick my own religion.

With the exception of one case where I felt pressure to join a religion to gain acceptance into a group, my experience from interacting with people of other faiths was generally one defined by warmth, cordiality and mutual respect. However, that particular case left a deep impression and made me very mindful of how I propagate my Pure Land beliefs to my friends and family members.

As expressed in the Ninth Great Vow of Samantabhadra Bodhisattva's 《普贤菩萨十大愿王》Ten Great Vows, 'compliance with sentient beings' (恒顺众生) is key. This entails showing respect and compassion to others with forbearance and an equal mind. Hence, imposing one's religious beliefs on others without employing skilful and convenient means (善巧

方便) is not encouraged, notwithstanding the underlying good intentions. In short, while we have the freedom to practise and propagate our religion, we need to respect the right of free will of others as well.

### Employing Skilful And Convenient Means

Nonetheless, that should not be taken to mean that we do not share our Pure Land practices with our loved ones. In the *Contemplation Sūtra* 《观无量寿经》, Buddha taught that those seeking birth in Āmítuófó's Western Pure Land should cultivate Three Blessings (三福), the foremost of which is to be filial to one's parents. This was further expounded by Pure Land Tradition's 13th Patriarch Great Master Yīnguāng who often listed guiding one's parents to Āmítuófó's Pure Land as the truest way to repay the kindness owed to our parents.

Given that skill and subtlety is important to how we share Pure Land's teachings with our loved ones, it may be instructive to take reference from how authorities around the world are increasingly making use of 'nudges', which refer to various soft policy interventions that aim to steer citizens in a desired direction. However, unlike traditional rules and regulation, the decision maker's freedom to choose is preserved. This means that elements of compulsion and enforcement are absent in nudging.

Take our power bills as an example. To steer Singaporeans towards power conservation, instead of imposing additional tariffs on excessive power usage, Singapore Power has provided a comparison of a household's monthly electricity consumption with those of other families. Households with excessive power consumption were issued a big red tag that read 'Keep Trying'. This may be a small prompt but can go some

distance in altering consumer behaviour. I am a successful product of this nudging exercise myself — I mothballed my clothes dryer after being issued with this prompt. Another world-famous nudge is the case of the urinal fly. This is based on a ridiculously simple idea — stick the image of a fly in the centre of a urinal and men cannot help but take aim. This helps reduce spillage around the toilet.

### How A Nudge Works

Understanding how nudging works requires us to first examine how we make decisions. Nudge theory suggests that as creatures of habit, our behaviour would not change without alteration to our environmental cues. Once the cues are changed to no longer encourage a habitual form of behaviour (especially one that is deemed undesirable), the problem can be solved.

Professor Cialdini, an emeritus professor of psychology and marketing at Arizona State University, and author of the book *Influence: The Psychology of Persuasion* further shows that





people are more likely to comply with a social norm if they know that this is followed by a majority of people. This is akin to the Fear Of Missing Out (FOMO) phenomenon, which refers to the apprehension we feel when we are out of touch with a certain social experience. Our disposition towards social norming explains why comparing my energy consumption with other Singaporean families startled me, probably more effectively than a strongly worded letter or one threatening additional financial penalties.

In light of the above, it is instructive to consider the instances where nudging can be used to inspire our loved ones towards Pure Land practice.

### Chanting Beads For Mindfulness

I keep a few sets of chanting beads with me and find them useful to get people around me to warm up to the idea of chanting. With daily life becoming more stressful, people are generally receptive to the idea of mindfulness meditation and tend to see mindfulness as a spiritual retreat, rather than a religious one. Leveraging on this recognition, I have gifted chanting beads to people close to me, such as my co-worker who had trouble sleeping after a brain operation, a close friend who experienced insomnia due to worries over his mother's health condition, and a loved one experiencing depression and fear after a career setback, among others.

Wearing a string of chanting beads acts as an effective cue for the wearer to be mindful and aware of his or her own thoughts and emotions. When the recipients express interest in reaching a deeper state of mediation (beyond counting the beads), I gently share my Niànfó practice and the benefits it can bring to people who chant with true faith and aspiration to reach Āmítuófó's Pure Land.

As mentioned in the *Immeasurable Life Sūtra* 《无量寿经》, Āmítuófó has twelve titles, each of which expresses the blessings that exposure to Āmítuófó's light can bring. For example, the light of Wisdom (智慧光) can transform our ignorance and delusion into wisdom, while the light of Purity (清净光) helps to eliminate our transgressions from greed. Hence, using Námó Āmítuófó or Āmítuófó as a mantra, chanting the Buddha's name with true faith and aspiration can unlock countless benefits for the wearer. Seen from this perspective, it is not too far-fetched to posit that a simple nudge through the gift of chanting beads backed up by the immeasurable power of Āmítuófó can ultimately lead a person down the path of Pure Land practice and ultimately, liberation from the six realms.

However, care must be taken not to be too assertive in our actions as a person's willingness to Niànfó is contingent on the person's good roots accumulated through past life times. This is demonstrated through a personal encounter that Great Master Yīnguāng had. Once, Great Master bumped into a young beggar on the streets. Great Master offered a penny to the beggar in return for chanting Āmítuófó once. The beggar refused. Great Master offered ten pennies for ten recitations, but the beggar refused yet again. When Great Master offered all 400 odd pennies in his money bag to the young beggar to persuade him to chant, the beggar broke down and wailed. Despite desperately wanting the money, the youth was unwilling to chant the Buddha's name even once. Great Master sighed with sadness at the youth's lack of good roots before offering a penny and leaving.

### A Visit to Haw Par Villa

For younger family members who are not

inclined to don a bracelet, other skilful and convenient means may be needed. For example, my oldest nephew was intrigued by what he saw during his recent trip to the relaunched Haw Par Villa. As he turned up at the venue with his secondary school friends, it inescapably turned out to be an Instagram expedition with the boys posing for 'wefies' next to various sculptures. Nonetheless, what he saw left an impression on him. Haw Par Villa's Hell Museum allowed him a graphic tour of the punishments in the different courts of Hell that await sinners. From sawn bodies to sinners being impaled on a mountain full of knives, the central Buddhist tenet of 'Cause and Effect' (因果) was plainly put on display for him and his friends.

Indeed, without reminders like this, it is too easy for us to get caught up in our daily social interactions and forget the adage that we reap what we sow. As human interaction slowly regresses to one that takes place with a swipe or a click of the finger on social media apps, we lose a sense of honest introspection. Most of us cannot remember the last time we sat down with a friend for an evaluation of our own faults and weaknesses. Worse, we think nothing of adding a disparaging remark to a comment thread, or sharing an article with on social media when we cannot even ascertain the veracity of its contents. As Venerable Yánxù would often painstakingly remind us, social media platforms have made it easier for people to break the Five Precepts (五戒) unwittingly, and given the ability of one comment or shared article to reach a wider audience, the severity of the offence would naturally be higher. This is indeed a sad development for beings like ourselves in the Dharma-Ending Age (末法时期).

When my nephew shared his experience with me, his sense of unease was palpable. I took the chance to nudge him from a feeling of fear

to one of hope. Specifically, by realising that our past actions were wrong owing to our ignorance, instead of giving in to despair and dread, we can find hope and assurance in Niànfó. As conveyed in the *Contemplation Sūtra* 《观无量寿经》, even sincere and mindful recitation of the Buddha's name once can eliminate eighty kotis' kalpas of heavy transgressions. While I do not know whether my sharing would motivate my nephew to kickstart his daily recitations, we should not underestimate the power of planting a Vajra seed (金刚种子) in our loved ones. When the time is right and these good seeds mature, so does the path towards Pure Land accomplishment.

### Support Chanting

My grandmother passed away earlier this year and it was the first family wake I attended since embarking on my Pure Land practice. Armed with a mini player (佛唱机), a copy of *Āmítuójīng Sūtra* and a poster of *Āmítuófó*, I proceeded to the wake. After an exchange of greetings with some relatives, I pulled a chair next to my grandmother's casket and commenced support chanting under the guidance of a more experienced Dharma mentor.

While the social norm during Chinese wakes is for relatives to get together to offer support to the bereaved family, scant attention is usually paid to what could and should be done for the deceased. As espoused in Great Master Yīnguāng's essay titled *The Three Great Essentials When Approaching Death (For Birth In Pure Land)* — 《临终三大要》, the Three Essentials include (i) skilfully guiding the dying to give rise to the right faith to seek rebirth in *Āmítuófó*'s Pure Land; (ii) taking shifts in support chanting for the dying to maintain mindfulness of *Āmítuófó*'s Pure Land; and to (iii) avoid moving the body or crying to successfully guide the dying towards rebirth



in the Western Pure Land. Once rebirth is successfully, the person would be able to break out of Saṃsāra (轮回) and continue cultivation until Buddhahood is attained. According to Great Master Yīnguāng, bringing these benefits to the deceased would be the true measure of filial piety, kinship and friendship.

Our act of support chanting naturally attracted some curious onlookers. However, what surprised me was the reaction it generated afterwards. My brother (who is not a Pure Land fellow) offered to stay the night to do support chanting together with me. My uncle who is of Christian faith also asked for a copy of Āmítuójīng Sūtra to browse through. Even my two sons aged 5 and 8 took up some simple chanting when they stood next to their great grandmother's casket. While these incidents do not necessarily point to a lasting change in their beliefs, it made me realise the power of a nudge as a subtle but formidable cue for people. Specifically, it made my relatives take notice and seek to understand the act of support chanting more deeply. As highlighted earlier, nudge theory recommends alteration to environmental cues to break a certain social norm to steer the nudge recipients towards a desired behaviour. Hence, where appropriate, if Pure Land practitioners can engage in support chanting at wakes, more laypeople would come to be aware of this practice. Consequently, there is a higher chance of more people being aware of the importance of support chanting which would aid in its propagation.

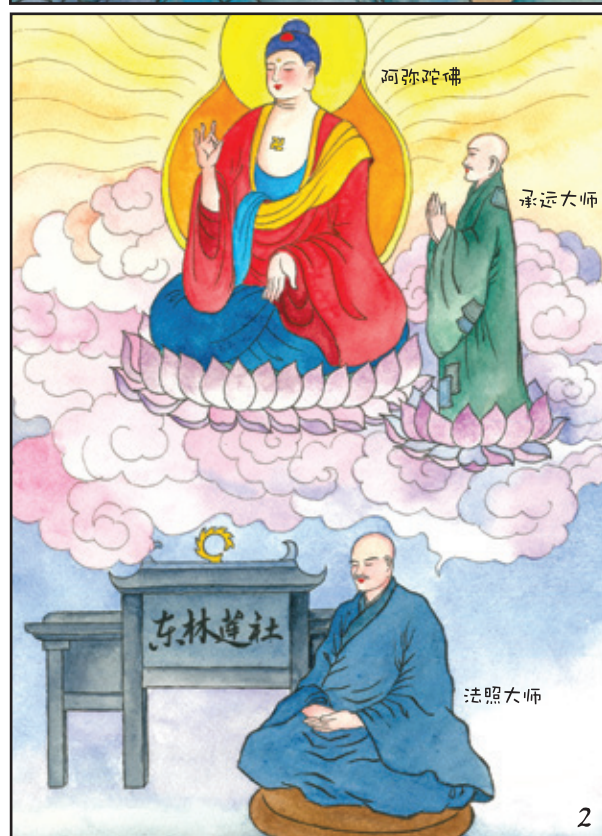
## Conclusion

Overall, other than the examples highlighted above, there are many other ways in which a gentle nudge can be presented to our loved ones to evoke their interest in Pure Land practice. I recently bought a children's

book for my boys depicting the wonders in the Western Pure Land. What really attracted their attention was that any item one wishes for in Pure Land can be fulfilled — this resonates with their never-ending list of gift wishes. Likewise, sharing interesting nuggets of information on Buddhism with our friends and families through social media (such as why we celebrate Vesak Day by 'bathing' a statue of Buddha) can also develop their latent interest in the religion, and possibly awaken their inner good roots.

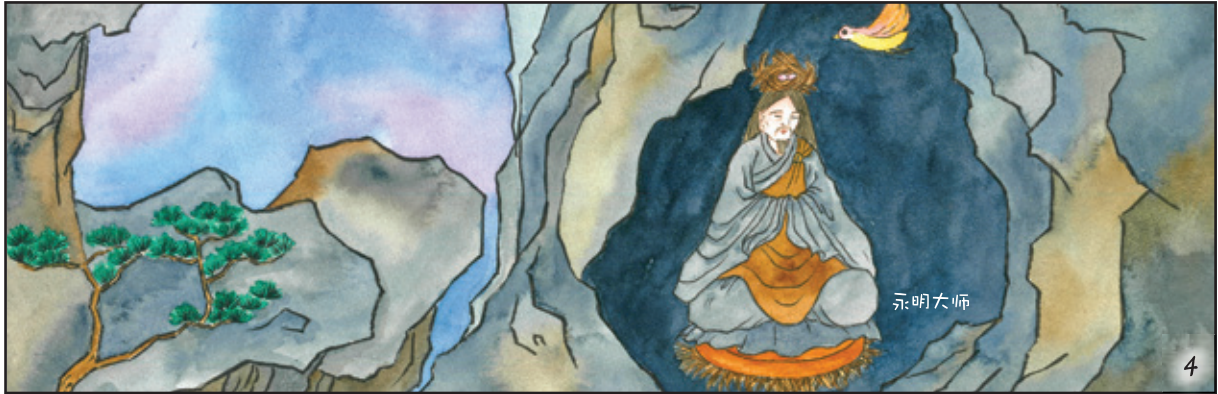
Perhaps through all this, the gentlest and most formidable way in which we can nudge our loved ones is through the way we conduct ourselves after becoming a practising Buddhist. As Venerable Yánxù would constantly remind us, home is where we start practising the Dharma (家就是道场). If we are unable to conduct ourselves in a collected, pure and righteous manner after becoming a Buddhist, we would be an unworthy ambassador or spokesperson of our religion. In that case, rather than nudging them towards Buddhism, we might be shoving them away from this wonderful religion instead. 🙏





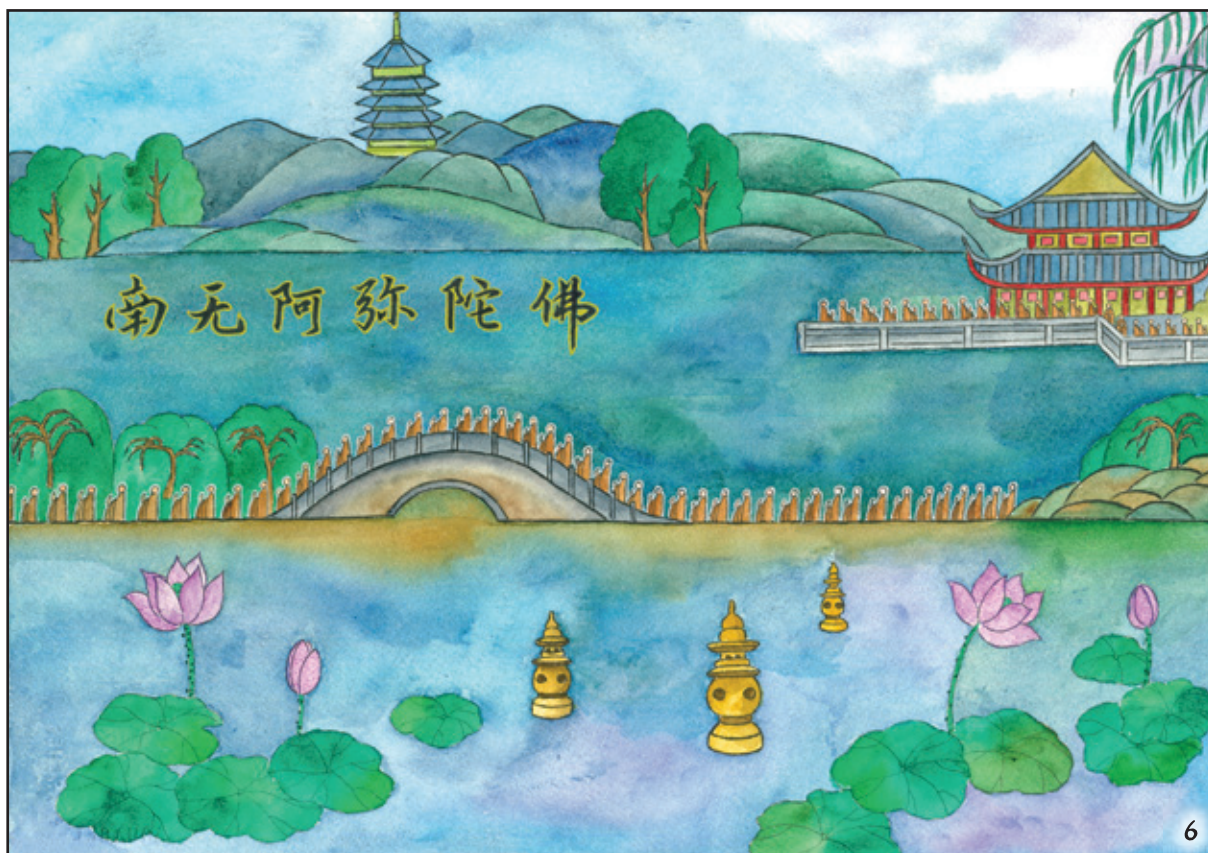
善导大师之后，唐代出现了一位承远大师，他在庐山念佛修道，见到承远大师，他在南岳衡山精勤修学般舟三昧。法照大师拜承远大师为师，专修净土。后来在五台山佛阿弥陀佛身边，于是一拜承远大师亲自为法照大师开示念佛法门。光寺，文殊菩萨和普贤菩萨亲自来为法照大师开示念佛法门。





与法照大师同时代的少康大师在浙东第一次将念佛法门  
 传播到江南民间。至宋代，永明延寿大师在天台山入定90天，德韶  
 禅师传法给他，成为法眼宗三祖。永明大师同时弘扬净土，劝人念  
 佛，提倡禅净双修，回向净土，专门作《禅净四料简》。后来杭州净慈寺  
 举办千僧大斋时，他是阿弥陀佛化身。净的身分被识破，各寺院便以  
 他的生日为阿弥陀圣诞。





北宋的省常大寺在西湖边上结社念佛,弘传净土。明代末年,  
 莲池大师在杭州云栖建寺安僧,他制订的《早晚课诵》等仪规,到现  
 在依然。在汉传寺院沿用。他的著作《阿弥陀经疏钞》义理博大精深,  
 接引了无数佛子同归净土。

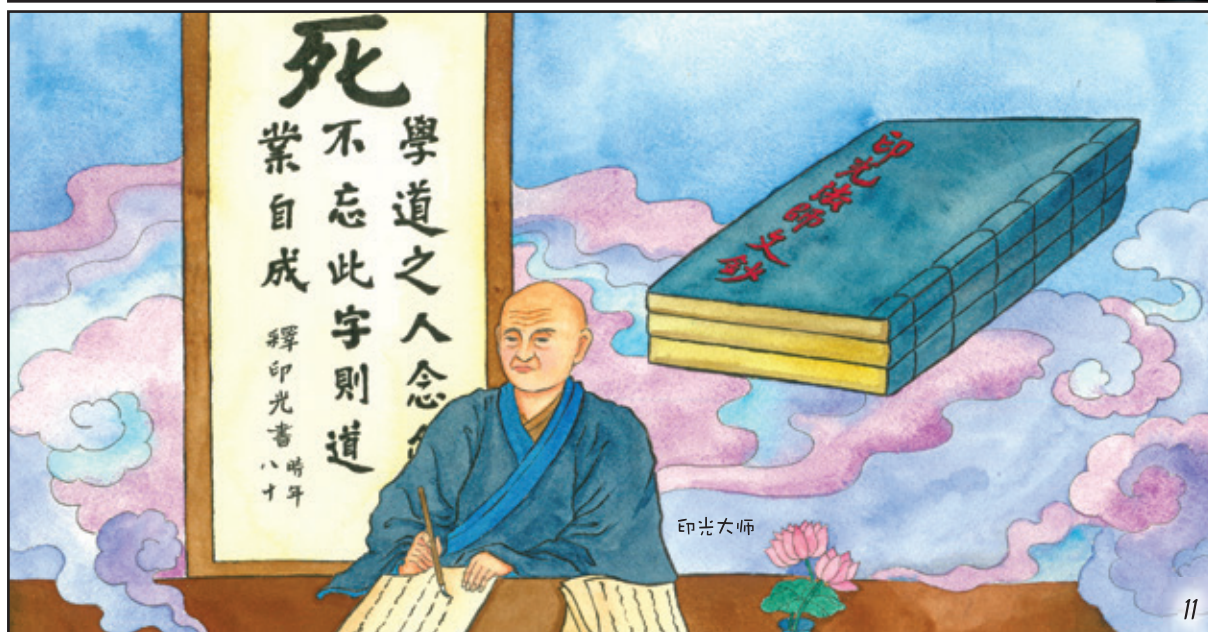
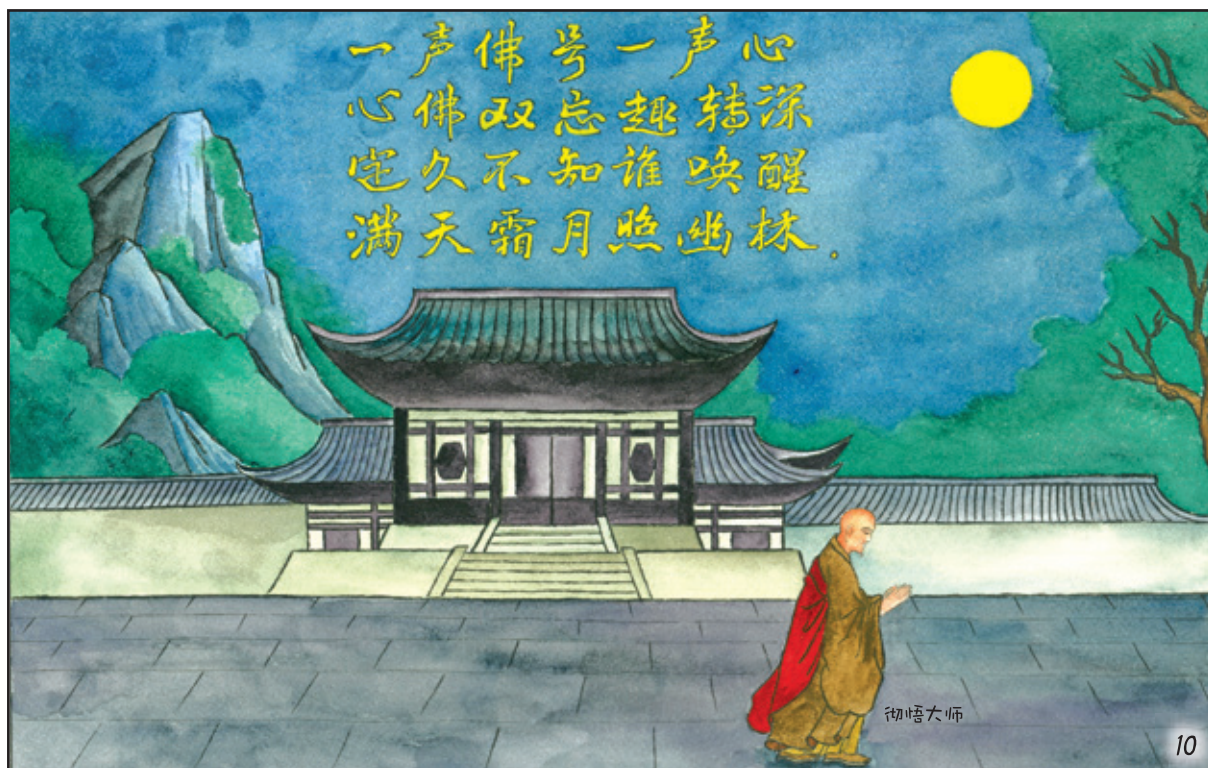




明末藕益大师对于大乘各宗的弘传都不遗余力，他的《弥陀要解》对近代净土思想产生了非常大的影响。截流大师提倡念佛七共修，建立了完整的佛七制度。省庵大师在阿育王寺启建涅槃会，他的《劝发菩提心》让所有听闻的人都非

常感动。





彻悟大师是清初禅宗首屈一指的高僧，他反思马鸣、龙树等大菩萨都归心净土修行，只有相信因果，一心念佛。《文钞》是净土修行的指南，影响深远。这个时代要出离三界，只有相信因果，一心念佛。

大 菩 萨 印 光 大 师 是 清 初 禅 宗 首 屈 一 指 的 高 僧 ， 他 反 思 马 鸣 、 龙 树 等 大 菩 萨 都 归 心 净 土 修 行 ， 只 有 相 信 因 果 ， 一 心 念 佛 。 《 文 钞 》 是 净 土 修 行 的 指 南 ， 影 响 最 深 远 的 祖 师 之 一 。 他 的 三 界 ， 只 有 相 信 因 果 ， 一 心 念 佛 。





**地藏王菩薩聖誕日**  
**Ksitigarbha Bodhisattva's**  
**Sacred Birthday**

农历七月廿九 (2022年08月26日)





## 好人饼

文 | 黄复彩

**前**年冬天，是在一个周末的上午，我的学生胡海来我任教的佛学院看我。他的妻子去了南通，儿子留学德国，他或许是因难以排解周末的寂寞，或者就是想来看看我，就是这样。

我们相对而坐，天气很好，窗外的太阳很是明亮，我便建议，我们出去走走吧，你不是有车吗，想去哪儿就是哪儿。出得门来，我又说，我带你去后山看看吧，双溪寺，大兴和尚生前的寺庙。后山，即九华后山，很多年来，因有双溪寺而成为网红们的打卡地，而双溪寺因30年前出了个大兴和尚而在教内外闻名遐迩。大兴和尚，一个生前疯疯癫癫的僧人，他整年赤着脚，牵着一头牛，嘴里唠唠叨叨，说着让人难以理解的话，行走在朱备的一座又一座山头上，这就是大兴和尚。直到他逝后，人们才意识到他种种的好，记起他说过的那些疯言疯语，其中一句“好人好自己，坏人坏自己”，这话太普通了啊，毫无诗意，似乎没有一点文化含量，然

而细细地咀嚼，方才意识到，正是这句再普通不过的话，却道出了人世的法则，说出了人间的真理。

七八年前，我曾应双溪寺住持果心法师邀，出版了一部人物传记《大兴和尚传奇》，这本书据说受到普遍的欢迎，当然我也成了半个双溪寺人。

车行不过半小时，我们便来到双溪寺。我们到时，约上午11时左右，担任知客的常智法师曾在一次全省讲经交流会上认识，他见到我，自然很客气，便说，黄老师中午在这里吃饭吧，我说好啊。常智法师便拿起电话，朝电话那边的人说，黄老师来了，你还不把你的手艺拿出来，中午给黄老师做几个好人饼吧。

有几年没来双溪寺了，我不知道何为好人饼，也不好多问。坐在客堂里，喝着茶，与这位有学问的僧人聊着闲话，也聊到那一年的讲经交流会。前后不过四十分钟时间，那边来电话，



说可以用餐了。果然，斋堂里，一桌子的蔬菜青丝绿叶，如果是平常，我们会欢喜莫名，但今天这一桌子菜却被桌子中央的一盘饼抢去了风头。那盘饼实在是太夺人眼目了，纯然的北方的饼，占据了一块盘子，饼呈蓬松状，饼面被煎得焦黄，切成梅花瓣，有一层白色的芝麻粒似乎是在不经意中洒在饼面上，让人有一种饕餮之欲。这一刻，我们就像贪嘴的孩子，全部的注意力就只在那盘饼上了。我们绕开了米饭，绕开了那些青丝绿叶的蔬菜，就只朝那盘饼下手了。

那天中午，我们的眼中似乎就只有那一盘饼，而没有其他。这是罪过的，这实在有愧于那一桌子青丝丝的蔬菜，有违香积厨中那些为我们炒菜的师父们了。

这时候，一个身材修长，面目清秀的法师走过来，他问，黄老师觉得这饼还可以吗？我知道，这就是做饼的大师父了。他是那么年轻，天气很冷了，但他却只穿着一件薄薄的大褂，面部的表情是亲和的。我注意到他一双眼睛，那一张干净的脸，那一双眼就像一汪溪水，没有一丝的混浊，那脸是纯然的，就像我们在山村见到的孩童，还有他高挑的身材，带着一丝略显羞怯的笑意，让人想起山野中的一棵小树。

那天中午，我吃着蓬松香脆的饼——好人饼，自然就想起那位安奉于大殿中的大兴和尚。我咀嚼着这饼的香脆蓬松，也咀嚼着那位老人生前的名言：“好人好自己，坏人坏自己。”

这是我与常观法师的第一次见面。临走前，他让我们把剩下的饼全都打包带走了，他说，让佛学院的法师们都尝尝吧，尝尝双溪寺的好人饼。好人饼——就这样走进我的视野，让我流连。

后来我又去了一次双溪寺，是与另一个朋友。一路上，他向我述说着他们的群——“好人饼群”。我惊讶莫名，居然有一个群？据说很庞大的群，有好几十人了。这些人都是常观法师的粉，双溪寺的粉。他们聚集在一起，家里来人了，或者去看亲戚，就一个电话拨过来：“师父，中午前，我要20张好人饼，”“我要100张，我们要出做一次公益，我们要让山区的孩子吃

上一块好人饼，也让他们明白‘好人好自己，坏人坏自己’”。

时光还早，天空灰蒙蒙的，这是五月，一年中最好的季节，下着小雨，有丝丝的凉意，却并不能立刻就湿了衣裳的那种雨。我们坐在双溪寺外的一条石凳上，石凳四周是一蓬蓬早开的菊花，还有那种细小的，不被人注意的小花，淡黄色的蕊，周围分布着金黄色的花瓣。这种花的花期很长，从四月开到七月，甚至八月。人们说，当菩萨迈着金步缓缓走过时，花儿就会自然地摇动着身姿，跳出一段金色的芭蕾。后来我知道，这是一种学名蒲尔根的野生花卉，并不独开在九华山，只是九华山人却将它赋予一种神圣的名号——金步摇。清嘉靖版《九华山志》这样





描述这种小花：“丛生蔓衍，其花四出，皆偶对栉比于枝叶间，杆弱花繁，无风自动。”

我们就这样聊开来。

常观法师，山东荷泽人，出身在一个农民的家庭。很小的时候，母亲就离去了。好在是生活在一个大家庭中，有父亲，还有伯父呵护着他，却也不缺少爱。那是一个偏僻的山区，经济是落后的，为了贴补家用，小小年纪，便主动歇了书，去济南打工。在一个大型超市，有一个小小的面点摊，他就是这样拜识了他的第一个师傅。每天天不亮，在师傅的带领下，他开始和粉、揉面，接着开始做饼。师傅说，做饼的工艺并不复杂，但要用心，不用心，哪件事都是做不好的。他记住师傅的话，用心做饼，也用心做人。他努力地做着，只想把最好吃的饼奉献给前来光顾他们生意的客人，日复一日。有一天，他与几个工友去附近的一座佛寺，稀里糊涂地就皈依了，皈依了佛法。他说，当时我什么都不懂，不懂皈依的意义，不懂佛法是怎样的。渐渐地，他明白了，人，是需要有信仰的，一旦有了信仰，便是在热血中和进了真诚，在内心里供奉了一尊神圣。唯有这样，人才不至于活得昏懵，活得油腻。

日子一天天过去，有一天，有人建议，我们应该去朝一次山。第一站，他们就选择了江南的九华山，地藏菩萨的道场。这是他第一次出远门，第一次来到九华山。在双溪寺，他知道了大兴和尚，老人家端坐在他的法龛上，微笑地

看着一切走进殿来的人们，也微笑地看着他。他念着大兴和尚的法语：好人好自己，坏人坏自己。他已经不再年轻了，他必须明白自己为什么活着，必须明白自己活着的理由，明白一个肉体生命存在于世的全部意义。他得感谢这一次远游，他来到九华山，来到双溪寺，皈依在师父果心法师的门下。一开始是做义工，打扫殿堂，在厨房里帮忙，一日三餐。终于有一天，他在众人面前露了一手，做出一盘漂亮而好吃的饼来，一座的人都惊了：好手艺！他清秀的脸上露出一丝羞怯，忽然有了做人的自豪，有了一个让别人快乐的满足。终于有一天，他向师父提出，师父，请为我剃度吧，我要出家。这一年他30出头，依然还算是青葱的岁月。他有过恋情，一个同样纯朴善良的姑娘，但是，他们最后还是分开了，一切都是无常，人与人，乃至恋人与恋人，都是无常。他不想再谈他的恋情，不愿再提那个美丽而善良的姑娘。他只祝愿她此生能获得幸福，他会在心里时常地为她祈愿，就像他为所有的众生祈愿一样。

出家以后的生活与出家以前并没有什么不同，黎明时闻板声起床，早课，早餐，尔后是打扫殿堂，午餐将至，有客人来了，有领导来了，他们指名要吃好人饼，于是，他走进香积厨开始揉粉，做饼。双溪寺的饭桌丰富了，前来吃饭的人日渐增多。有人建议，常观法师的饼是双溪寺一块招牌，应该注册一个商标，就叫和尚饼吧。但有人说，已经被人注册了。常观说，那就



叫好人饼吧。大家说，好人饼，这名字好啊，吃好人饼，做好人，把双溪寺的家风发扬下去，让大兴和尚的“好人好自己，坏人坏自己”发扬光大，让千千万万的好人吃着好人饼，去做一个更好的人，人人是好人，社会也就愈加美好。也让那些坏人从他们的恶报恶果中明白，一切的恶行，一切的违法乱纪，到头来只会将他们自己推向罪恶的风口浪尖，遭受恶报。

在双溪寺，不管什么人当说到常观法师，都对他赞不绝口。师父果心法师向我介绍说，常观他不仅饼做得好，人也做得好。寺里的事，不论大小，他都抢着做。一位老和尚性格古怪，临到生命的最后一段路，谁来服侍他都遭他骂，一个被骂走了，又一个被骂走了。果心法师问大家，怎么办，谁愿意去服侍他，他脾气再古怪，他可是双溪寺常住的僧人啊。没有人回答他，都被骂怕了啊。常观说，我去吧，他骂我，是为我消灾，我得感谢他呢。于是他就去了，奇怪的是，那老师父不骂人了，他料定自己在这世上的一切孽缘已尽，他对常观说，人都说我脾气古怪，我也知道自己脾气古怪，这是我的孽缘。但是，我不能再骂你，在你这样一个好人面前，我哪能骂得出口呢？老师父开始静静地念佛，往生西方。最后的日子，他交给常观一包东西，一包钱，整整九万。他说，这是我的积蓄，就请你收下吧，也算我对您服侍我的一点心意。常观说，我服侍你是我的福报，这些钱，我不会要你一分，我把它交给常住吧。他把那九万元钱交给果心法师，果心法师说，还是你拿着吧，用在他身上。于是，常观用这些钱给老师父的往生做佛事，以老师父的名义做善事，赈济受灾的人，赠给交不起学费的大学生们，再将所有的功德回向众生，回向这位生前脾气古怪的老人家。

来双溪寺吃好人饼的人越来越多，有时候，一早上要做一百多张饼，半夜两点就起床，和粉、发面，再一张张地做，一锅一锅地煎。遇到炎热的天气，守在热烘烘的煎饼锅前，说不累是假的，但他高兴啊。一张饼，让一批又一批人们前来双溪寺缔结法缘，让更多的人明白好

人饼的意义，“好人好自己，坏人坏自己”，这样明白晓畅的话，真正明白的又有几人？附近养老院的老人牙不好，但他们喜欢吃好人饼，常观法师就一次一次做好，送过去。有拖家带口的来双溪寺，为的就是吃一块好人饼。可有人不高兴了，说，那都是常住的粉，常住的油啊，双溪寺这样下去，岂不要破产？住持果心法师发话了：香积厨就交给常观处理，一切大小事务，其他人一律不要干涉。常观说，在我的人生中遇到这样的师父，遇到这样理解我的大度的人，是我这一生的幸事啊。

平常的日子里，寺里事务不论大小，他能做的都去做。被他照顾服侍的老人有性格孤僻的广明老和尚，有摔断了腿的忠良老和尚。老人们病了，他就背着他们一趟一趟地去青阳医院，跑上跑下，挂号，取药，陪着吊水，再背着他们下楼，抱到车上，回到双溪寺。

常福法师是我在九华山佛学院复办后第一届的学生，他在同我说起常观来，真正是充满了感情。他说，虽然他出家比我迟，但我时常觉得，我应该好好向他学习，做一个真正的比丘僧。

我从青阳居士章珍红处得知，他们的“好人饼朋友圈”已扩大到一百来人了。这些人聚集在一起，聚集在双溪寺，缔结他们友情的是一张饼，但却并不仅仅是饼。饼，不过是一种凝聚力，一种媒介，更多的人因为一张饼而聚集一处，相互传递的是一种正义和向上的力量，吃好人饼，做一个好人。他们维护的是双溪寺的家风，但同样也维护着善良与正义。潮



## 心的圆满

文 | 张家提



邻居的小孩小名叫“四月”，是一个右脚患小儿麻痹症的小孩，他的家人为了要他自立和生存，从他五岁时就教他骑脚踏车。他也很认真地学，并且很快就学会了，从小学一年级开始每天自己骑车上学。后来，有一天，四月的自行车坏了。放学的时候，他的父亲委托顺路的我下班时用脚踏车带四月一起回家。

可当我在教室找到四月的时候，他却不肯跟我走，反而跟我说：“叔叔，你先把我的朋友小诺送回家好吗？”我说：“为什么？”四月答：

“小诺和我一样，不能正常走路，所以我通常都是用脚踏车带他来上学，然后送他回家。”

我于是问小诺在哪里，四月告诉我说小诺的教室在二楼。

当我见到小诺的时候，发现他的两只脚比四月的严重多了，差不多都扭曲变形了。尽管如此，他却不让同学背他下楼，坚持要自己“走”下去。我看着他一拐一拐的身影，不无心疼地说：“真是难为你了。”不料，小诺却说：“叔叔，我没事，就是速度慢了点儿，不过，四月很有耐心，每天都在楼下等我到最后。”

我的心里被这两个身有残疾的孩子感动得直想掉泪，这是多么好的两个孩子啊！虽然身有残疾，但却有着如此圆满的、慈悲的心灵！

记得有人曾说过，幸福的人生也许原本是平平淡淡的，但是，只要心是圆满的，生活就会圆满。

还记得那个架着双拐登上总统宝座的人吗？

1921年夏天，富兰克林·罗斯福带全家在坎波贝洛岛休假。在扑灭了一场林火后，他跳进了冰冷的海水，因此患上了脊髓灰质炎症。高烧、疼痛、麻木以及终生残疾的前景，并没有使罗斯福放弃理想和信念。他一直坚持不懈地锻炼，企图恢复行走和站立能力。他用以疗病的佐治亚温泉被众人称之为“笑声震天的地方”。1924年，他又拄着双拐重返政坛，并在1928年成为纽约州州长。政敌们常用他的残疾来攻击他，但是他总能以出色的政绩、卓越的口才与充沛的精力将其变成优势。首次参加竞选他就通过发言人告诉人们：“一个州长不一定是一个杂技演员。我们选他并不是因为他能做前滚翻或后滚翻。他干的是脑力劳动，是想方设法为人民造福。”依靠这样的坚忍和乐观，罗斯福终于在1933年以绝对优势击败胡佛，成为美国第32届总统。

虽然罗斯福身体上残疾了，不得不依靠双拐走路，但是他的心却是健全的。正是这颗健全的心，让罗斯福能够坚持和不放弃，凭着坚强的毅力，终于踏上了总统的宝座。

正如《菜根谭》中所说的那句话一样：“此心常看得圆满，天下自无缺陷之世界；此心常放得宽平，天下自无险侧之人情。”

一个心地善良而乐观的人，常把万事万物



Photo: Jacqueline Munguia (Unsplash)

都看得很美好，天地间的事也就没有缺陷可言，万物自然充满和谐与美好。一个天性忠厚、宽大为怀的人，心里总处在平衡状态，必然也就使争者无以与之争，恶者无以施其恶，如此世间哪里还有险恶之情呢！

其实，所谓完美的人生，大抵是不存在的。人生中总有这样那样的缺憾，比如身高、容貌、职业、收入、家庭、朋友……总是有如意及不如意的地方，这才是正常的人生。正如世界是无常的这一永恒的定律一样。倘若说一个人的生命除了幸福就是幸福，除了快乐就是快乐，如果不是自欺就是欺人。

人生下来就是不完美的，比如鼻子大了，眼睛小了，甚至还有先天的残疾。你抱怨老天爷是没有用的，还不如就这些条件用好你的禀赋。拿破仑个子矮，只要他不去练跳高，就不是个问题。姚明个子高，他要是不去打篮球，估计也不是什么特长，反而成了一种生活障碍。这些先天性的条件如果太过看重，只能说是为自己找一个不去努力的借口，或者说对于自己心太软。自暴自弃是最要不得的。

威尔玛·鲁道夫，这个奥运传奇性人物小时候因为肺炎和猩红热，引发高烧造成小儿麻痹，使得她的左腿萎缩无法走路，必须靠着铁架矫正鞋才能勉强行走。11岁之前，她不能走路，穿上铁鞋才能勉强跟着别人走路。11岁那一年，她第一次把铁鞋脱掉，打赤脚跟着她的哥哥们打篮球玩耍。到了12岁，她已经完全摆脱铁鞋。在16岁那一年，入选美国1956年墨尔本奥运会短跑代表队，第一次参加奥运会，她在个人项目200米未能进入决赛，但是她是美国女子4×100米接力队成员，为美国队夺得了铜牌。她获得田纳西州州立大学运动奖学金，进入大学就读并且再度受训，顺利入选美国罗马奥运会代表队，共获得100米、200米和4×100米接力3项比赛金牌，都是以极大差距领先对手。因为她的跑步姿态轻盈美妙，步伐协调，被意大利人誉为“黑羚羊”。1962年她退出田径比赛，开始教师生涯和教练职业，在20世纪80年代成立以她的名字命名的基金会，

用于培养年轻运动员。1994年11月12日，这位“黑羚羊”因脑癌病逝，享年54岁。1983年，她入选美国奥运名人堂，1993年被授予美国体育奖。2004年7月14日，美国邮政为她发行一枚纪念邮票。

所以，生命可以不圆满，但是心灵却不可以不圆满。这是最“平凡的真理”，也是我们的生存法则。如能了解其中的深意，对己对人都有好处。

太多的人把完美当作人生的最高境界，殊不知，残缺的人生也能奏响和谐的天籁之音。

“人无完人，金无足赤”，人的许多缺陷也是与生俱来的，譬如相貌、身材、脾气、秉性、智商、能力等方面的缺陷，一经形成后，就很难改变，甚至根本无法改变。因此我们要去适应它，要换个角度看问题，看看那缺陷的一面能给我们带来什么样的积极影响，如果利用得正确，那就会成为一种美。

有很多人对于春节联欢晚会上的一档由聋哑人表演的“千手观音”记忆犹新。那灿烂的色彩与迷人的舞姿融为一体，令人如痴如醉，更加让人叹服的是演员们配合的天衣无缝，配合着音乐翩翩起舞，有如进入了仙境一般。

相对聋哑人而言，他们的身体是残疾的，有缺陷的，但是，有谁会认为在这样的一场美不胜收的表演中，他们的心也是残疾的呢？恰恰相反，所有的观众都被他们的耐心和细腻而打动，被他们用舞蹈而展现给大家的无与伦比的完美而折服。这是多么令人震撼啊！

倘若心常圆满，就会令身的缺陷焕发一种美的魅力，这种美自然、真实，突破完美的界限，最能打动人心。而且从某种意义上来说，正是因为人有了缺陷，才能突出另一方面的完美：失明的人听力会特别敏锐，丑陋的人不会担心被妒忌，消极的人不会害怕自己得意忘形……其实每个人都有缺陷，缺陷是美的印证，如果一个人是完美的，那么他的缺陷就是没有缺陷。

记得有人这样说过：每个人都是被上帝咬过的苹果，只是有的人缺陷比较大，那是因为——上帝特别喜爱它的芬芳。卍

## 继子

文 | 谢良材

1971年5月，福建霞浦崇儒村的村民俞作兴患了重病，因为家境贫寒，到处找医生看病，欠下不少债，病情却没有丝毫好转，越来越严重。眼看家徒四壁，全家人已经到了吃了上顿没有下顿的地步，俞作兴心知大限已到，他躺在床上，伸出瘦弱的手臂摸着两个孩子的头，叮嘱妻子要好好把两兄弟养大。

妻子吴秀珍哭红了双眼，想到本村陈大夫说县城有一位方医生医术高明，也许会有办法医治。她咬咬牙，决定回娘家求助。心急如焚之下，九公里的路程走了两个小时便赶到了，一进屋就对兄嫂说：“嫂子，我实在走投无路了。听说你的表叔韩春辉是个大善人，请他帮忙救救孩子爸，他的恩德我一定会报答。”

韩春辉是城南一家布行的老板，得知吴秀珍的情况后，深表同情，答应尽力帮忙。韩春辉同方医生原本就相识，当下便带二人来到诊所，请方医生赶紧去救治病人。

方医生三代行医，不但医术高明，更是仁心仁术，闻听后便临时取消了当天的医诊，跟着三人风尘仆仆赶到崇儒村。不顾一路劳累和饥肠辘辘，方医生一进门就马上号脉，随后根据病情开出药方。



韩春辉接过药单后立刻去买药，临走前给吴秀珍留下钱让她先买些吃的，好好照顾病人和孩子，吴秀珍默默流着泪，感动地说不出话。

韩春辉虽然是布行老板，但年轻时也干过苦力，当年读书时跟着大人上山砍柴，下地种菜，海边泥滩挖蛏蛎等，一路过来，深知生活不易，是以为人乐善好施，深得大家的赞叹。

韩春辉拿着药方，一心想着救人一命胜造七级浮屠。顾不得一路疲劳饥渴，当晚7点风尘仆仆拿着药赶回来。俞作兴服下汤药睡下后，第二天便觉得病情好转，一天后就能下床活动了。妻子吴秀珍激动不已，对俞作兴说：“你的病都是这位韩老板帮忙请医生买药才冶好的，他的大恩大德终生难忘。韩老板妻子早逝，家里只有一个女儿，年底就要出嫁了。他一直想收养一个儿子，咱们就把儿子过继给他一个吧。”

俞作兴点点头，等身体痊愈后，便将大儿子过继给韩春辉。韩春辉没想到临近晚年竟然得子，大感欣慰，留给俞作兴夫妇一笔钱财后，将孩子带回家，按照祖上的家谱给孩子取名韩惠栋。

光阴似箭，岁月如梭，韩惠栋因为学业优异，大学毕业后分配到霞浦县民族与宗教事务局任办公室主任。2016年5月17日他跟随单位领导到建善寺参观访问，寺院住持送给每人一个《东林视听》。

到家后，韩惠栋迫不及待地拿出大安法师的讲座开始聆听。随着对经义一步步的深入了解，内心的感悟也越来越深。从此他一有空就浏览庐山东林寺网站，听大安法师的讲座。通过学佛，明白为人在世一定要孝敬父母，多多行善、诸恶莫做，广种福田。

2018年春节过后，韩惠栋被调到宁德市民政局工作，每逢星期天他就带两个孩子回家看望年迈的养父。中秋节那天，他买了一堆养父爱吃的水果和糕点，从宁德赶回来陪养父过节。韩春辉看到继子非常高兴，临走时语气颇为不舍，韩惠栋安慰他道：“阿爸，我现在外地工作，离家很远，只要有空我就回家来看您。”

中秋过后没几天就到了国庆节，因为有七



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天的公共假期，韩惠栋和单位的员工一同去霞浦大京的海边游玩。10月3日上午11点，姐姐忽然打来电话，口气焦急：“阿栋呀，爸今天脸色有点不对劲，忽然不吃东西了。他说他快要走了，临走前想见你一面。”

韩惠栋心想上星期回去看阿爸身体还好好，有说有笑，怎么可能要走呢？结果一个小时过后，他的儿子韩景元又打来电话，带着哭声说：“爸爸，爷爷快不行了，他说要见你，赶紧回来呀！”

此时韩惠栋正在跟同事们吃午饭，听完电话立刻叫了一辆出租车赶奔霞浦城关老家。一路上他心急如焚，下午2点25分赶到家时，96岁的韩春辉老人微微张开眼，看了儿子一眼，鼻孔轻轻嗯了一声，缓缓闭上了双眼，仿佛睡着了一样。

韩惠栋知道阿爸是真的走了，祈请建善寺的法师给阿爸念佛诵经，第二天下午5点他给阿爸穿寿衣时，发现阿爸的身体跟满月的小孩一样柔软。第三天上午韩惠栋身着麻服和亲友们坐在车上，将遗体带去火化，一路上金色的阳光洒下来，鸟儿们叽叽喳喳，成群结队地从车顶上飞过。

邻居婶婶感慨说：“韩老伯这一辈子做好事，济贫救困，助人为乐，处处谦让。他真是修得好，过继来的儿子比亲生的还孝顺，给韩家开枝散叶，添了孙子和孙女，韩老伯一生行善真有福报呀。” 卍

# 翁婿两代大德 佛心同安星洲

文 | 何华

——记张淑源林长、陈光别林长对居士林的贡献



张淑源居士

## (一)

**张**淑源(1892-1957)居士，是居士林早期的领导者之一，战前就参与林务工作。1948年至1957年，担任居士林林长9年。他的女婿陈光别(1912-1999)居士，受到岳父大人的影响，年轻时成了居士林的护法，并于1977年被推举为居士林林长，直到1999年往生，担任居士林林长达22年。翁婿两人主持居士林工作加起来一共31年，厥功至伟，两位先贤对居士林的贡献，后人应该铭记。

张淑源和陈光别都是福建同安人，新加坡很多先贤来自同安，譬如陈嘉庚、陈六使、孙炳炎等等。同安与星洲，一脉相承。

张淑源早孤，由母亲带大。他读过几年私塾，后来跟着说书先生学中文，每晚帮助先生布置说书场，便可免费听讲。

由于家境不是甚好，张淑源发愤图强，努力创业，早先与人合办源和兴公司，生意渐渐兴隆。又独自创办源和号，经营脚踏车业。由于张淑源为人敦厚，重义气，讲信用，在生意场建立了良好声誉，企业规模越做越大，成为一代巨商。中年皈依佛教，一心向善，服务社会，利益众生。

陈光别(法名性照)，1912年出生福建同安马巷，幼时就读族办私塾，聪慧温和。1926年，14岁渡海来到星洲，投靠外祖父，在和平商行当学徒。不久，外祖父本着“教子须交外人教”的古训，送他到朋友张淑源开办的车行打工。陈光别好学上进，一面做工，一面读工商夜

校进修。他善良勤奋，处事谨慎，颇得张淑源器重。年过弱冠的陈光别与张淑源的长女张秀莲缔结伉俪。老板看中了员工的人品和才干，将女儿许配之，这在当年的星洲并不罕见，陈嘉庚也是看中了李光前的才能和品德，才将他招为女婿。

陈光别是新加坡工商金融界名人。新中国成立后，陈光别闻讯欢欣鼓舞，积极拓展与大陆的经贸往来，他代理漳州片仔癀生意，供不应求。1959年，周恩来总理曾亲切接见陈居士，对他为祖国人民所做的贡献给予高度的评价，称赞他是“华侨实业家”。他还独资创办“陈光别有限公司”，开发房地产，享誉星洲。除了居士林林长，他还担任新加坡中华总商会董事，新加坡同安会馆副主席，同济医院副主席等职。



陈光别居士

## (二)

日前，我随居士林延续法师和副司理传喜师兄一起拜访了张淑源的四公子张子杰先生





及孙子张貽敏、陈光别的长子陈远才先生及夫人。陈远才生于1934年，与居士林同年诞生，今年88岁，他是居士林教育基金前任主席，现任名誉顾问。他说：“小时候，我和父母都住在外祖父张淑源的房子，那是日本侵略新加坡时期，我们住在 Hill Street 中华总商会的对面（注：2017年，中华总商会已经迁址到：9 Jurong Town Hall Road）的街屋，外祖父是大家族的族长，当时同住的还有其他亲戚。”张淑源的孙子张貽敏因疫情期间得空，将他祖母保留的老相簿扫描保存。他说：“我祖父的原配1935年去世，他1936年续弦，娶了我的祖母，两任夫人为贤内助。1938年我祖父母有了第四个儿子即我的父亲张子杰。我的祖母知书达理，懂英文。”张子杰诞生这一年，张淑源46岁。晚年得子，格外宠爱。张子杰今年84岁，却比他的外甥陈远才还小了4岁。

许允之的孙子许国振先生曾告诉我，陈光别老居士与他父亲许介侯也很熟悉，曾向介侯学拳术。陈远才先生证实了：“我父亲确实练过拳术，他年轻时喜欢打排球，后来也打太极拳。”

### (三)

星洲光复之后，1946年由李俊承居士任林长，积极重振林务，气象一新。

1948年春，第七届董事会改选，推举张淑源为新任林长。之后，在张淑源的领导下，居士林的发展可谓蒸蒸日上。1950年由张淑源林长与李俊承居士商榷，协议将租赁现有金炎律十七号之林所予以购置，并领先各捐万元为倡，成立募捐委员会，推举张淑源林长为募捐委员会主任，协力募资共达六万余元，以四万六千元购置现住林址（金炎路十七号）屋宇为居士林永久产业，余款充作修葺之用，此举奠定居士林基础。这在居士林的历史上具有重要的里程碑意义，从此居士林有了自己的“家园”。1959年12月，适逢隔邻金炎律十九号屋子要出让，陈赐曲居士、陈江辉煌居士各捐一万元，副林长陈光别、陈佳景居士各捐五千元，以四万四千一百元购下。不敷之数，由居士林负责垫足。

左：张淑源林长生日，全家合影，右一为长女婿陈光别先生。

右：张淑源夫妇与橡胶和自行车产品的西方合作商家合影。



左: 张淑源及夫人陈氏与子孙合影, 后排右一为幼子张子杰。

右: 张淑源林长早年曾独自创办源和号, 经营脚踏车业。



分发度岁金, 是居士林每年的一项重要活动, 这项活动就始于张淑源担任林长时期。居士林体恤战后少数贫困林友常因农历年关物价飞腾而生活穷愁窘迫, 故自1949年始, 凡值农历岁末, 均筹款救济。按登记人数, 平均分发。随后逐年循例举办, 于是一般贫民闻风依时前来领取者, 日益增多, 而度岁金的筹募, 亦逐年递增。这便是居士林度岁金的缘起。

张淑源非常重视教育, 他和陈光别居士等一同协助居士林领导师广洽法师创办弥陀学校。1953年建校计划确立, 并委托张淑源、林拱河、陈光别三位居士主持筹备事宜。弥陀学校前身为设于龙山寺功德堂之上的龙山学校, 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, 以普利幼童。

1955年3月15日, 弥陀学校全座三层校舍落成, 报名者踊跃, 瞬即满额。

张淑源、陈光别这对翁婿, 因为他俩家境关系, 早年上学时间不多, 故晓得贫苦家庭的孩子读书不易, 因此向来热心资助贫苦学生的教育经费。

#### (四)

说到弥陀学校, 陈光别居士始终参与, 从1964年起至1996年, 担任董事会主席33年。他和广洽法师法缘深厚, 一直是洽师的大护法。据陈远才回忆: “父亲有段时间就住在广洽法师那里, 朝夕相处。深受老法师信任。” 陈光别居士是广洽法师的至交, 经洽师引介, 结识了丰子恺。1966年5月, 陈光别抵上海, 丰子恺在功德林备素筵招待, 丰写信告诉法师“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, 本打算再来上海看望丰子恺, 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。” 丰子恺写了一联送陈光别: “光天化日龙吟细, 别院微风鹤梦长。” 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。





1981年，陈光别与广洽法师一同参访北京法源寺。左起：巨赞法师、叶圣陶、广洽法师、赵朴初、陈光别。

陈光别任职林长22年，可谓居士林的黄金时代。1977年他当选林长，积极推动林务，于1979年开始颁发助学金，颁发的对象不分种族、宗教，凡家境贫寒，品行端正，就读新加坡中、小学生(包括职业中学)皆可申请。他的岳父张淑源1949年开始，建立了分发度岁金的制度。而在陈光别的领导下，居士林建立了颁发助学金制度。分发度岁金和颁发助学金，成了居士林的两块“金字招牌”，是居士林每年的“盛事”，在社会上建立了良好的口碑。

为更全面地推展教育事业，在陈光别林长领导下，居士林于1996年3月29日成立教育基金，提供的助学金数额及受惠学生人数不断增加。

陈光别居士深知读书之重要，居士林在1985年5月26日，开辟了一个清静的学习园地——图书馆。目前图书馆藏书总数约77200册(书籍、杂志、视听资料)，除了为一万多名居士林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。

陈光别担任林长的22年，正逢中国改革开放的大好时机，居士林与中国佛教界展开了广泛交流。1981年，陈光别与广洽法师一同，在丰子恺女

儿丰一吟的陪同下，礼拜了敦煌莫高窟。从敦煌又去北京，与中国佛教协会会长赵朴初交流会晤，并拜访文学家叶圣陶居士，还参访了法源寺。之后，陈老居士多次去中国，参访佛教圣地，结交高僧大德，促进两国佛教及文化合作。赵朴初及众多高僧如茗山法师、真禅法师、妙善法师等，也莅临居士林，说法开示，庄严道场。

陈老居士晚年身体不适，但不忘林务，每逢分发度岁金、颁发助学金之活动，均坐轮椅亲临主持，为佛教居士林，鞠躬尽瘁。

居士林今年建林88年，自1934年创林以来，历届的领导师、诸山长老、各位林长、董事们和广大林友都为居士林的发展和壮大做出了卓越贡献。我们缅怀上述两位老林长，感恩前辈的付出，就是为了今天和明天变得更好。

居士林已成为新加坡佛教界和华社一面鲜明的旗帜，并在海外佛教界享有盛誉。在先贤们奠定的良好基础上，居士林将迈向一个更有作为，佛光普照的新时期。

(本篇部分配文照片由张淑源孙子张贻敏先生提供，在此鸣谢)



1988年，中国佛教协会会长赵朴初(右二)、副会长明旻法师(右四)莅临居士林。右一为广洽法师、右三为陈光别林长。

# A Biographical Note On Former President Teo Siok Guan



**T**eo Siok Guan (张淑源) 1892–1957, immigrated with his father, from the village of Bǎnqiáo (板桥), in the Tóng'ān District (同安区), Fujian province, China, to Singapore in his early youth.

He was a motor accessories and bicycle dealer in Malaya. Among the other posts he served as were: Justice of Peace; president of the Motor Dealer's Union; president of the Teo (Joo Lim) Association; president of Tung Ann District Guild; president of the Buddhist Lodge and founding director of the Bank of Singapore.

Teo struck out on his own in the 20s. He acquired Guan Hoe & Company in Ipoh, from Guan Hoe Hin based in Singapore, and imported and sold bicycles and motor accessories. He expanded Guan Hoe & Company into Singapore, starting at 57 Hill Street, with his elder brother Teo Chip Hock and partner T. S. Chang. By 1934, he acquired and established Guan Hoe & Company at 14 Hill Street.

Guan Hoe & Company grew through the 30s and 40s. There were regular notices in the press on the company's expanding portfolio of brands, as well as its acquisitions of property and plantations in Singapore and Johor. There were also reporting in the press on the family's social gatherings. In 1954, Teo made headlines by building a \$1 million factory in Johor to manufacture tyre rims and cycle accessories.

A year later in 1955, he became a founding director of the Bank of Singapore.

During the Japanese occupation, the invaders acquired his residence in Katong. He moved his family to Hill Street. He and his son-in-law Tan Kong Piat aided and sheltered air raid victims at the Kwan Yim Tong (Kwan Im Tong Hood Cho Temple on Waterloo Street). He also participated to aid the Opium Hospital Fund, a Buddhist school fund, Y.W.C.A, Malaya Patriotic Fund, Fairfield Girl's School.

Teo Siok Guan was married to Ng Boon Huay (1896–1935). They had eight daughters and three sons together. Her death, at age 39, was given special attention by The Singapore Free Press and Mercantile Advertiser as 'one of the longest funeral processions witnessed' and for its orthodox Chinese rites.

He married Tan Bee Luan in 1936, the youngest daughter of Tan Gim Wee, a businessman of a 4th generation Peranakan family. Educated at Methodist Girl's School, she read and wrote in English, and spoke Fukienese (Hokkien) and Malay. She translated for Teo in English in his trips abroad to England for business. She was adept at managing the household and took charge of all his children, reclaiming those who had been placed in the care of relatives. They had a daughter, Teo Poh Ngoh, in 1937 and a son, Teo Choo Kiat, in 1938. Tan Bee Luan, passed away in 1996 at age 87.

Teo Siok Guan, through his nine daughters and four sons, had over 30 grandchildren. He was buried on Hill 3 at the Bukit Brown Cemetery in Singapore. 卍

(Provided by former President's grandson,  
Mr Teo Noel Emil)



本林近期佛法

# 公开讲座直播

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## 净土教理

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09月16日	《往生论注》10
09月23日	《往生论注》11
09月30日	《往生论注》12

10月07日	讨论课
10月14日	《往生论注》13
10月21日	《往生论注》14
10月28日	《往生论注》15

09月03日	第七届净土教理班开课	
09月17日	佛眼看世界 (1):	佛眼看宇宙
09月24日	佛眼看世界 (2):	佛眼看人生

10月01日	佛眼看世界 (3):	佛眼看疾病
10月08日	佛眼看世界 (4):	佛眼看时代
10月15日	讨论课 (1)	
10月22日	佛眼看世界 (5):	认识自己 (上)
10月29日	佛眼看世界 (6):	认识自己 (下)

## 授课法师: 延续法师

日期: 02.09.22 – 29.10.22

时间: 7:30 pm – 9:30 pm

地点: 5楼维摩诘讲堂

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



## 精进佛三

日期: 09.09.22 – 11.09.22 (周五至周日)

时间: 9:00 am – 6:30 pm

报名方式: 请关注居士林社交媒体 (t.me/sbl1934 • fb.com/sbl1934)



## 《十善业道经》

## 授课法师: 永光法师

上课时间: 每周三晚 7:30 pm – 9:00 pm

地点: 5楼维摩诘讲堂

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



新加坡佛教居士林  
The Singapore Buddhist Lodge



Photo: Liana Tril' (Pexels)

## A Glimpse of the Vimalakīrti Sutra (维摩诘经)

Text: 戴文雪 & Dr Ong Eng Hong

### 1) Background

After reconstruction and renovation, there is now a solemn Vimalakīrti Hall on the fifth floor of the Singapore Buddhist Lodge. Though I have known for long that the Vimalakīrti Sutra is a very famous Buddhist sutra, regrettably, there had been no opportunities for me to learn more about it.

In fact, on my bookshelf sits a hard cover, limited edition of Vimalakīrti Sutra edited and compiled by Venerable (释笠摩). Unfortunately, I have never read it in detail. I chanced upon it and bought it more than 20 years ago when I was visiting the Sungai Road flea market.

As destiny would have it, the Singapore Buddhist Lodge invited Venerable Zōngkai (释宗开) to conduct a Dharma talk for the public in early 2021. I seized the opportunity to attend the talk.

This is a wonderful sutra full of wisdom. Wouldn't it be great if more get to know about it?

### 2) Historical Background Of The Vimalakīrti Sutra

The Vimalakīrti Sutra was first circulated in India circa AD100. It was first translated into Chinese in AD 183 by Zhīqiān (支谦). The other editions were translated by Kumarajīva (鸠摩罗什) and Xuánzàng (玄奘大师), respectively.

A great poet of Tang Dynasty, Wángwéi (王维, 字摩诘), was influenced since young by his mother who practised Buddhism. When he grew up he adopted the name Vimalakīrti (维摩诘) for himself. The ancient Chinese legend of Fairies Scattering Flowers (天女散花) has its origin in the Vimalakīrti Sutra too.

Besides, the doctrine of nonduality (不二法门) promulgated by the Vimalakīrti Sutra has deeply influenced the philosophy of Zen Buddhism.

维摩诘 is a phonetic translation by Kumārajīva (鸠摩罗什) of the Sanskrit name



Vimala Kirthj Sutra, which means peace of mind with no defilements — a state of spiritual purity.

The lay Buddhist practitioner (居士) in the sutra, Vimalakīrti (维摩诘), was in fact a Buddha from another pure land. According to Gautama Buddha, he lived in our world as a lay Buddhist practitioner without exposing his real identity.

Even though Vimalakīrti was a lay Buddhist practitioner, he observed strictly the precepts meant for Buddhist monks. While it looked as if he lived the life of an ordinary person, he was not fixated on the worldly pleasures like most people. Though he experienced love and desire for the opposite sex, he did not cling to these feelings. Instead, he practised Dharma to attain spiritual purity. He had offspring and relatives, but there was no obsession with the joy of family life. He dressed and dined simply but he was always blessed with the joy of Dharma.

The Sutra mainly describes what happened at a Dharma assembly in Vaishali (毗舍离) and showcases dialogues that are full of wisdom and similes between Vimalakīrti and the various Bodhisattvas.

The protagonist of the Vimalakīrti Sutra is Vimalakīrti, a lay Buddhist practitioner. He owned immense wealth and liked to donate to the poor and Buddhist monks. He never dwelled on or clung to what were experienced by our five senses. He was capable of preaching Buddhism to both the noblemen and lay people seeking pleasures and fun at the brothels and gambling houses alike.

### 3) Contents Of The Vimalakīrti Sutra

The Vimalakīrti Sutra comprises 14 chapters which are divided into three sections. The 14 chapters are: Chapter 1 – Buddha Lands; Chapter 2 – Expedient Means; Chapter 3 – The Disciples; Chapter 4 – The Bodhisattvas; Chapter 5 – Inquiring About The Illness; Chapter 6 – Beyond Comprehension; Chapter 7 – Regarding Living

Beings; Chapter 8 – The Buddha Way; Chapter 9 – Entering The Gate Of Nondualism; Chapter 10 – Fragrance Accumulated; Chapter 11 – Actions Of The Bodhisattvas; Chapter 12 – Seeing Akshobhya Buddha; Chapter 13 – The Offering Of The Law; Chapter 14 – Entrustment

(Chapter source: Vimalakīrti Sutra, Burton Watson, 1997)

### 4) Wisdom From Chapter Three, The Disciples

In chapter Three, The Disciples, upon learning Vimalakīrti had fallen sick the Buddha wanted to send his ten disciples, among them, Śāriputra (舍利弗), Subhūti (须菩提), Mahākāśyapa (大迦叶), Mahākātyāyana (迦旃延) to visit Vimalakīrti and express their concern for his health.

However, none of the disciples looked forward to paying Vimalakīrti a visit as all of them had engaged in dialogues with Vimalakīrti about Dharma before and were no match to him. All of them declined the Buddha's request, citing it was too heavy a responsibility to visit Vimalakīrti.

The Sutra then elucidates the profound Dharma through simple language in the form of dialogues between the disciples and Vimalakīrti .

For instance, he asked Śāriputra what is genuine meditation? Meditation is about sitting with an empty mind and with not even a single thought arising in one's mind. Even if a single thought arises, one would fall back into the three realms. Meditation is to be always in a state of samadhi (intense concentration) while carrying out one's daily activities; living one's worldly lives while embracing the dharma; responding to life's encounters with calmness, without any attachments, hence leading to wholesome thoughts and compassion arising naturally and spontaneously within oneself. One should continue to practice dharma diligently even when living in the bodhisattva land; and seek peace

and purity of mind while engulfed in a sea of defilements. Such is the meditation endorsed by the Buddha.

He told Subhūti, if you can do not differentiate the types of food offered to you as good or bad, or exquisite or coarse and take them all as the same, only then are you ready to make your alms rounds. If without obliterating sexual desires, anger and ignorance, you are not tainted by them; if without renouncing the physical body, you are able to observe emptiness in all forms; if despite possessing ignorance and desires like all lay people, you are able to break free from them; and even after attaining significant achievements in your spiritual cultivation, you still do not deem so; even though you are not an ordinary person, you still live like one; even though you are not a saint, but it cannot be said either that you are not one; you can accomplish the practice of all dharma yet are not restrained by it; only when you have achieved all these are you ready to make your alms rounds!

Subhūti, if you can feel at ease with heresies without avoiding them, and if you can be comfortable amidst the suffering in the human realm and not be hindered by them; Subhūti, even though you have attained a significant achievement in your practice, all sentient beings have Buddha nature. Hence you do not have to feel proud about yourself! Sometimes not only do those who give dana not acquire any karmic merits, they may even fall into the bad realms as their ulterior motive of supporting the Triple Gems is to gain merits. If you feel that you deserve to be looked upon highly and be supported, then you are no different from the devils and are in the same category as them. But if you can fully comprehend that these concepts of dualism are two sides of the same coin, you have indeed truly attained samadhi and only then can you make your alms rounds!

He told Mahākāśyapa, one should treat

the poor and the rich as equals, to treat all with compassion and to seek alms from all households, not only from the poor households. To seek alms is to achieve the ultimate goal of food abstinence. We eat to sustain our physical bodies. Even if we have reached a realm where we can go without food, because of our compassion, we still go out to seek alms so as to create opportunities for sentient beings to accumulate blessings. We have to keep an empty mind while seeking alms, and not be influenced by the environment. We should also not distinguish what we see, hear, smell and eat as good/bad, like/dislike etc. Maintain the purity and peacefulness of our mind, knowing that everything has an empty nature — they are ephemeral and not permanent, so we don't have to differentiate one from the other. If without abandoning the eight evil thoughts, you are able to liberate yourself from all defilements and sufferings with the eight ways of emancipation; if you are able to gain enlightenment from the heresies; and with only one food and drink, you are able to turn it with a single thought into myriad types of foods and drinks as offerings to all Buddhas and sages, only when you can achieve all these, would you be worthy of all the offerings bestowed by the others.

He told Mahākātyāyana, we cannot elucidate the true dharma using lay people's thinking which abounds with dualisms. Theravada Buddhism talks about impermanence, suffering, emptiness and selflessness. But the dharma is beyond creation and destruction; creation and destruction are merely phenomena. Truly understand that the five aggregates have no true self: they are like ripples that appears on water by chance. They are not something tangible that one can acquire. There are also no such things as suffering and happiness, they are only what each of us feel. If we can understand 'self' and 'selflessness' are two sides of the same coin, they are two in one and one in two.





Photo: Wikipedia

Page 21 of Old Tibetan Chronicle (Pelliot tibétain 1287 at Bibliothèque nationale de France). This is the reverse side, and it's Vimalakīrti Nirdeśa Sūtra in Chinese

The dharma arises from voidness, it can neither be created nor destroyed, it is peacefulness and tranquility and so are our Buddha nature.

## 5) Conclusions

The Vimalakīrti Sutra is very profound and it is worthwhile for lay practitioners of Buddhism to study it in detail. Let me summarise some of my thoughts as follows:

- i) Dharma is everywhere in our daily lives, right here in this world we live in. More importantly, it is also within each of us. If we wish to gain enlightenment, we have to rely on ourselves and not external means.
- ii) To free ourselves from the sufferings of the six realms, we have to practise the ultimate dharma of 'nonduality' as expounded in the Vimalakīrti Sutra and remind ourselves to transcend all contradictions and dichotomies (二分法), such as making a differentiation between 'self' and 'others'. Nonduality has

greatly influenced the philosophy of Zen Buddhism too. If we can practise nonduality in our daily lives, we will be able to transcend all confrontations and attain boundless freedom for ourselves.

- iii) We are now living amidst a pandemic and all the more we should learn from the Vimalakīrti Sutra. There are a lot of uncertainties we have to live with in this challenging time. We are witnessing the law of impermanence (无常) at play more often now than any other time — human lives are so fragile in the face of COVID-19, among others. My dear friends, it is now time for us to embrace the spirit of the Vimalakīrti Sutra. Isn't it exemplary of Vimalakīrti to stay positive and inspire many with his discourse on Buddhism while in his sickbed? 🙏



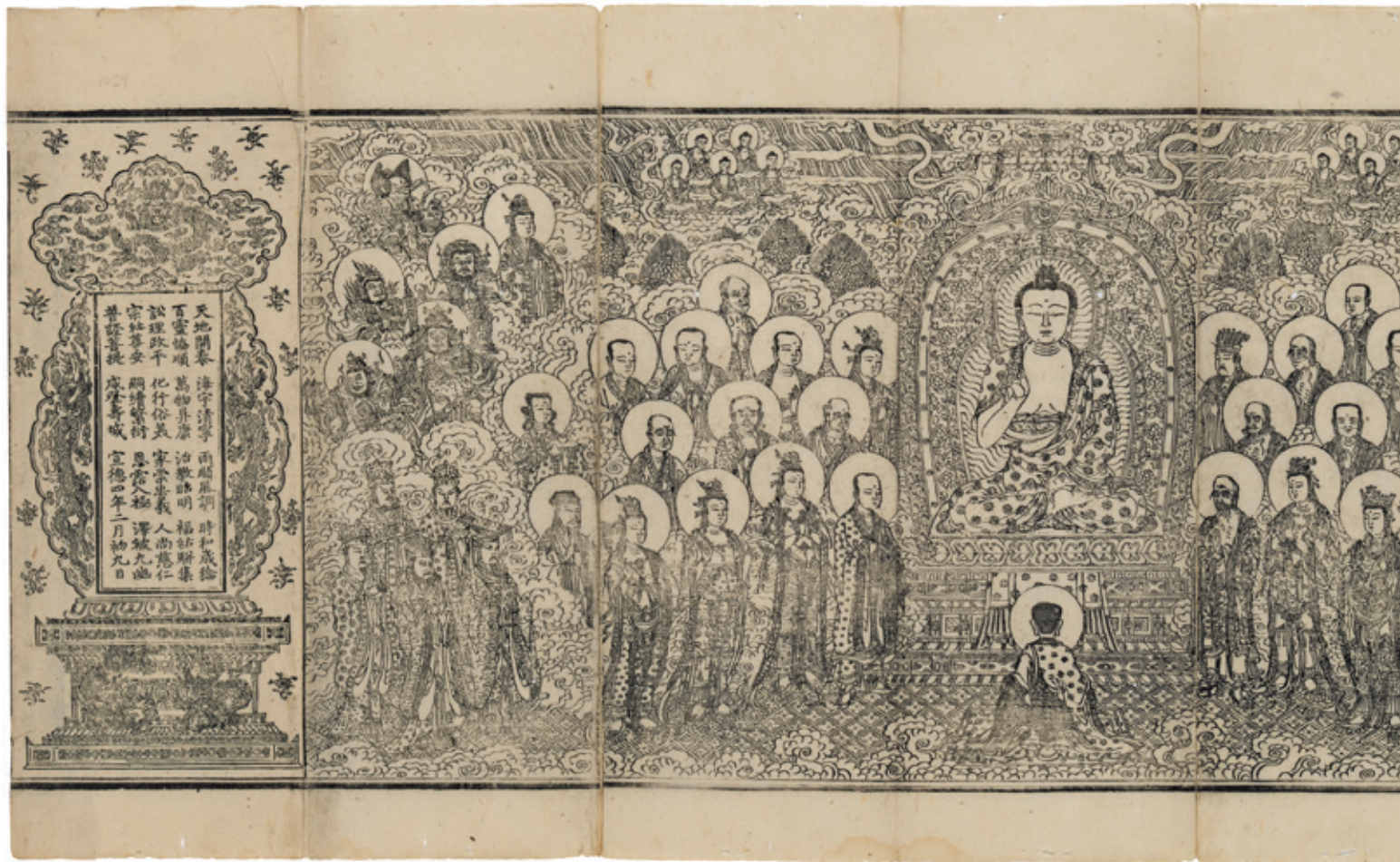


Photo: Los Angeles County Museum of Art ([www.lacma.org](http://www.lacma.org))

Frontispiece of the 'Original Vows of the Bodhisattva Ksitigarbha Sutra (地藏菩萨本愿经)' with the Assembly in the Trāyastriṃśa Heaven, China, Chinese, Ming dynasty, Xuande reign, 1429

## 地藏信仰的现代诠释

文 | 温金玉

**在**中国佛教信仰结构中，菩萨信仰是最为显著的特征，明清以来在民众供奉的四大菩萨中，文殊代表大智，普贤代表大行，观音代表大悲，地藏代表了大愿。随着佛教圣山化的推广，更有“金五台、银峨眉、铜普陀、铁九华”的说法。与其他三位菩萨相比，地藏菩萨拥有更多的身份与职责。

### 大愿弘深

地藏信仰是随着大乘佛教的兴起而产生的，早在《华严经·入法界品》就已有地藏菩萨之名。在《地藏菩萨本愿经》中记载地藏曾发的大愿：“我今尽未来际，不可计劫，为是罪苦六道众生，广设方便，尽令解脱，而我自身方成佛道。”地藏因这一弘深誓愿，被誉为佛门“大愿王”。依经典所述，地藏菩萨受释迦牟尼佛的托付，“于二佛中间，无佛世界，教化六道众生”，也就是说在释迦佛入灭后至未来佛弥勒下生前这一段无佛时代，地藏菩萨要代佛宣化，化度六道众生，责任重大。





在佛教信仰谱系中，地藏原是众多菩萨中的一员，并不引人注目。因他胸怀大愿，而受到释迦佛的特别付嘱。如《占察善恶业报经》中记载，有坚净信菩萨曾问释迦佛：假如佛入灭后，善法消减，恶法炽烈，众生将依靠谁来修行，以何种方便开示化导，令大众生信心，除烦恼？释迦佛就推荐了地藏菩萨。说地藏依自己的本愿自在力，权巧现化，影应十方，虽然可以游化于一切刹土，并圆满功业，但与我们人间最有因缘，所以他发下了“众生度尽，方证菩提；地狱未空，誓不成佛”的宏大誓愿，将带领大众修行。正是因为地藏菩萨的这一份“明知不可为而为之”的悲愿，受到广大信仰者的推崇。

我们都知道佛门中有一种说法，佛万德庄严，法力无边，但也有“三不能”，即“无缘难度，定业难逃，众生难尽。”第一条是说，佛法

再好，也有人不信，你就无法让他接受而度化他，也就是“天雨普降，不润无根之草；佛门虽广，难度无缘之人。”第二条是说，自己的业自己了，自己吃饭自己饱，父母可以给孩子买最好的鞋，但无法代替其走路，佛教称为“自作自受”。“已作不失，未作不得”是佛教的因果律，相当于我们世人所说“善有善报，恶有恶报”，许下的承诺就是欠下的债。三世因果报应是宇宙铁律，谁也无法改变。有生必有死，有聚必有散。第三条是说，众生为无明业力所牵，前赴后继，生死轮回，难以穷尽，犹如河沙。“若一众生未得度，我佛终宵有泪痕。”这仅仅是一种美好的愿望，但众生真是无法度尽的。但地藏菩萨却发下了众生度尽、方证菩提的大愿，愿与众生同甘共苦，共证菩提，这就是大乘菩萨信仰中“不为自己求安乐，但愿众生得离苦”的真实写照。

地藏菩萨不舍弃一众生，即使罪孽之人，他希望在觉悟成佛的路上“一个都不能少”。明末四大高僧之一的藕益大师就十分推崇地藏这一本愿思想，自称为“地藏孤臣”。他曾在《塔前发愿文》中发大誓愿：“我复于大慈悲父前，沥血铭心，作如是愿：如一众生未成佛，终不先自取泥洹。”在《地藏十轮经》中曾给“地藏”下定义说：“安忍不动，犹如大地；静虑深密，犹如密藏。”就是说地藏菩萨犹如大地母亲，承载世间一切，无论美丑、好坏、净秽，就像天地含有好生之德，摄持万物，令万物生长，这样的愿力安忍不动。地藏因了众生的缘故，而成佛遥遥无期，这一份悲悯，这一份期盼，这一份救赎，希望众生最终能够自觉自悟。其实觉性就藏于众生心中，“觉”这个字，可以理解为“睡觉”，也可以理解为“觉醒”，生命的本质就是一个从不觉到觉的过程，地藏菩萨用他的“誓不成”唤醒众生的“自觉成”。当有那么一天，所有的众生成为自觉觉他的地藏时，就是地藏“证菩提”的时刻，这应是地藏信仰的核心。

### 孝心广大

藕益大师赞地藏菩萨说：“五乘该尽孝慈



心，最是医王愿力深。百草根茎皆不弃，赢来大地足知音。”地藏菩萨是佛门中“孝”的形象代表，而《地藏菩萨本愿经》也被视为佛教的“孝经”。原来地藏菩萨曾是一位婆罗门女子，因其母听信邪言，不依正法，死后堕入地狱受苦，为了拯救母亲，即“为母设供修福，布施觉华定自在如来塔寺”，并立誓发愿：“愿我尽未来劫，应有罪苦众生，广设方便，使令解脱。”正是以此功德不但令其母得以解脱地狱之苦，还

连当时在无间地狱中所有罪苦众生，都得以解脱超生。在这里，地藏是以一个“孝女”的身份出现，不仅解救了自己的母亲，也拯救了众人。这样的孝，超越了“小我”的局限，而扩展至对众生的爱与孝，实现了佛教“无缘大慈，同体大悲”的理想。

我们知道，佛教传入中国后，因剃发染衣，被秉持“身体发肤，受之父母，不敢毁伤”的中土人士所指责，而“不染红尘”，弃绝亲爱，更因有违“不孝有三，无后为大”的观念受到批评。中土的佛教学者始终进行着协调，如东晋慧远提出“内乖天属之重，而不违其孝；外阙奉主之恭，而不失其敬。”流行于东亚地区的《梵网经》甚至说：“孝顺父母师僧三宝，孝顺至道之法。孝名为戒，亦名制止。”将“孝”直接等同于“戒”。

唐代高僧宗密在《佛说孟兰盆经疏》序中说，孝道“始于混沌，塞乎天地，通人神，贯贵贱，儒释皆宗之。”孟兰盆节甚至演化成为孝亲节，在汉传佛教史上还出现了一批著名的“孝僧”。北宋僧人契嵩写下著名的《孝论》，详细阐述佛教孝道观，他说“夫孝，诸教皆尊之，而佛教殊尊也。”认为佛教不仅不违背儒家提倡的孝道，甚至佛教提倡的孝道比儒家的还要广大、深远。

清代东林寺沙门知性专门写有《地藏菩萨本愿经演孝疏》一书，来阐述地藏菩萨的孝道。当年弘一法师在金仙寺听静权法师宣讲《地藏经》时，听到佛在临涅槃时，为报答母亲的生养之恩，升到忉利天为摩耶夫人讲经，触动他对逝去母亲的怀念，竟在课堂上哽咽，涕泣如雨，听众无不愕然惊惧，此情此景令人真切感受着佛门的孝道与报恩情怀。在他56岁生日这天，还于惠安净峰寺撰联一首：“暂作地藏真子，愿为南山孤臣。”演培法师说：“近代大德最为推崇地藏大士的，当以弘一律师为第一人。”

### 幽冥教主

在大乘佛教的菩萨团队中，菩萨大多现的是在家相，身披缨络，头戴宝冠，只有地藏菩萨现的是出家相。地藏的形像常是手拿锡杖，



掌托宝珠。有偈赞曰：“手中金锡，振开地狱之门。掌上明珠，光摄大千世界。智慧音里，吉祥云中。为阎浮提苦众生，作大证明功德主。”在佛教信仰体系中，认为众生轮回于六道之中，六道可分为三善道：天道、人道、阿修罗道；还有三恶道：畜生道、饿鬼道和地狱道。

地狱道的众生最苦，但地藏菩萨却说“我不入地狱，谁入地狱。”地藏为什么要入地狱呢？唐代赵州禅师有一公案故事，一天有个弟子来问道：师父修行这么好，日后会上生哪里呢？禅师回答说：“下地狱。”弟子大惊道：“您这样的高僧，怎么可能下地狱呢？”禅师说：

“我若不下地狱，谁去救你呢？”这样的情景，同样在佛经中可以看到。一弟子问佛曰：“谁当下地狱？”佛曰：“佛当下地狱。不惟下地狱也，且常住地狱；不惟常住也，且常乐地狱；不惟常乐也，且庄严地狱。”修行者的使命就是令恐怖的地狱化为庄严的净土，令烦恼的众生成为清净的菩萨。地藏入地狱就是要真切感知众生之苦，并发誓与他们共同解脱痛苦。正是众生的苦难成就了菩萨的愿行，像德蕾莎修女所言：“如果我们不像穷人那样生活，又怎么能理解他们的苦难呢！”

地藏的心愿就是要消灭贫穷，消除苦难，没有地狱，只有净土。正如王尔德所言：“吾辈皆身处沟渠之中，然其必有仰望星空者也。”当年戊戌变法，谭嗣同就绝志死而后已：“各国变法，无不从流血而成，今中国未闻有因变法而流血者，此国之所以不昌。有之，请自嗣同始！”变法维新失败后，谭嗣同言：“不有行者无以图将来，不有死者无以招后起。”他在致杨文会遗书中云：“窃以从事变法维新，本意或在早成佛道，当度是辈；今事不成，转以未愿成佛，我不入地狱，谁入地狱？自度不为人后，赴死敢为天下先……”，我自横刀向天笑，终以身殉义，欲唤民魂。在历史上，“我不入地狱，谁入地狱”的精神鼓舞了一代代志士仁人。

地藏菩萨与我们最有缘，“护持震旦，化治无穷。”在汉传佛教的历史演化中，逐渐形成了《地藏十轮经》《地藏菩萨本愿经》《占察善



恶业报经》的“地藏三经”，组合了金乔觉、闵公、道明的“地藏三尊”，更有了七月晦日（大月三十、小月二十九）固定的地藏节，民间还演绎出朝山进香，点地灯、放河灯、造法船等活动方式，有七七斋、中元节佛事仪式，更以九华山为依托，建构了影响东亚佛教文化圈的地藏信仰中心。<sup>④</sup>

（作者为中国人民大学净土文化研究中心主任、香港大学佛学研究中心客座教授）

净土宗十三祖印光大师传(二)

## Biography Of The Thirteenth Patriarch Of The Chinese Pure Land Tradition Great Master Yìnguāng (2)

(接上期 | Continued from last issue)

大师仰承永明大师《禅净四料简》的旨意，在现代详为发挥。大师切实觑破禅宗在当代修学之难，大师云：“其有慈悲愿深，生死心切者，宜随远公、智者、永明、莲池，专致力于念佛求生净土一门。”“良以一切法门，皆仗自力；念佛法门，兼仗佛力。仗自力，非烦惑断尽，不能超出三界；仗佛力，若信愿真切即可高登九莲。当今之人，欲于现生了生死大事者，舍此一法，则绝无希望。”此斩钉截铁之苦切语，实乃慈悲之极的诚谛语。

Great Master looked up towards and succeeded Great Master Yǒngmíng's instructions of his 'Chán And Pure Land's Fourfold Explanations', with it in modern times brought up in detail. He realistically saw that with the Chán Tradition, there is the disadvantage of being difficult to be liberated from the cycle of birth and death. Great Master said, 'Those who have loving-kindness, compassion and aspiration profound, and those with the mind for liberation from the cycle of birth and death sincere, should follow Great Masters like Huìyuǎn, Zhìzhě, Yǒngmíng and Liánchí, to focus their devoted efforts on mindfulness of Buddha for birth in his Pure Land, this one Dharma Door.' 'It is really so, that with all Dharma Doors, they all rely on Self-power, while the Dharma Door Of Mindfulness Of Buddha relies simultaneously on the Buddha's power. Relying on Self-power, if not with afflictions and confusions severed completely, one is not able to surpass, to exit the three realms. Relying on the Buddha's power, if with Faith and Aspiration true and sincere, then able to highly ascend the nine lotus grades. Those people nowadays, desiring to, in this present life, end the great matter of birth and death, if renouncing this one Dharma Door, are thus absolutely without hope.' These earnest and urgent words, that are resolute and decisive, are truly thus, sincere and truthful words, spoken with the utmost of loving-kindness and compassion.

大师高扬净土，并非门庭之见，实乃悲度末法众生之婆心。大师于宗门消息亦甚熟谏，专弘净宗，亦是密护禅宗。诚能一心持念弥陀，念念相应，念到极处，无佛可念，即是曹溪风月。大师有言曰：“以观音反闻闻自性之功夫，修势至都摄六根净念相继之净业，即净而禅，禅与净土，理本无二。”而禅宗靠自力、净宗仰佛力出离生死之效用，则天壤之别。

That Great Master propagated Pure Land practice is really not a sectarian view. It is truly thus, with the benevolent mind of compassion for delivering this Dharma-Ending Age's sentient beings. Of the Chán Door, Great Master





was well-informed, also extremely familiar and learned. With focused propagation of the Pure Land Tradition, he was also secretly protecting the Chán Tradition. If sincerely able to wholeheartedly uphold recitation of Āmítuófó's name, from thought to thought corresponding, with mindfulness reaching its utmost point, without a Buddha to be mindful of, this then is Cáoxī's scenery. Great Master once said, 'With Guānyīn (Contemplator Of The World's Sounds) Bodhisattva's skill of reversing hearing to hear self-nature, to cultivate Shìzhì (Great Power Arrived) Bodhisattva's pure karma of gathering in the six roots, for pure mindfulness in continuous succession, this then is Pure Land yet Chán practice, Chán with Pure Land practice, in principle originally without two.' Yet, of the effectiveness of the Chán Tradition depending on Self-power, compared with the Pure Land Tradition relying on the Buddha's power to depart from the cycle of birth and death, they are then as different as the sky from the earth.

有鉴于净宗简易当机之法益，故以平实家风，广宣净土。大师之在家弟子多有曾受高等教育及留学欧美者，而大师决不与彼等高谈佛法之哲理，禅宗之玄妙，唯一一劝其专心念佛。彼弟子辈闻大师言，亦皆一一信受奉行，决不敢轻视念佛法门而妄生疑议。于中足见大师自行化他之盛德。

Having relied on the Pure Land Tradition's Dharma benefits that are attained easily, promptly and opportunely, Great Master with a simple and unadorned style widely propagated the Pure Land Tradition. Great Master's many lay disciples included those who received higher education with studies abroad in Europe and the United States. Yet, Great Master definitely would not with them and others have impractical discussions on the philosophy of the Buddha's teachings, on the abstruse wonders of the Chán Tradition. He would only encourage each to have the focused mind with mindfulness of the Buddha. Those disciples and contemporaries, having heard Great Master's words, also all faithfully accepted to practise it,

certainly not daring to slight the Dharma Door Of Mindfulness Of Buddha, to give rise to doubts and contentions. From this, it is enough to see Great Master's abundant virtues of personal practice for transforming others.

大师生逢乱世，非孝非礼之说，甚嚣尘上。为挽回劫运，大师依据儒家教育，光大孝悌忠信礼义廉耻之八德，父慈子孝、夫妇相敬之人伦，俾令民德归于淳厚。在此基础上，大倡净土，宏兴佛法，令众生明本具之佛性，生极乐之莲邦。

Great Master was born in a chaotic world, which spoke of unfiliality and impropriety, with extreme clamour that raised the dust. For redeeming from disasters' misfortunes, Great Master greatly promoted Confucian education's eight virtues of filial piety, fraternal respect, loyalty, trustworthiness, propriety, righteousness, integrity and shamefulness, for human relations with fathers benevolent and children filial, husbands and wives mutually respectful, so as to lead the people's virtues to belong to those pure and honest. On this foundation above, he greatly advocated the Pure Land Tradition, and greatly promoted the Buddha's teachings, enabling sentient beings to understand the Buddha-nature that they originally possess, to be born in the lotus country of Ultimate Bliss.

大师生逢兵连祸结，外忧内困之际，而水旱天灾，亦交迫迭至。大师悲心凄惻，广倡因果报应之说，常语人云：“因果者，世出世间圣人，平治天下，度脱众生之大权也。当今之世，若不提倡因果报应，虽佛菩萨圣贤俱出于世，亦未如之何矣。”“因果之法，为救国救民之急务，必令人人皆知，现在有如此因，将来即有如此果。善有善报，恶有恶报，欲挽救世道人心，必须于此入手。”

Great Master's life encountered a period of successive wars with misfortunes bound, with outer worries and inner difficulties, then with floods and droughts as natural disasters, simultaneously coercing and repeatedly arriving. Great Master, with his compassionate mind sorrowful, widely advocated speaking of karmic

retribution. He often said, "That law of cause and effect (i.e. karma), is for worldly and world-transcending sages, to peacefully govern the world, and the great skilful means for delivering and liberating sentient beings. In the world nowadays, if not with promoting of karmic retribution, although the Buddhas, Bodhisattvas and noble sages together arise in the world, they will also not know what else is that appropriate.' 'Promoting the law of cause and effect, is the urgent task for saving the country and saving its people. There must be enabling of everyone to all know, that if presently having such a cause, the future will then have such an effect. As doing good has good rewards, and doing evil has evil retribution, if desiring to rescue the ways of the world and the minds of its people, it must be from this starting.'

同时，因果（命运）亦可由心转变。“譬如有人所作恶业，当永堕地狱，长劫受苦，其人后来生大惭愧，发大菩提心，改恶修善，诵经念佛，自行化他，求生西方净土，由是之故，现生或被人轻贱，或稍得病苦，或略受贫穷，与彼一切不如意事，先所作永堕地狱长劫受苦之业，即便消灭，尚复能了生脱死，超凡入圣。”

At the same time, cause and effect (i.e. karmic destiny) can also due to the mind be transformed. 'For example, a person who has created evil karma, should for a long time fall into hell, for long kalpas receiving suffering. If that person later gives rise to great shame and the Great Bodhi Mind, changes his evil ways and cultivates good, recites sūtras and the Buddha's name, with personal practice transforming others, seeking birth in the Western Pure Land, due to this thus, in this present life, perhaps by people slighted and scorned, perhaps slightly attaining sickness and suffering, perhaps briefly receiving poverty, with all those matters not according to wishes, those earlier created karma to long fall into hell for long kalpas receiving suffering, will immediately then be eliminated, and still again, be able to be liberated from the cycle of birth and death, to surpass the ordinary and enter the noble.'

大师痛诫世人，畏于恶果，则预弥恶因；勤



修善因，而共得善报。并勉励众人凡所修善，莫求后世福报，唯以回向求生西方极乐世界，永脱轮回苦海，方为究竟。大师生前流通《安士全书》、《了凡四训》数百万册，足见大师力倡因果之悲心。

Great Master painstakingly warned the world's people to have fear of evil karmic effects. Otherwise, they will have to be prepared, to be filled with evil causes (and their evil effects). Diligently cultivating good causes, then together attaining good rewards. Furthermore, encouraging all people, with all that cultivated good, to not seek future life's blessed rewards (in the human and heavenly paths), only with them dedicating for seeking birth in the Western Pure Land Of Ultimate Bliss, to be forever liberated from rebirths' ocean of suffering, then with this for completing practice. Great Master while living, distributed several million copies of *Ānshì's Complete Book*, *Liǎofán's Four Lessons* (and many other books). This is enough to see Great Master's compassionate mind for strong promotion of understanding cause and effect.



诚敬与惭愧具相互支持之效用，能自惭愧，生忏悔心，忏悔心生，诚敬随之，苟能日日惭愧，时时忏悔，则诚敬之心，沛然莫御，活泼现前，而真信切愿与勤行，必有不期而自集之势。以惭愧心，破无明欲；以智慧光，求回头路。

With sincere reverence and shame, they have the effectiveness of mutually supporting each other. Able to personally have shame, giving rise to the repentant mind. With the repentant mind arisen, sincere reverence will follow it. If able to every day have shame, and constantly repent, then with the mind of sincere reverence abundant thus, none cannot be tamed. With it actively manifesting in the present, then with true Faith, sincere Aspiration and diligent Practice, without expectation, yet definitely with naturally gathered power. With the mind of shame, breaking ignorant desires. With wisdom's light, seeking the return path.

大师净土思想亦多具欣厌心：“愿离娑婆，如囚徒之欲出牢狱，绝无系恋之心；愿生西方，如过客之思归故乡，岂有因循之念。”全身心皈投阿弥陀佛。“阿弥陀佛有大势力，能拔娑婆无底厕坑不赦牢狱之人，直下出离其中，悉皆安置于极乐本有家乡，令其入佛境界同佛受用。”

Great Master's Pure Land thought is also with much on having the mind of joy and revulsion, 'With the aspiration to depart from the Sahā World, like a prisoner desiring to exit prison, absolutely without the mind of reluctance and attachment. With Aspiration for birth in the Western Pure Land, like a passing guest missing home, with the wish to return to one's homeland, how can one have the thought of wasting time?' Wholeheartedly with the body and mind taking refuge, relying on Āmítuófó. 'Āmítuófó has great power, that is able to pull out the Sahā World's bottomless cesspit's unpardoned prisoners, to directly depart from within, with all resettled in the homeland of Ultimate Bliss, enabling them to enter the Buddha's realm, with that the same as what the Buddha benefits from.'

从中亦可窥知大师教化的平实家风，精粹扼要，不尚玄虚，虽博通三藏及世间学术，而由博返约，一以念佛为归。对近代净宗的中兴，厥

功甚伟。大师集往昔祖师德业于一身，出兴于斯世，大弘法化，给劫难中的众生高擎永不熄灭的法炬。超过半个世纪的今天，其文钞法语、人格风范仍具深刻的教化摄受力。吾辈末法凡夫众生，亦应服膺大师教诲，念佛求生净土，庶不负大师乘愿再来之悲心。

From within, it can be seen and known, that Great Master's ordinary style of teaching and transforming is pure, concise and to the point, yet never unfathomable. Although extensively proficient in the Three Treasures and worldly learning, yet from the extensive returning to the crucial, all with mindfulness of Buddha as refuge. With regard to recent generations' resurgence of the Pure Land Tradition, his merits are extremely great. Great Master gathered past patriarchs' virtuous conduct into his one body, arose in this world, to greatly propagate the Dharma to transform, giving sentient beings within disasters and difficulties, a raised and never-extinguishing Dharma torch. More than half a century later today, his Collected Writings' Dharma words, character and demeanour still possess profound power to teach, transform and gather. We, this Dharma-Ending Age's ordinary sentient beings, also should bear in mind Great Master's instructions, to be mindful of the Buddha, for seeking birth in his Pure Land. Hopefully, not letting down Great Master's compassionate mind, of riding upon his vows to come again.

大师一生淡泊名利，平实无奇，与人出入往来，不谈玄言妙语与神通异奇，皆是平常话多，名闻利养不介于怀。兹列数例。

Great Master was indifferent to fame and wealth for all of his life. He was simple and unadorned, with nothing unusual. When interacting with people coming and going, he would not discuss with abstruse and witty words, on supernormal powers, the unusual and special. All were with mostly ordinary words, with fame and gain not on his mind. Of examples numerous, here are some listed.

其一，1922年，大师62岁时，正当其任的徐

总统题赐“悟彻圆明”匾额一方，赍送普陀山，香花供养，极盛一时。大师淡然处之，有恭贺者，大师答以虚空楼阁，自无实德，惭愧不已，荣从何来等语。日后更无一语谈及赐匾事。

First, in 1922, when Great Master was 62, the current President Xú inscribed and bestowed a horizontal plaque with the words 'With Awakening Penetrative, Complete And Bright', and officially sent it to Mount Pǔtuó, with incense and flowers making offerings. It was an extremely large-scale event at that time. Great Master handled it with detachment calmly. When having those congratulating, Great Master replied that, 'It is like a pavilion in empty space. As I am personally without true virtues, and feel repentant endlessly, where did the glory come from?' The day after, there was not again another word mentioned about the plaque.

其二，大师临往生前，致德森法师信札云：“光无实德，若颂扬光，即是敛大粪向光头上堆。祈与一切有缘者说之。”

Second, before Great Master approached life's end for rebirth, he sent a letter to Dharma Master Désēn stating, 'As Yìnguāng is without true virtues, if with praises eulogising Yìnguāng, this is then collecting excrement, on Yìnguāng's head above piling it. I request that you with all those having affinity, to speak of this.'

其三，上海女高中生杨信芳梦中经观音菩萨点示，印光和尚是大势至化身。即赴苏州拜谒印祖，告以梦境。大师斥曰：“莫瞎说，莫瞎说，以凡滥圣，招人毁谤。此梦更不许汝对人说，否则非我弟子。”

Third, Shànghǎi Girls' Senior Middle School had a student named Yáng Xìnfāng, who in a dream, experienced Guānyīn Bodhisattva teaching, pointing out that Venerable Yìnguāng is Dàshìzhì Bodhisattva's manifestation body. She immediately went to Sūzhōu to pay respects to him, to tell him about this dream. Great Master reproached and said, 'Do not blindly speak! Do not blindly speak! With the ordinary abusing the noble, this attracts others' slander. Of this dream, furthermore, I do

not allow you to speak of it to others. Otherwise, you are not my disciple!'

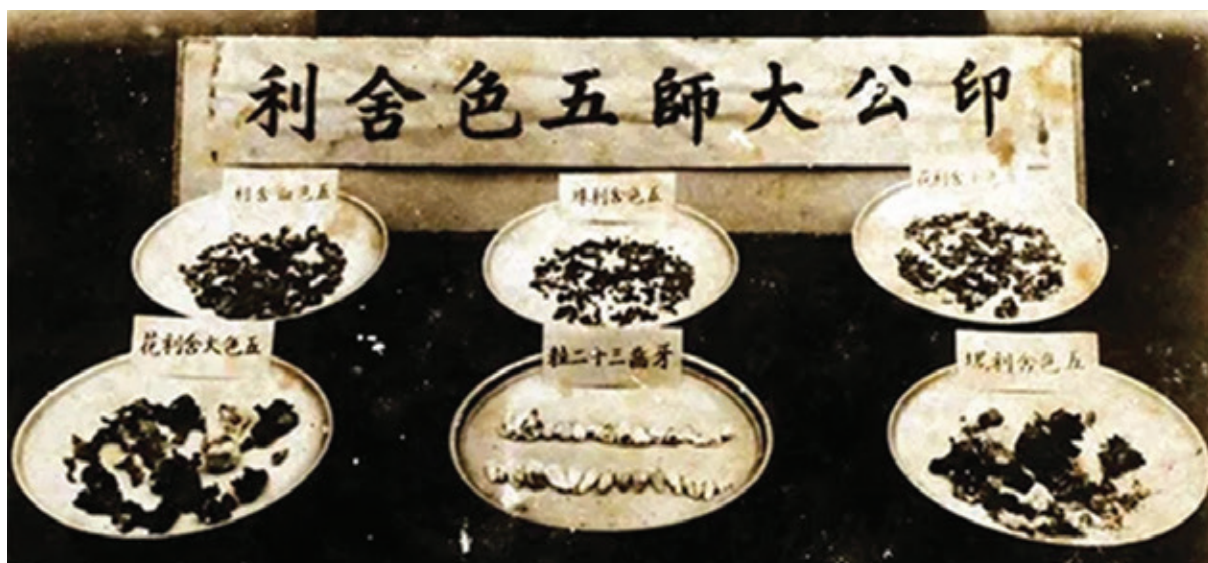
上述三例只是大师一生淡泊平常无数事例之少分，于中可证知印祖之德操非一般人所企及，一代祖师的风范，于平淡中显出光彩。

The above-mentioned three examples are only a few of Great Master's innumerable 'ordinary' examples of his indifference to fame and wealth for all of his life. From them, it can be proven and known that his virtuous conduct is not that average persons can hope to reach. With a generation's patriarch's demeanour, within the ordinary, he expressed his brilliance.

1940年冬，大师略示微疾，促令办理妙真法师升座仪式，预知时至，多诸迹证。初三日晚，对大众开示：“净土法门，别无奇特，但要恳切至诚，无不蒙佛接引，带业往生。”初四日早一时半，由床上起坐说：“念佛见佛，决定生西。”言讫，即大声念佛，二时十五分，印祖坐床边呼水洗手毕，起立说：“蒙阿弥陀佛接引，我要走了，大家要念佛，要发愿，要生西方。”说完即坐椅上，端身正坐，口唇微动念佛。三时许，妙真和尚至。大师吩咐：“你要维持道场，你要弘扬净土，不要学大派头。”自后即不复语，只唇动念佛而已，延至五时，如入禅定，笑容宛然，在大众念佛声中，安详往生。世寿80，僧腊60。

On his knowing in advance, the time of his departure for Pure Land, there were many traces of evidence. In 1940's winter, Great Master manifested slight illness. He quickly ordered to conduct the ceremony for Dharma Master Miàozhēn's ascent to the Abbot's seat. On the third day's night, Great Master to the great assembly taught, 'The Pure Dharma Door, is without any other unusual or special requisite. Only needing earnestness with utmost sincerity [in mindfulness of Āmítuófó name], with which there is none not receiving the Buddha's reception and guidance, to bring one's karma to be reborn [in his Pure Land].' On the fourth day's morning at 1.30 am, from his bed he arose and sat, saying, 'With mindfulness of the Buddha, seeing the Buddha, one will definitely be born in his Western Pure Land.' Having spoken





completely, he immediately loudly recited the Buddha's name. At 2:15 am, Great Master sat beside his bed and asked for water. After washing his hands, he stood up and said, 'Receiving Āmítuófó's reception and guidance, I am departing now. Everyone must be mindful of the Buddha, must give rise to Aspiration, and must be born in his Western Pure Land.' After he finished, he then sat upright on a chair, and moved his lips slightly to recite the Buddha's name. At around 3 am, when Venerable Miàozhēn arrived, Great Master instructed, 'You must maintain this place for realising the path. You must propagate the Pure Land Tradition. Do not imitate those with exaggerated manners.' Thereafter, not again speaking, only with lips moving to recite the Buddha's name. This went on until 5 am. Like entering meditative concentration, as if smiling, within the great assembly's recitation of the Buddha's name, he was serenely reborn. Great Master was 80 years old, and had been ordained for 60 years.

次年2月15日，大师示寂百日，举行荼毗典礼，得五色舍利珠百余颗，精圆莹澈，又有大小舍利花及血舍利等，共千余粒。四众弟子奉灵骨塔于灵岩山石鼓之东南。

On the 15th day of the second month the next year, a hundred days after Great Master manifested departure, a cremation ceremony was held. More

than a hundred five-coloured śarīras (relics) were obtained, which were refined, round, bright and clear; also having big and small śarīra flowers, blood śarīras and others, together with more than a thousand pieces. Disciples of the fourfold assembly enshrined them in a relic pagoda at the southeast of Mount Língyán's Shígǔ.

大师一生精修净业，最后一著，既现生西瑞相以垂范，复留舍利以彰法身不坏之相。足证大师悲度众生，弘愿无尽，后被世人尊为**净土宗十三祖**。大师著有《印光法师文钞》正、续、三编，丙子《息灾法会法语》等流通于世。

Great Master was with diligent cultivation of pure karma for all of his life. His 'last' continuing action, having already appeared with birth in the Western Pure Land's auspicious signs, with them bequeathing examples, was moreover to leave śarīras for revealing the Dharma Body's indestructible forms. This is enough to prove that Great Master has great compassion for delivering sentient beings, with his inexhaustible great vows. He was later by the world's people honoured as the **Pure Land Tradition's 13th Patriarch**. Great Master's writings include *Dharma Master Yinguang's Collected Writings* first, second and third compilations, the Bǐngzǐ (1936) year's *Cessation Of Disasters' Dharma Words* and others, with them still circulating in the world today. 潮

## 小乘声闻戒与大乘 菩萨戒如何协调？

文 | 太虚大师 大众阅藏

Photo: Michelle Reeves (Pexels)

### 1、编者按

**修**学大乘菩萨道的行人，常常会遇到声闻戒律与菩萨戒律在戒相上彼此冲突的情况，出现这种情况时该如何融通调和？太虚大师的开示简明扼要，清楚明白，值得依教奉行。我们还应深入经藏，全面领会，依教奉行。

### 2、大德答问

朱芾煌问：佛告优波离：声闻戒与菩萨戒，因缘异、心异、庄严异、方便异，是故声闻戒净非菩萨戒净，菩萨戒净，非声闻戒净。声闻以求有为破戒，以一念不求于有为净戒；菩萨以不求有为破戒，以无量劫中常处有中，心不生悔为净戒；以此经意推之，似无一人同时兼受二戒之理！今之律师，大抵次第即授二戒，此与佛意有无违碍？云何行持？

太虚大师答：佛告优波离之言，含有斥小叹大，激励小乘人发大乘心之密意。实则菩萨三聚戒，摄律仪戒与声闻共，摄善法、饶益有情不共，故出家菩萨当兼具





原则上，大乘菩萨应该同样守好声闻戒律，因为声闻戒律在摄律仪戒方面与菩萨戒基本是相同的。但是，在摄善法戒尤其是饶益有情戒的方面，菩萨戒更加深广。



声闻律仪，以声闻详于律仪而缺善法、饶益，菩萨详于善法、饶益而略于律仪也。

### 3、延伸思考

小乘声闻戒注重自修，而大乘菩萨戒侧重利他。太虚大师从菩萨三聚净戒的角度，把声闻戒律与菩萨戒律的关系讲得非常清楚。原则上，大乘菩萨应该同样守好声闻戒律，因为声闻戒律在摄律仪戒方面与菩萨戒基本是相同的。但是，在摄善法戒尤其是饶益有情戒的方面，菩萨戒更加深广。大乘菩萨在声闻戒律的持守上，可以依照菩萨戒的指引，做适当的开遮调整。比如在瑜伽菩萨戒的戒条中，对此就有非常清楚的指示，声闻戒律中哪些遮戒，菩萨应该同样遵守，哪些不应遵守；甚至在什么样的场景中，是可以开许性罪少分现行的。总之，大乘菩萨应由菩萨戒来指导声闻戒的开遮。

### 4、深入经藏

《瑜伽师地论》卷第四十一

《本地分中菩萨地第十五》

《初持瑜伽处戒品第十之二》

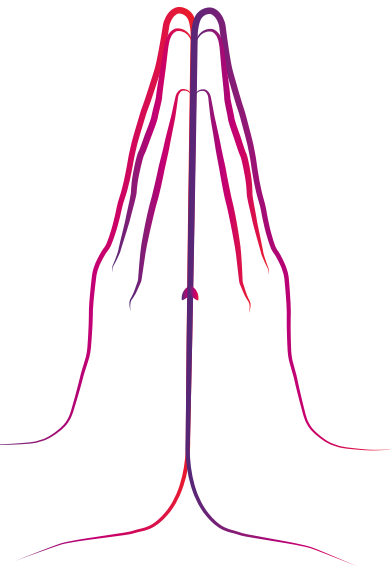
弥勒菩萨说 三藏法师玄奘奉诏译

若诸菩萨安住菩萨净戒律仪，如薄伽梵于别解脱毘奈耶中，将护他故，建立遮罪，制诸声闻令不造作。诸有情类，未净信者，令生净信；已净信者，令倍增长。于中，菩萨与诸声闻，应等修学，无有差别。

何以故？以诸声闻自利为胜，尚不弃舍将护他行，为令有情未信者信，信者增长学所学处；何况菩萨利他为胜？

若诸菩萨安住菩萨净戒律仪，如薄伽梵于别解脱毘奈耶中，为令声闻少事、少业、少希望住，建立遮罪，制诸声闻，令不造作。于中，菩萨与诸声闻，不应等学。

何以故？以诸声闻自利为胜，不顾利他；于利他中，少事、少业、少希望住可名为妙；非诸菩萨利他为胜，不顾自利，于利他中，少事、少业、少希望住得名为妙。如是菩萨，为利他故，从非亲里长者、居士、婆罗门等及恣施家，应求百千种种衣服。观彼有



情有力无力，随其所施，如应而受。如说求衣，求钵亦尔。如求衣钵，如自求种种丝缕，令非亲里为织作衣。为利他故，应畜种种僬世耶衣、诸坐卧具，事各至百。生色、可染，百千俱胝。复过是数，亦应取积。如是等中，少事、少业、少希望住，制止遮罪，菩萨不与声闻共学。

安住净戒律仪菩萨，于利他中，怀嫌恨心，怀恚恼心，少事、少业、少希望住；是名有犯，有所违越，是染违犯。若由懒惰、懈怠、忘念、无记之心，少事、少业、少希望住，是名有犯，有所违越，非染违犯。

若诸菩萨安住菩萨净戒律仪，善权方便，为利他故，于诸性罪少分现行，由是因缘，于菩萨戒无所违犯，生多功德。

谓如菩萨，见劫盗贼为贪财故欲杀多生，或复欲害大德、声闻、独觉、菩萨，或复欲造多无间业。见是事已，发心思惟：我若断彼恶众生命，堕那落迦。如其不断，无间业成，当受大苦。我宁杀彼，堕那落迦，终不令其受无间苦。如是菩萨意乐思惟，于彼众生或以善心、或无记心，知此事已，为当来故，深生惭愧，以怜愍心而断彼命。由是因缘，于菩萨戒，无所违犯，生多功德。

又如菩萨见有增上、增上宰官，上品暴恶，于诸有情，无有慈愍，专行逼恼。菩萨见已，起怜愍心，发生利益、安乐意乐，随力所能，若废、若黜增上等位。由是因缘，于菩萨戒，无所违犯，生多功德。

又如菩萨见劫盗贼夺他财物，若僧伽物、宰堵波物。取多物已，执为己有，纵情受用。菩萨见已，起怜愍心。于彼有情，发生利益、安乐意乐，随力所能，逼而夺取。勿令受用如是财故，当受长夜无义无利。由此因缘，所夺财宝，若僧伽物还复僧伽，宰堵波物还宰堵波，若有情物还复有情。又见众主或园林主，取僧伽物、宰堵波物，言是己有，纵情受用。菩萨见已，思择彼恶，起怜愍心，勿令因此邪受用业，当受长夜无义无利；随力所能，废其所主。菩萨如是虽不与取，而无违犯，生多功德。

又如菩萨处在居家，见有母邑现无系属，习淫欲法，继心菩萨，求非梵行。菩萨见已，作意思惟：勿令心恚多生非福，若随其欲便得自在。方便安处，令种善根，亦当令其舍不善业。住慈愍心，行非梵行。虽习如是秽染之法，而无所犯多生功德。出家菩萨，为护声闻圣所教诫令不坏灭，一切不应行非梵行。

又如菩萨，为多有情解脱命难、囹圄、缚难、刖手足难、劓鼻、刖耳、剜眼等难。虽诸菩萨为自命难，亦不正知说于妄语。然为救脱彼有情故，知而思择，故说妄语。以要言之，菩萨唯观有情义利，非无义利，自无染心，唯为饶益诸有情故，覆想正知，而说异语。说是语时，于菩萨戒，无所违犯，生多功德。

又如菩萨，见诸有情，为恶朋友之所摄受，亲爱不舍。菩萨见已，起怜愍心，发生利益、安乐意乐。随能随力，说离间语，令离恶友，舍相亲爱。勿令有情，由近恶友，当受长夜无义无利。菩萨如是以饶益心，说离间语，乖离他爱，无所违犯，生多功德。

又如菩萨，见诸有情，为行越路非理而行。出粗恶语，猛利诃谶，方便令其出不善处安立善处。菩萨如是以饶益心，于诸有情出粗恶语，无所违犯，生多功德。

又如菩萨，见诸有情，信乐倡伎、吟咏、歌讽，或有信乐王、贼、饮食、淫荡、街衢，无义之论。菩萨于中，皆悉善巧，于彼有情起怜愍心，发生利益、安乐意乐，现前为作绮语，相应种种倡伎、吟咏、歌讽、王贼、饮食、淫衢等论。令彼有情欢喜，引摄自在随属，方便奖导，出不善处，安立善处。菩萨如是现行绮语，无所违犯，生多功德。



## 阿弥陀经之要旨

信愿持名，一经要旨。  
信愿为慧行，持名为行行。  
得生与否，全由信愿之有无；  
品位高下，全由持名之深浅。  
故慧行为前导，行行为正修，如目足并运也。

净土宗九祖藕益大师  
《佛说阿弥陀经要解》

## Amitābha Sūtra's Essential Gist

With Faith and Aspiration upholding the name [of Āmítuófó], is this whole sūtra's main point. With Faith and Aspiration as Wisdom Practice, and upholding the name as Practical Practice. Attaining birth [in Āmítuófó's Pure Land] or not, is all due to Faith and Aspiration being present or absent; the grade of birth being high or low, is all due to the Practice of upholding the name being deep or shallow. Therefore, with Wisdom Practice as the guide, for Practical Practice as the Main Cultivation [or Practice], like eyes and feet combined in use.

Pure Land Tradition's 9th Patriarch Great Master Ōuyì  
(Essential Explanation Of The Sūtra In Which  
The Buddha Speaks Of Amitābha Buddha)

新加坡佛教居士林  
The Singapore Buddhist Lodge

# 第七届净土教理班

## 开始报名

本林净土教理班自2010年在前林长李木源居士的倡导下开办以来，深受广大佛弟子欢迎。

本课程以中印佛教史及净土教理史为线索，从认识宇宙、认识人生、认识诸佛净土切入，在大乘佛法的基础上，融汇当代自然科学与人文知识，重点学习净土宗的根本义理、十三代祖师思想及净业修持方法。学习期间穿插“精进佛三”念佛实践，通过两年学修，以期树立净土正知正见，增进信愿，自利利他。

### 主讲：延续法师

(九华山佛学院首届毕业; BA Auckland; MMC, NTU)

为仰宗第十代法脉传人  
新加坡佛教居士林首席佛学导师  
净土祖庭庐山东林寺首座

开课日期：2022年9月3日

上课时间：每周六晚 7:30pm-9:30pm

学程：两年

询问电话：67372630

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【即日起接受报名 截止日期8月31日】