

Ean Keng Si *Digest*
AUTUMN EDITION 2023

正慶文壇

癸卯年秋季刊





目錄 CONTENT

出版社
Publisher
 延慶寺
Ean Keng Si Buddhist Temple

編輯
Editors
 陳慶力 Tan Keng Leck
 陳文傑 B K Tan
 李順興 Lee Soon Hin
 周雁飞 Zhou Yan Fei
 郑丽莉 Tay Lee Li

設計與印刷公司
Designed 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)

歡迎投稿 稿件請寄
Contribution to our
digest are welcome
 eankengsi@gmail.com

封面照片
 延慶寺功德堂之地藏王菩薩

Cover Photo
 The statue of Bodhisattva Ksitigarbha at the
 Ancestral Hall of Ean Keng Si Buddhist Temple

欲知詳情
For more Information

www.yanqing.net
 Facebook group: Ean Keng Temple
 Facebook page: Shanti Stupa
 Instant Padma
 EKS Choir

MCI (P) 099/03/2023

佛心隨筆

病苦可轉為資糧 3

臨終關懷

說說佛教的臨終關懷 5

助念經驗

佛化家庭助念經驗 8

心得分享

臨終助念講座與共修心得 11

一念蓮華

延慶寺「一念蓮華」助念團 13

淨土法門

獅城一方淨土 - 新加坡彌陀精舍 17

臨終之談

The Moment of Death.....
 and Thereafter 21

好書介紹

Even In The Darkest Moment 30

功德事業

瓊州樂善居演出感言 35

生命禮儀

佛化殯儀服務與助念團 37



www.yanqing.net



Ean Keng
 Temple



Shanti
 Stupa



Instant
 Padma



EKS Choir



病苦可轉為資糧

陳文傑

生老病死人人都有，這是釋迦牟尼太子從小看到的人生，怎麼面對，才能度越，不以為病死是苦，可怖可畏？

這是不可避免的，佛陀修行多年所證明的。人人平等，沒有任何例外。

對那些深刻理解，認識的人來說，明白生老病死，都是無常，不是永遠存在。他們也會學習適合自己的方法去面對現實。生理上的痛和心理上的苦，不能連接，必須加以分開控制。佛法教導我們需要以智慧來面對一切事物，包括生老病死。生理上的病痛，是身受，要看醫生服藥治療，減少生理性的痛。面對它，接受它，治療它，改善它，一切衆生包括自己都是如此，切不可延伸痛成為心理上的苦。

心受，是心理上的苦，不是求神拜佛，燒香念咒。祈福只是一時，不是永恆。因為人生無常，不能永遠存在美好，永遠不老病死。如何好好經歷生老病死，纔是最重要的，而且人人都可以做到。哪些平時注意及此的人，自己好，也可以幫助別人好，這是修行人都可以做的事。

所謂菩薩，是能把壞事變成好事，變成度越病苦的資糧。實實在在存在，可行，該行。這是助人助己的人間菩薩。如何將病苦轉換為資糧，是重要的過程。如果能有比較高的證悟境界，則疾病，痛苦等等都能妥善地對待和安排。若是缺乏這層次，則大多數人都會手忙腳亂，無可奈何。

釋迦牟尼如來在成佛以後，也會示現生病，生病的時候也會去看醫生，醫生還配藥給佛陀吃。佛經上就有這麼一個故事說，佛陀找醫生給他配藥。那個醫生自持醫術高明，驕傲自滿地對佛陀說，這世界上只有兩個



人可以解決人的痛苦，一個是你，你可以解決人類精神上的痛苦，另一個就是我，我可以解決人類肉體上的痛苦。佛陀爲了斷除他的慢心，就把他帶到喜馬拉雅山的一個地方，讓他指認出那裏的每一種草藥的作用，味道等等，但他卻只能辨認出其中的幾種草藥，其它的一概不知。佛陀就從頭到尾把那兒所有的草藥的作用，副作用，味道，以及配製的方法等等一一跟他說明。醫生聽後，深感自愧不如，從此再也不敢說大話了。

佛陀早就脫離了生老病死，爲什麼要示現生病，吃藥呢？就是爲了令以後的佛弟子在生病的時候，不要拒絕看病，治療，吃藥等等。肉體接受醫學治療的同時，在精神上也有一種轉疾病爲我所用的過程。許多人精神先崩潰了，才導致身體上的痛苦。因爲不知道可以利用病來積累資糧。

生老病死 - 接受它，面對它，不能逆抗這是人生道路，從思想上心理上讓面對老病死的人認識到這一點，非常重要。心理上有了這重要的認識，就會心甘情願，歡歡喜喜的面對眼前的困難，少了壓力，沒有妄想執着，這是佛陀在世時證明的。

佛陀提到因果律和無常的本質，就是人們必須接受身心和世界的因緣表現，無法具有固定不變的自主性，主宰性，可擁有或被擁有。這種種都是貪愛。有貪愛則有苦惱。那些妄想自己長生不老，沒有老病死亡是不真實的。離開老病死，就是要求貪愛，比別人好的貪愛，是苦惱的根源。離去貪愛，接受現實因緣，則斷苦。

釋迦牟尼佛向聽聞者講話的時候，爲了避免誤會，總是由淺入深，從不同角度，確切地傳達核心義理，提綱挈領抓住要點，對不同根基不同對象的聽者，因人制宜，採用了一些善巧方便的方法，與聽聞者的根基相應，或多或少都能取得效果。不能千篇一律去處理。佛教經論，淵源博大，厚積深蘊。人人所面對的事，可用宏觀世界，微觀世界和量子場加以說明分析，這是指智慧。理性帶頭。感性方面，大慈大悲配合，可把質量轉換爲有用的能量。智慧雙運，助人也助己。實際上，方法有多種多樣，這是修行有別。有些人在臨終之前，不喜歡受外界干擾，以便默默念佛名號，不斷地念誦，這是攝心念誦忘了自己，排斥死亡的恐懼，心理上有個度越的港口，讓心平靜安寧，度越並減少生命的焦慮和負面情緒。因爲接納它，就沒有苦。



說說佛教的臨終關懷

釋見心

人們常說“五福臨門”，表示美好的祝福。什麼是“五福”？這是出自古老《尚書·洪範》的記載。五福指的是：“一曰壽、二曰富、三曰康寧、四曰修好德、五曰考終命”。即長壽、富貴、康寧、好德、善終。由此可見，古代人是把“善終”作為一種福氣。其實，即使在當代社會，也同樣如此，人們依然希望“善始善終”。當然，從“五福”中，也讓我們體會到“好德”的重要，所謂種善因得善果，因為好德，才有可能長壽、富貴、康寧、善終。

生死事大。世界上所有宗教，都會關心“死”的問題，佛教更是如此。《佛般泥洹經》講說了佛陀在臨終前的情況，指出生老病死是人的自然生命規律，人類生死輪迴，如車輪一樣，永無出期，唯有精進持戒修行，才能解脫生死。

我在很小的時候，因為家中至親長輩驟然離世，讓我產生思考，為什麼人會死？小小年紀的我，一直在找尋答案。15歲，我遇到佛法；18歲，遇到淨土法門。通過幾十年學佛歷程，以及多年來參與臨終關懷工作的經驗，讓我深深體會到佛教的臨終關懷的殊勝。

佛教的臨終關懷，不是今天修行者的倡導，是早在2000多年前佛陀時代就有的死亡輔導。如《雜阿含》卷五第103經載，有一位那拘羅長者，年120歲，“羸劣苦病”，往見佛陀，請求“長夜安樂”之道，佛陀教他：“於此苦患之身常當修學不苦患身”，然後教他如實觀察五蘊無常、涅槃寂靜的方法，使其獲得解除死亡恐懼的智慧。

同經卷三七第1023經載，未斷身見等五下分結的叵求那比丘病篤，佛為其說法，使其當下斷了五下分結，見道證果，“當命終時，諸根喜悅，顏貌清淨，膚色鮮白。”



第1024經載，比丘阿濕波誓病篤，畏懼退失所證，佛為說法安慰，“起諸漏，心得解脫，歡喜踴悅，歡喜踴悅故，身病即除。”

第1025經載，一年少新學比丘病篤，佛往說法，令他分明解了，證阿羅漢果，不久命終，“臨終時，諸根喜悅，顏貌清淨，膚色鮮白。”

這裡的多處舉例，病者老少輕重不同，都展現出因為佛陀的臨終關懷，令死者呈現死時瑞相。讓人不感到死亡的恐懼，相反，感到平靜安寧，坦然面對。

人在臨命終之際，身心難免會有痛苦，尤其種種牽挂、糾結、不舍，因此特別需要關懷照顧。我們不能體驗死亡，預習死亡，但我們很有必要預習告別，為臨終提前做好準備。人們常說，誰也不知道，明天和意外，哪一個先來。生命是寶貴的，生命也是脆弱的，學習臨終關懷，就是關愛自己，關心生命，以更為珍惜的心，正確面對人生無常。這樣，當我們來到生命的終點，因為知道生有來處，去有歸處，就不會慌張，更不會擔憂、恐懼。重要的是好好放下，好好往生。

我個人早在2003年，就開始做居家服務的臨終關懷。前些年也接觸到本地多個助念團，他們甚至二十四小時不關手機，隨叫隨到，夜以繼日地為臨終者念佛，幫助他們提起正念，安樂自在往生佛國。我的切身感受是，通常有助念的，逝者會比較安詳，甚至有些人真的是帶着微笑離開，場面令人感動。

在新加坡，很多人是在醫院往生。有時候緊急叫救護車，在從家裡送往醫院的途中溘然長逝，還有人在醫院經過醫生的奮力搶救。什麼是“搶救”，醫生曾經告訴我，那是與死神作戰。搶救過程中，老人家的骨頭比較脆弱，造成骨折損傷也不在少數，還有就是藉助醫療器械，病人渾身各部位插滿管子。為了親情，人們總是想盡方法挽留生命，不惜代價搶救。

佛教則告訴我們，保持正念，正確面對生死。這對病人或家人，一樣的重要。身體、心理、心靈各層面都需要關懷照顧，幫助我們消除對於病痛、死亡的恐懼和排斥，能夠以平靜、尊嚴的方式和態度迎接死亡，面對死亡。



此外，我也想向各位介紹一份《臨終遺願》，這是一份基於信仰的表格。填寫遺願，事先安排好一切，既讓自己安心，也給家人省心。例如是否要做急救，死後遺體是否要打防腐針，是否化妝，是否要放在玻璃棺木中等。如果能安排富有愛心的蓮友協助，助念8到12小時，對往生者會有很大幫助，加上家人的念經迴向，也給家人帶來平和安寧。此外，佛教也很重視對亡者死後的“追薦”、“超度”，這是另一種撫平創傷，“利益存亡”的關懷。

有關佛教的臨終關懷可以分享的很多。古詩云：“我見他人死，我心熱如火，不是熱他人，看看輪到我。”生老病死人之常情，希望我們都能從佛法中多多學習，以慈悲和智慧面對生死。



見心法師簡介：

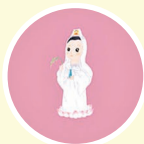
見心法師畢業於新加坡國立大學，先後負笈臺灣圓光佛學研究所和英國倫敦大學研修佛學，並獲得倫敦大學之佛學碩士學位。法師自15歲接觸佛法後，即發願行菩薩道，力行自利利他。法師目前致力於舉辦佛理講座及領眾共修，引領佛弟子們聞法修習，以期解行並重，共成佛道。

網站：

<http://venerables hijianxin.com/>

臉書：

<https://www.facebook.com/amituofogrouppractice>



佛化家庭助念經驗

—記新加坡延慶寺「一念蓮華」分享心得
宜蘭助念團 鄒坤晃

頂禮具恩根本 智敏·慧華金剛上師!

因緣際會，我與諾那華藏精舍宜蘭助念團陳穎川師兄等人，前往拜訪欣慕已久之新加坡-延慶寺，尤其寺內供奉「一切如來心祕密全身舍利寶篋印陀羅尼塔」祈求國泰民安，世界和平之莊嚴殊勝，於2023年8月12日(週六)就「諾那華藏精舍智敏慧華上師基金會」「一念蓮華」之助念個案分享交流。因家父、家母也都皈依上師，便定題為一家一淨土，一念一如來--佛化家庭的助念經驗。茲就末學父母親往生之經過概述如下，使見聞者發大菩提心，升起念佛成就信心，推廣「一念蓮華」，助念因緣，饒益法界有情·同證圓覺。

(一) 家父鄒朝興居士往生經過

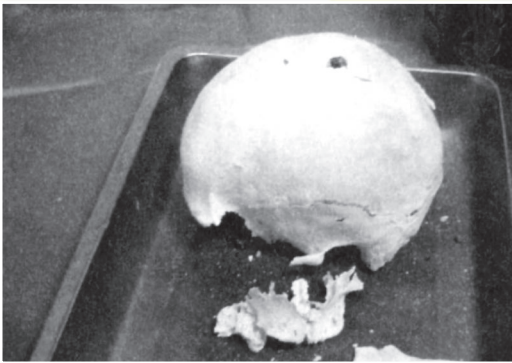
任何人對無常生死來到時，不是手足無措，就是急亂就章。末學家中未曾發生生死之大事，幸好由於平常依止師父教誨參加助念，才能在碰到時臨危不亂，配合精舍助念團正確導引助念。

1996年家父往生前曾跌倒而腳部受傷，須住院動手術更換髓關節。家父術後健康尚稱良好。後因背部長出脂肪瘤，遂再次進行開刀。末學見家父身形日趨痠軟，而無法站立，身心備受煎熬，不禁思楚前因--家父早期嗜好豢養鴿鳥，嘗有殺生致死，而顯得果報，在復健治療過程中，鄰居醫師友人建議可注射骨髓硬化劑(骨髓泥)，按經驗施打後不久即可恢復站立，然不料經一次灌注六支骨髓泥後，竟傷及下肢神經，下肢癱瘓失去知覺，竟突然進入加護病房，次日，醫師即判為心肺衰竭已回天乏術。短短數日之轉變，實意想不到，並協請宜蘭助念團洪朝吉等師兄連繫臺北

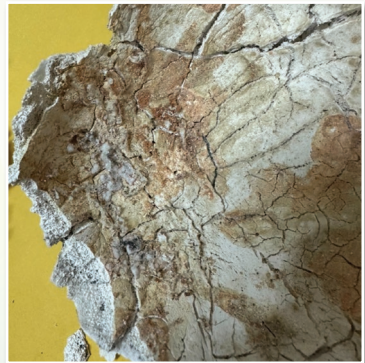


助念團到醫院助念，併爲之佩帶佛舍利、金剛明砂等寶物及放生，祈願迴向家父順利往生無障礙。

狹隘清冷的太平間佛號不間斷，淨念相繼，彌陀聖號滿溢於一室，溫暖而莊嚴殊勝，《地藏經》云「未來現在諸衆生等，臨命終日，得聞一佛名、一菩薩名、一辟支佛名，不問有罪無罪，悉得解脫。」家父生前雖已皈依，未養成修持習慣，佩帶兩位師父法寶爲增上緣，另爲家父安排三天半後之中陰共修，往生之助因。到了人生終點站-火葬場，端視近十個火化爐，氣氛沉重寂靜，熊熊紅焰熒燒整座爐間，熾紅的火舌吞噬整個爐座，當遺體推入爐內剎那，整個火舌瞬時吞沒燒盡無剩；思量自己未來不久時日，亦當進爐灰滅。推出家父骨骸之頭蓋骨及碎靈骨，發現黏附有五彩舍利花，而頂蓋骨幾近完整，頂蓋骨呈現裂開小洞，恰如神識衝開頂門之殊勝瑞相。從眼前爲數不少舍利花可驗證，兩位師父所開示，一般顯宗要修持一生，才能薰修出戒定慧三學圓滿之舍利子，而本宗之殊勝在於無上密部傳承加持力，及諸佛咒力不可思議功德力，火化所存留之舍利，足證明爲往生淨土之表法。



照片1



照片2

照片1：鄒朝興居士往生火化後，頭蓋骨上梵穴開孔，骨灰中佈滿舍利花與舍利子

照片2：黃素華居士往生火化後，呈現於骨頭間氣化形成不規則透明結晶體之舍利花



(二) 家母黃素華居士往生經過

家母於2023年3月間，因前往診所看診路途中昏倒惟仍捨報，旋即聯繫師兄到場助念，師兄特帶一粒佛陀舍利子及金剛明砂等為之往生助緣念佛。

家母平素稱念佛號，敬重佛法不分顯密宗派。母親生前一年內約念持五百萬聲佛號之計數，遂感得臨終助念八小時正念之因緣；七七四十九日內共修助念普軌，兩位師父開示，在世兒女對亡者最大孝心，莫過於過世七日內為之積福資善，而在四十九日內亦應如此修持，此乃家人利益往者最殊勝之作法。

告別式火化當日，因臺北第二殯儀館排隊火化亡者甚多，火化後將遺骸攜回宜蘭助念團居，經師兄仔細及判斷，尋獲有顛殼內為數不少舍利花，並解釋「舍利花之形成，系經佛力超薦及師父殊勝度亡之功德力，且透過佛舍利、往生陀羅尼被、文武百尊咒輪法寶功德之不可思議加持力下，所呈現於骨頭間氣化形成不規則透明結晶體」，深信舍利花之結晶成就家母往生殊勝之表法，而平素念佛當也是往生之增上緣，更感恩助念團之師兄發廣心悲願，使家母得以往生淨土之因緣。

末後，感謝新加坡延慶寺「一念蓮華」饒益無量眾生之因緣，有此次臨終助念分享，實在功德無量，在此一併致上最高之謝意！阿彌陀佛！



左：陳穎川居士
右：鄒坤晃居士



臨終助念講座與共修心得

陳思穎

8月12日，我首次來到延慶寺，參與了「一念蓮華」台灣師兄在新加坡分享臨終助念的活動。在活動的前幾天，我偶然從佛友那裡得知了這個消息，也因為一直以來對臨終關懷和臨終助念有興趣，決定來聽聽講座。



分享會的兩位主講人分別為陳穎川師兄和鄒坤晃師兄。兩位都是資深的行者，助念經驗都在25年以上，不僅對佛法了解甚深，也在行持方面非常用功。人與人之間，最珍貴的一種聯繫就是互相理解的陪伴。通過穎川師兄的分享，我深深地體會到了這一點。他分享了自己如何組織學校裡的學生做義工，去探訪老人，陪伴他們，與他們共學交流，簡單的互動，卻包含了細膩和牽動人心的關懷。這樣的活動不止給老人們帶來關懷，也給學生建立了奉獻的精神，讓一些可能平時不太被容易注意的孩子建立了自信心，非常有意義。穎川師兄接著也分享了自己二十多年來為別人臨終助念的心得。對於他提及的一個小故事，我特別的動容，也啟發了我。穎川師兄說臨終助念其實也是一種實修，在這個過程裡其實最受益的是自己。他提到了有一次到榮民之家的太平間為一位陌生的亡者通宵念佛，而且念足了好幾個小時，在那個過程中他體會到個人史無前例的清淨。他在分享這段經歷的時候，我其實也在想：幫別人助念，其實不就是在幫「自性的眾生」嗎？我自



性的眾生，不就是自己的一部分嗎？我念佛，佛亦念我，其實我念的就是未來的自己，因為我們都是未來佛啊！

在鄒師兄分享的環節當中，他提到了自己親身經歷了自己父母的

臨終前後，還有念佛的功德。尤其對鄒師兄的母親預知時至，走的時候幾乎沒有太多痛苦的經歷，和火化後燒出的舍利花的見證，非常驚嘆。如此活生生的例子，體現出阿彌陀佛攝護念佛人的慈悲，萬修萬人去。

兩位師兄的分享讓我非常讚歎，也隨喜他們的善願與功德。我自己經歷了六年的癌症病痛，可以切身的體會身心被病魔纏繞的痛苦和無助，也知道業力現前的時候，凡夫俗子如我們根本左右不了，往往只能被牽著走，正如眾生因為一念無明，妄想顛倒而造業，不停的生死輪迴。《地藏經》云“父子至親，歧路各別，縱然相逢，無肯代受。”

此時的我，心裡也默默發了一個願：希望自己有一天能夠立起來，做個真正知行合一的行者，走出去為有緣人做臨終助念與關懷。穎川師兄有提到，臨終前的最後一念，決定了未來的升墮，所以我覺得能夠幫助一個生命在即將離去的最後那一刻提起正念而往生淨土，成就菩提，是如此殊勝的一件事。這樣做也是為自己累積資糧，將來自己的肉身必定也會有滅掉的一天，因為生老病死是我們每個人的必經之路。幫助別人臨終助念其實更像是為自己必經的死亡而準備。在八個小時千萬億聲佛號的加持當中，願亡者都能仰仗彌陀的慈悲，西方三聖的接引，如願往生淨土。而生者亦能秉持著“信、願、行”三大資糧，深信彌陀願力與功德所現的西方極樂淨土真實不虛。至心一處，無事不辦。念佛其實就是念自性佛，提起正念，當下直取，不假思索。就像《楞嚴經》大勢至菩薩圓通章裡所說的：“若眾生心，憶佛念佛，先前當來，必定見佛；去佛不遠，不假方便，自得心開。如染香人，身有香氣。此則名曰，香光莊嚴。”

延慶寺「一念蓮華」助念團

延慶寺「一念蓮華」四人六合敬居士團

你是否想過在生命最後的時刻，我們應該做什麼？

在臨終時，人的意識通常在停止呼吸後約8至12小時逐漸消失。在這段時間裡，身心都承受着巨大的痛苦。

僅憑個人的力量一念往生並不容易，因為在臨終時會有冤親債主化成家人騙他們下三惡道。因此，為了準備我們在臨終時不被冤親債主打擾，在平日里，要常常念誦阿彌陀佛佛號。

那麼既然僅憑個人的力量一念往生並不容易，還有什麼辦法？

這就是「一念蓮華」助念團創建的初衷。「一念蓮華」是幫助病重者在往生前以及臨終者在最後一念時記得念阿彌陀佛往生極樂世界，出六道輪迴，離苦得樂。

助念可以引導臨終者或病重者在他們的最後一念專注念佛，讓他們眼見佛像，耳聞佛號，心中不斷念誦阿彌陀佛，直到捨報後的八至十二小時，讓意識有純淨的念頭按住在阿彌陀佛佛號上。

這能讓臨終者在生命的最後時刻重捨希望，勇敢面對死亡，迎接下一世的到來，以喜悅的心往生阿彌陀佛西方極樂世界。

要怎麼助念呢？

建議可以跟着「一念蓮華」的助念通用手冊來進行善開導和念佛號。因為臨終者已無太多精神可以做複雜的思考，所以「一念蓮華」的助念通用手冊開導臨終者放下執着並簡要提示阿彌陀佛及極樂淨土的殊勝功德，啟發臨終者的信心和強烈無比求生極樂淨土的意願。



同樣，對於已半昏迷的病重者，乃至已昏迷的病人，用「一念蓮華」的助念通用手冊導示的人要盡量靠近他的右耳邊來開導而且最好由親人來導示，因為親人的聲音最能入耳。若親人無法勝任，則可請求助「一念蓮華」的助念團來做導示，然後親人一起和「一念蓮華」的助念團念佛。

遇到干擾臨終者的障礙，應該注意什麼事項來避免這些障礙？

任何可能干擾臨終者專註於佛號、佛像以及往生信願的事情，都可能阻礙臨終時的一念往生。

因此，在生命最後的時刻，家屬應該注意以下事項：

- 預料到重病者即將臨終時，應儘快將其送回家中，以在家中離世。這樣一來，所有臨終助念往生的安排都可以由家人決定並妥善安排。
- 如果選擇在醫院離世，則必須事先與醫護人員進行溝通，不要進行急救（如電擊、插管開洞、注射等），也絕對不能立即將遺體送往冷凍庫。否則，這將給臨終者帶來巨大的身心痛苦，使其無法專註念佛。應該要求將其送往醫院的助念室（新加坡仁慈醫院有助念室），給予我們為其助念的時間。
- 絕對不要移動、觸碰遺體，也不要為其拔除針管、清洗身體或更換衣物。親友也應避免在旁邊哭泣喧擾、討論後事、塞錢、拜腳尾飯、燒冥紙等，以免給臨終者帶來身心的痛苦、心神的不安或貪戀之心，使其再次投入輪迴。

為什麼不可急救？

現代醫學只關注身體表面的現象，用儀器來判斷機能活動，而缺乏對靈性的照顧。人在臨終時，靈魂要離開身體，就像龜要脫殼一樣痛苦。此時，臨終者精神虛耗，十分敏感，任何輕微的觸碰都像刀割一樣。

因為無法表達這極大的痛苦，這個時候對其進行急救，將使臨終者像身處地獄一樣，反覆被折磨，進而產生憤怒和怨恨，陷入更不好的狀態而且忘記念阿彌陀佛。



助念的要點

助念就是要令病重者以及臨終者眼所見、耳所聞、心所想，無不是佛。

- 眼所見 - 所以如果臨終者神識還清醒，眼睛還看得到，就把一張阿彌陀佛立姿的接引相放在臨終者開眼就看得到的地方，大小以讓他輕鬆就能看清楚為原則。
- 耳所聞 - 要在他身旁念佛號，讓他聽到
- 心所想 - 如果他能念佛，則跟着出聲念佛或默念在心裡，如果不能念，就讓他時時聽到佛號，不要間斷。

但因為我們不知道臨終者要多久才舍報，所以要以臨終者的家人為主，分班為臨終者念佛。比如臨終者的兩個家人組為第一班念兩個小時，然後第二班就是另外兩個家人來接替念兩個小時，直到持續圍繞念佛8~12小時。

若親人人手不足，亦可請求「一念蓮華」助念團協助，持續助念，不可中斷，直到他往生。

如此持續圍繞念佛8~12小時后，則生命終點，正是移民極樂淨土，蓮花化身的絕妙良機。家人亦可安排相關後事。如此，親人至愛，終將在極樂世界，永恆相聚。

*請注意「一念蓮華」助念的五個要點

1. 不要插管。
2. 不要碰觸往者身體(在醫院4小時，在家12小時)。
3. 不打防腐針。
4. 不要在往者旁哭泣。
5. 四十九天中陰期持素行善迴向給往者避免往者墮入三惡道(地獄餓鬼畜生)。

*Attention:

1. No intubation on critically ill patient.
2. Do not touch the deceased body (4 hours at hospital, 12 hours at home)



3. No embalming on deceased.
4. Do not cry beside the deceased.
5. Within the Bardo (49 days of departure) be vegan and perform more good deeds to help the departed from falling into three lower realms (hell, ghosts, animals).

由於新冠疫情的緣故，「一念蓮華」助念團只專注在延慶寺做遠程結緣助念。時間是每個星期六(Saturday) 早上11點30分(11.30am) 至下午1點(1pm)，為時1小時30分鐘，歡迎大家來一起念佛助念共修。



熱線 Hotline : +65 9088 9048

《一念蓮華-助念本》下載網站與二維碼掃描
QR Code for the Ipadma Chanting Book
<https://www.yanqing.net/ipadma>





獅城一方淨土 新加坡彌陀精舍

陳詩美(印宏)居士

新加坡彌陀精舍，Amitabha Buddhist Lodge 簡稱“ABL”正式成立於2017年7月12日。

緣起

1998年-淨空老和尚來到新加坡，陳詩美居士有幸聆聽老和尚講經說法，仗佛力加持 蒙老和尚指點 踏上護法 弘法利生之路。



▲陳詩美居士

▲淨空老和尚

▲顏秀謹居士

2003年-陳詩美居士初次結識仁山法師，隨後結下了深厚的法緣。仁山法師於新加坡(南海普陀山)，印尼(雅加達，棉蘭，佔碑)，馬來西亞各地講經弘法。十年間，陳居士幸隨師旁學習至誠感恩仁山法師的諄諄教誨，助長其菩提道。



▲陳詩美 ▲仁山法師居士



▲仁山法師在新加坡南海普陀山講經



▲ 仁山法師和同修們在彌陀精舍

2016年-在日本淨空老和尚指點，成立新加坡彌陀精舍。見面期間老和尚分贈《淨修捷要報恩談》一書予陳詩美居士與彭玲兒老師，囑咐二人弘揚宣講此經典。

2017年-在香港的一次餐會上老和尚指點了彌陀精舍的核心方針如下：

- 第一：接引初機
- 第二：團聚老同修 凝聚正法力量
- 第三：協助與帶動學習講經
- 第四：學習覺明妙行菩薩 決定往生

2018年1月7日-謹以家伯父拿督陳義明先生之名，邀請了十多個會館，宮觀，寺廟 負責人在新加坡蓮心素食館參加聚餐活動，帶動本地信眾和善心人士，認識恩師淨空老和尚平生事蹟和中華傳統文化，並邀請悟行法師對老和尚一生歷程做了介紹。之後，當老和尚再次蒞臨新加坡期間，拿督陳義明先生也有幸與老和尚結了一面之緣。老和尚對ABL的指導教誨，得到初步落實。



▲陳詩美居士 ▲悟行法師 ▲毅均法師

2018年9月9-日孔顏學堂、延慶寺、彌陀精舍、與文章宮，一起在新加坡萊佛士會議中心聯辦了一場 傳統文化講座 (由黃柏霖警官和傅冲老師主講)。淨業三福之第一福 (即“儒釋道”) 是學佛之根基，往生淨土的資糧之一。



▲ 2018年9月9日中華傳統文化講座:主講者,主辦單位和義工們之集體照

ABL常年活動

1. 阿彌陀佛四十八願學習 (每星期四下午於線上 - Online Zoom)
2. 法器學習 (每星期六 6pm - 9pm 於延慶寺)
3. 佛一共修 (每逢公共假日 9.30am - 17.30pm 於延慶寺)
4. 每月無量壽經誦讀學習於彌陀精舍
5. 法師講經的地點包括延慶寺、彌陀精舍、南海普陀山等。



ABL從2016年開始與延慶寺結緣，緊密合作。時光荏苒，已過八載。彌陀精舍全體同仁，由衷感恩延慶寺陳慶力主席和全體工作人員，長期熱心的護持和提供寶貴道場，讓ABL舉辦諸多活動(如法器學習，佛一共修和法師講經)，弘揚淨土法門。



▲ 佛一共修 @ 延慶寺：恭誦《佛說阿彌陀經》。讀經，可堅固信願，培養戒定慧，收攝六根，增強願行。



▲ 佛一共修 @ 延慶寺：老和尚的開示 - 《念佛的好處》



▲ 念佛共修 @ 彌陀精舍



▲ 2019年協助彌陀精舍委員 - 顏秀謹居士(家母)往生極樂。老人家預知時至，瑞相殊特稀有。

聯係資料

新加坡彌陀精舍 (Amitabha Buddhist Lodge / UEN: T17SS0117C)

聯係電話：+65 9761 2240 (陳詩美居士)



The Moment of Death.... and Thereafter

– Dr. Jeffrey Po

Death – The Uncomfortable Word:

The word “death” strikes fear in many of us. Many of us would try not to think of this fateful event and in the modern context, we try to postpone facing it for as long as possible. But then in the deepest of our hearts and thoughts we face the ugly and frightening truth that it will happen one fine day. Why do we emotionally and mentally tremble over this topic?

Why Do We Fear Dying?

Research have discovered that people fear this ominous event because of:

- Pain
- Lack of control
- Lack of choice
- Unfinished business
- Missed opportunities
- Fear of the Unknown
- Hell
- The Devil
- Isolation
- Oblivion
- Limbo
- Nothing else
- Loneliness
- Aloneness
- Abandoned
- Lost





- Depressed
- Disoriented
- No God?
- Estranged from people we love
- Separation from earth
- Being judged
- Punished
- Powerless

But whatever the reasons, this event will happen, and is disappointingly unavoidable. This is part and parcel of the process of life and living. All living organisms are born merely to die. People are no exception.

Signs of Impending Death:

Here are some signs indicating that life is ebbing away from the person:

- Decreasing appetite
- Sleeping more
- Becoming less social
- Change in vital signs
- Change in toilet habits
- Weakening muscles
- Dropping body temperature
- Expressing confusion
- Changing breathing pattern
- Increase pain
- Hallucination
- Not having a pulse
- Not breathing
- No muscle tension
- Eyes remaining fixated
- Bowel or bladder releasing
- Eyelids partially shut



Confirmation of Death (Medical):

From the medical perspective, this is indicated by the **cessation of heart beat, dilation of the pupils, and the absence of breath.**



Confirmation of Death (Buddhist):

From the Buddhist perspective, death is indicated by the absence of:

- **Usma** - heat
- **Ayu** - vital energy
- **Jivitindriya** - psychic force
- **Vinnana** - consciousness

Reasons for Death:

- Physical-natural death is the result of organ failure.
- The last organ to shut down will be the organic brain.
- It takes approximately 45 minutes before the organic brain finally shuts down.

What Happens During This Interim Period?

From Buddhist perspective, and as body heat (*usma*), (*ayu*) vital energy, psychic force (*jivitindriya*) and consciousness (*vinnana*) slow ebbs the separation process of the psychic forces (astral body/ the energetic body) and the physical body begins.

Since the organic brain will finally shut down approximately 45 minutes after the collapse of the heart and hence the cessation of blood circulation it therefore infers that the organic brain can still be actively functioning though at a decaying rate. This would further indicate that the deceased person can still cognize what it sees, hears, feels, taste and smells. Hence it can be useful (from the Buddhist practices) if incenses are burnt, someone continues touching or gently stroking, recitation of chants, mantras continue to help the deceased psychic energy departs without any sort of fear or trepidation. It can further be beneficial to the deceased if recollections of positive past events that the deceased had participated in be related to him/her. That will help the deceased to project to a better re-becoming (rebirth) process.

Hence it is now apparent that we ought to consider two types of death:

- Physical death
- Spiritual death



Why Do We Die?

The Buddhist text offers four reasons as to why people die:

- **Ayukkhaya-marana** - death due to the expiration of the age-limit
- **Kammakkhaya-marana** - death due to the expiration of the reproductive kammic force (janaka kamma)
- **Ubhayakkhaya-marana** - death due expiration of both age-limit and kamma
- **Upacchedaka-marana** - death due to the intervention of a destructive kamma

Moment of Death – Death Signs:

It is normal that prior to clinical death (or even encroaching into the advent of spiritual death) death signs may manifest before the mind of the dying person. They are:

- **Kamma** - signs of past kammic action/behaviour
- **Kamma nimitta** - signs of past skilful or unskilful professions
- **Gati nimitta** - signs of future rebirth location and form

The After Life:

Both past and present thinkers and philosophers have been bothered as to whether there is a continuation of existence of a deceased person – **the afterlife**. While many maintain that everything ends upon physical death, others subscribe to the notion that there can be some sort of continuation.

Buddhist holds that latter view as otherwise it would nullify the concept of *kamma* (action) and *vipaka* (the consequent results).

Here one finds the difference in opinion between the Theravada and Mahayana traditions.

The issue is the method of relinking the present life form to the subsequent life form.



Types of Re-becoming (Rebirth):

According to early Buddhism, the energy of the deceased can be “reborn” in either one of the following conceptions:

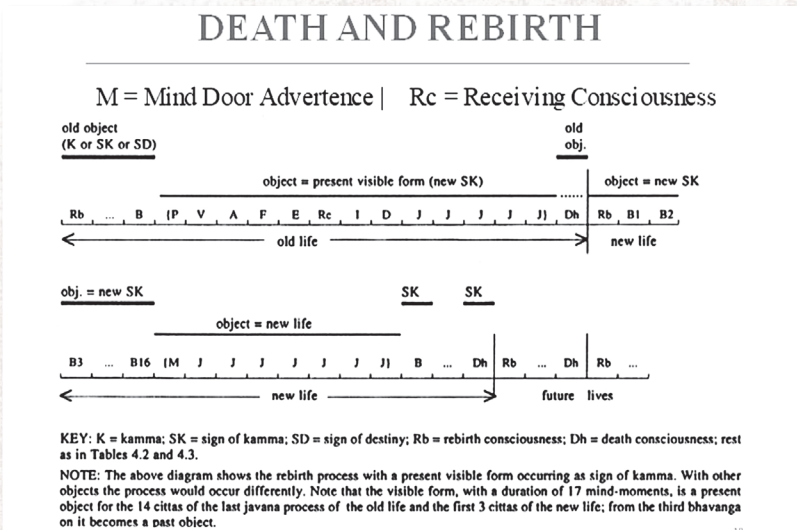
- **Andaja-patisandhi** - *conceiving* in an eggshell
- **Jalabuja-patisandhi** - *conceiving* in a womb
- **Samsedaja-patisandhi** - *conceiving* in the hollow of tree trunks, in a fruit, flower or in marshes
- **Opapatika-patisandhi** - *instantaneous birth*

Re-becoming (Rebirth):

Theravada traditions maintain that the re-linking from one life to another is immediate. The expiration of current death denoted by the operation of the *cuti citta* (death consciousness) is immediately linked to the subsequent life form by another operation of the *patisandi citta* (re-linking consciousness) – Figure A.

The Mahayana tradition, especially the Tibetan tradition however maintains that the psychic force of the departed person traverse through some sort of “intermediate plane of existence” (*antara bhava*) before the re-becoming (rebirth) process occurs.

Figure A: (Introduction to Abhidhamma by Bhikkhu Bodhi)





The Intermediate Plane of Existence (Antara Bhava):

A useful source of the description of what happens during the interim period of the connection between one life to another is perhaps the Tibetan Book of the Dead or the Great Liberation through Hearing (**The Bardo Thodol**). Though the Bardo Thodol describes the operations of the unconscious aspect of a person, it also describes the journey of the unconscious aspect (the psychic force) of a person after physical death. The Bardo Thodol mentions six Bardo planes.

It is worthwhile to note that early Abhidhammic views the mind-operations as that of being conscious and unconscious. All other inferences of the mind process i.e. subconscious, superconscious, cosmic conscious etc are modern western conceptions. Early Buddhist Abhidhamma perspectives offers the following conception:

- Conscious – the person is aware of happenings and able to cognise events and situations. In other words, the person “knows”.
- Unconscious – the person is not aware and is in a sort of slumber – asleep.

The absence of both conscious and unconscious would imply that the person is dead. Hence the narratives as presented by the Bardo Thodol would not necessarily imply the movement of the unconscious aspect of the mind during and after the dying moments. Bardo 1 to 3 would imply before the dying and after processes of the unconscious aspect of the mind while 4 to 6 Bardo would refer the activities of the mind during after death moments.

The Bardo Thodol (The Great Liberation Through Hearing):

There are altogether six Bardo planes:

Six Bardos:

- The Bardo of This Life
- The Bardo of Meditation
- The Bardo of Dream
- The Bardo of Dying
- The Bardo of *Dharmata*
- The Bardo of Existence



1. The Bardo of Life:

Kyenay Bardo (*skye gnas bar do*) is the first bardo of birth and life. This bardo commences from conception until the last breath, when the mind-stream withdraws from the body.

2. The Bardo of Meditation:

Milam Bardo (*rmi lam bar do*) is the second bardo of the dream state. The Milam Bardo is a subset of the first Bardo. Dream-yoga develops practices to integrate the dream state into Buddhist *sadana*.

3. The Bardo of Dream:

Samten Bardo (*bsam gtan bar do*) is the third bardo of meditation. This bardo is generally only experienced by meditators, though individuals may have spontaneous experience of it. Samten Bardo is a subset of the Shinay Bardo.

4. Bardo of Dying:

Chikhai Bardo (*'chi kha'i bar do*) is the fourth bardo of the moment of death. This bardo is said to commence when the outer and inner signs show that the onset of death is eminent and continues through the dissolution or transmutation of the **Mahabhuta** and until the external and internal breath has been completed.

Dissolution of the Four Great Elements (Maha Bhuta):

Turning to the dying moments, according to the Tibetan tradition several natural processes occur during the dying episode. The Ven. Sanghe Khadro (Preparing for Death and Helping the Dying — A Buddhist Perspective) states that the gradual dissolution process passes through eight stages (four while in the process of dying and four after the pronouncement of clinical death) and that various internal and external signs invariably and inevitably manifest to the person. They can be summarized as follows:

Stage 1: The earth element dissolves. External signs: body becomes thinner and weaker; Internal signs: vision of a mirage.

Stage 2: The water element dissolves. External signs: body fluids dry up; Internal signs: vision of smoke.



Stage 3: The fire element dissolves External signs: heat and digestive power of body decline; Internal signs: vision of sparks.

Stage 4: Wind element dissolves External signs: breathing ceases; Internal signs: vision of flame about to be extinguished.
(At this point the person is declared “clinically” dead).

Stage 5: The eighty instinctive conceptions dissolves. Internal signs: experience of white vision.

Stage 6: The white vision dissolves and a red vision appears.

Stage 7: The red vision dissolves and a vision of darkness appears.

Stage 8: The dark vision dissolves and the very subtle mind of clear light manifests.

Today, scientific research into “near-death-experience” or “out-of-body experience” are leading many to believe that some sort of “life” exists after “clinical death”. Dr. Raymond Moody (Life after Life – Harpers San Francisco), a leading authority on “near-death experience” has documented approximately 150 such cases. He describes the common experiences of those declared “clinically”.

5. Bardo of Dharmata:

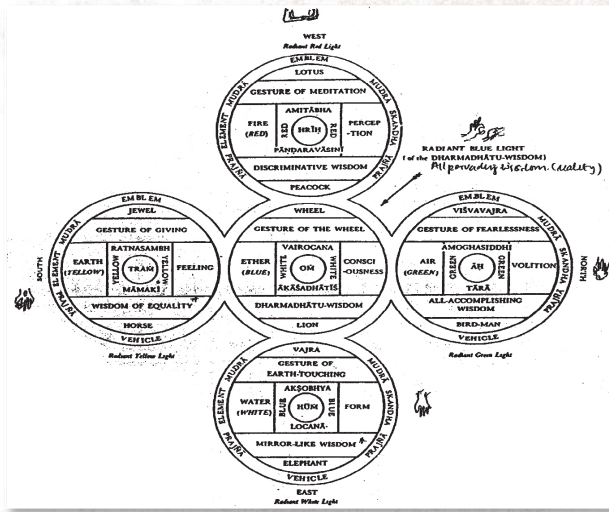
Chönyi Bardo (*chos nyid bar do*) is the fifth bardo of the luminosity of the true nature which commences after the final ‘inner breath’ (Sanskrit: prana). It is within this Bardo that visions and auditory phenomena occur. Simultaneously, many lights, light rays and droplets of light appear. Ears perceive loud roarings and reverberating sounds. The light, the light rays, and all the phenomena that are later to appear in the bardo of *dharmata*. Peaceful (*dakinis*) and wrathful (*heruka*) aspects of the lords of the five buddha families. The loud penetrating noises are the self-sound of *dharmata*. Dzogchen maintains that these are known as the spontaneously manifesting visions. Together with these visions, there is profound peace and pristine awareness. Those who have not practised during their lives experience and/or who do not recognize the clear light at the moment of death are usually deluded throughout the fifth bardo of luminosity.



6. Bardo of Existence:

Sidpa Bardo (*srid pa bar do*) is the sixth bardo of becoming or transmigration. This bardo endures until the inner-breath commences in the new transmigrating form determined by the “karmic seeds” within the storehouse consciousness (*alaya consciousness*).

Figure B – The Five Buddha Families:



The Final Word:

In whatever perspective we take the final truth is that all living things are conditioned and hence will one day expire. Hence best to lead a wholesome and skilful life so that re-becoming (*rebirth*) can be into a better location or better still to achieve the unconditioned and un compounded state (*nibbana*).

Discourses (suttas) related to the Concept of Re-becoming (Rebirth):

- Mahakammavibhanga Sutta (Majjhima Nikaya 136)
- Upali Sutta (Majjhima Nikaya 56)
- Kukkuravatika Sutta (Majjhima Nikaya 57)
- Moliyasivaka Sutta (Samyutta Nikaya 36.21)
- Sankha Sutta (Samyutta Nikaya 42.8)



Even In The Darkest Moment

– Ven. K. Rathanasara

(Founder and Spiritual Adviser, Dhammakami Buddhist Society)

Phan Ming Yen

(Committee Member, Dhammakami Buddhist Society)

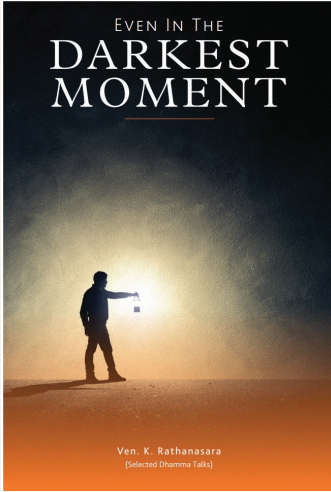
This slim volume comprises eight essays derived from talks given by the Venerable K Rathanasara over a four-year period. Most of these talks were delivered online during the Covid-19 pandemic when movement restrictions were enforced.



Founder and Spiritual Adviser of the Dhammakami Buddhist Society (DKBS) and Resident Monk of Sri Lankaramaya Buddhist Temple for 16 years from 2001 - 2017, Ven. Rathanasara is well-known within the local Buddhist community for his dedication to Dhamma propagation. He is highly sought after as a Dhamma speaker and has authored many books (including children's books). Ven. Rathanasara conducts regular Dhamma classes for both adults and young people and also serves as Dhamma adviser to many Buddhist organisations.

As its title — taken from a line from the concluding essay and which in full reads “Even in the Darkest Moment you will still see the Light and Follow the Path if you are to learn the Dhamma and Practise it” — implies, this book is a reminder of the urgency for one to take up the practice of Buddhism. The essays variously examine the discipline which Buddhist practice entails, what is required of lay followers, common misconceptions about the practice, Buddhism's relevance in contemporary society and an exposition on the key concepts of Buddhism.

The writing and tone of voice in these essays as those who are familiar with Ven. Rathanasara's talks know by now, is direct, easily



understandable, eloquent, filled with witty references to everyday life and free of complex theoretical or doctrinal references. It is a style and approach which makes the teachings of the Buddha and fundamental concepts of Buddhism accessible for newcomers to the faith.

There is no requirement for the reader to read the essays in sequence and one can dip into any of the essays at will. To read them in the order they are presented, however, the reader may see a certain narrative emerge. The essays look at why Buddhism matters now more than ever,

its relevance in the 21st century, how Buddhism bears intellectual investigation and finally, a reminder of the fundamental concepts of Buddhism.

The first essay, “For Those With Little Dust In Their Eyes” states boldly in no uncertain terms, the discipline required for those who choose to follow the Path of the Buddha. Its opening paragraphs contain an urgency yet humorous and keen observation of human nature that has made Ven. Rathnasara’s mode of delivery relatable to many:

There are some people who live right in front of a Buddhist temple, but they never thought about crossing the road and entering the temple to hear a sermon. Some people, however, come from far away, spending their time, money, and overcoming obstacles to attend a Dhamma talk, class or retreat at this very temple.

The headings of each subsection in this same essay however — ‘The Dhamma is Not For Everyone’, ‘Common Sense’, ‘Strenuous Effort’, ‘Self Reliance’ — may seem intimidating for some.

Yet, upon a closer look, the essay presents no illusions or false expectations of the practice of Buddhism, as Ven. Rathnasara reminds us of the Buddha’s own words from the Dhammapada:



Dhamma is for those people who are self-reliant. The Buddha always encourages us to rely on ourselves. He says, “You should walk the Path by yourself; the Buddha can only show you the way.”

Ven. Rathanasara further illustrates this point with an analogy that displays typical wit and his ability to link the Dhamma to the everyday:

In the case of illness, you can consult a doctor and take medicine. However, you must take the medicine yourself to recover. Your doctor cannot ingest medicine on your behalf ... Practising the Path is like taking medicine. It is impossible to be cured without practising, this makes self-reliance essential.

If such self-discipline and self-reliance seem initially daunting, the essay titled “Where is the Hidden Buddha” reassures us of the fruits of the practice:

The Hidden Buddha is within our minds. Every human being has the innate capacity to become an Enlightened human being. Though we possess a tremendous amount of power within ourselves, we do not know how to make use of it. We can, however, awaken to Supreme Enlightenment by undergoing proper training in the Ethical, Mental and Intellectual faculties. The Noble Eightfold Path is specifically designed to find this Hidden Buddha within us.

Of equal importance too is Ven. Rathanasara’s willingness to take a critical look at the state of Dhamma practice and propagation in “Should Buddhists Be Conservative?”

This essay is indeed a timely call for a practical and enquiring approach to the practice and propagation of Buddhism. As Ven. Rathanasara reflects after having witnessed a scene at a temple where a mother instructed her daughter to walk thrice around the Bodhi tree and offer joss sticks to the Buddha without offering an explanation to the relevance of the devotional practice even when asked by her child:

If you ask your child to offer a lamp before the Buddha, for example, it would be better to ask, ‘Do you know why you are offering this



lamp to the Buddha?” rather than waiting for him to ask you. It will enable him to better understand, as well as give you the opportunity to explain the significance of the devotional practice.

In this same essay when he observes how the teachings of the Buddha remain primarily communicated through talks and books and devotional practice still followed blindly by many, Ven. Rathanasara notes that “Unless we change the packaging, Buddhism will look old-fashioned and outdated.”

Taking a reference from the distant past when Buddhism was propagated through all available means to Dhamma teachers e.g. music, visual arts, drama and the like, Ven. Rathanasara asks: “In the past, they propagated the Dhamma using all the available and possible methods. But are we doing it now? Can we still be creative and innovative?”

The concluding essay from which the book derives its title, is an offering of hope.

Here Ven. Rathanasara shares how Dhamma practitioners coped with the pandemic through conducting their own self-retreats and taking the pandemic as an occasion to contemplate on the Dhamma, thus reducing their mental suffering.

Finally, in the closing parts of the essay where he presents some key concepts on which Buddhism is based on i.e. impermanence, dukkha (commonly translated as ‘suffering’) and kamma, Ven. Rathanasara reminds us that the Path of the Buddha is one which is forward looking and likewise the decisions of its followers:

For Buddhists, present actions are more important than past Kamma. Our present actions can change our lives for the better.

In any given situation, a Dhamma follower will take the appropriate conscious steps forward. However he will choose only positive, constructive and wholesome actions.



DKBS Website



DKBS Facebook



Subscribe
to Dhamma
Activity Updates



ebook - Even
in the darkest
moment



Recording of
Dhamma Talks
by Ven. K.
Rathanasara

Contact Details of Dhammakami Buddhist Society

Address:

Dhammakami Buddhist Society
29, Lorong 29 Geylang, #06 - 01/02, Singapore 388078.

Office : +65 6909 3492

WhatsApp : +65 9068 6036

Email : dkbs@dhammakami.org

Facebook : <https://www.facebook.com/DhammakamiSG/>

Web Page : <http://dhammakami.org>





瓊州樂善居演出感言

卓秀容

於2023年7月29日，延慶寺合唱團何其幸運能再次到樂善居演出。演出計劃於下午一點開始，然而當我半小時提前到達時，已經看到長者在迫不及待地等待着我們，熱情地揮手歡迎我們的到來，居民們似乎很期待看表演。雖然這裏沒有漂亮的舞臺但我還是盛裝打扮希望讓觀眾有視覺與聽覺的享受。隊友貴福師兄在今年初輕微中風，現在已經慢慢恢復健康。他義不容辭為觀眾獻唱一首歌曲，感謝他的支持，希望他早日痊癒可以回來上課。

我特別珍惜每一次的演出，畢竟安排演出需要很多的人力物力。今年五月我們的隊友，鄭鐵華師兄突然離世。我心裏特別難受，鐵華叔非常熱愛唱歌，每一場演出他都不會缺席。為合唱團付出了很多心血和寶貴意見。去年合唱團十週年演唱會，讓他感到欣慰，我記得演出一結束，他就跟我說演出很成功圓滿。原本今年三月份他要與我們參加一間老人院的演出但，妻子身體不適而無緣參加。我明白人生苦短與無常更要好好把握好時間。



▲ 永懷鄭鐵華師兄

感恩慈悲SK義工團的無私奉獻，與長者互動還悉心分發美味糕點。特別感謝延慶寺的王師兄，每次都為我們訂購了這些美味的點心。慈悲SK義工團的熱情活潑的成員甚至為長者們跳起了歡快的舞蹈，讓他們充滿了快樂和愉悅。這次演出，我看到了幾位歌唱團員有很大的進步，心裏

非常高興與欣慰。我說樂善居的名字取得好，一點也沒錯。在這裏的居民又快樂又善良。幾位居民也參與演唱自己喜歡的歌曲。團員與他們互動，載歌載舞。把歡樂氣氛帶給大家。樂善居經理也當場唱了幾首歌曲。

再次感謝這次演出所有團員的付出和指導我們的張凱欣老師，我們會越來越好，繼續努力奮鬥迎向美好未來。最後要特別感謝主席陳慶力多年來給予這個平臺讓我們能各放異彩。希望大家好好珍惜。





佛化殯儀服務 與助念團

淨名佛教中心 - 佛化殯儀服務

Vimalakirti Buddhist Centre Funeral Service

【莊嚴 · 簡樸】由於一般佛教徒對佛化喪禮缺乏認識，因此往往盲從的為死去的親人進行各種毫無義的殯喪儀式，到頭來除了在喪禮上花費不必要的開支外，亡者也沒有從中得到真實利益。為了提倡佛教化喪禮，淨名佛教中心成立了莊嚴·肅靜簡樸的【佛教殯喪服務】。

【Solemn and Simple】Many Buddhists who do not have a clear knowledge about a Buddhist funeral, carried out a funeral service which is of no significance. As a result, unnecessary expenses are incurred and the deceased received no benefit at all. To promote the proper conduct of a Buddhist Funeral, VBC has set up a Buddhist Funeral Service to cater for a solemn and simple Buddhist Funeral Service.

淨名

वमिलकीर्ति
VIMALAKIRTI

☎ 9177 5566
 🌐 <http://vbc.org.sg/>
 ✉ info@vbc.org.sg

解脫之悅殯儀禮儀服務

Bliss of Liberation Memorial Services



☎ 8611 1991
 ✉ blissliberation@gmail.com

南傳佛教，漢傳佛教，藏傳佛教
 Theravada, Mahayana, Vajrayana Buddhism





洪振茂生命禮儀

Ang Chin Moh
Funeral Directors

☎ 6226 3333
🌐 www.angchinmoh.com.sg
✉ enquiry@angchinmoh.com.sg

慈願佛化殯喪服務

Ci Yuan Supplies &
Services LLP

☎ 9237 9239 / 9834 9089
✉ ciyuanllp@gmail.com

鄭海船生命禮儀

Direct Funeral Services

☎ 6555 1115
🌐 www.directfuneral.com.sg
✉ info@directfuneral.com.sg

卓越殯葬服務

Excellence Funeral
Services

☎ 9295 0779 / 9232 6255
🌐 www.excellencefuneralservices.com
✉ excellencefuneralservices@gmail.com

五福壽板店

Union Casket

☎ 6353 8449
🌐 www.unioncasket.com
✉ union5599@gmail.com

孝恩禮儀坊

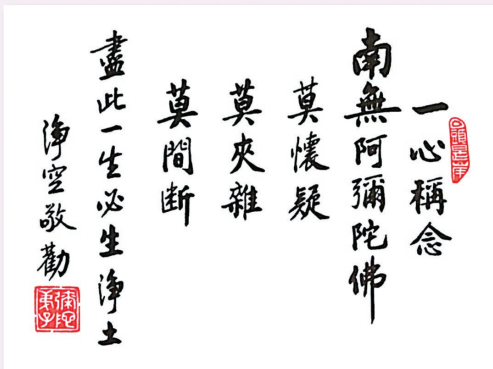
Union Bereavement
Services

☎ 9234 5989
🌐 [www.facebook.com/
unionbereavementservices](http://www.facebook.com/unionbereavementservices)
✉ grace@unionbereavement.sg

新來興紅白事服務

Xin Lai Xin Complete
Funeral Services

☎ 9451 4850 / 9380 1493
✉ sggoh15@gmail.com





助念團

臨終關懷與助念/結緣

新加坡淨宗聯誼會

☎ 8015 3016
 🌐 www.amtblyh.sg

結緣

新加坡淨宗學會

☎ 6744 7444 或 9061 4520 (李文發師兄)
 🌐 www.amtb.org.sg/abss

南海普陀山

☎ 6288 0419 或 9489 8822 (振珠師兄)

慈悲結緣團

☎ 9005 9618 (鳳華師兄)

一念蓮華

☎ 9088 9048 (王師兄)
 🌐 www.yanqing.net/ipadma

印光大師開示 「臨終三大要」

- 第一：善巧開導安慰令生正信
- 第二：大家換班念佛以助淨念
- 第三：切戒搬動哭泣以防誤事

《淨宗修行重要開示 - 怎樣念佛往生不退成佛》 二維碼電子書下載：



每周活動 Weekly Activities

星期六
Saturday **11.30am**
一念蓮華志工同修與交流
Instant Padma Fellowship

2.00pm
延慶寺合唱團排練
Ean Keng Si Choir Session

星期日
Sunday **8.30am**
祈福煙供
Sang Puja

9.30am
道家龍門派築基功
Dragon Gate Daoist Qigong Meditation

12.00pm
《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
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

1.00pm
頌讀《聖妙吉祥真實名經》
也稱《文殊真實名經》
Chanting of the Mañjuśrī-Nāma-Saṃgīti

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

每逢初一、十五
Every 1st & 15th
of Lunar Month **9.30am**
禮佛梵唄共修
Dharma Service



[https://www.yanqing.net/
eks-digest](https://www.yanqing.net/eks-digest)

寺慶延

延慶寺 Ean Keng Si Buddhist Temple
48 Frankel Avenue Singapore 458176
Tel: (65) 6241 6601 Hotline: (65) 9088 9048
www.yanqing.net