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EAN KENG DIGEST • 2021 SUMMER EDITION

辛丑年夏季刊

延慶文壇

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》

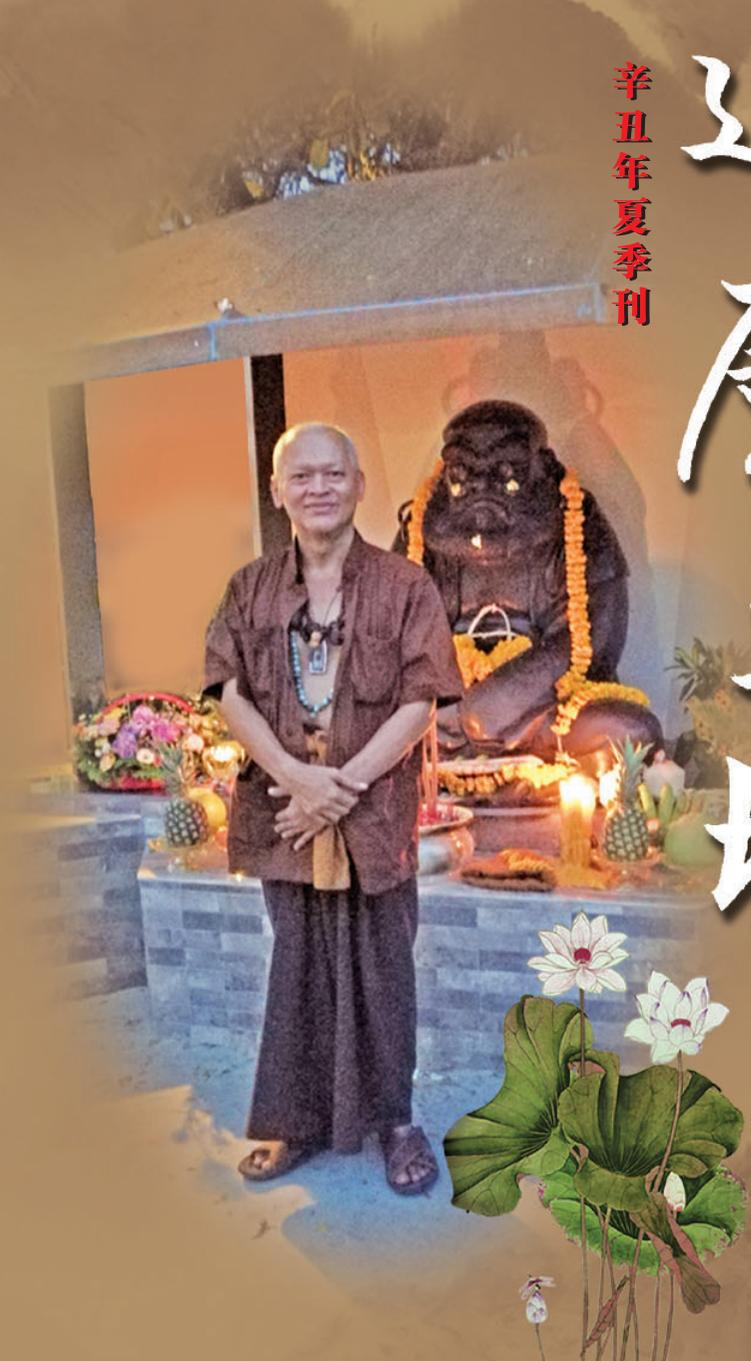
2.00pm
Traditional Mahayana
Chanting & Prayer Session
梵唄經誦與拜懺



Instant
Padma
念蓮花

寺慶延

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封面照片

2018年阿贊裕在延慶寺的
達摩祖師銅像前留影

COVER PHOTO

ACHAN YODVIROON CHARTMONTREE
WITH THE BODHIDHARMA STATUE AT
EAN KENG SI BUDDHIST TEMPLE IN 2018欲知詳情
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新、中佛教友誼二三事

陳文傑

南洋佛教主要源自中國，兩地佛教發展，跟佛陀滅後部派佛教的發展有着不可分割的關係。

兩千多年來，佛教僧俗二衆一直認為阿育王中興佛教居功甚鉅，甚至將他與佛陀時代的頻婆娑羅王，波斯匿王並列為興隆佛教的護法君主。實際上，佛滅後多次經律結集，正是攸關原始佛教演變為多宗多派，彼此差異愈走愈遠的歷史，也是迄今我們所見僧團和諧不足，教法分歧的現實。

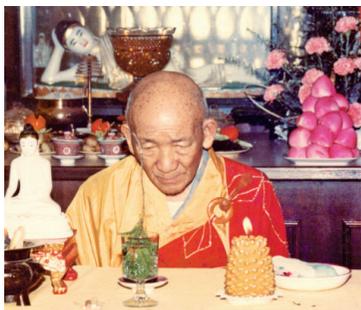
佛陀時代，教衆在佛陀率領下都非常務實，團結昌盛，發展迅速，影響深遠。佛滅後百餘年，阿育王的宗教政策，僧團經律結集，逐漸出現不統一，佛教由務實，團結轉為各自趁場操作，岔荏分歧，以至衰落迄今。

漢傳佛教不免受此影響。其下南洋佛教，實與太虛大師與閩南佛學院一脈相承。本地宏船法師是太虛大師後輩，兩人適逢同時代，前後與延慶寺結不解之法緣。兩位法師信衆不計其數，廈門萬石巖蓮寺迄今還可看到太虛聯句：海上有山森萬石，人間度世仗宏船。

閩南佛學院是中國最早的佛學院，創辦人是臨濟宗轉逢和尚與南普陀寺十方叢林第一任住持會泉法師，即宏船法師的師父。第二任是太虛法師。佛學院人才輩出，分佈南洋各地，知名者如印順、東初、大勇、慈航、演培、瑞今、竺摩、廣欽等等。慈航是臺灣第一位肉身菩薩，一生追隨太虛，並創辦臺灣第一所佛學院。日本侵華期間，閩南佛學院被迫停辦。1985年，在中國佛教協會會長趙樸初和新加坡佛教總會會長宏船聯合關心與支持下，恢復了閩南佛學院。

中國改革開放後，新加坡佛教總會主席宏船法師與中國佛教協會主席趙樸初兩位領袖，如同兩顆巨星照耀着中新兩地佛界友誼發展，譜寫兩地友誼發展新篇章。

宏船法師不顧自己年老體衰，多次率領僧俗二衆參訪中國佛教四大名山，及各省市縣七十多座名寺古剎。浙江南海普陀山，山西五臺山，安徽九華山，四川峨眉山，一時鐘聲齊鳴，鼓聲隆隆，影響兩地信衆諸山大德不計其數。



宏船法師多年住持光明山普覺禪寺拳足輕重，為促進宗教和諧，他組織了宗教聯誼會，並帶領天主教，基督教，回教，興都教，錫克教，道教，波斯教，猶太教等各教代表，前往北京，與各自相關紐帶互通聲氣，消除隔閡，共同為世界和平發聲。這在南洋各宗教，宏船法師是帶頭第一人。當時中國交通還不發達，飛機直達目的地很少，行行重行行是常態，廈門南普陀寺也因此常常成了兩地來往的落腳點，加深了兩地的情誼。

光明山萬佛塔的興建，在南洋佛教發展上曾經引起一段小插曲，風波多年直至宏船法師圓寂才止息。

原來宏船法師於七十年代中期，曾同時兼任菲律賓馬尼拉信願寺住持，期間促成馬尼拉萬佛塔的建成，成為菲律賓信徒信衆心目中聖地，影響深遠。有鑑於此，他也要在新加坡興建一座萬佛塔，並邀請了泰國僧王前來主持奠基典禮。熱鬧之後卻引來個別僧伽的異義，指謫大乘佛教怎麼顯現小乘型態，降低自己。中國佛教協會趙樸初會長知悉之後，安排了幾場活動讓新加坡僧俗前往北京五塔寺觀訪，可見佛塔多種型態，不拘一格，大乘小乘是一家，一切皆有緣起。諸法是助緣，不是識變。正如六祖壇經所說：“於相，離相”。那些持有異議者，不容易幡然醒悟，宏船法師為顧全大局，只好暫擱以讓異議者再思。佛法貴在實踐，不是口頭嘩啦啦就能發展，也不是權力在手就不顧大局。



尊敬的宏船長老在80年代蒞臨延慶寺主持法會

人生如書，論對論錯，不是文字的書那麼容易修改。大乘小乘，顯宗密宗，此派彼派，是否和諧，需要當事者別小不忍而亂大謀。佛弟子皆應遵循佛述，仔細校對，信教奉行。

達摩使者泰國阿贊裕

陳慶力

由於為延慶寺製作佛牌的緣故，經常和一位澳洲同修占美聯繫。這位修學密乘的朋友已僑居泰國多年，有泰籍妻子，會說泰語，也和當地的佛牌廠家挺熟悉，是幫我們延慶寺鑿製佛牌的功臣。2016年在曼谷，我們辦事後閒聊之際，他突然提議我們去拜訪一名神醫。這神醫居住在曼谷郊外，每星期會有三天在那為人診斷健康情況，人潮不斷，專治疑難雜症，是位傳奇人物。隔天，我們就安排車子前往這位阿贊裕的診所。



阿贊裕的診所，第一印象看起來倒像是一個藝術家的工作坊。從我們停車處往裡走，兩邊都排上好多瑜伽師的泥雕像。他們的坐姿都呈現不同的瑜伽動作。後來我才知道這些都是阿贊的傳承祖師的造型，都是阿贊親手做的。每位都有各自的名字和傳說。這些魯士LERSI (泰語) 是一個獨特的修行門派，源自印度。他們遠離塵世，在深山老林修行一生，能耐受凡人不可耐受之不便和寂寞，好多都有驚世駭俗的濟世法術。

一大早，病人就開始陸續到來。報名後拿個號，然後去排木屋選個小房間沖個草藥浴。一般日子阿贊看病是不收費的，但得排長龍。經濟好的就在星期五這天來，不用等太久，只需花點小錢買盤貢品，鮮花，蠟燭，包個1000泰銖紅包，在排到號時獻上佛壇。這一天的收入也許能幫到這道場解決一週的經費吧。這裡的每天上百名來客和十多位義工都有免費素食，真也不容易。今天剛好是星期五，雖然人是少點，我們也得等上一個多小時才能輪到。

阿贊替人診病的地方也像個劇場。一張牀橫擺在佛龕旁。其他人就在旁邊坐著等。四周掛有好多油畫和畫上人體穴道脈絡的銅像。先以為是診所弄來的佈置，後來才知道都是阿贊的藝術創作。我們驚奇的意識到，這位神醫竟然還是位十全藝術家。他會作樂曲，彈電子琴、泰國琵琶、繪油畫、水彩、鉛筆畫、做泥雕、鑄銅像等等，而且還不是一般水平。後來知道阿贊曾在深山野嶺靜修十多年，估計某種程度的隱居，不但能戰勝寂寞，且能激發人心深處的潛能，成就了隱居深山無人識的“文藝復興人”。能認識這位奇人，真也慶幸。



阿贊替人診病的手法也別出一轍，他用帶上塑膠手套的左手食指在塗上藥油的病人的腹部上輕輕的來回滑動。說是輕輕因為感覺他不堪出力，但病人往往有被開腔剖腹的感受，有的嚎叫、有的呻吟，旁觀者如臨產房，或驚或憂。來者也不需要和阿贊師父說自己的健康情況。反而是阿贊會滔滔不絕的訴說該人的身體狀況，已有的病症和潛伏的疾病，而且八九不離十。總結還會提出改善方案和喜忌。阿贊一邊診病，一邊向助手交代該病人的藥單，有傳統中醫大師的氣派。

阿贊的診所旁就是他的藝術工作坊。在那裏，我們第一次看到他鑄制的五尺高的達摩祖師銅像。造型非常特殊。後來通過占美的妻子翻譯，聞悉阿贊在閉關禪定時曾得到過達摩祖師的加持並傳授某種法門。也許阿贊鑄造的那些佈滿穴位脈絡的銅像就是得自達摩祖師的靈感加持吧。當時我靈機一動，向阿贊請求他也為延慶寺鑄造一尊，他也不加思索的答應下來。2018年延慶寺在戶外建了座「達摩庭」來安奉金身，也請了阿贊蒞臨新加坡做開光儀式主法大德。阿贊在世造了八尊達摩像，七尊都在泰國，延慶寺供奉是第八尊。

2021年聞悉阿贊突然離世，真也唏噓不已。祈望他早日回來繼續他濟世的宏願。

In Loving Memory of Achan Yodviroon Chartmontree (24th February 1964 – 17th April 2021)

By Tati



Achan Yodviroon Chartmontree (hereinafter known as Achan) was born in Udon Thani, North-East of Thailand on 24th February 1964. He became a novice monk when he was 8 years old and retreated as a jungle hermit at the age of 15. Achan received teachings from Archan Luang Pu Kao, student of Archan Mun, the founder of the Thai jungle monk lineage. Achan also studied herbal medicine from his grandfather, who was a well-known doctor in traditional herbal medicine.

Years later, Achan received instructions from many celestial beings through dreams and meditation visions. Achan meditated in Vua Dang cave in Chaiphum at North-East of Thailand for more than 10 years. In 2018, Achan took us to the bottom of the mountain. Unfortunately, we did not have the opportunity to take the 3-hour hike to the cave.



Achan found an ancient manuscript, "The Power of India", which provided information on how to cure diseases such as cancer, paralysis and diabetes using herbs and by tapping the meridian pressure points in the body.

Achan's kidneys failed at the age of 36 and he suffered from lung cancer, which spread to his liver and intestines, and was approaching death. He managed to heal himself through instructions and teachings from celestial beings including Bodhidharma, as well as jungle hermits such as Achan Mun, Ma Quan Im, Pra

Lu Si Sittra and many others. Thereafter, Achan stopped being a monk and renounced ties with his family and made aspiration to dedicate his life to heal and provide treatment to people of all ages for the past 25 years. His treatment method included using his inner energy and left fingers to tap at various pressure meridian points on the patients' bodies for better blood circulation.

Achan provided treatments at Bang Bua Thong Treatment Centre (BBT), which was more than an hour's car ride from Bangkok city. He treated monks and nuns for free on Thursday and provide free treatment to public from Saturday to Sunday noon. Friday was the only day where patients were asked to contribute THB1000 for treatments. These were used to pay for rental, food and expenses in collecting herbs. Together with his long-time personal assistant named "Bank", they collected wild herbs from the jungle and used these as traditional natural herbs for treatment. His healing services also included qi massages such as eyes & facial muscles treatment.



In September 2016, we first met Achan in his treatment centre at BBT, Bangkok through a friend, Jimmy. Achan used a small statue of Bodhidharma, a gift from Shaolin Temple in China as a model to craft many large Bodhidharma statues for other temples in Thailand. Ean Keng Si Buddhist Temple (EKS) was honoured to be able to request Achan Yod to sculpture a Bodhidharma statue. We were told that there were about 7 such big statues crafted by Achan in Thai temples. EKS invited Achan to visit Singapore in March 2018 to inaugurate the Bodhidharma statue that he sculptured and give "Mind Blessings" to people at the temple.

Achan visited Singapore and provided "Mind Blessings" in EKS again in 2019.

In 2020, the previous BBT site lease expired. Achan moved to the Baan Pak Chong (PC) New Treatment Centre on 30th May 2020. The new site bought by him years ago was



11,000 square meters, and about 3 hours away from Bangkok City. Achan continued to provide treatment to monks, nuns and general public there.

Besides being a healer, talented Achan was a great painter, sculptor, musician, and yogi! The compassionate Achan kept numerous horses, white buffaloes, pigs, chicken, goats etc, which he bought from slaughter houses. Additionally, he also kept many abandoned dogs in Baan Pak Chong.

At the new Pak Chong Center, Achan worked long hours and tirelessly treating others with his inner qi. As there were many patients, he did not have enough rest. Regrettably, Achan collapsed after giving treatments and was taken to hospital, where he passed away peacefully a few days later on 17 April 2021 at the age of 57 years old.

Achan's cremation was at his beloved Pak Chong on 29 May 2021 at 3pm. Many monks, nuns and devotees attended the ceremony and paid tribute to a compassionate teacher who will be sorely missed. EKS was grateful for his

compassion, kindness and treatments in Singapore. We sincerely sent our sympathy and prayers to Achan. Rest in peace, Achan Yod ~.



The Lankavatara Sutra and Dharani

By Tenzin Dekyi

The Lankavatara Sutra 《楞伽經》 had a great deal of influence in the development of East Asian Buddhism, particularly in the development of Chinese Buddhism. It is important to note that this sutra is also one of the crucial Mahayana sutras, which forms the spiritual background of the Chan movement in China. For instance, Bodhidharma was said to have adopted the Lankavatara Sutra as the principal text for his teachings. Generally, the Lankavatara Sutra was about the teachings of the Buddha as he entered Lanka and conversed with a bodhisattva named Mahamati, who asked the Buddha one hundred and eight questions.¹ In China, it was closely related to the history and teachings of Chan Buddhism and was said to be handed by Bodhidharma to his first disciple Huike (慧可).

The Lankavatara Sutra was a crucial sutra particularly in early Chan Buddhism. A contextual issue that emerged in the sutra was the concept of mind (心), which was also similar to Bodhidharma's core teaching, as the famous four-line stanza stated:

¹ Website: The Lankavatara Sutra - A Mahayana Text, Daisetz Teitaro Suzuki
http://lirs.ru/do/lanka_eng/lanka-nondiaccritical.htm

A special transmission outside the scriptures, 教外別傳

Not founded upon words and letters; 不立文字

By pointing directly to [one's] mind, 直指人心

It lets one see into [one's own true] nature and

[thus] attain Buddhahood. 見性成佛

Generally, the Lankavatara Sutra explicates the concept of the five dharmas, three-svabhava (self-nature), eight vijñana (consciousness) and twofold-of non-atman (egolessness), which lead to self-realisation through wisdom but not through the reciting of dharani. The chanting of dharani is not generally thought to be the core practice propagated in the Lankavatara Sutra, however the later versions of the Lankavatara Sutra consisted of chapter on dharani. What are the roles dharani play in this crucial Chan text? Let us explore further.

Basically, there are different versions and accounts of the Lankavatara Sutra. We have one extant Sanskrit, three Chinese and two Tibetan versions in respective canons. Due to the great influence of this sutra, several scholars had translated the Lankavatara Sutra into diverse languages. Besides the earlier Chinese translation by Gunanbhadrā that consisted of four fascicles without dharani, the other later versions were appended with the chapter on dharani of the Lankavatara Sutra.

Although the recitation of dharani may seem contrary to the central teachings in the Chan School, it is clear that the use of dharani is a common and integral practice in Nepalese, Tibetan, as well as many sectarians of Mahayana Buddhism.

॥ लङ्कावतारसूत्रम् ॥

ॐ नमो रत्नचमाम । ॐ नमः सर्वबुद्धबोधिसत्त्वैः ॥¹

नैरात्म्यं यत्र धर्माणां धर्मराजेन देशितम् ।
लङ्कावतारं तत्सूत्रमिह यत्नेन लिख्यते ॥
एवं मया श्रुतम् । एकस्मिन्समये भगवोऽलङ्कापुरे समुद्रमलयशिखरे विहरति स्म नानारत्नगोचरपुष्पप्रतिमण्डिते महता भिक्षुसंघेन सार्धं महता च बोधिसत्त्वगणेन नानाबुद्धश्लेषसंनिपतितैर्बोधिसत्त्वैर्महासत्त्वैरनेकसमाधिब्रह्मविद्याभिरुचिर्भक्तैर्महामतिबोधिसत्त्वैः सर्वैः सर्वबुद्धपाश्याभिषेकाभिषिक्तैः स्वचिह्नदृश्यगोचरैः

Dharani in general are sacred Sanskrit utterances used by Buddhists; it has an etymological connection to the Sanskrit root *dhri*, which means to “preserve or maintain”. According to the sutra, the uttering of dharani acts as a reminder by which the entire teaching of the dharma was condensed into dharani, and for those who recite these magic phases, it is as though the entire Lankavatara Sutra will be recited.

“... [the holder of these magical phrases].

By him who will recite these magic phrases, the [whole] Lankavatara Sutra will be recited.”²

Dharani also performs as Dharma verses to involve protection against malignant beings in the mythology narrative of the sutra. Lankavatara literally means “entering into Lanka.” Lanka refers to one of the islands in the south of India, probably identified as Ceylon (Sri Lanka). In the later Chinese versions by Bodhiruci and Siksanaṇḍa include the opening chapter, which the Lord of Lanka - Ravana requested the Buddha to deliver the discourse on truth. A Japanese scholar Gishin Tokiwa shared his historical research in agreement to the above view that the Mahayana Sutra was compiled in Abhayairi Vihara in Sri Lanka. According to the *Dipavamsa*, the aboriginal inhabitants of the Lanka Island used to be Yaksas, raksasas as well as magas. The Buddha subdued and reconciled them with his supernatural power, and also recited the spell of protection. Thus, dharani might most probably serves as a protection function as well as an objectification of charisma in the Lankavatara Sutra.

² The Lankavatara Sutra - Chapter 9, Daisetz Teitaro Suzuki, http://www.lirs.ru/do/lanka_eng/lanka-nondiaccritical.htm

“If any misfortune should befall, let him recite the magical phrases for one hundred and eight times, and [the evil ones] will, wailing and crying, turn away and go in another direction.”³

Moreover, the Lankavatara Sutra states that in order to see the results of these magical formulas, one should be refrained from meat-eating.

“Mahamati, when sons or daughters of good family, wishing to exercise themselves in various disciplines such as the attainment of a compassionate heart, the holding a magical formula, or the perfecting of magical knowledge, or starting on a pilgrimage to the Mahayana, retire into a cemetery, or to a wilderness, or a forest, where demons gather or frequently approach; or when they attempt to sit on a couch or a seat for the exercise; they are hindered [because of their meat-eating] from gaining magical powers or from obtaining emancipation. Mahamati, seeing that thus there are obstacles to the accomplishing of all the practices, let the Bodhisattva, who is desirous of benefiting himself as well as others, wholly refrain from eating meat.”⁴

Dharani also serves to inspire Bodhi-citta. The interpretation of the singing of Kalavinka bird (迦陵頻伽鳥), which appeared in the sutra as a metaphor for the sixty-four sounds of Brahman language; is often used to describe the noble characteristic of Buddha’s tone and voice. These special rare birds are found in high mountains, probably in Himalayas. They could sing melodiously in the egg-shell before hatched. The bird’s singing its shell is a metaphor for both wisdom and compassion. One can recite dharani as a mean to inspire bodhi-citta within oneself; that is although one is still submerging in the discriminating

³ The Lankavatara Sutra - Chapter 9, Daisetz Teitaro Suzuki, http://www.lirs.ru/do/lanka_eng/lanka-nondiaccritical.htm

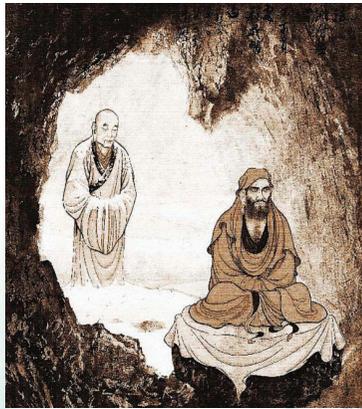
⁴ The Lankavatara Sutra - Chapter 8, Daisetz Teitaro Suzuki, http://www.lirs.ru/do/lanka_eng/lanka-nondiaccritical.htm

and deluded mind, their inspiration of bodhi-citta surpass the sravakas and pratyekabuddhas.

“It is that sixty-four sounds of the Brahman language are distinguished by me, and these identical sixty-four sounds of the Brahman language are also uttered by the Tathagatas, Arhats, and Fully-Enlightened Ones, and their Kalavinka-like notes are the same with all of us, as we are indistinguishable in this respect.”⁵

In confession rituals, dharani could be served as purifiers or might most probably used to counterbalance bad thoughts, speeches and behaviours. However, the dharani in the Lankavatara Sutra does not advocate the offset of negative karma but rather perform as a tool to help bring to mind and invite self-reflection; and to solve the karmic issues at the root cause instead of superficially at the surface of karmic effect by an equalizer concept.

A deeper question to ponder upon the protection verses in the sutra is paradoxical to its teaching of false discrimination of self-nature. Since there are egolessness of persons (人無我), and egolessness of things (法無我), then what is discriminating between the reciter of the dharani, and the dharani itself, and between what it is protecting against and who it is protecting?



It is noteworthy that the examination of the scared utterance of dharani in the Lanakvatara Sutra may not necessarily devalue the beauty and rational of the dharani, but perhaps it unveils its inner beauty.

⁵ The Lankavatara Sutra Chapter 3, Daisetz Teitaro Suzuki, http://www.lirs.ru/do/lanka_eng/lanka_nondiaccritical.htm

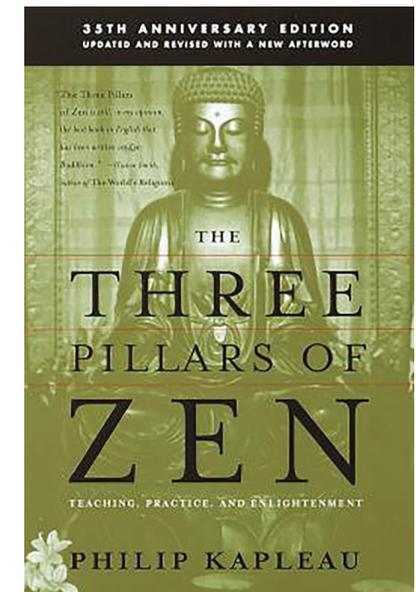
An Inward Journey with Singapore Zen Teacher Dr. Boey Wah Keong

Koan (公案) is a paradox, riddle, question or statement that is used in Zen practice. They are anecdotes that are passed down in traditions descended from Chinese Chan Buddhism. Practitioners use them as object of meditation with the aim to abandon ultimate dependence on reason and gain intuitive enlightenment.



Dr. Boey Wah Keong

Sanbo Zen (三宝禪) is a Zen practice from Japan that combines the Soto heritage with Rinzai koan study. Sanbo Zen was founded by influential Soto master Haku'un Yasutani Roshi, Dharma successor to Daiun Harada Roshi. It was Harada Roshi who initiated the combined Soto and Rinzai practice as he had studied under masters of both lineages. Yasutani Roshi visited USA in 1962 on invitation of Philip Kapleau, his student and author of the influential book the 'Three Pillars of Zen', to introduce Zen to the West. However, it was Yamada Koun Roshi, the second abbot, who was responsible for spreading Sanbo Zen to the many countries where





Koun Yamada Roshi

Ms. Vivien Loong, founding members of the Zen Society Singapore, are certified Zen teachers of the Sanbo Zen Lineage.

Dr. Boey Wah Keong is an anaesthetist at his clinic in the Gleneagles Hospital. He was made an assistant Zen teacher of the Sanbo Zen Lineage in 2008, and was later certified as a Zen teacher in 2010. Dr Boey and Vivien, his wife, also a qualified Zen teacher, guide students at the Crystal Cloud Zendo together.

Question: How did you get interested in Zen practice?

Dr. Boey: Since young, I have been interested in spiritual well-being and tried many kinds of practices, especially during my schooling days at the University of Singapore. I was introduced to Zen practice in the late 1970s by a philosophy lecturer, in the then University of Singapore, Dr David Loy. I had been searching intensively and trying out different practices, such as Zen, Vipassana, and the Essenes which practiced channelling. In the 1980s, I met Yamada Koun Roshi, who was the abbot of Sanbo Zen from 1970 to 1989 after Yasutani Roshi. He came to Singapore to lead a sesshin (literal meaning: touching the heart-mind 攝心, or intensive meditation) session. By about then I had realized that I had to stop sampling spiritual practices but instead choose one and fully dedicate my life to it. After the sesshin, I decided to seriously practice Zen under Koun Roshi.

it is practiced now. He taught many students, including Christian clergies, believing that as long as you are a sentient being, irrespective of your religious beliefs, you can get enlightenment. Upon completing their studies, these Christian priests and nuns returned home and taught Zen to their communities. Sanbo Zen has active centres now in USA, Europe, South America, Israel and Asia. Dr. Boey Wah Keong and his wife

Question: How was your first Sesshin?

Dr. Boey: The first session was painful, interesting and ultimately got me hooked. As I had attended retreats of different practices before, I was not new to retreats. But, somehow, the sesshin left a deep impact on me. Perhaps it was the guidance of Koun Roshi coupled with the strictness and directness of Zen that led me to decide that this was my path. In Sanbo Zen we start with breath counting until we attain one-pointed concentration, and ultimately samadhi. When our concentration is deep enough, the teacher would give us our first koan which is usually the Koan MU- “Mu” literal meaning “Nothing” (無). For some students, the teacher may decide that the practice of Shikantaza (只管打坐) is more appropriate as their continuing practice. Eventually, the aim of the practice is to attain kensho (見性)– a glimpse into the world of emptiness, our true nature. As Koun Roshi was getting old then, those who wanted to get his guidance had to go to Japan. Out of the 30 practitioners from the first session, only my wife and I went to Japan regularly to further our practice. Most continued in Singapore under one of Koun Roshi’s appointed teachers.

Question: What are your experiences from the practices?

Dr. Boey: A monk once asked Master Chao Chou, “Does a dog have Buddha-nature?” Chao Chou said, “Mu” (which literally means “Nothing” in Japanese). Buddhism teaches that all sentient beings have Buddha-nature. So what did Master Chao-chou mean by “Mu”? What is “Mu”? That is the starting point where we must begin the search for the answer. The insights to “Mu” transcends all logic. You will only achieve it when your mind gives up logic. Meditation is about seeing your true nature (kensho, 見性).

Zen practice is similar to many Buddhist meditation practices like, for example, insight meditation - Vipassana. First, we need to practice single-pointed meditation to achieve Samatha (mind-calmness), and then Koan practice to help us achieve insight. You may suddenly get an insight while meditation on the Koan. That insight cannot be understood by logic, but you will know that it is true. Somehow it opens you to a different world - the world of oneness and emptiness, which is the world we want to see clearly. In Zen terms, you have to kill yourself to see that world. Of course, we don't mean physical killing but the killing of all concepts and ideas you have cherished as real till now. That's why Zen is - The sword that kills, the sword that gives life. Your true world is without self, boundless and empty. As long as you have a self, you will have duality – I and others, like and dislike, Good and Bad. And as long as you have duality, you will suffer as no one can ever get everything he or she desires. It is only when you realize that all existence is empty and of one source that you can attain true peace of mind. For this, you will have to practice hard and attain kensho. Zen is a difficult practice as it is one of the most direct paths, focusing almost exclusively on zazen (meditation).

Question: What books would you recommend for further reading ?

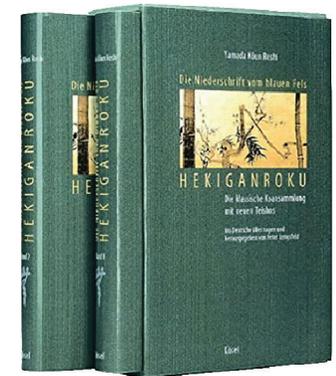
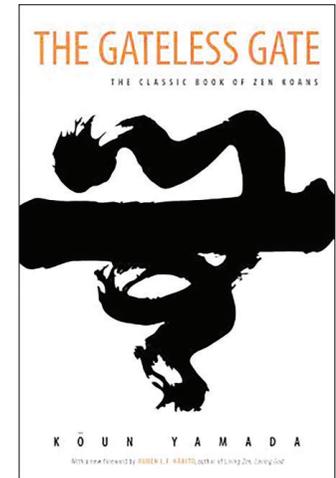
Dr. Boey: “The Gateless Gate” and “Zen : The Authentic Gate” both by Yamada Koun Roshi, as well as “The Three Pillars of Zen” by Roshi Philip Kapleau - this was the influential book that brought Zen to America.

For one to be a qualified Zen teacher, one has to practise, be examined by your teacher, and pass a few hundred of Koans. The Koan collections include “The Gateless Gate” (Mumonkan 無門關), “The Blue Cliff Record” (Hekiganroku 碧巖錄), “Book of Equanimity” (Shoyoroku 從容錄), and “Record of the Transmission of the Light” (Denkoroku 傳燈錄) and some other miscellaneous koans.

The collection of Koans are not books just for reading and thinking over. Each koan has to be examined in deep zazen. Every koan has a teaching point and with the guidance of a qualified teacher, can be used to help the student deepen his or her insight into the world of emptiness. Teachers should be qualified, having been examined by his or her own teacher, and have a clear eye to be able to teach. Pai Chang, a Zen master famously said, “The one who is his teacher's equal has diminished his teaching by half. Only a student who surpasses his teacher can transmit the teacher's teaching.” In other words, if the teacher sanctions his student to teach too casually, his Dharma will perish. It may be better to have no Dharma successor than an unqualified one.

Question: What are the challenges to conduct lessons in Singapore?

Dr. Boey: The dedication to the search for one's true nature, to attain self-realization or enlightenment is not strong nowadays. It is also in decline in Japan. However, it seems to be gaining popularity in the western countries. It is hard to meet dedicated students with deep aspiration to find his or her own true nature. It is perhaps due to the distraction of media and social media. Zen is not sexy, the main practice is to just sit silently facing the wall. A student once mentioned



that his reason for not continuing Zen was because the buddha in my meditation hall was not big enough. You can consider yourself lucky if you can keep one out of ten students who come to try Zen!

Vivien and I conduct regular sittings every Monday evening. We also hold long sittings (Zazenkai) on some weekends and organize sesshins. We encourage the students to sit daily on their own as well. They are mainly Singaporeans mixed with some expatriates. Recently, due to the pandemic, we have been conducting zazen virtually. This has surprisingly turned out to be an effective and convenient way to conduct the sittings. You just need to have a laptop in front of you while at home to attend the meditation session. Students who are overseas are able to join in too. Zen practice includes regular dokusans (獨參), where the student meets face to face with the teacher privately for guidance, as well as teishos (提唱) which are Dharma talks given by the teacher.

Question: What advice would you give to those who are interested in this practice?

Dr. Boey: Come and give it a try to see if this is your path. Zen requires commitment and perseverance. It is not easy to turn inward and search for your true self. But when you are motivated, nothing can hold you back. Recognise the deep aspiration in yourself. Attainment of enlightenment is never for yourself but for all sentient beings. You will never get the same strength to seek if you are motivated to attain enlightenment only for yourself. Compassion for all sentient beings naturally grow as your practice deepens.

The aspirations are in the four great vows (四弘誓願) which we chant after every sitting:

衆生無邊誓願度

Though the many beings are numberless, I vow to save them

煩惱無盡誓願斷

Though delusions rise endlessly, I vow to cut it off

法門無量誓願學

Though Dharma Gates are immeasurable, I vow to master them

仏道無上誓願成

Though Buddha's Way is Supreme, I vow to attain it

It is our honour to interview Dr. Boey Wah Keong, who lead us on an inward journey towards the Zen experience of kensho, and shared with us invaluable insights of Zen practice. For more information about Zen meditation and koans, please refer to the website of Zen Society Singapore: (<http://zensocietysingapore.com/>). We look forward to more students with strong aspirations to seek self-discovery.

原始佛法的正念禪在緬甸保存得最完整，這是因為緬甸早在佛陀時代就跟印度的佛教僧團有來往。「念」的巴利文作sati，意思是（對身心現象的）覺知/覺察，或（對佛的無量智慧功德的）憶念和觀照，英文譯為mindfulness/awareness。修習正念的法門稱為Vipassana，意思是如實覺知/覺察身心及諸法實相，不作好或不好的價值評判，英文譯為 see things as they are, without judgment。漢傳佛教古代譯為「正觀」或「觀」（與止禪合稱止觀），現代改譯為「內觀」。

近現代緬甸有三大修習正念的內觀禪派，其中以葛印卡導師(S.N.Goenka)的內觀禪流傳最廣，修習人數最多，這是因為他能以現代概念深入淺出地解釋正念禪的原理



內觀導師葛印卡

及修習方法，而且具有心理學的基礎。現在佛教禪修界所說的「內觀禪」是特指葛印卡這一派而言，馬哈希和帕奧二派則另有名稱，其實都是修習正念的內觀禪。

修習內觀的根本目的是要解決「苦」(dukkha)的大患，佛法所說的「苦」是指眾生的貪瞋無明習性所帶來的精神苦惱，其範圍很廣，各種逆境和不幸所帶來的憂悲苦惱是人們都知道的「苦」，所求不得也是「苦」，所愛的人事物崩壞或離去時也是「苦」，憂鬱症、焦慮症等等精

神病症，以及吸毒、暴力犯罪、兇殺、自殺等所造成的悲慘後果則是現代人的集體之「苦」。從佛教心理學的角度而言，佛法所說的「苦」跟物質的匱乏無關；恰恰是因為人們追求物質享受而忽視精神的鍛練，才使得「苦」的問題隨著物質文明的發達而愈趨嚴重。根據佛法的解釋，致苦的根本原因是貪瞋習性，即眾生對快樂感受及帶來快樂感受的人事物（如金錢和女色）生起貪愛執取，對不快樂感受及帶來不快樂感受的人事物（如疾病、失敗和各種逆境）生起瞋憎拒斥、不願接納、臣服，這就是眾生人人皆有的貪瞋習性，是致「苦」的根源。

佛法的四聖諦（苦集滅道）是以八正道的修行（道諦）達到致苦根源—貪瞋習性（集諦）的息滅（滅諦），致苦根源的息滅即是苦的止息以及解脫智慧的成就。八正道分屬戒定慧三學，其核心是「定」的修學，要而言之，「定」是以前述正念的禪修達致正定，正定的真義是心不動搖，即不被物欲所誘惑，不被邪念所迷惑，不被疾病、失敗等各種逆境所困擾，超脫了世間的苦與樂、幸與不幸，從而獲得究竟的絕對的安樂自在，稱為「解脫」；佛教界所說的「離苦得樂」即是此意，而淨土宗的「極樂」亦是指這種絕對的終極安樂(ultimate bliss)，蕩益大師說這是眾生本自具足的性德，與阿彌陀佛淨土的「極樂」一體不二。

葛印卡的內觀禪對正念禪的心理學原理有清晰的解釋，內觀（正念）禪修的要旨是專注覺察呼吸及身心的當下感受(sensations/feelings)而不作價值評判(non-judgmental)，因而對快樂感受不生起貪愛執取(craving)，對不快樂感受不生起瞋憎排斥(aversion)的情緒反應，始終保持心態的平衡平穩，巴利文稱為upekkha，英文譯為equanimity，漢文舊譯為「捨」，現代譯為「平等心」。專注覺察、不評判、保持平等心等三者是內觀（如實觀照）的精髓，也是正念禪修的本義。

葛印卡導師在指導內觀十日課程時，不斷提示以上的重要概念，並且開示無常和無我的佛理，幫助學員在密集禪修中，無論體驗到輕安喜悅或腰酸背痛，都能保持平等心，也就是《六祖壇經》所說的「不生憎愛，亦無取捨」。這種精神鍛練能消除貪瞋習性的業障，使覺悟和解脫智慧的潛能（佛性）逐漸展現，達到離苦得樂的目標。葛印卡導師稱之為「心靈的大手術」。

葛印卡一派的內觀禪除了「苦」的解脫以外，不講禪修有什麼身心療效。其實內觀禪療癒身體疾病以及焦慮症、憂鬱症等精神疾患的案例很多；葛氏本人便是因為內觀禪修治好了他遍尋西方名醫而無法療癒的嚴重偏頭痛，而把生命投入佛法和內觀禪的研究、實踐與教導。佛陀在原始佛法的巴利佛典中說：「堪忍身苦，不受心苦。」意思是說，對身體的各種痛苦（以及生命中的各種逆境）若能以平等心去應對而不生起瞋憎拒斥的習性反應，心就能安樂自在而得解脫。這樣的心靈鍛練自然也能帶來身心疾病的療效；緬甸另一正念禪派的馬哈希大師在其《法的醫療》(Dhamma Therapy)一書中列舉了正念禪修治癒胃病、風濕、氣喘、腫瘤等30個案例，說明正念禪修確實有醫療上的效用和價值。近年西方流行的「正念減壓療法」(Mindfulness-based Stress Reduction, MBSR)，便是把佛法的正念原理運用於身心醫學的一種治療方法。

但是，話說回來，正念內觀禪的本意是教導從貪瞋無明習性及其所造成的「苦」中得到解脫，為達此目的，必須摒除一切功利思想，奉行持戒、布施、忍辱、捨離等十波羅密的德目，身心投入去作艱苦的修行。「解脫」是根本目的，身心疾病的療癒只是附帶的結果。如果以後者作為修習正念的目標，把禪修當作一種治療的工具，而忽視佛法修行的本懷，那就變成本末倒置，其治療效果恐將大打折扣。



台灣佛光大學陳玉璽教授於2018年被邀參與新加坡南洋孔教會舉辦的「中華儒釋道」論壇。

延慶寺「一念蓮華」助念團

FAR YEE and Family

你曾想过人死后会发生什么？可能什么都没有？可能会看到过世的亲友或冤家？可能是天仙来迎接你？

在年輕時，會覺得有很多的事情要忙，死亡相對來說的是人到老年才可能想探討或深入理解。死亡也是人生中比較不會和親友討論的話題。比起老靈魂，尤其是少靈魂，更會傾向於及時享樂，覺得死亡也會離我們好遙遠。

在機緣巧合的安排下，我們有幸先接觸到純素主義的活法定義，接著才接觸到阿彌陀佛的教育。佛法博大精深，在多個法門中，有幸接觸到淨土法門，知道可以念佛往生到西方極樂世界的方法。在科技發達的時代，非常感謝所有大德把相關的信息發到網絡上，讓人可以快速的搜索關於阿彌陀佛的任何故事和解說。

從淨土法門中，從各個大德處，也得知了助念的功德，得知了新加坡有「一念蓮華」的助念團，不止亡者能得一分功德，助念者也能得到六分功德。也因為助念中，會有本身和亡者的冤親債主來干擾，好在我們平時已是純素者也沒再食眾生，所以相對會減少增添新的冤親債主來干擾助念的過程。

從「一念蓮華」的助念通用手冊中，也有幸可以知道人死後的中陰身。從大德淨空老師處知道，可以理解中陰為：站在人生終點回看自己一生。中陰身就是這個身體離開了，還沒有去投胎，當中這一段時間叫中陰，佛法叫中陰，中國人俗話叫靈魂，靈魂不散！身就像一件衣服一樣，衣服穿破、穿髒了、穿壞了，把它脫掉，這個衣服就死掉了，不要了，再換一件新的，所以沒有死！

每七天，他那個，「死亡」，他又要重演一次，這個很痛苦！特別是自殺，上吊的，每隔七天他又去吊一次；投河的，每七天他又要去投一次，很苦！所以在這時候，誦經、念佛迴向給他消災，給他減少痛苦，非常有效！

大多數人的中陰身階段是49天，但是並非都是49天，長的會超過49天很多天，短的也可能就是一剎那的時間，也有短到甚至接近不存在中陰身的情况。

❖ 大善、大惡的人沒有中陰。佛經上講得很清楚，他這裡一斷氣，馬上大善的人生天了，沒有中陰；大惡的人墮地獄，無間地獄，立刻就去了。

- ❖ 小善、小惡，那還要跟閻羅王、跟這些判官見見面。投胎，佛家講往生，時間長短不一定，但是一般最長49天，7個7大概都是去投胎了，又換一個身體。心行善的人，身體愈換愈好；心行不善的人、造惡的人，那他換的身體就愈換愈差，換畜生身、換餓鬼身，比人身還要差。絕大多數，49天之內都轉世了，又不曉得哪一道去輪迴了，大多數。
- ❖ 也有少數，七七日內沒投胎的，甚至於好幾年、好幾十年都還不投胎的，都在中陰的狀況，這是哪一類人呢？是特別執著的人，他沒有去投胎。我們常講守屍鬼，他沒去投胎，他捨不得離開他的身體，那麼這一類鬼多半怎樣？就住在墳墓裡頭。還有的，比如對他的房子捨不得，往往他也不去投胎，那個房子就變成鬼屋。

人死后会进入不同的状态：

第一状态：临终中阴 -

- ❖ 人死亡以後的一瞬間，就進入了中陰的第一狀態。這個時候你意識不到自己已經死了，當心和身體分離的時候，眼前會出現幻相：
 - ◆ 惡道的鬼神化身為過世的親友來迎接你，或是冤家來逼迫你，甚至有天上的天仙來迎接你，都是騙你去惡道受苦
 - ◆ 不斷閃耀的光明火焰，在這光明中發出像千萬個雷一齊響的巨大聲音，都是自己心中發出來的真實光明和聲音
- ❖ 因為這些都是自己的幻覺，何況你已經沒有肉身，他們無法傷害你，不可以逃避或躲到任何地方。任何人或事境界現前都不要害怕，專心念阿彌陀佛或唵嘛呢貝吽識破這個幻相，放下心中對任何或事的愛恨與執著，不再依戀這個世界和自己的肉身，你就能往生極樂世界。但是99.999%的人會被這個幻象所迷惑，進入第二狀態

第二状态：实相中阴 -

- ❖ 這個階段又分為頭7天和尾7天。
- ❖ 這14天當中，眼前的幻象會慢慢減弱，被越來越世俗，越來越痛苦的感受所取代。

第三状态：投生中阴 -

- ❖ 這個狀態一般他每7天有一次變易生死，這個生死在他來說是相當痛苦的，就在這個時候你將看到你脫離肉體後真正的自己，看到你自己的內心所變化出來的佛菩

薩，類似於像天或山一樣高的佛像，或是具有種種野獸頭的女神等，一齊放射強烈佛光（更詳細的描述都在一念蓮華的助念通用手冊中）

- ❖ 中陰身是迷迷糊糊的，看外面空間就像大霧一樣，又黑暗、又看不清楚。哪個地方有緣分，他就看到那裡有光明，他循著那個光明，他會去找，那是緣分。比如和強烈佛光同時會出現的是六道輪迴的光，而且光的色彩、大小都不一樣，這就是六道的差別。如果喜歡或靠近六道輪迴的光，就會墮入輪迴，接受冥界的審判，投生轉世，永遠受苦
- ❖ 所以不要再想過去，現在，未來的事，要一心一意念阿彌陀佛或是觀音菩薩的六字大明咒，選擇強烈的佛光投入

所以說要死後更有把握可以往生西方極樂世界，尤其在末世，對於忙碌的人們，最簡單的方法莫過於一念佛號 - 阿彌陀佛。無時無刻都念阿彌陀佛，練到可以遇到什麼事，行住坐臥，穿衣吃飯，從朝至暮，從暮至朝，一句佛號，不令間斷。就連做夢都記得會念阿彌陀佛，會幫助自己習慣和練就死前記得念阿彌陀佛，或死後在助念團的幫助下，也不受中陰的幻象所影響，一直念阿彌陀佛，一句佛號，不令間斷。

平時的修行的話，就照著印光大師開示一敦倫盡分 閑邪存誠 老實念佛 求生淨土：

無論在家出家。必須上敬下和。忍人所不能忍。行人所不能行。代人之勞。成人之美。靜坐常思己過。閒談不論人非。行住坐臥。穿衣吃飯。從朝至暮。從暮至朝。一句佛號。不令間斷。或小聲念。或默念。除念佛外。不起別念。若或妄念一起。當下就要教他消滅。常生慚愧之心及懺悔心。縱有修持。總覺我工夫很淺。不自矜誇。只管自家。不管人家。只看好樣子。不看壞樣子。看一切人都是菩薩。唯我一人實是凡夫。果能依我所說修行。決定可生西方極樂世界。

諸惡莫作 眾善奉行 自淨其意 是諸佛教 南無阿彌陀佛

那麼知道人死後會發生什麼了，就不用迷茫害怕了，記得念阿彌陀佛，希望大家往生到極樂世界。

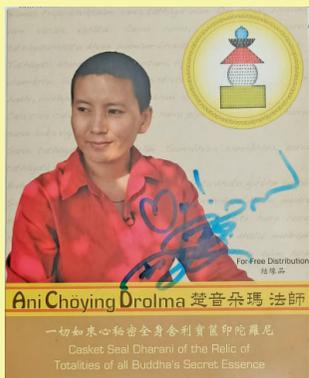
每逢星期六，十一點三十分到下午一點，歡迎大家參與共修。

「一念蓮花」助念熱線：+65 9088 9048。此項服務免費，謝絕供養

一切如來心祕密 全身舍利寶篋印陀羅尼

延慶寺的著名地標是「一切如來心祕密全身舍利寶篋印陀羅尼經塔」也稱“世界和平吉祥寶塔”。

國有國歌，校有校歌，延慶寺的“寺歌”正是《一切如來心祕密全身舍利寶篋印陀羅尼》。主席陳慶力先生特地邀請尼泊爾的比丘尼 - 瓊英卓瑪 (Ani Choying Drolma) 用古梵語詠唱寶篋印陀羅尼。由於瓊英卓瑪是藏族，所以



一切如来心秘密全身舍利宝篋印陀罗尼

1=C 4/4 5/4 (v.4.1.2014) 张麗曼记谱

(2 3 5 2 3 - | 1 2 1 7 6 - | 1 1 2 3 7 - | 1 2 3 6 6 - |
5 6 1 6 1 2 | 3 5 3 - | 0 3 2 3 1 2 | 6 5 6 -) |

6 6 6 5 6 6 6 | 5 6 5 - - | 3 2 3 1 6 6 6 | 5 6
na mas tri ya - dhvi ka nam sa-ri vata tha ga ta

5 - - | 5 3 5 1 6 5 6 | 7 6 7 - | 5 6 7 1 7 5 | 6 - - -
nam om bhu - vi bhava na va - re vache nai vache di

| 5 6 6 1 6 - | 5 6 5 3 - - | 5 3 5 6 7 1 2 | 1 7 5
su ru su ru dhara dhara sa-ri vata tha ga ta dha tu dha

6 - | 6 - | 5 5 6 1 2 3 | 1 2 1 7 6 7 5 | 3 3 5 5
ri pada mam bhava ti jaya vare mu dre smara tatha

6 7 | 5 5 6 7 | 0 1 7 6 6 5 6 5 4 | 3 - - - | 3 6 5
ga ta dhari ma cer kra pravara tana va jri bod hi

6 6 6 6 | 6 6 5 6 5 5 5 | 3 2 3 1 6 6 6 6 |
man da a - lam ka ra lam kri - te sa-ri vata tha ga ta - a

5 5 6 5 - | 5 6 7 7 1 | 7 6 7 - - | 5 6 7 1 7 5 | 6 - - - |
dhisthi te bo dhaya bo dha ya bo dhi bo dhi

5 6 7 1 7 6 | 7 - - - | 5 3 5 6 7 - - | 5 6 7 6 | 6 - -
bu dhaya bu dhaya sam bo dhani sam bo dha ya

| 5 6 5 6 5 6 5 | 3 - - - | 5 3 5 6 7 1 7 6 | 7 - - - |
chala chala che lam tu - u sa-ri va va ra na ni



不懂得古梵音。為了演繹這首陀羅尼，她虔誠地請教吠陀大師學習梵語的準確發音。之後她以獨特的唱腔來詠誦此陀羅尼，攝受心靈，啓迪智慧。延慶寺也將這首獨一無二，由瓊英卓瑪梵詠的《一切如來心祕密全身舍利寶篋印陀羅尼》製作成唱片CD，免費與大眾結緣。此歌也可以通

0 5 5 6 7 . 1 7 5 | 6 - - - | 5 6 6 1 7 - | 0 5 5 6 7 .
sa-ri va pa pa vigha te huru hu ru sa-ri va sho

1 7 5 | 6 - - - | 3 3 6 6 6 6 6 | 6 6 6 | 5 5 6 5 - - |
ka vigha te sa-ri vata tha gata ri da ye va jri ni

5 1 6 - | 5 6 7 6 7 - | 5 3 5 6 1 6 6 6 | 6 6 6 1
sam bha ra sam bha ra sa-ri vata tha gata gu heha -

1 6 | 5 6 5 - - | 5 6 1 7 | 5 6 - - | 5 3 5 6 7 | 7 7 7
rani mu dre buddhi su buddhi sa-ri vata tha ga ta a

7 1 | 2 2 7 - - | 5 6 7 1 7 5 | 6 - - - | 5 3 5 6 7 1
dhis thita dha tu gari - bhe sva ha sam ya dhis

2 7 . | 5 6 - - - | 5 3 5 6 7 7 7 | 7 1 2 1 0 1 7 6 |
thi te svaha sa-ri vata tha gata ri da yedha - tu mu

5 5 6 7 6 - - | 6 6 6 6 6 6 | 5 6 5 - | 0 3 3 6 6 6 6 |
dre - svaha supratish thi ta stu pe ta tha ga ta

| 5 5 6 5 - - | 5 6 6 1 7 - | 5 6 | 6 1 6 - - - | 6 - - - |
dhis thite huru hu ru hum hum sva ha om

6 6 6 6 6 6 6 - | 6 6 5 6 5 6 5 4 | 3 - - - | 5 3 5 6
sa-ri vata tha gato - sniser dha tu mu dra ni sari vata

7 7 7 1 | 7 6 5 - - | 5 6 2 7 - | 7 7 1 2 2 7 - | 5
tha ga tam sad dha tu vi bhu si ta dhis thite - hum

6 1 6 | 6 - - - | (1 - 2 3 | 5 - - - | 3 - 2 1 7 | 6 - - -)
hum sva ha



過以下二維碼免費下載：



除此之外，張麗曼老師也花了幾個月把這首“寺歌”編成簡譜，好讓延慶寺合唱團員可以一起唱誦這首陀羅尼。延慶寺合唱團歌唱成立於2012年1月10日，由張麗曼老師至2017年8月24日為延慶寺合唱團建立並打下了穩固基石。

至今許多發心仁者為了祈禱世界和平，再次共同發願建造八萬四千座寶塔與及恭誦《一切如來心祕密全身舍利寶篋印陀羅尼》，祈求萬民安泰、風調雨順。





延慶寺合唱團

卓秀容

延慶寺合唱團歌唱導師，女高音張凱欣，年輕而極具天賦，其嗓音獨特色彩鮮明，她獲美國紐約曼哈頓音樂學院的碩士學位，在新加坡取得的音樂學士學位則受英國威爾斯大學的認證，曾擔任新加坡歌劇團，國際聲樂藝術學院和曼哈頓音樂學院獨唱演員的張凱欣先後同多位歌唱家和導師合作。她也曾贏得三一聲樂比賽的多個最高獎項。

由於疫情肆虐，許多合唱團的活動，多停止了，延慶寺合唱團正因疫情關係，更多人更需要疏解壓力，所以在去年疫情期間在臉書播出了好多合唱團員製作的音樂視頻，包括衛塞節，雙親節，觀音成道日，中秋節視屏等，目的希望通過音樂讓學員有精神寄託於歌唱練習也讓線上的觀眾有點娛樂，舒緩情緒。

去年十月三日，延慶寺主席陳慶力先生也不遺餘力的贊助了(為你歌唱直播秀)的直播費用。

<https://youtu.be/y-fBgdsPils>



演出的對象是天后宮屬下的養老院(瓊州樂善居)，此養老院已有多年歷史兩個小時的直播秀非常成功圓滿，也獲得不少好評。



天后宮主席符永平先生非常感恩直播秀節目利益了其養老院的老人並在演出後頒發感謝證書給所有直播秀的歌手與義工。

延慶寺，也在去年十月十日恢復歌唱訓練。教學改為Zoom視頻教學，精彩棒極。因為冠狀病毒已停課一年，所以復課以後學員更加珍惜有機會再上課。

非常感恩張凱欣老師耐心的指導，傳授了我們不同的歌唱技巧，上課時老師會先做示範，然後學員一起和老師哼唱，過後老師會逐一點名讓學員一一唱出所學到的，老師也會逐一讓同學改進如果唱得不標準。



張凱欣老師

老師也採取了線上錄音模式，這樣的方法不僅訓練聽力，也讓我們錄音更上一層樓。

通過張導師的聲樂訓練，學員們大有進步。

衷心感謝延慶寺與張凱欣導師。

有興趣加入我們合唱團的佛友，請聯繫Angela, 9648 6755

佛學輔導 · 心靈成長

新加坡ACC心理學輔導和青少年輔導雙課文憑
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胡美麗



多年前母親的離世，讓我悲痛欲絕，踏上輔導師的道路。之前我把自己的人生挫敗，都歸結在原生家庭問題上。徹底的給自己心理大掃除後，找回了生命中愛一直存在着。也看清是我一手創造我的人生，父母只是陪伴我成長過程中的愛與合作者。我認爲的施害者的父母，與受害者的我，其實是我扭曲的認知，也是戲劇性人生一個笑話而已。釋放了很多怨恨的情緒，的確情緒需要釋放，不可壓抑和排斥情緒。情緒是我們開啓內在鏈接的一把鑰匙。我與我「內在的小孩」，開始有了鏈接會走心了。感同身受他人的能力也越來越強。包容自己，寬恕他人，無條件地給於愛，可以在我生命中上演了。比過往渾渾噩噩地過着，現在明顯知道自己會有覺知地過着每個當下。

我還有幸去監獄分享佛法給獄友們。把心中的光去照亮在黑暗中需要愛與光的那羣兄弟姐妹，我們原本是本質具足的。看到他們很渴望瞭解佛法真諦，雖然只有短暫的相遇，所以我每次都帶著那份無形的禮物「愛與陪伴」去，希望他們收穫滿滿。

活着意義是什麼？

佛教四聖諦：苦，集，滅，道已經說清楚了，細細品味這4個字。理清楚內在的是哪些信念，產生的舒服與不舒服的感受？感受是不分好與不好，只是如是，如是。。。。。。但是腦袋的邏輯思維會做區分，不舒服都算痛苦感受。記憶裏這些強烈的情緒體驗感受成爲我們轉識成智的最好教材。傾聽內心的聲音，帶我們走向八正道的路徑。這段路程上，都在不斷的創造着我們要的，和我們不要的生活，這些寶貴的生活經驗，好似這顆心如同玩着過山車一樣，驚險刺激又精彩。苦彰顯了樂。恨彰顯了愛。所以苦也是精彩生活一部分，無法否認，排斥和拒絕

它存在着。明白了十二因緣，緣起緣滅後，再常常讓大腦得以練習，可以一步一腳印落實應用在生活裏。作自己生活的觀察者，不去評判和指責。如果有去找找這些聲音哪裏來的？我們善待自己嗎？

衝動是天使還是惡魔？

每次輔導課上都會聽到：順自己心。那是不是也代表內在的衝動呢？我從小一直被教育不要衝動。害怕不信任自己內在的衝動，不敢行動而產生無力感。我練習信任內在，就從每一天的的小衝動開始！把豐盛的感覺慢慢找回來了。人性本善，爲何順內在的衝動成了惡魔？我們迷思的善行或稱「我執」，導致惡的結果。找到「我執」的內在負面信念，連根拔除。智慧也自然隨之浮現出來。神奇的是，恐懼未來的不確定性，也漸漸減弱了。覺知自己當下每個起心動念是非常的重要。

我的釋懷

疫情已經兩年沒回國（上海）看望年老父親。兩周前，叔叔通知我爸爸的癌細胞擴散開始不喫。我含淚只能在電話裏和他道別道愛，感覺到電話那邊說話都很累無力了。很快週末就接到他去世消息，讓家人視頻現場看完整個喪禮。接着隔天我立刻做心理情緒疏導。記憶裏8歲父母離婚後，我恨他不再選擇回來，這30年裏，我不認可他是個好父親。之前幾年我心理療愈中也只看到，我願意原諒他，對我這個女兒的不負責任行爲。直到他去世，我才明白寬恕的意義！我請求他原諒我，作爲女兒不理睬自己爸爸的殘忍事實30年。我當下完全可以同理，一個父親看到自己最愛的女兒不理他是怎樣的感受。在遺體告別時視頻，看到牆上的橫聯寫我的爸爸是個真誠的人。我怎麼從沒想過爸爸是個真誠的人？我明白了！恨能淹沒了一切我忽略的美好。我立刻頓悟，在自己婚姻裏，不會再重複上演，以前在我的世界裏最好的情緒良方是怨恨。因爲我不會運用同理心和慈悲去理解。我的心是封閉的。怨恨可以覆蓋我的罪惡感，無力感，愧疚感等等。已錯失父親愛的鏈接，以後不再錯失夫妻之間的珍惜相伴的點點滴滴時光。

總結

佛法透徹貫穿了宇宙的真相，佛陀的智慧也流傳至今，後人們受益匪淺。加上互聯網時代技術科技發展，心靈療愈界，如雨後春筍般的不斷創新拓展。我相信，這個世界會越來越美好。祝讀者們都有開心美好的一天。

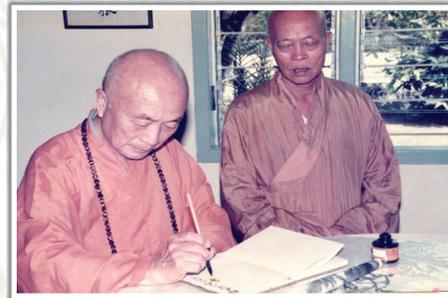
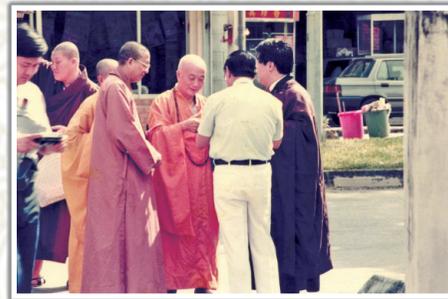


60-80年代 空華佛事



六、七十年代延慶寺大型法會普濟眾生與齋宴廣結善緣。

延慶寺第一任主席陳篤山居士和活動組組長陳偉斌居士共同接待遠道而來的廈門南普陀寺方丈妙湛老和尚。妙湛老和尚(1910年-1995年)一生致力於佛教事業的恢復和發展，為弘揚佛教文化、興辦佛教教育、培養僧才，為社會慈善公益事業和對外友好交往做了大量的工作。生前曾任中國佛教協會諮議委員會副主席，福建省佛教協會會長、名譽會長，廈門市佛教協會會長，閩南佛學院和福建佛學院院長，南普陀寺、鼓山湧泉寺、武夷山永樂禪寺方丈，在海內外佛教界享有盛譽。



衛塞節活動 2021

溫馨的衛塞節活動，誠心感謝SK義工團隊，每年風雨無阻地為延慶寺洗塔及環境打掃，迎接佛誕日。此外，盡心盡力的雅穎師兄及義工也一如既往地佈置浴佛壇。衛塞節當天，首先由主席陳慶力與夫人供佛獻花，接著雅穎師兄帶領信徒恭誦八十八佛懺、浴佛、拜願及迴向，祈願世界太平、國泰民安、福滿人間。之後陳金福老師也帶領信徒恭誦《聖妙吉祥真實名經》。不仅如此，延慶寺合唱團特地製作了線上合唱曲《三寶歌》及《心經》。以下二維碼鏈接觀看：



延漫的疫情期間，延慶寺積極配合政府的防疫措施，確保信徒可以安心的進行佛誕佳節。



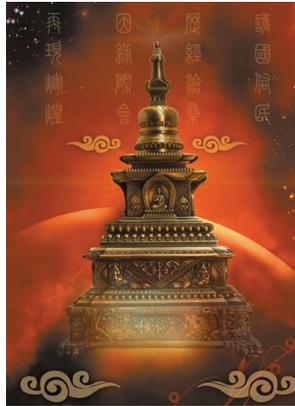
迎請世界和平吉祥佛塔

塔，是諸佛菩薩心意之所依。諸佛菩薩的心意就是利益一切衆生。歷代的佛教信仰者，通過造塔，凝聚社會大眾的道德人心，表達人民對於和平幸福的無限憧憬；並通過造塔，深切體認諸佛菩薩的慈悲本懷，祈請諸佛菩薩的無上加持。經過反覆研討，並就教於諸方大德，「佛教在線」(www.fjnet.com)定用建造寶塔這一佛教傳統形式，並將《一切如來心祕密全身舍利寶篋印陀羅尼經》和《寶篋印陀羅尼咒》用現代工藝製作，安奉到寶塔之中，並賦予世界和平吉祥之義。祈願正法久住、國泰民安、世界和平。

世界和平吉祥佛塔(又稱寶篋印陀羅尼經塔)的建造，既是偶然的，也是必然的。寶塔的成功建造，對於當代社會乃至未來人類社會的和平，都將有着無法估量的作用和不可思議的功德。

迎請見寶篋印陀羅尼經塔的功德

若有烏雀、蟻螻等，祇要被塔影籠罩或者踏觸寶塔周圍，都能摧破惑障，覺悟無明，命終之後，生於佛家，學佛得法。若有人或見塔形，或聽塔聲，或聞塔名，或經塔影，所有罪障悉皆消滅，能除一切災難。所有願求，皆能如意，現世安穩，命終之後，往生極樂世界。



寶篋印陀羅尼經塔的威德

現在、未來一切如來分身光儀、過去諸佛全身舍利，皆在寶篋印陀羅尼中。寶塔所在之處，一切如來以大神力所共同護念加持。四大天王與諸眷屬日夜衛護；二十八部大藥將，及日月五星幢雲慧星日夜護持，一切龍王加益其精氣，順時降雨；一切諸天與忉利天，三時下來，亦為供養此塔，一切諸僊，三時來集，贊詠旋繞，禮謝瞻仰；釋提桓因，與諸天女，晝夜三時來下供養。寶塔所在之處，自然災難不能損害，一切野獸、鬼神不能侵害，一切疾病不能肆虐，盜賊怨仇不能侵擾，也無饑饉貧乏的憂慮，一切厭魅咒詛不能傷害。

供養寶篋印陀羅尼經塔的功德

若有人死墮地獄，受苦無間，免脫無期，有其子孫，稱亡者名，誦上神咒，才至七遍，烱銅熱鐵，忽然變為八功德池；蓮生承足，寶蓋駐頂，地獄門破，菩提道開，其蓮如飛，至極樂界。一切種智，自然顯發，樂說無窮，位在補處。復有衆生，重罪報故，百病集身，苦痛逼心，誦此神咒二十一遍，百病萬惱一時消滅，壽命延長，福德無盡。

若有有情，能於此塔，一香一華，禮拜供養，八十億劫生死重罪，一時消滅。生免災殃，死生佛家。若有應墮阿鼻地獄，若於此塔，或一禮拜，或一右繞，塞地獄門，開菩提路。

若人求福，至其塔所，一華一香，禮拜供養，右旋行道，由是功德，官位榮耀，不求自至；壽命富饒，不祈自增；怨家盜賊，不討自敗；怨念咒詛，不厭歸本；疫癘邪氣，不拔自避；善夫良婦，不求自得；賢男美女，不禱自生；一切所願，任意滿足。



材料：鋅合金

中央：毗盧遮那佛

塔身：東、南、西、北為不動佛、寶生佛、阿彌陀佛、不空成就佛。

塔座：法輪、法螺、寶傘、白蓋、蓮花、寶瓶、金魚、盤長結。

裝藏：裝有依雷峰塔出土的《一切如來心祕密全身舍利寶篋印陀羅尼經》和《寶篋印陀羅尼咒》

塔基：東、南、西、北方向分別由金剛杵、寶象、如意寶珠、寶馬、蓮花、孔雀、十字金剛杵、大鵬金翅鳥嚴飾。

塔座：釋梵四王、金剛力士晝夜守護。

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大佛塔尺寸：38cm x 38cm x 66cm，請預定問價

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