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目錄 CONTENT

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封面照片
立於新加坡延慶寺的達摩祖師像

Cover Photo
The statue of Ven. Bodhidharma,
located at Ean Keng Si Temple in Singapore

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佛心隨筆

達摩東來一花五葉 3

少林武學

達摩東傳一字無全憑心地下功夫 6

Venerable Shi Gao Can
– Martial Art Exponent of
Lian Shan Shuang Lin Monastery 10

尋師訪賢

Five Ancestors Fist 14

內家拳術

Taijiquan Explained 20

太極拳內功心法 25

奇人異士

緬懷墨派傳人余其強 John Chang 27

內觀武禪

功夫禪 31

認識本性

太極拳大師推崇佛學 34

水月道場

延慶寺短期出家 36

功德事業

延慶寺衛塞節 38



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達摩東來一花五葉



陳文傑

達摩祖師為何要東來(從印度來到中國)?相傳是受命而來的。達摩祖師,亦被尊稱羅漢。羅漢,是阿羅漢的簡稱。Arhat含有殺賊(煩惱之賊)、無明煩惱已斷、應供(人天供養)、無生(解脫生死,不受後有)的意思。傳說一次,梵天供花請佛說法,佛陀在靈山會上,四周圍繞着前來聽法的天人,及幾百個羅漢,包括摩訶迦葉、賓頭盧、羅睺羅等信眾都在場。佛陀講經開口前,手上拿着白色蓮花搖了搖,眾人當中,大弟子摩訶迦葉一看就明白,點頭微笑。這拈花微笑就是語言無法表達的直指人心的傳法;也是禪宗溝通的方式,最寶貴的無相波羅蜜,普度眾生的傳法。摩訶迦葉之後第二十七代祖師告訴達摩,你應該去震旦(即中國)傳法,將大乘佛法發揚光大。

達摩是佛陀傳正法眼藏的二十八代,是東來傳法的第一人,以少林寺為祖庭,故被尊為禪宗初祖。所謂直指人心,見性成佛,不立文字,教外別傳的頓教法門。迷即凡夫,着境即煩惱,離境即菩提。沒有誦經唸咒,對禪宗的發展產生了深遠的影響。達摩祖師從印度到中國,被篤信佛教的南朝梁武帝尊為聖僧供養。梁武帝問,我造寺寫經度僧,不計其數,有何功德?達摩說,並無功德。這是人天小果,有漏之因,如影隨形。雖有善因,非是實相。武帝問:如何是真功德?達摩說:淨智妙圓,體自空寂。如是功德,不以世求。武帝不瞭解達摩的聖諦第一義(出世間法),臉上變色,話不投機。修行主要是見道之後就破無明,沒有妄想執着,日常生活中不會有癡心迷惑不解的現象,而是明明白白理性認識生命和外在世界,凡事都是以智慧觀察其變化。(慧解脫)知道在精進修行過程,一直保持正念觀察世界,知道諸法因緣生,諸法因緣滅,遵循自然法則,隨緣自在,眾生無我,隨緣業而轉,沒有癡求欲,根據實際條件傾力而為,不偷不懶,才是正道。



修行者的功業與德行，世間法是福德，出世間法是功德。由戒得定，定而得慧，是修行有所得，滅除心中愚癡，智慧現前，纔是真的功德。換言之，功是修因，德是果報。悲智雙運，就是大悲心和大智慧同時運作，同時運用大悲心和大智慧利益衆生。以智慧來寬恕，以慈悲來寬容，就是隨真相因緣的生滅，找到理性與感性的平衡。平衡（平懷看待）悲智雙運纔有真正的寬容，理解與行為的平衡，世俗與勝義的平衡。平衡能夠產生一種非常強烈的能量，慈悲纔會有智慧，有了智慧纔會行持六波羅蜜，隨中道而行，不會顛倒，有了智慧才能發揮大毅力，體現自度利他的解脫智慧。武帝問：什麼是四聖諦苦集滅道第一要義？尊者說，根本沒有聖賢（衆生佛性本無差別。無人相，無我相，無衆生相，無壽者相，也就是沒有我執，沒有分別心）、沒有功德。因爲人界和天界的小果，是有漏之因，福報只是善因，會享盡再投生到比較好的地方，不能了脫生死。達摩祖師認爲只有精進修行，證悟了生死解脫之道，成就無漏佛果，永不退轉，比執迷那些有漏善因勝多了。達摩祖師與梁武帝第一次見面便這樣不愉快的結束。達摩祖師見弘法度生的因緣未成熟，於是就到嵩山少林寺面壁九年。

面壁不是打坐成佛，需要長久時間的修行，纔不會只造就人天小果的有漏之因。佛陀親自體驗：禪定與禪修的差異，並創意性地看到息苦解脫之道。

佛陀修入禪定，由初禪，二禪，三禪，進入四禪八定，出定之後，還是有煩惱。生活中，心中不時會忐忑不安，發覺仍有貪念，有癡心妄想，有放不下的執着，不能解脫。

後來修苦行，以至損害身體健康，生理心理功能相互影響，影響正常修煉，也不能開悟解脫，悉達多太子還是跟其他衆生一樣，缺乏正念與安全感。

只有當他在菩提樹下觀想見道，只見因緣，不見有我，有了正念，沒有我見，沒有他見，沒有非我，只見凡事都是因緣開展轉變，不能常住，常有，都要通過日常生活中的一切因緣來體證，開啓自己的高智慧，理

智分明、清清楚楚，這是慧解脫。修正身口意的明念，不貪不嗔，讓心靈健康成長，建立正思維，順境不喜，逆境不憂，專注極致定於不動搖，不被外界因素所影響，這樣的修行是一生的，度越生苦，不再有煩惱影響，至深至於心解脫。就是阿羅漢的無漏之修。

九年只是象徵性的，不是梁武帝的外相有漏之修。若是認為修行人只要打坐就可以成佛，那是錯用功夫。禪宗講明心見性，直指人心，就是要內止語言，止息妄念，專心致志，提起智慧觀照。坐而不動，只是枯定。必須止觀並行，才生智慧觀照的禪，追求覺悟的境界。若是心有執着、牽掛，成為束縛，即使坐破蒲團，依然無功。參禪主要是止觀雙運，行住坐臥，都離不開用心修煉。相傳達摩在少林寺開示禪宗，見衆僧個個面黃肌瘦，精神不振，於是創羅漢拳十八手等多門可使精氣神力充足的功夫。對內練功，如柔術易筋經，以強身體質，對外練技擊，以顯護身。後來經過弟子慧可二祖、道信三祖、僧燦四祖、弘忍五祖、惠能六祖等人大力弘揚，終於一花開五葉，在中國佛教歷史上盛開。

一花即禪宗拈花微笑開始。五葉是發展為五個宗派，即臨濟宗、沩仰宗、曹洞宗、雲門宗、法眼宗。

新加坡宏船法師是臨濟宗、曹洞宗的傳人。因此普覺寺全名是普覺禪寺。

達摩東傳一字無 全憑心地下功夫



台灣 永平山碧峯禪寺 禪武門開山宗長
住持 釋玄熹禪師



達摩祖師就是達摩，是梁朝時從印度到中國的佛教僧人，全名菩提達摩。達摩原是印度某國王子，後入佛門出家修道，於南北朝時從廣州登岸，後來面見梁武帝（公元502~549年在位）；兩人似乎並不投機，於是達摩前往北方，留下一葦渡江的神異故事，達摩後來在河南的少林寺面壁長達九年，直到中國禪宗第二代祖師慧可砍下自己的手，表達追求佛法的決心之後，達摩才將他的心法傳予慧可，並傳給慧可禪宗獨有的信物，包括《楞伽經》、僧衣、鉢等等。此後禪宗在中國逐漸傳開，達摩就成為禪宗的初祖，達摩死後只留下空棺，有人在帕米爾高原上見到他只提了一隻鞋，表示他要返回印度，達摩留下許多著作，包括《達摩論》、《破相論》、《悟性論》、《血脈論》、《達摩大師住世留形內心妙用訣》、《達摩易筋經》、《達摩一掌金》等等。

以上是一般大眾最熟悉的達摩故事。達摩的生平也被轉化為各種文化元素，構成其他的傳記故事，或是成為小說的段落、畫像、塑像中的主角，達摩也是武術的開創者，民間相術的源頭之一。由於達摩是中國禪宗的第一代祖師，在以禪宗自居的佛教寺廟內，達摩被納入歷代祖師的行列中供奉。民間也有以達摩為主祀的廟宇，例如宜蘭雷雄寺、台南市正德堂、花蓮吉安的天竺山金龍寺等。

達摩易筋經十二個功法，都可以活用在我們日常生活當中。行、住、坐、卧、動靜一如，是人體十二個經絡。

韋陀獻杵第一式：可疏導手太陰經筋（肺經）

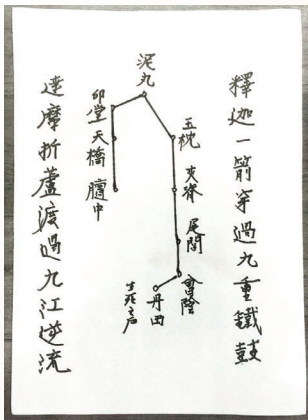
韋陀獻杵第二式：可疏導手少陽經筋（三焦經）

摘星換斗第三式：可疏導人體的手少陰經筋（心經）



出爪亮翅第四式：可疏導足少陰經筋（經）
 倒拽九牛尾第五式：可疏導足陽明經筋（胃經）
 九鬼拔馬刀第六式：可疏導手陽明經筋（大腸經）
 三盤落地第七式：可疏導手厥陰經筋（心包經）
 青龍探爪第八式：可疏導足太陽經筋（膀胱經）
 臥虎撲食第九式：可疏導足厥陰經筋（肝經）
 打躬勢第十式：可疏導足少陰經筋（腎經）
 工尾勢第十一式：可調理手太陽經筋（小腸經）
 收功第十二式調理脾胃須單舉：此動作可調理脾經筋，透過行功疏導氣結，達到身體健康。

洗髓經如圖下：專功九個氣脈，讓打坐之人沒有昏沈、掉舉的禪病，直到達明心見性！



釋玄熹禪師



韋陀獻杵(一) 釋正御演示



韋陀獻杵(二)



摘星換斗(三)



出爪亮翅(四)



倒拽九牛尾(五)



九鬼拔馬刀(六)



三盤落地(七)



青龍探爪(八)



臥虎撲食(九)



打躬勢(十)



工尾勢(十一)



收功(十二)



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禪宗臨濟宗七塔法脈四十三世傳人



Venerable Shi Gao Can

– Martial Art Exponent of
Lian Shan Shuang Lin Monastery



Chan Chow Wah



Founded in 1898, the Lian Shan Shuang Lin Monastery (SLM) is an important Buddhist and cultural institution in Singapore. Its history and the previous eminent abbots play important roles in Nanyang Chinese history.

One of these eminent abbots is Venerable Gao Can (释高参), who presided over the monastery from 1948 to 1960. This was an in-between period in Singapore's history, post World War II and before Singapore's independence.

It was a “golden age” for secret societies collecting protection money and presenting a threat to social order. Even the monastery was not spared, and triad members would collect protection money from devotees and roam around the monastery during major festive celebrations. Their presence was a disruption to the religious activity in the monastery.

Triad activities in the SLM ended with the arrival of Venerable Gao Can in 1948.



Born in 1888 to a Lin family in Huian, China, his lay name was Lin Ya Hong. In his early teens, he followed his brother to work as a coolie in Singapore. Unfortunately, his brother passed away in an accident, and he returned to China and was ordained as a Sangha member.

Venerable Gao Can learned martial arts and eventually became the 48th generation lineage disciple of the Shao Lin Martial Arts.

Venerable Gao Can traveled widely within China and made pilgrimages to important Buddhist sites in Asia. There were many legends from these trips about his martial arts and how they helped resolve local issues he encountered.

In 1928, Venerable Gao Can became the abbot of a monastery in Medan, Indonesia. He stayed there during the Sino-Japanese War and World War II period.

Twenty years later, in 1948, he was appointed the abbot of SLM in Singapore. This was his second visit to Singapore, and this time, secret society activities were rife, creating many social issues.

As the abbot of SLM, he was responsible for the maintenance of the monastery and the well-being of devotees. His presence brought peace to the monastery as he was able to “request” the triads to leave.

The triad’s power arose from the threat of violence. The layperson would give in to their triad’s demand to prevent violence that could lead to severe injuries or even death. However, that threat did not impact a highly accomplished martial arts expert like Venerable Gao Can. Their only option was to stop harassing devotees visiting the monastery.

Martial arts and traditional Chinese medicine are closely related, and Venerable Gao Can was an expert in both. With the monastery safe



from the triads, Venerable Gao Can started teaching martial arts to lay students. It was his way of instilling discipline and strengthening their bodies.

He also taught traditional Chinese medicine and offered traditional Chinese medicine services to people who sought help. Temples that provided free medical services also invited him to their centres.

Venerable Gao Can's martial arts classes were a hit, and his disciples quickly multiplied. As he set up new monasteries in the region, martial arts classes also started in these places.

By the time of the Venerable's passing in 1960, several martial arts schools had been established. Many new schools were opened, and as the disciples moved, the Shaolin Martial Arts spreaded worldwide.

Venerable Gao Can's appointment as abbot of Shuan Lin monastery was during a time of great uncertainty and significant change.

Singapore was emerging from the devastation of World War II and would later become an independent nation-state. There was political and economic uncertainty, and socially, the triads added more social problems.

Meanwhile, Overseas Chinese's relationship with China was also changing. After the establishment of the People's Republic of China in 1949, the movement of people between China and Nanyang became more restricted. The 1955 Bandung Conference saw the Overseas Chinese in Nanyang becoming citizens of new nation-states.

In 1958, the Nanyang Chinese established the Nanyang University, the first Chinese university outside China. When the cultural revolution erupted in 1966, the transmission and survival of traditional arts were in question.

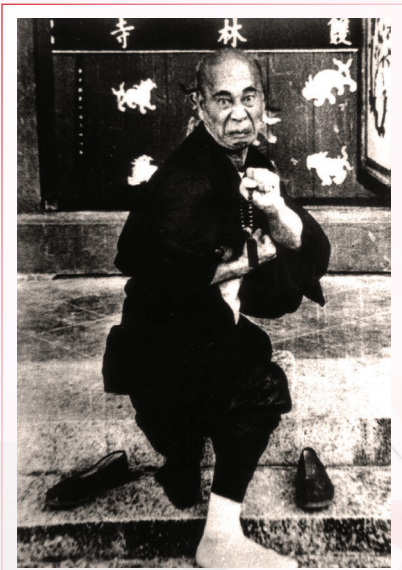


Against the backdrop of these drastic changes and great unknown, Venerable Gao Can taught martial arts to his students. His work helped the preservation and transmission of Chinese cultural capital.

Singapore became the site of cultural export where Shaolin Martial Arts was transmitted and exported from the East to the West and the rest of the world.

Today, many people who teach and learn Shaolin Martial Arts traced their lineage to Venerable Gao Can and the Shuang Lin Monastery. Every year on 16 May, his death anniversary, there are various ceremonies worldwide to pay tribute to his legacy. Some disciples even made a pilgrimage to the SLM to pay their respects.

Venerable Gao Can was an accomplished martial arts and Traditional Chinese Medicine expert. He used his skills to protect the SLM from the triad. He also used his skills and knowledge to serve the community. As his stature grew, he expanded his services to the region.



As a sangha member, he was caught in a sea of political, social, and cultural change, but he did what he could. Perhaps he never expected it, but he became an important node in the preservation and transmission of an important art form.

His compassion for the people and the society and his wisdom in a chaotic era created a legacy that continues to this day.

Five Ancestors Fist



Elandra Tay



Master Yap Boh Heong (葉謀雄)

- 3rd Generation Kung Fu Master
- Son of internationally renowned Kung Fu Grandmaster Yap Cheng Hai (葉清海)
- Nearly 50 years of experience in Southern Shaolin Traditional Chinese Martial Arts and Nei Gong (內功)
- Primary Arts : Five Ancestors Fist (五祖拳), Yan Shou Gong (延壽功), Wu Mei Quan (伍枚拳)
- Actively participated in the Nan Shaolin International Conference in QuanZhou four times since 2006.

Q: How did your journey as a Kung Fu master begin and what was your initial training like?

A: I feel fortunate to have had my father, a grandmaster, as my mentor. My training started at the age of 11, right in the backyard of our house. As a young child, I would observe the adults practising while squatting at the doorstep. The style I first started with was the Five Ancestors Fist.

Q: Could you please explain what is the Five Ancestors Fist and how it came to be?

A: The Five Ancestors Fist is a unique martial arts style that combines five different arts into one cohesive system. These five arts started from various origins and range from the hardest to the softest in terms of technique. The first art is Tai Zhu Quan (太祖拳), attributed to the

grand ancestor and founder of Tai Zhu Quan during the Southern Song Dynasty in the 12th-13th century. Following that is Luo Han Quan (羅漢拳), an ancient style associated with Bodhidharma, the founder of Shaolin Martial Arts and its connection to the Buddhist tradition. White Crane (白鶴拳) and Monkey (猴拳) styles come next, and all these styles with multiple sources of origin, often originating from family styles are amalgamated and integrated into a single system. Lastly, we have the contribution of the Bodhidharma (達摩拳) style, which is more focused on Nei Gong, the internal practice, including breathing techniques. These elements together form the Five Ancestors Fist.

Q: Could you explain the differences between the arts within the Five Ancestors Fist?

A: Certainly. Each of the arts within the Five Ancestors Fist has its own unique characteristics.

1. Tai Zhu (Grand Ancestor) Quan, employs linear and hard motions. It uses hand techniques that resemble the chopping and slicing movements of a knife, utilizing a blade-like approach.
2. Luo Han (Arhat) Quan, on the other hand, follows a circular pattern. Its movements are likened to a ball and chain, with the ball representing the yang aspect and the arm representing the yin aspect. This circular nature gives it a softer quality.
3. Bai He (White Crane) Quan focuses on emulating the movements of a crane, incorporating techniques inspired by its wings, beak, and kicks.
4. Hou (Monkey) Quan, as the name suggests, is entirely soft in nature. It takes inspiration from the agility and techniques of the small monkey, emphasizing the use of softness and agility instead of relying on pure strength.
5. Lastly, Damo (Bodhidharma) Quan plays a crucial role in integrating the various arts together. It acts as the glue that binds the different styles by emphasizing the internal aspects common



to all four arts. Damo's contribution lies in the internal practice, such as breathing techniques and Nei Gong, allowing for the harmonious integration of the entire system.

Q: Can you provide some insights into the history of the Shaolin Temple and the origins of Five Ancestors Fist?

A: Certainly. The original Shaolin Temple is located in Henan. Other Shaolin temples were later established. However, the northern temple was eventually destroyed. Some of the monks fled to the southern temple. It was from the southern temple that the origin of Five Ancestors Fist can be traced. During the early part of the Qing Dynasty, five different masters came together to create Five Ancestors Fist, combining their respective martial arts styles. It is important to note that the Shaolin temples had been burnt down twice by the Qing Emperor. During the Qing era, there was a major upheaval in China as the majority of the population were Han Chinese, while the Qing rulers were Manchus. The southern Shaolin Temple became a gathering place for rebels to resist the Qing Dynasty's limited control over the south, which was akin to the "wild west" of the United States, with little governance and official presence. Unfortunately, due to the temple's destruction and lack of proper records, detailed historical information is scarce.

Q: What is the significance of internal skill - Nei Gong (內功) in the Shaolin Temple, and how does it relate to martial arts, traditional Chinese medicine, and Buddhism?

A: Nei Gong serves as the foundation and a source of energy and power. To better understand Nei Gong, let's envision the Shaolin Temple as a university that teaches three disciplines. The first discipline is martial arts, followed by traditional Chinese medicine (TCM), which includes healing practices like herbs and acupuncture. The last discipline is Buddhism and philosophy. Nei Gong can be seen as the equivalent of a Ph.D. in Shaolin. When someone joins the Shaolin Temple as a junior monk, he started by learning physical arts and Buddhist philosophy. Nei Gong combines all three disciplines

and was taught at the highest level among the monks. For many years, Nei Gong was kept as a secret within Shaolin and was not easily accessible to laypeople. It required specific physical skills and mental abilities. However, the health benefits of it, such as developing energy and power in martial arts and healing practices, became widely known. As a result, there was pressure to keep Nei Gong out of Shaolin. Additionally, the emperor advocated for simplifying the art of Nei Gong to make it accessible to laypeople, which led to the emergence of Qi Gong (氣功). In ancient texts, the concept of Nei Gong is mentioned but not Qi Gong. Qi Gong is a relatively modern term that emerged in the late 18th and 19th centuries when Nei Gong was introduced to the general public as Qi Gong. In martial arts, precise movements allow practitioners to align their internal structure. The practice of internal arts involves using external movements to influence the internal aspects, and vice versa.

Q: How many levels of internal skill are there in Shaolin theory, and what are they?

A: There are six levels of internal skill in the Shaolin theory. They represent different aspects of energy cultivation and are as follows:

Strength (力 Li): This level focuses on developing physical power and strength in the body.

Elastic Energy (勁 Jing): Jing, or elastic energy, uses tendons and fascia to transmit energy. Similar to the act of stretching and releasing energy when using a catapult or pulling a bow, the stretched tendons store elastic energy that can be effectively released. By understanding the releasing energy of the stretched tendon and proper alignment of the body, the practitioner can effectively release this elastic energy. When we are training the Jing, we also learn to recognize the different parts of the body, hence also practising our intention and mindfulness of our own body.

Intention (意 Yi): Intention involves the mindfulness and awareness of one's own body, thoughts, and emotions. It is a spiritually training level that emphasizes cultivating a pure mind and developing mental



concentration, sharpening the mind and focus. By being mindful of the body, one can better control and direct the elastic energy (Jing) and vital energy (Qi) within.

Vital Energy (氣 Qi): Qi, representing subtle energy, encompasses various forms within the body. As an analogy, steam trains symbolize Li, diesel trains represent Jing, and electric trains symbolize Qi. Qi also involves organ breathing, aligned with Traditional Chinese Medicine principles. The integration of movement, meditation, and mental focus in Nei Gong facilitates the flow of energy, enhancing concentration and mind-body control.

The concept of “Outside move the inside” refers to the alignment of our hands, body, fascia, and tendons to facilitate the flow of energy. Nei Gong combines movement and mental training, requiring focused stillness. Nei Gong can be seen as meditation in motion, where meditation cultivates mental concentration, purity of mind, and the ability to control energy (jin) and vital energy (qi) within the body.

Energy Body (神 Shen): The energy body refers to the electromagnetic field surrounding the practitioner. By learning to control the energy body, practitioners can interact with others on a subtle energetic level. Shen serves as the medium for the transmission and interaction of energies, allowing for influence and connection between individuals.

In the case of Kong Jing (空勁), the ability to move someone without physical contact is not achieved by projecting energy onto them, but rather through the interaction of my Shen with your Shen. When my Yi engages with your Yi, Shen serves as the medium for transmission, utilizing the electromagnetic field to influence one another. This interaction can be likened to operating a remote-control car—by knowing the frequency of your car and possessing a stronger transmitter, I can gain control over it. Similarly, when my Yi surpasses yours, I can influence your movements through Shen.

Emptiness (虛 Xu): I am currently exploring the concept of Shen and have yet to delve into the realm of emptiness.

Practitioners of Shaolin martial arts progress through the six levels, cultivating internal energy, enhancing physical abilities, and attaining spiritual awareness. Shaolin philosophy encompasses Buddhism and Taoism, incorporating concepts like Yin and Yang and the five elements. Balancing yin and yang within oneself, practitioners strive for spiritual awareness through martial arts practice.

For more information about Master Yap's martial arts, please refer to the following QR Codes and links:



Five Ancestors Fist



<https://www.yanshougong.org/#what>



An introduction to Shaolin Nei Gong



<https://learnwumei.com/>



Master Yap (right) and Mr. Dennis Wang (left), the esteemed 1st Disciple of GM Shao Xing Xuen and Han Yang Ruyi Gong at Ean Keng Si Buddhist Temple, standing in the presence of the majestic Bodhidharma Statue.

Taijiquan Explained



Alex Dong



Dong Ying Jie
董英傑



Dong Hu Ling
董虎嶺



Dong Zeng Chen
董增晨



Alex Dong
董大德

I, Alex Dong am a fourth generation Taijiquan practitioner of the Dong (Tung) family. I started training formally with my father, Grand Master Dong Zeng Chen at the age of five in Hebei Province, the heart of martial arts in China. In 1983, at the age of twelve, I moved to Honolulu, Hawaii where I continued my training with my father and also studied with my grandfather Grand Master Dong Hu Ling, who had a major influence on my learning. I have been teaching since the age of 15. From then on, I assisted my father in translating instructions from Chinese to English during classes. In 1990, I started a class of my own in Hawaii and continued to teach ever since. In 2003, I relocated to New York City where I established my new school, the Alex Dong International Taijiquan Association while my students kept the Hawaii school going. I focus on teaching genuine principles of Taijiquan, and I want to spread and popularize the traditional art of Taijiquan. Now, there are hundreds of schools and thousands of practitioners around the world who practice the Dong Style Tai Chi and Qigong. After over

30 years of dedication to teaching, I have now many students who teach as well; even many of my students have students who are also teachers now.

“I think we should keep the true art and its traditional ways. The tradition is equally important as the art itself. The more people practising the better.”

The mind-body practices of Taiji and Qigong have numerous health benefits. Taiji’s gentle movements have been shown to improve balance and fall prevention, blood circulation, blood pressure, bone strength, cardiac circulation, flexibility, arthritic joints, immune function, metabolic syndrome, muscle strength, pain from some chronic conditions, posture, and range of motion. The internal practice of Taiji and Qigong requires concentration, awareness, intention and spirit. These cycle throughout the body and become Qi and internal energy. Breath, nutrition, rest, and many other factors also play a role in internal health.

Taiji is a martial art that has many health benefits. Maintaining balance in mind and body, having movement and stillness, being strong and yet supple--as we balance our practice, we can achieve more balance in life. Taiji offers sufficient exercise to those who lack it and relaxation and rest for those who need it. With Taiji, one can learn to control their feelings and emotions, be more balanced, and have less peaks and valleys in their mind. Taiji is a cultivation of oneself--we study our body, movements, energy, and mind. Only through the understanding of oneself as a whole, can we learn to understand others’ nature deeply.

Taiji is a nourishment for the body. Humans are moving beings and movement is essential to our health and well-being. Taiji is the perfect exercise, because it is an exercise that follows the principles of nature and the law of physiology. Taiji can give essential rest that the body needs and proper exercise at the same time. In movements,



the body and mind are relaxed, we should tune down our own energy to be more receptive to nature. While being receptive, our body is in constant motion to recycle our energy so we will have endless energy. While the mind is in meditation, our awareness is always alert and doesn't miss any details of our surroundings.

Qigong - the practice of Qi - itself is not a martial art, but it is used in many martial arts. Qigong can make the body strong from the inside, which is one of the key ingredients in Taiji. Many modern Qigong are based on exercise and breath; it is something that we can practise daily to improve our health. However, in martial arts, Qi is more compressed. It has more power, like a dynamite ready to explode. Think of the Qi like our strength. People who weightlift can't necessarily throw a ball the farthest or run the fastest--it's a different kind of power. Many Qigong for health purposes are developed for modern practice. Traditional Qigong and meditation take time because it's about refining our inner consciousness. Our body will mature in about 18 years; our strength will mature in twice as long, but our consciousness can take a lifetime. It's like knowledge--a person can never learn everything. Personally, I think Qigong should be the fifth food group for our body, because food can't be processed well without exercise. Physical exercises make our body strong and internal exercises make our body lively and stabilize our body chemicals to give us the ultimate health.

In my personal experience, I first became very aware of myself--body, mind, and spirit--through the study of Taiji and Qigong. This is after I have obtained the physical skills needed. Next, I became more conscious about others; I can understand their body, mind, and spirit. Through the understanding of people, we can start to understand other things in the world. One poem in the book my great grandfather, Dong Ying Jie, wrote always stuck with me:

*If you do not know your own nature,
How can you understand other people's nature?
All nature is like human nature.
I have to depend on the nature to survive,
Nature depends on us to keep order.
If you can truly understand your own nature,
you have understood the greatest of all natures.*

Taiji arises from Wuji (無極) and it is the Mother of Yin (陰) and Yang (陽). Although its words are easy to understand, the true principles are often misunderstood. Many people practice Taiji without clearly knowing the Yin and Yang aside from the basics, such as open and close, expand and contract. While the details of the postures are important, the details of the movements are more important, and the details of the energies are the most important. There are major differences when using the energy from the chest or back, energy from the inside part of the arms, and energy from the outside or front of the back and legs. There is spiral energy and there is direct energy, there is the contraction of Qi (氣) and the gathering of the body.

All benefits come from practice. Modern lifestyle altered nature by providing machines and less labour is required. At the same time, we need to sit a lot to work on and operate these machines. Soon, with A.I. and more advanced machines, humans may not have to do much to keep the world running. Now it is even more essential to focus on exercises, practices and other disciplines. With disciplines like Taiji and Qigong, sometimes the process for improvement and obvious results may seem long, and it involves hard work. But without practice, you won't get as many benefits. We get many benefits from practice, like exercise, developing patience and taking the mind off the everyday problems that produce stress. Like the body, sometimes a little rest can go along ways. A little break for the mind here and there is more critical to health.



Taiji and Qigong are more widely available than ever. You can learn it in gyms, parks, centres, even in some workplaces. Online classes have become very popular in the last few years. People can learn from many teachers from around the world. While any practice is good, finding a good teacher to help with your journey makes a huge difference. It depends mainly on how serious each individual is, how much time you want to invest and in most cases, it also costs money. Don't settle for less, always try to improve by keeping learning in mind. Learning gives meaning to life. You don't have to have a goal, there doesn't have to be a detonation, it is the journey of living.

For further information about taijiquan, please visit the following website: <http://alexdongtaichi.com/>



Taiji Students from New York in 2022



太極拳內功心法



黃守禮

捨棄心意

人在天地間無時無刻受到地心引力而能起來站立是靠身體腳之力。站立之力來自腳，腳力之源由湧泉而起。全身放鬆的站著，同時把心意放棄，身體就會領悟到地心向下的引力和湧泉接地的起力同時存在。

練太極者，不可在自身手腳存有心意，不然，心就不能與地接，神也不能與天接。

起式

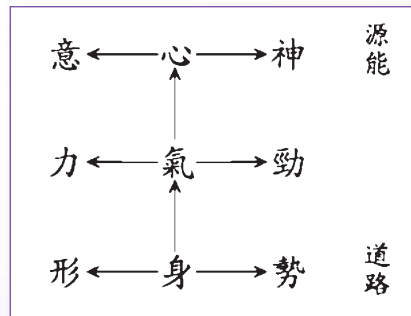
起式是身體鬆下而得大氣之浮力，手前節自然浮起才對。如果用心意舉起，就不符合“有上就有下”《拳經》所說的原理。鄭曼青師爺說：手動非太極拳，就是這個道理。

按照《拳經》練太極拳，能使人明心見性，辨別陰陽虛實，進而瞭解地心的引力和大氣的浮力。兩者 and 我們身體配合，隨心所欲，開合、摺疊、轉換、虛實變化。

天人合一

人體放鬆立正，會感到一種自上而下的引力，或是說大氣的壓力，此時身體特別重。反之，兩腳立正，身體挺直，兩腳接地之力往上升，身體就覺得特別輕，再加上行動時，兩腳一左一右。

身體就在上下兩力中，左輕右重中變化，沒法天人合一。如何才能達到天人合一？要寫出並不容易。我試著把本身的體驗說一下。





第一、人是一身和一心構成的,身為陰,心為陽。再分,身分上下和內外。上身——前陰,後陽;下身——前陽,後陰。上身與下身構成太極之體。體定為形;體動為勢。心之陰陽——意為陰,神為陽。力是形意合而來,勁是神勢合而來,力定而勁動。能得到地之定力,天之動力,相互為根,陰陽虛實變化,方能天人合一。心接一地之力,中只是片面,而心是全面。

第二、如何心能接一地之力,大氣又能投於體。從放鬆神開始。口訣是:身下手上,身上手下,練到純乎自然,身手動作相反又與大氣同在。鬆則大氣投體,在身之力捨去之時,心身就能通過湧泉接上似有非有來自於地之力。心接天陽,身接地陰,渾而為一,身心一切動作,陰陽虛實互變,拳藝之大成。

如何修練到天人同體?

身體立正,前明後暗,即是說前面看到你的光圈裡的一切,後面完全看不到你。眼直視,你的光圈最大,並非極大分別何在?

最大在意,極大在神。換句話說,在意可看到極遠處,歸神則是身正在其中捨意歸神,身後微仰,光圈極大。此時,大氣投體,也就是說,你已和天同體,保持同樣的神形體態。向前微微移,你就會體會到接地之力,透過湧泉和大氣之投力,吻合大氣的投力和接地而來的起力,就不復有體重的存在,身體就能隨心意浮沈、起落、摺疊、轉換——陰陽變化的太極之體用功夫。

內家拳與外家拳之別

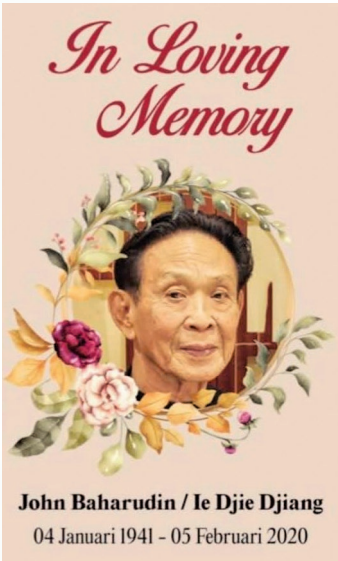
兩拳之別在一快一慢而已。外家拳以快打,而內家拳以慢練。快慢是相對的。快則不能慢,慢則不能快,兩者為相互牽制,陰陽也。陰陽是宇宙自然平衡的力量,快多則慢少,慢多則快少。故此,打拳要慢而且得放鬆來打。以數理說明:宇宙給我們的動作都是100%。打拳慢而放鬆,快就少了,換句話說,快只存90%,慢就有10%而歸宇宙。此消則彼長,快少到70%,慢就增加到30%,身體就平衡。練到快(動)和慢(不動)相等時,陰陽就能互變,太極成。

緬懷墨派傳人余其強

John Chang



陳慶力



余其強 John Chang 毫无疑问是我一生中見過最奇特，最顛覆我“三觀”的人了。當時我還沒三十歲(1983年)，由於參與新加坡國術總會的活動和李炯才部長混的熟，一天晚上突然被喚前往一高檔酒店的宴客廳去看場不對外開放的氣功表演。

記得當時在場的有好多政商界名人和海內外的武術界高手。而這位主角呢，則是一位身材不高，皮膚黝黑，其貌不揚，約四十來歲的印尼籍華僑John約翰。他應該是好幾代都在印尼生長的華裔了，只會印尼語和一些英語。感覺上他也不太會說話，老實沉穩但目光銳利，不像是走江湖賣藝的。我到來的時候，他已經表演一回了。在場的社會名流都滿面驚訝，搖頭挖耳，不知如何解讀他們正在體驗的現實。他剛治療了我們國家安全局一位印度裔領導的宿傷。他向領導脊椎骨發功，將這位領導給震昏了过去。一走靠近這位余大師，直覺的感覺就像邁近個發電機，渾身沸騰。

僅僅是氣功嗎？我們對氣功也不陌生。當時國內氣功熱潮未退，市場上氣功書籍錄影帶一大堆，社會上開班傳功法的老師也不少。John Chang這肯定不是氣功，而是接近Marvel漫威世界裡超級英雄Super Hero的隨興發揮。他一会儿隔空將掛在數米外的香蕉肉割稀爛，一会儿



隔空移動香煙盒子，一会儿電震十多位手拉手排成一行的吃驚的男女老少，一会儿將木筷子穿透寸厚的桌面，一会儿燃燒報紙，一会儿在滅燈的大廳裡發功使握在手裡的電線發出藍光，一会儿為了證明他身上沒異物，拉下長褲顯露出內褲，請大家觸摸他肚臍下那一大塊摸之立感如觸電的丹田。令我毫不質疑他功能的是他在沒碰觸下發功使我手臂如觸電般抽蓄，導致我隔天一整天昏頭轉向。

記得在場有三位武術高手：中國來新加坡開課的朱天才老師、劉萬福老師和來自臺灣的甘嘯州老師。甘老師完全被折服，舉起大拇指連說這是真的。朱老師則半信半疑，但積極互動。但劉老師卻不屑一顧，他認為這種連大陸都沒有看過的技能怎麼可能會東南亞有呢？肯定是騙局。可真仁者見仁，智者見智，疑者見欺詐！

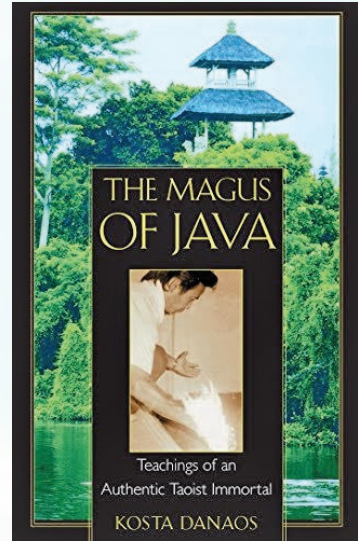
為什麼會說顛覆我“三觀”呢？我們那歲月長大的華文教育生，從小學起就看那些武俠漫畫，至今還記得有一套名《小俠龍捲風》。一卷在手可比啥課本都能令人投入。報紙上的連載小說《咆哮紅顏》則是每日糧食。中學時代更不必說，必修書離不開梁羽生、古龍、金庸的大作。對於書中描述的武功好不仰慕，真希望長大後能身懷絕技，行俠仗義，行走江湖。但隨著年長，對這些遠距離傷人的內功如六脈神劍、劈空掌、飛牆走壁如覆平地的輕功開始質疑了。後來進入了李小龍時代，看到拳拳到肉的實戰武術，也就明白了武俠小說那些東西不外是作家的構想創意吧。所以碰到了余其強這樣的大俠，震撼非同一般。難道武俠小說裡頭這些東西是真的嗎？

數年後的1988年，余其強大師在國際上開始出名了。有位著名人類學家兼紀錄片製作人勞仁士貝爾博士Dr Lawrence Blair 在其描述印尼羣島傳奇之長篇記錄片系列《火之戒指》(Ring of Fire)介紹了





John Chang，紀錄了他在泗水Surabaya的診所治病和予病人針灸和發功的過程，也錄下一些特異功能的表演。雖然John Chang在這紀錄片出現的時間不長，也就四分鐘。但隨著這部得獎紀錄片的普及，國際上一些對這位華人氣功師好奇的人開始陸續來到印尼泗水，想更深一層瞭解他的背景和學問。其中一位是希臘人柯士達 Kostas Danaos。在前網絡時代，要搜索一個人並不容易。這位柯士達先生，單身一人來到了語言不熟悉的印尼，大海撈針似的找尋一位只在電視頻幕看到的華人也真有勇氣。



好在皇天不負有心人。他終於找到了John Chang。在經歷了四十來天的推卻後，John余其強接受柯士達為弟子。大約五年後（2000年）柯士達出版了一本關於余其強的書《爪哇之巫師》（Magus of Java），主要內容除了他的練功過程和修煉的功法理論外，也記載了余其強的師脈傳承和軼事。華人世界以及整個世界才認識遠在天涯的印尼竟然有這麼一支源自中華文化的神奇的修煉和養生防身法門。這武林門派就是墨派。而余其強，可能也就是墨派最後一名掌門人。

墨子是春秋時代人。其學說自成一家，非儒非道。此功法冠名墨派，但其主要論述還是歸道家陰陽之學，或許其祖師仰慕墨家俠義之行而名之。根據余其強的解說，他的師父姓廖，來自山東。他們這一派的進階分七十二層。每一層的功力是前一層功力的兩倍。歷史上達到七十二層也只有二人，即是張三豐祖師和達摩祖師。余其強據說也只是二十多階。墨派的鍛鍊和其他功法最大的不同是他們是兼修陰陽氣。市面上一般的氣功只懂陽氣，陰氣如何採取，如何修練則沒有方法。墨派真正入門是第三階。這階成功關鍵在陰陽二氣的合一，合一後就能發出電能。但邁過這階也是最危險的，墨派門徒好多在這過程中命喪黃泉。

好了，是不是有點金庸小說的味道了？陸續在江湖上聽到的傳聞更不可思議，慢慢地也超逾了武俠小說的領域直達蜀山劍俠或漫威宇宙的境界了。譬如傳說 John 可以喚來當地的土地拿督，在對談中向土地公要六合彩真字。我認識的一位銀行家就這樣贏過十萬星幣，言之鑿鑿。柯士達書上記載，廖師公在山東為了替他家鄉被殺了的親人報仇，用劈空掌在一時辰內屠殺了隔壁村的整村村民，因而躲到南洋。他過世後，因殺戮太重不能昇天界但還是修成了地仙。這位廖師公每年都會顯形還會說話。根據一位外國學生記載，他們師徒數十人會在春節某一天聚會在余其強家的地下室。在余招喚祖師爺後，大夥都會聽到廖師公的開示。雖然我沒緣看到這些，但自從三觀被顛覆的那一天起，我只能表態：世界之大，無奇不有。

對不信者呢？我也只能說：夏蟲不可與語冰也！



《爪哇之巫師》作者柯士達(左二)和余其強大師(左三)和其他弟子合影。



請點擊以上二維碼
觀看墨派傳人余其強影片



功夫禪



果賢佛堂 - 釋傳果 (黃清麟)



功夫禪緣起



熊養和老師



學生黃清麟



柏林禪師

學生黃清麟

感恩在我青少年時期,教導我武術、武藝、武德和佛法的恩師熊養和將軍,也就是一心不亂,念佛往生的熊養和居士。

2009年開始跟隨緬甸柏林禪師, 修學佛教上座部「毘婆舍那」禪法, 又稱「四念處內觀智慧禪」

禪法原由概述

佛陀開示: 四聖諦 - 苦、集、滅、道

苦: 人生是苦的(如影隨形、無可避免) 是世間的果。

集: 苦之集聚(所有苦的來源,例如: 十二因緣) 是世間的因。

滅: 有滅苦的方法(解脫之道、專注自身)是出世間的果。

道: 是「八正道」能滅苦, 是出世間的因。

八正道

正見
正思維 } 慧

正語
正業
正命 } 戒

正精進
正念
正定 } 定



運用「毘婆舍那」四念住內觀智慧禪來精進禪修，以正念和正精進的正念力量「摧破五蘊」使身心安定明覺。

諸惡莫作，眾善奉行。自淨其意，是諸佛教。「毗婆舍那」禪法，也就是「自淨其意」的訓練方法之一。

禪修技法包括功夫行禪、內觀坐禪、生活禪功夫。以下分享行禪概念：

(一) 行禪：站

是用武術內功，大周天正轉的功法，來做『內觀』，站的運行。

(二) 行禪：觀照

是取北斗七星的天相圖騰，配合大周天正轉的功法，來做內觀「觀照」的運行，兩腳掌有四顆斗狀的星星，加上跨、肩、頭，剛好形成北斗七星的圖騰路線。

(三) 行禪：一步一觀

編十二步，是取十二因緣的含義，而標明左步和右步，是使身心相互確實對準目標，來完成正念內觀的功夫。

(四) 行禪：一步二觀

編兩次六步，是要喚醒眼、耳、鼻、舌、身、意，六根門獨立內觀的能力，進而達到布施、持戒、忍辱、精進、禪定、智慧—六度萬行修持的目的和境界。

(五) 行禪：一步三觀

編八步，是整合眼、耳、鼻、舌、身、意，六根門統一，一起發揮整體性的內觀觀照能力，進而達到正見、正思維、正語、正業、正命、正精進、正念、正定——八正道修持的目的和境界。

(六) 功夫行禪：一步一觀、一步二觀、一步三觀

全部完成時間大約需要 40 分鐘，每次行禪以一小時為基礎練習。

學僧五十多年中華武功的學習，十多年四念處內觀智慧禪的修習，運用上座部南傳佛教「毗婆舍那」四念住內觀智慧禪法做基礎，配合中華傳統武術的內功心法，再取意於北(漢)傳佛教的經典教義，幾者整合而成。學僧才疏學淺，只想將所學、所知、所練的經驗，分享給大眾，願大家在禪修的用功上進步。欲知更多功夫禪資訊，請掃以下二維碼。阿彌陀佛！



歡顏武藝
Happy Martial Arts



Youtube:
<https://www.youtube.com/@g0919902131/videos>



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教練:釋傳果 Shin Sumana(黃清麟)

武禪基礎班

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太極拳大師推崇佛學



北風



“易有太極，是生兩儀，兩儀生四象，四象生八卦。”

這是易經《易傳·繫辭上傳》寫的。因此，太極拳家普遍上都認為太極拳與易經有關，更與道家有關係，是道家的拳。

太極拳名宿王壯弘大師對儒釋道有深入研究，他以儒釋道的哲理來解釋太極拳，但更推崇只有通過佛學才能將太極拳的奧秘理論解釋得一清二楚。他甚至認為太極拳應該是佛家拳。

由王壯弘口述，其弟子楊雲忠及藍晟整理的《上善若水—王氏水性太極極講記》中，可以看出王老師受佛學禪宗的影響。他的口述著作，以佛理談太極，難怪很多人誤以為這部太極拳經典著作是一部佛學的書。

王壯弘老師講解太極拳要義時強調明心見性，要大家瞭解太極拳的本質，而不是去追求五花八門的外相。他說，普通人只注重你練的是楊式、陳式、吳式、武式、孫式或其他式的太極拳，但卻忽略這些不同形式的各家太極拳本質都是一樣的。泥塊大小和形狀不同，但一樣還是泥塊。本質沒變，變的是外形。常人只看到外形的大小，就以分別心將太極拳區別。

王壯弘老師認為，道德經畢竟是道德經，比佛經差遠了，它還屬於一個法，還有法的因素在。這個東西不徹底，通不了！他比喻說，比如我要到一個地方，一百里外的目的地，老子走了九十九里，到了沒有？從本質上講，它跟走一里路差不多。百里走了九十里，還有一段，半途而廢！只有佛圓通了，無所道、無所不道。上下左右、裡裡外外，通通都通，這是人類一個難得機遇的產物。



他說，我們要感謝當時的印度社會，感謝兩個民族鬥爭，結果婆羅門教統治其他的教，後來變了，變成各種各樣的思潮出來，要推翻婆羅門教。當時出來很多教，96種外道，其實不止，多得不得了。有這麼多外道出來，釋迦牟尼纔有這個機會，跟他們辯，然後他自己想，這些外道成不成立？辯論，成長，到沒有妄念纔是真實！佛法一定從淤泥中出來，沒有瘀泥出不來！

聽王老師講課，直指人心，開發學生慧眼，認識本性。聽他的課，如棒喝，能開悟，有如醍醐灌頂。他時常說，佛經的東西用到太極拳上妙不可言，相得益彰。

王壯弘先生是我國近現代文物專家、版本目錄學家、金石碑帖學家、書畫家、書畫鑑定家、一代武術宗師。被稱為中國近百年來最權威的版本目錄學家和金石碑帖學家之一也許不為過。早在五十多年前，王壯弘先生便開始在國家文物單位擔任徵集文物工作。



王壯弘老師(左)與作者合影



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大合照

延慶寺衛塞節

2023年6月2日



喇嘛吉美和喇嘛塔欽誦經祈福後與慈悲SK義工團合照。



陳金福老師帶領誦經、梵咒共修。



延慶寺90歲高齡的齋姑，虔誠進行浴佛儀式。



雅穎師兄帶領大眾誦《八十八佛大懺悔文》及繞塔獻燈。



張凱欣老師帶領的延慶寺合唱團呈現妙音佛曲。

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
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