

每逢星期二
Every Tuesday

8.00pm

The Chanting Session of the Sutra
of Casket Seal Dharani of the Whole Bodies'
Relics of the Secret from the Minds of All Buddhas
and Various Other Sacred Dharani

《一切如來心秘密全身舍利寶
篋印陀羅尼經》與其他殊勝
陀羅尼經念誦

每逢星期六
Every Saturday

11.30am

Instant Padma Fellowship
「一念蓮華」志工同修與交流

2.00pm

Ean Keng Si Choir Session
延慶寺合唱團排練

每逢星期天
Every Sunday

8.30am

Sang Puja
祈福煙供

9.30am

Dragon Gate Daoist Qigong Meditation
道家龍門派築基功

11.00am

Reading Tibetan Classic
藏語文獻導讀

1.00pm

Chanting of the Mañjuśrī-Nāma-Saṃgīti
頌讀《聖妙吉祥真實名經》

2.00pm

Traditional Mahayana
Chanting & Prayer Session
梵唄經誦與拜懺



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延慶文壇
壬寅年春季刊

Ean Keng Si Digest
2022
Spring Edition



疫情管控期間, 多項活動安排在線上進行、取消或延遲。請撥電諮詢。
During the tightened measures of Covid-19, most activities are scheduled to go
online or are cancelled or delayed. Kindly contact us for more information.



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Publisher
延慶寺
Ean Keng Si Buddhist Temple

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設計與印刷公司
Design and Printed by
Kepmedia International Pte Ltd

訂購與分發
Subscription & Distribution
Tel: 6443 5054 / 6535 7118

免費索取
Free Copy at
48 Frankel Avenue, S(458176)

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Cover Photo
The main statue of Ean Keng Si Buddhist Temple is the Buddha Shakyamuni, which was made of Burmese white jade.

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MCI (P) 062/04/2021

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陳文傑

常懷感恩之心過日子是快樂生活的祕訣。天地不仁，以萬物為雞狗，我則享有山河大地，陰陽變化，日月星辰等等自然現象的保護。人世間洋洋灑灑的培訓、學習，認識身心發展如流水般複雜瑰麗的過程。學會努力，學會感恩，正是維持快樂幸福的可靠方式，可以樂此不疲。

人生美好，就是人與人之間美好

世間美好，正是人間美好，也是五蘊色受想行識息息相關的事。如果不懂得處理五蘊網絡，任其東來西去，心不在焉，也不會感同身受，大腦訊息鏈接紛亂，不會有正確的認知，怎麼會有感恩的心呢？

人生，是身心交錯的流程。身體健康，快樂心態，心理開展，都需要懂得選擇與處理。生活中艱難險阻，總有峯迴路轉，黑暗混沌中可尋找亮點，轉角處有柳暗花明。

佛陀後二千五百多年的世界，有美好，也有潛在問題。生活裏高度競爭，身心不安，人人自危，日子過得既矛盾又焦慮，價值觀念 紛亂，以至身心疲憊。

怎麼看這世界？

是看人生的苦與樂。是看現在，不是看過去，不是看未來。過去是存在記憶裏，不能再來。未來是虛幻的期待，不是真實。現在纔是真實人生，抓不住，轉瞬即逝。

表面上，現代生活多姿多彩，物質不匱乏，精神認識也不斷提升。可是人們還是彷徨地尋找人生方向，不知道如何培養生命的正常心態，不知道生活中理性的排列，生命的究竟目標是什麼？怎麼樣才能過好有價值有意義的生活，減少憂悲愁惱。

科學的研究與發展，發現腦神經的活動，大腦皮層有超過一半的功能是用來處理視像信息的。例如，我們眼光投射之處，就是我們最重視的事物。我們的眼睛在任何時候只能聚焦一個點，不能同時兩用。當時所聚焦的事物就是我們

們最關心，認為最有價值的東西。當我們聚精會神時(mindfulness),即進入一種充滿意義的狀態。眼見色可愛，可樂，引欲，可染。若沒有專注，則會變得散漫和無聊。同理，耳所聽之聲，音樂，妙語，也可愛，可樂，引欲，可染。鼻所嗅之香，舌所嘗之味，身所識之觸，都是妙欲難擋。若洄波逐流，生活中就被這五妙欲搞到神魂顛倒，不知道實際的境況是什麼。因此生活上不斷產生不符合實際的期待，產生生命的焦慮、憂悲愁惱。春秋時代，老子所說"五色令人目盲，五音令人耳聾，五味令人口爽，馳聘攷獵令人心發狂。"人類最原始的感官慾望，不能剋制，對世界就產生妄想執着，顛倒認識，反覆循環，來來去去，習慣成癮，欲罷不能，在現實生活裏失去自主目標，落得一場空。

長久以來，這就傷害到人的專注力本能，使人失去耐性，沒法靜下心做事，成就一個目標。

"公正和慈愛的凝視"(Just and Loving Gaze)形容對現實和真相的專注凝視，嚮往和追求。不要把珍貴有限的注意力揮霍在膚淺、無價值或低價值的事情上，因為短暫的人生，機會之窗轉瞬即逝。

我們內心的真正需要是什麼？

許多人都沒法認清楚，因為顛倒認識而分不清，不能從日常生活的行為舉止理性排序，心無旁騖的專注，避免產生不符合實際的期待，陷入媚俗消費時光，迷失方向，以至不能抓緊生命的目標。

現實人生是因緣流轉的。生命是緣生的流程。在生命的流程裏，因緣會改變，而因緣性的改變是不可預設也不可主宰的。緣生不是單獨性，而是多面的呈現，不能被掌握。我們了知解脫者是對生的面對，正念正覺，明白斷癡後與對生命的斷愛，解脫身心五蘊苦，從而證得正等正覺。

雖然人人知道世事無常，人生不如意事常七八九，尋求美好人生，世人一直都是這樣在努力。生活好，身體好，人與人之間互動好。身心快樂，開展美好的人生是從身心的轉變開始。

人生的低谷，心理有陽光

現實中不存在事事如意，難免會帶來挫敗感。現實生活中，事事不求，只問耕耘，不問收穫，則常常帶來驚喜。因為不如意纔是常態。從苦與樂來看，期待至善至美，事情圓滿，只是祝賀詞，想象的快樂，現實中不會存在。

人生的成敗得失，是環境的訴求造成，也是隨着價值，文化的演變而定。不明白的

人，以為自己失策失敗，心理上黑洞重重，缺乏如實覺知，而困在人生低谷裏。要明白人生是離不開環境的訴求，成就和價值也是生活的需求，肯定和否定是自我的觀點，喜樂憂苦是自我評定的感受。他人只能分享，甚至感覺不同。殊不知形形色色的低谷，很多是認知與期待的錯置，處理不好，久而久之，就形成自我否定，產生憂傷情緒，在循環反覆中形成束縛自己的結。學佛法者纔有助力去打開這個結。

健康的一半是生理之外的心理健康，疾病的一半是心理疾病。人一定不要當情緒的俘虜，而要做情緒的主人，去駕馭情緒，不要讓情緒駕馭。情緒是人們健康的指揮棒，至關重要我們這一生。我們要時刻牢記，生活中的三種快樂，我們可駕馭：知足常樂，自得其樂，助人為樂。

為什麼不快樂呢？我們的大腦網絡要不斷地練習和強化。如果做一件事時，心裏卻在想另一件事，那是傷害自己，折磨自己，使大腦消耗極大的能量而壓力也大，怎麼開心？怎麼順遂得手？感受異樣，怎麼愉快？與外在環境的需求對着幹，怎麼從低谷翻身出來？

人人若能面對現實，不做不切實際的期待，從紛亂的環境中去發現實際問題，改變環境條件，時刻抓住各種影響中不斷顯現的機緣，學會情緒以外的溝通，不能讓無謂的情感低谷出現，那都是虛幻的東西。與此同時，注意機會一直會出現，流轉不息，我們心理充滿着陽光，因為生命是一個緣生的流轉，有什麼結不能打開呢？

活在當下，就是贏家

認識生命是緣生的流程，我們現前的身心是在流動中，環境是遷流不息、種種因緣所形成，不能一成不變去面對。苦與樂，好與壞，也是遷流不息，是無常的現象。我們如實覺知這些因緣，平靜坦然面對，不逃避，接受它，專注一處，處理它，不要自己糾結、散亂、畏懼，而是迎接，不衝動、不貪不癡，以正念正覺推演之。

過去事不能再現，今天不知明天事。期待和失落，充滿賭博性。因為事情不是可以主宰的，十全十美在現實中是不存在的，那是存在於哲學和宗教裏。認知要是失誤，期待就失落了。認知與期待一致，隨着因緣而轉化，如實知，如實行，喚起正面情緒，促進生命去開創環境。生活的重點是活在當前，不在過去，不在未來。活着的喜樂與平安是現在，傾心努力眼前的一切。這便有一種力量持續幫助自己。自己和自己比，活在當下，不迷惑，不以順境為喜，面對逆境，也能平懷看待，心理處理得當。正面方向存在潛意識裏，不斷地操作和帶動，活在當下是最有魅力、最為充實的贏家，贏回自己的人生。

Fan of The Buddha

Kunga Legpa

These days, if you come across someone, especially westerners, who told you they are Buddhist, chances are they may not be what you think they are. They may very well be exponent of what is now more popular known as Secular Buddhist.

But of course, Buddhism being a de-centralised and tolerant religion, Buddhists are generally happy that more people are calling themselves Buddhists. They are not so particular and would seldom challenge or label those not sharing the same belief system as heretics. Nevertheless, we should know the distinction and not be too alarmed or antagonistic towards those so call 'Buddhists' who do not share what we took for granted as cornerstone of Buddhist beliefs.

Here we share some of their idiosyncratic views which may be surprising for Buddhists.

They do not believe that paying reverence to the Buddha image or image of other Deities or Saints would bring about any benefit, purification of karma or creating any merit. These are just superstitious practice of the East that help to maintain the livelihood of the Sangha and temple. Spiritual blessing of statue and amulet are definitely a 'no-no'.

They believe that the sole aim of the teachings of the Buddha is to alleviate suffering in this life and it is done through meditation that brought about mindfulness, equanimity and compassion.

They are more inclined toward the Pali Canon; most Mahayana Sutra and Vajrayana Tantra are a 'no-go'. But even then, not all the Pali Canon are subscribed to. Any description of supernatural event or those dealing with past life including that of the Gautama Buddha is taken with a pinch of salt.

They either do not believe in re-incarnation or hold an agnostic view, ie. they reserve their doubt unless proven otherwise. This of course is grounded in scientific thinking to : skepticism is admired.

But since they do not have believe in re-incarnation, the notion that some act created in this life will bring forth benefits in the next life are also in contention. Same goes for negative act.

They do not believe in the supra dimension of reality, including the six realms of existence, because it is not proven and just an eastern belief system, except for the animal realm which can be seen and touch. For some, Gautama Buddha may not be in existence anymore since he has entered parinibbana and there is definitely no pure realm. Praying to the Buddha or Bodhisattva is just a foolish custom.

They do not subscribe to all meditation practices found in many Buddhist schools but only a selected few. Vipassana is their favourite choice.

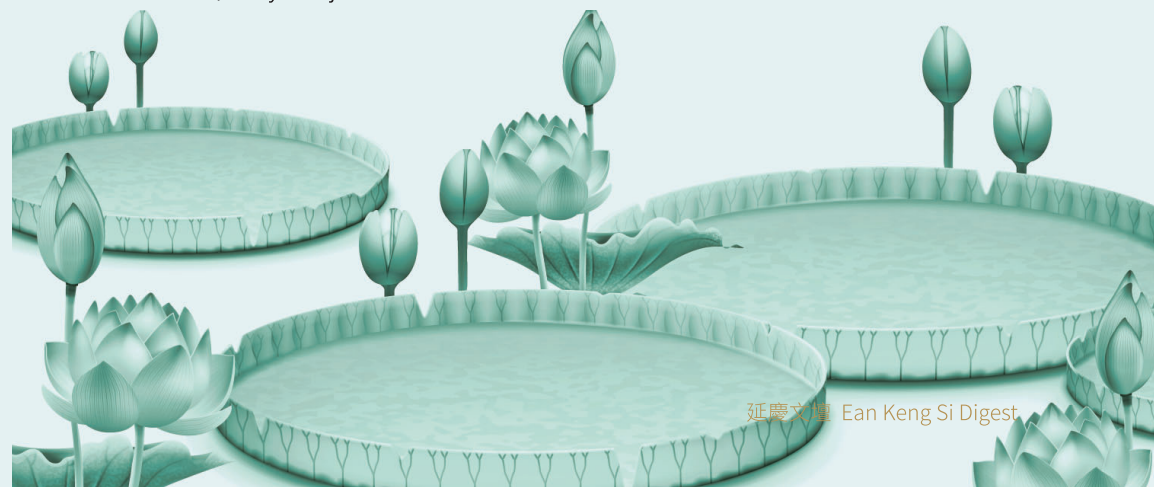
They may or may not feel any reverence towards the Sangha members; some may even hold them in contempt.

Enlightenment is not possible, however put an end to suffering is.

So for them, taking refuge in the Buddha, Dharma and Sangha is lame since the Buddha is no longer around. The Sangha is mostly a joke and only some Dharma are relevant.

Although Secular Buddhist is a more commonly accepted term, I would hesitate to label them as such. A more appropriate term to me would be "Fan of the Buddha".

So, should you encounter such alien Buddhist, be least alarmed or offended. After all, they are just fans.



Where the East and the West Meet

– An Interview With Dr Jeffrey Po

Buddhism is a path of practice and spiritual development leading to spiritual experiences and finally insights into the true nature of reality and the phenomenological world that we live in. This is in tandem with the spiritual and philosophical traditions based upon the teachings of Gautama Buddha some 2550 years ago.

Counselling and psychotherapy are scientific studies of the human mind and behaviour in multifaceted disciplines that include human development, social behaviour, cognition and so forth that had originated from the west over the past 150 years.

Equipped with proficiency in skills and knowledge, counselling psychology as well as great passion in Buddhism, Dr Po has marvelously integrated those two genres – east and west – traditional eastern spiritual paths and western scientific studies and researches - making meaningful and useful contributions to the Buddhist world.

EKS Digest posed some questions to Dr Po and below are his responses :



What are your achievements in the secular area of your life?

I'm a member of various associations, that includes the American Board of Hypnotherapist, American Association of Time-Line Therapy, a Fellow and Diplomate, as well as being appointed as the regional representative of the American Board of Medical Psychotherapist (ABMP), Honorary member of the Australian Counselling Association (ACA), the American Psychological Association (APA) and the Gerontological Society of American (GSA).

In 2009, I was awarded the "Educator of the Year" by the American Board of Medical Psychotherapist (ABMP). In 2012, I founded the Association of

Psychotherapist and Counsellors (Singapore) – APACS and became its first president.

I had also lectured in the various institutions of higher learning such as Management Development Institute of Singapore (MDIS), Merlior (representing the University of Central Queensland), Raffles College (representing University Wales), and BMC college (representing University of Hertfordshire -UK).

What are your contributions in Buddhism?

My interest in Buddhism started about 25 years ago with the Buddhist Library (Singapore) which is an extension of the Singapore Buddhist Research Society (founded by Ven. Dr. Bellanwila Dhammaratana). I attended several Dhamma courses and workshops organised by them and obtained my Diploma in Buddhist studies awarded by YMBA of Colombo. That diploma covered the doctrinal and psychological aspects of Buddhism. I also graduated with another Diploma in Buddhist studies awarded by the Buddhist and Pali University (Colombo), that covered the historical, social, and ecological aspects of Buddhism.

With the encouragement and guidance of Prof. Karunadasa, and in collaboration with the World Buddhist University in Thailand, I organised and initiated the first Diploma in Buddhist Studies when I was with the Buddhist Library in the 1980's. I also designed and organised the introduction to Buddhist Psychology "Abhidhamma" course in the early 1990's for the Singapore Buddhist Library. In 2008, together with the Singapore Buddhist Library, I organised the first "Buddhism and Science" Symposium that was held at the Tai Pei Yuen Buddhist temple and attracted some 200 delegates.

Besides that, I also give seminars and talks in various Buddhist temples and organizations such as Uttamayamuni Buddhist Temple, Buddhist Fellowship, Managala Vihara, Wat Anada and many more. In addition, I have been contributing monthly articles to the Singapore "For You" Buddhist Magazine.

Can counselling be integrate with Buddhism?

Of course! One can find many of the Buddha's discourses (sutta) relating to the wholesome and/or unwholesome activities of human's emotion, moral and ethical behaviours. This fact is also recognised in the field of psychotherapy and psychology. One has to remember that the mind and behaviour of a person are interrelated and interconnected. This had also been the fundamental teachings of Buddhism- the relationship of the mental and physical (nama -rupa) aspect of the person. In this sense, one can find numerous discourses (sutta) in the various

Nikayas (Buddhist texts relating to those subjects). Today it is recognised that many of our mental afflictions arise because of the unbalanced nature of the mind and body. Hence people often get into situations of mental and emotional anxieties, depression and anguish.

A common feature in today's secular and material driven society is that people tend to live in the past and project themselves into the future. The Buddha instead, taught us to be in the present moment -time and space do not seem to bear significant meanings in the Buddhist context.

However it has to be emphasized that engaging the Buddha Dhamma in counselling and psychotherapy, the therapist essentially delivers the therapy based upon the actual Buddha Dhamma but not adopting the secular approach – meaning his vision and mission are to restore Buddhists who may have strayed away from the Buddhist path. In this respect, the therapist is actually using Buddhist style therapy and counselling.

Which is more relevant - spiritual advice or psychological counselling?

In this aspect, both are relevant to establish therapeutic relationships with clients. Nonetheless, it all depends upon the inclination of the client. Most often in the secular counselling and psychotherapy direction, spiritual aspects are often ignored as they fear that it may impinged on the religious belief and values of the clients. Personally, for me, I use a mixture of both.

What are your challenges while working in this integration?

Personally, I do not find discomfort in western secular and eastern spiritual disciplines and approaches in my effort to help those with mental health afflictions. This is because during the case intake I will subtly explore their religious belief and values; with that, I'm able to adjust and manoeuvre my therapeutic deliveries. Of course, there are some whereby I would need to use totally western counselling and/or psychotherapy modalities. But in my experience, I have found that many clients would prefer a more humanistic approach rather than the structure and organised western modalities. It is fundamental to establish rapport, trust, and honesty during the initial settings, and to make the client feel



comfortable and at ease. Hence during the first initial encounter with new clients, I do not usually engage myself with a specific western therapeutic modality.

In the majority cases, I have found that employing a spiritual (not religious) approach gels well with the humanistic approach.

What is your most interesting paranormal encounter?

On the topic of paranormal encounters, I can only recall one incident of astral projection (out of body experience) in my early 20's.

Besides the above, I have little experience in this direction, however, throughout my life, I have encountered some energetic forces that seemed to guide me in my life journey. Those had come about as intuitive flashes of insights. I am not able to describe exactly how they came about – they just happened. Having said that, I was fortunate to have met psychics who have somehow observed my energetic field (auras). Their remarks have been positive.

What is your advice to those who are keen to take up the field of Buddhist Counselling & Psychotherapy?

There have been several workshops relating to Buddhist Counselling and psychotherapy but they were merely for public information. A more formal and structured course is the "Diploma in Buddhist Psychotherapy and Counselling Course" by Dot Connections Growth Centre. In the year 2013, I was approached by Venerable Ding Rong of the centre to design and launch the first Diploma in Buddhist Psychotherapy and Counselling Course in Singapore. The course focuses on the theoretical and practical training in counselling in therapeutic skills based upon Buddhist precepts and tenets of the Lord Buddha Gautama. This course was supported by the Austrian Counselling Association and the Association of Psychotherapist and Counsellors (Singapore).

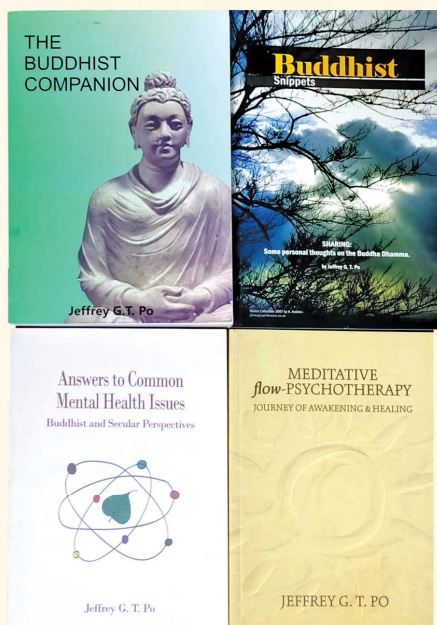
In 2019, together with a group of Buddhist seniors, we designed and implemented a course titled "Introduction to Buddhist Fundamentals: for those who have no or limited prior knowledge of Buddhist fundamentals."

For additional knowledge in the field of psychology counselling and psychotherapy, one could also participate in my 14th lecture course on Buddhist Psychology (Abhidhamma) that I had delivered for several years in the Buddhist Library. Further announcements will be made.

What books are your recommendations for those interested in Buddhist Counselling and Psychotherapy?

The relevant sections of the Nikayas relating to the moral ethic and social aspects of a person.

Besides that, I would also recommend the four books that I had published. The first book is "The Buddhist Companion" - consisting of over 600 pages of the fundamentals of early Buddhism. I wish that this book could be placed in every hotel room throughout the world. The second book is the Buddhist Snippets that shares my personal thoughts on the Buddha Dhamma. The other book is "Answers to Common Mental and Health Issues". This is a compilation of Buddhist and secular perspectives articles written for the "For You" Buddhist magazine. The fourth book is the "Meditative-Flow-Psychotherapy" - Journey of Awakening and Healing. Additionally there is a chapter that I had contributed in the book "The Practice of Counselling and Clinical Supervision" (Australia) edited by Prof. Nadine Pellin and Dr Philip Armstrong.



What is your future expectation?

I yearn that western scientific direction and philosophies can one day gel into the eastern spiritual and philosophical path. I observed that since the 1960's, that trend has started and hope that in the near future, my dreams will come into fruition. Eastern religious, spiritual and philosophical thoughts emanate and grow out from the human mind and so do western scientific and philosophical thoughts and findings. It is only "seeing things from a different perspective". The Buddha Gautama in his first portion of the noble eightfold path urges people to "see things as they truly are" (Yathabutha).

In addition to this I hope that the various Buddhist traditions currently existing can come to some sort of universal collaboration and connectedness. While

it is true that Gautama Buddha discouraged central authority, varieties and diversities can often lead to misrepresentation and misunderstanding. It is encouraging to note that it took a Christian theosophist, Henry Steel Olcott to unite the various Buddhist tradition by a Buddhist Flag that has been proudly exhibited and displayed by the various Buddhist traditions today. More can be done in this direction for those who are in influential positions within the various Buddhist traditions. Perhaps the basic salutation to the Buddha, Dhamma and Sangha recited in the original Pali language could be adopted as a standard practice by the various Buddhist Traditions.

It is my personal belief in the concept of "Oneness" and although I accept that in our normal everyday existence, "Dualism" plays essential and important role in our life, ultimately all aberration of human thoughts originates from one source and therefore, it would have to return to the same source, hence I strongly believes that in the not too distant future western science and eastern spiritual path will converge into one.

Editor's Note :

This 76-year-old wise man, who has survived many life-threatening medical challenges, has been diligently sharing his life experiences endlessly - shining lights on those living in darkness, and opening a path towards self-care and balancing life. We wish him good health to continue and inspire more into this journey of Buddhist counselling and psychotherapy.



Professional Counselling Service in Metta Lodge Pusat Buddhist Johor

Metta Lodge Pusat Buddhist Johor

Metta Lodge Pusat Buddhist Johor started in early 80's by a group of English-speaking enthusiastic Buddhists to create a place for their activities. Being the first English speaking Theravada Buddhist centre in Johor Bahru (JB), it has attracted a wide spectrum of Buddhists from all walks of life and has since continued to thrive and flourish. After decades of locating in a small premises, finally in 2013, we were allocated a plot of land in Johor Jaya with the intention to build a 4-storey building with 30 thousand square feet, 10 times larger than their previous premise.

Metta Lodge has achieved much in promoting goodwill and tolerance in propagating the Buddha's Teachings. Its many activities include Dhamma talks, Dhamma discussions, fellowship activities, Dhamma classes for children, youth and adults, Buddhist Observances such as full and new moon services, Wesak Day celebration, Sanghika Dana and many others. However, over the years, we have received increasing requests, both from our members and the public, for help when they are faced with life crisis. But we had limited resources and knowledge to help. Hence the idea of providing professional counselling was borne to cater to this increasing demand. Our wish was not answered till late 2018. One of our senior members, Dr Wong Yin Onn met Bro Teo Yew Thong, a retired Singaporean from Singapore Buddhist Fellowship, where Dr Wong was a regular visitor and speaker. Bro Yew Thong was an engineer turned counsellor. He had recently moved to JB to accommodate his wife's employment in JB. He expressed his wish to volunteer as a pro bono counsellor. Dr Wong immediately seized this opportunity and proposed to the committee and received overwhelming affirmation.

Immediately a plan was devised to include a dedicated room specially for counselling service in our new building when it was ready in 2019. Our member, Sis Kho Jit Keau, felt honoured when approached to be the coordinator. She immediately accepted the task as she strongly believed that this was where she could put Metta and Compassion into practice. She recalled that some of them had to take leave to travel to Singapore to visit some Buddhist organizations that provided counselling services to the public. This gave us a better idea on how the services can better be managed. When setting up the room, we took into the consideration privacy and safety by installing CCTV and sound proofing

the room. We tried our best to provide a comfortable and welcoming setting.

With the hardware in place, a proper process was established to screen the enquiries and coordination of appointments. In June 2019, we welcomed our first client. On average, we received about 3 to 4 new clients per month and a record of over 200 hours were clocked before the centre was forced to close due to the Covid-19 pandemic in March 2020. Over the short 9 months in operation, we received many new enquiries. Some were referred by their doctors to our centre for counselling. Some displayed anxiety symptoms and their doctors could not diagnose any biological cause for their symptoms and referred them to our centre for anxiety counselling. In one case, the referral was from a Chinese temple medium asking the devotees to seek counselling service in our centre instead.

Sis Kho commented that being the coordinator, she had the opportunity to meet, first-hand, people from different walks of life who face mental health issues. Many of them were helpless and clueless to the resources available to them and had the wrong perception about mental health too. On top of that, the high counselling cost and the stigma of visiting a counsellor or psychiatrist as well as their denial were other common factors preventing them from seeking help and treatment. Nevertheless, it helped some of them to come forward after learning that the service is free-of-charge and the assurance that counselling was conducted in a conducive environment with privacy assured.

One of our members recalled her counselling journey in Metta Lodge after suffering anxieties for ages. When she learned that counselling service was available in Metta Lodge, she hesitated to make appointment. Finally, she mustered up her courage and had her first appointment. "I am glad that I made the right decision in coming forward as I really benefitted from the counselling sessions." She recounted her experience. "Some key takeaways were tools like traffic lights. I used this tool to remind myself that there are events or incidents in life that is beyond our control. Just like when we reach the traffic lights, we cannot control the light to be green or red. Bro Yew Thong also used the two arrows taught by the Buddha to help me understand the difference between painful experience and suffering. When things happen beyond our control, we are very much affected. That is the first arrow. When we react in negative ways like thinking and worrying. That is the second arrow. We have no control over the first arrow but the second arrow is self-inflicted which we can control. Finally, the most helpful tool was the gratitude journal, where I trained my mind to be positive."

Sis Kho further mentioned that she felt contented when she received many such positive feedback. She was happy to see the clients putting on their smiling

faces again. She credited these successful cases to the clients' willingness to understand the real issues, that is, their own behaviour and the willingness to re-learn and to manage their behavior and to pick up new skills to accept changes.

Thanks to Bro Yew Thong's bilingual proficiency and his local dialect skill, we were able to extend this service to the Chinese speaking community too. JB has a very large Chinese speaking community and about 50% of our cases were Chinese speaking clients especially the elderly. Bro Yew Thong mentioned that the oldest client was a 92-year old great grandmother who spoke only Cantonese. She was brought in by her daughter who was our member. He recalled he had to switch between Mandarin and "broken" Cantonese, thanks to the Hong Kong drama that taught him the dialect in his childhood days. Unfortunately, due to the pandemic and the MCO that started in March 2020, she stopped coming and the last thing we learnt was that she had passed away in September 2020 during the MCO lockdown. She had a hard time moving on as she still held on to something. Bro Yew Thong had to work with her daughter over the phone to soothe her during her final journey.

It is not uncommon for children to bring their parents for counselling. We had a few such cases. But it is more common that parents want their children to come for counselling. However, the success rate for this is lower as Bro Yew Thong believes that the problems faced by the children are usually systemic issues and usually involve the parents' behaviours.

One such example was Mr and Mrs Ong. They have been coming to the centre for the last 3 years and both their teenage children were also in the youth group since they were 13 years old. They were very concern with their daughter who was displaying Obsessive Compulsive Disorder (OCD) behaviours. Eventually they approached Bro Yew Thong to help counsel their daughter. Bro Yew Thong felt that it was better to work on their parenting skills than trying to 'fix' the child's behaviour. They learnt what OCD is and the proper care and skills in helping their daughter. They soon learnt to accept who she was and 'let go'. This included letting her make her own decision for her own education. Since then, the parent-child relationship improved and her condition improved too. "As parents, accepting the way our daughter is and her behaviour help her in accepting herself. And that also resolves the strain between us", Mrs Ong mentioned. She was grateful that Metta Lodge provides such services and wished that this service was available earlier. Sometime later, Mrs Ong also brought her mother-in-law to see Bro Yew Thong. She had very good sessions with him too.

Bro Yew Thong is very passionate about family therapy and in helping the youth. A father of 2 adult girls himself, Bro Yew Thong is a strong advocate of good parenting skill. He remarked that when his children were young, he had a very tough time being a good father, a skill that was not taught to him. Once he attended a talk by Dr Ang Beng Choo who remarked that most parents were not equipped with the necessary parenting skills and most of the children's issues came from the parents. Realizing this, Bro Yew Thong made the effort to learn effective parenting skill. Today, he has very cordial relationship with his 2 girls. At the moment he is "locked down" in JB while his 2 daughters are working in Singapore. Both are longing for their father to return and in his last 2 short visits back to Singapore, they tried to make time to spend quality time with him. Occasionally he conducts lessons to promote good parenting skill and create awareness in mental wellness for our youth.

We also received a group of young adults in their 20s and 30s. Ms Xu is one of them who is in her late 20s. She was recently married. She felt very stressful trying to integrate into her new role as a wife. Besides feeling frustrated, she also felt guilty about not being able to fit into her role and soon lost her purpose in life. She had second thought about the marriage and was considering a divorce while her mother tried to dissuade her. She came to see Bro Yew Thong together with her mother after being recommended by friend. She did not hesitate as she knew that she needed to resolve her problem and was willing to try it out. She recalled crying in most sessions as she felt vulnerable and helpless and was in a dilemma. Nevertheless, she was grateful that she took the first step to come forward for counselling as she felt better with each session and felt more real than before.

Counselling is no difference from the Buddha Dhamma. In fact, in our Buddhist texts, we often see the Buddha providing counselling to some of his devotees. The most famous case was Kisa Gotami who lost her only child and sought Buddha's help in bringing her child back to life. Instead of bringing her child back to life, Buddha made her realized the truth and that death is natural. Eventually she became a nun and soon attained Arahatsip. Very often, counselling is not about helping the person to solve the issue. Rather it is to help the person to look from a different perspective and to change in one's perspective and thus one's behaviour. In some cases, they may just need a listening ear and someone whom they can speak to and empathize with them.

With a strong foundation in the Buddha Dhamma and as a professional counsellor, Bro Yew Thong often integrates the Buddha Dhamma into his counselling. He remarked that in fact, it is a lot easier to counsel someone with Dhamma background as they just need a short revision or a clear explanation



▲ Metta Lodge Pusat Buddhist moved to its new 4-storey building in Johor Jaya in mid 2019.



▲ This 3400 sq ft Dhamma Hall at level 3 can house more than 200 people



▲ A dedicated room was included in the new building for counselling service



▲ Counselling session in progress

of the Dhamma that they are already familiar with. The Noble Eightfold Path, a path taught by the Buddha that lead us to the ultimate happiness, is often neglected. Bro Yew Thong believes that as a Buddhist, practising the Noble Eightfold path properly can help to resolve many of our relationship problems and promote better mental wellness and hence lead us to a more fulfilling and happy life. His greatest gain by helping others in his counselling work is that he understands the Dhamma better and sees how the Dhamma can be applied in real life. He is very grateful for the opportunity given by Metta Lodge and all his clients. He believes that he is the one that benefited more from his clients. Every case is a learning opportunity that broadens his perspective and deepens his Dhamma. We wish him all the best in his Dhamma practice and hopefully more people can benefit from his counselling service.

For more information on Metta Lodge activities, kindly refer to
<https://www.facebook.com/MettaLodgePusatBuddhistJohor/>

For information on the counselling service,
kindly contact Sis Kho at +6019-7767738

佛教心理學對佛學研究及 修行實踐的重要性

台灣佛光大學名譽教授 陳玉璽

佛教心理學尚未成為正式的學科，也沒有固定的研究範疇，但在佛學研究和實踐應用上，探究佛教心理原理非常重要。這是因為從佛陀開始，到歷代的聖哲祖師們，其所成就的智慧功德都離不開一個「心」字，亦即建立在深刻的心理原理和洞見上面。這是為何佛法佛理歷經二千多年的歷史變遷而仍能為世人所接受。蓋人同此心、心同此理，此心理原理猶如動物需要食物才能存活的生理原理，以及水隨溫度的升而變成蒸和冰的物理原理一樣，是歷久不變的。一個淺顯的例子是，貪瞋習性導致生命苦惱的佛法心理原理，不但古今皆同，現代反而隨著物質文明的發達而使得「苦」的問題更形嚴重，更迫切需要佛法的對治。

由於文字教說的局限性等諸多原因，使得佛法的心理原理未能彰顯，而後世學人又不重視心理學的鑽研，傾向以哲學方法解釋佛法，結果是佛法智慧的光輝逐漸式微，亟需具有實修體驗且深諳佛教心理原理的大德去加以發揚光大。茲略舉數例，說明專重哲學而不重視心理原理的研究方法可能扭曲或偏離佛法佛理的真實面貌。

實例一：龍樹菩薩在《中論》說：「以有空故，一切法得成」，印度佛學者辛格(Jaideva Singh)從梵文翻譯成英文，意思是：「對於領悟空性者而言，一切都處於整體和諧中。」此譯文具有心理原理的意涵，筆者認為比較接近龍樹的本意(參見以下實例二說明)。但佛學界一般採用以下哲學和邏輯推論的解釋方法：「空」就是一切事物(一切法)都無自性(無實體)，由於具有「無自性」的性格，一切事物才得以成立；若有自性，則事物無生滅變化，世界就變成僵化。這種偏離心理原理的解釋方法，不啻把佛教的解脫道說成描述萬物如何成立的形上學，致使佛法注重生命救度的般若智慧無以彰顯。

實例二：上例說一切事物具有「無自性」的性格，把「無自性」當作事物本身的性格/特徵，是否契合佛理？若以哲學方式解釋佛法，是沒有人會質疑的；畢竟原始佛法「三法印」中的「諸法無我」，就是說一切事物(諸法)都無自體=無自性，這不就是在說諸法本身的性格/特徵(法印)嗎？不錯。但若從心理原理來看，是人類眾生先有自性(實體)的妄執，一因語言的使用而被其界限性及規範性所

困縛，遂誤以為使用語言表達的一切事物（諸法）都是獨立自存、與其他事物互相分離、界限分明的真實存在體，佛法和唯識心理學把這種錯誤的世界觀稱為「自性見（實體見）」，由此造成我執和人我對立，是人類罪苦的根源。佛法提出「無自性」（無實體）的勝義概念，便是為了破斥「自性見」。這裡「無」帶有動詞的意味，是以智慧破斥妄見的意思，也就是龍樹所說的：「**大聖說空法，為除諸見故，若復見有空，諸佛所不化。**」依龍樹之意，「空法」（即無自性的勝義）的教導是要破除（由自性妄見所衍生的）各種妄識妄見，尤其是我執及人我對立，捨離諸妄即是整體智慧的展現，這是佛教心理學的原理。龍樹說：如果學人把「空」（無自性）執取為事物的性格/特徵，那就辜負了諸佛教化空法的苦心。佛陀宣說「三法印」，表面意思是諸法的三個特徵，實際上是要以三個真理實相破斥「三謬見」：即以「諸法無我」破斥「我見」，以「諸行無常」破斥「常見」，以「一切無樂（dukkha，漢傳譯為「皆苦」）」破斥「樂見」（以為世間快樂有樂性實體的謬見）。可見佛陀對「三法印」的教導是心理學取向的，而不是哲學/形上學取向的。

實例三：《六祖壇經》（敦煌本）說「**除淫即無法性身**」，這是六祖慧能大師深諳心理原理，教導修行人若以道德觀念壓抑性欲，會跟放縱性欲一樣不能成就佛道。後世學人不明心理原理，以為應改成「**除淫即是法性身**」才是正理。後者有二個問題可以商榷：第一，容易以道德觀念和戒律去壓抑性欲，導致心理不健全，亦成為修行的障礙；第二，依據佛教心理原理，並不是斷除淫欲就能成就解脫智慧，「**除淫即是法性身**」是錯誤的見解，應該反過來，成就解脫智慧或走在正確的解脫道上，心靈淨化，安樂自在，淫欲自然得到昇華而化解於無形。

筆者並不是主張佛法不可採用哲學的詮釋方法，只是認為，佛法的核心旨趣是要教導眾生從迷妄中覺醒、從罪苦中解脫，為達此目的，必須採用心理學的進路，去探究佛陀及歷代聖哲所悟達的生命智慧和佛法真理。若一味強調哲學及邏輯推論的方法而缺少心理學的洞見，恐怕會造成上文所提醒的偏離佛法佛理的諸多問題。

佛教心理學的任務不是在佛法傳承以外另闢一個新的研究領域，也不是標新立異地提出一些前無古人的理論和概念。歷代佛教聖哲和祖師們所體證的佛法真理本就富含心理原理及法則，只不過在文字教說中隱而不顯；佛教心理學的任務是透過實修功夫去發掘聖哲祖師們所內證的佛法真理和智慧，再以現代人可以理解的心理學原理和概念予以詮釋演繹，使其獲得新的生命力，成為歷久彌新的源頭活水繼續弘傳於世。

在這方面，西方已有不少修學俱優的大德出版了許多暢銷著作，分享佛法的智慧和洞見；其與東方佛學著作的不同點是更具有心理學與心理治療學的基礎，以及現代人可以了解的詮釋方法和語言概念。筆者曾發表〈西方佛教修行與身心靈療癒〉一篇長文，介紹佛教學者兼密宗行者伍偉德（John Welwood）等具有實修體驗的諸多學者、作家和禪修教師的智慧和洞見，有興趣的讀者可以上網閱讀。在眾多著作中，只有少數具有學術性（例如伍偉德的 Toward A Psychology of Awakening），其餘大多是勵志類的暢銷書，不能算是佛教心理學，但卻藉由作者親身的實修體驗凝聚了豐富的佛法智慧火花和洞見，讓有志修學佛法的全球人士受益匪淺。

其中佩瑪丘卓（Pema Chodron）的書中有一段敘事值得省思。她的丈夫因外遇而突然提出離婚，使她的家庭幸福、人生希望、個人尊嚴和安全感完全破滅。她說當人們遭遇這種生命陷落的逆境時總是想要逃避，想要挽回丈夫的感情，重拾個人的尊嚴和安全感，但這樣做並無法解決生命苦惱的問題，她教導「不逃避的智慧」（Wisdom of No Escape），要勇敢面對逆境及其所帶來的悲痛和恐懼。當你願意全然接納破碎的心、恐懼、絕望等負面事物時，覺醒之路就為你打開。如果你以為修行能幫你找到永久的快樂，結束生命的痛苦，那你就會有痛苦。丘卓這番教導可能會給很多禪修者和念佛者帶來心靈的震撼，甚至是失望——難道修行的道路真是那麼崎嶇難行嗎？丘卓沒有講到的是，那些精神不健康的人們要如何面對逆境，克服嚴厲的生命挑戰呢？難道他/她們就無緣蒙受佛法的恩澤加被嗎？

筆者的回答是：佛法修行並不是一條單行道，菩提道上固然佈滿坎坷和荊棘，但也不乏諸佛菩薩如慈母般的溫柔愛心，更充滿著靜心修行的禪悅和法喜。善巧運用佛教心理治療以及念佛、祈禱等信心療法，療癒心靈的創傷，增進內在的安詳喜悅和精神健全，此與丘卓所強調的艱苦修行可以互相補充，並行不悖，也是佛教心理學所應關切和致力探究的課題。



淺論佛教心理學與神經科學

洪朝吉

前言

佛教心理學就是唯識學，是在一千六百多年前，由唐朝的玄奘大師由印度帶回中國，重要著作是《成唯識論》，它闡述眾生的心具有八種不同的作用，因此定義無形的心的結構包含了八種「識」，「唯識」的意義是宇宙中的一切都是由識所顯現，再由識來認知。前六識分別是眼識、耳識、鼻識、舌識、身識及第六意識，隨著科學的進步，我們已廣為認識；而第七與第八識的內容則與宇宙論相關。

為了說明唯識學不只是宗教的一種，而科學的觀察能確證理論的正確，所以，本文先建立前六識功能與腦部功能的關聯性——腦部是連繫無形的識與有形物質的橋樑，再舉神經科學的研究一例，解釋前六識理論與科學研究的互相吻合。

佛教心理學，前六識的介紹

就像人的胃臟具有儲存、消化、排空與吸收等功能，每種識也有五種基本功能（五遍行心所）：

1.觸心所	2.作意心所	3.受心所	4.想心所	5.思心所
根與境接觸，形成識	識專注在境	識感受境，產生苦受、樂受或捨受(不苦不樂)	識認識境，形成認知	識思考與決定要採取的行動

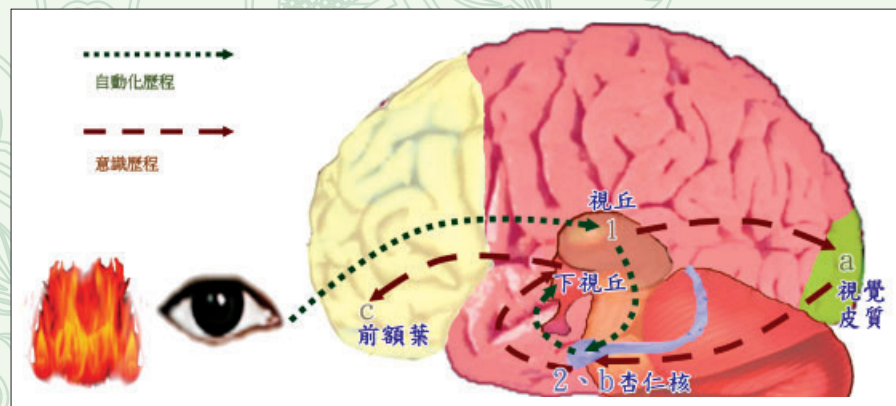
五官接觸物質的外境時，就能生起前五識，在前五識生起時，會將所接受的外境轉為心中無形的境(資訊)，再傳給第六識。第六識依照接受的資訊，生起種種功能，也會無意或故意使身體、口做出動作。再參照藏傳佛教 宗喀巴大師的《密宗道次第廣論》可以繪出以下的流程：

有形的物質	物質與精神訊號的轉換系統 →	無形的精神：前五識的功能
1.五官接觸外境	腦神經系統、心血管系統、頭部的5條氣脈	1.觸：形成前五識
2.五官注意外境		2.作意：前五識專注在境
3.五官感受外境		3.受：前五識的感受
(無)		
無形的精神：第六識的功能	物質與精神訊號的轉換系統 →	有形的物質
1.觸：接收前五識的境形成第六識	腦神經系統、心血管系統、頭部的24條身、語、意氣脈。	肌肉、骨骼等的活動：心思的顯露、身體動作、聲音、……
2.作意：第六識專注在境		
3.受：感受		
4.想：認知		
5.思：思考、決定、採取行動		

▲ 當第六識的某種功能形成時，就會活化腦部的某些特定區域。

神經科學，調控情緒的兩條路徑

自1986年起，紐約大學的 R.G. Phillips J.E. LeDoux 教授就以老鼠進行系列的實驗，研究恐懼制約 (Fear Conditioning) 和杏仁核的關係，並指出調控情緒有兩條路徑。本文根據2021年，臺大醫院精神醫學部胡海國教授的研究 (http://www.brainlohas.org/wonderfulbrain/guide_b.htm):當眼睛看到使人生氣的事物時，視覺訊號在腦部有兩種傳導歷程：



神經科學觀察到的視覺訊號歷程	以唯識的理論對照
自動化歷程： 單純的視覺生理反應；1.視丘→2.杏仁核、下視丘	視覺的生理反應，會經由氣脈轉化成眼識
意識歷程： 意識的參與，可以思考、調節情緒；a.視覺皮質→b.杏仁核、下視丘→c.前額葉	以眼識的境，生起第六識，第六識的功能再驅使身、語、意脈的氣運行，引發腦部某些區域的活化

腦部各區域的功能如下：

視丘：腦的中繼站，除了嗅覺，其他感覺訊息都經過視丘，再傳到特定區域。

杏仁核：稱為「情緒中樞」或「恐懼中樞」，主要是掌管憤怒、驚嚇與恐懼等負面情緒，引起負面情緒的感覺訊息都會傳入杏仁核。

下視丘：有兩種作用

- 一.支配自律神經系統，主要是交感神經和副交感神經。
- 二.調控賀爾蒙系統。

大腦皮質：掌管智力與意識活動的中心；大腦皮質分為許多區，如視覺皮質、聽覺皮質、前額葉等。

視覺皮質：在大腦後方的皮質，負責處理視覺訊息。

前額葉：大腦前方的皮質，是理性的中心，掌管複雜的思考，可調節或約束杏仁核的情緒反應。

佛教心理學與神經科學的對照

將以上的表格合併得到：

▼表一.自動化歷程：視覺訊號透過三旋母氣脈，轉化成眼識

神經科學： 腦部的自動化歷程	1.視丘：自動化歷程的起點；並將視覺訊號傳給a.視覺皮質、與2.杏仁核	(尚無資料)	2.杏仁核：視覺造成的生理感受是負面的，再由下視丘引發身體的反應
唯識理論： 眼識的功能	轉換系統：三旋母氣脈		
	觸：形成眼識；並將眼識訊號傳給第六識為境	(作意)	受：感受是苦受

▼表二. 意識歷程：第六識的功能透過意業的脈，活化腦部的某些特定區域

唯識理論： 第六識的功能	觸：第六識形成，其境即視覺訊號	作意：	受：感受是苦受	想：認知	思：自我意志的思量，能造作善、惡業
	第六識透過意業八條脈，活化腦部活動				
神經科學： 腦部的意識歷程	a. 視覺皮質：意識歷程的起點，視覺皮質接收到視覺訊號	(尚無資料)	b. 杏仁核：意識的情緒是負面的，再由下視丘引發身體的反應	(尚無資料)	c. 前額葉：前額葉可進行複雜的思考，其左側調節正面情緒、右側負責負面情緒

可以觀察到表一與表二中，識的功能生起順序，與腦部各區域功能活化的順序是相同的。限於篇幅，以上只舉一例，還有更多的實例解釋在台灣的《圖解佛教八識》書中。

結語

本文以科學觀察，簡述佛學前六識的理論正確，期從世間的感官觀察，引發行者進一步相信、修行、與證悟無相的出世佛法，轉眾生八識為佛的五智。我們的肉眼只能看到 $380 \times 10^{-9} \text{ m}$ $780 \times 10^{-9} \text{ m}$ 波長的光，即使再以科學儀器輔助，也還未看見天人與其他佛的世界。而《金剛經》說：佛具足肉眼、天眼、慧眼、法眼、佛眼，也就是宇宙的萬象與真理，佛無所不見；人只有學佛修行，才能超越科學與物質的局限，不但能看到現象界的生滅，還能證得宇宙人生的真理，自度度他，得到永遠的安樂。



《火燃因緣經》第一集

曾國興(善來居士)

佛教界當中，這一部《火燃因緣經》係屬較早的經典。佛陀成道後一年多時，於象頭山(今比哈爾邦格雅城市)向三迦葉等一千位比丘宣說此經。這一部經典今收錄於南傳三藏《律藏·大品》，經文篇幅並不長，雖然易懂其經內容，但卻法義深邃。佛陀之所以對三迦葉等一千人宣說此經，因為三迦葉未出家前祭拜火焰的外道人士，為了因應他們以往熟悉的火焰，於是佛陀在其經一開始則說「諸位比丘！火燃一切耶」。

「諸位比丘！火燃一切耶」這句話裡，佛陀所謂的「火燃」係指能燃燒之火焰，能燃燒眾生的貪、瞋、癡、生、老、死、愁、悲、苦、憂、惱等十一種火焰。佛陀所謂的「一切」係指燃料物。這些火焰究竟熾燃了眾生的哪些呢？熾燃了眼、耳、鼻、舌、身、意、色、聲、香、味、觸、法、眼識、耳識、鼻識、舌識、身識、意識、眼生觸、耳生觸、鼻生觸、舌生觸、身生觸、意生觸，以及諸多感受。總而言之，熾燃眾生之一切。

當佛陀宣講這些火燃的內容時，三迦葉等一千位比丘特別相應這些道理，佛陀所說的每一句話幾乎流入其內心，打擊其內心固有的煩惱。以往認為，火焰是生活現實中實際的火焰，現在佛陀則說這個道理時，原來自己時時被這些十一種火焰燃燒，頓開茅塞，領會輪迴畢竟是苦矣！

在自己的日常生活中，假如聽到美好的歌聲，自己非常喜歡的同時，貪愛火焰立即焚燃；反之聽到毀謗的聲音，自己非常討厭的同時，瞋恨火焰立即熾燃。我們基於聲音時常被這些的火焰燃燒著。因此當自己聽到聲音時，當下要有正念正知，如實了知當下聽到的聲音即可，聽到只是聽到的當下即結束的情況之下，就不會因為聽到聲音而繼續產生喜歡或不喜歡的貪愛與瞋恨。要讓自己的心如實察覺當下聽到的聲音(聲所緣)，當下聽到後知道的現象(耳識)，當下收聽到的聽覺器官(耳淨色)即可。

這部經典其實可以在自己的日常生活中實踐其中的禪修道裡。當時三迦葉等一千位比丘也是一邊聽佛陀所敘述的這些道理，一邊反觀察自身的名色法，如實觀察到無常、苦、無我之後，這些三迦葉等一千位比丘之毘婆舍那智慧次第生起，後來依次證得了阿羅漢聖者。

所以這部經文的後半段則說：「諸位比丘！如是觀察、具足見聞之聖聲聞則厭離於「眼」；厭離於「色」；厭離於「眼識」；厭離於「眼觸」；厭離於「緣於眼觸所生起之樂受、苦受、非苦非樂受」。若厭離即離貪。離染故，即解脫。解脫則所謂「我已解脫」智生」。經文透過這一段內容隱然敘述三迦葉等一千位比丘透過觀照對自己的六門、六所緣、六識、六觸，及十八種受等方面產驗厭離，一旦厭離之後對這一切沒有貪著，沒有貪著故得解脫。

由這部經典，顯然可見，佛陀運用「因材施教」，根據聽法對象所需求的道理來加以說明，使聽法對象立即能領悟其道理。這就是佛陀以「意樂隨眠智」深切地了解那些眾生聽那些經典獲得法的利益；透過「知根上下成熟智」加以了解對象的根器是否已成熟了呢？以上所舉之佛陀的這兩種智慧「意樂隨眠智」以及「知根上下成熟智」則稱之為「佛眼」。佛陀為了宣說此部經典足足等待三個多月，示現十六種的神變，一旦對方三迦葉等一千多位比丘的根器成熟之際方才宣說這部《火燃因緣經》。



以上，藉由這一期季刊，與各位有緣人分享這部經典，冀望各位對這部《火燃因緣經》有進一步地掌握與了解，並能實踐於日常。倘若各位意欲詳加了解這部經典，請各位可以瀏覽以下網站



「雨潤大千網站」，網址為：
<http://www.yurundaqian.com/content/98.html>。



探索深層關係的智慧

周鼎文

「人際關係如果不夠深刻，彼此無法充分瞭解、相互扶持，你的修行也不可能有多大的進展。缺少了這個基礎而只是一味地追求開悟，修行便成了一種逃避關係的方式。」——克里希那穆提 (J. Krishnamurti)。

透過關係成長

關係是最佳的道場，也是最嚴格的試煉。我深深同意詩人約翰·敦 (John Donne) 的名言：「沒有人是一座孤島，每個人都是整體的一部分... 不要問喪鐘為誰而鳴，它就為你而鳴。」我們每個人都生活在關係裡，除了表面互動外，更受到深層心理的影響。但人們很容易陷在問題表象，而看不到深層實相，所以很容易因錯愛，而造成關係的失和。究竟問題出在哪裡？我們是否有辦法瞭解人與人的深層關係？瞭解情緒和行為的背後到底在說什麼？答案是可以的，這門研究人類深層關係的心理學，正是「系統排列」。

什麼是系統排列？

系統排列是一門「應用系統心理學」，由德國伯特·海寧格 (Bert Hellinger) 先生所發展，幫助無數人們更幸福成功、更喜樂自在。

海寧格先生透過無數案例發現，一群人因為某些因素連結在一起，就形成了「系統」，比如血緣關係形成家庭系統，或工作關係形成公司組織系統。系統裡除了人際關係之外，會自然形成一個有機的組織，而產生一種相互影響的力量，這就是我們所說的系統動力。

如同太陽系形成後，就會產生一種系統動力，一種運作的規律，讓每顆星球都受其影響。同理，每個人身處在不同的系統裡，包括家庭、公司、國家等，有句話說：當局者迷，旁觀者清。人身處在系統當中，有時難察覺其中的影響力。這時我們便需要跳出來，透過一個更高、更全面的整體系統觀，運用系統排列探索問題根源，創造成功幸福。

系統要成功的基本規律

海寧格先生從眾多案例中觀察到，無論個人、家庭或組織要獲得成功，有三個原則需要知道：

#第一個原則，「歸屬感」的需求

每個人都需要「歸屬感」。失去歸屬感，人會感到孤單憂鬱；人為了獲得歸屬感，有時在無意識裡會產生負面的事情或行為，例如事業失敗、家庭失和、人際困擾或身心疾病等。一旦我們學會用有意識與成熟的方式獲得歸屬感，許多問題自然獲得解決。

#第二個原則，「秩序」的需求

愛要按照不同的輩份適當表達，晚輩尊重長輩，長輩愛護晚輩，夫妻關係優先於親子關係，當每個人都在自己的位置上負起責任，這個家庭、企業或社會將能成功和諧地運作。

#第三原則，「平衡」的需求

在關係中「施與受」要獲得平衡，「你給我一點，我回饋多一點。」通過這種方式，關係得以維持並朝「正向」發展；反之，若失去平衡，將導致關係不和，幸福感降低，事業朝負面發展。

當生命中遇到困境或你的系統遇到困難時，便可以透過系統排列仔細檢視上述的原則，從中找出問題的突破口，創造幸福成功的人生。

實例分享

博紳品牌顧問公司董事長余駿國先生不久前參加我的系統排列工作坊後，報告了以下心得：

『我經營一家顧問公司，幫助中大型企業做策略規劃及事業轉型。在周老師幫我做排列之前，我的事業上好像有一種霧裡看花，常常很多案子到最後一步就不見了，或者在跟企業主談的時候，都覺得我好像矮人家一截。

很榮幸周老師幫我排列關於男性的力量，從那之後開始發生很多轉化，還有和我爸爸的關係也是。其實我們兩個人都很愛彼此，但我們很會吵架，見面一句話都講不出來。

我在第一堂課排列結束後，發現自己原來有一種深層的「不配得感」，領悟到這一點後一些神奇的事發生。就在幾天後我有機會跟爸爸產生連接；家裡的錢都是爸爸賺的，但是錢都是我媽管，所以他也有矮人一截的感覺。當我瞭解爸爸的狀況，我感受他可能錢不夠，就開始塞一點錢給他。隔天我爸爸竟寫了一封家書給我，這是從來沒有過的，很驚奇的是內容就是我理想中父親的樣子，內容充滿了智慧寬容。後來我邀請他來我公司看看，他聽完介紹之後，他這輩子

第一次用語言認同我，主動跟我握手說：「你做這些很辛苦，我為你感到驕傲！」除此之外，在上課後我也接到了一些世界大品牌的訂單，還有幫經濟部設計頒發給臺積電的獎項。還有我創業時的第一個客戶，一位大企業家跟我說，這個案子你來做，價錢你來開！他看了我開的價錢後，二話不說隔天就把錢打過來，這是第一次碰到這樣的客戶。

後續有太多的事情發生了，比如前幾天有一個4年前的客戶，他突然來找我，說因為我們在4年前幫過他，讓他的業績成長翻倍，他今年要來兩倍的訂單。很多的因緣都在這時候聚集！

所以我有太多的感謝，感謝周老師，還有道石教育。希望大家這條路上再一起前行，謝謝！』

系統排列如何參加？

系統排列要由排列師進行指導，可以參加工作坊或進行一對一私人個案。周鼎文老師將系統排列引進亞洲，20年來運用這門「自利利他」的學問在家庭關係、人際互動、事業財富、生涯規劃、重大決策、身心健康、靈性提昇等方面，已幫助成千上萬人們與組織，面對瓶頸，邁向幸福成功。



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南傳獅吼，法播東西 ——《我是如何拯救印度佛教》試讀 若水



「人能弘道，非道弘人。」佛經把佛陀說法，稱為獅子吼，能喚醒睡夢中的眾生。佛陀也以諸行無常教誨弟子，世間法常因不同的因緣和合而流轉變遷，就是佛陀的正法也可能有滅盡的一天，英國殖民統治時期的印度、斯里蘭卡佛教，就如同正法滅盡一樣。幸好在佛教面臨殊勝的緣起觀、慈悲喜捨的教義、眾生平等的精神等即將消失於南亞次大陸之際，出現護法尊者竟畢生之力，致力於印度、斯里蘭卡佛教復興運動，終於力挽狂瀾，讓佛教走向復興之路。《我是如何拯救印度佛教：印度佛教復興血淚史——護法大士傳記》精彩記錄了護法尊者一生獻身佛教的豐功偉業。

印度佛教復興的關鍵人物：護法尊者

從十七世紀開始到第一次大戰期間，歐洲列強紛紛在亞洲、非洲、澳紐、大洋洲等地區爭奪殖民地，將英語變成世界上使用國家最多、地域最廣的強勢語言。基督宗教也隨著殖民地的建立而在世界各地傳播，殖民地的經濟掠奪與基督宗教的強迫推銷，使得許多被殖民國家的傳統宗教與文化限於萬劫不復的地步。本書的傳主護法尊者 (Anagārika Devamitta Dharmapāla, 1864-1933) 的母國斯里蘭卡，以及尊者念茲在茲所欲恢復佛陀成道聖地所在的印度，佛教都因外來政權統治或殖民而瀕於滅亡或被滅亡。

《我是如何拯救印度佛教：印度佛教復興血淚史——護法大士傳記》精彩記錄了護法尊者一生對於佛教的三大事功：其一是從1891年開始，歷經了接近20年向印度教爭取菩提迦耶的主權，不惜控告掌控菩提迦耶的婆羅門，這起官司儘管以敗訴收場，但至少因此得到全球佛弟子的熱烈迴響，並以此作為印度佛教復興的逆增上緣。其二是在1891年創立摩訶菩提協會，其最初目的在於自印度教徒手中收回聖蹟提伽耶大塔，並復興印度及世界各地佛教。同時發行《摩訶

菩提與聯合佛教世界》雜誌，後改名《摩訶菩提》，此刊物從創刊至今，對全球佛教界仍有深遠的影響。其三是他於1893年在芝加哥的「世界宗教會議」，以南傳佛教代表身分大展頭角，其後，不斷地在亞洲、美洲、歐洲各地旅行及演講，其一輩子所跨足的國度，幾乎遍及全世界，佛教因此得以紮根於西方世界。

發願投生25次，續佛慧命

這雖是一本小書，但它以畫龍點睛的方式，揮毫出一篇近代佛教可歌可泣的史詩；僅僅百來頁的篇幅，寫活了一位畢生都在「雨大法雨、吹大法螺、擊大法鼓、演大法義」的錫蘭佛國現代菩薩——護法尊者 (Anagārika Dharmapāla, 1864-1933) 的佛行事業。

故事的主人翁出身在19世紀中葉的南錫蘭。錫瓦威達納家族是財勢兼備的望族，而護法，當時的小大衛，就是這個望族翹首期盼的長孫。那時的錫蘭佛國並不是像現在一樣平穩，當時他們要面對被西方各國異教盤踞欺凌數個世紀的大問題。錫瓦威達納家族作為支持佛教的中堅份子，有著非常高的道義責任。

在大旋流中的小大衛，從小就展現出顯著的獅子性格，年僅十來歲就敢於捍衛佛教傳統，和聖本篤學院的校監抗衡。他這種不畏強權的性格，也促使他日後與基督教的衝突頻頻不斷，直到在印度爭取摩訶菩提寺主權時，與印度政、教的衝突更是到達一個高峰。這場事件掀起了，捲入的人物遍及亞洲、歐洲和美國，而這些人物，幾乎個個都是頗具威望、頭銜不小。

大衛9歲那年，就在父親耳提面命之下，到寺廟接受梵行戒。這項嚴格的戒律，守護著他成年後立下的大願「盡形壽捍衛佛教、復興印度與錫蘭佛教」，並將佛陀的法音傳遍以基督教為尊的歐美各國。更甚者，當他面臨人生最後驛站之時，還發願再投生25次，繼續守護菩提迦耶以及續佛慧命。他的大願，以大悲為導。即便是當孕育自己的國家受盡屈辱時，他仍然滿懷慈悲，為西國芸芸眾生廣宣佛法。

錫蘭佛教獅子與西方心理學大師的心靈交匯

本書記錄了令人震撼動容的一刻，是發生在一九零二年護法尊者到哈佛大學旁聽美國心理學家威廉·詹姆斯 (William James, 1842-1910) 一堂課的場景。當時，西方世界心理學大師見到這位黃袍尊者，趕緊讓出講台，請他開示，油然令人憶及六祖慧能初始佈道之情景：「請用我的椅子，我和學生坐在一起即可，你比我更適合講授有關心理學的課」。

幾乎在一個世紀之後，哈佛大學及附近的麻省理工學院一而再、再而三地舉辦研討會，探究藏傳瑜伽士神秘經驗及能力、與西方量子力學、心理學、比較宗教學之間的關係。由此可知，正是當年錫蘭佛教獅子與西方心理學大師之間的心靈交匯開啟了東西方心靈科學交流的先河。慶幸由此法源，目前時節因緣具足，不但台灣，而且海峽對岸，乃至東南亞以及歐美，頗有南傳、漢傳、藏傳等佛教傳統，漸漸摒棄各自的「傲慢與偏見」而尋求融合的情況。在此僅以至誠，合十虔祝護法大士一連輪迴二十五世的宏願順利達成。而且更祈禱所有閱讀此一傳記的讀者，都能發願護持護法大士無盡的菩提宏願！

獅城譯者，傳播獅吼

大家讀到的這本漢譯著作，其譯者劉宜霖居士是新加坡來台之華人，曾就讀國立師範大學翻譯研究所攻讀博士學位。談到本書的翻譯緣起，譯者感嘆：“在翻譯及尋找相關文獻的過程中，末學發現，主人翁的出生、時代背景、悲心、願力及佛行事業版圖，這當中的政教衝突、涉及人物及歷史事件——竟然為華人佛教界許多自命為佛弟子者所「不曉」；這，未免令人心有戚戚焉，同時更驚覺自己過去對近代佛教史的認識，竟是這般的膚淺。”

由此發心，雖然面對這部著作涉及人物之眾、地緣之大、內容之廣、物之龐雜，譯者仍然堅韌不棄，精研深究，終於將這本傳記翻譯成華語，介紹給廣大華語讀者。

藉此良緣，我們相信各類型的讀者可以從《印度佛教復興血淚史——護法尊者傳記》，感受與學習他的布施、戒律、出離、智慧、精進、忍辱、誠實、宏願、慈悲、平等、喜捨、勇氣等各種美德，將全球當作弘法道場的視野，同心合力散播和平、安樂種子，成就地球眾生，莊嚴人間淨土。

緬甸的明巫師

一般外籍人士人都以為緬甸是個南傳佛教國家，但如果你生活在緬甸，你就會接觸到當地非常普及的，一群類似中國道士的瑜伽師，簡稱為：明巫 (Weikzas)。有學者認為他們的傳承可能來自古印度的密教，也有可能源自中國道教的外丹術，因為修煉外丹是他們的重要功課。但他們也依止三寶，修學佛法的止觀禪定。並發願要長久住世，捍衛佛法一直到彌勒佛出現。

據說，煉丹成就者能羽化成仙，虹光化身，不留軀殼。也許他們繼承了道教金丹大法，能媲美佛教大圓滿的成就，萬法歸宗。或許法門各異，成就有別。這點，我們凡夫俗子只能合掌讚嘆，隨喜功德，並盡量“不以凡情測聖境”了。

Weikzas 一字源自梵文 Vidya持明(藏語Rigzin)。密乘在印度的八十四位大成就者Mahasiddha都是持明。他們的事蹟傳說到現今還流傳中外。藏密新譯派的祖師爺那洛巴、帝洛巴、畢洛巴等都是一群衣衫襤褸、舉止怪異的持明瑜伽士。若按緬甸語來說都是Weikzas。

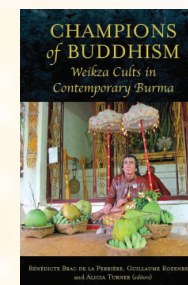
明巫師在緬甸並不是隱秘在深山老林，不是登山越嶺、歷經萬難，難得一見的奇人。他們活躍在社會大眾中，也許聞名程度有別，但要接觸明巫師，不是件難事。他們為信徒消災祈福，指點迷津，占卜預測，驅邪治病。集醫師、心理輔導師、風水命理師、法師之業務於一身。



泰國佛教徒，配戴佛牌成了習氣，佛牌收藏也成了保質的收藏品。但緬甸佛教徒倒不傾向配戴佛牌，反而喜歡戴些明巫師燒煉出的水銀球(泰語 Palot Gin Thong 水銀食金 和 Palot Gin Ngen 水銀食銀)和服食“金灰”——一種相信能治百病，令人長生不老的仙藥。

也許有些紀律嚴明的僧人會排斥明巫師，但一般佛教僧團和明巫師之間並無太大沖突。筆者也曾訪問過一位著名法師Bodhithetown且親眼看到該法師製作水銀球，並獲得一顆作為收藏。這一傳承顯然來自明巫師。

伯伯昂BoBoAung是十九世紀一位著名的明巫師。他的法像廣為普及，香火鼎盛。據說他還在世上，且常顯靈濟世，是緬甸民間信仰的重要膜拜對象。



吃純素有大大的好處！

佛弟子 - 普媽合家

新加坡是名列第二位最親近純素食者(Vegan-friendly)的國家。無論在商業區或鄰里區都不難發現素食的蹤跡。在新加坡，推廣純素的組織之一，新加坡純素學會 (SgVegan Community)通過 收集到的這些年的數據發現，有越來越多年輕人成為純素食者而且通過社交媒體，廣泛地提倡純素主義給全世界。值得一提的是，在新加坡經營純素的餐飲業者也有上升的趨勢，提供多種多樣的純素美食，如純素雞飯、叻沙、沙爹、漢堡、披薩、麪包、蛋糕等等。超級市場也有引進越來越多純素產品、食品及用品。純素食風潮正在席捲全世界！



什麼是純素食者 (Vegan)?

純素者不吃肉、蛋、牛奶、蜂蜜和任何動物食品。不用動物產品如皮革毛皮，也拒絕使用動物實驗的產品。

為何吃素？

吃純素的原因很多：

- | | | |
|-----------|------------|--------------|
| 1. 健康養生 | 4. 地球的水源 | 7. 頻臨絕種的野生動物 |
| 2. 宗教信仰 | 5. 世界飢餓的問題 | 8. 環保理念 |
| 3. 平等對待動物 | 6. 保護熱帶雨林 | 9. 世界和平 |

吃純素好处有哪些？

吃純素好處極多。我們一起看看有哪些好處：

1. 減少血管疾病的發生

食肉者的血液中的膽固醇含量永遠比素食者的膽固醇更高，這往往會導致血管阻塞，成為高血壓、心臟疾病的導因。

2. 減少癌症疾病的發生

素食者的飲食含有大量纖維素、抗氧化成分和維生素，所以素食的飽和脂肪含量很低。素食可降低血壓和膽固醇含量，減低患癌症和其他疾病的風險。喜歡吃肉的人，尤其喜歡吃肥肉的人，患上癌症的風險更高。

3. 減輕腎臟負擔

吃素能降低蛋白質的攝取量，減輕腎臟負擔。常吃肉類會導致過高的尿酸，對腎臟造成沉重的負擔，導致腎衰竭及腎結石。

4. 對預防骨質疏鬆症亦有好處

吃肉會導致攝取高蛋白質，易引起骨質疏鬆症。吃素食有助於骨質增加密度，預防骨質疏鬆症。

5. 救地球，增強環保

吃素能大幅度減少二氧化碳的排放。飼養牲畜和生產肉品所產生的碳排放比全世界汽車、船、火車及飛機全部加起來的碳排放還要多。原因是牲畜如牛、羊的排泄物會排放大量溫室氣體對地球的氣候危機造成很大的影響。

6. 減少糧食短缺的問題

全球三分之一的可耕地都用來種植牲畜飼料，加上肉的蛋白質要比素食消耗5至10倍的水資源。因此，吃素是解決世界糧食短缺問題的選項。

7. 健康養生

無需吃肉也能養生。食全穀物、水果、蔬菜、堅果以及豆製品有利於降低2型 (Type 2) 糖尿病的患病風險。吃肉類易使細菌在腸道快速生長，而富含膳食纖維的素食則會增加腸道有益菌，改善腸道菌羣。不僅如此，醫學上已經證實，常吃素的人，心態和平，越吃越健康。

8. 培養慈悲心

佛法戒律有五戒：不殺生，不偷盜，不邪淫，不妄語，不飲酒。不殺生說的是不殘害，不食一切有情眾生的肉，尊重愛護人和動物。殺了人家還吃他們的肉是非常殘忍的。我們不應該吃別人的肉滿足自己的口福。吃眾生肉會有報應會下地獄，有因果輪迴的。動物不會說話，並不代表我們可以欺負他，食他們的肉。動物是有感情的，他們被殺時會流眼淚，感到極度的恐懼害怕，會怕痛，釋放毒素。所以，不要吃肉，而是以吃素修行慈悲心。

想知道靠近地鐵站哪裏有純素美食？

可以到新加坡純素學會 SgVeganCommunity。網站 (<http://www.sgvegancommunity.com>) 或社交平臺 Facebook, Instagram, YouTube。

新加坡純素學會組織成員會經常以雙語分享純素資訊讓公眾瞭解純素主義，破解迷思。

吃純素代表：

- | | | |
|--------------------------------|--------------|-------------|
| 1. 身心靈會更健康 | 2. 有更強的環保意識， | 3. 更愛護我們的環境 |
| 4. 愛所有的動物，不願意把自己的肚子成為埋葬動物屍體的墳墓 | | |
| 5. 常生慈悲心。 | | |

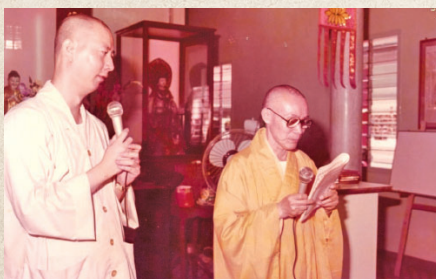
我們佛弟子吃素唸佛迴向給一切法界眾生！希望大家看到這篇文章後能成為純素食者。阿彌陀佛。感恩。



大雄禪師與藏慧法師

禪淨兼行 - 大雄禪師

香火鼎盛的延慶寺在80年代有幸邀請到大乘大雄禪師，主持禪修法會帶領大眾齊來精進共修。「四十餘年海外遊，從來不羨萬戶侯。榮華富貴如春夢，貪瞋癡愛本無由。聖教研窮無一物，狂心頓歇萬事休。唯有稽首彌陀佛，棲神極樂往遨遊。」



澳洲弘法第一人- 藏慧法師

澳洲悉尼華藏寺住持藏慧法師是首位前往澳洲弘法的法師，他把佛教的普遍化，落實在澳洲社會裡。早期在延慶寺，藏慧法師精彩開示及共修法會吸引了人山人海的信徒前來參與。

