



Instant Padma

一念莲华

诵

每逢星期二  
Every Tuesday  
8pm

Meditation & Chanting  
念诵, 供灯, 绕塔, 禅定

每逢星期四  
Every Thursday  
9.30am

书

Calligraphy Class  
书法班-马双禄老师  
(每月\$80 per month)

修

每逢星期六  
Every Saturday  
10.45am

Powa Instruction & Practice  
颇瓦法讲解与共修

Ean Keng Si Instant Padma Fellowship  
延庆寺一念莲华志工同修与交流

2 - 5pm

Ean Keng Si Choir Session  
延庆寺合唱团 - 张丽曼老师

气

每逢星期天  
Every Sunday  
9.30am

Qigong Session  
道家龙门派筑基功

歌

寺慶延

延慶寺 Ean Keng Si Buddhist Temple  
48 Frankel Avenue Singapore 451174  
Tel: 63425254 / 63425255

EAN KENG DIGEST  
SUMMER / AUTUMN 2016



丙申年夏秋季刊

延慶文壇

# 目录 CONTENT

出版社  
PUBLISHER:  
延庆寺  
(EAN KENG SI BUDDHIST TEMPLE)

编辑  
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设计  
GRAPHIC DESIGN:  
RIO DESIGN

印刷公司  
PRINTED BY:  
NPE PRINT  
COMMUNICATIONS PTE LTD

SUBSCRIPTIONS & DISTRIBUTION:  
TEL: 6443 5054 / 6535 7118

FREE COPY AT:  
48 FRANKEL AVENUE, S(458176)

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JINXING, 冯巧玉合家及一切法界众生

- 03 佛典--篇言只语
- 04 助念的力量不可思议！
- 06 京剧与佛教
- 11 《宝性论》导读会
- 14 佛塔的启示
- 18 供花感言
- 20 确吉尼玛上师在延庆寺  
开示破瓦法的简介
- 23 BUDDHIST LESSON ON  
RELIGIOUS TOLERANCE
- 26 WHAT IS ZEN? PART 2
- 31 SOUND SAÑÑĀ
- 36 FOLLOWING THE NATURE OF THIS  
UNIVERSE, IT COULD CURE YOUR  
SICKNESS AND SAVE YOUR LIFE!
- 38 AN INTRODUCTION TO PHOWA  
- TRANSFERENCE OF CONSCIOUSNESS  
WITH VEN. CHÖKYI  
NYIMA RINPOCHE

MCI (P) 178/04/2016

# 佛典 篇言只语

撰文：常杖

## 苦海

生而为人，是幸？还是不幸？不幸者喊苦；幸者脸上微笑，其实也离不了苦。

暇满人身，举世滔滔，皆烦恼逼迫凡夫，纷纷寻求安乐之道。佛法本旨就是灭苦。

身，则生老病死，死而复生。生是死的开始，死也是生的开始。生生死死，死死生生，生死流转，就是轮回。生死轮回无穷无尽，犹如茫茫苦海。

器，则成住坏空，成后必亡，空而复成，盛衰交替变化。身不离器，又在器中调适。都是为了离苦。

苦，是生死的果报。众生造业受报。生死苦海，是由无数恶业所造成，因此必须反其道而行-----“诸恶莫作，众善奉行”，才有希望出离苦海。

苦，有“二苦”：身心诸苦，是“内苦”；恶贼凶兽，风雨寒热，是“外苦”。

《俱舍论》说“三苦”：逆境是【苦苦】，乐去是【坏苦】，变异是【行苦】。

《涅槃经》则举“八苦”：生苦，老苦，病苦，死苦，爱别离苦，怨憎会苦，求不得苦，五阴炽盛苦。六道众生都不同程度地受苦。既有共业的苦，也有个业的苦，一概不能免。生死之苦，深不可测，横无际涯，故称苦海。

出苦海是艰难曲折极其漫长的过程，一般言之有二途：

- 1 竖出生死--要破除见思惑，尘沙惑，无明惑，甚至经历【三大劫】
- 2 横超生死--具足信愿行，念佛求生西方，仰仗阿弥陀佛【愿力】而【往生】



# 助念的力量 不可思议!

撰文：罗纬承

“回想起来，抱着难过的心，虽然父亲已离我们而去，但却万般感恩他在临命终时，能受到「一念莲华」团的助念，让他在痛苦疾病下，获得最后一刻的如此平静。”

我父亲-罗海棠居士在2015年9月被诊断患有末期大肠癌，仅剩6个月的寿命。在今年4月初，病情恶化，我们接到通知要做好心理准备。

通过一位佛友，我接洽了「一念莲华」助念团，就把父亲所住的疗养院地址留下，以便需要时，能安排助念团员过来护持。4月12日晚上，我姐姐突然联络我，说父亲病情危急，可能度不过当晚。在赶去疗养院的路上，我立刻通知「一念莲华」助念团的师兄，请他帮忙我找助念的佛友。但因为时间已接近傍晚7点，临时找人很困难，我也不敢抱太大的期望。

很感恩的是，在晚上9点，延庆寺「一念莲华」助念团来了三位佛友。他们把助念的程序解释后，就坐在我父亲床边，指引他放下执着，一心一意念佛。虽然我父亲无法跟着念，但却很明显变得平静与安详。甚至，他之前痛苦的呻吟也平息了。

两个小时后，助念结束，三位佛友也回家了。当时已经是晚上11点，而父亲就在1小时后，能顺利入眠。我跟姐姐在疗养院守夜，心里都祈愿父亲不要再醒来，能继续这样安息，以免醒来后又要受苦。蒙佛菩萨加持，在凌晨2点后，父亲真的如我们所愿，安详离开人世。

回想起来，抱着难过的心，虽然父亲已离我们而去，但却万般感恩他在临命终时，能受到「一念莲华」团的助念，让他在痛苦疾病下，获得最后一刻的如此平静。此外，我

也很感恩有念佛机的助力，让父亲过世后的九个小时佛号不间断。

在此，真是体会到助念不可思议的力量与功德，更感激把「一念莲华」从台湾带回新加坡的延庆寺负责人。



# 京剧与佛教

撰文：田平

对于京剧的起源大都是从清朝四大徽班进京，也就是乾隆83年的1790年算起，但戏曲的雏形应该追溯到商周时期被称为戏曲“活化石”的傩戏。傩戏一是祭神佛，二是娱乐于民，从表演到开台的形式，从化装到演唱的高腔，都与京剧有着密切的历史联系。特别是许多剧目都与佛教相关，说明戏曲其实早与佛教结缘。而京剧中的大量传统剧目，如专讲孝道的《钓金龟》、《忠孝全》，专讲家庭和谐的《打灶》、《奇双会》，专讲忠义的《风波亭》、《义责王魁》，专讲善恶有报的《赵氏孤儿》，专讲廉政的《四进士》、《赤桑镇》等，都是真、善、美的教科书。而被各朝代和各剧种编演的《目连救母》系列剧到清宫大内同一题材的240出昆曲剧目《劝善金科》，到今天仍然上演的京剧、昆曲和地方戏的《丰都城》、《游六殿》、《哑背疯》、《定计化缘》、《下山》等与目连戏相关的剧目，均有阐述历史宣传佛教的内容。还有，早年的京剧工作者与佛门渊源深远。自有

京剧以来，京剧的行会组织就设在精忠庙中，行会领袖被称为精忠庙首，后台就供奉梨园祖师爷、武昌神和九皇老姥。京剧宗师谭鑫培和他亲手培育的杨小楼、梅兰芳、余叔岩三大贤，都是虔诚的佛教徒，每年都要到北京西山的潭柘寺、戒台寺进香礼佛一个月左右。谭鑫培等还是北京潭柘寺、戒台寺、浙江普陀寺著名的施主，至今在普陀寺有谭鑫培的功德碑，戒台寺有他进香礼佛的记录。1916年，戒台寺将附近一块背靠卧龙山，面对永定河的香火地，亦是风水宝地赠送给谭鑫培作为墓地，1917年，谭鑫培逝世后就安息在这块风水宝地，保佑着谭门七代薪传，在京剧舞台上至今延续不衰，创造了历史上年代最为悠久的京剧世家。后来北京市政府重修的谭鑫培陵园，也是原戒台寺住持所赠之香火地。杨小楼因为长住佛门，故常有“出家”之传说；梅兰芳虔诚信佛，尤以擅画菩萨像与达摩像送人以结佛缘。而每年的“九皇会”更是全体梨园行忏悔的盛会，余叔岩则是重

要的资助者，说明京剧前辈京剧界不仅演戏高台教化、劝人行善，而且经常出入佛门，心向佛门。

而佛门对京剧劝人行善、善恶有报和豁达、淡然、真善美的教化非常认同。星云大师认为京剧中表现的忠孝节义故事与梵呗籍音声讲佛事乃异曲同工，还策划安排北京京剧院青年团赴台湾巡回演出。这次演出受到佛教界僧众的高度认可和欢迎，特别是程派剧码「锁麟囊」，精湛的表演和因果报应的剧情，感动得全场僧信两众热泪盈眶，薛湘灵慷慨解囊并言说“有缘相逢，何必言报”和赵守贞知恩图报等情节，赢得僧信两众强烈共鸣，掌声雷动，几乎使演出无法正常进行。类似这些京剧演出和佛事活动的实践，充分阐扬了星云大师关于京剧与佛教异曲同工之妙的识见。作为国粹京剧应该努力挖掘和弘扬京剧与佛教的渊源和正能量，展示京剧的博大精深和文化积淀与教化作用。

# 中华传统道德 根文化倡导者 - 熊春锦先生

撰文：净慈

足迹遍四海，桃李满五洲。熊春锦先生是当代著名道学研究与实践者，于1948年3月出生于湖北麻城一个道学世家。自幼受中华传统文化特别是道学思想的熏陶的培养。

1970年，熊先生毕业于南京医学高等学府，在武汉市硚口区第一医院供职多年，历任主任医师、副院长、院长等职，医术超群，医德有口皆碑，有“圣医”之美誉。1987年至1992年，连续被选为武汉市人大代表，多次被评为市级劳模，并获得多项医学科技发明奖。长年被《湖北中医》杂志社聘为编委。在长期的临床诊疗中，熊先生深感人类心灵健康对于身体健康的至关影响和作用。

上世纪90年代末，先生旅居德国，旅欧期间，先生在德国多所大学和柏林亚太文化周、中医药发展研讨会、德国中医药论坛等学术活动中进行讲学，产生了深远的影响。与此同时，先生还对西方文化教育、科技、医学的发展进行了广泛深入的研究。2001年8月，熊先生应欧洲中医中药研究会的邀请，前往柏林参加中医药学术研究和交流活动。他高超的医疗技术和深厚的国学造诣，引起了当地民众的强烈反响。德国前卫生部长惠布娜(Beate Hübner)女士还特别挽留先生参加9月份在柏林举办的亚太

文化周活动，柏林市政府办公厅也破例为先生延长了访问签证。在柏林短短的一个月中，许多西方人士通过先生亲身感受了中华道德文化的神奇和魅力，强烈要求先生也能在欧洲设立一家传授中华传统文化的机构。

除了杰出医术之外，先生也是帛书古本《老子·道德经》校注第一人，指明“以德进道”为研修老子的必经阶梯。对马王堆出土帛书《道德经》进行了修真异构字象喻藏诀的揭秘与破译，恢复更符合老子创作本意。其他著作包括：《德慧智慧性图文思维教育》、《龙文化的文明与教



育》、《老子人法地思想揭秘》、《道医学》等。为支持传统文化的全面复兴，出资印刷《道德经》数十万册，赠送给国家图书馆、中央党校、清华大学、北京大学、柏林自由大学、柏林中国文化中心等研究机构，以及各省市大学图书馆和经典诵读推广院校等。十几年来，先生还深入全国各地数十所高校及中学进行了近百场巡回公益讲学。先生也多次向四川灾区以及青海、山西等地的贫困地区进行捐助。

先生积多年实践和讲学的经验，运用深入浅出的现代语言，对《老子·道德经》博大精深的“德”“道”理论，进行了全面的诠释，并有大量涉及道医、风水、元运、易理方面的论述问世，开创了在中华大地宣传、普及道德文化的先河。对广大青少年、成人开展专业性、系统性的网上公益教学，学员遍布海内外。

著名国学教育名家熊春锦也在2014年由中国网主办的中国教育家年会暨“中国好教育”盛典上获得2014年度中国教育领袖人物称号。他表示21世纪是中国在世界东方运用道德根文化重新崛起的世纪，是中华物质文明与精神文明屹立于世界民族前列的时代。精神文明的领先在于文化，文化的昌盛在于教育。教育改革创新必需回归于传统优秀文化的源头活水中汲取营养，全面激活文化基因，并且对世界各国的优秀文化与教育方法兼容并蓄，才能实现中国梦，才能实现中华民族的伟大复兴。希望大家齐心协力共同奋斗，为实现中国梦，实现中华民族的伟大复兴，而贡献自己的力量！走进老子五千言中，与圣人居，与圣人谋，将会使我们终生受益无穷，将会使中华民族屹立于世界民族之林。在中国走向世界，世界走向中国的21世纪时期，老子的思想将会给世界各民族带来福祉。

# 《宝性论》 导读会

《宝性论》或《分别宝性大乘无上续论》相传弥勒菩萨所造，由无著大师在兜率天亲见弥勒后传下。

佛教里有佛陀三转法轮的说法。一转法轮佛陀开示了四圣谛，十二缘起。主要是开示实修有证的有为次第法。二转法轮讲解了甚深空性，出有入空，以《般若经》为主。三转法轮从空复有，说的是佛的功德智慧和阐述如来藏思想。大乘显教有认为如来藏是佛陀圆寂才发展出来的思想，依此固有早期，中期，晚期如来藏思想之区别。密乘则不以为然。如来藏思想为藏密修持的依据，没有如来藏为

依据，观想本尊时轮金刚和日本动漫的变形金刚没有什么本质上的差别。大手印，大圆满的直指心性都的哲理依据亦无法建立。因此藏传佛教各大派系都重视如来藏思想的研究和探讨。无论是格鲁派的中观应成见或宁玛派的瑜伽行中观见，萨迦巴的轮涅无分别观或觉囊巴的他空见，都重视如来藏，进而把这部相传是弥勒菩萨所阐释如来藏之《宝性论》或《分别宝性大乘无上续论》Uttaratantra奉为其入门必修之经典。

在中土汉传佛教学术界，近百年前的支那内学院与武昌佛



无著尊者

学院一场对《大乘起信论》质疑的笔墨之战和紧接着印顺导师将如来藏纳入《真常唯心》的宗义判教，似乎把如来藏思想贬搁在在佛教正见的边疆，和印度的梵天思想近付一体。要明白太虚导师和印顺导师的无净之论或是宗喀巴大师和萨迦派大师的辩论都先需要明白善知识大德和各门派对如来藏的解读的异同。要进入这非常有趣味和重要的佛学学海，导读《宝性论》可能是我们必须迈出的第一部挑战。

沈士傑居士，1972年生。自幼出於對人生意義的困惑，在六岁时开始阅读

《新约圣经》，并於七岁时在浸信会受洗成为基督徒。九岁时因一本《释迦牟尼佛传》而大受感悟，从此深信四圣谛是生命真理，并决定改信佛教。十六岁由亲人推荐，在格鲁派堪布上师座下受密法灌顶，并正式皈依成为佛教徒。2003年，深觉显密必须相互圆融，才能自利利他，故於十七世大宝法王在台湾授权第一所传授《五部大论》之佛教学院 - 台湾噶举佛学院学习五部大论。2010年由大宝法王签发结业證書，并由法光佛学院院长萧金松教授，以及印度八蚌智慧林佛学院校长慈囊堪布颁发结业證書。2011年，自觉昔日深受西藏佛教薰陶，也曾经钻研南传上座部禅修，却对汉传中国佛教的认知犹如凤角麟毛而深感遗憾，是故进而报考法鼓佛教学院。在录取并进入学院得以学习汉传佛教等相关之义理和禅修方法，最後在2015年获得宗教学士学位。

## 明年年初，沈居士应新加坡延庆寺之邀请，会前来开启《宝性论》之导读会。

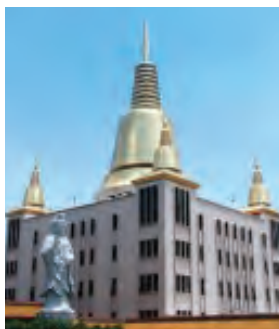
此导读班为期十五天。计划在2017年1月22日开始，2月5日圆满结束。学费100元。

沈居士来新加坡机缘难遇。希望大家踊跃报名。

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**6535 7118**

# 佛塔的启示

撰文：  
陈文杰



光明山万佛塔

佛塔的建筑起源于印度。佛教典籍里有记载提到给孤独长者求得佛的指甲头发造塔供养一事，说明当时印度已有塔。佛入灭荼毗后，弟子们将佛的舍利分藏于八塔中。后来阿育王开八塔分发舍利，分散各地建塔供养，这即八万四千塔故事由来。

佛法东传中国，中国就开始造塔，并加以创意发展。

佛教造塔有三义：

- 一 为纪念、供养佛陀的遗骨和教法；
- 二 为引导世人对佛教起正信，皈依三宝；
- 三 为召唤僧俗报答四重恩。

后来的发展，塔的种类繁多，与人们日常生活日益密切。人们以塔导航引渡，登高眺览，瞭望军情，镇压风水等多用途，或作为城市、码头、驿站之地标，也产生了许多令人回味无穷的故事与诗词。

塔有显教和密教形制之区别。例如：金刚宝座塔表明金刚界的五方、五佛、五智、五部。中央主塔供养大日如来（毗卢遮那佛），体现“法界体性智”。四隅四塔各体现阿闍佛“大圆镜智”，宝生佛“平等性智”，阿弥陀佛“妙观察智”，不空成就佛“成所作智”。

除了造型各异，塔的种类基本可分为：-生身舍利塔，法身舍利塔和僧人墓塔。

## 延庆寺吉祥宝塔

延庆寺的塔即展现为以密教形制为主。据悉该塔是目前新加坡独一无二的和平吉祥塔。为便利信众念诵一切如来心秘密全身舍利宝篋印陀罗尼经，每周二晚上八点定时聚会活动，包括供花、供灯，念经持咒与绕塔。

其缘起从《宝篋印经》记载可知大概。原来佛陀在摩伽陀国时，受一位婆罗门邀请，在前往应供的路上，看到一座旧朽败坏的古



延庆寺吉祥宝塔

photo credit Ray Soo

塔，便止步右绕三匝，以衣服覆盖其上，泣然泪下，十方诸佛也同时垂泪；接着佛陀破涕微笑。金刚手菩萨见大众莫名所以，便上前请问缘由，佛陀指出，这古塔中有一切如来无量俱胝心陀罗尼密印法要，由于众生业障深重，古塔今成土堆，故睹状悲从中来，十方诸佛亦然，之后，佛陀为大众宣说秘密陀罗尼。

这里给的启示，说明塔里希有宝藏不可忽视，当今许多人与古时大众仿佛，福份当前，常失之交臂，捨近就远，该多自省呀！



## 光明山万佛塔

新加坡另一座享有盛誉的塔，即位于光明山的普觉禅寺万佛塔。

延庆寺吉祥塔殊胜稀有，营造时间较快，平顺圆满。万佛塔兴建却是历经波折，障碍重重。

万佛塔的特色是新加坡绝无仅有的，是经过多少日夜推敲，多番构思而定的。宏船老法师任劳任怨，定方位，选址，奠基，镇风水，筹划造型结构，多功能应机度众等规划，都已准备就绪才提上信托委员会征取同心同德支持。希望一致通过共襄大业。建塔毫不为私，为广开佛门，为本地立丰碑，引国泰民安，风调雨顺之盛举。此意义隆重之事，却因信托委员会里两位法师之反对，闹出风波连连。持异议者对万佛塔造型大加撻伐，认为佛塔样式必须表现为中国常见楼阁式。而且大乘比小乘高级，若是让缅甸，泰国等南传理念形态出现，有失大乘尊贵。

其时适好泰国国王敕封宏船法师为海外华僧第一尊长（僧王之义），异议者更如火上添油，说什么大乘领袖怎能受小乘敕封，有降身份。

其实，当时众声应和宏船法师万佛塔有声望之大力支持者，佛教界除了泰国僧王（亲自莅临普觉禅寺行奠基礼），中国佛总主席赵朴初（安排多名法师参观北京五塔寺里展现的多种塔形，以示支持宏老构思）外，护法居士行列有印尼首富林绍良，新加坡李光前家族，何惠忠等众善信；也包括李及李律师馆柯玉珠、陈珠玲两位为法律代表，似乎万事具备，只欠信托委员会最后通过。宏船法师本身是普觉禅寺住持，又是信托委员会主席，余者皆是被委任外人。此于商场系易如反掌之举，但对方外之人的宏老，遵佛法波罗蜜行事，不愿独断独行以至陷于胶着。

生活是一种忍让，一种审时度势，适宜而为。以谦卑、宽

阔、感恩、平常、负责的心，才能四海通达。


宏老以佛教本就一家，大乘小乘终归一乘，显教密教都是佛教，若是建塔有违和谐，引发其他人意气造业，非其本衷。私底下他举了浙江省杭州市六和塔为例。六和塔是宋太祖为了镇压钱塘江掠堤突岸的潮势，诏命法眼宗智觉禅师督造兴建。六和取喻菩萨化度众生的六种和同敬爱之意（外同他善，为和；内自谦卑，为敬）。宏老不以权势压同侪之意气，以佛教大业需共同护持为导，立标杆化为无言妙德。

世事太多的炙热，有很多事情让人承担不起。宏老体弱多病，修行多年，平凡着，简单着，等待着。

佛塔功德不可小觑。所谓有一峯必有一壑。佛庙里是事多人杂，若发现依附佛而存身的外道和魔，亦不稀奇。释迦牟尼佛在修道过程经受魔考时，以正

应不正，以无为胜有为，无需权谋，个人屈辱事小，护法事大。只要心坚志定，没有不成者。

万佛塔在宏船法师圆寂之后，终于从千呼万唤中矗立在大众面前了。正面教育与反面教育并存。真箇是



哪来梅花扑鼻香，  
未经一番寒彻骨。

# 供花感言

撰文：  
卓琇蓉

去年中秋时节与延庆寺结缘至今已快一秋了。我开始无花不欢的日子也因延庆寺而起，所谓女人以花为圣品呀。

一向来都知道供花的殊胜功德，而宝篋印陀罗尼经也有提及供花给宝塔的不可思议的功德。供花给佛堂大殿是平常的，但供花给塔还是第一次听闻。

于是我就开始了我的插花日子。由于第一次插花供塔让我对自己的作品不感到满意，而且希望日后有机会学有一技之长，能为道场奉献，以花供佛，庄严道场。我便进一步学习花道，西式插花，也很高兴在学习花艺提升自

己的审美观的同时，也认识良师和志同道合的朋友。

今年的卫塞节很荣幸能为延庆寺供花庄严道场。我很幸运得到花道朋友以及志工的帮忙才能完成108盆的供花给宝塔。供花工程让我同时学习如何做人力物力的预算。感恩延庆寺让我有学习与付出的机会。也感恩志工的付出来共同完成庄严道场的使命。相对于布施，佛教更强调感恩与报恩的实践。

慰藉我们，鼓励我们，使我们积极乐观，向往生活的美好。我们是多么幸福如此与花相感相应。大家爱护花草，并等同爱护自己。

## 人生短暂，把握当下 珍惜时光，精进修行

末法时代，众生根性愚钝，福薄慧浅，终日在贪嗔痴三毒中难得

片刻安宁。唯有佛光普照，花香弥漫把遮盖我们眼耳鼻舌身五官的尘垢洗涤一尽，让身心清净，心灵获得豁然开朗的提升。

一花一世界，一叶一如来。佛陀时代，梵天供花请佛说法。佛祖拈花示众，众默然，惟迦叶微笑领意。从此花成为心心相印的媒介。何须多言，花香弥漫，无需唱诵，刹那间直接见性，一花一草便与世界无二了。



# 确吉尼玛上师

## 在延庆寺开示颇瓦法的简介

撰文：  
苏文瑞

仁波切说闻，思，佛法是很重要的。因为如此我们才懂得修行。佛法不是让我们得到更多的世间福报，众生具有佛性但是要修行将来才能成佛。在世间所拥有的一切财富，名誉，地位，家庭等都是无常的在生命结束时都化为乌有。但是我们很多时候是为了世间短暂的物质而去造种种的业。佛陀不是救世者，佛陀教导我们如何应用佛法而自救。佛就像是医生，佛法像是药，僧侣像是护士。但是我们一定要吃药(实践佛法)才有可能出离痛苦而成佛。众生经过无事以来不断的轮回。人生难得我们在这短暂的人生为了假有暂有的快乐而造业就像是在刀口上舔蜜糖。我们在座的各位是很幸运的我们不只有了难得的人生而且还能听闻佛法。佛陀告诉我们有六道的众生，不管我们拥有多少都在生命结束时要放下。我们的生命短暂我们要深思生命的意义。生命的长短是无法预测的，无常的。能够时常思维无常，



思维死亡的人才是真正的佛法修行者。颇瓦法(迁识法)其实我们都有作过因为前世今生就是迁识法。这世可以分为三段。

1. 在醒的时候的感受。
2. 禅定的时候喜，乐的觉受，生起次第，圆满次第。
3. 睡觉时梦里的感受。禅修是在修正观，生起次第。

金刚乘是在具德的上师的指导下修大圆满，大手印，那洛六瑜伽亲身体证自心本性，这是法身颇瓦。大圆满修持者能在死亡时产生证量的自性光而体证。这是报身颇

瓦。我们今生所拥有的一切都要学习放下执着，因为死亡时一切都不是我们的。要修持断除烦恼心。以此种修行及配合发菩提心来求生净土。

最好的方法是法身颇瓦，再来是报身颇瓦。另一种是化生颇瓦往生阿弥陀佛净土要

1. 观净土的殊胜。
2. 消业障修七支愿，修福。
3. 发菩提心，不是为自己而是为了消除众生的苦。
4. 发愿往生西方净土。可以用显教汉传佛法净土的修法。

要往生净土需要止恶行善。受三皈依，发菩提心，持戒，修定，布施，精进，忍辱忏悔等。发愿所修的一切善都是为了让一切众生都成佛，回向一切众生，如果有任何的苦及困难都由我来承担。净土修行者早上醒过来的时候就思维阿弥陀佛西方净土的种种功德，皈依，顶礼阿弥陀佛，忏悔，发菩提心代众生忏悔，随喜赞叹佛陀菩萨的无始以来一切功德及众生的功德。

当我们要吃饭的时候供养阿弥陀佛。穿衣服及穿带任何东西时都观想供养。当死亡到来我们的识要从顶门出去才能够到净土及善道。所以平时要专注意念把心识放在头顶上。这样是有帮助的。修净土要对所有众生有慈悲心，对净土一定要有信心。大乘汉传佛教的修忏悔法门，观净土种种相好，修菩提心，发愿往生跟藏传佛教的修法是一样的。在金刚乘是自己用自力转自己的心识去西方极乐世界。或者是由上师

及他人的协助下用颇瓦法从头顶出去。必须是持菩萨戒，或密乘的戒但是自觉修持不稳定，那就可以通过颇瓦法而往生。观想中脉里有一个很明亮的吽字。明亮的光圈代表心识，极乐世界是目的。佛菩萨的有不可思议的功德力，智慧力。他们慈悲地方便度众生化现净土让我们配合以发愿往生，发菩提心，持戒，修定，忏悔，观想净土，布施，等的修持力来往生。



## BUDDHIST LESSON ON RELIGIOUS TOLERANCE

Tan Keng Leck

Whenever a Jewish Rabbi, a Christian Priest and an Muslim Imam come together to pray or grace some event together it became a news worthy of reporting. But whenever a group of Theravada Bikkhu, Mahayana monks and Vajrayana lamas congregate or holding some conference together it is not much of a news but taken as something of matter of course. After all aren't they are all Buddhists? Yes, that is true. They are all followers of Buddha's teaching with some doctrinal difference. But aren't the Jew, Christian and Muslim also all Worshiper of the same creator God with some doctrinal differences?

Interestingly, the doctrinal differences and the resulting dynamic relationship between Theravada, Mahayana and Vajrayana Buddhism share some striking similarities between the rise of Judaism, Christianity and Islam, the three great Abrahamic religion, if we but stretch our imagination just the slightly.

First of all, they all have same ultimate

source of refugee. The Buddhist has Buddha Sakyamuni as the source of their teaching and the Abraham Theists has Jehovah as the ultimate God or supreme creator. All Buddhist revere the Pali Cannon as the indisputable Word of the Buddha and the Theists all consent that the Torah is the earliest spoken word of the one true God.

The Mahayanist addition to the doctrine are very much like what the Christian brought to the table. Although the Mahayanist do not dispute the teaching of the earlier scripture they introduced their own scriptures and saviors such as Buddha Amitabha and other Mahayana Bodhisattva such as Avalokitesvara and Manjushri which are absence from the Theravadin collection. Likewise, the Christian has brought on Jesus Christ as the son of God and saviour not to mention other saints from the Catholic pantheon. And apart from the shared Old Testament, they have now New Testament which are derived from Christ's life story and saying. The Theravada do

not accept Mahayana Sutra as authentic teaching of the Buddha neither do they feel inclined to pray to those Bodhisattvas; likewise, the Jew do not look upon Christ as their savior, they have their own prophets. Similarly the Theravadins have Buddha's disciples such as Ananda, Kashyapa and Sariputra and others as role model.

Couple of hundred years later, Vajrayana surfaced in India. Although they adhere to Mahayana Scriptures and saviours they also came up with scripture, call Tantra, of their own. They introduce their retinue of exotic Buddhas such as Guhyasamaja, Yamanpaka, Kalachakra etc and have their own parody of "prophets" such as Virupa and Padma Sambhava and others Maha Siddhas. Many Mahayanist to this days are still shock by their practices and could not bring themselves to accept what they practice is Buddhism. Practices involving consuming meat, wine and uses energy derived from sexual union as a mean to reach Buddhahood are not something that can be understood or condoned by the Mahayanist and of course the Theravadins as well.

The complicated relationship between Islam and the two earlier Theism occur on similar line. While muslim accept

Torah, Old and New Testament as word of God, Moses, Abraham and Jesus as God's prophets, they have something uniquely their own: Koran and the prophet Mohamed as the last prophet of God. The Jew do not accept Jesus and the New Testament; and Koran and prophet Mohamed as revelation and messenger of God and likewise the Christian do not accept the Islamic claim either.

For thousands of years among the Buddhist there are ongoing doctrinal dispute and debate among the so call three Vehicles and among those sub-school of thought that arises within each of the Vehicles such as Yogacarya and Madhyamika etc. But gladly, these debate did not lead to outright confrontation or conflict, nor do they lead one school of thought to denounce the other school as non-Buddhist, they remain within the philosopher's arena.

Buddhism are not the only religion in the world that show inclusiveness. In India there is Hinduism and in China Taoism. Both these great religion are tolerance with non-believers and not inclined to proselytise. Religious conflict take the form of debate instead of bloodshed. On the other hand the Mono-Theist religions are seldom at peace with each other and most of the time

even among themselves. Conflict between Protestant and Catholic; Sunni and Shities are ongoing tragedy. They not only criticise each others belief but also brand the other side as heretic. As these religions cover over many ethnical divide I would hesitant to blame it on cultural or racial trait. I tend to suspect a couple of doctrinal factors prevalent among these three Abrahamic Religion help causes these tendencies. It is wonderful to have a faith, great to believe in God and afterlife. But there might exist other subsidiary doctrine that can be destructive. One of which is that belief itself create a consequence in the afterlife. Not too sure about Judaism, but common among Islam and Christianity is this firm belief that to be saved or to be admitted to heaven one has to be a believer or member of a certain creed. If one is not member of that creed one is more or less doomed. Membership is therefore the most crucial factor in this membership. Faith, although is still very important, is downplay in Buddhism. It is not what you believe but what you are or do or did not do that is more crucial. Membership of a faith by itself does not bring about liberation or enlightenment.

The second one is the believe in the

Devil or of the existence of an absolute Evil. Buddhism do not subscribe to the existence of a absolute evil being. Evil exist only because of absence of Goodness. The Buddhist doctrine that all beings, animals and those at hell included, has the potential to be a Buddha probably contribute much to its inclusiveness. Where else in Judaism, Christianity and Islam, Devil or Satan, who are almost as powerful as God, play a major role. When one believe in the Devil one incline to believe oneself to be on the side of Good and of God and act of cruelty and intolerance to those who are devil's followers are sometime justified and encouraged. The stronger one held such view the more easier one get radicalised and become extremist. The leap from Fundamentalism to Extremism is not that wide as we can see from present world event.

The present Catholic Pope Francis made a significant progress towards religious tolerance by declaring his personal belief that one do not need to believe in God to go to heaven! Whether his personal opinion can made a lasting impact on Catholic Church's doctrine is yet to be seen but it is definitely a good start on a positive direction.

# WHAT IS ZEN?

W K Boey

### 3. *Pointing towards the mind*

Zazen is pointing towards the mind. A mind which wanders around, leading you by your nose, will not be able to achieve anything. You need one pointed concentration of the mind if you want to realize this same mind. That is why the first practice given to a beginner is a practice to improve the concentration. This is usually 'breath counting' or 'following the breath'. Of the two, 'breath counting' is more effective. It has a built in mechanism to let you know if your mind wanders for if you lose your concentration you will lose count. When your concentration is strong enough, the teacher will then assign the next practice. This can be shikantaza (just sitting, 只管打坐) or the koan Mu (無).

Shikantaza is the oldest and purest form of meditation and probably what the Buddha did. Here, you do not hold on to anything at all, you simply sit, neither rejecting or accepting whatever comes and slowly ripen. However, in this present age of feeble aspiration, poor stamina and constant distractions, it is a difficult practice for a beginner. In my lineage, it is more common to be given the koan 'Mu' by the teacher when your concentration has ripened to a certain degree. However, students who have finished koan practice after many years of practice often come back to shikantaza to continually polish their eye. Both are important practices in Zen.

Koans (公案) were developed in China in the Tang dynasty and are unique to Zen. These are parables, teaching points or incidents in the past which when meditated upon have the power to bring the student to break through and see the reality. They can also be used by the teacher to gauge the level and monitor the progress of the student. Without the eye of enlightenment, koans do not make

sense as they are all seen from this view.

Here are some examples of koans:

1. What is the sound of one hand clapping?
2. A monk asked Baso in all earnestness, "What is Buddha?" Baso replied, "No mind, no Buddha."
3. When you were neither thinking of good or evil, at that moment, what was your face before you were born? (or who were you?)
4. The monk asked Jōshū in all earnestness, "Does a dog have Buddha nature or not?" Jōshū said, "Mu! (無) "

This last koan, the koan Mu, is the koan mentioned earlier as usually the first koan to be given to the student. When asked if a dog has Buddha nature, Joshu said Mu (No, 無;). Great as Master Joshu may be, Shakyamuni Buddha himself declared that all sentient beings have Buddha nature! So what is the real meaning of this Mu of Joshu's? No amount of analysing, thinking or research will give you the answer as it transcends

logic. The teacher will ask you to sit in full concentration, breathing in and then breathing out with 'Muuuu' until you lose yourself and become 'Mu' itself. Then at a fortuitous moment Mu will break forth to reveal itself. That will be your 'self-nature' revealing itself to you.

Incidentally, one can develop deep concentration whilst playing music or solving a mathematical puzzle but that will never bring you to enlightenment. Only by turning this one pointed concentration inwards at your self will your true self reveal itself.

This is called pointing towards the mind.

### 4. *Seeing mind and becoming Buddha*

Shakyamuni Buddha, after great sacrifice and intense practice, realized his self-nature and became the Buddha - the awakened one. He was a sentient being, just like us. After finding out this great truth which liberated him, he spent the next 49 years till his death teaching and urging us to emulate him and achieve the same liberation. He even told us not to believe him but to find out for ourselves!

This was his message and the real aim of Buddhism- to find your true self.

What is meant by “Seeing mind?” In the first case, the word ‘mind’ is a poor translation of the Chinese word ‘xin’ (心, kokoro jp.) as there is no equivalent to ‘xin’ in western philosophy. Xin in Chinese is taken to be the innermost ‘I’ or ‘Self’ which distinguishes ‘myself’ from others. It is the source of our individuality, our personality and ego. Perhaps a better translation of ‘xin’ would be ‘heart-mind’. But what is this heart-mind? We can’t see it, smell it, taste it but we know for sure that it is there! Because it is ME! Seeing mind is to find out what this very heart-mind is or, to put it another way, who you are.

We know that it is not easy as the second patriarch Huike searched very intensely for a long time before finally came back to Bodhidharma to confess that he could not find it. Strange as it may seem, the heart-mind cannot be found as it does not exist- it is completely empty. That is why Bodhidharma answered the emperor’s question, “Who are you standing in front of me?” with “I don’t know!” It is not possible to know anything about something which does not exist.

But knowing that the heart-mind does not exist is still not sufficient, it is conceptual understanding. For enlightenment, you need to realize through experience that your heart-mind is totally empty. It is a definite experience and is called ‘kensho’ (見性) or ‘seeing your self-nature’. When you have a true kensho you will know for yourself because you will recognize your ‘own self’.

There may be cases of spontaneous kenshos but most kenshos come from the deep practice of zazen. Furthermore, it is only through zazen that a kensho can be deepened in a systematic way. Kensho occurs when you are so deep in your absorptive practice that you forget your ‘self’, a point we call being ‘one with your practice’. Then at that point, usually due to a stimulus, you suddenly see your true nature as it is - totally empty. The stimulus can be a sound, sight, touch, word etc. In the case of Shakyamuni Buddha, he had his kensho when he saw the morning star. Hakuin Zengi had his kensho when he heard the sound of a drum and Huineng when he heard a phrase from the diamond sutra. With kensho you realize (i.e. see and know) who you really are. Not only that but

you will spontaneously realize that inside and out is the same. The stars, moon, rivers, flowers, everything, all existence, is none other than your self-nature. You are everything and everything is this one ‘empty’ you. That is why Buddha after his enlightenment took 3 steps and said, “Between heaven and earth I alone am the honoured one.” He also said, “All lands are my land and all the living beings in those lands are my children.”

Zen literature describes this experience as “the sword that kills, the sword that gives life.” Your perception of everything that existed till that point in your life is killed. The new life which you are given is none other than as described in the Heart Sutras. You will realize that form and emptiness are the same thing and that there is truly no suffering, skandhas, life and death, wisdom or attainment etc. as these do not exist. You will realize that from the beginning we were all perfect Buddhas endowed with Buddha nature. Shakyamuni Buddha described it as, “Wonder of wonders! Intrinsically all living beings are Buddhas, endowed with the wisdom and virtue of the Tathagata. It is only due to their upside down delusions that their

fail to recognize this. “

However, it is not so simple to live totally in the world of Prajna Paramita which you have seen from your kensho. The Buddha was the only one who with a stroke cut it through to the roots. Even then he spent the next seven weeks after his enlightenment clarifying his experience, a process which we call ‘personalization’ of Zen. Most contemporary kenshos are very shallow insights into this world, just a glimpse. But even this glimpse is life changing. Then the ‘habitual energies’ - a term used by the Buddha - from your many lives of delusion pulls you back into your delusive world. Endless practice is necessary to continually clarify your mind and see the Prajna Paramita world clearer and clearer until you truly live in this world - a process we call personalization of Zen. Hakuin Zengi was said to have 18 major kenshos and innumerable minor ones. We are also told that even Shakyamuni Buddha is still practicing.

As an allegory, we can describe this process as first hearing about a hidden room in your own house - hearing about the Buddha Way. Because you want to

find out if it is true, you start digging at the wall which separates this supposed hidden room - practice of zazen. After digging for a long time, a hole finally appears which allows you to see to the other side and to your surprise, all that they said was true, such a room exists - kensho. But it is not clear and you cannot make out much of the contents of that room but as you are so motivated, you work even harder at the hole - clarifying your eye through continuous practice. Eventually the wall is totally destroyed and to your surprise, now that you can see everything, you realize that actually it was never two rooms but had always been one big room – unity of form and emptiness (phenomenon and essence). You now recall that originally your house had always been like this, but you had forgotten about it. You then forget all about the hidden room and just live in your house normally with ease and peace - forgetting enlightenment and living the Buddha way.

**SUMMARY**

In summary, the practice of Zen is zazen and its aim is to experience the enlightenment experience of Shakyamuni Buddha. This experience will reveal

your true nature which is simultaneously empty while encompassing all things, bringing true peace and freedom. This practice is endless and its aim is to save all sentient beings.

Dogen Zengi described this path in the Genjo Koan, Shobogenzo as:

- To learn about the Buddha Way is to learn about oneself,
- To learn about oneself is to forget oneself,
- To forget oneself is to perceive oneself as all things,
- To realize this is to cast off the Body and Mind of oneself and others,

When you have reached this stage, you will be detached even from enlightenment but will practice continuously without thinking about it.

**AFTERWORD**

What I've tried to do is to give you an introduction to Zen. If you would like to know more about the path of Zen, I recommend the newly published book by Yamada Koun Roshi, my late teacher, titled 'Zen: The authentic gate' (Wisdom Publication). It is a wonderful book, clear and concise, written by one of the great masters of our age.



Sound Saññā is a project name self explanatory if one is aware of our sensory conditioning. It is a genre created for human ears, evoking perception of ancient stories through imaginative soundtracks and audible performances. It is intended to bring on the 'cinematic feel' without the cinema visuals, as we are shown too much, and imagine too little.

It is a known analysis among buddhists, all beings are made of nāma and rūpa: Mind and Matter. Another understanding towards our sense of being is through the Five aggregates: rūpa (Material), vedanā (Feelings), saññā (Perception), sa khāra (Volitional formation), viññā am (Consciousness). Depending on the form of existence, and related past kamma, all beings' five



aggregates differ from one another.

saññā is a Pali word which the English term define it's meaning as 'Perception'. However though 'perception' is neutral in meanings, it already hinted a diminutive slant where 'reality' is not fully understood nor even reconciled within. How we perceive someone may differ greatly from who he/she really is. How we see reality will also determine how we react to its presentations. Neither saññā nor the five aggregates cannot determine who we are, but existentially, we are shaped by perceptions and other aggregates, as gratification sets us up.

In the 5 aggregates compounded reality - it is usually not easy for the human mind to penetrate beyond sensory stimuli. "Reality" is then conditioned through derivatives of the



six sense doors: Eye, ear, nose, tongue, body, and heart consciousness. With mindful abiding and wise influences, we may slowly dust away the shroud, and reveal our own nature within. And what better influences, than ancient stories atypical from modern trappings of over dramatization, so we may recognize the similarity of minds who have already got over their own barriers and in search of liberation.

### Asian Stories:

#### Ancient Buddhism Stories

Asian values were predominantly shaped and influenced by old religions & philosophies: Hinduism, Buddhism, Jainism, Sikhism, Taoism, Confucianism, legends, folklores and life experiences that custom a highly complex stream of conscious evolution in our manners and thinking processes. These philosophies greatly touched and inspired a few thousand of years of literary works and lifestyles among Asians. Some of these stories are traceable but many are hearsay may be 'risky' to simply adopt and live by.

The Project initially wishes to address the impact of globalization towards ancient living wisdom in Asia, and to bring to mind the urgency of cultural

dilution as modern life demands speed, adaptability and cities homogeneity.

The progressive loss of Asia heritage as we adopt systems via powers, mindset via marketing, lifestyle via pride, challenge the core of Values and Wisdom, worldwide.

We are now experiencing the tip of man-made disasters through 'nature adjustment' at the turn of 21st century. Should spiritual houses become self serving and disillusionment of mundane life continues to build mental states of depression, the lucky ones will follow their own stream consciousness, first to survive and second to navigate, then reflect, for the healthy ones; the unlucky ones, a longer cycle of samsara.

Unlike music, stories take its own time within our minds to mature, or brings on a lasting impact to our lives. Furthermore stories we listen to or hear about, provides us navigation through life. At crucial moment, its wisdom can manifest itself with profundity beyond our time. Through these intuitive "historical lessons" , spirituality remains a large part of our imagination when illumination starts to set in when we question or when we seek.

The project took on Asian Stories as its initial declaration, with Ancient Buddhism

stories as its pilot for the obvious reason that both are interlinked and mutually mirroring each other's subtlety of ethical and well being concerns. Likewise, for development of Asian Stories, they should contain similar wisdom planting, recognizable and harmonizing in each culture they serve. It is hence important that stories propagated are fruits of understanding, of relevance and inspirational to our spiritual and mental well being.

#### Beyond Languages and Across continents

The storytellers were sought based more on their kindred voice and spirituality practice, than performance ability. The other reason for this choice was to remind listeners not to 'judge' on the language ability of anyone, especially spiritual teachers. It is through natural voice that we can see the person than of their craftwork through honing their articulation. The Sangha here forms the first representation of buddhism, and hence the vocals are precious to the delivery instead of applying performance to spiritual knowledge.

Stories can also be read in their native languages as well as in English. Through expansion of language boundaries, the

following ideas can thus be possible since global village is a foreseeable reality in future.

#### Education Benefits: Intra Faiths

With storytelling, ancient buddhism stories are transmitted beyond doctrinal exposition. Through new media on old platform like in a CD, Buddhist Charity Organizations or NGO can also provide teaching material assistance for Sunday schools or drama class for enjoyment or that it can also help rebuild social community after political devastation or natural disaster aftermath. It is true that many developing countries require food, lodgings and necessities more urgently than education. However without helping them construct their internal barrage or fortress, and develop interest about sustainable values and healthy mindset, external help can only go as far as it lasts.

Built on Sangha voices and ancient Buddhism ideology, the debut pilot Album "Story Kasina" has the potential to rebuild spiritual resilience through edutainment. With the help of imaginative teachers, children is able to relish in the old values through modern convenience. The stories were not targeting special crowds, but were aimed to keep asian interested in

our own heritage and wisdom before bargaining or trading its presumed diminishing returns like many other things.

All three Buddhist traditions Sangha members lent their voice for the debut Story Kasina Album. Ancient Buddhism Stories are retold by renowned Sangha of all three traditions: Theravada, Mahayana and Vajrayana. With much good fortune and auspicious meetings, they endorse the project with their voice contributions. Venerable Bellanwila Dhammaratana Thero, Venerable Mujin Sunim, Sayalay Dīpa kara Therī, H.H. Kyabgön Phakchok Rinpoche, Ani Choying Drolma, and Dr Lee Foong Ming are the six voices who lend the project their goodwill and support.

#### Education Benefits:

##### Inter Faiths

Through the use of storytelling, all other faiths can also share their stories heritage for understanding to one another's practice. In the light of wide spread violence and intolerance, the world now is in urgent need to find a common denominator in all religions, so religions are not made scapegoat to political polarization among faiths and people. Storytelling promise approachable religion teachings.

The musicians are from other religions, who are persuaded into this good project by their own generosity. Amongst them are composers and performers: Imee Ooi, Frank Steiner Jr, Sri Ghanavenothan Retnam, Fero Aldiansya, Nathan Madsen and Pianist Elaine Wu. Only Ms Imee Ooi is a Buddhist among the list. The above composers from other faiths were just as supportive and even nurturing to help this creator fulfill the creative instinct to its completion.

All participants, artists, and creators, share similar concerns to globalization in its blinding light as well as in its looming shadows. We wish to keep our spiritual stories alive than be only subsistent on nursery schools propagation or made irrelevant by social deterioration.

##### Ancient Stories - New Age Telling

Sound Sanna Project idea came in 2008 and was completed with a debut CD Story Kasina in Feb 2015, and launched in October 2015 at 6th Parliament of World Religions.

With the expansion of internet and availability of connectivity, we are able to share stories untold from different continents with one another, and to give them a new

life in this new media era. Older civilizations once depended on traditions and fears, the new world demands:

- Best practices that do not lead to more suffering.
- Cultural and Educational development strategies involving Character Building.
- Religion with integrity, humanity and sensitivities.

Storytelling may not solve all the present problems but it may possibly prevent future ones. The initiator of the Project Sound Saññā wishes we may seek a creative approach to all Asian ancient stories, and repair the damage we have caused in our current haste.

#### ABOUT THE VERY QUIET STUDIO

The Very Quiet Studio is established by Ng, Wei Chin in 2007. Other works include book publications [issuu.com/tvqs](http://issuu.com/tvqs), arts and community project on mental well-being. [theveryquietstudio.wix.com/olderbutwiser](http://theveryquietstudio.wix.com/olderbutwiser), and film & audio production works.

With the first CD Story Kasina launched 2015 Feb, we would like to continue and expand this work to develop two more CDs with your contribution through direct purchases at The Buddhist Library at No. 2, Lorong 24A Geylang Road

Singapore 398526 Tel: (+65) 6746-8435 or make supportive donations to [theveryquietstudioasia.org](http://theveryquietstudioasia.org) for the next CD in following Phases:

**PHASE I :** The first phase production consists of stories recital recording with music compositions accompaniment and other sound effects in final mixing.

**PHASE II :** The 2nd phase of development would extend Phase I concept to other stories in another language of Asia in its original language and in English translations.

**PHASE III :** The 3rd phase will see to furthering the Sound Saññā genre works to be distributed through new media or into classrooms.

Contact email :

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FOLLOWING THE

# NATURE OF THIS UNIVERSE,

IT COULD CURE YOUR SICKNESS AND SAVE YOUR LIFE!

*Roland Koh*

One American multi billionaire (John, not his actual name) got his advanced third staged cancer cured by using Chinese five thousand years' ago method by following the LAW OF NATURE. Medical doctors advised that they cannot do "therapy" for him and he won't survive for long. Any way, that Multi-billionaire is still living in America and he is still alive today!

He was asked by one Specialist whether was he willing to pay billion dollars for the prescriptions from which he could be cured. He agreed and paid the sum for the three given prescriptions, as he thought that after all he was going to be dead soon and he could not bring along all his money and properties along!

The Specialist advised John to take a long vacation and go for tour in areas where there were sea-sides and beaches. All daily prescription were placed in sealed envelopes ..once....on reaching the destination of resorts, John had to unsealed and he had to follow the prescriptions daily and accordingly.

At the resorts, the first day, he was advised to lie down flat daily

and comfortably at the sea-side sand beach. Relax daily for 21 days, each day for 7 hours without failed.

On the seventh day John cried, as he realized that all these while he had been chasing after money, material gains, name and pride and never realized the beauty of natural environments that so peaceful, as to see the natural scenery, the lovely sounds of birds, the unique sounds of waves, the lovely clouds in the sky, the mountains, trees, green scenery he felt very relaxed and comfortable ... Totally in tranquility .. The universal law of nature, where peace and harmony in the mind could be found.

On the 22nd day, his prescriptions changed. John was advised by the Specialist, to continuously ( no rush, at comfortable pace) pick up small pebbles and throw them into the sea... He had to continuously do so for each day and for seven hours per day, for a total of twenty-one days.

On the twenty-eight days, he burst into tears and cried ! All these while he reminisced that he tried to take and gained and he did not know how to

give or make donations, he realized that whatever he was able to take, he should be able to let go ..out there, there are really poor people who need his helps ..he continued to pick up pebbles/stones and throw them into the sea till the forty-second day. He was determined to correct his past selfishness and self-conceited behavior and he was willing to "let go" and share his prosperity with others. (Again the thought came to his mind, since that he could not live for long .. It was best for others to share what he had, as he cannot bring his solid money and properties along with him to the grave).

On the forty-third days, the prescriptions required him to write along the sand beach by using a bamboo stick as he had brought along with him.... daily for seven hours each day, and for twenty one days he had to think and tonwrite names to whom the persons whom he liked or disliked, loved, hatred, quarreled, offended, .. Etc; etc; As he wrote along the stretch of the beach, whenever high tide came along, all that he had written were all erased.! On the forty ninth day, he again filled with tears and cried. He realized that whatsoever good or bad in his surroundings, He had to let go and not to pondered upon them .. As they are all not real and not permanent !

On the sixty- fourth day he came back from his vacations...He went

for further check-up, medical x-Ray... Miracles, miracles, miracles... All his cancer -cells were gone. John treasured his life with nature and was able to give assistance to other suffering sentient beings from there on. Rejoice, he is still alive today.. Amitufoh.

I tried to recapped this real life story hopping each and every one of us understand the NATURE OF UNIVERSE in our this world, it was advised that we should not waste materials, food, etc...learn to share and love everyone, including our enemies. Master given one example on wastage of tissue papers, when you used up all your benefit, you may reborn in a place where there would be no more tissues papers for you to use. (do think about it seriously). The above mentioned was related to me by one of my Great Grand Masters, who had visited America.

All merits dedicated to everyone, May all be well, healthy and happy. All merits be transferred to up, above, below and all directions of the Gamma worlds, Kharma worlds and the Hell worlds, may all sentient beings be free from sufferings, free from hatres, free from quarrels, free from enmities, free from delusions, free from sickness, free from disasters/calamities, free from worries, free from curses, free from killings, free from wars and live happily ever after.



06  
MAY  
2016

AN INTRODUCTION TO  
**PHOWA**  
TRANSFERENCE OF  
CONSCIOUSNESS

*with Ven. Chökyi Nyima Rinpoche*

